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1 í, z, ðe' ù!íü, y ù•yl ðòçlyí' ù, §%Ë, yÉlä, w Ó§%Ó' lyùy!B, i, ~•z ù%_ ' !Óÿ!Óòðfy°íí' Ó' í, zB-%_ ' !ç«, yD^íl xy, ðly^íü, flýäi, - §j±!i, ~•z ≤Ä!i, ç, yl ð' ð'ícÓ' §Ó≈≤Ä!ü Ó' yçf §Ó' ù, y!Ó' ù%_ ' !Óÿ!Óòðfy°í' !•'í§'íó lfyÜ, (NAAC) ù°fyl' ð'íl ù~ù' @'Äí, ≤Äy/Æ •'íí' ð'ÍSÈ- !Óÿ!Óòðfy°í' ùO%!Ó' ù, !ùçl ≤ÄÜ, y!çí, !l'ðò~çlyÜyí' fl' yí, ù, !ç«, ye' ù'íü, , ðNyä, !è, , ð, !ü, ≤ÄÜ, Ó' ð'í' !Ól fhlí ù, Ó' yÓ' ù, ly Óy •'íí' ð'ÍSÈ- ~•!° •'ÉüüÉÜ' ù, yÓ' ð' ù, y§≈ùñ ú!í, !§!≤'l' flð!§!É, ù, •z'í'ü, ! è, È, ùñ ú' ç'í'ü! ù, •z'í'ü, !è, È, ù ~Óç' ù! flò' ù' ù~!Ó!°!è, ~l•fy™'íü rë, ^ù, y§≈ù- ^e' !í, è, , ðk, !i, Ó' G, ðÓ' !È, !_ ù, ^í'Ó' !Ól fhlí ~•z, , ðyè, e' ù' !ç«, yl ≈#Ó' ù, y' ð'ÍSÈ !lÓ≈yã, !dÜ, , ðyè, e' ð'íü, , ðyè, @'Ä'•'í'ó' §%!Ó' ðò' ~'í'ü' ð'í'ó- ~Ó' •z §'í'ð' í%_ ' •'íí' ð'ÍSÈ ÉlyB'vly!É!Ü, ù°fyl' l ÓfÓfliy ~Óç' ^e' !í, è, è, Δy™É, y' ð'í'Ó' Ó' §%í'lyà- !ç«, yl ≈# ' ù, !wÜ, ~•z ÓfÓfliy ù)°i, ^@'Äí, ÈüÉ!È, !_Ü, !y x!Ó!FSÈB' xyÈ, fhs' Ó' #! ù°fyl' ^í'ü' ùðf !ò'íí' §y!Ó≈Ü, ù°fyl' ^í'ü' !ò'íü, ~^ìy'í'ó ~Óç' ! ç«, yl ≈# 'íü, !ÓÉ!í' !lÓ≈yã, ^í'ü' ^ç, ^ìe'í'ly, ðí%_ ' §%!Óy' ð'í'ó- !ç«, ye' ^í'ü'Ó' ≤Ä§y!Ó' i, , ð!Ó' §'í'ó' !Ó!Óò' !ÓÉ!í' ä, !' ^í'ü' §«, !y, !ç«, yl ≈# 'íü, ' ð' ð'ícÓ' xlfylf í, zFä, !ç«, y ≤Ä!i, ç, y' ð'í'ü' xyhs' /ÓfÓfliy! x!ç≈i, ^e' !í, è, fliylhs' ^í'ó' §y•y!f ù, Ó' ð'í'ó- !ç«, yl ≈#Ó' x!È, ^í'lyçl G, ð!Ó' @'Ä'•'í'ü, !y x!%yl' # , ðyè, e' ^í'ü'Ó' !Ól fhlí •z ~•z !l%, !ç«, ye' ^í'ü'Ó' °ç, f- UGC (Open and Distance Learning Programmes and Online Programmes) Regulations, 2020 x!%í'ly' # §Ü, ° í, zFä, ! ç«, y ≤Ä!i, ç, y' ð'í'ü' fl' yí, ù, , ðyè, e' ^í'ü' ~•z !§É!ÓÉ!§É~§É , ðyè, e' ù, , ðk, !i, ù, çy!≈Ü, Ó' # ù, Ó' y Óyôfi, yÜ) °Ü, ÈüüüÉ, zFä, !ç«, yÓ' , ð!Ó' §'í'ó' ~•z , ðk, !i, ~Ü, ~ÓÜ, !'Ü, , ð!Ó' Óí≈, ^í'ü' §)ä, ly ù, ^í'ó' ð'ÍSÈ- xyäyÜ# 2021ÈüÉ22 ! ç«, yÓÉ!≈ ^í'ü' fl' yí, ù, hflí ^í'ó' ~•z !lÓ≈yã, !È, !_Ü, , ðyè, e' ù' ù, yl ≈Ü, Ó' # ù, Ó' y •'í'óñ ~•z ù'íü ≈ ^

100% MATCHING BLOCK 1/259 W

lí, y!ç §%Ë, yÉ! ù%_ ' !Óÿ!Óòðfy°í' !§

k, yhs' @'Ä'•'í'ü, ^í'ó' ð'ÍSÈ- Óí≈, ùyl, , ðyè, e' ù=!° í, zFä, !ç«, y ^ç, ^ìe'Ó' !lí≈yl' ù, ù, , í, f'íü, Ó' !ly!Ó!°i, ≤ÄhflíÓly G !l'ðò~çyÓ' # x!%§y'í'ó' Ó' !ä, !, G !Ól fhlí •'íí' ð'ÍSÈ- !

80% MATCHING BLOCK 2/259 W

Ó' ð'ícÉ! = Ó' çcy'í'ó' y, ð ù, Ó' y •'íí' ð'ÍSÈ ^§•

z§Ó !òÜ, =!°Ó' ≤Ä!i, !y •zi, zÉ!çÉ!§ ù, i≈, ù, !ä, !•'í, G !l'ðò~çy' - ù%_ ' !Óÿ!Óòðfy°íí' Ó' ^ç, ^ìe fl(ÈüÉ!ç«, y , ðyè, ÈüÉ!z, ðÜ, Ó' í' !ç«, yl ≈# §y!í' ù, , ð!Ó' ^í'É!ÓyÓ' ~Ü, !è, =Ó' çc, ð)≈ xçç- !§É!ÓÉ!§É~§ , ðyè, e' ^í'ü'Ó' ~•z , ðyè, ÈüÉ!z, ðÜ, Ó' í' ù)°i, Óyçy G •zç'í'ó' !ç'í'í, !°!äi, •'íí' ð'ÍSÈ- !ç«, yl ≈# 'í'ó'Ó' §%!Ó' ðò'Ó' ù, ly ùylyl' ^Ó' ^ìä xyÜÓ' y •zç'í'ó' !ç , ðyè, ÈüÉ!z, ðÜ, Ó' ^í'ó' Óyçy x!%Óy'í'ó' ù, y' !çG ~!à'íí' ð'ÍSÈ- !Óÿ!Óòðfy°íí' Ó' xyÈ, fhs' Ó' #! ! ç«, ù, Ó' y•z ù)°i, , ðyè, ÈüÉ!z, ðÜ, Ó' í' ≤Ä!i, Ó' ^ç, ^ìe x@'Ä'í# È), !ÜÜ, y !l'íí' ð'ÍSÈ!ÈüüüÉ!ðG, ð) ^í'ó≈Ó' ùi, •z xlfylf ! Óòðfy' í, !ü, ≤Ä!i, ç, y' ð'í'ü' §'í'ð' §ç!%_ ' x!È, K, !Ó' ð'ícÉ!K, !ç«, ù, ^í'ó' §y•y!f xyÜÓ' y xÜ%, Z, !ä, ^ì, @'Ä'•'í'ü, ^í'ó' ð'ÍSÈ- íÑ, y' ðò'Ó' ~•z §y•y!f , ðyè, ÈüÉ!z, ðÜ, Ó' ^í'ó' ùy'í'lyB'í'í'íl §y!í' ù, •'í'ó' Ó' ^í'ó' z xyÜyÓ' !Óÿ!Óòðfy°íí' Ó' !È≈, Ó' ^í'lyàf G ù) °fÓyl !Óòðfy' í, !ü, §y•y'í'í'fÓ' çlf xy!Ü íÑ, y' ðò'Ó' xyhs' !Ó' ù, x!È, !@l çyly•z ~•z , ðyè, ÈüÉ!z, ðÜ, Ó' í' ù%_ ' !Óÿ!Óòðfy°íí' Ó' !ç«, í, , ðk, !i, ÈüÉ!z, ðÜ, Ó' ð'í'ü' !l'í'ü' ^í'ó' = Ó' çc, ð)≈ È), !ÜÜ, y ^í'ó- í, zB-%_ ' !ç«, yD^ílÓ' , ðè, ! ≤Ä'í' yí' §ç!%_ ' §Ü, ° !ç«, ^í'ü, Ó' ð!≈Ü, G àè, !Ü)°Ü, ùi, y!i, xyÜy'í'ó' xyÓ' G §Ü, k, ù, Ó' ð'í'ó- ù%_ ' !ç«, ye' ^í'ü, í, z!Ü, ^í'É!≈Ó' ≤Ä'í'ÿç xyÜÓ' y ≤Ä!i, ðè!i, Ók, - , ðyè, ÈüÉ!z, ðÜ, Ó' í' ≤Ä!i, Ó' §'í'ð' §ç!Y'xT §Ü, °íü, xy!Ü xyhs' !Ó' ù, x!È, !@l çyly•z ~Óç ~•z í, z' ðòfy' í'áÓ' §Ó≈yD#i §yÈ, °f ù, y!y ù, !Ó' - xðfy, ðÜ, Sí, V = ù, çAÜ, Ó' §Ó' ù, yÓ' í, z, ðyã, yl ≈ 2 ≤Ä!Ü ù%oí ≠ ç%y•zñ 2021 First Print : July, 2021 Under Graduate Degree Programme Choice Based Credit System ((CBCS) !lÓ≈yã, !È, !_Ü, ù)°fÜyl ÓfÓfliy !ÓÉ!í' ≠ §y!øy!lÜ, •z!i, •y§ (Subject : Honours in History) Course Code : CC-HI-01 È, yÓ' ^í, Ó' •z!i, •y§ ÈüÉ1 !Óÿ!Óòðfy°í' üO§!Ó' ù, !üç ^í'ó' ð)Ó' !ç«, y Ó%f'í'ó' yÓ' !Ó!ò , xò%í'ly' # ü%!oi, - Printed in accordance with the regulations of the Distance Education Bureau of the University Grants Commission. 3 >¶: ±Äóò ÍÈ ðiÒ-¼mòÜiæè ¼ããóú t-Hß væçieä ¼ãÜi) ääk èuxHèúóÖiÜiúè Pièi ¼mèèéáç èuxHèúóÖiÜú ðçPüóíáè èÜèÓç læããèç x!§! Íè vôiæi læ!Dè ðæãããP'È ùi vôiæiÜiú Á'üoèç ¼@ðèEP èæè»o' !Ü, ^í'çyÓ' ^§! =Æ !òÖróÜ, Under Graduate Degree Programme Choice Based Credit System ((CBCS) !lÓ≈yã, !È, !_Ü, ù)°fÜyl ÓfÓfliy !ÓÉ!í' ≠ §y!øy!lÜ, •z! i, •y§ (Subject : Honours in History) Course Code : CC-HI-01 È, yÓ' ^í, Ó' •z!i, •y§ ÈüÉ1 ≠ !ÓÉ!í' §!Ü!i ≈ ä, @l Ó§% Professor of History NSOU and Chairperson, BoS ^§Ó!Ùè ð#Üyl# Associate Professor of History NSOU j!iç, ùy!%Ó' à! ùèä Associate Professor of History NSOU ù'í'lyçyhs' !Óÿ!Óòðfy°íí' Assistant Professor of History NSOU Ó' ä, ly ≤Ä'í'§!ç! ù% ^ìäy, ðyôfy! Assistant Professor of History Sankrail Anil Biswas Smriti Mahavidyalaya Ó' y•z ä, w Óyí, Y•z Professor (Former) of History University of Kalyani Ó' *, ð Ü%, ùyÓ' ÓÜ≈i Professor of History Jadavpur University !Óÿ!Óòðfy°íí' Ó' , ä, yÓ' # Associate Professor of History Shyamsundar College §jðyòly ä, @l Ó§% Professor of History NSOU !Ól fhlí §jðyòly ä, @l Ó§% Professor of History NSOU

100%

MATCHING BLOCK 7/259

W

G ſyçfl,ò!i,Ü, !Ó!É,ß" !ò^"Ü,

G i,y^"òó° ≤Ä!i,É,yó° ſy«,ó° ^ó°^"lä!SÈ°- ~ó° Ù"lòf í,z^"lò'á^"llyàf !SÈ° òç≈lñ Ü,yófn lfy!^ñ à!i,ñ ^çfy!i, !Ó≈K,y l
•zi, fy!ò- • xi, #i, ä, ä, ≈y ſjð^"lÜ, ≈G !Ó^"lçE! òó°^"llo° ò,!kTÈ, !D È,yó°i, #i^"lòó° Ù"lòf !SÈ° lÿ ſŒ≈òy ,öyÿä,y^"l, fÓ°
xl%ſyó° # l! - ç#Ól ſjð^"lÜ, ≈ ~Ü, !é, !Ó^"lçE! ^Óyò ≤Äyã, #l È,yó°^"l, !SÈ° Ó^"l° Ó† !i, •y!ſÜ, Ù"lÜ, ^"lÓ° lÿ ~z
ſÜ!^"Ü,yó° xi, #i, ä, ä, ≈y^

100%

MATCHING BLOCK 8/259

W

lÜ, x^"lÜ, è,y•z ≤ÄÈ,y!Ói, Ü, ^"lÓ°!

SÈ°- • Ù"llo° ó'yáy òó°Ü,yó° ç#Ól ſjð^"lÜ, ≈ ~z !Ó^"lçE! ò,!kTÈ, !DÓ° ſŒſÜ!^"Ü,y!G ~Ü, ^"lÓ°!áÜ, ài, l !SÈ° lyó ~Ü!Ü,
i,y xli, xä, ° à!i, #l ä, Ó° fllyl^" #G !SÈ° ly-
10 1É1 ſ)ä, ly •z!i, •yſ • xi, #i, Ü,y^"lÓ° Ùyl%^"lE!Ó° Ü, Ù≈Ü,y^"l, Ó°ñ ç#Ólä, ä, ≈yó° G xlÈ,K,i,yó° !Ó^"lY'E!i- •z!i, •y^"lſÓ°
í,z, òç#Óf ~z xi, #i, ñ Ó†Ü,y° xy^"lào° •^"l, öy^"lÓ° xyÓyÓ° ſy!±!i, Ü, Ü,y^"lÓ° G •^"l, öy^"lÓ° - Ú•z!i, ÈüÈ•ÈüÈxyſÜ
~z l!i, l, ò^"lòó° ſÜſj^"l! à!è,i, •z!i, •yſ Ü, lÿ!è, Ó° xy«!Ó°Ü, xl≈ •Ó° ÚÜ~z Ó°* , ò•z !SÈ°Ü xl≈y!^"lÜ •^"l ~^"lſ^"lSÈ-
xyÓyÓ° •

75%

MATCHING BLOCK 9/259

W

zç^"lÓ°!ç^"l, Ú!•!fiè, ΔÜ Ü, lÿ!è, ~^"lſ^"lSÈ @^"l#Ü, çΣ

Ú!•!fiè,y!Ó°i°yÜ^"lÜ, lÿó° xl≈ •xl%ſſ,y! Óy à^"lÓE!ry- flÿÈ,y!ÓÜ, È,y^"lÓ•z ≤Äÿç xy^"lſ Ó°yçy Ù•yó°yçy ^"lÜ,
ſyóyÓ°i°Ûyl%^"lE!Ó° xi, #i, xlÈ,K,i,yó° ~z !Ó^"lY'E!i^"lÓ° ≤Ä^"l! yçl Ü, #/~ó° í,z_ ^"lÓ° xyÜÓ°y ÓÓ°^"l •z!i, •yſ xi, #i, ^"lÜ,
Óf_ Ü, ^"lÓ° Ói, ≈Ûyl^"lÜ, ^"lÓyV,yó° çlfñ xi, #i, ^"lÜ, ly çyl^"l, i,y Ü, álG ſŒ, Ó°l! - xyÓyÓ° Ói, ≈Ûyl^"lÓ° ſ!è, Ü, !
Ó^"lY'E!i^"lÓ° Ù"lòf•z È, !ÓE!f^"l, Ó° Ó#ç !!i, Ó°^"l!^"lSÈ xl≈y! È, !ÓE!f! à!i, ≤ÄÜ, l!i, Ó° !Ü, S%Èè,y xyÈ,yſ Ói, ≈Ûyl^"lÜ,
^"lÓyV,yó° Ù"lòf•z Ó°^"l!^"lSÈ- 1É2 •z!i, •yſ G Ú!•!fiè, ΔÜÓ° i%, °ly •z!i, •

100%

MATCHING BLOCK 10/259

W

yſ ſjð^"lÜ, ≈ xy^"lÿä, ly Ü, Ó°^"l, ^

à^"l° •zçÓ°y!ç !•!fiè, Δ çΣ!è, Ó° ≤ÄſD Gè,y flÿÈ,y!ÓÜ, - ſyóyÓ°iÈ,y^"lÓ xyÜÓ°y •zçÓ°y!ç çΣ Ú!•!fiè, ΔÜ x^"l!≈ •z!i, •yſ
çΣ!è, ÓfÓ•yó° Ü, !Ó° - í,z^"lO'áf !@^"lÜ, !i, •y!ſÜ, ^"lÓ°y^"l, yè,yſ Ú!•!fiè, ΔÜ çΣ!è, ≤Ä!Ü ÓfÓ•yó° Ü, ^"lÓ°!SÈ^"l!
~Óç,i,yó° ,òó° ò#^"lÓ° ò#^"lÓ° ~ó° Ó† ÓfÓ•yó° ÷Ó° & •! - •zçÓ°y!ç Ú!•!fiè, ΔÜ ç^"lΣÓ° Üi, •z!i, •yſ çΣ!è, G Ó†
≤Äyã, #l- çΣ!è, Ó° ≤Ä!Ü í,z^"lO'á ,öyG!°y lÿ! xló≈^"lÓ^"lò- ^"láy^"l! •z!i, •yſ^"lÜ, xló≈ ^"lÓ^"lò° ſ

76%

MATCHING BLOCK 11/259

W

y^"l ~Ü, ^"lè í,z^"lO'á Ü, Ó°y •^"l!^"lSÈ ~•

zĚ,y^iOÈüÈ xIó≈^iO^iò!i,•yſ^iO^iòò ä, ^Oòy/Ü- ~áy^iI xÓçf Ù^iI Ó^yáy óó^Ü,yÓ^iñ^ſ•z%≤Äyã,#IÜ,y^iO^•z!
i,•yſ ſjò!Ü,≈i, òyÓ^iy G ò!kTÈ,D#Ó^ſ^iD Ói,≈yIÜÜ,y^iO^!•fiè,Δ Óy•z!i,•y^iſÓ^ſyò,çf á%Ó^Ó!ç^l-z- Ü,yÓ^i
≤Äyã,#I,ò^iO≈•z!i,•yſ!SÈ^,ò%Ó^yíyó!^#- ^Ó^y!Üy^ly,òyÓ^~^iÜ,•z•z!i,•yſÈüÈ,ò%Ó^yíÜ^i,•f Ó^i^iSÈl- ~•z•z!
i,•yſ ÈüÈ,ò%Ó^yí^iÜ, xI%ſÓ^iÜ, ^iO^•z ÜyIó ſÛy^içÓ^i,zqÓ ſÇe^yhs^≤Äyã,#I È,yÓ^i,#^i òyÓ^iyÓ^!Ü,S%Èé,y
xyÈ,yſ Ù^i^i- ~ÓyÓ^ſÓ^yſ!Ó^xyſy^lyÜ, !•fiè,Δ G•z!i,•y^iſÓ^i%y^i~ ~Ü,ly ſÓ≈ç!iO!ò!i, ^iñ xi,#^iI,Ó^~^iÜ,y^iIy!
ÓÈiI^Óy âè,ly i,y ſyÜy!çÜ,ñ xI≈^iIi,Ü,ñ Ó^yç^iIi,Ü,ñ òÜ≈#^iñ ſyçf,Ò!i,Ü,ly•z^•yÜ,ly^iÜ,^iſ ſjò^iÜ,≈xy^iOyã,ly G
ã,ã,≈yÓ^çf^i!Óòfy xyÜÓ^y xòf!lÜ,!Ó^i,y È,yÓ^i^i, Óyçy G xIlyfÜ,Ü,^iI^i,è,È,yÈly!^•z!i,•yſ ly^iÜ,ò!Ó^!ã,i,-
•z!i,•yſ lyÜÜ,~•z!Óòfy!è,•zçÓ^y!ç!•fiè,Δ lyÜÜ,!Óòfy!è,Ó^ſ^iD x!È,ß^Ó^i^•z òó^y•I^~ Ü,yÓ^i~•z ò%•z!ÓòfyÓ^
i,z^iſçf Gã,ã,≈yÓ^òyÓ^y≤Äyã,~Ü,~áy^iI xÓçf i,z^iO^á Ü,Ó^y≤Ä^iI^yçl^iñ•zçÓ^y!ç!•fiè,Δ çΣ!è,Ó^!SÈÜ,
xI%Óyò•z!i,•yſ lI^~≤Äyã,#IÜ,y^iO^È,yÓ^i^i, xi,#i,i,ly•z!i,•yſ ſjò^iÜ,≈ÜyI%^iÈiO^~^i òyÓ^iy!SÈ^i,y xyò%!Ü,Ü,y^iO^
!•fiè,ΔÓ^ſ^iD x!È,ß^lI^~áy^iI≤Äyã,#I È,yÓ^i^i,Ó^,ò%Ó^yí!È,≈Ó^•z!i,•yſ xòf!^iIÓ^ſ^iD Ä,ò!^iO!çÜ,xyÜ^i
È,yÓ^i,Ó^iÈi≈÷Ó^•G!y,òyYã,yi,f òyÓ^y!^xi,#i, âè,lyÓ^!Óã,yÓ^G Ó^#i,i,#i,Ó^,òyl≈Ü,f^iÜ,Ó^V,^iI,•iO-
1É3≤Äyã,#I È,yÓ^i,•

58% **MATCHING BLOCK 12/259** **J**

z!i,•y^iſÓ^i,yí,ò!≈≤Äyã,#I È,yÓ^i^i,Ó^•z!i,•yſ

ã,ã,≈y lyly!òÜ,^i^iÜ,=Ó^•ç,ò!i≈- ~Ó^Üyòf^iÜ xyÜÓ^y çyl^i, òy!Ó^Ü,ál Ü,#È,y^iO xyÜy^iòÓ^
(ò)Ó≈,ò%Ó^•^iÈiO^y≤Äyã,#Ii,Ü ſçf,Ò!i,ÈüÈſÈ,fi,y à^iI,^i%,^i^iSÈ- Ü,#È,y^iO^i,yÓ^yÜ,^iÈiO^fÓfliy G
,ò÷,òy^iIÓ^Üyòf^iÜ!^iç^iòÓ^ç#Ó!^iÜ,^iIiI,ç#G!IÓ^y,òòÜ,^iO^!SÈ- xyÜÓ^y çyl^i, òy!Ó^ÈüÈ≤Äyã,#I
È,yÓ^i,#^iÓ^yÜ,È,y^iO^≤ÄyÜ,^iI,Ü, ſjò^iòÓ^xy!Ó^òyÓ^
11 G ÓfÓ•yÓ^Ü,^iO^i,y^iòÓ^ç#Ó!lyey!IÓ≈y•Ü,Ó^i,-≤Äyã,#I È,yÓ^i^i,Ó^•z!i,•yſã,ã,≈y^i^iÜ,•z xyÜÓ^y òyÓ^iy
Ü,!Ó^Ü,#È,y^iO^≤Äyã,#I È,yÓ^i,#^iÓ^yáy^iòfÓ^ſçfliylñ Óyſfliyl G,ò!Ó^•iÓfÓfliy à^iI,^i%,^i^iSÈ- ã,yÈiOyſñ
ÓfliÓ!i òy!%,Ó^ÓfÓ•yÓ^ſjò^iÜ,≈ſÜfÜ,K,yl xyÓ^iÜ,^iO^i,yÓ^y ÓlçD^ſyÈ,Ü,^iO^@ÄyÜñ çl,òòñ làÓ^~Ü!Ü,!
Óçy^Ó^yçf à^iI,^i%,^i^iSÈ-≤Äyã,#I È,yÓ^i,#^iÓ^y^i!^a!^iç# xy!Ó^òyÓ^Ü,^iO^!SÈ^n^iÈ,yÈly i,yÓ^y ÓfÓ•yÓ^
Ü,Ó^i,i,yÓ^i^iÜ,•z xyÜy^iòÓ^Ói,≈Üy!^a!^iç# G È,yÈly à^iI,^i,z^iÈ,!SÈ-≤Äyã,#I È,yÓ^i,#^i^iòÓ^~•z^i,•f•z
xyÜÓ^y Ó•Ü,^iO^ã,^i^iSÈ-≤Äyã,#I È,yÓ^i^i,Ó^•z!i,•yſ xyÜy^iòÓ^Ü,y^iSÈ á%Ó•z!ã,Ü,Èi≈Ü,Ü,yÓ^i~•z!Óçy^
^ò^içÓ^~iÜ!È,Ó^!ây!Ü,~Ó!ã,ef Ó^~iI^iSÈ^i,Ü!Ó^~iI^iSÈÈ,yÈlyñ òÜ≈ñ çyl!i, G ſyçf,Ò!i,Ü,~Ó!ã,ef- ~•z~Ó!
ã,^ièÓ^Ü^iòfG≤Äyã,#IÜ,y^i^iÜ,xyÜÓ^y xò,çf~Ü,^i^iÜ,fÓ^Ó^i,^iI xyÓk,- xy!≈ÈüÈxly!≈ñ çÜ,ñ ññ,òyè,ylñ
^ÜyàÈüÈÈüÈſÓ çyl!i,~Ü,yd•^iI^iÜ!^i^iSÈ~•z,ò!ÓèÈ,yÓ^i,È),!Ü^iI,-≤Äyã,#I È,yÓ^i,#^iſçf,Ò!i,Ó^~Ü,
i,z^iO^á^iIyaf!òÜ,•i,z_Ó^ÈüÈò!ç,i,ò)Ó≈ÈüÈ,ò!Yã,^iÜÓ^ſÓ ſçf,Ò!i,Ó^i,z,òyò!~^iſ!Ü!^i^iSÈ~Ü,ſÓ≈ç!#I
òyÓ^y!^~•z ſÓ≈ç!#I òyÓ^y•z È,yÓ^i^i,Ó^xhs^Ó^ydyÓ^≤Äi,#Ü,-≤Äyã,#IÜ,y^iO^x^iIÜ,ſÜ!È,yÓ^i^i,Ó^yç^iIi,Ü,
^i^iÜ,fÓ^xÈ,yÓ^òáy!ò^iG ſÜ@^ÄÈ,yÓ^i,Ófy,ò#~Ü,ſy!ÓÓ^yçÜ,Ó^i,-!Ó^iç,yÓ^y G ſyçf,Ò!i,Ü,^iã,i,lyÓ^
,ò%^iO^yòyÓ^yÜ^iIÜ^iÈ,Ó^!ây!Ü,ìòÜ,^i^iÜ,~Ü,xál,È,yÓ^i^i,Ó^Ü,lyÜ,Ó^i^i,Ü- xyÜy^iòÓ^~ò^içÓ^≤Äyã,#I
Ü,!Óñ òyç≈!Ü, G^a^iÜ,Ó^yÈ,yÓ^i,^iÜ,~Ü,xál,~Ü,Ü,È,yÓ^i^i,Ü- i,ÑyÓ^y!•Üy^i^iÜ,ſÜ%ò,ò!≈hs^≤Äy!Ó^i,
~Ü,!Óçy^È)á,^iÜ,~Ü,«èÈ,yÓ^i^i,Üñ lyÓ^çylÜ,^iÜ,Óy•i,ÚÓ^yçã,e^Ói,≈#Ü-^iÜÓ≈G=Æ çylÜ,^iòÓ^
xyÜÓ^y~•z Ó^*^i,ò^òá^iI,òy-z-!Ó^iç#^iòÓ^ã,y^iáG È,yÓ^i^i,Ó^~•z^i^iÜ,fÓ^ſy,yl^iÜ^i- i,yÓ^y!ſy%,l^iòÓ^
i,#^iO^ÓſÓyſÜ,yÓ^#ÜyI%^iÈiO^ſçf!ò^iç≈~^i^iâyè,y^iòç^iÜ,•z~•z ly^iÜ x!È,!i,Ü,Ó^i- Ü!•@%Ü çΣ!è,ſçf,Òi,
Ü,ly!ſy%,^i^iÜ,•z i,zq(i,-~•z~Ü,•z ç^iΣÓ^i,z,òó^!È,!Ü,^iO^@^Ä#Ü,Ó^yÈ,yÓ^i,^iÜ,Ü•z!ü,^iÜ ly^iÜ x!È,!i,
Ü,^iO^!SÈ- Ü%ÈlyÈüÈ,òÓ^ò!i,≈#Ü,y^iO^zÓ^yíÓy,òyÓ^iſfÓ^çylÜ,Ó^y!ſy%,çl^iÜ,Ó^i^i,yÓ^y~•z^ò^içÓ^lyÜ
^ò!•@%hfllyl-≤Äyã,#IÜ,y^i^iÜ,•z ſÜ@^ÄÈ,yÓ^i,È),!Ü G i,yÓ^x!òÓyſ#^iòÓ^Ü^iòf^iſyçf,Ò!i,Ü,^i^iÜ,fÓ^
È,ióyÓ^y Ó•Üy!SÈ^i,y^iOyV,y^iyl^iál xyÜÓ^y^iòá xyÜy^iòÓ^~ò^içÓ^ò%•z Ü•yÜ,yÓf Ó^yÜy!^iG Ü•yÈ,yÓ^i,
xy!≈yÓi,≈G òy!ç,iy^iI,f ſÜyl i,z!ſy•ñ xy^iOà G È,^i!^iI^i,òyè,•i-≤Äyã,#I È,yÓ^i,#^i^a^iÜ,Ó^y^iÜ!~•z
i,z,òÜ•y^iò^içÓ^!Óçy^xál,i,yÓ^Ü,lyÈ,yÓ^i^i,Ü,Ü,z~Ó^!Óçy^c G xyMÈ,!Ü,~Ó!ã,ef ſjò^iÜ,≈ſ^iã,i,l!SÈ^iñ
ly^iI,~^iÜ,Ó^Ü^iòf Ó^içÓ^ſÜy•yÓ^«Ü,Ü,Ó^ylyl- 1É4≤Äyã,#I È,yÓ^i,#^i^iòÓ^•z!i,•yſã,ã,ly≤Äyã,#I
È,yÓ^i,#^i^iòÓ^•z!i,•yſã,ã,ly Óy•z!i,•yſ ſjò!Ü,≈i, òyÓ^iy!^iI^i•zi,z^iO^y,ò#^i^iòÓ^i,y!FSE^f Óy xÓK,yÓ^
Ü^iIyÈ,yÓ^≤ÄÜ,yç,òy!^i,y^iòÓ^Ühs^iÓf-È,yÓ^i,#^iſÈ,fi,y ſçf,Ò!i,Ó^àÈ,#^iO^ly!à^iI^i,ÑyÓ^y Ó^i^iÜndia has
had some episodes- but no historyÜ- xlyfyl^ò^iç!Ó^içÈ!Ü,^iO^≤Äyã,#I @^Ä#ſſÓ^~^iO^y^iI,yè,yſñ!%Ü,i!,
i,^iſÓ^yñ!Ü,çÓy•zi,y!Ó^!È,ñ è,fy!ſè,y^iſÓ^y^iÜ!•z!i,•yſ @^Äsi Ó^ã,lyÜ,^iO^!SÈ!^i,Ü!•z!i,•yſ @^Äsi xyÜÓ^y
≤Äyã,#I È,yÓ^i^i,á%Ñ^iç,òy•z ly- ÷ò%y,y•z lI^~≤ÄyÜylyf i,z,òyò^iIÓ^fl^i,y i,z^iO^á Ü,^iO^Ü,^iI≈è,i,Ühs^Óf
Ü,^iO^!SÈ!ñ ÚÚMuch disappointment has been felt at the sterility of the historical muse of HindustanÜÜ.
•zi,z^iO^y,ò#^i,ò!ü,^iI,Ó^y

È,yÓ^îi,Ó^•zli,•yſ á%Ñç^îi, !à^îî^••zíz^îÓ^y^î,ôÓ^ ſ

Ùi%, °f Ìlyl≈•zli,•yſ

12 á%Ñ^îç, ðy!!ñ Û,yÓ^îi, Ñy^îóÓ^ ò, !kTÈ, !D •zG^îÓ^y^î, ôÓ^ K, yly^îy^îÛ, Ó^ myÓ^y <ÄÈ, y!Ói, – È,yÓ^îi, Ìlyl≈•zli, •yſ @^Äsi Ó^ã, ly, •î^î!îi, y!Û, v !è, Û, Ìl – myòç çì, ^îÛ, Ó^ ÙòfÈ, y^îà Û, yÿ-#!Ó^ Óy, îÛ, °•îlÓ^ ^°áy

ÚÓ^yçì, Ó^!Dl#Û~!ÓÉ!^îî^~Û, !è, Óf!i, e^Ù# @^Äsi- ~z @^Ä^îsi Û, yÿ-#^îÓ^ Ó^•zli, •yſ !Óò, i, •îî^îSÈñ ^îáy^îl^°aÛ, •zli, •y^îſÓ^ Ù)°#îi, xl%ſÓ^îÛ, ^îÓ^ ^°án ſò G È) !Ùòyl !ÓÉ!î^Û, í, z, ðyòy^îlÓ^ ſmfÓ, •yÓ^ Û, ^îÓ^ !Ó^îi, ð«È, y^îÓ^ !î, •y!ſÛ, àè, lyÓ^ !ÓÓÓ^î!ò^îî^îSÈl- ſÈ, yÛ, !Ó^îòÓ^ Ó^ã, ly!^î, ç«„ ðy!i, c G xli, ç^îî^y!_ °«„ Û, Ó^y^îy!^

Û, yÿ-#^îÓ^ Ó^ çyſÛ, G Ó^yçÓç^îçÓ^ Ù)°fy!^îlî, !îi, y Û, ^îÓ^ !l! – ~z ^°Ä!«„ ^îi, •z xyÛy^îòÓ^ Ù^îl <Äÿç çy^îà Û, °•îlÓ^ (ò) ^îÓ^≈~z òÓ^îlÓ^ •zli, •yſ @^Äsi ^°áyÓ^ í, z^îòfyà !G!^y, •î^î! Û, V<Äÿä, #! È, yÓ^îi, #^îòÓ^ !Û, !î, •y!ſÛ, ^ã, î, ly Óy^îÓ, y!Û, ò, !kTÈ, !DÓ^ xÈ, yÓ^îSÈ!^Èœ, è, ~z ã, Ó^ ÙÛ, ^, ðyÈ!i Û, ^îÓ^ !îñ <Äÿä, #! È, yÓ^îi, #^îòÓ^ •zli, •yſ ^ã, î, lyÓ^ xÈ, yÓ^îSÈ!^ñ i, y•z i, yÓ^y !ÓK, yſſj, ði, •zli, •yſ Ó^ã, ly Û, Ó^îi, ç, ðy^îÓ^ !l- xyò%!Û, à^îÓÉ!y!^ xÓçf^òáy

ÿ!^!Èœ, ^îè, Ó^~z Ùi, !è, Û, Ìl – È, yÓ^îi, #^îòÓ^ •zli, •yſ ^ã, î, ly Óy^îÓ, y!Û, ò, !kTÈ, !DÓ^ !^îl<ÄÛy!^ Ù^î°- xyÛy^îòÓ^ ^ò^îç xy!≈È, Rñ Ó^, =Æ G ÓÓ^y, •!Û, •îÓ^ Ù^îi, y !ÓK, y!# çB^! @^Ä^îÛ, ^îÓ^îSÈl- !Û, v <Äÿä, #! È, yÓ^îi, #^îòÓ^ !ÓK, y!ã, ã, ~yñ ſy!^i, fã, ã, ~yñ xyòfy!dÛ, ſyòyl!^îi, è, y Ùœ, lyÛ, ^îi, ^òáy ÿ!^ •zçyà!i, Û, !ÓÉ!^îî^î, ÑyÓ^y^îi, è, y•z í, zòyſ#!^î!Û, ^îSÈl- î, ^îÓ^ <Äÿä, #! È, yÓ^îi, #^îÓ^y •zçyà!i, Û, !ÓÉ!^îî^~îÛ, Óy^îÓ^ í, zòyſ#!^îSÈ!^îl

~Û, ly Óy^îy^îÓ ly- Û, yÓ^îi =Æ!%^îà Û, yÛ) ^îèÓ^ Ù^îi, y, ðy!l≈Ó^!Óy^îſÓ^ @^Äsi xyÛÓ^y, ðy•z- !î, •y!ſÛ, Ó^îÛcã, w Ùç%Ùòy^îÓ^ Ù^îi, <Äÿä, #! È, yÓ^îi, #^îòÓ^ Ù^îòf •zli, •yſ ÈÛÈ^ã, î, lyÓ^ Ù, y!G xÈ, yÓ^îSÈ!^ly- xÈ, yÓ^îSÈ!^î, !f!È, !_Û, ſy!^i, f=ſj, ðB^•zli, •yſ Ó^ã, lyÓ^ í, z!ſy^îÓ^ G •zFSEyÓ^ - !ç!«„ î, È, yÓ^îi, #^îÓ^y^îi, •fài, •zli, •y^îſÓ^ ðyÓ^y Óçy!^

^Ó^îà^îSÈl Ù•yÛ, yÓfñ, ð%Ó^y!ñ xyòyÈÛÈç#Ó!#Û)°Û, @^Äsi Ó^ã, lyÓ^ Ùyòf^îÛ- Ó^!%à ò^îÓ^ Ó^!•!Ó^≈îÿ^°Ó^ Û, y^îSÈ È, yÓ^îi, °!Ó, ð% ſj, ð^îòÓ^ ^òç G xli, !w!^~li, •f G Ó^•ſfÛ!^î, yÓ^x!òÛ, yÓ^#- Ó^ç çì, yſ# ò^îÓ^ @^Ä#Û, G^Ó^yÛyl ſy!^îi, f!Ó!«„ ÆÈ, y^îÓ È, yÓ^îi, Ó^ í, z^îÓ^à^î!Û, •z Óy!Û, ð, !lÓ#Ó^ Ùyl%È!i, y^îÛ, ^ç^îl^îSÈ- x<Tyòç çì, ^îÛ, Û, !î, ð!^çſ%•zè, !yçÛ, í, z, ðm#^, ð#!^ È, yÓ^îi, ~îſ È, yÓ^îi, Ó^ Ùyl%îÈ!Ó^ ç#Ó!^îÛ, ſ!è, Û, È, y^îÓ^ ÓyV, yÓ^ ^ã, çTy Û, ^îÓ^ - î, ^îÓ^ <Äÿä, #! È, yÓ^îi, ^îÛ, !îî^ xyò%!Û, à^îÓÉ!yÓ^ Û, yçè, y ðÓ^ & •î^ x<Tyòç çì, ^îÛ, Ó^ !m!i, #!^ È, y^îà !Ó^! è, ç í, z, ð!^îÓ!çÛ, çyſÛ, ^îòÓ^ <Äçyſ!Û, <Ä^îî^yç!^ Ùè, y^îi, - 1765 á #çTy^îſ^òG!^yl#^y^îÈ, Ó^, ð^îÓ^ •zç^îÓ^ ç

•zfiè, •z!u, !^y^îÛ, y!ðy!lÓ^ <ÄçyſÛ, ^îòÓ^ Óyçy G !Ó•yÓ^îÛ, çyſ!Û, Ó^yÓ^ <Ä^îî^yç!^îi, y^îòÓ^ !•@% í, z_Ó^y! òÛ, yÓ^ xy•z! çyl^îi, •î - ~z <Ä^îî^yç!^îÛ, •z 1776 á #çTy^îſ^îl%fl, !i, Ó^ •zç^îÓ^ !ç xl%Óyò ÚA Code of Gentoo Laws Ù<ÄÛ, y!ç!i, •î - !Ó !è, ç !Óã, yÓ^îÛ, Ó^y!•@%, ð!u, î, G Ù%ſ!Û Ù^îÓÈ, #^îòÓ^ ſy•y!f !îî^!Óã, yÓ^ Û, y!≈, ð!Ó^ã, y^ly Û, Ó^îi, l- <Äÿä, #! È, yÓ^îi, Ó^ xy•z! G <Ä!y çylyÓ^ ~z <ÄyÓ^! Ñ, Û, <Ä!^yſ, ð!i≈i, y, ðy!^ 1784 á #çTy^îſ^Û, °Û, y!y!^ ~!ç!^y!è, Û, ^ſyſy•z!è, xÓ^ÓD^ <Ä!i, ç, yÓ^ Ùyòf^îÛ- ~Ó^ <Ä!i, ç, y!y, •î^i, •zfiè, •z!u, !^y^îÛ, y!ðy!lÓ^ !ſ!È, °ſy^îÈ, ≈rè, í, z•z!^!yÛ^çy^TM à1746ÈÛÈ94ä- !i, !ÈÛÈ•z <Ä!i, Ó^î^!i^îſçfl, Òi, ñ^fy!è, !G @^Ä#Û, ~Û, È, yÈly^ây, #È%ç, _ - 1789 á, çTy^î@^!i, !Û, y!Û, !Ó Û, y!^òy^îſÓ^ !Óáfyi, lyè, Û, Úx!È, K, yl çÛ%, hs^°Û%Û •zç^îÓ^ !ç^îi, xl%Óyò Û, ^îÓ^ l- ~Ó^, ðÓ^ 1785 á #çTy^îſ^îç, z•z!Û, ^TM !•@% òÛ≈#!^ @^Äsi ÙÈ, yàÓi, à#i, yÓ^ Ù •zç^îÓ^ !ç xl%Óyò <ÄÛ, yç Û, ^îÓ^ l- <Äÿä, f ! Óòfyä, ã, ≈yÓ^ ~z xy@^Ä^î!Û, •z !i, !l 1787 á #çTy^îſ^lyÓ^y!^îÓ^!ä, î, myòç çì, ^îÛ, Ó^ ÓyçyÓ^ ç!l<Ä!^ à^ſçÛ, °! Û! •îi, y, ç^îòçÛ •zç^îÓ^ !ç^îi, xl%Óyò Û, ^îÓ^ l- ~zã, !è, ^Û, yÓ^ &Û, ~z ſÛ!^îi, Ó^ç!ſ!ſç@^Ä^îÓ^ Û, y^îç!%_

ÿÛ, yÓ^ ſ%Óy^îò ſçfl, Òi, xy!^_ Û, ^îÓ^ l~Óç ſÛ!

13 ſj, ð^îÛ, ≈ È, yÓ^îi, #^îòÓ^ ðyÓ^îyñ î, y^îòÓ^ òÛ≈#!^ Ó^#!i, !#!i, ñ <Ä!y G È, yÓ^îi, #!^ ſçfl, Òi, Ó^ lyly !òÛ, !îî^! !Ói, ç, ðyè, Û, ^îÓ^ !ÓhflÓ^ ^°áy^î!á ðÓ^ & Û, ^îÓ^ l- Ä, ð!^îÓ!çÛ, çyſÛ, ^îòÓ^ <Äÿä, f !Óòfyä, ã, ≈yÓ^ ~z ðyÓ^y xÓfy•i, ly^îÛ, - 1804 á #çTy^îſ^Óy^îſ!ç!^y!è, Û, ^ſyſy•z!è, <Ä!i, ç, y!y, •î^i, ~Óç 1823 ſy^î°u, ^îl~!ç!^y!è, Û, ^ſyſy•z!è, xÓ^u, l <Ä!i, ç, y!y, •î^i - <Äÿä, f !Óòfyä, ã, ≈yÓ^ çyl^yÓ^ xy^îſ^u, ^îl <Ä!i, ç, y!y, çyÛ≈yl, ð!u, î, Ùfy:Û%yÓ^

à1823ÈÛÈ1902äÈÛÈ~Ó^ •yi, ò^îÓ^ - ^òç, <Äÿä, fi, _!lòò G È, yÓ^îi, !ÓçyÓ^ ò^!•!ſ^îÓ^ Ó!@i, ~z çyÛ≈yl, ð!i, î, Û, á^îly È, yÓ^îi, xy^îſ!!ñ ç#Ó^îlÓ^ !ſççÈ, yà !i, !Û, y!è, ^îî^îSÈl •zç^îÛ, - ſçfl, Òi, Ó^ ſ^îD^òç!Û, S%È •zG^îÓ^y, ð#!^ È, yÈlyÓ^ ſyò, çf G^îÛ, ^è, fÓ^ !ÓÉ!î^!è, Ó^ í, z, ðÓ^ !i, !l çyÓ^ ^òl- ~Ó^ È, ^î°È, yÓ^îi, Ó^ !ÓÉ!^îî^

•zG^îÓ^y, ð#!^îòÓ^ xy@^Ä^ç^îB^!- Ä, ð!^îÓ!çÛ, ſÓ^ Û, yÓ^ G <ÄçyſÛ, ^îòÓ^ flſy!≈Ó^ «„ yÓ^ <Ä^îî^yç!^îl ~z <Äÿä, f ! Óòfyä, ã, ≈y ðÓ^ & •î - !Ó^îçÈ!Û, ^îÓ^ 1857 á #çTy^îſ^Ó^ Ù•y!Ó^îoy^î• !Ó !è, ç ſy!Äy^îçfÓ^ !È, î, ^ÛÑ, ^î, ði, zè, ^î° î, yÓ^y Ó%V, ^îi, ç, ðy^îÓ^ l È, yÓ^îi, #^îòÓ^ ſÛyçÓfÓfliyñ òÛ≈!Óÿyſñ <Ä!y G !i, •f ſj, ð^îÛ, ≈ àÈ, #Ó^ K, yl xy•Ó^î ly Û, ^îÓ^ È, yÓ^îi, #^îòÓ^ çyſ!Û, Ó^y^îy^îÓ ly- ~z <Ä^îî^yç!^ Ùè, y^îi, •z Ùfy:Û%y^îÓ^ ſj, ðyòyl!^ È, yÓ^îi, Ó^ <Äÿä, #! òÛ≈çy^îf!fÓ^ xl%Óyò ðÓ^ & •î - È, yÓ^îi, Ó^ Ù^îòf^îÑ, yÓ^y î, Ñy^îòÓ^ Û, !^i, ſ_ÿy á%Ñ^îç, ðyl- Ùfy:Û%yÓ^ î, y•z î, ÑyÓ^ ſçfl, Òi, lyÛ^ò!^Ûy«„ Ù%Û, - xlf!ò^îÛ, !á fiè, yl !ÛçlyÓ^ #à! È, yÓ^îi, !á fiè,

òÛ≈ <Äã, y^îÓ^ Ó^ í, z^îj^îçf !•@%

ô`ÛÙ≈ó` ò%ó≈°i,yó` !òÛ,=!° a%Ñ`îç` ^óó` Û,ó` yó` ^ã,çTy Û,` îó` l- Ûfy:ù%y`îó` ó` È,yó` i,` !`îî` Óyí,` yÓy!i,` ,ñ` lá
fiè,y!`!Ùçlyó` #`îòó` ,òSÈ@`!SÈ° ly-` i,yó` x`îÛÛ,` òyó` iyó` !ÓÛ,` i,` Ófyáfy` !ò`îî` i,yó` y` ≤Äã,yó` Û,` îó` l` îñ
È,yó` i,` #!`ó` y` î`î`i%` xli,` °ó!`Û,` Û,` çãl`!`îî` Ófhfl`i,`y`z` i,yó` y` flçy`îó` i,` z,` ò!`_` îl` -` !!`Óçç` ç,` îÛ,` ó`
•zç°fy` îu,` ó` ó`!`k,` ç#`ó#` Û°` !á` <Tyl` îyçÛ,` îòó` xyó` îç≈` ≤ÄÈ,y!`ò!` !SÈ°` îyó` ,` ò%` îó` yÈ,y` là` !SÈ°` îl` îyè` îÛ,` ã,y`≈`
@` Äyrè,` G` ç`ÛÛ`!`Ù°`-` !`Ù°` i,` Ñyó` !`!`fiè,` Δ` xó` !`ó` !`è,` ç` •z!u,` î` yÛ` @` Ä`îsi` à1817à` È,yó` `îi,` ó` •zli,` •y!` !`@`%`ñ` Û%`!`Ù` G` !`ó` !
è,` ç` ~•z` !i,` l` È,y` là` È,yà` Û,` îó` l-` ò` îÛÙ≈` !`È,`!`_` îi,` È,yó` Û,y°` !`ÓÈ,yçl` È,yó` i,` G` È,yó` i,` #!` •zli,` •y!` G` Ûçfl,`ò!`i,` ó` ≤Ä`îi,
i,` Ñyó` !`óó` *` ,` ò` Û` îlyÈ,y` îóó` ≤Ä`îi,` È,` °l-` È,yó` `îi,` ó` •zli,` •y!` îÛ,` !`•@`%` G` Û%`!`Ù` !`%` là` È,yà` Û,` ó` `î`G` ^`çó` ,` ò` îó≈`
•zli,` •y!` îÛ,` !á` <Tyl` î%`à` xyáfy` ly` !ò` îî` !`ó` !`è,` ç` !`%`à` xyáfy` `ò`G!` yó` Û` î`ò`f` i,` Ñyó` Ûy`!`Ayc`f`Óyò`#` Û` îlyÈ,y` îóó` ≤Ä`îi,` È,` °l`
à` îè,` !`SÈ-` È,yó` i,` îÛ,` Û!è,` Û,` È,y` îó` çylyó` çlf` ≤Ä`yã,` #!` È,yó` `îi,` ó` !`•@`%` ò` Û≈` çy` !`flfó` •zç` îó` !`ç` xli%` Óy` îòó`
≤Ä` îî` yçl` ^` òáy` ^` ò!` -` ~•z` Û` îî` Û` ÛÛfyÛ,` îó` i,` ó` Û,` xó` !` ò` zfiè,` Û` ly` Û` !ò` îî` ≤Ä`y!` 50` á` îl,` ó` ò` Û≈` #!` ,` ò%` hfl` îÛ,` ó`
xli%` Óyò` !`!`ó` ç` ^` óó` •!` -` ≤Ä`y` îã,` fó` ~•z` ,` ò!` òe` @` Ä` îsió` !`!`!` îç` Û,` S%` È` ~ã,` !Û,` G` zó` y!` #!` @` Ä`si` lyÛ,` î`G`
≤Ä`yã,` #!` È,yó` i,` #!` @` Ä`si` z` !SÈ°` ≤Ä`òyl-` 1É5` ≤Ä`yã,` #!` È,yó` `îi,` ó` •zli,` •y` !`!`!` Á,` ò!` îó` çÛ,` Óy` Ûy`!`Ayc`f`Óyò`#` Ófyáfy` !
ó` !è,` ç` ≤Ä`çyÛ,` G` !`óç` !`Û,` S%` È` òy` ÿã,` y!` f,` ò!` i,` ≤Ä`yã,` #!` È,yó` `îi,` ó` •zli,` •y!` G` ÛÛç` !` îî` î` Ûy` Ûylf` #` Û,` ó` `îi`ó` ≤Ä` îî`
`î` Óy` È,yó` i,` #!` Ûy` îçó` Ûy`!` @` Ä` Û,` ~`ó!`ç` Tf` òy` îó` ^`ã,` çTy Û,` îó` l` i,` y` Ûy`!`Ayc`f`Óyò`#` Ófyáfy` àl` Imperialist` view` à
ly` îÛ,` ò!` ò` !`ã,` i,` -` ≤Ä`yã,` #!` È,yó` `îi,` ó` •zli,` •y!` G` ÛÛç` Û` ò` îÛ,` ≈` ç` ÛÛ` !`Ù°`ñ` Ûfy:ù%`yó` G` ã,y°`≈` @` Äyrè,` !`óó` *` ,` ò`
Ùhs` óf` Û,` îó` l-` ç` ÛÛ` !`Ù` îó` ò` îÛÙ≈` !`È,`!`_` îi,` È,yó` `îi,` ó` •zli,` •y` !`!`!` Û,` y°` !`ÓÈ,yçl` i,` z` !`jçf` ≤Ä` îy!`ò!` !SÈ°`-
~•zÈ,y` îó` !i,` !l` Ûy`!`±` òy!` îÛ,` •zli,` •y!` ã,` ã,` ≈yó` ó` #ç` ó,` ò!` Û,` îó` l-` i,` Ñyó` i,` z` !`jçf` Û` ò` îÛ,` ≈` !`!`@`•y!` `îî` x` !`È,` y!` ≈` !`Óy`!
ò` òfy` `îî` ó`

14` Ûçfl,` ò` îi,` ó` xòfy,` òÛ,` ó` î`l`ñ` ÛÛ!ts` tendency` was` evil` ÛÙ-` !`Ù°` ÛÛÛ,` y°` #!` G` ≤Ä`yã,` #!` È,yó` i,` îÛ,` óó≈` ó` G` !`%`!`_` !
ó` îó` yò` #` xyáfy` `òl-` i,` Ñyó` Û` îi,` È,yó` i,` #!` ÛÈ,` fi,` y!` ó` yç` !`îi,` Û,` Û) f` îóy` îòó` Û,` y` îly` fllyl` î`z` ~`óç`
È,yó` i,` #!` ó` y` óçç` ,` òó` ,` òó` y!` ~` fljó` çyÛ,` îòó` myó` y` çy!`!`i,` •`îî` ~` î`!`SÈ-` =`ó` &` î` îÛ,` •z` xli,` ,` ñ` xã,` °ñ`
È,yó` i,` #!` ÛÛç` ≤Ä`ã!`i,` È`ü`È!`ó` îó` yò` #`-` !`Ù°` i,` y`z` Ók,` ~•z` È,yó` i,` #!` ÛÛç` îÛ,` !`ó` !è,` ç` xy`z!` ≤Ä` îî` îó` Ûyòf` îÛ,` ò!
ó` ò!` ≈!` Û,` ó` `îi,` ^`ã,` `îî` !`SÈ!`-` Ûfy:ù%`yó` G` xlfylf` ≤Ä`yã,` f!`ó` òó` y` ó` !`!` ≤Ä`yã,` #!` È,yó` i,` #!` îòó` •zli,` •y!` ^`ã,` i,` lyó`
xÈ,yó` ó` `îî` !`SÈ`ñ` !`ó` !`ç` È!` Û,` îó` ÛÛ!` G` àe,` lye` Û` !` îî` -` i,yó` y` È,yó` `îi,` ó` @` Ä`y` Û` #!` ÛÛç` îÛ,` xli,` ,` xyáfy` !
ò` îî` !`SÈ!`-` È,yó` i,` ÓÈ!` ≈` îÛ,` i,` Ñyó` y` òyç≈` !Û,` `îòó` ^`òç` xyáfy` ^` ò!`ñ` lyó` y` x!`ò!` ò` òfy` Óy` xli,` `î`ó!` Û,` Û,` !`ó` È!` `îî`
!` îç` îòó` !` Û@`z` ó` y` îál` ~`óç` çyà!` Û,` Ófyáfy!` i,` yó` y` i,` zòy!` #!`-` È,yó` i,` #!` ÛÛç` îÛ,` i,` yó` y` i,` z` îmà` #!` Óy` Ûy!`çÛ,` !
ó` yò` È`ü`È`ü`%`_` xly!`ó` ^`ay` #` ó` *` î,` ò` !`ã,` !e!` Û,` îó` !`SÈ!`-` ~•z` òy` ÿã,` y!` f,` ò!` i,` Û,` ó` y` xyó` G` ó` !`!` îñ` È,yó` i,` #!` ó` y`
~` fljó` çyÛ` îl` xÈ,` fhfl!`-` xyòfy!` dÛ,` !`ã,` hs` y!` !` Û@`z` È,yó` i,` #!` ó` y` òy!` ≈` ó` çà` îi,` ó` ÛÛfy` !` îî` È,y!`ó!` ,` l-` i,` Ñyó` y` xyó` G`
^`çyó` !`ò` îî` ó` !`!` îñ` È,yó` i,` #!` îòó` îÛ!` Ûyçy!`i,` cÈ`ü`È`ó` Û,` y!`G` x!È,` K,` i,` y` l`z`ñ` i,` Û,` zÈ`ü`È` l`z` Û,` y!`G` fllyl`_` çyÛ` îó`
x!È,` K,` i,` y-` ã,` y°`≈` @` Äyrè,` G` ç`ÛÛ` !`Ù` îó` ,` òó` Ûy`!`Ayc`f`Óyò`#` •zli,` •y!` ã,` ã,` ≈yó` xy` îó` Û,` xlf!` Û,` ò%` îó` yòy` °` î!` !
È,` l` îgrè,` xy!`≈yó` !`fl`ò!`á1843È`ü`È1920à-` !i,` !l` •z!u,` î` y!` !`!`È,` °` Ûy!È,` ~` î`!`!` xlf!` Û` Ûòf` !`•` î` îó` 1869` !á` <Ty` î`Σ` È,yó` `îi,
xy` î!` ~`óç` 1900` Ûy` ò!`≈`hs` ` ` ò` îò` ó` y` ly` îÛ,` l-` !i,` !i,` Ñyó` 1904` Ûy` î` °`áy` Ûxy!`≈` !`!`fiè,` Δ` xó` •z!u,` î` yÛ` îi,` ≤Ä`yã,` #!
È,yó` `îi,` ó` •zli,` •y!` G` ÛÛç` !` îî` i,` z,` ò` îó` y_` Ûyòyó` î` òyó` iy°` !`ó` x` îÛÛ,` è,` y`z` i,` z` î`ò`á` Û,` îó` !`SÈ!`-` !`Ù` îó` Û` îi,` y`
È,yó` i,` #!` ÛÛç` ÛÈ,` fi,` yó` Û,` îè,` yó` Ûy` î`yã,` Û,` ly` •` î`G` !`fl`ò!` Óy` ÿy` Û,` îó` l` îñ` !`ó` !è,` ç` çyÛ` îó` Ûyòf` îÛ`z`
È,yó` `îi,` x!` fyã,` yó` #` ~` fljó` çyÛ` îó` ò` #ã≈` ,` òó` ,` òó` yó` xó` Ûyl` à` îè,` ~`óç` ó` yç` !`îi,` Û,` Û,` f` xy` î!`-` ~•z` ó` _` îó` fó` !!!
•i,` y!` ≈È`ü`È`z` •` È,yó` i,` #!` ó` y` flçy` îó` i,` z,` ò!`_` îl` -` !`ó` !è,` ç` çyÛ` îó` ~` Û,` !`!` ,` È,` _` ~•z` !`!`È,` °` Ûy` îÈ,` ≈rè,` ≤Ä`yã,` #!
È,yó` `îi,` ó` •zli,` •y` !`!` îó` !òç` #` îòó` È,` !` ÛÛ,

86% **MATCHING BLOCK 15/259** **W**

yó` i,` z,` òó` ^`ó!ç` =`ó` &`ç` xy` îó` y,` ò` Û,` îó` l-` i,

Ñyó` °`áy` @` Ä` îsió` ≤Ä`y!` ~`Û,` È`ü`È`i,` i,` #!` yçç` ç%` îi,` ,` xy` î`Û,` îçy,` y` îó` ó` È,yó` i,` xye` Û` îi`ó` !`óóó` i` `ò`G!` y`
•`îî` !`SÈ-` i,` îó` !`fl`ò!` xy` î`Û,` îçy,` yó` SÈy!` ,` yG` x` îçyÛ,` ñ` !`mi,` #!` ã,` w` =`Æ` ~`óç` xyÛ,` óó` îÛ,` G` î` !`k`T` =`ó` &`ç` !ò` îî` !`SÈ!`-
i,` Ñyó` °`áy!` ≤Ä`Û,` è,` •`îî` i,` z` îè,` !`SÈ` ≤Ä`yã,` #!` È,yó` i,` #!` çyÛ,` îòó` !` Û≈` Ûi,` y-` x!`≈` çy` !`flf` ó!`i`≈i,` çyÛ!È`ü`È,` òk,` !i,` îÛ,` !
i,` !l` Ûy`!`Ayc`f`Óyò`#` çyÛ≈yl`#`ó` Û` îD` i%` ,` y` è,` y` !`ll`ñ` lyó` Û` îD` !`ó` !è,` `îl`ó` !`k` ,` ã,` !`SÈ°`-` !i,` !l` Û,` ò!è,` `î`fó` ò!`!`ó!`ò` îÛ,
'ferociously severe' Û` xyáfy` `òl-` ≤Ä`yã,` #!` È,yó` `îi,` ó` ~` fljó` i,` sf` îÛ,` !`ã,` !e!` Û,` ó` `îi,` !`ã` îî` !i,` !l` Ûhs` óf` Û,` îó` l`ñ`
ÛÛAutocracy` is` substantially` the` only` form` of` government` with` which` the` historian` of` Indian` is` concerned` ÛÙ-`
Ûy`!`Ayc`f`Óyò`#` !`ó` !è,` ç` ^`á`Û,` G` ò!u,` i,` îòó` È,yó` i,` #!` •zli,` •y!` G` Ûy` îçó` ~•z` Ófyáfy` i,` z` !`jçf` ≤Ä` îy!`ò!` !SÈ°`-` !`ó` !è,` ç`
ó` yç` îÛ,` ÛÛ!`≈!` G` È,yó` i,` #!` Û` òò` ò` çyÈ!` îi`ó` Û` ò` î`«` ,` !i,` •y!` ÛÛ,` ÛÛ!`≈!` xyòy!` È`ü`È`z` ~`ó` ≤Ä`òyl` «` ,` f` !SÈ°`-` !`•@`%`ñ` Û%`!`Ù°`ñ` !
ó` !è,` ç` !i,` l` hfl` îó` ^`çÛÛ` !`Ù` î`ó` ~•z` Û,` y°` !`Ó!`fyÛ` ÷` ò%` eÈ!è,` ò!`≈`z` !SÈ°` ly`ñ` x!` i,` z` !`jçf` ,` ò!`≈` !SÈ°`-` çyÛ` îÛ,` ó` ò` Û≈`z` çy!
Û` îi,` ó` ò` Û≈` `îó` È`ü`ü`È`~•z` òyó` y` È,yó` `îi,` ó` •zli,` •y` !`!` Û,` á!G` !SÈ°` ly-` i,` y`z` ≤Ä`yã,` #!` È,yó` i,` îÛ,` !`•@`%`!`%`à` xyáfy`
^`ò`G!` y` ly!` ^` ly-` ≤Ä`yã,` #!` È,yó` `îi,` ó` ~` Û,` !`óó` yè,` xçç` ç%` îi,` ,` `ó`Ók,` ò` Û≈` G` çl` ò` îÛÙ≈` !`ó` hfl` yó` à` îè,` ~`óç` x` îÛÛ,
çyÛ,` ~•z` ò` îÛÙ≈` ,` ò,` #,` î,` òyÈ!` Û,` i,` y` Û,` îó` l-` i,` ySÈy!` ,` y` ÷` ò%` ò` Û≈`z` Óy` Û,` l` •` îó` !`%`à` !`ÓÈ,yç` îó` Ûy!`ò!` /` !`Ù°` î` Û%`!`
°` Û` !`%` !`à`ó` Û,` ly` ó` î`!`SÈ!` i,` á!` Û%`!`Ù°` ò` y` çyÛ!` «` Ûi,` y!` lyÛ,` î`G` Ûçáfyà!`ó` #,` ≤Ä`çyó` y`z` !SÈ°` î`l` xÛ%`!`Ù°`-` Û,` l` !i,` !l`
È,yó` i,` •zli,` •y` !`!`ó`

15 i, i, #l' ,di~y^iil' Úlá fiè,yUÍ%à xyáfy ly !ò^iil' !Ó !è,ç Çyfl^iilÓ' Ú!•Úy Ü ,#i,≈lÈÜÈ•z ~Ó' ≤Äòyl
« , ISÈ– ~f|Ó' çyfl^iil xÈ, fhfl È, yÓ' i, #l' Ó' y •zçyà!i, Ü , !ÓÉi^iil' òfyl ly !ò^iil' , òó' ^iÿÜ, ä, ä, ≈y Ü, Ó' ^i' xy^iá^iÓ' !
Ó !è,ç çyflÜ, ^iòÓ' •z %!Óòy •^iÓ È, yÓ' i, çyfl Ü, Ó' ^iil' – ~zÈ, y^iÓ f|çyfl^iil xlÈ, fhfl È, yÓ' ^iil' , !Ó !è,ç çyfl fliyl' #
•^iÓ– 1È6 ≤Äyã, #l È, yÓ' ^iil' , Ó' çyi, #l' i, yÓyò# Ófyáfy !Ó !è,ç i, ly , òyYã, yi, f , ò!i, i, ^iòÓ' ≤Äyã, #l È, yÓ' ^iil' , Ó' •z!
i, •yfl G ÆyÜy^içÓ' !ÓÜ, i, ÓfyáfyÓ' ≤Ä!i, e Í y f|Ó' * , ò , òyYã, yi, f !ç!« , i, çyi, #l' i, yÓyò# Ó' y È, yÓ' ^iil' , Ó' •zli, •y^iÛÓ'
≤ÄÜ, i, f|Ó' * , ò i, zÁâyè, ^iilÓ' ^i' ≤Ä!i^yfl^iil, y çyi, #l' i, yÓyò# •zli, •yfl ä, ä, ≈y ly ^iÜ áfyi, – !Ó !è,ç ≤ÄçyflÜ, G , ò!
l, i, ^iòÓ' È, yÓ' ^iil' , Ó' •zli, •y^iÛÓ' ~Ü, ^i, ò^iç G !ÓÜ, i, Ófyáfyl' È, yÓ' ^iil' , Ó' !ç!« , i, ÆyÜç xy•i, •l' – ~Ü, •z %!Óòy, yÓ' y
« , Ü, ^iÓ' ! !Ó' ^iè, ^iilÓ' ≤Ä!i, ç# , ò%Ñ!çÓyò# ÆyÜç ~Óç È, yÓ' ^iil' , Ó' , òä, lç# ÆyÜhs' ÆyÜy^içÓ' Ù^iòf !ÓÓ' yè,
~Ó, òó' #i, f – ~z xÓfliyl' ~Ü, ò' È, yÓ' i, #l' , ò!i, i, È, yÓ' i, #l' ÆyÜy^içÓ' ÆçflÒy^iÓ' Ó i, # •l– Ü, yÓ' i, yÓ' y Ó%V, ^iil,
, òy^iÓ' l' ^i' ÆyÜçfÓyò# •zli, •yfl ä, ä, ≈yl' È, yÓ' i, #l' •zli, •yfl G ÆyÜy^içÓ' !ÓÜ, i, Ófyáfy ^òG! y •^i' G i, y^iòÓ' Ó_
^i' ^iòf !Ü, S%Èè, y ~òò, y xy^iSÈ– •zli, •y^iÛÓ' àè, lye ' Ü ÆyÜy^iÜ, ≈ ≤Äyã, #l È, yÓ' i, #l' ^iòÓ' ^ä, i, ly ~ä, !Ü, G Ü%!
Ó^iòÓ' ^ä, ^iil' Ü, Ü ~Ü, ly

87% **MATCHING BLOCK 16/259** **W**

xfl|#Ü, yÓ' Ü, Ó' yÓ' i, z, òy! É^iil•z–

i, ^iÓ' ^àòÿ, Ù Ó% ^ik, Ó' Ù, i%, fÓ' , òó' È, yÓ' ^iil' , Ó' •zli, •y^iÛÓ' ÆÓ' = Ó' &c, ò) ≈ àè, ly i, yÓ' !È, ! ^iil' !fliÓ' Ü, Ó' y •i, –
i, ySÈyí, , y È, yÓ' i, #l' ÆyÜy^içÓ' Ói ≈ G çy!i, !ÓÈ, yçl ^i' xyÜy^iòÓ' Ói, , ò%Ó≈°i, y ~Ü, ly G çyi, #l' i, yÓyò# Ó' y çyl^iil' , l–
i, y•z i, yÓ' y È, yÓ' i, #l' ÆyÜy^içÓ' ÆçflÒy^iÓ' Ó' Ü, y^iç ~là^iil' xy^iÛ– çyi, #l' i, yÓyò# Ó' y ≤Äyã, #l È, yÓ' ^iil' , Ó' •zli, •yfl
Ó' ä, ly Ü, Ó' ^iil' , !à^iil' !•@% È, yÓyò^iç≈Ó' , ò%lÓ' &ayl àè, yl– çyi, #l' i, yÓyò# ^iòÓ' Ù^iòf ~Ü, ò' ≤Äyã, #l È, yÓ' ^iil' , Ó'
!%!_ Óyò# Ófyáfy ^ò– !%!_ Óyò# çyi, #l' i, yÓyò# ^ày, #Ó' xflfi, Ü •^i' l Ó' y ^içw°y !Üe à1822ÈÜÈ91ä Ó' yÜÜ, Èè
^ây, òy° È, yu, yÓ' Ü, yÓ' à1837ÈÜÈ1925añ !Óÿ^lyl Ü, yç#lyl Ó' yçG! y ^iil' , à1869ÈÜÈ1926añ ^òÓ_ Ó' yÜÜ, Èè
È, yu, yÓ' Ü, yÓ' ñ ^Üä, w Ó' y! ^ä, Òò%Ó' # à1892ÈÜÈ1957ä Ó' ^iÜçä, w ÜççÜòyÓ' ñ !#Ü, Z, çyflf#ñ ^Ü, È! , ò ç! ÆG'
≤ÄÜ%á– çyi, #l' i, yÓyò# ~li, •y!ÛÜ, ^iÜ, Ó' y ≤Äyã, #l , ò%Ñ!lñ ^añ Ù%oy G xlylyf ≤ÄyÜyif i, z, òyòy^iilÓ' i, z, òó' !È, !_
Ü, ^iÓ' Æ!^b ≤Äyã, #l

60% **MATCHING BLOCK 17/259** **W**

È, yÓ' ^iil' , Ó' •zli, •yfl Ó' ä, ly Ü, ^iÓ' l– ≤Äyã, #l È, yÓ' ^iil' , Ó'

Ó' yç^iil' i, Ü, •zli, •yfl Ó' ä, ly ~!ÓÉi^iil' ÆÓ' ^iä, ^iil' = Ó' &c, ò) ≈ , òò^iç, , ò– ò!ç, ^iÈ, yÓ' i, ^iÜ, ~z •zli, •y^iÛÓ' xD#È) , i,
Ü, Ó' y •l' ~Óç xyMÈ, !Ü, Ó' yç^iil' i, Ü, ^ç, ^ièG i, z ^iÓ' ^iilyàf ≤Ä!i, à^iè, – !%!_ Óyò# çyi, #l' i, yÓyò# ^iil' , •y!ÛÜ,
Ó' y^içw°y !Üe ^Óç !Ü, S%È ~Ó!òÜ, , ò%!hfliÜ, y ~Óç ÚÜ•z^iÿy ~!Ó' ^i' yÛÜÜç#Èl~Ü, @ ^Äsi Ó' ä, ly Ü, ^iÓ' l– ≤Äyã, #l
^iil' , ^i' fÓ' xl%Ó' yà# !Üe È, yÓ' ^iil' , Ó' ≤Äyã, #l ÆyÜç ÆyÜy^iç, ~!%!_ , ò) ≈ ò, !çTÈ, !D @ ^Äi Ü, ^iÓ' l– li, !l i, ÑyÓ' ~Ü,
Ó' ä, ly! ^âyÈly Ü, ^iÓ' l ^i' ≤Äyã, #l È, yÓ' i, #l' Ó' y ^âyÜyç^i' äi, – Ü, yÓ' y ^içT... Ó' yÜÜ, Èè ^ây, òy° È, yu, yÓ' Ü, yÓ'
à1837ÈÜÈ1925ä ~Óç !Óÿ^lyl Ü, yç#lyl Ó' yçG! y ^iil' , ly ^iÜÓ' ò%z çyi, #l' i, yÓyò# ^iil' , •y!ÛÜ, xy!ÓÈ) , ≈i, •l–
È, yu, yÓ' Ü, yÓ' òy!ç, ^i' ^iil' , fÓ' ÆyÜ, Óy•l^iòÓ' •zli, •yfl G ~ÓÈèÓòÜ ≈ G xlylyf òÜ ≈ #l' ^ày, #Ó' •zli, •yfl Ó' ä, ly Ü, ^iÓ' l–
ÆyÜy!çÜ, ÆçflÒyÓ' Ü, !•^i' ^iÓ' !i, ! !ÓòÓy !ÓÓy, ≤Äly^iÜ, ÆÜ≈lÜ, ^iÓ' l ~Óç çy!i, ^iÈ, ò ≤Äly G Óy° f !ÓÓy^

100% **MATCHING BLOCK 18/259** **J**

^iÓ' i, #Ó ÆyÜy^i' yã, ly Ü, ^iÓ'

l– ≤Äyã, #l òÜ ≈ çyflf xòf! l Ü, ^iÓ' !i, !l ~z Ü% , ≤ÄlyÓ' !ÓÓ' &^ik, çy!i, xye' Üi Ü, ^iÓ' l– xlf! ò^iÜ, Ó' yçG! y ^iil' ,
Ü, yÓ' y ^içT... Ó' @ ^Äy^iÜ @ ^Äy^iÜ à% ^iÓ' Æçfl, Òi, , òyu% , ! , ò ~Óç ÙyÓ' yè, y •zli, •y^iÛÓ' i, z, òyòyl @ ^Äi Ü, ^iÓ' l–
1926 Æy^i' l i, !l ÙyÓ' y!è, È, yÈlyl' !ÓÓy, ≤ÄlyÓ' •zli, •yfl ç#Èl~Ü, xlÓòf ò & , òò# @ ^Äsi Ó' ä, ly Ü, ^iÓ' l– ~z @ ^Ä^i' siÓ'
Ûyò^iÜ È, yÓ' ^iil' , Ó' !ÓÓy, ≤ÄlyÓ' !ÓÓi, ≈ ^iilÓ' •zli, •yfl !i, !l i%, ^i' ò^iÓ' l i, y^iil' , i, ÑyÓ' xhs' ^iÓ' Ó' ò, !çTÈ%, ^iè,

16 G`lë, - !Óáfyi, Çfl,Òi,K, ,öyl,Ó`D ÓyÙl Ü,y`lìl à1880ÈüÈ1972ä ßyÛy!çÜ, ÇflÖy`lÖ`Ó` ~•z öyÓ`y`lÜ, ~!à`lì` !l`lì`
 lyl-ì,ÑyÓ` ,öÑyã, á`lì, ≤ÄÜ,y!çì, Ú!•fiè, xÓ öy ðÜ≈çyflÜ`lÜ, ~Ü, Ü,lyl` Óy`l`lì, ,öy`lÖ` ≤Äyã,#l xy•zl G ≤ÄlyÓ` !
 Öÿ•lÜ,yEln ly xyÛy`lÖÓ` ≤Äyã,#l È,yÓ`l`lì,Ó` ßyÛy!çÜ, ≤Äle`l`y`lÜ, çyl`lì, ßy•ylf Ü,`lÖ` - È,yÓ`l`lì,Ó`
 çyi,#l`i,yÓyò# •z!i,•yß ä,ã,≈y ≤ÄyÓ`!Q,Ü,È,y`lÖ ÇflÖyÓ` !ò`lì` ÷Ó`••l`G Ü,ye`lÜ`y, ßy!ÀçfÓyòÈüÈ!
 Ó`lÖ`yò# Ó`* ,ö`lì - 1905 ßy`l`ÓDE, DÈüÈ!Ó`lÖ`yò# xy`l@y`l ä,Ó`Ü Ó`* ,ö`lì`È,yÓ`i,#l` Ó`yçl#!i,`lì,G
 ä,Ó`Üi,y ≤ÄÜ,yç ,öyl` ~ÓÇ Çç@`ÄyÜç# çyi,#l`i,yÓy`lÖÓ` !ÓÜ,yç á`lè, - ~Ó` È,`l` çyi,#l`i,yÓyò# •z!i,•yß
 ä,ã,≈yl` È,yÓ`l`lì,Ó` •z!i,•y`l`lÖÓ` lÖÓ`* ,ö`öy`lìÓ` `ä,çTy Ü,Ó`y`l - !Ü,S%Èè,y ßy!ÀçfÓyò# •z!i,•yß ä,ã,≈yÓ` ≤Ä!
 i,le`l`yfl!Ó`* ,ö`~ÓÇ !Ü,S%Èè,y çyi,#l` Ü!≈yòy Ó,ik, àè,yÓyÓ` ,öò`l`ç,ö`!•l`l`lÖ`È,yÓ`i,#l`lì,•y!ß`lÜ,Ó`y lÓ
 í,zòf`lÜ È,yÓ`i,#l` xì,#`lì,Ó` È,yÓÜ)!i,≈í,zk,y`lÖ` ß`lã,çT!- !•@%Çfl,Òlì,`lÜ,`i,y,z ~ç#l` Çfl,Òlì,Ó` (ò)Ó≈ß)Ó`#
 xyáfy`òG!`y`l - `çÜß !Ü`lÖ` Ü,y`!ÓÈ,yç`lì ≤Äyã,#l È,yÓ`i,`lÜ,`lÈ,y`lÖ`!•@%l`àÜ xyáfy`òG!`y`l`ñ`l`z
 l`à`lÜ,`z çyi,#l`i,yÓyò#Ó`y ßÜ,ik, G`l`hs`y`lÈlÖ`l`à!•l`l`lÖ`!ä,`!`i,Ü,`lÖ`l- È,yÓ`i,#l`l`y`lçÓ` xÛyÜf xyi,`y
 Ü,`lÖ`~lÜ, ßyÛy!çÜ,`Ü,f G çy!hs`Ó`~Ü, xyòç~Ü`lì,Ó`*`l`ä,`!è,Ü,Ó`y`l - ≤Äyã,#l È,yÓ`l`lì,Ó` =Æ l`à`lÜ,
 i,•z Úfl!≈l`àÜ xyáfy`òG!`y`l - çyi,#l`i,yÓyò#`lì,•y!ßÜ,`lÖÓ`~Ü,ò`Ü,`lè,yÓ` ,ò!`òÜ`lÜ,`lÖ`È,yÓ`l`lì,Ó`
 Ó`yç`l`lì,Ü,`z!i,•yß !`!`òÖk,Ü,Ó`l`i, í,z`l`òfyà#•l- ~!ÓÈl`lì`l`ÑyÓ`y x@`Äi# È)!ÜÜ,y ,öy`lÜ,`lÖ`l`i,yÓ`y`l`l`
 `òÒò_ Ó`yÜÜ,È è È,yu,yÓ`Ü,yÓ` à1875ÈüÈ1950añ`•Üã,w Ó`yl`l`ä,Óò%Ó`# à1892ÈüÈ1957añ G Ó`l`Ücã,w
 Üç%ÜòyÓ` à1884ÈüÈ1980ä- !çy`l`!`ö`!ÓçyÓ`ò`l`ÉxyÓ`ÈÈ,yu,yÓ`Ü,yÓ`x`lçyÜ, G ≤Äyã,#l È,yÓ`l`lì,Ó` Ó`yç`l`l!
 i,Ü, ≤Älì,ç,y`l`lÖ`í,z,öÓ`@`Äsi Ó`ã,ly Ü,`lÖ`l- ≤Äyã,#l È,yÓ`l`lì,Ó` •z!i,•yß Ó`ã,lyÓ``ç,`lè xyÓ`G =

100% **MATCHING BLOCK 19/259** **J**

Ó`c,ò)i≈È)!ÜÜ,y ,öy`lÜ,`lÖ`l`•

Üã,w Ó`yl`l`ä,Óò%Ó`#- lì,!!Ü•yÈ,yÓ`l`lì,Ó`l`%`lk,Ó` ,öÓ` ,öÓ`#!ç,`lì,Ó` !Çç•yß`l`l xy`lÖ`y`l`l`lÜ, =Æ l`à`
 ,ö!≈hs`!Öhfl,lì,ß

83% **MATCHING BLOCK 21/259** **J**

Ü`lì`Ó` Ó`yç`l`lì,Ü,`z!i,•yß Ó`

ã,ly Ü,`lÖ`l- Ü,ò!è,Ü, fy`!•fiè,Δ xÓ xfy!ß`lì`rè,`z!u,l`yÜÈÜç#Èl≈Ü, ~•z @`Äsi 1923 ßy`l` ≤ÄlÜ ≤ÄÜ,y!çì,`l -
 •zì,z`lÖ`y,ö#l`z!i,•y`l`lÖÓ`~Ü,çl!çç,Ü,`!•l`l`lÖ`lì,!!Ü,S%È,öç,lì, G i,ÑyÓ` xhs`ò,≈!çT~•z @`Äsi Ó`ã,lyl`Ü,y`lç
 `yàyl- !òG lì,!!z!i,•y`l`lÖÓ`Ü,y`!ÓÈ,yçl!!lì`xy`l`yã,ly Ü,`lÖ`lì- i,ÑyÓ` Ó`yç`l`lì,Ü,`z!i,Ó,`á#çT#l`Èl,çì,Ü,
 ,ö!≈hs`≤Äßy!Ó`i,`xòfy,öÜ,Ó`yl`l`ä,Óò%Ó`#i,yÓ`@`Ä`l`si È,È~È!flø`lìÓ`xÓöyl`lÜ, fl#Ü,yÓ`Ü,Ó`l`G x`l`lÜ, !
 ÓÈl`lì`i,ÑyÓ` ßyÛy`l`yã,ly Ü,`lÖ`l- i,ÑyÓ` `âyÓ`!Ó`lçÈlç`•lì,!!≤Äyã,#l È,yÓ`l`lì,Ó` xyÜ,Ó`í,z,öyòl
 á`ÓÖk,ÈüÈ`çl`í,z,öyòlß`à ÓfÓ•yÓ`Ü,`lÖ`l`i,`lfl`ç,`z!i,•yß Ó`ã,ly Ü,`lÖ`l`i,y`lì,`i,yÓ` ,öy!ç,`lì,fÓ` ,ò!`ã,`l`
 ,öyG!`y`l`l - !Ü,v~Ü,`z`ß`l`D x`lçy`l`lÜ,Ó`x!•Çÿy G çy!hs`l`lì, ßyÛy`l`yã,lyÓ`Ü`l`òf`i,yÓ`ß!e`l`Ó`y,`l`fÓyò#
 Ü`llyÈ,y`lÖÓ` ≤ÄÜ,yç á`lè, - !Óáfyi,`lì,•y!ßÜ, Ó`l`Ücã,w Üç%ÜòyÓ` à1884ÈüÈ1980ä çyi,#l`i,yÓyò# ~lì,•y!
 ßÜ,`lÖÓ`Ü`l`òf x@`Äi# È)!ÜÜ,y ,öy`lÜ,`lÖ`l- lì,!!z!i,•y`l`lÖÓ` lly cyáyl`xÓyò!Óã,Ó`i`Ü,`lÖ` ≤Äã%,Ó`@`Äsi
 Ó`ã,ly Ü,`lÖ`l`lÈl- i,`lÖ`i,yÓ` `ây!`!•@% ,ö%l`çaylÖyò# í,z,öyòl flöçT- È,yÓ`i,#l`!ÓòfyÈ,Ól`l`lÜ, Ü!•çT...
 xfyu, Ü,y`ã,yÓ`xÓ`òf`z!u,l`yl`!`ö,öÜ`lç`lÖ`yly`lÜ ≤ÄÜ,y!çì, Ó`há`lì,Ó`

50% **MATCHING BLOCK 20/259** **W**

È,yÓ`l`lì,Ó` •z!i,•y`l`lÖÓ` lì,!!ßyòyÓ`i`ßi`öyòÜ, - ≤Äyã,#l È,yÓ`l`lì,Ó`

Ó!çÓ`È,yà`ãÜ,`z`i,y`l`òÓ` xy`l`yã,lyl`ò!ç,`lÈ,yÓ`i,`lÜ,`lÖ`lçÈl`=Ó`çc`ò!lì-`Ü,É~Èl#`Ü,Z, çyflf#
 à1892ÈüÈ1975ä i,ÑyÓ` ÚA History of South India Ü`@`Ä`l`si`ò!ç,`lÈ,yÓ`l`lì,

100% **MATCHING BLOCK 25/259** **J**

Ó`í,z,öÓ` xy`l`yÜ, ,öy`l,Ü,`lÖ`

l- i,`lÖ`ò!ç,`lÈ,yÓ`l`lì,Ó` Ó`yç`l`lì,Ü, G ßyÛy!çÜ,`z!i,•yß !l`lì`iÑ,yÓ` ßyòyÓ`i`Ühs`l`lÖ`fÓ`í,z,öÓ`x`l`lÜ,`ö!ç,`lì,
 ≤Äÿç`l`ç,`l`lÈl- i,ÑyÓ` Ó`ã,lyl`Ó`y,`l`lÖÓ` ßyçfl,Òlì,Ü, xyl,ö,ö`lì,fÓ`!ÓÈl`l`!è,È%,`lè,í,z`lè,`lÈ~ÓÇ ≤Äyã,#l
 È,yÓ`i,#l`l`y`lçÓ`l`lÜ,fÓ`Ü,ly`lì,!!Ó`l`lÈl-

17 çyi, #îî, yÓyò# ãîó° •zli, •yß ä, ä, ≈yl° ≤Äyã, #l È, yÓ° ãîî, Ó° Óf!_´´ c G ≤Äli, #, yl !îî! Ùey!i, !Ó° _´ òy!Ó Ù, Ó° y •î ñ
 !Ó° ãcÉ! Ù, !Ó° 1905 ßy° ãî Ù, Ó!è, !°fÓ° x!≈cyflf xy!Ó, Òi, •G!° yÓ° , ðó° – 1909 ßy° ãî Ù, Ó!è, !°fÓ° x!≈cyflf ≤ÄÛ, y!ç! ,
 •ÓyÓ° , ðó° i, ÑyÓ° ß!D !ÓßÛy!Û, ≈Ó° ßyÛy!çÛ, G x!≈!ll!i, Ù, !#li, =!Ó° i%, òy è, yly •î° – x!≈cy!flf i, z!Ö! ãi, ãî Ò!
 è, !°fÓ° Ùsf# , ðó° É!ò!Û, !Ó° !è, !ìÓ° !≤Ä!È, Ù, y! , z!TM!°Ó° ß!D i%, òy Ù, Ó° y •î° ~Óç° Ù, Ó!è, !°fÓ° !Ó° , ðli, !ìÓ°
 xyòç≈!Û, Ó°y •î° ßyç!Óðy!Û, Ó°yç! , !ìsfÓ° ß!Ùi%, °f – Ù, !, ð ç! ßG!° y i, ÑyÓ° Ó° ä, ly! È, yÓ° i, #!° ~fl!Ó° i, !ìsfÓ° x!
 i, Ù, !y !Û, ò)Ó° Ù, !Ó° l – 1910ÈüÈ1911 ßy° lyàyò !i, !l ≤ÄÛy! Ù, Ó° yÓ° !° ä, Ty Ù, !Ó° l !° ≤Äyã, #l È, yÓ° !î, à!Ó° yçf !SÈ° –
 i, ÑyÓ° à!ÍÓÉ!y, ò)≈i, y, öyl° 1924 ßy° ãî !•@% , ð!è, Ù ç#É!≈Û, @° Äsi ≤ÄÛ, y!çÓ° Ùyðf!Û – ~ ~ß xy° !î, Ù, Ó° á1898
 ÈüüÈ 1959ä çÛ, G Ù%, É!y! çy!l !î!Û, È, yÓ° i, !Û, Ù%_´ Ù, Ó° yÓ° Ófy, öy!Ó° ðç#!° çyÛ, !òó° È) !ÛÛ, y!Û,
 =Ó° &c ð! – !i, !È%, !° !yl !ñ Ùðf ~ç#!° yÓ° Ùyl% !È!Ó° ç#Ó! È, yÓ° !î, Ó° ß!D ßi, ð, _´ !SÈ° – xy° ≤Äyã, #l È, yÓ° !î, Ó°
 à!Ó° yçf =!° Û, ~ !ì!#!° à!i, !ìsfÓ° ß!Ùi%, °f xyáfy ðG!° y •î° – ~z, óó° !ìÓ° i%, òy!Û)Û, xy!°yã, lyÓ° Ùyðf!Û
 çyi, #îî, yÓyò#Ó° y ≤ÄÛy!i

87% **MATCHING BLOCK 22/259** **J**

Ù, Ó° !î, !° ä, !ì!° !SÈ° !i, È, yÓ° !î, Ó°

ð#ã≈ à!i, y!sfÛ, !î, !°fÓ° Ù, !yñ !y xyòy!ì!Ó° çlf ~ál!i, yÓ° y!Ó!è, ç ßÓ° Ù, y!Ó° Ó° !Ó° & !k, ßç@° Äy!Û Ó° i, –
 ~zÈ, y!Ó° Ù, É! , ðÉ ç! ßG!° y!°Ó° Ù!î, y, !i, •y!Û, Ó° y È, yÓ° !î, Ó° fl!yð#li, y xy!°y!lÓ° xyòç≈äi, (ðé, È) !Û
 Ó° ä, ly Ù, !Ó° !SÈ° !i – !i, •y!Û,

100% **MATCHING BLOCK 23/259** **J**

ò, !k!Û, y! !î!Û, !Óä, yÓ° Ù, Ó° !°

ðáy !y !ÍÓ çyi, #îî, yÓyò#Ó° ≤Äyã, #l È, yÓ° !î, Ó° x!i, #i, !°aÓÓ° !ÍÓÓ° Ù, !y Ó° !î, !à!ì! !•@% çyi, #îî, yÓyò!Û, !çyÓ°
 !ò!ì! !SÈ!ñ !y, ðó° Òi, ≈#Û, y!° È, yÓ° !î, Ó° ßy!±òy!l! Ù, •zli, •yß ä, ä, ≈yÓ° çßv! ð! – !•@% , ð%!Ó° & ayl!Óyò#
 xyòç≈!Û, !°!l! !° ≤ÄÛ, yÓ° yhs° !ÍÓ° !Û!°Ó° Ù, y° !ÓÈ, yçl!Û, !°!l! !î, !°ñ !y °yhs° ðyÓ° !yÓ° i, z, ðó° ≤Äli, !#i, –
 ~Û, !y !i, y !è, Ù, !° 1200 !á fiè, yΣ , ð!≈hs° ≤Äyã, #l È, yÓ° i, #!° Ó°yçyÓ° y ßÛ, !°!•@% !SÈ° !i ly – i, z, ð!Ó° y_´ !° !àÓ°
 çyÛ, Óç!çÓ° Ù!ðf •z!°yÈüÈ@° Ä#Û, ñ çÛ, ÉÛ%, É!y! Ó°yçyÓ° y Ù, i, z, z!•@% !SÈ° !i ly – ~!Û, !° Ù!Ó!≈ çyÛ, !òó°
 x!l!Û, •z!•@% !SÈ° !i ly – i, y, z x!i, #i, !°aÓÓ° !ÍÓÓ° ly!yhs° Ó° !•@% cÓyò •li, , öy!Ó° ly – i, y, z i, Ñy !òó° •zli, •yß
 ä, ä, ≈yl° È, yÓ° !î, Ó° !Û! ßçfl, Ò!i, G Ó! fl!ÍÓ° Ó° xyòç≈ i, z!i, ð!«i, !°!ì! !SÈ – 1É7 ≤Äyã, #l È, yÓ° !î, •zli, •y!ÛÓ°
 ÙyÛ, ≈ß#!° Ófyáfy !Óçç ç! !Û, Ó° , ðMÈ, y!çÓ° ðç!Û, È, yÓ° !î, ÙyÛ, ≈ß#!° •zli, •yß ä, ä, ≈yÓ° i, z, ò!° •î – ≤Äyã, #l G
 xy!ò Ùðf!°!àÓ° È, yÓ° !î, Ó° •zli, •yß Ó° ä, ly! ~z, Ófyáfy ~Û, !li, l!òàhs° i, z !ßv!lä, i, Ù, !ÍÓ° – ~z, •zli, •yß ä, ä, ≈yÓ°
 ≤Äðyl ßò≈Û, !òÛ, •°ÈüÈ~Ó° Ùyðf!Û ÙyÛ, ≈ß#!° i, !y ÓyÛ, ðsi# !i, •y!Û, Ó° y àè, lyÓ!° Ó° yç!ll!i, Ù, •zli, •yß !î!Û,
 xyÛy!òó° ò, !k!Û ßyÛy!çÛ, G x!≈!ll!i, Ù, Ù, yè, y!Ûy G ≤Ä!è !° y !Ó° !çÉ!i, i, z!i, ðyòl ≤Ä!è !° yñ hfl!Ó° ÈüÈ!Ó!f hfl!° ð!i G Ù, !
 É! ßi, ð!Û, ≈Ó° !ò!Û, à!Ó° !ì!° ð! – ÙyÛ, ≈ß#!° •zli, •yß ä, ä, ≈yÓ° xy!Ó° Ù, !è, ≤Äðyl !òÛ, •° ßæyhs° !°!ÍÓ° Ù, !y ly Ó° !°
 ~i, yÓ!Û, y° xÓ° !°i, ç! , yΣ#Ó° , ðó° ç! , yΣ#° çy!É!i, G !i, ð#!i, , i, ßyðyÓ° i Ùyl% !È!Ó° Ù, !y Ó°y – È, yÓ° !î, ÙyÛ, ≈ß#!°
 •zli, •yß ä, ä, ≈y ð° & •î° òy!ÛyòÓ° ðÛ≈y!@° Ù, yçy!j# á1907ÈüÈ1966äÈüÈÓ° •yi, ð!ÍÓ° – !i, !Û, y°≈ ÙyÛ, ≈!ÍÓ° x!%, i,
 , ðk, !i, !î, È, yÓ° !î, Ó° •zli, •y!ÛÓ° Ó!à!i, !Ó° !Y°É!i Ù, !ÍÓ° l – !i, !z ≤Ä!Û È, yÓ° !î, ~Ók, y!Û, , ðk, !i, !î, •zli, •yß !Ó° !Y°É!i
 Ù, !ÍÓ° à!ÍÓÉ!yÓ° !li, l!«e, i, zßv!_´ Ù, !ÍÓ° l – !i, !z ≤Ä!Û Ù!l!Û, !ÍÓ° l ≤Ä!yà!i, Ù, y° !ÓÈ, yçl!y Ù, !

100% **MATCHING BLOCK 24/259** **W**

!Ó° ≤Äyã, #l È, yÓ° !î, Ó° •zli, •y

!ÍÓ° Ù, y° !ÓÈ, yç!l!Ó° Ùyl!l, •G!° y i, z!ä, i, !°ßz ßUhf!l =Ó° &c, ð)≈ àè, ly !y ßyðyÓ° i Ùyl% !È!Ó° ç#Ó° !l!Ó° !Ûy! , à%!
 Ó° !ì! !ò!ì! !SÈ° – !i, !ßz ßUhf!l !òÛ, ÈüÈ, ð!Ó° Òi, ≈!Û, yÓ° # àè, ly!° !ä, !°i, Ù, Ó° yÓ° Ù, !y Ó° !i – ~ !ÓÈ! !ì! , yÓ°
 !°áy ÚAn Introduction to the Study of Indian History (1957) Ù ~Óç ÚCulture and
 18 civilization of Ancient India in Historical Outline á1965 äÛ ð & , ðò# @° Ä!siÓ° Ù!≈yòy , öy!° – !Û, yçy!j#Ó° Ù!î,
 ßÛyç! x!≈!#!i, G ßçfl, Ò!i, Ó° •zli, •yß •° i, z!i, ðyòl ßi, ðÛ, ≈ G ç!_´ !ÓÛ, y!çÓ° ~Û, x!Ó° !fSÈðf xD !y •zli, •y!ÛÓ° !°à!
 ÓÈ, yçl!Û, !°!_´ @° Äy°f !È, !_´ òy! Ù, Ó° !î, !i, !z – ßyÛ! !Û, È, y!Ó° !°G ~z, !ÓÈ! !ì! x!l!Û, !Û, !, , öyÉ!i Ù, !ÍÓ° l –
 !Û, yçy!j#Ó° ~z, ÓfyáfyÓ° i, z, ðó° !È, !_´ Ù, !ÍÓ° •z

Óy ìyì Ë,yó`^îi,ó` •z!i,•y`îſ

Ùòfí%à#î`î,y xyó` •zſy`îÛó` xy!ÓË,≈yó`~Û,•z ſ`îD à`îè,!! Óó`ç Èí¶, çì,`îÛ,ó` ^çÈì, ò`îÓ≈ =Æí%`îàó` xÓſyl
 Ë,yó`^îi, =ó`&c,ò)≈, ò!ó`óì,≈`îló` ſ)ä,ly Û,`îó`!SÈ°- =Æóç`îçó` ,òì,`îló` ,òó` Ë,yó`^îi,`îóç`!Û,S%È ſyÙhs`
 ^«`îeó` í,zqó`à`îè, ~óç`~•z ſÛì` ófóſyËÛËÓy!î`îçfG xó!i,`°«` Û,ó`y ìyì - ~ó` Ë,`î° Ók, @`ÄyÛ#î xì≈!#î,ó`!
 ÓÛ,yç à`îè, ìy È)!Ùòyſ ≤Äìy G ſyÙhs`î,y!sfÛ, Û,`!ÈÛ,yè,y`îÛy à`îí, Gè,yó` xl%Û),° ,òè,È)!Û ó`ä,ly Û,`îó` - ~•z
 ,ò!ó`^îó`^îç•z xyMÈ,`!Û, Ë,yÈìy`îç` fliy,ò`îi,yó` !ÓÛ,yç à`îè, - ~•zſó`!òÛ,`!ó`îóä,ly Û,`îó`•z á`#!TÌ` Èí¶,
 çì,`îÛ,ó` ^çÈì G ſÆÛ çì,`îÛ,ó` ſ)ä,lyËÛËÛ,y`îÛ, ≤Äyã,#ì G Ùòfí%`îàó` Ù`îòf ç!ÓË,y!çÛ,y`!`îſ`îó`!ä,`!•, Û,ó`y
 `îîi,`òy`îó` - ÛyÛ,≈ſ#î` •z!i,•yſ ä,ã,≈y ≤Äyã,#ì Ë,yó`^îi,ó` •z!i,•yſ ó`ä,lyì =ó`&c,ò)≈ xÓòyl ó`yá`î°G ~ó`^îóç`
 Û,S%È ſ#Ûyóç,î,y`ä,y`lá,ò`îi,` , - ≤Äì`îÛ•z ó`^îi,` •î` ÛyÛ,≈ſ#î` ó`ä,ly ≤Äyì`ç•z •z!i,•y`îſó` ~Û,`îó`!áÛ,`!
 Ó`îY`Èì`îi•z ſ#Ûyóç, ìy`îÛ, ìy,òyYã,yì,f`îi,•y!ſÛ, G ì,y!_¥Û, ó`ä,ly`î`îÛ, xl%≤Äyìi, - ~SÈyí,`y ÛyÛ,≈ſ#î` `îi,•y!
 ſ`îÛ,ó`y`^ò!ÈÛËË;ò`îÛ,≈ó` í,z,òó`^îóç`=ó`&c`îòGì`yì` ſyÛy!çÛ, hfíó`!Ó!fy`îſó` xlfy!f!È,`!_=!` ä`îÛ! çy!i,`ñ`!°D
 •zì,fy!òä xó`î!°i,` •îi`^îSÈ- òÛ≈ G ſçfl,ò!i,`îÛ,`!ó`îçÈì =ó`&c`ly`ìò`îi` ÛyÛ,≈òyò#`!i,•y!ſ`îÛ,ó`y`≤Äyì`ç•z`î,y`îÛ,
 xy!≈ÈÛËËſyÛy!çÛ, Û,yè,y`îÛyó` ≤Äìi,È,`!•`îſ`îó` ò`îä`îSÈì- ~•zſó` ſ#Ûyóç,î,y`îÛ_¥G ÛyÛ,≈ſ#î` •z!i,•yſ ä,ã,≈y
 ≤Äyã,#ì Ë,yó`^îi,ó` •z!i,•yſ ó`ä,lyì ~Û,` =ó`&c,ò)≈ òyó`y`!`îſ`îó` ,ò!ó`à!i,` •îi` xyſ`îSÈ- 1È8 ≤Äyã,#ì
 Ë,yó`^îi,ó` •z!i,•y`îſ òÛ≈#î` G ſyì±òy!f`Û, àó`yly!ó`!è,ç ,ò!i,`îòó` ≤Äyã,#ì Ë,yó`^îi,ó` •z!i,•y`îſó` ófyáfyó`
 ≤Äìi,`òyò fl!ó`*, ò Ë,yó`^îi,`#ì` ,ò!i,` G à`îóÈìÛ,ó`y`x`î`îÛ,`z`!•@% ſçflòyó`òyò#`îòó` xyò`îç≈ó` òyó`y`≤ÄÈ,y!óì,
 •îi`!SÈ`î!- Ë,yó`^îi,` çyì,#ì`î,yóyò G ó`yç`î!i,`Û,`ä,`î,lyó`!ÓÛ,yçG`î,`Ñy`îòó` ≤ÄÈ,y!óì, Û,`îó`!SÈ°- ó`yÛÛ,`Èèñ
 !ó`îóÛ,y!@ G fl!yÛ# òì`y!`îòó` xyòç≈ !/ſ`îò`î!•!•@%òÛ≈ ſçflòyó` xy`îòy`îló` ^«`e ≤Äyì, Û,`îó`!SÈ° ìy`îÛ,`!•@%
 ,ò%ló`&ay!óyò# xy`îòy`! xyáfy`òGì`y`î`îi,` ,òy`îó` - ó`yÛÛ,`îÈeó` ÙÛ!i,` Ûì,`î,`î,`ò!òÛ xyò`îç≈ó` Ù`îòf ſÛ,`
 òÛ≈Û`îi,ó` ſyófliy!`«` Û,ó`y ìyì - !i,`!`îyÈìy Û,`îó`!•@%ò`îÛ≈ó` SÈyeSÈyì`yì` ſÛ,`òÛ≈ ſyò`îó` à,`#ì,` •îi`^îSÈ-
 ì,`Ñyó`!çÈìf!ó`îóÛ,y!@ ~óç` ,òó`óì,≈#Û,y`î° xfy!l`^óſyhs`!•@%ò`îÛ≈ó` ^ò¶,ç ≤ÄÛyì Û,ó`^îi,` ä,`îi`!SÈ`î!-
 Ó!B,`Ûä,w ≤Ää,yó` Û,`îó`l çy!i,` ànationä`!`îſ`îó` Ë,yó`^îi,ó`!ÓÛ,y`îçó` çlf!•@%ò`îÛ≈ó` ,ò%ló`&ay!ó`îçÈì
 ≤Ä`îi`yçl- xy!≈ſÛy`îçó` ≤Äìi,`¶,yì,y òì`y!@ ſó`fl!i,# ÙÛ`îó`îòó`!%`îàÛ!È,`îó` ìyGì`yó` í,yÛ,` òl- í,z,ò`îó`y`
 ſçflòyó` Û, G`î,y!_¥Û,`îi,y`îòó` ≤ÄÈ,y`îó` Ë,yó`^îi,`#ì` ,ò!i,`îi,`ó`y`!•@%ò`îÛ≈ó` ſ%ó`«`yì`~là`îi` xy`îſl`~óç`
 ^òò`îÛ, ſÛ,`° K,yl G`î%!_`òyò#`!ä,hs`yó` xyòyó` Ù`îl Û,`îó`l- xy!ò ≤Äyã,f!òòó`y ſçfl,ò`îi,ó` ſ`îD`zG`îó`y,ò#ì`
 Ë,yÈìy=!ó` ſyò,çf`í,z`îó`á Û,ó`yì`!•@%çòyò#` Ë,yó`^îi,`#ì` ,ò!u,`îi,ó`y`í,z!ſy!•i,`•!- Ë,yó`^îi,`#ì` ,ò!u,`îi,ó`y`~ál
 •z`î@yËËË•zì,z`îó`y,ò#ì`^îòó` Ùyló`ſÈ,fì,yó` flÀ`Ty xyáfy`òl`~óç` Ë,yó`^îi,`Û, xy!≈`îòó` xy!ò`òyſf!y!`!`îſ`îó`
 ≤Ää,yó` Û,`îó`l- ~ó`•z xl!Óy!≈ È,`°ò&îi,ó`*`î,ò`î,`Ñyó`y`Ë,yó`^îi,`#ì` ſÈ,fì,yó` ≤Äyã,#ìc`îÛ, xyó`G`!`ò!SÈ`îi`^òl-
 çyì,#ì`î,yóyò#`îi,y`òy`àDyòó`!i,`ò,`~ó!òÛ, ſy!•i,f`îÛ,`á`#(T,ò)ó≈!i,`l ſflÀy`îſó` ſy!•i,f xyáfy`òl- ìòG
 ì,`Ñy`îòó` ~•z òy!ó` 1923ÈÛÈ24 á`#(Ty`îſ`îó`•ó`øy ſÈ,fì,y xy!ò`òy`îó`ó` ,òó` `yhs` ≤ÄÛy!i,`

19. 1. - i. 0%G E. yO'i. #1. 5E. fi. yO' <Aya. #lc !O' icEli. ^o' loO' =k. i. yñ ^o. c G <Aya. #lc !l' il' i. y' loO' Oyi. yOy!i. , a. o' li. z. ly' iU. - ~O' E. i' E. yO'i. #1' O' ycl#li. i' li. !o% cOyO' E. yOdyO' y. i. zol' 1. - 1930 G 1940EüE~O' oc' iU. cyi. #1' i. yOyO' #zli. y5 a. a. ~yl' !o% cOy' loO' , o% loO' yoy !Olyl' U. oy' iUyO' syE. yO' U. y' loO' xyoc= =O' &c , oyl' - !i. !l' !o% cOyO' G !o% O' y' i. T. . O' xyoc= <Aä. yO' U. i' loO' l- !i. !l' iU. o' O' ycl#li. i' li. !o% O' ycl#li. i' li. , o' loO' i. U. O' yO' xy' y! cylyl ~OÇ !o% loO' syU!O' U. #U. O' i' loO' U. ly. O' i' l- i. NyO' ~z !o% loO' ' Yyayl E. yO' i. #1' O' ycl#li. i' li. syi±öy! i' U. O' ycl#li. O' çBv' ðl' - syE. yO' U. y' loO' xl% i' <A O' iyl' 1925 á #<Ty' i' Σ lyä. o% loO' ' U. E. !i. E' . i. ayGi' i' loO' ' i' li. i' c !o% cOyO' <Äli. ç. yl <Äli. ç. yl O' y. T. . #1' flj' Ç' i' loO' U. 5Çä à R.S. Sä <Äli. !ç. i. 1. - xyO' ~5 ~5EüE~O' U. RÓ !o% cOyO' E. yO' i. #1' O' ycl#li. i' li. syi±öy! i' U. i. yO' U. y. <ÄE. yO' E. i' - ~O' z. E. ' o' y. !i. fljO' * , o' cyli. O' çlU. U. ydy ayç. # i' U. <Äy! lo' li. 1. - 1980EüEÓ' oc' iU. !U. S% E. E. yO' i. #1' ^aU. G. i. y' loO' , öyYä. yi. f xl% ayU#O' y <Aya. #1 E. yO' i' li. O' . zli. y5 a. a. ~yl' xye' UiydU. G x' i' loO' U. i. z. öyòyl xyÜöy! U. i' loO' l- !o% loO' 5' iD ~U. ydi. y. z. i. y' loO' U) o' «. f ISÉ- !O' !è. ç. cy5! U. y' i' A. ð! i' loO' CÜ. zli. y5 a. a. ~yl' i' U. z' i' FSÉ U. i' loO' E. yO' i' li. O' U. i. ç. G U. c' iU. ay' iè. y. U. O' y. i. ~OÇ E. yO' i. #1' 5çfl. O' i. O' =O' &c. ð! ≈ loU. =!o' iU. , öyYä. yi. f <ÄE. y' i' loO' E. o' !o% i' loO' O' i' ≈ ly. U. O' y. i. i' U! ~z. 5O' E. yO' i. #1' i' li. y. !U. O' y' !OY' 5çfl. O' i. i' li. E. yO' i' li. O' xOy! i' U. i% . i' o' o' yO' ^ä. <Ty. U. i' loO' l- ~z. E. y' i' loO' E. yO' i' li. O' . zli. y. 5' loO' Ófyáfy! A. ð! i' loO' CÜ. i. yOyO' G çyi. #1' i. yOy' loO' Uòf m@µ ÷O' & 1. - ~ál ~z. xO' flyO' , ð! O' O' i. ≈ à iè. - A. ð! i' loO' CÜ. i. y. OlyU çyi. #1' i. yOy' loO' ~z. 5ç@' ÄyU , öy' i' Eè. !à' i' l' 1. x' i' loO' U. i. yOyO' OlyU' i' loO' U. i. yOyO' G , öçyoy! O' i' cO' 5ç@' ÄyU- !òG syi±i. U. U. y' i' O' ^o' cO' E. yà ^aU. EüE~z. i. Ny' loO' i% ! _ Oyo# !ä. hs' y G ^ , öçyoy! O' U' i' lyE. y' i' loO' , ð! O' ä. i' ðl- !U. S% E' ^aU. U. U. ç. G x' i' loO' U. !ä. hs' y G xy' i' O' ä' iU. ^o' c <Äyòylf ðl- syi±öy! i' U. zli. y5 a. a. ~yl' i. y. z' i' li. y. !U. 5E. fi. y. x' i' U. yç' i' c i. z. i. ð! ç. i. 1. - ~z. 5#UyÓk. i. y. U' i' l' i' l' G ~iU. E. yO' i' li. O' . zli. y. 5' loO' ~U. =O' &c. ð! ≈ öyO' y !o% i' loO' àif U. O' y 1. - 1É9 i. z. öç. yO' . zli. y5 !ä. hs' l G ä. a. ~yO' , ök. i. i. =!o' ðoy. ð! O' O' i. ≈ lc#- ^5. z. U. yO' i' li. z. xi. #i. ä. a. ~y <Äy! Ohs' . o' i' l' G iè. n. i. y. U. O' Uye flø. i. i' O' yUsil Oy xi. #i. ^aO' O' , o% loO' &k. y' i' O' 5#UyÓk. ly' iU. ly- <Aya. #1 E. yO' i. #1' i' loO' . zli. y5 a. a. i. lyO' xl% 5ç. y' i' lG 5U. ly xyUy' loO' U' i' l' O' yáy çO' & !O' - O' i' O' #O' ä. e' O' i. ~# i' ly! ~z O' i' O' i' SEln U. y. ai. , öyO' i' ð! ≈ ^U' i' l' xi. #i. i' U. !Oä. yO' U. O' yO' !!ò ≈ T O' #! i. !#! i. <Aya. #1 E. yO' i. #1' !ä. hs' yl' 5O ≈ e' óáy ly' i' O' ly- !U. v. i. yO' xl ≈ ~z. l' i' ^ñ <Aya. #1 xyU' i' E. yO' i' li. O' Uyl% E! xi. #i. 5jð' iU. ≈ xO' !. i. !SE' i' l' ly. Oy xl# . y ^ , öyE! i' U. O' i' li. l- O' O' Ç. i. Ny' loO' xi. #i. 5j! i' ç. öyO' i' y ~OÇ ð! TÈ. D# xyò% !U. !. fiè. ΔO' ^ i' i' U. !E. ß- . z! i. y5 EüE. o% O' yiy! # ~z. o' i' l' z. çä' i' li. O' 5. !. Tñ Uyl% i' E! O' i. zqOñ UylO' 5y' i' cO' i. z. i' l' BVEI ~z. !O' E! i' =!o' 5jð' i' U. ≈ <Aya. #1 E. yO' i. #1' öyO' i' yO' !U. S% Eè. y. ç. ð! O' ä. i' , öyGi' y' ly! - <Äy! i' U. , ð' i' O' ≈ E. yO' i. #1' i' loO' . zli. y5 !ä. hs' yO' àli. öyO' yO' ~z. xl% 5ç. y' i' A. ð! i' loO' CÜ. cy5U. i' loO' i. _ yOdy' i' l. z. ÷O' & . i' O' G e' i' U. çyi. #1' i. yOyO' # G UyU. ≈ 5OyO' # E. y' i' E! fO' i. z. i' l' BVEI ~z. <Ä' i' ä. <Ty' i' U. xy' i' O' y <Äy! Ohs' U. O' ä. i' O' e' <Äöyl U. i' loO' i' SE- !% . 1. i' l' i' SE' i' li. f. l% . l. Uyey G i. z. i' fltO' lo' i' l' i' SE' l' i' y. !O' i. U. ≈- 5O' !U' i' l' i' 5U. k. . o' i' l' i' SE' . zli. y5 ä. a. ~y-

100% **MATCHING BLOCK 27/259** **J**

E. yO' i. O' i' E! ≈O' . zli. y5

ä<Aya. #1 G xy!ò Uòf!%aän <Ä!U á[. ñ <Ä' i' @' Ä! 5E. , öyO' !o% cy5 ≈ñ U. O' y. i. yñ 1997- í. E. O' i. l. U% . UyO' !OY' y5ñ <Aya. #1 E. yO' i' li. O' . zli. y5 äxy!ò. ðO' ≈ añ <Äy' i' @' Ä! 5E. , O' yU. ^ E. yO' yUñ U. O' y. i. yñ 2019- Romila Thapar- Early India- From The Origins to Circa A.D. 1300, London- 2002. Upinder Singh- A History of Ancient and Early Medieval India, Pearson- 2009. R.S. Sharma- India's Ancient Past, OUP, New Delhi- 2005 E 21 ~U. U. 2 p. zli. y5 O' ä. lyO' 5) e G i. z. öyòyl (Sources and tools of Historical Reconstruction) àè. làè. l. 2ÉO i. z' i' jçf 2É1 5) ä. ly 2É2 i. z. öyòyl i' loO' <ÄU. yO' i' E. o' 2É3 <Äb' i. y! . yU. i. z. öyòyl 2É3É1 ^aEüEÓ' =O' &c 2É3É1É1 <ÄyU. EüE' UO! ≈ , ð' i' O' ≈O' ^a 2É3É1É2 ^UO! ≈ EüE. ð' i' O' ≈O' ^a 5U) . 2É3É1É3 ^UO! ≈ EüE. ðO' O' i. ≈# , ð' i' O' ≈O' ^a 2É3É1É4 ^aEüEÓ' 5#UyÓk. i. y. 2É4 U' %oyO' E) !UÜ. y. 2É4É1 x!E. K. yl U%oy 2É4É2 5) U. ≈i. y. 2É5 fliy. ði. fEüE. yflO! ≈ 2É6 5y! . !i. fU. i. z. öyòyl 2É6É1 ^òG ~O!òU. 5y! . i. f. 2É6É2 , o% N! ! 2É6É3 O' yUy! i' G U. yE. yO' i. 2É6É4 , o% O' y! 2É6É5 ^OOk. G ~çl@' Äsi 5U) . 2É6É6 xlfylf U. i' l' U. iè. @' Äsi 2É6É7 ^UO! ≈ G =Æ. ð' i' O' ≈O' @' Äsi 5U) . 2É6É8 = i' E. yO' , ð' i' O' ≈O' 5y! . i. f. 2É6É9 fliy! #1' . zli. O' . 2É6É10 U. i' E! i' O' E! i' U. @' Äsi

22 2É6É11 5DÙ 5y!•i, f 2É6É12 !Ó^îòç# 5y!•i, f 2É7 í, z, òÿç•yÓ^ 2É8 !ÍÓ≈y!ã, i, @^Ási, òO# 2É9 !ÍÓ≈y!ã, i, @^Ási, òO# 2É0 í, z, ìjçf • ~•z ~Ü, Ü, !è, , òy^îè, Ó^ í, z, ìjçf • ≤Äyã, #! È, yÓ^ îî, Ó^ •z!i, •yÿ Ó^ ã, ly!^ Ü, # çyi, #!^ 5)e G í, z, òyòy^îlÓ^ ÓfÓ•yÓ^ Ü, Ó^ y •! ~Óç ~•z í, z, òyòy!5Ü)^î•Ó^ ^ò!iÜ, Ó^ î Óy Óã≈#Ü, Ó^ î Ü, # òÓ^ îlÓ^ •îî, , òy^îÓ^ î, y í, z, ò!^!ç, Ü, Ó^ y – •í, z, òyòy^îlÓ^ ≤ÄÜ, yÓ^ îîÈ, òÈÜÈ > ≤Äbî, y!_#Ü, í, z, òyòy! > 5y!•i, fÜ, í, z, òyòy! 2É1 5)ã, ly xî, #! 5jð^îÜ, ≈ Ùyl% îÈÍÓ^ çylyÓ^ xy@^Á• ÓÓ^ yÓ^ îÓ^ Ó^ ñ xyÓ^ xî, #! âè, ly•z • •z!i, •y^î5Ó^ !ÓÈîî^ Ó> – î!òG 5Ó xî, #! •z •z!i, •yÿ îî – î, y•z •z!i, •yÿ !^á îî, ^à îî^ îî, •y!5Ü, ^îÜ, xî, # îî, Ó^ Ü, yÓ^ ÓyÓ^ # •îî, •z •î – xÜ^îç !e, òyè, #Ó^ Ü, ly!^ ÙÜÜ, !Ó^ !ÍÓ^ Ó! òÜ, y^ Ó!Ó, ò%y, ò, !#Ó^ Ü, Ü, ly ^È, ^îÓ x^î, ò«y Ü, Ó^ îî, , òy^îÓ^ îñ !Ü, v^ îî, •y!5Ü, ^îÓã, ÜÜ – Ü, y^ îÓ^ •z!i, •yÿ Ó^ ã, ly!^ î, y^ îÜ, 5y•y!f !î îî, •î^ ≤Äòyî, ≤Äbî, y!_#Ü, G 5y!•i, fÜ, í, z, òyòy^îlÓ^ í, z, òÓ^ – î, ^îÓ ~Ü, è, y Ü, ly Ü^îl Ó^ yáy òÓ^ Ü, yÓ^ îî Ü, yl ~Ü, !è, !Ó^ îçÈ îî, ^îl fÓ^ í, z, òÓ^ !È, ≈Ó^ Ü, ^îÓ^ Ü, yl !ÓÈ îî^ Ó^ !È, ß^ !È, ß^ Ófyáfy ò! !Ó!È, ß^ îî, •y!5Ü, – Ü, yÓ^ îî, Ñy^îòÓ^ ò, !çTÈ, !D !Ó!È, ß^ ñ Ü, yl !!ò≈çTÜ, y^ îî, ÑyÓ^ a^îÓÈ îyñ !ç«yñ Ó^ ã, ly 5#ÜyÓk, – Ó^y Óy#^fñ ~è, y•z • •z!i, •y^î5Ó^ Óí, , xyÜ, Èî≈î – Ó^ îÓ#Ó^ ã, e^ Óí, ≈#^ îá^îSÈl^ îñ xî, #! 5j!^îç, !î, •y!5Ü, Ó^ Ü!àí, , y ! 5k, yhs^ •z!i, •yÿã, ã, ≈y!^ @^Áy•f •î ly – Ó#^, ò!Ó^ !ã, i, âè, lyÓ^ !ÓÓÓ^ î^ òGî^ yÓ^ ^«^ îe Ü)^ î, f 5) ^leÓ^ í, z, ^îÓ^ á ly Ü, Ó^ y •î^Gñ 5%ò)Ó^ xî, #! 5j!^îç, ^îî^î%, xyÜy^îòÓ^ K, yl 5#ÜyÓk, ñ î, y•z ≤Äyã, #! xyÜ^ 5jð^îÜ, ~Ü)^fy!^ Ü, Ó^ îî, ^à îî^ îî, •y!5Ü, ^îÜ, òç≈y îî, •z •î^ îî, ^îÜ, ^î5Ó^ !È, !_îî, !î, !î, ÑyÓ^ !5k, y^îhs^ í, z, ò!#î, •î! – xyÓyÓ^ ~Ü, ly G îè, Ü, ^îñ ≤Äyã, #! î, !5)è x!òÜ, yçç ^ç, ^îè•z x!5jð)î≈ñ È, @ç G !Ó!«^, Æ – ≤Äyã, #! î, !5)è ^î !ÓÈ îî^ !#Ó^ Óñ 5) ^îÓÈ îî^ !î, •y!5Ü, Ó^ Ü!àí, , y Ó^ Óf^ Ü, yl Ùylfî, y, òy!^ ly – ≤Ä5Dî, í, z, ^îÓ^ áf^ îñ ≤Äyã, #! Ü, y^ 5jð^îÜ, ≈ ^îî^î%, xyÜy^îòÓ^ òyÓ^ îy G, ò!Ó^ ! ã, îî, à îî, , G^îè, xî, # îî, Ó^ î, !5)è ^leÓ^ xy^îy^îÜ, ñ 5j!^îç, !î%, !î, !5)è ^leÓ^ xy!Ó^ ÓyÓ^ ò#ã≈Ü, y^ xK, yî, xî, #! , ^

100% **MATCHING BLOCK 28/259** **W**

ÜÜ, xy^îy!Ü, i, Ü, ^îÓ^ î, y^

î – î, ÑyÓ^ È, ^î^ ~î, !òl, òî≈hs^ îî, •y!5Ü, ^î Ü, yÜ, ^, òyÈî Ü, Ó^ îî, îñ î, y^ îî, , ò!Ó^ Óí, ≈l xy!^ îî, Óyòf – 5j±î, ñ ≤Äyã, #! È, yÓ^ îî, Ó^ 5ÜyçÈÜÈ•z!i, •yÿ ^ÓyV, yÓ^ ^«^ îe çyflf@^Á^îsÍÓ^ 5y^îç, fÓ^ , òyçy, òy!ç^ îî, •y!5Ü, Ó^ y lçÓ^ !ò^îFSÈl È, yflÓî≈ç^ G !ã, eÜ, y^ îîÜ, 23 xy•î, ã, y«%, Èîî, ^îl fÓ^ !ò^îÜ, – î, y•z Ó^y îy!^ ≤Äyã, #! •z!i, •yÿã, ã, ≈yÓ^ xyÜ, Ó^ î, !5)è ^leÓ^ ~Ó!ã, ef G î, y^ îòÓ^ !Ó! Óò í, z, ò^îly!ã, y 5j!^îç, !î, •y!5Ü, ^îÜ, 5^îã, i, !lyÜ, ^îî, •z •î – 2É2 í, z, òyòy^îlÓ^ ≤ÄÜ, yÓ^ îîÈ, ò ≤Äyã, #! È, yÓ^ îî, Ó^ •z!i, •y^î5Ó^ í, z, òyòy!

89% **MATCHING BLOCK 29/259** **W**

ÜÜ, Ü)^, / ò%îè, È, y^îà È, yà Ü, Ó^ y îy!^

ÈüüÈ ≤ Äbî, y!_#Ü, í, z, òyòy! G 5y!•i, fÜ, í, z, òyòy! – 2É3 ≤Äbî, y!_#Ü, í, z, òyòy! Üòf G xyò%!ÜÜ, È, yÓ^ î, Ó^ îÈl≈Ó^ î%, yly!^ ≤Äyã, #! È, yÓ^ îî, Ó^ •z!i, •yÿ Ó^ ã, ly Ü, Ó^ yÓ^ Ü, yç x^î, ò«yÜ, i, Ü, !è, l – î, yÓ^ xlfî, Ü, Ü, yÓ^ î• òyÓ^ yÓy!•Ü, •z! î, •y^î5Ó^ xÈ, yÓ – ≤Äyã, #! È, yÓ^ îî, 5y!•i, fÜ, í, z, òyòy^îlÓ^ îî!ç, xÈ, yÓ xy^îSÈñ Ü, yÓ^ îÈ, yÓ^ îî, ≤Äyã, #! @^Á#5 Óy •zè, y#Ó^ lfy!^ Ü, yl ^îÓ^ y^îî, yè, yñ !%Ü, !î, !î, Ñy^îÈ, Óy è, fy!Ü, è, yÿ ^Ü, í, z çßvyl ! – ≤ÄîÜ ^î @^Ásîè, ^îÜ, ≤Äyã, #! ò^îÓ≈Ó^ •z!i, •yÿ @^Á^îsÍÓ^ Ü!≈yòy^ òGî^ y •î^ î, y •Ü, •^îlÓ^ ÚÓ^ yçî, Ó^ !Dî#Üñ ly Ó^ !ã, i, •îî^îSÈ^ á #çT#î^ myòç çî, ^îÜ, – 5y!•i, fÜ, í, z, òyòy^îlÓ^ ~•z x≤Äî%, y, yÓ^ çlf ≤Äyã, #! È, yÓ^ îî, Ó^ •z!i, •yÿ Ó^ ã, lyÓ^ çlf^ îî, •y! 5Ü, ^îòÓ^ ~Ü, yhs^ È, y^îÓ^z !È, ≈Ó^ Ü, Ó^ îî, •î^ ≤Äbî, y!_#Ü, í, z, òyòy^îlÓ^ í, z, òÓ^ – 5)z Ü, yÓ^ îî, !î, •y!5Ü, Ó^ y ≤Äbî, y!_#Ü, í, z, òyòy!^îÜ, ≤Äyã, #! È, yÓ^ îî, Ó^ •z!i, •y^î5Ó^ ≤Äòyî í, z, òyòy! Ó^ î^îSÈlñ ~î!Ó^ 5y•y^îl f ≤Äyã, #! È, yÓ^ î, •z!i, •y^î5Ó^ Ó# xç, Ü, yÓ^ Ü!^ !òÜ, xy^îy!Ü, i, Ü, Ó^ y 5Q, Ó, òÓ^ •îî^îSÈ – ≤Äyã, #! Ü, y^ îÓ^ ÙylÓ5È, fî, yÓ^ ^«^ îe Ü, i, è, y x@^Áàî, •îî^îSÈ^ î, y çyl^îî, ^à îî^ x^îlÜ, 5Ü!^ 5jð)î≈È, y^îÓ^ ~•z !lòç≈l=!

100% **MATCHING BLOCK 30/259** **W**

Ó^ í, z, òÓ^ !È, ≈Ó^ Ü, Ó^ îî, •î^ – ≤

Äbî, ^î_#Ü 5y•y^îl f^î •z!i, •yÿ Ó^ !ã, i, •î^ î, y !Ók, yl!È, !_Ü, – î, ySÈyi, , y xlfylf 5)e ^î^îÜ, ≤ÄyÆ í, z, òyòy! =!^ î^îÜ, G ≤Äbî, y!_#Ü, !lòç≈l=!^ îyã, y•z Ü, Ó^ y îy!^ – 5)Ü, yÓ^ îî ~î!^ xî, fhs^ =Ó^ çç, òî≈ •îî^ í, z, îè, ^îSÈ – ~Ü, Ü, ly!^ ≤Äbî, _# •Üyl% îÈÍÓ^ Ü, y^ îçÓ^ !#Ó^ Ó 5y«^, # – ≤Äbî, ^î_#Ü 5çK, y 5jð^îÜ, ≈ 5yòyÓ^ îÈ, y^îÓ^ Óy îy!^ ñ, ò%Ó^ yî, l Ó^ Ó^ y!ç • ≤Äbî, ^î_#Ü !ÓÈîî^ Ó> – ≤Ä5Dî, í, z, ^îÓ^ áf^ îñ x!5)ç, yl G állÜ, y^ îî≈Ó^ È, ^î^ xy!Ó, òî, ~Óç Ùy!è, Ó^ î, y^ îîÜ, ≤ÄyÆ Ó^ ñ ~Ü!Ü, ~álG ÓfÓ•î, •î^ ~Ü! fliy, òî, fÓ^ y!ç ≤Äbî, ^î_#Ü xyGî, yÈ%, _ – î, ^îÓ^ állÜ, y!≈ SÈyi, , yG Ü, !ÈÜ, y!≈Ü, y^ #! 5Ü^îî^ x!Óy xlfylf Ü, y^ îçÓ^ 5Ü!^ Ùy!è, a%Ñî, ^îî, !à îî^ G ≤ÄbÓ^ Ó^ 5ç, yl≤Äy!Æ !ÓÓ^ îî^ – ≤Äbî,

57%

MATCHING BLOCK 31/259

W

y!_#Ü, í,z,öyòyl =!°^iÜ, ù)°i, / !i, l È, y^là È, yà Ü, Ó y^lyl^ ÈüüÈ 1

ä ^á 2ä Ü%oy G 3ä fliy, öi, f È, yf!Ö!~– 1903 á #/ È, yÓ^ ^li, ≤Äbi, _#!ÓÈ, y^làÓ^ ≤Äli, #, y •í° °í, ≈ Ü, yç≈^l!Ó^ xyÜ^!°–
~Ó^ ≤ÄlÜ xöf« , !SÈ^!°l f!yÓ^ çl Ùyç≈y°– !i, !l SÈyí, , yG Ó%Ü, yllñ •fy!ÜÈÈ, lñ Ü, y!lÇ•yÜñ Ó^ yáy°oyl Ó^ i°f!y, öyöfy!^
≤ÄÜ%á ≤Äbi, _#!Óò^!òÓ^ !!Ó^°y ≤Äl^ y^l! È, yÓ^ ^li, Ó^ lyly fliyl ^!^iÜ, Ó^ ≤Äbi, y!_#Ü, !!òç=l xy!Óç, Öi, •^l!^ !SÈñ ≤Äyã, #l
È, yÓ^ ^li, Ó^ •z!i, •y^!l!l

96%

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Ó^ Ó^ ä, ly!^ ^!l!° !Ó^!çÈÈ, y^!Ó f!y•ylf Ü, ^!Ó^ ^

!SÈ– Ü, yÓ^ í ≤Äbi, y!_#Ü, Ó^ Ü, yç • ≤ÄbÓ> f!çe yhs^ í, l!f f!ç@^Ä•Ü, ^!Ó^ !i, •y!l!Ü, ^!Ü, f!Ó^ ÓÓ^ y•Ü, Ó^ y– ^!ç•z
í, ^!l!fÓ^ !È, !_!^i, •z à^i, G^!è, •z!i, •y^!l!fÓ^ ^!f!Óò– ^Ü, lly •z!i, •y!l xyÓ^ !Ü, S%È•z ly ÈüüÈ i, y •Üy!%È! G^i, NyÓ^
Ü, Ü=Ü, yu, – ~•z Ü, Ü=Ü, yu, çylyÓ^ •y!i, !^yÓ^ • ≤ÄbÓ>–
24 2È3È1 ^áÓ^ =Ó^ &c ≤Äbi, y!_#Ü, í, z, öyòyl =!°Ó^ Ù^!öf ≤Äl^!Ü•z ^áÓ^ fliyl– ^áÓ^ xl%^!Üyòl SÈyí, , y ^Ü, yl i, l!f ~ÓÇ
i, y!Ó^ á•z f!i, fÓ^ Ù!≈yòy, öyl^ lyñ ≤ÄÜ, i, , ö^!« xlf í, z, öyòyl ^!^iÜ, ≤ÄyÈ i, l!fy!ò^!Ü, ^á !l! sfi Ü, ^!Ó^ – ≤Äyã, #l
È, yÓ^ ^li, Ó^ °%È •z!i, •y!l i, è, y í, zk, yÓ^ Ü, Ó^ y •^l!^ !SÈ i, yÓ^ ^óç#Ó^ È, yàè, yÓ^ çlf xyÜÓ^ y^áÓ^ Ü, y^!SÈ }i#– !
È, l!l!rè, !flø^!l!Ó^ Ü^!i, ÚÚInscriptions have been given the first place in the list because they are, on the whole, the most
important and trustworthy source of our knowledge ÜÜÈ ≤Äyã, #l È, yÓ^ ^li, Ó^ •z!i, •y!l Ó^ ä, lyÓ^ çlf !çy^!i^áñ
hfl!l, ^!i^áñ i, y!^!i^á =!°Ó^ =Ó^ &c x, è!Ó^ f!#Ü– ≤Äyã, #l Ü, y^!p^ öyl^!Ó^ Ó^ È, ^!Ü, Ó^ í, z, öÓ^ ^á =!°Ü, ^áyòy•z
Ü, Ó^ y •i, – xlÓy i, y!y ^ÓyO ~!l!Ü, ^ öyi, , y Ùy!è, Ó^ È, ^!Ü, Ó^ í, z, ö^!Ó^ G^á =!° ^áyòy•z Ü, Ó^ y •i, – x^!lÜ, f!Ü!^ Ü!
@Ó^ ày^!èG ^á =!°Ü, í, z!Ü, #i=Ü, Ó^ y •^l!^ !SÈ– i, y•z ^á =!°Ü, ^! !ÓÓÓ^ i xy^!SÈ i, y^!Ü, !ÓÜ, i, Ü, Ó^ y f!l, Ó^ í^ !lñ
^!áy^!l!y!i, fÜ, í, z, öyòyl =!° !%^!à !%^!à !ÓÜ, i, •^l!^ !SÈ– i, y•z ^á =!°Ó^ =Ó^ &c x^!lÜ, è, y•z Ó, !k, ^ ö^!l!^ !SÈ–
~SÈyí, , y ^á =!°Ó^ Ó^ ä, ly Ü, yG x^!lÜ, è, y•z f!l!l!Yã, i, – !çy^!i^á =!°Ü, G xlfylf ^á =!°Ü, f!l i, y!Ó^ áñ Ó^ yçyÓ^ lyÜñ
Ó^ yçÓÇ^!çÓ^ lyÜñ xl%çy!^!l!Ó^ !ÓÓÓ^ i Ó^ !l!^ !SÈ– i, y•z ~Ó^ f!y•y^!l!f öyÓ^ yÓy!Ü, •z!i, •y!l Ó^ ä, ly f!l, Ó^ •^l!^ !SÈ–
^á =!°Ó^ ≤Äy!Èf!yl ^!^iÜ, f!y!Y^!çfÓ^ f!#Üy !l!≈! Ü, Ó^ y f!l, Ó^ •^l!^ !SÈ– ≤Äçy!l!Ü, ^á =!° !^!Ü, ~Ü, !è, !Ó^!çÈÈ
, è!≈y^!l!Ó^ ≤Äçy!l!Ü, Ó^ yç!#!i, f!jò^!Ü, ≈ lyly!Óò i, l!f yÈ, Ü, !Ó^ – ~ ≤Äf!^!D f!jYã, x^!çy^!Ü, Ó^ ≤Äòyl G x^!çy!l!ç
y^!i^á =!°

100%

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W

Ó^ Ü, ly í, z^!Ö^á Ü, Ó^ y

lyl^ – 2È3È1È1 ≤ÄyÜ, ^!ÜÓ!≈, è^!Ó≈Ó^ ^á ≤ÄyÜ, ^!ÜÓ!≈ !%^!à ≤Äyã, #È, yÓ^ ^li, Ó^ •z!i, •y^!l!fÓ^ f!e !•^!l!f!Ó^ Ó^ í, z, öyòyl
, öyG!^ y ^!^!SÈ– !çy^!i^á =!° ≤Äòyl i, / öyG!^ y ^!^!SÈ È, yÓ^ ^li, Ó^ Óy•z^!Ó^ – xy!≈^!òÓ^ f!jò^!Ü, ≈ Ó^ i, l!f ^Óyãç^!Ü, y•z !
çy^!i^á ^!^!Ü, çyly f!l, Ó^ •^l!^ !SÈ– ~SÈyí, , y Ü^è, ~° xyÜyÓ^ lyÜ ~ÓÇ Ú!Ü, f!ÈÜÈ•zÈÜÈÓ^ &hfl!l!Ü !çy^!i^á ^!^!Ü,
È, yÓ^ ^li, Ó^ f!^!D ≤Äyã, #lÜ, y^!p^ öyÓ^ ^!l!fÓ^ Ü, # Ó^ Ü, Ü f!jòÜ, ≈ !SÈ° i, y çyly ly!^ – i, ^!Ó^ Ü, y xl%f!y^!Ó^ •Ó^ Ø#l^ ^á
f!Ó^!ä, ^!l!^ ≤Äyã, #l– !Ü, v ò%È, ≈y^!àfÓ^ !ÓÈ!l!^ •° ~ =!°Ó^ , öy^!è, yk, yÓ^ Ü, Ó^ y xyc xyc, è!≈hs^ f!l, Ó^ í^ !l– ^!z
Ü, yÓ^ ^li È, yÓ^ i, #l^ f!È, f!i, yÓ^ f!jò^!Ü, ≈ f!f!èç!T !ÓÓÓ^ i yÈ, xyÜy^!òÓ^ , è^!« ~á^!ly çyly f!l, Ó^ í^ !l– ~SÈyí, , y ~Ó^!ò!
çÜ, ^á !•f!y^!i^á ~!ç!^ y Ùy•z!^!Ó^ Ó^ xyly^!i, y!^! y!^ ≤ÄyÈ ^á ~ ≤Äf!^!D í, z^!Ö^á Ü, Ó^ y ly!^ äxy!%Üy!l!Ü, á #/ , è)Ó≈ 1400
x^!l!ä– ~z ^á!è, xy!≈ly^!ÜÓ^ Ó^ yçy^!òÓ^ ~ÓÇ i, y^!òÓ^ f!l!l, Ó^ í, z^!Ö^á, öyG!^ y ly!^ – 2È3È1È2 ^ÜÓ!≈, è^!Ó≈Ó^
^á f!l!Ü) • ≤Äyã, #l È, yÓ^ ^li, Ó^ •z!i, •y^!l!fÓ^ ^!è, ^!è ^ÜÓ!≈^!òÓ^ •z!i, •y!l Ó^ ä, lyÓ^ , è^!«, f!y!^ Ü, Ó^ ^á xy!Óç, Öi,
•^l!^ !SÈ– x^!çy^!Ü, Ó^ xyÜ^!i^á ^á =!° ~ !ÓÈ!^!l!^ =Ó^ &c, è)l!≈– 1837 f!y^!p^ Ü, ^Ü, y!i, yÓ^ è, yÜ, çy^!i^á Ü, Ü=# ~ÓÇ ~!
ç!^y!è, Ü, ^!y!y•z!è, xÓ^ ÓD^!Ó^ f!jòyòÜ, ^çÜ!l!^!T, è x^!çyÜ, ^áÓ^ , öy^!è, yk, yÓ^ Ü, ^!Ó^!– ~ =!° !SÈ° i, l!
≤ÄÜ, yÓ^ ÈüüÈ !çy^!i^áñ ly !çyá^!l, öyG!^ y ly!^ ñ =y^!i^áñ ly !à!Ó^ =y!^ ~ÓÇ hfl!l, ^!i^áñ ly hfl!l, ày^!è, öyG!^ y
^!^!SÈ– x^!çy^!Ü, Ó^ =y^!i^á =!° à!^ y ^çyÓ^ xhs^!è, ÓyÓ^ ÓyÓ^ öy•y^!i, , öyG!^ y ^!^!SÈ– i, NyÓ^ !çy^!i^á ~ÓÇ
hfl!l, ^!i^á =!°Ü, ≤Äòyl G x≤Äòyl ò%!è, ^!l!^!l!È, È, yà Ü, Ó^ y ly!^ – ≤Äòyl ^á =!° f!y!Ó^ Ók, È, y^!Ó^ f!l!l, ~ÓÇ f!l!^!
f!y!Y^!çfÓ^ f!#Üyhs^ xMÈ, ^!p^z ^Ó!ç, öyG!^ y ^!^!SÈ– !çy^!i^á =!° , èÓ^ f!è^!Ó^ ^!^!Ü, !Ó!f!SÈB^ – x^!çyÜ, f!l!è
f!yòyÓ^ iÈ, y^!i^á

ISÈ ~ÓÇ àySÈ G °i,y =Öv/°y!à ïï` !Ü,È,y^iÓ È) !Ü«_î` ^ó`yò Ü,ó`^îi, •î` i,y ^î` ï` ï` à cyly !SÈ` ^î` xy!Ó:ÖyÓ` ^î` !Ü, i,yG cyly !yî` ~ ≤ÄÏ` ID xy!≈ Ñçfl,ò!i,ó` xlfî,Ü ≤Äöyl` !Ü,w_î,«_!ç°yÓ` !i,!!è, làó` È, #ó` Üyí,zu,ñ` !ö` Ü,y,ö G ! Ñó` Ü%á xy!Ó:Öy` iÓ` ó` Ü, !y` óy` !yî` ~ ~!òó` ~Ü, !è, làó` Ñ%, ò!ó` Ü, !i, - !Ñ% , í,z,öi, fÜ,yî` làó` , ò!ó` Ü, "lyó` Ü, !i,c, ò%` iÓ` y, ò%` !ó` È,y` iÓ` @` Ä#Ü, ^î` òó` ^òG!` y` !y` !y` Ü,y` ó` i` ~z` làó` =!ó` ~Ü, !è, !!!Ü≈i, •ïï` !SÈ` È,y` ó` ^îi, ÓfyÜ, !è, Δ!` @` Ä#Ü, ^î` òó` x!òÜ,y` iÓ` ó` !Ü! - i, ^î` iÓ` xel!ç` ^áó` yî` ≤ÄyÆ` !i%, !i, ^î` !fó` Ü, !y` ^i,y` fl!#Ü,y` ó` Ü, ó` ^îi, •z` •iÓ` - i,y` ó` Ü,y` ó` i` ~z` i, !f` !` !Ü, •z` óy` !yî` á #/ , ò) ≈ 1000 x` !Σó` Ü,y` SÈyÜ,y` !SÈ` !Ü!` ^î` áy` !l` Üy!%È! öy!%, ó` Ófó•yó` !ó` !çÈ! Ü, ^î` iÓ` ^°y•yó` Ófó•yó` çylî, - ~z` xy!Ó:Öy` iÓ` ó` È, ^î` È,y` ó` i, Óy!#ó` y` á #/ , ò) ≈ È! , ç! , yΣ#ó` , ò) iÓ` ≈` ^î` ^°y•yó` Ófó•yó` çylî, !yñ` x` !l` !Ü, ó` Ü,y` !SÈ` ~z` Ü` !i, ó` , ò%` ! Ó≈` iÓ` ä, !y` ≤Ä` !l` yçl!#` Ü` !l` •` !l` ^î` SÈ-` Ói, ≈Üy` !l` !ó! , e` !ó` í,z, öyòyl` !` !Ü, ≤Äyã, #! È,y` ó` ^îi, ó` •z!i, •y` !Ñó` lyly` i, !f` , öyG!` y` !y` !FSÈ-` !ó` !çÈ! Ü, ^î` iÓ` ≤Äy` !à!i, •y!Ü, , ò!≈y` !l` ó` •z!i, •y!Ü` ó` ä, !yî` ^î` =!°` !y` !Ü, •` !l` ^î` SÈ-` !Ü! ÈüüÜÈ` Üy!%` !ÈiÓ` Ófó•*i, !yly` xlf!ÈÜÈçfl` !` !Ü, xyÜó` y` ≤Ähf!l` , ò` iÓ` ≈ó` !SÈ, f! , yÈÜÈÑçfl,ò!i, !j!` !Ñ, çyl` !i, , öy!ó` -` !Ü! ÈüüÜÈ` Microlith` !` !Ü, G` !Ñ, ò` iÓ` ≈ó` ç#Ó!lyeyó` xyÈ,y!` ^` !° - xyóyó` !ó!È, ß` óó` ^î` iÓ` Ü, !, öye` !` !Ü, G` !Ñ, ò` iÓ` ≈ó` !yçfl,ò!i, Ü, ~` !ó!ç` T` f` !j!` !Ñ, öyó` iy` °yÈ, Ü, ó` y` !yî` -` !Ü! ÈüüÜÈ` ò)Ñó` !ä, !ei, Ü, !, öye` ~ÓÇ` í,z!µ°` Ü, , Èò` !i≈ó` Ü, !, öye` !` !Ü, ^î` Ñ, ò` iÓ` ≈ó` ~` ç!` !Ü, ^î` iÓ` y` !òó` !j!` !Ñ, çyl` !i, , öy!ó` - xyóyó` Üy!%È! G` , ò, öy!áó` ^ò•yó` !çÈ!G` •z!i, •y!Ü` ó` ä, !yó` í,z, öyòyl` •` !l` í,z` !è, ^î` SÈ-` Üy!ó` ≤Äçy!i, ó` !óó! , ≈!i, Ñyó` =

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Ó` &c, ò) ≈ ≤ÄÜy!` •Ñy` iÓ` Ü, yç` Ü, ^î` iÓ` ^î` SÈ-` ~SÈy! , y

Üy!%` !ÈiÓ` Ófó•*i, ^` , öyçyÜ, ÈüÈ, ò!ó` FSÈòñ` Óy!l, òeñ` xy!Óyó, òeñ` x°B, yó` ~z` !ó` !` !Ü, G` ≤Äyã, #!Ü, y` iÓ` !yçfl,ò!i, Ü, G` !y` !y!çÜ, xÓfl!yó` xyÈ,y!` ^` !° -` 29` i, ^î` iÓ` !j!` !i, xófy, òÜ, ó` iÓ` #ó` ä, e` ói, ≈#` ç°ç` í,z, öyòyl` !l` !ó` !y` •` !l` f` ≤Äyã, #! È,y` ó` ^îi, ó` x!≈` !l!i, Ü, •z!i, •y` !Ñó` !Ñ, !y` Ü, ^î` iÓ` ^î` SÈ-` !i, !!` !ó` ^î` SÈ!` ç°ç` í,z, öyòyl` !` !Ü, ≤Äyã, #!Ü, y` iÓ` È,y` ó` ^îi, ó` !` ID` !y` !Ü!oÜ, Óy!çf` ^` Ü, y!` ^ò` !çó` !` Ü, ó` *` ò` !yà` !l!yã` •i, i, y` !l!≈!` Ü, ó` y` !yî` -` !yó` myó` y` !i, !!` ≤ÄÜy!` Ü, ^î` iÓ` ^î` SÈ!` !` ≤Äyã, #! È,y` ó` ^îi, ó` x!≈` !l!i, Ü, ç#Ó!` fl!iÓó` !SÈ` !y` !SÈ` ≤Äà!i, ç#° -` ~È, y` iÓ` !y` !i, fÜ, í,z, öyòyl` !l` !ó` x` ≤Äi%, °i, y` !l` !yG` !i, •y!Ü, à!i, Ñy` !òó` x!°` !` !y` !Ñ` lyly` ≤Äb! , y!` _` !yÜ, !lòç≈!` xy!Ó:Öyó` Ü, ^î` iÓ` ä, ^î` ^î` SÈ!` ~ÓÇ` i, yó` í,z, òó` !È, !_` Ü, ^î` iÓ` È, yó` i, •z!i, •y` !Ñó` xy!ò, òó≈` Ó` ä, !y` Ü, ó` y` !Ñ, ó, òó` •` !l` ^î` SÈ-` !y!` !i, Ü, Ü, y` iÓ` ~` Ók, y!` !Ü, ÈüüÜÈ` ≤Ä!i` !_` ó` Ófó•yó` G` ≤Äb! , y!` _` !yÜ, í,z, öyòyl` =!°ó` !È, ≈ó` !l!yãf! , y` x` !l` Ü, ^î` óç#` !k, Ü, ^î` iÓ` ^î` SÈ-` !i, •y!Ü, ó` y` Üçó` i` çÜ≈yó` Ü` !i, ≤Äb! , y!` _` !yÜ, í,z, öyòyl` =!°ó` !y` •` !l` f` ^` Ü, y!` ~Ü, !è, !ó` !çÈ! , ò!≈y` !l` ó` í,z! , öyòl , òk, !i, !j!` !Ü, ≈` cyly` !yî` ñ` È, ^î` x!≈` !l!i, Ü, •z!i, •y!Ü` Ó` ä, !yó` Ófy, öy` iÓ` ≤Äb! , y!` _` !yÜ,

100% MATCHING BLOCK 37/259 W

í,z, öyòyl` !l` !ó` ≤Ä` !l` yçl!#` !` i, y

xlf!#Ü, yî≈ -` !y` •z` ^` yÜ, ñ` ≤Äyã, #! È, yó` ^îi, ó` •z!i, •y!Ü` ó` ä, !yî` •z!i, •y` !Ñó` !#ó` ó` !D#` ≤Äb! , y!` _` !yÜ, í,z, öyòyl` !` !Ü! =ó` &c, ò) ≈ñ` !` i, Ü!` !ó!È, ß` @` Äsi` =!°` !` !Ü, , öyG!` y` i, !f` =!°G` ~` !k, !è` !y` !Ü, •` !l` ^î` SÈ-` 2È6` !y` !i, fÜ, í,z, öyòyl` ≤Äyã, #! È, yó` ^îi, ó` •z!i, •y!Ü` ó` ä, !yó` xlfî, Ü ≤Äöyl` !Ñçfy` °` öyó` yóy!oÜ, •z!i, •y` !Ñó` xÈ, yó` -` È, yó` i, ÓÈ!≈` i, yó` !y` •i, fÜ, #!i, ≈ó` !óçy` !i, •f` !l` !yG` ^` •` iÓ` y` !i, yè, yñ` !%` !Ü, !i, !i, !ñ` , ò!` !ó!` yñ` !` !È, Óy` è, fy!Ü, è, y` !Ñó` !` ID` !y%, !#` !` ^` Ü, y!` •z!i, •y!Ü` ó` ä, !i` i, yó` çß` !` ò!` !! -` Óç` çy!Ü, ä` È!≈óó≈l` xy!Üy!` !Ü, 600ÈÜÈ640` á` #/` à` !ç` , y` G` !y` !i, fyl%ó` y` !à` i, y` !òó` !ÜÜ, y°` #!` •z!i, z` iÓ` y, ò%` !` çy!Ü, ^î` òó` ^` ä, ^î` !l` ^` óç#` x@` ÄÓi, ≈#` !SÈ` !i` -` Ói, , Ói, , !%k, ç` !l` ó` çf` !óçy` !` Óçy°` !lyóy!` !#` =!°` i, Ñyó` y` !l` !çó` y, ò!ó` ä, y` !y` Ü, ó` ^îi, l -` !Ü, v` ç%` !°` y!` !Ñçy` iÓ` ó` Ü, ^î` !Ü!è, y!` !` !y` Óy` ^` ç` !y` !È, ^î` l` !ó` ~ly` !iÓ` !Ñ` !Ñó` Üi, Ói≈lydÜ, ^` Ü, y!` ó` ä, !yó` Ü, !y` ^` Ü, í,z` ^` È, ^î` iÓ` !SÈ` !i` !ó` !` Ü` !l` •` !y -` i, ^î` iÓ` ~Ü, !è, Üyè` È, yó` i, #!` xfyáfy!` !` Ü, yó` xy` !SÈ` ÈüüÜÈ` ó` yç!` , ó` !D!#` Üñ` !y` 1149ÈÜÈ50` á` #/` àÜ, °` !lyÜÜ, Ü, yY` -` #ó` #` , ò!u, i, Ü, i, ≈Ü, !çfl,ò!i, SÈ` !@` ó` !ä, !i, ~ÓÇ` , ò` iÓ` i, Ñyó` •z` í,z, _` !y` !y` !Ü, ó` myó` y` , ò!ó` Ó!i, ≈i, ä -` !Ü, v` ~z` xyáfy!` !` Ü, ó` y` !çfl,ò!i, Ü, y` iÓ` fó` ≤Äã, !i, ó` #!i, myó` y` xye` yhs` -` !ó` !çÈ! Ü, ^î` iÓ` ~ó` ò%ó` •` mfl≈i, yó` È, ^î` !i, è, %` , Ü%, Óyhfl!Ó, y` !Ü, ^` aÜ, È%, !è, ^î` !l` !%, °` !i, ä, !y` i, y` x` ≤ÄFSÈß` !` !Ü, !y!` ñ` i, y` z` x! , #!i, !%` !à` x` !ß!È!` !i, !è, ^î` !Ü, !yÜ, yó` !y` •` !FSÈ` ^` òò` Ü•yÜ, yó` f` G` , ò%ó` y!` =!° -` i, ^î` iÓ` !Ñ` =!°ó` •z!i, •y!Ü` ä! , !yó` ó` xÑçáf` xÜ` !ly` !l!yã#` ^` aÜ, ^î` òó` •y` !i, !%` !à` !%` !à` !y` !yòyl!` x!i, Ü, !yó` Ü, !è, l` xyóó` ^î` i` xyó, i, ñ` !y` xyòyòÜ` ≈#` !` í,z, òÜ, !y!` oó` #È) , i, G` !l!` !yã, •` •` !l` xyc` ÷` ò%` òÜ` ≈#` !` Ü, y!` •!#` G` !#` !i, à` !i` , ò!≈ó!Ñ, •` !l` ~` !Ñ` !SÈ-` i, y` z` Ü, y! , zó` , ò` !k, ~` !Ü!Ü, !ly!` !ó` yçóçç` i, y!` , yó` !çó` «` !G` ò%ó` *` •` !l` G` !è, -` !Ñ, ó` yçñ` ^` óáy` !y` !SÈ` !ñ` ≤Äyã, #! È, yó` ^îi, ó` •z!i, •y!Ü` ó` ä, !yó` Ü, yç` xi, fhs` ò%` !y` òf` ñ` i, ò%` !i, •y!Ü, à!` i, y` !òó` x!°` !` ä, <Tyl` xÓfy` i, !` !Ü, !ó!È, ß` !y` !i, fÜ, í,z, öyòyl` !` !Ü, •z!i, •y` !Ñó` !yó` ó` !ç@` Ä` iÓ` ^` ä, <Ty` Ü, ^î` iÓ` ^î` SÈ-` ~z` !y` !i, Ü, í,z, öyòyl` =!°`

ÜÜ, <Äöyl, / ò%ÈüÈË, y^là È, yà Ü, Ó y Ýl^

ñ İly ÈüüüÈ ^òç#l^ G ~Ó^İò!çÜ, İy!•i, f- È, yÓ^i, #l^ İy!•İi, fÓ^ Ü^İòf Ó^ İİ^İSÈ !Ó!È, ß^ òÜ≈@^Äsi G Ü, İ, Ü, =!^ òÜ≈!İÓ^ İ, ð«, !ÓÈİİ^Ü, @^Äsi ~ÓÇ ò%•z Ü•yÜ, yÓf- !Ó^İòç# İy!•İi, fÓ^ Ü^İòf Ó^ İİ^İSÈ @^Ä#Ü, ñ^ã, İÜ, ñ ~ÓÇ xyÓ^Ó#l^ ðl≈ê, Ü, İòÓ^ ðÜi Ó, _yhs^ -

30 2È6È1 ^Òò G ~Ó!òÜ, İy!•i, f ^òç#l^ İy!•İi, fÓ^ xy^İ^yã, ly <ÄÏ^İD <Äİ^İÜ•z ^Òò G ~Ó!òÜ, İy!•İi, fÓ^ İ, z^İÖ^á Ü, Ó^ İi, •l^ - á #/ , ò)Ó≈ Èİ^, çl, yΣ#Ó^ , ò) İÖ≈Ó^ •zli, •yİ çylyÓ^ çlf ^Òò İ, ly ~Ó!òÜ, İy!•İi, fÓ^ İ, z, òÓ^ xyÜÓ^ y !È, ≈Ó^ Ü, İÖ^ İy!Ü, - ~Ó!òÜ, İy!•i, f Ó^ İi, jÜ, ñ İyÜñ İç%ñ xİò≈ ÈüüüÈ ~•z ä, yÓ^!è, ^Òò SÈyí, , yG Ó y, İ ó xyÓ^ İfÜ, ñ İy!e İy!•i, f G İ, z, ò!Èİò^İÜ, ^ÓyV, yİ^ - ä, yÓ^!è, ^Ò^İòÓ^ Ü^İòf } İ@^ò <Äyã, #l- } İ@^ò Ó^ ä, lyÓ^ xyl%Üy!İÜ, İÜİ^Ü, y^á #/ , ò)Ó≈ 1500 xΣ^İ^İÜ, á #/ , ò)Ó≈ 1000 x^İΣÓ^ Ü^İòf- İ!òG ~ Ófy, öy^İÓ^ , ð!ü, İ, Ó^ y ~Ü, Üi, ll- ~z @^Äsi!è, xyl≈ İòÓ^ İK, y%ç, y^İl İ, zFã, y!Ó^ İ, İyÜày^İlÓ^ İÜ!<T- } İ@^ò 1028!è, İflye Ó^ İİ^İSÈ- ~!^İÜ, xyÓyÓ^ 10!è, Üu, İ^È, yà Ü, Ó^ y Ýl^ - <ÄİÜ ~ÓÇ ^çÈİ Üu, !è, 171!è, İ^İe İÜ, k, - } İ@^ò İ^İÜ, xyÜÓ^ y İÜÜ, y^#l Üyl% İÈİÖ^ Ó^ yT...ç#Óİñ İÜyçç#Óİñ xİ~İİ!İ, Ü, ç#Ól G òÜ~#l^ç#Ól İj!^İ, çyl^İ, öy!Ó^ - İ, İÖ^ òÓ^ Ói, ≈# ^òò=!^ İÜ, Ói, Ó^ İã, İ, •İİ^İSÈ^ á #/ , ò)Ó≈ 1000 xΣ^İ^İÜ, á #/ , ò)Ó≈ 600 x^İΣÓ^ Ü^İòf- İyÜ^İÖò } İ@^ò İòÓ^ , òÓ^ Ói, #≈Ü, y İ^Ó^ İçÜ, !Üye- İç%^İÓ≈ İò xy^İSÈ İK, , ò%İÖ^y!•i, İòÓ^ xİ% İÜy!òi, !Ó!ò=!^ ~ÓÇ xİò≈ ^Ò^İòÓ^ x^İÜ, yçç ç% İi, , Ó^ İİ^İSÈ İyò%Üsfñ İy!i, Ó^ yç Óy ä, İ^~ @^Äsi xyl≈ İçfl, ò!i, Ó^ İ^İD xyl≈ İçfl, ò!i, Ó^ !Üò İiÓ^ <Äİ, İ, FSÈ!Ó- <Äyã, #l È, yÓ^ İi, Ó^ •zli, •yİ Ó^ ä, ly!^ ^Ò^İòÓ^ =Ó^ & İcÓ^ Ü, ly fl#Ü, yÓ^ Ü, İÖ^ •zi, z ~l ^âyÈly^ Ó^ İ^İSÈ İñ ÈüÈ ÜÜThe Vedas occupied an important place in the evolution of Indian historiography. ÜÜ İ, İÖ^ ~Ó!òÜ, İy!•i, f Ó^ İi, ÷ò% ä, İ%, İÖ^ò^İÜ, ^ÓyV, yİ^ ly- Ó y, İ=!^İÜ, ^Ò^İòÓ^ , ð!Ó^!ç<T ~ÓÇ xyÓ^ İfÜ, =!^İÜ, G İ, z, ò!Èİò=!^İÜ, Ó y, İÜ) İ^Ó^ , ð!Ó^!ç<T Ü^İÜ, Ó^ y •l^ - Ó y, İ=!^Ó^ Ü^İòf çl, ðl ~ÓÇ , İ, İÖ^ İ^~ÓÇ İ, z, ò!Èİò=!^Ó^ Ü^İòf SÈ^İöyàf G Ó, •yÓ^ İfÜ, <Äöyl- x^İÜ, <Äyã, #l İi, •f ~•z @^Äsi=!^Ó^ xD#È, İ, - İÜ^İİ^Ó^ !òÜ, İ^İÜ, Ó y, İ G xyÓ^ İfÜ, =!^ İÜyÜ! İ^Ü, á #/ , ò)Ó≈ xTÜ G á #<T/ , ò)Ó≈ Èİ^, çl, yΣ#Ó^ ÜòfÓi, ~#- ~Ó!òÜ, İy!•İi, fÓ^ <Äöyl İ#ÜyÓk, İ, y •İ, yÓ^ Ó^ ä, lyÜ, y^ İ^İİ^ , ð!İ, İ, Ü, İ^Ó^ Ófy, òÜ, Üi, y İÜ, f- İ, z, òÓ^ vñ İ^İkT, ð!Ó^ Üy İi, ò%Ó^ yi, y!_YÜ, İy<, f<ÄÜyİ ly İyÜ, yİ^ ~Ó!òÜ, İy!•İi, fÓ^ İ, z, ò^İly!à, y G @^Äsi^İlyàfi, y İÜ, SÈÈ, y İ#ÜyÓk, •İİ^ , ð^İi, - 2È6È2 , ò%Ñ!İ <Äyã, #l È, yÓ^ İi, #l^ İy!•İi, fÓ^ , ðl≈y İİ^ , ò%Ñ!İ=!^G xlf, İ- } İ@^ò İòÓ^ İy!e=!^Ó^ Ó^ ä, lyÜ, y^ İ^İÜ, Üòf, ð^İÖ^≈Ó^ xyl!òÈ, y^làò^ Ü^İòf Ó^ ! ä, İ, !Ó!È, ß^ İÜ^İİ^Ó^ xİ%!^á İ!Ü, SÈÈ @^Äsi xy^İSÈó^ İy!e=!^ xyÜÓ^ y , ò%Ñ!İÓ^ xyÜ, y^İÓ^ , öy•z- ~•z , ò%Ñ!İ=!^Ó^ x^İÜ, =!^•z xyò%!Ü, İ% İà xy!Óç, Òi, ñ İjy!ò!è, G Ü%!oi, •İİ^İSÈ- İ, İÖ^ xyò%!Ü, Ü, y İ^Ó^ @^ÄsiÜ, yÓ^ Ó^ y İ^İ•İ%, <Äyã, #l Ü, y İ^Ó^ , ò%Ñ!İ=!^ xİ%!^á Ü, İÖ^ İy^İÜ, l İ^İi%, ~!^İi, È%, •sy!hs^ İyÜ, y xİÜ, Ó İl ñ fllyÈ, y!ÓÜ, - İ, y•z <Äyã, #l È, yÓ^ İ, •zli, •yİ Ó^ ä, ly Ü, y İ^ , ò%Ñ!İ=!^İÜ, !!m≈öyl^ @^Äsi Ü, Ó^ İ^ ä, İ^ İy- 2È6È3 Ó^ yÜy! İ G Ü•yÈ, yÓ^ İ, ~Ó!òÜ, İy!•İi, fÓ^ , òÓ^ ^òç#l^ İy!•i, fÜ, İ, z, öyòy^İlÓ^ Ü^İòf ò%•z Ü•yÜ, y^İÓfÓ^ fllyl- Ó^ yÜy! İ G Ü•yÈ, yÓ^ İ, ~•z ò%!è, Ü•yÜ, yÓf <Äyã, #l È, yÓ^ İ, •zli, •yİ Ó^ ä, ly!^ lyly İ, İf İ%!à İİ^ İSÈ- İ!òG @^Äsi ò%!è, Ó^ Ó^ ä, lyÜ, y^ xİ!Yã, İ, ñ İ, Ó^ Ü^İÜ, Ü, Ó^ yÓ^ •l^ İ^Ó^ yÜy! İ , ò)Ó≈Ói, ≈#ñ Ü•yÈ, yÓ^ İ, , òÓ^ Ói, ≈#- ~È ~È ÜfyÜ, İi, y İl^İÓ^ Ü^İi, ñ Ü) Ó^ yÜy! İ^Ó^ ! ä, İ, •İİ^İSÈ^ á #/ , ò)Ó≈ , òMÈ, Ü çl, yΣ#Ó^ , ò) İÖ^≈ ~ÓÇ Ü•yÈ, yÓ^ İi, Ó^ Ó^ ä, lyÜ, y^ á #/ , ò)Ó≈ , òMÈ, Ü çl, yΣ# İ^İÜ, á, <T#l^ , òMÈ, Ü

31 çl, yΣ#Ó^ Ü^İòf- Ó^ yÜy! İ^İÓ^ !ÓÈİİ^Ó^ Ó^ yÜ ~ÓÇ Ó^ yÓ İiÓ^ İ%k, İ, ly xyl≈ ~ÓÇ xyl≈ İòÓ^ İçã^İÈİ≈Ó^ Ü, y!•l# ~ÓÇ xyl≈İÈ, f, İ, y ò!« , İ İ İç• , ðl≈hs^ !Ü, È, y^İÖ^ !ÓhfllyÓ^ •yÈ, Ü, İÖ^ İ, y çyltl ^òl - x, òÓ^ !ò^İÜ, , ò, !lÓ#Ó^ ò#i, ≈ài, Ü Ü•yÜ, yÓf •Ü•yÈ, yÓ^ İ, - ^ây İl Óy xy^İSÈ ÜÜ, _YyqyÜ_ Yfã, Ü•yÈ, yÓ^ İ, Ü, yã, f^İi, ÜÈüüüÈ İyÓ^ xİ≈ •Ü•c G È, yÓ^ Ó^_Y İyÜ, yÓ^ ç İlf•z ~Ó^ lyÜ •Ü•yÈ, yÓ^ İ, - ~Ü, Ü, ly!^ Ü•yÈ, yÓ^ İ, •È, yÓ^ İi, Ó^ Ü, İ^Ó^ ñ İ, f G xÜ, İ, - Ü•yÈ, yÓ^ İi, Ó^ çylhs^ , ð^İÓ≈ İ%!ò!ç, Ó^ Ó^ İ^İSÈ İñ ÜÜ, öy, ò Ü, İÖ^ ^È, İ^ İ^İç^İÜ, xÜy%Èİ Ü^İÜ, Ü, Ó^ y İ, z, İã, İ, İl ñ İj≈ ~İÜ! Ó^ y!e ^ç^İÈİ İ, z!ò!è, •İİ^ xİ, Ü, yÓ^ İÜ, !ÓkT Ü, İÖ^ ñ İ, İ, Ü•z İÜ, İÜ≈Ó^ myÓ^ y ò%•òÜ≈ !ÓkT Ü, Ó^ y Ýl^ - ÜÜ ~•z òÓ^ İlÓ^ lyly İã, Ó^ hs^ l İ, f xyÜÓ^ y Ü•yÈ, yÓ^ İ, İ^İÜ, çyl^İi, öy!Ó^ - İ, İÖ^ ò%•z Ü•yÜ, y^İÓfÓ^ ~ÓÈİ^İÜf Ó^ yÜy! İ^İÓ^ !ç^İİÖò!è ^òç#ñ !Ü, v Ü•yÈ, yÓ^ İ, ^Óç Ó^ ò, Æ- <Äyã, #l È, yÓ^ İ, •zli, •yİ İSÓ^ ^Ü, yl İ%á İÜ, •z Ü•yÜ, y^İÓfÓ^ İ%á Ó^ y ly ^à İ^G ~•z ò%!è, @^Äsi İ^İÜ, İÜyÜ! İ^Ü, İÜyçñ Ó^ yT...!#İi, ñ xİ≈!#İi, İjò İÜ, ≈ xyÈ, yİ , öyGı y İyl - İ, y•z •zli, •yİ İSÓ^ İ, z, öyòy! •İİ^İÖ^ ~İòÓ^ Ü) f Ü, Ü İl^ - Ó^ İÓ#Ó^ ä, e^ Ói, ≈#Ó^ Ü^İi, ñ Ü•yÜ, yÓf m^İİ^Ó^ İÖ^ İã, İİ^ <Äöyl =Ó^ & c •È, yÓ^ İ, #l^ İÜyç G İçfl, ò!i, Ó^ , ð!Ó^ Ói, ≈İç#^ ä, !Ó^ e İjò İÜ, ≈ İÜfÜ, öyÓ İy ~•z ò%•z @^Äsi , öyGı y İyl - 2È6È4 , ò%Ó^ yí á #/ , ò)Ó≈ Èİ^, çl, yΣ#Ó^ , ò) İÖ^≈Ó^ •zli, •yİ Ó^ ä, lyÓ^ çlf İi, •yİ İÜ, İòÓ^ xlf, İ <Äöyl İ, z, öyòy! • , ò%Ó^ yí=!^ - 18!è, , ò%Ó^ y İiÓ^ Ü^İòf !Ó^ İçÈİ Ü, İÖ^ Üİsf, ò%Ó^ yİñ Óy!^ , ò%Ó^ yİñ !ÓÈ%è, ò%Ó^ yİñ È, yàÓi, G È, !ÓÈİf , ò%Ó^ y İiÓ^ =Ó^ & c !Ó^ İçÈİ İ, z^İÖ^á İlyàf- , ò%Ó^ yí=!^ İè, Ü, Ü, İÖ^ Ó^ !ã, İ, •İİ^İSÈ^ İ, y !!Yã, İ, Ü, İÖ^ Óy ly ^à İ^G ~Ü, İy Óy İ^İi, öy^İÓ^ İ^á l İ, ò%Ó^ yí=!^ xyÜÓ^ y ÓfÓ^•yÓ^ Ü, İÖ^ İy!Ü, İy!e=!^ Ó^ ä, lyÜ, y^ xyl%Üy!İÜ, á #<T#l^ ä, İ%, İ~ İ^İÜ, Èİ^, çl, yΣ#Ó^ Ü^İòf- <Äyã, #l È, yÓ^ İ, •zli, •yİ Ó^ ä, ly!^ , ò%Ó^ y İiÓ^ xÓòy! İjò İÜ, ≈ Ü, İİ^Ü, !è, İ, zòy•Ó^ İ^òGı y İ^İi, öy^İÓ^ İÜ! ÈüüüÈ ^ÜÖ!≈ÓÇ İçÓ^ «, İe ! Ó^yã İlyàf ~Ü, İ, z, öyòy! • !ÓÈ%è, ò%Ó^ yí- İy! , Óy•l •zli, •yİ çylyÓ^ çlf Üİsf, ò%Ó^ yİñ =Æ^İòÓ^ xy!ò Óyfllyl G <ÄyÓ^ ! Ö, Ü, , ð^İÓ≈Ó^ •zli, •yİ çylyÓ^ çlf Óy!^ , ò%Ó^ yí İ, z^İÖ^áf- ~SÈyí, , y , ò%Ó^ y İi Ó!è=İ, !ò#ñ , òÓ≈İ, ñ ç•Ó^ G làò^ fllyÈ, y!ÓÜ, È, y^İÖ xyÜy^İòÓ^ ^È, Ó^ İay!^Ü,

100%

MATCHING BLOCK 39/259

W

K,y^llo^ ,o!o^!o^iü, !ohfl,li, ü, ^

lÖ^ñi, ^lÖ^li, •y!ü, Ö^y ~Ü, yhs" È, y^lÖ, ö%Ö^y^lÖ^ i, z, öÖ^ !lÈ, ≈Ö^ Ü, Ö^ ^li, , öy^lÖ^ l lyñ Ü, yÖ^i, ö%Ö^y^lÖ^i, ~i, !Ö!È, ß^ àè, ly•z à^lÖ^ , ö!≈y^lÖ^ , ö^li, , ~ÖÇ^ !li, •y!ü, ò, lT^lÜ, yi^lÜ, i, y á%Ö ~Ü, è, y !lÈ, ≈Ö^ ^llyàf lÖ^ – Ó!B, Ü ä, w ä, ^lRy, öyöfy!^ñ È, yÖ^i, Ü, °B, ≤ÄÖ^l, !^lâ^lSÈlñ ÜÜ^l @^Äsi=!^l, ö%Ö^yiÜ Ö!^l y áfyi, xy^lSÈñ i, y•y^li, ≤ÄÜ, i, , ö%Ö^yi, _¥^lÜ, S%È•z ly•z– lly•y !Ü, S%È xy^lSÈ i, y•y x^l!l!à≈Ü, ~ÖÇ^ xli, Üyl%Èl i, z, ölfyfö ~Ö^* , ö xyFSÈB^ ^lñ ≤ÄÜ, i, , àè, ly Ü, #ñ i, y•y ^Ü, yl Ö^*^l, ö•z !!!Yä, i, •l ly–ÜÜ i, y•z ~Ü, Ü, È, y^lÖ, ö%Ö^yi=!^l Ü, yl f, f^lÜ, ≤Äl, i, y, Ü, Ö^ ^li, , öy^lÖ^ lyñ xlf i, z, öyöyl ^l^lÜ, fÇà, •#i, i, l f^lÜ, fl!≈l Ü, Ö^ ^li, , öy^lÖ^ Üye– fl±!i, xÖÇf^l i, y!ü, Ö^y, ö%Ö^y^lÖ^ i, y, l, ö!≈!Öä, yÖ^ Ü, Ö^ ^lSÈl ~Ö^ xyMÈ, !Ü, ä, !Ö^ ^leÖ^ !!!Ö^ ^lâ– 2É6É5 ^ÖÖk, G ^çl@^Äsi flÜ)•, ö%Ö^y^lÖ^ , öÖ^•z i, z ^lÖ^áf • ^ÖÖk, G ^çl @^Äsi =!^l– ^ÖÖk, fl y!•^li, fÖ^ Ü^lôf ≤Äl^lÜ•z i, z ^lÖ^á^llyàf • ÈüüÈ è# , öÖÇçñ Ü•yÖÇç ~ÖÇ çyi, Ü, – è# , öÖÇç G Ü•yÖÇç^lç ^ÜÖl≈ flAyè, x^lcy^lÜ, Ö^ ç#Öl Ö, _y^lhs^ Ö^ flÜ, #i≈ !ÖÖÖ^l xy^lSÈñ i, ^lÖ^ ~•z @^Äsi ö%!è, ^li, ^yÜ, Ü, y!•#Ö^ flÜ!Üöi àè, yl^ ~Ö^ ^li, •y!ü, Ü)°f x^l– i, ^lÖ^ è# , öÖÇç^lçÖ^ i%, ^lyl^ Ü•yÖÇç x^lÜ, flÇ, i, G fljö!i≈– ~SÈyi, , y ^ÖÖk, @^Äsi è#â≈ !Ü, yl^ ~ÖÇ^ xD%_Ö^ !Ü, yl^ ^l^lÜ, á #<T, ö)Ö≈ 32 Èl, Çi, yΣ#^li,

100%

MATCHING BLOCK 40/259

W

È, yÖ^i, Ö^lÈl≈Ö^ Ö^yç^l!li, Ü,

G Üà^lÖÖ^ xÈ%, fayl fljö!Ü, ≈i, !ÖÈl^ çyl y!y – ~SÈyi, , y ^àÖi, Ü Ö^ ^lk, Ö^ , ö)Ö≈çB, !ÖÈl^ Ü, ^yÜ, Ü, y!•# =!^lÖ^ lyÜ çyi, Ü, –

100%

MATCHING BLOCK 41/259

J

Ö^yç^l!li, Ü, •zli, •y^lÖ^

çlf çyi, Ü, =!^l Ü)°f•#l •l^lG fl y!y!çÜ, G x!≈^l!li, Ü, !òÜ, ^l^lÜ, ~=!^l =Ö^ &c, ö)l≈– i, zòy•Ö^ iflÖ^* , ö ^Üy!fl!l!l È, yÖ^ ^li, Ö^ çflÜ!T^lÜ, Ü, ^lÜ≈Ö^ !È, !^li, fl y! , è, ^ö!^li, È, yà Ü, ^lÖ^ l ly ≤Ää, !^i, çyl, ^lÈ, ò flÇçyi, öyÖ^ iyÖ^ ! Ö^lÖ^yö#– i, y•z x^l^lÜ, Ü^lÜ, ^lÖ^ l ^Üy!fl!l!l çyl, ^lÈ, ò öföfl y flÜfÜ, Ö^V, ^li, , öy^lÖ^ l !l– !Ü, v, öÖ^ Öi, ≈#Ü, y^l^ i, / x! , #wlyl Ö% à^lÖÈly Ü, ^lÖ^ ^lâ^l^l ^lSÈl ^Üy!fl!l!l Öi≈ly li%, l Ö^lY^lÈl^lÖ^ öyÖ# Ö^y^lâ ~ÖÇ çyi, Ü, =!^l, •z i, NyÖ^ ≤ÄÜy! ^Ü^l– çl È, àÖi, # fl e ^l^lÜ, á #/ , ö)Ö≈ Èl, Çi, yΣ#Ö^ Ö^yç^l!li, Ü, !ä, e çyl y!y – ^li, ^Èlyi, Ç Ü•yçl, ö^lòÖ^ i, z ^lÖ^á xy^lSÈ– ~SÈyi, , yG È, oÖy# Ö^!ä, i, Ü, fl ^le Ü•yÖ# ^lÖ^ Ö^ ç#Öl# xy^lSÈñ ly ä, w=È ^ÜÖl≈ fljö^lÜ, ≈ ~Ü, lè, fl y!^l Ü, @^ÄsiG Ö^lè, – ~çl xyä, Ö^ Dfl e Öy xyÖÇfÜ, ä, i≈#Ö^ Ü^li, y fl y!•, f ä, !Ö^ ^le ≤Ääy!l, öÜ≈#l^ @^Äsi •l^lGñ ^yÜ, ç#È, ^lÖ^ lyly !òÜ, ~=!^l, È%, ^lè, i, z^lè, ^lSÈ– 2É6É6 xlfylf Ü, ^lÜ, lè, @^Äsi Ü, álG Öy fljö!i≈ x≤Äl, fylçl, È, y^lÖ^z xlfÖ^ Ü, Ü @^Äsi ^l^lÜ, •zli, •y^lÖ^ i, l f, öyGl^y ly!^ñ ^lÜ ÈüüÈ ày≈#flÇi, yñ ~lè, ~Ü, lè, @^Äk, eÈÜÈ!Ök, yl !ÖÈl^ Ü, @^Äsi •l^lG Üy^lV, Üy^lV, flñ i, y!Ö^ ^lâÖ^ @^Äsi ^Üyä, ^l fl y•y!f Ü, ^lÖ^ – ~SÈyi, , yG ~Ö! òÜ, , ö^lÖ^≈Ö^ , öÖ^ Öi, ≈# lyly i, l f, öyGl^y ly!^ , öy!l!Ö^ x^lTyöfy!^ # G , öi, Ö!Ö^ Ü•yÈ, yÈlfn ~•zò!è, ÖfyÜ, Ö^i @^Äsi ^l^lÜ, – 2É6É7 ^ÜÖl≈ G =È, ö^lÖ^≈Ö^ @^Äsi flÜ)• ^ÜÖl≈^lòÖ^ fljö^lÜ, ≈ flÖ^l^lÜ, !È, ≈Ö^ ^llyàf @^Äsi • ^Ü, Ö! è, ^l^fÖ^ xl≈çylf– ^lÜ, l^y^lÈ, !Ö^ Ü^li, ~•z @^Äsi Ü, Ö!è, °f Ö^y<T, !#li, fljö^lÜ, ≈ !Öç Öi≈ly !ò^l^l^lSÈlñ ~Ö^ , ö^lÖ^ ≤ÄyÜ, ÈüÈ=È G =Èl% ^lâ Ö^!ä, i, !Ö!È, ß^ flø, li, çylf =!^l ÈüüÈ Ül%flø, li, ñ lyÖ^ öflø, li, ñ Ö, flø!i, flø, li, ≤ÄÈ, , li, ^l^lÜ, i, lÜ, y°#l xy•zl G òÜ≈çylf fljö^lÜ, ≈ lyly i, l f çyl y!y – i, ^lÖ^ =È, ö^lÖ^≈Ö^ •zli, •yfl Ö^ä, lyÖ^ xlf i, Ü i, z, öyöyl • Ü, y!°öy^lÖ^ lyè, Ü, =!^l– Ü, y!°öy^lÖ^ lyè, Ü, x!È, K, ylÈÜÈCÜ%, hs^°Ü% ~ÖÇ Ö^â%ÖÇçÜ Ü, yÖf ò%!è, ^li, •y!ü, !òÜ, ^l^lÜ, Ü)°fÖyl– i, NyÖ^ lyè, Ü, ÜÜy!ÖÜ, y!@z!ÜeÜÜ ÈüüÈ ~Ö^ ly!^l Ü, x!@z!ÜeG =DÖÇ^lçÖ^ ≤Äl, i, y, y, ö%Èl f! Ü^leÖ^ , ö%e ~Ü, çl^l i, y!ü, Öf! – ~SÈyi, , yG È, yfl ≤Äl#i, lyè, Ü, Üä, yÖ^ °òÜ ~ÖÇ ÖÖ^y!Ü!•^lÖ^ ÖÜ, !flÇi, yÜ G Öylfl^ ^lÖ^ ÜÜ, yÜ fl eÜ !Ö^lçÈl i, z ^lÖ^áf – ~=!^l^lÜ, G i, lÜ, y°#l fl y!y!çÜ, ñ flÇfl, Ö!li, Ü, ~ÖÇ lyalÖ^ Ü, ç#Ö^lÖ^ SÈ!Ö È%, ^lè, G^lè, – 2É6É8 =^lÈy_Ö^ , ö^lÖ^≈Ö^ fl y!•, f =^lÈy_Ö^ , ö^lÖ^≈Ö^ •zli, •yfl çyl^lÜ, ^à^l^l i, y!ü, ^lòÖ^ fl y•y!f l^lÜ, •l^l Ü, i, Ü, =!^l ç#Öl#@^Äsi ~ÖÇ xyMÈ, !Ü, •zli, Ö, ^lÖ^ – ç#Öl# ≤Äl^lD ≤Äl^lÜ•z Ü^l xy^lSÈ xY^lây^lÈlÖ^ ÚÖ%k, ä, !Ö^i, ÜÈüüÈ~Ö^ Ü, ly– ^aÜ, Ü%, Èlyi, ö^lÖ^≈Ö^ Üyl%Èl !SÈ^l^l– ÖylÈ, R Ö^!ä, i, Ü, •!≈ä, !Ö^i, ÜG xy^lÖ^ Ü, lè, ç#Öl#Ü)Ü, @^Äsi– i, / xyÖ^ ~fl lè, öyè, # ~ÖÇ Ö^ ^lÜçä, w Üç%ÜöyÖ^ flø<T çyl!^l^l^lSÈl ^lñ ÖylÈ, R •Èl≈^lÜ, xÜ, yÖ^ ^li ^àÖÖ^ Ööyl Ü, ^lÖ^ ^lSÈl– Ü!Öe^ ÜyB, ^lòÖ^ ä, !Ö^i, Ü !Ö^!Ö^!ä, i, ä, y°Ü, f ÖÇç#l^l Ö^yçlÈl, !Öe^ Üy!ò^l i, fÖ^ ç#Öl#@^Äsi– fl, fyÜ, Ö^ l@# Ö^!ä, i, Ü ÖyÇyÖ^ , öyÖÇ^lçÖ^ Ö^yç Ö^yÜ, öy^lÖ^ ç#Öl# @^Äsiñ ÖyÜ, , ö!i, Ö^ Ü^àÖi, , Öy•Üñ çl^l flÇ^lÖ^ ÜÜ%, ÜyÖ^ , öyÜ ä, !Ö^i, ~ÖÇ , öp=^lÈÖ^ ÜlÖçcyB, ä, !Ö^i, Ü

33 <ÄË, !i, ç #Ó!# @ "Äsi=!° ~ <Äÿ ID fløÓ i#î - i, ^IO ~zÿÓ ç#Ó!# @ "Äsi=!°Ó í, z, ðÓ ðjðjî≈ llË, ≈Ó °c#° •Gî y lè, Û, ll Û, yÓ î ~z ðÛ, ° @ "Äsi=!° li, ðç!ÿ<T çyÛ, Ó ðà≈Ó <Äli, Uyey!i, !Ó _ ' , ðç, ç, öyi, Ê%, ^iè, í, z ^iè, ^ISE- 2É6É9 fliyl#î •zli, Ó, _ fliyl#î •zli, Ó, _ Ó° li, ^l, öyñ =çÓ yî ñ !ÿ%, G Û, yÿ-# ^IO Ó° •zli, Ó, _ ^ÖyV, yî - i, ^IO ~=!°Ó Û ðf 1149ÈÛÈ50 á #/ Ó ð!ä, i, Û, yÿ-# ^IO Ó° í, z, öyáfyl Û, °l Û, i, ≈Û, Ó ð!ä, i, ÚÓ yçî Ó °!Dl#Û ðÓ≈y!ðÛ, í, z ^IO á llÿáf- ~z @ "Äsi!è, ^li, Ê, î ^IOc#l Ê, y ^IO x, ðç, ç, öyi, ò, !<TË, D# ll ^ll ^°áÛ, !ÓK, yÿjðj, Ê, y ^IO Û, yÿ-# ^IO Ó° xyMË, !°Û, •z! i, •yÿ i%, ^IO ð ^IO ^ISEll i, y, z Ê, yÓ i, #î ðy! •li, f ~!è, ^IÛ, <ÄlÛ •zli, •y ^ÿÓ Û ð≈yòy ^òGî y •l - ~!è, SËyi, , y ^ÓÓ i%, ^IDÓ Û <ÄÓ, !ä, hs yÛ!iÛñ ^ÿy ^IÛÿ^IO Ó° ÓÓ yÿÛyÛñ Óyã, ^iwÓ ÓÓ ðhs " !ÓyÿÛñ Ó° yç ^Içá ^IO Ó° Û <ÄÓ, ^IÛ, yËÛ =çÓ y ^iè, Ó •zli, •yÿ Ó ä, lyî ðyî Û, •ll ^ISE- ^l, öy ^IO ÓÇçyÓ°# ~ÓÇ ÓÓ%Ó y!çÛ ^IÛ, xyÚÓ y xÿ ^IÛÓ xyMË, !°Û, •zli, •yÿ G çyl ^li, çy!Ó - 2É6É10 Û, !E!lÓE!l Û, @ "Äsi á #<T#î ~Û, yòç çî Û, ~ÓÇ á #<T#î myòç çî, ^IÛ, Û, !E! ðjð!Û, ≈i, ð%!è, @ "Äsi ÚÛ, !E! ðÓ yçÓ Û ~ÓÇ ÚÛ, yçf, ðÛ, !E!ÿ%_ Û ^IÛ, G xyÚÓ y ðÛ, y°#l ~Û!Û, ç)ð≈Ói, ≈# Û, ^IÛ, ^Içy çî, yΣ#Ó Û, !E!Û, yç ðÇe yhs ^añyçáÓÓ, ç, öy-z- i, y, z <Äyã, #l Ê, yÓ i, •zli, •yÿ Ó ä, lyî ~=!°G =Ó °ç, ç)j≈ fliyl ll ^ll ^ISE- 2É6É11 ðDÛ ðy!i, f <Äyã, #l Ê, yÓ i, •zli, •yÿ Ó ä, lyî ^Óç !Û, S%È i, y!Û ðy! i, fG í, z ^IO ^IáÓ ðyÓ# Ó° y ð!á ò!« î Ê, yÓ ^li, Ó •zli, •yÿ Ó ä, lyî ^y ^IOÓ È) !ÛÛ, y xlf, Û - Í# - á # ^kTÓ ç ^IßVÓ °è ^IO <ÄlÛ Û, ^ll Û, çî, yΣ#Ó çyÛ, Ó ðà≈Ó ðj ^I, ðDÛ i, ly, y!Û ðy!i, f xyÛy ^IOÓ xÓ!i, Û, ^IO - <ÄÿDî, í, z ^IO áfñ i, y!Û ðy!i, f •z, •zli, •y ^ÿ ðDÛ ðy!i, f ly ^IÛ, ðÓ! ð!ä, i, - ^ÿ=!°Ó Ó ä, lyÛ, y° xyl%Ûy!Û, 300 ^IÛ, 600 á #/ Û ðf •ll ^ISE Ó ^P•z Û ll Û, Ó° y •l - i, ^IO i, y!Û ðy!i, f Ó Û ðf Û i, y°yÛ, y!Û yÛÛ ~ÓÇ á #<T#î E!ä, çî, ^IÛ, Ó ð%!è, <Ä!ÿk, Û•yÛ, yÓf Û!ÛÛy!ðÛ, Ó° ÛÛ ~ÓÇ ÚÛ! ^IÛá°zÛ !Ó ^IçE! Ê, y ^IO fløÓ i#î - ð%!è, Ó yçñ xyÚÓ y ^óá ^li, ç, öy!FSË ^I <Äyã, #l Ê, yÓ ^li, Ó •zli, •yÿ Ó ä, lyî ^Óç !Û, S%È ðç#î ðy!i, fñ ^li, •y!Û, ^IOÓ ðy!y!Û, ^IO - i, ^IO ~=!° Û ðf ^yÛ, Û, lyñ, ðç, ç, öyi, ç!li, xli, Û, llñ !Û, S%È xËÛÈ <Äyÿ!DÛ, ðy!i, fÛ, #li, ≈ ~ÛË, y ^IO !Û ^Iç xy ^ISE ^lñ ^li, •y! ðÛ, ^IOÓ xi, fhs ðÛ, ≈i, yÓ ð ^ID ðs=!° ÓfÓ•yÓ Û, Ó° ^li, •IO - 2É6É12 !Ó ^IOç# ðy!i, f <Äyã, #l Ê, yÓ ^li, Ó •zli, •yÿ Ó ä, lyî ^ðç#î ðy!i, f Ó Û i, !Ó ^IOç# ðy!i, f Ó xÓÿyG ^lyi, Û, Û ll - !Ó ^IOç# ðy!i, f Ó ^li, xyÚÓ y !Ó ^IOç# ^°áÛ, G, ð!è, ^IÛ, Ó Ó ä, ly Ó%!V, - i, y ^IOÓ Û ðf @ "Ä#Û, ñ Ó° yÛlyñ ä, !Û, ñ li, ÓÁi, #î ~ÓÇ Û%ÿ!Ûá! ^ISE ^l - ~Ó° y x ^ll ^IÛ, Ói≈lyÓ í, z, ðÓ llË, ≈Ó Û, ^IO !°!á!SË ^l xyÓyÓ x ^ll ^IÛ, Ê, yÓ i, °Ûi Óy ÓÿÓy ^ÿÓ x!Ë, K, i, y ^IÛ, ! °!á ^ISEl-

34 xy ^IOÛ çy, y ^IOÓ Û Ê, yÓ i, xye Û ^liÓ (ð) ^IO≈ ^ ^IO y ^li, yè, yÿ G !è, !ÿ! yÿ ~z ð%çzç @ "Ä#Û, ^°áÛ, Ê, yÓ i, ðj ^I, !°!á!SË ^l - ^ ^IO y ^li, yè, yÿ Û, álG Ê, yÓ ^li, xy ^ÿ ll - i, ÑyÓ °°áy @ "Äsi!è, Ó lyÛ ÚHistoriaÛñ ~z @ "Ä ^Isi z ðÓ≈<ÄlÛ Û•z!i, ^I yÛ ly!è, ÓfÓ•yÓ Û, Ó° y •l - x, ðÓ !ò ^IÛ, !è, !ÿ! y ^ÿÓ ^°á @ "Äsi!è, Ó lyÛ Û•z!u, Û, yÛ - ~z ð%!è, @ "ÄsiG lyly x!Óÿy ^ÿ ç, ð!è, ç)j≈ñ i, y, z ~=!°Ó !i, •y!Û, Û) f Û, Û - i, ^IO i, y ^IOÓ Ó ä, ly !Ó ^IOç# ^IOÓ Ê, yÓ i, ðj ^IÛ, ≈ xy @ "Ä# Û, ^IO i%, ^IO!SË - xy ^IOÛ çy, y ^IOÓ ð ^ID Ê, yÓ ^li, ~!ÿ!SË ^l !l yÓ Û, yÿñ ~!Ó ð ^iè, yÓ%ÿ ~ÓÇ G ^ll!e è, y ^ÿÓ Ó ä, lyî G ð ðÛ! Û, yÓ Ê, yÓ i, #î ðÛç ~ÓÇ <ÄyÛ, li, Û, ç, ð!è, ^IOç ðjð!Û, ≈i, lyly i, f, çyGî y lyî - ~Ó !Û, S%ÈÛ, y° ç, ð!è, ^ÿ%Û, y ^ÿÓ ðj, •ll Ê, yÓ ^li, xy ^ÿ ll ^Uày!f!ll - i, ÑyÓ Ó ð!ä, i, Û•z!u, Û, yÛ ^UÓ!è, ç, ð!è, ≈Ó •zli, •yÿ Ó ä, lyÓ ~Û, xlf, Û í, z, öyòyl - i, ^IO Û) @ "Äsi!è, •y!Ó ^ll ^ISE !Û, v, i, y ^ÓN ^lã, xy ^ISE fiè, Δfy ^IOyñ í, y! y ^li, yÓ yÿ ~ÓÇ ~!Ó ^I y ^llÓ Ó ä, lyî - ~SËyi, , yG á #/ !mî, #î çî, ^IÛ, çy!fiè, ^llÓ Û ~!è, yÛÛ lyÛÛ, @ "Ä ^Isi xy ^IOÛ çy, y ^IOÓ Û Ê, yÓ i, x!Ë, ly ^llÓ Û, y!l# xy ^ISE - i, ^IO Ê, yÓ i, •zli, •y ^ÿÓ, ç, ð!è, ~ ç, ð!è, ≈Ó ðÓ ~!ð, Óz •ÚÛ, ç, ð!è, <ÿÿ xË, !ò ~!Ó !l ^I y! ð#ÛÛ x!≈y! ÚÛË, yÓ i, Û•yÿá ^IOÓ °ÛiÛÛ - ^Û, yl ~Û, xK, yî, lyÛy ly! Ó ^IÛ, Ó ~z @ "Ä ^Isi i, Û, y°#l Ê, yÓ ^li, Ó x!≈llÛ, Û, !ä, elè, !ÓÓ, i, ly xlf ^Û, yl @ "Ä ^Isi, çyGî y lyî ll - ~!i, Ê, yÓ ^li, Ó ^ÓÓ ñ ^, öyi, y! ñ xy!Ûy!llËÛÈÓ Æyl#ñ, ç, ðfÈÛÈÓf <ÄË, li, Ó !lá%Ñi, Ói≈ly Ó ^ll ^ISE - i, ^IO ~!i, xy ^I y!ä, i, !ÓË, ð!ÓÓÓ i ^IÛ, í, / Ó ^IÛçá, w ÛçÛÛÛyÓ ~z !ÿk, y ^lhs ~!ÿ ^ISEl ^I @ "Äsi!è, ~Û, ç! ÛçÓ Óyÿ# @ "Ä#Û, Û, i, ≈Û, !°!ä, ~ÓÇ ~Ó Ó ä, lyÓ xyl%Ûy!Û, ðÛ! Û, y° á #<T#î <ÄlÛ çî, yΣ#Ó !mî, #î yòç - !

62%	MATCHING BLOCK 42/259	W
i, ll xy ^IO y Ó ^i ^ISEl Óz!è, Ó ^li, •y!Û, =Ó °ç		

90% **MATCHING BLOCK 44/259** **W**

Û, ĩ, yÓ° ĩ, z, òÓ° !Ó!ĬčĒ! =Ó° &c ſ•

ä (Historical interpretations with special reference to gender–environment– technology and regionsä àè, l 3É0 ĩ, z ĩĵčf 3É1 ſ)ä, ly 3É2 ≤Ăyă, #l È, yÓ° ĩĭ, Ó° •z!ĭ, •yſ ä, ä, ≈y!° ĩçu, yÓ° Óy !°D 3É3 •z!ĭ, •y!Ĭſ , ò!Ó° ĩŌčÓ° ≤ĂĒ, yÓ 3É4 ≤Ăyă, #l È, yÓ° ĩĭ, ≤Ă!%!_’ 3É5 •z!ĭ, •yſ ä, ä, ≈yÓ° ĩſ%, l !òàhs” ÈüüüÈ xyMÈ, !°Û, •z!ĭ, •yſ 3É6 ĩ, z, òſÇ•yÓ° 3É7 !!Ó≈y!ä, ĩ, ≤ĂŸyÓ°# 3É8 !!Ó≈y!ä, ĩ, @ Āsi, òO# 3É0 ĩ, z ĩĵčf • ~z ~Û, Û, !è, , öy!Ē, Ó° ĩ, z ĩĵčf • •z!ĭ, •y!ĬſÓ° !Ó!Ē, ß” Ófyáfy ſĵä ĩŰ ≈ ſŰfÛ, öyÓ° ĩy xç≈l Û, Ó° y– • xyò%!Û, •z!ĭ, •yſ!ä, hs” yÓ° !ÓÛ, y ĩŌčÓ° È, °ò&ĭ, !•!ſ ĩŌ xi, #ĭ, ĩŰ, !Ó!Ē, ß” ò, !, kTÈ, !D ĩ ĩŰ, !Ó!ĬŸĒ!ĭſÓ° ĩä, <Ty ÷Ó° & •!ĭ” ĩſÈ– ~z ò, !, kTÈ, !D =!°Ó° Ù ĩŌf ĩ, z ĩŌ’á ĩſyàf •ÈüÈ > !°DÓyò# Ófyáfy > , ò!Ó° ĩŌčÓyò# Ófyáfy > •z!ĭ, •y!Ĭſ ≤Ă!%!_’ Ó° È, !ÛÛ, y > xyMÈ, !°Û, hfĭ ĩŌ’ Ó° •z!ĭ, •yſ ä, ä, ≈yÓ° !ÓÛ, yç 3É1 ſ)ä, ly !!Ōčç çĭ, Û, ĩ ĩŰ, xyç, ò!≈hs” È, yÓ° ĩĭ, •z!ĭ, •yſ ä, ä, ≈yÓ° öyÓ° y G , òk, !ĭ, ĩĭ, ÓyÓ° ÇÓyÓ° , ò!Ó° Óĭ, ≈l à ĩè, ĩſÈ– ≤Ă!yăĭ, •z!ĭ, •yſ ä, ä, ≈yÓ° , ò!Ó° !ò ĩĭ, !%_’ •!ĭ” ĩſÈ !!ĭ, fl!%, l !ÓĒ!ĭ – ~Ó° È, ĩ° ĩŰ! xi, #ĭ, àè, lyÓ° , ò%(Û)≈°fyĭ l
38 à ĩè, ĩſÈñ ĩ, Ű!•z x!È, !Ó ÓfyáfyG ĩ, z ĩè, ~!ſ ĩſÈ– •z!ĭ, •yſ ÷ò%Ûyè xi, #ĭ, flø, !ĭ, ä, yÓ° ĩyÓ° !ÓĒ!ĭ ly •!ĭ” ñ xyÛ, Ē!≈#ĭ! ä, !Ó° e °yÈ, Û, ĩŌ’ ĩſÈ– xòfy, òÛ, xç#! òyç= ĩŸĒÓ° È, yĒ!yĭ ñ ſŰyçÓk, Ûy!% ĩŸĒÓ° xi, #ĭ, yŌ! ĩ, #ĭ, !f!ĭ, ç#Ō! Ófyáfy•z •z!ĭ, •yſ –ÛÛ xyÓ° ſyÛy!çÛ, ç#Ō! •ſy ĩŌ Ûy!% ĩŸĒÓ° Û, Û≈öyÓ° y !ĭ! ĩ, , ò!Ó° Óĭ, ≈ç#– ĩ, y•z xyç ĩ ĩŰ, ä, yÓ° ÈüÈ, òſŸyă, òçÛ, xy ĩàG ĩ ſŰhfĭ !ÓĒ!ĭ •z!ĭ, •y!ĬſÓ° , ò!Ó° !ò ĩĭ, fl!y! , öyĭ! !ĭñ xyç ĩſ= !° !çfĭ fl!y! Û, ĩŌ’ !!ĭ” ĩſÈ– !ĭ, fl!%, l !ÓĒ!ĭ” Ó° xhs” È%, ≈!_’ •z!ĭ, •yſ!ä, hs” ĩ ĩŰ, •z àÈ, #Ō” ĩ, y ≤Ăòy! Û, ĩŌ’ ĩſÈ– •z!ĭ, •yſ ĩŰ, Ó° Ó° yçy Û•yÓ° yçyÓ° Û, y!•!# ĩĭ ÈüüüÈ, y • Ûy!% ĩŸĒÓ° Û, y!•!#– Ó° yç” ĩŰ! Û, ≤Ă!e ĩ yÓ° ≤Ă!ĭ, !ſyĭ! =Ó° &c fl#Û, yÓ° Û, ĩŌ’ G ĩ, y•z ĩĭ, •y! ſŰ, Ó° y xi, #ĭ, ĩĭ, Ó° ≤Ă!yĭhs” Û, Ó° , ò!Ó° ä, ĩ, !% , ĩ° òÓ° ĩĭ, ≤Ă!ĭyſ# •ĬŸŒĒ– ĩŸöyÓ° yÓ° , ò!≈Ăòç≈Û, yÓ° # ĩ, zòy•Ó° ĩ !#•yÓ° Ó° Ō! Ó° yĭ ÈüÈ Ó° ĩä, ĩ, ÛÓy, y°#Ō° •z!ĭ, •yſÈüÈxy!ò, òó≈Û– !Óäĭ, Û, ĩĭ” Û, òç ĩŰ, ~z öyÓ° y x!ſŸÓ° ĩ Û, ĩŌ’ •z !°Dñ , ò!Ó° ĩŌčñ ≤Ă!%!_’ ñ xMÈ, ° ≤ĂĒ, !ĭ, ≤ĂŸD =!°G •z!ĭ, •yſ ä, ä, ≈yĭ! fl!y! Û, ĩŌ’ !!ĭ” ĩſÈ– 3É2 ≤Ăyă, #l È, yÓ° ĩĭ, Ó° •z!ĭ, •yſ ä, ä, ≈yĭ! ĩçu, yÓ° Óy !°D ſyĭ±!ĭ, Û, Û, y ĩŌ’ •z!ĭ, •yſ ä, ä, ≈yĭ! Û çu, yÓ° Û Óy !°Dñ !°DÈüÈ” È, ò ~ÓÇ !°D ſ!ä, ĩ, !ĭ, y ſÇe yhs” !Óĭ, Û, ≈z!ĭ, •y!ĬſÓ° ĩŌ!k, Û, Ófyáfyĭ ĩſ%, l Ûyey ſÇ ĩſyçĭ Û, ĩŌ’ ĩſÈ– Óĭ, Û çu, yÓ° !•fiè, ΔÛ Óy !°DÈüÈĒ, !_Û, •z!ĭ, •yſñ ſyöyÓ° ĩ •z!ĭ, •y!ĬſÓ° •z ~Û, Û, !è, ĩ, z, ò!«e ĩŸy ĩĭ xi, #ĭ, ĩĭ, Ó° àè, lyÓ° ĩŰ, flf#ÈüÈ, ò%Ó° &Ēĭ ĒÈ, ĩŌó° xy ĩŸy ĩŰ, Ófyáfy Û, Ó° y ĩ! – x ĩŰÛ, !òÛ, ĩ ĩŰ, ~!è, lyÓ° #çyĭ, Ó° •z!ĭ, •y!ĬſÓ° •z Óĭ, ≈Ûy! fl!Ó° * , ò– ĩçyĭ! y! flòè, xy ĩŰ!Ó° Û, y! !•fiè, !Ó° Û, y° !Ó° !È, ĩ, z àſ1 ſÇáfyñ 5 !ĭ, ĩſĵ!Ó° 1986àÈüÈ” ĩ, ÚÚGender ≠ A Useful Category of Historical Analysis ÚÚ ç#Ē!≈Û, ≤ĂŌ” ĩŸ, Ó” ĩŸĒĒ ĩŸ lyÓ° #Ÿòyò#Ō° y •z!ĭ, Û ĩŌf•z Û çu, yÓ° Û çſ!è, ĩŰ, ſyÛy!çÛ, !!Û≈y ĩŸ!°DÈüÈ” Ó, òó° #ĭ, f ĨŸy, y ĩĭ, ÓfÓ•yÓ° Û, ĩŌ’ l ~ÓÇ ĩ, y!_ŸÛ, Ó° yG ~z çſ!è, ĩŰ, ĩŸ!ñ çyĭ, ÈüÈÓ° ſŰ ĩŸyè#ĭ” ~Û, !è, !Ó!ĬŸĒ!ĭyDÛ, Óà≈ Óy Úcategory Ú !•!ſ ĩŌ ĩ, z, òfl!y, ò! Û, ĩŌ’ ĩſÈĒ– Óĭ, ≈Ûy ĩŰ! Û, S%È” ĩĭ, •y!ſÛ, Û çu, yÓ° Û Óy !°DÈüÈĒ, !_Û, •z!ĭ, •yſ ĩŰ, lyÓ° #çyĭ, Ó° •z!ĭ, •y!ĬſÓ° •z ſÇ ĩſyçĭ Û ĩŰ Û, ĩŌ’ l– ĩçu, yÓ° Óy !°DÈüÈĒ! È, !_Û, •z!ĭ, •yſ ò#â≈ ly •!°G x!ĭ, x” ſŰ ĩŰ” •z ſyöyÓ° ĩ •z!ĭ, •yſ ä, ä, ≈yĭ! ~Ó° x, ò!Ó° ſ#Û ≤ĂĒ, yÓ , ò ĩĭ, – 1970 lyàò Û çu, yÓ° Û ĩĭ, •y!ſÛ, Ó° y ſyöyÓ° ĩ lyÓ° # ĩŌó° xyçy xyÛ, yA« , y G Ű!≈yöyÓ° !òÛ, =!° !°! , òÓk, Û, Ó° ĩĭ, ÷Ó° & Û, ĩŌ’ l– 1980ÈüÈÓ° òç ĩŰ, lyÓ° #Ÿòyò# xy ĩŸy° ĩŰÓ° ĩ, ĩ, z xySÈ ĩĭ, , , òĭ, , ĩ° ĩçu, yÓ° ÈüÈ•z!ĭ, •yſ ä, ä, ≈yĭ! lyÓ° # ĩŌó° ≤Ă!ĭ, ~ÓĒĬÛfñ xi, fyă, yÓ° G ĩçyĒĬ ĩŰÓ° !òÛ, !è, ≤Ăyòy!f , öyĭ! – !!Ōčç çĭ, ĩŰ, Ó° ſyÛy!çÛ, G òÛ≈#ĭ! ſÇflŸÓyÓ° Û, Ó° y ~ÓÇ ! Óçç çĭ, ĩŰ, Ó° çyĭ, #ĭ, ĩ, yÓyò# ĩĭ, •y!ſ ĩŰ, Ó° y ~Ó!òÛ, !%â ĩŰ, lyÓ° # ĩŌó° ſ%Ōĭ≈!%à Ó” ĩ° ĩ, z, òfl!y, ò! Û, ĩŌ’ l– ĩ, ſŸyÓ° y !%!_’ òáyl ~Ó!òÛ, xyĭ≈Ó° y ĩŌó# ĩŌó° , òçy Û, Ó° ĩĭ, !ñ } ĩæ” ĩò lyÓ° #Ō° y ĩhfĭye Ó° ä, !y, Û, ĩŌ’ !ñ }!ĒĬÓ° È, !ÛÛ, y , öy! Û, ĩŌ’ !ñ flf#Ō° y fl!yÛŌ° fl!y ĩĭ≈ ĩk, ſĵyò! G ſÇflŸÓyÓ° , öy! Û, ĩŌ’ !ñ ſÈ, yÓ° x!ò ĩŌč ĩŰ ~ÓÇ !Ó!Ē, ß” ſyÛy!çÛ, x!%# , y ĩĭ ĩŸyà ò! – ~Ó!òÛ, !% ĩàò” lyÓ° # ĩŌó° , òĭ, !!Ó≈yă, ĩŰÓ° fl!yò#ĭ, y !SÈ”ñ ~Û!Û, ! , òĭ, à, ĩ• ĩ ĩŰ, ſyÓ° yç#Ō! !Ófya, ä, ≈yÓ° fl!yò#ĭ, yG ĩ, ſŸy ĩŌó° !SÈ– çyĭ, #ĭ, ĩ, yÓyò#Ō° y ~Ó!òÛ, !% ĩàò” lyÓ° # ĩŌó° ~z ĩ, zFă, fl!y! ĩà ĩĭ” !SÈ” ĩĭ, À, ò! ĩŌ!çÛ, çyÛ, ĩŌó° ĩçyĒĬñ xi, fyă, yÓ° ~ÓÇ È, yÓ° ĩ, #ĭ! lyÓ° # ĩŌó° •#Ű!≈yöyſĵòß” Ó° * ĩ, ò òáyl ĩlyÓ° ≤Ă!ĭ, !Ó” ĩŸ!Ÿ!Ó° * , ò– ſŰÛ, y°#l È, yÓ° ĩ, #ĭ! ſyÛy!ç lyÓ° # ĩŌó° ò%Ó° Ófl!y ĩ ĩŰ, Û%!_’ !ò ĩĭ, G çyĭ, #ĭ, ĩ, yÓyò#Ō° y ~z , òò ĩĭ, , ò ĩĭ–

39 ſy±!i, Ũ, Ũ, y^i°Ó •z!i, •yſ ä, ä, ≈yl^ lyÓ #^iòÓ •z!i, •yſ !Ó!FSÈß"È, y^iÓ xy^i°yã, ly ly Ũ, ^iÓ lyÓ #ÈÜÈ, ð%Ó °Œİ ſjð^iÜ, ≈Ó xy^i°y^iÜ, !Ó^i°y^iÜ, Ũ, Ó y^i - i, y•z Ũ^çu, yÓ Ũ Óy !°DÈÜÈ!È, !_Ũ, ſjð^iÜ, ≈Ó xy^i°yã, ly! ~Ũ, !è, ſyçfl, Ò! i, Ũ, Ũyey xy^iSE- ð)Ó≈i, l^i, !i, •y!ſÜ, Ó y ſyòyÓ^i, çlài G çl^i« ^iEO i, z, ðÓ xy^i°yÜ, ç, ðyi, Ũ, Ó ^i, !ñ xyÓ ç, ð! Ó ÓyÓ ñ ày≈flif ~Óç lyÓ #ÈÜÈ, ð%Ó °Œİ ſjð^iÜ, ≈Ó !ÓÈ! !è, ^iÜ, Óf!_ ài, ñ ſyçſy!Ó Ũ, ^« ^iEO Ũ^iðf ſ#ŨyÓk, Ó yá^i, l- Òi, ≈Ũy^i l Óf!_ ài, i, ly, ðy!Ó Óy!Ó Ũ, ^« e ~Óç çl^i« ^iEO Ũ^iðf È, yÓ yÜ, ^iÜ, Ũ, !eÜ Ũ^i l Ũ, Ó y^i - , ð!Ó ÓyÓ G ſçſy^iÓ Ó Ũ^iðf •z !°Dñ Ó! ſ G xyd#^i, yÓ ſjð^iÜ, ≈Ó i, z, ðÓ !È, !_Ũ, ^iÓ xyã, Ó ñ xyòç≈ G hfl!Ó ! Ólhfli « Ũi, y G Ũ, i, ≈c !ÓÓ yç Ũ, Ó ^iSE- ſŨyç!i, y!_¥Ũ, G !i, •y!ſÜ, ^iÜ, Ó y°« Ũ, ^iÓ ^iSE! ^iÓ, •_Ó Ó yç^i!i, Ũ, Ũ, yè, y^iÜyÓ ſ^iD, ð!Ó ÓyÓ G ſçſy^iÓ Ó xÈ, fhs^iÓ Ó ſjðÜ, ≈ñ !ÓÓy• xyd#^i, yÓ ſjðÜ, ≈ •zi, fy!ò à!i, È, y^iÓ !%_ - lyÓ #Ó ^iÖli, yñ ≤Äçllñ ^i!ÈÜÈçy!i, ÈÜÈſjðÜ, ≈ ~zÈ, y^iÓ z !l! ſfci, •i - ≤Ä!i, !è, ſjðÜ, ≈ ~iÜ, x, ð^iÓ Ó ſ^iD !%_ ^i!i ~Ũ, !ÓÓ yè, ç!è, ðyÿy!çÜ, !, ðÓ y!i, ^i, !Ó Ũ, ^iÓ ^iSE- i, y•z Ũ^çu, yÓ Óy !°DÈÜÈ!È, !_Ũ, ſjðÜ, ≈ ſyÿy! çÜ, •z!i, •y^iſÓ ~Ũ, =

87% **MATCHING BLOCK 45/259** **W**

Ó °Œç, ð)i≈ xD Ó^i° !Ó^iÓ!ä, i, •i° -

Ó, •_Ó ſyÿy!çÜ, ñ x!≈^i!i, Ũ, G Ó yç^i!i, Ũ, ſjð^iÜ, ≈Ó xD !^iſ^iÓ lyÓ #ÈÜÈ, ð%Ó °Œİ ſjðÜ, ≈^iÜ, !Óã, yÓ Ũ, Ó ^i° ! Ũ, ÇÓy lyÓ #Ó •z!i, •yſ^iÜ, ſyÜ!@^iÜ, •z!i, •y^iſÓ ~Ũ, !è, ſç^iſyçl È, yÓy •i° Ó, •_Ó « Ũi, yÓ Ũ, yè, y^iÜy! i, yÓ xÓfliyl !!i^i Ũ, Ó y ſŒ, Ó •iÓ - ^çyl^yl flÒè, Ó^i°^iSE! lyÓ #Ó •z!i, •yſ^iÜ, Ó, •_Ó Ũ, y!•#Ó xçç !•ſy^iÓ ſç^iſyçl Ũ, Ó ^i, •iÓ ly ~i, !òl, ð!≈hs^i z, f !SE° - ð% i, y•z l! ^iá^i, •iÓ Ũ, l, i, y^iòÓ È) !ÜŨ, y^iÜ, Óyò ^iòG! y^i! !SE° ~Óç !Óã, yÓ Ũ, Ó ^i, •iÓ Ũ, y! ÓfÓfliyÈÜÈ~Ó çlf ðy! # - È, yÓ i, #! lyÓ #^iòÓ Ũ, ly !Ó^iÓã, ly Ũ, Ó ^i° ^iá y^i^iÓ i, y^iòÓ x!È, K, i, y xlf ſŨyç G ^iay, #Ó x!È, K, i, yÓ ^i^iÜ, !È, ß^i, Ó - i, y•z lyÓ #^iÜ, çòñ ^i!ñ Ó, !_ ~Óç Ó! ^iſÓ !È, !_ſi, xyÓ G ſ%!!ò≈T Ó^iã≈ È, yà Ũ, Ó ^i, •iÓ - lyÓ #^iÜ, !Óã, yÓ Ũ, Ó ^i, •iÓ ~Óç Óv, ^i, •iÓ ç, ð%Ó °ŒİEO ſjð^iÜ, ≈Ó !È, !_ſi, ~Óç çyl^i, •iÓ ^i, !i, !iòÓ ~z, ſjðÜ, ≈ Ó, •_Ó ſyÿy!çÜ, ñ x!≈^i!i, Ũ, G Ó yç^i!i, Ũ, ^i≤Ä!i, ^i, Ó ſ^iD !%_ - ſjÓ !%^iãÓ çlf •z i, ál lyÓ #Ó, ðòÜ!≈yòyÓ !ÓÈ! !è, !Ü^i° !à^i! Ũ, ^i! Ũ, !è, ^iSEyè, xyÓ G x!òÓ ≤Ä^iſy Ó * ðyhs^i Ó^i, •iÓñ^i!l ày≈flif ç#Ó !l lyÓ #ÈÜÈ, ð%Ó °ŒİEO ſjðÜ, ≈ Ũ, #/Ũ, # Ũ, ^iÓ ~Ũ, çl Óf!_ ^iÓ Óçç !!ò≈y!Ó^i, •iÓ/ſjð!_ ~Óç i, z, ðÓ y!òÜ, y^iÓ Ó Ũy!ò, Ũ, # ^iÓ/i, z! ðyòlÈÜÈſjðÜ, ≈i, Ũ, y!≈Ũ, y^i, ð G i, yÓ È, °iÈ, y^iàÓ ^i« ^iè, i, y^iòÓ !! ſfi lyÜ, ^iÓ !Ü, /Ũ, # Ũ, ^iÓ lyÓ #Ó ^iÖli, y ~Óç ≤Äçll « Ũi, y !l! ſfci, •iÓ/ ðÜ≈#! G ſyÿy!çÜ, xyã, y^iÓ lyÓ #Ó È) !ÜŨ, y Ũ, # ^iÓ/!ç« y G K, ylä, ä, ≈yl^ i, y^iòÓ xÓyò à!i, lyÜ, ^iÓ !Ü, / Ó yç^i!i, Ũ, « Ũi, yÓ Ũ, ^i!w i, y^iòÓ ≤Äi, f« ^i!yà lyÜ, ^iÓ !Ü, /lyÓ #^iÜ, xò#! Ũ, ^iÓ Ó yáyÓ Ũ, yè, y^iÜy^i, !ä, !^i, Ũ, Ó y•z ^içÈ Ũ, ly l! ñ lyÓ #ÈÜÈ, ð%Ó °Œİ ſjð^iÜ, ≈Ó !Ó^i°y^iÜ, lyÓ #^iÜ, xi, fyã, yÓ Ũ)Ü, ſyÿy!çÜ, Ũ, yè, y^iÜyÓ xſy! !çÜ, yÓ !^iſ^iÓ ly ^ið^iã ~!à^i! ^i!i, •iÓ Ó, •_Ó ^i« ^iEO !ò^iÜ, - lyÓ #Ó ~z xò#!i, y ſ^i_¥G ſyÿy!çÜ, ^i« ^iEO !Ó!È, ß^i !ò^iÜ, ſfliyl Ũ, ^iÓ !!^i! ^iSEñ lyly^i « ^iè ^iſ =

100% **MATCHING BLOCK 46/259** **J**

Ó °Œç, ð)i≈ È) !ÜŨ, y, çy! Ũ, ^iÓ ^iSE ~

Óç •z!i, •y^iſÓ ≤Äòyl ðyÓ y! ^iſ ſ!e^i È, y^iÓ ≤Ä!i, !!òc Ũ, ^iÓ ^iSE- !Ü, v ~z Ũ^i Ũ, #!i, ≈Ó Ũ, ly á%Ó Ũ, ÈÜÈz ^iáy •i!i ^iSE •z!i, •y^iſ - È, yÓ i, #! çyi, #! i, yÓyò#^iòÓ ~Óç ſŨyç G ðÜ≈ ſçflÒyÓ Ũ, ^iòÓ ^iáy! ^iç# Ũ, ^iÓ ~iòÜ, !%^iãÓ ſæyhs^i lyÓ #^iòÓ Ũ, ly i%, ^i° ðÓ y^i!i ^iSE- ſŨy^iç! , ð!SE^i! , ði, y lyÓ #^iòÓ Ũ, y^i!y Ũ, ly Óy •i! - } ^i!è^iò lyÓ #^iòÓ y^iòÓ Ũ, ly Óy •i!i ^iSE !è, Ũ, çñ !Ü, v ~z ^iò#^iòÓ Ũ, i, zÈÜÈz, ð%Ó °ŒİEO ſjðÜ, y^iòÓ Ũ^i, y = Ó °Œç, ð)i≈ !SE^i! ly- Óy, }^i!è^iò #^iòÓ !!^iÓ!ò, ^ifly^iEO x!%, çyi, ç, ð%Ó °ŒİEO ſjðÜ, y^iòÓ i%, ly! á%Ó z Ũ, Ũ - Ũ, çyç^iÓ Ó G ^iÓç

40 hfily leO U lof Uy le, 12 i iU, 15 le, lyO # }EI loO syo iU, G ~U, z U, ly <A illycf ~ il iU, floT Oyv, y lyi
 du=# # ! <c, y oy IE, O ^ <, le lyO # loO xOyo a li, !SE ly- flf # fljyU#O sy il ~U, ID IK, syoyol U, O il, oyO i G
 ~U, U, E, y IO i, y U, O il, oyO il, l ly- oyl G o! <, iy oG i y xioy iGI yO ^ <, le i, yO ~U, U, fljyo#li, y !SE ly- !
 , oi, i, y!sfU, o!oU, Uy ic lyO #O O ai, syo!_O i, z, oO U, y illy x!oU, yO !SE ly- i, y loO iO li, y <Aclln shs yl
 dyO i syO z ! oi, i, y!sfU, Uy ic O O lo oG i y il iU il !sf i, i, - a, yO #U, y !O icEIK, y sy Uy OyG i y i, NyO
 UUGods, Men and Women : Gender and Sexuality in Early Indian Art UU c#EI ~U, @ A i si lyO # <A ID E, yO i, #i
 Uy ic O fl!O iO y!oi, yO SE!O i%, i o iO iSE! ~z Uy ic z Uyl%EI ~U, lo iU, oO # loO , ocy U, iO ln xyOyO
 xlf!o iU, lyO #O x!oU, y IO O <A iYz i, y loO xsyoyl U, iO l- !i, ! !c # G a IO Eiy a, y la UOI ~EuE, oO oi, ~#
 <Ay a, #i E, yO i, #i E, yf lo il o O fyafy U, iO Uy, y #i lyO #EuE, o%O #EI syoU, ~i%, i o iO l- E, yf lo il
 lyO #O <A i, O * i, o i, ! Uy i, y n A iU, y n !Ooy !, o i, i, n flf n lyO y flf ll ~U ln i, # n oylO # z i, fy! o E, y la E, ya
 U, iO iSE! <AcllEuE, U x, o!O y i lyO # loO i, i !U y la oO #U G Uo%? , oyO ! #U ~z o% z E, y la E, ya
 U, iO iSE! lyO #O xD <A i, fD G xD lyO <A i, i, e, lo iU, O aN i e, ly! e, a, a, ~y U, iO a iU l a i, y n x B, yO n
 x! iU EI o, ! t n o E, ID z i, fy! o a lyO #EuE, o%O #EI E, loO !oU, ! e, i%, i o iO iSE! !i, ! <A Yz i%, i o iSE! lyO #O
 iO li, y G <Acll U, i, yO !oU, ! e, <A U, e, U, iO Uy, y #i, o%O #EI Uy y lyO # iU, !, ! t c, _ O xyoyO ! i sy IO
 i%, i o o i i, a, i i iSE! ly! U, i, y iU, =o% z cll i, !sfO !OE i i ly! U i i ~ il iSE! } i a oU, i% la !, oi, i, y!sfU,
 Uy ic O a, y! o y U il O cCO < , yO i, y! a lo , o e U, yU y U, O y i, n U, lfy i i - } i a o !Ooy, OfO fly iU, i il t
 =O # c oyl U, O y i i iSE! O i / ! U, y iO , o iO z U i i loO !Ooy, oG i y i, ~O c U i i loO , oi,
 !O ~y a, i iO fljyo#li, y !SE! - oi, o U, i%, f i o Oy i iO # i j c i o , o b # O , o% ! O ~Oy i O OfO fly !SE!
 ay Ely EuEO U li, y !O o E i # U i i loO syO y c #O ! x!Ooy !, i, lyU, yO ! ! o c = l G } i a lo xy iSE! - , o, ! iO #O sy
 Uy ic O z i, i, y i s z , o%O # i E iO xy! o, oi, f ~O c U i i loO o! U i i O y ayO ! ! o c = l xy iSE! - i, iO ~z xy! o, oi, f G
 oU i lo Uyey lo cy! ay! ~U, O U U i n ~! e, o c E u E, y E u E Uy c x l % ly i # , o!O oi, = l i i iSE! i U l o o oi, ~# o!
 oU, i% la O i%, o ly i } i a oU, i% la O lyO #O y O i c x!oU, yO G fljyo#li, y E, ya U, O i, - o U, yO i, o o oi, ~#
 o!oU, i% la O U li, y Uy i c U, G oU ~# i x l % c y l i , a l o i , E u E < A y i i , i ! l - i, iO } i a oU, Uy ic G < A U, i, sy U f !SE!
 ly n , o o G ! D x l % ly i # U i ~y o y O i, yO i, U f i, ~ < A s ID i, z i O a f i n < A y a, # i E, yO i i, lyO # loO sy Uy i c U,
 xO fly i lo xy i ya, ly i%, l E, y IO ! O i Y E i i O < A i y o <, U, O y ly i f S E - ~U, U i x l h s s o y ! c O x o i e, U, O < A y a, # i
 E, yO i i, O lyO #O i, z f a, U i ~y o y ~O c ! o ! i i, i%, U, ~# c y i l O x l E, a y i i, lyO # U i ~y o y O x O <, i i O ! a, e x B, l
 U, iO !SE i O ! - lyO U) U, ly !SE < A y a, # i E, yO i i, lyO #O U i ~y o y !SE! i, z i f a, n i U, v m y o c c i, i U, O c E i i i U, !
 o o # i i, i%, U, ~# c y i l O x l E, a y i i, lyO #O f l i y x i o y U % a # i - ! U, v % U %, U y O # E, R y a, y i n U %, U U %, U O y i n
 i, z U y a, e O i, ~# < A U % la O sy i t i, U, a i O E i y i i, i, z, l e, ~ i s i S E ! , o i, i, y!sfU, sy i, l E, yO i, #i Uy y c OfO fly i G , oy!
 O O y ! O U, c # O i l lyO #O syoyl G U i ~y o y , o o O i, ~# o!oU, i% a i i U, z ... y s , o y ! F S E - l i %, l i , i l f O x y i y i U,
 ~z ! O i Y E i ! ! i @ i - < A y a, # i E, yO i , z i , y i s ! ! D ! E , l U , z i , y s a , a , ~ y i ~ U , l i %, l l o h s a i i o i i S E -
 41 3 E 3 z i i , y i s , o!O i O i c O < A E , yO U y l O s E , f i , yO z i i , y i s , o!O i O i c O < A E , yO x , o!O s # U - i U, y i l y
 o i c O E , y i y U i ! U, c O y a y o y , o U i i O s y i i , o!O i O i c O < A i , f < , i y a x y i S E - o c n c y l i , G s c f l , O i , O z !
 i , y s G i , yO ! O O i , = l A y U , i , U , o!O i O i c O m y O y < A E , y O i , i i i S E n U , yO i U y l O s U y c < A y i # c a i i , O x l f y l f
 < A y i # O U i i , y < A y U , i , U ,

87% **MATCHING BLOCK 47/259** **W**

o!O i O i c O s y o y l U, Uy i i i !

i i i i S E - x y ! o U i % a U y l % E i < A y U , i , U , c ! _ O U , y i S E x s y i ! ! S E n ~ U ! U , x y o % ! U , i % a ! O k , y i l O x a A a l i , s i _ % G
 < A U , i , G , o!O i O c i U , s y o i i s f i x y l i i , o y i O ! l - s E , f i , yO ! O U , y i c U y l % E i < A y U , i , U , s y o i U , U , y i c y !
 a i i i S E n ! U , v ~z s # ! U i , s y o i o O x i ! , i O _ O f o y O E u E z < A y U , i , U , E , yO s y U f l t U , i O , o!O i O c a i , ! O , o i = i
 i , i U , ~ i l i S E - i , y z < A y U , i , U , , o!O i O c G U y l O s U y i c O U l o f , o y O f l o O U , ! e i y ~ U , l e , = O # c , o i = !
 O E i i O * i , o ! O i O l a , i , i ! i y i U , x y U O y , o!O i O c ~ O c O y h f l i O s U s f y x y a f y ! o i i , o y ! O -

45% **MATCHING BLOCK 48/259** **W**

i, y z E, yO i i, O z i, y s i U, i l y i E, y IO O % V, i i, i xy Uy loO E, yO i i, O <=

ÄyÜ, ,li,Ü, ~ Ó!ç<Tf ñÈ), ^läy° G ÓyhflíO!Óòfy ßjð ^iÜ, ≈ Î^l<T K,yl lyÜ, y ä, y•z– Ú•z ^iÜ, y°!çÜ ÜecologyÜ Óy Óy>!Óòfy çΣ!è, 1869 ßy ^i° ≤ÄiÜ ÓfÓ•*i, •i – ~!è, ç#Ó!ÓòfyÓ ~Ü, li, li%, l cyáy •^iG ßÜyç!ÓK, y ^il ÈüüÈ~Ó ~Ä ^iÜ yà x!Óy! ~ •^iÜ, ð ^li, ^iSÈ– Ü, yÓ ^i ç#Óçàl G, ð!Ó ^iÓ ^içÓ ^i ß^iD Üy!ÓßÜy ^içÓ ~Äi, f«ç, Óy x≤Äi, f«ç, ^iYà Ó ^iÜ ^iSÈ– Üy!Óçy! i, Ó xy!ÓÈ, ≈y ^iÓÓ ^i ßy ^iÜ ßy ^iÜ i, y ^iòÓ áyòf G xyò ^iÜ Ó ~Ä ^iÜ yçl •i – ≤Äyã, #lÜ, y ^i° Üy!%Ei ÓçD° ^iÜÜ, ày ^iSÈÓ È, ° ^ai, ñ, ð÷ÈüÈ, ðy!á !CÜ, yÓ Ü, Ó ^i, ñ, ð ^iÓ ^i, yÓ y !l ^iç•z áyòf í, z! , ðyòl Ü, Ó ^i, ^i ç!áñ Óßli, à ^li, G ^iè, ñ, ð! Ó ^iÓ ^iÓfÓf!yÓ ^i!ÓÜ, yç á ^iè, – ~•zÈ, y ^iÓ làÓ ^i y! ^iÜÓ ^i ßy ^iÜ ßy ^iÜ Üy!%Ei !ç ^iÓ çà!ÈüÈ~ ≤Ä ^iÓç Ü, Ó ^i° Üy!% ^iEiÓ ^i ßy ^iÜ àySÈ, ðy°y G ≤Äy!#Ó ^i ßjð ^iÜ, ≈Ó ^i xyÜ)° , ð!Ó ^iÓ, ≈l á ^iè, – ~•z, ð!Ó ^iÓ, ≈ ^iÜÓ È, ^i°z Üy!%Ei Ó%V, ^i, ^i, ð ^iÓ ^iSÈ i, y ^iòÓ ç#Ó ^iÜ ≤ÄÜ, ,li, G, ð!Ó ^iÓ ^içÓ =Ó &c Ü, i, è, y– i, y•z Üy!%Ei ÈüÈ•z ~là ^iÜ ~ ^iÜ ^iSÈ ç#Óçàlñ ≤ÄyÜ, ,li,Ü, , ð!Ó ^iÓç ß%Ó «, yÓ Ü, y ^iç– ÜEnvironment' ÈüÈÜ, ly!è, Ó x!≈ °, ð!Ó ^iÓçñ ly ≤ÄÜ, ,li, G Üy!%Ei i, zÈ, ^iÜ Ó •z ß, !<TÓ È, °– , ð!Ó ^iÓ ^içÓ ~•z Ó, í «, ^iè !ÜÜ Ó ^iÜ ^iSÈ ç#ñ Óy! % G Üy!è, Ó Ü ^iÜ, y ≤

100% **MATCHING BLOCK 49/259** **J**

ÄyÜ, ,li,Ü, í, z, ðyòyl lyÓ ^i, z, ðÓ ^i ≤

Äy!#ñ àySÈ, ðy°y G Üy!% ^iEiÓ ^i ç#Ó! !È, ≈Ó ^iç# ^i, Ü! Üy!%Ei fÈüÈÛ, <T, ð!Ó ^iÓç à ^i, , í, z ^iè, ^iSÈ i, yÓ áyòfñ Óyßf!y! G, ð!Ó ^iÓ ^içÈ yhs ^i%!Óòy ðy ^iÜÓ ~Äi y ^iÜÓ Ü ^iòf– ^iÜÜ Ó yhfliyn ^i% , ñ çy°yÓ ^i ñ Üy!% ^iEiÓ ^i ÓßÓy ^iSÓ ^i çf xRy!Ü, y !lÜ≈y! z! , fy!ò– , ð!Ó ^iÓ ^içÓ ~•z !Óçy, ð!Ó !ð ^i, ç#ñ Óy! ^iñ Üy!è, ñ àySÈ, ðy°yñ ≤Äy!# çàlñ Üy!%Ei G i, yÓ ^i ß, <T Ó SÈy! , yG Ó ^iÜ ^iSÈ @ ^iÄyÜñ ç•Ó ^iñ xy!~ßyÜy!çÜ,

76% **MATCHING BLOCK 50/259** **W**

ñ ßyçfl, Ò!i, Ü, G Ó ^iç ^iÜ, Ü, , ð!Ó ^i!

fli!i, lyÓ ^i, ðyÓ ^iò!Ó Ü, !e ^i y G ≤Äi!i, !e ^i y! ^i, ð!Ó ^iÓ ^içÓ ^i!ÓÓi, ≈l á ^iè, – , ð!Ó ^iÓ ^içÓ ^i z!i, •yß i, y•z ≤ÄyÜ, ,li,Ü, çà!ÈüÈ~Ó ^i ßy ^iÜ Üy!% ^iEiÓ ^i, ðyÓ ^iò!Ó Ü, ßjðÜ, ≈ G !e ^i y– , ð!Ó ^iÓ ^içÓ ^i z!i, •y ^iSÓ ~Äòy!«ç, f •° xyÜy ^iòÓ ~ÄÜ, ,li, Ó ^i ^iD à!i, ßjð ^iÜ, ≈ à ^i, , i%, ^i° ^iÓyV, yÓ ^i ä, <Ty Ü, Ó y Ü, #È, y ^iÓ Üy!Óç#Ó! ≤ÄyÜ, ,li,Ü, , ð!Ó ^iÓ ^içÓ ^i myÓ y ≤ÄÈ, y!Ói, •^iÜ ^iSÈ ~Óç Üy!%Ei•z Óy Ü, #È, y ^iÓ i, yÓ Ü, y ^içÓ ^i myÓ y ≤ÄÜ, ,li, ^iÜ, ≤ÄÈ, y!Ói, Ü, Ó ^iSÈ Óy Ü, y, ≤ÄÈ, yÓ È, ° ^iSÈ ~Óç È, !ÓEi f ^i, i, Ó È, °ÈüÈ•z Óy Ü, #, ^iÜ, ðy ^iÓ – , ð!Ó ^iÓç!Óòfy ~Óç Óy!Óòfy àEcology àÈüÈÓ ^i ä, ä, ≈y È, yÓ ^iÜ, x ^i, è« , yÜ, i, ßy!±!i, Ü, Ü, y ^i° ÷Ó & •^iÜ ^iSÈ– , ð!Ó ^iÓ ^iç!ÓòfyÓ ^i ä, ä, ≈y ÷Ó & •^iÜ ^iSÈ È ^i, y ^iTM– !Ü, v xyÜÓ ^i!ò ≤Äyã, #l È, yÓ ^iÜ, Ó !ò ^iÜ, !È, ^iÓ ^i, yÜ, y•z i, y•^i° 42 ^iòá ^i, ðyÓ Óf!%à xy!à ^iòñ, ð%Ó ^iñ ^içl G ^iÓÓk, cyflf, ð!Ó ^iÓç ^i ≤ÄÜ G i, yÓ ^i%Ó «, yÓ Ü, ly Óy •^iÜ ^iSÈ– xyÜy ^iòÓ ~Äyã, #l cy ^i flf Üy!Ó ßÜy ^içÓ ^i ßy ^iÜ àySÈ, ðy°y ≤ÄÜ, ,li, G ç#ÓçàlÈüÈ~Ó ~i, xq(i, ßyÜÓßf «ç, Ü, ! Ó ly ≤Äyã, #l È, yÓ ^i, #! ^iòÓ çf ~Ü, ð)EiÜÜ_ xyòç≈ , ð!Ó ^iÓç Ó ^i ä, ly Ü, ^iÓ ^iSÈ– È, yÓ ^i, Ó ^iEi≈ , ð!Ó ^iÓ ^içÓ ^i z!i, •yß x ^iÜ, ≤Äyã, #lñ ≤Äyã, #l È, yÓ ^i, #! Ó y, ð!Ó ^iÓç ß%Ó «, yÓ !ÓEi ^iÜ ^i ^i<T ß ^iä, i, l !SÈ ^i°– i, yÓ y ≤ÄÜ, ,li, Ó ^i lyly í, z, ðyòyl á ^iÜ ç#ñ Óy! ^iñ !ò#ñ , ðy•y! , ñ xÓ ^i fã, ð)çy Ü, Ó ^i, – ≤ÄÜ, ,li, Ó ^i ^iD ÓßÓyßÈüÈ•z !SÈ° i, y ^iòÓ ç#Ó ^iÜ xyòç≈– ≤ÄÜ, ,li, Ó x!%cyßl i, yÓ y Üy!i, – i, yÓ yñ i%, °ß#ñ ^iÓñ Óè, ñ xYªañ !lÜñ çyñ Ü, çyàSÈ ^iÜ, , ð)çy Ü, Ó ^i, ~Óç i, Ñy ^iòÓ ^i Üy!yçÜ, G ðÜ≈#! ^içflòy ^iÓ Ó ^i ^iD i%_ Ü, ^iÓ ^iSÈ– ≤ÄyÜ, ,li,Ü, È, yÓ ^i Üy!f G, ð!Ó ^iÓç ß%Ó «ç, y! ^i Ó, ^iç, Ó ^i!ÓÓ yè, xÓòyl xy!SÈ ~è, y i, y ^iòÓ xcyly !SÈ ly– àySÈ ^iÜ, i, yÓ ^i ÁEi!ò = ^iÜÓ ç ^iÜf•z , ð!Óè Ü ^iÜ, Ü, Ó y •i, lyñ ~!è, ^iÜ, í, zÓ≈i, yÓ ^i G ≤Äi, #Ü, Üyly •i, – ≤Äyã, #l È, yÓ ^i, #! Ó y È) !Üñ !ò#ñ , ðy•y! , ^iÜ, G i, y ^iòÓ ç#Ó ^iÜ x!Ó ^i fSÈðf xD Ü, ^iÓ ^i! ^iÜ ^iSÈ– ~Ó!òÜ, xy!≈Ó y ßÓ fl!i, # !ò# ^iÜ, ñ, ð ^iÓ àDy !ò# ^iÜ, G, ð!Óè !ò# Ó ^i ^i, ð àif Ü, Ó ^i, – ^iç, Ó Ü, Ü ~Ü, °yß, ðÓ≈i, ^iÜ, G !ç ^iÓÓ xyÓyß Ó ^i° !•@%Ó y, ð!Óè Ü ^iÜ, ^iÓ – Ü•yÈ, yÓ ^iÜ, ! à!Ó ^i àyÓð≈l ^iÜ, G, ð)çy Ü, Ó ^i Ü, ly Óy xy!SÈ– ^iÜy!fli!ßñ !≤!lñ è, ^i°!Üñ È, yÈüÈ!•^iÜ lñ !•i, z ^iÜ ßy.ñ zÈüÈ! ßçÈüÈ~Ó Ü ^iÜ, y!Ó ^iòç# , ð!Ó Ó yçÜ, G ^iàÜ, È, yÓ ^iÜ,

83% **MATCHING BLOCK 51/259** **W**

Ó ^i, ð!Ó ^iÓ ^içÓ ^i!Ó!È, ß ^i!òÜ, í, z ^i

!Óá Ü, ^iÓ ^iSÈ!– Üy!%Ei G i, yÓ ßÜy ^içÓ ^i G, ðÓ ^iÜÜ, ð!Ó ^iÓ ^içÓ ^i ≤Äi, f«ç, ≤ÄÈ, yÓ xy!SÈ ^i, Ü! Üy!% ^iEiÓ ^i lyly! Óò Ü, yç, ð!Ó ^iÓç ^iÜ, ≤ÄÈ, y!Ói, Ü, ^iÓ ^iSÈ– ^iÜÜ Üy!%Ei Ó! Ü, ^iè, áyòf í, z! , ðyòl Ü, ^iÓ ^iSÈñ Óßli, à ^i, , i%, ^i° ^iSÈñ ^i Ü! çÓy!%Ó ^i, ð!Ó Ói, ≈lñ !ò#Ó à!i, ^iÓ áy, ð!Ó Ói, ≈l Üy!%Ei ^iÜ, Óyòf Ü, ^iÓ ^iSÈ Óßli, ^iSÈ ^i, , x! È, ≤Äi y! Ü, Ó ^iÜ, – Óç, ð!u, i, Ü ^iÜ, Ü, ^iÓ l Üòf ~!ç! yÓ ~Äã, u, è, yu, y ^iÜ, xÓf•li, ^i, ð ^i, á #<T, ð)Ó≈ !mi, #! ^i flÄy ^iΣ Óç Üy!%Ei

100%

MATCHING BLOCK 52/259

J

È,yÓ`i,#î` í,z,øÛ•y`ìò`îç

Ó` !ò`Û, x!È,≤Ãî`yî Û,`îÓ` - ~•z Ûy!%É!°ÈÛÈ•z !SÈ° }à`îÓ!òÛ, î%`làÓ` xy!≈ÈÛÈË,yÉ!# Ûy!%É!- ~Ó!òÛ, xy!≈Ó`y ,ø!
Ó` `îÓç ¶%Ó` «,yÓ` !ÓÉ!`îî` î`îî<T ¶`îã,î,î !SÈ`î!- ≤ÃyÛ,î,î,Û, ç!_`Ó` lyly ≤ÃÛ,yç`ÛÛ, î,yÓ`y `òÓî,yÈÛÈK,y`îl ,ø)çy
Û,Ó` `îî,l- î,y•z ~Ó!òÛ, ¶y!•`îî,f à`Óòñ Óy,îñ xyÓ`îfÛ, •zî,fy!òä ≤ÃÛ,î,î, G ,ø!Ó` `îÓç ¶`îã,î,î,yÓ` lyly !òç≈l
,øy•z- xy!≈`ìòÓ` }î%,K,y!ÈÛÈ•z Û,`!É! ¶î±ÛyÓ` `îî ¶y!`Û, È)!ÛÛ,y ,øy! Û,`îÓ`!SÈ°- }`î@`ìò` àySÈ,øy`y óÁÇ¶ ly
Û,Ó`yÓ` !`îò≈ç xy`îSÈ- }`î@`ìòÓ` !ò#`îhflÿ`îe òç!è, ,ø!Óe !ò#Ó` í,z`îÓ`á Ó` `îî` `îSÈ- !ò# xy!≈`ìòÓ` ç#Ó`îl
~î,è,y•z =Ó`θc,ø)î≈ !SÈ° `î!Æ!¶¶%, G ,øyOyÓ`î,y`îòÓ` xy!ò`Oy¶fliy`îlÓ` ~•z `È,Ó``îày!°Û, x!È,øy=!°`îlye` `ÛÛ ¶yî,è,
!ò# G ,øÑyã,è, !ò#`

100%

MATCHING BLOCK 55/259

J

ÛÛ, `Û,w Û,`îÓ` à`îî, , í,z`îè,!

SÈ°- ≤Ãyã, #Û,y`î° ≤ÃyÛ,î,î,Û, ¶îø`ìòÓ` ÓfÓ•yÓ` Ûy!Ó ¶Ûy`îçÓ` x@`Ãà!î, x¶Ω,Ó !SÈ°- È,yÓ` `îî, xy!ò ,ø`îÓ≈Ó` Ó¶!
î, à`îî, , í,z`îè,!SÈ° •...`ìòÓ` x!Óy ,øy•y!î, , !ò#Ó` ,øyò`ìò`îçñ Ûy`È)!Û`îî, x!Óy xÓ`îf`îÓ!<Tî, xMÈ,`î° `îáy`îl Ûy!%É!
ç#Ó!ò`òyÓ` `îîÓ` í,z,ø`îlÿà# áyòf ¶Ç@`Ã•Û,Ó` `îî, ,øyÓ`î, ~ÓÇ áyòf ¶Ç@`Ã`î•Ó` G !çÛ,y`îÓ` Ó` í,z,ø`îlÿà#
,øyl`îÓ` Ó` G •y`îî, ,Ó` •y!î,î`yÓ` Óy!`îî, ,øyÓ`î, - ~•z •y!î,î`yÓ` =!° Ûy!%É! ,ø-,øylá !çÛ,yÓ` ~ÓÇ áyòfóÓf
í,z! ,øyò! G à,•!Û≈y`îîÓ` Û,y`îç ÓfÓ•yÓ` Û,Ó`î, - ¶È,fî,yÓ` x@`Ãà!î,Ó` ¶y`îl ,ø!Ó` `îÓçG ,ø!Ó`Ó!î,≈î, •`îî` `îSÈ-
Û,`!É!È)!Û G Ûy!%`îÉ!Ó` Ó¶!î, !Óhflÿ`îÓ` Ó` ç!f Ó!çD° ¶yÈ, Û,Ó` `îî, •`îî` `îSÈ- ày`îD!° ¶ÛÈ)!Û`îî, !Óçy° Û,`!É!ÈÛÈÓ¶!
î,Ó` ç!f `°y•yÓ` Û%,è,yÓ` ñ`y.`î°Ó` È,y`Óf•*î,•!° -

43 í,zÓ≈Ó° ç!Ùñ !l! !ùí, Ó,!<T,öyí,ñ lò#ñ ,öy•yí, xÓ° íf ~ÓÇ á!lç ðjð ðòó° ≤Äyā),!≈•z ày ðDÍ° ðÙÈ),!Ù° ðí, á! Ó!í, Ó°
Ù,yÓ° í- ~•z xMÈ, ð°Ó° lò#≠!°Ó° lyÓfí,yÓ° Ù,yÓ° ðí ðfÓÿy Óy!í° çfÓ° !ÓÜ,yç á ðè, !SÈ°- Ù•yÓ#Ó° G ðàòí, Ù
Ó% ðk, Ó° Ù,y ð°•z ~áy ðí x ðí Ù, ç•Ó° à ðí, í,z ðè, !SÈ°- ðÓ° !Ù!° ðí° ày ðDÍ° ðÙÈ),!Ù° ≤ÄyDí È,yÓ° ðí, #!° ðòó° Ù,y ðíSÈ
~Ù, xyòç≈, ð!Ó° ðÍÓç !SÈ°- lò#Ó° à!í, ðÍÓ° ày, ð!Ó° Óí, ≈ ðí Ù, Ù,yÓ° ðí•z á #<T, ð)Ó≈ 2ñ500 ÓSÈÓ° xy ðà ðÓ° flj, # lò#
ðÈ, fí,y !!Yä, •° ðí° !à ðí° !SÈ°- xyòç≈, ð!Ó° ðÍÓç Óç f! ðí° !ùí, Ó,!<T,öyí, ≤Ä ðí° yç!- •Ó° Øy ðÈ, fí,y ðíÙ, xyÙÓ° y ð<Ó
ÙÓ° & xMÈ, ð° ðà ðí° G á #<T, ð)Ó≈ !í, l ð•flÄy ðí° ðáy ðí Ù, Ó,!<T,öyí, •í, ðí ðí,y•z Ù, !ÈÈ),!Ù° xÓ° íf ðÓ•z ðáy ðí !SÈ°- !Ù, v
ðáy ðí ðáySÈ Ù,yè,yÓ° È, ð° Ó,!<T,öyí, Ù, ðí Ù ðí° !y •Ó° ØyÈüÈÓyð# ðòó° ç#Ó° ðí, ðí, l ðí, ðí ðí° ~ ðí!SÈ°- Ù, !ÈÈ),!
ÙÓ° !ÓhflíyÓ° •ð° G á #<T, ð)Ó≈ È!ð, çí, ðíÙ, ày ðDÍ° ðÙÈ),!Ù° xMÈ, ð° x ðí Ù, ÓÈÈ),!Ù° !SÈ° !y Ó,« G ≤Äyí# ðjð ðòó° ðí≈-
~Ó!òÜ, !yà!k, ðç ðÈÈ, ð% ðÍÓ° y!í, G ðyðyÓ° ð)çyÓ° # Ó,« G Ó!f!ð!í, Ó° çy!hs° G ðÜ, !k, Ù,y ðíÙ, Ù, Ó° ðí, -
x!ò≈ ðÍÓ° ðòó° , ð!Ó#ð%_ ð!Ó° e ðòó#Ó° í,z ðí° ðçf ! ðÍÓ° ðí, !y !!ð° ðí, ð!Ó° ðÍÓç ðç ðíÙÓ° ≤Äyā, #!í, Ù ≤Äy!≈ly-
~Ó!òÜ, !ÈÈÓ° y í, zòy Ù, ðí, ðç, ðáyÈ!y Ù, ðÍÓ° ! ÚÚÿy, y í%, !Ù°% , ð% ðíey•y Ù, ð, !ÈÈ, f•% ÙÙ x!≈y!ñ , ð, !Óy xyÙyÓ°
Ùyí,yÓ° Ù ðí, yñ xy!Ù ðí, ðyÓ° , ð%e- !ÈÈÓ° y í, ðy ðòó° xyÙ x!≈y!ñ , ðí, ðyÓ! !Ù≈yí Ù, ðÍÓ° !SÈ° ðí xÓ° ðífÓ° ~Ù!
Ù ðíÙyÓ° Ù flíy ðí ðáy ðí, ð!Ó° ðÍÓç ç#í, ° ~ÓÇ ð)È!ÈüÈÜ%_ - ~•z Ù ðíÙyÓ° Ù flíy ðí ðí° ðçz ðí,yÓ° y !Óðfyā, ā, ≈y Ù, Ó° ðí, !ñ
Ó° ā, ly Ù, Ó° ðí, l hflíyè ~ÓÇ , ð!Óe @ ðíy!ò- } !è° ðí° xÓ° ífy! ! ðòó# !•ð° ðÍÓ° Ó!òí, ðí Ù,yÓ° í ~áy ðí !Óy ā, y ðÈÈ áyòf
, ðyG!° y !y! - ~Ó!òÜ, xy!≈Ó° y Óy ðÍÓ° Óy ðÍÓ° Óòy Ù, ðÍÓ° ðíSÈ ðyðyÓ° ðí G ÅÈ!ð=ðjððß° àySÈ ā,y ðÈÈÓ° çf !y !Ù<T G
≤Äyíç!_ Ó,!k, Ù,yÓ° # - , ð%Ó° y ðíG xyÙÓ° y ≤Äyí# G àySÈ, ðy•y , ð!Ó° ðÍÓç Óç° ≤Ä!í, ðí ðá, ðí, l ðíÙ, ðí, ðò!á-
x!ç, ð%Ó° y ðí, ð%Ü%, Ó° ð)ÈÈ, Ù, Ó° yÓ° x, ðó° y ðò Ù, í%, fò! , ðG!° yÓ° ! ðò≈ç xy ðíSÈ- !Ù!f!ø, !í, ðí, ≤Äyí#Ó° ≤Ä!í,
!ð%, Ó° ðí, y ≤Äòç≈! Ù, Ó° y ðíÙ, !!òy Ù, Ó° y •ðí° ðíSÈ- á #<T, ð)Ó≈ È!ð, çí, ðíÙ, ~ç!òÜ≈ G ÓÓk, ð ðíÙ≈Ó° ≤ÄÓ_ yÓ° y
!lyè ðíÙ Ù,yÓ#Ó° G ðàòí, Ù ð%k, í,y ðòó° ≤Äā,y!Ó° ðí, ðòÜ≈ ðí, ð!Ó° ðÍÓç ðÇe yhs° !ÓÈ!í° =!° ðí, ! ðí<T =Ó° &c !
ò ðí° ðíSÈ- ~ç!ò ðíÙ≈ G ÓÓk, ð ðíÙ≈ , ð!Ó° ðÍÓç ≤ÄÜ, !í, Ó° ≤Ä!í, ðí, Ù,yÓ° xly@ ðíyð# ð, !<TÈ, !DÓ° , ð!Ó° ā, !° , ðyG!° y
!y! - ≤ÄyÜ, !í, Ù, ðjðò ðíÙ, ! ðíFSEÈ, y ðÍÓ° ðfÓ•yÓ° ly Ù, ðÍÓ° ðí, yÓ° Ó%k, ð#Æ ÓfÓ•y ðÍÓ° Ó° Ù, ly Óy •! - Ó,«
í,y ðòó° Ù,y ðíSÈ á%Ó° !≤Ä!° G , ð!Óe- Ù•yÓ#Ó° ~Ù, Ó°fÈüÈK, yl °yÈ, Ù, ðÍÓ° !SÈ° ðí xYāa ày ðíSÈÓ° ðí, y! ðí !lyè ðíÙ }
ç%, ðy!° Ù,y G ðÍÓ° Óly lò#Ó° ðí, # ðÍÓ° - ðàòí, Ù Ó°k, Ù ðí Ù, Ó° ðí, l ≤ÄÜ, !í, Ó° ðí ðí Ùyl ðíÈÈÓ° ðíÙÓ° , l Ó° ā, ly Ù, Ó° y
í,z!ā, !í, - çyí, ðíÙ, Ó°k, !Ó!È, ð° Ó,« Ó° * ðí, ð Ó!í≈í, •ðí° ðíSÈ-Ó,« , í,y•z ðÓk, ðòó° Ù,y ðíSÈ , ð)çyÓ° Ó°- Ù ðí, !í°
ðÓk, Ó° y Ó,« , ð)çyÓ° xyòç≈ ~Ó!òÜ, xy!≈ ðòó° Ù, ySÈ ðí ðíÙ, @ ðí, ðí Ù, ðÍÓ° !SÈ° ðí- í,zÈ, !° ðÜ≈ x!•ÇÿyÓ° Óyí#
≤Äā,yÓ° Ù, ðÍÓ° , ð-•í, fyÓ° ðí, #Ó° !Ó° ðÍÓ° y!òí, y Ù, ðÍÓ° - , ðy!° ðÜ≈@ ðíy ðí, ðàòí, Ù Ó°k, ðáyÈüÈÓ° «, yÓ°
≤Ä ðí° yç!#! ðí, yÓ° Ù, ly ð, !í, yÓ° ðí ðí ðí° ðí, ðyÓ° Ù ðí, ~Ó° È, ð° àySÈ, ðy•y çÿf Ó,!k, , ðy ðÍÓ°- !í, !Ó° ðí° àyÓ° &
xyÙy ðòó° àyòf ðò! ç#Ó!#ç!_ fllyflif ~ÓÇ ð%á ≤Äòyl Ù, ðÍÓ° - , ðó° Óí, ≈# Ù,y ðí° x!≈y! ðíÙ!≈!% ðàG xyÙÓ° y , ð!
Ó° ðÍÓç ðí ðá, !í, y G ð%Ó° «, yÓ° , ð!Ó° ā, !° , ðy•z- ðí, ð!è, ðí°fÓ° x!≈çy !flf , ð!Ó° ðÍÓç ðÇe yhs° ð%è, xy•z ðíÙÓ°
í,z ðí° á , ðyG!° y !y! - ðí, ð!è, ðí°fÓ° Ù ðí, ð!Ó° ðÍÓç ð%Ó° «, y ðíÙy ðç ≤Ä ðí, fÜ, Óf!_ Ó° ðÜ≈ ā ðí, Ù, Ù, ðí, ≈Ófā •G!° y
í,z!ā, !í, - í,y•z ày ðíSÈÓ° !Ó!È, ð° xçç ðí, ðè, ðí, yÓ° ç!Ó° ðyly ðy!≈ Ù, ðÍÓ° l- !í, !ç•Ó° ðíÙ, Óyðí!yàf Ù, ðÍÓ° ðí, y•yÓ°
çf xyÓy ðíÓ° xy ðçÈüÈ, ðy ðç...òñ Ó!ÈüÈÓ#!ñ Óy!àā, yñ ðSÈyè, , ðy•y ðí, , Ó° ≤Ä ðí° yç!#! ðí, yÓ° Ù, ly Ó° ðí°-
ðíÙ!≈!% ðà xÈ), !í, ð)Ó≈ Ù, !ÈÈÓ° !ÓÜ,yç Óçy!° Ó° yáyÓ° çf !y#í, yòf« ðí ly ðíÙ ~Ù, ç! Ó° yçÜ, Ù≈ā,yÓ° # ! ðí° yà Ù, Ó° y
•ðí° !SÈ°- Ù, !ÈÈÓk, yl ðjð ðíÙ, ≈ ~ÓÇ àySÈÈüÈāySÈy!° Ó° y, ðí !ÓÈ! ðí° x!È, K, Óf!_ ðíÙ, ~•z , ð ðò ! ðí° yà Ù, Ó° y •í, -

44 ≤Äyã, #l È, yÓ ^îi, Ó ° •zli, •y^îſ =Æl% ^làG , ò!Ó ^îÓ ^îçÓ ° ^ «, ^îe =Ó ° 8c, ò)î≈ !ÓÜ, yç °« , Ü, Ó ° y îylî – ~°y•yÓyò
≤Äç!hflî ^îÜ, xyÜÓ ° y çy!l î ≤ÄÓ ° ç! _ ^òÓ ° =Æſ;Äyê, ſÙ%o=Æ ÜòfÈ, yÓ ° ^îi, Ó ° , òy•yí, , G xÓ ° íf, ò)î≈ xyê, !ÓÜ,
Ó ° yçf çî ° Ü, ^îÓ ° l – ~•z ſÜî ° Ü, !EîÓ ° xÈ, yÓ!#î ° !ÓÜ, yç á ^îè, – Ü, !EîÓ ° ~•z !ÓÜ, y^îçÓ ° ſy^îî í, zB^î, ç ° ^îſã, ÓfÓfliyÓ °
â!l, ſÇ^îÿà !SÈ° – çlàì lò#Ó ° ç ° ^îÜ, ^îſ^îã, Ó ° Ü, y^îç ÓfÓ•yÓ ° Ü, Ó ° î, – =Æl% ^làÓ ° ſy!•^îi, fG , ò!Ó ° ^îÓç ^≤Ä^îÜÓ ° , ò!
Ó ° ä, î ° , òyGî ° y îylî – Ü, yÜ, !Ó Ü, y!°òyſ î, ÑyÓ ° ÚÚ)î%, ſÇ•yÓ ° Ù%•ÜÜ Ü, y^îÓf SÈî °)î% , Ó ° x!Óòf Óí≈ly !ò ^îî ^îSÈl îyÓ °
ſ^îD ÙylÓ ° ò•Ü ^îlÓ ° x!Ó ^îFSÈòf ſjòÜ, ≈ Ó ° ^îî ^îSÈ – Ú ^îàò)î, Ù%•Ü Ü, y^îÓfG î, ÑyÓ ° ≤ÄÜ, , !i, ^î≤Ä^îÜÓ ° , ò!Ó ° ä, î °
, òyGî ° y îylî – xyî≈È, Rñ ÓÓ ° y•!Ü•Ó ° ≤ÄÜ%á ≤ÄÜ, , !i, !ÓK, yîñ ^çfy!î, !Ó≈òfy !ÓEî^îî xſyòyÓ ° î ≤Äà!î, Ó ° flly« , Ó °
^Ó ° ^îá ^îSÈl – =Æ, òÓ ° Òi, ≈# î% ^làG È, yÓ ° ^îi, Ó ° ≤Äyî ° ſÓ çyſÜ, ç °ñ xÓ ° íf G xlfylf ≤ÄyÜ, , !i, Ü, ſjòò ſ%Ó ° « , yÓ ° !
ÓEî^îî ſ!è, Ü, , òò ^î« , , ò ^îl – ≤Äyã, #l È, yÓ ° î, #î ° Ó ° y ≤ÄÜ, , !i, G , ò!Ó ° ^îÓ ^îçÓ ° =Ó ° 8c x!fòyÓl Ü, ^îÓ ° ≤ÄÜ, , !i, ^îÜ,
Ü, #È, y^îÓ óÁÇ^îſÓ ° •yî, ^îÜ, Ó ° « , y Ü, Ó ° y îylî ~ÓÇ , ò!Ó ° ^îÓç ^îÜ, Ü, # Ü, ^îÓ ° ò)EîîÜ%_ ° Ó yáy îylî ſÈ, y^îÓ l#î,
!lò≈yÓ ° î Ü, ^îÓ ° ^îSÈl ~ÓÇ , òò ^î« , , ò @ ^îÜ, ^îÓ ° ^îSÈl – ç#Ó ^îlÓ ° ſ%á fllyFSÈ@ G xyî≈ÈÜËſyÜ!çÜ, ≤Äà!î, Ó ° Ü, ly
È, yÓyÓ ° ſÜî^îG î, yÓ ° y ſÜyç^îÜ, ≤ÄyÜ, , !i, Ü, È, yÓ ° ſyÜf G , ò!Ó ° ^îÓç ſ%Ó ° « , yÓ ° !ÓEî^îî ſ^îã, î, l Ü, ^îÓ ° ^îSÈl –
Ói, ≈Ûy^îl xyÜy^îòÓ ° , ò!Ó ° ^îÓç ~Ü, !Óçy° ſB, ^îè, Ó ° Ù% ^îá – ſÓ ≤ÄyÜ, , !i, Ü, ſjò^îòÓ ° •z ~Ü, è, y ſ#Ûy xy^îSÈ – î, y•z
≤ÄyÜ, , !i, Ü, ſjòò ^îÜ, xyÜÓ ° y ^îlſSÈÈ, y^îÓ áó ° ä, Ü, Ó ° ^îi, , òy!Ó ° ly – ÷ò% î, y•z lî ° Ùyl% ^îEîÓ ° ly!y!Óò Ü, yç•z xyÓyÓ °
, ò!Ó ° ^îÓç ^îÜ, ò)Eîî, Ü, Ó ° ^îSÈ – Ói, ≈Ûy^îl î, y•z xyÜy^îòÓ ° ≤ÄlÜ G ≤Äòyl Ü, î, ≈Óf • Ü, ò!Ó ° ^îÓç Ü^îÜ, Ó ° « , y
Ü, Ó ° y – Ù•ydy ày, # Ó ° î°ñ ÚÚ, ò, !lÓ# xyÜy^îòÓ ° ſÜ, ^îÓ ° , òi≈yÆ ≤Ä^îî yçl ^ùè, y^îlyÓ ° çlf î^îlçT òyl Ü, ^îÓ ° ^îSÈñ !
Ü, v î, y ſÜ, ^îÓ ° °yſy ^ùè, y^îlyÓ ° çlf lî – ÙÜ ày!ç, ç#Ó ° í, z, ò^îÓ ° y_ Ü, ly!è, xyÆÓyÜ, f ^ù^îl î, y•z xyÜy^îòÓ °
ſÜ, ^îÓ ° •z , ò!Ó ° ^îÓç ſ%Ó ° « , yÓ ° Ü, y^îç ~là^îî xyſy í, z!ä, î, – 3É4 ≤Äyã, #l È, yÓ ° ^îi, ≤Äî%!_ ^≤Äyã, #l È, yÓ ° î, ≤Äòylî,
Ü, !Eî≤Äòyl •^îG ≤Äî%!_ G Ü, y!Ó ° à!Ó ° ò« , î, yÓ ° ^î« , ^îe î^îlçT ~là^îî !SÈ° – á #çT, ò)Ó ≈ 7000 ^îÜ, á #çT, ò)Ó ≈ 5000
ſÜî ſ#ÛyÓ ° , ò!Ó ° ÓfyÆ ^ù^îÓ ° ài, , ſÈ, fî, yÓ ° Ùyl%ÈG ò%•z ≤ÄÜ, yÓ ° àÜ È, y^îi, ſ« , Ü •^îî^îSÈ° – ~•z ſÈ, fî, yÓ ° Ùyl%
Eî ~î, è, y , ò!Ó ° Ùyl áyòf í, z! , òyòl Ü, ^îÓ ° !SÈ° ^îi, y ſÇÓ ° « , ^îiÓ ° çlf !!!ò≈çT •zÛyÓ ° î, ài, , ^îi, •^îî^îSÈ° – Ói,
í, z, òÜ•y^îò^îçÓ ° xy!òÜ, Ü çſfyày^îÓ ° Ó ° xÓ ^îçEî ^ù^îÓ ° à^îi, , z , òyGî ° y ^à^îSÈ – •zè, á Ó ° y^îò , òyí, , y^îlyä
!!Ü≈yî, yÓ ° y !/ſ^î@^îÜ, y!Ó ° àÓ ° ^ò!Ó ° , òi≈yl È%_ – ^ù^îÓ ° ài, , ſÈ, fî, yÓ ° !mî, #î ° , ò^îÓ ≈ ÍÓ G à^îÜÓ ° ſ^îD
Ü, y, ò≈y^îſÓ ° ä, yEî î%_ •î – ſΩ, Ói, ſ%î, Óflf G Ü, y, ò≈y^îſÓ ° Ó#ç ^îÜ, ^îi, ° ^ÓÓ ° Ü, Ó ° yÓ ° çlf ~•z ä, yEî ÷ò% 8 •î –
Ü, !Eî ÓfÓfliyÓ ° !ÓÜ, y^îçÓ ° xD !•^îſ^îÓ ^îſã, ÓfÓfliyÓ ° G !ÓÜ, yç á ^îè, !SÈ° xy!°Ûy!!Ü, 4500 á #çT, ò)Ó ≈y^îſ – !ſ%,
ſÈ, fî, yÓ ° xyî^îl G ſÜ, !k, !ſ%, Óyſ#^îòÓ ° x!È, lÓ^îçÓ ° •z È, ſ° – È, yÓ ° î, Óyſ#Ó ° y ≤Äî%!_ ^àì, !òÜ, ^îÜ, ~là^îî ly
ÿÜ, ^î° •Ó ° ØyÓyſ#Ó ° y Ü, á^îly ~Ül í, zB^î, là^îÓ ° Ó ° , ò!Ó ° Ü, ^ly Ü, Ó ° ^îi, , òyÓ ° ^îi, l ly – ^, òyí, , y •z ^îè, Ó ° ^î, lÓ °
xyî^î, yÜ, y^îÓ ° ſy!Ó ° Ók, à, •=! ° !/ſ^î@^îÜ, í, zB^î, , ò!Ó ° Ü, ^lyÓ ° È% , ſ° ly ſÜÜ, y°#l ^ù^îſy, ò^îè, Ü#î ſÈ, fî, yî
xl%, òflîi, – ÷ò% î, y•z lî ° ſÜÜ, y°#l ≤Äyã, #l È, fî, yÓ ° ^ù, y^îly Ùyl%Èl ~Ül xſyòyÓ ° î , òi /≤Äîy°# G ç ° !Ü, y!ç ÓfÓfliyÓ °
ſy« , Ó ° ^Ó ° ^îá îylî !l – ^, òyí, , y •zè, ^î, lÓ ° G ÓfÓ•y^îÓ ° Ó ° ^ « , ^îe G •Ó ° ØyÓyſ#Ó ° y ä, Ó ° Ü í, z!Ü, Eî≈î, yÓ ° , ò!Ó ° ä, î ° !
ò^îî^îSÈ° –

45 •Ó° ØyÓyſ#Ó° y í,zB"i, ^ſä, ÓfÓfliyG ç°yôyÓ° !!Ù≈yi Û, ^ÍÓ° i,y^ìòÓ° ≤ÄÍ%!_ ' ài, x@ "Äàli, G Û,y!Ó° à!Ó° ò« ,i,yÓ°
 , ò!Ó° ä,Í° ^ò!- •Ó° ØyÈÛÈÛ^î• ^ÍOyòy^ÍÓ° y G xlflyf ≤Äb^î« , ^ìe !!ìò≈T Ûyl ſjð^îÛ, ≈ çyl^îi, , òy!Ó° - ~z !!á%Ñî, , ò!
 Ó° Ûyí, òk, !i, xRy!^Û,yÓ° lÛ, çy ^i, lÓ° ~G !!Ù≈yi Û, y^îç ÓfÓ•*i, •i, - ~Ó° ^î^îÛ, ^ÓyV, y Íy!° •Ó° ØyÓyſ#Ó° y , ò!
 Ó° Ûy, ò, òk, !i, G çfy!lÛ!i, Û, K, y^îlÓ° x!òÛ, yÓ° # !SÈ° - •Ó° ØyÓyſ#^ìòÓ° ≤ÄÍ%!_ ' ài, ò« ,i,yÓ° xlfí, Û !!òç≈! •°
 ^°yly^îÓ° ^, òyi, yó! - , ò!° çÛyÓ° ſΩ, yÓly Íy^îi, ly Íy^îÛ, ~Ùl fliy^îl ~•z ^, òyi, yó! ^î^îÛ, xyò%!!Û, ſÛ%òÈÛÈ!ÓK, yl#Ó° y
 Û^îl Û, ^ÍÓ° lñ •Ó° ØyÓyſ#^ìòÓ° ÷ò% ſÛ%^îòÓ° ^ çyl^yÓ° ſjð^îÛ, ≈ ſ%flòçT òyÓ° iy !SÈ° i, y•z•z l! ñ ç°!ÓK, yln ſyÛ%!òÛ,
 Ísf!ÓK, yl ſjð^îÛ, ≈G i, ÑyÓ° y xÓ!•i, !SÈ^î!- Ói, ≈Ûyl , òy!Û, hflly^îlÓ° Óy°y^îÛ, y^îè, í, z!áll Û, ^ÍÓ° ä%, lÓ°Ó° !!òç≈!
 , òyG! y ^à^îSÈ Íy á%Ó ſΩ, Ói, ä, #ly Ûy!è, Ó° ſyÙ@^Ä# Óyly^îlyÓ° Û, y^îç ÓfÓ•*i, •i, - •Ó° ØyÓ° lãÓ° yó! # x!≈l#!i, ^îi,
 ÓfÓyÈÛÈÛÓy!i^îçfÓ° ſy^îl Û, y!Ó° à!Ó° òÓf !!Ù≈yi Ói, , çyl^îy Û, ^ÍÓ° !!^î^î!SÈ° - òyi, Ó!ç° ſyÙ@^Ä#Ó° Û^îòf i, yÛy G
 Û, ÑyſyÓ° !ç!ſ = Ó° ðç, ò)≈ !SÈ° - •Ó° Øy!° ≤ÄyÆ Èÿ!è, i, yÛy ày^îlyÓ° x!@zÛ%, l, G ^°yly^î° ≤ÄyÆ i, y!ÄyÛ, yÓ° ^ìòÓ°
 Û, Û≈çy°y !!ſ^î@^î• òyi, Ó!ç^î i, zB"i, lÓ° ſy« , f Ó•l Û, ^ÍÓ° - i, yÛyÓ° ^i, lÓ° á%Ó° ñ Óyè, y!ñ ÓÑi, , lçñ Û, y^îhflñ
 Û%, è, yÓ° •zi, fyò# ≤Äòyl !SÈ° - , òyl^îÓ°Ó° ^i, lÓ° ſyÙ@^Ä#Ó° Û^îòf !Èœ, rè, , òyl^îÓ°Ó° S%È!Ó° !Óáfyi, !SÈ° - ~=!°
 ſ%E%, ^îÓ°Ó° Û, Û≈çy°y! ^i, lÓ° •i, - Ó° yçfliy^îlÓ° Û, y!ÓDy^îl ~Û, lòÛ, Ûy!è, ^îi, ^i, yÛ, y^îly , òyeÓ° xyÛ, y^îÓ°Ó°
 ä%, !Ó°Ó° xÓ^îçEÍ , òyG! y ^à^îSÈ- Ûy!è, Ó° ^i, lÓ° !ç!ſ , òyi, , yÓyÓ° çlf x!@zÛ%, u, G ä%, lÓ°ÈÛÈÛ, « , Ó!ççT ä%, !Ó°
 Û, y!ÓDy^îl , òyG! y ^à^îSÈ- ~=!° !!ſ^î@^î• Û, l!ç^îÓ° ſ^îD Í%_ - !Ó!È, ß° òÓ°^îlÓ° G xyÛ, , lÓ° Û, l, òy^îeÓ° !!òç≈! !
 ſ% , í, z, òi, fÛ, yl , òyG! y ^à^îSÈ- ~•z Û, l, òye=!° ſyòyÓ° ñ, Û%, ^îÛy^îÓ°Ó° ä, y^îÛ, ^i, lÓ° •i, - ſyòyÓ° ñ, Û, l, òye=!°
 ſΩ, Ói, , ò!@! Û, y^îç ÓfÓ•*i, •i, - ~=!° Û, yòyÛy!è, Ó° ÓÑyòy òÓ° y lÛ, çyl^îi, lÓ° ñ ^, òyi, , y^îlyÓ° , òÓ° i, y°y^îä, Ó°
 ^òáyí, - ^Óç !Û, S%È Û, l, òye !SÈ° !Ó!ä, eñ ~=!° x^î, ò« , yÛ, , i, •y°Û, y, í, z!µ° Óy Û, y^îy Ó° ^îÓ° ≤Ä^î° , ò°òG! y-
 í, zB"i, Ûy^îlÓ° ~•z Û, l, òye=!°Ó° ày^îl çfy!Û!i, Û, lÛ, çyñ °i, yñ , òyi, y G , ò÷ÈÛÈ, òy!áÓ° !ä, e xÑyÛ, y lyÛ, i, - lyly
 òÓ° ^îlÓ° ~•z !Ó!ä, e Û, l, òye=!° ſΩ, Ói, ^çÓ!ál ſyÙ@^Ä# !•^îſ^îÓ° ÓfÓ•*i, lyÛ, i, - !Ó!È, ß° òÓ° ^îlÓ° G !Ó!È, ß°
 ài, , ^îlÓ° ~•z Û, l, òye=!° à^îl çy°y çyi, #!° ^, òè, ^Ûyè, y G ſ!SÈo °i, ly ài, , ^îlÓ° ä , òf!y!Ó° lyly Û, y^îç ÓfÓ•*i, •i, -
 •Ó° ØyÓyſ#^ìòÓ° Û, y!Ó° à!Ó° ò« ,i,yÓ° , ò!Ó° ä,Í° , òyG! y Íy!° i, y^îòÓ° Óf!ç^îi° - xy^îä•z Óy° •^î^îSÈ
 ^î^îÓ° à^îi, , Ó° ſÛ! Û, y° ^î^îÛ, •z Û, y, ò≈y^îſÓ° ä, yEÍ •i, - , ò^îÓ° •Ó° Øy ſÈ, fí, yl Óhfl!ç^îi°Ó° í, zB"i, , °« , f Û, Ó° y
 Íy!° - ~zſÛ! i, Ñy!i, Ó° y i%, °y G , òç^îÛÓ° Óf!ç^îi, lÓ° Û, Ó° ^îi, l- i, ^îÓ° ſ% ^îi, yl ^Óyly Û, y, ò^îi, , Ó° flòçT !!òç≈!
 , òyG! y Íy!° Û^î•^îOyòy^îÓ° yl - ~áy^îl ≤ÄyÆ , ò%Ó° ðEÍ!Û!i, ≈Ó° í, z_Ó° #!° ^îi, !i, l Û, yiy lÛ, çyÓ° Û, yç flòçT •^îi°
 í, z^îè, ^îSÈ- Óf!ç^îi°Ó° ſ^îD ſ!ä, !ç^îi°Ó° x!Ó^îFSEòf ^ÿà !SÈ° i, y ~•z Û!i, ≈ ^î^îÛ, ≤ÄÛy!i, - ≤Äyã, #l È, yÓ° i, #!° ^ìòÓ°
 ^î!Óy°Ó° , yu, ſjð^îÛ, ≈ ſ%flòçT òyÓ° iy !SÈ° ~Ó!òÛ, òÙ≈@^Äsi=!°^îi, i, yÓ° ≤ÄÛyí ^îÛ° - çí, , ò^îl Ó° y, ^îi òÙ≈#!°
 xyã, y^îÓ° ^îçfy!Û!i, Û, !!Ù≈y^îlÓ° , ò!Ó° ä,Í° , òyG! y i, y ÷Öſſ) ^ìeÓ° ſ^îD Í%, °!#!° - ^ÓÓòy! l Ó° !ä, i, ^ÓÓòy! l
 ÷Öſſ) ^ìeÓ° , ò#ly^îayÓ° y^îſÓ° Óà≈^î« , ^ìeÓ° ä, i%, Ó≈y# i, ^î_ÿÓ° ſ•ç !!òç≈! , òyG! y Íy!° - ^ÓÓòy! l xyÛy^ìòÓ°
 2ÈÛÈ~Ó° Óà≈Û!^îÓ° ſ) e äÈ, Û)≈yã ≤Äòyl Û, ^îÓ°l- , ò, !lÓ#Ó° ≤Äyã, #i, Û çfy!i, !Ó≈òfy !ÓÈ!l Û, @^Äsi=!°Ó°

46 Ù`îôf xlfî, Ù`°`ôòyD`çfy!i, Èl-xl%Ùyl Ù`ó`y`•î`~•z`@`"Åsi`á`#<T,`ð)Ó≈`1400`î`"Û,`á`#<T,`ð)Ó≈`1200`x`"ÛÓ`Ù`îôf`
Ó`!ã,`i,`•"î"iSÈ-`"î"i•i%,`"ôòyD`çfy!i, Èl~Ù,`!è,`òÙ≈`#î`@`"Åsi`i,`y•z`~Ó`"ÛD`È,`yÓ`i,`#î`çfy!i,`"ÈlÍÓ`"Û`"Ûlÿà`
Ó`"î"i`"iSÈ`~ÓÇ`"Ûl`ñ`%`ñ`ã,`wÙyñ`"ÛÓ`Ùyñ`@`"Å•ñ`"Ûy,`!è,`@`"Å•ñ`"Ûy,`yç!è,`«`e,`ð%O`~ÓÇ`Óy`"ÍÓ`y!è,`≤`Åi,`#Û,`
"Ûl`i,`Ó`y!cã,`"È`Ó`=Ó`&c,`ð)î≈`!ÓÈlî`=!`"Ûð`"Û,`≈`!Óhflÿ!Ó`i,`!ÓÓÓ`i`Ó`"î"i`"iSÈ-`≤`Åyã,`#l`È,`yÓ`"Ûl,`!ã,`!Û,`"Ûcy`"Ûflf`
"î"i<T`x@`"Å!i,`°«,`Ù,`Ó`y`ÿl`-`~•z`î%`"îàÓ`!ã,`!Û,`"Û"Û,`Ó`y`Ó`yà#Ó`Ó`yà`!li≈`l`Ù,`"ÍÓ`i,`yÓ`Ó`yà`!lÓ`y`"î"i`Ó`
çlf`GÈl%ò`≤`"î"i`yà`Ù,`Ó`"Ûl,`-`GÈl%`"îòÓ`i,`z`"ÍÓ`á`x!Ó≈`"ÍÓ`"îòÓ`Ù`"Ûl,`y`≤`Åyã,`#l,`Ù`@`"Å"Åsi,`çyG!`y`ÿl`-`!Û,`v`"Óç!`
Ù,`S%È`"Ûy`"ç`V,`yí,`ÈÛÈÈ%Ñ,`Ù,`G`Ùfy!ç`"Û,`Ó`Ùyðf`"Û`Ó`yà`!lÓ`y`"Ûl`Ó`ÓfÓflÿ!`SÈ-`~`ÓK,`y!lÛ,`ç,`ök,`l,`"Ûl,`!ã,`!
Ù,`"Ûy`i,`áG`i,`y`"îòÓ`Ù`îôf`÷`Ó`&`•î`!-`á`#<T!`!mî,`#î`ç,`"Û,`È,`yÓ`i,`xyl`%"ÍÓ≈`"îòÓ`ð%•z`≤`Å!`"Ûk,`ç,`ð!u,`i,`xyÙy`"îòÓ`
i,`z,`ð•yÓ`"òl-`~`ÑÓ`y`!SÈ`"i`"Û%ð&î,`G`ã,`Ó`Ù,`-`á`#<T!`!mî,`#î`ç,`"Û,`Ó`!ã,`i,`"Û%ð&î,`"Ûç!•i,`y`≤`Åyã,`#l`È,`yÓ`"Ûl,`!ã,`!
Ù,`"Ûy`cy`"ÛflfÓ`~Ù,`x!Û)@`"Åsi-`~•z`@`"Å"Åsi`184!è,`xðfyl`Ó`"î"i`"iSÈ`ÿyÓ`Ù`îôf`1120`!è,`xð%`"îàÓ`~ÓÇ`700!è,`GÈl`ò`
ày`"iSÈÓ`!ÓÓÓ`i`Ó`"î"i`"iSÈ-`~`SÈyí,`y`Ó`"î"i`"iSÈ`çÓÓfÓ`"iFSÈò!`òðfy`"Ûð`"Û,`≈`!Óhflÿ!Ó`i,`xy`"Ûyã,`lyñ`Ó`"î"i`"iSÈ`
á!ç"Ûjòò`"î"Û,`64`Ó`Ù,`"ÛlÓ`~ÓÇ`≤`Åyí#`"Ûjòò`"î"Û,`57`Ó`Ù,`"ÛlÓ`GÈl%ò`≤`Åhfl`"ÍÓ`Ó`!ÓÓÓ`i-`"Û,`"Ûlÿ`~ÓÇ`lfy`
i,`z`"ÍÓ`á`Ù,`"ÍÓ`"iSÈl`"i`"Û%ð&î,`"Û,`Ó`~•z`@`"Å"Åsi`Ù%,`ç,`Ó`y`"îàÓ`Ói≈ly`xy`"iSÈ-`ç`f`!ã,`!Û,`"Ûyl,`"Û%ð&î,`"Û,`ç,`yó`ò`!
ç≈i,`yÓ`Ù,`ly`~•z`@`"Åsi`"î"Û,`çyly`ÿl`-`!i,`!ç`f`!ã,`!Û,`"ÛyÓ`çlf`121`Ó`Ù,`Ù`"Ûf,`çy!i,`G`"ÛÓ`OyÙ`ÓfÓ•yÓ`Ù,`Ó`"Ûl,`l-`
çÓy`Ù%á#`ç`yÛ,`y`ly`"ÛlÓ`~Ù,`!Ó`"içÈl`ç`yÛ,`y`lò`"î"i`l,`!`"ã,`y`"îàÓ`SÈy!`Ù,`yè,`"Ûl,`l-`~•z`x`"Ûflfy`≤`Åã,`y`"ÍÓ`Ó`"Ûl`i,`z`È`
Ùyál`lò`"î"i`"ã,`yá`!È,`ç`"î"i`"Ó`"îà`i,`yÓ`G,`ðÓ`Ófy`"Û,`ç`ÓÑyòy`•i,`-`Ó`yà`!lÓ`y`"Ûl`Ó`çlf`"Û%ð&î,`GÈl%ò`SÈyí,`y`G`
áyòf`G,`ç,`ò!`FSÈB`i,`yÓ`i,`z,`ðÓ`!Ó`"içÈl`ç`yÓ`lò`"Ûl,`l-`Ófy`"Û,`ç`ÓÑyòy`•i,`-`ã,`y`"îàÓ`SÈy!`Ù,`yè,`yÓ`~•z`ç`f`!ã,`!
Ù,`"Ûy`È,`yÓ`i,`"î"Û,`!ã,`ly`ÿl`-`ã,`Ó`Ù,`Ó`!ã,`i,`"Ûç!•i,`yÈÛÈ`Ù,`È,`yÓ`i,`#î`GÈl%`"îòÓ`!Óy`"ÛyÈl`Óy`"î"Ûl,`çy`"ÍÓ`-`
~•z`@`"Å"Åsi`!Ó!È,`B`òÓ`"îlÓ`çmÓ`ñ`Ù%,`ç,`ñ`Ù,`!àñ`!«,`y`≤`ÅÈ,`l,`"Ó`y`"îàÓ`Ói≈ly`xy`"iSÈ-`ã,`Ó`Ù,`"Ûç!•i,`y!`!Ó!È,`B`
àySÈñ`ÅÈl`òñ`Óç`i,`yÓ`Ói≈ly`ÿl`lò`"î"i`!Ó!È,`B`"Ó`y`"îàÓ`!lÓ`y`"Ûl`•î`-`ç,`Ó`Ói,`≈#Ù,`y`"i`È,`yÓ`i,`#î`!ã,`!Û,`"Ûy`çyflf`G`
GÈl%`"îòÓ`!ÓÛ,`yç`ã,`Ó`"Ûl,`Ó`!l`"îò≈`lç,`ç,`"îl`•z`~!à`"î"i`ÿl`-`á`#<T,`ð)Ó≈`400`x`"Û`Ó`yçflÿl`"lÓ`i,`zòl`ç,`ð%`"ÍÓ`Ó`
Ù,`y`"iSÈ`çyG!`y`"ÍÓ`òhflÿlÓ`á!lÓ`"Ûl,`yl,`çyG!`y`ÿl`-`È,`"Ûl,`à`"Ûl,`!Ó!È,`B`òÓ`"îlÓ`i,`ç`Óy!Ó`G`i,`yÓ`ÓÑyè,`xy`
Óç,`Òi,`•"î"i`"iSÈ-`~•z`i,`ç`Óy!Ó`=!`á`#<T,`ð)Ó≈`1700`î`"Û,`á`#<T,`ð)Ó≈`1400`x`"Û`Ó`!Óhfl,`l,`"Ûl`Ù,`y`"i`"i`
•"î"i`!SÈ-`Ói,`≈Ùyl`i,`z,`_Ó`≤`Å`"îòç`Ùy•yÓ`ñ`òyò%,`ð%Ó`ñ`Ó`yçyl%`!Û,`!è,`y`~ÓÇ`Ùy#Ó`y`"îòG!`y`≤`ÅÈ,`l,`l,`flyl`"l`á`
#<T,`ð)Ó≈`1800`î`"Û,`á`#<T,`ð)Ó≈`1200`á`#<T,`y`"Û`Ó`"y•yÓ`Ù,`y!Ó`à!Ó`"Ûsfyç`"içÓ`"Ûl,`yl`"Û`"i`-`"Ó`!i,`G`Ù,`yÓ≈l`
ç,`ök,`l,`Ó`Ùyðf`"Û`çyly`ÿl`xy!ð,`ð`"ÍÓ≈Ó`"y•yÓ`"i,`!Ó`Ó`Ó`"Ûl`Ù,`y`1400`á`#<T,`ð)Ó≈y`"Û`Ó`xy`"iç,`çy`"iç-`"Óç`!
Ù,`S%È,`ð!u,`"Ûl,`Ó`Ù`"Ûl,`È,`yÓ`"Ûl,`~•z`"Ûl`"Ó•`à`y`"ÛlÓ`"Û,`Óç`Ófy,`ðÛ,`È,`y`"ÍÓ`≤`Åã,`!i,`!•-`i,`y•z`~•z`"y•y`
à`y`"ÛlÓ`"Û,`Óç`•î`i,`xyÓ`G`xy`"îà`÷`Ó`&`•"î"i`!SÈ-`á`#<T,`ð)Ó≈`myòçÈÛÈ~Ù,`yòç`çl,`yç#`"Ûl,`ò!«,`i`È,`yÓ`"Ûl,`à`Ù•#ç)Ó`á`
"y•yÓ`xy!ÓÈ,`≈yÓ`á`!è,`!SÈ`Ó`"i`xl%Ùyl`Ù,`Ó`y`•î`-`Ù,`Ó!è,`"i`fÓ`xl≈çy`"Ûflf`ÓÑyò`G`"Ûl,`!!Ù≈y`"Ûl`Ù,`ly`çyly`ÿl`-`
á`#<T,`ð)Ó≈i,`i,`#î`ç,`"Û,`xyÓÓ`y`hfl)l,`ç,`!!Ù≈y`"Ûl`Ù,`ly`çyl`"Ûl,`çy!Ó`-`"ÛÓl≈l%`"îà`ò!«,`i`È,`yÓ`"Ûl,`Ó`x`"Ûl...`G`
Ù,`i≈yè,`"Û,`"Ó•`≤`Å`"Ûl,`Ó`x@`"Å!i,`Ó`È,`"i`•z`Ói,`çy!`"ÍÓ`Ó`!!Ù≈y!`!Ó`"içÈl`Ù,`"ÍÓ`Ó,`_yÛ,`yÓ`hfl)l,`ç,`!!Ù≈y!`"Û,`
•"î"i`!SÈ-

100%

MATCHING BLOCK 53/259

W

Ó`yç~ll!i,Ü,ñ x!≈~ll!i,Ü,

G ſyÜy!çÜ, Ü,yë,y^iÜy ,

100%

MATCHING BLOCK 54/259

W

ö!Ó°Ói,≈!°!Ü, !ä,!.!i, Ü,Ó°y•^

ll^!ISE- xyMÈ,!°Ü, •z!i,•yſ ä,ä,≈yÓ° ~•z !Ó^!Y^E!^!i Ü, !E! ſjδ^!Ü,≈Ó° í,z,δÓ° ~ÓÇ Ó°yç~ll!i,Ü, «,Üi,yÓ° ~Óöi,

97%

MATCHING BLOCK 56/259

W

yÓ° í,z,δÓ° !Ó^!ÇE! =Ó°&c xy^!Ó°y,ö Ü,Ó°y•^ll^!ISE- ~•

z Ü,yç Ü,Ó°y^!i, !à^!i^ !i,•y!ſÜ,Ó°y

100%

MATCHING BLOCK 57/259

J

È,yÓ°i,#!° í,z,öÜ•y^!ò^!ç

Ó° !Ó!È,ß" xÇ^!ÇÓ° lyly ~Ó!ä,e,δ)i≈ !i,•y!ſÜ, «,ñ ~Ó!Ç^Tf G à!i, ò! í,zÁây!è,i, Ü, ^!Ó°^!ISEl- ~•zÈ,y^!Ó°•z!i,•yſ ä,ä,≈y xy^!Ó°y ſÜ,k, •^ll^!ISE- ÚRegion Ú Óy xMÈ,° Ó°^!i, È) ÈüÈ,ö,^!ä,Ó° ~Ü,!è, x!Ó!FSÈß" xÇÇñ fliyl Óy ^«e Óy ~Ü,!è, ^ò^!ÇÓ° ~Ü,!è, ≤Äcyſ!lÜ, È,yà ^ÓyV,y!^ - xyÓ° •z!i,•yſ •°i,yÓ° x!%ſſ,y! G ä,ä,≈y- ÚRegion Ú ~ÓÇ ÚHistory Ú ~Ü,^!e !Ü^!e xyMÈ,!°Ü, •z!i,•y^!Ó° ^!x!≈ òNiy, ,y°i,y• ^È,Ö^!ây!°Ü, xÓfliyñ ≤ÄyÜ, !i,Ü, í,z,öyòylñ ç!^!ây, #•zi, fy!ò SÈyí, ,yG ſÜyç G i,yÓ° ſ^!D ,ö!Ó^!Ó^!ÇÓ° ſjδÜ,≈ !l^!i^ à!è,i, - ð!Ó°^!ÓÇ ≤ÄÜ, !i, G Ùy!ÓſÜy^!çÓ° ſ^!D !!Ó°hs^!Ó° ,öyÓ°flö!Ó°Ü, !e^!yÓ° Ùyôf^!Ü xMÈ,^!Ó° x!≈~ll!i,Ü,ñ ſyÜy!çÜ, G Ó°yç~ll!i,Ü, ſ_y~i,!Ó° •^!i^ !y^!Ü, !y^!Ü, ſyöyÓ°!È,y^!Ó° xyÜÓ°y ſyçfl,Ò!i,Ü, ~Ü,Ü, xyáfy !ò^!i, ,öy!Ó° - !i,•y!ſÜ, ò,!k^!Ü,yi ^!^!Ü, xyMÈ,!°Ü, ^«,^!èÓ° ! Ó^!Y^E!i Ü,Ó°^!i^ ^óáy !y^!Ó° ~Ü,ÈüÈ~Ü,!è, xyMÈ,!°Ü, ^«,^!èÓ° Ùy!%E! ^ſz xMÈ,^!Ó° !i,•y!ſÜ, !i,^!fÓ° i, !y ſÇfl,Ò! i,Ó° ſÜyl

49 xÇç#øyÓ ñ %^lä ð%/^lä ^ßz xMÈ, ^i°Ó Ùyl%ÊËÍÓ Ù^lôf ßÙyç G ßj±òyl^ ài, ~Ü, ydi, yÓ ° Ó¶, l à ^lì, G ^lè, l y fliy!Ü, ð)Ó c G !Ó!çkTì, y myÓ y !ä, !•i, Ü, Ó y lyl^ - ðáy l y ^iÓ xMÈ, ^i°Ó ðyÓ y ^È, Ó ^lày!Ü, xÓfliyln È, yÉlyñ ! ç^ÈüÈßçfl, Òlì, ≤ÄÈ, lì, ^lì, •y!ßÜ, ç!_ Ó e^ !ÜÜ, ^Ü°Ó¶, l- ßÜ@^Ä !Óÿª x!ÓfløÓ^i#i^ Ü, y^ ^l^Ü, ~z Ó Ü, Ü lly ßyçfl, Ò) i, Ü, ^ç, ^lèÓ x!Hfl^lçÓ ßyç, f Ó l Ü, Ó ^lÈ- i, yz xyMÈ, !Ü, •zli, •yß ° ~Ü Ü, •y!l^l yÓ l yÓ Ùyôf^Ü ÙylÉ! ÙylÓ çylì, Ó ≤Äàlì, ^Ü, ðiÓ Ùy, ð Ü, Ó ^lì, ßç, Ü •l^Ó- ~Ü, è%, !Óhfl, lì, È, y^l^Ó ^ðá^i° xyÜÓ y Ó%V, Ó ~Ü, !è, xMÈ, ^i°Ó •zli, •yß i, yÓ, ðyÿª≈Ói, ≈# xMÈ, ^i°Ü, ^Ü°Ü, È, y^l^Ó, ð, lÜ, lì ~Óç ßÜ@^Ä ^ð^lçÓ •zli, •y^l^Ó ß^lD xßjð!Ü, ≈i, l^ Ü, yÓ i^l^ xMÈ, ^i°ßz ^ð^lçÓ •z xÇç- xyMÈ, !Ü, •zli, •yß i, yz ßyÜ!@^Ä Ü, È, y^l^Ó ^ð^lçÓ •zli, •y^l^Ó, ðiÓ ^l^Ä!ç, ^lì, i, z, ðfliy!, ði, •l^ - i, ^l^Ó xyMÈ, !Ü, •zli, •y^l^Ó ~Óä, ^lèl^fÓ Ù^lôfz ^ð^lçÓ ^l^Ü, fÓ ß%Ó !è, ðÀlì, •l^ - Ói, ≈Üy^l^ fliy!#l^ Óy Úmicro history Ü xli, «%, o «, ^lèÓ •zli, •yß ^lì, •y!ßÜ, ^lèÓ ð, !çT xyÜ, Éi≈i Ü, ^l^Ó ^lÈ- ~z ðÓ ^l^Ó •zli, •yß ä, ä, ≈yl^ Ü, y, l @^ÄyÜñ ^SÈyè, ç, Ó ñ ~Ü, !è, ^çy x!Óy ^l^Ü, y, l fliyð#l^ ßyçfl, Òlì, Ü, ^ç, e l^l^l^ àÈ, #Ó !Ó^l^Él^l^ ðáy lyl^ - ~z ðÓ ^l^Ó •zli, •yß ä, ä, ≈yÓ Ùyôf^Ü Ó, f ßyÜyçÜ, ðiÓ Ói, ≈l x!%ðyÓl Ü, Ó y ßç, •l^ ~Óç Ó yç^l^lì, Ü, ! ÓÉl^l^l^ Óy ^Ü, w#l^ ßÓ Ü, y^l^Ó Ó xyl≈ÈüÈßyÜy!çÜ, G Ó yç^l^lì, Ü, Ó, f Ü, yè, y^l^Üy G i, yÓ, ðiÓ Ü, ^ly G, ðk, lì, ßjð^l^Ü, ≈ ßyóyÓ i çl^l^l^Ó ≤Älì, le^l^y !, ðÓk, Ü, Ó y lyl^ - ≤Äyã, #l È, yÓ ^lì, Ó ßçfl, Òlì, àÈ, #Ó È, y^l^Ó x!%ðyÓl Ü, Ó ^i° ~Ó ð!Ól^ä, e Óy ð!Ói≈ Ó !Ói, !ä, e!è, È%, ^lè, i, zè, ^l^Ó- !Ó!È, ß^ È, Ó ^lày!Ü, G ^lì, •y!ßÜ, ^ç, e È, yÓ i, #l^ ßçfl, Òlì, Ó ^Ü°Ü, ^l^Ü, fÓ ðyÓ y Ó l Ü, Ó ^l^G ~lèÓ Ü, i, Ü, =! flÜ, #l^ ~Ó!çTf G ^ç, i!ÓÜ, çlì, •l^l^l^È- È, yÓ ^lì, Ó !Ó!È, ß^ xMÈ, ^i°Ó ßyçfl, Òlì, Ü, ^lì, f ä, ä, ≈y Ü, Ó ^l^ xyÜy^lèÓ Ó%V, ^lì, ß%Óðy, •l^ ^l^È, yÓ ^lì, Ó !Ó! È, ß^ xMÈ, ^i°ñ !Ó!È, ß^ «, ^lèñ !Ó!È, ß^ ßÜ^l^l^ Ü, #Ü, #ç!_ Ü, i, è, y ≤ÄáÓ È, y^l^Ó ~z ^ç, e!^lì, ≤ÄÈ, yÓ È, ^i°^lÈ- xyMÈ, !Ü, •zli, •yß ä, ä, ≈yÓ llyl≈i, y ~áy^l^z^l^l^È, yÓ ^lì, Ó ≤Äyã, #l •zli, •yß ^l^Ü, xyÓ G !Óhfl, lì, G, ði≈yDÓ *^l^, ð Ó%V, ^lì, ßç, Ü •zñ l^l^l^à l^l^l^à i, yÓ ßyÈ, f Óf!≈i, yÓ xyÓ G flðçT ^l^l^ G^lè, - ^l^Ü çylì, #l^ •zli, •y^l^Ó Ùyôf^Ü ! Ó^l^ÉªÓ •zli, •yß çylly lyl^ ñ i, Ü! ≤Äy^lèlçÜ, •zli, •y^l^Ó Ùyôf^Ü È, yÓ ^lì, Ó •zli, •y^l^Ó Ófyáfy ^ðG^l^y ßΩ, Ó- fliy!#l^ •zli, •yß ä, ä, ≈y Üy^l^l^ ð%çÓ G @^Äy^l^ÜÓ •zli, •yß l^l^ - ~z ä, ä, ≈yÓ xyGì, y! Óf!_ Ó, ðiÓ !ä, i, ç, ðy!Ó, ðy! ÿª≈Ü, ñ ß ßjð^l^Ü, ≈i, yÓ !Ü, ðyÓ ly ~Óç ≤Älì, ^l^Óç ßjð^l^Ü, ≈i, y^l^Ü, K, yì, Ü, Ó y zì, fy!ð- l!l^Óç çlì, ^l^Ü, ≤ÄyÜ, ç! i, Ü, !Ók, y, l ä, ä, ≈yÓ x@^Äàlì, ~Óç ^Ók, y!Ü, x!%ßç, y, l G à^l^ÓÉl^y, ðk, lì, •zli, •yß ßjð^l^Ü, ≈ l^%, l ßyÜ l^yã, lyÜ)Ü, ð, !çTÈ, !DÓ çßv !ò^l^l^l^È- •zli, •y^l^Ó Úmacro Ü Óy !Óçy^i, ly ÜyÈüÈÓfyáfy! ßyóyÓ i ðyÓ iy^i, l^Ó Ó i, z, ð^lly! ài, y xy^lÈ ð, Ü, ç- !Ü, v ^l^ÓçÓ È, yà ßÜ! •z i, y ~Ü, ^l^, ð^lç, •l^ - i, yz È, yÓ ^lì, Ó •zli, •yß ä, ä, ≈yl^ xyMÈ, !Ü, •zli, •y^l^Ó xy!ÓÈ, ≈yÓ !l^l^l^l^ xyð%l^Ü, È, yÓ i, •zli, •yß xä, ≈yÓ ~Ü, !è, ðò≈Ü, çò^l^ç, ð- ~Ó È, ^i° xyÜÓ y ^Ü, y^lly xMÈ, ^i°Ó Ùyl%Él^G i, y^lèÓ ç#Ól^ä, ä, ≈y ßj

80% MATCHING BLOCK 58/259 W

ð^l^Ü, ≈ àÈ, #Ó K, yl xyÓ i^l^Ü, Ó ^lì, ç, ðy!

Ó - xyMÈ, !Ü, •zli, •yß xMÈ, ^i°Ó Ù^lôf G Óy•z^l^Ó ≤ÄyÈ i, z, ðyòy^l^l^Ó i, z, ç, ð^l^Ó !È, l_ Ü, ^l^Ó Ó !ä, i, ç- xyMÈ, !Ü, •zli, •y^l^l^ fliy!#l^ àè, ly, ðiÓñ Óççlì, y!Ü, y, çyGì y lyl^ l y •zli, •y^l^l^Ó ç!fliy! (ð)Ó ^l^l^ ßy, y!f Ü, ^l^Ó - È, yÓ i, ç, •~Ü, ~Ó ä, efÜ! ^ðç- i, yÓ ~z ^l^ä, ef ßyçfl, Òlì, Ü, ñ ðÜ≈#l^ ñ çylì, ài, ñ È, yÉlyäi, G È), ÈüÈ≤ÄÜ, lì, ài, - á #çT#l^ Él^ª, ÈüÈßÈÜ çlì, ^l^Ü, È, yÓ ^lì, Ü, i≈yè, Ü, ñ ÜyÓ yçT...ñ i, zli, Él^fyñ Ó yçfliyln i, y!Ülyi, Y ≤ÄÈ, lì, ~Ü, ^l^Ü, Ó *ç, ðyhs^l^Ó i, 50 •l^ - !Ó!È, ß^ ßyçfl, Òlì, Ü, ^àyª, # !•ßy^l^Ó È, yÓ ^lì, Ó, ðiÓ !ä, lì, È, yÓ i, #l^ G !Ó^lèlç^lèÓ !ÓÓÓ ^l^l^fl#Ü, i, ç- ! ä, ly, ðiÓ Ó yçÜ, !ç, z^l^l^l^ ßy, à- ^l^l^l^ l^ä, y, äi, ÑyÓ !ÓÓÓ ^l^l^l^l^Ü, S%È çylì, ßyÓ i, z^l^Ó^á Ü, ^l^Ó l- xçTÜ çlì, ^l^Ü, Ó ^çÉl^ È, y^l^Ó !ä, i, ~çl^l^y!^l^l^f È, yÓ ^lì, xyè, y^l^Ó y Ó Ü, ^l^ÜÓ ≤Äòyl çl^l^àyª, #Ó i, z^l^Ó^á Ü, Ó y •l^l^l^ÈÈñ l yÓ Ù^lôf xhs^l^i, Ély!è, çl^l^àyª, #Ó ~ð!Ü, ~Ó!ç^l^kTfÓ G i, z^l^Ó^á Ó ^l^l^l^ÈÈ- !ÓÜ çlì, ^l^Ü, Ó ^aÜ, !Óçyáò_ !Ó!È, ß^ xMÈ, ^i°Ó i, z^l^Ó^á Ü, ^l^Ó ^lÈÈ l y^lèÓ È, yÉlyñ ^çyçyÜ, ÈüÈ, ðiÓ FSEðñ ßçfl, Òlì, !È, ß^ i, Ó - =È ßy!Àyçf, ði, ^l^l^Ó çÓ ^l^l^lyð#l^ «, ^lèÓ i, zòl^ •l^ i, y ^ðçÓfy, ð# ßç^llyà G ßç, lì, Ó xhs^l^Ó y! ß, !çT Ü, ^l^Ó - ~z ßÜ! ÓfÓßyÈüÈÓy! i^l^çfÓ, ði, ^l^G !Ó!È, ß^ xMÈ, ^i°Ó Ùyl%ÊËÍÓ Ù^lôf ßç^llyà !ÈÈ, •l^ - ~z ðÓ ^l^l^l^l^ ßç^llyàÈüÈ•#lì, y fllyð#l^ xyMÈ, !Ü, ^ç, e G xyMÈ, !Ü, ßyÓ !ÓÜ, yç àè, y! - ~z, ð, lÜ, ßy^l^Ü, xy!ÓçyÓ Ü, Ó yz xyMÈ, !Ü, •zli, •y^l^l^Ó ≤Äòyl i, z^l^çf- xyMÈ, !Ü, •zli, •y^l^l^Ó !ÓÜ, y^l^ç xyMÈ, !Ü, È, yÉlyÓ =

100% MATCHING BLOCK 59/259 W

Ó çç, ð)≈È), !ÜÜ, y Ó ^l^l^l^ÈÈ- ≤

Ä^lì, fÜ, xMÈ, ^i°Ó xli, ßÜ, k, !çfl ßyçfl, Òlì, Ü, ^lì, f Ó ^l^l^l^ÈÈ l yÓ çlf i, yÓ y àÓ≈^l^Óyò Ü, ^l^Ó ~Óç i, yÓ Ó!•/ ≤ÄÜ, yç àè, y! - !Ü, v È, yÉlyÓ !ÓÜ, yç ßÜ@^Ä ^ð^lçÓ Ùyl%Él^G !Ó^lèlçÓ myÓ y fl#Ü, i, ly •l^i, y^lèÓ ~z ≤Äl^yß xyMÈ, !Ü, «, ^lèz ß#ÜyÓk, ly^l^Ü, - xyMÈ, !Ü, È, yÉly !•l^l^l^Ó i, y!Üñ ^l^i, ^i°=ñ Ü, ß^ i, ñ Uy^l^yÜñ Óyçyñ G l^i, l^yñ =çÓ y!è, •zì, fy!ð fl#Ü, i, ç- !Ó !è, ç çyßlÜ, y^i° ßÈ, ° ≤Äçyß, ðiÓ ä, ylyÓ çlf !Ó !è, ç ≤ÄçyßÜ, Ó

100%

MATCHING BLOCK 60/259

J

y È,yÓ`îi,Ó`!Ó!È,ß` ≤Äy`İhs`

Ó` Ùyl%`İEİÓ` •zli,•yİñ È,yEİyñ òÙ≈ñ İÇfl,Òli, •zi,fy!ò lyly !ÓEİ`İİ` i,İf İÇ@`Ä•Ü,Ó`îi,l- !Ó!è,ç ≤ÄçyİÜ,Ó`y xyMÈ,İ`
°Ü, È,yEİy Ó`Æ Ü,Ó`îi, ã,y•z`İi,l fliyl#İ` çl`İày#,#=!°Ó` Ü,y`İSÈ xyİyÓ` çlf ~ÓÇ i,y`İòÓ` İyÇfl,Òli,Ü, ~Ó!ç<Tf
xl%öyÓ`İlÓ` çlf- i,y`İòÓ` ~z ≤Äİ`y`İİÓ` È,`İ`li%,l li%,l !ÓEİİ` xy!Ó<Òi, •i, ~ÓÇ xl%İy,yl G à`İÓEİyÓ` li%,l`è,
i,zßv%_` •i,- xyMÈ,İ`Ü, •zli,•y`İİÓ` xy`İÓ`Ü,İè, !òÜ, •°`ÜÒ!áÜ, •zli,•yİ Öy (Oral history) İy È,yÓ`îi,

83%

MATCHING BLOCK 61/259

J

Ó` !Ó!È,ß` i,z,öçy!i, çl`İày#,#Ó` Ü`

İöf Ü,İ`İlÓ` xyÜ,y`İÓ` ò#â≈!òl ò`İÓ` ã,`İ° xyİ`İSÈ- ,öy•y!i, , i,z,öçy!i,`İòÓ` Ü`İi,y x`İlÜ, çl`İày#,#Ó` !İçfl`İi,•f
lyÜ,`İ°G i,y`İòÓ``Ü,yl !°i,ö`l•zñ È,`İ°İ%à İ%à ò`İÓ` Ù%`İà Ü%`İà•z i,y`İòÓ` İyÇfl,Òli,Ü,`İi,`İ`fÓ` öyÓ`y Ó`!«,İ,
•İİ`İSÈ- i,y`İòÓ` Ü,y`İSÈ`İ`İÜ, xyMÈ,İ`Ü, •zli,•y`İİÓ` x`İlÜ, Ü)°fÓyl i,İf xy•Ó`i Ü,Ó`y İy!- xyMÈ,İ`Ü,`İi,•y!
İ`İÜ,Ó` ≤Äöyl Ü,yç •~z Ü)°fÓyl i,İf=!°İÜ, İy!ç`İİ`İ`İz xMÈ,`İ°Ó` Ùyl%`İEİÓ` •zli,•yİ Ó`ã,ly Ü,Ó`y- xyMÈ,İ`Ü,`İi,•y!
i,•y!İÜ, i,İf xl%İy,yl G à`İÓEİy`Ü,w=!°Ó` Ü,yç •xMÈ,`İ°Ó` i,İfİÜ,k, •zli,•yİ Ó`ã,ly Ó`Ü,yç`İÜ, ÖyhflİÓy!İ`i,
Ü,Ó`y- xyMÈ,İ`Ü, •zli,•yİ à`İÓEİyÓ` xy`İ@y! ≤Äİ`İÜ ≤Äyã,fÓyò# •zÇ`İÓ`ç`İòÓ` •yi, !ò`İİ`z ÷ Ó`ß •İİ`İSÈ°-
Ü,Ü,yi,yÓ` i,z•z!°i`yÜ`çy`İTMÓ` i,z`İòfy`İà 1784 á #<Ty`İİΣ ~!çl`y!è,Ü,`İyİy•z!è, ≤Äİi,İ#i, •ÓyÓ` ,öÓ` 1893 á
#<Ty`İİΣ`İÓD° xyÜ,y`İi,İ!Ü xÓ`!°İè,`İÓ`ã,yÓ` ≤Äİi,İ#i,•i - ÷ Ó`ß`İi, ~!è, Öy.y!° Ó%!k,ç#Ó#`İòÓ` ≤Äİi,ç,yl İSÈ°
İyÓ`y !Ó!İ`Ü,Èè`ò`İÓÓ``çyÈ,yÓyçy`İÓ`Ó` Ó`yçÓy!i,`İi, !Ü!i, •İi,l- ÖyÇ°y È,yEİy`İÜ, çl!≤Äİ`Ü,`İÓ``i,y°y•z ~z
≤Äİi,ç,y`İlÓ` İòİf`İòÓ` ≤Äöyl i,z`İjçf İSÈ°- ~SÈyi, ,y ÖyÇ°yÓ` •zli,•yİ G İÇfl,Òli, ,ö%lÓ`ßk,y`İÓ`Ó` !ÓEİİ`è,`İÜ,
i,İyÓ`y =Ó`ßc !ò`İi,l- 1894 á #<Ty`İİΣ ~z xyÜ,y`İi,İ!ÜÓ` li%,l lyÜ`òG!`y`İ`ÓD#İ` İy!i,f ,ö!Ó`Èlò- ÓD#İ` İy!i,f
,ö!Ó`Èl`İòÓ` İyÈ,`İ°f xl%≤Äy!İi, •İİ`~Ó` İòİf Ó`ç,ö%`İÓ` ÜÓ`ç,ö%Ó` İy!i,f ,ö!Ó`ÈlòÜ à`İi,`İ,y`İ°- Ó`ç,ö%Ó`
İy!i,f ,ö!Ó`Èlò i,z_Ó`Ó`İDÓ` ç!ÜöyÓ` G Ó%!k,ç#Ó#`İòÓ` ,ö,İ#y`İ,öyEİy!i` à`İi, G`İè, -`Ü,yã,İÓ•y`İÓ`Ó`
`Ü,yã,Ó`yçy,l,`İ,öw lyÓ`yl`i 500 è,yÜ,y òyl Ü,`İÓ` ~z ≤Äİi,ç,y`İlÓ` ≤ÄİÜ ,ö,İ#y`İ,öyEİÜ, G xyç#Ó! İòİf •l-
i,İyÓ` Ü,İ%,fÓ` ,öÓ` Ó`yçy Ó`y`İçw lyÓ`yl`i ~Ó` ,ö,ç,`İ,öyEİÜ, •l ~ÓÇ 500 è,yÜ,y òyl Ü,`İÓ`l- Ó`ç,ö%Ó` İy!i,f
,ö!Ó`Èl`İòÓ` ≤Äöyl Ü,yç İSÈ° i,z_Ó`ÓD G xyİy`İÜÓ` !Ó!È,ß` xMÈ,`İ°Ó` İy!i,fÜ, #i, ≈ G ≤Äbi,y!_¥Ü, !lòç≈l xy!
Ó<ÖyÓ` - ~z ,ö! ò`İÓ`z xyÓ`G`İÓÇ !Ü,S%È fliyl#İ` ≤Äİi,ç,yl à`İi, G`İè, ~z xMÈ,`İ°Ó` •zli,•yİ G İÇfl,Òli,
,ö%lÓ`ßk,y`İÓ`Ó` çlf- xlfylf xyMÈ,İ`Ü, ≤Äİi,ç,yl=!°Ó` Ü`İòf Ó`yì, xl%İy,yl İ!Ü!i,ñ Ó#Ó`È),Ü İy!i,f ,ö!Ó`Èlòñ
Ó`İÓ`w xl%İy,yl
51 İ!Ü!i,ñ Ü,yÜÓ`*,ö xl%İy,yl İ!Ü!i,ñ xyMÈ,İ`Ü, •zli,•yİ G İÇfl,Òli, ,ö%lÓ`ßk,y`İÓ` =

81%

MATCHING BLOCK 62/259

W

Ó`ßc,ö)≈È),!ÜÜ,y ,öy°l Ü,`İÓ` - xyMÈ,İ`Ü, •zli,•yİ

Ó`ã,lyÓ` i,y!àò`İ`İÜ,•z`ç`yhfli`İÓ` •zli,•y`İİÓ` Ó`ã,ly à`İÜl İ`İçyÓ` ÈüEá%lyÓ` •zli,•yİñ Ü%!ç≈òyÓy`İòÓ` •zli,•yİ
•zi,fy!òä G à`İÓEİyÓ` Ü,yç ÷ Ó`ß •İ - ~zÈ,y`İÓ``İi,•y!İÜ, à`İÓEİyÓ` li%,l !òàhs` i,z`İßv!y!ã,İ, •İ - 3É6 i,z,öİÇ•yÓ`
•zli,•yİã,ã,≈yÓ` öyÓ`y !

71%

MATCHING BLOCK 63/259

J

İl`i, ,ö!Ó`Ói,≈lç#°- xyÓ` ~z ,ö!Ó`Ói,≈lç#° ã,`İÓ`

56 òy, ò`iÜ, ßyóyÓ`iÈ, y`iÓ Ú≤ÄhflíÓ`Í%àÙÈ Óy •`iï` ìy`iÜ, – ≤Äbi, y!_¥Ü, ài`zi, z`iÓ`y, òñ ~!çl`y G xy!È, Ü, yÓ` !Ó!
 È, ß` fliy`iÜ àllÜ, y!≈ ä, y!`iï` Ú≤ÄhflíÓ`Í%àÙÈÜÈ~ Üy!%`iÈiÓ` ÓfÓ•*i, •y!i, Ì`yÓ` Ísf, òy!i, ~ÓÇ xy`iÓ`y x`iÜÜ, !lòç≈l xy!
 Ó<ÖyÓ` Ü, `iÓ``iSÈ!– ≤ÄyÆ !lòç≈l=!` Ì`iÜ, `ßz`Í%`iàÓ` Üy!%`iÈiÓ` ç#Ólíy, òl`≤Äiy`# ~ÓÇ xy`iÓ`y x`iÜÜ, !ÓÈiï`
 ßj`iÜ, ≈ cyly`iYl – È, yÓ`i, ÓÈi≈ G`i, yÓ` Óf!i, e`Ü`lì – xyÓyÓ` , òy!`iÓ` Ó` `i, !Ó` •y!i, Ì`y`iÓ` Ó` àè, l`≤Äiy`#ñ òÓ`i G
 xlyf, yf`~Ó!ç`kTfÓ` !Ó!È, ß`i, yÓ` !È, Ì`i, ≤ÄhflíÓ`Í%à`iÜ, !i, !lè, ≤Äy!iÜÜ, , òi≈y`iï` È, yà Ü, Ó`y`i` Ìy, ò%Ó`y≤ÄhflíÓ`
 Í%à`àPaleolithic Age ãñ Òòf≤ÄhflíÓ`Í%à (Mesolithic Age à ~ÓÇ lÓf≤ÄhflíÓ`Í%à`àNeolithic Age à x!≈y!`Óy`iYl` `i`
 ≤ÄhflíÓ`Í%`iàÓ` ≤Äyã, #lì, Ü, òi≈y!`!è, • ÈüüüÈ, ò%Ó`y≤ÄhflíÓ`Í%à– 4É2, ò%Ó`y≤ÄhflíÓ`Í%à`çfl, Ò!i, G`i, yÓ` , òi≈y!`
 ~ÓÇ Ü, y`e`Ü ≤ÄhflíÓ`Í%`iàÓ` ßÓ≈≤Äyã, #l, òi≈y!`!è, •z, ò%Ó`y≤ÄhflíÓ`Í%à`Óy`≤Äyã, #l`≤ÄhflíÓ`Í%à`çfl, Ò!i, – ~≤Äß`iD
 í, z`iÓ`áf` Ìñ`Üçfl, Ò!i, Ü`çΣ!è, ~`«`iè`~Ü, !è, !Ó`içÈi`x`iï≈ ÓfÓ•yÓ` Ü, Ó`y`iï` ìy`iÜ, – Üçfl, Ò!i, Ü`çΣ!è, Ó`
 Üyòf`iÜ`~Ü, !è, !Ó`içÈi`ß`iï` Ó` ~yÜ, yÓ` Üy!%`iÈiÓ` ç#ÓlíyeyÓ` í, z, òÜ, Ó`i`ßÜ)•`iÜ, `ÓyV, y!` – ≤ÄhflíÓ`Í%`ià
 Üy!%`iÈiÓ` ç#Ólíyey`≤Äiy`#`i, y`iòÓ` ÓfÓ•*i, •y!i, Ì`yÓ` G`Ísf, òy!i, ñ`áyòfoóf`≤ÄÈ, !i, !SÈ`!Ó`içÈi`òÓ``iü` – ~Ü, •z
 òÓ``iü` ç#Ólíyey`≤Äiy`#`•zi, fy!òÓ` ßy`ç`f`Ó`Ü, `iÓ` ~Ü!`lòç≈l`Í`ß`~yÜ, y, òyG!`y`à`iSÈ`ß`ß`~yÜ, y`iÜ,
 Í%`iàÓ` çfl, Ò!i, Ó` xhs`È%, ~`Ü, Ó`y`i` – Ìy`z`•yÜ, ñ`!ÓY`ã`i`≤Ä«, y, ò`iè, , ò%Ó`y≤ÄhflíÓ`Í%à`çfl, Ò!i, Ó` ß`ä, lyÜ, y` á
 #<T`ç`iB`vÓ` ≤Äy!` 40`«` , ò)ò≈Ói, ≈#` Ó`i`ò`y`i` – !Ü, v`È, yÓ``i, ~ãG, òi≈hs` ~z`Í%`iàÓ` ~Ó!ç<Tf, ò)≈` Ì`ß`hflí
 !lòç≈l xy!Ó<Öi, •`iï``iSÈ`i, yÓ` !È, Ì`i, x!%Üy!`Ü, Ó`y`iYl` ~`ò`iç`~z`Í%à!è, Ó` ße, òy!i, `Üyè, yÜ%!è, È, y`iÓ` 4`«` ,
 ÓSÈÓ` , ò) `iÓ`≈`•iï`!SÈ– ÓyÓy`fñ`~`ò`iç, ò%Ó`y≤ÄhflíÓ`Í%à`òÓ`≈Ó` ≤Äyã, #lç`lò≈yÓ`i`Ü, Ó``i, !à`iï`
 à`iÓÈiÜ, `iòÓ` Ì`kT`ß`ß`fyÓ` ßj`ø`á#l`•`i, •`iï``iSÈ– È, `i`!ÓÈ, ß` `i, •y!`ß`ñ, ò%Ó`y!i, y!_¥Ü, ñ`lì, y!_¥Ü, ~Ü!Ü,
 È, yÈy!`ÓK, y!#`ó`yG`~z, ò`iÓ`≈Ó` ß`ä, lyÜ, y`!`iï` lly`Ü, Óyò` , òç`Ü, `iÓ``iSÈ!– ~z`Ü, `iÈ, `iòÓ` xlyf, Ü`≤Äòy!`Ü, yÓ`i`
 •, ò%Ó`y≤ÄhflíÓ`Í%`iàÓ` !li≈#i, i, y!Ó``iàÓ` ççáfy`≤Äyã%, Ì≈– ≤Äy!iÜÜ, È, y`iÓ`Ü, yÓ`y`i`kT...Ó` `Óy!Ó` `i`iÜ, ≤ÄyÆ
 i, y!Ó`á`z`È, yÓ``i, ≤ÄhflíÓ`Í%`iàÓ` ß`ä, lyÜ, y` Ó`i`ò`y`i, – ~z`i, y!Ó`á`!SÈ`≤Äy!` 10`«` , ÓSÈÓ` xy`iàÜ, yÓ` – !Ü, v`
 , òÓ`Ói, ≈#`à`iÓÈiYl` ~z`i, y!Ó`á`yhs` Ó`i`≤ÄÜy!i, •`iï``iSÈ– xyò%`!Ü, Ü, y`i`ò%Ó`y≤ÄhflíÓ`Í%à`e`!`Ó` Ü`iòf
 ßÓ≈!i, `i`i, y!Ó`á` , òyG!`y`à`iSÈ`i, y`xç`i`iÜ, ≤Äy!` 4`«` , ÓSÈÓ` , ò) `iÓ`≈Ü, yÓ` – ~≤Äß`iD`àyòyÓÓ`#`í, z, òi, fÜ, y!`
 `iÈ, yßy`~ÓÇ`Ü, Èyè`í, z, òi, fÜ, yÓ` •z`iï`ò%Ó`G!`y!i, Ó` lyÜ`í, z`iÓ`áf– xòfy, òÜ, !ò#` , òÜ%, ÜyÓ` ä, e`Ói, ≈#`xÓçf
 1980ÜÓ` òç`iÜ, !•Üyã, °≤Ä`iò`içÓ` !çÓy!`Ü, , òy, y!i, G`yòy`iàÓ` !ß%`lò`í, z, òi, fÜ, y!`≤ÄyÆ`≤ÄhflíÓ`y!`%`iòÓ`
 ßy`i`ç, fÓ` !È, Ì`i, í, z`iÓ`á`Ü, `iÓ``iSÈ!` Ìñ`È, yÓ`i, Ó`iÈi≈, ò%Ó`y≤ÄhflíÓ`Í%`iàÓ` ße, òy!i, 2`!Ü`i`l`ÓSÈÓ` Óy`i, yÓ`
 Ü, ySÈyÜ, y!SÈ`ß`i`•G!`yÓ` ß`y, yÓly`G`òy!Ó`ò%`zÈüÈ`z`çyÓ`y`i`y`•`iï` í, z`iè, `iSÈ`~ÓÇ`~z`xy!Ó<ÖyÓ`=!`~Ü, ÌyG`çylyt
 !ò`iFSÈ`i`ò!«`i`ç#f!`È) `á`i, Ó``Ü, y!`xMÈ, °Üy!%`iÈiÓ` e`Ü!ÓÖi, ≈`iü` •z!i, •y`iß`!Ó`içÈi`=Ó`çc, ò)≈– •y!i, Ì`y`iÓ` Ó`
 àè, l`ñ`òÓ` Ìñ`!ÓÖi, ≈`iü` !È, Ì`i, xyÓyÓ` , ò%Ó`y≤ÄhflíÓ`Í%à`iÜ, !i, !lè, È, yà Ü, Ó`y`i` ñ`Ìy`ÈüüüÈ`!i`
 , ò%Ó`y≤ÄhflíÓ`Í%à`ñ`Üòf, ò%Ó`y≤ÄhflíÓ`Í%à`ñ`í, zFã, , ò%Ó`y≤ÄhflíÓ`Í%à– ≤Äß`Di, í, z`iÓ`áf` Ìñ`x<Tyòç`ç, `iÜ, Ó``ç`
 Èi`G`í, z!lç`ç, `iÜ, Ó``ß`ä, ly!` `i, Ìy`iÜ, ≈Ó`ò%`z, ò!i, !, !èÈ–È, ß%`Ü`G`e`!`Yã, Ì`y!`i`ß`lì, È, y`iÓ`!ÓÈ, Ì`Í%`iàÓ`
 òyÓ`iy`≤ÄiÜ`i%, `i`ò`iÓ`!SÈ`i`ñ`≤ÄhflíÓ`Í%`iàÓ` , òÓ`Ói, ≈#`e`Üyß`iï``i`ß`y`i`l`fliy` , ò`iï`!SÈ``Ó`yO`G`^`Ó`Í%à– ~Ó`
 57, òÓ`Ói, ≈#`Ü, y`ò`iÓ`≈`÷`ò%`Uye`≤ÄhflíÓ`Í%`iàÓ` Ü`iòf`z, ò!Ó`Ói, ≈`iü` òyÓ`y`i`ly`«`!`!`iÜ, ßy, `Ü, Ó`yÓ`
 ≤Ä`iã, <Ty`à`iÓÈiÜ, Ü, `i`çyÓ`òyÓ` •`iï` G`iè, – 1863`ßyÜ, `i`çl`%`ÓÜ, ≤ÄhflíÓ`Í%à`iÜ, •z`ò!è, xç`iç`È, yà
 Ü, `iÓ`!SÈ`i`l`ÈüüüÈ, ò%Ó`y≤ÄhflíÓ`Í%à`G`lÓf`≤ÄhflíÓ` , òÓ`≈– ~Ó` Ü, `iï`Ü, ÓSÈÓ` , òÓ`~i, Ì`y!i, ≈`yÓ``iè, è, ß`Ü`ã`
 , ò%Ó`y≤ÄhflíÓ`Í%à`çfl, Ò!i, `i`

87% **MATCHING BLOCK 65/259** **W**

ÜÜ, •z`i, !è, È, y`ià`È, yà`Ü, Ó`

yÓ` , òÓ`yÜç≈`ò!`ÈüüüÈ`!i`ñ`Üòf`G`í, zFã, , ò%Ó`y≤ÄhflíÓ`Í%à`çfl, Ò!i, – ÓyÓy`f`~z`òÓ``iü`!ÓÈ, yç`iü`Ü)È, Ì`
 !SÈ` , ò!Ó`Ói, ≈i, ≤ÄyÜ, !i, Ü, , ò!Ó``iÓ`içÓ` ß`iD`i, y`!Ü!`iï` ≤ÄhflíÓ`y!`%`iòÓ` !Ü≈yi`G`àè, l`≤ÄÜ, !i, Ó` , ò!Ó`Ói, ≈l`
 Ìy`z`•yÜ, ñ`È, yÓ``i, !i` , ò%Ó`y≤ÄhflíÓ`Í%à`òÓ`≈Ó` Ü, y`ß`Üy`!`i`ß`iÓ` 2000000`ÓSÈÓ` `i`iÜ, 100000`ÓSÈÓ`ñ`Üòf
 , ò%Ó`y≤ÄhflíÓ`Í%à`òÓ`≈Ó` Ü, y`ß`Üy`!`i`ß`iÓ` 100000`i`iÜ, 40000`ÓSÈÓ`~ÓÇ`í, zFã, , ò%Ó`y≤ÄhflíÓ`Í%à`òÓ`≈Ó`
 Ü, y`ß`Üy`40000`ÓSÈÓ` `i`iÜ, 10000`ÓSÈ`iÓ` Ó` Ü`iòf`!lò≈yÓ`i`Ü, Ó`y`iï` ìy`iÜ, – i, `iÓ`xMÈ, °G`«`e`!Ó`iç`iÈi
 í, z, ò`iÓ`y`Ü, y`y!%`e``iÜÓ` Ü`iòf`i, yÓ`i, `Üf`lyÜ, yè, y`xlyf`È, y!ÓÜ, !i` – xòfy, òÜ, !ò#` , òÜ%, ÜyÓ` ä, e`Ói, ≈#`!
 °`iã`iSÈ!` Ìñ`!i` , ò%Ó`y≤ÄhflíÓ`Í%à`òÓ`≈Ó` !li≈#i, i, y!Ó``iàÓ` ççáfy`~ãG`Ü, Ü– Ói, ≈Üy`iü`È, yÓ``i, Ó` !ÓÈ, ß` fliy
 `i`iÜ, !i` , ò%Ó`y≤ÄhflíÓ`Í%à`òÓ`≈Ó` `i`i, y!Ó`á`!` , òyG!`y`à`iSÈ`i, y`Ü, Ü`ççáfy, •`i`G`i`kT`≤Äyã, #l`ñ`i`Ü!`ÈüüüÈ`ò!
 Yã, `iÜÓ` Ó`yçfliy`iü` !òòG!`yly`xMÈ, °ÈüüüÈ`390000`ÓSÈÓ` ~ÓÇ`Ó!çó`150000`ÓSÈÓ` , òi≈hs` – ß`ÓÓ`y`i`kT...Ó`
 ç%lyài, , G`í, zÜ`iÓ`!`i`i`iÜ, , òyG!`y`i, y!Ó`á`ÈüüüÈ`190000`ÓSÈÓ`ñ`69000`ÓSÈÓ` – Ü•yÓ`y`i`kT...Ó` `àyòyÓÓ`#
 í, z, òi, fÜ, yÓ` `iÈ, yßy`ÈüüüÈ`400000`ÓSÈÓ` Óy`Ü, Ü`Ó!ç– Ü, Ìyè, `iÜ, Ó`Ü, Èyè`í, z, òi, fÜ, y!`•z`iï`ò%Ó`G!`y!i, ,
 `i`iÜ, ÈüüüÈ`400000`ÓSÈÓ` Óy`Ü, Ü`Ó!ç– Ü, Ìyè, `iÜ, Ó` Ìß%`lã`G`Òã, yÓ`í, z, òi, fÜ, y`ÈüüüÈ`290000`ÓSÈÓ`ñ`
 350000`ÓSÈÓ` G`174000`ÓSÈÓ` – ò)ò≈Üòf`≤Ä`iò`içÓ` `çyl`í, z, òi, fÜ, y`ÈüüüÈ`103000`Ü, Ü`Ó!ç`19800`ÓSÈÓ`
 ÈüüüÈ`!i` , ò%Ó`y≤ÄhflíÓ`Í%à`òÓ`≈Ó` ~`iÜ, Óy`iÓ` `çÈi, òi≈y!` – flò<Ti, •z`ÓyV, y`Ïy`iFSÈ` Ìñ`!i` , ò%Ó`y≤ÄhflíÓ`
 Í%`iàÓ` i, y!Ó`á`!`!Ó!«`Æ– i, Ó%G`~!`i`iÜ, ~z` , òi≈y`iï` Ó` ≤Äyã, #lì, yÓ` Ófy!Æ`ßj`iÜ, ≈`!Ü, SÈÈ`òyÓ`iy` , òyG!`y

59 ,ø!ÿä,ÜÓ`İDÓ` ,øÓ` ~ÓyÓ` `ä,yá`Ê,Ó`y`İly İyÜ,`!Ó•y`İÓ`Ó` !ò`İÜ,`- !Ó•y`İÓ`Ó` `SËyè,lyà,ø%Ó` x!øi,fÜ,y ç%`İi,` ,ŞÓ≈e•z ,ø%Ó`y≤ÄhflİÓ` İ%`İàÓ` !lòç≈l !Öhfl,İi,`- !ŞÇË),`İÜñ ,ø!ÿä,ÜÓ`İDÓ` `Ú`yöy÷÷#Ü` ,`ø!Ó``İi`ñ Ó•Ó`y`İäyí,`y•`İi` äyè,İçy çyÜ`İçò,ø%Ó`ñ`ä,y!u,`•`İi` `İ`Ó`yhflİy!è,`^Ó!Ó``İi``İSËñ`i,yÓ` ò%,øy`İçñ`!Ó`İçËİ,` Ó•Ó`y`İäyí,`y G äyè,İçyÓ` Üy`İV,`Ó` Ü`NyÜ%,`İÓ` `ı,y,y ç!Ü`İi,`ñ ,ø%Ó`y≤ÄhflİÓ` İ%`İàÓ` !Ó!Ë,ß` ,ø!≈y`İi`Ó` !lòç≈l !Ó!òfÜyl- xlf!ò`İÜ,` ä,e`óó` ,ø%Ó` `^,ø!Ó``İi` Ó`Ny!ä,`Ó` Ó`yhflİy!` `ı,zFä,Ë),!Ü`İi,`è,`İÖyñ` `Şy!ı,` xMÈ,`İ°`~•z !lòç≈l xy`İSË- Ó`Ny!ä,` x!øi,fÜ,yÓ` !Ó!Ë,ß` xMÈ,`İ°ñ`~ÜÜ,`#`Ó`Ny!ä,`ç•`İÓ`Ó` `ÛyÓ`yÓyò# ,øy•y!ı,` ,`İ`İÜ,G ,ø%Ó`y≤ÄhflİÓ` İ%`İàÓ` Şy«f`!Ü`İ°`İSË`•yçy!Ó`Óyà`!à!Ó`İı,`İi,`G`İ`İkT,`ø!Ó`Ûy`İi`~•z ,ø`İÓ≈Ó` !lòç≈l xy`İSË- ŞNyGı,y` ,øÓ`älyÓ` Ó`yçÜ•` ,øy•y`İi,` ,Ó` `È,ı,Ó` Üòy!ÜÜ xMÈ,`İ°`ı,zFä,` ,ø%Ó`y≤ÄhflİÓ` İ%`İàÓ` !ä,`•` Ö†`!Öhfl,İi,`ñ ,ø)Ó≈Ë,yÓ` `İi,`Ó` x!fe İy x!Ü°-`ı,`İÓ`SËyè,lyà,ø%Ó` x!øi,fÜ,yÓ` Óy•z`İÓ` !Ó•y`İÓ`Ó` x!fe !lòç≈l xy`İSË-`İÜ` ÈüüüÈ Ü%`İD`İÓ`Ó` Ü,y`İSË`áı,` ,à,ø%Ó` ,øy•y`İi,` ,Ó` È,#ÜÓNyò ÈüüüÈ` ,øŞÓ`y`xMÈ,`İ°ñ`Ó`yç!àÓ` ,øy•y`İi,` ,Ó` ò!«,`İi`ç!è,`İ`yl`xMÈ,`İ°`IG!`yòy`x!øi,fÜ,y`İi,`ñ`á!`yÓ` ,øy•y`İi,` ,G`xy`İ°yä,f ,ø`İÓ≈Ó` !Ü,Ş%È` !lòç≈l !Ü`İ°`İSË-`ı,z_Ó`≤Ä`İò`İç`!•Üy!` Óy`ı,ß`ı,` xMÈ,`İ°` ,ø%Ó`y≤ÄhflİÓ` ,ø!≈y`İi`Ó` !lòç≈l`ı,`Üİ,`y`İÓ` ,øyGı`y`İy!`!- ,øyGı`y` `à`İSË`Ü)ı,` xhs`Ó`# ,øÈ,`yà`İ`İÜ,`- ÓyÓ`y!Ş#Ó` Ü,y`İSË`!Üç≈y,ø%Ó` `ç°yÓ` ,øy•y!ı,` ,xç`İçñ`ã%,ly`İÓ`Ó` Ü,y`İSË` `çylÈ,`o`xMÈ,`İ°ñ`!Ö¶,fyä,`•` ,ø!Ó``İi` ~•y•yÓy`İòÓ` Ü,y`SËyÜ,y!SË` `ÛçyÓ` Ü,y`İSË` `Óy!`lò#`ı,z,øi,fÜ,y!` Ö†`!lòç≈l !Öhfl,İi,`- ~SËyı,`yG`!òÖ`#`!Ó`İ`ylyÓ` xyÓ`yÓÖ`# ,øy•y!ı,` xMÈ,`İ°ñ`•Ó`İ`yly!` İÜ%ly!àÓ` `^,ø!Ó``İi` !çÓy!Ü,` `ø!İÓ` Ü`İòf ,ø%Ó`y≤ÄhflİÓ``Şçfl,Ò!ı,`Ó` !lòç≈l !Ü`İ°`İSË-`ø!ÿä,`ÜÈ,yÓ` `İi,`Ó` `«,`İe`≤Ä!`İÜ•z`Ó``İi,`•`İÓ`Ó`yçfliy`İlÓ` Ü,İyñ`Ó`yçfliy`İlÓ` ÜyV,yÜy!V,`ı,z_Ó`ÈüÈ,`ø)Ó≈`İ`İÜ,`ò!«,`İÈüÈ,`ø!ÿä,`İÜ`xyı,`yxy!ı,` ,È,y`İÓ`xyÓ`yÓÖ`# ,øÓ≈ı,` ! Öhfl,İi,`- ~Ó` ,ø)Ó≈`G ,ø!ÿä,`Ü`ò%•z`xç`İç•z ,ø%Ó`y≤ÄhflİÓ` İ%`İàÓ` !lòç≈l xy`İSË-`!ä,`İi,yÓ` ò%`İà≈Ó` !#ä,`!ò`İi` ≤ÄÓy!ı,` àyΩ,`#!Ó` !ò#Ó` `ı,z,øi,fÜ,y!` `İyò,ø%`İÓ`Ó` Ü,y`İSË`%!!`lò#Ó``xÓÓy!•Ü,y!`ñ ,ø%flò`İÓ`Ó` Ü,y`İSË`Óy!` ı,y!ı,` xMÈ,`İ°ñ`ÜÓ`&`xMÈ,`İ°ñ`ly`İàÓÓ``xMÈ,`İ°ñ`ç!`y°ñ`!òòG!`yly`•zi,fy!ò`xMÈ,`İ°ñ`xyÓ`yÓÖ`# ,øy•y`İi,` ,Ó` `È,ı,`Ó` G`Şç@ç`Ö†`xMÈ,`İ°` ,ø%Ó`y≤ÄhflİÓ` İ%`İàÓ` !lòç≈l ,øyGı`y`İy!`- =çÓ`y`İè,`Ó` `«,`İe`Óy`İy!` !ı,İ!è,`Ü)°` xMÈ,`İ°`•z`ÈüüüÈ`ŞÓÓ`Üi,`#ñ`İÜ`~òyÈüÈı,y!E`xÓÓy!•Ü,yÓ``Ü)°`È),`È,yàñ`Ü,FSË`xhs`Ó`# ,ø`G`Ü,y!İ!`yÓy`İı,`ñ` `ŞÓÓ`yT...`xhs`Ó`#`İ,`ø`ÈüüüÈ ,ø%Ó`y≤ÄhflİÓ` İ%`İàÓ` !lòç≈l !Öhfl,İi,` Ó``İi``İSË-`~SËyı,`y`Üòf`≤Ä`İò`İç`≤Äy!` ŞÓ≈eñ`!Ó`İçËİ`Ü,`İÓ``İÜ`≈òy`G`çyl`ı,z,øi,fÜ,y`İi,`ñ`Ü•yÓ`y`İkT...`Ó`G`ŞÓ≈eñ`~ÜÜ,`# ,ø%`İl`G`Ü%ıjy•z`ç•Ó` `İ`İÜ,G`~Ü,ŞÜ!` ,ø%Ó`y≤ÄhflİÓ` !lòç≈l xy!Óç,Òi,`•`İi``İSË-`xyÓyÓ`ò!«,`İÈ,yÓ` `İi,`Ó` `«,`İe`Ü`#ç)Ó`ñ`x¶...`G`ı,y!Ü°lyı,Y`İi,G ,ø%Ó`y≤ÄhflİÓ` ,ø`İÓ≈Ó` !lòç≈l SËı,`y`İly`≤Äy!` ŞÓ≈e-`x`İ¶...`Ü%,l%≈`xMÈ,`İ°Ó`!Ü,Ş%È`=•y`İi,`ı,zFä,` ,ø%Ó`y≤ÄhflİÓ` İ%`İàÓ` =Ó`&ç,ø)ı≈`!lòç≈l xy!Óç,Òi,`•`İi``İSË-``ä,ß`y•z`~Ó` Ü,y`İSË`x!_Ó`Ü,øÜ,%Ü,`Ü`lyy`ø`İÓ`~Ü,ŞÜ!``xà!ı,` ,ø%Ó`y≤ÄhflİÓ` İ%`İàÓ`•y!ı,`İ`yÓ` ,øyGı`y`à`İSË-`ı,z!ı,`EİfyÓ` `ı,z,øÜ),`°Óı,`≈#`xMÈ,`İ°Ó` Óy•z`İÓ` ŞÓ≈e•z`~•z ,ø`İÓ≈Ó` !lòç≈l xy`İSË-`ı,z,ø`İÓ`y_`!ÓÓÓ`İ`İ`İÜ,`~Ü,ly`Óy`È%,`°`İÓ`ly`İ ,ø%Ó`y≤ÄhflİÓ``Şçfl,Ò!ı,`Ó` !ÖhflİyÓ`

100% **MATCHING BLOCK 68/259** **J**

È,yÓ`ı,`#ı,`ı,z,øÜ•y`İò`İç

Ó`≤Äy!` ŞÓ≈e•z`Ü,`Ü`Ó!ç ,ø!Ó`°!«ı,`•ı,`- !ò# ,ø`Ü%,`ÛyÓ``ä,e`Óı,`≈#`ı,y•z`İly!≈•z`!°`İà`İSË!`İñ ,ø%Ó`y≤ÄhflİÓ` İ%`İàÓ` !lòç≈l xyÜy`İòÓ``á%Ó`x`İä,ly`Ófy,øyÓ`İl`-`~Ü,è%,``ä,yá`ı%,`İ°`ı,yÜ,y`İ°•z ,øy°!Ü,`È),!ÜÓ` Óy•z`İÓ`~•z !lòç≈l ŞÓ≈e•z`Ü,`Ü`İÓ!ç ,øyGı`y`İy!`ñ`!Ó`İçËİ`Ü,`İÓ``Üxhs`Ó`# ,øÜ`È,y`İà-`~•z`ŞyóyÓ`ı`Óı≈ly`İ`İÜ,`^Ó!Ó``İi`~İŞ`Şyı±!ı,`Ü,`ı,z!át`İlÓ``xy`İ°y`İÜ,`~ÓyÓ`xyÜÓ`y``ä,yá`Ó`yá`İi,` ,øy!Ó`

100% **MATCHING BLOCK 69/259** **J**

È,yÓ`ı,`#ı,`ı,z,øÜ•y`İò`İç

Ó`!Ó!Ë,ß` =Ó`&ç,ø)ı≈` ,ø%Ó`y≤ÄhflİÓ` `Ü,w=!°Ó` !ò`İÜ,`- !ı,` ,ø%Ó`y≤ÄhflİÓ` ,ø`İÓ≈Ó` `Ü,w=!°`İ`İÜ,`•z`~•z xy`İ°yä,ly`÷Ó`&`Ü,`Ó`y`İy!`ÈüÈ

60 4É3É1 !lĭ , ð%Ó y≤ÄhfllíÓ ^ « ,e xli, ſj±!ĭ, !lĭ , ð%Ó y≤ÄhfllíÓ , ð'ÍÓ≈Ó' ĭ, y!Ó' á !Ü'ĭ°'ĪSĒ , ðy'ĭē, yĭ' yÓ' x!ðĭ, fÜ, y G !çÓy!Ü, xMĒ, ° ĩ'ĪÜ, – !Ó !ē, ç ≤Äbĭ, y!_ŸÜ, 'ĪòÓ' ~Ü, !ē, ð° !V, °Ü ĭ, z, ðĭ, fÜ, yÓ' !òy G çy°y, ð%Ó' ĩ'ĪÜ, •yĭ, Ü, ĭ, , y° ſ! !Ó!Ē, ß' ſyÜ@'Ä# ^, ð'ĪĪ'ĪSĒ! , ð%Ó' yĭ, y!_ŸÜ, 'ĪòÓ' Ü'Īĭ, ĪyÓ' ſÜĪ'Ü, y° xyl%/ 700000 ĩ'ĪÜ, 500000 ÓSĒÓ' xy'ĪàÓ' – çĭø% xMĒ, 'ĪÓ' ĭ, z_Ó' 'ĪÓ! ≤Äyā, #! , ð%Ó y≤ÄhfllíÓ , ð'ÍÓ≈Ó' •yĭ, Ī' yÓ' !Ü'Ī°'ĪSĒ ĪyÓ' Ü, y°e' Ü xyl%/ 2800000 ĩ'ĪÜ, 500000 ÓSĒ'ÍÓ' Ó' Ü'Īòf – !!Yā, ĭ, !Ü, S%Ē ĭ, y!Ó' áG !lĭ , ð%Ó y≤ÄhfllíÓ , ð'ÍÓ≈Ó' Ü, 'ĪĪ'Ü, !ē, 'Ü, w ĩ'ĪÜ, , ðyGĭ' y ^ à'ĪSĒñ ĪyÓ' Ü'Īòf xli, fÜ, ° Ó' yçfliy'ĪlÓ' !òGĭ' yly– ĪyÓ' ĭ, y!Ó' á xyc' ĩ'ĪÜ, 3ñ90000 ÓSĒÓ' xy'ĪàÓ' – ≤Äbĭ, y!_ŸÜ, 'ĪòÓ' x!%Üylñ ≤ÄhfllíÓ' yĭ' %ð !Ü≈y'ĪĪÓ' ≤Äòyl 'Ü, w =!° Ü)ĭ, Ü, Ñyā, yÜy ≤Äy!ÆÓ' ſ%!ÓðyçlÜ, ~°yÜ, yÓ' xy'Īç, ðy'Īç•z à'Īĭ, , G'Īē, – ≤ÄhfllíÓ'Ī%'ĪàÓ' !Ó!Ē, ß' ſÜ'ĪĪ' •z ~Ü!!Ü, ĭ, yÓ' , ð'ÍÓ' G ^ſ•z xMĒ, ° =!° Īĭ, Īyĭ, yĭ' y'Īĭ, Ó' !òç≈l, ðyGĭ' y Īyĭ – !ſ% , xMĒ, 'Ī° ~Ó' Ü, Ü'Ü, 'ĪwÓ' ſ% , yĭ, ðyGĭ' y ^ à'ĪSĒ– !lĭ , !ſ% , xMĒ, 'ĪÓ' ^çÓ' &Ü, G Üy•z°'Īfiē, yĭ 101 ^ «, 'Īē !lĭ ñ Üòf G ĭ, zFā, ÈüĒ !lĭ , ð%Ó y≤ÄhfllíÓ , ð'ÍÓ≈Ó' •z ſy« , f ~Īſ'ĪSĒ– xlf!ò'ĪÜ, ĭ, zFā, !ſ% , xMĒ, 'ĪÓ' ſ% E% , Ó' G ^Ó' y•ÍÓ' , ðyÓ≈ĭ, f xMĒ, 'Ī° !Ü'Ī°'ĪSĒ !Ü≈yĭ'ĪÜ, 'ĪwÓ' ſ% , yĭ – Ī, yĭ, ðĭ≈, ðĭ≈ !ÓĒĪ' •ñ ≤ÄhfllíÓ' ^Ü, 'ĪwÓ' Ü, Īy ~'Ī°•z xyÜy'ĪòÓ' !lç≈lñ ò)Ó' Óĭ ≈# ^Ü, y'Īly xMĒ, 'ĪÓ' SĒ!Ó•z Ü'ĪĪ, ð'Īĭ, , – !Ü, v ò!« ĭ ! òÓ# G ſç@ç xMĒ, 'Ī° ĪĪ'Ī'Īçfyĭ, °yĭ, ĭ, # G xlyfſ'ĪòÓ' x!%ſ% , yĭ flòçT •ĪĪ'ĪSĒ ^Ī Ófhflĭĭ, Ü çlÓ†° ~°yÜ, y ĩ'ĪÜ, G !lĭ , ð%Ó y≤ÄhfllíÓ , ð'ÍÓ≈Ó' G Üy•z 'Īē' y!°'ĪlÓ' Ü'Īĭ, y ≤ÄhfllíÓ' yĭ' %'ĪòÓ' ſ% , yĭ !Ü°'Īĭ, , ðy'ĪÓ' – ò!« ĭ !òÓ#Ó' •z x!D, ð%'ÍÓ' Ó' ĭ, zĪál'ĪĪ, ðyGĭ' y ^ à'ĪSĒ xylò G , ðÓ' Óĭ ≈# xfyĭÜ, ĭ, z!°'ĪĪ, ð'ÍÓ≈Ó' ≤ÄbĭyÜ@'Ä#– ſyÜ!@'ÄÜ, Ē, y'ĪÓ òÓ' 'Ī° ~•z !Óhfllĭ#≈ xMĒ, !ē, ~Ü, yòy'ĪÓ' !lĭ , ð%Ó y≤ÄhfllíÓ' Óſ!ĭ, G ≤ÄhfllíÓ' yĭ' %ð !Ü≈y'ĪĪÓ' ≤Äòyl 'Ü, w !•ſy'ĪÓ•z à'Īĭ, , ĭ, z'Īē, !SĒ– xy'ĪÓ' Ü, ē%, , ðĭYā, 'ĪÜñ Ó' yçfliy'ĪĪ !òGĭ' ylyÓ' Ü, Īy •zĪ, , ð'ÍÓ≈z

62% **MATCHING BLOCK 70/259** **W**

xy'Īy!ā, ĭ, •ĪĪ'ĪSĒ– ~áy'ĪĪ ĭ, z'ĪÖ'á Ü, Ó' y

Īyĭ' Īyò, ð%ÍÓ' Ó' !Ü, ē, Óĭ ≈# ^ÜyàÓ' y , ðyÓ≈ĭ, f xMĒ, 'Ī° Ó' Ü, Īy– ~!ē, ≤ÄhfllíÓ' yĭ' %ð !Ü≈yĭ'ĪÜ, w !SĒ°ñ ^Īáy'ĪĪ !lĭ ñ Üòfñ ĭ, zFā, , ð%Ó y≤ÄhfllíÓ' , ð'ÍÓ≈Ó' , ðyçy, ðy!ç Üòf≤ÄhfllíÓ' , ð'ÍÓ≈Ó' •yĭ, Ī' yÓ' G !!!Ü≈ĭ, •ĭ, – =çÓ' y'Īē, Ó' ſÓÓ' Üĭ, # ĭ, z, ðĭ, fÜ, yĭ' G ſÓÓ' y'ĪT... !lĭ , ð%Ó y≤ÄhfllíÓ' yĭ' %ð !Ü'Ī°'ĪSĒ– xyÓ' ^Ü, yB, Ī ĭ, z, ðÜ), ° ð'ÍÓ' ^áyĭ' y , ðĭ≈hs' !lĭ , ð%Ó y≤ÄhfllíÓ' yĭ' %ð G , ðÓ' Óĭ ≈# , ð'ÍÓ≈Ó' !lòç≈l, ðyGĭ' y ^ à'ĪSĒ– Ü, yÓ' y'ĪT...G !ÓĒ, ß' fliy'ĪĪ xy'Īyā, f, ð'ÍÓ≈Ó' !lòç≈l !Ü'Ī°'ĪSĒñ ĪyÓ' Ü'Īòf Gĭ' yò≈y ĭ, z, ðĭ, fÜ, y G ly!ſ'ĪÜ, Ó' àDyGĭ' y!Ó' xMĒ, ° xlfĭ, Ü– ÜòfĒ, yÓ' ^Īĭ, Ó' !Ü≈òy ĭ, z, ðĭ, fÜ, y !lĭ , ð%Ó y≤ÄhfllíÓ' ſy'Ī« , fÓ' xlfĭ, Ü ≤Äòyl 'Ü, w– ^•yſyDyÓy'ĪòÓ' !Ü, ē, Óĭ ≈# xyòUàĭ, , ðyÓ≈ĭ, f xMĒ, 'Ī° ĭ, zĪál'ĪlÓ' Üyòf'ĪÜ !lĭ , G Üòf, ð%Ó y≤ÄhfllíÓ' •yĭ, Ī' y'ĪÓ' Ó' , ðĭ≈yĭ' e' !ÜÜ, ò, <Tyhs' ! Ü'Ī°'ĪSĒ– ĭ, 'ÍÓ ſÓ'Īā, 'ĪĪ' xyÜ, Ē!≈Ü, Ē, #Ü'ĪÓē, Ü, yÓ' =•yÓyſ=!ñ Īy !lĭ , ð%Ó y≤ÄhfllíÓ' , ðÓ≈' ĩ'ĪÜ, , !ĭ, •y!ſÜ, , ðĭ≈y'ĪĪ' Ó' ç#ÓlòyÓ' yÓ' ~Ü, ðyÓ' yÓy!•Ü, SĒ!Ó' ĭ%, 'Ī° ð'ÍÓ' – ~áyĪÜ, yÓ' ^Ó!çÓ' Ē, yà ≤ÄhfllíÓ' yĭ' %ð =!° fliyĭ#Ī' •% ð'Ü, yĭ' yē ≈ç , ðyĭ'ĪÓ' !!!Ü≈ĭ, – Ī, 'ĪÓ ò)ſÓ' ^Ü, yĭ' yē ≈ç !!!Ü≈ĭ, xyl' %'ĪòÓ' ^òáyG ^Ü'Ī°– ≤ÄhfllíÓ' !%'ĪàÓ' Üyl%'ĪĒĪÓ' Ü, y'ĪSĒ ~•z ^Ü, w!ē, Ó' ≤Äòyl =Ó' &c !SĒ° xyòĭ' flĭ'ñ áy'ĪòfÓ' ſçfliyl G •yĭ, Ī' yÓ' !Ü≈y'ĪĪÓ' Ü, Ñyā, yÜy'ĪÓ' ĭ, zĪſ'Ü, w !•ſy'ĪÓ– ĭ, z_Ó' ≤Ä'Ī'ĪçÓ' ^Óyĭ ĭ, z, ðĭ, fÜ, yĭ' , ð%Çyĭ%, ð%Ç ſÜ#« , yĭ' !lĭ , ð%Ó y≤ÄhfllíÓ' •ĪĪ'ĪÓf ≤ÄhfllíÓ' ĩ'ĪÜ, ≤Äyĭ' ÈüĒ !lĭ , •y!ſÜ, , ð'ÍÓ≈Ó' ≤ÄhfllíÓ' yĭ' %ð !ç'Ī'Ó' ðyÓ' yÓy!•Ü, ſy« , f , ðyGĭ' y ^ à'ĪSĒ– xlf!ò'ĪÜ, ĭ, zĪĭ, ĒĪfyÓ' ſjĭ, ð%ÍÓ' Ó' ðy!Ó' ÈüĒ!%, Ç!Ó' G Ó%òÓyĭÈüĒÓ' y-ĭ# ò#Ó' ĭ, z, ðĭ, fÜ, yĭ' Ófy, òÜ, Üeyĭ' !lĭ , ð%Ó y≤ÄhfllíÓ' , ð'ÍÓ≈Ó' •yĭ, Ī' yÓ' !Ü'Ī°'ĪSĒ– ĭ, z, ðÜ•y'Īò'ĪçÓ' ò!« ĭ !ſjò'ĪÜ, ≈~Ü, ſÜĪ' ðyÓ' Īy !SĒ° Īñ ~áyĪÜ, yÓ' !lĭ , ð%Ó y≤ÄhfllíÓ' !ç' xlyfſ' fliy'ĪlÓ' ĭ%, °yĭ' flĭ, sfn ĪyÓ' ^, ðSĒ'ĪĪ !SĒ° Ē, yÓ' # !ç'yā'Īü, Ó' x!%, ð!flĭĭ, – !Ü, v !Óàĭ, Ü, 'ĪĪ'Ü, òç'ĪÜ, Ó'

61 à'ĪÓĒĪyĭ' ĭ, y Ē%, ° Ó'Ī° ≤ÄÜy!ĭ, •ĪĪ'ĪSĒ– Ü, yÓ' ĭ' ā, , ðy'ĪÓ' Ó' Üĭ, Ē, yÓ' # !ç'yāü, ò!« ĭ !Ē, yÓ' ^Īĭ, Ó' !Ó!Ē, ß' ^Ü, 'Īw ſyĭ±!ĭ, Ü, ĭ, zĪál'ĪĪ Ófy, òÜ, Üeyĭ' , ðyGĭ' y ^ à'ĪSĒ– Ü, ĭ≈yē, 'ĪÜ, Ó' #ſà# ĭ, z, ðĭ, fÜ, yÓ' Ü, Īy !ò'ĪĪ' ~•z xç'ĪçÓ' xy'Īyā, ly ò' & Ü, Ó' y Īyĭ' – xy'Īyā, f, ð'ÍÓ≈ #ſà# xMĒ, 'Ī° ≤ÄhfllíÓ' yĭ' %ð =!° !Ó!Ē, ß' òÓ'ĪĪÓ' , ðyĭ'ĪÓ' !!!Ü≈ĭ, •Ī'ĪÜÈüĒ ā%, ly, ðyĭ'Ó' ñ ^Ó'Ī°, ðyĭ'Ó' ñ ^Ü, yĭ' yē ≈çñ ĭ, 'ĪyÓ' y•zē, ñ ā, yē ≈ , ðyĭ'Ó' •zĭ, fyĭò– x'ĪÜ, =!° fliyĭ#Ī' hfllí'ĪÓ' ^òáy Īyĭ' ly– ĭ, zĪállÜ, y'Ī° ~áyĪÜ, yÓ' ~Ü, !ē, ^Ü, w ĩ'ĪÜ, 63 Óà≈ !Üē, yÓ' xyĭ' ĭ, 'ĪlÓ' @'Äyly•zē, , ðyĭ'ĪÓ' 'Ī, Ó' Óœ'ĪÜ, Ó' ſ% , yĭ !Ü'Ī°'ĪSĒ Īyñ ſŒ, Óĭ, xlyĭĭ' # xyÓyſflĭ° !•ſy'ĪÓ' ÓfÓ•yÓ' Ü, Ó' y •ĭ, – ~•z #ſà# ĭ, z, ðĭ, fÜ, yÓ' •z •zſyÜ, ð%Ó' à'Īĭ, , ĭ, z'Īē, !SĒ° !lĭ , ð%Ó y≤ÄhfllíÓ' yĭ' %ð !Ü≈y'ĪĪÓ' ≤Äòyl 'Ü, w Ó' *'Ī, ð– , ðĭ, ĭ, 'ĪòÓ' x!%Üyl 500000 ĩ'ĪÜ, 600000 ÓSĒÓ' xy'ĪàÓ' ~•z •zſyÜ, ð%Ó' Üyl%'ĪĒĪÓ' Óſĭ, Ó' xlfĭ, Ü ^Ü, w •ĪĪ' ĭ, z'Īē, !SĒ°ñ ^Īáy'ĪĪ ā, °'Īĭ, y áyòf≤ÄĪē'Ī' yÜ, Ó' 'ĪĪÓ' Üĭ, Ó'āĭ, Ü, yĭ≈Ü, °y, ð– ò!« Īē, yÓ' 'Īĭ, !lĭ , ð%Ó y≤ÄhfllíÓ' , ð'ÍÓ≈Ó' ſy« , f xy'Īyā, Īyĭ' xy'ĪÓ' Ü, !ē, ^Ü, 'ĪwÓ'

100% **MATCHING BLOCK 71/259** **W**

Ü, Īy !Ó'ĪçĒĪĒ, y'ĪÓ' ĭ, z'ĪÖ'áf

73%

MATCHING BLOCK 72/259

J

í,z,öſç•yó° È,yó°i, #í° í,z,öÛ•y°îò°îç

Ó° !Óhflí#î≈ xÇç ç%îí, , ð%Ó°y≤ÄhflíÓ° , ð°íÓ≈Ó° ſÇfl,ò!í,ó° °í !lòc≈l xyÛy°îòÓ° xy°îyã,lyí° í,z°îè, ~°îy°i,yó° !
 È, !_îí, ~Û,ly Ó°y È%, °•íÓ ly °îñ ≤ÄyÜ, ,îí,Û, , ð!Ó°°íÓ°îçÓ° , ð!Ó°Óí, ≈°ííÓ° ſy°îí ſy°îí Ûyl%°íÉíÓ° ç#Óílyeyí° °íÓ°
 â°îè, °íSÈ , ð%Ó°y≤ÄhflíÓ° ſÇfl,ò!í,ó° !ÓhflíyÓ° °ſ ſy« , f•z î%, °í° ð°íÓ° – ~Û, •zſ°íD ~•z ≤ÄÿçG Û°îl xy°îſñ
 í,z,öÛ•y°îò°îçÓ° !Óhflí#î≈ xÇ°îç SÈ!í, , °íí° lyÛ, y ~•z , ð°íÓ≈Ó° Ûyl%°íÉíÓ° ç#Óílyey °Û, Û! ISÈ°/i,yó° •z!Dí, !ò°îí°•z
 ~•z xy°îyã,lyí° •z!í, è, yly lyí° ~ ~ ≤Äſ°íD ſÓ≈y°íã° Å Û°îl Ó°yá°îí, •°íÓ í,z,öÛ•y°îò°îçÓ° !Ó!È,ß° xÇ°îç ÓÓÓyſÛ, yó° #
 , ð%Ó°y≤ÄhflíÓ° , ð°íÓ≈Ó° Ûyl%°íÉíÓ° ç#ÓílyeyÓ° ≤Äðyl !lò≈yó° Û, !SÈ° ſÇ!ÿ<T xMÈ, °í°° , ð!Ó°°íÓç– xÓçf !
 çÛ,yó° #ÈüÉáyòfſÇ@°Äy•Û, ~•z , ð°íÓ≈Ó° Ûyl%°íÉíÓ° ç#ÓílyeyÓ° !Û, S%È ſyðyó° °í°Ó!ç<Tf !!!ÿã,î,È,ç,y°íÓ°•z
 Û,ÛÈüÈ°Ó!ç ſÓ≈e•z !ÓÓ°yçÛyl !SÈ°– , ð%Ó°y≤ÄhflíÓ° , ð!≈y°îí° Ó° Ûyl%Éí , ðyíÓ°ñ áyſñ °í,y, ðyí,yí° °í, !Ó° =•yÓy°ſz
 !ò!Û, yè, y°îí, y– °Ûyè, yÛ%îè, È, y°íÓ fliyl° # Óy°îſÓ° °v, Ñ, Û, flò<T °« , f Û, Ó°y lyí° ~Óç !Û, S%È fliyl °í° !lò≈<T
 Û, y°íçÓ° çlf•z ÓfÓ°*í, •í, î,yó° !lçÓ°G flò<T– ≤Äy!ÛÛ, ſyÛy!çÛ, Û, yè, y°îÛyó° ≤Äſ°íD Ó°y lyí° ~!è, x°îÛü, è, y Ûband
 societyÛ Ó° Û, ySÈÛ, y!SÈ !SÈ°– xyÓyÓ° ~•z , ð!≈y°îí° Ó° Ûyl%°íÉíÓ° °« , °íè ~Û! ðyÓ°iyG °« , f Û, Ó°y lyí° °íñ ~•z
 , ð°íÓ≈ Ûyl%Éí x!hflí°îçÓ° ſÇ@°Äy°îÛ ~î, è, y•z Ófhflí lyÛ, °íí, y lyó° È, °í° xÓſÓ° G ſ, !<Tç#°í, yó° ſÛ!° á%Ó Û, Û, ðyGí°y
 °íí, – !Û, v Û°îl Ó°yá°îí, •°íÓ ~•z , ð°íÓ≈ Ûyl%°íÉíÓ° ç#Ó°îl ä, y!òy !SÈ° x°îÛü, è, y•z ſ#!Ûí, ~Óç ≤Ä!%_°í, !òÛ,
 °í°Û, G î,yó°y ~î, è, y•z !, ð!SÈ°îí° !SÈ° °íí, z, _ ſÇÓ°°« , °ííó° î, y!àòG ſÈ, y°íÓ í, y°îòÓ° !SÈ° ly– ~•z ð%îè, !ÓÉíí° Ûylí°
 Ó°yá°î° ~Û, ly Ó°y•z lyí° !lçfl°!Ó°îlyò°îlÓ° çál !!!ÿã,î,È,ç,y°íÓ°•z ~•z , ð°íÓ≈Ó° Ûyl%°íÉíÓ° ç#Óílyey°îÛ, G ≤ÄÈ, y!Óí,
 Û, °íÓ° !SÈ°– !í, y!_ÿÛ, à°íÓÉíÛ, Ó°y °íà°îí°°íSÈ! xyò%!Û, Û, y°íÓ° !çÛ, yó° #ÈüÉáyòf ſÇ@°Äy•Û, °íay°, #Ó° Û°îòfG
 ~Û, •z ðÓ°°ííÓ° ≤ÄÓíí, y °« , f Û, Ó°y lyí° – xy°íÓ° Û, !è, á%Ó ≤Äã, !°í, Ûí, •°ñ !çÛ, yó° ÈüÉáyòfſÇ@°Ä• á%Ó•z xò« , Ó°àí,
 ſÇfl,ò!í,ó° !lòc≈l– ~•z ðÓ°°ííÓ° Ûí, yÛí, °íÛ, í, è, y È%, °í, y ≤ÄÛyí Û, °íÓ° °ò!° xy°îyã, f ç#Ó! !lò≈y° ≤Äiy°#Ó°
 ðyÓ°yÓy!•Û, •z!í, •yſ– î, ySÈyí, , y !í, °í_ÿÓ° à°íÓÉíyí° °ðáy°îly °íí°°íSÈ !çÛ, yó° #ÈüÉáyòfſÇ@°Äy•Û, °íay°, #Ó° Ûyl%
 ÉíÓ°y

100%

MATCHING BLOCK 73/259

J

î,y°îòÓ° ä,yó° , ðy°îçÓ° ≤ÄÛ, ,îí, °

ÛÛ, !!!Ó≈ã, y°íÓ° ðÁÇ°îſÓ° !Ó°íÓ°yò#– È, !ÓÉíf°îí,ó° Û, ly °È, °íÓ í, yó°y ÓÓ°ç ≤ÄyÛ, ,îí,Û, ſjð°îòÓ° ſ%
 ſÇÓ°°« , °ííÓ°•z , ð« , ðyí, #– ſÓ°í≈y, ð!Ó°ñ °« , î#í° !ÓÉíí° °• xyò%!Û, !çÛ, yó° #ÈüÉáyòfſÇ@°Äy•Û, °íay°, #Ó° Û°îòf !
 çÛ, y°íÓ° Ó° î%, °lyí° áyòf ſÇ@°Ä•Û, Ó°yó° ≤ÄÓíí, y•z °Ó!ç °ã, y°îã , ð°íí, , – ~Ó° °í°Û, °ÓyV, y lyí° , ð!í, î, Ó°y !
 çÛ, y°íÓ° Ó° ≤ÄÓíí, y°îÛ, áyòf ſÇ@°Ä°í•Ó° ≤ÄÓíí, yó° î%, °lyí° °Ó!ç Ûeyyl° =Ó° ðc !ò°îí° ly°îÛ, l– !Û, v ~•z ðyÓ°iy
 , ð%Ó°y≤ÄhflíÓ° ſÇfl,ò!í,ó° Ûyl%°íÉíÓ° Ó°àí, ç#Ó!°Û, °ÓyV, yó° °« , °íè xyÛy°îòÓ° !l% , l Û, °íÓ° È, ç,y!Ó°îí° î%, °í°°íSÈ
 ~Óç , ð%Ó°y≤ÄhflíÓ° ſÛyç ÓfÓfliyl° !°°íDÓ° xÓfliyl G È) !ÛÛ, y°îÛ, G Û°îl Û, !Ó°°íí° °ò!° – °Ó!çÓ°È, yà xyò%!Û, !
 çÛ, yó° #ÈüÉáyòfſÇ@°Äy•Û, °íay°, #Ó° °« , °íè °ðáy lyí°ñ , ð%Ó° ðÉíÓ°y !çÛ, y°íÓ° Ó° Û, y°îç G Û!°yÓ°y áyòf
 ſÇ@°Ä°í•Ó° Û, y°îç î%_°í, ly°îÛ, l– lyó° !È, !_îí, à°íÓÉíÛ, °îòÓ° x!%Ûyl ſΩ, Óí, ~Û, •z ðÓ°°ííÓ° ðÛ !ÓÉ, yç°îlÓ° Ó° #!í,
 , ð%Ó°y≤ÄhflíÓ° !%°îàG ≤Äã, !°í, !SÈ°– !Û, v í, z!ql í, z, ðyòy°îlÓ° È) !ÛÛ, y°îò° °ſ•zſÛ!° áyòf î, y!°Û, yó° ≤Äðyl xÇç •°íí°
 ly°îÛ, î, y•°í° ~Û, ly Ó°y È%, °í°íÓ ly °í° Û°îí° Ó°y•z , ð%Ó°y≤ÄhflíÓ° ſÇfl,ò!í,ó° Ó°àí, ç#Ó°îlÓ° !È, !_ ≤Ä!í, °íí, Û°áf
 È) !ÛÛ, y , ðy°l Û, Ó°°íí, y–
 64 4É5 !lò≈y!ã,î, ≤Äÿçyó°# 1È , ð%Ó°y≤ÄhflíÓ° ſÇfl,ò!í,ó° Û°áf ~Ó!ç<Tf=° xy°îyã, ly Û, °íÓ°y– 2È , ð%Ó°y≤ÄhflíÓ°
 ſÇfl,ò!í,ó° Û, y°e°Û° ſjð°îÛ, ≈ è, #Û, y °ã– 3È

100%

MATCHING BLOCK 74/259

J

È,yó°i, #í° í,z,öÛ•y°îò°îç ,

ð%Ó°y≤ÄhflíÓ° ſÇfl,ò!í,ó° !ÓhflíyÓ° !Û, È, ç,y°íÓ° °íí° !SÈ°/4É xyò%!Û, í,z!ál°îlÓ° xy°îy°îÛ ,

100%

MATCHING BLOCK 75/259

J

È,yó°i, #í° í,z,öÛ•y°îò°îç ,

68 5É3 È,yÓ ï,Ó ÌÊÏ≈ xy!ò Ùyl%ÈÏ G ≤ÃhflíÓ ÿl`%ò Ù, í ÌÜ,Ôç° xy!Ê ù,yÓ` àyÿç!Ù xyÓ` àl xÓ` Ìf` Ó Ìí, Gè,y`
`•y` ÌÜy`•y!Ó!ÿ ãxìÓy` ð%Ó`y Ù,y` ÌÓ` ~Ü,` •y` ÌÜy`•z` ÌÓ` Ù,è,yÿã` Ìí,yÓ` ,ò!Ó` ÌÓ` ÌçÓ` Óyôy xlí,e` Ù Ù, ÌÓ` ÌÊ, ß`
!Ê, ß` ~Ó!ã, efUÏ` ç`Óy!`%Ó` ~y`Û,y!` ÿ%ò)Ó` !ã, l,ãÇ = ÌÏÿ/ Ìáy` Ìl 18`«` 19`«` ÓSÈ` ÌÓ` Ó` ,ò%Ó` Ìly` ã,y!`y` ÌÓ`
ç#Óyÿ- ï,yÓ` ÿ` ÌD G` Ìí,y!`y!`•hflí!ç` ,öyGí`y` à` ÌSÈã` Ì` ÌÜ,` Ìflò` ÌlÓ` àÓyÓ`y` ÌB,y`!` ÌlÈÜÈ~ñ 18`«` ÓSÈÓ` xy` ÌàÓ` à`
SÈ!í,` Ìl` ,ò` ÌÓ` ÌSÈ`ñ ÙylÓ` ≤Ãçyl!` Ó` ,ò` Ìí,` Ìÿ!`SÈ° ÿyÈ,` Ì°fÓ` ~Ü,` !òÜ,` Ìã,•` - òy!`Ü!!!ÿÈÜÈ` Ì,` àç!ç= Ì`yñ Ù,` ÌÜ,` çyÿã 17`
°«` ÓSÈÓ` xy` ÌàÓ` xyÓ` Ì` Ùy` Ìçy` ÌÓ` è,yÈÜÈ` Ì,` àçyÈ,yñ`•z` Ì`@y` Ìl!ç!`yã 18`«` ÓSÈÓ` xy` ÌàÓ` Ì`•y` ÌÜyÈÜÈ`•z` ÌÓ` Ù,è,yÿ
Ó` Ì° ÿly_` Ù,` Ó`y` ÿÛÿy`!` Ì` Ù,`y` ÌÓ` x` ÌlÜ,` ≤Ãçyl!` Ó` ç#Óyÿ- ,öyGí`y` à` ÌSÈ- òy!`Ü!!!ÿÈÜÈ` Ì,` ç#Óy` Ìÿ-Ó` ÿ` ÌD
G` Ìí,y!`y!`•y!` Ì,` Ì`yÓ` G` ÌSÈ°- ~z` ÌÓ` ≤Ãyã,` #l` Ì%` ÌàÓ` xflçflfñ` •y` ÌÜy`•y!Ó!ÿ Ì,` ÇÓy` ≤ÃlÜ` !ò` ÌÜ,` Ó` Ì`•y` ÌÜy`
•z` ÌÓ` Ù,è,yÿG` Ì= Ì°y` ÓfÓ`•yÓ` Ù,` Ó` Ì,` Ìí,y` ÌòÓ` !ã,•` Ó` Ìl` ÌSÈ` ,öy!` Ù,` hflíy` ÌlÓ` Ùy!è,` Ìí,` G- ,öy!` Ù,` hflíy` ÌlÓ`
,öyOy` ÌlÓ` ,ò!ÿã,` ÌÜñ` ,öyè,` Gí`yÓ` Ùy`È),!`ÜÓ` Ì` ÿl`y!` í,z,` òi,` fÜ,y!` xÓ!`flíí,` !Ó` Ì`y!` ÈÜÈ~ ~` Ì°y` ,öyGí`y` à` ÌSÈñ`
≤Ãyã,` #l` ÌçÓ` !Óã,y` ÌÓ` 20`«` ÓSÈ` ÌÓ` Ó` G` Ó!ç` ,ò%Ó` Ìly` ÿ= Ì°y- ~Ü,`•z` Ó` Ù,` ÌÜÓ` •hflí!ç` ÌÓ` Ì` Ù%ly` SÈ!í,` Ìl`
Ó` Ìl` ÌSÈ` !` Ùyã,` ° ≤Ã` Ìò` ÌçÓ` !çÓy!` Ù,` ,öy•y` Ìí,` ,ñ` Ì`z` ,ò%Ó` Ìly` Ù,y` ÌÓ` SÈy,` ò` Ì,` ÌòÓ` çÓ` #` ÌÓ` G` à18`«` ÓSÈÓ`
!` Ù,` ÇÓy` Ì,yÓ` G` ,ò%Ó` Ìly` Ù,y` ÌÓ` à- ~Ü!` Ù,` áÑy!è,` •y` ÌÜy`•y!Ó!ÿ Ì!ò` xy!Ê` ù,yÓ` Óy`•z` ÌÓ` SÈ!í,` Ìl` ,ò` Ìí,` G`
ly` ÌÜ,` Ìí,` Ó%` ≤Ãyã,` #l` ~` ,ò,` ÌlÓ` #Ó` ÿÓ≈e` ÌyÓ` !ã,•` ≤ÃÈ),` Ì,` Ùyeyl` Ì` óáy` Ìy!` Ì` Ì`z` •y` ÌÜy`•z` ÌÓ` Ù,è,yÿ ÿ` Ìl` Ó` !`
ÓÓí,` ≈` Ìl` •y` ÌÜy`•y!Ó!ÿ ÌÜ,` ,` ,òSÈ` Ìl` È,` Ì°` ~!` à` Ìl` Ì` à°- xy` Ìà`z` í,z` ÌÓ` á` Ù,` Ó`y` Ìl` ÌSÈ` Ìñ` ≤Ãyã,` #l` Ì,` Ó` !ã,•` = Ì°y`
SÈy!í,`y` G` Ìl,` ÌÜ,` ,ò` Ìí,` ÌSÈ` í,z` Ó` ã` #` ÌlÓ` ç#í,`y!` Ó` xÇ` ÌçG` à` V,` ÔÜ%` G!ò!` yln` 7`«` ÓSÈÓ` xy` Ìàã` çyÈ,yÓ` àl`
xÓ` Ìf` ÿB%,` ° m#` Ì,` ðG` á` ~Ü,`•z` ÿ` Ìl` Ì` à` Ì,` al` ÿ` Ìÿÿÿÿ ð` Ó` &` Ù,` ÌÓ` ÌSÈ- ~Ü!` Ù,` Ì,yÓ` Ù,y` ÌçÓ` •y!` Ì,` Ì`yÓ` = Ì°y` Ìá` Ìly`
,ò!è`hs` ≤Ãòy!í,` xÜÿ,` ÌÈ,y` Ìã,yÓ`y` ,öy!` ÌÓ` Ó` è%,` Ù,` ÌÓ` yÓ` È,` Ì,` ÌÓ` Ó` xÇç` Ì,yÓ` áÑyç` Ù,yè,y` hflíÓ` Ì` ÿ` ÿ` Ìl` G`
ì,yÓ` ç_` Ì,` ,öy_` Ó` Óy!` Ù,yè,y` ÌÜyñ` Ù%` ÌàÓ` Ù,` ÌyÓ` G,` ðÓ` x` ÌlÜ,` Ó!ç` Ìl` sfi` xyÓ` ò` #` à`y` Ù,y!` Ù` àç` Ì,y` ÌÜ,` x` ÌlÜ,
Ó!ç` ÿ!` Óòy` !ò` Ìl` ÌSÈ°- xy= Ì` ÌÜ,` ÿ` ÓfÓ`•yÓ` Ù,` Ó` Ìí,` ,öyÓ` Ì,` lylyÈ,y` ÌlÓ` í,z` Èè,y` ,` ,ò` Ìí,` Ì` Ól` fçv` ÌÜ,` È,` Ì` Ì` óáy` Ìí,` !`
Ù,` ÇÓy` çD°` ,ò!Ó` <` ÓyÓ` Ù,` Ó` Ìí,` Ìí,` Ì` ÌÓ` á%Ó` ÿΩ,` Óí,` Ì,` á` Ìly` ,ò!è`hs` Ùyçÿ xyÓ` •y!í,` V,` ° Ìÿ` à` Ìí,` çylí,` ly- ,öy!
Ù,` hflíy` Ìl` ,öy!` ÓÁ` ,öy•y` Ìí,` ,ñ` ÌV,` ° Ù` Ìò` #Ó` Ì,` #` ÌÓ` Ì` ÿl`y!` í,z,` òi,` fÜ,y!` ,öyGí`y` à` ÌSÈ` ≤Ãòy!` hflíÓ` Ù,yè,y` ,öy!` Ó`
à` Flaked pebble` ãñ` Ìy` ÌÜ,` !` Ù,` ly` Ùè%,` Ù,` ÌÓ` y` Ù,` Ó` yÓ` Ù,yè,y!` Ó` Ù` à` Chopper Chopping) Óy` •` Ìí,y` ÿ`•z` Ó` Ù,` Ù`•y!
ì,` Ì`y` ÌÓ` Ó` Ó!` ÿ 10`«` ÓSÈÓ` !` Ù,` Ì,yÓ` G` Ó!ç- !` Ùyã,` ° ≤Ã` Ìò` ÌçÓ` !` Ó,` ,öyçyñ` Ól` à` Dy` xyÓ` xlfylyf` Ìò` #` í,z,` òi,` fÜ,y` Ìí,` G`
~Ü,`•z` Ó` Ù,` ÌÜÓ` •hflí!ç` ÌÓ` Ì` Ù%ly` ,öyGí`y` à` ÌSÈ` Ì,` ÌÓ` Ì,y` ÌòÓ` çÓ` #` ÌÓ` Ó!` Ì` ÌÓ` hflíÓ` !ã,•` Ì`•z- ~z` Ì` àyè,y`
~y` Ù,y!` Ì` Ì%` ÌàÓ` •y` ÌÜy`•z` ÌÓ` Ù,è,yÿ Ù,`y` Ìly` ç#Óyÿ- xy!` Ó<` Óí,` •!` Ìñ` !` Ù,` v` ~Ü,`•z` Ó` Ù,` Ù` Ìsf,` ,öy!í,` Ì` ≤Ãçyl!í,` Ó`•z`
•y` Ìí,` Ó` Ù,yç` ~è,y` ≤Ãy!` ,ò%` ÌÓ` y` ,ò%` ÌÓ` !!!ÿã,` Ì,` Ó` Ì°` Ù` Ìl` •!` - •y!í,` Ù%,` è,yÓ` Óy` xy!` Ù,` í,z!` Ì`y!` !ç` àxy!Ê` ù,y` Ìí,` 14`
°«` ÓSÈ` ÌÓ` Ó` xy` Ìà`•z` Ì,` Ù` Ìòf`•z` Ì!è,` ≤Ãã,` Ì°,` à` 7`«` 5`«` ÓSÈÓ` xy` ÌàÓ` ÿ` Ìl` Ù,y` Ì°` è%,` Ù,` ÌÓ` y` Ù,` Ó` yÓ` Ù,yè,y!`
Ó` Ó` Ùí,` •y!í,` Ì`y` ÌÓ` Ó` ÿ` ÌD` ~Ü,`•z` ÿy` Ìl` ÿy!`y!` í,z,` òi,` fÜ,y!` Ì` óáy` !` à` Ìl` ÌSÈ°- •y!í,` Ù%,` è,yÓ` ÿ` Ìl` Ùí,` ~Ü,`•z` Ó` Ù,` Ù`
ÿ` Ìl` Ù,y` ÌÓ` ~Ü,`•z` Ó` Ù,` ÿ` Ó` •y!í,` Ì`yÓ` Ù,yÿ-#` ÌÓ` Ó` ,ò` Ì°` à` Ìy` G` ~Ó` ÿ` Ìl,` Ì°` ,öyGí`y` à` ÌSÈ` Ó` Ì°` çyly` Ìly`
•` Ìl` ÌSÈ- ~è,y` •` Ìí,` ,öy` ÌÓ` Ìñ` S%ÈÑ` Ìí,` ,` ÙyÓ` Ìí,` ÿ!` Óòy` •!` ~Ü!

69 •yī, ÈüÈÜ% ,ē, yÓ ƒçflfñ xy=l̄ÜÜ, !l̄İçÓ° Ó°İç ~ˆİl x̄İlÜ, ē, y ƒ%Ó° !«̄, i, ~z ˆy ˆİÜy •z ˆİÓ° Ü, ē, yƒ àScavenger ÈüüÈÜ
x̄İl̄fÓ° ÜyÓ° y Üyçƒ ãyl̄ İyÓ° yã È, °Ü° xyÓ° Ó% İly ãy İƒÓ° Ó#ç ƒçã° Ā. Ü, ˆİÓ° Gē, yÓ° ƒ İD ƒ İD SÈyē, SÈyē,
≤Āyī# !CÜ, yÓ° #G •İİ° i, z ˆİē, !SÈ°– È, yÓ° İ, Ó° İEİ≈Ó° ÓyóÓy!Ü, xç ˆİç ~z ˆy ˆİÜy •z ˆİÓ° Ü, ē, yƒ SÈİ, , ˆİİ° , òi, , İ,
~Ü, ē%, ƒÜİ° ˆ° İà!SÈ°– È) , İ, y!_¥Ü, Ó° y İy İÜ, Üðf ˆ≤ ˆİfīē, y! ƒ! Ü, y° a7°«̄, 30 •yçyÓ° ˆİ Ü, 1°«̄, 30 •yçyÓ° ÓSÈÓ°
xy İàà Ó° İ°İñ ƒ ƒÜİ° ≤ĀÜ, , İ, , ò İ«̄, !ÓhflİyÓ° à İē, !SÈ°– !•Üİ% İàÓ° xī, fhs° ē, y, y +Ü, ˆİly ƒÜİ° Ü, y İ° İál xÓ° İf i, zçyİ, ,
•İİ° !SÈ° xİÓy ƒ#Üyhs° Ói, ≈# i, z Èē ƒfNyī, ƒfy İli, òçyl̄ İál !!Ói, , •İİ° !SÈ° xÓ° İfñ i, ál ~z , òiÓ° ˆİÓç i, y İÜ, ˆİ Ü, È, y İÓ
Óyóy !ò İİ° !SÈ° İy!Ü, ƒy•yİf Ü, ˆİÓ° !SÈ°ñ ˆİ Ü, İy ~ál Óy ƒΩ, Ó İ – Ü, İ=yē, ˆİÜ, Ó° ƒ™İà i, z, òi, fÜ, y xyÓ° ˆā, ß° y•z ~Ó°
Ü, y ˆİSÈ xÓ° flīi, xy!_Ó° yÜ, òyE, yÜ ƒ İÜi, ò!ç, İ È, yÓ° ˆİi, Ó° x̄İlÜ, fliy ˆİl Ü≤Āyã, #l xy!Ü, i, z!°İ y! •yİ, İ° yÓ° Ü ãi, İyÜ, İli,
ÜÜyoyç# !ç° ä xİ=yİ •yİ, Ü%, ē, yÓ° •zi, fy!òÓ° xy!ÖÈ, ≈yÓ° à İē, !SÈ°– U-Th (•zi, z ˆİÓ° !İl̄ yÜÈÈÜ ˆİÓ° İ° yÜà , òk, İi, ˆİi,
Ü, İ=yē, ˆİÜ, Ó° fliy! =!Ó° Óİ ƒ ˆİÓ° ˆİİ° !SÈ° 3°«̄, 50 •yçyÓ° ÓSÈÓ° – G•z ~Ü, •z , òk, İi, ˆİi, Ó° yçfly ˆİlÓ° , òyGİ° y !
ò İöyl̄ ylyl̄ !li ˆhflİ ˆİÓ° Ó° ≤Āyã, #l ≤ĀhflİÓ° İ% İàÓ° •hflİ !ç°Ü, İi, 3°«̄, 90 •yçyÓ° ÓSÈ ˆİÓ° Ó° , ò%Ó° ˆİly xyÓ°
Ü•yÓ° y İkT...Ó° xy•jòlàÓ° ˆçyİ° lyÈ, yly ƒyÜà Ā# 3°«̄, 50 •yçy ˆİÓ° Ó° , ò%Ó° ˆİly Ó° İ° òáy ˆà ĀSÈ– SÈİ, , ˆİİ°
, òi, , yÓ° ~z ≤Āİē İ° yã, yÓ° ƒÜİ° ñ Ü, y°ē ˆİÜ xy!ò •y ˆİÜy •z Ó° Ü, ē, yƒ ~Ó° Ü ˆİðf Ü, ˆİİ° Ü, İē, i, z, ò ≤Āçyİ, Ó° !ÖÈ, _
•ÓyÓ° ~Ü, İē, ˆV, NyÜ, ˆòáy ˆa°– ç!_ İ, y İòÓ° ~Ü, ē%, Ü, Ü ˆİ° G İ, yÓ° y !SÈ° x̄İlÜ, ˆİÓç ò«̄, xyÓ° ˆİÜ, yÓ° ˆİi ~z
, òyl̄ İÓ° Ó° È, Nyç ˆİ Ü, xy İÓ° y ˆSÈyē, SÈyē, •yİ, İ° yÓ° xİ=yİ Ü, òÓ° Ói, ≈# xy!Ü, i, z!°İ y! •yİ, İ° yÓ° Ü i, yÓ° y ˆi, Ó°
Ü, Ó° ˆİi, òyÓ° İ, – •yİ, ˆİlyÓ° y ˆİi, ÜÜ=òy Ü, ˆİÓ° y!ē, Ü xy!Óç, òi, •ÓyÓ° ƒ İD ƒ İD İÜ=òy i, z, òi, fÜ, y! ~Ü, •z Ó° Ü, Ü •y!
İ, İ° y ˆİÓ° Ó° È, çyÓ° İçEİG , òyGİ° y ˆà ĀSÈ– ~Ü, İē, !ÖÜ, !çi, ˆy ˆİÜy •z ˆİÓ° Ü, ē, yƒ ≤Āçyİ, Ó° xhs° È%, ≈_ ~z Ü, ˆİÓ° y!
ē, x̄İlÜ, x̄İlÜ, ò) ÈüÈxİ, # ˆİi, Ó° Ü, İy Ó° İi, òy İÓ° ó 130000 ÓSÈ ˆİÓ° Ó° ˆā, ˆİİ° G x̄İlÜ, xy İàà ˆÜ, y! ƒÜ ˆİİ° Ó°
Ü, İy– 5É4 ≤ĀyÜ, İi, Ü, , òiÓ° ˆİÓ° İçÓ° , òiÓ° Ói, ≈İ G ≤Āİ!_ İ, ãi, Ü, İ İÜ, Óç İ°Ó° xİÈ, İÓç ˆy ˆİÜy •z ˆİÓ° Ü, ē, yƒ İi, •z !
ÓÜ, !çi, •İFSÈ° İ, İ, •z İ, yÓ° •y İi, Ó° ˆi, Ó° •yİ, İ° yÓ° = ˆİy i, z ß° İ, •İFSÈ°– İ, y İòÓ° ˆİ İ% , İ İ% , İ xyÜ, yÓ° !ò!FSÈ°ñ İyly
xMÈ, ˆİ° İÈ, ß° İÈ, ß° ˆİİÓ° i, z, òyòyl , òyGİ° y İy!FSÈ° ˆİz Ü ˆİi, y İ, yÓ° y Ü, Ó° İ İÜ, Óç ˆİÜ, ˆİ ƒÜylyƒz Ü, ˆİÓ° İ%, ˆİ° İSÈ°–
á%Ó°z ò# ˆİÓ° ò# ˆİÓ° ˆā, y İà, ò ˆİÓ° ~Ü İÜ, òiÓ° Ói, ≈İ– Ü, ˆİİ° Ü, •yçyÓ° ÓSÈÓ° ˆ° İà İy! – !Ü, v ˆçEİ ˆİÜç İyly
xyMÈ, !Ü, Üçfl, òi, ÜÓ° xİÈ, Ü% İà•z ~z , òiÓ° Ói, ≈İ ã, y!°i, •İ – , ò%Ó° yİ, _¥! İòÓ° y İál ~Ü, Óy ~Ü, y! òÜ, xMÈ, ˆİ° Ó°
~Ü, İē, !Ó° İçEİ hflİ ˆİÓ° ~Ü, •z Ó° Ü, Ü •yİ, İ° yÓ° ñ x°ÇÜ, yÓ° xyÓ° Üy!Óç İÜ i, z! , òß° xlfylf ƒyÜà Ā#ñ İy İòÓ°
~Ü, Ü, İy! İ, NyÓ° y •hflİ!ç°Ü, İi, Ó° İ°İ İ, yÓ° ƒÜy ˆİÓç ˆòá İi, òyİñ xyÓ° İ, yÓ° •z ƒ İD ƒ İD ~Ü, •z òÓ° ˆİlÓ° Ó° #İ, İ!#İ, !
ÖYyƒ İÜ, İ, ˆİò, ƒİÜ, y ˆİÓ° Ó° !Ó!È, ß° ≤Āİyñ İyly òÜ≈#İ ƒ İB, İ, !ã, •İ, y İòÓ° ˆā, yã, ò İi, ñ İē, Ü, İ, á!z Üçfl, òi, Ü
~z çƒ!È, ÓfÓ•yÓ° Ü, Ó° y •İ – ˆy ˆİÜy •z ˆİÓ° Ü, ē, yƒ İÜÓ° Ü, İy òÓ° İ°ñ İ, yÓ° ≤Āly Óy !ÖYyƒ ƒİ, !İ, !Ü, S%È•z çyly İy!
ly– Ü, Ó° Üyē İ, yÓ° , òyl̄ İÓ° Ó° •yİ, İ° y ˆİÓ° Ó° ãi, , İz İ, yÓ° ˆİ ò!ã, efÜİ°
70 ƒçfl, òi, Ó° İyly! ƒy xyÜy İòÓ° İyayl ˆòİ – çi, yƒ#Ó° , òÓ° çi, yƒ# ˆÜ, ˆİē, ˆà İ° , òÓ° ñ xy ˆİÓ° y ˆSÈyē, xy ˆİÓ° y
•yÜ, y •yİ, İ° yÓ° i, z! , òyò ˆİlÓ° ≤ĀÓİi, y xy İƒ– xyÓ° ~Ü!z ~Ü, ≤ĀÓİi, y fllyÈ, y!ÓÜ, , òiÓ° İi, , ò, !İÓ#Ó° İyly fliy ˆİl
xy, òyİ, ò, !ç° İi, fllyò#l ˆā, •yÓ° yÓ° hflİÓ° Ü, yē, y S%È!Ó° Ó° È, yÓ° áflake blade ã xy!ÖÈ, ≈yÓ° ~z hflİÓ° Ü, yē, y S%È!
Ó° Ó° È, y ˆİÜ, È, yÓ° İ, Ó° İEİ≈ Üðf ≤ĀhflİÓ° İ% İàÓ° !ã, •İ! ˆİy ˆİÓ° òÓ° y •İ – Ü İÈ, yƒ ƒçfl, òi, Ü İi, ˆà İÈ, yƒ xMÈ, ˆİ° Ó°
lyÜylƒy ˆİÓ° ~z İyÜ ~Ü, İy •z!i, Ü ˆİðf •z Óy •İİ° !SÈä ~Ó° Ü, Ü , òyl̄ İÓ° Ó° S%È!Ó° Ó° È, yÓ° àStone blade ã òáy
İy! – ~z ƒçfl, òi, İ, ˆİl •İ, ò ˆİÓ° ò!«̄, ˆİi i, z, òm# , ò ~ÓÇ Üðf È, yÓ° ˆİi, ≤Āyİ!Ó° İ, •İİ° !SÈ°– TL , òk, İi, ˆİi, !òòGİ° ylyÓ°
Üðf ≤Āyã, #l ≤ĀhflİÓ° İ% İàÓ° Óİ ƒ , òyGİ° y ˆà° ≤Āyİ° 150000 ÓSÈÓ° xy İàÜ, yÓ° xİã, =çÓ° y İē, ñ U-Th , òk, İi, Ó°
ƒy•y ˆİf 56ñ800 ÓSÈÓ° xy İàà ˆÜ, y İly ƒÜİ° , òyGİ° y ˆà°– ò#°ÇÜ, yÓ° ò!«̄, İ!ò İÜ, Ó° i, z Èē ~yÜ, y! ~z İ% İàÓ° Óİ ƒ
200000 ÓSÈÓ° 40000 ÓSÈÓ° xy İàÜ, yÓ° Ó° İ° òÓ° y •İİ° !SÈ– Ü, y İç•z ~z ƒçfl, òi, İ, á%Ó° Óç İy ˆİ° G 1°«̄, ÓSÈÓ°
ˆÖÑ İã, !SÈ°– !li, İ, Ó° ≤Āyã, #l ≤ĀhflİÓ° İ% İàÓ° ƒ İD ≤Āİ, fç, òyÓ° yÓy!•Ü, İ, y! ~z ƒçfl, òi, İ, İ%_ !SÈ°– xyÓ° ˆÜ, ylyGñ
xlf ˆÜ, y! xMÈ, ˆİ° İ!òG Ü, B, y ˆİÓ° ˆÜ, y! È, çyÓ° İçEİ ˆà İly , òyGİ° y İy! !İñ İ, ò% ~Ó° flÀçTyÓ° y ƒΩ, Ói, !SÈ° ˆy ˆİÜy
•z ˆİÓ° Ü, ē, y ˆİÜÓ° ≤Āİ, fç, i, z_Ó° y! òÜ, yÓ° #– İ%à •yİ, İ° y ˆİÓ° Ó° òÓ° İ ≤ĀİÜ ÓfÓ•yÓ° Ü, yÓ° # !•İ ˆİÓ° !ã, !•İ, ≤Āçyİ, İ,
!li, İ, Ó° ≤Āyã, #l ≤ĀhflİÓ° G ˆİi, y! y! ˆİy ˆİÜy •y!Ó° ƒ !li, İ, Ó° ≤Āyã, #l ≤ĀhflİÓ° xy!Ü, i, z!°İ y! ˆİy ˆİÜy •z ˆİÓ° Ü, ē, yƒ
!li, İ, Ó° ≤Āyã, #l ≤ĀhflİÓ° , òyl̄ % ˆİÓ° hflİÓ° ˆİy ˆİÜy •z ˆİÓ° Ü, ē, yƒ !li, İ, Ó° ≤Āyã, #l ≤ĀhflİÓ° hflİÓ° Ü, yē, y S%È!Ó° Ó°
È, y ˆİy ˆİÜy •z ˆİÓ° Ü, ē, yƒ !ÓÜ, !çi, xy!Ü, ≈İ y ˆy ˆİÜy ƒfy! , ò İİ°™ Üðf ≤Āyã, #l ≤ĀhflİÓ° ˆİ° İÈ, y! ƒ !İ° yly, yÓ° İ° i, zFã,
≤Āyã, #l ≤ĀhflİÓ° ! , òē, G°y S%È!Ó° Ó° È, y ˆİy ˆİÜy ƒfy! , ò İİ°™ ƒfy! , ò İİ°™ Üðf ≤ĀhflİÓ° Üy•z İē° y! ˆİy ˆİÜy ƒfy!
, ò İİ°™ ƒfy! , ò İİ°™ 5É5 çyÓ° #!Ó° Ü, ãē, ˆİl xyò% !Ü, Üyl%Eİ G ˆ° İÈ, y! ƒ ≤Āİ%_ , òy!Ü, hflly ˆİlÓ° ˆÓ° y•y!Ó°
, òy•y İi, , ãi, z_Ó° !ƒ% , ã xyÓ° ˆİy! y! i, z, òi, fÜ, y! ã, òy İē, y! yÓ° ÜyÈ) !Üà Üðf ≤Āyã, #l ≤ĀhflİÓ° İ% İàÓ°
ãhflİÓ° Ü, yē, y S%È!Ó° Ó° È, y ƒ İÜi, ã ˆİÜÓ° •yİ, İ° yÓ° ≤Āã%, Ó° , òiÓ° Üy İi İēi, ē , òyGİ° y İy! İ, yÓ° ƒyē ò ˆİÓ° G
≤Āyã, #l, Ó° ƒçfl, òi, Ó° ~Ü İÜ, y İly òyÓ° yÓy!•Ü, İ, y x!%Üyl Ü, Ó° ˆİi, , òyÓ° y İy! ly– Ü, yÓ° ≈İÈÜÈ14 , òk, İi, Ó° ƒy•y ˆİf
, òi, Gİ° yÓ° ÜyÈ) !Ü İi, ~z ƒçfl, òi, İ, ƒÜİ° ƒ#Üy !ò≈y!Ó° İ, •İİ° !SÈ° 60000 ÓSÈÓ° ˆİ Ü, 20000 ÓSÈÓ° – 500000
ÓSÈÓ° xy İàÜ, yÓ° !li, ≤Āyã, #l ≤ĀhflİÓ° İ% İàÓ° ˆİy! y! ƒçfl, òi, Ó° ƒ İD ~Ó° ˆÜ, y İly ˆİyã)ē !z– ƒ İ«̄, İē xy!
òÜ, y ˆİÓ° ˆİ xyò% !Ü, Üyl%Eİ ã •y ˆİÜy ƒfy! , ò İİ°™ ã È, yÓ° İ, Ó° İEİ≈ İ%, İÜ, !SÈ°ñ , òÓ° Ói, ≈#Ü, y ˆİÓ° !ç° =!° İ, yÓ° •z
•y İi, Ó° Ü, yç Ó° İ° Ü İlÜ, Ó° y •İ – ˆİçlf İ, yÓ° ƒ, !çTÓ° ~İÜ, Óy ˆİÓ° Ü) hflİ ˆİÓ° Ó° !ò İÜ, İ, yÜ, y İly ~ál á%Ó
çÓ° 8Ó° #–

71 ~ Ó!ã,efÛî° ~•z ≤Äyã #! ,ö,!!Ó#^îi, x^îiü, x^îiü, ò)ó° ^îò^îç SÈ!í, ,^îi° ,ö^îi, ,!SÈ° ^•y^îüy •z^îó° Û,ê,yÿ-
≤Ä^îi, fÛ,ê,y ò° Óy ^âyã # ,öÓ° flö^îó° Ó° ^îiü, !Ó!FSÈß° •^îi, ä,yGí yí° ~^îòÓ° Û^îöf !ç!ÈüÈ≤ÄÓy• ~^îü, Óy^îó°
àè°•z ly Ó°y Íyí° - ~ÓyÓ° ^•y^îüy •z^îó° Û,ê,y ÍÛÓ° !Ó!È, ß° í,z,öÈüÈ≤ÄÇy!i,^îi, !ÓÈ, _° •^îi, ÷Ó° & Û, Ó°yè,y
xÓçfΩ,yÓ# !SÈ° - ~^îòÓ° Û,álG Û,álG Ûxy!Ü, ≈!°y ^•y^îüy ÿfy!, ö!°y™Ü !•ÿy^îó° ^ö!#!ÓÈ, _° Û, Ó°y •Í° - çÓ° #^îó° Ó°
È,yÓ° Û,Ûy^îlyÓ° ≤ÄÓi,y Óy Ú°ã%i,yÜ xí, fhs° §%ò)Ó° ≤ÄÿyÓ° # •^î°G í,y^îü, ^Ü,y^îlyÜ^îi, •z !Óÿ°^îçyí, ,y Ó°y Íyí° ly-
•z^îi° y^îó° y^î,öÓ° ^•y^îüy •z^îó° Û,ê,yÿ x!öÜ, ç#Ó!i°^îk, Ó°Óy~Ü, ≤ÄÇy!i,ñ ^•y^îüy ÿfy!, ö!°y™ !Í°yí,yí≈y^î°!§§
àHomo Sapience Neanderthalensis ä Óy !^îi° lí,yÓ°^î° Ûy!%Èí í,zqó° •xyÓ° 230000 ^îiü, 30000 ÓSÈ°^îó° Ó° xy^îà
,ö!≈hs° í,yÓ° y^îó°^îi, ,ä,°ñ §Ü,k, •- 50000 ÓSÈÓ° xy^îàÓ° ^Ü,y! §Ü!° ^îiü, •z !^îi° lí,yÓ°^î° Ûy!%ÈíÓ°y ,ö!ÿã,Ü ~!
ç!°y ~Óç xy^îó° y ,ö)Ó≈!ö^îü, Ó§!i, ~i,!Ó° Û, Ó°^îi, ÷Ó° & Û, ^îó°!SÈ° Ó^î° Û^îi•Í° - ~•z !^îi° lí,yÓ°^î° Ûy!%Èí xyÜ,y^îó°
xí, fhs° ^SÈyè,áy^îè,y- á%Ó°z §Ó° & Û, ,öy°ñ È%, Ó°&Ó° •yí, ,í,z,öÓ° !ö^îü, ^è,^î° Ó!Ó° ^îi° xyÿñ !ä,Ó°Ü, ^!z-
Üà^îçÓ° áy,ö!è, ≤Äy!° 1450 à! §!ÜÈ xy!^î, ^îó° ó áí, ,xyö°!Ü, Ûy!%ÈíÓ° i%,°lyí° ~!è, x^îiü, ^Ó!ç Óí, , - •y!i,Í°yÓ°
~i, Ó°#Ó° ^ç,^îè ~Ó°y ~Ü,è%, ^Ó!ç ,ö!Ó°ç#!°i, Û,y!°òy!° Û,yç Û, Ó°í, - í,yÓ° lyÜ ^°!È,y!§ Ûyí,z^îfiè,y!Ó^î°y!l
àLevallois Mousterians ä - ~Ó° §y•y^îif ,öy!^îó° Ó° !È,í,Ó° ~Ó° xççè,y^îü, ≤Ä!^îü ~Ü!È,y^îó° ^SÈÑ^îè, ^È,°i, Íy^îi,
xyÜ,y^îó° Ó° ä,y!°òy Û^îi,y hf!íÓ° = ^î°y^îü, !Ó!FSÈß° Û, Ó°y ^îi, ,öy^îó° - ~§Ó° !Ü, S%È §^î°G xyç^îü, Ó° xyö°!Ü,
Ûy!%ÈíÓ° ~^îü, Óy^îó° !Ó,öÓ° #i, xÓfiy^îi° §!ÓÜ, !çí, •^îi, °yà° - çÓ° #Ó° ÈüÈäè, ^îó° !öÜ, !ö^îi° xyÜÓ° y Íy^îü,
xyö°!Ü, Ûy!%Èí Ó!°ñ í,yÓ° !ä, •^î°yñ xlfylf Ûy!Ó° ð,ç ≤ÄÇy!i,Ó° §^îD i%,°lyí° í,yÓ° Û, ,öy°°ily •^îóñ ^ä,y^îàÓ°
G,ö^îó° È,y!Ó° •yí, ,§^îó° Íy^îóñ Û%^îà lyÜ, ^îó° ~Ü,ê,y í,z,°j!° áy äÓy•z^îó° Ó° !ö^îü, í,y°•^îi° ÍyGí°y ^Ó°áyÓ°
i%,°lyí° ä xyÓ° !ä, Ó%Ü, - í,yÓ° •yí, ,=^î°y •^îó° ,öyí, °y x!≈y! ÚÓ°Óy!Ü •ÓyÓ° Óò^î° §•^îó° Ú!SÈ,ö!SÈ^î, öÜ- xyÜy^îòÓ°
≤ÄÇy!i, ^î≤Ä!Ü xy!È, Û,y!° í,zqó° •^îi°!SÈ° xyÓ° í,yÓ° ,öÓ° SÈ!í, ,^îi° ,ö^îi, ,^îSÈ° ^âyè,y !Ó!ÿ°ñ ~Ü! x!%Ûy^îó° §,ö^îç,
x^îiü, È,y^î°y È,y^î°y !%!_° xy^îSÈ- xlfylf Ûy!Ó° Ó§!i,Ó° i%,°lyí° xy!È, Û,yÓ° §y•yÓ°y!° Ûy!%Èíç^îó° Û^îöf !ç!äi, ~Ó!ä,è
x^îiü, ^Ó!ç ~Ó° ^îiü, •z ~Ü! ~Ü,ê,y xy@yç Û, Ó°y Íyí° ^îñ ^•y^îüy ÿfy!, ö^îi°™ ÿfy!, ö^îi°™ !•^îó°^îó° i%,°lyÜ)Ü,È,y^îó°
x^îiü, §%ò#ã~Ü,y° ^ö!Ó°^îi° xyÿyÓ° çlf xlfylf xç^îçÓ° ÛlfÈíFÓ§!i,Ó° i%,°lyí° í,y^îòÓ° !ç^îl x^îiü, ^Ó!ç e^î!ÓÖi, ≈!
â^îè, ^à^îSÈ- ,ö%Ó°yí,y!_¥Ü, §¶,y^îl ~Ü,ly ≤Ä!i, !¶,í, ^îñ xy!È, Û,y!° ^•y^îüy •z^îó° Û,ê,y^îÛÓ° e^îÜ,ö!Ó°Öi, ≈!
â^îè, !SÈ° Û, ^îi° Û, !è, hf!íÓ° - ^î^•y^îüy •z^îó° Û,ê,yÿ ,öyGí°y Íyí° í,yÓ° Û^îöf xyö°!Ü, Ûy!%ÈíÓ° x^îiü, ~Ó!çTf !
ÓòfÛy!- í,yÓ° ,öÓ° 2°« ÓSÈÓ° xy^îàÓ° §Ü!° Û,y^î° ò!« íxy!È, Û,yÓ° ~°yu, §È, ^îrè, !àElandsfontein ä~ xfy!Ü, í,z!°í°y!
•hf!í!ç^îó° §^îD xy!ÓÈ) ≈i, •^î°y xy!Ü, ≈i°y ^•y^îüyÿfy!, ö^îi°™ ~Ó° ~Ü, !è, ^âyã # - 120000 ÓSÈÓ° xy^îà ^òáy !ò° ~Ó°
xyÓ° G x^îiü, ^Ó!ç !ÓÜ, !çí, ~Ü, !è, Ó°* ,öó x^î,öç,yÜ, ,í, ^SÈyè, ^SÈyè, •y!i, xyÓ° !Ó!çÈ!i, Íy^îü, Ó°y •Í° xy!È, Û,yÓ°
Üòf ≤Ähf!íÓ° !%^îàÓ° àMiddle Stone Age) !ç° ^îz hf!íÓ° Û,yè,y S%È!Ó° Ó° È, °y ~i, !Ó° Û, Ó°^îi, xyÓ° í,y^îü, Û,y^îç
°yà^îi, ,öyÓ°y ~•z ^âyã # !^îlT ,ö!Ó° Ûy^îi°ò« !SÈ° - ç!°!Ó!çÈ!i, ^îòÓ° x!%Ûy^îl ≤Äy!° 200000 ÓSÈÓ° xy^îà ~•z
≤ÄÇy!i, à10000 Óy í,yÓ°G ^Ó!ç ^°y^îü, Ó° ~Ü, !è, xhs° /≤Äç!Ü,yÓ° # ç!^îâyã # §^îÜi, ä í,yÓ° Û)° àè, !è, ^ö^îi°^îSÈ- !
Ü, v ò!« íxy!È, Û,yÓ° ,ö%Ó°yí,y!_¥Ü, ^Ó° Û, í, ≈^îiü, ^òáy Íy^îFSÈ ^îñ ≤ÄÜ, í, ,ö^îç, çÓ° #Ó° àè, ^îó° !Óä,y^îó°
xyç^îü, Ó° xyö°!Ü, Ûy!%ÈíÓ° ≤Ä!Ü xy!ÓÈ, ≈yÓ° â^îè, !SÈ° xyç ^îiü, ≤Äy!° 1°« 15 •yçyÓ° ÓSÈÓ° xy^îà- ≤Ä!Ü!ö^îü,
~•z xyö°!Ü,

72 Úyl%îĚĪÓ° ſîĪD Ûòƒ ≤ĀhflĪÓ° Ĩ°îĀó° •yĪîĪĪ° yÓ° ~Ó° ~Û,Īē, Ĩyà !SÈ° ÓîĪē,ñ !Û, v Ī, yÓ° ,ōó° à≤Āyl° 90000 ÓSÈÓ° xyĪĀā Ī, yĪòÓ° xyÓ° G ,ōyĪ, °y ò%ÛòyÓ° GĪ° y°y !≤ĀçîĪŪÓ° àĪ, , ĨĪÓ° ĪĪ, ĪĪŪ, yly ,ōyĪ, Óy ĪyĪŪ, ÓîĪ° Ū! ,ōē, G°y S%Ě!Ó° Ó° Ě, °yŪ àbacked blades ä ĩ, !Ó° Ū, Ó° ĨĪ, Ĥóáy Ĥà°– ſÛyhsŒÓ° y° òyÓ° ſŒŪĪĪ, ! ,ōē, G°y S%Ě!Ó° Ó° Ě, °yŪ àbacked blades ä xÓçƒ•z ~Û, yhsŒĚ, yĪÓ xyó%ŪŪ, Ûyl%ĪĚĪÓ° •yĪîĪĪ° yÓ° ÓîĪ° ŪĪĪ Ū, Ó° y •Ī° – xy°yòy xy°yòy Ū, yĪçÓ° çĪƒ ~ē, y ! òĪĪ° ſŒ~ál xy°yòy xy°yòy !Ó!ă, ē ſŒ ,ōyĪĪÓ° Ó° •yĪîĪĪ° yÓ° ĩ, ĪÓ° Ū, Ó° ĨĪ, ,ōyÓ° ó° ~Ū! ŪŪ, ,ō–Ó° •yĪ, , xyÓ° !çç ĨĪŪ, G àĪ, , ĨĪ, ,ōyÓ° Ĩ°y •yĪîĪĪ° yÓ° ñ x°çÛ, yÓ° – ~Ó° •z ſîĪD ſîĪD ĨĪŪ, yĪĪy ≤Āyā, #Ī Ū, Ó° ĨĚŪĚŪ Ū, Óç°G Ī, Ī« ĪyĪ ſ @Ā•Ī Ū, Ó°° ŪŪ, çÓy ~Ó° ſîĪD !Ū!°ĪĪ° !!ó Ī, y ſŒ •yĪîĪĪ° yÓ° ĤĚ, y!°ſ ſÛyĪ, z Īfiē, ĪÓ° ĪyĪ !Ū, çÓy xyĪŪ, ≈Ī ĪyĪ !Ū, çÓy hflĪÓ° Ū, yē, y Ī%ĪĪ, , ,ōyĪĪÓ° Ó° àPebble-Flake ä ĪyÓ° •z •yŪ, ly Ū, Īñ ĪyÓ° ſîĪD Ī, yÓ° ,ō!Ó° ä, Ī° •° Ĩē, y•z ſŒ xydfli Ū, Ó° – çÓ° #Ó° àē, ĨĪÓ° !òŪ, ĨĪŪ, ñ •y ſÛy •z ĪÓ° Ū, ē, yĪſŒÓ° Ĥā, ĨĪ° Ū, ly ÓyÓ° Ófy, ,ōyĪÓ° ≤Āyl° ĚŪĚxyò%ŪŪ, Ûyl%ĚĪ xĪŪŪ, Ó°!ç ò« !SÈ° ŪŪ, ly ſŒ !ÓĚĪĪ° xyŪÓ° y !!Ÿā, Ī, Ī•zñ !Ū, v ſŒ Ĩ~ál xĪŪŪ, Ó°!ç lyly óÓ° ĨĪÓ° xyĪĪ yç Ū, Ó° ĨĪ, ,ōyÓ° ĨĪ, yĪ, y •ĪĪ, ,ōyĪÓ° – Ī, áĪG Ó°!çÓ° Ě, yà Ĥ« Ĩē•z ſŒŒ, ÓĪ, Ū, z, flĪÓ° ~Ó° xĚ, yÓ° ,ō)Ó° Ī Ū, ĨĪÓ° !òĪĪ, xĪDĚ, !Dñ !çſñ Ÿ°yĪſŒÓ° Gē, y, ,ōĪ, , yñ ĤāyĪ, ĤāyĪ, çΣ Óy G•z Ó° Ū, Ū xyÓ° G ſŒ xyĪĪ yç– ~ē, y àē, ly Ĩñ ~Ī, ſ%ò#â~Ū, yĪÓ° !Ó!FSĚĪĪ° Ī, yñ !Ó!çĚĪĪ, xĪſfiē, Δ!°Ī° yÓ° Ĥ« Ĩē •z !Ó!FSĚĪĪ° ſŒŪĪ Ū, y°° «Ī#Ī° ŸyeyĪ° ò#â~ĚŪĚ 60000 ÓSĚĪÓ° Ó° G Ó°!çñ Ī, y ſŒ ĪŸG , ò, ĪÓ°#Ó° ſŒhflĪ ≤ĀyĪĪhsŒÓ° ÛylÓçyĪĪ, ĨŪ, ĨĪ~Ū, Óy xĪƒ ĨĪŪ, yĪĪy óÓ° ĨĪÓ° Ě, yĚĪyÓ° ,ō)Ī≈ xĪòŪ, yÓ° # !°ſŒĪÓ° ĤàĪĪ, ,ōyĪĪ yĪĪĪ Ī, y ĨĪŪ, xyŪÓ° y xĪ%ŪyĪ Ū, Ó° ĨĪ, ,ōy!Ó° ñ xyĪĚ, Ū, y ĨĪŪ, xyò%ŪŪ, Ûyl%ĚĪ ~Ó° SĚĪĪ, ĨĪ° ,ōĪ, , y ò° ƒ •ÓyÓ° xyĪĀ•z òĀ!! ĨĪ° xĪĚ, ÓƒĪ_ ≤ĀŪ, yĪçÓ° Ó°Æ Ū, ĨĪÓ° !SÈ°– Ě, yĚĪy Ī, yĪŪ, !ò° ~Ū, ò%Ó° hsŒ « Ū, Ī, yñ Ī, yÓ° ,ōyĪçÓ° Ûyl%ĚĪĪ, ēÓ° ſîĪD Ě, yÓ° !Ó!ŪĪ° « Ū, Ī, yó Ī, yĪĪ, ~Ū, çĪĪÓ° ĨĪŪ, xĪƒçĪĪ ò« Ī, yÓ° ē, y•z ÒòĪ° çyÓ° ſŒ!Ó!Īò– xyĪĀ ĨĪŪ, !ē, Ū, Ū, ĨĪÓ° ĨĪĪ y çĪē, ° Ū, yĪĪy Ū, yç Ū, Ī, ſŒĪç ~Ū, ſyĪĪ Ū, Ó° y ſŒŒ, Ó– Ī, yÓ° G, ,ōó° xĪŪŪ, Ū, ly Īál ŪĪĪ ĨĪ, y° ,ōyĪ, , Ū, ĨĪÓ° ñ Ī, áĪ Ě, yÓy = Ĩ°y Īē, Ū, ŪĪĪ, y ſyçyÓyÓ° çĪƒ xĪŪŪ, Ó°!ç ſŒ!ÓðyçĪŪ, ~Ū, ē, y ÓĪ, ,ōyĪĪ yñ ſŒÓĪĪ, , y Ū, Ū Ū, ly ĪĪ – 5ĚĚ Ě, yÓ° Ī, Ó°ĪĚĪ≈ xyò%ŪŪ, Ûyl%ĚĪ G Ī, z, òŪ•yĪòĪçÓ° ≤Āyā, #Ī ≤ĀhflĪÓ° yĪ°%ò Ū, wſŪ)• xyĪĚ, Ū, y ĨĪŪ, xyò%ŪŪ, Ûyl%ĪĚĪÓ° á%Ó òƒĪ, SĚĪĪ, ĨĪ° ,ōĪ, , yÓ° ſy« ƒ ÓĪ Ū, ĨĪÓ° ŪyĪÓ Ū, B, yĪÓ° Ě, @zŸÓĪçĚĪ ā~álG ç#ÓyŸ–äò ! ,ōē, G°y S%Ě!Ó° Ó° Ū, yĪÓ° à!Ó° ſŒŪĪĪ, Ī, yĪŪŪ, ,ōyĪĪ yĪĪ° ,ō!Ÿā, Ū~ĪçĪ° yĪ° 90000 ÓSÈÓ° xyĪĀ– ~ĪçĪ° yĪ° à%Ó° ĨĪ, à%Ó° ĨĪ, 60000 ÓSĚĪÓ° Ó° xyĪĀ ſŒ , òŒŒĪSĚ ĤāĪ°y xĪſfiē, Δ!°Ī° yĪ° ñ Ī%, ĨŪ, ,ōĪ, , ° ſy•z ĨĪÓ° ĪĪ° yĪ° xyÓ° xy°yĪŸÓyÓ° !Ó#Ī çāĪĪ, ó ſŒŒ, ÓĪ, xyç ĨĪŪ, ≤Āyl° 20000 ÓSĚĪÓ° Ó° Ó°!ç Ĥò!Ó° ĨĪ, ĪĪ° ſŒē, y– xyĪĚ, Ū, y ĨĪŪ, Ī, yÓ° ~•z °yŪŸŪyĪĪ, yÓ° ŸyV, ,

87% **MATCHING BLOCK 77/259** **W**

ōĪĪ ĨĪĪ°% Ě, yÓ° Ī, Ó°ĪĚĪ≈Ó° ſ#

ŸylyĪÓ° áyñ Ū, yĪç•z xyç ĨĪŪ, 60000 ÓSĚĪÓ° Ó° Ĥā, ĨĪ° xĪŪŪ, xyĪĀ•z ſŒĚ, yÓ° Ī, Ī, z, òŪ•yĪòĪçÓ° ≤ĀyhsŒſ#ŸyĪĪ° , òŒŒĪSĚ ĪāĪĪ° !SÈ° •Ī° ĨĪ, y– ,ōó° ÓĪ, ≈# 20000 ÓSĚĪÓ° Ó° ŪĪòƒ Ě, yÓ° Ī, ÓĚĪ≈ ,ōyÓ° •ĪĪ° !!Ÿā, Ī° •z ò#°B, yĪĪ° , òŒŒĪSĚ!SĚ°ñ Ū, Īly ò#°B, yĪĪ° Ě, yĚŪĚ!•ĪĪ° Ī =•yĪ° 31000 ÓSĚÓ° xyĪĀŪ, yÓ° ſŒŪĪĪ° xyò%ŪŪ, Ûyl%ĪĚĪÓ° !ç°#Ě)Ī, Ū, B, y° àĪ, yÓ° ŪĪòƒ ~Ū, Īē, !ç=G xyĪSĚā ĤàĪĪ, ,ōyĪĪ yĪĪ° ĨSĚñ xĪĪ, G•z xMĚ, ĨĪ° ŸyĪÓĚŪĚxĪòŪ, yĪÓ° Ó° Īă, • xyÓ° G ,ō%Ó° ĨĪyñ ≤Āyl° 34000 ÓSĚÓ° xyĪĀÓ° – ò#°çÛ, yÓ° ŪÓyē, yĪĪ, yŪÓy °lyŪ àBatadomba Lena ä =•yĪĪ, G 28500 ÓSĚĪÓ° Ó° ,ō%Ó° ĨĪy ŸyĪÓ Ū, B, yĪÓ° Ě, @zŸÓĪçĚĪ ,ōyĪĪ yĪĪ° ĤāĪSĚ– xyŸyĪòÓ° ŪĪĪ Ó° yáy òÓ° Ū, yÓ° Ĩñ ≤Āyl° 30000 ÓSĚÓ° xyĪĀ ĨòG ſŒ%ò çĪĪ Ī, z Īē, ĨSĚñ !Ū, v Ī, yÓ° G xyĪĀñ

73 !•Ûy!%ˆilÓ ≤Äyã, #li, Ó òçylˆ a50000 ÓSÈÓ Óy i, yÓ G xˆilÜ, xyˆläa ßÜ%oi, ° ˆlˆilÜ lyÓyÓ ßÜ!ˆÜ, yˆi° ð#°B, yÓ ßˆID ßÓˆyß!Ó ~Ü, è, y fl!E, yˆläÓ ˆßi%, !SÈ– ~!çlˆ y, òyÓ •ˆilˆ xˆifriè, Δ!ˆi y! ˆòçyhsˆ Ó # •ÓyÓ (, ò)Ó≈ÈÜÈ)è òˆiÓ xyÚÓ y !ò xyò%!!Ü, Ûyl%ˆIÉ!Ó ≤Ä!Ü xyàÜ!ˆIÜ, ßyçy•zñ i, ˆiÓ ~è, y fl!#Ü, yÓ Ü, Ó ˆˆli, •z•ˆiÓ ˆlñ È, yÓ i, Ó ˆIÉ!~Ó ß#Ûyhsˆ ˆiÓ áy! ˆi xyò%!!Ü, Ûyl%É! ˆ, òÑˆ!SÈ!SÈ° i, yÓ !, òè, G°y S%È!Ó !çˆˆIÜ, Òç° x!òÜ, yÓ # !SÈ° lyñ ˆÜ, lly i, yÓ y ˆi, y xˆifriè, Δ!ˆi y ˆiˆIÜ, ˆß!° !lˆilˆ xyßˆli, çyˆiÓ !!– çy!Ü, hfl!y ˆilÓ ˆßyl y! xÓÓy!•Ü, yÓ Ûòf ≤Äyã, #! ≤Ähfl!Ó ÈÜÈ!%a ßçfl, Ò!i, Ó a60000 ˆiˆIÜ, 20000 ÓSÈÓ xyˆläa ˆi xyò%!!Ü, Ûyl%É! i, yÓ Ü, #!i, ≈Ó Ûˆ!òf S%È!Ó i, z, ò!fl!i, !SÈ° ly– ~•z ßçfl, Ò!i, Ó !Ó ˆiçÉ! !Ó ˆiçÉ! xMÈ, ˆi°ñ !Ó ˆiçÉ!i, ˆÓ•y!Ó, çyÓ≈i, f xMÈ, ˆi°•y!i, ˆi yÓ ~Óç xlfylf È, y, y ˆlä, yÓ y ßyÜ@ˆA#Ó ˆi hfl!i, ò, çyG! y ly! i, yÓ ˆiˆIÜ, ˆi ßÜyç!ä, e È%, ˆIè, Gˆlè, i, y•ñ Ü, ˆilˆ Ü, !è, ò° ßÜi, ˆiñ Ó!çD ˆiñ ßçÜ, #i≈ !à!Ó ßçÜ, ˆIè, !çÜ, yÓ Ü, ˆiÓ ˆiÓ, y ˆIFSE xyÓ •y!i, ˆi yÓ ˆi, !Ó ˆi!i, !Ó ˆiçÉ!È, y ˆiÓ ò«, xyˆiÓ Ü, ò° Ó ˆiˆiˆiSÈ !ÓÈ, ß xMÈ, ˆi° ˆiáy!Ü, yÓ, çy!Ó áyòyl ˆiˆIÜ, xˆilÜ, È, y ˆi°y È, y ˆi°yñ i, z, òˆ!ly# çy!Ó ˆi, y°y ly! ˆiáy!Ü, yÓ ÛÜ, yÓ áylyÜˆli, – •zÓ È, y!•y!Ó iÓÓ Ûˆ!i, ñ ~Ó ˆiˆIÜ, xl%Ûyl Ü, Ó y ly! ñ ~Ü, è, y ˆÛyè, y òyˆläÓ òÜ! ÓÈ, yçl xyÓ !Ó!Ü! ≤Äly i, ál•z ä, y°%•ˆilˆ !àˆilˆ !SÈ– ≤Ää, !i, çy!≈y! e ˆiÜñ ˆiáyˆil i, zFä, ≤Äyã, #! ≤Ähfl!Ó !%ˆläÓ ! çyè, G°y S%È!Ó !çˆ xyÓ Ûy•z ˆIè y!°! ~Ó ˆiˆiˆiSÈ Ûòf ≤Ähfl!Ó !%ˆläÓ !ä, •ñ ò!« i ~!çlˆ yÓ ˆ« ˆIè ˆIè, y ˆÜ, Ü! V, y, òy ˆòyl y ˆIè, y ˆlàn ˆÜ, lly ~Ü! ˆÜ, yl, ò!Ó <ÒyÓ hfl!Ó !ÓÈ, yç ˆil ˆiáy!Ü, yÓ, ò!≈y! e ˆÜ!è, ≤Ä!i, !ç, i, l! – ð#°çÜ, yÓ Ûy•z ˆIè y!°! Óy ˆSÈyè, ˆSÈyè, çy!ˆiÓ Ó •y!i, ˆi yÓ ˆiˆIÜ! ≤Ä!Ü ˆòáy ˆàñ ˆßz 34000 ÓSÈÓ xyˆläG ˆiáyˆil ˆÜ, y!G i, zFä, ≤Äyã, #! ≤Ähfl!Ó !%ˆläÓ ˆÜ, y ˆily ~yÜ, y ˆòáˆli, çyG! y ly! – !Ü, v !%!_ Ó !Óä, y ˆiÓ ~•z ò%•z Ü, Ó iˆiÜ, Òçˆi°Ó e Ü, çy!≈y! ~i, ß%flòçT ˆiñ xyˆlä •y!i, ˆi yÓ ˆi, !Ó Ü, Ó yÓ !sf !, òè, G°y S%È!Ó Ó ÓfÓ•yÓ ly Ü, ˆiÓ •z ˆSÈyè, ˆSÈyè, çy!ˆiÓ Ó ßyÜ@ˆA# ˆi, !Ó Ü, ˆiÓ ˆÈ, yÓ Ü, ˆly Ü, Ó y á%Ó•z xyYä, ˆil≈Ó – Ü, y ˆiçz È, yÓ i, Ó ˆIÉ!≈ ~ál !i, ≤Äyã, #! !, òè, G°y S%È!Ó Ó ßÜ, yÓ, çyG! y ˆàˆiSÈñ xyˆiÓ y ˆiÓç ˆiÓç xl%ßç, yl Ü, Ó ˆiˆi, yÓ ˆä, ˆilˆ xˆilÜ, çyÓ ˆily Ü, y ˆiÓ ~•zÓ Ü, Ü ßyÜ@ˆA#Ó ßç, yl, çyG! y ly!ˆiÓ ~Ü! Ü, ly !Yä, ˆi•z xyÚÓ y È, yÓ ˆli, çy! Ó – xç!... ≤Ä!òˆiçÓ !ä, ˆli, yÓ ˆçyÓ ˆiÓ !!è=rè, y ˆli, ˆi i, zFä, ≤Äyã, #! ≤Ähfl!Ó !%ˆläÓ xMÈ, ° !Ü, ÇÓy Ü, !≈yè ˆiÜ, Ó ˆçyÓ y, çyÓ ˆòyl y ˆiÓ xÓ!fl!i, xMÈ, ° !Ü, ÇÓy Ó yçfliy ˆilÓ Ó%k, çyÓ ÓÓ ˆiˆIÜ, çyG! y !, òè, G°y S%È!Ó Ó È, yÈÜÈ ~ßÓ !Ü, S%ÈÓ ßˆID ˆßz xˆilÜ, çyÓ ˆily ßÜˆilˆ Ó ~Ü, è, y ˆIyà !Yä, ˆi•z !SÈ– !Ü, v i, y ˆiÓ ≤ÄÜ, ç, i, Ó! ß ˆiˆIÜ, ˆß!ÓÉ!ˆilˆ ~ál á%Ó ßyÜylf !Ü, S%Èz Ó y ly! – Ûòf È, yÓ ˆli, ñ xyÚÓ y ˆ, òˆilˆ !SÈ i, zFä, ≤Äyã, #! ≤Ähfl!Ó !%ˆläÓ ò%!è, ≤Äòyl ~yÜ, yÈÜÈ Óy ˆiáyÓ ÈÜÈ!ÈÜÈ ~Ó 25000 ˆiˆIÜ, 15000 ÓSÈÓ xyˆläÓ ßçfl, Ò!i, xyÓ ˆÓy! i, z, çy!Ü, yÓ 18000 ˆiˆIÜ, 16000 ÓSÈÓ xyˆläÓ ßçfl, Ò!i, – Óy ˆiáyÓ ÈÜÈ! !

100% **MATCHING BLOCK 78/259** **W**

ÓˆiçÉ!È, yˆiÓ i, y! çy! è!≈, ò)i≈ ~

Ü, è, y xMÈ, ° ˆçyl i, z, çy! fÜ, yÓ ~ˆiÜ, Óy ˆiÓ ÛyV, áyˆil i, yÓ xÓfliyló ~~Ü! ~Ü, xMÈ, ° ˆiáyˆil çy!ˆiÓ Ó •y!i, ˆi yÓ ñ lyÓ Ûˆ!òf Ó ˆiˆiˆiSÈ !, çyè, G°y S%È!Ó Ó È, yñ !ÓÉ!ÜÈ), ç !èÈ%, çñ i%, Ó, çy!ñ ~ßÓ !Ó, çyè, çy!Ó Ûyˆli ˆi, !Ó •ˆli, y– ˆiáyˆil ˆiˆi%ˆ, Ûy!è, Ó G, çy!ˆiÓ Óy!°, çy!ˆiÓ Ó ~Ü, è, y xyây ä, y! y ˆiÓ Ûˆli, y xyˆiSÈ lyÓ ˆÜ, ˆiw lyly Ó ˆiÓ xyÈ, y ˆiç, zqy!ßi, ~Ü, ál, ˆi°Ó•Ü! ˆáferrugi- nous ä Óy!°, çy!Ó ñ ˆòáˆli, ˆil ~Ü, ˆòÓÜ)!i, ≈ñ i, y•z ˆß xMÈ, ˆi° SÈ!ç, ˆiˆi çy!i, ˆiSÈ Ü, i, ßçfl!ÓyÓ ˆà~Ó%!V, Ûyl%ˆIÉ!Ó ~Ü, !Ó ˆiçÉ! =iúá– xyò%!!Ü, ÛylÓ ˆàyç, # ~Ü, •zßˆID Ûyl y!Üy ˆiÓ Ó ! òÜ, ˆiˆIÜ, G, çy!Ó≈ È, yÓ ˆli, ˆòçyhsˆ Ó # •ˆli, çy!ˆiÓ ~Ü! ßÜ, yÓly Ó ˆiˆiˆiSÈ– !ç°È), çy!áyˆiSÈ ˆi, !Ó •hfl!çˆÜ, !i, ñ i, yÓ Ûˆ!òf !, çyè, G°y S%È!Ó Ó È, yG Ó ˆiˆiˆiSÈñ ≤Äy! 11000

100%

MATCHING BLOCK 80/259

J

ĪÓ° ĩ%° ulyÙ)°Ü, xyĪ°yā, ly Ü, ĪÓ°

y- 3É

100%

MATCHING BLOCK 81/259

J

Ē, yÓ° ĩ, #Ī° í, z, ðÜ•yĪ°ò°Īç

Ó° !Ó!Ē, ß° ftiyĪ° ĩ, ð%Ó° y<ĀhflĪÓ° yĪ° %ò !Ü≈yĪ° <ĀĪ%!_ ' Ó° ~Ü, !Ē, Ŝç!«, Æ Ói≈ly òyG- 4É ě, #Ü, y °Īây/ °ĪĒ, y!°ŷ ! ç°ĪÜ, Òç° G xy!Ü, í, z!Ī° yĪ !ç°ĪÜ, Òç°- 5É9 !ĪÓ≈yĪ!ā, Ī, @ "Āsi, ðO# Ó° ĪÓ#Ó° ā, e' ÓĪ, ≈#ñ Ē, yÓ° ĩ, •z!Ī, •yĪĪÓ° xy! ò, ðÓ≈ā<ĀĪÜ áĪ, āñ G!Ó° ĪĪ° rē, ÓœfyÜ, ĪŷyĪ° yĪñ Ü, °Ü, yĪ, yñ 2009- !ò# ðÜ%, ÙyÓ° ā, e' ÓĪ, ≈#ñ Ē, yÓ° ĩ, Ó°ĪĒ≈Ó° <Āy!ā!Ī, •yŷñ xyl@ñ Ü, °Ü, yĪ, yñ 1999- •zÓ° Ē, yĪ!•yĪ!ÓÓñ <ĀyÜ, Ē, yŷñ āĒ, yĒlyhs"Ó° Ü, yĪĪÓÓ° # Óŷ%āñ ~! !Ó° ~ñ Ü, °Ü, yĪ, yñ 2002- !ò# ðÜ%, ÙyÓ° ā ĪDy, ðyðfyĪ° ñ Ē, yÓ° ĩ, Ē, yŷñ z!Ī, •yĪĪÓ° ŷŷ, yĪĪñ ŷy!•Ī, fĪ°yÜ, ñ Ü, °Ü, yĪ, yñ 2000- 76 °ây, ðy° ā, w !ŷ!yñ

100%

MATCHING BLOCK 82/259

J

Ē, yÓ° ĩ, Ó°ĪĒ≈Ó° •z!Ī, •yŷ

ā<Āyā, #Ī G xy!ò ÙòfĪ%āāñ <ĀĪÜ áĪ, ñ <ĀĪ@ "Ā!ŷĒ, ðyÓ!°çyŷ≈ñ Ü, °Ü, yĪ, yñ 1997- Upinder Singh- A History of Ancient and Early Medieval India- Pearson- 2009. R.S. Sharma- India's Ancient Past- OUP- New Delhi- 2005. Raymond Allchin and Bridget Allchin- The Rise of Civilization in India and Pakistan- CUP- 1982. 77 ~Ü, Ü, 6 ppppp Ùòf<ĀhflĪÓ° Ī%ĪàÓ° Ŝçfl, ÒĪ, Ē, yŷñ xyMĒ, !°Ü, ~Óç Ü, y°yĪ!e' !ÜÜ, !Óhfl, ĪĪ, āMesolithic cultures- regional and chronological distributionā āē, Ī 6É0 í, z Īçf 6É1 ŷ)ā, ly 6É2 Ùòf<ĀhflĪÓ° Ī%ĪàÓ° ~Ó!ç<Tf 6É3 Ü, y°ĪÓ° áy 6É4 Ē, Ó°Īây!°Ü, !Óhfl, ĪĪ, 6É5 í, z, ðŷç•yÓ° 6É6 !ĪÓ≈yĪ!ā, Ī, <ĀŷyÓ°# 6É7 !ĪÓ≈yĪ!ā, Ī, @ "Āsi, ðO# 6É0 í, z Īçf • ~•z ~Ü, Ü, !Ē, ðyĪĒ, Ó° Ī, z Īçf • Ùòf<ĀhflĪÓ° Ī%ĪàÓ° Ŝçfl, ÒĪ, Ó° xyMĒ, !°Ü, G Ü, y°yĪ!e' !ÜÜ, !ÓhflĪyÓ° ĪÜ, xĪ%ðyÓĪ Ü, Ó° y- • ~•z Ŝçfl, ÒĪ, Ó° Ī, Ī!Ē, ĪÜ!°Ü, !òÜ, !ÓĪŷĒĒÜ, Ó° yĒÛē > Ùòf<ĀhflĪÓ° Ī%ĪàÓ° Ŝçfl, ÒĪ, Ó° ~Ó!ç<Tf > Ü, y°ĪÓ° áy > Ē, Ó°Īây!°Ü, !Óhfl, ĪĪ, 6É1 ŷ)ā, ly, ð%Ó° y<ĀhflĪÓ° Ī%ĪàÓ° xÓŷyĪĪÓ° çÓ° ĪÓf<ĀhflĪÓ° Ī%Īà í, z_Ó° ĪĪÓ° ÙòfÓĪ, ≈#, ðĪ≈yĪ! Ē, Ùòf<ĀhflĪÓ° Ī%Īà Óy ŪMesolithic age Ū lyĪÜ, çÓ° Īā, Ī, - Ī%, ĒĪyÓ° Ī%ĪàÓ° xÓŷyĪĪÓ° çÓ° ç, ĪĪÓ#Ó° <ĀyÜ, Ī, Ü, çÓ!Ó° ĪÓĪç ~Ü, Ófy, ðÜ, çÓ!Ó° ÓĪ, ≈Ī āĪē, ĪyĪ - Ī%, ĒĪyÓ° āĪ° ĪyGĪ° yĪ! ŷŷ%o, ç, ĪĪ, Ó° Ī, zFā, Ī, yÓ° Ī, yÓ° Ī, Ūf āĪē, - ĪÜ, yĪyG ŷ, !<T •Ī° āĒ, #Ó° xÓ° Īf xyÓyÓ° ĪÜ, yĪyG xĪ, ÷<Ó xyÓ•yGĪ° yÓ° Ē, Ī° āĪĪ, GĪē, ÜÓ° ðĒ) !Ü- ~•z xyÓ•yGĪ° yÓ° , ð!Ó° ÓĪ, ≈ĪĪÓ° ŷĪD Ī, y° !Ü!°ĪĪ° ā, °ĪĪ, ly çĪÓ° , ð%Ó° y<ĀhflĪÓ° Ī%Īà#Ī° xĪĪÜ, í, z!qĪ, G <ĀyĪ# !Ó°%Æ •ĪĪ° ĪyĪ - ĪyÓ° y<ĀÜ, Ī, Ó° ŷĪD °Ī, , y•z ĪĪ, çĪ° yĒ, Ü, Ó° ĪĪ,

78 ,øy^iÓ° ^š•zšÓ ùyl%ÉiÓ° y i% ,ÉlyÓ° í% ^lày_Ó° ,ðí≈y^ií° ~Ü, li%, l šÇfl,Ò!i,Ó° çß√ ^ðí° – ,ð%Ó° y i, l ~•z šÇfl,Ò!i,•z
ÚÚðf≤ÄhflíÓ° šÇfl,Ò!i, Ù àMesolithic Culture à ly^iÜ , ðiÓ° !ä, i, – 6É2 Úðf≤ÄhflíÓ° í% ^làÓ° ~° Ó!ç•Tf Úðf≤ÄhflíÓ°
í% ^làÓ° Ù, ^ií° Ù, i, è, šyòyÓ° í° Ó!ç•Tf^iÜ, , ð!i, i, Ó° y !ä, !• i, Ù, ^iÓ° ly^iÜ, lñ ~•!° •° ≤ÄiÜi, ñ ~•z í% ^làÓ° Ù)° , ð!
Ó° ä, y! Ù, •° 1 ^iÜ, 3 ^š!rè, !Ùè, yÓ° °i!y š)-òyly ,øy!^iÓ° Ó° ~i, iÓ° •y!i, í° y^iÓ° Ó° Ófy, èÜ, ÓfÓ•yÓ° – ~Ó° Óf!i, e
^UG xÓçf ^òáy ly! ñ i, ^iÓ° ^SËyè, ^SËyè, •y!i, í° y^iÓ° Ó° Ófy, èÜ, ÓfÓ•yÓ° •z •^iFSÈ ~•z í% ^làÓ° Ù)° , ðiÓ° ä, y! Ù, –
i, y•z Úðf≤ÄhflíÓ° í% ^iÜ, Ù«%, oyÿ-#í° í% àÙÈÛÈG Ó° y •^ií° ly^iÜ, – ÚMicrolith Ù, lyÓ° x!≈ Ù«%, oyÿ-#í° xyl° %òÙ–
≤Äbī, y! _#Ü, í% à!ÓÈ, y^iàÓ° !mī, #í° i, ly Úðf≤ÄhflíÓ° , ð^iÓ° ≈ xyÓ•yGí° yÓ° =Ó° šc, ði≈ , ðiÓ° Ói, ≈ ^iÓ° šy^ií° šy^ií°
Ùyl% ^iÉiÓ° ÓfÓ•y!≈ ≤ÄhflíÓ° xyl° %ò !Ù≈y^iG í, zß^i, i, Ó° ≤Äi!_ Ó° ≤Ä^ií° yà °« , Ù, Ó° y ly! ñ lyÓ° xÓçfΩ, yÓ# , ð!
Ó° i!i, •° «%, oyÜ, i, i, Ó° ≤ÄhflíÓ° xyl° %òñ ≤Äbī, y! _#Ü, , ðiÓ° È, yÉly! ly ÚÙy•z ^le y!°i Ù ly^iÜ•z , ðiÓ° !ä, i, –
Úðf≤ÄhflíÓ° í% ^làz ~•z ^SËy^iè, y ^SËy^iè, y •y!i, í° y^iÓ° Ó° ÓfÓ•y^iÓ° Ó° ≤Äyã%, í≈ °« , Ù, Ó° y ly! ñ lyÓ° !È, !_ ^i,
Úðf≤ÄhflíÓ° , ðó≈ ^iÜ, «%, o≤ÄhflíÓ° í% à Óy «%, oyÿ-#í° , ðÓ≈ÈÛÈG Ó° y •^ií° ly^iÜ, – Úy•z ^le y!°i •y!i, í° yÓ° =!°Ó°
xyÜ, i, i, !/š^iÓ° ^i••z , ð)Ó≈Ói, ≈# ≤Ähflí^iÓ° Ó° •y!i, í° yÓ° =!°Ó° i%, °ly! x^iÜ, «%, o– ^Ó!çÓ° È, yà Úy•z ^le y!°i ^iÓ°
~ò≈f 1 ^iÜ, 3 ^š!rè, !Ùè, yÓ° – i, ^iÓ° ^Ù, y^i ly ^Ù, y^i ly ^« , ^le xÓçf •y!i, í° yÓ° =!° 8 ^š!rè, !Ùè, yÓ° , ðí≈hs^G °i!y– !
ò# ðÜ%, ÙyÓ° ä, e Ói, ≈#Ó° Ù^i, ñ Úy•z ^le y!°i =!°Ó° ~Ü, i, è, Ó° i, i, y ~° Ó!ç•Tf • ^iñ i, yÓ° ~Ü, è, y Ó° i, i, y xÇç
^SËy^iè, y ^SËy^iè, y °i!y^iè, !ä, °Ü, y à Óœi, ^iè, à ^iÜ, ^ÓÓ° Ù, Ó° y •^ií° ^iSÈ– Ói%, ≈yÜ, yÓ° ^SËy^iè, y ≤ÄhflíÓ° ái,
^iÜ, ~Ó° Ù, Ù !ä, °Ü, y SËyí, y^i ly •^ií° ^iSÈ– ~•z xyl° %ò=!° x^iÜ, ^i« , ^le•z ~iÜ, Ó° , ðó° ~Ü, ^Ù, y^i ly !Ü, S%È
•y!i, ^iÓ° ày^ií° xyè, ^iÜ, Ù, Ó° y!i, ñ S%ÈiÓ° •zi, fy!ò Ù, y^i ç ÓfÓ•yÓ° Ù, Ó° y •i, – ~Ó° ≤Äi, f« , ≤ÄÜyí, öyGí° y ^à^iSÈ lyly
≤Äbī, y! cÜ, x!%š, y^i l– ^Ù, y! yè, ≈çy•z^iè, Ó° , ðiÓ° Ó° i, i, ≈ Úä, fy° ^š!rè, y! Ù ~Óç Ú!°i Ù, yÙÈÛÈÓ° !Ó!È, ð° ^ð!iÓ° , öy!Ó°
!ò^ií° ~•z «%, oyÜ, i, i, Ó° •y!i, í° yÓ° =!° ~i, iÓ° Ù, Ó° y •i, – ^iÜ!Èœè, Ù, !!!Ù≈i, !Ó!È, ð° ðó° ^iÓ° ^Óœi, ñ e fy, öyÓ° ñ ç
°fñ Óyè, y! ñ Úy•z ^le y!°i Ù, •y!i, í° yÓ° =!°Ó° ~Ü, i, è, =Ó° šc, ði≈ i, y!i, ði≈ •° ^iñ Ó†^i« , ^le•z ~•z •y!i, í° yÓ° =!° ~i, «%, o
^i^Ù, y^i ly ò, çy!i, #i° Ó°Ó° šy^ií° i, y^iòÓ° ç% ^i, Óy ^àñ^ií° !i^i, •i, – ^š!òÜ, ^iÜ, !Óä, yÓ° Ù, Ó° ^i° ~•z =!° Ú!Ù
xyl° %òÙ Óy ÚComposite tool Ù– •zÓ° È, y! •y!Ó° i, ÑyÓ° ÚPre-History ÙÈÛÈ^i, ^ò!á^ií° ^iSÈ! ^iñ Úy•z ^le y!°i
ÓfÓ•y^iÓ° Ó° ≤Äyã, #i, Ù !çÓ° Ó° ^ií° ^iSÈ ò!ç, i ~!ç! yÓ° ð#°B, yÓ° È, y! •^ií° l =•y! ñ ^iáyl ^iÜ, xy!Óç, Òi, xyl° %ò=!°
xyc ^iÜ, 34ñ000 ÓSÈ^iÓ° Ó° , ð%Ó° ^i ly– xyÓ° ð#°B, yÓ° Óyè, y^i i, yÜÓy ^i ly^i i, ≤ÄyÆ çfy! Ù!i, Ù, Úy•z ^le y!°i
28ñ000 ÓSÈÓ° xy^iàÜ, yÓ° – ~SËyí, y È, yÓ° ^i, Ó° ÙyÓ° y^i k...Ó° ä, y!° šaÑyGÈÛÈ~Ó° !Ü, è, fli, öyè, l ^iÜ, ≤ÄyÆ
«%, oyÿ-#í° xyl° %ò=!° 24ñ000 ÓSÈÓ° xy^iàÜ, yÓ° – ~SËyí, y È, yÓ° ^i, Ó° ≤Äy!° šÓ≈e•z ^iÜ!Ó•yÓ° ñ i, z_Ó° ≤Ä^iòçñ
, ð!ÿä, ÚÓĐñ í, z!i, , É!fyñ Úðf≤Ä^iòçñ Ó° yçfliyñ =çÓ° yè, ñ x... , ≤Ä^iòçñ i, y! Ù°ly, Yñ Ù, i≈yè, Ù, ≤ÄÈ, i, xMÈ, ^i°G
«%, oyÿ-#í° xyl° %ò ≤Äã%, Ó° , ðiÓ° Ùy^i i, öyGí° y ^à^iSÈ– ~Ó° Ù^iòf , ð!ÿä, ÚÓ^iÓ° ^Ù!ò!#, ð% ^iÓ° Ó° í, zFä, yç^iç
~Ó° šÇáf y x=!!i, – Ùyl!šÇfl,Ò!i, Ó° ≤Äi!_ ^i, xè ^Ä!i, Ó° ~Ü, í, z!Ü, çT šy« , f Ó•l Ù, Ó° ^iSÈ Ùy•z ^le y!°i =!° ~Óç
, ð%Ó° y≤ÄhflíÓ° , ð^iÓ° ≈Ó° i%, °ly! Úðf≤ÄhflíÓ° , ð^iÓ° ≈ ^i Úáyòf šÇ@ ^Ä^i•Ó° öyÓ° yÜ G Ó° #!i, ^i xy^iÓ° y !ÓÜ, !ç,
•^ií° !SÈ° i, yÓ° G çyly! ò^iFSÈ ≤Äy^ià!i, •y!šÜ, , ð^iÓ° ≈Ó° ~•z Úy•z ^le y!°i =!°–

Î Û, Š Ĩçz ^

ÓyV, y lÿl ^ ày ĨDÍ ĨÇfl, Ò!i, Ó ^, òSÈ Ĩl Ùòf ≤ ĄhflĪÓ Ĩ% Ĩà Ó Ĩi, Û, # ^ ÓyV, / ~z Ĩ% Ĩà Ó ĨÇfl, Ò!i, Ó ≤ Ąòyl ~ Ó!ç<Tf =! i, z ĨÖ'á

≤ Ą Ĩ Ĩ yçl-
82 6É6 Ĩ!Ó ≈ y!ă, i, ≤ ĄŸÿyÓ # 1É Ùòf ≤ ĄhflĪÓ Ĩ% Ĩà Ó Ĩi, Û, # ^ ÓyV, / ~z Ĩ% Ĩà Ó ĨÇfl, Ò!i, Ó ≤ Ąòyl ~ Ó!ç<Tf =! i, z ĨÖ'á
Û, ĨÓ' y- 2É Ùy, z Ĩe y! Ĩ! Ù Š! ò ĨÛ, ≈ ~Û, Ĩe, ĨÇ! < ĄE ê, #Û, y ^ Ĩ' Ĩáy- 3É

100% **MATCHING BLOCK 86/259** **J**

È, yÓ Ĩ, # Ĩ' i, z, òÛ, y Ĩò Ĩç

Ùòf ≤ ĄhflĪÓ ĨÇfl, Ò!i, Ó ^ Û, yÓ # Ùy Ĩ! ò ≈ yÓ Ĩ' Û, ĨÓ' y- 4É

100% **MATCHING BLOCK 87/259** **J**

È, yÓ Ĩ, # Ĩ' i, z, òÛ, y Ĩò Ĩç

Ùòf ≤ ĄhflĪÓ ĨÇfl, Ò!i, Ó ^ È, Ò Ĩáy! ÒÛ, Ĩ! òhflĪyÓ Ĩ Š! Ò ĨÛ, ≈ ~Û, Ĩe, lÿl Ĩ, ò # Ĩ ≈ ≤ ĄÓ Ĩ, ^ Ĩ' Ĩáy- 6É7 Ĩ! Ó ≈ y!ă, i, @ Ĩ' Ąsi, òO#
Ó ĨÓ # Ó' ā, e Ói, ≈ # Ĩ È, yÓ Ĩ, • z Ĩi, • y ĨŠÓ xy! ò, òÓ ≈ ā ≤ Ą Ĩ Ù á Ĩ, ā Ĩ G ĨÓ Ĩ Ĩ Ĩ' rē, ÓœfyÛ, Ĩ Ĩy Ĩ' y Ĩ Ĩ, ÒÛ, y Ĩ, y Ĩ 2009- !
ò #, òÛ%, ÙyÓ' ā, e Ói, ≈ # Ĩ È, yÓ Ĩ, Ó Ĩ ĨÉ Ĩ Ó' ≤ Ąy! à Ĩi, • y Ĩ Ĩ xyl@ Ĩ Û, ÒÛ, y Ĩ, y Ĩ 1999- • z Ó' È, y Ĩ • y Ĩ Ó Ĩ Ĩ ≤ ĄyÛ, È Û È • z!
Ĩ, • y Ĩ Ĩ ā È, y Ĩ Ĩyhs' Ó' Û, y Ĩ ĨÓ Ó' # Ó Š% ā Ĩ Ĩ! ĨÓ ~ Ĩ Û, ÒÛ, y Ĩ, y Ĩ 2002- Ĩò #, òÛ%, ÙyÓ' à Ĩ Ĩy, òy ò fy Ĩ' Ĩ È, yÓ Ĩ, È Û È • z!
Ĩ, • y Ĩ ŠÓ' Ĩ Ĩ, y Ĩ Ĩ Ĩ Ĩy! • Ĩ, f Ĩ' ĨyÛ, Ĩ Û, ÒÛ, y Ĩ, y Ĩ 2000- Ĩáy, òy' ā, w Ĩ! Ĩi • y Ĩ

100% **MATCHING BLOCK 88/259** **J**

È, yÓ Ĩ, Ó Ĩ ĨÉ Ĩ Ó' • z Ĩi, • y Š

ā ≤ Ąyā, # Ĩ G xy! ò Ùòf Ĩ% ā Ĩ ≤ Ą Ĩ Ù á Ĩ, Ĩ ≤ Ą Ĩ' ā Ĩ' Ą Ĩ ŠÈ, òyÓ! çy Š ≈ Ĩ Û, ÒÛ, y Ĩ, y Ĩ 1997- Upinder Singh- A History of Ancient and Early Medieval India- Pearson- 2009. R.S. Sharma- India's Ancient Past- OUP- New Delhi- 2005. Raymond Allchin and Bridget Allchin- The Rise of Civilization in India and Paki- stan- CUP- 1982.

83 ~Û, Û, 7 ppppp ≤ Ą Ĩ! _' ĨÓ ò fyÓ' x@ Ĩ' Ąà Ĩi, G Ĩi%, Ĩ x Ĩ ≈ Ĩ Ĩi, Û, Óf Óf ĨiyÓ = • y!ă, e G Ĩç' Û, y ā New Developments in Technology and Economy- Rock Art ā è Ĩ, ĨÉ0 Ĩ, z Ĩ Ĩçf 7É1 Šā, Ĩy 7É2 ≤ Ą Ĩ! _' ĨÓ ò fyÓ' x@ Ĩ' Ąà Ĩi, G Ĩi%, Ĩ x Ĩ ≈ Ĩ Ĩi, Û, Óf Óf Ĩiy 7É3 = • y!ă, e G Ĩç' Û, y 7É4 Ĩ, z, ò ŠÇyÓ' 7É5 Ĩ! Ó ≈ y!ă, i, ≤ Ą ŸÿyÓ # 7É6 Ĩ! Ó ≈ y!ă, i, @ Ĩ' Ąsi, òO# 7É0 Ĩ, z Ĩ Ĩçf • ~z ~Û, Û, Ĩe, òy Ĩè, Ó' i, z Ĩ Ĩçf • Ùòf ≤ ĄhflĪÓ Ĩ% Ĩà ≤ Ą Ĩ! _' ĨÓ ò fyÓ' x@ Ĩ' Ąà Ĩi, G Ĩi%, Ĩ x Ĩ ≈ Ĩ Ĩi, Û, Óf Óf ĨiyÓ' ĨÓÛ, yç ^ ÓyV, y- • ~z Û, y, ò ĨÓ ≈ = • y!ă, e G Ĩç' Û, yÓ' ĨÓÛ, yç x Ĩ% òyÓ Ĩ, Ó' y- 7É1 Šā, Ĩy Ùy ĨÓ ŠÈ, f Ĩ, yÓ' • z Ĩi, • y Ĩ Š Ùòf ≤ ĄhflĪÓ Ĩ% Ĩà Ĩ! ò ò Û, yÓ' Ĩi = Ó' çc, ò Ĩ ≈ - ~Û, Ĩò ĨÛ, ≤ Ą Ĩ! _' ĨÓ ò fyÓ' x@ Ĩ' Ąà Ĩi, Ĩ x Ĩ! ò ĨÛ, Ĩi%, Ĩ x Ĩ ≈ Ĩ Ĩi, Û, Óf Óf ĨiyÓ' ≤ Ą Šy ĨÓ' Ó' Ùòf Ĩò Ĩ Ĩ' ~z Ĩ% ā fl Ĩi, sfi, yÓ' òy! Ó' Ó' y Ĩà- • y Ĩi, Ĩ' yÓ' Ĩ! Û ≈ y Ĩ' Û, Òç Ĩ' Ó' ~ Ó!ă, Ĩe Ó' Ùy ò f Ĩ' Û ~z Ĩ% Ĩà Ó' ≤ Ą Ĩ! _' āi, Ùy ĨÓ' Ĩ Ĩi, f Ĩi%, Ĩi, z Ĩ Ĩi, Ó' ĨçÓ' Ĩ' Û Ĩ xy Û Ó' y, òy, z Ĩ' Ĩi, Û Ĩz ~z, ò! Ó' Ói, ≈ ĨÓ' çè, È, Ĩ! Û Ĩi, • z Ĩ òáy Ĩ' Ĩ' Ĩi%, Ĩ x Ĩ ≈ Ĩ Ĩi, Û, ò! Ó' ĨÓ ĨçÓ' - Ĩ, ĨÓ ~ Ó' òyçy, òy! ç xy ĨÓ' y ~ Û, Ĩe, ĨÓ Ĩ Ĩ' i, z ĨÓ' āf Ĩ Ĩ' ~z Ĩ% Ĩà • z Ùy Ĩ' ĨÉ ĨÓ' Šyçfl, Ò!i, Û, G çyÓ' # ĨÓ' Û, Šyç, f x Ĩ ĨÛ, ĨÓ! ç òy Ĩi' y Ĩy Ĩ - ŠÛ Ĩ Ĩ' Ó' , ò! Ó' Ùy Ĩ, ò, ò% Ó' y ≤ ĄhflĪÓ' Ĩ% Ĩà Ó' Ĩ%, Ĩy Ĩ' Ĩ Ùòf ≤ ĄhflĪÓ' Ĩ% ā xy ò% Ĩ! Û, Û, y Ĩ' Ó' - Ĩ, y • z Ĩz ŠÛ Ĩ Ĩ' Ó' Ĩç! Š, òe Ĩ' ò, ò% Ó' y ≤ ĄhflĪÓ' Ĩ% ā # Ĩ' Ĩ! òç ≈ Ĩ ĨÓ' Ĩ%, Ĩy Ĩ' x Ĩ ĨÛ, ĨÓ! ç ò Ó' Ĩ ĨÓ' , òy Ĩi' y Ĩy ĨÓ' Ĩ, y Ó' y • z Óy # f - ~SÈy Ĩ, y ~ Ĩ% Ĩà Ó' Ĩç" Ĩ! òç ≈ Ĩ! ĨÓ' ĨçÉ Ĩi, = • y Ĩi' # Ĩă, Ĩe Ó' Ĩ! òç ≈ Ĩ, yÓ' Ĩi, Ófy, òÛ, - ~z, ò ĨÓ ≈ Ó' Ùy Ĩ' ĨÉ ĨÓ' ò Ĩ! @ Ĩç # Ó' ĨÓ' , ò! Ó' ā Ĩ' ~z, ò Ó' Ĩ' ĨÓ' Ĩă, eyÓ' # Ĩ' ĨÛ, G , òy Ĩi' y Ĩy Ĩ - Ĩ, y • z ~ê, y xy Ĩò Ò xy Ĩă, Ĩ Ĩ Ó' Ĩ Ĩ' Ĩ Ĩ Ùòf ≤ ĄhflĪÓ' Ĩ% Ĩà Ó' Šy Û! @ Ĩ' ĄÛ, Ĩă, Ĩe Ó' Ù Ĩò f Ĩ' Ĩā Ĩi, FSÈ ĨÓ È%, Ĩe, G Ĩe, Ĩ Ĩ, y Ói, ≈ Ùy Ĩy Ĩ% ĨÉ ĨÓ' G x Ĩ ĨÛ, ê, y • z Û, y ŠÈy Û, y! ŠÈ-

84 7É2 ≤Ā!%_ ' ÓòfyÓ° x@ Āà!i, G li% , l x! ≈ Ī!i, Ū, ÓfÓfliy , ð%Ó° y ≤ĀhflĪÓ° Ī% ĀàÓ° Ī% , °lyĪ° Ùòf ≤ĀhflĪÓ° Ī% Āà !!! Ù ≈ ĩ ,
 •yĪ, Ī° y ĪÓ° Ó° ðÓ° Ī! Ófy, ðŪ, , ð!Ó° ÓĪ, ≈ Ī ā Īè, – xyl° % ð Óy •yĪ, Ī° yÓ° =!° «% , o • Ī° G ĪĀfyāĪ, !òŪ, Ī° ĪŪ, Ī, y !SÈ°
 x ĪŪ, Ā° Ó!Ā – !Ó!Ē, ß° ðÓ° ĪŪ° •yĪ, Ī° yÓ° ĩ, !Ó° Ó° !, ðSÈ Ī! Ī! Īā, Ī, Ē, y ĪÓ Ū, yç Ū, ĪÓ° !SÈ° !Ē, ß° ðÓ° ĪŪ° Ū, y ĪçÓ°
 ^ ≤ĀÓ° Īy – xyĪ° Ī° ð!Ó° ÓĪ, ≈ ĩ, Ūyç G x! ≈ Ī! Ī, Ī, Ī! , f Ī! , Ī Ū, y ĪçÓ° Ī, y Īā Īò ≤Ā Ī! yç Ī! #!° •yĪ, Ī° yÓ° ĩ, !Ó° Ī! , x@ Ā! #
 • Ī!° !SÈ° Ī° zŪ ĪŪ ĪŪ° Ūyl% Ē! – ~z , ð ĪÓ ≈ Ó° ≤ĀhflĪÓ° yĪ° % ð =!° ĩ, !Ó° •Ī, ŪyòyÓ° Ī, Ū, yĪ, yè, ≈ ç ĩ ā , fy° ĪŪ, Ī! G ā, yè, ≈
 , ðyl ĪÓ° Ó° myÓ° y – ~SÈyĪ, , y G ĩ xfy Īā è, ĩ Ū, y Ī! ≈ Ī!° y Ī ĩ G ày Ī! ≈ è, , ðyl ĪÓ° Ó° ÓfÓyÓ° G Ūy ĪV, Ūy ĪV, ° «, f Ū, Ó° y
 ĪyĪ – ~•z Ī% ĪàÓ° •yĪ, Ī° yÓ° =!° Ó° ~Ū, è, y Ī, z ĪŪ ā Ī! yāf !òŪ, •° Ó!çÓ° Ē, yāz ĀSÈyè, ĀSÈyè, Īā, ° Ū, y Óy Ó Ī, Ī! è, Ū
 Ī ĪŪ, ĩ, !Ó° Ū, Ó° y • Ī! ĪSÈ – ~•z ŪhflĪ Īā, ° Ū, y =!° Ó° Ū, Ó° y • Ī! ĪSÈ Ó!%, ≈ y Ū, yÓ° ĀSÈyè, ≤ĀhflĪÓ° áĪ, Ī ĪŪ, –
 ≤ĀhflĪÓ° yĪ° % ĪòÓ° Ū Īòf , ð!Ó ≈ Ī, Ī Ī% ĪàÓ° •yĪ, Ū, yè, yÓ° G Ū, y, ðy! ĪŪ° , ð!Ó° Ó Ī, ≈ ÓĪ ~ ÓĪā, e, ð! ≈ •yĪ, Ī° y ĪÓ° Ó°
 Ūy ĪŪ Óç «, f Ū, Ó° y ĪyĪ – ~•z ŪŪ Ī Ū, yÓ° Ī, z ĪŪ ā Ī! yāf •yĪ, Ī° yÓ° =!° •ñ Óyè, y! ñ ā, Ñyā, Ī ĩ Ī Óçē, ĩ Ī% , Ó° , ð% ĩ ĩ
 !e ĪŪ, yĪ # ≤ĀhflĪÓ° yĪ° % ð – , ðyl ĪÓ° Ó° ç ĩyĪ, y ĩ •yŪ Ī! ðhflĪy G «% , o SÈòŪ, G , ðyĪ Ī y Ā ĪSÈ Ū, Ī! Ū, Ī, è, ≤ĀĪ Ī «, Īe –
 •yĪ, Ī! Ū, ÇÓy ā Ū, Ū! Ū, , ðylÓ° !ò Ī! ĩ, !Ó° Ū, Ó° y Ī, #Ó° ≤ĀŪyĪ Ū, ĪŪ° !çŪ, yÓ° # ĪòÓ° •yĪ, Ī° yÓ° !° Īy ĪŪ
 Ī, #Ó° ĒüĒò!% ĪŪ, Ó° xy!ŪĒ, ≈ yŪ Ī, ā Ī ā Īè, Īā Ī! ĪSÈ° – ~SÈyĪ, , y Ùòf ≤Ā Īò ĪçÓ° Ē, #Ū ĪŪ è, Ū, yÓ° =•yĪ° Óç ≈ y ĩ Ī, #Ó° ĩ
 ð!èŪ, ≤ĀĒ, Ī, Ī, Ó° SÈ!ÓG Āáy ĪyĪ – ĪyÓ° ĪĒ, Ī! Ī, Ó° y •z ĪyĪ Ī ĩ Ī Ùòf ≤ĀhflĪÓ° Ī% ĀàÓ° •yĪ, Ī° yÓ° Ī Ī! çT Ī, z ß Ī, ĪSÈ° ~ÓÇ
 ~•z !ÓÓĪ, ≈ Ī ā Īè, ĪSÈ° xÓçf •z ≤Ā Ī! yç Ī! Ū° !ò ĪŪ, ° «, f Ó° Īā – ~ĀĪ ĪD Ī, z ĪŪ āf Ī ĩ , ð%Ó° y ≤ĀhflĪÓ° Ī% ĀàÓ° Ī% , °lyĪ°
 Ùòf ≤ĀhflĪÓ° Īçfl, ð! Ī, Ī, Ī, āyòf ĪçĀ Ā ĪŪ° ðyÓ° y G Ó° #Ī, xy ĪŪ° y !ÓŪ, !çĪ, • Ī! ĪSÈ° – ð%Ó° y ≤ĀhflĪÓ° Ī% ĀàÓ° Ī ĪD
 Ùòf ≤ĀhflĪÓ° Ī% ĀàÓ° •yĪ, Ī° y ĪŪ° Ó° Ū) āĪ, !Ū, S%Ē , ðyl ≈ Ū, f ° «, f Ū, Ó° y ĪyĪ – !Ó ĪçĒĪ, Ū, y! Īā Ó° # Ū, Óç° G
 Ī, z, ðŪ, Ó° ĪŪ° Ī «, Īe ~•z , ðyl ≈ Ū, f !Ó ĪçĒĪ Ī, z ĪŪ ā Īā° ðy! Ó° Ó° y Īā – Ū ĪŪ Ó° yáy ðÓ Ū, yÓ° Ī ĩ Ū Īā, e, ð! ≈ •y!
 Ī, Ī° yÓ° !çŪ, yÓ° ç#Ó ĪŪ° Ī «, Īe , ð! ≈ ÓĪ, ≈ # Ī% ĪàÓ° Ī% , °lyĪ° ~•z Ī% ĪàÓ° Ūyl% ĪĒĪÓ° ð «,

100% **MATCHING BLOCK 89/259** **J**

Ī, yÓ° , ð!Ó° ā, Ī° Ó! Ū, ĪŪ° – ÷

ð% Ī, y •z Ī!° •yĪ, Ī° yÓ° !! Ū ≈ yĪ , ðk, Ī, Ī, Ó° G , ð!Ó° ÓĪ, ≈ Ī ā Īè, ĪSÈ° ~Ī% Īā – xyl° % ð !! Ū ≈ y ĪŪ° Ó° Ī «, Īe , ðyl ĪŪ° Ó° Ū) xÇ ĪçÓ°
 Ī% , °lyĪ° , ðyĪ, Óy ā, yŪ, °y ā Ēçē, Ū, āĒüĒ Ó° G , ð ĪŪ° •z ~•z Ī% ĪàÓ° Ūyl% ĒĪ Ó!ç = Ó° çc !ò Ī! Ī! ĪSÈ° – ĪyÓ° Ē, Ī° ĩ ĩ xflf =!°
 •y•Ū, y G Ā° Ó!ç Ū, yĪ ≈ Ū, Ó° # • Ī! ĪSÈ° – xĪ ≈ y Ī ĩ ç#Ó! Ī! Ū ≈ y • ĪŪ, xy ĪŪ° y ŪyÓ° #° G Ī, z ß Ī, Ū, Ó° yÓ° Ī, y Īā Īò ≤Ā!%_ Ī Ī,
 , ð!Ó° ÓĪ, ≈ Ī xylyÓ° Ī! Ū° % ≤Ā Īā, çTy ð Ó° ç • Ī! ĪSÈ° ĪŪz Ū) Ó° ≤Āy Īā Ī, •yĪ ŪŪ, , ð ĪŪ° ≈ z – ŪŪŪ, y # Ī xĪ ≈ Ī! Ī, Ū, , ð!Ó° ĪŪ°
 Ī, G Ī, yÓ° Ūy Ī! z çĪ, Ī, Ī! Ī! ĪSÈ° – ~ā Ū, yÓ° Ū ĪĪ, y xĪ ≈ Ī! Ī, Ó° ≤Āòyl Ī Ī, Ī, z ĪŪĒüüĒĒ Ū, ĪĒ Ī! ç° G Óy! Ī! çf Ū, Īe
 Ī° yŪ, °y Ī, ðÓ° Ī, ā Ī Ū, yĪ ≤ĀyĪ •z ĪSÈ° Īy – ÓÓ Ç Ī, ĪŪ, y # Ī xĪ ≈ Ī! Ī, Ū, , ð!Ó° ĪŪ° ĪçÓ° xĪ% Ū, yĪ xyŪy ĪòÓ° Ū, Ó° Ī Ī, • ĪŪ
 ≤Ā!%_ Ī āĪ, Ūy ĪŪ° !! Ī, f Ī% , Ī, Ī, z ß Ī! , ~ÓÇ !çŪ, yÓ° Ī, Īy ç#! ÓŪ, y !Ī ≈ y Ī Ū° çĪf lyly ðÓ° ĪŪ° ≤Ā Īā, çTy @ Ā•Ī G e Ū!
 ÓÓĪ, ≈ Ī ~ÓÇ Ū ĪŪ° ≈ y, ð!Ó° , ð – ĪŪ, , ðyĒĪ ŪlyĪ ĪlyÓ° ≤Ā Ī, Ī, #Ó xyŪ, ĒĪ ≈ ĪŪ° Ū ĪŪf – Ùòf ≤ĀhflĪÓ° Īçfl, ð! Ī, Ī, Ī, ≤Ā!%_
 Ó° x@ Āà!i, Ū, Ī, ð)Ó° • Ī! ĪSÈ° Ī, y ÓyV, y Ūç • ĪŪ Ī! ð = Ó° çc, ð! ≈ ≤ĀĪ ŪŪ, w =!° Ī, Ī! ðç ≈ Ī ~ÓÇ Ī =!° Ó° ĪĒ, Ī! Ī,
 ç#ÓĪòyÓ° ĪŪ° !

76% **MATCHING BLOCK 90/259** **W**

Ó!Ē, ß° !òŪ, =!° ŪĪ ð ĪŪ, ≈ xy Ī° yŪ, , ðyĪ, Ū, Ó° y

ĪyĪ – !Ó•y ĪŪ° Ó° Ū% ĪDÓ° xMĒ, Ī° Ó° áĪ, , à, ð%Ó° , ðy•y ĪĪ, , Ó° ~, ðŪÓ° yÓ° !lòç ≈ !ò Ī! Ī! ~•z xy Ī° yā, ly ð Ó° ç Ū, Ó° y
 ĪyĪ – ~, ðŪÓ° yÓ° áĪŪ, yĪ ≈ Ū! ÓŪ ~ÓÇ Ū ~Ē, Ū xMĒ, ° Ī ĪŪ, Ùòf ≤ĀhflĪÓ° Ī% ā #!° ÓŪ Ī, Ó° !ā, • , ðyĪ Ī y Ā ĪSÈ – Ī, ĪŪ ÓŪ)
 !lòç ≈ Ī ~ĪŪ ĪSÈ Ū ~Ē, Ū Ī ĪŪ, – 105 Óā ≈ !Ūè, yÓ° çyĪ āy ~áy ĪŪ áĪ Ū, Ó° y • Ī! ĪSÈ – •zĪ, hflĪ, SĒĪ, , y Īly •yĪ, Ī° yÓ° xyÓ° •y!
 Ī, Ī° yÓ° ĩ, !Ó° Ó° !lòç ≈ Ī Óyò !ò Ī! Ī! ~, ðŪÓ° yĪ° xy Ī° yā, f , ð ĪŪ ≈ Īy , ðyĪ Ī y Īy ĪFSĒ Ī, y xy = Ī çmy° ĪlyÓ° !ā, • , !° Īy ĪŪ Ūy!
 è, ĪĪ,

85 ^,öyí,,yÓ° !ä,•ñ ^,öyí,,y^llyÓ° çlf äi,≈ Öy !lä%, SÈi,,y^lly çyl^àyñ xyÓ° ,ø%^lî,ç, lÿGí,y Ùy!è,Ó° ^ày°y- !Ü,S%È çyl^àyñ ^,öyí,,y xÇ^lçÓ° xyç,öyç ^l^lÜ,•y!í,í,yÓ° ^i,í!Ó°Ó° Ó†!ä,•, ^,öyGí,y ^à^ISE- ~ ^l^lÜ, Ù^lî,•í ^lñ•y!í,í,yÓ° ^i,í!Ó°Ó° xy^lâ,öy!Ó° àÓ° Ù,Ü,Ó°y•í,- lÿ á%Ó•z flÿË,y!ÓÜ, Ófy,öyÓ° - i,^lÍÓ i,z^lñ^lâÓ° !ÓÈíí°•° ^,öyí,,y xÇç= ! Ó° §^lÍD^Ü,y!G•yí,, ^lây^lî,ç,Ó° xÓ!ç<T ç!í,ç,í, !SÈ° lÿñ i,ySÈyí,,yñ xfliy!í#•^l°G^Ü,y!G xyó^lî^Ó° !ä,• ^áy^lî, ^,öyGí,y lÿ! !- lÿÓ° !È,^lî,ç, xl%Ùyl Ù,Ó°y lÿ! ^lñ ^,öyÓ°y! Ùòf<Ähf!lÍÓ° l%lâÓ° Ó§!í,ç, fl^Ü,y l^Ó° çlf•z !SÈ°- i,^lÍÓ xfliy!í# ! Ü,S%È xyó!^flí° Öy Ù%,!è, ^lÓ°Ó° §fl,y!G !Ü^l°^ISE !Ü,S%È ≤Äb^lÜ,w ^l^lÜ,ñ lÿÓ° Ù^lòf xlf!í,Ü,• Ùòf<Ä^lò^lçÓ° !§! ò^lç°yÓ° Öy^lâyÓ° ≤Äb^lÜ,w!è,- ~•z ≤Äb^lÜ,^lÍwÓ° ~Ü,ç,!è, ~°yÜ,y ^l^lÜ, ÓÑyc G Ù,y^lè,Ó° §Ó°& G xàÈ, #Ó°È,y^lÍÓ ^,öÑyí,y Ù,^lî^Ü, !è, á%Ñ!è,Ó° !ä,•, ^,öyGí,y ^à^ISE- ^lÈ,y^lÍÓ á%Ñ!è,Ó° à^lî,≈Ó° òyà=!° ^,öyGí,y ^à^ISE i,yÓ° ! È,^lî,ç, ò!í,ç,Ó°y xl%Ùyl Ù,^lÍÓ ^lSÈ!^lñ Ù,Ü,ö^l«, ~áy^lî, ^,öÑyã,!è, xfliy!í# xyó!^ !SÈ°- ^ç,^lî,ç, òç,öy!á i,yí,,y^llyÓ° çlf x^l^lÜ, §Ü!^°yÜ, lÿÜ,yÓ° çlf xfliy!í# ~Ü,òÓ°^lÍÓ xyó!^ Öyly^llyÓ° i,zòy•Ó° i~átG^Ü,y!G^Ü,y!G xMÈ,^l° òá^lî, ^,öyGí,y lÿ! - §Ñ,Óí, ~Ó°Ü,Ü òÓ°^lÍÓ ^Ü,y!G xyó!^ !SÈ°- ~•z xyó!^=!Ó° ^Ü^lV,^lî,ç, Óç !Ü,S%È ^SÈyè, ^SÈyè, ^öyl^lÍÓ^Ó° è%,Ü,^lÍÓ^y, ^,öyGí,y ^à^ISEñ•í^lî,y xyó!^=!Ó° ^Ü^lV,^lî,ç, ^öyl^lÍÓ^Ó° è%,Ü,^lÍÓ^y !ÓSÈy^lly•^lî^ !SÈ°- xòfy,öÜ, !ò#öÜ%, ÙyÓ° ä,e Óí,≈# !^lâ^ISElñ, ^öyl^lÍÓ^Ó° «%,o «%,o •y!í,í,yÓ° ÓfÓ•yÓ° Ù,Ó°y §Çf!Ò!í,ç, òl≈y!í^ ! á%Ó §^lç ^y,ö, ^öyl^ !ñ i,yÓ° È,y° ≤ÄÛyí, ^,öyGí,y ^à^ISE Ó°yçfliy^lî !È,^l°y! yí,,y ^ç°y! Öy^lâyÓ° @^Äy^lÍUÓ° i,z,öÜ,^lZ, ^Ü,yè,y!Ó° lÿÜÜ, ~Ü,ç,!è, ^SÈyR !ò#Ó° ^,öy^lç Öy!^í,y!Ó°Ó° ~Ü,ç, !í,í!Ó°^lî,ç,- !í,í!Ó°!è,ç, i,zFã,i,y!í 6!ÜÈ G ^òã≈f ≤Äflí 200 5 150 !ÜÈ- !í,ç,!è,ç, òl≈y^lî^Ó° Ó§!í,ç, hf!lÍÓ° ~áy^lî, ^,öyGí,y ^à^ISEÈÜ ≤ÄlÜ, òl≈y!í !á fiè,ç,ö)Ó≈ Èlã, §flÄy^lÍÓ° ÙyV,yÛy!V, ^l^lÜ, ä,i%,l≈ §flÄy^lÍÓ° §e,öyí,ç, òl≈hs^ñ !mí,#!^, òl≈y!í ~Ó° òÓ° ^l^lÜ,ç,í,ç, #!^ §flÄy^lÍÓ° ≤ÄlÜ ~ÓÇ xy^lÍÓ^y, òÓ° ^,öy^lçhs^ñ G i,ç, #!^, òl≈y!í §Ñ,Óí,ç, !í,ç,•y!í,Ü,Ü,y l^Ó° - állÜ,y^lî^Ó° i,y!Ó° á !SÈ°ÈÜ ≤ÄlÜ, òl≈y!í !á <T,ö)Ó≈ 5000ÈÜÈ2800ñ !mí,#!^, òl≈y!í !á fiè,ç,ö)Ó≈ 2800ÈÜÈ600ñ i,ç, #!^, òl≈y!í !á fiè,ç,ö)Ó≈ 600 ^l^lÜ,ç, 200 !á fiè,ç,γΣ- ^Ó° !í,G Ù,yÓ≈!í,y!Ó° á=!Ó° lî%,l !Ó^lY^lÍ^lîÓ° !È,^lî,ç, ~Ü,ç, lÿ ^Ü^lî,ç, !G!y z l%!_ l%_•^lÍÓ ^lñ Öy^lây^lÍÓ Ùòf<Ähf!lÍÓ° l%á#í° Ó§!í,ç,Ó° §e,öyí,ç, !á <T,ö)Ó≈ §flÄy^lÍÓ° ÙyV,yÛy!V,ç, òl≈hs^ñ •^lî,ç, ^,öy^lÍÓ - xyÓ° ^çÈ!•í^lî,ç,y !á fiè,ç, #!^ !mí,#!^ÈÜÈ,ç,í,ç, #!^ ç!í,^lÜ,ç, ~^l§ ^l^lÜ^lSÈ- Öy^lây^lÍÓ° ^lÜ,ç,^lî^Ü,ç, «ç, ^öyl^lÍÓ^Ó° ^SÈyè, ^SÈyè, •y!í,í,yÓ° ^,öyGí,y ^à^ISE i,yÓ° ^Ó!çÓ°È,yà•z ≤ÄlÜ, òl≈y^lî^Ó°ñ ≤Äy!í ä,ç, !ÓçÓ°Ü,^lÍUÓ° •y!í,í,yÓ° - §ÓÜ,ç,è,ç, z ^SÈyè, ^SÈyè, °jly^lè,ç, !ä,°Ü,y ^l^lÜ,ç, Öyly^lly- Óí,ç,ç, !ä,°Ü,yÓ° G,òÓ° Öyly^lly•y!í,í,yÓ° Ù,Ü- ^Ü,y^lly ^Ü,y^lly•y!í,í,yÓ° 40 !Ü!ÜÈ,yÓ° ^,öy^lçhs^ñ °jlyñ !Ü,ç, v ^Ó!çÓ°È,yà•z ^òã≈f 15 ^l^lÜ,ç, 20 !Ü!ÜÈ,yÓ° - 5 ^l^lÜ,ç, 10 !Ü!ÜÈ,y^lÍÓ^Ó° !òç≈lG xy^lSÈ- ^Ü,y!í,yè,çç, ^öyl^lÍÓ^Ó° §Çfliy!í Ó§!í,ç,è,ç,Ó° á%Ó Ù,y^lSÈ•z !SÈ°ñ ~i,ç, §Ü!^ ò^lÍÓ° Ó§!í,ç,^lî,ç, !SÈ°ñ !Ü,v !Ó!È,ç,ß^, òl≈y^lî^Ó° •y!í,í,y^lÍÓ^Ó° òÓ°^lÍÓ° !Ó!çÈ!ç, ò!Ó°Óí,ç,≈!òÓ°y, ò^lî,ç,ç, !- ò!í,ç,í,ç, ^lòÓ° xl%Ùylñ ~áy^lî lÿÓ°y lÿÜ,ç,^lî,ç, lÿ,yÓ°y !l^lç^lòÓ° òÓ°Ü,yÓ° Ù^lî,ç,y•y!í,í,yÓ° ^i,í!Ó° Ù,^lÍÓ° !l^lî,ç,l- xy^lÿã,ç,ç, ò^lÍÓ≈ Ùyl%ÈÈ!Ó° Ó§Óy^lSÓ° i,z^lÍÓ^á^llyaf ≤ÄÛyí!•^lÍÓ !Ü,S%È Óí,ç,ç, ^öyl^lÍÓ^Ó° ä,yí,y° Öy ä,ç^lÍÓ^Ó° Ù,ç, lÿ Ó°y ^l^lî,ç, ^,öy^lÍÓ° - Ó§Óy^lSÓ°yÓ° # Ùyl%È! ç#Ó!òyÓ°^lÍÓ° çlf ^lSÓ° çv çy^lly!yÓ° lÿy àÓ°&ñ SÈyà^n È,ç,ç, yñ •lÓ° iñ ÷ ^lî^y^lÍÓ^Ó° ÙyÇ§^lái,ç,yÓ° ≤ÄÛyíG ! Ù^l°^ISE- ~•z§Ó° çv çy^lly!y^lÍÓ^Ó° Ù^lòf•í^lî,ç,y ^,öyÈÈÜÈÜyly^lly àÓ°&ñ È,ç,ç, yñ SÈyà° !SÈ°- !lòG ~•z§Ó° ,ç,ç, ^l à,ç,öy!í,ç,ç, ^lî^l!à^lî^ !SÈ°ñ ~Ül ^Ü,y^lly !!!Yã,i,ç,ç, ≤ÄÛyí!•z- ≤Ä§Di,ç,ç, z^lÍÓ^áf ^lñ ~Ül ^Ü,y^lly ^Ü,y^lly ~°yÜ,y!í 40 ^l^lÜ,ç, 70 ^lÍrè,!Üè,yÓ° ä,ç,ç,ç,ç, y ^ày°yÜ,yÓ° çyl^ày

Ùðf≤Ähflíó° syçfl,ò!i,ü, ç#ólíeyó° !óhfl,li, sy^l«_fó° ^«_le ùðf ày^íDí° í,z,öi,fyü,yó° !i,le, ^«_leó° ü,ly
xóçf•z í,z^íó^á ü,ó°^lí, •íó- ~=!°•ëüë ðó°y•z ly•yó° ó°y•zñ^ã,y,öy!! Uy^lu,yñ~óç Ü•yò•y- ðó°y•z ly•yó°
ó°y•z^lí, xy!ó<öi, •íí^íSÈ ò%•z ,öy^íçó° öyó°Gí°y°y S%È!ó°ñ •y^lí,ó°^í!ó°í_#^íó°ó° È°yñ Üyl%Éí í,áG!
çÜ,yó°#- ðó°y•z ly•yó° ó°y•z^lí,•z ,öyGí°y^à^íSÈ !ó!óð ,ö-ó° •yí, ,ëüë^íUì Üñ%ç_ç !ó!ç<T È,yó°í,#í° ó,Éíñ Ù!•Éí
^È,í,ç,yñ SÈyà°ñ •!ó°íñ ç)Ü,ó°ñ àl,yó°ñ •y!í,ñ Ü,FSE,ö~óç !ó!È,ß° ,öy!á- ,ö-ó° ÜyçÿV,°^íSÈ^íGí°yó° çlf xy=^ííó°
ó°fó•yó° çyly íSÈ°- !Ü,v !i,ç, ,ö-≠!° ðó°z !SÈ° ó!fñ ly,•í,fy ü,ó°y •íí^íSÈ°- ^È,í,ç,y óy SÈyà° ^íà,•öy!°í, ,ö-≠!°•sy^íó
!SÈ°- í,yó°^ü,y^ily ≤ÄÜyí ,öyGí°y^lyl° ly- ~•z ≤Äb^l«_le çNyí,ç çyi,#í° í,z,öü,ó°íG^òáy^lyl°ñ ly ç^íSfó° öyly ä)í≈
Ü,ó°yó° Ü,y^lç ófó°*í, •í, - í,^íó ðó°y•z ly•yó° ó°y•z^íí°ó° Üyl%Éí !Ü,v áyòf í,z,í,öyòl Ü,ó°^lí,y ly- í,yó°y ðç,óí,
ó!f çÿf ðç@^Ä•Ü,^íó° çNyí,yí^ä)í≈Ü,^íó°^á^íí^lyÜ,^íó°- xlf!ò^íÜ,^ã,y,öy!! Uy^lu,y^ü,w!è, óí,≈Üy^ll~°y•yóyò
ç•íó°ó°^üçy ü•Ü%,Üyí^ó°y!ò#ó°~Ü,le, ,ö%ó°^ily áy^lí,ó° óNy^íÜ, - ~•z áy^lí, 150 !ÜÉ !óhfl,li, xyó° ≤Ä^flí
100 !Üé,yó° 150000 óà≈!ÜÉ^ü,w!è,ó° 680óà≈!ÜÉ çyl°áy!^á!Ü,y!≈Ü,ó°y •í~óç^Üyè, 1É55 !ÜÉ àÈ,#ó°í,yí^~•z
≤Äb^íÜ,^íwó° !i,le, ,öí≈y!°e^ü ,öyGí°y^lyl°ëüë 1á í,zFä, ,ö%ó°y≤Ähflíó° í%íàó°~^íÜ,óy^íó°^çÉí ,öí≈y^íí°ñ 2á xy!
ò «%_o ≤Ähflíó° í%à#í° ,öí≈y!° 1~óç 2ñ 3á í,zFä, «%_o ≤Ähflíó° í%à#í° ,öí≈y!° - ,öy!^íó°ó° !ó!È,ß° •y!í,í°yó° ðó°
,öí≈y^íí°•z í^í!ç<T ,ö!ó°Üy^lí ,öyGí°y^à^íSÈñ í,^íó° ≤Äí%!_!^áí, ,ö!ó°óí,≈^ííó° sy«_f~áy!^íÜ,^íÈ,y^íó° !Ü^í°íSÈ í,y
syçfl,ò!i,ü, ç#ólíó°~Ü, !ä,çyÜ,Éí≈Ü, SÈ!ó°z í%,^í°ó^íó°- ^íã,y,öy!! Uy^lu,y^lí, Ü%,!è,ó°^í!SÈ°í,yó° ≤ÄÜyí xy!ò
«%_o ≤Ähflíó° í%à#í° ,öí≈y!° ÈüÉ1 ~≤Ä!Ü,öyGí°y^ly^íSÈ- í,^íó° ðó°íã,^íí°^ó!ç Ü%,!è,^íó°ó° !òç≈! !Ü^í°íSÈ
^ã,y,öy!! Uy^lu,yó° í,ç,í,#í° ,öí≈y^íí° x!óy «%_o ≤Ähflíó° í%íàó°^çÉí È,y^íà- ~^íó°ó° Ü^íðf^óç !Ü,S%È Ü%,!è,ó°
^ày° xyó° !Ü,S%È !í,çyÜ,ç,li, - !Ü,v Ü%,!è,^íó°ó°^ã,yó° ,öyç !à^íó° óí,ç, óí,ç, ≤Ähflíó° á!_ó°yáy xy^íSÈ- ^ü^íV,^íí, •y!
í,í°yó°ñ ≤Ähflíó° á!, ≤Äã%,ó° SÈí,ç,y^ily xy^íSÈ- ~SÈyí,ç,y ,öyGí°y^ly^íSÈ x=!í,ç,yí%,!í,ç, çyi,#í° xyó° !l•y•z çyi,#í°
Ü,y^lç ófó°*í, •í,ç, ,öy^íó°~Ü! !ó!È,ß° Üy^lç,öó° ,öy!ó°ñ =°!í,ç,^íí, ófó°*í, •í,ç, ,öy^íó°~Ü! !ó!È,ß° Üy^lç,öó°
,öy!ó°ñ =°!í,ç,^íí, ófó°*í, •í,ç, ,öy^íó°~Ü! ,öy!^íó°ó°^ày°yñ^,öÉly•zÜ,ó°yó° Ü,y^lç^yáyó° Ü^lí,y ,öy!ó°ñ
,ö%í,ç, lyGí°y^ly!è,ó°^ã,yÜ,°yñ •y^lí,ç,ó° è%,Ü,^íó°y~óç Ü,í,öy^íeó° è%,Ü,^íó°y- xhs^í, ò%!è, ^«_le^óç
ó^lí,ç,y !lÜy•z^íí°ó° ,öy!ó° ,öyGí°y^à^íSÈ- ~áy^ll^òyà°«_f Ü,ó°^í° ,ö!ó°<öyó°^óyV,y^lyl°^íñ^ã,y!ó°!ò^íÜ, Üyl%Éí
ó^íS~Ü,•zÿ^íD ,öy!ó°^È,^íD^íSÈ- ~Ü,le, !l•y•z^íí°ó° G,ç^íó°~Ü,le, •yí%,!í,ç, ,öy!ó°G ,öyGí°y^à^íSÈ- xyó°í,yó°
ã,yó° ,öy^íç •y!í,ç,yó°^í,ó°ó° !òç≈! SÈí,ç,y^ily- Ü%,!è,^íó°ó°^óy•z^íó° í,z^lè,y^ll xhs^í,ã,yó°!è,^ày°ã%,ç,y
,öyGí°y^à^íSÈ- ~^íó°ó° ófyÿ 80^í!ÜÉ^í^íÜ, 1!ÜÉ xyó° àÈ,#ó°í,yó° áí,ç, 40^í!ÜÉ- ^,öyí,ç,yÜy!è,ó° è%,Ü,^íó°yñ
SÈy•z Üy!è,ç,zi,fy!ò~•z ã%,ç,y^óyò !ò^íí° Ü%,!è,ó°=!ó°^óy•z^íó°^ày°x!óy !í,çyÜ,ç,li, ,öy!ó° !ò^íí°^óyly^ily 70^í^íÜ,
30^í!ÜÉ^ófy^íSó°^ó!ò çyi,#í° !ä,ç, ,öyGí°y^à^íSÈ- ~^íó°ó°^ã,yó° ,öy^íç^óNyç çyi,#í° í,z!q^íó°^òyà !ó!ç<T

95 ~Ü,Ü, ≠ 8 ppppp lÓf ≤ÄhflíÓ° Ì%à ~ÓÇ áyòf í,zí,öyò^ìlÓ° ð)ä,ly (The Neolithic Age and the Beginnings of Food Production) àè,ì 8É0 í,z^ìjçf 8É1 ð)ä,ly 8É2 lÓf ≤ÄhflíÓ° Ì%`làÓ° ~Ó!ç<TfÈÜÈ ì,y!_¥Ü, Ófyáfy 8É2É1 ç°Óyl° % ðB,è, ì,_¥ 8É2É2 çlçáfy ì,_¥ 8É2É3 ðyÛy!çÜ, xÓflly ì,_¥ 8É2É4 ðyçfl,Ò!ì,Ü, ≤ÄÈ,yÓ 8É3 àì,≈l ä,y•z", G lÓf≤ÄhflíÓ° !Ó≤'Ó 8É4 lÓf≤ÄhflíÓ° !Ó≤'Ó ì,`ì_¥Ó° ðÛy^ìyã,ly 8É5 !Ó≤'Ó ly !ÓÓì,≈l 8É6 !ÓÈ,ß" lÓf≤ÄhflíÓ° Ì%à#ì" ðçfl,Ò!ì, 8É7 í,z,öÛy^ìò^ìç áyòf í,zí,öyò^ìlÓ° ð)ä,ly 8É8 í,z,öçyÓ° 8É9 !lÓ≈y!ä,ì, ≤ÄÿçyÓ!° 8É10 !lÓ≈y!ä,ì, @`Äsi,öO# 8É0 í,z^ìjçf •~z~Ü,Ü, ,öy^ìè,Ó° í,z^ìjçf • lÓf≤ÄhflíÓ° Ì%`là áyòf í,zí,öyò^ìlÓ° ð)ä,ly^ìÜ, Ófyáfy Ü,Ó°y- • lÓf≤ÄhflíÓ° Ì%`làÓ° ðçfl,Ò!ì,Ó° !ÓÜ,yç G ~Ó!ç<Tf ðÜ)•Ó° ì,y!_¥Ü, !Ó`ÿ"Èlì^ìÜ, x!%öyÓl Ü,Ó°y- • ÚlÓf≤ÄhflíÓ° ! Ó≤'ÓÜ ðjö^ìÜ,≈ àì,≈l ä,y•z^ì",Ó° Ûì,^ìÜ, ^öyV,y ~ÓÇ !ÓÈ,ß" ò,!<TÈ,ìD ^ì^ìÜ, ~z! Ó≤'ìÓÓ° Û)°fy!^ìÜ,Ó°y- •

100% **MATCHING BLOCK 95/259** **J**

È,yÓ°ì,#^ì í,z,öÛy^ìò^ìç

áyòf ðçfl,Ò!ì,Ó° !ÓÜ,yç xy^ìyã,ly Ü,Ó°y-
 96 8É1 ð)ä,ly ,ö%Ó°y≤ÄhflíÓ° Ì%à x!ì,e'ÜÜ, ^ìÓ° Ûòf≤ÄhflíÓ° Ì%`làÓ° Û^ìòf !ò^ìl" ÛylÓ ðÈ,fi,y ~^ìÿ ^,öÖÑSÈy!^
 ≤ÄhflíÓ° ,ö^ìÓ≈Ó° ì,ì,#^ì Ì%à!è,Ó° myÓ° ≤Äy^ìhs" ñ ly lÓf≤ÄhflíÓ° Ì%à ly^ìÜ•z ,ö!Ó^ìä,ì, - lÓf≤ÄhflíÓ° Ì%à
 ÛylÓÛy^ìçÓ° !ÓÓì,≈^ìl ~Ü, =Ó° çc,ö)ì≈ xófy! - ~z ,ö^ìÓ≈ Ûyl%È! áyòf ðç@`Äy•Ü, ^ì^ìÜ, áyòf í,zí,öyò^ìÜ,
 Ó°*,öyhs" !Ó°ì,•ì ~ÓÇ ì,yÓ° ð^ìD ì,yÓ° !çÜ,y!Ó° !lylÓlÓ° ç#Ó^ìlÓ° xhs" •ì - ÷Ó° ç•ì ñ Ü, !È!È,^ìÜ, !flilì,ç#°
 ç#Ól- •y!ì,^ìyÓ° !lÜ≈y^ìG ^óáy ly! í,zB^ì, ≤Ä!%l_ G ^Ü,Öç^ìÓ° ≤Ä^ìlì"yà ly Ü, !È! í,zí,öyò^ìlÓ° ,ö!^ìÜ, ≤Äçflì
 Ü,^ìÓ - lÓf≤ÄhflíÓ° Ì%`làÓ° Ûyl%ÈÈÍÓ° ç#Óllyey! ~z àÈ,#Ó° ,ö!Ó°Óì,≈^ìlÓ° Ü,ly Ü^ìl^ìÓ°^ìä•z ,ö%Ó°yì,_¥!Óò !
 È,É àì,≈l ä,y•z", lÓ≤ÄhflíÓ° Ì%à^ìÜ, lÓ≤ÄhflíÓ° !Ó≤'Ó àNeolithic Revolution ä xyáfy !ò^ìlì^ìSÈl- !Ó !èç !ÓK,y!# çl °
 %ÓÜ, ì,ÑyÓ° Antiquity of Man à1865à @`Ä`Äsi ≤Ä!Ü ÚlÓf≤ÄhflíÓ° Û àNeolithic ä Ü,ly!è, ÓfÓ•yÓ° Ü,^ìÓ°l- ^àyè,y
 ≤ÄhflíÓ° Ì%à^ìÜ, lì,ìl ,ö%Ó°y≤ÄhflíÓ° G lÓf≤ÄhflíÓ° ÈÜÈ ~z ò%•z È,y^ìà È,yà Ü,^ìÓ°!SÈ^ìl- lÓf≤ÄhflíÓ° Óy Neolithic
 Ü,ly!è, ~^ìSÈ Neo àNew Óy lÓfä ~ÓÇ Lithic àStone Óy ≤ÄhflíÓ° ä Ü,ly ò%!è, ^ì^ìÜ, - lÓf≤ÄhflíÓ° Ì%`là ,öy!Ó^ìÜ,
 çyl !ò^ìlì" öyÓ°y^ìy G Ûl,Ü,Ó°y •^ìl^ìSÈ- ~z öyÓ°y^ìy G Ûl,ì,y!ì,^ìyÓ° !≤^ìè,y!l,öÓ°Óì,≈# ,ö^ìÓ≈ Ûyl%È!^ìÜ,
 áyòf í,zí,öyò^ìl ðy,y!f Ü,^ìÓ^ìSÈ- ì,y•z lÓf≤ÄhflíÓ° Ì%à Ü, !ÈÍÓ° ð)ä,lyÓ° Ì%à !ÿy^ìÓ !ä,ì, - xyÓyÓ° ~Ü,•z ðÜ!
 Ûyl%È!Ü,ì,≈Ü, !Ó^ìçÈ!òó^ìlÓ° çyhs" ,ö-,öy!•^ìl G^ìè, x!≈^ìl!ì,Ü, Ü,Ü≈Ü,y^ìl,Ó° ~Ü, x!Ó^ìFSEòf xD-
 ≤ÄÜ,ì,ö^ìç, Ü, !ÈÜ,y^ìçÓ° ð)ä,ly G làÓ° à^ìl, Gè,yÓ° ÛòfÓì,≈# ,ö!≈y!^ì Ûyl%ÈÈÍÓ° !ÓÓì,≈^ìlÓ° •z!ì,•y^ìÿ
 lÓf≤ÄhflíÓ° Ì%à àNeolithic Age ä ly^ìÜ, ,ö!Ó^ìä,ì, - ~z Ì%`làÓ° ðÜÜ,y° ^Ûyè,yÜ%!è, 8000 !á <T,ö)Ó≈yΣ ^ì^ìÜ, 3000 !á
 <T,ö)Ó≈yΣ ,ö!≈hs" - 8É2 lÓf≤ÄhflíÓ° Ì%`làÓ° ~Ó!ç<Tf ÈÜÈ ì,y!_¥Ü, Ófyáfy ò%!è, !òÜ, !ò^ìlì" lÓf≤ÄhflíÓ° Ì%à ÌSÈ°
 ì,y! ,ö!≈,ö)ì≈ÈÜÈ Ü, !ÈÜ,y^ìçÓ° ð)ä,ly G ,ö-,öy!-

100% **MATCHING BLOCK 96/259** **W**

á%Ó fllyÈ,y!ÓÜ, È,y^ìÓ°z ≤

Äÿç çy^ìà ÈüüÈÜ, #^ìSÓ° ì,yí,ly!^ì Óy Ü,# ≤Ä^ìlì"yç^ìl Ûyl%È! çÜ,y!Ó° ÈÜÈçç@`Äy•Ü, ç#Ól ,ö!Ó°ì,fyà Ü,^ìÓ° Ü, !
 ÈlÜ,yç G ,ö-,öy°^ì!°E •°ì,y !^ìlì" ,ö%Ó°yì,y!_¥Ü, G ≤ÄyÜ,ÈÜÈ•z!ì,•y!lÓò^ìòÓ° Û^ìòf !Óì,Ü,≈ xy^ìSÈ !ÓhflíÓ° -
 ^Ü,í,z xyÓ•yG!^ìyÓ° ,ö!Ó°Óì,≈l^ìÜ, ~Ó° Û%áf Ü,yÓ°ì!•ÿyÓ í,z^ìÖ'á Ü,^ìÓ°^ìSÈl- Ü,yÓ°G Û^ìlì, Ó!ò≈ì, çlçáfyÓ°
 ä,y,ö ~z ,ö!Ó°Óì,≈l xyl^ìlì, Ûyl%È!^ìÜ, Óyòf Ü,^ìÓ°!SÈ°- x,öÓ° ~Ü,ò° ,ö!ì, xyÓyÓ° ðyÛy!çÜ, G ðyçfl,Ò!ì,Ü, ,ö!
 Ó°Óì,≈^ìlÓ° ò,!<T^ìÜ,yì^ì^ìÜ, lÓÈlì!è, Ófáfy Ü,^ìÓ°^ìSÈl- ^Ü,y^ìly ^Ü,y^ìly ì,^ì_¥~Ü,è, !ÓÈ!^ìlì"Ó° G,öÓ° !È,^ì
 Ü,^ìÓ° Ü,^ìÈ! G ,ö-,öy°^ìlÓ° ð)ä,ly !Ó^ìÿÈlì Ü,Ó°y •^ìlì^ìSÈó ^Ü,y^ìly ì,^ì_¥ xyÓyÓ° Ó°y •^ìlì^ìSÈ ~z ,ö!Ó°Óì,≈l lyly!
 Óò àè,ly !Ólfy^ìSÓ° e'Ü,ö%!Óì, ,ö!Ó°!ìlì, - 8É2É1 ç°Óyl° % ðB,è, ì,_¥ ^ì ðÜhflì ,ö%Ó°yì,y!_¥Ü, xyÓ•yG!^ìyÓ° ,ö!
 Ó°Óì,≈l^ìÜ, Ü, !ÈÍÓ° ð)

73% **MATCHING BLOCK 97/259** **J**

ä,lyÓ° Ü,yÓ°ì!•^ìÿ^ìÓ° í,z^ìÖ'á Ü,^ìÓ°^ìSÈlì ì,

y^ìòÓ° Û^ìòf í,z^ìÖ'á^ìlyàf lyÜ !È,É àì,≈l ä,y•z", àV. Gordon Chield ä- àì,≈l ä,y•z", ì,ÑyÓ° ÚMan Makes Himself Ü
 à1936à @`Ä`Äsi ^çy^ìÓ°Ó° ð^ìD Ó^ìP^ìSÈlì!≤^ìlìè,y!l,öÓ°Óì,≈# Ü,y!°•^ìy!lì Ì%`làÓ° ≤ÄyÓ°!Q,Ü, ,ö^ìÓ≈ÓÓ°È,
 à^ìP^ìyG!^ìyÓ° ,ö!Ó°^ì≤Ä!«^ìlì, xyÓ•yG!^ìy í,zÈÈì,Ó° G ÷Óì,Ó° •^ìlì^ìSÈ°- ~z ,ö!Ó°Óì,≈ì, xyÓ•yG!^ìyÓ° ð^ìD Ûyl^ìlì"
 !^ìlì, ,öy^ìÓ° !lçÜ,yÓ° #ÈÜÈçç@`Äy•Ü,Ó°y- È,^ìP Ûyl%È! G ,ö- í,zÈ,^ìlì"z ì,y^ìòÓ° !ì,•fäì, Ólìlì, ,ö!Ó°ì,fyà Ü,^ìÓ°l

97 !!Ü,ê, ≤Äy^lä,fÓ^ Ù^li,y ç°yôyÓ^ ÑÜ,k, xMÈ,° ~Ó^ !ò^iÜ, x!È,Óyfl =Ó^ & Ü, ^iÓ^ - li%,l ^È,yçf Ñjô^iòÓ^ xl%Ñ¶,y^ll
 Ùyl%Éí àySÈ,öy°y G,÷÷ !^iï^ li%,l Ü, ^iÓ^ xl%Ñ¶,yl ÷Ó^ & Ü, ^iÓ^ - ~z i, _¥ Úç°Óyl^% ÑB,ê, i, _¥Ü àClimatic Crisis
 Theory ä ly^iÜ, ðiÓ^!ä, i, ~ÓÇ ~z i, ^i_¥Ó^ xlf i, Ü =Ó^ & c, ði≈ ≤ÄÖ_ y ài, ≈l ä, y•z", - 8É2É2 çlÇáfy i, _¥ ÍyÓ^y Ü, ,!
 ÉiÓ^ xyàÜ^iÜ^ Ü, yÓ^i xl%Ñ¶,y^ll e^ÜÓð~Ùyl çlÇáfyÓ^ ä, y, ^i, ðÓ^ í, z^iÖ^á Ü, ^iÓ^ ^iSÈ i, y^iòÓ^ Ù^iòf !°i, z•zÑ!
 Ó^iÈ, y i, ≈ àLewis Binford äÈÜÈ ~Ó^ lyÜ í, z^iÖ^á^iÿàf - !i, !i Ó^i^iSÈÜ, , !ÉiÓ^ xyàÜ^iÜ^ xy^ià !çÜ, y!
 Ó^ÈÜÈÑÇ@^Äy•Ü, Ó^y i, y^iòÓ^ ≤ÄyÜ, , !i, Ü, , ðiÓ^ ^iÓ^içÓ^ Ñ^iD ~Ü, È, yÓ^ ÑyÜf Óçyl^ ^Ó^ ^ià!SÈ° - ~z È, yÓ^ ÑyÜf
 Óçyl^ ^Ó^ ^ià•z i, yÓ^y Ólf àySÈ,öy°y G, ÷÷ i, y^iòÓ^ áyòf !• ^iÑ^iÓ @^Ä•i Ü, Ó^i, - !Ü, v e^iÜ•z È, yÓ^ ÑyÜf kT •i^ -
 È, yÓ^ ÑyÜf kT •Gí^ yÓ^ Ü, yÓ^ i ≤ÄyÜ, , !i, Ü, , ðiÓ^ ^iÓ^içÓ^ o& i, , ðiÓ^ Ói, ≈lñ l i^i, y çlÇáfyÓ^ , ðiÓ^ Ói, ≈l
 àDemographic Change ä - !Ó^iÈ, y^i, ≈Ó^ Ù^i, i, Ñ^iÜ^ !Ü, ê, ≤Äy^lä,fÓ^ xyÓ•yGí^ y Óy ≤ÄyÜ, , !i, Ü, , ðiÓ^ ^iÓ^içÓ^
 , ðiÓ^ Ói, ≈l iÜ^ ^i, y^iÿly Ñy, , f ≤ÄÜy i, öyGí^ y^iÿ ly - %i, Ó^yçÑ çlÇáfyäi, , ðiÓ^ Ói, ≈l z Ü, , !ÉiÓ^ í, z i, ðiÓ^ Ü, yÓ^ i -
 Ó!ð≈i, çlÇáfyÓ^ í, zòÓ^ , ði^i, ≈Ó^ çlf•z ä, yÉiÓy^iÑÓ^ ≤Ä^iÿ yçl ^òáy !ò^iï^ !SÈ° - i, ^iÓ^ ài, ≈l ä, y•z", !Ü, v çlÇáfy
 Ó, !k, Ó^ !ÓÉiï^ !è, ^iÜ, =Ó^ & c !ò^i, lyÓ^yç - !i, !i iÑ, yÓ^ Man Makes Himself @^Ä^iÑi mfl≈•#i È, yÉiÿl^ Ühs^Óf
 Ü, ^iÓ^ ^iSÈÈÜÈ çlÇáfyÓ^ xyçyl%Ó^* , ð Ó, !k,

100% **MATCHING BLOCK 98/259** **W**

â^iè, !SÈ°ñ ~ !ÓÉi^iï^ ^Ü, y^iÿly =

Ó^ & c, ði≈ , ðiÓ^ çlÇáfy l, öyGí^ y^iÿl ! ! àNo vital statistics have been recorded to prove that the expected increase of
 population did occur ä - i, ^iÓ^ ÜyÜ, ≈ ^Ü, y^iÿl • àMark Cohen ä i, ÑyÓ^ ÚThe Food Crisis in Prehistory- overpopulation
 and the Origins of Agriculture à1977äÜ @^Ä^iÑi çlf, #i, ^iÜ, Ü, , !ÉiÓ^ Ñj, lyÓ^ Ù%áf Ü, yÓ^ i !• ^iÑ^iÓ í, z^iÖ^á
 Ü, ^iÓ^ ^iSÈ - !i, !i Ó^i^iSÈÈÜÈ , ði, !Ó^#Ó^ !Óhfl^i≈ xMÈ,° ç% ^i, , !Ó^içÉi, !Ü, ê, ≤Äy, #lñ !ä, lñ ò!« iÈÜÈ, ð)Ó≈ ~!ç^i y
 G ò%•z xy^iÜ^iÜ^ Ü, yl Ü•y^iò^iç i%, ÉiÓ^ i% ^iàÓ^ xÓÑy^iÜ^ , ðÓ^ çlÇáfy Ó, !k, , ^è^iï^ !SÈ° - !çÜ, yÓ^ G ÑÇ@^Ä• ~z Ó!
 ð≈i, çlÇáfy Ùyl%ÉiÓ^ ç#Ói öyÓ^ ^iÓ^ çlf i^iïkT !SÈ° ly - i, y•z Ùyl%Éi Ü, , !ÉiÓ^ Ùyòf^iÜ^ áyòf í, z i, öyò^iÿ í, z íÑy•#
 •^iï^ !SÈ° - 8É2É3 ÑyÜy!çÜ, xÓfliyl i, _¥ x^iÜ^Ü, xyÓyÓ^ Ü, , !ÉiÓ^ Ñj, lyÓ^ çlf ÑyÜy!çÜ, xÓfliy^iÜ^ G,

71% **MATCHING BLOCK 99/259** **W**

ðÓ^ =Ó^ & c xy^iÓ^y, ð Ü, ^iÓ^ ^iSÈ - ÓyÓ^ÓyÓ^y ^Ó^

í, yÓ^ ñ Ó y^iÿl • ^i, l ≤ÄÜ%á ≤ÄyÜ, ÈÜÈ•z i, , yÑ!Óò Ü, , !ÉiÓ^ xyàÜ^iÜ^ Ü, yÓ^ i !• ^iÑ^iÓ çlf, #i, ^iÜ, =Ó^ & c !ò^i, lyÓ^yç - i, y^iòÓ^ Ù^i, i, ÑyÜy!çÜ, ÑÇäè, ^iÜ^ , ðiÓ^ Ói, ≈l !Óf ≤Ähfl^iÓ^ i% ^iàÓ^ Ùyl%Éi^iÜ, Ü, , !ÉiÓ^ ≤Ä^i, xyÜ, , çT
 Ü, ^iÓ^ !SÈ° - !çÜ, yÓ^ ÈÜÈÑÇ@^Ä^iÓ^ i% ^ià ÇÇ, #i, áyòf ÑÜ, ^iÓ^ Ù^iòf È, yà Ü, ^iÓ^ ^iGí^y•i, - È, ^iÓ^ xli, ^iÓ^ _ ≤Äy!
 ÆÓ^ ≤Ä^i, í, z íÑy• ^i, Üi !SÈ° ly - !Ü, v e^iÜ^ áyòf È, yà Ü, ^iÓ^ ^iGí^yÓ^ Ó^ #i, , Ó¶, •^iï^ iÿl^ - i, á! !Ü, v Óf!_ ðÜ G
 Ñjô^iòÓ^ G, ðÓ^ !i^içÓ^ !i^i sfi Ñ%≤Ä^i, !i, i,

70% **MATCHING BLOCK 100/259** **W**

Ü, Ó^yÓ^ °^iç, f x^iÿl fÓ^ Ñ^iD ≤Ä^i, ^iÿly!äi, y i^i Æ•i^ - ^Ñ

áyl ^i^iÜ, •z Ü, , !ÉiÓ^ Ñj, ly G !ÓÜ, yç - 8É2É4 Ñyçfl, ði, Ü, , ≤ÄÈ, yÓ^ Ü, , !ÉiÓ^ Ñj, ly ≤ÄÑ^iD xyÓ^ ~Ü, !è, i, y i, ði≈ , ði≈ Üi,
 •ÈÜÈ !≤^iè, y!Ñ, ðÓ^ Ói, ≈# , ð^iÓ≈ Ùyl%ÉiÓ^ Ñyçfl, ði, Ü, G ^ÓÓ!k, Ü, !ÓÜ, y^içÓ^ Ñ^iD ÑD i, ^Ó^ ^ià^Óç !Ü, %È
 =Ó^ & c, ði≈ , ðiÓ^ Ói, ≈l «^i#i^ •^iï^ G^iè, - Ü, , !ÉiÓ^ xy!Ó^<ÓyÓ^ !SÈ°
 98 Ñz , ðÓ^ Ói, ≈^iÜ^ •z x!Ó^iFSÈòf xD - Ó^Óyé, ≈ ^Ó^•zi, í, z i, G !°u, y ^Ó^•zi, í, z i, àRobert Braidwood and Linda
 Braidwood ä 1980Ó^ ðç^iÜ, •zÓ^y^iÜ^ Ù%, !ò≈ç , öyÓ≈i, f È) !Ü^i, xli≈y! !Óf ≤Ähfl^iÓ^ #i^ çy^iÜ≈y xMÈ, ^i^ò#ä≈!ò
 ð^iÓ^ ^« eÑÜ#ç, y ä, yyl - i, y^iòÓ^ ðÜ!i, à^iÓÉiÿyÓ^ í, z, ðÓ^ !È, !_ Ü, ^iÓ^ i, yÓ^y ~z !Ñk, yhs^ í, z, ði^i, •i^i^ Ñ^iÜ^
 Ó, !çT, öy^i, Ó^ xMÈ, !°Ü, Ó^è, ^iÜ^ !Ü, %È i, yÓ^i, Ùf SÈy i, y xyÓ•yGí^ yÓ^ !Ó, ði≈i^ Ñ, !çTÜ, yÓ^ #^Ü, y^iÿly , ðiÓ^ Ói, ≈l
 â^iè, !- i, y^iòÓ^ Ù^i, i, çlf, #i, ^iÓ^ !ÓÉiï^ !è, G^i, Üi, y i, ði≈ , ði≈ !SÈ° ly - Ùyl%ÉiÓ^ Ñyçfl, ði, Ü, , ~Ó!ä, e G òç, i, y
 i, Ü, y•#i xli≈^iÿly, ðiÓ^ Ói, ≈^iÜ^ , ði ≤Äçhfl^iÜ, ^iÓ^ !SÈ° - iÑ, yÓ^y xyÓ^ G Ó^i^iSÈÈÜÈ Ñ^iÜ^ Ñyçfl, ði, Ü, !ÓÜ, yç
 li%, li%, l i, zqyÓ! G , ðÓ^ #ç, yÈÜÈ!Ó^ #ç, yÓ^ ≤Ä^i, Ùyl%ÉiÓ^ xy@^Ä• Óy i, , ^iï^ i%, ^i^iSÈ° - ~z xy@^Ä• ^i^iÜ, •z
 i, yÓ^y Ü^Ü, wÜ, #i^ xMÈ, °Ü àNuclear zone ä =!^i, ^È, yçf í, z lq^iòÓ^ ä, yÉi xyÓyò G , ð÷ , öy^iÜ^

90% **MATCHING BLOCK 101/259** **W**

í, z, ð^iÿly!äi, y í, z, ð^i, Ü, ^iÓ^ - 8

É3 ài ≈l ä ,y•z", G lÓf≤ÄhflíÓ° !Ó≤'Ó lÓf≤ÄhflíÓ° !%à ſjð^Ü, ≈ xlfí, Û ^ð, ,ð%Ó° yí, y!_¥Ü, ài ≈l ä ,y•z", i, ÑyÓ° ÚWhat Happened in HistoryÚ à1942ä @ "Ä"isi ſ%lä !hs"i, Ûhs"Óf Û, "iÓ° ^ÍSÈÈÜÈ ÚÚxì≈"llí, Û, G !ÓK, y!È, !_Ü, !Ó≤'Ó ÓÓ≈Ó° i, yÓ° xä, yÓfliy ^ì"iÜ, Û%!_ ' !ò"i" Ûyl%É"iÜ, ≤ÄÜ, !i, Ó° í, z, ðÓ° !È, ≈Ó° ç#° •Gí° yÓ° , ðiÓ° Ó° i, ≈ ≤ÄÜ, ! i, Ó° ſle í° xçç#òyÓ° Û, ^iÓ° i%, ^i°!SÈ°ÚÚ– (The escape from the impasse of savagery was an economic and scientific revolution that made the participants achieve partners with nature instead of parasites of nature ä– ,ð%Ó° y ≤ÄhflíÓ° !% ^làÓ° x!hs" Û °"iä, ,ð%Ó° ðÉiÓ° y íal !çÜ, yÓ° Û, Ó° i, i, ál ^Ù"i" Ó° y áy ^ìðfÓ° çlf Ó% ^ily äy ^iſÓ° Ó#ç ſç@ "Ä• Û, Ó° i, – ~•z Ó% ^ily äy ^iſÓ° Ó#ç ^i"iÜ, í, z_Ó° y!òÜ, yÓ° ſ"ie ~"iſ!SÈ° àÜ G íÓ– ~Ó° Û, Û Ó#ç í, z, ði%_ 'É, y ^iÓ Ó, ði Û, ^iÓ° ç!Ü"iÜ, xyÓy!ò ç!Ü Û, ^iÓ° ^i, y°yÓ° çlf ſ%!ä, !hs"i, È, y ^iÓ ä) í, , yhs" , ðò ^i« , ç à, •#i, •"i" !SÈ°– áy ^ìðfÓ° ^çyàyl Ó, !k, Ó° çlf•z lÓf≤ÄhflíÓ° !% ^là ſyòyÓ° í ç!Ü"iÜ, xyÓy!ò ç!Ü"i, , ðiÓ° i, Û, Ó° yÓ° ðÓ° Û, yÓ° , ð"i, , !SÈ°– ç! Û"iÜ, xyÓy!ò Û, Ó° yÓ° çlf ≤Ä"i" yç! !SÈ° í, zÍÜ, , çT Ûy ^iÓ° •y!i, í, yÓ° – ài, ≈l ä ,y•z", iÑ, yÓ° ÚMan Makes Himself Ú à1936ä @ "Ä"isi lÓf ≤ÄhflíÓ° !% ^là í, zÍÜ, , çT •y!i, í, yÓ° !!Ü≈yí ≤Ä"ie'

95%	MATCHING BLOCK 102/259	J
í° yÓ° Û, ly í, z ^iÓ° a Û, ^iÓ° ^iSÈ– ~•		

z ſÜ"i" , ðy!Ó° !ò"i" , ðy!Ó° á"iÉi ≤ÄhflíÓ° !!!Ü≈i, •y!i, í, yÓ° ^iÜ, xyÓ° G ðyÓ° y ^i°y G Ûſ, i Û, Ó° y •"i" !SÈ°– lí%, l ðÓ° ^iÓ° •y!i, í, yÓ° Ûyl% ^iÉiÓ° Ó>àí, ç#Ó° ^i"i, yí, ði≈, ði≈ , ðiÓ° Ói, ≈l !l"i" ~°– ≤ÄhflíÓ° !!!Ü≈i, ðyÓ° y ^i°y Û%, è, yÓ° ! ò"i" àySÈ Û, yè, y G ÓçD° , ðiÓ° <ÒyÓ° Û, Ó° y •i, – Ûſ, i G ðyÓ° y ^i°y , ðy!Ó° !ò"i" ~Ü, ðÓ° ^iÓ° xy!òÜ !lí, , y! àPrimitive hoe ä "i, lÓ° Û, Ó° y •"i" !SÈ°– ~•z !lí, , y! !ò"i" Ûy!è, lÓ° Û Û, ^iÓ° i, y ^iÜ, Ó#ç Ó, ç"iÓ° í, z, ði%_ ' Û, Ó° y •– i, ySÈyí, , y ^ſ•z ſÜi" ðyÓ° y ^i°y x@ "ÄÈ, yà !Ó!çT Óç≈y G !i, Ó° "i, lÓ° •"i" !SÈ°– çſf =Ñ ^i"i, , y Û, Ó° yÓ° çlf •yÜy!òhflíyÓ° xy!Ó<ÒyÓ° ÈüÈG ~•z Í% ^là– i, ySÈyí, , y ~•z Í%à Ûy!è, , ð%í, , ^i"i" Û, !ç"i"Ó° ſ)ä, lyÓ° G ſy« , #– ài, ≈l ä ,y•z", lÓf≤ÄhflíÓ° !% ^làÓ° ä, yÓ° !è, ~Ó!çTfÓ° í, z ^iÓ° a Û, ^iÓ° !SÈ"i" aÜ, ä Û, !Éi Û, y ^içÓ° ſ)ä, lyñ áää , ð÷, ðy°lñ áää Û, í ç"i"Ó° ſ)ä, ly G ! ÓÜ, yç ~Óç áää çſf , ðÉi"iÓ° çlf ≤Ä>Ó° !!!Ü≈i, Ûſ, i •y!i, í, y ^iÓ° Ó° xy!Ó<ÒyÓ° – !Óàí, 50ÈüÈ60 ÓSÈÓ° ð"iÓ° ~ ! ÓÉi"i" ly à"iÓÉi"y •"i" ^iSÈ"i, y Û, i, =° ~Ó!çTfÓ° ſ)ä, Û, – ^iÜl ~ ſÜi" à, •!Ü≈y ^i"i fliy, ð"i"i, fÓ° , ðiÓ° ä, í, , ðyGí° y ly!° lyñ lÓf ≤ÄhflíÓ° !% ^làÓ° Ûyl% ^iÉiÓ° !fli!i, ç#° ç#Ó° ^iÓ° •z!Dí, Óy•#– çſf Û, yè, y G =Ñ ^i"i, , y Û, Ó° yÓ° çlf !!!Ü≈i, !l, ð%í •y! i, í, yÓ° áyòf ≤Ä"ie" i" yÜ, Ó° i ~Ó° ſy« , f Ó•Ü, ^iÓ° – Û, í ç"i"Ó° !ÓÜ, yç áyòfÓ° ſ)MÈ, í" G Ó¶, ^iÓ° •z!Dí, Óy•#– , ð%Ó° yí, y!_¥Ü, x!%ſ¶, yl ~Ó° È, ^i° ſj±!i, çyly ^à"iSÈ ^i"i Û, Ó° !!Ü, è,

99 ≤Äy`lä, f•z lî`ñ •zî, z`İÖ`y`İ, ðÖ` !Ü, S%È xMÈ, î`ñ !Ó`İçEİi, fİÒfy!u, î`lÈ, #î`ñ ðy!lî`%Óñ xy!`yÓ`°fyu, •zi, fy!ò xMÈ, î`G Üyl%Èİ !flî!i, ç#° G çyhs` ç#ÖİÈÜÈÏy, ð`İl xÈ, fhfl! İSÈ° – İÓf ≤ÄhfliÖ` İ%`İà Ü, !ÈİÖ`)ä, lyñ i, z!Ü, çT •y!i, İ`yÓ` !Ü≈yîñ !Ó!È, ß` çv`İÜ, ç, ðyÈİ Üyly`İly ~ÖÇ Ü, İ!ç`İ`Ö` !ÖÜ, yç •zi, fy!ò xÓçf•z)%ò)Ö` ≤ÄÿyÓ` #, ð!Ó`Öi, ≈l G ≤Äà!i, Ç` •z!Dî, Öy•# – ~•z i, y!i, ð!≈, ð)≈, ð!Ó`Öi, ≈`İlÖ`)e ð`İÖ` •z ài, ≈l ä, y•z", i, ÑyÓ` 1936)y`İ° ≤ÄÜ, y!ç!i, Man Makes Himself @`Ä`İsi ÜİÓf ≤ÄhfliÖ` #î` !Ó≤`ÓÜ àNeolithic Revolution à Ü, ly!è, Óf•yÓ` Ü, î`İÖ``İSÈ! – İÓf ≤ÄhfliÖ` İ%`İàÖ` Ói≈ly ≤Äÿ`İD ä, y•z", Ó`İ°`İSÈ! ≤Ä!Ü !Ó≤`Ó İy Üyl%`İÈİÖ` x!≈l#!i, xyÜ° , ðy`İÈÈ, !ò`İl`!SÈ° xyÓ` áy`İòfÓ` `İyàyl ~Ó` i, z, ðÖ` Üyl%`İÈİÖ` !lî`sf!)%≤Ä!i, ç, y Ü, î`İÖ`!SÈ° àThe first revolution that transformed human economy gave man control over his own food supply. à Ü, !ÈİÜ, î`İÜ≈Ó` `Ü, Öç` Ó`Æ Ü, Ó`yÓ` È, î`z Üyl%`İÈİÖ` ç#Ól!yeyÓ` •z!i, •y) ~Ü, ~Ó≤`!ÖÜ, ç, ð!Ó`Öi, ≈`İlÖ`)yç, # •İl` Ó`•z – ài, ≈l ä, y•z", ~Ó` Ü`İi, ÈÜÈ áyòf i, z!i, ðyòlÈÜÈ` fl!FSÈy≤Ä`İy!ò!i, ä, yÈÏyÓyòñ çÿf È, °y`İlyñ, ð÷`İòÓ` ` , ðyÈİ Üyly`İly G ≤Äçl`İlÖ` Ó`İ@yÖhfli ~ÖÇ i, y`İòÓ` !İÓ≈yã, !ÈÜÈ xy= `İlÖ` G, ðÖ` Ü, i, ≈c ≤Ä! i, ç, yÓ` , ðÖ` ÜylÓ` •z!i, •y`İ) ~!è, !SÈ° `ðç, x!≈`İl!i, Ü, !Ó≤`Ó àFood production—the deliberate cultivation of plants—especially cereals and the taming, breeding and selection of animals and economic revolution the greatest in human history after the mastery of fire. à ≤ÄÜ, i, ç, ð`İ« , !çÜ, yÓ` G áyòf)ç@`Ä`İ`Ö` G, ðÖ` !È, ≈Ó`ç#°i, y ...y) Ü, î`İÖ` áyòf i, z!i, ðyòl G à, •, ðy!i, ç, ð÷`Ó` i, z, ðÖ` !È, ≈Ó`ç#°i, y Ó!k, Üyl%`İÈİÖ`)yçfl, Ò!i, Ü, ≤Äà!i, Ó` `ç, î`le ~Ü, `ÜÖ!Ü, ç, ð! Ó`Öi, ≈l !`İl` ~`İ)SÈ° – Ü, !ÈİÜ, y`İç xÈ, fhfl! •ÓyÓ` , ðÖ` x!òÜ, yçç Üyl%Èİ i, y`İòÓ` °yÜfÜy! ç#Ól, ð!Ó`i, fyà Ü, î`İÖ` !!!ò≈çT fliy`İl çyhs` G !flî!i, ç#° ç#Ól àsedentary life à İy, ðl Ü, Ó``İi, ÷`Ó`& Ü, î`İÖ` – ~Ü, •z)`İD ÷`Ó`& •İl`!SÈ° ç!çáfy Ó!k, Ó` ≤Ä!e`İ`y – ~Ó` x!Óy!≈, ð!Ó`!i, !•y)İÖ` , ð!Ó`Öy`İÖ` Ó` xy!`i, lÓ!k, ` , ðñ @`ÄyÜ à`İi, , i, zè, °ñ ~ÖÇ`!Ó`İY`áÓ` ≤Äy!`)Ühfli xMÈ, î` Ü, !ÈİÖ` !ÓhfliyÓ` àè, ° – ~•z l!°ç, l x!≈`İl!i, Ü, ç, ð!Ó`Öi, ≈l)Üy`İç ðÜ !ÓÈ, yç! G)yÜy!çÜ, ~ÖÈİ`İÜfÓ` çßv`!ò – Óf!_` Ó` •y`İi, áy`İòfÓ` i, zm, _ i, z!i, ðyòl)!MÈ, i, • ~Óç làÒ`!È, !_Ü,)È, fi, yÓ` i, zay`İlÖ` , ð! ≤Äçhfli •° – ~•z , ð!Ó`Öi, ≈l = `İy`İÜ , •z ài, ≈l ä, y•z", `Ü`Ó≤`!ÖÜ, Ü !•y)İÖ` !ä, !•`i, Ü, î`İÖ``İSÈ! – ñyÓ` Ü`İi, ≤Äy!lÜÜ, ç, ð`İÖ` ≈ Ó%`İly áy`İ)SÈ° Ó#ç)ç@`Ä` Ü, Ó`y •i, à`İÓ#ç`İ`İÜ, i, z_Ó` y!òÜ, yÓ`)`İe àÜ G İÖ` ~`İ)SÈ° à ~Óç i, yÓ` , ðÖ` ~•z Ó#ç i, z, ð!%_` ç!Ü`İi, Ó, ðl Ü, î`İÖ` G xyàysÈy !!Ü)≈` Ü, î`İÖ` ç!Ü`İÜ, xyÓy!ò ç!Ü`İi, ç, ð!Ó`İi, Ü, Ó`yÓ` i, z`İj`İçf)%! ä, !hs`i, ç, ðò`İ« , ç, ð`İGl`y •İl`!SÈ° – ~•z ≤Ä!e`İ`y!i` !SÈ° İÓf ≤ÄhfliÖ` #î` !Ü!Ó≤`ÓÜ ~Ó` ≤Äy!lÜÜ, ç, ðò`İ« , ç, ð – ä, y•z", ~Ó` Ü`İi, İÓf ≤ÄhfliÖ` İ%`İàÓ` i, zß`i, •y!i, İ`yÓ` ç!Ü Ü, È!≈`İiÖ` Ü, yç`İÜ,)`İç Ü, î`İÖ` `i, y`İ° – È, î` Üyl%Èİ ÷`Ó` Ó%`İly çÿf)ç@`Ä` Ü, Ó`yÓ` Ü`İòf xyè, `İÜ, ly `İ`İÜ, çÿf Ó#ç Üy!è, `İi, `Ó`y, ðl Ü, î`İÖ` áyòf i, z!i, ðyò`İl xy@`Ä`•# •İl` G`İè, – xy`İàÜ, yÓ` xÜ)î, •y!i, İ`y`İÖ` Ó` `ä, `İl` ~álÜ, yÓ` Ü)î xflf lyly Ü, y`İç È, #Èi i, z, ð`İlyà# •İl` G`İè, – Üy!è, ál`İlÖ` Ü, y`İç) – •y!i, İ`yÓ` `Ó!ç Ü, y`İç xy`İ) – İÓf ≤ÄhfliÖ` İ%`İàÖ` x!fylyf ~Ó!ç`İçTfÓ` Ü`İòf Ü, !ç`İ`Ó` xy!ÓçÖyÓ` ñ xlí, , i, ly !fl!Ó` ç#Ól!yeyñ fl!i`ç)j)è)≈ @`ÄyÜ#i)Üy`İçÓ` xy!ÓÈ, ≈yòñ !°`İDÓ` !È, !_`İi, ðÜ!ÓÈ, yç! •zi, fy!ò i, z`İÖ`á`İlyàf – ài, ≈l ä, y•z", ~•z , ð!Ó`Öi, ≈l = `İy`İÜ , !ä, !•`i, Ü, Ó`yÓ` çlf Neolithic Revolution Óy İÓf ≤ÄhfliÖ` !Ó≤`Ó Ü, ly!è, Óf•yÓ` Ü, î`İÖ``İSÈ! – i, î`İÖ` ~•z , ð!Ó`Öi, ≈l `Ü, y`İly xyÜ, !fløÜ, ç, ð!Ó`Öi, ≈l lî`ñ ð#`İÖ` ð#`İÖ` e`Üç, ð!Ó`Öi, ≈l İy !Ó!È, ß` ~Ó! ççTf G, ç, ð!Ó`İi, !l`İl` !Ó!È, ß` fliy`İl Ü, î`İÜ, ÖyÓ` xy!ÓÈ), ≈i, •İl``İSÈ! – !Ó≤`Ó Ó``İi,)yòyÓ`İi, xyÜÓ`y xyÜ, !fløÜ, xyÜ) °, ç, ð!Ó`Öi, ≈`İlÖ` Ü, İy Ó%!V, – i, î`İÖ` Üòf ≤ÄhfliÖ` İ%`İàÖ`)`İD

100 İ!ò İÓf ≤ÄhfliÖ` İ%`İàÖ` , ð!Ó`Öi, ≈l i% , °ly

100%	MATCHING BLOCK 103/259	J
Ü, Ó`y İyl` i, y•`İ° `òáy İy`İÖ		

l`ll` xy`İſ- İÓf≤ÄhflİÓ` İ%`İàÓ` xy`İà`«`«` ÓSÈÓ` ò`İÓ` ÙylÓ` ſĒ,fi,yÓ` x@`Àà!i, à`İè,İSÈ° xi, fhs` Ý! à!i, İi, - !Ü, v
9000ÈÜÈ6000 !á <T, ò)Ó≈y`İſÓ` Ù`İòf Ùyl%`İÉİÓ` Ù, Ù≈Ü, yu, G x@`Àà!i, İSÈ° à, ÜÜ, ≤ÄòÜ, G İ%ayhs`Ü, yÓ` # -
i, ySÈyí, , y, ò, İİÓ#Ó` ≤Äyİ` ſÓ≈e•z İál !ÖÜ, " ç#Ó! òyÓ` İİÓ` í, z, òy!` !•ſy`İÓ Ù, İÉİÓ` xyàÜ! à`İè, İSÈ°ñ`i, ál Ùyl%Éİ xyÓ`
!çÜ, yÓ` #ÈÜÈſç@`Äy•Ü, ç#Ó`İl !È, İÓ` İy!`İl- İÓf≤ÄhflİÓ` İ%`İàÓ` ſç!«`Æ ſÜ!`Ü, y`İ° Ùyl%`İÉİÓ` ſyÛy!çÜ, ç#Ó`İlÓ`
`İ ſ%ò)Ó` ≤ÄſyÓ` #, ò!Ó` Ói, ≈l ~`İſ!SÈ°ñ`i, yÓ` !!İÓ` İá ~•z İ%`İàÓ` ~`Ó!ç<Tf=İ°` Ù, Ù!Ó≤`ÓÜ !•`İſ`İÓ xyàfy!`i, Ù, Ó` y
xſçàì, •`İÓ ly- 8É6 !Ó!È, ß` İÓf≤ÄhflİÓ` İ%`İà#`İ ſçfl,Ò!i, 1950 ſy, òİ≈hs` ≤ÄyÜ, ÈÜÈ•z!i, •yſ!Óò`İòÓ` òyÓ` İy !SÈ°
İÓf≤ÄhflİÓ` İ%`İàÓ` ſçfl,Ò!i, `Ó!ç!ò`İlÓ` , ò%`İÓ`y`İly İl` - !Ü, v, ò%Ó`y!_ſÜ, à`İÓÉİyİ` `Ó`!i, GÜ, yÓ≈l, òk, İi,
≤Ä`İl`y`İàÓ` , òÓ` ~•z òyÓ` İy`yhs` ≤ÄÛy!i, •`İl` `İSÈ- 1949 ſy`İ°` Ó`!i, GÜ, yÓ≈l, òk, İi, Ó` Ùyòf`İÜ`Ü, y! , ò%Ó` `İly
ſçfl,Ò!i, Ó` Ù, y°`İl≈`İl` Ó` !ÓÉİ!`È, xy!Ó<ÖyÓ` Ù, `İÓ` l Ùy!Ü, ≈l !Ók, y!#- x!òÜ, yçç`à, ••z İSÈ° ~Ü, İè, áÓ` !Ó!ç<T- !
Ü, S%È Óy!i, , İi, ~Ü, y!òÜ, à`İÓ` Ó` x!hflİc İSÈ°- ≤Äy!ÜÜ, , ò`İÓ≈`~•z ſÓ Óy!i, , Ó` Ù, Ñyòy G Ù, yè, !ò`İl` `i, !Ó` -
, òÓ` Ói, ≈# , ò`İÓ≈`≤yfiè, yÓ` Ù, Ó` y` Ù`İV, G` òi`y`İ°Ó` ſſ, y! , òyG!`y` à`İSÈ- İÓf≤ÄhflİÓ` #!` `ç!Ó` `İáyÓ` x!
òÜ, yçç` Óy!i, , Ó` ſç@_i ~•yÜ, y!` ài, ≈ İyÜ, İ, - ~•z ài, ≈=!` áyòfçſfñ` ÖyòyÜ`•zi, fy!ò
102 Ùç%ı, Ù, `İÓ` Ó`yáy`•i, - ò#à≈!ò! ò`İÓ` İÓf≤ÄhflİÓ` #!` ſçfl,Ò!i, Ó` ſ`İD Ù, !ç`İ`Ó` !ÓÜ, yç Gı, `İ≤Äyİ, È, y`İÓ ç!i, , İ,
İSÈ°- !Ü, v` ç!Ó` `İáy xMÈ, `İ°` , ò%Ó`y!_ſÜ, Ó` y` Ù, y`İly Ó` Ù, Ù, !ç` ſſ, y! , òy!l- İÓf ≤ÄhflİÓ` İ%`İàÓ` ≤Äy!ÜÜ,
hflİ`İÓ` Ù, !ç`İ`Ó`)ă, ly`İ`İl- Ù, !ç`İ`Ó` , ò)Ó≈Ói, ≈# İ%`İà`Ü, , ò%Ó`y!_ſÜ, Ó` y` ò%`è, hflİ`İÓ` È, yà Ù, `İÓ` `İSÈ!ÈÜÈ
≤ÄyÜ, ÈÜÈÜ, !ç` İÓf ≤ÄhflİÓ` ÈÜÈÜ, Óy Pre-pottery Neolithic-A (PPN-A) ~Óç ≤ÄyÜ, ÈÜÈÜ, !ç` İÓf≤ÄhflİÓ` ÈÜÈà Óy Pre-
pottery Neolithic-B (PPN-B) - ~•z ò%`è, hflİ`İÓ` Ó` ſçfl,Ò!i, `İi, İÓ` Ù` à%`ly, òy!Ó` !ò`İl` `i, !Ó` Óyſ! , ò`İeÓ` ſſ, y!
, òyG!`y` à`İSÈ- ≤ÄyÜ, ÈÜÈÜ, !ç` , ò`İÓ≈`ç!Ó` `İáy xMÈ, `İ°` ~Ü, İè, !ÓÓ`yè, ≤Ä!i, Ó` «`yÓ` ≤Äyã, #`İÓ` Ó` x!hflİc İSÈ°-
~•z ≤Äyã, #Ó` ≤Äyã, #! fliy, òi, f`c`#Ó` í, z!Ü, `İÉİ≈Ó` ſy«`f`Ó•l`Ü, `İÓ` - `àyè, y`Óſ!i, `İÜ, !à`İÓ` Ó` yái, ~•z
≤Äyã, #Ó` - ~•z ≤Äyã, #`İÓ` Ó` 30 È%`è, í, zNã%, ~Ü, İè, à) , í, , y`İSÈ°- PPN-A G PPN üÈB Ó` , òÓ` Ói, ≈# , òİ≈y`İl` Ù, !
ç`İ`Ó`)ă, ly G !ÓÜ, yç àè, `İi, İy`İÜ, - Ù, !ç`İ`Ó`)ă, ly İÓf≤ÄhflİÓ` İ%`İàÓ` ≤Ä!i!_`à, x@`Àà!i, Ó` ſy«`f`Óy•#-
Ü, yòy!` ç°` !Ü!ç`İl` , òye`İÜ, ~Ü, è, y` !Ó`İçÉİ Ó` * , ò`òG!`y`•i, ó`i, yÓ` , òÓ` xy= `İl` , ò%`!i, , `İl` , òye= !`İÜ, ç`_` G fliy!` #
Ü, Ó` y`•i, - •z!i, Ù`İòf İÓf≤ÄhflİÓ` İ%`İàÓ` Ùyl%Éİ xy= `İlÓ` !l!` ſfı, ÓfÓ•yÓ` !ç`İá !l`İl` İSÈ°- İl%`l , òk, İi, í, z!%` `i, !Ó`
Ü, Ó` y`•İl` İSÈ°ñ` İy`İi, Ù, yòy , ò%`!i, , `İl` ç`_` Ù, Ó` y` , òİ≈hs` `i, y`İi, xy= İy`İÜ, - Ù, İ, òye= !`İi, Ù, Ñyã, y G Ó`yß`y
Ü, Ó` y` ò%`ÜòÓ` `İlÓ` áyòf•z Ùç%ı, Ù, `İÓ` Ó`yáy`•i, - ~Ü, ~Ü, İè, `àyã, # ~Ü, ~Ü, òÓ` `İlÓ` , òye` `i, !Ó` Ù, Ó` `i, ñ
xyÓ` `İ= `İy`İÜ, ſſ!i, Ù, Ó` yÓ` ≤Ä!e`İ`y`İi, G`Ó!ă, e İSÈ°- `ç!Ó` `İáyÓ` , òyÿ≈Ói, ≈# xMÈ, `İ°` !Ó`İçÉİ, !ſ!Ó`İ`yÓ`
xyÓ%` #`İÓ` yÓ` ~Óç çı, ≈`İlÓ` xy•z!`àç°`~•yÜ, y`İi, G , ò%Ó`y!_ſÜ, Ó` y` Ù, !ÉİÓ`)ă, lyÓ` ≤ÄÛy! , ò`İl` `İSÈ!- xyÓ%
#`İÓ` yÓ` xMÈ, `İ°Ó` xy!`i, !SÈ°` Óç Ó`İi, , yñ`≤Äy!` 28 ~Ü, Ó` - `çy!Ó` `İáyñ` xyÓ%` #`İÓ` yÓ` G xy•z!`àç°` xMÈ, `İ°Ó`
Ùyl%Éİ àÜ` í, z! , òyò`İlÓ` , òSÈ`İl` Ó!ç ſÜ!` Óf!` Ù, Ó` i, - Ù, !ÉİÓ` ſ%!ÓòyÓ` ç!f`i, yÓ` y` !Ó`İçÉİ òÓ` `İlÓ` ≤ÄhflİÓ` !!!
Ü≈i, •y!i, İ`yÓ` !!Ü≈y`İiÓ` `Ü, Óç°` xy!`_` Ù, `İÓ` İSÈ°- ~•z xMÈ, `İ°` ≤Äã%, Ó` Ù, y`İhflİÓ` ſſ, y! , òyG!`y` à`İSÈ-
i, ySÈyí, , y ~•z ſÜ!` , òy!Ó` !ò`İl` ~Ü, òÓ` `İlÓ` È, yÓ` # İſf !lÜ≈y!`Ü, Ó` y`•i, - ~•z İſf çſf` , òÉ!y•z` Ó` Ù, y`İç` ÓfÓ•*i,
•i, - ~•z xMÈ, `İ°Ó` Ùyl%Éİ SÈyàñ` È, í, , y`•zi, fy!ò , ò= `İÜ, ` , òyÉ!`Ûyly`İi, ÷Ó` & Ù, `İÓ` - !lÜ, è, ≤Äy`İã, fÓ`
í, z, ò`İÓ`y`_` xMÈ, °`İ`İÜ, ≤Äã%, Ó` !i, Ó` , òyG!`y` à`İSÈñ` İy` ≤ÄÛy!`Ü, `İÓ` `İi, álG Ùyl%`İÉİÓ` ç#Ó!òyÓ` `İiÓ` ç!f`!
çÜ, y`İÓ` Ó` í, z, òÓ` !lÈ, ≈Ó`ç#°i, y`İ`İÜ, !à`İl` İSÈ°- ~ !ÓÉ!`İl` ≤Äbi, y!_ſÜ, Ó` y` Ùyè, yÜ%è, !l/ſ`İ°•`İ` ≤Ä!Ü İÓf
≤ÄhflİÓ` #!` ſçfl,Ò!i, `ç!Ó` `İáy`İi, à`İi, , í, z`İè, İSÈ°- !Ü, v` ≤Äbi, y!_ſÜ, ál`İlÓ` Ùyòf`İÜ` ≤Ä!Ü İÓf≤ÄhflİÓ` ſçfl,Ò!i, Ó`
ſſ, y! , òyG!`y` !à`İl` İSÈ° 1940~Ó` òç`İÜ, í, z_Ó` •zÓ`y`İÜ, Ó` çfy`İ@`Äyſ , òÓ≈`İi, Ó` , òyò`İò`İç- Ó` Óyè, ≈` Ó`
•zi, í, z! , ÈÜÈ~Ó` `İi, , `İç G İ, _ſyÓòy`İl` àllÜ, y!≈`ã, `İ°!SÈ°- Ó` Óyè, ≈` Ó` •zi, í, z! , òy!Ó` Ù, `İÓ` İSÈ`İ°! çfy`İ@`Äyſ
, òÓ≈`İi, Ó` , òyò`İò`İç`xÓ!flıi, çy`İÜ!≈y`xMÈ, `İ°•z ≤Ä!Ü İÓf≤ÄhflİÓ` ſçfl,Ò!i, à`İi, , í, z`İè, İSÈ°- !Ü, v , òÓ` Ói, ≈# Ù, y`
xyÓ` ~Ü, , ò%Ó`y!_ſÜ, Ù, fy!`!` Ù, !l` l`àKathleen Kenyonà`İÜ, y!≈`ã, y!`İl` òy!Ó` Ù, `İÓ` l` `ç!Ó` `İáy`≤Äyã, #!i, Ù
İÓf≤ÄhflİÓ` ſçfl,Ò!i, Ó` `Ü, w- ſy!±!i, Ù, à`İÓÉİyİ` xÓçf`Ü, !l` `İlÓ` òy!Ó`İÜ, ſ!è, Ù, ≤ÄÛy!`Ü, `İÓ` `İSÈ-
, ò%Ó`y!_ſÜ, Ó` y` ~ !ÓÉ!`İl` !ſk, y`İhs` `i, z, òl#i, •`İl` `İSÈ!`İ`ç!Ó` `İáy`≤Äyã, #!i, Ù İÓf≤ÄhflİÓ` ſçfl,Ò!i, ſy«`f`Ó•l`
Ü, `İÓ` - `ç!Ó` `İáy`İi, İÓf≤ÄhflİÓ` ſçfl,Ò!i, à`İi, , í, z`İè, İSÈ°` xyç`İ`İÜ, ſy`İi, , 10 •yçyÓ` ÓSÈÓ` xy`İàñ` xyÓ`
çfy`İ@`Äyſ , òÓ≈`İi, Ó` , òyò`İò`İç`xÓ!flıi, çy`İÜ!≈y`xMÈ, `İ° İÓf≤ÄhflİÓ` ſçfl,Ò!i, Ó` xyàÜ! à`İè, 7 •yçyÓ` ÓSÈÓ`
xy`İà- İ, `İÓ` Ù, !Éİ G áyòf`i, z! , òyò`İlÓ` xy!ò`•z!i, •yſ xy`İyã, ly Ù, Ó` `İi, `à`İ°` í, z_Ó` •zÓ`y`İÜ, Ó` çy`İÜ!≈y`~Óç xy!
°`İÜ, yÉİ`xMÈ, `İ°Ó` =Ó` &c`xlfl!#Ü, y!≈-

103 Ói ≈Ùyl ì% Ó fÌÒ Óy xyly ìi,y!ó! y xMÈ, ì° Ù, ÌEÌÓ ° ð)ă, ly • ì! Ì!SÈ° xyç ì ÌÛ, ≤Ăyl Ì sy ìi, Ì! •yçyÓ ° ÓSÈÓ ° xy ìà- ~z xMÈ, ì° ÑÓ ìä È Ì! ì! ì, y! ò! ≈, ò)î ≈ IÓf ≤ĂhfliÓ ° #! ° «, e!SÈ° Ù, fyè, y° #i, zÛ, - ~áy ìl IÓf ≤ĂhfliÓ ° Ñçfl, ò)ì, Ó ° ð)ă, ly xyç ì ÌÛ, 8000 ÓSÈÓ ° xy ìà- Ù, fyè, y° #i, zÛ, !SÈ° ~Û, !ÓÓ yè, Ó)ì! - 32 ~Û, Ó ° ~yÛ, y ç% ìi, ~z xMÈ, ì° Ó ° ! ÓhfliÓ ° - ~áy ìl •zè, ò° y ìò, ò%!i, Ì! Ì! ì, y ÌÛ, ç ÌÛ, ÌÓ ° Ì, y! ò Ì! Óy!i, Ì! Ì! Ó ° •i, - ~z xMÈ, ì° Ù, S%È ì, z, ò)lyflì ÌÓ ° Ñçfl, y! ò Ì! Ì! Ì! SÈ! ò% Ó y! ÌÛ, Ó y- Ù, fyè, y° #zÛ, xMÈ, ò ÌÛ, ~Û, Ìè, ç, Ó ° !•sy ÌÓ Ói ≈ly Ù, Ó y ly! - ~áy ìl òy! ÌÓ ° Ù, Nyă, yÛy° ñ! V, l% Ù, !Ó! ÌÛ! ≤ĂlyÓ ° Ùyòf! Ù! • Ì! Ì! Ó xyly ìi,y!ó! y xMÈ, ì° = Ó ° & ç, ò)î ≈ • Ì! ì, z Ìè, !SÈ° - ~z, òy! Ó ° •y!i, Ì! yÓ ° !! Ù ≈y Ì! Ó ° çlf xi, fhs Ì, z, ò Ì! yà# !SÈ° - Ì! Ó ° Ì! áy xMÈ, ì° Ó ° V, Ó ° lyÓ ° ì, z ÌÓ ° á xy ìà •z Ù, Ó y • Ì! Ì! SÈ° - ~z xMÈ, ì° çlçÇáfy Ó, !k, Ó °, ò° V, Ó ° ly Ì! ÌÛ, áy ÌÛ, Ìè, Ù, ÌE! ç! Ù = Ì! ÌÛ, ! Ñ Ù, Ó y •i, - Ù, ÌE! Ó ° •z!i, •y Ì! Ì! ~è, !SÈ° Ì%ayhs Ù, yÓ ° #, òò Ì! «, ç, ò- Ù, fy! ð! Ù, ! Ì! Ì! Ùhs Óf Ù, ÌÓ ° ÌSÈ! Ì! Ó ° Ì! áyÓ ° IÓf ≤ĂhfliÓ ° Ì% ìàÓ ° Ùyl% E! ÌÛ, syÛy! çÛ, Ù, Ù ≈ Ì! Ì! Ì! yÓ ° à Social Mechanism à Ùyòf! Ù Ù, ÌE! ç! Ù = Ì! Ì! Ì! ÙylË, y ÌÓ çÓrè, Ì Ù, Ó ° Ì! Ì! Ì! Ì! SÈ° - ò ÷ Ì! òÓ °, ç, òyE! Ùyly Ìly G, ç, ò ÷, òy! Ì! SÈ° xyÓ ° G ç! è, ° ≤Ă! Ì! y- ÑÓ ° y! Ó ° •i, fy Ù, ÌÓ ° áy ÌòfÓ ° ÓfÓ •yÓ ° Ù, Ó ° yÓ °, òi, Ó ° Ó Ì! Ì! ≈ Ùyl% E! ò ÷ ÌÛ, Ñ ÌD Ì! Ì! Ó Nyă, yÓ ° Ù, Ù çÓ ° Ó ° Ì Ù, ÌÓ ° Ì! SÈ° IÓf ≤ĂhfliÓ ° Ì% ìà- ò ÷, òy! Ù, ÌÓ ° Ì, y ÌòÓ ° Ì! ÌÛ, Ùyl% E! ò% òñ! Ì! Ù ñ Ùyç! ç, z!i, fy! ò áyòf Ñç@ Ì! Ì! Ù, Ó ° Ì, - ò ÷ Ì! òÓ ° ~Û! È, y ÌÓ ° ≤Ăç! Ì! Ó ° Ó Ì! @yÓhfli Ù, Ó y • Ì! Ì! SÈ° Ì! Ì, y ÌòÓ ° Ì! ÌÛ, ì, zm, Ì! Ì! Ù G ò% ò, òyG! y Ì! Ì! - Ùyl% ÌE! Ó ° •hfli Ì! «, Ì! Ì! òÓ ° Ùyòf! Ù Ì! È, ì, yÓ ° Ì! y Ù Ì! ÌÛ, ç, òç Ù Ì! Ì! Ó ° ð)ă, ly G ~z Ì% ìà- ò ÷ Ì! òÓ °, ç, òyE! Ùyly ÌlyÓ ° çlf Ùyl% E! ÌÛ, Ì! Ì! kT Ñ, ≈ Ù, Ì, y xÓ ° ð! Ù, Ó ° Ì! Ì! • Ì! Ì! SÈ° - ≤Ăç! Ì! Ó ° çlf à, •, òy! ð! ç, ò- Ó ° y ly Ì! Ì! Óf! •çfl! à çvÓ ° Ñ ÌD! Ù! ð! ly • Ì! ñ Ì! Ñ! ÓE! Ì! Ì! Ùyl% E! ÌÛ, Ñçyà ò, !kT Ó ° yá Ì! Ì! •i, - Ì! Ì! Ó ~Û, ly ì, z ÌÓ ° á Ù, Ó ° y çÓ ° ð! Ó ° Ì! ò ÷ ÌÛ, ç, òyE! Ùyly ÌlyÓ ° ≤Ă! Ì! Ì! y = Ó ° & • Ì! Ì! SÈ° ì, zFä, ç, ò% Ó ° y ≤ĂhfliÓ ° Ì% ìà- Ù, Ù, Ù, Ó ° !SÈ° ≤Ă! Ù, à, •, òy! ð! ç, ò- Ì, zFä, ç, ò% Ó ° y ≤ĂhfliÓ ° Ì% ìàÓ ° Ùyl% E! Ù, Ù, Ù, ÌÓ ° Ó ° sy •y Ì! Ì! f! çÛ, yÓ ° Ù, Ó ° Ì, - Ì, ySÈy! , y Ì! Ì! ìà Ó - y • Ó ° Ì! ÌÛ, G ç, òyE! Ùyly Ìly • Ì! Ì! SÈ° - ç, òyE! Ùyly Ó ° ày • Ó ° Ì! çÛ, y ÌÓ ° Ó ° Ìò ÌÛ, Ì! Ì! Ì! ~ Ì! Ì! Ñ! çÛ, y! Ó ° Ó ° Ñ! Ó òy Ù, ÌÓ ° ! ò Ì! Ì! - Ì, Ì! Ó ì, zFä, ç, ò% Ó ° y ≤ĂhfliÓ ° Ì% ìàÓ °, ò ÷, òy! G IÓf ≤ĂhfliÓ ° Ì% ìàÓ °, ò ÷, òy! Ì! Ó ° Ù Ìòf, òy! ≈ Ù, f! SÈ° - IÓf ≤ĂhfliÓ ° Ì% ìà, ò ÷, òy! Ì! Ó ° ! ÓE! Ì! Ì! è, Ùyl% ÌE! Ó ° ç# Ó! ÌyeyÓ ° «, Ì! è Ì! Ì! Ì! Ùyey Ìyà Ù, ÌÓ ° !SÈ° - ì, zFä, ç, ò% Ó ° y ≤ĂhfliÓ ° Ì% ìà, •, òy! ð! ç, v! çÛ, y ÌÓ ° sy •y! f Ù, Ó ° yÓ ° Ù, y Ìç ÓfÓ •i, •i, - Ù, v IÓf ≤ĂhfliÓ ° Ì% ìà x Ì! ÌÛ, Ì! Ó! ç! çáfy! Ì! Ó! ä, e òÓ ° Ì! Ó °, ò ÷ ÌÛ, ç, òyE! Ùyly Ìly •i, - Ì, ySÈy! , y áyòf ì, z! òy! Ù, yÓ ° # IÓf ≤ĂhfliÓ ° #! Ì! Ùy Ìç, ç, ò ÷ Ì! òÓ ° ≤Ă! Ì! Ùyl% ÌE! Ó ° ò, !kT È, !D ì, z ÌÓ ° á Ì! yàf, ç, ò! Ó ° Ó! ≈ Ì! Ì! SÈ° - ~z Ì% ìàÓ ° Ùyl% E! ç, ò ÷ Ì! òÓ ° ≤Ă! Ì! ~Û, è, y xy ÌÓ à xl% È, Ó Ù, Ó ° Ì! Ì! = Ó ° & Ù, ÌÓ ° !SÈ° ñ ly, ò% Ó ° y ≤ĂhfliÓ ° ÑÛy Ìç Ñ) ð! ≈ xl% ò! fl! Ì! !SÈ° - !çÛ, yÓ ° Ñç@ Ì! Ì! Ù, Ì% à x Ì! ÌÛ, Ì! Ó! ç! çáfy! ç, ò ÷, òy! Ì! Ó ° sy! Ù, !SÈ° ly- IÓf ≤ĂhfliÓ ° Ì% ìàÓ ° ≤Ăyl! ÙÛ, ç, ò ÌÓ ≈ ì, z! òy! ò ≤Ă! Ì! Ì! yÓ ° G, çÓ ° Ì! ÌÛ, ~Û, Ìè, Ì! Ó! Ì! Ì! sfi! SÈ° - ò ° àbandà = Ì! yÓ °, ò! Ó ° Ó! ≈ ì, z, ççy!i, Óy Ì! ày, # àClan à à Ì! Ì! , ì, zè, Ì! Ì! ç, ò ° & Ù, ÌÓ ° - ì, z, ççy!i, Óy Ì! ày, # • Ì! Ì! G Ìè, Ù% áf syÛy! çÛ, ~Û, Ù, - e Ì! ÌÛ xyd# Ì! Ì! yÓ ° Ó! ç, Ì! xyÓk, ç, ò! Ó ° ÓyÓ ° à Ì! Ì! , G Ìè, - Ì! ày, # =! SÈ° , ò! Ó ° Óy ÌÓ ° Ó ° Ó! ò ≈, Ó ° * ç, ò- Ó ° Ì! Ó ° Ñ) ò Ù, ≈ ÌÛ, Ì! Ù, w Ù, ÌÓ ° Ì! ày, # G, ò! Ó ° ÓyÓ ° à Ì! Ì! , ì, z Ìè, !SÈ° - ~Û, •z ÓççòyÓ ° yÓ ° ì, z, òÓ ° ! È, Ì! Ù, ÌÓ ° Ì! ày, # G, ò! Ó ° ÓyÓ ° Ì! Ì! , Ó - xyd# Ì! Ì! yÓ ° Ó! ç, l xi, fhs Ì, Ìè, yÓ ° È, y ÌÓ Ùylf Ù, Ó ° y •i, - Ì, yÓ ° G, çÓ ° ! È, Ì! Ù, ÌÓ ° ! ÓÓy • Ñ! Óy Ñ •z!i, fy! òÓ ° ! Ó! ò! Ì! Ù !!! ò ≈ T Ù, Ó ° y • Ì! Ì! SÈ° - ! È, Ì! Ì! ày, # Ì! Ì! , ! ÓÓy • ≤Ăly àexogamy à ≤Ăä, Ì! Ì! !SÈ° - ~Û, ç, z

104 ày#É%,_ 'ly#G,ð%Ó'ðÈl,öyÓ'fð!Ó'Ü,ÿjð'ÏÜ,≈xyÓk,•'li,çöy'î,ly- xly'ÿ'~Ü,•z Ó'~'L'Ó'ÿjðÜ,≈!Ó!
 ç<TlyÓ'#G,ð%Ó'ð'ÈlÉÓ'Ü'ÿf!ÓÓy•!!Èlk,ISÈ'-!È,ß'ây#Ó'Ü'ÿf'~ÓÓy!Ü,ÿjðÜ,≈fliy,ð'ÏÜ'Ó'#!i,ÿyÜ!
 çÜ,ÿ'Ïÿ!à!yÓ'!ÓÜ,ÿ'ÿçÓ'çl≤Ähflü'Ü,ÿ'ÿ'ISÈ'-~ÓÓy!Ü,ÿjðÜ,≈fliy,ð'ÏÜ,yÓ'#ò%lè,ây#Ó'Ü'ÿf'
 í,z,ð•yÓ'xyòl<Àòy'ÏÜ'Ó'#!i'Ó'≤Äã,pl'ISÈ'-~Ü,Ó'ÿyeÓ'lí'n,öye,öye#í,z,ð•yÓ'òGl'yÓ'≤ÄlyG
 'ây#=#'ÿyÓ'Ü'ÿf<Äã,pl'ISÈ'-ÿhs'y'ÏÜ'öyÓ'íG,öy'ÏÜ'çfÿy'ÏÜ'Ó'È)!ÜÜ,y≤Äÿzyi,#i,-)Ö'i,~•z
 Ü,yÓ'ÿi-zxy!òÜ'ÿy'ÿç'ÿy,ÿ'ÿ'ätribe àG'ây#,'ÿ'âClan äÈ,Ó'í'ÿ'öyÈl'ÿ'öy'ÿ'c'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'
 xyd#l'ÿ'yÓ'Ó'ÿ'l'ÿ'ÿ'i%,'ÿy'ÿ'
 ^çÉ!í,ÉÖyl≈y'ÿ'ÿ'yÓ'ÚScience in HistoryÜ@'Ä'ÿi xtl%ÿlÜ,ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'
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 ≤Äy)!ÜÜ,'ð'ÿ'
 Ó'yáyÓ'çfÿy'lè,Ó'Óyÿl<ÄlÜ'ÿ'
 Ü,Ó'yÓ'ÿ'y'ÿç'ÿ'
 ^ÿ'
 Ó'•,ð'ÿ'
 °Ó'x!òÜ,yçç•zlyÓ'#Ü)!!≈ñlyÓ'Ü'ÿfàÈ,≈Öi,#lyÓ'#Ü)!i,≈G,öyGl'y'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'ÿ'
 !°ÿ'
 Ü,yÜlyÓ'Ö'i,çöy'ÿ'
 Ü'ÿ'
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 x'ÿ'
 Ò'ÿ'
 È),ÜòfÿyàÓ'#l'xmÈ,'ÿ'
 í,zí,öyò'ÿ'
 á'Ä'ÿi≤ÄlÜÜ,ÿ'
 ,ò'ÿ'
 !!sf'ÿ'
 Ü,ÿ'
 ÈlÓ'!ÓÜ,y'ÿçÓ'ÿy'ÿ'
 çlè,é'Ó'y<T...ÓfÓfliyÓ'í,zqÓ'ÿ'

100%
MATCHING BLOCK 105/259
J

È,yÓ'î,#l'í,z,ðÜ,y'ÿ'ò'ÿç

lÓf<Ähflü'ÿ'
 ^ÿ'
 105 basketÜxyáfy'òl'y'ÿ'
 xmÈ,é'Ó'y<Ähflü'ÿ'
 xyÓ'Gòl'ÿ'
 ^Óy'lí,z,ð'ÿ'
 ^ÿ'
 ^ÿ'
 ÿyóyÓ'ÿ'
 Ü,ÿ'
 È,ÿ'
 ÈlÓ'!ÓÜ,y'ÿçÓ'ÿy'ÿ'
 çlè,é'Ó'y<T...ÓfÓfliyÓ'í,zqÓ'ÿ'

100%
MATCHING BLOCK 106/259
J

È,yÓ'î,#l'í,z,ðÜ,y'ÿ'ò'ÿç

IÓf≤ÄhflíÓ Ì%îàÓ ÑË,fi,yÓ ~•z ÑyôyÓ Ì Ó!ç×fÓ ^Óç Ü,îÏÜ,è,Ó Ù) Ùòf≤ÄhflíÓ Ì%îà !!•i, xy ÌSÈ– xyÜÓ y
 xy Ìà•z ò ìá!SÈ Ùòf≤ÄhflíÓ Ì%îàG Ù,ì!çîÓ G ,ð÷,öy^ìlÓ !!òç≈l Ó ^îÏ ÌSÈ– xlf!ò ÌÜ, IÓf ≤ÄhflíÓ Ì%îàÓ !
 Ü,S%È ^«e xy ÌSÈ Ìáy Ìl xyÜÓ y Ù,ì!çîÓ ^Ü,y! !lòç≈l ,öy! !– xli, , Ì,ÿ !fliÓ ç#Ólÿey àSedentary life à Ìy IÓ≤ÄhflíÓ
 Ì%îàÓ ~Ü, xlf,Ü Ò!ç×f Ùòf≤ÄhflíÓ Ì%îàÓ !çÜ,y!Ó G áyòf ÑÇ@ Äy•Ü, ÌòÓ Ù ÌòfG òáy à ÌSÈ–
 Ùòf≤ÄhflíÓ Ì%îàÓ !Ü,S%È Ñj±òyl ÌÜ, ,ð÷,öy! G Ó,« ,öy! Ü,Ó ÌÏ, òáy Ìy ÌyÓ y ~Ü,•z fliy Ìl ^Ó!ç!òl lyÜ,ì, ly–
 8É8 í,z,öÿç•yÓ áyòf í,zí,öyòl G ,ð÷,öy^ìlÓ Ñ)ä,ly Ùy Ìl•z !çÜ,yÓ G áyòf ÑÇ@ Ä Ì•Ó ç#ÓlÿeyÓ ,ò!Ó ÑÛy!Æ
 Ì – ÌÛy!Ó Ìày# Ù, !É! G ,ð÷,öy! =Ó Æ Ü, ÌÓ!SÈ ÌyÓ y !çÜ,yÓ G áyòf ÑÇ@ Ä Ì•Ó Ü,yç ä,y! Ìl Ìy –
 ~Ó Ü,Ü Òç !Ü,S%È Ñj±òyl xy ÌSÈ ÌyÓ y !çÜ,yÓ G áyòf ÑÇ@ Ä Ì•Ó ç#Ól ÌSÈ ÌÏ, ,ð÷,öy! =Ó Æ Ü, ÌÓ! – Ìè,
 xÓçf ÑyôyÓ Ì òyÓ y Ì – ÑyôyÓ Ì, IÓf≤ÄhflíÓ Ì%îà !çÜ,yÓ G áyòf ÑÇ@ Ä Ì•Ó ç#Ól Ì ÌÜ, Ùy!Óçy!ì,Ó áyòf
 í,zí,öyòl G ,ð÷,öy^ìlÓ ç#Ól Ì í,z_Ó Ì à Ìè, – ~•z Ó,•í

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È,yÓ Ì, #î Ì,z,öÜ•y Ìò Ìç

Ó lyly Ò!ä,e !Ó!çÉ! Ü, ÌÓ È) !Üñ ç°Óy! % ~ÓÇ Ó,« G ≤Äy!# Ñjò ÌòÓ ≤Äyã%, Ì≈ G Ñ•ç°È,fi,yÓ í,z,öÓ Ü, !
 É!ç#Ó# G ,ð÷,öyÜ, ÌòÓ Ò!ä,e !É,≈Ó Ü,Ó Ì, –

100% MATCHING BLOCK 108/259 J

È,yÓ Ì, #î Ì,z,öÜ•y Ìò Ìç

áyòf í,zí,öyòlÜ,yÓ # ^«e!° !Ó!È,ß xyMÈ,!°Ü, !Ó ÌçÉ!ç !! ÌÏ È,yfl!Ó – !Óç,f,öÓ≈ ÌÏ,Ó í,z_Ó !ò ÌÜ, áyòf
 í,zí,öyòlÜ,yÓ # IÓf ≤ÄhflíÓ Ñçfl,Ò!ì,Ó xy!ÓÈ,≈yÓ à Ìè, ÌSÈ Ùòf≤ÄhflíÓ Ì%îàÓ xy!ò,ö ÌÓ≈– xyÓyÓ xlf!Ü,S%È
 ^«e Ìè ÌÜ! í,z_Ó ÈÜÈ,ò!ÿä, ÌÜ Ùòf ≤ÄhflíÓ Ì%îàÓ Ù,y! ,öÓ≈ Ìz– xy!ò ,ö ÌÓ≈Ó ÓÑ!ì, ÌÏ,•z IÓf ≤ÄhflíÓ
 Ì%îàÓ Ü, !É!ç#Ó# G ,ð÷,öyÜ, ÌòÓ x!hflíç ≤ÄÜy!ì, •í – xy ÌÓ Ü, Ìè, =Ó Æ ç,ò)ì≈ !ÓÈÏ • Ìy Ü,ì, =!° !Ó=k, IÓf
 ≤ÄhflíÓ Ì%îàÓ ^«e ÌÜ! xy ÌSÈ Ìy,Ü•z Óç !Ü,S%È IÓf ≤ÄhflíÓ ÈüÈ,y!À≤ÄhflíÓ Ñçfl,Ò!ì, xy ÌSÈ ÌyÓ Ù Ìòf IÓf
 ≤ÄhflíÓ Ì%îàÓ í,zí,öyò ÌlÓ ,öyçyÈÜÈ,öy!ç öy!%,Ó à≤Äöy!ì, Ì,yÜyà ÓfÓ•yÓ °«f Ü,Ó y Ìy – xyÓyÓ
 Ó yçfliy ÌlÓ Ù ÌÏ,y

100% MATCHING BLOCK 109/259 J

È,yÓ Ì, #î Ì,z,öÜ•y Ìò Ìç

Ó xlfyf! ÌÜ,S%È fliy Ìl IÓf ≤ÄhflíÓ Ì%îàñ ~Ü!Ü, IÓf≤ÄhflíÓ ÈüÈ,y!À≤ÄhflíÓ Ì%îàÓ x!hflíçÓ ≤ÄÜy! Ìzñ xy!ò xli, ,
 !li!ì,ç#° ÑÛyç ÌÜ, ~ ÌÜ,Óy ÌÓ ,ò)ì≈ !ÓÜ, !çì, Ì,y!À≤ÄhflíÓ ÑË,fi,y! xy!ÓÈ)≈ì, • ÌÏ, òáy Ìy –
 106 8É9 !lÓ≈y!ä,ì ≤ÄÿzyÓ# 1É IÓf≤ÄhflíÓ Ì%îà Ó ÌÏ, Ü, # ^ÓyV,/~Ó ≤Äöy! Ò!ç×f =!° í,z ÌÓ'á Ü,Ó /2É
 Ú!Óf≤ÄhflíÓ !Ó≤ÓÜ Ü, Ìy!è, ÌÜ, ÌÜ,y! ≤Ä!«e, ÌÏ, Ì%, Ì° ò ÌÓ!SÈ Ì°V ~Ó Ù%áf !òÜ, =!° Ü, # Ü, #/~•z Ü, Ü,ì,è,y
 @ Ä Ì Ìÿaf/3É Ùy!Ó Ñçfl,Ò!ì,Ó !ÓÜ,y Ìç áyòf í,zí,öyòl Ñjò ÌÜ,≈ !Ó!È,ß Ì,¥ =!° Ófyáfy Ü, ÌÓ y– 4É Ùy!Ó Ñçfl,Ò!
 Ì,Ó !ÓÜ,y ÌçÓ òyÓ y! IÓf≤ÄhflíÓ Ì%îà !Ó!çÓÜ ly !ÓÓ,≈ ÌlÓ Ù Ñy«,#/8É10 !lÓ≈y!ä,ì @ Ä Ì,òÓ# Ó ÌÓ#Ó ä,e
 Óì,≈#ñ È,yÓ Ì, •z!ì,•y ÌSÓ xy!ò,öÓ≈ã≤Ä!Ü á! ,ñ G!Ó ÌÏ òè, ÓœfyÜ, Ìÿy! Ìñ Ü, °Ü,y!yñ 2009– !ò# ,öÜ%, ÙyÓ
 ä,e Óì,≈#ñ È,yÓ Ì, Ó ÌÉ!≈Ó ≤Äy!à!ì,•y Ìñ xyl@ñ Ü, °Ü,y!yñ 1999– •zÓ È,y!•y!ÓÓñ ≤ÄyÜ, ÈÜÈ•z!ì,•y Ìñ äÈ,yÉÿhs Ó
 Ü,y ÌÓÓ # ÓÑ%ãñ ~!lÓ Ìñ Ü, °Ü,y!yñ 2002– !ò# ,öÜ%, ÙyÓ à ÌDy,öyòfy! Ìñ È,yÓ Ì, ÈÜÈ•z!ì,•y ÌSÓ Ñç,y Ìñ Ñy!
 •í,f ÌyÜ, Ìñ Ü, °Ü,y!yñ 2000– ày,öy° ä,w !Ñ!yñ

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È,yÓ Ì,Ó ÌÉ!≈Ó •z!ì,•y Ñ

à≤Äyã, #! G xy!ò Ùòf!%ãñ ≤Ä!Ü á! ,ñ ≤Ä Ì@ Ä ÌSÈ ,öyÓ!çyÑñ Ü, °Ü,y!yñ 1997– !È, á! ,≈l ä,y•z, Ìñ ^y!yè, •fy Ì,òu,
 •z! !•fiè,Δñ äÈ,yÉÿhs Ó Ì,Ó Æ Ìy!ì,ãñ ò# ,öy! Ìñ Ü, °Ü,y!yñ 2014– !Ñk,y!≈ =• Ó y! G x,öÓ y!çì,y È,Ryã,y!≈ñ !Óÿ^a
 ÑË,fi,yÈÜÈ≤Äyã, #! Ì%ãñ ≤Ä Ì@ Ä ÌSÈ ,öyÓ!çyÑñ Ü, °Ü,y!yñ 2019– í,É Ó Ì, ÌÜ%, ÙyÓ !ÓÿyÑñ ≤Äyã, #! È,yÓ ÌÏ,Ó
 •z!ì,•y Ìñ äxy!ò,öÓ≈ãñ ≤Äy Ì@ Ä ÌSÈ, Ó%Ü, È,yÓ yÜñ Ü, °Ü,y!yñ 2019– Upinder Singh– A History of Ancient and Early
 Medieval India– Pearson– 2009. R.S. Sharma– India's Ancient Past– OUP– New Delhi– 2005. Raymond Allchin and
 Bridget Allchin– The Rise of Civilization in India and Pakistan– CUP– 1982.

107 ~Ü,Ü, ≠ 9 ppppp lÓf≤ÄhflíÓ° G ÿ,yjÀ≤ÄhflíÓ° ſÇfl,Ò!i,Ó° xyMÈ,!Ü, ~ÓÇ Ü,y°yl%e'!ÜÜ, !ÓhflÿÓ° ſjð`îÜ, ≈ òyÓ`ÿ àUnderstand- ing the regional and chronological distri- bution of the Neolithic and Chalcolithic culturesä àè, l 9É0 í,z`ljçf 9É1 ſ)ä,ly 9É2 í,z, òÜ•y`ìò`ìçÓ° lÓf≤ÄhflíÓ° ſÇfl,Ò!i,Ó° `Ü, wſÜ)• 9É2É1 `Ü`î•Ó°`ái, , 9É2É2 xlfylf =Ó°&c, ò)ì≈ `«e 9É3 í,z, òÜ•y`ìò`ìçÓ° ÿ,yjÀ≤ÄhflíÓ° ſÇfl,Ò!i,Ó° `Ü, w ſÜ)• 9É4 ÿ,yjÀ≤ÄhflíÓ° ſÇfl,Ò!i,Ó° =Ó°&c 9É5 ÿ,yjÀ≤ÄhflíÓ° ſÇfl,Ò!i,Ó° ſ#ÛyÓk, ÿ,y 9É6 í,z, òſÇ•yÓ° 9É7 !lÓ≈y!ä, ÿ, ≤ÄÿÿyÓ°# 9É8 !lÓ≈y!ä, ÿ, @`Äsi, òO# 9É0 í,z`ljçf • ~•z ~Ü,Ü, , òy`ìè,Ó° í,z`ljçf • lÓf≤ÄhflíÓ° G ÿ,yjÀ≤ÄhflíÓ° !%`làÓ° xyMÈ,!Ü, G Ü,y°yl%e'!ÜÜ, !ÓhflÿÓ° x!%òyÓl Ü,Ó°y- •

100% **MATCHING BLOCK 111/259** **J**

È,yÓ`ï, #Í° í,z, òÜ•y`ìò`ìç

ÿ,yjÀ≤ÄhflíÓ° ſÇfl,Ò!i,Ó° `Ü, wſÜ) `î•Ó° , òi≈y`î°yä, ly- • ÿ,yjÀ≤ÄhflíÓ° ſÇfl,Ò!i,Ó° =Ó°&c G ſ#ÛyÓk, ÿ,y`îÜ, Ófyáfy Ü,Ó°y- 9É1 ſ)ä, ly `Ü, Ó°Ûye í,z, òÜ•y`ìò`ìçÓ° •z!i, •y`îſ Ì°ñ ſÜa`Ä ÛylÓſÛy`ìçÓ° •z!i, •y`îſ•z lÓf≤ÄhflíÓ° !%`làÓ° àÈ, #Ó° ÿ,yí, òi≈ Ó°`îi`îSÈ- ÿ, `ìÓ È,yÓ`ï, #Í° , òiÓ° !fl!i,Ó° !Ó`ìçE! òÜ, • lÓf≤ÄhflíÓ° !%`là `îÜl Ü, !E!Ó° í,z`ìB√E! â`ìè, ñ`î, Ü, òyl`ìÓ° Ó° í,z, òÜ, Ó°`ìiÓ° ſ`îD òyi%, Ó° ÓfÓ•yÓ° G =Ó°& •Í° - òyi%, Ó° ÓfÓ•yÓ° xÓçf ≤Äòy!i, ÿ,yÛy G Ü, Ñy`îſÓ° ÓfÓ•y`ìÓ° Ó° Ü`ìòf•z 108 ſ#ÛyÓk, !SÈ- `°y•yÓ° ÓfÓ•yÓ° ~•z xyÜ`ì° xlyäi, - ÿ,yÛyÓ° `î, çſ G , òyl`ìÓ° Ó° í,z, òÜ, Ó°`ì`ìÒ!È,y`ìÓ° •i, Ó°`ì° !Ó`ìç! G `Ó°Ül, x°!ä, l xy`î°yä, f ſÜ!`îÜ, 'Chalcolithic Age Ü Óy ÿ,yjÀÈÜÈ≤ÄhflíÓ°

100% **MATCHING BLOCK 112/259** **J**

ÿ%àÜ Ó°`ì° x!È, !i, Ü, `ìÓ°`îSÈl-

Ó`ìÓ#Ó° ä, e' Ói, ≈#Ó° Ü`îi, ñ ~•z, ò`ìÓ≈ , òyl`ìÓ° Ó° •y!i, ÿyÓ° G ſyÜa`Ä#`î, !Ó° •`ì°G òyi, Ó° ſyÜa`Ä#Ó° í,z, òfl!i, e' Üòò≈Ûyl- 9É2 í,z, òÜ•y`ìò`ìçÓ° lÓf≤ÄhflíÓ° ſÇfl,Ò!i,Ó° `Ü, wſÜ)• á #<T, ò)Ó≈ 10000ÈüüüÈ9000 x`ìΣÓ° ÜòfÓi, ≈# ſÜ!`Ü, y`î° lÓf≤ÄhflíÓ° !%`làÓ° Ü, !`îÜ, Óç° ≤Ä!Ü ÓfÓ•*i, •`îi`îSÈ° !ſ!Ó°`ì°y G , òfy`î°fiè, y•z`ìl- •zÓ°È, yl •y!ÓÓ! °`ìá`îSÈ!ñ !ò ÿ,z_Ó° ÈüËxyÈ, ày!hflÿ`ìlÓ° ÚaÓ°ÈüÈ•zÈüËxyſ, òÜ !Ü, ÇÓy ÚxyáÈüÈÜ%, , òÓ°*Ü, ÜÜ ~Ó° , òyç≈Ói, ≈# xMÈ, °`ì`îÜ, , òyG!`y Ü%, `îÜy`ìÓ° Ó° •y`îi, Ó° SÈy, òÈüÈ•#l lÓf≤ÄhflíÓ° •y!i, ÿy`ìÓ° È, Ó°y hflíÓ° !è, Ó° Ü,yÓ°≈îÈüÈÜ,y° !li≈`îi`Ó° G, òÓ° xyfliy Ó°yáy !y!`ñ ÿ,y•`ì°

100% **MATCHING BLOCK 113/259** **W**

Ó°y !y!`È,yÓ`ï, Ó°`ìE!≈Ó°

òÓ°çyl` lÓf≤ÄhflíÓ° , ò`ìÓ≈Ó° , òòòÁ!!`çyly !y!` ≤Äyl` á #fiè, , ò)Ó≈ 10000 ÓSÈÓ° xy`ìà- xyÈ, ày!hflÿl `ì`îÜ, •z ~•z Ü, !`îÜ, Óç° lyly!ò`îÜ, SÈ!i, , `îi` , ò`ìi, , !SÈ-

100% **MATCHING BLOCK 114/259** **J**

È,yÓ`ï, #Í° í,z, òÜ•y`ìò`ìç

Ó° , ò!ÿä, Ü ſ#Ûyhs` `ìÓ°`áyÓ° ≤Ä!Ü Ü, !E!ç#Ó°# `ây, #Ó° Ói≈ly !ò`îi` •z ~•z xy`î°yä, ly =Ó°& Ü, Ó°y`îlly, òi%_´ - 9É2É1 `Ü`î•Ó°`ái, ,

100% **MATCHING BLOCK 115/259** **J**

È,yÓ`ï, #Í° í,z, òÜ•y`ìò`ìç

Ó Ìl ~Ü, =Ó° 8c, ð)≈ È) !ÜÜ, y, ðy°l Ü, ^ÍÓ° !

SÈ° - Ü, !É!≈i, ,

ð ÌrífÓ° Ù Ìðf ÍÖñ àÜ G Ù§% ^ÍÓ° Ó° !lòç≈l, ðyGÍ° y ^à ÌSÈ- Ó%ç≈y ^Íy ^ÍÜÓ° ≤ÀÌÜ, ðí≈y ^Íl° Ó° !Üy!ðÓ° ^Ü, yl !lòç≈l ^ÍÜ° !l- Ó%ç≈y ^Íy ^ÍÜÓ° !mí, #Í° , ðÓ≈ ^Ó° !í, G Ü, yÓ≈l, ðk, lí, !ÜÍ° !lò≈yÓ° í

110 Ü, ^ÍÓ° Ó°y • ^Íl° ^ÍSÈ ÿ, y 1700 á #<T, ð)Ó≈yΣ, ðí≈hs° fliyl° # • ^Íl° !SÈ° - Ó%ç≈y ^Íy ^ÍÜÓ° xylò G í, z_Ó° í, zÈ, Í° , ð ÌÓ≈•z Ü, y Ìhflí çyí, #Í° ~Ü, • y!í, Í° yÓ° , ðyGÍ° y ^à ÌSÈ- Ù Ìl • ° ç§f Ü, yè, yÓ° çlf•z • y!í, Í° yÓ° ÓfÓ•*í, • í, - Ü, yÿ-# ^ÍÓ° Ó° !Óf≤ÄhflíÓ° Í% ÌàÓ° xy ÌÓ° Ü, !è, =Ó° 8c, ð)≈ ^« e • ° =É, ye ° - ~áy Ìl Üyl% ^ÍÉÍÓ° xy!òÜ ç#!ÓÜ, yÓ° ! ÿ, !lè, ðí≈yÍ° xy!Ó<Öi, • ^Íl° ^ÍSÈ- !Óf≤ÄhflíÓ° Í% ÌàÓ° ~•z ≤Äb Ì« e, !è, ð#là ÌÓ° Ó° 41 !Ü, ^Íy!Üè, yÓ° ð!« ÿÈÜè, ð! Yä, ^ÍÜ xÓ!flíi, - =É, ye ° Ü, !y!è, Ó° xy« !Ó° Ü, x!≈ ° Ü%, ^ÍÜy ^ÍÓ° Ó° =y áCave of the Potter ä- ~áyÜ, yÓ° x!

ðÓy§#Ó° y Ü, !É! G, ð÷, ðy°l í, zÈ, Í° , ðçyÓ° !y Ìl !l_° !SÈ° - ^Ó° !í, G Ü, yÓ≈l, ðk, lí, ^Íl, =É, ye ^ÍÓ° Üðf, ðí≈y ^Íl° Ó° ^ÍÜ, y° !l≈#≈i, • ^Íl° ^ÍSÈ ÿ, y • 2468 á #<T, ð)Ó≈yΣÉüÉ2139 á #<T, ð)Ó≈yΣ- =É, ye y ^ÍÓ° xy!ò !Óf≤ÄhflíÓ° Í% ÌàÓ° !)ä, !y !Ö, Ói, 3000 á #<T, ð)Ó≈y ^ÍÓ° xy Ìà ðÓ° 8 • ^Íl° !SÈ° - =É, ye y ^ÍÓ° !mí, #Í° , ðí≈yÍ° äxyl%Üy!Ü, 2468ÉüÉ2139 á #<T, ð)Ó≈yΣä ~áy!Ü, yÓ° Üyl%ÉÍ, yÓ° à•¥ ^ÍÓ° Ó° Óy§ ^SÈ Ìí, , È) , ð, Ì° Ó° í, z, ðÓ° Üy!è, Ó° Óy!í, , ^Íl, Ó§Óy§ ðÓ° 8 Ü, ^ÍÓ° - !cÜ, y!Ó° ç#Ó° !lÓ° í, z, ðÓ° , ð% ^ÍÓ° y, ð% !Ó° !lÈ, ≈Ó° ly Ü, ^ÍÓ° ÿ, yÓ° y, ð÷, ðy°l G ç§f ä, y ^ÍÉ! á!Öñ àÜñ Ü§)Ó° •zi, fy!òä Ü! ð! - ÿ, !í, #Í° , ðí≈y ^Íl° äxyl%Üy!Ü, 2000ÉüÉ1300 á #<T, ð)Ó≈yΣä ~•z ≤ÁÓíi, y xy ÌÓ° y Óy ^Íl, , - ~•z , ðí≈y ^Íl° • y ^Íl, áí, , y Ü, !, ðy ^ÍeÓ° fliyl ^Íl° Ü%, ^ÍÜy ^ÍÓ° Ó° ä, y ^ÍÜ, ~í, !Ó° Ü, !, ðye- !Óf≤ÄhflíÓ° Í% ÌàÓ° xy ÌÓ° Ü, =Ó° 8c, ð)≈ ^« e • ° !Ó°y ^ÍÓ° Ó° !ä, Ó° y@ - !ä, Ó° y ^ÍÓ° xÓfliyl • , ðyè, lyÓ° 40 !Ü, ^Íy!Üè, yÓ° , ð!Yä, ^ÍÜ àDylò#Ó° ÿ, #Ó° Ói, ≈# xMÈ, ^Í° - ~•z ≤Äb Ì« e, ^ÍeÓ° !Ó° !çÉ!c • ~è, y•z È, yÓ° ^Íl, Ó° ~Ü, Üyè !Óf≤ÄhflíÓ° ^« e ^Íay Ìl ≤Ää%, Ó° , ð! Ó° Üy ^Íl° • y ^Íl, , Ó° !Ó° OyÜ, ðyGÍ° y ^à ÌSÈ- • !Ó° ^Íl° !çç ^ÍlÜ, !!!Ü≈i, ~•z !Ó° OyÜ !Óf≤ÄhflíÓ° Ó§!i, Ó° ^çÉ! , ðí≈y ^Íl° Ó° , ðyGÍ° y ^à ÌSÈ- ~•z xMÈ, ^Í° ÿ, á! 100 !lre, !Üè, yÓ° Ó!<T, ðyí, • í, - ~•z fliyl!è, Ó§Óy ^ÍÓ° í, z, ðí% _° • ^Íl° !SÈ° Ü, yÓ° ^Íl° ~!è, àDyñ ^çylñ à!Ü, G áâ≈Ó° y ~•z ä, yÓ° !ò#Ó° !DÜflí ^Í° ~Ü, !è, í, z, ð% _° ≤Äyhs° Ó° !SÈ° - ~áy Ìl , ðyl ^ÍÓ° • y!í, Í° y ^ÍÓ° Ó° xÈ, yÓ° !SÈ° - !ä, Ó° y@ !Óf≤ÄhflíÓ° Í% ÌàÓ° ^çÉ! , ðí≈y ^Íl° Ó° ≤Äb Ì« e - Ü, yÓ° í ~áy Ìl ≤ÄyÆ • yí, , 2000 !á <T, ð)Ó≈y ^ÍÓ° xy ÌàÓ° !SÈ° ly- ð!« ÿ, í, z_Ó° ≤Ä Ìò ÌçÓ° ^Ó°y! !ò#Ó° ^SÈyR í, z, ði, fÜ, y! ^ä, y, ðy! ! Üy ^Íu, y ≤Äb Ì« e, ^Íe Üðf ≤ÄhflíÓ° Í% ÌàÓ° ^çÉ!ÉÍÓ° !ò ÌÜ, Ó° ~ÓÇ !Óf≤ÄhflíÓ° Í% ÌàÓ° ≤ÀÌÜ, ðí≈y ^Íl° Ó° á3385ÉüÉ3135 !á <T, ð)Ó≈yΣä !Çfl, Ó!i, xy!Ó<Öi, • ^Íl° ^ÍSÈ- ~áy Ìl !Ó, ð% !ÇáfÜ, Üy•z ^Íe y!°! á ^SÈyè, , ðyl ^ÍÓ° Ó° • y! ÿ, !° yÓ° ä , ðyGÍ° y ^à ÌSÈ- ~áy!Ü, yÓ° Üyl%ÉÍ ÜÑ%, ^Íl, , á ÌÓ° Óy§ Ü, Ó° ÿ, ~ÓÇ !cÜ, yÓ° G áyòf !Ç@ ^Ä• Ü, ^ÍÓ° ç#Ó! !y, ð! Ü, Ó° ÿ, - ~áy Ìl , ðyl% ^ÍÓ° • y!í, !í, , ñ çÑyí, y xyÓ° • yÜy! ðhflíyÓ° Ù Ìl, y Ü§, ! , ðyl% ^ÍÓ° !sf, ðyGÍ° y ^à ÌSÈ- Ó% ^Íly ä, y° !Ç@ ^Ä• Ü, Ó° yÓ° ≤ÄÜy! ≤ÄÌÜ, ðyGÍ° y ^à° G, ð÷, ðy° ^ÍlÓ° ^Ü, yl !ä, • , ðyGÍ° y !yl° !l- • y ^Íl, ~í, !Ó° Ü, !, ðye, ðyGÍ° y ^à ÌSÈ !yÓ° ày ^Íl° !y% ^Íl, y !ò Ìl° !Ü, çy xÑyÜ, y Ó° ^Íl° ^ÍSÈ- xy§y ^ÍÜÓ° , ðy•y!í, , xMÈ, ^Í° !Óf≤ÄhflíÓ° Í% ÌàÓ° !Ü, S%È • y! ÿ, !° yÓ° , ðyGÍ° y ^à ÌSÈ- È, yÓ° ^Íl, Ó° í, z_Ó° ÈüÈ, ð)Ó≈ !#Üy Ìhs° Ó° ^Üáy° ^Íl° Ó° , ðy•y ^Íl, , !Óf≤ÄhflíÓ° Í% ÌàÓ° • y! ÿ, !° yÓ° , ðyGÍ° y ^à ÌSÈ- !Óf≤ÄhflíÓ° !Çfl, Ó!i, Ó° !lòç≈l !Ó¶, f xMÈ, ^Í° G Ü, y•zÜ%Ó° , ðy•y ^Íl, , G !ÓòfÜyl- !Ó¶, f , ðy•y ^Íl, , Ó° í, z_Ó° !ò ÌÜ, í, z_Ó° ≤Ä Ìò Ìç !Üç≈y, ð%Ó° ~ÓÇ ~°y•yÓyò ^ç°y! !Óf≤ÄhflíÓ° Í% ÌàÓ° Ó§!i, xy!Ó<Öi, • ^Íl° ^ÍSÈ- ^ÍÜ! ~°y•yÓyò ^ç°yÓ° ^Ü, y°!ò•yGÍ° y ~ÓÇ Ü•yàí, , ^yl° !á fiè, , ð)Ó≈ , ðÑyä, !flÀy ^ÍΣ ä, y° áòylä ä, y ^ÍÉÍÓ° ≤ÄÜy! , ðyGÍ° y !yl° - !çÉ xyÓ° É cÜ≈y G ÿ, yÓ° !Ü, Ü≈#Ó° y ~°y•yÓy ^ÍòÓ° ð!« ÿ, ^Íl° ^Ó°y ^ÍlÓ° ^SÈyè, !Ó¶, fy! ! !ò#Ó° í, z, ði, fÜ, y! xÓ!flíi, ^Ü, y°!ò•yGÍ° yÓ° ^à, ^Í• ÓfÓ•*í, ä, y ^ÍÓ° òyly xy!Ó<ÖyÓ° Ü, ^ÍÓ° !- Ó°i, , ð, !lÓ# ^Íl, !Ó≈≤Äyä, #! ä, y ^ÍÓ° ÓfÓ•y ^ÍÓ° Ó° !lòç≈l ~áy Ìl•z Ó° ^Íl° ^ÍSÈ- ^Ó° yè, y§ ^ç°yÓ° Ü, ylÜ%Ó° , ðy•y!í, , xMÈ, ^Í° Ó° ^Íl%! yÓ° G !Óf≤ÄhflíÓ° !Çfl, Ó!i, Ó° ~Ü, =Ó° 8c, ð)≈ ^« e - , ð!Yä, ÜÓ° !DÓ° Óò≈Üyl ^ç°y! , ðyu%, Ó° yçyÓ° !i, !Ó° !l, !Óf≤ÄhflíÓ° Í% ÌàÓ° ≤ÀÌÜ G !mí, #Í° í, zÈ, Í° , ðí≈yÍ° Ó° !lòç≈l , ðyGÍ° y ^à ÌSÈ- ~áy Ìl , ðyGÍ° y ^à ÌSÈ xyÓyò

111 Ů, Ó, y òyl xyÓ° ŠŸ^lī, yī° !ā, e!Ó!ā, e Ů, Ó, y Ůy!ē, Ó° ŠyŮ@^Å#- !mi, #ī° , ðī≈y^lī° ~áy^lī lī%, l ~Ů, ð° Ůyl%Él ÓŠlī, ÷Ó° & Ů, ĨÓ° !SÈ°- ~•z, ðī≈y^lī° òyl G Ů%, ĨŮy^līÓ° Ó° ā, yŮ, y, ðyGī y ^à^lSÈ- lÓf<^ÅhflīÓ° ŠŸfl, Ò!ī, Ó° Ůyl%ĪÉlÓ° ÓŠlī, ĩ, G flø, lī, !ā, • ð!« ĨÉ, yÓ° ^lī, !ÓÓ° yŸŮyl- xlò <^Ā^lòčñ Ů, ĩ≈yē, Ů, G ĩ, y!Ů°lyí, Y ~•z!ē, l <^Ā^lò^lč 850 !ē, Ó° G ^Ó!č ÓŠlī, à^lī, ĩ, z^lē, !SÈ°- lÓf<^ÅhflīÓ° Ĩ%ĪàÓ° =Ó° &c, ð)ī≈ ^«e=!° xlÓy ĩ, z!á!lī, lÓf<^ÅhflīÓ° Ĩ%ĪàÓ° hflīÓ° =!°Ó° Ů^lòf ĩ, z^lŮá^līyàf • Ů, ĩ≈yē, ĨŮ, Ó° Ůy!flòñ Ů, ĩ!à!Ó° ñ •yŮ°Ó° ñ Ů, y^lòŮ, ñ ŠDlyŮ, yŮ°%ñ !, ðŮ, !°•y^ñ ĩ, E, y° ĨŮ, yē, yñ ĩ, y!Ů°lyí, YÓ° ~, ðī yŮ, ð!Ů°ñ xŸ... <^Ā^lò^lčÓ° ĩ, z!l%Ó° - ð!« ĨÉ, yÓ° ^lī, Ó° lÓf<^ÅhflīÓ° Ĩ%ĪàÓ° ~•z <^Āb^lī«e=!° 2400 á #<T, ð)Ó≈yΣ Ĩ^lŮŮ, 1000 á #<T, ð)Ó≈yΣ, ðī≈hs° ŠŮlĪ Š#ŮylĪ <^ĀŠy!Ó° ĩ, - lÓf<^ÅhflīÓ° Ĩ%ĪàÓ° !, ðŮ, !°•y° xMÈ, Ĩ^lŮ° x! ðÓyŠ#Ů° y àÓy!ò, ð÷, ðyŮŮ, !SÈ°- ĩ, yÓ° y àÓy!ò, ð÷ñ ĨÉ, ĩ, yñ SÈyà° •zī, fy!ò à, Ĩ, ðy! Ů, Ó° ĩ, - ^àycy°y=!° Īà^lŮ° ĩ, yÓ° y !Ó!É, ß° }i%, ^lī, !č!ÓÓ° ÓŠyī, ~Óč ^àyÓÓ° ŠŸ@^Ā, Ů, Ó° ĩ, - flyl, ð!Ó° Óī, ≈ĪlŮ° ŠŮlĪ ~Ī° ŠŮ@^Ā!č!ÓÓ° flyl!ē, xy=l çmy!° ĪĪ° , ð^lŮ° Ó° !č!Ó^lŮ° Ó° çlf, ð!Ó° :òyÓ° Ů, Ó° Ĩlī, - !, ðŮ, !°•y^lŮ° SÈy•z ĪĪ° Ó° !l, !Ó° G ÓyŠfly ĨlŮ° !lòč≈l, ðyGī y ^à^lSÈ- 9000 á #<T, ð)Ó≈yΣ Ĩ^lŮŮ, 3000 á #<T, ð)Ó≈yΣ ~•z ð#â≈ ŠŮĪĪ° , ð!Yā, Ů ~!č! yĪ ĩ, z^lŮá^līyàf <^Ā!%_ ^āī, ð!Ó° Óī, ≈l •ĪĪ° ^lSÈ- lÓf<^ÅhflīÓ° Ĩ%ĪàÓ° ~•z, ð^lŮ°≈ Ůyl%Él xy^lāÓ° ^ā, ^lĪ° x^lŮŮ, ĩ, zB^lī, •y!ī, Ĩ^lŮ° Óy!lĪĪ° ^lSÈñ ā, yÉl Ů, Ó° yÓ° ^Ů, Óç° xyĪ _ Ů, Ĩ^lŮ° ^lSÈñ Ů, ĩ, ðye Óyly^lī, ñ áÓ° !!Ů≈yĪ Ů, Ó° ^lī, ñ ÓflfŮl Ů, Ó° Ĩlī, ñ, ð÷, ðyŮ Ů, Ó° Ĩlī, !č^lā^lSÈ- ~•z Ĩ%ĪàÓ° , ðyl^lŮ° Ó° •y!ī, Ĩ^lŮ° xy^lāÓ° ĩ%, ŮylĪ ŮŠ, ĩ, G, ðyī, y- Ĩy ĩ, yÓ° y !Ó!É, ß° Ů, y^lĪč ÓfÓ•yÓ° Ů, Ĩ^lŮ° ^lSÈ- ~•z, ð^lŮ°≈, ðyl^lŮ° Ó° •y!ī, Ĩ^lŮ° Ó° , ðyçy, ðy!ç •y^lī, Ó° ÓfÓ•yÓ° Óf=í Ó, !k, ^, ð^lĪĪ° ^lSÈ- •yī, !ò^lĪ Ůyl%Él Šā, ñ •yÓ° , ð%lñ Óç≈yÉ, Ů, ñ !l, Ĩ^lŮ° Ó° É, yñ SÈ%!Ó° •zī, fy!ò Óy!lĪĪ° ^lSÈ- Ůòf <^ÅhflīÓ° Ĩ%ĪàÓ° ĩ%, ŮylĪ Ů, !ÉlŮ, yç x^lŮŮ, =í Ó, !k, ðylĪ ~Óč ĩ, z!ē, ðy!ò!ē, É, Š^lŮ° , ð!Ů° ŮyĪ G ŠŸčáfy Ó, !k, ā^lē, - lŮñ àŮñ ĩ, y° G òyl ĩ, z!ē, ðyòlñ ^Ů^lŮ° à^lī, Ó° ĩ%, Ĩ^lŮ° Óy Ů, y, ç≈y^lŮ° ā, yÉl G ÷Ó° & •ĪĪ° !SÈ°- !čŮ, yÓ° G É, ° ĩ, Ĩy áyòf ŠŸ@^Ā^lŮ° x!!! Yā, ĩ, ç#Ůl Ĩ^lŮŮ, ĩ, yÓ° y Ů, !Él G, ð÷, ðyŮ^lŮ° flylĪ #ç#Ů^lĪ ĩ, zB^lī #ī, •Ī - Ů, !ÉlŮ, y^lĪčÓ° !ÓŮ, y^lĪčÓ° ŠyĪĪ ŠyĪĪ ĩ, y^lòŮ° xflylĪ #ĪylŮ^lŮ° Ó° ç#Ů^lŮ° xhs° •Ī ~Óč flylĪ #É, y^lŮ° ÓŠŮy^lŮ° Šā, ly •Ī - ÓlĪ !č^lŮ° Šā, ly ~•z Ĩ%ĪàÓ° ĩ, z^lŮá^līyàf x@^Ā!lī, Ĩ!ò ĩ, z, ðŮ•y^lŮ° Ĩ^lŮ° xyÓ° ^Ů, y!G <^Ābflī^lŮ° ÓlĪ !č^lŮ° ŠflòčT !lòč≈l ~à!G, ðyGī y ĨylĪ !l- , ðÓ° Óī, ≈#Ů, y^lŮ° •Ů° Øy ŠÉ, fy, yÓ° ŠŮlĪ Ů, y^lŮ° Ů^lŮ° Ůyòy^lŮ° y^lī, Ů, y, ç≈yŠ Ó^lflfÓ° !lòč≈l, ðyGī y ^à^lSÈ-

100% **MATCHING BLOCK 118/259** **J**

Ě, yÓ° ĩ, #Ī° ĩ, z, ðŮ•y^lŮ° Ĩ^lŮ°

lÓf<^ÅhflīÓ° Ĩ%ĪàÓ° Šā, ly •ĪĪ° !SÈ° ŠÆŮ ŠflĀy^lŮ° - ~áy^lī àŮ G Ĩ^lŮ° Ů^lī, y =Ó° &c, ð)ī≈ É, Š^lŮ° ā, yÉl ÷Ó° & •Ī - Ů, !Él Ů, y^lĪčÓ° ŠyĪĪ ŠyĪĪ @^ĀyŮ à^lī, G Ĩ^lē, - ĩ, Ĩ^lŮ° lÓf <^ÅhflīÓ° Ĩ%Īà lyly!ò^lŮ, =Ó° &c, ð)ī≈ !ŮŮ, yç āē, Ĩ°G ĩ, y^lòŮ° ~Ů, !ē, Óī, Š#ŮyÓk, ĩ, y !SÈ°- <^ÅhflīÓ° Ĩ%ĪàÓ° Ůyl%Él •Gī yĪ ~Óč <^ÅhflīÓ° !!!Ů≈ī, xyĪ %ĪòÓ° ĩ, z, ðÓ° ĩ, y^lŮ° !lÉ, ≈Ó° Ů, Ó° Ĩlī, •ĪĪ° !SÈ° Ó^lŮ° ðy•y^lī, Óy, ðy•y!ī, xMÈ, Ĩ^lŮ° =•yày^lē ĩ, y^lòŮ° xyŮl !lĪĪ, •ĪĪ° !SÈ°- ðyī%, Ó° ÓfÓ•yÓ° ^čáyÓ° , ð^lŮ° •z ĩ, y^lŮ° ç#ŮllyeylĪ° , ð!Ó° Óī, ≈l ~ĪŠ!SÈ°- 9É3 ĩ, z, ðŮ•y^lŮ° Ĩ^lŮ° ĩ, yĪ<^ÅhflīÓ° ŠŸfl, Ò!ī, Ó° ^Ů, w ŠŮ)• lÓf<^ÅhflīÓ° ŠŸfl, Ò!ī, Ó° , ðÓ° ĩ, yĪ<^ÅhflīÓ° àChalocolithic ā ŠŸfl, Ò!ī, Ó° ĩ, zòl° •Ī - Óhflī, lÓf<^ÅhflīÓ° ŠŸfl, Ò!ī, Ó° ^čÉl °Ī@ē ĩ, yĪ ðyī%, Ó° ÓfÓ•yÓ° ^đáy ĨylĪ - ĩ, yŮy G, ðylÓ° ~•z ð%•z Ó^lŮŮ, xÓ° Ĩl Ů, Ĩ^lŮ° ~•z ŠŸfl, Ò!ī, à^lī, ĩ, z^lē, !SÈ° Ó^lŮ° ~Ó° lyŮ Ů^lŮ° Ī° ĩ, yĪ<^ÅhflīÓ° ŠŸfl, Ò!ī, - <^Ā!%_ ^āī, !òŮ, Ĩ^lŮŮ, ĩ, yĪ<^ÅhflīÓ° , ðÓ≈ <^ĀyŮ, ĚÈÈ•Ó° Øy Ĩ%ĪàÓ° !lòG

100% **MATCHING BLOCK 119/259** **J**

Ě, yÓ° ĩ, #Ī° ĩ, z, ðŮ•y^lŮ° Ĩ^lŮ°

Ó° !Ó!É, ß° <^Āy^lŮ° ĩ, yĪ<^ÅhflīÓ° ŠŸfl, Ò!ī, •Ů° ØyÓ° ^Ó yŮ ŠŸfl, Ò!ī, ĨŮŮ, xl%ŠŮ° ĨŮ, Ĩ^lŮ° !SÈ°-

112 i,yiA<Añfllíó ° Çfl,ò!i, ìü, xy ìà ≤ÄyÜ, ÈüÈ•ó ° Øy àPre-Harappan ä !% ìàó ° Çfl,ò!i, ó ì° ìä, !•, i, Ü, ó y •i, – Øy!±!
i, Ü, Ü, y ì° i,yiA<Añfllíó ° Çfl,ò!i, ìü, •ó ° Øy Æ, fi, yó ° z xy!ò, ð!≈yl Ò% _ ò àEarly Harappan ä Ó ì° àlf Ü, ó y •í –
làó yóyl # •ó ° Øy Æ, fi, y ìü, ~ó °, ð!ó ñ, xÓfliy ó ì° Ói≈ly Ü, ó y •í ÌSÈ– !ó ÌcÈIK, ìòó Ò Ò ìü, •ó ° Øy Æ, fi, yó °
làó ç#ó! e, y! Ü, ìó xy!ÒÈ) ≈i, •í Ìñ i, yó ° e Ò!ÓÜ, y ÌcÓ ° ~Ü, ìè, ðyó y xy ÌSÈ– i, y•z i,yiA<Añfllíó ° Çfl,ò!i, ó
Øy ìì ~ó ò!ì, ìyàð) e xy ÌSÈ ó ì° Ò Ì Ü, ó y •í – Ói, !Óf<Añfllíó ° G i,yiA<Añfllíó ° Çfl,ò!i, ó xhs ò≈i, !Óhflí#i≈
≤Äb Ì« e !ó ÌcÈi, i, z_ó ÈüÈ, ð!Yä, Ü xMÈ, ì° Ò ° Ò Ì•ó ài, ñ !Ü, !°=° Ü•jòð ≤ÄÈ, !i, fliy ÌlÓ çlç#ó Ìl ~ó ° Øy, yl
, ðyGí y Ìy Ìó– i,yiA<Añfllíó ° Çfl,ò!i, ó ìü, ìè, ð!≈yl ° «, Ü, ó y Ìy Ì – ~=!° •ó xy!ò i,yiA<Añfllíó ° Çfl,ò!i, ñ, ð!ó ñ,
•ó ° Øy G ÌÜÜ, y#l i,yiA<Añfllíó ° Çfl,ò!i, ~Óç •ó ° ØyÈüÈ, ðó Ói, ≈# i,yiA<Añfllíó ° Çfl,ò!i, – i,yiA<Añfllíó ° Ì% ìàó
Üyl%Èi Øyóy ñ, ðy!ó ~Óç i,yüyó ° !ç! Øfó•yó ° Ü, ó i, – i, Ìó !Ü, S%È «, ìè i,yó y Üy ÌV, Üy ÌV, !i! Üy ÌlÓ ° Ó
yO ~Ü!Ü, ì° y•yG Ófó•yó ° Ü, Ìó ÌSÈ– i,yiA<Añfllíó ° Ì% ìàó Üyl%Èi ≤Äòy!i, ðy•y!i, ~°yÜ, y ~Óç ló#ó
i, #ó Ói, ≈# G, ðyç≈Ói, ≈# !Óhfl, ìü, xMÈ, ì° @ ÄyÜ#i Øyç à ìü, !%, ì° ÌSÈ– xlf!ò Ìü, •ó ° Øy Æ, fi, yó ° Üyl%Èi Ó yO
Ófó•yó ° Ü, ó i, ~Óç Ü, !Èi x!≈#!i, ó i, z, ðó ° È, ó ° Ü, Ìó Ìàó ÌÈ, fi, y à ìü, !%, ì° ÌSÈ– i,yiA<Añfllíó ° Çfl,ò!i, ó
xy!ò, ð!≈y ÌlÓ ° Øy, yl, ðyGí y Ìy Ì xyÈ, ày!hflíy ÌlÓ ° Ü!u, à Ìü, ñ ò°%!ä, hflíy ÌlÓ ° !Ü, !°=° Ü•jòð ñ, ð!ó Ì y Ìy
à%u, y•zñ i, yi!Øyòy, ñ i, yóó Ìü, yè, ñ Ó yly à%u, y•zñ Ü, !Öñ Ò Ì•ñ lyñ lyóy ° yñ Ø%è, Ü, y Ìò Ìòyó ° ñ !Ø%è, ó xyÜ!
Ó ñ Ò Ì, yè, ìòçñ, ð!Yä, Ü, ðyOy Ìóó ° ç!°%ó ° ~Óç Ó yçfliy ÌlÓ ° Ü, y!ÓDyl G Ìy!ì ~Óç •ó Ì ylyó ° !ØyGí y° ≤ÄÈ, !i,
fliy Ìl– È, yó Ìü, i, yiA<Añfllíó ° Ì% ìàó Óy!i, xy!óç, ði, •í Ì ÌSÈ ð!« ìÈüÈ, ð)ó≈ Ó yçfliy Ìñ Üòf<Ä Ìò ÌcÓ °, ð!Yä, Ü
È, y ìañ, ð!Yä, Ü Ü•yó y ÌkT... ~Óç È, yó Ìü, ó ò!« ì G, ð)ó≈È, y ìà– ð!« ìÈüÈ, ð)ó≈ Ó yçfliy ÌlÓ ° ò%è, ≤Äb Ìü, w
x•ó G ìà°% ò i, z!áll Ü, ó y •í Ì ÌSÈ– ~z ò%è, ≤Äb Ì« e Óy!i, z, ði, fÜ, yó ° òç xMÈ, ì° xÓ!f!i, – ð!Yä, Ü
Üòf<Ä Ìò ÌcÓ ° Óy Üy°ñ Ü, y! Ì G ~ó y ÌlG i, z!áll Ü, ó y •í Ì ÌSÈ– Üy°ó ≤Äb Ì« e, !è, i, yiA<Añfllíó ° Ì% ìàó Ü, Ìc Ìó
çlf !Óáfyi, – ày!Ü, yó ° !Ü, S%È Ü, ìè, ðyè ~Óç xlfyf!y Øyçfl,ò!i, Ü, ~Óç<Tf Ü•yó y ÌkT... òáy ò ÌSÈ– ð!Yä, Ü
Ü•yó y ÌkT...Ó !Óhflí#i≈ xMÈ, ° ç% Ìü, àll Ü, y!≈ ä, y•y Ìy •í Ì ÌSÈ– ~ó Ü Ìòf xy•jòð làó ° çyó ° çyó ° G Ìl ñ
ÌÈ, y!Øy ðy•zÜyóy ò i, z Ìó á Ìyàf– ~SÈy!i, y, ð%ly çyó ° ä, y Ìòy!°ñ Ìy! ÌyàG G •zÜyÜyàG ~Óç ≤ÄÜ, yç G ly! Ìü, G
i, z!áll Ü, ó y •í Ì ÌSÈ– ~z ≤Äb Ì« e, !è, çyó ° G Ìl ° Çfl,ò!i, ó Ü, y ÌSÈ }# !Ü, v ò!« ìü, Ìó !Óf<Añfllíó ° Çfl,ò!i, ó !
Ü, S%È Ò!ç<TfG ~ó Ü Ìòf ó Ì Ì ÌSÈ– ~y•yóy ò çyó ° !Óy, fyl! xMÈ, ì° Óç !Ü, S%È i, yiA<Añfllíó ° « e xy!óç, ði,
•í Ì ÌSÈ– ð)ó≈È, yó Ìü, àDyó ° ðy Ìó ° !ä, ó y ØSÈy!i, y, ð!Yä, Ü Ò ÌDÓ ° Óð≈Üyl çyó °, ðyü%, ó yçyó ° ìü, !Óñ
Ó#ó È) Ü çyó ° çylhs Ìl Ìü, ìü, ÌlÓ ° Ü, y ÌSÈ Ò y, ðy•z ló#ó ° i, #ó Ói, ≈# Ü!È!ò @ Äy Ìü ~z « e xy!óç, ði,
•í Ì ÌSÈ– ~SÈy!i, y xyó ° G !Ü, S%È fliy Ìl i, z!áll Ü, ó y •í Ì ÌSÈ– ~SÈy!i, y xyó ° G !Ü, S%È fliy Ìl i, z!áll Ü, ó y •í Ì ÌSÈ
Ìü! Ìó•y Ìó ó i, yó y!òñ Ìy!l, ð%ó ñ Ì!ì! yó ° ~Óç, ð)ó≈ i, z_ó ≤Ä Ìò ÌcÓ ° òó y!ò ~Óç !ó •í Ì– i,yiA<Añfllíó °
Ì% ìàó òç !Ü, S%È « e xy ÌSÈ Ì!°=°, ð!ó ñ, •ó ° Øy Æ, fi, yó ° ò, Ìl !Ó#l ~Óç •ó ° Øy Çfl,ò!i, ó Ì ÌD Çlç#_ Ìl –
1700ÈüÈ1200 á #<T, ð)ó≈y ÌΣ ÌÈ, ðy Ìü, y!°ñ ~ó yl G lyàyi, y!i ≤ÄyÈ ÜylÓ Çfl,ò!i, Ìü, xÈüÈ•ó ° Øy Çfl,ò!i, !• Ì Ìó àif
Ü, ó y •í – Ü•yó y ÌkT...Ó !Óhfl, ìü, xMÈ, ° ç% Ìü, !Óhfl, ìü, çyó ° G Ìl ° Çfl,ò!i, Ìü

76% **MATCHING BLOCK 120/259** **J**

ð Ìü, ≈G 113 ~Ü, •z Ü, ly ≤Ä Ìlyçf– ò!« ì È, yó °

ìü, G, ð)ó≈È, yó Ìü, G i,yiA<Añfllíó ° Çfl,ò!i, •ó ° Øy Æ, fi, yó ° ≤ÄÈ, yóÜ%_ •í Ì fllyò#l fliy!# ÌÈ, y Ìó xyd<ÄÜ, yç
Ü, Ìó ÌSÈ– ò!« ì È, yó Ìü, i, yiA<Añfllíó ° Çfl,ò!i, !Óf<Añfllíó ° Çfl,ò!i, Ìü, x!%ó Ìü, Ìó ÌSÈ– !Óy, f xMÈ, ñ!
Ó•yó ° G, ð!Yä, Ü Ò ÌDÓ ° i, yiA<Añfllíó ° Çfl,ò!i, G •ó ° Øy Çfl,ò!i, ó Ì ÌD Øy!Ü, ≈i, Ìl – xyóyó ° Óç !Ü, S%È
≤ÄyÜ%è, ÈüÈ•ó ° Øy, ð Ìó≈ó ° i, yiA<Añfllíó ° Çfl,ò!i, !SÈ Ì!°=° !Øy%, ñ Óy%!ä, hflíy!ñ Ó yçfliy G xlfè Ü, !ÈiÜ, y!≈ G
, ð÷, ðy! Ìü, Ìü, k, Ü, Ìó ÌSÈ– !Øy%, ñ xyÜ!Ó ° G Ò Ì, yè, ìòç ~Óç Ó yçfliy ÌlÓ ° Ü, y!ÓDyl G à Ìl yó ° ~≤Ä ÌD
flòó Ì#l – Ü Ìl •í i, yiA<Añfllíó ° Ì% ìàó !Ü, S%È Ü, ÈiÜ, G, ð÷, ðyÜ, Ìyç!Øy%, ó Ólfy !Ó ÌòÓi, ÌüÈ) !ÜÓ ° ð Ìü,
x@ ÄÛó •í Ì ÌSÈ– ~Óç Ó yO ≤Ä!ì!_ xyl_ Ü, Ìó Ìàó à Ìü, !%, ì° Ìü, «, Ü •í Ì ÌSÈ– çÈ ~ÜÈ Ò Ì, Ìly! yó ° G Ò Ìü, y
Øy!±!i, Ü, y Ì° •ó ° Øy! Ìl!%, l àllÜ, y!≈ ä, y•y Ìy Ìü, ≤ÄÜy!ì, •í Ì Ìó Øyó ° x!hflíç 3300 !á <T, ð)ó≈y ÌΣG !ÓòfÜy! ÌSÈ
Ïy Ìü, •ó ° Øyó ° @ ÄyÜ#i hflí Ìó ° xyáfy òG! y Ìl!ü, ðy Ìó ° ~z ÌÜ! Ü, yó ° Üyl%Èlç!Ü%, !è, Ìó Óy Ìü, ó i, –
~z Ü%, !è, ó °=° Ü, y Ìè, ó ° myó y !!!Ü≈i, ~Óç ~ó ° òG! y ° Ìü, Ìó ÌSÈ– Üy!è, Ìü, ðy Óyáy!Ó ° G Ü, !MÈ, !ò Ìl –
Ìyç ÌÜ! Ófó•*i, Ü, ìè, ðyè !SÈ° •y Ìü, ài, y– Ü%, Ìüy Ìó ° ò ä, yÜ, y Ófó•y Ìó ° ò Ò Ì, y! ìòç≈l Ìz– Ó y!È, Óy
•zÓ yó! # ló#ó ° i, # Ìó ° ~z ≤Äbflí Ìó ° ≤Äyä, #lì, Ü, ðó≈ Ó y!È, hflíó ° !á <T, ð)ó≈ 3300 Ìl Ìü, !á <T, ð)ó≈ 2800ä
Ó Ì° !Ü, Ìly! yó ° G Ò Ìü, y Ìü, Ìü, Ìó Ì– ~z, ð Ìó≈ •ó ° Øyó ° xyl!i, l 25 ° Q Ìó ° ò Ü Ìòf #Øy! Ìü, ÌSÈ– Óy!i, !
Ólfy ÌyG, ð!ó Ò Ìü, lyó ° SÈy, ð «, f Ü, ó y ò– Ó yhflíyàè, i, z_ó ÈüÈò!« ì G, ð)ó≈ÈüÈ, ð!Yä, Ìü !Óhfl, ìü, ly •ó ° Øy
ÏÈ, fi, yó ° xlf!i, Ü Ò!ç<Tf!

100% **MATCHING BLOCK 121/259** **J**

SÈ– i, z_ó ÈüÈ, ð!Yä, Ü È, yó °

li, o ~ AYu, i, U ! o, ai ~ li o E, i, yA ~ Ahfllio Cfl, O!i, o, oi, la ~ le, ~ U, ! o o ye, x! @ i U, y, il, U, ye, ! o c o xy! o
i, yA ~ Ahfllio E, fi, yo x Olyl a ~ le, ~ U, ~ A o E, ! U, U, i, j o U, y! o Dyl c! c! l f • li, o, oi, ~ U, y, i ~ say il
o O y E, fi, yo i, zayl a ~ le, ~ 9 E 4 i, yA ~ Ahfllio Cfl, O!i, o = o e c i, yA ~ Ahfllio Cfl, O!i, o = o e c x, o! o # U ~ z
o i o ~ Uyl % E i I E, y i o O f y! ! O h f l y o U, i o ! S E n o y U, i ! c i i o y o y i %, ! c i i o « i, y ~ A U, y c U, i o ! S E n i, y x y o G, o!
o i i, o, oi, ~ U, y, i o o o O y E, fi, y! ~ E, yo ~ li, o, ly fly i l i, yA ~ Ahfllio ! c i i o i ! l o c = l, o y G l y a ~ I S E i, y
o ! a, i e G o ! c i k T f x l l f ~ a E, # o x o l f S E y i, y i, yA ~ Ahfllio Cfl, O!i, o E, yo ~ li, o ~ A y l ! o = e x y ! o c, O i, • i i i S E ~
U o f a y i D i ! U E, ! U o, o ! U y ! e, U, k, x M E, i ~ o c U, y l G U, y l G «, i e • i i o o o y i o G l o # o U y • y l i
i, yA ~ Ahfllio Cfl, O!i, xy ! O f l, O i, • i i i S E ~ o z, o i ~ y i i U y l % E i i @ A y U # i o f l i, a i i, i %, i o ! S E i, y o y y i i, o x l!
i, o ! i o l o # o i, # o o i, ~ # x M E, i o ! S E ~ o z, o i ~ y i i i, y o y i S E y i e, y S E y i e, y o y l i o o y ! i, i y o a M i c r o l i t h a
~ o c x l f y l f, o y l i o o G i, y U y o • y l i, i y o G i s f o f o • y o U, o i, ~ ~ z U i i, y o y i, y U y a y i l y o U, o c o x y l ~
U, i o ! S E ~ A y l ! o i, yA ~ Ahfllio Cfl, O!i, li, U %, i U y i o o a, y i U, i, i o U, y i o y G y o U, i, o y i e o ! l o c = l
o i i i S E ~ A y U, o y i o o U i U, y i o o U, l y U y l y i o o i a

100% MATCHING BLOCK 122/259 J

xyUo`y ~ z ! sk, y`lhs` xyf`li, `oy!o` i`

i, yo`y z ~ A i U o ` c U, o` y U, i, o y i e o o f o • y o = o e c U, i o ! S E ~ o z U, i, o y i e = i, y i o o o` y B` y U, o` y o` ~ o c
a y o f G, o y l # i @ A i G a y o f U c y i, U, o` y o` U, y i c o f o • i, • i, ~ i, yA ~ Ahfllio i % i a o E, fi, y U, y e, ! o c i i U, o, o!
o i i, o o O y E, fi, y i i, z o o i o o S E ! O i e, i i, e, y f l o c T O % ! a, h f l y i l l i, y i, i, e, y f l o c T l l ~ U, y e, ! o c o s y i l l, o! o i i,
o O y E, fi, y o i %, o y e, y l i o ! O E l i i e, f l o c T
114 • i ~ i l U U, y e, ! o c G o o O y o i, z E, i f l y i l l o z ~ A y U, y o ! S E n i U, v U, y e, ! o c o ~ A y U, y o x ~ A c h f l i x o o c
o # a ~ l i ~ x l f ! o i U, o o O y o ~ A y U, y o o # a ~ G S %, o i o U, i ! i, ~ o % z ~ A b i k, i e o ! i o ! U y • i o o o ! o E i i i ~ U, z
U, l y ~ A i l l y c f ~ U, y e, ! o c o ! i o ! U y o o i l a y i l a o o # l s y o y U y e, y n, o ! o i i, o o O y E, fi, y o ! i o ! U y • i o o s a y i l l a
i, z i U, # i ~ o i i i S E ~ o c o, l k T i l ~ ~ z ~ A i i D i, z i o a i l l y a f i o o y U i o i o y o y i i, y n U, y ! o D y l i n o y o ! o o y G
a, y l t o y i l i, y o o O y E, i, f y o ~ z, o N y a, i e, U, i l w o x y l o h f l i o o G i, y A ~ Ahfllio Cfl, O!i, o ! l o c = l o i i i S E ~
i, z, o m #, o # i E, y o ~ li, a P e n i n s u l a r I n d i a a i, y A ~ Ahfllio Cfl, O!i, o U y l % E i ~ A i U o i i, y @ A y U e U e o s i, a i i, i, i y i o
~ o c i o f ~ A h f l i o U y l i c o i %, o y l i x i l U, o i c c s f f i, z i, o y o l U, i o ~ i, y A ~ Ahfllio U y l i c o U y l % E i, o i Y a, U E, y o ~ li,
I o n a u G ! o i E, B ~ A U, y o i, y i, z i, o y o l U, o i, x l f ! o i U, o ! k, l G, o) o ~ E, y o ~ li, o U y l % E i a, y o i, z i, o y o l U, o i, ~
~ z c i s f o s i D i, y o y a y o f ! o y i o o, o ~ n, o y ! a o U y c l G U y s E @ A i U, o i, ~ o i Y a, U E, y o ~ li, i l U ~ A y i # o U y c l
o ! c a y G i y o i, n i, U ! i, o) o ~ E, y o ~ li, o ~ A o y l a y o f i S E E, y i, G U y s E ~ o i Y a, U U y o y T... G o i Y a, U U o f ~ A i o c
~ o c o ! k i E u E, o i Y a, U o y c f l i y i l ~ z s c f l, O i, o x y o G x o i c i e i x y l o f l, O i, • i i i S E ~ U o f ~ A i o i c o U, i i l i G ~ o y i
~ o c, o i Y a, U U y o y i k T... o z l y U a y G ~ A b i k, i e o o s i, ~ A y U, y o, o ! o i o ! T i, ~ s z i %, o y l i, o) o ~ E, y o ~ li, o !
a, o y @ ~ o c, o y l %, o y c y o ! i, ! o E u E o o s i, ! ! U, c T G ! i, U y i l l o ~ U y i o o y i l l o ~ A l e i y G ! o i E, B f l i y i l ! o i E, B
o U, U ~ U y o y i k T... U, i l o i o o ~ z x o f l i y l S E o) o ~ E u E, o i Y a, U ~ S E y i, y, o i Y a, U E, y o ~ li, i l a y i l l, o i ~ U y i o
o G i y o i, n, o) o ~ E, y o ~ li, s a y i l l x y c i c U, U y i o o y i l l o o # i, i o o f U y l ~ 9 E 5 i, y A ~ Ahfllio Cfl, O!i, o # U y o k, i, y

100% MATCHING BLOCK 123/259 J

E, yo`i, #i` i, z, oUy`lo`ic`

o ! O h f l i # i ~ i k, i e ! O o y c U y l i, y A ~ Ahfllio Cfl, O!i, o ly! o o # U y o k, i, y ! S E ~ i, y A ~ Ahfllio i % i a o U y l % E i a o o s n
E, i, y n S E y a a, i, o, o y o l U, o i, n i, y i o o i, z e, y i l l o i o o y a y i, ~ O h f l y o c y o o a y u, i, z, o c y l i, o y a o y ! o, o ~
o y o l U, o i, ly U, y o i i, y o y U i l U, o i, o % o S E y i e, y ~ A y i # o a y o y o ~ o o E, i, y i, y i o o a y i o f # U y o k, i, y
o a y i y i ~ U o f G o i Y a, U E, y o ~ li, o s % i l i, y i, z i, o y o l U, y o # U, y i y U y l e, i l i, o s y o y U, y o # i, y A ~ Ahfllio Cfl, O!
i, o U y l % E i ! ! O i, E, y i o o f y, o U, a, y E i U, o i, ~ ~ z i, y A ~ Ahfllio i % i e U, y i y o D o y U, y o y, o y G l y l y i ! ~ O i,
U, y i y U y l e, i l i, o f y, o U, a, y i E i o c l f o y y o s U ~ A i i y c l i S E l y i, y A ~ Ahfllio Cfl, O!i, i, U, o y l a, i o a y
a i S E ~ o) o ~ E, y o ~ li, y o U y l e, i l i, o s y o y U, y o # i, y A ~ Ahfllio Cfl, O!i, o U y l % E i ~ z ~ U, z s U s f y o U ~ i l a y U % i a
• i i i S E ~ i, y A ~ Ahfllio Cfl, O!i, o ~ U, i, e, o i, o % o ~ i, y o x i, f i o U, i c = U, i %, f o y o ~ o c U y l % i E i o U, U a i, ,
x y l % ~ ! O E i i i e, o i Y a, U U y o y i k T... o ! O c y s c a f U, i c = o U y i o o G i y i l U, o o f l % e, o i ~ i, y o y a y o f
i, z i, o y o l U, y o # x l = l # i, i l i, o y s U, i o G x i, f i o U, i c = U, i %, f o y o ~ i, y y l i, o y i o ! ~ ! o, o i, i c = i o o, o % ! k T o
x E, y o n i a, ! U, i s y o x E, y o ~ o c U y U y ! o o U, y o ~ l i ~ z a e, l y a ~ le, i S E ~ i E u E U, y i l l y U, y o ~ l i z • y U,
i, y A ~ Ahfllio Cfl, O!i, o U y l % E i ~ o c i, y i o o x y l = E u E s y U y l c U, c # o l i y, o l, o k, i, o # a ~ c # o i l l o x l y U), o ! S E ~ l y ~
i, y i o o x y i o o U, o i, # U y o k, i, y o i, z B i, o y i, o x f l o y y l i, i y o ! ! U ~ y i l i x «, U i, y ~ l y l o o i l l o, o y l i o o x f l
i, i o U, o i o G ~ o c i, y U y a y i l y o U, o c o c y l i o G a % o U, U s c a f U, i, y U y o • y l i, i y o o y l y i,

117 ~Ü,Ü, ≠ 10 ppppp ç#ÓlôyÓ°î ~ÓÇ !Ó!Ü^îî° Ó° ôÑyã, âSubsistence and patterns of exchange) àè, l 10É0 í, z ^ljçf 10É1 ð)ä, ly 10É2 lÓf≤ÄhflíÓ° , ð°íÓ≈Ó° Ó>ài, ài, ç#Ólíyey 10É2É1 ^Ü^îí, , à^lí, , Ó° Ó>ài, ç#Ólí 10É2É2 xlfylyf lÓf≤ÄhflíÓ° ^ «, ^íeÓ° Ó>ài, ç#Ólí 10É3 í, yjÀ≤ÄhflíÓ° ðÇfl,Ò!í, Ó° Ó>ài, ç#Ólí 10É4 xy!ò, ð°íÓ≈Ó° áyòf í, z! , ðyòÜ, ^ìòÓ° Ó>ài, ðÇfl,Ò!í, Ó° ðyòyÓ° î ~Ó!ç<Tf 10É5 Ó>ài, ðyÇfl,Ò!í, Ü, , ð!Ó° Ó! , ≈^ííÓ° x!È, , àyí, 10É6 í, z, ðÿç•yÓ° 10É7 !lÓ≈y!ä, í, ≤ÄÿÿyÓ°# 10É8 !lÓ≈y!ä, í, @ ^Äsi, ðO# 10É0 í, z ^ljçf • lÓf≤ÄhflíÓ° G í, yjÀ≤ÄhflíÓ° !% ^ìàÓ° ç#ÓlôyÓ° î G !Ó!Ü^îî° Ó° ôÑyã, xl%ôyÓl Ü, , Ó° y ~z ~Ü, ^íÜ, Ó° í, z ^ljçf – • í, yjÀ≤ÄhflíÓ° !% ^ìàÓ° Ó>ài, ðÇfl,Ò!í, ^íÜ, Ófyáfy Ü, , Ó° y – • áyòf í, z! , ðyò^ííÓ° àxy!ò, ðO≈ä Ó>ài, ðÇfl,Ò!í, ^íÜ, ^ÓyV, y– • Ó>ài, ðyÇfl,Ò!í, Ü, , ð!Ó° Ó! , ≈^ííÓ° x!È, , àyí, ^íÜ, xl%ôyÓl Ü, , Ó° y– 10É1 ð)ä, ly lÓf≤ÄhflíÓ° , ðO≈ ÜylÓ° z!í, , y ^íÿ ðyòyÓ° îÈ, y ^íÓ áyòf í, z! , ðyòl ≤Ä!e ^í yÓ° ðy ^íí !%_ – ~z hflí^íÓ° Üyl%É!í (flí Çÿð)î≈ @ ^ÄyÜ#í ðj±òy! ^lyÓ y áyòf í, z! , ðyòl G ç!çáfyÓ° È, yÓ° ðyÜf , ð)î≈Üyey! ^Óçyl ^ Ó° yá^lí, ð, Ü– í, ^íÓ° ~z , ð°íÓ≈ áyòf í, z! , ðyòl ^Ü, Óç° xy!Óç•Öy^íÓ° Ó° ðy ^íí ðy ^íí z Üyl% ^É!íÓ° !çÜ, yÓ° ÈüÉáyòf ðÇ@ ^Äy•Ü, ç#Ó^ííÓ° , ð)î≈ , ð!Ó° ðy!íÆ à^íè, !SÈ° ~Ü! Ü^íÜ, Ó° yÓ° ^Ü, y ^íly Ü, yÓ° î ^l z–

100% **MATCHING BLOCK 128/259** **J**

È, yÓ° î, #!° í, z, ðÜ•y ^ìò^îç

Ó° lÓf≤ÄhflíÓ° G í, yjÀ≤ÄhflíÓ° ðyÇfl,Ò!í, Ü, ^Ü, w =!° á%Ñ!è, ^íí° , ð!≈^íÓç, í Ü, Ó° ^í° z ^òáy ly ^íÓ° ^íñ x^íÜ, ^ «, ^íe•z , ð÷, ðy! G í, z!qò ðÇÓ° «, ^ííÓ°

118 ^Ü, Óç° xy! _Ü, Ó° ^ííÓ° ðy ^íí ðy ^íí z !çÜ, yÓ° ÈüÉáyòf ðÇ@ ^Äy•Ü, ç#Ó^ííÓ° ôyÓ° yG ä, °^íí, ly ^íÜ, – í, z! , ðO@° !ÿÇ ! °^íá^íSÈ!ñ Ó! , ≈Üyl ~Ü% ç ç, ^íÜ, G , ð!lÓ#Ó° !Ó!È, ð ðj±òy^íí° Ó° Ü^íðfG ~z ðyÿhs^íÓ° y° ôyÓ° y° «, f Ü, Ó° y ^ly! – ≤Äb!í, y! _ÿÜ, à^íÓÉ!y! í, z ^íè, xyÿy í, lf ^íÜ, G , ð!Ó° <ÖyÓ° Ü, , !É!Ü, y ^íç xÈ, f hflí xy!ò , ð!≈y ^íí° Ó° ^Óç#Ó° È, yá ^Ü, ^íw•z !çÜ, yÓ° ÈüÉáyòf ðÇ@ ^Ä• G áyòf í, z! , ðyò^ííÓ° ç#ÓlôyÓ° y , ðyçy, ðy!ç ð!e ^í !SÈ° – í, y! , ð!≈, ð)î≈ !ÓÉ!í° •ñ ~z ðyÿhs^íÓ° y° ç#ÓlôyÓ° y xy!ò, ð°íÓ≈Ó° áyòf í, z! , ðyòÜ, G !çÜ, yÓ° #ÈüÉáyòf ðÇ@ ^Äy•Ü, ^ìòÓ° , ôyÓ° flò!Ó° Ü, xyòylÈüÈ≤Äòy^ííÓ° ð%flòç<T fljç, Ó° G í%, ^í° ð^íÓ° – ~z , ð!Ó° ^í≤Ä!« , ^íí, •z =Ó° &c, ð)î≈ •^íí° G ^íè,

100% **MATCHING BLOCK 129/259** **J**

È, yÓ° î, #!° í, z, ðÜ•y ^ìò^îç

lÓf G í, yjÀ≤ÄhflíÓ° , ð°íÓ≈Ó° Ó>ài, ç#Ó^ííÓ° xy^íyã, ly– 10É2 lÓf≤ÄhflíÓ° , ð°íÓ≈Ó° Ó>ài, ài, ç#Ólíyey

100% **MATCHING BLOCK 130/259** **J**

È, yÓ° î, #!° í, z, ðÜ•y ^ìò^îç

lÓf ≤ÄhflíÓ° !% ^ìàÓ° Ü, , !É! SÈ, fí, yÓ° ≤Äyã, #lí, Ü !lòç≈! ° ^Ü^îí•Ó° ài, , ðÈ, fí, y– í, y•z ^Ü^íí, , à^lí, , Ó° Ó>ài, ç#Ó^ííÓ° ! Ó^íy^É!í !ò^íí° z ~z xy^íyã, ly ÷Ó° & Ü, Ó° y ^ly! ÈüüüÈ 10É2É1 ^Ü^îí, , à^lí, , Ó° Ó>ài, ç#Ólí ^Ü^îí, , ài, , ðÈ, fí, yÓ° ≤Äyã, #lí, Ü, ð°íÓ≈Ó° ðÜ! Ü, y° ^ÿè, yÜ!è, á #<T, ð)O≈ 7000ÈüüüÈ5000 xΣ– ~z , ð°íÓ≈~z ^Ü^îí•Ó° à^lí, , Ó° Üyl%É! lÓ G à^íÜÓ° ä, yÉ! ÷Ó° & Ü, ^íÓ° !SÈ°– í, z!ál^ííÓ° , ð°íÓ° ~z ð%z çÿfòyly ≤ÄbÓ>Ó° Ü^íðf , ðyG! y ^ly! – ~Ó° ðy ^íí SÈyãñ ^È, í, y ~ÓÇ Ü%Ñ, ç!Ó!ç<T È!Ñy ^lí, , Ó° •y ^lí, , Ó° x!hflíç ≤ÄÜy! Ü, ^íÓ° ly ^Ü^îí•Ó° à^lí, , Ó° Üyl% ^É!íÓ° ç#Ó^ííÜ, , ! É!íÓ° ðy ^íí à, •, ðy!°í, , ð÷Ó° x!hflíç !SÈ°– à, •, ðy!°í, , ð÷Ó° Ü^íðf ≤Ä!^íÜ SÈyã^íÓ° ðÇáfy!òÜ, f lyÜ, ^íG , ð°íÓ° àÓ° &Ó° ðÇáfy!òÜ, f ! – xl%Üyl Ü, , Ó° y •! àÓ° & Óy Ó, É! , ðy!°í, y ^íòÓ° Ü, , !É!Ü, y ^íçÓ° ðy!°í, y Ü, ^íÓ° !SÈ°– ^Ü^îí•Ó° à^lí, , Ó° Üyl% ^É!íÓ° Ü, , !É!ç#Ó! xy^íÓ° y flòç<T ^íí° G ^íè, ≤Äbflí^í° , ðÈ!y•z Ü, , Ó° yÓ° , ðy!Ó° G çÑyí, y xy!Óç•Öy^íÓ° Ó° È, ^í°– °« , fí#! ^íñ ^Ü^îí•Ó° ài, , ðÈ, fí, yÓ° ≤Ä!Ü, ð°íÓ≈z •z ^íè, Ó° ^í, lÓ° Üy!è, Ó° Óy!í, , Ó° !lòç≈! , ðyG! y ^ly! – ~z •zè, =!° xÓçf ^Ó° y ^ìò ÷Ü, y ^íly à%, !Ö^íí, ^ , ðyí, , y ^íly •! – ~z Üy!è, Ó° Óy!í, , =!° ðΩ, Ó!ç, çÿf Üç%í, Ó° yáyÓ° çlf ~ÓÇ ÓÿÓy^ííÓ° çlf !!!Ü≈í, •^íí° !SÈ°– ~z Óy!í, , =!°Ó° ^òG! y° Ü, á!G ~Ü, ðy!Ó° •z ^íè, Ó° ^í, lÓ° xyÓyÓ° Ü, á^ly ð%zÈüÈ!í, l ðy!Ó° •zè, !ò^íí° ^í, lÓ° •í, – Óy!í, , Ó° SÈyò ^í, lÓ° •í, !°áyàí, , y G °í, y, ðyí, yÓ° xyFSÈyò!ò^íí° – ^Ü^îí•Ó° à^lí, , ≤ÄyÆ Ó> G xÓ^íç^íÉ! ð^íá ðy z !% ^ìàÓ° Ü, , !É!ç#Ó! ðyÜ ^íçÓ° SÈ!Ó!è, flòç<T ^íí° G ^íè, – í, z, ðÜ•y ^ìò^îçÓ° ≤Äyã, #lí, Ü çÿfyây^íÓ° Ó° !lòç≈! ^Ü^îí•Ó° à^lí, , •z !ÓÓ° yçÜyl– çÿf ðÇÓ° «, ^ííÓ° çlf Ü, l , ðy ^íeÓ° ÓfÓ•yÓ° ^Ü^îí•Ó° à^lí, , ~z , ð°íÓ≈ ^òáy ly! !! – ~ò!@! ç#Ó^ííÓ° ÓfÓ•y!≈ !ç! ^ííÓ° Ü^íðf ~áy ^íí , ðy!^ííÓ° Ó° ^í, lÓ° ^Óçé!ñ Ü%è, yÓ° ñ , ð%Ñ!í, ñ Óy!è, ñ !ç °^ílyí, , yñ çÑyí, y Óy •yÜ!òhflíy , ðyG! y ^à^íSÈ– xyÓ° , ðyG! y ^à^íSÈ çCÓy° y! , ðÿ yç%! G !#°Ü, yhs^íÓ° Ü^íí, y Ü) °fÓyl , ðy!Ó° – °fy! , ðÿ yç%!Ó° Ü^íí, y !Ü, SÈÈ Ü)°fÓyl , ðy!Ó° ð)Ó° ÈüÈò)Ó° yhs^íÓ° ^íÜ, ðÇ@ ^Ä• Ü, Ó° y •í, ^ò^íá Ü^íí•! ^Ü^îí•Ó° à^lí, , Ó° Üyl%É! Óy!í!çfÜ, ðÇ^ílyá à^lí, , í%, ^í°!SÈ°– ^Ü^îí•Ó° à^lí, , ≤ÄyÆ Ü)°fÓyl , ðy!Ó° ñ •hflíç° ~ÓÇ çÿf Üç%í, Ó° yáyÓ° áÓ° ^ò^íá Ü^íí•! ðyÜ ^íç ^í# ^ÓÉ!Üf !SÈ°– !Ó_çy°# «, Üí, yÓyl ^í# ç#!Ó!ç, xÓf!y! ^íÜ)°fÓyl , ðy!Ó° à!#°Ü, yhs^íÓ° Ü!íñ °fy! , ðÿá ÓfÓ•yÓ° Ü, Ó° í, Ü, í%, fÓ° , ðÓ° í, y ^ìòÓ° ^ò•yÓ° ^íç^íÉ!íÓ° ðy ^íí ðy =!° ðy!òflí Ü, Ó° y •í, – ðy!ò Ó° ä, lyÓ° ^ «, ^íeG ~z ^í#^íÓÉ!Üf

82%

MATCHING BLOCK 132/259

W

Ó Ìl ~Ü, =Ó° &c, ð)î≈ È) !ÜÜ, y, öy! Ü, ^ÍÓ° !

SÈ° - Ü, !Éí≈i, ,
 ð Ìr f Ó° Ü Ìò f ÍÓñ àÜ G ÙÏ% ^ÍÓ° Ó° !lòç≈l, öyGí° y ^à ^ISE- Ó%ç≈y ^Ï°y ^ÍÜÓ° ≤ÀlÜ ðí≈y ^Íl° Ó° ÑÛy!ðÓ° ^Ü, yl !lòç≈l
 ^Ü Ì° !l- Ó%ç≈y ^Ï°y ^ÍÜÓ° !mì, #Í° , ð ÌÓ≈ lÓf ≤Ähf lÍÓ° l° ^làÓ° ^Í Ñy<, f ^Ü Ì° i, y ^ÍÜ, xl%Ùyl Ü, Ó° y Íyl° ^Í ~áylÜ, yÓ°
 Ùyl%Él xyÓ° à•¥ ^ÍÓ° Óy Ñ Ü, Ó° i, lyñ i, yÓ° y Ùy!è, Ó° í, z, ðÓ° Ùy!è, Ó° xìÓy Ü, Ñyã, y •z ^lè, Ó° ä, y°y á ^ÍÓ° Óy Ñ
 Ü, Ó° i, - ^Ó° l, G Ü, yÓ≈l, ðk, !i, ÑÛí° !lò≈yÓ° i Ü, ^ÍÓ° Ó° y Íyl° ^Í ~•z, ðí≈y ^Íl° 1700 á #<T, ð)Ó≈ , ðí≈hs° fliyí° #
 •^Íl° !SÈ° - ~•z l° ^làÓ° ^ç ^Éí ~Ü, !è, i, yÜyÓ° !i, ^ÍÓ° Ó° É, °y xylÓ<, Òi, •^Íl° ^ISE- ~•z, ðí≈y ^Íl° Ó° Ü, l, öy ^le ~Ó!ä, ef °<, f
 Ü, Ó° y Íyl° - Ü%, ^Ûy ^ÍÓ° Ó° ä, y ^ÍÜ, ~i, l° !Ü, S%È Ü, l, öye, öyGí° y ^à ^IG ^Ó!çÓ° È, yà Ü, l, öye !SÈ° •y ^Íl, ài, , y-
 Ó%ç≈y ^Ï°y ^ÍÜÓ° Ü, l, öye=!° !Ñ% , !Ü, ÇÓy Óy° !ä, hf llyl áÓ° ylyÓ° xhs° È%, ≈_ lÍ° - ~=!° ≤Äöylí, ð)Ó° •^lò ^lè, xìÓy
 Ü, y ^Ï°y Ó° ^ÍÓ° Óy !≈ç Ü, Ó° y- Ü, l, öye=!° Ó° i, °yÓ° !ò ^ÍÜ, Ó° x!lÍ° !Üi, xyÜ, yÓ° xÜÏ, iñ xl%lµ° ~Óç x!l, ð%í •y ^Íl, Ó°
 Ü, yç ^ò ^lá Ü Ìl •l° ~=!° •y ^Íl, ài, , y ~Óç í, zB√%_ x!@ç ^Í« ^le Óy Ü%, ^lè, yÓ° xy= ^l ^, öyí, , y ^llyñ ã%, !Ö° ^Íl, lÍ° -
 !mì, #Í° , ðí≈y ^Íl° Ó° Ó%ç≈y ^Ï°y ^ÍÜ x ^ÍÜ, ÑÛy!ð xy!Ó<, Òi, •^Íl° ^ISE- ~•z ÑÛy!ð=!° ^Íl, Ùyl% ^ÉíÓ° Ñy ^l àÓ° &ñ
 Ü%, Ü%, Ó° ñ ^È, í, , y G SÈyà ^ÍÓ° Üi, à, •, öy!°i, , ð-Ó° •yí, , , öyGí° y ^à ^ISE- , ð- ^lòÓ° , ð, lÜ, ÑÛy!ðG, öyGí° y ^à ^ISE-
 xy ^ÍÓ° Ü, !è, !ÓÉlÍ° Ñ

95%

MATCHING BLOCK 133/259

J

Ü, ^ÍÓ° ð, !<T xyÜ, Éí≈i Ü, ^ÍÓ° ^ISE- ^Ñ!

è, • ~Ü, !è, ÑÛy!ð ^Íl, Ùyl% ^ÉíÓ° •y ^Íl, , Ó° Ñ ^ID Ü%, Ü%, ^ÍÓ° Ó° •yí, , , öyGí° y ^à ^ISE- ~Ó° ^l ^ÍÜ, xl%Ùyl Ü, Ó° y Íyl° ^Í
 ≤ÄÈ%, Óy Ü! ^ÍÓÓ° Ñ ^ID i, yÓ° !≤ÄÍ° , ð- ÑÛy!ðfti Ü, Ó° yÓ° ≤Äã, °l !SÈ° - Ó%ç≈y ^Ï°y ^ÍÜÓ° ~•z ÑÛy!ðfti° ^l ^ÍÜ, •z
 , ðÓ° Òi, ≈#Ü, y ^i° i, y ^lòÓ° ðÜ≈#Í° !Óÿ°y Ñ à ^Íl, , í, z ^lè, !SÈ° -

121 Ó%ç≈yî•yîÜÓ Ùîîi,y =Ê,ye´î° xy!òù ,ðî≈yîî Ùyl%Eî à•¥îÍÓ Óyÿ Ù,Ó´î, – à•¥Ó´ =!°´ î,°y G ÙylyÓ´ !òÜ, !ê, Ìlye´îÜ ã,Gí, ,y G ÑÓ´ß– Ù,ylG Ù,ylG à•¥îÍÓ´ xyÓyÓ´ ò%!ê, Ù,« xyîSÈ– ~áyîî ÌÄyÆ ≤ÄbÓ´Ó´ Ùîîf ,øyìÓ´ ñ •yí, , G !çîÍÓ´ ~î, !Ó´ •yîî,î´yÓ´ Ó´îî´îSÈ– Ù, !EîçîSfÓ´ Ùîîf ~•z î%îà ÍÓñ àÜ G Ùÿ)îÍÓ´´ î,°y ã,yEî´î, – =Ê,ye´y´îÓ´ ≤ÄîÜ ,ðî≈yîî Ù,î,öyîleÓ´ Ù,yl !òç≈l ,öyGî´y îyî´!– ~•z ,ðî≈yîî´ Ólf, ð÷Ó´ ð•yÓ´îçEî ,öyGî´y àîSÈ ,ðÓ´Ói, ≈#Ü, y´î° Ê,î, ,yñ SÈyà´ G àÓ´ß ≤ÄÊ,î, à, •,öy!´î, ,ð÷ îz fliyl @´Äî Ü, îÍÓ´ – ~Ó´ ìîÜ, îÖy, y îyî´ Óàî, ç#Ó´îî ~áyÜ, yÓ´ Ùyl%Eî ,ð÷ !çÜ, yÓ´ ìîÜ, ,ð÷ ,öyîîÍÓ´ Ó, !_ @´Äî Ü, îÍÓ´ ~Óç ÍÓñ àÜñ Ù%ÿÓ´´ ≤ÄÊ,î, Ó´ ! ÓçîSfÓ´ ã,yEî´÷Ó´ß Ù, îÍÓ´ – Ù, yÓ≈l 14´î, !ê, ç ~Ó´ ÙyòfîÜ ~•z ÑÜî´Ü, y´ò !ò≈y!´Ó´î, •îî´îSÈ x!%Ùy!Ü, 2400 á #çT, ð)Ó≈ ìîÜ, 1600 á #çT, ð)Ó≈– xyÿyîÜÓ´ !Óf≤ÄhfîÍÓ´ î%îàÓ´ ≤Äbî« ,e=!° ò!« îÊÜÊ, ð)Ó≈ ~!çî´yÓ´ ÑîD Ê, yÓ´îî, Ó´ ÑçîÿîlàÓ´ •z!Dî, Ó•l Ü, îÍÓ´ – ã, y´xyÓ´ Ñ%îî, yÓ´ !ã,e!Ó!ã, e Ü, Ó´y Ùy!è, Ó´ ÓyÿîÜ, yÿ ~•z ÑçîÿîlàÓ´ Ñe– ð•ç!´ î, ç á, z_Ó´ Ü, ySÈyî, , ,ðó≈î, îð!iã xyÓ´ ÑÓ´ße%´Ó´ß àÜ, yÜÓ´ * ,ð´çyã´î, çÿföyly´ ,ðEîy´z Ü, Ó´yÓ´ G çyl´òÓyÓ´ !Ó!Ê, ß´îsf ,öyGî´y àîSÈ– xyÓ´ ,öyGî´y àîSÈ Ñ%îî, y!´ îã,e!Ó!ã, e Ü, Ó´y •yîî, àí, ,y Ü, î, öye– ò!« îÊ, yÓ´îî, Ó´´«´îe Óy îyî´ñ ~áyÜ, yÓ´ Ùyl%îEîÓ´ Óÿ!î, ÑyóyÓ´î, @´Äy, yzê, ,öy•yîî, , Ó´ î, z, ð´îÓ´ x!Óy lò#´î, #Ó´Ói, ≈# G Ñç@ç Ùy´È) !Ü xMÈ, î°– î, yÓ´y ,öyîÍÓ´´ Ü%, è, yÓ´ ~Óç ~Ü, ðÓ´îÍÓ´ ,öyîÍÓ´´ î´Óceî, ÓfÓ•yÓ´ Ü, Ó´î, – xy =îî´ ,öyî, ,y îly Ùy!è, Ó´ Ù) !î, ≈=!° ð´îà Üîî´î´î, yÓ´y !Óçy´ ÑçáfÜ, àÓy!ò ,ð÷ SÈyî, yG Ê,î, ,y G SÈyà´ ,öy! Ü, Ó´î, – çÿf´ ,ðEîyÓ´ çfî, yÓ´y ,öyîÍÓ´´ çÑyî, y ÓfÓ•yÓ´ Ü, Ó´î, – ò!« î Ê, yÓ´îî, •z ÑÓ´îà´îî´ Ù!ç !Óf≤ÄhfîÍÓ´ î%îàÓ´ Óÿ!î, à´îî, , î, z´îè, !SÈ– Ù, yÓ´î ~áyîî ,öyîÍÓ´´ Ñç°Ê, fî, y !SÈ– ~! è, G Óàî, ç#Ó´îÍÓ´ ~Ü, =Ó´ßç, ð)î≈ !òÜ, – 10É3 î, yîÀ≤ÄhfîÍÓ´ Ñçfl, Ò!î, Ó´ Óàî, ç#Ó´!Óf≤ÄhfîÍÓ´ ,ð´îÓ≈Ó´ ,ðÓ´ ~ÓyÓ´ î, z, ðÜ•y´îò´îçÓ´ î, yîÀ≤ÄhfîÍÓ´ ,ð´îÓ≈Ó´ Ñçfl, Ò!î, =!°´ Óàî, ç#Ó´îÍÓ´ !ò´îÜ, xy´îyÜ, ,öyî, Ü, Ó´y î´îî, ,öyîÍÓ´ – î, yîÀ≤ÄhfîÍÓ´ î%îàÓ´ Ùyl%Eî ,öyîÍÓ´´ ~î, !Ó´ S%È!Ó´ñ SÈyîè, y S%È!Ó´ •zi, fy!ò´ SÈyîè, y •yîî, î´yÓ´ G îsf ÓfÓ•yÓ´ Ü, Ó´î, – xîÜ, çyl´ày!´ !Ó´îçEî Ü, îÍÓ´ ò!« îÊ, yÓ´îî, ,öyîÍÓ´´ S%È!Ó´ ~î, !Ó´´ !ç´ !ÓÜ, !ç!´ , •îî´!SÈ´ ~Óç ,öyîÍÓ´´ Ü%, è, yÓ´ î, áG ÓfÓ•*î, •î, – ~•z ≤Äbî« ,e =!° ,öy•yîî, , Ó´ á%Ó Ü, yîSÈ xÓ!flî, !SÈ°– ~áyÜ, yÓ´ ! Ü, S%È Óÿ!î, î´î, !Óçy´ ÑçáfÜ, î, yÜyÓ´ ÑyÜ@´Ä# ,öyGî´y àîSÈ– ~!è, Ó´yçfliyîÍÓ´ Óylyÿ î, z, ði, fÜ, yÓ´ ÷çÒ xMÈ, î° xÓ!flî, ð%•z ≤Äbî« ,e x•Ó´ G !à°y@ Ñyð´îÜ, ≈≤Äîÿçf – x•Ó´ ≤Äbî« ,e!è, xlfylf ≤Äbî« ,e î´îÜ, xy°yòy– x•Ó´ Ñçfl, Ò! î, Ó´ Ùyl%Eî ÑÜÜ, y´#l î, yîÀ≤ÄhfîÍÓ´ î%îàÓ´ Ù, !Eî Ñçfl, Ò!î, Ó´ Ü, !SÈ° ly Ó´î°z ã, î°– ~áyÜ, yÓ´ ÑÜhfî´yîî, î´yÓ´ •z î, yÜyÓ´ ~î, !Ó´ñ !òG ~Ó´ G, ðÓ´´ Ó´y´îÓ´ xyhfîÍÓ´î´!SÈ°– Ó´yçfliyîÍÓ´ Ü, yîSÈ•z î, yÜyÓ´ à! îyÜ, y!´ î, yÜyÓ´ Ñç°Ê, fî, y !SÈ°– ~áyÜ, yÓ´ Ùyl%Eî´÷Ó´ß ìîÜ, •z î, yÜy ày´îlyÓ´ Ù, Óç´ G öyî%, !Òòfy !ÓEî´îî´ K, yl xy•Ó´î Ü, îÍÓ´!SÈ°– ≤ÄDî, î, z´îÓ´áf´îñ x•îÍÓ´´ ≤ÄÜ, î, lyÜ, î, yîyÓi, # Óy´îflîyîî î, yÜy xy´îSÈ– x•Ó´ Ñçfl, Ò!î, Ó´ ÑÜî´Ü, y´ !!! ò≈çT´îî´îSÈ 2100 !áçT, ð)Ó≈yΣ´î´îÜ, 1500 !áçT, ð)Ó≈yΣ´ ,ðî≈hs´ ~Óç !à°y@´îÜ, ~Ó´ xyMÈ, !°Ü, Ù, w ðÓ´y´î´ – ! à°y@ÊÜÊ~ !Ü, S%È î, yÜyÓ´ è%, Ü, îÍÓ´y ,öyGî´y àîSÈñ !Ü, v ~áyîî ,öyîÍÓ´´ S%È!Ó´ ~î, !Ó´´ Ü, yÓ´áyly !SÈ°– Ü•yÓ´y´îkT...Ó´´çyÓ´G´îî´ ~Óç ã, y´î@y!´î, ã, f≤Wzy xy!´î, Ü, yÓ´ î, yÜyÓ´ Ü%, è, yÓ´ ,öyGî´y àîSÈ– ã, y´î@y!´î, î, yÜyÓ´ Óyè, y!° ,öyGî´y àîSÈ–

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Ü%, ^iüy^iÓ° Ó° ä,y^iÜ, ^i,í,Ó° •i° – Ü,y^i°y G x°y° Ó° ^i.Ó° Ù,í,öye=!° ~áy^iÜ Ó° ≤Äã, !°i, !SE°– ~=!°Ó° ày^iÜ Ü, álg çfy!
Ü!i,Ü, Ü, çyñ xyÓyÓ° Ü, álg ≤ÄyÜ, ,i,Ü, x°B, Ó° i° ðáy^iÜ – !Ü, S%È Ü,í,öy^iÉÓ° áí, ,i G x°B, Ó° ^i •zÓ° y!Ü, í,öy^iÉÓ°
Ü^iD syò,çf° «, f Ü, Ó° y^iÜ – •i° ^i, y •zÓ° y^iÜÓ° ^i, y^iÜ, y!Ó° à^iÓ° Ó° ò° í, z_Ó° ÈüÈ, ð!Yä, Ü, È, yÓ° ^i, Ó!i, fliy, ò!
Ü, ^iÓ° !SE° i!%, Öy ,öyÓ° flò!Ó° Ü, ^iYäy^iÜ Öy È, yÓ° !Ó!Ü^iÜÓ° È, ^i°z ~•z !Ü° ðáy^iÜ !SE°– i,yjA≤ÄhflíÓ° !% ^ià
Ó!ÓyÜ, yÓ° # ò!« ,i ,ò)Ó≈ Ó° yçfliyñ ,ð!Yä, Ü Ü,yÓ° y^iÜ... ~Óç xlfliy^iÜÓ° Üyl%Éi Ü, ,iÉÜ, y^iÜ≈Ó° sy^iÜ sy^iÜ ,ö÷, öy^iÜ
Ü, Ó° i, – i, yÓ° y àÓ° ðñ È, í, ,yñ SÈyà°ñ ð^iÜ yÓ° G ^iÜyÉi ≤Äi, ,öy^iÜ Ü, Ó° i, ~Óç •i,Ó° i!çÜ, yÓ° Ü, Ó° i, – !Ü, S%È
, ð÷Ó° •yí, , ,öyGí° y ^à^ISE lyÓ° Ü^iD ^i, yñ àyöy Öy Ó° ^iÜ àyöyÓ° syò,çf Ó° ^iÜ ^iSE– ~•z !% ^iàÓ° Üyl%Éi
àÓ° ðÈüÈ÷^iÜ yÓ° ò°z•z ^i, ~Óç àÜñ ä, y° G ÖyçÓ° y ä, yÉi Ü, Ó° i, – ~SÈyí, ,y Ü!Ü)Ó° i, yñ Ü%à G Üè, Ó° ä, yÉi
Ü, Ó° i, – lò~ÜyÓ° i, #^iÓ° !È, í, y^iÜ, y!^iÜ, Ó° ðÓ° ^iÜÓ° ç^iÜfÓ° ä, yÉi •i, – xyÓ° ^i, yG fliy^iÜ ~i, çfy xy!Óç, Öi, •i° !l–
, ò)Ó≈ È, yÓ° ^iÜ, Ó° !Ó•yÓ° G ,ð!Yä, Ü Ó^iD ÜySÈ ðÓ° yÓ° Ói, ,i ç x ä, y° ,öyGí° y ^à^ISE– ~Ó° ^i^iÜ, ^iÜy, y^iÜ
~áy!Ü, yÓ° i, yjA≤ÄhflíÓ° !% ^iàÓ° Üyl%Éi È, yí, Üy^iSEÓ° í, z, ò^iÓ° !È, ≈Ó° Ü, Ó° i, – Ó° yçfliy^iÜÓ° Öyl% í, z, òi, fyÜ, yÓ°
^iÓçÓ° È, yà Ó!i, =!°z !Ü, v !à°y@ G x°Ó° ≤Äb^i«, e ≤Äy^iÜ ä, yÓ° ^i•QÓ° ~yÜ, yÓ° í, z, ðÓ° !Óhfl, i, !SE°– i, yjA≤ÄhflíÓ°
!% ^iàÓ° Üyl%Éi syöyÓ° i, , ,öyí, ,y •z^iÉ, Ó° Ü^iD !Ó^iÉi ,ð!Ó° !ä, i, !SE° ly– 1500 !á <T, ò)Ó≈y sy^iÜyàò , ,öyí, ,y •zè,
Ü, òy!ä, í ÓfÓ°•i, •iÜ^iSE– ~áy^iÜ Üy^iÜ, Üy^iÜ, Ü, yòy •z^iÉ, Ó° Öylí, , !ÜÜ≈i, •iÜ, ^iÜy^iÜ ñ !Ü, v ~áy!Ü, yÓ° ^iÓçÓ°
È, yà ä, •ÈüÈz í, y° ,öy^iÜÓ° í, z, òÓ° Ü, yòyÜy!è, Ó° xyhflíÓ° i!ò^iÜ !ÜÜ≈i, – ~, ð!hs^iÜ 200 !è, ^iÜyÓ° G^iÜ ^i, e xy!
Óç, Öi, •iÜ^iSE i, yÓ° Ü^iD f^iÜ àyöyÓ° # í, z, òi, fyÜ, yÓ° öy•zÜyÓyòÈüÈz Ó, _Ü– ≤Äy^iÜ 20 ^i•QÓ° !Ü^iÜ à!è, i, ~z
^iÜ, w!è, ^iÜ, 4000 ^iÜ, Ü, Ó° Öy!SE°– Ü, yòyÜy!è, Ó° ðÓç^iÜ y!ò^iÜ ~•z ^i, e!è, ^iÜ, syÓ° !« ,i, Ü, Ó° yÓ° ^i, çTy
•iÜ^iSE°– öy•zÜyÓyò ^iÜ yÜyÜa^iÜ#Ó° çf í Óáf yí, – ~áy!Ü, yÓ° !Ü, S%È syÜa^iÜ#Ó° í, z, ðÓ° •Ó° Øy ççf, Öi, Ó°
≤ÄÈ, yÓ° «, Ü, Ó° y^iÜ – ,ð!Yä, Ü Ü,yÓ° y^iÜT...Ó° •zlyÜàÑyGÈüÈ~ ^iÜy!ò i, yjA≤ÄhflíÓ° ççf, Öi, Ó° !lòç=í Ó° ^iÜ^iSE
^iÜy^iÜ Ói, , Ü, yòy Üy!è, Ó° à, ^iÓ° !È, i, ^iÜÓ° í, z!% !~Óç Ó, _Ü, yÓ° äi, ≈ xy!Óç, Öi, •iÜ^iSE– , ðÓ° Ói, ≈# , ð!y^iÜ
á1300ÈüÈ1000ä !á <T, ò)Ó≈y !Σ ,ðÑyä, !è, Ü, «, !Ó!ç<T ~Ü, !è, Öylí, , ,öyGí° y ^à^ISE lyÓ° ä, yÓ° !è, xyl^iÜ, Ü, yÓ° ~Óç
~Ü, !è, Ó, _Ü, yÓ° – Ó!i, Ó° ^iÜ, wflí^iÜ ~•z Öylí, , Ó° xÓfliy!ò^iÜ Ü^iÜ •i° ~!è, ^iÜ, yG ≤Äyöy^iÜÓ° à, •iÜÓ° ~•z à^iÓ° Ó°
çç@ç ~Ü, !è, i, yjA≤ÄhflíÓ° ççf, Öi, i, ^i, e 100 !è, Ó° G ^iÓç à, •G ^iÜyÜ, ^iÜ^iÜ, !è, syÜ!ò xy!Óç, Öi, •iÜ^iSE– ~•z ^i, e!è,
, ð!Ó° ày G ≤ÄÜ, yÓ° myÓ° y syÓ° !« ,i, – i, yjA≤ÄhflíÓ° !% ^ià •hflí!ç° G xlfyf! ç^iÜ, ^iÜ≈Ó° Ó° Ü!Ü%ly ,öyGí° y ^à^ISE– ~z
!% ^iàÓ° x!È, K, i, yjAÜ, yÓ° ^iÜÓ° G ≤ÄhflíÓ° !ç#Ó° ò« ,y^iÜ, Ó° Ó° syÜa^iÜ# ,öyGí° y ^à^ISE– !Ó!È, ð^iÜ ísfrñ •y!i, ^iÜ yÓ° ñ
xflf ~Óç i, yÜyÓ° Öy°y xy!Óç, Öi, •iÜ^iSE– i, yÓ° y xy!òÈüÈyÜy ,öyl^iÜÓ° á^iÜ Ü, ^iÜ!°i^iÜ ñ fiè, è, y•zè, ñ
^iÜ, y! yè, ≈çñ flz, !è, Ü, ä, ð%Ñ!i, Öyly, – Ü%, !Ó^iÜ, •yí, •ÈüÈxy°y sy@Ó° xyl^iÜ ,öyGí° y ^à^ISE– lyòyÓ° y! Öy°y
, öyGí° y ^à^ISE– ^iÜ, yè, !òç^iÜ, , ð%!i, Ó° G ^i, öyí, ,yÜy!è, Ó° à! ly x ^iÜy, öyGí° y ^à^ISE– í, yj!syòy^iÜ, xyÜ, !Ó° Ü, !çsy
, öyGí° y ^à^ISE– ~z !% ^iàÓ° Üyl%Éi sy^iÜ, yÜ, yè, y^iÜ, G Óflf Ó%l^iÜ, öyÓ° i, ñ Ü, yÓ° iÜy^iÜÓ° ä, Ó° Ü, yÓ° è, yÜ%,
, öyGí° y ^à^ISE– Ü,yÓ° y^iÜT...Ó° i%, ^iÜyÓ° G !Ü^iÜÓÓ° sy^iÜ, yÜ, yè, öyGí° y ^à^ISE– ~Ó° ^i^iÜ, x!Üy!Ü, Ó° y^iÜ ^iÜ, yÓ° y
ÓflfÓ!^iÜÓ° ^iÜ, Óç° xyl^iÜ _Ü, ^iÜÓ° !SE°– ~SÈyí, ,y •zÜy!àGÈüÈ~ Ü%, ^iÜyÓ° ñ Ü, Ü≈Ü, yÓ° ñ àçòhs^iÜ !ç#ñ ñ%, !ÜÜ≈yí, y
G ^i, öyí, ,yÜy!è, Ó° àè, Ó° y^iÜ, yè, yà !ç#Ó° y i, y^iÜÓ° !ç^iÜ, ^iÜ≈Ó° Ü^iD !%_

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, ò)Ó≈È, yÓ° ^iÜ, ä, y° í, z! ,öyòl •i, ñ ,ð!Yä, Ü È, yÓ° ^iÜ, !Ó G aÜ– ~•z !% ^iàÓ° Üyl%Éi^iÜÓ° x^iÜhs^iÜ f!çT!è^iÜ y G òÜ≈!ÓY^y
syò^iÜ, ≈ !Ü, S%È öyÓ° iy Ü, Ó° y^iÜ – Ü,yÓ° y^iÜT... Öylí, , Ó° ^iÜ^iÜ, Ó° i, y! í, z_Ó° ò!« ,i Ü%á Ü, ^iÜÓ° Ü, i, ^iÜÓ°
È, flöyöyÓ° syÜ!ò ðÓç^iÜ •i, – ~•z í, z^iÜ^iÜçf i, y^iÜÓ° •Ó° Øy Öy#^iÜÓ° Ü^iÜ, y ^iÜy, ,ð!Ü, syÜ!ò^iÜ, e !SE°ly–
Ü, i, ^iÜÓ° sy^iÜ !Ü, S%È ,öye G !Ü, S%È i, yÜyÓ° !ç!Ü syÜ!ò ðÓç^iÜ •i, ~•z !ÓY^y^iÜ ^iÜ, ðÓ° ^iÜy^iÜ, ~=!° i, yÓ° Ü, y^iÜç
xyl^iÜÓ°– i, yjA≤ÄhflíÓ° !% ^iàÓ° ^i, öyí, ,yÜy!è, Ó° lyÓ° #Ü)!!i, ≈ =!° ð^iÜ Ü^iÜ •i° ~=!° Üyí, Ü, y ^iÜÓ° # Ó° *^iÜ, ð, ò)ç! , •i, –
Ü, Ñyä, yÜy!è, Ó° ^i, !Ó° !Ü, S%È lyÓ° #Ó° !ç!Ü)!!i, ≈ ,öyGí° y ^à^ISE– •zlyÜàGÈüÈ~ ,ð!Yä, Ü ~!ç!^iÜÓ° Ü^iÜ, yÜy, Ü, y
^iÜÓ°#Ó° Ü)!!i, ≈ ,öyGí° y ^à^ISE– ÜyÓ° G Ó° yçfliy^iÜ ^i, öyí, ,yÜy!è, Ó° syçy^iÜy É!Ñyí, , ,öyGí° y ^à^ISEñ ly i, y^iÜÓ° òÜ≈!
ÓY^y^iÜÓ° ≤Ä!i, È, ^iÜÓ° Ü^iÜ •i° – Ó!i, Ó° ðÓ° !G syÜ!ò ççe^yhs^iÜ xyä, yÓ° Ó° #!i, !#!i, ^iÜ Ü^iÜ •i° i, yjA≤ÄhflíÓ°
syÜy^iÜç ~Óç!ÜÜfÓ° syä, ly •iÜ^iSE°– Ü,yÓ° y^iÜT...Ó° ^iÜyÓ° G^iÜÓ° Ó!i, Ó° ^i, è hflíÓ° !Ó!fhlíÜ syÜy^iÜçÓ° SÈ!Ó flòçT •iÜ^iÜ
G^iÜ, – !Ü, S%È Ó!i, 20 ^i•QÓ° ~yÜ, y !Ü^iÜ à^iÜ, í, z^iÜ, !SE°– xyÓyÓ° !Ü, S%È Ó!i, Üyè ,ðÑyä, ^i•QÓ° Öy xy^iÜÓ° y
Ü, Ü ~yÜ, yÓ° í, z, ðÓ° à^iÜ, í, z^iÜ, !SE°– Ó!i, Ó° xyl^iÜ, ^iÜÓ° ~•z i, yÓ° i, Üf ^iÜ Ü^iÜ •i° Ó, _Ó° Ó!i, =!° SÈyè, Ó!i,
i, =!° ^iÜ, !Ü^iÜ sfi Ü, Ó° i, – 10É4 xy!ò, ð^iÜÓ≈Ó° àyòf í, z! ,öyòÜ, ^iÜÓ° Ó°à!i, ççf, Öi, Ó° syöyÓ° i° Ó!ç<Tf !Óf≤ÄhflíÓ°
!% ^iàÓ° ≤Äb^i«, e=!

100%	MATCHING BLOCK 134/259	J
È, yÓ° i, #i° í, z, òÜ•y^iÜÓ°		

100% **MATCHING BLOCK 136/259** **W**

í,z,îÖ'á'îÿàf, ð!Ó'Ói,≈l á'îê,-

lī,y!_¥Ü, ^îòÓ° à^îÓÉÿîy ^î^îÜ, Óy Íy!° ≤Äy!ÜÜ, ð^îÓ≈Ó° áyòf í,zí, ðyòl !Ó^îÇÉÿî, Ó#ç ÇÇ@^Ä•G,î,yÓ° Ìÿÿî, ð!
Ó° ä,î≈yÓ° ^ç, ^îe ^Ü^îÿ^Ó°y,z Ù%áf È), !ÜÜ,y !îi, - î,ySÉyí, ,y áyòf ÇÓ°«ç, ^îiÓ° î,y!àò ^î Üÿy^îçÓ° ÿyòyÓ°î ~Ó!ç<Tf
^ÿz Üÿy^îçÓ° Ù,í, ðye í,zí, ðyò^îlÓ° Ù,y^îç ^Ü^îÿ^îòÓ° È), !ÜÜ,y !SÈ°î,yí, ðí≈, ð)î≈- ~ !ÓÉÿ^îÿ xy^îÓ°y à^îÓÉÿîyÓ°
=Ó°&c ^Ü^îÿ^îÿ^îG Óy Íy!° ñ !È, ð^Óàî, ç, ðê, È), !Ü^îi, ^Ü^îÿ^îòÓ° ÿyçf, ð!i, Ü, xÓfÿîy^îlÓ° ~z Ó° ðÓò° !l/ÿ^î@^îi•~Ü,
xlf î,yí, ð^îÿ≈Ó° ðy!Ó Ó°y^îá- 10É6

73% **MATCHING BLOCK 137/259** **J**

í,z,ðÇ•yÓ° È,yÓ°î, #î í,z, ðÜ•y^îò^îç

Ó° !Óhflî#î≈ xÇç ç%îi, , lÓf≤ÄhflîÓ° ÇÇf, ð!i, Ó° Óàî, ç#Ó^îlÓ° ^îSÈ!Ó xyÜÓ°y xy^îyã, ly Ü, Ó°yÜ î,yÓ° !È, !_ ^îi,
Óy Íy!° ~z, ð^îÓ≈Ó° Óàî, ç#Ó^îlÓ° Ù)° !îi, !SÈ° Ü, !ÈÜ,y^îçÓ° Ù^îòf- î,y! ðñ !Ó^îÇÉÿîy!^îi, !ç° G ð)Ó° çyÖ°yÓ° !
Ó!Ü^îÿ^îÓ° ð,<Tyhs^G ^Ü^î•Ó° à^îi, , Ó° Üi, ≤Äb^îÜ, ^îwÓ° ÿyç, f ^îÜ, flç<T- Ü%, lG à^îÿ^îÓ° ^Ü,w !ÓÜ, !ç, !%!!
ò≈<T !ç^îÜ, ^îwÓ° ≤Äÿyî ði° - xyÓyÓ° Ù)° Óÿîi, Ó° Óy•z^îÓ°G ^Óç !Ü, S%È !ç^îÜ, w !Ó!Óò xî≈^îÿ, Ü,
Ü,yí≈Ü, y^î, ðÓ° Ù, lyG î%, ^î° ð^îÓ° - ~z ≤ÄÓîi, y ^îÜ, flç<T ÿ^îá, î, lG !Ó^îÓá, ly ≤Äÿî, ^Ü, y, ^îy, #Ó° !ÿk, y^îhs^z!
Ó!È, ð^ÓyÓ°yÓ° Ù, yí≈Ü, y^î, ðÓ° !ÿk, yhs^à, #î, •i, - xyÓyÓ° lÓf≤ÄhflîÓ° ð^îÓ≈Ó° Ùy!%ÉiÓ°y ^î!Ó!È, ð^ÿ^îyà!Ó°Ü,
ÿyçf, ð!i, Ü, çl^îây, #Ó° ÿy^îÿ !î^îi, xyòylÈÜ≤Äòyl ä, y^îy, y^î, yÓ° !çÓ°G !ÓÓ° !SÈ° ly- ÿ^îÓ!≈y, ð!Ó°ñ flÿy!° #
@^ÄyÜ#î ç#Ó°ÿl x!òÜ, yçç çl^îây, #Ó° ÓÿÓÿÿ^îáy^îl âê, ^îi, yñ ^îáy^îl î,y^îòÓ° , ðÓ° flç^îÓ°Ó° Ù^îòf È, yÓ!Ó!Ü!° G
xyòylÈÜ≤Äòy^îlÓ° ^î!çf! çá! ^î à^îi, , í,zè, ^îÓ°î,y^îi, xyÿã, ^îÿ≈Ó° !Ü, S%È ^îl•z- 10É7 !lÓ≈y!ã, î, ≤ÄÿÿyÓ°# 1É

100% **MATCHING BLOCK 138/259** **J**

È,yÓ°î, #î í,z, ðÜ•y^îò^îç

lÓf≤ÄhflîÓ° ð^îÓ≈Ó° Óàî, ÿyçf, ð!i, Ü, ç#ÓlòyÓ°yÓ° ~Ü, !è, Ó°* ð^îÓ° áy xB, îÜ, ^îÓ°y- 2É ^Ü^î•Ó° ái, , ÿÈ, fî, yí°
Óàî, ÇÇf, ð!i, Ó° ði!Ó°Ói ≈^îlÓ° ≤Äòy! !òÜ, =!° !ã, !°i, Ü, ^îÓ°y- 3É áyòf ÇÇ@^Äy•Ü, ^îÜÜ, áyòf í,zí, ðyò^îlÓ° Óàî,
ÿyçf, ð!i, Ü, , ð!Ó°Ói ≈^îlÓ° Ù)° x!È, àyî, =!° Ü, # Ü, # !SÈ°/4É

100% **MATCHING BLOCK 139/259** **J**

È,yÓ°î, #î í,z, ðÜ•y^îò^îç

î,yí≤ÄhflîÓ° ð^îÓ≈Ó° ≤Äòyl ^Ü,w=!°^îi, Óàî, ÇÇf, ð!i, Ó° ^Ü, Ùl, ði!Ó°Ói, ≈l á'îê, !SÈ°/10É8 !lÓ≈y!ã, î, @^Äsi, ðO#
Ó^îÓ#Ó° ä, e' Ói, ≈#ñ È, yÓ°î, •z!i, y^îÿÓ° xy!ò, ðÓ°≈ à≤Ä!Ü á!l, àñ G!Ó°^îÿ^îrè, ÓœfyÜ, ^îÿy!°y!ñ Ü, °Ü, yí, yñ 2009- !
ò# ðÜ%, ÙyÓ° ä, e' Ói, ≈#ñ È, yÓ°î, Ó^îÉ!≈Ó° ≤Äy!à!i, •yñ xyl@ñ Ü, °Ü, yí, yñ 1999- •zÓ°È, y!•y!ÓÓñ ≤ÄyÜ, ÈÜÈ•z!
î, •yñ àÈ, yÉÿhs^Ó° Ù, y^îÓÓ° # Óÿ%ãñ ~!Ó° ~ñ Ü, °Ü, yí, yñ 2002-
126 !ò# ðÜ%, ÙyÓ° à^îDy, ðyòfy!°ñ È, yÓ°î, ÈÜÈ•z!i, •y^îÿÓ° ÿy, y^îlñ ÿy!•, f^îÿyÜ, ñ Ü, °Ü, yí, yñ 2000- ^ây, ðy° ä, w!
ÿl•yñ

100% **MATCHING BLOCK 140/259** **J**

È,yÓ°î, Ó^îÉ!≈Ó° •z!i, •yÿ

à≤Äyã, #l G xy!ò Ùòf!%àãñ ≤Ä!Ü á!l, ñ ≤Ä^îá^îÁ!ÿÈ, , ðyÓ!°çyÿ≈ñ Ü, °Ü, yí, yñ 1997- !È, ài, ≈l ä, y•z", ñ ^y!°yê, •fy^î, ðu,
•z! !•fiè, Δñ àÈ, yÉÿhs^Ó° î, Ó°&t •y!i, àñ ð# ðy!°lñ Ü, °Ü, yí, yñ 2014- !ÿk, y!≈ =• Ó°y!° G x, ðÓ°y!çî, y È, Ryã, y!≈ñ !Óÿ°
ÿÈ, fî, yÈÜÈ≤Äyã, #l !%àñ ≤Ä^îá^îÁ!ÿÈ, , ðyÓ!°çyÿ≈ñ Ü, °Ü, yí, yñ 2019- í, É Ó°î, lÜ%, ÙyÓ° !Óÿ°yÿñ ≤Äyã, #l È, yÓ°^îÿ, Ó°
•z!i, •yÿ áxy!ò, ðÓ°≈ãñ ^≤Äy^îá^îÁ!ÿÈ, Ó°Ü, ^È, yÓ°yÜñ Ü, °Ü, yí, yñ 2019- Upinder Singh- A History of Ancient and Early
Medieval India- Pearson- 2009. R.S. Sharma- India's Ancient Past- OUP- New Delhi- 2005. Raymond Allchin and
Bridget Allchin- The Rise of Civilization in India and Paki- stan- CUP- 1982.

127 ~Ü,Ü, ≠ 11 ppppp •Ó`Øy ŠĚ,fi,yüüüi,zÍñ ÓŠ!i, !Óhflÿó` ~ÓÇ làÓ` ,ö!Ó`Ü, "ly àThe Harappan Civilization—
Origins, settlement pattern and town planning) àè, l 11É0 í,z`ljçf 11É1 Š)ä,ly 11É2 •Ó`Øy ŠĚ,fi,y≠ Šy±!i,Ü, ä,ä,≈y G ,ö!
Ó`Ó!i,≈i, ò,!<TĚ, !D 11É3 •Ó`Øy ŠĚ,fi,yÓ` Š)e,öyí, 11É4 •Ó`Øy ŠĚ,fi,yÓ` !Óhflÿó` 11É5 •Ó`Øy ŠĚ,fi,yÓ` làÓ` !
Ólfy`ŠÓ` Ù`áf`~Ó!<Tf 11É6 í,z,öŠÇ•yÓ` 11É7 !!Ó≈y!ä,í, <ÄÿyÓ`# 11É8 !!Ó≈y!ä,í, @`Äsi,öO# 11É0 í,z`ljçf • ~•z
~Ü,`îÜ,Ó` í,z`ljçf • Šy!Ó≈Ü, Ě,y`ÍÓ`•Ó`Øy ŠĚ,fi,yÓ` í,z,öÓ` xy`îyÜ, ,öyí, Ü,Ó`y– •Ó`Øy ŠĚ,fi,yÓ` !i,!!è,`îÜ!
°Ü, !ò`îÜ,Ó` í,z,öÓ` !Ó`!cĚ! xy`îyÜ, ,öyí, ~•z ~Ü,`îÜ, Ü,Ó`y •ÍÓÈÜè > •Ó`Øy ŠĚ,fi,yÓ` í,zÍŠ ŠŸ,yl > •Ó`Øy
ŠĚ,fi,yÓ` ÓŠ!i, !Óhflÿó` > •Ó`Øy ŠĚ,fi,yÓ` làÓ` ,ö!Ó`Ü, "ly 11É1 Š)ä,ly !ÓÇç çì,`îÜ,Ó` <ÄyÓ``ÍŸ, •Ó`Øy ŠĚ,fi,yÓ`
xy!Ó<ÖyÓ` xy!ò,ö`ÍÓ≈Ó` Ě,yÓ`i, #!i,•yŠ ä,ä,≈yl` ~Ü, !%àyhš`Ü,yÓ` # ,öò`!k,ç,ö– Ü,y`îÓ` à`İĚ,≈ ~•z ŠĚ,fi,y
ÓŠÜ,y`ö`ÍÓ`•z !SĚ°`yÜ,ä,«%,Ó` xhs`Ó`y`îñ Ě,`îÓ`~Ó` xy!Ó<Öy`ÍÓ`Ó` ,ö)`ÍÓ≈
128 Ü`îÜ,Ü,Ó`y`i,`îĚ,yÓ`i,`#Í`•z!i,•yŠ G ŠÇfl,ò!i,Ó` Š)ä,ly`îİ`!SĚ xy!≈ŠĚ,fi,yÓ` ŠŸ!`î`îÜ,– !Ü,v`át ~•z öyÓ`fy
Šj,ö)≈ ,ö!Ó`Ó!i,≈i,`îİ`!SĚ– •Ó`Øy ŠÇfl,ò!i,Ó` xy!Ó<ÖyÓ` Ě,yÓ`i,`#Í` ŠÇfl,ò!i,Ó` !òàhs`îÜ, <ÄŠy!Ó`i,Ü,`îÓ`i,yÓ`
<Äyā, #lc G`ÜÓ!°Ü,ç <Ä!i,`!i,Ü,`îÓ`!SĚ ~ÓÇ xhs`i, / ,öÑyā, •yçyÓ` ÓSĚ`ÍÓ`Ó` Ě,yÓ`i,`#Í` ŠĚ,fi,y <Äyā, #!`ÍcÓ` !
òÜ, !ò`îİ` !ÜCÓ`ÈüÈÖfy!Ó!°ÈüÈxy!Š!Ó`î`yÓ`ÈüÈ ŠŸÜ,«`i,y xç≈l Ü,`îÓ`!SĚ– 11É2 •Ó`Øy ŠĚ,fi,y≠ Šy±!i,Ü, ä,ä,≈y G
,ö!Ó`Ó!i,≈i, ò,!<TĚ, !D !Óài, xyē,ÈüÈ!l`òcÜ, ò`ÍÓ`Ü`î•!Öyòy`îi, ,y G•Ó`ØyŠ•!Ó!Ě,ß` <Äb`!k,`îe ~Ü,y!òÜ,ÓyÓ`
í,zÍál`îlÓ` Ě,`îÓ`•Ó`Øy ŠĚ,fi,y Šj,ö`îÜ,≈ !i, fÈüÈ!%, l ÓŠ!i,`îl fÓ` Šy`îl xyÜÓ`y ,ö!Ó`là,í,`îi,`ö`ÍÓ`!SĚ– !yÓ`Ě,`îÓ`
•Ó`Øy ŠĚ,fi,y Šj,ö`îÜ,≈ ÓŠ` <Ää,`!i, ò,!<TĚ, !DÓ`Ü`îòf lyly ,ö!Ó`Ó!i,≈! à`îè,`İSĚ– xyÓyÓ` ~Ü,•zŠ`İD !i%, l i,`îl fÓ`
ŠÇ`îlyçl•Ó`Øy ŠĚ,fi,y Šj,ö`îÜ,≈ à`ÍÓÈ!Ü,`îòÓ`Ü,`ò!i,`•xy`îÓ`y`Öy!i,`îi`!ò`îİ`!SĚñ í,z`Íf!ò`!ò`îİ`!SĚ !i%, l !
Ó!i,Ü,≈– •Ó`Øy ŠĚ,fi,yÓ` xy!Ó<Öy`ÍÓ`Ó` ~`îÜ,Óy`ÍÓ` <Äy!ÜÜ,`öÓ≈`î`îÜ,•z`îÜ`Šy,ö`îè,Ü#Í` ŠĚ,fi,yÓ` Šy`îl
•Ó`Øy ŠĚ,fi,yÓ` ŠÇ`îly`làÓ`Ü`îòf !ò`îİ` ~•z ŠĚ,fi,yÓ`Ü,y`!i≈`îi`Ó` <Ä`îä,çTy`«`f,Ü,Ó`y`Íy!`– x`îlÜ,
<Äb!i,y`!yÜ,•z`i,z`ò%z ŠĚ,fi,yÓ`Ü`îòf !i%,öy!`!Ó`!cĚ! xyä`Ä,`òäy!– ~•z Š`îe•z•Ó`Øy ŠĚ,fi,yÓ` í,zÍ,ö!`ñ xl≈`îl!
i,Ü, G`Ó`yç`îl!i,Ü, ÓfÓf!yÓ` <ÄÜ,`i,`îi`~Ü,y!òÜ, !Ó!i,Ü,≈ =Ó`Š`•i`– ,öÓ`Ó!i,≈#Ü,y`îÓ`à`ÍÓÈ!Ü,Ó`yñ x`îlÜ,
Ši,Ü,≈Ě,y`ÍÓ`!ÓÈ!l`è,`îi`!ä,hs`yĚ,yÓly ÷Ó`Š`Ü,`îÓ`l ~ÓÇ àĚ, #Ó` ,ö!≈y`îyā,lyÓ` ,öÓ`!Šk,y`îhs` xy`îl`îñ
`îÜ`Šy,ö`îè,Ü#Í`!i,`f`î`îÜ,Ü`_`îi`flj,šfĚ,y`ÍÓ`•Ó`Øy ŠĚ,fi,yÓ`•z!i,•yŠ !Ó`!Y`È!i,Ü,Ó`y•z`îl`– •Ó`Øy ŠĚ,fi,y !
ÓÈ!l`Ü, <Ää,`!i,`•z!i,•yŠä,ä,≈yl` xyÓ`G`~Ü,`!è, !ÓÈ!l`!Ó`!cĚ! =Ó`Šc ,öy!`– i,y`•~•z ŠĚ,fi,yÓ` ly!Ó`Ü, ä,`!Ó`e !
ÓÈ!l`îi`!Ó!i,Ü,≈– Ü`î•!Öyòy`îi, ,y G•Ó`ØyÈüÈ ~•z ò%z <Äb`îÜ,w•z`šáy`îl !Ó`!cĚ! =Ó`Šc ,öy!`– •Ó`Øy ŠÇfl,ò!i,Ó`
<Ä!Ü í,zÍál!Ü,`i,`Ü,w`!•!Š`ÍÓ`Ü`î•!Öyòy`îi, ,y G•Ó`ØyÓ` =Ó`Šc flj#Ü,yÓ`Ü,`îÓ`G xyó%!Ü, à`ÍÓÈ!Ü,Ó`y í,z`ÍÖ`á
Ü,`îÓ`!SĚ!`îñ Šy±!i,Ü, í,zÍál`îlÓ`Ě,`îÓ`xy`îÓ`y`x`îlÜ, <Äb`!k,`îeÓ` ŠŸ,yl !Ü`îÓ`!SĚñ xyÜ,`i,Ó`!Óä,y`ÍÓ`G`ó!
ç`îkTfÓ` xl!f!y!`îy`îòÓ` =Ó`Šc`Ü,y`îly xç`Íçz`Ü,Ü`l!`– ~ <ÄŠ`İD !iÑ,yÓ`y í,z`ÍÖ`á Ü,`îÓ`!SĚ!`ä,y!`hflÿ`îlÓ` ò%•z
<Äb`!k,`e`%!Ó`G!`y`y G`à`îl!Ó`G!`y`yñ•!Ó`!`ylyÓ`Ó`y!àáÓ`!•~ÓÇ =çÓ`y`îè,Ó``öy!`!Ó`yÓ`Ü,ly– à`ÍÓÈ!Ü,Ó`y
x`îlÜ,`SÈyè,`SÈyè, <Äb`!k,`îeÓ`!ò`îÜ,G`ò,!<T,öyí,Ü,`îÓ`!SĚ!`lyÓ`Ü`îòf là`ÍÓ`Ó` ,öyçy,öy!çñ @`ÄyÜ#i`«`eG
Ó`îi`!SĚ– Ü,Ó`y!ä,Ó`!lÜ,è,Ó!i,≈# xy`y!ò`îly`lyÓ`Ü`îòf xl!f!Ü– Üye 5`•QÓ` xy!`i, l !Ó!<T`~Ü,`!è, @`ÄyÜ#i
<Äb`îÜ,w`•!°Gñ•Ó`Øy ŠĚ,fi,yÓ` <Äy!`ŠŸ,`ó`Ó!<Tf`~!k,`îe !Ó!òfÜy!– ~Ü,•zÓ`Ü,Ü` =Ó`Šc ,ö!i≈ xy`ÍÓ`Ü,`!è,`«`e
•!°y`!Ó`!`ylyÓ`Óy%ñ`îáy`îl Šy±!i,Ü, í,zÍál`îl`~Ü, ŠŸ,k, G`ó!ä,ef,ö)≈ í,z!q! xÓ`!cĚ!È!Ó` ŠŸ,yl !Ü`îÓ`!SĚ– ŠÓ!Ü!
°`îi`ñ Ó`y`Íy!`•Ó`ØyÓ`!Ó!Ě,ß` <Äb`!k,`e`î`îÜ, ,öyG!`y`i,l f xç`Ó!ä,ef G <Äyā%,`îi`≈ ,ö!Ó` ,ö!i≈ ~ÓÇ•Ó`Øy
ŠĚ,fi,yÓ` xhs`à≈i, @`ÄyÜ#i G`làÓ`Ü,`îwÓ`Ü`îòf`î`~Ü,`a!i,`îyà`îlyà`à`îi, ,í,z`îè, !SĚ°`Šj,ö`îÜ,≈G xyÜÓ`y
ò#`ÍÓ`ò#`ÍÓ`!i%, l i,`îl fÓ` xy`îy`îÜ, çyl`îi, ,öyÓ`!SĚ– •Ó`Øy ŠĚ,fi,yÓ`Ü,w`=!°Ó`Ü`îòf !Ü, S%È ŠyòyÓ`i`~Ó!<Tf
`òáy`à`î°Gñ ~•z <Äb`îÜ,w`=!°Ó`Ü`îòf !Ó`!cĚ! !Ü, S%È xyMÈ,`!°Ü, fljy,šf fG`«`i#Í`– •Ó`ØyÓ`!Ó!Ě,ß`Ü,`îwÓ`ÓŠ!
i,Ó`Ó`* ,ö`ÍÓ`áy !Ü, ÇÓy`Šáy!Ü,yÓ` í,zÍ,öy!ò!i, Ě,Š`îÓ`~Ó!ä,`îeÓ`Ü`îòfG ~•z flj,šf,i,y`òÓ`y`ò!`– ~Ü,•zĚ,y`ÍÓ`
Óy`Íy!`ñ !Ó!Ě,ß`îÜ,w`î`îÜ, <ÄyE`Ü,y!Ó`àó`#`ó`ÍÓfÓ`~Ó!ä,`îeÓ`Ü,lyG–`îÜ!ñ xy`y!ò`îly`î`îÜ,•Ó`Ø#Í`
Ü,Í,öy`îeÓ`Üye 1 çì,yçç lÜ%ly ,öyG!`y`à`îSĚ–

100%

MATCHING BLOCK 142/259

J

Ë,yÓ`i,#î` í,z,öÛ•y`îò`îç ≤

ÄyÛ,ÈüÈ•Ó`øÿ Æ,fi,yÓ` x!hftic ðjð`ïÛ, ≈ xyÓ`G !!Yä,ï, •Gí`y ÆΩ,Ó`•î` – ≤ÄyÛ,ÈüÈ•Ó`øÿ Æçfl,Ò!i, G, ð!Ó`ïi, •Ó`øÿ Æçfl,Ò!i, Ó` ðyò,çf !ÓÉï`ïï` ≤Ä!Û` çyÓ`y`î`y xl%Ï,yl Û,` î`Ó`l, ð%Ó`yî,y!_ÏÛ, xÛ°yl@`âyÉï– !i,!! Ó`yçfliy`ïl ≤ÄyÛ,ÈüÈ•Ó`øÿ Æçfl,Ò!i, !l`ïï` àË, #Ó` xl%Ï,yl ä,y°yl–`Ïy! Æçfl,Ò!i, Ó` Û,í,öye G

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MATCHING BLOCK 143/259

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Ë,yÓ`i,#î` í,z,öÛ•y`îò`îç

Ó` xlfylf ≤ÄyÛ,ÈüÈ•Ó`øÿ#î` G, ð!Ó`ïi, •Ó`øÿ#î` ≤Äb`î«,`îeÓ` ðyò,`îçfÓ` ðy«,f`i%,`î` ð`îÓ` ðyÓ# Û,` î`Ó`l`Ïy! Æçfl,Ò!i,` î`Û,` Û≤Äy!`ÈüÈ•Ó`øÿ#î` Û Æçfl,Ò!i,` Óÿ ÛProto-HarappanÛ Ó`î` í,z`î`Ó`á Û,` Ó`y•z`î%_`î%_` – xÛ°yl@`ây`ïÉïÓ` à`î`ÓÉïyÓ` =Ó`ðc xfl!#Û,yÓ` ly Û,` î`Ó`G`Ó`y`î`y!` îñ`=ð%Ûye Û,í,öy`îeÓ` ðyò,`îçfÓ` ðy«,f`î`ïÛ,` ~i,` Ói,` ,!ðk,y`îhs` xyÿxl!ä,ï,` ~Óç` ðy! Æçfl,Ò!i,` Ó` G,`ðÓ` xi,`fy!òÛ,` =Ó`ðc !ò`ïi,` !à`ïï` xòfy,`öÛ,` xÛ°yl@`âyÉï`•Ó`øÿ#î` Æçfl,Ò!i,` Ó` ð`îD`Ïy! Æçfl,Ò!i,` Ó` x`îÛ,` ~Óÿò,çf`îÛ,` í,z`î`ç«,y Û,` î`Ó` !à`ïï``îSÈl– !Óhfl,ïi,` !Ï%,` í,z,`öi,`fÛ,y G`í,z_Ó` Óy°%!` ä,hflïy`îlÓ` !Ó!Ë,ß` `Û,` î`lw`Ófy,`öÛ,` G`Ó#Ûy!eÛ,` xl%Ï,yl` ä,y°yl` Ó`!Ë,Û,` Û%â°– !i,!! Û,í,öye` î`îÛ,` ð`Ó`ð Û,` î`Ó` ,`öyl`î`Ó` xyl`%ðñ`òyi,` ÓoÓfñ`fliy,`öi,`f`•zi,`fy!ò`lyly`!ÓÉï`ïï` Ó` G,`ðÓ` àË, #Ó` ,`ðÓ`#«,yÈüÈ!Ó`#«,yÓ` !Ë,`!_`îi,` ≤ÄyÛ,`•Ó`øÿ G,`ð!Ó`ïi,`•Ó`øÿ`ð`îÓ≈Ó` ,`öyÓ`flò!Ó`Û,` ðjðÛ,`≈`!l`ïï``çyÓ`y`î`y`Ó`_`Óf`i%,`î` ð`îÓ`l`~Óç`òyÓ# Û,` î`Ó`l`Û≤ÄyÛ,`•Ó`øÿ`ðÓ≈`≤ÄÛ,`i,` ,`ö`î«,`•Ó`øÿ#î` Æçfl,Ò!i,` Ó` xy!ò`i,`ly`≤Äfl>%`è,`l`Û,y°–`î,y•z`Û≤ÄyÛ,`ÈüÈ•Ó`øÿ#î` Û` çΣÓ`î`Ï,` Ó` ,`ð!Ó`Ó`î`ïi,`≈`!i,`!! Ûxy!òÈüÈ•Ó`øÿ#î` Û` çΣÓ`Ï,` ÓfÓ•yÓ` Û,` Ó`y•z`î%_`î%_` Ó`î` Û`î`l`Û,` î`Ó`l–`xyÿ`î`•Ó`øÿ Æ,fi,yÓ` Û`îi,`y`ç!è,`°`làÓ`yð!`#`ÛÛyçç#Ól`Û,`yl`•è,y!`à!ç`îï` Gè,y`âè,`ly`l!`ñ`i,yÓ` xy!ò` ,`ðÓ≈`î`îÛ,` e`Û!ÓÛ,y`îçÓ` ~Û,`!è,` öyÓ`y`xy`îSÈ– !ÓÛ,y!çi,` ,`ðÓ≈!è,` xli,`e`yhs` `•î` Æçfl,Ò!i,` Ó` ,`ðÓ`Ói,`≈#Ó` ,`ðí≈yl`!è,`ò,`!kT`îayä,`Ó` 131`•î`–`î,y•z`•Ó`øÿ Æ,fi,yÓ` ,`ö_îñ`!ÓÛ,yç`~Óç`!Ó`îï` Ó` Û`îi,`y`xl,`ç!è,`°`ÿÛy!çÛ,`ñ` Ó`yç`îl!i,`Û,` ~Óç` Æçfl,Ò!i,`Û,` ≤Ä!e`î`y=!` í,z,`öÛ•y`îò`îç`!ÓÓ`yçÛyl` ,`ð!Ó`!fl!i,`îi,` ,`z`!Óä,yÓ` Û,` Ó`î`ïi,`•î`îÓ–

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Ë,yÓ`i,#î` í,z,öÛ•y`îò`îç

Ó í z_Ó ÈüÈ, òÿä, ùyMÈ, ïóÓ lÓf≤ÄhfllíÓ G ï,yiÄyÿ-#í §Çfl,Ò!i,È%_´ ≤Äb`î«,`îeÓ` à`ù`î•Ó`àí,ñ !Ü,!°=° Ü•iðòà ç#Ólíyey`îi,`z`î ~•z §È,fi,yÓ` xylò,ò`îÓ≈Ó` §¶,yl,`öyGí`y`ly`îÓ` §§,ð`îÜ,`≈`≤Äbi,y!_¥Ü,`Ó`y`î`Ûyè,yÜ%!è,`!!ÿä,`i,`-`î,`îÓ` §y±!i,`Ü,`Ü,y`î°`•Ó`ø`y`≤Äb`î«,`îe`çÉ`~ÜÉ`!Ü,`îlyí`yÓ`~ÓÇ`^`Ü`îi,y`î`li%`l`i`z`íall`Ü,`îÓ`îSÈl`i,yÓ`!È,`l_`îi,`xy!`ò,`ðÓ≈`î`îÜ,`ç,`ò!`îi,`•Ó`ø`y`ç,`îÓ≈Ó` §Çfl,Ò!i,`§%È,`ç#ÓlíyeyÓ` ä,`ÜíÜ,yÓ` !lòç≈l`È%,`îè,`í,z`îè,`îSÈ-`!Ü,`îlyí`yÓ` G`^`Ü`îi,yÓ` í,z`íall`î`îÜ,`î`ÖyV,y`îyl`î`îñ`•Ó`ø`yÓ` x!hfllc`xhs`î,`á`#<T,`ò)Ó≈`3300`î,`!Ó`òf`Ûyl`!SÈ°-`î`§!è,`!SÈ°`•Ó`ø`yÓ` §)ä,`ly,`òó≈`~ÓÇ`~Ü,`!Óçy°`làÓ`y`ò!`#`§Ûyç`G`§Çfl,Ò!i,`Ó``ù`%áf`îÜ,w`!•`î`§`îÓ`•Ó`ø`y`xy!`òÉ)≈,`i,`•`î!-`≤Äyä,`#li,`Ü`ç,`ð`îÓ≈`•Ó`ø`y`!SÈ°`~Ü,`!è,`@`ÄyÜ#i`Ó`§!i,`Ûyè-`Óy!§@yÓ`y`≤Äöyl,`Ü%,`!è,`Ó`Óy§#ñ`Ü%,`!è,`Ó`=!°`îi,`Ü,y`îè,`Ó`á%Ñ!`è,`ÓfÓ,yÓ`Ü,`Ó`y`•`îi`!SÈ°-`Ûy!è,`°`öy`Öyáy!`Ó`!Ü,`ÇÓy`Ü,`!MÈ,`!ò`îi`^`òGí`y°`îi,`!Ó`•`îi`!SÈ°-`Ü,yòy`Ûy!è,`Ó`•`zè,`^`Ü,ylyG`^`Ü,yt`•`z`ÛyÓ`î,`!!Ü≈y`îiÓ`çlf`ÓfÓ•*î,`•`î!-`≤Äyä,`#li,`Ü,`ð`îÓ≈Ó`Ü,`!`öyè`•y`îi,`îi,`!Ó`ñ`Ü%,`îÜy`îÓ`Ó` ä,yÜ,y`ÓfÓ•y`îÓ`Ó`^`Ü,yt`!lòç≈l`î•z-`Ó`y`!È,`!ò#Ó`î,`#`îÓ`xÓ!flii,`~•z`≤Äbflí`î°Ó`≤Äyä,`#li,`Ü,`ðó≈`ÚÓ`y!`È,`hflíÓ`Ü`Ó`î°`!Ü,`îlyí`yÓ`G`^`Ü`îi,y`x!È,`!•i,`Ü,`îÓ`îSÈlñ`lyÓ`§Ü!`§#Ûy`á`#<T,`ò)Ó≈`3300`î`îÜ,`á`#<T,`ò)Ó≈`2800`~Ó`ç,`ðÓ`Ói,`≈#hflíÓ`!è,`Ü`Ü,yè,`!ò!çÜ,`ðó≈`Ó`î°`xyáfyi,`-`îyÓ`§Ü!`§#Ûy`á`#<T,`ò)Ó≈`2800`î`îÜ,`á`#<T,`ò)Ó≈`2600`~•z`ç,`ð`îÓ≈`•Ó`ø`yÓ`Ó`§!i,`îi,`°«`î#`î,`ç,`ò!`Ói,`≈l`à`îè,`-`•Ó`ø`yÓ`xyl`îi,l`~•z`ç,`ð`îÓ≈`25`•QyÓ`ñ`@`ÄyÜ#i`Ó`§!i,`Ó`i%,`°lyí`îy`î`l`k`T`z`Ói,`-`=Ó`çc,`ò)î≈`!ÓÈl`î,`ñ`~•z`ç,`ð`îÓ≈`•z`•Ó`ø`yÓ`Ó`§!i,`!Ólfy`î§,`ç,`ò!`Ü,`lyÓ`SÈy,`ç`°«`f`Ü,`Ó`y`îyl`-`~•z`ç,`ð`îÓ≈`Ó`yhflíyâyè,`í,z_Ó`ÈüÈò!«`îG,`ò)Ó≈ÈüÈ,`òÿä,`Ü`ò%•z`È,y`îÓ`!Ól`hflíñ`ly`•Ó`ø`yÓ`ç,`ò!`Ó`îi,`ç,`ð`îÓ≈`xy`îÓ`y`≤ÄÜ,`è,`•`î-`Ü,yòy`Ûy!è,`!ò`îi`îi,`!Ó`•zè,`î`~•z`ç,`ð`îÓ≈`•z`ÛyÓ`îi,`àè,`îlÓ`çlf`°yà`îly`•`î,y,z`î`ñ`•z`îè,`Ó`~`òà≈fñ`≤Äfli`G`í,z`Fä,`i,yÓ`xl%,`öyi,`4≠2≠1-`~•z`xl%,`öyi,`•Ó`ø`y`§È,`fi,yÓ`!ÓÜ,y!çi,`ç,`ò!≈y`îi`G`xè%,`è,`!SÈ°-`÷`ò%`î,y,z`î`ñ`Ó`§!i,`Ó`§%Ó`«`yÓ`çlf`^`Ó`T!#`≤ÄyÜ,yÓ`G`Ü,yòy`Ûy!è,`Ó`îi,`Ó`#`Ó,`í`ÜMÈ,`ç,`ò#!è,`Ü,y`≤Äbflí°!è,`Ó`ç,`ò!`Ói,`≈l`ç#`ä,`!Ó`îeÓ`ç,`ò!`ä,y!`Ü,-`Ü,y!Ó`àÓ`#`!ç`î`yí,`öyò`Ó,`k,`G`~Ó!ä,`îèG`ä,`ÜÜ,`≤Äòñ`öyi,`Ó`ç`î`î`Ó`Ü`î`öf`î`ly`G`î,y`ÛyÓ`≤Ä`î`l`yà`!Ó`î`ç`È`l`i,z`î`Ö`î`láÓ`òy`#`Ó`y`î`á-`x`Ç`Ü,yÓ`!ç`î`î`Ó`«`îè`xÓç`f`z`^`òáy`îyl`Ûy`f`öyly`G`Ói`-`î,y`SÈyi,`y`Ü%,`îÜy`îÓ`Ó`ä,yÜ,y!`!!!U~î,`Ü,`!`öyè`!°G`xy`î`àÓ`ç,`ð`îÓ≈Ó`i%,`°lyí`≤Ä!l`!`äi,`!òÜ,`!ò`îi`x`î`lÜ,`è,y,z`x@`ÄyÜ-`~•z`ç,`ð`îÓ≈Ó`Ü,`!`öy`îè`í,z`lµ°`y°`Ó`îi,`Ó`xyhflíÓ`î`y`à`îly`•`îi`îSÈ`~ÓÇ`î,y`SÈyi,`y`Ü,y`î`y`Ó`Ç`!ò`îi`!Ü,`çyÓ`≤Ää,`°IG`!SÈ°-`!Ó`î`ç`È`l`i,z`î`Ö`áf`!ÓÈl`î,`•`Ü`Ü,yè,`!ò!çÜ`§yÇfl,Ò!i,`Ü,`ç,`ð`îÓ≈`•Ó`ø`y`îi,`§#`îÜy,`îÓ`Ó`ÓfÓ•y`îÓ`Ó`§)ä,`ly`G`ç`îlÓ`!!!ò≈<T`Öyè,`áyÓ`yÓ`í,zqç-`!!/§`î`@`î`!`2800ÈüÈ2600`á`#<T,`ò)Ó≈`îÓ≈`•Ó`ø`y`!Ó!È,`B`Ü,y!`Ó`àÓ`#`§yÜ@`Ä#`í,z`í,`öyò`îlÓ`^`Ü,w`!SÈ°`~ÓÇ`Gç`îlÓ`Öyè,`áyÓ`yÓ`G`§#`îÜy,`îÓ`Ó`í,z,`ç,`ò!flii,`î`îÜ,`xl%Ûyl`Ü,`Ó`y`îyl`•Ó`ø`y`!Ó,`òil`G`Óy!î`î`ç`f`G`xçç`ll`îi,`÷`Ó`ç`Ü,`îÓ`!SÈ°-`Óy`Öy`#`fñ`^`Ü,yè,`!ò!ç`§yÇfl,Ò!i,`Ü,`ç,`ð`îÓ≈`•Ó`ø`y`îi,`î`Ûyç`í,zqç,`•`î`ñ`î,y`÷`ò%Ûyè`Ü,`!È!È,`l_`Ü,`@`ÄyÜ#i`§Ûyç`!SÈ°`lyñ`~!è,`!SÈ°`î,yÓ`î`îÜ,`çlè,`°i,`Ó`§Ûyç-`~•z`§Ûy`îçÓ`Ü,`!È!Ó!È)≈,`i,`áy`îi,`çl`í,`i,`î`àyä,`#`=!°Ó`§!e`î`È)!ÜÜ,y`î`l`k`T`í,z`lµ°-`xyÓ`~Ü,`ly`xl%Ûyl`Ü,`Ó`y`È%,`°`îÓ`ly`îñ`fliy!`#`Ó`§!i,`Ó`≤Äy`îhs`Öy`Öy`z`îÓ`lyÜ,`îi,y,`ç,`÷,`öy`Ü,`î`àyä,`#`ñ`lyÓ`y`Ü,`!È!Ü,`Ü≈ñ`lyi,y!`yi,`≤ÄÈ,`li,`Ó`çlf`x,`ç,`ò!`Ó`y!≈`≤Äyi`#`§j`ò`î`òÓ`îy`àyl`!ò,`-`≤Ä§Dí,`í,z`î`Ö`áf`îñ`làÓ`y`ò!`#`§Ûyç`Óf`ÓfliyÓ`!ò`îÜ,`•Ó`ø`yÓ`î`îyey`÷`Ó`ç`•`îi`!SÈ°`Ü`Ü,yè,`!ò!çÜ`hflí`îÓ`•zñ`î§`!ÓÈ!`îi`xyÜy`î`òÓ`≤Ä!Ü`§`îä,`i,l`Ü,`îÓ`!SÈ`î`i`Ó`!È,`Ü,`ù`%á-`ç,`òÓ`Ói,`≈#`Ü,y`î°`!Ü,`îlyí`yÓ`G`^`Ü`îi,yÓ`xl%§¶,yl`î`z`öyÓ`îy`îÜ,`z`xyÓ`G`ò,`i,`!È,`l_`≤Äöyl`Ü,`îÓ`-`Ó`i`Ó`#`Ó`ä,e`Ói,`≈#`î,y,z`îlyl`~•z`!°`îä`îSÈl`

132`îñ`•Ó`ø`yÓ`≤Äbflí`Ó`y!È,`ç,`òó≈`î`îÜ,`^`Ü,yè,`!ò!ç,`ç,`òó≈`ç,`ò!≈hs`áá`#<T,`ò)Ó≈`3300ÈüÈ`á`#<T,`ò)Ó≈`2600`à`î`î`ò`ò`á`îè,`!SÈ°`ñ`î,y`îÜ,`í,z,`ç,`òÜ`y`î`ò`îçÓ`í,z_Ó`ÈüÈ,`òÿä,`Ü`~yÜ,yÓ`§yÜ!@`ÄÜ,`§yÇfl,Ò!i,`Ü,`ç,`ò!`Ó`!flii,`îi,`ç`fliy,`çl`Ü,`Ó`y`î%!_`l_`-`xí,`~Óñ`!Óçy°`ñ`ò`#`â≈fliy!`#`~ÓÇ`çlè,`°`î`làÓ`y`ò!`#`§Ûyç`G`§Çfl,Ò!i,`•Ó`ø`yÈüÈ§È,`fi,y!`^`òáy`îyl`ñ`î,yÓ`≤Ä>li,`ç,`òó≈`á%Ñç`îi,`•`îÓ`

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È,yÓ`î,`#î`í,z,`ç,`òÜ`y`î`ò`îç		

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Ě,yó`i,#î` í,z,öü•y`îò`îç

Ó` x!óĚ,`_` ,öyOyó≤Ā`îòçñ !ŕŕ% ,≤Ā`îòçñ `Ó%!ă,hflÿlñ =çó`yè,ñ Ó`yçfliyl ~ÓÇ xyô%!lÜ, í,z_ó`≤Ā`îò`îçó`
 í,z_ó`ĚüĚ,ö!ÿă` ù`ŕ#Ûy`îhs`ó` ŕyÛylf xççñ í,z_`îó`ó` çjø%≤Ā`îòç`î`îü, ò!«`îió` lÜ≈ày lò#ó` `Ûy•yly ,ö!≈hs` !
 Óhfl,îi,Gó ,ö!ÿă,`îü` `Ó%!ă,hflÿ`îló` ùyü,yó` l(í,z,öü),` `î`îü, í,z_ó`ĚüĚ,ö)ó≈ xMĚ,`î°`ùó`&é, ,ö!≈hs` !Óhfl,îi, –
 !eĚ)çyü,`!i, ~•z`~°yü,y ≤Āyl` 99ñ600 Óà≈!ü,`î°y!ùè,yó` ~°yü,y ç%`îi, ,≤Āŕy!ó`i, ~ÓÇ xyô%!lÜ, ,öy!ü, hflÿ`îló`
 `ã,`îi` xyl`i,`îl`óí, – !!ÿă,`i,Ě,y`îó•z`~!è, ≤Āyă,#l`î`îŕy,ö`îè,`!ü!`y`~ÓÇ`!üç`îó`ó` `î`îü, x`îlÜ, ó,`í`xyü,y`îó`ó`
 ŕĚ,fi,y`!SĚ°– á#çT,ö)ó≈ !mî,#î` Óyî,`i,`#î` ŕflĀy`îŕ~î,`óí, ,ŕĚ,fi,yó` x!hflíc xyó` `ü,ylyG á%ñ`îç ,öyGî`y`îy!`ly– !
 ŕŕ% ,≤Ā`îò`îç l#`îlày,öy` ùç%ùòy`îó`ó` x!ŕŕ% ,y`îló` Ě,`î°`li%,l`•ó`øyó` ŕçfl,ò!i,ĚüĚ!ó!ççT`ü,w xy!óç,òi,`•î` –
 Ě,`î°`ò!«`îi`y!`oyóy`à!ŕŕ% ,ă`î`îü, í,z_`îó` çfy`îü,yóyóyò xó!ò !ŕŕ% ,lò#`îü, x!ŕŕó`î`ü,`îó`~ü,`!Óhflî#i≈
 xMĚ,`•ó`ø#î` ŕĚ,fi,yó` xhs`Ě% ,≈_`•î` – ~`îòó` x!òü,yççz`ŕŕ% ,Óy`i,yó` í,z,ö!ò#=#!ó` òy`îó` xó!flîi, ~ÓÇ
 ŕyÛylf`ü,`îi`ü,`!è, ç•ó` Óyò`!ò`îi` x!òü,yççç`!SĚ° @`Āyü#i ŕçfl,ò!i,`ó` `ü,w – ù`î`î`îoyòy`îó`yó` ò!«`îĚüĚ,ö)`îó≈
 xó!flîi,`ã,y!ŕĚüĚòy`îó`y`!SĚ°~ü,`!è, =ó`&c,ö)î≈`ü,w`~ÓÇ`≤Āyl`~ü,`•z`ò)ó`îç`xyl!Ā`≤Āb`îç,elè, xó!flîi, –
 ≤Āyü,%•ĚüĚ•ó`ø#î` ŕçfl,ò!i, xy`î°yă,ly!`xy!Ā`~ü,`í,z!°`lyü – ~SĚyí,`yGñ xyĚ,`ày!hflÿ`îló` í,z_ó`ĚüĚ,ö)`îó≈ xç% ,
 lò#ó` í,z,öi,`fÛ,y!`ç!%,≈ày•z ,ö!ó`îi,`•ó`ø#î` ŕĚ,fi,yó`~ü,`!è,`ü,w`~ÓÇ`ç!%,≈ày•z`îü,`òó`y`•î°`•ó`ø#î`
 ŕĚ,fi,yó` ŕ#Ûy

100%

MATCHING BLOCK 150/259

J

Ě,yó`i,#î` í,z,öü•y`îò`îç

Ó` fljĚ,y!óü,`Ě,ô`îlày!°ü, ŕ#Ûy xli,e`ù`ü,`îó` xyó`G`óç`ò)ó` !Óhfl,îi,`•î` – flji,sf`~ÓÇ`!ó!FSĚB`•ó`ø#î` xMĚ,`y!
 è,`îü,`xòfy,öü,`!ò#`ö`ü%,`ùyó``ã,e`óí,≈#`ù) ŕĚ,fi,yó``ù`îòf`ly`ô`îó`~ü,`!è,`úúóy!!çfÛ,`í,z,ö!`îóç`üü`ó`î°
 àif`ü,`ó`îi,`•zFS%Ěü, – flÿò#li,yó` ,öó`li%,l`≤Ābî,y!_ŕü,`í,z!ál`îló`Ě,`î°`ö!ÿă,`ù`í,z,öü),`î°`•ó`ø#î` ŕĚ,fi,y`!
 Óhfl,îi,`•îi`îSĚ`≤Āyl` 800`ùy•z` ŕŕ%oĚüĚ(í,z,öü),`xMĚ,`î°`!ŕŕ% ,~°yü,yó``ù`îòf`î%_`•îi`îSĚó`ŕóó`yçT...`ãü,y!
 îi`yGî`yó`ã`î`îü,`ü,y`îj!`í,z,öŕyàó` xó!ò`≤Āyl` 40!è,`ü,w xy!óç`òyó``ü,`ó`y`à`îSĚ – !ü,`ü`≤Āiy`#ó``í,z,öó`
 `àè,ΔĚ,`ù`î`îoyòy`îó`y`î`îü,`≤Āyl` 500`ùy•z`ò!«`îĚüĚ,ö)`îó≈ xó!flîi,`!ŕŕ% ,ŕĚ,fi,yó``ò!«`îi,`ü`≤Āŕyó`î – ~•z
 xMĚ,`°`îü,`ùy!è,`≈`îüyó``#z°yó``ŕóó`yçT...`≤Ā`îòç`ó`î°`x!Ě,`!i,`ü,`îó``îSĚ – ~•z`xMĚ,`°`ù) ŕĚ,fi,yó``ü,w`î`îü,
 ~î,`ò)îó` xó!flîi,`•îi`G`ŕĚ,fi,yó``ó!ççTf=#!`óçyl``ó`yă`îi,`ŕ«`ü`•îi`!SĚ° –

Ē,yÓ`i,Ó`ĪĒī≈Ó`•z!ī,•yġ

à<Āyā, #l G xy!ò Ùòf!%āāñ ≤Ā!Ù á! ĩ ñ ≤Ā`Īā`Ā!ĒĒ, ăyó!°cyŋ≈ñ Û, °Ū,yī,yñ 1997– í,É,Ó`i,l,Ū%, ŪyÓ` !Óy`yŋ ≤Āyā, #l Ē,yÓ`Ī,Ó`•z!ī,•yġ áxy!ò,òó≈āñ` ≤Āy`Ī@`Ā!ĒĒ, Ó%Ū, Ē,yÓ`yŪñ Û, °Ū,yī,yñ 2019– !ćÓ`#i,Ó`byàÓ`ñ•Ó`øy ŋĒ,fi,yÓ` ŋĒ,y`Īñ āĒ,yĒlyhs`Ó` Ū,y`Īóó`# Óŋ%āñ~! !Ó`~ñ Û, °Ū,yī,yñ 2003– D D Kosambi– An Introduction to the Study of Indian History– Popular Prakashan– Bombay– 1956. Romila Thapar– Early India- From The Origins to Circa A.D. 1300– London– 2002.

140 ~Ū,Ū, ≠ 12 ppppp Ū, !ĒĪċ !Ē, !_ĒüüĒŪ,y!Ó`à!Ó` !ć" àAgrarian base—Craft productions) àĒ,l 12Ē0 í,z`Īċf 12Ē1 ŋĒ,ly 12Ē2 Ū, !ĒĪ í,z! ġyò`ĪlÓ` !Ē, !_Ē) !Ū 12Ē3 Ū, !ĒĪ í,z! ġyò!ć#°i,y ≤Āŋy`ĪÓ`Ó` Ū,yÓ`i 12Ē4 Ū, !ĒĪċ í,z! ġyò`ĪlÓ` ~Ū ! ġ,ef 12Ē5 Ū, !ĒĪ í,z! ġyò, òk,Ī! 12Ē6 Ū, !ĒĪ í,z,òŪ,Ó`i G ċŋŋyàyÓ` 12Ē7 ≤ĀyĪ# ŋĒ,ŋ`Īòó` ÓfÓ•yÓ` 12Ē8 Ū,y!Ó`à!Ó` ! ć" 12Ē9 í,z,òŋċ•yÓ` 12Ē10 !ló=y!ā,Ī, ≤ĀŋyÓ`# 12Ē11 !ló=y!ā,Ī, @`Āsi,òó# 12Ē0 í,z`Īċf •~z~Ū,`ĪŪ,Ó` í,z`Īċf • Ó`øy ŋĒ,fi,yÓ` Ū, !ĒĪŪ,yçñ Ū, !ĒĪ x!≈!#Ī! G Ū,y!Ó`à!Ó` !ć" ĪŪ, x!%òyó! Ū,Ó`y– • Ū, !ĒĪ x!≈!#Ī! Ó` !ÓŪ,yçñ ! ÓñflıyÓ` G`Ū!ć<TfŋŪ)• ~z~Ū,`ĪŪ,Ó` Ū)° xy`Īyā,f !ÓĒĪĪ`Ū)– • Ū, !ĒĪ x!≈!#Ī! Ófi,#i, ≤ĀyĪ# ŋĒ,ŋ`Īòó G Ū,y!Ó`à!Ó` ! ć"ĒüĒĒG~z~Ū,`ĪŪ,Ó` x!fı Ū, x!%òyó!`Īlyàf !ÓĒĪĪ`– 12Ē1 ŋĒ,ly, Ó`øy ŋĒ,fi,yÓ` ≤Āđyl`Ū!ć<Tf••i,yÓ` làÓ`ĪŪ,`Ū,Ū,y– • Ó`øyÓ` x!≈!#Ī! Ū, ç#ó`ĪlÓ``^`ĪeG là`ĪÓ`Ó`Ē) !ŪŪ,y,z x!òŪ,yçć ≤ĀŪ,Ē, – làÓ` ç#ó!`ĪŪ,`Ū, w Ū,`ĪÓ`•Ó`øyÓ` x!≈!#Ī! x`ĪŪ,yç`Īc`à`Ī! , í,zĒ,`Ī°G !ć" G Óy!i`ĪćfÓ` ,ò!Ó`ā,Ī` !ò`Ī°z ~z~Ū,fi,yÓ` ŋĒ)≈ x!≈!#Ī! Ū, ā,y!ā,e óó`y, ò`Ī! ,ly Ū,yÓ`Ī Ū, !ĒĪ x!≈!#Ī! Ó` ŋyĒ,°f

141 ly āĒ,`Ī°•Ó`øy ŋĒ,fi,yÓ` í,zĪ`Ī, làÓ`yŋ`# ç#ó! x!ñflıc Ócy!` Ó`yáy ŋŲ,Ó`•Īi,y ly– i,y•z ~z~Ū,fi,yÓ` x!≈!#Ī! Ū, ç#ó! İyeyÓ` xy`Īyā,lyl` !ć" G Óy!i`ĪćfÓ` xy`Īyā,lyÓ` ,òyçy,òy!ć Ū, !ĒĪ x!≈!#Ī! Ó` !òŪ,Ī,Ē,G !

Ó`ĪćĒĒ,y`ĪÓ`í,z`ĪŪ`ā`Īlyàf– !

Ó`Īć! G`Ó`Ū! x!ā, l!°Īā`ĪSĒ!ñ ŪŪIn the Mature Harapan period there is considerable volume of information available concerning animal husbandry and agriculture. It appears to have been extraordinarily like that of recent centuries in the Indus valley.

ŪŪ 12Ē2 Ū, !ĒĪ í,z! ġyò`ĪlÓ` !Ē, !_Ē) !Ū ≤ĀyŪ, xyò%ŪŪ, làÓ`yŋ`# xlfyf ŋŋĪ,ò!i,Ó` Ū`Īi,y•z•Ó`øy ŋĒ,fi,yÓ` Ó`ài, ŋŋĪ,ò!i, G ≤ĀđylĪ, Ū, !ĒĪ !Ē, !_Ē) Ū, !Ū,v Ū`Īl,Ó`yā`Īi,`•ĪÓ`Īñ !ŋ%, í,z,òı,fŪ,y!`Ū, !ĒĪċ#ó# ŋyŪ`ĪćÓ` xy!ŪĒ, yÓ`ā`Īē, !SĒ°•Ó`øy G Ū`Ī•Īoyòy`ĪÓ`yÓ` Ūi, là`ĪÓ`Ó`í,zq`Īóó` xy`Īā•z– á#<T,ò)Ō~ ā,ı%Ī~ ŋ•flĀy`ĪŲ`Ū, !° =° Ū,şòà Ū,y`Ī ē,yñ ,òy!Ū, hflıylāñ G ŋĪ!`i, xMĒ,`Ī° Ū, !ĒĪ ≤Āđyl @`ĀyŪ#i ŋŋĪ,ò!i,Ó` ,ò!Ó`ā,Ī` !Ū`Ī°İSĒ– ~z ŋŋĪ,ò!i,`Īi, xÓćf làÓ`ç#ó`ĪlÓ``Ū,y!ā,`•`Īz–`Ū`Ī•Ó`āi,`í,zfáll`ĪŪ, ≤ĀyŪ, •Ó`øy, ò`Īó≈ làÓ`ç#ó`ĪlÓ` x!ñflıc cyly`ā`İSĒ– Ū, !ĒĪ x!≈!#Ī! Ó` !ÓŪ,yç SĒyi, ,y ~z cyi,#i`fıyl#i` @`ĀyŪ#i G làÓ`ŋ%Ē, x!≈!#Ī! Ó` !ÓŪ,yç āĒ,y ŋŲ,Ó` Ī– i,`Īó`āy`Īòfı, òyò! ÓfÓflıyÓ` ŋŪfŪ, ,ò!Ó`ā,Ī`•Ó`øy ŋĒ,fi,yÓ` xy`Īā`ŋĒ,y`ĪÓ`ā,y`Īā, ò`Ī! , ly– 12Ē3 Ū, !ĒĪ í,z! ġyò!ć#°i,y ≤Āŋy`ĪÓ`Ó` Ū,yÓ`i•Ó`øy ŋĒ,fi,yÓ` í,zĪ`Ī, Ū, !ĒĪ ÓfÓflıyÓ` ŋy«f !ò`Īi`İSĒ ≤Ābi,y!_ŲŪ, í,zfáll`ĪŪ, í,zk,yÓ` Ū,Ó`y !Ū!Ē,`c`ĪŋfÓ` òyly– ~Ó` Ū`Īòf`àŪñ !Óñ Ū%āñ ŋŋ)Ó`ñ ŋĒİĒıÓ` Ūi, Ó` !Ū ċŋŋ ĪŪ! xy`ĪSĒ`Ī, Ū!z ,òyGı`y`ā`İSĒ ÓyćÓ`yñ !%ñ !ı,`ñ òy`ĪlÓ` Ū`Īi,y`áy!Ó`Ē, çŋŋ– ~z ŋŪ,k, Ū, !ĒĪ í,z! ġyò!ć#°i,yÓ` Ū)Ī° Ū, # Ū, # Ū,yÓ`Ī`ó`&c,ò)≈Ē) !ŪŪ,y !Ī`Ī! !SĒ°i,y !Ī`Ī! lyly Ūi,yŪi,`°«f Ū,Ó`y İy!`– x!%Ūyl–Ū,Ó`y•Ī`Īñ•Ó`øy ŋĒ,fi,y í,z`ĪBvĒĪ G !ŪŪ,y`ĪćÓ` ,ò`Īó≈`ŋáy`Īl Ū, !ĒĪÓ` x!%Ū)°, ò!Ó`Ī`Īć! !Ūó`yç Ū,Ó`İSĒ°– á#<T,ò)Ō~ 5510ĒüĒ2230 ~z ŋŪ!`Ū,y`Ī° !ŋ%, í,z,òı,fŪ,y!`~álŪ,yÓ`ı%°ıy!`x`ĪŪ,`Ū!ć Ó, !<T,òy!i,`Gı`y!`ŋáy`Īl xyo≈ ,òó≈ fıyl!`#•Ī–`xMĒ,`Ī° āl xÓ`ıf !SĒ°– i,ySĒyi, ,y ÓĒıyŪ,y`Ī° !ŋ%, Gı,yÓ` cyáy !ò#!=°`í,z,òı,fŪ,y!`≤Āā%Ó` ,ò°Ūy!Ē, Ó`Īi`Īi` xyŋ`Ī,y–lò#!=°Ó` lyÓfi,y Ū, !ĒĪŪ,y`ĪćÓ` ç`ĪıÓ` xĒ,yÓG`Ūē,y`Īi,y– ~z ŋyŪ!@`ĀŪ, x!%Ū)°, ,ò!Ó`Ī`Īć Ócy!` İyŪ,y!` !ŋ%, í,z,òı,fŪ,y!`•Ó`øy ŋĒ,fi,yÓ` ,ò!Ó`ı, ,ò`Īó≈ñ ,ò)Ō~Ūi,≈# G ,òó`Ūi,≈# ,ò`Īó≈Ó`ı%°ıy!`x`ĪŪ,`Ū!ć ,ò! Ó`Ūyı`áyòfċŋf`í,z! ,òy!òı,`•Īi,y– zÓ`Ē,y!•y!Ūó`xÓćf ~z x!%Ū)°, ,ò!Ó`Ī`ĪćÓ` i,`_Ų`ĪŪ,`ŋĒ,y`ĪÓ`=Ó`&c !ò`Īi, lyÓ`yç– i,ŋyÓ` Ū`Īi,ñ Ū, !ĒĪ•y!i,Ī`y`ĪÓ`Ó``Ū`Ū`Ū, x@`Āā!ı,ez•Ó`øy ŋĒ,fi,yÓ` Ū, !ĒĪ x@`Āā!ı,Ó` Ū)Ū,yÓ`Ī`İSĒ°– ~≤ĀĪD í,z`ĪŪ`áf`Īñ ≤Āyā, #l !ŋ, . ŋŋĪ,ò!i,Ó` ŋŪ!`Ū,y`Ī°y,`Ī°Ó` í,z,ò!ı!ı, Ū, !ĒĪ•y!i,Ī`y`ĪÓ`Ó` ŋy«f,Ó`Ū,`ĪÓ`– ÷ò% !ŋ%, í,z,òı,fŪ,y•z Īñ ÓylyGı`y!° G çyGı`y•z!`y`y!` Ū,yòyŪyĪ,Ó`y,`Ī°`xy!Ó`ŪyÓ`G Ū, !ĒĪ•y!i,Ī`y`ĪÓ`Ó` x@`Āā!ı,Ó` Ū, İy•z ≤ĀŪy! Ū,`ĪÓ`–°fyŪ!Ū`Ū,Ó`ā`ĪŪĒıyG Ū, !ĒĪ x@`Āā!ı,Ó` !ŪĒı`Īē,•z`ı%`Ī°`ò`ĪÓ`–

142 12É4 Ü, !Éİç í, zÍ, öyò ìlÓ ~ Ó!ã, ef •Ó °Øy ÆË, fí, yÓ ° !Óhflí#í≈ ~°yÜ, y ç%îí, Ü, !Éİç í, zÍ, öyò ìlÓ ~ Ó!ã, ef, ò!
Ó °!«, î, •í – Ó °íÓ#Ó °ã, e °Óí, ≈# !°!ã ìSÈlñ •Ó °Øy G Ü Ì•!Öyòy ÌÓ °yÓ ° ðÁÇÛyÓ °îç ÌÉÍÓ ° Ü Ìðf ò%z Ó °Ü, Ü
à ÌÜÓ ° öyly, öyGÍ y Ì à ÌSÈ – àÜ Ü, y!ÓDy ÌlG xy!Ó; Öí, •!lì ÌSÈ – öy ÌlÓ ° È, °! xÓçf •Ó °Øy ÆË, fí, yÓ ° Æ≈e Ì ðáy ÍyÍ
lyñ í, yÓ ° ≤ÄÜyí ÌÜ, ÓÙye =çÓ °y Ìè, Ó ° Ç, ð%Ó ° G °yly Ì° ≤Äb flí Ì° , öyGÍ y Ì à ÌSÈ – xyÓyÓ ° lì, ° Ü, y, ð≈y ÌÛÓ ° Üí,
xl≈Ü, Ó ° # ç ÌÛfÓ ° öyly G, öyGÍ y Ì à ÌSÈ Ìy ÌÜ, ÓÙye È, Æ ÌÓ ° ~ Ó!ã, ef Ì Ì ñ í, zB Ì, Ü, !Éİ í, zÍ, öyò ìlÓ ° !çÓ ° Ó!
Ü, ÌÓ ° – í, z! , ð@Ó ° !ÛÇ ° ò!ã Ìlì ÌSÈlñ xy!ò G, ò!Ó ° Ìí, ç, ð ÌÓ ≈Ó ° •Ó °Øy ÆË, fí, yÓ ° Ü, !Éİ í, zÍ, öyòlç#° xl≈l#lì, Ó ° !
Óhflí, Æ «, f È%, Ìè, í, z Ìè, ÌSÈ •Ó ° Ì° ylyÓ ° Óy%ÜÜ Ìí, – !Ó!È, B ðÓ ° ÌíÓ ° áyòfç ÌÛfÓ ° , öyçy, öy!ç Ì ðáy Ìl !Ó!Ó ð Æl
G È, ° í, zÍ, öyò ìlÓ ° !çÓ ° , öyGÍ y Ì à ÌSÈ – •y!ÓÓ !°!ã ÌSÈlñ ÛÛÓ ° í, y ÌÓ ° í, zÍ, öyòlG Ì Ìlç# =Ó ° Æç, ð)í≈ ÌSÈ° – Ü, yÓ ° Ìñ
àÖy!ò, ð – Ó ° ÆÇáfy Ó, !k, Æ Ì ÷G çlÛÇáfy e Ûç ° Ó Ìí, ç, ÌyGÍ yÍ Ìyly! , ðS%È ÛyÇ ÌÛÓ ° ÆÇfllyÜ, ÌÜ ÌyGÍ y flÛyÈ, y!ÓÜ, –
Ïz, ð!Ó ° flflí, Ìí, ÛÛÓ ° í, y° Æ, Öí, ç ≤Äy!è, ÌlÓ ° ã, y!•öy ÌUè, y Ìí, y – Ü Ì•!Öyòy ÌÓ ° y Ìí, ç, öyGÍ y ~Ü, è%, Ü, ÌÓ ° y
Ü, y, ð Ìí, ç, Ó ° x!hflíç Ì ÌÜ, ç, ò!l, í, Ó ° y à ÌÓÉflly Ì ð!ã Ìlì ÌSÈl Ìñ ~•z Ü, y, ð Ìí, ç, Ó ° Ì%, Ì°y È, yÓ ° Ì, #Í ÌÜ, y, ð≈yÛçyí, –
ÛyÓ ° !È, Ì Ìí, ç ~Ü, Ûy Ó°y z Ûyl Ìñ •Ó °Ø#Í °Ó °y Ü, y, ð≈y ÌÛÓ ° Üí, ç, ðifçÛfG í, zÍ, öyòl Ü, Ó ° Ìí, ç, y – 12É5 Ü, !Éİ í, zÍ, öyòl
ç, ðk, Ìí, !Û%, xMÈ, ÌÓ ° Ü, !Éİ à ÌÓÉÍÜ, °fyÜ!Ó ÌÜ, Ó ° Ü Ìí, ç, ñ !Û%, í, z, ðí, fÜ, yÍ ~á!G Ü, !Éİ í, zÍ, öyò ìlÓ ° Ì Æy ÌÓ!Ü,
ç, ðk, Ìí, ç ðáy ÍyÍ ñ •Ó °Ø#Í ÌòÓ ° í, zÍ, öyòl ÓfÓfllyÓ ° Æ ÌD G í, yÓ ° ázÓ ° Ó!ç È, yÓ ° yÜ, ÌSÈ° ly – ~Ü, Ûy ÌÜ Ìl! Ì° Ó ° Ìí,
•Í Ì°Ó °Ø#Í ÌòÓ ° Ü, !Éİç ÆyÈ, °f x ÌÜ, yç Ìç Æ, Ó ° •!lì ÌSÈ° !Û%, Ì ÌòÓ ° !Ü, è, Óí, ≈# È) , á Ìl, Ó ° í, zÓ ≈Ó ° Ì, yÓ °
òÓ ° Æl – !Û%, í, z, ðí, fÜ, yÓ ° ç!Ü Ìí, ç ≤ÄyÆ ÓÉÍ≈yÍ !Û%, Ì ÌòÓ ° Ì ðí, ö!Ùy!è, Æ!MÈ, ç, í, ç, Ì, y ~°yÜ, yÓ ° í, zÓ ≈Ó ° Ì, y
ÓçyÍ ° Ó yá Ìí, ç G Óyí, ç, y Ìí, ç !Ó ÌçÉÍ ÆyÍ Ü, ç, •!lì ÌSÈ° – °fyÜ!Ó ÌÜ, Ó ° Ü Ìí, ç, ñ ~á!Ü, yÓ ° Ü Ìí, ç, y z •Ó °Ø#Í °Ó °y àÜ G ÍÓ
Ó °!ÓçÛf •Ûy ÌÓ ~Óç Ìí, ç G Ü, y, ð≈yÛ áy!Ó È, çÛf •Ûy ÌÓ È, °y Ìí, ç, l – Ó °!Ó ç ÌÛfÓ ° Ì%, °yÍ Ì Ìí, ç, ç, áy!Ó È, çÛf È, ç, y Ìí,
°Ó!ç ç° òÓ Ü, yÓ ° ñ í, y z Æ, Öí, ñ •Ó °Øy ÆË, fí, yÍ lò#Ó ° ≤Äöyl áy Ìí, ç, Ó ° Æ! Ìí, ç, È) , á Ìl, Ó ° ã, yÓ ° , öy Ìç xy° G, çyí, ç, °!
ò Ìlì ç° ÆÇÓ ° «, ÌíÓ ° ÓfÓflly ≤Äã, !°í, ÌSÈ° – Ó °íÓ#Ó °ã, e °Óí, ≈# ~Ü, Æ!Ü Ì!°!ã ÌSÈ Ì°lñ Ü, !Éİ í, zÍ, öyò ìlÓ ° çlf !!!ò≈çT
Û, y Ìly Ì ðã, ≤ÄÜ, ç, SÈyí, ç, y z •Ó °Øy ÆË, fí, yÍ Æ, Öí, ç ≤ÄyÜ, ç, Ìí, ç, ç, ò!Ó °!Óç ÌÜ, ÓfÓyÓ ° Ü, ÌÓ ° Ì ðã, Ó ° ç°
ÓfÓyÓ ° Ü, Ó ° y •í, – È È Ì yÓ ° Æy!È, ≈Û Ûhs °Óf Ü, ÌÓ ° ÌSÈ Ì°lñ xy°y!ò ÌlyÓ ° Ü) , ç G Ì!Ü, yç# ly°# Æ, Öí, ç
Ïã, ÓfÓfllyÓ ° Æy Ìl Ì% ÌSÈ° – !Ü, v ~ Æ ð ÌÜ, ç, ≈ xy ÌÓ ° y à ÌÓÉÍÛy çÓ ° Æ!Ó ° – xÓçfñ ~•zã, !, ç È, ç, yB, ÌÈ, ç, yè, ≈ •Ó ° Ì° yly
xMÈ, Ì° ~Ü, Ìè, ç, %ç, òÙyeyl ðáy ° ÓfÓfllyÓ ° !ã, ç, á%Ñ Ìç ç, ð Ìlì ÌSÈl ~Óç ãã≈Ó ° ÈÜÈ•ye y xMÈ, ÌÓ ° !Ü, S%È ≤Äyã, #l
áy ÌÓ ° G Æ, Öí, ç, •Ó °Ø#Í ð ÌÓ ≈Ó ° Æy Ìl Ìyà)e ÌSÈ° – ≤ÄÛDí, ç, í, z ÌÓ áf Ìñ È) , ÈÜÈ, ç, ð, Ìí, ç, Ó ° xÈ, fhs ° ÌÓ ° Æ!MÈ, ç, ç,
ç° ÌÜ, ç, Ü) , ç, Ì, çÓ ° Ü Ìðf ÆÇÓ °!«, ç, ç, Ü, ç, Ó ° y G í, yÓ ° ÓfÓy ÌÓ ° Ó ° !òÜ, ç, ÌÜ, ç, •Ó °Øy ÆË, fí, y ~lã Ìlì ÌSÈ° – @ Ìy ÌÜÓ °
È, ç, ç, Ó ° Ü, Ñyã, ç, y zòyÓ ° y áll Ü, Ó ° y •í, ç, ñ Æ, Öí, ç, Ì ðã, Ó ° Ü, y Ìç ÓfÓy ÌÓ ° Ó ° çlf•z – •y!Ó ÌÓÓ ° Ü Ìí, ç, ñ lò#ñ
Û ÌÓ ° yÓÓ ° ~Óç ÓÑyò ðàGÍ y çyòy ÌÓ ° Ó ° G, çÓ ° , çyl ÌÓ ° Ó ° !Ó, çÓ ° #í, Gçl Ì% ÌÜ, yè, y ÌÜyÓ ° !È, Ì Ìí, ç, !
°È, y ÌÓ ° Ó ° Æy•y Ìl f Æ, Öí, ç, ç° Ìí, y°y •í, ç, – Ü Ì•!Öyòy ÌÓ ° yÓ ° !Û ÌÜy•y ÌÓ ° G ~•zÓ ° Ü, Ü Ì ÌsfÓ ° SÈ!Ó ðáy ÍyÍ –
xyÈ, áy!hflly ÌlÓ ° çyè%, ≈ây z ÈÜÈ~Ó ° Ü, y ÌSÈ ÌÜ, yÜ, ã, y lò# Ì ÌÜ, ç, ç° Ìí, y°yÓ ° çlf !Û%, ÓyÛ# ÌòÓ ° Ìí, ç, Ó °
Ïã, ly°#Ó ° !ã, ç, ç, öyGÍ y Ì à ÌSÈ – Æ, Öí, ç ~ ÆÓ z Ü, !ÉİÜ, y ÌçÓ ° Æ ÌD Ì% ÌSÈ° –

143 !ò# ðÜ%, ÛyÓ ° ã, e °Óí, ≈# Ü Ìl Ü, ÌÓ ° lñ Ü Ì•!Öyòy ÌÓ ° yÈÜÈ•Ó °ØyÓ ° Ì ðã, ≤ÄÜ, Ìí° áy ÌÓ ° Óí, ç, Ó ° Ü, ÌÜÓ ° È) , !
ÜÜ, y ÌSÈ° – Æ!Ü!Ü° Ìlì °Óy ÍyÍ !Û%, ÓyÛ# ÌòÓ ° ç#Ó Ìl ~Ü, í, zB Ìí, Ü, !ÉİÜ, yè, y ÌÜy à Ìí, ç, í, z Ìè, ÌSÈ° – 12É6 Ü, !Éİ
í, z, ðÜ, Ó ° Ì G çÛfyàÓ ° •Ó °Øy ÆË, fí, yÓ ° Ü, !Éİ í, zÍ, öyò ìlÓ ° í, z, ðÜ, Ó ° Ì Ìlì G, ç, ò!l, í, Ü•!l° Üí, ç, öy!≈Ü, f ðáy ÍyÍ –
ò#ã≈!òl ð ÌÓ ° •Ó °Øy ÆË, fí, yÍ °y° ÓfÓy ÌÓ ° Ó ° flçT lçÓ ° çyly ÌSÈ° ly – Ì, y z Ìí, È Ìí, È ÌÜ, yçyí# xl%Ùyl Ü, ÌÓ ° ÌSÈ Ì°l
Ì°Ó °Øy ÆË, fí, yÍ °y° SÈyí, ç, y z È, Æ í, zÍ, öyòl Ü, Ó ° y •!lì, y ~Óç Ìlì, ç, y! çyí, #Í ÌÜ, y Ìly í, z, ðÜ, Ó ° Ì myÓ ° y z ç!Ü

100%	MATCHING BLOCK 156/259	J
ÌÜ, ã, y ÌÉÍÓ ° í, z, ð Ìllyà# Ü, ÌÓ ° Ìí,		

y°yÓ ° Gí yç !SÈ° – !Ü, v ßy±!i, Ü, í, zlá! ÌlÓ° È, î° Ü, y!°ÓDy Ìl, ðyGí° y à ÌSÈ ~Ü, !è, ≤Äyã, #! Ü, !Eí Ì«, ÌeÓ° xÓ Ìc
Eí Ìáy Ìl ~Ü, z ß ÌD xyí, , yxy!í, , G °!jy°!j! °y. ÓfÓ•y ÌÓ° Ó° llçÓ° °« í#!° – °fyÜ!Ó ÌÜ, Ó° Ü Ìi, ~Ü, z ç!Ü Ìi, ò%•z
≤ÄÜ, yÓ° È, ß° È, °y ÌlyÓ° í, z Ìj Ìçf °j!y°!j! G xyí, , yxy!í, , °y. ã, y°ly Ü, Ó° y • Ìi° !SÈ° – ÓylyGí° y!° G à Ì!lÓ° Gí° y° Ìi, xy!
Ó, Öi, Ì, ðyí, , y Ùy!è, Ó° °yD Ì°Ó° Ü Ìi, ° Ì ÌÜ, G •Ó° Øy ßÈ, fi, y!° °yD° ÓfÓ•y ÌÓ° Ó° flðçT ≤ÄÜyí, ðyGí° y à ÌSÈ° – ~z
ßÓ° ≤ÄÜy ÌiÓ° !È, ! Ìi, Ó° íÓ#Ó° ã, e° Ói, ≈# Ó° Ì° ÌSÈl Ì° Ó° Øy ßÈ, fi, yÓ° Ü Ìi, y Ó! Ìhfl, Ìi, làÓ° ÌÜ, !wÜ, ßÈ, fi, y!°
°y. Ì°Ó° ÓfÓ•yÓ° ÌyÜ, yz fljyÈ, y!ÓÜ, – Ü, yÓ° í Ìi, , y! !ò Ìi° ≤Äã%, Ó° , ð!Ó° Ùyí È, ß° È, °y Ìly ò%Ó° *° – xlä, Ì ÌçT, ð!
Ó° Ùyí Ü, !E!ç í, zm, _ SÈyí, , y •Ó° Øy ßÈ, fi, yÓ° !Óhfl, Ìi, làÓ° ç#Ó° ÌlÓ° fljyFSÈ®f ò ÌÓ° Ó° yáy xßΩ, Ó° !SÈ° – •Ó° Øy
ßÈ, fi, yÓ° Ü, !E! ßÜ, !k, Ó° xlfí, Ü Ìi, °, ≤ÄÜyí !Ü Ì° ÌSÈ° •Ó° Øy G Ü Ìi° ÌOyòy ÌÓ° y Ìi, xy!Ó, Öi, ò%•z!è, çßfyàý ÌÓ° Ó° xy!
Ó, Öy ÌÓ° Ó° Ùyðf ÌÜ – !òG •Ó° Øy G Ü Ìi° ÌOyòy ÌÓ° y ~z ò%!è, làÓ° #Ó° ÙðfÜ, yÓ° ÓfÓðy! !SÈ° ≤Äy!° 400 Ùy•z° – !
Ü, v ò%!è, çßfyàý ÌÓ° Ó° xyÜ, yÓ° G xyl Ìi, ÌlÓ° ßÜÓ° *, ði, y •Ó° Ø#!° xl~ Ì!i, Ü, ç#Ó° Ìl ò«, ≤Äçyß!Ü, !! Ì° sf ÌiÓ° SÈy, ð
Ó! Ü, ÌiÓ° – Ó° yÈ, # !ò#Ó° Ìi, # ÌÓ° xÓ!flü, •Ó° ØyÓ° çßfyàýÓ° !è, Ó° !È, Ìi, ÌiÓ° Ó° Ìi° ÌSÈ ò%ÜÜßy!Ó° ÙMÈ, – ≤ÄÏ, !è,
ßy!Ó° Ìi, 6!è, ÙMÈ, xl≈y! Ìyè, 12!è, ÙMÈ, Ó° Ìi° ÌSÈ° – ò%•z ßy!Ó° Ü ÌMÈ, Ó° Ùy ÌV, Ó° Ìi° ÌSÈ 23 È%, è, ã, Gí, , y
ã, °yã, Ì°Ó° çyl ày – çßfyàý ÌÓ° •yGí° yÈüÈÓy, yß xyßyÓ° çlf ã%ã%!° !SÈ° ÌyÓ° È, î° çßfyàý ÌÓ° ßçÓ° !« Ìi, çßf ðçÖ
i, yçy ÌyÜ, Ìi, – ~z çßfyàý ÌÓ° Ìi° ày°yÜ, yÓ° =!° , ðyGí° y à ÌSÈ° Ìáy Ìi° z ßΩ, Ói, àÜñ ÌÓñ •zi, fy!òÓ° òyly Ì, ðÈÏ G
V, yí, , yzÈüÈÜyÓ° yz Ü, Ó° y • Ìi, y Ó° Ìi° Ùy!è, ≈ ÌÜyÓ° Ìz°yÓ° Ü Ìi, Ü, ÌiÓ° l – ~z çßfyàý ÌÓ° ÌSÈyè, ÌSÈyè, ò%•z ßy!Ó°
áÓ° G , ðyGí° y à ÌSÈ° Ìz°y ÌÓ° Ó° !Óä, y ÌÓ° Ìi° =!° Ü, !°Uç%Ó° ÌòÓ° Óyßfliyl – ßyÜ!@ ÌÜ, È, y ÌÓ° Ìi, yz Ìz°yÓ°
çßfyàýÓ° !è, Ó° xl~ Ì!i, Ü, Ìi, y! ði≈ !Ó ÌY°E!i Ü, ÌiÓ° 'Granary Complex Ü Ó° Ìi° x!È, !i, Ü, ÌiÓ° ÌSÈl – çßfyàý ÌÓ° xyl#i,
çßf ßΩ, Ói, Ó° yçfl! !° ÌSÈ ÌÓ° @ Ìi° Ü, Ó° y • Ìi, y – fiè%, Ìi, yè, ≈ !, ðàè, G Ìz°y ÌÓ° Ó° Ü Ìi, ~z çßfyàýÓ° !è, xyð%!!Ü,
Ófçÿ ÌÜ, Ó° Ü Ìi, yz ° Ìi° ð! Ü, Ó° Ìi, – Ü Ìi° ÌOyòy ÌÓ° y Ìi, G ~Ó° ~Ü, !è, ðyßÓ° , ðyGí° y à ÌSÈ° – ã, yÓ° Ìiçy Ùy•z°
ÓfÓðy Ìl xÓ!flü, •Gí° y ß Ì°G ò%•z là ÌÓ° Ó° çßfyàý ÌÓ° Ó° xyl Ìi, l xl%Ó° *, ð •Gí° yÓ° àè, ly xl~ Ì!i, Ü, ç#Ó° Ìl !l! sf ÌiÓ°
SÈy, ð Ó! Ü, ÌiÓ° – 12É7 ≤Äy!# ßjð ÌòÓ° ÓfÓ•yÓ° •Ó° ØyÓ° Ü, !E! ÓfÓfliyÓ° ßy Ìl xDyD# È, y ÌÓ° Ìi° _ !SÈ°
≤Äy!# ßjð ÌòÓ° ÓfÓ•yÓ° – í, zlá!l Ìi° ÌÜ, SÈyàñ È, í, , yñ ðÜ, Ó° ñ Ó, E!ñ Ü!E! ≤ÄÈ, Ìi, à, •, ðy!°i, , ð=Ó° xlfli , ðyGí° y
à ÌSÈ° – xyÜ!Ó° í, zlá!l Ìi° ÌÜ, à[, y ÌiÓ° Ó° xlfliG xy!Ó, Öi, • Ìi° ÌSÈ° – ~z Ófy, ðÜ, ≤Äy!# ßjð ò •Ó° Øy ßÈ, fi, yÓ° Ü, !
E!ÓfÓfliy ÌÜ, xy ÌiÓ° y ßyÓ°#° Ü, ÌiÓ° !SÈ° ~Ü, Ìy Ó°y•z Óy†°f –

144 12É8 Ü, y!Ó° à!Ó° !ç° •Ó° ØyÓ° làÓ° Ó° yð!° # xl≈!#!i, Ó° ~Ü, !è, !Ó!ççT !òÜ, Ìi, yÓ° Ü, y!Ó° à!Ó° !ç° Ìi° y! , ðyòl ÓfÓfliy –
Ü Ìi° ÌOyòy ÌÓ° yñ •Ó° Øyñ °ylyñ Ü, y!°ÓDy ÌlÓ° Üi, ≤Äðyl ≤Äðyl làÓ° !l/ß Ìi° Ü, y!Ó° à!Ó° !ç° Ìi° y! , ðyòl Ü, w !•ßy ÌÓ°
ß!è Ìi° !SÈ° – •Ó° ØyÓ° Ü Ìi, y Ói, , ç• ÌÓ° ò«, Ìi, ðçyòy!Ó° Ü, y!Ó° àÓ° Ó° y Ìi° !Ó!È, ß° ßyÜ@ Ìi° Ìi° Ìi° Ü, Ó° Ìi, l i, yÓ°
i, Ìf!i, Ói≈ly !ò Ìi° ÌSÈl Ìi° Ìi° çfyi, °y!i, , # – •Ó° Ø#!° Ü, y!Ó° à!Ó° !ç° Ìi° Ü Ìi° ðf , ðy!Ó° G ðyi%, Ó° à° °y°y Óy Ìi° Ìi°
ÓfÓ•yÓ° °« , f Ü, Ó° y Ìy! – Ü Ìi° Ó° yáy òÓ° Ü, yÓ°

100%	MATCHING BLOCK 157/259	J
È, yÓ° Ìi, #!° í, z, ðÜ•y Ìò Ìc		

Ó ≤ÄÏÙ ìàÓ yì ñiÓ ßy« # •Ó Øy ßË, fi, y Ói, i, yjÀ≤ÄhflíÓ Ì% ìàÓ •z x!Ë, Óf!_ – Ê, ì° •Ó Ø#í Ó y, ðy!Ó ìò ñi
lyly!Óò í, zB ÿ, •y!i, Ì yÓ áí, ñi°Gñ i, yÓ y ðyi%, Ó ÓfÓ•yÓ !Ó ÌcÉÏi, i, yÙy ~ÓÇ i, yÙy G ìè, ! !Ùc Ìi ñ Ó y ÌÓÓ lyly!
Óò ßyÙ@ Æ# ñi, !Ó Ù, Ó ñi, y– •zÓ ñi, Ë, y! •y!Ó !° Ìá ÌSÈ ñi, ðy! ÌÓ ñi, ð!Ó ñi, ñi, i, yÙyÓ ñi, !Ó Ìsf, ðy!i, Ó ñi, Ó!
ÓfÓ•y ÌÓ ñi, !, ðSÈ Ìi, i, yÙyÓ •y!i, Ì y ÌÓ ñi, ß!ç#°i, y•z Ù)° Ù, yÓ ñi, !SÈ° lyñ ~Ó ≤Äòyl Ù, yÓ ñi, •~ ÌòÓ ßy•y Ìi f
xy ÌÓ y ß)–Ë, y ÌÓ, ðy! ÌÓ ñi, •y!i, Ì yÓ Ù, yè, y Ìy! – Ê, ì° ß •y!i, Ì yÓ xy ÌÓ y ñi, Ó!ç Ù, y!≈Ù, Ó # •Ïi G Ìè, – !
ß!%, Óyß#Ó y ß Ìä, i, ÌË, y ÌÓ•z ñi, Ó y ÌÓÓ ÓfÓ•yÓ Ù, Ó ñi, y– Ù, yÓ ñi, Ó yO x ÌiÙ, Ó!ç ÌÙ!#i x!ä, ç_ – Ê, ì°
xy ÌÓ y í, zB ÿ, S%È!Ó ñi, Ù, è, yÓ G Óyè, y! ñi, !Ó ßΩ, Ó •– •zè, ÓÑyòy Ìly ä%, Ó# ñi, i, yÙy ày Ìly •i, – •Ó Øy! 16
!è, i, yÙy ày ÌlyÓ x!@zÙ%, u, xy!Óç, òi, •Ïi ÌSÈ– ñi, y!y Ì° !Ù Ì° ÌSÈ i, yjÀÙ, yÓ ñi, ÓÓ Ù, Ù≈çy°– i, yÙyÓ ñi, !Ó !
ç ßyÙ@ Æ#Ó Ù Ìòf ≤Äòyl !SÈ° Óç≈yñ S%È!Ó ñi, «%, Ó ñi, Óyè, y! ñi, Ù, y Ìhflíñ Ù, è, yÓ ñi, # ÌÓ ñi, È, yñ ÓÑi, , !çñ
Ù, °ñ Ù, Ó yì, ñi, Æò# ð, ð, •zi, fy!ò– ñi, Ó!al ßyÙ@ Æ#Ó Ù Ìòf xlf! Ù !SÈ° ð, ð≈i– xlf!ò ÌÜ, Ó yO ìò ñi, i, yÓ y S%È!Ó ñi
Ù, è, yÓ ñi, Ù, Ó yì, •zi, fy!ò •y!i, Ì y ÌÓ ñi, ðyçy, ðy!ç ñi, ályñ ≤Äò# ðñ Ù)!!i, ñi, Óyß!ñ G lyly!Óò x°Ç Ù, yÓ ñi, !Ó
Ù, Ó ñi, y– ñi, Ó y ÌÓÓ ßyÙ@ Æ# ñi, !Ó ñi, çlf •Ó Ø#í Ó y Ó yçfliy ÌiÓ ñi, «, e# ñi, ÌÜ, i, yÙy G xyË, ày! Ìhflíy Ìi ÌÜ, !è, !
ßÇ@ Æ• Ù, Ó ñi, y– !ß!%, í, z, ði, fÙ, yÓ xlfy!f ðyi%, Ó Ù Ìòf ÌylyÓ ñi, ályñ ð%Ñ!i, ñi, Ó * Ì, ðyÓ Óyß! G àly, ðyG! y
ñ ÌSÈ– Ìyly G Ó * Ì, ðyÓ x°Ç Ù, y ÌÓ ñi, Ù Ìòf àyÓ •yÓ ñi, Ù, y ÌiÓ ð%ñ ñi, Ù, yÙÓ ÓÑ, ñi, !, ð%Ó ñi, Óy y G xyç!è,
!SÈ° xlf! Ù– i, yÙy G Ó y ÌÓÓ Ófy, ðÜ, ÓfÓ•yÓ ß Ì_¥G Ó ñi, •z •i ñi, Çáfy! G Ê, ÌÓ, ðy! ÌÓ ñi, ñi, !Ó •y!i, Ì yÓ
i, yÙy G Ó yO ÌÜ, SÈy! ð Ìi Ì! Ìi ÌSÈ°– ä, yè, ≈, ðy!Ó ìò ñi, •z ~•z •y!i, Ì yÓ =!° Ù)°i, ñi, !Ó •i, ñi, ÌyÓ ≤Äòyl í, z!ß !SÈ°
í, z_Ó ÈüÈ!ß Ìi, Ó ñi, Ó y•!Ó ð, ð≈i, Ì!i– ñi, áy! Ù, yÓ Ó!çÓ È, yà Ù, yÓ áyly•z !ß!%, Ó ñi, á%Ó Ù, y ÌSÈ !SÈ°– ÌyÓ !
È, !_ Ìi, x!%Ùy! Ù, Ó y Ìy! ñi, ðy! ÌÓ ñi, ñi, !Ó •hflíç! Ù, Ù≈!° ÌÓÜ, y! Ù Ìi, ÌOyòy ÌÓ y G xlfè, ðyè, y Ìly •i, – Ì
=Ó çc, ð)≈ ñi, Ù° í, z, ðyòyl=!° ÌÜ, !ß!%, Ó Ù ≤ÄòylÈüÈ, ðifÜ !ç" Óy Ìy! i, y ÌòÓ Ù Ìòf xlf! Ù xy ÌÓ Ù, !è, •° Ù, yè, –
!òG •Ó Ø#í ðyÓ ç!ç ÌiÓ ñi, í, z!ç, ðy!òi, ñi, Ù, y Ìly ßyÙ@ Æ# ÌË, y ÌÓ, ðyG! y Ìy! !!– ñi, ÌÓ ñi, ályÓ Ùi, !Ü, S%È Ù, yòyÙy!
è, Ó ñi, ~Ü!Ü, ñi, Ó y ÌÓÓ ≤Ä!i, Ó * ð, ðyG! y ñi, ÌSÈ– ÌyÓ !È, !_ Ìi, ðyÓ ç!ç" ßi, ð ÌÜ, ≈ xy Ìi yÙ, ðy!i, Ù, Ó y Ìy! –
x ÌÜ, i, yÙyÓ •y!i, xy ÌÓ Ù, y Ìè, Ó •y!i, ÌÓ ≤Ä Ìi yç! •i, – ñi, ÌÓ Ù, y Ìè, Ó ñi, ày!i, , !Ó ÌcÉ! Ù Ìly Ìi Ìy ñi, ÌàÓ ðy!Ó
Ó y Ìá– !ÓÈ, ß" ≤Ä!i, Ó * ð, ð!Ó ÌYÈ! ÌiÓ ð, ð, ð!i, ñi, ÌòÓ x!Ë, Ùi, ñi, i, yÙyÓ Ìsf, ðy!i, Ó !È, !_ Ìi, ày!i, , ñi, !Ó ñi
≤Ä!è í y! ≤ÄÈ), i, í, zB ÿ, ñi, ñi, Ì°G ày!i, Ó Ù, yè, y ÌyÙy ÌÜ, Çç!%_ Ù, Ó yÓ çlf Ù, y Ìè, Ó ñi, àçy° G ð!i, , ÓfÓ•*i, •Ïi, y–
ä, y! ðy! ñi, y ÌiÜ, ≤ÄyÆ ä, e' ly!È, !%_ ä, yÜ, yÓ ~Ü, !è, Ó !. ! ≤Ä!i, Ó * Ì, ð ñi, ðáy Ìy! ñi, Ìi, !è, ð, !Ü, Ù, y Ìè, Ó
è%, Ù, ÌÓ y ìò ñi, ä, yÜ, y Óyly Ìly •i, ñi, Ìy Ìi, ! ÌiÓ è, •G! y ß Ì_¥G ä, yÜ, y!è, á%Ó ñi, SÈyè, •G! yÓ ≤Ä Ìi yç! •i, ly–
ÌÜ, yÓ ≤Ä!i, Ó * ð, ð!Ó ñi, ~Ü, !è, È, @z Ù, í, ðy ÌèÓ G, ðÓ xÑyä, í, , Ù, Ìè, xÑ, Ù, y ~Ü, !è, ÌÜ, Ù, y ñi, ðá Ìi,
ðyG! y Ìy! – !ß!%, ðyÓ ç!ç" #Ó y Ì, ðy°ÈüÈ ñi, y° y ÌÜ, Ù, y ñi, !Ó Ù, Ó ñi, ðyÓ ñi, y ~ìè, i, yÓ ~Ü, Ùyè ≤ÄÛy!–

ñ Gç ãlîÓ´ Óyê,áyÓ´ y ≤Ăłîı, - ≤Ăđòyîı, ä, yê, ≈ âl`İÜ, Ó´ xyÜ, y`İÓ´ ~ = !° ≤Ăıı, Ü, Ó´ y`ıı, - ~Ó´ Ü, Ü ≤Ăã%, Ó´ al`İÜ, Ó´
Şı, yı !Ü`İ°`İSÈ Ü`İ°`İÖyôy`İÓ´ y G`Ó´ Øyî´ - xyÜy`İòÓ´ çyly ŞÓ`İã, `İİ´ Ę, yÓ´ # Óyê,áyÓ´ y!ê, ≤Ăyî´ 10É9 !
Ü, `İ°`ıy@`ĂyÜ ~ÓÇ ŞÓ`İã, `İİ´ •y°Ü, y!ê, • 45É1 `İrê, @`ĂyÜ- ä, yı#đòy`İÓ´ yÓ´ Ü, Ü ≈cy°yî´ `đáy İyî´ !!â%Ñıı, Gç`İlÓ´
Óyê,áyÓ´ y`ıı, İÓ´ Ü, Ó´ yÓ´ çıf`Ü, Ü İÜ, `İÓ´ ~`İòÓ´ Ü, yê, y`ıı, - `đâ≈f`Üy, ðyÓ´ çıf`xÇy!Bıı, `ıfİÓ´ ≤Ăıı, Ü, Ó´ y
•`İİ´ !SÈ- ~`İòÓ´ Ü`İòf İıı, İ!ê, !ê, `İÜ, !SÈ`ñ`İVıı%`İÜ, Ó´ àÜ`İ°`İÖyôy`İÓ´ yãñ`Ó´ y`İÖÓ´ â`Ó´ Øyã ~ÓÇ`ıyıı, Ó´
đNy`İı, Ó´ â`ıylyä- Şö, Óıı, ~đâ≈f, ðıÓ´ Üy`İ, ðÓ´ !Ę, B´ !Ę, B´, ðk, İı, ä, y°% İyÜ, yı´ ıfİÓ´ = !°Ó´ Ü`İòf`Ü, yı
ŞÜÓ´ *`öı, y !SÈ ly- 12É9 İ, z, ðıÇ`ıyÓ´ •Ó´ Øy ŞĘ, fı, yÓ´ Ü, !Ęİ İ, zı, ðyòlç#`ı, yÓ´ Ş% !Öhfl, İıı, G`Ü, yı, Ó´ a!Ó´
ı, zı, ðyòlç#`ı, yÓ´ `Óıã, ef`İ`İÜ, ~Ü, İê, !ÓĘİĬ, ðıÓ´ <ØyÓ´ `İñ` ≤ĂçyŞ!İÜ, !İı`sfı`SĘyı, y`~z`Ş%ç, Ç`ø, Ó´ `İÓç`xŞö, Ó´
!SÈ- İ, `İÓ`İàÓ´ G`Óf`ÖŞyËËËËıçf`İ`İİ´ Şyıı±!İ, Ü, à`İÓĘİıyî´ İı, ê, y`çyÓ´ `đGı´ y`İFSÈ`Şz`ı%, yıı´ •Ó´ Øy ŞĘ, fı, yÓ´
Ü, !Ęİ`xıı#ııı, !İ`İİ´ xy`İ°yã, ly`ı%, `ıyÜ)Ü, Ü, Ü- !Ü, v`~Ü, İy`ıfı[ŞÜ, yı≈`İñ`İÓcy`İàÓ´ yđı´ #`Ó´ Øy ŞĘ, fı, yı´ İàÓ´ ç#Óıı
İı, z`=Ó´&c, ðıı≈`ıyÜ, ly`Ü, İñ`àyòf`İyà`İlÓ´ !İÜ´ `İã`@`ĂyÜ#ı`~ıyÜ, yÓ´ =Ó´&c`ŞÇİ`yı, #ıı, - ~z`ø, Ó´ `İ≤Ăı!«, `İı, çz
ı, y`z`Ü, !Ęİ`xıı≈`İııı, Ü, xy`İ°yã, ly`çÓ´&ıÓ´ •`İİ´, ð`İıı, -`ıfı!ò`İÜ, Ü, yı, Ó´ a!Ó´ !ç`İ`Ó´`«`İe` ≤ĂçyŞ!İÜ, !İı`sf`İrÓ´ !
ÓĘİ`İİ´ âı´y`Ó´yã`İıı, •`İÖñ`~Ü, İ!ê, !Ó´İçĘİ`ŞyÜ@`Ă#`~Ü, İê, xMĘ, `İ°`ı, zı, ðB´ •ÓyÓ´, ðÓ´ Ó, _Ó´ ~ıyÜ, yı´ ı, yÓ´
ŞÓ´ÓÓ´y`İ•Ó´`«`İe, ðıÓ´ Ü, İy`G`İı`sf`İrÓ´ Şö, yÓly`ıfı[ŞÜ, yÓ´ Ü, Ó´ y`Ü, İê, İ-`xÓçf`~z`İıı`sf`İrÓ´ ä, !Ó´ e`Şıđ`İÜ, ~
lyly`Üı, `İĘ, ð`«`f`Ü, Ó´ y`İyı´ -`Ó´ Ø#ı´`ıãĘËËËËË`đy`İê, yk, yÓ´ Şö, Ó´•`İ°`~!ÓĘİ`İİ´ xyÜy`İòÓ´ ðyÓ´ İy`xy`İÓ´ y`fİçT
•`İÓ-

147 12É10 !İÓ≈y!ã, İ, ≤Ăÿ`çyÓ´#`1É`•Ó´ Øy ŞĘ, fı, yÓ´ Ó`àı, ç#Ó´İİ`Ü, !Ęİ İ, zı, ðyòlç#`ı, yÓ´ =Ó´&c`İÜ, İ%`İÜ`Ü, #Ę, y`İÖ
Ófıyáfy`Ü, Ó´ `İÖ/2É`•Ó´ Øy ŞĘ, fı, yÓ´ Ü, !Ęİ`xııı#ııı, Şıđ`İÜ, ~`~Ü, İ!ê, lyıı, ð#ã≈`≤ĂÖŞı, `ı°`İáy- 3É`ÚÜ, y!Ó´ a!Ó´ !ç`İ`Ó´
`«`İe`•Ó´ Ø#ı´`İòÓ´ xÓđyl`!SÈ`xıı%, `ııı`İÜËËËËË`~`≤ĂŞ`İD`İ, yÜyÓ´`xİĘ, Üıı, Ü, #`4É`•Ó´ Øy ŞĘ, fı, yÓ´ Ü, !Ęİ`xııı#ııı, G
Ü, y!Ó´ a!Ó´ İ, zı, ðyòlç#`ı, yÓ´ `ı≤Ăç, y`đ`İe, ≤ĂçyŞ!İÜ, !İı`sf`İrÓ´`z!Dıı, ðyGı´ y`İyı´ !Ü, /12É11 !İÓ≈y!ã, İ, @`Ăsı, ðÖ#
Ó´ıÓ#Ó´`ä, e`Óıı, ≈#ñ`Ę, yÓ´ıı, •zıı, •y`İŞÓ´ xy!ò, ðÖ≈`ã≤ĂİÜ`ál, äñ`GıÓ´ `İİ´rê, ÖçefıyÜ, `İŞyı´ yıı`Ü, °Ü, yı, yñ 2009- !
ò#`ðÜ%, ÜyÓ´`ä, e`Óıı, ≈#ñ`Ę, yÓ´ıı, Ó´İĘİ≈Ó´`≤Ăy!àıı, •yñ`xyl@ñ`Ü, °Ü, yı, yñ 1999-`zÓ´Ę, yı`•y!ÓÓñ`!Şı%, ŞĘ, fı, yñ
ãĘ, yĘİyhs`Ó´ Ü, y`İÖÓ´#`ÓŞ%ãñ`~!`İÓ´ ~ñ`Ü, °Ü, yı, yñ 2004- Upinder Singh- A History of Ancient and Early Medieval
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ı, y`İŞÓ´`Şıı, y`İñ`≤ĂİÜ`ál, ñ`Şyıı, fı`İıyÜ, ñ`Ü, °Ü, yı, yñ 2000-`ày, ðy`ã, w`İŞıyñ

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Ę, yÓ´ıı, Ó´İĘİ≈Ó´`•z!ıı, •yŞ

à`≤Ăyã, #ı`G xy!ò`Üòfıı%ãñ`≤ĂİÜ`ál, ñ`≤Ă`İã`Ă!ŞĘ, ðyÓ´ıçyŞ≈ñ`Ü, °Ü, yı, yñ 1997-`ı, é`Ó´ıı, İÜ%, ÜyÓ´`!Óÿ`ıyŞı`≤Ăyã, #ı
Ę, yÓ´`İı, Ó´`•zıı, •yŞ`axy!ò, ðÖ≈`ãñ`≤Ăy`İ@`Ă!ŞĘ, ÓyÜ, `Ę, yÓ´yÜñ`Ü, °Ü, yı, yñ 2019-`!çÓ´#ı`Ó´byàÓ´ñ`•Ó´Øy
ŞĘ, fı, yÓ´`Şıı, y`İñ`ãĘ, yĘİyhs`Ó´ Ü, y`İÖÓ´#`ÓŞ%ãñ`~!`İÓ´ ~ñ`Ü, °Ü, yı, yñ 2003-`D D Kosambi- An Introduction to the
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148 ~Ü, Ü, #`13`p`p`p`p`Óy!ıçf`àTradeã`àè, İ 10É0`İ, z`İçf 13É1`Şã, ly 13É2`Óyİı`İçfÓ´`≤ĂÜ, yÓ´`İĘ, ð`13É2É1`fıyıl#ı´
@`ĂyÜËËË`Ç•Ó´`Óy!ıçf`13É2É2`ŞĘ, fı, yÓ´`xĘ, fhs`Ó´#ı`ò)Ó´àyÜ#`Óy!ıçf`13É2É3`xyhs`ç≈y!ıı, Ü, Óy!ıçf`13É3`Óy!ıçfÜ,
`İyà`İy`İàÓ´`ÜyòfÜ`13É4`Óıı`İÜ, Ó´`ç#`Óııyey`13É5`İ, z, ðıÇ`ıyÓ´`13É6`!İÓ≈y!ã, İ, ≤Ăÿ`çyÓ´#`13É7`!İÓ≈y!ã, İ, @`Ăsı, ðÖ#
13É0`İ, z`İçf`•`•Ó´Øy ŞĘ, fı, yÓ´`Óy!ıçf`G`Óy!ıçfÜ, xııı#ııı, ~z`~Ü, `İÜ, Ó´`xy`İ°yã, f`!ÓĘİ`Ó-`•`~z`~Ü, `İÜ, •Ó´Øy
ŞĘ, fı, yÓ´`Óy!ıçfÜ, xııı#ııı, Ó´`İı, İ`òÓ´`İlÓ´`≤ĂÜ, yÓ´`İĘ, `İòÓ´`Ü, İy`xy`İ°yã, ly`Ü, Ó´y`•`İÓËËË`>`fıyıl#ı´`hıfıı`İÓ´Ó´
Óy!ıçf`>`xĘ, fhs`Ó´#ı`ò)Ó´, ðyÖ`yÓ´`Óy!ıçf`>`~Ó`İò!çÜ, Óy`xyhs`ç≈y!ıı, Ü, Óy!ıçf`•`Óy!ıçfÜ, `İyà`İy`İàÓ´`ÜyòfÜ
G`Óıı, Ü, `ıı!Ó´`ç#`Óııyey`G`~z`~Ü, `İÜ, `ÓyV, yÓ´`ã, <Ty`•`İÖ- 13É1`Şã, ly`•Ó´ØyÓ´`İàÓ´yđı´#`xııı#ııı, Ü, ç#Ó´İlÓ´`!
Ó´İçĘİ`İ, z`İÖ`á`İlyàf`!òÜ, İ, yÓ´`Óy!ıçf-`Óy!ıçfÜ, ŞÜ, İk, SĘyı, y`~z`Ş%ò)Ó´`!Öhfl, İı, İyà`İÓ´Ü, ŞĘ, fı, yÓ´`x!hıfıç`Óçyı´
Ó´yáı`Ü, İê, İ!SÈ-`ı, z`İı, Ü, !Ęİ`Óf`ÓfıyıÓ´`Ş

100% **MATCHING BLOCK 160/259** **W**

y`İl`Gıı, `İ≤Ăyı, Ę, y`İÖ`149`çıı, , `İİ´`!

SÈ° Óy!içfÜ, !ÓÜ,yç- !Ó Ìçl G Ó Ò Ùl, x°!ä,li,yz Ìlyl≈z !°!ä ÌSÈlñ •Ó° Øy §Çfl,Ò!i,Ó° !Óçò §yÙy!çÜ, Ü,yè,y ÌÙyÓ°
 ~ÓÇ ç#ÓllyeyÓ° Ùyl í,zß"i, Ìyà^llyà ÓfÓflly G Óy!içfÓ° Ùyòf"iÜ•z Óçyl" Ó° yáy §Ω,Ó° •lì,y- i,Ñy"lòÓ° È,yÉlyl" ñ
 ÚÚIn the Harappan culture the elaborate social structure and the standard of living must have been maintained by a
 highly developed system of communication and trade ÉÚÚ 13É2 Óy!içfÓ° <ÄÜ,yÓ° ÌÈ,ò•Ó° Øy §È,fi,yÓ°
 Ùyl% ÌÈlÓ° ç#Ó"l Óy!içfÓ° =Ó° &c ÷ò%Ùye •Ó° Øy G Ù"i•"iOyòy"iÓ° yÓ° ç§fyà"iÓ° Ó° myÓ° yz <ÄÜy!i, •l" lyñ
 <ÄÜy!i, •l" !Ó!È,ß" §#°"iÜy•Ó° ñ !Óhfl,li, xMÈ,° Ófy,ö# ~Ü,•z •Ó° È,ñ ~Ü,•z !°al"iç# ~ÓÇ Gçl G ,ò!Ó° Ùy"i,öÓ°
 ~Ü,•z ~Ü,Ü, myÓ° y- ~•z Óy!içf"iÜ, li,l hfl"iÓ° !Óä,yÓ° Ù,Ó° y"i"li, ,öy"iÓ° ÈüüüÈfilyl#l" @"ÄyÜÈüÈlòÓ° Óy!içfñ
 §È,fi,yÓ° xÈ, fhs"Ó° #i ò)Ó° àyÜ# Óy!içf ~ÓÇ xlfylf ~°yÜ,yÓ° §"iD Óy!içf- 13É2É1 fliyl#l" @"ÄyÜÈüÈç•Ó° Óy!içf
 •Ó° Ø#l" fliyl#l" Óy!içfÜ, ä, !Ó° e"iÜ, Ó°V, Ìi, •l"° <Äl"iÜ•z ~Ó° lyà!Ó° Ù, ç#Ó"l lÓ° !ò"iÜ, i,yÜ,y"li, •l"Ó- •Ó° Øy G
 Ù"i•"iOyòy"iÓ° yÓ° ç§fyà"iÓ° Ó° §ly_ Ü,Ó° i"l!ò §lè,Ü, •l" i,y•l"° Ó°"li, •l"Ó"lñ ~•z ò%•z là"iÓ° Ó° §"iD l%_ x§Çáf
 @"ÄyÜ"i"iÜ, "òl" áçly !°§y"iÓ° §Ó° Ù,y!Ó° xy!òÜ,y!Ó° Ù, ÌòÓ° §Çà,•#i, òylyç§f ~•z ç§fyà"iÓ° Ùç%i, Ü,Ó° y"lì,y-
 Ù"i•"iOyòy"iÓ° yÓ° ç§fyà"iÓ° !è, !§è,y"li,° ~°yÜ,y!Ó° xÓ!flü, - !Ü,v•Ó° Øy!l" ~lè, !SÈ° Óy•z"iÓ° ñ i, "iÓ"l! ç•Ó° "i"iÜ,
 l"l"t ò) "iÓ° ~ÓÇ !§è,y"li,° ~°yÜ,y!Ó° Ù,y"iSÈ- ~áy"l Ùç%i, òylyç§f Ü)°i, !§è,y"li, "l" Órè, "l"Ó° çlf Ó° yáy •i, - ày!i, ,ñ
 ç°lylñ Ùy°Óy•# Ó°òñ ~Ü!Ü, §Ω,Ói, Ùyl% ÌÈlÓ° !,è"lè, G ç§f Ó•l,Ü, "iÓ° Ó!iÜ, Óy ç§fÓy•Ü, "lòÓ° xyly ÓhfllyÓ@#
 òylyç"l§f §yòyÓ"i Óy!§y"lòÓ° ä,y!òy ,ò)Ó° i,•i, - •zÓ° È,y!•y!ÓÓ° !°!ä ÌSÈlñ fliyl#l" Óy!içfÓ° xy"iÓ° Ù, !è, í,z§ !SÈ°
 là"iÓ° Ó° •hfl"iç#"lòÓ° Ù,y"iSÈ !ç"i"Ó° Ù,Ñyā,yÙy° §Ó° ÓÓ° y•Ü,Ó° y- Óy°y"iÜ,yè,ñ òy°y!ÓÓ° yñ ly"lāY"Ó° ~ÓÇ
 "°yly"iÓ° §Ü%o !V,l% "iÜ,Ó° Ù,Ü~çy°y=!°"i, "§z Ü,y!•l" !ÓÓ,i, •"i"iSÈ- ~•z§Ó làÓ° Ó§l"i,Ó° ,öyç~Ói,~#
 §Ü%oï, "lè, xÓ!flü, fliyl=!° "l"iÜ,•z !!!Yä,ï,È,y"iÓ° §Ü%o !V,l%Ü, Gáy"l xy§"i,y- xl%Ó° *l"è "°yly"i° <ÄyÆ Ü, "l"i~!°i"l G
 xÜ,~#Ü, ,öyl"iÓ° "i,Ó° ,ö%Ñ!i,Ó° Ù,Ñyā,yÙy° È,yÓ° &"lā,Ó° Ù,y"iSÈ lÜ~òyÓ° ~Ü,e%, ò!«"l"iÓ° !Óáfyl,
 Ó°i,l,ö%Ó° y á!l "l"iÜ, xy§"i,y- §%E%, "iÓ° Ó° Ù,y"iSÈ !§%l, "lòÓ° ò%,öy"iç xÓ!flü, Ü, "iÜ"y"lòfy"lòÓ° §y"l
 Ù"i•"iOyòy"iÓ° y"l"iÜ, !§%ç,Ó° !l"yMÈ, "i" ä,yè,≈ÈüÈS%È!Ó° Ó° !Ó,ö%° ä,y!•òy "Ùy"i"i, "iÓ•z !ÓÈl"lè, Ófyáfyl
 Ü,Ó° y ly! - xÓçf ~l"«"lè <Ä"l"i,Ó° "Ó!çÓ° È,yà Ü,yçlè, §Ω,Ói, á!l xMÈ, "i"°z §iòß" •i, - 13É2É2 §È,fi,yÓ°
 xÈ, fhs"Ó° #i ò)Ó° àyÜ# Óy!içf •Ó° Øy §È,fi,yÓ° xÈ, fhs"Ó° #i lyly xç"iç !Ó!È,ß" ,òifó"iÓfÓ° Ù"iòf ~ç#Ó°
 §ÜÓ° *,ò,y ~Ü,lè, ò)Ó° àyÜ# Óy!içfÓ° SÈ!Ó Ù"l"Ü,Ó° "l" "òl" ñ"i Óy!içf xMÈ, "i"Ó° !Ó!È,ß" <Äy"lhs"Ó° §Ó≈e
 Ó° &"lā,Ó° G È, fyc"l"iÓ° Ùyl §lß <Äl"y"l"i ~Ü,•z Ó° yáy •i, - ,òif ,ò!Ó° Ó°"l"iÓ° "ä, "l"i" Ù)° xMÈ,° "l"iÜ, !Ó!È,ß" fliyl"l"Ü,y!
 Ó° àÓ° "iòÓ° xlòÜ, fliylçÓ° "l"i•z

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ŞyÜy!ÇÜ,İ,yÓİ,İÜfÓ xy^İÓÜ,İ,Ş)ä,Ü, – ~•z Ş#°=!° İİÜ, ^ÓyV,y İyl^ İñ Óf!_àİ, Şjđ!_Ó° ðyÓ İy ~Üİ
ŞÓ≈hfİİ^İÓ °!Óhf,İİ, İSÈ° İy^İİ, ≤Ä^İİ, fÜ, ðİ# Óf!_Ó° İİ^İÇÓ° Şjđ!_İİ, Ş#^İ°Ó° !ä,• xÇÜ,İÜ,Ó°yÓ° ≤Ä^İİ°yçİ•İİ,y–
Ü•y^İòÓİÜ,İ, ≤ÄÏyİ ð%İè, Ç•İÓ°Ó° Óİ≈lye !ÜÜ, Ş)ä, #İİ, ^ðáy ^àİSÈ ^İñ xyÜy^İòÓ° K,yİ, Ş#^İ°Ó° 68% ~İŞ^İSÈ
Ü^İ•İÖyòy İİ, y İİÜ, xyÓ° 19% çİ,yÇç ~İŞ^İSÈ•Ó°Øy İİÜ, – ~•z İİ, İİÜ, ^ÓyV,y İyl^ İñ ^İŞÓ xflİyÓÓ° Şjđ!_Ó°
G,çÓ° Ş#^İ°Ó° Ü%oy x!B,İ, Ü,Ó°yÓ° ≤Ä^İİ°yçİ•İİ,y ^Ş=!°)İ, Ç•İÓ°•z ^Ü,w#E)İ, İSÈ°– xlf!đİÜ, İÜ, İlyİ^y^İÓ°Ó°
Ş^İD ~Ü,Üİ, •İİ^ İ!ò Ó°y İyl^ İñ Ş#^İ°Ó° G,çÓ° x!B,İ, ≤Äyİ# İSÈ° ^àÿ# # ≤Äİ, #Ü, ñ İ,y•İ° ~Ü, İy Ó°y È%,•°İÓ ly İñ!
Ş%Ş, ŞÜy İÇÓ° İ,zFä, İİİİÓ° Üyİ%Eİçİ ~Ü,İè, !ÓÜ,yÇİ, ^àÿ# #i, ^İsfÓ° xhs^È%,≈_ İSÈ°– 14É4 Ó!İÜ, G,ç°İÓ°y!
•İİ,Ó° ≤ÄÈ,yÓ İàÓ°yİ #•Ó°Ø#İ° ŞÜy İÇ!Ó!ç:Üİ≈yòyİ x!đİ,İ, İSÈ^İ°İÓ!Ü,Ó°y ~ÓÇ İ,yÓ°y İSÈ^İ°İŞjđ!_Óyl Üy!
°Ü, İđİÓ° xhs^È%,≈_ – ~Ü, İy ð%İñ xİ%Üyl İ,y ^Üy İè,•z İİ° – Ó°Øyñ Ü^İ•İÖyòy İÓ°y G ^yly İ^İÓ° ÇŞfÿàyÓ°!
Ó,ç°Şjđ!_Ó° ^Ü,w#E,ÓİİÈÜÈ~Ó° Şy« f Ó•İÜ, İİÓ° – zİİ, (đ) İİÓ≈•z xyÜÓ°y ^ò İaİSÈñ ð)Ó°Óİ,≈# ^ÜİŞy,đ İè, !Üİ^y
G İ,z_Ó° xyÈ, ày!hflİy İİÓ° ^çye%,≈ây•z İ,z,đİ İÓ°İÇÓ° Ş^İD xyÜòy!ÈÜÈÓ°Æy!İ,ä, İİ,y– Ş%İİ^İsfİ, Gçİñ,đİÓ°Üy,ç
çk,İ, G Óy!İÇfÓ° İ,z İj^İÇf ÓfÓ°*İ, !°İ,ç G İŞ°İÜy•Ó° =!° ~•z Óy!İÇfÓ° Şy« f Ó•İÜ, İİÓ° – ~ŞÓ ^ò İa^ÓyV,y•z
İyl^ •Ó°Ø#İ° ŞÜy İÇ Ó!Ü, İđİÓ° =Ó°çc,đ)İ≈ È) İÜÜ,y İSÈ°– ^yly İ^İÓ° Óyİçf,ç,đ İİf Ü%İoi, Ş#^İÜy•İÓ°G İ,y ≤ÄÜyİİ,
•İ – ~Ü,•zÓ°Ü,İ,yl,đİ≈,đ)İ≈•ñ,ç°İÓ°y!İ, İİòÓ° xÓfİyl– !Ş%Ş,ÓyŞ#^İòÓ° ç#Ó°İİ ðÜ≈#İ° ç#Ó°İİÓ° =Ó°çc İÜ,
Üyyl^ Ó°yá İ° ŞÜy İÇ,ç°İÓ°y!İ, İİòÓ° =Ó°ç İcÓ° ≤ÄŞD ä, İ° xy İŞ– Ü^İ•İÖyòy İÓ°yÓ° fl^ylyàyÓ° ŞÖ,Óİ, ðÜ≈#İ°
İ,z İj^İÇf ÓfÓ°*İ, •İ, – İ,y•z xİ%Üyl Ü,Ó°y È%,•°İÓ ly İñ ðÜ≈#İ° xyä,y İÓ°Ó° xİ%EİD Ó°*İ,ç,ç°İÓ°y!İ, İđİÓ°
≤Äÿòylf Ş%≤Äİ,İ,İ, İSÈ°– ~Ó° ,öyçy,öy!ç Ü^İ•İÖyòy İİ, ,yÓ° İ, İyÜ,İİ, È,Ó!è, İÜ, †•z°yÓ° İ!ò Ş!è,Ü,È,y İÓ°z ÜÜ!
©Ó°Ü Ó°İ° çly_ Ü, İİÓ° ly İÜ,İñ İ,y•İ° ^şay İİ İŞÓ°zİ,zİÜ,İ≈ Ş#° ~ÓÇ İ,yÓ° Şy İİ İŞÓ° xlfylf Ş#° ,öyGİ°y ^à İSÈ ^Ş=!
!!İä,İ,È,y İÓ°z,ç°İÓ°y!İ,İ,Ó° Şjđ!_ İSÈ°– ŞÜÜ,y°#İ xlfylf ŞE,fi,yÓ° Şy İİ İ%,°lyÓ° !È,İ,İ,Ó°y İyl^ ñ xlfylf
ŞE,fi,yÓ° Ü İİ,y•z •Ó°Ø#İ° ŞÜy İÇG İñ ðÜ≈#İ° ç#Ó°İİ Ü,İ,≈c ≤Äİ,İ,İ,yÜ,yÓ°# ^đİñ İİİçT «Ü,İ,yÓyl İSÈ° İ,y İİ,
xÓyÜ, •Gİ°yÓ° !Ü,Ş%È•z İ•z– İ, İİñ •Ó°Ø#İ° Ş#^İÜy•İÓ°Ó° ŞÓ İä, İİ° ç!_ Üyl x!đÜ,yÓ°# İSÈ° ŞÖ,Óİ, ŞÜÜ,y°#İ
çyŞÜ, İàÿ# #Ó° ŞđŞfÓà≈– Ü^İ•İÖyòy İÓ°y G •Ó°Øy İİÜ, ,öyGİ°y İ,yÜyÓ° xflfçflf G ŞyÜ@^Ä#Ó° ð%İè,
Üç%İ,ÈÜÈÈ,yu,y İÓ°Ó° ≤Äİ,İ, xfyŞ İÜ,y ,öyÓ° İ,öy°y ð#â≈!đ,đ) İİÓ≈•z xyÜy İòÓ° ð,İçT xyÜ, Èİ≈İÜ, İİÓ° İSÈ^İ°İ–
≤ÄİÜ,İè, İİ, xy!Óç,đİ, ð%İè, Ü%,è,y İÓ°Ó° ,öy İİ,Ó° G,çÓ° Şyİ,İè, xç,Ó° !Ó!çT ^áy!oi, !°İ,çÓ° Ş^İD xlfE ,öyGİ°y
~Ü,İè, Ş#^İ°Ó° ^Óç !Ü° Ó°İİ^İSÈ– xlf!è, İİ, ~Ü,İè, ÓÑyÜ,y İly ^SÈyÓ°y G Ü%,è,y İÓ°Ó° ,öy İİ,Ó° G,çÓ°
~Ü,•zÓ°Ü,Ü İİ,İè, xç,Ó° Şjđ!°İ, !°İ,çÓ° İİ^İSÈ– ~•z !°İ,ç!ä,•° =!° ŞÖ,Óİ, İ,y İòÓ° x!đÜ,yÓ°#Ó° İyÜ G,çÓ°Ó°Ó°
Ü,Ó° İSÈñ İyÓ°y Ş İ^İàÓ° àİfÜylf ^Ü,İ,z •İÓ!– ~•z xlf =!°Ó° Üy!Ü, İSÈ^İ°İ,yÓ°y•z ~ÓÇ İ,yÓ°y G İ,y İòÓ°
İ,z_Ó°y!đÜ,yÓ°#Ó°y•z !!İä,İ,È,y İÓ° ~!° ÓfÓ°yÓ° Ü,Ó° İİ,İ–

159 í,z,õ`İÓ`y_´ şy« ,f G •zi, (õ) İÖ≈ •Ó`Øy şĒ ,fi ,yÓ` xı≠!#ıı !ÓÉİİ`Ü , xy`İ°yā ,lyÓ` ^Ù°Ó¶ ,İİÓ` !Ē ,!_`İı ,ı ,y•z Óy İyl` İñ İşāy`İİ Ü , ĒİÜ ,ñ ,õ÷ ,õyÜ ,ñ İylyÓÓ` ñ òyşñ ç#`İÓ` ò!Ó` on Ü ,y!Ó` aÓ`ñ Ó!İÜ ,ñ ,õ%`İÓ`y!ı , ~ÓÇ ı ,İŞ• İ ,y`İòÓ` G ,õÓ` !Ē ,ē ,~Ó`ç#°` İyk ,yñ Ü ,Ó`ıİÜ , ~ÓÇ Ē ,ı ,f şÜ ,`İ°Ó` şÜŞ`İİ` ~Ü ,!ē , ş%!ÓÜ ,!çı , ^ı!İşÜyç !ÓòfÜyl !SÈ°– Ó`ıÓ#Ó` ā ,e`Óı ,≈# İy`İÜ ,ñ ~Ü , ç!ē ,°` ÚÓ#!ÓĒ ,yçı , şÜyçÓfÓfılyÜ Ó`İ°`İSÈİñ İàÓ`yÓ!`# şÜy`İç İy İyÜ ,y•z fİyĒ ,y!ÓÜ ,ñ xyÓ` ~•z `≤Ā« ,y ,õ`İē ,•z xyÜÓ`y •Ó`Øy şĒ ,fi ,yÓ` Ó`yç`İİı ,Ü , şÇàē ,ı ,İ ,y Ó`y<T...#ı` ā ,!Ó` `İeÓ` xy`İ°yā ,lyı` ≤Ā`İÓÇ Ü ,Ó` `İı , õy!Ó` – xÓçfı ,yÓ` xy`İā ~Ü ,ÓyÓ` `ò`İā `İGı`y `İ`İı , õy`İÓ` •Ó`Ø#ı` şÜy`İç lyÓ`#`İòÓ` xÓfıy– 14É5 lyÓ`#`İòÓ` xÓfıy `İ`İÜ ,y`İly xyÜ`İ°Ó` şÜyçç#Ó`İİÓ` xy`İ°yā ,lyı` lyÓ`#`İòÓ` xÓfıy!Ó`İçĒİ =Ó` & `İcÓ` òy!Ó` Ó`y`İā– •Ó`Øy şĒ ,fi ,yG İ ,yÓ` Ófı!ı ,e`Ü İı – •Ó`Øy şÇfı,Ò!ı ,`İı , xşÇáf lyÓ`#Ü!ı ,≈Ó` x!hfıç `ò`İā x`İİ`İÜ ,•z •Ó`Ø#ı` şÜyç`İÜ , Üyı ,ı ,ı ,y!sfÜ , xyáfı !ò`İİ` İSÈİ– •zÓ`Ē ,yl •y!ÓÓ`!`İā`İSÈİ İñ •Ó`ØyÓ` şÜy!ò`İ« ,`İe ~Ü ,•z ÓÇçı ,y!°Ü ,yĒ% ,_` lyÓ`#`İòÓ` `İĒ ,y`İÓ` şÜy!òfıı Ü ,Ó`y •`İİ`İSÈ°`~ÓÇ Óyşā ,`İ•`İÓ`Ü ,Ü ,yòyÜy!ē ,Ó` Üyı ,`İòÓ#Ó` ı ,z ,õ!fıı!ı , `òáy `à`İSÈİ ,y`İ`İÜ ,xı%Üyl Ü ,Ó`y İyl` İñ `İşÜİ` Üyı ,ı ,ı ,y!sfÜ , ÓfÓfıy ≤Āā ,!ı ,!SÈ°– xyò%!İÜ , à`İÓÉİÜ ,Ó`y xÓçf ~!ÓÉİ`İİ` xy`İÓ`Ü ,ē% , şı ,Ü ,≈ İyÜ ,`İı , ā ,yl– ~Ü ,ly`İ°yò•ı` xflı#Ü ,yÓ` Ü ,Ó`yÓ` ı ,z ,õy!` İ•z `İñ Üyı ,`İòÓ# ı ,z ,õyşlyÓ` şyÜy! çÜ ,x!Ē ,āyı ,`İÓÇ ç!ē ,°`~Ü ,!ē ,!ÓÉİİ` – ı ,z! ,õòÓ` !şÇ`!`İā`İSÈİ Üyı ,`İòÓ#Ó` ı ,z ,õyşlyÓ` ~•z òyÓ`yl` lyÓ`#`İòÓ` xyÓ`yòy Ü ,Ó`yÓ` ò ,<Tyhs` Ē% ,`İē , ı ,zē ,`İ°G Óyhfıİ`İÓ`~Ó` İĒ ,!_`İı , ≤ĀÜyı Ü ,Ó`y Ü ,!ē ,ı , İñ `Ü`İİ`İòÓ` şyÜy!çÜ , Ü!≈yòy!Ó`İçĒİı , şyòyÓ`ı`Ü`İİ`İòÓ` xÓfıy `İ•zşÜİ` ı ,z`İfā ,!SÈ°!Ü ,ÇÓyı ,yÓ`y á%Ó` «`Üı ,yÓy!SÈ`İ°ı – ~≤Āş`İD ı ,z`İÖ`áf `İñ •Ó`Ø#ı` `Ü ,`İwÓ`!Ó!Ē ,ß` fıy`İİ`≤ĀyÆ Ü!ı ,ı ,≈!°`İÓ•z !Ü ,v Üyı ,`İòÓ#Ó` Ü ,ly Ó`İ°`lyñ ~Ó` Ü`İòf x`İİÜ ,ı ,!°•z Ó` `İİ`İSÈ şyòyÓ`ıñ ,õy!≈Ó`lyÓ`#Ó` – `ē ,Ó`y`İÜ ,yē ,y Ü ,Ü~Ó`ı , lyÓ`#Ó` Ü!ı ,≈ á%Ó•z Ü ,Ü – `İÖşy`İÓ`y `İ`İÜ , õyGı`y ~Ü ,!ē , Ü!ı ,ı ,`İı , `òáy İyl` ~Ü ,çı lyÓ`#`İÜ , çşfòyly ā ,ı ,≈ Ü ,Ó` `İı , – İyÓ` !Ē ,!_`İı , Óy İyl` `İ•zşÜİ` `Ü`İİ`Ó`y áy`İòfyı ,õyò!≤Ā!e`İ`yÓ` şy`İİ`İ%_` !SÈ°– ≤Āyā ,#ı şÜyç ÓfÓfıyı` ≤Āş!ı , Üy`İİ`İòÓ` ç#Ó`İİÓ` v%Ñ ,!Ü ,Ó` Ü ,ly xıfı!#Ü ,yı≈– x`İİÜ , =`İ°y `ē ,Ó`y`İÜ ,yē ,y Ü!ı ,ı ,≈ !Ü`İ°`İSÈ ≤Āş!ı ,ı , `Ü`İİ`İòÓ` – •Ó`Øy!` şyı±!ı ,Ü , ı ,z!ál`İİ`~Ü ,!ē , şÜy!ò`İ« ,`İe ~Ü ,•z şy`İİ`Ü!°y G !ç÷Ó` `ò•yÓ`İçĒİ`İ`İÜ , `ÖyV ,y İyl` `İ•zşÜİ` çßvÜ ,y`İ°`şÖ ,Óı , Üy G !ç÷Ó` Ü ,ı ,% ,fÓ` İ çÓ`!ÓÓ`°`!SÈ°ly– xyÓyÓ` !ş¶% , ı ,z ,õı ,fÜ ,yÓ` Óyşā ,`İ•`≤ĀyÆ xşÇáf ı ,Ü ,!°`İ`İÜ , xı%Üyl Ü ,Ó`y İyl` İñ lyÓ`#Ó`y•z •y`İı , ş%`İı ,y Ü ,yē ,`İı ,y– òşyòf ā`İÓ`Ó` ~•z Ü ,yç `Ü`İİ`İòÓ` çıf ÓÓ`y!SÈ°– xyÓ` ò)Ó` ,õyÖ`yÓ` Óy!ıçfñ Ü ,ı ,! ÉİÜ ,yçñ !ç`Ü ,Ü ≈ •zi ,fy!ò ,õ%Ó` &Éİ`İòÓ` myÓ`y şıöß` •ı , – İyÓ` !Ē ,!_`İı , şÜy`İç ,õ%Ó` &Éİ`≤Āyòy`İİfÓ` şÖ ,yÓlyG ı ,z! ı ,`İİ` `òGı`y İyl` lyñ ı ,`İÓ`!ı!Yā ,ı ,ç`≤ĀÜy`İıÓ` xĒ ,y`İÓ`~`ı ,`İe !fııÓ` !şk ,y`İhs` xyşy Ü ,!ē ,ı – 14É6 Ó`yç`İİı ,Ü , Ü ,yē ,y`İÜy`İÜ ,yl şÜy`İçÓ` Ó`yç`İİı ,Ü , Ü ,yē ,y`İÜy`İÜ , Ó%V ,`İı , `à`İ°`şÇ!Y`<T şÜy`İç «`Üı ,yÓ` !Óıfyş G şyÜy!çÜ , `İı ,`İcÓ` Ü`İı ,y =Ó` &c ,õ)ı ≈ !ÓÉİİ` =!°Ó` ≤Ā!ı , şçyà ò ,!<T `òGı`y ≤Ā`İİ`yçı – •Ó`Øy şĒ ,fi ,yÓ` Ó`yç`İİı ,Ü , şÇàē ,`İİÓ` ≤ĀÜ ,ı ,ı ,!Ó`İY`Éİ`İı`İ`!Óı ,Ü ,≈ `òáy İyl` ı ,yÓ` ò%!ē , Üyey xy`İSÈ– ~Ü ,!ē , •ÉüĒ Ó`y`İkT...Ó` ı ,z ,õ!fıı!ı , G xı% ,õ!fıı!ı , ! ÓÉİİ`Ü , ~ÓÇ x ,õÓ`!ē , •`İ°y`İò Ó`y`İkT...Ó` ı ,z ,õ!fıı!ı , `İ`İÜ , İy`İÜ ,ñ ı ,`İÓ`ı ,yÓ` ā ,!Ó`e`Ü ,Ü !SÈ°– ~≤Āş`İD

160 í,z! ,ð@Ó° !ŧÇ xy^ÍÓ^Ü_!è_ = Ó°&c_ð)î≈ !ÓÈÌ^îî° ò,!<T xyÜ,È!≈i Ü_ ^ÍÓ^ ÌSÈÌñ i ,y° ~•z ^îñ ŧyÇfl,Ò!i_Ü_ ŧÜÓ° * ,ðï_ y Öy^Ü_ ,fÓk_î_ y ^í ŧÓŧÜÍ^ Ó°yç^î!î_Ü_ ~Ü_#Ü_ Ó°^îíÓ° ŧÛy!≈Ü_ •^ÍÓÈÛÈ ~Ü!è_ y È_ yÓyÓ° ^Ü_ y^îly_Ü_ yÓ^î^!zñ î_ y•z •Ó° Øy ŧÈ_ fî_ yí° ~Ü_!è_ îî ñ ~Ü_ y!òÜ_ Ó° y^î<T...Ó° x!hfílcG Ìò ^î^îÜ_ Ìy^îÜ_ Ì_ y^îñ_ G xÓyÜ_ •Gí^ yÓ° !Ü_ S%È ^!èz- Ó°yÓy†°fñ ~•z ≤Ăÿ¿!è_ G à^ÍÓÈÍÜ_ G Ìñ_•y!ŧÜ_ ^îòÓ° È_ y!Ó^îî° î%_ ^î°^ÍSÈ- 14É6É1 ^Ü_ w#È)_ î_ Ó°y<T...#í° ã_!Ó° e •Ó° Øy ŧÈ_ fî_ yÓ° Ó°yç^î!î_Ü_ Ü_ y_è_ y ^îÛy ≤Ăŧ^ÍD ~^îÜ_ Óy^ÍÓ° ≤Ăy!lÜÜ_ , ðï≈y^îî° Ü_ Ì_ yÜ_ î_ Ó°^î!á!SÈ^î! fie%_!^_ yè_ ≈ ! , ðàè_ ~ÓÇ_ î_ yÓ° Ó°_ Óf^îÜ_ x^îÜ_ yç^îc•z ŧÛy!≈Ü_ ^ÍÓ° !SÈ^î! Ó°^î°^ÍSÈÌ Ûy!è_ ≈^îÛyÓ° †z°yÓ° – !_ ,ðàè_ Ó°^î!SÈ^î! •Ó° Ø#Í° Ó° yfiè_ Δ ã_!Ó° eàí_ È_ y^îÓ° !SÈ° ~Ü_!è_ x!î_ Ûyey!^Ü_ w#È)_ î_ ŧy!Àyçfñ ÌyÓ° !lì° sf^î! !SÈ^î! ~Ü_ ç_!_ ,ð% ^ÍÓ° y!_î_ Ó° yçy ~ÓÇ ~•z ŧy!Ày^îçfÓ° ò%•z ≤Ăðyl « Ü_ Ì_ y^îÜ_ w !SÈ° !/ŧ^î@^î_ Ü_ ^î•^îOyòy^îñ_ , y G •Ó° Øy- •Ó° Øy ŧÈ_ fî_ yÓ° Ófy_ ðÜ_ !Óhf!_Ï_ ŧ^î_≠G ŧÇfl,Ò!i_ Ó° Û)° «_ î°ñ ÌÿÈÛÈ !°ál^îç°#Ó° ŧÜÓ° * ,ðï_ yñ Gçl_ ,ò!Ó° Ûy^î_ ,ðÓ° ŧÜ_ y_ •zi_ fy!ò ^îÈ_ y^ÍÓ° ≤Ăy! ŧÛy!È_ y^ÍÓ° Óçy!^ !SÈ° î_ y^î^îÜ_ G xyÜÓ° y ~Ü_ ò«_ ≤Ăçyŧ^îlÓ° •z!D!_ , ðy•z- !Ü_ v ≤Ăÿ¿_ •ñ ~z ^È_ Ó^îày! òÜ_ ≤Ăŧy^îÓ° Ó° Ó°yç^î!î_Ü_ Ûyey !l^îî° - ŧÛ^îñ_ •zÓ° È_ y!_•y!ÓÓG Ûhs^Óf Ü_ ^ÍÓ°^ÍSÈÌ ^îñ ^îÈ_ y^ÍÓ° •Ó° Øy ŧÇfl,Ò!i_ x!î_ , òðï_ ~Ü_ !Óçy° ~yÜ_ y!^î SÈ!i_ , ^îî_ , ð^îñ_ !SÈ°ñ î_ y^îÜ_ Ó°Uye !%k_ ç^îî^Ó° myÓ° y•z ŧΩ_ Ó° !SÈ°- •y!Ó°^ÍÓÓ° Ü^îñ_ñ •Ó° Ø#Í° Ó° y^î<T...Ó° ã_!Ó° e !lò≈yÓ° ^îíÓ° ^ «_ ^îe ò%!è_ ≤Ăðyl ^Ó!ç^î<TfÓ° !òÜ_ ^ál^y° Ó° yáy òÓ° Ü_ yÓ° - ~!° •ÈÛÈ ã!á Ó° y<T...#í° !lì° sf!# «_ Ü_ Ì_ yÓ° àÈ_ #Ó° î_ y ~ÓÇ à2à ≤Ă!ñ_ ,ç_ y!à!_ ŧò_ çfî_ y- ò%!è_ ^ «_ ^îe•z ^Ü_ wçy!ŧ!_ ^Ü_ y! !lì° sf^îíÓ° í_ z_ ð!f!l!_ x!lÓy!≈- x!fÈ_ y^ÍÓ° Óy y!ñ ^îñ •Ó° Ø#Í° Ó° y<T... !SÈ° ~Ü_ ~Ü_!è_ Ó° y<T... !yÓ° Û)° ^Ü_ w#í° xç^îç ≤Ăðyl ^Ó! ç<Tf=!° ≤Ă!ñ_ È_ y!_ •^îî° !SÈ° ~ÓÇ_ î_ yÓ° ,ðÓ° ~^îÜ_ Ó° ,ðÓ° ~Ü_ x!f!y!f xMÈ° =!° x!òÜ_ y^ÍÓ° Ó° Ûyòf^îÜ_ •Ó° Ø#Í° ŧÇfl,Ò!i_ î_ Ó° Û)° ^Ó!ç<Tf =!° ^ŧáy^îlG ŧÛ^îy!Ó° î_ •!° - •y!ÓÓ xy^ÍÓ° y Ó°^î°^ÍSÈÌñ !È_ ß° !È_ ß° xMÈ_ ^îÓ° ŧÓ≈eñ !Óç!^ #Ó° y ð÷ð%Uye ^î! ^îç^îòÓ° ò,!<TÈ_ D# !lÜ≈y! Ü_ ^ÍÓ° !SÈ° î_ y•z lî ñ !l^îç^îòÓ° í_ z_ ,ð^îÈ_ y^îàÓ° çlf ≤Ă^îî yçl^î! ŧyÜ@a^î# ~ÓÇ ! Ó°y!ŧ!_ yÓ° í_ z_ ,ðÜ_ Ó°^îíÓ° xy_Ó° ^îíÓ° çlf !l^îç^îòÓ° ã_ y!•òyG ≤Ă!ñ_ !ç_ Ì_ Ü_ ^ÍÓ° !SÈ°- ~zÈ_ y^ÍÓ°z à^îñ_ , í_ z^îè_ !SÈ° Ú! ŧŧ%_ ŧy!ÀyçfÜ- Ó°^ÍÓ°#Ó° ã_ e' óí_ ≈# xÓçf Ü^îÜ_ ^ÍÓ° l ^îñ í_ z!ál! ^îÜ_ , ðyG!^ y xflfçflf ŧÇáfyl^ x!_ fhs^ Ü_ Ü_ Ó^î° •Ó° Øy ŧÈ_ fî_ yÓ° ŧyÜ!Ó°Ü_ ŧÇàè_ , l G xy@^îŧyŧ# Ü^îlyÈ_ yÓ ŧ!ò^îÜ_ ≈ !!Yä_ î_ G !f!iÓ° !ŧk_ y^îhs^ xyŧy_ Ü_!è_ l- 14É6É2 Ó° y<T...#í° x!hfílc^ÍÓ° ŧÛy^îyã_ ly !ÓÇç ç!_ ^îÜ_ Ó° 60 ~Ó° òçÜ_ ^î^îÜ_ •z •Ó° Øy ŧÈ_ fî_ yí° Ó° y<T...#í° x!hfílc ŧ!ò^îÜ_ ≈ ly!y!Óò ŧÛy^îyã_ ly «_ , f Ü_ Ó° y!yl - G!^ yEè_ yÓ° ^È_ !^ yÓ° ŧy!È_ ≈ ŧçyl! ^îñ •Ó° Øy ŧÈ_ fî_ y!^ ly !SÈ° ^Ü_ y!G ŧy!Àyçfñ ly !SÈ° ^Ü_ y! Ó° y^î<T...Ó° í_ z_ ,ð!f!l!_ ñ ~≤Ăŧ^ÍD !î_ !l_ ,ð% ^ÍÓ° y!_î_ Ó° yç!_ sfñ e #î_ ,òyŧ ÓfÓf!yñ fly!^ # ^ŧyÓy!•# G òÓ° Óy! Ó° xy!òÜ_ y!Ó°Ü_ ^îòÓ° x!%_ ,ð!f!l!_ Ó° Ü_ Ì_ y%_ ^î° ð^îÓ° l- î_ yÓ° Ü^îñ_ñ Ü^î!^îOyòy^îñ_ , y^îÜ_ ≤Ăçyŧ!Ü_ ^Ü_ w !•^îŧ^ÍÓ° =Ó°&c ly !ò^îî° ñ ~Ü_!è_ í_ z!ŧÓ x!%ç_ y^îlÓ° ^Ü_ w !•^îŧ^ÍÓ°z xyÜy^îòÓ° ^ðáy í_ z!ã_ î_ - ð÷ð% î_ y•z lî° •Ó° Øy ŧÈ_ fî_ yÓ° ≤Ăã_ !^_ !lì° sf! G ç_ C°y^îÜ_ !î_ !l ^Ü_ y!G ly!à!Ó°Ü_ ≤Ăçyŧ!Ü_ !lì° sf^î! ^îŧ^ÍÓ° áá^îñ_ Ó° yç# !SÈ^î! lyñ ÓÓ° ç !î_ !l^îÜ_ Ü_ ^ÍÓ° l ^îñ ~Ü_!è_ ŧ%!Ó!f!f!l @^îŧyÜ#î ≤Ăçyŧ!Ü_ ÓfÓf!y!•z !SÈ° •Ó° Ø#Í° ^îòÓ° ÌyÓ!_ #!° !lì° sf! G ç_ C°yÓ° Û)° ã_ y! òÜ_ yç!_ - ,ðÓ° Ó!_ ≈#Ü_ y^îñ xÓçf ^È_ !^ yÓ° ŧy!È_ ≈ŧ !l^îçÓ° Ü_ Ì_ yÜ_ ,áy!Ü_ è_ y ŧÇ^îçyòl Ü_ ^ÍÓ° •Ó° Øy ŧÈ_ fî_ y!^ ^Ü_ w#í° !lì° sf^îíÓ°

166 !!çÓ° !ÿÿ^ÍÓ ~Ü, !è, ÿ#^î°Ó í, z^îÖ'á Ü, Ó'y Íÿl~ ^îÿy^îl ~Ü, !è, lyÓ°#Ó ^ÿy! ^î^îÜ, ~Ü, !è, àySÈ ^Ó!Ó° ^îî xyß^îSÈñ ÿ^îÜ, x^îl^îÜ, •z cyÜ, Ω, Ó°#Ü ^òÓ#Ó° ^òfyí, Ü, Ó°î° Ü^îl Ü, ^îÓ'í- ^á!°Ó °yáy òÓ'Ü, yÓ° í, z!ál^îlÓ° È, ^î° ≤Äy/Æ ÿÜ, ° lyÓ°#Ü)!; ≈° Ü^îîðf•z ^òOc xy^îÓ'y, ò Ü, Ó°y !è, Ü, •^îÖ lyñ Ü)!; ≈!°Ó ^îÿ!≈ ~ç!^Ü, !Ó^îÿ^Èî G í, y^îòÓ° ≤Äy!/Æÿÿ^îlÓ° ^≤Ä«, y, òè, ^îÜ, G ~^î«, ^îe Üylyl^î Ó'yáy òÓ'Ü, yÓ° ~ ≤Äÿ^îD xy^îÜ, çywy xy^îò≈!°!í, zÈüÈçyl^îÿl ÈüÈ~Ó° à^îÓÈÿÿÓ° Ü, ly í, z^îÖ'á Ü, Ó'y Íÿl~ !; !; !•Ó° Øy ÿÈ, ÿí, yÓ° ^è, Ó°y ^îÜ, yè, y lyÓ°#Ü)!; ≈!°Ó° ≤ÄÜ, yÓ° ^îÈ, ò G ^îÓ!à, ^îeÓ° !ò^îÜ, xyÜy^îòÓ° ò, !<T xyÜ, Èÿ!Ü, ^îÓ° ^îSÈl- ÿ, yí, ò!≈, ò!≈ !ÓÈ!î° •° ^îÿÜhflî ~^îÓ!ç^î<TfÓ° xy^î°y^îÜ, ≤Äy!^îçz•Ó°Ø#í^î lyÓ°#Ü)!; ≈!°^îÜ, òU≈#í^î ä, !Ó°e ≤Äòy^îlÓ° ^îÓ°Gí°yç ^òáy Íÿl^î ñ ^î, ùl Ü)!; ≈!°Ó° ^òáy •Ó°Øyñ Ü^î•^îOyòy^îÓ°y ~ÒÇ ÖylyGí°y!°^î; ≤Äã%, Ó° ÿÇáfyl^î, òyGí°y ^à^î°Gñ Ü, y!°ÓDyln^î°ylyñ ÿ%Ó° ^îÜ, y!òy^îÜ, ÇÓy^îÜyly^î ~Ó° Ü^îÿ, y ≤Äb^îÜ, ^îw xl%, ò!flî; - 15É2É2, ò%Ó°È! ^òÓ!y, Ó° í, z, ò!flî; , •Ó°Ø#í^îòÓ° xyÓ° òf, ò%Ó°ØÈ!^îòÓ!y, Ó° Ü^îðf !Ó^îçÈ! xyÜ, Èÿ!^îîÓ° !ÓÈ!î Ü^î•^îOyòy^îÓ°y !; ≤Äy/Æ ~Ü, !è, ÿ#^îÜy•^îÓ° í, z!Ü, #!≈ í, z, ò!Ó«, ~Ü, ò%Ó°ØÈÈ!Ó° Ü)!; ≈ñ ~•z, ò%Ó°ØÈÈ!Ü)!; ≈!è, ^çyí, yÿ^îl í, z, ò!Ó«, G í, yÓ° !; !; !è, Ü%á ò, çfÜyl- !e^îÜ, yiyÜ, !; !; ! ç^îÓ°yÈ, Èÿ!î, ÿyÓ° Üylyl^î ~ÒÇ í, ÿy^îÜ, !à^îÓ° Ó°^îî^îSÈ ^îÓç!Ü, S%È Ó!f≤Äy!#- ~•z Ü)!; ≈!è, ^îÜ, Üy!è, ≈^îÜyÓ° †z°yÓ° xy!ò !çÓÜ Ó°î° í, z^îÖ'á Ü, ^îÓ'í- ÿ!±!; , ~•z Ü)!; ≈!è, ^îÜ, ^îÓ!òÜ, Ó°Øo !ç^îÓÓ° Ü)!; ≈!è, ^îÿ^îÓG ÿly_ Ü, Ó°y ^à, <Ty •^îî^îSÈ- !Ü, v ~•z Ü; !ò!≈òyl^î ^îÜ^îl^îG!°y xÿΩ, Ó°- Ó°íÓ#Ó° ä, e^îó!y, ≈#Ó° Ü^îÿ, ñ ~•z, ò%Ó°ØÈÈ!Ü)!; ≈!è, ^îÜ, ò÷, ò!; !çÓ°Óy Íÿl^î ly- Ü, yÓ°îÈüÈ Ü, ò÷Ü çS!è, ^î^îÜ, y^îly ≤Äy!^îÜ, ^îÖyV, y! lyñ í, yÓ° ≤ÄÜ, í, xl≈ à, •, òy!°; ≤Äy!#ñ x!à, ñ ÿ#^îÜy•^îÓ° í, z!Ü, #!≈ ò, ^îçf ^òáy Íÿl^î ñ Öyãñ •y!; ñ à!; yÓ° ≤ÄÈ, !; !; Ó!f≤Äy!#^îÜ, - í, y•z ^çyí, yÿ^îl í, z, ò!Ó«, ò%Ó°ØÈÈ!Ü)!; ≈!è, ^îÜ, ÿÓ°y!^îÓ° ò÷, ò!; !ç^îÓÓ° xy!òò°*, ò Ó°î°çly_ Ü, Ó°y Ü, !è, í- ÓÓ°Çñ xy^î°yã, f Ü)!; ≈!è, Ó° ÿy^îl ≤ÄyÜ, ÈüÈ~yÜ#í^î áa #<T, ò)Ó≈ 3000ÈüÈ2750ä ÿçfl, Ó!; , Ó° !Ü° á%Ñ^îç, òyGí°y Íÿl^î - ≤ÄyÜ, ÈüÈ~yÜ#í^î ÿ#^îÜy•^îÓ° ^çyí, yÿ^îl Ó°ÿÿÜ, y %«, Ó°!%_ !Ó°ÈüÈÖ, ÈÈÈ, í, z!Ü, #!≈ Ó°^îî^îSÈ- ÿ, y•z xy^î°yã, f Ü^î•^îOyòy^îÓ°y Ó° Ü)!; ≈!è, !ò~°yÜ#í^î ≤ÄÈ, y^îÓ°ÿ, !<T •^îî^îÿ^îÜ, ñ í, y•î°xÓyÜ, •Gí°yÓ° !Ü, S%È ^îz- 15É2É3 !°D G ^ÿl! í, z, òyÿly^îÿ%, í, z, ò!; fÜ, y!^î ≤Äy/Æ Ó°ÿÇáfÜ, !°D G Ó°_yÜ, yÓ° òy!^îÓ°Ó° Ó°!°D G ^ÿl! í, z, òyÿlyÓ° •z!D; ^ò! - çç≈ í, y!°ÿ ÿ• x^îl^îÜ, ~•z Ó°=!°^îÜ, !°D G ^ÿl! Ó°î°Üy!^î; lyÓ°yç- !Ü, v ÿ!±!; Ü, y!°ÓDy^îl^îÿ!; ò#^îÈ, Ó°G, òÓ°!°D ÿò, ç ~Ü, ^çyí, y Üy!è, Ó°È, °Ü, òyGí°y Íÿl^îy!^î Ó°=!°^îÜ, !°D G ^ÿl! Ó°*^î, ò^îÜ^îl^îG!°yÓ° ò, !; !; !, •^îî^îSÈ- 15É2É4 !Ó!Óò ≤Äy!^îÓ° í, z, òyÿly •Ó°Øy ÿÈ, ÿí, yÓ° òU≈#í^î ç#Ó°^îl^î !òÜ, !^îî^îÜ, y! !Ó!; Ü, ≈^îz í, y•ñ !Ó!Óò ≤Äy!#Ó° í, z, òyÿly- ^î≤Äy!#=!°x!òÜ, yçç !ÿ^îÜy•^îÓ° í, z!Ü, #!≈ñ ^îz ~Ü, ç, D ä, !%; <òò ≤Äy!#=!°^îÜ, xlòÜ, yçç, ò%Ó°yí, y!_ÿÜ, Ü, z!; z!Ü, !zÜ xyáfy !ò^îî^îSÈl- Üye ~Ü, !è, ç, D ≤Äy!^îè, Ó°Ü, òy°^î^îÜ, í, zÄä! ñ ≤Äy!^îÓ° ÿ%ã!; !; !ÈüÈÿÜ, !Ó!ç<T ~Ü, !è, xyòyÓ°ñ ÿ^îÿ, ÿΩ, Ó!; xyÓ°yòf ≤Äy!^îè, Ó°ç!f ≤Äò_áyòf Öy, òy!#í^î Ó°yáy •; - Ü, á!G Ü, á!G ≤Äy!^îè, Ó° 167 ÿ!%ã ò# òòyl Öy ò, òòylG ^òáy Íÿl^î - ~Ü, ≤Äy!^î Öyhflî^îÓ° ^òáy Íÿl^î lyñ !Ü, v •Ó°Øy ÿÈ, ÿí, yÓ° òU≈#í^î òfy!ÈüÈòyÓ°y!^î Ü, y^îÜ, ~Ü, ç, D •z!; z!Ü, ^îl≈Ó° !Ó^îçÈ! Ü!≈yòy Ó°^îî^îSÈ- !ÿ^îÜy•^îÓ° xhs^î, 95!è, ^ç, ^îe Ó°, ^îÈ!Ó° ≤Ä!; Ü, !; !è, ^òáy Íÿl^î - ÍyÓ° myÓ°y ^öyV, y Íÿl^î ñ •Ó°Øy ÿÈ, ÿí, y!^î Ó°, ^îÈ!Ó° òU≈#í^î ÿ, yí, ò!≈ !SÈ- !Ü, v ÿ#^îÜy•^îÓ° Ü, á!G àyÈ, #Ó° Ü)!; ≈ ^òáy Íÿl^î ly- òU≈#í^î ç#Ó°^îl^î àyÈ, #Ó° =Ó°Ø^îçÓ° ^Ü, y! ≤ÄÜy! çyly ^îz- Ü^î•^îOyòy^îÓ°y^îÿ, òyGí°y ~Ü, !è, È, yfl^îl^îñ ^È, í, yÈüÈÖ, ÈÈÈüÈ•y!; , Ó° çÓ°#^îÓ°Ó° !Ó!È, ÿ xÇ^îç ÿÜy•y^îÓ° ~Ü, !è, ^îÓ! G !Ó!à, e ≤Äy!#Ü)!; ≈ ^òáy Íÿl^î - ~Ü, !è, ÿ#^î° í, z!Ü, #!≈ xy^îSÈ ç, D!%_ Ófyá Ü)!; ≈ñ ÍyÓ° G, ò^îÓ° xy^îSÈ ÿç, D ~Ü, lyÓ°#Ó° ≤Ä! í, Ü, !; !- 15É2É5 Ó°, «, í, z, òyÿly •Ó°Øy ÿÈ, ÿí, yÓ° òU≈#í^î ç#Ó°^îl^î Ó°, «, ò)çyÓ° G ÿΩ, Ó!; !; yí, ò!≈ !SÈ- xÿ^a àySÈ G xÿ^a òyí, yÓ° ò, çfy!^î ÿ#^îÜy•^îÓ° G Ü, !, òy^îe ≤Äy!^îz ^òáy Íÿl^î - ~Ü, !è, ÿ#^î° xÿ^a àySÈ G xÿ^a òyí, y ^î, y xy^îSÈ•zñ í, ò%, ò!Ó° ~Ü, ^îçyí, y ~Ü, ç, D •z!; z!Ü, ^îl≈Ó° ÜylyG í, z!Ü, #!≈ •^îî^îSÈ- Ü^î•^îOyòy^îÓ°y^îÿ, òyGí°y ~Ü, !è, ÿ#^îÜy•^îÓ° xy^îSÈ xÿ^a Ó°, !è, Ó° Ü^îðf ~Ü, ^òÓ!yñ ~Ü, !è, Ü!ÿf ≤Ä!; !; ÜÈüÈ≤Ä!; , #Ü, ñ ~Ü, !è, Ó°, !SÈyà° ~ÒÇ ^òÓ!y, Ó° í, y! !ò^îÜ, •ÿyè%, Ü%!; !; , Ösy ~Ü, ç! Üy!%È!ñ ÿΩ, Ó!; í, z, òyÿÜ, - ÿ#^îÜy•^îÓ° Ó° ~^îÜ, Öy^îÓ° !^îà, Ó° ! ò^îÜ, xy^îSÈ ÿy!^î !ò^îî^î òu, y!^î Üy! 7!è, lyÓ°#Ó° Ü)!; ≈ ~!è, Ó° òU≈#í^î ÿ, yí, ò!≈ xfl!#Ü, yÓ° Ü, Ó°y Ü, !è, í- !Ó^îçÈ! Ü, ^îÓ° ~•z ÿy, lyÓ°#Ü, Ó°, «, ò)çy!^î, òò^îÓ°y!; , f Ü, Ó°^îSÈv^îz ÿΩ, yÓlyG í, z!; , ^îî^îòG!°y Íÿl^î ly- ä, y!^òy^îÓ°y^îÿ, ~Ü, !è, Ó!yÜ xy!Óç, ò!; , •^îî^îSÈñ ^îè, •z^îè, Ó° Ü, yÓ°ØÜ, y^îçÓ° Ü^îðf Öy^îly !SÈ- ~Ó° Ü^îðf òyGí°y ^à^îSÈ !Ó^îçyò≈ ~Ü, lyÓ°#Ó° Ü, ^îÓ°y!è, - ~!è, !ÿã, !°z ^Ü, y^îly Ó!Ó° !çÜ, yÓ° - •y!Ó^îÓÓ° xl%Üyln ~Ü, ÜD°Ü!^î

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òÓ!y, Ó° í, z^îÿ^îçf í, z!ã≈#Ü, ,

169 Óy, •Ó Øy ŠĚ, fi, yÓ ðÙ≈#Í! ÓŸyŠ G xyä, yÓ ĘüĚxyä, Ó í! Ó ĨŸĚĪŪ, y Ĩ° Ù ĨĪ Ó yá ĨĪ, •ĪÓ ~ ĨĪ, ĨĚ •Ó Ø#Í Ó y ~Ū, ðÓ ĨĪÓ ~ Ó! ä, efŪĪ Ó * ä, Ĩ%, Ĩ° ð ĨÓ ĨSĚ – , ðÓ ÓĪ, ≈#Ū, y Ĩ°Ó! •Ī% ð ĨŪ ≈ Ó xyĪ, Š Ū, Ÿy Ĩä, ĨĚ, Ĩ° Ĩ, y ĨŪ, ! Óä, yÓ Ū, Ó y Ě%, •ĪÓ – Ĩ, yĪ, ðĪ ≈, ðĪ ≈! ÓĚĪĪ • Ĩ! ðG •Ó Øy ŠĚ, fi, yÓ ðÙ≈#Í ç#Ó ĨĪÓ x ĨŪ, ŸĪ ç ĨĪ çTfÓ Ū Ĩðf, ðÓ ÓĪ, ≈#Ū, y Ĩ°Ó ðÙ≈#Í Ó #Ī, ĨĪ, Ó ĨÓ Ç Ū, S%Ě ĨÓ Ç çTf Ě%, ĨĚ, Ĩ, z ĨĚ, ĨSĚ Ĩ, Ĩy, ð Ū! @Ó ĨĚ, ĨŪ, Ĩ, z, ðyŠyÓ Ĩ! ÇÓ Ū, yĪ ≈ Ĩ, xĪ%, ð! flĪĪ, – •Ó Øy ŠĚ, fi, yÓ Ū, yĪG •z ŪyÓ Ĩ, ĨŪ, •z Ĩ! Ĩm ≈ ðyĪ Ū! @Ó Óy Ĩ ðÓyĪ Ó Ĩ° Ĩä, Ĩ, Ĩ, Ū, Ó y ĨyĪ ly – ~z ĨòŪ, ĨĚ, G Ě, #ĚĪ = Ó ç, ðĪ ≈ – 15Ě3 •Ó Ø#Í! Ĩ°, ð •Ó Øy ŠĚ, fi, yĪ Šy« Ó Ĩ, yÓ x! ĨflĪc Ĩ ĨĪ Ĩ Ū, yĪ! ÓÓyò Ĩ! z – Ĩ Ū, v ~z ŠĚ, fi, yĪ ÓfÓ •Ī, Ĩ! ðÓ, ðy ĨĚ, yk, yÓ ~áĪG Ū, Ó y ĨyĪ Ĩ! – ~z Ĩ! ðÓ ÓfÓ •yÓ ≤ ĄöyĪ, Ĩ ðáy ĨyĪ Š#° ĨŪy •ĪÓ Ó G, ðÓ – Ĩá fiĚ, ð) ≈ 2500 Ĩ ĨŪ, Ĩá fiĚ, ð) ≈ 1900, ðĪ ≈ Ĩs ~z Ĩ! ð ĨĪ! ŪĪ, ÓfÓ •yÓ Ū, Ó y •ĪĪ ĨSĚ – , ð, ĨĪÓ#Ó ≤ Ąyä, #ĪĪ Ū ä, yÓ ĨĚ, Ĩ! ðÓ Ū Ĩðf xĪfĪ, Ū •Ó Øy ŠĚ, fi, yÓ Ĩ! ð – ≤ ĄbĪ, yĪ – ŸŪ, Ĩ, z ĨáĪ ĨĪÓ Ě, Ĩ° •Ó Ø#Í! Ĩ! ð ŠĪĪĪ, ≤ ĄyĪ 4000 Ĩ° ĨŪy •Ó, ðyĪ y Ĩá ĨSĚ – Šz Ĩ! ĨŪy •ĪÓ Ĩ, z ĨŪ, #Ī ≈ Ĩá =! xyl Ĩ, ĨĪ «% ç, o – ~Ū, ~Ū, Ĩ! Ě, Ĩá ĨĪ, ðŸyä, ĨĚ, Ó ĨÓç# •Ó Ě, Ĩ! z – á% Ó ŠŪ, ÓĪ, ≤ ĄçyŠ! Ū, Ĩ! Ĩð ≈ çyÓ# G ÓyĪ! çfŪ, Ĩ, ĨfĪ! ð Ĩ%, Ĩ° ðÓ yÓ çĪf xĪ, ŠĪ! ç, ĄĪ ÓĪ yĪ Š#° ĨŪy •ĪÓ Ĩ, z ĨŪ, #Ī ≈ •Ī, – •Ó Øy ŠĚ, fi, yÓ Ó, Ū Ĩá ĨĚ, ðyĪ y Ĩá ĨSĚ Ĩ ðyĪ! ÓÓ y ĨĪ Ū, Ĩ 18 x« Ó ŠĪĪĪ, – ~z Ĩá ĨĚ, Ó •Ó Ě, =! ĨÓç Ó ĨĪ, y – ĨyÓ Ĩ, z ĨĪçf ĨSĚ, ðyĚ, ĨŪ, Ó ð, Ĩç xyŪ, ĚĪ ≈ ĨŪ, Ó y – ≤ ĄbĪ, yĪ – ŸŪ, ĨðÓ xĪ% ŪyĪ ĨĪ ĨĚ, Ĩ ðyĪ! ÓÓ y ç, ĨĪÓ Ó ~Ū, ĨĚ, Ĩ°% ĄĚ, Ě, Ū, Ĩ xyð% ĨŪ, Šy •z Ĩ Óy ĨĪ, ≈ Ó ŠĪĪD Ĩy Ĩ%, Ĩ! Ĩ – Š) – çyĪ ĨĪÓ Ó Ě%, Ū, ĨĪÓ y Ū, ĨĚ, ÓĪ, Ĩ, Ĩ! ð, ä, • ÓyĪ ĨĪ ~ Óç á% Ó ŠŪ, Ó Ū, y ĨĚ, Ó Ě, ĨŪ, Ó G, ðÓ yĪ! ĨĪ ~ ĨĚ, Ĩ, ĨĪÓ Ū, Ó y •ĪĪ ĨSĚ – ĨyÓ ĨĚ, ĨĪ, Ĩ! ð, ðŸy, ŪyÓ ä, e' ÓĪ, ≈# Ū ĨŪ, ĨĪÓ Ĩñ ð% ŪyĚ Š#° ĨŪy •Ó Ĩ Ū, Ĩ, ðyĚ G Ĩ, yŪyÓ Ě, ĨŪ, Ó G, ðÓ Ĩ! ðÓ ÓfÓ •yÓ ŠŪyÓk, ĨSĚ ĘüüĚ ~Ū, Ĩy ĨŪ ĨĪ ĨĪG Ĩy Ū, ĨĚ, Ĩ – •Ó Ø#Í! Ĩ! ðÓ Ĩ, z ĨĚ, ĨĪ ĨĪG Ĩ Ū, S%Ě Ě, y Ĩ ðŸyĪ y çy Ó ĨĪ ĨSĚ – Ĩð# ðŸy, ŪyÓ ä, e' ÓĪ, ≈# Ū ĨŪ, ĨĪÓ Ĩñ Ū, Ĩ, ðyĪ ĨĚ, Ĩ, z ĨŪ, #Ī ≈ Ĩä, Ĩ, Ĩ, Ó ðyÓ y Ĩ! Š%, ŠĚ, fi, yÓ xyĪ ð, ð ĨÓ ≈ z ĨĪĪçT ĨSĚ ~ Óç Ū, yĪG Ū, yĪG, ðĪÓ ĨĪ, Ĩ! Š%, Ĩ! ðÓ ŠĪĪD Ĩ, y ĨðÓ ĨĪĪçT Ū! ĨSĚ – Ĩy •z ĨyŪ, Ĩ ~z Ĩ! ðÓ, ðy ĨĚ, yk, yÓ ĨĪĪ, ðĪĪ, Ū Ĩ° Ĩ! ÓĪ, Ū ≈ «, f Ū, Ó y ĨyĪ – ĨáyÓ, çk, Ĩ, ĨĚ, yĪĪ Ĩä, •, •zĪ, fyĪ ð lyĪ! ÓĚĪĪ ĨĚ, ð, ĨĪ ŪĪ, «, f Ū, Ó y ĨyĪ – xfyŠĪŪ, y, ðyÓ ĨĪ, ðyÓ G •zÓ yÓĪ Ū ŪyĪ ĨðĪĚüĚ ~ Ó = Ó ç, ðĪ ≈ ŠyĪ ± Ĩ, Ū, à ĨŪĚĪyÓ myÓ y ~zĚ%, Ū%, xĪ, fĨs Ĩ ÓV, y Ĩá ĨSĚ ĨĪ •Ó Ø#Í! Ĩ! ð Ĩáy •Ī, Ĩ, yĪ! ðŪ, ĨĪŪ, ÓyŪ! ðŪ, – xĪ ≈ yĪ Ĩ, ä, Ĩ! ĨĚ xĪfĪ, Ū ≤ ĄöyĪ Ě, yÓ Ĩ, #Ī! Ĩ! ð Ó y, # ĨĪŪ, ð, ĨŪ, – Ū, yÓ Ĩñ Ó y, # Ĩ! ð Ĩáy •Ī ÓyŪ! ðŪ, ĨĪŪ, Ĩ, yĪ! ðŪ, – Ĩð# ðŸy, ŪyÓ ä, e' ÓĪ, ≈# Ū ĨĪ, Ĩ ~ ≤ ĄŠĪĪD ÓfiĚ, Δ ĨĚ, Ĩ, Ū, çk, Ĩ, Ĩ, Ó Ū, Ĩy Ó ĨĪ ĨSĚ – Ĩ, ŸyÓ xĪ% ŪyĪ x« Ó G ðyÓ ĨyĚüĚÓfÓŪ, ĘüüĚ ~z ð% z Ó #Ī, Ó ŪyV, yŪyV, Ū, y Ĩy Ó #Ī, ŠŪ, ÓĪ, ÓfÓ •yÓ Ū, Ó y •ĪĪ, y – ~ ĨŪĚĪĪ xyĪ Ó y à ĨŪĚĪy çÓ ç! Ó – Ĩ, z ĨŸy •# ĨŪyĪ ĨðÓ Ū, ĨĪŪ, ĨĚ, ≤ ĄĪä, çTyÓ Ū, Ĩy ~áy ĨĪ

95% **MATCHING BLOCK 172/259** **J**

Ĩ, z ĨŪä Ū, Ó y ĨĪĪ, ðy ĨĪÓ – Ĩð#,

ðŸy, ŪyÓ ä, e' ÓĪ, ≈# ĨĪ, ĨĚ xyŪ, ĚĪ ≈ ĨĪ ð%

78% **MATCHING BLOCK 173/259** **J**

Ě, ð, çTy ĨĪs Ó Ū, Ĩy Ĩ, z ĨŪä Ū, ĨĪÓ ĨSĚ – ≤

ÄĪŪĪĚ, Ĩ 1960 ~ Ó ðç ĨŪ, Ó Ū, ŪyĪ, yÓ ~Ū, flŸyŪ#ç#Ó – ĨĪ, Ĩ! ðyĪ Ó Ū, ĨĪÓ ĨSĚ ĨĪĪ, yĪsfŪ, Ĩä, ĨĪ, Ó ŠĪĪD Ĩ! Š%, Ĩ! ðÓ ĨÓ ĨçĚĪ Ū, ðyĪ y ĨyĪ – ĨmĪ, #Ī ĨĚ, •Ĩ 1994 Šy Ĩ°Ó Ě, yà, ð% ĨĪÓ Ó ~Ū, xyMĚ, ĨŪ, ç! Ó ÓĪ xĪ! ðŪ, Ĩ, ≈yÓ Ū, Ĩy – Ĩ, ŸyÓ Ó Ūf ĨSĚ Ĩ ŸyĪ, y, çÓ älyÓ Ó yçŪ •, ðy •y ĨĪ, flŸyĪ#Ī xĪ! ðÓyŠ#Ó y Ĩ, Ÿy ĨĪÓ! ÓĪĚ, ð xĪ% ç, y ĨĪ Ĩ ŸŪĨflĪ ŪyD! Ū, Óy ðyĪ Ū ≈ Ū, Ĩä, • ÓfÓ •yÓ Ū, ĨĪÓ Ĩ, yÓ ŠĪĪD Ĩ! Š%, ŠĚ, fi, yÓ Ĩ! ð, ä, Ĩ, Ĩ, Ó

170 îîl<T!Ù° Ó° îîî° îSÈ- ÿz° •yÛ, ~z, ð!Ó° ðîÓ° ðy«_Ó° ðîyÓ° ðyÓ° ðy!è, G xy îîyã, ly Û, îÓ° îGî° y ðyî - •Ó° Øy ðÛy îçÓ° =Ó° ðc, ð)î= Û, îîî Û, îè, îay, # î!ò ðy«_Ó° •îî ðÛ Û, îñ, îy, î° xyÓ° G x!%Ûyl Û, Ó° y ä, î° ðy«_Ó° îay, #Ó° ðîç, à!î, G çfy!Û!î, K, yl ðÛ, yG ðΩ, Ó- Û, yÓ° ðñ lyly ≤ÄÛ, yÓ° !•ðyÓ° Ó° yáyÓ° çlf ðy«_Ó° ðîy G à!î îî, Ó° ≤Ä îî yà ~Û, ðÛy îî à îè, lyÛ, yG ðΩ, Ó- ðîySËyí, ,yG ð%Ó, í xRy!°Û, y !Û≈y îîÓ° îç, îèG çfy!Û!î, Û, ðyÓ° ðy!è í ðÛ, îî, •z ðy îÓ° - •Ó° Øy ðË, fi, yÓ° !î, ð ðyôyÓ° îî, ð!@! ÓfÓ•yÓ° Û, Ó° îî, l ≤ÄçyÛ, ðñ Ó!Û, G ðÛ≈#î îay, #Ó° ≤Äðy!Ó° y- Ó° îÓ#Ó° ä, e° Óî, ≈# !° îá îSÈ! îñ •Ó° ØyÓ° ðÛyç ç#Ó° îl ðy«_Ó° ðîyÓ° ≤ÄðyÓ° !Û, ð, ð!Ó° Ûy îl à îè, !SÈ° ðñ î, yÓ° xyË, yÛ îòGî° y ç_ •î°G ~Û, ly Ó°y ðyî î ≤Äyî° 600 ÓSÈÓ° ðîÓ° ~Û, •z •Ó° È, •Ó° Øy ðË, fi, yÓ° !Óhfl, îî, ~°yÛ, yî° ðyÓ° yÓy! •Û, È, y îÓ° ≤Ää, !î, î, !SÈ°- xî, ~Óñ ~Û, îè, !!ð≈<T !î, ðÓ° ðâ≈ îÛ! y!ò x!hflîc •Ó° Øy ðË, fi, yî° ðyçfl, Ò!î, Û, ðÛç!î, ≤Ä! î, ç, y Û, Ó° îî, ðÛy î Û, •îî îSÈ î°!- í, z! ð@Ó° !ðç î, yz îly!≈z !° îá îSÈ! ÚThe evidence of a common script all over the vast Harappan culture zone shows a high level of cultural integration. The virtual disappearance of the script by c. 1700 BCE suggests both a close connection of writing with city life and the lack of sufficient downward percolation of writing.ÛÛ 15É4 !ç, ðç, ð •Ó° Øy ðË, fi, yÓ° ðyçfl, Ò!î, Û, ç#Ó° îlÓ° xy îÓ° Û, îè, !Óç! Û, Ó° !òÛ, •° î, yÓ° !ç"ðy!@° Ä#- ! Ó° îçÈ!î, ðñ, ðy!Ó° G ðy!%, Ó° á Ó° yOä ≤Ä îî yà- Ó° îÓ#Ó° ä, e° Óî, ≈# !° îá îSÈ! îñ !ç" ðç îlÓ° çlf ~z ð%z Ûyðf îÛÓ° ≤Ä îî y îàÓ° îç, îè •Ó° Øy ðË, fi, yÓ° ðÛ, yl, ð)Ó≈ð)Ó° # !z- î, ly! ðñ ≤Ä!Û îî ðÛ, •z ~z ð%z Ûyðf îÛÓ° G, ðÓ° ! ç" # îòÓ° !î° sfi G ðç, î, y xyÛy îòÓ° xÓyÛ, Û, îÓ° - ~Û, •z ðÛ îD •Ó° Ø#î° !ç" #Ó° y îç, yí, ,yÛy!è, Ó° È, yflÓ!≈ ð, <T îî, G !SÈ î°! îç, •hflî- ~Û, ly xÓçf !è, Û, •z îñ •Ó° Øy ðË, fi, yÓ° ðÛ, y îly !Óçy!î î, l È, yflÓ!≈ G Û)î, ≈ !Û≈y îîÓ° !çÓ° îz- ! Û, v !Û, Ûy!ÓÛ)î, îç, ðÓ° îç, îèñ !Û, ç#ÓçvÓ° Û)î, îç, ðÓ° îç, îè Ó° * ðy îÓ° y îç, ðÓ° îòç, î, y !ç" #Ó° y îòá îî îSÈ! î, y xyÛy îòÓ° ä, Û!Û, î, Û, îÓ° - ≤Ä! îÛ xyÛy lyÛ, ðy! îÓ° Ó° !ç" Û, yÓ° xy îîyã, ly! - ðy! îÓ° Ó° Û)î, îç, ≈!° !Ó° Û ä%, ly, ðy! îÓ° !!Û≈î, - ~!° xyÛ, y îÓ° á%Ó Óî, , îî ðñ ð)î≈yî° ÓG îî - Û î° îOyòy îî, ,y îîÛ, ðyGî° y °y ° î° ðy! îÓ° Ó° ð%Ó° ðÈ! Û)î, îç, ≈!è, î, yÓ° ðy«_Ó° Ó! Û, îÓ° îSÈ- í, zFä, î, yî° 9É3 î!è, !Ûè, yÓ° ~z !@ç, ð%Ó° ðÈ! Û)î, îç, ≈! è, Ó° Ó!°ç, Óç, ðñ ð% îay° flÒç, ðñ Û, î, î, ð, ç, îòçñ àÈ, #Ó° lyÈ, # ð%!è, xyÛ, È!≈! ly Û, îÓ° ðy îÓ° lyñ Û)î, îç, ≈!è, Ó° ÛhflîÛ, G ð%z •yî, ð, Û, È, y îÓ° Ûyí, ,y •îî îSÈ° ðÛ, yÓ° ð ÛhflîÛ, !Ó° #!ñ •hflî!Ó° #!ñ ~z Û)î, îç, ≈!è, Ó° ày îî, , G Û, ðy îòÓ° ð%Û, ðy îç îay°yÛ, , î, à, ≈ Ó° îî îSÈ- ÛhflîÛ, G •hflî ðMÈ, y° îlÓ° í, z, ðy! ðÛ, yî° Û)î, îç, ≈!è, îî, à!î, Û! î, y xy îÓ° y, ð Û, Ó° îî, !ç" # ðç, Û •îî îSÈ!- Û î° îOyòy îÓ° y îî, •z ðyGî° y îá îSÈ xy îÓ° Û, îè, îSÈyè, Û)î, îç, ≈- ðyÓ° í, zFä, î, y 17 î!ÛÈñ çÓ° # îÓ° Ó° !î, yçç È, y, y- Û)î, îç, ≈!è, Ó° îç, yá xyð îÓñyçñ, ðÓ° îl !è, ðeyÛ, yÓ° x°çÛ, Ó° îîÓ° îç, ðyçyÛ, - Û% îáÓ° x!È, Óf!_ Ó° !!, ð%î ≤ÄÛ, yç !Óf!_ çyàyî - Û)î, îç, ≈!è, Ó° Ûy!yî° ä%, ° G Û% îá ðy!í, , ð%!Ó!f!hflî- ðÓ° îä, îî° °ç, î#î° îç<Tf •° ~Ó° ðy!í, , Ó° ðÓ° î- x îl îÛ, •z Û îl Û, îÓ° ! Û)î, îç, ≈!è, îÛ ðÛy, ð îè, Û#î° È, fyÛ îlÓ° Û, ly Û îl Û, îÓ° îî° îð! - ðyôyÓ° îè, y îÓ° ~!è, îÛ, ð% îÓ° y!î, ÈüÈÓ° yçyÛ ly îÛ È, !È!î, Û, Ó° yÓ° ≤ÄÓî, y °ç, f Û, Ó° y î° à î°Gñ •zÓ° È, yl !Ó° Û îl Û, îÓ° îñ ~Û, Ûye xyð îÓñyçy îç, yáò%!è, SËyí, ,y ~ îÛ, îlyà#Û lyÛ îòGî° yÓ° xyÓ° ðÛ, y îly îlÓ!_ Û, î, y lyÛ, îî, •z ðy îÓ° ly- ~z Û)î, îç, ≈!è, Ó° îç, Û! lyÛÛ, Ó° îîÓ° xyÓ° ðÛ, y îly x!î, îÓ° _

à≤Āyā, #l G xy!ò ùòfí%aañ ≤Ā!Ù á[ñ ≤ĀĪ@ Ā!ĪĒ, , òyó!°çyſ≈ñ Ù, °Ü, yī, yñ 1997–
 173 l'ĪÓ wly! Ē, Ryā, yī≈ñ òŪ≈ G ſÇfl, Ò!i, ĒÛē ≤Āyā, #l Ē, yī, #Ī' ^ ≤Ā« y, òē, ñ xyl@ñ Ù, °Ü, yī, yñ 2015– íÉÉ Ó`i, l
 Ù%, ÙyÓ` !Óÿyſñ ≤Āyā, #l Ē, yÓ` Īi, Ó` •z!i, •yſ Āxy!ò, òó≈añ ^ ≤ĀyĪ@ Ā!ĪĒ, Ó%Ū, Ē, yÓ` yŪñ Ù, °Ü, yī, yñ 2019– !ç!
 Ó` l Ó` byàÓ` ñ •Ó` Øy ſĒ, fī, yÓ` ſſ, y Īlñ āĒ, yĒlyhs` Ó` Ù, y ĪÓÓ` # Óſ%āñ ~l !Ó` ~ñ Ù, °Ü, yī, yñ 2003– D D Kosambi–
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 174 ~Ū, Ù, ≠ 16 ppppp lyà!Ó` Ù, , ò` ĪÓ≈Ó` , òi, l āThe problem of urban declineā àē, l 16É0 í, z` Ījçf 16É1 ſ)ā, ly 16É2
 ≤ĀyŪ, Īi, Ù, !Ó, òí≈Ī` Ó` Ī, _¥ 16É3 Ē) !ŪŪ, ò!ç!lī, !ÓáÇſ# Ólfy 16É4 |ĒÍÓ` Ī, yÓ` Ó, Īk, 16É5 Ù!%ĒĪſ, <T !Ó, òí≈Ī` 16É6
 x!≈Īlī, Ù, Ófyáfy 16É7 Ó` yç` Īlī, Ù, Ófyáfy 16É8 ài, yl%ā!i, Ù, Ī, y 16É9 Ó!•Ó` yāi, xye` Ūi 16É10 í, z, òſç•yÓ` 16É11 !!Ó≈y!
 ā, Ī, ≤ĀYçyÓ`# 16É12 !!Ó≈ylā, Ī, @ Āsi, òo# 16É0 í, z` Ījçf • ••z ~Ū, ĪŪ, Ó` í, z` Ījçf • •Ó` Øy ſĒ, fī, yÓ` lyà!Ó` Ù,
 , ò` ĪÓ≈Ó` , òi, ĪlÓ` ≤Ā!e Ī` y G Ū, yÓ` ſſŪ)•ĪŪ, x!%òyÓl Ū, Ó` y– • ā, yÓ` òó` ĪlÓ` Ù, yÓ` ĪiÓ` Ù, Īy xy Ī`y!ā, Ī, • ĪÓÈÛĒ
 > ≤ĀyŪ, Īi, Ù, !Ó, òí≈Ī` > Ù!%ĒĪſ, <T Ū, yÓ` Ī` > x!≈Īlī, Ù, ĒÛēÓ` yç` Īlī, Ù, Ù, yÓ` Ī` > !Ó` Īò!ç xye` Ūi
 175 16É1 ſ)ā, ly •Ó` Øy ſĒ, fī, yÓ` xÓſy ĪlÓ` ≤Ā•Ó` Ī, yÓ` xy!ÓĒ, ≈y ĪÓÓ` Ù` Īi, yz ≤ĀĪ!•Ū, yŪĪ – ~Ó` , ò)Ó≈Ói, ≈#
 ≤Āyā, #l ſÇfl, Ò!i, Ó` Ù` Īòf` ĪŪĪ ~Ó` x` ĪŪŪ, x!i, ≤ĀĪ` Īi` yç!#Ī` ~Ó!ç` Īk<TfÓ` Ī` Ū, yl , ò)Ó≈yĒ, yſ Óy !!çÓ` ` òá` Īi, , òyGĪ` y Īyl`
 lyñ ` Ī, Ù!z` çĒĪ` ≤Ā• ĪÓ` ~Ó` x` ĪŪŪ, ~Ó!ç<Tf ~Ū, •z Ó` Ù, Ù xyŪ, !fløŪ, Ī, yĪ` Īl xò, çf • ĪĪ` !ā` ĪĪ` !SÈ°– ≤Āyl` ò#ā≈ 600
 ÓSÈÓ` í, z!µ` x!hflĪ` ĪcÓ` , òó` x!%Ūy!lŪ, 1750 ā #<T, ò)Ó≈y` ĪΣ !Ū, S%Ēē, y xŪ, fløyi, •z ~•z ſĒ, fī, yÓ` !Ó%!Æ ā Īē, !SÈ°–
 ~Ū, !ē, xlyà!Ó` Ù, , ò!Ó` ĪÓç` ~Óç` !lÓ` « Ī, yĪ` ſŪy, òi, Ī, i, • ĪĪ` ~•z ſĒ, fī, yÓ` xÓ« ĪĪ` Ó` , òyoy ~!ā ĪĪ` ā, Īi`– !Ó!Ē, β`
 ≤Ābī, y!_¥Ū, G Īi, •y!ſŪ, ā! Īē, β` !Ē, β` Ū, yÓ` Ī` ò` ĪĪ` •Ó` Øy ſĒ, fī, yÓ` , òi, ĪlÓ` ≤Ā!e Ī` y ĪŪ, Ófyáfy Ū, Ó` Īi,
 ` ā, ĪĪ` ĪSĒĪ– Ī, ĪÓ` !ſſ%, !i, òó` , òy Īē, yk, yÓ` ly •GĪ` yĪ` ~Óç, ò! Ī, Ù, Īi` Ó` Ūi, !Ó` ĪÓ` yò ĪyŪ, yĪ` •Ó` Øy ſĒ, fī, yÓ`
 , òi, l! ĪĪ` ~ālG , òí≈hs` Ū, yl !!Īā, Ī, !ſk, y Īhs` ^ òŌŒSĒy Īly ſŪç, Ó` Ī!– 16É2 ≤ĀyŪ, Īi, Ù, !Ó, òí≈Ī` Ó` Ī, _¥ •Ó` Øy
 ſĒ, fī, yÓ` , òi, ĪlÓ` , òi, ĪlÓ` ÓfyáfyĪ` ſŪ` Īā, ĪĪ` = Ó` θc, ò)i≈ •ĒÛē Ū≤ĀyŪ, Īi, Ù, !Ó, òí≈Ī` Ó` Ī, _¥Ū– ≤ĀyŪ, Īi, Ù,
 ò%` ĪĪ≈y ĪàÓ` āē, ly=!Ó` Ù` Īòf` ≤ĀÓ` Ē) !ŪŪ, òñ Ī! Īi, Ólfyñ ç! Ū` Īi, °Ó` ĪiÓ` Ē, yà Ó!k, ñ Ó` yç, ò%ī, ylyÓ` ÙÓ` θĒ) , !
 ÙÓ` ſĪ±ſyÓ` Ī` ~Óç` !ſſ%, Ī` ĪòÓ` ā!i, òi, ò!Ó` Ói, ≈l ≤ĀĒ, Īi, āē, ly=!Ó` í, z` Īē, ~Īſ` ĪSĒ– Ū` Īi` !Ųoyò ĪÓ` yĪ` ç! ÓK, yl`
 ÓĒĪ` Ū, à ĪÓĒĪyÓ` , òó` x` ĪŪŪ, Ó` Īi` ĪSĒĪ ĪĒÛē ſ%ò) Ó` xī, # Īi, ~•z là ĪÓ` Ó` Ù, y ĪSĒ Ē, Īi` yÓ• Ē) !ŪŪ, Īi` òó` í, zĪſſi`
 !SÈ°ñ ~Ó` Ē, Īi` ~•z làÓ` # òÁÇſ • ĪĪ` !SÈ°– ≤Ābī, y!_¥Ū, í, zĪál ĪlÓ` Ē, Īi` ≤ĀyĒ ĪÓ` Ū, B, y°=!° « Ī, !Ó« Ī, ~Óç` ~=!Ó`
 ſĪŪ, yÓ` •Ī` Īñ Ē) !ŪŪ, Īi` òó` òyÓ` ſy ~Ó` Ī` ĪŪ, •z ſ, !k<T– !Ū, v Ē) !ŪŪ, Īi` òó` Ē, Īi` •Ó` Øy ç, Ó` G !ſſ%, xMĒ, Īi` Ó` xlfylf
 làÓ` !°G Ī` òÁÇſ • ĪĪ` !SÈ°ñ ~ŪĪ` Ū, yl ≤ĀŪyĪ` Īz– 16É3 Ē) !ŪŪ, ò!ç!lī, !ÓáÇſ# Ólfy ~ŪÉ xyÓ` É ſy•y! Īñ xyÓ` Īfiē,
 Ūfy ĪŪ, ñ Ó` y•zŪ, ſ ≤ĀŪ%ā , ò! Ī, Ī` òó` Ū` Īi, Ē) !ŪŪ, ò!ç!lī, !ÓáÇſ# Ólfy •Ó` Øy ſĒ, fī, yÓ` , òi, ĪlÓ` , òSÈ` Īl Ói, ,
 Ē) !ŪŪ, y , òy` l Ū, Īi` Ó` !SÈ°– Ū` Īi` !Ųoyò ĪÓ` y Īi, āllŪ, y ĪĪ≈Ó` Ē, Īi` x!%Ūyl Ū, Ó` y ſŪç, Ó` • ĪĪ` ĪSĒ Īñ Ū, ç, ò` Ī«` !
 Ī, lÓyÓ` ~áy Īl Ófy, òŪ, Ólfy ` òáy ` òi` ñ ĪyÓ` •yĪ, Ī` ĪŪ, ` çĒĪ, òí≈hs` ~•z làÓ` # ĪŪ, Ó` « y Ū, Ó` y Īyl` !– ~•z Ū` Īi, Ó`
 ≤ĀÓ` _ y ĪòÓ` !%` Ū` Īi` !Ųoyò ĪÓ` y Īi, Ī` Ólfy !ÓáÇſ# Ó` *Ī, ò ` òáy !ò! , Ī, yÓ` ≤ĀĪ, f«` !Ū, S%Ē ≤ĀŪyĪG , òyGĪ` y
 Īyl` – āllŪ, y ĪĪ≈Ó` Ē, Īi` ` òáy ` à ĪSĒ Ī` ÓlfyÓ` •yĪ, Ī` ĪŪ, ` Ó` •y•z , òyGĪ` yÓ` çlf Óy!i, , =!° Ū, ſyā, y •z Īē, Ó` Òò Īi`
 , òyŪ, y •zē, !ò ĪĪ` ~Ī, !Ó` • ĪĪ` !SÈ°– ~SĒyĪ, , y ÓlfyÓ` ç` Īy Īi, làÓ` ò%ā≈ ĪŪ, òÁÇſ ly Ū, Ó` Īi, , òy ĪÓ` Ī` çlf ≤Āyl` 45
 Ē%, ē, ā, GĪ, , y ~Ū, !ē, ÓſyòG ` òGĪ` y • ĪĪ` !SÈ°– Ū` Īi` !Ųoyò ĪÓ` y SĒyĪ, , yG ſy•y!Ó` Ū` Īi, ñ ` òyĪ` Īi` Ó` Ū, y ĪSĒ Ū` Ū, y°•Ū
 ly ĪŪ ~Ū, !ē, fliy Īl çŪyē, , ò! Ūy!ē, Ó` xÓ!f!i, !i, Ó` ~•z fliyl!ē, Īi, G ÓlfyÓ` xye` Ūi ĪŪ, ≤ĀŪyĪ Ū, Īi` Ó` – ā, yl#òy Īi` Ó` y
 òÁÇ ĪſÓ` , òSÈ` Īl ÓlfyÓ` ≤Āòyl Ē) !ŪŪ, yÓ` Ū, ly ` çyÓ` !ò ĪĪ` Ó` Īi` ĪSĒĪ Ūfy ĪŪ, – xlf!ò ĪŪ, ` òylyñ ñ ` òç, òyÓ` G
 Ó` , ò%Ó` ÓlfyÓ` Ē, Īi` òÁÇſ • ĪĪ` !SÈ° Ó` Īi` x!%Ūyl Ū, Īi` Ó` l ~ſĒ xyÓ` É Ó` yG–

178 16É8 ài,yl%à!i,Ü,ï,y •Ó° Øy §Ë,fi,yÓ° xE,fhs"Ó° #i xÓ«,î"Ó° xy"ÍÓ°Ü,ï!è, ò,«Tyhs"Ó° *î,ø •Ó° Ø#î"î"òÓ°
"§"ÍÜ,î"Üy!§Ü,ï,y"ÍÜ,Ç òyl" # Ü,Ó°y •î" – Ó°y •î" ài,yl%à!i,Ü, ç#Ó!òyÓ°yl" ï,yÓ°y xE,fhfl" •î" ï,z"îè, !SÈ° –
ø°Ó° "îly ≤Äÿ Óy §Çfl,Ò!i,Ó° ò°Ó°

100%	MATCHING BLOCK 175/259	W
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ï,y"ÍÜ, x,øÿ!Ó°ï, Ü, "ÍÓ°

ï,y"ÍÜ, x!òÜ,ï,Ó° ï,zß"ï, Ü,Ó°yÓ° Üy!§Ü,ï,y"î"òÓ° !SÈ° ly– xy"ÍÜ, •Ó° Ø#î"Ó°y ≤Ää,ï!i, !ÓÉll" =!°"ÍÜ, •z xNyÜ, "î,ï,
ò"ÍÓ°!SÈ°ñ "Ü,yG ï,zqyÓ!# Ç!_Ó° ,ò!Ó° ä,î"ï,yÓ°y "ò!° !l– §ÜÜ,y°#! !ÜÇÓ° #î" G "Ü"ÿy,ø"îè,Ü#î" §Ë,fi,yÓ° §"ÍÜ
à!ï, §,øÜ, ≈ ÿÜ, "ÍÜG Ü, !Éñ Óy!ïçfñ xflf !!Ü≈yí ≤ÄË,ï, "«, "îè •Ó° Ø#î"Ó°y " §Ë,fi,y =!°Ü, ÇSÈ "î"ÍÜ, !Ü,ÇSÈ @Ä"Ä"ï
Ü, "ÍÓ° !l– 16É9 Ó!•Ó°yài, xye "Üi ~•z §Ühfl" lyly Ü,yÓ° "î" xE,fhs"Ó° #i òÜ, "î"ÍÜ, «, "î"ï, ,øi, ,y •Ó° Øy §Ë,fi,y ly!
Ó°Ü, ,øi, "î"Ó!Ó°yài, xye "Üi"ÍÜ,Ç ï,z"î,ø«y Ü,Ó°y ä, "î"ly – ~≤Äÿ"ÍÜ •zÓ° È,y!•y!ÓÓ° !°"îá"ÍÈ"îñ !§% §Ë,fi,y
òÄÇ§ •Gî"yÓ° !è,Ü, ,òÓ°Ói, ≈# §Ü"î"ÍÜ, ò°!è, àè,ly !Ó"ÍÉ!ï,yí,ø!≈,ø!≈ ≤Ä!Üi,ñ "î"ï"Üy@ §Ë,fi,y
Çy•Ó° ÈüÈ•zÈüÈ"ÿÜ,ï,y ~ÓÇ Üy!Ç,äy"ÍÜ,Ó° Ü"î"ï,y ò°!è, ≤Äòyl làÓ° #î"ï, "ÓÇ Ç!_Çy# Ó°y"î"ÇT...Ó° lyly! ä, • "Ó° "îá!
à"î"ï"ÍÈñ á #çT, ò)Ó≈ 2200 ÿy"ÍÓ° x" !Ü,ÇSÈ!òl ,ò"ÍÓ° •z "§z §Ë,fi,y •è,yí ÇÉ! •î"ï" "àñï,yÓ° làÓ° # ò°!è, Ç ≤Äòylï,
,ø!Ó°ï,Ç_f_° – !mï, #î" "«, "îèñ !§% §Ë,fi,yÓ° xy"ÍÓ°Ü, à!ï, ≤Ä!i, "ÍÓÇ#ñ xÓ!ÇçT "Ü,yè, ÈüÈ!ò!Ç §Çfl,Ò!i,ñ "Ó° •Üyl
"ò!Ó° "î"ï" !Óhfl,ï, xyòyÈüÈyà!Ó°Ü, Ç!Ó§!ï, §"ÍÜi, á #çT, ò)Ó≈ ≤Äÿ! 2000 §Ü!Ü,y"î" ÇÉ! •î"ï" ly! xyÓ° xlfylf §Ó Ç!Ó§!
ï,Ó° Ü"î"òf =ÜyÓ° xi,fhs" §Ü,k Çy# "yÜ,y"ÍÜ" G Ó°yly à%[y,zÈüÈ"ï, xÓ!flü, xlf xy"ÍÓ°Ü,ï!è, Ó§!i, ≤Ää,ü, !ÇflAï,yí
"î"òÄÇ§ Ü,Ó°y •î" – ~•z §Ühfl"ï, Çf "î"ÍÜ, •y!ÓÓ° Ü"î"Ü, "ÍÓ°l "îñ §Ü,Ói, ,ø!Yä,Ü "î"ÍÜ, "Ü,yly xye "Üi §Ë,fi,yÓ° G,òÓ°
xySÈ"î"ï, ,ø"î"ï, !SÈ° – Ü"î"ï"ÍÖyòy"ÍÓ°yÓ° ÇÉ! ,ò"ÍÓ°≈ ≤Äbï,y!_ÿÜ, ï,z!ál"ÍÜ"È, "î"ï" ~•z Ó!•Ó°yài, !ÇflA xye "Ü"ÍÓ°!
ä, • xy!Óç,Òi, •î"ï"ÍÈ – Ü"î"ï"ÍÖyòy"ÍÓ°y"î"ï, 38 !è,Ó° "ÓÇ# lÓ°Ü,Ç,y xi,fhs" xfllyÈ,y!ÓÜ, fliy"î"ï,ø"î"ï, ÿÜ, "î"ï, "òáy
"à"ÍÈ – "Ü,yly ~Ü,ïè, ~"ÍÜ,Óy"ÍÓ° !!§D xÓfliy! "ò"î"ï, xy"ÍÈñ xyÓyÓ° Ü,ï, =!° ~Ü, §"ÍÜ Óy§Ë,Ó"î"ñ Ó°yhflïy! Çy!ï"ï, –
"î"Ü"î"ï"ñ ~Ü,ò° xye "ÜiÜ,yÓ° # !Ü,ÇÓy Ó!iÜ, "ÍÓ° !ÇflAï,yÓ° !ÇÜ,yÓ° •î"ï"ÍÈ°ï,yÓ°y – ~•z !§k,yhs" Ó°# §Üy"ï"y!
ä,ï, •"ÍÜ ~SÈyí, ,y xyÓ° "Ü,yly !%!_ @Äy•f Ü,yÓ° ï á%N"ÍÇ ,øyGî"y ly! !l– ~•z §Ü,ï, Çf ~ÓÇ •Ó° Øy! "ÜH Ü lï!Ó°
Ü,Ó° fliy"î"ï" ≤ÄyÆï, "î"flfÓ° !È, !_ "î"ï,ñ Üy!è, ≈ "î"ÜyÓ° Çz°yÓ° ~•z !§k,y"î"hs" ï,z,ø!#i, •î"ï"ÍÈ"îñ ,ø!Yä,Ü "î"ÍÜ,
xyÿy xye "ÜiÜ,yÓ° # "ÍÓ° xyây"î"ï, •z •Ó° Øy §Ë,fi,yÓ° ä,ï, ,yhs" ,øi, l à"îè, !SÈ° ~ÓÇ ~•z xye "ÜiÜ,yÓ° #Ó°y !SÈ° ~Ó!
òÜ, xy!≈ – ~•z Ü"î"ï,Ó° ,ø«yÓ°!lÜ,yÓ° # "ÍÓ° òyÓ°iy xy"ÍÓ°y ÇyÓ°y"î"y •î"ï"ÍÈ Ü"î"ï"ÍÖyòy"ÍÓ°yÓ° ~Ü, •z
hfl"ÍÓ° ~Ü,ïè, §%Ó° G ÜÇÓ°i, ï,yÜyÓ° Ü%, è,yÓ° ≤Äy!Æ "î"ÍÜ, – "Ó!òÜ, xy!≈ "ÍÓ° ,ø"î"ï, Ó°y •î"ï"ñ •Ó° Øy
§Ë,fi,y ,øi, "î"ÍÜ" xy!%Üy!lÜ, §Ü!Ü,y° G }î@aò Ó° ä,lyÓ° xy!%Üy!lÜ, §Ü!Ü,y"ÍÓ° Ü"î"òf ~Ü,è,y §yÜÓ§f xy"ÍÈ –
~SÈyí, ,y }î@a"ÍÜ Ü!Ó°ÈüÈ=! ,ø!Ü ly"ÍÜ "î"ï"ïk, "î"ï"eÓ° Ü,ly xy"ÍÈ"ï,y"ÍÜ, ~•z Ü"î"ï,Ó° ≤ÄÓ_Ó°y •Ó° ØyÓ° §"ÍÜ x!
È,ß Ó"î"ï"Ü"î"ï"Ü, "ÍÓ°l– xy!≈ "ÍÓ°i,y •zw Ü,ï, ≈Ü, Çeß "ÍÓ° ÜÜ,ø°Ó°ÜÜ Óy làÓ° òÄÇ"ÍÈÓ° !ÓÉll" !è, "ÍÜ, ~•z !%!_Ó°
§Ü!≈ "î"ï" ,øÇ Ü,Ó°y •î" – ~Ó° §"ÍÜ ài, ≈l ä,y,z", •Ó° Øy ÜH Ü §Üy!ò"î"ï"eÓ° ≤Ä§Dï%, "î"ï"ò"ÍÓ° ~•z §Üy!ò"î"ï"e"ÍÜ, xye
"ÜiÜ,yÓ° # xy!≈ "ÍÓ° Ó"î"ï"ï,z"ÍÜ"á Ü, "ÍÓ° "ÍÈ – ä,y!çòy"ÍÓ°yÓ° !mï, #î" G ï,ï, #î" hfl"ÍÓ° "î"ÍÜ, ≤ÄyÆï, "î"flfÓ°!
È, !_ "î"ï, xyàvÜ, Óy Óy•z"ÍÓ° "î"ÍÜ, xyÿy "Ü,y"î"ly §Çfl,Ò!i,Ó° ,ò!Ó° ä,î"ï" ,øyGî"y ly! Ó"î"ï"Üy!è, ≈ "î"ÜyÓ° Çz°yÓ° Ü"î"ï"
Ü, "ÍÓ°l – fiè%,î"yè, ≈ !,øäè, Ç

â≈Ăyă ,# l G xy!ò Ùòf!%aañ ≤ĂlÙ á[ñ ≤Ă`l@a `Ă!ÏĖ , ,öyÓ!°çyÏ≈ñ Û , °Û ,yî ,yñ 1997– l`îÓ`wlyl Ē ,Ryă ,y!≈ñ òÙ≈ G ÏÇfl,Ò! ĩ ,ĒÜĒ ≤Ăyă ,# l Ē ,yî ,# l `ˆ≤Ă« ,y ,òè ,ñ xyl@ñ Û , °Û ,yî ,yñ 2015– í ,Ē Ó`ı , l Û% , ÙyÓ` !ÓÏÿÿÏñ ≈Ăyă ,# l Ē ,yÓ``lĭ , Ó`•z!ı ,•yÏ áxy!ò , òÓ≈añ `ˆ≤Ăy`l@a `Ă!ÏĖ , Ó%Û , ĨĒ ,yÓ`yŮñ Û , °Û ,yî ,yñ 2019–

181 !Ç!Ó` l Ó`byàÒ`ñ •Ó`Ïy ÏĖ , fi ,yÓ` ÏĖ ,y`lĭñ âĒ ,yĒlyhs`Ó` Û ,y`lĭÓÓ`# ÓÏ%aañ ~l !Ó`~ñ Û , °Û ,yî ,yñ 2003– D D Kosambi– An Introduction to the Study of Indian History– Popular Prakashan– Bombay– 1956. Romila Thapar– Early India- From The Origins to Circa A.D. 1300– London– 2002. Upinder Singh– A History of Ancient and Early Medieval India– Pearson– 2009. Nayanjot Lahiri (ed.)– The Decline and the Fall of the Indus Civilization– Permanent Black– 2000. R.S. Sharma– India's Ancient Past– OUP– New Delhi– 2005. Raymond Allchin and Bridget Allchin– The Rise of Civilization in India and Paki- stan– CUP– 1982.

182 ~Û , Û , ≠ 17 ppppp , òÓ`Óı , ≈# •Ó`Ïy ÏÇfl,Ò!ı , (The late/post-Harappan traditionsã àè , l 17Ē0 í ,z`lĭçf 17Ē1 Ï)ã , ly 17Ē2 v% , Û , Ó` ÏÇfl,Ò!ı , 17Ē3 !Ï`lĭ!è , ΔĒüĒÜH Û ÏÇfl,Ò!ı , 17Ē4 í ,z`Ó`Ē , Ē ,yÓ``lĭ , Ó` !Ó!ĒĒ `ß` `ˆ« , e 17Ē5 =çÓ`yè , 17Ē6 !Ó`%!Æ lĭ`ñ öyÓ`yÓy!•Û , ĩ ,y 17Ē7 Ó>äı , ç#Ó`lĭ xĒĒ , âyĭ , 17Ē8 í ,z` , òÏÇyÓ` 17Ē9 !lÓ≈y!ã , ĩ , ≤ĂÏ`yÓ`# 17Ē10 !lÓ≈y!ã , ĩ , @`Ăsi , òÓ# 17Ē0 í ,z`lĭçf • ~z ~Û , `lĭ Û , Ó` í ,z`lĭçf • , òÓ`Óı , ≈# •Ó`Ïy ÏÇfl,Ò!ı , Ïĭ , ò`lĭ , ≈ !Ç« , y!≈#`lĭó` xÓ`!ı , Û , Ó`y – • , ä , yÓ` òÓ`lĭÓ` ÏÇfl,Ò!ı , Ó` Û , ly ~z ~Û , `lĭ Û , xy`lĭy!ã , ĩ , •`lĭÓüĒ > v% , Û , Ó` ÏÇfl,Ò!ı , > !Ï`lĭ!è , ΔĒüĒĒH` ÏÇfl,Ò!ı , > í ,z`Ó`Ē , Ē ,yÓ``lĭ , Ó` ÏÇfl,Ò!ı , Ó` öyÓ`y > =çÓ`yè , ••Ó`Ïy ÏÇfl,Ò!ı , Ó` öyÓ`yÓy!•Û , ĩ ,y G Ó>äı , xĒĒ , âyĭ , xy`lĭyă , f !ÓĒlĭ`lĭ`Ó` Û`lĭóf xyÏ`lĭÓ–

183 17Ē1 Ï)ã , ly •Ó`Ïy ÏĖ , fi ,yÓ` làÓ`ç#Ó`lĭÓ` ÏÛ , k , !ã , ĩeÓ` xÓÏy`lĭÓ` Ïy`lĭ Ïy`lĭz •Ó`Ïy ÏÇfl,Ò!ı , Ó` Ïĭ)ı≈ !Ó`%!Æ â`lġ , !ñ ÓÓ`Ç , òÓ`Óı , ≈# ÏÇfl,Ò!ı , Ó` Ùòf !ò`lĭ`z •Ó`Ï#`lĭ`lĭ`lĭ`fÓ` öyÓ`yÓy!•Û , ĩ ,y xè% , è , !SÈ°– , ò!Ó`lĭ , !Ï% , ÏĖ , fi ,y , ĩ , f •Ó`Ïy ÏĖ , fi ,yÓ` !lòç≈l` ĩ`ÏÛhfĭl xMĒ , ĩ`È% , ĩ`è , í ,z`lġ , !SÈ° ĩ ,yÓ` ÏŮ≈ez , òÓ`Óı , ≈# öy`lĭ , çx!≈yĭ , òÓ`Óı , ≈# •Ó`Ïy , òl≈y`lĭ`xy`yòy xy`yòy ÏÇfl,Ò!ı , !ã , •`« , f Û , Ó`y lĭy – ~zÏÓ` xMĒ , ĩ`Ó` ÏÇfl,Ò!ı , Ó` ò!Ó`Óı , ≈ı , Ó`* , ò ~Û , ly •lĭGñ ~z ÏÇfl,Ò!ı , =!` ĩ`hfĭlĭ`ĒüĒĒ , òÓ`ı , òÓ`yĭ`•Ó`Ïy ÏÇfl,Ò!ı , Ó` lly !ã , •`Ó`lĭ Û , ĩ`Ó` ĩ ,y Ï`lĭçz`ÓyV , y lĭy`ñ` ĩ`Ïy`lĭç`fÓ` !Ē , !`lĭ`Óy`z lĭy`•Ó`Ïy ÏĖ , fi ,yÓ` lyà!Ó`Û , ò`lĭó=ò` , òĭ , ĩ`lĭó` , òÓ`z ~z ÏĖ , fi ,yÓ` xyÛ , !flöÛ , ! Ó`%!Æ â`lġ , !ñ ÓÓ`Ç ~z !ã , e , ò!Ó`Óı , ≈ı , ÏÇfl,Ò!ı , =!Ó` Ùyòf`lĭ`•Ó`Ï#`lĭ`lĭ`fÓ` öyÓ`yÓy!•Û , ĩ ,yÓ`z Ïy!≈Û , , ò!Ó`ã , yĭ`Û , – 17Ē2 v% , Û , Ó` ÏÇfl,Ò!ı , , òÓ`Óı , ≈# •Ó`Ïy ÏÇfl,Ò!ı , , òl≈y`lĭ` , ò!Ó`lĭ , •Ó`Ïy ÏĖ , fi ,yÓ` xlfı , Û` Û , w Óy`%!ã , hfĭly`lĭó` SĒ!Ó`!Û , S%Ēè , y xflòçT– Óy`%!ã , hfĭly`lĭó` Û`y`lĭ`è , y xMĒ , ĩ`p` ĩ`ÏÇfl,Ò!ı , Ó` öyÓ`y , ò`lĭó≈z ≈ó`& •`lĭ`!SÈ° ĩ ,y á #çT`ö)ó≈ 2000 x`lĭó` , òÓ`Óı , ≈# Û , y` , òl≈hs` , ò!Ó`Óı , ≈ı , ó`*`lĭ , òz`lġ , ĩ`Û , !SÈ°– ~Ó`Ïy , f , öyGĭ`y`à`lĭSÈ`! , òÓ`Û , lyÛÛ , ~Û , lġ , ĩ`Û , w`lĭ`lĭ , – , ò!Ó`lĭ , •Ó`Ïy ÏĖ , fi ,yÓ` , ò!Ó`ã , yĭ`Û , !Û , S%ĒÛ , lġ , öyeg ~z hfĭlĭó``lĭ`lĭ , öyGĭ`y`à`lĭSÈ– ò! , ĩ`Óy`%!ã , hfĭly`lĭ , òó`ó`lĭy Û , lġ , !Ó` ÏÇfl,Ò!ı , Ó` öyÓ`y`z`≤ĂÏy!ı , !SÈ°– !Ï% , ≤Ă`lĭó` ĩ`ç ~z ÏÛ`lĭ` ĩ`ÏÇfl,Ò!ı , , ä , y%`!SÈ° ĩ ,yÓ` lyÛ`Úv% , Û , Ó` ÏÇfl,Ò!ı , Û– ~z ÏÇfl,Ò!ı , Ó` lĭ , lġ , , òl≈yĭ` ĩ`óáy`à`lĭSÈ– ~z lĭ , lġ , , òl≈y`lĭ`z , ò!Ó`lĭ , •Ó`Ïy ÏĖ , fi ,yÓ` , Û , lġ , öye , öyGĭ`y`lĭy` – ≤Ăbı , y!`ÏÛ , ĩ`lĭó` xı%Ûyl v% , Û , Ó` ÏÇfl,Ò!ı , ÷ò% ~Û , lġ , x! ĩ , !Ó`_` Û , lġ , öy`leÓ` öyÓ`yñ`lĭ , ò!Ó`lĭ , •Ó`Ïy ÏĖ , fi ,yÓ` xÇç`!•`lĭ`lĭ`z ~z xMĒ , ĩ`p` =ó`& •`lĭ`!SÈ°– hfĭlĭó`ĒüĒĒ , òÓ`ı , òÓ`yĭ` ĩ`Û , y , lġ , è , yĭ , ò!Ó`Óı , ≈l`Óy`lĭ`lĭ`lĭ`Gĭ`y`lġz – ĩ`lĭó`~lġ , ĩ`e`« , ĩ`#` •`~z` ĩ`ñ , ò!Ó`lĭ , •Ó`Ï#`lĭ` , òl≈y`lĭ`ó` ĩ`ã , ò`lĭÛ , y`Ï#`lĭÛ , •lĭó`ó`ó`fÓ`yÓ` ≤Ăyĭ` ~z , ò`lĭó≈`l`zñ` ĩ ,yÓ` , ò!Ó`ó`lĭ , ≈~Û , lġ , òÓ`lĭó` ! Ï`lĭÛ , •lĭó`ó`ó`fÓ`yÓ` ĩ`óáy`lĭ`lĭ`y`à`y`Û , yÓ` ĩ , y`SĒyĭ , y`! , ò!ã , •`lĭ` , ÓfÓ`yÓ` ÷ò% Û , lġ , öy`leÓ` G , òÓ` í ,z`lĭ , #ı≈– Gçl`~Óç` , öyĭ , ,yÛy!è , Ó` lyÓ`#Û)!ı , ≈G ~z , ò`lĭó≈`x`lĭÛ , Û , Û , öyGĭ`y`à`lĭSÈ– 17Ē3 !Ï`lĭ!è , ΔĒüĒÜH Û ÏÇfl,Ò!ı , , òÓ`Óı , ≈# •Ó`Ïy , ò`lĭó≈` , öy!Û , hfĭly`lĭó` , öyoy`lĭó` ĩ`ÏÇfl,Ò!ı , !ÓòfÛyl`!SÈ° ĩ ,y`•Ó`Ïyĭ` ≤Ăy/Ē`~Û , lġ , Ïy! ò`lġ , ĩ`eÓ` lyÛyl%Ïy`lĭó` Û`!Ï`lĭ!è , ΔĒüĒÜH Û üĒS`ÏÇfl,Ò!ı , Û ly`lĭÛ , ò!Ó`!ã , ĩ , – ~z ÏÇfl,Ò!ı , ĩ`lĭ , ÓfÓ`*ı , Û , lġ , öye ~z !Ï`lĭ! è , Δ H Ïy!ò`lĭ , •z`≤Ălĭ , öyGĭ`y`lĭy` – !ò# , òü% , ÙyÓ` , ä , e`Óı , ≈#Ó` Û`lĭ , ñ`~z ÏÇfl,Ò!ı , Ó` Û , lġ , öye =!`Ó`lĭçĒ!`~Ó! ççT`f`ö)ı≈– ~=!` ĩ`Ûyè , yÛ%!è , í ,z`lĭp`°y` ≤Ă`lĭ`lĭ , òÓ` G , òÓ` !Û , S%Ēè , y` ĩ`Ûyè , y`ÏyÓ`#`!ã , eÛ , ĩ`lĭ≈` , ò)ı≈– ~z`!ã , eÛ , Û≈ =!`•`ēüĒĒ`Ů!)Ó`ñ`ıjy`~Óç`SĒı , y`lĭy`!çç`Gĭ`y`y`ıjy`çÓ`#`lĭó`ó`Ē!Ñyĭ , ,ñ`È% , °zı , fy!òó` – •Ó`Ïyĭ`Ïy!ı`lĭ , Û , í ,z`lġ`lĭó`Ē`Ē , ĩ`p`~z ÏÇfl,Ò!ı , !Óò`Ē , y`lĭó`ÓyV , y`à`lĭSÈ– , ò!Ó`lĭ , •Ó`Ïy ÏĖ , fi ,yÓ` , òl≈yĭ`~Óç`~z ÏÇfl,Ò!ı , Ó` ÏÛ`Ē`e`lĭÛ`~Û , lġ , e`!ÛÛ , , ò!Ó`Óı , ≈l`Ï)ã , lyÛ , yÓ`#`4lÇ`Û , y`xy`lĭSÈ– , ò!Ó`lĭ , , ò`lĭó≈`ó` Û`lĭ , yz` , öyÛ , y`zè , ñ`ı , Ï)ã , l`l`Ï`z`xy`lĭSÈ`~z`!Ï`lĭ!è , Δ`ÜH Û ÏÇfl,Ò!ı , ĩ`lĭ , ĩ , lĭó`ı , y`SĒyè , •`lĭ`xyÏ`lĭSÈ– •Ó`ÏyÓ`~z , òl≈y`lĭ`ó` !Óò`!ÓÓ`ı`~álG , öyGĭ`y`lĭy`!ñ`ı , lĭó`ã , !`hfĭlyl`xMĒ , ĩ`ñ`áààÓ`ĒüĒĒ`yĒĒ , Ó`y`í ,z` , òĭ , fÛ , y`lĭ , ~z ÏÇfl,Ò!ı , Ó` xhs`ı , 50 !è , ĩ`Û , lĭwÓ`x`lĭlĭç , öyGĭ`y`à`lĭSÈñ`~Ó`!Ē , ĩ , lĭó`

184 26 !è, ^Ü, ^lwÓ° xyl^i, lšđ^iü, ≈ ^îôyÓ° iy, çyGí° y ^à^îSÈ° i, y ^î^iü, G °Ó° Ø#í° šyçfl, Ò!i, Ü, ôyÓ° yÓ°
!Ó° Ó°FSÈß° i, yÓ° !ä, e È%, ^îè, í, z^îè, ^îSÈ- 17É4 í, z_Ó° È, yÓ° ^îi, Ó° !Ó!È, ß° ^« e 1984, çí≈hs° È, yÓ° i, #í° , çyOyÓñ
•!Ó° î° ylyñ í, z_Ó° ≤Ä° î° çñ !•Üyã, ° ≤Ä° î° çñ !ò° ÷ñ ã, ç, #àí, , ÈüÈ ~•z šÜhflí xMÈ, ^î° •Ó° Øy šÈ, fi, yÓ° , çó° Ói, ≈#
çí≈y ^îi° Ó° xhs° i, 580 !è, ^Ü, w çyGí° y ^à^îSÈ- ~•z ^Ü, w=!°Ó° Ù, í, çy^îeÓ° ôyÓ° y ~ÓÇ, ç!Ó° i, ç, •Ó° Ø#í°
Ù, í, çy^îeÓ° ôyÓ° yÓ° ^â!ç, i, y š^îç•z xl%!Üi, •î° - •!Ó° î° ylyÓ° Ó° îlyl° y# ^î^iü, Ù, í, çyè SÈyí, , yGñ Ü, çyòyÜy!è, Ó° Óy!
í, , ñ Ú ÊÑ, î° šÜ !ò° îi° Óyly ^ily ài° lyñ È, y ^îy, çöyl^iÓ° Ó° , ç%Ñ!i, ñ !Ü, çS%È° i, yÜyÓ° !ç!šñ ^, çyí, , y Üy!è, Ó° !ç!š •zi, fy!
ò° šy«ç, f ^î^iü, G °Ó° Ø#í° ^îi, ^î•fÓ° ôyÓ° yÓy!•Ü, i, y ≤ÄÜy!i, , •î° ñ ~SÈyí, , yG çyOy^iÓÓ° šyç^îây° ^î^iü, Üy!è, Ó°
â^iÓ° Ó° !ä, • ñ í, ç!%lñ Ü, Ñyã, y •z^îè, Ó° Óy!í, , ñ çšf Ó° yáyÓ° ài, ≈ ~ÓÇ Úx!@ç^iÓ° ÷#Ü çyGí° y ^à^îSÈ- ôyÓ° #^îi,
ç%îÓ° y Óš!i, è, y•z Üy!è, Ó° Ó° îi, , y !È, i, Óy!^îi° i, yÓ° í, z, çó° áó ÈüÈÓyí, , # Óyly ^ily- ~áy^îi, yÜy- ^, çyí, , yÜy!
è, Ó° È!Ñyí, , ñ Ú ÊÑ, î° šÜ ~Ó° Óy° y ~ÓÇ Ü, yl^îy!°!° yl G °y! çš çyç!° , çöyl^iÓ° Ó° , ç%Ñ!i, çyGí° y ^à^îSÈ-
çyOy^iÓÓ° ^î^i•iÓ° yly^îi, ~•z hflíÓ° ^î^iü, !Ó!È, ß° çy^îi, Ó° íÓ G àÜñ Üš%Ó° í, y° ~ÓÇ xy.%Ó° çyGí° y ^à^îSÈ-
^Ó° y!•Ó° y^îi, ~SÈyí, , yG ^SÈy°yñ ^çyl° yÓñ ~ÓÇ ^ác%Ó° çyGí° y ^à^îSÈ- xyÓyÓ° í, z_Ó° ≤Ä° î° ççÓ° šy•yÓ° yl, ç%îÓ°
çyš ^Ü, w!è, ^î^iü, çó° Ói, ≈# •Ó° Øy çí≈y ^îi° Ü, ç!Èç^îšfÓ° !Üyly !•šy^iÓ° íÓ G àÜ ^i, y Ó° îè, •zñ i, ySÈyí, , yG ôyln
ò%•z Óy !i, l ≤ÄÜ, y^iÓ° Ó° ÓyçÓ° yñ ÚGè, šÜñ !Ó!È, ß° Ó° Ü, ^îÜÓ° Ùèà ~ÓÇ Üè, Ó° ñ i%, çyñ ~ÓÇ Ó° îi, , y
Ü, yè, ÓyòyÜñ G xyá^iÓ° yè, È, ° çyGí° y ^à^îSÈ- ~•z šÜ, ° ç^îšfÓ° !È, !_îi, flöçT•z ^ÓyV, y ly^îšÈ ^îñ
ààó ÈüÈ•yÜ, Ó° y í, z, çí, fÜ, y ^î^iü, ç!Yã, Ù í, z_Ó° ÈüÈ≤Ä° î° çç, çí≈hs° , çó° Ói, ≈# •Ó° Øy çí≈y ^îi° Ó° ^Ü, w=!°
xyl^i, ^îl ^SÈyè, •^î° G Ü, ç!ÈÍ° ≤Äyã%, ^îi° Ó° #í° yl- çó° Ó° yí, y!_çÜ, !òÜ, ^î^iü, !ò ~•z ^Ü, w=!°Ó° !Óhfl, !i, ç° šy«ç, f
xyÜÓ° y ^ò!á i, y, ^î° ^òáy ly! ^ààÓ ÈüÈ•yÜ, Ó° y í, z, çí, fÜ, yÓ° çó° Ó° ^ily xMÈ, ° ^î^iü, ày^îDÍ° í, z, çí, fÜ, yÓ° !ò^iü, ñ
^òyl° yÓ° çí≈hs° ~Ü, !è, Óš!i, !Óhflí ^iÓ° Ó° ^i, í, z °ç, f Ü, Ó° y ly! - 17É5 =çÓ° yè, •Ó° Øy šyçfl, Ò!i, Ó° xlfí, Ü
≤Äôyl^iü, w =çÓ° y^îè, çó° Ói, ≈# •Ó° Øy çí≈y ^îi° Ó° , çó° Ói, ≈ ^îiÓ° !ä, e ^ÓyV, y ly! ^yly^i°Ó° 5iç çí≈yl ^î^iü, -
ly^iü, ^yly^i°Ó° állÜ, i, çy Ú° çyly° !ÓÜ Ó° î° ^îSÈlñ ~•z hflí^iÓ° Ù, í, çy^îeÓ° óó° ^îi !Ü, çS%È, ç!Ó° Ói, ≈lñ Üy!è, G ^Ói, !
ò^îi° ^i, !Ó° šyòyÓ° í áó ÈüÈÓy!í, , ñ Ói, , ã, yè, ≈ çöyl^iÓ° Ó° ^Óçéí, ~Ó° çó° Ó° ^îi, ≈ xlf çöyl^iÓ° Ó° ^SÈyè, ^Óçéí, ñ
çöyl^iÓ° Ó° ç%Ñ!i, çó° çó° Ó° ^îi, ≈ ^, çyí, , yÜy!è, Ó° ç%Ñ!i, ñ ã, yè, ≈ Óy xfy^îàè, çöyl^iÓ° Ó° Gç^îiÓ° ç!Ó° Ó° îi, ≈
!i, ^y^îiÓ° çöyl^iÓ° Ó° Ó° îi, , y Gçl •zi, fy!ò° çç, f Ü, Ó° y ly! - !°! ç !ä, • š^îÜi, !fiè, î° yè, y•zè, ~Ó° ^ã, Ò^iü, y !š° îÜy•Ó°
xÓçf ~•z çí≈y ^îi° G ÓfÓ°•i, •^îi° !SÈ- ^Ó° yç!í, lyÜÜ, ~Ü, !è, ^Ü, ^lwG ~•z çí≈y ^îi° Ó° šy«ç, f xy^îSÈ- ~•z ^Ó° yç!í,
^Ü, w!è, !ò#Ó° !òÜ, SÈyí, , yñ çöyl^iÓ° Ó° 1É5ÈüÈ2 !Üè, yÓ° ã, Gí, , y ^ò!° y° !ò^îi° ^áo° y- ≤Ä!^iü šÜyhs° Ó° y° È, y^iÓ°
Ó° îi, , y Ó° îi, , y ÓfyšçÈè, çöyl^iÓ° Ó° xàÈ, #Ó° !È, ^îi, Ó° G, çó^iÓ° šy!ç^îi° ÈüÈ ÜyV, áy^îiÓ° çyl^îy!è, Üy!è, çöyl^iÓ° Ó°
è%, Ü, ^iÓ° y •zi, fy!ò !ò^îi° È, !i, ≈ Ü, ^iÓ° ^ò!° yè, y Ü, Ó° y- ç!Yã, Ù !ò^iü, xy^îSÈ ~Ü, !è, ò%à≈myÓ° ñ ly ò%!è, ^ÓçTl#
^lyà Ü, ^iÓ° ~•z hflí^iÓ° š%Ó° !ç, i, Ü, Ó° y •^îi° !SÈ- ^Ó° yç!í, ^Ü, w!è, Ó° Óš!i, !è, Ó° xyl^i, l ≤Äyl 7 ^•QÓ° - ~áy^îl
Ü, ^îi° Ü, Ó° Ü, Ü ^çyl° yÓ° ñ ÓyçÓ° y SÈyí, , yG àÜñ š^îÈ!≈ñ Ü, ^îi° Ü, Ó° Ü, Ü í, y°ñ Ü%, çñ ÁÈ!ò çyí, #í° í, ç!çòñ Ó° ^ily àyš
•zi, fy!ò çyGí° y ^à^îSÈ- ~SÈyí, , y !Ü, çS%È

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^òé, myÓ°Ü, y xlfí, Ù- Œ!%òUàç ~•z fliyl!è, ^l!è, áll Ù, ^lÓ° çøyl!lÓ°Ó° ^òG!°yñ Ù, l, çøyeñ ~Ü, !è, !°! çø#l !Œ°!Ùy•Ó°
•zi, fy!ò ^ÓÓ° Ù, Ó°y •l!°!SÈ- lÿÓ° i, y!Ó° á #fiè, ç)Ó≈ 1750- ~Ü, !è, Ù, l, çøy!è !°! çøG í, z!Ü, #í≈ çøyG!°y lÿ! -
=çÓ°y!è, •Ó°øyÓ° x!hs° Ù çø!≈y!l!Ó° ~Ó!ç!Tf •l!°y í, z!µ° ä, Ù, ä, ^lÜ, °y°Ó!l!≈Ó° ~Ü, óÓ°!lÓ° Ù, l, çøye- ~•z
≤ÄÜ, yÓ° Ù, l, çøye ^SÈyè, ÈÜÈÓ!l, , y Ó†!Ü, ^lw çøyG!°y ^à!SÈ- x!lÜ, «, ^lè ~•z Ù, l, çøy!è •Ó°ø#l! !°! çøG í, z!Ü, #í≈
xy!SÈñ lÿÓ° ^l!Ü, Œ°!ç•z ^ÓyV, y lÿ! ^! Œ!°!•Ó°ø#l! !l, ^l•fÓ°•z Óy•Ü, - 17É6 !Ó°%!Æ l!ñ òyÓ°yÓy!•Ü, i, y!
ò# çøÜ%, ÙyÓ° ä, e' Ó!è ≈#Ó° Ù!l!è, ñ ŒÓ !Ü!°!l!° Óy°%!ä, fliylñ !Œ!%, ≤Ä!lòçñ çøyOyÓñ ^ä, y!°hfl!ylñ ^òyl°y!lÓÓ° í, z_Ó°
≤Äyhs° çø!≈hs° xMÈ, °G =çÓ°yè ÈÜÈ ~•z !Óhfl!#í≈ xMÈ, ^l° ^láy!l xy!ò ~ÓÇ çø!Ó°l!è, •Ó°øy ŒÈ, fi, yÓ° lã, • çøyG!°y
^à!SÈñ Œáy!l çø!Ó°ó!è, ≈#•Ó°øy çø!≈y!l!Ó° !ä, e!è, x!lÜ, yç!ç xyMÈ, !Ü, - !Ü, v ^Ü, ylyG •Ó°øy ŒÈ, fi, yÓ° òyÓ°y
lT •l!° lÿ!FSÈ lÿñ !lòG á%Ó Ù, ^lÜ xy!SÈ- xyÓyÓ° ^Ü, ylyG ^Ü, ylyG ^lÜÈÜÈ =çÓ°yè, ñ ~ÓÇ È, yÓ° i, #l! çøyOyÓñ •!
Ó!°lÿlyñ ^òyl°y!lÓÓ° xyl! i, ^l! Ù, w=!° ^SÈyè, •l!°!SÈ !Ü, v i, y!lòÓ° Œçáfy x!lÜ, ^ò!ç- !l, l xy!lÓ°yÓ!°!SÈ! ^lñ
•Ó°ø#l! !°! çøÓ° Œ!D çø!Ó°l!è, •Ó°øy ŒÈ, fi, yÓ° Ù, l, çøye ~ç°#Ó° Œ!Dñ ~ÓÇ x, çøÓ°y, çøÓ° !Ü, S%È ~Ó!ç!ç!TfÓ° Œ!D
çø!Ó°ó!è, ≈#•Ó°øy çø!≈y!l!Ó° ^Ü, w=!°Ó° ^lÿà) e xè%, è, Ó°!l!°!SÈ- =çÓ°y!è, !Ü, S%È !Ü, S%È Ó!l, , y ^Ü, wG !SÈ°
lÿ çø!Ó°ó!è, ≈#•Ó°øy çø!≈y!l!Ó° Óy!l!çfÜ, ^lÿàY!lÿ!lòÓ° G !l, •fÓy•#- ŒÓ !Ü!°!l!° ^!ä, eè, y ^Ó!Ó°!l!° xy!Œ i, y çø!Ó°l!è,
•Ó°øy ŒÈ, fi, yÓ° çø!è, ^lÓ° l!ñ òÓ°ç çø!Ó°ó!è, ≈!lÓ° - xòfy, çøÜ, !ò# çøÜ%, ÙyÓ° ä, e' Ó!è, ≈# çø!Ó°ó!è, ≈#•Ó°øy
Œçfl, Ò!l, Ó° !Ó!È, ß° ^Ü, w=!°Ó° ≤Äb!y!_ŸÜ, Œyç, f !Ó!Y'È!l! Ù, ^lÓ° ~Ü, ^È, Ó!lày!Ü, ÓfyáfyG!%, ^l° ò!Ó°!SÈ! ~ÓÇ!
Œk, y!hs° ~!Œ!SÈ! ^lñ làÓ°ç#Ó°!lÓ° xÓŒy!•!°G •Ó°øy Œçfl, Ò!l, Œ!ç)è!≈ !Ó°%Æ •l!ñ i, yÓ° Ó°*! çø!Ó°z ÷ò%, çø!Ó°ó!è, ≈!
â!è, !SÈ° ~ÓÇ ~•z í, z, çøÜ•y!ò!çÓ° ày!D! í, z, çø!fÜ, y ~ÓÇ Ó°yçfliylñ Ùòf≤Ä!lòç òy!« iÿ!l!fÓ° Œçfl, Ò!l, Ó° ^flÁy!l!
~•z çø!Ó°ó!è, ≈#•Ó°øy Œçfl, Ò!l, Ó° òyÓ°y!Ü!°!à!l!°!SÈ°- çø!Ó°ó!è, ≈#•Ó°øy Œçfl, Ò!l, Ó° ^!ä, e xyÜÓ°y ^çøyÜ i, yÓ°!
È, !_!l!è, ~•z !Œk, y!hs° xyŒyè, y l!°!_!l!è ^lñ çÈ! çø!≈y!l!° •Ó°øyÓ° ŒÈ, fi, yÓ° làÓ°ç#Ó°!l!ç!T•z çøy!çÈè, lÿ! -
Ü!°!lÓyòy!lÓ°y!l!è, ~ÓÇ x!fe ~!lÜ, Óy!lÓ° ^çÈ! çø!≈y!l!° Óy!l, , á!lÓ°Ó° áyÓ°y, çñ !Ü, S%Èè, y ò!Ó°o G !à!O xÓfliyÓ°
Ü, lÿ ≤Äyl! ŒÜ, çó° állÜ, yÓ° #•z í, z ^lÓ°á Ü, ^lÓ°!SÈ!- !Ü, v ~Ó° çøyçy, çøy!ç xyÓyÓ° ^SÈyè, ^SÈyè, ^Ü, ^lwÓ° Œçáfy G
^Ó!l!è, lÿ! - =çÓ°y!è, ^l, y ~•z çø!≈y!l!° ^Óè, myÓ°Ü, yñ ^Ó°yç!l, •zi, fy!òÓ° Ù!l!è, y là!lÓ°G ^òáy ^Ü!°- i, ^lÓ°~•z
çø!≈y!l!Ó° ~Ü, !è, i, y! çø!è, ç)è!è ~Ó!ç!Tf •l!°y ^òyl°y!lÓÓ° !ò!lÜ, v%Ñ, ^lÜ, çø!è, , y xyÓ° =çÓ°yè, ^l!Ü,
ò!« iÈÜÈ ç)è)Ó≈ Ó°yçfliylñ Ùy!l!°y!l°y x!ò!fÜ, y ~ÓÇ ò!« iÿ!l!fÓ° !ò!lÜ, ~•z Œçfl, Ò!l, Ó° ≤ÄÓy•Üyl!y- Ó!è, ~•z çø!lÓ≈
ŒÜ, k, làÓ°ç#Ó°!lÓ° çø!Ó°ó!è, ≈!Ü!ÓÈÜÈyà!Ó°Ü, #Ü, Ó°!l!è, !ä, e•z ŒÓ≈e °« fÜ, Ó°y lÿ!ñ !Ü, v ç!ç#Ó°!lÓ° Œ!ç)è!≈ xÓ°%!
Æ Ü, á!lÿy•z â!è, !l- •Ó°øy ŒÈ, fi, yÓ° ~•z çø!Ó°ó!è, ≈!l!Ü, yÓ°!è, •Ó°øy ŒÓ≈y!òÜ, =Ó°ççç)è!è, i, y°
àààÓ° ÈÜÈŒÓ° fl!l, # ≤ÄÓy•x!èy! ≤Äyã, #l fl!Ó° fl!l, #Ó° Ófy, çøÜ, ÷!Ü, ^l!° xyŒy- ~Ü, lÿ!è, Ü, ^lñ •Ó°øy ŒÈ, fi, y ~Ü, !ò!l
i, yÓ° !Óhfl, l!l, Ó° ŒÜ@Ä xMÈ, ^l° SÈ!è, y!l!ñ ^ä, y!°hfl!yl!l ÷Ó°ç •l!° i, y!Ó!È, ß° çø!≈y!l!Ó° !È, i, Ó° !ò!l!°z Óy°!
ä, hfl!yl!l!Ü, ^òyl°yÓ xyÓ° ç!ç% ^l!Ü, i, y!Æ ^Üy•ly çø!≈hs° SÈ!è, ^l!°!SÈ- !Ü, v i, y!°!G Ó°!l!è, •l! ^lñ ~•z ŒÈ, fi, yÓ°
≤ÄÈ, yÓ° e' Üç ...yŒ ^çø!l!°!SÈ° ~ÓÇ ^çÈ! çø!≈hs° ≤ÄyÜ, ç!l!è, Ü, yÓ° ^l!è x!èy!l

186 l0#l!E, !_Ü, ŠE, fi, yÓ ° í, zÍŠ ^î Ç° ≤ĂÓy• i, y ÷!Ü, ^îl xyçYl° ŠE, fi, yÓ ° Ó y<T... ÓfÓfliy ^çEí, ðl≈hs" è, y° ŠyÜ°y ^îl, , ðy ^îÓ ° ! ~ÓÇ Íál i, y, ðy ^îÓ ° !ñ i, ál i, yÓ ° lyà! Ó ° Ü, ç#Ól lyÜ, yÓ ° G ^Ü, yl ≤Ăÿç G ^îè, ly- !Ü, v ~áy ^îl ° « í#l ^î ~z Ófyáf y ^îl, ŠE, fi, yÓ ° xÓ°% !Æ ^l•zñ i, yÓ ° , ð!Ó ° Ói, ≈lx y ^îSÈñ Ú!ÓÈÜÈlyà! Ó ° Ü, #Ü, Ó ° iÜ xy ^îSÈ- !ÓÈÜÈlyà! Ó ° Ü, #Ü, Ó ° i • ^î°z !Ü, v ^îÜ, y ^îly çlç#Ól≤ĂÓy• !l/ ^îçEí • ^îl ^îy! lyñ ≤ĂÓy•!è, ÷ð% ^îyí, , , ðyÇEè, y! - •Ó ° Øy ŠÇfl, Ó!i, Ó ° ^î «, ^îeG ~Ü, ly Ši, f- ðÓ ° Ói, ≈# , ð ^îÓ ≈ ~z ŠÇfl, Ó!i, Ó ° ðyÓ ° y! • Ó ° Ø#l ^îl, • f xè% , è, !SÈ° - 17E7 Ó ài, ç#Ó ° l! x! È, àyí, !Š% , ŠE, fi, yÓ ° , ði, ^îlÓ ° , ð ^îÓ ° lyà! Ó ° Ü, ç#Ó ° l! Ó ° xhs" ð≈yl Š• 500 ÓSÈ ^îÓ ° Ó ° Ü ^îðf , ðy! ≈ Ó ç#Ó ° l! Ó ° ! ð ^îÜ, i, yÜ, y ^îp lyly , ð!Ó ° Ói, ≈ ^îlÓ ° Ü, ly xyÜÓ ° y çyl ^îl, ^î , ð ^îÓ ° !SÈ- ≤Ăl ^îÜ•z Ü, Ç!EíÓ ° Ü, ly Ó ° y ly! - Ü, !Eí ^îl «, ^îeñ á #<T, ð)Ó ≈ 2000ÈÜÈ1500 ~z Ü, y° , ð ^îÓ ≈ xy ^îàÓ ° ^îä, ^îl x ^îlÜ, ^îÓç ŠÇáfÜ, !Ó!È, ð çyí, #l í, zÍ, ðy! ði, ç ^îŠfÓ ° í, z, ð!flii, !ä, !• í, Ü, Ó ° y ly! - ^îlòÓ ° Ü ^îðf í, z ^îÓ á ^îlyàf •ÈÜÈ àÜñ Óy! ≈ñ Gè, ñ ^îSÈyñ í, y°ñ Ü, í, , y•z-Ñ!è, ñ !Ólñ !i, !Šñ ^îçyl ^îÓ ° ñ Ó ° y! àñ ÓyÇÓ ° y Ü, y, ð≈yŠñ !i, ° xlfí, Ü- ~zŠÓ ÇŠf ~Ül ŠÓ fliy ^îl ≤ĂlÜÓyÓ ° ^îàý ^îàñ ^îay ^îl xy ^îà i, y ^îòÓ ° ä, yEí Ü, Ó ° y • ^îl- , ðÓ ° Ói, ≈# !Ó!È, ð i, yjÀ ≤ĂñfliÓ ° ŠÇfl, Ó!i, ^îl, ~zŠÓ ðáyòfç ^îŠfÓ ° x ^îlÜ, =!° ^îÓç !Óhfl, i, ~yÜ, yç% ^îl, , ä, yEí Ü, Ó ° y • ^îl ^îSÈ- ^îz !Óä, y ^îÓ ° !Š% , ŠE, fi, yÓ ° ŠÜ! Ü, y° ^îlÜ, , ðÓ ° Ói, ≈#Ü, y ^îp ð, <Tyhs ^îÜ)Ü, ~Ü, !è, , ð!Ó ° Ói, ≈l á ^îè, ^î ^îSÈ- á #<T, ð)Ó ≈ 2000 Šy ^îÓ ° , ð) ^îÓ ≈ !lò !Ó¶, fyä, ñ !Ó•yÓ ° ~ÓÇ ÓyÇ°yl ° ðyl í, zÍ, ðy! ði, • ^îl ^îy ^îÜ, ñ i, ^îÓ , ðÓ ° Ói, ≈# ŠÜ ^îl , ð!ÿä, Ü ðòf ≤Ă ^îòçñ Ó ° yçfliylñ í, z_Ó ° ≤Ă ^îòç ~Ó ° , ð!ÿä, ÜyÇçñ , ðyOyÓñ Ü, y!Fä, ŠÜ, ñ Ü, yÿ-#Ó ° ~ÓÇ ^îy! y ^îè, G ðyl í, zÍ, ðy! ði, • ^îl ^îSÈ° - =çÓ ° yè, ñ Ü•yÓ ° y<T... ~ÓÇ ð! «, í È, yÓ ° ^îl, ≤Ăðyl Úáy! Ó ° È, Ü ÇŠf • Šy ^îÓ ° ~Ó fliy!è, , ð)è Ü, ^îÓ ° ^îSÈ ^îçyl ^îÓ ° ñ È%, Ryñ !Ó ^îçEí, ÚÓ ° y!àÜ- ≤Ăðyl ÚÓ ° y!àÜ ÇŠf ð%Ü!è, ñ àÜ ~ÓÇ Óy! ≈ ~Ü, •z Ó ° Ü, È, y ^îÓ ÓyÇ°y SÈyí, , y xlfylf xMÈ, ° ŠÜ)• SÈ!í, , ^îl , ð ^îl, , !SÈ° - xÓçf ÓyÇ°y ÓSÈ ^îÓ ° ð%•z Óy i, ^îl, y!ðÜ, ÓyÓ ° ðyl ä, yEí Ü, Ó ° y • ^îl, yñ ly ^îl, ÚÓ ° !ÓÜ ÇŠf í, zÍ, ðyò ^îlÓ ° ≤Ă ^îl yçl ly , ð ^îl, , ó =çÓ ° y ^îè, ÜŠÓ ° Óy Üè, Ó ° ÚÓ ° !ÓÜ ç ^îŠfÓ ° Ü, yç ä, y! ^îl ! ði, - xÓçf ð! «, í È, yÓ ° ^îl, , ð!Ó ° !flii, ^îÜ, Ü! !SÈ° Š ^îÓEí ^îl ^îÜ, y ^îly flò<T ðyÓ ° iy xyÜy ^îòÓ ° ^îz- •z!i, , ð) ^îÓ ≈ •Ó ° Øy ŠE, fi, y! á%Ó•z Š#ÜyÓk, ŠÇáfÜ, ÇŠf í, zÍ, ðy! ði, • ^îl, y ~ÓÇ x ^îlÜ, áyòfçŠf ~Ül ÚÓ ° ÷ ^îÜ ä, yEí Ü, Ó ° y • ^îl, y ^îè, y • ^îl, y i, yÓ ° , ð ^îl «, x!%Ü) , ° l! - ^îŠ Ü, yÓ ° ^îl ^îšáy ^îl ÚÓ ° !ÓÜ ~ÓÇ Úáy! Ó ° È, Ü È, Š° ~Ó ° È, yÓ ° ŠyÜf ≤Ă!i, , ç, y Ü, Ó ° y ŠQ, Ó ° !l- !Ü, v ~ál i, y x ^îlÜ, áy! ŠÇ ^îçy! ði, • ^îl ^îSÈ ^îàý ^îà- xyç ^îÜ, Ó ° ŠÜ! Ü, y ^îÓ ° xy ^îà Íál ç!ÜÓ ° ä, y! ðy ~i, i, #Ó !SÈ° lyñ i, ál xy°yòy xy°yòy Ü, !Eí ^îl «, ^îe Úáy! Ó ° È, Ü G ÚÓ ° !ÓÜ ÇŠf í, zÍ, ðyò ^îlÓ ° Ó ° #!i, , ≤Ăä, !°i, !SÈ° - ÓSÈ ^îÓ ° Ó ° xlfylf ŠÜ! ^î «, e=!° xÜ, !Eí ≈i, lyÜ, ^îl, y- i, á ^îly xyÓ!i, ≈i, ÇŠf í, zÍ, ðyò ^îlÓ ° ç!è, ° ÓfÓfliy xyÜy ^îòÓ ° ^îä, y ^îà, ði, , ^îSÈ ly- ~Ül , ð!Ó ° !flii, ^îl, , ð, lÜ, ÚÓ ° !ÓÜ ~ÓÇ Úáy! Ó ° È, Ü ÇŠf ^îOlyÓ ° çlf ≤Ă ^îl, fÜ, !è, Ü, Eí ^îÜ, Ó ° x ^îlÜ, áy! ç!Ü ≤Ă ^îl yçl •° - ~Ó ° Š ^îD xyÓyÓ ° l!%, l ^î ÇŠf x!≈y! ðy ^îlÓ ° í, zÍ, ðyòl ÷ Ó ° & ^î°yñ i, yÓ ° çlf x ^îlÜ, ^îÓç ç ^îÓ ° ≤Ă ^îl yçl • ^îl, y- ~z ŠÓ Ü, yÓ ° ^îl•z • ^îl, í, z, ð!flii, Ü, !Eí xMÈ, ° ^îlÜ, l!%, l ^îÜ, yl ^î «, ^îe ç!ŠÜ!<T fliylyhs" Ó ° í í, zÍŠy!•i, • ^îy- ŠÜ ^îl Ó ° ~z Ü, y° , ð ^îÓ ≈ Ó ° ç! , o& ~ÓÇ àDyÓ ° xhs" Ó ≈i, ≈# í, z, ðÈÜÈ, ðyÓ ≈i, f «, ^îeÓ ° !lÜ, !è, ^îyÜ, y! ^îl Ó ° ŠÇáf y Ó, !k, ~ÓÇ áàÓ ° G •ye y í, z, ði, fÜ, yÓ ° i%, °lyÜ)Ü, x!%Ó ≈ Ó ° xMÈ, ^îp ç!ÓŠ!i, !ÓÓ ° •Gí yñ ~z ð%•z àè, ly ^îÜ, ^î fliylyhs" Ó ° ^îlÓ ° Š ^îe Ófyáf y Ü, Ó ° y ly! -

187 ≤Äy!UÜ,Ë,y^iÓ !S% xÓÓy!Ü,y ^i^iÜ, SÈí, , ^i^i , ðí, ,y i,yÜyÓ ÓfÓ•yÓ !à!Ó Ùy!è,ÈüÈ Ó !Oì, Ù,í!c" äOCP ä ~ÓÇ Ó yçfliy^iÓ Óyly SÇf,Ò!i, •zi, fy!ò ≤Äy! á #<T, ò)≈ 2800 ^i^iÜ, Óy Óy ly! á #<T, ò)≈ 3000 SÜ! Ù, y^iÓ ðÓ ^i^iÜ, •z ò)≈Üyeyl ≤Ä!i, !æ, i, - fliyl#! i, yÜyÓ ^i^i<T ÓfÓ•y^iÓ ~•z xy, òy, ò!<T^i, ~è, y SΩ, Ó •^i^i! SÈ- ~áyl ^i^iÜ, i, yÜyÓ ÓfÓ•yÓ SÈí, , ^i^i , ð^i^i, ò!« ^i^iÓ !ò!Ü, Ùòf<Ä^i^iÓ ^i^i Sáy!Ü, yÓ Ù, y! yly SÇf,Ò!i, ^i^i, áá #<T, ò)≈ 2400ÈüÈ1800ä ~ÓÇ Ù•yÓ y^i<T...Ó ÙyÓG! y SÇf,Ò!i, ^i^i, áá #<T, ò)≈ 1800ÈüÈ1400ä- ò!«, i È, yÓ ^i^i, G x" Ü, ^i^i Ü, !è, i, yÜyÓ SÿÜ@ Ä# , òyG! y !à!i^i SÈ Ó^i^i, ñ !Ü, v ^i^i Sáy!Ü á #<T, ò)≈ 1500 SÜ! Ù, y^iÓ xy^i^i, i, yÜyÓ Ófy, òÜ, ÓfÓ•yÓ =Ó & •! !- Ó yçfliy^iÓ xy^i^i y, ò) ^i^i ≈ í, z_Ó ≤Ä^i^iÓ ^i^iÓ , ò!Yä, Ù ~yÜ, yÓ Üi, yÜyÓ È, yu, yÓ Ù ~Ó S^i^i D SΩ, Ói, UOCP ÜÈüÈÓ SÇf,Ò!i, Ó áÜ, fyÉ !á <T, ò)≈ 2000ä SÇ^i^i yà !SÈ°ó !Ó•y^i^iÓ òy!%, ^i^i óáy !ò!° á #<T, ò)≈ 1800 SÜ! Ù, y^i^i äÜ, fyÉä ~ÓÇ , ò!Yä, Ù ÓyÇy! 1700 á #<T, ò)≈y^i^i SÜ! äÜ, fyÉä- !S% , í, z, òi, fÜ, yÓ , ò)Ó≈yMÈ, ^i^i i, yÜyÓ ÓfÓ•yÓ ≤ÄS^i^i D ò%!è, ≤Äðyl !ÓÈ!i Ù^i^i Ó yá!i, •^i^iÓ- ≤Ä!Üi, ñ Ó y^i^iÓ SÿÜ@ Ä# i, á!ly á%Ó•z Ü, Ù ~ÓÇ Óó Üi, yÜyÓ È, y, yÓ Ù ~Ó Ù^i^i òf S=^i^i yÓ ~Ü, !è, G !•z- i, yÜyÓ S^i^i D xlfylf , òy^i^i =Ó SÇÜ, Ó ≤Ä!i, Ó ^i^i «, ^i^i !è !S% , òy!%, !Óòfy ^i^iÓ xyÓ ^i^i Ù, y^i^i ly x@ Äy!Üi, yÓ Shs^i^i y! ^i^i •z- !mi, #!^i^i ñ Ü%, è, yÓ ~ÓÇ xlfylf •y!i, !yÓ G xflfçflf SÿöyÓ i, ä, fy≤Wzy xyÜ, y^i^i Ó ñ Ü, á!ly Ü, á!ly ~^i^i òÓ •y! , ° lç^i^iÓ , ð^i^i , - ^i^i •z SÜ! , ò!Yä, Ü# S#Üyhs ≤Ä^i^i òç ~ÓÇ !S^i^i , !iÜ, !Ü, yè, Ó !%_ Ü%, è, yÓ ^i^i óáy !i, ñ ^i^i Ó Ù, Ù%, è, y^i^i Ó Ó Ù, y^i^i ly !ä, • ^i^i •z- òy!%, !Óòfy S^i^i D S^i^i D xlfylf ≤ÄÜ, Ó !ài, ^i^i Ü, ÓcG fliyl#! ~yÜ, y! SÈí, , ^i^i , ð^i^i , !SÈ°ñ !Ü! oxi, á!i≈y! Ùyl ä, y^i^i Ü, ~i, !Ó Ù, í, òye ~ÓÇ !ä, lyÜy!è, ÈüÈ≤Ä!i, - !Ü, v ≤Ä!%!_ Ó^i^i hfl!Ó !S% , SÈ, fi, y! SÿöyÓ iÈ, y^i^i Ó x^i^i Ü, ^i^iÓ!ç !i^i, !Ó !SÈ- !Ü≈y!Ü, y^i^i ≈ ^i^i , òy! , y•zè, !ÓÓ •^i^i í, z, !è, !SÈ- x^i^i Ü, •hfl!ç" ^i^i Ü, òy!^i^i Ó , òifSÿÜ@ Ä# ≤Ä!i, xhs"!•zi, •^i^i ^i^i SÈ ~ÓÇ Ü) °fÓyl , òy!Ó ^i^i Ü, , ðN%!i, ~i, !Ó ~i, •z Ü, !Ü !à!i^i !SÈ ^i^i , yÓ y^i^i Ü, y! i, y! , òi ≈ !SÈ ly- !fiè, !yè, y•zè, S#^i^i Ó^i^i fliyl^i ~^i^i , òy! , yÜy!è, Ó S#- i, ^i^i Ó S# ~Ü, •z í, z^i^i ^i^i ÓfÓ•*i, •^i^i , y !Ü, ly Sè, y, ò!Ó <ÓyÓ !i - ^i^i ^i^i Sÿ, ð^i^i !è, !Ü! yÓ S^i^i D Óy!i!çf•z Ù, Ó @ Ä•i ^i^i !à!SÈ i, y !i ñ ^i^i Ó Ù^i^i òfG «, i#! Ùey! ò)Ó , òyÖyÓ Óy!i^i çfÓ ^i^i , y! ! ÓYy S^i^i yàf ≤ÄÜy! , òyG! y ly! ly- !àÓ ÈüÈí, z_Ó , ð^i^i Ó≈ •Ó^i^i SÈ, fi, yÓ , òÓ ^i^i Ó>äi, ò!Ó !f!i!i, Ó í, zqÓ •ñ i, y^i^i , x@ Ä!i, ~ÓÇ x^i^i òyà!i, ò%ÜÜ!è, Ó •z «, í ≤Ä!i, È, y! , •! - x@ Ä!i, Ó !ä, • , ° í, zqy!Ói, ç^i^i SfÓ Ó, !k, ñ lyÓ È, ^i^i ~Ü, !è, ò)≈ ÜyeyÓ ^i^i òyÈ, S# Ü, !E!Ü, y^i^i Ó S!e, òy! , •^i^i y- i, y! Ä≤Ähfl!Ó SÇf,Ò!i, Ó ≤ÄSÿÓ ^i^i Ó ^i^i çElyÓ!ò ~•z í, z! , òyò! ≤Ä!è !^i^i y ^i^i Ó!çÓ ^i^i Ó!çÓ È, yà fliyl^i^i z òá Ü, ^i^i Ó ^i^i - Ü, ^i^i Ü, !è, !Ó!çE!i •hfl!ÈüÈ!c" G ò«, i, y ~ÓÇ ≤Ä!%!_ Ó^i^i ≤ÄSÿ^i^i Ó^i^i È, ^i^i ~Ü!è, y àè, ^i^i y- ly!ò!Ü, ç#Ó! «, ^i^i lyG! y! à!ÓÈüÈ!ò y! iañ !c" ò«, i, yÓ xO!i, ñ Óy!i^i çfÓ ^i^i flÀy! , =!Ü, ^i^i lyG! yÈüÈ ~•z SÓ •^i^i y x^i^i òyà!i, Ó ≤ÄÜ, yç- xyÜÓ y çy!ñ Ü, !E! !ál !i^i <T í, z, m, _ í, z! , òB" Ü, Ó ^i^i , òy^i^i Ó i, ál !àÓ ÈüÈ!Ó≤Ó SΩ, Ó •! - !Ü, v ^i^i SÓ i, !f ~ál xyÜy^i^i Ó •y^i^i , ~^i^i , y^i^i , ~Ü, è%, áè, Ü, y y^i^i à- ^i^i ÈüÈÈ, S# Ü, !E! ~ÓÇ i, yÜyÓ ÓfÓ•yÓ SÈy!i, , ^i^i , ðí, , y S^i^i _%G !àÓ ç#Ó^i^i Ó ~Ü! x^i^i òyà!i, ~^i^i , !Ó!fløi, •ÓyÓ •z Ü, ly- xÓÇf xyÜy^i^i Ó ~Ü, ly Ù^i^i Ó yá!i, •^i^i Ó^i^i , í, ò!Ó Ùy^i^i Ü, !E! í, z, m, ñ •hfl! !ç^i^i Ó Ù, y! Ó à!Ó Ó^i^i ≤ÄSÿÓ ~^i^i ^i^i y !òG !à!Ó Ó^i^i í, zq^i^i Ó^i^i ≤Ä^i^i yç!#! ç! , ≈ñ !Ü, v Ü, á!ly•z ^i^i <T !i - •z!i, , ò) ^i^i Ó≈ñ !S% , SÈ, fi, y à!i, , Gè, yÓ çlf Ó yç^i^i !i i, Ü, ^i^i «, ^i^i è ~Ü, !è, ò%!!≈Ü≈y! ≤Ä^i^i yç!#! !SÈ°ó SΩ, Ói, ~Ó Ù^i^i òf SÿÜy!çÜ, àè, !Ü, yè, y^i^i ÜyÓ ~Ü, !è, !Ó!çE! Ó^i^i * , ò ~ÓÇ !Ó!çE! óÓ^i^i Ó ~Ü, !è, !ÓYy Sÿ ~ÓÇ Ó^i^i #!i, ^i^i ÓG! yç !SÈ°- ~Ó^i^i , òÓ Ói, ≈#Ü, y^i^i ~•z SÓ SÇf,Ò!i, Ó Ù^i^i òf !ò Ü! , z, ò!Ó Ù, yè, y^i^i ÜyÜ

â<Äyã, #l G xy!ò Ùòfí%ääñ ≤Ä!Ù á[ñ ≤Ä!@Ä!ÏË, ,öyÓ!°çyÏ≈ñ Û, °Ü, yí, yñ 1997 !ç!Ó! l Ó° byàÓ° ñ •Ó° Øy ÏË, fí, yÓ°
 ÏË, y° Ìñ äË, yËlyhs° Ó° Û, y° ÍÓÓ° # ÓÏ%ääñ ~l! Ó° ~ñ Û, °Ü, yí, yñ 2003– Upinder Singh– A History of Ancient and Early
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191 ,ö!≈y!° ≈ 5 Ïçfl,Ò!ï, Ó° Ó° *, öyhs° Ó° (Cultures in transition)

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193 ~Ü, Ü, ≈ 18 ppppp í, z_Ó° Ë, yÓ° ï, ñ 1500 á #<T, ò)Ó≈ ÈüüüÈ 300 á #<T, ò)Ó≈ âNorth India– Circa 1500 BCE–300
 BC) àè, l 18É0 í, z° Ìjçf 18É1 Ï)ä, ly 18É2 á #<T, ò)Ó≈ 1500ÈüÈ600 x° ÌΣÓ° í, z_Ó° Ë, yÓ° ï, 18É2É1 ~Ó!òÜ, Ïy!•í, f ÏË, yÓ°
 18É2É2 xyl≈ ÏÏÏfyÜÜÈüüÈ!Ó!ï, Û, ≈ 18É2É3 xyl≈ ÌòÓ° xy!ò ØyÏfliyl 18É2É4 xyl≈ ÌòÓ° x!Ë, ≤Ä!° yí 18É2É4É1 Ë, yÓ° Ìï, Ó°
 xyl≈ ÌòÓ° ÓÏ!ï, fliy, òl G ÓÏ!ï, !ÓhfllyÓ° 18É2É5 Ó° yç° Ì!ï, Û, , ò!Ó° !f!i!ï, 18É2É6 xyl≈ÈüÈÏyÛy!çÜ, ç#Ól 18É2É6É1 x!≈ Ì!l
 ï, Û, , ò!Ó° !f!i!ï, 18É2É6É2 ÏyÛy!çÜ, ç#Ól 18É2É7 òÜ≈#!° ç#Ól 18É3 á #<T, ò)Ó≈ 600ÈüÈ300 x° ÌΣÓ° í, z_Ó° Ë, yÓ° ï,
 18É3É1 Ó° yç° Ì!ï, Û, , ò!Ó° !f!i!ï, 18É3É2 Ùà ÌòÓ° xy@° ÄyÏ# l#!ï, 18É3É3 xyl≈ÈüÈÏyÛy!çÜ, , ò!Ó° Ó!ï, ≈lÈüüüÈ!mï, #!°
 làÓ° y!° Ì 18É3É4 ÏyÛy!çÜ, x!Ë, àyí, 18É3É5 Ïyçfl,Ò!ï, Û, ç#Ól 18É3É5É1 ≤Ä!ï, Óyò# òÜ≈ xy° Ì@y° Ì!Ó° ^≤Ä« , y, òè,
 18É3É5É2 xyc#!ÓÜ, òÜ≈Üï, 18É3É5É3 ~çl òÜ≈ ≈ Óò≈Üyl Û, yÓ° #Ó°

194 18É3É5É4 ~çl ò° ÌÜ≈Ó° Û)°ï, _¥ 18É3É5É5 ~çl ò° ÌÜ≈Ó° !ÓhfllyÓ° 18É3É5É6 ~çl ò° ÌÜ≈Ó° xÓòyl 18É3É5É7 ^àÒ!ï, Û
 Ó°k, G °ÓÒk, òÜ≈ 18É3É5É8 ^ÓÒk, ò° ÌÜ≈Ó° Û)°!#!ï, 18É3É5É9 ^ÓÒk, Ûè, Ïçàè, l 18É3É5É10 ^ÓÒk, ò° ÌÜ≈Ó° !ÓÓ!ï, ≈l
 18É3É5É11 ^ÓÒk, ò° ÌÜ≈Ó° ≤ÄÏy, ÍÓÓ° Û, yÓ° Ì 18É3É5É12 Ë, yÓ° Ìï, ^ÓÒk, òÜ≈ !Ó°%!ÆÓ° Û, yÓ° Ì 18É4 í, z, òÏçç, yÓ°
 18É5 !!Ó≈y!ä, ï, ≤ÄÏy, yÓ°# 18É6 !!Ó≈y!ä, ï, @° Äsi, òO# 18É0 í, z° Ìjçf • ~z ~Ü, ^!Ü, Ó° í, z° Ìjçf • 1500 á #<T, ò)Ó≈ Ì° ÌÜ,
 300 á #<T, ò)Ó≈ ,ö!≈hs° í, z_Ó° Ë, yÓ° Ìï, Ó° •

100% **MATCHING BLOCK 178/259** **W**

z!ï, •yÏ , ö!≈y° Ì°yã, ly Û, Ó°

y– • ~z xy° Ì°yã, ly ò!è!è, Û, y° , ò° ÌÓ≈ Û, Ó° y • ÌÓÈüÈ > 1500 á #<T, ò)Ó≈yΣ ÈüüüÈ 600 á #<T, ò)Ó≈yΣ > 600 á
 #<T, ò)Ó≈yΣ ÈüüüÈ 300 á #<T, ò)Ó≈yΣ • 1500 á #<T, ò)Ó≈yΣ ÈüüüÈ 600 á #<T, ò)Ó≈yΣ/ ~z xç° Ìç !ç« , y!≈#Ó° y !çá° Ìï,
 , öyÓ° Ì°l

87% **MATCHING BLOCK 179/259** **W**

Ë, yÓ° Ìï, xyl≈ ÏË, fí, y G Ïçfl,Ò!ï, Ó° !

ÓÜ, yç ~Óç ~z ÏÛ!° Û, yÓ° Ó° yç° Ì!ï, Û, ñ ÏyÛy!çÜ, ñ x!≈ Ì!ï, Û, G òÜ≈#!° ç#Ól– • 600 á #<T, ò)Ó≈yΣ ÈüüüÈ 300 á
 #<T, ò)Ó≈yΣ/ ~z xç° Ìç !ç« , y!≈#Ó° y x!%öyÓl Û, Ó° Ì°l í, z_Ó°

70% **MATCHING BLOCK 180/259** **W**

Ë, yÓ° Ìï, Ó° Ó° yç° Ì!ï, Û, ñ x!≈ Ì!ï, Û, ñ ÏyÛy!çÜ,

G Ó° yç° Ì!ï, Û, , ò!Ó° !f!i!ï, – ~z xy° Ì°yã, ly!° !Ó° ÌçÉ! Ë, y° ÌÓ° ^çyÓ° ^òG!° y • ÌÓ° Ùà ÌòÓ° í, zaylñ !mï, #!° làÓ° y!° Ì ≤Ä!è° Ì° y
 ~Óç ≤Ä!ï, Óyò# òÜ≈Üï, ÏÜ) Ì°Ó° !ÓÜ, yç G !ÓÓ!ï, ≈l– 18É1 Ï)ä, ly á #<T, ò)Ó≈ 1500ÈüÈ300 xΣ Ë, yÓ° Ìï, Ó° • z!ï, • y° ÌÏÓ°
 ~z Ï%ò#â≈Ü, y° Ófy, ò# , òó≈ !Ó!óò , ò!Ó° Ó!ï, ≈ Ì!Ó° Ïy« , #– í, z_Ó° Ë, yÓ° Ìï, Ó° ^≤Ä!« , Ìï, !Óä, yÓ° Û, Ó° Ì° ~z
 ò#â≈ÏÜ!° Û, y° ç° Ìï, ,

100% **MATCHING BLOCK 181/259** **W**

Ó° yç° Ì!ï, Û, ñ x!≈ Ì!ï, Û,

ñ ÏyÛy!çÜ, G òÜ≈#!°
 195 ç#Ó° Ì!°!ä, e àè, ly G , ò!Ó° Ó!ï, ≈ Ì!Ó° !!çÓ° °« , f Û, Ó° y Ìy! – Ë, yÓ° Ìï, Ó° • z!ï, • yÏ ^! xyò° Ì, òz x!ï, ñ !Ïyã, ° ç#

Ó`İİÓ` ≤Äİİ,FSÈ!Ó İ%, İ° ð`İÓ` ly xy İ°yā, f Ü, y°, ð`İÓ`≈

Ó` •zİİ, •y`İİÓ` , ðyİ, yİ` , ðyİ, yİ` İ, yÓ` ≤Äİİ,FSÈ!Ó ðÓ`y , ð`İİ, , - %ð#â≈Ü, y° Ófy, ð# ~•z Ü, y°, ð`İÓ`≈Ó` •zİİ, •y`İİÓ` !
Ó`İY`Eİİ ð%!è, È, y`İà È, yà Ü, İÓ` Ü, Ó`y İ`İİ, , ðy`İÓ` ÈüÈ 1Éá #<T, ð)Ó≈ 1500ÈüÈ600 xΣ İy İyóyÓ`İÈ, y`İÓ` ~Ó!òÜ, İ%à
ly`İÜ , ð!Ó`!ā, İ, ~ÓÇ 2Éá #<T, ð)Ó≈ 600ÈüÈ300 xΣñ İ`Ü, y°, ðÓ≈ İÜ@`Ä İ, z_Ó` È, yÓ`İ, ç%`İİ, , Ó`yç`İİ!İ, Ü, `«, `İe
Ü•yçl, ð`İòÓ` İ, zqÓñ x!≈`İİ!İ, Ü, `«, `İe làÓ`yİ` İİÓ` , ð%(Ó`yàÜ! G ðÜ≈#İ` chà`İİ, Ó`y, İf`İİ, •f`İÓ`İÓ`yò# ≤Äİİ, Óyò#
ðÜ≈y`İ@y°`İİÓ` İy«, # - 18É2 á #<T, ð)Ó≈ 1500ÈüÈ600 x`İΣÓ` İ, z_Ó` È, yÓ`İ, á #<T, ð)Ó≈ 1500`İ`İÜ, 600 , ð!≈hs`
İÜ!`Ü, y° xy!ò, ð`İÓ`≈Ó` È, yÓ`İ, •zİİ, •y`İİ ~Ó!òÜ, İ%à ly`İÜ İ%, ð!Ó`!ā, İ, - ~•z , ð`İÓ`≈Ó` •zİİ, •y`İİ Ó`ā, lyÓ` ≤Äöyl
İ, z, ðyòyl`~Ó!òÜ, İy!•İ, f - ~Ü, è%, á%Ñ!è, `İİ` !Ó`İY`Eİİ Ü, Ó`İ°z`ÓyV, y İyl`Ü)İ, !İ%, İò# ÓfÓfİy G ày`İDİ`
İ, z, ðİ, fÜ, yÓ` !Óhfl!#İ≈ xÇç•z ~•z x!È, K, İ, yÓ` İy«, # !SÈ - İ, y•z ~•z , ð`İÓ`≈Ó` İ, z_Ó` È, yÓ`İ`İ, Ó` •zİİ, •y`İİ ~Ó!òÜ,
İ%`İàÓ`•z İÜy!≈Ü, Ó`y İyl` - `İ •zİİ, •y`İİ Ó`ā, lyÓ` ≤Äöyl İ, z, ðyòyl•z`~Ó!òÜ, İy!•İ, f - xyÓyÓ` ~•z`~Ó!òÜ, İy!•`İİ, fÓ`
Ü`İdf ≤Äöyl, Ü }Ü, `İÓ`İòÓ` Ó`ā, lyÜ, y° İΩ, Óİ, xyl%Üy!İÜ, 1500ÈüÈ1000 á #/ , ð) - ~Ó` !È, !_`İİ, •z ~Ó` Ü, y°, ðÓ≈ }
Ü, `İò!òÜ, İ%à ly`İÜ , ð!Ó`!ā, İ, - xlf!ò`İÜ, }Ü, `İòò Ófİ, #İ, x, ðÓ`y, ðÓ` ~ÓòİÜ)•ÈüÈ İyÜñ İç% G x!ò≈ ~ÓÇ xlfyf`~Ó!
òÜ, İy!•İ, f ~Ó` Ó`ā, lyÜ, y° xyl%Üy!İÜ, 1000ÈüÈ600 á #/ , ð)Ó≈yΣ - ~•z İÜ!`Ü, y° , ðÓ`Óİ, ≈#`~Ó!òÜ, İ%à ly`İÜ`İİ, •y!
İÜ, Ü•İ° , ð!Ó`!ā, İ, - İy•z`•yÜ, İΩ≈≤ÄİÜ İ, z, ðyòy`İİÓ` xy`İ°yā, lyÓ` Üòf !ò`İİ`•z ~•z xòfy`İİ`Ó` xy`İ°yā, ly =Ó` &
Ü, Ó`y İyl` - 18É2É1`~Ó!òÜ, İy!•İ, f İΩ, yÓ` È, yÓ`İ`İ, Ó` xİ, #İ, xl%òyÓ`İİÓ` ≤Ä`İā, <Tyl`~Ó!òÜ, İy!•İ, fÓ` =Ó` &c x, ð!
Ó`İ#Ü - ā, !Ó`İe Ü)İ, ðÜ≈#İ` ~•z !Ó, ð% İy!•İ, f İ, z, ðÜ•y`İò`İçÓ` ≤Äyā, #İİ, Ü İy!•İ, fÜ, #İİ, ≈ - İÇfl, Óİ, Ú!ÓòÜ ðyİ%,
`İ`İÜ, `ÓòÜçΣ!è, İ, zq(İ, •`İİ`İSÈ - !Óò ðyİ%, Ó` x!≈ çylyñ İ, y•z`Ó`İòÓ` x!≈ •° K, yl - `Ó`İòÓ` ~•z K, yl
, ðMÈ, •z!w`İİ`Ó` Ü`İdf İ#ÜyÓk, İİ`ñ İ, y xly!òñ xlhs`ñ xİ, #!wl` - `Óò •° !•@%`İòÓ` ≤Äyā, #İİ, Ü cyflÈüÈ@`Äsi x!≈yl
{Y`İÓ`Ó` Óyİ# İy ≤Äİ, f« , Óy xl%Üy`İİÓ` myÓ`y x!`ààÜf - {Y`İÓ`Ó` İ, <T`Ó`İòÓ` Óyİ# ≤Äyā, #İ} !EİÓ`y Ü`İl`ò`İÓ`
Ó`yā`İİ, İ ~ÓÇ ÓÇç , ðÓ`İòÓ`yİ` ~•z K, yl Ü%`İá Ü%`İá İ, zFā, y!Ó`İ, •`İİ`İSÈ ~ÓÇ flòÓ``İİ`Ó`yāy •`İİ`İSÈ - ~•z çlf
`Ó`İòÓ` xyÓ` ~Ü, lyÜ Üò&İİ, Ü - `Óò`İÜ, x`İ, ðÓÓ` &`İEİG Óy {Y`İÓ`Ó` İ, <T`Ó`İ° xyáfy`òGİ`y •`İ°G xyİ`İ° ≤Äyā, #İ}!
EİÓ`y•z`Ó`İòÓ` Ó`ā, lyÜ, yÓ` !SÈ`İ° - `Óò Ó`ā, lyÓ` Ü, y`İç İ%_`Ü%!!ÈüÈ)!EİÓ`y •`İ°! à, İÜòñ !ÓY`y!Üeñ ÓyÜ`İòÓñ
x!eñ È, Ó`myçñ Ó!Ç#ñ Ü, ^È#ñ`çÒİÜ, ñ İÜñ È, u, ñ x!DÓ`yñ x!ò≈ ≤ÄÜ%á - , ðÓ`Óİ, ≈#Ü, y`İ° !°! , ð Óİ≈Üy°yÓ` İ, zqyÓl
•`İ°`ò&İİ, Óy!•İ, `Óò İÇÜ, !°İ, •İ - ðÜ≈≤Äyİ !•@%Ó`y`Óò`İÜ, !•@%`ò`İÜ≈Ó` xyÜ, Ó` @`Äsi Ó`İ° Ü`İl`Ü, `İÓ`İ - Üİ%
`Óò`İÜ, ð`İÜ≈Ó` Ü)Ó`İ° xyáfy !ò`İİ`İSÈ! - İyK, ÓÒòfG`Óò`İÜ, ð`İÜ≈Ó` İ, zİİ`Ó`İ°`Ü`İl`İSÈ! - `Ó`İòÓ` İÇáfy
ā, yÓ`ÈüÈ ~•z ā, İ%, `İÓ`≈ò •° }Ü, ñ İyÜñ İç%/ G x!ò≈ - `Óò`İÜ, xyÓyÓ` İÇ!•İ, yG Ó`y•İ - x!≈y! }Ü, `ÓòñÈüÈ }Ü, İÇ!
•İ, yñ İyÜ`ÓòñÈüÈ İyÜ İÇ!•İ, y ly`İÜG , ð!Ó`!ā, İ, - ā, yÓ`!è, `Ó`İòÓ` Ü`İdf ≤Äyā, #İİ, Ü`Óò •° }`İ@`ò - Ùfy:Ü%yÓ` }
Ü, `İÓ`İòÓ` Ó`ā, lyÜ, y° 1200ÈüÈ500 á #<T, ð)Ó≈yΣ ðy!≈ Ü, `İÓ`İSÈ! - }Ü, `İÓ`İòÓ` ≤Äyā, #İİ, Ü

196 hflllye=!° 1200 á #<T,ð)Ó≈y^îΣ Ó^!ä,î, •^îî!SÈ° ~ÓÇ ~Ü,òÙ ^ç^îEÍÓ^! ò^îÜ,Ó^ hflllye=!° 500 á #<T,ð)Ó≈y^îΣ Ó^!
ä,î, •î^ - Ùfy:Ü°yÓ^ í,z!Ö^!áí, }Ü, ^îÓ^!òÓ^ ÑÜ!^ Ü,y^îÜ, x^îÜ, ç,ö!í, x@^Áy•f Ü, ^îÓ^! - Óí, ≈Üy^î!Ó!È,ß
ÿ« ,fÈÜÈ≤ÄÜy^îÓ^! È, !_î, }Ü, ^îÓ^!òÓ^ ä,lyÜ,y^ 1500ÈÜÈ1000 á #<T,ð)Ó≈yΣ òy!≈ Ü, Ó^y •î^ - ÑyÜ^îÓòñ Íç%/^îÓò G
xlÓ≈^îÓò x^îÜ, ç,ö^îÓ^ Ó^!ä,î, •^îî!SÈ° - ~Ó!òÜ, Ñy!•í, f^ Ó^îòÓ^ ä,yÓ^!è, È,yàÈÜÈ ÑÇ!•í,yñ Óy, ïñ xyÓ^!fÜ, G
í,z,ö!EÍò !îî^! à!è,î, - ÑÇ!•í,y G Óy, î!îî^ ^ Ó^îòÓ^ Ü, Ü≈Ü,yu, ~ÓÇ xyÓ^!fÜ, G í,z,ö!EÍò !îî^ ^ Ó^îòÓ^ K,lyÜ,y[,à!
è,î, - }!@^ò ÑÇ!•í,y 10500 }Ü, Óy hflllye^!èÓ^ ÑÇÜ,°! - Ü, ^îî^Ü,è, }Ü, !îî^ ~Ü, ~Ü,è, }Ü, ñ xyÓyÓ^ Ü, ^îî^Ü,è, }Ü,
!îî^ ~Ü, ÈÜÈ~Ü,è, Ü, ° a!è,î, - }Ü, ^îÓ^!ò ~Ó^Ü, Òç!è, Ü, ° G 1028!è, }Ü, xy^îSÈ- ÑyÜ^îÓò •° ÑyÜ Óy à#!Ü, ^îSfÓ^
ÑÇÜ,°! - ÑyÜ^îÓ^!òÓ^ hflllye=!° í^îK, Ó^ ÑÜ!^ ày^îÜ Ó^ Ü^î,y Ñ%Ó^ Ü, ^îÓ^! àyG!^y, •î, - ~Ó^ lyÜ ÑyÜ ày! - Íç%^îÓ≈ò •°
xy!≈^îòÓ^ ÍK, !ÓEÍ!Ü, Ü^îSfÓ^ ÑÇÜ,°! - ≤Äy!^ ò%ÜÜ•yçyÓ^ Ùsf Íç%^îÓ≈ò ÑÇ!•í,y!^ Ó^îî^ ^îSÈ- Óy!Ü, Ùsf=!°
Íç%^îÓ≈^îòÓ^ !lçf! - Íç%^îÓ≈^îòÓ^ xyÓyÓ^ ò%!è, È,yàÈÜÈ =Üœ, Íç%^îÓ≈ò G Ü, Èè Íç%^îÓ≈ò - ÓyçÑ^îî^ ÑÇ!•í,yÈÜÈ
~•z ~Ü,è, Üye ÑÇ!•í,y ÷Üœ, Íç%^îÓ≈^îò Ó^îî^ ^îSÈ- x!f!ò^îÜ, Ü, Èè Íç%^îÓ≈^îò Ó^îî^ ^îSÈ ä,yÓ^!è, ÑÇ!•í,y - ~=!° •°
Ü,yè,Ü,ñ Ü,è, ò, ÈÜÈÜ,è,ñ ~Üey!^# G ^î, !_Ó^!#^! Óy xy, òhfl!í, }Ç!•í,y - ÑÓ^îÇ^îEÍ xlÓ≈^îÓò •° •zwçy° !ÓEÍ!Ü,
Ü^îSfÓ^ ÑÇÜ,°! - xlÓ≈^îÓ^!òÓ^ ≤Äyã, #! lyÜ xlÓ≈y!DÓ^! - Óy, xlÓ≈ Ó^îî, =È, í,ly!•í, Ü,yÓ^! # •zwçy° ^Óy,y!^ ly
^ Ó^yàyç G !ÓEÍlyç Ü, ^îÓ^!ñ xyÓyÓ^ x!DÓ^!ÍÓ^! xl≈ x=È, Ü, Ü≈ñ ^îÜ çèθÓòñ ÜyÓ^!ñ í,zä,yè,ñ xlÈ, ä,yÓ^! •zi, fy!ò
^Óy,y!^ - xlÓ≈^îÓò ~Ó^Ü, Ü, ≤Äy!^ SÈ!^ •yçyÓ^ Ü^îSfÓ^ ÑÇÜ,°! - ~Ó^Ü, Ü, Ü, ^îî^Ü,è, Ùsf !îî^ ~Ü, ÈÜÈ~Ü,è, }Ü, ñ
xyÓyÓ^ Ü, ^îî^Ü,è, }Ü, !îî^ ~Ü, ÈÜÈ~Ü,è, Ü,yu, - xlÓ≈^îÓ^!ò ~Ó^Ü, Ü, 20!è, Ü,y[, Ó^îî^ ^îSÈ- xlÓ≈^îÓ^!ò
í, sfÈÜÈÜsfñ Üfy!çÜ, lyÜ,y!^ ~ÓÇ Íy!K,Ü, le^!yÜ, ^îÜ≈Ó^ Ñ^îD à!í, }Ü, ~ly lyÜ,y!^ ≤Ä!Ü !í, ! Ó^îòÓ^ Ñ^îD Í%_
Ü, Ó^y •î! - Óy, î!° à^!òf Ó^!ä,î, ^ Ó^îòÓ^ hflllye^!èÓ^ xl≈ G ≤Ä^îî^y!àÓ^ Ófyáfy - Óy, Óy, î!@^Ási=^îy ÌyàÈÜÈ
Í^îK, Ó^!Óòñ ≤ÄÜ, Ó^îîÓ^ G Ùsf=!°Ó^ ≤Ä^îî^yà !îî^ Ófyáfy í,ly !îò≈!çÜ,y - ^ Ó^îòÓ^ Ùsf =^îy ^î!•%, ÍK, !ÓEÍ!Ü,
í,y•z Óy, î!@^Ási =!° ÌyàÈÜÈÍK, !ÓÓÓ^! ÑÓ≈f! •^îî^ í,z!è, ^îSÈ- }Ü, ÑÇ!•í,yÓ^ G, òÓ^ Ó^!ä,î, ò%!è, Óy, î!@^Ási •°
^î, ^îÓ^! Óy, î! G çyCy!^! Óy, ^Ü, ÒEÍ#í, Ü, # Óy, î! - ÑyÜ ÑÇ!•í,yÓ^ í,z,òÓ^ Ó^!ä,î, •^îî!SÈ° ~ç!Ü!#!^ G ç, òMÈ, !ÓÇç Ó
y, î! - Ü, Èè Íç%/ ÑÇ!•í,yÓ^ í,z,òÓ^ Ó^!ä,î, •^îî!SÈ° ~í, !_Ó^!#^! Óy, î! ~ÓÇ =Üœ, Íç%/ ÑÇ!•í,yÓ^ í,z,òÓ^ Ó^!ä,î, ç, ò
Óy, î! - xlÓ≈ÑÇ!•í,yÓ^ í,z,òÓ^ Ó^!ä,î, ~Ü, Üye Óy, î!° ày, ò! Óy, î! - Ó!òÜ, Ñy!•î, fÓ^ ò%•z =Ó^ ç, ò!≈ xD •°
xyÓ^!fÜ, G í,z,ö!EÍò - Óy, î!@^Ási=^îyÓ^ , òÓ^!ç<T Ó^*^î, ò xÓ^!fä,yÓ^ # }!EÍÓ^y, }!<T Ü, ^îÓ^!SÈ^î! ~Ü, òÓ^!òÓ^
Ñy!•í, f G òç≈! ly xyÓ^!fÜ, ly^îÜ, òÓ^!ä,î, - xÓ^!í!fÓ^ !lç≈!í,y!^ }!EÍ^îòÓ^ xlòä! , !Óòfy í,ly K,ly•z •° xyÓ^!fÜ, - xÓ^!í!f
Ó^!ä,î, •^îî!SÈ° Ó^î!°•z •^îî,y ~=!°Ó^ lyÜ xyÓ^!fÜ, - xyÓ^!f^îÜ, Ó^ Ó^!ä, Í^î,y }!EÍÓ^y ÌyàÈÜÈÍ^îK, !Óÿyÿ Ü, Ó^îî, lly-
í,y•z xÓ^!fÓyÿ Ü, ^îÓ^! xydyÓ^ Ü%!_ Ó^ Ü, ly È,yÓ^îî, - ~Ó^ È, ^î! í,zfä, òyç≈!Ü, !ä,hs^yÓ^ , òÓ^!ä, Í^î, çyG!^y Íy!^ -
xyÓyÓ^ xyÓ^!f^îÜ, Ó^ , òÓ^!ç<TÓ^ *^î, ò ^î!@^Ási =!° Ó^!ä,î, •^îî!SÈ° í,y í,z,ö!EÍò ly^îÜ, òÓ^!ä,î, - í,z,ö!EÍò , òò!è,
í,z,ö G !ÈÜÜÈÈ, ò)Ó≈Ü, Ñòòy!%, ^îîÜ, !lòß^! lyÓ^ xl≈ í,z,ö^îÓç! - =Ó^θÓ^ Ü,y^îSÈ Ó^î! }!çEÍf^îÜ, ~•z K,ly!yÈ,
Ü, Ó^îî, •í, Ó^î! í,z,ö!EÍò^îÜ, =Ó^θÜ%á# !Óòfy Óy, •î^ - í,z,ö!EÍò^îòÓ^ ÑÇáfy x^îÜ, •^î!G 14 !è, í,z,ö!EÍò !SÈ°
≤Äòy! - ~=!° ä,yÓ^!è, ^ Ó^îòÓ^ Ñ^îD Í%_ - }à^îÓ^!òÓ^ Ñ^îD Í%_ ^î, ^îÓ^! G ^Ü, ÒEÍ#í, Ü, # í,z,ö!EÍòñ =Üœ,
Íç%^îÓ≈^îòÓ^ Ñ^îD Ó, òyÓ^!fÜ, G çñ Ü, Èè Íç%^îÓ≈^îòÓ^ Ñ^îD ~í, !_Ó^!#^! ñ Ü,è, Óy Ü,yè,Ü,ñ ~Üey!^!#^! ñ
Ü,ylyÓ^y!^!#^! G ^ÿë,yÿë, Ó^ñ ÑyÜ ^ Ó^îòÓ^ Ñ^îD SÈy^!òyàf

z l%l' ^dayl }U, ^IO^lo Oy^laO^ i,z^IO^a^l-zn^a,y^I^o^ U,ly^o^y^l-zn^x,~o^i,y^o^y^,o^IO^ E,y^o^ ^li, ~^l^ISEl- i,y^o^ y
xy^IO^y^l%l' ^dayl ^o^lo^y^li, ^IU, U,^!hfll^xyafy ^oGl^y^o^ ^l^ISE- xl^y^l^y^li, ^l^IO^ ^i,y^o^ ^l^IO^ ^o^y^o^ ^y^l^f^o^t^l^l^ - }
^l^a^lo^a^y^o^ G^Oya^ly^i,z^IO^l^ai, ^ly^y^l^!U, S%E^A^Uy^l^i, .i^ ly- }U, ^IO^lo^ ^i,y^o^ ^l^IO^ ^U, yly^G^Oy^l-z- !U, v^i,y^ ^l^IU,
!U, ~oz^l^k^y^l^hs^ xyly^ly^ ^l^i,y^o^ y^o^i^#!^l^O^fl^y^o^ ay^o^f^@^A^i^U, .o^ ^li^V^xy^o^ ^U, ^!hfll^U^c^S^l^e, ^l^IO^ ^E,y^o^ ^i, #l^ ^!
i, ^y^l^IU, ^lo^o^ o^ of^o^ ~e,y^ xy^l^lo^o^ U, y^l^o^f^U, U^l^lo^ ^A^U, y^c- xy^l^o^y^ ^l^x^M^E, ^l^o^ ^A^l^U^o^y^o^y^U, .o^ ^li^l^ ^l^z
^oy^y^l^o^ ^y^li, ^Uy^l^e, z^x^o^l^o^ la, i, !SE- ly- !S% ^x^o^o^y^l^y^l^ ^A^y^E^l^o^ ^l^IU, ^yly^ly^ ^x^M^E, ^l^o^ ^Uy^l^E^l
^y^li, G^Oy^l^a^o^ ^l^ID, o^l^o^ la, i, !SE- E, y^o^i, O^E^l^y^l^o^o^ xy^l^o^o^y^l^E, !U^h^ ~oz^U^i, ^o^l^o^E, y^a, o^l^i, z^U^l^l^l^l-
i, Ny^l^o^o^ o^ ^l^O^f^o^ ^l^o^l^k^, i, y^o^y^ ^y^o^y^l^y^l%l' ^, o^c^U, ^IO^ ^ISEl- xy^l^lo^o^ xy^l^o^o^y^l^l^y^l^ ^E, y^o^i, o^l^E^l^ SE^
i, y^o^ ^l^o^l^k^ ^U, y^l^ ^A^bi^y^l^y^U,
200 ^A^Uy^l^x^y^G, ^oy^G^l^y^l^l^l- xl^a, ^Oy^a^ ^IU, y^z^ G^i, ^E^U^~o^ xy^U^y^ly^l^IU^o^%l^e, ^l^y^o^! ^o^ ~l^c^i^y^Uy^z^l^lo^ G^!U^c^lo^
xy^l^o^o^i, .i^l^ ^ISE- xl^%Uy^l^1400^a^#^c^T^o^o^y^l^S^ ~oz^! ^o^l^i, !e, y^z^e, o^y^c^o^y^o^l^o^U, ^o^o^i, y^z^w^h^o^o^ ^i^A^U^a^
^o^o^i, y^o^ ly^U^i, z^IO^a^U, ^IO^ ^ISEl- ^i, ^E^U^~o^ xy^U^y^ly^! ^o^l^i, ^A^y^a, #l^! ^l^O^l^y^o^y^c^y^lo^o^ ly^U^xy^l^lo^o^ ^l^ID^l^y^o^c^f
o^l^U, ^lo^o^ - i,y^z^xl^%Uy^l^U, o^y^o^ ^l^ ^xy^l^o^y^Oy^z^lo^o^ ^l^IU, z^E, y^o^ ^l^i, ~^l^ISE^o^ - i,y^S^E^y^i, y^E, y^o^i, O^E^l^y^l^o^
xy^l^lo^o^ xy^l^o^o^y^l^E, !U^l^i, y^i, y^o^i, y^l^o^o^ ^o^!^a^~U^l^lo^ (o^l^o^ ^U^A^ ^o^c^ ^IU, xy^l^ ^c^f^l^o^l^i, E, ^U, o^y^o^
^a, ^T^y^U, o^i, - !U, v^Oy^h^l^lo^ ^oay^ly^l^ ^U^A^ ^o^l^k^i, E, y^o^i, o^!^a^~l^o^ xy^l^lo^o^ ^l^i, o^y^z^lo^o^ !SE^ ~o^c^ ^ay^l^U, y^o^
xly^l^o^oy^l^o^i, E, y^Ely^o^y^o^o^l^o^ ^A^a, i, o^ ^l^l^ ^ISE- ^E, o^l^ay^!^U, !o^U, ^l^IU, G^ ^oay^ly^l^ z^l^o^y^E^E^z^l^o^y^o^#^l^
E, y^Ely^ ^ay^a, #o^ xhs^E^% ^o^c^#^o^E, y^a^E, y^Ely^z^i, z^lo^y^l^o^x^o^fl^i^i, - o^i, 10^!e, xy^l^E, y^Ely^l^ay^a, #o^ ^l^o^f^7!
e, o^z^x^O^f^ly^l^z^i, z^lo^y^l^i, o^ ~! ^o^ @^A^U, ^n^o^fy^l^e, l^h^ ^U, ^e, ^U, ^n^!e, i, z^e, !U, ^n^Oy^l^E^e, ^U, ^n^fl^y^E, !U, G^xy^Oy^l^l^y-
^U^A^ ^o^l^c^i^y^l^ ^Uy^e, l^i, l^e, E, y^Ely^l^ay^a, #o^ o^ ^l^l^ ^ISE- ~^l^o^y^o^ ^c^f^l^o^i, ^n^ ^oy^o^ ^l^IU, G^xy^IU^l^l^y^l- ^o^l^o^E, y^a
xy^l^E, y^Ely^ ^ay^a, #o^ ~oz^al^!B^l^lo^c^z^i, z^lo^y^l^i, o^ly^U, y^l^ xy^l^lo^o^ xy^l^o^o^y^l^l^y^l^z^i, z^lo^y^l^i, o^G^l^y^o^ ^Q, y^Oy^l^o^
c- ^U^o^xy^l^E, y^Ely^o^ ^l^o^l^a, ^l^l^ ^U, y^ISE^o^ ~o^c^x^l^o^k, y^U, i, !o^k, E, y^Ely^e, .o^!^l^y^l^l^y^l- i,y^z^xl^%Uy^l^U, o^y^o^i
xy^l^lo^o^ xy^l^o^o^y^l^E, !U^!^!^y^l^l^y^o^ !U, ^e, o^i, ~#^ ^U, y^l^f^ly^l^ ^l^o^ ^c^f^l^o^i, E, y^Ely^l^ ^l^i, y^o^f^o^i^o^ al^h^c^h^i^z^i, fy!
o^a^ ^A^y^o^y^l^o^ ^f^U, o^y^l^y^l^ ^i, y^l^f^ ^U, y^l^z^l^o^y^E^E^z^i, z^lo^y^l^i, o^#^l^ E, y^Ely^l^ ^l-z- E, y^o^ ^l^i, l^o^l^o^ ^l^IU, xy^l^y
xy^l^lo^o^ E, y^Ely^o^ i, z^o^o^ fl^y^l^#^l^oy^l^o^i, E, y^Ely^o^ ^A^E, y^o^ ^o^ E, ^l^o^ ^c^f^l^o^i, ~oz^o^A^l^l^o^l^c^T^f^x^c^l^U, ^lo^o^ !SE^o^ xy^l^o^y^E, y^o^i, ^l^IU, !o^l^o^c^S^E!
Oy^oy^l^o^i, E, y^Ely^o^ ^A^E, y^l^o^o^ E, ^l^o^ ^c^f^l^o^i, ~oz^o^A^l^l^o^l^c^T^f^x^c^l^U, ^lo^o^ !SE^o^ xy^l^o^y^E, y^o^i, ^l^IU, !o^l^o^c^S^E!
i, ^l^l^, o^i, ^l^o^ xl^f^y^l^ xy^l^E, y^Ely^l^G^ ~oz^o^A^l^l^o^l^c^T^f^o^ ^f^U, o^y^ ^l^i, - i, y^S^E^y^i, y^o^ ^y^c^f^l^o^i, o^ E, y^Ely^l^o^ ^c^f^l^o^i,
^A^Uy^l^i, .i^l^i, y^i, y^o^i, ^IU, xy^l^lo^o^ xy^l^o^o^y^l^E, !U^!^y^l^o^ ^U^l^l^IG^l^y^l^i, - !U, v^o^!o^l^lo^o^ E, y^Ely
^c^f^l^o^l^i, o^ ^l^ID^U, y^l^G^l^y^o^c^f^o^l^U, ^lo^o^ ly- ~o^ ^l^IU, ^Oy^v^ly^l^ E, y^o^i, xy^l^lo^o^ xy^l^o^o^y^l^E, !U^l^h^i, y^o^y
Oy^z^lo^o^ ^l^IU, z^E, y^o^ ^l^i, xy^l^l^y- xy^l^lo^o^ ^c^#^o^l^ ^ay^i, y^o^ =o^ ^c^o, o^i^e^E, !U, y^!SE^o^ ^A^l^U^ ^l^IU, z^i, y^o^y
^ay^i, y^l^U, ^, ^oy^E^l^Uy^l^i, ^c^l^a^l^SE^o^ - !U, v

100%	MATCHING BLOCK 185/259	J
E, y^o^i, #l^ i, z, o^U, y^l^o^i^c^ 2000		

a^#^c^T^o^o^y^l^S^o^ (o^l^o^)^lo^o^ ^ay^i, y^o^ x^!h^f^l^l^c^o^ ^A^Uy^l^ ^U^l^o^l- xl^a, U, ^E^E^y^a^o^ #l^ G^o^l^k^i^i^z^o^y^l^o^ 6000^a
#^c^T^o^o^y^l^S^ ^l^IU, ^ay^i, y^o^ o^f^o^y^o^ ^o^ ^f^U, o^y^l^y^l^ - z^i, z^lo^y^l^i, ^y^o^y^xy^l^lo^o^ xy^l^o^o^y^l^E, !U^U^l^U, ^lo^o^
i, y^o^y^o^l^i^}^l^a^o^x^l^l^U, o^o^o^i, ^#^U, y^l^o^ ^c^U, ^l- ~oz^ ^c^U, ^l^ ^l^IU, ^o^l^o^U, xy^l^lo^o^ ^l^l^l^ ^yly^ ^a^l^o^xy^l^lo^o^
(o^l^o^ ^o^o^o^ ^E^l^i^ly^xy^l^lo^o^ ^l^o^ ^l^IU, ^S%E^ ^yly^ly^ ly- xy^o^o^ z^i, z^lo^y^l^i, o^o^l^e, ^U, ^U, yly^l^ xy^l^lo^o^
xy^l^o^o^y^l^l^y^l^!SE^o^i, y^l^l^G^ ^o^l^i, ^lo^o^ ^l^o^f^U^i, y^l^l^U, ^f^o^ ^l^l^ ^ISE- ^U, i, z^o^l^l^ ^l^z^x^M^E, ^e, x^l^T...
l^y^E^U^E^y^l^D^o^ #E^U^E^Oy^l^!U^l^y^x^M^E, ^n^xy^o^o^ ^U, y^l^o^y^o^ ^U^l^i, ^l^e, y^i, z^o^y^o^ o^o^o^i, ~o^ o^l^k^i^l^U, o^l^a^h^f^l^i, o^
x^M^E, ^o^ xy^o^o^ x^l^l^IU, U^l^U, ^lo^o^l^o^l^o^l^o^l^o^ ^y^a, ^l^IU^ ^oy^fy^u, ^l^IU, (o^l^o^ ~l^c^i^y^o^l^hs^ !O^h^f^l^i, x^M^E, ^l^o^z^xy^l^lo^o^ xy!
o^o^y^l^l^y^l^!SE^o^ ^Uy^l^U, ^l^ ^A^bi^y^l^y^U, ^Uy^l^o^y^l^!a^l^y^U^o^e^y^l^o^l^k^i^z^i, z^lo^y^l^i, ^z^xy^l^lo^o^ xy^l^o^o^y^l^E, !U^!^l^lo^o^ la, !
^i, U, ^lo^o^ ^ISEl- Oy^l^u, ^m^e, y^z^l^h^G^fl^A^i, y^o^h^i, ^e^c^y^z^ ^E^ ~E^O^f^y^c^y^U^h^!i, E^!i, E^ ^U, y^c^y^l^#^h^!O^l^E, B^
z^l^o^y^E^U^E^z^i, z^lo^y^l^i, o^#^l^ E, y^Ely^l^o^l^y^E^l^i^U, ^lo^o^ xy^l^o^xy^l^lo^o^ G^i, y^l^o^o^ ^oy^l^ly^l^lo^o^ !U, S%E^ ~o^l^k^T^f^o^ ^U, ly
o^l^o^ ^ISEl- i^h^y^l^o^o^ ^U^l^i, xy^l^o^xy^l^lo^o^ E, y^Ely^l^ ^U^o^G^ ^y^i, #l^ ^U, y^l^c^S^!SE^o^ ly- i, y^o^y^ ^U, y^l^i, z^o^U, ^o^
x^M^E, ^l^o^ ^oy^l^o^y^l^!SE^o^l^y- i, y^o^y^ ^l^o^ ^ay^S^E^oy^y^G^ ^o^ ^oy^l^a^o^ ly^U^i, z^IO^a^U, ^IO^ ^ISEl^i, y^ly^l^c^#^l^i, y^E^e
x^M^E, ^l^o^ - xy^l^o^y^G^U, ^h^o^#^a, ^h^i, z^z^l^y^h^ ^o^o^oy^o^ ^c^ ^A^E, !i, ^ay^ISE^o^ ~o^c^E^l^Ny^i, ^h^a^o^ ^h^ ^E, i, y^h^U^%U, ^o^ ^h
- ^U, o^h^!o^l^h^ ^y^h^l^a^h^ ^l^U, ^l^i, ^h^E, y^O^%U, ^A^E, !i, ^o^ ^oy^l^a^o^ ^l^ID, o^l^o^ la, i, !SE^o^ - x^o^ ^ly^y^o^o^ xy^l^o^y^i, al
^l^o^Uy^e^i, y^l^o^o^

201 İyİyÓ İÓ Ó ç#Óİı, fyà Ü, İÓ Ü, İEİ Ü, yç ÷Ó 8 Ü, İÓ İSÈ- İ, y•z İ, y İòÓ ç#ÓİEüEç#!ÓÜ, yÓ İ, z, ð İİyà# İy İ, ç# İİ, yEè xMÈ, İ° Óİİ, İİy, İİ Ü, İÓ İSÈñ İ İy İİ Ü, İEİÜ, y İçÓ çİf İ, zÓ≈Ó ç!Ü ~ÓÇ İ İyİ, y G àÓy!ò, ð÷Ó çİf ä, yÓ İE) İÜ Ó İİ İSÈ- İ, y İòÓ İy İ, ç# İİ, yEè çÓyİ % İİ, G İÜ, ñ Ó#ä, ñ İ, z•z İy ≤ÄE, İİ, İySÈ ~ÓÇ àÓ 8ñ İ İyİ, y İ È, İ, yñ ä, İ, y İlyÓ İ, z, ð İİyà# İSÈ- çy•z İİİÓ Ü İİ, xyl≈ İòÓ Óİy İİİÓ İ, z, ð İİyà# xMÈ, ° x!<T... İ yEüE•y İDÓ # İİ, •z Ó İİ İSÈ- xÓçf çy•z İİİÓ Ü İ, x İİ İÜ, •z @ Äİ Ü, İÓ İİ! ≤Äöylİ, ð%İè, Ü, yÓ İİ- ≤ÄİÜİ, çy•z İİİÓ Ü İİ, Ó İİ Ü, yİ ≤Äbİ, y!_¥Ü, İ!òç=İ, İyGİ y İyİ! İ- İmİ, #İ İ, / xyl≈ İòÓ Ü İİ, y ~Ü, Ó, İ ÜyİÓ İyİ, # x!<T... İ yEüE•y İDÓ # Ó Ü İ, İÇÜ, #İ≈ xMÈ, İ° Óİyİ Ü, Ó İ, ~Ó Ü, Ü İyÓ İy İÇİİ, Ó İ Ü İİ •İ - Üy!Ü, ≈İ Ü!•y ≤Äbİ, _¥!Óò Üy!Ó İ y İ! İ yÜÓ%è, y İİÜ Ü İİ, ð!« İ •zİ, z İE İ•z İSÈ xyl≈ İòÓ xylò ÓyİE) İÜ- İİ, yÓ Ü İİ, 4500 á #<T, İ)Ó≈y İΣ •zİ, z İE İ İ Ü İ Ü, yİ Ó İy İ, # Óyİ Ü, Ó İ, İyÓ y İ İyİ, y İÜ, Ó İÇ ~ İİ!SÈ- ~z Üyİ%Ó İyİ, # ä, yÜ, yGİ y y İyİ, Ó İyÓ Ü, Ó İ, İ, yÓ y Ü, İEİÜ, yç G, ð÷, İyÜ, Ó İ, ~ÓÇ İ, yÜy Ó y İOÓ İ Ç!İ, İè Ó İyÓ Ü, Ó İ, ~•z ç İ İyİ, # İÜ, •z İİ, İİ xylò xyl≈ Ó İ İä, İ, İ, Ü, İÓ İSÈİñ İyÓ y e Üç, İ)Ó≈ İò İÜ, SÈİ, İİ, ð İİ, - ~Ó y 2000 İá <T, İ)Ó≈y İyàò È, -y İò# İİ≈hs" x@ ÄİÓ •İ - Üy!Ó İ y İ! İ yÜÓ%è, y İİÜ ~•z Üİ, @ Äİ İİyİf İİ - xylÜÓ y çyİ! 1000 á #<T, İ)Ó≈y İ İÜ, •z xyl≈

80% **MATCHING BLOCK 186/259** **J**

Ó y Óİyİ Ü, Ó İSÈ ~ÓÇ İ, İ İ, y İòÓ ,

ð÷ä, yÓ İ•z ≤Äöyl ç#!ÓÜ, y İSÈñ Ü, İEİÓ Ó İy, İÜ, İÓhİyİÓ •İ İ- İ, y•İ° ≤ÄYİ İ İÜ, İyİ İ İy İİ, İİ, İ•yçyÓ ÓSÈ İÓ xyl≈ İòÓ xyl≈EüEİyÜyİçÜ, ç#Ó İ İ Ü, yİ, İò Ó İ, ≈İ xyl≈İ! / ~è, y İÜ, İΩ, Ó/xyl≈ İòÓ xylò Óyİİyİ İİİ Ü, ≈ çyÜ≈yl, İ)İ, İ, Ó y İü, İE, y•z İİÓ Ü İ, İ İ<T ≤Äİİöyl İİyİf- İİ, İİ Ó İyÓ y İÜ, ÇΣyİ≈ İÓ İyÓ İyİy İf İ, İyÓ İ çyÓ y İy Ó_ Óf İ, ðç Ü, İÓ İ- İ, İyÓ Ü İİ, İ, zÓ y° , İò≈ İİ, Ó ð!« İ, İyò İò İç xÓ İİİ, İÓhİİ#İ≈ İÜ, Ó İ!ç İ İİ, İè Óy İ, İç!Ü•z • xyl≈ İòÓ xylò Óyİİyİ- İ, İyÓ Ü İİ, xyl≈Ó y ≤ÄİÜ İò İÜ, İİİÓ ÇΣ Ó İyÓ y Ü, Ó İ İİ, İİ, y İİ, İ, İy İòÓ , İyİ İİ, Ó , İyò İò İç xÓ İİİ, İ, İE) İÜÓ Óy!İy Ü İİ •İ - G•z xMÈ, İ° İÓ İñ İç! yñ Ó İf ÷ İİ yÓ İ È, yÓ%Ü, •zİ, fy!ò ≤Äyİ#Ó x!İİİç İSÈ- Ó y İü, İfİè, y•z İ Ü İ Ü, İÓ İ xMÈ, ° Ü İf ~İç! yÓ İ, zÓ y° , İò≈ İİ, Ó , İyò İò İç İÜ, Ó İ!ç İ İİ, İè SÈyİ, y xİf İ Ü, yİ İyİ İİ - İò Ó İ, ≈#Ü, y İ° •z İİyEüE•zİ, z İÓ y, İ#İ ÇΣyÓ# İİ, İyİ)İ≈ İE, İ ðÓ İ İç! Üñ İySÈ, İy y ~ÓÇ çv İòÓ İ İy, yİ, İyGİ y İyİ - İ İy İ İ ÷<Ö İ, İE) İÜ, İò Ó İ İİ, ≈ çyİE) İÜñ İySÈ, İy y •zİ, fy!ò , İyGİ y İyİ - ~Ó İ İÜ, Ü İİ •İ İÜ, Ó İ!ç İ İİ, İè ~Ó , İò xyl≈Ó y Ü, yÓ İ İ, İİİ yİ, İò≈ İİ, Ó , İ)Ó≈ İò İÜ, Ó xMÈ, İ° Óİyİ ÷Ó 8 Ü, İÓ İSÈ- Ó y İü, İfİè, y•z İ Ü İ Ü, İÓ İñ İò Ó İ, ≈#Ü, y İ° xyl≈ İòÓ xylò Ü, İè, İ İyİ, # İòç İ, fyà Ü, İÓ , İ)Ó≈ İò İÜ, ä, İ° İy İ ~ÓÇ İ, İyÓ y , İyÓ İf ä•zÓ y İä G È, yÓ İİ, ~ İİ İ, İò İSÈyİ- xöfy, İÜ, Ó İ, #wyl Ü% İy, İy İy İ Ü İ Ü, İÓ İ •zİ, z İÓ İç! yÓ İ Ü, yİ, İE) İÜ İSÈ •z İİyEüE•zİ, z İÓ y, İ#İ È, yEİy İyİ, #Ó xylò Óyİİyİ- Ü, yÓ İ İ İyİ, y G àÓy!ò , ð÷=İ°Ó ç#Ó İyÓ İ İİÓ çİf ä, yÓ İ E) İÜÓ Ü, ySÈyÜ, yİSÈ İyÜ, y xylÓçfÜ, İSÈ- Ó y İü, İfİè, y•z İÜ, Ó İ, z, ð İÓ y_ Ó_ Óf x İ İÜ, Ó Ü, y İSÈ @ Äİ İİyİf Ü İİ •İ İ- xöfy, İÜ, ~È ~È Ó İyçy İÜÓ Ü İİ, İ, İyİ, Ü, İyİ, İ) İÓ≈ Ü İf ~İç! y, İİ≈hs" İÓhİİ#İ≈ İ, İE) İÜ xMÈ, °•z xyl≈ İòÓ xylò ÓyİE) İÜ İSÈ- ~Ü, İÜ İ İ, ≈İ ä, y•z", Ü İ Ü, Ó İ İ, İ, z_Ó •zİ, z İÓ y, İ SÈ xyl≈ İòÓ xylò Óyİİyİ- İ İÓ İ İ, İ İ, yÓ Ü İ, İ, İò Ó İ, ≈İ Ü, İÓ ð!« İ İÓ Ó y İç! y İÜ, xyl≈ İòÓ xylò Óyİİyİ! İ İİ İÓ İ! ä, İ, İ, Ü, İÓ İ- Ó y ÜçÓ İ çÜ≈yÓ Ü İİ, xyl≈ İòÓ xylò ÓyİE) İÜ İSÈ Ü, İÜ, çyİ, İò≈İ, Üy yÓ ð!« İ İ- İİ- İİ ≈Üy İ İ İyİ=İ° çİç=İ yñ xyl≈ İÜ=İ İ y G xçyÓ Óy•zçyl xMÈ, °- xöfy, İÜ, çÜ≈y Ó İ İ İ xyl≈Üy İÜ, İEÜEüEİİ, İf İy İΣ xyl≈Ó y Ü, İÜ, İyİ, İò≈İ, Üy yÓ ð!« İ İò İÜ, Óİyİ Ü, Ó İ, - á #<T, İ)Ó≈ , İMÈ, Ü İf İy İΣ Ó Üy V, yÜy V, İÜ İİ xyl≈ İòÓ ~Ü, İè, çyá y, İ)Ó≈ İò İÜ, xİİ, e İ Ü Ü, İÓ İ - 202 xyl≈ İòÓ ~•z, İ)Ó≈ İò İÜ, Ó çyá y•z È, yÓ İ İ, Ó Ó% İÜ, İ, İ, z ~Ó Ü İ, xyl≈ İİ, , İè İİ, - xöfy, İÜ, çÜ≈yÓ ~•z Ó_ İÓ İf Ó İ, İè İ, İ, İ!%_ ≤Äòç=İ Ü, İÓ İ İ- İ, ySÈyİ, y Ü, İÜ, İyİ, İò≈İ, Üy yÓ ð!« İ İ ~á İly, İİ≈hs" İ Ü, yİ ≤ÄbÓ Ó İ İy, yİ, İyGİ y İyİ İ İyÓ İ İÜ, ≤ÄÜy İİ, •İ xyl≈Ó y á #<T, İ)Ó≈ İEÜEüEİİ, İf İy İΣ G•z xMÈ, İ° Óİyİ

66% **MATCHING BLOCK 187/259** **W**

Ü, Ó İ İİ, İ- İ, z, ð İÓ y_ xyl≈ İyİ, İy İ İÜ,

xyí≈îòó° xyìò Óyſfliyl ſjðîïü, ≈lyly x!Ē,Ûi, çyly ſyî – î, îïó xyìò xyí≈ó° y îĒ, yó° îli, ó° x!ðóyſ# ll ~•z Ûîli, ó° ſ, ðîi«, •z çyó° y îpy!%!_ ó° îïî îſĒ– î, îïó Ē, yó° îli, ó° Óy•z îïó° !è, Û, î, y, l xMĒ, ç, îïü, î, yó° y ~îſ îſĒ î, yó° ſ, ðîi«, xÛ, yè, f çĀÛyî î!z– !Û, v x!ðü, yçç îli, •y!ſÛ, G, ð!i, î, ÛîlÛ, îïó° lî, yó° y Ûðf ~!çî° yó° í, zó° y° , ðó~îli, ó° , ðyò îò îçó° !Û, ó° !âç ħfli! , ð Óy î, îĒ) !Û îïü, Ē, yó° îli, çĀîïóç Û, îïó° !ſĒ– !òG ~•z Ófy, ðy îïó° ä, í, , yhs° ! ſk, yhs° @ Ā•îlió° ſÛî° ~á îly xy îſ!– î° y!Û° y ly, ðyó° ~çĀſ îD ~Û, !è, çó° 8!ó° !ÓĒîî í, z îïó° á Û, îïó° îſĒ– î, ſyó° Ûîli, ñ çyi, #î° î, yó° y # îàòó° ó çĀîi, ç, yó° î, y!à îò !ÓĒĒ, ß° ~yÛ, y îïü, ç îïó° yĒÛÛ•zi, z îïó° y, ð#î° Ē, yĒly ó° fó•yó° Û, yó° # îòó° xy!ò Óyſfliyl !lò≈yó° îïó° ~•z çĀî° yſ îïü, î, y•z çĀðyli, í, z!lç çî, Û, #î° Ûy!ſÛ, î, y îïü, ſOyî, Óy•z ſyî – 18É2É4 xyí≈îòó° x! Ē, çĀî° yî xyí≈ó° y ð#â≈Û, y° xy!ò ÓyſĒ) !Û îli, ÓſÓy îſó° , ðó° Û, l î, yó° y ðç ſĒyî, ç, ° çĀÿç ſÛ, îïó° Û îl çy îà– Û, y, l, ð! !ò îïî •z Óy î, yó° y Ē, yó° îli, ~îſ , ðŌŒŒĒĒ° VſŒ, Ói, çſççáfy Ó, !k, ñ ç°Óyî° %ó° , ð!ó° Ói, ≈lç!li, ç!Ûó° ðçŌi, yñ , ð!≈yĒ Ą, yó° îĒ) !Ûó° xĒ, yó° •zi, fy!ò xy!ò ÓyſĒ) !Û î, fy îàó° Û, yó° î îli, ç, ðy îïó° – î, y îòó° ~Û, !è, ð° •z îli° y îïó° y, ð#î° ðç=!ó° !ò îïü, ñ xyó° Óy!Û, xçç, ð)ò≈!ò îïü, x!Ē, çĀî° yî Û, îïó° !ſĒ– î, y îòó° ~•z x!Ē, çĀî° yî ~Û, !è, ð° ð îl á îĒ, !ñ ð#â≈Û, y° ð îïó° ä, î!ſĒ– xyí≈îòó° î çyá!è, Ē, yó° îli, ó° !ò îïü, x@ Āſó° •î° î, yó° y ðy!îî° %ó° lò#ó° î, #ó° ð îïó° çĀîü G! y° y!ſî° yó° ſÛĒ) !Û ~Óç, ð îïó° xyó° G ð!«, î ðyó° ðy îl îïó° G ÓſĒ, ó° yſ çĀîy° # x!i, e° Û Û, îïó° ~!çî° y Ûy•z îïó° ~îſ î, ç, ð!flii, •î° – î, yó° , ðó° î, yó° y ~!çî° y Ûy•z îïó° ó° ÛyĒ) !Ûó° !Ē, î, ó° !ò îïî Û, Ē, Ēſyà îïó° ó° ð!«, îi, #ó° ð îïó° , ð)ò≈!ò îïü, x@ Āſó° •î° – ~•zĒ, y îïó° y, yó° y •zi, z îĒ, !è, ſ G è, ðy•z!@ Āſ lò#ó° í, zçy îl ~îſ î, z, ð!flii, •î° – ~•z ð%z lò#ó° ÛðfŌi, ≈# í, z, ði, fÛ, y! ç! çy° # Ó° çç ſyÛ, y! xyí≈îày, # îſy îl çĀîóç Û, îïó° !– î, yó° y ð!«, îlió° , ð! ſĒĒîi, ç, î, yó° !ó çĒÛĒĒ, •ó° y îlò° , ð! ð îïó° çĀîóç Û, îïó° !ſĒ– îſy îl îïü, xyí≈îòó° ~Û, !è, çyá !•@%Û%ç, ðó≈i, x!i, e° Û Û, îïó° Û, yó° % í, z, ði, fÛ, yó° !Ē, î, ó° !ò îïî

80% MATCHING BLOCK 189/259 W

Ē, yó° îli, ó° í, z_ó° ĒÛĒ, ð!Ÿä, Û ſ#Ûyhs° çĀîòç G

í, z_îïó° , ðyOy îïó° ~îſ î, ðŌŒŒĒĒ° yî – ð#â≈!ò ð îïó° xyí≈ó° y ð îïó° Ē, yó° îli, çĀîóç Û, îïó° ~Óç e° Ûç ſÛ@ Ā Ē, yó° îli, xy!ò, ði, f !Óħfliyó° Û, îïó° – 18É2É4É1 Ē, yó° îli, ó° xyí≈îòó° Óſîi, fliy, ðl G Óſîi, !Óħfliyó° xyí≈îòó° ó° ! ä, î, ðÛ≈#î° ſy!•î, f } î@âò G, ðó° Ói, ≈# °Ō!òÛ, ſy! îli, f î, y îòó° Ē, yó° îli, Óſîi, fliy, ðl G !Óħfliy îïó° ó° í, z îïó° á Ó° îïî îſĒ– x îl îïü, ó° Û îli, } î@â îòó° ç ĒĒĒĒ° !ò îïü, ó° ħfliyē=!° âòi, Û Ó% îk, ó° ç ĒBvó° 500 , ð) îïó° ~ó° !ä, î, •îïî !ſĒ– îſ î«, îĒ è ði, Û Ó% îk, ó° çB√ 566 !á <T, ð%ó≈y îŒ ~Óç xyó° G 500 ÓŒĒ° xy îà x!≈y! 1000 á #<T, ð)ò≈yŒ (ð) îïó° ~ó° !ä, î, •îïî !ſĒ– ðó° y î îli, ç, ðy îïó° – Ói, 1500 !á <T, ð)ò≈yŒ î îïü, 1000 á #<T, ð)ò≈yŒ , ð!≈hs° ſÛî° Û, y° îïü, ç, ð!i, î, ó° y } à îïó° ðÛ, î%á ! îſ îïó° !ä, !•î, Û, îïó° îſĒ– ~•z ſÛ îïî° ó° çĀyî° ſÛħfli î, ſ, z } Û, îïó° 203 !Ē, ≈ó° – ~ó° ſ îD î%_ •îïî îſĒ x° !Û, S%Ē çĀbî, y!_Û, !lòç≈!ñ îÛ îſy! yè, xÓÓy!•Û, y! çĀyĒ àyſ, yó° ſçfl, Ò! î, ó° !lòç≈!– î, îïó° ~Ó!òÛ, ſy! îli, f xyí≈îòó° Óſîi, fliy, ðl G !Óħfliy îïó° ó° ðyó° yóy!•Û, !ÓÓó° î !•zñ Ó° îïî îſĒ ! Ó!«, ĒĒ, y îïó° ~•z !Ó!«, ĒĒ, ſ G çĀbî, y!_Û, çĀÛy îlió° ſy•y îſ xyÛó° y î, y îòó° , ð!ó° !ä, î, Ē, Ē îày!° Û, fliy!° ſjð îïü, ≈ ðyó° îy î, í, ó° Û, ó° îli, ç, ðy!ó° – } î@â îò

100% MATCHING BLOCK 190/259 J

Ē, yó° î, #î° í, z, ðÛ•y îò îç

Ó° Û, îïî Û, !è, , ðó≈i, G lòĒÛĒĒ° lyÛ , ðyG!° y ſyî ſyó° î îïü, xyÛó° y î, y îòó° çĀîÛ !ò îïü, ó° Óſîi, fliy, ðl ſjð îïü, ≈ ðyó° îy Û, ó° îli, ç, ðy!ó° – } Û, îïó° !ò !•Ûóy! â!•Ûó!á Óy !•Ûyî° , ðó≈i, ~Óç Û, yŸ~#ó° ~ó° xlfî, Û ç, D Û%çÓhs° Óy Û%çÓy îlò° í, z îïó° á Ó° îïî îſĒ– °« î#î° î } Û, îïó° !ò !Óſ, f , ðó≈îli, ó° G Û≈ðy lò#ó° Û, y!G í, z îïó° á !z– ~ó° î îïü, Û îl •î° } Û, îïó° !òó° î%îà xyí≈ó° y ð!«, î !Óſ, f , ðó≈îli, ó° !ò îïü, x@ Āſó° •î° !– ſÛ@ Ā ~Ó!òÛ, ſy! îli, f îſ 39! è, lò#ó° lyÛ , ðyG!° y ſyî î, yó° Û îðf 25!è, lò#ó° lyÛ } à îïó° !ò í, z!ò!ái, •îïî îſĒ– Ē, yó° î, #

100% MATCHING BLOCK 191/259 J

î° ſçfl, Ò!i, ó° ðyó° Û, G Óy•Û,

àDy l0#Ó° í,zîIÖ'á ~îÜ,ÓyîÍÓ° ^Ó!ç ^l•z- ï,y•z Ùîl•î }Û,îÍÓ!òÜ, xyî≈îòÓ° Ù,yîISE àDy l0#Ó° î,Ùl =Ó° &c !SÈ°
ly- xyî≈Ó° y <ÀlÙ !òîÜ, xyÊ, ày!lhflÿîÍÓ° Ù, yÓ%° í,z,öi,fÜ,yî G Ù, yÿ-#îÍÓ° ÓÏî, fliy,öi Ù, îÍÓ° !SÈ°- Ù, yÓ° î }
Ù, îÍÓ° îò xyÊ, ày!lhflÿîÍÓ° Ù, îÍÓ° Ù, îÊ, fliyl G l0ÈÜÈlò#Ó° lyÙ ~ÓÇ Æ!Ï%°, Ó° í,zîIÖ'á Ó° îÍÓ° îSÈ- ~=!° • Ù% Ê, y Óy
Ù, yÓ%° ñ Æ%Óy Óy Æyî yê, ñ e' Ù% àÜ%°, Ó° Ùãñ àyÙ!î, Óy àyÙy°- ~SÈyí, y Æ!Ï%°, Óy öyOy îÍÓ° , öÑyã, îÊ, l0#
ÿy çï, o&ñ •zÓ° yÓi, #ñ ã, wÈ, yàñ !Ó, öyçyñ !V, yÙ ~ÓÇ Æ!Ï%°, G Ó° flÿ, # îÍÓy, yî - }Û, îÍÓ° îò í,zîIÖ'!áî, Æ!Ï%°,
xyÊ, ày!lhflÿîÍÓ° Æ#Ùyhs" îîÜ, öyOyÓ, ði≈hs" !Óhfl,îi, !SÈ°- }Û, îÍÓ° îò í,zîIÖ'!áî, ÙÆ!Ï%°, Ó/Ù Ó° îî, îÙl ~Ü, îÊ,
xMÈ, ° îÍÓyV, yî ñ îî, Ù! Æyî, îÊ, !Ó° îçÉl l0#G îÍÓyV, yî - çyÙ≈yl, ö!î, Ùfy:Ù%y îÍÓ° Ó° Ùîî, !Ï%°, G î, yÓ, öÑyã, îÊ,
çyáylò# !lîî •z Æ!Ï%°, - ~•z Ùî, y!Ïy îÍÓ° Æ!Ï%°, Ó° îÊ, Ò îày!Ü, ö!Ó° Æ#Ùyî° í,z_Ó° ÈÜÈ, ö!ÿã, Ù Æ#Ùyhs" <Ä îòçñ
, ö)Ó° G ö!ÿã, Ù öyOyÓñ !Ï%°, ñ •!Ó° î yly ~ÓÇ í,z_Ó° <Ä îò îçÓ° , ö!ÿã, Ù Æ#Ùyhs" xhs" È%°, ≈_ ' Ó° îÍÓ° îSÈ- xyÓyÓ°
îÜ, í,z Ù îl Ù, îÍÓ° î }à îÍÓ° îòÓ° Æyî, îÊ, l0#Ó° Ù îòf Ó° flÿ, # îî ñ Ù% Ê, y Óy Ù, yÓ%° xhs" È%°, ≈_ - !lò ï,y•z •î ï, y•î°
Æ!Ï%°, ö!ÿã, Ù !òîÜ, Ù, yÓ%° í,z,öi,fÜ,y, ði≈hs" !Óhfl,îi, !SÈ° Ó° î°z Ù îl•î - }Û, îÍÓ° îò Ó° flÿ, # l0#îÜ,
Úlò#î, ÙyÙ xyáfy îòGî y •îî îSÈ- Óî, ≈Ùy îl ~•z l0#îÜ, ö!î, Ò Ó° y •!Ó° î yly G Ó° yçfliy îlÓ° à&t; Ó° ÈÜÈ•yÜ, Ó° y áy° !
•Ïy îÍÓ° !ã, !•î, Ù, îÍÓ° îSÈl- !Ü, v }Û, îÍÓ° îòÓ° Óî≈lyî ~îÜ, ~îÈ, !hflîî l0# •Ó° áyÓî, # Óy ò!« î xyÊ, ày!lhflÿîÍÓ°
î° Ù@ l0# xyáfy îòGî y •îî îSÈ- ~•z l0#Ó° <ÄÜ, î, ö!Ó° ã, î° !lîî, ö!î, Ù •î° Ùî, îÈ, ò Ó° îÍÓ° îSÈ- x îl îÜ, Ó° Ù îî,
Ó° flÿ, # •z •!Ï%°, l0ñ xyÓyÓ° x îl îÜ, Ù îl Ù, îÍÓ° î Ó° flÿ, # •~álÜ, yÓ° Ó° ð!î, ñ ÿ Ê, yî, îlî° yÓ° Ù Ó° &È), !Ü îî, ð!
Ù, îîî à îSÈ- xyî≈îòÓ° Ù, yîSÈ !Ï%°, l0° î° l0#ñ ï,y•z ~•z l0#Ó° lyÙ Óy îÍÓ° Óy îÍÓ° í,zîIÖ'!áî, •î - } î@èò
î îÜ, •z xyÚÓ° y Ê, yÓ° îî, Ó° xyî≈îòÓ° Ù, ÿ çyl îî, öy!Ó° - ~•z @ Ä îsi Úxyî≈Ü Ù, ÿ, îÊ, 36 ÓyÓ° í,z îÖ'!áî, •îî îSÈ-
xyî≈ Ó° îî, ~áy îl ~Ü, Æçfl, Ò!î, Ù, ày, # îÜ, îÍÓyV, y îly •îî îSÈ ÿÓ° y z î@yÈÜÈxyî≈ Ê, yËlyî Ù, ÿ Ó° î°- Óî,
•z î@yÈÜÈ•z î, z îÍÓ° y, ö#î° Ê, yËlyî Ó° !ã, î, <Äyã, #li, Ù @ Äsi •° }Û, îÍÓ°- ~•z @ Äsi Æçfl, Òî, Ê, yËlyî Ó° !ã, î, •î°G ~Ó°
Ù îòf x îlÜ, Ù% [y G oy!Óî, çΣ Ó° îî îSÈ- Æ, Òî, ~•z çΣ=!° •Ó° Ø#î îòÓ° Ê, yËlyî Ùyðf îÜ }Û, îÍÓ° îò
î% îÜ, îSÈ- }Û, îÍÓ° •!Ó!È, ß }!Él G Ù, !Ó° îòÓ° x!@zñ •zwñ !Ùeñ ÓÓ° &î G xlfylf îòÓ° y îòÓ° í,z îj îçf Ó° !ã, î,
<Äyî≈ly îhflÿ îeÓ° ÆçÜ, î!- ~!è, òç!è, Ù! ° !lîî à!è, î, ñ ÿÓ° Ù îòf !mî, #î î îÜ, ÆÈÜ Ùu, ° ~Ó° xy!ò xçç- }
Ù, îÍÓ° îòÓ° <ÄlÙ G òçÜ Ùu, ° Æ, Òî, ö îÍÓ° Æç îÿ!çî, •îî îSÈ Ó° î° xðfy, öÜ, Ó° yÙçÓ° î çÜ≈y Ù îl Ù, îÍÓ° l- }
Ù, îÍÓ° îòÓ° x îlÜ, !Ü, S%È•z •zÓ° yl#î° à, öyÓ° !Ï, ä Ê, yËlyî Ó° !ã, î, <Äyã, #li, Ù @ Äsi xy îÍÓhflÿÓ° Æ îD !Ü°
Ó° îî îSÈ- ò%!è,

204 @ "A" isi z U "ll" U cl "ò" òi y ð ò "ü" ≈ ~Ü • z cΣ Ó f Ó • y Ó " Ü , Ó " y • "ll" "ISE" ~ÓÇ ~Ü!Ü, ðyÛy!çÜ, "ò" ò" "«" "leG" ~•z !Ü "òáy" ðy! - •z "l" @y •zi, z "l" Ó "y, ò" #f" È, yÉlyÓ "≤" Äyã, #l"i Ü !lòç≈l xÓçf "Ü, y!G ðy!•i, f l" ñ Ó "ll" "ISE" •z Ó "y" "ü" ≤ÄyÆ 2200 á #<T, ò) Ó ≈y "l" Σ Ó " ~Ü, !" ò "ò" "l"i, - , ò Ó "ò" i, ≈#Ü, y "l" ° ~•z ò Ó "l" "l" Ó " lÜ%ly xyly "l"i, y! "l" y ãi%, Ó "fl" ò ä È Ü È! !

•Ry•zê, "l"ò Ó "ò" á "l"i, G, òyG"l" y ðy! - ~•z "ò" á"=!" 1900 á #<T, ò) Ó ≈y "l" "l" Ü, 1700 á #<T, ò) Ó ≈y Σ, òi≈hs" ðÜ! "Ü, y "l" ° Ó - xy!≈ È, yÉlyÓ " lÜ%ly 1400 á #<T, ò) Ó ≈y "l" Σ @ "Ä" # "l" Ó " !Ü! ð(#l" "ò" á"=!" "l"i, , òyG"l" y ðy! - 1600 á #<T, ò) Ó ≈y "l" Σ

•z Ó "y" "l" Ü, Ó " Ü, yf!ÿy•zê, "ò" á"=!" "l"i, ~ÓÇ á #<T, ò) Ó ≈ ä, i%, ò≈c çl, "l" Ü, Ó " !l" Ó " !l" Ó "l" y Ó " !Ü! y!B" "ò" á"l"i, xy!≈ ly "l" Ü Ó " i, z "l" Ó "á" , òyG"l" y ðy! - !Ü, v È, y Ó "l"i, xy!≈ È, yÉlyÓ " Ü, yl ≤Äbi, y!_¥Ü, !lòç≈l , òyG"l" y ðy! !l- i, Ó "l" "l" Ó " x!È, äy "l"i, Ó " Ü "l"i, y Óy "l" Ó " Óy "l" Ó " È, y Ó "l"i, xy!≈ "l"ò Ó " x!È, ≤Äl" y! á "l"è, - xy!≈ x!È, ≤Äl" y "l"i Ó " ≤Äl" Ü "i, i, z xy!%Üy!Ü, 1500 á #<T, ò) Ó ≈y "l" Σ xySÈ "l"i, , ò "l"i, - }Ü, "ò" l"òÜ, !% "l"à Ó " xy!≈ Ó "y•z ~Ó " ≤Äl"i, !lòç Ü, "l" Ó "l- i, y Ó "y È, y Ó "l"i, ~"l" ð È, y Ó "l"i, Ó " òç#l" x!ò Óy# "l"ò Ó " ð "l" D ðÇay "l"i, !"Æ •l" - È, y Ó "l"i, Ó " ~•z flyl#l" x!ò Óy# "l"ò Ó " i, y Ó "y Ü òy#Üñ Ü òy%fÜ xyáfy "òl- ≤Äyã, #l •z Ó "y!#l" ðy! •l"i, fG òy#ÈÜÈ "ò" l" i, z "l" Ó "á" lyÜ, y! "Ü" l" •l" i, y Ó "y ≤ÄyÜ%, xy!≈ "l"ày, # !SÈ "l"i - } "l"à "l"ò È, Ó "i, "ày, # Ó " ≤Äòyl !ò "l" Óyòy ðy! Ü, i, ~Ü, ðy "l" Ó " Ó " ò Ó "yç "l"i Ó " Ü, ly Óy • "l" "ISE" - ~"l" « "l"è òyÜ Ü, ly!è, !ò "l" Óyòy "l" Ó " ly "l" Ü Ó " Ü "l"ò fG Ó "l"i "ISE" - ðy, Ói, }Ü, "l" Ó "l"ò Ó " Ü òy%fÜ Ó "y•z È, y Ó "l"i, Ó " xy!òÜ x!ò Óy# ~ÓÇ ~Ü, çl xy!≈ "l"ày, # Ó " ≤Äòyl i, y "l"ò Ó " , ò Ó "y!çl, Ü, Ó "l" ° i, y "l" Ü, ey! òy%f xyáfy "ò" G"l" y •i, - Ó "yÜç Ó "l" çÜ ≈y Ó " Ü "l"i, ñ xy!≈ Ó "y òy "l"ò Ó " ≤Äl"i, l Ó "Ü Ü "l"lyÈ, y Ó " , òyÉl" Ü, "l" Ó "l"ñ "l" Ü, v òy%f "l"ò Ó " ≤Äl"i, ≤ÄÓ " çèÈ, y Óy, òB" !SÈ "l"i - } Ü, "l" Ó "l"ò i, y•z Óy "l" Ó " Óy "l" Ó " Ü òy%fÜ •i, fy Ü, ly!è, Óf Ó •*i, • "l" "ISE" - òy%f Ó "y•z ðy, Ói, !°D, ò)çy Ü, Ó "l"i, l ~ÓÇ , ò÷ , òy "l" Ó " ð "l" D !%_ !SÈ "l"i ly - ly•z "l" yÜ, xy!≈ ÈÜÈxly!≈ ðÇ@ "Äy" "l" Ü çl "yÈ, Ü, Ó "l" ° G xy!≈ È, yÉly! oy!Ói, , i, y Óf Ói≈ llyÈÜÈ Ü!Üñ Ü!Üñ ÜçÜ i%, "l" Ü, ly! "Ó "l" ° Ü "l" •l" - ~•z , òi≈y "l" xy!≈ Ó "y xyÈ, ày!lhf!lylñ, i, z_Ó "ÈÜÈ, ò!Yä, Ü ð#Üyhs" ≤Ä "l"òçñ , òyOyÓñ !ÿ%, Ó " !Ü, l" òç "l"ç ~ÓÇ , ò) Ó ≈!ò "l" Ü, ðy! % lò# , òi≈hs" xy!ò, òi, f !ÓhflyÓ " Ü, "l" Ó " - , ò Ó "ò" i, ≈#Ü, y "l" ° x!≈yl , ò Ó "ò" i, ≈# "ò" l"òÜ, !% "l"à xy!≈ Ó "y È, y Ó "l"i, Ó " xyÓ " G xÈ, fhs "l" Ó " Ó " ≤Ä "l"i Óç Ü, "l" Ó " - , ò Ó "ò" i, ≈# "ò" l"òÜ, ðy! •l"i, f , ò) Ó ≈yMÈ, "l" ° Ó " i, z "l" Ó "á" xyÓ " G "ò" l"ç Ü, "l" Ó " , òyG"l" y ðy! - xy!≈ "l"ò Ó " x@ "À"l"i, ~ÓÇ i, y "l"ò Ó " ðÇfl, ò!i, xÓÓy!•Ü, y "l" "l" Ü, Ü "l"ò f "l"ò "l"ç x!≈yl àDyÈÜÈlÜ%ly i, z, òi, fÜ, y! ðy!ÿy!Ó "i, •l" - ~•z , ò "l"ò ≈ xy!≈ Ó "y ðy! % lò# xli, e "Ü, "l" Ó " xyÓ " G , ò) Ó ≈!ò "l" Ü, x@ "Ä"l"i, • "l" !SÈ - i, y•z , ò Ó "ò" i, ≈# "ò" l"òÜ, !% "l"à Ó " ðy!•i, f "Ü, yç" - Ü, yç#ñ Ü àòñ ! Ó "l"ò • G xDÓ " i, z "l" Ó "á" , òyG"l" y ðy! - xy!≈ "l"ò Ó " !l" Ó "hs" Ó " , ò) Ó ≈!ò "l" Ü, ðy!ÿyÓ "i ~Ó " xlf!Ü, Ü, y Ó "l" i, y "l"ò Ó " çlÇáfy Ó !k, ~ÓÇ "l"z x!%, òy "l"i, "àyã, y Ó "i È) !Üñ i, z Ó ≈ Ó " Ü, !É! "l" «, "l"è Ó " xÈ, y Ó - l"i, É l"i, É "Ü, yçy!# Ó " Ü "l"i, ò Ó "È!É "l" Óy •z Ó "y Ó "i, # lò# Ó " ç" Órè, l! "l"i xy!≈ "ày, # = "l" y Ó " Ü "l"ò f !Ó Óyò "òáy !ò "l"i !SÈ - }Ü, "l" Ó "l"ò i, z "l" Ó "l"á"i, òç Ó "yçyÓ "l" %k, ~•z !Ó Óy "l"ò Ó " xyÈ, y ðy, òyG"l" y ðy! - Ó"i, xy!≈ "l"ày, # = !° Ó " çlÇáfy Ó !k, "ç" l" ° , òyOy "l" Ó " Ó!ò≈i, çlÇáfy Ó flyl ðB%, "y "l" Ó " ðyÿfy "òáy "ò" ñ i, y•z àDyÈÜÈlÜ%ly !Óhfly!#i≈ i, z Ó ≈ Ó " i, z, òi, fÜ, y Ó " xy!≈ Ó "y Ó ðy! , !ÓhflyÓ " Ü, "l" Ó " - çl, òl Ó y, "l"i xy!≈ "l"ò Ó " , ò) Ó ≈!ò "l" Ü, Óy!i, !Óhfly "l" Ó " Ó " ≤ÄÜy! Ó "l"i "ISE" - á #<T, ò) Ó ≈ 1000 "l" "l" Ü, á #<T, ò) Ó ≈ 800 x "l" Σ Ó " Ü "l"ò f xy!≈ "l"ò Ó " , ò) Ó ≈!ò "l" Ü, !ÓhflyÓ " ðy!òB" • "l" "ISE" Ó "l" ° x!%Üy! Ü, Ó "y •l" - ~•z , ò "l" Ó ≈ i, y Ó "y , ò÷ , òy "l" Ó " i, z, ò Ó " !È, ≈ Ó "i, y "SÈ "l"i, , Ü, !É!ñ ≤Ähfly!Ó "ñ òy!%, !ç" G xlfylf ç#!ÓÜ, y! "òç, i, y xç≈l Ü, "l" Ó " -

205 18É2É5 Ó "yç "l"l"i, Ü, , ò Ó " !fl"l"i, }Ü, "l" Ó "l"òÜ, ðy! •l"i, f Ó "ÈÜÈ a! Ó "l"çÉl"i, }Ü, "l" Ó "l"òÜÈÈ Ü "l"i, y ≤Äòy!i, òÜ ≈#l" ðy!•i, f "l" "l" Ü, Ó "yç "l"l"i, Ü, ç# Ó "l"i Ó " Ü, i, è%, Ü%, çyly ly! /i, y !Ü, xy "l"ò Ó ðy, Ó /~Ü, ly xlf!#Ü, y! ≈ "l" Ó "yç "l"l"i, Ü, ç# Ó "l" çÇe "yhs" i, f "ò" l"òÜ, ðy! •l"i, f Ü% !<T "l"i "l"i, "l" Ó "Ü "l" Ó "yá "l"i, • "l" Ó " Ó " «, "l"è ! Ó "l"çÉl"i, }Ü, "l" Ó "l"ò "ò" òi, y Ó " Ü, y "ISE" ≤Äyl≈ly çyly "l"y • "l" "ISE" !% "l"ç, çl "y "l"è, Ó " Óyÿly! ñ !%k, "l" «, e "l" "l" Ü, ðy!ò %Z, "l"i Ó " xyÜ, yA«, y! - xyÓy Ó " , ò Ó "ò" i, ≈# "ò" l"òÜ, ðy! •l"i, f ~Ü! "l" Ü, SÈ È l'yà!k, ðy!òÜ, ≈i, ! "l"ò ≈çy Ó "# xy "ISE" ly "Ü, Ó "Üye çyÿÜ, "l"ò Ó " , ò "l"ç, •z ≤Ä "l"lyçf - "ò" l"òÜ, ðy! •l"i, f çl≤Äl"i, !lòçÜ)Ü, Ü, "l"i "Ü, !è, ≤Äl"i, ç, y "l"i Ó " , ò! Ó " ä, l" G , òyG"l" y ðy! - "l"ày "l" Ó "yç "l"l"i, Ü, !è "l" yÈÜÈÜ, "y, ò xy "l"y!ä, i, •i, - xyÓ " ~•z çy! , #l" ðy! «, f ≤ÄÜy "l"i Ó " my Ó "y

100%	MATCHING BLOCK 192/259	J
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Ó "yç "l"l"i, Ü, , ò Ó " !fl"l"i, Ó "

xhs"i, xyE,yſ òGî`y Ω,Ó- i, îÓ ~Ó!òÜ, ſy!•îi, fÓ` Ù`îôf Ó`yç~îi, Ü, âe, lyÓ!°Ó` !ÓÓÓ`î`!li, yhs" x"ñ i, îÓ ~Ü, !ê, !
ÓÓ`° Óf!i, e` Ù`•îy ſ%òy`îſÓ` !ÓÓ`ſ`îk, ſ!;ø!°i, òc ≤Ä!i, ð`î«`Ó` î%k, ñ ly`Ü, îÓ`îò ÙòyſÓ` yK, Ù ly`îÜ Ó!i≈i, - }
Ü, îÓ`îò`î` ç!ñ àiñ`!Óc ≤Ä!i, çΣ Ó†ÓyÓ` ÓfÓ•*i, •îi` îSÈ i, y ſyÜ!@`ÄÜ, È, y`îÓ ~Ü, !ê, ç!`îay, #`îÜ, `ÓyV, y•z çΣ!
ê, Ó` x!≈ !SÈÜ, @`ÄyÜ#î Óſ!i, îi` ~Ü, «%`o ç!ſÜ!`TÓ` ſÜy!≈Ü, - Ó`yÜçÓ`î`çÜ≈y`î`Ù)°fÓy! à`îÓEſy Ü, îÓ`îSÈ`î!`
i, y`îi, Ù`îi, •î` , ðÓ`f!è`îÓ` Ó` ſ`îD ſ!;ðÜ, ≈!Ó•#î Ü, îi` Ü, !ê, , ð!Ó`ÓyÓ` !l`îi` ſΩ, Ói, à`îi, , i, zè, i, ~Ü, !ê, «%`o
ç!`îay, #`îy @`ÄyÜ ly`îÜ x!È, !•i, - l, i, y!_¥Ü, , ð!Ó`È, yEſy!`îy`îÜ, Óy`•î` ÚÓfyu, Ù`Óy`•î` - xyÓ` @`Äy`îÜÓ` `ã, îi`
Ó, _Ó` ç!`îay, #`îyV, y`îi, ç!ñ àiñ`!Óc ≤ÄÈ, , îi, çΣ ÓfÓ•yÓ` Ü, Ó`y`•î` - i, y•z Ó`yÜçÓ`î`çÜ≈y`Ü, îÓ`îòÓ` xyÜ`î°
ê, Δy•zÓ` Óy`Üœ, fyl çyi, #î` `Ü, ÒÜ` ày, #Ó` ſ!e`î` i, z, ð!f!i!i, `ò!á`îi` îSÈ!- xyÓyÓ` Ùy•z`îÜ, °`!•¥!`îç°` ~Ü, `îçy!è,
`Ü, Ò`îÜÓ` ſſ, yl` ð`îi` !SÈ`î!- îyÓ` Ù`îôf x@`Äi#`!SÈ° , ðMÈ, çly` Óy , ðMÈ, Ü, !`T x!≈y! , ðſyã, !ê, `Ü, Ò`îÜÓ`
ſÛy•y`îÓ` à!è, i, ~Ü, !ê, `ày, #`- ~z, ðſyã, !ê, `Ü, ÒÜ`•`îò%ñ , ð%Ó`ſ`ñ`î% , Ó≈ſ`ñ`x!%ñ`oſ•f- !îòG`~Ü, y!òÜ, î%`îk,
ſyÈ, `îfÓ` ç!f`Ü, îÓ`îò`È, Ó`i, lyÜÜ, `Ü, ÒÜ!è, `îÜ, !Ó`îçE!`Ûy!f, y`òGî`y`•îi` îSÈ- î%`îk, Ó` Ói≈lyñ`î%k, ç`îi` Ó` x!
È, y`îE!Ó` ſ`îD`î@`îò`~z`È, y`îÓ` ç!i, , îi` xy`îSÈ`î%k, `î«`e`î`îÜ, °%Z, `îlÓ` xyÜ, yA«`y- î%k, ç`îi` Ó` , ðÓ` ſÓ`îã, `îi`
≤Äy!î≈i, °%Z, l`îyàf ſ!;ðò`!SÈ° àÓy!ò` , ð÷` G`xYª- }`î@`îò` Ó!i≈i, à!Ó!`TÈÜÈÓ` xy«`!Ó`Ü, x!≈•`àÓy!ò` , ð÷` y`îÈ, Ó`
•zFSEy- `î` ſÛy`îç` àÓy!ò` , ð÷` ≤Äòyl` , ð÷` ſyÛy!çÜ, ðſ!;ñ` `ſ•z` ſÛy`îç` àÓy!ò` ſ!;ðò` °%Z, `îlÓ` xyÜ, yA«`y`!i, yhs" flÿÈ, y!
ÓÜ, - xy!≈Ói≈` G`òyſ` Óy`òſ%fÓ`îi≈Ó` Ù`îôf`°i, , y•z`îi` Ó` !ÓÓÓ`îG`î`î@`îò` , ðyGî`y`îy!` - î%`îk, Ó` Ùyòf`îÜ` ≤Ä!
i, , ð«`îÜ, ò!Ü`îi` «`Ü, y!`Óhflÿ!`îÓ` Ó` , ðy!≈Ó` xyÜ, yA«`y`Ü, îÓ`îò` `òá`îi, , ðyGî`y`îy!` - }Ü, îÓ`îò` ÚÚÓ`yçyÜÜ
ç`îΣÓ` Ó†`i, z`îÖ`á` G`≤Ä`îi`yà` `òá`îi, , ðyGî`y`îy!` - ~z` ÚÚÓ`yçyÜÜ` Ó`îi, !Ü, G`Ü, y`

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îÜ, `ÓyV, y`îly`•`îi` îSÈ`î!òÜ, ſy!•i, f`!

l`îi` `Ó!çÓ`È, yà xy`î°yã, ly!` ÚÚÓ`yçyÜÜ çΣ!è, `îÜ, `ſyçyſ%!ç` Ó`yç!`y!sfÜ, Ó`y<T...ÓfÓfliyÓ` G, ð`îÓ` xÓ!flii,
Ó`yççyſÜ, !•îſ`îÓ`î%`î°` ðÓ`y`•îi` îSÈ- !Ü, v`~z` ÓfÓfliy!` `î«`î!≈!` îyÜ, y`xÓçf•z` ≤Ä`îi`yç!#î` `îÜ! ~Ü, !ê, !!ò≈<T
È), áu, ñ` çyſlyò#l` ≤Äçy`Ó, @ñ` ≤ÄçyſÜ, `ày, #ñ` !!`!Ü, `ſlyÓy!•#ñ` Ó`yç!` ÓfÓfliy` ≤ÄÈ, , îi, - !Ü, v` ſ!e`!Ó` òc≈l`!Ü,
ſ•`îç•z` , ðyGî`y`îy!` }Ü, `îÓ`îò`/!!` Ó`yçy`i, yÓ` x!È, ðy`=!`SÈ`!Óc, ð!i, x!≈y!`!Óc` Óy`Ü, Ò`îÜÓ` ≤Äòyl` Óy`ò, ð!i, - !Ü, v`
xyÜÓ`y`ſã, Ó`yã, Ó` Ó`yçy`Ü, `îſÓ`i, z, ðy!ò`îi, È), !E!i, •`îi, `ò!á`îÜ!`lÓ` , ð!i, àÛy!%`îE!Ó` ≤ÄÈ%` , àñÈ), ð!i, à` , ð, !lÓ#
Óy`ç!ÜÓ` ≤ÄÈ%` , àñ`Ü`#` , ð!i, à` , ð, !lÓ#Ó` x!òYªÓ` `ã`~Ó` ~Ü, !ê, G`Ü, `îÓ`îò` ÓfÓ•*i, •î!`- }Ü, `îÓ`îò` Ó`yçy` `ày, ð!i, Ü
ÈüüÈ`xy«`!Ó`Ü, x`îi`≈`àÓy!ò` ſ!;ð`îòÓ` ≤ÄÈ%` , i, z, ðy!ò`îi, !ã, !•i, - `î` ſÛy`îç` fliy!` #`Ü, !E!Ü, Ü≈`ſ%≤Ä!i, !i, !i, !SÈ° lyñ
`ſáy`îl` àÓy!ò` ſ!;ðò•z` !SÈ° ≤Äòyl` ðſ!;ñ` `îáy`îl` !!ò≈<T È), á`îl, Ó`i, z, ðÓ` Ó`yç`îi!i, Ü, Ü, i, , ≈c` ≤Ä!i, , ç, y`ſΩ, yÓly`!SÈ°
á%Ó•z` Ü, Ü- ç!` Óy`!Óc` çyi, #î`

206 ù,òù!è,ó ≤ãðyl!•îŕîó ó yçy ù,yí≈i, ò,ø!i,ó È) !ùù,yí xóŕ,#î≈•îŕi,– î ù,òù ày#ó ìŕi,c ó yçy !
ò ìŕi,î ŕz ù,ò ùó ŕðŕfó,ð ò,ø!i,ó ŕ ïD K,yŕi, ŕjðù, ≈ myó y !ã, !•'i, – !ù, v !óCùù ù, á ìly } ïã!òù, ó yçyó
xò#ŕŕi ≤ãçy !SÈ° ly– ó yçy çŕ!è,ó ó%ŕf,ø!_ ó òùðy%, î ù, xŕ≈yŕ ŕyó xy« !ó ù, xŕ≈•îŕy !ŕ! îŕi,c ì òŕ! !ŕ! xŕi,
i,zŕp ~óç !ŕ! àùyl%È ù, äxyl ïò ó y ìá– l,i,y!_ŕù, à ïóÈŕŕyŕ çyly à ïSÈ ù,ò ùó ò,ø!i, î%ŕk,ó ŕùŕ ì,yó
ày# ù, îŕi,c !ò ìŕi,ŕ! ŕ! ŕjðò %Z, ì xã ãŕ# È) !ùù,y, øy! ù,ó ù, ì ~óç %!Z,ŕ, ŕjðò ŕðŕfó, ïòó ù ù òf !óŕ,ó ì
ù,ó ù, ìŕi,– çŕ! ãŕ! ïó çyŕi, #ŕ ù, ò ùó ≤ãðyl!•îŕîó }ù, ïó ù ò ó yçy ù, !óã,yó ù,ó yz i,yz î%!_ ŕjðŕ, –
ó yçŕi,yŕsfù, ófóŕŕyó «, ãŕ! ŕi,yó ŕyù!çù, ã xŕ≈ŕ!ŕi, ù, i,z,øyòl }ù, ïó ù ò á ìŕi, øyGŕ y ŕyŕ ly– }ù, ïó ù ò !óðù
lyùù, ≤ãŕi, ç,y ìó i,z ïó á ó ï ï ïSÈ– ó yùçó ì çù≈y !óð! !óÈ ï ï ï xŕ!%ŕŕ,yŕ ù, ïó ïSÈ ïŕi,yó ï ïù, flòçT
òyV,y ŕyŕ ï ï !óð ìŕi,z,ø!ŕŕi, ìyù, ìŕi, l ó yçy G !óç ~ó ŕðŕfó,ð– !óð ìŕi,ŕk,ŕ! ó!È, ð ó yç ìŕi,ù, !óÈ ï ï ïù
xy ïŕy!ã, i, •îŕ,y ì, ù! ì,y !SÈ ŕyù!çù, !e ì yù,y ï ï, òó fliyŕ ~ù!ù, !ó ìlyòl G !óyù ~ó çŕfG !óð! ófó•*i, •îŕi,ŕ
xyóyó !óð ìŕi,z xy•*i, %!Z,ŕ, ŕjðò !óŕ,ó ì ù,ó y •îŕi,y– xŕi, ~ó !óð! ~ù,yòy ïó ïSÈ ó yç ìŕi,ù, ŕyù!çù, G xyŕ!≈ù,
ŕyçŕf,ò!ŕ,ù, !e ì yËùÈù, y ï ï, òó fliyŕ– ~ó ï ïù, çŕ ìày# ù,ó ŕyù ïóç G xŕ! ïóç ìŕi,ó fliyŕ !•îŕ ïó !óð ìŕi,ó È) !ùù,y
flòçT ò á ìŕi, øyGŕ y ŕyŕ – ï ï ï%, çŕ ì ïó ŕðŕf ŕù, ï ï•z i,z,ø!ŕŕi, ìyù, ìŕi, l i,yz ù ì ù,ó y ï }ù, ïó ù ò ó yçy ò,ø!
i,ó ïóç !ù,ŕ%È !SÈ ïŕi ly– î%k, !óã ãŕ ïó ≤ãðD }ù, ïó ù ò !ù,ŕ%È ù, ù ì•z– !ù,v ï ï ó yç ìŕi,ù, ãè, ly ŕó!
ù,ŕ%È ù, ŕÈy! ò ï ï !à ì ï ïSÈ ì,y •îŕy ŕ%òy ïŕó ŕ ïD òç ó yçyó àò,ø!i,ó à î%k, ã ŕy à ìè, !SÈ, òó ËÈŕ# óy
ó yÈ, # ìò#ó ì, # ïó – çóó òi, ≈#ù,y ï ï !ó!ŕjŕyó ï ïù, ï ï≈B, óçç#ŕ ï ó yçy ó ï ï óŕi, ã òy x ìçyù, ï ïù ï ïóŕ
ó yçóçç ŕ) ì, ã ~ù! ù, yŕG ó yçóççàŕi, ò!ó !ã, ŕi, ŕ%òy ïŕó «, ìe }ù, ïó ù ò, øyGŕ y ŕyŕ ly– ì, ïó ìŕi, ìŕi, ŕŕ%
È,ó ì, ïóð ãxŕ!≈yŕi, ŕŕ% È,ó ì, óy È,ó ì, ày# ù, ù, ò ùó ≤ãðylà ó yçy ŕ%òyŕ ly ù ï ï ï, – ŕ%òyŕ xŕyùylf
ó#ó ïóç, ò!ó ã, ì !ò ìŕi òç!è, ù,ò ùó ŕjðŕ!i, ≤ãŕi, ïó yò ïù, òŕi≈ðhŕŕ ù, ïó ïSÈ ïŕi– ~•z òç!è, ù,òù •
ìò%ŕ î% ò≈ŕŕ xŕ!ŕ ò%ó Ë ã òf ã x°#ŕŕ È, yŕŕ, òãŕ, ã !çó ~óç !óçy!ŕ– !•ŕŕ ìç ïó, øy!ŕi, f, ò)≈ !ó ïŕÈ ìŕ ïóyV,y
ŕyŕ ï ï } ïã!ò ~ó ù)° xç ïç ã!mŕi, #ŕ ï ïù, ŕÈù ù, ã È,ó ì, ù,òù ~ó ò ó yç ìŕi,ù, «, ùŕi,y ó,ŕk,ó xyÈ,yŕ ù ï ï–
ŕ%òy ïŕó !, òŕi,y ò ïóyòyŕ ŕ) òŕi, i,z_ó ÈùÈ, ò!ŕã, ù ≤ãyhs" #ŕ xMÈ, ò ï ïù, i,z,òù,y ï ïóç ù) È) ,á ìŕi, xyà ù ì
îŕi,c !ò ìŕi !SÈ ïŕi– !ò ïóyòyŕ ~ó !, òŕi,yó lyù !, òçóŕŕ ï ï ù,yó ï ï ŕ%òy ïŕó xŕÈ,øy, òçóŕ– ŕ%òy ïŕó, òó òŕi, ≈#
È,ó ì, ày# ù,ó ò%•z ìŕi,y !SÈ ïŕi òòóŕŕ G òòóyŕi, – È,ó ù, ò ù ï ïD, ò%ó Ë ìày# ù,ó ~ù,yòy ïŕó•yò≈f lyù, ï ïG
ò ïó ïóç # ŕjðù, ≈ òáy !ò ìŕi !SÈ– !ò ïóyòyŕ G ŕ%òy ïŕó ≤ãŕi, ≤ãççŕy ó!ò≈i, •îŕi ïSÈ }ù, ïó ù, ŕ) ìŕi, –
~•zó * , ò ù, ï ï ù, ìè, ŕ) ìŕi, !ò ïóyòyŕ G ŕ%òy ïŕó ó#ó ç G òylç#ŕi,yó hŕŕ!ŕi, ù, ïó ïSÈ ì!óŕy!Ùeñ !ŕ! ≤ãŕi ïù
È,ó ì, ìày!ç,ó ŕù!≈ŕ! lyù, ï ïG, ò ïó ≤ãŕi, ç, «, ày# ù,ó ŕ ïD î%_ •îŕi, òŕi, ï ï !óŕy!Ùe ïù, x, òŕy!ó ìŕi, ù, ïó
ŕ%òyŕ ó!çç, ù, ò% ïó y!i, !•îŕ ïó !ŕ!%_ ù, ïó !SÈ ïŕi– ŕi, !ŕ! !SÈ ïŕi }à ïó ù ò ŕÈù ù, ï ïó xŕfŕi, ù ó * , òù,yó –
ŕi, !ŕ!G ~ù, •zÈ,y ïó È,ó ì, ày# ù,ó ŕ%òyŕ G ò ïóyòyŕ ïŕó ãçòŕ≈ G òylç#ŕi,yó ù!•ùy ù, #i, ≈l ù, ïó ïSÈ– ŕÈù
ù, ï ï ãè, ly, òó òó yó ùyòf ïù ïÈ,y ïó È,ó ì, ày# ù,ó !ŕŕ%, ìò# xŕi,e'ù ù, ïó, øyOy ïóç ŕÈ) !ù ïŕi, î%k,
ç ïŕó !óó ò ì òGŕ y •îŕi ïSÈ ã, ò%ó Ë ŕ òç!è, ≤ãŕi, ò ïó !óó Ë ìk, ã) , i, ,yhs" xyâyŕ, ï ï!ŕ!SÈ ŕ%òyŕ ìò#ó ì«
~ù, ìè, òŕyò çyŕi, #ŕ çyòyó ù, !óð#i≈ ù, ïó – ù,çy!ŕ!ó !óã,y ïó òò#ó ç ïó i,z,ø!ó ó yç ìŕi,ù,
ù,ŕi, ≈c fliy, òl ~ó

207 xlfī, ù ≤ÀÌÙ lç#Ó° ~•z l%îk, ^ òáy !à ìì !SÈ°- í, z î, öwlyl ^ àyÉly° òyçÓ° y îk, Ó° !Ó° îYÉli ù, ^ ÌÓ° } Ù, ^ ÌÓ° ÌòÓ° î% ^ à
 xī, #ī, ^ à, ī, lyÓ° ÑÙFÜ, , ò!ó° à, í° !ò ìì !SÈ° Ì°- Ù, •yÉ, yÓ° ^ Ìì, Ó° Ù, % Ó° & î« e l%k, ~Ó° !ÓÓÓ° ^ ÌìÓ° ~Ù, xy!òÙ, ^ ÌÜ,
 ^ Óyó • í° } Ù, ^ ÌÓ° ÌòÓ° òyçÓ° yK, Ñ;ò!Ù, ~i, Ói~lyl° á%Ñ° Ìç, òyGī y lyl - ^ Ó° y!Ù° y ly, òy ^ ÌÓ° Ó° Ù ^ Ìì, , òÓ° Ói, ~# Ù, y ^ Ì°
 ^ Ì òyÓ° y • z!ī, • yñ, ò% Ó° yí Ó° Ì° , ò!Ó° !à, ī, ñ ī, yÓ° G Ù)° ^ Óyó • í° òyçÓ° y îk, Ó° î% ^ Ìk, !!!, ī, - , òÓ° Ói, ~# ^ Ó!òÙ, Ñy!
 • ^ Ìì, fG Ó° yç ^ Ìì! Ì, Ù, àe, lyÓ° !ÓÓÓ° ! !ÓÓ° °- ! Ù, v Ó° yç ^ Ìì! Ì, Ù, xÓfliyÈüÉÓfÓfliy ^ Ì e Ùç Óò° y!FSE° i, yÓ° Ñy« f,
 , òÓ° Ói, ~# ^ Ó!òÙ, @ ^ Ási=!° ^ Ìì, G , òyGī y lyl - ^ Ì, ^ ÌÓ° Ì° Ó y, ^ Ìì ^ òÓy% ^ ÌÓ° Ó° Ñç@ ^ Áy ^ ÌÜÓ° ≤ ^ ÁD xy ^ ÌSÈ- ^ Ìáy ^ Ìì
 ≤ ÀÌÙ !ò ÌÜ, ^ òÓi, yÓ° y xñ% Ó° ^ ÌòÓ° • y ^ Ìì, , òÓ° yhfll • ^ Ì° G , òÓ° Ói, ~# Ù, y ^ Ì° ^ òÓi, yÓ° y Ó#Ó° ^ Ìò, • zw ~Ó° ^ Ìì, ^ Ìc çl°
 °yÈ, Ù, ^ ÌÓ° l- ~•z Ù, y!•#Ó° , òy!~Ó° ≤ ^ Á!« , ^ Ìì, ^ Ói#≤ ^ ÁDyò x!È, Ùì, !ò ìì !SÈ° Ì° ! ^ ÌÜ, Óy ^ ÌÓ° ≤ ÀÌÙ !ò ÌÜ, Ó° yçyÓ°
 ≤ ^ Á Ìì yçl • ^ Ìì !SÈ° î% ^ Ìk, ^ Ìì, c ^ òGī yÓ° í, z ^ Ìj ^ Ìçf- , òÓ° Ói, ~# ^ Ó!òÙ, Ñy!• ^ Ìì, f çyñ ^ ÌÜ, Ó° « , Ùì, y } ^ Ìa^ ÌòÓ° xyÙ ^ ÌÓ°
 î%, °lyl° ^ Ó!ç !SÈ°- ^ Ì, ^ ÌÓ° Ì° Ó y, ^ Ìì « , Ùì, yÓ° Ù, ÙÈÜÈ ^ Ó!çÓ° Ùy, òÙ, y, è, ^ Ìì, çyñ ^ ÌÜ, Ó° ≤ ^ ÁÜ, yÓ° ^ ÌÈ, ò Ù, Ó° y
 • ^ Ìì !SÈ°- ^ ÌÜ ÌÓ° yçyÓ° ^ à, ^ Ìì ÑjAyè, G ~Ù, Ó° y ^ Ìè, Ó° « , Ùì, y ^ Ó!ç !SÈ°- ^ ày ^ Ìì ÑjAyè, Óy ~Ù, Ó° yè, çΣ=!° ÌÜ, xÓçf
 ≤ ^ Áã, !°i, x ^ Ìì~ !Óçy° È) , á ^ Ìì, Ó° ~Ù, FSE° x!ò, ò!ì, ^ ÓyV, y ^ Ìì, ÓfÓ•yÓ° Ù, Ó° y • í° !- !ì, ! ÌÓ° yçyÓ° î%, °lyl° ^ Ó!ç
 ≤ ^ Áì, y, òçy° # ~•z , ò!Ó° à, í° ! ^ Ì, ^ ÌÓ° Ì° Ó y, ^ Ìì ^ òGī y • ^ Ìì ^ ÌSÈ- í, z ^ Ì, öwlyl ^ àyÉly° , òÓ° Ói, ~# ^ Ó!òÙ, Ñy!• ^ Ìì, f Ó° yçf
 à≤ ^ Áçyñlāñ Ó° yT... ^ Óç « , e çΣ !ì, !è, Ó° !!ì° !Ùì, ÓfÓ•y ^ ÌÓ° !ì, ! ÌÓ° Ì° !SÈ° Ì° ! ~=!° ≤ ^ Áy!° ÑÙy!~Ù, çΣ !•y ^ ÌÓ° ≤ ^ Áì!_ ^
 • ^ Ìì !SÈ°- çyñ ^ ÌÜ, Ó° « , Ùì, y Ó, !k, Ó° • z!Dì, ^ ày ^ Ìì , òyGī y lyl - çyñ Ù, #!° « , Ùì, y Ó, !k, Ó° çlf•z , òÓ° Ói, ~# ^ Ó!òÙ, Ñy!
 • ^ Ìì, f xY^ ÌÜòñ Óyç ^ Ì, ò! ñ Ó° yçñ! ^ Ìk, y!òÓ° ~Óç , ò%lÓ° y!È, ^ ÌÈÜ, G ^ wy!È, ^ ÌÈÜ, çyī, #!° x!È, ^ ÌÈÜ, x!% , y ^ ÌÓ° !
 Óhflly!Ó° !, !ÓÓÓ° ! ^ òGī y xy ^ ÌSÈ- x!ì, ç!è, ° ÑÜ! Ñy ^ Ì, « , xyà, yÓ° ÈüÈx!% , yl G !e ^ Ì yÈüÈÜ, °y, ò ÑÜ! Ñjì, ~•z ^ Ó!òÙ,
 !k, , ò% ^ ÌÓ° y!•, Ó° y Ñjòyòl Ù, Ó° ^ Ìì, !ì, y ^ ÌòÓ° !çÛyl çyñ Ù, ^ ÌòÓ° çlf- ~•z ÑD x!% , y ^ Ìì çyñ ^ ÌÜ, Ó° x!È, òy=!° ÑÓ° yñ!Ó°
 î, yÓ° ≤ ^ Áì, y, ò Ó, !k, Ó° ≤ ^ ÁÜy! ò! - ^ Ó!òÙ, !k, =!° çyñ Ù, !ly!Ó!ò Ñjòß ^ Ù, Ó° ^ Ì° !ì, ! • zwñ ÓÓ° & ñ x!@z ~Óç ^ ÑyÙ
 ^ òÓi, y ^ Ìì, , ò!Ó° ñ, • ^ Ìì, l- x!Ó° ^ Ó° Ìò , òÓ° #!° « , í° Ù, xò~ ^ ÌòÓi, yÓ° Ù!~yòy ^ òGī y • ^ Ìì !SÈ°- í, z , ò ^ ÌÓ° y_ ^ Ó° ^ Óf=!°
 çyñ ^ ÌÜ, Ó° « , Ùì, y Ó, !k, Ó° , ò!Ó° à, í° ^ ò! - çyñ ^ ÌÜ, Ó° Óçç, ò!Ó° à, í° } à ^ ÌÓ° ÌòÓ° î%, °lyl° , òÓ° Ói, ~# ^ Ó!òÙ, Ñy!• ^ Ìì, f
 xyÓ° G Ói, , Ù, ^ ÌÓ° ^ òGī y • ^ Ìì !SÈ°- ò° , ò!ì, Ó° « , Ùì, y °y ^ ÌÈ, Ó° ^ à, ^ Ìì , òÓ° Ói, ~# ^ Ó!òÙ, Ñy!• ^ Ìì, f Óççyl% e ^ ÌÜ, !
 È, ! _ ^ Ìì, çyñ Ù, ! Ñç•yñ ^ Ìì Ó° !SÈ° Ì° !- Ó° yçñ! ñ Óyç ^ Ì, ò! ñ xY^ ÌÜò !k, Ù, y ^ Ì° çyñ Ù, Ó y, ! , ò% ^ ÌÓ° y!•, ^ òÓ° G xlfylf
 çyñ Ù, ^ ÌòÓ° È) , ! Ù≤ ^ Áðyl Ù, Ó° ^ Ìì, l- î, ^ ÌÓ° î, ál çyñ « , Ùì, y Ó, !k, , ò ^ Ì° G , òÓ° Ói, ~# ^ Ó!òÙ, @ ^ Á ÌsiÓ° î, álG , ò!~hs° !ì, !
 Ó° y ^ ÌT...Ó° !Ó° ~Ü! Ù, Ì, ~ ^ ÌcÓ° x!òÙ, yÓ° # • !!- çyñ Ù, #!° « , Ùì, y Ó, !k, Ó° Ñ ^ ÌD ≤ ^ Áçyñ!Ü, ç!è, °i, yÓ° ≤ ^ ÁD!è, G ~ ^ Ì
 !y! - çyñ ^ ÌÜ, Ó° Ñy! ^ Ù, ~Ü! Óf! _ Ó° Ñçáfy } Ù, ^ ÌÓ° ÌòÓ° î%, °lyl° , òÓ° Ói, ~# ^ Ó!òÙ, Ñy!• ^ Ìì, f ^ Ó!ç- ~ÑÓ° y Ó° !blÜ
 x!~y! Ó° yçyÓ° Ù, y ^ ÌSÈ° Ó° ^ ÌòÓ° Ù ^ Ìì, y•z Ù) °fÓyl- çyñ Ù, ^ ÌÜ, î, yÓ° È) , ál, ≤ ^ Áðyl Ù, ^ ÌÓ° l Ó° Ì° î, ÑyÓ° y ≤ ^ Áçç! Ñì, -
 î, ÑyÓ° y•z ^ Ì çyñ Ù, #!° « , Ùì, yÓ° xyòyÓ° ~ ^ Ó° Ù ^ Ìòf í, z ^ ÌÓ° á ^ Ìlyàf • ^ Ì° ! Ñlyl#ñ È, yàò% à ~Óç x« , Óy, ò- çyñ ^ ÌÜ, Ó°
 « , Ùì, y ^ Ì, òÓ° Ói, ~# ^ Ó!òÙ, xyÙ ^ Ì° ! ÌÓ° B% , ç • ^ Ìì° í, z ^ Ìè, !SÈ° ñ î, yÓ° çlf ÑÈ, y G Ñ!Ü!ì, lyÜÜ, ò% • z!è, çl≤ ^ Áì! , !!! ò Ù) Ù,
 ≤ ^ Áì, ç, y ^ ÌÓ° È) , ! ÙÜ, y = Ó° & c, ò) i~ - x!Ó° ~ ^ ÌÓ° Ìò ÑÈ, y G Ñ!Ü!ì, ^ Ù, ≤ ^ Áçy, ò!ì, Ó° ò% • z Ù, lfy Ó° ^ Ì° Ói~ly Ù, Ó° y • ^ Ìì ^ ÌSÈ-
 xī, ~Ó° ò% !è, , ò, !Ü, ≤ ^ Áì! , ç, yl x!hfllc ! ^ Ìì° Ñççl° ^ l•z ! Ù, v ò% • z ≤ ^ Áì! , ç, y ^ ÌÓ° ^ Ó!çTf

208 !Ü, i, y !lô≈yÓ î Ü, Ó y Ü, !ë, l !SÈ°- Ü, yç#≤Äÿyò çlî ÿGî y î°Ó Ü îli, ÿË, y G ÿ!Ü!i, ÿÿe ^îÜÈüüüÈ í, zFä, Ü, «, G !lî Ü, «, x!≈y! î, !l xyô%!!Ü, ÿÇÿð#î àîî, îsfÓ ò%•z Ü, «, !Ó!çT çl≤Äî, !!!ô îcÓ ÿΩ, yÓly ^ò îà îSÈl- î, îÓ ~•z Ü, @ Ä, î îÿàf lî - ÿË, y îî, ÿjðß Óf!_ Ó y îÿà !ò îli, l ~ÓÇ !Ó îÿyò! G !lî !Ü!i, Ë, y îÓ, ðyçy ^á y • îli, y- ÿ!Ü!i, îli, ÿΩ, Ói, ÿÜ, î°z îÿà !ò îli, l- ò, ð!i, çyÿîÜ, Ó í, z, ð!f!i!i, °ç, f Ü, Ó y îÿà - , ðÓ Ói, ≈# ~Ó!òÜ, ÿy!• îli, f Ó!i≈i, xy îSÈ ÿ!Ü!i, îli, xy î°y!ä, î, •i, î%k, ñ !Óç Óy îÜ, ÒÜ ÿÇe yhs lyly !ÓEîî ~Ü!Ü, !lÓ≈y!ä, î, ≤ÄçyÿÜ, îÜ, !É, !Ó îîî !îîî xyÿyÓ Ü, =Ó ðc, ð)î≈ Ó yç îli, Ü, !ÓEîî ÿ!Ü!i, Ó x!% îÿyò! !Ó îçEî çÓ ðÓ # !SÈ°- , ðÓ Ói, ≈# ~Ó!òÜ, ÿy!• îli, f ò, ð!i, Ó «, Ü!i, y |ò≈Ü%á# • î°G !i, !i, !á!G Ó yç îli, Ü, ÓfÓf!yÓ ^Ü, w#î í, z, ðyòy îl, ð!Ó îî, •! !- , ðÓ Ói, ≈# ~Ó!òÜ, ÿy! • îli, f Ó !ò!bl ÿ, ò, ð!i, Ó ^Óç Ü, îî Ü, ≤ÄÜ, yÓ ÿ, îÿà# ≤ÄçyÿÜ, îÜ, ^óáy îÿà - ÿ!ly!#Ó Ü, yç !SÈ° x!lî !Ü!i, îÿk, y Óy!•# à îli, , î, y°y- ~Ó çlf î ðÓ îîÓ ð!ÿj!° ≤Ä îî yç! • îli, y, i, y ÿΩ, Ói, çyÿÜ, Ü, !EîËËx!≈l#î, çyî, #î ÿjðò î îÜ, ÿÇ@ Ä, Ü, Ó îli, l- , ðÓ Ói, ≈# ~Ó!òÜ, ÿy!• îli, f Ó x!f!i, Ü x!Ë, ðy Ó!•*i, x!≈y!i, !î! Ó! xy•Ó î Ü, îÓ l- Ó! Óyòf!i, yÜ) °Ü, • î°G î, y !SÈ° x!lî !Ü!i, ñ ~•z Ü, yÓ îli, z ^Ó y!Ü°y ly, ðyÓ Ó!° îÜ, çyÿ îÜ, Ó çlf ≤Äò, x!lî !Ü!i, !Ü, v Óyòf!i, yÜ)°Ü, ÿjðò •hflîyhs ° !• îÿ îÓ !ä, !• î, Ü, îÓ îSÈl- ~•z ÿjðò ÿÇ@ Ä î°Ó, ðk, î, îli, í, z, ð!%_ , ðÓ Üy í, z, m, _ ðyÓ î Ü, Ó y ÿΩ, Ó !SÈ° ly îÓ myÓ y ÿlyÓy!•#Ó È, Ó î îÿ, ðyËî Ü, Ó îli, , ðyÓ y îÿà - , ðÓ Ói, ≈# ~Ó!òÜ, ÿy!• îli, f çyÿÜ, î î°i%, x!lî !Ü!i, Ó! xy•Ó î Ü, Ó îli, xç, Ü î°z Ü, yÓ îli ç!_ çy# ÿlyÓy!•# Ó yáy !SÈ° xy! _yî, #i, - xyÓyÓ ^ÿlyÓy!•# !Ë, ≈Ó òÜ îlîÓ ÓfÓf!y ly lyÜ, y! Ó yçf!i xy•Ó îliÓ çlf x, ð!Ó •y!≈ ä, y, ð ÿ, !çTÓ ^Ü, y! í, z, ðy! îSÈ° ly- ~•z ÿÿÿyÓ Ü, yÓ îli çyÿÜ, #î ≤Äî, y î, ðÓ Ó, !k, äè, î°G ñ, ðÓ Ói, ≈#Ü, y î° Ó yçT... Ü, yè, y îÿyÓ í, z, qÓ •î !- Ó yÜçÓ î çÜ≈yÓ Ü îli, ~! è, • Ü, ð!i≈yD Ó yçT... ÓfÓf!yÓ ≤ÄyE, y î°Ó xÓf!yÜ- Ó yçT...≤Äî, Ü Ó yç îli, Ü, , ðÓ !f!i!i, lyÜ, î°G î, á îly Ó yç!i, sf !ÓÜ, !ç!i, •î !- ò, ð!i, Óy ≤Äöyl îÜ, ^Ü, w, Ü, îÓ Ó yç îli, Ü, ÓfÓf!y ÓÓ! !SÈ°- ~•z çyî, #î ò, ð!i, ^Ü, !wÜ, Ü, îî Ü, !ë, ^ày, #, ðÓ Ói, ≈#Ü, y î° í, z_ Ó È, yÓ îli, Ó yç îli, Ü, , ðÓ !ä, !i, , ^, ð îî !SÈ° îÜ! Ü, Ü, î ñ Uoñ Ü, yç° ~ÓÇ, ðyMÈ, y ^ày, #- Ü, Ó ð G, ðyMÈ, y ~•z ò%•z!è, ^ày, # ÿÇ îÿ!ç!i, •Gî yÓ Ü, yÓ îli x!f!y!f ^ày, #Ó î%, °ly! Ü, %Ó ðÈüÈ, ðyMÈ, y î°Ó «, Ü!i, y G ç!_ x!òÜ, î, Ó • îî G îè, !SÈ°- 18É2É6 xy!≈ÈüÈÿyÜy!çÜ, ç#Ó! ~Ó!òÜ, ÿy!•i, f ÿΩ, yÓ Ü)°i, òÜ≈#î @ Äsi • î°G } î@ îòÓ Óç ≤Äy!≈ly•z ~Ü, yhs ðy!≈Ó í, z îj îçf í, zFä, y!Ó î, - x îÜ, =! òÜ≈#î !e î yÜ, °y, ð, ðy!Ó Óy!Ó Ü, G ÿyÜy!çÜ, ç#Ó îlîÓ ÿ îD â!î, Ë, y îÓ î%_ !SÈ°- xyÓyÓ, ðÓ Ói, ≈# ~Ó!òÜ, ÿy!• îli, f òÜ≈#î !e î yÜ, °y, ð îál e îÜ ç!è, ° • îî í, zè, !SÈ° ñ î, á! ÿyÜy!çÜ, hf!lîÓ îÈ, îòÓ ðyÓ îyG flòçT xyÜ, yÓ !î îli, ly îÜ, - ~Ü, ly !è, Ü, îñ xy!≈ÈüÈÿyÜy!çÜ, xÓf!yÓ xy î°yâ, ly ~Ó!òÜ, ÿy!• îli, f Ó Ü%áf !ÓEîî Ó î ñ î, ly! , ð lyly ≤Ä îD î, y îòÓ í, z îÓ á ~Ó!òÜ, ÿy!•i, f ÿΩ, y îÓ f!y! , ð îî îSÈ- îyÓ !Ó îÿËî Ü, Ó î°z ^ÓyV, y îÿ îÓ á #çT, ð)Ó≈ 1500ÈüÈ600 x îΣÓ Ü ðfÓi, ≈# Ü, y, ð îÓ≈Ó È, yÓ î, #î !Ó îçEîî, í, z_ Ó È, yÓ îli, Ó ÿyç G x!≈l#î, ~ îÜ, Óy îÓ •z !ÿä, ° !SÈ° ly-

209 18É2É6É1 x!≈ îli, Ü, , ðÓ !f!i!i, á #çT, ð)Ó≈ 1500ÈüÈ1000 x îΣ î, ly }Ü, îÓ!òÜ, î% îà , ð≈ä, yÓ îÈ, !_Ü, xy!≈ÈüÈÿyÜy!çÜ, ç#Ó îlîÓ ðyÓ y

100%	MATCHING BLOCK 194/259	J
È, yÓ î, #î í, z, òÜ, y îò îç		

ôyl Óy ÚÓ #!•Û í,zí,öyò`îlÓ` ðǎ,ly- }`î@è`îò ÚÓ #!•Û çΣ!è,`î`Û,ył çſf`Û,`î`ÓyV,ył - ,öÓ`Ói,≈#`~Ó!òÛ, ſy!•`îi,f
ÚÓ #!•Û Û,lyè,`!!!Yã,î,È,y`ÛÖ•z öyl`Û,`î`ÓyV,ył - ,öÓ`Ói,≈#`~Ó!òÛ, ſy!•`îi,f`î`ÚÓ #!•Û G Ú`àyò)ÛÛÈÛÈ`Û,`î`
,ö,Û,È,ſ,`!•ſy`ÛÖ!Óǎ,yÓ`Û,`Ó`y•`îi`îSÈ`î,yG,öÓ`Ói,≈#`~Ó!òÛ, ſÛy`Ûç Û,`!È!xì≈l#l`i,Ó`!ÓÛ,y`ÛçÓ` ,ö!
Ó`ǎ,ył`Û,-í,,`Ó`yÛçÓ`î çÛ≈y ÚÓ #!•ÛÈÛÈÓ` xlf,Û`≤ǎ!i,çΣ`ÚÈǎ,#ÛÈÛÈÓ` ≤ǎ!i,ò,`T xyÛ,È!≈i`Û,`î`Ó` Ó`î`îSÈl`îñ
`î`óó`îi öyl Èiyè,`ì`îl,öyÛ,î,î,y`ÛÛ,È!ǎ,#`Óy•i,-`!hflly,ö%`ÛÓ`Ó` ð)ſÓ`!ǎ,lei,Û,î,öy`ÛeÓ` hflíÓ``î`ÛÛ,
,öÓ`Ói,≈#`~Ó!òÛ,`î%`îàó` ðyl ã,y`ÛÈÍÓ` ≤ǎÛyí!•ſy`ÛÖ öy`îlÓ` xÓ`ÛçÈ!`öyG!`y`à`îSÈ-`~!è,G ſÛÛ,y#l`î%`îàó`Û,`!
ÈÍÓ`!ÓÛ,y`ÛçÓ` ≤ǎ!i,•z•z!Dì,`ò!`- ,öÓ`Ói,≈#`~Ó!òÛ, ſy!•`îi,f È,ſ`î`Ó``~Ó!ǎ,e`ÛfÓ` ,öyçy,öy!ç Ó`îi`îSÈ`!Ó!
È,ß`È,ſ`î`Ó` çlf ≤ǎ`îi`yçl#l`î`%`=!Ó`~Ó!ǎ,ef ſj!`îi,ſ`îǎ,î,li,yÓ`G•z!Dì,-`î,`!_Ó`#l`ſç!•i,ył`Óy•`îi`îSÈ`î`ÛÓ`
Ó#ç Ó,öi•î`ç#`îi,ñ È,ſ,öy`ÛÛ, @`ǎ#`îkøñ öy`îlÓ` Ó#ç Ó,öi•î` @`ǎ#`îkøñ È,ſ`Û,yè,y•l`ç#`îi,-`•Û,È!≈iñ Ó#ç
Ó,öiñ È,ſ`Û,yè,y`~Óç,öyÛ,y È,ſ`î`Ó` V,yí,,y•z ÓysÈy•zÛ,`!ÈÛ,`ÛÛ≈Ó`~•z`ǎ,yÓ`!è,,ö!≈yl`çì,öi Ó y,`îiG
î,z`ÛÖ!ǎi,-`ſy`ÛÖ`Ó` ÓfÓ•yÓ`G`î`=Ó`•`îi`îSÈ`î,y çyly`Ûl`-`ò%ÈÛÈ≤ǎÛ,yÓ` ſyÓ`ÛÛÛ,î,Û Óy`à`yÛl`G
ÛÛ,Ó`#ÈÍÛ Óy`÷(ò`à`yÛl`~Ó`î,z`ÛÖ`á`î`ÛÛ,-`ÛÛ,`ÛÖ`îò`î`áy`îl`y,`î`Ó`Û,ly,Û,öy!ǎ,îñ,öÓ`Ói,≈#`~Ó!òÛ, ſy!•`îi,f
`î`áy`îl`y,`î`Ó`î,z`ÛÖ`á`x`îlÛ,`î`Óç- ,öÓ`Ói,≈#`~Ó!òÛ, ſy!•`îi,f Ói≈ly x!%Ûl`# xyòç≈y,`î`Ó`•yì,•`ÛÖ`ÛÛ,î xyÓ`
î,yÓ`È,y•`ÛÖ`ſ%î,#«` ,ãÛ,öÓ#Ó`ÓÍÛä-`Û,`!È!`î«`îe`ÛÛ,#lyçÛ Óy`Û,`!ÈÛ,`y`î`Ó`ſ`îD`Ó,È!≈!`î`ÓN`îò`!`îi`•
ǎ,yly`Û,Ó`îSÈ`G•y`îi,`òó`y`ò,`!ò`îi`Ó,È!≈!Ó`ǎ,yã,•!l`sf`Û,Ó`îSÈ,öÓ`Ói,≈#`~Ó!òÛ, ſy!•`îi,f`~ez çyì,#l`Ói≈ly
≤ǎǎ%ç,Ó` ,ö!Ó`Ûy`îi xy`îSÈ-`xìó≈`îÓòñ Óyçſ`îl`# ſç!•i,yñ`Ûeyl`l# ſç!•i,yñ`Û,yè,Û,ſç!•i,yñ`çì,öi Ó y,`îiG
`î,`!_Ó`#l`ſç!•i,ył`y,•`ǎ,y•yÓyÓ` çlf SÈ!`ñ xyè,ñ Óy`îÖ`y`~ÛÛ,#`ǎ,`!ÓÁç!è,`Ó`îòÓ` ≤ǎ`îi`yç`

87% **MATCHING BLOCK 196/259** **W**

îlÓ`Û,lyG`î,z`ÛÖ`á`Û,Ó`y•`îi`îSÈ-`

ö=ǎ,yÓ`î!È,`!_Û, ſÛyç`ÛÛ, xli,e`ÛÛ,`î`Ó` ,öÓ`Ói,≈#`~Ó!òÛ, ſÛy`Ûç Û,`!ÈÛ,Û≈`î`Gì,`î`≤ǎyì,È,y`ÛÖ!`Û`îç`!à`îi`îSÈ
î,z,ö`ÛÖ`y_`ò,`Tyhs`=!`î,yÓ`•z ſy«`f`î%` ,`î`ó`îÖ`-`î,`îÖ`î`l`kT`î,zß`îi,`•G!`y`ſ`î_`%G`Û,`îi`Û,`è, ſÛſfy`ſΩ,Ói,Û,`!
ÈÛ,`ÛÛ≈`Ófyâyì, ſ,`kT`Û,Ó`î,ñ`ÛyÓ` xlf,Û`îSÈ`Û,`!È!`î«`îe` ,öyÛ,yÛyÛ,î,,G•zÑ`ò%`îÖ`Ó`î,z,öoÓ- ,öÓ`Ói,≈#
~Ó!òÛ, ſy!•i,fài,`Ói≈yl` ,öyG!`y`Ûl`îñ` ,öyÛ,yÛyÛ,`îi,,Ó`≤ǎyò%È,≈y`ÛÖ`îSÈy`Ûe,y`ǎ,yÓ`yà`îSÈÓ``Û,yÛ!`
çÛ,î,,=!`kT`•i, xyÓ`•zÑ`ò%`îÖ`Ó``òòÓ`y`îd`kT`•i, ſòf`î,zE`Ó#ç-`xìó≈`îÖ`îò`xlyÓ,`kT`G`xli,Ó,`kT`î`ÛÛ,`ÓNyã,yÓ`
çlf`x`îÛ,`=!`çyò%Ûsf`fliyl` ,ö`îi`îSÈ-`î,È`Ó`îÖ`#Ó`ǎ,e`Ói,≈#Ó`Û`îi,ñ`ſǎ,ÓfÓfliy`á%Ó`î,zß`î,ly`•G!`yÓ`çlf
Ó,`kTÓ`ç`ò`îÖ``Ó`îá`î,y`≤ǎ`îi`yç`îlÓ` ſÛl``ſ`îǎ,Ó`Û,y`Ûç`yà`yÓyÓ``Û,y`Ûlly`î,z_Û`≤ǎ!è`î`y
211`G`Û,`Óç`çyly`îSÈ`ly`Ó`î`•z`ſ`î%`îà`çyò%!`òòfy`G`ſç!`Û`T`Ûsf`•z`îSÈ`xlyÓ,`kT`G`xli,Ó,`kTÓ`x!È,çy,ö`ÛÛ,`ò)`îÖ`ſ!
Ó`îi`Ó`yáyÓ`çlf`xà!i,Ó`à!i,- ,öÓ`Ói,≈#`~Ó!òÛ,`î%`îà`à`y`îD!`î,z,öi,fÛ,ył`Û,`!È!`xì≈l#l`i,Ó`!È,`!_≤ǎ!i,`ç,ył`
≤ǎÛyÛ,`îi,Û,`ö!Ó`îÖ`îçÓ`xÓòyl`xlf!#Û,ył≈`î`Gñ`Û,`!È!`≤ǎöyl`Óſ!i,`≤ǎ!i,`ç,yÓ`xlf,Û`≤ǎy!`!ÛÛ,`çì,≈`Óyò•l`îSÈ`G•z
xMÈ,`î`Ó`xÓ`îf` ,ö!Ó`ç`òyÓ`Û,Ó`y-`çì,öi`Ó`y,`îi`î,z`ÛÖ`!ǎi,`Û!Ó`îòà`Ûyè,`îÖÓ`ÛÛ,y!•l#!è,Ó`

76% **MATCHING BLOCK 197/259** **W**

Û,ly`~`≤ǎſ`îD`!Ó`îçÈÈ,y`îÖ`î,z`ÛÖ`áf-`

ð!Óe x!@z •y^lî. Ü%_Ó^8^l«_e xME° ^î^IÜ_í_z_Ó^!Ó•yÓ^ _ðl=hs^!Ó^lòà Ùyè_ ^lÓÓ^ lÿeyÓ^ Ü_y!•!#!è_ ^lî_ Ω_Óî_ xy=^lÓ^ Ñy•y^lîf Ól_ç%!í_ _lî^ ÓÑî!_!Óhflÿ^lÓ^Ó^ ÓfÓly^!l•î_ Ó^_lî^ ^ISÈ– xyÓyÓ^ Ól_ç_öyí_ _y^llyÓ^ _öyçy_öy!ç_çD° _ð!Ó^<ÖyÓ^ Ü_ ^lÓ^ Ü_!E!Ü_yç_ä_yyÓyÓ^ xy^lÓ^Ü_!è_ _ðk_!î_G ^ñ^l%~lâ xçyly^!SÈ° ly– _ðÓ^Óî_~# ~Ó!òÜ_ Ñy!•^lî_ f^l_ ÜçfyÜyl^ Ñ_Óy_ÜÜ_ _Eèyl^Ñ%ÜÈÜÈ~Ó^ í_z^lÖ^á_Ó^_lî^ ^ISÈ_î_y_ xÓçf•z^ ^y•yÓ^ ÑÜy!~Ü_ – lÿÓ^ myÓ^y_Óy_ÿyl^ Ól_Ü_ ^lè_ Ü_!E!l^l«_e_ç_Ä>lî_ ^lî_ ^°Ö_ ç_Äl!_!_Ó^_G_Ω_Óî_ ÓfÓ•yÓ^ Ü_Ó^y_•^lî^!SÈ°– í_z_Ó^ ç_Ä^lò^lçÓ^ ð%•z_ç_Äb^l^«_e_ xey!O^lái_ _y_G ^ly•ÈÜÈ^î_ ç_Äy^E_Ü%_í_ _y^n_Ü%_è_yÓ^ñ_Óç=y_G_î_#^lÓ^Ó^ È_ç_y^y•yÓ^ ÓfÓ•y^lÓ^Ó^ •z_•z!Dî_ ^ðl^ – _ð=ä_yÓ^î^l^IÜ_ flÿl^#_Ü_!E!ç#Ó#_Ñÿy^lçÓ^ _ð_l_âè_y!_Ü_y!Ó^àÓ^#_ð«_î_yÓ^!_ÓÜ_yçG_cÓ^y!ßjî_ •l^– ^y•yÓ^ ÓfÓ•yÓ^ G^!ä_!e!_ð!Ñ^Ü_!ç_öy^lèÓ^!lÜ~y!ç!^lÓ^!_ÓÜ_yç_ ^lÜ_î_ç_yÓ^ Ñy«_f_Ó•Ü_Ó^ ^ISÈ^î_Ü!l_ç%~lÓ~^lòÓ^ ÓyçÑ^lîl^#_Ñç!•î_y!_í_z!Ö^lái_ ç_Äy!^ 18_ç_ÄÜ_yÓ^ Ü_y!Ó^à!Ó^_G^ _ðçyò!Ó^_Ó!_Ó^ í_z^lÖ^á_ flÿl^#_G^!lÓ^y_ðò~Ü_ Ñÿy^lçÓ^ Ófy_ðÜ_ Ü_y!Ó^à!Ó^_Ó!_Ó^ x@^Äalî_ flòçT^lçÓ^!%_ ^l°_ð^lÓ^ ^ISÈ– flÿl^#_Ü_!E!È_!_Ü_ Ñÿy^lç ÓfÓyÈÜÈÓy!î^lçfG_Ófy_ðÜ_ x@^Äalî_ â^lè_ – _ð=ä_yÓ^î^!È_!_Ü_}Ü_ ^lÓ!òÜ_ l%~lò^lç_ ^ly!_ç_ðÓ^Óî_~#_Ó!_òÜ_ Ñy!•^lî_ fÓ^ xlf!_Ü_@^Äsi_lç%~lÓ~^lò_ÜÓyl!çÜ_Ü_!y!è_ ÓfÓ•yÓ^ Ü_Ó^y_•^lî^ ^ISÈñ_ ^lây^l_Óyl!ç_Ü_!y!è_ Ó!î^IÜ_Ó^ _ð%e^!•Ñy^lÓ^z_ÓfÓ•*î_ – ~Ó^ myÓ^y_ flòçTî_ •z^ ÓyV_y_ÿy^lFSÈ^!_Ó!î^IÜ_Ó^_Ó!_!è_ Ω_Óî_ Óççyl%e^!ÜÜ_ •ÓyÓ^!_ ð^lÜ_ •z_V%Ñ_Ü_!SÈ°– flÿl^#_G^!lÓ^y_ðò_Ü_!E!È_!_Ü_ Ñÿy^lç_ÓfÓÑyÈÜÈÓy!î^lçfÓ^ =Ó^ç_ç_î^Ó!k_ _çy^lÓ^î_y_ÑÜÜ_y°#_ Ñy!•^lî_ f_Ñ%flòçT– }Ü_ ^lÓ!òÜ_ l%~lò^lç_ _ð=ä_yÓ^î^!È_!_Ü_ x!è!#î_ ^l^IÜ_ _ðÓ^Óî_~#_~Ó!òÜ_ l%~lò^lç_ flÿl^#_Ü_!E!È_!_Ü_ Ñÿy^lç_Ó^*_çyhs^~lÓ^Ó^ ^l!ä_e!è_ ~Ó!òÜ_ l%~lò^lç_ ^çE!_ðl=y^lî_Ó^_e^_ÜÓð~Üyl_Ñy!•î_ fÑe_ ^l^IÜ_ xyÜÓ^y_ ^ðá^lî_ ^çyÜ_ÑÜÜ_y°#l_xyl~ÈÜÈÑyÜ!çÜ_ ç#Ó^lÍÓ^_•z!î_•y^lÑ_î_yÓ^ =Ó^ç_ç_!SÈ°!l^l@^l^x_ç_ó!Ó^_Ñ#Ü_ – ~z_Ó^*_çyhs^~lÓ^Ó^ È_ ^l°_ÑÜÜ_y°#l_Ó!à!_ Ñçfl_Ó!î_Ó^_«_ ^lè_ ^lÜ_!ç_ÄÈ)_î_ í_zß^lî_ ^ðáy_ð!^ñ_î_Ü!_xyl~ÈÜÈÑyÜ!çÜ_ ç!è_ç_î_yG_Óy!_ç_ ^lî_ lÿ^IÜ_ – _ð=ä_yÓ^î^!È_!_Ü_ ^Ü_ÒÜ_ ^ày^ç_#_çy!Ñ_ Ñÿy^lç_ ^ÿè_yÜ%è_ xyl~ÈÜÈÑyÜ!çÜ_ Ñÿy^lç_!#î_ ç_Älî_!ç_î_•^l^Gñ_ Ü_!E!È_!_Ü_ Ñÿy^lç_Ñÿy!òÜ_y^lÓ^Ó^_öyÓ^ÿy_ÑyðyÓ^_î_ ç!ç_Äl^_•l^ lÿ~Óç_xyl~ÈÜÈÑyÜ!çÜ_ ^ÓE!Üf_ç_ÄÜ_è_•^lî^ G^lè_ – }Ü_ ^lÓ!òÜ_ Ñy!•^lî_ fÓ^_î%_çy!_ _ðÓ^Óî_~#_~Ó!òÜ_ Ñy!•^lî_ f_Óî~ÓfÓflÿyÓ^_Ófy_ðÜ_ Ü_!è_yÓ^î_y_Ó!k_ ^Ñ_ Ñî_ç_î%_ ^l°_ð^lÓ^ – _ðÓ^Óî_~#_~Ó!òÜ_ Ñy!•^lî_ f_ÑyÜ!@^ÄÜ_È_y^lÓ^Óy_î_G_«_!e!^l^IÜ_ ÑyÜ!çÜ_ x@^Äy!òÜ_yÓ^ ^òG!_y_•^lî_ lÿ^IÜ_ ~Óç_~Óçf_G_ç^lòÓ^_xÓflÿyÓ^_e^!ÜÜ_ xÓ!lî_ âè_ ^lî_ lÿ^IÜ_ – _ðÓ^Óî_~#_~Ó!òÜ_ l%~lò^lç_ ^z_Ü_y!ç_î_ Ü_y!_l^Ü_ ðÜ_myÓ^y_ð^lÿl^_öyò^l!_l!%_ Ñÿy!çÜ_ ^ày^ç_#_!e!^l^î_ ç_Älî_ ç_î_y!FSÈ^f_Óy!_ç_ ^lî_ lÿ^IÜ_ñ_xlf!ò^lÜ_ í_zm_ _ð^lÍÓ^_ myÓ^y_ç#Ó!_!lÓ~y•Ü_yÓ^_#_«_!e!^l^G_Ó_y_ç_î^l^î~Ó^_xyl~ÈÜÈÑyÜ!çÜ_ G_Ó^yç^l!î!î_Ü_ «_Ü_ç_y_Ófy_ðÜ_ xyÜ_yÓ^_öyÓ^î_ Ü_ ^lÓ^ – î_ ^lÓ^~ÈÜÈÜ_ lÿG_Ñî_ f^l_ flÿl^#_Ü_!E!È_!_Ü_ Ñÿy^lçÓ^ ç_Älî_ç_y_ày^lD!^_í_z_ð!_f_Ü_y!_Ü_!E!Ó^ ç_Älî_ç_y_•G!^yÓ^_ðÓ^_l^IÜ_ È_yÓ^î_ •z!î_•y^lÑ_xyÓ^_Ü_á^lly_ç_î_yÓ^ flÿl_àÓ!_•^lî^ lÿ!l– flÿl^#_Ü_!E!ç_Äòy!_Ñÿy^lç_ç#!_ÓÜ_yÓ^_!lÓ^y_ç_l_y_G^!l^Ä_!î_ e^l^IÜ_ ^çyçy!Ó^_G_Ü_y!Ó^à!Ó^_Ó!_Ó^_í_zqÓ_âè_y^lî_ Ñy!_Ü_ •l^ – î_ ^lÓ^_x!~^l!î_Ü_ ^ÓE!^lÜ_fÓ^_Ó!k_

212_âè_y!^ ÑyÜ!çÜ_î_yÓ^î_Üf_G_Ó^yçT...ç!_Ó^!_ÓÜ_y^lçÓ^_Ñ%~llyàG_çyçy_öy!ç_ä_ç_î_ lÿ^IÜ_ – xy^lÿyâ_ç_ð^lÓ~Ó^_ ÑyÜ!çÜ_ ç#Ó^lÍÓ^_ xy^lÿyâ_ lÿl^ ~z_!ä_e_xy^lÓ^y_ flòçTÓ^*^l_ð_ðÓ^y_ð^lî_ç_ – 18É2É6É2_ÑyÜ!çÜ_ ç#Ó!_x!~^l!î_Ü_ ç#Ó^lÍÓ^_Ü_ ^lî_y_ç_xy^lÿyâ_ç_ð^lÓ~Ó^_ ÑyÜ!çÜ_ ç#Ó!_x!%öyÓ^lÍÓ^_G_ç_Äy!ÜÜ_ í_z!Ñ_~Ó!òÜ_ Ñy!•î_ f_Ω_yÓ^ – ~Ó!òÜ_ Ñy!_•^lî_ f_Ñÿyçç#Ó^lÍÓ^_ ^l!ä_e_çyG!^y_ÿl^_î_y^lî_ Ñÿy^lçÓ^ ç_Äy!ÜÜ_!È_!_!SÈ°_ð!Ó^_ÓyÓ^_âÜ%_ç_ä_~z_ð!Ó^_ÓyÓ^!SÈ°!_ð!_ç_î_y!sfÜ_ – x!~y!ñ_çy!Ó^_Óy!Ó^_Ü_ ç#Ó!_ä_yy^llyÓ^_ä_y!ÓÜ_y!è_!SÈ°_ð!Ó^_Óy^lÓ^Ó^ ç_Äòy!î_Ü_ð%Ó^_çE!_ðò^lÑfÓ^_•y^lî_ – ~Ó!òÜ_ _ð!Ó^_ÓyÓ^ ç_Äly!_ð!_Ü%#G_Ó^lè_ – x!~y!^Ñz_Ñÿy^lç_Óçç!è_ _ð!Ó^_ä_!^_G_Ñ!_Ó^_x!òÜ_yÓ^!_ð!_ç_y_ ^l^IÜ_ Ñhs^y^lÍÓ^_G_ðÓ^_Óî_çy^lî_y_Ñÿy@^Ä_Ó!òÜ_ Ñy!•^lî_ f_Ó!î~ç_ _ð!Ó^_ÓyÓ^_ä_!_Ó^_!èÓ^!_òÜ_ ^l^IÜ_!SÈ°_~Ü_yß_Óî_~#_ð!Ó^_ÓyÓ^ – xhs^î_!î_l_ð%Ó^_çE!^l_Ó_çy!^î_l_~Ü_yß_Óî_~#_ð!Ó^_Óy^lÓ^_~Ü_ ^lè_Óy!_Ü_Ó^ ^lî_ñ_î_yÓ^_Óç_ç_ÄÜy!^_Ó!òÜ_ Ñy!•^lî_ f_çyG!^y_ÿl^ – ~Ó!òÜ_ ~Ü_yß_Óî_~#_ð!Ó^_Óy^lÓ^Ó^_ç#^lE!~lÿÜ_ ^lî_l!_ð!_ç_y_ xlfylf_Ñ

100%	MATCHING BLOCK 198/259	W
ðÑf^lòÓ^_Ü^lòf_í_z^lÖ^á^llyàf^!SÈ^l°l_		

Ó`ç#° G ~`İÜ, x, ð`İÓ`Ó` , ð!Ó` , ð)Ó`Ü, - 214 ,

ðÓ`Ói`≈#`~Ó!òÜ, ŞÛy`İç`Ó y, î G «, !e`İİ`Ó` Ú!≈yòy G ≤`Äi, y, ð Íál e`ÚÓò≈Ùyl- î, ál !li`î, Ó` ~`Óçf G ç) `İoÓ` ŞyÜ!@`ÄÜ, xÓfliyÓ` e`ÛyÓ!li, âê, `İi, İy`İÜ, - ~`ÓçfÓ`y !mç`à`y`#`Ó` xlfı, Ü`•`İ°G`ı, y`İòÓ` Şjð`İÜ, ≈`•`İ` Ü`İlyÈ, yÓ`≤`ÄÜ, ê, •`İİ` G`İè, - `ı, `İÓ`İ`Ó` y, `İi`~`Óçf`Ó!Ü, İÜ`àçyŞ`İÜ, Ó` çf, Ó!°`ı, zı, öyò!Ü, yÓ`#`añ`İlyÜ, y`İÜy! , öfÜ`ây`İÜ, İ`İİFSÈ`ı, zıáyı, Ü, Ó`y`İyl`añ`Ü!Ü, y`İÜy`İ`≤`ÄİfÜ`ây`İÜ, İ`İİFSÈ`xı, fyä, yÓ` Ü, Ó`y`İyl`à`~`z`İ, İè, x!È, öyl` İä, !•`ı, - `ı, `İÓ`Ói`≈`ÓfÓfliyÓ` Ü, `İè, yÓ`ı, y!` , ðÓ`Ói`≈#`~Ó!òÜ, İ%`İà`İÓ`İä, `İİ`~`Ó!ç`«`İ, İ, @`Ähfİ`•`İİ`!SÈ°`ç)óÓ`y-`İ, `İ, `İÓ`İ`Ó` y, î xı%ıyl`#`ñ`ç)ó`İÜ, İ`İİFSÈ`ı, zıáyı, Ü, Ó`y, `İi, •`z`~`Óç`ı, y`İÜ, İ`İİFSÈ`•, fy`Ü, Ó`y`İyl``añ`İyÜ, y`ÜÓ`ðfä-`flò`Ti, •`z`~`Óçf`G`ç) `İoÓ` Ü`İòf`È, ð`İÓ`áy`~`z`İ%`İà`e`Üç`xflò`T`•`İİ`xyŞ`İi, İy`İÜ, -`ŞÛy!çÜ, •`#`İ, yÓ`!òÜ, `İ`İÜ, ~`z`ò%`z`Ói`≈`Ü, çı`İ, ~`Ü,`Ó, İ, #`È%`_`•`İİ` , ð`İi, , -`Ó`y`ÜçÓ`ı`çÜ`≈`yÓ` Ü`İi, ñ`~`Óçf`ä, İ%, Ó≈`İi`≈`Ó` Ü`İòf`~`Ü, Üye`ò`İly! , öyòÜ, `à`y`#`ñ`È, `İ°`ı, y`İÜ, Ó!Ü, `İi, Ó` , ð!≈`y`İİ`xÓ!Ü!ı, Ó`yá`İ°`ñ`ŞÛy`İçÓ` ð!Şj!`İ°`G, ðÓ`!!`ısfı`Ó`yáy`ı, zFä, İ, Ó`ò%`z`Ó`İi`≈`Ó` , ð`İç, Ş•`ç`İSÈ°-`xlf!ò`İÜ, ç) `İoÓ` Ü, ySÈ`İ`İÜ, xyòyl` Ü, Ó`y`•, İ, Üñ`È, `İ°`ı, yÓ`xÓfliyl, ðÓ`Ói`≈#`~Ó!òÜ, Şy!`•`İi, f`•`#`İ, Ü`Ó`*`İ, ð`òáy!`•`İİ`~`İSÈ-`xyÓ` Ó`y, î G «, !e!`ı, zı, öyò! ≤`Äİe`ı`yÓ` Şy`İİ`≤`Äİ, f«`È, y`İÓ`ç!ı, İ, İy`İ`İÜ, G`Ó!`G`Ü`xyòyl`!!`ÿä, İ, Ü, `İÓ`ñ`Ó`İçÈİ`Ş%`İİyàÈÜÈŞ%!Ó`öy`È, yà`Ü, Ó`ı, -`~`z`Ü, yÓ``İi`z`İ!ı, İ, Ó`ò%`z`Ó`İi`≈`Ó`G, ðÓ`xy!

ò, öi, f`Ü, y`İİ`Ü`Ó`yá`İi, G`ŞÛy!çÜ, ≤`Äİe`ı`yÓ`İ%`@`xy!ò, öi, f`xè%`è, Ó`yá`İi, e`İÜ`z`≤`Äİ, m!@`mı, yÓ` , ð!Ó`Ó`İi`≈`ŞÛy!çÜ, ŞÛ`İv, yı, yÓ` , ð`İİ` , öy`Óy!ı, , İİ`!SÈ°-`ŞÛyçç#`Ó`İlÓ` Ói`≈`ıyl` Ói`≈`ÓfÓfliyÓ` !ÓÜ, y`İçÓ` Ş`İD`z`!Ü`•`İİ` `òá`İi, •`İÓ`!ÓÓy`ŞÇe`ıyhs`!Ó!ò`!!`İÈİò-`İy`Ü, `İÓ`İòÓ`ı%, °ly!` , ðÓ`Ói`≈#`~Ó!òÜ, İ%`İà`!`İ`İ@`İ`ç!è, °xyÜ, yÓ` öyÓ`ı`Ü, `İÓ`!SÈ°-`fljÓ`İi`≈`!Ü, v`à`yeyhs`~`İÓ`!ÓÓy`İ`Ó`xyòç` , ðÓ`Ói` , ≈#`~Ó!òÜ, İ%`İà`İ`İÜ, ≤`ÄÜ, ê, •`İi, İy`İÜ, -`flj!ı`≈`!ÓÓy`•`z`~`z`İ%`İà`xyòç`•`İ°G`ı, yÓ` Óf!ı, e`Ü`âè, İ, -`~`z`Óf!ı, e`Ü`İÜ, flj#`Ü, İi, `òÓyÓ` çlf`z`ñ`xŞ!ı`≈`!ÓÓy`İ`Ó`ò%`z`≤`ÄÜ, yÓ``İÈ, ðÈÈÈ`xı%`İ°yÜ`ái, zFä, Ó`İi`≈`Ó` , ð%`Ó`ŞÈİ`G`İı`Ó`İi`≈`Ó` Ü, İfyÓ`!ÓÓy`ä`G`≤`Äİ, `İ°yÜ`à!ı`Ó`İi`≈`Ó` , ð%`Ó`ŞÈİ`G`ı, zFä, Ó`İi`≈`Ó` Ü, İfyÓ`!ÓÓy`ä`~`z`ò%`z`≤`ÄÜ, yÓ`!ÓÓy`•`İÜ, flj#`Ü, İi, `òGı`y`•`İİ`!SÈ°-`ı, `İÓ`!!`İ`İ@`İ`•`ñ`xı%`İ°yÜ`!ÓÓy`•`İÜ!`~Ó!òÜ, Şy!`•`İi, f`xı%`İÜyò!` , ð`İİ`~`İSÈñ`≤`Äİ, `İ°y`İÜÓ` `«`İe`ı, y`òáy`İyl` İy-`Ó`y`Óy`#`fñ`~`z`xı%`İ°yÜ`G`≤`Äİ, `İ°yÜ`!ÓÓy`İ`Ó` öyÓ`İy`İ`-`ò%`Ói`≈`İÈ, `İòÓ`ı, _`¥`İÜ, •`z`xyò!` Ü, `İÓ` `òáy`!ò`ñ`ı, y`z`İı`~`z`ı, _`¥` , ð%`İÓ`y, ð%`Ó`ı, zFä, İ, Ó` Ói`≈`È%`_` , ð%`Ó`Ş`İÈİÓ` Ş%!Ó`öy`G`fljı!`≈`Ó`«`y`İi`≈`ı, İÓ`•`İİ`!SÈ°-`Ói`≈`ÓfÓfliy`G`!ÓÓy` , ðk, İi, Ó` Ş`İD`ŞÛyç`ç#`Ó`İl`lyÓ`#`Ó`xÓfliy`İlÓ`!ÓÈİ!`!è, xDyx!D`È, y`İÓ`İ%`_`~`Óç`~`İ«`İe`İyÜ, `İÓ!òÜ, G` , ðÓ`Ói`≈#`~Ó!òÜ, İ%`İà`~`Ü, Ófy, öÜ, Ó`*` , öyhs`"Ó`°«`f`Ü, Ó`y`İyl`-`! , öi, İ, y!sfÜ, ŞÛyç`ÓfÓfliyl`lyÓ`#`Ó`ŞyÜ!@`ÄÜ, xÓfliyl` , ð%`Ó`ŞÈİ`İòÓ`ı%, °ly!` İ`à`Öİñ`ŞÛ@`Ä`Ó!òÜ, Şy!`•`İi, f`z`ı, yÓ`≤`ÄÜy!`Ü`İ°-`İÜ, `İÓ`İò`ÓyÓ`ç`ÓyÓ` Ü, İfy`Şhs`y`İlÓ`ı%, °ly!`ı, zFä, y!Ó`ı, •`İİ`~`İSÈ` , ð%`e`Şhs`yl`y`İÈ, Ó` Ü, yÜy-`ı, `İÓ`Ü, İfy`Şhs`yl`@`Ä`ı`Ü, Ó`~`İ°`ñ`İÜ, `İÓ!òÜ, İ%`İà`ı, yÓ`xÓ`İ°y`•, İy-`!Ü, v` , ðÓ`Ói` , ≈#`~Ó!òÜ, Şy!`•`İi, f`à`y`yá%`!`Ó`y`•`İİ`~`İSÈñ`Ü, İfy`Ü, `İk`TÓ` Ü, yÓ`ı-`İ`Ü, `İÓ`İò`lyÓ`#`ây`≈`flif`Ü, `İÜ`≈`xçç`İ!`İ°G`ı, yÓ`ç#`Ó!`à, •`fı#`Ó` Ü`İòf`Ş#`ÛyÓk, !SÈ°`İy-`x, ð`yñ`à`yÈİyñ`!Óÿ°`ÓyÓ`y`≤`ÄÜ`%`á`lyÓ`#`Ó`y`ÜÓ` , Öy!ò!#`Ü`Ó`*`İ, ð`İÜ, `İÓ`İòÓ`x`İÜ, =!`Ş`İ`_`Ó`Ó`!ä, İ`ı, y-`İÜ, `İÓ`İò`lyÓ`#`Ó`y`ŞÈ, yñ`Ş!Ü!`ı, Ó`xıò`İÓç`İl`İy`İFSÈ!`~`Ü!`Ói`≈`ly`G` , öyGı`y`İyl`-`!Óÿ°`Óy`yñ`çç#`İ`Ş#`≤`ÄÜ`%`á`lyÓ`#`Ó`y`İ%`İk, G`xçç`İ!`İi, İñ`Ş%`Ü%` , ÜyÓ`#`È, Ryä, y`İi`≈`Ó`Ófyáfy`xı%`İyl`#`ñ`İÜ, `İÓ`İò`ı, z!`Ö!`ai, çÓ`İÜ%, ÜyÓ`#`Óy`Ók, yÜ%, ÜyÓ`#`lyÓ`#`Ó`y`ŞQ, Ói, x!ÓÓy!`ı, !`İ`Ş`İÓG`ŞÛ@`Ä`ç#`Ó!`x!ı, Óy!`ı, Ü, Ó`~`İi, , öyÓ`~`İi, İ-`!Ü, v` , ðÓ`Ói` , ≈#`Ü, y`İ°`!ÓÓy`lyÓ`#`~`İòÓ` , ð`İç, ≤`Äyl`Óyòfı, yÜ)Ü, •`İİ`òÑyı, , y!`-`İÜ, `İÓ`ò`xı%`İyl`#`ñ`≤`Äy`ÈÓ!`flò`!ÓÓò)lyÓ`#`!ÓÓy`İ`Ó`ŞÛ`İİ`•`zFŞÈyÜı, ð!ıç`G`!Ó≈`yä, İ`Ü, Ó`~`İi,

215 ,öyÓ`^lī,l- }Ü, ^ÍÓ`îò úſùlÜ lyÜÜ, ^á°y çyī, #î` ^î xl%ϣ, y^lÍÓ` !ÓÓÓ`î xy`ISEñ` ^ſáy`lī í,z, ðí%_` ç#ÓlſD# !lÓ≈yã,l
Ü, Ó`^lī, ≤ÄyÆÓl` flÒ lyÓ` # G , ð%Ó` &EÍ ſÜ`ÍÓl, •^lī,l- }Ü, ^ÍÓ`îò ~Ü, ÷ye Ó°y` •lī` ^ISE` lÓÓy`^lÓ` , ðÓ` lÓÓð) lál , ð!
î, Ü%, ^î° Yª=Ó` Óy!í, , ſy`ÍÓlñ`î, á! lī, !l` ^lī` ^ſáy`lī ſjÄyK, #Ó` Ü`lī, y ſjϑyl G Ü!≈yòy °yĒ, Ü, ^ÍÓ`l- }Ü, ^ÍÓ`îò fljyÜ#Ó` ſy`lī
flf#`Í`ÍK, G xçç !l`lī, lñ` ſj, #≤ÄlyG ~l%`lā ≤Äã, !°l, !SÈ° ly- ~Ü!Ü, x, ð%eÜ, !ÓðÓy lyÓ` # , ð%e ſhs`yl çß√ ly •Gí`y , ðl≈hs`
^òÓ`ÍÓ`Ó` ſ`ÍD ſ•Óyſ Ü, Ó`^lī, , öyÓ`^lī,l- ſy`Ü!`lī`yà ≤ÄlyÜ ly`ÍÜ x!Ē, !•î, - , ð%e ſhs`yl í,z, ðyò!•z !SÈ° ~•z ſyÛy!çÜ,
Ó`#lī, Ó` í,z`lçf- ſyÛy!çÜ, Ó`#lī, l#lī, Ó` Ü, ^lē, yÓ`î, y Ó, !k, Ó` ſy`lī ſy`lī , ðÓ`Ól, ≈# ~Ó!òÜ, l%`lā lyÓ`#Ó`
Ü!≈yòyG Ófy, ðÜ, •...yſ , ðy!` - Ü, lfy ſhs`y`lÍÓ` çß√ =ð% Ü, ^lÍTÓ` Ü, yÓ`î•z lī`ñ , ðÓ`Ól, ≈# ~Ó!òÜ, ſy!•`lī, f
^Ü`lī`^lòÓ` !ç« , y ſjÍ`lī, G xl#•y`« , f Ü, Ó`y lyl` - ~Ó` , ðyçy, ðy!ç lyÓ`#Ó` x≤ÄyÆÓl` flÒ xÓflly`lī, G !ÓÓy• ſjðyò`lÍÓ`
G, ðÓ` , ðÓ`Ól, ≈# ~Ó!òÜ, ſy!•`lī, fÓ` ^çyÓ` ^òGl`y •`lī` ^ISE- lyÓ`#Ó` Ü!≈yòyÓ` xÓ« , ^lī`Ó` ~lē, xlf!`Ü , ðò`l`ç« , ð-
}Ü, ^ÍÓ!òÜ, l%`lāÒ ſjð)î≈ !Ó, ðÓ`#`lī, , ðÓ`Ól, ≈# ~Ó!òÜ, l%`lā fljyÜ#Ó` ≤Ä!l, xyl%ài, f ≤Äòç=l G xl%Ól, ≈l Ü, Ó`yz
flf#Ó` xyòç≈ •`lī` G`lē, - ~Ó!òÜ, !ç« , yÓ` , ðyçy, ðy!ç ÍK, ſjðyò`lÍÓ` x!òÜ, yÓ`G`lī, !•yÓ`yl- , ðÓ`Ól, ≈# ~Ó!òÜ, ſy!
•î, f flðçT`Óy` •lī` ^ISEñ` fljyÜ#Ó` ~ç!ÓÜ, Ü, yÛly Óyſly ã, lÓ`î, y!≈ Ü, Ó`yÓ` çlf lyÓ`# ſðy ≤Ä!l, lÿÜ, ^ÍÓ-
, ð%Ó`&`lĒÍÓ` Ó!ÓÓy`^lÓ` ≤ÄÓl, y Ó, !k, G ſj, ðb#`lòÓ` í,z, ð!lī!lī, , ðÓ`Ól, ≈# ~Ó!òÜ, l%`lāÒ lyÓ`#`lòÓ` Ü!≈yòy
xÓl!`^lÍÓ` çµ°hs` í,zòy•Ó`î- , ðÓ`Ól, ≈# ~Ó!òÜ, ſy!•î, f Óy` •lī` ^ISE` ^lñ` ſj!≈ðç≈l Ü, ^ÍÓ`ñ` ≤Ä!l, ^lÛl S%È`lē, , ðy°yl`ñ`
, ð%eÓð) ^î, Ûlç Yª=Ó` ^lÛ, ^ò`lā , ðy!`l Ü, ^ÍÓ`l- }Ü, ^ÍÓ`îò ^î , ð%eÓð) , ð!l, Ü) , ^î° ſjÄyK, #Ó` Ü!≈yòy ^, ð`lī, lñ` lī, !l
, ðÓ`Ól, ≈# Ü, y`î° ≤Ä`lī, Ó` ſjÜÜ, « , Ó`î° !ã, !•î, - , ðÓ`Ól, ≈# ~Ó!òÜ, ſy!•`lī, f Ûyī, y !•ſy`ÍÓ lyÓ`#Ó` ≤Ä!l, ſjϑyl çlÜ,
í,z!_` lyÜ, ^l°G`î, yÓ` xyſ°`î, y! , ðl≈ !SÈ°ñ` ſhs`yl í,z, ðyòÜ, ñ`!Ó`lçE!lī, , ð%e ſhs`y`lÍÓ` çß√òye#Ó` *`l, ð- , ðÓ`Ól, ≈#
~Ó!òÜ, ſy!•`lī, f !l`lò≈ç ^òGl`y •`lī` ^ISEñ` ^l lyÓ`#`^Ü, Ó°Ûye Ü, lfyÓ` çß√`ðlñ`lī, !l ðç ÓSÈ`ÍÓ`Ó` Ü`lòf , ð!Ó`î, fycçfñ`
!l!` Ü, Ó`Ü, lÓlſyÓ` çß√`ðlñ`lī, !l myòç Ólſ`ÍÓ`Ó` Ü`lòf , ð!Ó`î, fycçfñ` !Ü, v`Í! fljyÜ#Ó` Ü, lyÓ` ≤Ä!l, f_Ó` ^ðlñ`lī, !l
î, l« , îyl` , ð!Ó`î, fycçf- , ðÓ`Ól, ≈# ~Ó!òÜ, l%`lā lyÓ`# e`Üç`È, yàfÓ`^lī, , ð!Ó`î, •l` ~Óç`î, yÓ` G, ðÓ` !, ðl, î, y!sfÜ,
ſÛy`lçÓ` xy!ð, ðl, f Ófy, ðÜ, xyÜ, yÓ` ðyÓ`î Ü, ^ÍÓ` - xhs`î, ſyò!çÓ` x`lē, Ü, Ó` ≤Äyã, #l Ē, yÓ`^lī, Ó` lyÓ`#Ó` í,zFã,
Ü!≈yòy ~Óç`!ò!Ö`^lī, î%, Ü, ≈#çyſ`lÍÓ` x!Ē, ãy`lī, lyÓ`#Ó` Ü!≈yòyÓ` xÓ« , ^lī`Ó` ^l`lã, e xB, l Ü, ^ÍÓ`!SÈ`î°lñ`î, y
í,z, ð`ÍÓ`y_` xy`l°yã, lyÓ` myÓ`y Ü, y!≈î, °yhs` Ó`î° Ü`lī, •l` - Ó, î, ñ , ðÓ`Ól, ≈# ~Ó!òÜ, l%`lā`^lÛ, •z ſÛyç ç#Ó`lī
lyÓ`#`lòÓ` Ü!≈yòy ^l`oçî, •...yſ ^, ð`lī` !SÈ°ñ` ſ%Ü%, ÛyÓ`# Ē, Ryã, y!≈ñ` Ü%, ÛÜ%, Ü Ó`yl`ñ` í,zÛy ã, e`Ól, ≈#
≤ÄÜ%`lāÓ` à`lÓElîy` ſ`lÓEl`lī` xyÛy`lòÓ` ſ`lã, î, l Ü, ^ÍÓ` - 18É2É7 ðÜ≈#l` ç#Ól`~Ó!òÜ, ſy!•î, f ≤Äðy!lī, ðÜ≈ !ÓEl`Ü,
@`Äs!ſΩ, yÓ` - î, y•z ðÜ≈#l` ðfylvòyÓ`îy G !e`l`yÜ, °y, ð xl%ðyÓl Ü, Ó`yÓ` çlf ~Ó!òÜ, ſy!•î, f ſΩ, y`lÓ`Ó` =Ó`&c
xl%flj#Ü, y!≈- ~Ó` , ðyçy, ðy!ç , ð!l, î, ^lòÓ` ðyÓ`îy` ^l`~Ó!òÜ, l%`lāÒ ðÜ≈#l` ç#Ó`lÍÓ` Ü`lòf•z , ðÓ`Ól, ≈# Ü, y`l°Ó`
Óy , îf ð`lÛ≈Ó` !çÜ, í, , ^≤Äy!lī, - î, ^ÍÓ` ~•z Ü, lÿG xflj#Ü, y!≈` ^lñ` Ó`yçl#!l, ñ` ſÛyç G xl≈l#!l, î, Ó` Ü`lī, y•z ~Ó!òÜ, l%`lā
ðÜ≈#l` !e`l`yÜ, °y, ð G ðfylvòyÓ`îyG !SÈ° , ð!Ó`Ól, ≈lçç#- }Ü, ^ÍÓ!òÜ, l%`lā`^lÛ, , ðÓ`Ól, ≈# ~Ó!òÜ, l%`lā`~•z , ð!
Ó`Ól, ≈`lÍÓ` lã, •` !SÈ° ſ%flðçT-

216 ~ Ó!òÜ, ÑÛç ÌÏ!i%, !SÈ° !, ði, i, y!sfÜ, ñ i, y•z }Ü, ÌÓ!ò ï, z!Ö!áí, ^òÓ!òÓ#Ó° Ù!Ìòf ^òÓi, yÓ° i%, °lyl ^òÓ#Ó° y
ÑÇáfyl ^!SÈ°!i Ü, Ù- Ìyflò i, ÑyÓ° Ù!ÍÓ° &_ Ù!Ìi, }Ü, ÌÓ!òÓ° ^òÓ!òÓ#!òÓ° !i, l, È, y!à È, y, à Ü, ^!Ó° ÌSÈ!ÈüüüÈ 1à
Úò%f ÌyÜ, Ù Óy fl!Ì!à≈Ó° ^òÓ!òÓ#ñÈüÈ !Ùeñ, ð%È!yñ !ÓE%èñ !È!yñ xy!ò!i, f!à! ≤ÄÜ%á- 2ä Üxhs°Ó° #«_ Ù Óy
xyÜ, y!ÌçÓ° ^òÓi, yÈüÈ •zwñ Ó° ðoñ Óyl° %ñ ÚÓ° ðà! ≤ÄÜ%á- 3ä ÚÈ), ^!yÜ, Ù Óy, ð, !!Ó#Ó° ^òÓi, yÈüÈ x!@zñ, ð, !
!Ó#ñ ^ÿÜ- }Ü, ÌÓ!òÜ, Ñy!•!i, f Ó!i≈i, !i, l, ^!yÜ!Ü, Ó° ^òÓi, y!òÓ° «, ^!e•z ≤ÄyÜ, !i, Ü, ðè, È), !Ü°«_ f Ü, Ó° y!yl° -
^!Ü!ÈüÈ ~òfy/ x!≈yl xyÜ, yç- Ñ%í, Ó° yç i, yÓ° ≤ÄyÜ, !i, Ü, ðè, È), !Ü!Ü, ≈yi, #i, - ~òfy ~Ó° ≤Ä!i!# •!i° ð, !!Ó# ~ÓÇ
i, y!òÓ° !%a- Ó° * , ð • ðfyÓy, ð, !!Ó#ñ !yÓ° Ù!Ìòf ÑÜ@ Ä ç!Ìi, Ó° !, ði, y Üy, yÓ° ðyÓ° iy fl!yl ^, ð!i! ^!SÈ- }Ü, ÌÓ!ò
i, z!Ö!áí, Ú!ÙeÜ ^!ÓÓ° ^òÓi, yÓ° ^!òÓ° Ù!Ìòf ÑÓ≈y@ Ä!àif- ^Ü, Ó° Üye ~Ü, !è, Ñ) _ Óyò !ò !i° }Ü, ^!Ó!òÓ° ÑÓ≈e•z !Ùeñ
ÓÓ° & ÌiÓ° Ñy!i! %_ !y!Ü, l!à!ÙeyÓÓ° &ia ~ÓÇ !i, !! ÓÓ° & ÌiÓ° ä, «%_ Ó° *!i, ð !ä, !•i, - ~SÈyí, , y, x, ðÓ° ð%•z
^!ÓÓ° ^!òÓi, y •!i° !Ü)Ì≈Ü fl!i Ç ~ÓÇ Ñ!Ói, - ≤ÄÈ, y!Ìi, Ó° ^òÓ#Ó° *!i, ð }Ü, ÌÓ!ò ï, z, ðy!Ñi, •!i! ^!SÈ! Ù!È!yÜ- xÑyÜylf
Ü, y!hs° Ù!i# ~•z ^òÓ# !ä, Ó° Ì!ÓÓlyñ !i, !, ð)Ó≈ !ò !Ü, i, z!ò!i, y •!ñ !i, !, ~Ü, yòy!Ó° Ñ) Ì!≈Ó° Üy, y G ≤Ä!i!# - ≤Ä!i!#
^!Ü! ^≤Ä!Ü!Ü, Ó° ÑyÜ!Ì!ç xyÓÓ° i, z!Ì!ß!yã, l, Ü, ^!Ó° !ñ }Ü, ^!Ó!ò x!%!y! # !È!yG ^i, Ü! !! Ìç!Ü, i, zqy!Ñi, Ü, ^!Ó° l- }
Ü, ^!Ó!òÓ° Ù%, !i, !è, Ñ) ^!_ !È!yÓ° ≤Ä!i, !! ^!Ó!ò! ~•z ^òÓ#Ó° =Ó° & ÌçÓ° , ð!Ó° ä, !i° Ó!Ü, ^!Ó° l- }Ü, ^!Ó!ò Ù!ÓE%èÜ
xy!ò!i, fÓ° *!i, ð, Ü, !i, - i, ^!Ó!ò }Ü, ÌÓ!òÜ, !%!à !i, ! ^!òÓ!òÓi, y !•!Ñ!Ó , ð!Ó° a!i, ñ !!òG , ðÓ° Ói, ≈#Ü, y!i° iÑ, yÓ°
=Ó° &c Ófy, ðÜ, Ó, !k, , ðyl - ~ò!òÜ, !%!à ðÜ≈#i° ç#Ó° !l xhs°Ó° #!«_ Ó° ^òÓi, y!òÓ° Ù!Ìòf !Ó!ÌçÈ! Ù!≈yòy
^, ð!i! ^!SÈ! ÙÓÓ° &iÜ G Ü•zwÜ- }Ü, ^!Ó!òÓ° &iÜ ð, i, Ó° i, Ùñ x!È, ðyl° !ä, !•i, ñ Ü, yÓ° ñ !i, !! ÑÜ, ° !Ü, S%È!Ü, ð!iÓ°
Ó° y!à!- !i, !, i, }Ü, ÌyÓi, #!i° ≤ÄyÜ, !i, Ü, ~!à≈Ü, !!i! ^!ÜÓ° Ó° «_ Ü, - ^Ü, y!ly fl>!•z i, ÑyÓ° !ç!Ó° Ó° Óy•z!Ó°
!y!Ü, ly- x!fy! Ü, yÓ° #!iÜ, !i, !i, ÑyÓ° , ðyç !ò !i! Ó!l, Ü, ^!Ó° !y!Ü, l- xyÓyÓ°)i%, ÑÜ) ^!Ó° !!i° yÜÜ, !•!Ñ!ÓG !i, !
ÓÈ!≈!i!Ó° G ^òÓi, yñ i, y•z ç!i°Ó° xð#ÿ°Ó° !•Ñy!ÓG !i, !! !ä, !•i, - l!Ó° wyl! È, Ryã, y!Ì!≈Ó° Ù!i, ñ xy!ò ~ò!òÜ, ð!iÜ≈
Ñ, Ói, Ù%áf ^òÓi, y !SÈ°!i ÙÓÓ° &iÜñ !!òG •z!ÌwÓ° e° ÙÓð≈Üyl =Ó° &c ÓÓ° & ÌiÓ° x@ Ä!àif Ù!≈yòy!Ü, !Ü, S%Èè, y •...
yÑ, Ü, ^!Ó° !SÈ°- }Ü, ^!Ó!ò ÑÓ≈y@ Ä!àif ^òÓi, y !/Ñ!Ó! ^!SÈ°!i Ù•zwÜ- !yÓ° ≤ÄÜy! }Ü, ^!Ó!ò i, yÓ° i, z!Ìj!Çf•z ÑÓ≈y!
òÜ, ÑÇáfÜ, Ñ) _ Ó° !ä, i, •!i - }Ü, ^!Ó!òÓ° Óy •!i! ^!SÈ !i, !! ^òÓi, y!òÓ° ≤Äòyl- Ü, yÓ° ñ !i, !! xÑyÜylf Ó#Ó° !•!Ñ!Ó
^òÓi, y!òÓ° ð°, ð!i, i%, °fñ !i, !! Ó° !y!Ó° y•# ^!y, y Ó° *!i, ð çè& ÌòÓ° xÿ°!!!Ü≈i, , ð%Ó° ðAÇÑ, Ü, ^!Ó° l- i, ÑyÓ° xy!° %ð
ÓL- ð%•z!è, c!_ cy°# xÿ° i, ÑyÓ° Ñ%Ói≈Ü!i° Ó!i!Ü, Ó•Ü, ^!Ó° - ~Ü! Ó° * , ðÜ, "lyG }Ü, ^!Ó!ò ï, z, ð!fli, - i, ÑyÓ° x, ðÓ°
, ð!Ó° ä, !i° !i, !! Ó, e ÑÇ•yÓ° Ü, - Ó, e Ü, !y!è, ^Ü!àÓ° ^òfy!Ü, - ^Ñ•z x!i!≈ •z!ÌwÓ° Ù!Ìòf ç°ñ xyÜ, yçñ ^Ü!à ~ÓÇ ÓL!
Óð%f!i, Ó° x!ò, y, y ^òÓi, yÓ° ÑÜy•yÓ° ^òáy !yl - •z!ÌwÓ° x, ðÓ° x!È, ðy Ü!ÑyÜ, ðyÜñ Ü, yÓ° i!i, !! ≤ÄÈ), i, , ð!Ó° Üy!i
^ÑyÜÓ° Ñ, ðyl Ü, Ó° ^!i, l- }Ü, ^!Ó!ò ðÈ), ^!yÜ, Óy, ð, !!Ó#Ó° ^òÓi, y!òÓ° Ù!Ìòf !Ó!ÌçÈ! Ù!≈yòy °yÈ, Ü, ^!Ó° l Üx!@zÜ- !
i, !! ~Ü, yòy!Ó° ^òÓi, y!òÓ° , ð%!Ó° y!i, ~ÓÇ !i!K, ≤Äò_ xy!i, !i, !! ^òÓi, y!òÓ° •!i! @ Ä!Ü, ^!Ó° !àxyÑ!i° È, «_ i
Ü, ^!Ó° l!à- i, ÑyÓ° áyòf G , ðyl#i° Ó° *!i, ð !lye ^!Ü !ä, !•i, •!i! ^!SÈ Ü, yè, ñ à, i, G ÑyÜÓ° Ñ- ≤Ä!i, à, !•i, !i, !, ð!i, y!@z!
•Ñy!ÓG !i, f !ÓÓ° yçÜylñ i, y•z i, ÑyÓ° x, ðÓ° x!È, ðy à, •, ð!i, - xyÓyÓ° !i, !! ÑÓ!i≈y, i, Ó!i° çy!i, ^!Óy ly!ÜG xyáfyl, -
, ðy!i≈Ó° ^òÓi, y!òÓ° Ù!Ìòf

Ó*ĭ, ðz ĭ, yz xy ĭyã, f ſŪĭ Ī Ū, ĭy ĭÓÓ ĭ, z_Ó Ē, yÓ ĩ ĭi, Ó •z ĭi, yſ Ē, yÓ ĩ, •z ĭi, y ĭſ

fĭĭ, sfĭ, yÓ òy! ÓòyÓ – 18É3É1 Ó yç ĭĭĭ, Ū, ð! Ó ĭfĭĭ, á #<T, ð) Ó≈ Eĭã, ÈüÈ, ðMÈ, ù çĭ, ĭŪ, Ó% ĭk, Ó ſŪŪ, y# ĭ ſŪ ĭĭ ĭ, z_Ó Ē, yÓ ĩ ĭi, Ó 16 !ê, Ó yç ĭĭĭ, Ū, ç! _ Ó ĭ, z ĭŌá, ðyGĭ y ĭyĭ xD%_Ó ĭŪ, yĭ ĭyŪŪ, ĨÓŌk, @ Ĩ Ĩsi– ĭy ĨĒĭyĭ, ç Ū, yçĭ, ðò ĭy ĭŪ, ð! Ó ĭã, ĭ, – çĭ, ðò çſĭ! ê, Ó xy« ĭÓ Ū, xĭ≈ çĭ Óy Ū, ŌŪ ĭây ĭĭ ĭ, yÓ, ðy Ó Ĩ Ĩ ĨSÈ– xĭ≈yĭ Ū, ĭê, çĭ ĭâyã, #Ó ĭſ! ð≈<T ~yŪ, y– xĭ, ~Ó çĭ, ð ĭòÓ

219 ſſ!ã, ĭ! ĭ, ĨĒ, Ó ĭây! Ū, ĨÓ! ç<T f Ó ĭĭ ĨSÈ– ĭ, ĨÓ ĭ Ĩ Ū, yĭ ~yŪ, yz çĭ, ðò ĭĭ xĭ≈yĭ çĭŌſĭ! Ó, ð ĭk, xĭ%Ū, ° xMÈ, ° • çĭ, ðò– ≤Āyã, #ĭ Ē, yÓ ĩ, #ĭ Ó yçĭ! ĭi, !ÓEĭĭ Ū, ĭ, ĭf xĭ%ĭyĭ # çĭ, ðò Ó y ĨkT...Ó xĭfĭ, Ū ≤Āðyl ĭ, z, ðyòyl– xĭ, ~Ó çĭ, ðò Ó ĭi, Ĩ Ū, y ĭlyG Ó yçç! _ Ó çſĭyò#ĭ çĭŌſĭ! ſĭðß ĨyŪ, yz ÓyV, yz– çĭ, ðò Ū, ÓŪyè Ū, ĭê, ĨĒ, Ó ĭây! Ū, ſçK, y ĭĭ ĭ, yÓ ~Ū, ĭê, Ó yç ĭĭĭ, Ū, Ūyey G xy ĨSÈ– xyÓ Ū, yçĭ, ðò Ū, ĭyĭê, ĭſſ!@ ĨĒ, Ó, •_Ó Ē) Ă, áĭ, G ĨĒ) Ă, áĭ, Ó G, çÓ « Ū, ĭyòÓ xĭòŪ, ĭ, Ó ≤Āĭ, y, ðçy# Ó yç ĭĭĭ, Ū, ç! _ ĭŪ, ÓyV, yĭ – xD%_Ó ĭŪ, yĭ xĭ%ſy ĨÓ xy ĭyã, f, ð ĨÓ≈Ó ĨĒĭyĭ, ç Ū, yçĭ, ðò G ĭ, y ĭòÓ Ōĭ, ≈Ūyl xÓfĭyl, •ÈüÈ 1É Ū, yç# ÈüüüÈ Ó yçòyl# ÓyÓ yĭſ# Ōĭ, ≈Ūyl ĭ, z_Ó ≤Ā ĭò ĭçÓ ÓyÓ yĭſ# ſſ! ĭ! ĭ, ~yŪ, y– 2É Ĩ Ū, yç ÈüüüÈ ĭ, z_Ó ≤Ā ĭò ĭç Ó ĭk, Ōñ ĭâyĭ, yñ ĨĒ, çyÓyòñ ĨÓ•yÓ yzã, ~yŪ, y Ó yçòyl# ſyŌhĭĭ# á~álŪ, yÓ ſĭ! ê, ÈüÈ ŨĒ, ä– 3ÉxD ÈüüüÈ! Óy ĨÓ Ó, ð) Ó≈yçç Ó yçòyl# ä, ĭyñ Ōĭ, ≈Ūyl Ē, yã, ð% ĨÓ Ó ĭſſ! ĭê, xÓ!fĭĭ, – 4É ŪàòÈüüüÈò! Óy ĨÓ xÓ!fĭĭ, Ó yçòyl# Ó yçã, •ÈüÈ ĭà! Ó Ó çñ ~álŪ, yÓ Ó yçĭ! àÓ – 5É Ó!ç ÈüüüÈ ĭ, z_Ó !Óy ĨÓ Ó xÓ!fĭĭ, G ≤Āyĭ ĭ, ðy ĭyÓ ĭ, Ó yz xMÈ, ° xĭſſ, ≤Āſy! Ó ĭ, ñ Ó yçòyl# Ōçy# ĭyÓ xÓfĭyl Ōĭ, ≈Ūyl ŪçyĒ, Ē, Ó, ð% ĨÓ Ó Ū, y ĨSÈ– 6É ŪŌ ÈüüüÈ Ó yçòyl# ñ, ðyŌy, ð% Ó #– 7É Ĩã, ĭòÈüÈ Ó yçòyl# ſſ! _ ĭſ! ĭ, ñ Ōĭ, ≈Ūyl Ūòf ≤Ā ĭò ĭçÓ çÓ, ð% Ó G ſſ! ĭ! ĭ, ~yŪ, y ĭſſ! Ū, yçĭ, ð ĭòÓ Ē) Ă, áĭ, 8É ŌſÈüüüÈ Ó yçòyl# Ũ, Ōçyĭ# ñ~yŪyŌyò G ſç@z ~yŪ, y ç% ĭi, , ~yz Ū, yçĭ, ð ĭòÓ ~yŪ, y ĨSÈ– 9É Ūĭſ ÈüüüÈ Ó yçòyl# ŌÓ yê, ĭy Ū, yĒ, yÓ ĭi, ĭ, z_Ó ĭ!áĭ, – Ó yçĭyl ĭŌ Ó, ð) Ó≈yçç ĭç xÓ!fĭĭ, – 10É ç) Ó ĭſĭÈüÈ Ó yçòyl# Ūĭ% Ó yñ ĭŪ%ly ĭò# Ó ĭ, z, ðÓ xÓ!fĭĭ, ſſ, ð! Ó ĭã, ĭ, Ūĭ% Ó y ĭàÓ # ſĭĭD xĭĒ, ß – 11É Ū%, Ó ðÈüüüÈ Ōĭ, ≈Ūyl !ò! Ō G ſſ! ĭ! ĭ, ~yŪ, yñ Ó yçòyl# •ĭhĭĭy, ð% Ó – 12É, ðyMÈ, yÈüÈ Ó yçòyl# Ū, yĭ! ðf ñ Ōĭ, ≈Ūyl ĨÓ y! •yáĭ, ~yŪ, y– 13É xŸ–Ū, ÈüÈ Ó yçòyl# ĭâyÓò≈ĭñ Ōĭ, ≈Ūyl ĭy ĨŌÓ Ū, yÓ y<T...ñ ~ĭê, òy! « ĭy ĭi, fÓ xhs ĭã, ĭ, ~Ū, Ūyè Ū, yçĭ, ðòñ xÓfĭyl ĭâyòyÓÓ # ĭ, z, ðĭ, fŪ, yĭ – 14É xÓhs #ÈüüüÈŌĭ, ≈Ūyl Ūòf ≤Ā ĭò ĭçÓ, ð!Ÿã, Ūçĭ ĭç xÓ!fĭĭ, ð% ĭê, Ó yçòyl# ĭ, zĭĭ! # G ſſ! •øĭ, #– 15É ìyſ, yÓ ÈüÈ ĭ, z, ðŪy ĭò ĭçÓ ĭ, z_Ó ÈüÈ, ð!Ÿã, Ū ≤Āy ĭhs xÓ!fĭĭ, Ōĭ, ≈Ūyl ĭĭ, ðy! Ū, hĭĭy ĭŌ Ó Ĩ, ð ĭçyĭ yÓ ñ Ó yĭy! •òĭ, xMÈ, ° ſſ%, ĭ ĨòÓ, ð) Ó≈ÈüÈ, ð!Ÿã, Ū ~Ó xhs ĭã, ĭ, ñ Ó yçòyl# ≤Āyã, #ĭŪ, y ĨÓ Ó!áfyĭ, ĭ, ç, ç#y– 16É Ū, ĭĭyçÈüÈ Ōĭ, ≈Ūyl, ðy! Ū, hĭĭy ĭŌ Ó y ĭçÓ y çyĭ xÓ!fĭĭ, – ĭ, z, ð ĨÓ y_ Ū, yçĭ, ðò=ĭÓ ≤Āyĭ ſſÓz ĭ, z_Ó Ē, yÓ ĭi, xÓ!fĭĭ, ð% Ūyè xŸ–Ū, Ū, yçĭ, ðò SÈyĭ, y– Ū, yçĭ, ðò =ĭÓ xĭòŪ, yççz Ó yçĭ, y! ſſŪ, – Ó!ç G ŪŌ! SÈÈ àĭÓ yçf– Ũ, yçñ Ōſ ĭxÓhs # ñŪàò ~Ōç Ó!ç ĨSÈ

220 ſŌ ĭã, ĭĭ ç! _ çy# G « Ū, ĭyòÓ Ū, yçĭ, ðò– ày Ĩĭĭ ĭ, z, ðĭ, fŪ, yĭ! Ó ĭçĒĭ, ŪòfàDy ĭ, z, ðĭ, fŪ, y ĭi, •z Ū, yçĭ, ðò =! ÓÓ xy!ŌÈ, ≈yÓ ĭ, zay ĭŌ Ó Ū, yÓ ĭ! •ĭſ ĨÓ •Ūã, w Ó yĭ ĭã, Ōò% Ó # ĭã ĨSÈĭ Ĩñ Ó, ðyĭ ĭ, ĭ ày Ĩĭĭ ĭ, z, ðĭ, fŪ, y ĨSÈ ~Ū, !Ōhĭĭ# ĭſ ſſ! Ĩ) Ĩ! Ū– Ũ, y ĭly ≤ĀyŪ, ĭi, Ū, Óyôy ~yz xMÈ, ĨŌ Ū, yĭ≈ĭ, ĨSÈ ly– Ó yç ĭĭĭ, Ū, ç, Ū, ĭ, yÓ! ŌhĭĭyÓ G ~Ū, #Ū, Ó ĭſŌ çĭf ĨSÈ ~Ū, ĭê, xyòç≈ ~yŪ, y– ĭò#Ōy! ĭi, ð! Ūyĭê, G ĭĭkT Ó!çT, ðy ĭi, Ó ðò ðĭ ày Ĩĭĭ ĭ, z, ðĭ, fŪ, y fĭyĒ, y! ŌŪ, Ē, y ĨÓz Ū, ĭ!Ē ſſŪ, k, ñ Óç ſĭðò ſſ% ≤Āã%, Ó ~Ōç ĭò# ð ĭĭ ĭyĭ, yĭ yĭ, Ū, Ó yG Ū, ĭê, ĭ! SÈÈ ly– ~yz Ū, yÓ ĭi, z Ūàò e ĨŪ ç! _ çy# •ĭĭ ĭ, z ĭê, ĨSÈ– ĭ, ĨÓ ~yz ĭ, z, ðyòyl =! SÈyĭ, yG ĨSÈ ĨĭkT ſçáfŪ, Ó ĭhĭĭ# ñ Ó y, ĭf ĭãſyĭ, y! Ū ĨſŪ, Ū, ç! _ •Gĭ yĭ Ūà ĨòÓ ĭ, zĭyĭ ſſ, Ō, ðÓ Ū, ĨÓ ĭ%, Ĩſ! SÈÈ– ĭi, ĭi, Ũ, yçyĭ# ñ Ó yŪçÓ ĭ çŪ≈

y Ó y! Ūy ly, ðyÓ ≤ĀŪ%á ĭi, y! ſŪ, Ó y Ū ĭſ Ū, ĨÓ ĭ Ĩ

Í Ói, ≈Ùyl !Ó•yÓ° V, yí, , áu, Ó° y° Íçf xyÜ, !Ó° Ü, °y•yÓ° ÓfÓ•yÓ° ≈Ó° &•° Ì° !SÈ° á #<T, ò)Ó≈ 700lyàgò– ÙòfàDy
 í, z, òi, fÜ, yí° xÓ!flüí, Ù•yçl, òò !ÓçÉüí, Ùàò °y•yÓ° í, z, °ÍÓ° y_Ó° ÓfÓ•y° ÍÓ° ¶%!Óòy °È, yà Ü, °ÍÓ° !SÈ°– ï, y•z ÙòfàDy
 í, z, òi, fÜ, yí° °ÍÓ° ÇÓ° È, yà ç!_ °çy°# Ù•yçl, òò =!Ó° í, z, òi, flüí, !SÈ°– °Üä, w Ó° yí° Ìä, Òò%Ó° # °òlá° Ì° °ÍÈ° Ì° í, z_Ó°
 È, yÓ° °Íí, °ÍÓ° ~°yÜ, y !Ó° ÍçÉüí, !°Üy° °Íí° Ó° , òyò °ò° Íç xÓ!flüí, xMÈ, ° G x° Í, ò« yÜ, , ï, ò%à≈Ü ~°yÜ, y ≤ÄyÜ, , Ìí, Ü,
 Ü, yÓ° î ò%Ó° !òàÙfñ °ÿá° Ì° ~Ü! Ó° yç° Ì!üí, Ü, ç!_ ° à° Ìí, , í, z° Ìè, !SÈ° °Í° !ç° !ç° flÿi, sf f Ó° «, yí° G ≤Ä!í, flòò≈yí° Ó, í
 Ù•yçl, ò° ÌòÓ° « Üí, y !ÓhflüyÓ° ≤Ä!í, °ÍÓ° yò Ü, Ó° °Íí, !SÈ° Ók, ò!Ó° Ü, Ó° – !mí, #!° ° «, °Íè ~Ü, !è, ≤Ä!è °Í° y Ü, yç
 Ü, °ÍÓ° !SÈ° Ó° yí° Ìä, Òò%!Ó° Íy° ÌÜ, !ä, !° í, Ü, °ÍÓ° °ÍÈ° flüí!í° flÿi, sf f Ó° «, yÓ° x!È, °yÉ! !° Ì° ÍÓ°– á #<T, ò)Ó≈ É!ä,
 çí, Ü, °Í° ÌÜ, °ÍÓ° Ì° ÙÓ!≈ ÿy!Äyçf ≤Ä!í, ä, yÓ° xy° Ìä, ò!≈hs° í, z_Ó° È, yÓ° °Íí, Ó° Ó° yç° Ì!üí, Ü, °z!í, °yÿ ~°z ò%°z !
 Ó, òÓ° #í, òÜ≈# ≤Ä!í, !è °Í° yÓ° !ÍÓ° hs° Ó° è, yly °Í, òy° Ìí, , °ÍÓ° È, °Í° xí, fhs° Ó!≈Ü!° G í, yí, ò!≈, ò)í≈ •° Ìí° í, z° Ìè, !SÈ°–
 18É3É2 Ùà° ÌòÓ° xy@° Äyÿ# l#!í, á #<T, ò)Ó≈ É!ä, çí, °ÍÜ, í, z_Ó° È, yÓ° °Íí, °ÍÜ, y! Ó° yç° Ì!üí, Ü, °ÍÜ, f !SÈ° ly– xy!≈yÓ° Ìí, ≈
 xÓ!flüí, !Ó!È, ß° Ù•yçl, òò =!° ~°ÿÜ!° , òyÓ° flò!Ó° Ü, !ÓÓy° Ìò° !°Æ !SÈ°– e °ÍÜ•z Ù•yçl, òò =!Ó° Ü° Ìòf °Ü, yç° ñ xÓhs° #ñ
 Ó!ÿ G Ùàò ï, y° Ìí, í, z° ÌÓ° á° Ìlyàf •° Ìí° G° Ìè, ~ÓÇ í, z_Ó° È, yÓ° °Íí, Ó° yç° Ì!üí, Ü, ≤Äyòy!f flÿi, ò° ÌÓ° ≤Äÿ, í, y° ÌòÓ° Ü° Ìòf
 ò#â≈flÿí° # ÿÇà° ÌÉ!≈Ó° ÿ)ä, ly °Í – °çÉ! , ò!≈hs° x, òÓ° !í, !≤Ä!í, m@µ# çl, òò° ÌÜ, òÁÇÿ Ù, °ÍÓ° ÿÜ@° Ä í, z_Ó° È, yÓ° °Íí,
 Ùà° ÌòÓ° ~Ü, SÈè xy!ò, òi, f ≤Ä!í, !ä, !í, °Í° ñ í, / °Üä, w Ó° yí° Ìä, Òò%Ó° # Ùà° ÌòÓ° ~°z í, zay° ÌÓ° ≤ÄÇÇÿy Ü, °ÍÓ° !
 °° Ìä° ÌÈ° Ì° °zÇ° fy° Ìü, Ó° °z!í, °y° Ì° ÿ ÜG° Ìí° °Íÿ:Ü ~ÓÇ çyÜ≈y!Ó° °z!í, °y° Ì° ÿ Ü≤Äy!ç!° yÜ °ÍÈ), !ÜÜ, y @° Ä°! Ü, °ÍÓ° !SÈ°ñ
 ≤Äÿä, #! È, yÓ° °Íí, Ó° Ó° yç° Ì!üí, Ü, °z!í, °y° Ì° ÿ ÙàòG !è, Ü, xl%Ó° * , ò =

100% **MATCHING BLOCK 202/259** **W**

Ó° &c, ò)í≈ È), !ÜÜ, y , òy°! Ü, °ÍÓ° –

Ùà° ÌòÓ° ~°z e !ÜÜ, í, zay° ÌÓ° , òÿä, y° Ìí, ~Ü, y!òÜ, Ü, yÓ° î =Ó° &c, ò)í≈ •° Ì° G Ùà° ÌòÓ° Ó° yçy° ÌòÓ° xy@° Äyÿ# l#!í, Ó°
 È), !ÜÜ, y !/ÿ° Ì° °Í° ÿy!òÜ, =Ó° &c, ò)í≈ !SÈ° ~ÓÇ í, y° ÌòÓ° ~°z xy@° Äyÿ# ≤Ä° Ìä, <TyÓ° È, °ò&í, Ó° *° Í, ò•z Ùà° ÌòÓ°
 °Íí, °Íç í, z_Ó° È, yÓ° °Íí, Ó° Ó° yç° Ì!üí, Ü, °ÍÜ, f ÿyò° ÌÓ° ≤Ä!è °Í° y ÿ!òß° •° Ìí° !SÈ°– á #<T, ò)Ó≈ É!ä, çí, °ÍÜ, Ó° yç° Ì!üí, Ü,
 , ò!Ó° Ó!í, ≈! Ó° * , ò flò<T •° Ìí° G° Ìè, Ùàò Ù•yçl, ò° ÌòÓ° Ó° yç° Ì!üí, Ü, í, zay° Ìí, òÓ° Ó!í, ≈# °ÍòÜ, ÿy!í, fG Ùàò ÿ!ò° ÌÜ, ≈
 °Í° Ü° ÌyÈ, yÓ°z °ç, f Ü, Ó° y Íy! – ~Ü!Ü, ~Ü, !è, çyí, °ÍÜ, Ó° Ü, y!°!# °Í° ÌÜ, çyly Íy! °Íñ Ó° yçà, °ÈüÈ!à!Ó° Ó° ç x° ÍDÓ°
 xhs° à≈í, !SÈ°ñ xl≈y! ≤Äy!ÜÜ, È, y° ÌÓ° Ùàò ~Ü, !è, °àò! ç!_ !° Ì° ÍÓ°z !è, °ÍÜ, !SÈ°ñ !Ü, v xy!%Üy!Ü, á #<T, ò)Ó≈yΣ
 545°544 °Í° ÌÜ, !Ó!ÿÿ° ÌÓ° Ó° Ó° yççÜ, y° Ì° Ó° ÿ)ä, lyÓ° ÿy° Ì! ÿy° Ì! Ùà° ÌòÓ° !ä, e o&í, Óò°y° Ìí, Íy° ÌÜ, – Ó° yçl!#!í, !Óò G
 Ü), è, !#!í, !Óò !Ó!ÿÿ° ~Ó° Ù)° °ç, f !SÈ° Ùà° ÌòÓ°

221 ç!_ Ó!k, - i,y^îi, !i,!!i,^îÓ !i,!! =Ó^&^îi,•z ≤Ä!i,^îÓç# ç!_ =!Ó^ !ÓÓ^&^îk, ç!D !#!i, ^îl !l- ^îÜ,yç°ñ Ó,!çñ Ûo çyßÜ,^îòó^ ßy^îl !i,!! ^ÓÓy!•Ü, !Üei,yÓ^ !#!i, xÓ°!l Ü,^îÓ^l- í,/ Ó^y!^îä,Ôð%Ó^#Ó^ Û^îi,ñ !Ó!jßyÓ^ x^îlÜ,è,y x!fiè,Δ!^yÓ^ •fy;ðßÓyà≈ G Ó%Ó^ ^îÓÑy ^òó^ Ûi, !Ó!È,ß^ Ó^yç,ð!Ó^Óy^îÓ^Ó^ ßy^îl ~ÓÓy!•Ü, ßjðÜ,≈ fliy,ðl Ü,^îÓ^ - Ó,!çÓ^ ßy^îl ~ÓÓy!•Ü, ßjðÜ,≈ fliy,ðl Ü,^îÓ^ !i,!! Ûà^îòó^ xÓfÓ!•i, ò)^îÓ^ í,z/xÓ!flii, ≤Ä!i,^îÓç#Ó^ ßy^îl ßÇây!i,Ó^ xyçB,y ^Ó^yò Ü,^îÓ^l- ^îÜ,yç° Ó^yçÜ,lfy ^Ü,yç° ^òó#^îÜ, !ÓÓy,Ü,^îÓ^ !i,!! Ü,yç# @^ÄyÜ ^îÒi%Ü, !•ßy^îÓ^yÈ, Ü,^îÓ^l- ~Ó^È,^î° ~•z ≤Ä!Ü Ûà^îòó^ ~yÜ,yÓ^ Óyç^îÓ^ Ûà^îòó^ ≤Äçyß!Ü, Ü,i,≈c ≤Äßy!Ó^i, •î- í,/ Ó^y!^îä,Ôð%Ó^# Ó^î°^îSÈl ^î !Ó!jßy^îÓ^Ó^ ~•z ~ÓÓy!•Ü, !#!i,Ó^ È,^î° !i,!! ≤ÄÓ^ ßyÜ!Ó^Ü, ç!_ ßjðß^ Ó^yç!fÓà≈^îÜ, ^î çyhs^ Ó^yá^îi, ßÈ,° •î!i,î,yç lí ñ, ð!ÿä,Ü G í,z_ ^îÓ^ Ûà^îòó^ ßy!Äyçf !Óhfl!y^îÓ^Ó^ «,^îeG ~•z çòò^î« , ð^i,y^îÜ, ßy•y!f Ü,^îÓ^!SÈ°- ~Ó^,ðó^ !Ó!jßyÓ^ çjð≈ !ò^îÜ,Ó^ ≤Ä!i,^îÓç# Ó^yçf xD Ü,yçl,ð^îòó^ !ÓÓ^&^îk, ßÈ,° ßyÜ!Ó^Ü, x!È,ÿl Ü,^îÓ^ l G Ûà^îòó^ xhs^È%≈_ •î- ßyÜ!Ó^Ü, x!È,ÿl^îlÓ^ myÓ^y ~•z ≤Ä!Ü Ûà^îòó^ È,Ò^!ày!Ü, !Óhfl,îi, à^îè, ~Óç^îÜ,yç°ñ xÓhs^# ≤ÄÈ,îi, xy@^Äyß# ç!_ Ó^ Ûi,•z ~Ü,i,è, «,Üi,yòó^ Ü•yçl,ðò Ó^*^î,ð xyç!ÄÜ,yç Ü,^îÓ^ - ^ÓÔk, ße x!%ÿ!^î # !Ó!jßyÓ^ ^îÜ,Ó^ î%k, ç^îl^îÓ^ Ü,îi,ç, ðyç!^yÓ^ x!òÜ,yÓ^# !î ñ ß%ò«, ≤ÄçyßÜ, Ó^*^î,ðG !i,!! Ûà^îòó^ ç!_ Ó^!k, Ü,^îÓ^l- Ûàòó^yç !Ó!jßy^îÓ^Ó^ xyÜ^î° Ûà^îòó^ ç!_ ^îò,i, , !È,^îÓ^ G,ðó^ ≤Ä!i,^îç,î, •î- î,y çòó^Ó^i,≈# çyßÜ, xçyi,çeθÓ^ Ü,y^îSÈ !Ó^îçÈ! x!%Ü),° •î!l^ G^îè, - !Ó!jßy^îÓ^Ó^ ,ð%e Ó^*^î,ð xçyi,çeθ Ûà^îòó^ !ßç•yß^îl Óß^îG ^ÓÔk, çyflf Ü^îi, !i,!! !SÈ^î! !,ðö,i,•i, fyÜ,yÓ^ # - î,yçz î,ÑyÓ^ •y^îi, !Ó!jßy^îÓ^Ó^ Ü,i%,f •î° î,ÑyÓ^ ^çy^îÜ, ^Ü,yç° ^òó#G Ü,i%,f Ü%~îä, ð!i,î, •l- ~Ó^ È,^î° ^Ü,yç° Ó^yç ≤Ä^îS!ç! «%,Π, •î!l^ Ü,yç# @^ÄyÜ Ûà^îòó^ ^î^îÜ, ^Ü,^îi, , ^îl- ~Ó^ È,^î° ÛàòÉÜÈ^Ü,yç° ßÓ^yß!Ó^ ßÇây!i, xÓçfΩ,yÓ# •î!l^ ,ð^îi, - xçyi,çeθ G ≤Ä^îS!ç!^îi,Ó^ Û^îòf ò#â≈^i, ,yç ã,^î!SÈ°- î,^îÓ^ çÈ! ,ð!≈hs^ ~ÓÓy!•Ü, ~Üe# ßÇà!è,î, •î- ~Óç Ü,yç#@^ÄyÜ Ûà^îòó^ x!òÜ,y^îÓ^z ^î^îÜ, ÿl^î - ~Ó^ ! Ü,S%ÈÜ,yç, ðó^ ≤Ä^îS!ç!^îi,Ó^ ,ð%~îeÓ^ !Ó^!oy, G ≤Ä^îS!ç!^îi,Ó^ xÜ,yç Ü,i%,f^îi, ^îyaf í,z_ Ó^y!òÜ,yÓ^#Ó^ xÈ,y^îÓ^ ^Ü,yç° ð%ò≈° •î!l^ ,ð^îi, , ~Óç xçyi,çeθ ^Ü,yç° òá^Ü,^îÓ^ ^îl- Ûàòó^yç xçyi,çeθ xy@^Äyß !#!i,Ó^ x!f!i,Ü !òÜ, !SÈ°Ó,!ç Ü•yçl,ð^îòó^ ßy^îl ßÇây!i, - î,^îÓ^ ~Ó^ Ü,yç^î!^î!l^ lyly Üi,yÜi, ≤Äã,^i,ñ î,^îÓ^ ^îÜ,yç° ^îi,z î%k, ^°^îä ÿÜ%Ü,Ü, ly ^Ü,l xçyi,çeθ ò#â≈ 14 ÓSÈÓ^ î%k, Ü,Ó^yÓ^ ,ðó^ Ó,lç Ü•yçl,ðò^îÜ, Ó^îç ~^î!SÈ^î!- Ü!lÓ^î^yÓ!^i,y ß%_ ^Ü lyÜÜ, ~çl @^Ä^îsi Óy •î!l^ ^îSÈ xçyi,çeθÓ^ •y^îi, 9!è, !°FSÈ!Óñ 9!è, ÜÒñ ~Óç Ü,yç#ÈÜÈ^Ü,yç^îÓ^ 18 !è, à!Ó^yçf ~•z î%îk, ,ðó^yç!i, •î!l^!SÈ°- í,/ Ó^iÓ#Ó^ ã,e^Ói,≈#Ó^ Û^îi, ~Ó^ î,y!i,ð!≈!SÈ° x,ð!Ó^ ß#Üñ Ü,yç^î!^îÜ,ç,ð^îk, ~! è, !SÈ° e^ÜÓð≈Üyl Ó^yç!y!sfÜ, ç!_ Ó^ !ÓÓ^&^îk, xÓ^yç!y!sfÜ, à!Ó^yçf=!Ó^ ß!jð^i, ≤Ä!i,^îÓ^yò à^îi, , ^î,yçÓ^ ~Ü, !Ó!çT !lçÓ^ñ î,ySÈy!i, ,y xy^îÓ^Ü, !è, =Ó^&c,ð!≈ !òÜ, •ñ ^Ü,yç° G Ó,lç í,zÈ,^îl^•z Ûà^îòó^ !ÓÓ^&^îk, ~•z î%îk, ^î^îÜ!SÈ!°- x!≈y! ~•z î%îk, ^Ü,yç° G Ó,lç Ü•yçl,ðò ò%!è, î,y^îòó^ ≤Ä!i,m@µ# Ûàò^îÜ, ç!≈ò%hfl! Ü,Ó^ ^îi, ^ã,^îl^!SÈ°- î,ySÈy!i, ,y xçyi,çeθÓ^ !ßç•yß^îl ÓßyÓ^ xy^îä Ûà^îòó^ «,Üi,y ≤Äðy!i, àDyÓ^ ò!« ,f!li ~yÜ,y^îi,•z ß#!Üi, !SÈ°- xçyi,çeθ

100% **MATCHING BLOCK 203/259** **J**

f!ÿÈ,y!ÓÜ,È,y^îÓz î,yçz

àDyÓ^ í,z_ Ó^i, #Ó^fli È),á^îl, Ûà^îòó^ «,Üi,y Ó!k,^îi, Ók, ,ð!Ó^Ü,Ó^ !SÈ^î!- ~È,y^îÓ^ Ó^yç^îl!i,Ü, È), ^îày° G ≤Ä!i, flðð≈y ç!_ =!Ó^ «,Üi,yÓ^ !°y ßΩ,Ói, ÛàòÉÜÈ^Ü,yç° G ÛàòÉÜÈÓ,!ç ≤Ä!i,m!@µi,yÓ^ ^ç,e ≤Ä^i,Ü,^îÓ^ !ò^îl^!SÈ°- î,^îÓ^ ÿyçz ^yÜ, xçyi,çeθ Ü),è, !#!i, G È,ç,ðy^îÈ,^îòó^ ^îÒ! ≤Ä^îl^yà à!è,^îl^ ~Óç ÜÜ•y!çyÜ, ^è,àÜ G ÜÓ^!Ü%È!°Ü lyÜÜ, ò%!è, x!È,lÓ x^îff!Ó^ ≤Ä^îl^yà à!è,^îl^ çÈ! ,ð!≈hs^ ßyÜ!Ó^Ü, !Óç!^y^îÈ, ßÈ,° •l- ~È,y^îÓ

222 àÒì, ù Ó% Ìk, Ó ù •y, ð! Ó ! lÓ≈y ÌiÓ ÑÙÍ ù Ù, yç° G Ó, !çÓ lfyÍ ù •yçl, ð ÌòÓ ù, yÍ≈« Ùi, y lÓ°Æ Ù, ÌÓ Ìò Ìi Ùàò ày ÌDÌ Ì, z, òi, fÜ, yÍ, ð) Ó≈yÇ Ìç ~Ü, x≤ÄÌi, •i, ç! _ Ó * Ì, ð xyd≤ÄÜ, yç Ù, ÌÓ - ~•z ÑÙÍ ù ðf≤Ä Ìò ÌçÓ, ð! Yã, ÌÜÓ xÓhs # !SÈ Ùà ÌòÓ ~Ü, Ùye ≤ÄÌi, m@µ# - ÙÜç!V, Ù!Ü, yÍ ù Ì ÌÜ, çyly ÌyÍ xçyi, çeθ xÓhs # Ó xye ù ÌiÓ xyçB, yÍ Ì, yÓ Ó yçòyl# ÌÜ, Ñ%Ó !« Ì, Ù, ÌÓ !SÈ Ìi - Ì, ÌÓ xÓhs # ÈÜÈÙàò ÑÇâyì, xçyi, çeθ G ≤Ä Ìòfyì, ~Ó xyÜ Ì° ÇÈÌ, ði≈hs á Ìè, ! - xçyi, çeθ Ó Ì, z_Ó Ñ) ! Ó ÌòÓ xyÜ Ì°G Ùà ÌòÓ xy@ ÄyÑ# l#Ìi, xÓfy•i, !SÈ° - Ì, ÌÓ xçyi, çeθ Ó, ð%e Ùi, zòy! Ì ÌÜ ~Ó ≤ÄÛÜ Ù, Ìi, c !SÈ Ùà ÌòÓ Ó yçòyl# ÌÜ, Ó yçà, • Ì ÌÜ, ç, ðyè, !° ð% Ìè flylyhs ÌÓ Ì, Ù, Ó y- ðÓ Ìi, ≈#Ü, y Ì° ÌyÓ Ó yç Ìi, Ù, = Ó ðc ÑÇçÌ yì, #i, Ó Ì°•z ù Ìl • Ìi !SÈ° - •i≈B, ÓÇç#Ì çyÜ, ÌòÓ, ðÓ Ùà ÌòÓ « Ùi, y ðá Ù, ÌÓ l !ç=lyà G Ì, ÑyÓ ~ç=lyà ÓÇç- !ç=ly ÌàÓ Ó yçÜ, y Ì°•z ÇÈÌ, ði≈hs Ùà ÌòÓ •y Ìi, xÓhs # Ó, ðÓ yçÌ á Ìè, - Ùà ÌòÓ « Ùi, y Ñj±ÑyÓ ÌiÓ •z!i, •y ÌÑ Ìy !SÈ° ~Ü, = Ó ðc, ð) i≈ xòfyÌ - ~Ó È, Ì°•z 26 !è, Ù•yçl, ð ÌòÓ ù Ìòf Ùàò•z ≤Äòyl ç!_ ! • ÌÑ ÌÓ ðáy ði - !ç=lyà ÓÇç#Ì xlfylf çyÜ, ÌòÓ ù Ìòf xlfì, Ù !SÈ Ìi Ù, y y ÌçyÜ, ñ Ù, yÜ, Ói≈ñ l@# Óð≈l ≤ÄÜyá - Ì, / •Üä, w Ó yÍ Ìä, Óð%Ó #Ó ù Ìi, xyl%Ùy!Ü, á #<T, ð) Ó≈ 413 x ÌΣ ! ç=lyà ÓÇç ≤ÄÌi, Ì, Ì, •i ~ÓÇ l á <T, ð) Ó≈yΣ 345 x ÌΣ Ì, Ñy ÌòÓ çyÑ ÌÓ xÓÑyl á Ìè, - ~ç=lyà ÓÇç ÌÜ, « Ùi, yã%, fì, Ù, ÌÓ Ùàò Ì, Ìy Ì, z_Ó È, yÓ Ìi, ≤ÄÓ ç!_ Ó * Ì, ð xyd≤ÄÜ, yç Ù, ÌÓ l@ Ó yçÓÇç- ~•z Ó yçÓÇ ÌçÓ ≤ÄÌi, Ì, yì, y Ù•y, ðp l ÌòÓ Ù, Ìi, Ìç àòÓ Ó xyÓ G Ó, !k, çyÍ - ð%Ó y Ìi, ! ÌÜ, Ó yè, Ó Ì° ≤ÄÌk, ~ÓÇ Ì, yÓ •y Ìi, ðÓ yçÌ á Ìè, çyMÈ, y°ñ •z« ÓyÜ%, ñ Ù, yç#ñ Ù, !°Dñ xY-Ü, ñ Ù%, Ó ðñ ùy!ñ Ñ) Ó Ìi Ìñ ≤ÄÈ, Ìi, ç!_ Ó - ~•z Ì, y!Ü, y!è, Ó Ñi, fyÑi, f Ìyã, yz Ù, Ó y xÑ, Ó • Ì°G l@ ÓÇ ÌçÓ çyÑ ÌÜ, !°D, ði≈hs !Óhfl, Ìi, !SÈ° áyÓ ÌÓ ÌÓ •y!i, =j, y ≤ÄÇ!hfl Ì ÌÜ, çyly ÌyÍ - xy Ì°Ü, çyü, y ÌÓ Ó È, yÓ Ì, x!È Ìy ÌÓ !ÓÓ ÌiG l@ Ó yçy ÌòÓ !ÓÓ yè, Ñlf G ≤ÄÈ, y ÌÓÓ ÓfyáfyÓ Ì, z_Ó Ìá xy ÌSÈ- ÑyÜ!@ ÄÜ, !Óä, y ÌÓ Ì, yz Óy ÌyÍ Ì, z_Ó È, yÓ Ìi, Ó Ó, •l xÇ Ìç G Ì, z!i, ÈÏfyÓ ~Ü, yç Ìç Ùà ÌòÓ « Ùi, y !Óhfl y ÌÓ Ó Ù, Ìi, c l@ Ó yçy ÌòÓ ≤Äy, ðf - ðÓ Ìi, ≈#Ü, y Ì° ~•z l@ ÓÇ ÌçÓ ÇÈÌ çyÜ, ðl@ ÌÜ, ç, ðÓ yhfl Ù, ÌÓ ä, w=Æ ùÓi≈ñ ùÓi≈ Ñy!Äy ÌçfÓ ≤ÄÌi, Ì, yÓ Ùyðf ÌÜ Ùà Ìò Ñy!ÄyçfÓyò# xyÜ, yA« y G Ù, Ìi, c ÌÜ, xyÓ G !Óhfl, Ìi, Ó * ð ðl - á #<T, ð) Ó≈ ÈÌ, çì, ÌÜ, Ó !mì, #i y Ìò≈ Ùàò Ùçl, ðò !• ÌÑ ÌÓ !SÈ° Ù, y!≈ì, làif ~Ü, ç!_ - !Ü, v Ùàò Ó yçy ÌòÓ xy@ ÄyÑ# l#Ìi, Ó ÑyÜ Ìl ≤Ä Ìi yà G È), á!i, !Óhfl yÓ Ì, z_Ó È, yÓ Ìi, Ùà ÌòÓ Ìi, Ìç Ó yç Ìi, Ù, ~Ü, #Ü, Ó ÌiÓ, ði ≤Äçhfl Ù, ÌÓ !SÈ° ~ÓÇ á #<T, ð) Ó≈ ä, Ì%, Ì≈ çì, ÌÜ, Ó ÇÈÌ Ìò ÌÜ, Ùàò Ì, z_Ó È, yÓ Ìi, Ó ÑÓ Ìi ÌÜ, ç, ðÓ ye yhs ç!_ Ó * Ì, ð xyd≤ÄÜ, yç Ù, ÌÓ !SÈ° - 18È3È3 xyl≈ÈÜÈÑy!y!çÜ, ð! Ó Ói, ≈lÈÜÜÈ!mì, #i làÓ yÍ Ì xy Ì°yã, f, ð ÌÓ≈ Ì, z_Ó È, yÓ Ìi, Ó !Óhfl #i≈ xÇ Ìç Ù•yçl, ðò=!Ó xy!ÓÈ, ≈yÓ G « Ùi, yÓ, !k, ð%Ùye

100% **MATCHING BLOCK 204/259** **J**

Ó yç Ìi, Ù, •z!i, •y ÌÑ Ó !

ä, _yÜ, Èi≈Ü, !ÓÈi Ì Ì ñ x!≈ Ìi, Ù, •z!i, •y ÌÑ G Ì, yÓ ~Ü, Ó ÌçÈÌ Ùey Ó Ì Ì ÌSÈ- çl, ðò=!° çy!Ó È, y!È!Ü, x Ìl≈ Ù, ! ÈÏÜ, k, @ ÄyÜ#i xMÈ, ° ÌÜ, G ÓyV, yÍ - Ñ%ì, Ó yç Ù, !ÈÌ x!≈l#Ìi, Ó = Ó ðc xy Ì°yã, f, ç ÌÓ≈ !!Yã, Ì, Ó * Ì, ð•z Ó, !k, Ì, ð Ìi !SÈ° - ~Ü, •zÑy Ìi, yÍ, ði≈, ði≈ • Ìi Ì, z_Ó È, !SÈ° !ÓÈ, Ì, Ù, y!Ó à!Ó !ç - ÌyÓ ù Ìòf xlfì, Ù !SÈ° Ù, Ì, çyè Óy

223 ũ, 0°y° – xyÓyÓ ° 0• í, z, 0Ü, Ó í !!Ü≈yí G ÓfÓ•y îÓ ° Ó ° «, îleG xy îÿä, f, ð îÓ ≈ ä, ÜÜ, ≤Äò !ÓÜ, yç, ð, Ó °! «, î, •î – ° 0# #Ó ° Üi, 0i# Ó î ïÜ, Ó ° í, zqÓ Óy! !çfÜ, xä Åà!i, Ó ° G ſy« f i%, î° ð îÓ ° – !Ó!Ü ï ï Ó ° ÜyðfÜ Ó ° * î ð òyi, Ó Ü%oyÓ ° í, z, ð!fli!i, G xyÜy îòÓ ° ò, !çxyÜ, Éí≈î Ü, î Ó ° – î, î Ó !Ü/ſ î Ó ° ï • xyí ≈ ÈüÈÖ ° yç ï Ü!i, Ü, ~z, ð, Ó ° Ói, ≈ î Ó ° xlf, Ü x!É, äyî, Ó ° * î, ð ðáy !ò ° í, z, Ó ° È, yÓ ° î, î, là Ó ° yî î – ≤Äyä, #! È, yÓ ° î, î, là Ó ° yî î î Ó ° ≤Ä!Ü, ð Ó ≈ ðáy !ò ï ï !SÈ ° • Ó ° Øy ſÈ, fi, yî ° áá # / (ð) / 2300ÈüÈ1750ä – • Ó ° Øy ſÈ, fi, yÓ ° ç, Ó ° =! ° xÓ %Æ • Gî yÓ °, ð Ó ° È, yÓ ° í, í, z, 0Ü•y îò ï ç ~z ≤Ä!Ü xyÓyÓ ° là Ó ° ç# Ó ° î Ó °, ò)î ≈ xy!ÓÈ, ≈yÓ ä îè, – á #çT, ò)Ó ≈ É!ç, ç, î, îÜ, Ó ° ~z là Ó ° yî î È, yÓ ° î, î, Ó ° •z!i, •y î ſ Ü!mî, #î ° là Ó ° yî î Ü áSecond urbanization ly îÜ, ð, Ó ° !ä, î, – Üy!Ó ſÜy îç fliy! # Ó ſ!i, Ó ° ò%!è, Ü)° ≤ÄÜ, yÓ ° î È, ç, ò ° ä ° ÄyÜ G là Ó ° – @ ÄyÜ G là î Ó ° ſÇK, y ! î ï ï ° !i, •y! ſÜ, ñ ſÜyç, y!_ÿÜ, G î È, Ò îây!°Ü, îòÓ ° Ü îòf Üi, !Ó î Ó ° yò ÿÜ, î°G x! ≈ îÜ !i, Ü, î ≤Ä! «, î, î, @ ÄyÜ G là î Ó ° flî, ſfi, y ſÇç! yî, #î, – @ ÄyÜ =! Ü, !É! x! ≈ !#!i, Ó ° G, ç Ó ° !È, ≈ Ó ° ç# ° ~Óç @ Äy îÜ Ó ° x!òÜ, yçç Üy!%É! ſÓ ° ſ!Ó ° áy îòfyî, ðyòÜ, – xlf!ò ïÜ, ç, î Ó ° ä, yÉ!ÈüÈxyÓyò •î ly ~Óç ç, î Ó ° Ó ° Óy! ſÖyÓ ° y ſyðyÓ ï, !Ó!È, ß, Ü, y!Ó ° à!Ó ° !ç ñ ^, ðçyòyÓ ° # Ó !, ñ Ó fÓyſyÈüÈÓy!çf G ≤Äçyſ!Ü, Ü, y îç î%_ ° î îÜ, ç# Ó! ä, y yî – î, y, z là Ó ° ç# Ó ° î Ó ° ſ î ð ä, yÉ!ÈüÈxyÓy îòÓ ° ſÓ ° y!Ó ° ſ;òÜ ≈ ly ÿÜ, î°G áyðf G ç î ſfÓ ° ſÓ ° Ó Ó ° y ° !!!ÿä, î, G !! î ° !Üi, ly • î ° !ç ° G Óy!çf ~Ó ° ï Ü, w ! • î ſ î Ó ç, î Ó ° Ó °, ð î ç, !è, îÜ, ÿÜ, y Ü%ç!Ü, ° – á #çT, ò)Ó ≈ É!ç, ç, î, îÜ, Üðfây î ð î ° í, z, òi, fÜ, yî Ü, !É!Ó ° Ófy, 0Ü, !ÓÜ, yç G !ç ° ~Óç ÓfÓyî î%à, ðí xä Åà!i, là Ó ° yî î î Ó °, ð î ç, ~Ü, x!xÜ), °, ðè, È) !Ü Ó ° çß / ð í – ÿyÓ ° È, ° 08!i, î, î, •z !mî, #î ° là Ó ° yî î î Ó ° ſ)ä, ly •î – í, / Ó ° yÜçÓ ° î çÜ ≈ yî, yÓ ° ÚPerspectives in the Social and Economic History of Early India Ü @ Ä î si á #çT, ò)Ó ≈ É!ç, ç, î, îÜ, Ó ° !mî, #î ° là Ó ° yî î î Ó ° ſy î ï • Ó ° Øy ſÈ, fi, yÓ ° là Ó ° yî î ÈüÈ – Ó ° i%, °lyÜ)Ü, xy î°yä, lyÓ ° !È, !_ î, Üðfây î ð î ° í, z, òi, fÜ, yÓ ° là Ó ° yî î î Ó ° !Ü, S%È flî, ſf ° Ó!ççTf î%, î° ð îÓ ° îSÈ! – î, ÑyÓ ° Ü î, ñ !mî, #î °, ð î Ó ° ≈ äy î ð î ° í, z, òi, fÜ, yÓ ° ~z là Ó ° yî î î Ó ° ~Ü, !è, Ü%áf ° Ó!ççTf !SÈ ° î, ÑyÓ ° î È, Ò îây!°Ü, flî, ſfi, y – !ſ%, í, z, òi, fÜ, yÈüÈſ • Ó ° Øy xMÈ, ° !SÈ ° î È, Ò îây!°Ü, !òÜ, î îÜ, ç, çÒ Ü Ó ° çÈ) !Ü çyî, #î ° xMÈ, ° – îây î ï ÓÉ!≈î Ü, Ü •Gî yî ° á! xÓ ° íf !Ó îçÉ! !SÈ ° ly – !Ü, v Üðfây î ð î ° í, z, òi, fÜ, y !SÈ ° ≤Ää%, Ó ° ÓÉ!≈î !ſ_ ñ, ð!Üy!è, !ſ_ ~Óç á! xÓ ° íf xMÈ, ° – ~z î È, Ò îây!°Ü, ç, ò!Ó ° î Óçäi, ç, òy!≈Ü, fÓ ° çlfz Üðfây î ð î ° ſÜÈ) !Ü î, î, ° 0!!!Ü ≈ î, •y! î, yÓ ° SÉyî, y Ó ſ!i, fliy, ð! !SÈ ° í, / çÜ ≈ yÓ ° Ü î, î, ~Ü, ≤ÄÜ, yÓ ° xſΩ, Ó – î, y, z Üðfây î ð î ° í, z, òi, fÜ, yî ° 0• î% îà Ó ° ſ)ä, ly Ó °, ð î Ó ° •z là Ó ° yî î î Ó ° xy!ÓÈ, ≈yÓ ä îè, – í, / çÜ ≈ yÓ ° Ü î, î, ñ òyi, Ó Ü%oyÓ ° ÓfÓ•yÓ ° G Ü%oy x! ≈ !#!i, Ó ° ≤ÄſyÓ ° G !mî, #î ° là Ó ° yî î î Ó ° xy î Ó ° Ü, !è, !Ó îçÉ! ~Ó!ççTf – Ü%oy x! ≈ !#!i, Ó ° ≤ÄſyÓ ° áè, yÓ ° È, î° á #çT, ò)Ó ≈ ç, 0MÈ, Ü ç, Ü, î îÜ, ç, •z Óy!çf ñ Ü, !É! G !ç ° çyî, ç, ð î ſf í, z! ç, òyò! G ÓfÓyÓ ° Ófy, 0Ü, xä Åà!i, ä îè, – Ü%oy x! ≈ !#!i, Ó ° ~z ≤Ää, °! • Ó ° Øy ſÈ, fi, yî ° !SÈ ° x!%, ð!flii, – • Ó ° Ø#î ° G äy î ð î ° là Ó ° ~Ó ° Ü îòf xy î Ó ° Ü, !è, = Ó ° çc, ò)î ≈ ç, òy!≈Ü, f • î°y ~z î ÈüÈ äy î ð î ° í, z, òi, fÜ, yÓ ° là Ó ° yî î î Ó ° fliy! î ° îçÓ ° Ü î° yò !SÈ ° • Ó ° Ø#î ° là î Ó ° ° î îÜ, x î Ü, î ° Ó!ç – • Ó ° Ø#î ° là Ó ° yî î î Ó ° fliy! î ° ç !SÈ ° Üyè 600 ÓSÈÓ ° – !Ü, v Üðfây î ð î ° í, z, òi, fÜ, yî ° á #çT, ò)Ó ≈ É!ç, ç, î, îÜ, î îà Ó ° yî î î Ó ° ſ)ä, ly •î ñ î, y, ç, ð Ó ° Ói, ≈ # î, î, ſ;ò)î ≈ !Ó!çT • î î ° ÿy! ° ! – í, / çÜ ≈ yÓ ° Ü î, î, ñ í, zqÓ î îÜ, ç, ò ° ç Ü, î Ó ° 300 á # / (ð) /, ð í ≈ hs ° ~Ó ° ≤Äà!i, !SÈ ° xÓyò – ç, ò Ó ° Ói, ≈ #Ü, y î° x!òÜ, yçç là î Ó ° °, òi, l • î °G xyÜ, y î Ó ° Óy, ç, ð%ÍÓ ° 8!#!Ói, È, y î ÓG ~z là Ó ° yî î î Ó ° òyÓ ° y xÓfyî, !SÈ ° –

225 Û, ÎÓ ĩñ Ûðfày ÎDÎ ĩ,z,õï,fÛ,yĭ °y•yÓ e' ÛÓð≈Ûyl ÓfÓ•yÓ ĩñ !Ó ĩcEĭc °y. ĩ°Ó Ê, °yĭ °y•yÓ ÓfÓ•yÓ Û, ĩ!
Eĭ ĩ,zm, ĩ,zĭ, ðyò ĩl = Ó ðc, ð)ĩ≈ Ê) !ÛÛ, y ĩĭ – ĩ, ÑyÓ y Û ĩl Û, ĩÓ ĩñ !Ó•y ĩÓ Ó xyÛ, !Ó Û, á!lÓ G, ðÓ !ĭĭ sfi xyÿĭ
á #<T, ð)Ó≈ Eĭġ, çĭ, Û, ĩ! ĩÛ, Ûðfày ÎDÎ ĩ,z,õï,fÛ,yĭ ðy% Ó Ófy, ðÛ, ÓfÓ•yÓ Ó, !k, ðyĭ – ≤Āĭ%!_ ãĭ, ~•z ĩ,zB ĩ!
ĭ, G Û, °y ĩÛ, Óç Û, !Eĭ ĩ,zòÓ, ĩ,zĭ, ðyò ĩÛ, Ÿ%!!Yă, ĭ, Û, ĩÓ – ĩ, Ê ĩÛ, yçyĭ# G ĩ, Ê çÛ≈y là ĩÓ Ó ĩ,zq ĩÓ Ó ĩ, ðSÊ ĩl
ÓfÓŸyËÛËÓyĭçfñ Û, yĭ! à!Ó !ç ĩÓ !ÓÛ, yç G Ó yçĭ, ĩsfÓ « Ûĭ, y Ó, !k, Ó Ê) !ÛÛ, y ĩÛ, x@ Āy•f Û, ĩÓ !! ĩñ !Û, v
ĭ, ÑyÓ y Û ĩl Û, ĩÓ ĩñ !mĭ, #ĭ! là Ó yĭ ĩÓ « ĩ, ĩe ŸÓ ĩă, ĩĭ = Ó ðc, ð)ĩ≈ Ê) !ÛÛ, y !SÊ°ËÛË Ó ĩ°Ó• ĩ,z, ðÛ, Ó ĩÛ – !Ó ĩc
Eĭ ĩñ °y•yÓ Ê, °y G °yD°ËÛË~Ó Ófy, ðÛ, ÓfÓ•yÓ myÓ y ĩĭĭT ĩ,zm, ĩ,zĭ, ðyò Û, Ó yÓ « Ûĭ, y – , ð« yhs ĩÓ ĩñ
, ð%Ó yĭ, y!_ŸÛ, xÛ°yĭ@ ģÿEĭ Û ĩl Û, ĩÓ ĩ ĩñ á #<T, ð)Ó≈ Eĭġ, G, ðMÊ, Û çĭ, ĩÛ, Û, !EĭÛ, y ĩçÓ °y•yÓ Ê, °y Gĭ y°y
°y. ĩ°Ó Ófy, ðÛ, ÓfÓ•y ĩÓ Ó ≤Ābĭ, y!_ŸÛ, Ÿyç, fËÛË≤ĀÛyĭ ĩ•z – ĩ, y•z ĩ, ÑyÓ ðyÓ ĩyĭ ĩñ Ûðfày ÎDÎ ĩ,z,õï,fÛ,yĭ Ó ĩ!
xÓ ĩf ðÁÇŸ Û, Ó ĩĭ, ĩ, yÛyÓ Û% ĩ, y°ñ Û% ĩ, e, yÓ •zĭ, fy! ð•yĭ, ĩ yÓ ~ÓÇ Óĭ, ð% ĩ, ĩĭ ŸyÊ, Û, Ó yÓ Ÿy ĩÓÛ, ç, ðk, !
ĭ, ĩĭĭT !SÊ° – ĩ, y•z ĩ, ÑyÓ !ÓŸ°yŸñ ĩ, yĭ! •yĭ, ĩ yÓ !ò ĩĭ •z Ûðfày ÎDÎ ĩ,z,õï,fÛ,yĭ ĩ,zm, ĩ, Ÿ Ê, °y ĩly ŸQ, Ó !SÊ° –
xÛ°yĭ@ ģÿEĭ ĩ,zm, ĩ,zĭ, ðyò ĩÓ ĩ « ĩ, ĩe ≤Āĭ%!_ ãĭ, ĩ,zB ĩĭ, ĩ! ĩÛ, x ĩÛ, ĩÓ!ç = Ó ðc !ò ĩĭ ĩSÊĭ Ó y<T... ŸÇàè, ĩ G
ĩÛ, w#Ê) ĩ, Ó yç ĩĭ! ĩ, Û, Û, ĩ, ~ ĩcÓ !ÓEĭĭ ĩ, è, ĩÛ, – á #<T, ð)Ó≈ Eĭġ, çĭ, Û, ĩ! ĩÛ, •z Ûðfày ÎDÎ ĩ,z,õï,fÛ,yĭ Ó yç ĩĭ!
ĭ, Û, ðy°yÓ ðò âè, ĩĭ, ĩy ĩÛ, – ĩyÓ xĭfĭ, Û ≤ĀÛyĭ • Û•yçĭ, ðò =!Ó ĩ,zq Ó ~ÓÇ ĩÛ, ÒÛ ģÿÿ, # çyĭŸĭ, Ó yç ĩĭ! ĩ, Û, ŸÇàè, ĩ
=!Ó = Ó ðc G « Ûĭ, y •...yŸ – Ó yçĭ# ĩ, Û, ÓfÓfĭyÓ ~•z x≤Āĭ! ĩ, •ĭ, à ĩ, ĩyĭ! # ŸyÛ! Ó Û, Óy!•# Ÿĭĭ, Ûà ð Û•yçĭ, ð ĩò Ó
ĭ,zay ĩÓ Û ĩðf !ò ĩĭ flò<T • ĩĭ G ĩè, – Ó yç ĩĭ! ĩ, Û, « Ûĭ, yÓ ~•z e' !ÛÛ, Ó, !k, G fĭyĭ # ŸfÓy!•# Ó
Ê, Ó ĩĭ, ðyEĭ ĩÓ çĭf ĩ,zòÓ, çŸf ĩ,zĭ, ðyò ~ÓÇ ĩ,zòÓ, Ó yçĭĭ çyŸÛ, ĩàÿ, # Û, ĩ, çÛ, xy•Ó ĩÓ ĩ, y!à ðáay ðĭ –
~•z çè, Ê) !Û ĩĭ, là Ó yĭ ĩÓ !E, ĩ, G ĩ,zq Ó Ÿçĭ, Ó • ĩĭ G ĩè, – , ð!Ó ĩc ĩEĭ ĩñ ĩ, / Ó ĩÓ# Ó ã, e' Óĭ, ~# Ó Ÿy ĩĭ ~Û, Ûĭ,
• ĩĭ Ó ĩĭ, ðy!Ó ĩñ Ó yç« Ûĭ, y Ó, !k, G Ó yçĭĭ xyòy ĩĭ Ó Ûyðf ĩÛ ĩ,zm, ĩ, Ÿĭðò xy•Ó ĩÓ « Ûĭ, yËÛÛËË ~•z
ò%•z ĩĭ Ó Û ĩðf !!Yă, ĭ, ĩyàŸ)e !ÓÓ yç Û, ĩÓ – á #<T, ð)Ó≈ Eĭġ, çĭ, ĩÛ, ĩÛ, Ó°Ûyè Ûðfày ÎDÎ ĩ,z,õï,fÛ,yĭ ĩ, •z
ĭ,zm, ĩ, xy•Ó ĩÛ, Ó yÓ Ûĭ, ≤Ā ĩĭ yçĭ# ĩ Ó yç ĩĭ! ĩ, Û, Û, yè, y ĩÛy G ≤ĀçyŸ! ĩÛ, ÓfÓfĭyÓ xĭhĭĭc !SÊ° – ĩ, y•z ~•z
xMÊ, ĩ°•z !mĭ, #ĭ! , ðĭ≈y ĩĭ Ó là Ó yĭ ĩă ĩè, – !Û, v ð!« ĩ, Ê, yÓ ĩĭ, Ó °y•yÓ ÓfÓ•yÓ G ≤Āĭ%!_ ãĭ, ð« ĩ, y Ÿ ĩ_ŸG
ĭŸay ĩl ĩ,zòÓ, Û, !Eĭ ĩ,zĭ, ðyò ĩă ĩè, !! ĩ, y•z là Ó yĭ ĩG •ĭ! – xyÓyÓ ~Û, •z Ÿy ĩĭ á #<T, ð)Ó≈ Eĭġ, çĭ, Û, ĩ! ĩÛ, ã, ĭ%, ĩ≈
çĭ, Û, xÓ! ð!« ĩ, Ê, yÓ ĩĭ, ŸÇàè, ĩ, Ó y<T...ç!_ Ó , ð!Ó Ó ĩĭ, ≈ ĩÛ, ÒÛ ĩàÿ, # çyĭŸĭ, çyŸĭÓfÓfĭy ≤Āă, !°ĭ, !SÊ° – Ê, ĩ°
ĭ,zm, ĩ, xy•Ó ĩÓ ĩ, y!à ĩò Ó , ð!Ó Ó ĩĭ, ≈ ĩŸay ĩĭ ŸÛyĭ! ðÛ, y ĩÓ Ó ðyÓ ĩy•z ≤Āĭ! ĩ, ĩ, ĩ, !SÊ° – Ê, ĩ° ĩñ là Ó yĭ ĩÓ Û ĩĭ, y
ç!è, °ĭ, Ó ~Û, xyĭ≈ËÛËŸyÛy!çÛ, xÓfĭyÓ ĩ,zq •Gĭ yÓ , ð ĩ« xĭ%Û) , ð!Ó ĩÓç G « e' !ÓŸ, f, ðÓ≈ ĩ, Ûy°yÓ ð!« ĩĭ
!SÊ° ĩyñ ~Ó !Ó, ðÓ #ĭ, xÓfĭyÓ çĭf Ûðfày ÎDÎ ĩ,z,õï,fÛ,y•z !SÊ° !mĭ, #ĭ! là Ó yĭ ĩÓ ≤Āyĭ ĩÛ, w– 18É3É4 ŸyÛy!çÛ,
x!Ê, ãyĭ, là Ó yĭ ĩ – ð%Ûyè Û, ĩĭ Û, !è, Óy x ĩÛ, =! là ĩÓ Ó ly ĩÛÓ xy ĩyã, ly Ûyè ĩĭ ĩ ĩ ç!è, ° xyĭ≈ËÛËŸyÛy!çÛ, G
Ó yç ĩĭ! ĩ, Û, ĩ,z, ðyòy ĩl Ó ŸÛy•y ĩÓ là ĩÓ Ó Ûĭ, Ó, ðyĭ! ĩ, ĩÛyĭÓŸŸĭ, à ĩĭ, G ĩè, ĩ, yÓ = Ó ðc G x, ð!Ó Ÿ#Û –

yçà,•ñ ä,ïöyñ ÓyÓ`yí#ñ ~ Óçy°# G ðyÓhflí#Ó` Ù`îi,y Ó`îi, ,y Ó`îi, ,y Ç•`ÍÓ`Ó`G í,zayl à`îè, – Óó≈Ùy! Ù•yÓ#Ó` G`
`àÖi, Ù`Ó%`îk, Ó` flø,îi, ~z Ç•Ó` =!Ó` ¶

100% **MATCHING BLOCK 209/259** **J**

y`îl Gî, `î≤Äyi, È,y`ÍÓ ç!í, ,î, –

Ófy, öÜ, Ù, !Eí í,zí, öyòl G Óy!`îçfÓ` !ÓÜ,y`îcÓ` È,`î°•z á #çT,ö)Ó≈ ≤ÄìÙ ¶flÄy`îΣÓ` ÙòfÈ,y`là ày`îDí` ¶ÙÈ),!Ü`îi,
làÓ`yí``îiÓ` ¶)ä,ly`î – `ÓÓk,ò`îÜ≈Ó` í,zq`îÓÓ` xì≈`îlî, Ù, ç, è, È),!Ü xy`î°yã,ly ≤Ä¶`îD`î Ù, !è, ¶Ó`yG Ó`î°`ISEl`îñ
~•z ¶Ù`îi`Ó` ~z làÓ`yí`î`Ó• ≤Äì%!_`Ó` Ó!ò≈î, ≤Ä`îi`y`làÓ` È,`î°•z ¶Ω, Ç•`îi`ISE– îi,!!`ÓÓk,ò`îÜ≈Ó` xy!
ÓÈ,≈yÓ`îÜ,`î°•. ¶Ó`Oy`îÜÓ` ≤ÄÈ),î, ÓfÓ•y`ÍÓ`Ó` È,°`!`î¶`ÍÓ•z`ò`îá`îSÈ– ,ò!í,È,È,È`îÓE!Ü,`îòÓ` Ù`îòf
òy`îÜyòÓ` òÜ≈y!@`î Ù,yçy!#ÈÜÈ•z ≤ÄìÙ Ó%`îk, Ó` ¶Ù!`Ü,

69% **MATCHING BLOCK 210/259** **J**

y`î°`î°y•yÓ` ÓfÓ•y`ÍÓ`Ó` í,z,ç,òÓ` =Ó`&c xy`ÍÓ`y,ò Ù,`îÓ`l– ày`

ÍDí` í,z,öi,fÜ,yí` xyl≈ÈÜÈ¶y!çÜ, ç#Ó`îl ,ò!Ó`Ói,≈l ≤Ä¶`îD xòfy!,öÜ,y`Ó`y!Ü°y`ly,öyÓ` Ùhs`Óf Ù,`îÓ`l / “The
changing features of social and economic life such as the growth of towns, expansion of artisan class and the rapid
development of trade and commerce were closely linked with changes in another sphere that of religion and
philosophical speculationÉÜÜ xì≈yí`là`ÍÓ`Ó` !ÓÜ,yçñ Ù,y!Ó`àÓ``ò!íÓ` ≤Ä¶yÓ` ~ÓÇ
229 !ç`ÈÜÈÓy!`îçfÓ` òðî, ≤Ä¶y`ÍÓ`Ó` Ù`îi,y xyl≈ÈÜÈ¶y!çÜ,`ò!Ó`Ói,≈lÜ,yÓ`# ç!_`=!°`òÜ≈#!` G òyç≈!lÜ, !
ä,hs`yÓ` çà`îi,G,ò!Ó`Ói,≈`îlÓ` ¶)ä,ly Ù,`îÓ`ISE– ~`ç!Ü!# í,z,ò!E!èñ Óy,îñ ,öy!l!Ó` xçTyòfy!`# ~ÓÇ á #çT,ö)Ó≈
E!¶, ç!Ü,`î`îÜ,î,î,î# ç!`îÜ,Ó` ÙòfÓi,≈# Ù,y`îÓ`!ä,î, òÜ≈¶)e=!`îi, ~•z Ó`*,öyhs``ÍÓ`Ó` ¶y«çfÓ``îi`ISE–
ày`îDí` í,z,öi,fÜ,yí` làÓ`yí`î G ÓfÓ¶y Óy!`îçfÓ` !ÓÜ,y`îcÓ` Ó!òò Ù,yÓ`î`ISE– Ùà`îòÓ` Ó`yçà,`îÓ` Ù`îi,y!
Ü,S%È Ç•Ó` Ó`yç`îl!Ü, Ù, G ≤Äçy!lÜ,`î Ù,w`!`î¶`ÍÓ`à`îi, í,z`îè,ISE– xyÓyÓ` !Ü,S%È Ç•Ó` Ó`yçòy!# G Óy!çf`îÜ,w!
•`î¶`ÍÓG !ÓÜ,íç!,`îi`ISE`îÜ ðyÓhflí#ñ`î Ù,Óçy!#ñ ÓyÓ`yí#ñ í,z!l!#`•zi,fy!ò– xyÓyÓ` Ù,!,ö°y!ñ ~Óçy°# G
Ü%,ç#làÓ` àiÓ`yçf`î Ù,w`!`î¶`ÍÓG`îi, í,z`îè,ISE– Ù, !Eí í,zí, öyòlñ Óy!#çf`îÜ,w G Óy!`îçfÓ` !ÓÜ,y`îcÓ` ¶y`îl
à!¶,È,y`ÍÓ`î%_`ISE`îl ò!#`à,ò!i, G`î¶,ç#Ó`y`ly`îòÓ` xòòyl x!ÓflòÓ`î#î – ~`îòÓ` Ù`îòf xlf! Ù`ISE`îl Ùà`îòÓ`
xhs`à≈î, È,îj!` Ç•`ÍÓ`Ó` ò!#`à,ò!i,`îÜ,Ü, ~ÓÇ ðyÓhflí#Ó` ÓfyçÜ,ÈÜÈÜy!°Ü, xly! ,öü,Ü, – î,ÑyÓ`y`ä,`îi`ISE`îl
~Ü!~Ü, òÜ≈`îy`îi,`È,öy`îÈ,ò`l,z ~ÓÇ î,Ñy`îòÓ` Óy!çfÈÜÈÜ,`îÜ≈Ó` ¶y!`Ü,`îy Óy,îf ò`îÜ≈ ¶Ω, Ç•`ÍÓ`ly– î,yÜyñ
Ó`*,öyÓ` Ù`îi,y öy!%,Ó` ¶çÈÜÈ≤Äy,òfi,y !Ó!Ü`îi`Ó` ÙyòfÜ!`î¶`ÍÓ` Ù°oyÓ` ÓfÓ•yÓ``îÜ, ¶Ω, Ç•`ÍÓ`ISE– á
#çT,ö)Ó≈ ,òMÈ, Ù ç!`îÜ, ≤ÄìÙ xB,ÈÜÈä!,`î, Ù°oy`âPunch- marked coins`à ≤Äì`îÜ•z í,z,Ó` ≤Ä`îòç G !Ó•y`ÍÓ` SÈ!
í,`îi,`ò`îi, – ~Ó` È,`î°`ÓfÓ¶y!`Ü, xyòlÈÜÈ≤Äòyl ¶ç•`î – ~ SÈyí, ,y ¶%!!ò≈çT Óy!çf, ò! xhs`Ò≈y!çf G !Ó•y!çf!
ÓÜ,y`îcÓ` ,ò! ≤Äçfl! Ù,`îÓ`ISE– ÓfÓ¶yÓy!çf ~ÓÇ`ç! òÜ≈ G`ÓÓk, Ù,òÜ≈ ISE`~`

100% **MATCHING BLOCK 211/259** **W**

îÜ, x,ç`ÍÓ`Ó` ,ò!Ó` ,ò!Ó` Ù, –

lî%,l ~•z ò`îÜ≈ ¶Ù%o ,öyÓ`y,öyÓ` ¶Çe`yhs``î Ù,y`îly !Ó!ò!`îE!ò !SÈ° ly ~ÓÇ xì≈!Ó!`îi`yà Ù,`îÓ` ¶%ò`îG!`y`îi,G`î Ù,y!
Óyóy !SÈ° lyñ`îy Óy,îf ò`îÜ≈ !SÈ– Óy,îf òÜ≈çy`îff ¶%ò`îG!`y`îÜ, !¶òç#Ó#`îòÓ` !l@y Ù, Ç•y`î – ~`îçlò`îÜ≈ G
`ÓÓk,ò`îÜ≈ x!Ç¶yÓ` Ù,ly Óy`îñ È,`î°`ò=Ó!`!!!E!k,`î`îy Ù, !E!ñ xì≈!#îi, !ÓÜ,y`îç ¶y!`î,y Ù,`îÓ` – ò%•z òÜ≈z x!
•Ç¶y G çy!hs`Ó` Ù,ly ≤Ää,yÓ` Ù,Ó``î°`!Ó!È,ß`Ó`y`îçfÓ` Ù`îòf`î%`îk,Ó` í,zß`yòl Ù,`îÜ– ~•z çy!hs`G !flii,yÓfliy
Óy!lçfÜ, !ÓÜ,y`îcÓ` ,ò!`îÜ, ≤Äçfl! Ù,`îÓ`ISE– ~Ó` È,`î°`~Óçf`ò!íÓ`•y`îi, ≤Ää%,Ó` òyàÜ`î – !Ü,v ò`lyÜ,`î°G
y,îf ò`îÜ≈Ó` ¶yÜy!çÜ, !ÓÈ,yç`îl î,Ñy`îòÓ` Ù!≈yòy !SÈ° ly– `ÓÓk,ò`îÜ≈Ó` Ù`îi,y lî%,l ò`îÜ≈ î,yÓ`y ¶yÜy!çÜ, ¶jòyl
,öyl – ò!ò!i,`î¶,ç#`îòÓ` í,zòyÓ` òy`îl`ÓÓk, Ù•y¶çà ¶Ü,k,`î – Ói,`ÓÓk,òÜ≈ G`çlò`îÜ≈Ó` !Ó,ò%° ç!≤Ä`îi,y G
≤Ä¶y`ÍÓ`Ó` ~Ü, !è, Ó`îi, ,y Ù,yÓ`î°`à,ò!i, G`î¶,ç#`îòÓ` ¶!e`î`î`îly!à!y G í,zòyÓ` òyl– î,ySÈyí, ,y «, !el`Ó`yçlf
`îi# xyã,yÓ`ÈÜÈÓ≈fl,`ò%`ÍÓ`y!i, ≤Äòyl Óf!`Ó`î`îk,Ó` ≤Äì, î,Ñy`îòÓ` !ÓÓ`*,ò!y`î,öyÈ!l Ù,`îÓ`l– î,ÑyÓ`y
¶yÜy!çÜ, ¶y`îÜf !ÓY`y#ñ`ÓÓk,ò`îÜ≈Ó` Ù`îi,y lî%,l òÜ≈Üi, ¶yò`îÓ` @`Ä`î Ù,`îÓ`l– `àÖi, Ù`Ó%k, î,ÑyÓ` òÜ≈Ü`îi,
`Ó`îòÓ` ≤ÄyÜy!f!y`îÜ,•z ò% xfl!#Ü,yÓ` Ù,`îÓ`!!ñ`îi,!!

100% **MATCHING BLOCK 212/259** **W**

çy!i,`îÈ,ò ≤ÄlyÓ`G !Ó`ÍÓ`yò# !SÈ`îl ~

ÓÇ lyÓ`# çylî, ſjð`îÛ, ≈ ≤Äà!î, Ç#`ò, !<TÈ, D#`@`Ä•î Û, î`ÍÓ`!SÈ`î!- Ó y, îfð`îÛ≈ çB`ÈÛÈ!È, !_Û, Óî≈!ÓÈ, yçl`î ſyÛy!çÛ, ~ÓÈÛf G xçy!hs`Ó`çB! ð`î!`!SÈ`î ſjð`îÛ, ≈G !î, !l xÓ!•î, !SÈ`î!- ~SÈyî, y ðÈÛÈ~ÓÈÛfÓ`≤Ä!î, Û, yÓ`f!Ó`*`ç, ð, !î, !l ſÛ, °`îÛ, í, z! , ðyò`îl x!ç≤Äy!î, Û, î`ÍÓ`!SÈ`î!- ð#â !lÛ, y!`î! , Óy•`î!`îSÈ`îñ`î Óf!_`ſjðò ſ, <T%`Û, Ó`î! , çy`îÓ`ly`ſ ð!Ó`o`î - î, y•z !î, !î, ÑyÓ`ð`îÛ≈Û`Û≈`îÛ, •z`ð`ç, c ðyl Û, î`ÍÓ`l-`È, çy`îÈ, ðÈÛÈ•#l ſÛyç`æè, î!Ó`°`î«`f !î, !l Û, î`Û≈Ó`myÓ`y•z xy•z xyòç≈≤Äã, yÓ`Û, î`ÍÓ`l`îñ Û, Û≈z•`îÓ`Ûyl%`îÈÍÓ`xyſ, ð!Ó`ã, î`ñ çB`l! - xòfy, ðÛ, Ó î, #wyl!`Û`áyç≈#`ò!á`î!`îSÈ!Û, #È, y`îÓ`â`Òi, Û`Ó`k, ſÛyçç#`ò`î!Ó`ſÓ≈hfl!`îÓ` , ð!Ó`Ófî, •î, yçy G Óf!≈i, y`î`îÛ, ſyðyÓ`l`Ûyl%`È!`îÛ, í, zk, yÓ`Û, î`ÍÓ`î, yÓ``îòÓ`ſÛ, î`ÍÓ`Û, y`îSÈ`@`Ä•î`Ûyàf`~Û, !è, ç#Ól, çk, !î, Ó`!`îòç`! ð`î!`îSÈ`î!- ~SÈyî, , y !î, !l Ûyl%`îÈÍÓ`Û`î!Ó`Û, !y`Ó`V, `î! , `ð`îÓ`!SÈ`î! ÈÛÈ`ÈÛÈ`!î, !l`Ó`îV, !SÈ`î! ð`îÓ`î≈yòf ſçfl, Òi, È, yÈÛl`Ó`!ã, î, ç!è, °G !yàl`îK, Ó`≤Äòyl`Ó`y, îf`ðÙ≈ſyðyÓ`l`Ûyl%`îÈÍÓ`Û, y`îSÈ`ð`îK, !`G 230`Ó`ſfÛ! - î, y•z !î, !î, ÑyÓ`ðÙ≈≤Äã, yÓ`Û, î`ÍÓ`l, çy!`ÈÛÈ≤ÄyÛ, !î, È, yÈÛl` - ſçñ ſyÓ`#`~z È, yÈÛ!`îSÈ`ſÛ, î`ÍÓ``Óyòà!ſñ ſyðyÓ`l`Ûyl%`îÈÍÓ`*`ò`î!`Ó`È, yÈÛl - î, y•z î, ÑyÓ`ðÙ≈Ûi, xy, çyÛÓ`çlà`î!Ó`Û, y`îSÈ`ſyò`îÓ`à, #î, •`î!`îSÈ`- Ó`y, îf`ðÙ≈ÈÛÈÍÓ`îÓ`yò#`xy`î!`y!`ðyly`ÓÑy`î!ò

100% **MATCHING BLOCK 213/259** **J**

í, z_Ó`ÈÛÈ, ð)Ó≈È, yÓ``î, ç`Ó`

àiÓ`yçf=!`î, - ~Û, !y x!f!#Û, y!≈`î`ÍÓ`yçç!_`Ó`≤Ä!î, ç, yñ fliy!`c`≤Äòyl G !Óhfl!y`îÓ`Ó`çlf çyfl!#î`!Ó!óÓ`≤Ä`î!`yçl`•`î!`îSÈ`- î, y•z`Ó`yçfy!È, `îÈÛ, ñ`xÿ`îÛ`ò`îK, ñ`Ó`yçç!`îK, ñ`Óyç`î, ð!`îK, •zî, fy!`ð`ſjðyò`î!Ó`çlf`ç, ð%`îÓ`y!`•`î!`ç`≤Ä`î!`yçl`•` - ~zÈ, y`îÓ`e`îÛ`e`îÛ, ç`ò%`îÓ`y!`•`î!`ç`≤Äyòylf`≤Ä!î, !ç, !, •î - x!f!`ò`îÛ, ≤ÄÈ, yÓçy`#`«`!e!`Ó`y`!`Ó`îç`È!î, Ó`yçlf`ð!î`ſÛy`îçÓ`í, zFã, y!`îl`x!`ð!`ç, !, •y`î! , xy@`Ä•`#`•`î!`í, zè, `î`Ó`y, î`î!`ç!#`ſ`îD`î, Ñy`îòÓ`!`Ó`îÓ`yò`ÓÑy`îò - !Ó, ç`ò%`îK, ſjðyò!`Û, Ó`î! , «`!e!`Ó`yçy`îòÓ`≤Äã%`ç, Ó`Óf!`Û, Ó`î! , •î, !y`î, ÑyÓ`~i, !ò!`Ó`yçy G`Ó`y`îkT...`Ó`ÙD`Û, yÛlyÓ`Û, !y`È, `îÓ`Û, `îÓ`~`îſ!SÈ`î!- çyOyÓ`G`Û`ðf`ð`îç`Óy`í, z_Ó`≤Ä`îò`îç`î`áy`îl`xy!≈ſçfl, Ò! , ç`Ó`òy, çè, !SÈ`î`áý`îl`~z`çyfl!#î`Ó`#!î, xè%`è, !SÈ`- Ó`yçç!_`G`~Ó`!ÓÓ`çk, yã, yÓ`î`Û, `îÓ`l! - !Û, v, ç)Ó≈È, yÓ`î! , ç, xy!≈ſÈ, f! , y`#`lÓ`•`î! , ç, !, `î`ç!_`çy`#`Ó`yçyÓ`y`Ó`y, !`îòÓ`~z`~Û, y!`ð, ç, f`lyç`Û, Ó`î! , í, zòfî, •î - ç, ð!Ó`Ó`î! , ≈`ðÙ≈ñ`ðç≈l`G`!ã, hs`yÓ`çà`î! , `î, ð!Ó`Ói, ≈l`~`îſ!SÈ`î, y`îÛ, fl!yài, çyl! - `Ó`y!`Ûy`!y, çyÓ`Û`îl`Û, `îÓ`l`á`#`<T, ç)Ó≈È`È!ç, ç! , `îÛ, !`Ûy`î!`Ó` , çyò`îò`îç`G`çyOy`îÓÓ`í, z_Ó`G`ç!yã, Û`xç`îç`àiÓ`yçf=!`Ó`í, zayl`á`%`ſΩ, Ói, ~`ò!òÛ, `ò`îÛ≈Ó``ànÿi, y!`ÛÓ`≤Ä!î, !e`î`yfl!`ç`*`ç`•`î!`îSÈ`- î, ÑyÓ`Û`î! , àiÓ`yçf=!`Óf!_`fl!y! , sff`G`fl!yò#l`Ûi, ≤ÄÛ, y`îçÓ`Ófy, çy`îÓ``Ó!ç`í, zòyÓ`!SÈ`- ~z`≤Ä«`y, ç`è`è, •z`≤Ä!î, Óyò#`ðÙ≈ſÛ)!`•`Ó`xy!ÓÈ, ≈yÓ`à`îè, !SÈ`- 18É3É5É2`xyç#l`ÓÛ, `ðÙ≈Ûi, Ó`y, îf`ÈÛÈÍÓ`îÓ`yò#`≤Ä!î, Óyò#`ðÙ≈ſÛ)!`•`Ó`Û`îòf`xyç#l`ÓÛ, ſj±òy!`x!f! , Û`~`Ó`Òk, ðÙ≈`G`çl`ò`îÛ≈Ó` , çyçy, çy!ç`~z`ðÙ≈Ûi, !`î!ç, ç!≤Ä!`î, y`yÈ, Û, `îÓ`!SÈ`- `Ó`Òk, @`Äsi`ÚxD%`Ó`!lÛ, y!`Ûñ`ÛÙ•y!`îjſÛ`G`Úã%`ò!`îjſÛ`î`îÛ, xyÛÓ`y`çyl`î! , çy!Ó`î`á`#`<T, ç)Ó≈È`È!ç, ç! , `îÛ, `Óç`!Û, s%È`ðÙ≈#l`ſj±òy!`G`í, z, çy!ly, çk, !î, ſ!e`î`!SÈ`- ~=!`Ó`Û`îòf`xyç#l`ÓÛ, ñ`!`là≈siñ`ç!è, °Û, ñ, ç!Ó`Ó`yçÛ, ñ`x!ÓÓ`çk, Û, ñ`Û%u, çyÓÛ, ñ`Ûyà!`Û, ~eò!`Û, ñ`àÒDÛ, ñ`ò`Òy!`Û≈Û, x!f! , Û -`Äyã, #l`ðÙ≈#l`ſj±òy!`!`îſ`îÓ`xyç#l`ÓÛ, Ó`y`î`Óç`ç!≤Ä!`•`î!`í, z`îè, !SÈ`î, y`x`îçy`îÛ, Ó`!çy!`!`ç`î! , G`!Û!`@`ç`è`è`ÿ`@`Ä`îsi, Ñy`îòÓ`í, z`îÓ`á`î`îÛ, `î`ÓV, y`!y! - xyç#l`ÓÛ, `ðÙ≈#l`ſj±òy`î!`Ó`≤Ä!î, ç, y! , y`Û, !`î!`î!`G`ç! , !î, `îòÓ`Û`îòf`Ûi, y`îÛ, f`ç`ç, Û, Ó`y`!y! - ~Û, ð`îÓ`Û`î! , Ûçá!`°, ç%`_`áyſy`xyç#l`ÓÛ, ſj±òy`î!`Ó`≤Ä!î, ç, y! , y - xyÓyÓ`x`îl`îÛ, Ó`Û`î! , !@Ó!ſ`~z`ſj±òy!`≤Ä!î, ç, y, Û, `îÓ`l -`≤Ä!`î, ç, y! , y`ÿl`Óy`ly`ÿl`àyſy`î`xyç#l`ÓÛ, ſj±òy`î!`Ó`≤Äy! , ç`ò%`çÈ!`SÈ`î!`~Û, !y`x!f!#Û, y!≈`≤Ä!î, Óyò#`ðÙ≈#l`ſj±òy!`!`îſ`îÓ`xyç#l`ÓÛ, `îòÓ`ly`îÛ`çl`G`î`Ók, `îòÓ`ſ`îD`~Û, ſy`î!`í, zFã, y!`Ó`î, •î - Ó`ç, ~z`!î, !è, `ðÙ≈#l`Ûi, ç, ðÓ`Ói, ≈#`Ó!òÛ, !%`îàó`Ó`yçT...#l`~Óç`xy!≈ÈÛÈſyÛy!çÛ, ç#Ó`î`à`îè, !yG!`y`Ófy, çÛ, ç, ð!Ó`Ói, ≈`î!Ó`ſ)e`ò`îÓ`•z`xyd≤ÄÛ, yç`Û, `îÓ`- Û•yÓ#Ó`G`â`Òi, Û`Ó`k, `Û, ÓÙ`ſÛy`îçÓ`Ûyl%`È!`•`îſ`îÓ`ç, Û, `îÓ`l`làó`yl`î`~Óç`ſçà!`è, !, Ó!îÛ, `î!`ç!`í, zqÓ`çç#Ó!`îÛ, !Û,

100% **MATCHING BLOCK 214/259** **J**

àÈ, #Ó`È, y`îÓ`≤ÄÈ, y!`Ói, Û, `îÓ`!

SÈ`-`≤ÄáÓ`ð)Ó`ò, !<T`ò!`î!`Ó`yçT...#l`G`ſyÛy!çÛ, ç, ð!Ó`Ói, ≈`î!Ó`Û, çfy!Û, Ó`!òÛ, !=`í, z, ç`ò!`Œ, Û, `îÓ`l`~Óç`îſ=!`°`îÛ, í, z`î, çç, y`ly`Û, `îÓ`î, y`îòÓ`ðÙ≈#l`Ûi, yòç≈`f!y!`ò! - !Û, v`xyç#l`ÓÛ, Ó`y`~z`!Ó, ç`ò%`ſyÛy!çÛ, ñ`x!≈`îly`z!î, Û, G`Ó`yç`î!î, Û, ,

95% **MATCHING BLOCK 215/259** **W**

ð!Ó`Ói, ≈`î!Ó`î, y! , ç! , ç, ç, ç`ò!`Œ, Û, Ó`^

!î, !y` , ç`îÓ` , ç`ò%`î!ly`ç#Ól`çyÓ`y`xyÛ, `î! , ç, `ò`îÓ`ly`îÛ, !-`~Ó`È, `î` , ç, ð!Ó`Ói, ≈lç#`ſÛy`îçÓ`

235 Ó`yçfliy`İlÓ`Ù!@`İÓ`ı,ly`òÓfliy`İl`~•z`Ó`ã,ly=°`öyGı`y`à`İSÈ-`çl`!Ó•yÓ`=!°`İi,`≤`Äyã`#l`ö%Ñ!İ`İÇÓ`«`ı
Ü,Ó`y`•ı,`-`xy!òÈÜÈÜòđfı%`İà`çlÓ`yG`İÇfı,Ò`İi,Ó`Ó`#`≤`Ä`İİ`yà`÷`Ó`&`Ü,`İÓ`~`ÒÇ`x`İlÜ,`@`Äsi`İÇfı,Òi,`È,`yElyl`ı`Ó`!
ã,ı,`•İ`-`Óı,`İÇfı,Òi,`İy!`•İi,`fÓ`xıfı,`Ü`Óı,`Ü,`!Ó`ıfyı`ã,`w`çl`İB`fıy#`İSÈ`İl-`Ü,`y!`oy`İİÓ`!Óáfı,`è,`#`Ü,`yÜ,`yÓ`Ù!
Ö`Ü,`lyl`~`Ü,`çl`çl`İSÈ`İl-`Ü,`B`ı,`È,`yElyÓ`!ÓÜ,`y`İÇG`çl`İòÓ`xÓòyl`İSÈ-`~`z`È,`yElyl`ı,`ÑyÓ`y`≤`Äã%,`Ó`~`áy`İ!á
Ü,`İÓ`ı-`≤`ÄİÜ!ò`İÜ,`ı`ÓÒk,`!Ü,`ÇÓy`çlÓ`y`Ü)!ı,`≈`đ)çy`Ü,`Ó`İi,`ı`ly-`đó`Ói,`≈`#`Ü,`y`İ`çlÓ`y`Ü•yÓ`#`Ó`~`ÒÇ`Óy!Ü,
23`çl`ı,`#l`≈`ÇÜ,`İÓ`Ó`đ)çy`÷`Ó`&`Ü,`İÓ`ı-`~`z`Ü)!ı,`≈`đ)çyÓ`ı,`z`İj`İçf`z`çlÓ`y`!Ó•yÓ`ñ`ı,`z_Ó`≤`Ä`İòçñ`Ü,`ı=yè,`Ü,`ñ
=çÓ`yè,`ñ`Ó`yçfliyl`~`ÒÇ`Üòđfı`Ä`İò`İç`!Óçy`≤`ÄhflıÓ`Ü)!ı,`≈`İÜ`≈`yı`Ü,`İÓ`ı-`≤`Äyã`#l,`Ü`ıçl`Óy`ı,`#l`≈`ÇÜ,`Ü,`İòÓ`Ü)!
ı,`≈`!`Ó`Ü`İòđf`~`Ü,`İè,`öyGı`y`à`İSÈ`!Ó•y`İÓ`Ó`~`y•y!l,`ö%`İÓ`İy,`öyè,`ly`İÇ@`Ä•çy`yı`Ó`!«`ı,`xy`İSÈ-`~`z`È,`@zÜ)!
ı,`≈`İè,`Ü`Öİ`≈`İ%`İàÓ`-`Ü%,`Elyı`İ%`İàÓ`Ó`#`Ü)!ı,`≈`Ü!`%`yı,`öyGı`y`à`İSÈ-`°`İ«`Ö`İÇ@`Ä•çy`yı`~`Ü,`İè,`İÓ`fıı,`#`Ü)!
ı,`≈`Ó`İai,`xy`İSÈñ`çl`≤`Äİi,`Üy`«`ıçy`İfıfÓ`!Óã,`y`İÓ`İiè,`a`%`z`Ü)°fÓyl-`İÓ`fıı,`#`Ü)!ı,`≈`SÈyı,`yG`xıjÜ,`yñ,`öpyÓı,`#
≤`ÄÈ,`İi,`çl`òÓ`İòÓ`#`Ü)!ı,`≈`È,`yÓ`İi,`Ó`!ÓİÈ,`B`fliy`İl,`öyGı`y`à`İSÈ-`çl`xıjÜ,`y`Ü)!ı,`≈`Ó`~`Ü,`İè,`öyGı`y`à`İSÈ
ã,`!ÓÁç,`đó`ály`ç`yÓ`ı°`İayÓ`İ`İÜ,`ñ`xy`İÓ`Ü,`İè,`öyGı`y`à`İSÈ`ÜylÈ),`İÜÓ`xyı`yÓ`y`İ`İÜ,`-`x`TÜ`İ`İÜ,
~`Ü,`yòç`çı,`İÜ,`Ó`Ü`İòđf`ı,`!Ó`xİÇáf`çlÜ)!ı,`≈`Ó`yçfliylñ`ÜòđfÈ,`yÓ`ı,`ñ`Ü,`y!İl`yÓyı,`ñ`ò!«`İÈ,`yÓ`ı,`~`ÒÇ`ÓyÇ`yñ`!
Ó•yÓ`G`ı,`zıı,`Elyf`İ`İÜ,`öyGı`y`à`İSÈ-`đ)Ó`≈`È,`yÓ`İi,`Ó`!ÓçÓ`È,`yà`Ü)!ı,`≈`z`òçÜ`İ`İÜ,`myòç`çı,`İÜ,`Ó`Ü`İòđf
!!!`Ü`≈`ı,`-`≤`Äyã`#l`È,`yÓ`İi,`çl`ıç`fliy,`öı,`f`G`È,`yflÒİ`~`ÓÒk,`İòÓ`Ü`İi,`y`İÜ,`k,`ly`İ`İG`Üòđf`İ%`İàÓ`ıç`fliy,`ö`İi,`f
çl`İòÓ`xÓòyl`xıfı!#`Ü,`yı`≈`ÓÒk,`İòÓ`ı%,`yıl`Ü,`Ü`İ`İG`çl`=•yÜ!@Ó`=!°`ıç`ı`yıÜ,`İÈİ`≈`Ó`!òÜ,`İ`İÜ,`xııf-
18É3É5É7`à`Öı,`Ü`Ó%k,`G`ÓÒk,`òÜ`~`ÓÒk,`ò`İÜ`≈`Ó`≤`Äyı,`ö%`Ó`&È`à`Öı,`Ü`Ó%`İk,`Ó`ç#`Óı`Gı,`ÑyÓ`òÜ`~`Üı,`İ`İİ`
Ó`#`@`Äsi`Ó`!ã,`ı,`•`İİ`İSÈ-`~`=!°`Ü`İòđf`ÓÒk,`çyflf`Ü•yÓ`>ñ`Üİ%_!l,`öyı,`Ü`İ`İÜ,`ı,`ÑyÓ`çß√`İjÜ,`≈`!Ü,`S%È`Ü,`ly
çyly`İyl`-`!İÇ`•`#`zıı,`Ó,`_`ÜÜ•yÓÇÇÜ`G`ò`#`đóÇÇÈÜÈG`~`!ÓÈİ`İİ`xy`İ`yÜ,`çyı,`Ü,`İÓ`-`~`SÈyı,`y,`đó`Óı,`≈`#`Ü,`y`İÓ`
Ó`ã,`ly`ÚÓ%k,`ã,`!Ó`ı,`Ü`G`Ü!°ı,`!ÓhflıyÓ`Ü`İ`İÜ,`G`!Ü,`S%È`ı,`ıf,`öyGı`y`İyl`-`Ó%`İk,`Ó`çß√fliyl`Ü,`!`ö`yÓ`Ó`%`ıjı!#
Ó`İl`Ü`Öİ`≈`İjAyè,`x`İçyÜ,`250`á`#`ç,`đ)Ó`≈`y`İΣ`İ`hflıÖ,`!°`đ`≤`Äyıı,`Ü,`İÓ`İñ`İy`!l`İ`İ@`İ`ı,`ÑyÓ`çß√fliyl`!ÓÈİ`İİ`~`Ü,
≤`ÄyÜyıf`ı,`z,`öyòyl-`à`Öı,`Ü`Ó%k,`Ó`đ`~`Üyl`Ü•yÓ`#`İÓ`Ó`≤`Äyı`İÜyÜ!`İ`Ü,`İSÈ`İl-`~`Ü,`İi,`•f`xı%İy`İÓ`İi,`!l`567`á
#`ç,`đ)Ó`≈`y`İΣ`ı,`çy`İÓ`Ü,`!`ö`yÓ`Ó`~`Ü,`İæyhs`«`!el`çyÜ,`f`ÓÇ`İç`çß√@`Ä•ı`Ü,`İÓ`ı-`Ü,`!`ö`yÓ`
ı,`z_Ó`≤`Ä`İò`İçÓ`Ó!hflı`ç`yÓ`!`đ,`öı,`yGı`y`@`ÄyÜ`Ó`İ`!ã,`!•`ı,`-`~`İè,`ı,`öy`İ°Ó`çy•y`İi,`Ó`çyò`İò`İçÓ`á%Ó
Ü,`y`İSÈ•z`xÓıfıı,`-`çyÜ,`f`Ü%,`ç,`öı,`÷`İk,`yòl`İSÈ`İl`ı,`ÑyÓ`!`ç,`ı,`y-`ı,`ÑyÓ`Üy`İİ`Ó`lyÜ`Üyl`y`İòÓ`#`Óy`Ü•yÜyl`y-`İi,`!l
`Ü,`y!`ı`y`à`y,`#È%,`_`İSÈ`İl-`≤`ÄİÜ`ç#`Ó`İl`Ó%k,`İòÓ`à`Öı,`Ü`G`İİk,`yl`≈`ly`İÜ,`đ!Ó`!ã,`ı,`İSÈ`İl-`à`Öı,`Ü`à`yèçyı,`Ó`İ°
İi,`!l`à`Öı,`Ü`~`ÒÇ`ı,`ÑyÓ`ç`İß√Ó`đó`İÜ,`İÓ`xyçy,`đ)ı`~`İİ`İSÈ`Ó`İ°`İi,`!l`İİk,`yl`≈`çyÜ,`f`Ü%,`İ°`çß√`•Gı`yı`İi,`!l
çyÜ,`f`İÇ`•ly`İÜG,`đ!Ó`!ã,`ı,`-`Óy!`đk,`yl`y`İÈ,`Ó`çlf`İi,`!l`Ó%k,`~`ÒÇ`İı,`f`ı,`z,`ö%ı,`Ü,`Ó`yÓ`çlf`İi,`!l`ı,`yàı,`ly`İÜG
áfıyı,`-`İà`Öı,`Ü`Ó%`İk,`Ó`çß√!l`İİ`xY`à`İay`İÈİÓ`ÚÓ%k,`ã,`!Ó`İi,`Ü`İ%`@`Ó`ı`~`ly`xy`İSÈ-`ı,`ÑyÓ`Üy`Üyl`y`İòÓ`#`İSÈ`İl
÷`İk,`yò`İlÓ`≤`Äòyl`Ü!•Èı#-`İ`İİ`≈`Ó`xy`İ`yÓ`SÈè,`y`İÜ!`İÜ,`ç`xı,`Ü,`yÓ`!Óò`#ı`~`Ü,`İÓ`ı,`İi,`!l`İi,`Ü!l`İÜ,`ç`Üyl`yàçè,`ı,`yà
Ü%_`•`İİ`İÜ,`ç`Ó`y!lÓ`Üy`İv,`È,`yflıÓ`-`İÜ,`ç`≤`ÄçyÓ`Ü,`y`İSÈ`İi,`!l`Üyı,`yñ`ı,`y`İòÓ`!•,`İyòl`z`ı,`ÑyÓ`Ó`ı,`-`İÜ,`ç`

l- ðÙ≈≤Äã,y^îÓ^ó^ í,z^îj^îçf !

î,!! Ó^yçà,•ñ ä, ðöñ àl^yñ ÓyÓ^yî#ñ ðyÓhflî#ñ Û,!, ðyÓ^ñ ~Ócy^#ñ ^Û, Ócyîj#ñ ly^@yñ Û, çD^ñ ^óó^ Oy ≈ÄË, î, fliy^îl îyl- ðyÓ^ly^îlÓ^, ðó^ ÓyÓ^yî# •îî^ î,!! Ó^yçà,^î- îyl- ^ðáy^îl î,!! ÛàðÓ^yç^!Ó!jîÿyÓ^ñ çy!Ó^, ð%_ ~ÓÇ ^ÛÓðàÒ^yî^ î^îÛ, ^ÓÓk, ð^îÛ≈ ò#«_y^ ðl- l, ðî, î, !Ó!jîÿyÓ^ ^àÒî, Û Ó%k, ^îÛ, !Óáfyi, ^Ó!%Ól í, z, ð•yÓ^ ^ðl- ~Ó^, ðó^ Ó%k, ^îòÓ Û,!, ðyÓ^îî, îyl- ^ðáy^îl Ó%k, ðb#, ð%e Ó^y^îÛ, î, ÑyÓ^ ðyÛ^îl ~^îl!, ðî, yÓ^ í, z_Ó^y!òÛ, yÓ^ ≤Äyl=ly Û, ^îÓ^l- Ó%k, î, ÑyÓ^! ðî, yñ, ð%eñ, ðb# Ûy!îñ ≤Äçy, ðî, ^áyzi, Û# ~Û!Û, ^òòò_îÛ, ðî=hs^ ~•z ð^îÛ≈ ò#!«_î, Û, ^îÓ^l- ^Û, yç^ Ó^y^îçfÓ^ Ó^yçòyl# ðyÓhflî# ^àÒî, Û Ó%îk, Ó^ á%Ó^!≤Äî^ !SÈ^ñ î, y•z ðÙ≈≤Äã,y^îÓ^ó^ Û, y^îç ~áy^îl î,!! ð#â≈Û, y^ xî, Óy!•î, Û, ^îÓ^l- Óî, î, ÑyÓ^ ðÙ≈≤Äã,y^îÛ, Ó^ ç#Ó^îl 25!è, ÓË≈yÓyÿ Óy ÓË≈yÛ, y^ îy, ðl Û, ^îÓ^l- ð!Ó^ ÓyçÛ, ^ÓÓk, !Ë, «%, ^îÛ, Ó^y ÓSÈ^îÓ^ó^ 8 Ûyÿ ðÙ≈≤Äã,y^îÛ, ^îÓ^lñ xyÓ^ ÓË≈yÛ, y^îÓ^ó^ ä, yÓ^ Ûyÿ Û, yl ~Û, ç•îÓ^ó^ !Ó•y^îÓ^ Óy Û^îè, xÓfliyl Û, ^îÓ^l- ^îz ðÛ!^îðáy^îl z ðÙ≈≤Äã,y^îÛ, ^îÓ^l ðy ÓË≈yÓyÿ áÓy ÓÿÿyÓyâ ly^îÛ, ð!Ó^!ä, î, ~

238 ≤Äÿ^îD fløó^î#î^ î^îÓÓk, ð^îÛ≈Ó^ !Ë, !_ Ûàð Ó^y^îçf fliy!, ðî, •îG ~Ó^, ð)î≈!ÓÛ, yç á^îè, ^Û, yç^ Ó^y^îçf- ÛàðÈÛÉÓ^yç^!Ó!jîÿy^îÓ^ó^ Û^îî, y^ Û, yç^ Ó^yç^ ≤Ä^îÿ!ç! ^àÒî, Û Ó%îk, Ó^ È, _^ !SÈ^î!- ≤Ä^îÿ!ç! G î, ÑyÓ^ flf# Û! Ó^Û, yñ ðyÓhflî#Ó^ ðlÛ%, ^îÓÓ^ xly!, ðl, Û, ñ ðyÓhflî#Ó^ !Ó_cy^# à, •Óð) !Óçyáy ^ÓÓk, ðÙ≈ G ð^îAàÓ^ !ÓÛ,

y^îç =ó^ çc, ð)î≈ È), !ÛÛ, y, ðy^l Û, ^îÓ^l- ð

yÓhflî#Ó^ ðlÓyl xly!, ðl, Û, Ó^yçÛ%, ÛyÓ^ ^çî, yÓ^ Û, ySÈ^î^îÛ, !Ó, ð% x^îl≈Ó^ !Ó!Û^îî^ ^çî, Ól e^î^ Û, ^îÓ^ ðçá^îÛ, í, z, ð•yÓ^ ^ðl- ~z !Ó•yÓ^ ^çî, Ó!Ó•yÓ^ ly^îÛ áfyi, - Óy•e^î ^àÒî, Û Ó%îk, Ó^!≤Äî^ ~z !Ó•yÓ^ e^î^ Û, Ó^yÓ^ çlf^! Ó•y^îÓ^ó^, ð, ð, î, ^îÓ^ ðÛ, ðl, Ó^Ûyî^ Ó^ò, ðfÛ%oy Ófl^ Û, ^îÓ^!SÈ^î!- Ó^yçà, ^î- ðÙ≈≤Äã,y^îÓ^ !à^îî^ ^àÒî, Û Ó%k, xÿ%flî •îî^, ðî, î, !Óáfyi, !ä, !Û, !ÿÛ, ç#ÓÛ, Û%, ÛyÓ^È, ^îî, fÓ^ !ä, !Û, !ÿyî^ xy^îÓ^ yáf^yÈ, Û, ^îÓ^l- ð^îÓ^ ç#ÓÛ, î, ÑyÓ^ !çËfç @^Ä•Û, ^îÓ^l- çyÛ, f G ^Û, y!^îòÓ^ Û^îðf^!Ó^îÓ^y^îò î,!! Ûðflîî, y Û, ^îÓ^l- !, ðî, yÓ^ !Ó^îçË xl%îÓ^y^îò î,!! Û,!, ðyÓ^îî, îyl- î, ÑyÓ^! ðî, yÓ^ Û, î%, fÓ^, ðó^ !ÓÛyî, y G Ûy!ÿ ^àÒî, Û#Ó^ !Ó^îçË xl%îÓ^y^îò î,!! ^ÓÓk, !Ë, «%, !î ðç^îàÓ^ ≤Äî, ç, y, Û, ^îÓ^l- ≤Äçy, ðî, ^àÒî, Û# ~z ðç^îàÓ^ ≤Äî, ç, y, ÿ ðòðf !SÈ^î!- ^àÒî, Û Ó%k, î, ÑyÓ^ ðÙ≈îÛ, ≤Äã,y^îÛ, Ó^ ç#Ó^îlÓ^ ^çË, ð^îÓ≈ x^îlÛ, xl!È, ^îçÄî, àè, lyÓ^ ðy«, # ly^îÛ, l- î, ÑyÓ^ K, y!î, ðyî, y ^òòò_ ^ÓÓk, ðç^îà^!Ó^îÈ, ð Ó^ä, lyÓ^ ^ä, çTy Û, ^îÓ^ Ófl≈l- ÛàðÓ^yç^ xçyî, çeÿ Û, î, ≈Û, î, ÑyÓ^ !, ðî, yÓ^ Û, yÓ^ yÓyÿ G •î, fy î, Ñy^îÛ, Ófy!î, Û, ^îÓ^!SÈ^î- ~Ó^, ðó^ xçyî, çeÿ Û, î, ≈Û, Ó, !ç Ó^y^T...ðç^îàÓ^ ðÄçÿÿyàt^îÛ! î,!! xl%îÛyàl Û, ^îÓ^!!! î, Û! Û, yç^Ó^yç^!Ó!ç, Yî, È, Û, î, ≈Û, çyÛ, f^îòÓ^ !Ólyç î, ÑyÓ^ •*ð!^ È, yÓ^ ye^yhs^ Û, ^îÓ^!SÈ^î- ~î, ^çyÛ, yÓ^ àè, ly ð^îçG ^àÒî, Û Ó%îk, Ó^ ðÙ≈≤Äã,y^îÛ, ly^îÛ, l- Û, î, ≈^îÓfÓ^ è, y^îl z î, Ñy^îÛ, fliy! ^îÛ, fliylyhs^îÓ^, ð!Ó^èÛ Û, Ó^îî, •îî^îSÈ^î- î,!! ~Ócy^#îî, ^à^î^ðáy!Û, yÓ^ !Óáfyi, !àÓ^îçy!È, l# xy!Ä, ðy^# î, Ñy^îÛ, xyÛsf çlyl- ^àÒî, Û Ó%k, î, Ñy^îÛ, ðÙ≈Û, ly^çlyl- xy!Ä, ðy^# î, ÑyÓ^ !ÓÓ^yè, xy!ÄÛ%, Ó ðçá^îÛ, ðyl Û, ^îÓ^l- ~è, y•z !SÈ^îÓ%îk, Ó^ ^çË ðyl@^Äî- xy!Ä, ðy^# ^ÓÓk, ð^îÛ≈ ð#«_y^!îî^ !Ë, «%, !î^î, Ó^*, ðyhs^!Ó^î, l- xy!ç ÓSÈÓ^ Ó!^îÿ ç#Ó^îlÓ^ x!hs^Û^îèç Ó%k, !≤Äî^ !çËf xyl@^îÛ, !îî^ Û%, ç#lào^ îyG!^yÓ^, ð!Ó^ Û, ly Û, ^îÓ^l- Û^îlyÓ^ Û ç•Ó^ ~Ócy^#^îÛ, !Óòyl^!îî^ î, ÑyÓ^y, ðyç≈Òî, ≈# ðy•y!î, xMÈ, ^î^!ÓòyÛ^îl- Ó# Û!@Ó^ G, ð!Óe fliy^îl, ð)î≈ Û^îlyÓ^ Û, ^îçfÓ^ !ò^îÛ, î, y!Û, ^îî^ Ó%k, xyl@^îÛ, Ó^î! ÈüüüÈ ÛÓÓî≈Û! ~ÓÇ ðÛ, k, ~z È, yÓ^î, ñ Ûyl%îÈÍÓ^ ç#Ól Óî, ç, z Û^îlyÓ^ ~ÓÇ È, y^îyÓyÿyÓ^ Û^îî, y-ÛÛ, ð^îl, ðyÓy lyÛÛ, fliy^îl î,!! Û, Û≈Û, yÓ^ ä%, ^îòÓ^ xy!î, lf @^Äî Û, ^îÓ^l- ~z ä%, @•z !SÈ^î!Ó%îk, Ó^ ^çË ð#!«_î, !çËf ~áy^îl z î,!! xyÛyç!^ Ó^y^îà xye^yhs^ •l- ~z xÿ%flî çÓ^#Ó^ !îî^z î,!! Û%, ç#lào^ îyey Û, ^îÓ^l- ð^îl Û, î, f xyÿß^ Ó%V, ^îî, ^ð^îÓ^ Ó%k, !≤Äî^ !çËf xyl@^îÛ, !Ó^îfÓî, ≈# lò#î, #^îÓ^ó^ çy^Û, yl^îl ð%è, çyÓ, ^îk, Ó^ ÛyV, áy^îl ~Û, !è, Û, y, ç, ðî, !Ó!SÈ^îî^ !ò^îî, Ó^î!- î,!! e^îlÓ^î, xyl@^îÛ, ðyhs^ly !ò^îî^ Ó^î!ñ ÛÛxyl@^îÓ^yàl Û, ^îÓ^ylyñ •î, yç •îî^ly- Ûyl%îÈÍÓ^ î, yÓ^ È, y^îyÓyÿyÓ^ ðÓ!Û, S%È^î^îÛ, ! Óòyl^!îî, •î- îyÓ^ çß•î^ñ ly^îÛ, S%È x!îî, f î, y^îÛ, ä, ^î^îî, ly !ò^î^ ä, ^îÓ^Û, # Û, ^îÓ^l/%!, !Û È, yÓSÈ xyÛy^îòÓ^ xyÓ^ Û, y^îly ≤ÄÈ%, lyÛ, °lyñ î, y Û, ál z •îÓ^ly- G xyl@ñ^îÛ, Óyò ≤Äã,y^îÛ, ^îÓ^!SÈ^î ðz Û, yòç≈z î, yÛy^îòÓ^ ≤ÄÈ%, - ~z Û, yòç≈z î, yÛy^îòÓ^, ðl ^ðáy^îÓ-ÛÛ ~z=!^!SÈ^î ^àÒî, Û Ó%îk, Ó^ ^çË Û, ly- ~Ó^, ðó^ î,!! î, ç, ðyç^! È, ^îÓ^ ç!l Û, ^îÓ^ ^çË !ÿyÿî, fya Û, ^îÓ^l- ^ÓÓk, ð^îÛ≈ ~z àè, ly Ûy, ð!Ó^!Ó≈y!Û ly^îÛ áfyi, - Û, î, fÛ, y^îÓ%k, ðß^fyÿ# !Ë, «%, ^îòÓ^ í, z ^îj^îçf Ó^î!ñ ÛÓÓ!^ðyÿ ðçáfayÓ^yñ x, ç, ðÛy^îò ðyÿ^îò!Û î,!! Û xl≈y! ly ð, Tñ ly çyî, ñ î, y Ófl^ ð^îÛ≈Ó^ xð#î, î, y x!î, f- xl≈y! Û, î, f x!Óy!≈- ~Ó^ çlf Û!_ Ó^ °î«_f Ûyl%È^îÛ, ðó≈òy ðî, Û, ≈ •îî^ Û, yç Û, Ó^îî, •îÓ^l- ~è, y•z ^àÒî, Û Ó%îk, Ó^ ^çË í, z, ð^îòç-

239 18É3É5É8 ^ÓÓk, ð^îÛ≈Ó^ Û!#î, ^ÓÓk, ð^îÛ≈Ó^ î, _ç çylyÓ^ çlf xyÛy^îòÓ^, ðy!^ È, yËyl^!^!ä, !e!, ðè, ^

240 ≤Äyſ!DÜ, •îï° Gîë, – ù,ycyij# ï,ÑyÓ° ÚThe Culture and Civilisation of Ancient India in Historical Outline @ Äîsi
!°îäîSÈÈÜÜÈ ÚÚClearly this was the most social of religions, the applications of the various steps are carefully
developed and expounded in a long series of discourses as ascribed to the Buddha. ÚÚ Ó%k, ÈÜÈ!îò≈!çî, î x<Ty!DÜ,
Ûyîà≈Ó° ,ð!Ó ãî° xyÚÓ° y ,öy•z î,yÓ° Ùîðf ÚÚðf,ösiyÛ àÛyV,yÛy!V, ,ösiyã ç#Ólä,ã,≈yÓ° ≤Äîî,È,°! ðàîî,
,öy•z– x!î,!Ó° _ ^È,yàÈÜÈ!Ó°yſ ~ÓÇ Û, îë,yÓ° Û,FS...ÈÈÿðîîÓ° ÛyV,yÛy!V, ,ð! x!%ſÓ° î Û,Ó° y îÜ,•z Ó%k,
ÚÚV,!V,Û ,ösiyÛ Ó°î°îSÈ!– ~•z Ùðf,ösiyÓ° ſyîî!î,!! x!ÇſyîÜ, Û,y! ÙîÿyÓyîÜ, f ,öy°! Û,Ó° îî, Ó°î°!
îÜ,ycyij#Ó° Ùîî, îÓÖk,ðîÜ≈Ó° ſyÓ° Óy Ù)° !ÓÈîî° Óhflî x<Ty!DÜ, Ûyîà≈ !!î, xy îSÈ– ~•z xyè, îè, ,ðòî« ,î,ðÓ°
Ùîðf ≤ÄîÜ!è, •îÿ!≈ ò,!<T Óy ſàÈ, #Ó° xhs° ò≈,!<T– ~•z çà! ò%/îäÈ, Ó° y ÿ Ûy!%îÈ!Ó° x!î!°!sfî, Û,yÛyÈÜÈÓyſyñ
°yÈ,ñ ð°!°y G xyd≤ÄſyÓ° î,y cyî, – Ûy!%îÈ!Ó° ~•z Û,yÛyñ î, Èèy ùè,yÓyÓ° ,ð!z •° ſÜ, î°Ó° çf cy!hs° – x<Ty!DÜ,
Ûyà≈ •° ~•z °î« ,f ,ðÖÑSÈîÿÓ° îſz ,ð!– î,y•z °î« ,f ,ðÖÑSÈîÿÓ° ≤ÄîÜ ,ðòî« ,ç •° ſ!ò,!<T Óy ſàÈ, #Ó°
xhs° ò≈,!<T– !mî, #î° ,ðòî« ,ç •° îÿ!≈ °« ,f x!≈y! xîlFÓ° flÿ!≈ Ó!° !òîî!° !îçÓ° ſjð!_ G «, Ûî,y Ó,îk, ly Û,Ó° yñ •z!w!°
ſ%á Óy !Ó°yſÓfſî!°y!Ó° îî° ly îyGî°y– x!f îÜ, ,ð!Ó° ,ð!≈Ó° *î,ðÈ,yî°yÓyſy G xîlFÓ° ſ%á Ó,îk, Û,Ó° yñ ~îÜ,•z
îÿ!≈ ,ð!Ó° Û,°ly Ó°î°– î,î, #î° ,ðòî« ,ç •° îÿ!≈ ÓyÛ, f– ſî,ÓyÛ, f Ó°îî, Ó%k, îòÓ ,öyÓ° flð!Ó° Û, Ó%ç, îcÓ° ,ð!
Ó° ,ð)Ó° Û,ñ !≤Äî° ñ ,ð!Ó° !Ûî, G ſî, f ÓyÛ, f îÜ, Ó°îV, f îSÈ!– Û,yÓ° î! Ùîîl f Û,ÿñ ,ðó° !@yñ x, ðÓyòñ ày!
°ày°yçÈÜÈ,ð)≈ Û,è%,ÓyÛ, fñ xîly ÓyÛ, fÓf!° Û,Ó° y Óy° çyî, #î° çîſÓ° x,ðÓfÓ°yÓ° ſÛyç ſÇàè, îlÓ° «,îî, Û, îÓ° –
~•zſÓ° Û,è%, Û,ÿ îîÜ, !ÓÓyòñ !°Çſy ~ù!Ü, •î, fyÛ, yu, G àîè, – à,î%, î≈ ,ðòî« ,ç •° ſ! Û, y!≈ Óy îÿ!≈ Û, Û≈– àÒî, Û
Ó%k, Ùîî Û,Ó° îî, îã%, !Ó° ñ ,î, fyñ Óf!È,ã,yÓ° ſÛyîç !Ó,ð!≈!° î, îÜ, xyîl– î,y•z Ûy!%È!îÜ, ~•zſÓ° x!fy!° Û, Û≈
îîÜ, !ÓÓ° î, ÿÛ, îî, •îÓ°– î,y•z îî,!! Ûy!%È!îÜ, ſ!ò≈Û, Û,yç Û,Ó° îî, Ó°î° îy îî, Ûy!%îÈ!Ó° í,z,ðÜ,yÓ° •î° –
,ðMÈ,Û ,ðòî« ,ç •° ſ! ç#!ÓÜ,y– Ó%k, Ùîî Û, îÓ° î Û,y îÿ Ûy!%È! xîlFÓ° î,ÿ ſÛyîçÓ° «,îî, Û, îÓ° ç#!ÓÜ,y xç≈l
Û,Ó° îÓ ly– í,zòy•Ó° ſflÓ° *ç Ùò G Ûyç îſÓ° ÓfÓſy îÜ, îî,!! ſÛyîçÓ° ,ðî« ,ç ,îî, Û,Ó° Ó°î° Ùîî Û,Ó° îî, î– xÈ, #<T
°î« ,f ,ðÖÑSÈîÿÓ° È!ç, ,ðòî« ,ç •° Ûy!ſÛ, í,z!Ü,È!≈î,yÓ° !ÓÜ,yç– Ùîî Û, !ä,hs° y ≤ÄîÓç Û,Ó° îî, ly ðGî°yñ
ÙîîÓ° Ùîðf îîÜ, îyGî°y Û%,!ä,hs° y îÓÓ° Û, îÓ° ðGî°yñ Ùîî ſ!e î° ſ!ä,hs° y ſ!<T Û,Ó° y ~ÓÇ ÙîîÓ° Ùîðf îîÜ,
îyGî°y ſ!ä,hs° y îÜ, ,ð)≈î,y îòGî°y Ûy!ſÛ, ä,ã,≈y î,ÿ í,z!Ü,È!≈î,yÓ° !k,Ó° ÙD– ſÆÜ ,ðòî« ,ç •° ſ! ä,î,lf– Ó%k,
Ó°î°îSÈ! Ûy!%È!îÜ, ſÓ≈òy ~•z !ÓÈ!îî° ſîä,î,î ÿÛ, îî, •îÓ° î xyÛy îòÓ° îò•x îÜ, x,ð!Ó° FSEB° Ó° !òîî° àí, y– î,y•z
îòî°ſ° ſ%á G ÓòlyÓ° x!È),îî,Ó° !îî, ,ðó° #ç,y Û,Ó° îî, •îÓ°ñ Û,yÓ° î Ûy!%îÈ!Ó° îò•Óç,IG ÙîîÓ° xyſ!_ îîÜ, G
xîÜ, x≈È, Ó°Ó° ſ!<T •î° – ~!° ò)Ó° Û,Ó° yÓ° !ÓÈ!îî° î,y îÜ, !ä,hs° y Û,Ó° îî, •îÓ°– x!≈y!°z!wîî° Ó° Óç, îîÜ,
ÙîîÓ° Û%!_ Ó° Û,ÿ ſÓ≈òy !ä,hs° y Û,Ó° îî, •îÓ°– x<Ty!DÜ, Ûyîà≈Ó° x<TÜ, ð! Óy ,ðòî« ,ç ,ðÛfÛ, ſÛy!ò Óy îÿ!≈
ðfy!° Ùîîÿ! îÓç Óy Ù!ſç îÿà Û,Ó° yÓ° ſ!b G ſîä,î,î Ûy!ſÛ, ≤Äîç« î– Ù! Óy !ä, îÓ° ~Û,y@ Äî,y•z ſÛfÛ, ſÛy!òñ
ÙîîÓ° ä,MÈ,°î,y ò)Ó° Û,Ó° yÓ° çf î,y•z ä,y•z !ä, îÓ° ~Û,y@ Äî,y– ſçî« ,î,ð Û,ycyij# Ó°î°îSÈ!ñ !æ° ÄÜ, îòÓ°
îòî°ſ° Ó äè, îl cyÓ° #Ó°e° #î, yÓ° î flÿyñ îÓÖk,ðîÜ≈ x<Ty!DÜ, Ûyîà≈Ó° G ſz flÿy!– îÓÖk,ðîÜ≈ ä,yÓ° !è,
xy!≈ſî, f G x<Ty!DÜ, Ûyà≈ x!çç#° îÓ° Ûyðf îÜ ç# îÓÓ° î, Èèyñ x!Óòfy G xK,y!î,yÓ° xç,Û,yÓ° ò)Ó° •î° ~ÓÇ
ç#Ó° îlÓ° ≤Äîî, ≤ÄÓ° xyſ!_ îîÜ, !ä, îÓ° Û%!_ •î°z ò%/îäÓ° !lÓ,!_ àîè,ñ Ûy!%îÈ!Ó°

241 !!Ó≈yí °yĚ, •í – ùy!%ĚĚÍÓ° xyÓ° ,õ%íç≈B√•í° ly– !!Ó≈yíĚÜĚ~Ó° xy«!Ó° Ū, x!≈ ò# ,õ!çáyÓ° !!ĚĚ, İyGí° y x!≈yí ò# ,õ ĨŪ!!ĚĚ, İyí° ñ Ĩ, Ū!! Óyŷly G xyŷ!_° Óy ŷçflŌy° İÓ° Ó° !Óly° İçÓ° ò%/ġaÓ° xhs° •í° ñ ,õ%íç≈B√Ōŷ, •í° – °ÓŌò òç≈Ěİ !!Ó≈yí • ŷŪ, ° Ū, yŪlyĚÜĚÓyŷly G xyŷ!_° Ĩ° İŪ, Ū%!_° – °ŌŌk, çy Ĩff! !!Ó≈yí İŌ° İy òyÓ° İy òGı° y • İİ° İSĚ İ, y Ĩİ, !!Ó≈yí • xÓfyŪ, İ, ñ xçÓ° ñ xŪ, İ, ñ x ĨçyŪ, ñ xŷç!Ūœç, <ŷñ x!%_Ó° àxi%, °İ#İ° àñ İyà Ĩ« Ū– ŷŪ Ūyl%Ěİ•z !!Ó≈yí °y ĨĚ, Ó° x! òŪ, yÓ° # • İ°Gñ İ, y ŷç°Ě, f İİ° – Ōŷ ŷyòlyÓ° Ě, İ° Ūyl%Ěİ ~•z hflİ° İÓ° İ, zB° #İ, •İ° – °ŌŌk, ò İŪ≈ !!Ó≈yí °y ĨĚ, Ó° çlf ŷyòlyÓ° ā, yÓ° İĚ, ,õ!≈y Ĩİ° Ó° Ū, İy Óy • İİ° İSĚ – ~•z ā, yÓ° İĚ, hflİÓ° • ĚüüüĚ Ĩ flÀyİ, y, õB° ñ ŷŪ, òyàÛ#ñ xlyàÛ# G x≈Í– !!Ó≈yí °y ĨĚ, Ó° ŷyò İİÓ° ≤ĀİŪ hflİÓ° İĚ, • Ĩ flÀyİ, y, õB° ñ x!≈yí !!! !!Ó≈yí °y ĨĚ, Ó° Ĩ flÀy Ĩİ, Ó° Ě, yŷŪyl Óy !!Ū@ç Ó° Ĩİ° İSĚİ– ŷŪ, òyàÛ# • İ°İ ŷyòl Ūy Ĩà≈Ó° ~Ūİ İ, zFā, ≤ĀÓ° İy Ĩİ° xÓ!flİİ, Óf!_° İyÓ° !!Ó≈yí °y ĨĚ, Ó° çlf Ūye ~Ū, İĚ, ç ĨB√Ó° ≤Ā İİ° yç!– ŷyòlyÓ° xy İÓ° y İ, zFā, hflİ° İÓ° xÓ!flİİ, Óf!_° !!! ~•z ç ĨB√•z !!Ó≈yí °yĚ, Ū, Ó° İŌİñ İ, İ, • İ°İ xlyàÛ#– xyÓ° !!! !!Ó≈yí °yĚ, Ū, İÓ° İSĚİ Óy °y!ò≈ĀyĚ • İİ° İSĚİ İ, İ, x≈Í– ~İĚ, ŷyòlyÓ° ŷ İŌİ≈yFā, Óy °çĚİ ,õ!≈yİ° – °ŌŌk, ò İŪ≈ °ŌŌk, İĚ, «%, x!≈yİ ŷçŷyÓ° İ, fyà# ŷB° fyŷ# G à, #Ě, _° İòÓ° ,õy!#İ° !!! ŪŪ, y!% ĚüüüĚ İĚ, «%, Ū, İòÓ° İ%, °lyİ° x ĨŪ, ŷŪ° ñ ĨŪİ ĚüüüĚ °ŌŌk, ŷB° fyŷ# İòÓ° Ū, ŌŪyİ≈ G Ō, ā, İ≈ ,õy! Ū, Ó° Ĩİ, •İ, İy à, #Ě Ě, _° İòÓ° Ĩ «, İĚ xyÓ!çfŪ, • ly– °ŌŌk, ò İŪ≈ x!•çŷly G ŷİç#Ō° İŌ° İ, z, ò İŌ° ĨçyÓ° òGı° y • İİ° İSĚ – !!! ÷k, İā, İ_° !!! Ū, İ, y Ū Ĩİ° İŷİ ç#Ōİ İy, òİ Ū, İŌ° İñ !•çŷly G ,õy, ò Ū, yç Ĩ İŪ, !ŌŌ° İ, İy İŪ, İñ !, òİ, yĚÜĚŪyİ, y G =Ō° ççġ İòÓ° ≤Āİİ, İŷy, òŌ° yİ° İ ~Ōç òyŷĚÜĚòyŷ# ŷŪ, İŌ° ≤Āİİ, ŷòİ İy İŪ, İ ĚüüüĚ İ, İ, ~Ū, çl xyòç≈ à, #– ç#Ōİā, İ≈yÓ° !ŌĚİ İİ° İ, İ, ŪòfŪ, òsyı Óy ŪV, İV, Ū , òsyıÓ° , ò« , òyİ, #– İ, İ, ā, Ó° Ū Ū, FS..Ěŷyòl G !Óyŷ Ōfŷ İŌ° , ò« , òyİ, # İSĚ İ°İ ly– Ó , ā, İ≈ SĚyİ, yG °ŌŌk, ŷB° fyŷ# Óy İĚ, «%, İòÓ° ç#Ōİ İy, ò İ x ĨŪ, !Ō! ò İ ĨĚİ ò İSĚ – İ, y İòÓ° òŪ≈≈Āā, yÓ° ñ İĚ, «, yÓ!_Ó° Ū, y İç !!!_° İyŪ, Ĩİ, •İ, ~Ōç ŪĚ, İ, İy ŷçâç#Ō° İŌ° x!%çyŷ Ū Ĩİ° ā, °İİ, •İ, – 18É3É5É9 °ŌŌk, ŪĚ, ŷçâĚ, İ ŌŌk, òŪ≈ İŪ, ŷŷç!Ě, İ, G ŷçİ, Ó° * , ò òGı° yÓ° çlf Ĩ òİ, Ū ò%k, °ŌŌk, ŷĀā à İİ, İ, İ%, İ°İSĚ İ°İ– °ŌŌk, ŷç ĨàÓ° àĚ, İ G , òİŌ° ā, y°lyİ° İ, z, òçy!İ, ŷĚ, yİ° !Ō° İçĚİİ, àİ Ó° yçf=İŌ° ŷçâĚ, İŌ° ≤ĀĚ, yÓ° , òŌ° !« , İ, •İ – Ĩ òİ, Ū ò% İk, Ó° ç#Ōjçyİ° °ŌŌk, Ū ĨĚ, Ó° ŷòŷf xçáfy 500 xİ, e° Ū Ū, İŌ° !!– °ŌŌk, ŷç ĨàÓ° !!! ŪyÓ° !Ō° İçĚİ Ū, İŌ° İĚ, «%, İòÓ° , õy!#İ° !Ō! ò G Ū, İ, ≈Ōf !Ōİ! , òĚ, İŪ, flıy Ĩ , ò İİ° İSĚ – İĚ, «%, İòÓ° !ā, Ó° Ū, ŌŪyİ≈ , õy° İŌ° !! İò≈ç İSĚ – °ŌŌk, ŷç Ĩà ≤Ā İŌç G Óy İŷŌ° çlf İĚ, «%, İòÓ° !!! ò≈çT !!! Ū İSĚ – °ŌŌk, ŷçâ İeÓ° İòÓ° ~Ū, İĚ, Ó° b– Ó%k, ñ òŪ≈ G ŷçâ !!! İİ° İeÓ° b– ŷç Ĩà ≤Ā İŌ° İçÓ° çlf ≤ĀİŪ , òİ≈y İİ° ≤Āyİ≈# İŪ, ≤ĀŌ çfy !!! İİ, •İ, x!≈yİ ŷB° fyŷ xÓ°İ Ū, İŌ° , òŌ° °Ūİ Ū, Ó° Ĩİ, •İ, – ≤ĀŌ çfy @ Ā° İŌ° çlf İ, y İòÓ° İf)İ, Ū 15 ÓSÉŌ° Ōİ° İŷŌ° • İİ, •İ, – °ŌŌk, çy Ĩff! ≤ĀŌ !çİ, ŷB° fyŷ# İŪ, ŌŪİ Óy, •İ, İy İŪ, Ū òççç#Ū , õy! Ū, Ó° Ĩİ, •İ, – ~=!° • 1ā ≤Āyİ# •İ, fy ly Ū, İŌ° ñ 2ā xò_ oŌf Ōçç! Ū, Ó° yñ 3ā xÓ , ā, İ≈ , òŌ° •yÓ° Ū, Ó° yñ 4ā !Ūİfy Ū, İy ly Ó° yñ 5ā ŷŌ° yñ İŪ İŌ° İ° G Ū ò !Ōŷçç! òGı° yñ 6ā !Ō° İŪ, İ° Ě, yçl ly Ū, Ó° yñ 7ā İyā, àyl Óyçlyñ Ū, Ōİ%, Ū, y! ò Ōçç! Ū, Ó° yñ 8ā Ūy°yñ ŷà!ŷ, G x°B, yÓ° , òŌ° •yÓ° Ū, Ó° yñ 9ā ŷ%áŪ, Ó° çİfy Ōçç! Ū, Ó° yñ 10ā flİİ≈ñ Ō° Ō, òf G ≤Ā! İ, @ Ā° İŌ° !!Ō° yç_° •Gı° y – ~•z òçç# İŌ° Ū İòf ≤ĀİŪ, òŷyā, İĚ, ñ İy , òMĚ, ç#° ly İŪ , òŌ° !ā, İ, ñ °ŌŌk, İ, z, òyŷŪ, ĚüüüĚİ, z, òİŷŪ, y İòÓ° xÓçf , õy!#İ° !Ō! ò İSĚ – ~Ū, çl İĚ, «%, Ōİ, @ Ā° İŪ, yÓ° #Ō° Ōf!_° àİ, ŷİò!_ Ó° İ° İŪ, S%Ě İyŪ, İŌ° ly – İ, ŷyÓ° ŷİò!_ Ó° İİ, ~Ū, İĚ, İĚ, «, y, òyeñ İ, İ, İ

242 ê%, Ū, İŌ° y Ū, yĚİyİ° Ōflfñ ~Ū, İĚ, ç° , òyeñ ~Ū, İĚ, İ, °yòyŌ° ñ ~Ū, İĚ, «%, Ō° ñ ~Ū, İĚ, °yĚ, G Ū, y, òİ, , İŷy°z İİ° Ó° çlf ~Ū, İĚ, ŷ)ā, ñ ~Ū, İĚ, çİfy G ~Ū, İçyİ, y , õyò%Ū, y – °yĚ, çlŪ, Ū, y, İG Ū, yçñ ~Ū!Ū, ā, yĚİ Óyŷ İ İŪ, G İ, y İŪ, !ŌŌ° İ, İyŪ, İİ, •İ, – òy!İ, ñ ĨāŷyĚ, Ū, İĚ, ñ ŪhflİŪ, Ū%İ, İ, Ū, İŌ° İ, ŷy İŪ, ā, #ŌŌ° òyŌ° İ Ū, Ó° Ĩİ, •İ, – ≤ĀŌ çfy @ Ā° İŌ° , òŌ° ŌŪİ İŪ, Ū, İĚ, yÓ° !!! Ū , õy! Ū, Ó° İ, •İ, – !!ā, yÓ° ŷ İD ŌŪç#Ōİ xİ, Óy!İ, Ū, Ó° yÓ° , òŌ° 20 ÓSÉŌ° Ōİ° İŷ İ, y İŪ, İ, z, Fā, İ, Ó° ò#« , y Óy İ,

88%	MATCHING BLOCK 223/259	W
z, òŷİòòy òyl Ū, Ó° y •İ, – ~•z İ, z, òŷİòòy ≤		

ÍÓ Óyò#Ó y ≤Āyôylf ,ôyl̄ – ĩ,y,z Óy İyl̄ ĀÍÓ Óyò# G ÙyŃÇ!âÜ ,y ĩòÓ Ù ĩôf ÍÓ ÍÓ yò ≤ĀyÜ ,y ĩçf ly xyŃ ĩ°G
 Ùĭ, ĩĒ, ò ĩ ĩÜ, •z İyl̄ – Ù%, Ēİy İjĀyè, Ù ĩ ĩĶÓÓ Ó yçcÜ ,y ĩ° ä, ĩ%, ĩ≈ ÓÓk, ŃD#İĭ, xİ%İĀ, ĩ, •İ ĩ, yŃ~# ĩÓ Ó Ù%, u, °
 Ó! Ó•y ĩÓ – ŃĒ, y, òİĭ, c Ù, ĩÓ ĩ, òİĭ, ĩ, ÓŃ%!Ùe – ~•z Ń ĩjØ° ĩĀ, •#İ, İŃk, yhs” xİ%İyl̄ #, òİĭ, ĩ, ,ôyç≈ ĀÓÓk, çyftf=!° ĩÜ,
 Ńçfl, òİ, Ē, yĒİyl̄ ŃçÜ, ĩÜ, ĩÓ ĩ – ~•z Ù•yŃ ĩjØ° ĩ ĩÜ, •z ĩÓ Óyò#Ó y G ÙyŃÇ!âÜ ,yÓ Ó y xy•yòy • ĩĭ ĩyl – İyÓ y
 ĩÓ Óyò ĩÜ, xŃ, Ù, ĩĭ, , ò ĩÓ İy ĩÜ, İ, y ĩòÓ òÙ≈ •İ •#İİyl – ä, ĩ%, ĩ≈ ÓÓk, ŃD#İĭ, ĩĭ, ŃÓ≈y!hfİİÓyò# ĩòÓ Ùĭ, ĩĒ, ò
 òÓ • ĩĭ ĩ òÙ≈İĭ, à ĩĭ, , G ĩè, ĩ, yÓ İyÜ •İ Ù•yİyl – ~•z òÙ≈İĭ, İ ĩçÓ Ù%!_ Ó Ù, İy İy ĩĒ, ĩÓ ĀyĀ, #Ó Ù%!_ Ó
 Ù, İy Óy •İ ~Óç Ó%k, ĩÜ, ĩòİ, y K, y ĩĬ, , òçy Ù, Ó y •İ –
 244 18É3É5É11 ĀÓÓk, ò ĩÜ≈Ó ≤ĀŃy ĩÓ Ó Ù, yÓ ĩ ≤Āİĭ, Óyò# òÙ≈ !•İŃ ĩÓ xyd≤ĀÜ ,y ĩçÓ , òÓ ~•z òÙ≈ ≤ĀİÜ ĩò ĩÜ,
 , òÓ≈Ē, yÓ ĩĭ, xyÓk, İSÈ° – İÜ, v, , ò ĩÓ ò# ĩÓ ò# ĩÓ ~•z òÙ≈

100% MATCHING BLOCK 225/259 J
 Ē, yÓ ĩĭ, Ó !Ó!Ē, ß” ≤Āy ĩhs” SÈİĭ, , ĩĭ” ,

ò ĩĭ, , – İjĀyè, x ĩçy ĩÜ, Ó Ó yçcÜ ,y ĩ° G ĩ, ŃyÓ ĩ, z ĩòfy ĩĀ G , ò, ĩĀ, y ĩ, ,ôyĒİÜ, ĩ, yĭ ĀÓÓk, òÙ≈ Ē, yÓ ĩ, G
 Ē, yÓ ĩĭ, Ó Óy•z ĩÓ İŃç•ñ Ó , ĩòç ŃŃŃ≈Ē)!Üñ çfyÜ ĩòçñ !ÙçÓ ñ Ùfy!Ńİ, İİ yñ !ŃŃ ĩ yñ Ù, y•z!Ó !! ≤ĀĒ, , İĭ, ĩò ĩç !
 ÓhfİyÓ °yĒ, Ù, ĩÓ İSÈ° – ĩ, y•z Ó yçc!_ Ó , ò, ĩĀ, y ĩ, ,ôyĒİy Ē, yÓ ĩĭ, Ó xĒ, fhs” ĩÓ G Óy•z ĩÓ Ó ò ĩç
 ĀÓÓk, òÙ≈ !Óhfİy ĩÓ Ó ~Ü, İè, Ó ĩĭ, , y Ù, yÓ ĩ – Ùà ĩòÓ Ó yçy !Ó!İŃyÓ G xcyĭ, çeŃñ ĩ, yç°ĒüĒÓ yç ≤Ā ĩŃ!çĭ,
 ÓİŃĒüĒÓ yç ĭ, zò ĩ xy!ò ĀÓÓk, ò ĩÜ≈Ó ĩ, zayl G !Óhfİy ĩÓ Ó ĩĭ, , y Ē)!ÜÜ, y ,ôy! Ù, ĩÓ İSÈ° – çyÜ, fñ !°FSÈ!Óñ ÙŃñ
 Ē, àñ ĩÜ, y!°İ ≤ĀĒ, , İĭ, àİÓ y ĩçfÓ x!òÓyŃ#Ó y ÷ò% ĀÓyĭ, zk, òÙ≈ @ Ā•İ Ù, ĩÓ •z «, yhs” •İ! ~Ó ≤ĀŃy ĩÓ Ó
 Ù, y ĩçG ~İà ĩĭ xy İŃ – ĩ, ĩÓ ĀÓÓk, òÙ≈ !Óhfİy ĩÓ İjĀyè, x ĩçy ĩÜ, Ó Ē)!ÜÜ, y•z ŃÓ≈y!òÙ, – Ē, yÓ ĩĭ, G
 Ē, yÓ ĩĭ, Ó Óy•z ĩÓ ĀÓÓk, òÙ≈ !Óhfİy ĩÓ Ó xyÓ G İly!Óò Ù, yÓ ĩ İSÈ° – ≤Āİĭ, Óyò# òÙ≈ !•İŃ ĩÓ ĀÓÓk, òÙ≈
 ŃŃ, ĩÓ ò, İkT xyÜ, Ēİ≈İ Ù, ĩÓ İSÈ° – ~•z òÙ≈z ≤ĀİÜ Ó y, İf ò ĩÜ≈Ó İyàİk, G , ò÷Ó!Ó !ÓÓ & ĩk, Ùy!% ĩĒİÓ
 Ā «, yĒ, ĩÜ, xİ%ôyÓ! Ù, Ó ĩĭ, , , ò ĩÓ İSÈ° – ĩ, y•z ĀÓÓk, ò ĩÜ≈ xyā, yÓ ŃŃ≈flĭ, yÓ ĩÜ, y ĩly flıyl İSÈ° İy – Ńİ xyā, Ó ĩ G Ńİ
 Ù, ĩÜ≈
 Ó

96% MATCHING BLOCK 226/259 W
 ĩ, z, òÓ =Ó &c xy ĩÓ y, ò Ù, Ó y •İ – ~

z
 ò ĩÜ≈ x!•çŃyÓ ĩ, z, òÓ ĀcyÓ Āğĭ y •İ ~Óç , ò÷Ó! !!Ēİk, Āy!Ēİĭ, Ù, Ó y •İ – ~Ó Ē, ĩ° Ù, , İĒ! xİ≈İ#İĭ, Ó Ń ĩD İ%_'
 Ùy!%Ēİç! ~•z òÙ≈ ŃŃ! Ù, ĩÓ İSÈ° – Ó yç ĩĭİĭ, Ù, İòÙ, ĩ ĩÜ, ĩ òá ĩ° òáy İy ĩÓ Ó y, İf ò ĩÜ≈Ó Ófİ Ó# ĩ ĩk, Ó !
 ÓÓ & ĩk, ~Óç , ò% ĩÓ y!ĭ, ĩ òİÓ !ÓÓ & ĩk, «, İeĭ ĩ òİÓ ≤Āİĭ, Óyò òĀ!İĭ, •İ – ~•z ≤Āİĭ, Óyò Ó y, İf ò ĩÜ≈Ó ò%Ó≈°
 Ā «, e, ò)Ó≈Ē, yÓ ĩĭ, flòçT Ó *, ò ĩĭ – ĩÓÓk, òÙ≈ çyĭĭ, ĩĒ, ò ≤ĀİyÓ !Ó ĩÓ yò# !SÈ° – Ē, ĩ° Ó y, İf ò ĩÜ≈ ~Óçf G ç) o
 ĩ ĩ ĩ ŃyÛy!çÜ, ĀŃĒİŃf G çyĒİ ĩŃ !çÜ, yÓ •İĭ İSÈ° ĩ, yÓ y ĀÓÓk, ò ĩÜ≈ ŃyÛy!çÜ, Ńİøyl, ,ôyl – ÓfŃyĒüĒÓy!
 ĩ ĩçfÓ Ā «, ĩè ~Óçf ĩ òİ ĩyÓİÜ, y ĩ ≤Āİĭ, ÓŃ, Ù, ĩ, yÓ ŃŃ%ā#İ •İĭ İSÈ° !Ó ĩçĒİĭ, ŃŃ%o, ,ôy!ĭ, , İò ĩĭ ò)Ó , ,ôyŃyÓ Óy!
 ĩ ĩçf xçç ĩĒĭ y ~Óç xİ≈ !Ó! ĩĭ yà Ù, ĩÓ ŃŃ% xy•Ó ĩ Ù, Ó y •zİ, fy!ò ĒüüüĒ ĀÓÓk, ò ĩÜ≈ ĩ•z Óyôy !SÈ° İy –
 ĀÓÓk, ò ĩÜ≈ ŃŃ%o İyeyÓ ĩ, z, òÓ Ù, yİG !! ĩĒİôyK, y İSÈ° İy – ĩ, çyÓ ĩĭ, Ù, yÓ ÓyÓ G !!Ēİk, •İ! – ĩ, y•z òİŃyl ĩ òİ G
 à, , òİĭ, ĩ òİ ĀÓyĭ, zk, òÙ≈ ĩÜ, ÷ò% Ńyò ĩÓ @ Ā•İ Ù, ĩÓ !! ~•z ò ĩÜ≈

73% MATCHING BLOCK 227/259 W
 Ó !ÓÜ, y ĩç =Ó &c, òİ≈ Ē)!ÜÜ, y ,ôy! Ù, ĩÓ İSÈ° – Ó

ĩ, òİŃyl ĀyĀ, # G à, , òİĭ, ĩòÓ ĩ, zòyÓ òy ĩĬ ĀÓÓk, !Ó•yÓ G Ńçâ ŃÜ, k, •İĭ İSÈ° – Āòİ, Ù Ó%k, ĩ, ŃyÓ ò ĩÜ≈ ĩ Ńy!
 ÓÜ, ĩ, yÓ ĩ, z, òÓ ĀcyÓ !ò ĩĭ İSÈ° ĩ° İŃz ĩ, zòyÓ Ùy!ĒİÜ, ĩ, y•z ŃyôyÓ ĩ Ńy!%ĒİÜ, ~•z ò ĩÜ≈Ó ≤Āİĭ, xyÜ, <T
 Ù, ĩÓ İSÈ° – İĭ, İ! Ńy!% ĩĒİÓ ç ĩŃvÓ ĩ, z, òÓ =Ó &c ò!İĭ Ù, ĩÜ≈Ó ĩ, z, òÓ =Ó &c !ò ĩĭ İSÈ° ĩ° – çŃv ĩÜ, Ó# ĩĭfÓ
 , ò!Ó Ó ĩĭ, ≈ Ù, Ù≈=İ ĩÜ, •z ŃyÛy!çÜ, , ò!Ó ä, ĩĭ Ó Ùy, òÙ, y!è, !•İŃ ĩÓ Ā ĩSÈ !! ĩĭ İSÈ° ĩ° – ĩ, ŃyÓ ò ĩÜ≈ Ó y, ĩ ĩ ĩÜ,
 ÷Ó & Ù, ĩÓ xİò, çfñ , òİĭ, ĩ, y İyÓ # ŃŃ, ĩÓ ŃŃy! flıyl İSÈ° – ĀÓÓk, ò ĩÜ≈Ó Ùè, Ńçàè, İ G Ńçâ, ò!Ó ä, y•ylĭ āİ, y!sfÜ,
 , òk, İĭ, xİ%Ńİ, •İ, ñ !Ó ĩçĒİy!Ü, ĩÓ Ó ĩÜ, y! flıyl İSÈ° İy – ĩyàfĭ, yÓ !Ē, !_ ĩĭ, =İ xİ)İyl̄ # ĩ ĩÜ, yİG Óf!_ Ńç ĩáÓ
 =Ó &c, òİ≈ ŃŃŃf •İĭ, İ – ĀÓÓk, ò ĩÜ≈Ó !Ó, ò% !ÓhfİyÓ G ŃyĒ, ĩ°fÓ Ù, yÓ ĩ à%Ń!è, ĩĭ ĩ òá ĩ° òáy İy ĩÓ ĒüüüĒ ~•z
 òÙ≈ ŃŃÜ, y#İ Ńy!% ĩĒİÓ xyl≈ĒüĒŃyÛy!çÜ, ç#Ó ĩĬò ä, y!•òy !Ùè, ĩĭ İSÈ° ÷ò% İ ĩ Ńy!% ĩĒİÓ Ù ĩĬò Ù, İyG Ó%V, ĩĭ,
 , ò ĩÓ İSÈ° – Ó y, İf ò ĩÜ≈ ŃŃ, ĩ°Ó ĩò, ,ôy ĩè, Ó x!òÙ, yÓ İSÈ° İyñ Ńçfl, òİ, Ē, yĒİyG ĩ, yÓ y Ó%V, ĩ, İyñ ĩ, y•z ~•z
 òÙ≈ ŃyôyÓ ĩ Ńy!% ĩĒİÓ òÙ≈ •İĭ

245 G ìè, Ì!- àÒì, Ù Ò%k, ì, y, z ì, ÑyÓ° òÙ≈îÛ, ÑÛ, ° Ùy!%îÉÍÓ° ^ÓyòàÙf Ù, Ó° ì, y, î!- ~ò!òÛ, Ó y, ìf òîÙ≈Ó° ò%Ó°î≈yòf ÑÇfl, Òì, È, y, Èÿlî Ì! Ùy!%îÉÍÓ° Ù, ìf È, y, Èÿlî Ùyà!ò ≤ÄyÛ, ì, È, y, Èÿlî ì, ÑyÓ° òÙ≈ ≤Äã, yÓ° Ù, îÓ° Ì- È, î° ì, ÑyÓ° òÙ≈ G Óyí# ≤Äì, fhs" @ÄyîÛÓ° Ùy!%îÉÍÓ° Ù, y, ÌSÈG ^ÓyòàÙf •îÏ!SÈ°- îÓÒk, òîÙ≈Ó° ÑyÈ, î°fÓ° ~Û, ìè, Ó°lì, y Ù, yÓ° î lyÓ° #ÑÛy îçÓ° !Ó, ò% ÑÛ!≈Ì- Ó y, ìf òîÙ≈ lyÓ° #ÑÛy îçÓ° ≤Äì, î ÑÇÛ, #î≈ì, y òáy ÿlî ì, y ^ÓÒk, òîÙ≈ ~Û, òÙ!SÈ° lyñ ÓÓ° MÈ, ~z òîÙ≈ lyÓ° #îÛ, ðk, yÓ° xyÛl òGì° y •î° - lyÓ° #ÑÛy îçÓ° ≤Äì, ÑyÛy!çÛ, òy! Ì° c, òy° îÓ° ì, z î° Ìçf !È, «%, Ì ÑÇà àîì, ì, ì, y, y •îÏ!° - Ó y, ìf òîÙ≈Ó° Ù îÏ!° y lyÓ° #îÛ, à, •ÓÒ# Ù, îÓ° Ó° yáy •î° Ìñ òÙ≈ ≤Äã, y îÓ° G ì, Ñy îòÓ° !Ì!% Ù, Ó° y •î° - «, Ùyñ ì, z ØÓì≈yñ !Óçyáyñ Ñ%!Ø!° yñ Ù!Ö° Ù, y ^ÓÒk, lyÓ° #ÑÛy îçÓ° ì, z Ìp° Ó° bñ ÿÓ° y ≤Äì, f îÛ, flÛ!•Ûy! È, y, flÛ! - îÓ° #àyì! ^ÓÒk, lyÓ° #ÑÛy îçÓ° Ñ%àÈÛÈò%/áñ xyçyÈÛÈ!ÍÓ° yçyÓ° Ù, ÿ ì, ÑyÓ° y !îçÓ° yz Óf_ Ù, îÓ° ÌSÈ- lyÓ° #ÑÛy îçÓ° ~z flÛyò#lì, y ^ÓÒk, òÙ≈ îÛ, ç! ≤Äì Ù, îÓ° î%, î°!SÈ°- ^ÓÒk, òîÙ≈ làÓ° îçy!È, l# xyjÀ, òy°#ñ à!Û, y !ÓÙ°y îÛ, G xyó! òGì° y •îÏ!SÈ°- lyÓ° #ÑÛy îçÓ° ≤Äì, ~z ì, zòyÓ° ì, y ^ÓÒk, òÙ≈ ≤Äy îÓ° Ó°lì, y È), ÌÛ, y, òy° ÌÛ, îÓ°!SÈ°- 18É3É5É12 È, yÓ° ì, ^ÓÒk, òÙ≈ !Ó%!ÆÓ° Ù, yÓ° î ÌÈ, yÓ° ì, ~Û, ÑÛ!° Ó°k, Û!° !SÈ° ~ÓÇ° î Ù•yÛyl îÓÓ° flò, lì, È, yÓ° î, Ó° ÑÓ≈e !ÓÓ° yçÛyl Ñz çßvÈ), ÌÛ îÛ, ^ÓÒk, òîÙ≈Ó° !ÍÓ≈yÛ! xyÛy îòÓ° Ñy°z îÛ, xÓyÛ, Ù, îÓ° - ÌÛ, v àÈ, #Ó° È, y îÓ° !Ó îÛyÈlì Ù, Ó° î° òáy ÿ îÓ° ÈüüüÈ ~z òîÙ≈Ó° xÓ«, î° ÌÛ, y ÌG xyÛ, !flòÛ, àè, ly Ì° ñ ~Ó° Ó!Íò òÙ, yÓ° î!SÈ°- á #çT, ò)Ó≈ Èl°, çì, îÛ, ^ÓÒk, òîÙ≈Ó° xy!ÓÈ, ≈yÓ Ù, y° î ÌÛ, !á fiè, #l° myòç çì, Ù, òì≈hs" È, yÓ° ì, ^ÓÒk, òÙ≈ ì, yÓ° x!hflìc Óçyl" ^Ó° î!á!SÈ°- ÙòfÓ°, ≈# ÑÛ! Ù, y° !Ó° Ìc Èlì, ^ÙÒ!≈ çyÛ!Û, y° òì≈hs" ~z òîÙ≈Ó° ≤ÄÈ, yÓ° !SÈ° x, ò!Ó° Ñ#Ûñ ÷D Ì% ìà ^ÓÒk, òîÙ≈Ó° ≤ÄÈ, yÓ° •...yÛ, òy! ñ Ù%, Èÿlî Ì% ìà xyÓyÓ° ~z òÙ≈ flÛ!•Ûy! !ÓÓ° yç Ù, îÓ° ñ =Æ!° ìà Ó y, ìf òîÙ≈Ó° , òyçy, òy!ç ^ÓÒk, òÙ≈ !è, îÛ, !SÈ°- •îÉ!≈Ó° Ó° yççÛ, y î° G, òy° Ì% ìà È, yÓ° î, Ó° !Û, S%È ≤Äìò Ìç ^ÓÒk, òÙ≈ ≤ÄÈ, yÓ° !ÓhflÿÓ° Ù, îÓ° !SÈ°- ~Ó° , òÓ° ~z òîÙ≈Ó° ≤ÄÈ, yÓ° e Ùç Ù, Ù î, ÿ ÌÛ, ~ÓÇ° î%, ÌÛ, ≈ xye Ù îÛ, òÓ° , òÓ° ~z òÙ≈ ≤Äy!° !!Ûä, •, •îÏ!° ÿlî - È, yÓ° ì, ^ÓÒk, òÙ≈ !!Ûä, •, •î°G !ÑÇ°•ñ Ó° , ìòçñ çfyÛ ìòçñ Ì, òÁ! ñ ÙyD!° ÿñ !ä, Ìñ çy, òy! ≤ÄÈ, ì, ^ò Ìç ^ÓÒk, òÙ≈ xyçG ^Óç ç! ≤Äì - È, yÓ° î, ^ÓÒk, òîÙ≈Ó° ç! ≤Äì ì, y •...y îÛ, ~ÓÇ° e Ùç xÓ%Æ •ÓyÓ° x îÛ, Ù, yÓ° î !SÈ°- îÓÒk, òÙ≈ xÓ%Æ •ÓyÓ° Ù, yÓ° î! îÛ îÓ° Óy ÿlî î ÌÛ, òÙ≈ È, yÓ° î, !ÓhflÿÓ° yÈ, Ù, îÓ° !SÈ° Ó° yçç!_ Ó° , ò, ì, î, òyÈlÿlî - !Ó!ÛyÓ° ñ xçyì, çeñ x îçyÛ, ñ Ù, Ì!çñ •È!≈Óò≈l ≤ÄÛ%à çyÛ, ^ÓÒk, òÙ≈ @Äì Ù, îÓ° ~z òÙ≈ !Óhflÿ îÓ° x@Ä!# È), ÌÛ, y, òy° ÌÛ, îÓ° Ì- , ò îÓ° Ó° yçÛ, #l°, ò, ì, î, òyÈlÿlî xÈ, y îÓ° ~z òÙ≈ ì, yÓ° à!ì, •y!Ó° îÏ° È, î° - î, îÓ° ÷ò% Ó° yçÈÛÈx!@Ä Ì°Ó° xÈ, y îÓ° ^ÓÒk, òîÙ≈Ó° , òì, Ì ÷Ó° & •îÏ!° !SÈ° ~z Ì%! Ùyly ÿlî ÿ- òîÙ≈Ó° xhs" !è!•î, ç!_ òÙ≈ îÛ, ÓÑy!ä, îÏ° Ó° y îá- ì, y SÈyì, y ^ÓÒk, òÙ≈ ÑÛy îçÓ° ÑÛ, ° ò!ÍÓ° Ù, y îSÈ ≤ÄyÛ!DÛ, ì, y •y! Ó° îÏ!° !SÈ° !Û, ly ì, y È, îÓ° òáyÓ° !ÓÈlì - ÑÛ îÏ!° ÑÛy ÌÛ ÑÛy ÌÛ ^ÓÒk, òîÙ≈ îÓfy, òÛ, ò!Ó° Óì, ≈l xy ÌÛ, ì, y î, òÙ≈ ! •îÛ îÓ° ì, yÓ° @Äì! ÌÛyàfì, y îÛ, îÛ!SÈ° Ñ !ÓÈlì ÌÛ ÌÛ, y ÌG Ñ î°• îz- ≤Äì, òyò# òÙ≈ !•îÛ îÓ° ^ÓÒk, òÙ≈ Ó y, ìf òîÙ≈Ó° ÿyà!K, ñ xyä, yÓ° ÑÓ≈flì, y G, ò% îÓ° y!•î, ì, î, ÌsfÓ° !ÓÓ° & Ìk, ì, #Ó xye Û! •îÛ!SÈ°- ^Ó° ìòÓ° xèyhs" ì, y îÛ, Ó°k, Ùy îÛ!lñ

100%	MATCHING BLOCK 228/259	J
Û, yÓ° î Ì, Ì Ù î Ì Ù, Ó° î, Ì, Ì		

Óò x î, òÓ° & îÉlì Ì! - ì, ÑyÓ°

246 ô`ÏÛ≈ í zòyÓ` Ùyl!ÓÛ, ï, yÓ` ≤ÄÛ, yc à`îè, !SÈ°- !Û, v ï, ÑyÓ` Ù, i%, fÓ` , ðÓ` ÑÛ`îï` Ó` Ñy`îï` Ñy`îï` xy!ò` ô`Ók, ô`ÏÛ≈ x`îÏÛ, , ð!Ó`Ói` ≈! xy`îï- !ÓÓ!i` ≈i, `ÓÓk, ô`ÏÛ≈ Ù)!! ≈, ð)çyñ` ï, sfÈÛÈÛsf ÑÓ` i%, `ÏÛ, Ìy!` ñ` Ìy` Ó` y, Ìf` ô`ÏÛ≈Ó` x! Ó`ÏFSÈðf xD !SÈ°- `ÓÓk, Ó`y` x`ÏÛ, =!° Ñ±òy`îï` !ÓÈ, _` •`îï` à) , , Ñyòly!` Ó`ï, •!` - ï, yÓ` y`ÏÛ, `Óy!ð` Ì_¥Ó` flf#Ó` *`î` ð`Û, `ly` Û, Ó`y` •!` - ~•zÈ, y`ÏÓ` Ó`y, Ìf` ðÛ≈ G` ÓÓk, ô`ÏÛ≈Ó` Ù`îðf` ï, Û! , ðy!≈Û, f` Ó` •z` ly- xlf!ò`ÏÛ, Ó` y, Ìf` ðÛ≈ ÑçflÒyÓ` Û, `ÏÓ` x`ÏÛ, , ð!Ó`Ói` ≈! xyly` •!` - Ìyà!` Ìk, Ó` =Ó` &c` Û, !Û`îï` ðÛ≈`ÏÛ, ÑÓ` °` Û, Ó`yÓ` `ã, <Ty` Û, Ó`y` •!` - Û, !È!` G` Óy!f` ÌçfÓ` flf`y`îï` ≈` àyÈÛÈÛðò` ÑçÓ` «, `îiÓ` Ó`fÓfliy` ÌG!`y` •!` - `àÒi, Ù` Ó%k, `ÏÛ, ≤Ä!i, , ð«` ly` `È, `ÏÓ` !ÓÈ%èÓ` !ÓÛ` xÓi, yÓ` È, yÓy` •!` - ~Ó` È, `ï°` `ÓÓk, ðÛ≈`ï, yÓ` !çfl!i, y` •yÓ` y!` ~Óç` ÑyòyÓ` ï` Ùyl%` ÌÈ!Ó` Û, y` ÌSÈ` ï, y` Ó` y, Ìf` ô`ÏÛ≈Ó` •z` ~Û, !è, çyáyÓ` *`î` ð` à!f` •!` - `ÏÓÓk, Ñç` Ìà` ç, C`yÓ` xÈ, y`ÏÓ` ~•z` ô`ÏÛ≈Ó` , ði, l` ï, `ÏÛ, ~`î!SÈ°- `àÒi, Ù` Ó%k, !È, «%` , `ìòÓ` Ù`îðf` Ì`!li, Û, ï, y` G` ç, C`y` ~`î!i, y` ìòÓ` xly! , , ð!Ó` ç#Ó` Ì` xÈ, fhfl!` Û, `ÏÓ` i%, `ï°SÈ` Ìiñ` ï, ÑyÓ` Ù, i%, fÓ` , ð`ÏÓ` ~•z` ðÛ!` G` È, «%` Ó`y` xyÓ` yÛ≤Äf` G` !Ó`y`#` •`îï` G` Ìè, l- ï, y` ìòÓ` ~`ï` Ìi, Û, xÓ«` Ì` G` çyà!i, Û, %á`y` ÌÈ, Ó` flò, y` Ñçàç#Ó` Ì!Ó` ç, C`y` kT` Û, `ÏÓ` ~Óç` ç!Ûy!` Ìi` ï, y` ìòÓ` È, yÓÛ)!! ≈` !ÓkT` •!` - Ù` Ìè, Ó` Ñiðò` Ó, !k, Ó` Ñy`îï` Ñy`îï` ðÛ!` ìòÓ` `ÏÛ` È, yà` ï, Û!` y°` Ñy` Ó, !k, , ðy!` - `ï, Û!` ÑyòyÓ` ï` Ùyl%` ÌÈ!Ó` Ñ` ID` ï, Ñy` ìòÓ` Ñç` Ìyà` !SÈB` •!` - ÑÛ`îï` Ó` Ñy`îï` Ñy`îï` ÓÓk, ô`ÏÛ≈` ~!li, Û, ï, y` G` Ñç#Ó` Ì!Ó` xyò` Ìç≈Ó` , ðÓ` Ó` Ìi, ≈` ï, sfÈÛÈÛsfñ` =•f` Ñyòlyñ` Ó` •f` Û!` ï, y` Ó, !k, , ðy!` - `ÓÓk, ðÛ≈` Ó` Ìy!ñ` Ñy!` •zi, fy!` ð, ï, sfÈÛÛÈÛyòlyÓ` !ÓÈ!i` Ó` Ìi, , ð!Ó` Ìi, •!` - Ù)!! ≈, ð)çy` Ì`ÏÛ, ð` Ó` &` Û, `ÏÓ` ï, sfyòlyG` ly!` Óð` à) , , xyä, yÓ` ÑÓ≈fl!` ~•z` ðÛ≈` ÑyòyÓ` ï` Ùyl%È!`ÏÛ, xyÛ, <T` Û, Ó` `Ïi, Óf!` ≈` •!` - `àÒi, Ù` Ó%k, ï, ÑyÓ` ðÛ≈`ÏÛ, ÑyòyÓ` ï` Ùyl%` ÌÈ!Ó` Û, y` ÌSÈ` `ÓyòàÛf` Û, `ÏÓ` `Ïi, y`yÓ` çlf` Û, Ìf` ≤ÄyÛ, ï, È, yÈly!` ï, z, ð` ìòç` !ò` Ìi, ñ` , ðÓ` Ói, ≈#` Û, y` Ì°` Ñç` `ÓÓk, çyflf` àÛ`y!yl` ô`ÏÛ≈Ó` `ã` Ñçfl, Òi, È, yÈly!` Ó` Ìà, ï, •!°` ÑyòyÓ` ï` Ùyl%` ÌÈ!Ó` Ñ` ID` ~•z` ô`ÏÛ≈Ó` Ñç` Ìyà` !Ó!FSÈB` •!` - `ìàÒi, Ù` Ó%` Ìk, Ó` ç#Ó`jçy!` `ÓÓk, ðÛ≈` ÑÛÛ, y°`#l` xlfylyf` ðÛ≈` G` Ñ±òy!` `ÏÛ, ~!à`îï` `ìà`îï` !SÈ°` ï, ÑyÓ` !çfl!` Óf!` cñ` ≤Äk, y` G` xÿyòyÓ` ï` Óy!` @- ï, y!` - Ó` y, Ìf` ñ` ç!` G` xyç#`!ÓÛ, ≤ÄÈ, , Ìi, ðÛ≈`#l` `ày` #Ó` Ó` Ìi, , y` Ó` Ìi, , y` , ð!i, Ì, G` ðÛ≈`#l` `Ïi, y` ÏÛ, Ìi, Ìi, Û, ≈!%` Ìk, , ðÓ` y!ç!` Û, `ÏÓ` l- ï, Û, ≈!%` Ìk, , ðÓ` y!ç!` x`ÏÛ, •z` `ÓÓk, ðÛ≈` @` Á` ï` Û, `ÏÓ` l- `ÓÓk, çyflf` Ì`ÏÛ, çyly` Ìy!` ñ` Ìi, !l` x`ÏÓ!`Û, Û, «` Û, ï, yÓ` x!òÛ, yÓ` #` !SÈ` Ìi- ÛÛ`yÓ&t!` Û` Ì`ÏÛ, çyly` Ìy!` ÈÛÛÈÈ` `Óyòà!` y!` sy!` y` ìòÓ` ÓçÓi, ≈#` Û, Ó`yÓ` çlf` Ìi, !l` ï, ÑyÓ` `çÈ!` xlf` x`ÏÓ!`Û, Û, «` Û, ï, yÓ` ≤Ä`îï`yà` Û, `ÏÓ` l- ~Ó` È, `ï°` ï, ÑyÓ` Û, y!` ≈!` Ìk, •!` - `àÒi, Ù` Ó%` Ìk, Ó` !çÈf` ÌòÓ` Ù` Ìðf` Û`yÛ, yçf, ðñ` xyl@ñ` Ñy!Ó` , ð%_ñ` ï, z, ðy!` ñ` Û`yÛ, y!` fy!` l` ≤ÄÛ`á` ï, ÑyÓ` `Ïyàf` ï, z_Ó` Ñ%!Ó` !SÈ` Ìi!` ÌÑyÓ` y` `ÓÓk, ðÛ≈` ÌÛ, `ÏÛ, y!G` ÑçÛ, `ìà` ÌÛ, ï, zk, yÓ` Û, Ó` `Ïi, Ñ«` Û` !SÈ` Ìi- !Û, v` ÌÑ, y` ìòÓ` , ðÓ` `ÓÓk, ô`ÏÛ≈Ó` xÓ«` Ì` Ó`yò` Û, Ó` ÓyÓ` Ù` Ìi, y` ≤Ä!i, È, yÑiðB` Óf!` _` `ÏòÓ` xÈ, yÓ` `ðáy` `ð!` - xlf!ò`ÏÛ, Ó` y, Ìf` ô`ÏÛ≈` Û%, Û!Ó` °` È, R` G` çB, Ó`yã, y` Ì!≈Ó` Ù` Ìi, y` ÑçflÒyÓ` `ìòÓ` xy!ÓÈ, ≈yÓ` ~•z` ô`ÏÛ≈` çy!` yÓ` ~`î!SÈ°- ÑçflÒyÓ` Û, G` ï, y!` Û, ≈Û, !•` Ñ`ÏÓ` ï, Ñy` ìòÓ` `Ï!kT` áfy!i, !SÈ°- ï, y`z` `ÓÓk, Û, ï, Óyò` á, l` Û, `ÏÓ` `Ó!òÛ, Ó` y, Ìf` ô`ÏÛ≈Ó` `ð` #, c` ≤Äã, yÓ` Û, Ó` `Ïi, ÌÑ, y` ìòÓ` Ù, y` Ìly` xÑ%`!Óáy` •!` !l- È, yÓ` `Ïi, `ÓÓk, ô`ÏÛ≈Ó` xÓ%`!ÈÓ` Û, yÓ` ï` !•` Ñ`ÏÓ` !•@%` Ó` yçy` ÌòÓ` ðÛ≈`#l` xÑ!` È%èi, y` G` `ÓÓk, !l!`y!` ÌÛ, G` ðy!` #` Û, Ó` y` •!` - =D` Óçç#` çy!Û, , ð%È!f!` Ûè` ðDñ` •)iÓ` yç` !Û!` •Ó` Û%, °` ~Óç` `àÒi, , y!ò, ð!i, çcy` ÌB, Ó` ï, #Ó` `ÓÓk, !Ó` ÌmÈ!` `ÓÓk, ô`ÏÛ≈Ó` , ði, `Ïi` =

88%	MATCHING BLOCK 229/259	W
Ó` &c, ð)i≈ È), !ÛÛ, y, ðy°l Û, `ÏÓ` !SÈ` Ì°		

l

100%	MATCHING BLOCK 230/259	J
Ó`ï°` x`î!`ÏÛ, Ù`î!`Û, `ÏÓ` l-≤		

Äyã, #l` `ÓÓk, @` Äsiy!ò` Ìi, ï, z, ð` ÌÓ` y_` çy!Û, `ìòÓ` !ÓÓ` &` Ìk, `ÓÓð` !l!`y!` , `ÏÓ` x`ÏÛ, !ÓÓÓ` ï, ðyG!` y` Ìy!` - Û!` ðÓfyÓy` ÌÛ` Ó!f!` ≈i, Û, y!` !l` Ì`ÏÛ, çyly` Ìy!` `Ï, ð%È!f!` Ûè` ðD` `áyÈ!y` Û, `ÏÓ` l` Ìi, Ñy` ÌÛ, ðÛ!` Óy` !È, «%` Ó` Ù` fhfl!Û, ~`ÏÓ` !` ð` Ìi, , ðyÓ` `ÏÓ`

249 11ÉÙàîòÓ´ Ó`yçy`ìòÓ´ xyã`Äy# l#lî, Û`#Ë,y`İÖ í,z_Ó` È,yÓ´`îlî, Ùà`îòÓ´`îlî,`îc Ó`yç`îlî,Û,`~Û`#Û,Ó´`îlî
 şy,yİf Û,`îÓ`!SÈ%12É`≤Äî,Óyò# òÛ≈y`İ@y`îlÓ´`í,zqó`îÛ,`î%`!Û Û`#Ë,y`İÖ Ófyáfy Û,Ó´`îÖ/13É`xyç#!ÓÛ, Û,yÓ´y/
 14É`ÓÓk,ò`îÛ≈Ó´`Ù)°l#lî,`=!° Û`#`!SÈ%~z ò`îÛ≈Ó´`xÓ%`!ÆÓ´`Û,yÓ´î=!° Û`#`Û,`#`!SÈ%/15É`~çl ò`îÛ≈Ó´`Ù)°`Ó_´Óf
 şjò`îÛ,`≈`~Û`!è,`şç!«`Æ`≤ÄÓ¶,`î`îáy- 18É6`!lÓ≈y!ä,î,`@`Äsi,òO#`Ó´îÓ#Ó´`ä,e´Ói,`≈#ñ`È,yÓ´î,`•z!î,`y`îşÓ´`xy!
 ò,òÓ≈ä≤ÄlÛ`á[,`än`G!Ó´`îlî`ré,`ÓœfyÛ,`îşy!`ylñ`Û,`°Û,yi,yñ`2009-`Ó´îÓ#Ó´`ä,e´Ói,`≈#ñ`≤Äyã,`#l`È,yÓ´`îlî,Ó´`xl`≈`îl!
 î,Û,`•z!î,`y`îşÓ´`ş¶,y`îlñ`xyl@ñ`Û,`°Û,yi,yñ`!mi,`#l`şçflòÓ´`îñ`2016-`•zÓ´`È,y!`y!ÓÓ`G`!Óçl`Û%,`ÛyÓ´`è,yÛ%,`Ó´`ñ
 `Ó!òÛ,`şÈ,`fî,yñ`äÈ,yÉlyhs´´Ó´`Û,y`İÖÓ´`#`Óş%än`~l`!Ó`~ñ`Û,`°Û,yi,yñ`2005-`!ò#`òÛ%,`ÛyÓ´`à`İDy,`öyöfy!`ñ
 È,yÓ´î,`ÈüÈ•z!î,`y`îşÓ´`ş¶,y`îlñ`≤ÄlÛ`á[,`ñ`şy!•,`f`îyÛ,`ñ`Û,`°Û,yi,yñ`2000-`ây,`öy`ä,w`!ş!yñ

100% **MATCHING BLOCK 231/259** **J**

È,yÓ´î,Ó´`îÉİ≈Ó´`•z!î,`yş

á≤Äyã,`#l`G`xy!ò`Ùòf!%ääñ`≤ÄlÛ`á[,`ñ`≤Ä`î@`Ä!şÈ,`çyÓ!`çyş≈ñ`Û,`°Û,yi,yñ`1997-`l`îÓ´`wlyl`È,Ryã,yÍ≈ñ`òÛ≈`G`şçfl,Ò!
 î,ÈüÈ`≤Äyã,`#l`È,yi,`#l`î`≤Ä«`y,`öè,`ñ`xyl@ñ`Û,`°Û,yi,yñ`2015-`í,É`Ó´`î,l`Û%,`ÛyÓ´`!Óÿyşñ`≤Äyã,`#l`È,yÓ´`îlî,Ó´`•z!î,`yş
 äxy!ò,`òÓ≈än`î`Äy`î@`Ä!şÈ,`Ó%Û,`î`È,yÓ´`yÛñ`Û,`°Û,yi,yñ`2019-`ş%Û%,`ÛyÓ´`#`È,Ryã,yÍ≈ñ`≤Äyã,`#l`È,yÓ´`î,l`Ûyç`G
 şy!•,`fñ`xyl@ñ`Û,`°Û,yi,yñ`1985-`Upinder Singh-`A History of Ancient and Early Medieval India-`Pearson-`2009.
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 250`~Û,Û,`≠`19`p`p`p`p`p`ÛòfÈ,yÓ´î,`G`òy!«`îyî,`fñ`á`#<T,`ö)Ó≈`1000ÈüüüÈ`á`#<T,`ö)Ó≈`300`xΣ`áCentral India and
 Deccan-`Circa 1000 BC-`Circa 300 BCE`à`è,l`19É0`í,z`îjçf`19É1`ş)ä,`ly`19É2`î°y•yÓ´`xyà!l`19É3`Û,`Èè`î°y!•î,`Û,Í,`öye
 19É4`î`Ùày!°l`19É5`ÙòfÈ,yÓ´î,`G`òy!«`îyî,`fÓ´`şyçfl,Ò!î,Û,`Ó´`*`öyhs´´Ó´`19É5É1`≤ÄyÛ,`ÈüÈ`°Ó•`çó≈`19É5É2`î°Ó•
 ,`çó≈`19É6`í,z,`öşç•yÓ´`19É7`!lÓ≈y!ä,î,`≤ÄÿzyÓ´#`19É8`!lÓ≈y!ä,î,`@`Äsi,òO#`~Û,Û,`19É0`í,z`îjçf`•`~z`~Û,`îÛ,Ó´
 í,z`îjçf`•`Ùòf`È,yÓ´`îlî,Ó´`G`ò!«`î

95% **MATCHING BLOCK 232/259** **W**

È,yÓ´`îlî,Ó´`•z!î,`yş`xy`î°yã,`ly/

Û,y,`çó≈`á`#<T,`ö)Ó≈`1000`î`îÛ,`300`á`#<T,`ö)Ó≈yΣ-`•`~z`~Û,`îÛ,`Ùòf`G`ò!«`î`È,yÓ´`îlî,Ó´`îlî,`y!şÛ,`!ÓÛ,yç`!
 Ó´`îy`Èlî`Û,Ó´`y`îÓ`ò%`è,`í,z,`öyòy`îlÓ´`í,z,`çó´`!È,`!_`Û,`îÓ´`/`°y•yÓ´`ÓfÓ•yÓ´`~Óç`Û,`Èè`î°y!•î,`Û,Í,`öy`îeÓ´
 !lÛ≈yî-`•`î`Ùày!°l`şçfl,Ò!î,Ó´`!ÓÛ,yç`G`≤ÄyÛ,`î°Ó•`î%à`î`îÛ,`î°Ó•`î%`îàÓ´`!ÓÓi,`≈lG`~z`~Û,Û,`î`îÛ,`!ç«`yl≈#Ó´`y
 çyl`îlî,`çyÓ´`îÓl-

100%

MATCHING BLOCK 233/259

J

Ë,yÓ`i,#î` í,z,öÛ•y`ìò`îç`°

Ô•î°`îàó` ð)ã,lyÛ,y` !î`îî`G- ò#ã≈!òl ~•z òyó`iy ÓóÍ!SÈ` îñ 800 á #<T,ö)Ó≈yΣ lyàò Ë,yÓ`î`î, ≤Ä!Û`°y•yÓ`
ÓfÓ•yÓ` ÷ó`&•îî`!SÈ°- !Û,v ðy±!î,Û, à`îÖEîyî` ~•z òyó`iy ,ö!ó`ó!î,≈î, •îî`îSÈ` ~ál Û`îl Û,ó`y`îFSÈ
Ë,yÓ`i,ó`îEî≈`°y•yÓ` ≤Äã,°l ÷ó`&•î` xyl%Ûy!lÛ, 1100 á #<T,ö)Ó≈ Óy`i,yÓ` Û,ySËyÛ,y!SÈ` ðÛ`îî`- î, îÓ`á!`y`ó` yáy
òó`Û,yÓ` îñ !Ócy° ~•z Ë,yÓ`i, í,z,öÛ•y`ìò`îç`°y•yÓ` ≤Äã,°l ðÓ≈e ~Û, ðÛ`îî`•î` !l- ~•z` ≤Ä«`y,ö`îè,•z =ó`&c,ö)î≈
•îî`G`îè,Û,Ëè`îy!•î,Û,í,öye G`Ûày!`îó` xy`îyã,ly-
253 19É3 Û,Ëè`îy!•î,Û,í,öye

100%

MATCHING BLOCK 234/259

J

Ë,yÓ`i,#î` í,z,öÛ•y`ìò`îç`°

lylyl xMÈ,`î°ó` !ó!È,ß` ≤Äb`î«`îè Û,Ëè`îy!•î,Û,í,öye áBRW ä lylyl ðyçfl,ò!î,ö` ≤Ä«`y,ö`îè, xlfylf !ó!È,ß`
Û,í,öy`îeó` ð`îD !Û!ö, xÓfliyî` ,öyGî`y` à`îSÈ- 1960ÈüÈ~ó` òç`îÛ, xe!O`îáó`yî` í,z!ál`îló` È,`î° ≤Ä!Û`BRW ÈüÈó`
~Û,îè, !!ò≈<T G flî, sf ≤Äbî,y!cÛ, hflîó` xy!óç,ö, •îî`îSÈ- ~•z Û,í,öye!è, ≤Äxî,Û,ó`îî, °y`G Û,y`îy~•z ò%è, ó`ç
ÓfÓ•yÓ` •Gî`yÓ` çlf`~ó` lyÛ Û,Ëè`îy!•î,Û,í,öye Black and Red Ware - !òG`y`G Û,y`îy`ó`ç ò%è, ,öy`îeó`
~Û,•z ày`îe`yày`îly`•îî`îSÈ`~ó`Û,Û !lòç≈l ,öyGî`y` à`îSÈ`î,ó%G ðyöyó`îî,Û,Ëè`îy!•î,Û,í,öy`îeó` ~Û,îè, ày`îe`y`
G xlf`ày`îe`Û,y`îy`ó`çÈüÈ•z`ó!ç`ã,y`îá,ö`îî, -`ó!çó`È,yà`«`îè•z Û,í,öy`îeó` È,`î,`îó`ó` àyelè,Û,y`îy`G`ó!
•à≈ye!è, °y`- ðΩ,ó, ~•z Û,í,öy`îeó` ≤Äxî,y`î°~Û,îè, !ó`îçEî`í,z`îEè,y`Û,`îó` ò?,Û,ó`yó` ,ök,îî, ≤Ä`îî`yà
Û,ó`y`î, ó`î°z`~•z Û,í,öy`îe`~•zó`Û,Û`ó`ç`òáy`îyl`- x!%Ûyl`Û,ó`y`î` î`BRW ÈüÈó` ,öye=!`îî,`Û,y`îly`çó`
,öy!≈`ó`îá, ,öye!è, í,z`îEè,y`Û,`îó` ò?,Û,ó`îî, lyÛ,`îe`Û`çyó`î`≤Ä!e`î`yl`Û,í,öy`îeó` ó!•à≈ye!è, °y`ó`î≈
öyó`îÛ,`îó`~óç`çó` ,öy!≈`lyÛ,yó` È,`î°Û,í,öy`îeó` xhs`à≈ye!è, !óçyó`î`≤Ä!e`î`yl`Û,Ëèó`îî≈,ö!ó`îî,•î`- xlf`
~Û,îè, x!%Ûyl`x!%îy`#`Û`îl`Û,ó`y`î` î,öye=!`ó`~•z !ó!ç<T`ò%ÛÛóyó` ò?,Û,ó`yó` ,ök,îî,ó`ç`îlfG`îî`lyÛ,`îî,
,öy`îó`- ≤Ä!Ûóyó` ò?,•î°Û,í,öye=!`°y!•î, ó`îî≈ó`•îî`îyl`- xî,/,öó` ,ö%ló`yî` ò?,Û,ó`î°`ðó`y!ó`xy`îló`
≤ÄÈ,y`îó`Û,y`Û,í,öy`îeó` àyelè,Û,ËèÛ,yî`•îî`îyl`- BRW ÈüÈó` È,ó`îay!`Û, xÓfliyl`G`≤Äbî,y!cÛ, hflîó`!
Ófy`îSó` !ò`îÛ,`ã,yá`ó`yá`î`òáy`îyl` îñ`òyl`yó`xMÈ,°~óç`ó`yçfliy`îló`îly`G`îyò,ö%`îó`ó`Û`îî,y`≤Äbî,y!cÛ,
fliyl`!`ó` !!!ò≈<Tñ flî, sf BRW hflîó`îè, x`îlÛ,`î«`îè`à!ó`Û,Û,í,öye`áOCP`ä`G`!ä,leî, ò)ðó`Û,í,öye`áPGW`ä`hflîó`=!`
ó`Û`òfó,≈#`hflî`îó`xó!flîî,-

100%

MATCHING BLOCK 235/259

J

Ë,yÓ`i,#î` í,z,öÛ•y`ìò`îç`°

Ó` xlfylf`îSó`xMÈ,`î° !È,ß` !È,ß` ðçfl,ò!î,ó` ≤Ä!«`îî, BRW Û,í,öye`!°«`

76%

MATCHING BLOCK 236/259

J

Û,ó`y`îyl`î,yó`Û`îòf`í,z`îö`á`îlyàf`°!

ã, Ó ° ® Óy !, ðÛ, !°•y°ÈÛÈ~Ó° Ù ðî, y lÓf ≤ ĀhflĭÓ° ĩÛ, w=!°ñ ^yly°ÈÛÈ~Ó° Ù ðî, y ≤ ĀyÛ, ÈÛÈ~Ó° Øy §Çfl, Ò!i, Ó° xMÈ, °ñ Ó° Ç, ðó° Óy ðç, ð% ĭÓ° Ó° Ù ðî, y =çÓ° y ðè, xÓ!flĭi, •Ó° Ø#ĭ° ≤ Āb ĭ«e=!°ñ ĩã, Ó° ® Óy, ðy!%, Ó° yçyÓ° ĩi, !ÓÓ° Ù ðî, y Ù ðf G ĩ!i° ày ĭDĭ° ĭ, z, ði, fÛ, yÓ° ĩ, y ĀÈÛÈ ≤ ĀhflĭÓ° ĩ«e=!°ñ xy•Ó° Óy ĩà% ĭÓ° Ù ðî, y Óy!§ §Çfl, Ò!i, Ó° ĩÛ, w=!°ñ •zlyÙàÑyGÈÛÈÓ° Ù ðî, y Ù•yÓ° y ĭ<T...Ó° Ùy°Gĭ° y §Çfl, Ò!i, Ó° ≤ Ābflĭ°ñ ã, y ĭ®y°#Ó° Ù ðî, y ĩçyÓ° G ĭĭ° §Çfl, Ò!i, Ó° ≤ Āb ĭ«e=!°ñ xe!O ĭáÓ° y Óy •!hflĭly, ð% ĭÓ° Ó° Ù ðî, y ^Ó• ĭ% ĭáÓ° ĩã, !ei, ð)§Ó° Ù, ĭ, ðyefli ĭ° ~ÓÇ Ó° ĩ, !àÓ° Ó° Óy lyàç% ð ĩÛ, y! yÓ° Ù ðî, y ð!« ĭ È, yÓ° ĩ, #ĭ° Ù ðî ùy!° ĩÛ, Ù §Çfl, Ò!i, Ó° fliyl=!°– ĭ, z! ðó° Ò° !§Ç ĩ, ÑyÓ° ÚA History of Ancient and Early Medieval India Ù ç#Eĭ~Û, @ Ā ĭsi ĩ ðá ĭĭ° ĩSÈ ĭ ĩñ ĩ ðyĭ° y ĭÓÓ° xe!O ĭáÓ° yĭ° ĩ flĭ, sf BRW ÈÛÈÓ° hflĭÓ° xy!Óç, Òi, • ĭĭ° ĩSÈñ ĭz ~Û, z ≤ Āb ĭ, y!cÛ, hflĭ ĭÓ° ĩÛ, y ĭly ≤ ĀhflĭÓ° Óy ðyi, Ó° ≤ Āb Ó° Ó° ĩ ðáy ly ĩÛ ĭ° G ĭÓ!È, ð° ðy!Ó° Óy Ù, y ĭè, Ó° è%, Û, ĭÓ° yñ ~Û, ĩè, •yĭ, Óy x!flĭ!!! Û~ĭ, ĩã, Ó° ð!Ó° xÇçñ Ù)°fÓyl, ðyĭ ĭÓ° Ó° ĩÛ, S%È á! ~ÓÇ ĩ, !è, àÛ, ĭĭ~!° ĩñ çyÛÛ, G ĭ, y ÙyÓ° ĩ, ĩÓ° à, ð%Ñĭ!i, Óy =!° ĭ, z!ál ĭl, ðyGĭ° y ĩà ĭĭ° ĩSÈ– ~SÈyĭ, y ĩy•ÈÛÈÓ° Ù ðî, y Ó° yçfliy ĭĭÓ° ≤ Āb ĭ«e ĩè xyÛ, ĩi, Ó°#ĭ° y•yñ ĩ, ðyi, çyÛylè, Ó° Óy, ð%Ñĭ!i, Ó° á! ~ÓÇ x!flĭ!!! Û~ĭ, Úflöy•zÛ, Ù àSpike à ĭ, zk, yÓ° Ù, Ó° y ĩà ĩSÈ– xeyMÈ, ĩãÓ° yĭ° flĭ, sf BRW §Çfl, Ò!i, Ó° xÓ ĭÇEĭ ĩ ĩÛ, çyly ĩyĭ° ĩñ OCP §Çfl, Ò!i, ĩi, ðyĭñ Óy! °~ñ Ùè, Ó° •zi, fy!ò ĩ§Ó ç§f ĭ, zĭ, ðyò! Ù, Ó° y• ĩ, ĩ, y, ðÓ° Ói, ~#Û, y ĭÓ° BRW ÈÛÈ, ðĭ~y ĭĭ° G ≤ Āã, !°i, ĩSÈ°– Ù, yÓ° ĩ ~•z ≤ Āb ĭ«e ĩèÓ° BRW hflĭ ĭÓ° ðyl G Ù%à ĭ, y ĭÓ° Ù ðî, y ç ĭ§fÓ° ðyly ĭ, zk, yÓ° Ù, Ó° y • ĭĭ° ĩSÈ–

100% MATCHING BLOCK 237/259 J

È, yÓ° ĩ, #ĭ° ĭ, z, ðÛ•y ĭò ĭç

Ó° ĩÓ!È, ð° ĩÈ, Ò ĭày!°Û, ðiÓ° ĩflĭ!i, Ó° ĩÓ!È, ð° ≤ Āb ĭ, y!cÛ, §Çfl, Ò!i, Ó° §y ĭĭ° §ið, _ xÓfliyĭ° ≤ ĀyÆ BRW Ù, ĭ, ðye=!°Ó° xyÛ, ĩi, ñ ĩÛ, çy Óy ĩÛ~yĭ, ðk, ĩi, Ó° ĩÈ, ð° ĩ, y «, Ù, Ó° yÓ° Ù ðî, y ~Ó° ĩ ĩÛ, ĩÓyV, y ĩyĭ° ĩñ Ù, Èè ĩ°y!•i, Ù, ĭ, ðye ð, ĩÛ, È, y ĭÓ° §Ó§Ûĭ° ĩÛ, y ĭly ~Û, ĩè, Ù, ĭ, ðye §Çfl, Ò!i, ĩÛ, ĩã, !• ĩ, Ù, ĭÓ° ly Óy ĩ, y ð% ĩÛ, y ĭly ~Û, ĩè, ĩÓ ĭçEĭ Ù, y! Ó° àÓ° ĩày, #Ó° myÓ° yG ĩ!!! Û~ĭ, ĭĭ° xĭÓy ĩ, y ð% §Ûy ĭçÓ° ĩ!!! ð~çT Ù, ĭĭ° Ù, ç! Óf!_ Ó° ÓfÓ•y ĭÓ° Ó° ç!f ĩi, ĩÓ° ĭĭ° – ĩÓ!È, ð° xMÈ, ĭ° ĩÈ, ð° ĩÈ, ð° ≤ ĀÛ, ĩi, Ó° BRW ÈÛÈÓ° x!hflĭç ĩ ĩÛ, §Ûy ĭç §yÇfl, Ò!i, Ù, xyòylÈÛÈ ≤ Āðyl Óy §Ûy ĭçÓ° ~Û, #Û, Ó° ĩĭÓ° •zi, ði, ðyGĭ° y ĩyĭ° – ĩ, ĭÓ° ≤ Āb ĭ, ĭcÓ° ĩÓã, y ĭÓ° BRWÈÛÈÓ° ~•z ~Ó!ã, efÛĭ° x!hflĭç ≤ Āyã, #ĭ È, yÓ° ĩ, #ĭ° •z!i, •y ĭ§

70% MATCHING BLOCK 238/259 J

Ó° xyMÈ, !°Û, ĩÓç ĭçTfÓ° G, ðó° •z =Ó° ðç xy ĭÓ° y, ð Ù, ĩÓ° – •

zÓ° È, yl •y!ÓÓ G ĩÓçĭ Û%, ÙyÓ° è, yÛ%, Ó° ĩÓ!È, ð° xMÈ, ĭ° ĩÓ° BRW ÈÛÈÓ° Ù, yÓ° ĩÈÛÈ14, ðó° #«, yÓ° È, yÈ, ĭ° ĩÓ° ĩ!!! Ó° ĩã Ó° ĩi, ĩã, ĭĭ° ĩSÈ ĭ ĩñ §Ω, Ói, ð)Ó° xMÈ, ° ĩ ĩÛ, BRW, ðÓ° Ói, ~# §Û ĭĭ°

100% MATCHING BLOCK 239/259 J

È, yÓ° ĩ, #ĭ° ĭ, z, ðÛ•y ĭò ĭç

Ó°, ð!ÿã, Ù ĩò ĩÛ, xĭ~yĭ Ù ðf G, ðiÿã, Ù ĭ, z_Ó° ≤ Ā ĭòç Óy, ð)Ó° Ó° yçfliy ĭĭÓ° Ù ðî, y xMÈ, ĭ° ĩÓ° e ĩÛ ĩÓhfl, ĭi, yÈ, Ù, ĭÓ° – ĩ, Ñy ĭòÓ° xĭ%Ûyl xĭ%§y ĭÓ° , ðÓ° Ói, ~# ĩÓ!òÛ, ĭ% ĭáÓ° Ùyl%Eĭñ á #<T, ð)Ó° ~ 1000 x ĭΣÓ° , ðÓ° ày ĭDĭ° ĭ, z, ði, fÛ, yĭ° , ðòy, ð~ĭ Ù, Ó° ĭ° , ð)Ó° ~!ò ĩÛ, Ó° ~•z ĭ%, ĩ xĭòÛ, ĩi, xMÈ, ĭ° ĩÓ° §Çfl, Ò!i, Ó° ≤ ĀÈ, y ĭÓ° BRW ÈÛÈÓ° ÓfÓ•yÓ° e ĩÛ, ðiÿã, Ù ĩò ĩÛ, ≤ Ā§y!Ó° ĩ, •ĭ – §y!@ ĀÛ, È, y ĭÓ° BRW ÈÛÈÓ° ≤ Āã, !° ĩÛyè, yÛ!è, È, y ĭÓ° ≤ Āyã, #ĭ È, yÓ° ĩ, #ĭ° •z!i, •y ĭ§ á #<T, ð)Ó° ~ myòç ĩ ĩÛ, á #<T, ð)Ó° ~ ĩÓÛ çĭ, yΣ# , ðĭ~hs ĩà ĩè, ĩSÈ°– ĩè%, Ó! Ó° yĭ° Ù ĩ ĩÛ, ĭÓ° ĩ ĩñ BRW §Çfl, Ò!i, §Ó° y§!Ó° PGW §Çfl, Ò!i, ~ÓÇ ĭ, z_Ó° È, yÓ° ĭi, Ó° Ù, Èè ĩã, È, ĭ, Ù, ĭ, ðye àNBWP à §Çfl, Ò!i, ĩÛ, ≤ ĀÈ, y! Ói, Ù, ĭÓ° ĩSÈ°– 19É4 ĩÛy!° ĩ Ù ðî ùy!° ĩÛ (megalith) Ù, ĩy!è, ð%!è, !@ ĀÛ, çΣ Ùmegas Ù áÓ ĭi, çy Óy Ó, ĩã ~ÓÇ Ùlithos Ù áÓy, ðy!Ó° à ĩ ĩÛ, ĭ, zq(ĭ, – xĭ~yĭ Ó ĭi, çy xyÛ, y ĭÓ° Ó° , ðy!Ó° Óy Ù•yÿ–ÈÛÈ•z • ĩÛy!° ĩ–

100% MATCHING BLOCK 240/259 J

È, yÓ° ĩ, #ĭ° ĭ, z, ðÛ•y ĭò ĭç

Ïÿ = Ó° &c, ð)î ≈ È) ! ÛÛ, y Ó° Ïÿ ÌËÉ-

ÍÓf ≤ ÄyVÓ° Í%à G ï, y!À ≤ ÄhflíÓ° Í% ÌàÓ° ÆÛy!ò=!Ó° Æ ÌD Û•yÿ-#Í°
256 ÆÛy!òÓ° ï%, òy Û, Ó° Ì° ≤ Ä Ìÿ ÌÛy_ ÌÛÓ° Ì« Ìe Ìòáy Ìy! Óÿ! Ì, ~yÛ, y! Óy Óy Æfÿy ÌÛ•z ÆÛy!òÓ° x!hflíc
Ó° Ìÿ ÌËÉ- !Û, v Û•yÿ-#Í° ÆÛy!òÓ° Ì« Ìe xyÛÓ° y Ìò!á Óy Æfÿy! xyÓ° ÆÛy!òfÿ! ç#Óhs" G Û, Ìÿ, Ó° Ì, ÌÛ, Ì« ÌeÓ° ~•z!
ÓËÏ Ì!è,

á%Ó•z = Ó° &c, ð)î ≈ - Û, yÓ° í ~

Ó° Ûyðf ÌÛ ÆÛy!çÛ, ÆÇæè, Ìÿ, ð!Ó° Óÿ, ≈ ÌÛÓ° •z!Dì, Ì, ðyGÍ° y Ìy! - ~Ó° Ûyðf ÌÛ xyÛÓ° y ÆÛy!çÛ, í, z_Ó° ÌÛÓ° SÈ!Ó°
Ì, ðy•z- ò!« ÌË, yÓ° Ìÿ, Û•yÿ-#Í° ÆÛy!ò=!Ó° Ìÿ Û, ðyGÍ° y Ó° ÌyÛ@ Ä# Ì° Ó• Í% ÌàÓ° ÆÛ, lyÓ° Û, ly Ó° Ì°- ÆÛy!òfÿ!
Ïÿ ÌÛ, ðyGÍ° y Ìy•yÓ° !ç!ÿ=!Ó° Û Ìòf xy ÌËÉ ÓËÍ≈yÓ° È, òyñ Ì, ÌÛÓ° È, òyñ Û, y Ìhflíñ !eç)ñ •Ñy%!ñ Ì, Ó° Óy!Ó° ñ
Ì, ðy! y ≤ Äò# Ì, ðzì, fy!ò- ~ÛÓ SÈyì, y ÆÛy!ò Ìÿ, ðyGÍ° y Ìà ÌËÉ Û, y Ìy G Ó° Ì.Ó° Û, Ì, ðyèñ, ðy!Ó° G Ì, ðyì, yÛy!
è, Ó° á è Ó° y ÌÛ, yè, yÓ° à ÆÛy@ Ä#- ò!« ÌË, yÓ° Ìÿ, Ó° Û•yÿ-#Í° ÆÛy!ò Ì« Ìe=!Ó° • Û, Ì≈yè, ÌÛ, Ó° Ó, Ìà!Ó° ñ çy!
ò Ìà!•Óñ Ûy!f!òñ ÌyÛyàÓ° ñ Ì, yÓ° ðy•yD!ñ Ì!è, ñ lyÓ° Æ, ð%Ó° ~ÓÇ •yD'Ó° ó Ì, y! Û° lyì, YÓ° Æy!Ó° ñ xy!
òä, ylyD'Ó° ñ xÛ, Ì, ÛD° Ûñ Û, Æ, ÿ_Ó° ñ ÌyD% ÌòòlyD'Ó° ñ Ì, ÌÛ, y!çñ Û, yÓ° Û, y•zñ Û, Ó° y Û, y% = Ûy°•zñ
Ì, ðÓ° & Û° Ûy°•zñ, ð%ò% ÌË, yè, y•zñ Ì, Ó° & È, Û, ð%!Í° yÓ° ~ÓÇ xò%ài%, Ó° Ì, Ó° y•yÓ° ð%! Ûy_%ñ Ì, DyE, òñ
Ì, Ì ÌÛ, yRyñ Û%á% Û, Ó° ñ Ì, ð!Ó° Ì° yÛ, ylyñ Ûyã, yòñ, ðyÛ, y! yB'Ó° ~ÓÇ ÛDyò%- 1985 Æy Ì° Û, Ì≈yè, ÌÛ, Ó°
•yD'Ó° ÌÓ° Ì, zì, ál ÌÛÓ° ðÓ° •z ≤ Ä ÌÛ çyly Ìy! Ì Û•yÿ-#Í° ÆÇf!ò!ÿ, Ó° Æy Ìÿ Ìy•yÓ° xy!ò ÓfÓ•y ÌÓ° Ó° ÆÇ Ìÿyà
Ó° Ìÿ ÌËÉ- Ó° Ì, G Û, yÓ° Ì, ðk, Ì, Ìÿ, çyly Ìy! Ì ÌyD'Ó° ÌÓ° Ìy•yÓ° xy!ÓË, ≈yÓ° á Ìè, ÌËÉ 1000 á #<T, ð) ÌÓ° ≈- •hflí!!!
Û≈ì, Ó°Ó° ÆyÇ ÌÛ, Ìÿ, Û, ~ÓÇ Ìç ÌçfÓ° Ì, z, ðÓ° ÌË, Ì! Û, ÌÓ° Ûyã, Ñyò ~ÓÇ, ðyV, y! yB'Ó° ÌÛ, á #<T, ð) ÌÓ° ≈!mì, #Í°
çÿ, Û, Ì ÌÛ, Ì! Ìç! Ìmì, #Í° çÿ, ÌÛ, Ó° Û•yÿ-#Í° ÆÛy!ò ðÓ° y •Í° - Û, Ó° y•yÓ° Û, yD'yÛ ç°yÓ° Ûçyò% Û•yÿ-#Í°
á Ûày! ÌÛÓ° à ÆÛ! Û, y° xy! Ûy! Û, 1000ÈÛÈ100 á #<T, ð) ÌÓ° ≈yΣ ðì≈hs" ð!Ó° ÓfÆ- Ó° Ì, Ìÿ Ìÿ Û, yÓ° Ì, ðk, Ì, Ìÿ,
Û, Ì≈yè, ÌÛ, Ó° Ó, Ìà!Ó° ñ Ûy!f!òñ ÌyÛyàÓ° ñ Ì, yÓ° ðy•yD!ñ •yD'Ó° ≤ ÄË, Ì, Ì, = Ó° &c, ð)î ≈ ÌÛày! ÌÛÓ° Ìòç≈! = Ó°
ÆÛ! Û, y° 1000 á #<T, ð) ÌÓ° ≈yΣ ðy! ≈ • Ìÿ ÌËÉ- xfl... ≤ Ä Ìò ÌçÓ° Û, ð, Ì, ð%Ó° ñ Ìyàç%≈! ÌÛ, yu, yñ •z Ìÿ Ìÿf!Ó° Ûñ Ó° y ≤!°ñ
ÿ, yì, Ì, ð!èñ Û#Ó° y, ð%Ó° Û ~ÓÇ xÛÓ° yÓì, # Ûày! ÌÛÓ° Ì, z ÌÓ° á Ìÿyàf Ì« e- Û•yÓ° y ÌçT...Ó° çly, ðy!! G áy, ðy! ÌÛày!
° ÌÛÓ° Ìòç≈! ðyGÍ° y Ìà ÌËÉ- ò!« ÌËÛÈË, yÓ° Ìÿ, Ó° Ûày! Ìy Û•yÿ-#Í° ÆÛy!ò=!Ó° Ìÿ, ≤ Äy Ìà!ÿ, •y! ÆÛ, Í%à Ì ÌÛ, @ ÄyÛ#Í°
ÆÛy ÌçÓ° Ì, z_Ó° ÌÛÓ° SÈ!Ó° ðy•z- ~Ì, !Óçy° ÆÛ! G fÿy! ç% Ìÿ, ~•z ÆÇf!ò!ÿ, !Óhfl, Ìÿ, •GÍ° y! ~Ó° Û Ìòf ~Ó!ã, efÛ!
ç#Ó!òyÓ° yÓ° ≤ Ä Ìÿ, È, Ì, °« Û, Ó° y Ìy! - Ì, ÌÛÓ° Û Ìòf Ì° Ó• Í% ÌàÓ° ÆÛ, ly ~ÓÇ Û, y Ìy G Ó° Û, Ì, ðy ÌeÓ° ÆÇf!ò!ÿ,
~Û, Ìè, ≤ Ä ðy! ÌççfÓ° * Ì, ð ≤ Ä Ìÿ, È, yì, •Í° - Û, Èè G Óy!•í, Û, Ì, ðy ÌeÓ° Æ ÌD Ûày! Ìy Û•yÿ-#Í° ~•z ÆÇ Ìÿyà xyÛÓ° y
◊#°B, y Ìÿ, G Ìòá Ìÿ, ðy•z- Ûày! Ìy Û•yÿ-#Í° Û, Ì, =! ðÓ° ÌÛÓ° Æy Ìÿ ÌÛ, S%È xMÈ, ÌÿÓ° lyÛ ç!í, Ìÿ xy ÌËÉ ÈüüüÈ
ÌÛ, yòy•zÛ, y° G è, çy! ðÛ, y! ~Ó° Æy Ìÿ Û, Ó° y°y G Û, Ì≈yè, ÌÛ, Ó° lyÛ ~ÓÇ Û Û!•Ó° ÛÈÛÈ~Ó° Æy Ìÿ Û, Ó° y°yñ xfl...
≤ Ä Ìòç G Û, Ì≈yè, ÌÛ, Ó° lyÛ ç!í, Ìÿ xy ÌËÉ- ≤ Ä ÌÛ Û•yÿ-#Í° Ì« Ìe=!Ó° ÌÛ, Ìy!yÓÓ° ð, ðy°Û, ÌòÓ° Óÿ!ÿ, Ó° Ì° Û Ìÿ
Û, Ó° y •í, ñ ÌÛ, v ò!« ÌË, yÓ° Ìÿ, xy!ò Ì° Ó• Í% ÌàÓ° ≤ ÄÛyì Û°y! Ì ÓyV, y Ìy! Ì, yÓ° y Û, Ì!èñ, ð, ÌçÛ, yÓ° ñ, ð, ðy°ñ
Û Æf ÌçÛ, yÓ° ÈüüüÈ ~•z ðÓ° ÌÛÓ° ç#Ó!ÿey! xÈ, fhfl! ÌËÉ- ð, ð% Ì, y•z Ì ñ Ì, á!Û, yÓ° Ûy!%È! •hfl!ç Ìÿ G ò« ÌËÉ- Û, Ì!
ÈÛ, y ÌçÓ° Û Ìòf Ì, yÓ° y! Ó!È, Æ" ðÓ° ÌÛÓ° çÿfñ ÌÛ! Ìè, ñ! Ó!È, Æ" ðÓ° ÌÛÓ° Ì, y°ñ Ó° y! Ì, zì, ðyò! Û, Ó° Ì, -
Û, Ì≈yè, ÌÛ, Ó° Û% à ≈ G áy, ðy! ðy ÌÛÓ° Ìy, ÈË, ðyGÍ° y Ìà ÌËÉ ~ÓÇ •yD'Ó° ÌÓ°, ðyGÍ° y Ìà ÌËÉ, ðyì, y Ó° y! à ñ Ì, y!
Û° lyì, YÓ° Ó° Ó° y_% ÌÓ° à, y°, ðyGÍ° y Ìà ÌËÉ- çÿf Ì, zì, ðyò Ìÿ ~•z xyMÈ, Ì!Û, ~Ó!ã, ef °« Û, Ó° y Ìà ÌËÉ- Û, Ìÿ Û, Ìè,
Û•yÿ-#Í° Ì« Ìe Û%à G çÿf Ì, ðËÿy•z Û, Ó° yÓ° ðy!Ó°, ðyGÍ° y Ìà ÌËÉ ÈüüüÈ ÌÛ!ñ Û, Ó° y°yÓ° Ûyã, y Ìò
@ Äyly•z Ìè, Ó° Ì, ðËÿy•z ÈÛÈ, ðy!Ó°, ðyGÍ° y Ìà ÌËÉ- ÌÛ, S%È Ì!ã, eÛ, y G «%, o ≤ ÄhflíÓ° Û) Ìÿ, ≈ Ì ÌÛ, xyÛÓ° y Ìz
flø! Û, yÓ° Ûy!%È!ç ÌÛÓ° @ ÄyÿyFSÈyò ÌÛÓ° G ç#Ó!ÿey Ìÿ ðÛ, ≈ ðyÓ° Ìy Û, Ó° Ìÿ, ðy!Ó° - ÌÛ! Û, Ó° y°yÓ° Ûy! y!Ó°
~ÓÇ xRy! ÌçÛ, y ÌÓ° Ó° ð, çf- Û, Ì≈yè, ÌÛ, Ó° Ì!Ó° ÌÓB, Ì!

258 19É5É1 ≤ÄyÜ ÈÜÈ°Ô• ðÓ≈/ Óylyš äã, j|î°Ó ~Ü, !è, í, z, ðlò#ä í, z, ði, fÜ, yÓ Ù%îlä ò!« ìÜðf Ó°ycftly îl xÓ!flüü, xy•yÓ° •î°y Óylyš ŸÇfl, Ò!i, Ó° xyòc≈ lÜ%ly !•îšî° ð!Ó° !ä, !i, ~Ü, ŸyÇfl, Ò!i, Ü, ^« e- Ü, yÓ≈l !li≈l° ì, y!Ó° îlä ðáy ^àîSÈ îñ ~ ŸÈ, fî, yÓ° ŸÜî° Ü, y° á #<T, ð)Ó≈ 3000 îîÜ, 1300- äÓy°yî°î° ŸÜî° Ü, y°î° ≤ÄŸyÓ° á #<T, ð)Ó≈ 3000ÈÜÈ2000 Ü, fyä- ~•z ŸÇfl, Ò!i, Ó° !Ó!ç<T Ù, !íç" •î°y °y°Ü, y°î°y Óy!îçf, ðifñ ~ÓÇ ì, yÓ° ày îlî° Ÿyòy î° áy!B, î, x°B, Ó°î- xy•y î°Ü, y°î°çÓ° •y!i, î°yÓ° !lÜ≈y î°Ü° ~Ü, Üye ~Ü, Üye í, z, ðyòyl • î, yÜy ~ÓÇ îŸáy îl î, yÜy !Òà° îlÓ° ≤ÄÜyîG Ó° îlî° îSÈ- !lÜ, îè, •z Ó°yc, ð%Ó° ò!Ó°, ðÈÜÈÓ° Ù°îlî, y x îlÜ, î, yÜyÓ° à!l Ó° îlî° îSÈñ Ü, yÓ≈l !li≈l° ðk, !i, î, y°î°ò° ŸÜî° Ü, y° ~Ó° ≤ÄŸyÓ° î, y°î°y á #<T, ð)Ó≈ 1545ÈÜÈ1100- î, Ó%G Ù°îl •îñ !à°%G îSÈyR ~Ü, !è, ðy!î°Ó° ! ç" !SÈ°ó xî, ~Ó° ðy!î°Ó° •y!i, î°yÓ° G xÓçf•z ÓfÓ•î, •îlî, y- Óy°y î°î° ðyG! y ≤ÄÜyî îîÜ, î°yV, y îy!ñ àÜñ Óy!°≈ñ ŸyòyÓ° î° ~ÓÇ foxtail È%, Ry ää, #ly ~ÓÇ îÜ, Òläñ Ü, y°î°y ~ÓÇ ŸÓ%ç îSÈ°yñ =ñ!è, ~ÓÇ î, °Ó#çñ ~•zŸÓ áyòfçŸf á #<T, ð)Ó≈ 1300 Ÿy°î°ç, ð) î°Ó≈ñ Ü, !Eî Ü, y°î°çÓ° î, y!°Ü, y! î%_ •îlî° îSÈ- xyÓyÓ° xy•yÓ° ÈÜÈ~ ðyl ~ÓÇ È%, RyÓ° à çyl° yÓ° ~ÓÇ ÓyçÓ° yä ≤ÄÜyî, ðyG! y ^àîSÈ È, yDy Ü, !è, ðy!è- Ü, y°î°ly!è, •z á #<T, ð)Ó≈ 2000ÈÜÈ ~Ó° ð) î°Ó≈ ò, çfÜyl •î!l- xÓçf ðyl•z ~Ü, Üye ~Ó° Óf!i, e°Ü î!è, xyÓ°G ð) î°Ó≈Ü, yÓ° áyòfçŸf- ðy!Ó° ~ÓÇ Ü, yòyÜy!è, Ó° •zè, ñ î, yÓ° •z ŸîD Ùy!è, ~ÓÇ î, y° ðy!i, yñ ~ŸÓ•z à, •!lÜ≈y î°î° ÓfÓ•yÓ° •îlî, y- xyÓ°G ò!« îñ Üy°G! yñ à ð!Yä, Ü# Ùðf ≤Äîðcà í, zFä, ä, j|î° í, z, ði, fÜ, y! Ü, y! yly îlî, ~Ü, !è, ŸÇfl, Ò!i, xy!Óç, Òi, •îlî° îSÈ- Ü, yÓ≈l Ü, y° !li≈l° ðk, !i, îlî, ~Ó° ŸÜî° Ü, y° !lô≈y!Ó° î, •îlî° îSÈ á #<T, ð)Ó≈ 2400ÈÜÈ2100- ~Ó° Ù, !íç" î°ç xy!òÜ à85 çî, yçç •y îlî, ài, yä ~SÈyî, y, y~!è, î, yjÄ ≤ÄhflîÓ° î%îläÓ° ó xŸçáf î, yÜyÓ° ðif ŸyÜ@Ä# ðyG! y ^àîSÈ ~áy îl- Ü, îlî≈l° y! ~ÓÇ xÜ, #Ü, ð%ñ!i, G !fiè, î°yè, yzè, ð%ñ!i, îlî, ði≈ ðye =! ŸQ, Òi, fliyl#î° ≤Äç!hflî îlîñ !Ÿ%, ~°yÜ, y îîÜ, xyÜòy! Ü, î°Ó° xyly- ðÓ° Òi, ≈#Ü, y°î° Ü, y! yly! ~Ü, !è, ÜÓylyš ðçyÜ áá #<T, ð)Ó≈ 2100ÈÜÈ1800ä ðáy ^à îläy îl Óylyš Ù, !íç" xy!ÓÈ) ≈î, •î°yó Ÿ•z ŸÜî° Ü, y°î°ç, ðy!i, yÜy!è, Ó° Ù)li, ≈ îîÜ, xl%Üyl Ü, Ó° y îy! îñ EîÑyî, ÈÜÈŸÇe° yhs ðÜ≈#î° Ó° #!i, îŸáy îl í, z, ði, flüü, !SÈ°- á #<T, ð)Ó≈ 2000 ŸÜî° Ü, y°î°ç, ðÓ° ð!Yä, Ù ððf≤ÄîðcÓ° x îlÜ, xMÈ°, ~ÓÇ Ü, yÓ° y îkT...Ó° !Óçy° xçç ç%îlî, !Óhfl, îlî, ~Ü, !è, ≤Äòyl î, yjÄ≤ÄhflîÓ° î%îläÓ° ŸÈ, fî, yÓ° ŸŸ, yl î°î° î!è, Ó° lyÜ ðç! y •î° Üy°G! y ŸÇfl, Ò!i, - !Óçy° ~°yÜ, y! !Óhfl, îlî, ~Ó° ^« e!è, Ü•yÓ° y îkT...Ó° •zlyÜàyG îîÜ, ðÓ°••îlî° ~Ü, è%, î°Ñ îÜ, í, z_Ó° !ò îÜ, lÜ≈òyÓ° î, #î° lyÈ, ðy îè, y! îÜ, flðç≈ Ü, î°Ó° xyÓ°G í, z_Ó° ð)Ó≈ Ù%îlä x@ÄŸÓ° •îlî° Ùðf≤ÄîðcÓ° ~Ó° yl ~ÓÇ !e, ð%Ó° # ði≈hs" !Óhfl, îlî, !SÈ°- Ü, yÓ° y îkT...Ó° ŸyÈ, y°òy ŸÇfl, Ò!i, î!è, !Ü, S%È î, yÜyÓ° !sf, ðy!i, ~ÓÇ ð#Ó° à!i, ŸjðB" ä, y îÜ, !!!Ü≈î, Ù, !íç" Ÿ•!!!Yä, î, Ó° *î, ð ~Ü, !è, lÓf≤ÄhflîÓ° î%îläÓ° ŸÈ, fî, y äá #<T, ð)Ó≈ 2000ÈÜÈ1400äñ î, yÓ° •z í, z_Ó° Ÿ)Ó° #ñ ~•z Üy°G! y ŸÇfl, Ò!i, - ~î, ~Ó° Ùðf≤Äîðc Üy°G! y ŸÇfl, Ò!i, Ó° ŸÜî° Ü, y° ä≤Äy!° á #<T, ð)Ó≈ 2000ÈÜÈ1400ä Ü•yÓ° y îkT...Ó° ŸÜî° Ü, y°î°ç, ð) î°Ó≈Ü, yÓ° ä≤Äy!° á #<T, ð)Ó≈ 1800ÈÜÈ1400ä- Üy°G! y ŸÇfl, Ò!i, Ó° ~°yÜ, y! í, z, ðy! ÙÓ° Ÿ%îÜÓ° È, Ÿ°•z í, z! ðy!ò!i, •i, / àÜñ Óy!≈ñ ÜŸ)Ó° ñ ðyl à, ðÓ° Òi, ≈#Ü, y°î°ç ŸÇ îlyçläñ Ó° y!àñ ! Óîñ àyŸÈÜÈ=!è, Ü, y°î°yñ ŸÓ%ç ~ÓÇ xyÓ° !i, !Ÿ- •zlyÜàÑyG SÈyî, y ^Ü, ylyG Ü•yÓ° y<T... ä, y° í, z! ðy!ò!i, •îlî, y ly xyÓ° îŸáy îlG ~•z çŸflè, ðÓ° Òi, ≈#Ü, y°î°ç yÓ° í, z•z ŸÇfl, Ò!i, Ó° ŸÇ îlyçl- Ü, y, ð≈y îŸÓ° Ü, yl !ä, •, ðyG! y îy! !l- !Ü, v !SÈò!%_ Ùy!è, Ó° ly°y î°ç ≤Äã%, Ó° ð!Ó° Ùy îlî, ðyG! y îy! xyÓ° î, yÓ° ŸîD îál ^ä, y îlä

Ü,yÓî á%Ñîç ,öyGî'y İyî ly- ^

çyÓî,zz Çfl,Öli,Ó ò ð,òò# İ%îà áá #<T,ö)Ó≈ 1500ÈüÈ1000ä ò#â≈ İÜİ° òîÓ° !è,îÜ, İyÜ,y ò«,İ È,yÓîî,Ó°
 lÓf<ÄhfliÓ° ~yÜ,yÓî İİD ~•z Çfl,Öli,Ó° Óç á!ı, İyàÿ İyà !SE°- ò!«,İ È,yÓîî,Ó° G•z Çfl,Öli,Ó° G,òÓ°
 ^çyÓî,zz Çfl,Öli,Ó° x İÜ, ≤ÄÈ,yÓî ä,y İä ,òîİ, İÜİñ İ,yÜyÓ° Ó†° ÓfÓ•yÓî ñ İ•z İİD x İÜ, İ,yİAsyÜ@ Ä#
 ^çyÓî,zz İyÜ@ Ä#Ó° xyÜ,yÓî İÜ, Ü İİ Ü,İ!Ó° İİ° òî° ò ä,y İÜ, İâyÓ° y İly ,öy!°c İy Ü,Ó°y İä,İeİ, Ü,İ!ç°ó !ç≈ İòÓ°
 Ü,İyÜ,yÓî cÓyöy İÓ°Ó° Üİ, ~Üİ x İÜ, Ó°#İ,ÈüÈ°Ó° Gİ°yç- •y%İÓ° ,öyGî'y äÜ,İ=yè,Ü,ä xYÿ!fliÓ° İÜİ°Ü,y° á
 #<T,ö)Ó≈ 1300 xΣ- ~İè, •zlyÜàNyGÈüÈ~Ó° Öy!İ,Ó° İâyİ,yÓ° Ü,İy fløÓ°İ Ü,İ!Ó° İİ° òî° - •y%Ó° ~ÓÇ İ,yÓ°
 ,öyç≈Öİ,≈# ≤Äbflıy

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 İyàò ~ây İİ°y•y ~İİ° ,öÖÑ İSE!SE°- çyÓî,zz Çfl,Öli,Ó° ~yÜ,y= İy İİ, İyly Ó°Æy!İÓ° İΩ,yÓfı,y ~≤Äİ İD
 xy İä•z İ,z İÖ°á Ü,Ó°y •İİ° İSEó flİ≈á!İÓ° Ü,yç •İ, •y!_İİ,ñ Ü,yÓ≈l İ,y!Ó° İä° ~Ó° İÜİ°Ü,y° á #<T,ö)Ó≈ 900ÈüÈ740
 xΣ- ò!«,İ È,yÓîî,Ó° Çfl,Öli,Ü, xMÈ, İ°Ó° İÓ° İä, İİ° ò,c,fyly ~Ó!ç<Tf •İy° !Óçy° !Óçy° ≤ÄhfliÓ° á İİ,Ó° ÓfÓ•yÓ° -
 19É5É2 °Ö• ,òó≈ ÜòfÈ,yÓî İİ,Ó° İ,ly İyÓ° xMÈ, ° G İ,y!Æ İò# ~yÜ,yİ° İ°İ°• İ%â#İ Çfl,Öli,Ó° !ÖÜ,yç á İè, İSE°
 İ,yÓ° xyl%Üy!İÜ, İÜİ°Ü,y° 1000 á #<T,ö)Ó≈yΣ Ó İİ° Ü İİ Ü,Ó°y •İ - ~•z xMÈ, İ°Ó° Ü)° ≈Äb İÜ, İİwÓ° Ü İòf İyàòyñ
 ~Ó°yİñ ≈ÄÜ,yç ≈ÄÈ, İİ, !Ó!çÈİ =Ó° ðç,ö)İ≈- İyÓ° Çfl,Öli, İİ, İ,yİÄÈüÈ°Ó° yO Çfl,Öli,Ó° ≤Äy@ ÄİÓ° ,ö İÓ°=Ó°
 Ü İòf !ò İİ° !Ó≈k, °Ö• !Ó≤ İİ° İ,z_Ó° İİ° İ%fløç<T İä,e ≤Äİ,È,İ!İ, •İ° - ~Ó°yl ≈Äb İÜ,w!è, Ó#İy İò# myÓ°y İİ, İ!òÜ,
 İ İÜ, İ°!ç<T, ~ÓÇ äy° myÓ°y ä,İ%İ≈ !òÜ, İÜ, İ°ç<T İİ° !İòç≈! İÜ İ° İSE- ~ây İİ Ü)İ, ò!è, hfliÓ° xy!Óç,Öİ,
 •İİ° İSE- İyÓ° xMÈ, İ°Ó° °Ö• Çfl,Öli,Ó° İ İD ÇÇİ%•z xÓfıyİ° ,öyGî'y İä° İSE Ü,Èè İy!İ, Ü,İ,öye- ≤ÄİDİ, İ,z İÖ°áf
 İñ Üòf≈Ä İò İçÓ° ~Ü,è,y Öİ, xÇç Ç%İİ, °Ö•ÈüÈ!È,≈Ó° İÜày! İİÓ° İàây İÜ İ°- İyÓ° Ü İòf xlfı,Ü •öy İlyÓ°yñ
 İyly!È,Ó°ñ Ü,Ó°!È,yİ,y!Ó°ñ İä,Ó°y İä,y!Ó°ñ İİ, İÜ°Gİ°yİ, y,zİ, fy!ò- öy!« İy İİ, fÓ° ≤Äyâ, #İ, Ü °Ö• xÓ°İçÈİ
 Ü,Èè İy!İ, Ü,İ,öye Çfl,Öli, òó≈È%, _ ~ÓÇ ~İòÓ° Ó!çÓ°È,yâz İÜay! İİÓ° İy İİ ÇÇİ%_ - İ, İÓ° ~•z İ% İäÓ°
 Çfl,Öli,Ü, xÓ°İçÈİ G çyÓî,zz Çfl,Öli,Ó° İyİÜ, ≈ !İİ° äy!Ü,è,y xfløç<Tı,y Ó° İİ° İSE- ~•z ,ö İÓ°≈Ó° öy!« İy İİ, fÓ°
 xlfı,Ü İÜ,w °≤ÄÜ,yçñ İyàòyÓ° Ü İİ,yz İ İÜ, İİw ~Ü, òÓ° İİÓ° Çfl,Öli,Ü, !İÓ°Ó!FSÈB İ,y °ç,f Ü,Ó°y İyİ - !Ó!È,ß
 İÜày!İ Çfl,Öli,Ó° G xlfıyİ ççİ,Ó° xÓ°İçÈİ İ İÜ, °y•yÓ° !Ó!È,ß İyÜ@ Ä# ,öyGî'y İä° İSE- ~ây İÜ,yÓ° =Ó° ðç,ö)İ≈
 İÜ, İwÓ° Ü İòf ÈüÈÈüÈ İ,yÜ,yâyè, ÈüÈäy, öyñ İy•zÜ%, İ,ñ Ü†Ó°V,y!Ó°ñ Öy!ä İÜy•y!Ó°ñ ÓÓ° àNyGñ Ó° Öy•yñ
 ç%ly,öy! xlfı,Ü- ~•zİÓ° Öİİ, İİ, Ü, İE!È, İÜ, Ó•äİ, ç#Ó°İİÓ° SÈ!Ó°ó°y ,ö İİ, - İy•zÜ%, İ, İİ, İÜ İ° İSE °y•y
 !çyÈİ İİÓ° ä%, Ö# İ ~Ü, İè, Ü, Ü≈çyÓ° òÁÇİyÓ°İçÈİ- Ü†Ó°V,y!Ó° !SE° ~Ü, İè, xlfı,Ü ,ö%Ñİ!İ, İÜ≈yİ Ü,wñ İÜày!İ
 ,òó≈ İ İÜ, xy!ò İ, •y!İÜ, òó≈ ,òİ≈hs° ~•z ,ö%Ñİ!İ, İÜ≈yİ Ü, İwÓ° İe İ° İ,z,ò!fİİ, # İç İÓ° ,ö İİ, - Ü†Ó°V,y!
 Ó°Ó° !Ó!È,ß İÜy!òfİİ°Ó° xÓ°İçÈİ İyky İòÓ° İÜy!ò Çfl,Öli,Ó° ò,cTyhs° G İ%, İ° ò İÓ° - 19É6

İ,z,öÇ•yÓ° È,yÓî,İ,İ° İ,z,öÜ•y İò İç

Ó° •z!İ, •y İİ á #<T,ö)Ó≈ 1000 x İΣÓ° ≤Äöyl İ,yİ,òİ≈•z •° Ö• İ% İäÓ° xyàUl- ~Ü,ly İè,Ü, İ È,yÓîİ,Ó° İEİ≈Ó° İÓ≈e
 ~Ü,•z İÜ İİ° İ°Ö• Çfl,Öli,Ó° İä,ly •İ° !İñ İ,yİÄÈüÈ°Ó° yO İ%â •İİ° °Ö• Çfl,Öli,Ó° İyey,ò İİ ~Ü,
 ÜòfÖİ,≈# hfliÓ° !SE° İ,yİ,òİ≈,ö)İ≈- İ İ,òİ≈y İİ° Ü,İ,öy İeÓ° ~Ó!ç<Tfäİ, ,ò!Ó°Öİ,≈İİÓ° ,öyçy,öy!ç Ó•äİ, İyÜ!@ ÄÜ,
 ,ò!Ó°Öİ,≈İİÓ° G ≤Äİ,È,İ°ç,f Ü,Ó°y İyİ - !Ó!çÈİİ, ÜòfÈ,yÓî İ, G öy!« İy İİ, fÓ° Çfl,Öli,Ü, !ÓÓİ,≈İİÓ° SÈ!Ó°İİ,
 İy fløç<T Ó°* İ,ò ó°y İò! - İΩ,Öİ, ~ây İİ•z xy İyã,f ,ö İÓ°≈Ó° •z!İ, •yİä,ä,≈yÓ° İÓ≈y!òÜ, İ,yİ,òİ≈ !!!İ, -
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 xy İy İÜ, á #<T,ö)Ó≈ 1000 İ İÜ, á #<T,ö)Ó≈ 300 x İΣÓ° Ü İòf ÜòfÈ,yÓî İ, G öy!« İy İİ, fÓ° Çfl,Öli,Ü, ,ò!
 Ó°Öİ,≈İİÓ° İä,e İ%, İ° ò İÓ°y - 4É ÜòfÈ,yÓî İ, G öy!« İy İİ, fÓ° Çfl,Öli,Ü, ç#Ó!İyey!° ≤ÄyÜ,ÈüÈ°Ö• G °Ö• Çfl,Ö!
 İ,Ó° İÜ,y İly Ó°* ,ö öyÓ°yÓy!Ü,İ,y °ç,f Ü,Ó°y İyİ !Ü, /19É8 !İÓ≈yİä,İ, @ Äsi,òO# Ó°İÓ°#° ä,e Öİ,≈#ñ È,yÓî İ, •z!
 İ, •y İİ° xy!ò,òó≈ä≤ÄİÜ äİ, äñ G!Ó° İİ° ré, ÓçefyÜ, İİyİ yİñ Ü,°Ü,yİ,yñ 2009- İò# ,öÜ%, ÜyÓ° ä,e Öİ,≈#ñ
 È,yÓî İ,Ó° İEİ≈Ó° ≤Äy!àİ, •yİñ xyl@ñ Ü,°Ü,yİ,yñ 1999- •zÓ° È,yİ,y!Ó°Óñ ≤ÄyÜ,ÈüÈ•z!İ, •yİñ äÈ,yEİyhs°Ó° Ü,y İİÓ°#
 Óİ%äñ ~! İÓ° ~ñ Ü,°Ü,yİ,yñ 2002- •zÓ° È,yİ,y!Ó°Óñ !İ%, İÈ, fı,yñ äÈ,yEİyhs°Ó° Ü,y İİÓ°# Óİ%äñ ~! İÓ° ~ñ
 Ü,°Ü,yİ,yñ 2004- •zÓ° È,yİ,y!Ó°Óñ G !Óçİ° Ü%, ÜyÓ° è,yÜ%,Ó°ñ ~!òÜ, İÈ, fı,yñ äÈ,yEİyhs°Ó° Ü,y İİÓ°# Óİ%äñ ~!
 !Ó° ~ñ Ü,°Ü,yİ,yñ 2005- İò# ,öÜ%, ÜyÓ° à İDy,öyòfıy İ È,yÓî İ,ÈüÈ•z!İ, •y İİ° İİ° İy,İ, f İyÜ,ñ Ü,°Ü,yİ,yñ
 2000- xÓ° ðİ!İy Ó°yİ İä,òó%Ó° #ñ ≤Äy İäİ, •y!İÜ, È,yÓî İ,ÓEİ≈ÈüÈ ≤ÄhfliÓ° İ%â İ İÜ, °Ö• İ%äñ !ÜeÜñ Ü,°Ü,yİ,yñ
 2008- İây,öy° ä,w !İ•yñ

Ē,yó°i,ó°ĪĒí≈ó° •z!i,•yſ

â≈Āyā, #l G xy!ò Ùòf!%aañ ≤Ā!Ù á[ñ ≤Ā°Īā°Ā!ſĒ, ,öy!°cyſ≈ñ Û, °Ü, yī, yñ 1997– Upinder Singh– A History of Ancient and Early Medieval India– Pearson– 2009. R.S. Sharma– India's Ancient Past– OUP– New Delhi– 2005. Raymond Allchin and Bridget Allchin– The Rise of Civilization in India and Paki- stan– CUP– 1982.

263 ~Ü, Ü, ≠ 20 ppppp i, y!Ü° xMÈ, °ñ á #<T, ò)Ó≈ 300ÈüÈ300 á #<TyΣ (Tamilakam– circa 300 BCE to CE 300) àè, l 20É0 í, z°Ījçf 20É1 ſ)ā, ly 20É2 ſDÙ Ī%à 20É2É1 ſDÙ ſy!•Īi, fÓ° ſŪ!°Ü, y° 20É2É2 ſDÙ ſy!•Īi, fÓ° ≤Ā!Ù, ò!≈y!° 20É2É3 ſDÙ ſy!•Īi, fÓ° !mī, #!° , ò!≈y!° 20É2É4 ſDÙ ſy!•Īi, fÓ° i, i, #!° , ò!≈y!° 20É3 ſDÙ ſy!•Īi, f ≤Ā!i, È, !°i, Ó°yç°Ī!i, Ü, ñ xyl≈ÈüÈſy!y!çÜ, ç#Ó! 20É4 xlfyf i, y!Ü° @°Āsi 20É5 i, y!Ü°Ü, ÙÈüÈ°Ē, Ò°Ī!y!°Ü, !Ó!fyſ 20É6 ≤Ābī, y!_ſŪ, G ſy!•Īi, fÜ, í, z, öyòy°Ī!i, y!Ü°Ü, Ù 20É7 Óyāi, ſçfl, Ò!i, 20É8 Ó°yç°Ī!i, Ü, G ſy!y!çÜ, , ò!° !fl!i, 20É9 í, z, òſçyÓ° 20É10 !!Ó≈y!ā, i, ≤ĀŸyó°# 20É11 !!Ó≈y!ā, i, @°Āsi, òO# 20É0 í, z°Ījçf • ~z, ~Ü, ĪÜ, Ó° í, z°Ījçf • !i, •y!ſŪ, , ≤Ā!i, Īi, i, y!Ü° xMÈ, Ī°Ó° !ÓÜ, yç Ófyáfy Ü, Ó°y– ſŪ!°Ü, y/ 300 á #<T, ò)Ó≈ Ī°ĪÜ, 300 á #<TyΣ– • ≤Ā!ĪÜ xl%öyÓ! Ü, Ó°y • ĪÓ ſDÙ Ī%à i, Īy ſDÙ ſy!•i, f G i, yó° !Ó!Ē, ß° , ò!≈y!° –

264 • !mī, #!° i, ñ i, y!Ü°Ü, ĪÜÓ° Ē, Ò°Ī!y!°Ü, !Ó!fyſ G ≤Ābī, y!_ſŪ, ~Óç ſy!•Īi, fÜ, í, z, öyòy°Ī!i, y!Ü°Ü, ĪÜÓ° ≤Ā!i, È, °i ~z, ~Ü, ĪÜ, Ó° xy°Īyā, f !ÓĒĪĪ° Ó°*Ī, ò !Ó!ĪÓ!ā, i, •ĪÓ– • i, i, #!° i, ñ ~z, ~Ü, ĪÜ, xy°Īyā, ly Ü, Ó°y • ĪÓ i, y! Ü°Ü, ĪÜÓ° Ó°yç°Ī!i, Ü, ñ ſy!y!çÜ, G Óyāi, ſçfl, Ò!i, Ó° !ÓÜ, yç– 20É1 ſ)ā, ly Ūi, y!Ü°Ü, ÙÜ Ü, Īy!è, Ó° xl≈ • i, y!Ü°Ü òÓ° ÓyſĒ) !Ü– ~Ó° Ē, Ò°Ī!y!°Ü, , « e G , ò!° ſ#Ūy ≤ĀŸĪD ≤Āyā, #l @°Ā Īsi Ó°y xy°ĪSÈ í, z_ĪÓ° Ē, B, è, ſ xl≈y! Īi, Ó° & ò!i, , öy•yī, , Ī°ĪÜ, ò!« Īi Ü% ŪyÓ° & ~Óç ò)Ó≈ G , ò!Yā, ĪÜ ſyāÓ° – Ü% ŪyÓ° & Ó°Īi, ĪÜ, y!y!ĪÓ° y xhs°Ó° #, ò ĪĪ° G•z ly ĪÜÓ° ~Ü, !è, !ò# ĪÜ, °ŪV, y°Īly • ĪĪ° ĪSÈ Īy È, yó° i, Ü, yſyā°ĪÓ° !Ó°#! ĪĪ° ĪSÈ– ≤Āyā, #l i, y!Ü°Ü òÓ° ÓſſĒ) !Ü, i, y! Ü°Ü, yÜ Ó°Īi, °ŪV, y°Īly • ĪĪ° ĪSÈ Ói, ≈Ūyl i, y!Ü°ly, Yñ ĪÜ, Ó°y°ñ , ò%ò%Īā, Ó° #ñ°y« , ym# , ò ~Óç xlò ≤ĀĪòç G Ü, Īyè, ĪÜ, Ó° ò!« ĪĒ, yā– ≤Āyā, #l Īi, •f ~Óç Īi, y°E, y!Ø! y ĪÜ í, z, òĪÓ°y_ È) !Üáü, ĪÜ, ~Ü, !è, ſyçfl, Ò!i, Ü, , « e ! •ſyĪÓ Ói≈ly Ü, Ó°y • ĪĪ° ĪSÈ Ī!yā Ī!i, y!Ü°EüÈ•z • ſz xMÈ, Ī°Ó° Ūyl%ĪĒĪÓ° cyī, #!° È, yĒĪ G ſçfl, Ò!i, – ≤Āyā, #l i, y!Ü°Ü (Ē) !Ü Ü, i, =! Ó°y Īçf !ÓĒ, _ ĪSÈ– ~Ó° Ü Īòf í, z ĪÓ°ā Ī!yāf • ā, Ó°ñ Ó°yçfñ ā, y° Ó°yçfñ , öyl, fÓ°yçf ~Óç , òÓ° Ó°yçf– ſDÙ Ī%Īā i, y!Ü° ſçfl, Ò!i, i, y!Ü°Ü, y ĪÜÓ° Óy•z ĪÓ° ≤Āſy!Ó° i, • ĪĪ° ĪSÈ– i, y•z ≤Āyā, #l Ü, y°Ī ð#°B, y!° ~Óç Ūy°m# ĪĪ° , òG à!àÓ° È, yó° ſā i, y!Ü° ÓſſĒ) !Óhfl, Īi, •i – xy!ò , òĪÓ≈Ó° i, y!Ü° •z!i, •yſ Ó° ā, lyó° ≤Āöyl í, z!ſ•z • ſDÙ ſy! •i, f– Ói, ſDÙ ſy!•Īi, fÓ° xy°Īyā, ly Óf!i, ĪÓ° ĪÜ, i, y!Ü°Ü, ÙÈüÈ~Ó° •z!i, •yſ Ó° ā, ly Ü, y!≈i, xſŸ, Ó– ſDÙ ſy!•Īi, fÓ° ſŪ!°Ü, y° ò!« ĪÈ, yó° Īi, Ó° •z!i, •yĪſ ſDÙ Ī%àÜ ly ĪÜG , ò!Ó° Īā, i, – 20É2 ſDÙ Ī%à ò!« ĪÈ, yó° Īi, Ó° •z!i, •yĪſ ſDÙ Ī%à ~Ü, , àòÓ° ĪÓy!µ° xòfy! – ſŪyçñ È, yĒĪ G ſy!•i, f !ÓÜ, y ĪçÓ° •z!i, •yĪſ ~z Ī%à ~Ü, xl!ÓflòÓ° Ī!i° ≤Āā!i, Ó° ſy« , f Ó•l Ü, ĪÓ° – ~z ſŪ!° ÷ò% i, y!Ü° ſy!•Īi, fÓ° •z xÈ) , i, ò)Ó≈ !Ó ĪÜ, ç á Īè, !ñ)ā, ly • ĪĪ° ĪSÈ° xy!≈ G fl!y!#!° ſçfl, Ò!i, Ó° !Ü° ĪĪ ~Ü, ſŪ!ſſĒ) ſçfl, Ò!i, Ó° – ~zÈ, y°ĪÓ ò!« ĪÈ, yó° Īi, Ó° ſyĪ! í, z_Ó° È, yó° Īi, Ó° È, y°ĪÓÓ° ſſĒ) Ó° , Ó° Īā, i, • ĪĪ° ĪSÈ– ſDÙ ſy!•Īi, fÓ° Ói≈ydÜ, ~Óç !ç« , y!Ü°Ü, i, Īy !#Īi, āi, !ÓĒĪĪ° Ó°Ü Ùòf !òĪĪ° i, y!Ü° ſŪyĪçÓ° !ÓÓi, ≈ĪĪÓ° ~Ü, ſ%òÓ° SÈ!Ó È% , Īè, í, z Īè, !SÈ– ſDÙ ſy!•i, f Ó°Īi, ò!« ĪÈ, yó° Īi, Ó° xy!ò i, y!Ü° ſy!•i, f °ŪV, y!° – ~z ſy!•Īi, f Ó! ſççáſÜ, i, y! Ü° Ü, !ÓÓ° !Ü!°i, Ü, !Ói, y G àyl fl!yl , òĪĪ° ĪSÈ– i, y!Ü° à#!i, Ü, !Ó!òÓ° ~z Ü, !Ói, y G àyl Ü%Īā Ü%Īā ā, Ī° xy!SÈ°ñ , òĪÓ° ≈!° ſççÜ, !°i, •i° – ≤Āyā, #l i, y!Ü° Ü, !Ó!òÓ° ~z Ó° ā, ly=!° , òĪÓ° Ü, !Ó, ò!Ó° Ē!ò xy!%µ, y!Ü, fl!#Ü, , Īi, òyl Ü, ĪÓ° xl≈y!° ~z Ó° ā, ly=!° xl%ĪÜy!òi, •i° – ſDÙ çΣ!è, oy!Ói, , çΣÈ, y! , yó° ĪĪÜ, ~ĪſĪSÈ Īy āyµ, #ñ ſŪyçñ , ò!Ó° Ē!ò xĪĪ≈z ÓfÓ•i, • ĪĪ° ĪSÈ– i, y•z ~áy ĪĪ ſDÙ Ó°Īi, Ü, !Ó!òÓ° Īyµ, #ñ ſŪyç Óy , ò!Ó° Ē!ò Ó°!V, ĪĪ° ĪSÈ– ſDÙ ſy!•i, f Ói, oy!Ói, , È, yĒĪ Īyāµ, #È% , _ i, y!Ü° È, yĒĪyÓ° Ü, !Ó!òÓ° ſy!•i, fÜ, #!i, ≈– ſDÙ Ī%ĪāÓ° Ü, !Ói, y=!° xy!y ĪòÓ° ſÓ° y!Ó° ~Ü, !è, !Ó!çĒĪ Ē, Ò°Ī!y!°Ü, , « e ſ!òĪÜ, ≈öyÓ° Īy ò! Īy i, y!Ü°Ü, Ù ly ĪÜ, ò!Ó° !ā, i, – i, y!Ü°Ü, Ù çΣ!è, Ói, ≈Ūyl i, y! Ü°ly, Y Ó°y ĪçfÓ° ſŪy≈Ü, ĪĪ – i, y!Ü°Ü, ĪÜÓ° Ē, Ò°Ī!y!°Ü, , « Īè i, y!Ü° G Ü, Ó°y°y Ó°yçf SÈyi, , yG Ü, Īyè, ĪÜ, Ó° Ü% , à≈ xMÈ, ° ~Óç xſ... ≤ĀĪòĪç !ā, _%Ó° xMÈ, ° xhs°È% , _ ĪSÈ°–

265 20É2É1 ſDÙ ſy!•Īi, fÓ° ſŪ!°Ü, y° ſDÙ ſy!•i, f ĪÜ, ſŪ!°Ü, y° !òÜ, Ī°ĪÜ, !Óā, yó° Ü, Ó° Ī° òáy Īy ĪÓ° ~!è, Ī%à ! ÓÓi, ≈ĪĪÓ° ſy« , #– ~áy ĪĪ xyÜÓ° y °Ó• Ī%à ĪĪÜ, xy!ò !i, •y!ſŪ, Ī%ĪāÓ° Ó°*, öyhs°Ó° ò!ā– xy!ò !i, •y!ſŪ, Ī%à Ó°Īi, xyÜÓ° y , òÓ° Ói, ≈# °!òÜ, Ī%à ĪĪÜ, 300 á #<TyĪΣÓ° ſŪ!°ĪÜ, Ó°!V, – ſDÙ ſy!•Īi, fÓ° Ī%à ~Ü, ſflĀyΣ ç%Īi, , ò! Ó°ÓfyĒ– È, yó° Īi, !Ó!çĒĪi, í, z_Ó° È, yó° Īi, Ó°yç°Ī!i, Ü, !òÜ, Ī°ĪÜ, ~ſŪ!° ÈüüÈ ĪĪ

í, z°ĪÓ°ā Ī!yāf , ò!Ó° Ói, ≈l ā Īè,

i, y° •Üyçl, òĪòÓ° Ī%à ĪĪÜ, ĪÜÓĪ≈ĪòÓ° Īi, Īç ſÓ≈È, yó° i, #!° ſyĪĀyçf í, z_Ó° i– ~SÈyi, , y !mī, #!° !àÓ° y! Īñ Ü%oy xl≈!#Īi, ñ ÓfÓſyÓy!ĪĪçfÓ° !ÓÜ, yç ~Óç ſy!y!çÜ, hfl!ĪÓ° òáy Īy!° Ói≈ G çyl, !ÓĒ, yçl •zi, fy!ò– Ī, ĪÓ° ~z ſy!y!çÜ, ñ Ó°yç°Ī!i, Ü,

100%

MATCHING BLOCK 251/259

J

ñ xl≈~!lī, Ū, G ſyçfl, ò!i, Ū, ó * ,

öyhs"ó" ſU@ "Ä È, yó"i, #! í, z, òU•y"lòç ç% "lī, ~Ū, •zſ"ID ~Ū, •zÈ, y"lÓ •! "ll- i, y•z ~•z ó * , öyhs"ó" ſU"lày# #ó" lī"ñ fliyl !ó"lç"lĒ ~•z ó * , öyhs"lÓ" ≤Ä"lĒ, ò G "ó!ä, ef !SÈ- í, z_ó" È, yó" "lī, ó" i%, °lyl" ò!«, î È, yó" "lī, làó"yl"î ò#ó" à!i, "lī, •! "ñ ~áy"lĒ "ó• ≤Ä!%_ "ò#â≈ ſU! "ó"lÓ" ä, "lĒ- 20É2É2 ſDU ſy!•"lī, fÓ" ≤Ä!U, òl≈yl" ≤Äáfyl, i, y!U" È, yĒfŪ, yó" lE, # "lÓ"ó" ſDU ſy!•"lī, fÓ" lī, llē, ç, òl≈y"lĒ

100%

MATCHING BLOCK 252/259

J

ó" Ū, ly í, z"lĒ'á Ū, "lÓ" "lSÈl- ≤

Ä!U ſDU i, ly Ū, lÓ, ò!ó" Èlò xy"lĒ"y!ç! , •"lĒ"!SÈ" ≤Äyã, #! Ūyò%ó" y•z ç•"lÓ" lŷ ſU%òà"lĒ, ≈ !ó"#! •"lĒ" "à"lSÈ- ~•z Ū, lÓ, ò!ó" ÈlĒ"ò ſÈ, y, ò!i, ç Ū, "lÓ"!SÈ"lĒ Ū•yŪ%!! xàhflĒf- ~•z, ò!ó" ÈlĒ"òó" "Ūyè, ſÈ, f ſòſfſçáfyl !SÈ" 549- 4499 çl Ū, ! óó" Ū, lÓ!i, y Ū, lÓ!ſŪyç Ū, i, ≈Ū, xl% "lŪy!ò! , ~•z ſDU i, ly Ū, lÓ, ò!ó" ÈlĒ"òó" ç, ò, #, "lĒ, öyĒlŷ Ū, "lÓ"!SÈ"lĒ 89 çl ç, öy, f ó" yçy- ç, öy, f ó" yçy"lòó" Ū"lòf 9 çl Ū, lÓ!SÈ"lĒ- ~•z Ū, lÓ, ò!ó" Èlò 4400 ÓSÈÓ" flŷl" # •"lĒ"!SÈ"ó"lĒ" òy!Ó Ū, lÓ" y •! - ~•z òy!Ó !/ſ"lĒ"•x!i, ó" !O!i, ~Óç xÓyhflĒ- ~•z, ò"lĒ"ó" Ū, lÓ, ò!ó" ÈlĒ"ò xl% "lŪy!ò! , Ū, lÓ!i, y ſçŪ, "lĒ"ò Ū"lòf í, z"lĒ'á"lĒyáf •xŪ, lĒ! Ūñ, öy!ó" ç, òy"ñ Ū, ò%Ū, ó" çŪ%, G Ū, y!ó" xy!ó" "lĒ" - 20É2É3 ſDU ſy!•"lī, fÓ" !mī, #! "lĒ, òl≈yl" ſDU ſy!•"lī, fÓ" !mī, #! "lĒ, òó≈ xl%!#ç, i, •"lĒ"!SÈ" Ū, ç, öy, ç, òó" Ū"óy x"lĒ"óy•z ç•"lÓ" - ~•z ç•ó" !è, G ſU%òà"lĒ, ≈ !!Ū!lī, •"lĒ" xy"lSÈ- ~•z, ò"lĒ"ó" ſDU"lĒ 49 çl ſÈ, f !SÈ"lĒ" ~Óç xàhflĒfñ •zó" @! "ó" Ū%, ç"ç"lĒDy! "lŪy!ſ G "óó"ó" Ū, y! ç, ò"lĒ" "lĒ" Ū"lĒ, y í, z!p" Óf!_ c ~•z, ò!ó" ÈlĒ"òó" ſòſf !SÈ"lĒ- ~•z ſDU"lĒ 3700 Ū, ! óó" Ū, lÓ!i, y xl% "lŪy!ò! , •! - ſÈ, yó" ç, ò, #, "lĒ, öyĒlŷ Ū, "lÓ"!SÈ"lĒ 59 çl ç, öy, f ó" yçy- ~•z, ò"lĒ"ó" ó"lã, i, ſçŪ, l! =!ó" Ū"lòf xŪ, lĒ! Ūñ "i, y"Ū, y!Ÿ! Ūñ È) , i, ç, òó" y!Ūñ Ū%, !Ū, ñ "ó@y!° í, z"lĒ'á"lĒyáf- ~•z @ "Äsi=!ó" Ū"lòf ÓfyŪ, ó" î @ "Äsi "i, y"Ū, y!Ÿ! yŪ SÈy! , y Óy!Ū, ſÓ @ "Äsi !ólçT •"lĒ" "à"lSÈ- 20É2É4 ſDU ſy!•"lī, fÓ" i, i, #! "lĒ, òl≈yl" i, i, #! ſDU"lĒ" Ū, lÓ, ò!ó" Èlò xl% "lŪy!ò! , •"lĒ"!SÈ" í, z_ó" Ūyò%ó" y•z ç•"lÓ" - ~•z Ū, lÓ, ò!ó" Èlò flŷl" # •"lĒ"!SÈ" 1850 ÓSÈÓ" - ~•z, ò!ó" ÈlĒ"ò ſÈ, f ſòſf ſçáfyl !SÈ" 49 çlñ ~Ū, •z ſçáfŪ, ç, öy, f ó" yçy ~•z, ò!ó" ÈlĒ"òó" ç, ò, #, "lĒ, öyĒlŷ Ū, "lÓ"!SÈ"lĒ- ŪŪ%, ó" çŪ @ "ÄsiÈüÉáfyl, lī, ó" çóó"ó" i, Ñyó" @ "Ä"lSió" "ç"lĒĒ"ò" lò"lŪ, i, i, #! ſDU"lĒ" ſò"lſfÓ" lyŪ í, z"lĒ'á Ū, "lÓ" "lSÈl- ~"lòó" Ū"lòf lŶy"lòó" lyŪ !ó"lçĒĒ, y"lÓ" í, z"lĒ'ó!#l" i, Ñyó" y •"lĒ" lE, ó" #ó"ñ •z"lÓ"lĒ"lyó"ñ Ū, !, òó"ñ

266, òó"lÓ"ñ ç#_ "lĒ" çy_lÓ" ~Óç ç, öy, fÓ" yç í, z@ "Ä- xçTyòç ç! "lŪ, ó" ŪòfÈ, y"lã ~Ū, i, ç, y!U" È, y"lĒĒf Óy •! "i, y!U" Ū, lÓ!lòó" !i, llē, ſDU"lĒ" !Ū!i, flŷl" #çŪ, y" 9990 ÓSÈÓ" ~Óç 8598 çl Ū, lÓ ~"lĒ, í, z, ò!flī, •"lĒ"!SÈ" ~Óç 197 çl ç, öy, f ó" yçyó" ç, ò, #, "lĒ, öyĒlŷ yÈ, Ū, "lÓ"!SÈ"- í, z, ò"lĒ"ó" y_ "i, lŷ xl!i, ó" !O!i, G xÓyhflĒ- ó" yŪçó" î çŪ≈y ó"lĒ"lSÈl "lĒ" Ūyè, Ū, ly ſDU ſy!•i, f ç, öy, f ó" yçy"lòó" ç, ò, #, "lĒ, öyĒlŷ" Ūyò%ó" y•z ç•"lÓ" xl%!#ç, i, •"lĒ"!SÈ"- 20É3 ſDU ſy!•"lī, f ≤Ä! i, È, !i, ó" yç"lĒ"i, ç, ñ xy!≈ÈüÈſyŪy!çŪ, ç#ó! ſDU ſy!•i, f"lŪ, xyŪó" y ſy!•i, f ≤Ä!i, È, yó" ſ"lã, i, l ≤ÄŪ, yç ó"lĒ, ç, öy!ó" lŷñ ~áy"lã #!i, Ū, lÓ!ñ ä, yó"lŪ, lÓ"lòó" flŷl, (fl≥), i, ≈ ó" ä, ly flŷl "ç, ò"lĒ" "lSÈ- i, y•z "Ū, È" Ū, ç, ò! ó"lĒ"lSÈl ſDU ſy! •"lĒ, f ſ"lã, i, l ſy!•i, f ≤Ä!i" y"lſó" !ó@%Ūyè ≤ÄŪ, y"lçó" ≤ÄŪy! "lç- àŪŪnot betraying the slightest evidence of any conscious literary endeavour ŪŪà i, y•z ~•z Ū, lÓ!i, y=!ó" È, yĒfñ ſy!•i, f ó" * , ç, òóç ſ

73%

MATCHING BLOCK 253/259

W

yŪy!çŪ, G ſyçfl, ò!i, Ū, "ó!ççTf ≤Ä!U lò"lŪ, ó" ó" ä,

ly=!ó" "lŪ, !È, ß"i, ó"ñ !ó"lçĒĒ Ū, "lÓ" ò%•z i, y!U" Ū•yŪ, yÓf !ſ°øy!òŪ, ó" Ū ~Óç Ū!lŪa"y•zÈüÈ~ó" È, yĒlŷó" òó"i "lŪ, - ~•z ò%•z i, y!U" Ū•yŪ, y"lÓfó" ó" ä, lyŪ, y"óó" y •! 500 "lŪ, 600 !á <TyΣ- ſDU lŶ"lã"ó" ó" ä, ly=!ó" lÓ"lçĒĒ Ū, "lÓ" "Ūó!áŪ, ó" ä, ly=!ó" òó"ó! ≈#Ū, y"lĒ" ç, òó"ç"lĒs"È, lÓ" ſçŪ, !i, Ū, "lÓ"l- "ç, òó"ç"lĒs"È, lÓ" xçTŪ ç! "lŪ, ó" Ūyl%È! !SÈ"lĒ- ~•z ó" ä, ly=!ó" ä) , i, ç, yhs" ſçŪ, l! e"lĒ"yòç G ä, i%, ç, ò≈ç ç! Ū, ç, òl≈hs" ä, "lĒ"!SÈ"- i, "lÓ" Ū, lÓ"lòó" ſDU"lĒ ſççT ſy!•"lī, fÓ" !Ū, S%È xçç á #çT#l" !mī, #! ç! "lŪ, ó" !SÈ"ó"lĒ" Ū"lĒ"•! - ſDUſy!•i, f"lŪ, xyŪó" y "

71%

MATCHING BLOCK 254/259

W

Ūyè, yŪ%!è, ò%•z È, y"lã È, yà Ū, ó" "lī, ç, öy!

268 àMegalithic ä Çfl.Òlî, xyáfy !ò ìlî, ðy!Ó - ò!« î È,yÓ ãlî, ^y.yÓ ÓfÓ.y^iÓ Ó ð)ä,ly ^Ùay!Ò Óy Ù.yÿ-#î ÑÛy!ò
≤ÄlyÓ Ñÿ Ìl Ñjò!Ü, ≈i, Ù,yÓ ãlî Ù.yÿ-#î ÑÛy!ò Ì«e=! ìlî, ^ò.Ô!% ÌàÓ x ÌlÜ, !lòç≈l, ðyGî y ^à ÌSÈ- ~ ≤ÄÏ ÌD ~Ü, !è, !
ÓÈlî ÌÓ ÌÇÈl Ù, ^iÓ Ù Ìl Ó yá Ìlî, •iÓ Ìl î,z_Ó È,yÓ Ìlî, ^ò.Ô!% Ìà Ó y<T...È, !_Ü, î, ly lyà!Ó Ù, ÑÛy!çÓ ð)ä,ly
Ü, ^iÓ ÌSÈ ò!« î È,yÓ Ìlî, î,y •l !- ò!« î È,yÓ Ìlî, ð#â≈ ÑÛl ð ÌÓ ^ò.Ô!% Ìà Ó ÓfÓ.yÓ ä, ^iÓ G Ó yçl,y!sfÜ,
ÓfÓfliy î, ly lyà!Ó Ù, ç#Óllyey Ñle î ÌSÈ ly- î,z_Ó È,yÓ Ìlî, Ìáy Ìl Èlã, á #<T, ð)Ó≈y ÌΣÓ xy Ìàz xy!òÈÜÈ Ìlî, •y!ÛÜ,
Ì% Ìà, ðòy, ð≈i Ü, ^iÓ Ìl Ìáy Ìl ò!« î È,yÓ Ìlî, 600ÈÜÈ200 á #<T, ð)Ó≈y ÌΣÓ ~z ÑÛl Ù,yÓ ÌÜ, xy!òÈÜÈ Ìlî, •y!ÛÜ, !% Ìà ly
ò ÌÓ ^ò.Ô!% Ìà óÓ y •l - ~Ó, ð ÌÓ •z ò!« î È,yÓ Ìlî, !lî, •y!ÛÜ, !% Ìà G làÓ ç#ÓllyeyÓ ð)ä,ly •l - ð Ó & •l !°alÈÜÈ Ç
°#ñ Ù%oyÈÜÈl#lî, G ò)Ó, ðyÖyÓ Óy!çf- ÑDÜ Ñy!•l, f ò!« î È,yÓ Ìlî, Ó ~z Ó *•, ðyhs ÌiÓ Ó Ñyç, # - ÑDÜ Ñy!•l, f
≤Äbî,y!_ÿÜ, ~Ü, !Ó ÌÇÈl «, î#l ~Ò!ç ÌKfÓ ÑÛÛy!l Ù, ly ÌÜ, xyÜÓ y Ù.yÿ-#î ÑÛy!ò àmegalithic burials ä ~ÓÇ
Ü, Èè G ^y!•l, Ü, l, ðy ÌeÓ àBlack and Red Ware on BRW à Ìà! ÌÛ ÌÓ çy!l- Ù.yÿ-#î ÑÛy!ò tyly óÓ ÌlÓ ÌSÈ-
Ù.yÓ y ÌkT...Ó ÌÓÈÈ, ≈ Ì ÌÜ, î,y!Ü ly, YÓ Ìl, Ó & Ìl ÌÈ, !° çy xyÓ ò!« î Ù, Ó y y Ù.y Ìÿ-Ó ~z, !Óhflî#l ≈ «, Ìe!
ÓÈÈ, ß òÓ ÌlÓ ÑÛy!ò ðáy Ìy Ì - ÌÜl ài, ≈ ÑÛy!ò Óy, !, ðè, Ófy!Ó Ì y ó Ü, «, ÑÛy!ò Óy, ä, çlyÓ Ófy!Ó Ì y ñ fløyÓ Ù,
ÑÛy!ò •zi, fy!ò ÑÛy!ò Ì«e=! ìlî, ≤ÄyÆ ^y.yÓ !çl ÌÛÓ Ù Ìòf Ó Ìl ÌSÈ Óç≈yÈ, ð, ñ Ìl, Ó È, ð, ñ Ù%, è, yÓ ñ !eç)°ñ
•Ñy-!°ñ î, Ó Óy!Ó ñ Ì, ðy! y ≤Àò# , ð •zi, fy!ò - ~=! SÈy, y ~z ÑÛyôy=! ìlî, ðyGî y ^à ÌSÈ Ü, y Ìy G °y Ù, l, ðyeñ
ðy!Ó G ðy, y Ùy!è, Ó Ñy!ò Ìã# - ly,z •yÜ, ~z ÑÛl Ó y, # •Ó ÌÈ, ^áy ≤Äyã, #l, Ü î,y!Ü !çy ^iã, ðyGî y
^à ÌSÈ- ~z ^á 200á #<T, ð)Ó≈y ÌΣÓ ly î,y!Ü ÈüüÈÓ y, # Ìpá ly ÌÜ, ð!Ó Ìä, î, - ~!è, î,y!Ü Ù, ^iÜÓ xy!ò Ìlî, •y!ÛÜ,
ðl≈y Ì - xy!ò Ù.yÿ-#î Ì% ÌàÓ Ùyl%Èl ≤Äòy!l, ð, ðy!ñ !çÜ, y!Ó ç#Óllyey ~ÓÇ Ùlÿf !çÜ, y ÌÓ Ó Ñy Ìl Ì%
lyÜ, ÌG î,yÓ y ä, ç, í,zl, ðyòl Ü, Ó Ì, - î,z, ðl,m, ð#l È,yÓ Ìlî, Ó ÌÓÈÈ, ß Ù.yÿ-#î ÑÛy!ò Ì«, Ìe °ly, •y, G Ì y°
^Ü, çyòñ Ù, y Ìhflî •zi, fy!ò ðyGî y ^à ÌG °y, ^iÓ È, y, ðyGî y ly! Ì- ^y.yÓ xlfylf Ñy!ò Ìã#Ó Ù Ìòf Ü, #Ü, ñ
ä, G, y, ly, ÌiÓ Ó È, yñ °ly, î, Ó Óy!Ó ñ Óç≈yÓ È, y, çy, fy!ò ðyGî y ^à ÌSÈ- ~z •y!l, Ì yÓ =! ≤Äòy!l, !%k, G!
çÜ, y ÌÓ Ó Ù, y Ìç ÓfÓ*î, •l - ÑDÜ Ñy!•l, f Ó @ Ìsi=! ìlî, !lÓ Ìhs Ó Ì%k, G àÓy!ò, ð, x ÌÈ, ly ÌlÓ SÈ!Ó ÈÈ, Ìè,
î,z Ìè, ÌSÈ- ~z ÑÛ Ìl Ó Ùyl% ÌÈlÓ ç#Ó Ìl Ì% Ìk, !rè, Δi, Ñy!ò Ìã#Ó =Ó &ç, ð)l≈È, !ÜÜ, y ÌSÈ- ~z ÑÛ Ìl Ó
Ùyl% ÌÈlÓ Ù Ìòf ò, ç, !Öÿyÿ ÌSÈ Ìñ ~Ü, ð ly ÌÜ, Ó Ù, !%, fÓ, ðÓ ÌÛ, ðy! ÌÓ, ð!Ó Ìl, •l - ~z Ù, yÓ Ìlî,z
Ù.yÿ-#î ÑÛy!ò ÌÜ, !à ÌÓ Ì, alÜ, yÓ Ùyl%Èl, ðy! ÌÓ Ó Ó, ~Ó lyly, - ~Ó Ì ÌÜ, •z, ðÓ Ól, ≈#Ü, y Ì% Ìk, ç!ò
ly Ì, ÌòÓ Ñjòy Ìl Ó#Ó, ðy!Ó à!ÓÓ yÓÜ, ð! ÌÜ≈y ÌiÓ Ó #lî, ä, y% •l - ÑDÜ Ñy!•l, f xy!ò Ù.yÿ-#î, ð ÌÓ≈Ó
Ñy!y!çÜ, !ÓÓ, ≈ ÌlÓ xy!ò ðl≈y Ì! ä, lel, •l Ì ÌSÈ- ÑDÜ Ñy!•l, f Ó Ól≈ly!Ü)Ü, Ü, !Ól, y=! Ì ÌÜ, xyÜÓ y Ó y<T... àè, l
àstate formation ä Ñjò ÌÜ, ≈G ðyÓ Ìy Ü, Ó Ìlî, ðy!Ó - xy!ò ðl≈y Ìl Ó Ó y<T... àè, ÌlÓ Ñ ÌD Ì% ÌSÈ!ÓÈÈ, ß ò ÌÓ
^lyk, y ðlñ Ü, Ó ÓfÓfliy ~ÓÇ ~Ü, ðÜ ≤Äy!lÜÜ, ðl≈y Ìl Ó ÌÓä, yÓ ÓfÓfliy- ~z ÑDÜ Ñy!•l, f Ì ÌÜ, •z xyÜÓ y Óy!
içfñ ÓlÜ, ñ Ù, y!Ó àÓ G Ü, ÈlÜ, ÌòÓ Ù, ly çyl Ìlî, ðy!Ó - ~z Ñy!•l, f xyÜÓ y ^, ð Ìl ÌSÈ Ü, y!MÈ, ñ Ù, yÓ Ù, y,zñ
ÙyòÓ y,zñ, ð%yÓ ~ÓÇ í,zl Ó Ì y ÌÓ Ó Ù Ìlî, y ç, ÌÓ Ó Ù, ly- ~Ó Ù Ìòf, ð%yÓ x!Óy Ù, y ÌÓ!Ó, ð, ÌÜ ÌSÈ
ÑÓ Ìä, Ìl Ì áfy, lyly =Ó &ç, ð)l≈ç, Ó - ÑDÜ Ñy!•l, f í,zl Ì!á, ÌàÓ ~ÓÇ xy!l≈Ü, !e Ì yÜ, y, ð !@ ÌÜ, G Ó yÜy!
ÓÓÓ Ìl ~ÓÇ ÑDÜ «, ÌeÓ í,zl Ìl ≤ÄyÆ Ì, ly!òÓ myÓ yG ÑÛl≈i, •l Ì ÌSÈ-
269 ÑDÜ Ñy!•l, f Ó Ìç ÌÜ, SÈÈ Ó ä, ly àl#lî, Ù)Ü, Ó ä, ly=! !á Ìl Ìã ≤ÄyÜ, î, ~ÓÇ Çfl, Òi, Ñy!•l, f Ó y, î
ð, !u, î, ÌòÓ Ó Ìä, î, ÌSÈ- !#lî, Ù)Ü, Ó ä, ly=! !á <T#l ≤ÄlÜ çl, Ü, =! ç% Ìlî, , ð!Ó ÓfÆ ÌSÈ- ~z Ó ä, ly=! Ìlî, ð-ò%
Ó yçy G î, ÑyÓ Ó yçòÓ Óy ÌÓ Ó Ìl ÌÜÓ Ù, ly,z Ó y Ìzñ !ÓÈÈ, ß Ñy!y!çÜ, G Ó, Ì Ìayã, #Ó ç#Ól Ñjò ÌÜ, ≈G !Ó!
ò !lò≈y!Ó Ì, •l Ì ÌSÈ- ÑΩ, Ól, ~z ðÓ ÌiÓ, ð!Ó Ól, ≈l Ñ!ä, î, •l Ì ÌSÈ! á <T#l Ìã, î%, l≈çl, ÌÜ, Ó, ðÓ Ól, ≈#Ü, y Ì% Ìál
ð, ÌÓ ÌòÓ çy!Ü, y ÌÓ Ó y, Ì ÌòÓ ÌÓ, ð% Ççafy Ó, !k, à Ìè, ÌSÈ- ÑDÜ Ñy!•l, f Ì ÌÜ, xyÜÓ y @ ÌyÜ ðy ÌlÓ Ù, ly ~ÓÇ
Ó yçy ÌòÓ Ñl≈G ä, w ÓÇ Ìçyq(î, î, Ì_ÿÓ Ù, ly çyl Ìlî, ðy!Ó - 20È4 xlfylf î, y!Ü @ Ìsi ÑDÜ Ñy!•l, f Ó y,z ÌÓ
^Óç ÌÜ, SÈÈ î, y!Ü @ Ìsi Ó Ìl ÌSÈ lyÓ =Ó &ç x, ð!Ó ç#Ü- ~Ó Ù, Ü,z ~Ü, !è, @ Ìsi •Ó Ù Ì, yÈ, y!Øl ÙÜ- ~!è, î, y!Ü
ÓfyÜ, Ó Ì ~ÓÇ Ù, yÓf ÑÛy Ìyã, ly!òòfyÓ í,z, ðÓ Ó Ìä, î, - xy ÌÓ Ù, !è, =Ó &ç, ð)l≈ç @ Ìsi •Ó Ùl, Ó &È, ÓÜ- ~!è,
òç≈l G !Ók, ç ÌlÓ Óy!#ñ !#lî, G ≤ÄÓä, ÌlÓ í,z, ðÓ Ó Ìä, î, - ~SÈy, y Ó Ìl ÌSÈ ò%!è, î, y!Ü Ù.yÿ, yÓf ly î, y!Ü Ñy!
•l, f Ó ~Ü, Ó Ìl, y Ñjòò ÈüüÈ •z ÌDy xy!òà! ÓÓ Ìä, î, ÜÜ!çyòy!òÜ, Ó ÙÜÜ ~ÓÇ ç#_ Ì% çy_ lÓ Ó Ìä, î,
ÜÜÜ! ÌÜà y,zÜÜ- ò%!è, Ù.yÿ, y ÌÓf,z á #<T#l Èlã, çl, ÌÜ,

100% **MATCHING BLOCK 255/259** **J**

Ó Ù, çSÈyÜ, y!SÈ ÑÛ Ìl Ó Ìä, î, - ~

ÜÜ,ý^ÏÜG Ó>ài, Çfl,Ò!i,Ó ~ Ó!ä,ef °« Ü,Ó`y Ìyl` – 20É7 Ó>ài, Çfl,Ò!i, Ü,Èè G ^°y!•i, Ü,Í,öye Çfl,Ò!i,Ó ^°Ö•ÈüÉÓfÓ•yÓ`Ü,ýÓ`# Üyl%`ÏÉÍÓ`Ûy!òÈüÈ`« Ìe,öyGÍ`y!ç!Ï,öe Ì`ÏÜ, xy!ò, ðí≈y`ÏÏ`Ó` Ì,y!ÜÜ,ý^ÏÜÓ` Ó>ài, Çfl,Ò!i, Ìj,ö`ÏÜ,≈ öyÓ`Ïy Ü,Ó`y Ìyl` – Ì,y!ÜÜ,ýÜ`« Ìe xhs`a≈i, Ü•yÿ-#Í` Ûy!ò=!°Ó` ðu,y!`Üyl ≤ÄhflÍÓ` È,°Ü, àmenhir à ðu,y!`Üyl, öyl`ÍÓ`Ó` í,z,öÓ` ä,fy≤Wzy, öylÓ` Óÿy`Ïly Ûy!ò Ü,« ädolmen añ cÓyöyÓ`ñ ≤ÄhflÍÓ`ÈüÉÓ, _•zi,fy!ò,öyGÍ`y`à`ÏSÈ- Ûy!òfÏy`Ïl ≤Äò_Ûy!ò`Ä#=!° ÷ð% ðjÓ≈,ð%Ó`øEÏ`ÍòÓ` ðk,y çyly`ÏlyÓ` çlf`òGÍ`y`i, lyñ ~Ó` Üðf`!ò`ÏÏ`Ü,i%,fÓ` ð`ÍÓ`Ó` ç#Ó`ÏlÓ` ≤Ä!i, Ì,y`ÍòÓ` !Óÿÿyÿ ≤ÄÜ,yç,öyl` – ~ SÈyí,,y Ì,ÑyÓ`y xyÓ`G !Óÿÿyÿ Ü,Ó`i,`Ïñ ~Ü,çl ly!`ÏÜ,Ó` Ü,i%,fÓ` ðÓ``ÿ öyl`ÍÓ` ð!Ó`Ïi, •Í` – ~z Ü,yÓ``Ïi•z Ü•yÿ-#Í` 271 Ûy!ò`Ïi, Ì,yÓ`y öyl`ÍÓ`Ó` Ó,_ Öylyi, – Ûy!ò`Í« Ìe,öyGÍ`y Ûy!ò`Ä#Ó` Ü`Íðf`!SÈ`Óç≈yÈüÈÈ,°Ü,ñ Ü%,è,yÓ`ñ !eç)ñ •Ñyÿ%!ñ Ì,Ó`Óy!Ó`ñ Ì,ç,öyl`y ≤Äò#_ð•zi,fy!ò- ~z Ûy!òÈüÈÿy!ò`Ä#`à`Íá Ü`Ïl•Í` Ì,yÓ`y !çÜ,yÓ`# G áyòf Çç@`Ä•Ü,yÓ`#Ó` ç#Ó`ÏlÓ` ÿy`Ïl%_`!SÈ~Òà ð#`ÍÓ` ð#`ÍÓ` fÏy!y`# Ü,`!EÏç#Ó`ÏlÓ` !ò`ÏÜ, v%,Ü,ÍSÈ- !Ü,S%È Ûy! ð`«e Ì`ÏÜ,•yí,°GÍ`y°y`Ü,yòy`ñ Ü,y`ÏhflÍ,öyGÍ`yl` ≤ÄÜy!Ïi,•Í` Ì`ñ Ì,yÓ`y Ü,`!EÍÓ`ÿ`ÍDG Í%_`SÈ- x`Ïl`ÏÜ, ~Ó`Ü,ç Ì%!_`G`òáyl`Í`Ï,y`ÍòÓ``ÿ`Ïä,Ó` ≤ÄÍ%!_`G çyly`!SÈ- ðÓ`Ói,≈#Ü,y`Ï`~z ðÓ``ÏlÓ` Ü,`!EÏ ≤Äà!i, xÿΩ,Ó`!SÈ ly- á #çT,ðjÓ≈ Ì,Ïi,`#Í`ÈüüÈ≤Ä!Ü çÏ,`ÏÜ, Ì,y!Ü`ÈüÉÓ`y`# !°al`Íç#Ó` ÛÏ!`Ü,y`Ï`xyÓ`G ~Ü,è%, ≤Äà!i, °« Ü,Ó`y Ìyl` – ~z ÛÏ!`í,zÓ`ÿÈüÈ~Ó` Ü`Ïi,y`SÈy`Ïe,y`SÈy`Ïe,y`Ü,`!EÍÓ`Ïi,`à`Ïi,`G`Ïè,- Ü,y!Ó`à!Ó`G`hflÍç`Í`G`!Ó`ÍçEÍ#Ü,Ó`i`« Ü,Ó`y Ìyl` – ~z ÛÏ!`ðÈüÈÉÓ`!Ü,Ü`áflÍ≈`ÓfÓy!`#añ xÓ`øÈ,•zÈüüÈÉÓ`#Ü,Ü`áÿ%!i,ÓfÍ`ÓfÓy!`#añ`Ü,y%ÈüüÈÉÓ`! Ü,Ü`à`°Ö•ÿy!ò`Ä#`ÓfÓy!`#ä`•zi,fy!ò`Ó!iÜ,`Ïäy#_#Ó`lyÜ çyly`Ïyl` – ~ SÈyí,,y Ó!iÜ,`ÿAà`Óy`!à`ÏÜÓ`x!hflÍ`ÍçÓ` Ü,ÏyG çyly`Ïyl` – Ó`Ïi,,y Ó`Ïi,,y =•y=!Ó`!ÓhflÍyÓ``ò`Íá`Öyç!è,çf,ð`ÏlÓ`ÿ`ÏÏy`ÏàÓ`Ü,Ïy`Ïl`xy`Ïÿ- Ó`Ïi,,y =•y=! °`Ïi,`çl G`ÓÖk,`ÿB`fyÿ#Ó`y`ÓyÿÜ,Ó``Ïi,Ì- Ó`Ïi,,y =•y=!°`Ïi,`çl G`ÓÖk,`ÿB`fyÿ#Ó`y`ÓÏÿÜ,Ó``Ïi,Ì- Ì,ÑyÓ`y öyç≈öyÓ`# Ü,`!EÏÈüÈÓ`Ïi,`G`èÜÜ,yÓ`#`ÍòÓ`í,z,öÓ`!Ó`ÍçEÏi,`øyÜfÜy`Ó!iÜ,`ÍòÓ`í,z,öÓ`!È,≈Ó`Ü,Ó`i,çyÿÜ, ≤Äöy`ÏlÓ`y`~Óç`!Ó`ÍçEÍ`!Ó`ÍçEÍ,`ð`ÏifÓ`Ó!i`ÏÜ,Ó`y`i,Ñy`ÍòÓ`,`ð,ß,`Ïi,öyEÏy`Ü,Ó`Ïi,Ì- ~zÈ,y`ÍÓ`Ï,y!ÜÜ,ý^ÏÜÓ`! Ü,S%È xç`Íç`òÜ≈#Í`ç#Ó`ÏlÓ`e`Ü!ÓÜ,yç`à`Ïe,- ÜÜx!i,`_lyÜ`ðjÓÜÜÜ`•zi,fy!ò`çΣÓ`Ïi,`ÏÜ,`Ü%_`Üy`òÜ≈#Í``ày#_#Ó`í,z,öÓ`öy!Ó`≤ÄÈ,yÓ``ÖyV,y`Ïyl` – Ì,y!ÜÜ,ý^ÏÜ`!Ó!Ü`ÏÏ`Ó`ÜyòfÜ`!`Ïÿ`ÍÓ`öyí%,`Ü%oyÓ`ÓfÓ•yÓ`!i/ ÿ`Í@`Í`!i!Ói,,`Óy!i!çfÜ,`Ü,y!≈Ü,y`Ïi,öÓ`ÿy«`f`Ó•Ü,`ÍÓ` – ÿDÜ`ÿy!•f`Ï`ÏÜ,`xyÜÓ`y`xÜ,`!EÏ`Ü,y!≈Ü,y`Ïi,öÓ`x`ÏÜ,`!Ü,S%È çyl`Ïi,`öy!Ó` – ~ SÈyí,,y`è!Ó`≤yÿ`xÈ,%`ðf`z!Ó`!i`ÏyÜ`ÿ#ñ`è,`Ï`Ü#Ó`È%,`Ïäy`G`!≤!ÍÓ`!fyä,yÓ`y`! •`Ífiè,y!Ó`Ï`Ï`ÏÜ,`ò!«`Ïi,È,yÓ``Ïi,Ó`Ó`Ö`=!Ó`Óy!i!çfÜ,`=Ó`ø`ÍçÓ`Ü,Ïy çyl`Ïi,`öy!Ó`!Ó`ÍçEÍ`Ü,`ÍÓ``Ó`yÜ`G`È,`Üðfÿyà`ÍÓ`Ó`ÿ`ÍD`ò!«`i`~iç!`yÓ`!ÓÜ,yçç#`Óy!içf`~Óç`ÿyÜ%!òÜ,`Óy!i`ÍçfÓ`!ÓEÏ`ÏÏ` – Ì,y!ÜÜ,ý^ÏÜÓ`ÿyÜ%o! Ì,Ü,`!e`Ï`ÏyÜ,`y`ð`òá`Ï`ÓyV,y`Ïy`ÍÓ`Ï`ÿDÜ`Ï%`Ïà`Ü,`!Ó`G`ä,yÓ`iÜ,`!Ó`ÍòÓ`x!È,`≤ÄÍ`yí`•ÏÏ`!SÈ°- ð)Ó`öyÖyÓ`Óy!`Í`ÍçfÓ`≤ÄÜyífl`Ó`*`ð`x`ÏÜ,`Ü,Í,öyè`Ü,Ñy`Ïä,Ó`Ü,yç`~Óç`Ó`yÜyl`Ü%oy`•zi,fy!ò,öyGÍ`y`Ïyl` – ÿÜÜ,y`#i`í,z,öyòy`ÏlÓ`,`öyçy,öy!ç`ÿDÜ`ÿy!•Ïi,`f`≤Äy`È`Ïi,Ïy!òÓ`myÓ`y`Ï,y!ÜÜ,ý^ÏÜ`Óy!i!çfÜ,`Ü,y!≈Ü,y`ð`ÿÏ!≈i,`•Í` – 20É8`Ó`yç`Ï!i,`Ü,`G`ÿyÜy!çÜ,`ð!Ó`!f!i,`≤Äy`ä,`#i`ÿDÜ`ÿy!•Ïi,`f`Ï,y!ÜÜ,ý^ÏÜÓ``Í`Ó`yç`Ï!i,`Ü,`SÈ!Ó`öy•z`Ï,y`•`ày#_#`≤Äöy`ÏlÓ`çyÿÏ`Ü,y!G`ðj≈yD`G`ç!è,`°`Ó`yç!y!sfÜ,`Ó`yçT...`Ï!i,`Ü,`ÿÏyç`Ï! – Ì,`ÍÓ`ÿDÜ`ÿy!•Ïi,`f`Ï,y!ÜÜ,ý^ÏÜÓ``Í`Óy`hflÍÓ`ÿj,`È,`Ó`Ïäy!°Ü,`!ÓÈ,yç`ÏlÓ`SÈ!Ó`öy•z`Ï,y`•`Ü!i,`ly•zÜ`!ÓÈ,yçl` – ~z`Ü!i,`ly•zÜ`!ÓÈ,yç`ÏlÓ`Üðf`!ò`ÏÏ`Ï,y!`ÜÜ,ý^ÏÜÓ`ÿÏyç`à`Ïi,,`Gè,yÓ`SÈ!Ó`flöçT`•Í` – ~z`Ü!i,`ly•zÜ`Óy`È,`Ó`Ïäy!°Ü,`G`Óy`hflÍÓ`!Ó`òfy`!ÓEÏ`Ü,`!ÓÈ,yçl`=!°`°ÈüüÈ`1äÜ%,`!Ó`!MÈ,`Ïi,`ly•z`Óy,`öy•y!i,,`«`éó`2ä`Ü%°y•z`Ïi,`ly•z`Óy,`ð≈ä,yÓ`íó`3ä`Ïl•zi,y`Ïi,`ly•z`Óy`í,z,öÜ),`Ói,`≈#`«`éó`4ä`ÜÓ`øÏ,`Ü`Ïi,`ly•z`Óy`í,zÓ≈Ó`ÿÏÈ)!Üó`5ä,`öy•z`Ïi,`ly•z`Óy`÷ç`ÜÓ`ø`Í«e- Ì,y!ÜÜ,ý^ÏÜÓ``È,`Ó`Ïäy!°Ü,`«`Ïe`~z,`ðMÈ,`!ÓÈ,yçl`Ü,y!G`Ü,`!ÓÓ`Ü,`ly`Ï!`ñ`~è,`Óy`hflÍÓ`!ä,e- !Ü,v`Ïi,`y!ÿÜ,`~z`È,`Ó`Ïäy!°Ü,`!ÓÈ,yç`ÏlÓ`

283 •Ó° Øy ſĔ, fi, yÓ° ſ#° ĨÛy•Ó° G Ù, Í, öye
 284 Ùòf≤ĀhfiÍÓ° Ĩ% ĨàÓ° =•y!ã, e
 285 •Ó° Øy ſĔ, fi, yÓ° , ðÑ% Ĩ
 286 ĨĒyí, , ç Ù•yçl, ðò
 287
 288

Hit and source - focused comparison, Side by Side

Submitted text As student entered the text in the submitted document.
Matching text As the text appears in the source.

1/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ĩ, y!ç ſ%Ĕ, yĒ Ĩ%_´ !ÓŸª!Óòfy°Ĩ° !ſ		Ĩ, y!ç ſ%Ĕ, yĒ Ĩ%=_ , !ÓŸª!Óòfy°Ĩ° ~	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
2/259	SUBMITTED TEXT	5 WORDS	80% MATCHING TEXT	5 WORDS
	Ó ĨçĒĨ =Ó° &cy ĨÓ° y, ð Ù, Ó° y • Ĩ Ĩ ĨĒÈ Ĩ•		Ó ĨçĒĨ à%Ó° %c xy ĨÓ° y, ð Ù, Ó° y • Ĩ Ĩ ĨĒÈ– !çç% Ĩ	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
3/259	SUBMITTED TEXT	5 WORDS	90% MATCHING TEXT	5 WORDS
	Û, Ĩ, yÓ° 37-52 í, z, ðÓ° !Ó ĨçĒĨ =Ó° &c ſ•		Û, Ĩ, y !ç« , yÓ° í, z, ðÓ° !Ó ĨçĒĨ à%Ó° %c !	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
4/259	SUBMITTED TEXT	6 WORDS	62% MATCHING TEXT	6 WORDS
	Ĕ, yÓ° Ĩ, •z!Ĩ, •y ĨſÓ° Ā, ð! ĨÓ!çÛ, Óy ſyĨÀyçfÓyò#		Ĕ, yÓ° Ĩ, Ó ĨĒĨ≈ Ó° Ā, ð! ĨÓ!çÛ, G ſyĨÀyçfÓyò# •	
J	22349cf5-931f-4918-86a7-898c317c62f3			
5/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ó° yç ĨĨĨ, Û, G x!≈ ĨĨĨ, Û, !		Ó° yç ĨĨĨ, Û, G x!≈ ĨĨĨ, Û, ,	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
6/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ĕ, yÓ° Ĩ, Ó ĨĒĨ≈ Ó° •z!Ĩ, •yſ ſ%≤		Ĕ, yÓ° Ĩ, Ó ĨĒĨ≈ Ó° •z!Ĩ, •y Ĩ	
J	22349cf5-931f-4918-86a7-898c317c62f3			

7/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
G ʃyçfl,ò!i,ü, !ó!è, ß" !ò^iü,		G ʃyçfl,ò!i,ü, !ó!è, ß" !ò^iü,		
W https://www.scerttripura.org/upload/Education_Class_XI.pdf				
8/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
iü, x^iü,ê,y•z ≤ÄÈ,y!ó!i,ü, ^iö!		iü, x^iü,ê,y•z ≤ÄÈ,y!ó!i,ü, ^iö!		
W https://www.scerttripura.org/upload/Education_Class_XI.pdf				
9/259	SUBMITTED TEXT	6 WORDS	75% MATCHING TEXT	6 WORDS
zç^iö!ç^i, ú!•fiè,Δú ü,ly!è, ~^iʃ^iSè @^Ä#ü, çΣ		zç^iö!ç#^i, Úfl%ò°ú (School) ü,ly!è, ~^iʃ^iSè @^Ä#ü, çΣ'		
W https://www.scerttripura.org/upload/Education_Class_XI.pdf				
10/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
yʃ ʃjð^iü, ≈ xy^iöyã,ly ü,ó^i, ^		y ʃjð^iü≈, xy^iöyã,ly ü,ó^i, ,		
W https://www.scerttripura.org/upload/Education_Class_XI.pdf				
11/259	SUBMITTED TEXT	5 WORDS	76% MATCHING TEXT	5 WORDS
y^iü ~ü, ^ie i,z^iö'á ü,ó^y •^iü^iSè ~•		y°yó^ ü,ly i,z^iö'á ü,ó^y •^iü^iSè-		
W https://www.scerttripura.org/upload/Education_Class_XI.pdf				
12/259	SUBMITTED TEXT	4 WORDS	58% MATCHING TEXT	4 WORDS
z!i,•y^iö^i, i,y! ,ð!≈ ≤Äyã, #l È,yó^i,ó^ •z!i,•yʃ		z!i,•y^iö^i ^ùò!ü, i,È,yi, °È,yó^i,ó^ •z!i,•yʃ		
J 22349cf5-931f-4918-86a7-898c317c62f3				
13/259	SUBMITTED TEXT	6 WORDS	58% MATCHING TEXT	6 WORDS
È,yó^i,ó^ •z!i,•yʃ á%Ñç^i, !à^iü •z!i,z^iö^y^i,óó^ ʃ		È,yó^i,ó^ •z!i,•yʃ È,yóú)°ü, ~óç •z!i,z^iö^y^i,óó^ •		
J 22349cf5-931f-4918-86a7-898c317c62f3				
14/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
òù≈ ≤Äã,y^iö^ó^ i,z^iü^içf !•@%		òù≈ ≤Äã,y^iö^ó^ i,z^iü^içf ~		
J 05ece1a9-e21e-43c8-a799-05664117ae9c				

15/259	SUBMITTED TEXT	7 WORDS	86% MATCHING TEXT	7 WORDS
yÓ° í,z,öÓ° ^Ó!Ç =Ó° &c xy^İÓ° y,ö Ü, ^İÓ°l- İ,		yÓ° í,z,öÓ° !Ó^İÇÉİ à%Ó°%c ,xy^İÓ° y,ö Ü, ^İÓ°^İSÈl- ~İİ,		
W https://www.scerttripura.org/upload/Education_Class_XI.pdf				

16/259	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
xfl[#Ü,yÓ° Ü,Ó°yÓ° í,z,öyİ° É^İ•z-		xfl[#Ü,yÓ° Ü,Ó°yÓ° í,z,öyİ° ^İ•z-		
W https://www.scerttripura.org/upload/Education_Class_XI.pdf				

17/259	SUBMITTED TEXT	7 WORDS	60% MATCHING TEXT	7 WORDS
È,yÓ°^İİ,Ó° •zİİ,•yİ° Ó°ā,ly Ü, ^İÓ°l- ≤Äyā, #l È,yÓ°^İİ,Ó°		È,yÓ°^İİ,Ó° !Ç« ,yÓ° •zİİ,•yİ° xy^İ°yā, ly^İÜ, Ç%Ó° % Ü,Ó°^İİ, •^İÓ° ≤Äyā, #l È,yÓ°^İİ,Ó° !Ç« ,		
W https://www.scerttripura.org/upload/Education_Class_XI.pdf				

18/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
İ•Ó° İ, #Ó° İÛy^İ°yā, ly Ü, ^İÓ°!		İİÓ° İ, #Ó° İÛy^İ°yā, ly Ü, ^İÓ°!		
J 22349cf5-931f-4918-86a7-898c317c62f3				

19/259	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
Ó°c,ö)İ≈ È),!ÜÜ,y ,öy°l Ü, ^İÓ°l^•		Ó° &c,ö)İ≈ È),!ÜÜ,y ,öy°l Ü, ^İ-		
J f63f98d8-2710-4b96-a0ea-e6caf15271bd				

20/259	SUBMITTED TEXT	7 WORDS	50% MATCHING TEXT	7 WORDS
È,yÓ°^İİ,Ó° •zİİ,•y^İİÓ° !İ,!! İÛyÓ°^İ İİöyòÜ, - ≤Äyā, #l È,yÓ°^İİ,Ó° ^		È,yÓ°^İİ,Ó° !Ç« ,yÓ° •zİİ,•yİ° xy^İ°yā, ly^İÜ, Ç%Ó° % Ü,Ó°^İİ, •^İÓ° ≤Äyā, #l È,yÓ°^İİ,Ó° !Ç« ,		
W https://www.scerttripura.org/upload/Education_Class_XI.pdf				

21/259	SUBMITTED TEXT	3 WORDS	83% MATCHING TEXT	3 WORDS
Ü^İİ°Ó° Ó°yç~İİİ,Ü, •zİİ,•yİ°Ó°		Ü^İİ°Ó° İÛy!çÜ, ~ÓÇ Ó°yç~İİİ,Ü, •zİİ,•y^İİÓ° ,		
J 98ae5066-7f38-499b-8cde-a6746ded518b				

22/259	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
	Ü,Ó^îî,^ã,îî^!SÈ^îl,Ë,yÓ^îî,Ó^		Ü,Ó^îî,^ã,îî^!SÈ^îl-Ë,yÓ^îî,ÓÈ	
J	f63f98d8-2710-4b96-a0ea-e6caf15271bd			
23/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	ò,lT^îÜ,yî^î^îÜ, !Óã,yÓ^Ü,Ó^î^		ò,lT^îÜ,yî^î^îÜ, !Óã,yÓ^Ü,Ó^î^	
J	22349cf5-931f-4918-86a7-898c317c62f3			
24/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	ïÓ^_≤Äyã,#lË,yÓ^îî,Ó^_•zîî,•y^		ïÓ^_≤Äyã,#lË,yÓ^îî,Ó^_•zîî,•y≤	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
25/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó^_í,z,ðÓ^_xy^îyÜ,ç,öyî,Ü,^îÓ^		Ó^_í,z,ðÓ^_xy^îyÜ,ç,öyî,Ü,^îÓ^	
J	98ae5066-7f38-499b-8cde-a6746ded518b			
26/259	SUBMITTED TEXT	5 WORDS	95% MATCHING TEXT	5 WORDS
	Ó^y^îyî^_Ë,yÓ^îî,Ó^_•zîî,•y^îî		Ó^y^îyî^_Ë,yÓ^îî,Ó^_!ç«_yÓ^_•zîî,•y^îî~•	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
27/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ^îî,Ó^_îîî≈Ó^_•zîî,•y^		Ë,yÓ^îî,Ó^_îîî≈Ó^_•zîî,•y^	
J	22349cf5-931f-4918-86a7-898c317c62f3			
28/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	îÜ,xy^îy!Ü,î,Ü,^îÓ^_î,y^		îÜ,xy^îy!Ü,î,Ü,^îÓ^-î,y•	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
29/259	SUBMITTED TEXT	7 WORDS	89% MATCHING TEXT	7 WORDS
	îÜ,Û)î, / ò%îé, Ë,y^îà Ë,yà Ü,Ó^_y^îyî^		îÜ,Û)î, ò% Ë,y^îà Ë,yà Ü,Ó^_y^îyî^-^	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			

30/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ó í,z,öÓ !Ë,≈Ó Ü,Ó^îi,•î-≤		Ó í,z,öÓ !Ë≈,Ó Ü,Ó^îi,•î-^î	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
31/259	SUBMITTED TEXT	11 WORDS	57% MATCHING TEXT	11 WORDS
	y!_¥Ü, í,z,öyòyl =!^îÜ, Ù)î, / !i, l Ë, y^îà Ë, yà Ü, Ó^y îyî^ ÈüüÈ 1		y Ü, ^îÓ - ~•z xyhs^!Ü, î^y Ù)î ò% Ë, y^îà Ë, yà Ü, Ó^y îyî^ ÈüüÈ	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
32/259	SUBMITTED TEXT	5 WORDS	96% MATCHING TEXT	5 WORDS
	Ó Ó^ä, lyî^ ^î= !^îÇEËË, y^îÓ ïy•yîf Ü, ^îÓ^		Ó^îÓÇ Ó^ä, lyî^ !^îÇEËË, y^îÓ ïy•yîf Ü, ^îÓ^ - ~!	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
33/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ó Ü, ÿ í,z^îÖ^á Ü, Ó^y		Ó Ü, ÿ í,z^îÖ^á Ü, Ó^y •^	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
34/259	SUBMITTED TEXT	5 WORDS	87% MATCHING TEXT	5 WORDS
	Ó^yç^îllî, Ü, •zli, •y^îÖ^ «, ^îe ~=!^Ó^ =		Ó^yç^îllî, Ü, •zli, •y^îÖ^ , ò!Ó^	
	J 98ae5066-7f38-499b-8cde-a6746ded518b			
35/259	SUBMITTED TEXT	4 WORDS	95% MATCHING TEXT	4 WORDS
	î, Ó^ í,z,öÓ^ xy^îyÜ, , öyi, Ü, ^îÓ^		î, yΣ#Ó^ í,z,öÓ^ xy^îyÜ, , öyi, Ü, ^îÓ^	
	J 98ae5066-7f38-499b-8cde-a6746ded518b			
36/259	SUBMITTED TEXT	7 WORDS	75% MATCHING TEXT	7 WORDS
	Ó^c, ò)î≈ ≤ÄÜyî !•îy^îÖ Ü, yç Ü, ^îÓ^ ^îSÈ- ~SÈyî, , y		Ó^%c, ò)î≈ !•î y^îÖ Ü, yç Ü, ^îÓ^ xy^îSÈ- !Ç«, y!	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
37/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	í,z,öyòy^îlÓ^ ≤Ä^îl^yçl#î^î, y		í,z,öyòy^îlÓ^ ≤Ä^îl^yçl#î^î, y •^	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			

38/259	SUBMITTED TEXT	6 WORDS	87% MATCHING TEXT	6 WORDS
<p>Û, ≤Ãöyl, / ò%ËüËË, y^là Ë, yà Ü, Ó^y ÿî^</p> <p>Û, ≤Ãöyl, ò%•zË, y^là Ë, yà Ü, Ó^y ÿî^</p>		<p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		
39/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
<p>K, y^îlÓ^ , ð!Ó^!ð^Û, !Óhfl, ÿ, Ü, ^</p> <p>K, y^îlÓ^ , ð!Ó^!ð^Û, !Óhfl, ÿ, Ü, ^</p>		<p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		
40/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
<p>Ë, yÓ^î, Ó^îËî≈Ó^ Ó^yç~îlî, Ü, ^</p> <p>Ë, yÓ^î, Ó^îËî≈Ó^ Ó^yç~îlî, Ü, ^</p>		<p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		
41/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
<p>Ó^yç~îlî, Ü, ^ •z!î, •y^îÛÓ^</p> <p>Ó^yç~îlî, Ü, ^ •z!î, •y^îÛÓ^ ,</p>		<p>J 98ae5066-7f38-499b-8cde-a6746ded518b</p>		
42/259	SUBMITTED TEXT	6 WORDS	62% MATCHING TEXT	6 WORDS
<p>î, !l xy^îÓ^y Ó^î^îËË!Ó^z!ê, Ó^ `î, •y!Û, =Ó^&^</p> <p>î, !l xy^îÓ^y Ó^î^îËË!Ó^z!ê, Ó^ `î, •y!Û, =Ó^&^</p>		<p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		
43/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
<p>Ë, yÓ^î, Ó^îËî≈Ó^ •z!î, •yÿ</p> <p>Ë, yÓ^î, Ó^îËî≈Ó^ •z!î, •yÿ</p>		<p>J 22349cf5-931f-4918-86a7-898c317c62f3</p>		
44/259	SUBMITTED TEXT	4 WORDS	90% MATCHING TEXT	4 WORDS
<p>Û, î, yÓ^ í, z, ðÓ^ !Ó^îçËî =Ó^&c ÿ•</p> <p>Û, î, y!ç« , yÓ^ í, z, ðÓ^ !Ó^îçËî à%Ó^%c !</p>		<p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		
45/259	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
<p>Ó^&c, ð)î≈ xD Ó^î^ !Ó^îÓ!ä, î, •î^ -</p> <p>Ó^%c, ð)î≈ !òÛ, Ó^î^ !Ó^îÓ!ä, î, •î^ -</p>		<p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		

46/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ó`θc,δ)î≈ È),!ÙÛ,y,øÿ!Û,^ÏÓ`^ÏSÈ~		Ó`θc,δ)î≈ È),!ÙÛ,y,øÿ!Û,^ÏÓ`^ÏSÈ-	
J	22349cf5-931f-4918-86a7-898c317c62f3			
47/259	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
	ø!Ó`^ÏÓ`^ÏcÓ` §^ÏD !!^Ïç^ÏÛ, Ùÿ!l^Ï!`!		ø!Ó`^ÏÓ`^ÏcÓ` §^ÏAà !!^Ïç^ÏÛ, Ùÿ!l^Ï!`^	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
48/259	SUBMITTED TEXT	8 WORDS	45% MATCHING TEXT	8 WORDS
	ï,y•z È,yÓ`^Ï,Ó`•z!i,•ÿÏ^ÏÛ, Ìÿ!È,y^ÏÓ`Ó%V,^Ïi,•^Ï° xyÛÿ^ÏòÓ` È,yÓ`^Ï,Ó`≤		ï,y•z È,yÓ`^Ï,Ó`!ç«,yÓ`•z!i,•ÿÏ xy^Ïyã,ly^ÏÛ, ç%Ó`% Û,Ó`^Ïi,•^ÏÓ`≤ÿyã,#lÈ,yÓ`^Ï,Ó`!ç«,	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
49/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	ÿÛ,!,i,Û,í,z,øÿòlÿÓ`í,z,øÓ`≤		ÿÛ,!,i,Û,í,z,øÿòl-ÿÓ`í,z,øÓ`!	
J	f63f98d8-2710-4b96-a0ea-e6caf15271bd			
50/259	SUBMITTED TEXT	5 WORDS	76% MATCHING TEXT	5 WORDS
	ñ §ÿçfl,Ò!i,Û, G Ó`ÿç~Ï!i,Û,ø!Ó`!		ñ §ÿçfl,Ò!i,Û,ø!Ó`^ÏÓ`çñ Ó`ÿç~Ï!i,Û,ø!Ó`^	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
51/259	SUBMITTED TEXT	5 WORDS	83% MATCHING TEXT	5 WORDS
	Ó`ø!Ó`^ÏÓ`^ÏcÓ`!Ó!È,ß`!òÛ,í,z^		Ó≈òÿ,ø!Ó`^ÏÓ`^ÏcÓ`!Ó!È,ß`í,z,	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
52/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	È,yÓ`i,#!`í,z,øÛ•ÿ^Ïò^Ïç		È,yÓ`i,#!`í,z,øÛ•ÿ^Ïò^Ïç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
53/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ó`ÿç~Ï!i,Û,ñ x!≈~Ï!i,Û,		Ó`ÿç~Ï!i,Û,ñ x!≈~Ï!i,Û,	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			

54/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	öÓ°Öï≈!°^ÏÜ, !ä, !•'ï, Ü, Ó°y•		öÓ°Öï≈, l^ÏÜ, !ä, !•'ï, Ü, Ó°y•	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
55/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	ÏÜ, ^Ü,w Ü, ^Ö° à^Ïr, í,z^Ïe,!		ÏÜ, ^Ü,w Ü, ^Ö° à^Ïr, í,z^Ïe,^	
	J 47cfe6bb-054c-45c6-acf8-e5ce16da1beb			
56/259	SUBMITTED TEXT	8 WORDS	97% MATCHING TEXT	8 WORDS
	yÓ° í,z,öÓ° !Ó^Ïc£! =Ó°&c xy^ÏÓ°y,ö Ü, Ó°y•^ÏÏ^ÏSÈ-~•		yÓ° í,z,öÓ° !Ó^Ïc£! à%Ó°%c xy^ÏÓ°y,ö Ü, Ó°y•^ÏÏ^ÏSÈ- !çç%~	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
57/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ°ï, #!° í,z,öÜ•y^Ïö^Ïc		Ë,yÓ°ï, #!° í,z,öÜ•y^Ïö^Ïc	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
58/259	SUBMITTED TEXT	6 WORDS	80% MATCHING TEXT	6 WORDS
	ö^ÏÜ, ≈ àË, #Ó° K, yl xy•Ó°î Ü, Ó°^ÏÏ, ,öy!		ö^ÏÜ≈, ,ö!Ó° ,ö!≈ K, yl xy•Ó°î Ü, Ó°^ÏÏ, ,öy^	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
59/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ó°&c, ö!≈ È), !ÜÜ, y Ó°^ÏÏ^ÏSÈ- ≤		Ó°%c, ö!≈ È), !ÜÜ, y Ó°^ÏÏ^ÏSÈ-	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
60/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	y Ë,yÓ°^ÏÏ, Ó° !Ó!Ë, ß" ≤Äy^Ïhs"		y Ë,yÓ°^ÏÏ, Ó° !Ó!Ë, ß" ≤Äy^Ïhs"	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
61/259	SUBMITTED TEXT	4 WORDS	83% MATCHING TEXT	4 WORDS
	Ó° !Ó!Ë, ß" í,z,öçy!ï, çl^Ïày, #Ó° Ü^		Ó!çÓ° Ë,yà í,z,öçy!ï, çl^Ïày, #Ó°•z Ü%^	
	J 47cfe6bb-054c-45c6-acf8-e5ce16da1beb			

62/259	SUBMITTED TEXT	6 WORDS	81% MATCHING TEXT	6 WORDS
	Ó°&c, ð)î≈ È), !ÜÜ ,y , ðy°l Ü, ^"Ö° – xyMÈ, !°Ü, •z!î, •yſ		Ó°%c, ð)î≈ È), !ÜÜ ,y , ðy°l Ü, ^"Ö° – !Ç«, Ü, î, y	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
63/259	SUBMITTED TEXT	6 WORDS	71% MATCHING TEXT	6 WORDS
	lí°î, , ð!Ó°Óî≈, lÇ#° – xyÓ° ~z , ð!Ó°Óî≈, lÇ#° ã, !Ó°		lí°î, , ð!Ó°Óî≈, lÇ#° – î, y•z ~•z , ð!Ó°Óî≈, lÇ#° , ð!Ó°^	
J	f63f98d8-2710-4b96-a0ea-e6caf15271bd			
64/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë, yÓ°î, Ó°"Ël≈Ó° •z!î, •yſ		Ë, yÓ°î, Ó°"Ël≈Ó° •z!î, •y^	
J	22349cf5-931f-4918-86a7-898c317c62f3			
65/259	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
	ïÜ, •z !î, !ê, Ë, y^"à Ë, yà Ü, Ó°		ïÜ, !î, !ê, Ë, y^"à Ë, yà Ü, Ó°	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
66/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	ŷl^ – Ë, yÓ°î, #l^ í, z, ðÜ•y^"ò^"ç		ŷl^ – Ë, yÓ°î, #l^ í, z, ðÜ•y^"ò^"ç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
67/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë, yÓ°î, #l^ í, z, ðÜ•y^"ò^"ç		Ë, yÓ°î, #l^ í, z, ðÜ•y^"ò^"ç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
68/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë, yÓ°î, #l^ í, z, ðÜ•y^"ò^"ç		Ë, yÓ°î, #l^ í, z, ðÜ•y^"ò^"ç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
69/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë, yÓ°î, #l^ í, z, ðÜ•y^"ò^"ç		Ë, yÓ°î, #l^ í, z, ðÜ•y^"ò^"ç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			

70/259	SUBMITTED TEXT	6 WORDS	62% MATCHING TEXT	6 WORDS
	xy^!y!ã,î, •^!l^!SÉ- ~áy^!l í,z^!Ö'á Ü,Ó`y		xy^!y!ã,î, !ÓE!l^!a%^!y !l^!ã, í,z^!Ö'á Ü,Ó`y •°	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
71/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ü,ÿ !Ó^!cE!E,y^!Ó í,z^!Ö'áf		Ü,ÿ !Ó^!cE!E,y^!Ó í,z^!Ö'áf^	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
72/259	SUBMITTED TEXT	2 WORDS	73% MATCHING TEXT	2 WORDS
	í,z,ö!Ç•yÓ` È,yÓ`î,#!` í,z,öÛ•y^!ò^!c		í,z,ö!f!l!î, ^!òáy !y!l^! - È,yÓ`î,#!` í,z,öÛ•y^!ò^!c	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
73/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	î,y^!òÓ` ã,yÓ` ,öy^!cÓ` ≤ÄÜ,ç!î,^		î,y^!òÓ` ã,yÓ` ,öy^!cÓ` ≤ÄÜ,ç!î,	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
74/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	È,yÓ`î,#!` í,z,öÛ•y^!ò^!c ,		È,yÓ`î,#!` í,z,öÛ•y^!ò^!c	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
75/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	È,yÓ`î,#!` í,z,öÛ•y^!ò^!c ,		È,yÓ`î,#!` í,z,öÛ•y^!ò^!c	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
76/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	È,yÓ`î,Ó^!E!≈Ó` •z!î,•y!		È,yÓ`î,Ó^!E!≈Ó` •z!î,•y^	
	J 22349cf5-931f-4918-86a7-898c317c62f3			
77/259	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
	ö^!l^!^!î•%, È,yÓ`î,Ó^!E!≈Ó` !#		ö«, ÜyôfÜ ^!î•%, È,yÓ`î,Ó^!E!≈Ó`	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			

78/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó^İçÉİË_y^İÓ İ_yı_öİ≈_öİ≈ ~		Ó^İçÉİË_y^İÓ İ_yı_öİ≈_öİ≈ – !	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
79/259	SUBMITTED TEXT	7 WORDS	68% MATCHING TEXT	7 WORDS
	ö!Ó^Óİ≈_l^°«_f Ü_Ó^y İyİ^ – ~•z ≤Äİ%!_’ àİ_ _ö! Ó^Óİ≈_~^İİÓ^ ^		ö!Ó^Óİ≈_l Ü_Ó^y İyİ^ ~ Óç_~•z _ö!Ó^Óİ≈_ ^İİÓ^ İ	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
80/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	İ^Ó^ İ%_°lyÜ)^Ü_ xy^İ°yă_ly Ü_ ^İÓ^ ^		İİÓ^ İ%_°lyÜ)^Ü_ xy^İ°yă_ly Ü_ ^İÓ^ ^	
	J 98ae5066-7f38-499b-8cde-a6746ded518b			
81/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë_yÓ^İ_#İ^ İ_z_öÜ•y^İö^İç		Ë_yÓ^İ_#İ^ İ_z_öÜ•y^İö^İç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
82/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë_yÓ^İ_Ó^İËİ≈Ó^ •zİ!_•yİ		Ë_yÓ^İ_Ó^İËİ≈Ó^ •zİ!_•yİ	
	J 22349cf5-931f-4918-86a7-898c317c62f3			
83/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	İyİ^ – Ë_yÓ^İ_#İ^ İ_z_öÜ•y^İö^İç		İyİ^ – Ë_yÓ^İ_#İ^ İ_z_öÜ•y^İö^İç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
84/259	SUBMITTED TEXT	5 WORDS	95% MATCHING TEXT	5 WORDS
	ò_kT^İÜ_yİ ^İ^İÜ_ !Óă_yÓ^ Ü_Ó^ ^İ^Ó^		ò_kT^İÜ_yİ ^İ^İÜ_ !Óă_yÓ^ Ü_Ó^ ^İ^Ó^ Ü_!Ó	
	J 22349cf5-931f-4918-86a7-898c317c62f3			
85/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	xy^İ°yă_ly Ü_Ó^y_•^İİ^ ^İSÈ İ_y ^		xy^İ°yă_ly Ü_Ó^y_•^İİ^ ^İSÈ İ_y !	
	J 98ae5066-7f38-499b-8cde-a6746ded518b			

86/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ°î,#î° í,z,øÛ•y^îò^îç		Ë,yÓ°î,#î° í,z,øÛ•y^îò^îç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
87/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ°î,#î° í,z,øÛ•y^îò^îç		Ë,yÓ°î,#î° í,z,øÛ•y^îò^îç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
88/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ°î,Ó^îĒĪ≈Ó° •z!î,•yĴ		Ë,yÓ°î,Ó^îĒĪ≈Ó° •z!î,•y^	
	J 22349cf5-931f-4918-86a7-898c317c62f3			
89/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	î,yÓ° ,ø!Ó°ã,î° Ó•ĪÛ,^îÓ° – ÷		î,yÓ° ,ø!Ó°ã,î° Ó•ĪÛ,^îÓ° – ^	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
90/259	SUBMITTED TEXT	6 WORDS	76% MATCHING TEXT	6 WORDS
	Ó!Ē,β° ĪòÛ,=!° Ĵĵø^îÛ,≈ xy^î°yÛ, ,øyi, Û,Ó°y		Ó!Ē,β° ĪòÛ, Ĵĵø^îÛ≈, xy^î°yã,ly Û,Ó°y •	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
91/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ°î,#î° í,z,øÛ•y^îò^îç		Ë,yÓ°î,#î° í,z,øÛ•y^îò^îç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
92/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ°î,#î° í,z,øÛ•y^îò^îç		Ë,yÓ°î,#î° í,z,øÛ•y^îò^îç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
93/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ°î,#î° í,z,øÛ•y^îò^îç		Ë,yÓ°î,#î° í,z,øÛ•y^îò^îç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			

94/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ`î,Ó`ĪĒĪ≈Ó` •z!ĭ,•yſ		Ë,yÓ`î,Ó`ĪĒĪ≈Ó` •z!ĭ,•yſ	
J	22349cf5-931f-4918-86a7-898c317c62f3			
95/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ`î,#Ī` í,z,øÛ•y`Īò`Īç		Ë,yÓ`î,#Ī` í,z,øÛ•y`Īò`Īç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
96/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	á%Ó flſyĒ,y!ÓÛ, Ē,y`ĪÓ•z ≤		á%Ó flſyĒ,y!ÓÛ,Ē,y`ĪÓ•z ,	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
97/259	SUBMITTED TEXT	6 WORDS	73% MATCHING TEXT	6 WORDS
	ã,lyÓ` Û,yÓ`î!•`Īſ`ĪÓ` í,z`ĪÖ`á Û,`ĪÓ` `ĪSÈĪñ ĭ,		ã,lyÓ` ≤Ãðyl Û,yÓ`î Ó`Ī` í,z`ĪÖ`á Û,`ĪÓ` `ĪSÈĪ– Īĭ!	
J	98ae5066-7f38-499b-8cde-a6746ded518b			
98/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	â`Īè,ĪSÈ°ñ ~!ÓĒĪ`ĪĪ` `Û,y`Īly =		â`Īè,ĪSÈ°ñ `ſ!ÓĒĪ`ĪĪ` `Û,y`Īly ſ`	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
99/259	SUBMITTED TEXT	5 WORDS	71% MATCHING TEXT	5 WORDS
	øÓ` =Ó`&c xy`ĪÓ`y,ø Û,`ĪÓ` `ĪSÈĪ– ÓyÓ`ÓyÓ`y`ĪÓ`		øÓ` à%Ó`%c xy`ĪÓ`y,ø Û,`ĪÓ` `ĪSÈĪ– ≤Ãy!ÛÛ,`Īç«,y`Īç%Ó`	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
100/259	SUBMITTED TEXT	8 WORDS	70% MATCHING TEXT	8 WORDS
	Û,Ó`yÓ` °`Ī«,f x`ĪlfÓ` ſ`ĪD ≤Īĭ,`Īly!àĭ,yĪ`!°Æ•Ī` –`ſ		Û,Ó`yÓ` çlf x`ĪlfÓ` ſ`ĪAà ≤Īĭ,`Īly!àĭ,yĪ`!°Æ•Ī` – ≤	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
101/259	SUBMITTED TEXT	3 WORDS	90% MATCHING TEXT	3 WORDS
	í,z,ø`Īly!àĭ,y í,z,ø![] , Û,`ĪÓ` – 8		í,z,ø`Īly!àĭ,y`ĪÛ, í,z,ø!kò Û,`ĪÓ` !	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			

102/259	SUBMITTED TEXT	5 WORDS	95% MATCHING TEXT	5 WORDS
	Î`yÓ` Ü,ÿí,z`ÏÖ`á Ü,`ÎÓ``ÍSÈl- ~•		Î`yÓ` Ü,ÿí,z`ÏÖ`á Ü,`ÎÓ``ÍSÈl- !	
J	f63f98d8-2710-4b96-a0ea-e6caf15271bd			
103/259	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	Ü,Ó`y Îÿl` î,y•`î°`^òáy Îÿ`ÎÓ`^		Ü,Ó`y Îÿl` î,y•`î°`^òáy Îÿ`ÎÓ`^	
J	22349cf5-931f-4918-86a7-898c317c62f3			
104/259	SUBMITTED TEXT	6 WORDS	62% MATCHING TEXT	6 WORDS
	ö!Ó`Ùÿiäi,` ,ö!Ó`Ói,≈l`=Ó`&c,ö)≈`=iäi,` ,ö!Ó`Ói,≈l`!		ö!Ó`Ùÿiäi,` ,ö!Ó`Ói,≈l`SEÿí, ,y`à%iäi,` ,ö!Ó`Ói,≈l`	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
105/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ`î,#Î` í,z,öÛ•y`îò`îç		Ë,yÓ`î,#Î` í,z,öÛ•y`îò`îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
106/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ`î,#Î` í,z,öÛ•y`îò`îç		Ë,yÓ`î,#Î` í,z,öÛ•y`îò`îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
107/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ`î,#Î` í,z,öÛ•y`îò`îç		Ë,yÓ`î,#Î` í,z,öÛ•y`îò`îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
108/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ`î,#Î` í,z,öÛ•y`îò`îç		Ë,yÓ`î,#Î` í,z,öÛ•y`îò`îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
109/259	SUBMITTED TEXT	1 WORDS	100% MATCHING TEXT	1 WORDS
	Ë,yÓ`î,#Î` í,z,öÛ•y`îò`îç		Ë,yÓ`î,#Î` í,z,öÛ•y`îò`îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			

110/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ*î,Ó^İĒİ≈Ó° •z!î,•yſ		Ë,yÓ*î,Ó^İĒİ≈Ó° •z!î,•y^	
J	22349cf5-931f-4918-86a7-898c317c62f3			
111/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ*î,#î^ í,z,øÛ•y^îò^îç		Ë,yÓ*î,#î^ í,z,øÛ•y^îò^îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
112/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	İ%âÛ Ó^İ° x!Ē,!•î, Û,^İÓ^İSÈÌ-		İ%âÛ Ó^İ° x!Ē,!•î, Û,^İÓ^İSÈÌ- ~•	
J	98ae5066-7f38-499b-8cde-a6746ded518b			
113/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Óy İyî^ Ë,yÓ*î,Ó^İĒİ≈Ó°		Óy İyî^ - Ë,yÓ*î,Ó^İĒİ≈Ó° !ç«,	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
114/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ*î,#î^ í,z,øÛ•y^îò^îç		Ë,yÓ*î,#î^ í,z,øÛ•y^îò^îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
115/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ*î,#î^ í,z,øÛ•y^îò^îç		Ë,yÓ*î,#î^ í,z,øÛ•y^îò^îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
116/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ*î,#î^ í,z,øÛ•y^îò^îç		Ë,yÓ*î,#î^ í,z,øÛ•y^îò^îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
117/259	SUBMITTED TEXT	5 WORDS	82% MATCHING TEXT	5 WORDS
	Ó^İl ~Û, =Ó^&c,øî≈ È, !ÛÛ,y,øy^l Û,^İÓ^!		Ó^ÓyÓ^ ~Û, !à%Ó^%c,øî≈ È, !ÛÛ,y,øy^l Û,^İÓ^ - !çç%	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			

118/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ`i,#î` í,z,öÛ•y`ìò`îç		Ë,yÓ`i,#î` í,z,öÛ•y`ìò`îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
119/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ`i,#î` í,z,öÛ•y`ìò`îç		Ë,yÓ`i,#î` í,z,öÛ•y`ìò`îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
120/259	SUBMITTED TEXT	6 WORDS	76% MATCHING TEXT	6 WORDS
	ö`ïÛ≈,G 113 ~Û,•z Û,ly ≤Ã`ïlyçf– ò!«,î Ë,yÓ`		ö`ïÛ≈,G ~Û,•z Û,ly ≤Ã`ïlyçf– Ë,yÓ`	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
121/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	SÈ°– í,z_Ó`ÈüÈ,ö!ÿä,Ù Ë,yÓ`		SÈ° í,z_Ó`ÈüÈ,ö!ÿä,Ù Ë,yÓ`	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
122/259	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	xyÙÓ`y ~•z !ÿk,y`îhs` xyÿ`îi, ,öy!Ó` `î		xyÙÓ`y ~•z !ÿk,y`îhs` xyÿ`îi, ,öy!Ó` `î!	
J	f63f98d8-2710-4b96-a0ea-e6caf15271bd			
123/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ`i,#î` í,z,öÛ•y`ìò`îç		Ë,yÓ`i,#î` í,z,öÛ•y`ìò`îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
124/259	SUBMITTED TEXT	2 WORDS	73% MATCHING TEXT	2 WORDS
	í,z,öÿç•yÓ` Ë,yÓ`i,#î` í,z,öÛ•y`ìò`îç		í,z,ö!f!i!i, `òáy !y!` – Ë,yÓ`i,#î` í,z,öÛ•y`ìò`îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
125/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ`i,#î` í,z,öÛ•y`ìò`îç		Ë,yÓ`i,#î` í,z,öÛ•y`ìò`îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			

126/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ*î,#î* í,z,øÛ•y^ïò^îç		Ë,yÓ*î,#î* í,z,øÛ•y^ïò^îç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
127/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ*î,Ó^îĒĪ≈Ó° •z!î,•yſ		Ë,yÓ*î,Ó^îĒĪ≈Ó° •z!î,•yſ	
	J 22349cf5-931f-4918-86a7-898c317c62f3			
128/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ*î,#î* í,z,øÛ•y^ïò^îç		Ë,yÓ*î,#î* í,z,øÛ•y^ïò^îç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
129/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ*î,#î* í,z,øÛ•y^ïò^îç		Ë,yÓ*î,#î* í,z,øÛ•y^ïò^îç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
130/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ*î,#î* í,z,øÛ•y^ïò^îç		Ë,yÓ*î,#î* í,z,øÛ•y^ïò^îç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
131/259	SUBMITTED TEXT	9 WORDS	55% MATCHING TEXT	9 WORDS
	y î,y x^îĪÛ, ſÛĪ* ò)Ó^ĒÛÈò)Ó^yhs" ^îĪÛ, ſç@^Ā• Û,Ó^îĪ,•		y î,y^ïòÓ^ Ā,yÓ^!ò^îĪÛ,Ó^ ,ø!Ó^îĪÓç ^îĪÛ, ſç@^Ā• Û,Ó^îĪ,•	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
132/259	SUBMITTED TEXT	5 WORDS	82% MATCHING TEXT	5 WORDS
	Ó^îĪ ~Û, =Ó^øc,ø)î≈Ē) !ÛÛ,y ,øy^Ī Û, ^ĪÓ^!		Ó^ÓyÓ^ ~Û, !à%Ó^%c,ø)î≈Ē) !ÛÛ,y ,øy^Ī Û, ^ĪÓ^ – !çç% ,	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
133/259	SUBMITTED TEXT	4 WORDS	95% MATCHING TEXT	4 WORDS
	Û, ^ĪÓ^ ò, !kT xyÛ, ĒĪ≈î Û, ^ĪÓ^ ^ĪSÈ– ^ſ!		Û, ^ĪÓ^ •z ò, !kT xyÛ, ĒĪ≈î Û, ^ĪÓ^ ^ĪSÈ– !	
	J 47cfe6bb-054c-45c6-acf8-e5ce16da1beb			

134/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ`i,#f` í,z,öÛ•y`ïò`îç		Ë,yÓ`i,#f` í,z,öÛ•y`ïò`îç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
135/259	SUBMITTED TEXT	7 WORDS	58% MATCHING TEXT	7 WORDS
	yÛy!çÛ, G Ó`yç`ïl!i,Û, ðÇàè,l ðjð`ïÛ,≈ xy`î`yã,lyf` ~Û,		yÛy!çÛ, G Ó`yç`ïl!i,Û, È, !ùÛ,y !l`ïl` xy`î`yã,ly Û,	
	J 22349cf5-931f-4918-86a7-898c317c62f3			
136/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	í,z`ïÖ`á`ïllyàf, ð!Ó`Ói,≈l`â`îè, –		í,z`ïÖ`á`ïllyàf, ð!Ó`Ói,≈l`â`îè, – !çç%	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
137/259	SUBMITTED TEXT	2 WORDS	73% MATCHING TEXT	2 WORDS
	í,z,öðç•yÓ` Ë,yÓ`i,#f` í,z,öÛ•y`ïò`îç		í,z,ö!f!l!i,` `òáy`íy!` – Ë,yÓ`i,#f` í,z,öÛ•y`ïò`îç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
138/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ`i,#f` í,z,öÛ•y`ïò`îç		Ë,yÓ`i,#f` í,z,öÛ•y`ïò`îç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
139/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ`i,#f` í,z,öÛ•y`ïò`îç		Ë,yÓ`i,#f` í,z,öÛ•y`ïò`îç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
140/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ`i,Ó`ïÉ!≈Ó` •z!i,•yð		Ë,yÓ`i,Ó`ïÉ!≈Ó` •z!i,•y`	
	J 22349cf5-931f-4918-86a7-898c317c62f3			
141/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ãi,fç, Óy, ð`ïÓ`yç, Ë,y`ïÓ, ð!Ó`		Ãi,fç, Óy, ð`ïÓ`yç, Ë,y`ïÓ, ð!Ó`	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			

142/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ*ï,#î* í,z,øÛ•y^ïò^ïç ≤		Ë,yÓ*ï,#î* í,z,øÛ•y^ïò^ïç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
143/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ*ï,#î* í,z,øÛ•y^ïò^ïç		Ë,yÓ*ï,#î* í,z,øÛ•y^ïò^ïç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
144/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ*ï,#î* í,z,øÛ•y^ïò^ïç		Ë,yÓ*ï,#î* í,z,øÛ•y^ïò^ïç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
145/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ*ï,#î* í,z,øÛ•y^ïò^ïç		Ë,yÓ*ï,#î* í,z,øÛ•y^ïò^ïç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
146/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	á%Ó fljyË,y!ÓÛ, Ë,y^ïÓ•z ≤		á%Ó fljyË,y!ÓÛ,Ë,y^ïÓ•z ,	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
147/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Û,yÓ*îÓ^ï°í,z^ïÖ'á Û,		Û,yÓ*îÓ^ï°í,z^ïÖ'á Û,^	
	J 98ae5066-7f38-499b-8cde-a6746ded518b			
148/259	SUBMITTED TEXT	1 WORDS	100% MATCHING TEXT	1 WORDS
	Ë,yÓ*ï,#î* í,z,øÛ•y^ïò^ïç		Ë,yÓ*ï,#î* í,z,øÛ•y^ïò^ïç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
149/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ*ï,#î* í,z,øÛ•y^ïò^ïç		Ë,yÓ*ï,#î* í,z,øÛ•y^ïò^ïç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			

150/259	SUBMITTED TEXT	2 WORDS	100%	MATCHING TEXT	2 WORDS
	Ë,yÓ*î,#î* í,z,øÛ•y^ïò^ïç			Ë,yÓ*î,#î* í,z,øÛ•y^ïò^ïç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67				
151/259	SUBMITTED TEXT	8 WORDS	57%	MATCHING TEXT	8 WORDS
	Ó≈yΣ- §%î,Ó*yÇ ~•z §Ó !Ó!Ë,β xy^ï°yã,lyÓ° ,ø! Ó^î≤Ã!«,^îi, ~Û,ly §•^			Ó*y ÿ^ïÓ ï,yG- í,z,ø!Ó°í,z=, xy^ï°yã,lyÓ° ,ø! Ó^î≤Ã!«,^îi, ~•z Û,ly	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf				
152/259	SUBMITTED TEXT	3 WORDS	100%	MATCHING TEXT	3 WORDS
	Ë,yÓ*î,#î* í,z,øÛ•y^ïò^ïç ≤			Ë,yÓ*î,#î* í,z,øÛ•y^ïò^ïç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67				
153/259	SUBMITTED TEXT	5 WORDS	100%	MATCHING TEXT	5 WORDS
	ï•Ó° xy^ïÓ° Û,îè, í,z^ïÖ°á^ïïyàf !òÛ, •^			ïçÓ° xy^ïÓ° Û,îè, í,z^ïÖ°á^ïïyàf !òÛ, •°	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf				
154/259	SUBMITTED TEXT	3 WORDS	100%	MATCHING TEXT	3 WORDS
	Ë,yÓ*î,Ó^ïËï≈Ó° •z!i,•y§			Ë,yÓ*î,Ó^ïËï≈Ó° •z!i,•y^	
	J 22349cf5-931f-4918-86a7-898c317c62f3				
155/259	SUBMITTED TEXT	3 WORDS	100%	MATCHING TEXT	3 WORDS
	Ó^ïçËïË,y^ïÓ í,z^ïÖ°á^ïïyàf- !			Ó^ïçËïË,y^ïÓ í,z^ïÖ°á^ïïyàf-	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf				
156/259	SUBMITTED TEXT	4 WORDS	100%	MATCHING TEXT	4 WORDS
	ïÛ, ã,y^ïËïÓ° í,z,ø^ïïyà# Û,^ïÓ° ^i,			ïÛ, ã,y^ïËïÓ° í,z,ø^ïïyà# Û,^ïÓ° i%,^	
	J 47cfe6bb-054c-45c6-acf8-e5ce16da1beb				
157/259	SUBMITTED TEXT	2 WORDS	100%	MATCHING TEXT	2 WORDS
	Ë,yÓ*î,#î* í,z,øÛ•y^ïò^ïç			Ë,yÓ*î,#î* í,z,øÛ•y^ïò^ïç	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67				

158/259	SUBMITTED TEXT	5 WORDS	87% MATCHING TEXT	5 WORDS
	ê, hflî!ç^î"Ó° Ü, ÿ í, z^îÖ'á Ü, Ó° ^		ê, hflî^îÖ° Ó° Ü, ÿ í, z^îÖ'á Ü, Ó° -	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
159/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë, yÓ° î, Ó° ÎËÏ≈Ó° •z!î, •yſ		Ë, yÓ° î, Ó° ÎËÏ≈Ó° •z!î, •yſ	
	J 22349cf5-931f-4918-86a7-898c317c62f3			
160/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	y^îl Gî, ^î≤Äyî, Ë, y^îÓ 149 ç!í, , ^îl° !		y^îl Gî, ^î≤Äyî, Ë, y^îÓ ç!í, , ^îl°	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
161/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ó° &c, ð)î≈ È), !ùÜ, y, öy°l Ü, Ó° ^îi,		Ó° c, ð)î≈ È), !ùÜ, y, öy°l Ü, Ó° ^	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
162/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë, yÓ° î, Ó° ÎËÏ≈Ó° •z!î, •yſ		Ë, yÓ° î, Ó° ÎËÏ≈Ó° •z!î, •yſ	
	J 22349cf5-931f-4918-86a7-898c317c62f3			
163/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	yì#≈^îòÓ° , ð!Ó° ä, î^ Ü, !Ó° ^îl° ^ òGî^y- 14		yì#≈^îòÓ° , ð!Ó° ä, î^ Ü, !Ó° ^îl° ^ òGî^y	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
164/259	SUBMITTED TEXT	4 WORDS	90% MATCHING TEXT	4 WORDS
	ùÜ, y xy^î°yã, ly Ü, Ó° ^îi, là^îl° !ç			
	SA 1.pdf (D121846365)			
165/259	SUBMITTED TEXT	6 WORDS	73% MATCHING TEXT	6 WORDS
	È), î, Ó° y<T... Ü, yè, y^îÜy à^îi, , í, z^îè, !SÈ° ^		Ë, yÓ° î, #î° !ç«y Ü, yè, y^îÜy!è, à^îi, , í, z^îè, !SÈ°	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			

166/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ°î,Ó°ÏËÏ≈Ó° •z!î,•yſ		Ë,yÓ°î,Ó°ÏËÏ≈Ó° •z!î,•yſ	
J	22349cf5-931f-4918-86a7-898c317c62f3			
167/259	SUBMITTED TEXT	5 WORDS	88% MATCHING TEXT	5 WORDS
	xy^î°yã,ly Ü,Ó°y- • xy^î°yã,lyÓ° ≤Ä!Ü !ÓË		xy^î°yã,ly Ü,Ó°y •°- xy^î°yã,lyÓ° ,ö!Ó°^	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
168/259	SUBMITTED TEXT	7 WORDS	87% MATCHING TEXT	7 WORDS
	î,^îÓ ~Ü,!é, Ü,ly Ü^îl Ó°yá^îî, •^îÓ ^		î,^îÓ ~ ≤Äſ^îAà ~Ü,é,y Ü,ly Ü^îl Ó°yá^îî, •^îÓ ≤	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
169/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	ÏD Gi,^î≤Äyî,Ë,y^îÓ ç!í, ,^îî		ÏD Gi,^î≤Äyî,Ë,y^îÓ ç!í, ,^îî	
J	47cfe6bb-054c-45c6-acf8-e5ce16da1beb			
170/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	òÓî,yÓ° í,z^îj^îçf í,z!íà≈#Ü,		òÓî,yÓ° í,z^îj^îçf í,z!íà≈ Ü,	
J	47cfe6bb-054c-45c6-acf8-e5ce16da1beb			
171/259	SUBMITTED TEXT	5 WORDS	87% MATCHING TEXT	5 WORDS
	ÄË,îî,^îÜ,^Ü,w Ü,^îÓ° à^îî, ,í,z^îè,!		ÄË,îî,^îÜ,^Ü,w Ü,^îÓ° •z !ç«,y ÓfÓfily à^îî, ,í,z^îè,^	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
172/259	SUBMITTED TEXT	5 WORDS	95% MATCHING TEXT	5 WORDS
	í,z^îÖ°á Ü,Ó°y ^îîî, ,öy^îÓ° - !ò°#,		í,z^îÖ°á Ü,Ó°y ^îîî, ,öy^îÓ° - ~!ò°ſ	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
173/259	SUBMITTED TEXT	5 WORDS	78% MATCHING TEXT	5 WORDS
	é, ò,«Ty^îhs° Ó° Ü,ly í,z^îÖ°á Ü,^îÓ°^îSÈl- ≤		é, ò%^îà≈Ó° Ü,ly í,z^îÖ°á Ü,^îÓ°^îSÈl-	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			

174/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ°î,Ó°ĪĒĪ≈Ó°•z!î,•yſ		Ë,yÓ°î,Ó°ĪĒĪ≈Ó°•z!î,•yſ	
J	22349cf5-931f-4918-86a7-898c317c62f3			
175/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	î,yĪÛ, x,ōſy!Ó°î, Û,ĪÓ°		î,yĪÛ, x,ōſy!Ó°î, Û,ĪÓ°	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
176/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ°î,Ó°ĪĒĪ≈Ó°•z!î,•yſ		Ë,yÓ°î,Ó°ĪĒĪ≈Ó°•z!î,•yſ	
J	22349cf5-931f-4918-86a7-898c317c62f3			
177/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ°î,Ó°ĪĒĪ≈Ó°•z!î,•yſ		Ë,yÓ°î,Ó°ĪĒĪ≈Ó°•z!î,•yſ	
J	22349cf5-931f-4918-86a7-898c317c62f3			
178/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	z!î,•yſ,ōĪ≈yĪ°yă,ly Û,Ó°		z!î,•yſ,ōĪ≈yĪ°yă,ly Û,Ó°	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
179/259	SUBMITTED TEXT	5 WORDS	87% MATCHING TEXT	5 WORDS
	Ë,yÓ°Īî, xyĪ≈ ſË,fi,y G ſÇfl,Ò!î,Ó° !		Ë,yÓ°Īî,Ó° ſË,fi,y G ſÇfl,Ò!î,Ó° ,ſ	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
180/259	SUBMITTED TEXT	4 WORDS	70% MATCHING TEXT	4 WORDS
	Ë,yÓ°Īî,Ó° Ó°yçĪĪî,Û,ñ xĪ≈ĪĪî,Û,ñ ſyÛy!çÛ,		Ë,yÓ°î,Ó°ſyÓ°#Ó°ĪĪî,Û,ñ xĪ≈ĪĪî,Û,ñ ſyÛy!çÛ,~	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
181/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ó°yçĪĪî,Û,ñ xĪ≈ĪĪî,Û,		Ó°yçĪĪî,Û,ñ xĪ≈ĪĪî,Û,	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			

182/259	SUBMITTED TEXT	7 WORDS	52% MATCHING TEXT	7 WORDS
	Ó`İÖ` ≤Äİı,FSÈ!Óı%,`İ° ð`İÖ` ly xy`İ°yã,f Ü,y°,ð`İÖ≈		Ó` xy@`Ä`İ•Ö` !ÓEİİ` !•`İİ` `İÖ xy`İ°yã,f Ü,y°,ð`İÖ≈	
J	22349cf5-931f-4918-86a7-898c317c62f3			

183/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	ı,z!İç cı,`İÜ,`Ä,ð!`İÖ!çÜ,•			
SA	1.pdf (D121846365)			

184/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó`İÖ`y!ðı,y Ü,`İÖ` lı,yÓ`y ~•		Ó`İÖ`y!ðı,y Ü,`İÖ` lı,yÓ`y •`	
J	f63f98d8-2710-4b96-a0ea-e6caf15271bd			

185/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ë,yÓ`ı,#İ` ı,z,ðÜ•y`İö`İç 2000		Ë,yÓ`ı,#İ` ı,z,ðÜ•y`İö`İç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			

186/259	SUBMITTED TEXT	6 WORDS	80% MATCHING TEXT	6 WORDS
	Ó`y ÓİÓyİ Ü,Ó``İSÈ ~ÓÇ`ı,álı,y`İöÓ` ,		Ó`y`İçf ÓİÓyİ Ü,Ó``İSÈ ~ÓÇ`ı,yÓ`yı,y`İöÓ` !	
J	47cfe6bb-054c-45c6-acf8-e5ce16da1beb			

187/259	SUBMITTED TEXT	4 WORDS	66% MATCHING TEXT	4 WORDS
	Ü,Ó``İı,l- ı,z,ð`İÖ`y_` xy`İ°yã,ly `İ`İÜ,		Ü,Ó``İı, ,öy`İÖ` -`Ühs`Óf lı,z,ð`İÖ`Ó` xy`İ°yã,ly `İ`İÜ,	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			

188/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ó`İ° ı,z`İÖ`á Ü,`İÖ``İSÈl- !Ü,v ≤			
SA	1.pdf (D121846365)			

189/259	SUBMITTED TEXT	6 WORDS	80% MATCHING TEXT	6 WORDS
	Ë,yÓ``İı,Ó` ı,z_Ó` ÈüÈ,ð!Yã,Ü İ#Üyhs` ≤Ä`İöç G		Ë,yÓ``İı,Ó` ı,z_Ó` ,ð!Yã,Ü İ#Üyhs` ≤Ä`İÖç G ,	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			

190/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ°î,#î° í,z,øÛ•y^ïò^îç		Ë,yÓ°î,#î° í,z,øÛ•y^ïò^îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
191/259	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	Î° ßçfl,ò!î,ó° ôyó° Û, G Óy•Û,		Î° ßçfl,ò!î,ó° ôyó° Û, G Óy•Û,-	
J	f63f98d8-2710-4b96-a0ea-e6caf15271bd			
192/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó°yç~ïllî,Û, ø!ó° !fllî,ó°		Ó°yç~ïllî,Û, ø!ó° !fllî,ó° ß	
J	22349cf5-931f-4918-86a7-898c317c62f3			
193/259	SUBMITTED TEXT	5 WORDS	95% MATCHING TEXT	5 WORDS
	ÛÛ, ^ÓyV,y^ïly •^ïï^îSÈ/~ó!òÛ, ßy!•î,f !		ÛÛ, •z ^ÓyV,y^ïly •^ïï^îSÈ- ~ó!òÛ, ßy!•î,f	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
194/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ°î,#î° í,z,øÛ•y^ïò^îç		Ë,yÓ°î,#î° í,z,øÛ•y^ïò^îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
195/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ó^îä, ^ïï° í,z^îÖ'á^ïlyàf âè,ly •°		Ó^îä, ^ïï° í,z^îÖ'á^ïlyàf âè,ly •° ≤	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
196/259	SUBMITTED TEXT	5 WORDS	87% MATCHING TEXT	5 WORDS
	ïlÓ° Û,lyG í,z^îÖ'á Û,ó°y •^ïï^îSÈ-		ïlÓ° Û,ly í,z^îÖ'á Û,ó°y •^ïï^îSÈ-	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
197/259	SUBMITTED TEXT	5 WORDS	76% MATCHING TEXT	5 WORDS
	Û,ly ~ ≤Äß^îD !ó^îçEïË,y^îÓ í,z^îÖ'áf-		Û,ly ! ó^îçEïË,y^îÓ í,z^îÖ'áf^	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			

198/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
<p>òſf^îòó^ ù^îôf í,z^îö'á^îÿàf !SÈ^î'è ,</p>		<p>òſf^îòó^ ù^îôf í,z^îö'á^îÿàf !SÈ^î'è ^</p>		
<p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>				

199/259	SUBMITTED TEXT	7 WORDS	87% MATCHING TEXT	7 WORDS
<p>Ó^c#° G ~^îÛ, x,ë^îó^ó^ ,ë!ó^ ,ë)ó^ Û, - 214 ,</p>		<p>Ó^ !ç« ,y ~^îÛ, x,ë^îó^ó^ ,ë!ó^ ,ë)ó^ Û, -</p>		
<p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>				

200/259	SUBMITTED TEXT	9 WORDS	30% MATCHING TEXT	9 WORDS
<p>Ó^*^î,ë•z î,y•z xy^îyã, f ſÛî^ Û, y^î°ó^ í, z_ó^ É, yó^ ^îî, ó^ •z!î, •yſ É, yó^ î, •z!î, •y^îſ</p>		<p>Ó^îÉî≈ó^ •z!î, •y^îſó^ ſ^îD •zî, z^îó^ y^î, éó^ •z!î, •y^îſó^ ^Ûó!Ü, î, É, yî, ° É, yó^ ^îî, ó^ •z!î, •yſ É, yó!Ü)Ü, ~óç •zî, z^îó^ y^î,</p>		
<p>J 22349cf5-931f-4918-86a7-898c317c62f3</p>				

201/259	SUBMITTED TEXT	8 WORDS	55% MATCHING TEXT	8 WORDS
<p>y ^ó^y!ù^y ÿ, ðyó^ ≤ÄÜ%á^ îî, •y!ſÛ, ó^ y ù^îl Û, ^îó^ l ^</p>		<p>y^îã, ó^ ù^îî, y ùyÛ≈, ſóyò# î, y!_ſÛ, ó^ y ù^îl Û, ^îó^ l ſ</p>		
<p>J 22349cf5-931f-4918-86a7-898c317c62f3</p>				

202/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
<p>Ó^ &c, ð)î≈ È) , !ùÛ, y , ðy°l Û, ^îó^ -</p>		<p>Ó^ %c, ð)î≈ È) , !ùÛ, y , ðy°l Û, ^îó^ - !çç% ,</p>		
<p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>				

203/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
<p>f!ſyÉ, y!óÛ, É, y^îó•z î, y•z</p>		<p>f!ſyÉ, y!óÛ, É, y^îó•z î, y•z •</p>		
<p>J 98ae5066-7f38-499b-8cde-a6746ded518b</p>				

204/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
<p>Ó^ yç^îlî, Û, •z!î, •y^îſó^ !</p>		<p>Ó^ yç^îlî, Û, •z!î, •y^îſó^ ,</p>		
<p>J 98ae5066-7f38-499b-8cde-a6746ded518b</p>				

205/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
<p>Ófy, ðÛ, G àÈ, #ó^ ≤ÄÈ, yó !Óhflÿó^ Û, ^îó^ !</p>		<p>Ófy, ðÛ, G àÈ, #ó^ ≤ÄÈ, yó !Óhflÿó^ Û, ^îó^</p>		
<p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>				

206/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ó í,z,öÓ =Ó* &c xy^ÍÓ*y,ö Ü, ^ÍÓ*!!		Ó í,z,öÓ =Ó* &c xy^ÍÓ*y,ö Ü, ^ÍÓ*!-	
	J f63f98d8-2710-4b96-a0ea-e6caf15271bd			
207/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	í,z,öÓ ç#Ó! !!Ó≈y• Ü,Ó*y- ~		í,z,öÓ ç#Ó! !!Ó≈y• Ü,Ó*y	
	J 47cfe6bb-054c-45c6-acf8-e5ce16da1beb			
208/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	í,z_Ó`ÈüÈ,ö)Ó≈ È,yÓ`^lì,Ó`		í,z_Ó`ÈüÈ,ö)Ó≈ È,yÓ`^lì,Ó`	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
209/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	y^lì Gî, ^l≤Äyî,È,y^ÍÓ ç!í,î, -		y^lì Gî, ^l≤Äyî,È,y^ÍÓ ç!í,î, -	
	J f63f98d8-2710-4b96-a0ea-e6caf15271bd			
210/259	SUBMITTED TEXT	8 WORDS	69% MATCHING TEXT	8 WORDS
	y^lì` ^y•yÓ` ÓfÓ•y^ÍÓ`Ó` í,z,öÓ =Ó* &c xy^ÍÓ*y,ö Ü, ^ÍÓ*!- ày^		y^lì«, ^lè î,y!_¥Ü, G ÓfÓ•y!Ó`Ü, !ç«yÓ` ŒÜßj^lì`Ó` í,z,öÓ =Ó* &c xy^ÍÓ*y,ö Ü, ^ÍÓ*!- ày!¶,	
	J f63f98d8-2710-4b96-a0ea-e6caf15271bd			
211/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	ïÜ, x,ö^ÍÓ`Ó` ,ö!Ó` ,ö)Ó`Ü, -		ïÜ, x,ö^ÍÓ`Ó` ,ö!Ó` ,ö)Ó`Ü, -	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
212/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	çy!î, ^lÈ,ò ≤ÄyÓ`G !Ó`ÍÓ`yò# !SÈ`lì~		çy!î, ^lÈ,ò ≤ÄyÓ`G !Ó`ÍÓ`yò# !SÈ`lì- ~ !	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
213/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	í,z_Ó`ÈüÈ,ö)Ó≈ È,yÓ`^lì,Ó`		í,z_Ó`ÈüÈ,ö)Ó≈ È,yÓ`^lì,Ó`	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			

214/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	àÈ, #Ó° È, y^îÓ ≤ÄÈ, y!Ói, Ü, ^îÓ°!		àÈ, #Ó° È, y^îÓ ≤ÄÈ, y!Ói, Ü, ^îÓ°^	
J	22349cf5-931f-4918-86a7-898c317c62f3			
215/259	SUBMITTED TEXT	3 WORDS	95% MATCHING TEXT	3 WORDS
	ø!Ó° Ói, ≈^îlÓ° ï, yí, øí≈ í, z, ø°![] , Ü, Ó°^		ø!Ó° Ói, ≈^îlÓ° ï, yí, øí≈ í, z, ø°!kø Ü, Ó°^	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
216/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	SÈ^î°l- Ó° yç, ø!Ó° Óy^îÓ° Ó°^ §		SÈ^î°l Ó° yç, ø!Ó° Óy^îÓ° Ó°^	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
217/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	È, yÓ° ï, #î° í, z, øÜ, y^îø^îç!		È, yÓ° ï, #î° í, z, øÜ, y^îø^îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
218/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	l- øÜ≈≤Äã, y^îÓ° Ó° í, z^îj^îçf!		l øÜ≈≤Äã, y^îÓ° Ó° í, z^îj^îçf-	
J	05ece1a9-e21e-43c8-a799-05664117ae9c			
219/259	SUBMITTED TEXT	5 WORDS	85% MATCHING TEXT	5 WORDS
	y^îç = Ó° &c, ø)î≈ È) , !ÜÜ, y, øy°l Ü, ^îÓ° l- ø		y à%Ó° %c, ø)î≈ È) , !ÜÜ, y, øy°l Ü, ^îÓ° - !l §	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
220/259	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	ïÜ, Ó° í, z, øÓ° !È, ≈Ó° Ü, Ó° ^îi, •î° - !		ïÜ, Ó° í, z, øÓ° !È, ≈, Ó° Ü, Ó° ^îi, •î° - ^§	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
221/259	SUBMITTED TEXT	11 WORDS	55% MATCHING TEXT	11 WORDS
	e!, øè, Ü, - ≈=!° •° §)_!, øè, Ü, ñ !Óí° !, øè, Ü, G x!È, øjø !, øè, Ü, - ^ÓØk, !È, «%, ^îøÓ°		e!, øè, Ü, ñ ÌyÈüüÈ 1ä §)e !, øè, Ü, ñ 2- !Óí° !, øè, Ü, ~ÓÇ 3- x!È, øÜ≈È !, øè, Ü, øÜl G !È, «%, ^îøÓ°	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			

222/259	SUBMITTED TEXT	4 WORDS	96% MATCHING TEXT	4 WORDS
	í,z,õó° !Ó^İçĒİ =Ó°&c xy^İÓ°y,õ Ü,Ó°		í,z,õó° !Ó^İçĒİ à%Ó°%c xy^İÓ°y,õ Ü, ^	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
223/259	SUBMITTED TEXT	7 WORDS	88% MATCHING TEXT	7 WORDS
	z,õİjõòy òyl Ü,Ó°y •İ, – ~•z í,z,õİjõòy ≤		z,õİjõòyÛ òyl Ü,Ó°y •İ, – ~•z í,z,õİjõòy	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
224/259	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	xy•¥yl Ü,Ó°y •İ° – ~•z İ^İjõ°İİ ^		xy•¥yl Ü,Ó°y •İ° – ~•z İ^İjõ°İİ	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
225/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ē,yÓ°^İİ,Ó° !Ó!Ē,β” ≤Ăy^İhs” SÈ!í, ^İİ” ,		Ē,yÓ°^İİ,Ó° !Ó!Ē,β” ≤Ăy^İhs” SÈ!í, ^İİ”	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
226/259	SUBMITTED TEXT	6 WORDS	96% MATCHING TEXT	6 WORDS
	í,z,õó° =Ó°&c xy^İÓ°y,õ Ü,Ó°y •İ° – ~•		í,z,õó° à%Ó°%c xy^İÓ°y,õ Ü,Ó°y •İ° – ,	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
227/259	SUBMITTED TEXT	7 WORDS	73% MATCHING TEXT	7 WORDS
	Ó° !ÓÜ,y^İç =Ó°&c,õ)İ≈ Ē),!ÜÜ,y ,õy°l Ü, ^İÓ°!SÈ°– Ó°		Ó° !ÓÜ,y^İç ,õ!Ó°ÓyÓ° ~Ü,!è, à%Ó°%c,õ)İ≈ Ē),!ÜÜ,y ,õy°l Ü, ^İÓ° – !çç% ,õ!Ó°	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
228/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ü,yÓ°^İİ,İ!Ü^İl Ü,Ó°^İİ,l^		Ü,yÓ°^İİ,İ!Ü^İl Ü,Ó°^İİ,l=	
J	f63f98d8-2710-4b96-a0ea-e6caf15271bd			
229/259	SUBMITTED TEXT	4 WORDS	88% MATCHING TEXT	4 WORDS
	Ó°&c,õ)İ≈ Ē),!ÜÜ,y ,õy°l Ü, ^İÓ°!SÈ^İ°		Ó°%c,õ)İ≈ Ē),!ÜÜ,y ,õy°l Ü, ^İÓ° ^İ^İ°	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			

230/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ó^° x^ll^Ü, ù^ll Ü, ^lÓ^l-ε		Ó^° x^ll^Ü, ù^ll Ü, ^lÓ^l- (15)	
J	05ece1a9-e21e-43c8-a799-05664117ae9c			
231/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ^i,Ó^lÉl≈Ó^ •z!i,•yſ		Ë,yÓ^i,Ó^lÉl≈Ó^ •z!i,•yſ	
J	22349cf5-931f-4918-86a7-898c317c62f3			
232/259	SUBMITTED TEXT	4 WORDS	95% MATCHING TEXT	4 WORDS
	Ë,yÓ^l^l^i,Ó^ •z!i,•yſ xy^l^yã,ly/		Ë,yÓ^l^l^i,Ó^ !ç«yÓ^ •z!i,•yſ xy^l^yã,ly^	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
233/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ^i,#l^ í,z,öÜ•y^lò^lç^°		Ë,yÓ^i,#l^ í,z,öÜ•y^lò^lç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
234/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ^i,#l^ í,z,öÜ•y^lò^lç		Ë,yÓ^i,#l^ í,z,öÜ•y^lò^lç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
235/259	SUBMITTED TEXT	1 WORDS	100% MATCHING TEXT	1 WORDS
	Ë,yÓ^i,#l^ í,z,öÜ•y^lò^lç		Ë,yÓ^i,#l^ í,z,öÜ•y^lò^lç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
236/259	SUBMITTED TEXT	5 WORDS	76% MATCHING TEXT	5 WORDS
	Ü,Ó^ylyl^ i,yÓ^ ù^lòf í,z^lÖ^á^llyàf^°!		Ü,Ó^ xy^lSÈÈüüÈ i,yÓ^ ù^lòf í,z^lÖ^á^llyàf^°	
J	05ece1a9-e21e-43c8-a799-05664117ae9c			
237/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë,yÓ^i,#l^ í,z,öÜ•y^lò^lç		Ë,yÓ^i,#l^ í,z,öÜ•y^lò^lç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			

238/259	SUBMITTED TEXT	7 WORDS	70% MATCHING TEXT	7 WORDS
	Ó xyMÈ, !°Ü, ~Ó!ç^î<TfÓ G, ðÓ •z =Ó &c xy^ÏÓ y, ð Ü, ^ÏÓ - •		Ó Üy!ÿÜ, ~Ó!ç^î<TfÓ í, z, ðÓ =Ó &c xy^ÏÓ y, ð Ü, ^ÏÓ ^	
J	f63f98d8-2710-4b96-a0ea-e6caf15271bd			
239/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë, yÓ ^î, #î ^ í, z, ðÜ•y^îò^îç		Ë, yÓ ^î, #î ^ í, z, ðÜ•y^îò^îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
240/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë, yÓ ^î, #î ^ í, z, ðÜ•y^îò^îç		Ë, yÓ ^î, #î ^ í, z, ðÜ•y^îò^îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
241/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ë, yÓ ^î, #î ^ í, z, ðÜ•y^îò^îç ~•		Ë, yÓ ^î, #î ^ í, z, ðÜ•y^îò^îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
242/259	SUBMITTED TEXT	5 WORDS	95% MATCHING TEXT	5 WORDS
	í, z, ðçy!î, ^ ày^, #Ó Ü ^îòf Ó ^îî ^îSÈ ^		í, z, ðçy!î, ^ ày^, #Ó Ü ^îòf•z Ó ^îî ^îSÈ	
J	47cfe6bb-054c-45c6-acf8-e5ce16da1beb			
243/259	SUBMITTED TEXT	5 WORDS	95% MATCHING TEXT	5 WORDS
	Ïÿ =Ó &c, ð)î≈ È), !ÜÜ, y Ó ^îî ^îSÈ-		Ï à%Ó %c, ð)î≈ È), !ÜÜ, y Ó ^îî ^îSÈ-	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
244/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	á%Ó•z =Ó &c, ð)î≈- Ü, yÓ ^î ~		á%Ó•z =Ó &c, ð)î≈ Ü, yÓ ^î !ç÷ ~	
J	f63f98d8-2710-4b96-a0ea-e6caf15271bd			
245/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	yÜy!çÜ, G ÿyçft, Ò!î, Ü, ç#Ó ^îÓ ^		yÜy!çÜ, G ÿyçft, Ò!î, Ü, ç#Ó ^îÓ ^	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			





246/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó°&c, ð)î≈ È), !ÜÜ, y, ðy°l Ü, ^ïÖ°!		Ó°%c, ð)î≈ È), !ÜÜ, y, ðy°l Ü, ^ïÖ° – !çç%,	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
247/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ü, yÓ°î á%Ñ^îç, ðyGî°y îyl° ly – ^		Ü, yÓ°î á%Ñ^îç, ðyGî°y îyl° ly –	
J	05ece1a9-e21e-43c8-a799-05664117ae9c			
248/259	SUBMITTED TEXT	2 WORDS	73% MATCHING TEXT	2 WORDS
	í, z, ðçç•yÓ° È, yÓ°î, #î° í, z, ðÜ•y^ìò^îç		í, z, ð!f!i!î, ^òáy îyl° – È, yÓ°î, #î° í, z, ðÜ•y^ìò^îç	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
249/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	È, yÓ°î, Ó°îÈî≈Ó° •z!î, •yç		È, yÓ°î, Ó°îÈî≈Ó° •z!î, •yç	
J	22349cf5-931f-4918-86a7-898c317c62f3			
250/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	í, z^îÖ°á^îlyàf, ð!Ó°Óï, ≈l â^îê,		í, z^îÖ°á^îlyàf, ð!Ó°Óï, ≈l â^îê, – !çç%	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
251/259	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	ñ x!≈~î!î, Ü, G çyçfl, Ò!î, Ü, Ó°*,		ñ x!≈~î!î, Ü, G çyçfl, Ò!î, Ü, Ó°#!	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
252/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ó° Ü, ly í, z^îÖ°á Ü, ^ïÖ°^îSÈ! – ≤		Ó° Ü, ly í, z^îÖ°á Ü, ^ïÖ°^îSÈ! –	
J	bf7ae7f7-991a-470e-89c3-b7191d99be67			
253/259	SUBMITTED TEXT	6 WORDS	73% MATCHING TEXT	6 WORDS
	yÜy!çÜ, G çyçfl, Ò!î, Ü, ~Ó!ç<Tf ≤Ä!Ü !ò^îÜ, Ó° Ó°ã,		yÜy!çÜ, G çyçfl, Ò!î, Ü, !Ó!È, ß" !ò^îÜ, Ó° ç^îAa, ð!Ó°!ã,	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			

254/259	SUBMITTED TEXT	5 WORDS	71% MATCHING TEXT	5 WORDS
	Ùyê,yÙ%!ê, ò%•z È,y^îà È,yà Û,Ó^îî, ,öy!		Ùyê,yÙ%!ê, ò%• zÈ,y^îà È,yà Û,Ó^y^îî, ,öy^	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
255/259	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ó^ Û,ySËyÛ,y!SÈ ÑÛ^îî^ Ó^!ã,î,- ~		Ó^ Û,ySËyÛ,y!SÈ ÑÛ^îî^ Ó^!ã,î, •	
	J 98ae5066-7f38-499b-8cde-a6746ded518b			
256/259	SUBMITTED TEXT	6 WORDS	83% MATCHING TEXT	6 WORDS
	Ó^îî^îSÈî,yÓ^ Û^îðf í,z^îÖ^á^îÿàf •° ,		Ó^îî^îSÈî,yÓ^ Û^îðf Û%= , !Óÿ^!Óòfy^î^ í,z^îÖ^á^îÿàf-	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
257/259	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	flÿÈ,y!ÓÛ,È,y^îÖ•z î,y!		flÿÈ,y!ÓÛ,È,y^îÖ•z î,y•	
	J 98ae5066-7f38-499b-8cde-a6746ded518b			
258/259	SUBMITTED TEXT	5 WORDS	75% MATCHING TEXT	5 WORDS
	î,y!Ù° xMÈ,^î°Ó^ •z!î,•yÿ^îÛ, î,yÓ^ !lçflj ~Ó!ç^		î,y çD° Û•^î°Ó^ •z!î,•yÿ^îÛ, î,yÓ^ ! Ó!	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
259/259	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	È,yÓ^î,Ó^îËî≈Ó^ •z!î,•yÿ		È,yÓ^î,Ó^îËî≈Ó^ •z!î,•y^	
	J 22349cf5-931f-4918-86a7-898c317c62f3			

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Sources included in the report

W	URL: https://silo.pub/encyclopedia-of-the-ancient-greek-world.html Fetched: 2021-06-05 23:57:53	 9
SA	Paper_1_Ancient_Civilisations.pdf Document Paper_1_Ancient_Civilisations.pdf (D59924035)	 5
SA	Rakesh Kumar_Ancient and Medieval World_pdf.pdf Document Rakesh Kumar_Ancient and Medieval World_pdf.pdf (D109821529)	 3
SA	Ancient_Greece.pdf Document Ancient_Greece.pdf (D103742268)	 2

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PREFACE In a bid to standardise higher education in the country, the University Grants Commission (UGC) has introduced Choice Based Credit System (CBCS) based on five types of courses: core, generic discipline specific elective, and ability/ skill enhancement for graduate students of all programmes at Elective/ Honours level. This brings in the semester pattern, which finds efficacy in tandem with credit system, credit transfer, comprehensive and continuous assessments and a graded pattern of evaluation. The objective is to offer learners ample flexibility to choose from a wide gamut of courses, as also to provide them lateral mobility between various educational institutions in the country where they can carry acquired credits. I am happy to note that the University has been recently accredited by National Assessment and Accreditation Council of India (NAAC) with grade "A". UGC (Open and Distance Learning programmes and Online Programmes) Regulations, 2020 have mandated compliance with CBCS for all the HEIs in this mode. Welcoming this paradigm shift in higher education, Netaji Subhas Open University (NSOU) has resolved to adopt CBCS from the academic session 2021-22 at the Under Graduate Degree Programme level. The present syllabus, framed in the spirit of syllabi recommended by UGC, lays due stress on all aspects envisaged in the curricular framework of the apex body on higher education. It will be imparted to learners over the six semesters of the Programme. Self Learning Materials (SLMs) are the mainstay of Student Support Services (SSS) of an Open University. From a logistic point of view, NSOU has embarked upon CBCS presently with SLMs in English. Eventually, these will be translated into Bengali too, for the benefit of learners. As always, we have requisitioned the services of the best academics in each domain for the preparation of new SLMs, and I am sure they will be of commendable academic support. We look forward to proactive feedback from all stake-holders who will participate in the teaching-learning of these study materials. It has been a very challenging task well executed, and I congratulate all concerned in the preparation of these SLMs. I wish the venture a grand success. Professor (Dr.) Subha Sankar Sarkar Vice-Chancellor

Printed in accordance with the regulations of the Distance Education Bureau of the University Grants Commission. First Print : July, 2021 Netaji Subhas Open University Under Graduate Degree Programme Choice Based Credit System (CBCS) Subject : Honours in History (HHI) Social Formations and Cultural Patterns of the Ancient World Course Code : CC-HI-02 Netaji Subhas Open University Under Graduate Degree Programme Choice Based Credit System (CBCS) Subject: Honours in History (HHI) Social Formations and Cultural Patterns of the Ancient World Course Code: CC-HI-02 : Board of Studies : Members Chandan Basu Professor of History NSOU and Chairperson, BoS Soumitra Sreemani Associate Professor of History, NSOU Ritu Mathur (Mitra) Associate Professor of History, NSOU Manosanta Biswas Assistant Professor of History, NSOU Balai Chandra Barui Professor (Former) of History University of Kalyani Rup Kumar Barman Professor of History Jadavpur University Biswajit Brahmachari Associate Professor of History Shyamsundar College : Writer : Unit 1-12: Arunima Roychoudhuri Assistant Professor of History Sundarban Mahavidyalaya Unit 13-20: Souvik Dasgupta Research Fellow, Department of History Presidency University : Editor : Unit 1-20: Chandan Basu Professor of History, NSOU Notification

92%

MATCHING BLOCK 1/19

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Social Formations and Cultural Patterns of the Ancient World Course Code : CC-HI-02 Module I : Evolution of Humankind Unit 1 %%% Theories on Evolution and Growth of Civilizations 9-17 Unit 2 %%% Growth of Archaeological Studies 18-26 Unit 3 %%% Evolution of Human Body and Mind: From Ape to Modern Man 27-36 Unit 4 %%% Palaeolithic Culture 37-45 Unit 5 %%% Mesolithic Culture 46-54 Module II : Food Production Unit 6 %%% Neolithic Cultures - Beginnings of Agriculture and Animal Husbandry 57-68 Module III : Bronze Age Civilizations Unit 7 %%% A Survey of Chalcolithic Culture 71-78 Unit 8 %%% Mesopotamia 79-86 Unit 9 %%% Egypt (Old Kingdom) 87-97 UG: History (HHI) Netaji Subhas Open University Unit 10 %%% (i) China (Shang); (ii) Eastern Mediterranean (Minoan and Mycenaean); (iii) Mesamerica-Maya, Aztec, Inca-Economy, Social Stratification, State Structure, Religion 98-116 Module IV : Nomadic Groups in Central and West Asia and Europe Unit 11 %%% Debate on the Advent of Iron and Its Implications 119-125 Unit 12 %%% Iron Age Civilizations: Hittites and Etruscans 126-135 Module V : Slave Society in Ancient Greece Unit 13 %%% Agrarian Economy 139-152 Unit 14 %%% Urbanization and Trade 153-169 Module VI : Polis in Ancient Greece Unit 15 %%% Athens 173-188 Unit 16 %%% Sparta 189-204 Unit 17 %%% Wars in Hellenic World-Greco-Persian War and Peloponnesian War 205-220 Unit 18 %%% Hellenic Literature and Philosophy 221-235 Unit 19 %%% Greek Sports and Olympics 236-248 Unit 20 %%% The Rise of Macedon and Hellenistic culture 249-262 Module I Evolution of Humankind

Unit 1 T Theories on Evolution and Growth of Civilizations Structure 1.0 Objectives 1.1 Introduction 1.2 Charles Darwin and his Evolutionism 1.3 Thomas Henry Huxley 1.4 Arnold Joseph Toynbee and his Challenge-Response theory 1.5 Vere Gordon Childe 1.6 Conclusion 1.7 Model Questions 1.8 Suggested Readings 1.0 Objectives O The objective of this unit is to study the various theories of Evolution. O Learners will get an idea about the theories of Y Charles Darwin Y Thomas Henry Huxley Y Arnold Joseph Toynbee Y Vere Gordon Childe 1.1 Introduction At the foundation of nearly every culture is a creation myth that explains how the wonders of the earth came to be. These myths have an immense influence on people's frame of reference. Despite being separated by numerous geographical barriers many cultures have developed creation myths with the same basic elements. Most of the creation myths begin with the theme of birth. This may be because birth represents new life and the beginning of life on earth may have been imagined as being similar 9

NSOU z CC-HI-02 10 to the beginning of a child's life. This is closely related to the idea of a mother and father existing in the creation of the world. The mother and father are not always the figures which create life on earth. Sometimes the creation doesn't occur until generations after the first god came into being. A supreme being appears in almost every myth. He or she is what triggers the train of events that create the world. Sometimes there are two beings, a passive and active creator. The myth of creation is the symbolic narrative of the beginning of the world as understood by a particular community. The later doctrines of creation are interpretations of this myth in light of the subsequent history and needs of the community. Until the mid of the 19th century Europe generally believed the Doctrine of Creation narrated in the Biblical book of Genesis and on the new creation in Jesus Christ. The Biblical Doctrine of Creation shows a magical origin of the entire world created by the God within six days and the earliest human couple - Adam and Eve were created on the sixth day. From them the journey of entire human lineage began. The notion of rationalism had been flourished as an outcome of the 15th-century renaissance and the 17th-century scientific revolution in Europe. This notion had its influence on the Creation myth as well as on the journey of civilizations. New explanations on these emerged during the middle of the 19th century. The most prominent scholars of this new view are Charles Darwin, Thomas H. Huxley, Arnold Toynbee and V. Gordon Childe.

1.2 Charles Darwin and his Evolutionism

Charles Robert Darwin was the pioneer among the 19th-century reascent scholars who transformed our view towards the natural world through his theory of Natural Selection and Evolutionism. Now he is celebrated as one the greatest British scientists who ever lived, but it is needless to mention that in his own time his radical theories brought him into conflict with members of the Church of England. He was born in 1809 in Shrewsbury of Shropshire. Darwin was fascinated by the natural world from a very young age. In 1825 Darwin enrolled in medical school at the University of Edinburgh but soon he left the course and entered in the University of Cambridge for studying Theology. In 1831 Darwin accepted an offer to embark on a five-year voyage aboard HMS Beagle. The journey would change both his life and the trajectory of Western scientific thinking. Darwin explored remote regions and marvelled at a world so different from the one he knew. On his travels Darwin collected plants, animals and fossils, and

NSOU z CC-HI-02 11 took copious field notes. These collections and records provided the evidence he needed to develop his remarkable theory. Darwin returned to England in 1836. He was a highly methodical scholar with constant collecting and observing mind. He spent many years comparing and analysing specimens before finally declaring that evolution occurs by a process of natural selection. His theory was first published in 1859 in his book *On the Origin of Species*. In 1871 he published *Descent of Man* in which he explained the evolutionary process of humankind - the journey from ape to man. Darwin's general theory presumes the development of life from non-life and stresses a purely naturalistic or undirected "descent with modification". That is, complex creatures evolve from more simplistic ancestors naturally over time. In a nutshell, as random genetic mutations occur within an organism's genetic code, the beneficial mutations are preserved because they aid survival - a process known as "natural selection." These beneficial mutations are passed on to the next generation. Over time, beneficial mutations accumulate and the result is an entirely different organism - not just a variation of the original, but an entirely different creature. Evolution by natural selection is one of the best substantiated theories in the history of science, supported by evidence from a wide variety of scientific disciplines, including palaeontology, geology, genetics and developmental biology. Darwin's theory has two aspects to it, namely Natural Selection and Adaptation, that work together to shape the inheritance of alleles (forms of a gene) within a given population. Darwin made the following five fundamental observations:

1. All species have such great potential fertility that their population size would increase exponentially if all individuals that are born go on to reproduce successfully.
2. Populations tend to remain stable in size, except for seasonal fluctuations.
3. Environmental resources for things such as food and shelter are limited.
4. Individuals of a population vary extensively in their characteristics (to the extent that no two individuals are exactly alike) which impacts upon their own ability to survive and reproduce.
5. Much of this variation is genetic and is therefore heritable. Natural selection shapes adaptations and differentiates between the reproductive successes of individuals. Adaptations are anatomical structures, physiological processes, or patterns of behaviour that contribute to ancestral survival through the unique suitability of those traits or characteristics.

NSOU z CC-HI-02 12 1.3 Thomas Henry Huxley Charles Darwin's theory of Evolution and Natural Selection was further popularised by Thomas Henry Huxley. He was one of the first adherents to Darwin's theory and did more than anyone else to advance its acceptance among scientists and the public alike. For his extra passion for Darwin he was called Darwin's Bulldog in his time. He was born on May 4, 1825, in Ealing, near London, in a middle class family. Huxley's only childhood education was two years at Ealing School, where his father taught mathematics; this ended in 1835 when the family moved to Coventry. Despite his lack of formal education, young Huxley read voraciously in science, history, and philosophy, and taught himself German. At the age of 15, Huxley began a medical apprenticeship; soon he won a scholarship to study at Charing Cross Hospital. At 21, Huxley signed on as assistant surgeon on the H.M.S. Rattlesnake, a Royal Navy frigate assigned to chart the seas around Australia and New Guinea. Huxley was an outspoken defender and advocate for Darwin's theory of evolution by natural selection. He is best known for his famous debate in June 1860, at the British Association meeting at Oxford. His opponent in this debate was Archbishop Samuel Wilberforce. During the debate, Archbishop Wilberforce ridiculed evolution and asked Huxley whether he was descended from an ape on his grandmother's side or his grandfather's. Huxley rose to give a brilliant defence of Darwin's theory, concluding with the rejoinder, "I would rather be the offspring of two apes than be a man and afraid to face the truth." However, Huxley did not blindly follow Darwin's theory, and critiqued it even as he was defending it. In particular, where Darwin had seen evolution and a slow, gradual, continuous process, Huxley thought that an evolving lineage might make rapid jumps, or saltation. Huxley's most famous writing, published in 1863, is *Evidence on Man's Place in Nature*. This book, published only five years after Darwin's *Origin of Species*, was a comprehensive review of what was known at the time about primate and human palaeontology and ethology. More than that, it was the first attempt to apply evolution explicitly to the human race. Darwin had avoided direct mention of human evolution, stating only that "light will be thrown on the origin of Man"; Huxley explicitly presented evidence for human evolution. Huxley showed that the brains of apes and humans were fundamentally similar in every anatomical detail. The most important achievement of Huxley is that, he challenged the notion of

NSOU z CC-HI-02 13 supernatural creation, informing his democratic artisans that humans had raised from animals-a lowly-ancestor-bright-future image that appealed to the downtrodden. He plunged headlong into the inflammatory issue of human ancestry; Darwin avoided it, but Huxley made it his specialty. 1.4 Arnold Joseph Toynbee and his Challenge-Response Theory British historian and philosopher Arnold Joseph Toynbee is famous for his Challenge-Response theory regarding the journey of civilization. In his twelve-volume monumental work *A Study of History*, he explained how a civilization originates, flourish and finally declines. This book can be best express as a monumental synthesis of world history, or a meta-history based on universal rhythms of rise, flowering and decline, which examined history from a global perspective. Arnold Joseph Toynbee was born on 14th April, 1889. He started his education at Winchester College and Balliol College, Oxford. He began his teaching career as a fellow of Balliol College in 1912, and thereafter held positions at King's College London as Professor of Modern Greek and Byzantine History, the London School of Economics and the Royal Institute of International Affairs (RIIA) in Chatham House. He was Director of Studies at the RIIA between 1925 and 1955. Toynbee approached history not from the perspective that takes the nation-state or ethnic groups as the unit of history, but from civilizations as a unit, taking into account of the roles of religious traditions worldwide. He completely rejected the Natural Deterministic theory of Oswald Spengler. According to him the rise and fall of civilization depends on how people responded the challenges of time and how they encountered that. Toynbee argues that the history of a nations can only be understood in the context of the broader civilization of the nation is a part. Of the twenty-three distinct civilizations, Toynbee identifies in his *A Study of History*, sixteen are dead and gone. Of the seven currently existing civilizations all but one, Western European Christendom, have broken down and are no longer growing. It is to be emphasized that a civilization is pattern of culture and a system of institutions rather than a racial or ethnic group. A society, according to Toynbee, develops into a civilization when it is confronted with a challenge which it successfully meets in such a way as to lead it on to further

NSOU z CC-HI-02 14 challenges. He believes that the ideas and methods for meeting the challenges for a society come from a creative minority. The ideas and methods developed by the creative minority are copied by the majority. Thus there are two essential and separate steps in meeting a challenge: the generation of ideas and the imitation or adoption of those ideas by the majority. If either of those two processes ceases to function, then the civilization breaks down. In the breakdown of a civilization the society splits into three parts: the dominant minority, the internal proletariat and the external proletariat. If the creative minority fails to command the respect of the majority through the brilliance and rightness of their solutions to the problems and challenges of the society then the minority becomes merely a dominant minority. Here the internal proletariat means the working masses which are part of the civilization and the external proletariat denotes the masses which are influenced by the civilization but are not controlled by it. He also argued for a close relationship between religions and civilizations. According to him the universal religion and its philosophy are usually borrowed from an alien civilization. The development of the new religion reflects an attempt by the people of the internal proletariat to escape the unbearable present by looking to the past, the future (i.e. utopias) and to other cultures for solutions. The religion eventually becomes the basis for the development of a new civilization. Religion amounts to a cultural glue which holds the civilization together. There is thus a close relationship between religions and civilizations.

1.5 Vere Gordon Childe Vere Gordon Childe was a British historian but he was born in Sydney of Australia on 14th April, 1892. He was not only a historian but also a linguist as well as an archaeologist. His extensive archaeological study of European prehistory of the 2nd and 3rd millennia BCE sought to evaluate the relationship between Europe and the Middle East and to examine the structure and character of the preliterate cultures of the Western world in antiquity. His most important achievement in the prehistoric studies is the theory of 'Neolithic' and 'Urban' Revolutions. Childe served as Professor of prehistoric archaeology at the University of Edinburgh from 1927 to 1946 and then as director of the Institute of Archaeology of the University of London, until 1956. His most famous excavation was that of the Neolithic site of Skara Brae in Orkney. His particular skill lay in bringing together great amounts of data for examining 'archaeological cultures', which he saw as recurring groupings of artefacts

NSOU z CC-HI-02 15 and structures - such as house types, pottery and burial rites - that defined distinct prehistoric human groups, or peoples. Upon this foundation he built theories addressing the grand questions, developing models for what he dubbed the 'Neolithic Revolution' and 'Urban Revolution', by which he tried to explain how humans in prehistory broke beyond hunting and gathering into settled farming communities, which then developed into new types of social organisation, spawning of cities and civilisations. Vere Gordon Childe's most popular work was *Man Makes Himself*, which was greatly influenced by Marxist theory. This book was first published in 1936. Childe in this book argued that the usual distinction between pre-literate society or prehistory and literate society or history was a false dichotomy and that human society has progressed through a series of technological, economic, and social revolutions. These included the Neolithic Revolution, when hunter-gatherers began settling in permanent farming communities, through to the Urban Revolution, when society moved from small towns to the first cities and so on. Earlier in his career, Vere Gordon Childe was a follower of Cultural-historical model of Archaeology. But later he adopted the Marxist model and became the first Western archaeologist to use Marxist theory explicitly in his work. Childe stated that he used Marxist ideas when interpreting the past "because and in so far as it works". But his Marxism often differed from the Marxism of his contemporaries. Childe's Marxism was more likely to be "an individual interpretation" that quite naturally differed from "popular or orthodox" Marxism. Childe introduced his ideas about "revolutions" in a 1935 presidential address to the Prehistoric Society. Presenting this concept as part of his functional-economic interpretation of the three-age system, he argued that a "Neolithic Revolution" initiated the Neolithic era, and that other revolutions marked the start of the Bronze and Iron Ages. One year later, in his famous book *Man Makes Himself*, he combined these Bronze and Iron Age Revolutions into a singular "Urban Revolution". According to Childe, the Neolithic Revolution was a period of radical change, in which humans-who were then hunter-gatherers-began cultivating plants and breeding animals for food, allowing for greater control of the food supply and population growth. He believed that similarly the Urban Revolution was largely caused by the development of bronze metallurgy. For him urban revolution was characterised by an unequal distribution of social surplus and the existence of full time craft specialists who had no role in the production of food. Urban revolution had a negative side also

NSOU z CC-HI-02 16 according to him. Generally it led to increased social stratification into classes and oppression of the majority by power elite. Childe's framework of understanding human societal development as a series of transformational "revolutions" has great influence in prehistoric and socio-cultural studies. But many scholars criticised his theory also. According to critiques of Childe, the term "revolution" was misleading because the processes of agricultural and urban development were gradual transformations.

1.6 Conclusion The analysis of the present unit reveals that a number of theories has been developed to explain the evolution and growth of civilizations. These are the theories produced by Charles Darwin, Thomas Henry Huxley, Arnold Joseph Toynbee and Vere Gordon Childe. All of them have tried to critically analyze the evolution and growth of culture and civilization in the perspectives of time and space. It needs to be pointed out that this effort to understand the origins and spread of civilization in the historical perspectives was indeed result of the scientific rationalism produced in Europe since the fifteenth century. In other words, the scholars like Darwin or Huxley or Toynbee or Childe made effort to laws or logic of the birth and expansion of the civilization from the point of view of science and rationality. While Darwin emphasized on natural selection and adaptation of species, Huxley pointed out the evolution of human species from lower echelon of species. According to Huxley, it was a gradual developmental process towards a higher level of intelligent. Toynbee contextualized the theory of evolution in the broader domain of challenge and response. All the civilizations are bound to face challenges and if they face it in a meaningful way, only then the question of survival comes. Therefore, the existence of a civilization depends on the critical power of response to a challenge. Vere Gordon Childe tried to situate the evolution and spread of civilization in perspectives of archaeological culture. It is the Childe's contribution that he was the one of the earliest archaeologists who analyzed the importance of the Neolithic Culture and Urban Revolution in the history of civilization. Nevertheless, this theory of urban revolution was also criticized by a number of scholars.

1.7 Model Questions 1. What is Evolution? Briefly discuss the theory of Natural Selections and Evolutionism propounded by Charles Darwin.

NSOU z CC-HI-02 17 2. Write a short note on Thomas Henry Huxley. 3. Briefly discuss the theory of Challenge and Response. 4. Write briefly about Gordon Childe's framework of understanding human societal development. 1.8 Suggested Readings Childe, V. Gordon, *What Happened in History?*, London, 1975. Childe, V. Gordon, *Man Makes Himself*, Indian edition, Delhi, 2017. Darwin, Charles, *On the Origin of Species*, edited by Joseph Carroll, Canada, 2003. Patterson, Thomas C. et. al. (Eds.), *Foundations of Social Archaeology: Selected Writings of V. Gordon Childe*, California, 2004.

NSOU z CC-HI-02 18 Unit 2 T Growth of Archaeological Studies Structure 2.0 Objectives 2.1 Archaeology - Meaning, Definition and Scope of study 2.2 Archaeological Methods 2.3 Theories or Paradigms of Archaeology 2.4 Conclusion 2.5 Model Questions 2.6 Suggested Readings 2.0 Objectives O The objective of this unit is to understand the definition & scope of archaeology O The learners will also get an idea about the various archaeological methods & scientific excavations O The theories or paradigms related to of archaeology will also be discussed

2.1 Archaeology - Meaning, Definition and Scope of Study Archaeology means the scientific study of ruins - study of biological remains and numismatic studies are also included here. The word Archaeology derives from Greek word archaia and logos. Archaia means ancient things and logos means scientific knowledge. Human beings are always inquisitive to their own past and thus an interest towards past materials collection existed since long. This was the basis of the study of Archaeology. But it should be kept in mind that the scientific study of Archaeology as a specific discipline of epistemology developed only after the Renaissance of Italy took place. By the 18th century the proper archaeologists' activities took place. Archaeology can be defined as the scientific study of the material remains of past human life and activities. It includes everything made by human beings as its subject of study. Human artefacts from the very earliest stone tools to the man-made objects that are buried or thrown away in the present day: everything made by human beings- from simple tools to complex machines, from the earliest houses and temples and tombs to palaces, cathedrals, and pyramids. According to Cambridge Dictionary, 18

NSOU z CC-HI-02 19 Archaeology is the study of the buildings, graves, tools and other objects that belonged to people who lived in the past in order to learn about their culture and society. According to the United States' edition this is the study of ancient cultures through examination of their buildings, tools and other objects. Archaeologists have to describe, classify, and analyse the artefacts they study. An adequate and objective taxonomy is the basis of all Archaeological studies. The main aim of the Archaeological studies is to place the material remains in historical contexts, to supplement what may be known from written sources, and, thus, to increase understanding of the past. Many scientific techniques have to use in this process. The artefacts studied in the Archaeology must often be studied in their environmental contexts, and thus, botanists, zoologists, soil scientists, and geologists may be brought in to identify and describe plants, animals, soils, and rocks. Dating of remains holds an important position in the Archaeological studies. Nowadays mostly used method of dating is radioactive carbon dating, which has revolutionized much of archaeological chronology. This is a by-product of research in atomic physics. But although archaeology uses extensively the methods, techniques, and results of the physical and biological sciences, it is not regarded as a natural science. Because at the end Archaeology concludes with assumption while in the natural science conclusions are definite. Thus Archaeology can be considered as a discipline that is half pure science and half humanity.

2.2 Archaeological Methods

Archaeology works with two main methods - exploration and excavation. Dating of remains is very important in archaeology. Classification or taxonomy holds another important part in this study. Archaeological exploration: Exploration is the method by which archaeologists try to detect unknown sites. In case of known sites they try to know the potentiality of the site by applying various techniques. In pursuit of such investigations they have to depend on various means and methods. The Archaeological exploration includes literary survey, map research, place names as primary explorations. Then come ground level explorations and aerial explorations. Primary exploration: The main objective of the primary exploration is to locate certain site. Ancient literary works contain lot of information regarding ancient townships, pilgrim places, NSOU z CC-HI-02 20 important routes etc. All kinds of literary works can contribute to the search for sites. But most important are the topographical and geographical works in this regard. Both ancient and modern maps help us in locating vanished sites and monuments. Ruins marked on ordinance survey maps are very useful in locating ancient monuments. Features like temples, dolmens, caves, etc. marked on the maps are very useful in the search for ancient sites. It is also necessary to study geological and other natural features as these have great influences on the settlement pattern of the ancient cultures. Place names have great significance in the archaeological exploration as they often help in locating ancient sites. Ground level exploration: Surveying at ground level is the most traditional and the most direct form of prospecting as it presents real picture and potentiality of the site under investigation. The advantage of survey at ground level is that a surveyor/explorer can pick up potsherds, metal artefacts, coins, stone tools, etc. which are indicators to the presence of an old site. For locating prehistoric sites like Palaeolithic and Mesolithic sites, the places in abundance are the most potential areas. The archaeologists have also to concentrate on water sources and natural rock shelters and caves as these were the most common habitation places for prehistoric man. When on the look-out for Neolithic and Proto-historic sites, the archaeologists have to concentrate mostly on fertile lands of river deposits and valley. Another important aspect of archaeological survey is awhile taking up explorations for any kind of sites is to acquire information regarding the already know type sites of the region selected. It is generally expected that an archaeologist would know what kind of antiquities and pottery are expected from which type of sites. Methods commonly used in Ground level exploration: 1. Sound wave surveying: the most conventional method of ground level exploration. Traditionally ground level explorations carried out by banging the ground with an iron bar, which gives off a hollow or solid sound when it hits the ground and can indicate presence or absence of structures below. Likewise, seismic surveying which consists of recording on a seismograph shock waves set up in the earth, can also indicate buried structures. These methods are mainly used after detecting a site to know the nature of the mound and to estimate the extension of the walls and structures before undertaking excavations. This method is still in use and it is most useful for determining the area for excavation.

NSOU z CC-HI-02 21 2. Electrical resistance surveying: Electrical surveying uses the same variations in humidity which are also applied to the damp-marks detected by aerial photography. For resistance surveying four electrodes are fixed in equal distance in a line. The two outer electrodes measure the voltage being applied and the two inner electrodes are used to measure the resistance. Alternate current is used to eliminate the electrical charges being formed in the soil strata. If the earth between these two electrodes is abnormally resistant or abnormally conductive, the measurements will show irregularities on the resistance graphs drawn to record them. When the selected line is completed the resistance along a parallel line is measured and so on. A comparison of the successive graphs obtained in this way may reveal a construction fairly accurately. This method was first applied to detect archaeological structures by Professor R. J. C. Atkinson in 1946. 3. Thermo-Residual Technique or Magnetic surveying: Magnetic surveying is based on the modification of the earth's magnetic field by the magnetism of various sources and other buried remains. It is known that if clay is heated in an oven or intense fire, it acquires a magnetic force of its own, and retains it after it cools down. In practice the clay contains varying quantities of iron oxides such as magnetite or hematite, which cause its red colour and their magnetic field align itself with that of the earth as the temperature rises, and remains aligned when the clay cools off again. The result is a localised magnetic disturbance in a given area, the intensity of which can be measured with a magnetometer. This technique is known as thermo-residual technique. 4. Probe checking: Probe checking is done by T-shaped rods driven in or screwed down by hand to the desired depth and then drawn up again. The presence of soil changes can point out to a grave or habitation site. But most of the archaeologists are against this method. Because it damages building structures often. 5. Drill method: This is similar to probe checking, but here instead of probes a hole is drilled in the suspected area of hollow structures and tombs and a miniature camera and flash gun housed in steel tube is introduced into the drill holes to take photographs of the interiors. Alternatively, a periscope also can be used to inspect the contents. Aerial exploration: Aerial photography or aerial surveying is a very useful method in locating ancient sites and monuments. By this method a large area can be surveyed quickly. By this method closely overlapping photographs are taken by special camera, so that nothing is missed and also for subsequent stereoscopic examination. To take aerial photographs

NSOU z CC-HI-02 22 an airplane is flown over a selected area covering parallel strips of land till the whole area is covered. From the photographs taken in this manner we can easily identify features looking round, square or rectangular, which probably represent some ancient structure. Ancient habitations could be easily identified due to the discolouration of the mound in comparison to the surrounding area. Completely buried structures also can be identified by observing the differences in relief, though very slight, caused by these buried structures, which throw shadow in oblique lighting conditions. For aerial photography, great care is necessary in choosing the time of the year, the weather, and the time of the day. The shadows thrown by minor variations in contour are much prominent when the light is lower and more oblique. Archaeological Excavation: The most important method of archaeological studies is the Excavation. Excavation is simply the controlled exploration of what lies below the surface, usually carried out systematically in gridded trenches with shovel and trowel. According to the Cambridge dictionary excavation is the method which use to remove earth that is covering very old objects buried in the ground in order to discover things about the past. Archaeological excavation involves the removal of soil, sediment, or rock that covers artefacts or other evidence of human activity. Early excavation techniques involved destructive random digging and removal of objects with little or no location data recorded. Modern excavations generally involve slow, careful extraction of sediments in very thin layers, detailed sifting of sediment samples, and exacting measurement and recording of artefact location. Archaeologists employ a great variety of equipment to carry out a scientific excavation. The tools used will depend upon the nature of the project goals, time constraints, and the manner of excavation. For setting up a grid the following tools are generally use: compasses, transit and tripod, dumpy level, theodolite, stadia rods, sledge hammers, datum pipe, wooden stakes, measuring tapes, stick tapes, calculator string, gas-powered weed eater, line levels, machete and sickle, pocket knife, and map etc. For digging and main excavation one needs the following tools: shovel and spades, skimming shovels, hoes, trowels, wheelbarrow, dental picks, tweezers, drying trays, dust pans etc. History of Archaeological studies: The earliest origins of the Archaeological studies can be traced in 15th and 16th- century Europe, when the Renaissance-Humanists looked back upon the glories of Greece and Rome. Popes, cardinals, and noblemen in Italy in the 16th century began

NSOU z CC-HI-02 23 to collect antiquities and to sponsor excavations to find more works of ancient art. Archaeology proper began with an interest in the Greeks and Romans and first developed in 18th-century Italy with the excavations of the Roman cities of Pompeii and Herculaneum. Classical archaeology was established on a more scientific basis by the work of Heinrich Schliemann, who investigated the origins of Greek civilization at Troy and Mycenae in the 1870s; of M.A. Biliotti at Rhodes in this same period; of the German Archaeological Institute under Ernst Curtius at Olympia from 1875 to 1881; and of Alexander Conze at Samothrace in 1873 and 1875. Conze was the first person to include photographs in the publication of his report. Schliemann had intended to dig in Crete but did not do so, and it was left to Arthur Evans to begin work at Knossos in 1900 and to discover the Minoan civilization, ancestor of classical Greece. Serious study of the remains of the ancient Near East began around 1800 when Napoleon invaded Egypt, taking with him artists and scholars to study the culture of that ancient land. These specialists studied the ruins of temples, palaces, and burial places. During this expedition, they found many ancient writings and inscriptions. A very famous stone, called the "Rosetta Stone" was discovered by some of Napoleon's soldiers. The stone had an inscription in three different languages: two forms of Egyptian and one of Greek. The letters on the stone were in the form of "hieroglyphs" or the pictures representing letters and words. After much hard work, a French scholar was able to decipher (translate or break down) the inscriptions. Through his important work, many inscriptions on the walls, tombs, and palaces in Egypt can be understood today. By the middle of the 1800s, ancient ruins in Mesopotamia, the land between the Tigris and Euphrates Rivers, in modern Iraq and Iran, were also uncovered by digging. These remains include cities, forts, palaces, and temples, as well as ordinary houses and shops. However, prior to the development of modern techniques excavations tended to be haphazard; the importance of concepts such as stratification and context were completely overlooked. For instance, in 1803, there was widespread criticism of Thomas Bruce, 7th Earl of Elgin for removing the Elgin Marbles from the Parthenon in Athens. The marble sculptures themselves, however, were valued by his critics only for their aesthetic qualities, not for the information they contained about Ancient Greek civilization. In the first half of the 19th century many other archaeological expeditions were organized; Giovanni Battista Belzoni and Henry Salt collected Ancient Egyptian artifacts NSOU z CC-HI-02 24 for the British Museum, Paul Émile Botta excavated the palace of Assyrian ruler Sargon II, Austen Henry Layard unearthed the ruins of Babylon and Nimrud and discovered the Library of Ashurbanipal and Robert Koldewey and Karl Richard Lepsius excavated sites in the Middle East. However, the methodology was still poor, and the digging was aimed at the discovery of artefacts and monuments. Scientific archaeology continued to develop in the 19th century with advances in the studies of geology and biology. Charles Lyell helped spread the modern geologic system of uniformitarian stratigraphy, which gave archaeologists a reliable timescale on which to date items. The work of Lyell and

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the publication of Charles Darwin's *The Origin of Species* soon popularized the idea of

evolution. Belief in man's antiquity exploded the study of prehistoric archaeology. The 20th century opened with radical developments in the field: the 1904 publication of Flinders Petrie's *Methods and Aims in Archaeology* developed a systematic method for excavation. Massive finds like the 1922 discovery of King Tutankhamen's tomb or the 1926 unearthing of the Royal Tombs at Ur - which brought the entire forgotten Sumerian civilization to life - helped glamorize archaeology. Archaeologists began to work beyond the Near East, Mediterranean and Europe, and the subject finally became an academic discipline. 2.3 Theories or Paradigms of Archaeology Since archaeology works on the basis of assumption it is unable to show any unanimity in interpretations of archaeological data. While interpreting the data, the archaeologists follow various intellectual frameworks. These frameworks are commonly known as the Paradigms of archaeology. Among these paradigms historical particularism, archaeological nationalism, social archaeology, Marxist archaeology, processual archaeology, behavioural archaeology and Post-processual archaeology are the most important paradigms. Processual archaeology or the New Archaeology: The term Processual archaeology refers an intellectual movement which advocated logical positivism as a guiding research philosophy and was modelled on the scientific method - something that had never been applied to archaeology before. This movement occurs during the 1960s. One of the most important advocate of this theory was Lewis Binford. The Processualists completely reject the cultural-historical notion of

NSOU z CC-HI-02 25 the archaeology. For them culture should be taken as a set of norms held by a group and communicated to other groups by diffusion and instead argued that the archaeological remains of culture were the behavioural outcome of a population's adaptation to specific environmental conditions. The Processualists put stress on theory formation, model building, and hypothesis testing in the search for general laws of human behaviour. Processualism tries to focus on the processes of culture such as what kinds of things happened to make that culture etc. instead of simply building a record of changes. In this way they explicitly tried to go beyond the cultural-historical methods of the past, which simply build a record of changes. Post-Processualism: The post-processual movement originated in the United Kingdom during the late 1970s and early 1980s, pioneered by archaeologists such as Ian Hodder, Daniel Miller, Christopher Tilley and Peter Ucko, who were influenced by French Marxist anthropology, postmodernism and similar trends in socio-cultural anthropology. Parallel developments soon followed in the United States. Initially post-processualism was primarily a reaction to and critique of processual archaeology. Post-processual archaeology questioned the scientific archaeology of Processualist method and emphasized that archaeology is subjective rather than objective, and that what truth could be ascertained from the archaeological record is often relative to the viewpoint of the archaeologist responsible for unearthing and presenting the data.

2.4 Conclusion In this unit, we have learned the different aspects of the archaeological studies: its meaning, definition, scope of studies and methods. Archaeology is a specialized branch of knowledge, which studies ruins and material remains for the understanding of origin, growth, spread and decline, and even transformation of the culture and civilization. It uses a number of methods ranging from primary exploration to archaeological excavation. The modern archaeological methods also introduce the drone technology and computational analysis. It is in fact the most scientific method of studying past in the most accurate way. Nevertheless, the debate continues amongst the archeologists on the question of the degree of subjectivity and objectivity in the discipline of archaeology.

NSOU z CC-HI-02 26 2.5 Model Questions 1. Define Archaeology as a distinct discipline of study. Write briefly about the scope of the discipline. 2. Write briefly about the Exploration and Excavation as two important methods of Archaeological study. 3. Write a note on different paradigms of Archaeology. 2.6 Suggested Readings Bahn, Paul, Archaeology: A Very Short Introduction, Oxford, 2012. Bahn, Paul (Ed.), The History of Archaeology: An Introduction, London and New York, 2014. Bentley, R. Alexander, et. al. (Eds.), Handbook of Archaeological Theories, Lanham, 2008. Renfrew, Colin and Bahn, Paul (Eds.), Archaeology: The Key Concepts, London and New York, 2005.

NSOU z CC-HI-02 27 Unit 3 T Evolution of Human Body and Mind: From Ape to Modern Man Structure 3.0 Objectives 3.1 Introduction : Evolution - Meaning, Definition and History 3.2 The Tree of Life - Phylogenetic Trees 3.3 Fossils and Taphonomy 3.4 Origin of Life on Earth 3.5 Human Evolution 3.6 Origin of Hominid 3.7 Conclusion 3.8 Model Questions 3.9 Suggested Readings 3.0 Objectives O The objective of this unit is to study the evolution of human being O The learners will also get an idea about how life originated on Earth O Scientific explanations related to Fossils & taphonomy will also be discussed. 3.1 Introduction : Evolution-Meaning, Definition and History Man has an immense interest since long on how this world was originated. Many myths and explanations had emerged on the origin of the world. God created this world within six days and on the sixth day human beings were created. Adam and Eve were the first couple from whom the human lineage originated. This Biblical explanation was the most common and popular for a long time. But during the renaissance of 15th century especially with the rise of scientific revolution in 17th century-Europe the notion of argument arose. Thus a new quest for a scientific explanation of origin had been started. During the middle of the 19th century a scientific explanation of the Origin was given for the first time by Charles Darwin. His On the Origin of Species was published in 1859 in which he argued that the origin of species is neither a 27

NSOU z CC-HI-02 28 magical nor an instantly done process. It is a long process resulted with some 'descent with modification'. The term 'evolution' can be defined as a continuous changing process through which species become modified, more complex and diverge to produce multiple descendant species. Another closely related term is Natural selection. These two terms are often conflated, but evolution is the historical occurrence of change, while natural selection refers the process in which individuals with a particular trait tend to leave more offspring in the next generation than do individuals with a different trait. Therefore, it would not be correct to equate evolution with natural selection. Natural selection process can or often causes evolutionary change. Conversely, processes other than natural selection can also lead to evolution. The concept of 'Evolutionary progresses' or Evolutionism had dominated the social thought throughout the 19th century. It was a unitary paradigm that owed its foundation to

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the publication of Charles Darwin's On The Origin of Species

in 1859 CE. But in the first edition of the said book the term 'evolution' does not appear. Instead of evolution he preferred 'descent with modification' as a more appropriate expression to define the process - the most simple but very significant expression that correctly reflects the essence of what evolutionary biology is all about. The evolutionary biology is according to him, the study of the transformation of species through time, including both changes that occur within species, as well as the origin of new species. Charles Darwin in the sixth edition of his book used the term 'evolution' specifically for the first time.

3.2 The Tree of Life - Phylogenetic Trees

Since the mid of the 19th century the evolutionary biologists believe in the common ancestral origin of all organisms on earth. Following Darwin's theory these biologists have sought to infer a 'Tree of Life' - a Phylogenetic Tree showing how all species are related to one another. In simple words, therefore, it can be said that the Phylogeny is the evolutionary history of organisms and the Phylogenetic tree is the depiction of that history. Phylogenies form the basis for our understanding of relationships among organisms.

3.3 Fossils and Taphonomy

The most important primary sources for constructing a Phylogenetic Tree are the fossils. Fossils are the stone-transformed bodies of different creatures - the remains or traces of ancient organisms preserved naturally in the rock records. These are found mainly in sedimentary rocks including sandstone, siltstone and limestone. These kinds of rocks have formed by the accumulation of particles of sediment and skeletal remains of organisms. Since sedimentary rocks form in surficial or near-surface environments especially in lake or ocean bottoms, these easily record the occurrence and activities of living organisms for the past 3.5 billion years. Taphonomy is the study of the processes in which freshly dead organisms are incorporated into the fossil record. It explores the broad variety of processes including decay, post-mortem transport, fossilization and post burial alteration.

3.4 Origin of Life on Earth

Charles Darwin in his *On the Origin of Species* has stated that the evolutionary process or progressive journey from simple to complex began with origin of life on earth. But for his limited knowledge of biochemistry and molecular biology, he could not be able to explain how life originated on earth. Later with the advancement of scientific researches nowadays it is generally believed that the biological evolution began with compartmented systems of molecules that could grow and reproduce. Now what life means? Since life is a complex phenomenon, scholars have greatly divided in this point. Most of the molecular biologists say that the 'machinery of life is composed of polymers; very long molecules composed of subunits called monomers. The primary polymers of life are nucleic acids and proteins, often called biopolymers by definition. During growth, the cyclic system of polymers reproduces itself, and the cellular compartment divides. Reproduction is not perfect, so that variations arise, resulting in differences between cells in a population. As a result, population of cells have the capacity for evolution'.

3.5 Human Evolution

Living human beings are the sole living representatives of a lineage, the hominines, which diverged from other living apes 5 to 7 million years ago. Hominines remained limited to Africa for 2/3rd of their history. With chimpanzee-sized bodies and brains, early hominines diversified into several lineages with different dietary strategies. One of these found a path toward technology, food sharing and hunting and gathering, giving rise to our genus, *Homo*, approximately 2 million years ago. As populations of *Homo* spread throughout the world, they gave rise to regional populations with their own anatomical and genetic distinctiveness. Within the last 1 million years, a massive dispersal of human beings from Africa absorbed and replaced these pre-existing populations. In the time since this latest emergence from Africa, human beings have continued to disperse, interact, and evolve. The rise of agricultural subsistence shifted human ecology fuelling evolution. Charles Darwin avoided discussion of the evolution of human beings in his *On the Origin of Species*. He tackled the issue in another work of his named *The Descent of Man*, in which he defined the starting point for modern evolutionary anthropology. In the 19th and the early 20th centuries the main theme of anthropology was a perceived lack of fossil progenitors, prompting a much-hyped search for a 'missing link'. Gradually this concern diminished as paleoanthropologists especially over the last half century, succeeded in uncovering thousands of fossil specimens, representing diverse human ancestors and collateral relatives. Furthermore, archaeological finds have provided information on the behaviour of Hominines during the last half of human evolution, giving details about diet and social organization. Through all these lines of evidence a remarkably clear picture of human evolution is now emerging. For a better understanding of the whole process it would be easier to consider human evolution in roughly three parts. The first, running from 7 million to 4 million years ago, saw the origination of the Hominine lineage and the initial appearance of our bipedal pattern of locomotion. The second, from 4 million up to around 1.8 million years ago, was the age of the Australopithecines. This group of species had a stable set of adaptations in body size and locomotion, while showing substantial dietary and geographic diversity. The third part is on our own genus, *Homo*. *Homo* throughout the world, along with many later dispersals and population expansions, laid the foundation for today's human populations.

3.6 Origin of Hominid

The first primates appeared in Africa amid the other mammals of the Palaeocene period around 65 million years ago. They were small ground dwelling animals exclusively insect-eaters. As they evolved they moved from the ground to trees. They

NSOU z CC-HI-02 31 adapted to climbing and eating fruit. The larger Prosimians or the half-apes seem to have evolved from these first primates in the Eocene epoch. Developing strongly over the Oligocene epoch (about 40 million years ago), they began to differentiate from the apes. This is evident from fossils of the small ape known as Oligopithecus. Fossils of them are discovered from the Fayum depression in Egypt. The name Oligopithecus is derived from the Greek word Oligos and Pithekos. Oligos denotes small and Pithekos means apes. From a number of other scanty sources, their development can be linked to the Dryopithecus. These tree-dweller apes lived at the beginning of the Miocene epoch, approximately 13 million years ago. A rich record of fossil apes has been recovered from the Miocene geological epoch, which lasted from 23 million to 5.2 million years ago. Before 15 million years ago, all known apes lived in afro-Arabia. Early in the middle Miocene, some apes dispersed into Asia and Europe, including the Asian ancestors of Orang-utans. Miocene apes ranged extensively in body size and adaptive niche, and evolved a diversity of locomotive strategies. Many were pronograde quadrupeds. A few had shoulders and vertebral columns, indicating an orthograde posture or climbing, but no early apes are known to have had the long arms and below-branch suspensory capability of today's great apes. Earlier scholars believed that the orthograde posture was a common ancestral feature of all apes including human beings. But recent scholars argue that this suspensory body plan evolved in convergent way in the African and Asian apes. Living humans are obligate bipeds, with pelvis, foot, and vertebral adaptations that impede effective quadrupedal gait and climbing. The origin of Hominines is entangled with this unique adaptation. All living apes can move in bipedal way, and some Miocene apes, such as Oreopithecus, may have specialized in terrestrial bipedalism. Recognizing the beginnings of the Hominine adaptation to bipedalism has been central to identifying early Hominines, whose identity remains subject to debate. Sahelanthropus tchadensis from north central Africa is the earliest known species represented by a nearly complete skull and jaw. It shows an orthograde placement of the skull atop the spinal column. Orrorin tugenensis of western Kenya also has a femur consistent with bipedal weight bearing. Ardipithecus kadabba of Ethiopia combines the above mentioned hominine dental features with a toe bone. This suggests that the toe generated force during bipedal walking, as occurs in modern human beings. Ardipithecus ramidus of Ethiopia, dating to about 4.4 million years ago, comprises a large fossil sample including one nearly complete skeleton. From its limb proportions, grasping feet, and ape like hands, Ardipithecus ramidus was a habitual quadruped that also had good climbing abilities. But several of its features are similar to those of Hominines, including a shortened pelvis and an upright posture. It is often interpreted as the earliest well documented member of our lineage. Australopithecines: The first fossils to show clear evidence of a commitment to terrestrial bipedal locomotion are assigned to Australopithecus anamensis. This species existed in East Africa sometimes between c. 4.2 and c. 3.9 million years ago. Between c. 3.9 and c. 2.9 million years ago the same region was inhabited by Australopithecus afarensis. The teeth of these two closely similar species show several temporal trends, toward larger post-canine teeth and functional changes in the canine-premolar cutting anatomy. Because of these trends, most of the scholars regard them as successive members of a single evolving lineage. Genus Homo: Genus Homo, of the family Hominidae (order Primates)

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characterized by a relatively large cranial capacity, limb structure adapted to a habitual erect posture and a bipedal gait, well-developed and fully opposable thumbs, hands capable of power and precision grips, and

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ability to make standardized precision tools, using one tool to make another.

Together with modern human beings or the Homo sapiens sapiens, the genus includes the extinct species Homo habilis, Homo erectus and Homo heidelbergensis as well as the Homo neanderthalensis, the early form of Homo sapiens called Anatomically Modern Human (AMH) etc. Homo habilis: Homo habilis is regarded as the most ancient representative of the human genus, Homo. This extinct species inhabited parts of sub-Saharan Africa from roughly 2.4 to 1.5 million years ago. In 1959 and 1960 the first fossils of this species were discovered at Olduvai Gorge in northern Tanzania. This discovery was a turning point in the science of palaeoanthropology because the oldest previously known human fossils were Asian specimens of Homo erectus. Many features of Homo habilis appear to be intermediate in terms of evolutionary development between the relatively primitive Australopithecus and the more-advanced Homo species. Homo habilis, although a scavenger rather than a master hunter, is thought to have mastered the Lower Palaeolithic Oldwan tool set which utilized stone flakes. These stone flakes were more advanced than any tools previously used, and gave

NSOU z CC-HI-02 33 Homo habilis the edge it needed to prosper in hostile environments previously too formidable for primates. It is a matter of controversy that whether the Homo habilis was the first hominid to master stone tool technology or not, as fossil of Australopithecus garhi, dated to 2.6 million years ago, has been found along with stone tool implements at least 100,000 to 200,000 years older than Homo habilis. Homo habilis co-existed with other Homo-like bipedal primates, such as Paranthropus boisei, some of which prospered for many millennia. However, Homo habilis, possibly because of its early tool innovation and a less specialized diet, became the precursor of an entire line of new species, whereas Paranthropus boisei disappeared from the fossil record. Homo habilis may also have coexisted with Homo erectus in Africa for a period of 500,000 years. Homo habilis has often been thought to be the ancestor of Homo ergaster, itself the ancestor of Homo erectus, but debates continue; was Homo habilis a direct human ancestor? Some argue Homo habilis was made up of fossil specimens of Australopithecus and Homo. Others argue that Homo habilis and Homo erectus were separate lineages from a common ancestor instead of Homo erectus being descended from Homo habilis. Homo erectus: Homo erectus, meaning 'upright man' is an extinct species of hominid that lived from the end of the Pliocene epoch to the later Pleistocene, with the earliest fossil evidence dating to around 1.9 million years ago and the most recent to approximately 200,000 years ago. The species originated in Africa and migrated as far as India, China and Java. Regarding the origin of Homo erectus there are two theories. The first theory is that Homo erectus migrated from Africa during the Early Pleistocene about 2 million years ago and dispersed throughout the lands of Afro-Eurasia. The second theory is that Homo erectus evolved in Asia and then migrated to Africa, indicated by the discoveries on Java (known as Java man) and at Zhoukoudian in China, as well as the site of Dmanisi in Georgia, slightly before the earliest evidence in Africa. Homo erectus appeared almost 2 million years ago at a time when the global climate changed, making Africa drier and more open. This suited Homo erectus, who was agile; the feet were arched for walking and running. Eyes could be trained on a distant target due to the balance provided by the vestibule-cochlear apparatus - an

NSOU z CC-HI-02 34 organ of balance and movement change, a new anatomical feature similar to that of modern humans. Homo erectus had little body hair which meant it could shed heat and be active throughout the course of the day. This may have heralded a change from scavenger to hunter. Homo erectus had a smaller gut and smaller teeth than its predecessors, suggesting a better diet. Moreover, there is evidence to suggest the use of fire to cook food. This would produce a higher-energy diet, reallocating calories, and encouraging brain growth. Homo erectus had a cranial capacity greater than that of Homo habilis, between 850 cm³ and 1100 cm³, with a frontal bone less sloped, smaller teeth and a faceless protrusive than the Australopithecines or Homo habilis. It stood about 1.79 meters tall. The sexual dimorphism between males and females was slightly greater than seen in Homo sapiens, with males being about 25% larger than females. However, their dimorphism is drastically lesser than that of the earlier Australopithecus genus. Homo erectus used comparatively primitive tools. However, these tools demonstrated a degree of planning, with hand axes fashioned with flaking on 2 sides and a straight edge all the way around. It has been suggested that Homo erectus may have been the first hominid to use rafts to travel. It lived in a hunter-gatherer society, hunting in co-ordinated groups. It may have used a proto-language, as indicated by the Dmanisi evidence. Neanderthals: Neanderthal, (Homo neanderthalensis or sometimes identified as Homo sapiens neanderthalensis), is a member of a group of archaic humans who emerged at least 200,000 years ago during the Pleistocene Epoch and were replaced or assimilated by early modern human populations (Homo sapiens) between 35,000 and perhaps 24,000 years ago. Neanderthals inhabited Eurasia from the Atlantic regions of Europe eastward to Central Asia, from as far north as present-day Belgium and as far south as the Mediterranean and south-west Asia. Similar archaic human populations lived at the same time in eastern Asia and in Africa. Because Neanderthals lived in a land of abundant limestone caves, which preserved bones well, and where there has been a long history of prehistoric research, they are better known than any other archaic human group. Consequently, they have become the archetypal "cavemen." The name Neanderthal derives from the Neander Valley in Germany, where the fossils of this species were first found.

NSOU z CC-HI-02 35 Anatomically Modern Human (AMH): Anatomically Modern Humans evolved from archaic humans in the Middle Palaeolithic, about 200,000 years ago. The emergence of Anatomically Modern Human marks the dawn of the subspecies *Homo sapiens sapiens*, i.e. the subspecies of *Homo sapiens* to which all humans alive today belong. The oldest fossil remains of Anatomically Modern Humans are the Omo remains found in modern-day East Africa, which date to 195,000 years ago and include two partial skulls as well as arm, leg, foot and pelvis bones. Compared to the Neanderthals and other late archaic humans, modern humans generally have more delicate skeletons. Their skulls are more rounded and their brow ridges generally protrude much less. They rarely have the occipital buns found on the back of Neanderthal skulls. They also have relatively high foreheads, smaller faces, and pointed chins. The first fossils of early modern humans to be identified were found in 1868 at the 27,000-23,000 year old Cro-Magnon rock shelter site near the village of Les Eyzies in south western France. They were subsequently named as the Cro-Magnon people. They were very similar in appearance to modern Europeans. Males were 5 feet 4 inches to 6 feet tall. That was 4-12 inches taller than the Neanderthals. Their skeletons and musculature generally were less massive than the Neanderthals. The Cro-Magnon had broad, small faces with pointed chins and high foreheads. Their cranial capacities were up to 1590 cm, which is relatively large even for people today. Thus in this way through a long way of evolution the present-day form of human beings appeared.

3.7 Conclusion The evolution of human body and mind has been discussed in the present unit. We have learned that over the years, the body and mind of human being had to adapt to the changing situation, circumstances and ecology and environment. It is through evolution, which could be considered as a continuous process of change, adaptation, transformation and modification, all the species including humans tried to survive. The human body and mind also evolved accordingly. It was in fact due to the long journey from ape to human: a series of proto-human species evolved and became extinct on the earth. The evolution of proto-humans and humans show the existence of diversity

NSOU z CC-HI-02 36 in the prehistoric period. The present day civilization bears all the marks and characteristics of the prehistoric struggle of survival for existence.

3.8 Model Questions

1. Write a short note on the origin of life on earth.
2. Briefly discuss the evolution process of human with special emphasis on the genus *Homo*.
3. Write a short note on Neanderthals.
4. What is the full form of AMH? Write a short on this species.

3.9 Suggested Readings

Childe, V. Gordon, *What Happened in History*, Harmondsworth, 1942. Le Gros Clarke, W. E., *The Fossil Evidence for Human Evolution*, Chicago, 1955. Leakey, Richard, *The Origin of Humankind*, London, 1996.

NSOU z CC-HI-02 37 Unit 4 T Palaeolithic Culture Structure

4.0 Objectives

4.1 Introduction : Palaeolithic Peoples and their Culture

4.2 Timeline and Classification

4.3 Palaeolithic Stone Tool Techniques

4.4 Palaeolithic Society

4.5 Regional Variations of Palaeolithic Culture

4.6 Out of Africa Hypothesis

4.7 Conclusion

4.8 Model Questions

4.9 Suggested Readings

4.0 Objectives

O The objective of this unit is to study the Palaeolithic people and their culture

O Under this section, learners will get an idea about,

Y The Palaeolithic stone tool techniques

Y Their society &

Y The regional variations of Palaeolithic cultures

O Lastly, the out of Africa hypothesis about human migration will also be discussed

4.1 Introduction : Palaeolithic Peoples and their Culture

Archaeologists have divided the course of human civilization into different phases on the basis of technological advancement and the materials used most commonly. The earliest known human culture was almost solely based on the use of large and medium size stones. This culture is known as the Palaeolithic culture. Therefore the Palaeolithic culture can be defined as the earliest stage of the cultural evolution of human civilization, characterised by almost sole use of primitive stone implements. The word 'Palaeolithic' derives from two words i.e. 'Palaeo' and 'Lithos'. 'Palaeo' means old and 'Lithos' means stone. The Palaeolithic period is particularly significant in human history because of the use of artefacts. Humans turned to tool users during this time. The term artefacts refer to 'artificially made objects'. The Palaeolithic people

NSOU z CC-HI-02 38 were able to artificially make objects for their daily life purposes. The Palaeolithic peoples can be divided into two types on the basis of skeletal morphology. Based on sporadic finds of parts of early human skeletons dating from the Ice Age, these are identified as Neanderthals and Anatomically Modern Human (generally abbreviated as AMH). Neanderthals were associated with flint tools. They had a long skull ending in a point at the back of the head, a lower jaw with barely any chin and a very low brainpan. In spite of having longer arms they walked upright. The AMHs had striking similarities with the modern humans or the Homo sapiens sapiens. The skeletal remains of AMHs show a well-developed skull, a high forehead and a pronounced chin. They were associated with hand axe and flake pebble tool cultures.

4.2 Timeline and Classification

The Palaeolithic period lasted for a large period of time. In fact, this was the lengthiest cultural phase of the human civilization. Starting from about 2.7 million years ago, the culture had lasted almost up to about 10000 years ago. The archaeologists have divided this vast period into three sub-ages on the basis of tool cultures. These three sub-ages are - lower, middle and upper Palaeolithic periods. The lower Palaeolithic culture is characterised by roughly constructed tools. These stone tools usually were made of flint, which occurred mainly in areas of calcium and chalk deposits. Palaeolithic people most probably used palm-long rounded rocks for chipping sharp flint edges for spear points and arrowheads. In this context one thing should be remembered that the first hominid species who were able to make tools were not the AMHs but the Homo habilis. The middle Palaeolithic period began during the third interglacial period. The Neanderthals appeared for the first time during this period. Levallois technique was chiefly associated with this time. Mousterian culture was also a main feature of the time. At first it was generally believed that the Mousterian tools were made by the Neanderthals. But recent studies show that Homo sapiens or the AMHs had already been existing before the advent of the Neanderthals. A considerably large numbers of skeletal remains of the Homo sapiens have been found in Mousterian layers of different regions. These evidences indicate clearly that the Neanderthals and the AMHs or the Homo sapiens co-existed during the middle Palaeolithic period. Some remarkable changes and developments in cultural innovations took place

NSOU z CC-HI-02 39 during the upper Palaeolithic period. The upper Palaeolithic tools exhibited an increasing degree of specialisation. Refined and specialised tools made for specific purposes were the most important feature of this period.

4.3 Palaeolithic Stone Tool Techniques

The earliest human made stone tool was an almond shaped rough hand axe. Gradually other flint and flake tool techniques grew.

Acheulean/Abbevillian: The extremely simple almond shaped, randomly chipped, semi-sharp edged primitive hand axe culture was first discovered in St. Acheul region. Therefore, the culture was named as the Acheulian culture by the archaeologists. These primitive tools were used to butcher animals and to carve wood. An offshoot of Acheulean culture had been developed near the North African town of Abbeville. This lower Palaeolithic stone tool culture became known as the Abbevillian culture. A very kin difference between the Acheulean and Abbevillian hand axes was the blunt edges of the Abbevillian axes. Acheulian axes were sharper than the Abbevillian one. But the bluntness of edges does not indicate technological backwardness. Rather it showed definite advances over the simple chopper in the technique of stone processing. It is generally assumed by the archaeologists that the Acheulian and its offshoot cultures were developed sometimes around the beginning of the Middle-Riss Interglacial or the second Interglacial period.

Core and Flake tools: During the later lower Palaeolithic period, hand axes became more advanced. Many other stone tool making techniques were emerged. During this time both Core tool and Flake tool making technologies co-existed. Flake tools were made from the chips that were broken off large parent stones. Such chips are termed blades. Generally, blades were twice as long as it is wide. It is impossible to differentiate lower Palaeolithic stone tool cultures into water-tight blocks. Core axes and Flake blade tools have often been discovered together.

Kafuan-Villafrancan Industry: a Palaeolithic flake pebble tool industry mostly common alongside of the river Kafu in Uganda of southern Africa. Later similar tool remains had been found in Villafranca region of Spain. Thus the industry named after these two regions, though it is still unknown to us that how these two regions were culturally connected.

NSOU z CC-HI-02 40 Oldwan: one of the most important and wide spread Palaeolithic tool tradition is known as Oldwan. The industry is named after the type site of Olduvai Gorge located near Tanganyika region of eastern Africa. Professor L.S.B. Leaky in 1859 had discovered some flake tools associated with a number of hominoid fossils from this region. This industry was fully based on core and flake tools - hand axe making technique was not known to them. Clactonian: a Palaeolithic uni-facial core and flake tool industry mostly common in Clacton on Sea region of England. It has striking similarities with the Asian flake pebble tool industries. This industry also was hand axe free industry. Levalloisian: an advanced Palaeolithic stone tool industry first discovered from Levallois-Perret type site located near Paris of France. The industry is named after this type site. Oval and triangular stone tools were the most common types of this industry. Mousterian: an advanced form of the Palaeolithic Acheulian industry. Remains of this form first discovered from La Moustre type site of France. Therefore, the industry named after this type site. Ring shaped stone tools were typical of this industry. Aurignacian: a blade based Palaeolithic industry mostly common in Aurignac region of France. It flourished mainly during the upper Palaeolithic period. Solutrean: a leaf shaped pointed tool based Palaeolithic industry mostly common in Solutre region of France. This industry was also typical of upper Palaeolithic period. Magdalenian: an upper Palaeolithic advanced stone tool industry mostly common in France. The industry was named after la Madeleine type site of Vézère valley, France.

4.4 Palaeolithic Society

It is indeed a tough job to reconstruct the social history of the Palaeolithic period, as we have only a very few archaeological remains of that time. Socio-anthropologically we may divide the Palaeolithic society into two different Hominid cultures - the Neanderthal social culture and the Homo sapiens social culture. It is needless to mention that both the cultures had many similarities and they had co-existed for a long period of time.

NSOU z CC-HI-02 41 Palaeolithic peoples were mostly cave dwellers. They usually lived either inside a cave or in any rock shelters. But some open air temporary shelters had also been discovered. Archaeologists generally assumed that these open air shelters were used as temporary habitation sites by the Neanderthals. These hut like shelters were constructed by using hides. Palaeolithic peoples also invented the art of scraping and cleaning of hides. Cleaned scraped hides were used for bedding, clothing, as well as for making tents. The art of tanning leather was not known to them. But they were able to make and control fire, and to use it for lighting-heating as well as for cooking purposes. The socio economic structure of the Palaeolithic people was based on hunting and food gathering. Initially they hunted small animals like frog, rat, bird etc. Some herbs and fruits were also consumed by them. Later they became able to hunt larger animals and catch fishes as the social bonding became stronger among them with the passage of time. The physiological analysis shows that the Palaeolithic people i.e. the Neanderthals and the AMHs both were omnivorous. There is a debate among scholars regarding the practice of cannibalism. Some scholars assumed that the Neanderthals were cannibals. This hypothesis is based on the evidences of some Neanderthal skeletal remains having cut marks similar to butchered animals. The nature and level of cannibalism is still not clear to us. Some scholars assumed that this was practiced either in a scarcity of food situation or it may be a part of their mortuary rituals.

Palaeolithic graves:

Palaeolithic people believed in the concept of afterlife. Remains of some upper Palaeolithic graves clearly indicate this. We do not have much evidence of burials up to middle Palaeolithic era. Deceased bodies were usually coloured with red ochre and buried with stone tools and food stuffs. An example of this complex burial practice is found in the Sungir site of present day Russia. Skeletal remains of three peoples have been found from this grave site of which two bodies were buried in head to head pattern. The third body shows evidence of a possible violent death. Another grave of an adult man found from the same site i.e. the site of Sungir shows the evidence of an elaborate and luxurious burial practice. The skeletal remains suggest that the cause of death was due to the penetration of a sharp blade through the first thoracic vertebra severing the carotid artery. This may be a result of a hunting accident or a violent confrontation or even a ritual killing. But the most important thing is the extremely high standard of this particular grave. It contains almost thousands of ivory beads and other stuffs. It clearly indicates towards some sort of hierarchical social

NSOU z CC-HI-02 42 structure instead of egalitarian society. Use of red ochre was common practice throughout the eastern and western Europe. This decoration supposed to indicate some kind of commemorative ritual practice. Recently two infant burials have been found in eastern Austria. These burials also show the evidence of same practice. This indicates that even the new-borns also considered as the full member of the community and were treated in death much the same as the adults. One of the most spectacular burials from the Upper Palaeolithic period is from a triple inhumation in Dolní Věstonice in Moravia (c. 26 kya) which feature three well preserved skeletons but with unusual funerary signatures which may say something about the society which interred them. Buried side by side and probably simultaneously, the middle skeleton shows severe bone deformity in the form of acute bowing of the limbs likely an inherited disorder, while the other skeletons are male and healthy in appearance. The skeletal remains however show a commonality in genetic material. The male on the left has his arm extended to the pubic region of the female while the male on the right is positioned face down. The grave is dated to 26,500 BP in the late phase of the Upper Palaeolithic era. The upper Palaeolithic graves indicate towards an unbalanced sex ratio. The number of male inhumations is larger than female. However, the female graves are equally decorated like the male graves. The chemical analysis of the skeletal remains found in different graves helps us to know about the food habit of the upper Palaeolithic people. The chemical analysis of the skeletons found at Sungir show healthier chemical composition in their bone structure which indicates towards their healthy eating habits. Their diet was not only consisting of mammals and fish but also of plants and invertebrates. New insights into the societies of the Upper Palaeolithic appear at the grotto cave excavations at Romito which show evidence of interbreeding. Endogamy is present in one of the graves of an individual with dwarf characteristics attesting to serious genetic disease caused by inbreeding. Perhaps the consequences of this practice may have become obvious with the birth of this person and others. Realisation of the effects of interbreeding was likely to have caused a change in societal practices with the outlawing of sexual intercourse between closely related tribal members. The fact that the dwarf seems to been afforded all the burial honours of other persons within the group suggests no particular stigma was attached to his deformity, nevertheless the effects of interbreeding must have been obvious.

NSOU z CC-HI-02 43 4.5 Regional Variations of Palaeolithic Culture Africa: Africa is the land where the biological transition from ape to hominin took place for the first time. Therefore, it is needless to mention that the Palaeolithic culture of Africa is the oldest among all the other Palaeolithic cultures. For a better understanding of the regional variations of the African Palaeolithic culture the region can be divided into four parts - northern region, the Nile valley, eastern region and South Africa. Tunisia, Algeria, Morocco and sub-Saharan regions are rich in Palaeolithic sites. A number of flake tools, Chellean/Abbevillian tools, Levalloisian tools and Acheulian tools are found from these regions. Two distinct cultures had flourished in northern Africa during the Palaeolithic times. These are known as Aterian culture and Oranian culture. Aterian culture is a stone tool tradition of the middle and late Palaeolithic period. This was common throughout northern Africa. Aterian people were the first who became able to use bow and arrow successfully. Technologically Aterian tools are an advanced African form of the European Levalloisian tradition adapted to desert use. Leaf shaped blade was the most common tool of this culture. Another important North African Palaeolithic industry is the Oranian culture. It is also known as the Ibero-Maurusian culture as it has very close similarities with the Magdalenian culture of Spain. It had connection with the Halfan culture of Nile valley also. A number of Afro-Clactonian, early Acheulian and Abbevillian stone tools had been found from the Nile valley region. Halfan culture was the most important Palaeolithic culture of this region. This industry was mainly characterised by Halfan flakes, backed micro flakes and backed micro blades. Some scholars suggested that this culture was an offshoot of the Khormusan culture of Egypt. Remains of Palaeolithic settlements had been found in Kenya, Uganda, Tanganyika regions of eastern Africa. Olduvai Gorge site of north Tanganyika is the most important Palaeolithic site of Africa. The Oldwan industry was named after this site. Among the others, Kafuan and Sanguan cultures were also very important. Some Palaeolithic sites had also been found in north Rhodesia, Mozambique and Angola regions of South Africa. Europe: Among the early Palaeolithic sites of Europe Aragón and Tautavel of France, Bilzingsleben, Maure, Steinheim of Germany, Boxgrove, Swanscombe of England, Fontana Ranuccio of Italy, Atapuerca of Spain and Petralona of Greece are the most important. European Palaeolithic culture had two main tool techniques -

NSOU z CC-HI-02 44 hand axe and flake. Abbevillian, Acheulian, Clactonian and Levalloisian industries were most common during the Lower Palaeolithic time. Middle and Upper Palaeolithic times were characterised by Mousterian, Aurignacian, Perigordian, Salutrean and Magdalenian industries. 4.6 Out of Africa Hypothesis This theory proposes that the transformation of ape into AMH or the anatomically Modern Human was done inside the African continent and later some groups had migrated towards Europe and Asia. There were at least several "out-of-Africa" dispersals of modern humans, possibly beginning as early as 270,000 years ago and certainly during 130,000 to 115,000 ago via northern Africa. These early waves appear to have mostly died out or retreated by 80,000 years ago. In the 2010s, studies in population genetics have uncovered evidence of interbreeding of Homo sapiens with archaic human in Eurasia and Oceania but not in Africa, which means that all non-African modern population groups, while mostly derived from early Homo sapiens, to a lesser extent are also descended from regional variants of archaic human. Geological age Pleistocene Pleistocene Pleistocene Pleistocene Pleistocene Archaeological age Lower Palaeolithic Lower Palaeolithic Lower Palaeolithic Middle Palaeolithic Upper Palaeolithic Time frame M.Y. 4 million-2 million All most contemporary All most contemporary 40 - 20 M.Y. 6 M.Y. Nature of human Homo habilis Homo erectus Neanderthal and AMH Neanderthal and AMH Homo sapiens Tool tradition Oldwan Acheulian Acheulian Levallois Layered Blades Socio-economic structure Hunter and food gatherer Hunter and food gatherer Hunter and food gatherer Hunter and food gatherer

NSOU z CC-HI-02 45 4.7 Conclusion The present unit has discussed the origin and development of the Palaeolithic culture in the evolution of the civilization. In this prehistorical period, the first artistic expressions of human creativity were accomplished. This age clearly indicates the capability of proto-human and human species both in terms of material requirements and creative consciousness. Even during this period, language was first articulated in a more or less meaningful way. This age also witnessed the articulation and production of knowledge as well as sharing and transmission of knowledge even to the future generations, in this sense, During the Palaeolithic age, the regional variations also emerged. In this sense, it was a great watershed in the history of human evolution. 4.8 Model Questions 1. Write an essay on Palaeolithic culture emphasising on the regional variations of stone tools. 2. Write a short note on Palaeolithic society. 3. Write briefly about the grave culture of the Palaeolithic age. 4. What is 'Out of Africa Hypothesis'? 4.9 Suggested Readings R. J. Wenke, Patterns in Prehistory, New York, 2006. G. Clark, World Prehistory: A New Perspective, Cambridge, 1977. Farooqui, Amar, Early Social Formations, Delhi, 2002.

NSOU z CC-HI-02 46 Unit 5 T Mesolithic Culture Structure 5.0 Objectives 5.1 Introduction : The Mesolithic Period 5.2 Climate Change, Extinction and Migration 5.3 Mesolithic Technology 5.4 Settlement Pattern 5.5 Mesolithic Religion 5.6 Regional Variations 5.7 Conclusion 5.8 Model Questions 5.9 Suggested Readings 5.0 Objectives O The objective of this unit is to study the Mesolithic people and their culture. O The learners in this unit will get an hint about, Y The Mesolithic tool technology Y The Mesolithic settlement patterns and Y Mesolithic religion O The migration of humans propelled by extreme climatic variations will also be discussed. 5.1 The Mesolithic Period Mesolithic period is the ancient cultural stage that existed in the middle of the Palaeolithic and Neolithic periods. The term Mesolithic derives from 'meso' and 'lithos' which means middle stone. This period witnessed a number of advances. The most important feature of the Mesolithic stone tools was their small size. These were also made of chipped stone. Very small stone tools were mounted together on a shaft. These very small tools are termed as the Microliths. Stones were chiefly used material for making tools. But bones, antlers and woods were also used. A few Microliths have been discovered where polished stones were used. 46

NSOU z CC-HI-02 47 5.2 Climate Change, Extinction and Migration Mesolithic period witnessed a massive change in environment. The Ice Age was over now and the climate became warm. Climate changes during the Mesolithic included the retreat of the Pleistocene glaciers, a steep rise in sea levels, and the extinction of mega fauna (large-bodied animals). These changes were accompanied by a growth in forests and a major redistribution of animals and plants. Mega-faunal extinctions refer to the documented die-off of large-bodied mammals (mega fauna) from all over our planet at the end of the last ice age, at about the same time as the human colonization of the last, farthest-flung regions from Africa. The mass extinctions were neither synchronous nor universal, and the reasons Professor offered by researchers for those extinctions include (but are not limited to) climate change and human intervention. Before migrating far from Africa, early modern humans and Neanderthals co-existed with mega fauna in Africa and Eurasia for several tens of thousands of years. At the time, most of the planet was in steppe or grassland ecosystems, maintained by mega herbivores, massive vegetarians that impeded the colonization of trees, trampled and consumed saplings, and cleared and broke down the organic matter. It is not clear which of these forces - climate change, human migration, and mega-faunal extinctions - caused the others, and it is very likely that the three forces worked together to re-sculpt the planet. When our earth became colder, the vegetation changed, and animals that did not adapt rapidly died out. Climate change may well have driven human migrations; people moving into new territories as new predators might have had negative effects on the existing fauna, through overkill of a particularly easy animal prey, or the spread of new diseases. In spite of that it must be remembered that the loss of the mega-herbivores also drives climate change. Enclosure studies have shown that large-bodied mammals such as elephants suppress woody vegetation, accounting for 80% of woody plant loss. The loss of large numbers of browsing, grazing, and grass-eating mega-mammals certainly led or added to the decrease of open vegetation and habitat mosaics, the increased occurrence of fire, and the decline of co-evolved plants. Long-term effects on seed dispersion continue to affect plant species distributions for thousands of years.

5.3 Mesolithic Technology

Mesolithic culture was known for adapting in many different ways to certain environments. Therefore, it would not be an exaggeration to say that the Mesolithic

NSOU z CC-HI-02 48 hunters were more successful than the hunters of the Palaeolithic period, utilizing many more vegetable and animal food sources. The changeover is based chiefly on the development, yet again, of new techniques in tool manufacture. A great many small artefacts have been found, dating from this time that was fashioned with craftsmanship similar to that of the Gravettians, but more refined. During the Mesolithic period, humans began the first steps in land management. Swamps and wetlands were purposely burned; chipped and ground stone axes were used to cut down trees for fires, and for constructing living quarters and fishing vessels. Stone tools were made from Microliths- tiny chips of stone made from blades or bladelets and set into toothed slots in bone or antler shafts. Tools made of composite material- bone, antlers, wood combined with stone-were used to create a variety of harpoons, arrows, and fish hooks. Nets and seines were developed for fishing and trapping small game; the first fish weirs, deliberate traps placed in streams, were constructed. Boats and canoes were built, and the first roads called wooden track ways were built to safely cross wetlands. Pottery and ground stone tools were first made during the Late Mesolithic, although they did not come into prominence until the Neolithic.

5.4 Settlement Pattern

Mesolithic hunter-gatherers moved seasonally, following animal migrations and plant changes. In many areas, large permanent or semi-permanent communities were located on the coasts, with smaller temporary hunting camps located further inland. Mesolithic houses had sunken floors, which varied in outline from round to rectangular, and were built of wooden posts around a central hearth. Interactions between Mesolithic groups included the widespread exchange of raw materials and finished tools; genetic data suggest that there was also large-scale population movement and intermarriage across Eurasia. Recent archaeological studies have convinced archaeologists that Mesolithic hunter-gatherers were instrumental in beginning the long slow process of domesticating plants and animals. The traditional switch to Neolithic ways of life was fueled in part by an intensifying emphasis on those resources, rather than the fact of domestication.

5.5 Mesolithic Religion

Mesolithic religions brought about a new way of life for the people of that time. In some places the Mesolithic humans had built some temple like structures which

NSOU z CC-HI-02 49 they probably use for their religious purposes. In Urfa a stone temple has been found. The erection of this stone temple meant bringing together the people. It was a way for the people to be more open about their religious beliefs, although this led to conflict, and giving them a way to express themselves. The purpose of the temple was a place for people to gather and practice their religion once or twice per year. It was not a lived in, or home base, temple. It is important to understand that although the temple was monumental in changing the lives of these people, it was also responsible for a lot of their pain. The construction of the temple at Urfa caused a new set of religious behaviors. The new set of religious behaviors presented in the people where a dramatic shift in their overall attitudes towards nature. The people began changing their entire way of life because of the new religious concepts they were learning. Herders stopped hunting the animals. They started using them as ritual sacrifices. They thought that by being more understanding towards their gods and giving offerings, they would be spared ill-will. Some of the farmers even began using humans for sacrificial purposes. It went as far as ritual sex and human sacrifice because the farmers believed that this would make their crops more fertile and grow larger.

5.6 Regional Variations Europe: The time span of the Mesolithic period in Europe is considered as roughly between 23000 BCE and 12000 BCE. But some Pre-historians claim that it is in between 15000 BCE to 8000 BCE. The European Middle Stone Age may be divided into two phases, first one is the early phase and second one is the middle and late phase. However, both of these two transitional phases include the following cultures. Y Phase 1 or Early Phase: Azilian, Tardenoisian and Asturian. Y Phase 2 or Middle and Late Phase: Maglemosean, Kitchen Midden or Ertebolle, and Campignion. Azilian: The Azilian is a name given by archaeologists to an industry in the Franco-Cantabrian region of northern Spain and southern France. It probably dates to the period of the Allerød Oscillation around 14,000 years ago (uncalibrated) and followed the Magdalenian culture. It can be classified as part of the Epipaleolithic or the Mesolithic periods, or of both. The Azilian was named by Édouard Piette, who excavated the Mas d'Azil type-site in 1887.

NSOU z CC-HI-02 50 Painted and sometimes engraved pebbles or cobbles are a feature of core Azilian sites; some 37 sites have produced them. The decoration is simple patterns of dots, zig-zags, and stripes, with some crosses or hatching, normally just on one side of the pebble, which is usually thin and flattish, and some 4 to 10 cm across.

Tardenoisian: The Tardenoisian or Beuronian is an archaeological culture of the Mesolithic or more specifically Epipaleolithic period from northern France and Belgium. Similar cultures are known further east in central Europe, parts of Britain and west across Spain. It is named after the type site at Fère-en-Tardenois in the Tardenois region in France, where E. Taté first discovered its characteristic artefacts in 1885. The presence of geometric microliths, microburin, scalene triangles, trapezoids and chisel-ended arrowheads and small flint blades made by the pressure-technique are the main characteristic features of this culture.

Asturian: The Asturian culture is an Epipalaeolithic or Mesolithic archaeological culture identified by a single form of artefact - the Asturian pick-axe, and found only in coastal locations of Iberia, especially in Eastern Asturias and Western Cantabria. It is believed that the Asturian tool was used for seafood gathering, and the sites where they are found are associated with very large shell-middens, which can fill caves to the ceiling.

Maglemosian: Maglemosian is the name given to a culture of the early Mesolithic period in Northern Europe. This culture had existed around 9000 BCE and was continued up to around 6000 BCE. In Scandinavia, the culture was succeeded by the Kongemose culture.

Ertebolle: The Ertebolle culture is the name of a hunter-gatherer and fisher, pottery-making culture dating to the end of the Mesolithic period. It began around 5300 BCE and continued up to around 3950 BCE. The culture was concentrated in Southern Scandinavia, but genetically linked to strongly related cultures in Northern Germany and the Northern Netherlands. It is named after the type site, a location in the small village of Ertebolle on Limfjorden in Danish Jutland.

Asia: Jeulmun Pottery Culture: The Jeulmun Pottery culture is a prehistoric culture originated in Korea. Broadly the period spanned between c. 8000 BCE and c. 1500 BCE. This period subsumes the Mesolithic and Neolithic cultural stages in Korea, lasting c. 8000 BCE to c. 3500 BCE and c. 3500 BCE to c. 1500 BCE respectively. Because of the early presence of pottery, the entire period has also been subsumed

NSOU z CC-HI-02 51 under a broad label of "Korean Neolithic". The Jeulmun pottery period is named after the decorated pottery vessels that form a large part of the pottery assemblage consistently over the above period, especially between c. 4000 BCE and c. 2000 BCE. The Jeulmun was a period of hunting, gathering, and small-scale cultivation of plants. Archaeologists sometimes refer to this life-style pattern as "broad-spectrum hunting-and-gathering". The Early Jeulmun period (c. 6000-3500 BC) is characterized by deep-sea fishing, hunting, and small semi-permanent settlements with pit-houses. Some Middle Jeulmun period (c. 3500-2000 BC) sites have yielded evidence of cultivation in the form of carbonized plant remains and agricultural stone tools.

Trialetian: Trialetian is an Upper Paleolithic and Epipaleolithic stone tool industry which had flourished in the area located at the south of the Caucasus Mountains and to the northern Zagros Mountains.

Kebarian culture: The Kebarian was an archaeological culture in the eastern Mediterranean area (c. 18,000 to 12,500 BP), named after its type site, Kebara Cave south of Haifa. The Kebarian were a highly mobile nomadic population, composed of hunters and gatherers in the Levant and Sinai areas who used Microlith tools. The Kebarian culture was characterized by small, geometric Microliths, and is thought to lack the specialized grinders and pounders found in later Near Eastern cultures.

Small stone tools called Microliths and retouched bladelets can be found for the first time.

The Microliths of this culture period differ greatly from the Aurignacian artefacts. Africa: Capsian culture: The Capsian culture was a Mesolithic culture centred in the Maghreb that lasted from about 8,000 to 2,700 BCE. It was named after the town of Gafsa in Tunisia, which was Capsa in Roman times. The Capsian industry was concentrated mainly in modern Tunisia and Algeria, with some lithic sites attested from southern Spain to Sicily. During this period, the environment of the Maghreb was open savanna, much like modern East Africa, with Mediterranean forests at higher altitudes. The Capsian diet included a wide variety of animals, ranging from aurochs and hartebeest to hares and snails; there is little evidence concerning plants eaten. 5.7 Conclusion The Mesolithic period is a transitory era between the Palaeolithic age and Neolithic age. Therefore, it had the features of both the age: Palaeolithic and Neolithic. As this NSOU z CC-HI-02 52 period witnessed the major climate change and environmental catastrophe, the human species had to adjust with it enormously. The first domestication of animals and plants was evident during this era. It was one of the big leaps of the civilization, we must note that religious consciousness was also articulated during this period with the changing mode of survival. The issues of regional variations, which had first appeared in the Palaeolithic culture, took a more concrete shape during the Mesolithic period. This period created the conditions required for the coming of Neolithic Period. 5.8 Model Questions 1. What is Microlith? 2. Write an essay on Mesolithic culture with special reference of its regional variations. 3. Write a short note on the climatic condition of the Mesolithic age. 4. Write a short note on Mesolithic belief system. 5.9 Suggested Readings R. J. Wenke, Patterns in Prehistory, New York, 2006. G. Clark, World Prehistory: A New Perspective, Cambridge, 1977. Farooqui, Amar, Early Social Formations, Delhi, 2002.

NSOU z CC-HI-02 53 Module II Food Production

Unit 6 T Neolithic Cultures - Beginnings of Agriculture and Animal Husbandry Structure 6.0 Objectives 6.1 Introduction : The Neolithic Period 6.2 Neolithic People 6.3 Coming of the Agriculture 6.4 New Life Style - Sedentary Way 6.5 Neolithic Tools 6.6 Neolithic Belief System 6.7 Neolithic Burial Practices 6.8 Prehistoric Rock Art 6.9 Conclusion 6.10 Model Questions 6.11 Suggested Readings: 6.0 Objectives O The objective of this unit is to study the Neolithic people and their culture. Learners will get an idea about, O The coming of agriculture & sedentization of nomadic humans O The Neolithic tool technology O The religion & belief system of Neolithic people O A brief idea about the pre-historic rock art will also be discussed 6.1 Introduction : The Neolithic Period The third stage of human cultural evolution is known as the Neolithic period. The period witnessed a number of structural changes made by the human. The Australian 55 NSOU z CC-HI-02 56 archaeologist V. Gordon Childe described this period as the Neolithic revolution for this huge cultural leap - a structural change. It is may be needless to mention that among all the changes occurred during this time the most important change was the coming of agriculture. This was the time when human for the first time being able to plant or cultivate some edible grasses, roots and trees. This progress gave man control over his food supply. Another important change of this period was the successful domestication of animals. These two closely related steps changed the entire scenario of the prehistoric time. 6.2 Neolithic People Biologically the course of human evolution had reached in its final stage during the Neolithic time. The skeletal remains of Neolithic time indicate their similarities with the modern human in all aspects. Anthropologically this species of human beings are known as the Homo sapiens sapiens. 6.3 Coming of the Agriculture The most important change for which this period is termed as the revolution was the coming of the agriculture. Homo sapiens sapiens was responsible for this revolution. Beginning of agriculture paved way for many other structural changes, such as the sedentary lifestyle, rural community formation and finally led to urban revolution. Therefore it is obvious that we cannot overlook the vital role of the agriculture in this regard. But it is yet not been very clear to us that how and why agriculture began at that particular time. Scholars are greatly divided in this matter. A very simplistic and speculative notion about the origins of agriculture which we all know from our childhood days that one day suddenly/accidentally men discovered the seed-plant relationship. This accidental discovery changed the further course of history. Desiccation theory: Some scholars have regarded climatic change as an important factor for the coming of the agriculture. V. Gordon Childe observed that the food producing economy coincided with the end of the ice age. This post Pleistocene era witnessed a process of desiccation. This process had created water crisis on one hand and food crisis on the other. Therefore, a movement together with other animals towards the areas having at least some source of water was common. This common movement resulted in a close human and animal relationship. Some of these animals were soon domesticated. Wild cereal producing grasses started to be cultivated to

NSOU z CC-HI-02 57 supplement the food supply. This crisis of food and subsequent wild grass cultivation led to a full-fledged agro based economy. Childe's explanation regarding the beginning of cultivation was widely accepted for long time. During the post 1950s period, V. Gordon Childe's desiccation theory was started to be criticised by some scholars. The criticism started after Robert Braidwood's extensive excavations at northern Iraq. After thorough examination Braidwood had failed to find any evidence of desiccation there of post Pleistocene epoch. Therefore, he tried to explain this transformation in cultural terms. For him it was nothing but a result of abundant availability of some potentially cultivable plants and animals that had potential ability for domestication in some 'nuclear zones'. The people using those plants and animals were able to collect much information about them. This knowledge led to the origin of agriculture in those nuclear zones. Gradually the food producing culture had flourished all over the world. Demographic theory: Demographic theory is another important view regarding the emergence of agriculture. This theory put stress on the changes in population. Famous anthropologist Lewis Binford had explained this transformation from hunting- gathering to cultivating society using this demographic theory for the first time. He argued that the pattern of adaptation would only change if the equilibrium between population and environment is disturbed. This equilibrium can only be changed either for the drastic environmental change or for the demographic change. The excavations at west Asia clearly show that there were no such drastic environmental changes in post Pleistocene era as once suggested by V. Gordon Childe. Therefore Binford tried to focus on demographic changes. For him increasing population was the main responsible factor for this transformation. He divided the habitats into two categories - optimal habitats and marginal habitats. During the end of the Pleistocene time a tendency towards sedentary lifestyle grew among the optimal habitats. This triggered population growth. This huge growth in population very obviously created huge crisis in food supply. In this context a shift towards food production took place. Later Mark Cohen also put stress on population growth. But he differed with Binford in sedentary lifestyle point. For Binford, tendency to lead a sedentary way of life played the most important role in the increment process of population. Mark Cohen argued that the growth of population was not a new thing. It was rather a continuous process since the Palaeolithic time. Until the eve of the Neolithic revolution the Demand-Supply equilibrium was more or less undisturbed. But gradually it became difficult to accommodate the expanding population within the existing hunting-gathering

NSOU z CC-HI-02 58 economy. In this situation people were compelled to explore new ways to procure food. Thus Cohen concluded that agriculture was a natural response to increasing population pressure. Kent Flannery and Barbara Bender had strongly criticised the demographic expansion theory regarding the emergence of the agriculture. Flannery explained the transformation of socio-economy as a shift from a 'narrow spectrum' to a 'broad spectrum' economy. For him this transformation was neither a result of population growth nor of environmental changes. It was simply a result of taste change. He argued that upper Palaeolithic people of some regions gradually started giving more attention to certain types of plants. Growing attraction towards these few species damaged the equilibrium of hunting and gathering economy as the economy was mostly based on meat having practices. This new taste made agriculture mostly needed. Barbara Bender argued that demography is nothing but the result of a hierarchy of causes. Therefore, we should start by looking at social relations as a whole. Bender concluded that the adaptive strategies changed during the Neolithic period because social relations undergo changes. 6.4 New Life Style - Sedentary Way The reason behind the coming of the agriculture is still unknown to us. But it may be said that the coming of the agriculture played a vital role in making of the further history of the mankind - the history of human civilization. Barley and wheat were cultivated for the first time. Gradually cultivation of rice, millet, maize, yams and sweet potatoes etc. had started. Domestication of some wild animals was already done by human. Innovation of the art of cultivation helped people to make control over their food. This helped further growth of other occupations. As the grain growers can enjoy substantial spells of leisure, they can easily devote themselves to other occupations such as pot making or any other creative activities. Potter's wheel was invented by this time. At first pots were made on baskets. Cane wood or ropes were used as moulds. Wheel made clay pot making skill developed a little later. The clay used for making pots was usually refined. Although knitting skill had developed by this time but no evidence of cotton textile has yet been found. It is generally believed that the coming of the agriculture paved the way of sedentary life style. Sedentary culture denotes the practice of living in one place for a long time. As the agriculture secured the supply of food, migratory life was no longer required for the Neolithic people. Thus settled agriculture based life style had emerged during this time.

NSOU z CC-HI-02 59 V. Gordon Childe disagreed with this view for its over simplicity. He argued that even during the late Neolithic period nomadism was not abandoned completely. Secondly, the adoption of a sedentary life style was not directly connected. He observed that many hunting gathering and fishing communities of ancient world possessed permanent villages of substantial, ornate wooden houses. Pacific coasts of Canada witnessed this kind of sedentary settlements. The Magdalenians of France during the ice age were also habituated in a sedentary living manner. They occupied the same cave over several generations. On the other hand, some special methods of cultivation impose some kinds of nomadism. This nomadic cultivation method is generally known as the hoe-culture or garden culture. It is true that nomadism and sedentary settlements both coexisted during the Neolithic period. But a tendency towards adopting sedentary life style can clearly be traced. This change had an impact over the environment also. Organisms changed in accordance with the new living style. Species like house mice, rat, sparrow etc. increased in numbers and they settled along and near the human settlements. The most important change occurred during this time was the rise of the concept of authority. This period witnessed cooperation among different groups which had settled down at one place on one hand and the emergence of some persons who had authority over the others. The existence of those authorised persons helped to maintain peaceful cooperation among different groups as well as speeded up the shift from food gathering to food production. Thus an efficient social organization was built during the Neolithic period. Neolithic period witnessed changes in ritual and religious belief system. Ritual practices became more elaborate. A large number of female figurines have been found from different regions. This indicates a concept of promoting fertility was developed during this time. This was the birth time of mother goddess cults which is the most common characteristics of agrarian societies. The changes occurred during the Neolithic period was not sudden but these marked massive qualitative change. The coming of the agriculture created conditions for developing a more complex society. Surplus production of food eventually led to the beginnings of urban civilizations. Thus it would not have been an exaggeration to term the Neolithic changes as the 'Neolithic Revolution'.

NSOU z CC-HI-02 60 6.5 Neolithic Tools Tools of stone, bone and deer antler were widely used in all the phases of the Neolithic, for economic activities, taking place both inside the settlement (e.g. food- preparation, weaving) as well as outside its confines (e.g. agriculture, hunting). Stone tools constitute after pottery the most numerous classes of finds in the excavations of Neolithic settlements. Blade tools of flint and obsidian helped the Neolithic farmer and stock-rearing population to cut his food, reap cereals, cut hides etc. Larger tools of polished stone provided adzes for tilling the earth, axes for the logging of trees, chisels for wood, bone and stone working (e.g. stone vessels, seals, figurines). Bone and antler tools although easily perishable, constitute one of the most important classes of finds in terms of numbers and form. Hooks, arrow heads, awls, spatulas, and needles were tools essential in fishing, hunting, leather working, basketry, weaving and pottery. Tools of every kind were manufactured during the Neolithic either by the users themselves or by members of the community possessing a special ability in the working of one or another material, without any specialization though in this particular job.

6.6 Neolithic Belief System In the Neolithic Era, people focused more on the importance of fertility, or productivity and reproduction. The fertility of the land needed to grow crops, the domestic animals that fed the people and the reproductive abilities of women, so that children could care for the fields and for their parents in old age, were all major concerns during this time. Neolithic people worshiped the Mother Goddess of earth fertility, who also represented the life cycle of plants. She died and disappeared when the weather turned cold only to be reborn in the spring. The Mother Goddess was the mistress of nature and the protector of animals and crops. She typically took the form of a small clay statue in the shape of a girl or a woman giving birth. People of the Neolithic age were animists. They believed that all the elements of the natural world, like animals, forests, mountains, rivers, and stones, had self- consciousness. We do not know exactly what properties Neolithic men attributed to

NSOU z CC-HI-02 61 natural elements. However, by studying the animist religions that survived, we can suppose that Neolithic people assumed that the elements found in the natural world had a soul and that they could benefit or harm people.

6.7 Neolithic Burial Practices

Burial practices in this period are characterized by collective burial in large, highly visible monuments, and by ritual practices resulting in the scattering of human bones in non-funerary contexts. Early Neolithic (6000-5200 years ago) Large collective monuments for the dead began to appear on the coastal fringes of Western Europe (including major parts of Britain) at this period. In inland Europe the Mesolithic tradition of burial in simple earth graves continued. The areas in which these large monuments were constructed correspond with the densely populated regions of the Mesolithic and may have been built as markers of territory between the new and old populations. They represented a permanent link between the community, the ancestral dead, and the land which they occupied, generally being placed close to settled areas in dominant positions. A good example is the West Kennet long barrow (Wiltshire) which dominates the skyline. There is some suggestion that the shape of tombs is related to the type of housing favoured in an area (round, rectangular, trapezoid or irregular). Houses of the dead were usually more permanent than those of the living, because the ancestors represent the community and the tombs were shrines to these supernatural beings. The tombs may have had several functions aside from that of disposal of the dead, in the same way that a parish church is not simply a burial place. However, the main function which is visible in the archaeological record is the burial of human remains. Generally these tombs contain several bodies, with an average in Wessex of six per tomb. In most cases the bodies are disarticulated and incomplete, with some degree of erosion or animal gnawing, suggesting that the bodies were exposed to the elements before burial. This practice is known as exhumation. In some cases, it seems likely that the first structure on a site was a timber mortuary enclosure which may have been used for exposure. This was later burnt down and covered by a mound, with some charring of the human remains inside. Deliberate complete cremation is rare.

NSOU z CC-HI-02 62 In Wessex, excavation of causewayed enclosures such as Hambledon Hill has shown that these monuments may also have acted as mortuary enclosures. The ditches are filled with feasting debris, particularly bones of cattle, sheep and pigs, broken pottery, and disarticulated human remains. Skulls were placed at the bottom of ditches soon after they were dug, and deposits continued throughout the natural silting of the ditches. There is some evidence to suggest that bones were removed from tombs to be used in ritual activities. Skulls are common in enclosures, but generally under-represented in tombs. Sorting of bones within the tombs is also common, and it is likely that tombs were periodically cleaned out for reuse. Adult bones are more common in tombs, but there are more children in causewayed enclosures. This could be a result of scattering of smaller remains by animals so that they were not collected for burial. Burial in a long barrow may have been reserved for individuals of high status, but there are other possibilities. People may have been selected for their relevance to the rituals in which they were being used, such as shamans, transvestites, wise women, people who died in a certain way, had a certain spiritual type, representatives of each family in a group, etc. Grave goods or display items were sometimes present, for example pottery, shale beads, bone scoops, flint tools and arrowheads. Not everyone was buried in long barrows. A few isolated flat graves have been found of this date, for example a female with an Abingdon-type bowl at Pangbourne, Dorset. These are sometimes marked by a post, and as similar animal burials have also been found it may be that the post and not the burial was the important feature, possibly as a totem pole. Casual burials are also found in the ditches of causewayed enclosures and in the shafts of flint mines. Over 250 burials are known from caves in Britain, and these consist of a much larger proportion of children than is found in long barrows, perhaps because they are undisturbed. Later Neolithic (5500-4700 years ago) There was a change in burial practices in Yorkshire and other areas around this time. Collective burial continued, but the bodies were undisturbed after burial and survive as intact articulated crouched skeletons. There was also an increase in the use of cremation. Both types were buried under mounds.

NSOU z CC-HI-02 63 6.8 Prehistoric Rock Art European Rock Art Europe is particularly famous for its pictographic cave murals in southern France and Spain. They include: the Horse Panel and the Panel of Lions and Rhinoceroses at Chauvet Cave; the hand stencils and polychrome paintings in the underwater Cosquer Cave; the charcoal and ochre pictures of Dappled Horses at Pech-Merle Cave; the incredible Hall of the Bulls at Lascaux Cave; the animal paintings at Font de Gaume Cave and Cueva de La Pasiega; the extraordinary large scale wall paintings in the polychrome chamber at Altamira. Franco-Cantabrian cave art can be divided into three phases. In the first or Lower Aurignacian phase, there are engravings drawn with the finger on soft clay walls. They are either simple spirals and frets, or crude representations of animals. There are paintings of animals, the crude contours done in black, yellow or red. And there are stenciled silhouettes of human hands, produced by laying the hand on the wall and blowing the colour over it or tracing the outline. In the second or Upper Aurignacian phase we find engravings, paintings and charcoal drawing of animals represented with remarkable adherence to nature. The colours used are red and black, and the most essential details of the body are reproduced as well as the contours. In the third or Lower Magdalenian phase both engravings and paintings reach the highest stage of their development. Proportions and details are masterfully portrayed. In the engravings, spaces are often rendered by hatching. Paintings are black partially filled in with brown or red, and there is expert use of shading. Quite apart from their artistic interest, these representations give us an idea of the life of these Paleolithic men. We see them in their principal occupation, hunting, and we can study their weapons, tools and ornaments. The Stone Age painters were complete masters in the art of rendering movement. A large number of their pictures are full of excitement and animation, as for instance the fighting scene from the Galeria del Roble, near Morella la Vella, Castellon in Spain. Africa: African rock paintings and engravings were, curiously, discovered earlier than European ones: those in southern Africa as early as the mid-18th century, those in the North in 1847 when they were found by a group of French soldiers who reported

NSOU z CC-HI-02 64 engravings of elephants, lions, antelope, bovids, ostriches, gazelles, and human beings armed with bows and arrows. The best-known site of desert paintings in the north is the Tassili plateau, active from the age of Mesolithic art, which was explored and described by Henri Lhote in the 1950s. This is a mountainous area - 2000 sq. miles (5180 sq km) of rock and shifting sand - now inhabited by only a few Tuareg shepherds. Thousands of years ago, when the paintings were made, the land was fruitful, covered with forests and crossed by rivers alive with fish. The style of the pictures is naturalistic, animated, and entirely different both from the conventionalized Libyan-Berber style, and from the early naturalistic, group of the Atlas. They seem to be much more closely related to South African Bushman art. Of particular interest are several polychrome paintings in the Tassili mountains representing graceful human figures with dappled cattle close by. To the south-west of this region, the French Ahagger expedition discovered in 1935 another site with the same kind of polychrome wall-paintings, showing various animals, but chiefly cattle. A few human figures are distinguished by extraordinarily animated and often graceful movements. The work is carried out entirely in spaces, so that they are genuine paintings and not linear drawings. On the same site, however, there are also a number of prehistoric engravings similar to the type in the Atlas region. There is a strong similarity between the Ahagger paintings and Bushman art, and, in addition they have a striking resemblance to the art of Ancient Egypt. Some of the Saharan paintings depict Negroes and a hunting way of life (dating from the prehistoric Roundhead period), while others (from the Cattle period, 4000 BCE - 800 CE) show pastoralists, figures with copper-coloured skin and straight hair who resemble the Fulani cattle-herders of the west African savanna. Art historians have suggested, and ethnographical research partly confirmed, that these works of Neolithic art were created by proto-Fulani groups: they contain elements that correspond to features of Fulani myths taught during boys' initiation rites, such as the hermaphroditic cow from whose chest emerge the heads of domestic animals, and the graphic portrayal of what resembles a Fulani initiation field (a circle with the sun in the centre and heads of other cows, representing different phases of the moon, spaced around it). The rock pictures in the Atlas region of Algeria were first investigated in 1913. They are almost all engravings: only two pictures painted in ochre were discovered and these belong to earlier periods. Three principal art groups may be distinguished. There are first the very early naturalistic drawings of animals which are now either extinct in this area, or belong to a very remote geological period. The huge impressive

NSOU z CC-HI-02 65 design of a lion at Djattou is a good example. Next come a group of somewhat less naturalistic drawings, of slightly more recent date. Finally, there are the comparatively late Libyan-Berber designs, described as in part rather crude animal outlines, in part designs that are of a purely geometric and schematic character. India: The Daraki-Chattan Caves in Madhya Pradesh, Central India contain the world's oldest known petroglyph engravings. Another important site of Stone Age rock art in India is the Bhimbetka Rock Shelters, a UN World Heritage Site which was known to Indian archaeologists as early as 1888.

6.9 Conclusion From the present unit, the significance of the Neolithic period is clear. It is one of the most important ages in the history of human civilization. It witnessed the transformation of the human civilization from the hunter-gatherer stage food producing stage through the settled agriculture. It also implies the establishment of settlements especially permanent types. The other developmental trends - tools, techniques, culture - also flourished indicating the continuity of the Paleolithic and Mesolithic periods. The emergence of consolidated societal bonds was also reflected in new cultural practices and religious beliefs in this era of human civilization. This period also saw the beginning of the use of Bronze. In this sense, the Neolithic period may be characterized as a revolution.

6.10 Model Questions 1. How do you explain the coming of the agriculture? 2. Do you agree with the view that the changes occurred during the Neolithic period was revolutionary? 3. Write a brief note on the Neolithic sedentary way of life. 4. Write a short note on Prehistoric Rock art.

6.11 Suggested Readings Childe, V. Gordon, Man Makes Himself, London, 2000. R. J. Wenke, Patterns in Prehistory, New York, 2006. G. Clark, World Prehistory: A New Perspective, Cambridge, 1977. Farooqui, Amar, Early Social Formations, Delhi, 2002.

Module III Bronze Age Civilizations

Unit 7 T A Survey of Chalcolithic Cultures Structure 7.0 Objectives 7.1 Introduction : The Chalcolithic Cultures 7.2 Technological Progress and Other Features 7.3 Bronze Age in Europe 7.4 Bronze Age in Egypt 7.5 Bronze Age in China 7.6 Conclusion 7.7 Model Questions 7.8 Suggested Readings

7.0 Objectives

- The objective of this unit is to study the Chalcolithic people and their culture
- Learners will also get a brief idea about the Bronze ages in various parts of the world, viz. in Europe, Egypt and China
- The tool & craft industries of Chalcolithic age will also be discussed

7.1 Introduction : The Chalcolithic Cultures Human history has passed through many different ages and among these ages, the Bronze Age holds prime importance due to several different factors. The three features that distinguish the Bronze Age from the other ancient ages are urban civilization, utilization of bronze and proto-writing. To qualify for Bronze Age an ancient civilization must either produce its own bronze or it should it at least be trading in it. It is a fact that Bronze is more durable and harder than some of the other metals that are available on this earth. Since Bronze is more durable hence it is a kind of technological advantage to the Civilizations that exist in the Bronze Age.

7.2 Technological Progress and Other Features Alloying as a higher metal working technique appeared at the end of the Copper Age. Bronze is an alloy of copper and tin. In contrast to copper, the malleable soft

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NSOU z CC-HI-02 70 metal, bronze possesses a superior quality of hardness. Tin has to be mixed with copper in a proportion of about one-tenth to produce bronze. A higher percentage of tin renders the alloy increasingly brittle. However, bronze predominated between the Copper Age and the Iron Age and therefore this particular period has been referred as Bronze Age. Several types of bronze were found in the Bronze Age. Everywhere copper was the principal material. A small admixture of tin, phosphorous, arsenic or even sometimes the gold or silver is used with it. Copper-tin mixtures were found most widespread. Some good quality of bronze appeared in the Early Dynastic period in Egypt, close to 3000 BCE. Some of the pre-historians believe that the entire bronze technique was percolated from outside, probably being cultivated by the people of the mountainous regions of Asia Minor and Armenia who later came to Egypt in search of raw materials. But the fact is far from proved to everyone's satisfaction. Those who believe bronze ted in South Russia around 3000 BCE advocated a rapid spread to East Europe, Near East and North India by 2500 BCE. Whatever may be, once the invention occurred, it was utilized effectively in different adjacent regions. Since the copper-bearing strata are much more widely spread over the surface of the globe than those bearing tin, copper was discovered first and then tin. Archaeologists debate as to whether bronze was prepared by measuring out the proportion of the two elements in the metallic state or whether the ores were mixed up before putting them into the furnace. By these hypotheses they wanted to explain the notable differences in the quality of the bronze arising from difference of tin content in the bronze. Not only can the tin, a very small proportion of arsenic, antimony or zinc modify the molecular shape of copper. Ancient metal workers through their experience understood the varied properties of amalgamated metals. Because they found some copper ores produced a metal that cast better and naturally that particular kind of metal made better and harder implements than others. Thus the early workers became conscious about the nature of the ores. Gradually they understood that copper as a metal is rarely available in the natural state but abundantly found in various ores being mixed with rocks and other metals as copper sulphides, copper oxides, copper carbonates, etc. The metallic copper in ores is formed as a result of a prolonged contact of the outcropping copper veins and lodes with the atmosphere.

NSOU z CC-HI-02 71 The most common compound is the copper carbonate (malachite). It was often ground up to use as a green paint and regarded as the best source of metallic copper. Another kind of copper carbonate, which gave the blue colour, is called azurite. Besides, there are two forms of copper oxide-cuprite and melacouite and many sulphides of copper. As sulphide ores occur in deep veins and hard to find out, early people did not use them much. They have been the chief source of the metal only in recent days. Early men first picked up the nodules of native copper either to get paint or to make an ornament. Primitive metal workers never went in search of great, concentrated deposits, not even in the period of Bronze Age when industrial use of the copper reached to the peak. However, there were many surface deposits throughout Asia and the mountainous regions of the Near East. In Europe also, they were abundant. But the best sources are believed to be situated in Cyprus, Hungary and Spain. In Africa, the largest number of deposits is scattered in the Katanga region of the Belgian Congo and it is not known that whether they were worked before the Middle Ages. The Tin which is essentially required for bronze was not readily available in past. Tin-bearing strata are actually rare as well as limited to a few localities. Tin ores occur in the original deposits in veins and in the form of small crystals in the crystalline rocks known as granulite; it is always an oxide called cassiterite and never found as a native metal. Moreover, as cassiterite looks like a heavy dark sand, it does not seem to be a metallic substance and so very difficult to be identified. Small and moderate deposits occur in Armenia, Syria, North-West Persia and Bengal. Large deposits are only found in Malay Peninsula, in South-East Africa and China. The principal European sources are Bohemia, Spain and the British Isles. In Africa, some old tin mines have been reported from the Northern Nigeria and Transvaal but their age is not certain. The attrition of rock-matrices and outcropping veins by atmospheric agencies produced alluvial formations in which stream-tin occurs in the form of sand. It is only necessary to wash this alluvium in order to extract the cassiterite. This method was used in the exploitation of tin in Malaya, at Brangka, Perak, etc. places. The first metallurgists found the beds of copper and tin in a virgin state. They simply dealt with oxides and used a reducing fire of charcoal to separate the metal. This metallurgical process is still utilized in Malaya with the primitive furnaces or smelting hearths.

NSOU z CC-HI-02 72 Cassiterite is always found in a siliceous gangue, which flakes in the fire. As for the carbonates of copper, the gangue is either calcareous or siliceous; it splits with the heat. From the very early times fire was used for the disaggregation of rocks containing metals. It is held that man discovered the alloy of these two metals by chance of favouring circumstances, which played an important role in the history of mankind. In the closed moulds, not only the bronze, but any alloy was found suitable. Most copper ores contained other metals such as nickel, lead, phosphorus, antimony, arsenic etc. as natural impurities. Presence of these different metals produced good effects on the casting process and the products. For instance: (a) The manufactured object if contains arsenic with copper becomes harder than pure copper and provide a more durable cutting edge. It attains a property similar to bronze objects. Warriors with bronze weapons have always found their advantage over the enemies having copper or stone weapons. (b) When metals with a lower melting point remain mixed with copper ore, the melting point for the whole alloy automatically comes down. This property provided a great convenience to the early metal workers who worked on primitive furnaces. The melting point of pure Copper is about 1085°C whereas for Antimony it is 630°C, for Lead 327°C and for Tin 232°C. (c) The greatest advantage is found in the process of casting. In a closed mould, it is very difficult to cast copper because explosions or cracking of the moulds often take place. But the presence of other metal with copper minimizes this difficulty. For successful casting 10 per cent to 12 per cent tin was mixed with 90 per cent to 88 per cent copper. All weapons and tools were made with this percentage. Since the addition of higher tin percentage renders the material increasingly brittle, a content of 30% of tin was used to produce a very fragile white metal which had been very popular as mirror in that olden time. Bronze Age has been divided into four sub-periods by the early archaeologists. They attempted to classify the objects of each period on the basis of their size, shape, tangs, sockets, blades and ornamentation. It was especially significant in reference to the site of Montelius in France. But more and more excavations throughout the Old World exhibited that the

NSOU z CC-HI-02 73 sequences for the development of Bronze Age cultures are not similar in all places. Some types, which occurred earlier in some places, found from a later period in other places. Influences passed forward and backward in the adjacent areas but the main trend went outward from the Near East and the Eastern Mediterranean. Professor V. Gordon Childe forwarded a new classification on the basis of usage of the metal. His classification had an academic support as he collected more evidences before presenting the classification. He made three stages like: (a) When the metal was used for making weapons and ornaments only. (b) When the metal made tools for using them in various crafts and skilled trades. (c) When the metal came into use in agriculture and rough work. The Bronze was seldom used at the beginning for the difficulty of mining, smelting and working. It served as weapon, tool and ornaments of the wealthy people. The mass population, especially in ore-less regions, treated a bronze-piece as treasure. It took several centuries for this new metal to diffuse from the upper classes to farmers and carpenters. Though stone tools were replaced gradually by bronze in Western Asia and parts of Europe, in China it remained confined to the limit of rich and powerful. Bronze proved itself better for the most purposes than the materials like stone, bone, wood and shell. Different tasks like ploughing the field, felling of trees, harvesting of crop, building of houses became easy as well as quick with the help of hard metal (bronze) tools. Some Bronze implements also stood unquestionable for the domestic uses. Numerous bronze razors indicate that the shaving of men became quite popular during this period. Vessels had been made of bronze and bronze ornaments for personal adornments also appeared in this time. Elegant bracelets and necklaces were most notable; safety pins out of bronze became plenty for the use of both men and women. A great variety of weapons developed at the same time. Most of them began to outgrow from an old form but with time they took a distinct form. For example, the bronze Celt at the beginning was very simple; wings and flanges were added later and finally the wings had grown so large that they met to form a complete socket. Such a transformation of a Celt to an axe was complete at the last phase of the Bronze Age. In the same way, long swords grew out of the chipped-stone dagger.

NSOU z CC-HI-02 74 In the early Bronze Age these swords were very simple in type but in the late Bronze Age they were converted into broad-bladed double-edged sword. Neolithic polished stone axe with the haft hole gave rise to beautiful decorative battle-axe. Bronze spearheads developed out of flint spearheads. Although bronze arrowheads were not absent, but the scarcity of this weapon indicates that bow and arrow lost its popularity. In the Bronze Age, pottery became a more developed craft of skill; different local styles were evolved. But the decorative art found on jewellery, tool or pottery was not considered as pure art. Megalithic monuments continued to be built in the Bronze Age, but the practice seemed to decline, as burial in cysts became popular. At the late phase, cremation became fashionable. In Bronze Age we further find the sea-going boats which replaced the dugout canoe in order to carry a large number of passengers. Commerce therefore got a chance to be flourished through the river ways. Weapons made of bronze altered the warfare strategy. But it is sure that the life was not peaceful. The nature as well as the number of weapons suggests that the people preferred face to face combat with hand. Villages were like fortified camps and men used to keep arms with them. However, the intelligence of man lifted them up from their lethal capacities. They invented defensive devices against each killing tool. Therefore, shields, helmets, cuirass etc. were built during this period. Chiefs or kings were in the habit of using the precious bronze armours. Larger settlements were grown in general; in the advanced centres of civilization great palaces of stone and plaster were found to be built. The use of bronze in almost all countries succeeded the use of pure copper. Neolithic stone implements disappeared slowly. The copper age towns, by the processes of cultural development, invention, diffusion (trade) and migration, gradually turned into Bronze Age cities and new ones were also built. In Mesopotamia, on the agriculturally rich Tigris-Euphrates valley, Sumerian cities grew up in the place of Copper Age settlements like Sumer, Ur, Layash, Erech and Eridu. The Sumerian culture afterwards spread to the North upto Khabur and also to the vicinity of Baghdad. Archaeologists have divided it into two phases, the Uruk and Jemdet Nasr; the names were derived from two important sites. Parallel Bronze Age cities sprang up along the river Nile in Egypt. Bronze Age cities of Egypt are better known than their Copper Age predecessors. Bronze Age cities grew up more or less at the same time in India on the Indus

NSOU z CC-HI-02 75 River valley and its tributaries in the Punjab. Those people knew carts and the potter's wheel and also the bronze making techniques. Some of their techniques were found identical with the Mesopotamian techniques. The evidences of trade can be traced between Indus and Tigris-Euphrates. Bronze Age influences spread from Egypt and the Syrian coast to Cyprus, Troy and other cities in Asia Minor and also to the Greek islands and mainland where the classic Mediterranean civilizations arose. In the next phase, Bronze Age culture advanced westward through Italy towards Europe. Trade routes were maintained both in land and sea. Thus, Bronze Age spread eastern, western and central Europe and from those areas to Gaul and Britain, and finally to Germany and Scandinavia. It is difficult to be precise about the date of the inception of bronze industry in different lands and different localities. In the ancient centers like Chaldea and Egypt it existed towards the end of the fifth millennium before the present era; in the Eastern Mediterranean it would be about third millennium before the present era. Perhaps in Gaul it reached around 2000 BCE and in the North of Persia and Caucasus only a thousand years earlier. Nevertheless, all these estimates are merely approximate and unfortunately the documentation is not as perfect as to establish a chronology with absolute certainty. Copper phase was not a universal phenomenon in prehistory, nor it lasted more than a few centuries. Copper Age appeared largely in those places where the natural distribution of copper nuggets was accidentally found. As soon as the use of copper was established, the discovery of bronze was followed in rapid pace. However, the copper producing zones can be distinguished into two groups. Europe witnessed a brief and fleeting era of copper. The Aegean islands Western Asia and Egypt were left. Among them, Egypt can be expelled from the group of copper-producing countries because this country probably got the knowledge of copper from Asia. The Altai and the Pamir are equally rich in copper but the antiquity of metallurgy in both the regions does not seem to go very far. In all probability, it was the north of Western Asia where the metallurgic knowledge was first discovered. Thereafter the knowledge, in a rudimentary state, would have gone down into Chaldea with the men who first went there to establish their settlements. Then it would have passed over to Egypt, the Phoenician Coasts and the Aegean islands i.e. the centres from which the knowledge spread to Europe. Indo-china and China were favoured by nature for the discovery of bronze as

NSOU z CC-HI-02 76 plenty of cupriferous ore and Stanniferous ore were found there. But we should restrain our pen from drawing any inference until the Central Asia and China are better explored. Although the social effect of the copper was not very remarkable. But the full-fledged bronze technology influenced the entire culture as well as the structure of the society. As the craft of extracting ores and working with bronze required special skills, the labourers like smiths, artisans and the miners came into being. Each of them assumed a vital role in the society. Miners and particularly the bronze-founders tended to become a set-off caste with hereditary trade secrets. So class divisions appeared in the society. Not only that, advent of agriculture itself sowed the seeds of social inequality and class-distinctions. Since all soils had not same amount of productive power, it was very likely that some particular families might produce much more crops in the field than others might. Naturally the classification like rich and poor was already in vogue. This inequality increased sharply in the Bronze Age. Different classes like rulers, the nobles, the traders or businessmen, the artisan, the farmers and slaves came into existence. Emergence of cities was found in this Age; the copper Age towns by the process of cultural development grew up into cities. Apart from the farmers, all other people used to live in the towns. Increase in the production of crops generated surplus food which was enough to foster the town-dwellers. The rulers and nobles living in the town accumulated much wealth in their hands and they often used to employ the bronze-smiths to acquire the products such as weapons, armour and various kinds of tools made of bronze. As none of them produced food-grains, they were in the habit of taking crops from the farmers of the village. In lieu, they supplied the farmers some necessary things like tools, sickles, Celts, etc. This period can be said as the germination period of trade and commerce. The exchange of goods was done exclusively by barter. However, the people who lived in town had various occupations. So they had different interest as well. The necessity of an organization was felt at this time to regulate and control the urban life. This necessity gave the rise to state. With the rise of city-states, the kingdoms became widespread; the political and economic system came into existence. Kings and priests achieved the status like God. These kings along with the priestly class were found to rule the society. Some monumental temples were built to house the kings and priests, and all their

NSOU z CC-HI-02 77 works and wealth including the images of Gods and Goddesses. These monuments were built of stone, brick or wood, or by the combinations of these materials, depending on their availability in the locality. The commerce flowed in and out of the so-called temples. Old barter system was no more found suitable for active and complicated trading, so money economy was invented and great wealth was accumulated within the cities. With the increased scope of leisure and wealth, man's intelligence flourished in different directions; art, architecture, commerce, craft, script etc. all developed at a time. Foundation of our modern science was also laid down during this period. The knowledge of arithmetic and geometry facilitated in dealing with weights and measurements; lunar or solar calendars contributed to human attributes. On the whole Bronze Age brought revolutionary changes in the growth of cities, of states and kings, of social classes, of enduring structures, monuments and writing. All new developments were interconnected with copper-bronze metallurgy.

7.3 Bronze Age in Europe The European Bronze Age poses interesting features. There are no Bronze Age cities in Europe no known political unification, no writing; even the potter's wheels were not adopted until about 1000BCE when the Bronze Age was ending in Asia. Actually Bronze Age Europe continued like Neolithic Europe with a peasant - culture. A class of bronze-working smiths obviously appeared at that time but the rest of the people were the farmers. The reason for all these is that the infiltration of bronze took place in Europe after an expectable lag. In fact bronze crept to Hungary around 1900 BCE, Czechoslovakia, Central Germany and Italy around 1800 BCE; the Rhine, France and Britain around 1700 BCE and lastly to the Baltic Shores and Scandinavia around 1500 BCE.

7.4 Bronze Age in Egypt The Protodynastic period of Ancient Egypt is very much linked with the Bronze Age. The Basic hallmarks of the Egyptian bronze civilization are their religious beliefs, art and architecture. The city which is highly popular in Egyptian Bronze age is Memphis. The Bronze Age of Egypt also has passed through various phases. Archaeologists have divided the bronze age of Egypt into three phases, such as, early, middle and late bronze dynasties.

NSOU z CC-HI-02 78 7.5 Bronze Age in China The Chinese Bronze Age came onto the face of this earth in 1700 BCE. It was the time when the monarchy of Shang Dynasty ruled China. The Monarchy had its reign in Northern China. It is said that the Bronze Age Chinese did not enjoy rice and tea. Both the rice and tea came from southern China. The Bronze Age Chinese mostly enjoyed cakes of millet, cereals and breads. The Chinese society of the Bronze Age had mystical beliefs such as it was their conviction that the rule of their king depends on his relations with the spirits of the ancestors.

7.6 Conclusion The Chalcolithic culture—its formation, spread and impact could be considered as one of the most distinctive phases in the history of human civilization. During this period, the human civilization made certain significant advancement in spheres like use of metals, town planning, measurement, sophisticated agricultural production and trade and commerce. The development of urban culture means during this period of history, people were able to control and regulate the supply of agricultural products to the towns from the villages. In other words, the steady functioning of the socio- economic and administrative structure was the most important aspects of the Chalcolithic culture.

7.7 Model Questions 1. Write an essay on the general features of various chalcolithic cultures of the world. 2. Write a short note on the classifications of Bronze age with special mention of the classification made by V. Gordon Childe. 7.8 Suggested Readings Childe, V. Gordon, *Man Makes Himself*, London, 2000. R. J. Wenke, *Patterns in Prehistory*, New York, 2006. G. Clark, *World Prehistory: A New Perspective*, Cambridge, 1977. Farooqui, Amar, *Early Social Formations*, Delhi, 2002.

NSOU z CC-HI-02 79 Unit 8 T Mesopotamia Structure 8.0 Objectives 8.1 Introduction 8.2 Geography 8.3 Archaeological Excavations at the Fertile Crescent 8.4 Early Sumerian City-States 8.5 Sumerian Inter-City-States battles 8.6 Akkadian invasion: Sargon the Great 8.7 Naram-Sin and Later Akkadians 8.8 Epic of Gilgamesh 8.9 Conclusion 8.10 Model Questions 8.11 Suggested Readings 8.0 Objectives

○ The objective of this unit is to study Ancient Mesopotamia. ○ The preliminary idea of Mesopotamian geography along with various archeological excavations in the same will be thoroughly discussed ○ Learners will get a rough idea about the origins of Early Sumerian city states ○ A brief description of the early political history of Mesopotamia will also be portrayed, that would include the Akkadian Invasion under Sargon the Great & the foundation of Latter Akkadian state ○ Lastly, the Epic of Gilgamesh will also be discussed.

8.1 Introduction One of the most ancient civilizations of the world is Mesopotamia. The term Mesopotamia derives from Greek word which literally means the land between two 79

NSOU z CC-HI-02 80 rivers. These two rivers are Tigris and Euphrates. The valley of these two rivers gave birth to the most ancient civilizations like Sumer, Akkad, Babylonia and Assyria. As our syllabus ends with the Akkadian period we will discuss here only up to that period.

8.2 Geography Mesopotamia is the valley of two rivers called Tigris and Euphrates. The Tigris River begins in western Asia in two branches. These two branches join together at Til and flow towards south-east. The length of the River Tigris is about 1850 km. the River Euphrates originates in the Taurus Mountains of Turkey. It has also two branches known as the Eastern and Western Euphrates. It flows about 2735.3 km towards the Persian Gulf. It meets with the Tigris at al-Qurnah and together form the Shatt-al- Arab. It flows about 193.1 km. to the Persian Gulf. Although southern Mesopotamia has virtually no reliable rainfall but the regular flood of the Tigris and Euphrates helps the entire region to be so rich. The flood waters were well irrigated by the Mesopotamians since long past. The Tigris River begins to rise in March as its many tributaries in the north swelling because the snow melts, especially in the mountains of Turkey. Receiving water from the Taurus Mountains, the Euphrates River also starts to rise in March. The floods last until June. As a result of the successful and clever use of these flood waters the barren plains of this region became so rich. The ancient Mesopotamians called this region as the Fertile Crescent. This region is also often identified as the cradle of humanity as its history and myths are closely related to the history of the Jewish people recorded in the Bible.

8.3 Archaeological Excavations at the Fertile Crescent Until the middle of the 19th century the Sumerian civilization was completely unknown to us. Excavations at many Assyrian sites like Nineveh, Dur Sharrukin, Calah, etc. led to the discovery of thousands of clay tablets much older than the Assyrian civilization. The tablets were mostly inscribed in Akkadian cuneiform. Sir Henry Creswicke Rawlinson and Edward Hincks discovered that some of the tablets were inscribed in an unknown language. In 1869 CE, the French archaeologist Jules Oppert named it Sumerian language because of the frequent mention of the king of Sumer in the inscriptions. Later extensive excavations were done in this region by Paul Emile Botta, Victor

NSOU z CC-HI-02 81 Place, Hormuzd Rassam, Sir Austen Henry Layard and many more. These excavations reveal the past history of Sumer, Akkad, and Babylonia etc. Our main sources of knowledge regarding the ancient history of Sumer are the inscriptions on clay tablets and archaeological findings at Lagash, Nippur, Kish, Adab, Uruk, Eridu, Eshnunna, Jamdet Nasr, Shuruppak, Tel al-Ubaid, Tutub and Ur. In spite of extensive excavations and explorations, no one has yet been able to reach the remains of the earliest human settlements in the region, because the ground water level has risen. The deepest layers reached as so far have revealed evidence of a people with complex belief systems and social organizations. These people used primitive pictography. The evidence of the earliest existence of these people indicates that they arrived about 5000 BCE. Most of the scholars believe that the Semitic speaking people from the deserts of Arabia and Syria began to populate the region. By 3400 BCE the Sumerians started to use a unique language of their own. This language became the common speaking language of a new civilization. There were no separate Sumerian or Semite races. Intermarrying with the indigenous people, the so called Sumerians built a strong and vibrant culture, bound by religion and rich in art and architecture.

8.4 Early Sumerian City-States The earliest period of Mesopotamian history is known as the Uruk period. It is named after the excavated city-site of Uruk. This period witnessed the emergence of some small settlements, usually built around a large sanctuary. The Sumerian cities of Ur, Uruk, Nippur, Adab, Eridu, Isin, Kish, Lagash and Larsa were the most important settlements of this time. The Sumerian people believed that the god is not only the giver of fertility, but also, through the temple, the owner of the most land and cattle herds. Thus, the temple occupied a central position in Sumerian life. The architecture of the temples reflects clearly its importance in Sumerian life. The most stupendous and conspicuous structure in any village was the temple. These were usually built on a number of terraces, forming the typical Mesopotamian temple tower called a Ziggurat. During the Uruk period, temples were decorated by cone mosaics, clay or stone cones with coloured tips hammered into the clay walls, creating colourful patterns. Initially the cities were ruled by a governor on behalf of the god. The governor was known as the Ensi. Gradually the cities expanded and became larger city-states. These city-states were in conflict with one another. As they expanded, they absorbed

NSOU z CC-HI-02 82 ever larger numbers. A new political figure emerged during this time, the Lugal. This term although literally means great man but it is usually translated as 'king'. Gradually with the expansion of the city-states, the Sumerian element was eroded even as the power of the Sumerian city-states increased. The Semitic language from this era is called Akkadian. The city of Akkad became the capital of the Mesopotamian Empire. By the 3rd millennium BCE Akkadian language became more common and dominant in popular matters, while Sumerian remained the language of religion, jurisprudence and science in much the same way that Latin was used in Europe during the medieval period.

8.5 Sumerian Inter-City-States Battles

The first period with reliably recorded history in Mesopotamia is known as the early Dynastic period. During this time, Sumer was divided into several City-States. These states were often identified as polities (political organizations). They had continuous conflict with one another, usually because of disputes over ownership of water rights and land. Many of the historical rulers of these small polities, such as Enmerkar, Lugalbanda, Gilgamesh and Dumuzi, became the subjects of later legends that probably contain a kernel of truth. The rulers of early Dynastic Sumer oversaw a great flowering of the arts and architecture. Inter-City-States battles continued throughout a long period of time. Ennatum of Lagash managed a brief takeover of Sumer about 2425 BCE. The last of his successors was the remarkable social reformer-king Uruinimgina or Urukagina, who flourished about 2365 BCE. According to some cuneiform records, he was a religious ruler who reinstated many temple privileges. He had a new attitude toward his fellow men, reducing the influence of bureaucrats and forgiving the debts of small farmers. Unlike him, Lugalzaggisi, the Lugal of the neighboring city-state of Umma about 2370 to 2347 BCE, was a confirmed warrior. He eventually succeeded in destroying the kingdom of Lagash. Lugalzaggisi reigned as the strongest ruler in southern Mesopotamia for about twenty years. He established regular trade relations with the coastal regions of the Mediterranean. Thus a new era was about to begin, when the development of a united Sumerian state was interrupted by the rise of the Akkadians. He was well on his way to forging full Sumerian control. His plans, however, were at odds with those of the Akkadian Sargon, already ruling the far north of Sumer.

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8.6 Akkadian Invasion: Sargon the Great

Akkad was a small city-state located in north of Sumer, founded by Sargon. He was a man of unknown origin, who performed outstanding deeds under the auspices of gods. Thus it is quite natural that a number of myths had been created on his birth and career. As Sargon was an expansionist, the conflict between him and Lugalzaggisi was inevitable. According to a cuneiform record, thirty-four battles were fought between Sargon and Lugalzaggisi. Sargon eventually triumphed, going on to conquer the rest of the country. He established a new empire of Sumer and Akkad in about 2335 BCE and set up a new capital of this united empire in the city of Akkad. Under the rule of Sargon the great, Akkad became the greatest city of Mesopotamia, though it had none of the prestige of Sumer's ancient holy cities at its initial stage. Using his army, Sargon the great expanded his economic power. Because he needed to procure most raw materials from outside of Mesopotamia, he established a state monopoly over the supply routes for them. He took control of the upper Euphrates River and conquered a number of cities. He made trade in tin, essential to manufacture of bronze, a state monopoly. The Akkadian period initiated by Sargon the great was one of the most splendid eras of Mesopotamian culture. This process took place without notable sociological conflict, largely because the Akkadian ascent to power was never accompanied by the destruction of Sumerian culture. They assimilated the Sumerian culture without giving up their own identity. The Semitic language now developed a written form, known today as Akkadian cuneiform, similar to the earlier Sumerian writing. Although the ruins of the city of Akkad have yet not been discovered but there are a number of archaeological finds from the Akkadian period. A number of cylinder seals of exceptional quality and a smaller number of steles have been found. The Sumerian artists were mostly concerned with portraying the eternal and the divine, while the Akkadian expressed more human qualities and the portrayal of historical events. Their art tells a story and reflects clearly the change in culture. The major political difference from the preceding Sumerian period was, of course, the establishment of a unified government, the empire of Sumer and Akkad. Although the Sumerian Lugals had been moving in that direction for centuries, none had achieved the dominance of Sargon. Instead of several more or less equal sovereigns vying for

NSOU z CC-HI-02 84 power, there was now a government structured like a pyramid, with the omnipotent king at its head. It is significant that the old Sumerian title Ensi was now used to mean 'deputy of the king' rather than 'representative of god'. Sargon also handed out land under loan agreements with himself as the only landlord. All this was completely different from the customs of the Sumerian city-states, where the gods, through temples, were the major land owners. Sargon's daughter Enheduama, priestess of Nanna, the moon-god, had tried to make a religious infusion in order to justify his father's political and religious innovations on a theological level. Akkadian goddess Ishtar was elevated from the goddess of war to the goddess of love and fertility and identified with the Sumerian goddess Inanna. 8.7 Naram-Sin and Later Akkadians It is needless to mention that the old Sumerian cities did not accept all these innovations without resistance. But until Sargon's grandson, Naram-Sin, ascended the throne about 2254 BCE, they staged a massive rebellion. Naram-Sin not only managed to subdue it, he began to establish garrisons in the far corners of his empire, including Susa in Elam, to the east of Mesopotamia, and Ashur in the north. Reigning overall of Mesopotamia, he extended his power to the surrounding regions. He called himself 'the king of Four Quarters', a title assumed by later Mesopotamian kings to indicate their claim to a world empire. He had himself portrayed wearing horned headgear, a sign of divinity. He even identified himself as the husband of Ishtar. Such deification of a king was not customary in Mesopotamia unlike the Pharaonic Egypt. Therefore, it did not last. The last king of the Akkad dynasty was Sharkalisharri. He ruled between c. 2217 BCE and c. 2193 BCE. He is known to have conducted campaigns against the Amorites of Syria and Gutians in the east. In the south, Uruk almost succeeded in gaining its independence. The end of Sargon's empire hastened an invasion by the Gutians, one of the many mountain peoples on the Zagros Mountains. From those regions, people continued to descend into the river valleys to plunder the riches of the cities. These invaders were given different names, depending on the tribe that was dominant in the mountains at the time. The Gutians did not found their own empire and occupied only a few regions. Probably they destroyed the capital city of Akkad.

NSOU z CC-HI-02 85 8.8 Epic of Gilgamesh The Epic of Gilgamesh is the most ancient epic of the world. It tells of the Sumerian Gilgamesh, the hero king of Uruk, and his adventures. This epic story was discovered in the ruins of the library of Ashurbanipal in Nineveh by Hormuzd Rassam in 1853. Written in cuneiform on 12 clay tablets, this Akkadian version dates from around 1300 to 1000 BCE. According to the tale, Gilgamesh is a young energetic semi-divine king of the city of Uruk. Gilgamesh is rambunctious and energetic, but also cruel and arrogant. He challenges all other young men to physical contests and combat. He also proclaims his right to have sexual intercourse with all new brides. Gilgamesh's behaviour upsets Uruk's citizens and they cry out to the great god of heaven Anu for help with their young king. The gods send a wild man, Enkidu, to challenge Gilgamesh. At first, Enkidu lives in the rural wilds, living with animals. He is partially civilized by a temple priestess, Shamhat, who seduces him and teaches him how to eat like a human being. Enkidu then heads for Uruk and meets Gilgamesh and they fight. Gilgamesh wins the fight, and he and Enkidu become the best of friends. The first half of the epic concerns the adventures of Gilgamesh and Enkidu. The second half of the epic has Gilgamesh searching for immortality as he deeply mourns Enkidu's death and worries about his own. Gilgamesh had a long tour and then he returns to Uruk and becomes a good king. He rules for 126 years, according to the Sumerian King List. 8.9 Conclusion The birth, development and spread of the civilization in Mesopotamia may be considered as one of the oldest marks as far as the progress of culture, state system, law and order, and administration are concerned. In fact, the ancient people first experimented the articulation of an administrative system, methods of warfare, taxation system, trade regulations, enforcement of law and order and emergence of a ruler as the symbol of authority at Mesopotamia. All these developments were possible because of the expansion of agriculture and trade in a wider scale. It must be remembered that the development of laws encroached on the rights of the women and adopted brutal attitude towards the slaves. The class differentiations were therefore another aspect of the Mesopotamian civilization.

NSOU z CC-HI-02 86 8.10 Model Questions 1. Write a short note on Epic of Gilgamesh. 2. Write an essay on Mesopotamian civilization up to the Akkadian period. 3. Write a short note Sargon the Great. 8.11 Suggested Readings Childe, V. Gordon, What Happened in History, Harmondsworth, 1942. Hawkes, Jacquetta, The First Great Civilizations, New York, 1973. Postgate, J.N., Early Mesopotamia, London, 1992.

NSOU z CC-HI-02 87 Unit 9 T Egypt (Old Kingdom) Structure 9.0 Objectives 9.1 Introduction : The Egyptian Civilization 9.2 Unification of Nile Valley and the Delta 9.3 Chronology 9.4 The Early Dynastic Period (c. 3100 - c. 2686 BCE) 9.5 The Old Kingdom (c. 2686 - c. 2181 BCE) 9.6 Administrative Structure 9.7 Society and Culture under the Old Kingdom 9.8 Egyptian Grave Culture 9.9 Development of the Pyramid Culture 9.10 Mummification 9.11 Conclusion 9.12 Model Questions 9.13 Suggested Readings 9.0 Objectives O The objective of this unit is to study the Ancient Egyptian civilization. O Learners will get a clear & concise idea about how human civilization originated in Nile Valley O A rough discussion about the early Political history of Egypt will also be included, viz. Y The Early Dynastic Period (c. 3100 - c. 2686 BCE) Y 9.5 The Old Kingdom (c. 2686 - c. 2181 BCE) O Other important aspects of Egyptian society like Egyptian grave culture, the building of Pyramids & mummification will also be discussed. 87

NSOU z CC-HI-02 88 9.1 Introduction : The Egyptian Civilization One of the earliest civilizations of this world is Egyptian civilization. Ancient Egypt is often identified as the 'land of the Pharaohs'. This was the land, which was enriched with great temples, cities, hieroglyphs and pyramids. This was the wonder land of Mummies. All of these wonderful features came into being with the formation of a centralized and unified state. This formation took place sometimes around c. 3100 B.C.E. It may be an important point that what the responsible factor behind this unification was. Archaeologists and historians have suggested so many points but perhaps the most important one is the unification of culture. Around c. 3100 BCE, the buff colored pottery based Naqada culture became the standard Egyptian culture. This cultural unity paved the way of the political unity throughout the Nile Valley and the Delta. By c. 3000 BCE, Egypt became a highly efficient political state. It had an administrative bureaucracy and an efficient single ruler-centric ruling system. 9.2 Unification of Nile Valley and the Delta Unification of northern and southern Egypt played a very important role in the making of the Egyptian urban civilization. But the most important question in this regard is the reason why it happened during the 3rd millennium BCE. Some scholars argue that the environmental change was the main factor behind this unification. A question may be raised that how it helped? The changes occurred in climate were tied in with a growth of population, increasing production and freeing of specialists from subsistence farming. All these resulted with an elitist domination over the poor. Growth in population also caused the need for increasingly sophisticated technology to meet the rising demand, which in turn resulted in the need for a central organization. Another theory regarding the consolidation of power put stress on the same point, i.e. the climatic change, but in a different way. This theory argues that the changes in environment forced people to move northwards. Geographically this is the Delta region of the Nile. This northward movement of the southern Egyptians caused both conflicts as well as alliances among different groups. This situation paved the way of the emergence of chiefdoms, territorial competition and the merger of local chiefdoms. It is needless to mention that this situation finally led to the consolidation of power in the hands of few people. The unification was not a result of solely internal factors - some outside influences were also played important role supposedly. Some scholars observe that a cultural

NSOU z CC-HI-02 89 transmission from Mesopotamia and Elam played a catalytic role in this process. It is true that cultural transmission from other contemporary culture can make radical change in any particular culture. However recent studies highly contest this cultural transmission theory. Recent Scholars observe that the foreign ideas exhibited in different Egyptian artifacts in a very Egyptian manner. Development of scripts helped to consolidate the political power undoubtedly. But there is no single evidence that the Egyptian hieroglyph had its origin in any foreign writing system. Thus in short it may be said that the consolidation process of Egyptian civilization is yet not very clear to us. All the theories regarding this phase are highly speculative. 9.3 Chronology It is always better to study chronologically for making a clear concept on Egyptian history. The historical period of Egypt started around c. 3100 BCE. The long prehistoric phase of the Egyptian history is generally termed as the pre-dynastic period. The entire Nile valley is geo-culturally divided into two regions - northern Delta and Upper Egypt or the southern Egypt. The northern culture was more eclectic while the latter one was more isolated and conservative. Northern culture had frequent contact with the neighbouring cultures of the Mediterranean and the Sinai. Around c. 3100 BCE, these two distinct Egyptian cultures were consolidated into a united kingdom under one king. The 3rd century BCE-priest cum historian Manetho was the first who tried to make a chronological history of Egypt. He grouped all the rulers into thirty-one dynasties. Later, the nineteenth-century Egyptologists divided the entire history into three broad 'kingdoms' - Old, Middle and New. It is still very uncertain that who the first ruler of this united territory was? According to legends Menes was the first ruler who united the country around c. 3100 BCE. The early historic or the early dynastic period lasted up to around c. 2686 BCE. During this time two successive dynasties ruled over the entire region. These two dynasties are known as the First dynasty and the Second dynasty. These dynasties are also known as the Memphite dynasties as the capital of them were Memphis. The period between c. 2686 BCE and c. 2181 BCE is known as the period of Old Kingdom. The Old Kingdom consisted of four successive dynasties. These are known as the Third, the Fourth, the Fifth and the Sixth dynasties. The Third dynasty ruled between c. 2686 BCE and c. 2613 BCE. The reign of the Fourth dynasty lasted up

NSOU z CC-HI-02 90 to c. 2494 BCE. The Fifth dynasty ruled up to c. 2345 BCE and the Sixth or the last ruling dynasty of the Old Kingdom ruled up to c. 2181 BCE. Our syllabus extends up to the end of the Old Kingdom.

9.4 The Early Dynastic Period (c. 3100 - c. 2686 BCE)

The early dynastic period is also known as the archaic period. Very little information about this period is available. Some archaeological remains help us to reconstruct this phase of time. Some later texts also help us in this regard. Mention may be made of the chronicles of later kings, especially the list of Pharaohs and dynasties written by priest cum historian Manetho. This text was written sometimes around the 3rd century BCE. The early dynastic period lasted until around c. 2686 BCE. The region was ruled by about twelve kings of two successive dynasties i. e. the First and the Second dynasties. In spite of having very little information it may be said that during this period Egypt possessed most of the important features of the mature pharaonic culture. Many sun-dried clay blocks made Great tombs were constructed for the kings of this period. These tombs were the predecessors of the pyramid grave culture. During the rule of the First dynasty, the kings were buried at the royal burial complex of Abydos. The kings of the Second dynasty were buried at the royal burial complex of Saqqara. Some smaller tombs for the members of the court were also built around the royal burial sites. The royal graves held many storage rooms filled with food and other valuable goods. Other graves also contained many burial gifts. This shows their faith towards life after death.

Narmer Palette

One of the most important archaeological evidence of ancient Egypt is this Palette. This Palette originally recovered from Heirakonpolis. Now it is preserved in the Cairo Museum. This Palette depicts the early king Narmer (c. 3100 BCE), wearing the crown of both upper Egypt and lower Egypt. This gives an indication of the unification of the two regions under one king. For a long time, it was generally believed by the most of the scholars that this southern King subdued the people of Delta and subsequently unified the entire region. But the recent studies show that the Narmer Palette reflects an established situation, with a 'sole' king already in control of the 'Two Lands', rather than recording the conquest of the North by a Southern king. The identification of king Narmer yet has not been possible. It is still a matter of debate NSOU z CC-HI-02 91 that whether king Narmer and the legendary king Menes were the same or not. Most of the ancient Egyptian and Greek chroniclers mention Menes as the first king and the founder of the capital Memphis. Some scholars speculate an early dynastical rule of about thirteen rulers, ending with Narmer in c. 2950 BCE. Although the Narmer Palette threw so many questions and made many confusions among the scholars, but the significance of this cannot be ignored. This was the earliest known hieroglyphic writing. The early dynastic period lasted until about 2686 BCE, under some twelve kings of two dynasties, known as the First and the Second dynasties. In spite of having very little information, it may be said that during this period Egypt possessed most of the important features of the mature Pharaonic culture. Many sun-dried clay blocks-made Great tombs were constructed for the kings of this period. These tombs were the predecessors of the pyramid culture. During the rule of the First dynasty, the kings were buried at the Royal burial complex of Abydos. The kings of the Second dynasty were buried at the Royal burial complex of Saqqara. Some smaller tombs for the members of the court were also built around the Royal burial sites. The Royal graves held many storage rooms filled with food and other valuable goods. Other graves also contained many burial gifts. This indicates the Egyptian belief towards life after death.

9.5 The Old Kingdom (c. 2686 - c. 2181 BCE)

The first great period in Egyptian history began with the rule of the Third Dynasty and it lasted up to the reign of the Sixth Dynasty. This period is known as the Old Kingdom. Memphis was the capital and the most important centre of this period. Reconstruction of the history of the Old Kingdom is comparatively easy than the earlier period. Since the Pyramid burial culture flourished fully by this time, a host of archaeological remains has been recovered. These remains help to make a comparatively clear picture of the Old Kingdom period. King Zoser or Djoser, the second ruler of the Third Dynasty was the first important figure. He is noted for creating an administrative system for construction projects. Imhotep was his chief architect. He is regarded as the founder of the Pyramid burial tomb tradition. The buildings constructed during Djoser's reign were unique for the uses of stone blocks instead of mud bricks which were previously common. This complex of buildings was surrounded by a wall niches cut in it to replicate gates. Only one niche was the actual entrance. All the buildings inside the complex although having massive form but had only a

NSOU z CC-HI-02 92 symbolic function related to the celebration of the royal jubilee. This ceremony was known as Sed. It was believed that through this ceremony the Supreme power of the ruler to be ritually renewed. The actual tomb of Zoser is a sixty-one meter high Step Pyramid, located at the centre of the complex. This symbolizes the hill on which creation began. The Memphite kingdom expanded its trade and other economic activities much during the Fourth Dynasty. The Pyramid culture was also reached at its zenith by this time. Snefru was the first king of the Fourth Dynasty. The first proper pyramid was built at Dahshur under his patronage. His son was Cheops or popularly known as Khufu. Khufu built the Great Pyramid at Giza. Another important socio-religious change occurred during the rule of the Fourth Dynasty - the introduction of Re as the Sun god into the Egyptian pantheon. It was done by Pharaoh Reldjedef, who reigned from about 2528 BCE to about 2520 BCE. He was succeeded by his brother Khafre. The second pyramid of Giza was built under the patronage of Khafre. The smallest pyramid of Giza complex was built by Menkaure. He reigned from about 2490 BCE to c. 2472 BCE. Although the pyramid grave culture had reached in its culminating phase, however, the pyramid text culture had not been flourished by this time. This culture developed little later than the pyramid grave culture. The burial complex of Saqqara was constructed during the Fifth dynasty's reign. Saqqara burial complex contain pyramid texts, carved inside the walls of the pyramid chambers. The earliest pyramid text was of Pharaoh Unas who ruled between c. 2356 BCE and c. 2323 BCE. According to the List of Pharaohs Unas was the last pharaoh of the Fifth Dynasty. Undoubtedly it can be said that the pyramid texts are very useful primary source for reconstructing the Egyptian history. The pyramid texts clearly indicate that the power of pharaohs was started to undermine as a result of the rapidly growing strength of bureaucracy. The strength of bureaucracy grew more during the reign of the Sixth Dynasty.

9.6 Administrative Structure Very little is known about the administrative structure of Egypt under the rule of the Old Kingdom. Pharaoh was the centre of all powers. He ruled with the help of the court members. Court members held high position in the administrative structure though their main function was advisory. Pharaoh held the chief power of decision making. Vizier or the chief minister held the second highest position in the administrative hierarchy. Usually the Prince held this post. Another important post of the royal court was the post of the Chief Priest. The state was divided into some provinces. These provinces were known as the Nomes. The provincial rulers or the subordinate administrators of the Nomes were known as the Nomarchs.

9.7 Society and Culture under the Old Kingdom The pharaohs of the Old Kingdom became successful to establish a good control over the society. The organization of labour force required for the construction of massive pyramids clearly indicates this control. The pharaohs used both their own resources as well as resources collected as tributes and taxes. Court members held very high social position. Most of them had blood relation with the pharaoh. Society was patriarchal in general but women held a good position in the society. Egyptian society permitted women to perform the tasks of priesthood. No other contemporary society permitted that. Egyptians generally used cotton and linen as clothes. Precious metals like gold and silver and gems were used as ornaments. Egyptian ladies used colour based cosmetics. Old Kingdom showed significant advancement in science and medicine, especially in anatomy, surgery and antiseptics. Memphite astronomers excelled at navigation and created first solar calendar with a year of 365 days.

9.8 Egyptian Grave Culture Ancient Egyptians believed in eternal life. This faith had reflected in its grave culture. They buried their deceased body with various grave goods to fulfil the needs of the deceased in the afterlife. They regarded death as a passing process from this worldly life to the next. This metaphysical belief of ancient Egypt helped them to form a very rich grave culture. Commonly the Egyptian grave culture often identified with the pyramid culture. But the pyramid culture had a long evolutionary history behind this. It developed during the mature Pharaonic era. But the grave culture having grave goods existed since the pre Dynastic era. At first the graves were simple. Later, during the reign of the Old Kingdom, some splendid tombs were built. They had constructed even burial complexes for the royal house.

NSOU z CC-HI-02 94 9.9 Development of the Pyramid Culture The latter part of the pre Dynastic period of ancient Egypt witnessed consolidation of various cultures. Naqada II and Naqada III culture gradually replaced other regional cultures. The most impressive archaeological remains of the pre Dynastic and the Early Dynastic periods discovered from Naqada, Saqqara and Abydos. Mud bricks built Mastabas or the burial chambers were discovered in these sites. Mastaba had a pit cut into the desert plateau. This was divided by mud bricks walls into the burial chambers and store rooms. The Tomb of Djer: The extensive excavations by Flinders Petrie at Abydos revealed many unknown histories of Egypt. The tomb of King Djer was also recovered by him. It was commonly known as the God's tomb. According to Egyptian myth, Osiris, the god of death, was killed by his jealous brother Seth and was buried in Abydos. Sometimes during the rule of the Middle Kingdom, this old tomb of the King Djer was remodelled as the God's tomb or the tomb of Osiris. Although it was remodelled but the original burials were also remained at the same place. Archaeologist Emile Amelineau during her/his excavation found a stone statue of Osiris from this tomb. Later Petrie re-excavated the site and found a set of four bracelets attached to part of a mummified arm. Djoser's Step Pyramid: The step pyramid of king Djoser at Saqqara was the first ever completely stone construction in this world. The basic plan of the burial complex was almost similar with the previous Mastabas. The whole complex was surrounded by a stone made wall. Small blocks of dressed limestone were used here. The main entrance of the complex located at its south eastern corner. Inside the main entrance a colonnade of twenty pairs of half engaged columns is found. This colonnade imitates huge bound bundles of reeds. The Meidum pyramids: The pyramids discovered at Meidum complex are very significant for understanding the evolution of pyramid culture. These pyramids clearly reflect the transition from step pyramid to true pyramid. This also marks the transition from the early Dynastic period to the Old Kingdom. It has often been assumed that the original builder of this Step Pyramid was Huni, the last king of the Third dynasty. This is, however, merely based on the desire to credit at least one major building to this otherwise elusive king. Huni's name has not been found in or near the Meidum Pyramid, making it quite unlikely that this monument was built for him.

NSOU z CC-HI-02 95 The fact that the pyramid was named 'Snofru Endures' has led others to suggest that it was Snofru who built this monument. The fact that none of the mastabas surrounding the pyramid are older than the early Fourth dynasty and that several sons of Snofru were buried there also confirms that the pyramid must be dated to the beginning of the 4th rather than the end of the 3rd Dynasty. Recent archaeological research has led to the assumption that Snofru built this pyramid before his 15th year, and then abandoned the site to start a new royal cemetery at Dashur, some 40 kilometres to the North. What is certain is that Snofru at one point during his reign -and some suggest a high date such as the 28th or 29th year of his reign-ordered the transformation of the original Step Pyramid into a true pyramid. It is unlikely that Snofru usurped this pyramid, since he already had built two other pyramids at Dashur. The reason why this king would have wanted three pyramids, making him the most productive pyramid builder in the history of Egypt, is not known. The Great Pyramid of Giza: The Great Pyramid of Giza was built for the Fourth Dynasty Pharaoh Khufu (or Cheops), and was completed around 2560 BCE. It is part of a complex of three large pyramids in the Giza Necropolis located in modern Cairo, Egypt. The Great Pyramid is the largest of the three pyramids, and it is part of its own smaller complex that also contains three small pyramids that were built for Khufu's wives. It took approximately twenty years to complete, and several theories are debated by scholars as to how it was built and by whom. Some theories point to slave labor, but it seems more plausible that Egyptians themselves lent their efforts, working during the times of year when the Nile was flooded and their farm work would not have been possible. It would have been a sort of civil service. How the pyramid was constructed has always been the subject of very passionate debate by scholars. Some evidence and theories suggest that 20,000 workers over the course of twenty years built it, and were even paid to do so. This would have required a great deal of organization and manpower in the way of accounting and record keeping. This indicates a good Pharaohic control over the labour force as well as over the society. The pyramid was constructed out of stone blocks, each weighing at least two tons. There are theories suggesting that multiple men together maneuvered each block over a ramp that encircled the structure as it rose, or that they moved each stone up long ramps that got higher and longer as the pyramid got taller or even that scaffolding

NSOU z CC-HI-02 96 was used. Many eschew each of these theories for different reasons, including the idea that wood that could have been used for scaffolding or ramps would have been at a premium, and using mud brick for those purposes would not have held under the enormous weight of each massive block. And, of course, there are the ideas that aliens built the pyramids. However the pyramid was constructed, it is a marvelous feat, and should be awed and respected, especially because it is standing today with relatively minor damage.

9.10 Mummification Egypt is particularly world famous for the art of mummification. The word 'mummy' derived from Arabic word 'mummiya' which means bitumen. Egyptians considered human body as a pious thing. Thus they wanted to keep deceased bodies fresh. They had faith on afterlife also. The Egyptian embalmers were very skilled and were able to preserve dead bodies for years. Many categories of mummies discovered from various sites of Egypt. Usually the embalmers drew out the brain from nostrils. They drew out all the internal organs except heart from the deceased body. The internal organs were preserved in canopic jars. There were four kinds of canopic jars. These four kinds of jar represent the four sons of Horus - the Sky god of the Egyptian pantheon. The lids of the canopic jars formed the shape of the Four Sons of Horus. The liver was associated with Imset who was depicted with a human head. The lungs were associated with Hapi who was depicted with a baboon's head. The stomach was associated with Duamutef with the head of a jackal. The intestines and viscera of the lower body was associated with the falcon headed Kebechsenef. After removing the organs, the body was cover up in natron for seventy days. Natron is a naturally occurring white, crystalline mineral salt which absorbs water from its surroundings. It was mined from dry lake beds and used in the mummification process to soak up water from the body. After seventy days in natron the dried out and shriveled body was washed and rubbed with oil and fragrant spices. The inside was packed with cloth before being wrapped in linen. The face was painted to make it look lifelike and the hair neatly arranged.

9.11 Conclusion The contribution of the Egyptian civilization is immense. The ancient Egyptians were able to develop skill of writing, sophisticated literature, science and art and NSOU z CC-HI-02 97 architecture. They were able to standardize measurement accurately. In the field of medical science, astronomy and calender preparation, they had made remarkable progress. The political system of the ancient Egypt was also highly sophisticated and professional. It is evident from the implementation of rules, regulations and norms in controlling the socio-economic life of the people.

9.12 Model Questions 1. Write briefly about the significance of Narmer Palette as a source of Egyptian history. 2. Write a short note on the early dynastic era Egyptian history. 3. Write an essay on the Old Kingdom of Egypt. 4. Write an essay on the development of pyramid culture. 5. Write a short note on Egyptian belief system. 6. Write a short note on mummification.

9.13 Suggested Readings B. Trigger, *Ancient Egypt: A Social History*, Cambridge, 1983. Farooqui, Amar, *Early Social Formations*, Delhi, 2002. Hawkes, Jacquetta, *First Civilizations: Life in Mesopotamia, the Indus Valley and Egypt: the History of Human Society*, New York, 1973.

NSOU z CC-HI-02 98 Unit 10 T China (Shang), Eastern Mediterranean (Minoan and Mycenaean), Mesoamerican Civilizations- Maya, Aztec, Inca-Social stratification, State Structure, Religion Structure

10.0 Objectives 10.1 Introduction 10.2 China 10.3 Oracle Bones 10.4 Anyang 10.5 Eastern Mediterranean Civilization 10.6 Minoan Civilization 10.7 Mycenaean Civilization 10.8 Mesoamerican Civilizations 10.9 Maya 10.9.1 The Ancient Maya 10.9.2 Maya Writing 10.9.3 Mathematics, Calendar, and Astronomy 10.9.4 Religion and Mythology 10.9.5 The Collapse of Maya Civilization 10.10 Aztec Civilization 10.10.1 Legends and Traditions 10.10.2 Rise of Aztecs 10.10.3 Class Structure 10.10.4 Slavery 10.10.5 Human Sacrifice and Cannibalism 10.11 Inca Civilization 10.11.1 Inca religion and Sacrifice 10.11.2 Mummy Feeding 98 NSOU z CC-HI-02 99 10.11.3 Art and Architecture 10.11.4 Inca Falls to the Spanish 10.12 Conclusion 10.13 Model Questions 10.14 Suggested Readings

10.0 Objectives O The objective of this unit is to study the various Ancient civilizations across the Globe that includes, the Chinese civilization, the Minoan Civilization, the Mycenaean civilization and the Mesoamerican civilizations of Maya, Inca and Aztec O Learners will get a clear & concise idea of the science & culture practiced among the different Mesoamerican civilizations. O A brief description about the art & architectural geniuses of these ancient civilizations will also be discussed.

10.1 Introduction In this unit, we are going to discuss the progress of human civilization in various parts of the world. It includes China, the Eastern Mediterranean and the Mesomeric civilization. There civilizations and cultures represent the different paths of development. However, the basic features remained distribution of commodities the maintenance o f law and order and search for expansion.

10.2 China In Asian continent China witnessed one of the earliest prehistoric settlements of human beings. There is an on-going debate as to when the first people appeared in China. One view is that an early hominoid, *Homo erectus*, originated in Africa and moved from there throughout the world, including to China. Remains of *Homo erectus*, found near Beijing, have been dated back 4.6 million years. In conflict with this theory is the notion that an independent development of humans took place in Asia, probably in the Huang He (Yellow River) valley. Very little is yet been known about the early history of China. One of the earliest dynasties which ruled over some parts of China was Shang dynasty. According to myths and traditions, the Shang people originated along the middle and lower reach

NSOU z CC-HI-02 100 of the Yellow river. They defeated the Xia under the king Chengtang and established a number of city states. The Shang rulers have been known in the archaeological record from around 1898?99, when Oracle Bones drew attention to the site of Anyang, revealing the last capital of the Shang, and confirming the existence of the dynasty. The Shang dynasty reigned in north central China about 1384 BCE, making its capital at Anyang. It is believed the Shang moved their capital at least five times, and several dozen Shang sites have been identified. However, the best known sites are at Anyang and Zhengzhou. One of the important factors in determining the history of the Shang is the presence of written records. Writing at this time was mostly pictographic, meaning that a word was represented by a picture that closely resembled its meaning. Over time, this writing would become more ideographic. There is more information about the late Shang state (c.1250-1050 BCE) than about the early, due to the survival of written texts, using over 2000 characters. During the Shang, there were scribes who recorded important events. What have survived are inscriptions on bronzes, and more importantly, inscriptions on oracle bones used by the Shang for divination. Shang kings maintained a tightly controlled state. They acted not only as priests, but also waged military campaigns and controlled numerous workshops for producing ceramics, bone objects and most importantly, bronzes. Cowrie shells, an imported item, were used as currency. The technological advances in the production of bronze did not benefit the average person. Bronze was produced for the ritual and military needs of the state. Overall its economy was agricultural based on millet, wheat, barley and perhaps some rice. During the Shang period people cultivated silkworms and raised dogs, pigs, sheep and oxen. Urbanization had begun at that time. A monumental architectural find of palaces, temples and graves was found in and near those cities. They used wood, clay and thatch for construction. They produced bronze vessels, tools and weapons, often lavishly decorated. The Shang society was aristocratic and hierarchical, headed by a hereditary monarch. Farmers and common persons lived in a Stone Age fashion still. They used wooden spades and stone sickles. Their earthenware was rough, while their masters' was delicate and beautifully decorated. The rulers appointed by the king were the masters of the farms, the landed estates, and the villages surrounding the cities. A literate priestly class, neither aristocrats nor commoners, were responsible for administrative records and matters of religion. The priests were expected to divine the

NSOU z CC-HI-02 101 future by interpreting oracles of bone and to provide advice from a pantheon of gods headed by Shang Ti or the Lord on High. The Shang people worshipped their ancestors as well as their gods, sacrificing animals and humans to them. 10.3 Oracle Bones Oracle Bones are the most important sources of the Shang period. Thousands of bones have been recovered, many of them broken. The bones contain not only intriguing questions about what will happen and whether or not certain actions are bound to be effective or not, but also the names of kings. The oracle bones attest to the importance of ritual divination among the Shang rulers. The oracle bones were used to divine, or determine, answers to various questions concerning agriculture (i.e. the success of a particular harvest), military expeditions, future events such as pregnancies or military engagements, and very personal matters such as what to do about a toothache. The questions, answers and outcomes were all recorded on the bones, usually plastrons and scapulae of cattle and turtles. A metal rod or perhaps a burning ember was heated and placed on the bone near where the question had been written. The shape of the crack determined the answer, and the outcome (what followed) was sometimes written on the bone. 10.4 Anyang In 1927, the first sod was cut for archaeological research near the city of Anyang. Almost immediately, beautiful bronzes were discovered, dating from the late Shang period (c. 1250-1050 BCE). The wealth of bronze gave evidence that Anyang had been a very important city. It stretched along the Huan River, tributary of the Huang- p'u, for 3.6 miles (5.8 Km), and included a string of royal graves, palaces and temple complexes, and residential as well as industrial areas. The royal graves have almost all been plundered, but out of the one intact burial site left, an immense wealth of bronzes and jades has been recovered. Some two hundred pieces of ritual vessels were found in the grave of Fuhao, possibly the consorts of Wu Ding, the fourth king at Anyang. The power and prosperity of those buried at Anyang can also be determined from the very large size of the graves and from the numbers of people and animals sacrificed during the burial ceremonies. The oldest chariots in China are found there.

NSOU z CC-HI-02 102 10.5 Eastern Mediterranean Civilization The ancient peoples of western civilization saw the Mediterranean region as the whole of the civilized world and regarded those little known peoples beyond their world as barbarians. Those who inhabited the Mediterranean shores were isolated by geological phenomena. North of the sea were high mountain ranges diverting major rivers away from the Mediterranean and acting as a barrier to migrations and interaction with the peoples of central and northern Europe. South of the sea was a broad impenetrable desert separating the Mediterranean from the cultures of central Africa. The peoples of the Mediterranean formed prosperous seafaring kingdoms, by necessity, and the sea became a broad highway of trade and commerce. During the middle and late Bronze Age two successive civilizations had flourished in this region. These two civilizations are known as the Minoan and Mycenaean civilizations.

10.6 Minoan Civilization Minoan civilization is one of the most important Bronze Age cultures which developed in the middle Bronze Age on the island of Crete located in the eastern Mediterranean region sometimes around c. 3000 BCE. Crete is the fifth largest island in the Mediterranean region. This island had a good climate and overall a favourable natural condition since prehistoric times. This natural condition helped there to grow a rich agriculture based civilization as early as in the middle Bronze Age. The Minoans had significant contributions to the development of western European civilizations. They made contacts with other cultures across the Aegean. Thus an exchange process of different cultures took place during this time. Greek myth: According to Greek legend Crete Island was ruled by the king Minos. He had a special treasure - a beast called Minotaur. Minotaur was described as a fearsome creature that was a bull from the waist up and a man from the waist down. The Greek legend tells us allegorically the decline story of the Cretan civilization. According to this myth Greek hero Theseus slayed Minotaur and thus the Greek superiority had established over the Cretan region. Sir Arthur Evans and his Excavations: Sir Arthur John Evans was a British archaeologist, who uncovered the ruins of the ancient city of Knossos in Crete. Evans named this Bronze Age civilization as Minoan civilization after the name of the legendary king Minos. This discovery helped to cast light upon a period of Aegean civilization. During the last decade of the nineteenth century Evans got some ancient Cretan coins and carved sealing stamps. These remains had increased his interest on Crete Island. In 1894 he published Cretan Pictographs and Pre-Phoenician Script. In this book he suggested about the Cretan origin of pre-classical Mycenaean civilization. To carry his further researches and excavation, he bought land on the island in 1899 and had started his excavation at the site of Knossos. Within a year of his excavation, he uncovered the ruins of a palace at Knossos. Beneath this Minoan layer he discovered an even earlier settlement from the Neolithic period. He continued his excavations until 1935. His most important publication was four-volume The Palace of Minos. Timeline: Evans drew up a chronology of this civilization based on his excavation. He divided the entire period into three main sub periods. These are Early Minoan, Middle Minoan and Late Minoan. Early period started around 3000 BCE and lasted up to c. 2000 BCE. Started from c. 2000 BCE Middle period lasted up to c. 1600 BCE. The Late Minoan period started from c. 1600 BCE and lasted up to around 1050 BCE. Later some archaeologists have divided the entire period into four sub- periods such as the Pre-Palatial lasted between c. 3000 and c. 1900 BCE, Proto- Palatial lasted between c. 1900 and c. 1700 BCE, Neo-Palatial lasted between c. 1700 BCE and c. 1470 BCE, and Post-Palatial lasted between c. 1470 and c. 1100 BCE. Another timeline of this civilization divides the period into five sub-periods, such as, Pre-Palace (c. 3000 - c. 1900 BCE), first Palace Period (c. 1900 - c. 1700 BCE), second Palace Period (c. 1650 - c. 1450 BCE), third Palace Period (c. 1450 - c. 1200 BCE), and the Post Palace Period (c. 1200 - c. 1000 BCE). Proto-Palatial/ First Palace Period: The palaces of the First Palace period no longer exist. But ruins of some palaces of this period have been discovered from Knossos, Phaestos, Mallia and Zakro. The palace site of Phaestos is located in the Mesara plain. Mallia site is located on the northern coast, about 40 KM east of Knossos site. The site of Zakro is located on the east coast. Although the palaces are no longer exist but remains of many other things like potteries, figurines, seals etc. excavated from these sites help us to reconstruct an idea about the culture of the First Palace period. An overall idea about the architecture of these palaces may be obtained from a collection of small plaques found in the ruins of the palace site of Knossos. These

NSOU z CC-HI-02 104 plaques were made of refined and polished clay. Clear depictions of city houses made of masonry bound with large wooden beams have at least two floors. Several window openings are painted bright red on the images. Perhaps the use of oiled parchment or some other precursor of windowpanes had been started from this time. The houses in the plaques have flat roofs. A type of central tower has been depicted in these plaque images. Most probably these towers were served as an air and light shaft. A special type of polished pottery has been recovered from these ruins. These had extremely thin walls. These wheel made potteries were decorated with spirals and plant motifs in red, orange, yellow and white on a blue or black background. This unique pottery culture is known as Kamares ware culture. This highly skilled pottery culture clearly indicates the technical excellence of the Minoan potters. It will not be an exaggeration to assume that the Kamares potteries had a good market in export trade as well as in internal trade. Some terracotta figurines had recovered from these palace sites. These figurines are good sources for making idea of Cretan look and their fashion. Statue of a male figure has been found from a mountain sanctuary on the east coast of Crete. His skin is red or dark brown. He wears only a loincloth and a sash, tied tightly around his waistline, perhaps to accentuate it. This figurine has striking similarities with the Egyptian statues. An accompanying statue of a female has skin of pale white, again the same colour as in Egyptian specimens. The female figurine wears a long skirt which falls to her feet. A narrow bodice leaves her breasts bare. Her hair is piled high on her head. Seals are also very useful source of information for reconstruction of the past Minoan history. Many seals have been discovered from the palace sites of this period. Seals were in common use for placing a personal or official stamp as a signature on certain objects. These were also used as amulets. Some seals had depictions of many animals and human beings. Some seals also depict legendary animals like the Griffin and the Sphinx. Around 1900 CE, an entire archive of Minoan seals had been discovered at Phaistos. Some of these seals bear a type of hieroglyphic writings. Later, these hieroglyphs were replaced by a simplified syllabic script called Linear A. these scripts are yet not been deciphered. The palaces of this period served as storage places for agricultural products as well as workshops for artisans and also as the administrative centres. The nature of the administrative system is still unknown to us. The palaces may be served as

NSOU z CC-HI-02 105 independent principalities or these may be parts of a federation led by Knossos - the largest and the most centrally located palace among the other sites. Decline: It is yet unknown to us that why the first Palatial phase came to a gradual or sudden end. Around 1700 BCE it had been ended. Some scholars suggested earthquake as the main cause of decline. There are many signs of earthquake damages on Crete. But a catastrophe occurring simultaneously throughout the island is unlikely. Some scholars suggested internal war as another possible cause. The decline of the first palatial phase was temporary. It was immediately followed by a revival - the period of second palaces. Second Palace Period: The second palace period had started to flourish around 1650 BCE. During this period the large complexes at Knossos, Phaistos, Zakro and Mallia were rebuilt. The Knossos palace was not only reconstructed but also made extensively elaborate. It was made three stories high and further elaborated with many large rooms, most notably, the magnificent throne room. These reconstructions indicate the power of the kings of Knossos had been strengthened. They started to dominate the Aegean region and trade relation extensively with Egypt. Knossos held friendly relations with the Hyksos at the Aegean, and were exchanging gifts and ideas. Crete now is beginning to flourish, in a magnificent manner, a more naturalistic formal art in sculpture and dance, but especially in frescoes (scenes of gardens, such as the "Crocus gatherer", representation of marine fauna). In ceramics (white painting on a dark background) appear forms (fishes) next to the ornament element (continuous whorls). Growing can be seen at the art of the faience (Goddesses with snakes at Knossos, marine fauna, houses imitation. In writing, the linear script begins to prevail against pictographic. Around 1600 B.C. the palaces of Knossos and Phaistos were destroyed again probably by an earthquake. It appears that the ruins of Knossos were looted after the disaster, perhaps even by Greek invaders. In the Aegean, the Yxos were expelled around 1580 by the Pharaohs of the 18th Dynasty, perhaps with the support of the Greeks of Mycenae. Crete reconstructed again from the ruins and four palaces glittered now (Knossos, Phaistos, Malia and Zakros) with full splendor. Around 1450 BCE the glamour of Knossos had slowly declined. This period witnessed the gradual shift of power from the Minoans to the Mycenaean Greeks. The region had been occupied by Greek knights and princes. This explains and the use

NSOU z CC-HI-02 106 of the Greek language in Linear B, as well as the Mycenaean weapons which were found in the warrior tombs at Knossos and Phaistos. Also, ceramics show Mycenaean influences (simulated technique of Greek mainland). Knossos now overruled all over Crete and organized strictly the island. The courtier lifestyle of Knossos although, followed the Minoan traditions and cults. Around 1400 B.C, Knossos was destroyed perhaps again by an earthquake and the palaces were not reconstructed anymore. Late Minoan Period: In this period the settlements of the Greek Mycenaeans spread everywhere. Mycenaean grave circles appear now and mansion buildings. Of course, there were noblemans and palaces, the traditions, however, of the Minoan culture continued in the religious section only. The ruins of the palace of Knossos partially reconstructed. But it was done only for worship purposes. In general, small worship temples are discovered in the ruins. The palaces of Phaistos, Malia and Zakros had been abandoned, while there was a considerable Mycenaean activity in Agia Triada, and Archanes retained their importance for the lords of Knossos, which explains the presence of their tholos tombs there. Around 1200, Crete accepted migrations of marine peoples and followed their own systems of government. For this reason, we can speak now for a sub-minoan season. In the 11th century the Dorians settled and the Minoan identity limited within the eastern Crete (Presos). Palace of Minos (Knossos): The Palace of Minos was built over several centuries from about 2000 onward. It was an extensive structure, with an impressive grand staircase and many wings, additions, and storage chambers. In designing some of its architectural features the Minoans displayed remarkable technical ability. The palace had a plumbing system with water running through fitted clay pipes, and the palace windows were covered with a form of glazed windowpane. It was in the grace and beauty of their art that the Minoans achieved their greatest distinction. Minoan art bears witness to a civilization that valued elegance and style. The walls of the palace were decorated with frescoes. The peaceful nature of Minoan civilization is suggested by the absence of fortifications at Knossos and at palaces excavated at other sites in Crete. Knossos was clearly the wealthiest of the Cretan cities and, judging from the size of its palace, was the centre of a complex administration. Surviving records indicate that the king was served by an efficient bureaucracy. About 1380 BCE disaster engulfed Knossos and other Cretan cities; the stately palaces were burned or destroyed. The Greek city of Mycenae had then entered on a period of prosperity and power.

NSOU z CC-HI-02 107 10.7 Mycenaean Civilization The Mycenaean civilization was also a late Bronze Age civilization which had flourished around the 15th century BCE in Peloponnese region of Greek mainland. Although Mycenaean peoples were influenced by the Minoan culture at first but later they had been successful to spread control over Crete and Cycladic Islands. Thus a new chapter in Greek history had begun. Remains of Mycenaean civilization had been discovered from Peloponnese region especially from Mycenae, Tiryns, Pylos, Thebes, Orchomenos, Argos, Sparta, Nichoria etc. The sites show cultural similarities but their administrative nature or inter relationship is yet unknown to us. However, as I have already mentioned that there were many shared cultural features such as architecture, frescoes, pottery, jewelry, weaponry, and of course, the Greek language and writing in the form of Linear B. A large palace complex has been found at most of the Mycenaean centres. The complexes were built around a large rectangular central hall or Megaron. The Mycenaean Megaron was the precursor for the later Archaic and Classical temples of the Greek world and consisted of an entrance porch, a vestibule and the hall itself. This was the heart of the palace and contained a large circular hearth, usually more than 3m in diameter, with four wooden columns supporting a holed ceiling or light-well. It was also the throne room of the ruler or wannax. There is usually a second, smaller hall (Queen's Megaron), many private apartments and areas set aside for administration, storage and manufacturing. Rooms were richly decorated with fresco paintings on the walls and plaster painted floors. The whole palace complex was surrounded by a fortification wall of large unworked blocks. These blocks were termed as Cyclopean as it was believed that only the Cyclopes could have moved such massive stones. Corbel galleries - arched corridors created by progressively overlapping stone blocks, circular stone tombs with corbelled roofs, and monumental doorways with massive stone lintels with relieving triangles are also common features of various Mycenaean sites. Between 1400 and 1200 BCE, Mycenae reached the height of its prosperity and created the most imposing monuments in all Bronze Age Greece. Between 1350 and 1300 BCE the stupendous walls around the citadel were built in their present form; it is significant that such defences were apparently needed, as they were not or at least none was built on Crete. The mighty Gate of the Lionesses or Lion Gate was erected

NSOU z CC-HI-02 108 as an entrance to the city, and the most expensive Mycenaean tombs were built. These are the beehive-shaped, or tholos, tombs, large vaults with walled entranceways. The grandest and best preserved is the so-called Treasury of Atreus, conventionally named for the legendary father of King Agamemnon-but we do not really know which rulers were buried here. The high vaulted ceiling is still intact, and the somber cavern creates a breath-taking effect. Each city of the Mycenaean period was probably independent under its own king. The only time these cities appear to have united was during the war against Troy, a prosperous city in Asia Minor near the Dardanelles. The origin of the Trojans is not yet clear, but some of their pottery suggests a close relationship to the Greeks. Apparently the Trojans were rich and offered a tempting prospect to pirates and looters. This was probably the real cause of the Trojan War, but ultimately Greeks explained the origins of the war by the romantic story in Homer's Iliad about the seduction by a Trojan of Helen, the wife of the king of Sparta. The excavation of Troy, begun by Schliemann at Hissarlik in Turkey, has disclosed several layers of building. One layer, called Troy VII A, was destroyed by an enemy about 1250 BCE. This evidence suggests that Homer's account of a successful Greek expedition against Troy contains some historical truth. The war against Troy was the last feat of the Mycenaean Age. About 1300 BCE or a little later, various marauders began to attack Greek ships and even mainland Greece. The identity of these warriors is still uncertain. Historians usually call them sea-peoples, and their homes were probably somewhere in Asia Minor. Whoever they were, they made trading by sea so dangerous that the export of Mycenaean pottery virtually ended. The raids by sea were temporarily destructive. But much more significant was a series of attacks by land, lasting roughly from 1200 to 1100 BCE. Near 1100 BCE, Mycenae itself was overrun and destroyed. Mycenaean Religious Belief: Little is known for certain regarding Mycenaean religious practices beyond the importance given to animal sacrifice, communal feasting, pouring of libations and offerings of foodstuffs. The presence of double axe carvings and horns of consecration in art and architecture suggest strong links with the Minoan religion, although these symbols may have been adopted because of their political resonance. It is clear that burial was an important ritual as evidenced by the presence of monumental tholos tombs, prominent grave sites and the quantity of precious objects which were buried with the dead - golden masks, diadems, jewellery and ceremonial swords and daggers.

NSOU z CC-HI-02 109 10.8 Mesoamerican Civilizations Mesoamerica denotes the middle region of American continent. Three major Bronze Age civilizations flourished in this region. These were Maya, Aztec and Inca. Although these civilizations were used to with the Bronze Age living pattern, but in terms of time these were contemporary of almost European medieval period. 10.9 Maya The Maya civilization was one of the major civilizations to develop in ancient Mesoamerica. It is noted for its elaborate writing, numerical and calendar systems, as well as its impressive art and architecture. The Maya culture lives on in the same areas where its civilization first developed, in the southern part of Mexico and part of Central America, and there are millions of people who speak Mayan languages. 10.9.1 The Ancient Maya The Maya occupied a vast area covering southeast Mexico and the Central American countries of Guatemala, Belize, Honduras, and El Salvador. Mayan culture began to develop in the Pre-Classic period, around 1000 BCE and was at its heyday between 300 and 900 CE. The ancient Maya are well known for their writing, of which a great part can now be read (it was, for the most part, deciphered in the second half of the 20th Century), as well as for their advanced mathematics, astronomy, and calendric calculations. Despite sharing a common history and certain cultural attributes, ancient Maya culture was extremely diverse, largely due to the range of geographic and environmental conditions in which it developed. 10.9.2 Maya Writing The Maya devised an elaborate writing system which was largely deciphered in the 1980s. Prior to this, many archaeologists believed that Maya writing dealt strictly with calendric and astronomical themes, which went hand-in-hand with the concept that the Mayas were peaceful, studious stargazers. When Mayan glyphs were finally deciphered it became clear that the Maya were as interested in earthly matters as other Mesoamerican civilizations.

NSOU z CC-HI-02 110 10.9.3 Mathematics, Calendar, and Astronomy The Ancient Maya used a numerical system based on just three symbols:

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a dot for one, a bar for five and a shell

which represented zero. Using zero and place notation, they were able to write large numbers and perform complex mathematical operations. They also formulated a unique calendar system with which they were able to calculate the lunar cycle as well as predict eclipses and other celestial events with great precision.

10.9.4 Religion and Mythology

The Maya had a complex religion with a huge pantheon of gods. In the Mayan worldview, the plane on which we live is just one level of a multi-layered universe made up of 13 heavens and nine underworlds. Each of these planes is ruled by a specific god and inhabited by others. Hunab Ku was the creator god and various other gods were responsible for forces of nature, such as Chac, the rain god. Mayan rulers were considered to be divine and traced their genealogies back to prove their decadence from the gods. Maya religious ceremonies included the ball game, human sacrifice and bloodletting ceremonies in which nobles pierced their tongues or genitals to shed blood as an offering to the gods.

10.9.5 The Collapse of Maya Civilization

There is still much speculation about the decline of the ancient Maya cities. Many theories have been put forward, ranging from natural catastrophes (epidemic, earthquake, and drought) to warfare. Archaeologists today generally believe that a combination of elements brought about the collapse of the Maya empire, probably brought on by severe drought and deforestation.

10.10 Aztec Civilization

The Aztecs were a Mesoamerican people of central Mexico in the fourteenth, fifteenth, and sixteenth centuries. They were a civilization with a rich cultural heritage whose capital, Tenochtitlan, rivalled the greatest cities of Europe in size and grandeur. The nucleus of the Aztec Empire was the Valley of Mexico, where the capital of the Aztec Triple Alliance was built upon raised islets in Lake Texcoco. After the 1521 conquest of Tenochtitlan by Spanish forces and their allies which brought about the effective end of Aztec dominion, the Spanish founded the new settlement of Mexico

NSOU z CC-HI-02 111 City on the site of the now-ruined Aztec capital.

The greater metropolitan area of Mexico City now covers much of the Valley of Mexico and the now-drained Lake of Texcoco.

10.10.1 Legends and Traditions

Aztec culture is generally grouped with the cultural complex known as the nahuas, because of the common language they shared. According to legend, the various groups who were to become the Aztecs arrived from the north into the Anahuac Valley around Lake Texcoco. The location of this valley and lake of destination is clear-it is the heart of modern Mexico City-but little can be known with certainty about the origin of the Aztec. In the legend, the ancestors of the Aztec came from a place in the north called Aztlán, the last of seven nahuatlacas (Nahuatl-speaking tribes, from tlaca meaning "man") to make the journey southward. The Aztec were said to be guided by their god Huitzilopochtli, meaning "left-handed hummingbird." When they arrived at an island in the lake, they saw an eagle eating a snake while perched on a nopal cactus, a vision that fulfilled a prophecy telling them that they should found their new home on that spot. The Aztec built their city of Tenochtitlan on that site, building a great artificial island, which today is in the centre of Mexico City. This legendary vision is pictured on the Mexican flag. According to legend, when the Aztec arrived in the Anahuac valley around Lake Texcoco, they were considered by the other groups as the least civilized of all, but the Aztec decided to learn, and they took all they could from other peoples, especially from the ancient Toltec (whom they seem to have partially confused with the more ancient civilization of Teotihuacan). To the Aztec, the Toltecs were the originators of all culture; "Toltecayotl" was a synonym for culture. Aztec legends identify the Toltecs and the cult of Quetzalcoatl (the feathered snake) with the mythical city of Tollan, which they also seem to have identified with the more ancient Teotihuacan. Because the Aztec adopted and combined several traditions with their own earlier traditions, they had several creation myths; one of these describes four great ages preceding the present world, each of which ended in a catastrophe. Our age-Nahui- Ollin, the fifth age, or fifth creation-escaped destruction due to the sacrifice of a god Nanahuatl ("full of sores," the smallest and humblest of the gods), who was transformed into the Sun. This myth is associated with the ancient city of Teotihuacan, which was already abandoned and destroyed when the Aztec arrived. Another myth describes the earth as a creation of the twin gods Tezcatlipoca (the Smoking Mirror) and Quetzalcoatl. Tezcatlipoca lost his foot in the process of creating the world and all representations

NSOU z CC-HI-02 112 of these gods show him without a foot and with a bone exposed. Quetzalcoatl is also called "White Tezcatlipoca." Quetzalcoatl represented conscious intelligence, and Tezcatlipoca the subconscious opposite. The former was the lighter, the latter the darker, side of human nature (although no real distinction was made between good and evil). Tezcatlipoca ruled the night, the earth's surface and was god of war. Quetzalcoatl, representing dawn and the rising sun, and healing, wisdom, art, poetry, skills, and crafts had been banished by the Smoking Mirror and war came to dominate human affairs. Aztec scholars had predicted that the year 1519 (500 years after his departure) would herald the Feathered Snake's return from exile, and with it the creation of a new, more harmonious era, under the guidance of Quetzalcoatl. Some said he would return with "white Gods" accompanying him.

10.10.2 Rise of Aztecs

After the fall of Tula in the twelfth century, the valley of Mexico and surroundings contained several city states of Nahuatl-speaking people: Cholula, Huexotzingo, Tlaxcala, Azcapotzalco, Chalco, Culhuacan, Xochimilco, Tlacopan, etc. None of them was powerful enough to dominate other cities, all of them were proud of their Toltec heritage. Aztec chronicles describe this time as a golden age, when music was established, people learned arts and craft from surviving Toltecs, and rulers held poetry contests in place of wars. In the thirteenth and fourteenth centuries, around Lake Texcoco in the Anahuac valley, the most powerful of these city states were Culhuacan to the south and Azcapotzalco to the west. Their rule extended over all the area around Lake Texcoco. As a result, when the Mexica arrived to the Anahuac valley as a semi-nomadic tribe, they had nowhere to go. They established themselves temporarily in Chapultepec, but this was under the rule of Azcapotzalco, the city of the "Tepaneca," and they were soon expelled. They then went to the zone dominated by Culhuacan and, in 1299, the ruler Cocoxtli gave them permission to settle in Tizapan, a rocky place where no one wanted to live. They began to acquire as much culture as they could from Culhuacan: they took and married Culhuacan women, so that those women could teach their children. In 1323, they asked the new ruler of Culhuacan, Achicomatl, for his daughter, in order to make her the goddess Yaocihuatl. The Mexica sacrificed her. The people of Culhuacan were horrified and expelled the Mexica. Forced to flee, in 1325 they went to a small islet in the center of the lake where they began to build their city "Mexico-Tenochtitlan," eventually creating a large artificial island. After a time, they elected their first tlatoani, Acamapichtli, following customs learned from the Culhuacan. Another Mexica group settled on the north shore: this would become the city of

NSOU z CC-HI-02 113 Tlatelolco. Originally, this was an independent Mexica kingdom, but eventually it merged with the islet.

10.10.3 Class Structure

The society traditionally was divided into two social classes; the macehualli (people) or peasantry and the pilli or nobility. Nobility was not originally hereditary, although the sons of pillis had access to better resources and education, so it was easier for them to become pillis. Eventually, this class system took on the aspects of a hereditary system. The Aztec military had an equivalent to military service with a core of Professional warriors. An Aztec became a pilli through his abilities in war. Only those that had taken prisoners could become full-time warriors, and eventually the honors and spoils of war would make them pillis. Once an Aztec warrior had captured 4 or 5 captives, he would be called tequiuia and could attain a rank of Eagle or Jaguar Knight, sometimes translated as "captain," eventually he could reach the rank of tlacatecatl or tlachochcalli. To be elected as tlatoani, one was required to have taken about 17 captives in war. When Aztec boys attained adult age, they stopped cutting their hair until they took their first captive; sometimes two or three youths united to get their first captive; then they would be called iyac. If after certain time, usually three combats, they could not gain a captive, they became macehualli; it was shameful to be a warrior with long hair, indicating lack of captives; one would prefer to be a macehualli. The abundance of tributes led to the emergence and rise of a third class that was not part of the traditional Aztec society: pochtecas or traders. Their activities were not only commercial: they also were an effective intelligence-gathering force. They were scorned by the warriors, who nonetheless sent to them their spoils of war in exchange for blankets, feathers, slaves, and other presents.

10.10.4 Slavery

Slaves or tlacotin (distinct from war captives) also constituted an important class. This slavery was very different from what Europeans of the same period were to establish in their colonies, although it had much in common with the slave system in the classical European world of ancient Greece and Rome. The appropriateness of the term "slavery" for this Aztec institution has been questioned. First, slavery was personal, not hereditary: a slave's children were free. A slave could have possessions and even own other slaves. Slaves could buy their liberty, and slaves could be set free if they were able to show they had been mistreated or if they had children with or were married to their masters.

NSOU z CC-HI-02 114 10.10.5 Human Sacrifice and Cannibalism Human sacrifice was the most abhorrent feature of Aztec civilization. Human sacrifice was widespread at this time in Mesoamerica and South America (during the Inca Empire), but the Aztecs practiced it on a particularly large scale, sacrificing human victims on each of their 18 festivities. Most cultures of Mesoamerica gave some kind of offerings to the gods, and the sacrifice of animals was common, a practice for which the Aztecs bred special dogs. Objects also were sacrificed; they were broken and offered to their gods. The cult of Quetzalcoatl required the sacrifice of butterflies and hummingbirds. Self-sacrifice was also quite common; people would offer maguey thorns, tainted with their own blood. Blood held a central place in Mesoamerican cultures; in one of the creation myths, Quetzalcoatl would offer blood extracted from a wound in his own penis to give life to humanity, and there are several myths where Nahua gods offer their blood to help humanity. In the myth of the fifth sun, all the gods sacrifice themselves so humanity could live. In the usual procedure of human sacrifice, the victim would be painted with blue chalk (the colour of sacrifice) and taken to the top of the great pyramid. Then the victim would be laid on a stone slab, his abdomen ripped open with a ceremonial knife (an obsidian knife could hardly cut through a ribcage) and his heart taken out and raised to the sun. The heart would be put in a bowl held by a statue, and the body thrown on the stairs, where it would be dragged away. Afterwards, the body parts would be disposed of various ways: the viscera were used to feed the animals in the zoo, the head was cleaned and placed on display in the tzompantli, and the rest of the body was either cremated or cut into very small pieces and offered as a gift to important people. Evidence also points to removal of muscles and skinning. While there is universal agreement that the Aztecs practiced human sacrifice, there is a lack of scholarly consensus as to whether they also practiced cannibalism and, if so, to what extent. While most historians of Mesoamerica believe that there was ritual cannibalism related to human sacrifices, they do not support that human flesh was ever a significant portion of the Aztec diet. The Aztecs were conquered by Spain in 1521. 10.11 Inca Civilization The Inca Empire was a vast empire that flourished in the Andean region of South

NSOU z CC-HI-02 115 America from the early 15th century CE up until its conquest by the Spanish in the 1530s. Even after the conquest, Inca leaders continued to resist the Spaniards up until 1572, when its last city, Vilcabamba, was captured. The Incas built their empire, called Tawantinsuyu or the "Land of the Four Corners," without the wheel, powerful draft animals, iron working, currency or even what we would consider to be a writing system. The empire stretched from modern-day Argentina to southern Columbia, and was divided up into four "suyu," which intersected at the capital, Cuzco. These suyu in turn were divided into provinces. Machu Picchu sits nestled between the Andes mountains of modern-day Peru and the Amazon basin and is one of the Inca's most famous surviving archaeological sites. The Inca Empire is thought to have originated at the city of Cuzco in what is modern-day southern Peru. In some mythical tales, the Inca was created by the sun god, Inti who sent his son, Manco Capac to Earth. Legend has it that he first killed his brothers and then led his sisters into a valley near Cuzco, where they settled down around 1200 CE. Cuzco was located at a nexus point between two earlier empires, one called the Wari and another based at the city of Tiwanaku. According to T.K. McEwan, one of the main reasons why the Inca were able to expand was because the infrastructure was already in place - things like hydraulic systems and highways were left behind by the preceding empires. The expansion of the Inca Empire began by the time the fourth emperor, Mayta Capac took hold, but didn't gain momentum until the reign of the eighth emperor, Viracocha Inca. Viracocha began the practice of leaving behind military garrisons in lands to maintain the peace. 10.11.1 Inca Religion and Sacrifice According to McEwan, the Inca pantheon had an array of gods that included the creator god Viracocha, sun god Inti, thunder god Illapa and earth-mother goddess Pachamama, among others. There were also regional deities worshipped by people whom the Inca conquered. The Inca gods were honored in many ways, including prayers, fasting and animal sacrifice, but the most powerful form of honor was human sacrifice, typically of children and teenagers. In 1999, archaeologists discovered the mummies of three children who had been left as sacrifices at a shrine near the summit of a volcano in Argentina. A teenage girl

NSOU z CC-HI-02 116 who is now known as "the maiden" appears to have been the main sacrifice along with a boy and girl, who were thought to be her attendants. Research has revealed that, in the year before their sacrifice, the three consumed a special diet rich in maize and dried llama meat and were drugged with coca leaves and alcohol. 10.11.2 Mummy Feeding Mummification was an important part of Inca funerary rites, even for commoners. After the Spanish conquest, a man named Guaman Poma, who spoke Quechua and was native to the Andes, published a chronicle that described November as being the "month of carrying the dead," a time when people would try to feed the mummies of their ancestors. "In this month they take their dead out of their storehouses which are called pucullo and they give them food and drink and they dress them in their richest apparel...and they sing and dance with them...and they walk with them from house to house and through the streets and the plaza," (In translation, from the book *Food, Power and Resistance in the Andes* by Alison Krögel, Lexington Books, 2011). Krögel noted that while the mummies of commoners were only fed on special occasions those of royalty "received their own specially prepared meals [including corn beer] on a daily basis." However, Inca oral history recorded by the Spanish, suggests that the expansion began in earnest during the reign of the emperor Pachacuti Inca Yupanqui, the son of Viracocha Inca, who reigned from 1438 to 1471. Pachacuti became emperor after he halted an invasion of Cuzco that was being carried out by a rival group called the Chancas. The invasion had driven his father to a military outpost. Subsequently, Pachacuti worked to expand the territory the Inca controlled, extending their influence beyond the Cuzco region. 10.11.3 Art and Architecture The Inca crafted magnificent objects from gold and silver, but perhaps their most striking examples of art were in the form of textiles. The Inca grew cotton, sheared wool and used looms to create their elaborate textiles. The finest grade of cloth was called cumpi, and was reserved for the emperor and nobility. Inca stone-working abilities were also formidable. Their "craftsmen fitted building stone together perfectly without using any mortar, such that an object as thin as a razor blade could not be inserted between the stones," wrote Peter V. N. Henderson

NSOU z CC-HI-02 117 in his book *The Course of Andean History* (University of New Mexico Press, 2013). 10.11.4 Conclusion : Inca Falls to the Spanish The empire reached its peak after the conquests of Emperor Huayna Capac, who reigned from 1493 until around 1527. At its peak, the empire included up to 12 million people and extended from the border of Ecuador and Colombia to about 50 miles [80 kilometers] south of modern Santiago, Chile. To support this empire, a system of roads stretched for almost 25,000 miles (roughly 40,000 km), about three times the diameter of the Earth. As the Spanish conquered the Inca Empire, they were impressed by what they saw. Inca cities were as large as those of Europe, but more orderly and by all account much cleaner and more pleasant places in which to live. In fact, the road and aqueduct systems in the Andes were superior to those in Europe at the time. Across the waters, the Spanish brought one of their strongest and invisible weapons with them - diseases that the Inca populations had never been exposed to. Smallpox wiped out much of the Inca population, including Capac and the successor he had chosen. After Capac's death, his kin battled for the power and his son, Atahualpa eventually succeeded. But the Spanish conquistador Francisco Pizarro successfully lured and captured Atahualpa - eventually killing him and easily taking over Cusco with their more advanced weapons. The Spanish, wanting to keep peace with the locals installed a "puppet king," Manco Inca Yupanqui, according to History.com. But he and his men were later forced to retreat to a village in the jungle called Vilcabamba, the last remaining bite of the Inca Empire, until it disappeared in 1572. 10.12 Conclusion From the Unit 10, we have learned diverse historical developments: it includes China (Shang dynasty), Eastern Mediterranean (Minoan and Mycenaean), Mesoamerican Civilizations- Maya, Aztec, and Inca culture and civilizations. It comes to us that the progress of civilization means the articulation of state system, development of an ideology catering the needs of ruling classes, the disappearance of the clan and community culture and the improvement of technology. All these elements of civilizational progress were evident in the history of ancient China, the European region and South America. Another area of development could be found in the art, architecture and astronomy. The precision in astronomical calculations on the one hand and refinement of artistic sense on the other hand were manifested in the wide

NSOU z CC-HI-02 118 cross sections of the ancient societies. We must note that the class structure of the Mesoamerican civilizations was based on slavery and even human sacrifices. 10.13 Model Questions 1. Write an essay on China during the reign of the Shangs. 2. Write a short note on oracle bones. 3. Write an essay on the Minoan culture of Crete Island. 4. Write a short note on Arthur Evans and his excavations. 5. Write an essay on the Mycenaean civilization. 6. Write an essay on the Maya civilization. 7. Write an essay on the Inca civilization. 8. Write an essay on the Aztec civilization. 9. Write a short note on Aztec class structure. 10. How far it is correct to say that the Aztecs practiced cannibalism? 10.14 Suggested Readings Castleden, Rodney, *Mycenaeans*, London, 2005. Matz, Friedrich, *Minoan Civilization: Maturity and Zenith*, Cambridge, 1966. Rubin, David, *The Genesis and Demise of the Minoan Civilization*, New York, 2011. Stubbings, Frank H., *The Rise of Mycenaean Civilization*, vols. I & II, Cambridge, 1965. Willetts, Ronald Frederick, *The Civilization of Ancient Crete*, Berkley, 1977.

NSOU z CC-HI-02 119 Unit 11 T Debate on the Advent of Iron and Its Implications Structure 11.0 Objectives 11.1

Introduction : The Iron Age 11.2 Smelting of Iron - A Technological Progress 11.3 Iron Age Tools 11.4 Anatolia,

Mesopotamia and Egypt 11.5 Europe and Iron Age 11.6 Africa and Iron 11.7 Conclusion 11.8 Model Questions 11.9

Suggested Readings 11.0 Objectives O The objective of this unit is to study the advent of Iron Age O Learners will get a rough idea about the discovery of Iron & the early manufacturing process related to it. O The origin & foundation of Iron Age in various parts of the world will also be discussed, that includes, Y Middle East (Anatolia, Mesopotamia & Egypt) Y Europe & Y Africa 11.1 Introduction : The Iron Age The Iron Age was not a single time period that occurred

simultaneously around the world. Instead, the Iron Age refers to when people in a particular location learned 119

NSOU z CC-HI-02 120 to use iron for tools and weapons as well as when they started using iron more than other metals.

Iron Age civilizations were still considered prehistoric because most of them did not keep detailed written records of their history. In most circumstances, these societies passed through three ages of technology starting with the Stone Age,

then the Copper-Bronze Age, and finally the Iron Age. It is a matter of great debate that how and when iron started to be used. The use of copper and alloys of copper, such as bronze, was the point at which the Stone Age transformed into the metal age. It is true that the copper was one of the first metals ever used by the humankind, but the use of iron made the most significant change in the history of the mankind. This was a great improvement over wood, stone and pre- iron age metals. By the second half of the 2nd millennium BCE some important changes took place in eastern Mediterranean and west Asian regions. Mesopotamian and Egyptian civilizations helped to create such a condition in which the entire extended regions were ready for the transition to civilizations. Another important feature of this time was the continuous movement and displacement of various tribes including the Indo- Europeans. They had interactions and conflict with settled agrarian societies. Their displacements and interactions helped to spread Iron Age cultures in different regions. Anatolia played the most important role in this regard. 11.2 Smelting of Iron - A Technological Progress Smelted iron requires hot-working and can only be melted in specially designed furnaces. Iron then had to be forged on an anvil while being struck and flattened into shapes with a hammer. Differing grades and quality of iron meant some tools could be very weak in comparison to other iron tools made with higher grade iron, such as bog iron which is generally a very low quality iron. It is not known exactly where iron smelting first began, but this process is generally attributed to the Hittites of Anatolia during the late Bronze Age from about 1,500 BCE. It was introduced into Europe through Greece in the late 11th century BC, which ultimately led to the rise of the La Tène culture around 500 BCE. It was discovered that iron can be significantly improved if reheated in a furnace with charcoal (containing carbon), as around 2% of the carbon is transferred to the iron and then the hot metal rapidly cooled. This effectively turned the soft iron into steel.

NSOU z CC-HI-02 121 11.3 Iron Age Tools Farming tools: Iron-tipped ploughs (called an Ard or Scratch plough) pulled by oxen making cultivation of heavy clay soils possible. The Ard was made primarily from wood with an iron tip to penetrate the ground, but it did not have mould boards or large blades used on more recent European ploughs to turn the soil over. It made a simple furrow or narrow trench to sow the seed in; to obtain a good tilt, it is likely that fields were ploughed in one direction and then cross-ploughed in the other. Iron Sickles were also used to harvest crops, as well as cutting and shaping branches for hurdles. Managing trees or hedges was necessary for Iron Age farmers as the wood was used in the construction of hurdles, buildings, tools and vehicles and also for firewood and charcoal. War weapons: the Iron Age people wore armour made from bronze, iron, or a combination of both. Fashioned like a tunic, the armour might hang as low as the knees and extend all the way to the wrists. Their shields were cumbersome, too. In fact, they had to be carried into battle by a special corps of shield bearers. In Iron Age Britain, on the other hand, armour was rarely worn, and shields were generally wooden or leather. Swords of the late Bronze Age tended to be sickle-shaped. But as iron was introduced, the curve of the blade became less pronounced. These swords were more like large daggers and were usually hung in sheaths across the chest or back. They did not hang from the belt the way later swords would. Short swords and daggers were the weapons of choice in early Iron Age Britain, as well. Though the long sword had earlier been in use, it fell from favour, only to return later in the Iron Age. Javelins and spears were useful for assaulting an enemy from long ranges. Javelins were thrown, while spears were wielded by hand. These lighter weapons usually featured a metal tip attached to a wooden shaft. In the Near East, foot soldiers generally carried them into battle alongside a shield. When transported in a chariot, they were kept in a quiver attached to the side or rear. Javelins and spears were also used in Iron Age Britain. However, unlike the Near East, archery was used for neither war nor hunting. The bow and arrow would appear later in Northern Europe. 11.4 Anatolia, Mesopotamia and Egypt Though it is a process of long evolution but it is generally believed that the

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NSOU z CC-HI-02 122 Hittites were the first to dominate a region by using the power they derived from their use of iron. The process of ironworking was considered to be a valuable military secret, one which gave the Hittites an advantage over those with whom they warred, often Mesopotamia and Egypt. The Assyrians from Mesopotamia eventually acquired their own knowledge of iron, and used iron as a means of payment. In their palace of Khorsabad, a stock of 35,000 pounds of iron has been found in the storehouses. Among the Egyptians, too, iron was considered to be extremely valuable. There is a well-preserved exchange of letters between the Hittite king Hattusilis III and Pharaoh Ramses II, who reigned about 1250 BCE. The letters reveal that after their last great battle at Kadash or present day Palestine, an armed peace existed between their two realms. In response to the Pharaoh's request send him articles made of iron, Hattusilis replied that he was very sorry, but there was no iron left. The reason for this refusal can perhaps be found in the expansion of power of the Hittites to the south. In Syria they had come up against Egyptian interests. The Hittites were so weakened by internal problems that they could offer no resistance to the invasions of what they called the 'Sea People', including those from the north.

11.5 Europe and Iron Age Dating the end of the European Iron Age is problematic. Since the Iron Age initially was defined as a chronological period in prehistoric Europe, the term Iron Age usually is not applied to the ancient literate civilizations of Greece and Rome. In the European Mediterranean world, the Iron Age ends with the beginning of Greek literature in the archaic period roughly around 8th century BCE and the beginning of Latin literature in the third century BCE. The term "Iron Age" sometimes is applied to the Etruscans, who were literate but whose writings cannot be deciphered by modern scholars. For most of central and western Europe, the Iron Age ends with the Roman conquest during the last two centuries BCE and the 1st century CE. For example, Gaul, including modern France and Belgium, was conquered by Julius Caesar in the middle of the first century BCE, while southern Britain was incorporated into the Roman Empire in the first century CE. However, many parts of northern and eastern Europe never came under Roman political domination. In Ireland, the Iron Age ends with the introduction of Christianity and literacy by Saint Patrick in the 5th century CE. In north-eastern Europe, the Iron Age continues through the first half of the first millennium CE. Although these regions were never part of the Roman Empire,

NSOU z CC-HI-02 123 they were not immune from Roman influence. In regions such as Germany, Poland, and southern Scandinavia, Roman trade goods appear in archaeological assemblages dating from the 1st to the 5th centuries CE. In addition, many non-Roman barbarians served in the Roman army and were exposed to Roman material culture and the Roman way of life. In north-eastern Europe, the period from about CE 1-400 is termed the Roman Iron Age. The Iron Age thus did not start with the first appearance of iron but rather at the stage when its distinct functional properties were being exploited and it began to supplant bronze in the production of tools and weapons. This occurred at different times in various parts of Europe, and the transition to the Iron Age is embedded in local cultural developments. The reasons why iron was adopted differed among regions, but generally a similar pattern was followed. After an introductory period, iron quickly supplanted bronze for the making of tools and weapons. It was at this stage that metal, in spite of the earlier presence of bronze tools, replaced stone, flint, and wood in agricultural production. New and more effective tools were developed during the last centuries BCE, and subsistence production must have increased drastically. Along with these domestic changes, there were changes in the traditional routes of contact and trade. These routes had been established during the Bronze Age, and through them copper, tin and other commodities had travelled throughout Europe. With the appearance of the rich Late Hallstatt communities of south-central Europe, the orientation of contact changed. The northern links were increasingly ignored, and trade became concentrated on, and dependent upon, commodities from the south. South and west-central Europe were now included in the periphery of the expanding Mediterranean civilization; and the previous network of contact was broken. In the rest of Europe, regional diversity increased, a tribalized landscape emerged, and new types of social organization developed. During the Iron Age, the roots of historic Europe were planted. Proto-urban settlements, hierarchical social orders, new ideological structures, and writing were parts of this picture. It was also a time during which the difference between the Mediterranean world and temperate Europe became even more pronounced and new degrees and forms of dependency developed in the socio-political systems. Archaeological and historical sources indicate that the barbarian societies of temperate Europe also experienced significant social, political, and economic changes during the first millennium BCE, and many of these developments are chronicled in this section of the encyclopaedia. Moreover, such sources also document a long and

NSOU z CC-HI-02 124 complex relationship between the civilizations of the Mediterranean and the barbarian societies of temperate Europe. For example, Greek trading colonies were established in the western Mediterranean by 600 BCE. During the latter part of the Hallstatt period (c. 600–480 BCE), a wide range of Mediterranean luxury items appear in rich burials in west-central Europe. These include Greek tableware, amphorae (designed to hold and transport wine), and Etruscan bronze vessels. Another example of technology moving between the Mediterranean and temperate Europe can be seen in the fortification walls of the Late Hallstatt town of the Heuneburg, in Germany. They were rebuilt in mud brick with stone foundations. This technique was otherwise unknown in temperate Europe during the middle of the first millennium BCE but was widespread in the Mediterranean regions. At a later date, Roman pottery and glassware were traded widely outside the empire. However, the nature of Roman and Greek contact with the barbarian world differed in one fundamental way: while the Greek colonies that were established in the western Mediterranean and along the Black Sea were primarily trading colonies, the Romans were more interested in territorial conquest. It is the Roman conquest that marks the end of the Iron Age in much of Central and Western Europe.

11.6 Africa and Iron The African Iron Age is traditionally considered that period in Africa between the 2nd century AD and about 1000 AD. During this time iron smelting was practiced in African land. In Africa, unlike the Europe and Asia, the Iron Age is not prefaced by a Bronze or Copper Age, but rather all the metals were brought together. The advantages of iron over stone are obvious—iron is much more efficient at cutting trees or quarrying stone than stone tools. But iron smelting technology is a smelly, dangerous one. African Iron Age people built a cylindrical clay furnace and used charcoal and a hand-operated bellows to reach the level of heating for smelting. Once smelted, the metal was separated from its waste products or slag, and then brought to its shape by repeated hammering and heating, called forging. From the 2nd century AD to about 1000 AD, the Chifumbaze spread iron throughout the largest portion of Africa, eastern and southern Africa. The Chifumbaze were farmers of squash, beans, sorghum and millet, and kept cattle, sheep, goats and chickens. They built hilltop settlements, at Bosutswe, large villages like Schroda and large

NSOU z CC-HI-02 125 monumental sites like Great Zimbabwe. Gold, ivory, and glass bead working and trade was part of many of the societies. Many spoke a form of Bantu; many forms of geometric and schematic rock art are found throughout south and eastern Africa.

11.7 Conclusion The Iron Age is the most remarkable age in the history of human civilization. The use of iron completely transformed the fundamental structure of the economy, society, politics, and state system. The process, structure and organization of commodity production—both agricultural and non-agricultural—was fully changed. The use of iron not only increased production, but it was also closely associated with the emerging class structure and state formation. It is a big leap in the human history.

11.8 Model Questions 1. Describe the development of Iron Age briefly. 2. Briefly state the tools used in the Iron Age. 3. How was the Iron Age developed in Anatolia, Mesopotamia and Egypt? 4. Write a note on the development of Iron Age in Europe and Africa.

11.9 Suggested Readings 1. Boardman, John, et. al. (Eds.), Oxford History of the Classical World, Oxford, 1986. 2.

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NSOU z CC-HI-02 126 Unit 12 T Iron Age Civilizations: Hittites and Etruscans Structure 12.0 Objectives 12.1 Introduction : The Hittites 12.2 Hittites and the Egyptians: Two Conflicting groups 12.3 Administration and Warfare 12.4 Hittites Religious Belief 12.5 Decline and Fall 12.6 The Etruscans 12.7 Location 12.8 Society and Kinship 12.9 State and Administration 12.10 Religion 12.11 Decline 12.11 Conclusion 12.13 Model Questions 12.14 Suggested Readings 12.0 Objectives O The objective of this unit is to study the Iron Age Civilization among the Hittites and Etruscans of West Asia O The different socio-political aspects of the Hittites & Etruscan civilizations will also be discussed. 12.1 Introduction : The Hittites The Hittites had been mentioned several times in the Old Testament, but little was known about their civilization prior to archaeologists excavating and studying the site 126

NSOU z CC-HI-02 127 of the Hittite capital: Hattusa (in the present-day Republic of Turkey). The Hittite Empire was centered in Asia Minor. At its maximum boundaries, it extended from the Aegean coast of Anatolia, east to the Euphrates River, south-eastward into Syria as far as Damascus, and south along the eastern Mediterranean coast of the Levant. Beginning with the decipherment of a hoard of inscribed clay tablets (discovered at Hattusa in 1906), it was shown that the Hittites were, in fact, a dominant and sophisticated Bronze Age superpower; and true rivals of the mighty Egyptians. The secrets of this mysterious civilization are still being unearthed through recent archaeological discoveries. The Hittite King Mursili sacked Babylon around 1595 BCE but did not attempt to hold the region. Historians do not know exactly where the Hittites originated or how they got to Asia Minor. Studies of their Indo-European language, however, indicate that they were probably of European origin; and might have migrated south from what is now the Ukraine through the Balkans, or past the eastern end of the Black Sea, sometime around 2000 BCE.

12.2 Hittites and the Egyptians: Two Conflicting Groups

When the Hittites entered Asia Minor around 2000 BCE, the region was populated by small yet sophisticated kingdoms. The Hittites began expanding their domain around 1900 BCE, using both force and diplomacy to bring rival city-states and kingdoms in Asia Minor under control. The Hittite realm went through several periods of expansion and contraction until around 1400 BCE. At that time, a series of strong kings expanded the Hittite Empire across all of Asia Minor, into Syria, and beyond the Euphrates River. The push into Syria brought the Hittites into conflict with the Egyptians, who also sought to dominate this region. For several generations, the Hittites and Egyptians remained diplomatic and military rivals. The great battle of Kadesh (near the present-day Syrian-Lebanese border) was fought between these superpowers around 1274 BCE and was commemorated in Egypt by a pictorial relief, an epic poem, and an official written record. After years of uneasy stalemate, the two powers signed a peace treaty and mutual defence pact, perhaps in response to growing Assyrian power to the east. A copy of the treaty was inscribed in hieroglyphs on the walls of an Egyptian temple at Karnak (where it stands to this day); and on a Hittite clay tablet originating from Hattusa (currently at the Istanbul Archaeological Museum).

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12.3 Administration and Warfare

Some researchers believe that the early Hittite government was the first constitutional monarchy. The Pankus, probably an assembly of noblemen, monitored the king's activities in relation to their laws and might have had the power to remove and install kings as needed. Hittites royal family was not a closed society against the outer world. If there weren't a man to be the king from the first and second generation, a prince's wife from the first generation could also be the king. Crown prince was announced by the king and he had to say the oath of allegiance after the approval of Panku. Apart from the king there was also institutionalised queen-ship. It is understood from the accomplishments of Hattu?ilill's wife that the queen had a big role in political life. However, king was the absolute power in the state formation. They had no law of succession until c. 1500 BCE. As a result, the death of a king often triggered a struggle for power. The authority of the Pankus waned as the empire began to grow and after a law of succession was adopted. During the imperial years, the Hittite ruler was called the Great King. Each year, the rulers of vassal states brought gifts to Hattusas and pledged their loyalty. In return for military protection and favourable trading status, vassal states contributed precious resources, grain and troops to the empire. Hittite foot troops made extensive use of the powerful curved bow and bronze or iron tipped arrows. Surviving artwork depicts Hittite soldiers as stocky and bearded, wearing distinctive shoes with curled-up-toes. For close combat they used bronze and iron daggers, lances, spears, sickle-shaped swords, and battle-axes. Soldiers carried bronze rectangular shields and wore bronze conical helmets with earflaps and a long extension down the back that protected the neck. The Hittites were apparently very competent at conducting sieges and assaulting cities that resisted. They were possibly the first to adopt the horse for pulling light two-wheeled chariots and made these vehicles a mainstay of their field armies. Egyptian engravings of the Battle of Kadesh show three men in Hittite chariots using spears, but other evidence suggests that the war vehicles carried only a driver and archer. Perhaps the chariot archer replaced the chariot javelin thrower. Hittite chariot armies were feared by most of their contemporaries.

NSOU z CC-HI-02 129 12.4 Hittites Religious Belief Hittites religion was a polytheistic religion; there were thousands of god and goddesses in pantheon (family of gods) and most of them were taken from the other tribes' religions. The gods in Hittites were just like people. Both their physical appearance and spiritual features were just like the same as people. They eat and drank like people and they always did favour as long as they were treated well by people. Whenever they were neglected, they try to take revenge and they punish the people in a cruel way. A Hittite document compares the people with gods and it mentions that this relationship is just like the one between master and his housemaid. Hittite pantheon consists of the local ones combined in the course of time in the cities of Anatolia and Syria. The head god of Hittites was the god of thunder (Tešup) . God of thunder saves the country and the peace of kingdom. The king rules the country on behalf of his master. The Great Temple at Hattusa was the religious center of the empire. The Hittite king was also the high priest of the kingdom and split his time between government, religious duties, and conquest. The king's dual role was useful in unifying the culture of the kingdom among its diverse peoples. Each year the king and high priest travelled extensively to preside at festivals. These personal appearances brought in rich donations and helped stabilize the realm. 12.5 Decline and Fall Following the establishment of a treaty with Egypt c. 1259 BCE, there ensued decades of relative peace throughout much of the region. During the great catastrophe c. 1200 BCE, however, the Hittite empire was suddenly destroyed. Perhaps the Hittites had been suffering from an extended shortage of food: records on clay tablets reveal they had begun importing grain from Egypt during the middle of the 13th century BCE. Hattusa was eventually abandoned by the last known king Suppiluliuma II, and then the fortifications were thrown down and the city burned to ashes, possibly by the mysterious Sea Peoples or an Anatolian tribal people called the Kaskians. The carving of the smiling war god guarding the King's Gate is a copy of the original currently on display in the Museum of Anatolian Civilizations in Ankara, the capital of Turkey.

NSOU z CC-HI-02 130 12.6 The Etruscans The name Etruscans was given by the Romans to their neighbours in the district now known as Tuscany. Greeks called them Tyrsenians or Tyrrhenians. But the origin of the splendid civilization which flourished in Etruria from c. 700 BCE is one of the most vexed questions of early Italian history. The origin of the Etruscans is yet not been very clear. The age long debate regarding the origin of Etruscans was opened around 450 BCE when Herodotus reported that the Etruscans were an offshoot of the Lydians of western Asia Minor. Probably they had set out in quest of new lands because of a great famine in their homeland. But another Greek author Dionysius concluded that the Etruscans must be of Italian origin considering the differences between the Etruscan and the Lydian languages of his time. 12.7 Location The central area of Etruscan civilization lay between the River Arno in the north, the Tiber in the east and south and the Mediterranean in the west. Into it was thrust the lower slopes of the Apennines. The northern part comprised fertile alluvial valleys, plains and rolling hills of sandstone and limestone where cities such as Clusium, Cortana, Perugia grew up; such was their attraction that the sites continued to be occupied through to modern times. 12.8 Society and Kinship The cemeteries of the Etruscans give us considerable information about their society. They were a monogamous society that emphasized pairing. The word for married couple was tusurthir. The lids of large numbers of sarcophagi are adorned with sculpted couples, smiling, in the prime of life (even if the remains were of persons advanced in age), reclining next to each other or with arms around each other. The bond was obviously a close one by social preference. Kinship among the Etruscans was vertical, or generational. They kept track of six generations. In addition to the mi ("I") an individual recognized a clan ("son") or a sec ("daughter"), a neft ("grandson"), and a prumaths ("great-grandson"). Every individual had an apa and ati ("father" and "mother") and relatives older than they. A division of relatives as maternal or paternal seems to have existed: the apanachna and the atinachna, the grandfather's and grandmother's relatives. On the

NSOU z CC-HI-02 131 level of the self, the lack of any words for aunt, uncle or cousins is notable. Very likely, apa was a generational word: it meant father or any of father's male relatives. Similarly, ati would have meant any female relative of mother's age or generation. Ruva ("brother") is recognized, but no sister. It's possible, though hard to determine, that ruva had a broader meaning of "any related male of the self's generation." The Etruscans were careful also to distinguish status within the family. There was a step- daughter and step-son, sechfanthana and clan thuncultha (although this may in fact mean "first son" based on the root thun - "one"), as well as a step-mother, ativu (literally "little mother"), an adopted son, clanti, and the universal mother-in-law, netei. Other terms were not as high or democratic in status. The system was like that of the Roman. The etera were slaves, or more precisely, foreign slaves. When they had been freed they were lautni (male) or lautnitha (female), freed men or women, who were closely connected to the family and were clients of it in return for service and respect.

12.9 State and Administration The historical Etruscans had achieved a state system of society, with remnants of the chieftdom and tribal forms. In this they were ahead of the surrounding Ancient Italic peoples, who still had chiefs and tribes. Rome was in a sense the first Italic state, but it began as an Etruscan one. The Etruscan state government was essentially a theocracy. The government was viewed as being a central authority, over all tribal and clan organizations. It retained the power of life and death; in fact, the gorgon, an ancient symbol of that power, appears as a motif in Etruscan decoration. The adherents to this state power were united by a common religion. The political unit of Etruscan society was the city-state, which was probably the referent of methlum, ("district"). Etruscan texts name quite a number of magistrates, without much of a hint as to their function: the camthi, the parnich, the purth, the tamera, the macstrev, and so on. The people were the mech. The chief ruler of a methlum was perhaps a zilach. All the city-states of the Etruscans were gathered into confederacies, or "leagues." The sources tell us there were three. A league for unknown reasons, likely religious, had to include 12 city-states. The word for league was also mech. Once a year the states met at a fanu, or sacred place (Latin fanum) to discuss military and political affairs, and also to choose a lucumo (ruler), who held the office for one year. What he did is described by the infinitive, lucair (to rule). The Etrurian confederacy met at the fanum Voltumnae, the "shrine of Voltumna." Their league was called the "duodecimpopuli Etruriae" or the "twelve peoples of Etruria." The relationship between Rome and the Etruscans was not one of an outsider conquering a foreign people. The Etruscans considered Rome as one of their cities, perhaps originally in the Latian/Campanian league. It is entirely possible that the Tarquins appealed to Lars Porsena of Clusium (sixth century king), even though he was pro-republican, because he was lucumo of the Etrurian mech for that year. He would have been obliged to help the Tarquins whether he liked it or not. The kings of Rome at some point may also have been lucumo. The gens name, Lucius, is probably derived from lucair. The Romans attacked and annexed individual cities between 510 and 29 BCE. This apparent disunity of the Etruscans was probably regarded as internal dissent by the Etruscans themselves. For example, after the sack of Rome by the Gauls, the Romans debated whether to move the city en masse to Veii, which they could not even have considered if Veii was thought to be a foreign people. Eventually Rome created treaties individually with the Etruscan states, rather than the whole. But by that time the league had fallen into disuse, due to the permanent hegemony of Rome and increasing assimilation of Etruscan civilization to it, which was a natural outcome, as Roman civilization was to a large degree Etruscan.

12.10 Religion The Etruscan system of belief was an immanent polytheism; that is, all visible phenomena were considered to be a manifestation of divine power and that power was subdivided into deities that acted continually on the world of man and could be dissuaded or persuaded in favour of human affairs. Three layers are evident in the extensive Etruscan art motifs. One appears to be divinities of an indigenous nature: Catha and Usil, the sun, Tivr, the moon, Selvan, a civil god, Turan, the goddess of love, Laran, the god of war, Leinth, the goddess of death, Maris, Thalna, Turms and the ever-popular Fuflungs, whose name is related in some unknown way to the city of Populonia and the populus Romanus. Perhaps he was the god of the people. Ruling over this panoply of lesser deities were higher ones that seem to reflect the Indo-European system: Tin or Tinia, the sky, Uni his wife (Juno), and Cel, the earth goddess. In addition the Greek gods were taken into the Etruscan system:

NSOU z CC-HI-02 133 Aritimi (Artemis), Menrva (Minerva), Pacha (Bacchus). The Greek heroes taken from Homer also appear extensively in art motifs. The Etruscans believed in intimate contact with divinity. They did nothing without proper consultation with the gods and signs from them. These practices, which we would view as superstition, were taken over in total by the Romans. A god was called an ais (later eis) which in the plural is aisar. Where they were was a fanu or luth, a sacred place, such as a favi, a grave or temple. There you needed to make a fler (plural flerchva) "offering." Around the mun or muni, the tombs, were the man or mani (Latin Manes), the souls of the ancestors. A deceased person travels to the underworld called Aita "Hades" and thus may be referred to as a hinthial, literally "one who is underneath". A special magistrate, the cechase, looked after the cecha, or rath, sacred things. Every man, however, had his religious responsibilities, which were expressed in an alumnathe or slecaches, a sacred society. No public event was conducted without the netsvis, the haruspex, or his female equivalent, the nethsra. They read the bumps on the liver of a properly sacrificed sheep. We have a model of a liver made of bronze, whose religious significance is still a matter of heated debate, marked into sections that perhaps are meant to explain what the bump in that region should mean. Divination through haruspices is a tradition originating from the Fertile Crescent. Like the Egyptians, the Etruscans believed in eternal life, but prosperity there was linked to funereal prosperity here. The tombs in many cases were better than many houses, with spacious chambers, wall frescoes and grave furniture. Most Etruscan tombs have been plundered. In the tomb, especially on the sarcophagus, was a representation of the dead person in his or her prime, probably as they wanted to be in the hereafter. Some of the statuary is the finest and most realistic of any. We have no problem visualizing the appearance of the Etruscans. They wanted us to see them smiling and intimate with their kith and kin around them, as we do.

12.11 Decline The political domination of the Etruscans was at its height c. 500 BCE, a time in which they had consolidated the Umbrian cities and had occupied a large part of Latium. During this period the Etruscans were a great maritime power and established colonies on Corsica, Elba, Sardinia, the Balearic Islands, and on the coast of Spain. In the late 6th century BCE a mutual agreement between Etruria and Carthage, with whom Etruria had allied itself against the Greeks c. 535 BCE, restricted Etruscan

NSOU z CC-HI-02 134 trade, and by the late 5th century BCE, their sea power had come to an end. The Romans, whose culture had been greatly influenced by the Etruscans (the Tarquin rulers of Rome were Etruscans), were distrustful of Etruscan power. The Etruscans had occupied Rome itself from c. 616 BCE, but in c. 510 BCE they were driven out by the Romans. In the early 4th century BCE, after Etruria had been weakened by Gallic invasions, the Romans attempted to beat the Etruscans back. Beginning with Veii (c.396 BCE) one Etruscan city after another fell to the Romans, and civil war further weakened Etruscan power. In the wars of the 3rd century BCE, in which Rome defeated Carthage, the Etruscans provided support against their former allies. During the Social War (90-88 BC) of Sulla and Marius the remaining Etruscan families allied themselves with Marius, and in 88 BC Sulla eradicated the last traces of Etruscan independence.

12.12 Conclusion In the present unit, we have learned about the two foremost groups of the Iron Age Civilizations: Hittites and Etruscans. It is needless to point out that Iron brought fundamental change in the human progress over time in terms of production, warfare and state system. Both the Hittites and Etruscans represented the advent of this new era of the human civilization. The most significant point about the Hittites is that they had developed a kind of constitutional monarchy. It was a novel experiment. The Etruscans also belonged to the Iron age civilization. They also developed a state system, the nucleus of which was the city-state. The tribal features also remained in the state structure of the Etruscans.

12.13 Model Questions 1. Explain the conflict between the Hittities and the Egyptians. 2. Write a short note on the administration of the Hittities. 3. What was the religious belief of the Hittities? 4. Write a short note on the decline and fall of the Hittities. 5. What were the basic features of the social structure of the Etruscans? 6. Write a short note on the state and administration of the Etruscans. 7. Enumerate the religious belief of the Etruscans. 8. Briefly analyse the decline and fall of the Etruscans.

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Unit 13 T Agrarian Economy Structure 13.0 Objectives 13.1 Introduction 13.2 Sources of Evidence 13.3 The Debate about the Ancient Greek Economy 13.4 Agriculture in Ancient Greece 13.4.1 Greek Farms 13.4.2 Animal Husbandry 13.4.3 Other Products 13.5 Agricultural Property 13.6 Craft Production in Ancient Greece 13.7 Taxation system and Currency 13.8 Economic Changes during the Hellenistic Period 13.9 Conclusion 13.10 Model Questions 13.11 Suggested Readings 13.0 Objectives

O The objective of the present unit is to study the agrarian economy of Ancient Greek civilization. Students will get a rough idea about the views of different historians on the same. The unit will help to understand a clear scenario of the agriculture & livestock rearing practices that prevailed in contemporary Greece. O The taxation & currency system will also be discussed.

13.1 Introduction The ancient Greek economy is somewhat of an enigma. Given the remoteness of ancient Greek civilization, the evidence is minimal and difficulties of interpretation abound. Ancient Greek civilization flourished from around 776 to 30 B.C. in what are called the Archaic (776-480), Classical (480-323), and Hellenistic (323-30) periods. During this time, Greek civilization was very different from our own in a variety of ways. In the Archaic and Classical periods, Greece was not unified but was comprised of hundreds of small, independent poleis or "city-states." During the Hellenistic period, Greek civilization spread into the Near East and large kingdoms became the norm. Throughout these periods of ancient Greek civilization, the level of technology was nothing like it is today and values developed that shaped the economy in unique ways. Thus, despite over a century of investigation, scholars are still debating the nature of the ancient Greek economy. Moreover, the evidence is insufficient to employ all but the most basic quantitative methods of modern economic analysis and has forced scholars to employ other more qualitative methods of investigation. This brief article, therefore, will not include any of the statistics, tables, charts, or graphs that normally accompany economic studies. Rather, it will attempt to set out the types of evidence available for studying the ancient Greek economy, to describe briefly the long-running debate about the ancient Greek economy and the most widely accepted model of it, and then to present a basic view of the various sectors of the ancient Greek economy during the three major phases of its history. In addition, reference will be made to some recent scholarly trends in the field.

13.2 Sources of Evidence Although the ancient Greeks achieved a high degree of sophistication in their political, philosophical, and literary analyses and have, therefore, left us with a significant amount of evidence concerning these matters, few Greeks attempted what we would call sophisticated economic analysis. Nonetheless, the ancient Greeks did engage in economic activity. They produced and exchanged goods both in local and long distance trade and had monetary systems to facilitate their exchanges. These activities have left behind material remains and are described in various contexts scattered throughout the extant writings of the ancient Greeks. Most of our evidence for the ancient Greek economy concerns Athens in the Classical period and includes literary works, such as legal speeches, philosophical dialogues and treatises, historical narratives, and dramas and other poetic writings. Demosthenes, Lysias, Isokrates, and other Attic Orators have left us with numerous speeches, several of which concern economic matters, usually within the context of a lawsuit. But although these speeches illuminate some aspects of ancient Greek contracts, loans, trade, and other economic activity, one must analyze them with care on account of the biases and distortions inherent in legal speeches. Philosophical works, especially those of Xenophon, Plato, and Aristotle, provide us with an insight into how the ancient Greeks perceived and analyzed economic matters. We learn about the place of economic activities within the Greek city-state, value system, and social and political institutions. One drawback of such evidence, however, is that the authors of these works were without exception members of the elite, and their political perspective and disdain for day-to-day economic activity should not necessarily be taken to represent the views of all or even the majority of ancient Greeks. The ancient Greek historians concerned themselves primarily with politics and warfare. But within these contexts, one can find bits of information here and there about public finance and other economic matters. Thucydides, for example, does take care to describe the financial resources of Athens during the Peloponnesian War. Poems and dramas also contain evidence concerning the ancient Greek economy. One can find random references to trade, manufacturing, the status of businessmen, and other economic matters. Of course, one must be careful to account for genre and audience in addition to the personal perspective of the author when using such sources for information about the economy. The plays of Aristophanes, for example, make many references to economic activities, but such references are often characterized by stereotyping and exaggeration for comedic purposes. One of the most extensive collections of economic documents is the papyri from Greek-controlled Egypt during the Hellenistic period. The Ptolemaic dynasty that ruled Egypt developed an extensive bureaucracy to oversee numerous economic activities and like all bureaucracies, they kept detailed records of their administration. Thus, the papyri include information about such things as taxes, government-controlled lands and labor, and the unique numismatic policies of the Ptolemies. Epigraphic evidence comes in the form of stone inscriptions from public and private institutions. Boundary markers placed on land used as security for loans, called horoi, were often inscribed with the terms of the loans. States such as Athens inscribed honorary decrees for those who had done outstanding services for the state, including economic ones. States also inscribed accounts for public building projects and leases of public lands or mines. In addition, religious sanctuaries frequently inscribed

NSOU z CC-HI-02 142 accounts of monies and other assets, such as produce, land, and buildings, under their control. Although accounts tend to be free of human biases, honorary decrees are much more complex and the historian must be careful to consider the perspective of their issuing institutions when interpreting them. Archaeological evidence is free of some of the representational complexities of the literary and epigraphic evidence. Pottery finds can tell us about pottery manufacture and trade. The vase types indicate the goods they contained, such as olive oil, wine, or grain. The distribution of finds of ancient pottery can, therefore, tell us the extent of trade in various goods. Finds of hoarded coins are also invaluable for the information they reveal about the volume of coins minted by a given state at a given time and the extent to which a state's coinage was distributed geographically. But such archaeological evidence is not without its drawbacks as well. The same "muteness" that frees such evidence from human biases also makes it incapable of telling us who traded the goods, why they were traded, how they were traded, how much they cost, and how many middlemen they went through before reaching their find spots. Furthermore, it is always dangerous to attempt to extrapolate broad conclusions about the economy from a small number of finds, since we can never be sure if those finds are representative of larger phenomena or merely exceptional cases that archaeologists happened to stumble upon. Some of the most spectacular and informative finds in recent years have been made under the waters of the Mediterranean, Aegean, and Black Seas by what is known as marine (or nautical) archaeology. Ancient shipwrecks containing goods for trade have opened new doors to the study of ancient Greek merchant vessels, manufacturing, and trade. Although the field is relatively new, it has already yielded much new data and promises great things for the future.

13.3 The Debate about the Ancient Greek Economy

As stated above, the ancient Greek economy has been the subject of a long- running debate that continues to this day. Briefly stated, the debate began in the late nineteenth century and revolved around the issue of whether the economy was "primitive" or "modern." These were a poor choice of terms with which to conceptualize the ancient Greek economy and are to a great extent responsible for the intractability of the debate. These terms are clearly normative in character so that essentially the argument was about whether the ancient Greek economy was like our "modern" economy, which was never carefully defined, but apparently assumed to be a free enterprise, capitalistic one with interconnected price-making markets. In addition, NSOU z CC-HI-02 143 confusion arose over whether the ancient Greek economy was like a modern economy in quantity (scale) or quality (its organizing principles). Lastly, such terms clearly attempt to characterize the ancient Greek economy as a whole and do not distinguish differences among regions or city-states of Greece, time periods, or sectors of the economy (agriculture, banking, long distance trade, etc.). Seeing extensive trade and use of money in Greece from the fifth century B.C. onward, the modernists extrapolated the existence of a market economy in Classical Greece. On the other hand, seeing traditional Greek social and political values that disdained the productive, impersonal, and industrial nature of modern market economies, the primitivists downplayed the existence of extensive trade and the use of money in the economy. Neither primitivists nor modernists could conceive of the existence of extensive trade and the use of money unless the ancient Greek economy was organized according to market principles. Moreover, neither side in the debate could call activities "economic" unless such activities were productive and aimed at growth. Historical methods were also a factor in the debate. Traditional ancient historians who relied on philology and archaeology tended to side with the modernist interpretation, whereas historians who employed new methods drawn from sociology and anthropology tended to hold to the primitivist view. For example, Michael Rostovtzeff assembled a wealth of archaeological data to argue that the scale of the ancient Greek economy in the Hellenistic period was so great that it could not be considered primitive. On the other hand, Johannes Hasebroek used sociological methods developed by Max Weber to argue that the ancient Greek citizen was a 'homo politicus' ("political man") and not a 'homo economicus' ("economic man") - he disdained economic activities and subordinated them to traditional political interests. A turning point in the debate came with the work of Karl Polanyi who drew on anthropological methods to argue that economies need not be organized according to the independent and self-regulating institutions of a market system. He distinguished between "substantivist" and "formalist" economic analysis. The latter, which is typical of economic analysis today, is appropriate only for market economies. Market economies operate independently of non-economic institutions and their most characteristic feature is that prices are set according to an aggregate derived from the impersonal forces of supply and demand among a group of interconnected markets. But material goods may be produced, exchanged, and valued by means other than market institutions. Such means may be tied to non-economic social and political institutions, including gift exchange or state-controlled redistribution and price-setting.

NSOU z CC-HI-02 144 Hence, other tools of analysis, namely "substantivist" economics, must be employed to understand them. Polanyi concluded that ancient Greece did not have a developed market system until the Hellenistic period. Before that time, the economy of ancient Greece did not comprise an independent sphere of institutions, but rather was "embedded" in other social and political institutions. Thus, Polanyi opened the door through which scholars could begin to examine the ancient Greek economy free from the normative parameters originally imposed on the debate. Unfortunately, the grip of the old parameters has been very strong and the debate has never completely freed itself from their influence. 13.4 Agriculture in Ancient Greece Greek soil has been likened to "stinginess" or which helps explain Greek colonialism and the importance of the cleruchies of Asia Minor in controlling the supply of wheat. The olive tree and grapevine, as well as orchards, were complemented by the cultivation of herbs, vegetables, and oil-producing plants. Husbandry was badly developed due to a lack of available land. Sheep and goats were the most common types of livestock. Woods were heavily exploited, first for domestic use and eventually to build triremes. Bees were kept to produce honey, the only source of sugar known to the ancient Greeks. 13.4.1 : Greek Farms An impression of barley, symbol of wealth in the city of Metapontum in Magna Graecia (the Greek colonies of southern Italy), circa. 530-510 BCE During the early time of Greek history, as shown in the Odyssey, Greek agriculture - and diet - was based on cereals (sitos, though usually translated as wheat, could in fact designate any type of cereal grain). In reality, 90% of cereal production was barley] Even if the ancients were aware of the better nutritional value of wheat, the growing of barley was less demanding and more productive. Attempts have been made to calculate Attica grain production in the period, but results have not been

NSOU z CC-HI-02 145 conclusive. It did not take long for demand to outpace production capabilities, as arable land was limited. The "tightness" of the land also explains Greek colonization, and the importance Anatolian cleruchies would have for the Athenian empire in controlling grain provision. On the other hand, the Greek land was well suited for olive trees, which provided olive oil. The growing of olive trees dates back to early Greek history. Olive plantations are a long-term investment: it takes more than twenty years for the tree to provide fruit, and it only fruits every other year. Grapes also do well in the rocky soil, but demand a lot of care. Grapes have been grown since the Bronze age. These core crops were augmented by vegetable gardens (cabbage, onion, garlic, lentils, chick pea, beans) and herb gardens (sage, mint, thyme, savory, oregano). Orchards included those of fig, almond, apple, and pear trees. Oil-seed plants such as linseed, sesame, and poppy were also grown. 13.4.2 Animal Husbandry Animal Husbandry was seen as a sign of power and wealth in the works of Homer, was in fact not well developed in ancient Greece. While the Mycenaean civilization was familiar with the rearing of cattle, the practice was restricted as a result of geographic expansion into less suitable terrain. Goats and sheep quickly became the most common livestock; less difficult to raise and providers of meat, wool, and milk (usually in the form of cheese). Pork and poultry (chicken and geese) were also raised. Oxen were rare and normally used as a work animal; though they were occasionally used as sacrificial animals (see Hecatomb). Donkeys, mules and their mixes were raised as pack or draught animals. Horses were raised on the plains of Thessaly and Argolis; it was a luxury animal, signifying aristocracy. The Clouds, Ancient Greek comedy by Aristophanes, illustrates the equestrian snobbery of Athenian aristocrats: Pheidippides, the son of the hero is addicted to race-horses and so ruins his father Strepsiades. It is likely that most farms practiced some limited animal husbandry; poultry or small animals grazing on waste land or fed kitchen scraps. Combined farm/livestock operations also existed, as well as those specializing in livestock. An inscription also mentions a certain Eubolos of Elateia, in Phocis, the owner of 220 head of cattle and horses and at least 1000 sheep and goats. Flocks of sheep were herded between the valley in winter and the mountains in summer. Taxes existed for the transit or stopover of flocks in cities.

NSOU z CC-HI-02 146 Cows were also sometimes raised, although they were not as common as other farm animals.

13.4.3 Other products Wood was exploited, primarily for domestic use; homes and wagons were made of wood. The Greek forests located in the highlands were denuded by goats and charcoal production; it was not long before it had to be imported especially for ship production. Beekeeping provided honey, the only source of sugar known to the Greeks. It also was used in medicines and in the production of mead. The Ancient Greeks did not have access to sugarcane. The Hymettus region of Attica was known for the quality of honey produced there.[4] Wax was also produced, used in the lost wax process to produce bronze statues as well as in medicines. Bronze was used for farm tools and weaponry.

13.5 Agricultural Property With the exception of Athens, and a few areas where aerial surveys have permitted analysis of historical land distribution, agricultural property allocation is not well known. Before the 5th century BCE, it is certain that the land belonged to great landowners, such as the Attican Eupatrides. Nevertheless, land use varied regionally; in Attica domains were divided among smaller plots, whereas in Thessaly they had single tenants. From the 8th century BCE, tensions grew between the great landowners and the peasants, who were finding it more and more difficult to survive. This can probably be explained by population growth brought on by reduced infant mortality, and aggravated by the practice of equally subdividing land amongst several inheritors each generation (attested to by both Homer and Hesiod). In Athens, the crisis was resolved with the arrival of Solon in 594 BCE. He forbade slavery for debt and introduced other measures intended to help the peasants. In the 5th century BCE, the practice of liturgy (?????????? / leitourgia - literally, "public work") placed the responsibility for provision of public services heavily on the shoulders of the rich, and led to a reduction in large scale land ownership. It is estimated that most citizens of hoplite rank owned around 5 hectares of land. In Sparta, the reforms of Lycurgus led to a drastic redistribution of land, with 10 to 18 hectare lots (kleroi) distributed to each

NSOU z CC-HI-02 147 citizen. Elsewhere, tyrants undertook redistributions of land seized from wealthy political enemies. From the 4th century BCE onwards property starts to become concentrated among few land owners, including in Sparta where according to Aristotle, "the land has passed into the hands of a few". Nevertheless, the aristocratic estates in Greece never achieved the scope of the great Roman latifundia. That's why, during the classical period, the wealthy Alcibiades possessed only 28 hectares (Plato). In all cases, land remains intimately associated with the concept of wealth. The father of Demosthenes possessed 14 talents and for land owned only a home, but he was the exception. When the banker Pasion made his fortune, he hurried to buy land. Some Greek land was public and/or sacred. Each city possessed such land and it is estimated that in Athens during the classical period these lands represented a tenth of cultivable land. This was an administrative division and the property of the city itself (for example in Attica, it was a deme) or a temple. These lands were leased to individuals.

13.6 Craft Production in Ancient Greece Woman working with wool, 410-470 BCE, National Archaeological Museum of Athens Much of the craftsmanship of ancient Greece was part southern west of the domestic sphere. However, the situation gradually changed between the 8th and 4th centuries BC, with the increased commercialization of the Greek economy. Thus, weaving and baking, activities so important to the Western late medieval economy, were done only by women, before the 6th century BCE. After the growth of commerce, NSOU z CC-HI-02 148 slaves started to be used widely in workshops. Only fine dyed tissues, like those made with Tyrian purple, were created in workshops. On the other hand, working with metal, leather, wood, or clay was a specialized activity that was looked down upon by most Greeks. The basic workshop was often family-operated. Lysias's shield manufacture employed 350 slaves; Demosthenes' father, a maker of swords, used 32. After the death of Pericles in 429 BC, a new class emerged that of the wealthy owners and managers of workshops. Examples include Cleon and Anytus, noted tannery owners, and Kleophon, whose factory produced lyres. Non-slave workers were paid by assignment, since the workshops could not guarantee regular work. In Athens, those who worked on state projects were paid one drachma per day, no matter what craft they practiced. The workday generally began at sunrise and ended in the afternoon.

Pottery :The potter's work consisted of selecting the clay, fashioning the vase, drying and painting and baking it, and applying varnish. Part of the production went to domestic usage (dishes, containers, oil lamps) or for commercial purposes, and the rest served religious or artistic functions. Techniques for working with clay have been known since the Bronze Age; the potter's wheel is a very ancient invention. The ancient Greeks did not add any innovations to these processes. The creation of artistically decorated vases in Greece had strong foreign influences. For instance, the famed black-figure style of Corinthian potters was most likely derived from the Syrian style of metalworking. The heights to which the Greeks brought the art of ceramics is therefore due entirely to their artistic sensibilities and not to technical ingenuity. Pottery in ancient Greece was most often the work of slaves. Many of the potters of Athens assembled between the agora and the Dipylon, in the Kerameikon. They most often operated as small workshops, consisting of a master, several paid artisans, and slaves.

Metalworking :Deposits of metal ore are common in Greece. Of these, the best known are the silver mines of Laurium. These mines contributed to the development of Athens in the 5th century BC, when the Athenians learned to prospect, treat, and refine the ore. Fortuitously, the composition of the earth below the mines rendered drainage unnecessary, an important provision given that ancient mine drainage

NSOU z CC-HI-02 149 techniques did not allow for excavation below the level of subsoil waters. The passageways and steps of Greek mines were dug out with the same concern for proportion and harmony found in their temples. The work was extremely difficult, due to the tunnels' depth-they were sometimes more than 100 meters (110 yd) deep. The miner, armed with his pick and iron hammer and hunched over in two, labored to extract lead ore. The Laurium mines were worked by a large slave population, originating for the most part from Black Sea regions such as Thrace and Paphlagonia. Weapons, armor tools, and a variety of other goods were created with these metals.

13.7 Taxation System and Currency

Direct taxation was not well-developed in ancient Greece. The "eisphorá" was a tax on the wealth of the very rich, but it was levied only when needed - usually in times of war. Large fortunes were also subject to liturgies which was the support of public works. Liturgies could consist of, for instance, the maintenance of a trireme, a chorus during a theatre festival, or a gymnasium. In some cases, the prestige of the undertaking could attract volunteers (analogous in modern terminology to endowment, sponsorship, or donation). Such was the case for the choragus, who organized and financed choruses for a drama festival. In other instances, like the burden of outfitting and commanding a trireme, the liturgy functioned more like a mandatory donation (what we would today call a one-time tax). In some cities, like Miletus and Teos, heavy taxation was imposed on citizens. On the other hand, indirect taxes were quite important. Taxes were levied on houses, slaves, herds and flocks, wines, and hay, among other things. The right to collect many of these taxes was often transferred to publicans, or the "telónas". However, this was not true for all cities. Thasos' gold mines and Athens' taxes on business allowed them to eliminate these indirect taxes. Dependent groups such as the Penestae of Thessaly and the Helots of Sparta were taxed by the city-states to which they were subject.

Currency : Coinage probably began in Lydia around 600 BC, and circulated in the cities of Asia Minor under its control.[3] Early electrum coins have been found at the Temple of Diana at Ephesus. The technique of minting coins arrived in mainland Greece around 550 BC, beginning with coastal trading cities like Aegina and Athens. Their use spread, and the city-states quickly secured a monopoly on their creation. The very first coins were made from electrum (an alloy of gold and silver), followed

NSOU z CC-HI-02 150 by pure silver, the most commonly found valuable metal in the region. The mines of the Pangaeon hills allowed the cities of Thrace and Macedon to mint a large quantity of coins. Laurium's silver mines provided the raw materials for the "Athenian owls", the most famous coins of the ancient Greek world. Less-valuable bronze coins appeared at the end of the 5th century. Fig. Athenian Coins (Left) & Spartan Coins (Right) Coins played several roles in the Greek world. They provided a medium of exchange, mostly used by city-states to hire mercenaries and compensate citizens. They were also a source of revenue as foreigners had to change their money into the local currency at an exchange rate favorable to the State. They served as a mobile form of metal resources, which explains discoveries of Athenian coins with high levels of silver at great distances from their home city. Finally, the minting of coins lent an air of undeniable prestige to any Greek city or city-state.

13.8 Economic Changes during the Hellenistic Period

In large part owing to the Near Eastern conquests of Alexander the Great, but also because of social and economic changes that had already been occurring during the Classical period, the economy of the Hellenistic period (323-30 B.C.) grew immensely in scale. The Finley model is probably right in general to hold that the essentially consumptive nature of the economy in the traditional Greek homelands changed little during this time. But it is clear that there were significant innovations in some places and sectors on account of the collision and fusion of Greek notions of the economy with those of the newly won lands of the Near East. Thus, we see greatly increased government control over the economy, as evidenced most strikingly in the surviving papyrus records of the Greek Ptolemaic dynasty that ruled Egypt. A large percentage of the land and, therefore, agriculture, was controlled by the Greek royal dynasties that ran the Hellenistic kingdoms. Peasants whose status lay

NSOU z CC-HI-02 151 somewhere between slave and free not only worked the king's lands, but were also often required to labour on other royal projects. The Ptolemies of Egypt dominated agriculture to such an extent that they instituted an official planting schedule for various crops and even loaned out the tools used by farmers on state-owned lands. Almost all produce from these estates was turned over to the government and redistributed for sale to the population. Some crown lands, however, were assigned to government officials or soldiers and though technically still the property of the state, they often came to be treated as de facto private property. The Ptolemaic state also involved itself in various manufacturing processes, such as olive oil production. Not only were the olives cultivated on state-controlled lands by peasant labor, but the oil was extracted by contracted labor and sold at the retail level by licensed dealers at fixed prices. However, the state probably had no intention to improve efficiency or to provide better quality olive oil at lower prices to its citizens. The Ptolemies instituted a tax on imported olive oil of 50 percent that was essentially a protective tariff. The goal of the government seems to have been to protect the employees of its state-run business. Yet for all its interference in the economy, the Ptolemaic government did not assemble a state merchant fleet and instead contracted with private traders to transport grain to and from public granaries. It also left it up to private traders to import the few goods that Egypt needed from abroad, including various metals, timber, horses, and elephants, all of which were essential for the Ptolemies' standing mercenary army and fleet. But although the Ptolemies also exported wheat and papyrus, for the most part, the economy of Egypt was a closed one. Unlike the other Hellenistic kingdoms, Egypt minted coins on a lighter standard than the Attic one universalized by Alexander the Great. Moreover, in 285, the Ptolemies barred the use of foreign coins in Egypt and required them to be turned in to government officials, melted down, and re-minted as Egyptian coinage for a fee. Although Egypt controlled gold mines in Nubia, it did not produce silver and had chronic shortages of silver coins for daily transactions. Thus, many exchanges were performed in kind rather than in cash, even though value was always expressed in cash equivalents. The Hellenistic period is known for its technological innovation and some new technologies did have an impact on the economy. Archimedes' screw-like pump was used to remove water from mines and to improve irrigation for agriculture. In addition, new varieties of wheat and the increased use of iron ploughs improved yield while

NSOU z CC-HI-02 152 better grape and olive presses facilitated wine and oil production. Unfortunately, some of the most impressive technological innovations of the Hellenistic period, such as Heron's steam engine, were never applied in any significant way. Thus, most production continued to be low tech and labor intensive. 13.9 Conclusion Thus, we can conclude that the economy of Ancient Greece was very much agrarian in nature. Agriculture & animal husbandry were the mainstay for occupation. Apart from these, woodcutting, mining, etc. were also practiced. Beside this, the craft production was also very matured particularly in the field of pottery & metal working. All of these developments were further sustained by the presence of efficient agricultural property laws & taxation based on monetary economy. 13.10 Model Questions 1) What are the main sources for constructing the history of Greek agrarian economy? 2) Mention the main debates centering round the economy of Ancient Greece. 3) Write in brief about the agricultural development in Ancient Greece. 4) Write in brief about the craft production & its role in the Ancient Greek economy. 5) How did the currency & taxation system influenced the agrarian economy of Greece ? 6) What were the main changes noticed in Hellenistic period ? 13.11 Suggested Readings Bresson, Alain, The Making of the Ancient Greek Economy, (New Jersey : Princeton

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University Press, 2016) Bury, J.B., A History of Greece to the Death of Alexander the Great, (

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 NSOU z CC-HI-02 153 Unit 14 T Urbanization and Trade Structure 14.0 Objectives 14.1 Introduction 14.2 The Foundation of the Greek Colonies : the Primary Impetus to Commercial Activities 14.3 The Dependency of the Greek Trade on Water and Development of Shipbuilding 14.4 From Local to International Trade 14.5 The Commodities of Exchange 14.6 Trade Incentives and Protections 14.7 The Spread of Greek Culture and Political Implications 14.8 The Evolution of Greek Currency and other By-products of Trade 14.9 Urbanization : the rise of Ancient Greek City States 14.9.1 The City States 14.9.2 Size of the City States 14.9.3 The Role of Trade and Commerce 14.10 Conclusion 14.11 Model Questions 14.12 Suggested Readings 14.0 Objectives O The objective of the present unit is to study the trade & urbanization scenario in Ancient Greece. O At the very beginning of the unit, the foundation of overseas Greek colonies will be discussed Next the rise & flourishing of Greek trade & commerce will be analyzed chronologically. Learners will also get a brief idea about the development of Greek city states & their urbanization. 153

NSOU z CC-HI-02 154 14.1 Introduction Trade & commerce is a part & parcel of Europe since the birth of the Aegan Civilization in the Minoan Valley, 5000 years ago. Although it received a temporary setback during the transition period, but within a few years after the birth of Greek civilization, it received a great boost. It received farther impetus with the foundation of the Greek Colonies in early 800-900 BCE along the coasts of Mediterranean from Asia Minor down to Egypt. The period from 700-500 BCE saw a significant expansion of trading activity both along the Inland routes and also in the International / trans-Oceanic sphere. It was boosted by increasing money economy & urbanization. However according to historians like JP Bury, trading activities shouldn't be looked only with trade routes & commodities of exchange but with broader maritime activities like ship building, organization of traders, cultures & politico-economic consolidation under powerful Greek City States like Athens & Sparta of this age. Let us discuss this. 14.2 The Foundation of the Greek Colonies : The Primary Impetus to Commercial Activities In Ancient Greece, a vanquished people would sometimes found a colony, leaving their homes to escape subjection at the hand of a foreign enemy. Sometimes colonies were formed as a sequel to civil disorders, when the losers in internecine battles left to form a new city elsewhere. Again, new settlements needed to be founded sometimes, to get rid of surplus population, and thereby to avoid internal convulsions; and also, as a result of ostracism. However, in most cases colony-founders aimed to establish and facilitate relations of trade with foreign countries and to further the wealth of the mother-city. Colonies were established in Ionia and Thrace as early as the 8th century BCE. More than thirty Greek city-states had multiple colonies. They became dotted across the Mediterranean world. Among them, the most active colony-founding city was Miletus, of the Ionian League. Spawning ninety colonies stretching throughout the Mediterranean Sea, from the shores of the Black Sea and Anatolia (modern Turkey) in the east, to the southern coast of the Iberian Peninsula in the west, as well as several colonies on the Libyan coast of northern Africa, from the late 9th to the 5th centuries BCE.

NSOU z CC-HI-02 155 The Greek city-states began establishing colonies around 900 - 800 BC, at first at Al Mina on the coast of Syria and at the Greek emporium of Pithekoussai at Ischia in the Bay of Naples, both established about 800 BC by Euboeans. Two waves of new colonists set out from Greece at the transition between the "Dark Ages" and the start of the Archaic Period - the first in the early 8th century BC and a second burst of the colonizing spirit in the 6th century. Population growth and cramped spaces at home seem an insufficient explanation, while the economical and political dynamics produced by the competitive spirit between the frequently kingless Greek city-states - newly introduced as a concept and striving to expand their spheres of economical influence - better fits as their true incentive. Through this Greek expansion, the use of coins flourished throughout the Mediterranean Basin. Fig. Establishment of various Greek Colonies Influential Greek colonies in the western Mediterranean - many of them in today's Italy -included Cyme, Rhegium (Rhegion) (c. 8th century BCE), Syracuse by Corinth/ Tenea (c. 734 BC), Naxos (c. 734 BC), Massalia (the later Marseille, France, c. 598 BC) and Agathe (shortly after Massalia) by Phokaia, Elea (Italy) and Emporion (present-day Spain) by Phokaia/Massalia (c. 540 BC and early 6th century), Antipolis (nowadays France) by Achaea, Alalia(Corsica) by Phokaia/Massalia (c. 545 BC) and Cyrene (Cyrenaica, present-day Libya) by Thera (762/61 and 632/31 BC).

NSOU z CC-HI-02 156 The Greeks also colonized modern-day Crimea in the Black Sea. The settlements they established there included the city of Chersonesos, at the site of modern-day Sevastopol. Another area with significant Greek colonies was the coast of ancient Illyria on the Adriatic Sea. The relation between colony and mother-city, known literally as the metropolis, was viewed as one of mutual affection. Any differences that arose were resolved by peaceful means whenever possible. A colony would usually adopt the constitution of the mother-city, but the new city remained politically independent. The "holy fire" of the metropolis was preserved in a special place to remind people of the common ties. If the colony sent out a fresh colony on its own account, the mother-city was generally consulted, or was at least requested to furnish a leader. Frequently the colonies, declaring their commitment to the various metro-politic alliances formed in the Greek mainland and for religious reasons, would pay tribute in religious centers, like Delphi, Olympia or Delos. But the growth of trade was the most important outcome of this Greek Colonization, and here too the colonies reacted on the mother-country. By enlarging the borders of the Greek world, they invited and facilitated the extension of Greek trade and promoted the growth of industries. Hitherto the Greeks had been mainly an agricultural and pastoral people; many of them were now becoming industrial. They had to supply their western colonies with oil and wool, with metal and pottery, and they began to enter into serious competition with the Phoenician trader and to drive eastern goods from the market. The need for food led to the creation of colonies in more fertile areas and a well-established system of maritime trade. As the number of colonies grew, trade became increasingly important for the economy of ancient Greece. Raw materials were produced in the colonies, and traded back to the larger cities on the mainland to be made into finished products. Trade also existed between the Greeks, Near Eastern cities and Egypt. 14.3 The Dependency of the Greek Trade on Water and Development of Shipbuilding Greek trade moved chiefly along waterways, and this is illustrated by the neglect of road-making in Greece. There were no paved roads in Greece, even in later times, except the Sacred Road -Ways to popular sanctuaries like that from Athens to Eleusis

NSOU z CC-HI-02 157 and Delphi, or that from the sea coast to Olympia. Yet the Greeks were still timorous navigators, and it was deemed hazardous to sail even in the most familiar waters, except in the late summer. Contemporary Greek poet Hesiod expresses Danger of sea faring voyages & the general fear of the sea in his various verses— "For fifty days after the navigation, solstice, till the end of the harvest, is the tide for sailing. Then you will not wreck your ship, nor will the sea wash down your crew, unless Poseidon or Zeus wills their destruction. In that season, winds are steady and Ocean is kind. With mind at rest, launch your ship and stow your freight; but make all speed to return home, and await not the new wine and the rain of the vintage-tide. When the winter approaches, and the terrible South-wind stirs the waves, in fellowship with the heavy autumnal rain of Zeus, and makes the sea cruel." About this time, however, an important advance was made in sea-craft by the discovery of the anchor. Seafaring states found it needful to build warships for protection against pirates. The usual type of the early Greek warship was the Penteconter or "fifty-oar", a long, narrow galley with twenty-five ship-building benches, on each of which two oarsmen sat. However, this Penteconter hardly came into use in Greece before the eighth century. The Homeric Greeks had only smaller vessels of twenty oars, but we can see in The Pentethe Homeric poems the Penteconter coming within their ken as "a strange and wonderful thing". The ocean deity, Briareos, called by the name of the Aegean, appears in the Iliad; and he is Aegaeus, a new racer of the seas, sped by a hundred hands. In the Odyssey, the Phoenicians, who are the kings of sea-craft, have ships of fifty oars. But before the end of the eighth century a new idea revolutionized shipbuilding in Phoenicia. Vessels were built with two rows of benches, one above the other, so that the number of oarsmen and the speed were increased without adding farther bows to the length of the ship. These ships were called "The Brieme". The bireme, however, never became common in Greece, for the Phoenicians had soon improved it into the "trireme," by the superposition of another bank of oars.

NSOU z CC-HI-02 158 Fig. Imaginary portraits of Ancient Greek Penteconter It is worthy to mention that whatever naval battles were fought in the seventh century BCE, were fought mainly, we may be sure, with Penteconters. The first Fig. Commercial Interactions between Greek & Phoenician areas of influence regular sea-fight between two Greek powers was fought before the middle of the seventh century between the city state of Corinth and her daughter city Corcyra. In the traffic in eastern seas the island city of Aegina, though she had no colonies of her own, took an active part, and became one of the richest mercantile states of Greece. Athens too had ships, but her industries were still on a comparatively small scale, and it was not till a much later period that her trade was sufficient to involve her in serious rivalry with her neighbors. But the most active of all of them, in the field of industry and commerce were the Greeks of Ionia.

NSOU z CC-HI-02 159 14.4 From Local to International Trade In Greece and the wider Aegean, local, regional, and international trade exchange existed from Minoan and Mycenaean times in the Bronze Age. The presence, in particular, of pottery and precious goods such as gold, copper, and ivory, found far from their place of production, attests to the exchange network which existed between Egypt, Asia Minor, the Greek mainland, and islands such as Crete, Cyprus, and the Cyclades. Trade lessened and perhaps almost disappeared when these civilizations declined, and during the so-called Dark Ages from the 11th to 8th centuries BCE international trade in the Mediterranean was principally carried out by the Phoenicians. The earliest written sources of Homer and Hesiod attest to the existence of trade (emporion) and merchants (emporoi) from the 8th century BCE, although they often present the activity as unsuitable for the ruling and landed aristocracy. Nevertheless, international trade grew from 750 BCE, and contacts spread across the Mediterranean driven by social and political factors such as population movements, colonization (especially in Magna Graecia), inter-state alliances, the spread of coinage, the gradual standardization of measurements, warfare, and safer seas following the determination to eradicate piracy. From 600 BCE trade was greatly facilitated by the construction of specialized merchant ships and the diolkos hallway across the Isthmus of Corinth. Special permanent trading places (emporion), where merchants of different nationalities met to trade, sprang up, for example, at Al Mina on the Orontes river (modern Turkey), Ischia- Pithekoussai (off the coast of modern Naples), Naucratis in Egypt, and Gravisca in Etruria. From the 5th century BCE, Athens' port of Piraeus became the most important trading centre in the Mediterranean and gained a reputation as the place to find any type of goods on the market. 14.5 The Commodities of Exchange Trade was a fundamental aspect of the ancient Greek world and following territorial expansion, an increase in population movements, and innovations in transport, goods could be bought, sold, and exchanged in one part of the Mediterranean which had their origin Pic. Greek Corinthian Pottery

NSOU z CC-HI-02 160 in a completely different and far distant region. Food, raw materials, and manufactured goods were not only made available to Greeks for the first time but the export of such classics as wine, olives, and pottery helped to spread Greek culture to the wider world. Goods which were traded within Greece between different city-states & exported outside included: Y cereals Y wine Y olives Y figs Y pulses Y eels Y cheese Y honey Y meat (especially from sheep and goats) Y tools (e.g.: knives) Y perfumes Y fine pottery, especially Attic and Corinthian wares Fine Greek pottery was also in great demand abroad and examples have been found as far afield as the Atlantic coast of Africa. Other Greek exports included wine, especially from Aegean islands like Mende and Kos, bronzework, olives and olive oil (transported, like wine, in amphorae), emery from Delos, hides from Euboea, marble from Athens and Naxos, and ruddle (a type of waterproofing material for ships) from Keo. Grapes and olives grow well in Greece, and wine and olive oil became some of their most important exports. The fame and quality of Greek artists also ensured that their finished products were in high demand. Pottery and completed vessels of bronze, silver and gold were among some of the most desirable, while the metal ore was imported in exchange. Intricate woollen textiles were also made in Greece and traded out to Greeks living abroad, as well as foreign peoples.

NSOU z CC-HI-02 161 The goods available at the market places (agorai) of major urban centres which were imported from outside Greece included: Y wheat Y slaves from Egypt Y grain from the Black Sea (especially via Byzantium) Y salt fish from the Black Sea Y wood (especially for shipbuilding) from Macedonia and Thrace Y papyrus Y textiles Y luxury food such as spices (e.g.: pepper) Y glass Y metals such as iron, copper, tin, gold and silver. Fig. An Egyptian Papyrus Wheat is difficult to grow in Greece, largely due to the mountainous areas and varied rainfall, and not enough could be produced to keep up with the demands of the people. Sicily became one of the main areas of import for wheat into Greece. Another one of the main imports into Greece were people, in the form of the slave trade, and this cheap labour allowed the economy to grow even larger

NSOU z CC-HI-02 162 14.6 Trade Incentives and Protections Maritime loans enabled traders to pay for their cargoes and the loan did not have to be repaid if the ship failed to reach safely its port of destination. To compensate the lender for this risk, interest rates (nautikos tokos) could be from 12.5 to 30% and the ship was often the security on the loan. The involvement of the state in trade was relatively limited; however, a notable exception was grain. For example, so vital was it to feed Athens' large population and especially valuable in times of drought, trade in wheat was controlled and purchased by a special 'grain buyer' (sitones). From c. 470 BCE the obstruction of the import of grain was prohibited, as was the re-exportation of it; for offenders the punishment was the death penalty. Market officials (agoranomoi) ensured the quality of goods on sale in the markets and grain had its own supervisors, the sitophylakes, who regulated that prices and quantities were correct. Besides taxes on the movement of goods (e.g.: road taxes or, at Chalkedon, a 10% transit charge on Black Sea traffic payable to Athens) and levies on imports and exports at ports, there were also measures taken to protect trade. For example, Athens taxed those citizens who contracted loans on grain cargo which did not deliver to Piraeus or those merchants who failed to unload a certain percentage of their cargo. Special maritime courts were established to tempt traders to choose Athens as their trading partner, and private banks could facilitate currency exchange and safeguard deposits. Similar trading incentives existed on Thasos, a major trading-centre and large exporter of high quality wine. With the decline of the Greek city-states in the late Classical period, international trade moved elsewhere; nevertheless, many Greek cities would continue to be important trading centers in Hellenistic and Roman times, especially Athens and the free-trade ports of Delos and Rhodes. The main participants in Greek commerce were the class of traders known as emporoi. The state collected a duty on their cargo. At Piraeus (the main port of Athens), this tax was set initially at 1%, then at 2%. By the end of the 5th century, the tax had been raised to 33 talents (Andocides I, 133-134 BCE). According to Thucycides, in 413, Athens ended the collection of tribute from the Delian League and imposed a 5% duty on all the ports of her empire in the hope (unrealized) of increasing revenues. These duties were never protectionist, but were merely intended to raise money for the public treasury.

NSOU z CC-HI-02 163 The growth of trade in Greece led to the development of financial techniques. Most merchants, lacking sufficient cash assets, resorted to borrowing to finance all or part of their expeditions. A typical loan for a large venture in 4th century BC Athens, was generally a large sum of cash (usually less than 2,000 drachmas), lent for a short time (the length of the voyage, a matter of several weeks or months), at a high rate of interest (often 12% but reaching levels as high as 100%). The terms of the contract were always laid out in writing, differing from loans between friends (eranoi). The lender bore all the risks of the journey, in exchange for which the borrower committed his cargo and his entire fleet, which were precautionarily seized upon their arrival at the port of Piraeus. Trade in ancient Greece was free: the state controlled only the supply of grain. In Athens, following the first meeting of the new Prytaneis, trade regulations were reviewed, with a specialized committee overseeing the trade in wheat, flour, and bread. The number of shipwrecks found in the Mediterranean Sea provides valuable evidence of the development of trade in the ancient world. Only two shipwrecks were found that dated from the 8th century BC. However, archeologists have found forty- six shipwrecks dated from the 4th century BC, which would appear to indicate that there occurred a very large increase in the volume of trade between these centuries. Considering that the average ship tonnage also increased in the same period, the total volume of trade increased probably by a factor of 30.

14.7 The Spread of Greek Culture and Political Implications

According to the Metropolitan Museum of Art, "trading stations played an important role as the furthest outposts of Greek culture. Here, Greek goods, such as pottery, bronze, silver and gold vessels, olive oil, wine, and textiles, were exchanged for luxury items and exotic raw materials that were in turn worked by Greek craftsmen. The Greeks established trading enclaves within existing local communities in the Levant, such as at Al Mina. In the Nile Delta, the port town of Naukratis served as a commercial headquarters for Greek traders in Egypt. Likewise, well-established maritime trade routes around the Mediterranean basin enabled foreigners to travel to Greece. In the seventh century B.C., contacts with itinerant eastern craftsmen, notably on Crete and Cyprus, inspired Greek artists to work in techniques as diverse as gem cutting, ivory carving, jewelry making, and metalworking. After the unprecedented military campaign of Alexander the Great (r. 336-323 B.C.), more extensive trade routes were opened across Asia, extending as far as Afghanistan and the Indus River Valley. These new trade routes introduced Greek art to cultures in the East, and also exposed Greek artists to a host of artistic styles and techniques, as well as precious stones. Garnets, emeralds, rubies, and amethysts were incorporated into new types of Hellenistic jewelry, more stunning than ever before. In the ensuing centuries, the Greeks continued to live in these eastern regions, but always maintained contact with the Greek mainland. East Greek artists also emigrated to Etruria, where they settled at Caere, an Etruscan city on the Italian coast. As a predominant naval force in the latter part of the sixth and fifth centuries B.C., Athens exerted its influence over sea trade. Athenian pottery was widely exported, especially to Etruria and to the colonies in southern Italy, where it inspired local imitations. In the Hellenistic period, Syracuse dominated much of Sicily, and local artistic styles flourished. Particularly ornate sculptural and painted vases were produced at Centuripe. By this time, Syracuse as a cosmopolitan city rivaled any other in the Greek world. It boasted major temples, as well as civic buildings and monuments. In fact, the theater at Syracuse-one of the largest ever built in antiquity-continues to be a celebrated destination for dramatic performances. In 272 B.C., the Romans conquered Magna Graecia, and Sicily came under Roman rule when Syracuse fell to Rome in 212 B.C. As a result, the newly conquered western Greek colonies played an important role as the transmitters of Greek culture to the Romans and the rest of the Italian peninsula.

14.8 The Evolution of Greek Currency and Other By- products of Trade

Trade led to many innovations and events in the history of the Greek people. Among them the most important byproduct probably was the evolution of the monetary currency system. Coinage probably began in Lydia around 600 BC, and circulated in the cities of Asia Minor under its control. Early electrum coins have been found at the Temple of Diana at Ephesus. The technique of minting coins arrived in mainland Greece around 550 BC, beginning with coastal trading cities like Aegina and Athens. Their use spread, and the city-states quickly secured a monopoly on their creation. The very

NSOU z CC-HI-02 165 first coins were made from electrum (an alloy of gold and silver), followed by pure silver, the most commonly found valuable metal in the region. The mines of the Pangaeon hills allowed the cities of Thrace and Macedon to mint a large quantity of coins. Laurium's silver mines provided the raw materials for the "Athenian owls", the most famous coins of the ancient Greek world. Less-valuable bronze coins appeared at the end of the 5th century. Coins played several roles in the Greek world. They provided a medium of exchange, mostly used by city-states to hire mercenaries and compensate citizens. They were also a source of revenue, as foreigners had to change their money into the local currency at an exchange rate favorable to the State. They served as a mobile form of metal resources, which explains discoveries of Athenian coins with high levels of silver at great distances from their home city. Finally, the minting of coins lent an air of undeniable prestige to any Greek city or city state. Banking grew drastically to allow citizens to buy on credit when it was inconvenient to travel with a large amount of wealth. Standard weights and measures were implemented and this greatly helped with trade as well. Even the Greek alphabet came from early interactions with some of the best maritime traders in history, the Phoenicians. It is from this alphabet that our own derives. The importance of maintaining control of the seas was made clear with the development of trade, and great navies were built, one of the largest being that of Athens. Warfare, such as the campaigns of Alexander the Great, opened up trading routes over land and sea, leading to networks that stretched all the way to India.

14.9 Urbanization : the rise of Ancient Greek City States

According to Professor Joshua J Mark, "Urbanization is the process by which rural communities grow to form cities, or urban centers, and, by extension, the growth and expansion of those cities." In case of Greece Urbanization began since the days of Minoan foundation in early 1st millennium BCE (i.e. 1000 BCE). Athens, for example has been a perennial urban center from its birth in antiquity until the present dawn of the 21st century.

14.9.1 The City States

A city-state is a geographic area that has one major central city containing a concentration of urban residents. Each city-state does have a suburban and/or rural

fringe, whose population are tied to the central city. The concentration of urban citizens in a central city is made possible from a commercial agricultural sector that creates sufficient storable food that can be consumed by the urban non-food producing residents. Thus, a city emerges, not simply in conjunction with, but as a direct result of advances in agriculture. Where there is no agriculture, we find only a very thin concentration of population (Bairoch, 1991, p. 1). Urbanization cannot take place without a concentration of population. Athens, Greece provides one of the first examples of a city-state in the ancient world. Ancient Rome also influenced the urban architecture and urban planning for Europe over the centuries. There is no doubt that the Greco-Roman world exhibited an extremely urbanized way of life. In addition to technological advances in ancient Greek agriculture, there were several other factors that contributed to the success of urbanization of the Athens city-state: 1) Greece had a written alphabet by 700 B.C. 2) The ancient Greeks invented coined money. 3) Central banks were invented by the ancient Greeks. 4) The city conducted a variety of cultural functions for its citizens. 5) The Agora, as a place for public functions, became the focus of urban life. Communications were obviously enhanced with the ability of citizens to read and write a common language. Money is of utmost significance for economic activities in general and for urban life in particular. Coined money is certainly an advantage over the barter system which prevailed in the rest of the ancient world. The use of coins made exchange easier and thus favoured the growth of cities by giving them the additional function of issuing currency. Classical Greece had a type of city-state in which the cultural functions of the city became important to its citizens. At its inception, the agora was a place where public assemblies gathered. The agora became the focus of urban life because of such cultural functions as the theatre, religion, and city administration.

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14.9.2 Size of the City States

Fig. An Imaginary portrait of Ancient Athens (source : Internet) Plato states that the ideal republic would have 5,040 citizens, i.e., heads of households. This figure implies an optimum size population of about 20,000 people. He linked his optimum size of city to the need for communications among citizens. "The city must remain sufficiently small to permit the holding of public meetings with all of the citizens present." Greek city-states of the ancient world did in fact remain limited in size. Athens (Attiki) was the largest Greek city-state, approaching a population of approximately 100,000 by 500-450 B.C. The other Greek city-states rarely had populations as many as 40,000 people. As a general rule, as soon as a city approached a population of 20,000 to 30,000, it decided to found a new city rather than to continue the original city's development. The ancient Greeks understood the constraints to excessive urban development. These constraints involved the limited productivity of the soils to produce food and the increasingly high cost of transportation to the central part of the city from the hinterland (and vice versa).

14.9.3 The Role of Trade & Commerce

The sale of exported goods from a city-state created wealth for the city-state. Even in ancient times, exports provided capital that multiplied in importance within the exporting city-state. For Athens, it was the export of its manufactured goods, as well as olive oil, that generated the drachmae to import needed grain. The overall

NSOU z CC-HI-02 168 effect was an increase in wealth for Athens and a better standard of living for its citizens. The urbanization of Athens of ancient times created highly specialized laborers and craftsmen. This division and specialization of labor contributed to the economic success of the city-state. We do know from the literature, however, that grain imports into Athens were crucial for the economic performance of the ancient city. The municipal assembly of Athens, for example, was required to regularly inscribe on the order of the day the assurance of provisions of wheat. Wheat supplies were as important to Athens as matters dealing with national defense. Athenian law regulated wheat trade so as to protect the interests of its consumers. The city of Athens provided the marketplace for the surrounding district of Attiki. Peasants from the outlying areas came into town to sell their products in exchange for money to pay their taxes, rents and manufactured goods. Retailers also existed in ancient Athens. Artisans and other craftsmen sold their items from their workshops. Some of these items, particularly pottery, became so well known that they were exported to foreign markets. Overall, the economy of ancient Athens became the forerunner of the medieval economies of Europe several centuries later.

14.10 Conclusion Thus, trade & commerce received a major impetus in post Aegean Age from 1000 BCE - 300 BCE. Both Internal & transcontinental International trade flourished in this period. New commercial contacts were established among various colonies of Greece. All this led to the economic prosperity of the country, that in turn boosted along the development of money economy & rise of urbanization; vis-a-vis the growth of City States.

14.11 Model Questions 1) How did the 1st phase of Ancient Greek colonization prompted the development of Trade & Commerce? 2) "The Ancient Greek communications and commercial activities was concentrated chiefly on waterways" — Explain this statement.

NSOU z CC-HI-02 169 3) What were the commodities of exchange ? 4) What were the incentives & regulations applied over trade & commerce by the local Greek administrations of the City States ? 5) What was the impact of trade & commerce over Greek Culture ? 6) What was the impact of Trade & commerce behind the development of Greek monetary economy ? 7) Describe the growth of Urbanization in Ancient Greece vis-a-vis the rise of City States.

14.12 Suggested Readings Bresson, Alain, *The Making of the Ancient Greek Economy*, (New Jersey : Princeton

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MATCHING BLOCK 10/19

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University Press, 2016) Bury, J.B., *A History of Greece to the Death of Alexander the Great*, (

London : McMillan & Co. Ltd., 1900) Stobart, J.C., *The Glory that was Greece*, (London : Sidgwick & Jackson, 1971)
Module VI Polis in Ancient Greece

Unit 15 T Athens Structure 15.0 Objectives 15.1 Introduction 15.2 Geographical Location and the City Overview of Ancient Athens 15.3 The Pre-Greek Origin of Athens : Her deities and the Dorian Invasion 15.4 Early History of Greek Athens 15.5 The Rise of the Athenian Empire and Athenian Colonization 15.6 The First Persian War and the Triumph of Athens 15.7 The Triumph of Democracy and the Second Persian War 15.8 Conclusion 15.9 Model Questions 15.10 Suggested Readings

15.0 Objectives O The objective of the present unit is to study the rise of the Athenian city state in Greece. Learners will get a thorough idea about the origin of Athens & the expansion of its hegemony in Greek peninsula O Two important wars will be also be discussed to portray the political triumph of Athenian city state, viz. Y The invasion of Emperor Darius & the first Greco-Persian War Y The Invasion of Emperor Xerxes & the second Greco-Persian War

15.1 Introduction The history of Greece is incomplete without discussing the rise and fall of the Athenian democracy and the City state of Athens. The city of Athens during the classical period of Ancient Greece (480-323 BCE) was the major urban center or the notable polis (city-state) of Greece, located in Attica, leading the Delian League in the Peloponnesian War against Sparta and the Peloponnesian League. Athenian democracy was established in 508 BC under Cleisthenes. Athens is considered to be the embodiment of Democracy & Liberty in Ancient Greece. While its counterpart Sparta is identified with the watchwords of Eunomia

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NSOU z CC-HI-02 174 (Order) & discipline, Athens is identified by the idea of Eleutheria (Liberty), free speech & free thought. Thus, describing the achievements of Athenian City state, Historian J.C Stobart writes, "Rarely in all the world's history was there such an instance of civilization as that of Athens of the 5th century... In one hand a world-conquering power was defied & defeated, a naval empire was built up, while in the other, sculpture, architecture, history & philosophy grew from crude infancy to a height, it has never yet surpassed. And all this under no fostering despot, but in the extreme human limit of liberty, equality & fraternity." 15.2 Geographical Location and the City Overview of Ancient Athens Athens was in Attica, about 30 stadia from the sea, on the southwest slope of Mount Lycabettus, between the small rivers Cephissus to the west, Ilissos to the south, and the Eridanos to the north, the latter of which flowed through the town. Athens was the stronghold in the midst of the Cephisian plain, five miles from the sea, that devolved the task of working out the unity of Attica. This Cephisian plain, on the south side open to the Saronic Gulf, is enclosed by hills, on the west by Aegaleos, on the north-west by Parnes, on the east by Hymettus, while the gap in the north-east, between Parnes and Hymettus, is filled by the gable-shaped mass of Pentelicus. The river Cephissus flows not far from Athens to westward. The walled city measured about 1.5 km (0.93 mi) in diameter, although at its peak the city had suburbs extending well beyond these walls. The Acropolis was just south of the centre of this walled area. The city was burnt by Xerxes in 480 BC, but was soon rebuilt under the administration of Themistocles, and was adorned with public buildings by Cimon and especially by Pericles, in whose time (461-429 BC) it reached its greatest splendor. Its beauty was chiefly due to its public buildings, for the private houses were mostly insignificant, and its streets badly laid out. Towards the end of the Peloponnesian War, it contained more than 10,000 houses,[10] which at a rate of 12 inhabitants to a house would give a population of 120,000, though some writers make the inhabitants as many as 180,000. Athens consisted of two distinct parts: i) The City, properly so called, divided into The Upper City or Acropolis, and ii) The Lower City, surrounded with walls by Themistocles. The City Walls : The city was surrounded by defensive walls from the Bronze Age and they were rebuilt and extended over the centuries. In addition the Long Walls

NSOU z CC-HI-02 175 consisted of two parallel walls leading to Piraeus, 40 stadia long (4.5 miles, 7 km), running parallel to each other, with a narrow passage between them and, furthermore, a wall to Phalerum on the east, 35 stadia long (4 miles, 6.5 km). There were therefore three long walls in all; but the name Long Walls seems to have been confined to the two leading to the Piraeus, while the one leading to Phalerum was called the Phalerian Wall. The entire circuit of the walls was 174.5 stadia (nearly 22 miles, 35 km), of which 43 stadia (5.5 miles, 9 km) belonged to the city, 75 stadia (9.5 miles, 15 km) to the long walls, and 56.5 stadia (7 miles, 11 km) to Piraeus, Munichia, and Phalerum. Fig. Site Map of Athens (Source - J.P. Bury)

NSOU z CC-HI-02 176 The Acropolis (Upper City) : The Acropolis, also called Cecropia from its reputed founder, Cecrops, was a steep rock in the middle of the city, about 50 meters high, 350 meters long, and 150 meters wide; its sides were naturally scarped on all sides except the west end. It was originally surrounded by an ancient Cyclopean wall said to have been built by the Pelasgians. At the time of the Peloponnesian war only the north part of this wall remained, and this portion was still called the Pelasgic Wall; while the south part which had been rebuilt by Cimon, was called the Cimonian Wall. On the west end of the Acropolis, where access is alone practicable, were the magnificent Propylaea, "the Entrances," built by Pericles, before the right wing of which was the small Temple of Athena Nike. The summit of the Acropolis was covered with temples, statues of bronze and marble, and various other works of art. Of the temples, the grandest was the Parthenon, sacred to the "Virgin" goddess Athena; and north of the Parthenon was the magnificent Erechtheion, containing three separate temples, one to Athena Polias, or the "Protectress of the State," the Erechtheion proper, or sanctuary of Erechtheus, and the Pandroseion, or sanctuary of Pandrosos, the daughter of Cecrops. Between the Parthenon and Erechtheion was the colossal Statue of Athena Promachos, or the "Fighter in the Front," whose helmet and spear was the first object on the Acropolis visible from the sea. The Agora (Lower City) : The lower city was built in the plain around the Acropolis, but this plain also contained several hills, especially in the southwest part. On the west side the walls embraced the Hill of the Nymphs and the Pnyx, and to the southeast they ran along beside the Ilissos. Fig. An Imaginary view of Ancient Athens

NSOU z CC-HI-02 177 15.3 The Pre-Greek Origin of Athens : Her deities & the Dorian Invasion The Athenian boasted themselves to be an pre-Greek aboriginal people of the old stock. As to Historian Thucydides, the Dorian Invaders (Aryans) missed the early establishments of the stony city of Attica when they invaded around 1200 BCE & thus the Athenians traced themselves to descendants of unmixed blood. God Apollo & Goddess Athena were the main deities of Athens. Apollo was the God of prophecy, music, poetry & Athletics, whereas Athena was the Goddess of strength, boldness, pottery & weaver. Basically, Athena, although a fair grey eyed Goddess was the embodiment of war & battles. She was also a exchequer of wisdom. It is said that Athena had a virgin birth, who sprang out fully loaded with arms from the head of God Zeus. According to Historian J.C. Stobart, the worship of Athena seems singularly pure & civilized & almost entirely free from the concepts of magic & mystery. She is a "civic Goddess" having hardly any connections with the forces of nature. All these signs made the scholars to suggest that Goddess Athena had pre-Greek origin & is derived from the primitive pantheon belief of the Minoan / Aegean Civilization before the coming of the Dorians (Aryans). Again, the name "Athena" itself doesn't seem to be of "Greek" origin. As to scholars the concept of Goddess Athena was derived from the "refined version" of the Aegean Great Mother, dominating the whole world, who doesn't owe any allegiance to any man in the Earth or in the entire Pantheon. Thus, the very concept of Athena also suggest a primitive pre-Greek origin for the city of Athens. As a matter of fact, the city of Athens derived its name from the Goddess Athena, who was the most important deity of the Athenian Empire in the entire Greek Pantheon. She was not only given a position of high honor among the Olympian deities but she was also considered as the second most important only to Zeus. Homer called him the "precursor of the Greek Champion" in Troy. In fact, quite a fair amount of traces of Minoan Athens survives even to these days. We still see remains of pre-historic palaces & mansions among the rocks of Athenian Acropolis & at Tyrins & Mycenae. While, remains of Mycenaean Tombs & bronze age relics were found along the slope Areopagus.

NSOU z CC-HI-02 178 Fig. The linguistic distribution & the immigration of the Dorians in Greece However, it's not likely that the Athens of the pre-Greek Mycenaean Age enjoyed a position that it would achieve in the following the Greek period. It was basically a village outpost with its inhabitants mainly indulging in agriculture. Although there was an Athenian contingent present in the legendary war of Troy serving for the Achaean belligerents, under one king called Maneastheus, but it's role was rather a humble one. During the Mycenaean period the founding father of the Athenian City was considered to be one legendary King named Theseus. It is believe that it was he who made Attica a city state instead of a conglomeration of villages. He is estimated to belong during the 11th century BCE. Later with the beginning of the actual Dorian (Aryan) invasion many Mycenaean under King Melanthus being displaced by the invaders took refuge in Athens & founded the pre-Greek Neleid dynasty. It is said Melantheus' successor King Codrus (1070 BCE) saved Athens from the Dorian invasion at the cost of his own life. Historians believed that to escape the Dorian conquest King Codrus had dissolved the Athenian kingship & turned it into an Oligarchy (i.e. ruled by aristocracy). The Dorian invasion is a concept devised by historians of Ancient Greece to explain the replacement of pre-classical dialects and traditions in southern Greece by the ones that prevailed in Classical Greece. Latter they were named Dorian by the ancient Greek writers, after the Dorians, the historical population that spoke them.

NSOU z CC-HI-02 179 Greek legend asserts that the Dorians took possession of the Peloponnesus in an event called the Return of the Heracleid. Nineteenth-century Classical scholars saw in the legend a possibly real event they termed the Dorian invasion. The meaning of the concept has changed several times, as historians, philologists and archaeologists used it in attempts to explain the cultural discontinuities expressed in the data of their fields. The pattern of arrival of Dorian culture on certain islands in the Mediterranean and there mass immigration can never be compared with that of an actual invasion. Despite nearly 200 years of investigation, the historicity of a mass migration of Dorians into Greece is yet debated, and the origin of the Dorians remains unknown. It is believed that the Mycenaean civilization collapsed around 1100 B.C.E and the collapse was attributed to the Dorian Invasion. According to this theory, a group of Greek speaking men from the North invaded the Peloponnesian peninsula and destroyed the Mycenaean civilization. As per the Greek tradition, this movement was the return of the sons of Heracles, who were the founders of three Dorian (from the city of Doris in central Greece) tribes. The early descriptions of the Dorians came from Herodotus, who himself was from a Dorian colony and wrote that the Dorian women wore a particular kind of dress which was fastened with pins. Thucydides dated the Dorian invasion to 80 years after the Trojan war and wrote that the Dorians held the Peloponnesian implying military activity. While classical historians put the origins of Dorians near Thessaloniki, 20th century historians moved them far North-East to the Ural region or to the doorway of Central Asia and gave them blue eyes and blonde hair. Thus, the similarity of the Dorrian invasion / migration to the Aryan invasion/migration theory which states that war like Aryans from Central Asia invaded ancient India around 1500 - 1200 B.C.E is remarkable. That's why many early Historians associated the Dorrians with the Aryan race. Archaeologically the period is of too obscure. It is evident that the Dorrian invasion might have affected the Western part of Attica, but Eastern Attica was chiefly left unhurt. It is also true that during this period Athens became a chief centre of refuge for those who were escaping the Dorrian invasion. It was evident from the arrival & conglomeration of different cultures across Greece like Cretan, Corinthian, Delphian etc. in the particular region.

NSOU z CC-HI-02 180 15.4 Early History of Greek Athens With the beginning of classical Greek period, Athens slowly started to proceed towards its glorious era since 7th century BCE. By the late 7th century, the ruling wealthy aristocracy became a clique of oppressive landowners. In this period the first major Athenian statesman who emerged out of obscurity was a man called Solon (630-560 BCE). He is called the precursor of Athenian democracy. However, the troubles, which Solon had to face, were chiefly related to agrarian disputes that related to boundary confusion or livestock breeding. In this issue Solon enacted a series of laws & regulations which are said to be the first of its kind. The only export, which was permitted, was that of Olive oil. Some of these wooden tablets of law still survived (even after the twin burning of Athens by the Persians), bearing names of Solon and latter of his successor Dracon. The Athenian populaces at that time were not city dwellers but still chiefly agricultural folks, like shepherds of the hill or the farmers of the plain & the fishermen of the coast. So it's clear that even by 7th century BCE Attica was still not a city state of true nature but somewhat a bigger village settlement or a town. Fig. A bust of Solon from Naples Museum Solon was the inventor of the Athenian Assembly, the Old Council & the Jury courts. Many Athenian Orators & Legislators used to quote from the laws prepared by Solon. Two hundred years latter the Athenian authors would symbolize him as the Father of their Constitutional theories. Solon worked a great deal to fix the existing class dispute & to bring about a social & economic equilibrium among the masses of Athens. He was opposed to the exploitation by the land holding elites &

NSOU z CC-HI-02 181 prohibited the loans on the security of the person, a custom that led to the actual enslavement of poor peoples who failed to repay back any loan. Solon is said to have learnt his legislative skills in Egypt. Solon's successor statesman Pisistratus I (died 527 BCE) gave Athens the real shape of a city state. During his time great encouragement was given in one hand to the development of art & literature & in the other to the development of huge architectural marvels & commercial activities. Thus, now the way to foreign expansion became open for Athens. Finally in 507 BCE Cleisthenes made Athens a republic with distinct democratic tendencies, thus giving the final blow to the establishment of Oligarchy, although Athenian aristocrats still hold some power.

15.5 The Rise of the Athenian Empire and Athenian Colonization By the end of the 6th century BCE, the primary focus of the Athenian state shifted to the vigorous expansion of its commercial influence across the sea. The Athenian trade moved chiefly along water-ways, and this is illustrated by the neglect of road- making in Greece. The shipbuilding industry in Athens was greatly motivated. About this time, however, an important advance was made in sea-craft by the discovery of the anchor. Seafaring states found it needful to build warships for protection against pirates. The usual type of the early Greek warship was the Penteconter or "fifty-oar", a long, narrow galley with twenty-five ship-building benches, on each of which two oarsmen sat. The major impetus was received by the rising sea faring commercial population of Athens that mainly resided near the seacoast. As to JC Stobart ~ "These are the restless eager brains which were beginning to think and to find their bearings out in the big world outside Attica" Thus began the wave of Athenian colonization, i.e. setting up its small commercial centres across the Greek coast. During the main colonizing period (8th and 7th centuries BC), many Greek City states sent out settlers and established the Apoikeias - daughter colonies of the mother polis, completely separate entities with their own citizenship. Athens, however, especially in the 5th and 4th centuries, normally formed Cleruchies, in which settlers kept their Athenian citizenship. One spur to colonization was the safeguarding of the grain fleets from the Black Sea - hence a line of Athenian outposts

NSOU z CC-HI-02 182 were set up from the Hellespont and the Gallipoli Peninsula through Samos, the Thracian Chersonese, Skyros and Salamis. The Athenian (aka Delian) league, later the Athenian Empire, controlled through its fleet the islands and coasts of the Aegean. Consequently, Athenian ships went back and forth all the time and Athenian colonists wanted to retain their citizenship and travel back to Athens at will. If an Athenian had to give up his citizenship, he probably wouldn't settle in a colony. While other Greek cities were sending colonies out as far as Marseilles and the Black Sea, neither Sparta nor Athens participated much because they both still had plentiful land nearby to exploit and send their surplus population to. Even when Athens started to need more food than it could produce, it simply imported grain with its fleet. Many early colonies were compulsory; any family with more than two sons had to send at least one (and colonists had to stay in the colonies), because population pressure was a main motive. But Athens' 5th century colonies were voluntary - an opportunity more than an obligation. One 5th century colony limited colonists to the bottom two (of four) classes of Athens. By the 4th century, it looks like the upper classes- including the highest and richest - could go. Fig. The Athenian Colonies (circa 5th century BCE)

NSOU z CC-HI-02 183 Sources for study of Athenian colonies include popular contemporary historians like Herodotus, Thucydides, Xenophon (the least useful) and the orations of Demosthenes and his counterparts (since they reflect current conflicts - including that with Phillip of Macedon). Later writers are reliable: Diodorus (Augustan period), Plutarch (2nd century AD) and medieval commentaries on ancient texts. But the major sources are inscriptions, especially Attic inscriptions, foundation decrees, 5th century "regulations" (for areas of suppressed rebellions where the role of the newly settled cleruchs versus the older inhabitants were set forth) Athens' colonization pace starts off slowly. The Pisistratid tyrants - 560-510 - sent out 2 colonies, probably to protect the Hellespont: at Sigeum, near Troy, and on the Chersonese. In the 5th century BCE, Cleruchies were established on Euboea, in the Black sea area, in Italy & in the Aegean, with perhaps 10,000 Athenians living abroad, from as few as 500 at a place to Thurii, which was too big for Athenians alone to colonize so Athens sent out other Greek volunteers. Similarly, Amphipolis in Thrace included many settlers from Athenian allies, whom Athens was unable to control, since Athenians were in the minority. The most famous of the cleruchies were Mytilene (Thuc 3) and Melos (Thuc 5), but the fall of the Athenian Empire in 404 caused most Athenian colonies to be abandoned. Some 1,117 individuals are attested as residents in Athenian colonies (about 600 from the 4th century), many of them Athenians with demotics, many foreigners, many others with local place names. Over 90% are mal, probably not a true index of the actual population because most inscriptions involve citizen matters and therefore mainly refer to males. The later the time, the greater the proportion of females names (about 25%), as fewer names come from political documents and more from epitaphs and private dedications in temples. Some famous cleruchs include Herodotus (Thurii), Harmodius and Aristogeiton (if not himself, at least his son) and Euripides (Salamis) - all 5th century; 4th century had Plato (Aegina) and Epicurus (Samos). Colonial Institutions replicate those of Athens on a smaller scale: archon as chief magistrate and tear dating. There were no military officers; generals and cavalry commanders were sent out from Attica, since colonies could not wage war on their own. Assemblies probably consisted of all citizens who showed up. The number in the Council is unknown but probably smaller than the 500 in Athens. There was no demo political structure, but tribal divisions had their own assemblies and cults. Local decrees were almost all merely honorific rather than policy-making, since that was probably handled by Athens.

NSOU z CC-HI-02 184 Colonies were outposts of Athens, often used to hold land. An attack on an Athenian cleruchy was an attack on Athens itself. Since no court cases are attested in the colonies, it may well be that litigants in the 5th and 4th centuries went back to Athens for trial. The calendars of no different Greek cities varied and could be tampered with for cultic or political purposes, since it was based on a lunar year, which periodically had to be brought into synchronization with the solar year by intercalation. There is, however, no evidence for independent calendar fiddling in the Athenian colonies (except perhaps one Samian decree with elaborate calendar equations to other places.) Probably the basic year was established in Attica, but there may have been some form of local option, especially since you could not always count on getting word from Athens about changes.

15.6 The First Persian War and the Triumph of Athens

Although we would discuss the Greco-Persian War in a separate chapter later, but some things related to Athens needed to be discussed here. As the Athenian sea commerce along with its colonization drive continued across the Aegean Sea, the Athenians were in constant touch with their kinsmen in the Ionian settlements in Asia Minor (present Turkey). But by the beginning of 6th century BCE these regions in the border of Asia came under the influence of the great Persian Empire from the East. By 540 BCE most of the Ionian cities came under the formal domination of the Persian satraps of Asia. Soon, at the close of the 6th century BCE the Ionian Greek settlers revolted against this Persian domination. Accordingly, their mother city Athens along with Eretria responded positively & immediately send supporting naval fleets to help the Ionian rebels. It was only a mere raid. Up to this, it was ok. But the Athenian belligerents made a drastic mistake by burning the Persian regional capital of Sardis in Asia Minor (near modern city of Sahlili, Turkey) in 498 BCE. The news of burning the provincial capital reached like a wild fire to the Persian Capital of Persepolis in Iran. At that time Darius I, the great Persian Emperor was the seating monarch of Persepolis. He was extremely enraged at the news & immediately ordered for retaliation. Thus, set forth the Greco-Persian tension that would lead to some of the largest military conflicts in the entire Ancient world. By 495 BCE, the Persian forces had recaptured all the Ionian settlements of the Greeks along the coast of Asia Minor. But Darius I was not happy only with this. He

NSOU z CC-HI-02 185 had to take the revenge of the burning of his capital. And that revenge can only fulfilled by destroying the mother city of the Ionian rebels i.e. Athens. Fig. The Greco - Persian Conflict . This led to the glorious naval expedition of the Persians under Emperor Darius I to the Athenian homeland in 492 BCE. This was the first Persian Invasion of Greece or the first Greco-Persian War, which ultimately culminated with the Persian defeat at the famous Battle of Marathon in 490 BCE. (The details of the war & campaign would be dealt separately in the next chapter). At the end, this was the triumph of the Athenian hoplite. However its not a victory of full democracy. Since the hoplite itself comes from the class of aristocrats who could afford a full suit of armour. But it was truly an Athenian victory. Alone, Athens had defeated one of the greatest powers of the Asian world. It is noteworthy to mention that the Greek "warrior city" of Sparta had stayed aloof from this conflict giving some astrological excuses & that she was busy celebrating a mere festival. Athens, now by the virtue of this achievement, stepped up among the front-rank position of the Greek powers, if not in the same level but at least second only to Sparta.

NSOU z CC-HI-02 186 15.7 The Triumph of Democracy and the Second Persian War In the meanwhile, an Athenian democrat named Themistocles came to the forefront. He proposed to turn the entire focus of the Athenian military into building up his Naval force. Phoenician Navy was one of the main important arms of the Persian command. So in order to counter them, one has to develop its naval power. Themistocles proposal was supported by majority of Athenian statesman. It was one of the turning point of Athenian history, as a result of which Athens got the most powerful navy in the Greek waters. Fig. The Great Persian Empire In the course of history it is this Athenian navy, under the able strategy of Themistocles that would defeat the Greatest Persian Naval fleet of about 1000 ships in the great Battle of Salamis that would eventually seal the fate of the Second Persian Invasion of Greece under Darius' son & successor Emperor Xerxes I in September 480 BCE. The victory at Salamis pushed the position of Athens even higher than that of Sparta among the Greek powers. For Salamis had outshone even Marathon. But above all, it was the policies of Themistocles & the democracy that emerged victorious. The Athenian aristocracy & their hoplite knights can no longer control the policies of the state. From now on it was the conservative politicians & statesmen like

NSOU z CC-HI-02 187 Themistocles, of the Athenian Old Council (the Assembly), who would control & supervise the same. This was how Athens became a democratic city state in its true nature. Democracy advanced in various stages. Firstly, the poors were made eligible for magistracies, if not the general-ship, which was still reserved for the aristocrats. However, the power of these Generals & the aristocracy as a whole was reduced. The magistrates & Councilors of the Assembly were no longer chosen from reputed aristocratic families, but were ordinary men of merit chosen by the common populace. The Athenian Assembly became actually sovereign over administration within the terms of the Constitution. In the course of history, Athens was defeated in the Peloponnesian Wars. By mid century, however, the northern Greek kingdom of Macedon was becoming dominant in Athenian affairs. In 338 BCE, the armies of Philip II defeated Athens at the Battle of Chaeronea, & captured Athens. 15.8 Conclusion This was briefly the glorious history of the rise & fall of the Athenian City State. The period from the end of the Persian Wars to the Macedonian conquest marked the zenith of Athens as a center of literature, philosophy (see Greek philosophy) and the arts (see Greek theatre). Some of the most important figures of Western cultural and intellectual history lived in Athens during this period: the dramatists Aeschylus, Aristophanes, Euripides and Sophocles, the philosophers Aristotle, Plato, and Socrates, the historians Herodotus, Thucydides and Xenophon, the poet Simonides and the sculptor Phidias. The leading statesman of this period was Pericles, who used the tribute paid by the members of the Delian League to build the Parthenon and other great monuments of classical Athens. The city became, in Pericles's words, an education for Hellas (usually quoted as "the school of Hellas [Greece]"). 15.9 Model Questions 1. Describe the Geographical Location & the City Overview of Ancient Athens. 2. Why it is said that Athenian origin can be traced back well from the pre- Greek Mycenaean past ? 3. What was the Dorian Invasion ? What was it's impact over Athens ?

NSOU z CC-HI-02 188 4. Who was Solon ? What was his role in building up of the Athenian Democracy ? 5. Describe the Early rise of Athenian power & the Colonization of the Ionian region. 6. How did Athens got into Conflict with the Great Persian Empire of Darius I & what was its end results ? 7. "It's not Marathon but Salamis that resulted in the actual triumph of the Athenian Democracy in it's true sense". - Analyze this statement with proper reference ? 15.10 Suggested Readings

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NSOU z CC-HI-02 189 Unit 16 T Sparta Structure 16.0 Objectives 16.1 Introduction 16.2 The Origin of Sparta and the Dorian Invasion 16.3 The Location of Sparta 16.4 The Expansion of the Spartan Kingdom 16.5 Establishment of the Peloponnesian League : the Rise and Fall of the Spartan Power 16.6 The Spartan Economy 16.7 The Spartan Government : Democracy, Oligarchy or a Limited Monarchy? 16.8 The Non-Spartan Helot Population 16.9 Life in Sparta 16.10 Conclusion 16.11 Model Questions 16.12 Suggested Readings 16.0 Objectives O The objective of the present unit is to study rise & fall of the Spartan City State in Greece. Students will get a thorough idea about the origip of Sparta in the background of the Dorian Invasion. O The foundation of Peloponnesian League will also be discussed. O The unit will also help to understand a brief picture of the Spartan economy & lifestyle including that of the non-Spartan Helot population prevailing at that time. 16.1 Introduction "The Ancient city of Sparta was the leader & the symbol of the Dorrian heroics in Greece" ~ J.C. Stobart 189

NSOU z CC-HI-02 190 Indeed, the history of Greece is incomplete without discussing the rise & fall of the kingdom of Sparta. Sparta is identified as the embodiment of Eunomia (Order) & discipline, while its counterpart Athens is identified by the idea of Eleutheria (Liberty), free speech & free thought. In fact, the most important part of Classical Greek history centered round the long duel between Athens & Sparta. As all the literary sources along with the contemporary historians originated in Athens, naturally what we get is a biased historical conception against Sparta. An image of Oligarchy, anti-democratic & strictly militaristic is generally portrayed for Sparta, opposed to that of Liberty & equality practiced in the case of Athens. Yet, all those writers, be it Herodotus or Aristotle showed an inbuilt admiration for Sparta. Fig. Location of Sparta & its area of influence in the Greek map (circa 430 BCE) Sparta was indeed the antithesis of Athens. Each is complement to the other. Without Sparta Greece would lack one of its most remarkable figure in the realms of politics & heroic warfare. The resting pillars of Sparta stand on a strictly militaristic discipline. Weak children were exterminated soon after their birth while military education was compulsory for every Spartan citizen right from their childhood be it for male or female. Although unlike rest of Greece Sparta was devoid of any outstanding

NSOU z CC-HI-02 191 contribution in the field of art & literature, but yet it offered the most stable & strong government in the entire history of Greece. It offered one of the finest army in Greece. Truly, Sparta was a military city state. As in the words of the famous Spartan King Leonidas, shortly before he marched to face the Persian army in the Battle of Thermopylae ~ "For Athens & other Greek cities, those men who are fighting for them are either sculptor, cobbler or a farmer in their real life. But for all Spartans, what is your occupation? ~~ None but a Soldier!" 16.2 The Origin of Sparta and the Dorian Invasion Tradition describes how, some sixty years after the Trojan War, a Dorian migration from the north took place and eventually led to the rise of classical Sparta. This tradition is, however, contradictory and was written down at a time long after the events they supposedly describe. Hence skeptics like Karl Julius Beloch have denied that any such event occurred. Chadwick has argued, on the basis of slight regional variations that he detected in Linear B, that the Dorians had previously lived in the Dorian regions as an oppressed majority, speaking the regional dialect, and emerged when they overthrew their masters. Archeologically, Sparta itself begins to show signs of settlement only around 1000 BC, some 200 years after the collapse of Mycenaean civilization. Of the four villages that made up the Spartan Polis, Forrest suggests that the two closest to the Acropolis were the originals, and the two more far-flung settlements were of later foundation. The dual kingship may originate in the fusion of the first two villages. One of the effects of the Mycenaean collapse had been a sharp drop in population. Following that, there was a significant recovery, and this growth in population is likely to have been more marked in Sparta, as it was situated in the most fertile part of the plain. In antiquity, the city-state was known as Lacedaemon. While the name Sparta referred to its main settlement on the banks of the Eurotas River in Laconia, in south- eastern Peloponnese. Around 650 BC, it rose to become the dominant military land- power in ancient Greece. Between the 8th and 7th centuries BC the Spartans experienced a period of lawlessness and civil strife, later testified by both Herodotus and Thucydides. As a result, they carried out a series of political and social reforms of their own society

NSOU z CC-HI-02 192 which they later attributed to a semi-mythical lawgiver, Lycurgus. These reforms mark the beginning of the history of Classical Sparta 16.3 The Location of Sparta Sparta is located in the region of Laconia, in the south-eastern Peloponnese. Ancient Sparta was built on the banks of the Eurotas River, the main river of Laconia, which provided it with a source of fresh water. The valley of the Eurotas is a natural fortress, bounded to the west by Mt. Taygetus (2,407 m) and to the east by Mt. Parnon (1,935 m). Fig. Location of Sparta & its Laconia To the north, Laconia is separated from Arcadia by hilly uplands reaching 1000 m in altitude. These natural defenses worked to Sparta's advantage and contributed to Sparta never having been sacked. Though landlocked, Sparta had a harbor, Gytheio, on the Laconian Gulf. The city of Sparta was the only un-walled city among the main metropolises of Greece. Planted on the banks of River Eurotas, under Mt. Taygetus, it consists of an establishment of Knights encircled by the settlements of slaves.

NSOU z CC-HI-02 193 16.4 The Expansion of the Spartan Kingdom It is during the reign of King Charillos, that most ancient sources place the life of Lycurgus. Indeed, the Spartans ascribed their subsequent success to Lycurgus, who instituted his reforms at a time when Sparta was weakened by internal dissent and lacked the stability of a united and well-organized community. There are reasons to doubt whether he ever existed, as his name derives from the word for "wolf" which was associated with Apollo, hence Lycurgus could be simply a personification of the god. J. F. Lazenby suggests, that the dual monarchy may date from this period as a result of a fusion of the four villages of Sparta which had, up until then, formed two factions of the villages of Pitana-Mesoa against the villages of Limnai-Konoura. According to this view, the Kings, who tradition says ruled before this time, were either totally mythical or at best factional chieftains. Lazenby further hypothesizes that other reforms such as the introduction of the Ephors were later innovations that were attributed to Lycurgus.

Fig. Lycurgas, the legendary Law-giver of Sparta The Dorians seem to have set about expanding the frontiers of Spartan territory almost before they had established their own state. They fought against the Argive Dorians to the east and southeast, and also the Arcadian Achaeans to the northwest. The evidence suggests that Sparta, relatively inaccessible because of the topography of the plain of Sparta, was secure from early on: it was never fortified. Sparta shared the plain with Amyklai which lay to the south and was one of the few places to survive from Mycaenean times and was likely to be its most formidable neighbor. Hence the tradition that Sparta, under its kings Archelaos and Charillos moved north to secure the upper Eurotas valley is plausible. Pharis and Geronthrae were then taken and, though the traditions are a little contradictory, also Amyklai which probably fell in about 750 BCE. It is probable that the inhabitants of Geronthrae were driven out while those of Amyklai were simply subjugated to Sparta. Pausanias portrays this as a Dorian versus Achaean conflict. The archaeological record, however, throws doubt on such a cultural distinction. Tyrtaeus, tells us that the war to conquer the Messenians, their neighbors on the west, led by Theopompus, lasted 19 years and was fought in the time of the fathers of our fathers. If this phrase is to be taken literally, it would mean that the war occurred around the end of the 8th century BC or the beginning of the 7th. The historicity of the Second Messenian War was long doubted, as neither Herodotus nor Thucydides mentions a second war. However, in the opinion of Kennell, a fragment of Tyrtaeus (published in 1990) gives us some confidence that it really occurred (probably in the later 7th century). It was as a result of this second war, according to fairly late sources, that the Messenians were reduced to the semi slave status of helots. Whether Sparta dominated the regions to its east at the time is less settled. According to Herodotus the Argives' territory once included the whole of Cynuria (the east coast of the Peloponnese) and the island of Cythera.. Cynuria's low population - apparent in the archaeological record - does suggest that the zone was contested by the two powers. In the Second Messenian War, Sparta established itself as a local power in Peloponnesus and the rest of Greece. During the following centuries, Sparta's reputation as a land-fighting force was unequalled.

16.5 Establishment of the Peloponnesian League : the Rise and fall of the Spartan Power The Peloponnesian League was an alliance in the Peloponnesus from the 6th to the 4th centuries BCE, dominated by Sparta. It is known mainly for being one of the two rivals in the Peloponnesian War (431-404 BC), against the Delian League, which was dominated by Athens. By the end of the 7th century BC Sparta had become the most powerful city-state in the Peloponnese and was the political and military hegemon over nearly all of the

NSOU z CC-HI-02 195 Peloponnesian League, with the only challenge to the city being Argos, the next most powerful city-state. Sparta acquired two powerful allies, Corinth and Elis (also city-states), by ridding Corinth of tyranny, and helping Elis secure control of the Olympic Games. Sparta continued the aggressive use of a combination of foreign policy and military intervention to gain other allies. Sparta suffered an embarrassing loss to the Greek city of Tegea in a frontier war and eventually offered them a permanent defensive alliance; this was the turning point for Spartan foreign policy. Many other states in the central and provincial northern Peloponnesian League joined the league, which eventually included all Peloponnesian states except Argos and Achaia. The league was organized with Sparta as the hegemon, and was controlled by the council of allies, which was composed of two bodies: the assembly of Spartan and the Congress of Allies. Each allied state had one vote in the Congress, regardless of that state's size or geopolitical power. No tribute was paid except in times of war, when one third of the military of a state could be requested. Only Sparta could call a Congress of the League. All alliances were made with Sparta only, so if they so wished, member states had to form separate alliances with each other. And although each state had one vote, League resolutions were not binding on Sparta. Thus, the Peloponnesian League was not an "alliance" in the strictest sense of the word (nor was it wholly Peloponnesian for the entirety of its existence). The league provided protection and security to its members. It was a conservative alliance, which supported Oligarchies and opposed tyrannies and democracies. Early in the 6th century BC, the Spartan kings Leon and Agasicles made a vigorous attack on Tegea, the most powerful of the Arcadian cities. For some time, Sparta had no success against Tegea and suffered a notable defeat at the Battle of the Fetters. For Historian W.G. Forrest this marked a change in Spartan policy, from enslavement to a policy of building an alliance that led to the creation of the Peloponnesian League. Forrest, hesitantly attributes this change to Ephor Chilon. In building its alliance, Sparta gained two ends, protection of its conquest of Mesene and a free hand against Argos. The Battle of the Champions won about 546 BC (that is at the time that the Lydian Empire fell before Cyrus of Persia) made the Spartans masters of the Cynuria, the borderland between Laconia and Argolis. In 494 BC, King Cleomenes I, launched what was intended to be a final settling of accounts with the city of Argos - an invasion, with the capture of the city itself, as the objective. Argos did not fall but her losses in the Battle of Sepeia would cripple Argos militarily, and lead to deep civil strife for some time to come. Sparta had come

NSOU z CC-HI-02 196 to be acknowledged as the leading state of Hellas and the champion of Hellenism. Croesus of Lydia had formed an alliance with it. Scythian envoys sought its aid to stem the invasion of Darius; to Sparta. The Greeks of Asia Minor appealed to withstand the Persian advance and to aid the Ionian Revolt; Plataea asked for Sparta's protection; Megara acknowledged its supremacy; and at the time of the Persian invasion under Xerxes no state questioned Sparta's right to lead the Greek forces on land or at sea. At the end of the 6th century BC, Sparta made its first intervention north of the Isthmus when it aided in overthrowing the Athenian tyrant Hippias in 510 BC.[31] Dissension in Athens followed with conflict between Kleisthenes and Isagoras. King Cleomenes turned up in Attica with a small body of troops to back the more conservative Isagoras, whom Cleomenes successfully installed in power. The Athenians, however, soon tired of the foreign king, and Cleomenes found himself expelled by the Athenians. Cleomenes then proposed an expedition of the entire Peloponnesian League, with himself and his co-King Demaratos in command and the aim of setting up Isagoras as tyrant of Athens. The specific aims of the expedition were kept secret. The secrecy proved disastrous and as dissension broke out the real aims became clearer. First, the Corinthians departed. Then a row broke out between Cleomenes and Demaratos with Demaratos too, deciding to go home. As a result of this fiasco the Spartans decided in future not to send out an army with both Kings at its head. It also seems to have Fig. The Peloponnesian League under Sparta (Blue) & Delian League under Athens (Red)

NSOU z CC-HI-02 197 changed the nature of the Peloponnesian League. From that time, major decisions were discussed. Sparta was still in charge, but it now had to rally its allies in support of its decisions. After the Persian Wars the League was expanded into the Hellenic League and included Athens and other states. The Hellenic League was led by Pausanias and, after he was recalled, by Cimon of Athens. Sparta withdrew from the Hellenic League, reforming the Peloponnesian League with its original allies. The Hellenic League then turned into the Athenian-led Delian League. This might have been caused by Sparta and its allies' unease over Athenian efforts to increase their power. The two Leagues eventually came into conflict with each other in the Peloponnesian War. Under Spartan leadership, the League defeated Athens and its allies in 404 BC. However, latter, following the disastrous Spartan defeat by Thebes at the Battle of Leuktra in 371 BC, Elis and the Arcadian states seized the opportunity to throw off the yoke of Spartan hegemony; the Arcadians formed themselves into their own league to preserve their independence. The size of the Peloponnesian League was then further reduced by the Theban liberation of Messenia from Spartan control in 369 BC. The states of the North-eastern Peloponnese, including Corinth, Sicyon and Epidaurus, adhered to their Spartan allegiance, but as the war continued in the 360s BC, many joined the Thebans or took a neutral position, though Elis and some of the Arcadian states realigned themselves with Sparta. At last, in 338 BC, the Peloponnesian League was disbanded when Philip II of Macedon, father of Alexander the Great, formed the League of Corinth after defeating Thebes and Athens, incorporating all the Peloponnesian states except Sparta.

16.6 The Spartan Economy Any regular citizen Sparta was barred by law from trade or manufacture, which consequently rested in the hands of the Council. This lucrative monopoly, in a fertile territory with a good harbor, ensured the loyalty of the Council. Despite the prohibition on menial labor or trade, there is evidence of Spartan sculptors, and Spartans were certainly poets, magistrates, ambassadors, and governors as well as soldiers. Allegedly, Spartans were prohibited from possessing gold and silver coins, and according to legends, Spartan currency consisted of iron bars to discourage hoarding. It was not until the 260s or 250s BC that Sparta began to mint its own coins. Though the conspicuous display of wealth appears to have been discouraged, this did not NSOU z CC-HI-02 198 preclude the production of very fine decorated bronze, ivory and wooden works of art as well as exquisite jewellery, attested in archaeology. Allegedly as part of the Lycurgan Reforms in the mid-8th century BC, a massive land reform had divided property into 9,000 equal portions. Each citizen received one estate, a kleros, which was expected to provide his living. The land was worked by helots who retained half the yield. From the other half, the Spartan was expected to pay his mess (syssitia) fees and the agoge fees for his children. However, we know nothing of matters of wealth such as how land was bought, sold, and inherited, or whether daughters received dowries. However, from early on there were marked differences of wealth within the state, and these became more serious after the law of Epitadeus some time after the Peloponnesian War, which removed the legal prohibition on the gift or bequest of land. By the mid-5th century, land had become concentrated in the hands of a tiny elite, and the notion that all Spartan citizens were equals had become an empty pretence. By Aristotle's day, (384-322 BC) citizenship had been reduced from 9,000 to less than 1,000, then further decreased to 700 at the accession of Agis IV in 244 BC. Attempts were made to remedy this by imposing legal penalties upon bachelors, but this could not reverse the trend.

16.7 : The Spartan Government : Democracy, Oligarchy or a Limited Monarchy? Politically all the Greek City states rested upon a dual structure of government, viz - i) The Assembly (the Larger House) ii) The Council (the smaller House) In democracies such as Athens, the Assembly was composed of a wide representation across the population and possessed the actual control of the government, while the Council possessed only a limited subordinate powers. In the Oligarchies, on the other hand, the actual seat of power rested in the hands of the Council, which was consisted of a very handful of esteem noble citizens of the state. It's like a modern Communist party, where although every member held an equal position in the General Body / General Assembly of the party, but the real power rested in the hands of the Central Standing Committee, which is composed of the handful of the top 10-12 chosen Party-men.

NSOU z CC-HI-02 199 Sparta contained both these elements ~ i) The General Assembly of all the Spartan warriors, called the "Spartiate", where every member enjoyed equal rights & privileges. Although, it represented only a handful of total population of Laconia. ii) The all-powerful Council / Senate, called "Gerousia" which was composed of the "chosen" thirty Elders. However, although Sparta appeared to look like a typical Oligarchy of the Classical Greece, but most of the contemporary authors like Aristotle, Thucydides, etc. refused to accept it as an Oligarchy of the true sense. Firstly, because in general, in other Oligarchies of Greece, the Council members were not generally elected directly but were chosen based on their nobility & wealth, either from the Assembly or indirectly. Its quiet similar to our Rajyasabha members of India who are not directly elected by the people, but are indirectly selected by the elected representatives of other Houses. But in case of Sparta, although the Council or Gerousia was more powerful than the Assembly, but its members or "Gerontes" were directly elected from the general populace which was very unique from the other Oligarchies. In addition, the second reason is that, despite the presence of both the Assembly & the Council, Sparta had also developed an executive magistracy, led by the King, which share almost equal power in directing the State policy in caparison to the Council or Senate. In fact, Sparta had a recognizable kingship power since the early days of Dorrian Invasion. They had two parallel descending Kingship family, both of whom is believed to be descending from a common ancestry of the Heraclid Family. Probably it is because two different bands of Dorrian Invaders had settled in the Laconian valley in two separate times, each under its own king. The military leadership was by far the most auspicious duty attached to the Magistracy's office. And its leadership is hereditary in nature. However, the King's power is also limited after a certain extent. Beyond the leading of the army in battles & deciding certain foreign affairs, the Spartan king had few rights & duties. Apart from these he enjoyed two ex-officio titles & reserved two seats out of the thirty in the Spartan Council or Gerousia. He had certain other legal jurisdictional power over some unimportant matters related to religion & the King & Queen used to represent the state in Religious festivals & sacrifices. His position appear to be quiet similar to our Afghan Lodi Sultanate of Delhi (1451-1526 CE)

NSOU z CC-HI-02 200 where the Sultan is only treated as first among equals. One fine example can be given of King Leonides during the Second Greco Persian War. Leonidas was desperately eager to join the fight against the Persian Invaders with the other belligerent Greek allies & personally lead the campaign with the Spartan army. But despite the King's willingness the Senate refused to grant permission to join the war (primarily). Thus, Leonidas was forced to leave the bulk of the Spartan army & instead march forward only with the handful of his 300 bodyguards to face the Invading Persian Land Army under Emperor Xerxes to protect the Pass of Thermopylae (480 BCE). Fig. An Imaginary representation of the Spartan Senate or "Gerousia" Although Spartans were conservative by religion, but they were not superstitious in nature, nor were they too much ritualistic. Thus they much prefers to fight under the orders of a descendent of Heracles, rather than solely believing in General's luck. Thus, Aristotle placed the Spartan system of Government in a class by itself & called it as a "Permanent hereditary Generalship". 16.8 The Non-Spartan Helot Population The Spartans were a minority of the Lakonian population. The largest class of inhabitants were the helots (in Classical Greek Heilôtes). The helots were originally free Greeks from the areas of Messenia and Lakonia whom the Spartans had defeated in battle and subsequently enslaved. In contrast to populations conquered by other Greek cities (e.g. the Athenian treatment of Melos),

NSOU z CC-HI-02 201 the male population was not exterminated and the women and children turned into chattel slaves. Instead, the helots were given a subordinate position in society more comparable to serfs in medieval Europe than chattel slaves in the rest of Greece. Helots did not have voting or political rights. The Spartan poet Tyrtaios refers to Helots being allowed to marry and retaining 50% of the fruits of their labor. They also seem to have been allowed to practice religious rites and, according to Thucydides, own a limited amount of personal property. Initially Helots couldn't be freed but during the middle Hellenistic period, some 6,000 helots accumulated enough wealth to buy their freedom, for example, in 227 BC. In other Greek city-states, free citizens were part-time soldiers who, when not at war, carried on other trades. Since Spartan men were full-time soldiers, they were not available to carry out manual labor. The helots were used as unskilled serfs, tilling Spartan land. Helot women were often used as wet nurses. Helots also travelled with the Spartan army as non-combatant serfs. At the last stand of the Battle of Thermopylae, the Greek dead included not just the legendary three hundred Spartan soldiers but also several hundred Thespian and Theban troops and a number of helots. Relations between the helots and their Spartan masters were sometimes strained. There was at least one helot revolt (c. 465-460 BC), and Thucydides remarked that "Spartan policy is always mainly governed by the necessity of taking precautions against the helots." On the other hand, the Spartans trusted their helots enough in 479 BC to take a force of 35,000 with them to Plataea, something they could not have risked if they feared the helots would attack them or run away. Slave revolts occurred elsewhere in the Greek world, and in 413 BC 20,000 Athenian slaves ran away to join the Spartan forces occupying Attica. What made Sparta's relations with her slave population unique was that the helots, precisely because they enjoyed privileges such as family and property, retained their identity as a conquered people (the Messenians) and also had effective kinship groups that could be used to organize rebellion. Plutarch also states that Spartans treated the Helots "harshly and cruelly". They compelled them to drink pure wine (which was considered dangerous - wine usually being cut with water) "...and to lead them in that condition into their public halls, that the children might see what a sight a drunken man is; they made them to dance low dances, and sing ridiculous songs..." during *syssitia* (obligatory banquets). As the Spartiate population declined and the helot population continued to grow, the imbalance of power caused increasing tension.

NSOU z CC-HI-02 202 16.9 Life in Sparta Sparta was above all a militarist state, and emphasis on military fitness began virtually at birth. Shortly after birth, a mother would bathe her child in wine to see whether the child was strong. If the child survived he/she was brought before the Gerousia by the child's father. The Gerousia then decided whether it was to be reared or not. It is commonly stated that if they considered it "puny and deformed", the baby was exterminated. This was, in effect, a primitive form of eugenics. Sparta is often viewed as being unique in this regard, however, anthropologist Laila Williamson notes that "Infanticide has been practiced on every continent and by people on every level of cultural complexity, from hunter gatherers to high civilizations. Rather than being an exception, then, it has been the rule. There is controversy about the matter in Sparta, since excavations in the chasm only uncovered adult remains, likely belonging to criminals. Education : When male Spartans began military training at age seven, they would enter the agoge system. The agoge was designed to encourage discipline and physical toughness and to emphasize the importance of the Spartan state. Boys lived in communal messes and, according to Xenophon, whose sons attended the agoge, the boys were fed "just the right amount for them never to become sluggish through being too full, while also giving them a taste of what it is not to have enough." In addition they were trained to survive in times of privation, even if it meant stealing. Besides physical and weapons training, boys studied reading, writing, music and dancing. Special punishments were imposed if boys failed to answer questions sufficiently 'laconically' (i.e. briefly and wittily). Less information is available about the education of Spartan girls, but they seem to have gone through a fairly extensive formal educational cycle, broadly similar to that of the boys but with less emphasis on military training. In this respect, classical Sparta was unique in ancient Greece. In no other city-state did women receive any kind of formal education. At age 20, the Spartan citizen began his membership in one of the *syssitia* (dining messes or clubs), composed of about fifteen members each, of which every citizen was required to be a member. Here each group learned how to bond and rely on one another. The Spartans were not eligible for election for public office until the age of 30. Only native Spartans were considered full citizens and were obliged to undergo the training as prescribed by law, as well as participate in and contribute financially to one of the *syssitia*.

NSOU z CC-HI-02 203 Sparta is thought to be the first city to practice athletic nudity, and some scholars claim that it was also the first to formalize pederasty. According to these sources, the Spartans believed that the love of an older, accomplished aristocrat for an adolescent was essential to his formation as a free citizen. However, other scholars question this interpretation. Xenophon explicitly denies it, but not Plutarch. Spartan men remained in the active reserve until age 60. Men were encouraged to marry at age 20 but could not live with their families until they left their active military service at age 30. They called themselves "homoioi" (equals), pointing to their common lifestyle and the discipline of the phalanx, which demanded that no soldier be superior to his comrades. Fig. A Spartan Hoplon Thucydides reports that when a Spartan man went to war, his wife (or another woman of some significance) would customarily present him with his hoplon (shield). At that time, they would say: "With this, or upon this, a true Spartans could only return to Sparta either victorious (with their shield in hand) or dead (carried upon it)." Unfortunately, poignant as this image may be, it is almost certainly propaganda. Spartans buried their battle dead on or near the battlefield. Corpses were not generally brought back. Nevertheless, it is fair to say that it was less of a disgrace for a soldier to lose his helmet, breastplate or greaves than his hoplon, since the former were designed to protect one man, whereas the hoplon also protected the man on his left. Thus, the shield was symbolic of the individual soldier's subordination to his unit, his integral part in its success, and his solemn responsibility to his comrades in arms - messmates and friends, often close blood relations.

NSOU z CC-HI-02 204 16.10 Conclusion Thus Sparta was a truly militaristic state. All throughout its history, it is stone-studied with heroic battles. Sparta in this sense is almost an anti-thesis of Athens. However, due to its peculiar form of power structure, Sparta offered the most stable form of government in the entire history of Greece, with the record of almost no successful rebellion within its area of dominance. 16.11 Model Questions 1) Describe the origin of Sparta ? 2) Describe the expansion of Sparta in the preliminary phase. 3) How did the formation of the Peloponnesian League boosted the political expansion of the Spartan Kingdom ? 4) How did the Spartan Supremacy came to an end ? 5) Describe in brief the Spartan economy ? 6) What do you mean by "Gerousia" ? Analyze the peculiar distribution of power in the Spartan city state. 7) Who were Helots ? What was their role & position in Spartan demographics? 8) Describe in brief the militaristic life in Sparta. 16.12 Suggested Readings

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Bury, J.B., A History of Greece to the Death of Alexander the Great, (

London : McMilan & Co. Ltd., 1900) Forrest, William George, A History of Sparta, (London : Bristol Classical Paperbacks, 1995) Green, Peter, The Greco-Persian Wars, (London : University of California Press, 1996) Stobart, J.C., The Glory that was Greece, (London : Sidgwick & Jackson, 1971)

NSOU z CC-HI-02 205 Unit 17 T Wars in Hellenic World Greco-Persian War and Peloponnesian War Structure 17.0 Objectives 17.1 Introduction 17.2 Background and a Brief Description 17.2.1 Origin 17.2.2 Marathon 17.2.3 Second Persian Invasion (Battles of Thermopylae, Salamis and Plataea) 17.3 The Choice of the Battlefield : 17.4 The Consequence Battle : Greek Millitary Superiority or Persian Tactical Setback? 17.5 Disappearance of the Leader : Breaking of the Persian Discipline 17.6 Battle of Salamis 17.7 The Aftermath 17.8 Causes of the Persian Debacle : A Brief Overview 17.9 Conclusion 17.10 Model Questions 17.11 Suggested Readings 17.0 Objectives O The objective of this unit is to study in detail the great Greco-Persian Wars O Learners will get a thorough idea about the origin and background of the two great Persian wars, viz. Y The invasion of Emperor Darius & the first Greco-Persian War Y The Invasion of Emperor Xerxes & the second Greco-Persian War O Other important aspects including the choice of battlefields & a comparative tactical superiority of the both sides will also be discussed, chronologically. 205

NSOU z CC-HI-02 206 O Lastly, the impact & the causes of the final battle outcome will also be analyzed. 17.1 Introduction The most fascinating & notable period in Ancient History of Greece was the great war with Persia. Now the mighty Persian Empire, ranked among the largest and most magnificent empires of the World. During the 3rd to 4th Century BC the Persian power was at its height. Defeating one Asian power after another, they established a large Empire stretching from Greece & Egypt in the West to Indus valley in the East and from Scythia & Caucasia in the North to Arabian peninsula in the South. But just when they were about to deal the same with their last remaining competitor, Greece, something 'abnormal' began to happen. In a series of battles that followed, the Persians were time & again defeated by the Greeks. Greece, for the Persians seems to be as invincible, as Russia remained for the Europeans (be it German or French) for centuries. As a matter of fact it is more astonishing to note that the Persians were not only defeated by the Greeks in their mother country, but latter also deep into Asia itself (eg. Issus & Gaugamela) in the hands of Alexander of Macedon! So what happened to the Persians? Fig. The Great Empire of Persia under Emperor Darius I (Capital - Persepolis) Now there might be probably no books on Ancient history which didn't record this incidents of Greco-Persian battles. However many of the scholars like Charles

NSOU z CC-HI-02 207 Hignett focused on the "success of the Europeans" over the "defeat of the Asians". But is this only due to the superiority of the Greeks? And how could the Persians, with so large an Empire and with about 10 times larger manpower & economy be defeated by a weaker power like Greece? To analyze the causes of the Persian failure, in the following section we will compare the two major Greco Persian Land battles which occurred consecutively during the two successive Persian Invasions to Greece, the first under Emperor Darius the Great (Darius I) & the second under his son Emperor Xerxes I. It will cover ~ Battle of Marathon (490 BCE) & Battle of Plataea (479 BCE). The sole Greco-Persian Naval battle i.e. the Battle of Salamis (480 BCE) would be discussed separately. In terms of significance, none of these three was less important. Defeat in Marathon battle altogether sealed the fate of the 1st Persian invasion to Greece under the initiative of Emperor Darius I. While in Plataea the undefeated land army of Xerxes I, when defeated, not only forced to withdraw from Europe, but also put an end to the chapter of Persia's direct expedition to Greece. While the defeat of the huge Persian navy under General Artemesius in the hand of a small Greek fleet, checked the fate of the Persian Conquest of Greece under Xerxes I. Let us discuss them separately.

17.2 Background and a Brief Description

The Persian Wars refers to the conflict between Greece and Persia in the 5th century BCE which involved two invasions by the latter in 490 and 480 BCE. Several of the most famous and significant battles in history were fought during the Wars, these were at Marathon, Thermopylae, Salamis, and Plataea, all of which would become legendary. The Greeks were, ultimately, victorious and their civilization preserved. If they had been defeated then the western world may not have inherited from them such lasting cultural contributions as democracy, classical architecture and sculpture, theatre, and the Olympic Games.

17.2.1 Origin

Persia, under the rule of Darius (r. 522-486 BCE), was already expanding into mainland Europe and had subjugated Ionia, Thrace, and Macedonia by the beginning of the 5th century BCE. Next in King Darius' sights were Athens and the rest of Greece. Just why Greece was coveted by Persia is unclear. Wealth and resources seem an unlikely motive; other more plausible suggestions include the need to increase the prestige of the king at home or to quell once and for all a collection of potentially troublesome rebel states on the western border of the empire. The Ionian rebellion, the offering of earth and water in submission to the Persian satrap in 508 BCE, and the attack by Athens and Eretria on the city of Sardis in 499 BCE had not been forgotten either.

17.2.2 Marathon

Darius did not lead the invasion of mainland Greece in person but put his general Datis in charge of his cosmopolitan army. Second-in-command was Artaphernes, Darius' nephew, who perhaps led the 2,000-strong Persian cavalry. The total strength of the Persian army was perhaps 90,000 men. The Greeks were led by either Miltiades or Callimachus and they commanded a total force of only between 10,000 and 20,000, probably nearer the lower figure. The long-range assault tactics of the Persian archers was to come up against the heavy infantry of Greek hoplites with their large round shields, spears and swords, and organised in a solid line or phalanx where each man's

shield protected both himself and his neighbour in a wall of bronze. When the two armies clashed on the plain of Marathon in September 490 BCE, the Persian tactic of rapidly firing vast numbers of arrows into the enemy must have been an awesome sight but the lightness of the arrows meant that they were largely ineffective against the bronze-armoured hoplites. At close quarters the Greeks thinned their centre and extended their flanks to envelop the enemy lines. This and their longer spears, heavier swords, better armour, and rigid discipline of the phalanx formation meant that the Greek hoplites won a great victory against the odds. According to tradition 6,400 Persians were dead, for only 192 Greeks. Victory dedications and statues were erected and, for the Greeks, the Battle of Marathon quickly became the stuff of legend. Meanwhile, the Persian fleet fled back to Asia but they would be back, and next time, in even bigger numbers.

17.2.3 Second Persian Invasion (Battles of Thermopylae, Salamis and Plataea)

Within a decade, King Xerxes continued his predecessor Darius' vision, and in 480 BCE he gathered a huge invasion force to attack Greece again, this time via the pass at Thermopylae on the east coast. In August 480 BCE a small band of Greeks led by

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Spartan King Leonidas held the pass for three days but

were killed to a man. At the same time, the Greek fleet managed to hold off the Persians at the indecisive naval battle at Artemision. Together, these battles bought Greece time and allowed for its cities to steel themselves for the bigger challenges yet to come. The defeat at Thermopylae, though glorious, allowed the Persians to make in-roads into Greece. Consequently, many states now turned over to the Persians and Athens itself was sacked. In response, a Greek army led by Leonidas' brother Kleombrotos began to build a defensive wall near Corinth but winter halted the land campaign. The next vital engagement was going to be at sea. In September 480 BCE at Salamis in the Saronic Gulf, the Greeks once more faced a larger enemy force. The exact numbers are much disputed but a figure of 500 Persian ships against a Greek fleet of 300 seems the most likely estimate. The hoplites had won at Marathon, now it was the turn of the trireme to take centre stage, the fast and manoeuvrable Greek warship powered by three banks of oars and armed with a bronze ram. The Persians also had triremes but the Greeks had an ace up their sleeve, the great Athenian general Themistocles. He, with 20 years of experience and the confidence from his leadership at Artemision, employed a bold plan to entice the Persian fleet into the narrow straits of Salamis and hit the enemy fleet so hard it had nowhere to retreat to.

NSOU z CC-HI-02 210 Themistocles won a great victory and the remaining Persian ships retreated to Asia Minor. The cryptic oracle of Apollo at Delphi had been proved right: 'only a wooden wall will keep you safe' and the wooden triremes of the Greeks had done their job. But still, this was not the end. There would be one more battle, the largest ever yet seen in Greece, and it would decide her fate for centuries to follow. After Salamis Xerxes returned home to his palace at Sousa but he left the gifted general Mardonius in charge of the invasion, which was still very much on. The Persian position remained strong despite the naval defeat - they still controlled much of Greece and their large land army was intact. After a series of political negotiations, it became clear that the Persians would not gain victory on land through diplomacy and the two opposing armies met at Plataea in Boeotia in August 479 BCE. The Greeks fielded the largest hoplite army ever seen which came from some 30 city-states and numbered around 110,000. The Persians possessed a similar number of troops, perhaps slightly more but, again, there are no exact figures agreed upon by scholars. Although cavalry and archers played their part, it was, once again, the superiority of the hoplite and phalanx, which won the Greeks the battle. Finally, they had ended Xerxes' ambitions in Greece. Let us now compare them separately in each criteria :

17.3 The Choice of the Battlefield

The choice of the battlefield had the greatest impact in all these Greco-Persian battles. As, we will see, in all the 3 cases the Persians were the ones to decide it, the choice lay in their hands. Now the large cavalry, particularly the mighty Scythian & Bactrian horses, formed the main strength of the Persian land army against the Greek hoplites or phalanx formation. The fact that Greeks lacked horses, made the cavalry even more effective against them. But for the suitable exploitation of the cavalry, an ideal Geographical topography is necessary, i.e. an undisturbed flat land. Coming to the tactics, for the full utilization of the cavalry power, the Persians relied over their Enveloping Crescent tactics (see fig). Time & again this formidable tactics proved blessing. For the Persians in their various campaigns. However, this too obviously demanded an ideal Geographical terrain. But in the following battles as we shall see, the Persians, owing to their own miscalculation & overconfidence chose such battlefields which

NSOU z CC-HI-02 211 were utterly unsuitable for their cavalry maneuver and subsequently ill fitted for implementation of the Crescent strategy. Now we are not sure that why and who for the Persians chose the Marathon plains as their offensive. To Herodotus, it was probably old Hippias who suggested this, since it had an easy access to Athens by the way of Hymettus-Pentelike gap. Accordingly, on 1st August, the Persian fleet composing of about 200 triremes landed on the Sochoina beach beside horn of Cynosura in the Marathon plains. Called as a plain, actually the Marathon was a thin coastal gap, locked between the Stavrokoraki Hills & Beotian Sea, with its widest part stretching not more than 1.5 miles. This Geography made the Marathon field impossible for the Persian envelop operation. Also the strip was blocked at its 2 ends by vast marshes, unsuitable for cavalry operation - the Great marsh in the North & the Brexisa Marsh in the South. Eventually, on 2nd August, 10,000 Athenian hoplites under General Callimachus arrived in the North of Brexisa marsh. Now Callimachus realized that in order to tackle the Persian Crescent envelop, he had to prevent the enemy cavalry from fanning out & subsequently to outflank him. So he deliberately thinned out the centre & made a wide front of 1,250 infantryman, covering the whole Marathon strip. However the task was not a very difficult one, since the Marathon was only 1.5 miles wide and the Athenian could still maintain 4 ranks in their column. Now on the night before 12th August, Datis, the Persian commander in chief, left for another mission, leaving Atrapharnes, the 2nd in command, to face the Greeks with his remaining army. He placed his army in the plains of river Charadra, with the Great marsh behind. But Pritchett rightly warns that "no army should have drawn with its back to the river or other bodies like marshes." Bt Atrapharnes had no other option left, since it was the only widest area of the plain. Thus from the very beginning the Persians were in a highly disadvantageous position in Marathon. Similarly, in July 479 BC the Persian supreme commander, Mardonias had to face a combined Greek army of Peloponnese & Athens. Now he knew the mountainous regions of Attica was no good for his cavalry maneuver. So he wisely withdrew from Attica and destroying all behind, took refuge in the plains North of river Asopus. The Northern plains of Asopus, giving a wider front, was a good cavalry country and with a friendly city like Thebes in the rear, the Persian chances of winning their a battle was even higher. South of Asopas was the territory of Plataea. Dissected by 3 roads, it was covered with uneven highlands - the extension of the Cithaeron Mts. Obviously, that can never be a good cavalry country. Now, to Hignett, Mardonias' objective was not to took shelter in Northern Asopas.

NSOU z CC-HI-02 212 He must do something to tempt the Greeks to cross the Asopas River, where he could easily beat them. Accordingly, Mardonias deliberately send some unsuccessful cavalry attack to the Greeks in the Cithaeron Mts. This in turn injected some false confidence in his opponents, who thereby falling into trap, chased the Persians North-West via the Gyophtokastro Pass. The Greek stationed themselves in Asopas Ridge area, opposite to the Persian front North of the river. But now the Greeks settled their idly. Pausanias had well realized the Persian motive. Moreover, he had an idle terrain for infantry maneuver & here no Persian cavalry attack could be implemented. Thus he had no intension to cross the river. So, if either of them crossed the river he ran the risk of losing all tactical advantage - a perfect deadlock position. But in this psychological duel, Pausanias was in advantage, in the sense that he was comparatively less in a hurry. But for Mardonias the pressure was intense. Now, unlike Xerxes, he had no fleet to return to Asia. His only line of communication was through land from Anatolia via Ionia & Thrace. A successful revolt in Ionia might broke his entire supply line. If that happens, Mardonias' slightest chance of getting back out of Europe alive, would shrank to a vanishing pt. Moreover, his composite army was made of citizen militias from different nationalities, who could not be kept idle for an indefinite period of time. All these, mounted immense pressure on Mardonias and he urgently needs a quick land victory. Thus after 11 days of silent duel, as Green observed, Mardonias patience like Hitler, became exhausted. He might be in short of ration. But he was even shorter of time. So he deliberately send a detached unit of rough cavalry who successfully captured the Dryoscephelia Pass & looted enemy caravans. Pausanias, in turn, fearing a rupture of communication line from the rear, withdrew to the Cithaeron foothills. He made a new defense line stretching from Plataea in the West to modern Kriekouki in the East, with th Island as the pivotal pt. By this time Mardonias had lost all his foresight & believed that the Greeks were in full flight. He became so overconfident, that disregarding all the dangers, he ordered his whole army of 50,000 to cross the Asopas & charge a general engagement. As told earlier, this ground was even higher, consist of abrupt ridges & full of potholes. Forget about the Crescent formation. Even effective cavalry maneuver is out of question here. Thus the Persians likewise in Marathon were even in a greater disadvantage in Battlefield of Plataea. As a matter of fact, we see likewise in Marathon in Plataea too the Persian having a huge cavalry superiority (6:1), were in trouble, only due to wrong choice of battlefield.

NSOU z CC-HI-02 213 17.4 The Consequence of Battle : Greek Military Superiority or Persian Tactical Setback?: By now, it had been pretty clear, which side is going to win in the long run. The upcoming battle is only a reflection of that. However more to it, like a sprinkling of salt on the wound, the opposing Greek army could well utilize the Persian disadvantage, at least to some extent. In Marathon, the Persian commander in chief Atrapharnes realized that due to the lack of space, the Crescent formation is not possible. So he had no other option left than a direct frontal assault. Thus, he with his best troops, the Iranian guardsmen stood in the Centre. While in the wings he placed the less reliable Ionian levies and other Asian allies. In the front were the archers. Callimachus, the Greek commander, realizing Atrapharnes' strategy, put the best hoplites in the left and right wings. He thought that if his wings could knock out their Persian counterpart, then they could easily wheel about to reinforce their weakened centre. Accordingly on 12th August, the two armies approached each other. As the Greeks came within 150 yards of the enemy, to get through the murderous hail of arrows., they ran speedily and charged the Persians. As expected, the Persian centre gave the best fight and 2 Athenian generals Themistocles and Aristides were killed here. Atrapharnes broke the Greek centre and advanced southwards. But in the wings the Greek defeated the Persians and as feared, many of them, while retreating fell in the Great Marsh and their death toll rose to 6400. Having done with the wings, the Greeks caught back Atrapharnes near the Great Mound. (see fig). Thus the Battle ended with a Greek victory. Unlike Marathon, Greek position in Plataea was in utter disgraceful one. We find due to their own fault, the Greek centre and the Left were piled up together in the Eastern part of the Island. While the Spartans in the right were cut up far East in the modern Kriekouki leaving a dangerous gap in the centre. An enemy could easily break through here and attack any of the wings from the rear. But far from exploiting the Greek disadvantage, the Persians were even in more trouble. Since in the highlands no unified troop movement is possible, the Persian right and left wings attacked the Greek left and right respectively, like detached bands. While the most important Persian centre under Atrabazus was still struggling to get over the hilly grounds, more than a mile back in Gargaphian spring. Now since no enveloping action is possible, the Persian cavalry engaged in a direct frontal assault, coming by squadrons after squadrons. Despite of this, as Herodotus mentioned, "they fought courageously and gave a tough battle." In the right, the Persian ally Greek task forces under Thebes

NSOU z CC-HI-02 214 swept over the Athenians and Plataeans and killing 600 of them, broke the line. Meanwhile, in the left the Persian mounted archers along with foot archers were causing large casualties to the Spartans. But before they could achieve, something happened to the Persians, which we will discuss in the next section. 17.5 Disappearance of the Leader : Breaking of the Persian Discipline Now, as Fuller said, the Persian warfare at that time was still at its heroic age. All the discipline and courage encircled around a single leader. Thus, in a battle, the supreme Persian leader, be it the commander in chief (like Mardonias) or the Emperor himself (like Darius), not only formed the brain of the army but also its moral dynamo. But this in turn brought over-dependence on a single leadership. The moment when this leader dissipated or is slain, the whole line of Persian discipline (in whatever situation it is) breaks down like a matchbox. If the enemy could exploit this, he would eventually get a decisive victory, like Alexander in Issus. In Plataea, in the far left of the Persians, the Immortals or corps d' elite under Mardonias, despite of prudent difficulties were in a good position. In right, the Greek task forces were almost successful in breaking the Athenian left. They had a few casualties and had 90% of their troops still in fighting spirit. But suddenly, Mardonias was killed by the Spartans. As the supreme leader fell, a general panic spread among the Persians, and the discipline of the whole Persian left collapsed. When the news reached the Greek mercenaries, forecasting the battle to be lost, they too retreated. Atrabazus, who was still struggling his way back in the Ridges, watching Mardonias die, too escaped out panic-stricken, thus ending all offensive against the Greeks. Battle of Plataea was over. This example in a vague way found in Marathon too. We find, as Atrapharnes, the Persian leader, broke through the Greek centre and advanced forward, the Persians in the wings eventually found themselves leaderless and out of indecision fell back through the Great Marsh. When such is the disciplinary framework of the Persian army in general, then it is solely the responsibility of the leader to maintain a good moral strength. Because, if this pivot of moral strength is lost, then the whole battle for the Persians is lost. But Darius is no such example. At Issus, as Alexander broke through the line of Cardaces, he turned left to engage Darius in the centre. But Darius had no courage to face Alexander. So

NSOU z CC-HI-02 215 instead of drawing the left of his Greek mercenaries, he turned his chariot and fled in panic just what he did in Gaugamela. Seeing him the whole Persian left and the rear disembarked and retreated in fear. When this news of the leader reached the Right, the cavalry too withdrew. It was only the Greek mercenaries who, despite the leader's absence were maintaining a good discipline and giving a tough battle. But the breaking lines of their Persian fellows left them unprotected from behind. The Greek army utilizes this. They whirled round and attacked them from behind, slaughtering them into pieces. With this the Battle of Gaugamela came to an end. Here came Alexander's ability of the decisive exploitation of the battle situation. Similar tactics was used by Bairam Khan in 2nd Battle of Panipat. Bairam Khan realized, that the sole moral strength of the entire opposing Indo-Afagan army was their King Himu. So he deliberately ordered his archers to target Himu. Thus when Himu fell, the entire Indo-Afagan army collapsed. Again if we compare the Battle of Hydaspes we find that when the Macedonians were going to have a brilliant victory, the Indian army was similarly filled with chaos and despair. But despite being wounded, King Porus unlike Darius, refused to abandon the field as long as any of its army squadron was fighting. This gave a moral strength to the Indians and they gave a tough battle. However this disciplinary structure, was in sharp contrast with the Greek way of warfare. The Greeks unlike Persians or Indians had no such over dependence on the 1st line of leadership. Rather their leadership was divided into numbers of succeeding substitutes. Thus in Marathon, even when Commander Callimachus was killed, the Greek hoplites could still maintain a good order and successfully carry out the battle.

17.6 Battle of Salamis

The Battle of Salamis was fought in September 480 BC during the Persian Wars (499-449 BC). One of the great naval battles in history, Salamis saw the out-numbered Greeks best a larger Persian fleet. The campaign had witnessed the Greeks pushed south and Athens captured. Regrouping, the Greeks were able to lure the Persian fleet into the narrow waters around Salamis which negated their numerical advantage. In the resulting battle, the Greeks badly defeated the enemy and forced them to flee. Unable to supply their army by sea, the Persians were forced to retreat north. Persian Invasion Invading Greece in the summer of 480 BC, Persian troops led by Xerxes I were opposed by an alliance of Greek city-states. Pushing south into Greece, the Persians

NSOU z CC-HI-02 216 were supported offshore by a large fleet. In August, the Persian army met Greek troops at the pass of Thermopylae while their ships encountered the allied fleet in the Straits of Artemisium. Despite a heroic stand, the Greeks were defeated at the Battle of Thermopylae forcing the fleet to retreat south to aid in the evacuation of Athens. Assisting in this effort, the fleet then moved to ports on Salamis. Athens Falls Advancing through Boeotia and Attica, Xerxes attacked and burned those cities that offered resistance before occupying Athens. In an effort to continue resistance, the Greek army established a new fortified position on the Isthmus of Corinth with the goal of defending the Peloponnese. While a strong position, it could be easily outflanked if the Persians embarked their troops and crossed the waters of the Saronic Gulf. To prevent this, some of the allied leaders argued in favor of moving the fleet to the isthmus. Despite this threat, the Athenian leader Themistocles argued for remaining at Salamis. Frustrations at Salamis Offensively-minded, Themistocles understood that the smaller Greek fleet could negate the Persian advantage in numbers by fighting in the confined waters around the island. As the Athenian navy formed the larger component of the allied fleet, he was able to successfully lobby for remaining. Needing to deal with the Greek fleet before pressing on, Xerxes initially sought to avoid fighting in the narrow waters around the island. A Greek Trick Aware of discord among the Greeks, Xerxes began moving troops towards the isthmus with the hope that the Peloponnesian contingents would desert Themistocles in order to defend their homelands. This too failed and the Greek fleet remained in place. To promote the belief that the allies were fragmenting, Themistocles began a ruse by sending a servant to Xerxes claiming that Athenians had been wronged and wished to switch sides. He also stated that the Peloponnesians intended to depart that night. Believing this information, Xerxes directed his fleet to block the Straits of Salamis and those of Megara to the west. Moving to Battle While an Egyptian force moved to cover the Megara channel, the bulk of the Persian fleet took up stations near the Straits of Salamis. In addition, a small infantry

NSOU z CC-HI-02 217 force was moved to the island of Psyttaleia. Placing his throne on the slopes of Mount Aigaleos, Xerxes prepared to watch the coming battle. While the night passed without incident, the following morning a group of Corinthian triremes was spotted moving northwest away from the straits. Fleets & Commanders Greeks Y Themistocles Y Eurybiades Y 366-378 ships Persians Y Xerxes Y Artemisia Y Ariabignes Y 600-800 ships Fighting Begins Believing that the allied fleet was breaking up, the Persians began moving towards the straits with the Phoenicians on the right, the Ionian Greeks on the left, and other forces in the center. Formed in three ranks, the Persian fleet's formation began to disintegrate as it entered the confined waters of the straits. Opposing them, the allied fleet was deployed with the Athenians on the left, the Spartans on the right, and other allied ships in the center. As the Persians approached, the Greeks slowly backed their triremes, luring the enemy into the tight waters and buying time until the morning wind and tide (Map). Greeks Victorious Turning, the Greeks quickly moved to the attack. Driven back, the first line of Persian triremes was pushed into the second and third lines causing them to foul and for the organization to further break down. In addition, the beginning of a rising swell led the top-heavy Persian ships to have difficulty maneuvering. On the Greek left, the Persian admiral Ariabignes was killed early in the fighting leaving the Phoenicians largely leaderless. As the fighting raged, the Phoenicians were the first to break and flee. Exploiting this gap, the Athenians turned the Persian flank. NSOU z CC-HI-02 218 In the center, a group of Greek ships managed to push through the Persian lines cutting their fleet in two. The situation for the Persians worsened through the day with the Ionian Greeks being the last to flee. Badly beaten, the Persian fleet retreated towards Phalerum with the Greeks in pursuit. In the retreat, Queen Artemisia of Halicarnassus rammed a friendly ship in an effort to escape. Watching from afar, Xerxes believed that she had sunk a Greek vessel and allegedly commented, "My men have become women, and my women men. Result : Losses for the Battle of Salamis are not known with certainty, however, it is estimated that the Greeks lost around 40 ships while the Persians lost around 200. With the naval battle won, Greek marines crossed and eliminated the Persian troops on Psyttaleia. His fleet largely shattered, Xerxes ordered it north to guard the Hellespont. As the fleet was necessary for the supply of his army, the Persian leader also was forced to retreat with the bulk of his forces. Intending to finish the conquest of Greece the following year, he left a sizable army in the region under the command of Mardonius. A key turning point of the Persian Wars, the triumph of Salamis was built upon the following year when the Greeks defeated Mardonius at the Battle of Plataea. 17.7 The Aftermath In addition to victory at Plataea, at the roughly contemporary Battle of Mycale in Ionia, the Greek fleet led by Leotychides landed an army which wiped out the Persian garrison there and killed the commander Tigranes. The Ionian states were sworn back into the Hellenic Alliance and the Delian League established to ward off any future Persian attacks. Further, the Chersonnese controlling the Black Sea and Byzantium controlling the Bosphorus were both retaken. Persia would remain a threat with odd skirmishes and battles occurring across the Aegean over the next 30 years but mainland Greece had survived its greatest danger. In c. 449 BCE a peace was finally signed, sometimes referred to as the Peace of Callias, between the two opposing civilizations. While the Greeks were euphoric in victory, the Persian Empire was not dealt a death blow by its defeat. Indeed, Xerxes' sacking of Athens was probably enough to allow him to present himself as a returning hero but, as with other wars, there are no NSOU z CC-HI-02 219 written records by the Persians and so their view of the conflict can only be speculated. Whatever, the Persian Empire continued to thrive for another 100 years. For Greece, however, the victory not only guaranteed her freedom from foreign rule but also permitted, soon after, an astonishingly rich period of artistic and cultural endeavor, which would lay the cultural foundations of all future Western civilizations. 17.8 Causes of the Persian Debacle : A Brief Overview A. Wrong choice of the battlefield : The Persians due to their own miscalculation & overconfidence, time & again chosed a battlefield which were unsuitable for cavalry maneuver, the main weapon against the Greek hoplites. B. Over reliance on a single leader : The Persians were over depended on a single leader. Thus when the leader vanished, the entire moral of the army broke down & they were forced to retire. C. Effective utilization of the Persian disadvantage : Lastly, it will be mere unjust to overlook the Greek tactics, primary being the effective utilization of the Persian disadvantage. Thus in Marathon the Greeks well realizing that the Persian wings were helpless without their envelop tactics, put the greatest pressure on the same. While in Issus Alexander exploited the discipline structure of the Persians, centering round a single leader. 17.9 Conclusion Thus from our above discussion, it is enough to conclude that the Persians themselves had led the death nails over their own coffins. The failure in the 3 battles was solely due to their own miscalculation, overconfidence & above all inadequate foresight. The wrong choice of the battlefield and the over reliance on a single leader were the 2 most drastic defects made by the Persians. On the contrary, the only achievement of the Greeks was the proper utilization of some of these enemy loopholes, at the right time & in the right place. 17.10 Model Questions 1) Descibe the origine of the Greco-Persian war ? 2) Why did Xerxes invaded Greece ? 3) Write a short note on the following factors in Geco -Persian war :

NSOU z CC-HI-02 220 a) Choice of battlefield b) Battle strategy and conduct c) Role of the Leader 4) How did Salamis seal the fate of second Persian Invasion ? 17.12 Suggested Readings Cawkwell, George The Greek Wars : The failure of Persia (New York : Oxford University Press, 2005) Fuller, J.F.C. The Generalship of Alexander the Great (London : Eyre & Spottiswoode Publishers, 1958) Green, Peter Year of Salamis [480-479 BC] (California : University of California Press, 1970) Hignett, Charles Xerxes' Invasion of Greece (London : Oxford University Press, 1963)

NSOU z CC-HI-02 221 Unit 18 T Hellenic Literature and Philosophy Structure 18.0 Objectives 18.1 Introduction 18.2 The Origin of Greek Literature 18.3 The Phase of Epic Poetry : Homer and Hesoid 18.4 Lyric Poetry 18.5 Literature in Classical Period 18.6 Works of Historiography 18.7 Classical Greek Philosophy 18.7.1 Socrates 18.7.2 Plato 18.7.3 Aristotle 18.8 Conclusion 18.9 Model Questions 18.10 Suggested Readings 18.0 Objectives O The objective of this unit is to study the development of Hellenic Literature and Philosophy At the very beginning learners will get a rough idea about the early Epic phase of Greek literature including that of Homer & Hesoid. O Next, classical phase of Greek literature will also be discussed including that of, O Socrates O Plato and O Aristotle O Lastly, a brief discussion about the arguments of various historians will also be studied. 221

NSOU z CC-HI-02 222 18.1 Introduction Ancient Greek Literature and philosophy arose in the 6th century BCE and continued throughout the Hellenistic period and the period in which Ancient Greece was part of the Roman Empire. It dealt with a wide variety of subjects, including political philosophy, ethics, metaphysics, ontology, logic, biology, rhetoric, and aesthetics. Many historians and scholars today concede that Greek literature and philosophy have influenced much of Western culture since its inception. Alfred North Whitehead once noted: "The safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato."

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Clear, unbroken lines of influence lead from ancient Greek and Hellenistic philosophers to Early Islamic philosophy, the European Renaissance and

the Age of Enlightenment. Subsequent philosophic tradition was so influenced by Socrates (as presented by Plato) that it is conventional to refer to philosophy developed prior to Socrates as pre-Socratic philosophy. The periods following this until the wars of Alexander the Great are those of "classical Greek" and "Hellenistic" philosophy. While the Greek Literature on the other hand, has influenced not only its Roman neighbours to the west but also countless generations across the European continent. Greek writers are responsible for the introduction of such genres as poetry, tragedy, comedy, and western philosophy to the world. These Greeks authors were born not only on the soil of their native Greece but also in Asia Minor(Ionia), the islands of the Aegean, Sicily, and southern Italy. 18.2 The Origin of Greek Literature The Greeks were a passionate people, and this zeal can be seen in their literature. They had a rich history of both war and peace, leaving an indelible imprint on the culture and people. Author and historian Edith Hamilton believed that the spirit of life abounds throughout Greek history. "The Greeks were keenly aware, terribly aware, of life's uncertainty and the imminence of death. Over and over again they emphasize the brevity and the failure of all human endeavor, the swift passing of all that is beautiful and joyful....Joy and sorrow, exultation and tragedy, stand hand in hand in Greek literature, but there is no contradiction involved thereby." Edith Hamilton (Article - "The Greek Way")

NSOU z CC-HI-02 223 According to Professor Donald L Wasson, in order to fully understand and appreciate Greek literature one must divide the oral epics from the tragedies and comedies as well as the histories from the philosophies. Greek literature can also be divided into distinct periods: Archaic, Classical, and Hellenistic. The literature of the Archaic era mostly centered on myth; part history and part folklore. Homer's epics of the Iliad and the Odyssey and Hesiod's Theogony are significant examples of this period. Literary Greece begins with Homer. Since writing had not yet arrived in Greece, much of what was created in this period was communicated orally, only to be put in written form years later. The Classical era (4th and 5th centuries BCE) centered on the tragedies of such writers as Sophocles and his Oedipus Rex, Euripides's Hippolytus, and the comedies of Aristophanes. Lastly, the final period, the Hellenistic era, saw Greek poetry, prose, and culture expand across the Mediterranean influencing such Roman writers as Horace, Ovid, and Virgil. Unfortunately, with only a few exceptions, much of what was created during the Archaic and Classical period remains only in fragments.

18.3 The Phase of Epic Poetry : Homer and Hesiod

At the beginning of Greek literature stand the two monumental works of legendary poet Homer, the Iliad and the Odyssey. The figure of Homer is shrouded in mystery. Although the works as they now stand are credited to him, it is certain that their roots reach far back before his time. It is generally accepted that the poems were composed at some point around the late eighth or early seventh century BC. During this Archaic period, the poets' works were spoken - an outcome of an oral tradition - delivered at festivals. Homer's epic the Iliad centered on the last days of the Trojan War, a war initiated by the love of a beautiful woman, Helen. It brought an array of heroes such as Achilles, Hector, and Paris to generations of Greek youth. It was a poem of contrasts: gods and mortals, divine and human, war and peace. Alexander the Great slept with a copy of the book under his pillow and even believed he was related to Achilles. Homer's second work, the Odyssey, revolved around the ten-year "odyssey" of the Trojan War hero Odysseus and his attempt to return home. While most classicists and historians accept that Homer actually lived, there are some who propose his epics are the result of more than one author. Whether his or not, Homer's works would one day greatly influence the Roman author Virgil and his Aeneid. After Homer, lyric poetry - poetry to be sung - came into its own.

NSOU z CC-HI-02 224 There were many others who "wrote" during this period, among them were Aesop, Hesiod, and Sappho. The noted storyteller Aesop may or may not be the great fabulist of the ancient world. Professor and classicist D. L. Ashilman in his introduction to the book Aesop's Fables, wrote, "Aesop may not be a historical figure but rather a name that refers to a group of ancient storytellers." Convention claims that he was born a slave around 620 BCE in Asia Minor. After he received his freedom, he traveled throughout Greece collecting stories, including The Mischievous Dog, The Lion and the Mouse, and The Monkey as King. These stories often ended (not always happily) with a moral such as honesty is the best policy, look before you leap, heaven helps those who help themselves, and once bitten, twice shy. Written down years after his death, Aesop's fables were among the first printed works in vernacular English. Homer The other great poet of the pre-classical period was Hesiod. Unlike Homer, Hesiod refers to himself in his poetry. Nonetheless, nothing is known about him from any external source. He was a native of Boeotia in central Greece, and is thought to have lived and worked around 700 BC. Hesiod's two extant poems are Works and Days and Theogony. Works and Days is a faithful depiction of the poverty-stricken country life he knew so well, and it sets forth principles and rules for farmers. Theogony is a systematic account of creation and of the gods. It vividly describes the ages of mankind, beginning with a long-past Golden Age.

NSOU z CC-HI-02 225 The Trojan Horse Episode of Iliad The writings of Homer and Hesiod were held in extremely high regard throughout antiquity and were viewed by many ancient authors as the foundational texts behind ancient Greek religion. Homer told the story of a heroic past, which Hesiod bracketed with a creation narrative and an account of the practical realities of contemporary daily life.

18.4 Lyric Poetry

The term Lyric poetry is derived from the fact that it was originally sung by individuals or a chorus accompanied by the instrument called the lyre. Despite the name, however, the lyric poetry in this general meaning was divided in four genres, two of which were not accompanied by cithara, but by flute. These two latter genres were elegiac poetry and iambic poetry. Both were written in the Ionic dialect. Elegiac poems were written in elegiac couplets and iambic poems were written in iambic trimeter. The first of the lyric poets was probably Archilochus of Paros, 7th century BC, the most important iambic poet. Only fragments remain of his work, as is the case with most of the poets. The few remnants suggest that he was an embittered adventurer who led a very turbulent life. One of the few female lyric poets of the period was Sappho, often called the tenth Muse. Born on the Aegean island of Lesbos, her poems were hymns to the gods and influenced such Roman poets as Horace, Catullus, and Ovid. Much of her poetry remains in fragments or quoted in the works of others.

NSOU z CC-HI-02 226 18.5 Literature in Classical period Oral recitation of poetry, as well as lyric poetry, morphed into drama. The purpose of drama was to not only entertain but also to educate the Greek citizen, to explore a problem. Plays were performed in outdoor theaters and were usually part of a religious festival. Along with a chorus of singers to explain the action, there were actors, often three, who wore masks. Of the known Greek tragedians, there are only three for whom there are complete plays: Aeschylus, Sophocles, and Euripides. Oddly, these are considered among the great tragic writers of the world. "The great tragic artists of the world are four, and three of them are Greek. It is in tragedy that the pre-eminence of the Greeks can be seen most clearly. Except for Shakespeare, the great three, Aeschylus, Sophocles, and Euripides stand alone. Tragedy is an achievement peculiarly Greek. They were the first to perceive it and they lifted it to its supreme height." Poet Hamilton (Ref. Donald L Wasson) Aeschylus (c. 525 - c. 456 BCE) was the earliest of the three. Born in Eleusis around 525/4 BCE, he fought at the Battle of Marathon against the Persian invaders. His first play was performed in 499 BCE. His surviving works include Persians, Seven Against Thebes, Suppliants (a play that beat out Sophocles in a competition), Prometheus Bound, Oresteia. Part of the Oresteia trilogy, his most famous work was probably Agamemnon, a play centering on the return of the Trojan War commander to his wife Clytemnestra, who would eventually kill him. Sophocles (c. 496 - c. 406 BCE) was the second of the great tragic playwrights. Of his 120 plays performed in competition, only 20 were victorious, losing far too many to Aeschylus. Only three of his seven surviving plays are complete. His most famous work, part of a trilogy, is Oedipus Rex or Oedipus the King, a play written 16 years after first of the three, Antigone, a play about Oedipus' daughter. The third in the series was Oedipus at Colonus, relaying the final days of the blinded king. The tragedy of Oedipus centered on a prophecy that foretold of a man who would kill the king (his father) and marry the queen (his mother). Unknowingly, that man was Oedipus. However, the tragedy of the play is not that he killed his father and married his mother but that he found out about it; it was an exploration of the tragic character of a now blinded hero. The third great author of Greek tragedy was Euripides, an Athenian (c. 484 - 407 BCE). Unfortunately, his plays - often based on myth - were not very successful at NSOU z CC-HI-02 227 the competitions; his critics often believe he was bitter about these losses. He was the author of 90 plays, among which are Hippolytus, Trojan Women, and Orestes. Euripides was known for introducing a second act to his plays, which were concerned with kings and rulers as well as disputes and dilemmas. He died shortly after traveling to Macedon where he was to write a play about the king's coronation. His play Medea speaks of a bitter woman who took revenge against her lover by killing her children. Another playwright of the era was the Athenian author of Greek comedy, Aristophanes (c. 450? - c. 386 BCE). Author of Old Comedy, his plays were satires of public persons and affairs as well as candid political criticisms. Eleven of Aristophanes' plays have survived along with 32 titles and fragments of others. His plays include Knights, Lysistrata, Women at the Thesmophoria, The Frogs, and Clouds, a play that ridiculed the philosopher Socrates as a corrupt teacher of rhetoric. His actors often wore grotesque masks and told obscene jokes. Many of his plays had a moral or social lesson, poking fun at the literary and social life of Athens.

18.6 Works of Historiography

Two notable historians who lived during the Classical Era were Herodotus of Halicarnassus and Thucydides. Herodotus is commonly called "The Father of History." His book The Histories is among the oldest works of prose literature in existence. Thucydides' book History of the Peloponnesian War greatly influenced later writers and historians, including the author of the book of Acts of the Apostles and the Byzantine Era historian Procopius of Caesarea. A Translation work of Herodotus' Historica

NSOU z CC-HI-02 228 A third historian of ancient Greece, Xenophon of Athens, began his Hellenica where Thucydides ended his work about 411 BC and carried his history to 362 BC. Xenophon's most famous work is his book *The Anabasis*, a detailed, first-hand account of his participation in a Greek mercenary army that tried to help the Persian Cyrus expel his brother from the throne. Xenophon also wrote three works in praise of the philosopher Socrates: *The Apology of Socrates to the Jury*, *The Symposium*, and *Memorabilia*. Although both Xenophon and Plato knew Socrates, their accounts are very different. Many comparisons have been made between the account of the military historian and the account of the poet-philosopher. Both Herodotus (484 - 425 BCE) and Thucydides (460 - 400 BCE) wrote around the time of the Peloponnesian Wars. Although little is known of his early life, Herodotus wrote on both the wars between Athens and neighboring Sparta as well as the Persian Wars. During his lifetime, his home of Halicarnassus in western Asia Minor was under Persian control. Although he is often criticized for factual errors, his accounts relied on earlier works and documents. His narratives demonstrate an understanding of the human experience and unlike previous writers, he did not judge. He traveled extensively, even to Egypt. His contemporary, Thucydides, was the author, although incomplete, of a *History of the Peloponnesian War*. Part of his history was written as it happened and looked at both long-range and short-range causes of the war. His massive unfinished work would be completed by latter Greek authors like Xenophon and Cratippus. 18.7 Classical Greek Philosophy "Philosophy as we understand it is a Greek creation." Martin Litchfield West Ancient Greek philosophy arose in the 6th century BCE and continued throughout the Hellenistic period and the period in which Ancient Greece was part of the Roman Empire. It dealt with a wide variety of subjects, including political philosophy, ethics, metaphysics, ontology, logic, biology, rhetoric, and aesthetics. Many philosophers today concede that Greek philosophy has influenced much of Western culture since its inception. Alfred North Whitehead once noted, "The safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato."

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Clear, unbroken lines of influence lead from ancient Greek and Hellenistic philosophers to Early Islamic philosophy, the European Renaissance and

the Age of Enlightenment.

NSOU z CC-HI-02 229 Some claim that Greek philosophy, in turn, was influenced by the older wisdom literature and mythological cosmogonies of the ancient Near East. Martin Litchfield West gives qualified assent to this view, stating, "contact with oriental cosmology and theology helped to liberate the early Greek philosophers' imagination; it certainly gave them many suggestive ideas. Let us discuss some of the Greatest philosophers of Ancient Greece. 18.7.1 Socrates Socrates (470 - 399 BC) was a classical Greek (Athenian) philosopher credited as one of the founders of Western philosophy, and as being the first moral philosopher, of the Western ethical tradition of thought. An enigmatic figure, he made no writings and is known chiefly through the accounts of classical writers writing after his lifetime, particularly his students Plato and Xenophon. Other sources include the contemporaneous Antisthenes, Aristippus, and Aeschines of Sphettos. Aristophanes, a playwright, is the only major source to have written during his lifetime, though a fragment of *Ion of Chios' Travel Journal* provides important information about his youth. Socrates Plato's dialogues are among the most comprehensive accounts of Socrates to survive from antiquity, though it is unclear the degree to which Socrates himself is "hidden behind his best disciple". Through his portrayal in Plato's dialogues, Socrates has become renowned for his contribution to the fields of ethics and epistemology. It is this Platonic Socrates who lends his name to the concepts of Socratic irony and the Socratic method, or *elenchus*. Socrates exerted a strong influence on philosophers in later antiquity and in the modern era. Depictions of Socrates in art, literature and popular culture have made

NSOU z CC-HI-02 230 him one of the most widely known figures in the Western philosophical tradition. Socrates is known for creating the Socratic irony and the Socratic method (elenchus). He is best recognized for inventing the teaching practice of pedagogy, wherein a teacher questions a student in a manner that draws out the correct response. Socrates has had a profound influence on Western philosophy, along with his students Plato and Aristotle. Socratic Methods : Perhaps his most important contribution to Western thought is his dialectic method of inquiry, known as the Socratic method or method of "elenchus", which he largely applied to the examination of key moral concepts such as the Good and Justice. It was first described by Plato in the Socratic Dialogues. To solve a problem, it would be broken down into a series of questions, the answers to which gradually distill the answer a person would seek. The development and practice of this method is one of Socrates' most enduring contributions and is a key factor in earning his mantle as the father of political philosophy, ethics or moral philosophy, and as a figurehead of all the central themes in Western philosophy. The Socratic Method has often been considered as a defining element of American legal education. To illustrate the use of the Socratic Method, a series of questions are posed to help a person or group to determine their underlying beliefs and the extent of their knowledge. The Socratic method is a negative method of hypothesis elimination, in that better hypotheses, are found by steadily identifying and eliminating those that lead to contradictions. It was designed to force one to examine one's own beliefs and the validity of such beliefs. Some of Athens' controversial and anti-democratic tyrants were contemporary or posthumous students of Socrates including Alcibiades and Critias. Critias's cousin Plato would go on to found the Academy in 385 BC, which gained so much renowned that "Academy" became the standard word for educational institutions in later European languages such as English, French, and Italian. Plato's protégé, another important figure of the Classical era, Aristotle went on to tutor Alexander the Great and also to found his own school in 335 BC-the Lyceum-whose name also now means an educational institution. While "Socrates dealt with moral matters and took no notice at all of nature in general", in his Dialogues, Plato would emphasize mathematics with metaphysical overtones mirroring that of Pythagoras-the former who would dominate Western thought well into the Renaissance. Aristotle himself was as much of a philosopher as he was a scientist with extensive work in the fields of biology and physics.

NSOU z CC-HI-02 231 While some of the later contributions of Socrates to Hellenistic Era culture and philosophy as well as the Roman Era have been lost to time, his teachings began a resurgence in both medieval Europe and the Islamic Middle East alongside those of Aristotle and Stoicism. Socrates influence grew in Western Europe during the fourteenth century as Plato's dialogues were made available in Latin by Marsilio Ficino and Xenophon's Socratic writings were translated by Basilios Bessarion. Voltaire even went so far as to write a satirical play about the trial of Socrates. To this day, different versions of the Socratic method are still used in classroom and law school discourse to expose underlying issues in both the subject and the speaker. 18.7.2 Plato Plato was born to an aristocratic family in Athens. His father, Ariston, was believed to have descended from the early kings of Athens. Perictione, his mother, was distantly related to the 6th century BC lawmaker Solon. When Plato was a child, his father died, and his mother married Pyrilampes, who was an associate of the statesman Pericles. Along with his teacher, Socrates, and his most famous student, Aristotle, Plato laid the very foundations of Western philosophy and science. In addition to being a foundational figure for Western science, philosophy, and mathematics, Plato has also often been cited as one of the founders of Western religion and spirituality, particularly Christianity. Plato's influence on Christian thought is often thought to be mediated by his major influence on Saint Augustine of Hippo, one of the most important philosophers and theologians in the history of Christianity. Plato was the innovator of the dialogue and dialectic forms in philosophy, which originate with him. Plato appears to have been the founder of Western political philosophy, with his Republic, and Laws among other dialogues, providing some of the earliest extant treatments of political questions from a philosophical perspective. Plato's own most decisive philosophical influences are usually thought to have been Socrates, Heraclitus, and Pythagoras, although few of his predecessors' works remain extant and much of what we know about these figures today derives from Plato himself. He was not the first thinker or writer to whom the word "philosopher" should be applied. But he was so self-conscious about how philosophy should be conceived, and what its scope and ambitions properly are, and he so transformed the intellectual currents with which he grappled, that the subject of philosophy, as it is often conceived - a rigorous and systematic examination of ethical, political & metaphysical issues, can

NSOU z CC-HI-02 232 be called his invention. Few other authors in the history of Western philosophy approximate him in depth and range. This influence is perhaps best represented by Plato's most famous dialogue, Republic. Professor Forrest E. Baird writes, "There are few books in Western civilization that have had the impact of Plato's Republic - aside from the Bible, perhaps none" (Ancient Philosophy, 68). Karl Popper, among others) has denounced Republic as a treatise on fascism. It was also praised as an eloquent and elevating work by scholars such as Bloom and Cornford. The dialogue begins with a consideration of what Justice means and goes on to develop the ideal, perfect State. Throughout the piece, Plato's ideas of Truth, Beauty, Goodness, and Justice are developed as they were explored by Socrates and his interlocutors. While the work has traditionally been understood as Plato's attempt to outline his model for the perfectly just and efficient society, an important point is often overlooked: The character of Socrates very clearly states that they are creating this "city" as a means to better understand the function of the perfect "soul". The society which the men discuss, then, is not intended to reflect an actual physical political-social entity but rather to serve symbolically as a means by which a reader may recognize strengths and weaknesses in his or her own constitution. The young poet and playwright Aristocles was always present in crafting the mature works of the philosopher Plato and, in all the dialogues, a reader is expected to consider the work as carefully as one would a poem. Unlike his famous student Aristotle, Plato never clearly spells out the meaning of a dialogue for a reader. The reader is supposed to confront the truths which the dialogue presents individually. It is this combination of artistic talent with philosophical abstractions which has assured Plato's enduring value. While Aristotle disagreed with Plato's Theory of Forms and many other aspects of his philosophy, he was profoundly affected by his teacher; most notably in his insistence on a right way of living and a proper way to pursue one's path in life (as outlined most clearly in Aristotle's Nichomachean Ethics). Aristotle would go on to tutor Alexander the Great and, in so doing, would help spread the philosophy Plato had created to the known world. Plato died at the age of 80 in 348/7 BC, and leadership of the Academy passed to his nephew Speusippus. Tradition holds that the Academy endured for nearly 1,000 years as a beacon of higher learning until it was closed by the Christian Emperor Justinian in 529 AD in an effort to suppress the heresy of pagan thought. Ancient sources, however, establish that the Academy was

NSOU z CC-HI-02 233 severely damaged in the First Mithridatic War in 88 BC and almost completely destroyed in the Roman Emperor Sulla's sack of Athens in 86 BC. Plato's Academy was a wooded garden located near to one of his homes and not a "university" as one would picture such an institution today, and so the area underwent many changes both before, after Plato's school was established there, and seems to have been a center of learning for centuries. The Roman writer Cicero claims that Plato was not even the first to have a school in the gardens of Academia, but that Democritus (c. 460 BC) was the original founder and leader of a philosophical school in the locale. It is also established that Simplicius was the head of a school in the gardens, which was still known as the Academy, as late as 560 CE. Even so, in the present day, the site is known as Plato's Academy, reflecting the importance of the philosopher's influence and respect for his legacy.

18.7.3 Aristotle

Aristotle was born in Stagira in 384 BC, on the peninsula of Chalkidiki in Macedonia, Greece (hence his nickname "the Stagirite"). His father was Nichomachus, court physician to Amyntas III of Macedonia (the father of Philip II of Macedon and grandfather of Alexander the Great), and he was no doubt introduced to Greek medicine and biology at an early age. In 367 BC, after his father's death, he was sent to Athens and became first a pupil then a teacher at Plato's Academy. He remained there for 20 years, until Plato's death in 347 BC, and gained a particular reputation in rhetoric. An imaginary portrait of Aristotle with his pupil Alexander

NSOU z CC-HI-02 234 Aristotle is one of the greatest thinkers in politics, psychology, and ethics. Along with his teacher Plato, he is considered the "Father of Western Philosophy". Teaching Alexander the Great gave Aristotle many opportunities and an abundance of supplies. He established a library in the Lyceum which aided in the production of many of his hundreds of books. The fact that Aristotle was a pupil of Plato contributed to his former views of Platonism, but, following Plato's death, Aristotle immersed himself in empirical studies and shifted from Platonism to empiricism. He believed all peoples' concepts and all of their knowledge was ultimately based on perception. Aristotle's views on natural sciences represent the groundwork underlying many of his works. Aristotle's views on physical science profoundly shaped medieval scholarship. His influence extended into the Renaissance and was not replaced systematically until the Enlightenment and theories such as classical mechanics. Some of Aristotle's zoological observations were not confirmed or refuted until the 19th century. His works contain the earliest known formal study of logic, which was incorporated in the late 19th century into modern formal logic. In metaphysics, Aristotelianism profoundly influenced Judeo-Islamic philosophical and theological thought during the Middle Ages and continues to influence Christian theology, especially the scholastic tradition of the Catholic Church. Aristotle was well known among medieval Muslim intellectuals and revered as "The First Teacher". His ethics, though always influential, gained renewed interest with the modern advent of virtue ethics. All aspects of Aristotle's philosophy continue to be the object of active academic study today. Though Aristotle wrote many elegant treatises and dialogues - Cicero described his literary style as "a river of gold" - it is thought that only around a third of his original output has survived.

18.8 Conclusion Thus, we find that Greek literature and philosophy had reached an excellent level of expertise in the Classical period. So much so that scholars like Plato or Aristotle were talking about the scientific creations of the Earth some 2500 years ago. Virtually all of Western literature has been influenced by Ancient Greek literature. Its influence is so ubiquitous that virtually every major artist, from William Shakespeare to James Joyce is in its debt. In addition to modern literature, its influence has been felt in other NSOU z CC-HI-02 235 ways. The foundations of Sigmund Freud's psychoanalysis originate in the Oedipus complex, which is based on Sophocles' tragedy.

18.9 Model Questions 1) What was the earliest evidence of Greek Literature ? 2) How did Homer contributed to the birth of Greek Literary tradition ? 3) Describe in brief about the development of Greek literary tradition in the Classical Period? 4) Name two ancient Greek Historians. What was their contribution? 5) Write short notes on any two Greek Historians. 6) What was Socratic Method ? 7) What was the basic point of difference between Socrates and Plato ?

18.10 Suggested Readings

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Bury, J.B., A History of Greece to the Death of Alexander the Great, (

London : McMillan & Co. Ltd., 1900) Dihle, Albrecht, A History of Greek Literature: From Homer to the Hellenistic Period, (London : Routledge, 1994) Stobart, J.C., The Glory that was Greece, (London : Sidgwick & Jackson, 1971)

NSOU z CC-HI-02 236 Unit 19 T Greek Sports and Olympic Structure 19.0 Objectives 19.1 Introduction 19.2 The Origin of Athletics in Ancient Greece and Homer's Iliad 19.3 Sports & Religion 19.4 The Olympic Games 19.5 Other Sports 19.6 Prevalence of a Sport Apathy 19.7 Contribution to Sculpture and Architecture 19.8 Conclusion 19.9 Model Questions 19.10 Suggested Readings

19.0 Objectives O The objective of the present unit is to study the development of Greek sport culture and Olympics. Learners will get a brief idea about the origins of Greek athletics & the importance of Sports in Greek religion O Various events and aspects of Ancient Olympic tradition will also be covered up O Lastly, the contribution of the Greek sports in the development of Greek sculpture, art & architecture will also be discussed.

19.1 Introduction "There was no divorce between intellect & muscle among the Ancient Greece. Each was a necessary part for the qualities of a perfect man " ~ Historian J.C. Stobart In fact, Ancient Greeks had a huge obsession for physical activity. Physical activity was not necessarily only in the sense to fight battles or to perform occupational works, but also in the sense of indulging in sports & games. Thus, the Classical period in Greece witnessed the rise of a major impetus in the culture of Athletics. The Homeric Greeks frequently entertain themselves by engaging in sports and games. Funeral games in particular combine funerary rites, religion, and athletic pursuits with displays of martial prowess.

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NSOU z CC-HI-02 237 19.2 The Origin of Athletics in Ancient Greece and Homer's Iliad The images of Boxers & Bull fighters of Knossos (Create) prove that Athletics was already somewhat popular among the pre-Aryan Mycenaean Greeks and Cretans, long before the coming of the Dorrian invaders. Chariot races were also a feature of Mycenaean Greeks. We know that chariot racing dates back to at least the twelfth century BC, as Mycenaean vase-paintings from the Late Helladic III period clearly show. However, the major impetus and elaborations of sports came only with the coming of Dorians and Ionians. They developed the concept of what became popular as "manly sports". With them athletics got connected with religious significance, particularly in connection to the funerals and ancestor worship. It's not only considered as an act of mere obsession or time pass, but it began to be attached with the symbol of respect and honor. We first got the literary reference of Sports from the legendary Iliad written by Homer. Here, it mentions that the funeral of the mystic hero Patroclus was honored with the performance of a number of sports in his Tomb. The funeral games organized in honor of Patroclus include a number of sports with a distinctly military flavor. The program was an elaborate one. The major games along with their prizes which were mentioned, is given below in a chart. Serial Name of the No. Game 1st Prize 2nd Prize 1. Chariot Race A blameless woman & A broodmare a tripod with handles 2. Boxing match A six year old mule A two-handled cup 3. Wrestling match A large tripod of a A clever woman/4 oxen value of 12 oxen 4. Foot race A handsome silver punch- A fat Ox bowl of Sidonian make 5. Duel The armor of Sarpedon X 6. Weight lifting A lump of natural Iron X 7. Archery Ten double Axes Ten single Axes 8. Javelin throwing A ornamental cauldron A Javelin of 1 ox value

NSOU z CC-HI-02 238 In the Iliad, the Greeks also organized wrestling and boxing matches. Both of these were staples of the ancient Greek sports repertoire. In boxing, both competitors wrapped their hands in leather straps and fought until one gave up or was knocked senseless. Wrestling, pale, focused on grappling; victory was given to the competitor who managed to throw his opponent to the ground. Not mentioned by Homer is pankration, sometimes referred to as an ancient Greek "martial art": competitors were allowed to kick, punch, grapple, and throw their opponent until one surrendered or could not continue; only biting was not allowed. A Greek tripod, depicting a duel Horses were important to the aristocracy and so it shouldn't surprise us that chariot races were also a feature of Patroclus' funeral games During the games for Patroclus, Achilles issues a challenge for two men to fight each other in single combat. The winner would be awarded the spear, armor, and helmet of the Lycian hero Sarpedon, who had been slain by Patroclus. The winner would be the first man to draw blood from his opponent. Telamonian Ajax and Diomedes accept the challenge and after a short battle, Diomedes almost manages to cut Ajax' throat, at which point the crowd cries out for the combatants to stop. It is possible that ritualized single combat of the kind described in the Iliad was a common feature during the Archaic period, especially considering how popular the motif of dueling combatants is on Attic and Corinthian pottery of the seventh and sixth centuries BC. Athletics were an important part of the cultural life of Ancient Greeks. Buildings were created for the sole use of athletics including stadiums, palaestra, and gymnasiums.

NSOU z CC-HI-02 239 Starting in the Archaic Period, Panhellenic Games, including the Olympic Games, begin taking place each year. These games gave people from all over Greece the chance to gain fame for their athletic prowess. Athletics in Greece became one of the most commonly depicted scenes of everyday life in their art. 19.3 Sports and Religion It is important to mention that unlike the pre-Dorrian Mycenaean, the Classical Greek athletics from the very beginning were a part of the religion. They were undertaken in a serious devotional spirit, to honor some God or a legendary hero like Hercules. We have seen how in Hoer's Iliad sports were associated with religious rituals like observing funeral pyre or ancestor worship. The athletic organization during the Funeral of legendary hero Patroclus serves as a good example for this. Most of the Greek Gods and Goddesses excelled in sports and athletics. The Supreme Greek God Zeus and Goddess Apollo were believed to be the all time winners of Wrestling and other races and also possessing a beautiful trained "sports-manly body". The Olympic games too, although it first started in the memory of two local legendary heroes namely Oenomas & Pelops, but latter it was completely organized in the honor of God Zeus. While in the other hand, Goddess Apollo was considered to defeat God Hermes in Chariot Racing & Goddess Ares in boxing. In fact, in Olympia itself, there stands a row of idols dedicated to God Zeus, in honor of whom "the Greatest show on Earth" was used to be organized. Greeks gathered every four years in Olympia to honor Zeus through sports, sacrifices and hymns. Athletes at the ancient Olympics believed their training honored the gods, and victory was a sign of favor from a deity. As contests like wrestling, boxing, and horse racing were added to the Olympic roster, they supplemented devotional sacrifices, hymns, and ceremonies. "The idea was that you were training to please Zeus. But part of the festival would be to visit the temple, visit the cult statues, making offerings, celebrating and seeing your family," said David Gilman Romano, a professor of Greek archaeology at the University of Arizona. It's a matter of fact that the combination of Greek sport and worship finally led the Roman Emperor Theodosius I, a Christian, to ban the Olympics in 393 A.D.

NSOU z CC-HI-02 240 An imaginary portrait of the Statue of God Zeus in Olympia (The Statue of Zeus at Olympia was a giant seated figure, about 13 m (43 ft) tall, made by the Greek sculptor Phidias around 435 BC at the sanctuary of Olympia, Greece, and erected in the Temple of Zeus there. the statue was lost and destroyed during the 5th century AD; details of its form are known only from ancient Greek descriptions and representations on coins.) The four great games of ancient Greece-the Olympian, the Pythian, the Isthmian, and the Nemean-were all associated with the worship of the gods. The Olympian games were held in honor of Zeus, ruler of the sky, whose worship was centered on Mount Olympus, also the site of his marriage to Hera. The Pythian games were held at Delphi, the site of Apollo's oracle, and were said to have been established by the god as compensation for his killing of the great serpent Python. The Pythian games eventually came to include both physical and intellectual competitions, including musical, literary, and dramatic events. The stadium at Delphi was also the site of religious rituals. The Isthmian games, held on the Isthmus of Corinth every second year, included poetic and musical competitions as well as athletic events. According to one legend, the Isthmian games were initiated by the Greek hero Theseus, who slew the Minotaur. Theseus was fabled to be the son of Poseidon, and the Isthmian games were dedicated

NSOU z CC-HI-02 241 to this god. The legendary origins of the Nemean games are traced to an event in which an army led by Polynices, a son of Oedipus, slew a serpent that had killed the infant Opheltes (Snake Man). The Nemean games, held in honor of Zeus, also included poetry and music competitions in addition to athletic contests. Location of Olympia 19.4 The Olympic Games The modern Olympic Games or Olympics are leading international sporting events featuring summer and winter sports competitions in which thousands of athletes from around the world participate in a variety of competitions. The Olympic Games are considered the world's foremost sports competition with more than 200 nations participating and is sometimes referred as "the Greatest show on Earth". The Olympic Games are held every four years, Their creation was inspired by the ancient Olympic Games, which were held in Olympia, Greece, from the 8th century BC to the 4th century AD. The Ancient Olympic Games were religious and athletic festivals held every four years at the sanctuary of Zeus in Olympia, Greece. Origin : The traditional date of founding the festival is considered to be 776 BCE. From this era all the ancient Greek dates were subsequently calculated. However, the actual foundation date was of little significance in terms of Athletics. The real importance of the Games arouses much latter. It coincided with the rise of the Spartan hegemony in the Greek Peloponnese. Although, the games were not organized in

NSOU z CC-HI-02 242 Spartan territory, but it was undoubtedly from Spartan support that their importance rose up. It first started in the memory of two local legendary heroes namely Oenomas & Pelops, but latter it was completely organized in the honor of God Zeus. Events : At first it was only consisted of a foot race. But latter many events were added to it latter & the duration was extended up to five days. The ancient Olympic Games were initially a one-day event until 684 BC, when they were extended to three days. In the 5th century B.C., the Games were extended again to cover five days. The most important events were of the following ~ i) Short foot race : It was the pre-eminent test of speed, covering the Olympia track from one end to the other (200m foot race). ii) Double course : ranging between 7 and 24 stades iii) Long Foot race : covering the Olympia track from one end to the other twice (400m foot race) iv) Wrestling : This was highly valued as a form of military exercise without weapons. It ended only when one of the contestants admitted defeat. v) Pentathlon : It was a combination of five games consisting of five feats, long jumping, foot race, quoits throwing & Javelin throwing vi) Boxing : Boxers wrapped straps (himantes) around their hands to strengthen their wrists and steady their fingers. Initially, these straps were soft but, as time progressed, boxers started using hard leather straps, often causing disfigurement of their opponent's face. vii) Discus Throwing : The discus was originally made of stone and later of iron, lead or bronze. The technique was very similar to today's freestyle discus throw. viii) Pancration : This was a primitive form of martial art combining wrestling and boxing, and was considered to be one of the toughest sports. Greeks believed that it was founded by Theseus when he defeated the fierce Minotaur in the labyrinth. ix) Horse chariot race : These included horse races and chariot races and took place in the Hippodrome, a wide, flat, open space. x) Hoplite Race : This include a foot race for soldiers dressed in full armor.

NSOU z CC-HI-02 243 Beside this, there were other special events for various other contests. E.g. The mule race, the trotting race, etc. The events were strictly restricted for men & boys. Women of all ages were forbidden to participate here. Organization and Participation : Sacrifice and rituals accompanied every stages of proceedings. Long before the organization of the event, ambassadors went from cities to cities, proclaiming the declaration of a Sacred Truce, in duration of the Olympic Games. All people who could prove their Greek nationality were invited and could participate. The judges were chosen from the citizens of the City-State of Elis, whose duty was not only to supervise the results but also to manage the contest. They received a ten months course of instruction beforehand the duties were dispatched to their offices. All the competitors had to undergo a strict examination before their formal qualification. They also had to take an oath before the altar of Zeus that they would compete fairly without any cheatings and that they had been in training for the previous ten months. The only prize was a crown of a wild Olive cut from a certain tree of a special sanctity. The victor's name and country (City State) would be duly proclaimed before the assembled audience. However, the highest honor awaits him on his return. He was welcomed with a Grand procession into the city. He would be granted a life time immunity from any governmental taxation and other privileges. In Athens he would enjoy free meals in the Presidential House for all of his lifetime. Chariot races were always the object of ambition and an opportunity to show one's wealth and extravagance. The tyrants of Syracuse competed in large numbers, but it's always the Athenian competitors who won the race. Politics surrounding the Game : Power in ancient Greece became centered around the city-state in the 8th century BC. The city-state was a population center organized into a self-contained political entity. These city-states often lived in close proximity to each other, which created competition for limited resources. Though conflict between the city-states was ubiquitous, it was also in their self-interest to engage in trade, military alliances and cultural interaction. The city-states had a dichotomous relationship with each other: on one hand, they relied on their neighbors for political and military alliances, while on the other they competed fiercely with those same neighbors for vital resources. The Olympic Games were established in this political context and NSOU z CC-HI-02 244 served as a venue for representatives of the city-states to peacefully compete against each other. Ancient Olympia & it's Stadium In the first 200 years of the games' existence, they only had regional religious importance. Only Greeks in proximity to the mountain competed in these early games. This is evidenced by the dominance of Peloponnesian athletes in the victors' rolls. The spread of Greek colonies in the 5th and 6th centuries BC is repeatedly linked to successful Olympic athletes. For example, Pausanias recounts that Cyrene was founded c. 630 BC by settlers from Thera with Spartan support. The support Sparta gave was primarily the loan of three-time Olympic champion Chionis. The appeal of settling with an Olympic champion helped to populate the colonies and maintain cultural and political ties with the city-states near Olympia. Thus, Hellenic culture and the games spread while the primacy of Olympia persisted. The games faced a serious challenge during the Peloponnesian War, which primarily pitted Athens against Sparta, but, in reality, touched nearly every Hellenic city-state. The Olympics were used during this time to announce alliances and offer sacrifices to the gods for victory. During the Olympic Games, a truce, or ekecheiria was observed. Three runners, known as spondophoroi, were sent from Elis to the participant cities at each set of games to announce the beginning of the truce. During this period, armies were forbidden from entering Olympia; and legal disputes, and the use of the death penalty, were forbidden. The truce - primarily designed to allow athletes and visitors to travel safely to the games - was, for the most part, observed in reality. Thucydides wrote of a situation when the Spartans were forbidden from attending the games, and the violators of the truce were fined 2,000 Greek currency for assaulting the city of Lepreum

NSOU z CC-HI-02 245 during the period of the ekecheiria. The Spartans disputed the truce and claimed that the truce had not yet taken hold. While a martial truce was observed by all participating city-states, no such reprieve from conflict existed in the political arena. The Olympic Games evolved the most influential athletic and cultural stage in ancient Greece, and arguably in the ancient world.

19.5 Other Sports For the other formal sports other than Olympics, the historical evidence was scanty. Certain history can be reconstructed in some detail from the descriptions left by some Ancient writers & vase paintings. Mention may be made of some sculptural works found from the ruins of a broken wall in Athens, in 1922. It belongs to the late 6th century BCE. One of them depicts a sport scene which can be traced to the modern day sport of Football. While another shows something like that of a Hockey. Although, here the game seemed to be played single-handedly, not in teams & the players were seemed to be waiting at the sides for their turn to play.

19.6 Prevalence of a Sport Apathy It is worthy to mention that along with the rise of immense popularity for athletics there also emerged a counter trend of anti-athletics in the minds of certain Greek philosophers, at the same time. They started viewing sports and games as an act of useless consumerism. The outspoken Greek statesman cum writer Euripides had a violent hatred against athletes. In his drama "Autolycus" he wrote : " It is an utter foolishness for the Greeks to make great gathering in order to see useless creatures like those (athletes)... What good does a man do to his city by winning a prize for wrestling, or quoits-heaving ? Will they fight the enemy with quoits ? Will they drive the enemy out of their country without spears only by kicking ?...what would he do when he would have to face the sword of steel ? Garlands of leaves should be for the wise & good, for the just & sober statesmen who guide their cities best, or for the man who with his strength & politics could avert evil deeds, & keep battles & civil strife away."

NSOU z CC-HI-02 246 19.7 Contribution to Sculpture and Architecture Athleticism however gave one thing to the Greeks is certain i.e. Sculpture & architecture. Athletics were an important part of the cultural life of Ancient Greeks. Depictions of boxing and bull-leaping can be found back to the Bronze Age. Buildings were created for the sole use of athletics including stadiums, palaestra, and gymnasiums. Starting in the Archaic Period, Panhellenic Games, including the Olympic Games, begin taking place each year. These games gave people from all over Greece the chance to gain fame for their athletic prowess. Athletics in Greece became one of the most commonly depicted scenes of everyday life in their art.

Architecture : As the site of the Olympic Games, the architecture of Olympia is heavily influenced by the theme of athletics. The temple of Zeus, for example, is decorated with a frieze containing the 12 labors of Heracles, who is believed to be the founder of the Olympic Games, and a pediment depicting the myth of Pelops, another origin tale of the Olympics.

The Stadium at Olympia The main site of where the Olympic Games took place was the Stadium at Olympia which is located to the east of the sanctuary of Zeus. The physical landmarks of the Stadium are 212.54 meters long and 30-34 meters wide, and it served mainly for running races that determined the fastest person in the world. The track was made of hard-packed clay to serve as traction for the people competing in the running events. The site of Nemea displays both the practical and ceremonial use of athletic architecture in the early Hellenistic monumentalization of Pan-Hellenic sanctuaries. The bath house of Nemean Baths contains a western room with basin baths and an eastern plunge bath. The western basin room is common of 4th century baths throughout

NSOU z CC-HI-02 247 Greece and was likely place where visiting athletes could wash themselves during their stay. The eastern plunge bath however, is one of only 4 others in Greece, all of which have been found at Pan-Hellenic ritual sites. Though its exact function is unknown, its public nature suggests that it may have had a ritual component in the athletic games or ceremonies. Nemea also housed a stadium, where athletes would participate in games, specifically the stadion (running event).

Sculpture : It was from the athletics that the contemporary Greek Sculptors drew their subject. Nowhere could the sculptors get such an opportunity to get a vivid sight of the stripped bodies of the athletes during exercises or during sports. Thus, some of the best anatomical & physical appearances of the Greek Athletes were shown among the sculptures of this time. The nude male figure was a favorite theme of the 5th century art. An extraordinary level of perfection in sculpting of male figures was reached by the Greek sculptors like Myron & Polyclitus during 5th - 6th century BCE. Myron's famous "Discobulus" was one of the best known athletic statues of Greece. Although its original image had disappeared but several Roman copies of it had yet survived. The Discobulus statue depicts an Greek Athlete who was posing with his heavy disk & preparing to throw. Just as he was preparing to throw, he was going to turn right about the pivot of his right foot. The muscles, the biological organs, etc physical anatomy was very skillfully sculpted. Among the other statues mention could be made of the "Doryphorus" statue of Myron, the "Apoxyomenus" statue of Lysippos (the court sculptor of Alexander the Great) & also of the bronze charioteer discovered by French archaeologists at the Temple of Delphi. It is worthy to mention here that in classical Greece to be naked or to strip one's body in public was nothing to be ashamed of. Rather it was seen as a sign of glory to show ones "manly" physics in public, especially during sports or games. A Discobulus in the National Roman Museum in Palazzo

NSOU z CC-HI-02 248 19.8 Conclusion Thus in Ancient Greece sports & athletics was an important part & parcel of the lifestyle. It was not only seen as a culture of esteem glory but athletics was also associated with Religious offerings & ceremonial prayers & celebrations of the Greeks. The Olympics was the greatest sports of all time for which all the politically contending powers of Greece came for a temporary mutual peace & understanding. Sports not only facilitated the exchange of culture, religion & building of body fitness but it also contributed immensely in the development of art & architecture in Ancient Classical Greece. 19.9 Model Questions 1) How did Athletics originate in Greece ? 2) What was the earliest literary reference of sports or games found in Classical Greece? 3) What was the role of Religion in Greek sports ? Analyze with example 4) Where was Olympics organized. Write a short description of the Ancient Olympics. 5) What were the major events organized in Olympics ? 6) How did Olympics influence politics? 7) Was there any counter trend against sports and athletics among the contemporary Greek philosophers ? Explain with an example. 8) How did Ancient Greek sports contributed in the development of Architecture & Sculpture in Ancient Greece ? 19.10 Suggested Readings

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MATCHING BLOCK 18/19

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Bury, J.B., A History of Greece to the Death of Alexander the Great, (

London : McMillan & Co. Ltd., 1900) Golden, Mark, Sport and Society in Ancient Greece, (London : Cambridge University Press, 1998) Stobart, J.C., The Glory that was Greece, (London : Sidgwick & Jackson, 1971)

NSOU z CC-HI-02 249 Unit 20 T The Rise of Macedon and Hellenistic Culture Structure 20.0 Objectives 20.1

Introduction 20.2 Rise of the New & the Fall of the Old : the Decline of the Older Order 20.3 The Background of the Macedonian Rise 20.4 The Accession of King Philip II 20.5 Early Confrontation with Athens 20.6 The Sacred War 20.7 The Final Campaign in South & Defeat of the Athenian League 20.8 League of Corinth 20.9 Art and Science in Macedonia 20.10 Conclusion 20.11 Model Questions 20.12 Suggested Readings 20.0 Objectives O The objective of the present unit is to study the rise and expansion of Macedonia in the history of Greece. O The unit will help the learners to understand the origin & background paving the way for the rise of the Macedonian state under King Phillip II O The early confrontation with Athens and subsequently the final expansion of the Macedonian supremacy all across the Greek Peninsula will also be discussed systematically. 20.1 Introduction By the end of 4th century BCE, there already began a transitional phase in the history of Ancient Greece. While in one hand we will be witnessing the decline of older traditional Greek city states, like that of Athens or Sparta, in the other hand this temporary vacuums would soon be filled up by new rising powers which were so 249

NSOU z CC-HI-02 250 long been in the shadowy periphery of the Greek world. The new commercial republic of Rhodes, the state of Caria under Maussollus, the state of Thessaly under Jason, Cyprus under Evagorus and above all the Kingdom of Macedonia under King Phillip, were some of the new rising powers, which deserve special mention. "New powers on the fringe of Hellenic circle, are now stepping into the light & taking their places in the torch race of civilization." J.C. Stobart However, in sphere of culture and intellectual progress these new states far more lagged behind than the older city states like Athens. What they cashed in to build up their powers, was basically developing an efficient military structure and accumulating a large amount of wealth to sustain their war economy. As to Stobart, many of these new powers were "half barbarians". They were either monarchies or simple tribal confederacies. What generally happened is that the leaders who aroused like Philip, Alexander, Jason, etc, were themselves sufficiently endowed with intellectual capabilities, which in sheer contrast was lacking among their masses. These leaders in turn, then utilize those intellectual capacity, to tame & build up the latent force of the large uncivilized warrior mass of their state & then utilize these latent force for their political gain. One such rising power was the state of Macedonia in the far Northern Greece. In course of time, we'll find that it was Macedonia who became victorious in subjugating all the other Hellenistic powers & eventually became the master of whole Greece. Let us discuss this. 20.2 Rise of the New and the Fall of the Old : the Decline of the Older Order By 4th century BCE, after about 500 years, the older city states like that of Athens, Sparta, Thebes, Delphi, etc. were suffering from financial exhaustion & had already entered a phase of economic recession. While interestingly, the newer rising powers were much more economically wealthier. It's not that they have a viable financial model or economic growth rate, but somehow the rulers of these kingdoms managed to accumulate wealth in their hand by hook or by crook. E.g. The main strength of Macedonian finance was its absolute control over the large gold mines of Northern Greece. While in the other hand, prince Evagorus of Cyprus had a large stalk of personal wealth himself, other emerging powers like Phocians & Thessaly simply managed to accumulate wealth by plundering and looting from the others, using their military strength. The old powers were thus left behind the race by the forces of circumstances.

NSOU z CC-HI-02 251 However, as to scholars like Stobart & Bury, the most serious problem that the older city states were facing was the drastic decline of their population. Since, 5th century BCE, we find that the population of some of the well known Greek city states were declining significantly. The Spartiate race of Lacedaemonians was becoming almost extinct. And by the time of Battle of Leuctra (371 BCE), we find the evidence of not more than 1500 regular Spartan population that existed at that time. In a lesser degree, this story is similar almost in all over the older Hellenistic world. This trend is manifested in their defense system too. For we find after 4th century BCE, due to lack of home recruitment, most of the regular Greek city states had to rely on replacing their citizen militias by paid mercenaries recruited from outside. These foreign soldiers might be professional but they lacked any attachment with the mother country and hence posed a serious problem for loyalty & patriotism, which was an ardent need in the battlefields. Various factors including economic recession, destructive wars, outbreak of epidemics and diseases, etc were responsible for this drastic decline of population. However, in the long run, the ultimate outcome of this was that it made political decline inevitable.

20.3 The Background of the Macedonian Rise

Although the Kingdom of Macedonia, which was located in the northern area of Ancient Greece, ended up being one of the most prominent and influential kingdoms in all of Ancient Greece, it wasn't always this way. It began as a small city-state that sprung up in a world where the city-states of Athens and Sparta dominated. It was completely surrounded by other small city-states including Epirus, which was on its western border, Paeonia, which was at its northern border, Thrace, which was located to Macedonia's east, and Thessaly, which was on its southern border. In the aftermath of the Peloponnesian War, Sparta rose as a hegemonic power in classical Greece. Sparta's dominance was challenged by many Greek city-states who had traditionally been independent during the Corinthian War of 395-387 BCE. Sparta prevailed in the conflict, but only because Persia intervened on their behalf, demonstrating the fragility with which Sparta held its power over the other Greek city-states. In the next decade, the Thebans revolted against Sparta, successfully liberating their city-state, and later defeating the Spartans at the Battle of Leuctra (371 BCE). Theban general Epaminondas then led an invasion of the Peloponnesus in 370 BCE, invaded Messenia, and liberated the helots, permanently crippling Sparta.

NSOU z CC-HI-02 252 These series of events allowed the Thebans to replace Spartan hegemonic power with their own. For the next nine years, Epaminondas and Theban general Pelopidas further extended Theban power and influence via a series of campaigns throughout Greece, bringing almost every city-state in Greece into the conflict. These years of war ultimately left Greece war-weary and depleted, and during Epaminondas's fourth invasion of the Peloponnesus in 362 BCE, Epaminondas was killed at the Battle of Mantinea. Although Thebes emerged victorious, their losses were heavy, and the Thebans returned to a defensive policy, allowing Athens to reclaim its position at the center of the Greek political system for the first time since the Peloponnesian War. The Athenians' second confederacy would be Macedon's main rivals for control of the lands of the north Aegean.

20.4 The Accession of King Philip II

At the opening of 4th century BCE, Macedon was still largely uncivilized. It was ruled by a monarchy surrounded by an aristocracy of Knights, still on the Homeric model. Macedonia was occasionally raided by Barbarians from the farther West. It would be long till Phillip could finally defeat them in succeeding battles. However, by this time, the kings of Macedon on their part, were already engaging in education & personally gathering knowledge about mainland Greek politics, administration & philosophy. King Archelaus in particular invited high-ranking Greek scholars like Euripides & Agathon from mainland Greece. So, already there had started a trend among the Macedonian royal family to slowly engage and accommodate themselves in the mainstream Greek politics and Greek Diaspora as a whole. However, a lot of path was still left to travel. In 360 BC, the Macedonian army under Perdiccas III had been defeated in battle by the Dardanian tribe of Illyria; Perdiccas and 4,000 troops had been killed. The Illyrians prepared to invade Macedon; meanwhile, the Paionians were ravaging Macedonian territory, the Thracians were preparing to invade in support of the pretender Pausanias, as were the Athenians, in support of a different pretender, Argeus. In short, Macedon was in another of its periodic crises. The nominal heir of Perdiccas, his son Amyntas IV, was at this time still an infant. Philip, the sole surviving son of Amyntas III, was the obvious candidate to rule Macedon and was acclaimed by the army, probably as king. It is also possible that he was initially acclaimed as regent for his nephew Amyntas IV, and later usurped the throne, although if so, he did not harm Amyntas. Either way, Philip II

NSOU z CC-HI-02 253 became king by 359 BC, and began energetically attempting to save Macedon from destruction. While Philip was young, he was held hostage in Thebes, and received a military and diplomatic education from Epaminondas. By 364 BCE, Philip returned to Macedon, and the skills he learned while in Thebes, coupled with his expansionist vision of Macedonian greatness, brought him early successes when he ascended to the throne in 359 BCE. When he assumed the throne, the eastern regions of Macedonia had been sacked and invaded by the Paionians, and the Thracians and the Athenians had landed a contingent on the coast at Methoni. Philip pushed the Paionians and Thracians back, promising them tributes, and defeated the 3,000 Athenian hoplites at Methoni. In the interim between conflicts, Philip focused on strengthening his army and his overall position domestically, introducing the phalanx infantry corps and arming them with long spears, called sarissas. Reconstruction of the Army : Philip's first priorities were to reconstruct the Macedonian army, and restore the morale of both the army and the people. He held a series of assemblies with the Macedonian people, and "exhorting them with eloquent speeches to be men, he built up their morale". He exhaustively re-trained his men with new tactics and equipment. In particular, he instigated the use of the phalanx formation by the Macedonian foot-soldiery, and equipped the troops with 6-metre long pikes (the sarissa), in contrast to the 2-3-metre spear (doru) used by Greek hoplites. Diplomacy : At the same time, Philip engaged in a flurry of diplomatic activity. He bribed Berisades, son of the Thracian king Cotys, to withdraw Thracian support for Pausanias, and thereby prevented the Thracian invasion. Similarly, he bought off the Paionians with gifts in exchange for their withdrawal from Macedon. Philip may also have concluded a treaty with the victorious Dardanian king Bardylis, possibly surrendering large parts of Macedon in exchange for peace. Although no evidence remains of such a treaty, the fact that Illyrians did not follow up their victory despite Macedon's weakness is suggestive that some agreement was reached. Philip also married Bardylis's daughter (or niece), which may have formed part of the treaty. At any rate, Philip's diplomacy gave Macedon some breathing space and time for recovery. King Phillip II

NSOU z CC-HI-02 254 20.5 Early Confrontation with Athens Now, the sole objective for King Phillip was the expansion of his territory. But in which direction? Expansion towards the fallow lands of West, infested by barbarian warlords is difficult & unprofitable. Similar is the case for North. Towards the South lies some powerful Greek city states. It still requires more resources to confront the numerous city states of South. However, towards the East, lay the important yet militarily weaker cities of Chalcidian Peninsula, leading to the gold mines of Mt. Pangaeus, protected by yet another weaker city of Amphipolis. Next lies the decrepit kingdom of Thrace & then the way was clear to the Black Sea & doorway to Asia. So expanding towards the East seems apparently the real profitable direction for the Macedonians. But there is a problem. Now this was the life line of Athens' food supply & the main artery of the sea-borne traffic between Athens & its Beotian allies in the coast of Asia Minor. So a conflict with this great power became inevitable. The statesman who led the anti-Macedonian party at Athens was called Demosthenes. Battle of Methone : Philip realized that the sole intention of the Athenian support for Argeus was to recover Amphipolis, which they hoped to do by placing Argeus on the throne. Philip therefore withdrew the Macedonian garrison from Amphipolis and declared it autonomous, to undermine the purpose of Athenian support for Argeus. The Athenian expedition, led by Mantias, still landed at Methone on the Macedonian coast, with 3,000 mercenary troops. Mantias now declined to leave Methone, so Argeus instead led the troops to the ancient Macedonian capital of Aegae, hoping that the populace would declare him king. However, the people of Aegae showed no interest in doing so, and Argeus therefore marched back to Methone. On the way, he was attacked and defeated in battle by Philip, many of the Athenian mercenaries being slain and the rest taken captive. According to Diodorus, this victory did much to restore the morale of the Macedonian army, and gave the soldiers encouragement for the battles to come. Having defeated the last immediate threat to Macedon, Philip returned to diplomacy. He released the Athenian prisoners immediately, and sent ambassadors to Athens. He was prepared to abandon all claim to Amphipolis, and this, coupled with his treatment of the Athenian prisoners, persuaded the Athenians to make peace with him. Conquest of Thessaly / Thrace : Philip also invaded Thessaly in 358 BCE. Prior

NSOU z CC-HI-02 255 to it in 357 BCE, Amphipolis was already captured. In the years up to 360 BCE, Thessaly had enjoyed a brief ascendancy in the Greek world, after being unified under Jason of Pherae, who was appointed Tagus (chief magistrate) of Thessaly. However, Jason was assassinated in 370 BC, and his son Alexander became Tagus. Alexander ruled harshly, and other states of the Thessalian League therefore withdrew their support for him, resulting in a desultory conflict in which both Macedon (under Alexander II) and eventually Thebes became embroiled. This conflict eventually ended in 364 BC when the Thebans were victorious over Alexander, and imposed a peace settlement on Thessaly. However, with the weakening of Thebes in the aftermath of Mantinea, on-off conflict within Thessaly continued. Alexander was himself assassinated in 358 BC, by his wife's brothers Lycophron and Tisiphonus, who became tyrants in his place. According to Diodorus, the Aleuadae, the noble family which dominated politics in the northern Thessalian city of Larissa, were opposed to these new tyrants, and requested aid from Philip. Macedonia & its neighbors in 336 BCE

NSOU z CC-HI-02 256 Philip appears to have had a strong interest in Thessaly from the start of his reign, even despite his problems elsewhere. There are several probable reasons for this interest. Firstly, and most pressingly, Philip probably wanted to take control of the border region of Perrhaebia (traditionally part of Thessaly), in order to secure Macedon's southern border. Secondly, since Larissa controlled the main north-south routes between Macedon and Thessaly, friendly relations with the Aleuadae would help protect Macedon and give Philip access to the rest of Greece. Thirdly, Thessaly had plentiful resources that Philip could see the long-term potential of exploiting. Athenian Alliance : In 356 BC, in response to King Philip's machinations, the Athenians allied with the kings of Illyria, Paionia and Thrace, to try to block his advance. Thrace was by now ruled by three kings, descendants of Cotys; in the west was Ketriporis, the son of Berisades (Cotys's second son); in the centre, Amadokos II (Cotys's third son), and in the east Kersebleptes (Cotys's first son). Whether Athens allied to all three Thracian kings is a matter of conjecture; certainly at least Ketriporis joined the alliance. If Kersebleptes did ally with Athens, he appears to have relatively quickly cast off this allegiance, in favor of extending his realm at the expense of Amadokos and Ketriporis. According to Diodorus, Philip marched on his enemies in this alliance before they had chance to combine, and forced them to ally to Macedon instead. However, other sources suggest that the picture was actually much more complex, and that Philip in turn defeated each of the powers over the next few years, with the exception of Athens. According to Plutarch, an army under Parmenion defeated the Illyrian king Grabos in 356 BC, shortly after the conclusion of the siege of Potidea. Grabos then became a subject ally of Macedon. The following year, Philip seems to have defeated Ketriporis, and reduced him to the status of a subject ally, although information for this campaign is very limited. He is also presumed to have defeated the Paionians at some point during this period, although there is no explicit record of this. There is no evidence that any of these allies received any substantial aid from Athens, which was still too preoccupied with the Social War.

NSOU z CC-HI-02 257 Pangaion to the Athenians in exchange for the return of the city of Pydna to Macedon. Ultimately, after conquering Amphipolis in 357 BCE, he reneged on his agreement, which led to war with Athens. During that conflict, Philip conquered Potidaea, but ceded it to the Chalkidian League of Olynthus, with which he was allied. A year later, he also conquered Crenides and changed its name to Philippi, using the gold from the mines there to finance subsequent campaigns. Philip earned immense prestige and secured Macedon's position in the Hellenic world during his involvement in the Third Sacred War, which began in Greece in 356 BCE. Early in the war, Philip defeated the Thessalians at the Battle of Crocus Field, allowing him to acquire Pherae and Magnesia, which was the location of an important harbor, Pagasae. He did not attempt to advance further into central Greece, however, because the Athenians occupied Thermopylae. Although there were no open hostilities between the Athenians and Macedonians at the time, tensions had arisen as a result of Philip's recent land and resource acquisitions. Instead, Philip focused on subjugating the Balkan hill-country in the west and north, and attacking Greek coastal cities, many of which Philip maintained friendly relations with, until he had conquered their surrounding territories. Nonetheless, war with Athens would arise intermittently for the duration of Philip's campaigns, due to conflicts over land and/or with allies. For the next few years Philip II was occupied with reorganizing the administrative system of Thessaly, campaigning against the Illyrian ruler Pleuratus I, deposing Arybbas in Epirus in favor of his brother-in-law Alexander I (through Philip II's marriage with Olympias), and defeating Kersebleptes in Thrace. This allowed him to extend Macedonian control over the Hellespont in anticipation of an invasion into Achaemenid Asia. In what is now Bulgaria, Philip II conquered the Thracian city of Panegyreis in 342 BC and reestablished it as Philippopolis (modern Plovdiv, Roman-era Trimontium). War broke out with Athens in 340 BC while Philip II was engaged in two ultimately unsuccessful sieges of Perinthus and Byzantium, followed by a successful campaign against the Scythians along the Danube and Macedonia's involvement in the Fourth Sacred War against Amphissa in 339 BC. Hostilities between Thebes and Macedonia began when Thebes ousted a Macedonian garrison from Nicaea (near Thermopylae), leading Thebes to join Athens, Megara, Corinth, Achaea, and Euboea in a final confrontation against Macedonia at the Battle of Chaeronea in 338 BC. The Athenian oligarch Philippides of Paiania was instrumental in the Macedonian victory at Chaeronea by assisting Philip II's cause, but was later prosecuted in Athens as a traitor by the orator and statesman Hypereides.

NSOU z CC-HI-02 258 20.7 The Final Campaign in South and Defeat of the Athenian League In 339 BCE, When news first arrived that Philip was in Elatea, just three days march away, there was panic in Athens. In what Cawkwell describes as his proudest moment, Demosthenes alone counseled against despair, and proposed that the Athenians should seek an alliance with the Thebans; his decree was passed, and he was sent as ambassador. Philip had also sent an embassy to Thebes, requesting that the Thebans join him, or at least allow him to pass through Boeotia unhindered. Since the Thebans were still not formally at war with Philip, they could have avoided the conflict altogether. However, in spite of Philip's proximity, and their traditional enmity with Athens, they chose to ally with the Athenians, in the cause of liberty for Greece. The Athenian army had already pre-emptively been sent in the direction of Boeotia, and was therefore able to join the Thebans within days of the alliance being agreed. The details of the campaign leading up to the decisive Battle of Chaeronea are almost completely unknown. Philip was presumably prevented from entering Boeotia by way of Mount Helikon, as the Spartans had done in the run-up to the Battle of Leuctra, or by any of the other mountain passes. There were certainly some preliminary skirmishes; Demosthenes alludes to a "winter battle" and "battle on the river" in his speeches, but no other details are preserved. Finally, in August 338 BC, Philip's army marched straight down the main road from Phocis to Boeotia, to assault the allied Greek army defending the road at Chaeronea. Battle of Chaeronea (338 BCE) : The Battle of Chaeronea was fought in 338 BC, near the city of Chaeronea in Boeotia, between the Macedonians led by Philip II of Macedon and an alliance of some of the Greek city-states led by Athens and Thebes. The battle was the culmination of Philip's final campaigns in 339-338 BC and resulted in a decisive victory for the Macedonians. The allied Greek army had taken up a position near Chaeronea, astride the main road. On the left flank, the allied Greek line lay across the foothills of Mount Thurion, blocking the side-road that led to Lebedea, while on the right, the line rested against the Kephisos river, near a projecting spur of Mount Aktion. The allied Greek army included contingents from Achaia, Corinth, Chalcis, Epidaurus, Megara and Troezen, with the majority of troops being supplied by Athens and Thebes, thus making it an army of allied cities of southern Greece, that had been traditionally self-governed for centuries. The Athenian contingent

NSOU z CC-HI-02 259 was led by the generals Chares and Lysicles, and the Thebans by Theagenes. No source provides exact numbers for the allied Greek army; the modern view is that the allied Greek numbers were approximately equal to those of the Macedonians, who according to Diodorus numbered roughly 30,000 infantry and 2,000 cavalry. Philip took command of the right wing of the Macedonian wing and placed his 18-year-old son Alexander (the future Alexander the Great) in command of the left wing, accompanied by a group of Philip's experienced generals. Details of the battle itself are scarce, with Diodorus providing the only formal account. He says that "once joined, the battle was hotly contested for a long time and many fell on both sides, so that for a while the struggle permitted hopes of victory to both." He then recounts that the young Alexander, "his heart set on showing his father his prowess" succeeding in rupturing the allied Greek line aided by his companions, and eventually put the allied Greek right wing to flight; meanwhile, Philip advanced in person against the allied Greek left and also put it to flight.[This brief account can be filled out, if Polyaeus's anecdotes related to the battle (found in his work Strategems) are to be believed. Polyaeus's accounts have led some modern historians to tentatively propose the following synthesis of the battle. After the general engagement had been in progress for some time, Philip had his army perform a wheeling maneuver, with the right wing withdrawing, and the whole line pivoting around its centre. At the same time, wheeling forward, the Macedonian left wing attacked the Thebans on the allied Greek right and punched a hole in the allied Greek line. On the allied Greek left, the Athenians followed Philip, their line becoming stretched and became disordered; the Macedonians then turned, attacked and routed the tired and inexperienced Athenians. The allied Greek right wing, under the assault of the Macedonian troops under Alexander's command, then also routed, ending the battle. Diodorus says that more than 1000 Athenians died in the battle, with another 2000 taken prisoner, and that the Thebans fared similarly. The battle has been described as one of the most decisive of the ancient world. The forces of Athens and Thebes were destroyed, and continued resistance was impossible; the war therefore came to an abrupt end. Philip was able to impose a settlement upon southern Greece, which all states accepted, with the exception of Sparta. The League of Corinth, formed as a result, made all participants allies of Macedon and each other, with Philip as the guarantor of the peace. In turn, Philip was voted as strategos (general) for a pan-Hellenic war against the Achaemenid Empire, which he had long planned. However, before he was able to take charge of the

NSOU z CC-HI-02 260 campaign, Philip was assassinated, and the Kingdom of Macedon and responsibility for the war with Persia passed instead to his son Alexander. 20.8 League of Corinth In the aftermath of Chaeronea, records show desperate attempts in Athens and Corinth to re-build the city walls, as they prepared for Philip to lay siege to them.[161] However, Philip had no intention of besieging any city, nor indeed of conquering Greece. Himself also being Greek, he wanted the rest of the Greeks as his allies for his planned campaign against the Persians, and he wanted to leave a stable Greece in his rear when he went on campaign; further fighting was therefore contrary to his aims. Philip marched first to Thebes, which surrendered to him; he expelled the Theban leaders who had opposed him, recalled those pro-Macedonian Thebans who had previously been exiled, and installed a Macedonian garrison. He also ordered that the Boeotian cities of Plataea and Thespieae, which Thebes had destroyed in previous conflicts, be re-founded. Generally, Philip treated the Thebans severely, making them pay for the return of their prisoners, and even to bury their dead; he did not, however, dissolve the Boeotian confederacy. By contrast, Philip treated Athens very leniently indeed; although the Second Athenian League was dissolved, the Athenians were allowed to keep their colony on Samos, and their prisoners were freed without ransom.[163] Philip's motives are not entirely clear, but one likely explanation is that he hoped to use the Athenian navy in his campaign against Persia, since Macedon did not possess a substantial fleet; he therefore needed to remain on good terms with the Athenians. Philip seems to have moved around Greece in the months after the battle, making peace with the states that opposed him, dealing with the Spartans, and installing garrisons; his movements also probably served as a demonstration of force to the other cities, that they should not try to oppose him. In mid-337 BC, he seems to have camped near Corinth, and began the work to establish a league of the Greek city-states, which would guarantee peace in Greece, and provide Philip with military assistance against Persia. The result, the League of Corinth, was formed in the latter half of 337 BC at a congress organised by Philip. All states signed up to the league, with the exception of Sparta. The principal terms of the concord were that all members became allied to each other, and to Macedon, and that all members were guaranteed freedom from attack, freedom of navigation, and freedom from interference in internal

NSOU z CC-HI-02 261 affairs. Philip, and the Macedonian garrisons installed in Greece, would act as the 'keepers of the peace'. At Philip's behest, the synod of the League then declared war on Persia, and voted Philip as Strategos for the forthcoming campaign. But before that could happen, in 336 BC, whilst the invasion of Persia was in its very early stage, Philip was assassinated in Aegae by the captain of his bodyguard, Pausanias, whilst attending the wedding of his daughter by Olympias, Cleopatra, to Olympias's brother (and Cleopatra's uncle) Alexander I of Epirus. Philip's son Alexander III by Olympias was proclaimed king by the Macedonian army and by the Macedonian noblemen. 20.9 Art and Science in Macedonia Ancient Macedonia was a culture rich in artistic achievements and scientific advances. Aristotle, considered by some the father of western philosophy, may have composed some of his most important works during the reign of Alexander the Great, including treatises on physics and metaphysics (a branch of philosophy dealing with the nature of reality). The period after Alexander's death, known as the Hellenistic Period, was one of extravagance and wealth throughout much of the Greek world. Places of entertainment and leisure, such as parks and theaters, proliferated. A style of Greek drama called New Comedy became popular. Unlike earlier Greek comedies, which parodied public figures and events, New Comedy focused on the fictional trials of average citizens. Alexandria, an ancient Egyptian town thought to be founded by Alexander the Great, became a major hub of science during this period as well. Greek mathematician Euclid, who taught in Alexandria, founded the study of geometry with his mathematical treatise *The Elements*. In one of the tombs at Aigai, the so-called tomb of Persephone, archaeologists uncovered a wall painting showing Hades' abduction of Persephone to the underworld. It's one of few existing depictions of mystic views of the afterlife from this period of Greek history. 20.10 Conclusion Thus, the decline of the older Hellenistic Greek world lay the path of the rise of the new power of Macedonia. The rise of Macedon, however chiefly stood on the strength of its efficient military war machine and territorial expansion. Culturally or economically it still lagged behind than those of the ancient Greek city states of

NSOU z CC-HI-02 262 Athens or Thebes. The architect of this rapid expansion was chiefly King Philip II of Macedonia, the father of Alexander the Great. But however it is also clear that Philip's or Macedonia's ambition was not chiefly to become the supreme dictator or conqueror of whole Greece, but rather to form a unifying force of the entire Hellenistic world. 20.11 Model Questions 1) What were the factors behind the decline of the older Hellenistic city states? How did it facilitated the rise of the newer ones ? 2) How did the accession of King Philip II laid the foundation stone for Macedonian rise? 3) What made the confrontation between Macedon & Athens inevitable? 4) Describe the course of Early confrontation between Macedonia & Athens including the conquest of Thessaly. 5) What were the causes & impact of the Sacred Wars? 6) Write a short note on The Battle of Chaeronea. 7) How & why was the League of Corinth established? 20.12 Suggested Readings

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8/19	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
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PREFACE In a bid to standardize higher education in the country, the University Grants Commission (UGC) has introduced Choice Based Credit System (CBCS) based on five types of courses viz. core, generic elective, discipline Specific, ability and skill enhancement for graduate students of all programmes at Honours level. This brings in the semester pattern, which finds efficacy in sync with credit system, credit transfer, comprehensive continuous assessments and a graded pattern of evaluation. The objective is to offer learners ample flexibility to choose from a wide gamut of courses, as also to provide them lateral mobility between various educational institutions in the country where they can carry their acquired credits. I am happy to note that the university has been recently accredited by National Assessment and Accreditation Council of India (NAAC) with grade "A". UGC (Open and Distance Learning Programmes and Online Programmes) Regulations, 2020 have mandated compliance with CBCS for U.G. programmes for all the HEIs in this mode. Welcoming this paradigm shift in higher education, Netaji Subhas Open University (NSOU) has resolved to adopt CBCS from the academic session 2021-22 at the Under Graduate Degree Programme level. The present syllabus, framed in the spirit of syllabi recommended by UGC, lays due stress on all aspects envisaged in the curricular framework of the apex body on higher education. It will be imparted to learners over the six semesters of the Programme. Self Learning Materials (SLMs) are the mainstay of Student Support Services (SSS) of an Open University. From a logistic point of view, NSOU has embarked upon CBCS presently with SLMs in English/Bengali. Eventually, the English version SLMs will be translated into Bengali too, for the benefit of learners. As always, all of our teaching faculties contributed in this process. In addition to this we have also requisitioned the services of best academics in each domain in preparation of the new SLMs. I am sure they will be of commendable academic support. We look forward to proactive feedback from all stakeholders who will participate in the teaching-learning based on these study materials. It has been a very challenging task well executed, and I congratulate all concerned in the preparation of these SLMs. I wish the venture a grand success. Professor (Dr.) Subha Sankar Sarkar Vice-Chancellor CC-HI-03 (6th Proof)

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1.5 Post-Vedic Agrarian Economy 1.6 Indigenous References 1.7 Farmers 1.8 Cultivation of lands 1.9 Peasant Proprietors 1.10 Activities of Peasants 1.11 Maurya and Post-Maurya Peasantry 1.12 Division of Common People 1.13 Rural Areas 1.14

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Transportation of agrarian Products 1.18 Conclusion 1.19 Model Questions 1.20 Suggested Readings 1.0 Objective • The objective of this present unit is to give the conception about agriculture activities of Vedic Age among the learners. • The agrarian economy upto 300 A.D. will be also discussed here.

8 • The learners are to study the agriculture products, position of peasants, proprietorship, division of common people etc from this unit. • Agrarian economy and transportation system during the Vedic Age will be elaborated. 1.1 Introduction As we observed in the earliest Rigvedic times, Agriculture was the principal occupation of the village folk. The importance of the art of tilling is clearly brought out by the name 'Krishti' or 'Charshani' (agriculturist) which is applied to people in general, and in particular to the five principal tribes into which the early vedic community was divided. Cultivated fields were known as Urvara or Kshetra. They were often watered by irrigation canals. The use of manure was also known. 1.2 Early Vedic Agriculture The references furnished in the Rigveda clearly depicts that agriculture was the main source of livelihood. The grain grown on the soil was styled dhana or Yava, but the exact significance of these terms in the earliest literature is not known. In later times they meant rice and barley. When ripe, they were cut with a sickle, tied in bundles and threshed on the floor of the granary. They were next winnowed, ground in the mill and made into cakes. The rearing of cattle and other domestic animals was scarcely less important than agriculture. Cows were held in much esteem. 1.3 Later Vedic Agriculture The people including even men of wealth, still lived mostly in villages.

88%

MATCHING BLOCK 2/131

SA

2 History of Ancient India up to 1206AD ENGLISH ... (D140902925)

In certain villages peasant proprietors, working in their own fields, were being replaced by a class of landlords who obtained possession of entire villages. Transfer of land, however, did not meet with popular approval during this epoch, and allotments could only be made with the consent of clansmen. 1.4

Developments

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2 History of Ancient India up to 1206AD ENGLISH ... (D140902925)

Agriculture continued to be one of the principal occupations of the people.

Considerable improvements were effected in agricultural implements and new kinds of grain and fruit trees were grown on the soil. But the cultivator was not free from the trouble and an upanishad passage refers to

79%

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2 History of Ancient India up to 1206AD ENGLISH ... (D140902925)

a hailstorm or a swarm of locusts that sadly afflicted the land of the Kurus and forced many people to leave the

country. 1.5 Post-Vedic Agrarian Economy The rural population in this age, consisted mainly of agriculturists and ranchmen.

1.6 Indigenous References The simple rites of the Grihya sutras, such as "the furrow sacrifice" and "the threshing-floor sacrifice", testify to the importance of the agricultural economy. 1.7 Farmers The farmers lived in villages, the number of which was very large in every kingdom. Villages were largely autonomous, though under the suzerainty of the king who received certain dues that have already been specified and sometimes claimed the right of appointing headman or officials who collected the village dues for him. The king's right to agricultural land was probably limited to a share of its produce. The king could remit the tithe due to the Government or make it over to anyone he wished to favour. But even royal officials scrupulously avoided encroachment upon the rights of the peasant householders or Gahapatis. 1.8 Cultivation of lands Nearchos refers to the cultivation of lands in the north-west by the whole kinship. Each individual took what he needed out of the produce and the remnant was destroyed to discourage sloth. In the Ganges valley, the arable land of the village (grama kshetra) was split up into plots held by heads of houses who managed their own holdings but cooperated for purposes of fencing and irrigation under the guidance of the headman (Bhoiaka, Gramika) The holdings were usually small, but large estates farmed by the Brahmanas were known though they were very rare. The bigger holdings were to a great extent managed with the assistance of hired labour slaves were not kept in large numbers and were ordinarily employed as domestic servants. 1.9 Peasant Proprietorship The householders who had shares of the village field and constituted the village community have been described as peasant proprietors, but it is not clear whether they had any proprietary rights as against the community or could transfer their shares to outsiders. Sale or gift of land was not unknown in Oudh or South Bihar, but the recorded cases generally refer to big estates owned by the priests or nobles, and not to the small holdings of the ordinary members of the village community. 1.10 Activities of Peasants The village peasants were a generally contented lot, and both men and women had the civic spirit to work for the common good. The result of cooperation was seen in the construction of

10 reservoirs and the laying out of the irrigation canals. In spite of their best endeavours, however, villagers could not escape famine for all time the calamity, however, was not of frequent occurrence and, when it did come, its area was restricted. 1.10 Activities of Peasants As regards the system of agriculture we have no special information during the age. It may be presumed that the lands are classified as fertile or cultivable and those that are unsettled. There is no doubt that since remote antiquity paddy was cultivated as the staple food crop of the people. Most of the other food grains and fruits which are known today were also grown. Another food crop cultivated was probably sugarcane. Panini mentions the excellence of molasses produced from sugarcane. The Pali literature also mentions the regular use of molasses. The classical author, Aelian, speaks of a kind of honey expressed from reeds which grew among the Prasioi Lucan says that the Indians near the Ganges used to quaff sweet juices from tender reeds. The Pali literature also mentions the products like wheat, cotton etc. it is quite evident that the mercantile commodities like sugarcane, cotton etc. gained equal importance with the edible crops in the middle gangetic valley during 6th century B.C. to 3rd century B.C. 1.11 Maurya and Post-Maurya Peasantry The common people, as distinguished from the intellectual and official aristocracy, seem to have been divided into three main classes. 1.12 Division of Common People The three main classes as mentioned above, are husbandmen, herdsmen and hunters, and traders and artisans. Husbandmen formed the most numerous class of the population their lot in the early Maurya period does not appear to have been hard. We are told by the Greek observers that they were exempted from fighting and other public services and devoted the whole of their time to tillage, Men of this class were regarded as public benefactors and were not molested in times of war and conflict. The land remaining unravaged produced heavy crops and supplied the inhabitants with all that was requisite to make life very enjoyable. Husbandmen lived in the country away from towns. They paid into the treasury a share of the produce of the soil besides a land tribute which may be identical with 'bali' of the epigraphs. In times of emergency they had to pay benevolences, But such imposts were levied on rare occasions and a sage ruler, specially notes the fact that he carried out certain works without resorting to forced labour, extra cess or benevolences.

11 In parts of India the lot of the rural population was probably a little harder. Some idea of the burden borne by the ordinary villagers in these tracts may be gathered from the immunities that were granted, according to certain records of the Satavahanas and their successors, to Vatakas and Kshetras, that is, gardens and fields, conferred on privileged individuals or communities by royal personages. Such plots were "not to be entered by royal officers, not to be touched by any of them, not to be dug for salt, not to be interfered with by the district police". A fuller list of various kinds of immunity is given in a Pallava record which says that a garden which belongs to the Brahmanas is to be "free from Kara or extra cess, free from the taking of sweet and sour milk, free from troubles about salt and sugar, free from forced labour, free from the taking of the oxen in succession, free from the taking of grass and wood, free from the taking of vegetables and flowers." 1.13 Rural Areas The rural areas were exposed to danger from flood, fire and locusts. Philosophers are represented by classical writers as gathering together at the beginning of the year to forewarn the assembled multitude about droughts and wet weather and also about propitious winds and about diseases. Storehouses were set up to provide for emergencies due to pests. The state was enjoined by the Arthashastra writers to show favour in times of distress by distributing seeds and food we have it on the testimony of Greek writers that the sovereign always made adequate provision against a coming deficiency, and never failed to prepare before hand what would help in time of need. The duty of clearing the country of all sorts of wild beasts and birds which devoured the seeds sown by husbandmen devolved on herdsmen and hunters who lived in tents or on the hills. By hunting and trapping they freed the country from pests. Implements for agriculturists were made by artisans, who were not only exempted from taxation but received maintenance from the royal exchequer. In return for these concessions they had to render to the state certain prescribed services. 1.14 Agrarian Economy : upto 300 A.D. As mentioned earlier, Agriculture was the chief source of wealth in India from remote age. The export of agricultural and manufactured goods resulted in an increase in production and an influx of new wealth from outside. The beginning of agriculture have to be traced back to the pre-historic past. Even so, it seems very probable that in the initial stage both settlement and agriculture followed the course of the great river systems, which acted as powerful fertilising agents of the soil in their neighbourhood with the growth of population, however, there came about a steady increase in the cultivated area.

12 1.15 Epigraphic Evidence The term 'Varta' (livelihood) was well known in the Maurya period. The oldest epigraphic document of ancient Bengal had been discovered from Mahasthan in the Bogra district of Bangladesh, belonged to the Pundravardhana region. The record of 3rd-2nd century B.C. speaks of relief measure consisted of an advance in loan (Kosa) from treasury (Kothagale), Paddy (dhanyam), sesamum (tila) and mustard (sarsapa) from the district granary. The epigraph informs us about the production of paddy, paddy was cultivated and used throughout the country. Cultivation of paddy confirms us the uses of many things like plough, Yoke etc. required for the same. Here paddy is given which is unhusked. It seems certain, however, that paddy (dhanya) was cultivated from the remote antiquity as the staple food-crop of the people.

1.16 Kharosti-Brahmi Inscriptions from West Bengal It is only natural that a region like ancient Bengal here was very much suited to agricultural activities, as ancient Bengal was both devamatrika (endowed with profuse rainfall) and a nadimatrika (watered with rivers) country. The irrefutable proof of a flourishing agrarian economy in the Bengal coast is furnished by a number of Brahmi, Kharosti and Kharosti-Brahmi inscriptions. Several seals and sealings bear stylized depiction of stalks of grain often emerging out of the vessel. In this context we can refer to a round terracotta object, discovered from Chandraketugarh. At the centre of the one side of the object appear a device and the Brahmi legend 'sa 90 kahana (Sasyani 90 Karshapani) meaning grains of the value of 90 Karshapanas. The upper part of these letters are artistically drawn simulating ears of paddy. A round seal impression from Bangarh displays stalks of grain issuing out of the vessel, flanked by a conch and a taurine symbol. On the margin the inscription can be read as "Sasadhi (dhe) dhi (dhe) thadhali" (Sasyadidhritasthali) meaning "a vessel containing grain". Another terracotta seal from Chandraketugarh informs us of a 'Kodihaloka' - an epithet to designate a person possessing a crore of (actually many) ploughs. Another person Yasa is described as rich as a Yaksha in grain (Sasya Yakshasya Yasasya). A vessel from Hadipur contains a Kharoshti inscription which labels the said vessel as 'Vapaya- Kosha' i.e. a 'Vessel for a sower'. Such vessels must have contained a specific amount of seeds of a particular grain to be sown on a given amount of land. It appears that the most important crop was, of course paddy. A seal from Hadipur depicts 'Dhanyajidevi' or 'Paddy-winning goddess', which clearly indicates the popularity of paddy as a principal crop. A Yakshi called 'Jirambi' (i.e. a spirit protecting jira or cumin-seed) figures on another terracotta object from Chandraketugarh indicating thereby the possibility of the cultivation of cumin-seed as a commodity product.

13 1.17 Transportation of Agrarian Products The clear proof of a flourishing agrarian economy in the Bengal coast, as already described, is furnished in the aforesaid inscriptions. The excessive production of grains, especially paddy paved the way for the transportation of a part of the produce by overseas voyages. A terracotta seal from Chandraketugarh bears a legend (3rd century A.D.) reading 'Jidhatradhana Jusatrasa trideshaystra'. This means "the journey to (or in three directions of (i.e. by) Yasoda who has earned food-wealth (i.e. whose wealth is earned by selling food) Yasoda, therefore, must have amassed wealth by transporting on ship grains (i.e. food) to three directions to distant destinations. This will be further supplemented by the representation of a stylized stalk of grain in the right hand field of the seal. Almost similar scene is depicted on another seal discovered from Chandraketugarh (Preserved in the Indian Museum, Kolkata) which shows the figure of a ship and at the centre is depicted a large basket from which the stalks of grain come out. This emphasizes on the fact that the ship carried grains. Probably high ships were used for transportation of grains."

1.18 Conclusion The present unit is an attempt to reveal the agrarian economy and its growth and expansion of early India from c. 300 BC to 300 AD. As we have seen that from the remote Vedic times agriculture was the main occupation of the rural population. The references furnished in the Rigveda and the later Vedic texts clearly depict the importance of agricultural economy. It continued to be one of the principal occupations along with arts, crafts and industries in the later post-Vedic period. We have mentioned several indigenous and foreign sources of post-Vedic and pre-Gupta periods relevant in this regard. We have discussed about the condition of farmers of the Post-Vedic period. The Greek authors refer to the cultivation of lands in the north-west by the whole kinship. In the Ganges valley, the arable land of the village was split up into plots held by heads of houses. We have also discussed the peasant proprietors as well as the activities of peasants. As regards the agricultural products it must be said that paddy was cultivated as the staple food crop. Most of the other food grains and fruits are mentioned in the unit. The three main classes of people in the society were husbandmen, herdsmen and hunters. Here an epigraphic evidence has been furnished relating to crops like paddy, sesamum and mustard. The irrefutable proof of a flourishing agrarian economy in ancient Bengal coast is furnished by a number of Brahmi, Kharoshti and Kharosti-Brahmi inscriptions, seals and seal impressions. Here a detailed description has been furnished where we can realise that the

14 agrarian economy had gained an important position in the history of India during the time ranging from 1st century A.D. to 3rd or 4th century A.D. 1.19 Model Questions a) Write a note on agricultural activities in the Vedic period. b) Write about Farmers of Post vedic period. c) What do you know about the cultivations of land in our period? d) Discuss about Peasant proprietors. e) Write a note on agricultural products of Maurya and Post Maurya Periods with special reference to epigraphic evidence. f) What do you know about the division of common people? g) Write an essay on Agrarian economy upto 300 A.D. h) Explain the transportation of agrarian products with special reference to Kharosti-Brahmi inscriptions 1.20 Suggested Readings a) R.C. Majumdar Vedic Age, A.D. Pusalkar (ed) Vol. I b) U.N. Ghoshal Agrarian system of Ancient India c) Rhys Davis Buddhist India d) R.C. Majumdar The Classical Accounts of India. e) B.C. Law History of Pali Literature d) B.M. Barua Asokan Inscriptions g) M. Banerjee, S. Ray Mahasthan Epigraph An Odyssey, Acharya (ed) Essays on Early Bengal Epigraphy, P.117-118 h) B.N. Mukherjee Kharosti and Kharosti-Brahmi Inscriptions from West Bengal, Indian Museum Bulletin, 1990, P.128

15 Unit 2 □ □ □ □ □ Urban Growth; North India, Central India and the Deccan; craft production; trade and trade route; Coinage Structure 2.0 Objective 2.1 Introduction 2.2 Sixteen Mahajanapadas 2.3 Monarchical states 2.4 Non-monarchical states 2.5 Craft-guilds 2.6 References of Guilds 2.7 Epigraphic evidences of Craft guilds 2.8 Trade and Trade-routes 2.9 Uttarapatha 2.10 Inland Trade and Trade-Routes 2.11 Information from Periplus 2.12 Trade-Routes connected India and Outside world 2.13 Coinage and Medium of exchange 2.14 Currency 2.15 Ideological Urbanisation by Kautilya 2.16 Conclusion 2.17 Model Questions 2.18 Suggested Readings 2.0 Objective ● The objective of this present unit is to understand the definition of Sixteen Mahajanapadas. ● An overall survey of urban growth of Ancient India during 300 B.C -- 300 A.D will be focused in this unit. ● India's Inland trade and trade routes will be also discussed here. ● Learners also gathered the knowledge about coinage and medium of exchange from this unit. ● The out side world trade of India's also will be highlighted here.

16 2.1 Introduction The idea of a universal king was present before the minds of the Rigvedic poets, and the later vedic texts we find mention of several rulers who went round the 'Earth' conquering on every side. But from the sixth century B.C. we can trace a new development in Indian politics. We have the growth of a number of powerful kingdoms in Eastern India– the very region which in the Brahmana texts is associated with rulers consecrated to a superior kind of kingship which gradually absorbed the neighbouring states till at last one great monarchy swallowed up the rest and laid foundation of an empire which ultimately stretched from the Hindukush to the northern districts of Mysore. 2.2 Sixteen Mahajanapadas In the sixth century B.C. India presented her chronic disintegration tendency in politics. There was no paramount power and north India was divided into sixteen great countries or mahajanapadas. We have only a list of sixteen states from contemporary literature. 2.3 Monarchical states The kingdom of Kasi or Baranasi was originally a big one extending to the limit of near 12 leagues. The Buddhist Jatakas refer to the greatness of Kasi. On the border of Kasi was the famous Kingdom of Kosala, roughly corresponding to modern Oudh. It contained a number of great cities like Sravasti, Saketa and Setavya etc. The kingdom of Anga corresponds to modern Bihar (east), roughly Monghyr and Bhagalpur districts. The capital was Champa, one of the six great cities of Buddhist India and a great centre of trade and commerce. It was finally conquered by Bimnissara of Magadha. The kingdom of Magadha corresponds to modern Patna and Gaya districts and its capital was Rajagriha or Giribraja. The Chedis were one of the most ancient tribes of India and probably they had two principal settlements in Bundelkhand and Nepal. The Vatsa country was situated in the Allahabad region with its capital at Kaushambi on the bank of Jamuna. The kingdom of Avanti consisted of modern Malwa and Central India The Capital of the northern part of Avanti was Ujjaini and that of the south was Mahismati Apart from these, there were small monarchical kingdoms like Kuru (Delhi), Panchala (Rohilkhand and central doab), Matsya (Jaipur), Surasena (Mathura, Asvaka, Gandhara Peshwar), Kamboja (extreme north-west).

17 2.4 Non-monarchical states There were some non-monarchical states with republican or oligarchical constitutions. The confederacy of Vriji was very famous. Four of these clans Videha, Lichhavis, Jantrikas and Vrijis deserve special mention. There were other republican clans like Mallas of Kusunara and Pava.

2.5 Craft-guilds Tools and mechanical power are not the sole means for the production of wealth and crafts. It requires organisation, combination and laws regulating business. The progress of Indian arts and craft depended on no small degree on the organisational genius of the people. The industrial combines in ancient India have generally been termed guilds.

2.6 References of Guilds Sanskrit works use many words with references to local bodies, the distinction between which is not precisely defined. Generally, however, the terms Sreni and Puga (sometimes gama, nigama, gana, samgha, samuha, samiti etc.) go for industrial and commercial guilds. Some writers explain Sreni in Panini as an assembly of persons following a common craft or trading in a common commodity. The commentators on Manu and Narada explain it nearly in the same sense, but in the Arthashastra, Sreni is either a guild or workmen or a military clan or communities like those of Kambojas, Surastras and Kshatriyas who subsist by agriculture, trade and military service. R.C. Majumdar suggests that the sreni was a corporation of people belonging to the same or different castes but following the same trade and industry. V.S. Agarwala describes sreni as a guild of artisans only. But the ancient works like the Gautama Dharmasutra, the Arthashastra and the Mahabharata explain the term 'Sreni' as the guild of traders as well as artisans. Medhatithi, while explaining the word 'Sreni' occurring in the Manusmriti, takes it to be guilds of merchants, artisans, bankers and even of the brahmanas learned in the four vedas. Perhaps the word 'Sreni' was a general term for guilds including the mereantile corporations. 'Nigama' occurs in the Ashtadhyayi of Panini in the sense of traders guild. Kautilya refers to the guilds of craftsmen or artisans (Karuka), weavers (tantuvaya), washermen (rajakas), goldsmiths (suvarnakara), scavengers (jharaka), doctors (bhisaja), and musicians (Kushilava). The Mahavastu mentions the guilds of wood workers (vaddhaki), smiths (kammars), leather-workers (chammakara), painters (cittakara). Patanjali in his Mahabhasya refers to the village artisans commonly called Panchakaruki who he specially styled as the, Kulaka (potter), Karmara (black smith), Vardhakin (carpenter), 18 Napit (barbar) and the Rajaka (dhobi) familiar to Kautilya, Patanjali points to two classes of artisans (karmara), viz, the Ayaskara (blacksmith) and the lohakara (metal worker)– implying one dealing with other metals, probably it include the goldsmith or suvarnakara. The Mahavastu refers to varieties of guilds or srenis as follows– Goldsmith (sauvarnika), clockmakers (golika), curd-maker (dadhika), cotton-cloth manufactures (karpasika) sweet meat makers (madaka karaka), sugar candy manufacturer (khanda-karaka), wheat flour merchants (samita karaka), dealer in roots (Mula-vanija), provision merchant (atta vanija) etc. In this list, some were recorded in the Jatakas. Even Patanjali refers to the sweet-meat sellers and curd vendors and the food grinders (Saktukara).

2.7 Epigraphic evidences of Craft guilds The existence of economic guilds for craft-related production in ancient India is also proved by the epigraphic evidences. Two Nasik inscriptions mention the guilds of weavers and potters respectively. Similarly, the inscriptions of Junnar record the existence of the guilds of bamboo workers, braziers as well as corn dealers. These guilds acted as modern banks and received deposits of public money on regular interest and lent out money to the people. A guild of samitikara sreni is mentioned in a Mathura inscription of the Kushana period. It refers to a wheat flour guild.

2.8 Trade and Trade-routes A large number of Asokan epigraphs occur along the coasts, the commodities involved in this coastal traffic being primarily gold, pearls, diamonds and gems from South India. By the second to first century B.C. the entire east coast and the north coast of Srilanka formed a part of a larger trade network as is evidenced by the occurrence of rouletted ware sherds from Chandraketugarh in Bengal delta to Kantarodai on the Srilankan coast.

2.9 Uttarapatha The term "Uttarapatha" has been understood primarily in the literature on the subject to describe the major grand route in northern India which out across the subcontinent, originating in the western regions beyond India and sweeping across the Indus and Gangetic plains to the port of Tamralipti on the eastern coast. The route was christened as such first by Panini whose Ashtadhyayi noted the various kingdoms along the Uttarapathenahritam. Sections of the route have also been described in the epics.

2.10 Inland Trade and Trade-Routes In the Jatakas the hubs of activity centred mainly in the cities of Varanasi in the kingdom of Kasi, Sravasti, Taxila and Ujjaini, Jatakas refers to a route from Ujjain to Benaras. Kautilya mentions many regions which, owing to their commercial products, may well be

19 presumed to have been inter communicated by land. He refers to the Himalayan pearls, the blankets of Nepal, the warrior corporations of Kamboja, also noted for its horses, Surastra and the saindhava salt of the sindhu country. He refers to the horses of the best breed in Kamboja, Sindhu, Aratta and Vanayu while the middling breeds were from Bahlika (Bactria), Papaya (?), Sauvira (Lower Indus Valley) and Taxila. In the central part of the country, he specifically mentions the fibrous garments of Magadha and the textiles of Kasi and Banaras while in the east he points to the cotten of Vatsa (Kosambi). Vanga noted for its elephants and Gauda known for its gold. Such products must have been so clearly noted by Kautilya. The implication appears to be that such goods must have been brought within the country by road. Archaeological information bearing on the movements along the trade-route lying between Vahlika and Tamila, is of various kinds. According to A.N. Bose the main overland routes resolve into five systems, linking the middle Ganges valley (a) with the upper Godavari valley and the south-western coast, (b) with the lower Ganges valley and the eastern coast (c) with the sindhu and the Indus delta (d) with the Indus valley and Gandhara (e) linking the south-western coast with Gandhara. 2.11 Information from Periplus According to the Periplus much cotton cloth was brought down to Barygaza (Bhhrigukaccha, modern Brooch, Gujrat) from the metropolis of Abiria called Minnagara or the city of the sakas (i.e. Ujjaini). From Ozene are brought down all things needed for the welfare of the country about Barygaza and many things of our trade : agate and carnelian, Indian muslin, mallow cloth and much ordinary cloth. In the south, Bharukaccha or Bhrigukacha was connected by means of cart tracks with the Godavari road leading to Pratisthana and Tagara. "There are brought down to Barygaza from these places by wagons and through great tracks without roads (of the hills) from Paethana, Carnelian in great quantity, and from Tagora much common cloth, all kinds of muslin and mallow cloth and other merchandise brought there locally from the regions along the sea coast" (Eastern coast). The terminus of the eastern route was the seaport of Tamralipti. It met the Pratisthana–Sravasti road at Kausambi via Gaya and Varanasi. Traders from Benaras to Ujjain must have taken this course. 2.12 Trade-Routes connected India and Outside world Before the 2nd century B.C. landroutes between India and the west were more popular than the searoutes, particularly through the Red Sea. From the point of Indian trade, Bactria held the position of importance because from there the Indian commodities passed to Khotan, Yarkand, Kashgar and China in the east, to the valley of the Oxus on the north-west, and to the valleys of Euphrates and Tigris in the west. The old route from Taxila to Bactria crossed the river Indus and going in the north-west reached Varsapura near Shahbazagiri where we found the famous rock edict of Asoka. 20 The Baveru Jataka informs us that Indian merchants periodically voyaged from India to Babylon along the coast of the Persian Gulf. From the Periplus and the Pliny's Natural History we know about the discovery of Hippalus, who had studied the location of the ports and the conditions of the sea in about 45 A.D. There were several trade routes between India and south-east. One route started from Bharukaccha to the coast of Suvarnabhumi, next route started from Masulipatam and went across Bay of Bengal to the Eastern peninsula Ptolemy informs us about another route, which was generally adopted by the traders of Kalinga. The ships starting from Paloura, modern Gopalpur and crossed the Bay of Bengal for the Eastern Peninsula in the far east. For the traders of Mathura, Kausambi, Varanasi and Champa, The most convenient port was Tamralipti. From Tamralipti the ships sailed on the open sea for suvarnabhumi and other countries. 2.13 Coinage and Medium of exchange Coins, constitute one of the very important sources of study of our ancient past for, they vouchsafe light when light from other sources fail. In the most elementary stage, exchange may take the form of simple barter which necessitates a double coincidence of articles required and offered. Barter, however, involves certain difficulties as regards the basis on what the articles are to be exchanged. 2.14 Currency George Macdonald explains money as a medium of exchange of any sort. According to him, currency is a metallic medium of exchange issued by some competent authority, bearing types, symbols to show their recognition and guarantee the weight and the quality of the metal content. Panini in his work Ashtadhyayi, refers to certain coins, such as niska, satamana, karshapana etc. The Jatakas refer to various kinds of currency wrought from metals like gold, silver, copper. The gold coin seem to have been of three kinds as mentioned in the Jatakas. Kautilya mentions only two gold coins he calls the suvarna and the Kakini. Manu has described coins like dharana and Krishnala, Vishnu, another law-giver, also furnishes us the equivalent of coins of gold, silver and copper reminiscent of Manu in some though not in all respects. Yajnavalkya like Manu and Vishnu deals with gold, silver and copper coins and weights. He calls them standards of gold and silver. Most of the states of the post Mauryan period adopted a system of monometallic currency in copper. These coinage also represent the territorial characteristic of trade and commerce, of which the coins served as the metallic media of exchange. These cast coins bear symbols, which resemblance with the silver punch marked coins. We have not get found any specimen of gold coin prior to the time of the Kushanas, though literary evidence suggests the vedic

21 origin of gold currency. It has been suggested that the Indians in peninsular India did not know the use of gold or silver currency, and that, for the most part, the imported coins can only have been used as bullion. The Periplus refers to a country called Ganges, which was on the sea coast and through which flows the Ganges into the sea. On the bank of this river was a market town called Ganges. After referring to the commercial articles available in the country the Periplus observes that "it is said that there is a gold mine near these places and then used the terms 'nomismata' (numismata), and 'Kaltis'". The editors of Periplus, including H. Frisk have emended 'nomismata' as 'nomisma' and J.N. McCrindle translated the relating portion of the text as "a gold coin called 'Kaltis'". W.H. Schoff translated as "a gold coin which is called 'Kaltis'. Periplus may refer to an ingot gold currency in the country of Ganges as presumed by several scholars. 2.15 Ideological Urbanisation by Kautilya Kautilya while describing city-planning has recommended that merchants, trading with scents, garlands, grain and liquids (gandha-malya-dhanya-rasapanyah) should settle in the eastern quarter of the town. Traders in cooked rice, liquor and flesh should live in the south and artisans manufacturing worsted thread, cotton threads, bamboomats, skins armours, weapons, gloves etc. in the west. Smith and Workers in precious stones should have their place in the north with the tutelary deity and Brahmanas. Plans differed in theory and in practice. But there is no doubt that industries and occupations tended to be segregated from one another partly under the same circumstances which lead to the localization of modern craft and industries. 2.6 Conclusion The present unit vividly explains the urban growth of different parts of ancient India during C.300 B.C. to 300 A.D. . It describes the craft production of the period under review, with specific mention of various craft guilds or organisations referred to in different indigenous literary works as well as inscriptions of the kings of 1st century B.C. The elaborate discussion has been furnished regarding trade and trade routes, trade-relations and articles of trade prevailed at the time under review. Indigenous and non-indigenous sources help us most for reconstructing the history of trade of our period. Lastly, currency and medium of exchange have been discussed thoroughly in different phases of our period starting from the most elementary stage of exchange may take the form of simply barter. Metallic currency took place also from remote period as evident from vedic literature. 2.17 Model Questions a) Write an essay on sixteen Mahajanpadas.

22 b) What do you know about the Craft guilds of our period? c) How do you explain the term "Uttarapatha"? d) Discuss the inland trade and trade routes. e) Describe the information gathered from Periplus about trade and trade routes. f) Write a note on India and outside world trade connection. g) What do you know about the currency system? h) Describe the reference of the currency and its interpretation furnished by Periplus as 'Kaltis'. 2.18 Suggested Readings a) E.J.Rapson (ed) Cambridge History of India, Cambridge 1921-22 b) R.C. Majumdar (ed) The Vedic Age, 1951 c) R.S. Sharma Perspectives on the social and economic History of Early India, Delhi, 1983 d) N.C. Bandopadhyay Economic Life and progress in Ancient India, Calcutta, 1945. e) Ranabir Chakravarti Trade and Traders in Early Indian Society, P.41. f) W.H. Schoff The Periplus of the Erythraean Sea; Travel and trade in the Indian Ocean by a Merchant of the 1st century, New York, 1912 g) V.S. Agarwala India as known to Panini, Lucknow, 1955 h) Pliny Naturalis Historia, BK-VI, 26,104.

23 Unit 3 □ □ □ □ Social stratification : Class, varna, jati, untouchability; gender, marriage and property relations Structure 3.0 Objective 3.1 Perspectives 3.2 Caste-system 3.3 Maurya & Post Maurya period Caste-system 3.4 Other informations relating society of Maurya and Post-Maurya Period 3.4.1 Slavery 3.4.2 Manners, Customs of Property 3.5 Caste-system 3.6 Absorption of Tribes 3.7 Untouchability 3.8 Marriage 3.9 Legal rights of Property 3.10 Conclusion 3.11 Model Questions 3.12 Suggested Readings 3.0 Objective • The objectives of this present unit is to study different issues of social perspectives of Ancient india. • The Learners are able to gather the conception of caste system during Maurya and post Maurya period from this unit. • This unit is also attracted the view of learner's about the information relating ancient society likes- slavery , manners , customs of property and marriage etc. • The legal right of property of the women will be also discussed. 3.1 Introduction The Vedic Kulas or families were grouped into larger unit in the formation of which Varna (colour) and Sajatya (Kinship) played an important part. From the beginning, the white-hued (Svitanga) Aryan invaders were marked out from their dark-skinned opponents who were called dasa, dasyus or sudra. The quadruple division of society is mentioned in some of the

24 early hymns, but it makes its formal appearance in the Purushasukta which seeks to explain the existing divisions by adumbrating the theory that "when they divided the primeval being (purusha) the Brahmana was his mouth, the Rajnya become his arms, the vaisyas was his thighs and from his feet sprang the sudras." But it is important to remember that in the hymns of the Rgveda there is a little trace of the rigid restriction typical of the caste in its mature form. There was hardly any taboo on intermarriage, change of occupation or commensality.

3.2 Caste-system

The caste system was established at an early stage as we already mentioned. It was accepted by the upper classes of the Indian society and gradually extended over east and South India. The Caste system can be gleaned from various literary sources throughout the epics and puranas and such smriti and sutra works as the Manu, Yajnavalkya and Baudhayana.

3.3 Maurya and Post Maurya period : Caste-system

'Varna' and 'Asrama' (Stages of religious discipline), the two characteristic institutions of the Hindu social polity, reached a definite stage in the Maurya period. Greek writers inform us that no one was allowed to marry out of his own caste or to exercise any calling or art except his own. 'For instance a soldier could not become a husbandman or an artisan a philosopher. In the inscriptions of Asoka we have mention of householders and wandering ascetics. The system of the four asramas was thus well established in the early Maurya age. The rise of heterodox creeds, the influx of foreigners and many other causes must have been affected to a certain extent the rigidity of caste rules. Instances of matrimonial alliances between Indian monarchs and foreign potentates are known. A Satavahana record makes pointed reference to the mingling of the four castes which a king took considerable pains to prevent. The Kautiliya Arthashastra mentions agriculture, cattle breeding and trade as the common occupation of the Vaisyas and Sudras and if Greek writers are to be believed, the old distinction between the Vaisya and Sudra was gradually obliterated and replaced by a new distinction between husbandmen, herdsmen and traders, who constituted distinct castes. Another remarkable feature of the period in the growth of two official castes, viz, the overseers and the concillors. The latter doubtless correspond to the 'amatya kula' of the Pali literature. The philosophers, the husbandmen, the herdsmen and hunters, the traders and artisans, the soldiers, the overseers and the concillors constituted the seven castes into which the population of India was divided in the days of Megasthenes. It opposed to the theory of the law books. The restoration of the four fold division of caste (Chaturvarna) was sought by the great Gautamiputra-Satakarni, who referred to Dvijas or Brahmanas and avaras (the lower orders)

25 as objects of his special care and to the Kshatriyas as a conceited class whom he did much to repress. The cause of Gautamiputra's hostility to the warrior caste is not clear. It is possible that the ranks of the latter were being swelled by Yavanas, sakas and Pahlavas who are classed by the author of the Manava Dharmasutra as degraded Kshatriyas. Caste rules could not, however, be rigidly enforced. The Satavahanas themselves inter-married with sakas, and Brahmanas figure as generals and kings like Drona of old.

3.4 Other informations relating society of Maurya and Post-Maurya Period

Greek writers and contemporary epigraphs give us a few details about society of our period concerned. We are told that some of the women pursued philosophy and lived a life of continence. But married women were denied the privilege of sharing with their husband a knowledge of the sacred lore. Polygamy was practised, especially by rulers and noblemen. The care of the king's person was entrusted to women. Asoka refers to women as particularly given to the performance of many trivial and worthless ceremonies.

3.4.1 Slavery

Slavery was an established institution. Asoka draws a distinction between the slave and the hired labourer and inculcates kind treatment for all. The Greek writers told that name of the Indians employed Slaves.

3.4.2 Manners, Customs of Properly

About the manners and customs of the Indians we are told by Greek and Latin authors that they lived frugally and observed good order. Cultivators were mild and gentle. Theft was a thing of very rare occurrence. The people never drank wine except at sacrifices and their food principally a rice pottage. Their houses and property were generally left unguarded. The Indians were simply folk ignorant of writing and conducted all matters by memory. Nearchos as saying that Indians wrote letters on pieces of closely woven linen, while Curtius informs us that the bark of trees was used for writing on.

3.5 Caste-system

It is well-known that the society of India was based on Brahmanical caste order, where the four major castes i.e. Brahmana, Kshatriya, Vaisya and Sudra played an important role and the ancient caste system was evolved by these four castes. However, a number of sub-castes (sprung from different Anulama and Pratiloma marriages) were included within the orthodox

26 caste-structure. It may be said that the intermingling of different castes had been started from earlier period in the society as evidenced from the Manusamhita. Manu has mentioned different sub-castes, some of them can be traced in the society of Bengal, such as, Mahisya, Karana, Nishada, Ugra, Parasava etc. According to him, they are formed by off springs of the following unions : Kshatriya male and Vaisya female–Mahisya. Vaisya male of Sudra female–Karana. Brahmanamale Sudra female–Nisada, Kshatriya male and Sudra female–Ugra. Brahmana male and Vaisya female–Ambastha. The Karanas appears to have been an important sub-caste. They practised medicine and military arts. Manu prescribes the art of healing as the vocation of a Ambastha. Some Pratiloma castes as mentioned by Manu are Ayogava (Sudra father and vaisya mother), Khatta (Sudra father and Kshatriya mother), Chandala (Sudra father and Brahmana mother) etc. Manu describes Kaivartas as a mixed caste, but the Vishnu Purana speaks of them as belonging outside the Brahmana society. The Kaivarta is referred to in Manu, as an alternative name of Margave or Dasa, who subsists by working as a boatman. The Jatakas refer to the fisherman as Kevattas or Kaivarttas. The Dhibaras or fisherman also known as Kaivartta. In as much as Manu assigns the respective occupations of the mixed castes, we may suppose that they were professional castes or sub castes formed in the natural course of work of social and economic forces incorporating in the expanding Brahmanical society peoples of different ethnic origins and vocations and making compromise with probable irregularities in marriages.

3.6 Absorption of Tribes The indigenous tribes like the Vangas, Suhmas, the shavaras, the Pulindas, the Kiratas and the Pundras are classed as Kshatriyas in early literature. The majority of these people were ultimately classed as sudras. Manu describes the people Pundra as degenerated or fallen Kshatriyas among whom dwelled Dravidians, Scythians, Chinese and other foreign races. According to him, the Paudrakas and Kiratas, who were originally Kshatriyas, were degraded to the rank of sudras, because they did not come in contact with the Brahmanas for a long time, and forsook the Brahmanical worship, rituals and customs. Hence, it seems that, in the earlier periods, an attempt was made for the first time to give a recognised status to a number of aboriginal tribes within the orthodox social system. But the caste divisions in the early Brahmanical society in the early Brahmanical Society of India were yet in a state of flux, and further adoption of Brahmanical manners and customs by the indigenous 27 tribes was a long and tedious process. This admixture was still continued in the early centuries of the christian era and it was liable for the growing up innumerable caste and subcastes. It is necessary to note that a number of Kharasti inscriptions have been discovered from West Bengal (Tamluk in Midnapur etc) which may indicate the settlement of a certain community or several communities migrated from the zone of Kharosti or North-Western Prakrit to one or more than one area in the territory of lower Bengal. An inscription refers to 'dvijas' (Brahmanas). The performance of the Vedic sacrifices, alluded to in several seal inscriptions, indicated the presence of Brahmanical priests. A potsherd from the chandraketugarh area is engraved with Kharosti inscription referring to a dvija from Maka. If he was a maga Brahmana, here is the earliest reference to the presence of such a priestly class in Vanga. This group came from the zone of Iranian culture and was ultimately accepted as belonging to the Brahmanical caste. Another inscriptions refers to a father and his son as Meda, which name according to Manu, denoted a mixed caste.

3.7 Untouchability 'Untouchability' means 'not touchable', in fourfold caste structure and varna samkara system the term under review, is invariably associated, unfortunately. Most of the 'Varnasamkara' or mixed castes were untouchable in the society as prescribed by the law-givers. The earliest mention of the term 'asprishya' has been traced in Vishnudharma-sutra, where chandalas, mlechhas etc. were included in this category. The old Pali literature also mentioned five lower castes, viz, Chandala, Nishada, Vena, Tathakara and Pukkasa. The Apasthamba dharmaustra at first prohibited the Brahmanas to take meal with the sudras or the food and water touched by the sudras. Manu prescribed the inhabitation of Chandala, Meda etc. outside the village or city at remote area as they should not be in touch with the upper classes. We find corroborative information in the account of Fa-hien in this regard.

3.8 Marriage We notices that the Dharmasastras and the Arthasastra prescribed eight forms of legal marriages; they are Brahma, Daiva, Arsha, Prajapatya, Gandharva, Raksasa, Asura and Paisacha. The smritis of this period repeated the anti feminist doctrines of the older law. But these are subject to practice, of important exceptions. Manu, following the old precedent, permits a virgin widow to perform a fresh sacrament of marriage. On the other hand, the Smriti law is as yet completely silent about the burning of widow on the funeral pyres of their husbands. They seem to have been encouraged by the people to immolate themselves in the funeral pyres of their husbands. Kautilya prefers the first four forms of marriage, i.e. Brahma Daiva, Arsha and Prajapatya. Manu prescribe the first six types of marriages suitable for brahmanas, we have seen the

28 terms 'anulonma' and 'pratiloma' as forms of marriages in ancient law books. The union of the male of upper caste and female of lower one is called 'Anuloma'. On the other hand, the union of female belonged to upper-caste and the male of lower one called 'Pratoloma' Marriage. Polygamy and Polyandry were also in vogue. Manu prescribes that "the nubile age is twelve years for a girl to be married to a man aged thirty, and eight years for one to be espoused by a man aged twenty four, and the age prescribed for entry into another order is fifty years". The Vishnupurana shows that the marriageable ages for the bride and bridegroom should be in the ratio 1 to 3. A few verses said that if a girl attained puberty in her father's houses her father become guilty of killing an embryo (bhruna- hatya), and the girl was deemed to be a vrishali, that if any one married such a girl out of greed or infatuation, he become asradhyeya (unfit for sitting in the same line), and was regarded as a Verishali-pati (husband of a vrishali); and that if a girl attained puberty during the time of her marriage, a special homa was to be performed before the commencement of the actual rites of marriage. It appears from these prescriptions that people were generally in favour of early marriage of girls, and did not like that men should marry after the age of fifty. It is, however not known how far these prescriptions were actually followed in practice by the different grades of people. It seems that, in matters of marriage, great importance was attached to the sapinda, sagotra samana pravara relationship—between the bride and the bridegroom. No marriage was permitted in the first four forms.

3.9 Legal rights of Property Women enjoyed few legal rights and privileges even in respect of their person and property and had to rely mostly upon the natural instinct of love, affection and sense of duty possessed by their husbands, sons and other relatives. The prevalence of polygamy must have made their lives at home somewhat irksome. Married women sometimes helped their husbands by earning money, but Manu prescribes that a women should not be lived independently. In spite of strong insistence of physical chastity of women, contemporary evidence indicates that there was a certain amount of laxity in this respect. Mention may, however, made in this connection of one redeeming feature in society which offers a striking contrast to modern ideas. It has been said that a woman, forcibly ravished against her will, is not degraded or excommunicated thereby, but becomes pure on performing a penance. After the death of their husbands the wives had to live in complete chastity and to avoid all kinds of luxury. It is the most important criteria of getting property of her dimised husband. Again, the position of the widows in society was not at all enviable, sonless widow was not entitled to get her husband's property except stridhana.

29 3.10 Conclusion The present unit clearly and elaborately discussed the social stratification related with class, varna, Jati and other informations in the period ranging from 300 BC to 300 A.D. The unit starts with a perspective where we described the caste structure at preliminary level starting from the Vedic society. The caste system prior to our age under review has been mentioned before the description of Maurya and Post-Maurya social structure and stratification. The main source obviously the Arthasatra but we get a lot of information in this regard from the Greek and Latin accounts of the Maurya period. Here the caste system based on four fold brahmanical varnasrama has been vividly discussed. Megasthenis mentioned seven castes of Indian Society. Greek writers and contemporary epigraphs give us some information about our period concern but we are not sure about their authenticity. Slavery, manners, custom, propertiship and other social data have been discussed here. The society in the early centuries of the christian era has been discussed with special reference to the caste-system, divisions and duties of the castes, varnasamkara or mixed castes prevailed in the social life. We find mention of 'dvija' or, 'Brahmana' in the Kharaoiti, inscriptions discovered from West Bengal which may indicate the settlement of a certain community from North-Western zone of India who used Prakrita language. The prevalence of untochability mentioned here. As regards marriage, an elaborate description has been made mentioning forms of marriage, age of marriage as described by the law givers. We have also thrown a considerable light on the right of property of the women of ancient India.

3.11 Model Questions a) Write a brief account on social perspectives of Indian society of ancientmost times. b) Explain the Caste-system of Maurya and post Maurya Periods. c) Discuss the caste system of Indian Society upto A.D. 300, with special mention of the mixed castes.. d) How do you explain the social significance Kharoshi inscriptions found in West Bengal? e) Write a short note on Untouchability as prescribed by the law-givers. f) How many forms of marriage prevalent in India? Describe in details. g) Describe the marriage as an institution of the society of India as prescribed by ancient lawgivers. h) Explain the legal rights of property as mentioned by Law-givers for the women.

30 3.12 Suggested Readings a) J.W. McCrindle Ancient India as described ny Megasthenis and Arrian, New Delhi 1984. b) P.V. Kane History of Dharmasastras, Vol-II, Poona, 1941 c) V.S. Agarwal India as known to panini 2nd ed. Varanasi d) R.Shamasastry (ed) Kautilya's Arthasastra, Mysore 1924 e) R.P. Kanglee Arthasastra, Bombay, 1960-65 f) K. Vidyaratna Manusamhita Cal., 1920 g) G. Buhler Sacred Books of the Cast, vol-XXV, Oxford, 1886 h) S.C. Basu (ed Trans) Panini, Ashtadhyayi, Delhi, 1962 i) B.N. Mukherjee Kharasti and Kharosti Brahmi inscriptiona in West Bengal (India) INDIAN MUSEUM Bulletin, Vol-XXv, Cal, 1990

31 Module II : Changing political formations (C. 300 BCE to CE 300) Unit 4 □ □ □ □ The Mauryas Structure 4.0 Objective 4.1 Introduction 4.2 Sources 4.3 Kautilya's Arthashastra 4.4 Megasthenes' Indica 4.5 Buddhist text 4.6 Ashokan Edict 4.7 Art and Architecture 4.8 Origin of The Mauryas 4.9 Foundation 4.10 Chandragupta Maurya 4.11 Bindusara 4.12 King Ashoka 4.13 Early Life of The King 4.14 Accession 4.15 Kalinga War 4.16 Dhamma of Ashoka 4.17 Successors of Ashoka 4.18 The causes for the decline of the Mauryan Empire 4.19 The Maurya Administration 4.19.1 Central Administration 4.19.1.2 The King 4.19.1.3 Ministers 4.19.1.4 Military Organisation 4.19.1.5 Secret Agent 4.19.1.6 Revenue System 4.19.1.7 Important Officials Of The Central Government 4.20 Conclusion : Provincial Administration 4.21 Model Questions 4.22 Suggested Readings 4.0 Objective • The objective of this unit is to give an overall conception about the Maurya empire among the learners. • The historical source of the Maurya empire will be elaborated here. • Learners are able to understand the nature's and speciality of Ashoka's Dhamma from this present unit. • The brief account the administrative system of Maurya empire will be discussed here. • The factors behind the fall of this empire also will be elaborated in this unit

4.1 Introduction More than 2500 years ago, what is now known as India was not a single entity, it consisted of several small kingdoms, mainly in north India. It is then that a dynasty rose to power from the Ganga valley (actually Magadha, now in South Bihar) and expanded the kingdom into an Empire conquering land right from Afghanistan to Karnataka and Kathiawar to Odisha. This is the Maurya Empire (c. 323-185 BCE), which had a short life as a political power controlling so large a territory.

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The Nanda dynasty was overthrown by Chandragupta Maurya at Magadha in 321 BC and with this, Mauryan Empire came to power.

There were three great rulers in this dynasty. Chandragupta Maurya (c. 325-300 BCE), Bindusara (300-275 BCE) and Ashoka (273-231 BCE). Greater parts of the subcontinent came under the domination of a single paramount power, for the first time in the history of India.

4.2 Sources Our major factor enabling historians to probe into the history of this period is the availability of greater number and more diverse type of primary sources than those from the previous ages. The discovery of some new source materials and enquiries into the known evidence has led to fresh assessments of the period, resulting in a rich historiography of the Maurya Empire. There are various sources through which we came to know about this Empire. For our better understanding we can divide our major sources in a diagram.

33 PRIMARY SOURCE Literary evidence Archaeological evidence

1. Kautilya's Arthashastra
- 1) Ashokan Edict
2. Megasthenes' Indica
- 2) Inscription of Mauryan period
3. Vishakhadatta's Mudrarakshasa
- 3) Coins and archaeological findings
4. Buddhist and Jain Literature
- 4) Visual art of this period
5. Purana (art and architecture, sculpture)
6. Greek and Roman work

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Kautilya's Arthashastra It is a treatise on statecraft and ascribed to Kautilya, also known by the name of Chanakya and Vishnugupta. This text is recognized for its content on diplomacy approach towards statecraft and efficient financial matters.

Kautilya's work consists of 15 books (Adhikaranas). The first five deals with internal administration (tantra), the next eight with inter-state relations (avapa), and the last two with miscellaneous topics. The dating of the Arthashastra is a controversial topic and its dating to fourth-third century BC has been debated. A statistical enquiry into this by Trautmann and he establishes that the text took its present shape not earlier than AD first or second century and that it was perhaps not the product of a single author.

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Hence, it entirely could not be accepted as a source material for the Mauryan period but

the earliest portion of the text, namely the Adhyakshaprachara section has been assigned by Trautmann to third century BC. Thus, at least this portion is contemporary to the Maurya times and can be used as a primary material for the study of the period.

4.4 Megasthenes' Indica The Maurya period saw a steady expansion of trade with the western world and the exchange of emissaries between Maurya and Hellenistic kings. It is hence not surprising that Graeco-Roman accounts mention kings Sandrocottus (Chandragupta) and Amitrochates (Amitraghata, Bindusara), and their capital Palimbothra (Paraliputra). Megasthenes was the representative of Seleucus Nikator at the court of Sibyrtios, governor of Arachosia (Kandahar). Megasthenes wrote a book called the Indica based on his travels and experience in India. The book has not survived, but fragments are preserved in later Greek and Latin works, the earliest and most important of which are

34 those Diodorus (second half of the 1st century BCE, name of his book - Bibliotheca Historica), Strabo (about 63 BCE, name of his work - Geography), Flavius Arrianus (96 - 180 CE, he wrote - Anabasis) and Pliny (23 - 79 CE, his book - Naturalis Historia). However, the summaries and quotation from Indica by later writers are not uniform. But for the reconstruction of the history of Mauryan society such quotes and summaries of Megasthenes' Indica have been used by scholars, so it is very important literary source of Mauryan Empire.

4.5 Buddhist text Divyavadana and the Ashokavadana and Sri Lankan Buddhist chronicles, the Mahavamsa and the Dipavamsa, speak of the Maurya rulers, especially Ashoka. These texts tend to portray the transformation of the cruel Ashoka (Chandashoka) to the righteous Ashoka (Dharmashoka) after he had embraced Buddhism.

4.6 Ashokan Edict There are various archaeological sources belonging to the Maurya period, among these the most significant are undoubtedly inscriptions of Ashoka. Most of these Ashokan records called 'EDICT', thereby differentiated from ordinary inscriptions. Most of his records are promulgations, something analogous to an ordinance, and therefore are labelled as edicts. Ashokan edicts are unique in Indian epigraphy tradition because Ashoka issued his instructions therein first person, directly addressing his subjects. Ashoka mostly used Prakrit language and Brahmi script to record his messages. However, he used Kharoshthi script for inscribing records in what is the north-western frontiers of the subcontinent. He also employed Greek and Aramaic, both non-Indian languages, for inscribing his records in some parts of Afghanistan. A bilingual Greek-Aramaic inscription was found at Shar-i-Kuna near Kandahar. As and when one places the findspots of Ashokan inscriptions on a map of the subcontinent, it becomes clear that his Empire embraced a vast land. It spread from Afghanistan in the north-west to Kalinga in the east; in the north it extended from the present Hazara district of Pakistan to Karnataka and Andhra Pradesh in the south. He issued different types of inscriptions: in his words, long, short and medium size. His inscriptions are engraved on rocks and stone pillars. There is a distinct pattern of issuing these records. On the borders of his empire he decided to engrave the Major Rock Edicts. Ashoka decided to engrave Pillar edicts in the Ganga basin forming the heartland of his Empire. In contrast to these two patterns, the Minor Rock Edicts were not meant for any specific area; therefore, they were engraved throughout the imperial domain.

Major Categories of Edict

1) Major rock edict (14 in number)

2) Minor rock edict (two patterns are available and till now as many as 17 sites have yielded Ashoka's Minor edicts)

3) Pillar edicts (7 in number)

LIST OF THE NAME OF SOME IMPORTANT PLACES FROM WHERE WE GET ASHOKAN EDICT

NORTH NORTH-WEST SOUTH SOUTH EAST WEST Kalsi (U.P) Taxila Maski Erragudi Dhauli Girnar Jaugada Delhi-Topra Kandahar Gavimath Amaravati Sopara Delhi-Meerut Mansehra Rupnath Siddapura Allahabad Shahbazgari Brahmagiri Udegolam Lauria-Araraj Jatinga-Palkigundu Rameshwar Lauria-Nandangarh Nittur Sannathi

MAP OF THE MAURYAN EMPIRE

36 MINOR-ROCK EDICT AT MASKI

4.7 Art and Architecture The Mauryas made a remarkable contribution to art and architecture. And these are very important source for reconstructing the history of Maurya. The discovery at the site of Dholavira indicates that the origins of monumental stone sculpture and architecture in the Indian subcontinent go back to the Harappan civilization. However, after the decline of that civilization, there is a long gap, and it is only in the Maurya period that monumental stone sculpture and architecture appear on the scene again. This can be linked to higher levels of political complexity in the form of the emergence of an empire, the concentration of wealth on the hands of urban elites, and increased institutionalization of religious activity. The art of the Maurya period is not 'art for art's sake', but art linked to political ideology and religious practice. This is evident both in the form and patronage of artistic activity.

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The magnificence of architecture can be seen in the excavated remains of the Mauryan royal palace at Kumrahar near Patna. Megasthenes describes about a palace at Palibothra (Pataliputra).

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According to him the splendour and magnificence of the palace was better than the palaces of Susa and Ekbatana.

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During Ashoka , stupas became an emblem of the Buddha's Dhamma and an important part of Monasteries. It was a hemispherical structure made out of either brick or stone.

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Stone railing was put around the base and sometimes had elaborate gateways

of toranas.

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Ashoka has been credited with the construction of 84,000 stupas. The famous stupas of the time are at Bharhut. Sanchi and Amaravati. 37 Mauryan period was the beginning for the cave architecture. There are six rock-cut caves of this time which are mainly in the Barabar and Nagarjuni hills to the north of Bodh Gaya. The three caves of Barabar hills have been dedicated to Ajivika sect for their shelter during rainy season.

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Ashokan pillars are majestic and free-standing. These pillars are monolithic, carved out of single piece of stone and inscribed as well as uninscribed. These are made of sandstone from Chunar and are highly polished. The most of

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human sculptures during the Mauryan period is of the Didarganj yakshi. This is a sculpture of an enhancing female figure found from Patna.

Rock-cut elephant

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at Dhauri is artistically beautiful as it seems that the elephant is walking with his right front leg little tilted and left one slightly bent while the heavy trunk curls inwards. 4.8

Origin Of The Mauryas The ancestry of the first Maurya Emperor, Chandragupta, is shrouded in mystery. Because, Different literary sources give different account of the origin of Mauryas. The earliest accounts of the Mauryas is derived from the ancient Buddhist text, Mahaparinirvana sutta. In Buddhist text such as the Digha Nikaya, Mahavamsa and Divyavadana, the Mauryas are Described as belonging to a Kshatriya clan called the Moriyas, who ruled at Pippalivana. he Parishishtaparvan, on the other hand describes Chandragupta as the son of the daughter of a chief if a village of peacock tamers (mayura-poshaka). The Mudrarakshasa refers to Chandragupta as being of low social origin .The early medieval writers Kshemendra and Somadeva call him Purva-Nanda- suta(son of genuine Nanda). Dhundiraja , a commentator of the Vishnu Purana , states that Chandragupta was the eldest son of Maurya,by Mura, daughter of a vishala (hunter). 4.9 Foundation The Mauryan empire was built on the foundation laid by the Nandas. The first three rulers of the dynasty were Chandragupta(324/321-297),Bindusara(297-273) and Ashoka(268-232 BCE). The rule of the Mauryas continued till 187 BCE. 4.10 Chandragupta Maurya Chandragupta Maurya , known as Sandrakottos to the greek was the founder of the Maurya dynasty,and is credited with the setting up of the first pan-indian empire. Aided by his mentor and later minister Chanakya or Kaitilya. He expanded the territories of his empire. The The territories west of the Indus were ruled by the Greek king Seleucos. He wanted to recover the Greek conquest in India. He crossed the Indus in 305 BCE and hoped to march victoriously through the Punjab. Chandragupta obtained the 38 territories of Arachosia (Kandahar area of south-east of Afghanistan), Gedrosia(south Baluchistan), and Paropomisadai(area betwwen Afghanistan and the Indian subcontinent) and handed over 500 elephants in return. It is not certain whether a matrimonial alliance was concluded or whether the treaty recognized more general right of inter-marrige between the Greek and the Indians. The only define inscriptional reference to Chandragupta is in 2nd century CE

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Junagarh inscription of Rudradaman ,which attributes the beginning of the construction of a water reservoir known as the Sudarshana lake

to Chandragupta's reign. Inscriptions and jaina texts suggest a conention betwwen Chandragupta, Jainism and Karnataka. Jain tradition speaks about the relationship between king Vhandragupta and Jiant sait Bhadrabahu. The King is also described as having committed sallekhana(ritual death by starvation). These connections suggested Chandragupta's presence in Trans-Vindhyan region. By the time Ashoka, the Maurya empire had extended into the Karnataka region; it is very likely that the maor conquest had been made by Chandragupta. So it seems that Chandragupta was the chief architect of the huge Maurya empire. 4.11 Bindusara Chandragupta was succeeded by his son Bindusara. Who ruled between 297 and 273 BCE. Very little is known of him from sources. According to Jaina tradition, Chandragupta abdicated the throne in favour of his son Simhasena. The Mahabhasya refers to Chandragupta's successor as Amitraghata, while the Greek accounts call him Amitrochates or Allitrochates. Buddhist accounts are silent about Bindusara. Greek sources refer to his diplomatic relations with western kings. According to Strabo, Antiochus,King of Syria,sent an ambassador named Deimachus to Bindusara's court. Bindusara requested toAntiochus to buy and send him some sweet wine, dried figs,and a sophist(a philosopher who specialized in philosophical debate and argumentation). Antiochus replied that he would certainly send it. Bindusara died at 273 BCE. 4.12 King Ashoka The reign of Ashoka constitutes one of the brightest chapters in the history of mankind. After serving as Viceroy in Ujjain and Taxila, Ashoka succeeded Bindusara to the Mauryan throne. Ashokas reign spans for nearly four decades (273-232 BCE). The most important evidence of his reign comes in the form of his own lithic record. In the Puranas Ashoka is referred to as Ashokavardhana, but in edicts, Ashoka is systematically styled Devanampiya and Priyaddarshi. Even few years' back scholars did not know, king Ashoka and Devanampiya is the same person. The problem was resolved when the Minor Rock Edict discovered from Maski in Karnataka) clearly bore the name of Ashoka along with the usual epithets Devanampiya Piyadasi Raja. Besides the MRE

39 from Maski, the MREs from Gujra) in M.P), Nittur and Udegolam, discovered in recent decades, also mention the personal name Ashoka. 4.13 Early Life Of The King We get a number of stories about Ashoka's early life from Buddhist text. The Ashokavadana states that Ashoka's mother was a queen named Subhadra, daughter of a Brahmana of Champa. The Divyavadana tells a similar story, but in one version, gives the name of the queen as Janapadakalyani. The Dipavamsa and Mahavamsa tell the love story of Ashoka and Devi, daughter of merchant of Vidisha who was the mother of Ashoka's celebrated children, Mahinda and Sanghamitta. 4.14 Accession The first problem with the accession of Ashoka is the year of his coronation. This problem is linked to an interval of four years between the death of Bindusara and the accession of Ashoka. On the basis of Sri Lankan chronicles some scholars have explained this interval on account of a war of succession between Ashoka and his 100 brothers. The Sri Lankan chronicle Mahavamsa says that he seized the throne by killing 99 of his brothers and sparing only the youngest namely Tishya. We cannot draw a conclusion from various legends, but it is true that definitely there were some internal problems that is why Buddhist legends speak of his accession to the throne in 273 BCE, but his formal coronation took place four years later, in 269 BCE. 4.15 Kalinga War The four-decade long reign of Ashoka witnessed only one military campaign and conquest, that of Kalinga. The Rock Edict XIII tells us about Ashoka's victory over Kalinga. He defeated and conquered Kalinga when eight years had passed since his coronation. The conquest therefore took place in his thirteenth regnal year, 261 BCE. Ashoka himself admits that Kalinga conquest was associated with terrible bloodbath and violence. The massacre perpetrated during the Kalinga war left deep impressions on him. And he is said to have embraced Buddhism soon after the Kalinga war and his was followed by his promulgation of the Law of Piety (Dhamma). Inscription indicates that he embraced Buddhism after perpetrating the violence in the Kalinga but Buddhist texts of later times connect his conversion to Buddhism on account of his killing many brothers. There is clear divergence between two sets of sources. But the most significant changes in Mauryan polity since the victory of Kalinga war was the official replacement of the sound of the war-drum (bherighosha) with the sound of Dhamma (Dhammaghosha). Right from the days of Bimbisara in the late sixth century BC till the Kalinga conquest in 261 BCE Mahadha's rise to political paramountcy in the 40 subcontinent was largely the outcome of pursuing the policy of military conquest and annexation of vanquished areas. The Kalinga conquest by Ashoka saw the culmination of this process. 4.16 Dhamma of Ashoka Ashoka was possibly the first ruler to have realized the need of an ideology for ensuring coalescence in the empire. This is evident in his idea and propagation of what he called Dhamma. This is a subject which has received sustained attention of historians commenting on the nature and dissemination of Dhamma. Dhamma was indeed the central theme of the edicts issued by Ashoka. The Prakrit term Dhamma is the same as Sanskrit 'Dharma' which is popularly, but not accurately,

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translated as religion. Though, the term Dhamma is popularly considered as the religious convictions of the Mauryan king Ashoka which developed after the Kalinga war. It is often equated with Buddhism by the scholars like R.C. Majumdar, Haraprasad Shastri and others.

But recent scholarship however examines the nature of Ashokan Dhamma primarily in the light of his edicts as contemporary records dealing with his understanding of Dhamma. He did not clearly define what Dhamma was but spoke of several features of Dhamma in his edicts. The major themes are- 1) The theme of Ahimsa 2) The good conduct and social responsibilities 3) The generation of mutual respect and concord among people belonging to different sects or religious communities. 4) Welfare of his people These themes are obviously important parts of Buddhism but question is that, here Dhamma of Ashoka and personal religious faith of Ashoka that is Buddhism, both are same or not. New research on Aramaic and Greek edicts of Ashoka give us a clear answer of this question. Dhamma in his Prakrit edicts is called Eusebia in Greek, meaning Piety. The Aramaic edicts mention Data and Qsyt (as synonyms of Dhamma), denoting Law and Truth respectively. In the retranslation of the term Dhamma in Aramaic and Greek, no association with Buddhism is indicated. B.N. Mukherjee's studies in these edicts demonstrate that Ashoka had no intention of equating Dhamma with Buddhism, his personal faith. In fact Ashoka does not attach any sectarian approach to Dhamma. That why he lays down on his subjects to show honour and seemly behaviour to Brahmanas and Shramanas alike. Ashoka donated cave-dwelling to Ajivikas monks. 4.17 Successors of Ashoka An impenetrable obscurity settles on the Mauryan Empire after the reign of Ashoka.

41 The certainty is that the great empire founded by Chandragupta and extended and maintained in all its splendour by his son and grandson did not long survive in its integrity. Perhaps after the death of Ashoka in 233-32 B.C., the empire was divided into eastern and western parts. The Puranas state that altogether nine Mauryan rulers ruled for 37 (B.C.324-185) years. Dasaratha is mentioned in the Purana list but is ignored by Jaina and Buddhist accounts. Dasaratha is, however the only name borne out by epigraphy. Three inscriptions relate his bestowing on the Ajivikas caves in the Nagarjuni Hills (near Barabar) immediately after his coronation. The Buddhist tradition mention Samprati and According to Puranas, Salisuka succeeded Samprati. But most the account has mentioned Brihadratha as a last king of Maurya dynasty and Brihadratha was overthrown and killed by the Maurya Commander-in-Chief Pusyamitra Sunga. The fall of Brihadratha must be taken to mark the end of the Mauryan Empire in 185-184 B.C. 4.18 The causes for the decline of the mauryan empire Since the Maurya Empire was the first subcontinent empire, all its aspects have attracted scholarly attention, including its decline. The decline was completed within half a century after the death of Ashoka. The reasons given by historians for such a rapid decline are as conflicting as they are confusing. Some of the very obvious and other controversial

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causes for the decline of the Mauryan Empire are discussed as follows 1) The Partition of the Mauryan Empire 2)

Weak later- Mauryan Rulers 3) Ashoka's Responsibility for the Decline- Many scholars has accused Ashoka

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as being directly responsible for the decline of the Mauryan Empire.H.C.Raychaudhuri maintains that Ashoka's pacifist policies were responsible for undermining the strength of the empire.

Haraprasad Sastri suggested that Pushyamitra Shunga's coup represented a Brahmanical revolution, instigated by the anti-Brahmanas policies of Ashoka the patronage extended to the heterodox sects by the Mauryas. 4)

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Pressure on Mauryan Economy- D.D.Kosambi has expressed the opinion that there was considerable pressure on Mauryan economy under the later Mauryas. This view is based on the increase of taxes and debasement of later Mauryan punch-marked coins. 5)

Highly Sentralized Administration 4.19 The Maurya Administration The Mauryan rulers are famous for carving out a vast empire by military conquests and the annexation of conquered areas. And an efficient administrative system, which helped

42 the political integration of the Maurya empire. The mobilization of resources by an efficient revenue system from dispersed zones is also one of the prerequisites of the making of an imperial administration. The popular view is that the Mauryas established a unitary and highly centralized administrative structure. Recent enquiries into available sources and especially, the discovery of new edicts of Ashoka, have brought in significant shifts in the historiography of the Maurya state. Magadha was projected as the most significant unit of the empire. Romila Thapar therefore cogently perceives Magadha as the metropolitan state in the Mauryan Empire. Thapar further argues that the erstwhile incorporated in the Maurya realm, became the core areas of the empire. And the places far away from the metropolitan state and the Ganga valley were the peripheral areas like the north-western borderland of the subcontinent and the peninsular tracts. The composition of the Maurya Empire in these three zones suggests, according to Thapar, a complex system of administration. Three zones- 1) Metropolitan State- Magadha 2) Core Area- Apart from Magadha and peripheral areas 3) Peripheral Zone- North-western borderland area Administration Central provincial 4.19.1 Central Administration 4.19.1.2 The King The Maurya emperor was of course the pivotal figure in the statecraft. We have already indicated that the Maurya rulers assumed the simple title of Raja; instead of grand titles like maharajadhiraja, bhupati, chakravarti. The emperor himself stove hard to supervise administration is eloquently described by Megasthenes who wrote about the hectic daily schedule of the ruler. Megasthenes impresses upon us that Chandragupta attended to the affairs of the realm even when he was relaxing. A close parallel to this was also practised by Ashoka. Ashoka clearly instructed that his messengers (pativedakas) must inform him about any important matter irrespective of whether he was in his inner chamber or in the pleasure garden. He stressed on the need of the communication of information to the ruler, as in former times conveying information regarding state-affairs (athakamma) was not duly performed. This constant and energetic exertion by the ruler is referred to 43 as pakama or prakama by Ashoka and as utthana in the Kautiliya Arthashastra. All the high ranking functionaries of the realm were probably appointed by Ashoka. Megasthenes notes that

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the Maurya king used to go out of his palace every day to supervise the administration of justice. The

metropolitan and core areas of the Maurya realm appear to have been brought under the direct control of the ruler. 4.19.1.3 Ministers The Maurya administration revolved around a number of very high-ranking functionaries, Kautilya considers that the rulers, however powerful, could not run the administration single-handedly; kingship is possible only with assistance, a single wheel does not move a vehicle. The Arthashastra recommends the appointment of amatyas or high-ranking officers for this purpose. The amatyas are to be selected on the basis of a peculiar type of test deception (upadha). The appointment of an amatya and/or a mantrin rests on the candidate's ability to prove his purity (suddha) in the tests of deception (upadha). Megasthenes, classifying the population of India into seven groups, (1. Sophist or the Philosopher, 2. Cultivator, 3. Hunter, 4. Artisans, 5. Army, 6. Spies, 7. Counsellors) speaks of the last and the seventh one as counsellors and assessors who were small in number, but held the highest positions in the administration. The word parisha in Ashokan edicts is often taken to mean the mantriparisad or a council of ministers. In other words, the word pulisa may more cogently be interpreted as rajapurushas or royal functionaries of high, middle and low ranks. Such an interpretation also corresponds to the Arthashastra ideal of classifying the officers into several grades, their gradation being further underlined by the Kautilya scheme of differentiated salary-scales from 48,000 panas down to 720 panas a year. The highest officers under Ashoka are designated as Mahamatra. There were different types of Mahamatra such as Antamahamatra-in charge of the anta or frontier area, Nagalaviyohalakamahamatras- in charge of the judicial department in the city, Dhammahamatra-in charge of the Law of Piety, specially created for the propagation of Dhamma. 4.19.1.4 Military Organisation The Mauryan Rulers had a large, disciplined and well-organised Army. The Greek accounts credit Sandrocottas with the conquest of the whole of India by a huge army of 600,000 soldiers. The Greek authors impress upon us the large number of soldiers employed by the Mauryas, though the number was clearly exaggerated. Ashoka does not speak of the numerical strength of his army but its striking powers are strongly impressed in his accounts of the victory over Kalinga. The Greek texts suggest that the administration of the army was assigned to six boards, each consisting of five members- total of 30 members. These were according to the Arthashastra- a) Concerning the navy (Navadyaksha) b) concerning the supply of provision for the army with the help of

44 bullock carts (Goadhyaksha c) in charge of infantry (comparable with the patyadhayksha) d) in charge of the cavalry (comparable with the asvadyaksha) e) in charge of the chariots (comparable with the rathadyaksha) f) in charge of the elephant corps (comparable with the hastyadyaksha). The Arthashastra does not prescribe the administration of the army through committees or boards, but places different units of the armed forces under respective heads of the departments (adhyaksha). The Mauryas were aware of the importance of elephants as offensive/defensive war machinery, according to Trautmann. The efficacy of the elephant force looms large in the Greek accounts of war between Alexander and Porus. The urge for procuring Indian war-elephant by the Greeks is apparent in the treaty between Seleucus and Chandragupta, who gave 500 war-elephants to Seleucus as per this treaty. Kautilya not only recommended the appointment of the head of elephant force (hastyadhaksha), but also underlined the importance of maintaining specific forests for the rearing of elephants (hastivana).

4.19.1.5 Secret Agent Closely associated with the organization of the army was that of the secret service, encountered for the first time in the sources of the Maurya period. According to the Classical texts speak of the overseers, inspectors and spies (episkopoi) who are praised as the most reliable people in the realm. The most elaborate description is available in the Arthashastra. According to this there were two types of secret agent, a) The stationary (sangstha) b) The roving (Sanchara). Kautilya advocated an elaborate network of espionage in which information gathered by the roving (sanchara) agents should be routed through the stationary spies (Sangstha) to the head of the secret service. We don't get the term Sanchara or Sangstha gudhapurusha rather we find the words Pativedakas - the messengers. They had same role as gudhapurusha.

4.19.1.6 Revenue System The Arthashastra repeatedly stresses on the significance of a strong treasury - Kosha. According to these treaties, the collection of revenue is entrusted with a high-ranking officer, the samahartta - collector of revenues. The samahartta should supervise the collection of revenue from the following seven heads: a) Durga b) rashtra c) mines d) setu e) vana, f) vraja g) vanikpatha. The most important sources of revenue come from agrarian sector. From inscriptional records we get the term - Bhago as share of the agricultural produce.

4.19.1.7 Important Officials Of The Central Government SANNIDHATA - Head of the royal treasury SAMAHARTTA - Responsible for the collection of revenue

45 SITADHYAKSHA - Director of Agriculture AKARADHYAKSHA - Superintendent of Mine NAVADHYAKSHA - Superintendent of Ports PANYADHYAKSHA - Controller of Commerce

4.20 Conclusion : Provincial Administration The extensive Maurya Empire could not be effectively administered only from Pataliputra. The Maurya empire had within it administrative centres at regional levels is demonstrated by Ashokan Edicts. Two separate rock edicts at Dhauli and Jaugada clearly record that there were regional headquarters Ujjayini (in western Madhyapradesh, Takshashila (Taxila in north-west Pakistan) and Tosali (Dhauri near Bhuvaneshwar), each under the charge of a Kumara or a prince of the royal blood. At Suvarnagiri, there was an ayaputa or aryaputra. The aryaputra was also a Maurya prince. Suvarnagiri is generally regarded as the fourth and southern regional headquarters of the empire. So Kumara and Aryaputra both were responsible persons for provincial centres.

4.21 Model Questions 1. Write a short note on Administrative system of the Mauryan Empire. 2. What were the major causes of the decline of the Mauryan Empire? 3. Write a short note on importance of the Arthashastra for the reconstruction of the Mauryan Empire. 4. What do you think about the Nature of the Ashokan Dhamma? 5. How far Archaeological Evidence is helpful for the Reconstruction of the Mauryan Empire?

4.22 Suggested Readings Agnihotri, V.K. Indian History and Culture, Twenty Eight edition, New Delhi, Allied Publication Private Limited, 2013. Basu Majumdar, Susmita. The Mauryas: In Karnataka, Kolkata, Maha Bodhi Book Agency, 2016. Chakravarty, Ranabir. Exploring Early India, second edition, New Delhi, Macmillan, 2013. Mukhopadhyay, Subodh, Kumar. The Past in Ancient India from the Earliest times to C.E, Kolkata, Mitram, 2012.

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47 Unit 5 □ □ □ □ □ Post-Mauryan Polities with special reference to Kushanas and Satavahana; Gana-Sanghas Structure
 5.0 Objective 5.1 Introduction 5.2 Sources 5.3 Archaeological Source 5.3.1 Inscription 5.3.2 Coins 5.3.3 Archaeological
 Findings 5.4 Political Situation 5.5 Shunga Dynasty 5.6 The Besnagar Pillar inscription of Heliodorus 5.7 The Indo-Greek
 Rulers 5.7.1 Indo-Greek King Menander 5.7.2 Coin of Menander 5.8 The Shakas 5.9 The Parthians 5.10 The Kushanas
 5.10.1 Political History 5.10.1.0 Early Ruler 5.10.1.1 Kanishka 5.10.1.2 Great Patron of Buddhism 5.10.1.3 Concept of
 Devaputra 5.10.1.4 Distinctive feature of the simultaneous rule of two co-rulers 5.10.1.5 The successor of Kanishka 5.11
 The Satavahana 5.11.1 Introduction 5.11.2 Geographical Location
 48 5.12 Political History 5.12.1 Early Ruler 5.12.2 Later Ruler 5.12.3 Administration 5.12.4 Administrative division 5.13

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Post Mauryan Sculpture 5.13.1 Gandhara school of Art 5.13.2 Mathura school of Art 5.13.3 Amaravati school of Art 5.14

The Gana or Sanghas 5.15 Conclusion 5.16 Model Questions 5.17 Suggested Readings 5.0 Objective • The objective of this present unit is to study different types of sources for constructing history of the Post - Mauryan period. • Learners are able to understand the political history of Sunga, Indo-Greek, Shakas, Kushans & Satavahanas etc from this unit. • Learners are able to gather some ideas about the administrative structure of Satavahanas. • The other objective of this unit is to study about the Post - Mauryan art & sculpture • The democratic features of Sanghas will be also discussed in this unit

5.1 Introduction The period c. 200 BCE-300CE was historically significant from several points of view. This period commonly known as Post-Mauryan Period. The post mauryan period is situated between two celebrated empire, respectively of the Mauryan and the Gupta. The political scenario of what is called the post-Mauryan period in Indian history assumes further complexities as some group of West and Central Asian extractions began to play an important role in the sub continental polity. For instance, the Greek, Shaka(Scythian), Pahlava (Indo-Parthian) and Kushana ruler left their marks in the politics of this phase. In the Deccan, for the first time, monarchical polity emerged and consolidated, due to the rise of the Shatavahana dynasty. The period in the historiography of early India has often been portrayed as a Dark Age or better to say the post-Mauryan phase is presented by many historians as a period of crisis. One possible reason for this gloomy portrayed was the presence of what is perceived as 'foreign' powers on Indian soil. But present scholarly works reveal that this period witnessed unprecedented development in crafts and commerce, and especially experienced far-flung commercial and cultural exchanges. Wide range of sources gives us a picture of development in every aspect of life through interaction. That is why now this period is called AGE OF INTERACTION AND INNOVATION instead of DARK AGE.

5.2 Sources The sources for the history of these centuries are many and diverse- Inscriptions, Coins, Field Archaeological Sources and Various type of Literary texts. The last mentioned source includes both indigenous and non-indigenous texts. Literary text Indigenous Non-indigenous 1. Jataka 1) Bibliothekes Historikes by Diodorus 2. Milindapanha 2) Geographikon by Strabo 3. Lalitavistara 3) Naturalis Historia by Pliny 4. Purana 4) Periplus Maris Erythraei by 5. Epic an anonymous Greek mariner 6. Mahabhashya by Patanjali 5) The Indica by Arrian 7. Manava Dharmashastra 6) Geographike Huphegesis by Ptolemy 8. Yajnavalka Smriti 9. Sanskrit Drama 10. Sangama Poetry 5.3 Archaeological Source 5.3.1 Inscription During the period c.200BCE-300CE, the range, type and number of inscriptions increased dramatically. We get a number of donative inscriptions on a pillar or any parts of stupa in time of post-mauryan phase.

50 5.3.2 Coins The expansion of state politics and the spread of urban centres and trade led to important developments in coinage. The Indo-Greek introduced bilingual and bi-script legends on their coinage. They issued die-sturck coins; it is basically a manufacturing technique of coin. Coins of Indo-Greek and Kushana played a significant role in the history of coinage. The Kushana minted large number of gold coins, as well as copper coins of low denomination value. 5.3.3 Archaeological Findings The rich range of artefacts, seals, terracotta of fine workmanship, Late NBPW and Post- NBPW levels, Settlement Patterns of this phase reveals a significant expansion of urban centres. In archaeological literature, the cultural levels belonging to these centuries are often labelled 'Shunga-Kushana'. 5.4 Political Situation Post -Mauryan period is marked by indigenous and non-indigenous regional power. According to their geographical location we can separate them. NORTH INDIA- SHUNGA NORTH-WEST- GREEK, SHAKA, PAHLAVAS AND KUSHANA DECCAN- SATAVAHANA 5.5 Shunga Dynasty According to Bana's Harshacharita, Pushyamitra, the commander-in-chief of the Maurya army, killed the last Maurya king Brihadratha and put an end to the Maurya dynasty in 187 BCE. According to the Puranas, Pushyamitra belonged to the Sunga family. Panini, who is a contemporary writer, traces the Sungas to the Brahman clan of Bharadvaja gotra. Kalidasa in his drama Malavikagnimitra describes Agnimitra, son of Pushyamitra, as a scion of the Baimbika family of the Kashyapa lineage. However, the Sunga origin of Pushyamitra has been generally accepted, Pushyamitra's empire covered only the old Maurya Empire. It included to Buddhist texts Jaladhar and Sakala in the Punjab. Pataliputra was Pushyamitra's capital and all the Sunga Kings ruled from Pataliputra. Malavikagnimitra refers to the conflict between Pushyamitra and Yajnasena, king of Vidarbha (the eastern Maharashtra area) and the victory of the Shungas. The shungas also clashed with the Bactrian Greek. Grammarian Patanjali refers to the yavanas coming up to Saketa (in or around Ayodhya in Faizabad district, UP) and Madhyamika (near Chittor in Rajasthan). During this period, yavana was a general term used in Indian texts for foreigners from the west, including the Greek. Patanjali also mentions sacrifices performed for Pushyamitra. For the reconstruction of history Shunga dynasty our main concern is literary text, but inscription also help us to understand it better. Among those one of the most 51 important inscriptions is Besnagar Pillar Inscription of Heliodorus. It gives a notion of interaction between greek rulers and shunga dynasty. 5.6 The Besnagar Pillar inscription of Heliodorus An inscription of the Shunga period is inscribed on a pillar at Besnagar, the site of ancient Vidisha. The inscription is written in Prakrit language and Brahmi Script. It consists of six lines. According to the matter, the pillar constructed by the Heliodorus, who was ambassador of indo-greek king Antialkidas. (Heliodorus describes himself as a Bhagavata) He came at the court of Kasiputra Bhagabhadra who is identified either as the fifth shunga king Bhadraka or the ninth king Bhagavata. What is interesting is that, Heliodorus, the Greek ambassador, describes himself as a Bhagavata; Worshiper of the god Vasudeva Krishna, and that he set up this pillar in honour of this god. A Besnagar pillar inscription indicates that the Shunga continued the Maurya tradition of entertaining ambassadors from Greek courts. The Besnagar pillar inscription 52 5.7 The Indo-Greek Rulers

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Bactria is the ancient name of the area lying to the south of the Oxus River and north-west of the Hindu Kush mountains, and corresponds to the northern part of modern Afghanistan.

Ancient area of Bactria was under Seleucid control. By late third century BC the local Greek satrap Diodotus I overthrew his allegiance to the Seleucid authority and established what is known as the Bactrian Greek kingdom in Bactria with its capital at Bactra (Balk.modern Majr-i-Shariff in Afghanistan). Bactria was ideally in a position to maintain intimate connections- political, commercial and cultural-with Central and West Asia. During the early years of the second century BC, the Greek rulers of Bactria became ambitious enough to have launched several expeditions who are referred to in the Puranas as Yavana invaders towards the last days of the Maurya rule. Euthydemus or his son Demetrius is generally credited with the beginning of the Yavana incursions into the subcontinent. Presence of Bactrian Greek and Indo-Greek is traced by their own issued coins. Their presence in Indian sub- continent has been proved by using prakrit language and Kharasti script along with greek language and script for legend on their coin. According to B.N.Mukherjee, the coins of the Agathocles, suggest his control over the north-west and Taxila in Gandhara. It is in Agathocles' one type of silver coins, found from the famous excavated site of Ai Khanoum in Afghanistan, that the first iconic representation of Vasudeva Krishna and Sankarshana are seen. The inclusion of the figures of these Indian divinities on the reverse of Greek coins amply demonstrate the occupation of some territories in the north-western part of the subcontinent. But during the power struggle in Bactria (Bactrian king Eucratides rose revolt against Demetrius and he became the master over Bactria) some Greek kings ruled exclusively in the subcontinent, they came to be known as INDO-GREEK. BACTRIAN GREEK RULER INDO GREEK RULER Diodotus Menander Antiochus II Apollodotus Euthydemus I Eucratides Demetrius I Antialkidas

5.7.1 Indo-Greek King Menander Amongst all the Indo-Greek King Menander was the most illustrious. He ruled for a long time from his capital Sagala, and his coins represent him in all stages of his life. His kingdom, at its peak, covered an area extending from Kabul to Mathura. He is famous in literature from Milindapanho (The Question of Milind) in which he is represented as having held conversation with Buddhist philosopher Nagasena.

5.7.2 Coin of Menander Obverse- In Greek legend- Basileos Soteris Menandrou. Reverse- In Kharosti- Maharaja Tratas Menadrasa

5.8 The Shakas The Bactrian or Indo-Greek rule in India was primarily destroyed by the Shakas. Shakas are usually known as Kshatrapas. The earliest Shaka ruler of India was Maues or Mogo who established Shaka power in Gandhara. He ruled around 80 BC-AD 22. He issued a large number of copper coins and a few silver coins. He had the title maharaja mahatma. On the obverse of his coins appear many Greek deities, Shiva and the Buddha. Maues was succeeded by Azes I, who put an end to the remnant of Greek rule by annexing eastern Punjab. Azes I issued some coins jointly with Azilises, and Azilises later jointly issued coins with Azes II. On the obverse of the coins of Azilises appear a typical Indian deity- Abhisheka- Laxmi, Lakshmi standing on a lotus. The Kshatrapas of western India initially ruled as the vassals of the Kushana kings. In this region there were two kshatrapa families- one in Maharashtra and the other in Ujjaini.

- Kshatrapas from Maharashtra is belonged from Kshaharata family
- Kshatrapas from Ujjaini is belonged from Kardamaka family

Bhumaka is the first ruler of Kshaharata family, His coin has been found in the coastal regions of Gujarat, Saurashtra, Both Malwa and Ajmer. Both Kharoshthi and Brahmi script were used on his coins. Bhumaka's successor and most illustrious king of the Kshaharata family was Nahapana, known from his silver and copper coins as well as from several inscriptions. He is famous for the Shaka-Satavahana struggle. In the end, Nahapana was defeated by Gautamiputra Sri-Satakarni. The Kshaharata family disappeared after Nahapana.

5.4 Kshaharatas were succeeded by the Shaka family of the Kardamakas with its centre at Ujjaini. The first ruler of this line of kings was Chastana. He used three script, viz. Greek, Kharoshthi and Brahmi, in his legends. Chastana is mentioned as Tiasenes and Ujjaini, as Ozene in Ptolemy's Geography. Chastana had been ruling conjointly with his grandson Rudradaman. Rudradaman is famous for his Junagarh Rock inscription. This inscription is one of the three significant inscriptions found on the same rock. One is Ashokan Edict, second one is inscription of Rudradaman and last and third one is inscription of Skandagupta. The inscription of Rudradaman is near the top, above the Ashokan Edict. It is dated around 150 CE. The inscription is significant as a historical record of public works in ancient India. It mentions the construction of a water reservoir named Sudarshana nearby, during the reign of the Chandragupta Maurya by his general Pushyagupta, after that, it was maintained by Tushaspha (Yavana general) in the time of Ashoka and it continued in the time of Rudradaman. Junagarh Rock Inscription

5.9 The Parthians Towards the middle of the first century AD, Shaka rule in parts of Gandhara was supplanted by the Parthian. Gondopernes was the greatest Indo-Parthian ruler. He ruled from AD 19 to AD 45 (based on Takhti-i-Bahi inscription). Soon after Gondopernes, the Pahlava rule in India ended and a new nomadic tribe called Kushana occupied the region.

5.5 Coin of Gondopernes

5.10 The Kushanas Among the Central Asian nomadic warlike groups that entered Afghanistan and the north- western areas of the subcontinent, the Yueh-zhi people were the most important and left a lasting impression on Indian polity and society. Yueh-chi split into two a small section, which came to be known as the Little Yueh-chi, moved south and settled in north Tibet. The Ta- Yuesh-Chi or Great Yueh-chi moved further west. There were five Great Yueh-chi principalities, one of which was the Kuei-Shang (Kushanas). For the reconstruction of Kushana dynasty coins is very important source.

5.10.1 Political History

5.10.1.0 Early Ruler Kuei-shang ruler named Miaos seems to have extended his rule to the north of the Oxus and established an independent Kushan principalities in the second half of the 1st centuries BCE. In the

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early 1st century CE, Kujula Kadphises amalgamated the five principalities and laid the foundation of a unified Kushana empire. The

fact that his coins have been found south of the Hindu Kush suggests that Kushana movement into the Indian subcontinent began in his time. Kujula Kadphises's son Vima Kadphises started off as a co-ruler with his father and went on to rule independently. He issued gold coin for the first time in Indian sub-continent. During his reign, Kushana pressed further east and established their control over the Indus valley and Mathura region. All his coins, whether in gold or copper, show unmistakable signs (Shiva with trident bull) of his Shaiva affiliation.

56 Coin of Vima Kadphises Obverse of the coin-Vima Kadphises is standing at an altar Reverse of the coin- Shiva with trident bull 5.10.1.1 Kanishka

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The Kushana empire reached its zenith during the reign of Kanishka.

There has been a long-standing debate the date of Kanishka's accession. Today, most scholars accept that his reign began in 78 CE. There was a long-standing idea that the Kushana had two groups of rulers: first, the Kadphises group - consisting of Kujula Kadphises and Vima, then followed by the Kanishka group of rulers. A recent discovery of a Kushana inscription from Rabatak very clearly demonstrates that there was no second group of Kushana rulers;

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Kanishka and his successors enjoyed an unbroken descent and genealogy from Kujula Kadphises onwards.

This very important inscription has been edited and translated first jointly by N. Sims-Williams and J. Cribb and later by B. N. Mukherjee. The inscription is of monumental significance for our understanding of the Kushana territorial expansion. It records that Kanishka's commands were obeyed at Ozono (Ujjayini), Zaido (Saketa), Kozombo (Kausambi), Palibothra (Pataliputra) and Sro-tchompo (Champa near Bhagalpur). Mathura was certainly under his control, which is evident from his record of year 23.

57 Rabatak Inscription 5.10.1.2 Great Patron of Buddhism Kanishka is celebrated in

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Buddhist texts as a great patron of Buddhism. He is supposed to have enshrined the Buddha's relics in a stupa at Purushapura, which became the centre of a major monastery.

Kanishka was said to have patronized Buddhist scholars such as Ashvaghosha and Vasumitra. On the other hand, this king's coinage depicts motifs drawn from a great variety of Indian, Greek, and West Asian religious traditions. 5.10.1.3 Concept of Devaputra The Kushana kings used the title devaputra. Historians have described them as exalting the position of the king to the extent of projecting him as divine, an idea quite common in other ancient empires. The Shrine at Mathura may have been a sanctuary where images of these kings were worshipped. 5.10.1.4 Distinctive feature of the simultaneous rule of two co-rulers The Kushana realm has a distinctive feature of the simultaneous rule of two co-rulers, one senior and the other - a junior co-ruler. It was a legacy from the practice of the Sakas. can be observed in the cases of Kanishka and Vasishka; Vasishka and Huvishka, especially in the light of inscription.

58 5.10.1.5 The successor of Kanishka The immediate successors of Kanishka were Vasishka, Huvishka, Kanishka II, and Vasudeva I. The empire started declining from the time of Vasudeva I, in about the mid-2nd century CE. Vasudeva II was the last Kushana emperor. 5.11 The Satavahana 5.11.1 Introduction

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In the Deccan, the Mauryan empire was followed by the rule of the

Satavahana, which lasted for four and a half centuries from about 230 BC. At its greatest extent far into northern India, perhaps even as far as Magadha. Its collapse followed ultimately upon long wars against the Sakas of Gujarat in the first and second centuries AD. By the beginning of the third century the empire had virtually disappeared, giving place to several minor independent dynasties. Inscription, coins and the Puranas furnish principal information about the Satavahana realm.

5.11.2 Geographical Location The dynasty of the Satavahana is doubtless identical with the Andhra or Andhrabhrityas in the puranic lists of the kings. Many scholars believe that Andhra being a region in the eastern part of the Deccan, the Satavahana homeland should be located in that region. But most of the inscriptions and coins are available from Nasik and Nnaghat in the western Deccan. And Satavahana capital was situated at Pratisthana also in central Deccan- is evident from the Puranas and also the Geography of Ptolemy. It will be therefore logical to locate the earliest stronghold of the Satavahanas in western and central Deccan, or better to say

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The Satavahana rose to power in the western Deccan, in the region

about Paithan traditionally associated with them, and thence spread their in all direction.

5.12 Political History 5.12.1 Early Ruler The Puranas list thirty kings of the dynasty ruling altogether over 460 years. The exact date of the foundation of Satavahana power cannot be determined, but the puranic lists suggest that the first king, Simuka, probably began to rule around 230BC. He seems to have held sway over the region around Pratishthana and Nanaghat. Next ruler Krishna I is mentioned in his inscription from Nasik, which therefore should have come under the Satavahana authority. The third king was Sri Satakarni I, whose figure was sculpted in rilievo at Naneghat along with the figures of his Simuka. Hw conquered western Malwa. Satakarni I proclaimed his suzerainty by performing the horse-sacrifice, and the victory thus celebrated must have

59 been at the expense of the Sungas. Satakarni II, the sixth king, enjoyed the longest reign, fifty-six years. Hala the seventeenth king is famous in literature as the compiler of Saptasati, a collection of 700 erotic gathas in the Arya metre in Maharashtri Prakrit. The four immediate successors of Hala had short reigns totaling less than a dozen years altogether, an indication troubled time. Coin of satavahana king Satakarni I The royal portrait gallery of Satavahana in the Naneghat cave In the back wall of a cave at Naneghat in Pune district, Maharashtra, has relief sculptures of eight life-size figure. The name of the figure are carved in large Brahmi letters over their head. The label inscription indicate that the portraits of the wall. 1. Simuka Satavahana 2. Queen Nayanika 3. King rano satakarni 4. Prince Bhayala 5. Lost 6. Maharathi Tranakayira 7. Kumar Haku-shri 8. Kumara Satavahana

5.12.2 Later Ruler The Satavahana power revived under the

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Gautamiputra Satakarni. He is described as the destroyer of the Sakas, Pahlavas and Yavanas. He overthrew Nahapana and

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large 60 numbers of his silver coins. From the Sakas he recovered northern Maharashtra and the Konkan, the Narmada valley and Saurashtra.

His empire extended to Vidarbha (Berar) and to Banavasi in the south. His achievement are available in Nasik Prasasti, which was caused to be engraved by his mother Gautami Balashri. The end of Gautamiputra's reign of 24 years came in AD 130, when the throne passed on to his son and successor, Vasisthiputra Pulumavi who also ruled for 24 years. Perhaps the best-known Satavahana ruler is Sri Yajna Satakarni (c. AD 170-99). He must have renewed the struggle with the Sakas and recovered some of the provinces lost by his predecessors. Nasik cave : Inscription of Goutami Balashri

5.12.3 Administration Despite the vast extent of the Stavahana empire its polity was simple and local administration was left to feudatories subject to the general control of royal officials. Kingship was hereditary in the male line through matronymic were freely prefixed to the names of the kings and nobles. Feudatories were of three grades 1) Rajas- who struck coins in their own names 2) Mahabhojas and Maharathis- who confined to a few families in the western Deccan and latter being connected with the Satavahana by marriage. 3) Mahasenapatis- They were in charge of outlying provinces.

5.12.4 Administrative division The state was divided into aharas, each under a minister (amatya), Below these came the

61 villages, each with its own headman(gramika). Other officials named in the inscriptions are treasurers, goldsmith,record keeper ext. 5.13 Post Mauryan

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Sculpture The post Mauryan period is an age of great sculptural achievements.

The artistic movement in this phase spread throughout the country. Main activity is recognized in the Bharhut, Sanchi, Mathura Bodh Gaya, Sanghal, Amaravati.

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The art of this period consists mostly of Buddhist and Jain sculpture and image carved on the railings, gateways and pillar of the

stupa. Here we get the depiction of the Jataka story and glimpses of everyday life. During the post-Mauryan period three schools of sculpture art developed. • Gandhara • Mathura • Amaravati 5.13.1 Gandhara school of Art The sculpture of the Gandhara region, embracing the north-west provinces and part of Afghanistan.This region was under the ruling authority of

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the Greek, the Shakas, the Parthians and the Kushana for a long time. And the result was the birth of a hybrid culture,

predominance of Hellenistic culture (Greek). The Buddha of the Gandhara artists resembles the Greek god Apollo. Here we can see portrait of Buddha rather than jataka story as result of uprising of Mahayan Buddhism.The main centres where the evidence of art pieces belonging to Gandhara school have been found are- The Swat Valley, Taxila, Takhti-Bahi, Begram etc. 5.13.2 Mathura school of Art The site of Mathura is famous for its artistic remains and miscellaneous religious activity. The city is situated in the Ganga-Yamuna doab and the converging point of many trade routes. The sculptures of Mathura style and workmanship have been found in widely separated regions like Sanghol, Bharhut. Most of the sculptures made by red sandstone. The image of Yakshas and Yakshis predominantly have been depicted in a panel of stupa complex. Indigenous nature of the sculpture is the main marker of the Mathura art. 5.13.3 Amaravati school of Art Amaravati is

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situated in the eastern Deccan. A different type of art form

evolved and flourished by the patronization of Satavahana and later by Ikshvakus. Most of the sculptures were depicted by scenes of jatakas and event of the buddha's life. Main center of the Amaravati school of art is Nagarjunikonda. 62 GANDHARA SCHOOL OF ART MATHURA SCHOOL OF ART Post Mauryan Art 5.14 The Gana or Sanghas Ancient Indian texts recognize the difference between the political structure and functioning of the rajya and the gana or sangha. Two of the mahajanapadas, the Vajji and Malla, were sanghas. Buddhist texts mention others as well- the Sakyas of Kapilavastu, Koliyas of Devadaha and Ramagrama, Bulis of Alakappa, Kalamas of Kesaputta etc. Panini's Ashtadhyayi mentions several ganas such as the Kshudrakas, Malavas, Ambashthas, Vasatis, Shibis. Most of the ganas were located in near the Himalayan foothills in eastern India. We get a number of coins of Gana like Yaudheyas, Malavas and Arjunayanas. Last footstep of Gana, we get from Allahabad Inscription of Samudragupta, after the Gupta, Gana or Sangha gradually disappeared. Nationalist historians mainly K.P.Jayaswal(in his Hindu Polity) tried to focus on democratic features of Gana(Comparisons were made with the republics of Greece and Rome) to demolish the idea of Indian Culture, which had been portrayed by western scholars. They said that Indians had never known anything other than despotic rule.Still there is a controversy about the political feature of Gana or Sangha. Though most of the historians think that Political structure of Gana or Sangha is close to aristocracy not democracy. Basic Feature of the gana or sangha in Ancient India

63 1) The ganas had greater vestiges of tribal organization than the monarchies 2) There were two kinds of ganas- a) those that consisted of all or a section of one clan, like Sakya and Koliyas, b) those who comprised a confederation of several clans, like the Vajjis and Yadavas. Like Vajjian confederacy consisted of eight clans of which the Videhas. The Lichchhavis and Janatrikas were the most important one. Samudragupta was a grandson of the Lichchhavis as mentioned in Allahabad inscription (Lichchhavi-dauhitra). 3) There was no single monarch. Instead, there was a chief known as ganapati, ganaraja, and an aristocratic council which met in a hall called the Santhagara. 4) Effective executive power and day-to-day political management must have been in the hands of a smaller group. 5) The political system of the ganas seems to have been a comprise between government by assembly, like Lichchhavi gana rajya had a large assembly, consisting of the heads of Kshatriyas families who called themselves 'raja'. They usually met once a year during the spring festival to transact important public business and elect their leader, who had a fixed tenure. The uparaja may have been the son of the raja. The assembly did not include women. 6) Meetings at the santhagara of the ganas were probably announced by the beating of a drum. 7) Voting was done with pieces of wood known as salakas. The collector of votes was the salaka-gahapaka, chosen for this job on account of his reputation for honesty and impartiality. 8) In the ganas, Brahmanas and purohitas may not have enjoyed the prestige they did in the rajyas. 9) The ganas were closely associated with the Kshatriyas. 10) The ancient Indian ganas were not, however, democracies. Power was vested in the hands of an aristocracy comprising the hands of leading Kshatriya families.

5.15 Conclusion After the discussion about all of the important aspects of Post Mauryan phase, we can say that from several points of view this phase is a different in nature. Apart from Satavahan and Sunga dynasty, all of them are so called outsider. But they successfully ruled in different parts of our Indian sub-continent. And left their signature and remarkable contribution in our culture. We know, at that time external and internal trade also flourished in a very significant way. Trading center, town, urban city is a place of interaction with others. As a result of these activities not only new form of art and architecture evolved but also created

64 a truly liberal urban culture. Social rigidity took a back seat. So, Post Mauryan age played a very significant role in economic, social and cultural history of Early India. It is really an Age of Interaction and Innovation.

5.16 Model Questions
 1) Do you think Gana or Sangha of Early India had democratic features? 2) Write a short note on Post Mauryan Art. 3) Who are the Indo-Greeks? Write a short note on any of the Indo-Greek ruler. 4) Write on importance of Rabatak Inscription for the reconstruction of political history of Kushana empire. 5) Give some idea about Administrative structure of Satavahana. 6) Do you think Post Mauryan phase is an age of interaction instead of Dark Age?

5.17 Suggested Readings
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Module III : Towards Early Medieval India (C. 4th century CE - 750 CE) Unit 06 □□□□ Agrarian Expansion : Land grants and changing production relation Structure 6.0 Objective 6.1 Introduction 6.2 The beginning of the Land grants & the indiscriminate rights enjoyed by the beneficiaries 6.3 Types of Land Grants 6.4 Salient features related to Land Grants 6.5 The Immediate small scale socio-cultural impact of land grants 6.6 Agrarian Expansion : The larger long-scale impact and the hidden objective 6.7 Growth of Agrarian population and settlements 6.8 A Stiff growth in Agricultural production 6.9 Conclusion 6.10 Model Questions 6.11 Suggested Readings

6.0 Objective • The objective of this present unit is to study the different types of land grants practiced in Early Medieval India. • The salient features related land grants during this period will be also described in this unit. • A quick over view of small scale impacts of the land grants will be also discussed. • The other objective of this unit is to depict the growth of population & settlements during this period.

6.1 Introduction The term "Early Medieval" by its definition denotes an intermediate period between the "Ancient" & "Medieval" eras. In the context of Indian History it roughly denotes a period from 600 C.E. i.e. from the fall of the Imperial Gupta Empire to the rise of Delhi Sultanate.

66 One of the typical feature of this age is the increase of Royal Land grants particularly that donated to Brahmins & Temples during 600-1200 C.E. Throughout the Early Medieval Period we find instances where Kings & Feudal lords were donating lands to Brahmins or to Temples. These lands are called Brahmadaya lands. In this settlement created by the Royal decree, the Brahmin beneficiary holds absolute right over the donated lands including its maintenance & also over the peasants/tribes residing there. They are also exempted from paying any tax to the royal Treasury for these donated lands, whatever output it provides. Historians of the Feudalism hypothesis like R.S. Sharma, B.N.S. Yadav, etc held these Land grants responsible for the political fragmentation & decentralization in this period. Thus, they marked them as the agents of "Renewal of Feudalism" in South Asia, quiet similar to the corresponding Medieval European context. Thus it brought about an age of overall "decay & disintegration". However revivalist Historians like Upinder Sing, B.D. Chattopadhyay, etc refused to view these land grants as any agent of Feudal decay & disintegration. Rather according to them, they are the agents of agrarian expansion in the regional level in Early medieval India. Historian B.D. Chattopadhyay thus argued that the major historical process of EMA, facilitated by the granting of lands, is the very expansion of the Agricultural state society.

6.2 The beginning of the Land grants and the indiscriminate rights enjoyed by the beneficiaries

The concept of granting lands is something new in Indian socio-politics. It is not at all mentioned in Ashokan edicts. We first came to know about the practice only form the Satvahana Age, when certain Land Grants were made by Satavahana ruler Gautamiputra Satakarni. But in this case, the king at least behold the administrative & military rights over the granted lands & they were very few in numbers. But from the Gupta & post-Gupta period large scale land grants were began to be made to Brahmin & Political beneficiaries. These lands are called Brahmadaya lands. In this settlement created by the Royal decree, the Brahmin beneficiary holds absolute right over the donated lands. Here the lands were not only made tax-free, but more importantly the entire administrative & governing rights were also transferred to the hands of the beneficiaries. The beneficiaries obtained total rights to enjoy all the productions levied from the donated lands including realization of taxes from the peasants & artisans residing there. Thus along with the land the people living in it were also transferred from the former jurisdiction of the King to the granted beneficiaries. It is upto them to deal with the residents on their own terms, turning them to land lords. Even the Government forces would be forbidden to disturb these donated lands,

67 without permission. Eg. In the Nalanda Land grant Inscription, or in the Madhya- Pradesh Inscription of Samudra Gupta or in the Khalimpur Copper Plate of Pala King Dharmapala, residents

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were asked by their king not only to pay the customary tax to the beneficiaries but also to obey their commands. Thus this

lands became semi independent enough to rise as new source of local authority. This is a completely new situation. As to R.S. Sharma, not only it accelerated the unprecedented fragmentation of the political authority, but it also resulted in the transformation of the peasants & artisans into bonded labor - two of the typical features of Feudalism in Early Medieval Age. The Pal Land grant Inscriptions suggest that the land was exempted from all dues & taxes ("samasta bhaga-bhoga-kara-hirany adi prataya sameta"). Inscriptions suggests that even the soldiers & officials of the state were forbidden to enter these Brahmadaya lands. In Chola administration the Brahmadays had "Taniyur" status. i.e. they were exempted from the jurisdiction of the "Nadus". Thus Upinder Sing termed the "autonomous islands in the rural landscape".

Jurisdiction power : Although it is debited but it's quiet certain that some Brahmadaya lands enjoyed complete self-jurisdiction powers free of Royal hindrance. The term "Sa- dash- aparadha" in some of the Royal Charters suggests that the donees were given rights to impose fines on people who were found guilty of criminal offences

Right of Inheritance : In certain inscription it is written that the gift was to last as long as the Sun, Moon & the Stars were there, i.e. forever. It is interpreted by the historians (as stated explicitly in some inscriptions) that after the death of the donees, the land would be inherited by his immediate successors.

The Rights not enjoyed by the beneficiaries : Last but not the least are the rights which were not enjoyed by the Donated Brahmin beneficiaries. In most of the cases the donees didn't have an important right - the right to transfer, sell or dispose the land in any way. The lands were granted according to the "nivi-dharma" & "Aparadha- dharma". Similarly several Orissa Inscription contain the term "A-lekhani praveshataya" i.e. it could not be made a subject of another document or that it could not be sold. In such case the rights of the Brahman donees were that of a "Landlord but not of Landowner".

6.3 Types of Land Grants

Coming to the classification, there were mainly 3 types of Land Grants :

- i) Land Grants to Individual Brahmins
- ii) Land Grants to Establishments (like Temples or Mathas)
- iii) Secular Land Grants

68 Let us discuss & analyze this in a broader context in our perspective . i) Land Grants to Individual Brahmins The earliest literal mention of Land grant to Brahmins is from Mahabharata. While the first epigraphical reference comes only from the Satavahana Age when Emperor Gauatamiputra Satakarani granted certain villages to Buddhist bhikkus. But as we have mentioned earlier these grants are only made tax free the king at least behold the administrative & military rights over the granted lands & they were very few in numbers. But from the post Gupta age there was an increase in indiscriminate land grants. Here the granted beneficiaries not only enjoyed the tax free tenure on the land, but they started Enjoying administrative rights & also rights over each & every resources of the granted lands including the agricultural levies & it's human & mineral resources. In Eastern & Northern India the Pala Kings used to patronize these land grants to Brahmins. Of the Khalimpur & Munger Land grants of King Devpala (810-850 CE) is the most notable ones. The tradition continued in the post-Pala Age also. The 13th century Calcutta Sahitya Parishad Copper-plate inscription denotes, the Sena ruler Vishwarupsena granting 11 plots of land to a Brahmin named Halayudh. The Partihara kings in Western India followed a similar footstep. However their donations were mostly confined to scholarly Brahmins who were associated with the profession of teaching. However, the largest number of Land donations were made by the Rashtrakutas of Central India. Several of their Land grant inscriptions were been found in Maharashtra region dated 794, 806, 871, 892, etc C.E. In 915 CE the Rashtrakuta King Indra III donated about 415 villages to Brahman beneficiaries In North-Eastern India this system was introduced by the Barman Kings of Kamrupa, particularly under Mahabhuti Barman (6th cen.), Bhaskarvarman (7th cen), Balavarman III (9th century) & Ratnapal (11th century). The main of these land grants is to legitimize the rule of the barman dynasty by associating them with Kshatriya heritage. The Brahman beneficiaries would only act as an agent of these legitimization. ii) Land grants to Religious Establishments (Temples & Mathas) Apart from Land grants to individual Brahmin beneficiaries, the practice of granting Lands for the maintenance of Religious establishments like Hindu Temples & Buddhist Mathas were also common. In Northern India Land grants to Temples were common in regions of Bengal, Bihar & Central India. The practice was followed by different ruling dynasties like the Kalchuris, Gahadhavals, Pratiharas, Chalukyas, etc with the frontal stage always led by the Rashtrakutas. Rashtrakuta King Govinda IV, granted some 600 villages for the maintenance of Temples. However, unfortunately very few of these Temples establishments could survive the destruction & pillage during the Islamic invasion.

69 In Southern India, the land grants to Temple were quiet more in number. Inscriptions indicates the Cholas, Pandyas & Chalukyan Kings were pioneer in granting Temple Lands. Since these lands were granted to a religious establishment & not to any individuals, these lands/villages were governed by a council of residing Brahmins called 'Sabha'. These land grants to Temples led to the rise of a distinct Temple based secratarian village life in Early Medieval South India. The Brahmana settlement in Kerala seem to have been Temple centered right from early 6th century. It also encouraged the rise of distinct Brahman intermediary classes & professions in Village administration. While some of them achieved prestigious post of Temple managers, some others became Temple priest. In Tamil Nadu & Karnataka region we find the emergence of a distinct class of Shiva-Brahman - a Brahmana sub-caste associated with Shiva Temple. Land grants to Buddhist Mathas : Apart from Hindu Temples, the practice of granting Inads for Buddhist Monasteries & Universities was also not meager in EMA. The pioneers of this were the Buddhist Pala kings of Bengal. The famous story of the donation of land for the construction of Nalanda Mahavihara by Pal King Devpal (820-50 CE) to Shailendra King Balaputradeva of Sumatra, is known to all. Chinese traveler Hien Tsang (7th cen CE) records 200 villages for the maintenance of Nalanda Mahavihara. Apart from this, the Universities of Vikramshila, Odantapuri, etc were also patronized by the Pal kings. Similar Land grant Inscription is recorded from Ashrapur Copper plate inscription (7th cen CE) also. List of some Important Temples & their donors of Early Medieval Age

No.	Name of the Temple	Place	Built by / Land granted by	Rulling Dynasty
1	Lakshman Temple	Khajuraho	King Yasovarman	Chandela
2	Vishwanath Temple	Khajuraho	King Vijayaditya	Chandela
3	Virupakhshya Temple	Pattadakal	Queen Lokmahadevi	Badmi Chalukya
4	Virupakhshya Temple	Vijaynagara	Devraya II	
5	Sangamas	Huchimalli	Temple Aihole	King Vijayditya Chalukyas
6	Brihadeshwara Temple	Thanjavur	King Raja Raja I	Cholas
7	Sun Temple	of Modhera	Mahsena,	Gujarat King Bhima I Solanki Chalukyas
8	Shore Temple	Mahabalipuram	King Pallavas	Narashingavarman II

70 iii) Secular Land grants Apart from granting lands to Brahmins & religious establishments, there was also the practise of granting lands by the Kings to their Royal officials in lieu of their military & civil services. E.g. In Orissa the Imperial Gangas granted lands to their military chiefs called Nayaks in return of their military services to the state. Similar instances were followed by the Kings of Karnataka & latter by the Rayals of Vijaynagara. In 993 CE, Pal King Mahipal I granted lands to the Kaibarats (a traditional Fisherman community) in lieu of their naval services. The donees enjoyed huge power & prestige in administrating these granted lands which according to the historians further accelerated the feudal disintegration process. This system can be taken as the precursor of the latter Iqtadari system of the Sultanate period.

6.4 Salient features related to Land Grants Let us now have quick overview of some of the salient features of these Land grants ... Which particular Brahmins were donated ? : It is obvious that not all Brahmins could be donated lands by the Kings. Ordinary sense, suggest that those Brahmins who were closely associated with the Royal courts were the first preference. Early Medieval Bengal Inscriptions suggest the donees to be Shantivarikas or shantyagarikas, i.e. priests who were associated with performing religious rites for Kings. In Orissa, only those Brahmins who were connected with the Royal courts as priests (Purohitas), astrologers (Jyotish) & administrators were the received land grants. For the Pratiharas it is the Brahman teachers who were associated in training the Royal princes (gurudevas). However, a vast majority of inscription do not reveal a court connection of the Brahman donees at all. The theory of Brahmana migration & its relation with Land grants : Some of the inscripational reference of Land grants in EMA suggest that many of the Brahman donees were newly settled migrant of that place, suggesting a flow of Brahman migration during this age. As evident from the Vedic Reference the Eastward migration of the Brahmins started from as early as 800 C.E. But since the 5th cen CE, the process re intensifies as several inscription suggest an influx of learned Brahman immigrants from the heartland of Madhydesha (Middle Ganga Valley) into areas like Maharashtra, Bengal, Deccan, MP & Orissa. The late Medieval Kulaji texts of Bengal trace the ancestry of 5 'Kulin Brahmanas' from Kanyakubja who were invited to settle in Bengal by King Adisura in order to train the Bengal Brahmins the correct performance of Vedic rites. But why were they migrating ? Historians like Upinder Singh suggests that during this period due to different factors there was a decline in sacrificial religious practices in North India. This led to the migration of the Brahman community,, residing there to 71 migrate in search of better occupation. This migration incidentally coincided with the rise of the numerous Feudal kingdoms of EMA. This new political elites required some agent of legitimization & administrative infrastructure. This situation suited both of the groups & the migrating Brahmins, who were well versed in Vedas, quickly got employment opportunities in these new Royal courts. The Feudal kings in turn made them settle in their kingdoms by granting them Lands. The magnitude of the Land grants made to Brahmins : Brahmadaya lands could vary from a small plot to a single village or sometimes even several villages. The number of doneese similarly varied from a single family to several hundreds. The Rashtrakutas were known for their enormous areas of land grants to Brahmins. The largest example was however recorded from the 10th century Paschimbhag Copper Plate of King Srichandra of Bengal, who granted a huge land to about 6000 Brahmins, associated with a monastery of Lord Brahma & a Temple of Lord Vishnu.

6.5 The Immediate small scale socio-cultural impact of land grants Let's have a quick overview of the small scale impact of the land grants. Rise of Social status for the Brahmins : One thing is certain - that the Royal charters raised the status & strengthened the political & economic power of a certain section of the Brahman community. In Brahmadaya villages they became the dominant class. However to historians like Upinder Singh the Brahmanas could not be viewed as "Feudal intermediaries" since they didn't paid any regular taxes or material resources to the King like the other Feudal lords. A drastic change in Agrarian power structure : The Land grant brought about a new element of 'dominance' in Agrarian power structure, eroding the older one. While Burto Stein speaks of a Brahman-peasant alliance, R Gurukkal argued about the decline of old kingship production. The villagers now had to pay taxes not to the royal officials but to the Brahman donees. The fact that the donees also got the rights over the vital village resources like water, forest, minerals, habitation & agricultural land made them the new masters. Again previously most of the village disputes were solved by local level village councils. But now all the judicial power were transferred to the donees by the Royal charters. Thus a superior relation of dominance grew between the new Brahman masters & the inhabitants of the village.

6.6 : Agrarian Expansion : The larger long-scale impact & the hidden objective : While discussing the context of these land grants, the first & foremost question that arises is that why at all these practice originated. The historians of the Feudalism school always viewed this system as the agent of Feudal disintegration & oppression

72 of rural groups during the Early Medieval Age. But why at all the Feudal chiefs would themselves tend to diverge their power ? And How exactly this land grants effect the agrarian social relation of various rural communities be it large-small peasants, tenants, sharecroppers, artisans, etc ? Let us discuss this. An agent of Legitimization ? Firstly, as discussed earlier from the point of local political struggle, all the newly rising local kingdoms of this age were always struggling to establish their power & legitimacy over their territories. These small local powers were new in politics & don't have any powerful genealogical background that can provide sufficient right of legitimacy to their rule, like the Imperial Guptas or Vakatakas. Hence, they need an alternative. Now from time immemorial the Brahmins enjoyed a prestigious positions among various social groups. They emerged as the legitimizers of political power by performing rituals & sacrifices & crafting Royal Genealogies, like Ravikirti of Pulakeshwan II. Thus granting Lands to Brahmins is just a token for providing such Legitimacy to the Royal power. In fact, in certain instances, we find Land grants were associated with Genealogical inscription of the donor, where the Royal lineages were tried to be linked with Puranic Characters of Rama, Laxmana, Pandavas, etc. This was another way of gaining legitimacy. An agent of Agrarian Expansion : Again, as to Historians like Upinder Sing, D.C. Sircar, etc. granting lands not necessarily always meant inordinate loss of Revenue or political power for the monarchs. Because in most cases the granted lands were uncultivated fallow lands or lands which were not in a position to realize revenue (particularly forests). It is now the task of the Brahmins/grantees to make it productive. Hence it gradually led them to venture for the greater tribal diasporas of the interior. Thus, in this age we find many of the tribes were settling down as cultivators & plough agriculture was introduced in greater parts of the interior. That's why Historian B.D. Chattopadhyay argued that the major historical process of EMA is the expansion of the Agricultural state society. Thus, the Agrarian expansion, in turn led to greater interaction of the Brahminical & tribal cultures & transformation of the tribes into peasants & their introduction to Brahminical caste system. The period witnessed the expansion of the peripheries of the sedentarized states of both North & South India. This obviously led them to a conflict with adjacent tribal societies. These conflicts ultimately led to the displacement & integration/absorption of the tribal societies into the sedentarized Hindu societies. However it also led to greater interaction between tribal & Brahminical cultures. It was not that only the tribal societies got "Hindusized", but also several tribal elements also penetrated into the Brahminical culture. Eg. Sanskrit inscriptions from Assam suggests greater incorporation of Khasi & Gado words. Again the penetration of the tribal cultures in Orissa is best reflected in the rise of worship of the Jagannath cult, which clearly has tribal origins.

73 Even Marxist historians like R.S. Sharma also couldn't deny the fact that there was an increasing importance over agriculture in this phase. According to Sharma, it is most evident from the provisions of strict laws for agricultural offences, prevalent in those days. The Shritis & Dharmasashtras of this age prescribed a direct death penalty even for minor agricultural offences be it minor theft or damage to crops, irrigation works, etc. Whereas, the law books of earlier ages like Arthasashtra had only prescribed certain fines for similar offences.

6.7 Growth of Agrarian population & settlements

Rise of agrarian population : One of the primary need for increasing the agricultural output is to sustain the rising population in the rural sector. In fact, it is like one of the age old vicious cycle where more food leads to better life which leads to more reproduction. More reproduction in turn generate the need for more agricultural production. Although we don't have any specific census data for this age, but from indirect references it's evident that there was indeed a major boom in rural population of this age. In South India, there was a steady increase of the members in the Brahman Sabhas or Assemblies. Eg. In Gautam Agrahar in Shikarpur Taluk the Brahmin population rose from 1000 in 890 CE to about 32,000 in 1027 CE ! Along with the Brahmin population the non-Brahmin population particularly that of the peasants, artisans & landed peasants called 'Vellals' also increased perhaps in faster rate. It is also evident from the proliferation of more profession within the rural community, R.S. Sharma showed hoe the rural Kaystha community rose up in this age. Again certain inscriptions mentions new dwelling classes of the village. E.g. Irda copper plate of Nayapal mentions village clerks & traders while Ramganj plate of Iswarghosh mentions a large settlement of 'Karmakaras'. However, one thing is certain the rise of population provided necessary additional supply of labor for agriculture & also generated the need for more agricultural output. All this ultimately led to Agrarian Expansion. Growth of Agrarian settlements : Rise of population in turn encouraged the growth & foundation of more & more new settlements. Particularly the land grants to Hindu Temples were among the foremost. Centering this new Temples new settlements of Brahmins & other classes grew up rapidly. This is most evident from the sudden rise of Brahmin settlements surrounding a Temple granted by the Barman Kings of Assam like Mahabhuti Barman, Bhaskar barman, etc. The river Valley of Brahmanputra particularly the Guwahati & Tezpur region became concentrated with agrarian settlements in Assam. In the 10th cen the Temple settlements emerged as new township & commercial centers.

74 Rise of peasant protests : As to R.S. Sharma, the increasing complexity of the village socio-economy & administration & domination by the land lords, led to increasing peasant protest in this age. Earlier the peasant took up various means of protest ranging from mere litigation & complain to the travelling King to violent suicide & self immolation. But latter it took the form of armed peasant struggle particularly in Andhra, Karnataka & in the territories of Cholas & Pallavas. Several hero stones were thus found in this age, particularly in Karnataka, called 'virakllu', in memory of those who laid their lives in these protests. A 9th century Hero-stone from Karnataka 6.8 A Stiff growth in Agricultural production The agrarian expansion is farther evident from the steady increase of agricultural production across the country. Since 6th century CE, owing to diverse geo- climatic nature of the subcontinent, different varieties of crops started to be cultivated in huge proportions in different parts of the country. Let us have a quick glance over them. Paddy concentration in Eastern India : Eastern India since the Ancient times was a hotspot of Rice cultivation. Many of The Ancient literary sources like Raghubanshan of Kalidasha, Khana, Krishi Parasara, etc described the extent & magnitude of Rice cultivation here. The region included modern day Easter Bihar, Orissa, Bengal up to Brahmaputra Valley & Kamrup. Chinese travelers like Ma Luan or Fa Hien mentions the export of Rice from Bengal to Makaysia & S.E.

75 Asia. During the reign of Ahom Kings particularly Damodar Dev, Shankar Dev, etc. better irrigation & farming technology was introduced in Assam & rice cultivation flourished more. However mention of Rice export from Andhra is obtained since the days of Arab traveler, Ibn Khurdabaleh (9th century). The Krishi-parashar of Bengal written between 950-1100 CE. mentions the different advanced techniques for Rice cultivation. Wheat & Jowar cultivation in Western India & Deccan : While Rice dominated Eastern Indian agriculture, cultivation of Wheat was mainly practiced in Western India, particularly in Punjab & Rajasthan. Jowar & Ragi cultivation was similarly common in Western India & in Deccan, like Gujarat, Maharashtra, & some places in South India. Sugarcane cultivation : The earliest reference of Sugarcane cultivation came from the Tamil Sangama poem Purunaru, where we came to know about the introduction of Sugarcane cultivation in Malabar region (of modern Kerala) by one Adigaman Neruman. Slowly Sugarcane became one of the largest agricultural crop al over India be it North, East South or West. Somewhere it became attached with "Bagicha" farming. The Early Medieval text "Gathsaptasati" mentions different products obtained from the extraction of sugarcane. Coconut & Palm cultivation : The importance of Coconut & palm in religious rituals & day to day lifestyle of people is still felt in modern days. Early Medieval Indians were no exception. However the cultivation of Coconut & Pal was mostly concentrated in the coastal regions due to climatic & soil characteristic. The Raghubangshan of Kalidas mentions Orissa as a centre for high qualities of coconut cultivation. Rise of commercial Agriculture in South India : The expansion of the agrarian economy was most vividly felt in South India. Here large scale donation of Agrahara & Brahmadaaya lands resulted in large scale forest clearance & transformation of wasteland into agricultural fields. As early as in a 6th century land inscription by Kadamba kings of Goa area, gave the Brahman donee the right to engage it's laborers in forest clearance & bring it under cultivation. Added to it is the irrigation technologies under the Cholas like Tank, canals, etc. This gave a big boost to agricultural expansion in South. Apart from Rice there was an increasing emphasis on millets like ragi, jowar & bajra. Also during this time we find the steady increase in production of high grade cash crops like spices, pepper, ginger, cinnamon, cardamom, etc. These cash crops became the future melting endeavors for the trans-oceanic European trade in Modern Ages.

76 6.9 Conclusion Thus from our above discussion we find that the system of Land grants indeed brought about a massive expansion of the Agrarian domain in South Asia in the Early Medieval Age (5th - 13th century). it brought about an Agricultural boom & flourishing in rural level. It also brought about greater interaction with the tribal societies thereby bringing them into the folds of sedenterized agrarian civilization. So, we can conclude that the land grants might be an agent of "socio-economic change" but not that of a "socio-economic decline". 6.10 Model Questions 1.) What were the different types of land grants practiced in Early Medieval India ? Describe in details. 2.) What were the peculiar rights enjoyed by the granted beneficiaries ? 3.) How did the land grants brought about a complete Agrarian expansion in the rural domain in India from circa 5th-9th century CE ? 4.) Mention the immediate socio-cultural impact of the land grants ? 5.) Why were the lands being indiscriminately donated by the owners & the contemporary political elites ? Was it just a ritual or something else ? 6.11 Suggested Readings Chattopadhyaya, Braja Dulal, The Making of Early Medieval India, (Delhi, OUP : 1997)

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Kosambi, D.D., An Introduction to the study of Indian History, (Bombay, Popular Prakashan : 1956)

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Maity, S.K., Economic life in Northern India in the Gupta period [c. AD 300-500], (

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77 Unit 07 □ □ □ □ Graded Land rights & Peasantry Structure 7.0 Objective 7.1 Introduction 7.2 Collective Ownership : The role of village community 7.3 Royal Ownership 7.4 Private Ownership 7.5 Rights enjoyed by the beneficiaries in the donated lands 7.6 A hierarchical Land ownership ? The views of contemporary Dharmasashtras 7.7 Obtaining Natural Ownership 7.8 The expansion of the Agrarian Diaspora 7.9 Conclusion 7.10 Model Questions 7.11 Suggested Readings 7.0 Objective • The objective of this present unit is to study that how many types of land ownership practiced in Early Medieval India. • Which types of peculiar rights enjoyed by granted beneficiaries will be discussed here. • Learners are able to understand the generalised views on the land grants of the contemporary Dharma Sashtras from this unit. • The expansion of peasant society since the 4th C.E in India will be elaborated in this unit. 7.1 Introduction The issue related to the ownership of Land in Ancient & Early Mediaeval India is a well debated topic. To address this issue one has to focus on the evidences related to land ownership during this period. These are primarily the numerous Land related copper plate inscriptions and certain other Literary documents like Dharmasashtra texts, Shrmitti shashtras, royal Farmans, etc. of this period. Although these texts have a great deal to discuss about property, but their opinions on land rights vary considerably. Basically on the basis of various primary & secondary evidences, historians argued about the existences of primarily three types of Land ownership during this period. These are -- i) Communal / Collective ownership i.e. Land owned by the village community 78 ii) Royal Ownership iii) Private ownership. Let us discuss this in detail in the following sections. 7.2 Collective Ownership : The role of village community Although there is not much evidence about full-fledged community ownership, like that of the Republican Ganrajyas of Mahajanapada days, but it is evident that the village community do had an important say in various land related matters. For instance, in certain cases the village community was assigned to demarcate the boundaries of disputed lands. They also intervened when such lands were leased, sold out or donated. The Royal authorities were supposed to inform & discuss with the village communities & village elders when any land was donated or gifted away. In fact, demarcation of boundaries was one of the important task of the village community. The Brihaspati & Narada Shriti specifically emphasizes why & how the boundaries of landed property should be clearly demarcated. No doubt, this was done to prevent future property dispute. But an overall formal supervisory power of the village community can't also be denied in this case. As to Brihaspati Shriti, boundaries are demarcated using trenches or pillars or sometimes with reference to natural identification marks like trees, water bodies, ant hills, etc. These boundary markers should be pointed out to each and every villagers & to young ones, who in turn would educate their own children about the same when they grew old. In this way, knowledge of the boundaries would be transmitted from one generation to the next like Bhekastuti system of the Vedic mantras. While in the other hand, the Vishnu Shriti specifically identifies the pasture land as a joint property of the village community. As such it's not any individual's property & hence neither it could be partitioned nor could it be dealt individually. Similar such references was made in Manu Shriti, which identifies the water resources of a village like ponds, reservoirs, etc as Community ownership. Certain Dharmasashtra texts directly tells about the indivisibility of landed property, that they could not be divided individually. E.g. The Mimansha Shutra of Jaimini written in about 4th-5th century C.E. states that "the Earth is common to all and even the Emperor cannot give away all his land, solely relying on his personal decision". Several centuries latter, Shabaraswamin too in his commentary of same Mimansha shutra opined that even King had no right to decide at his will the ownership of land. Clearly as to this sources land is considered as a collective property of the village community. Along with North India, such collective ownership of land by village community was also widely visible in contemporary South India too. Here the village land is jointly owned & governed by some of the powerful village assemblies. Eg. The Ur is such

79 an assembly which looked after the pastoral & agricultural land along with natural resources of non-Brahmadaya Vellanbhagai villages in South India. These assemblies performed like today's Parliament & is guided by a few selected powerful representatives & elders from the village. In case of any land related matters, the Royal authorities directly came in touch with these village level assemblies & Sabhas. However, as historians like Upinder Singh or R.S. Sharma had rightly argued that although the village community might have a say in land related transactions, but that doesn't mean they have full rights over land or that absolute communal ownership was practiced in the villages.

7.3 Royal Ownership

The intimate connection between the King and the Earth (Land) is invoked in the Ancient Indian society since the days of Upanishad. Megasthenes, the Greek ambassador of Seleucus Nikator to the court of Emperor Chandragupta Maurya, in his book 'Indica' had quoted that all lands in India was owned by the Emperor, while Kautilya in his 'Arthashastra' also refer to lands called "Sita" owned directly by the Royal authority. As time passed the grip of the Royal authority over land tightens more. For instance the law books of the Gupta period reveals the growth of the royal authority and hence there was sharp increase of its hold over the ownership of land. The Dharmasashtras of this period legitimizes the king's ownership over land within his jurisdictional territory and thus justifies the right of the king to levy taxes on the same. For example, the Manu Shriti invoked King as the "Master of the whole land" that comes under his jurisdiction and hence entitles him with half share of the total mineral ores dug out from a mine. Similarly, the Katyani Shriti entitles the king with 1/4th of the total agricultural production in farmlands. Apart from collecting taxes, the king also enjoyed certain other discretionary powers over the lands. For instance, the Narad Shriti, gave the monarchs right to evict peasants from their land and houses on his wish. However, at the same time, the same Shriti clearly advises the king not to resort to such "drastic measures" until the last hour of calamity. A major source of information and evidence of such royal ownership of land, comes from numerous land grant inscriptions of Early Medieval age. The Royal Land grants to Individuals (like Brahmins) & establishments (like Temples & Mathas), is one of the most important characteristic feature & also the major source for the History of Early Medieval India (5th - 13th century C.E.), that vehemently shaped the entire Agrarian structure of the Sub continent. Throughout the Early Medieval Period we find instances where Kings & Feudal lords were donating lands to Brahmins or to Temples. These lands are called Brahmadaya lands. In this settlements created by the Royal decree, the Brahmin beneficiary holds absolute right over the donated lands including tax-exemption & administrative rights in some places. Now in order to acquaint the lay citizens of that region and in order to spread the message of philanthropy & greatness of the monarch, all the details of the land grants, along with royal genealogy and titles were generally written down in a separate Copper plate inscription, which are called land grant inscription. Eg. The Khalimpur & Munger Copper plate inscriptions of King Devpala (810-50 CE). On the contrary, during the same age, there were simultaneously certain school of thoughts that rejected the concept of Royal ownership of land. Dharmasashtra philosophers like Jaimini & Shabara were some of the strongest proponent of this view. According to them, King was not any absolute owner of land. While the taxes levied by him was merely his wages in lieu of which he ensures the proper protection of the people residing in the particular land.

7.4 Private Ownership

The concept of private ownership of land had emerged in India as early as 6th century BCE. By 400 CE the system was well developed & the Dharmasashtra texts of the Gupta & post Gupta Era discussed about the legal rights, titles and laws regarding partition, mortgage, inheritance, selling, buying etc. of the privately owned land. Several literary evidences of private land transactions are obtained from this age. These literary references were supplemented by Inscriptional evidences. As we have stated earlier the availability of numerous land grant inscriptions during this time, several such inscriptions records the purchase of land by an individual elite for the purpose of donations to Brahmins or religious institution. eg. the famous story of land donation for the construction of Nalanda Mahavihara by Shailendra King Balaputradeva of Sumatra, is known to all. It is worthy to mention that King Balaputradeva has to first purchase the same land from King Devpala, under whose jurisdiction the donated land actually was. Chinese traveler Hiuen Tsang (7th cen CE) records 200 villages were donated for the maintenance of Nalanda Mahavihara. Again certain inscriptions record the grant of lands for Brahmana beneficiaries by individual land holding state officials, of their own. Eg. The Dhanaidaha Copper Plate Inscription of the Gupta period (433 CE) describes a royal officer Ayktaka gifting away a portion of land from his private possessions to a Brahmin named Varashwamin. Again the famous Tippera Copper Plate Inscription of Bengal mentions one Mahasamanta named Lokenath granting away a huge amount of land from his individual possessions to 100 Chaturvedi Brahmins. Both of these prove the existence of private ownership of land among the elite circles.

81 However it's a matter of fact that direct evidences of community ownership was very minimal in Early Medieval Age. And thus by 600 CE most of the land either came under Royal jurisdiction or was owned by private individuals. 7.5 Rights enjoyed by the beneficiaries in the donated lands The earliest literal mention of Land grant to Brahmins is in Mahabharata. On contrary, the first epigraphical reference of land grant comes only from the Satavahana Age, when Emperor Gauatamiputra Satakarani granted certain villages to Buddhist bhikkus. But these granted lands were made tax free. Only the administrative & military rights over the granted lands remained preserved in the hands of king and of course they were very few in numbers. But from the latter & post Gupta age there was an increase in indiscriminate land grants. Now, these land grants were quite different from those of the pre-Gupta periods. Here the lands were not only made tax-free, but more important that the entire administrative & governing rights were also transferred from the jurisdiction of the King to the hands of the beneficiaries. The beneficiaries obtained total rights to enjoy all the productions levied from the donated lands including its mineral resources, salt, natural & forest resources. Beside this, most important they also got the power to realize taxes from the peasants & artisans residing there. Thus along with the land the people living in it were also transferred from the former jurisdiction of the King to the granted beneficiaries. It is now up to them to deal with the residents on their own terms, turning them to almost pseudo land lords. Eg. In the Nalanda Land grant Inscription, or in the Madhya-Pradesh Inscription of Samudra Gupta or in the Khalimpur Copper Plate of Pala King Dharmapala, residents

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were asked by their king not only to pay the customary tax to the beneficiaries but also to obey their commands.

Thus, these lands became semi independent power blocks to rise as new sources of local authority. For instance, The Pal Land grant Inscriptions of King Devpala & Dharmapala suggest that the land was exempted from all dues & taxes ("samasta bhaga-bhoga- kara-hirany adi prataya sameta"). Even the soldiers & officials of the state were forbidden to enter these Brahmadaya lands. For instance, the Basim Copper plate inscription of Vkatika King Vindiyashakti II forbids all the district police officials from entering the doanated lands. In Chola administration the Brahmadays had "Taniyur" status. i.e. they were exempted from the jurisdiction of the "Nadus". Thus Upinder Sing termed these ne granted lands as "autonomous islands in the rural landscape". The intensity of Land grants in Early Medieval India, can be shown just by a rough estimate of the same during the reigns of Eastern Chalukyas of Vengi (7th 82 - 11th century). During the Vengi Chalukyan period nearly 263 stone and copper plate inscriptions record the gift of land to various institutions. Sl. No Land grants to the institutions Total 1 Agrahara 37 2 Brahmadeya 06 3 Temple 173 4 Matha or Satra 11 5 Jainalaya 02 6 Others 26 Total 255 It is evident from the above table that out of the 255 land grants 37 grants were made to the brahmanas as agrahara, 06 grants were made as brahmadeyas, 173 grants were donated to the temples as devagrahara, 11 grants were donated to the Mathas or Sattras (not attached with temple), 2 grants were given to the Jainalayas and 26 grants were to others. In the category of others land grants were donated to the village workmen, Yuvaraja, ministers, generals, musicians, dancers, gardeners, mahajanas, sculptors, carpenters, potters etc To get a clear idea about the donors of these land grants the epigraphical data is arranged in the following table. Sl. No. Donors No. of grants 1 Kings 42 2 Viceroys 02 3 Royal family members (Princes-2) 03 4 Chiefs 92 5 Ministers 16 6 Generals 11 7 Nobles 02 8 Officers 30 9 Merchants 04 10 Mahajanas 03 11 Village chief 01 12 Private individuals 34

83 Sl. No. Donors No. of grants 13 Women 13 14 Miscleanous 08 Total 263 It is evident from the above table that out of the 263 grants, the king and the Royal family members had donated only 42 of them. While most of the remaining land grants were made by private land holders like nobles, state officials and even commoners like Merchants & Mahajans. Thus, this very estimate proves the importance of private ownership in Early Medieval India. Let us focus on some of the chief Land holding rights enjoyed by the beneficiaries in these donated lands. Jurisdiction power : Although it is debated but quiet certain that some Brahmadaaya lands enjoyed complete self-jurisdiction powers free of Royal hindrance. The term "Sa-dash-aparadha" in some of the Royal Charters suggests that the donees were given rights to impose fines on people who were found guilty of criminal offences. Right of Inheritance : In certain inscription it is written that the gift was to last as long as the Sun, Moon & the Stars were there, i.e. forever. Eg. The Vakataka Land grant inscription of King Vindiyashaakti II in Basim, records a grant of a village to certain Atharva Veda Brahmins. Here the donees can enjoy the land upto "A-chanda-adichcha-kala" i.e. to last as long as the Moon & the Sun is there. Thus, it is interpreted by the historians (as stated explicitly in some inscriptions) that after the death of the donees, the land would be inherited by his immediate successors. The Rights not enjoyed by the beneficiaries : Last but not the least are the rights which were not enjoyed by the Donated Brahmin beneficiaries. In most of the cases the donees didn't have an important right - the right to transfer, sell or dispose the land in any way. The lands were granted according to the "nivi- dharma" & "Aparadha-dharma" which forbids the owner to sell away or hand over their lands. Similarly, several Inscriptions from Orissa contain the term "A- lekhani praveshataya" i.e. it could not be made a subject of another document or that it could not be sold out. In such cases the rights of the Brahman donees can be compared with that of a "Landlord but not of a Landowner". A compulsion of loyalty ? : In some cases there seem to be certain compulsory obligations for the donees. For in most cases the granted beneficiaries can enjoy their gifted land as long as they remain loyal to the state. E.g. In the Chamvak copper plate Inscription of Vaktaka King Pravarsena II, it is particularly mentioned

84 that the Brahmana donees can only enjoy their granted land as long as they didn't commit any treason against the state and as long as they were not found guilty of murder, theft, adultery or conspiring against the ruling government. In such cases, the king had absolute power to revoke back the granted lands.

7.6 A hierarchical Land ownership ?

The views of contemporary Dharmasashtras It should be remembered that the concept of land ownership practiced in Ancient and Early Medieval India was very peculiar to the subcontinent and as such cannot be compared with Western standards. Thus Historians like S.K. Maity and D.C. Sircar had suggested that rather than the Western norms of exclusive / absolute ownership of land, in India a system of hierarchical ownership was practiced instead. For example, the Ashrafpur copper plate inscriptions of Bangladesh (7th century CE) mentions a plot of land originally being donated to a Buddhist bhikku called Sanghamitra. But now it is resided by a person named Sharvantra & cultivated by Shikara. Hence all the three were mentioned to enjoy a hierarchical ownership over the particular land. However, historians like S.K. Maity pointed out the concept of absolute ownership were indeed practiced to some extent for individual private ownership. For both Gautama Dharmasasahtra & Manu Shriti permitted the owner to do "whatever he wanted" with the land be it the rights to sale, gift, buy or even to keep mortgage. The Dharmasasahtras list down the following lawful ways to acquire a property

~ i) By inheritance ii) By donations iii) By purchase iv) By conquest v) By lending vi) By separation & divisions among heirs. The Narada Shriti on its part include a gift of land brought by the wife during marriage as dowry, into the list.

7.7 Obtaining Natural Ownership

But question arises as how could one gain the ownership of a fallow land ? Or what happens to the ownership of an unclaimed land ? Is there any provisions for natural ownership ? The Dharmasashtra texts of the period however mention specific regulations and criterias for natural ownership of Land. For instance the Manushriti in its Section IX part 44, specifically mentions that an unclaimed fallow land automatically goes into the possession of the one who "removes the weed, clean it and make it usable"

85 (cultivable). On the other hand, Narada Shriti on its part, states that if the owner of a piece of land is unavailable, has died (without heirs), on unconditionally absent or is unable to cultivate his land, then a stranger who tills the same land without being opposed by the owner, should be allowed to keep the produce for himself ~ a type of Bhagchasi or Projasatta system practiced these days. Again, it might be that some humble peasant was investing his time & energy over a fallow land to make it cultivable, but then all of a sudden, it's real owners appeared and could snatch away his entire hard earned fruits simply by claiming their age old ownership. This could not be done. Since, as a matter of fact, both the Narada and Brihaspati Shritis had specifically mentioned that 'a person can claim his ownership over a land only if he can show his uninterrupted long possession over his claimed property.' It's particularly mentioned in the Brihaspati Shriti also (Section VII, part 27- 28), that if a person had enjoyed unopposed and uninterrupted possession over a land for 30 years, it couldnot be taken away from him all of a sudden, and the ownership rights of the original owner(s) stand null and void. However this rule of natural ownership does not apply if the person who is enjoying the property is a friend or relative of the original owner. Or if the original owner had given him formal consent to use the land on a temporary basis for a particular period of time. Again, a land left fallow doesn't generally means that it falls under the natural ownership of the ruler or the ruling government of the place. For the Brihaspati Shriti (7.44-46) mentions that a King, minister or a learned Brahmin does not necessarily became the legal owner simply due to the long term absence of it's original owner. According to the Narada Shriti, if property had been enjoyed by three generations and has passed into the fourth one successively, then legal titles become unnecessary and it cannot be taken away.

7.8 The expansion of the Agrarian Diaspora One of the primary need for increasing the agricultural output is to sustain the rising population in the rural sector. In fact, it is like one of the age old vicious cycle where more food leads to better life which leads to more reproduction. More reproduction in turn generate the need for more agricultural production. Although we don't have any specific census data for this age, but from indirect references it's evident that there was indeed a major boom in rural population of this age. In South India, for instance, there was a steady increase of the members in the Brahman Sabhas or Assemblies. Eg. In Gautam Agrahar in Shikarpur Taluk the Brahmin population rose sharply from 1000 in 890 CE to about 32,000 in 1027 CE ! Along with the Brahmin population the non-Brahmin population particularly that of the peasants, artisans & landed peasants called 'Vellals' also increased, perhaps in a more

86 faster rate. It is also evident from the proliferation of more profession within the rural community. As, R.S. Sharma showed how the rural Kayastha community rose up in this age. Again certain inscriptions mentions new dwelling classes of the village. E.g. Irda copper plate of Nayapal mentions village clerks & traders while Ramganj plate of Iswarghosh mentions a large settlement of 'Karmakaras' However, one thing is certain, that the rise of population provided necessary additional supply of labour for agriculture & also generated the need for more agricultural output. All this ultimately led to Agrarian Expansion. Growth of Agrarian settlements : Rise of population in turn encouraged the growth & foundation of more & more new settlements. The land grants to Hindu Temples were among the foremost. Centering this new Temples new settlements of Brahmins & other classes grew up rapidly. This is most evident from the sudden rise of agricultural settlements and the population surrounding a Temple granted by the Barman Kings of Assam like Mahabhuti Barman, Bhaskar barman, etc. The river Valley of Brahmanputra particularly the Guwahati & Tezpur region became concentrated with agrarian settlements in Assam. In the 10th century the Temple settlements emerged as new township & commercial centers. Rise of Peasant rebellions : As to R.S. Sharma, the increasing complexity of the village socio-economy & administration & domination by the land lords, led to increasing peasant protest in this age. Earlier the peasant took up various means of protest ranging from mere litigation & complain to the travelling King to violent suicide & self immolation. But latter it took the form of armed peasant struggle particularly in Andhra, Karnataka & in the territories of Cholas & Pallavas. Several hero stones were thus found in this age, particularly in Karnataka, called 'virakllu', in memory of those who laid their lives in these protests.

7.9 Conclusion So from our above discussion it is clear that since the 4th century CE complex concepts of land ownership and land rights were emerging. Diifferent types of ownership rights like collective / tribal control, Royal ownership and also private ownership were practice in different place. The specific rules and regulations of land rights for evry scenario and categories are specifically addressed in the Dhramasashtra law books of the time. Every rights have their specific obligations and needed to fulfilled some specific criterias. Among them, the land holding rights enjoyed by the emerging class of beneficiaries in the donated lands, apparently seem to be the most lucrative. But they too were bounded by specific sets of regulations and compulsions. While on the part of peasant society, we find that with growing societal complexity,

87 there was a sharp expansion of the peasant diaspora which ultimately formed one of the primary reason behind the agrarian expansion in Early Medieval India. 7.10 Model Questions 1.) What were the different categories of land ownership practiced in Early Medieval India ? Explain them 2.) What were the rights and regulations enjoyed by the landed beneficiaries of the newly emerging donated lands ? Were they bounded by any compulsion ? 3.) What was the generalized views on land rights of the contemporary Dharmasashtras ? 4.) What were the ways to acquire a property ? 5.) Describe the system of obtaining natural ownership over a piece of Land ? 6.) Explain the expansion of the peasant society since the 4th century C.E. in India. 7.11 Suggested Readings Chattopadhyaya, Braja Dulal, The Making of Early Medieval India, (Delhi, OUP : 1997)

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88 Unit 08 □ □ □ □ □ The Problem of Urban Decline : patterns of trade, currency and urban settlements Structure 8.0 Objective 8.1 Introduction 8.2 Defining what is urbanization 8.3 Distribution of Urban centers in Early India (circa 4th - 8th century CE) 8.4 The Theory of Decline in Urbanization 8.4.1 Decline of Trade & Commerce 8.4.2 Fall of Monetary Economy 8.4.3 Socio-cultural & Internal factors 8.5 Countering the De-urbanization Theory 8.6 Factors that influences the rising trade & commerce during this period (circa 4th - 9th century CE) 8.7 The Inland Trade (Different contemporary routes & some features) 8.8 The External Trans-oceanic Continental Trade 8.9 Rise of Byzantine Trade 8.10 Rise of South-East Asian Trade 8.11 Conclusion 8.12 Model Questions 8.13 Suggested Readings 8.0 Objective • The objective of this present unit is to study the definition of Urbanisation and geographical distribution of Urban centres. • The theory of decline urbanisation will be also elaborated here. • The learners are able to gather some ideas about decline of Indo-Roman trade and commerce from this unit. • The reasons behind the fall of monetary economy will be discussed . • How did the historians like B.D Chattopadhyay countered the theory De- Urbanisation will be also described here. • On the other hand the possible factors behind the rise of trade& commerce in India during 4th - 9th century C.E.

89 • The inland trade, Byzantine trade & South East Asian trade -- will be focused in this unit. 8.1 Introduction In the context of Ancient India, Urbanization is supposed to be occurred in two phases viz. - 1st in the Harappan Age & the second since the Age of Mahajanapadas. According to different archaeological & literary sources, it is generally argued by the historians that the cities / urban centers of the second phase, like the famous cities of Pataliputra, Kashi, Koushambi, etc managed to survive up to the Gupta Age, owing to political stability, economic flourishing & viable trans-national trade & commerce. But since the fall of the Guptas, from the 5th-6th century CE, there seemed to be a decline in urbanization in India owing to the adverse politico-economic condition. Although certain new urban centers sprang up, but most of the earlier cities declined. However it's still a debatable issue among the historians. Now, one of the primary driving force of Urbanization is trade and commerce which controls the economic condition of the region at large. It's worthy to mention that, trade & commerce is a part & parcel of South Asia since the birth of the Indian Civilization in the Indus valley, 5000 years ago. In fact, Trade is indispensable for the very growth of urban development too. The Post Mauryan Era, starting from the end of Mauryans to the beginning of the Guptas (roughly from 200 BCE to 300 CE), was called the Golden era in the history of Indian commerce both external & internal. But, since the 5th century CE from the latter half of the Gupta Empire, this flourishing picture of trade & commerce in the subcontinent seemed to disappear gradually. Historians, in this regard however vary in their opinions. Some say that the Early Medieval Period in India is an age of "decay & disintegration" and as a matter of fact, it witnessed a limited commercial progress with a declining trade & economic exchanges, since the 5th century. However, in contrast to this opinion, certain others tried to counter by highlighting, how EMA in India continued to offer a relinquish history of trade & commercial flourishing. In our following section let us quickly go through the history of urbanization, economy, trade and commerce from circa 4th century to circa 8th century & discuss the possible factors that influenced the process of urbanization or deurbanization in this age. 8.2 Defining what is urbanization Before we can proceed in to the history of urban process in India, let us first clear about the concept of urbanization. The process of growing up of a civilization & culture centering round a city, town or urban centre is defined as urbanization. Difference between cities & villages : Human settlements can be broadly divided into two categories -

90 i) City & ii) Village Cities are generally larger than village in terms of area & population. However this is not their only difference. The main difference however lies in the occupation & lifestyle of its dwellers. Whereas the people of villages are mainly primary producers who deals in agriculture & livestock rearing, the people of cities mainly deals with non-agricultural industrial works like craftsmanship, trade & commerce, administration, etc. Thus, while village forms the key of agricultural economy, cities form the backbone of industrial & commercial economy. Combining both of these grows a civilization. Characteristics to identify an urban centre : But how to distinguish a city from Historical background ? Historian R.S. Sharma led tress over archaeological data for the same. The remains of a city can be identified from samples like mound, artisanal instruments like axe, simplets, furnaces, luxurious urban items & lastly urban residential complex & remains of forts & palaces. Gordon Child on the other hand emphasized on the accounts of scientific & industrial activity of a settlement. Whereas, historians like Mc Adams led stress on amount of population & population density. However, Ancient Indian scholar Panini opined to identify a settlement as a city only if it is fortified or barricaded properly within what different classes of people from merchants to administrators reside. 8.3 Distribution of Urban centres in Early India (circa 4th - 8th century CE) Historian R.S Sharma had studied in detail about the rise & fall of different urban centers in contemporary India. On the basis of their material culture, Sharma had divided the geographical distribution of the urban centers of the country into 4 distinct regions - i) Northern India ii) Middle Gangetic plain & Eastern India iii) Western & Central India iv) Southern India

91 A map of major urban centers in India (circa 5th century CE) i) Northern India : The region mainly includes the cities of Indus-Gangetic divide including the regions of Punjab, Haryana & Delhi like Taxila, Bhagavanpur, Sirkap, Hastinapur, Purana Quila, Atranjikhhera, Ahichatra, etc. These urban centers emerged since the Mauryan & pre- Mauryan age. The period from 1st cen BCE - 3rd cen CE was the golden era for them. But since the Gupta age in 5th century these urban centers tended to decline as evident from archaeological remains. While cities like Hastinapur & Atranjikhhera started decline before the arrival of Guptas, educational centers like Taxila, as to John Marshal was destroyed by the Hunas. ii) Middle Gangetic plain & Eastern India : This region includes the provinces of Uttar Pradesh, Bihar, Kamrup, Bengal & Orissa. Koshambi, Kashi, Kanauj, Sravasti, Ayodhya, Mathura, Pataliputra, Champa, Sishupalgar (Puri district), Chandraketugar (N 24 Pargana), Dihar (Bankura district), Tamralipta, etc were the chief cities of this area. Like the cities of Northern India, they too survived till the early years of Gupta Age, but declined during the EMA as eminent fro Archaeological & Chinese sources

92 iii) Western & Central India : This includes the regions of Rajasthan, MP, Gujarat & Maharashtra. The important urban centers of this region were Viratanagar (Bairat), Suratgarh (Bikaner), Tripuri, Ujjain, Eran (Sagar, MP), Mandasor, Sanchi, Vidisha, Mahismati, Brighukacha, Ballavi (Kathiwar, Gujarat), Prabhaspattan (near Dwarka), Pratisthan, Nevasa (modern Ahmednagar), Nasik, etc. The cities rose to their apex mainly during the time of Kushanas & Satavahanas & decline during Gupta & post-Gupta age. Some major urban centers of South India (Reff. Upinder Singh) iv) South India : The urban centers of South India mainly comprises of the commercial & merchant towns like Arikamedu, Mausalipattanam, Kaveripattanam, Amravati, etc. This centers mainly sustained on the viability of Trans-Oceanic trade & commerce. 8.4 The Theory of Decline in Urbanization From 5th - 6th century CE, the urban centres of Ancient India started showing signs of rapid decline. The "Brihatsamhita" of Varahamihir depicts a gloomy presence of urban centers around this time. As a matter of concern, it also prophesied that towns & cities were going to be destroyed in the coming "days of evil". Contemporary authors like Kalidas too depict a picture of the desolation of Ayodhya city in his "Raghubansan". R.S. Sharma in his famous book "Urban decay in India", describes how the archaeological evidences of Post-Gupta Period suggest the decay of several former towns & commercial centers like Purana Quila (Delhi), Mathura, Hastinapur, Sravasti, Koushambi, Pataliputra,

93 etc. In Vaishali, the last archaeological construction was in Period IV (300-500 C.E.), that too of reused bricks. When Chinese pilgrim Hieuen Tsang came to India he visited many of the sacred Buddhist sites. He too found most of those like Kapilavastu, Sravasti, Rajghat, Vaishali, etc. either in deserted or in dilapidated condition. Historian R.S. Sharma proposed for a 2 phase decline of Urban centers - one beginning during the 3rd - 4th century CE. Another phase of decline took place after 6th century CE, i.e. during the Early Medieval Age. For constructing his theory of urban decline he mainly relied on literary sources & epigraphical references and the accounts of foreigners like Hieuen Tsang, Arab travelers, etc. Sharma's view was supported by historian Krishnamohan Srimali, who found out a decline in urban material culture & commercial economic decline in the towns & cities of the erstwhile Satavahana & latter Vakataka Empire in Western India. He found out an expansion of rural settlements & onset of Early Medieval Feudalism. As to Sharma, urban decline is associated with some of the usual features like - i) Decline of trade & commerce ii) Decline of monetary economy iii) Decline of Merchants & artisans along with decrease in their reference in Inscriptions iv) Artisans & traders were forced to migrate to villages v) Distinction between towns & villages became blurred vi) Urban contraction led to an agrarian expansion. Let us discuss the factors & impact behind the decline of urbanization one by one. 8.4.1 Decline of Trade & Commerce Up to the beginning of the Gupta Period India witnessed a flourishing prospect in Trade & Commerce. There developed several vibrant commercial routes including that with the Roman Empire. The abundant inscriptions & Copper Plate mentions the rise of several affluent merchant guilds. But since the last half of the 5th century C.E., this long distance trade began to decline. Various factors were responsible behind the decline of this affluent commercial exchange. These are - i) A gradual disinterest from the Romans, mostly due to one-sided profit gains ii) The rise of the Arab Intermediaries & the development of Islam in the Middle East iii) Gradual decline of the Roman Empire with repeated Barbarian & Hunic attacks. Ultimately with the fall of Rome in 476 CE, the Western Roman Empire came to an

94 The Indo-Roman Trade With this the Indo-Roman trade also declined. The remaining silk-trade with Byzantium & Iran also came to an halt in the middle of the 6th century C.E. (Reff. - R.S. Sharma), due to continuous interference by the Arab traders in between. In fact, within the 8th century the entire Western Trade practically became monopolized by the Arab traders. The decline in trade & commerce also led to the decay of the formal urban commercial centers. Thus most of the Western ports of India along the Arabian Sea coast, like Muziris, Arikamedu, Sopara, etc. lost their formal importance. Simultaneously the inland commercial centers that thrived on this trade, like Pataliputra, Ujjain, Prathhisthan, etc also lost their importance. 8.4.2 Fall of Monetary Economy For Marxist scholars like R.S. Sharma, the decline of trade & commerce is best demonstrated by the debasement of coins/currency during this time. To him "Monetization presupposes a measure of centralization". During the Pre-Gupta times like that of the Mauryans, Kushanas or the Satavahanas, all the salaries of the state officials, from bureaucrats to soldiers were paid in cash. This is proved by the discovery of a large number of Gold, Copper & Bronze coins in this age. It is needless to say that 99% of these metals required for the minting of coins is obtained from the flourishing Indo-Roman Trade.

95 Left : Gold Coins of the Gupta Right : Copper coins of the Mauryans This process continued up to the early Guptas. But after Samudra Gupta we find there developed a scarcity of coins. The discovery of Gupta Gold coins proves that high ranking officials might be paid in cash, but the unavailability of any copper or bronze coins of the Guptas testifies on the other hand that beyond the level of high officials cash transaction was not possible. Gradually, it was replaced by the system of rewarding of services with land grants - A typical feature of Feudal Decentralization. After the 5th cen. C.E. cash transaction almost came to an halt. 8.4.3 Socio-cultural & Internal factors However, according to R.S. Sharma the decay of trade & commerce was not only due to International factors. It was accelerated by the rise of a typical anti-commercial feeling in the socio-cultural mood of the EMA. The Shritis of this age recommended imposition of higher taxes on traders which was much more than that of Arthasashtra. Simultaneously the kings of this age also in dearth of sufficient revenue income from the land, tried to impose more tax burden on the traders. In addition of the custom duties the merchants also has to pay a separate tax called "Kara" & the artisans "Shilpapratikara". Day by day these oppressions over the traders increased. Migration of traders & workers : Due to all these factors many of the traders & merchants tried to escape from their profession either by taking other incomes or by migration. EG. The Mandasore Inscription refers to the migration of a guild of silk traders migrating from the Western coast. While many other traders joined hands with the disgruntled peasants & artisans leading to frequent rebellions, a feature of EMA. Rise of self-sufficient village economy : Urban contraction however led to Agrarian Expansion. In fact, a restricted market forced the artisans & merchants to migrate from their towns & instead took up cultivation in the countryside. While on the other hand, on account of the unavailability of artisanal goods from outside through long distant trade, the villagers had to take the responsibility to acquire their necessary non-agricultural items like Iron implements, Salt, Cotton, etc. by their own. It resulted in the development of self sufficient subsistent

96 Village economy - what Karl Marx called "Asiatic modes of Production". 8.5 Countering the De-urbanization Theory The theory of Urban Decline seems to be vary sketchy. For scholars like B.D. Chattopadhyay or Upinder Singh showed us that although the Early Medieval Age witnessed the decline of certain Urban centers but it also saw the emergence & flourishing of some others. In fact, the same Hieuen Tsang himself mentioned the rise of certain prosperous towns & cities like Thaneshwar, Vranasi, Kanyakubja (Kanauj), etc. Refusal of Monetary crisis : With regard to monetary history, Historian John S. Deyell, showed that money was not in scarce in EMI, nor is here any financial crisis. There might be a reduction of the quality of coins, but not in the volume of its circulation. He also argued that debasement of coins doesn't necessarily means a monetary crisis. It might be due to shortage of metal. Eg, sine 700 CE India was facing a shortage in supply of Silver (Ag) from Afghanistan. This led the local ruler dilute the silver content of their coins. Rise of Important cities : From Archaeological remains, Historian B.D. Chattopadhyay list down some of the important cities that rose during this age. Eg. In the Indo-Gangetic divide new cities like Pehoa (Prithudak) in Haryana emerged as the main centre of North-Western horse trade. While another well laid-out large city of Tattanandapur rose up near Bulandsahar. In Malwa, large scale archaeological remains proves the existence of a well established civic- mercantile city in Siyandoni in Jhansi district. The city emerged during the time of Gurjara Pratiharas from 907-968 CE. In Central India, the inscriptions of Kalachuris proved their patronage behind the rise of several cities. In South India, the vivid descriptions of City & city life in the Tamil epics proved the process of urbanization still working in South India. The Shilapaddikaram describe the busy & bustling mercantile cities of Puhar & Madurai. Flourishment of trans-oceanic trade : It is proved by historians like Upinder Singh, K N Chaudhury, that in the EMA although the former glorious Indo-Roman trade declined, but it was soon compensated by the rising Byzantium trade via the hands of Arab intermediaries, and the vibrant South East Asian & East Asian trade particularly the silk & spice trade of the East. The Indian ports like Tamralipta, Puhar, Quilon, etc became important interjection of East West trade, i.e. where the Arab & European merchants from the West & the Chinese & SE Asian merchants from the East meet & exchange their commodities. Let us discuss the rising commercial exchange of India from 4th-9th century CE in separate sections. It chiefly comprised the period that is called the Early Medieval Age (EMA) in India.

97 8.6 Factors that influences the rising trade & commerce during this period (circa 4th - 9th century CE) There were certain factors that were responsible behind the growth of trade & commerce in this period: i) Availability of resources : The Northern Ganga-Yamuna Doab was a very fertile land. As such it offered a surplus agricultural production which is vital resource for trade & commercial economy. Efficient irrigation, rainfall & climatic conditions boost the process. Again there were ample mineral resources particularly iron ores in the Chotonagpur & Deccan plateau. It not only eases agriculture but it also provided a vital commodity for commercial exchange. ii) The Agrahara land grants in the Gupta & post Gupta Age led to a farther agricultural expansion according to scholars like B.D. Chattopadhyay. Because in most cases the granted lands were uncultivated fallow lands or lands which were not in a position to realize revenue (particularly forests). It is now the task of the Brahmins/grantees to make it productive. Thus in this age we many of the tribes were settling as cultivators & plough agriculture was introduced in greater parts of the interior. iii) Spread of Commercial agriculture : This trend is particularly noticed in South India. Owing to the growing trans-oceanic commerce in this region, it became a hub of commercial crops like cinnamon, cardamom, cotton, pepper, etc. Growth of commercial agriculture is a vital factor for the growth of trade & commerce. iv) Good communication : In the EMA communication & connectivity developed. Apart from internal land routes, different riverine water routes also sprang up that eases the path of trade. Throughout 5th-12th century, we find traders travelled to far flung countries following these routes. v) Political consolidation : Although EMA witnessed the breakdown of political unity & rise of regional proliferation, nevertheless, the new regional regimes are mostly friendly to commerce. This not only provided peace & stability vital for trade & commerce, but this new monarchs, particularly those of Southern India like Chola, Chalukyas & Pandyas, used to send their ambassadors to far flung countries & established diplomatic political relations with various foreign kingdoms like the Srivijyas of Indonesia. This farther boosted trade. 8.7 The Inland Trade (Different contemporary routes & some features) The Indian trade system can be divided into two broad paths : i) Internal trade ii) External / trans-continental naval trade. In this section, let us focus on the contemporary Internal trade. Now, to construct the history of Internal trade, Inscriptions & Literary evidences forms the principle sources.

98 Different Routes : The establishment of different inland roads for communication manipulated the development of internal trade & commerce. From literary sources like Jatakas we find the existence of following principle thoroughfares of the period : i) According to Atindra Nath Basu, the main east-west route extends from Tamralipta & Sonargaon in the East to Aparanta (Gandahar) in the West. ii) Another route originates from the Satvahana capital of Pratisthan in the Deccan & meet th Norther plains near Kanauj via Nasik - Ujjaini & Vidisha, cutting across the Vindyas. iii) Another route originates from Paithan & goes East cutting across the Western Ghats, then divides into two - one goes to Brighukacha port & another to Surat. iv) Another route originates from Brigukacha goes north to Kabul following the coarse of Indus via Pushkalavati & erstwhile Taxila. v) Kanauj was one of the meeting point/ inter-junction of various trade routes. vi) There was South Eastern coast route from Kanauj to South India via Prayag - Munger & Orissa. vii) There was regular thoroughfare between Kanauj & Kamrup (Assam) in the East which extended to China & Tibet. This route was followed by many of the Chinese adventurers including Hieuen Tsang. viii) Apart from all of these there were two direct routes originating from the port of Tamralipta - one directly goes to Ayodhya in the North-west, another went to Assam via South Bengal. The second route was said to be followed by Bhakti saint Chaitanyadev during his journey from Bengal to Orissa. Major trade routes of Early Medieval India (Reff. Upinder Singh)

99 Inland toll tax : There were provisions of various inland toll tax for merchants & traders. Eg. The Jatakas mentions a type of toll tax named "Skandhak" & "Margnak". The word "Skandha" refers to shoulder & perhaps Skandhak tax was levied over goods carried on shoulders. Sometimes powerful corporate organizations of merchants played a vital roll in fixing custom duties. E.g. In the port town of Quilon in the Western coast, there was an evidence of an agreement between the local guild & the Chera kings over the payment of revenue, upon which the merchants would enjoy special protection.

Street shops : From the epics of Kalidas we got the evidence of regular street shops in different cities. Kalidasa mentions a road named "Apanmarg" whose two sides were used to be studied with markets & shops. River Routes : Apart from Land routes Chinese travelers like Hieuen Tsang also mentioned the importance of River Routes, particularly in the River valleys of South India & the Riverine Bengal region. Thus, in the inscriptions of Bengal, we find the ample references of such terms like "Nabotakhoni" (manufacturing centers of River boats), "Noudandak", "Noubandhak", etc. Ganga, Yamuna, Ghargara, Chambal, Mahanadi, Krishna, Godavari, etc. were some of the busiest rivers of those times.

8.8 The External Trans-oceanic Continental Trade As we discussed earlier, up to the 4th century CE, India witnessed a flourishing prospect in Trade & Commerce with the Roman Empire. But since the last half of the 5th century C.E., this glorious long distance Indo-Roman trade began to decline. The fall of Indo Roman trade led to a drastic decline of trans-oceanic commerce for India in the Gupta & post-Gupta era. However, it was temporary. The apparent loss procured due to the disappearance of the Indo-Roman trade was soon fulfilled with the establishment of new International trade routes across the continents and Oceans. 8.9 Rise of Byzantine Trade According Ranabir Chakrovarty, the temporary vacuum of Indo Roman trade is partially filled up with renewed trade contact with the newly rising Byzantine Empire / Eastern Roman Empire centering from Constantinople (modern Istanbul), after it's establishment in 473 CE.

100 The Indo-Byzantine Trade The new Byzantine Emperors were keenly interested in trade with India. However unlike the former Red Sea route, this new trade with Byzantine Empire followed the route along the Persian Gulf. This brought into fray the role of intermediaries particularly the Arab merchants & the Sassanid Persian Empire, who were interested in this trade. According to Cosmos Indicopleustes' "Christian topography", this trade in turn renewed the importance of some of the new Western ports of India like Chaul, Kalyan, Kozhikode, etc. However Sri Lanka was the major target for the Western merchants. 8.10 Rise of South-East Asian Trade The gap in the Western trade was slowly compensated by the new commercial contacts developing rapidly with South East Asia. The earliest references were obtained from Pali & Sanskrit texts like Arthashastra & Milinda- Panho, who refers India's contact with the lands of Suvarndweepa / Suvarnbhumi i.e land of Gold. The earliest archaeological evidence of India's contact was from 500-400 BCE. However from 1st century CE there was an increase in the overseas trade contact due to emergence of mainland South-East Asian kingdoms like Sailendra Empire, Srivijaya Empire, etc. & kingdoms in Malay Peninsula. The following items of Export & Import can be listed from SE Asia to India according to literary & archaeological evidences. Some of the items of export were sent to Western markets also.

101 Export Import Gold, spices such as Cinnamon & cloves, Cotton cloth, sugar, beads, aromatic, sandalwood & camphor certain potteries, etc. In this connection, the Chola Political power promoted the South East Asian trade in various ways. Sometimes they established protected mercantile towns called "Eriyapattanas". While the Chola naval military expeditions of Sri Lanka (1080 CE) & to Malaya peninsula & Indonesia under Rajendra Chola I in 1025 CE, helped to establish direct India control over the maritime South East Asian trade. It also established Indian control over key maritime junctions like Mannar of Sri Lanka. Cultural Exchange : The expanding trade contacts with SE Asia are reflected in the cultural interaction. Hindu images/sculptures of Chola period, dating from the 4th cen CE, are found in SE Asia in various places like Vieng Sra, Angkor Vat or in the Surya images in Temples of Java. While the Sri Vijaya & Kadaram dynasties of SE Asia patronized the building of the Buddhist monastery at Nagapattanam, Tamil Nadu, taking permission from the Cholas. While there were regular exchange of ambassadors between the two political powers The Khmer king sent gifts to Rajendra Chola. Merchant Associations / Guilds : There were existence of large corporate organization of the merchants controlling the SE Asian trade. One such is the Ayyavole (group of 500s), established in Aihole, Karnataka. The Indo-South-East Asian Trade

102 Role of Bengal & Tamralipta as an interjunction : Chinese traveler like Hieun Tsang & Fa Hien, who came to India via the Trans-oceanic route from SE Asia, talked about the rising importance of Bengal coastline as an interjunction of this trade. Particularly they praised the port of Tamralipta, which situated in a natural protection. Due to its ideal geographical location, many Arab & Chinese ships made this at their meeting point & anchored at Tamralipta avoiding the deep sea. Indian ports prospered immensely after acting as an interjunction of the greater East-West trade between China & SE Asia on one hand & Arabia & Europe on the other. 8.11 Conclusion Thus, from our above discussion, we can argue that by 4th - 5th century CE, there were signs of declining urban centers across the Indian Sub-continent. We have also discussed the possible factors behind this deurbanization process like fall of Western Roman trade, decline of monetary economy, etc. Several Marxist historians like R.S. Sharma, B.N.S. Yadav, etc. tried to relate this phenomenon of "second deurbanization" with the regular symptom of introduction of Medieval Feudalism in Ancient India. However, this view is elaborately countered by many other historians like B.D. Chattopadhyay, Upinder Singh, etc. Thus we find that there might be decline of urban centers but there were rise of many others at the same time. In fact, there were hardly any such conditions prevailing that might led to a generalized deurbanization all through the country. Hence we can call it a period of urban change but not that of a colossal urban decline. It can be best expressed in terms of trade & commerce in that period. From our above discussion it can be said that circa 4th - 9th century in India cannot be identified as a dark age of Decay & disintegration for trade & commerce. Rather trans-continental commercial exchanges developed afresh. Sometimes renewed commercial relations were established with new countries. Thus although there might be some occasional disturbance like falling Indo-Roman trade, but it was slowly compensated by the establishment of new commercial contacts & trade routes with new regions like that of Byzantine or SE Asia. 8.12 Model Questions 1) What is Urbanization ? What were the characteristics to define an urban centre in Ancient India? 2) Give a brief description of the Geographical distribution of various urban centers in Ancient India (c. 4th - 9th century CE). 3) Do you think that Ancient India experienced a general decline in urbanization since 4th- 5th century CE ? If so, then what were the possible factors behind that ? Explain

103 4) How did the fall of Western Roman trade led to a decline of Urbanization in 4th-5th century CE ? 5) What is "Asiatic mode of production" ? 6) How did historians like B.D. Chattopadhyay countered the theory of De-urbanization? 7) What were the possible factors behind the rise of trade & commerce in India during circa. 4th - 9th century CE? 8) What were the different inland trade routes of contemporary period in India ? Describe any two of it's features? 9) Describe the rise of transcontinental oceanic trade during the same period ? 10) What was the role of Chola administration behind the establishment of India's flourishing trading contact with South-East Asia ? 8.13 Suggested Readings Chakravarti, Rananbir, Trade in Early India, (New Delhi, Oxford University Press : 2001) Chattopadhyaya, Braja Dulal, The Making of Early Medieval India, (Delhi, OUP : 1997)

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104 Unit 09 Varna & Proliferation of Jatis. Structure 9.0 Objective 9.1 Introduction 9.2 The Expansion of Brahmanism and the absorption of tribes 9.3 The Socio-economic background 9.3.1 Indiscriminate Land grants and sub-infeudation 9.3.2 The Decline of trade and commerce 9.3.3 Increasing attachment to the land and development of a closed economy 9.4 The decline of Vaishyas and the rise of Shudras 9.5 The Emergence of Kayastha Community 9.6 Proliferation of the Brahmana community 9.7 Proliferation of the Kshatriya caste 9.8 Conclusion 9.9 Model Questions 9.10 Suggested Readings 9.0 Objective • The objective of this present unit is to study that how did the Brahminical religion expanded over the tribal periphery in Post - Guptas age. • The decline of Vaishyas on the other hand was compensated by the gradual rise & expansion of the Shudra community will be elaboraed here. • The other objective of this unit is to know how did the emergence of Kayastha community in Post - Guptas age. • Prolifcation of Brahmans community & expansion of Kshatriya community -- will be also focused in this unit. 9.1 Introduction The Early Medieval period was one of proliferation & fragmentation. In this post-Gupta era, the existing Varnas broke up into many castes & sects and numerous new tribes & communities were incorporated within them. Several socio-economic upheavals particularly Land grants, sub-infudation & decentralization of political power led to an unequal distribution of land & power. This in turn led to the emergence of new social groups & ranks, which didn't quiet, fit into the existing four fold Varna system. Thus, we find the entire caste system & hierarchies in

105 Early Medieval India undergoes various alterations & adjustments, which not only led proliferation of castes but also changes the relative social positions of the existing ones. Let us discuss this in our following sections.

9.2 The Expansion of Brahmanism & the absorption of tribes

The period witnessed the expansion of the peripheries of the sedentarized states of both North & South India. This obviously led them to a conflict with adjacent tribal societies. This advancement of Brahmanism mainly took place during the Gupta & post-Gupta period. Eg. Since its formation, the Guhilla Rajput dynasty of SE Rajasthan was involved in serious conflict with the adjacent Bhill tribes. In fact, the foundation of this dynasty lies in the defeat of the Bhill chief Mandalika in the hands of king Guhadтта. Latter many of the Bhills converted from hunter-gatherers to tax-paying farmers. Again, Inscriptions of Ganga king of Orissa, Ananatvarman Chodaganga suggests how his ancestors defeated the Shabara tribes. These conflicts ultimately led to the displacement & integration/absorption of the tribal societies into the sedentarized Hindu societies. However, it also led to greater interaction between tribal & Brahminical cultures. It was not that only the tribal societies got "Hinduized", but also several tribal elements also penetrated into the Brahminical culture. Eg. Sanskrit inscriptions from Assam suggest greater incorporation of Khasi & Gado words. Again the penetration of the tribal cultures in Orissa is best reflected in the rise of worship of the Jagannath cult, which clearly has tribal origins. Thus, the expansion of Brahmanism in disguise of Sanatan Hinduism was not in the form of mass migration of Vedic Aryans like the Rig Vedic ages. Rather the expansion was in terms of the spread of the system over tribal & non-Hindu population of the peripheral regions. Their autonomous areas might have been politically conquered earlier by the Kshatryias or the ancient sedenterized political powers like Satavahanas, Vakataks or Guptas but their real adaptation was carried by the Brahmins during this period. As a result, the Varna system as also extended over them. Accordingly, a large number of these peripheral tribal peoples in Bengal & South India was absorbed under the Sudra caste. Thus, according the anthropogenic study of P.C. Mahalanobis, the Sudras of Bengal appeared to be of indigenous breed resembling their lower caste neighbors of adjacent Bihar, while the Brahmanas of Bengal resembles more to their counterparts of North India. However not all of these peripheral & neo-Hindu people were adapted to Sudra castes only. Many of them were incorporated to other castes & sub-castes also. For example, during this time a large number of foreign invaders & immigrants like Sakas, Kushanas, etc were adapted to the Kshatryia folds. Similarly, most of the ruling tribal chiefs of Bengal along with many of their kinsmen were also incorporated among the Kshatryia folds & Mahissya sub-caste.

106 9.3 The Socio-economic background

Certain economic developments accelerated the social changes of this post-Gupta period.

9.3.1 Indiscriminate Land grants & sub-infeudation

One of the central factors that finally transformed the Ancien Indian Society to Early Medieval Society is the indiscriminate practice of land grants. The concept of granting lands is something new in Indian socio-politics. It is not at all mentioned in Ashokan edicts. We first came to know about the practise only form the Satavahana Age, when certain Land Grants were made by Satavahana ruler Gautamiputra Satakarani. But in this case, the king at least behold the administrative & military rights over the granted lands & they were very few in numbers. But from the Gupta & post-Gupta period large scale land grants were began to be made to Brahmins & Political beneficiaries. Here the lands were not only made tax-free, but more importantly the entire administrative & governing rights were also transferred to the hands of the beneficiaries. The beneficiaries obtained total rights to enjoy all the productions levied from the donated lands including realization of taxes from the peasants & artisans residing there. Thus along with the land the people living in it were also transferred from the former jurisdiction of the King to the granted beneficiaries. It is up to them to deal with the residents on their own terms, turning them to land lords. Even the Government forces would be forbidden to disturb these donated lands, without permission. Eg. In the Nalanda Land grant Inscription, or in the Madhya-Pradesh Inscription of Samudragupta or in the Khalimpur Copper Plate of Pala King Dharmapala, residents

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were asked by their king not only to pay the customary tax to the beneficiaries but also to obey their commands. Thus, this

lands became semi independent enough to rise as new source of local authority. This is a completely new situation. Not only it accelerated the unprecedented rise of small feudal kingdoms, but it also resulted in the transformation of the peasants & artisans into bonded labor - two of the typical features of Feudalism in Early Medieval Age. But why did this practice originated ? Firstly, as we discussed in our previous unit, from the point of local political struggle, all the local kingdoms of this age were always struggling to establish their power & legitimacy over their territories. These small local powers were new in politics. They are the rising powers & don't have any powerful genealogical background that can provide sufficient right of legitimacy to their rule, like the Imperial Guptas or Vakatakas. Hence, they thrived for the other way round. Now from time immemorial the Brahmins enjoyed a prestigious position among various social groups. They emerged as the legitimizers of political power by performing rituals & sacrifices & crafting Royal Genealogies, like Ravikirti of Pulakeshwan II. Thus granting Lands to Brahmins is just a token for providing such Legitimacy to the Royal power. In fact, in certain instances, we find Land grants were associated with Genealogical inscription related to the Royal donor, where the Royal lineages were tried to be linked with Puranic Characters of Rama, Laxmana, Pandavas, etc. This was another way of gaining legitimacy. Apart from this reason, R.S. Sharama also pointed out the importance of "Varna crisis"/"Kali Crisis" during this age. Now, due to continuous oppression of taxes the lower status of the society, particularly the Vaishyas & the Shudras resorted to unrest & rebellion. They refused to pay taxes or render labour service to the state. Several warning attempts to the Shdras & Vaishyas, by the contemporary law books like Manu, failed in vein. Therefore, a more coercive way to tackle the situation needs to be taken. In this context the Rulers found that it would be more helpful for them, to grant these disturbed lands to state officials/ Brahman beneficiaries in lieu of their salaries. Let them handle the situation. Let them took the burden of tax collection & law keeping in those areas. Let them to deal with the peasants on their own terms. The practice moreover could bring new lands into cultivation. Because in many cases the granted lands were uncultivated fallow lands or lands which were not in a position to realize revenue. It is now the task of the Brahmins/grantees to make it productive. Hence it gradually led to the greater interaction of the Tribes with the Brahminical cultures. Thus in this age we find many of the tribes were settling down as cultivators & plough agriculture was introduced in greater parts of the interior. This in turn led to agrarian expansion as to B.D.Chattopadhyay. As to R.S. Sharma, sub-infeudation further reduced the size of these economic units created conditions for the development of a kind of social hierarchy, based on the unequal distribution of the land or land revenue.

9.3.2 The Decline of trade & commerce

Up to the Gupta Period India witnessed a flourishing prospect in Trade & Commerce. There developed several vibrant commercial routes including that with the Roman Empire. The abundant inscriptions & Copper Plate mentions the rise of several affluent merchant guilds. But since the last half of the 5th century C.E., this long distance trade began to decline. Now, with the Huna & German Barbarian Invasions the Western Roman Empire came to an end in 476 C.E. With this the Indo-Roman trade also declined. The remaining silk-trade with Byzantium & Iran also came to an halt in the middle of the 6th cen C.E. (Reff. - R.S. Sharma), due to continuous interference by the Arab traders in between. Infact within the 8th century the entire Western Trade practically became monopolized by the Arab traders. The decline in trade & commerce also led to the decay of the formal urban commercial centers. Thus most of the Western ports of India along the Arabian Sea coast, like Muziris, Arikamedu, etc. lost their formal importance.. Simultaneously the inland commercial centers that thrived on this trade, like Pataliputra, Ujjain, etc also lost their importance. However scholars like U. Singh refused to accept that the whole trade & commerce came to an end in India. Foe even if the Western trade declined, it was soon replaced by a flourishing

108 Eastern trade with S.E. Asia, China & East Asia. In fact the Eastern ports of the Chola Kingdom hugely prospered during this time. But for Marxist scholars like R.S. Sharma, the decline of trade & commerce was undeniable. It is best demonstrated by the debasement of coins/currency during this time. To him "Monetization presupposes a measure of centralization". During the Pre-Gupta times like that of the Mauryas, Kushanas or the Satavahanas, all the salaries of the state officials, from bureaucrats to soldiers were paid in cash. This is proved by the discovery of a large number of Gold, Copper & Bronze coins in this age. It is needless to say that 99% of these metals required for the minting of coins is obtained from the flourishing Indo-Roman Trade. This process continued up to the early Guptas. But after Samudra Gupta we find there developed a scarcity of coins. The discovery of Gupta Gold coins proves that high ranking officials might be paid in cash, but the unavailability of any copper or bronze coins of the Guptas testifies on the other hand that beyond the level of high officials cash transaction was not possible. Gradually, it was replaced by the system of rewarding of services with land grants - A typical feature of Feudal Decentralization. After the 5th cen. C.E. cash transaction However, according to R.S. Sharma the decay of trade & commerce was not only due to International factors. It was accelerated by the rise of a typical anti-commercial feeling in the socio-cultural mood of the EMA. In fact, the scriptures of this age like the Aranyaka Parva of the Mahabharata viewed the traders & merchants as "evil men" indulging in tricks & tactics & adapting fraudulent weights & measurements to sell their commodities. The Shritis of this age recommended imposition of higher taxes on traders which was much more than that of Arthasashtra. Simultaneously the kings of this age also in dearth of sufficient revenue income from the land, tried to impose more tax burden on the traders. In addition of the custom duties the merchants also has to pay a separate tax called "Kara" & the artisans "Shilpapatikara". Day by day these oppressions over the traders increases. Restrictions on distant travelling : As time passes the restrictions regarding distant travelling becomes more & more severe. The sea voyages particularly came under the most objections. Eg. The Ausansa Smriti states that those who undertook sea voyages have fallen from the caste & were not fit to be invited to any social ceremonies or funeral feasts (Sradha). The 10th century Arab traveler Al Beruni on the other hand informs us that a Hindu was not generally permitted to visit the lands of the Turks or of the Karnatas by the society. Even Pilgrimage to distant lands beyond the sea or beyond the borders of Bharatvarsha was also prohibited. The end result of all these is a steady decline in economic & cultural exchange between different regions within the country & in turn enhances "feudal localism". Again political fragmentation further accelerated the decline of trade & commerce. The presence of too many kingdoms meant payment of custom duties at numerous checkpoints, which further undermined trade. The Kathasaritasagara speaks of traders who moved through forests to escape the payment of extra duties (sulka). Fall of urban centres : The decline in trade & commerce led to the decline of Towns & Cities. R.S. Sharma in his famous book "Urban decay in India", describes how the archaeological evidences of Post-Gupta Period suggest the decay of several former towns & commercial centers like Purana Quila (Delhi), Mathura, Hastinapur, Sravasti, Koushambi, Pataliputra, etc. In Vaishali, the last archaeological construction was in Period IV (300-500 C.E.), that too of reused bricks. The archaeological findings of Historian Krishna Mohan Srimali reveals a similar story for the Commercial & urban centers of the Vakataka Kingdom in the Deccan too. When Chinese pilgrim Hieuen Tsang came to India he visited many of the sacred Buddhist sites. He too found most of those like Kapilavastu, Sravasti, Rajghat, Vaishali, etc. either in deserted or in dilapidated condition. Due to all these factors many of the traders & merchants tried to escape from their profession either by taking other incomes or by migration. E.g. The Mandasore Inscription refers to the migration of a guild of silk traders migrating from the Western coast. While many other traders joined hands with the disgruntled peasants & artisans leading to frequent rebellions, a feature of EMA. Again certain other wealthy traders in order to regain trust of the society, took to religious donations & land grants to Brahmanas, which in turn increases the feudal decentralization. Eg. The Indore Copper plate of Pravarsena II mentions a wealthy merchant Chandra, buying & donating 1/2 of a village to the Brahmins to gain ritualistic favor.

9.3.3 Increasing attachment to the land & development of closed economy Urban contraction however led to Agrarian Expansion. In fact, a restricted market forced the artisans & merchants to migrate from their towns & instead took up cultivation in the countryside. While on the other hand, on account of the unavailability of artisanal goods from outside through long distant trade, the villagers had to take the responsibility to acquire their necessary non-agricultural items like Iron implements, Salt, Cotton, etc. by their own. It resulted in the development of self sufficient subsistent Village economy - what Karl Marx called "Asiatic modes of Production". The decline in trade & commerce practically stopped the movements of traders & artisans. Also the formal urban centres which demanded the service of artisans also disappears & the new feudal courts as to R.S. Sharma doesn't have much use for trade & commerce. These led the trader & artisans to be tied down in the villages. Most of them changed their profession & became cultivators while some other became tied down in the service of their local clients & masters like the Temples. These are confirmed by the land grant inscriptions of this age which demanded the residents of the donated lands to be tied with the same. In fact, the Nanada Land grant Inscription of Samudra Gupta specifically asked the tax-paying artisans not to leave the village to settle in a tax free land. Rather they should now on start serving their new masters.

110 Thus as the peasants, artisans & merchants became attached to their habitation, this fostered a closed economy & the relative social status of these classes became stationary. 9.4 The decline of Vaishyas & the rise of Shudras The above discussed socio-economic factors led a profound impact on the prevailing Varna system & relative class status of the society. Its effects were not only limited to the traditional four fold Varna system, but in turn it led to the emergence of all together new sets of Castes & sub-castes in this post-Gupta society. One such impact was the change in the relative position of the Vaishyas & Shudras in this period. By the 6th century CE, with the rapid decline of trade & commerce, the Vaishyas practically lost their identity as a prominent higher caste of the society, the bulk majority of whom were mostly traders & merchants. The Skandapurana depicts how the traders declined in the Kali age (Early Medieval period). Most of them left their earlier profession & took to cultivation, while some others became mere oilmen of Temples or winnowers of grain. However, until 5th century CE, the Vaishya traders seemed to retain their wealthy position. It was reflected from sources like that of Chinese traveler Fa-Hien, who mentions the rich charities made by those merchants & traders. But from 5th century onwards in the post Gupta period they started suffering rapid decline in relation with the declining trade & economy. By 11th century as per the records of Arab travelers they were reduced to the status of Shudras both legally & ritually. All the contemporary Vaishya sub-castes like savarnakars, suvarnavaniks, tailakaras, sutradhars, taksanas, kaivartas, karmakaras, etc. lost their former position & were even denied the "sat-shudra" status. Ultimately, the disappearance of gold coinage by 650 CE on the other hand explains the decline of the last sustaining Vaishya community of God smiths & gold dealers. The decline of Vaishyas on the other hand was compensated by the gradual rise & expansion of the Shudra community. The Shudras no longer appears as mere slaves or bonded agricultural laborers, but they took the place of the Vaishyas as cultivators. In the mid 7th century CE, Chinese traveler Hiuen Tsang clearly refers Shudras as agriculturalists & cultivators. While, Al Beruni in 10th century CE informs us about the absence of any significant difference between the Shudras & Vaishyas. He notes that both of them lived in the same towns & villages & even mixed freely in the same houses. The relative change of the social status of the Shudras is also reflected in the indigenous literary documents of this period. E.g. The Skandapurana mentions Shudras as a giver of grain & a stable householder (grahastha). Further Expansion of the Shudra community : The Shudras came to have the largest number of sub-castes in post Gupta Period. The Law book of Manu mentions about 61 mixed sub-castes of Shudras while the Brahmvaiavarta Purana exceeds the number to more than a hundred sub-castes for the same. This huge increase in the number of Shudra castes might be as a result of huge influx from Vaishya community as neo-shudra cultivators. In fact, the 8th

111 century Vishnudharmottara Purana, states that thousands of new mixed castes of Shudras developed as a result of marriage of Vaishya women with men of lower castes (Shudras). Again, as we have discussed earlier, the huge absorption of tribal & forest people of the peripheral regions into Brahminical folds also added enormously to the number & varieties of Shudras. By 8th century various tribal communities like Sabaras, Bhills, Pulindas, etc. were absorbed into the Shudra castes. In Deccan at the same time almost all the ruling powers were in conflict with the Abhira tribes. This interaction made most of the Abhiras to settle down as Shudras by 9th century CE. A 12th century Kalchuri Inscription of King Jaajalladeva II mentions the induction of the Thiru tribal people into their cultural folds. As a matter of fact, most of these tribes were admitted into Brahminical society as Shudras. As a result, New Language, rituals & plough cultivation was extended over them. However not all of their admission was limited to only one caste / Varna. Since quite curiously we also got references like that of Abhira Brahmins, Abhira Kshatriyas or Abhira Vaishyas. 9.5 The Emergence of Kayastha Community In the Early Medieval times, the constant transfer of Land & vis a vis land revenues by Kings, priests, aristocrats & Temples, led to the rise of a new specialized group of scribe recorders known as the Kayastha Community. The earliest reference of Kayastha although comes from the 4th century CE in the law book of Yajñabalka Smṛiti. In Early Medieval Period due to rapid fragmentation of lands & gradual increase in the items of revenue given in the grant, a large number of writers & record keepers had to be employed to draft the documents of land assignments & keep in track the fiscal records of these lands. Again boundary dispute is another important feature of the contemporary law books which can't be settled without the help of records. Sometimes on account of sub-infeudation, as many as five to six parties might lay claim on a same plot of land. Such disputes can't be settled without keeping detail records of heritage & transaction. This in turn makes the recruitment of more literate record keepers an utmost necessity. The record keepers came from a class of writers who were known by various names such as Kayastha, Karanika, karana, adhikrata, pustapala, chitragupta, lekhaka, divira, dharmalekhin, aksarapatalika, etc. The title Akhauri derived from Aksara is still prevalent among the Kayastha of Bihar. The titles of Karana, Karanik, etc. were found among the Kayasthas of Bengal & Orissa. In course of time, all of them came to be known as Kayasthas. But where does they come from ? Now, In the initial stages, literate members from all the higher Varnas including Brahmins were recruited as Kayasthas or scribes / record keepers to meet the administrative demand. Thus Kalhana in his Rajtarangini refers a Brahmana named Srivarta appointed as a Kayastha official while Lokenath another Brahman was recruited as a Karanika. However, gradually as the demand increases the scribes / Kayasthas were began to be recruited from all the other Varnas. In course of time, they cut off their marital & social

112 relations with their parent Varnas & emerged as a totally new community. The Lawgivers were confronted of demarcating class position of this newly emerged community of Kayasthas. They faced a dilemma & connected the Kayasthas with both Shudras & dvijas (upper caste Brahmins). Even this it's uncertain in which class should the Kayasthas belong. Thus in recent verdicts the Calcutta High Court called them Shudras whereas the Allahabad high court called the Kayasthas Brahmins. From 7th century onwards Kayastha ministers began appearing in the courts of Kalchuri & Chandela Rajputs of Madhya Pradesh. While, by 11th century CE the Kayasthas occupied high positions in the Ganga administration of Kalinga / Orissa. They were called "Rajjabidyadhar" & "Gangavidyadhar" (proficient in Ganga Family affairs). Naturally, the rise of Kayasthas as a professional literate caste undermined the monopoly of the Brahmanas in the fiscal & administrative sectors. As a result, they soon came under stiff resistance from the Brahman community.

9.6 Proliferation of the Brahmana community The process of proliferation was most striking among the Brahmana community in the post Gupta Early Medieval period. The most significant factor that promoted the proliferation was growth of localism among the Brahmins. In the Land charters of that time they were mentioned by their Gotras & Mulas (i.e. the village from where they originated). In 5th - 8th century, we got about 194 references of Brahmana Gotras. Denoting the Brahman donees : The Brahman beneficiaries were identified in the inscription by their ancestral address like Gotras, pravara, charan, sakhas & native place. Beside this certain respectable titles like Acharya, Upadhyay, Pundit, etc were also used. Gotra refers to exogamous clan Pravars "ancestry to the Rishis Charana " to school of Vedic learning However, it is difficult to ascertain the purity & continuity of the Gotras. For instance in Deccan & South India, many local Dravidian tribes were given Aryan Gotra & were thus absorbed as Brahmanas. The theory of Brahmana migration & it's relation with Land grants : Some of the inscriptional reference of Land grants in EMA suggest that many of the Brahman donees were newly settled migrant of that place, suggesting a flow of Brahman migration during this age. As evident from the Vedic Reference, the Eastward migration of the Brahmins started from as early as 800 C.E. But since the 5th century CE, the process re intensifies as several inscription suggest an influx of learned Brahman immigrants from the heartland of Madhydesha (Middle Ganga Valley) into areas like Maharashtra, Bengal, Deccan, MP & Orissa. The late Medieval Kulaji texts of Bengal trace the ancestry of 5 'Kulin Brahmanas' from Kanyakubja who were

113 invited to settle in Bengal by King Adisura in order to train the Bengal Brahmins the correct performance of Vedic rites. In most land charters, the original home of the Brahmanas were proudly mentioned & from the post-Gupta period onwards a Brahmana is recognized by the villages from which he belong. The Routes of Brahman Migration in Early Medieval Age But why were they migrating ? : Historians like Upinder Singh suggests that during this period due to different factors there was a decline in sacrificial religious practices in North India. This led to the migration of the Brahman community,, residing there to migrate in search of better occupation. This migration incidentally coincided with the rise of the numerous Feudal kingdoms of EMA. This new political elites required some agent of legitimization & administrative infrastructure. This situation suited both of the groups & the migrating Brahmins, who were well versed in Vedas, quickly got employment opportunities in these new Royal courts. The Feudal kings in turn made them settle in their kingdoms by granting them Lands. Rise of Social status for the Brahmins : One thing is certain - that the Royal charters raised the status & strengthened the political & economic power of a certain section of the Brahman community. In Brahmadaia villages, they became the dominant class. However to historians like Upinder Singh the Brahmanas could not be viewed as "Feudal intermediaries" since they didn't paid any regular taxes or material resources to the King like the other Feudal lords. Expansion of the Brahmin Community : One of the primary need for increasing the agricultural output is to sustain the rising population in the rural sector. In fact, it is like one of the age old vicious cycle where more food leads to better life which leads to more reproduction.

114 More reproduction in turn generates the need for more agricultural production. Although we don't have any specific census data for this age, but from indirect references it's evident that there was indeed a major boom in Brahman population of this age. For instance, in South India, there was a steady increase of the members in the Brahman Sabhas or Assemblies. Eg. In Gautam Agrahar in Shikarpur Taluk the Brahmin population rose from 1000 in 890 CE to about 32,000 in 1027 CE ! Not just in South India, Brahman population also increased in Eastern India too. The 10th century Paschimbhag Copper Plate depicts King Srichandra of Bengal granting a huge land to about 6000 Brahmins, associated with a monastery of Lord Brahma & a Temple of Lord Vishnu. Rise of Brahmana population in turn encouraged the growth & foundation of more & more new settlements. Particularly the land grants to Hindu Temples were among the foremost. Centering these new Temples new settlements of Brahmins & other classes grew up rapidly. This is most evident from the sudden rise of Brahmin settlements surrounding a granted Temple land by the Barman Kings of Assam like Mahabhati Barman, Bhaskar barman, etc. The river Valley of Brahmanputra particularly the Guwahati & Tezpur region became concentrated with agrarian settlements in Assam. In the 10th century, the Temple settlements emerged as new township & commercial centers. By the late medieval times the Brahmans of Radha in Bengal were divided into 56 sub-castes. While in the 14th century contemporary scholar Harisimhadeva counted about 180 original homes (mulas) for the local Maithili Brahmins. He estimated about 1000 sub-castes for the Maithili Brahmins whose total population at current times had risen up to about 15 lakhs.

9.7 Proliferation of the Kshatryia caste In the Kshatryia community the proliferation was mainly due to the emergence of new sub- castes particularly the Rajputs. As to R.S. Sharma, no other castes developed so much racial & familial pride in Pre-Islamic India, as the Rajputs did. The practice of ascribing solar & lunar origins to their ruling dynasties was a common tradition among the Rajputs that begin around 7th century CE. Eg. The Sishodiyas (Chittor), Chauhanas (Ajmer), Gawahadhawalas (Kanauj), Tomars (Delhi), Kachawads (Amer), etc. branch of Rajputs practiced this tradition. However, as to R.S. Sharma some Kshatryia warrior dynasties like the Palas, Chandelas & the Chalukyas were probably local tribes, who were latter given Kshatryia lineages by Brahmana genealogies. Some of the new sub-castes might have descended from the original ruling Kshatryia dynasties, while others like the Rajputs might have foreign descends. In this context, the term 'Sanshkarvarjit' (deprived of rituals) can be mentioned, that was probably used to refer neo- Kshatryias who were admitted to Brahminical social order from foreign warrior stocks. It is worthy to mention that in this period a number of erstwhile foreign invaders & Central Asian migrators like Bactrian Greeks, Sakas, Huns & Parthians in absence of any strong religion or culture of their own, were rigorously admitted to the Brahminical folds as neo-Kshatryias. According to scholars like R.S. Sharma, most of the Rajputs along with the Solanki Chalukyas, Paramaras, Tomaras, Gurjaras & Jats had been descended from Central Asian origin particularly from Huns & Sakas, who came to India during 3rd to 5th century CE. With the rigorous absorption of these foreign tribes, the Kshatryia community under-grows rapid multiplication & expansion since the 5th & 6th centuries. However, it would be incorrect to state that all the foreign migrants were admitted to Kshatryia community only. For we also got references of Gurjara & Jat Brahmans, Baniyas, porters, goldsmiths & even Shudra herdsmen & cultivators.

9.8 Conclusion Thus from our above discussion it can be inferred that in the post-Gupta period the pre Muslim Hindu Varna society underwent certain major changes & alteration. The fragmentation of Land, fall of trade & monetary economy, etc. were some of the major socio-economic factors that led to these Varna proliferation & alteration in this period. In the course of time, we find that while certain Varna lost their earlier higher status, some others other gained it. Again, while most of the pre-existing Varnas underwent massive proliferation & expansion, in the other hand we also witnessed the emergence of some completely new castes & communities.

9.9 Model Questions 1. How did the Brahminical religion expanded over the tribal periphery in Post-Gupta age ? 2. What were the major socio-economic factors that led to the Varna debacle in Early Medieval India ? 3. Describe the relative rise & fall of the Shudra & Vaishya community. 4. How & in which context did the emergence of the new caste of Kayasthas took place ? 5. Describe the Proliferation of the Brahman community during this period, in brief. 6. How did the Kshatryia community expanded during this period ? Explain.

9.10 Suggested Readings Majumder, R.C., A Comprehensive History of Ancient India, (Delhi, Motilal Banarsidass Pub. : 1981) Raychaudhuri, H.C., Political History of Ancient India, (Delhi, OUP : 1996)

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116 Unit 10 □ □ □ □ □ The Nature of polities : The Gupta Empire (275-500 CE.) Structure 10.0 Objective 10.1 Introduction 10.2 A brief historiography 10.3 Sources 10.4 The origin of the Guptas 10.5 Debate on the Gupta Capital 10.6 Foundation of the Gupta Empire & the early Guptas (Late 3rd century CE) 10.7 Dynastic history of the Imperial Guptas 10.8 Chandragupta I (319-350 CE) 10.9 Samudragupta (350-76 CE) 10.10 Chandragupta II [Vikramaditya] (376-412 CE) 10.11 Kumargupta I (415-55 CE) 10.12 Skandagupta (455-76 CE) 10.13 Buddhagupta (476-500 CE) 10.14 Causes for the disintegration of the Gupta Empire 10.15 Conclusion 10.16 Model Questions 10.17 Suggested Readings 10.0 Objective ● The objective of this present unit is to study a brief Histogramy about the Gupta regime. ● The other objective of this present unit is to study diffarents types of sources for costructing history of this period. ● Learners are able to understand the relationship between Brahminical revivalism and rise of the Guptas from this unit. ● A brief dynastic history of the imperial Guptas will be discussed in this unit. ● Achivements of chandragupta I , Samudragupta, Chandragupta II , skandagupta, kumargupta -- will be described here. ● Why did skandagupta called "Savior of India" - will be elaborated. ● Major causes for the downfall of mighty Gupta empire -will be also focused.

117 10.1 Introduction The uncertainties that engulfed India after the disintegration of the Mauryan Empire in 2nd century BCE, were partially removed by the establishment of the Kushana power in the North & Satavahana Empire in the Deccan. The Kushanas united the North, while Satvahanas did likewise for South of the Vindhyas. However, since the 3rd century CE the Kushana political power began to decline owing to several internal & external factors. Once again, a temporary political vacuum began to appear. The political hold of North India was fractioned into several newly emerging small independent kingdoms like Nagas, Malavas, Yaudheyas, etc. While in Deccan, the Satavahana power was similarly parceled out between the kingdoms of Vakatakas & Ikshvakus. Thus, under such situation the necessity for the establishment of a new unifying paramount power became inevitable. Thus, as to scholars like S.R. Goyal, "

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the political situation of India towards the close of the 3rd & beginning of the 4th century

CE, was quiet similar to that of 6th century BCE, which was then exploited by the Magadhans". In this case, the Empire that followed was one of the greatest & one of the last trans-regional Ancient Indian Empire, namely the Gupta Empire. In our succeeding unit let us discuss the rise & fall of the Gupta state & polity. 10.2 A brief historiography For almost a period of 180 years the Gupta Empire brought about a political Unification over almost whole of Northern & Central India including Gujarat & Punjab, under a single political umbrella. The Nationalist historians of the Colonial age during the early 20th & late 19 the century tried to portray the Gupta regime as a "Classical period" & as "A Golden Age" of Indian history. For clarifying their points, they not only highlighted the political unification under the Guptas but also focused on several other optimistic features of the Gupta rule like development of art & architecture, production of exceptionally fine literary works, flourishment of trade & commerce, economic prosperity, social harmony, etc. However, this glorification of the Gupta Empire should be viewed in the contemporary context of writing history. It was used by the then Nationalist historians to counter the British Imperialist Historiography. The British tried to portray India with a typical image of an Orientalist underdeveloped nation before the arrival of the Europeans. The Nationalist historians in turn used to cite these Golden past of Ancient Indian history in order to counter the same. The traditional understanding of the Gupta period underwent a radical revision since the 1960s with the emergence of Marxist historiography. The Marxist historians like D.D. Kosmabi, R.S. Sharma, etc. reanalyzed the Gupta period and tried to rectify the inherent biasness of the Nationalist Historiography. They argued that the Gupta Empire wasn't a

118 centralized unified Empire & that typical features of feudal decentralization were already present in the Gupta administration, right from its origin. E.g. according to R.S. Sharma, it is doubtful whether effective Gupta control extended beyond the Gangetic Valley. Apart from this, unlike the previous regimes, the Gupta administrative set-up itself was quiet semi-feudal in character. The Bhukti provincial governors, called Uparikas, were much more powerful than their Mauryan counterparts. Not only they were paid in terms of donated lands in place of cash, but they also enjoyed the right to keep their own standing army & appoint their own subordinates without the nominal interference of the central authority. From these perspectives the Marxist historians tried to mark the Gupta period as an age of "political fragmentation & collapse of urban economy". However, since the 1970s & 1980s, the Revivalist historiography under scholars like B.D. Chattopadhyay, Herman Kulke, etc. tried to put forward an alternative historical paradigm. They argued that far from being a period of political decline & breakdown, the Gupta period was marked by beginning of an "intensive process of state formation at the regional level". That it might be a period of social, cultural or urban "change" but not that of a "decline". Rather, unlike the previous regime the upliftment was not restricted to the political core, but it brought about an immense flourishing all across its territory at the provincial level.

10.3 Sources

Before going to the specific political history of the Gupta Empire, let us first quickly go through the major sources that help us to construct the history of this period. The sources of this period can be divided into following major categories :

- 1) **Inscriptional evidences** : this period witnessed a considerable rise in Inscriptions & Epigraphs, constructed particularly to commemorate the Royal Land grants to Brahmin & Religious institutions or to sub-ordinate feudal beneficiaries. The assessment of this epigraphical data of Royal land grant is an important topic for debate concerning the Feudal nature of this period. These mainly comprised the Royal Prasasti Inscriptions of the time. Here the inscriptions serve as a platform of glorification of the patron king/elite. As a result, these inscriptions are engulfed with glorifying deeds of the King along with his royal genealogy. Eg. The Allahabad Pillar Inscription sponsored by Emperor Samudragupta & composed by his court poet Harishen.
- 2) **Numismatic evidences** : Coins & seals not only served as the major medium of exchange in the Gupta Age but they also forms an important part of the sources for constructing the history of this period. The Guptas issued a large number of Gold coins called 'Dinaras'. Silver coins are pretty rare for the Guptas. The Gupta coins bore the names & epithets of the kings including metrical legends. The obverse side of the coins generally represents the King while the reverse generally bears the impression of the Royal deity or sometimes the Royal emblem/ motif. E.g. The reverse side of the coins of Gupta Emperor Chandragupta II, Kumargupta I and Skandagupta bears an image of Garuda or Peacock as the royal emblem. Sometimes the

119 were accompanied by dates. The coins of Emperor Samudragupta playing a liar deserve special mention in this connection.

- 3) **Literary sources** : The development Sanskrit literature received a major boost during the period of 300-600 CE. Various Puranas & Shritisashtras were composed during this age. Among them the Naradashriti, the Vishnushriti, Brihaspatishriti, Katyanashriti, Harivamsha Purana, etc. deserves special mention. Buddhist Mahayana texts like Manjushri-mulakalapa which has a separate chapter on the history of Gauda & Magadha were also composed during this age. Apart from these several non canonical secular works were also composed during this time. Eg. The Nitisara of Kamandaka, which was chiefly a work of polity, was composed in the 4th century CE. It is in this age that Vishakadutta composed his famous drama of "Devi Chandrgupta". However, most of this marvel is lost & only some fragments of it had survived to this day. Along with all these several treatise on scientific, environmental, astronomical and other technical fields were composed by the versatile scholars present in the Gupta court namely Varahamihir, Kalidasa, Amarghosa, etc.
- 4) **Foreign accounts** : India was called the "Land of Buddha : the road to heaven". Between 3rd to 7th century CE several Chinese & East Asian monks came to India in order to collect Buddhist texts, visit important pilgrim sites linked with Gautam Buddha & visit various emerging Buddhist centers of Education. Among them three famous Chinese travelers catches most of the limelight viz. - Fa Hien, Hieuen Tsang & I-Tsing. Fa Hien (337-422 CE) came to India during the rule of Gupta Emperor Chandragupta II. As they travelled around in the country they tried to note down all their observations be it the socio-economic conditions or be it the simple day-to-day lifestyle of the people. When they were finished up they returned to their countries with this information & composed books. Fa Hien himself wrote the book "Fa Kuo King". Apart from Chinese & East Asian sources there were certain Western sources also. The Gupta period was an era flourishing trade & economy. India had a viable commercial relation with these Western nations particularly Greece & Byzantium. As a result, several European sailors & businessman came to India during that time. Cosmos Indicopleustes' " Christian Topography" is worth mentioning in this connection.

10.3 The origin of the Guptas

We have altogether five principal theories regarding the original homeland of the Guptas. Now, according to the documents of Chinese traveler I-Tsing, when he came to India around 673-95 CE, he subsequently came across the dilapidated remains of an Ancient Chinese Temple at a place called Mrigasikhavan. As to I-Tsing this "Temple of China" was built by Maharaja Sri Gupta, the legendary founder of the Gupta dynasty some 500 years before his visit, solely for the use of Chinese travelers & monks. The first three theories of origin was based on identification of this Mrigasikhavan where the Temple was located. The theories are :

120 1) Bengal Origin : Historian D.C. Sarkar calculated the distance & identified that the Temple must be located somewhere in Murshidabad district of Bengal. So according to him, Bengal must be the original homeland of the Guptas. However, as to R.C. Majumder it might be that Sri Gupta ruled over Bengal & had built the Temple accordingly. But for that it does not necessarily mean that Bengal was their original home. 2) Eastern UP origin : Historian Jaggannath Agarwal & B.P. Sinha similarly argued that the original homeland of the Guptas was in Sarnath in Eastern Uttar Pradesh. 3) Magadha origin : V.A. Smith & A.S. Altekar in a similar way tried to identify the location of the Temple somewhere in core areas of Magadha & hence argued Magadha as the original homeland of the Guptas. However, this theory was similarly challenged on several logical grounds. 4) Punjab origin : This view was represented by Historian K.P. Jaysawal. By carefully examining the genealogical records, he suggested that Guptas were descendents of Karasakara Jats (modern Kakkar Jats) who were originally an inhabitant tribe of Punjab region. Hence, he argued Punjab as the original homeland of the Guptas. 5) The Upper Ganga basin origin : The most acceptable view was put forward by historian S.R. Goyal. He argued that most of the inscriptions & numismatic evidences of the Early Guptas have been found in upper Ganga Basin. Most of the coins of the early Guptas including the Chandragupta-Kumaradevi types of coins have been found here. Out of the 15 Gupta inscriptions, eight of them belonged to this region including the famous Allahabad Pillar Inscription of Samudragupta. In fact, the content of those Inscriptions itself identified the Upper Ganga basin as the "Pratishta Sashana" of the Guptas while the rest other territories were called "Digvijay Sashana".

10.5 Debate on the Gupta Capital There are various factors that determine the location of a capital for any North Indian Empires, be it their political core, the region that provides it the main support base, Geographically protected by natural barriers, economic affluence, etc. Now we have mentioned that during the Gupta period the political gravity had shifted towards Eastern part of the Upper Ganga Basin. The region around Prayag, the confluence of Ganga & Yamuna River had now become the political nucleus for the Guptas. Thus from various literary including Puranic sources it is demarcated that for at least the early years of the regime, Prayag served as the capital for the Guptas. However, latter on, the capital was shifted to Ayodhya, where the new Royal residential complex was built. Paramartha, a Buddhist scholar of the Gupta Age, specifically referred it as the capital of Vikramaditya, i.e. Emperor Skandagupta. It is believed that his great Grandfather Emperor Chandragupta II shifted the capital to Ayodhya.

121 In this connection, it is worthy to mention that Pataliputra was an important metropolis under the Guptas but not the capital. For Fa Hien, who visited the city during the reign of Chandragupta II, specifically mentions that the city did not hold the same position that it used to be in the times of Mauryans.

10.6 Foundation of the Gupta Empire & the early Guptas (Late 3rd century CE) As we have discussed in the preceding sections, the origin of the Gupta Dynasty is very mysterious & doubtful. Interestingly, we have earlier got the reference of the "Gupta" title among various officials & subordinates of the Satavahanas, Saka Kshatrapas & even the Kushana Rulers. E.g. Shiva Gupta of the Nasik Inscription or Shiva-Skanda Gupta of the Karle inscription. But they were all mere local governors & any of their formal connections with the latter Imperial Guptas cannot yet be proved. In the 3rd century CE post Kushana period, the political Diaspora of Northern & Western India was fragmented among various regional kingdoms like the Nagas of Mathura, Malavas of Punjab, Lichchavis of Magadha, Saka Kshatrapas in the West, etc. Under such circumstances, as historian SR Goyal argues, there was a revival of Brahmanism as a unifying nationalist force. With the revival of Brahmanism, the forces of disintegration weakened & the idea of an united Empire "Chakravatikshetra" became popular. Vedic sacrifices & Puranic ideologies once again became popular & Manushriti of this age thus firmly declares "A Brahman who knows the Veda, deserves to be King or the commander-in-chief". As to SR Goyal, this opportunity was utilized by the Guptas who emerged as the new agents of Brahminical revival & unity. Again, quite interestingly the regions of Magadha & north-western parts were already dominated by Buddhism & Jainism respectively. Whereas, it is the Upper Gangetic valley, that emerged as the base-point of Brahminical revival. Quite coincidentally this region is also said to be where the Guptas had originated. According to the genealogical record of the Allahabad Pillar Inscription (API) of Samudragupta, the founder of the dynasty was Maharaja Sri Gupta (275-300 CE). In his inscription, Samudragupta had mentioned himself as the great grandson of Sri Gupta. He is known for building a Chinese Temple in Mrigasikahaban as noted by traveler I-Tsing. From the same account of I-Tsing we can roughly calculate & place the timeline of his reign approximately from 275 to 300 CE. His son Ghatotkachagupta (300-319 CE) succeeded Sri Gupta. His name too appears in the Royal genealogy of API. Nothing much is known about his reign except that he concluded a matrimonial alliance with the neighboring Lichchavis. However, both of them were most probably regional chieftains. Neither they made any territorial expansion nor they bore any illustrious titles.

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In the Allahabad Pillar inscription, Gupta and his 122 successor Ghatotkacha are described as Maharaja ("great king"), while the next king Chandragupta I is called a Maharajadhiraja ("king of great kings"). In the later period, the title Maharaja was used by feudatory rulers, which has led to suggestions that

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Gupta and Ghatotkacha held a lower status and were less powerful than Chandragupta

I. It was only from the reign of the next king in line Chandragupta I, that the Gupta dynasty enters into its Imperial Age. 10.7 Dynastic history of the Imperial Guptas The Dynastic Chronology of the Gupta Family (The name of the Emperors are written in bold Letters)

123 The Gupta Imperial regime is said to begin with the accession of Chandragupta I. For about 180 years since 319 CE, much of the culture & politics of the subcontinent is controlled by the Imperial Gupta regime. At its Zenith, the Gupta Empire covered

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a vast area from Kashmir in the North to Vindhyas in the South & from Gujarat & Punjab in the West to

Bay of Bengal in the South.

95%

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The 5th-century CE Sanskrit poet Kalidasa credits the Guptas with having conquered about twenty-one kingdoms, both in and outside India, including the kingdoms of Parasikas, the Hunas, the Kambojas, tribes located in the west and east Oxus valleys, the Kinnaras, Kiratas, and others. The high points of this period are the great cultural developments which took place primarily during the reigns of Samudragupta, Chandragupta II and Kumaragupta I. Many of the literary sources, such as Mahabharata and Ramayana, were canonized during this period. 10.8

Chandragupta I (319-350 CE) Chandragupta I is considered to be the real founder of the Gupta Empire. It is not only because of that he was the first to assume the illustrious title of "Mahadhiraja", but it is also because he issued a large number of Gold coins in his name. Chandragupta I married Lichchavi princess Kumaradevi and thus cemented a powerful matrimonial alliance with the Ancient tribe of Lichchavis. As to V.A. Smith, it gave the Guptas almost a paramount position in the whole Magadha region. In fact, since the father of Kumaradevi didn't have a male issue, Chandragupta I soon became the de-jury sovereign of the entire Magadha & Lichchavi countries. This alliance was also a response against a similar matrimonial alliance between the contending Vakataka-Bharshiva Naga powers in the Deccan. Gold coin of Chandragupta I with his Queen (left) & gold coin of Samudragupta playing Veena (right)

124 However, Chandragupta I wasn't content only with this. According to Vishnu Purana he farther annexed Saketa (modern Sravasti) to his kingdom. Thus, according to Goyal, when Chandragupta I died, the Guptas were the masters over whole of Central Ganga Basin, including modern Bihar. 10.9

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Samudragupta (350-76 CE) Samudragupta son & successor of Chandragupta I, was the greatest ruler of the

Gupta Empire. As to Arya Manjushri Mulakalpa, Samudragupta had to first deal with the rival claimant to the throne, his brother Kacchagupta. Kacchagupta, well known as a persecutor of Buddhists represented the orthox Brahminical section, while Samudragupta represented the liberal aspect of Brahminical revival. Kaccha was finally defeated by Samudragupta. The Gupta Empire at it's Zenith The Allahabad Pillar inscription (API),

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composed by his courtier Harishena, credits him with 125 extensive conquests. The inscription asserts that Samudragupta uprooted 8 kings of Aryavarta, the northern region, including the Nagas. It further claims that he subjugated all the kings of the forest region, which was most probably located in central India. It also credits him with defeating 12 rulers of Dakshinapatha, the southern region: the exact identification of several of these kings is debated among modern scholars, but it is clear that these kings ruled areas located on the eastern coast of India. The inscription suggests that Samudragupta advanced as far as the Pallava kingdom in the south, and defeated Vishnugopa, the Pallava regent of Kanchi. During this southern campaign, Samudragupta most probably passed through the forest tract of central India, reached the eastern coast in present-day Odisha, and then marched south along the coast of Bay of Bengal. The Allahabad Pillar inscription mentions that rulers of several frontier kingdoms and tribal oligarchies paid Samudragupta tributes, obeyed his orders, and performed obeisance before him. The frontier kingdoms included

Daivaputra Sahasahunsahi (Indo-Kushanas of North West), Shaka Kshatrapas,

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Kamarupa, Nepala, and Karttripura. The tribal oligarchies included Malavas, Arjunayanas, Yaudheyas, Madrakas, and Abhiras, among others.

These tributary chiefs became a ring of encirclement, the first line of defence for the safety & security of its inner hinterland

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Finally, the inscription mentions that several foreign kings tried to please Samudragupta by personal attendance; offered him their daughters in marriage (or according to another interpretation, gifted him maidens); and sought the use of the Garuda-depicting Gupta seal for administering their own territories. This is an exaggeration: for example, the inscription lists the king of Simhala (

Sri Lanka)

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among these kings. It is known that from Chinese sources that the Simhala king Meghavarna sent rich presents to the Gupta king requesting his permission to build a Buddhist monastery at Bodh Gaya. Samudragupta's panegyrist appears to have described this act of diplomacy as an act of subservience.

The belligerent Naga-Vakataka alliance was a constant threat to the Gupta Sovereignty. Thus by the API, Samudragupta first of all completely annihilated the Nagas of Mathura, Padmavati & Ahichatra in Aryabharata. Next he plunged into conflict with Rudrasena I / Rudradeva of Vakataka kingdom. Samudragupta managed to inflict certain gains in this conflict & annexed some parts North of Vindhyas particularly Bundelkhand & Eran. To commemorate this victory Samudragupta perhaps build the Vishnu Temple at Eran. The Eran Inscription credits him of "overthrowing the whole tribe of kings upon the Earth." After becoming the master of North India & Central India, Samudragupta turned towards Bengal which would give him access both to the sea & to the flourishing International trade through the port of Tamralipata. Thus, Samudragupta defeated Nagadutta who was the ruler of North Bengal.

126 The most remarkable feature of his Southern campaign was the policy of capture & then liberation & re-installment of the conquered kings. As to R.D. Banerjee & Goyal Samudragupta was wise enough to realize that it would be difficult to rule over those distant kingdom whose socio-linguistic set up was quite different with the Gupta heartland. Hence, in this case his prime focus was to acquire wealth & build up a powerful encirclement of vassal kingdoms. In this connection, it is worthy to mention that Samudrgupta also invaded Kalinga (Orissa). As to Sri Lankan chronicle Mahavamsha, this prompted Kalinga princess Hemamala, to fly to Sinhala with the tooth relic of Buddha, which is still believed to be there in the island.

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Samudragupta appears to have been Vaishnavite, as attested by his Eran inscription, and performed several Brahmanical ceremonies. The Gupta records credit him with making generous donations of cows and gold. He performed the Ashvamedha ritual (horse sacrifice), which was used by the ancient Indian kings to prove their imperial sovereignty, and issued gold coins to mark this performance

International sphere : SamudraGupta's North Western policy was largely shaped by International sphere. Around this time, we got evidences of Sassanid Persians trying to make inroads in North Western India followed by the Jouan-jouan tribe who were the early ancestors of famous White Huns (Indo Hephthalites). On contrary, this Gandhara region at that time was ruled by the last remaining branches of the Kushanas known as the Kidara Kushanas. Although this Kushanas enjoyed high-sounding titles like "Daivaputra Sahusahenshahi", but they were greatly incompetent in face of this foreign aggression. This prompted the Kushanas to approach Samudragupta for his help. In 359 CE the Kidara Kushanas sent him wealthy presents & a message of allegiance & seek the help of the Imperial Guptas against the Persians. Accordingly, Samudragupta marched towards North West & defeated the Persians in 367-68 CE. In other sphere, Samudragupta sent an embassy to Rome in 361 CE. During his time trade & commercial relations with Sinhala, South East Asia, Rome, Byzantine, etc flourished.

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It is known that from Chinese sources that the Sinhala king Meghavarna sent rich presents to the Gupta king requesting his permission to build a Buddhist monastery at Bodh Gaya.

Cultural Sphere :

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The Allahabad Pillar inscription presents Samudragupta as a wise king and strict administrator, who was also compassionate enough to help the poor and the helpless. It also alludes to the king's talents as a musician and a poet, and calls him the "king of poets". Such claims are corroborated by Samudragupta's gold coins, which depict him playing a Veena. Samudragupta appears to have directly controlled a large part of the Indo-Gangetic Plain in present-day India, as well as a substantial part of central India. Besides, his empire comprised a number of monarchical and tribal tributary states of northern India, and of the south-eastern coastal region of India.

Vincen Smith described him as the "Napoleon of India".
127 10.10

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Chandragupta II [Vikramaditya] (376-412 CE) According to the Gupta records, amongst his sons, Samudragupta nominated prince Chandragupta II, born of queen Dattadevi, as his successor. Chandragupta II Vikramaditya (the Sun of Power) ruled from 375

to 412 CE. He was also mentioned as Devaraja / Devagupta in his epithets.

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He married a Kadamba princess of Kuntala and of Naga lineage (N?gakulotpannn?), Kuberanaga. His daughter Prabhavati Gupta from this Naga queen was married to Rudrasena II, the Vakataka ruler of Deccan &

thus for the first time a matrimonial alliance was set up between the two most violent belligerent of contemporary India.
Conquest of Shakas : The Shakas or the Indoa-Schythians were a foreign tribe who came to India from Central Asia some centuries ago. By then they had become the master of Western India including Gujarat.

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Chandragupta II expanded his realm westwards, defeating the Saka Western Kshatrapas of Malwa, Gujarat and Saurashtra in a campaign lasting until 409. His main opponent,

the powerful Shaka ruler Rudrasimha III was defeated by 395, and due to his victory of the Shakas he was known by the title "Shakari". This conquest made the Guptas to gain access to the Western coast & thus came in touch with the lucrative Western trade of the Arabian Sea. The Mehrauli Pillar Edict (MPE) also credits him of crushing an united alliance of

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the Bengal Chiefdoms (Vanga). This extended his control from coast to coast

and he established a second capital at Ujjain.

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Despite the creation of the empire through war, the reign is remembered for its very influential style of Hindu art, literature, culture and science, especially during the reign of Chandragupta II. Some excellent works of Hindu art such as the panels at the Dashavatara Temple in Deogarh serve to illustrate the magnificence of Gupta art. Above all, it was the synthesis of elements that gave Gupta art its distinctive flavor. During this period, the Guptas were supportive of thriving Buddhist and Jain cultures as well, and for this reason, there is also a long history of non-Hindu Gupta period art. In particular, Gupta period Buddhist art was to be influential in most of East and Southeast Asia. Many advances were recorded by the Chinese scholar and traveler Faxian (Fa-hien) in his diary

which was published afterwards.

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Chandragupta II's campaign against foreign tribes : The 4th century Sanskrit poet Kalidasa credits Chandragupta Vikramaditya with conquering about twenty-one kingdoms, both in and outside India.

The MPE credits Chandragupta II to cross the Sindhu River.

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After finishing his campaign in East and West India, Vikramaditya (Chandragupta II) proceeded northwards, subjugated the Parasikas (Persians), then the Hunas and the Kambojas tribes located in the west and eastern Oxus valley respectively. Thereafter, the king proceeded into the Himalaya mountains to reduce the mountain tribes of the Kinnaras, Kiratas, as well as India proper. 128 The Brihatkathamajari of the Kashmiri writer Kshemendra states, King Vikramaditya (Chandragupta II) had "unburdened the sacred earth of the Barbarians like the Sakas, Mlecchas, Kambojas, Yavanas, Tusharas, Parasikas, Hunas, and others, by annihilating these sinful Mlecchas completely".

The Navaratnas :

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The court of Chandragupta was made even more illustrious by the fact that the Navaratna (Nine Jewels), a group of nine who excelled in the literary arts, graced it. Amongst these men was Kalidasa, whose works dwarfed the works of many other literary geniuses, not only in his own age but in the years to come. Kalidasa was mainly known for his subtle exploitation of the shringara (romantic) element in his verse.

The nine Navaratnas were : i) Amarsinha ii) Dhanantari iii) Harisena iv) Kalidas v) Kahapanaka vi) Shanku vii) Vararuchi viii) Varahamihir ix) Betalbhattacharya The other rulers in Indian history who were famous for patronizing such set of Navaratnas in their court were Mughal Emperor Akbar & Maharaja Krishnachandra of Bengal.

94%

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Faxian (or Fa Hien), a Chinese Buddhist, was one of the pilgrims who visited India during the reign of the Gupta emperor Chandragupta II. He started his journey from China in 399 and reached India in 405

CE.

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During his stay in India up to 411, he went on a pilgrimage to Mathura, Kannauj, Kapilavastu, Kushinagar, Vaishali, Pataliputra, Kashi, and Rajagriha, and made careful observations about the empire's conditions.

Fa Hien

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was pleased with the mildness of administration. The Penal Code was mild and offenses were punished by fines only. From his accounts (

Bk ~ "Fa-kuo-king"), we get an impression that the Gupta Empire was a prosperous period in the history of India.

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And until the Rome-China trade axis was broken with the fall of the Han dynasty, the Guptas did indeed prosper. His writings form one of the most important sources for the history of this period.

The Gupta Empire in 410 CE with Chandragupta II's conquest of the Saka territories at the far West
130 10.11 Kumargupta I (415-55 CE) Kumargupta I was the son of the Gupta emperor Chandragupta II and his queen Dhruvadevi. He seems to have maintained control of his inherited territory, which extended from Gujarat in the west to Bengal region in the east. Kumargupta performed an Ashvamedha sacrifice, which was usually performed to prove imperial sovereignty, although no concrete information is available about his military achievements. Based on the epigraphic and numismatic evidence, some modern historians have theorized that he may have subdued the Aulikaras of central India and the Traikutakas of western India. Kumargupta had inherited a large empire built upon the conquests of his father Chandragupta II and his grandfather Samudragupta. No concrete information is available about his military achievements. The inscriptions issued during his reign have been discovered in Madhya Pradesh, Uttar Pradesh, West Bengal, and Bangladesh; an inscription of his son has been discovered from Gujarat. In addition, his Garuda-inscribed coins (Garuda was presumably the Royal emblem of the Guptas) have been discovered in western India, and his peacock-inscribed coins have been discovered in the Ganges valley. This suggests that he was able to maintain control over the vast territory that he inherited. Thus, even if his reign was militarily uneventful, he must have been a strong ruler for being able to maintain a stable government in a large empire, as indicated by epigraphic and numismatic evidence. There are some indications that Kumargupta's reign was not devoid of wars and disturbances. For example, he worshipped the war god Karttikeya, and his gold coins suggest that

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he performed the Ashvamedha ceremony, which was used by Ancient Indian kings to prove their sovereignty.

However, since there is no concrete information available about any military conquest by him, it is not certain if this performance is indicative of any conquests. Possible south-western conquests : Kumaragupta's coins have been found in present-day Maharashtra, which was located to the south-west of the core Gupta territory. These include 13 coins from Achalpur, and a hoard of 1395 silver coins from Samand in Satara district. His coins discovered from south Gujarat resemble the coins issued by the Traikutaka dynasty, which ruled this region. This has led to suggestions that Kumaragupta defeated the Traikutakas. Possible annexation of Dashapura : The 423 CE Mandsore inscription mentions a line of kings whose name ends with -varman, who probably had their capital at Dashapura (modern Mandsaur). The inscription describes one of these kings, Nara-varman, as an "Aulikara", which seems to have been the dynasty's name. The inscription describes a guild of silk- weavers who had migrated from the Lata region of present-day Gujarat to Dashapura. It then abruptly moves away from this topic and mentions "while Kumaragupta was ruling the whole earth". It further states that a sun temple was built in c. 436 CE during the reign of Nara- varman's grandson Bandhu-varman: it was later destroyed or damaged by other kings, and 131 the guild had it repaired in c. 473 CE. According to one theory, Bandhuvarman ruled Dashapura as a feudatory of Kumaragupta I, the subject of this article. However, historian R. C. Majumdar argues that the "Kumaragupta" referred to in the inscription is the later king Kumaragupta II. According to Majumdar's theory, the temple was built in c. 436 CE when Bandhuvarman ruled as a sovereign, and was repaired in c. 473 CE during the reign of Kumaragupta II. Bandhuvarman's grandfather Naravarman and his father Vishvavarman seem to have been independent rulers, because none of the three inscriptions issued during their reigns refer to a Gupta overlord. Therefore, according to Majumdar, irrespective of who the "Kumaragupta" mentioned in the Mandsaur inscription is, the Dashapura area seems to have been annexed to the Gupta empire sometime after this inscription was issued, that is, during c. 424-473 CE. Majumdar theorizes that the Dashapura region was annexed to the Gupta empire during the reign of Kumaragupta I, either through military conquest or diplomacy. Other possible campaigns : Some coins of Kumaragupta's coins depict him as a rhinoceros- slayer, which some scholars such as Tej Ram Sharma see as possible evidence of his successes against the king of Kamarupa in present-day Assam, where the Indian rhinoceros is abundant. Another category of his coins portray him as a tiger-slayer, which according to historian H. C. Raychaudhuri, may allude to his incursions of the territory to the south of the Narmada River, where tigers are abundant. However, historian S. R. Goyal dismisses both of these coin- based theories as fanciful.

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The Bhitari pillar inscription states that his successor Skandagupta restored the fallen fortunes

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the Gupta family, which has led to suggestions that during his last years, Kumaragupta suffered reverses, possibly against the Pushyamitras or the Hunas.

However, this cannot be said with certainty, and the situation described in the Bhitari inscription may have been the result of events that happened after his death. 10.12 Skandagupta (455-76 CE) Skandagupta became the Gupta king in year 136 of the Gupta era (c. 455-456 CE). According to the Bhitari pillar inscription, he restored "the fallen fortunes of his family". The inscription states that when he prepared to do so, he spent a night on the bare earth, and then defeated his enemies, who had grown wealthy and powerful. After defeating his enemies, he visited his widowed mother, just like Krishna had visited his mother Devaki; his mother's eyes were "full of tears from joy". Many scholars read the name of the enemies mentioned in the Bhitari inscripton as "Pushyamitras", who according to the Puranas, were a tribe, and probably ruled an area located on the banks of the Narmada River. However, an alternative interpretation of the inscription reads "Yudhyamitras" (a generic term for enemies) instead of "Pushyamitras". the

132 enemies referred to in the inscription may be rival claimants to the throne. Various historical records suggest that multiple people in the Gupta empire assumed sovereign status after Kumaragupta's death. These people include Kumaragupta's brother Govindagupta, his relative Ghatotkacha-gupta, and Prakashaditya (who is known from some gold coins). These people may have been rivals of Skandagupta. The Bhattari Pillar Inscription & Junagadh Prasasti refers to for categories of enemy defeated by Skandagupta ~ i) The Pushymitras ii) The other brothers & rival claimants of the throne iii) The hostile rebel kings iv) The Hunas & Mlecchas. The Pushyamitras in this case were identified by some scholars as the Pradava rulers of Mekala region near Narmada river. They were previously the feudatories of Vakataka rulers of Deccan. Resisting the Hun Invasion : in the mid 5th century C.E., the Te-Thai tribes, commonly known by the Sanskrit denotation "Hunas", became very powerful in Central Asia & Oxus Valley. The Hunas like the Kushanas or the Sakas were nomadic barbaric war tribes who originated from the Mongoloid speaking areas & the Xinongnu tribal region of Northern China. In the mid 5th century due to logistic factors like shortage of food & climatic variations these Hunas became divided into 2 parts & started migrating outwards from Central Asia. One part migrated Westward into Europe through Russian Volga, under the leadership of Atilla the Hun. They devastated the whole Northern & Eastern Europe & invaded the mighty Roman Empire. They plundered the Romans & also destabilized the Germanic tribes which resulted into their "Great Migration" & ultimately led to the collapse of the Western Roman Empire. On the other hand at the same time, the other part of the Hunic tribes in Central Asia, commonly known as "Hephthalites" or the White Huns, started moving towards the South. Around 458 C.E. they crossed the Indus & invaded the mighty Gupta Empire. Although, the date of the Hun invasion is not certain, however, a possible reference to this conflict in the Junagadh inscription suggests that it may have happened at the beginning of the Skandagupta's reign or during the reign of his father Kumaragupta. The Junagadh inscription, dated to the year 138 of the Gupta era (c. 457-458 CE) mentions Skandagupta's success against the Mlechchhas (foreigners): "...whose [Skandagupta's] fame, moreover, even [his] enemies, in the countries of the mlechchhas... having their pride broken down to the very root, announce with the words "verily the victory has been achieved by him." -?Junagadh inscription.

133 Migration of the Hunas to different regions (Left) White Huns Invasion in the Gupta Empire (470 C.E.) [Right] Fortunately, Skandagupta proved to be equally formidable. He inflicted such a crushing defeat over the Hunas, that for near about half a century or even more, they never dared to cross the Sindhu & invade India. After being defeated at the hands of Skandagupta, the Hunas turned West & in turn invaded the Sassanian Persian territory ruled by the then Persian Emperor Firoz Shah. The victory against the Mlechchhas happened in or before the year 136 of the Gupta era (c. 455-456 CE), when Skandagupta ascended the throne and when he appointed Parnadatta as the governor of the Saurashtra region, in which Junagadh is located. That's why Skandagupta is known as the "Savior of India". 10.13 Buddhagupta (476-500 CE) After the demise of Skandagupta chaos & confusion grasped North India for about 10 years. The situation gently improved with the accession of Buddhagupta to the Gupta throne in 476 CE. As to Eran Inscription, he was the son of Purugupta and was succeeded by Narasimhagupta. But the Gupta Empire by then is already showing signs of visible decay. Various Feudal lords like the Maitrakas of Vallabhi, the Hastins of Bundelkhand, the Uparika governors of Bengal were already starting to assume their independence. 10.14 Causes for the disintegration of the Gupta Empire The Guptas began to rule independently from AD 319-320. Though they ruled until AD 550, the effective period of their rule is not more than a hundred and eighty years, i.e., till the end of Skandagupta. After that, they figure overtly as rulers only in name, but without any effective power structure to back them. Generally, the reasons for the disintegration of any power structure are explained, as a combination of external factors with internal weaknesses. The salient factors are listed below :

134 1) Foreign Invasion : It is generally agreed upon by almost all historians that the Hun invasions were the main or at least one of the principal causes for the decline of the Gupta power. It is no exaggeration to state that

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the Hun attacks dealt a severe blow to the Gupta authority particularly in northern and western regions. Further, the

internal attacks of the Pushyamitras, who are identified with the Patumitras and Durmitras of the Puranas, also caused notable destabilization to the state power of the Guptas. 2) Weak Successors : Another cause for the disintegration was the succession of weak rulers after Skandagupta. All his successors starting from Buddhagupta to Bhanugupta, Vanyagupta, etc. were only titular rulers & incompetent in compare to their Imperial Gupta predecessors. 3) Inbuilt decentralized administration of the Guptas : Yet another factor behind the disintegration of the Gupta state power was the administrative weakness. Guptas made no efforts to impose an effective control over their regions. Their control was effective as long as powerful rulers occupied the Gupta throne and exercised their authority effectively. However, crisis of succession or weak monarchs led local chiefs to declare independence. This naturally resulted in constant military preparedness that led to the crippling of the financial resources of the Gupta Empire. Though Skandagupta thwarted the early attacks of the Hunas, the struggle disrupted the international trade of north-western India and eroded one of the most important financial bases of the Guptas. 4) Rise of regional powers : By

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the end of the 5th century AD and beginning of the 6th century AD, taking advantage of the

chaotic condition of the Gupta Empire, many regional powers asserted themselves by declaring independence. Further, for some historians, another cause for the disintegration of the Gupta Empire was the beginning of feudalization of the polity, economy and society. They argue that this process of feudalization with the issue of land grants first to religious and later to secular beneficiaries resulted in loss of revenue and diminished administrative control over the kingdom. Further, the growing importance of Samantas weakened the central authority. 5) Impact of Buddhism : Another cause for the decline and disintegration of the Guptas is said to be their tilt towards the asceticism of Buddhism during the reign of Kumaragupta and Buddhagupta. It is suggested that the founding of Nalanda University by Kumaragupta and of Buddhist learning and the patronage extended by Buddhagupta are index of their tilt towards Buddhism that advocates non-violence. It is not true that they patronized Buddhist educational institutions but this does not mean that they renounced violence even for protection of their territories from external and internal disorders, nor is there any conclusive evidence to prove that they disowned their royal duties and spent their lives as ascetics, embracing Buddhist philosophy. 10.15 Conclusion Founded by Sri Gupta the Gupta empire covered a large span of about 200 years roughly. It is called by historians as the Golden Period in the history of India. This empire was ruled by some very prominent rulers of the Gupta dynasty such as Chandragupta I, Samudragupta, and Chandragupta II. The rulers of this dynasty provided political integration to a wide part of north India for around two centuries and brought about a political unification over large part of the sub continent. They conducted their rule well and helped in the formation of those conditions which accompanied to the growth of Sanskrit language and writing, extensive discoveries and inventions in science, agriculture, trade and commerce, technology, art, engineering, literature, dialectic, logic, astronomy, religion, mathematics, and philosophy. This made this period as the most remarkable period in the history of Ancient India and gave it a title of the 'Golden Age'. 10.16 Model Questions 1) Why is Gupta Empire called a Golden Age ? Describe the views of different schools of history regarding thus ? 2) What are the major types of sources for constructing the history of the period ? 3) What are the different theories of origin of the Guptas ? 4) Where was the Gupta capital located ? What are the substantial evidences behind demarcating the Gupta capital ? 5) What was the relation between Brahminical revivalism & rise of the Guptas ? 6) Give a brief dynastic history of the Imperial Guptas ? 7) Why did Chandragupta I called the real founder of the Gupta Empire ? 8) Describe the achievements in internal & external sphere of Samudragupta. 9) Why is Chandragupta II called Vikramaditya ? In this connection, describe his major achievements. 10) Describe the achievements of Kumargupta I. 11) Why is Skandagupta called the "savior of India" ? In this connection mention his major achievements ? 12) What were the major causes for the downfall of the mighty Gupta Empire ? 10.17 Suggested Readings

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Majumder, R.C., A Comprehensive History of Ancient India, (Delhi, Motilal Banarsidass Pub. : 1981) Raychaudhuri, H.C., Political History of Ancient India, (Delhi, OUP : 1996)

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137 Unit 11 □ □ □ □ □ Post Gupta Polities - Pallavas, Chalukyas, Bardhanas and Pushyabhutis. Structure 11.0 Objective 11.1 Introduction 11.2 Sources for constructing the history of Post-Gupta polities 11.3 The Political Narrative 11.4 North India : The political history of Pushyabhutis & Harshabardhana of Kanauj 11.5 South India : The Pahlavas/Pallavas of Kanchipuram 11.5.1 The Origin 11.5.2 The Early Pahlavas 11.5.3 The Latter Pallavas 11.6 Deccan : The Chalukyas of Badamai 11.6.1 The Origin 11.6.2 Dynastic History of the Badami Chalukyas 11.7 Conclusion 11.8 Model Questions 11.9 Suggested Readings 11.0 Objective • The objective of this present unit is to study different types of sources for constructing history of the Post - Gupta polities. • The political history of Pushyabhutis and especially achievement of Harshabardhana in North India will be discussed here. • Learners are able to gather some ideas about the Origin Phases and dynastic history of Pallavas in the South India from this unit. • The other objective of this unit is origin, expansion and fall of Chalukyan of Badami in the Deccan 11.1 Introduction By the end of 5th century CE., South Asia witnessed the fall of the last remaining Centralized united Empires of the Ancient Age that is the Great Gupta Empire. For nearly about the last 180 years, starting from early 3rd century CE., the Gupta Empire had given India an image of a United pan-Indian state for the sub-continent. There were several factors responsible for the 138 downfall of the Gupta Empire. The devastations caused by the foreign Barbaric invasions of the White Hunas, the collateral damage caused by the fall of the Western Roman trade & commerce, the side-by-side fall of money economy, the economic crisis, rise of local elites, the administrative incapacities of the Latter Gupta Monarchs, etc. were some of them that deserve special mention. Apart from this, there was an inherent cohesive weakness of the Gupta Administration. The Gupta administrative set-up itself was quite semi-feudal in character. E.g. The Bhukti provincial governors, called Uparikas, were much more powerful than their Mauryan counterparts. In one hand they were paid in kind (land), instead of cash which literally made them the sole master of their granted land. While in the other, they enjoyed the right to keep their own personal army & appoint the subordinates by their own. As such, they soon became regional satraps. Thus in any rising situation of weakening central government, they possessed enough power to rise as independent regional lords. Thus, by the 6th century the temporary vacuum created by the fall of united Gupta & Vakataka authorities in India, was soon filled up by the rise of numerous provincial independent kingdoms at the regional level. Marxist historians like R.S. Sharma, B.N.S. Yadav marked this Post-Gupta period as an Age of administrative decentralization & political anarchy, a noteworthy feature of Medieval Feudalism. However, Revivalist historians like B.D. Chattopadhyay, Upinder Singh, etc. refused to view the post-Gupta period as an age of decline. Rather according to them, if we look at the individual regional level, it would be a period of 'improvement & flourishing'. They viewed that the decline of Centralized state actually paved the way for state formation at the regional level. Let us quickly discuss the political history of four such post-Gupta kingdoms in our following passages, namely the Pallavas, Chalukyas, Bardhanas and the Pushyabhutis. 11.2 Sources for constructing the history of Post-Gupta polities Before going to the specific political histories of these kingdoms, let us first quickly go through the major sources that help us to construct the history of this period. • One of the chief features of the post Gupta polities was the growth of several Vernacular Languages which began to challenge the literary hegemony of Sanskrit in the subcontinent. These new form of Regional Vernacular languages began receiving considerable patronization from the emerging Regional kingdoms & courts of Early Medieval India. • The growth of Regional polities & vernacular Languages was accompanied by the composition of several Royal biographies written by contemporary court poets in this age. These Royal biographies were used as a tool of self-glorification & self-justification by the Royalties & Kings of this age. Some of the important biographies are mentioned below :

139 • The Puranas of this age reflected the increasing popularity of more theistic & ritualistic elements in social life. The Bhagabatha Purana (10th cen), the Kalika Purana (10th cen), etc are some of them. Sections on Tirthas (Pilgrimage), vratas (vows) and the dharma of women were added to the older Puranic versions. On the other hand, the Upapuranas, more popular in Eastern India enlightens us with the interaction between the Brahminical & non-Brahminical cultures, which latter resulted in the emergence of distinct regional configuration during this age. • Recent researches by historians like A.D. Mathur shows how several sets of Hindu Laws (vyvohar), on the basis of Dharma (Religion) began to emerge on a popular scale & became crystallized, during this age. These laws dealt mainly with the day-to-day life of the society like marriage laws, laws of inheritance, etc. Dharmasashtra compilations & Jimutvahana's work on procedural laws "Vyvoharmatrika" & that on inheritance "Dayabhag" (mostly popular in Bengal), Vijneshwara's commentary on aspects of Hindu Laws "Mitakshara", etc were some of them. Historian R.S. Sharma identified them as a new tool for reimposing Patriarchy in the society. • Certain other secular non-canonical texts also provide information of socio-economy of this age. E.g., the "Krishi-parashar" of Bengal gives relevant information of Agriculture practiced in post-Gupta period. While the Jain "Dharma kathas" (folk tales) are useful sources of information for the history of trade & commerce during this period. On the other hand, mathematical documents of Ganitsamagra or Lilavati by Bhaskaracharya offer useful information about weights, measure & coinage of this age. • Foreign Accounts : Apart from the indigenous accounts, there are also works of foreign travelers which are useful to construct the history of this period. Foremost among them were the works of Hieuen Tsnag (600-64 CE) & I-Tsing (635-713 CE), both of whom were Buddhist pilgrims from China to India. They wrote a vivid account of life, society, Royalty, education & also the Buddhist doctrines practiced in India.

140 The important Arab Works includes those of Arab travelers & geographers like Al Masudi, Sulaiman, Abu Zaid, Al Beruni, Al Idrishi, etc. These are particularly useful for the source of History of Trade & commerce. • Archaeological Evidences : Likewise the previous centuries Archaeological evidences forms a major source for the History of EMI. As we will see, this period witnessed a considerable rise in Inscriptions & Epigraphs, constructed particularly to commemorate the Royal Land grants to Brahmin & Religious institutions or to sub-ordinate feudal beneficiaries. The assessment of this epigraphical data of Royal land grant is an important topic for debate concerning the Feudal nature of this period.

11.3 The Political Narrative

During the later half of 6th century the Great Gupta & Vakataka Empire in North India & Deccan respectively, began to break up. Soon numerous small & big regional kingdoms replaced them. Some of them like Gaudas, Pushyabhtis, etc. were short lived while some others like Cholas, Pallavas, Chalukyas, etc were relatively long lived. These kingdoms are more easily identified their nuclear centers or Capitals than their boundaries. Eg. Pushyabhtis of Kanauj, Rashtrakutas of Manyakheta, etc. Let us now go through some of the chief political features of this age :

Increase in warfare & militarism : Owing to the proliferation of political power, this period witnessed an unprecedented rise of military build up & warfare. Apart from the central hired core, the kings of this period depended on feudal supplies & paid mercenaries in times of need. These mercenaries were drawn from different lineages & regions giving the armies a distinct heterogeneous outlook. E.g. Pala Inscriptions records that Pala army of this age apart from their central Gauda regiments also included hired soldiers from Khasi, Malavas, Huns, Latas, etc.

Increasing conflicts with the tribes : The period witnessed the expansion of the peripheries of the sedentarized states of both North & South India. This obviously led them to a conflict with adjacent tribal societies. E.g. Since it's formation, the Guhilla Rajput dynasty of SE Rajasthan were involved in serious conflict with the adjacent Bhill tribes. In fact, the foundation of this dynasty lies in the defeat of the Bhill chief Mandalika in the hands of king Guhadtta. Latter many of the Bhills converted from hunter-gatherers to taxpaying farmers. Again Inscriptions of Ganga king of Orissa, Ananatvarman Chodaganga suggests how his ancestors defeated the Shabara tribes. These conflicts ultimately led to the displacement & integration/ absorption of the tribal societies into the sedentarized Hindu societies. However, it also led to greater interaction between tribal & Brahminical cultures. It was not that only the tribal societies got "Hinduized", but also several tribal elements also penetrated into the Sanatan Brahminical culture. E.g. Sanskrit inscriptions from Assam suggests greater incorporation of Khasi &

141 Gado words. Again the penetration of the tribal cultures in Orissa is best reflected in the rise of worship of the Jagannath cult, which clearly has tribal origins. Feudal sub-ordination & 'Prasastis' : The Prasastis or Royal Inscriptions of this age enlightens the emerging chain of Political Hierarchies in this period. Sometimes subordinate rulers while glorifying their own deeds frequently referred to their overlord in Prasastis. While there are other instances of Prasasti Inscription where a overlord granting lands to their feudal chiefs in return of Military services. Certain titles like Parameshwar, Mahadhiraj, etc were used to refer paramount rulers while those for their feudatories were Samanta, Maharaja, etc. There is much controversies among the historians, whether at all this system is "Feudatory" or not. Women in throne : Despite the patriarchal nature of the society, the political history of this period gives several instances of Queens succeeding to the throne. Didda, Yasovati, Sugandha - were queens from Kashmir. While Eastern Chalukyan Queen, Vijamahadevi, who succeeded her husband Chandraditya, used to donate Lands to Brahmins. Among the others, the 13th century Kakatiyan Queen Rudramadevi deserves special mention. She was nominated to the throne by her Father King Ganapati (1199-1261 CE). Not only she efficiently ruled for 17 long years (1262-1289), but like Sultana Razia of Delhi Sultanate, she too wore male attire & led her soldiers to battlefield. The inscriptions of Kakatiyan Temples portray her as Devi Durga & project her as a Heroic male king. Historian Cynthia Talbot argued that the decentralized political system allowed women to power. Again another factor is that in the socio-political system of this age, the 'family' is the centre. Hence, in absence of male heir, women could ascend the throne in order to preserve the ruler-ship within the immediate family blood or kin group.

11.4 North India : The political history of Pushyabhutis & Harshabardhana of Kanauj The rise of Kanauj & the glories of its King Harshabardhan, covers a major portion of the Post-Gupta North Indian History. The major Historical sources for the Pushyabhutis were the "Harshacharita", a prose biography of King Harshabardhan written by his court poet Banabhatta & the accounts of the Chinese pilgrim Hieuen Tsang (Xuanagzang). The Pushyabhutis were originally based in a place called Thaneshwar (modern Ambala district of Punjab). It is assumed that the first 3 kings of the Pushyabhuti line viz. Nrvardhana, Rajyabardhana, & Adityabardhana were feudatories of the Guptas who ruled from 525 to 575 C.E. Gradually with the decline of the Gupta Imperial Power, the 4th King of the same line , Pravakarvardhana lost no time to declare himself independent & was the first to adapt the title "Mahadhiraja". The Harshacharita described him as a great military General who had the capability to challenge the powers of Huna, Gandhara, Malava & Sindh all at a same time.

142 Now, Pravakarvardhana had two sons - Rajyabardhana & future king of Kanauj, Harshabardhana, & one daughter Rajyarshi. With the marriage of princess Rajyarshi with the Maukhari ruler Grahavarman of Kanauj/Kanyakubja, the Eastern neighbors of the Pushyabhutis, an important marriage alliance was forged in. But as to Harshacharita, certain dramatic events started taking place soon after this. After his death Pravakarvardhana was succeeded by his eldest son Rajyabardhana in 605 C.E. Around this time news came that Grahavarman was murdered by the King of Malava & Queen Rajyarshi was imprisoned. Rajyabardhan immediately marched for Kanauj & defeated & probably killed the King of Malava on his way. But as to Bana's writings, in the course of this campaign Rajyabardhan was "treacherously" murdered by Sasanka, the King of Gauda (Bengal), who was an ally of the Malava King. Now it was his younger brother Harsha's turn to take the revenge. As such, Harshabardhana ascended the throne & took the title of "Rajaputra" instead of "Mahadhiraja", as a symbol of paying homage to his late brother. According to Harshacharita, his first task was to rush towards Kanauj & rescue his sister Rajyarshi from the nearby Vindhya Forests,

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who was on the verge of committing Sati. In due course Kanauj passed into the hands of Pushyabhutis &

Harshabardhana declared it as his new Capital. His next military target was to launch an operation against Sasanka, the King of Gauda. As a result skirmishes took place between the two & probably Harsha could inflict a temporary defeat over the Gauda forces & succeeded in capturing Kongada & small parts of Orissa. However, it is doubtful whether he could completely rout over Sasanka, since Harsha could not conquer Bengal at least up to Sasanka was alive.

143 Empire of Harshabardhana (606-47 CE) Harshabardhana's next task was "Digvijay". His reign was marked by numerous military victories. As to the account of Banabhatta, Harsha's army was composed of some 5000 elephants, 2000 cavalry & some 60,000 infantry. He has almost total control over whole of North India from Thaneshwar to Magadha including Ahichatra & Prayag. In the West, he defeated the King of Sindh, the King of Vallabhi & invaded Gujarat & extended his empire up to Saurashtra & Kutch. In the North, he invaded Kashmir. In the East, Bhaskarvarman. The king of Kamarupa accepted his overlordship, so as the Tribal chiefs of Vindhya. Orissa was added to his Empire in 641 C.E. But in his Southern campaign Harsha had to face a crushing defeat in the hands of the Western Chalukya ruler Pulakeshwan II who to commemorate his victory declared himself as "Sakala-dakhshinathanath" as to the contrast of Harsha's title "Sakala-uttarathanath". Thus, the southern bank of Harsha's Empire was restricted up to the Northern banks of River Narmada. In 641 C.E. Harsha declared himself as the "King of Magadha" & exchanged embassies with the Chinese Empire. In this context the arrival of Hieuen Tsang (Xuangazang) deserve special mention.

144 Hieuen Tsang described how under the able rule of Harsha, the glory & grandeur of Kanauj rose to a new height. The King used to go for frequent inspection. Periodic assemblies of Feudal chiefs, donation ceremonies & religious land grants were organized. Beside the administrative system as also elaborately reformed by Harsha. Hieuen Tsang records that the people were taxed 'lightly'. Only 1/6th of the total produce was levied as tax. The inscriptional evidences suggest the Religious diversity of the Ruling class during this age. While the earlier Pushyabhuti Kings used to be the worshippers of Surya, Rajyabardhan was a Buddhist, while Harshabardha although was a devotee of Shiva, was also attracted to Buddha. He periodically patronized great Religious assemblies of discussion & debate where Hindu Brahmins. Buddhist Shramanas, & other religious adherents were invited to participate. Harsha was also a patron of learning & he himself composed 3 plays, viz. - "Ratnavali" "Priyadarshika" & "Nagananda". Beside he also composed the scripts of Madhuvana & Banskhera Inscription. Harshabardhana's death in 647 C.E followed a period of Political confusion that latter led the famous Triparrate struggle in North India between the three powers namely Pala-Pratihara- Rashtrakuta.

11.5 South India

: The Pahlavas/Pallavas of Kanchipuram The 4th century CE marked the beginning of a transitional phase for the history of South India. While in Deccan it marked the end of the Satavahana Empire, the far South on the other hand, witnessed the disappearance of the Ancient Tamil Sangama kingdoms. As such, from the beginning of 4th century CE to the middle of 6th century CE, the history of South India remained more or less obscure to us. A proper documented history again started only from the middle of 6th century CE with the establishment of Pallava power, North of the River Kaveri.

11.5.1 The Origin

The name "Pahlava / Pallava" is derived from the Sanskrit word meaning "tender leaves & shoots of a plant". There are many views regarding the actual origin of the Pahlavas. Many believed that the Pahlavas had originated from the foreign stalk of Indo-Scythian tribes. According to historian P. Carnegy the Pahlavas had originated from the Ancient Persians / 'Parsikas' of Iran and that they spoke the Pehlvi, a derivative of the Parthian language. While in 4th century 'Varika' written by Katyana spoke about a Saka origin of the Pahlavas. As for certain, most of the earliest inscriptions of the Pahlavas were not written in any South Indian language but in Prakrit. Prakrit was a middle Indo-Aryan Language of North India and thus it is taken granted that Pahlavas had came at least from the North of the Vindhya. However, speaking Prakrit doesn't solely testifies their foreign origine. For Prakrit is present in South India from a much longer time. A pseudo derivative of Prakrit had developed even

145 in Sri Lanka called the Sinhalese Prakrit, ever since Ashoka had sent Dhamma-mahamatya missions to the island. In fact, some historians had tried to connect their origin with Jaffna at the Northern coast of Sri Lanka identified as the island of Manipallavam from the Sangam epic 'Manimekalai'. Again, a Sanskrit inscription of Amravati had tried to trace the Pahlava's decent to the Rig Vedic priest Bhardawaj, the 5th son of Brahma. Thus, it is impossible to trace the actual origin of the Pahlavas. Most probably, they were not Tamil or South Indian in origin. But they were quick enough to adapt the local traditions. However, it is certain that the Pahlavas rose to prominence in the service of the Satvahana Empire working as Feudal lords under them. With the decline of the Central Satavahana authority, they asserted their independence. In fact, the earliest Prakrit Inscription of the Pahlavas at Palnad (Guntur Dt.) clearly mentions Sinhavarman as the founder of the Kingdom, who had earlier worked under the service of the Satavahanas.

11.5.2 The Early Pahlavas King Shivaskandavarman, the son of Sinhavarman is considered as the real founder of the Early Pahlava dynasty. He perhaps ruled around early 4th century CE. From three Prakrit Copper plate inscriptions, we came to know that his dominions extended from the Krishna River in the North to the Pennar River in South up to Bellary district. He belonged to the Bhardwaj gotra and performed a number of Vedic sacrifices like Rajsyuo & Aswamedha Yoggya & took the title "Dahamma-Maharajadhiraja". His successor was his son Buddhavarman, who died prematurely soon after his coronation. After the death of Budhavarman, the history of Pallava dynasty became obscure, until we got the reference of one Pallava king of Kanchi, named Vishnugopa in the late 4th century CE. He was one of the 12 kings of Dakshinpatha who were defeated by the Gupta Emperor Samudragupta (350-376 CE) in his Southern campaign. Thus, his name found mention in the famous Allhabad Prasasti of Samudragupta. The history of the Early Pahlavas apart from this reference of Vishnugopa is obscure. Between 375-575 CE we got haphazard references of various Pahlava kings in Copper plate inscriptions & in literary tradition. However, no such constructive history can be formulated about them from these references.

Kalabhra Interference : But meanwhile a new power usurped the political arena of the Tamil lands and also the lands beyond the Pennar. They were called the Kalabhras and popularly known as the dominator of the Chera, Chola & Pandyan Tamil powers of South India. They were also strong proponent of Budhism & as such considered to be the enemies of native Tamil culture. As a result, it led to a strong religious reaction by the celebrated Naynars (Shaivas) & Alvars (Vaishnava) saints of the region. In this context we witnessed a significant revival of the Pahlava/Pallava political power.

146 11.5.3 : The Latter Pallavas King Simhavishnu (575-600 CE) was the first Pahlava king to rise to importance and successfully defeated the Kalabhra powers in the Tamil valley. Soon he became the master of the entire region from Krishna River in the North to Kaveri in the South. He was devout Vaishanva & took the title 'Avanishna' (Lion of the Earth). His portrait is found Sculptured in the Adivaraha Temple of Mamallapuram. Mahendravarman I (600-630 CE) succeeded his father Sihmavishnu. He was versatile genius. Not only was he a good military commander and an able statesman, but he was also an ardent religious reformer, a poet and a musician all at a same time. "Vichitrachitra", "Mattabhilasha", "Gunabhara", "Avanibhajana", etc. were some of the tiles adapted by him. His rule unfortunately faced the invasion of the Western Chalukyan king Pulakeshwan II from the North East. In the fierce Battle of Pullalur (618 CE) although Mahendravarman could save his capital Kanchipuram, but much of his Northern provinces were lost to the Chalukyans. Initially, Mahendravarman was a follower of Jainism. But latter under the influence of Saint Appar, he converted into Shaivism. Folklore said that as a result he destroyed the Jaina foundation of Patalipuram (Cuddalore) and built the Shiva Temple of Tiruvadi in it's place. However, he was also an efficient religious reformer and tried to curb down the corrupt orthodox religious practices of the Kapaliks & Shakyabhiksus. He was an excellent Vina player, studied music under Rudracharya & composed exercises for students who are studying instrumental music. He also wrote a book called "Mattavilashaprahashana". The Pallava Empire (7th century CE) Mahendravarman also introduced the famous system of building Temple out of Rock-cut

147 Manadapas. That's why, one of the inscriptions glorifies his innovative skill to build Temples without using bricks, timber, metal or mortar. The rock cut Temples of Trichinopoly, Vallam, Dalvanur, etc were some of them King Narasihmavarman I (630-668 CE) succeeded Mahendravarman. He was the greatest of the Pallava monarchs who raised the power & prestige of the dynasty to its zenith. He successfully defeated three consecutive Chalukyan invasions under Pulakeshwan II. Not only so, to avenge his father's earlier losses he invaded the Chalukyan territory and captured its capital Vatapi in 642 CE. The Chalukyan King Pulakeshwan II lost his life during the course of this campaign. Hence, to commemorate this victory Narshimavarman assumed the title "Vatapikonda". In around 650 CE Narasihmavarman invaded Sri Lanka / Ceylon. This invasion created such a profound influence on popular mind that his campaign was compared with that of Lord Rama's victory over Lanka. During his reign famous Chinese traveler Hieuen Tsang visited Kanchipuram and noted that alongside Hinduism, the Buddhist school of Sthaviravadanis & Digmabara Jainism also flourished in the capital city. Narashimavarman was also a great builder & constructed the port city of Mamallapuram / Mahabalipuram. Narashimavarman was succeeded by his son Mahendravarman II (668-70 CE) who had a short reign of 2years. He was killed in a battle with the Chalukyas. Parameshwarvarman I (670-95 CE) succeeded his father Mahendravarman II. He had to fight a series of battles with the Chalukyas under king Vikramaditya I & their ally the Gangas of Kalinga. But after years of turmoil he could finally defeat both of the powers successfully. That's why he was called the "Destroyer of the city Ranarsika". Ranarsika was the title of Vikramaditya. King Rajasinha or Narasinghavarman II (695- 722 CE) succeeded Parameshwarvarman. His long & unhampered reign was marked by the establishment of peace & prosperity in the Empire. Maritime trade flourished and embassies & delegations were exchanged with China in the 720s. He also constructed a large number of imposing Temples such as the Kailasnata Temple at the capital Kanchi, The Airavateshwar Temple at Kanchipuram, the Shiva Temple at Pnamallai and the famous Shore Temple at Mahabalipuram. He was conferred with the title "King of the kingdom of South India". His son Parameshwarvarman II succeeded Rajasinha. He had to face a humiliating defeat in the hands of Chalukyas. The capital of Kanchipuram was lost & the king had to pay a heavy war ransom in order to negotiate a peace treaty with the invading forces. Parameshwarvarman died without any heirs. Thus, a short period of anarchy followed his demise. Afterwards, the people choose from the collateral branch a young prince named Nandivarman II (731-795 CE) as their new King. In his long reign he successfully defeated

148 a Triple Alliance of Chera, Pandya & the Shavara Kings. He also checked a Chalukyan invasion. But his reign also witnessed the appearance of a new enemy over the Northern Frontiers, namely the Rashtrakutas. Sometime around 750 CE the Rashtrakuta King Dantidurga invaded Kanchi but failed. His campaign in turn resulted in a matrimonial alliance between the two & the daughter of Dantidurga, princess Reva became the chief Queen of the Pallava Monerch. But Nandivarman's too much interference in the Rashtrakuta court, resulted into an attack by Dhruva, the next king in the Rashtrakuta line. Nandivarman suffered a humiliating defeat & had to pay a heavy tribute of war Elephants. Nandivarman was a devout Vaishnav & constructed the Vaikuntha Perumal Temple. The celebrated Vaishnava saint Tirumanagai Alvar was his contemporary. Dantivarman (795 - 846 CE) succeeded his Father Nandivarman II. He was the son of the Rashtrakuta Queen Reva. During his reign he had to face a Pandyan aggression from the South & was also defeated by the Rashtrakuta King Govinda III. The Pallavas & it's neighbors in 9th century CE His son, Nandivarman III (846-69 CE) organized a strong confederacy with the Rashtrakuta & Ganga Kings & defeated the Pandyas at the Battle of Tellaru in 850 CE. Nandivarman III was a patron of art & literature. A Tamil inscription at Siam in Malay Peninsula bore the name "Avani-varman". Scholars relate it with the title Avanivarman which was adapted by Nandivarman III. During his last years, he was defeated by Pandyan king Sri Mara. Nripatunga (869-96 CE), the successor of Nandivarman III, renewed the hostilities with

149 the Pandyas to avenge his father's defeat. In the Battle of Kumabakonam (879 CE) he could successfully defeat Pandyan King Shri Mara. The reign of Nripatunga witnessed the rise of Chola power in South India. The history of Pallavas after Nripatunga became obscure. It is certain that the Pallava Empire slowly merged into the Chola kingdom latter, who initially acted as Feudal lords under Pallava Royalty. 11.6 Deccan : The Chalukkyas of Badami The Badami branch of Chalukkyas offered a Flourishinh history in Post-Gupta period South of the Vindyas in Deccan. They were the successors of the Vakataka Empire. Capital : Badami / Vatami (in modern Bagalkot district of Karnataka) 11.6.1 The Origin There were various theories regarding the origin of Chalukyas. Some historians like Rice, Carnegy, etc. believed that the Chalukyas like the Pahlavas were originally foreign migrants from Seleucia (erstwhile Empire of Selucas) or Persia. Traditional history associate Chalukyas with Ayodhya. A later record of Eastern Chalukkyas mentions the northern origin theory and claims that one ruler of Ayodhya came south, defeated the Pallavas and married a Pallava princess. She had a child called Vijayaditya who is claimed to be the Pulakeshin I's father. However, historians like Kamath and Moraes negated it as a mere myth and claimed that it was a popular practice in the 11th century to link South Indian royal family lineage to a Northern kingdom particularly to Ayodhya. The Badami Chalukya records themselves are silent with regards to the Ayodhya origin. However, it's worthy to mention here that Chalukkyan King Pulakeshwan II himself claimed his decent from the Ancient Pandava royal lineage of the Hindu epic Mahabharata in his Aihole Inscription. On the other hand, Vincen Smith & Dr. D.R. Bhandarkar believed that Chalukyas had originated from the Gurjaras of Gujarat & thus were a distant descendent of Gurjara Pratihars.

150 The Chalukkyan Empire in Late 6th century CE While many historians have dismissed the northern origin theory, the epigraphist K. V. Ramesh has suggested that an earlier southern migration is a distinct possibility. noted historians such as John Keay, D.C. Sircar, Hans Raj, S. Sen, Kamath, K. V. Ramesh and Karmarkar is that the founders of the empire at Badami were not any migrants but native to the modern Karnataka region. Vincen Smith & Dr. D.R. Bhandarkar believed that Chalukyas had originated from the Gurjaras of Gujarat & thus a distant descendent of Gurjara Pratihars. While according to A.S. Altekar, Chalukyas had originated from an indigenous Brahman family of Karnataka. However, it's certain that they came into prominence only during the late 5th century CE as mere feudal lords of Vakatakas. 11.6.2 Dynastic History of the Badami Chalukkyas Maharaja Pulakeshwan I (535-66 CE) is considered the real founder of the Chalukkyan dynasty. The term "pulakeshwan" literally means "one who has tiger hairs". He assumed the title "Ranavikram" ("the valorous in war") and was the first Chalukkyan king to perform Ashwamedha Yogyia. He founded the capital city of Vatapi / Badami & hence is also known as Vallabhashwara. Pulakeshwan I was succeeded by his eldest son Kirtivarman (566-97 CE). He made extensive conquest & as a result, the Chalukkyan Empire now extended over large parts of Maharashtra, Karnataka & Andhra Pradesh. The Cave Inscription in the Vishnu Temple of Badami credits Kirtivarman of defeating a large number rivals including Vanga, Anga, Kalinga, Magadha,

151 Cheras, Pandyas, Cholas, Gangas. Etc. However it quiet naturally seemed to be exaggerated. Mangalash (597-610 CE), who was the younger son of Pulakeshwan I, succeeded his brother Kirtivarman. He successfully halted a Kalchuri invasion. But in later years of his reign he got involved in a long drawn war of succession with his nephew (son of Kirtivarman), Pulakeshwan II who ultimately emerged victorious. Pulakeshwan II (610-43 CE) was the greatest ruler of the dynasty. A detailed account of his victories is carved in the famous Aihole inscription on the walls of the Jaina Temple at Aihole. It was composed by his court poet Ravikirti who claimed a similar status of himself with poet Kalidas. This Prasasti was for his patron king Pulakeshwan II. According to the Aihole Inscription, he won many battles against the Latas, Kadambas, Mlavas, Koshalans, Vishnukundinis & Gurjaras. Sometime around 631-34 CE King Harshabardhan of Kannauj invaded his territory. But Pulakeshwan caused a crushing feat upon them & halted the Pushyabhuti troops over the banks of Narmada. This event is glamorously elaborated in the Aihole Inscription & hence Pulakeshwan assumed the title "Daksinathanath" as a counter to the "Uttarathanath" concept of Harshabardhan. His reign also saw the beginning of the long drawn conflict with the Pahlavas. It all started when Pulakeshwan invaded the Pallava territory under King Mahendrarman I. in succeeding tension with the next Pallava king Narsimhavarman I, Pulakeshwan lost his life. Pulakeshwan sent a complimentary embassy to the court of Persian Emperor Khusrau in 625 CE. The Chinese traveler Hieuen Tsang visited the Chalukkyan territory during this time. After Pulakeshwan II's death there was temporary eclipse in the Chalukkyan power which ended only with the accession of the next King on the line Vikramaditya (654-68 CE). Vikramaditya was succeeded by his son Vinayaditya (668-696 CE). His son Vijayditya (696 - 732 CE) in turn succeeded Vinayaditya. His long reign was marked by peace & prosperity and simultaneously growth of trade & commerce. The Sangameshwara Temple at Pattadakal was built by him. Vikramaditya II (732-744 CE) succeeded his father, Vinayaditya. As soon as he came to throne he was faced with an Arab invasion. The Islamic Arab Caliphate had already crossed the Indus & annexed Sindh in 715 CE. The Umayyad Caliphate now tried to approach farther inroads into Gujarat. But at around 740 CE they were severely defeated by one Chalukkyan general Pulakeshi appointed by Vikramaditya.

152 Virupakhshya Temple, Pattadakal His queen Lokmahadevi was great patron of Temple architecture. She constructed the famous Virupakhshya Temple at Pattadakal. Kirtivarman II was the last ruler of this line. Afterwards the Chalukyan kingdom was absorbed by the Rashtrakuta Empire. 11.7 Conclusion Thus from our above discussion of this unit, we can conclude that in the Post-Gupta the Early Medieval Period in India was an Age of Expansion of the sedentary state society. We have discussed a brief political history of the Rise & fall of three dynasties from three different corners of the country geographically, viz. the Pushyabhutis of Kanauj in the Northern Plains, the Pallavas of Kanchipuram in the far South & the Chalukyas of Badami in the Deccan. Thus, we can see how in the political sphere there was a greater proliferation of regional state powers, each trying to compete with the other both politically & militarily. 11.8 Model Questions 1. What are the major sources for constructing the political history of the post-Gupta period? 2. What were the major political characteristics of the Post Gupta Period chiefly from 5th - 11th century CE? 3. Give a brief description of the emergence of the Pushyabhuti power in Kanauj? 4. Why did Harshabardhan assume the title 'Uttarpathanath'? 5. Describe in brief the rise & fall of the Pahlava/Pallava dynasty? 153 6. What were the different arguments regarding the origin of Pahlavas? 7. What was the Kalabhra Interference & how was it dealt with? 8. Describe in brief the confrontation between the Rashtrakutas & Pallavas. 9. Give a brief account of the rise & fall of the Chalukyan Empire of Badami? 10. From where did the Chalukyas originate? 11. "Pulakeshwan II (610-43 CE) is considered to be the greatest ruler of the Chalukyas" ~ Analyze this statement. 11.9 Suggested Readings Majumder, R.C., A Comprehensive History of Ancient India, (Delhi, Motilal Banarsidass Pub. : 1981) Raychaudhuri, H.C., Political History of Ancient India, (Delhi, OUP : 1996)

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Singh, Upinder, A History of Ancient and Early Medieval India : From the stone age to the 12th century, (New Delhi, Pearson

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154 Module IV Religion, Philosophy and society (C. 300 BCE -CE 750) Unit 12 □ □ □ □ Consolidation of the Brahmanical tradition : Dharma, Varnasrama, Purusharthas, samskaras Structure 12.0 Objective 12.1 Introduction 12.2 Vedic Period 12.3 Post-Vedic Period 12.4 Maurya and Post-Maurya age 12.5 Varnasrama 12.6 Caste Rules 12.7 Sacrifices. 12.8 Restoration of caste system. 12.9 Religion 12.9.1 Sources 12.9.2 Worship of Vedic and Epic deities 12.9.3 Jainism 12.9.4 Buddhism 12.9.5 Bhagavatism 12.10 Pre-Gupta, Gupta and Later ages 12.11 Brahmanical deities 12.12 Revival of Brahmanism : Bhakti 12.13 Siva worship 12.14 Other Religious sects 12.15 Performance of vedic Rites 12.16 Samskaras 12.17 Definition and divisions 12.18 Pre-natal samskaras 12.19 Sanskaras from Post-natal to childhood 155 12.20 Samskaras of student life 12.21 Domestic samskaras 12.22 Post-Mortal samskaras 12.23 Chaturasrama 12.24 Division of chaturasrama 12.25 Brahmacharya 12.26 Garhasthya 12.27 Banaprastha 12.28 Sannyasa 12.29 Conclusion 12.30 Model Questions 12.31 Suggested Readings 12.0 Objective • The objectives of present unit is to study the religious concept of Early Indian society (300 B.C - 750 A.D) • Learners may come to know that how did Varnasrama and caste rules prevalent in Post - Mayryan Age from this unit. • The features of Jainism, Buddhism and Bhagavatism - will be discussed in this unit. • Learners are able to gather some ideas about the meaning and significance of "Samskara" in Ancient India. • The division of Chaturasrama will be also elaborated here. 12.1 Introduction / Prologue The early vedic religion has been designated by the name of henotheism or kathenotheism a belief in single gods, each in turn standing out as the highest. It has also been described as the worship of Nature leading up to Nature's God. The chief deities of the earlier books owe their, origin to the personification of natural phenomena. 12.2 Vedic Period An important characteristic of Vedic Mythology is the predominance of the male element. Goddesses occupy a very subordinate position. In this respect the vedic civilization presents a contrast to the proto historic culture of the Indus valley, where the Mother Goddess is co-equal with her male partner. Another important feature of the vedic religion is the tenancy towards monotheism. The 156 hymns foreshadow the idea of universal unity and express the belief that God is one although he bears many names. Sacrifices occupy a prominent place in the vedic ritual. These include offerings of milk, grain, ghee, flesh and juice of the soma plant. In the later vedic period,

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great changes took place in the religious life of the people. The

lustre of the older gods was gradually dimmed. The common people however, did not understand abstruse theological or philosophical speculations and began to show predilection for certain deities already known to the Rig veda. 12.3 Post-Vedic Period From the point of view of religion, the early days of the Magadhan ascendancy were among the most eventful in Indian history. Great changes took place within the fold of Brahmanism. Old ideas changed. New ones sprang into vigorous life. Popular cults and beliefs obtained recognition at the hands of the upper classes and humanitarian and theistic movements gathered force and momentum as popular faith in animal sacrifice and barren ritual tended to diminish with the growth of free speculation presaged in the Upanishads. Among the most important religious concepts of the period, a prominent place should be assigned to the doctrines of samsara and karma i.e. belief in repeated transmigration and the law of the deed. The operation of the Law might, however, be modified by the grace (prasada) of the Lord, the Ordainer (Isvara, Dhatri) combined with the loving faith (Bhakti) of the worshipper. This new doctrine is preached among others by the Vasudevakas, later called Bhagavatas. They teach Bhakti in Vasudeva who is identified in an Aranyaka with Vishnu and Narayana. The religious and philosophical views of his followers are expounded in the Bhagavat Gita which forms part of the sixth book of the Mahabharata. Bhaktas of Vasudeva were known to Panini, and are probably to be identified with the worshippers of the Indian Herakles whose cult was specially popular with the surasenas of Mathura in the fourth century B.C. The most notable rival sects were the devotees of Siva. The new theistic sects did not break away altogether from Brahmanism. 12.4 Maurya age and Post Maurya age 'Varna' (Caste) and 'Asrama' (Periods of religious discipline), the two characteristic institutions of the hindu social polity, reached a definite stage in the Maurya period. Greek writers inform us that no one was allowed to marry out of his own caste or to exercise any calling or art except his own. A soldier could not become a husbandman or an artisan a philosopher. They lived in simple style and devoted their lives to serious study and discourses. These undoubtedly correspond to the vanaprastha order of Hindu anchorites. In the inscriptions of Asoka we have mention of householders and wandering ascetics. The system of the four ashramas was thus well established in the early Maurya age. 12.5 Varnasrama 'Varna' (Caste) and 'Asrama' (Periods of religious discipline), the two characteristic institutions of the hindu social polity, reached a definite stage in the Maurya period. Greek writers inform us that no one was allowed to marry out of his own caste or to exercise any calling or art except his own. A soldier could not become a husbandman or an artisan a philosopher. They lived in simple style and devoted their lives to serious study and discourses. These undoubtedly correspond to the vanaprastha order of Hindu anchorites. In the inscriptions of Asoka we have mention of householders and wandering ascetics. The system of the four ashramas was thus well established in the early Maurya age. 12.6 Caste rules The rise of heterodox creeds, the influx of foreigners and many other causes must have affected to a certain extent the rigidity of caste rules. The KautiliyaArthashastra mentions agriculture, cattle breeding and trade as the common occupation of vaisyas and sudras and the Greek writers mention new distinction between husbandmen, herdsmen and traders who constituted distinct castes. Another remarkable feature of the period is the growth of two Official castes, viz, the overseers and the councillors. The latter doubtless correspond to the amatyakula of the Pali texts. The philosophers, the husbandmen, the herdsmen and hunters, the traders and artisans, the soldiers, the overseers and the councillors constituted the seven castes into which the population of India was divided in the days of Megasthenis. There is no reason to doubt that the Greek writer described the actual conditions as witnessed by him as opposed to the theory of the law books. 12.7 Sacrifices Sacrifices are very much in evidence during the Maurya age. Of the occasions on which the Maurya king, according to Strabo, went out in times of peace, one was for the performance of sacrifice. Sacrifices were also offered by private persons. The people of India, generally sober, freely indulged in drink when these ceremonies were performed. Asoka, the Maurya Emperor tried to put a stop to the killing of living creatures on such occasions. Vaisnava reformers made an attempt to spiritualise sacrifices by giving them a new ethical meaning. But a great Brahmanical revival followed the rise of the houses of Pushyamitra, Simuka-Satavahana and SivaskandavarmanPallava. Rites like the Asvamedha and Vajapeya came to be celebrated by princes on a grand scale. 12.8 Restoration of caste system The restoration of the fourfold division of caste (Chaturvarna) was sought by the great Gautamiputra Satakarni, who referred to dvijas (brahmanas) and avaras (the lower orders) as objects of his special care and to the Kshatriyas as a conceited class whom he did much to

158 repress. The cause of Gautamiputra's hostility to the warrior caste is not clear. Perhaps the ranks of the latter were being swelled by Yavanas, Sakas and Pahlavas who are classed by the author of the Manava-dharmasastra (Institutes of Manu) as degraded Kshatriyas. Caste rules could not, however, be rigidly enforced. The Satavahanas themselves intermarried with Sakas.

12.9 Religion

12.9.1 Sources For a description of the state of religion in the days of the imperial Mauryas and their successors we have to rely on Greek and Latin authors, inscriptions and coins, the Mahabhasya of Patanjali and the testimony of later writers.

12.9.2 Worship of Vedic and Epic deities The worship of the Vedic Gods was still far from obsolescent. Zeus Ombrios, the rain-god, worshipped by the Indians, probably represents the Vedic Indra or Parjanya, Indra and Varuna are invoked as late as the Satavahana period. But side by side with them appear other deities whose popularity dates from the epic period. The river Ganges, for example, is mentioned as an object of worship by classical writers. Quintus Curtius states that an image of Herakles was carried in front of the army of Porus as he advanced against the Macedonian conqueror. The connection of the Indian Herakles with the Surasenas and the city of Mathura suggests his identification with Vasudeva or Sankarshana. Patanjali refers to the exhibition and sale by the Mauryas of images of Siva, Skanda and Vishakha, Skanda and Vishakha retained their popularity till the Kushana period. When they appeared on the coins of Huvishka. Even Asoka took pride in calling himself devanampiya, Beloved of the Gods.

12.9.3 Jainism From the beginning of the period Brahmanism had to reckon with the heterodox creeds of the Ajivikas, Jainas and Buddhists which obtained a firm hold on certain sections of the people, especially in Oudh, Bihar and Orissa. Tradition says that Chandragupta and Samprati of the Maurya dynasty were Jainas. The epithet Vrishala, applied to the first Maurya by the Brahmanical playwright, makes it likely that in his later days he swerved from strict orthodoxy. An undoubted Jaina king of this period was Kharavela, who, strange to say, engaged in sanguinary conflicts with his neighbours in spite of the quietist teachings of the Arhats and Siddhas, saints and perfect beings, whom he invokes at the beginning of his inscription. Jainism enjoyed special pre-eminence at Mathura during the early centuries of the Christian era, along with the cult of the Nagas or serpent

159 deities like Dadhikarna. The rival sect of the Ajivikas enjoyed like many other denominations the bounty of the emperors Asoka and Dasaratha who granted cave dwellings for these sectaries. If tradition is to be believed the Ajivikas were also favoured by Bindusara.

12.9.4 Buddhism Buddhism, as is well known, secured the imperial patronage of Asoka and became, mainly through his efforts, a world religion. It received marked favour from Menandar and made a convert of the great Kanishka. But the Buddhism of Kanishka differed much from the simple ethical creed of the great Maurya. The human teacher of the four noble truths and the noble eightfold path now became not merely a deva (deity) but devatideva (the god of gods). He is repeated by born in the world of the living to remove the affliction of creatures and reveal to them the true law. Images of the teacher now appear in Buddhist sculpture and receive the devout worship of the faithful, like the icons of Brahmanic deities. Side by side with the Buddha appear the dhyani Buddhas and bodhisattvas. The newer Buddhism was known as the Mahayana or the Great Vehicle to distinguish it from the older creed which came to be styled Hinayana. The formulation of its basic ideas is associated with the name of Nagarjuna, a philosopher of the Satavahana period. In the early centuries of the Christian era, Buddhism spread to China and several other parts of central, eastern and southern Asia. The Nagarjunikonda inscriptions make mention of the fraternities of monks who converted Kashmir, Gandhara, China, Chilata, Toshali, Aparanta, Vanga, Vanavasi, Yavana, Damila, Palura and the island of Ceylon. The introduction of Buddhism into China is traditionally attributed to a sage named Kashyapa Matanga. There is, however, evidence to show that Buddhist scriptures were communicated to the Chinese by a Yue-Chi Chief as early as 2 B. C.

12.9.5 Bhagavatism Another Indian faith which showed great missionary activity was Bhagavatism or Vaishnavism, which already in the second century B. C. spread amongst the Greeks of the Indian borderland. Heliodorus, the ambassador of Antialkidas, king of Taxila, set up a Garuda column at Besnagar in honour of Vasudeva, the God of gods. Several contemporary epigraphs bear testimony to the prevalence especially in central India and the Deccan, of the cult of Vasudeva and Sankarshana i.e. Krishna and his brother. The rival cult of Siva enjoyed the patronage of Kadphises II and Vasudeva Kushan.

12.10 Pre-Gupta, Gupta and later ages

12.11 Brahmanical deities The worship of the Goddess of good fortune or Sri Lakshmi was in vogue and she was also

160 a familiar deity in Buddhist and Jaina traditions also. The worship of male deities, as we presumed from their terracotta representations, was also performed perhaps Ganesha, Indra and Agni received good respect. Indra is an important vedic deity who also figures in the early Buddhist tradition as Sakra. Varahamihira refers to Indra's elephant in the Brihatsamhita. The sun God also received a considerable respect. 12.12 Revival of Brahmanism Bhakti The Gupta age is unusually regarded as an era of Brahmanical revival with the growing importance of Bhakti (loving faith in God) and the love of fellow beings. Bhakti i.e. intense devotion to God conceived of as personal, a saviour worthy of trust and ready to be gracious, is an important element of Vaisnavism and Saivism as expounded in the Gita and the svetasvatara Upanishad. The wide prevalence of a feeling of toleration is well illustrated by the epigraphic and Literary references. Fa-hien, the chinese pilgrim also admits to the benevolence of the people of the Ganges valley. 12.13 Siva Worship Pasupata or Saivaacharyas are constantly mentioned in contemporary records of the Gupta and post Gupta periods. The literary works of Varahamihira, Bana, MahendrarvarmanPallava, Hiuen Tsang, etc and the inscriptions also testify the fact. But in the sixth and seventh century A.D Saivism seem to have replaced Vaishnavism as the imperial religion of Northern India. 12.14 Other Religious sects A list of the important religious sects that flourished at the close of the Gupta age is given in Bana'sHarshacharita. We mention of Jainas Digambaras and Svetambaras, Vaisnavas both Bhagavatas and Pancharatras, Saugatas or Buddhists, Mashkarins possibly identical with the Ajivikas, and adherents of various schools of philosophy including Sankhya, the Lokayatika, the Vaisesika, the Vedanta and the Nyaya. 12.15 Performance of Vedic Rites Vedic rites which Samudragupta made attempts to revive, had their staunch advocates in the PurbaMimamsa or Karma Mimamsa school represented by Savarasvamin, Prabhakara and Kumarila. In spite of the teaching of the Mimamsakas, the karma marga, or the day of deliverance by the performance of Vedic rites, does not seem to have attained amongst the masses of the Hindus the same popularity as the Bhakti marga professed by the ardent sectaries devoted to the cults of Siva, Vishnu and associated deities.

161 12.16 Samskaras The ancient Indian society is basically multifarious and each of them has a religious significance. 'Samskara' means purification, the main purpose of 'samskara' is to purify or rectify a human being from birth to death. It is regarded as an important part of Vedic society and culture. 12.17 Definition and divisions According to Sabara, Samskara is a combined form of those rites and rituals that make a person or thing purified, glorious and eligible. The ancient Law-givers like Gautama, Vashistha, Jaimini etc. use the word 'samskara' especially for the upper three Varnas. We find the earliest discussion about the samskaras in the Grihyasutras. P.V. Kane has given a list of twentyseven samskaras, out of them, sixteen samskaras became very popular in the society of ancient India. These are : 1) Garbhadhan 2) Pumsavan 3) Simontonnayan 4) Jatakarma 5) Namakarana 6) Nishkramana 7) Annaprashana 8) Churakarana 9) Karnabheda 10) Vidyarambha 11) Upanayana 12) Vedarambha 13) Keshanta 14) Samavartana 15) Vivaha 16) Antyeshti. Holy fire, prayer, blessings, sacrifice, bathing, achmana, sitting towards east and other rituals are the relating parts of the samskara ceremony.

162 12.18 Pre-natal samskaras A. Garbhadhan -The Atharvaveda and the Brihadaranyaka Upanishad mention and vividly discuss about 'Garbhadhana'as an auspicious samskara. B. Pumsavana-This is to be performed for getting a male child as required mostly in the patriarchal society. C. Simontonnayan - It is a symbolic samskara that signifies the caring attitude of a husband towards his pregnant wife. 12.19 Samskaras from Post-natal to childhood. A. Jatakarma : The Brihadaranyaka and Taittiriosamhita furnish a detailed description of the samskara. B. Namakarana : The Grihyasutras, Sayana and Manu mentioned the samskara in details. C. Nishkramana : This also called 'Adityadarshan' i.e. first look to sun by new born baby. D. Annaprashan : very essential samskara till now, generally to be performed at the sixth month of the baby. E. Churakarana : It is also called 'chaula' Grihyasutras prescribe different opinions about the samskara. F. Karnabheda : The Dharmasastras prescribe many rules for perforation of ear of children within one to four years old. 12.20 Samskaras of student life A. Vidyarambha : It is also termed as 'Akshararambha'. Dharmasastras prescribe the samskaras at the fifth year of the student. B. Upanayana : Vedic religion believes it as a spiritual rebirth of a student. It becomes a full fledged ritual at the time of our period under review. Dharmasastras and Smriti texts have given a vivid description of the samskara ceremony. C. Vedarambha : Introduction for the study of Vedas. D. Keshanta :Samskara ceremony of removing hair, moustache, beard of the student as Manu prescribe at the age of sixteen for brahmanas, twenty two for kshatriyas and twenty four for vaisyas. It is also called 'godana' as the ceremony ends with bestowing cow to the acharya brahmin or teacher. E. Samavartana : this is to be performed after the completion of study. 12.21 Domestic Samskaras Vivaha : This is the most important samskara of vedic society because vivaha is the source of

163 all domestic rituals. There are many similarities in modern marriage ceremony with the rituals described in Vivaha sukta of Rigveda. 12.22 Post-Mortal samskaras This is called 'Antyeshthi', to be performed by the later generation of a deceased person. Manu and Yajnavalkya prescribe different rules for dvijas, male, female, children, householders saints and accidental deceased. Rigveda has furnished funeral mantras (10/14-18). Atharvaveda mentions 'samadhi' i.e. burial. Manu and Yajnavalkya also mention it. 'Sraddha' comes of 'sraddha', also take place in dharmasutras by the ancient law-givers as an important ritual of post mortal samskara. 12.23 Chaturasrama The vedic literature utters the word 'Varnasramadharmas'. But the term 'asrama' is totally absent in samhitas and old upanishads. The theory of 'chaturasrama' has taken a complete structure in Dharmasutras and later Upanishads. The ideology of Chaturasrama is fully developed at the age of Kalpasutra. 12.24 Divisions of Chaturasrama The life span of the upper three varnas i.e. Brahmana, Kshatriya and Vaisyas have been divided into four fold Asramas i.e. Brahmacharya, Garhasthya, Banaprastha and sannyasa. 12.25 Brahmacharya It introduces the student life that is mandatory for the male child of upper three varnas. Generally the law givers prescribe twelve years to carry out the asrama. The Asvalayana Grihyasutra prescribes hard practice of austerities of the brahmacharis. 12.26 Garhasthya A vivid description about the asrama has been given by Manu. The Mahabharata praises the asrama. The dharmasastras mention Panchamahayajnas for a householder i. e. Brahmajajna, Devayajna, Bhutayajna, Pitriyajna and Manushyajajna. 12.27 Banaprastha The third phase of human life also familiar as 'Vaikhana' asrama. Manusmriti prescribes it for upper three Varnas. it is advised that a man should go to the forest with his wife after attaining fifty years old. 12.28 Sannyasa The fourth as well as the last phase of human life. The Mahabharata, Kathopnishad, Yajnavalkya-smriti, and the Puranas, the dharmasastras have produced detail discussion about 164 the duties of a sannyasi. They may be divided according to their merits, into four categories, i.e. kutika, Bohudaka, Hamsa and Paramahamsa. Many texts of the period admit the acceptance of sannyasa by women. The Mahabhasya of Patanjali, The Mahabharata, the writings of Kalidasa and Banabhatta record many terms for those women, such as Paribrajika, Mitakshara, Sannyasini etc. Arthashastra of Kautilya termed them as 'Prabrajita' The Kamasutra of Vatsyana mentions 'Bhikshuki', Buddhist 'sramana' and Jaina 'Kshapana'. 12.29 Conclusion The history of Brahmanical tradition from C. 300 BC to 750 A. D. clearly depicts the evolution of four fold caste structure along with different rites and rituals sacrifices, samskaras or purification and different stages of life of hindu society that still exist in modern society. The present unit vividly discusses the history of gradual formation of brahmanical tradition of ancient India from C. 300 B.C. to 750 A. D. In the early vedic religion, as we observe, the worship of nature gained a strong ground. Here the male deities are pre dominant and Goddesses occupy a subordinate position. Another important feature is the tendency towards monotheism. Sacrifices occupy a prominent place in the vedic rituals. From the post vedic period to the Magadhan ascendancy, as we find, great changes took place within the four fold Brahmanism. This is discussed elaborately in the present unit. In the Maurya and Post Maurya period there are two characteristic institutions of the hindu social polity that have been discussed here. We find the relaxation of caste rules due to the influx of foreigners and other relevant causes. The description of hindu castes, rituals and sacrifices furnished by indigenous and foreign writers provide valuable information to reconstruct the religious life of people. The Jainism and Buddhism obtained a strong hold in the early centuries of the christian era. Bhagavatism, another Indian faith, also gained considerable popularity along with its rival cult Saivism. Pre-Gupta, Gupta and post-Gupta ages have become remarkable for the worship of different Brahmanical deities, revival of Bhakti and Siva worship. Other religious sects are also familiar in Indian society. This unit has discussed elaborately about the samskaras prevalent in hindu society under review. Lastly a long discussion about the 'Chaturasrama' has been furnished in the unit.

165 12.30 Model Questions a) Write the religious concepts of early Indian society during the time of Magadhan ascendancy. b) Give a brief account about 'Varnasrama' and caste-rules prevalent in Maurya and Post Maurya age. c) Write a note on restoration of Caste system. d) Describe the state religion at the time of the Imperial Mauryas. e) Discuss the features of Jainism and Buddhism. f) Write a short note on Bhagavatism. g) Analyse the revival of Brahmanism from Pre-Gupta period onwards. h) Mention about the non-brahmanical sects. i) What do you mean by 'samskara'? Write the significance of samskaras in ancient India. j) Give a detail account about the divisions of Chaturasrama. 12.31 Suggested Readings S. K. Dey, U. N. Ghoshal The cultural Heritage of India, Vol II, Cal-2001. A. D. Pusalkar & R. C. Hazra (ed) R. C. Majumdar (ed) History and culture of the Indian People Vol II, the Age of Imperial Unity, Bombay, 1980; Vol III The Classical Age, Bombay. Romila Thapar Ancient Indian social History -some interpretations, Delhi, 1978. P. V. Kane History of Dharmasastras Vol II, Poona, 1941. V. M. Apte Social and Religious life in the Grihyasutras Ahmedabad, 1939. N. N. Bhattacharya Ancient Indian Rituals and their social contents New Delhi, 1996 H. N. Chatterjee Studies in some aspects of Hindu samskaras in Ancient India, Calcutta, 1965 K. V. R. Ayengar Some Aspects of Hindu view of life According to the Dharmasastras, Baroda, 1932.

166 Unit 13 □ □ □ □ Theistic cults (from circa second century B. C.) : Mahayana; the Puranic tradition Structure 13.0 Objective 13.1 Introduction 13.2 Theistic cults : Preliminary forms 13.2.1 New Theistic sects 13.3 Mahayanism : Beginning of Christian era 13.3.1 Mahayanism Kushana Period 13.3.2 Spread of Mahayana school 13.3.3 Fourth Buddhist council : significance 13.3.4 Mahayana : Impact of the term 13.3.5 Scriptures 13.3.6 Characteristics of Mahayanism 13.3.7 Mahayana Bhaktibad 13.3.8 Prajnaparomita 13.3.9 Mahayana Buddhism : Inscriptional References 13.3.10 Monastery 13.3.11 Emergence of Mahayana Buddhism 13.4 Puranic traditions 13.4.1 Puranas : Early historical perspectives 13.4.2 Description of Puranas 13.4.3 Names of the Puranas 13.4.4 Contents of the Puranas 13.4.5 Upapuranas 13.4.6 Historicity of the Puranas 13.4.7 Early stage 13.4.8 Opinion of Historians 13.4.9 Characteristics of the Puranas 13.5 Conclusion 13.6 Model Questions 13.7 Suggested Readings

167 13.0 Objective • The present unit is an attempt to throw on a considerable light on theism, heistic cults from Circa 2nd Century B.C onward. • The learners may also come to know about the Mahayanas and Puranic traditions from this unit. 13.1 Introduction 'Theism' means belief in God or 'Astikyabad.' It is well-known that the identity of the originators of early Indus culture is uncertain. They appear to have professed a religion that was iconic and laid emphasis on the worship of the Mother-Goddess and a male deity who seems to have been the prototype of Siva. The phallic cult was prevalent. The identification of the male god with Siva is further strengthened by the discovery of stone pieces which look exactly like a Siva-linga. In addition to the worship of Siva and Sakti, we find the prevalence of that primitive religious faith which we call animism. It means worship of stones, trees and animals in the belief that these are abode of spirits, good or evil. An important characteristic as we traced in later period of Vedic Mythology where the pre dominance of the male element. In fact the vedic civilization presents a contrast to the pre historic culture of the Indus valley, where the mother Goddess is co-equal with her male partner. 13.2 Theistic cults : Preliminary forms Among the most important religious concepts of the period fromm 4th century B. C. onwards, a prominent place should be assigned to the doctrines of samisara and Karma, i. e. belief in repeated transmigration and the Law of the deed. Rival sects also make their appearance, the most notable being the devotees of Siva, later called the Siva-Bhagavatas, Mahesvaras or Pasupatas. 13.2.1 New Theistic sects The new theistic sects, though preserving their distinct individuality, did not break away altogether from Brahmanism and attempts at a synthesis were made in the epics and later literature whereby the gods of the Bhagavatas and the Pasupatas or Siva Bhagavatas were recognised as emantions of the supreme divinity of Brahmanism. This leads to the enunciation of the doctrine of Trimurti which, in its mature form, belongs to the later age. Eastern India saw the rise of a class of wandering teachers who rejected the authority of the Vedas and of Vedic priests, denounced the blood sacrifices that constituted so large a part

168 of the Brahmanical rituals and even denied the existence of God and consequently the efficacy of divine grace. It is a notable fact that the greatest of the wandering teachers were scions of free Kshatriya clans hailing from the territory that lies on the fringe of the Brahmanical Holy land. 13.3 Mahayanism : Beginning of Christian Era 13.3.1 Mahayana Buddhism :Kushana Period The coins of Kanishka, the famous Kushana king, point out the gradual transformation of his religious belief beginning with pantheism and culminating in adoption with Buddhism. He was a devout Buddhist of Mahayana school by faith. According to a legend, Kanishka came across Asvaghosha and was very much impressed by his teachings. Asvaghosha converted him to Buddhism. 13.3.2 Spread of Mahayana school Kanishka devoted himself to the service of Mahayana Buddhism. Hiuen Tsang and Alberuni refer to the construction of a great relic tower at Peshwar by Kanishka which was famous throughout the Buddhist world. This tower was constructed by the Greek architect Agesilas. Hiuen-Tsang's statement has been proved to be true by the excavations conducted at Peshwar. During the time of Kanishka , (1st cent. A. D. onwards)

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the famous Fourth Buddhist council was convoked at KundalavanaVihara in Kashmir,

According to another tradition, the council was held at Jalandhar in Eastern Punjab.

The purpose of the council was to codify and collate the different views on Buddhist teachings and to write commentaries on them in the light of new developments. About 500 Buddhist scholars joined the convocation which was presided over by Basumitra. A select body of scholars headed by Parsva prepared a text of the scriptures with commentaries, in the light of the new philosophy of Mahayanism. The language of the new text was sanskrit. 13.3.3 Fourth Buddhist council : Significance The convocation of the Fourth Buddhist council marks the ascendancy of Mahayana Buddhism with sanskrit as its vehicle of propagation, Kanishka regarded the Mahayana creed as his state religion. It was immensely suitable to the mentality of his subjects consisting of various nationalities. Its simple theme preaching the divinity of Buddha and his worship had a greater appeal than the dry and scholastic Hinayana creed. Mahayanism preached not only the divinity of Lord Buddha, but also it preached the efficacy of prayer, devotion and faith. The salvation of entire universe was the ideal of Mahayanism.

169 13.3.4 'Mahayana's : Impact of the term 'Mahayana' means 'great vehicle'. The pioneers of the Mahayanism were Mahanghikas and their related Lokottaravadis. The doctrines they propagated had come as Mahayana Buddhism in course of time under the influence of hinduism and its perspectives. Generally, the Mahayana Buddhism is closely attached with the name of Nagarjuna, but he was not the forerunner of the Mahayana concept. 13.3.5 Scriptures The Mahayana literature is written in pure and mixed sanskrit It is divided into two categories, sutras and their commentaries. Famous Mahayani texts are, Prajnaparomitasutra, Saddharmapundarik, Lalitavistara, Lankavatara, Dashabhumishastra etc. We may mention some great scholars of Mahayana Buddhism viz, Chandrakirti, Asanga, Basubandhu, Shantarakshita, Shantideva, DipankaraSrigyana and obviously Nagarjuna. 13.3.6 Characteristics of Mahayanism It is noteworthy to mention that, Shakyamuni had played an commanding role in Hinayana creed but he is not so prominent in Mahayana Buddhism. Here we find that Bhai Buddha Maitreya, Amitabha, Avalokitesvara, Manjusree, Birochana, Vajrapani etc. have gained much importance. Some of the characteristics of Mahayana Buddhism are as follows. The Mahayanis are called 'Bodhisattvas' Mahayana is 'Bodhisattvayana', gaining of 'Arhattva', Jivanmukti', Bhavanirodh-all of these Hinayana practices are partial. Bodhisattva Mahayana is Mahakarunika, he would repeated suffer for the cause of life and death, he would relieve the sinner by accepting his sin and sorrow as well as his sufferings. The moral of a Mahayani follower is Bodhisattvacharya. Avalokitesvara and others are adorned by those Bodhisattva Mahayanis who had achieved knowledge and wisdom along with compassion and mercy. The followers of Mahayanism are basically atheistical and nihilists, one of their sects is yogacharists or believers of science. 13.3.7 Mahayana Bhaktibad The Buddha is God and Shakyamuni has been considered as his incarnation in Mahayana Bhaktibad. The said Bhaktibadins believe that much of the incarnations like Shakyamuni appeared in the world before Gautama Buddha. He is the regulator, of the universe as 'dharmakaya', descended to release the mankind of the world. It the sinners may beg of mercy, love and freedom to Lord Buddha. 'Bodhisattvacharya' is not the cup of tea for common people, but Buddhapuja and bodhisattvapuja in Mahayana Buddhism has been introduced to expand Buddhism among the people.

170 13.3.8 Prajnaparomita Prajnaparomita is, according to Mahayana Buddhist philosophy, practice of enhancement (Paromita), consists of six components viz, Dana, shila, Kshanti, Virya, dhyana, and Prajna : The practice of Prajnaparomita is an essential and mandatory practice of a Bodhisattva. A sacred book named 'Prajnaparomita sutra' has been composed based on Prajnaparomita doctrines for Mahayana Buddhists. We find a lot of books called 'Prajnaparomita', among them mention may be made of 'shatosahasrika', 'Panchavimsatisahasrika', 'Dashasahasrika', 'Ashtosahasrika' etc. The famous pilgrim, Hiuen Tsang from China (7th century AD) translated twelve sutras of different volumes in chinese. We do not know the exact date of composition of 'Prajnaparomita sutra'. But no doubt, it is one of the earliest sutras of ancient Mahayanism. A Prajnaparomita sutra has been translated in Chinese as early as 159 A. D. 13.3.9 Mahayana Buddhism : Incriptional References Incriptional References : It is learnt from the Gunaighar copper plate grant (188 Gupta Era-507-8) A.D of Vainyagupta, one of the Gupta rulers, that he donated land on the request of his dependent officer (Padadasa) in order to meet all the expenses for worshipping Buddha in the monastery of Avalokitesvara which was built by the said officer in honour to Acharya Santideva, the propagator of the vaivartika school of Mahayana Buddhism. Later on, the epigraphic records of Dharmapala and Devapala, the Pala kings of Bengal, also contain Mahayanic concept of Buddha, that afford us a glimpse of the new dimension of the Mahayana philosophy and its full length image may be found in the religious practice of the Pala kings, countless deities of Buddhist gods and goddesses, the concept of Vajrayana Mantrayana Kalachakrayana- sahayana, songs and dohas of siddhacharyas and in the Buddhist philosophical texts of this period. 13.3.10 Monostery VasibhaVihara : Hiuen Tsang speaks of a monostery named Po-shi-po located at a distance of about three miles to the metropolis of Pundravardhana (Northern part of Bengal). According to him, the towers and pavilions of this monostery were very lofty and it had spacious halls and tall storeyed chambers, its courts were also specious and about 700 monks including many celebrated ones from eastern India of the Mahayana persuasion stayed here : The said 'Po- shi-po' monostery of Hiuen Tsang may be identified with the ruins of BhasuVihara in Bogra district of modern Bangladesh.

171 13.3.11 Emergence of Mahayana Buddhism During the life time of Buddha himself several inmates of the monasteries openly violated strict discipline enforced by the Master and he was compelled to expel them from the sangha. The actual revolt against the original disciplinary rules, appeared, however, long after his Mahaparinirvana. The reformists clashed with the orthodox elders (thera) in the second great council (Mahasamgiti) held at Vaishali in the early 4th century B. C. for setting the controversies about the correct interpretation of the vinaya rules (i. e. code of conduct for the monks and nuns). As the old orthodox elders did not compromise with the young radicals on certain points regarding these rules, the latter withdrew from the said council and called a separate great assembly or Mahasamgha to devise their own system. This split among the Buddhists was of consequence. It eventually led to the emergence of Mahayana Buddhism. Thus the orthodox group who strictly adhered to the canonical texts came to be known as Hinayana (Little vehicle) or Theravada Buddhists while the radicals who reoriented the canonical tenets got the name Mahayana (Great vehicle). The emergence of Mahayana Buddhism represents the first significant phase of Buddhism.

13.4 Puranic traditions On brief, 'Purana' denotes a class of literature based on historical episodes or narratives as well as religious chronicles composed in post vedic period.

13.4.1 Puranas : Early historical perspectives We find the reference of Puranas in the Atharvaveda, Satapatha and GopathaBrahmanas, TaittiriyaAranyaka, in the Chhandogya and Brihadaranyaka Upanishadas, in the Grihyasutra of Asvalayana, in the dharmasutras of Gautama and Apasthambo and also in the Mahabharata and Manusamhita. According to traditions, the entire Puranic texts were written by Vedavyasa, these are named as 'Vedas' and introduced by sutaUgrasroba, son of Lomaharshana. The Puranas are not out of vedic consent but totally different from vedic religious philosophy. So it may be a new religion where the worship of Brahma, Vishnu and Mahesvara took importance inspite of Indra, Marut and Agni. The complexity of sacred fire and yajnas gradually disappeared in puranic tradition. The Puranas describe elaborately about the creation of images, construction of temples, new articles offered in religious worship, conduct of worship, non-vedic mantras and stavas, excellence of Tirthas etc. 'Harivamsa', the khila portion of Mahabharata has been enumerated as 'Purana'.

172 13.4.2 Description of Puranas The Vishnupurana describes the eighteen names of Puranas. Vayu and MatsyaPurana and the Amarakosa describe its characteristics.

13.4.3 Names of the Puranas According to Vishnupurana, the Puranas bear the names as follows : 1) Brahma 2) Padma 3) Vishnu 4) Siva 5) Bhagavata 6) Narada 7) Markandeya 8) Agni 9) Bhabisyas 10) Brahmavaivarta 11) Linga 12) Varaha 13) Skanda 14) Vamana 15) Kurma 16) Matsya 17) Garuda 18) Brahmamanda.

13.4.4 Contents of the Puranas Brahma -It is not the oldest one but mentioned first in the list, probably written in c. 12-13 century onwards, Mainly describes the glory of the temple, of Orissa. Padma- It is Vaishnava Purana, have seven volumes. Vishnu- One of the basic scripture of Pancharatra vaisnava sect. Acharya Ramanuja admits its authenticity. It has a commentary of Sridharaswami. Wilson suggests it as only Purana of 'Panchalakshana' (five characteristics) Siva- divided into six samhitas. Vayu- According to modern scholars it is the oldest one. Vanabhatta mentions . it has four parts. Bhagavata- Most famous among Puranic literature and supreme religious text of vaisnavas with the excellent commentary of Sridharaswami. Narada- we find the description of Lord Siva and Vishnu as well as the tirthas with greatness at its level best. Ballalasaena mentions Naradapurana in his 'Danasagar.' Markandeya- It describes the famous Devimahatmyo or saptasatichandi. Agni- it contains a huge number of different contexts including grammar, metaphors, dictionary etc. Bhabisyas- describes an elaborate history about the worship of sun-god. Brahmavaivarta-divided into four volumes of four segments, viz, Brahma, Prakriti, Ganesh and the birth of Krishna. Linga- It is a saivapurana, deals with the greatness of Lord siva. Varaha- Full of excellence of tirthas and penance, also describes about Mathura. Skanda-Another saivapurana, contains tirthamahatmyo. Vamana- describes greatness of Lord siva and Vishnu, also mentions glories of Kashi, Prayag and the Narmoda.

173 Kurma- Ancient Purana, only Brahmasamhita has been revived. Matsya-Large ancient purana, bears elaborate index of all the Puranas Garuda- Vaisnavapurana, large in volume, bears innumerable topics like Astrology, Ayurveda, vastu etc. Brahmamanda -It includes Lalitopakhyana and saptakando spiritual Ramayana.

13.4.5 Upapuranas Apart from eighteen Mahapuranas there are eighteen upapuranas some of them as mentioned below : Debibhagavat, KalikaPurana, Vishnudharmottara, NilamataPurana, Adi, Aristonemi, Uttara, Padma, Lalitavistara (Considered as Bauddhapurana) etc.

13.4.6 Historicity of the Puranas 13.4.7 Early stage Initially the sutas (offspring of a kshatriya male and Brahmana female) were the pioneers of introducing Puranas. But the Brahmana priestly class began to edit and amalgamate smriti and tantric influence into the puranas as they thought. In course of time, this Puranic source is the one of the important literary materials of ancient political and social history of India.

13.4.8 Opinion of Historians. R. G. Bhandarkar, the renowned historian, admits that the Puranas record history of ancient India categorically. But A. B. Keith is confused very much about the historical authenticity of the Puranas V. A. Smith has shown that chronology and the regnal years of the kings of andhras are almost correct with the information supplied by MatsyaPurana. The puranas are more authentic in historical value than the Vedas as claimed by F. E. Pargitar. Another historian, L. D. Barnett supports Pargiter's view.

13.4.9 Characteristics of the Puranas. According to Vayu and Matsya as well as the Amarakosa, the Puranas bear five lakshanas (characteristics). 1. Sarga (Srishti Creation) 2. Protisarga (Newly created) 3. Vamsa (Geneology of Gods and saints) 4. Manvantara - (administration of fourteen manus) 5. Vamsanucharita (Geneology of the kings)

174 The Chhandogya Upanishad has termed the Puranas as "Pancham Veda", but this is not true, not comparable, with the Vedas. The Puranic literature is obviously a principal literary source of Indian history, if we use it properly. 13.5 : Conclusion The present unit is an attempt to reconstruct the history of theistic cults specially Mahayana Buddhism and Puranic traditions from second century B. C. Buddhism as we have seen, is one of the most dynamic religions of the world. So long it was alive in its land of birth it received new ideas and new modes of expression according to its need for existence. In course of its evolutionary process it underwent significant stages. During this time of experiments through which Buddhism passed brought about conceptual, organisational and ritualistic changes and transformed the one-time simple religion into a full fledged esoteric cult of a complex character. The two schools of Mahayana Philosophy, known as Madhyamika and the yogachara attained their culmination in fourth century A. D. onwards. As have been discussed Mahayana Buddhism was becoming increasing dominant and of the eighteen Hinayana schools only four or five eked out their existence. The emergence of Mahayana Buddhism thus represents the first significant phase of Buddhism. In the next part of the unit a vivid discussion have been made about the Puranic tradition. The Puranas, generally attributed to the period after. the Vedic times, are not free from vedic influence. The present unit describes the historical perspectives of the Puranas and its characteristics. Here mention has been made of the 18 names of the Puranas with their short description as much as possible. Some of the upapuranas are also taken place in the unit. Actually, the Puranic traditions may be regarded as an important literary source to reconstruct the ancient Indian history. The opinions of some renowned historians have been summerised in this unit in a lucid manner. 13.6 : Model Questions : a) Write the Theistic sects in its preliminary forms. b) Give an account of Mahayana Buddhism in the Kushana age. c) Describe the contribution of Kanishka I to spread Mahayana school in India. d) Write to Significance of fourth Buddhist Council. e) Write do you know about the impact of the term 'Mahayana'? f) Describe in details about the characteristics of Mahayana Buddhism. g) Write about the emergence of Mahayanism. h) Write a note on Puranas with its early historical perspectives. 175 i) Describe the names and contents of Puranas. j) Enumerate the historicity of the Puranas k) Describe the characteristics of the Puranas. 13.7 Suggested Readings

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176 Unit 14 □ □ □ □ □ The beginnings of Tantricism. Structure 14.0 Objective 14.1 Introduction 14.2 Historical perspectives 14.3 Buddhist Tantra : Characteristics 14.4 Tantricism in Buddhism : Elements 14.5 'Bodhichitto' in Tantric Buddhism 14.6 Antiquity of Tantricism 14.7 Opinion of scholars 14.8 Traditional beginnings of Tantric Buddhism 14.9 Historical beginning : Tantric Buddhism 14.10 Mantras 14.11 Pantheon 14.12 Deities 14.13 Avalokitesvara 14.14 Chronology of Tantricism 14.15 Asanga 14.16 Opinion of scholars about chronology of Tantricism 14.17 Views about Manjusrimulakalpa 14.18 Date of Tantra texts 14.19 Seats of Tantric Buddhism 14.20 Description of four pithas 14.21 Doctrines and Practices 14.22 Tantric movement : Role on society 14.23 Views of scholars 14.24 Conclusion 14.25 Model questions 14.26 Suggested Readings

177 14.0 Objective The unit under discussion, will throw considerable light about the initial stages of tantricism. The evolution of Tantricism will also be discussed. 14.1 Introduction The word 'tantra' derived from 'tatri' of 'Tantri', means wisdom. The unification of tattva and mantra is an important part of tantra. Etymologically the word 'Tantra' may be taken to mean a kind of elaboration (if derived from root 'Tan', to spread) or to mean knowledge (if derived from Tantri) A critical study of the nature of Tantric Buddhism ideas one to believe that there is no integral relation between Tantricism and Buddhism proper. 14.2 Historical Perspectives The Mahayanic development of worship and ritualistic ceremonies did not harm the cause of Buddhism so much as the incorporation of mysticism, know generally as Tantricism. Historically Tantric Buddhism is known as esoteric and the last phase of Buddhism in India. Buddhism in fact lost itself in the maize of mudras (finger gestures or physical postures). Mandalas (mystical diagrams), Kriyas (rites and ceremonies) and charyas (meditational practices and observance for external and internal purity). 14.3 Buddhist Tantra : Characteristics The primary concern of the Buddhist Tantra is not to establish a definite system of metaphysical thought. Just as the Hindu tantras, taking for granted fundamental texts of the Darshanas, apply to them to a practical effort of realisation, so the Buddhist tantra on the basis of Mahayanic principles, dictate practical methods for the realisation of the supreme goal. These Tantras are primarily concerned with the sadhana or the religious endeavour, but not with any system of abstract philosophy. The subject matter of the Tantras may include esoteric yoga, hymns, rites, rituals, doctrines and even law, medicine, magic and so forth. 14.4 Tantricism in Buddhism : Elements Tantricism in Buddhism includes a mass of heterogenous elements, the chanting and muttering of Mantras describing the various mystic diagrams, making of postures and gestures, worshipping various types of Gods and Goddesses including a host of demigods and other such beings, meditations and salutations of various types and last but not the least yogic practices sometimes involving sex-relations. Tantric Buddhism imbibed the spirit of Mahayana. The idea of Arhathood was replaced by the idea Bodhisattva hood of the Mahayanists.

178 14.5 'Bodhichitta' in Tantric Buddhism 'Bodhichitta' means chitta or mind firmly bent on attaining Bodhi or enlightenment and becoming a Buddha. Bodhichitta is perfect enlightenment attained for the sake of others We find a new definition of Bodhichitta in the tantric Buddhist texts where it is said that Bodhichitta comprises in it two elements, viz, enlightenment of the nature of essencelessness (sunyata) and universal compassion (Karuna). 14.6 Antiquity of Tantricism The Tantras make no claims for historicity, instead they claim to be revelations. It can not be denied that in the beginning of Buddhism and when Mahayana sprang up in later times a strict discipline were followed, even during the life of Buddha these strict discipline rules were opposed by some monks. Party quarrels were in evidence in the second Buddhist council when the Mahasamghikas were expelled by the orthodox who refused to make any concession on the ten minor points of discipline. The orthodox followers of the faith were sure to challenge anything that had not been sponsored by Buddha and that seems to be the reason of the great popularity of the sangiti literature, Tantras of Buddhism are written in the sangiti, which are diametrically opposed to the original teaching of Buddha. 14.7 Opinion of scholars The Tantras were regarded as spiritual authority per excellence and often classed with the vedas. It has been held by some that Tantra was of foreign origin. H. P. shastri while maintaining that sakti worship in the important factor of Tantra held that "Tantra came from outside India. Most probably it came with the Magi priests of the scythians." Likewise B. Bhattacharya opines that the "introduction of sakti worship in religion is so un-indian that we are constrained to admit it as an external or foreign influence." P. C. Bagchi pointed out some possible foreign elements in the Tantras. 14.8 Traditional beginnings of Tantric Buddhism Buddhist Tantras like the Mahayana sutras claim to have been revealed by Buddha, the origin of esoteric or Tantric Buddhism is therefore traced to Buddha himself. In the Sekoddesatika, a commentary on the sekoddesa section of kalachakra tantra, it is stated that Mantrayana had been first imparted Buddha Dipankara, at the request of Suchandra, king of Sambhala, Buddhasakyamuni convened a council of Sri Dhanyakataka and delivered a discourse on the Mahayana at Gridhrakuta. This tradition is confirmed by the Tibetan historians. Accordings to B. Bhattacharya there is no room for any doubt that the tantras and the mantras, mudras and dharanis were taught by

179 Buddha to the lay-devotees. What Buddha emphasised to his pupils was the need of purity, fear from doing evil, sense control and mindfulness. The Kevatta sutta shows that Buddha disapproved the magical and superhuman feats and regarded these as black arts like the Gandhari Vija. In the Brahmajalasutta a long list of pseudo sciences (Vijjas) is given but Buddha apparently condemns them as low arts.

14.9 Historical Beginning : Tantric Buddhism The beginnings of Tantric or Esoteric Buddhism seem to be inseparable from the beginnings of Mahayana Buddhism. Mantras become so fundamental to Esoteric Buddhism that the latter is often called Mantrayana (Mantranaya). Mantras seem to have been developed from dharanis. These dharanis are often traced to the parittas e. g. in Atana tiya sutta of the Dighanikaya and to Milindopanho. But their sense in texts is not identical with those mantras as found in the sadhanamala.

14.10 Mantras B. Bhattacharya's attempt to trace the evolution of the seed syllable (bijamantra) pram, hints at the possible process of the developments of mantras from dharanis, 'Pram' symbolizes 'Prajnaparamita'. The Astasahasrika was a stupendous text which could not be recited by illiterate Mahayana laity.

14.11 Pantheon Besides mantras, a vast and varied pantheon is another principal feature of Tantric Buddhism. A number of semi-divine, semi human and even demonic beings like Mara, yakkhas, Gandhabbas, Nagas and Devas, are known to old Buddhism. Lalitavistara, a text partly sarvastivadin and partly Mahayanists, introduces Buddha in an assembly attended not only by Bhiksukas, Bhiskhunis, upasakas and upasikas but also by Deva, Nagas, Yakshas, Gandharvas, sakia, Brahma and the Lokpalas.

14.12 Deities The Dharmasangraha attributed to Nagarjuna knows the following deities, five Buddhas vairochana, Aksobhya, Ratnasambhava, Amitabha and Amogha siddhi, four goddesses Rochani, Mamki, Pandura and Tara. The list of 18 Lokpalas includes Indra, Yama, Varuna, Kuvera, Brahma, Krsna, Chandra, Surya, Prithvi and Asura. The six yoginis mentioned in it are Vajravarahi, yamini, Samacharani, Samtrasani, Chandika. The eight Bodhisattvas listed are Maitreya, Gaganaganja, Samantabhadra, Vajrapani, Manjusree, Sarvanivasan, Viskambhi, Kshitigarbha and Khagarbha.

180 14.13 : Avalokitesvara The most important and famous Bodhisattva Avalokitesvara is not mentioned in the list of deities. Avalokita, the supreme advocate of the doctrine of compassion is seen as the husband Prajnaparamita, now called Tara, the embodiment of wisdom (Prajna). The description of Nairatmya (i. e. Prajna and sunyata) in the Nairatmyaparipracha sutra reads like the description of Prajnopaya; in fact the compounds like "Mahasukha" etc. are used here as synonym and this is called Prajnaparamitanaya. This "Mahasukha", according to vajrayana authorities, is impossible of attainment without Sakti the embodiment of Karuna.

14.14 : Chronology of Tantricism The generally accepted opinion among scholars is that the Tantrik Buddhism appeared in the 7th century A. D. B. Bhattacharya, G. Tucci, Gopinath Kabiraj seem to have been inclined to push the date of the emergence of Buddhist esoterism back to the time of Maitreya and Asonga Rahul samkriyayana had also drawn attention to the great antiquity of Mantrayana. According to the great Tibetan traditions, Nagarjuna, father of Mahayana was a great magician (Mahasiddha)/ acquired many dharanis, Prajna texts and sadhanas and propagated esoteric teachings. In all probability this tibetan account of Nagarjuna refers to another person of that name, a Tantric author and a siddha who flourished in about the 8th century A. D. The Madhyamika philosopher's association with mystical system is also suggested by reliable authorities like Hiuen -Tsang, I-tsing, Banabhatta and Manjusrimulakalpa. Moreover, Paramitayana is in essence identical with Mantrayana or Tantricism.

14.15 : Asanga 'Asangas' is famous in tradition to have received from Maitreya in Tusita heaven not only esoteric teaching but also a number of works. This Maitreya supposed to be a celestial Bodhisattva by Hiuen Tsang and Taranatha, was a historical person, who wrote some standard books on Buddhist mysticism which were commented upon by Asanga. G. C. Pande has pointed out in Asanga's Abhidharma samuchhaya, an allusion to erotic mysticism and the author uses the compound Abhisandhivinischaya which implied a double meaning, one manifest and the other intended.

14.16 : Opinion of scholars about chronology of Tantricism Tucci has drawn a pointed attention to the fact that in the Rattvasiddhisutra of Harivarman there is a reference to a Tantrika school called Nayasaumya probably a Tantrika Kapalika sect, which believed in sixteen categories. Winternitz criticised the great antiquity claimed for the rise of Buddhist tantricism by B. Bhattacharya and Tucci. The Karandavyuhasutra existed

181 before the 4th century A. D. bears clear impact of Tantra and Puranic religion. The suvarnaprabhasa sutra first translated into Chinese in A. D. 414-33 by Dharmakṣema and in the 6th century by Paramārtha and in the 7th century by I-tsing for a great part already bears the stamp of a tantra and is quite Tantric in its contents, formulae and rites. Another sutra had been translated into Chinese by Dharmagupta in 615 A. D. and by Hiuen Tsang 650 A. D. This text shows unmistakable influence of Tantricism. It refers to dreadful Tantrika practices and spells and includes rakṣas among deities that were worshipped. 14.17 More texts about Tantricism A few more texts, the contents of which are quite Tantrika are also known. The Mahamayurīvidyārājī, a Tantric Dharani was translated into Chinese by Srimitra and by Kumarajīva (402-4 A. D.). The Manjusrimulakalpa is a ritual text of Mantrayāna, dealing with numerous gods, goddesses, their iconography, mudras, mantras, mandalas and popular worship, although it styles itself as Mahāyāna Vaipulya sūtra. 14.18 Views about Manjusrimulakalpa B. Bhattacharya placed the original text of the Manjusrimulakalpa which had 28 chapters only in the 2nd century A. D. The subsequent chapters he described as later additions. His main argument was that Manjusrimulakalpa does not know the systematic theory of five dhyaṇī Buddhas and their śaktis. The dating is arrived at after comparing Manjusrimulakalpa with Guhyasamajatantra; the latter states the theory of five dhyaṇī Buddhas and their Kulas; it is therefore later than Manjusrimulakalpa. The Guhyasamajatantra is placed by B. Bhattacharya in the 3rd or 4th century A.D. and its authorship is attributed by him to Asaṅga. Winternitz criticised this view of length and said that Manjusrimulakalpa has not much to do with Guhyasamajatantra, the former is a vaipulyasūtra of Mahāyāna while the latter is a Mahāguhya tantrarāja, attributed to 8th century A. D. 14.19 Date of Tantra texts It should suffice to indicate the appearance of Tantras before the 7th century A. D. But Winternitz emphatically maintained that the word 'Tantra' ought to be restricted to the texts connected with śakti worship. Tantra texts in this sense cannot be proved to have existed before the 7th century. Hiuen Tsang in Si-yu-ki describes the image of Isvara and goddess Bhīṣmādevī or Durgā, spouse of Śiva Mahēśvara, in the state of Gandhāra. From this we can place the date of Tantric Buddhism about 7th century A. D. 14.20 Seats of Tantrik Buddhism In the Tantras there is a tradition about the four famous seats or pithas where esoteric doctrine

182 and śakti worship were first revealed. In the Sadhanamālā are mentioned the four pithas of sacred spots are (1) Kamakhya (2) Srihatta (3) Uddiyāna and (4) Purnagiri. They are also called śaktipithas owing to the legend associated with the corpse of Śakti. 14.21 Description of four Pithas Kamakhya has been identified with Kamarūpa, Srihatta with Sylhet, Purnagiri is most likely identical with Purnagiri in Nainital district of U. P., but much controversy has been raised over the location of Uddiyāna or Udyāna. In all probabilities, Uddiyāna has to be located in the eastern and Assam area. In the medieval period when Tantras flourished in Vāṅga and Samatata were two important centres of culture in Bengal. Bengal is borne out by the numerous Buddhist and Brahmanical images of the Tantric types discovered in the whole of the region. Numerous old inscriptions, remains of old buildings, coins and terracottas found in these regions. Tantricism of the Buddhists therefore originated in the Uddiyāna-Vajrayoginī and thence was transmitted to the rest of India. 14.22 Doctrines and Practices The Buddhist esoteric treatises describe the Truth in negative terms: the terms 'śūnyatā', 'Vijñānāchitta' and the compounds 'nairātmyā' frequently occur in connection with the ceremonies and yogic practices. The Hevajratāntra gives a negative description of the Reality (tattva). The Vajrayāna sages speak of saṃsāra and Nirvāna in the same vein in which Nāgārjuna the great characterised them. The Vajrayānist call the saṃsāra as a condition of the mind which is enveloped with the darkness born of innumerable false ideations, is as ephemeral as the lightning in a storm and is besmeared with the dirt of attachment etc. not easily removable. Advayaṅgī, a late vajrayāna saint and scholar, says that in Esoteric system, 'śūnyatā is described as vajra because it is firm and sound, indivisible, impenetrable, cannot be burnt and destroyed.' 14.23 Tantric Movement: Role on society Tantric movement was accelerated chiefly by the members of the lower orders of the society. This movement succeeded in raising some of the lowliest men to the status of 'adepts' or perfect siddhas. These teachers who wandered free from convention and social taboos, did teach in teachings and doings that there is practically no distinction between brahmana and a dombā, a king and a slave. The Brahmanic practices of study, saṃskāras and rituals are ridiculed openly. 14.24 Views of scholars According to H. Kern "tantrism is, so to say, a popularised and at the same time, degraded form of yoga because the objects are commonly of a coarser character and the practices

183 partly more childish, partly revolting. R. L. Mitra declared that "no good purpose would be served by dwelling further on the absurd and often disgusting prescriptions of such works as the Tathagataguhya. Charles Eliot held that "the details of saktism are an unprofitable study." Winternitz do not seem to have appreciated the language and style of the Tantras, and found in them an "unsavoury mixture of mysticism, occult pseudoscience, magic and erotics". La vallee, Poussin frankly attributed to Tantricism "disgusting practices, both obscene and criminal." B. Bhattacharya stigmatizes the Tantras as example of "the worst immortality and sin, and Tantricism as a disease." It is true that the vajrayana yogins is said to have attained final Nirvana in the blissful embrace of a young girl. It is stated that the Buddhahood resides in the female organ, that lust is crushed by lust; and that there can be no liberation without a female partner. According to Tucci, apart from some exceptions "The tantras contain one of the highest expressions of Indian Mysticism which may appear to us rather strange in its outward form, chiefly because we do not always understand the symbolical language in which they are written. Tucci in his excellent work on the mandalas, compares the symbols of the Tantras with those of Upanishads. It is generally believed that the abuses of Tantrika practices may have resulted in moral degeneration and the decline of Buddhism. 14.25 Conclusion The unit under discussion clearly depicts the impact of the term "Tantricism" as well as antiquity of Tantricism, beginnings of tantric Buddhism, both traditional and historical, chronology of tantric Buddhism, doctrines and practices, speciality of the tantricism and the role of tantricism in the society with views of scholars in details. It is proved from the long discourse that the primary concern of the Buddhist Tantra is not to establish a definite system of metaphysical thought. Just as the Hindu tantras, taking for granted fundamental texts of the Darshanas, apply them to a practical effort of realization, so the Buddhist tantra on the basis of Mahayana principles, dictate practical methods for the realization of the supreme goal. These tantras primarily concerned with the sadhana or the religious endeavour, but not with any system of abstract philosophy. The subject matter of the Tantras may include esoteric yoga, hymns, rites, doctrines and even law, medicine, magic and so forth that have been discussed elaborately in this unit. The supreme reality is often described as the unity of Prajna (wisdom) and upaya (means); it is no dual, two-in-one, the state of final realization. Prajna, as described, is the same as sunyata (voidness) and upaya is the same as karuna or compassion; these two terms are very well known to Mahayana sutra. The Bodhisattva fixes his intention on obtaining bodhi or enlightenment and this he does by constantly endeavouring for the liberation of all beings in Mahayana, Bodhichitta is the mind directly goes towards Enlightenment but in esoteric Buddhism the compound Bodhichitta of great technical significance and of a complex nature.

184 Another important feature of Tantric Buddhism is Mantra. The term 'Mantra' means a 'hymn' or 'prayer' sacred to a deity', it is also understood to mean a 'spell' a charm or incantation. Yogic practice is always indispensable for the attainment of the Bodhichitta. Another term, 'Mandala' we have found in Tantricism which literally means 'round', or 'circle', 'halo round the figure, such as of any God. But technically and in esoteric buddhism mandala implies one of the subtlest concepts of Indian mysticism. 14.26 Model Questions a) Write the historical perspectives of the Tantricism. b) Briefly discuss the antiquity of the Tantricism. c) Review the opinion of scholars regarding Tantricism. d) How do you know about traditional beginning of Tantric Buddhism. e) Sketch the mantras and pantheon of tantricism in brief. f) Describe the deities and importance of Avalokitesvara in Buddhist Tantricism. g) Discuss the chronology of Tantricism. h) Write about date of Tantra texts. i) Mention the seats of Tantric Buddhism j) Describe the doctrines and practices of Tantricism. k) Discuss the role of society regarding Tantric movement. 14.27 Suggested Readings S. N. Dasgupta An introduction to Tantric Buddhism N. N. Basu, (Introduction by H. P. Shastri) Modern Buddhism and its followers in Orissa. S. B. Dasgupta Buddhist Esoterism, Sadhanamala, Vol II. P. C. Bagchi "Foreign Elements in the Tantra"- Indian Historical Quarterly, Vol. VII, 1931. M. Winternitz History of Indian Literature, Vol I. II. B. Bhattacharya Buddhist Iconography, Buddhist Esoterism L. M. Joshi Studies in the Buddhist culture of India. G. Tuccci Aspects of the Doctrines of Maitreya and Asanga. R. L. Mitra Sanskrit Buddhist Literature in Nepal Kshanika saha "Tantric Buddhism", Journal of Ancient Indian History, Vol. XXI.

185 MODULE V : CULTURAL DEVELOPMENTS. (C. 300 BCE - CE750) Unit 15 □ □ □ □ □ A brief survey of Sanskrit, Pali, Prakrit and Tamil Literature Structure 15.0 Objective 15.1 Introduction 15.2 Beginning of Sanskrit literature 15.2.1 Classification of Sanskrit literature 15.2.2 Sanskrit works of 4th to 2nd cent B.C. 15.2.3 Sanskrit works written before 4th century A.D. 15.2.4 Sanskrit works from 4th century A.D. onwards to 8th century A.D. 15.3 Pali 15.3.1 Origin of Pali language 15.3.2 Pali literature-Earlier phase 15.3.3 Divisions of Pali Canonical literature 15.3.4 The Jatakas 15.3.5 Pali literature in subsequent ages 15.3.6 Historical and descriptive works in Pali 15.3.7 Grammar, Lexicons and Dictionaries in Pali 15.4 Prakrit literature 15.4.1 Origin of Prakrit 15.4.2 Literature written in Prakrit 15.4.3 Maharastri Prakrit 15.4.4 Ardhamagadhi Prakrit 15.4.5 Paishachi Prakrit 15.5 Tamil Literature 15.5.1 Admixture in Tamil language 15.5.2 Different stages of Tamil Literature 15.5.3 Old Tamil Literature 15.5.4 Classic Tamil Literature

186 15.6 Conclusion 15.7 Model Questions 15.8 Suggested Readings 15.0 Objective • The present unit is an attempt to throw a considerable light on the beginning, classification and written works on Sanskrit literature. • Learners are able to gather some ideas about the origin, phase, divisions & descriptive works of Pali literature. • The origin and written works of Prakrit literature will be discussed here. • The other objective of this unit is to gather the knowledge about origin, phase & evaluation of Tamil literature.

15.1 Introduction It is very interesting to note that about 260 B.C., for his inscriptions addressed to his people, King Asoka used, not Sanskrit but dialects similar to Pali. Buddha, too, as early as the sixth and fifth century B.C. preached, not in Sanskrit but in the popular language. But popular epics were written in popular Sanskrit. The epics, as H. Jacobi said, can not be composed in an already 'extinct' language, but must be composed in the living language of the people. According to M. Winternitz Sanskrit has always 'lived' in India as a literary language. There is nothing strange in the fact that, at the same time as Buddhist and Jain monks composed and preached in popular dialects, Sanskrit epics also were composed and listened to. Down to the present day in India it is not at all unusual for two or more languages to be current side by side in the same region. Therefore, if we here and there encounter the same verses which we find in the Epics, in Pali or in Prakrit, in Buddhist or in Jainistic texts, it does not always follow that the Sanskrit verses must have been translated from the popular languages.

15.2 Beginning of Sanskrit literature No doubt, Sanskrit is the principal medium of ancient Indian culture, religion as well as literature, the language under review may be divided into two phases i.e. Vedic Sanskrit and post Vedic Sanskrit which is familiar as 'Classical Sanskrit'. Sanskrit comes from the Indo-European group of languages, closely related with Greek, Latin and other ancient languages, even Avesta and old Persian language are also connected with Sanskrit.

15.2.1 Classification of Sanskrit literature The voluminous Sanskrit literature may be categorized into several divisions, viz, Literature, 187 Philosophy, Tantra, Dharmashastra, Science etc. Classical Sanskrit literature is also divided into several parts according to the successive periods of history.

15.2.2 Sanskrit works of 4th to 2nd century B.C. The earliest grammatical work of ancient India is the *Ashatadhyayi* of Panini, written in c.5th or 4th century B.C. Katyayan, another grammarian of c.3rd century B.C. has annexed some sutras called 'Vartika' in Panini's *Ashtadhyayi*. Generally, the classical age or the age of classical Sanskrit began from the time of Panini, i.e. 5th or 4th century B.C. It is difficult to assign any extant Indian work definitely to the Maurya age. But a few exist as independent works. The most famous among these is the *Arthashastra* attributed to Kautilya. But it is doubtful if in its present shape it is as old as the time of the first Maurya. The *Kalpasutra* of Bhadrabahu is traditionally attributed to a personage who is said to have flourished in the Maurya period. The epoch under review probably saw the composition of the *Mahabhasya* of Patanjali, an exposition of the grammatical aphorisms of Panini. Patanjali is said to have flourished in c. 2nd century B.C. Another grammatical work, the *Katantra* or *Kalpaka* of Sarvavarman is traditionally assigned to the Satavahana period, i.e. 3rd-2nd century A.D.

15.2.3 Sanskrit works written before 4th century A.D. Towards the end of the Satavahana age probably belongs the *Brihat Katha* of Gunadhya. The *Gatha Saptasati* attributed to Hala, a Satavahana king, bears signs of a much later age. The epoch of the Kusanas produced the great work of Asvaghosha, poet dramatist and philosopher. He wrote two *kavyas* in c.1st or 2nd century A.D. These are 'Buddhacharitam' and 'Soundarananda'. Asvaghosha also composed a lengthy drama named 'Shariputra'. Bhasa, the another litterateur who probably was flourished in this period, composed many works. Among them, most mentionable work is 'Swapnabhasabhatta'. Among other authors of the period mention may be made of Charaka, Susruta, Nagarjuna, Kumaralata and possibly Aryadeva.

15.2.4 Sanskrit works from 4th century A.D. onwards to 8th century A.D. Buhler observed long ago that during the Gupta age court poetry was zealously cultivated in India. Samudragupta took delight in the title of Kaviraja or king of poets. There can hardly be any doubt that many poets who were none too wealthy received his patronage. The most notable poet of his court was Harishena, the writer of the Allahbad panegyric. Chandragupta II also counted among his high ministers a poet named Virasenasaba. Tradition associates the name of Kalidasa, the greatest of Sanskrit poets after the immortal writers of the two ancient epics, with king Chandragupta II Vikramaditya and the acharya Dignaga who probably flourished during this time. Notable works of Kalidasa are

188 Raghuvamsam, Kumarasambhavam, Meghdutam and several other Kavyas and dramas like Abhijnanasakuntalam, Malavikagnimitram, Vikramorvashiyam etc. composed in c. 5th century A.D. Next to Kalidasa, mention must be made of Bharavi, another great poet and writer who composed 'Kirtarjuniyam'. The fame of Kalidasa and Bharavi is well attested by Bana and Ravikirti who adorned the court of Harsha and of Pulakesin II respectively. The rulers of Valabhi extended their patronage to the famous author of the Bhattikavya. To the Gupta period have also been assigned and celebrated dramatists who wrote the Mrichhakatikam (Sudraka), the Mudraraksasa (Vishakhadatta) and the Devichandraguptam; from 7th century onwards saw the compositions of Megha (ShishupalaBadham), Bhababhuti (Uttararamacharitam) and others. The said era observed the composition of the works of Banabhatta, i.e. Kadambari and Harshacharitam. In this connection, mention may be made of Mayura, Bhatrihari, Subandhu and the royal poets, Sri Harsa and Mahendravarman. In the post-Gupta period we have in addition to male writers a number of poetesses, among whom Silabhattarika deserved special mention. The KaumudiMahotsava is also ascribed by some scholars to a female dramatist, but her identity and date are uncertain. Bhababhuti stands pre-eminent. Epic poetry and the drama in the period after the great Guptas did not always reach the level of Bharavi and Bhababhuti. But the later age still produced poets and playwrights of ability like Magha, Sri Harsa and others works of merit continued to be produced in other fields of learning and literature. In one domain, that of historical literature, the post Gupta period produced works the like of which had not been seen in earlier ages. The most notable among them were the Harshacharitam of Bana, the Ramacharitam of Sandhyakarnandi, the Vikramankacharita of Bilhana and though belonged to later age, the Rajatarangini of Kalhana (11th century A.D). 15.3 Pali 'Pali' is the main language of Buddhist scriptures. It is interesting to note that, the language under review was not an usage of any particular area or region. 15.3.1 Origin of Pali language The scholars generally believed that Pali had been originated from Ujjaini. Buddhaghosha, a renowned Ceylonese scholar named the language as 'Pali', derived from Sanskrit 'Paribhasa'. 'Pali' is a mediatory language between Sanskrit and Prakrit. 15.3.2 Pali literature-Earliest phase According to the Ceylonese tradition, the sacred texts and commentaries were written down in books in the first century B.C. during the reign of king Vattagamani Abhaya. In the 5th century A.D. the texts, as distinguished from the commentaries, came to be known as Pali.

189 The use of the term Pali to denote the language in which the texts were written is not warranted by any early evidence. The language was called Magadhanam Niruki (Nirutti) or the idiom of the people of Magadha, which was probably a dialect spoken in Magadha in the early days of Buddhism and which had ceased to be current speech in the days of Asoka who used a somewhat different idiom in his inscriptions. 15.3.3 Divisions of Pali canonical literature The Pali canon is divided into three Pitakas or caskets, viz; the Sutta, the Vinaya and the Abhidhamma. The first consists of five Nikayas or collections of Suttas or Suttantas i.e. religious discourses. The second contains rules of monastic discipline and the third contains disquisitions of a philosophical character. The fifth Nikaya of the Sutta Pitaka includes the famous Dharmapada, the psalms of the brethren and of the sisters (Theragatha and Therigatha) and the still more celebrated Jatakas or Buddhist Birth Stories. 15.3.4 The Jatakas The extant Jataka commentaries belong to a period much later than the rise of the Maurya dynasty, but the original stories are fairly old and are often illustrated in bas-reliefs of the second century and first century B.C. They were apparently not so well known in those period. The Jatakas belong to a class of literature which foreshadows the epic, and there are indications that the epic itself was assuming coherent shape during the early days of the Magadhan ascendancy. 15.3.5 Pali literature in subsequent ages The Pali Buddhist canon is said to have been reduced to writing in the first century B.C. The celebrated work known as the Milindapanho, or the questions of Menandar, is also usually regarded as a product of the post Mauryan period. Some scholars believe that the astronomical work of Garga, the Paumachariya (Paumachariya) of Vimalasuri, portions of the Divyavadana as well as the Lalitavistara and the Saddharma pundarika are also to be assigned to this age. Buddhaghosha, the eminent commentator of 5th century A.D. mentions Athakatha (Arthakatha), Maha Athakatha Jataka Athakatha etc. written before his time. The commentaries written in later periods are Buddhasiher (c.4th century A.D), Vinayavinichchaya, Abhidhammatika of Ananda, Uttara-vinichchaya of Buddhadatta, Abhidhammavatara, Rupa-rupavivhaga of Buddhadatta, Samantapasadika, Kankhavitani, Dhammasangani of Buddhaghosha (5th century A.D), Nettipakarana Athakatha, Udana Athakatha of Dhammapala (7th century A.D) etc. Among the theoretical works mention may be made of Abhidhammathasamgraha of Aniruddha, Suttasamgaha, Paritta etc of

190 Khemachariya and others. The biographical poetic works in Pali came into prominence from first century A.D. 15.3.6 Historical and descriptive works in Pali At first mention must be made of Dipavamsa (earlier than 4th century A.D?) and Mahavamsa written by Mahanaman (6th century A.D). Here we find the history of preaching Buddhism in Lanka. Apart from those two works, Mahabodhivamsa, Gandhavamsa, Chulavamsa of Upatissa (4th century A.D) are the famous historical works of Ceylon. 15.3.7 Grammar, lexicons, metros dictionaries in Pali We find a strong influence of Sanskrit in the grammars of Pali literature. Kacchayan (5th century A.D?) and Moggalayan were the two renewed grammarians on Pali language. Balavatara, Rupasiddhi, Mahanirukti Payogasiddhi etc are the famous grammatical works of Pali written by Dhammakitti. Moggalayan composed Abhidhanppadipika. Therasamgharakshita wrote Buttoday and Subodhalankar. Among other works, specially mentionable are Kamandaki, Chandobichiti, Kabisarapakarana and Kabisaraticanissaya. These must be regarded as valuable literature on Pali dealing with Abhidhan, Chhana and Alamkara. 15.4 Prakrit Literature 15.4.1 Origin of Prakrit The Prakrit language originated from ancient Indo-Aryan or more precisely from Sanskrit. It came into existence roughly in c.5th or 6th century B.C and existed upto c.10th or 11th century A.D. The modern Indian Arya languages had come into prominence during this broad time span. The evolution of Prakrit language may be categorised into three stages, i.e. Ancient Indo-Aryan, Medieval Indo-Aryan and later Indo-Aryan. The Medieval Indo-Aryan is termed as 'Prakrit' by the old Grammarians. 15.4.2 Literature written in Prakrit The Prakrit Literature flourished as an appendix (upanga) of Sanskrit literature in dramas, music, as dialogues of the women and illiterate human beings. The earliest reference of the introduction of Prakrit may be traced in the drama composed by Asvaghosha of c.2nd century A.D. But the liberal composition in Prakrit is much older. We find two poems in old Brahmi script and Prakrit language (c.3rd century BC) in Jogimara cave of Ramgarh hills. It is famous as 'Sutanuka lipi'. 191 15.4.3 Maharastri Prakrit The eldest scholars think that the this Prakrit is the best of all, used in aristocrat sanskrit dramas. We find two or three epics are written in Maharastri Prakrit but of sanskrit manner; these may dated after 5th century A.D. The works are, Setubandha of Pravarasena, Gaudavaho of Vakpatiraja etc. Mention may be made of 'Gathasaptasati', written in Maharastri Prakrit. 15.4.4 Ardhamagadhi Prakrit The 'Agamashastra' of Digambara Jains has been composed in Ardha magadhi, among the books of Agamashastra, the oldest is Ayaranga Sutta. Suyakaranga Sutta, Uttaranjjhan Sutta are composed in later period. 15.4.5 Paishachi Prakrit A voluminous collection of literature in Prakrit has been composed but we are failed to ascertain its exact time. The writer is Gunadhya and the collection is 'Baddhakatha' (or Brihatkatha). The original book is lost. But it has been preserved in two or three translations, one of them is 'Brihatkathamanjari' of Kshemendra, a poet of 11th cent.A.D. and the other is 'Kathasaritsagara' of Somadeva. The dramas, written only in Prakrit, are datable not before 9th century A.D. In this connection mention may be made of 'KarpuraManjuri' composed by Rajashekhara (last half of 9th century A.D). It is the earliest dramas written in Shouraseni Prakrit. 15.5 Tamil Literature Tamil is the most important and oldest language among the dravidion languages. The earliest literature written in Tamil, is 'Takkappium'. It is an authentic Grammatical work of c.5th century B.C. 15.5.1 Admixture in Tamil language Like other post. Aryan languages, Tamil also has faced the infiltration of Sanskrit and Prakrit. But still it bears the originality of Dravidian language. It maintains the traditional sequence of southern dravidian stream in the sphere of Tamil literature. 15.5.2 Different stages of Tamil Literature The history of evolution in Tamil language and literature may be divided into two phases. Firstly, the old Tamil (c.5th century A.D) and secondly the ancient Tamil or Classic Tamil (c.5th century A.D. to 1350 A.D). A part from these, the Tamil literature has been classified in several phases in later period.

192 15.5.3 Old Tamil Literature It is also termed as "Sangam Literature". There was a prevalent custom to invoke literature meet or 'Sangam' for the felicitation of poets and writers from remote age. According to the scholars, before after the birth of Christ, the Sangama poets composed poems but these are traced in old Tamil. The earliest date of Tamil literature, as presumed, is c.1st century A.D. The examples of Tamil literature of Sangama age are mostly collections compiled in books; among them two important collections are, Pattupapattu contains ten ballads. The poems are composed by eight poets of the second half of 1st century A.D. 'Patitena kirak-Kanakku' a collection of eighteen ideological poems, are composed after 5th century A.D. These poems are short and 'dvipadi'. Among them the most important is 'Kural' of Tiru Valluvar. It has been translated in different languages. 15.5.4 Classic Tamil Literature The Tamil literature has been glorified at the beginning of Gupta and Pallava reign when Brahmanism revived. Two renowned poetic works of the Sangama age are, Chilappatikaram and Manimekalai. A remarkable number of Tamil poets have come into prominence at the period ranging from 10th century A.D. to 13th century A.D. 15.6 Conclusion The present unit is an attempt to throw a considerable light in ancient Indian languages like Sanskrit, Pali, Prakrit and Tamil Sanskrit, as we find, is the prime medium of literature and culture of ancient India during our period of review. It has been shown that the vast Sanskrit literature is divided into many streams. Elaborate discussion have been made about Sanskrit works of 4th to 2nd cent. B.C as well as the progress of literature during subsequent ages of our period. The Sanskrit works from 4th to 8th century A.D. need special mention for its enrichment. Next to Sanskrit, we have discussed about antiquity and importance of Pali language and literature. The divisions of Pali canonical literature have been described vividly in this unit. The importance of Jataka literature is clearly depicted here. The Pali Buddhist canon, is said to have been reduced to writing in the first century B.C. The writers of the literary works are mentioned with their tentative periods. The literature under review also bears many historical and descriptive works, grammar, lexicons, dictionaries etc. The Prakrit language came into prominence roughly from 6th or 5th century B.C. The earliest reference of the Prakrit literature is a drama composed by Asvaghosha a renowned author of c.2nd century A.D.

193 The traditional Prakrit literature bears diversified classification, as we have gone through; viz; Maharastri Prakrit, Ardhamagadhi Prakrit and Paishachi, Prakrit, Shouraseni Prakrit. Lastly, the antiquity of Tamil literature has been discussed with examples and references. It is the oldest among dravidian languages. Facing infiltration throughout the ages, it still maintains originality of dravidian school. The literature written in Tamil may be divided into two categories as mentioned in the unit. The old Tamil or Sangam literature passed through different ages. Most of the literary works are collections, compiled in books. The names of those works are mentioned in the present unit. Next to the old or Sangama Tamil literature, mention has been made of classic Tamil literature composed at the beginning of Imperial Gupta and the Pallava rule. 15.7 Model Questions (a) Write an essay about the classification of Sanskrit literature during our period. (b) How do you explain the development of Sanskrit literature during 4th century to 8th century A.D. (c) Describe the origin of Pali language and earliest phase of literature. (d) Describe the divisions of Pali canons and Pali literature in subsequent periods. (e) Enumerate the antiquity of Prakrit and literature in initial stage. (f) Describe different forms of Prakrit and literary works. (g) Write an account regarding different stages of Tamil literature. (h) Mention the renowned works written in Tamil. 15.8 Suggested Readings (a) Suniti Kr. Chattopadhyay, Languages and Literatures of Modern Indian, Calcutta, 1963. (b) Sukumar Sen, Bharatkosha, vol-V, P.529-30, (c) Sahitya Academy (Published), Bangiya Sahitya Parishad Calcutta, Contemporary Indian Literature; A Symposium, New Delhi, 1957. (d) M. Winterniz, A History of Indian Literature Vol. I, Part I & II, Calcutta, 1978. (e) Sukumar Sen, Bharatakosa, vol-IV, P.457-459, Bangiya Sahitya Parishad, Calcutta, 1970. (f) Suniti Kr. Pathak, As above, P.377-379. (g) R. Condwel, A comparative grammar of the Dravidian languages, Madras, 1961. (h) R.S. Sharma, Early Medieval Indian Society. (i) A.B. Keith, A History of Sanskrit Literature.

194 Unit : 16 □□□□ Scientific and Technical Treatises Structure 16.0 Objective. 16.1 Introduction. 16.2 Ayurveda. 16.3 Charakasamhita. 16.4 Bagavattas. 16.5 Madhavakara and Vrinda. 16.6 Nagarjuna. 16.7 Astronomy and Mathematics. 16.8 Aryabhatta. 16.9 Varahamihira. 16.10 Brahmagupta. 16.11 Siddhanta-Jyotisha. 16.12 Theory of Atomic energy. 16.13 Chemistry (Rasayana). 16.14 Chemistry of Charaka and Susruta. 16.15 Bagabhatta and Vrinda. 16.16 Kimia of 'Tantric' chemistry. 16.17 Rasaratnakara. 16.18 Development of Technology. 16.19 Currency. 16.20 Currency in subsequent ages. 16.21 Other Industries and technologies and workers. 16.22 Elements of science and technology from Epigraphs. 16.23 Conclusion. 16.24 Model Questions. 16.25 Suggested Readings. 16.0 Objective • The objective of present unit is an attempt to throw a light on origin and development of Medical science in Ancient India

195 • The other objective of this unit to give an idea about the development, of currency system, Industries ,
 Techonology in Guppta Period. • The eliments of Sciense and Techonology as fornished on Epigraph - will be also
 elaborated in this unit. 16.1 Introduction Science and technology are the means by which the whole of our civilization is
 rapidly being transformed. It is well-known that science is growing, not as in the past, steadily and imperceptibly, but
 rapidly by leaps and bounds for all to see. According to claude Berned 'science increases our power as it lessons our
 Pride'? Fortunately, we have gone through a huge number of literary works that clearly depicts that our country, India in
 ancient times, was very much acquainted with cultivation of science and technology. Ayurveda or medical science,
 Astronomy, Mathematics, discussion about atomic energy, experiments relating Chemistry and others were practised in
 large scale as evident from literary testimonies. 16.2 Ayurveda Ayurveda is the ancient medical science. The word under
 review derived from 'Ayu' of lifespan. It is said in the Brahmavaivarta Purana, that the Ayurveda is the compact form of
 four vedas and according to Kasyapa, Ayurveda may be placed immediate after the four vedas. Some historians opine
 that maharshi Charaka was the 'rajvaidya' (court physician) in the court of Kanishka I, the greatest king of kushana
 dynasty. After a few centuries, Dhanwantari, a renowned Ayurvedacharya who wrote about the herbal science, was one of
 the gems among 'navaratna' in the court of Vikramaditya, the Gupta monarch. Amarasimha, another 'ratna' of the
 navaratnas, composed 'Amarakosha' where various names of alternative medicines are mentioned. 16.3 Charakasamhita
 Actually, we have no definite information regarding the date and whereabouts of Charaka, the wellknown
 Ayurvedacharya, who composed 'Charakasamhita'. Some of the historians think that he was the 'Sabhapandita' or court
 scholar of Kanishka I. The Charaksamhita, mentioned by Kalhana's Rajatarangini is a sanskrit version of Agnibesh-samhita
 written by Kapilbala Charaka. The 'Charaka-Samhita consists of eight sections, viz, Sutrasthan, Nidanasthan,
 Chikitsasthan, Kalpasthan and siddhisthan. Harichandra composed 'Charaka-Tika (6th cent.A.D). Asharavarma wrote
 'Parihara-Vartika' in 9th century A.D. and Jejata composed 'NirantarapadaVyakhya' in 10th cent. A.D. These are renowned
 commentaries of 'Charakasamhita'.

196 16.4 Bagavattas There are more than one Ayurvedic authors named Bagavat or Bagavatta. The oldest is
 Briddhabagavatta. Most probably I-tsing, the chinese pilgrim who visited India during 7th century A.D. mentioned him in
 his accounts. This Bagavatta wrote 'Ashtangsamgraha'. The second Bagavatta composed 'Ashtangahridayasamhita'. 16.5
 Madhavakara and Vrinda Madhavakara was a renowned Physician wellknown in medical science. He wrote
 'Bugbinischaya Madhavanidan' in c. 8th or 9th century AD. the other great physician and chemist was Vrinda of the same
 period. 16.6 Nagarjuna There are three Nagarjunas in the history of ancient India. the first is the auther of Sutruvritti and
 familiar as Bauddha Nagarjuna. We find mention of another Nagarjuna in Siddhayoga of Vrinda, flourished in 4th or 5th
 century A.D. Scholars think that Susruta-samhita was composed by this Nagarjuna. Nagarjuna, mentioned at first, was
 famous in 1st century A.D. 16.7 Astronomy and Mathematics The Astronomy or Astroscience means the science related
 to stars and planets. It has a remote antiquity in India from Vedic period. The main litrary source of Indian astronomy as
 far we know, is 'Siddhantagrantha'. We may discuss in brief about some of the Astronomical works of ancient India.
 16.8Aryabhata One of the pioneers of astronomy and mathematics in ancient India was Aryabhata, born in C. 476 A.D.
 He composed 'Aryabhattiya', contains only 121 stokes. It is divided into four chapters, viz, Gitikapada, Ganitapada,
 Kalakriya and Golapada. Aryabhata is the founder of scientific Astronomy and familiar as Anduberius or Arduberius
 among Greeks and Arjavar among the Arabians. Alberuni mentioned him as the resident of Kusumapura (Patna). In later
 period (953 AD) another astronomer of the same name (Aryabhata) wrote 'Aryasiddhanta'. an astrological work. 16.9
 Varahamihira Varahamihira was born in c. 505 A.D. He was an eminent scholar of Astronomy and Mathematics. His
 renowned work is 'Brihatsamhita' where the necessity of Astrology and astronomy has been discussed in the sphere of
 human life. His other works are, Brihatbibahapatala, Pallavabibahapatala, Yogajatra and Panchasiddhantika etc.

197 16.10 Brahmagupta Brahmagupta, the famous scholar of astronomy and Algebra, was born in c. 598 A.D. His renowned work is 'Brahmasphuta siddhanta, familiar as 'sindhind' at Arab countries. The said work is divided into 24 chapters, containing Mathematics, Astrology, Arithmetic and Algebra. Brahmagupta refutes the theory of Arayabhatta relating rotation of the earth. 16.11 Siddhanta - Jyotisha The tentative time-span of composing SiddhantaJyotisha is C. 1st century A.D. to 5th century A.D. A group of scholars, came from outside, composed these works. They were basically Shakadvipi - Brahmans. We have traced 18 types of Siddhanta Jyotishas, among then 'Suryasiddhanta is the best. The modern form of the book contains 14 chapters. 16.12 Theory of Atomic energy The second urbanisation commenced in India, as far we know, at c.6th century B.C. In sunsequent ages, numerous theoritical views have been introduced for searching the origin and evolution of visual materialistic world. As a result of these doctrines, the theory of Atomic energy incepted in ancient India. The said theory has been accepted in Nyaya and Vaisheshik Philosophical thoughts. The pioneer of introducing the theory of Atomic energy is Maharshi Kanad. He describes the initial doctrines of the cosmas in 1st century A.D. In 5th century A.D. Prashastapada explains the creation of world by atomic energy in his work Padarthadharma Samgraha. The 'Nyayasutra' of Gautama proves the existence of Atom. Later on, the commentators like Vatsayana, Udyatokar and Vachaspati explain this theory in their commentaries. The Buddhist philosophic groups throw glimpses about the theory of Atomic energy. 'Abhidhamakosha' of Vasuvandhu, 'Vahyartha - Sidhikarika' of Shubhagupta (7th century AD) and several commentaries composed in different periods furnish fundamental information regarding theory under review. 16.13 Chemistry (Rasayana) 'Ras' means extracts. The extracts by crushing or smashing or boiling from the leaves and herbal trees are called 'Rasa' in ancient India. Chemistry originates from two totally different sources in the subcontinent, firstly, from industrial workmanship and lastly, from medical science. 16.14 Chemistry of Charaka and Susruta Both Charaka and Susruta prepared several kinds of alkali, salt and other chemicals from six metals, viz; gold, silver, copper, iron, tin and lead. Charaka mentions five types of salt ie. 198 Sora, Saindhava, Black, Oceanic and botanic salt. 'Alkali' means 'khar', comes from Arabic Al-kali or bhasma. In ancient India Alkali used to prepared from the ashes of tamarind, linseed, banana, ginger and other numerous trees after drying in sun and burning them in fire. We find a vivid description of the process in Charaka and Susruta Samhita. 16.15 Bagabhatta and Vrinda Both of them mentioned above, are the followers of Charaka and Susruta. Bagabhatta only repeats Susruta for processing or preparing Alkali from same souces. From the time of Bagabhatta the admixture of metals and minerals began. It revealed a new horizon in the field of Ayurveda. In Siddhayoga Vrinda advises some methods to prepare compound materials. 16.16 Kimia or 'Tantric' Chemistry The first and foremost scholar in this field is Nagarjuna, author of Louhashastra, Rasaratnakar, Kakshaputatantra and Arogyamanjori. 16.17 Rasaratnakara Here Nagarjuna describes an incomplete artificial process of converting inferior metals into Gold. He also describes the method of extracting zink by mixing alkali, Lac etc. The Rasarnava, another work of Nagarjuna describes the characteristics of six metals viz, gold, silver, copper, iron, lead and tin. 16.18 Development of Technology An important measure of ancien India in the field of technology is the progress of metallurgy. In this connection mention must be made of Mehrauli iron pillar of c. 4th-5th century A.D. This is a glorious evidence of excellence about metallurgical superiority. Apart from that, the copper image of Buddha from Sultangunj and other bronze images undoubtedly prove the efficiency of the artisans. The war strategy had been revived after the introduction of the technology in steel in ancient India. The commodities made of metals had a high commercial value in East and Western markets. Ancient India was famous for producing heatproof steel from which the word named 'Damascus' was manufactured. The weapons made from Indian steel had a widespread market in outer world. 16.19 Currency Alexander Cunningham and Edward Thomas contended that there was an indigenoues Indian coinage. In regard to the lack of Indian knowledge of mining even during Megasthenes, we

199 can only turn to Kautilya who so shrewdly observed that mines were the source of the treasury from which springs the power of government. The exploitation of mines must certainly have been known in India for the superintendent of Mines was expected to possess the knowledge of the science of dealing with copper and other minerals, experience in the art of distillation and condensation of mercury (rasapaka). With the aid of experts in mineralogy and equipped with mining labourers and necessary instruments, he had to examine mines which, on account of their mineral deposits, crucibles, charcoal and ashes, might appear to have been once exploited and to discover new mines. Had Indians not been acquainted with the science of mining or smelting of ores even in the 4th century B.C., not to mention earlier times, the mention of officials pertaining to mining operations, their knowledge of mineralogy and the fusion of metals from them would have been impossible. The fusion of metals is clearly mentioned in the manufacture of coins. Silver coins were made up of four parts of copper and 1/10th part of any of the following metals namely, tiksna (dhatu) (iron), trapu (tin), sisa (lead), anjana (lead or iron, may be a mixture of both). Copper coins (tamrarupa) were to be made up of four parts of an alloy. If the smelting of metals was unknown then the methods of rendering metals soft, temporarily or permanently or the eradication of impurities from ores would not have been laid down or determined. The heavier the ores, the greater will be the quantity of metals in them is a proof of their purification. In the Maurya period, it can be definitely inferred that artisans in the Mint were engaged not only in the manufacture of gold and other metallic coins, but also of the lakshana, viz, stamped or marked pieces which could hardly have been anything else other than, in this context, gold coin. 16.20 Currency in subsequent ages India has always been rich in her natural resources. All these rich resources offered scope for a large number of handicrafts and professions. The Chotanagpur areas are the main source of metallic ores in northern India and provided most of her gold, copper iron and mica. This would appear to have been one of the earliest centros of mineral resources of ancient India. Moreover, there are remains of numerous furnaces for melting the different kinds of metals. The only definite evidence of the date of the working of these mines is provided by the kushana-type coins. These mines may have been worked under Chandragupta I or his son Samudragupta. This is also supported by the evidence of the Amarakosha which refers to wrought and unwrought gold and iron, iron bars and mines. The Amarakosha gives a comprehensive list of metals. The art of metal working was fully developed at that time, for it was one of the 64 arts (Kala) listed in the Kamasutra. Brihaspati also refers to the workers of base metals. 16.21 Other Industries & technologies and workers Among all the metals iron was the most useful in everyday use. In the Raghuvansa, there are

200 references to working in iron by heating and beating the piece of iron with the help of a steel hammer. The work of Goldsmiths was a highly specialised one, and at least in Gupta period onwards. The Kamasutra describes their art vividly. The working of other metals such as silver, copper, bronze and brass was well developed in the Gupta period. Copper and bronze were mainly used for making statues, utensils and coins. Diamonds pearls, other precious stones, coral and conchshells were largely used and worked up as ornaments. Next to metal pottery was the most essential manufacture. Potters of the Gupta period showed much skill and efficiency in moulding, colouring and burning pottery. The use of leather for different purposes was known. The Amarakosha mentions shoe maker together his tools and leather products. The ivory industry was also well developed, silk industry was very well developed technically. Actually the technology of textile industry was always very important in India. In the Amarakosha, we find reference to the weaver, his loom, the threads and act of weaving. The manufacturing of oil was another, essential industry. We have reference of techniques for producing oil from mustard seeds, sesamum, linseed etc. In Gupta period liquor was probably produced throughout the country. Considering the importance of industrial products, our smriti writers lay down certain rules for apprenticeship in different crafts. Here we find the essence of the whole system of technical education is that the young craftsman is brought up and educated in the actual workshop of his master, who may have been his own father. During the Gupta period pottery, metal technology, minting of coins, weaving, stone-working, ivory-work, wood-work, jewellery, embroidery, dying and other technical endeavours made unprecedented progress. There is nothing to show that the state itself played a very important part in industrial production, as it did in the Mauryan period, the iron pillar of Meharauli, however, seems certainly to have been made in a royal foundry, no doubt, chiefly concerned with the manufacture of arms and armour. This pillar and the Sultangunj Buddha can scarcely be the work of individual founders working on a cottage, industry basis. Yet it would seem that most industries and technologies were carried on by individual families or guilds. One of the reasons for the progress of these seems to have been the esteem in which the artisans were held. They are often noticed in our epigraphs in the most respectful manner. 16.22 Elements of Science and Technology from Epigraphs It appears that the term 'Kulyavapa' is most popular in many epigraphs of Bengal in the context of measurement. At the same time the term 'Drona', 'Adhaka' were also popular in the field of measurement of land.

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The Damodarpur copper plate inscription of the time of 201 Budhagupta of 476 A.D. refers to Kulyavapa of land

with building grounds. The Paharpur Copper plate inscription of 479 A.D. claims the term 'apratikara' means 'sunys pratikara' which denotes not yielding and revenue or income in crops etc. The Gunaighar copper plate inscription of 507 A.D. mentions 'Sunya Pratikara ajjika-khilabhunairapi..... means hajasuka i.e. flood and drought, loss caused by them, here hajjika means marshy land. In Ancient India, forest was considered as one of the four land categories, arable land (ksetra), homestead land (Vastu), Pasture (Vraja) and forest (aranya). The Kautilya's Arthashastra as mentioned earlier, recognises the sovereign right of the ruler over certain land types. Kautilya categorically states that forests are mainly of four kinds, i.e. (1) forests of wild animals (Pasu-Vana) (2) forest of domesticated animals (mrga-vana) (3) economic forests (dravya-vana) and (4) elephant forests (hasti-vana). The dravyavana is our concern and it lays considerable stress on the economic importance and resource potential of Dravyavana i.e. forests yielding raw materials from production of goods. The reference of Karmanantas or royal factories or workshops definitely points out different stages of production of commodities from forest goods. This is assumed that in the past the artisans, toolmakers and other manual workers are commonly called working scientists and 'Kritasastra' dealt with this working class which taught us as to make something with hands. The Ghoshwara Rock inscription of Devapala says : "Having studied all the Vedas and acquiring mastery over all the branches of science (*he*) reached the prosperous monastery of Kanishka....." Actually the history of science, technology, metals and mineralogy has its very traditional past in our country. This has defined the technological status of then people in the fields of metallurgy and metal forging as also to understand its socio-economic implications. The role of metal technology has played an important role in the history of urbanisation also. Lastly, reference of astronomy and mathematics are also seen in ancient epigraphs because Astronomy is the oldest of all the science and mathematics is the queen of science. 16.23 Conclusions The unit discussed here clearly depicts a picture of origin and development of science and technology in ancient India in our period concerned. We find a considerable number of literary works vividly explain the utility of science and technology in the spheres of Ayurveda, Astronomy, Mathematics, atomic energy, chemistry etc. In the field of Ayurveda, Charakasamhita, the works of Bagavattas, the works of Nagarjunas are the landmarks of ancient Indian medical science. We also have gone through the works dealing with Astronomy and Mathematics and have seen the amazing concepts of Aryabhatta,

202 Varahamihira, Brahmagupta and other renowned scholars. The theory of Atomic energy has been elaborately discussed here with the references of Maharshi Kanad, Prashastapa and other famous scholars. The chemistry or Rasayana of Charaka and Susruta, Bagabhatta and Vrinda surprised us most. Kimia or Tantric chemistry gained popularity where we find the works of Nagarjuna viz, Rasaratnakara, Kashaputatantra and others describe the procedure of melting different metals. Not only the different branches of science, but also we witnessed the development of technology in ancient India. In the field of technology, an important measure is the progress of metallurgy. The fusion of metals, as we find, is clearly mentioned in the manufacture of coins were made up of copper and several other metals. India in Maurya period and subsequent times has always been rich in her natural resources. We have discussed about other industries, technologies and workers of ancient India during our period under review. A vivid description has been furnished about different industries and technologies of the Gupta period. Lastly, we have witnessed the element of science and technology as gleaned from some epigraphs. 16.24 Model Questions (a) Write an essay about the origin and development of Medical Science in ancient India. (b) What do you know about Astronomy and mathematics prevalent in our period in ancient India? (c) Discuss the theory of Atomic energy. (d) Write about chemistry of Charaka and Susruta, Bagabhatta and Vrinda. (e) Enumerate the development of technology with a special reference to the currency. (f) Discuss the development of currency system in Gupta period. (g) Give a sketch on other industries and technologies of the Gupta period. (h) Write a note on elements of science and technology as furnished on epigraphs. 16.25 Suggested Readings (a) A. F. R. Hornle, Studies in Medicine in Ancient India, Oxford, 1907. (b) Samarendranath Sen, Bigyaner Itihas, Vol-I & 2, Calcutta, 1955, 1958 (c) D. P. Chattopadhyay, Science and Society in Ancient India, Calcutta. (d) S. K. Maity, Economic life in Northern India, 2nd ed., Delhi, 1970 (e) D. C. Sircar, Select Inscriptions Vol-I, Calcutta, 1965.

203 UNIT 17 □ □ □ □ □ Art and Architecture & forms and patronage : Maurya Period Structure 17.0 Objective 17.1 Introduction 17.2 Art and Architecture in Vedic age 17.3 Origin of Art 17.4 Maurya Period : Perspective 17.4.1 Asokan art : Pillars 17.4.2 Architectural remains 17.4.3 The Stupas 17.4.4 The Caves 17.4.5 Characteristics of the Mauryan Art and Architecture 17.4.6 Foreign influence on the Mauryan art 17.4.7 John Marshall's view 17.4.8 Criticism 17.4.9 Originality of Mauryan art 17.4.10 Aspects of the Mauryan Art 17.5 Conclusion 17.6 Model Questions 17.7 Suggested Readings 17.0 Objective

● The objective of present unit is to study the characteristic of Mauryan art and architecture. ● Originality of Mauryan art will be discussed here. ● The Learners may come to know that the foreign influence on Mauryan art from this unit. 17.1 Introduction The origin and antiquity of art and architecture in India is a very interesting subject and cannot be discussed here in detail R.P. Chanda held that "the excavations at Harappa and Mohenjodaro have brought to light ample evidence to show that the worship of images of human and superhuman beings in yoga postures, both seated and standing, prevailed in the

204 Indus Vally in the chalcolithic period". In fact, many of the numerous terracotta figurines, unearthed there in course of excavations and tentatively described by Mackay as images of household gods, are no doubt, bear magnificent signs of art. 17.2 Art and Architecture in Vedic age The art of poetry was in full bloom as is evidenced by the splendid collection of lyrics known as the Rik-Samhita, consists of hymns in praise of different gods. A knowledge of the art of writing has been deduced from references to ashtakarni cows. The epithet 'astha-Karni' is interpreted to mean "having the sign for the number 8 marked on the ear." The prevailing view has been that the Rig-Vedic people did not possess the art of writing, and that the old script in which the inscriptions of Asoka and his successors are written goes back to semetic, and not Vedic Aryan origin. Writing was no doubt practised by the people of the Indus Vally who developed the ancient culture of Harapppa and Mahenjodaro, but it is significant that the early literature of the Aryans was transmitted orally. Arichitecture made some advance in Rig-Vedic India. There are references to mansions supported by a thousand columns and provided with a thousand doors. Mention is also made of stone castles and structures with a hundred walls. Allusions to images of Indra possibly point, according to some, to the beginnings of sculpture. 17.3 Origin of art The artistic relics of the Pre-historic period consist first, of Neolithic implements and secondly, of seals, buldings, sculptures and implements of copper and bronze found at Mahenjodaro and a few other sites. The most artistic objects at Mahenjodaro are no doubt seal engravings, portraying animals like the humped bull, the buffalo, the bison etc. Regarding these, Sir John Marshall observes as follows : " In no sense can these objects be regarded as products of primitive or archaic art. Small as they are, they demonstrate a thorough comprehension of both work in the round and relief, an exhibit a spontaneity and truthfulness to nature of which even Hellenic art right not have been ashamed" The same author makes the following remarkks on two stone statues found at Harappa. "When I first saw them I found it difficult to believe that they were pre-historic; they seemed so completely to upset all established ideas about early art. Modelling such as this was unknown in the ancient world up to the Hellenistic age of Greece." 17.4 Maurya Period : Perspectives The earliest ruins of Harappa and Mohenjodaro have bbeen assigned to a period not later 205 than 2700 B.C. For more than two thousand years after that we possess no ancient monuments that deserve any serious consideration.

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In the historical period we have ruins of monuments that may be referred to as early

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as 500 B.C. But it is only in the age of Asoka, the great Maurya emperor, that we come across monuments of high quality in large number which enable us to form a definite idea about the nature of Indian art. 17.4.1

Asokan art :

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Pillars The finest examples of Asokan art are furnished by the monolithic pillars, on which his edicts are engraved. Each pillar consists of a shaft or column, made of one piece of stone, supporting a capital made of another single piece of stone. The round and slightly tapering shaft, made of sandstone, is highly polished and very graceful in its proportions. The capital,

equally highly polished,

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consists of one or more animal figures in the round, resting on an abacus engraved with

sculptures in relief; and

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below this is the inverted lotus, which is usually, though perhaps wrongly, called the Persopolitan Bell.

A high degree of knowledge of engineering was displayed in cutting these huge blocks of stone and removing them hundreds of miles from the quarry, and sometimes to the top of a hill.

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Extraordinary technical skill was shown in cutting and chiselling the stone with wonderful accuracy and importing the lustrous polish to the whole surface.

But these pale into insignificance before the high artistic merits of the figures, which exhibit realistic modelling and movement of a very high order.

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The capital of the Sarnath Pillar is undoubtedly the best of the series. The figures of four lions standing back to back and the smaller figures of animals in relief on the abacus, all show a highly advanced form of art

and their remarkable beauty and Vigour have elicited the highest praise from all the art-critics of the world. Dr. V.A Smith made the following observation on the Sarnath capital. " It would be difficult to find in

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any country an example of ancient animal sculpture superior or even equal to this beautiful work of art, which successfully combines realistic modelling with ideal dignity and is finished in every detail with perfect accuracy."

Many other pillars of Asoka, though inferior to that of Sarnath, possess remarkable beauty. It may be mentioned in this connection that the jewellery of

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the Maurya period, also exhibits a high degree of technical skill and proficiency. 17.4.2

Architectural remains As compared with sculptures, the architectural remains of the Maurya period are very poor. Contemporary greek writers refer to magnificent palaces in the capital city of Patliputra,

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and 206 regard them as the finest and grandest in the whole world. Some seven hundred years later the Mauryan edifices inspired awe and admiration in

the heart of the Chinese traveller, Fa-hien.

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But these noble buildings have utterly perished. Excavations on the site have laid bare their ruins, the most "remarkable being those of a hundred-pillared hall." The

Greek writers have paid glowing tribute, as mentioned earlier, to the Maurya imperial palace at Patliputra which could excell in splendour the persian palaces at Susa and Ecbatana. But unfortunately there are no extant remains of the Maurya Palace or residential buildings. The gildedpillars of the Maurya Palace were adorned with golden vines and silver birds. Many centuries later the Chinese traveller Fa-hien as described earlier, applauded the workmanship of the imperial palace with the remark that "the royal palace and halls were all made by spirits which Asoka employed," Fa-hien believed that "no human hands of the world could accomplish this." Probably there were similar palaces in other cities. All

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towns were surrounded by high walls with battlements and ditches with water, bearing lotuses and other plants

and the whole was surrounded by railings. 17.4.3 The Stupas When Hiuen Tsang visited India long after the reign of Maurya emperor Asoka, he saw numerous Asokan stupas scattered over the country. But most of the Asokan stupas have not been survived the ravages of time. The famous stupa of Sanchi is said to have been constructed by Asoka. Sir John Marshall had described the Sanchi Stupa as a hemispherical dome, truncated near the top, surrounded at the base by lofty terrace to serve as gate for procession. The extant archaeological as well as architectural remains consist, besides a small, monolithic stone rail round a stupa at Sarnath, mainly of the rock-cut Chaitya halls in the Barbar hills and neighbouring localities in the Patna district. Although excavated in the hardest rock, the walls of these caves are polished like glass. Asoka built quite a large number of stupas. The

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stupa is a solid domical structure of brick or stone, resting on a round base. It was sometimes surrounded by a plain or ornamented stone railing with one or more gateways, which were often of highly elaborate pattern and decorated with sculptures.

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Tradition credits Asoka with building 84,000 stupas all over India and Afghanistan but they have almost entirely perished. Some of them, enclosed and enlarged at later times, perhaps still exist, the most famous example being the big stupa at Sanchi, referred earlier. The diameter of the present stupa is 121 1 / 2 feet, the height about 77 1 / 2 feet, and the massive stone railing which encloses it is 11 feet high. According to Sir John Marshall, the original brick stupa built by Asoka was probably of not more than half, the present dimensions, which were subsequently enlarged by the addition of a stone casing faced with concrete. The present railing also replaced the older and smaller one. A similar fate, has possibly overtaken many other stupas of Asoka. 207 17.4.4

The Caves The Pillars and stupas are not the only artistic achievements of Asokan reign. The rock cut caves of Asoka and his grandson Dasaratha constructed for the residence of monks are wonderful specimens of art. The Barbar hill Caves in the north of Gaya donated by Asoka to the Ajivika monks and the Nagarjuni hill caves, the Sudama caves, the Karna Chaupar cave etc. are the extant remains of cave architecture in the reign of Asoka. The Gopi cave was excavated in the reign of Dasaratha in a tunnel like fashion. The caves are chaste and severe and their interior is polished like mirror and are wonderful monuments of patient skill and infinite labour.

17.4.5 Characteristics of the Mauryan Art and Architecture
R.C. Majumdar observes "A life of ease and luxury is favourite for the growth of art and literature, and the period under review witnessed remarkable progress of both." The Mauryan art and art and architecture had certain characteristics. Firstly, in the pre-mauryan art and architecture hardly stone was used as medium. But the Asokan art was marked by nature use of stone and production of masterpieces. The Indian art, barring a few cases started its lithic career from the reign of Asoka. Secondly as R.C Majumdar remarks in India, art has always been a handmaid of religion, Asoka also used art as a vehicle of preaching his Dhamma. The sculptors engraved on the stones many Buddhist legends and Asoka particularly engraved his message on the pillars and rocks. Thirdly, but the Mauryan art was not purely devoted to religion. It had a secular aspect which is denoted by the luxurious ornamentation of the Maurya imperial palace at Patliputra. The religious devotion was lively combined with the joy of life. The Artist did not neglect the appreciation of the scenes of nature and every scene in the sculpture of Bharhut or Sanchi is full of the joy of life.

17.4.6 Foreign influence on the Mauryan art
Scholars have postulated various theories about the extent of foreign influence on the Mauryan art.

17.4.7 John Marshall's view
Sir John Marshall opines that there were different types of the Maurya sculptures. The first type is represented in the Prakham statue. It is primitive in style and bears influence of the indigenous art, second type is represented by the Sarnath capital. It is a product of developed style without any trace of primitiveness. There is a combination of wonderful naturalism and striking realism and exquisite perfection in it. There are marks of Greek influence in its modelling; and it is exotic, alien to Indian ideas. Thus the Parkham statue and the Sarnath capital represent the alpha and the omega of early Indian art. There are Perso- Hellenie influence upon them. Some other scholars have found Persian influence in the bell-shaped capital of the Sarnath column. It is also suggested that the very concept of Asokan columns is a borrowing from persian (Achaemenian) style.

17.4.8 Criticism
Mr. Havell on the other hand had rejected the theory of foreign influence on the Maurya art. He has criticised the theory that the Maurya emperors appointed Persian craftsmen to construct the columns. The symbolism used on the capitals are Indian not persian. It is misleading to interpret the symbol on Sarnath capital as "bell-shaped persian" style. In reality it is 'blue lotus of sky' of God Vishnu, a characteristic of Indian artistic symbol.

17.4.9 Originality of Mauryan art
That the Asokan art had some definite individuality and originality and had much difference with the Perso-Hellenic school can not be entirely denied. Firstly, the Persian pillars of Persepolis etc. were structural while those of Asoka were free standing and monumental. Secondly, while the Persian pillars were not used for some Independent purpose, the Asokan pillars were used for religious purpose. Therefore, it may be assumed that though clearly inspired by foreign models, the Mauryan art is entirely different and in some respect superior to them. Although the Asokan monuments owed something to alien models, but the details and executions were carried by Indian hands with substantial originality. In fact, it was a synthesis of foreign style adopted to Indian tradition.

17.4.10 Aspects of the Mauryan art
It is quite evident from what has been said in the chapter,

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that Maurya art exhibits in many respects an advanced stage of development in the evolution of Indian art. The artists of Asoka were by no means novices, and there

must be have been a long history of artistic effort behind them. But we don't know how are we then to explain the almost total absence of specimens of Indian art before C.250 B.C. This is the problem which faces us at the very beginning of our study of Indian art highly finished specimens of art, belonging to such remotely distant periods as 2700 B.C. and 250

209 B.C., with little to fill up the long intervening gap. We are not in a position to solve this problem until more data are available. But it is not unlikely that the artistic traditions of the Indus Valley continued down to the Maurya period. The absence of specimens has to be explained by the supposition that most of the monuments being made of wood or other perishable materials have left no trace behind. Rare specimens in stone or other durable materials may yet be unearthed by future excavations. The solution is prompted by the analogous problem of Indian alphabets. The earliest Indian alphabets so far known, and from which all the current Indian alphabets have been derived, are those found in the inscriptions of Asoka. How they came to be evolved into that finished stage has been a mystery, and attempts have been made to derive them from various types of alphabets in western Asia. But the numerous seals found at Mohenjo-daro and Harappa with pictorial writings have induced some scholars to regard these as the origin from which the Brahmi alphabet of Asoka has been ultimately derived. In a similar way the artistic traditions of the Asokan period might be ultimately traced to those of the Indus valley.

17.5 Conclusion The present unit is an attempt to reconstruct the history of Mauryan art and architecture. It is interesting to note that, from the end of the Indus Valley civilisation to the beginning of the reign of Asoka we have no tangible remains of Indian art except some cyclopean masonry remains at Rajagriha. It is hard to say whether Indian artistic talent was barren in this age. However, after the relative unproductiveness of the pre-mauryan period, we have the unprecedented fertilization in art in the Asokan era. The Mauryan art, as we have seen, is mainly Asokan and can be viewed under four main aspects, viz, stupas, pillars, caves and palaces. We have discussed about the finest examples

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of Asokan art, furnished by the monolithic pillars, on which his edicts are engraved.

The capital of the Sarnath pillar astonished us most. Contemporary greek writers as we find, refer to magnificent palaces in the capital city of Pataliputra. Fa-hien, the Chinese traveller also regard them as the finest in the whole world and expresses his admiration after seven centuries later. When Hiuen Tsang visited India in 7th Century A.D., long after the reign of Maurya emperor Asoka, he saw numerous Asokan stupas all over India. Here a vivid description has been made about stupas. It has already been shown that the pillars and stupas are not the only artistic achievements of 210 Asoka's reign. The rock-cut caves of Asoka and his grandson Dasaratha constructed for the residence of monks are wonderful specimens of art. In fact the Asokan art and architecture was marked by nature use of stone. The Indian art started its lithic career from the reign of Asoka. It has also a religious character. Asoka used art as a vehicle of preaching his Dhamma.

17.6 Model Questions a) Discuss about the origin of art. b) Write an essay on pillars built at the time of Asoka. c) What do you know about the architectural remain of the Maurya period? d) Describe the stupas of the Asokan time. e) Write a note on Asokan caves. f) Describe the characteristics of the Mauryan Art and Architecture. g) How do you enumerate the foreign influence on the Mauryan art? h) Discuss the originality of the Mauryan art.

17.7 Suggested Readings a) A. Foucher : Beginnings

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of Buddhist Art b) V.A. Smith : History of Fine Art in India and Ceylon. c) J. Fergusson : History of Indian

and eastern Architecture, (ed) J. Burgess & R.P. Spiers. d) Percy Brown : Indian Architecture e) Stella Kramrisch : Indian sculpture f) S.K. Saraswati : A survey of Indian sculpture g) R.C. Majumdar : Ancient India

211 Unit 18 □ □ □ □ □ Art and Architecture & Forms and patronage : Post- Mauryan Period Structure 18.0 Objective 18.1 Introduction 18.2 Age of Sungas 18.3 Kushana Art & Architecture 18.3.1 Importance of Kanishka's reign 18.3.2 Stupas and Railings 18.3.3 Materials 18.3.4 Mathura sculptures 18.3.5 The Gandhara school 18.3.6 Origin of Gandhara school 18.3.7 Contribution of Gandhara Art 18.3.8 Patronage 18.4 Art and Architecture after the Kushanas and before the time of the Guptas 18.4.1 Art and Architecture of Amaravati 18.4.2 Art and Architecture at Nagarjunikonda 18.4.3 Post-Maurya period : A review 18.5 Conclusion 18.6 Model Questions 18.7 Suggested Readings 18.0 Objective

- The Learners may come to know the art and architecture during the Sungas and Kushana.
- The contribution of Mathura sculpture, Gandhara & Amravati art will be also elaborated here.
- The other objective of this unit is to gather the knowledge about the art and architecture during the Post - Mauryan period.

18.1 Introduction The five hundred years that intervened between

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the fall of the Mauryas and the rise of the Gupta empire constitute a distinct period in the evolution of Indian art. 212

So far as we can judge from extant remains, several important schools of sculptures flourished in different localities during this period- at Bharhut and Sanchi in Madhya Pradesh, Bodh- gaya in Bihar, Mathura in U.P, Amaravati and Nagarjunikonda near the mouth of the Krishna river and Gandhara in West Pakistan. 18.2 Age of Sungas In the second century B.C. during the reign of the Sungas, a big stupa was constructed at Bharhut. Nothing now remains of the stupa itself, but a portion of the railing that surrounded it, and one of the gateways, are now preserved in the Indian Museum, Kolkata. The railing is made of red sandstone and consists, as usual, of uprights, crossbars and coping stone. All these have sculptures engraved on them representing incidents from Buddha's life, Jataka stories and many humorous scenes. Short labels incised below the sculptures enable us to identify the episodes represented therein. Taken individually, the human figures do not appear to be well executed and there are obvious defects in the physiognomy and posture of the bodies. But taken as a mass, the sculptures represent the religious faith and beliefs, the dress, costumes, and manners, and are executed with wonderful simplicity and vigour. We get an insight into the minds and habits of the common people of India, and a keynote of the joy and pleasures of life seems to pervade them all. Ancient India, with its robust optimism and vigorous faith in life, speaks, as it were, through these stones, in a tone that offers a sharp but pleasing contrast in the dark pessimistic views of life which some of the old religious texts are never tired of repeating. From this point of view, the art of Bharhut is a great corrective to the impression which we are likely to form from literature. The construction of the famous Bharhut railings has made the name of the Sungas immortal. Vidisha became the center of an important school of art. According to Foucher. "it were the ivory workers of Vidisha who carved, one of the monumental gates of Sanchi." Among other well-known examples of Sunga art mention may be made of the rock cut viharas near Poona, a stupa at Amaravati and the Garuda pillar at Besnagar. 18.3 Kushana Art & Architecture 18.3.1 Importance of Kanishka-I's reign The reign of Kanishka I, the renowned ruler of Kushana dynasty,

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is a landmark in the realm of art and architecture. Four eminent styles of sculpture developed from four centres.

Each school of sculpture had a separate style of its own.

213 In art, the reign of Kanishka is marked by the growth of two distinct styles, one is Indian and another is exotic. In architecture, Kanishka's reign was also highly creative. Numerous monuments, stupas, columns were built in his reign. 18.3.2 Stupas and Railings At Bodh-Gaya there is a small railing round the great temple. The railing probably belongs to about the first century B.C; but the temple is of a much later date. The sculptures on the railing belong to the same type as at Bharhut, though the individual figures are somewhat better. Sanchi contains three big stupas and, happily, they are all in a good state of preservation. The big stupa, originally constructed by Asoka, was enlarged during this period, and four gateways of elaborate construction were added to the railing, one in each cardinal direction. Although the railing is quite plain, the gateways are full of sculptures, illustrating the Jataka stories and various episodes in the life of Gautama Buddha. The scenes represented are similar to those of Bharhut, and convey more or less the same ideas, but

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the individual figures, the method of their grouping, mode of expression, and decorative elements- all

show a far higher standard of technical skill and artistic conception. The obvious defects in the representation of the physique at Bharhut are removed and human figures are elegantly carved and shown in various difficult moods and poses. The sculptors of Sanchi are throughout inspired by the far higher sense of beauty, rhythm, and symmetry and possess the difficult art of telling a complicated story in the simple lucid way. As at Bharhut, we find before us a

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wonderful panorama of scenes of daily life and concrete illustrations of faith, hope and

ideals, though as a rule these are more complex and varied in character showing a more intelligent appreciation of the facts and views of life. On the whole, the railings of Bharhut, Bodh-Gaya and Sanchi may be regarded as three landmarks in the gradual evolution of art during the two centuries, 150 BC-A.D. 50. The Indian artists had now mastered the difficult technique and acquired a highly developed aesthetic sense. The stone sculptures proved in their hands to be a valuable medium for expressing faiths and beliefs, and ideas and feelings. Mathura has proved a large treasure house of ruins of this period. No big railing, like that of Bharhut or Sanchi, with a continuous series of relief sculptures, has yet come to light, but we have instead numerous fragments of smaller railings with sculptures, and quite a large number of images either detached or engraved in very high relief on some architectural fragments.

18.3.3 Materials The Mathura sculptures are easily distinguished by the material used—a kind of spotted red 214 stone. It is possible to classify the sculptures of Mathura into two chronological periods. 18.3.4 Mathura Sculptures We have already mentioned the two chronological phases of the sculptures of Mathura. The earlier ones are rude and rough works, somewhat resembling those of Bharhut, but of a different style, and do not call for any special remark. The sculptures of the later period possess one distinguishing characteristic, viz, the representation of Buddha as a human figure. This is entirely unknown at Bharhut, Bodhgaya and Sanchi where Buddha is always represented by a symbol such as a wheel, a throne, or a pair of footprints, and never by any human figure. With the evolution of a human type of Buddha at Mathura begins a new epoch in Indian art, and for centuries the best artistic efforts of India were directed towards giving a concrete expression of the spiritual ideals of India through the images of Buddha and other great beings. 18.3.5 The Gandhara school

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The Gandhara school of sculpture has attained a celebrity perhaps beyond its merits.

There was a time when European scholars considered it as the only school in ancient India which can rightfully claim a place in the domain of art. Many still regard it as the source of all subsequent development of art in India and the Far east. In spite of the undeniable merit of Gandhara sculptures, the above views seem to be highly exaggerated.

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The Gandhara sculptures have been found in the ruins of Taxila and in various ancient sites in Afghanistan and west Pakistan. They consist mostly of images of Buddha and relief sculptures representing scenes from Buddhist texts.

Some technical characteristics easily distinguish them from all other specimens of

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Indian sculpture. In the first place, there is a tendency to mould the human body in a realistic manner with great attention to accuracy of physical details, especially by the delineation of muscles and the addition of moustaches, etc. Secondly, the representation of the thick drapery with large and bold-lines forms a distinct characteristic. The Gandhara sculptures

accordingly offer a striking contrast to what we meet with elsewhere in India, viz, the smooth round features of the idealised human figures, draped in a transparent or semi-transparent cloth, closely fitting to the body and revealing its outline. 18.3.6 Origin of Gandhara school The distinguishing characteristics of Gandhara sculptures were

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undoubtedly derived from Greek art, or, to be more precise, the Hellenistic art of Asia Minor and the Roman empire. Gandhara art is accordingly known also as Indo-Greek or Graeco-Roman.

There is, also, no doubt that this art owed its origin to the Greek rulers of Bactria and North West India.

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But 215 though the technique was borrowed from Greece, the art was essentially Indian in spirit, and it was solely employed to give expression to the beliefs and practices of the Buddhists. With a few exceptions, no Greek story or legend, and no Greek art motif if has been detected among the numerous specimens of the Gandhara sculpture. The Gandhara artist had the hand of a Greek but the heart of Indian. 18.3.7

Contribution

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of Gandhara Art The most important contribution of Gandhara art was the evolution of

an image of Buddha, perhaps an imitation of a Greek God like Apollo.

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Fine images of Buddha and Bodhisatta, and relief sculptures illustrating various episodes of Buddha's present and past lives, are remarkably execute in a kind of black stone.

For a long time it was believed that the Gandhara Buddha image served as the model for those executed at Mathura and other centres. But it is now recognised that the Buddha image was evolved independently at Mathura and Gandhara. There is a striking difference between the Buddha images of Gandhara and those of the Indian interior. The former laid stress on accuracy of anatomical details and physical beauty, while the latter strove towards imparting a sublime and spiritual expression to the figure. The one

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was realistic and other idealistic, and this may regarded as the vital difference between western and Indian art. The

rich and varied contents of Gandhara sculpture, like those of Sanchi and Bharhut, hold before us a mirror, as it were reflecting ancient life and ideals. 18.3.8 Patronage It must be mentioned that both the schools of Mathura and Gandhara flourished under the lavish patronage of scythian kings. The portrait-statues of the Kushana

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kings add a novel feature to the art of this period. The

Kushana art, particularly that of the Gandhara school, spread through Chinese Turkestan to the Far East and influenced even the arts of China and Japan. 18.4 Art and Architecture after the Kushanas and before the time of the Guptas Somewhat later than the flourishing period of the schools of sculpture, beautiful stupas were erected in the lower valley of the Krishna river, at Amaravati, Jagayyapeta and Nagarjunikonda. Not only were the railings of the Amaravati stupa made of marble, but the dome itself was covered with slabs of the same materials. It must be have produced a marvellous effect, when intact. Unfortunately, the entire stupa is in ruins, and the fragments of its railings have been removed, partly to the British Museum, London, and partly to the Government Museum at Chennai. The sculptures of all the stupas resemble one another and are marked by striking differences

216 in style from those of Northern India. Hence they are classed as belonging to a new school, viz. that of Amaravati.

18.4.1 Art and Architecture of Amaravati

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The figures at Amaravati are characterised by slim, blithe features and they are represented in most difficult poses and curves. But the

scenes are mostly overcrowded, and although there is a distinct charm in individual figures, the general effect is not very pleasing. Yet there is no doubt that the technique of art had reached a high degree of development. The plants and flowers, particularly the lotuses are most admirably represented in this school. The image of Buddha occurs here and there, but the Blessed one is often represented by a symbol. It thus points to the period of transition between Bharhut, Bodhgaya and Sanchi on the one hand and Mathura and Gandhara on the other.

18.4.2 Art and Architecture at Nagarjunikonda At Nagarjunikonda, important relics of the period have recently been discovered as a result of excavations made by the Archaeological survey of India. The finds include a stupa, two chaityas and a monastery. Near the stupa were found slabs of limestone illustrating scenes from Buddha's life. The panel represents the nativity and seven footprints of Buddha on the piece of cloth held by the details, who were present to welcome the arrival of the Blessed one.

18.4.3 Post-Maurya period : A review The period under review (C.200 BC to A.D. 320) is not so rich in architecture as in sculptures. There were, of course, beautiful temples and monasteries, and the famous tower of Kanishka 1 at Purushpur(Peshawar) was one of the wonders of Asia. But all these have perished without leaving any trace behind. There is only one class of buildings which merit serious attention as works of art. These are the caves hewn out of solid rock of which hundreds have been found in different parts of India. The caves of the Asokan period were plain chambers, but now the addition of pillars and chambers and sculptures made them beautiful works of art. Some of the caves were used as monasteries i.e. residences of the monks. A chaitya was a fine work of art. The fully developed specimen

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consisted of a long rectangular hall. Two long rows of pillars divided the hall into a nave(big central part)

and two side aisles. A small stupa, called a dagoba, stood near the apsidal end. There are many such Chaitya caves at Nasik, Bhaja, Karle and other places in modern Mumbai.

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The Karle cave is unanimously regarded as the finest specimen, on account of the beauty of the sculptures on the front wall, the remarkable rows of pillars inside the hall and the fine proportion of the different parts of the building. 217

In addition to the pillars inside these caves, we have also several free-standing pillars, as for example that at Besnagar which was dedicated as a Garudadhvaja by the Greek ambassador, Heliodoros. They are in many cases monoliths but they lack the wonderful polish, the fine proportions and the grand capitals which characterise the best pillar of Asoka. In this respect there was undoubtedly a decline. But in sculpture and the construction of stupas and caves there was wonderful progress. It is perfectly true that the fine figures of certain animals which we see on the pillar of Asoka have no parallel in subsequent times, but the loss is made up by the delineation of human figures and the evolution of the wonderful image of Buddha. It is evident from the discourse that Indian art continued more or less under the

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foreign tutelage long after Asoka, until a full-fledged Indian art was developed under the imperial Guptas.

That is the another epoch of history on art and architecture. **18.5 Conclusion** We have started the unit from the great development in art during the Sunga period. The stone railings of the Sunga period replaced the Maurya wooden railing in the Buddhist stupas. Vidisa became the centre of an important school of art. Among other well-known examples of Sunga art mention may be made of the rock cut viharas near Poona, a stupa at Amaravati and the Garudha pillar at Besnagar.

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Kanishka's reign is a landmark in the realm of art and architecture. Four Eminent styles of sculpture developed

in this period and subsequent ages before the advent of the Guptas. Each school of sculpture had a separate style of its own. The Gandhara school had a significant progress in his reign, in art, the reign of Kanishka is marked by the growth of two distinct styles, one Indian and another exotic, The Indian style is represented by the headless statue of Kanishka at Mathura and the image of Buddha found in Sarnath. The exotic school known as Gandhara art was the Graeco-Roman art applied to Buddhist subjects found in Gandhara region. In architecture Kanishka's reign was also highly creative. Numerous monuments, stupas, Columns were built in his reign, The great relic tower of Peshwar was constructed by Agesilus at his command. This tower was made chiefly of wood. It was 400 ft. high. It was known throughout the Buddhist world. Kanishka built many other monasteries at Kashmir, Mathura and Taxila, He also beautified the cities of Taxila, Mathura in addition to his own capital Peshwar. In the 5th century A.D. Fa-hien observed numerous chaityas, viharas, Buddha-images of the Kushana period in the Gandhara region.

218 18.6 Model Questions a) Write an essay on the art and architecture of the age of the Sungas. b) What do you know about the stupas and railings built during the time of Kanishka I ? c) Discuss the characteristics of Mathura sculptures. d) Enumerate the importance of Gandhara school with special reference to its origin and development. e) Describe the contribution of Gandhara art. f) Write a note on art and architecture after the Kushanas and before the time of the Guptas. g) What do you know about the art architecture of Amaravati. h) Give a brief account on the art and architecture of the post Maurya period. 18.7 Suggested Readings a) A. Foucher : Beginnings

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of Buddhist Art. b) V.A. Smith : History of fine Art in India and ceylon. c) J. Fergusson : History of Indian

and Eastern Architecture (ed) J. Burgess & R.P. Spiers. d) Percy Brown : Indian Architecture e) Stella Kramrisch : Indian sculpture. f) S.K. Saraswati : A survey of Indian sculpture. g) R.C Majumdar : Ancient India

219 Unit 19 □ Art and Architecture & Forms and patronage : Gupta Period Structure 19.0 Objective 19.1 Introduction 19.2 Images and Divinities of the Gupta Period 19.3 Excellence of Metallurgy 19.4 Art of Painting in the Gupta Period : Caves 19.5 Sculptures 19.6 The Bengal Sculpturas of the Gupta age 19.7 "Eastern Trend" on Gupta Art : Examples 19.8 Terracottas of the Gupta Period from Bengal 19.9 Perspectives 19.10 Terracottas of our period of study 19.11 Temple Architecture of Bengal during the Gupta Period 19.12 Gupta Architecture and Sculpture : Comparative Observation 19.13 Gupta Coins : Artistic Value 19.14 Conclusion 19.15 Model Questions 19.16 Suggested Readings 19.0 Objective ● The objective of present unit is to study the meaning of " classical phase " in the Ancient India. ● The Learners may come to know about the conception of images, divinities, sculpture, and terracotta in Gupta period with special reference to Bengal. ● Art and painting of caves in Gupta period will be discussed in this unit. ● The learners may also come to know some ideas about the comparative observation about Gupta architecture and sculpture. ● Artistic value of Gupta coins - will be elaborated here. 19.1 Introduction With the Gupta period, we enter upon the "classical phase" of Indian art, architecture and sculpture. By the efforts of centuries techniques of art were perfected, definite types were evolved, and ideals of beauty were formulated with precision. There was no more groping in 220 the dark, and no more experiments. A through intelligent grasp of the true aims and essential principles of art, a highly developed aesthetic sense, and a masterly execution with steady hands produced those remarkable images which were to be the ideal and despair of the Indian artists of subsequent ages. The Gupta sculptures not only remained models of Indian art in all times to come, but they also served as much in the Indian colonies in the far East. The sculptures of the Malay Peninsula, Sumatra, Java, Vietnam, Combodia etc South-Eastern countries bear the indelible stamp of Gupta art. 19.2 Images and Divinities of

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the Gupta Period The most important contribution of Gupta art is the evolution of the perfect types of the divinitie both Buddhist and Brahmanical. A large number of Buddha images have been unearthed at Sarnath near Benaras, and one of them is regarded as the finest in the whole of India. Stone and Bronze images of Buddha have also been found at Mathura and other places. The images of Siva, Vishnu and other Brahmanical gods are sculptured in some of the finest panels of the deogarh temple

and also occurred elsewhere. These images are the best products of Indian art. They present a beautiful figure, full of charm and dignity, a graceful pose and a radiant spiritual expression. In general, a sublime idealism, combined with a highly developed sense of rhythm and beauty, characterises the Gupta sculptures, and there are vigour and refinement in their design and execution. The intellectual element dominates Gupta art and keeps under control the highly developed emotional display and the exuberance of decorative elements which characterise the art of succeeding ages. 19.3 Excellence

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of Metallurgy The art of casting metals reached a degree of developments

which may well be regarded as wonderful. Hiuen Tsang saw at Nalanda a copper image of Buddha, about 80 ft. high.

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The Bronze Buddha, found at Sultangunj, is 7 1/2 feet high and is a fine piece of sculpture. The iron pillar of Delhi, near the Qutab Minar, is a marvellous work belonging to the early Gupta period.

It would have been difficult, even for the best European foundry, to manufacture a similar piece made of wrought iron. 19.4 Art of Painting in the Gupta Period : Caves

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The art of painting reached its height of glory and splendour in this age. The

fine fresco- painting on the walls and ceilings of the Ajanta caves have extorted the unstinted admiration of 221 the whole world of the twenty-nine caves, sixteen contained paintings which survived, to a greater or less extent, even at late as 1879. Most of these have been destroyed and the rest are also gradually crumbling to dust. Although some are as old as the first century A.D., most of them belong to the Gupta age. A fine conception, brilliant colour and admirable drawing invested these paintings with an unique charm which we can only faintly realise in their present ruined condition. In addition to decorative designs " as varied and graceful as they are fanciful" and "executed with masterly skill", they depict sacred objects and symbols, the figures of the Buddha and the incidents of his life (including past lives described in the Jataka stories). Those known as "The Dying Princess", " The Mother and the child", etc, have won the highest admiration. The fresco-paintings at Sigiria in Ceylon, executed towards the close of the fifth century A.D., show a close resemblance to those of Ajanta and are in a better state of preservation. Some fresco paintings of high merit also adorn the caves at Bagh. 19.5 Sculptures The transition from the Kushana to the Gupta style of sculpture is well-marked, and the characteristic differences between the two are easy to define, on the basis of the images of Buddha and Bodhisatta of the two styles. The heavy solidity and earthliness of the Kushana images offer a striking contrast to the " delicate, reposeful and intensely spiritual type of Buddha in the Gupta period." The Gupta sculpture is presented in its best form in the Buddha images of Sarnath as we have seen as products of the classical age with highest grade of excellence. It is also regarded as the best exponent of the artistic conception of the highest spiritual ideals in India. Its chief characteristics are not only delicacy and refinement of form and a relaxed attitude, indicated by the calmness of the face, the disposition of the two hands avoiding harsh angles at the elbows noticed in the Kushana images, and, generally speaking, graceful pose of the body in place of the erect posture. In the words of R.P. Chanda "The Median line instead of being perpendicular and dividing the body into two exactly equal halves, bends into a graceful curve by the inclination of the torso to one side and throwing the weight of the body on one leg, so that one hip is slightly higher than the other. This imparts to the form a degree of litheness and movement in refreshing contrast to the columnar rigidity of the images of Mathura of the Kushana period." 19.6 The Bengal sculptures of the Gupta age The Bengal sculptures of the period concerned were inspired by the ideals of Sarnath artists, but it is evident that they imparted to it something of their own, probably derived from earlier traditions which have left no visible trace. This modification is described by art critics as the "Eastern trend" of the Gupta art "distinguished by a vivacious emotion." Stella Kramrisch describes this as a " the eastern version of the classic idiom of Sarnath. It is characterised by

222 an emotional feeling which even the sublimity of the Sarnath inspiration fails to suppress. There is, at the same time, a subtle change in plastic content and the figures acquire thereby a sensuous import, hardly to be expected in the spiritual and impersonal creations of Sarnath." 19.7 "Eastern Trend" on Gupta Art : Examples So far as Bengal is concerned this "Eastern Trend" is illustrated by several examples: 1. Standing image of Buddha from Biharail (Rajshahi dt). It is executed in Chunar sandstone, the material used in Sarnath, and so closely resembles the images of Buddha found at that site that it may be mistaken for the latter. It may be assigned to the beginning of the fifth century A.D. The emotional trait marks its appearance in the two Surya images from Kasipur (24 pgn) and Deora (Bogra dt.) 2. The gold-plated bronze image of Manjusri from Mahasthan (Bogra dt), now in the Museum of VRS. Rajshahi, also shows definite marks of Gupta style. This graceful and exquisitely modelled figure is one of the best specimens of the Bengal school of sculpture of this period. Artistically viewed, it presents several features of special importance. Its simple naturalism and the paucity of ornaments offer a refreshing contrast to the inordinate taste for over-ornamentation and complexity of design which became prominent factors in all artistic attempts of the later period. On these grounds the image has been referred to the sixth century A.D. The image is of great interest for its gold-plating which shows an advanced skill in the casting of metal images. This is the earliest known gilt bronze so far discovered not only within the limits of Bengal but even in eastern India. It is almost certain that there were earlier specimens for otherwise it is difficult to explain the state of perfection reached by this image, as evidenced by the fact that its gold-plating, though "thinner even than an egg shell" still sticks to the surface (though it has peeled off in many places). These figures mentioned above, practically represent all that we know of the sculptures of Bengal exhibiting the idiom of Gupta art, namely a combination of the sublime spiritualism and the emotionalism of its eastern version, as Stella Kramrisch puts it. 19.8 Terracottas of Gupta period from Bengal It may be easily taken for granted that terracotta art must have flourished in hoary antiquity in the riverain plains of Bengal, where all kinds of clay suitable for good type of terracotta are within easy reach of everybody. 19.9 Perspectives Tamluk has proved to be a rich quarry for ancient terracottas. A terracotta female figurine found there has been tentatively assigned to the Maurya age. Another male figure, assigned to the Sunga period with two wings on the shoulders, has been found there. He holds two stalks

223 with lotus blossoms and wears ear-studs, a heavy neck collar and bracelets. Other beautiful and typical terracotta figurines of 3rd-2nd century B.C. are also magnificent pieces of art. 19.10 Terracottas of our period of study The terracottas assigned to the 3rd-4th century A.D., showing Kushana and Gupta influence, and the lower part of superb terracotta figurine characterized by a graceful modelling and transparent drapery of the early Gupta period have also been found at Tamluk. A terracotta female figurine like that of the Maurya period, mentioned earlier, at Tamluk, has been found at Pokharna in Bankura district. A few other terracottas including yakshinis and a plaque depicting a damsel dancing before a throned personage have also been found at Tamluk. The Gupta period may be assigned a unique terracotta plaque representing a richly adorned dancing male figure. Terracottas of the typically Gupta period include a unique piece in the round with applied eye-balls, pinched-up nose and ears and outspread ornamented short hands shown up to the waist. Some terracotta moulds and an inscribed seal also belong to this period. Terracottas have been found in many other places in Bengal. In addition to Yakshas and Yakshinis, other divine beings and mithuna are also represented on terracotta plaques. More interesting are the numerous plaques containing narrative reliefs, some of which have been identified with well-known stories like the hunting scene of Dushyanta, immortalized by Kalidasa in his drama *Abhijnana Sakuntalam* and Jataka stories. The terracottas of the Gupta period are comparatively much fewer in number, and some of them fully exhibit all the refined traits of the Gupta plastic tradition, but the style is more human and less hieratic and the spiritual experience is less intense. A terracotta sealing with the legend 'Sri Bhadrasya' in late Gupta characters and a terracotta Jain figurine have been found at Tilda in Midnapur district. 19.11 Temple architecture of Bengal during the Gupta Period The actual remains of buildings found in Bengal do not convey an adequate idea of the state of things in ancient Bengal. Both epigraphic records and accounts of foreign travellers testify to the existence of numerous temples and monasteries all over Bengal, and some of them, must have been magnificent structures. Here reference may be made to the ruins of a big temple at Chandraketurah (Berachampa, North 24 pgn) of the Gupta period and the Panchayatana temple-complex at Rajbadidanga (Murshidabad dt) of the same or slightly later period, exposed by the excavations at these two places. But beyond the idea of their massive character, and a few details of the general plan nothing more can be said of them. The massive temple at Chandraketurah had a large square sanctum cella with projections on three sides and a covered ambulatory passage. The bigger square

224 was preceded by a rectangular covered vestibule with a rectangular open porch in front, complete with a flight of steps. Around the large square, the vestibule and the porch, was a rectangular structure with projections on three sides, corresponding to those of the inner square. Rising from the same level as that of the main temple, its facade and the two sides up to the vestibule were decorated with shallow niches, possibly plastered with stucco, and embellished with rounded offsets and striking course of dentils made of moulded bricks. Each side of the square of the cells was 63 ft. long and the vestibule attached to the middle of the northern side was 45 ft. square. There were also massive brick buttresses and open ambulatory passages. Nearby are the remains of miniature replica of the temple and the basement of a votive stupa flanking the stairway. The Panchayatana temple-complex at Rajbadidanga consists of a rectangular enclosure wall, four square shrines at the four corners, main temple of triratha plan, the rectangular mandapa on the north, surki rammed platform etc. The compound wall, measuring 20.87 m. in length on its western side and having several offsets at the plinth level on its southern face, contained beautiful niches and decorated and moulded cornices on its exposed southern and northern faces. The rectangular main temple had projection on three sides, leaving northern side open for the entrance, thereby giving a triratha shape. The inner area of the main shrine was surki-rammed and over it were laid bricks to form the platform. The rectangular mandapa was built subsequently on the northern side of the main shrine. The south of this temple there was another oblong temple complex consisting of walls, platforms and ardachandra entrance platform on a rectangular basement.

19.12 Gupta architecture and sculpture : Comparative observative Compared with sculpture, Gupta architecture, to judge by the extant remains, must be regarded as poor. The stone temple at Sanchi, like that Deogarh, is very small, but exhibits refinement in style. The brick temple at Bhitargaon is large but ruined. Remains of stone temples of this period have also been found at Nachna-ki-Talai and other places. These temples are well-designed, and consist of a square chamber, a shrine and a portico or veranda as essential elements. They are decorated with fine sculptured panels, but the decoration is properly subordinated to, and is in full harmony with the architectural plan of the buildings. There is no doubt that magnificent temple of large dimensions were constructed during the Gupta age, but they have been completely destroyed. High and elaborately-worked towers or shikharas which surmounted the roofs of temples in later age had not yet made their full appearance, but the beginnings of this development are seen in the Bhitargaon temple and the miniature representations of temples on relief sculptures of the Gupta period.

225 19.13 Gupta Coins: Artistic Value The artistic excellence of the Gupta period also found expression in the rich variety of Gold coins issued by the wealthiest and mightiest monarchs of the age. According to some scholars, foreign influence is clearly traceable in this series, but the engravers who produced them were no mere imitators of the work of others. They gave free and spontaneous expression to their own ideas, and skillfully assimilated alien models with their own national tradition. The masterly execution of these coins is only matched by the elegance of their design and they are justly regarded as among the finest examples of Indian art. The silver coins of the imperial Gupta monarchs are also marked by refinement and elegance representing a high water mark of Indian coinage. Chandragupta 1 showed a considerable originality in casting his coins. The goddess Lakshmi is seated on a lotus than on the throne. He also introduced Horseman type, Lion type coins. He introduced silver coins for the first time.

19.14 Conclusion The present unit has given a vivid description about the art and architecture of India during the time of the Imperial Guptas. We have seen that in architecture, sculpture, painting and other arts the Gupta age is a golden period of Indian history. The age under review heralded a new epoch in the history of temple architecture. For the first time permanent materials like brick and dressed stone were used instead of perishable materials. The Gupta sculpture had outgrown the foreign influences of Gandhara school and attained an unprecedented excellence in national style. The style originally developed at Mathura was carried to perfection in Sarnath, where Buddha first turned the wheel of law. The pivot of Gupta sculpture is human figure with plastic modelling. The faces of figures glow with wisdom, knowledge of the inner meaning of life, their eyes look into the heart with drooping eyelids instead of looking into the world. The relics of Gupta sculpture are found in the Siva-Parvati reliefs at Kosam, in the Ramayana panel at Deogarh and also at Sarnath, Garhwa. The Gupta painting assumed a secular character and was the most popular art among the rich and poor. The aristocratic families had their pratimagrihas or chitra-salas or picture-galleries. Among the common people painting on linen scrolls (Yama-patta) was in vogue. The remains of the painting of the period are few in number, some traces are found in the caves of Bagh, Ajanta and Badami. The imperial Gupta gold and silver coins are marked by refinement and elegance representing a high water mark of Indian originality in casting his coins. The Goddess Lakshmi is seated on

226 a lotus than on the throne. The introduction of horseman type, lion type and the silver coins is a rare characteristic of the Gupta period.

19.15 Model Questions a) What do you mean by "classical phase" of Indian history? b) Write a note on images and divinities of the Gupta period with special reference to Bengal. c) Describe the art and painting of caves in the Gupta period. d) What do you know about the sculpture of Gupta period with special reference to Bengal. e) Enumerate the 'Eastern Trends' on Gupta art with references. f) Describe the terracottas of Gupta period from Bengal. g) Describe the comparative observations of Gupta architecture and sculpture. h) Discuss the artistic value of Gupta coins.

19.16 Suggested Readings a) A. Foucher : Beginnings

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of Buddhist art. b) V.A. Smith : History of Fine art in India and Ceylon c) J. Fergusson : History of Indian

and Eastern Architecture (ed) J. Burgess & R.P Spiers d) Percy Brown : Indian Architecture e) Stella kramrisec : Indian sculpture f) S.K. Saraswati : A survey of Indian sculpture. g) R.C. Majumdar : Ancient India h) R.C Majumdar : History of Ancient Bengal.

227 Unit 20 □ □ □ □ □ Art and architecture & forms and patronage : Post-Gupta Structure 20.0 Objective 20.1 Introduction 20.2 Styles of Architecture 20.3 South India 20.4 The Upper Deccan 20.5 Images of Bengal 20.6 Architecture of Bengal 20.7 Sculptures of Bengal 20.8 Paintings of Post-Gupta period Bengal 20.9 Terracotta of Post-Gupta period 20.10 Conclusion 20.11 Model Questions 20.12 Suggested Readings 20.0 Objective ● The objective of present unit is to study the different forms of art & architecture, sculpture of post - Gupta period. ● The learners may also come to know some ideas about the art & architecture, sculpture of south India & Upper Deccan from this unit. ● The objective of present unit is an attempt to throw a light on the images , architecture, sculpture & painting of Bengal during this period . ● The different types of terracotta art found in Post - Gupta period - will be also discussed here. ● The different types of terracotta art found in post- Gupta period will be elaborated here. 20.1 Introduction The period that followed the Gupta age, architecture gradually assumed the more important role in the evolution of Indian art. It was during this age that the different styles of architecture were evolved and led to the construction of the magnificent temples which we see all over India.

228 20.2 Styles of Architecture Broadly speaking, there were two important styles of architecture Indo-Aryan or North-Indian and Dravidian or South Indian. Two differences lie mainly in the shape of the shikhara or the high tower-like structure which now almost universally surmounts the cella or the shrine containing the image of the deity. The North Indian shikhara has the appearance of a solid mass of curvilinear tower, bulging in the middle and ending in almost a point. The South Indian shikhara looks like a pyramid made up of successive storeys each smaller than and receding a little from, the one beneath it. This also ended in a small round piece of stone as its crowning member. Both types of shikharas were minutely carved with decorative sculptures. 20.3 South India The history of architecture, art

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and sculpture in the South Indian peninsula begins with the Pallava temples, and here for the first time, we meet with the Dravidian style. In addition to the temples in the capital city, Kanchi or Conjeeveram, and other places, some of the rock-cut temples, known as the seven pagodas or rathas of Mamallapuram, are built in the style which may therefore be justly called the Pallava style. The latter are small temple, each of which is cut out of a single big rock-boulder. They lie near the sea-beach and

Puram or Mahabalipuram, founded by the great Pallava king, Narasimhavarman (7th Century AD) It is now an insignificant place and its only attraction is provided by these wonderful monolithic temples and a series of fine sculptures on rock walls. The temples or pagodas are named after the five Pandava brothers and their common spouse Draupadi (Dharmarajatharath, Bhimratharath, Draupadiratharath etc.) These monolithic temples, wrought out of

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massive stone, are complete with all the details of an ordinary temple and stand today as an undying testimony to the superb quality of Pallava art.

Among the sculptures one large composition has obtained great celebrity. The scene represented is usually described as the penance of Arjuna, but this is very doubtful. There are also many rock-cut caves belonging to the Pallava period. It is important to note that the earliest specimens of Pallava art already exhibit a fairly advanced stage of development. Although we have no remains of an earlier epoch, we must presume its existence. For the men who built the temples at Kanchi or Mamallapuram or wrought the sculptures on the rocks at the latter place, were no novices in their art, and must have been trained in schools with art traditions of centuries and generations at their back. The problem is analogous to that offered by the finished art of the Maurya period, and its probable solution has been already discussed. But the theory that foreign artists were imported to do the work can hardly be maintained in this case. We must hold, therefore that earlier artists mostly worked in wood or rather perishable materials and hence their work has entirely disappeared,

229 though chance or luck might some day restore a few relics of it. The stey style of Pallava architecture not only set the standard in the South Indian Peninsulah, but also largely influenced the architecture of the Indian colonies is the South-east Asia. The characteristics Pallava or Dravidian type of sikhara is met with in the temples of Java, Combia and Vietnam. But there are important differences between them and the South Indian temples. The pillars which form such an important adjunct to the latter are altogether absent in the former. 20.4 The Upper Decean Between North India and the Far South, which had evolved two independent styles of architecture, lay the Deccan plateau where both the styles in pure or slight modified form, known as Chalukya and the Rastrakutas who ruled in this region were great builders. Near the Chalukya capital, Badami, we find a number of cave-temples which are dedicated to Brahmanical gods, and contain a number of fine image and good sculptures. There are also many stone temples at Badami and various other places constructed in the ordinary way. Most of these show the Pallava or Dravidian style. The same style was also largely adopted by the Rastrakuta and

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the world famous Kailasha Temple at Ellora is a marvellous specimen of the Dravidian style.

It was constructed during the reign of Krishna I, slightly later period of our study, in the latter half of the eighth century A.D. The process of construction employed in the case of the Mamallapuram rathas was repeated here on a much bigger scale. An entire hillside was first demarcated and separated from a long range of mountains, and then a huge temple was cut out of it in the same way as each Ratha at Mamallapuram was cut out of a rock-boulder. The big temple, standing in an open court, now appears like an ordinary one, but it is merely the remnant of a solid mass of stone that once formed a part of the hill which now surrounds the temple on three sides. The temple has a Dravidian sikhara and is elaborately carved with fine sculptures. Caves, excavated in the sides of the hills round it, contain big halls decorated with finely wrought pillars and images of various Brahmanical divinities. The Kailasha temple at Ellora is a splendid achievement of art, and considering the technical skill and labour involved, is unequalled in the history of the world. The hill at Ellora contains a number of rock-cut caves with in a short distance of the famous temple. The caves generally resemble those of the earlier period at Nasik and Karle, but the facade of the Visvakarma cave shows a pleasing modification. 20.5 Images of Bengal Reference may be made to some images which belong to the period of transition from the 230 Gupta to the period of fully developed Bengal school of sculpture which took a definite shape during the Pala Sena period. First in point of date are two octo-alloy images unearthed together from Deulbadi (Tippera dt) and probably belong to the same period. The first is an inscribed image of Sarvani of the time of the Khadga dynasty ruling in this region in the 7th century A.D. It may thus be definitely dated—a rare thing in history of sculptures in Bengal. It is an eight-armed deity, standing in sampada-sthanka pose on the back of a lion couchant on a double lotus and a triratha pedestal, accompanied by two chowry-bearing female figures; the hands carry conch-shell, arrow, sword, discus, shield, trident, bell and bow. The image though described as Sarvani in the inscription, closely follows the description of the goddess with such names as Bhadradurga, Bhadrakali, Ambika etc, given in the Sarada-tilakatantra. The second is a miniature of Surya in the Dacca Museum, shown as seated, a rare specimen rather. Another metal image of the same style is the image of Siva standing erect, found at Manir Tat, 24 Parganas. The image standing erect on a lotus placed over a pedestal distinguished by urdha-linga and Jata-mukuta which bears a crescent moon. Behind the head is an oval, decorated aureole on a lintel supported by two struts. A trisula (over which probably placed the left hand of the God) stands on the pedestal which has the figure of a full moon on one side, just below the trisula. The image is regarded as the 'Hara' aspect of Siva described in the Hayasirsha Pancharatra. To the same period also probably belongs the Vishnu image found at Kakadighi and somewhat later, the Vishnu-Vamana image found in west Dinajpur. A small seated image of Tara of about seventh century has been found amid the ruins of a Gupta temple at Karnasuvarna. These images indicate, in their plastic form and content, an intermediate stage between the domination of the Gupta idiom of art and the growth of a distinct school of sculpture in which the regional stage trends and tendencies are clearly traceable. The marks of transition are thus described by S.K. Saraswati. 'We find in the stiff and erect Sarvani a likely antecedent of the conventional Pala image. The surrounding rim to which the hands of the Goddess and other fill-in decorative devices serve as struts anticipates the stela composition of Pala sculpture. The Siva image from Manir tat, as well as Vishnu from Kakadighi foreshadow also the composition of the conventional type of Pala images. The Surya image with its composite elements of attendants, charioteer, horses etc, represents not a very distant approach to the full fledged stela composition of Pala art. Some critics may condemn a Pala sculpture as being stiff, rigid and conventional. But one should not forget that the more rigid lines of the main figure in this composition seem to be consciously constructed with the flowing rhythm of the attendant figures, the vigour of the animal mount and of the decorative motifs. ...they should be better termed as Pre-Pala.'

231 20.6 Architecture of Bengal Stupa : Though the accounts of the Chinese pilgrims indicate the existence of several structural stupas of varying dimensions, they have disappeared with the passage of time. The votive stupas of Bengal are made of either bronze, or brick, the only stone example being that of Jogi-gupha. The bronze variety is illustrated by the specimens coming from Ashrafpur, (Dacca), Paharpur and Jhewari (Chitagang). The seventh century Ashrafpur votive stupa consists of a cylindrical drum and a hemispherical dome standing on a lotus over a high and slightly sloping square basement the latter having an offset projection on each side. The dome bulges a little towards the top. At the centre of the square harmika rises the shaft of chhatravali, only one of its discs now surviving. The unique feature of this specimen lies in the square turret of the harmika which has each of its sides adorned with a figure of the Buddha. From the Ashrafpur bronze stupa of Khadga dynasty as illustrated above, it is, however, reasonable to believe that the stupa architecture was characteristically affiliated to Buddhism, and hence it received impetus from the Buddhist rulers of the pre-Pala periods. Viharas : In course of excavations carried out by the department of Archaeology of Bangladesh in 1973-74 at Bhasu-Vihara (Po-Shi-po of Hiuen Tsang's 'Travels') at Mahasthan (8 miles due north of the Bogra town) have laid bare the remains of two comparatively small monasteries and a semi cruciform temple. 20.7 Sculptures of Bengal Specimens of sculptural art upto 6th century A.D. found in Bengal and Bihar demonstrate that artists of Eastern India were following the traditions of the great art centres of India. With the decline of and exhaustion of the classical Gupta school in the seventh century A.D. local traditions and ideas began to assert themselves and paved the way for the rise of what may be described as the Bengal, or for that matter, Eastern Indian School of art. The excavations at Mainamoti and Mahasthan have brought to light several sculptures, in relief as well as in the round. The earliest of them belonging to the sixth-seventh century are carved in soft grey stone and in the relief (mostly damaged) In subject-matter they are entirely Buddhist. Buddha or Bodhisattva being the dominant central figure in the panels. The classical Gupta tradition which persisted in eastern India till the seventh century is also apparent in the delicacy of the limbs, the roundness of the forms and the refined expressions of these Buddha Bodhisattva figures. An elegant image of Buddha found at Mahasthan may be furnished as a representative example of the perpetuation of the Gupta idiom. Yet these earliest Mainamoti stone sculptures articulate an idiom of their own : they exhibit a harmonious blending of physical charm with spiritual vision and experience as well as a spontaneity in appearance to have been approaching the Mainamoti terracottas and conception. 232 A few sculptures which are assigned to the eighth century, still exhibit the soft modelling of the last phase of Gupta sculpture. From about eighth century A.D. a few dated images are available and they have helped us to trace the evolution of the Pala art. 20.8 Paintings of Post-Gupta period Bengal Though any specimen of painting belonging to Pre-Pala period of Bengal is yet unknown, we are told by Fa-hien "that the pictorial art flourished well in Bengal, particularly in Tamralipti during the beginning of the 5th century A.D. It is quite probable that the age-old folk art of patachitra, dhuli-chitra etc, was not unknown in Bengal and that the monasteries in Bengal were embellished with paintings. The important illustrated manuscripts of the Pala period are mentioned hereunder in a chronological order. Most of them bear dates in the regnal years. Most of them bear dates in the regnal years of the Pala kings of Bengal and Magadha; 1) Ashtasahasrika Prajnaparamita 2) pancharaksha 3) Manuscript of a sacred text 4) A Dharani manuscript etc." 20.9 Terracotta of Post-Gupta period Apart from the few well-known terracottas from Mahasthan and Tamralipti i.e. the amorous couple plaque and pancha-chuda Yakshini of the Pre-Pala period, the art of clay sculpture seems to have been in comparatively flourishing state in the Pala culture epoch. The terracotta plaques discovered at Mainamoti and Mahasthan deserve special mention. Among the Mainamoti pieces have been noticed the typical dharmachakra and triglyph symbols, the latter occurring on a number of coins recovered from the same site. One of them depicts a richly jewelled person, perhaps a Bodhisattva of the Deva period (first half of the eighth century A.D.), while another piece portrays a crowned person, probably an early member of the Deva dynasty, holding a bow. Besides these plaques, a few terracotta human and animal figurines and architectural and decorative terracottas (carved and ornamental bricks) have come to light. The most interesting among the Mahasthan series are a half-man and half-fish, a half-flower motif and a panel showing an archer aiming at an elephant with a cobra behind him in striking pose. According to a scholar who has brought these objects to light, the terracotta finds from Bhasu Vihara at Mahasthan, appear to be somewhat different from the others in general character, refinement, style and workmanship, probably because they may be somewhat later in date. The terracotta plaques and figurines constitute an unusually attractive and distinctive school of art, all dating from about the second half of the seventh century A.D. onwards. They represent an indigenous idiom practically unrelated with similar objects found in the other regions of India. A slightly different type of material is found used in the embellishment of a number of the late

233 Gupta and Post-Gupta monuments in Nalanda. In fact, stucco decoration became a characteristic feature of the said structure. Stucco seems to have found favour with the artists of Bengal also. Stucco art of Bengal is represented, among other, by heads from Tejanandi (Rajshahi) and Rangamati (Murshidabad Assignable to the Pre-Pala Period, both of them are characterised by a soft and refined modelling and a felicity of expression. Terracotta plaques and figurines have been discovered from other places like Tamluk, Bangarh, Harinarayanpur, Deulpota etc, all in West Bengal;) 20.10 Conclusion A review of the progress and development of Indian art during Post-Gupta Period and earlier times, such as we have attempted in several modules, is necessary for the proper understanding of the high culture and refinement of the ancient Indians. For true art a architecture is an inerring expression of mind, and a national art is a true reflex of national character. Great nations of the world have left behind them unmistakable evidence of their greatness in their works of art. The nature and excellence of art constitute a sure means by which we can understand the essential characteristics of a nation and make a fair estimate of its greatness. Judged by the standard of art, Indian Civilization must be regarded as occupying a very high place indeed among those of antiquity. It exhibits not only grace and refinement but technical skill and patient industry of a very high order. Taken in a mass, Indian art offers the most vivid testimony to the wonderful resources in men and money possessed by the rulers, and the religious spirit, occasionally reaching to a sublime height, that dominated the entire population. It shows, as the national ideals, the subordination of ideas of physical beauty and material comfort to ethical conceptions and spiritual bliss. Amid the luxuries and comforts of worldly life, the thought of the world beyond ever ceased to exercise a dominant influence. The changes in spiritual ideas and ideal, from the sublime purity of early Buddhism to the less pleasing form of the Tantric cult, are also reflected in art, Its meaning and significance for the correct interpretation of ancient Indian life must be clearly grasped by every student of History. 20.11 Model Questions a) What do you know about the styles of architecture in Post-Gupta period? b) Write a note on variation of style in architecture of the upper Deccan. c) Describe about the images of Bengal in the Post-Gupta Period. d) Give a short note on the architecture of Bengal in the Post-Gupta Period. e) Discuss the excellence of sculptures found in the excavations of different sites. f) What do you know about the paintings of Post-Gupta Period. 234 g) Describe the Terracotta art of the Post-Gupta Period found in different sites of Bihar and Bengal. h) Enumerate the greatness of art and architecture of ancient India as depicted in different forms and style. 20.12 Suggested Readings a) N.K. Bhattasali : Iconography of Buddhist and Brahmanical sculpture in the Dacca Museum, Dacca 1929. b) Percy Brown : Indian Architecture, Vol. I, Bombay, 1971. c) James Burgess : Ancient Monuments, Temples and sculptures of India, London, 1897. d) S.K. Saraswati : Early sculpture of Bengal Calcutta, 1962. e) A. Foucher : The Beginning of Buddhist Art and other Essays, Delhi, 1972 f) James Fergusson : History of Indian and Eastern Architecture, London, 1910 g) Stella Kramrisch : Indian sculpture, Calcutta 1933. h) R.C. Majumdar : History of Ancient Bengal, Calcutta, 1972.

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1/131	SUBMITTED TEXT	16 WORDS	70% MATCHING TEXT	16 WORDS
All rights reserved. No part of this study material may be reproduced in any form		All Rights Reserved No part of this publication may be reproduced or copied in any material form (
W https://docplayer.net/137437835-General-studies-manual-for-upsc-and-state-public-services-examina ...				

2/131	SUBMITTED TEXT	46 WORDS	88% MATCHING TEXT	46 WORDS
In certain villages peasant proprietors, working in their own fields, were being replaced by a class of landlords who obtained possession of entire villages. Transfer of land, however, did not meet with popular approval during this epoch, and allotments could only be made with the consent of clansmen. 1.4				
SA 2 History of Anient India up to 1206AD ENGLISH 1 TO 16 UNITS.docx (D140902925)				

3/131	SUBMITTED TEXT	21 WORDS	97% MATCHING TEXT	21 WORDS
<p>The Nanda dynasty was overthrown by Chandragupta Maurya at Magadha in 321 BC and with this, Mauryan Empire came to power.</p>		<p>The Nanda dynasty was overthrown by Chandragupta Maurya at Magadha in 321 BC, and with this, the Mauryan Empire came to power.</p>		
<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				

4/131	SUBMITTED TEXT	35 WORDS	92% MATCHING TEXT	35 WORDS
<p>Kautilya's Arthashastra It is a treatise on statecraft and ascribed to Kautilya, also known by the name of Chanakya and Vishnugupta. This text is recognized for its content on diplomacy approach towards statecraft and efficient financial matters.</p>		<p>Kautilya's Arthashastra: It is a treatise on statecraft and ascribed to Kautilya, also known by the name of Chanakya and Vishnugupta. This text is recognized for its content on diplomatic approach towards statecraft and efficient financial matters.</p>		
<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				

5/131	SUBMITTED TEXT	16 WORDS	100% MATCHING TEXT	16 WORDS
<p>Hence, it entirely could not be accepted as a source material for the Mauryan period but</p>		<p>Hence, it entirely could not be accepted as a source material for the Mauryan period. But</p>		
<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				

6/131	SUBMITTED TEXT	13 WORDS	100% MATCHING TEXT	13 WORDS
<p>Agriculture continued to be one of the principal occupations of the people.</p>				
<p>SA 2 History of Anient India up to 1206AD ENGLISH 1 TO 16 UNITS.docx (D140902925)</p>				

7/131	SUBMITTED TEXT	27 WORDS	100% MATCHING TEXT	27 WORDS
<p>The magnificence of architecture can be seen in the excavated remains of the Mauryan royal palace at Kumrahar near Patna. Megasthenes describes about a palace at Palibothra (Pataliputra).</p>		<p>The magnificence of architecture can be seen in the excavated remains of the Mauryan royal palace at Kumrahar near Patna. Megasthenes describes about a palace at Palibothra (Pataliputra).</p>		
<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				

8/131	SUBMITTED TEXT	22 WORDS	79% MATCHING TEXT	22 WORDS
<p>a hailstorm or a swarm of locusts that sadly afflicted the land of the Kurus and forced many people to leave the</p>				
<p>SA 2 History of Anient India up to 1206AD ENGLISH 1 TO 16 UNITS.docx (D140902925)</p>				

9/131	SUBMITTED TEXT	19 WORDS	92% MATCHING TEXT	19 WORDS
<p>According to him the splendour and magnificence of the palace was better than the palaces of Susa and Ekbatana.</p>		<p>According to him the splendor and magnificence of the palace was better than the palaces of Susa and Ekbatana.</p>		
<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				

10/131	SUBMITTED TEXT	28 WORDS	100% MATCHING TEXT	28 WORDS
<p>During Ashoka , stupas became an emblem of the Buddha's Dhamma and an important part of Monasteries. It was a hemispherical structure made out of either brick or stone.</p>		<p>During Ashoka, stupas became an emblem of the Buddha's Dhamma and an important part of monasteries. It was a hemispherical structure made out of either brick or stone,</p>		
<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				

11/131	SUBMITTED TEXT	12 WORDS	100% MATCHING TEXT	12 WORDS
<p>Stone railing was put around the base and sometimes had elaborate gateways</p>		<p>Stone railing was put around the base and sometimes had elaborate gateways</p>		
<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				

12/131	SUBMITTED TEXT	67 WORDS	91% MATCHING TEXT	67 WORDS
<p>Ashoka has been credited with the construction of 84,000 stupas. The famous stupas of the time are at Bharhut. Sanchi and Amaravati. 37 Mauryan period was the beginning for the cave architecture. There are six rock-cut caves of this time which are mainly in the Barabar and Nagarjuni hills to the north of Bodh Gaya. The three caves of Barabar hills have been dedicated to Ajivika sect for their shelter during rainy season.</p>		<p>Ashoka has been credited with the construction of 84,000 stupas. The famous stupas of the time are at Bharut, Sarnath (Dharmarajika and Dhamekha stupas), Sanchi and probably Amaravati (Rock-cut Mauryan period was the beginning for the cave architecture. There are six rock-cut caves of this time which are mainly in the Barabar and Nagarjuni hills to the north of Bodh Gaya. The three caves of Barabar hills have been dedicated to Ajivika sect for their shelter during rainy season.</p>		
<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				

13/131	SUBMITTED TEXT	35 WORDS	96% MATCHING TEXT	35 WORDS
<p>Ashokan pillars are majestic and free-standing. These pillars are monolithic, carved out of single piece of stone and inscribed as well as uninscribed. These are made of sandstone from Chunar and are highly polished. The most of</p>		<p>Ashokan pillars are majestic and free-standing. These pillars are monolithic, carved out of single piece of stone and inscribed as well as uninscribed. These are made of sandstone from Chunar and are highly polished. The technology of</p>		
<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				

14/131	SUBMITTED TEXT	22 WORDS	93% MATCHING TEXT	22 WORDS
	human sculptures during the Mauryan period is of the Didarganj yakshi. This is a sculpture of an enhancing female figure found from Patna.		human sculptures during the Mauryan period is of the Didarganj yakshi. This is a sculpture of an enchanting female figure found from Patna.	
	<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>			

15/131	SUBMITTED TEXT	31 WORDS	98% MATCHING TEXT	31 WORDS
	at Dhauri is artistically beautiful as it seems that the elephant is walking with his right front leg little tilted and left one slightly bent while the heavy trunk curls inwards. 4.8		at Dhauri (Odisha) is artistically beautiful as it seems that the elephant is walking with his right front leg little tilted and left one slightly bent while the heavy trunk curls inwards (
	<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>			

16/131	SUBMITTED TEXT	19 WORDS	60% MATCHING TEXT	19 WORDS
	Junagarh inscription of Rudradaman ,which attributes the beginning of the construction of a water reservoir known as the Sudarshana lake		Junagarh inscription of Rudradaman written in the 2nd century AD. It speaks about the construction of a water reservoir known as the Sudarshana Lake	
	<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>			

17/131	SUBMITTED TEXT	38 WORDS	85% MATCHING TEXT	38 WORDS
	translated as religion. Though, the term Dhamma is popularly considered as the religious convictions of the Mauryan king Ashoka which developed after the Kalinga war. It is often equated with Buddhism bt the scholars like R.C.Majumdar, Haraprasad Shastri and others.		translated as religion by several scholars. Hence, the term Dhamma is popularly considered as the religious convictions of the Mauryan king Ashoka which developed after the Kalinga war. It is often equated with Buddhism by the scholars like R. C. Majumdar, Haraprasad Shastri and others.	
	<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>			

18/131	SUBMITTED TEXT	19 WORDS	58% MATCHING TEXT	19 WORDS
	causes for the decline of the Mauryan Empire are discussed as follows 1) The Partition of the Mauryan Empire 2)		Causes for the decline of the Mauryan empire. The foundation of the Mauryan Empire	
	<p>W https://racemedia1.s3.ap-south-1.amazonaws.com/wp-content/uploads/20191203163429/TNPSC-GROUP-2-MA ...</p>			

19/131	SUBMITTED TEXT	23 WORDS	94% MATCHING TEXT	23 WORDS
<p>as being directly responsible for the decline of the Mauryan Empire.H.C.Raychaudhuri maintains that Ashoka's pacifist policies were responsible for undermining the strength of the empire.</p>		<p>as being directly responsible for the decline of the Mauryan Empire. H.C. Raychaudhuri maintains that Asoka's pacifist policies were responsible for undermining the strength of the empire.</p>		
<p>W https://notesmilenge.files.wordpress.com/2014/08/28008introduction-mauryan-empire.docx</p>				
20/131	SUBMITTED TEXT	35 WORDS	100% MATCHING TEXT	35 WORDS
<p>Pressure on Mauryan Economy- D.D.Kosambi has expressed the opinion that there was considerable pressure on Mauryan economy under the later Mauryas. This view is based on the increase of taxes and debasement of later Mauryan punch-marked coins. 5)</p>		<p>Pressure on Mauryan Economy: D.D. Kosambi has expressed the opinion that there was considerable pressure on Mauryan economy under the later Mauryas. This view is based on the increase of taxes and debasement of later- Mauryan punch- marked coins.</p>		
<p>W https://notesmilenge.files.wordpress.com/2014/08/28008introduction-mauryan-empire.docx</p>				
21/131	SUBMITTED TEXT	19 WORDS	81% MATCHING TEXT	19 WORDS
<p>the Maurya king used to go out of his palace every day to supervise the administration of justice. The</p>		<p>the Maurya king used to go out of his palace everyday to supervise the administration of justice (Chakrabarty, 2010: 133). The</p>		
<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				
22/131	SUBMITTED TEXT	21 WORDS	80% MATCHING TEXT	21 WORDS
<p>Singh, Upinder. A History of Ancient and Early Medieval India from the styone Age to the 12th Century, third impression,New Delhi, Pearson,2013.</p>		<p>Singh, Upinder (2008). A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century. New Delhi: Pearson</p>		
<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>				
23/131	SUBMITTED TEXT	29 WORDS	83% MATCHING TEXT	29 WORDS
<p>Post Mauryan Sculpture 5.13.1 Gandhara school of Art 5.13.2 Mathura school of Art 5.13.3 Amaravati school of Art 5.14</p>		<p>Post-Mauryan Cultural Developments Literature Gandhara School of Art Mathura School of Art Amaravati School of Art</p>		
<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				
24/131	SUBMITTED TEXT	10 WORDS	76% MATCHING TEXT	10 WORDS
<p>R.C Majumdar, H.C Raychaudhuri, Kalikinkar Datta,An Advanced History of India,</p>				
<p>SA UG_History_Unit-4__Rituparna Manikiyal_.pdf (D54608923)</p>				

25/131 **SUBMITTED TEXT** 32 WORDS **84% MATCHING TEXT** 32 WORDS

Bactria is the ancient name of the area lying to the south of the Qxus River and north-west of the Hindu Kush mountains, and corresponds to the northern part of modern Afghanistan.

SA UG_History_Unit-4__Rituparna Manikiyal_.pdf (D54608923)

26/131 **SUBMITTED TEXT** 20 WORDS **82% MATCHING TEXT** 20 WORDS

early 1st century CE, Kujula Kadphises amalgamated the five principalities and laid the foundation of a unified Kushana empire. The

SA UG History - Rituparna Manikiyal Bora - unit 4.pdf (D54463934)

27/131 **SUBMITTED TEXT** 13 WORDS **89% MATCHING TEXT** 13 WORDS

Kanishka and his successors enjoyed an unbroken descent and genealogy from Kujula Kadphises onwards. Kanishka and his successors enjoyed an unbroken descent and genealogy from Kujula Kadphises onwards' (

W [https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...](https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d...)

28/131 **SUBMITTED TEXT** 12 WORDS **100% MATCHING TEXT** 12 WORDS

The Kushana empire reached its zenith during the reign of Kanishka.

SA UG History - Rituparna Manikiyal Bora - unit 4.pdf (D54463934)

29/131 **SUBMITTED TEXT** 28 WORDS **87% MATCHING TEXT** 28 WORDS

Buddhist texts as a great patron of Buddhism. He is supposed to have enshrined the Buddha's relics in a stupa at Purushapura, which became the centre of a major monastery.

SA UG_History_Unit-4__Rituparna Manikiyal_.pdf (D54608923)

30/131 **SUBMITTED TEXT** 14 WORDS **88% MATCHING TEXT** 14 WORDS

In the Deccan, the Mauryan empire was followed by the rule of the

SA 2 History of Ancient India up to 1206AD ENGLISH 1 TO 16 UNITS.docx (D140902925)

31/131	SUBMITTED TEXT	12 WORDS	87% MATCHING TEXT	12 WORDS
<p>The Satavahana rose to power in the western Deccan, in the region</p> <p>SA MHY-1 Blocks I-V.docx (D104214213)</p>				
32/131	SUBMITTED TEXT	18 WORDS	100% MATCHING TEXT	18 WORDS
<p>Gautamiputra Satakarni. He is described as the destroyer of the Sakas, Pahlavas and Yavanas. He overthrew Nahapana and</p> <p>SA BHY-1 Word format Blocks I-V-1.docx (D103119685)</p>				
33/131	SUBMITTED TEXT	12 WORDS	100% MATCHING TEXT	12 WORDS
<p>Sculpture The post Mauryan period is an age of great sculptural achievements.</p> <p>Sculpture: The post-Mauryan period is an age of great sculptural achievements.</p> <p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				
34/131	SUBMITTED TEXT	22 WORDS	65% MATCHING TEXT	22 WORDS
<p>The art of this period consists mostly of Buddhist and Jain sculpture and image carved on the railings, gateways and pillar of the</p> <p>The art of this period consists mostly of Buddhist images and relief sculptures carved on the railings, gateways and plinths of the</p> <p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				
35/131	SUBMITTED TEXT	22 WORDS	45% MATCHING TEXT	22 WORDS
<p>the Greek, the Shakas, the Parthians and the Kushana for a long time. And the result was the birth of a hybrid culture,</p> <p>the Greeks, the Shakas, the Parthians and the Kushanas ruled over it, as a result thus was the birth of a hybrid culture</p> <p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				
36/131	SUBMITTED TEXT	22 WORDS	93% MATCHING TEXT	22 WORDS
<p>New Delhi, Oxford University Press,2009. Singh, Upinder. A History of Ancient and Early Medieval India from the styone Age to the 12th Century,</p> <p>New Delhi: Oxford University Press. Singh, Upinder (2009). A History of Ancient and Early Medieval India from the Stone Age to the 12 th Century.</p> <p>W https://egyankosh.ac.in/bitstream/123456789/67711/1/Block-2.pdf</p>				

37/131	SUBMITTED TEXT	21 WORDS	92% MATCHING TEXT	21 WORDS
<p>large 60 numbers of his silver coins. From the Sakas he recovered northern Maharashtra and the Konkan, the Narmada valley and Saurashtra.</p>				
<p>SA 2 History of Anient India up to 1206AD ENGLISH 1 TO 16 UNITS.docx (D140902925)</p>				

38/131	SUBMITTED TEXT	43 WORDS	69% MATCHING TEXT	43 WORDS
<p>were asked by their king not only to pay the customary tax to the beneficiaries but also to obey their commands. Thus this</p>				
<p>were expressly asked by their respective rulers not only to pay the customary taxes to the donees, but also to obey their commands. All this</p>				
<p>W https://docplayer.net/137437835-General-studies-manual-for-upsc-and-state-public-services-examina ...</p>				

39/131	SUBMITTED TEXT	14 WORDS	89% MATCHING TEXT	14 WORDS
<p>Kosambi, D.D., An Introduction to the study of Indian History, (Bombay, Popular Prakashan : 1956)</p>				
<p>Kosambi, D. D. An Introduction to the Study of Indian History. Popular Prakashan:</p>				
<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				

40/131	SUBMITTED TEXT	15 WORDS	89% MATCHING TEXT	15 WORDS
<p>Maity, S.K., Economic life in Northern India in the Gupta period [c. AD 300-500], (</p>				
<p>Maity, S. K. Economic Life in Northern India: In the Gupta Period (AD 300–550).</p>				
<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				

41/131	SUBMITTED TEXT	12 WORDS	95% MATCHING TEXT	12 WORDS
<p>situated in the eastern Deccan. A different type of art form</p>				
<p>SA 2 History of Anient India up to 1206AD ENGLISH 1 TO 16 UNITS.docx (D140902925)</p>				

42/131	SUBMITTED TEXT	22 WORDS	100% MATCHING TEXT	22 WORDS
<p>Singh, Upinder, A History of Ancient and Early Medieval India : From the stone age to the 12th century, (New Delhi, Pearson</p>				
<p>Singh, Upinder (2008). A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century. New Delhi: Pearson</p>				
<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>				

43/131	SUBMITTED TEXT	41 WORDS	73% MATCHING TEXT	41 WORDS
<p>were asked by their king not only to pay the customary tax to the beneficiaries but also to obey their commands.</p>		<p>were expressly asked by their respective rulers not only to pay the customary taxes to the donees, but also to obey their commands.</p>		
<p>W https://docplayer.net/137437835-General-studies-manual-for-upsc-and-state-public-services-examina...</p>				

44/131	SUBMITTED TEXT	15 WORDS	89% MATCHING TEXT	15 WORDS
<p>Maity, S.K., Economic life in Northern India in the Gupta period [c. AD 300-500], (</p>		<p>Maity, S. K. Economic Life in Northern India: In the Gupta Period (AD 300–550).</p>		
<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d...</p>				

45/131	SUBMITTED TEXT	22 WORDS	100% MATCHING TEXT	22 WORDS
<p>Singh, Upinder, A History of Ancient and Early Medieval India : From the stone age to the 12th century, (New Delhi, Pearson</p>		<p>Singh, Upinder (2008). A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century. New Delhi: Pearson</p>		
<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>				

46/131	SUBMITTED TEXT	15 WORDS	89% MATCHING TEXT	15 WORDS
<p>Maity, S.K., Economic life in Northern India in the Gupta period [c. AD 300-500], (</p>		<p>Maity, S. K. Economic Life in Northern India: In the Gupta Period (AD 300–550).</p>		
<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d...</p>				

47/131	SUBMITTED TEXT	22 WORDS	100% MATCHING TEXT	22 WORDS
<p>Singh, Upinder, A History of Ancient and Early Medieval India : From the stone age to the 12th century, (New Delhi, Pearson</p>		<p>Singh, Upinder (2008). A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century. New Delhi: Pearson</p>		
<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>				

48/131	SUBMITTED TEXT	22 WORDS	69% MATCHING TEXT	22 WORDS
<p>were asked by their king not only to pay the customary tax to the beneficiaries but also to obey their commands. Thus, this</p>		<p>were expressly asked by their respective rulers not only to pay the customary taxes to the donees, but also to obey their commands. All this</p>		
<p>W https://docplayer.net/137437835-General-studies-manual-for-upsc-and-state-public-services-examina...</p>				

49/131	SUBMITTED TEXT	22 WORDS	100% MATCHING TEXT	22 WORDS
<p>Singh, Upinder, A History of Ancient and Early Medieval India : From the stone age to the 12th century, (New Delhi, Pearson</p> <p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>		<p>Singh, Upinder (2008). A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century. New Delhi: Pearson</p>		
50/131	SUBMITTED TEXT	47 WORDS	100% MATCHING TEXT	47 WORDS
<p>In the Allahabad Pillar inscription, Gupta and his 122 successor Ghatotkacha are described as Maharaja ("great king"), while the next king Chandragupta I is called a Maharajadhiraja ("king of great kings"). In the later period, the title Maharaja was used by feudatory rulers, which has led to suggestions that</p> <p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>		<p>In the Allahabad Pillar inscription, Gupta and his successor Ghatotkacha are described as Maharaja ("great king"), while the next king Chandragupta I is called a Maharajadhiraja ("king of great kings"). In the later period, the title Maharaja was used by feudatory rulers, which has led to suggestions that</p>		
51/131	SUBMITTED TEXT	13 WORDS	100% MATCHING TEXT	13 WORDS
<p>Gupta and Ghatotkacha held a lower status and were less powerful than Chandragupta</p> <p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>		<p>Gupta and Ghatotkacha held a lower status and were less powerful than Chandragupta</p>		
52/131	SUBMITTED TEXT	79 WORDS	95% MATCHING TEXT	79 WORDS
<p>The 5th-century CE Sanskrit poet Kalidasa credits the Guptas with having conquered about twenty-one kingdoms, both in and outside India, including the kingdoms of Parasikas, the Hunas, the Kambojas, tribes located in the west and east Oxus valleys, the Kinnaras, Kiratas, and others. The high points of this period are the great cultural developments which took place primarily during the reigns of Samudragupta, Chandragupta II and Kumaragupta I. Many of the literary sources, such as Mahabharata and Ramayana, were canonized during this period. 10.8</p> <p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>		<p>The 5th-century CE Sanskrit poet Kalidasa credits the Guptas with having conquered about twenty-one kingdoms, both in and outside India, including the kingdoms of Parasikas, the Hunas, the Kambojas, tribes located in the west and east Oxus valleys, the Kinnaras, Kiratas, and others.[6][non-primary source needed] The high points of this period are the great cultural developments which took place primarily during the reigns of Samudragupta, Chandragupta II and Kumaragupta I. Many of the literary sources, such as Mahabharata and Ramayana, were canonised during this period.[7]</p>		
53/131	SUBMITTED TEXT	16 WORDS	76% MATCHING TEXT	16 WORDS
<p>Samudragupta (350-76 CE) Samudragupta son & successor of Chandragupta I, was the greatest ruler of the</p> <p>W https://racemedia1.s3.ap-south-1.amazonaws.com/wp-content/uploads/20191203163429/TNPSC-GROUP-2-MA ...</p>		<p>Samudragupta (c. 335–380) Samudragupta, son of Chandragupta I, was the greatest ruler of the</p>		

54/131	SUBMITTED TEXT	162 WORDS	100% MATCHING TEXT	162 WORDS
	<p>composed by his courtier Harishena, credits him with 125 extensive conquests. The inscription asserts that Samudragupta uprooted 8 kings of Aryavarta, the northern region, including the Nagas. It further claims that he subjugated all the kings of the forest region, which was most probably located in central India. It also credits him with defeating 12 rulers of Dakshinapatha, the southern region: the exact identification of several of these kings is debated among modern scholars, but it is clear that these kings ruled areas located on the eastern coast of India. The inscription suggests that Samudragupta advanced as far as the Pallava kingdom in the south, and defeated Vishnugopa, the Pallava regent of Kanchi. During this southern campaign, Samudragupta most probably passed through the forest tract of central India, reached the eastern coast in present-day Odisha, and then marched south along the coast of Bay of Bengal. The Allahabad Pillar inscription mentions that rulers of several frontier kingdoms and tribal oligarchies paid Samudragupta tributes, obeyed his orders, and performed obeisance before him. The frontier kingdoms included</p>		<p>composed by his courtier Harishena, credits him with extensive conquests.[43] The inscription asserts that Samudragupta uprooted 8 kings of Aryavarta, the northern region, including the Nagas.[44] It further claims that he subjugated all the kings of the forest region, which was most probably located in central India.[45] It also credits him with defeating 12 rulers of Dakshinapatha, the southern region: the exact identification of several of these kings is debated among modern scholars,[46] but it is clear that these kings ruled areas located on the eastern coast of India.[47] The inscription suggests that Samudragupta advanced as far as the Pallava kingdom in the south, and defeated Vishnugopa, the Pallava regent of Kanchi.[48] During this southern campaign, Samudragupta most probably passed through the forest tract of central India, reached the eastern coast in present-day Odisha, and then marched south along the coast of Bay of Bengal.[49] The Allahabad Pillar inscription mentions that rulers of several frontier kingdoms and tribal oligarchies paid Samudragupta tributes, obeyed his orders, and performed obeisance before him.[50][51] The frontier kingdoms included</p>	
	<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>			

55/131	SUBMITTED TEXT	16 WORDS	100% MATCHING TEXT	16 WORDS
	<p>Kamarupa, Nepala, and Karttripura. The tribal oligarchies included Malavas, Arjunayanas, Yaudheyas, Madrakas, and Abhiras, among others.</p>		<p>Kamarupa, Nepala, and Karttripura.[52] The tribal oligarchies included Malavas, Arjunayanas, Yaudheyas, Madrakas, and Abhiras, among others.[51]</p>	
	<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>			

56/131	SUBMITTED TEXT	17 WORDS	65% MATCHING TEXT	17 WORDS
	<p>the political situation of India towards the close of the 3rd & beginning of the 4th century</p>			
	<p>SA 11 Thesis Dilawar Nabi Bhat GJ0878 Hlstory AMU.docx (D123841949)</p>			

57/131	SUBMITTED TEXT	53 WORDS	100% MATCHING TEXT	53 WORDS
	<p>Finally, the inscription mentions that several foreign kings tried to please Samudragupta by personal attendance; offered him their daughters in marriage (or according to another interpretation, gifted him maidens); and sought the use of the Garuda-depicting Gupta seal for administering their own territories. This is an exaggeration: for example, the inscription lists the king of Simhala (</p>		<p>Finally, the inscription mentions that several foreign kings tried to please Samudragupta by personal attendance; offered him their daughters in marriage (or according to another interpretation, gifted him maidens[53]); and sought the use of the Garuda-depicting Gupta seal for administering their own territories.[54] This is an exaggeration: for example, the inscription lists the king of Simhala</p>	
	<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>			

58/131	SUBMITTED TEXT	45 WORDS	96% MATCHING TEXT	45 WORDS
	<p>among these kings. It is known that from Chinese sources that the Simhala king Meghavarna sent rich presents to the Gupta king requesting his permission to build a Buddhist monastery at Bodh Gaya. Samudragupta's panegyrist appears to have described this act of diplomacy as an act of subservience.</p>		<p>among these kings. It is known that from Chinese sources that the Simhala king Meghavarna sent rich presents to the Gupta king requesting his permission to build a Buddhist monastery at Bodh Gaya: Samudragupta's pangyerist appears to have described this act of diplomacy as an act of subservience.[55]</p>	
	<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>			

59/131	SUBMITTED TEXT	54 WORDS	97% MATCHING TEXT	54 WORDS
	<p>Samudragupta appears to have been Vaishnavite, as attested by his Eran inscription, and performed several Brahmanical ceremonies. The Gupta records credit him with making generous donations of cows and gold. He performed the Ashvamedha ritual (horse sacrifice), which was used by the ancient Indian kings to prove their imperial sovereignty, and issued gold coins to mark this performance</p>		<p>Samudragupta appears to have been Vaishnavite, as attested by his Eran inscription,[56][57] and performed several Brahmanical ceremonies.[58] The Gupta records credit him with making generous donations of cows and gold.[56] He performed the Ashvamedha ritual (horse sacrifice), which was used by the ancient Indian kings to prove their imperial sovereignty, and issued gold coins (see Coinage below) to mark this performance.[59]</p>	
	<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>			

60/131	SUBMITTED TEXT	28 WORDS	95% MATCHING TEXT	28 WORDS
	<p>It is known that from Chinese sources that the Sinhala king Meghavarna sent rich presents to the Gupta king requesting his permission to build a Buddhist monastery at Bodh Gaya.</p>		<p>It is known that from Chinese sources that the Simhala king Meghavarna sent rich presents to the Gupta king requesting his permission to build a Buddhist monastery at Bodh Gaya:</p>	
	<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>			

61/131	SUBMITTED TEXT	99 WORDS	100% MATCHING TEXT	99 WORDS
	<p>The Allahabad Pillar inscription presents Samudragupta as a wise king and strict administrator, who was also compassionate enough to help the poor and the helpless. It also alludes to the king's talents as a musician and a poet, and calls him the "king of poets". Such claims are corroborated by Samudragupta's gold coins, which depict him playing a Veena. Samudragupta appears to have directly controlled a large part of the Indo-Gangetic Plain in present-day India, as well as a substantial part of central India. Besides, his empire comprised a number of monarchical and tribal tributary states of northern India, and of the south-eastern coastal region of India.</p>		<p>The Allahabad Pillar inscription presents Samudragupta as a wise king and strict administrator, who was also compassionate enough to help the poor and the helpless. [60] It also alludes to the king's talents as a musician and a poet, and calls him the "king of poets".[61] Such claims are corroborated by Samudragupta's gold coins, which depict him playing a veena.[62] Samudragupta appears to have directly controlled a large part of the Indo-Gangetic Plain in present-day India, as well as a substantial part of central India.[63] Besides, his empire comprised a number of monarchical and tribal tributary states of northern India, and of the south-eastern coastal region of India. [64][47]</p>	
	<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>			

62/131	SUBMITTED TEXT	33 WORDS	89% MATCHING TEXT	33 WORDS
	<p>Chandragupta II [Vikramaditya] (376-412 CE) According to the Gupta records, amongst his sons, Samudragupta nominated prince Chandragupta II, born of queen Dattadevi, as his successor. Chandragupta II Vikramaditya (the Sun of Power) ruled from 375</p>		<p>Chandragupta II, 414 AD including tributaries According to the Gupta records, amongst his sons, Samudragupta nominated prince Chandragupta II, born of queen Dattadevi, as his successor. Chandragupta II, Vikramaditya (the Sun of Power), ruled from 375</p>	
	<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>			

63/131	SUBMITTED TEXT	30 WORDS	90% MATCHING TEXT	30 WORDS
	<p>He married a Kadamba princess of Kuntala and of Naga lineage (N?gakulotpannn?), Kuberanaga. His daughter Prabhavati Gupta from this Naga queen was married to Rudrasena II, the Vakataka ruler of Deccan &</p>		<p>He married a Kadamba princess of Kuntala and of Naga lineage (Nāgakulotpannnā), Kuberanaga. His daughter Prabhavati Gupta from this Naga queen was married to Rudrasena II, the Vakataka ruler of Deccan.[68]</p>	
	<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>			

64/131	SUBMITTED TEXT	24 WORDS	100% MATCHING TEXT	24 WORDS
	<p>Chandragupta II expanded his realm westwards, defeating the Saka Western Kshatrapas of Malwa, Gujarat and Saurashtra in a campaign lasting until 409. His main opponent,</p>		<p>Chandragupta II expanded his realm westwards, defeating the Saka Western Kshatrapas of Malwa, Gujarat and Saurashtra in a campaign lasting until 409. His main opponent</p>	
	<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>			

65/131	SUBMITTED TEXT	12 WORDS	87% MATCHING TEXT	12 WORDS
	the Bengal Chiefdoms (Vanga). This extended his control from coast to coast		the Bengal chiefdoms. This extended his control from coast to coast,	
	W https://en.wikipedia.org/wiki/Gupta_Empire			

66/131	SUBMITTED TEXT	125 WORDS	95% MATCHING TEXT	125 WORDS
	Despite the creation of the empire through war, the reign is remembered for its very influential style of Hindu art, literature, culture and science, especially during the reign of Chandragupta II. Some excellent works of Hindu art such as the panels at the Dashavatara Temple in Deogarh serve to illustrate the magnificence of Gupta art. Above all, it was the synthesis of elements that gave Gupta art its distinctive flavor. During this period, the Guptas were supportive of thriving Buddhist and Jain cultures as well, and for this reason, there is also a long history of non-Hindu Gupta period art. In particular, Gupta period Buddhist art was to be influential in most of East and Southeast Asia. Many advances were recorded by the Chinese scholar and traveler Faxian (Fa-hien) in his diary		Despite the creation of the empire through war, the reign is remembered for its very influential style of Hindu art, literature, culture and science, especially during the reign of Chandragupta II. Some excellent works of Hindu art such as the panels at the Dashavatara Temple in Deogarh serve to illustrate the magnificence of Gupta art. Above all, it was the synthesis of elements that gave Gupta art its distinctive flavour. During this period, the Guptas were supportive of thriving Buddhist and Jain cultures as well, and for this reason, there is also a long history of non-Hindu Gupta period art. In particular, Gupta period Buddhist art was to be influential in most of East and Southeast Asia. Many advances were recorded by the Chinese scholar and traveller Faxian in his diary	
	W https://en.wikipedia.org/wiki/Gupta_Empire			

67/131	SUBMITTED TEXT	25 WORDS	92% MATCHING TEXT	25 WORDS
	Chandragupta II's campaign against foreign tribes : The 4th century Sanskrit poet Kalidasa credits Chandragupta Vikramaditya with conquering about twenty-one kingdoms, both in and outside India.		Chandragupta II's Campaigns against Foreign Tribes[The 4th century Sanskrit poet Kalidasa credits Chandragupta Vikramaditya with conquering about twenty-one kingdoms, both in and outside India.	
	W https://en.wikipedia.org/wiki/Gupta_Empire			

68/131	SUBMITTED TEXT	22 WORDS	57% MATCHING TEXT	22 WORDS
	a vast area from Kashmir in the North to Vindyas in the South & from Gujarat & Punjab in the West to			
	SA BHY-1 Word format Blocks I-V-1.docx (D103119685)			

69/131	SUBMITTED TEXT	85 WORDS	93% MATCHING TEXT	85 WORDS
	<p>After finishing his campaign in East and West India, Vikramaditya (Chandragupta II) proceeded northwards, subjugated the Parasikas (Persians), then the Hunas and the Kambojas tribes located in the west and eastern Oxus valley respectively. Thereafter, the king proceeded into the Himalaya mountains to reduce the mountain tribes of the Kinnaras, Kiratas, as well as India proper. 128 The Brihatkathamanjari of the Kashmiri writer Kshemendra states, King Vikramaditya (Chandragupta II) had "unburdened the sacred earth of the Barbarians like the Sakas, Mlecchas, Kambojas, Yavanas, Tusharas, Parasikas, Hunas, and others, by annihilating these sinful Mlecchas completely".</p>		<p>After finishing his campaign in East and West India, Vikramaditya (Chandragupta II) proceeded northwards, subjugated the Parasikas, then the Hunas and the Kambojas tribes located in the west and east Oxus valleys respectively. Thereafter, the king proceeded into the Himalaya mountains to reduce the mountain tribes of the Kinnaras, Kiratas, as well as India proper.[6][non-primary source needed] The Brihatkathamanjari of the Kashmiri writer Kshemendra states, King Vikramaditya (Chandragupta II) had "unburdened the sacred earth of the Barbarians like the Sakas, Mlecchas, Kambojas, Yavanas, Tusharas, Parasikas, Hunas, and others, by annihilating these sinful Mlecchas completely".[69][</p>	
	<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>			

70/131	SUBMITTED TEXT	69 WORDS	80% MATCHING TEXT	69 WORDS
	<p>The court of Chandragupta was made even more illustrious by the fact that the Navaratna (Nine Jewels), a group of nine who excelled in the literary arts, graced it. Amongst these men was K?lid?sa, whose works dwarfed the works of many other literary geniuses, not only in his own age but in the years to come. Kalidasa was mainly known for his subtle exploitation of the shringara (romantic) element in his verse.</p>		<p>The court of Chandragupta was made even more illustrious by the fact that it was graced by the Navaratna (Nine Jewels), a group of nine who excelled in the literary arts. Amongst these men was Kālidāsa, whose works dwarfed the works of many other literary geniuses, not only in his own age but in the years to come. Kalidasa was mainly known for his subtle exploitation of the shringara (romantic) element in his verse.</p>	
	<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>			

71/131	SUBMITTED TEXT	36 WORDS	94% MATCHING TEXT	36 WORDS
	<p>Faxian (or Fa Hien), a Chinese Buddhist, was one of the pilgrims who visited India during the reign of the Gupta emperor Chandragupta II. He started his journey from China in 399 and reached India in 405</p>		<p>Faxian (or Fa Hsien etc.), a Chinese Buddhist, was one of the pilgrims who visited India during the reign of the Gupta emperor Chandragupta II. He started his journey from China in 399 and reached India in 405.</p>	
	<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>			

72/131	SUBMITTED TEXT	30 WORDS	100% MATCHING TEXT	30 WORDS
	<p>During his stay in India up to 411, he went on a pilgrimage to Mathura, Kannauj, Kapilavastu, Kushinagar, Vaishali, Pataliputra, Kashi, and Rajagriha, and made careful observations about the empire's conditions.</p>		<p>During his stay in India up to 411, he went on a pilgrimage to Mathura, Kannauj, Kapilavastu, Kushinagar, Vaishali, Pataliputra, Kashi, and Rajagriha, and made careful observations about the empire's conditions.</p>	
	<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>			

73/131	SUBMITTED TEXT	22 WORDS	93% MATCHING TEXT	22 WORDS
<p>was pleased with the mildness 129 of administration. The Penal Code was mild and offenses were punished by fines only. From his accounts (</p>		<p>was pleased with the mildness of administration. The Penal Code was mild and offences were punished by fines only. From his accounts,</p>		
<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>				
74/131	SUBMITTED TEXT	33 WORDS	100% MATCHING TEXT	33 WORDS
<p>And until the Rome-China trade axis was broken with the fall of the Han dynasty, the Guptas did indeed prosper. His writings form one of the most important sources for the history of this period.</p>		<p>And until the Rome–China trade axis was broken with the fall of the Han dynasty, the Guptas did indeed prosper. His writings form one of the most important sources for the history of this period.</p>		
<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>				
75/131	SUBMITTED TEXT	15 WORDS	78% MATCHING TEXT	15 WORDS
<p>he performed the Ashvamedha ceremony, which was used by Ancient Indian kings to prove their sovereignty.</p>		<p>He performed the Ashvamedha ritual (horse sacrifice), which was used by the ancient Indian kings to prove their imperial sovereignty,</p>		
<p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>				
76/131	SUBMITTED TEXT	13 WORDS	88% MATCHING TEXT	13 WORDS
<p>The Bhitari pillar inscription states that his successor Skandagupta restored the fallen fortunes</p>		<p>The Bhitari pillar inscription states that his successor Skandagupta restored the Gupta family's fallen fortunes,</p>		
<p>W https://prepp.in/news/e-492-gupta-age-ancient-india-history-notes</p>				
77/131	SUBMITTED TEXT	23 WORDS	80% MATCHING TEXT	23 WORDS
<p>the Gupta family, which has led to suggestions that during his last years, Kumaragupta suffered reverses, possibly against the Pushyamitras or the Hunas.</p>		<p>the Gupta family's fallen fortunes, which has led to speculation that during his final years, Kumaragupta suffered reverses, possibly against the Pushyamitras or the Hunas. *</p>		
<p>W https://prepp.in/news/e-492-gupta-age-ancient-india-history-notes</p>				
78/131	SUBMITTED TEXT	19 WORDS	76% MATCHING TEXT	19 WORDS
<p>the Huna attacks dealt a severe blow to the Gupta authority particularly in northern and western regions. Further, the</p>		<p>the Huna attacks caused a major blow to the Gupta authority particularly in northern and western regions of the</p>		
<p>W https://www.historydiscussion.net/empires/history-of-the-gupta-empire-indian-history/600</p>				

79/131	SUBMITTED TEXT	15 WORDS	100% MATCHING TEXT	15 WORDS
<p>Goyal, S.R., A History of the Imperial Guptas, (Allahabad, Central Book Depot : 1967) 136</p> <p>W https://library.oapen.org/bitstream/id/9e134f69-169f-429d-bde5-fcf00d6333a9/9783110674088.pdf</p>		<p>Goyal, S. R. A History of the Imperial Guptas. Allahabad: Central Book Depot, 1967.</p>		
80/131	SUBMITTED TEXT	22 WORDS	100% MATCHING TEXT	22 WORDS
<p>Singh, Upinder, A History of Ancient and Early Medieval India : From the stone age to the 12th century, (New Delhi, Pearson</p> <p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>		<p>Singh, Upinder (2008). A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century. New Delhi: Pearson</p>		
81/131	SUBMITTED TEXT	18 WORDS	72% MATCHING TEXT	18 WORDS
<p>who was on the verge of committing Sati. In due course Kanauj passed into the hands of Pushyabhutis &</p> <p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>		<p>who was on the verge of committing sati and subsequently Kanauj passed into the hands of the Pushyabhutis.</p>		
82/131	SUBMITTED TEXT	22 WORDS	100% MATCHING TEXT	22 WORDS
<p>Singh, Upinder, A History of Ancient and Early Medieval India : From the stone age to the 12th century, (New Delhi, Pearson</p> <p>W https://en.wikipedia.org/wiki/Gupta_Empire</p>		<p>Singh, Upinder (2008). A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century. New Delhi: Pearson</p>		
83/131	SUBMITTED TEXT	18 WORDS	61% MATCHING TEXT	18 WORDS
<p>the end of the 5th century AD and beginning of the 6th century AD, taking advantage of the</p> <p>SA 2 History of Anient India up to 1206AD ENGLISH 1 TO 16 UNITS.docx (D140902925)</p>				
84/131	SUBMITTED TEXT	12 WORDS	87% MATCHING TEXT	12 WORDS
<p>Samuel Beal (Trans) Si-yu-ki : Buddhist Records of the Western World (2</p> <p>W https://www.degruyter.com/document/doi/10.1515/9783110674088-004/pdf</p>		<p>Samuel Beal, Si-Yu-Ki: Buddhist Records of the Western World</p>		

85/131	SUBMITTED TEXT	12 WORDS	91% MATCHING TEXT	12 WORDS
<p>great changes took place in the religious life of the people. The</p> <p>SA 2 History of Anient India up to 1206AD ENGLISH 1 TO 16 UNITS.docx (D140902925)</p>				
86/131	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
<p>the famous Fourth Buddhist council was convoked at KundalavanaVihara in Kashmir,</p> <p>SA UG_History_Unit-4__Rituparna Manikiyal_.pdf (D54608923)</p>				
87/131	SUBMITTED TEXT	19 WORDS	58% MATCHING TEXT	19 WORDS
<p>The Damodarpur copper plate inscription of the time of 201 Budhagupta of 476 A.D. refers to Kulyavapa of land</p> <p>SA 11 Thesis Dilawar Nabi Bhat GJ0878 Hlstory AMU.docx (D123841949)</p>				
88/131	SUBMITTED TEXT	17 WORDS	100% MATCHING TEXT	17 WORDS
<p>In the historical period we have ruins of monuments that may be referred to as early</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				
89/131	SUBMITTED TEXT	39 WORDS	81% MATCHING TEXT	39 WORDS
<p>as 500 B.C.But it is only in the age of Asoka, the great Maurya emperor, that we come across monuments of high quality in large number which enable us to form a definite idea about the nature of Indian art. 17.4.1</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				
90/131	SUBMITTED TEXT	59 WORDS	92% MATCHING TEXT	59 WORDS
<p>Pillars The finest examples of Asokan art are furnished by the monolithic pillars, on which his edicts are engraved. Each pillar consists of a shaft or column, made of one piece of stone, supporting a capital made of another single piece of stone. The round and slightly tapering shaft, made of sandstone, is highly polished and very graceful in its proportions. The capital,</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				

91/131	SUBMITTED TEXT	16 WORDS	100% MATCHING TEXT	16 WORDS
<p>consists of one or more animal figures in the round, resting on an abacus engraved with</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				
92/131	SUBMITTED TEXT	15 WORDS	90% MATCHING TEXT	15 WORDS
<p>below this is the inverted lotus, which is usually, though perhaps wrongly, called the Persopolitan Bell.</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				
93/131	SUBMITTED TEXT	40 WORDS	75% MATCHING TEXT	40 WORDS
<p>The capital of the Sarnath Pillar is undoubtedly the best of the series. The figures of four lions standing back to back and the smaller figures of animals in relief on the abacus, all show a highly advanced form of art</p> <p>The capital of the Sarnath Pillar is the magnificent and best piece of the series. The wonderful like figures of four lions standing back to back and the smaller graceful stately figures four animals in relief on the abacus and the inverted lotus- all indicate a highly advanced form of art.</p> <p>W https://sites.google.com/site/ref4rsr/home/10-ancient-india-davidson</p>				
94/131	SUBMITTED TEXT	23 WORDS	84% MATCHING TEXT	23 WORDS
<p>Extraordinary technical skill was shown in cutting and chiselling the stone with wonderful accuracy and importing the lustrous polish to the whole surface.</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				
95/131	SUBMITTED TEXT	34 WORDS	90% MATCHING TEXT	34 WORDS
<p>any country an example of ancient animal sculpture superior or even equal to this beautiful work of art, which successfully combines realistic modelling with ideal dignity and is finished in every detail with perfect accuracy."</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				
96/131	SUBMITTED TEXT	13 WORDS	76% MATCHING TEXT	13 WORDS
<p>the Maurya period, also exhibits a high degree of technical skill and proficiency. 17.4.2</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				

97/131

SUBMITTED TEXT

25 WORDS

76% MATCHING TEXT

25 WORDS

and 206 regard them as the finest and grandest in the whole world. Some seven hundred years later the Mauryan edifices inspired awe and admiration in

SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)

98/131

SUBMITTED TEXT

25 WORDS

53% MATCHING TEXT

25 WORDS

But these noble buildings have utterly perished. Excavations on the site have laid bare their ruins, the most "remarkable being those of a hundred-pillared hall." The

SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)

99/131

SUBMITTED TEXT

16 WORDS

82% MATCHING TEXT

16 WORDS

towns were surrounded by high walls with battlements and ditches with water, bearing lotuses and other plants

SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)

100/131

SUBMITTED TEXT

39 WORDS

100% MATCHING TEXT

39 WORDS

stupa is a solid domical structure of brick or stone, resting on a round base. It was sometimes surrounded by a plain or ornamented stone railing with one or more gateways, which were often of highly elaborate pattern and decorated with sculptures.

SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)

101/131

SUBMITTED TEXT

127 WORDS

95% MATCHING TEXT

127 WORDS

Tradition credits Asoka with building 84,000 stupas all over India and Afghanistan but they have almost entirely perished. Some of them, enclosed and enlarged at later times, perhaps still exist, the most famous example being the big stupa at Sanchi, referred earlier. The diameter of the present stupa is 121 1 / 2 feet, the height about 77 1 / 2 feet, and the massive stone railing which encloses it is 11 feet high. According to Sir John Marshall, the original brick stupa built by Asoka was probably of not more than half, the present dimensions, which were subsequently enlarged by the addition of a stone casing faced with concrete. The present railing also replaced the older and smaller one. A similar fate, has possibly overtaken many other stupas of Asoka. 207 17.4.4

SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)

102/131	SUBMITTED TEXT	28 WORDS	89% MATCHING TEXT	28 WORDS
<p>that Maurya art exhibits in many respects an advanced stage of development in the evolution of Indian art. The artists of Asoka were by no means novices, and there</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				
103/131	SUBMITTED TEXT	13 WORDS	85% MATCHING TEXT	13 WORDS
<p>of Asokan art, furnished by the monolithic pillars, on which his edicts are engraved.</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				
104/131	SUBMITTED TEXT	22 WORDS	54% MATCHING TEXT	22 WORDS
<p>of Buddhist Art b) V.A. Smith : History of Fine Art in India and Ceylon. c) J. Fergusson : History of Indian</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				
105/131	SUBMITTED TEXT	22 WORDS	52% MATCHING TEXT	22 WORDS
<p>the fall of the Mauryas and the rise of the Gupta empire constitute a distinct period in the evolution of Indian art.</p> <p>212</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				
106/131	SUBMITTED TEXT	19 WORDS	92% MATCHING TEXT	19 WORDS
<p>is a landmark in the realm of art and architecture. Four eminent styles of sculpture developed from four centres.</p> <p>SA UG_History_Unit-4__Rituparna Manikiyal_.pdf (D54608923)</p>				
107/131	SUBMITTED TEXT	15 WORDS	100% MATCHING TEXT	15 WORDS
<p>the individual figures, the method of their grouping mode of expression, and decorative elements- all</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				

108/131	SUBMITTED TEXT	14 WORDS	100%	MATCHING TEXT	14 WORDS
<p>wonderful panorama of scenes of daily life and concrete illustrations of faith, hope and</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>					
109/131	SUBMITTED TEXT	14 WORDS	100%	MATCHING TEXT	14 WORDS
<p>The Gandhara school of sculpture has attained a celebrity perhaps beyond its merits.</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>					
110/131	SUBMITTED TEXT	35 WORDS	91%	MATCHING TEXT	35 WORDS
<p>The Gandhara sculptures have been found in the ruins of Taxila and in various ancient sites in Afghanistan and west Pakistan. They consist mostly of images of Buddha and relief sculptures representing scenes from Buddhist texts.</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>					
111/131	SUBMITTED TEXT	53 WORDS	86%	MATCHING TEXT	53 WORDS
<p>Indian sculpture. In the first place, there is a tendency to mould the human body in a realistic manner with great attention to accuracy of physical details, especially by the delineation of muscles and the addition of moustaches, etc. Secondly, the representation of the thick drapery with large and bold-lines forms a distinct characteristic. The Gandhara sculptures</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>					
112/131	SUBMITTED TEXT	29 WORDS	68%	MATCHING TEXT	29 WORDS
<p>undoubtedly derived from Greek art, or, to be more precise, the Hellenistic art of Asia Minor and the Roman empire. Gandhara art is accordingly known also as Indo-Greek or Graeco-Roman.</p> <p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>					

113/131	SUBMITTED TEXT	68 WORDS	73% MATCHING TEXT	68 WORDS
<p>But 215 though the technique was borrowed from Greece, the art was essentially Indian in spirit, and it was solely employed to give expression to the beliefs and practices of the Buddhists. With a few exceptions, no Greek story or legend, and no Greek art motif if has been detected among the numerous specimens of the Gandhara sculpture. The Gandhara artist had the hand of a Greek but the heart of Indian. 18.3.7</p>				
<p>SA BTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				

114/131	SUBMITTED TEXT	14 WORDS	75% MATCHING TEXT	14 WORDS
<p>of Gandhara Art The most important contribution of Gandhara art was the evolution of</p>				
<p>SA BTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				

115/131	SUBMITTED TEXT	26 WORDS	89% MATCHING TEXT	26 WORDS
<p>Fine images of Buddha and Bodhisatta, and relief sculptures illustrating various episodes of Buddha's present and past lives, are remarkably execute in a kind of black stone.</p>				
<p>SA BTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				

116/131	SUBMITTED TEXT	19 WORDS	81% MATCHING TEXT	19 WORDS
<p>was realistic and other idealistic, and this may regarded as the vital difference between western and Indian art. The</p>				
<p>SA 2 History of Anient India up to 1206AD ENGLISH 1 TO 16 UNITS.docx (D140902925)</p>				

117/131	SUBMITTED TEXT	11 WORDS	87% MATCHING TEXT	11 WORDS
<p>kings add a novel feature to the art of this period. The</p>				
<p>SA 2 History of Anient India up to 1206AD ENGLISH 1 TO 16 UNITS.docx (D140902925)</p>				

118/131	SUBMITTED TEXT	40 WORDS	96% MATCHING TEXT	40 WORDS
<p>The Karle cave is unanimously regarded as the finest specimen, on account of the beauty of the sculptures on the front wall, the remarkable rows of pillars inside the hall and the fine proportion of the different parts of the building. 217</p>		<p>The Karle cave is regarded as the finest specimen, on account of the beauty of the sculptures on the front wall, the remarkable rows of pillars inside the hall, and the fine proportion of the different parts of the building.</p>		
<p>W https://vdoc.pub/documents/history-ba-programme-semester-ii-questions-and-answers-university-of-d ...</p>				

119/131	SUBMITTED TEXT	22 WORDS	52% MATCHING TEXT	22 WORDS
<p>The figures at Amaravati are characterised by slim, blithe features and they are represented in most difficult poses and curves. But the</p>				
<p>SA BTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				

120/131	SUBMITTED TEXT	19 WORDS	85% MATCHING TEXT	19 WORDS
<p>consisted of a long rectangular hall. Two long rows of pillars divided the hall into a nave(big central part)</p>				
<p>SA BTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				

121/131	SUBMITTED TEXT	16 WORDS	93% MATCHING TEXT	16 WORDS
<p>foreign tutelage long after Asoka, until a full-fledged Indian art was developed under the imperial Guptas.</p>				
<p>SA BTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				

122/131	SUBMITTED TEXT	82 WORDS	86% MATCHING TEXT	82 WORDS
<p>the Gupta Period The most important contribution of Gupta art is the evolution of the perfect types of the divinitie both Buddhist and Brahmanical. A large number of Buddha images have been unearthed at Sarnath near Benaras, and one of them is regarded as the finest in the whole of India. Stone and Bronze images of Buddha have also been found at Mathura and other places. The images of Siva, Vishnu and other Brahmanical gods are sculptured in some of the finest panels of the deogarh temple</p>		<p>the Gupta The most important contribution of Gupta sculpture is the evolution of the perfect types of divinities, both Buddhist and Brahmanical.A large number of Buddha images have been unearthed at Sarnath, and one of them is justly regarded as the finest in the whole of India. Stone and bronze images of Buddha have also been found at Mathura and other places. The images of Siva, Vishnu and other Brahmanical gods are sculptured in some of the finest panels of the Deogarh temple (</p>		
<p>W https://www.historydiscussion.net/empires/history-of-the-gupta-empire-indian-history/600</p>				










123/131	SUBMITTED TEXT	18 WORDS	92% MATCHING TEXT	18 WORDS
<p>Kanishka's reign is a landmark in the realm of art and architecture. Four Eminent styles of sculpture developed</p> <p>SA UG_History_Unit-4__Rituparna Manikiyal_.pdf (D54608923)</p>				
124/131	SUBMITTED TEXT	34 WORDS	95% MATCHING TEXT	34 WORDS
<p>The Bronze Buddha, found at Sultangunj, is 7 1/2 feet high and is a fine piece of sculpture. The iron pillar of Delhi, near the Qutab Minar, is a marvellous work belonging to the early Gupta period.</p> <p>The Bronze Buddha, found at Sultanganj, is 7 1/2 feet high and is a fine piece of sculpture. The Iron Pillar of Delhi, near the Qutub-Minar, is a marvellous work belonging to the early Gupta period.</p> <p>W https://www.historydiscussion.net/empires/history-of-the-gupta-empire-indian-history/600</p>				
125/131	SUBMITTED TEXT	16 WORDS	100% MATCHING TEXT	16 WORDS
<p>The art of painting reached its height of glory and splendour in this age. The</p> <p>The art of painting reached its height of glory and splendour in this age. The</p> <p>W https://www.historydiscussion.net/empires/history-of-the-gupta-empire-indian-history/600</p>				
126/131	SUBMITTED TEXT	21 WORDS	54% MATCHING TEXT	21 WORDS
<p>of Buddhist Art. b) V.A. Smith : History of fine Art in India and ceylon. c) J. Fergusson : History of Indian</p> <p>SA BTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				
127/131	SUBMITTED TEXT	12 WORDS	91% MATCHING TEXT	12 WORDS
<p>of Metallurgy The art of casting metals reached a degree of developments</p> <p>SA BTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				
128/131	SUBMITTED TEXT	21 WORDS	54% MATCHING TEXT	21 WORDS
<p>of Buddhist art. b) V.A. Smith : History of Fine art in India and Ceylon c) J. Fergusson : History of Indian</p> <p>SA BTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				

129/131	SUBMITTED TEXT	85 WORDS	73% MATCHING TEXT	85 WORDS
<p>and sculpture in the South Indian peninsula begins with the Pallava temples, and here for the first time, we meet with the Dravidian style. In addition to the temples in the capital city, Kanchi or Conjeeveram, and other places, some of the rock-cut temples, known as the seven pagodas or rathas of Mamallapuram, are built in the style which may therefore be justly called the Pallava style. The latter are small temple, each of which is cut out of a single big rock-boulder. They lie near the sea-beach and</p>				
<p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				
130/131	SUBMITTED TEXT	25 WORDS	84% MATCHING TEXT	25 WORDS
<p>massive stone, are complete with all the details of an ordinary temple and stand today as an undying testimony to the superb quality of Pallava art.</p>				
<p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				
131/131	SUBMITTED TEXT	15 WORDS	66% MATCHING TEXT	15 WORDS
<p>the world famous Kailasha Temple at Ellora is a marvellous specimen of the Dravidian style.</p>				
<p>SA BTTSSA-11 Art and Architecture of India-1.docx (D116535658)</p>				

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100%	MATCHING BLOCK 9/308	W
á%Ó flÿË,y!ÓÛ,Ë,y îÓ-z ≤		

Äy!ÜÜ, ,ðí≈fy îl' ^Ó yÛyl ≤Ãçyß, sf !SÈ° xlÈ çyß, î, îsfÓ •z lyÛyhs"Ó - îßz ßÛ îl' ^Ó yÛyl ßÛyç ò%è, Û) ^òî#îl' ! ÓË, _ !SÈ- x!È çyß, îòî# ,è!Ó !ä,î, !SÈ ,öfy!è,Δ!ß!yl ly îÛ- xyÓ ßyòyÓ îÛyl%Ë! ,è!Ó !ä,î, !SÈ ^≤!Ó!yl ly îÛ- ^Ó yÛyl ≤Ãçyß, îsf ≤Ãçyß îl'Ó ß îÓy≈Fä, ,è îò xyß! !SÈ îl' ò%çl Ü,Ûy- ~ÑÓ y !l'Ó≈y!ä,î, • îl', l' îß îè, lyÜÜ, lyà!Ó Û, ,è!Ó È!ò î îÛ, - ≤Ãy!ÜÜ,Ë,y îÓ ~z îß îl'è,Ó ßòßf ,èò ßçÓ !«î, !SÈ ÷ò%Ûye ,öfy!è,Δ!ß!yl îòÓ çlf•z- ^≤! Ó!yl Ó y ≤Ãçyß î îÛ, Ó!MÈ,î,z !SÈ îl'- ~z ≤Ãß îD Ü îl' Ó yáy òÓ Û,yÓ ^ î ^Ó yÛyl ≤Ãçyß, îsfÓ lyÓ # ~ÓÇ ,è%Ó °èË! í,zÈ,î •z lyà!Ó Û,c °yË, Ü,Ó ^î°G ^È,yè,y!òÜ,yÓ ßçÓ !«î, !SÈ ÷ò%Ûye ,è%Ó °èË!òÓ çlf•z- ^Ó yÛyl ≤Ãçyß îl'Ó •zli,•y îß ò#â≈Ü,yÓfy,ò# fliyl' # ,öfy!è,Δ!ß!ylÈüÈ^≤!Ó!yl m@µ !Ó îçÈ! =Ó °ç,è)î≈ SÈy,è ^È, î°!SÈ- ≤Ãly xl%ßy îÓ ~z ò%z ^òî#Ó ,èò flò îÓ Ó î îÛ, ß(ò)î≈ !Ó!FSÈß !SÈ- ~z ò%z ^òî#Ó Ü îòf !ÓÓy• ß(ò)î≈ !!È!k, !SÈ- î, îÓ e' Üç ^≤!Ó!yl Ó y î,y îòÓ xlòÜ,y îÓ Ó òy!Ó îl', îßyFä,yÓ • îl', lyÜ, î° îß îl'è, î, Ny îòÓ ^òî#Ó ≤Ã! î,!!ò! !îß îÓ !è,Δ!Ó!z îl' ! îl' yà Ü,Ó y •î - ~z îè,Δ!Ó!z îß îl'è, ^È, îè,y ≤Ã îl' y îàÓ xlòÜ,yÓ # !SÈ îl'- ßÛ îl'Ó ßy îl' ßy îl' ^≤!Ó!yl Ó y xyÓ G ç! çy# •îl', ÷Ó °Ü, îl' l' ~ÓÇ Ü,Ûy, ,è îòÓ òy!ÓòyÓ •G!yÓ « Ü,ÿ xç≈l Ü, îÓ - î, îÓ î,y ß î ßG ,öfy!è,Δ!ß!yl î,y îòÓ òl ß(ò)ò ~z ßyÜ!@ ÄÛ, ≤Ãçyß îl'Ó í,z,èÓ x îl'Ü, ^Óç ≤ÃË,yÓ !ÓhflíyÓ Ü,Ó îl', ß«Ü • îl' !SÈ- ,öfy!è,Δ!ß!yl G ^≤!Ó!yl m îµÓ ßÛy!Æ ^Ó y îÛÓ ^àÓÓ Ó Ó,k, Ü, îÓ !SÈ- •zli,Ü îòf ~Ü,y!òÜ, î°îk, ^Ó yÜ çl' î%_ •G!yl' î,yÓ ^àÓÓ Ó xyhs"ç≈y!l,Ü,Ë,y îÓ Ó,k, ,öyl' - !Ó îçÈ!î, •zè,y!°i î°k, ñ à î°k, ñ °fy!è, î°k, ~ÓÇ ßfyÛy•zè, î°k, ^Ó yÛ îÛ, !Ó îçÈ! ç!_ ≤Ãòyl Ü, îÓ - ~Ó È, î° ^Ó y îÛÓ ≤Ãçyß, sf e' Üç ßÛ,k ~ÓÇ ,è!Ó ,è%çT • îl' G îè, - 1É2 = ^Ó y îÛÓ ^Ü,w#î ≤Ãçyß ^Ó yÛyl ßË,fi,yÓ ßy!Ó≈Ü, ≤Ãçyß !ÓfyÓfliy ,è!Ó ä,y!°i, •î, ~Ü,îè, !!ò≈çT ßç!Óòyl xl%ßy îÓ - ~z ßç!Óòyl xl%lyl' # ßyÜ!Ó Û, ~ÓÇ ≤Ãçyß!Û, !ÓË,y îàÓ ß îÓy≈Fä, « Ü,ÿ,yÓ xlòÜ,yÓ # !SÈ îl' ò%çl Ü,Ûy- ~z ≤Ãß îD

100%	MATCHING BLOCK 10/308	SA CC-HI-01.pdf (D149041884)
í,z îÖ'á Ü,Ó y ≤Ã îl' yçl ^		

Î Ó yç! îsfÓ ßÛy!ÆÓ ,èÓ ^Ó yÛy!Ó y fl!Ó î, sf îÛ, !È, !Ó ^îl' xyl îl', ~ îÛ,Óy îÓ •z x!lFS%ÈÜ, !SÈ îl'- ~zÜ,yÓ ^îl' ò%çl Ü,Ûy î°

80%	MATCHING BLOCK 11/308	SA CC-HI-01.pdf (D149041884)
Ó í,z,èÓ òy!l' c xy îÓ y,è Ü,Ó y •î -		

Ü,yÓ î ~Ü,çl !l'Ó≈y!ä,î, Ü,Ûy î°Ó í,z,èÓ ßÛhflí òy!l' cÈ,yÓ x! ,è≈i, • î° î,yÓ ,è î«, fl!Ó yä,yÓ # • îl' Gè,y á%Óz flÿË,y!ÓÛ, ßÛ,yÓly- !Û,v ~z òy!l' c ò%çl ßÛ«Ü,Ûy,Ûyßß Óf!_ Ó í,z,èÓ xy îÓ y! ,èi, • î° ~z ßÛ,yÓly x îl'Ü,è,y•z ...yß ,öyl' - î!ò ^Ü,y!G ~Ü,îè, !ÓË! îl' í,zÈ,î Ü,Ûy î°Ó Ü îòf Ü,î,Ó îÓ yò òáy !ò î° îß îè, Üòfllí,yÓ È) !ÛÛ,y! xÓi, #≈•î, - fl!Ó î,y!sfÜ, ßÛ,yÓly xÓòÜ îl'Ó çlf Ü,Ûy îòÓ Ü,y!≈f!l'Ó≈y!•l'Ó ßÛ! Ü,y° !SÈ Ûye ~Ü, ÓSÈÓ - Ü,yÓ î Û îl' Ü,Ó y •î, ^Ü,y!G Ü,Ûy ~Ü, ÓSÈ îÓ Ó ^Óç ßÛ! ç%îl', ~Ü, •z ,è îò lyÜ, î° fl!Ó yä,yÓ # • îl' Gè,yÓ ßÛ,yÓly òáy !ò îl', ,öy îÓ - ~zÈ,y îÓ òáy ly! ^Ó y îÛÓ Ûyl%Ë! ßÓ ßÛ! ^ä,çy Ü, îÓ ^îSÈ ß îÓy≈Fä, ≤Ãçyß!Û, ,èò îÛ, çlyòyÓ ^îò !l' sf îl'Ó Ü îòf Ó yáy Ó - î, îÓ xy,è!Ü,y°#l, è!Ó !fl!î, îl', ^Ü,y!G ~Ü,çl Ü,Ûy Ûfy! ç îfiè,è, è,è%! Óy ~Ü,lyl' Ü, ! îß îÓ SÈÜÛyß Ü,y!≈f!l'Ó≈y• Ü,Ó ^îl', ,öyÓ î, - ~z ,è îò lyÜ,yÜ,y°#l xy•z îl'Ó çyß !È, !Ó ^îl' xyl îl', ~ÓÇ çy!hs" ç,C°y Ó «,y

NSOU • CC-HI-04 9 Ü, Ó^ Ìî, !î, !çy!hfll<Äöy^ ÌÍÓ^ G x!òÜ, yÓ^ # !SÈ^ Î!- î, ^ ÍÓ fljyË, y!ÓÜ, xÓfliy !Ë, ^ ÍÓ^ ~ Î° Üfy!
ç^ Ìfiè, Δè, ò, ò%!° xyÓyÓ^ Ü, Ìÿ° ò^ Ìò !Ë, ^ ÍÓ^ xyË^ Ìî, l- 1É3 ≠ lyà!Ó^ Ü, ^ ÌcÓ^ öyÓ^ ÿy^ Ó^ yÜyl <Äçyi, ^ ÌsfÓ^ lyà!
Ó^ Ü, ^ ÌcÓ^ öyÓ^ ÿy^ Ìÿ^ ÎÍ^ Ó^ ÌÍD ÌÍD !ÓÓ!î, ≈î, • ÎÍ^ ^ ÍSÈ- ~ÓÇ, òÓ^ Óî, ≈# ^ Ó^ yÜyl Ìÿ!ÿ^ ÌçfÓ^ Ìÿ!
î, y! ò, Ì≈f, ò!≈Ë, y^ ÍÓ^ î, y, ò!Ó^ Ó!î, ≈î, • ÎÍ^ ^ ÍSÈ- ~è, ΔSflÖyl^ ÌòÓ^ ~ fljÓ^ çyË Ì^ Îÿ, Ü%!_ ^ yË, Ü, Ó^ yÓ^ , òÓ^
^ Ó^ yÜylÓ^ y <Äçyi, sf fliy, ò^ ÌÍÓ^ Ìÿ!î, ò^ ÌÍÓ^ ÓSÈ^ ÍÓ^ Ó^ !ò≈ Ó! flò Ìÿhfll, ò%Ó^ &Ë! ÌyÓ^ y^ Ó^ y^ ÎÿÓ^ xy!ò çy!î,
î, y^ ÌòÓ^ Ìÿ, ^ Îÿ, • z lyà!Ó^ Ü, ç <Äöyl Ü, Ó^ y^ Ì- ^ Ó^ y^ ÎÿÓ^ lyà!Ó^ Ü, Ó^ y^ ~Ü, !è, !Ó^ ÌçË! òÓ^ ^ ÌÍÓ^ Óflf, ò!Ó^ öy^ ÌÍÓ^
Üyòf^ Îÿ ! Ìç^ ÌòÓ^ e^ #î, òyË G xlyà!Ó^ Ü, ^ ÌòÓ^ ^ Îÿ, ò, !ÿ, Ü, Ó^ î, - ÌyòyÓ^ î lyà!Ó^ Ü, Ó^ y^ x!òÜ, yçç Ìÿ^ ÎÍ^ Ìÿyòy
Ó^ ^ ÍÓ^ ~z !Ó^ ÌçË! Óflf, ò!Ó^ öyl Ü, Ó^ î, - ~z Óflf, ò!Ó^ !è, î, !SÈ^ è, yà y^ Îÿ- Ìÿ!ÿ^ ÌçfÓ^ !% ^ Ìè ^ Ó^ yÜyl Ìÿ!ÿè,
! Ìç^ Îÿ, ÌÿyòyÓ^ î lyà!Ó^ Ü, ^ ÌòÓ^ ^ Îÿ, ò, !ÿ,

75% **MATCHING BLOCK 12/308** **W**

Ü, Ó^ yÓ^ î, z ^ Îÿ^ Ìçf ^ Ó= l# Ó^ ^ ÍÓ^ !Ó^

ÌçË! òÓ^ ^ ÌÍÓ^ ^ è, yà Óflf ÓfÓ^ yÓ^ Ü, Ó^ ^ Ìî, l- lyà!Ó^ Ü, ^ ÌòÓ^ Ü^ ÌòdfG ~Ü, y!òÜ, ^ õ!# hfllÓ^ !SÈ^ Óî, ≈Üyl- Ìÿ!ò)≈ lyà!
Ó^ Ü, ^ õ!#Ó^ Üyl%Ë! ^ È, yè, y!òÜ, y^ ÍÓ^ Ó^ ^ Ìyà! ^ SÈ^ Î!- î, ÑyÓ^ y^ ÎÍÿ, y!G Ü%_ lyÓ^ #Ó^ ÌÍD ~ÓÓy!•Ü, Ìÿ!òÜ, ≈ fliy, ò!
Ü, Ó^ ^ Ìî, Ì«, Ü^ !SÈ- ~Ó!ÿçf Ü, Ó^ yÓ^ çlf î, Ñy^ ÌòÓ^ xy^ yòy^ Ü, y!G x!%Ü!î, ^ !G!^ yÓ^ <Ä^ ÌÍ^ yçl^ •î, ly- !ÿ, S%È lyà!Ó^ Ü,
^ È, yè, öy^ ÌÍÓ^ Óy^ ÌÓ^ Ü, yÓ^ # ò^ Ìò x!òË, y^ ÌÍÓ^ x!òÜ, yÓ^ # ly^ • !G xlfyf x!òÜ, yÓ^ ^ È, yà Ü, Ó^ ^ Ìî, l- xyÓyÓ^ î, î, #!^
~Ü, ^ õ!#Ó^ lyà!Ó^ Îÿ, Ó^ î, z^ ÍÓ^ á, öyG!^ y^ Ìÿ!^ ÌyÓ^ y^ È, yè, y!òÜ, yÓ^ ~ÓÇ Öy!ÿçf Ü, Ó^ yÓ^ x!òÜ, yÓ^ # • !G
ÏÓ^ Ü, yÓ^ # òò ~ÓÇ Ü%_ lyÓ^ # Îÿ, !ÓÓy• Ü, Ó^ yÓ^ x!òÜ, yÓ^ # !SÈ^ Î! ly- <Äçyi, ^ ÌsfÓ^ ^ ç^ ÌË!Ó^ !ò^ Îÿ, Ü%!
^ <Äy/È, ò%Ó^ &Ë! e^ #î, òyË Ìÿ!ò)≈ lyà!Ó^ Ü, ç^ yË, Ü, Ó^ ^ Ìî, òyÓ^ î, - 90 !á ≠ (ò)≠ lyàòò ^ Ó^ yÜyl <Äçyi, ^ ÌsfÓ^ !Ue
xÈÛÈ^ Ó^ yÜyl çy!î, ^ Ìy, # lyà!Ó^ Ü, x!òÜ, yÓ^ ^ È, yà Ü, Ó^ î, - 212 !á ≠ lyàòò Ü, yÓ^ yÜ, yÛyÈÛÈÓ^ !°, ò x!%ÿ^ ÍÓ^
^ Ó^ yÜyl Ìÿ!ÿ^ Ìçf ÓÏÓyÏÜ, yÓ^ # Ìÿhfll Ü%_ Üyl%Ë! lyà!Ó^ Ü, !•ÿy^ ÍÓ flj#Ü, î, •!- 1É4 ≠ myòç !Óöyl Óy The Code of
the Twelve Tables ^ Ó^ yÜyl <Äçyi, ^ ÌsfÓ^ xlf, Ü î, zqyÓ! !SÈ^ xy^ z^ ÌÍÓ^ ^ ã, y^ Ìá Ìÿ!ÿ, yÓ^ öyÓ^ ÿy- <Äy!|ÜÛ, È, y^ ÍÓ^ ~z
Ïÿhfll <Äã, !°, xy^ z^ ÌÍÓ^ ^ Ü, y!G !!áî, !Óöyl ly^ Ü, y!^ <Äy! çz^ î, yÓ^ x, ò<Ä^ ÌÍ^ yà ^ óáy^ Ìî, - ~z ÌÿÏfy Ìÿyòy^ ÌÍÓ^ çlf
449 !á ≠ (ò)≠ lyàòò ^ Ó^ yÜyl <Äçyi, ^ ÌsfÓ^ !ÿ, S%È ^ Ìî, yÓ^ î, z^ Ìòfy^ Ìè ^ Ó^ y^ ÎÿÓ^ <Äöyl <Äöyl xy^ z! = !° Óy^ ÍÓ^ y!è,
<Ähfll^ ÍÓ^ Ó^ á^ Ìî, Ó^ î, z, òÓ^ ^ áyòy^ z Ü, Ó^ y^ Ì- ~z xy^ z! !Óò myòç !Óöyl ly^ Îÿ, ò!Ó^ !è, î, - ~è, !SÈ^ ^ Ó^ yÜyl
<Äçyi, ^ ÌsfÓ^ <Ä!Ü^ !!áî, !Ó!ò x!%çyË!- !òG xyç^ Îÿ, Ó^ ^ <Ä!« ^ Ìî, ~z xy^ z! = !° !SÈ^ Î^ Î!çÜ, ^ Ìè, yÓ^ !ÿ, v^ î, y^ Ì_ %G Óy
Ïy!^ Î^ ~z xy^ z! Ìÿhfll lyà!Ó^ Îÿ, Ó^ çlf xy^ z^ ÌÍÓ^ ^ ã, y^ Ìá Ìÿ!ÿ Ü!≈fyòyÓ^ öyÓ^ ÿy^ Îÿ, flj#Ü, î, Ü, ^ ÍÓ^ !SÈ- xy^ z! ~ÓÇ
lyà!Ó^ Ü, ^ ÌcÓ^ <Ä!î, òk, y^ Óçyl^ Ó^ ^ Ìá ^ Ó^ yÜylÓ^ y^ î, Ñy^ ÌòÓ^ !î% , l î% , l x!òà, • #î, È) !ÿÓ^ <Ä!î, ~Ü, x!È, !Ó
ò, !TÈ, D#Ó^ ò!Ó^ ã, !^ !ò^ ÎÍ^ ^ ÍSÈ!- x!òà, • #î, xMÈ, ^ ÍÓ^ Üyl%Ë!^ ÌòÓ^ x!òÜ, î, <Äçy !•ÿy^ ÍÓ^ #! Ü!≈fyòy!^ ò!≈fÓ!ÿ, ly
Ü, ^ ÍÓ^ ÓÓ^ ç î, Ñy^ ÌòÓ^ lyà!Ó^ Ü, !• Ìÿ^ ÍÓ^ z fljyàî, çyly^ Ìî, Ìÿ^ Ìá, çT^ ÎÍ^ ^ ÍSÈ!- È, °î, ~z Üyl%Ë!Ó^ y ! Ìç^ ÌòÓ^

100% **MATCHING BLOCK 13/308** **W**

á%Ó fljyË, y!ÓÜ, È, y^ ÍÓ^ z ^

Ó^ y^ ÎÿÓ^ <Ä!î, m@µ# Óy çè & Ü^ Ì ly Ü, ^ ÍÓ^ ^ Ó^ y^ ÎÿÓ^ x!Ó^ ÎFSÈòf xç^ Îç, ò!Ó^ Ì, Ü, ^ ÍÓ^ l- Óy^ Óy^ f ^

95% **MATCHING BLOCK 14/308** **W**

Îá%Ó fljyË, y!ÓÜ, È, y^ ÍÓ^ z ~•

z !î% , l lyà!Ó^ Ü, Ó^ y^ Ó^ y^ Îÿ xy!ò lyà!Ó^ Ü, ^ ÌòÓ^ Üî, ~Ü, • z xy^ z^ ÌÍÓ^ x!òÜ, yÓ^ ^ È, yà Ü, Ó^ î, -
10 NSOU • CC-HI-04 <Ä#è, Ó^ Ó^ y^ ÎÿÓ^ ÌÿyòyÓ^ î <ÄçyË! ÷ò% Üye Ü, Ìÿy^ ÌòÓ^ • y^ Ìî, • z ! ÌÍ^ y!ç! , !SÈ^ ly- ~ Îç, ^ Ìè
<Ä#è, Ó^ ly^ Îÿ ~Ü, !è, ò^ ÌòÓ^ È) !ÿÜ, y^ !SÈ^ !Ó^ ÌçË! = Ó^ &ç, ò)≈- ~z, òò!è, ^ Ó^ yÜyl <ÄçyË!^ ÌÍÓ^ ~Ü, !è, xlf, Ü
<Äy!ç!_ ! Ìÿ^ ÍÓ^ !è, !, î, Ü, Ó^ y^ x!% , f!_ ^ ÍÓ^ ly- ^ Ó^ yÜyl <ÄçyË!^ Îÿ, Ü, Ì, È,

100% **MATCHING BLOCK 18/308** **W**

y^ ÍÓ^ ò!Ó^ ã, y^ ly Ü, Ó^ y^

z ~• z

ys!Ü, x`ID, ð!Ó`ti, •î - ~•z ≤ÃŸ`ID Û`il Ó`yáy òÓ`Ü, yÓ` î = ð%Ûye Ó`yK...≤Ãðyl`iÜ, , ðÓ`yÛc≈ðy`ilÓ` «, Üi, y•z `î
`Ÿ`ilë, `È, yà Ü, Ó`î, i, y, il`ñ Ò`y`ikT...Ó` Ÿ`iÓy≈Fä, çyl, x!òÜ, i, ≈y Ü, ŸyÓ`y !ló≈y!ä, i, •z •`li, l ~•z Ÿ`ilë, ðòŸf`lòÓ`
`È, yè, myÓ`y - Ó` ç, i, yŸ# ç%`li, , `Ÿ`il`lè, Ó` ðòŸf, ðò ð%Ûye, ðfyllè, Δ!Ÿi`yl`lòÓ` çlf•z Ÿ#ÛyOk, !SÈ - i, ÑyÓ`y
≤Ã`li, f`iÜ, •z !SÈ`i! Óy!@-i, yl` xŸyóyÓ`i ≤Ã`li, È, yÓ` x!òÜ, yÓ` # !SÈ`i! - Ò`yÛyl `È, yÓ`y`iÜÓ` `«, `Ÿ`ie xÓ!flii, !Ü, i, z!
Ó`î`y lyÜÜ, È, Ó`il `Ÿ`il`lè, Ó` x!ò`iÓcl ÓŸi, ~ÓÇ`Ÿáy`il`z !Ó!È, ß` xy•zl fl!#Ü, , !i, ` , ði, - ç%`i`y Ÿ#çy`iÓ` Ó` xyÜ`iP
`Ÿ`il`lè, Ó` !Óhflly`iÓ` Ó` çlf !i, !l ~Ü, !è, Ó, •_Ó` !Ü, i, z! Ó`î`y !Ü≈yi Ü, Ó`yl - á #z, ð)≈i, i, #î ç, i, yŸ# lyàò` Ò`y`y
i, yÓ` Ÿy!Äyçf !Ó, ð% , ð!Ó`Ûy`i! !Óhfl, i, ü, Ü, Ó` `i, i, Ÿ« Ü, •î - ~•z !Óhfl, i, ü, Ÿy!Äyçf ç%`li, , `Ÿ`ilë, ðòŸfÓ`y`Ÿlf` ð`ÄÓ`iñ !
Ÿ, ä%, !_ Ó` ç, i, ≈ !lò≈yÓ`i ~ÓÇ` ≤Ãçyi, `İsfÓ` Ÿy!Ó≈Ü, x!≈`li!i, Ü, !ÓE!`il` Ó` i, z, ðÓ` !l`sf Ü, y`iÜ Ü, Ü, `iÓ` l - !Ó, ð%
«, Üi, y, Ÿ`l_ŸG 82 á #z, ð)≈ lyàò` Ÿ%Óy` Ÿ`il`lè, Ó` !l`sf`li`Ò` i, z, ðÓ` ≤Ãÿ`i, i, y`i! ~ÓÇ` ≤ÃÜ, y`l`çf xÜylyf Ü, Ó``i,
÷ Ó` Ÿ Ü, `iÓ` l - Ÿ%ÓyÓ` xyÜ`iP ç, i, y!òÜ, `Ÿ`ilë, Ó` !i, i, •_ ~ÓÇ` ~Ü, •z Ÿ`iD `Ÿ`il`lè, Ó` ðòŸfŸÇáf y !i, l ç, i, `i`iÜ, Ó, !k,
Ü, `iÓ` SÈ! ç, i, Ü, Ó`y •î - ~•z Ÿ`iü`il`z, ðfyllè, Δ!Ÿi`yl`SÈyí, yG Ó`#` ≤!`Ó!`yIG `Ÿ`ilë, Ó` , ð`lò` !`iü`y`l`àÓ` SÈyí, , ðe
 , ðyl - ç%`i`y Ÿ#çyÓ` ~•z ŸÇáf y Ó, !k, Ü, `iÓ` l! ç, i, Ü, `iÓ` l - i, `iÓ` i, ÑyÓ` •i, fyÓ` , ðÓ` ~•z ŸÇáf y •...y Ÿ Ü, Ó`y •î -
27 á # / ð) / Ò`yÛyl Ÿy!Äyçf Ÿ, !, kTÓ` , ðÓ` `Ÿ`ilë, e`Ûç ð%Ó≈` •`li, i, y`iü, !Ó`içE!i, !ál` Ò`yÛyl Ÿy!Äyè, `Ó!ç ç!`_çy#
•`il` i, zè, `li, l - i, y, Ÿ`l_ŸG `Ó`y`iÜÓ` , ði, l, ði≈fhs` ~•z `Ÿ`ilë, i, yÓ` x!hflc !ÈÑ, !Ü, `iü` Ó`yá`i, i, Ÿ« Ü, •`il` !SÈ - i, `iÓ` e
`Ûç ~!è, ŸÜ, k, Ó`%k, ç#!Ó` Ûyl%`lÈiÓ` ~Ü, !è, xyl!%, y!iü, ŸÇàè, `il, ð!Ó`i, •`il` !SÈ` òyÓ` Ó`yK...#î` ≤Ãçy`il` Û, yIG
«, Üi, y xyÓ` !SÈ` ly - !è, Δ!Ói, zI ŸyóyÓ`i È, y`iÓ` `Ÿ`il`lè, Ó` ðòŸfÓ`y !SÈ`i! x!È, çyi, Óy , ðfyllè, Δ!Ÿi`yl`Ÿj±òy! È%, _ -
~•z Ü, yÓ` `i, ðfyllè, Δ!Ÿi`yl`G `≤!`Ó!`yl`m`i@µÓ` Ÿ`iü`il` `≤!`Ó!`y!Ó`y`øy!Ó`i, y`i! `i, ðfyllè, Δ!Ÿi`yl`lòÓ`
xí, fyä, y`iÓ` Ó` •yi, `i`iü, ŸyóyÓ`i Ûyl%È!`iü, Ó` «, y, Ü, Ó` `i, i, `Ÿ`ilë, x«, Ü`ÈüüÈ Ü, yÓ`i i, y`i, i, `≤!`Ó!`yl`lòÓ` ≤Ã`i, !i!
òc`l-z - i, Ñy`lòÓ` ~•z ðy!ÓÓ` È, `i`i, z!ai, , ð!Ó` fl!i, Ó` = Ó` Ÿc !Ó`iÓä, ly Ü, `iÓ` !è, Δ!Ói, zI ly`iü ≤Ãçy!iÜ, , ð`lòÓ`
Ÿ, !kT Ü, Ó`y •î - `≤!`Ó!`yl`lòÓ` çlf ŸÇÓ`! «, i, •_ z, ð`lòÓ` Ü) i, z !jçf •, ðfyllè, Δ!Ÿi`yl`lòÓ` ~ÓE!ÜfÜ)Ü, xyä, Ó`i`G
`fl!Ó`yá, yÓ` `i`iü, `≤!`Ó!`yl`lòÓ` Ó` «, y, Ü, Ó`y - ~`i«, `leG Ü, Ÿyº, ð`lòÓ`
12 NSOU • CC-HI-04 Üi, •z ð%!è, ŸÜ«, Üi, Ÿy!òB` !è, Δ!Ói, zI , ðò Ÿ, !kT Ü, Ó`y •î`ñ`i`y`i, !è, Δ!Ói, zI Ó`yG` Ÿfl!Ó`yá, yÓ` #
•`il` i, zè, `li, ly, ðy`iÓ` l - ŸyóyÓ`i Ûyl%È!`iÓ` çlf !è, Δ!Ói, zI Ó`y Ÿó≈ðy !È`i` È) !ÜÜ, y, ðy! Ü, Ó` `li, l - !Ó`içE!i, Ûfy!
ç`l`fiè, è, x!Óy`Ü, y`iü` fiè, yÓ` `lòÓ` •yi, `i`iü, ŸyóyÓ`i Ûyl%È!`iÓ` Ÿ%Ó`! «, i, Ü, `iÓ` lfy!`i`iÓä, yÓ` ≤Ã`i, i, y, Ü, Ó`y•z
~Ñ`iÓÓ` Ü)º «, f !SÈ - ç!Ü, °fy!Ü)Ü, Ü, y`içÓ` `«, `leG ~Ñ`iÓÓ` È) !ÜÜ, y !SÈ` xí, fhs` = Ó` Ÿc, ð)≈ - Ü, !Ü!ç!`y !è, Δ!
Ói, zè, y, ðfyllè, Δ!Ÿi`yl`G `≤!`Ó!`yl`ày#, #Ó` xhs` ð≈`i@µÓ` xÓŸy`iüÓ` , ðÓ` Ò`y`iÜÓ` ≤Ãçy`il` `≤!`Ó!`yl`lòÓ` È) !
ÜÜ, yG •`il` G`lè, á%Ó` = Ó` Ÿc, ð)≈ - i, ÑyÓ`y ~Ü, !è, çyi, #î` ŸÈ, y, àè, l Ü, `iÓ` l i, y Ü, !Ü!ç!`y !è, Δ!Ói, zè, y ly`iü , ð!Ó`!
ä, i, - ≤Ãy!ÜÜ, , ði≈fy`iü` ~•z ŸÈ, y `≤!`Ó!`yl`lòÓ` fl!y≈!ÓE!i`Ü, xy•zl•z` Ü, Ó`Ûye ≤Ãi`l`Ü, Ó`i, - i, `iÓ` , ðÓ` Ói, ≈#
Ü, y`i`Ü, !Ü!ç!`y !è, Δ!Ói, zè, y ~Ó` à, #i, xy•zl Ÿó≈ç!#li, y`yÈ, Ü, `iÓ` ñ`x!≈y! , ðfyllè, Δ!Ÿi`yl`Ó`yG ~Ó` xyGi, yÈ%, _` •î -
Ü, !Ü!ç!`y !è, Δ!Ói, zè, yÓ` x!f! , Ü` ≤Ãðyl Ü, yç !SÈ` !è, Δ!Ói, zI !i`iü`yá Ü, Ó`y - ~SÈyí, , y ŸyóyÓ`i Ûyl%È!`iÓ` ç!Ü, °fy!
ÓE!`il`G ~•z ŸÈ, y`øy!`cç#` !SÈ - ~•z Ü, yÓ` `li•z`Óy`i`y!`i` Ó`y`iÜÓ` ≤Ãçy`il` ~Ó` = Ó` Ÿc !SÈ`i`iü`kT - Ü, !Ü!ç!`y
`ŸMÈ%È, !Ó` `iü`è, y`Ó`y`iÜÓ` ≤Ãçy`il`Ó` Ÿ`iD`ŸÇ!`_ xy`iÓ`Ü, !è, çyi, #î` ŸÈ, y, •_ Ü, !Ü!ç!`y`ŸMÈ%È, !Ó` `iü`è, y - Ó`#
`Ó`yÛyl x!È, çyi, !SÈ`i! ~Ó` ðòŸf - ~•z ŸÈ, y`Ü)`, ~Ü, !è, !Óä, yÓ` !ÓÈ, yá#î` ŸÇàè, !i`!Ÿ`iÓ`Ü, y!≈fÜ, Ó` !SÈ - xyÓ`G
Ÿ) - È, y`iÓ` Ó`i`Ó`y`i`i` `i`~Ó` Ü%áf È) !ÜÜ, y !SÈ` xy, ð#º xyòy`i, !•`Ÿ`iÓ` - Ü, y, z!TM` `lòÓ` !ÓÓ` Ÿ`i, k, i, z!ai, !Ó!È, ß`
x!È, `lly`l`àÓ` = ly! ~ÓÇ` !Óä, yÓ` •i, ~•z xyòy`i`i, - Ü, y, z!TM`Ó`y` ðyÈ!#` ≤ÃÜy!i, , •`i` ~•z ŸÈ, y i, Ñy`iÓÓ`
çy!hfl!≤Àòy`ilÓ` «, Üi, y`È, yà Ü, Ó`i, - ~È, y`iÓ` Ó`yÛyl` ≤Ãçyí, `İsf` ≤Ãçy!iÜ, `«, `Ÿ`le` ≤Ã•Ÿ!` Ó`Ÿá`i, i, Ü, !Ü!ç!`y`ŸMÈ%È, !
Ó` `iü`è, yÓ` È) !ÜÜ, y !SÈ` xí, fhs` = Ó` Ÿc, ð)≈ - ≤Ãy`lò!çÜ, ≤Ãçy!ÈüüÈ Ü, `i`y!i!`y` Ó`yÛyl Ÿy!Äy`içf Ü, `i`y!i!`y`y`!º
!SÈ` ŸyóyÓ`i, x!òä, #i, xMÈ, `i`Ó` Ó`yÛyl` ãÑy!è, fl!Ó` * , ð - i, `iÓ` , ðÓ` Ói, ≈#Ü, y`i`º ~•z Ü, `i`y!i!`y` çŸ!è, Ó` x!≈ , ð!
Ó` Ói, ≈i, •î ~ÓÇ`i, y` Ó`yÛyl`l`àÓ` =!º Ü`lòf Ÿ`iÓy≈Fä, fliy`iüÓ` x!òÜ, yÓ` # •î - `Ó`yÛyl` `i, y!ŸÜ, !ºÈ, ÈüÈÓ`
Ói≈ly x!`i`y!` # 752 á # / ð) / lyàò` Ò`y`iÜÓ` ≤ÃiÜ Ü, `i`y!i!`ly! , ði, •î` xfy`i`rè, Û%`! ~ÓÇ` e`yfiè, y`iü!Ó`i`yÜ
l`àÓ` # `i, i, - x!fylf Ü, `i`y!i!º Ü`lòf !Ÿà%`!i`y`l`àÓ` # á # / ð) / È! , ç, i, `iü, `Ó`y`iÜÓ` xò#`il` xy`iŸ - ~Ó` , ðÓ` `È, !º!
è, Δ`~ÓÇ` `lyÓ` Óy`á # / ð) / ðMÈ, Û ç, i, yŸ#`i`i, ~ÓÇ` x!hfl!i`yñ` xfy!rè, !`yÜ`Gi, yÓ` Ó`y`Ÿly ≤ÃÈ, , !i, xMÈ, ° á # / ð) /
ä, i%, !≈ ç, i, `iü, Ó` `ç`iÈiÓ` !ò`iü, `Ó`y`iÜÓ` xò#`fl!i` •î - ≤ÃiÜ, ði≈fy`iü` Ó` ~•z i, z, ð!`iÓ!çÜ, Ó` `liÓ` Ü)º i, z !jçf !SÈ`
Ÿy!Ó`Ü, È, y`iÓ` Ó`yÛyl`x!òä, #i, xMÈ, °`iü, Ÿ%Ó`! «, i, Ó`yáy - ~•z, ði≈fy!` ä, `i`!SÈ` !, ði, z!iü, !%`ik, Ó` Ÿy!ÆÓ`
Ü, yº, ði≈fhs` - Ü, `i`y!i!º ≤Ãy!ÜÜ, È, y`iÓ` ð%!è, È, y`l`à !ÓÈ, _` !SÈ - i`y`ÈüüÈ ly!Ó`Ü, `lòÓ` Ü, `i`y!i! ~ÓÇ` °fy!è, l
Ü, `i`y!i! - ~•z ð%•z ðÓ` `iüÓ` Ü, `i`y!i! xyÜ, yÓ` ñ`xMÈ, ° ~ÓÇ` ŸÇ!Ódyla, !òÜ, `i`iü, !SÈ` , ð, !ü, - ly!Ó` Ü, `lòÓ`
Ü, `i`y!i!º !SÈ` Ü)º i, z, ðÜ, °#î` xMÈ, `i`º xÓ!flii, - i, y•z ~!º ŸyóyÓ`i, coloniae maritimae ly`iü, ð!Ó`!`ä, i, !SÈ -
xyl`i, `iüÓ` !òÜ, `i`iü, ~!º !SÈ` % , o ~ÓÇ` Ó`y`iÜÓ` Ü)º xMÈ, `i`º !ü, è, Ói, ≈# - Ÿó≈y!òÜ, !i, l ç, i, ð!Ó` ÓyÓ` `iü,
!i`iü` ~•z Ü, `i`y!i!º à`li, , i, zè, i, ~ÓÇ` ~Ó` x!òÓy#Ó`y` fl!yò#l , ðÓÓ` ç#Ólly, ð`ilÓ` x!òÜ, yÓ` # !SÈ`i!`ly -
`ŸÓ`i, z•z!ÈüÈ` •y!`y•zè, Ü`il`Ü, `iÓ` `iSÈ!` ~!º !SÈ` ~`il`#î` `Ûcè, Ó`Ÿ!Ü, ÈüÈÓ` x!%Ó` * , ð - ≤Ãçyi, `İsfÓ` `ç`iÈiÓ` !
ò`iü, !è, Δ!Ói, zI ayl` fyŸ Ó`yE, yÈÈüÈ~Ó` Üi, ≤ÃÈ, yÓçy#` Óf!_ Ó`y` Ó`y`iÜÓ` È) !Ü, #i` ly!Ó`Ü, `lòÓ` !Ó!È, ß`
Ü, `i`y!i!`i, ~ÓÇ` x!òä, #i, ≤Ã`lòç =!º`i, ÓŸ!i, ≤Àòy`ilÓ` Üi, , ðyÈ!i Ü, Ó` `li, l - ~•z i, _Ÿ` !òG ç!`≤Ã`i`y` , ð`iü` !SÈ` ~ÓÇ`
~`iü, Óyhfli`Óy!`i`i, Ü, Ó`ÓyÓ` Ó`#`ã, `kTy` `òáy !ò`iü` !SÈ` !Ü, v Óyhfl!`iÓ`i, y

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Äsi, öO# 2É0 í,z`ljcf • ~•z ~Ü, Ü, , öy`lë, Ó`

Úyóf`iÜ !ç«y!≈#Ó`y •zi,y!°iÜ, `Ü, fÓk, Ü, Ó``li, fyÜly•zè, í,z,öçyli,Ó` sy`ll`ó`y`iÜÓ` `i`li, llè, !%k, Çà!è, i, •`ll`!SÈ° ÈüÈ`šz

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Ó`yç`llli, Ü, •zi!, •y`iÜ, xl%öyÓl Ü, Ó``li, , öyÓ``iÖ- • í,z,` ~

Ü,`iÜ, Ó` x, öÓ` í,z`ljcf •`ó`y`iÜÓ` @`Ã#Ü, í,z, ð!`iÖç óá`iÓ` Ü, yÓ`l G Ç!`Y`T àè, ly`iÜ, !Ó`iY`Eli Ü, Ó`y- • !š!° m# , ö`iÜ, `Ü, w Ü, `iÖ` `ó`yÜ G Ü, y`ll≈`içÓ` Ü`iöf`i`li, llè, !, ói,z!Ü, !%k, Çà!è, i, •`ll`!SÈ° í, yÓ` Ói≈

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ly Ü, Ó`yG ~•z ~Ü, `iÜ, Ó` xlf`i, Ü í,z`ljcf- 16

NSOU • CC-HI-04 2É1≠ È) , !ÜÜ, y ≤Äyã, #l !Ó`iY`aÓ` xlf`i, Ü =Ó` &c, ð)i≈ È, fi, y !SÈ° `ó`yÜ làÓ`#`iÜ, `Ü, w Ü, `iÖ` à`li, , Gè, y `ó`yÜyl È, fi, y- ≤Äyl!ÜÜ, , ði≈fy`ll`! !òG ~•z È, fi, yÓ` È, Ó``iÜ, w !SÈ° •zi,y!°i` í,z, ðm# , ö`!Ü, v e`Üç , ö%`iÖ`y È) Ü ðfÿyàÓ`#i` xMÈ, `i°•z ~Ó` ç!_`ó` È, Ó``iÜ, w fly! , öi, •`ll`!SÈ° - ~e&flÒyl ç!_`ó` , öi, `liÓ` , öÓ` e`Üç , ö%`iÖ`y •zi,y°#i` í,z, ðm# , ö•z `ó`y`iÜÓ` !li`sf`li`ä, `i° xy`iš - `š`Ü`ll` •zi,y!° !SÈ° Ó`ç çyli, í,z, öçyli, ~ÓÇ`àyã, # G í,z, ö`làyã, #`li, !ÓÈ, _`~•z`šÜ@`Ã xMÈ, °iÜ, ~Ü, !ei, Ü, Ó``li, ≤Äyl`ò%•z ç! , yΣ#Ó` Ü, yEyÜ, y!SÈ`šÜi` °`ià ! à`ll`!SÈ° - ~lè, Ó`y Öy`f`i`~•z`Ü, fÓk, Ü, Ó``iÖ` , ö%`iÖ`y ≤Äle`i`ylè, ly`i, y !SÈ° Üš, i ~ÓÇ`ly`i, y !SÈ° Ó`_` , öyi, •#l - `ó`yÜyl`šj±šyÓ``liÓ` ≤ÄlÜ , öÓ≈lè, !SÈ° Üðf`•zi,y!°i, - !Ó`içEli, °fy!è, `i`yÜ xMÈ, `i° ~•z ≤ÄÈ, yÓ`šÖyÓ` xy`ià !Ó`hfllyÓ` °yÈ, Ü, `iÖ` !SÈ° - °fy!è, l È, yEliÈ, yEli# xð%f!Eli, ~•z xMÈ, !è, `ó`yÜyl È, fi, yÓ` , öè, È) !Ü Ó`ä, ly Ü, `iÖ`!SÈ° - °fy!è, `i`yÜ xMÈ, !è, è, y•zÓyÓ` lð#Ó` Ü`á`i`iÜ, !šÓ`!š`yl, öÓ≈i, G`i, yÓ` Çç`aè, öyò`lòç , ði≈fhs` í,z, öÜ) , #i` !šÜÈ) !Ü !i`ll` `à!è, i, - ~•z xMÈ, !è, `li, °fy!è, l`iÖ` , öççy, öylç xyÓ`G ~Ü, y!òÜ, í,z, öçyli, Ó` ÓšÖyš !SÈ° - !Ü, v ~•z`šÜhfl`í,z, öçyli, `i`iÖ` x!È, Öyšl`~i, è, y•z`š%≤Äyã, #l , ö`iÖ`~`à`iè, !SÈ° `i`i, yÓ` `Ü, y!G fyÜylçÜ` flø, li, G xyÓ` x!hflçç#° !SÈ° ly- x!òÜ, yçç`ó`yÜyl`áÜ, °z °fy!è, l`iÖ` °y•z=!Ó`i`yl ~ÓÇ`!š!š!°i` í,z, öçyli, Ó` šj`ll` `à!è, i, çyli, Ó`i°•z`Ü`ll`Ü, `iÖ`!SÈ° - ~e&flÒyl`iÖ` , öi, `liÓ` , ö`iÖ`•z`ó`yÜ °fy!è, l È, yEli#`àyã, #=!Ó` sy`ll`~Ü, lè, Ç«`Ü •`ll`!SÈ° - ~•z`çyé, `ó`yÜyl`iÖ` ~e&flÒyl`i`šÖy•z!ñ È, °i`ñ ~ÓÇ`xy`i, z!Ü, Ó` xye`Üi ≤Äli, •i,

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Ü, Ó`yÓ` `«`lè !Ó`içEli`š`ll`y!äi, y Ü, `iÖ`!SÈ°-

x°fy!è, l ≤Äçyli, `i`iÖ` !ÓÓ`&`ik, `ó`y`iÜÓ` ~•z xyã`Äyšl`lál`i`ll`T`i,z`l`çly, ð)i≈ , ði≈fy`ll`` , öÑ`iSÈ!SÈ° !è, Ü, `š•z`šÜ`ll`•z`!á≠ , ð)≠ 396 xš`lyàò`ó`yÜ ~e&flÒyl`làÓ``•z`òá`Ü, Ó``li, Ç«`Ü`i`-`•z`ll`ó`!Óçl`ó`yÜyl`iÖ`Ü`iöf`•zi,y!°`xlfyly`xMÈ, °=!`li, ≤Ä`iÖ`içÓ` , ði ≤Äçhfl`Ü, `iÖ` !ò`ll`!SÈ° - !Ü, v ~Ó` , öÓ` •zi,y!°i`li, `Ü, !è, Ü, xye`Ü`iÖ`Ü, yÓ``li`ó`yÜyl`iÖ``šj±šyÓ``liÓ` `à!i, !Ü, S%Èè, y`Ü@#È) , i, •`ll`!yl - `Ü, !è, Ü, í,z, öçyli, !SÈ° •z`i@y`•zi,z`iÖ`y, ö#i``àyã, #Ó`~Ü, !è, çyá- ~•z çyáÓ` !Ó`içEli, à`í,z, öçyli, ð#ã~Ü, y° xy`ià•z`í,z, Ó` •zi,y!°i`li, ≤Ä`iÖ`ç`Ü, `iÖ`!SÈ° ~ÓÇ`ÓšÖyš`÷Ó`&Ü, `iÖ` - e`Üyβ`ll`~Ü, ç! , yΣ#Ó` Ü`iöf`i, yÓ`y xy`š`~ÓÇ` , öy`lò#Ó` ÜðfÓi, ≈# xMÈ, °! è, óá`Ü, `iÖ` !i`ll`!SÈ° - !á≠ , ð)≠ 390 x`i`šÓ` !ò`iÜ, `ó`yÜ`à`iÖ` myÓ`y Ófy, öÜ, È, y`iÖ` !rè, Ì, •`ll`!

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SÈ° - á%Ó`fljyÈ, y!ÓÜ, È, y`iÖ`•z`~

z x!È, ly! !SÈ° `ó`yÜyl`iÖ` çlf`~Ü, lè, Ói, , öyE, y- i, `iÖ`á%Ó`í,yi, yi, y!i, , ~•z x!È, àyi, `i`iÜ, !i`iç`iÖ`«`Ü, y , ö%lã≈!è, i, Ü, `iÖ` !á≠ , ð)≠ `ä, i%, !≈ ç! , yΣ#Ó` ÜyV, yÜy!V, `šÜ`ll` `ó`yÜ`šj±šyÓ`iÖyò#`Ü, (U≈š)ä, # @`Ã•i`Ü, `iÖ` - ~•z`šj±šyÓ`iÖyò#`x!È, ly`ll`≤Äyl!ÜÜ, È, y`iÖ` `ó`yÜyl`ó`yfy!è, l`iÖ` `šÜ`ll`` , ö`ll`!SÈ° - !Ü, v e`Üç`i, y`iÖ`Ü`iöf`!ÓÓ`*, ö`≤Äli, !è`i`y`÷Ó`&•i`~ÓÇ`•zi,y!°i`xMÈ, `i°`ó`y`iÜÓ`Ü, Ü≈Ü, y`li, Ó`!ÓÓ`&`ik, ≤Äli, `iÖ`yò`òyly`Óyò`li, ÷Ó`&Ü, `iÖ`-

á%Ó flŷË, y!ÓÜ, Ę, y`İÓ•z ~•

z ≤Äİİ, İÓ`y`İbÓ` Ę, °fl[Ó`*`ö` Ó`y`ÜyİÓ`y` °fy!è, İ`y`İÜ` ~Ü, y!òÜ, x!È, İyl =Ó`& Ü, İÓ` - ò#â≈ ~Ü, ðî≈fy`İİ` Ó`
 ŞÇâ`İĒİ≈Ó` , ðÓ` `Ó`y`ÜyİÓ`y`xÓ`İç`İĒİ İá ≠ , ð)≠ 338 x`İΣ` °fy!è, İ`Ó`yçf=İ°`İÜ, , ðÓ`y!çİ, Ü, İÓ` ŞyÈ, °f xç≈İ
 Ü, İÓ`İSÈ°- °fy!è, İ`y`Ü`xMÈ, İ°`ŞÈ, °x!È, İy`İİÓ` , ðÓ` `Ó`y`İÜÓ` ò, İ:T, ð`İİ, , Ü, fyjÿy!İ!`yÓ` İ, zÓ≈Ó` ŞÜÈ), İÜ
 xMÈ, İ°Ó` İò`İÜ, - ~•z xMÈ, İè, İSÈ° ŞfyÜly•zè, İ, z, ðçylİ, xò%f!Éİİ, - ŞfyÜly•zè, Ó`y`İSÈ`İ°İ xfy`İ, ðly•zİ xMÈ, İ°Ó`
 İ, zŞÜ, yİ Ę, yËË, yËİ#Ó` çİ`İâyã, # - İá ≠ , ð)≠ ä, İ%, İ≈ çİ, İÜ, ŞfyÜly•zè, İ`İòÓ` xò%f!Éİİ, xMÈ, °xİ, fhs` àİÓŞİİ, çİ)İ≈ İSÈ°
 ~•ÓÇ ŞyÜ!Ó` Ü, İòÜ, İ`İÜ, G ~•z çylİ, İSÈ° İ`İİT Ü%, Ç°# - x!òÜ, yÇÇ ŞfyÜly•zè, İ`İòÓ` `ðçy İSÈ° , ð≈ã, yÓ`İ`~•ÓÇ İ, yÓ`
 là`İÓ` Ó` İ%, İyl!` @`ÄyÛf ç#Ó`İİ•z` Ó`İç xÈ, fhflİ İSÈ°- ŞfyÜly•zè, İ`İòÓ` Şy`İİ` Ó`y`İÜÓ` ŞÇâyi, xİ, fhs` ò#â≈fliyl!` #
 •`İİ` İSÈ° ~•ÓÇ İá ≠ , ð)≠ ≤Äyİ!` 295 xΣ` , ðî≈fhs` ~•z ŞÇ@` ÄyÜ ä, İ°İSÈ°-
 NSOU • CC-HI-04 17 à` İ, z, ðçylİ, İ`İòÓ` xye` Ü`İİÓ` , ðè, È), İÜ`İİ, ŞfyÜly•zè, ~•ÓÇ `Ó`y`Üyl`İòÓ` ŞjÿÜ, ≈ İ, İ, è, yG` Ó!
 Ó`İ, y, ð)İ≈ İSÈ° İy- İÜ, v e` Üçz İ, zÈ, İ`İİ` Ó` Ü`İòfÜ, yÓ` Ó`İ, İ xyãy` •İİ, İy`İÜ, ~•ÓÇ İá ≠ , ð)≠ 343 x`İΣ` `Ó`y`Üyl` G
 ŞfyÜly•zè, İ`Ùe# İÓİT` •İİ` İyl - `Ó`y`ÜyİÓ`y`ŞfyÜly•zè, İ`İòÓ` ä` Ó` Ü`~•ÓÓ` #` Ü, y, ð%İ`yl`İòÓ` Şy`İİ` çyè, Ók,
 •`İİ` İSÈ°- ŞfyÜly•zè, İ`İòÓ` Şy`İİ` `Ó`y`Üyl`İòÓ` xyã, ÜÜ, y ~•z çèßİ, yÓ` Ü, yÓ`İ`Ş%fłöçT İİ - İ, İÓ` ŞQ, Óİ, ŞÜÈ), İÜ=İ°`İİ,
 ÓŞİİ, fliy, ðİÜ, yÓ` #` İÓİÈ, ß` , ð≈ã, yÓ` Ü, Şj±òy`İİ` Ó` Ü`İòf È), İÜ òà`İÜ, `Ü, w` Ü, İÓ` flŷË, y!ÓÜ, ~•ÓÓ` İ, y•z` İ` İ, y
 ~•Ó` !, ðSÈ`İİ` Ü)İ, ðyl!` #` İSÈ°- İá ≠ , ð)≠ 343 x`İΣ` ≤ÄİÜ ŞfyÜly•zè, İ%`İk, Ó` Şe, ðyi, à`İè, - ~•z İ%`İk, `Ó`y`ÜyİÓ` y
 Ü, y, ð%İ`yl`làÓ` Ü, fyjÿy!İ!` y`İ`İÜ, ŞfyÜly•zè, İ`İòÓ` İÓİ, yİ, İ, Ü, Ó` İ`İ, ŞyÈ, °f`yÈ, Ü, İÓ`İSÈ°- °fy!è, İ`y`İÜÓ`
 ò!«` İİ`ç!` çy#` •`İİ` `Ó`y`ÜyİÓ` y`İál` Üòf`•zi, y!Ó` İ, zÓ≈Ó` xMÈ, °Ü, fyjÿy!İ!` y`òà` İ°` Ş`İä, <T` İ` İ, ál•z ŞfyÜly•zè, İ`İòÓ`
 Şy`İİ` İ, y`İòÓ` İÓ`İÓ` yò İ%, İD` G`İè, - Ü, yÓ`İ`ŞfyÜly•zè, Ó`y`G` Ü, fyjÿy!İ!` y`òà` Ü, Ó` İ`İ, Ş`İä, <T` •`İİ` İSÈ° ŞÜyl` È, y`İÓ`-
 Ü, fyjÿy!İ!` y`İÜ, `Ü, w` Ü, İÓ` İ, zÈ, İ`İİ` Ó` İÓ`İÓ` yò ò%İè, ŞfyÜly•zè, İ%`İk, Ó` ≤Äòyl` Ü, yÓ`İ!` İŞ`İÓ` Ü, yç
 Ü, İÓ`İSÈ°- `çÉİ, ðî≈fhs` İ, İ, #İ` ŞfyÜly•zè, İ%`İk, Ó` , ðÓ` ~•z xMÈ, °`Ó`y`İÜÓ` Ü, İ, ≈`İçÓ` xò#`İİ` ä, İ°` xy`İŞ-
 2É2≠ ≤ÄİÜ ŞfyÜly•zè, İ%k, İá ≠ , ð)≠ 343 x`İΣ` Ü, y, ð%İ`yl`İòÓ` İ, Ó`È, İ`İÜ, `Ó`y`Üy`İİÓ` Ü, y`İSÈ` ŞfyÜly•zè, İ`İòÓ`
 Ü, fyjÿy!İ!` y!` Ü, yİ≈fÜ, y`İ, ðÓ` İÓÓ`& İk, Şy•ylf` ≤Äyİ≈ly` Ü, Ó`y` İ°` `Ó`y`Üyl` İ, y`İİ, Şjÿİ, •İ - ~•z àè, İyl!
 ŞfyÜly•zè, Ó`y`xİ, fhs` «%, İ, •İ - Ü, yÓ`İ` `Ó`y`Üyl`İòÓ` ~•z xyã, Ó` İ İá ≠ , ð)≠ 354 x`İΣ` `Ó`y`Ü ŞfyÜly•zè, İ`Ùe#` ä%, İ,
 `İÜ, °Aal` Ü, İÓ`İSÈ°- `Ó`y`Üyl`İòÓ` Ü, y`İSÈ` ŞÜ, k, Ü, fyjÿy!İ!` y`làÓ` xyÜ, Èİ≈İ#İ` Ó`yò` •İİ` İSÈ°- İ, y`İòÓ` İ, z`İjçf
 İSÈ°` Ü, fyjÿy!İ!` yÓ` Öy!Ş@y`İòÓ` `Ó`y`Üyl` İyà!Ó` Ü, ç` òyl` Ü, İÓ` ~•z` làÓ` #` İÜ, •hfİläİ, Ü, Ó`y- Ü, y, ð%İ`yl`Ó`y`İ, y`İİ,
 Şjÿİ, •İ°` `Ó`y`ÜyİÓ`y`xyÈ, fhs` Ó` #İ flçyŞİ Óçyl` Ó`yáy` Ş`_G` ŞyÜ!Ó` Ü, SÈyİ, zİ!` Şáy`İİ fliy, ðİ Ü, İÓ` `Ó`İá!İSÈ°-
 ŞfyÜly•zè, Ó`y`~•z` àè, İyl` xİ, fhs` «%, İ, •İİ` Ü, fyjÿy!İ!` y!` x!È, İyl ÷Ó`& Ü, İÓ` - È, İ°` `Ó`y`ÜyİÓ`y`İ, y`İòÓ` !
 ÓÓ`& İk, İ%k, `âyÈİly` Ü, Ó` İİ, Óyòf` İ - ~•z İ%`İk, ŞfyÜly•zè, İ`İòÓ` , ðÓ`yçİ` à`İè, ~•ÓÇ İ, yÓ`y` Óyòf` •İİ`
 `Ó`y`Üyl`İòÓ` Şy`İİ` ~Ü, İİ%, İá%, İ!` flŷ«` Ó` Ü, İÓ` - ~•z` ä%, İ!` xİ%Şy`İÓ` ŞfyÜly•zè, Ó`y`İ, yİ xMÈ, İ°` İ!`İç`İòÓ`
 Ü, İ, ≈ç fliy, ðİ Ü, İÓ` ~•ÓÇ` Ü, fyjÿy!İ!` yÓ` İ, z, ðÓ` `Ó`y`Üyl`İòÓ` Ü, İ, ≈ç flŷ#Ü, yÓ` Ü, İÓ` İİ` - 2É3≠ İmİ, #İ`
 ŞfyÜly•zè, İ%k, İá ≠ , ð)≠ 321 xΣ` İyàò` Ü, fyjÿy!İ!` y` Ç•İÓ` Ó` xyÈ, fhs` Ó` #İ` İ, y•z` İİ` •hfİl`İ«` İ, ðÓ` È, İ°` ŞfyÜly•zè,
 ~•ÓÇ `Ó`y`Üyl`İòÓ` Ü`İòf` ÷Ó`& İ!` İmİ, #İ` ŞfyÜly•zè, İ%k, - Ü, fyjÿy!İ!` y`là`İÓ` ~•z` ŞÜ`İİ` flöçTİ, ò%İè, `âyã, #` İ, İÓ`
 •`İİ` İSÈ°- ~Ü, İò`İÜ, İSÈ° `Ó`y`Ü ŞÜ!İ≈İ, x!È, çyİ, `âyã, #` ~•ÓÇ` xİf!ò`İÜ, İSÈ° ŞfyÜly•zè, ŞÜ!İ≈İ, äİİ, yİsfÜ, `âyã, #` - ~•z
 İ%`İk, ≤Äyİ!ÜÜ, È, y`İÓ` `Ó`y`ÜyİÓ`y` Ü, yİ è, yŞy` •İİ` , ð`İİ, - 321 İá ≠ , ð)≠ `Ü, Óİ, İ, È, Ü, ≈ŞÈÜÈ~Ó` İ%`İk, `Ó`y`Üyl` Óy!
 •İ#Ó` , ðÓ`yçİ` à`İè, - xyİ`İ°` İ, yÓ`y` , ðy•ylİ, , xMÈ, İ°` İ%`İk, Ó` `«` İè` ä%Ó` ~Ü, è, y` Ü%, Ç°#` İSÈ° İy- ~•z` , ðÓ`yçİ`
 `İ`İÜ, `İç, y` İ!İ` `Ó`y`Üyl` ŞİfÓy!`İ#` İİ%, İÈ, y`İÓ` İÓİfhflİ` Ü, Ó`y` İ - `Ó`y`Üyl` İÓ` İäİ, İÜ, 30` İè, Üfy!İ, ð`İ°` İÓÈ, _
 Ü, İÓ` İ%k, , ð!Ó` ä, y`lyÓ` İ#İİ, `Ó`y`ÜyİÓ` y`@` Ä•İÜ, İÓ`İSÈ°- ~•z` İİ%, İ!#İ, @` Ä•İÓ` È, İ°` İmİ, #İ` ŞfyÜly•zè,
 İ%`İk, Ó` ŞÜy!È` •İİ` İSÈ° `Ó`y`Üyl`İòÓ` ŞyÈ, İ°fÓ` Üòf` İò`İİ - İmİ, #İ` ŞfyÜly•zè, İ%`İk, Ó` È, İ°` Şy`İÓ` İ, z, ðçylİ,
 ~•ÓÇ` Ü, fyjÿy!İ!` y`làÓ` #Ó` ~Ü, Ó, İ` xÇÇ` ŞÓ`yŞİÓ` `Ó`y`İÜÓ` İİ!`sf`İİ` ä, İ°` ~İŞ!İSÈ°-
 18 NSOU • CC-HI-04 2É4≠ İ, İ, #İ` ŞfyÜly•zè, İ%k, ŞfyÜly•zè, Ó`y` `Ó`y`Üyl`İòÓ` İÓÓ`& İk, İ, y`İòÓ` , ð)Ó≈Óİ, ≈#
 , ðÓ`yç`İİ` Ó` ≤Äİİ, İçyò` İ!İİ, Ók, , ð!Ó` Ü, Ó` İSÈ°- xyÓ` İŞ•z` Ü, yÓ` İİ•z` İ, yÓ`y`İ, yÓ`yŞ` ~•ÓÇ` à`İòÓ` Ş`İD
 `çyè, Ók, È, y`İÓ` `Ó`y`Üyl`İòÓ` İÓÓ`& İk, x!È, İyl =Ó`& Ü, İÓ` - ≤Äyİ!ÜÜ, È, y`İÓ` `Ó`y`Ü İÓ`İÓ` yò#` ~•z` çyè, ŞyÈ, °f
 xç≈İ Ü, İÓ`İSÈ°- İÜ, v x!ä, İÓ`•z` İ, yÓ`y` , ðÓ`yç`İİ` Ó` Şjÿ%á#İ` İ - İá ≠ , ð)≠ 296 x`İΣ` ŞfyÜly•zè, Ó`y` `Ó`y`Üyl`İòÓ` !
 ÓÓ`& İk, Óİ, Şİ, , ðÓ`yç`İİ` Ó` Şjÿ%á#İ` İ - •z`İİ, Üòf` ~eßfłöyÍÓ`y` `Ó`y`Üyl`İòÓ` Ş`İD` çy!hs` ä%, İ!` İİ, xyÓk, •İ`
 ~•ÓÇ` à`Ó`y`G` İ, z_`İÓ` İÈ, İÓ` İ`İİ, Óyòf` İ - ~•z` , ð!Ó` İflİİ, İİ, ŞfyÜly•zè, İ`İòÓ` , ð`İ«` , ~Ü, Ü, È, y`İÓ` `Ó`y`İÜÓ` ç!_
 `≤Äİİ, İ, Ü, Ó`y` ŞQ, Ó, ðÓ` İSÈ° İy- İá ≠ , ð)≠ 290 x`İΣ` `Ó`y`Üyl`İòÓ` İÓÓ`& İk, ŞfyÜly•zè, İ`İòÓ` ä), İ, , yhs` , ðÓ`yçİ`
 à`İè, - ŞfyÜly•zè, İ`İòÓ` `Ü, wÈ), İÜ, ð%İ`Óçæl` y` `Ó`y`ÜyİÓ`y`òà` Ü, İÓ` İİ - ŞfyÜly•zè, İ%`İk, Ó` ŞÜy!ÈÓ` Şy`İİ` Şy`İİ`
 `Ó`y`Ü Üòf`•zi, y!Ó` ≤Äyİ!` ŞÜhfİè, y•z` İ, y`İòÓ` xò#`İİ` Ü, fÓk, Ü, İÓ` İSÈ°- È), Üòf`ŞyàÓ` #İ` xMÈ, İ°` `Ó`y`Ü ~

Ü, İè, =Ó`&ç, ð)İ≈ ç!_` !•`İŞ`İÓ` xyd≤ÄÜ, yç` Ü, İÓ`!

SÈ°- ~z, ò!Ó!fli!i, ã!i, ò!«ç, î•zi, y!Ó° @ ã#Ü, í, z, ò!l!ÍÓç Óy Ùfyàly ^@ ã!Í!y=!Ó° Ñ!D ^Ó`y`iÜÓ° m@µ !SÈ° x!lÓy!≈f- !á ≠ , ò)≠ i, i, #Í° ç!çyΣ#Ó° ≤Ä!Ü !ò`iÜ, °%Ü, y!l! ~Óç @ ã#Ü, í, z, ò!l!ÍÓç=!° ã!i, xye`Üi ã, y°y! - !á ≠ , ò)≠ 283 x`ÍΣ ^Ó`yÙyl xyMÈ, !°Ü, ç!_ Ó` Ü, y`ÍSÈ, yÓ`y Ñy•y`ÍÍfÓ° xy`ÍÓð! Ü, ^ÍÓ`!SÈ°- i, ÍÜ, y°#l Ùfyàly ^@ ã!Í!yÓ° ÑÓ`!`iÜ, =Ó`&c, ò)î≈ làÓ° !SÈ° ^è, ^ÍÓ`!rè, Í`yÜ- 2É5≠ ^Ó`yÙyl`ìòÓ° @ ã#Ü, í, z, ò!l!ÍÓç òá° !á ≠ , ò)≠ 295 xΣ lyàò x!òÜ, yçç ~e&flÒyl xò%f!E!i, xMÈ, ° !l`Íç`ìòÓ° !l!`sf`i`i` ^Ó`yÙylÓ`y`!`Í! xyÑyÓ° , òó° ò!«ç, î•zi, y!Ó° Ùfyàly ^@ ã!Í!y i, ly @ ã#Ü, í, z, ò!l!ÍÓç=!° òá`iÓ° !ò`iÜ, Ù`lly!l!ÍÓç Ü, ^ÍÓ° - ^è, ^ÍÓ`!rè, Í`yÜ`iÜ, ^!i, ç fly`i`l`Ó! Ñ!i` @ ã#Ü, í, z, ò!l!ÍÓç=!° ^Ó`y`iÜÓ° ~z Ü, y!≈fÜ, °y`i, òó°`i

100%	MATCHING BLOCK 27/308	SA CC-HI-01.pdf (D149041884)
i, #Ó !Ó`ÍÓ`y!ò!ç, y Ü, ^ÍÓ`!SÈ°`Ñ!		

ÓE!`i!` ^Ü, y!G Ñ!i`@• ^!z-`Ñ Ñ!Ü`i!` ò≠ , ò)≠ •zi, y!Ó° xÓfly!l!è, È, ÙòfÑyàÓ`#Í° Ñ!Ü%o Óy!i`ÍçfÓ° çlf ~Ü, !è, =Ó`&c, ò)î≈ xMÈ, ° !•`ÍÑ`ÍÓ xyd≤ÄÜ, yç Ü, ^ÍÓ`!SÈ°- ^È, Ó`!ày!Ü, xÓfly!l`~Óç @ ã#Ü`ÍÑÓ° Ñy`i` Ä, ò!l!ÍÓ!çÜ, Ñ!ò`iÜ, ≈Ó` Ü, yÓ`^i`è, ^ÍÓ`!rè, Í`yÜ`i, ÍÜ, y°#l•zi, y!Ó°!` làÓ°=!°Ó° Ù`Íòf ÑÓ`!`iÜ, ç!_ çy°# ^ÍÓÓ•`ÍÓ`Ó° x!òÜ, yÓ`# !SÈ°- !á ≠ , ò)≠ 302 x`ÍΣ ^è, Ó`!rè, Í`y`iÜÓ° Ñ!D ^Ó`yÙyl`ìòÓ° ~Ü, ã%, !_`fljy«ç!`i, •Í`Íy`i`i, !fliÓ°`i` @ ã#Ü, ^ÍÓ Óy!•#Ó` fljy!_çyÑ`i!Ó° Ñjøy`i! ^Ó`yÙyl ^ÍÓÓ•Ó° ^è, ^ÍÓ`!rè, Í`yÜ`i, z, ò!l!ÍÓç`ÍÓ° ≤Ä`ÍÓç Ü, Ó`^ÍÓ ly- ~z ã%, !_`Ñ`Í`ÑG xyMÈ, !°Ü, làÓ° Ó`yçT... ^°y!e`ñ !Ó`!àÜñ ^e`yè, l`~Óç !ò!Ó`Ó° Ü, ySÈ`!`iÜ, °%Ñy!l!`^ìòÓ° !ÓÓ°&`ik, Ñy•y`ÍÍfÓ° xy•y`i`l` ^Ó`yÜ`!á ≠ , ò)≠ 222 x`ÍΣ Ñ!Ü%o , ò`i!`Ñ!f ^≤ÄÓ`i`Ü, ^ÍÓ°- !ò!Ó` là`ÍÓ° ^Ó`yÙyl`Ñ!f`áÑy!è, fly!`ò!ç, •Í`Íy flòçT!ç, •z ã%, !_`Ó`ç!ç, ≈È, D`Ü, ^ÍÓ°- ^è, ^ÍÓ`!rè, Í`y`iÜÓ°`i, y!«ç!iÜ, ≤Ä!i, !e`Í`y!` ^Ó`yÙyl ^ÍÓÓ•Ó°!è, òÁçÑ≤Äy/Æ`i`- ~Ó° ≤Äi%ç, f`^ÍÓ° ^Ó`yÙyl`Ñ!l!è, ^çyfiè%, !Ü!`yÑ`Ü`!à`y`ÍÑÓ° xò#`i!`è, ^ÍÓ`!rè, Í`y`iÜ`~Ü, !è, ^òÒ!ç, f`^≤ÄÓ`i` Ü, ^ÍÓ°- !Ü, v`^Ó`yÙylÓ`y`òy!Ó`Ü, ^ÍÓ°`i`ñ`è, ^ÍÓ`!rè, Í`y`iÜÓ° , ò`i«ç, ^Ó`yÙyl`òÒ!ç, f`iÜ, xi, fhs` x, òÜyl`Ü, Ó`y`i`- ~z, ò!Ó!fli!i, ã!i, ^è, ^ÍÓ`!rè, Í`y`iÜÓ° !ÓÓ°&`ik, ^Ó`yÜ`Í%k, ^âyE!iy`Ü, ^ÍÓ°- ^è, Ó`!rè, Í`yÜ`i, zq(i, , ò!Ó!fli!i, Ó` ^ÜyÜ, y!Ó°y!` !çflj`Ñly`Óy!•# Ñ!Ü`ÍÓ!ç, Ü, ^ÍÓ°`^Ó`yÙyl`fljy`i!≈Ó° Ù`Íòf Ñ!ÜÑfy`i, !Ó°`Ü, Ó`yÓ° ≤Ä`iä, <Ty`÷Ó°& Ü, ^ÍÓ°- ^Ó`yÙyl`ìòÓ°`y!ç, ^i`iÜ, !l`Íç`ìòÓ°`Ó°«ç, y`Ü, Ó`^i, ^è, ^ÍÓ`!rè, Í`yÜ`~!ç, òó°`y`ÍÑÓ°`Ó`yçy!ç, òó°`y`ÍÑÓ°`Ü, y`ÍSÈ`Ñy•y!f`≤Äy!≈ly`Ü, ^ÍÓ°- Ùfy!Ñ`i, y!l!`yÓ° !ò!èç!i`# Ñ!yÀyè, xy`i`Ü, çy!ç, y`i`Ó°`xyd#i`!ç, òó°`y`i!`Íç`iÜ, xy`i`Ü, çy!ç, yÓ°`

NSOU • CC-HI-04 19 !•îſſîÖ•z Ü „ly Ü Ö ^îî f|FSÊ@ !SÈ^îl– i,y,z !i,!! ſ•îç•z ê, îÖ !rè,î`yÜ`îÜ, ſ•îlylài,yÖ`
 ≤ÄñfllyîÖ ſjõî, •îî`lyl– î,îÖ ~îk, îe i,yÖ` xlf i,z`ljçfG ſΩ,Öi, Ü,yç Ü, îÖ` !SÈ– ≤%è,y`îÜ, ≈Ö` Ü`îi, ~!
 ,öÖ`y`îſſö` !îçÖ` « Üi,y ſ%!!ÿä,i, Ü,Ö`yÖ` ,öÖ` !,öÖ`•y`îſſö` xyſ` i,z`ljçf !SÈ` !ſ!ſ!Ö` i,zÖ`≈Ö` xMÈ, îÖ`
 i,z,öÖ` xy!ð,öi,f !ÖhfllyÖ` Ü,Ö`y– îſ ſÜ`îî` Ùfy!ſî,y!îi` ~•z Ö`yçf=!` ſyÜ!Ö`Ü, Öy!•l#Ö` !Öä,y`îÖ` ^Ö`yÜyl`îòÖ`
 i%,lyî` x`îÜ,è,y•z i,zB`î, !SÈ– !,öÖ`•yſ îè, îÖ !rè,î`y`îÜÖ` Ü,ySÈ `î`îÜ, ~•z ä,fy`îÖ` @`Ä•i`Ü, îÖ` i,yÖ` !lçflj Öy!
 •l# ~ÖÇ xlfylf xyMÈ, !Ü, @`Ä#Ü, Öy!•l#`îÜ, ~Ü,lei, Ü, îÖ` xfyli» î,y!è,Ü, xMÈ, °ç%`îi, î%k,lyey Ü, îÖ` !SÈ`îl
 ~ÖÇ !á ≠ ,ö)≠ 280 x`îΣ •zi,y!`îi, ~Ü, ſ%!Öçy` Öy!•l#`îî` xÖi,Ö`î`îÜ, îÖ` !SÈ`îl– !,öÖ`•y`îſſö` •hfl# Öy!•l#`î`îá
 ^Ö`yÜylÖ`y,î,ÖyÜ, •îî` !à`îî` !SÈ– Ü,yÖ`î` ~•z Öy!•l#Ö` ſ`îD i,yÖ`y ,öÖ` !ä,î, !SÈ` ly– !,öÖ`•yſG xl%Üyl
 Ü, îÖ` !SÈ`îl`îñ i,yÖ` ſyÜ!Ö`Ü, Öy!•l#Ö` Ö,Ö` `ò`îá•z ^Ö`yÜylÖ`y ,öÖ`y!çî, •îÖ– !Ü,v Öyhflî`îÖ` ^Ö`yÜylÖ`y
 i,y`îòÖ` xyMÈ, !Ü, Ü,î, ≈c i,fya Ü,Ö`îi, ^Üy`îè,G xy@`Ä# !SÈ` ly– i,zÈ, `îî`Ö` Ü`îðf ≤Ä!Ü ſy«y,î, •î` ^Ö`y!
 Üœ,î`yÖ` i,z,öÜ),#f` !à`îÖ` – ,öy!öœl`yſ yE,y!Ö`î`yſ y!E, !li`y`îſſö` xö#`îl` ^Ö`yÜylÖ`y !,öÖ`•y`îſſö` Öy!•l#`îÜ,
 ≤ÄÖ` !Öe`îÜ Öyöy`î – ~•z î%`îk, ^Ö`yÜylÖ`y !,öÖ`•y`îſſö` Öy!•l#Ö` Ü,y`îSÈ ,öÖ`y!çî, •î` !è,Ü,z !Ü,v !
 ,öÖ`•y`îſſö` î` ,öÖ`Üyî « î` « îi, •î` i,y !SÈ` Ü,lyi, #i, – !Ö,ö%, ,öÖ`Üyî` ſlf ~•z î%`îk, •i,y,î, •î` ñ`îy !,öÖ`•y`îſſö` çlf
 È,î`yÖ` « îi,Ö` ſ!T Ü, îÖ` – ~•z « îi, ≤Äyî` x,ö)Ö`î#î` •îî` òNyî, ,yî – ^Ö`y!Üœ,î`yÖ` î%`îk, !,öÖ`•y`îſſö` ~•z
 xydây, # !Öç`îî`Ö` ò, <Tyhs` `î`îÜ, Ú! ,öÖ` !,Ü, !Öç!`Ü` ~•z ≤ÄÖyò Öy`îÜ, fÖ` i,z! ,ö!_ î – !,öÖ`•yſ xyçy Ü, îÖ` !SÈ`îl
 `îi,yÖ` xye` Üi` ^Ö`y`îÜÖ` `îi, fÖy, #` ^Ö!Ö` ^ây, #=!` îÜ, ^Ö`y`îÜÖ` !ÖÖ` &`îk, !Ö`loy`îÖ` !ò`îÜ, i,z!ſy!î,
 Ü,Ö` ^îÖ– !Ü,v Öyhflî`îÖ` i,yÖ` ~•z xl%Üyl`yhs` ≤ÄÜyîi, •îî` !SÈ– Ü,yÖ`î`i,î, !ò`îl` ~•z î,lyÜ, !li, ~Ö!Ö` ^ây, #=!`
 ^Ö`yÜyl` ≤Äçyî, `îſfÖ` ſòſf !`îſ`îÖ` ^Ö`yÜyl!Ü, îi, •îî` ,ö`îi, !SÈ` ſjõî)≠ È,y`îÖ– !á ≠ ,ö)≠ 279 x`îΣ xl%Ö`y`îÜÖ` î%`îk,
 xyÖyÖ`G ^Ö`yÜyl` Öy!•l# ~ÖÇ ~! ,öÖ`yſ Öy!•l#`Ü%`îâyÜ`!á ſÇây`îi, !°Æ`î – ^Ö`y!Üœ,î`yÖ` Üi,z xfl%Ö`y`îÜÖ`
 î%k,G !,öÖ`•yſ Ú! ,öÖ` !,Ü, !Öç!`Ü` yE, Ü, îÖ` !SÈ`îl– Öf!` Ö#` ~•z !Öç!` fl#Ü,yÖ` Ü, îÖ` !,öÖ`•yſ ^Ö`y`îÜÖ`
 Ü,y`îSÈ çy!hs` ≤ÄñfllyÖ` !ò`îÖ`G i,yÖ` •zi,y!`îi, xÖfilyÜ,y`#l` ~•z çy!hs`Ö` çî, ≈ ÖyhfllyÖ`!`îi, •î` !l– !i, !l`Ü,y`îl`≈`îçÖ`
 ſ`îD` ^Ö`y`îÜÖ` ~Ö!Ö`i,y Ö, !k, Ö` ≤Ä`îä, <Ty Ü,Ö`î`G` çE! ,ö!~fhs` i,yÖ` ≤Ä`îä, <Ty È, °≤Äſ) ly`G!`yî` !i, !l` !ſ!ſ!`îi,
 ä, î`lyl– !á ≠ ,ö)≠ 245 x`îΣ •zi,y!`îi, ≤Äî, fyÖi, ≈l`Ü, îÖ` ò!« î, •zi,y!`Ö` Üy`îÈ, rè,yÜ`c`îÖ` !,öÖ`•yſ xyÖyÖ`
 ^Ö`yÜyl`îòÖ` Ü`îâyÜ`!á`l– !Ü,v ~Öy`îÖ` !i, !l` ä), i, ,yhs` È,y`îÖ` ,öÖ`y!çî, •l– È,æ,ç`•ò`îî` !i, !l` ~! ,öÖ`y`îſſ
 ≤Äî, fyÖi, ≈l`Ü, îÖ`l– !,öÖ`•y`îſſö` ≤Äî, fyÖi, ≈`îlÖ` ,öÖ` ê, îÖ !rè,î`y`îÜſ`ò!« î, •zi,y!`Ö` @`Ä#Ü, i,z,ö!`îÖç`=!`
 ^Ö`y`îÜÖ` fljyÈ,y!ÖÜ, xl%@`Ä•Ü)Ü, ≤ÄñfllyÖ` ^Ü`îl`îî` !SÈ` ~ÖÇ` ê, îÖ !rè,î`y`îÜ Öfi, #i, xlfylf` Ö`yçf G i,z,öçy!
 i,Ö`y xydſÜ,ö≈i`Ü, îÖ` !SÈ– ê, îÖ !rè,î`y`îÜ, °fy!è, lxy•z`îlÖ` xyGi,yî` ~îl` flçyſ`îlÖ` xl%Ü!i, ^òG!`y`î`G
 ^Ö`yÜyl` ſly !ç!ÖÖ` ^ây`îl` fliyî`#È,y`îÖ` !l`~y!`Ü,Ö`y`î – ò!« î, •zi,y!`Ö` @`Ä#Ü, !Öç!` ^Ö`y`îÜÖ` SÈeSÈyl`yî` ≤Äyî`
 ſÜ@`Ä`•zi,y!`îÜ, •z`Ü, fÖk, Ü, îÖ` i%, î`îSÈ– xyÖ` ^Ü,Ö` Öy!Ü, !SÈ` ^Ö`y`îÜÖ` ç!` çy`# ≤Äîi, m@m#`Ü,y`îl`≈ç`îÜ,
 òÜ!Ü,Ö`y– Ü,y`îl`≈`îçÖ` ſ`îD` ^Ö`y`îÜÖ` ≤Äîi, m!@m!y`ò#â≈fliyî`#` •îî` !SÈ` ~ÖÇ` ≤Äyî` ~Ü, çî,yΣ`#`ç%`îi, fliyî`#` !i, !l`
 è, !,öi,z!lÜ, î%`îk,Ö` ,öÖ` Ü,y`îl`≈ç` ſjõî)≠ Ö`*`î`ç, ,öÖ`yhfl`î`î` ^Ö`yÜ`~Ü, FSÈe xyl,ö,öi,f fliy,ö`îl`ſ«Ü`î –
 20 NSOU • CC-HI-04 2É6 ≠ ^Ö`yÜ`G`Ü,y`îl`≈ç` ſÇâyî, •zi,y!`Ö` ò!« î, !ò`îÜ, xÖ!flîi, !ſ!ſ!` m#`î,öÖ` x!ðÜ,yÖ`^îÜ,
 ^Ü,w`Ü, îÖ` ^Ö`yÜ`G`Ü,y`îl`≈`îçÖ` Ü`îðf`î`çî, ÖE!≈Öfy,ö#`î%`îk,Ö` ſ)ä,ly`î` •z!i,y`îſſ`ſz`î%k, !,öi,z!lÜ, î%k, ly`îÜ`
 áfyi, – Ü,y`îl`≈ç!`Ö`y`çy!i, îi, !È, !ç#î` !SÈ– °fy!è, lçy!i, !È, !ç#î`îÜ, Ü,ö%!!Ü`i,zFä,yÖ`î`Ü,Ö`i, – ~•z Ü,ö%!!Ü`
 `î`îÜ, •z`! ,öi,z!lÜ, ç`îΣÖ` i,z! ,ö!_ •`

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îî`îSÈ`Ö`î`Ü`îl`Ü,Ö`y`î – •		

22 NSOU • CC-HI-04 Ü,y^ll≈!ç!!^yl^šly,ðlî, •fy^lly â≈Äl^üü_´ •fy^lly ^l^lÜ, !Ë,ß"à ^Üšly !à^lÓ´ Ó´y^lä– •zi,y!° G
^ÜšlyÓ´ Œçl%_´ Ü,yÓ´ # ≤Äiy°#^lî, Ü,y^ll≈^lçÓ´ ^lÓÖy!•l# xyÓ´ fl!É,y^lä !šó´y!Ü,í,z^lçÓ´ Óy!•l# xÓfllyl ^lî´ –
Üfy^lÜÓ´ è,y•z!Ó´ y ^Ó´y^lÜÓ´ šy•ylf ≤Äyl≈ly Ü,Ó´^l° Üœ,lí,Í,yš í,yÓ´ šy^ll lyÜ,y Óy!•l# !l^ll´ ≤Äiy°# ,öyÓ´ •Gl´yÓ´
^ä,çTy Ü, ^lÓ´l– !Ü,v Ü,y^ll≈^lçÓ´ Óyöyl´ ^š,z ^ä,çTy !šfy´ •ll´ lyl´ – ~ÓyÓ´ Üœ,lí,Í,yš xlf ä,y° ä,y^l°– !l,!! !š!š!°
^l^lÜ, ä´l° ly^lFSEl Ó´l° =çÓ SÈlî, , ^ll´ ^òl ~ÓÇ çy•y^lçÓ´ Ü%á ^ÜšlyÓ´ !òÜ, ^l^lÜ, á%lÓ´^ll´ ^áy°y šyà^lÓ´ Ó´ !ò^lÜ,
lyey Ü, ^lÓ´l– ~Ó´ É, ^l° Ü,y^ll≈^lçÓ´ Óy!•l#^lî, !ç!l°É,yÓ ä´l° xy^lš– ~!ò^lÜ, Óyí,yš ^ÜšlyÓ´ x!%Ü%´ ^l° Ó´z ^lî, ÷Ó´ç
Ü,Ó´^l° •è,y! Ü, ^lÓ´ Üœ,lí,Í,yš !šhfl çy•y^lçÓ´ Ü%á á%lÓ´^ll´ ^ÜšlyÓ´ !ò^lÜ, lyey Ü, ^lÓ´l– ~ÓyÓ´ !l,!!
Ü,y^ll≈^lçÓ´ ^šly^lòÓ´ É,Œy!Ü, !ò^ll´ ç•^lÓ´ ~^lš´ ,ðÖÑSÈ^l°– šyöyÓ´ íÉ,y^lÓ´ Ü^ll Ü,Ó´y´ •l´ ^lñ Üœ,lí,Í,y^lšÓ´ šy^ll
!SÈ´ ~Ü, !è, Ü,™%yÓ´ xy!Ü≈Ó´ !šly Œçáfü, ~šlfn x!≈y! 20ñ000 ~š^lšÓ´ ~Ü, Óy!•l#– í,yÓ´ šy^ll ^lyà´ ðl´
ÜfyÜyÓ´ è,y•z!Ó´ y– Üœ,lí,Í,yš ≤Äl^lÜ !šÜ^lV,yí,yÓ´ ^ä,çTy Ü,Ó´^l° G í,y Ófl≈´ •l´ – xyÓ´ x^l,ð«y Ü,Ó´y !š#ä´ #l´ ^lÓ´
ly Ü^ll Ü, ^lÓ´ ~ÓyÓ´ !l,!! !šó´y!Ü,í,z^lçÓ´ ^šly^lòÓ´ šy^ll °í, ,y•z ÷Ó´ ç Ü, ^lÓ´l– !l, •y!šÜ, ^lòÓ´ Ü^llñ !%k, xÜ#Üyç!
šl,É,y^lÓ´ çÉl´ •l°G !•ll´ ^lÓ´y ^Ó´y^lÜÓ´ šy^ll çèší,y xyÓ´ Óyí, ,y^lî, ä,y!l– !šó´y!Ü,í,z^lçÓ´ Óy!•l# ^ÜšlyÓ´
xÓ^lÓ´yò´%´, ^l° !l^ll´ !É, ^lÓ´ lyl´ – ~ÓyÓ´ Üœ,lí,Í,yš xye´ ÜíÜ, ^lÓ´l •fy^llyÓ´ ^lî, ^lç lyÜ,y Ü,y^ll≈!ç!!^yl ^šlyò´^lÜ, –
~ÓyÓ´ G !%ik, ^çÉl´ ^l°y xÜ#Üyç!šl,É,y^lÓ´– !Ü,v ,ðlÓ´ !fl!lî, !óä,yÓ´ Ü, ^lÓ´ •fy^lly !šk,yhs´ !l^l° !šó´y!Ü,í,z^lçÓ´
šy•ylf SÈyí, ,y ^Üšly ðà´ Ü,Ó´y !š,Ó´lí´ – š%í,Ó´yç !l,!! !É, ^lÓ´ ^à^l° ~ÓÇ ^ÜšlyÓ´ í,z,ðÓ´ ^Ó´y^lÜÓ´ ≤ÄÉ,yÓ´ ≤Ä!
í, !ä´,í, •l°y– ,ðÓ´Ól´≈# ÓSÈÓ´ x!≈y! 263 !á ≠ ,ð)≠ ò%•z´ Ó´yÜyl Ü,™y° !ç !ç Óy!•l# !l^ll´ ≤Äyl´ ä´,lÖ´ç •yçyÓ´ ~šlfn´!
!šó´y!Ü,í,zç xÓ^lÓ´yò´ Ü,Ó´^l°– !mî, #l´ !•ll´ ^lÓ´y Ó,ly•z !Ü,S%È!òl Ü,y^ll≈^lçÓ´ šy^ll,yÓ´ ≤Äí, fcyíl´ lyÜ, ^l°–
Ü,y^ll≈^lçÓ´ !#Ó´Ól´y!´ xÓ^lç^lÉl´,çyç´ •ll´ !•ll´ ^lÓ´y ^Ó´y^lÜÓ´ šy^ll xy,šÜ, ^lÓ´ !l^lî, Óyòf´l– ,ðÓ´Ól´≈# ≤Äyl´
,ðMÈ,yç ÓSÈÓ´ !šó´y!Ü,í,zç´ Ó´y^lÜÓ´ !ÓY^hfl !Üe !•lš´ ^lÓ´ Ó´yÜ^lÜ, !Ó!É,ß´ šÜl´ =Ó´ çc,ð)l´≈•yl´ í,y !ò^ll´
^à^lSÈ– ~Ó´ ,ðÓ´ Ó´yÜ !š!š!° !mî, #l´ =Ó´ çc,ð)l´≈ @´ #Ü, làÓ´ xfy!@´ Ä´làrè,yÜ xÓ^lÓ´yò´ Ü, ^lÓ´l– ~Ó´yG !SÈ´
Ü,y^ll≈^lçÓ´ !Üe Ó´yT... – Ó´í, ð« íÈÜÈÜòf´ •zè,y!^lî, xfy!@´ Ä´làrè,yÜ !SÈ´ Ü,y^ll≈^lçÓ´ xlfí,Ü ≤Äòyl áŒylè, – !šó´y!
Ü,í,z^lçÓ´ šy^ll ä%´!´ Ó´ ,ðÓ´ ^l^lÜ, !š!š!° (ò)Ó≈ í,z,ðÜ), ^l° ^Ó´y^lÜÓ´ e´ÜÓð≈Üyl ≤ÄÉ,yÓ´ Ü,y^ll≈^lçÓ´ x!
É,çyí, ^l°#Ó´ ÜylyÓflyÓ´ Ü,yÓ´ í´ ^lî´ ðŒyí, ,yl´ – ~•z ,ðlÓ´ !fl!lî, ^lî, 262 !á fiè, ,ð)Ó≈yΣ´ •fy!lÓy° ly^lÜ ~Ü,
^çly^lÓ´ °^lÜ, 50ñ000 ^šly•xfy!@´ Ä´làrè,y^lÜ ,öyè,y!´ – ~•z ^šlyÓ´y ^lÓ´çÓ´ É,yà•z !SÈ´ Üy^lš≈ly!Ó´ ñ í, ^lÓ´ í,y ^lòÓ´
x!É,šyÓ´ G ^çly^lÓ´ ° !SÈ´^l° Ü,y^ll≈!ç!!^yl– ^Ó´yÜ ^l^lÜ, ð%•z Ü,™y° ^Üç°yš G ^É,è%´yš í,y^lòÓ´ Óy!•l# !l^ll´
xfy!@´ Ä´làrè,y^lÜÓ´ Ü,y^lSÈ´ ~^lš´ ,ðÖÑ^lSÈl– Ü,ySÈyÜ,y!SÈ´ •y^lÓ´≈šyš ç•Ó´ ^l^lÜ, Ó´ šò G xlfylf šó´ÓyÜ ^lyà´^lÓ´
ÓfÓflly Ü, ^lÓ´ í,yÓ´ yxfy!@´ Ä´làrè,yÜ xÓ^lÓ´yò´ Ü, ^lÓ´l– •fy!lÓy° ç•^lÓ´ Ó´ Óy•z^lÓ´ ~^lš´ Ó´yÜyl ^lòÓ´
^lyÜ,y^lÓ´y Ü,Ó´^l° !l,!! !šó´y!çl´, •l– Ü,y^lç•z !l,!! xÓlçT ^šly^lòÓ´ !l^ll´ !,ðS%È´ ^lè, ç´^lÓ´ ä´l° lyl´– ^lç°yš G
^É,è%´yš xÓ^lÓ´yò´ çy!Ó´ Ó´yá´l°•fy!lÓy° G í,yÓ´ ^šly^lòÓ´ xÓflly áyÓ´y,ð´ ^lî´ lyl´ – í,yÓ´ ÓyÓ´ÇÓyÓ´
x!%^lÓ´y^lò´ Ü,y^ll≈ç´ ^l^lÜ, •fy^llyÓ´ ^lî, ^lç ~Ü, !è, šy^ll´ í,yÜ,yÓ´ # Óy!•l# ^≤ÁÓ´^lÜ,Ó´y´ •l´ – •fy^llyÓ´ šy^ll !SÈ´
30ñ000 ^šly ~ÓÇ šy^ll´ !hfl!Óy!•l# G xŸy^lÓ´y´# ð´ – •fy^lly xí, !Ü, ≈^lî, •yÜ°y ä´y!°^lî´ •y^lÓ´≈šyš ðà´ Ü, ^lÓ´ ^ll– É, ^l°
^Ó´yÜyl ^šlyò´^l° áyòf G !lî, f≤Ä´ll´yçl#l´ šyÜ@´ Ä´#Ó´ ^lyàyl Ó¶, •ll´ lyl´ – í, ^lÓ´ !šó´y!Ü,í,zç´ ^l^lÜ, !•ll´ ^lÓ´y
í,y^lòÓ´ !Ü,S%È šy•ylf ,öyè,y^lî, šÜl≈´l– ~!ò^lÜ,

NSOU • CC-HI-04 23 xÓÓ´&k, xfy!@ ˆA ˆlārè ,y ˆlÙG Ó´šò, ð´ēÓ´ xĒ, y ˆlÓ ò%!Ē, ≈ ˆl« Ó´ , ð!Ó´ !fllī, ſ, !T •Ġ – Ē, ˆlō
là ˆlÓ´ Ó´ xÓ ˆlÓ´ yò Ē, y y •fy ˆllyÓ´ çlf çÓ´ &!Ó´ • ˆlī ˆ , ð´ē Ġ, , – lī, ! ˆlÓ´ yÙl ˆlòÓ´ ſy ˆlī ſjð%áĠ% ˆlk, xÓī, #ī = •l– !Ü, v
~Óy Ó´ G Ŭ, y ˆlī ≈ ˆlçÓ´ Óy!•# ðó y!çī, • ˆlī ! , ðS%Ē • ˆlē, ˆlī Ġ, Óyòf •Ġ – ~Ó´ , ðÓ´ ˆlÓ´ yÙl Ó´ y xyÓy Ó´
xfy!@ ˆA ˆlārè ,y ùl Ŭ, ˆlÓ´ – •fy! lÓy° ~Óy Ó´ ç• Ó´ ˆlÓ´ yÙl ˆlòÓ´ •y ˆlī, i%, ˆl° ðl´ y SĒyí, ,y xyÓ´ ˆlŬ, y ˆlly í, z, ðyĠ´
ˆòá ˆlĠ ly – lī, ! •fy ˆllyÓ´ ſy ˆlī Ġyà ! ð´ē Ġ, ā, ˆlĠ ly – çĠ´ # ˆlÓ´ yÙl ˆllyò´ ç• ˆlÓ´ Ófy, ðŬ, %ē, Ġ, Ó´ yç ā, y°yl´ – •z!ī, Ŭ ˆlòf
≤ ˆA ˆlī y çĠ í, z, ð°!Ŭ, Ŭ, ˆlÓ´ ˆlÓ´ yÙl ˆlçÓ´ ˆlŬÓy!•# ſ%ſçàè, Ġ, Ŭ, ˆlÓ´ – ≤ ˆAyl! ŬŬ, Ē, y ˆlÓ´ !°, ðy Ó´ yÓ´ Ġ% ˆlk, ˆlÓ´ yÙl
ˆlŬÓy!•# ðó y!çī, • ˆlĠ G x” ! ð´ē lŬÓ´ Ŭ ˆlòf •z !ſ!ſ!°Ġ í, z, ðŬ), ˆlĠ Ŭy •z ˆlĠ Ó´ Ġ% ˆlk, Ŭ, y ˆlī ≈ çĠ´ ˆlŬÓ•Ó´ ˆlÓ´ yÙl Óy!
•# Ó´ •y ˆlī, ā) í, , yhs” Ē, y ˆlÓ´ ðó yhfllī •Ġ – ~Ó´ , ðÓ´ ˆlÓ´ yÙl Ŭ, Tm% ˆlÓ´ =y ˆlſ Ó´ ˆlī, ˆlĠ ç Ó´ yÙl Óy!•#
ˆlŬ, Óy ˆlÓ´ Ŭ, y ˆlī ≈ ç x!Ē, Ŭ% ˆlā Ġyey Ŭ, ˆlÓ´ l – •z Ŭ, ˆlly Ŭy ˆlſ Ó´ ˆlŬ% ˆlk, Ŭ, y ˆlī ≈ çĠ´ ˆlŬÓy!•# ˆlŬ, ðó yhfllī Ŭ, ˆlŬÓ´
ˆlÓ´ yÙl Óy!•# í, z, ŬÓ´ xy!Ē, Ŭ, y Ó´ í, z, ðŬ), ˆlĠ xÓī, Ó´ Ŭ Ŭ, ˆlÓ´ – ˆáyl Ŭ Ŭ, y ˆlī ≈ ç ˆlŬ, ðó y!çī, Ŭ, ˆlŬÓ´ Ŷ, y Ó´ y Ŭœ%, !
ðĠ y G !è, Ġ, z, lſ ðá° Ŭ, ˆlŬÓ´ – Ŭ Ŭ, v x!ā, ˆlŬÓ´ •z flðyè, ≈yl Óç ˆlçyqĠ, Ŭ, y ˆlī ≈ çĠ´ ˆlſy, ðĠ, çyls!Øy ˆlſ Ó´ Ŭ%, ç# ˆlī, ˆlĠ ç
ˆlÓ´ yÙl ˆlŬÓ´ y!çī, •Ġ ~Óç xy!Ē, Ŭ, y Ġ, fya Ŭ, Ó´ ˆlī, Óyòf •Ġ – ≤ ˆA Ŭ ! , ðĠ, z! Ŭ, Ġ% ˆlk, Ó´ Ŷ, Ġ, #Ġ´ , ðó = !ſ!ſ!°Ó´
xĒ, fhs” ˆlŬÓ´ •z xyÓk, !SĒ° – ~•z , ð´ē lŬÓ´ ≈ !á ≠ , ð) ≠ 250 x ˆlſ ˆlŬÓ´ yÙl ˆlſy, ðĠ, ˆlŬ ˆlè, y ˆlſ Ó´ ˆlī, ˆlĠ ç, ðfyl Ó´ Ŭy ˆlſ Ó´
Ġ% ˆlk, ˆlÓ´ yÙl Óy!•# Ŭ, y ˆlī ≈ ç ˆlŬ, ā) í, , yhs” Ē, y ˆlÓ´ ðó y!çī, Ŭ, ˆlŬÓ´ – Ŭ Ŭ, v ~Ó´ , ðÓ´ !°! ÓĠ y Ŭ G ˆlĠ, ç, ðyly ˆlŬÓ´
Ġ% ˆlk, ˆlÓ´ yÙl Óy!•# ðó y!çī, •Ġ – !á / , ð) = 249 x ˆlſ •fy! Ŭ° Ŭ, y Ó´ Óy Ŭ, ≈y Ŭ, y ˆlī ≈ çĠ´ ˆlſy Óy!•# Ó´ ðy!Ġ c @ ˆA • ˆlŬÓ´
ðó´ = Ó´ & •Ġ´ ≤ ˆA Ŭ ! , ðĠ, z! Ŭ, Ġ% ˆlk, Ó´ ā, i%, Ġ ≈ Óy ˆlçĒ, ðó ≈ – ~•z , ð´ē lŬÓ´ ≈ •z !àè, ſ ~Ó´ ˆlŬ% ˆlk, Ŭ, y ˆlī ≈ çĠ´ Óy!•#
ˆlÓ´ yÙl ˆlòÓ´ •y ˆlī, ðó y!çī, • ˆlĠ ≤ ˆA Ŭ ! , ðĠ, z! Ŭ, Ġ% ˆlk, Ó´ ſŬy!Æ á ˆlè, – 2Ē9 ≠ !mī, #Ġ´ ! , ðĠ, z! Ŭ, Ġ% k, ≤ ˆA Ŭ G !mī, #Ġ´ !
ðĠ, z! Ŭ, Ġ% ˆlk, Ó´ Ŭy ˆlŬÓ´ ! Ó´ !, !SĒ° ˆlĠ •z ç ÓSĒÓ´ – ~•z ſŬ ˆlŬÓ´ ≤ ˆA Ŭ ſy ˆlā Ŭ, y ˆlī ≈ ç çĠ, , ˆlŬÓ´ , ð´ē Ġ, , !SĒ° Ŭy ˆlſ ≈ ly!
Ó´ ˆlòÓ´ ſy ˆlī ˆlĠ , y •z ˆlŬ – ˆlçly ˆlŬÓ´ •fy! Ŭ° Ŭ, y Ó´ Óy Ŭ, ≈y ˆlŬÓ´ ˆlī, ˆlĠ ç ~•z Ġ% ˆlk, Ŭ, y ˆlī ≈ ç çĠ´ # •Ġ – •fy! Ŭ° Ŭ, y Ó´ ≤ ˆA!
ſ!k, yĒ, Ŭ, ˆlŬÓ´ Ŭ Ŭ, çĠ x!Ē, K, G !Ē, ≈ Ó´ ˆllyàf Ŭ, Ŭy, y Ó´ !• ˆlſ ˆlŬÓ´ ~Ó´ , ðĠ ð´ē ˆlŬÓ´ Ŭ, y ˆlī ≈ ˆlçÓ´ çyl« Ŭ, yĠ´ Óy Ó´ !ſ,
ð! Ó´ Óy ˆlŬÓ´ ≤ ˆAĒ, y Ó´ Óy í, , ˆlŬÓ´ = Ó´ & Ŭ, ˆlŬÓ´ – ~•z , ðŬÓ´ Óy Ó´ ˆlÓ´ y ˆlŬÓ´ ſy ˆlī ſjðy!ðĠ, ſ!ſ, ā%, ! – ˆlŬ, ðy ſĠç Ó´
ſŬi%, •f Ŭ ˆlŬ, Ŭ, Ó´ Ġ, ñ ~Óç ˆlÓ´ y ˆlŬÓ´ ſy ˆlī xy ˆlŬÓ´ Ŭ, lè, Ġ% ˆlk, Ó´ , ð« , ðyĠ, # !SĒ° – e ˆlŬ •z Ŷ, y ˆlòÓ´ Ŭ, y ſſy Ó´ # Ó´
ſçáf y Ó, k, ˆlŬÓ´ ſy ˆlŬ – ~! ð´ē ſŬ, ≤ ˆA Ŭ ! , ðĠ, z! Ŭ, Ġ% ˆlk, Ŭ, y ˆlī ≈ ˆlçÓ´ ðó yç ˆlŬÓ´ ðó´ Ē), Ŭ ðf ſyà ˆlŬÓ´ ˆlÓ´ yÙl
ˆlŬÓy!•# Ŭ, yĠ ≈ fi, ~Ŭ, y ð, ðĠ, f ≤ ˆA !, • y Ŭ, ˆlŬÓ´ – lŶ, l Ŭ, ˆlŬÓ´ ˆlŬÓ•Ó´ à ˆlŬ, , ˆlĠ, y y Ó´ Ŭ ˆlŬ, y ſy Ŭ ≈ f Ŭ, y ˆlī ≈ ç •y!
Ó´ ˆlŬ ˆĒ, ˆlĠ ñ ly ˆlçĒ, ðĠ ≈ fhs” !mī, #Ġ´ ! , ðĠ, z! Ŭ, Ġ% ˆlk, Ġ, y Ó´ , ðó yç ˆlŬÓ´ xlfĠ, Ŭ Ŭ, y Ó´ Ŷ, ˆlŬÓ´ ðŶyĠ, yĠ´ – ~! ð´ē ſŬ,
Ŭy ˆlſ ≈ ly! Ó´ Ġ% ˆlk, Ó´ ˆlçĒ ! ð´ē ſŬ, Ŭ, y ˆlī ≈ ç Ŭ, ˆlſ ≈ Ŭ, y G ſyĠ, ≈ ! lĠ´ y ˆlŶ, ſy Ŭ! Ó´ Ŭ, •hfllī «, ð Ŭ, Ó´ ˆlŶ, ā, y •z ˆlĠ Ó´ y Ŭ
ˆlŬ, Ġ, y ˆlŬÓ´ ſy ˆlī ā%, ! – Ē, ˆlŬÓ´ ſy! Ŭ° Ó´ Ŷ° ðy Ó´ Ŭ, ˆlŬÓ´ – Ē, ˆlĠ Ŭ, y ˆlī ≈ ç ˆlŬ, !ſ!ſ! SĒyí, ,y G ~•z ð% •z m#, ð
ˆlÓ´ y ˆlŬÓ´ x! ð Ŭ, y ˆlŬÓ´ ˆlŬÓ´ Ġ, , ! ð´ē Ġ, •Ġ ñ ~Óç !, ðĠ, z! Ŭ, Ġ% ˆlk, Ó´ « !, Ġ, ð) Ó´ ˆlŬÓ´ ſy ˆlī xy ˆlŬÓ´ y xĠ ≈ çy! hfllī ſſÓ´ * , ð
ˆlÓ´ y Ŭ ſŬ, ! ð´ē Ġ, Óyòf •Ġ – ~ſ Ó´ Ŭ, y Ó´ ˆlŶ Ŭ, y ˆlī ≈ ˆlçÓ´ x!Ē, çyĠ, ˆlŶ# Ó´ Ŭ ˆlòf ˆlÓ´ y Ŭ Ŭ ŬÓ´ ˆlŬÓ´ yò# Ŭ ˆllyĒ, y Ó´ e Ŭ ç
Óy í, , ˆlŶ, ly ˆlŬ, – •z!ī, Ŭ ˆlòf ˆlÓ´ y Ŭ Ŭ, ˆlſ ≈ Ŭ, y ñ ſyĠ, ≈ ! lĠ´ y ðá° Ŭ, ˆlŬÓ´ xfy!í» Ġ´ y!è, Ŭ, í, z, ðſyà Ó´ xMĒ, ˆlĠ Ó´ •z!° Ó´ Ŷ
ç° ðſ% f ˆlŬÓ´ ðŬ Ŭ, Ó´ ˆlĠ @ ˆA # ˆlſ Ó´ ~ ˆlſ Tmñ Ŭ, ! Ó´ si ≤ ˆAĒ, , Ġ, Ó´ y ˆlĠ T... Ó´ ſ ˆlŬÓ´ ˆlÓ´ y ˆlŬÓ´ ſç ˆlſ yà Ó, k, çyĠ´ – !á ≠
, ð) = 225 x ˆlſ ˆĒ, y Ŭ ˆlŬÓ´ Ġ% ˆlk,

24 NSOU • CC-HI-04 à°îòó° ðjðj≈ó° *îç, ð, ðó° yhfll Û, îíó° ^ó° yÛyl Óy!•#– ~ó° , ðó° •zlf%Óyó° ðó° yG ^ó° y îÛó° Û, y îSÈ xydðÛ, ð≈î Û, îíó° – ~ó° Ê, î° ^ó° yÛyl ðyîÁy îçfó° ð#Ûy ^, ðy lò# G xy° ð, ðó≈ îí, ó° , ðyò° îòç, ðí≈fhs° ! Óhfl, îç, •î° – Û, y îll≈ç ~z ðÛ îll° ^flð îíó° !ò° Û, ≤ÄË, yó° !Óhflÿ îíó° ð îä, <T •î° – ^ó° y îÛó° ðy îll xy îíó° Û, !è, î%k, xÓçfΩ, yó°#ñ ~è, y•z îSÈ° •fy!Û°Û, yó° ÓyÛ, ≈y G Óyó° !ðç, ðó° Óy îíó° ó° Û)°Ûsf– ~çlf ≤Ä îll yçl xì≈ G ^yÛ, ó° – !ð!ð °ð• xlfyf m# , ð ^ó° y îÛó° Û, y îSÈ •yó° y îlyó° , ðó° •fy!Û°Û, yó° î, y•z îflð îíó° !ò° Û, lçó° !ò° î°! ~z ð%è, !ç!ð ðó° óó° y î•ó° çlf– 237 !á ≠ , ð)≠ ≤ÄìÛ !î, !î flð îll , ðy ó° y îlál– fliy!#î ^àye G ó° yçy îòó° Û, oðç, •z , ðó° yÈ) , î, Û, îíó° Û, y îll≈ îçó° í, z, ð! îíóç fliy, ðl Û, ó° îç, ðó° & Û, îíó° l– ð%È, ≈yàfçlÛ, È, y îíó° 229 !á fiè, ð)ó≈y îΣ !î, !î %îk, !îç, •l– flð îll Û, y îll≈ îçó° ðlyò î°ó° ðy!° c ~Óyó° Û, Ñy îòç îç, î° !î!°! •fy!Û°Û, y îíó° ó° •z çyÛy, y •yðç, \$Óy° – î, Ñyó° îç, îç í, z, ðm# î, ðó° ð!ç, î G , ð)ó≈ xç îç Û, y îll≈ îçó° ðó° yð!ó° xy!ð, ðç, f ≤Äîç, !ç, î, •î° – •yðç, \$Óy° flð îll Û, y îll≈ îçó° « Û, yó° ^ Û, w !•î ð îíó° !îç, z Û, y îll≈ç ly îÛ ~Û, !è, !àó° ≤Äîç, ç, y Û, îíó° l– ~áy! î îÛ, !î!° Û, flð îlló° ^ó° ð, ðf á! î îÛ, ≤ÄyÆ xì≈ Û, y îll≈ îç , ðyè, y îly •ç, – ~z Óy!È!≈Û, ð!ó° Ûy! îSÈ° 2ñ000 î îÛ, 3ñ000 è, fy î°rè, – ~z ó° yç îflfó° ≤ÄË, y îíó° Û, y îll≈ îçó° ^ Û, yÈiyàó° È%, î° ÈÑ, îç í, zè, îç, ly îÛ, – î, yó° ðy îll , ðyó° y ló° îll Óyí, , îç, ly îÛ, Óyó° !ðç, îòó° ðjðð G ≤Äîç, ð!– flð îll Û, y îll≈ îçó° e Ûóð≈Ûyl « Û, y! ^ Ûy!°î° y ~Óç î, yó° í, z, ð! îíóç ~îçy!ó° î° y G ^ó° y!í, í yó° @ Ä#Û, çyÛ, îòó° È, #îç, Û, yó° î° îll ðÑyí, , y! – flð îlló° !Û, è, Óç, ≈# •Gí° yó° Û, yó° îíó° Û, y îll≈ îçó° xy@ Äyð# Û îlyÈ, yó° î, y îòó° Óy!çfÛ, G ó° yç îll! Û, í, zFä, yÛ, yA« yó° , ð îll Óyóy •îll ðÑyí, , y!FSÈ° – Ûy!°î° y °jy ðÛ! ð îíó° ^ó° y îÛó° ðy îll ~Ùe# à%, !_ îç, xyÓk, !SÈ°– Û, y îçz î, y îòó° xì% îíó° y îòó° yÛ •yðç, \$Óy î°ó° ðy îll Ûðfllç, y Û, ó° îç, ó° yç •î° – 226 !á fiè, ð)ó≈y îΣ ^ó° yÛ G •yðç, \$Óy° , ðyó° flð!ó° Û, à%, !_ ó° Ûyðf îÛ Û, y îll≈ç •z îíó° y lò#ó° í, z îíó° Û, y îly ðçflf Óy!•# ≤Äó° î ly Û, ó° yó° x!DÛ, yó° Û, îíó° – ~ó° Û, îll Û, ÓSÈó° , ðó° •z îíó° yó° ð!ç, îç ðy=rè, yÛ ç• îíó° ó° ðy îll ^ó° y îÛó° ~Û, !è, à%, !_ ðjðy!ðç, •î° – 221 !á fiè, ð)ó≈y îΣ xyí, î, y!° #ó° •y îç, •yðç, \$Óy° !îç, •î°!– flð îll Û, y îll≈ îçó° ^ ðyÓy!•#ó° ðy!° c îll yó° çlf ðó° ðjðç!è, î° Û! Û!ó° y!ä, î, •î°! •fy!Û°Û, y îíó° ó° , ð%e •fy!Óy° – •fy!íó° î, Ñyó° ^ó° yÛ !ó° îíó° yò# Ûy!ðÛ, î, y í, z, ó° y! ðÛ, yó° ð!è! , ðç, yó° î îÛ, °yÈ, Û, îíó° îSÈ° î°– î, yó° ä, ó° Û° «, f îSÈ° ^ó° yÛ xye Ûî G •zî, y!° ç! Û, ó° y– ~z í, z îç îçf •fy!íó° ðfy=rè, y îÛ Û, y îll≈ç xy!ðç, í, z, ðçy!î, îòó° í, z, ðó° xì, fyä, yó° Û, ó° y •îFSÈ ~z xç%y îç, ^ó° y îÛó° !Ùe !àó° # ðfy=rè, yÛ xye Ûî Û, ó° î° ^ó° yÛ G Û, y îll≈ îçó° Û îðfÛ, yó° à%, !_ È, îDÓ° x!È, îly îà 218 !á / , ð)≠ !mîç, #î° ! , ðç, z!Û, î%k, ðó° & •î° í, zÈ, î° , ð îç, ó° Û îðf– ~z î%îk, Û, y îll≈ç Óy!•# ≤Äy!° ~Û, Û, È, y îíó° •fy!Óy î°ó° í, z, ðó° •z !È, ≈ó° ç#° îSÈ° – •fy!Óy° ^ó° y îÛó° !óó° & îk, ~Û, ð%/ðy•ð# ,

100%	MATCHING BLOCK 29/308	W
ð!ó° Û, "ly @ Ä°î Û, îíó° îSÈ î°!– !		

î, !È, y° Û, îíó° •z çyl îç, !È) Ûðfðyà îíó° ^ó° yÛyl îíó° y!•#ó° ðy îll , ðyó° y ^ ð!° yó° « Û, y Û, y îll≈ îçó° xyó° îSÈ° ly– î, y•z ^ó° yÛ ä, y•z î°z ðÛ%o , ðy!ç, , !ò° îll° ð• îç•z ^flð! Óy xy!È, Û, y îç, •yÛy Û, ó° îç, ðyó° îíó°– ^ó° y îÛó° !òÛ, î îÛ, ð!ó° Û, "ly îSÈ° îç, Û!– ~z í, z îç îçf•z ^ó° yÛ ð%è, Óy!•# îç, !ó° Û, îíó° îSÈ°– ðy!óçel° yð Û, îll≈ î° yð !ð! , ðGó° îç, çyð#! ð° ^ó° y îÛó° !Ùe Ûy!°î° yó° ð• îly!àî, y!° •yÛy Û, ó° îíó° flð îllñ xyó° !ð!° îç, ç îç, , y •îç, lyÛ, y îlyó° y è, y•z îíó° î° yð ðj±!ll° y îðó° xó# îll ðó° y!ó° Û, y îll≈ îçó° !óó° & îk, xy!È, Û, y îç, x!È, ly! ä, y° y îíó° ÈüüÈ ~è, y•z îSÈ° ^ó° y îÛó° , ð!ó° Û, "ly– !Û, v •fy!Óy° îç, îll° îSÈ° î°! ^ó° yÛyl îòó° •zî, y!° îç, xye Ûî Û, ó° îç, ~Óç ~çlf ðyàó° , ð îll lyGí° y ðç, ó° îll° ^ó° î°! îç, !î xy°ð

NSOU • CC-HI-04 25 ,đó≈îlī.ó ° ò%ã≈ù ,đì òîó ° •zi,y!°ó ° í,z_îó ° °ó yîúó ° ~îü,öyîó ° ü,yîsè îü xylyó °
 ^ü.ôç° syçyî°- î,yó ° ~•z ā,yî° °ó yîúó ° !•syó!ü,yç ~îyîüîy °•lî îyî - •fy!óy° È,yîy ü,îó °•z cyîîlî.î î
 °ó yü çî ü,ó y î,yó ° ,đî«î. °sy ù%îî. ≈ ü,álG•z sy,ó,ó ðó îl - î,yó ° °«,f !sè° î,y•z °ó yü çî ü,ó y îî ñ óó ç
 °ó yüyl syóy!#îü. ^cyā !#î È,yîó î,y îòó ° !lîçîòó üy!è,îlî. ,đó yhfll ü,ó y- î,yó ° xyçy !sè° ~ó üyôfîü
 °ó yîüó ° syü!ó ü, ç!_ áó≈ü,îó ° °đgî y sy,ó °•îóñ îy î,y îòó ° xđ#fli làó ° ó yT...= îyîü, îóîoy•ü,ó îî,
 ^≤Áóîy îyàyîó- ~È,yîó °•zi,y!°î, °ó yîüó ° ~ü,FSÈe xy!ò,đö,f kT Ü,îó ° °đgî y ^àî° °ó yüyl È,î,y îó ° çîó °
 ,đö,î. °îó ° ~óç °ó yü ü, yîlî≈îçó ° x!%ü),î° cy!hs °ã%!_ ü,ó îî, Öyôf •îó- 218 !á fiè, (đ)ó≈yîsö° Ósîhs °ó °
 ^çîÉÏ Öy @ Ā#îkø° ÷ó &îî, ÷ó & •îî !sè° ü, yîlî≈!çîlî yl Öy!#ó ° !óáfyî, îyey- !,đîó ° !ç,đî≈fhs °ó yhfliylî !ó!
 È,ß °çe&È,yóy,đß ° àye îü, ,đó y!çî, ü,îó °•fy!óy° ~làîî ^àî°- !,đîó ° !lîçó ° ü,yîsè ~îs îî,î lál ^,đóÑSÈî°
 î,ál î%îk, •î,y•î, xyó ° ,đóyl îü,yó ° # îlylđđf !ü î° î,yó ° Öy!#ó ° syçy xîüü,è,y•z •...yî,đöyl - ò!«î àî°ó ° ùôf !
 òîî îyGî yó ° sùî °óç îü,s%È îóîó yđ# àye •fy!óy° îó ° í,z,đó ° xye üî ü,îó °ñ îü,v îü,î,z,ç%îóôy ü,îó °
 í,zè,îî, ,öyîó °!- ~È,yîó °•fy!óy° °ó yz!ò#ó ° ,đöYā,üî,#îó ° ~îs °,đóÑSÈî°- fliyl#î° à î,z,ççy!î,îòó ° Öyôy
 xli°è ü ü,îó ° !î,îó ° yz! ,öyó ° •îî ^àî°- xđ#î#î° è,yu,yñ ≤Āî(ü),° xyó•yGî y G «%,öyÈüÈî,Èeyl çç≈!ó ° î,
 ü,yîlî≈!çîlî yl syó y flđl îîü,ó gly ü,ó yó ° ,đöNyā, üy,đó °•zi,y!°ó ° à xđ%f!Èî, xMÈ,î° ~îs î,z,đîfllî, •î -
 fliyl#î° çe&È,yóy,đß ° í,z,ççy!î,îòó ° ,đó y!çî, ü,îó °•fy!óy° °ó yü !óîó yđ# xlyf yf àñ îüÈüÈ óz G °zTMyîó
 sîü, î,yó ° syóy!#îî, î%_ ü,ó îî, ā,y•z î°- îî,î ~è,y È,yîy ü,îó °•z ó%îv, !sèî° î î °ó yüyl îòó ° ~ü,öyó °
 ,đó y!çî, ü,ó îî, ,öyó ° î° ,öy ò#ó ° xóóy!•ü,yî ° Ósöyîó î, syhfll à î,z,ççy!î, î,yó ° syîî îyà °ò îó-
 •f!óy î° ° îî, cyô#îü, yîlî≈ç Öy!#ó ° sîD °ó yüyl Öy!#ó ° ≤Āîü ççâyî, •î !è, îly îsö° ó îî«î, îe- !sî,đGó °
 îî, cyô#î xli, xyd!óyîy# °ó yüyl Öy!#ó •fy!óy° îó ° syò«, ó îlî!î,ó syüîl È,î, ,đîlî, ~óç ü,yîlî≈ç •z î%îk,
 çî#î - ~ó °,đó ° !è, Δîsî y ~óç è, Δyîsîüü •... îòó ° î%îk, G °ó yüyl Öy!#ó ,đó y!çî, •î° È, fy!óî° yf üfy!ü:üyîsö°
 îî, îç °ó yü î,yó ° î%k, ^ü.ôçî° î,đîó °ôî ≈!îî xyîs - î,yó ° y ^ây,đl xye üîlîó ° myó ° y xî,ü, ≈îî, ü,yîlî≈!
 çîlî yl îòó ° !óó î, ü,ó yó ° !#îî, îlî - !ü,v x!ā, îó °•z °ó yîüó ° xÈ,fhs °îó ° üî,yîüü,f ^òáy !ò î° •fy!óy° îó ° öyÈ,
 •î - ü, fy îó ° î%îk, ü,yîlî≈îçó ° •yîî, °ó yüyl Öy!#ó ä),î, yhs ° È,yîó ,đó y!çî, •î - ~ó °,đó ° •fy!óy°
 ü, fyîöy!lî yó ° ≤Āóyl làó ° ü, fy,đóî° y îî, sîsly xyóî ^l - !mi, #î !,đö,z!ü, î%îk,ó ° ≤Āîü,đîó° ,đó y!çî, •Gî yó °
 ,đó ° °ó yüyl °y È, fy!óî° y îsö° ó îlî!î, îü, •z @ Ā•îîyàf ó î° üîü,îó ° - ~ó ° È,î° î,yó ° y ó îyDî !Óhfliyl îó °
 !#îî, @ Ā•ü,îó ° - ,đîó °ôîî, ≈î, ó îlî!î,ó ° È,î° °ó yüyl Öy!#ó xyóyó ° çîî°ó ° ü%á °ò îá- îly°ñ ü%Üyñ
 !î° yî,öy!s ~óç è, îó ° rē,yü óó° òá° ü,ó îî, •fy!óy° ófî ≈ °î°- î,ü,z ófî ≈ °î° ü, fy,đóî° y làó îü,
 °ó yîüó ° ≤Āîî,îçy îòó ° •yî, îîü, ó «,ü,ó îî,- !á ≠ ,đ)≠ 212 xîs °ó yîüó ° •yîî, •fy!óy° îó ° !üé ° yT... !
 sô y!ü,î,z çó ° ,đö,î. •î - ~ó ° È, î° !sî!î, îó ° yîüó ° ≤Āyôylf ≤Āîî,ç,y,đöyl - •z!ü,üîđf !á ≠ ,đ)≠ 215 îü, !á ≠
 ,đ)≠ 212 xîsö° üîđf !sî,đG°syî, mîî °ó ° îî, îç °ó yü ü,yîlî≈ç x!òü,î, îflđîl xye üiydÜ, î%k, ,đîó ° ā,yly ü,îó ° -
 •fy!óy° îó ° öyî, y •yîò&ó °ó ° •yîî, !sî,đG°syî, y îòó ° ü,î%,f •î°G,öy!óœl° yf !sî,đGó ° ,đóe !á ≠ ,đ)≠ 208 xîs
 Ófyü%,öyó ° î%îk, •yîò&ó °îü, ,đó yhfll ü,îó ° !,đö,î, •î, fyó ° ≤Āîî,îçyô îl ~óç îflđîlîó ° !lî,z ü,yîlî≈ç òá°
 ü,îó ° î- 206 !á ≠ ,đ)≠ ày!î, ðá° ü,ó yó ° ,đó ° flđîlîó ° í,z,đó ° °ó yîüó ° ,đ)î ≈ ü,î, ≈c fliyl,đö,î. •î -
 26 NSOU • CC-HI-04 ~ó °,đó ° !sî,đG° flđl îîü, !sî!î, ~îs îsáyl îîü, xy!È, ü,y xye üîîó ° ,đó ° ü,îy @ Ā•î

92% MATCHING BLOCK 30/308 W
 Ü,îó ° î- îî,î î,z,đö!ç, ü,îó ° !sèî° î ^

î
 xy!È,ü,yî ü,yîlî≈îçó ° !çf!î āNy!è, !ó,đß ° •î° •fy!óy° •zi,y!° î, fyà ü,ó ° îî, Öyôf •îóî- î%k, !óóÁhfll ü,yîlî≈ç
 °ó yîüó ° sîD sîî,î, sîđö, •

95% MATCHING BLOCK 31/308 W
 î - áó° fljyÈ,y!óü,È,yîó°•z •

100% MATCHING BLOCK 34/308 W

Ü, #Ë, y^iO , ðiO^ ã, y^ly Ü, Ó^

İÖI 3É7 ≠ Æyā, #l ^ Ó^ y^iÜ áyòf È, i%, ≈iÜ, 3É8 ≠ xl%ç#^l# 3É9 ≠ @` Äsi, ðO# 3É0≠ í, z^lçf • Ü, !Eİ!È, !_Ü, ^ Ó^ y^U Ü, k, •Gí^ yÓ^ !, ðSÈ^ İl ≤ÄyÜ, İ, Ü, , ðiO^ ^İÖç !Ü, È), !ÜÜ, y !SÈ^ ^Şz^ !ÓEİİ^ !è, xl%ðyÖl Ü, Ó^ yÓ^ ≤Äİ^ yŞ xy^İ^yā, f ~Ü, ^İÜ, Ó^ Ü)° í, z^lçf – • í, z_~ Ü, ^İÜ, Ó^ x, ðO^ í, z^lçf • ^ Ó^ y^iÜÜ^ Ü, !Eİ ç!ÜO^ ≤ÄŞyÓ^ ñ Ü, !Eİç È, Ş°ñ áyÜy^iO^ ðyŞ^ İòO^ Ü, yçÜ, Ü≈ G İ, y^ İòO^ , ðiO^ ã, y^ly ÓfÓfIy ÈüÈ •zi, fy!ò !ÓEİİ^ Şjð^ İÜ, ≈G !ç« y!≈#^ İòO^ xÓài, Ü, Ó^ y – • !ç« y!≈#Ó^ y Ó^ yçİ, ^İsfÓ^ xò#^ İl ^ Ó^ y^iÜÜ^ áyòf È, i%, ≈iÜ, !#İ, G İ, yÓ^ Ş#yÜÓk, İ, yÓ^ !òÜ, !è, Şjð^ İÜ, ≈çyl^ İi, , ðyÓ^ ^İÖ – 3É1≠ È), !ÜÜ, y ^ Ó^ y^U ≤Äyā, #lÜ, y° ^İ^İÜ, , z áy^İòfyí, ðyò^ İl İ^İl^T ŞÜ, !k, °yÈ, Ü, ^İÓ^ !SÈ – È, ^İ° ^ Ó^ y^iÜ áyòf ŞÇÜ, ^İè, Ó^ ŞÜŞfy Ü, álG•z ^ŞÈ, y^iO^ !SÈ^ İy – ç• ^İÓ^ Ó^ ã, yÓ^ , ðy^İçÓ^ ç!Ü í, zİ, yò!ç#° !SÈ° ~ÓÇ ŞyİÄyçf ≤ÄŞy!Ó^ İ, •Gí^ yÍ^ ~İè, ! İ, í, z!İŞ ~ÓÇ xy^İç!Ó^ İ y ~ÓÇ !e !Ü!^ yÓ^ í, zÓ≈Ó^ ç!Ü myÓ^ y ŞÜ, k, • İİ^ !SÈ – È, y!ç≈° !° İá^İSÈ!≠ ÜÜ, ç, EİÜ, Ó^ y ŞÜhfİİ xyç#Ó≈yò SÈyí, , yz Ü, İ, xyç#Ó≈yò≤ÄyÆñ İ, y^ İòO^ Ü, İ, Ş%áu x^İlfrÓ^ Şçã^İEİ≈Ó^ ^İ^İÜ, ð) İÓ^ ñ xyò≈, ð, !İO# İ, y^ İòO^ çlf ~Ü, !è, Ş•ç ç#ÓİfyeyÓ^ çB\ ^ ðİ – Ü

NSOU • CC-HI-04 29 áyÜyÓ^ =!° ^ŞzŞÜ^İİ^ Ü)°i, ðyŞ^ İòO^ myÓ^ y , ðiO^ ã, y!°i, •İ – áyÜyÓ^ Óí, , •Gí^ yÓ^ , ðyçy, ðy!ç ŞÜ^İİ^ Ó^ Ş^İD Ş^İD ç•Ó^ y!È, Ü#á# x!È, ŞÓ^ ^İiÓ^ Ü, yÓ^ ^İi @` ÄyÜ#İ È), !ÜO^ Üy!Ü, ^İòO^ Şçáfy •...yŞ ^ ð^İİ^ İ, yÓ^ y Ü, Ü ç!_ çy°# • İİ^ í, z^İè, ^İSÈ – ç•Ó^ =!° ^Ü, w Ü, ^İÓ^ xl≈!#İ, İ%, İ Ueyy °yÈ, Ü, ^İÓ^ – ^ Ó^ y^U !!İç•z ~Ü, ≤ÄÈ, yÓçy°# İòO^ ! •İŞ^İÓ^ Şy!Ó≈Ü, È, y^İÓ xl≈!#İ, Ó^ ^Ü, w!ÓB%İi, , ðiO^ İi, •İİ^ !SÈ – ≤Äçyİ, y!sfÜ, , ð^İÓ≈Ü)°i, x!È, çyİ, Ó^ yç^İİ!i, Ü, ^ ð! İ•z ŞyİÄyçf^İÜ, çyŞ! Ü, ^İÓ^ !SÈ^ İi, «, İ y !ŞçyÓ^ ^ Ó^ y^Uyl ŞyİÄyè, ^İÜ, ~Ü, lyÍ^ ^İÜ, , ðiO^ İi, Ü, ^İÓ^ !SÈ^ İi – •zi, y!^Ó^ Üy!è, ŞyòyÓ^ İi, í, zÓ≈Ó^ ñ !Ó^ İçEİi, ^ ðy İò#Ó^ ŞÜÈ), !Ü ~ÓÇ Ü, fy!ðy!Í!^ yÓ^ ^ ç, İ, xMÈ, °=!° – ≤Äyā, #lÜ, y^İ° ≤Äòyl , ðİf=!° !SÈ° àÜñ ç° , ðy•z ~ÓÇ oy« y^i, y – ð#â≈Ü, y° ð^İÓ^ •zi, y!^ ç° , ðy•z ^i, ° ~ÓÇ È, °İÈ, !_Ü, Üòf í, zİ, yò^İl !Ó^ İYèÓ^ ^İi, ç !!İİ^ !SÈ – İ, ^İÓ^ ^ Ó^ y^U ŞyİÄyçf !Óhfİly^İÓ^ Ó^ ŞÜ^İİ^ !Üç^İÓ^ Ó^ Ü^İi, y xyÓ^ G í, zÓ≈Ó^ ^ ðç=!°Ó^ Şy^İİ^ Óy!İçfÜ, Şjð^ İÜ, ≈Ó^ ^ ç, ^İè xyŞyÓ^ , ðO^ Öi, ≈# Ü, y^İ° !Ó!È, B^ Ü, yÓ^ ^İi à^İÜO^ í, zİ, yò!...yŞ , ðyÍ – •fyÓ^ ”, ^y^İİ^ è, Şl çlfİè, İ ^ Ó^ y^Uyl^İòO^ Óf!_ ài, ç#ÓİÈÜÈ~ !° İá^İSÈ!≠ ~Ü, y!òÜ, Şy!•İi, f Ü, !EİÜ, y^İİ≈fÓ^ ~!Ü!_Ü, í, z^İÓ^ á, ðyGÍ^ y^İyÍ – ~Ó^ , ðyçy, ðy!ç xyÜy^İòO^ ^ Ó^ y^Uyl ŞyİÄy^İçfÓ^ Ü, !EİÜ, yç Şjð!Ü, ≈i, İ, ^İİfÓ^ í, zİ, =!°Ó^ Ü^İòf ^çç, f Ü, y^İè, y ~Ó^ Ó^ ã, lyñ ^È, ^İÓ^ y ~ÓÇ È, y!ç≈^İÓ^ Ó^ ã, lyñ Íá fiè, #Í^ ≤ÄİÜ çi, yΣ#^İi, Ü, °%^İÜ°yñ !≤!İ ðf ~^ yÓ^ ~ÓÇ ã, i%, İ≈, ðO^y! ðİ^yŞ ≤ÄÜ% ^İáO^ Ó^ ã, lyÓ^

88% MATCHING BLOCK 35/308 W

Ü, İy !Ó^İçEİÈ, y^iO^ í, z^İÖ^á^İlyàf – Ü, , !E

İ^İç, ^İè ÓfÓ•*İ, ŞÓ^ OyÜ=!°Ó^ !İòç≈İ Üy!è, á%Ñ^İi, , !Ó!È, B^ xMÈ, ° ^İ^İÜ, , ðyGÍ^ y ^á^İSÈ – ^ Ó^ y^Uyl !Ó^ İYèÓ^ ~Ü, y! ðÜ, ≤ÄB^İç, e ^İ^İÜ, ~•z ŞÜhfİİ lyly ðO^ ^İiÓ^ Ü, !Eİ ŞÓ^ OyÜ=!°Ó^ ðyİ, Ó xçç=!° , ðyGÍ^ y ^á^İSÈ – Ü, !Eİ^İç, e !SÈ° •zi, y! °Ó^ ^áyí, yÓ^ !ò^İÜ, xl≈!#İ, Ó^ Ü)° !È, !_ – ^ Ó^ y^Uyl^İòO^ í, zİŞ^İÓÓ^ !òl, ðO#^İi, Ü, !EİÜ, yç Şçe^ yhs” í, zİŞ^İÓÓ^ Óyç°f xyl≈ÈüÈŞyÜy!çÜ, ç#Ó^İl ~Ó^ =Ó^ & ^İçÓ^ •z!Dİ, Ó•Ü, ^İÓ^ – ~Ü!Ü, # ^Ş^İl^İè, Ó^ ŞòŞfÓ, @G Ü, !Eİç!ÜO^ xlòÜ, yÓ^ # !SÈ^ İi – ≤ÄyÓ^ !Q, Ü, , ð^İÓ≈ ≤ÄyÍ^ ŞÓ lyà!Ó^ Ü, z Ü, !EİÜ, y^İİ≈fÓ^ Ş^İD ^Ü, yIG ly ^Ü, yIG È, y^İÓ^ Í%_ !SÈ^ İi – 3É2≠ áyÓyÓ^ í, zÍ, ðyò^İlÓ^ çlf •zi, y!^İi, ≤ÄyÜ, , İi, Ü, çİ, ≈ •fyÓ^ ”, ^y^İİ^ è, ^İfiè, yl çlfİè, İ ~Ó^ Ü^İi, Üòf ≤Äy^İä, fÓ^ xlfylf ^òç=!°Ó^ İ%, °lyl^ •zi, y!° ≤ÄyÜ, , İi, Ü, , ðiO^ ^İÓ^İçÓ^ !Óã, y^İÓ^ x^İÜ, ^İÓ^ç ŞÜ, k, – Ó, !T, ðyİ, ~•z xMÈ, ^İ° ≤Äã%, Ó^ , ð! Ó^ Üy^İi •Gí^ yÍ^ Üy!è, !SÈ° !Ó^İçEİ^ í, zÓ≈Ó^ – ~Ó^ , ðyçy, ðy!ç ~•z xMÈ, ° !SÈ° xŞçá f ^SÈyè, ~ÓÇ Óí, , İò# myÓ^ y , ð! Ó^ ^İÓ!Tİ, – ŞÓ≈y!òÜ, ~òà^İ≈fÓ^ ^ Ó^ áy!è, ŞyòyÓ^İi, İ!ò í, z_Ó^ ÈüÈ, ð!Yä, ^İÜ ð!ç, İÈÜÈ, ð)Ó≈ !ò^İÜ, ã, ^İ° İ, ^İÓ^ ç^ÓyÍ^ % x« yç^İçÓ^ í, z, ðO^ ŞyÜylf !İÈ, ≈Ó^ Ü, ^İÓ^ ñ Ü, yÓ^ İ~!è, xy^İç, ðy^İçÓ^ ç^İÓ^ myÓ^ yñ , ðO≈i, ^İi#Ó^ myÓ^ y ~ÓÇ ≤ÄÓy!•i, Óyİ, y^İŞÓ^ myÓ^ y , ðiO^ Ó!İ, ≈i, •Í – ~•z xl%Ü), ° ≤ÄyÜ, , İi, Ü, , ðiO^ ^İÓç ^ Ó^ y^Uyl ŞyİÄy^İçfÓ^ Ü)° xçç^İÜ, Ü, ! Eİç í, zÍ, ðyò^İlÓ^ çlf xİ, fhs” Ş•yÍ^ İ, y Ü, ^İÓ^ !SÈ –

100% MATCHING BLOCK 39/308 J

á%Ó fllyÈ, y!ÓÜ, È, y^iO•z İ, y•z ^

Ó^

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yÙ Ü, !EİÜ, y ĩİ ≈ f ÆÜ, k, • ĩİ ĩ, z ĩē, !SÈ° – °y!ē, ĩ y ĩÜÓ° ÆÜÈ, !Ü ĩ, !Ó° • ĩİ ĩ SÈ° xy ĩÄz ĩ ĩ!à!Ó° Ó° SÈy•z ÆMÈ, ĩ, • ĩİ ĩ – ĩ, y•z ~•z Ü, !Ü, y ĩSÈ° ðē, yc ~ÓÇ È ē Æ ĩÈ, ē, ÆÜ, k, – Ó† çĭ, yΣ# ð ĩÓ° x!°Ü,)° ≤ ĀyÜ, ĩ, ĩ, Ü, , ð!Ó° ĩÓ° ĩç ĩ, zÓ≈Ó° ~•z ÆÜÈ), !Ü ĩİ, ~ÓÇ, ðy•y ĩİ, , Ó ĩ, z, ð ĩÓ° G x ĩ, al Ó Ç ĩß √!SÈ° – , ðy•y ĩ, , ĩ ĩÜ, e ĩÜyàĭ, ĩ% ĩàÓ° , ðÓ° ĩ%à ð ĩÓ° Ü, yē, Ü, yē, yÓ° È, ĩ° « ĩ° à ĩē, !SÈ° ~ÓÇ ≤ Āã% Ó° ç!Ü ĩ, zĭ, yò!#! ĩ° – , ðy•y ĩİ, , Ó ĩ, z, ðÓ° xyò≈ĭ, y ð ĩÓ° Ó° yá ĩİ, Ó!yMÈ, ĩ°Ó° xÈ, y ĩÓÓ° È, ĩ° ĩĭ yMÈ, ĩ°Ó° G ÓÇ !Ü, S%È ç!Ü « ĩ, , @ Āfli • ĩİ ĩSÈ° – xĭ, , ≤ Āyã, #! Ü, y° ĩ ĩÜ, •z ~•z xMÈ, ĩ°Ó° x!Óöy# ĩòÓ° ç#!ÓÜ, y !Ó≈y• Ü, Ó° ĩİ, ĩ, y•z ÆÈ, y ĩÓ° x!%!ÓöyÓ° Æjð%á#! • ĩİ, , ĩ° ĩ! – Ó° ĩly çſfñ È, °Ü)°ñ ÓyöyÜ Æ ĩÓÓ° •z ĩyà! !SÈ° ä, y!•öyÓ° Æ ĩD ÆyÜÖſf, ð)İ≈ – xyÓ° !SÈ° , ð= ĩ, ly Æyç ĩİÓ°

30 NSOU • CC-HI-04 ĩyà! – Ó° yÙyl Æjð ĩòÓ° ≤ ĀİÜ ĩ, zĭ !• ĩİ ĩÓ° x!ðÜ, yçç à ĩÓEİÜ, à, •, ðy!°ĭ, , ð=Ó° , ðy° ĩÜ, •z ĩä, !• ĩ, , Ü, ĩÓ° ĩSÈ! – ~•z ≤ Āſ ĩD È, yÈ!y!Óð%Ó° y Ó ĩ° ĩ° ĩ , ðÜ%, !İ! y Óy , ðÜ%, !°ĭ yÙñ È, fy!Ó! yñ Æ ĩİ ĩÓ° yñ !, ð ĩſy ~ÓÇ Ü, fy! ðĠñ , ðy!ſ≈ ĩ yñ xfy! ĩ! ĩ yñ ĩÈ, ĩē, !°ĭ yñ ~ÓÇ G ĩÈ, ĩ, ĩ° yñ ≤ ĀÈ, ĩ, , ç ĩΣÓ° x! ģfĭç xĭ, , ≤ Āyã, #! Ü, y° ĩ ĩÜ, ~•z xMÈ, ĩ° , ð=ſjð ð ~ÓÇ Ü, !EİÜ, y ĩçÓ° =Ó° Æç ĩÜ, , •z!Dĭ, Ü, ĩÓ° – !ſ ĩİ ĩÓ° yÓ° Ó° ä, ly ĩĭ, G Ó° y ĩÜÓ° ç!ç#Ó° ĩİ , ð=Ó° =Ó° Æ ĩçÓ° Ü, ly , ðyĠĭ y ĩyĭ – !mĭ, #ĭ° =Ó° Æç, ð)İ≈ ĩ, z, ðyò! • È, ĩ°Ó° ĩyà! ÈüüüÈ !Ó° ĩÇEĭ, xy.°Ó° ~ÓÇ ç° , ðy•z – Ü, fy ĩē, y ðf ~ , y ĩÓ° Ó° Ü% ĩä ĩſ ĩİ ĩÓ° yÓ° Ó° ä, lyĭ ^ Ó° y ĩÜ x!≈!# ĩ, ĩ, Ü, Eĭ ĩÜ, Ó° Óyà! ĩÓ° =Ó° Æ ĩçÓ° Ü, ly ĩ, z ĩÓ° ä Ü, ĩÓ° ĩSÈ! – ~!° ĩyà! ĩ ð! ĩſz ÆÜ Æy Æy!% ĩÈ ĩÓ° •* ð! ĩÜ, xy!@ ĩ, , Ü, ĩÓ° ~ÓÇ ĩ, yÓ° Ü%á ĩÜ, ĩ, z ĩp° Ü, Ó° yÓ° ç!f ĩ, , ~ÓÇ Æy!% ĩÈ ĩÓ° •* ð! ĩÜ, ç! – çy°# Ü, ĩÓ° ĩ, y ĩ° ~Ü! Ó° Æ!ē, ĩ ðĭ – ~•z ĩ, ĩ!ē, Ó° ≤ Āã% Ó° , ð!Ó° Üy ĩİ ĩ, zĭ, yò! •zē, y!Ó° ç!àĭ ĩÜ, ≤ Āyã, #! Ü, y° ĩ ĩÜ, •z ÆÜ, k, Ü, ĩÓ° !SÈ° – È) Æðfſyà ĩÓ° Ó° xlf xMÈ, ° ĩ ĩÜ, G áyÓyÓ° xyſ, – ! ĩſ ĩÓ° yÓ° ÆÜſyÜ! ĩÜ, È, y ĩÓ° yÓ° ~Ü, !ē, ÓfDydÜ, Ü, !Ó!ĭ, y Æy ĩÜy ĩſÓ° Ü!) ĩÓ° Ó° ĩ, y!°Ü, yñ ĩÈ ĩ!à! yÓ° !•fiē, ÈüÈ ÜyÓ° ãñ ĩ! ĩ, ĩ° y ĩ ĩÜ, , e ĩñ xyĭ!..y!Ü, ĩ° y ĩ ĩÜ, SÈyà° SÈylyñ ē, yÓ° ĩſſy ĩſÓ° Ü% ĩÓ° lyñ ē, ĩÓ° Æy ĩſÓ° Ü%!Ó° lyñ ē, ĩſ!Ó° ĩ° y ĩÜÓ° !V, l%Ü, ñ flÖy°, ðſ , ä, Gſ ĩ ĩÜ, ñ Ó° yĭ, ĩſÓ° fiē, yç≈ ĩñ !ſ! ĩſ! y ĩ ĩÜ, flÖyÓ° yñ ĩſy ĩſÓ° ÓyöyÜñ !ÜçÓ° ĩ ĩÜ, ~!ſ!SÈ° ~ÓÇ flð ĩÓ° ^ ä, fiē, ĩ!ē, Ó° ĩİ ĩSÈ – 3È3≠ Ü, !EİÓ° ĩ, zß ĩ! ÜylÓ ÆÈ, fi, yÓ° •z ĩ, , y ĩſ Ü, !EİÜ, y ĩçÓ° xy!ÓÈ, ≈yÓ° x ĩ, ðç, yÜ, ĩ, ĩ, !% , ! – ≤ Āyĭ 10ñ000 ĩ ĩÜ, 12ñ000 ÓSÈÓ° xy ĩà Ü, ! EİÜ, yç ðÓ° Æ • ĩİ ĩSÈ° – xy= ! ĩ! ſfĭ ~ÓÇ ÆÓ° OyÜ ĩ, , ĩÓ° Ó° , ð ĩÓ° ÆÓ° ĩä, ĩİ° =Ó° Æç, ð)İ≈ ÜylÓ x@ ĀſÓ° !•ſy ĩÓ° !Ó° ĩÓ! ä, ĩ, ñ ~!ē, °yÜ, ĩÜ, !! ð≈T xMÈ, ĩ° Óſĭ, fliy, ð!Ü, Ó° ĩİ, ~ÓÇ !çÜ, yÓ° ~ÓÇ Æç@ Ā• ĩ ĩÜ, Ü%! _ ĩ ðĭ – ≤ Āyĭ!ÜÜ, Ü, ! EİÜ, yç!ē, ĠÓ° ĩä, ĩİ° ĩÓ° ç ĩ, zÓ≈Ó° !ē ĩſ ĩrē, Ó° Æy ĩ ĩç!ĭ, ĩ, ñ ~!ē, ~Ü, !ē, È), ä!, ĩy ð! « ĩ ĩ%, Ó° flÖ ĩ ĩÜ, •zÓ° yÜ, ~ÓÇ !ſ!Ó° ĩ° y ~ÓÇ xÓ° ĩç ĩÈ! •zfiÄy ĩİ° G ^ Óyl ĩ! ĩģfĭ, ĩ, !SÈ° – •zÓ° yÜ, ~ÓÇ ĩ, zÓ° !ſ!Ó° ĩ° yÓ° çyĭ ày=!° ĩ, , 10ñ 000 ÓSÈ ĩÓ° Ó° , ð%Ó° y ĩly ä, yÈ!yÓyò Ü, Ó° y à ĩÜÓ° Ó#ç Æĭ, yl Ü, Ó° y • ĩİ ĩSÈ – ~•z xMÈ, ĩ° ≤ ĀİÜ ä, •, ðy!°ĭ, ĩÈ, ĩ, yñ SÈyà° ñ ç)Ü, Ó° ~ÓÇ àÓy!ò , ð= G ĩ, zĭ, y!ò! , • ĩİ ĩSÈ° – ≤ ĀİÜ È, ĩ°=!° • aÜñ Óy!≈ñ !Ó!È, Æ , È, °Ü)°ñ xyD%Ó° ñ Óy!Dñ ^ áç%Ó° ñ , ðģflly ~ÓÇ ÓyöyÜ – !Ó° ĩY°Ó° ≤ ĀİÜ aÜñ Üē, Ó° ñ ^ ä, !Ó° ñ ç° , ðy•z ñ ĩSÈy° ~ÓÇ Ó° y•z ĩ%, Ó° flÖ ~ÓÇ Æðf ≤ Āy ĩä, f , ðyĠĭ y Ó!f àySÈ, ðy°y ĩ ĩÜ, ĩ, zq!ĭ, • ĩİ ĩSÈ° – !ÓK, yl#Ó° y ĩç ĩ!ē, Ü, ≤ ĀÜyĭ ^ , ð ĩİ ĩSÈ! ĩ! Ó° ĩY°Ó° ä, yÓ° !ē, ≤ Āöy! çſf ÈüÈÈüÈÈüÈ àÜñ ä, y°ñ È%, Ry ~ÓÇ !Ó ÈüÈ ~Ü, !ē, ÆyöyÓ° ĩ , ð)Ö≈, ð%Ó° ÆEĭ xyàSÈy !ÓÜ, ĩç! , • ĩİ ĩSÈ° ĩy 65 !Ü! °ĭ ! ÓSÈÓ° xy ĩä ^ Ó ĩĭ , ĩSÈ – ≤ ĀİÜ ä, •, ðy!°ĭ, È, ĩ°!ē, xy•zÜ, ĩ≈ àÜ !SÈ° Ó ĩ° Ü ĩİ Ü, Ó° y ĩ°ñ ~Ü, ðÓ° ĩİÓ° , ð%!kTÜ, Ó° àyſ ð! « ĩÈüÈ, ð!Yä Ü ĩ%, Ó° ĩflÖÓ° ðy•zÓ° Óyy!Ü, ĩÓ° Ó° !!Ü, ē, Ó! , ≈# Ü, Ó° yÜ, yòyà , ðy•y ĩİ, , Ó!f ≤ Āçy!ĭ, Ó° ày ĩſÓ° Æy ĩİ xÈ, ĩİy!çĭ , • ĩİ ĩSÈ° ~ÓÇ ≤ Āyĭ 11ñ000 ÓSÈÓ° , ð) ĩÓ°≈ ≤ ĀİÜ ä, yEĭ • ĩİ ĩSÈ° – !ÓK, yl#Ó° y xy•zÜ, ĩ≈ à ĩÜÓ° xyò% ĩÜ, , ĩfiē, Δ ĩÜ° !ĭ, ~!~ , ðÓ° #ç, y Ü, ĩÓ° ~!ē, ĩÜ, , ...yſ Ü, ĩÓ° !SÈ ĩ°! ~ÓÇ ^ ðà ĩĭ, , ^ , ð ĩİ ĩSÈ! ĩ! xlfyf çyĭ ày=!° Ó° ĩ%, °lyĭ Ü, yÓ° yÜ, yòyà , ðy•y ĩİ, , ĩ, z!āĭ, xy•zÜ, ĩ≈ à ĩÜÓ° Æy ĩİ xyÓ° G ^ Ó!ç !Ü° Ó° ĩĭ ĩSÈ –

NSOU • CC-HI-04 31 3È4≠ ^ Ó° yÙyl ÆyĭÄy ĩçfÓ° ĩlyÓ° Ü, EİÜ, Ó° y •fyÓ° ", ^ •y ĩİ° ē, fiē, ĩ ç!fiē, ĩ! Ó° yÙyl ĩòÓ° Óf! _ ãĭ, ç#Ó!ÈüÈ~ !ſ ĩİ ĩÓ° y ĩÜ, x!%ſÓ° ĩ Ü, ĩÓ° !° ĩä ĩSÈ! ĩ≠ e ĩ Üç ≤ Āçyĭ, y!ſfÜ, ÆyĭÄyçf !Óģflly ĩÓ° Ó° Æy ĩİ Æy ĩİ Ó° y ĩÜÓ° Ü, !EİÜ, y ĩçG xy ĩſ Ófy, ðÜ, , ð!Ó° Ó!ĭ, ≈! – Ü, !EİÜ, y ĩçÓ° °« , f ~ÓÇ , ðk, ĩ, ĩ, xy ĩſ ĩ%à x!%ſyÓ° # , ð!Ó° Ó!ĭ, ≈! – ð!# ç! ÜÓ° Üy!Ü, ĩòÓ° !Óģfl!# ĩ≈ Æjð ĩò x ĩÜ, =!° ĩSÈyē, ĩSÈyē, ç!Ü çy!Eĭ, • ĩİ ĩSÈ° ~ÓÇ Ü, !EİÜ, y ĩçÓ° °« , f ~ÓÇ , ðk, ! ĩ, =!° , ð% ĩÓ° y, ð%!Ó° , ð!Ó° Ó!ĭ, ≈! , • ĩİ ĩSÈ° – •zĭ, y!° ĩ, , çſf xyÓ° Óyçy ĩÓ° Ó° ç!f ĩ, zay!, ðĭ, • ĩ! ĩñ ^ Ü, Ó° !Ó° ĩò ĩçÓ° ĩ ĩÜ, Óyçy ĩÓ° xyÓ° G Ü, Ü ðy ĩÜ ÆÓ° ÓÓ° y• Ü, Ó° y ĩ ĩĭ, , ðy ĩÓ° Ó° ĩ° – xyD%Ó° ~ÓÇ ç° , ðy•z ð!ÈüÈÈſjð ĩòÓ° ≤ Āöyl ĩ, zĭ, • ĩİ ðÑy!ĭ , ĩİ ĩSÈ° ~ÓÇ Æfy•yfiē, ~ÓÇ ^ •y ĩÓ° Æ x!È, ĩİyà Ü, ĩÓ° !SÈ ĩ°! ĩ , ðyÜ, ≈ ~ÓÇ xy!@ ĩÈ, ! _ ĩ, ĩ, y ĩòÓ° ç!f Ü, Ü ~ÓÇ Ü, Ü çyĭ ày ĩSÈ ĩĭ, , ^ ðĠĭ y • ĩİFSÈ – ĩ, Ó°G Ġĭ y•zĭ ~ÓÇ ĩ, , °ĭ, !Ó° Ó° Ü, yç!ē, xÓçf•z •zĭ, y!° ĩ, , á%Ó° yÈ, ç!Ü, Ó° ĩ° ~Ó° ĩ, zĭ, ðy^

90%	MATCHING BLOCK 36/308	W
İİÓ° ĩ, z, ðÓ° •z =Ó° Æç xy ĩÓ° y, ð Ü, Ó° y ĩ° –		

x`İÜ, Şæyhs`İòÓ`≤Ā`İò`İçG Ó,«`İÓ`y,øi`•Ĭİ`İSÈ`ñ İyÓ`Ė`°f(Ó`*`š`Ó`y`İÜ xİ~l#İ;Ó`ŞÜ,İk, ÓçyÍ`Ó`yáy
 ŞÖ,Ó`ðÓ`•Ĭİ`İSÈ–`3Ē5≠≤Āyā, #l`Ó`y`İÜ`áyÜyÓ`òyşĒ, fy!U!ıı`y`Ó`Ş!fiē, Ŭ,y ly`İÜ`îşz`òyş`İòÓ`ŞÜß`Ĭİ`àİē,İ,
 •Ĭİ`İSÈ`Ĭİ=ıı`ıÓ`øyÓ!`İÜ,Ó`ŞÜy!ÆÓ`x`İÜ, xy`İà`ð)ò~Óı, ≈#`İò`İlÓ`ŞËyē,`áyÜyÓ`=ıı`İÜ,`ñfılyhs`Ó`Ŭ`Ó`Ĭİ,
 ÷Ó`Ş`Ŭ`İÓ`İSÈ!`Óhflı#İ~`Şİð!_Ó`ı,z,ðÓ`İl!%_`İSÈ–`á%Ó lyŬ`~z`ð!Ó`Óı,≈`İlÓ`İò`İÜ,`•z!Dı, Ŭ,`İÓ`ñ`Ŭ`yÓ`ı
 ~Ó`İ`İÜ,`^Óy,Ŭ`İyÍ`İ~`İfiē,ē,İē,`~ál`xyÓ`Ŭy!`İÜ,Ó`~Ŭ,`Ŭyē`Óy!ı,`İSÈ`ly–`İı,İl`Óy!ı,`Gı`y`y`•Ĭİ`İà`İl`İSÈ`İlò`!
 İ,İl`Ó`yçòyl#`İlİ, İyŬ,`İlİ,İ`~Óç`Ŭ,Ó`xyl@`Óy`Ófşy`İl`Ó`çf`Ŭy`İv, Ŭy`İv, İ,`ÑyÓ`ç!Ŭ=ıı,`ð!Ó`òç~l`Ŭ,Ó`Ĭİ,İ–
 Şİðò=ıı`ı,y,z`ò%İē,`^ıı`İlİ,`İÓĒ,`~`İlİ,`øy`İÓ`≠`xyl`İ@Ó`çf`Óy`Ē,`yà!Óy`İşÓ`çf`ı,zı,øy!øı,`øıfşyŬ@`Ā#`~Óç
 áyŬy`İÓ`Ó`çf`Óy`y`İĒ,Ó`çf`ı,zı,øy!øı,`øıfşyŬ@`Ā#–`áyÜyÓ`=ıı`á%Ó`İb`Ş•Ŭ,Ŭ`İÓ`!İÓ~y!ä,İ,`•Ĭİ`İSÈ`ñ`ē`ı,yÓ`y
 İ,y`İòÓ`ç•Ó`Óy`Ē,`fyç`İlÓ`ıxfyf!`ıÓ`Şē,≈=ıı`Ó`Şy`İl`ı,y`İòÓ`Şy!ß`ðfñ`ı,y`İòÓ`flıyflıŬ,Ó`ı,y`~Óç`İ,y`İòÓ`
 ò,`İçfÓ`≤ĀyŬ,`İlİ,Ŭ,`İş@İ~f`İÓ`İöă,ly Ŭ,`İlÓ`–`áy`İl`İĒ,`y`~Óç`xyl@`«`e=ıı`ñ`øyŬ,≈`~Óç`à`Ŭ`ŞÇÓ`«`ıŬ,`yÓ`#ñ
 Ŭy`İSÈÓ`ç%Ŭ%`Ó`~Óç`Ŭ,ıēŬ•...òñ`G`İ`ðİĒŬ~`ıyÓ`ıÓyşóþ`İyøı,`#l`ŞŬhflı`İŬ,`Ş%Ē`İSÈ–`~z`çyÍ`áy=ıı`
 İlyİĒ,Ŭ`İÓ`Ó`yáyÓ`çf`≤Āā%`Ó`òy`İşÓ`≤Ā`İl`ycl`•Ĭİ`İSÈ–`ı,y`İòÓ`Ŭ`İöf`İÓçÓ`Ē,yà`z`İSÈ`İlı,zFā,`^ıı#Ó`òyş–
 ~`İòÓ`Ŭ`İöf`İSÈ`İl`~Ŭ,y!òŬ,`°fyu,`İflÒ,`ð`ı,zòfıñ`Ē,`G`Ē%,`İ`Ó`Şçfl,òİı,`İÓ`İçEİK,`ñ`~Ŭ!Ŭ,`≤Āçll`G`øy!āñ`áy
 ~Óç`ŬySÈ`Ó`yáyÓ`«`İē!`İçEİK,–`~SÈyı,`y`İSÈ`≤Ā`İl`fŬ,`≤ĀŬ,Ŭ`İÓ`Ó`ŞyÍ`Ŭ,`G`ıŬŬ,–`ŞŬhflı`òyş`~Ŭ,çl`%`øy!
 Ó`İ`İē,`İü,rē,`Óy`fiē%,`İ`y`İı,≈Ó`ā!Ē,ıı,yşā`Ŭ,ıı,≈`İçÓ`xó#`İl`İSÈ`İlñ`İy`İŬ,`Ŭy!`Ŭ,`Ŭ,ıı,≈Ŭ,`~`İfiē,`İē,Ó`òy!ı`İç
 İSÈ`İl–`Ē,yŬ~`òyş`Óy`Ē,`fy!U!ıı`ıy`Ó`Ş!fiē, Ŭ,y ly!İē,`áyÜyÓ`=ıı`Ó`ı,z,ðÓ`ç!Ó``ò=ıı`Ó`çf`xyÓ`G`ā,`ıÓ`eàı,Ē,y`İÓ
 ÓfÓ`•ı,`ıı`ñ`Ŭ`yÓ`ı`òçşyàÓ`#l`İòÓ`ı,z,ðÓ`İl!%_`òyşÓ`y`Ŭy!`İÜ,Ó`Óf!_`āı,`Şóy!`xyÓ`G`Şó`yş!Ó`İSÈ`~Óç
 °y`İĒ,Ó`çf`Ó`yáy`•Ĭİ`İSÈ`Ó`İ`á%Ó`Ŭ`Ŭ`z`Óy`İyÍ`–`Óyçy`İÓ`Ó`çf`çfş`Şç@`Ā•Ŭ,Ó`y`ò#ā~Ŭ,y`ó`ò`İÓ`•zı,y!`İlİ,
 °yĒ,çlŬ,`•Gı`y`Ó,Ŭ,`İlÓ`İò`İl`İSÈ`ó`ıÓ!Ē,`İç`áyÜyÓ`=ıı`İlİ,`çyÍ`áy`Ŭ,`İÓ`İl`İl`İSÈ–`Gı`y`z!`~Óç`ıı,`Ŭy!ē,Ó`
 Şó~y!òŬ,`=Ó`Şç`òİı,≈`øıf`•Ĭİ`ı,z`İē,`İSÈ`~Óç`İáy`İl`z`ç`Óy!`%`~Óç`ıxfyf`çı,≈`xl%Ŭ),`ıSÈ`Şáy`İl`oy«`y`İ«`e`~Óç
 ç`øy`z`İl`Ó`Óyàyl`øyGı`y`à`–`àÓ`ŞÓ`Ŭyç`İşÓ`ā,`İl`àÓy!ò`ð÷`~Óç`ç)Ŭ,Ó`xşçáf`şçáfıy!`ı,zay!`øı,`•Ĭİ`İSÈ`
 Ŭyçş`~Óç`ò%?`çyı,`øıf=ıı`Ó`çf–`ıÓ!Ē,`İç`≤ĀŬ,Ŭ`İÓ`÷`İl`y`İÓ`Ó`Ŭyçş`İSÈ`Ó`yŬy!`İòÓ`!≤Āı–`ðç`İUÓ`çf`
 Ē,ı,y

32 NSOU • CC-HI-04 Ó`yáy`•Ĭİ`İSÈ`ó`çç`İÜÓ`^`øycyŬ,`ð#`G`ò!`ó`ŬÜ,`İ`°z`ðÓ`Ĭİ,İ–`ø!Ó`≤Āā%`Ó`ç!
 Ó`Ŭy`İl`İ`ı,ıÓ`Ŭ,Ó`y`ı,–`Ŭ`ŬÜy!SÈ`øy!`~Ŭ,İē,`=Ó`Şç`òİı≈`ıç!`İSÈ`ñ`Ŭ,yÓ`ı`Ŭò%`øı,Ó`İ`İçl`Ŭ,Ó`İlİ,yñ`İı,ò)Ó`
 ŞÖ,Ó`ñ`xyò%!Ŭ,`ŞÜ`İl`İā,İl`ÓfÓ`yÓ`Ŭ,Ó`y`ı,`~Ŭ!ı,z`İj`İçf–`~z`Ŭ,`İl`İē, Ŭ,y`İçÓ`«`İē`Ó%`k,`~Óç`ò«`ı,y`İŬ
 ≤Ā`İl`ycl`İSÈ`İ,Ŭl`z`≤Ā`İl`ycl#l`İyàfı,Ŭ`İSÈ`ç!_`G`Şç#ı,Ŭ–`Ŭ,yÓ`ı`òyşÓ`y`xyò%!Ŭ,`ŞÜ`İl`Ó`x`İŬ,`İ`İsfÓ`çyÍ`áy
 İ!`İl`İSÈ–`İē,`İÓ`İçEİı,`Şı,`f`Ŭ,yı`yÓ`=ıı`İlİ,`İl!%_`đ%Ó`ŞEİ`İòÓ`«`İēñ`İyÓ`y`Şyòy`İı,`Şó`İā,`İl`çy!Eİı,`~Óç
 Şó`İā,`İl`xÓ`İ!ı,ı,`ıı!İSÈ`~Óç`ı,y`İòÓ`İŬ,`İò`İlÓ`Óy`ç,ç`İ°`xyÓk,`xÓflıy!`Ŭ,yç`Ŭ,Ó`İlİ,`ıı,`~Óç`Ó`y`İı,Ó`Óy`
 xı,Ŭ),`İ,`òxyē,`İŬ,`Ó`yáy`ı,–`~z`çyı,`#l`áyÜyÓ`İē,Ó`øı,Ó`ā,y`lyG`~Ŭ,çl`İĒ,ııŬ,y`İşÓ`Ŭ,y`İSÈ`xl%`İçÁÓ`ıy`İSÈ`ñ
 İ!İ!`≤Āöă,ı#l`Ē,y`İÓ`Ŭ,`İē,yÓ`ē,yflÒŬyfiē,yÓ`İSÈ`İlñ`Ŭ,Ó`Ŭ,yÓ`ıı,yÓ`Ŭ!_`Ó`xyçy`ı,yÓ`Ŭ%lyĒ,yÓ`ð!
 Ó`Ŭy!İē,`ÓSÈ`İÓ`Ó`çç`İEİÓ`İò`İŬ,`ı,yÓ`Ŭ!İ`İÓÓ`Ŭ,Ē,y`İÓ`øı,Ó`İı,`•Ĭİ,

100%	MATCHING BLOCK 37/308	W
øy`İÓ`ı,yÓ`ı,z,ðÓ`İĒ,≈Ó`Ŭ,`İÓ`–		

İ,`ÑyÓ`Ŭ,yçlē,`Şç`İSÈ`ly–`zı!ı, Ŭ`İöf`ı,z!Ö!ái,`òyş`İòÓ`ò=ıı`Ó`ı,yóy`Ŭ,`~Óç`ı,y`İòÓ`Ŭ,y`İçÓ`øı,Ó`Ŭ,`ly
 Ŭ,Ó`yÓ`øyçy,øy!çñ`İı,İl`ı,`İlİ,y`ı,`ÑyÓ`^`òy`İĒı`ıxf`òy`İşÓ`~Ŭ,İē,`Şçfıy`İyŬ,`İlİ,`øy`İÓ`İñ`İyÓ`Şçáfı`Ŭ,Ŭ`İSÈ`ñ
 x`İl`fÓ`ā,y!`òy`ð)Ó`İl!İ!%_`İSÈ–`Óı,`Şİðò=ıı`İlİ,`áyÜy`İÓ`Ó`çf`≤Ā`İl`ycl#l`ŞŬhflı`İŬ,`Ş%Ē`z`İşz`çyÍ`áy!`ı,zı,yòl
 Óy`ı,zı,yòl`Ŭ,Ó`y`ı,ñ`İlò`ly`÷`ò%Ŭyē`çı,≈=ıı`Ŭ,Ó`ı,zFā,`İÓ`İçEİ`İk,Ó`Ŭ,`İEİ`İŬ,`yĒ,çlŬ,`Ŭ,`İÓ`İl`İl–`áy`İòfÓ`
 çf`İ`İl`T`øı,Ó`Ŭy`İı`çfş`Şç@`Ā•Ŭ,Ó`y`•Ĭİ`İSÈ`ñ`~Óç`~z`çfş!ē,`Ē,yŬ≈`ıŬ=ıı`İlİ,`ç!ŬÓ`Ŭ`İöf`İSÈ`~Óç`áyÜy`İÓ`òyş
 •Gı`y`!Ŭ`yÓ`~Óç`ÓŬ,yÓ`Ó`y`Ē,yŬ≈`G`İĒ,`İl`ŬŬ,ı,`İSÈ–`Ŭ,ıē,`Şyòy`İı,`~Ŭ,İē,`āyı,Ŭ`Óy`áfā,Ó`myÓ`y`ā%!
 Ó`İlİ`^`òGı`y`ı,ñ`İl`İÓ`òyş`İòÓ`≤Āy!`çz`çy!hflı`İşy`İÓ`lyŬ,y`Ŭ,Ó`y`ı,–`ðçŬ`İŬ,`çē,`Ŭ%_`ñ`Ŭ,yē,y`İly`~Óç
 Ŭ,y,`øıı,`^`Óyly`ı,–`Ē,`Ól=ıı`ı,ıÓ`Ŭ,Ó`y`•Ĭİ`İSÈ`ñ`~Óç`áyÜy`İÓ`Ó`Ŭ,y`İçÓ`çf`≤Ā`İl`ycl#l`Şó`oyŬ=ıı`~Óç
 Şó`oyŬ=ıı`ı,ıÓ`~Óç`Ŭ`Ŭ`yŬı,`Ŭ,Ó`y`•Ĭİ`İSÈ–`~z`ç!İŬ=ıı`Ó`çf`İ`Óç`Ŭ,`İl`Ŭ,çl`Ŭ,yē,`İŬ!fıfñ`!fŭl`~Óç`Ó`yç!Ŭ!fıf
 ≤Ā`İl`yclñ`İlòG`~z`çyı,`#l`Ŭ,`Ŭ≈#`ı,zFā,`^ıı#Ó`^`y`İŬ,Ó`İSÈ`ly–`İē,`İSÈ`ı,`ÑyÓ`Ē,y`°yŬ,`İòÓ`Şó~òy`Óf`hflı
 Ó`yáyÓ`çf`~Ŭ,İē,`Ē,y`İĒ,ııŬ,y`İşÓ`fłðç~Ŭ,yı,Ó`ñ`~Óç`İē,`Ó%V,`İlİ,`•İÓ`İ`òyşÓ`y`øı~fyı`ē`İŬ,y`y`G`Ŭ,yē,yñ
 oy«`yı,y`~Óç`xyD%`İÓ`Ó`ā,y`Ŭ,ñ`ŞÖ,`Óı,`áNy!ē,`Gı`y`y`~Óç`Ŭ,yē,`Gı`y`y`İSÈ`İlñ`ÓSÈ`İÓ`Ó`ıı%,`xl%şy`İÓ`~Óç
 İ,y`İòÓ`øı,Ó`đ`İUÓ`çyÍ`áy–`3Ē6≠`Ŭ,`fy`İē,y`òf`~",yÓ`≠`≤Āyā,`#l`Ó`y`İŬ`Ē,yŬ≈`İf`Ē,Ş

100%	MATCHING BLOCK 38/308	W
Ŭ,`#Ē,y`İÓ`øı,Ó`ā,y`ly`Ŭ,Ó`^		

IÓI í,z,z!°í' yÙ fiê ,yl≈ŷ î í, Ì, ŷ !° íá!SÈ ï!° ≠ Û íá ≠ , ò) ≠ !mi, #í° cî , yΣ#Ó ° î ò° yÙl îòÓ Ò Ù ìò f Û , y ì i, y ò f ~ , y Ó ° Ÿ Ù hflí
 , òy! ≈ Ó K, y ÌÓ ° xÓ i, y Ó ° fl! # Û , í , • ì Ì ° !SÈ ï!° - ~á y Ì Ì ≈ Ä ò_ xy Ì ò c = !° !! /ŷ Ì Ò ° Ì • í, Ñy Ó ° ! Ì Ì Ó ° áy Ù y Ì Ó ° Ù , y l ≈ f Û , Ó °
 Ù , Ó ° y • Ì Ì ° !SÈ ° - ≤ Äçyî , Ì s f Ó ° ≤ Ä Ì Ù ! ò Ì Ù ñ íá l ~ Ì í f iê , è , = !° Ì SÈ yê , !SÈ ñ Ù Ì Ì • Ì ° òy Ì Ì ò Ó ° , ò % Ó ° f l, Ò i, Ù , Ó ° y Ó ° ç f
 Ì Ì i k T , ò ! Ó ° Ù y Ì i ð ò Ì xyä , Ó ° í Ù , Ó ° y • Ì Ì ° !SÈ ° áy Ù y Ó ° = !° Ó i, , • Gí° y Ó ° ŷ y Ì Ì ŷ y Ì Ì , ò ! Ó ° ä , y Ó y Ó ° , ò % Ì Ó ° y l # l i , !ê ,
 xy Ó ° G Ì Ó ≈ f ! Ù , Ì • Ì Ì ° xy Ó ° G ! # % , Ó ° • Ì Ì ° í , zè , ° - Ù , y Ì i, y • z F S È y Ù , í , ! # % , Ó ° í , y Ó ° , ò Ì « ŷ Ù Ì ≈ l Ù , Ì Ó ° l ! Ì
 È Ù È Ù È Ù È Ù È Ù È Ù ! Ì , ! Ì ò y Ù # à Ó ° & Ó ° Ù Ì i, y c # i, ° ! Ó ! ò x l % ŷ y Ì Ó ° ò y Ì Ì ò Ó ° ŷ y Ì Ì ŷ ç xyä , Ó ° í Ù , Ó ° y Ó ° Ù , y Ó ° Ì ° Ì SÈ Ì - Ù
 Ù , f y Ì ê , y ò f ~ , y Ó ° !° íá Ì SÈ Ì Ì ñ Ù ç # i, Ù , y Ì ° ì ò c # Í ò ò y Ì Ì ò Ó ° i, y Ì ò Ó ° Ù , y Ì ç Ó ° Ÿ Ù Ì ä , y Ó ° !ê , Ì Ù ! ò ç f f , ò y Gí° y
 í , z ! ä , í , [~ Ù , Ì Ù y ! í , Ì y Ì ~ Ù , ä , í % , Ì ≈ y ç ç Ó % Ì ç Ó ° Ÿ Ù y l] ó ~ Ó ç @ Ä # ç ù Ù , y Ì ° ŷ y Ì i, , ä , y Ó ° !ê , Ì Ù ! ò ç f f - ŷ % , ò y !
 Ó ° l Ì ê , Ì Ù , r è , ñ à , • Ù , Ù ≈ # ñ ≤ Ä • Ó ° # ~ Ó ç Ó ° y á y Ì Ì !ê , Ì Ù ! ò ç f f , ò Ì Ì Ì SÈ l ó ç # Ì i, ò y Ì Ÿ Ó ° y ä , y Ó ° , ò y í , z u , Ó ° & !ê ,
 ~ Ó ç íá l ò y « , y Ó y Ó ° Ì Ó ° y , ò Ì í Ó ° Ù , y ç ò Ó ° & í ° í , á l Ì Ì Ù , í % , Ù % Ì Ó ° Ó ° , ò y Ù , y ly • Gí° y , ò l ≈ f h s ° , ò Ñyä , ò y í , z u ,
 Ó ° & !ê , ò y Gí° y í , z ! ä , í , -
 NSOU • CC-HI-04 33 òy Ì Ì ò Ó ° ç f Ù ò È ù ù È Ù , y Ì ê , y ò f ~ , y Ì Ó ° Ó ° Ù i, y l % ŷ y Ì Ó ° ! È , Ì Ì ê , ç , ò Ì Ó ° i, y Ì ò Ó ° ! Ì , l Ù y Ì
 ò Ì Ó ° è Ù , Ì % _ Gí° y z l Ì Ì Ù , ò y l Ù , Ó ° Ì Ì , l ò l - ä , í % , Ì ≈ Ù y Ì Ÿ i, y Ì ò Ó ° ~ Ù , Ì ê , • Ì Ù y Ó ° y á Ì i , • Ì Ó [≤ Ä y l x ò ≈ ! , ò r è ,]
 ≤ Ä Ì i , ! ò ! Ó y ò % Ù Ù ! ê , Ù , Ç ! à ~ Ó ç Ÿ y i, Ì Ù , y l y Ì ê , ≈ Ó ° Ì Ó ç [≤ Ä Ì i, Ù y Ì Ÿ - ò M È , Ù ñ E Ì ð , ñ Ÿ Ì Ù ~ Ó ç x c T Ù Ù y Ì Ÿ Ó ° Ÿ Ù Ì
 i, y Ì ò Ó ° ~ Ù , Ì ê , ! ŷ : è , y Ó ! Ì y Ÿ Ó ° y á y l [≤ Ä y l ~ Ù , ! , ò r è ,] ≤ Ä Ì i, Ù y Ì Ÿ Ó y , ò Ñyä , Ù , Ç ! à • z ≤ Ä Ì i, Ù y Ì Ÿ - ç E Ì x Ó ! ò Ó Ù ñ
 ò c Ù G ~ Ù , y ò ç Ù y Ì i, y Ì ò Ó ° ≤ Ä Ì i, Ù y Ì Ÿ Ì i, !ê , • Ì Ù y [~ Ù , Ì Ù , y l y Ì ê , ≈ Ó ° ! Ì , l ä , í % , Ì ≈ y ç ç] Ó y ≤ Ä Ì i, Ù y Ì Ÿ ~ Ù , Ì ê ,
 ~ Ù Ì È , y Ó y [≤ Ä y l] S È Ì à f y ò ! Ó ° y á y l - Ÿ f y è , y l ≈ y ò Ì y l ~ Ó ç Ù , Ì ! , ò è , y ò ! y l ≤ Ä Ì i, !ê , Ù y l % Ì È Ì Ó ° ~ Ù , Ì ê , Ù , Ç ! à Ì y Ì
 Ì y Ù , y í , z ! ä , í , [Ì i, ! ä , í % , Ì ≈ y ç Ì ç Ó ° l # Ì ä , ! Ù , S % È] - Ì ç ° , ò y • z = !° í , y Ì ò Ó ° Ì Ì Ù , È , Ñy è , y Ì y l i, y Ì ò Ó ° Ì i, ò Ó ° Ÿ Ù , Ó
 Ó ° y á y í , z ! ä , í , - Ì ŷ : È , Ÿ Ù , y è , y ç ° , ò y • z = !° Ì Ù , G Ó ° y á y l Ì y á Ó ° Ó ! ç ° i, ° ì ò l y Ù , y Ó ° i, y Ó ° y ò # à ≈ Ù , y Ó f l y l # -
 ç ° , ò y • z á y Gí° y • Ì Ì ° à Ì ° ! È , Ì Ì à y Ó ° ! ò l - xy , ò y Ó ° y ≈ Ä Ì i, f Ù , Ì Ù , ≤ Ä Ì i, Ù y Ì Ÿ ~ Ù , Ì ê , Ì ŷ ä , è , y l Ó ° Ì y Ÿ ! Ó i, Ó ° í Ù , Ó ° y í , z !
 ä , í , - ~ Ù , Ó S È Ì Ó ° Ó ° ç f ° ò Ì i Ó ° , ò ! Ó ° Ù y Ù , Ù - ç y Ù y Ù , y ò i, , ! ŷ y Ì Ò ñ ò % Ù Ù Ó S È Ì Ó ° ~ Ù , Ó y Ó ° ~ Ù , Ì ê , ŷ y Ì i, , Ì i, l
 È % , Ì ê , Ó ° ~ Ù , Ì ê , ! è , í , z ! Ì Ù , ~ Ó ç ~ Ù , Ì ê , ä , y ò Ó ° ! ò l - xy , ò ! íá l Ù , y l G ! è , í , z ! Ì Ù , ! ò Ì Ó ! Ó y ä , y ò Ó ° !ê , ò % Ó ° y Ì y = !° !
 È , ! Ó ° Ì Ì x y l ñ Ù , y Ÿ Ù , = !° Ó y • z Ì Ó ° Ó ° y á y Ó ° ç f - ò % • z Ó S È Ì Ó ° ~ Ù , Ó y Ó ° ñ È , y Ó ç ° Ì i, y ò Gí° y í , z ! ä , í , - ò y Ì Ì ò Ó °
 ç f c # Ì i, Ó ° Gí° y z l - ~ Ù , Ì ê , Ù , y Ì ê , Ó ° Ù , y Ì f l ò x Ó ç f • z ò c x ç ç à l Ì È Ù È Ù , y Ì Ù ≈ r è , Gí° y z l à ~ Ó ç à % Ó i, # Ó !
 È , Ì Ì à y Ì Ó ° Ó ° ò % !ê , x ç ç Ó ° y á y l ~ Ó ç Ì k , Gí° y z l ! è , Ó ° ò % !ê , x ç ç ~ Ó ç , ò M È , y ç !ê , ! Ù ! T ç ° Ì y à Ù , Ó ° & l - ~ Ù ,
 , ò f y Ì i, ° ŷ • ~ z , ò Ñyä , Ó y Ó ° , ò Ó ° , ò Ó ° , ò Ñyä , ! ò l ≤ Ä Ì i, ! ò l ~ • z ! Ì i, Ó y Ó ° ! Ù ! ò i, Ù , Ó ° & l - ! Ù , S % È Ÿ Ù Ì xy Ì à è , y ly
 Ÿ Ù % Ì ó Ó ° ç ° ~ Ù , ä , ! Ò ç i, Ù Ì y à Ù , Ó ° & l - Ù , y Ì f l ò Ó ° í , z , ò Ó ° i, y Ù , ly Ó ° y á y l ~ Ó ç ~ !ê , ò c ! ò Ì Ó ç f í , z ! _ ! ç i, • Ì i, !
 ò l - ~ • z ò y « , y Ó !ê , x l h f l Ì l ó c xy Ì à , ò l ≈ f h s ° ä , Ì Ó - ŷ • z Ÿ Ù Ì Ì Ó ° , ò Ì Ó ° ! ò Ù , y l G x Ó ! ç c T y Ì Ù , ñ ~ !ê , à % Ó i, # «
 ä , Ù Ì Ù , y Ó ° ! È , Ì Ì à y Ó ° Ì i, Ó ° Ù , Ó ° Ì Ó - 3 È 7 ≠ ≤ Ä y ä , # ! Ó ° y Ì Ù á y ò f È , í % , ≈ ! Ù , Ó & ŷ Ó y è , ≈ Ì ° è , Ù , y Ì i, y • z l f iê , !
 è , í , z è , ç y l ≈ y Ì ° !° íá Ì SÈ Ì = Ì Ù ç Ó ° Ì Ù , l ! Ó ! ç E Ì x l ≈ Ì Ì i, Ù , Ó f Ó f l y ò Ì Ó ° Ó ° Ì á Ì SÈ ~ Ó ç ° Ó ° y Ù l ŷ y Ä y Ì ç f Ó ° ŷ y ò y Ó ° í
 x l ≈ Ì Ì i, Ù , f l y ò # Ì i, y l x ç ç ! Ì Ì i, ò Gí° y • í ! Ì i, y Ó ° Ù , y Ó ° î • Ù ° Ì Ó ° y Ì Ù Ó ° ç f f Ÿ Ó ° Ó Ó ° y Ì • Ó ° Ù ° í , z i, ! SÈ ° ~ !ê , - ~ • z
 Ÿ Ó ° Ó ° y • Ó ° « Ì y Ì Ó » , í Ó ° y Ì Ù Ó ° Ì Ò Ì ä , Ì y Ù , y Ó ç f = Ó ° & c , ò i ≈ ñ ! Ó ! ç E Ì i, Ì Ó ° y Ì Ù Ó ° Ÿ Ù h f l l y à ! Ó Ù , Ì Ù , !
 Ó y l y) Ì ° f ç f f ä , ò Ì Ó ° Ó ° & !ê , à ! Ó i, Ó ° Ì i Ó ° ! # ! i, Ó ° Ù , y Ó ° Ì i, y ! Ó È ! ŷ È x à y f iê , y Ì Ÿ Ó ° Ù Ì ò f ñ ~ • z í , y ° !ê , ≤ Ä y l ° 200 ñ 000
 Ì Ó ° y Ù l Ì ò Ó ° ç f ! Ó y l y) Ì ° f á y Ó y Ó ° Ÿ Ó ° Ó ° y • Ù , Ó ° Ì SÈ ° - ŷ y Ä y è , ~ • z c Ì Ÿ f Ó ° ò y Ù Ì Ù , y È l y à y Ó ° Ì Ì Ù , ñ , ò y ç y , ò y ! c !
 Ó Ì y ò Ì Ó ° ç f Ù) í , ! Ù Ÿ Ì Ó ° i, Ñy Ó ° Ó f ! _ ä i , x l ò Ì Ó ç l Ì Ì Ù , ≤ Ä ò y l Ù , Ì Ó ° ! SÈ Ì Ì - ! Ù ç Ó ° Ì Ì Ù , Ì Ó ° y Ì Ù ! Ì Ó ° Ó ! F S È B °
 ç f f ≤ Ä Ó y • Ÿ ç Ó ° « Ì Ù , Ó ° y í , y • z Ÿ Ù h f l Ì Ó ° y Ù l ŷ y Ä y è , Ì ò Ó ° ç f ~ Ù , Ì ê , ≤ Ä ò y l Ù , y ç ~ Ó ç i, y Ì ò Ó ° ç ! _ Ó ° ~ Ù , Ì ê ,
 = Ó ° & c , ò i ≈ ! È , ! _ ! SÈ ° - ! Ó y l y) Ì ° f ç f f l # ! i, ò # à ≈ Ÿ Ù Ì Ì Ó ° ŷ y Ì Ì ò # Ì Ó ° ò # Ì Ó ° ! Ó Ù , ! ç i, • Ì Ì ! SÈ ° ~ Ó ç , ò l ≈ f y l e ! Ù Ù ,
 ŷ y Ù Ó Ì Ÿ f Ó ° Ù ò f ! ò Ì Ì ! y l ° - ~ • z Ó ° # ! i, Ó ° Ÿ ä , ly • í ° à y • z ŷ @ Ä f y ä , y Ì Ÿ Ó ° ñ ! Ì ! 123 ! Ó È ! ŷ È ! # ! i, !ê , ≤ Ä Ì i, ! # , Ì , Ù , Ì Ó ° Ì
 Ì Ó ° y Ì Ù Ó ° Ÿ Ù h f l l y à ! Ó Ù , Ì Ù , Ì ê , ! ! ò ≈ c T Ù) Ì ° f È % , Ry ~ Ó ç Ù y ! Ÿ Ù , Ì Ó ç l Ù , ly Ó ° x l ò Ù , y Ó ° # ! SÈ ° - Ì y Ì Ù , Ó ° y ŷ y Ó ° y
 Ó S È Ó ° ~ Ù , • z ò y Ù , ò ! Ó ° Ì ç y ò Ù , Ó ° y Ó ° ŷ % Ì l y à ! ò Ì Ì È % , Ry Ó ° ò y Ì Ù Ì Ù Ó % Ù # G è , y l y Ù y Ù Ÿ , Ì Ù , Ó ° y Ó ° ç f f È , í % , ≈ ! Ù ,
 Ÿ Ó ° Ó ° y • Ù , Ó ° y ≈ Ä Ì Ì y ç l ! SÈ ° - ŷ % Ó y Ó ° ~ Ù , ly l Ù , Ì Ì s f Ó ° x ò # Ì l ç f f ! Ó i, Ó ° í ≈ Ä y l ° 90 ! Ó ! ŷ Ì , ç E Ì • Ì Ì ! SÈ ° - ! Ó È ! ŷ È
 73 ~ Ó ° Ù Ì ò f ñ Ó ° y ç f !ê , xy Ó y Ó ° G ~ Ù , • z ò y Ì Ù Ì Ó ° y Ì Ù Ó ° l y à ! Ó Ù , Ì ò Ó ° È % , Ry Ÿ Ó ° Ó ° y • Ù , Ì Ó ° ! SÈ ° - 58 ! Ó ! ŷ Ì , ñ
 Ì Ù ç e , y l í , Ì y l ä , y ç ≈ !ê , Ó y l i, ° Ù , Ì Ó ° ~ Ó ç

34 NSOU • CC-HI-04 !ÓlyÜ) Ìf çÿf !Ói, Ó î ÷ Ó & Ü, ÌÓ – Ê, °f|Ó * ç, ð @ ÆyÜ#i ò!Ó ° ÌòÓ ° Ó y ÌÜ Æ Æ ÌÓ ÌçÓ Ì, #Ó Ó, !k, !SÈ° ~ÓÇ Æz ÿy Ìl x ÌÜ, òy Æ ÌÜ, Ü%_ ÌòG Ìy • ÌÏ!SÈ° Ìy Ìi, Ì, yÓ yG Ì, Ì°Ó çlf Ìyàf • ÌÏ Ì, zè, Ìi, çy ÌÓ – ç%!°i yÿ Ìÿy ÌÓ Ó ÆÜ ÌÏ ñ Æ Æy Ì 320ñ000 °yÜ, Ì!áÓ Æ, y Ì çÿf @ Æ Æ ÌÜ, Ó!SÈ° – ÆΩ, Ói, Ìy!Ó ÌÜ, ÌçÓ Æ Æ Æy Ì ðÓ #«, y Ü, Ó yÓ !ÓE ÌÏ Ì °!ç Ìbç#° • ÌÏ Æ Æy Ì, Ìy Ì Ó Ì!á Ìy!Ó ÌÜ, Ó ~G, ð!Ó Ìy Ì çáfy!ðÜ, f Ì ðáy !ò ÌÏ!SÈ° – xàyfiè, y ÌÿÓ xð# ÌÏ Ì!ÓlyÜ) Ìf ç ÌÿfÓ çlf Ìyàf °y ÌÜ, Ó çáfy xyÓyÓ Ì Ó Ìi, ðÑy!í, ÌÏ ÌSÈ 320ñ000 – Ì, ÌÓñ xàyfiè, yÿ !Ói, Ó î Æ#ÿyÓk, Ü, Ó Ìi, ÷ Ó & Ü, ÌÓ!SÈ° Ìl – xÓ Ìç ÌÏ!E çÿf @ Æ Æ ÌÜ, yÓ # Óf!_ ÌòÓ çáfy Æ Æy Ì 200ñ 000 !f!i!í, ç#° • Ì – flò<Tì, •zñ ~!è, ~Ü, !è, ä), í, , yhs Ì#ÿy !SÈ° ~ÓÇ ~Ó, ð ÌÓ Ì È%, Ry !Ói, Ó î !è, ! Ü, è, Ì%_ ÌòÓ Ì Ìðf Ì#ÿyÓk, !SÈ° – Ì!òG, ðÓ Ìi, ~# Ìy Àyè, Ó y Ìy ÌV, Ü Ìðf !!!ò≈<T Æy, # Ìi, ç ÌÿfÓ çlf Ìyàf, y Óy!í, ÌÏ !ò Ìi, Ì ÌÜ! 5 !á fiè, y Ì Ì ÌÓ yÓ !Æ Ìè, y!Ó Ì yl ày Ìi, ~Ó xhs ÌÈ%, ~!_ – çÿf Æ Æy Ì °y ÌÜ, Ó Ìy!@ Æ Æ, çáfy Ü) Ì, !f!iÓ !SÈ° – Ó y ÌÜ !ÓlyÜ) Ìf çÿf !Ói, Ó Ì Ìy Ìy ÌçfÓ çE Ì xÓ!ò Ü, y Ì Æ Æ Æ, Ó!SÈ° ñ Ì!òG ÓÜ, í, Ó & !è, Ì, Ì, #! çì, y Ì# Ìi, È%, Ry Æ Æ Ìi, fly, ði Ü, ÌÓ!SÈ° – Ì Ì Æ Wz!Ü! yÿ Ì ÌÈ, Ó y ÌÿÓ xð# Ì!á 1932ÈÜÈ2111 !á – à !ÓlyÜ) Ìf Ìi, !Ói, Ó îG Ü, Ó y • ÌÏ!SÈ° – ðÓ Ìi, ~# Ìy Àyè, Ó y !ÓÈ, Æ, í, z, ð° Ìç, f !ÓlyÜ) Ìf ÷ ÌÏ y ÌÓ Ó Ìy çÿ ~ÓÇ G Ì y • z Ì Ì%_ Ü, ÌÓ!SÈ° – xÓ Ìç ÌÏ!E Ì Ìy Ìy ÌçfÓ xlfylf ç•Ó =!°G Ü, !fiè, fylrè, Ìly, ð°ñ xy ÌÜ, çy!wl y ~ÓÇ ~!rè, GÜ, Ì• ~Ü, •z çyì, #! Ì!Ó ðáy Æ Æ Æ Ì ð Ó & Ü, ÌÓ – Ì, Ó%Gñ Ü%_ ç ÌÿfÓ !#!i, Ì Ì Æ Gñ Ó y ÌÜÓ çÿf ÌÓ ÓÓ y Ì•Ó !ÓÓ yè, ç ð Ó Ìy Ì Ü%_ Óyçy ÌÓ Ó Ìy ðf ÌÜ !Ói, Ó î Ü, Ó y • ÌÏ!SÈ° – ~ Ìç, Ìè ð!è, Æ Æ Æ Æ Æ, Ó y Ì xy ÌSÈ – Æ Æ Æ Æ Æ Ì!á Ó Æ, y Ì ç ÌÿfÓ Órè, Ì Ì Ì Ì!á, ÌyÜ, yÓ çlf, ð Ì Æy Æ !SÈ° ly – !mì, #! Ìi, ñ çÿf ÷ ð%ÿe Æ Æy Æ Ó! flò, ð%Ó & E Ì Ó y Ìy Ìy Ì! Ó ÌÜ, ÌòÓ çlf • z, çyG Ì y Ìi, ñ Ì% Ì, Ó yç Ó y ÌÜ Ó Ìy Ìy, yÓ # !Ó, ð% çáfyÜ, Ü!•yñ !ç ÷ ñ e' #!i, òy Ì Ì!Ó Ìç ~ÓÇ xlfylf xÈÜÈy!á Ó Ü, ÌÜ, Óyò !ò ÌÏ Ì °!ç Ó È, yà xç ÌçÓ çlf ÌÓ Ü, yÓ # Ü, Ü ~Ü, Ì, ~y ÌòÓ G òy° Ì ÌÜ, Óyò ÌòG Ì y • ÌÏ!SÈ° – Ê, °f|Ó * ç, ðñ ç ÌÿfÓ çlf ~Ü, !è, Ó, •i, ÌÿÓ Ü, yÓ # ÓyçyÓ ÓyÜ, # Ó •z Ìy flÿyò! ÓfÓy Ì # Ó y ÌÓ ÓÓ y • Ü, ÌÓ!SÈ° – 3È8 ≠ xl%ç#°!# 1 – Æ Æyã, #! Ó y ÌÜÓ Ü, !E Ì xl≠!#!i, Ì ð ÌÜ, ~ ~Ü, !è, Æ Æ Ó, !°á! – 2 – Æ Æyã, #! Ó y ÌÜÓ xl≠!#!i, Ìi, Ü, !E ÌÓ È), !ÜÜ, y Ü) fy Ì ÌÜ, Ó & Ì – 3È9 ≠ @ Æ Æ Ì, ðÓ# 1. A. H. McDonald – Republican Rome – New York – 1966. 2. Alan Bowman and Andrew Wilson (Eds.) – The Roman Agricultural Economy – Oxford – 2013. 3. H. Mattingly – Roman Imperial Civilization – London – 1957. 4. M. Cary and H. H. Scullard – A History of Rome – New York – 1975.

NSOU • CC-HI-04 35 ð Ì Æ y Ì 1 ~Ü, Ü, ÈÜÈ 4 □ □ □ □ Ó y Ìy Ì Óy Ìçf G !à Ó y Ì àè, Ì 4È0 ≠ í, z Ìçf 4È1 ≠ È), !ÜÜ, y 4È2 ≠ Ó y ÌÜÓ Óy Ìçf 4È3 ≠ !à Ó y Ì Ì 4

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È4 ≠ í, z, ðÿçyÓ° 4È5 ≠ xl%ç#°!# 4È6 ≠ @ Æ Æ Ì, ðÓ# 4È0 ≠ í, z Ìçf • ~•z ~Ü, Ü, çy Ìè, Ó

Üyðf ÌÜ !ç«yl≠#Ó y Ó y ÌÜÓ ÓfyÓÿy Óy! ÌçfÓ ð#Ó, !k, Ó Ü, yÓ Ìñ ðyÓ yÓy!•Ü, Ì, y G xl≠!#!i, Ìi, ÓfyÓÿy Óy! ÌçfÓ Ü, Ì, è, y =Ó & ç, ði≠ flyl !SÈ° ÈÜÈ Ìz !ÓE Ì Ì!è, G xl%ðyÓÜ Ü, Ó Ìi, çyÓ ÌÓ – • Ó y ÌÜÓ Ó Ìò!çÜ, Óy!çf Ì ð ÌÜ, ~ ÌÜfÜ, ðyÓ ly ÌòG Ì y G í

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z_ ~Ü, ÌÜ, Ó xlfì, Ü í, z Ìçf – • ~•z ~

Ü, Ü, xðfy Ì ÌÓ Ìy ðf ÌÜ Ó y ÌÜÓ !à Ó y Ì ÌÓ Ü, yÓ Ì G ~Ó!ç<Tf ÈÜÈ •zi, fylò !ÓE Ì Ì!ç«yl≠#Ó y xl%ðyÓÜ Ü, Ó Ìi, çyÓ ÌÓ – 4È1 ≠ È), !ÜÜ, y Ó y Ìy Ì xl≠!#!i, Ü, !E Ì ~ÓÇ Óy! ÌçfÓ ~Ü, !è, ç!_ çy# ÌÈ, Ì Ó í, z, ðÓ Æ Æ Ìi, ! ð, Ì, !SÈ° – Ì Ì!i%, ~!è, ~Ü, !è, !à Ó ÌÈ, fi, y !SÈ° ñ Ì, y •z ~•z Ü, Ìy!è, Ó y Óy* f Ì Óy!çf Ó y Ì T...Ó

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xl≠!#!i, Ìi, ÌÓ Ì!á, ÌÏ =Ó & ç, ði≠ È), !ÜÜ, y çy! Ü, ÌÓ!SÈ° – !

á ≠ ð)≠, ðMÈ, Ü ~ÓÇ E Ì ð, çì, y Ì# Ìi, Ó y Ìy Ì xl≠!#!i, Ó fl Ì ç Ì ði)≠, ð Ì Æ y ÌÏ ÌÈ, ÌÓ Ìy G Ì yÓ Æ Æ Ói, y !SÈ° – Ìy!Ó Ü, Ìy Ì ðy Ì Æ Æ Ì, ð% ÌÓ y, ð%!Ó Ìi, •fyÓy•#ç#!ÓÜ, y !!ò≈y Ì•Ó, çk, Ìi, Ì Ì ÌÓ Ü, !E Ì Ìi, ! Ì%_ !SÈ° – çyÜ, ç ð! Ó ÓyÓ =!°i, y ÌòÓ Ì ðfÜ Ì ðò!è, ç! Ì ÌÜ, í, zq(ì, Ü, ÌÓ!SÈ° – Ó!ç<T Ì Ìè, Ó Ó y Ì, y ÌòÓ ç!Ü =!° Ìy ÌÜ, ~! Ìk, yhs Ì ÌG Ì yÓ ~ÓÇ Óf!_ Æ Æ, È, y ÌÓ áyÜyÓ ÈÜÈÜ, yç =!°i, ðyÓ!Ü, Ü, Ó Ìi, fl ÌFSÈ • Ì°G ÌÓ yÿ!Ó °y, Ì°Ó Ü, y ÌSÈ Ì!ççÓ •yì, Ó yá Ìi, Ü, áG •z Æ Æ Ì yçl xl%È, Ó Ü, ÌÓ Ì Ì –

36 NSOU • CC-HI-04 4É2 ^ Ó y ^ IÜÓ Ó y!içf !á ≠ , ð)≠ , ðMÈ Ú ç i , ^ IÜ Ç Ó , ðÓ ^ ! ^ IÜ Ç Ó y ð y l ð = ! ^ ! i ç , @ ^ Ä # Ü ,
 Ü , i ç ^ i r Ó ã , Ó Ú x È , y Ó ã , y ^ Iá ð ^ i ç , - ~ ^ I I ^ IÜ Ç , x l % Ü y l Ü Ç Ó y l ý l ^ i ~ * z Ñ Ü ^ I I ^ Ó y ^ IÜÓ xy ð ò y l # Ó y ! i ç f x , ð !
 Ó ^ y l ã f ã Ä ^ I I y ç l # I ^ i , y Ó Ò ^ I ð f xy Ó k , • ^ I I ^ ð ^ i ç , - x l ã y l ^ È , y à f ð ^ I i f Ó , ð ! Ó Ó ^ ! i ç , ~ á y ð f ç Ñ f xy ð ò y l # Ó y ! i ç f Ó
 ≤ Ä ð y l í , z , ð Ü , Ó i • ^ I I ^ í , z ^ I È , ! SÈ ° - ! Ü , v ! á ≠ , ð)≠ ã , i % , ! ≈ ç i , y Σ # ^ ! ^ IÜ Ç , xy Ó y Ó x l f y l f , ð i f G xy ð ò y l # Ó y ! i ç f
 = Ó ^ ç c , ð) ≈ f l i y l x ! ð Ü , y Ó Ü , Ó ^ I i ç , l y ^ IÜ Ç , - ~ Ó ^ I ð ! ç Ü , Ó y ! i ç f Ó ^ « , ^ I È ^ Ó y ^ IÜÓ Ñ I D ^ I @ ^ Ä # Ü , ç . Ó = ! ° Ó
 xy h s ^ ç ≈ y ! SÈ ° ^ Ñ = ! ° Ó Ü ^ I ð f ! á f i È , ð) Ó ≈ 350 Ñ y ^ I ° Ó , ð ^ I Ó Ñ y ^ z Ó ^ y ! Ü , í , z l ~ Ó = Ó ^ ç c • ... y Ñ , ð y l ñ i , ^ I Ó Ü f y ! Ñ i ^ y
 ^ Ó y ^ IÜÓ Ñ y ^ I I á ! i ç , Ñ ð Ü , ≈ f l i y , ð l Ü , ^ I Ó ^ ! SÈ ° ~ Ó Ç Ñ Ö , Ó i , ~ Ó ^ ≤ Ä ð y l xy ð ò y ! IÜ , y Ó # ~ ^ I ç r È , ! • Ñ y ^ I Ó , ð ! Ó ^ i ç ,
 • ^ I I ^ ! SÈ ° - ! Ó ^ I ð ç # Ó y ! i ç f Ó ≤ Ä ! i ç , ^ Ó y ð y l xy @ ^ Ä ^ I • Ó x È , y Ó ! è , f l ð x T È , y ^ I Ó Ü , y ^ I I ≈ ^ I Ç Ó Ñ y ^ I I ã , i % , ! ≈ ç i , y Σ # Ó
 ã % , ! _ Ó ç i , ≈ y Ó # m y Ó ^ y ! ä , ! • i , Ü , Ó y l ý l ñ ^ I á y ^ I l y ! i , l í , z , ð Ü ,) ^ I Ó x á l , i , y ! Ó ^ I ð ç # ð á ° ð y ! Ó ^ I ç Ó ! Ó Ó & ^ I k ,
 Ñ l ä , i , l È , y ^ I Ó Ñ Ó ! « , i , Ó ^ I I ^ I SÈ ñ i , ^ I Ó Ü , y ^ I I ≈ ^ I Ç Ó ð y ! Ó i ç , Ó y ! i ç f ~ Ü , ^ I ä , ! è , l ^ y x ! ð Ü , y Ó ≤ Ä ! i ç , x , y Ü , Ó y
 • ^ I I ^ ! SÈ ° , ð ! Y ä , Ü È) Ü ð f Ñ y à Ó x M È , ^ I Ó - G ! f i È , l ^ y ~ Ó Ç x f y ! r È , l ^ y l Ñ % ò ^ Ó y ^ I i ç , ≈ Ó í , z , ð ! ^ I Ó Ç = ! ° ! Ó ^ I ð ð ç Ó y ! i ç f
 í , z l v % _ ^ Ü , Ó y Ó , ð ! Ó Ó ^ I i ç , ≈ í , z , ð Ü ,) ^ I Ó ç ! Ò = ! ° ^ IÜ , Ñ y ! Ó Ü , x Ñ l ä , i , l y Ó ! Ó Ó & ^ I k , Ó ^ ç , y Ü , Ó y Ó í , z ^ I j ^ I ç f
 ! SÈ ° - ^ Ó y ^ IÜÓ x l ≈ ^ I I ! i ç , Ü ! ÓÜ , y ^ I ç Ó ^ Y ! à ! i , ~ Ó Ü % o y Ó ^ z ! i ç , y ^ I Ñ ≤ Ä ! i ç , È , ! ° i , • i - ≤ Ä ! Ü ! ð ! = ! ° ! i ç , à Ó & ^ Ó Ç
 ^ È , í , y Ó ! ð Ü , ! ð ^ I I ^ Ü) f à i l y Ü , Ó y ^ i , ~ Ó Ç Ó y O È ü È ~ Ó è % , Ü , ^ I Ó y Ü , ^ I Ó Ó f Ó • * i , • i , - ð # ^ I Ó ð # ^ I Ó ~ Ó Ç
 xy Ó G ! Ó ^ I ç È Ü , ^ I Ó í , z _ Ó x M È , ^ I Ó Ü , y f i È , ^ Ó y ^ I Ó Ó x y l ^ i , ^ I k , ey Ü , y Ó è % , Ü , ^ I Ó y ! Ó ! Ü ^ I I ^ Ó ð y Ó y x l % Ñ Ó ^ i
 Ü , Ó y • ^ I I ^ I SÈ - l y Ó È , ^ I Ó f l i ç , s f Ó f Ó f l i y Ó f Ó • y ^ I Ó Ó ≤ Ä ^ I I y ç l • i - ! á f i È , ð) Ó ≈ 289 ! á f i È , y ^ I Σ ^ Ó y ð y l Ó y
 Ñ Ó Ü , y Ó # è , Ñ y Ü , ç y ^ i , ð y Ó ! Ü , Ü , Ó y Ó ç l f ~ Ü , ! è , è , ð y l Ü È , ! Ó ! Ü ^ I I ^ I è , ° f l i y , ð l Ü , ^ I Ó ^ ! SÈ ° - ~ * z l i % , l
 è , Ñ y Ü , ç y ~ ~ Ñ ! Ñ à l f y Ü i , z i , y ò l ð Ó & Ü , ^ I Ó - ~ ! è , x l ≈ ! SÈ ° i , ^ I Ó Ü % o y l l ^ I I ^ i ç , ≤ Ä ! i ç , ! è , è % , Ü , ^ I Ó y ^ I i ç , Ü) f ! ä , ^ I •
 ^ Ó x È , y Ó ! SÈ ~ Ó Ç G ç l Ü , Ó ^ I i ç , • ^ I I ^ ! SÈ ° - Ó y ð Ö , y Ü , y Ó ^ Ó y O È ü È ~ Ó ≤ Ä Ü , i , Ü % o y G ! I Ü ≈ y ! Ü , Ó ^ I i ç , ð Ó &
 Ü , ^ I Ó ^ ! SÈ ° - ~ * z Ü % o y = ! ° ~ Ü , ð y i , z u , G ç ^ I l Ó , • i , - ≤ Ä ! Ü ! ð ^ IÜ Ç Ó ^ Ó y Ó y ^ Ü % o y = ! ° Ó ~ Ü , ! , ð ^ I è , ç y l Ñ ~ Ó Ç
 Ó % ^ I ð Ó ð % ÜÜ , ð y ^ I ç Ü y l y ^ á y ! ð i , ! SÈ ° - ~ ! è , Ó , ð ^ I Ó ^ ç l y Ñ Ó y ^ I Ä y i , z ! Ñ ! ^ I ç Ó Ó f Ó • y Ó = Ó & ^ I • - ^ Ó y ^ IÜ x l f !
 Ñ ! Ó ^ I ç Ó Ñ y ! Æ á ^ I è , l y ! Ó , ð y Ó ! Ü , y l Ñ ! Ü , y ^ I Ó Ñ y Ó y Ó i ó Ó ^ I ð Ó ^ Ó y ð y l ^ Ó y O x f y ç Ü % o y Ó Ü ^ I i ç , y z ! SÈ ° - !
 , ð Ó • y ^ I Ñ Ó ! Ó Ó & ^ I k , l % ^ I k , Ó È , ^ I Ó ^ Ó y ð ò ! « , ^ I i r Ó • z i , y ! Ó Ñ y ^ I I á ! i ç , ^ I y à y ^ I l y à f l i y , ð l Ü , ^ I Ó ^ ! SÈ ° ñ ^ I á y ^ I l
 @ ^ Ä # Ü , ç . Ó = ! ° ^ Ó Ó , ð f Ü % o y Ó ð # á ≈ Ü , y Ó ð ^ I Ó • z Ó f Ó • y Ó Ü , ^ I Ó ^ ! SÈ ° - è , ^ I Ó ! r È , l ^ y l ð á ° ! ð ^ I I ^ ç È l ~ * z l % k ,
 ^ ç È l • ^ I I ^ ! SÈ ° - i , y Ó , ð ^ I Ó ! á f i È , ð) Ó ≈ 289 ! á f i È , y ^ I Σ ^ Ó y ^ IÜÓ è , Ñ y Ü , ç y ^ i Ó Ü , Ü ≈ Ü , i ç , ≈ y Ó y ~ Ü , • z ! Ü , Ç Ó ð ! h s ^
 Ñ ^ Ó Ó , ð f Ü % o y ~ i , l Ó Ü , ^ I Ó ^ ! SÈ ^ I i ç ~ Ó Ç • y Ó ! Ü , í , z ! Ñ G ^ IÜ , ^ I i ç , ~ Ó Ç ! Ü ç ≤ Ä Ü , y ^ I Ó Ó ð Ó ^ I i r Ó Ó • l
 Ü , ^ I Ó ^ ! SÈ ° - Ó y ð y G ! Ó ç ^ I I ^ Ó ! á , ! e i , Ü % o y ≤ Ä ! Ü ! , ð i , z ! i Ü , l % ^ I k , Ó Ñ !Ü ^ I ^ IÜ Ç , ç ! ≤ Ä ! ^ I • - ä , y Ó ! è , ^ Ó Ó , ð f
 Ü % o y ç # á • z x l % Ñ Ó ^ i Ü , Ó y • i È ü È ^ Ó y ð y ! ä , ! • i , ~ Ü , Ü % o y ñ ! á f i È , ð) Ó ≈ 235 Ü ^ I ð f ~ Ü , ! è , • z l ^ ç ^ ç l y Ñ á ä Ó ^ I l !
 Ó ç ! ^ á y ^ I l y • ^ I I ^ ! SÈ ° ñ ~ Ü , Ü % o y ã , i % , ^ I Ç ð y i Ü % o y ! • Ñ y ^ I Ó , ð ! Ó ! á , ! i , ° y È , Ü , ^ I Ó ^ ! SÈ ° - ~ * z Ñ Ü ^ I I ^ Ó Ü ^ I ð f Ó y Ñ y ð y l f
 xy l ä ç y l % Ñ ^ p r o w ð y Ó ^ á y ò y • z ^ Ó y O è , y • z , ð á , # i , • ^ I I ^ ! SÈ ° - Ñ % i , Ó y ç ≤ Ä ! Ü ! ð ^ IÜ , ^ Ó y ð ! ð Ü % o y Ó Ó f Ó • y Ó
 Ü , Ó ^ I i ç , ð # Ó • i ñ i , ^ I Ó ! , ð Ó y Ó & Ñ ~ Ó Ç Ü , y ^ I I ≈ ^ I Ç Ó Ñ y ^ I l l % ^ I k , Ó Ü , y Ó ^ I i ç , y ^ IÜ , ~ * z l i % , l ~ : ^ I ä , ^ I Ó Ó o ð i , G
 ^ Ó ! ä , e f !Ü ! ÓÜ , y ^ I ç Ó ! ð ^ IÜ , ! ^ I I ^ I ý l - ð ! « , i • z i , y ! ^ I i , Ü , Ü ≈ Ó i , ^ Ó y ð y l ~ Ñ l f ~ Ó Ç Ó f Ó Ñ y l # Ó y G ~ Ó È , ^ I °
 í , z , ð Ü , i , • l - ^ Ó y ð xy Ó y Ó G Ó y ^ I ç T... Ó Ó , ^ I L ≤ Ä ^ I Ó ^ I ç Ó Ü y ð f ^ IÜ ≤ Ä ! i ç , ð ! _ x ç ≈ l Ü , ^ I Ó l y i , y l ð Ó l y à !
 Ó Ü , ^ I ð Ó ~ * z Ü Ñ È , f Ü ! Ó ! lÜ ! , ð k , ! i , Ó Ñ Ó Ó Ó y • Ü , ^ I Ó ^ ! SÈ ° - ! á f i È , ð) Ó ≈ i , i , # l ~ Ó Ç ! m i , # l ^ ç i , y Σ # ^ I i ç , • z i , y # l
 ! ç ^ I r Ó i % , ð y Ü) • Ü È , y ^ I Ó Ü , ^ I I ^ I È , ð ! Ó Ó i , ≈ l á ^ I è , ! SÈ ° - ^ Ó y ^ IÜ f l i y , ð ^ I i , f Ó Ñ I D l % _ • h f ! l ç = ! ° l % ^ I k , Ó °
 % Z , ^ I Ó ≤ Ä ^ I I y à ^ I ^ IÜ , l i % , l ç l f l y ^ I I ≈ Ó Ü , y ç = ! ° ! I Ü ≈ y ^ I i ~ Ü , ! è , í , z j # , ð l y

38 NSOU • CC-HI-04 •zi,y°#î° Ó!iÜ,Ó°y î,î°y°ÏÏ°ÏkT ÑÇáfyî° !!îç°îòó°îÜ, ≤Ä!i,!m,i,Ü, îÖ°!SÈ°- !Ü,S%È Ñy•Ñ#
Óf!_ Ü,!!ç!è,îlÖ° Ñy,Ïl xyè,y!rè,Ü, î,ð!ó°îlî° àfyî,îÑó° Ñy%Ï!òó° Ùy!%É!îòó° x!Ñó°îÜ, îÖ°!SÈ°î°- xlfó°y
î,yîòó° î°ò!çó° Ùò à° ~ÓÇ í,y!%ó ç!Üîî, !!îî° îyî° - !Ü,v î,î°y°ÏÏó° î°çó°È,yà •zi,y°#î° Óy!Ñ@y ÈüÈ
ÚÚ°ó°yÛlÚÚ lÛ!è, Ñ!_ÑG @Ä#Ü,ó°yî,yîòó° í,z,ðó° ò,i,È,yîÖ° ≤ÄÈ,yó° î°î!á!SÈ° ÈüÈ Ùðf •zi,y!°ó° î°ä,îî°
Ü,yjðy!î°y ~ÓÇ ò!« îÖ° @Ä#Ü, ç•ó° îîÜ, ~ó°y ~îÑ!SÈ° ~ÓÇ Ù)° Ó@îÖ°ó° Ùyðf îÜ!Ó!òç# ðif=!° •zi,y!°î,
≤ÄÓy!i, •îî°!SÈ°- î°ó°yÛl í,z,ð!îÖç!ÑyîÖ° ~ó° xÓfliy Ñ!_ÑGñÜ)î, @Ä#Ü, ÓyÜ, fyjðy!#î° ç!î!ày# #xò%f!Èî,
!SÈ° ~Ü,î,è, ç•ó° !SÈ° ,ð%!è,G!°- !è,Óyó° lò#ó° î°Üy•ly xMÈ,î° xÓ!f!i, G!hflîî°yó° àÑy!è,è, ~z ÑÜîî°G î°yÜ)
°Ü,È,yîÖ° í,zßî, !SÈ°- î,îÖ° î°ó°yÛlÓ°y îòG Ñyðyó° î°Óy!îçfÜ,Ü,Ü=Ü,yîî, ç!î,î, •îî, ð#ó° •îî° îyîÜ,î, îÖ°
î,yó°y x!≈ ð!ó°ä,y°lyó° î°« î°e oðî, ~z çyî,#î° ò«î,y xç=lÜ, îÖ°!SÈ° îî,y îòó° xyl!≈Ü, !e î°yÜ,°y î,ðî,yó°y
@Ä#Ü, ~ÓÇ ≤Äyā,fÓyÑ#îòó° xîlÜ, !,ðSÈîl È,î° îòîî°îSÈ- î°ó°yîÜó° •yîî, ~z çyáó° ÓfÓÑyîî°ó° àlc!
Óçîî°ó° î°î°k,ó° ~Ü,è, ≤ÄyÜ,î,Ü,È,°yÈ,°!SÈ°ñ îyó° ≤ÄÈ,yó°!SÈ° î°ó°yîÜÈ,ÜððfÑyáó°#î° f!i≈G î°ó°îî,ðfó°
Üç%ò=!°îÜ, çÛyÜ,ó°yó° çlf- î°ó°yÛyîlÓ° x!≈ jðy!Ü,yó°#GÜ,ó°Ü,É!Ü,ó°yî,yîòó° •yîî, îî°)ðîlÓ° Ñjòò
î°î!á!SÈ°î,yî,yîòó° ≤Äîî,îî!yà#îòó° í,z,ðó° ~Ü,è, Ñ!îÓy î°î° îyÜ,álgÜ,álgÜ ~Ü,î!è,è,î°y!ÑyîÖ°!SÈ°- îòG
(ð)ó°ó°î,≈# î°î!àó° Ùîî,y î°ó°yÛl Ñy!y Ìçfó° Ñ!îÜ,y° ≤Äî!_!äi, xy!ó°òyó°=!°îî, ÓÑ,fy !SÈ°ñ î,Ó°G ~Ü,è, !
Ó!FSÈB xy!ó°òyó° ~Ü,è, !Óhfl,î, lî%,l!c°îÜ, çß!ò!îî°îSÈ- !á fiè, (ð)ó° xò≈ çî,yÑ#îî, !Ñî,y!î°yÜ,y!ó°àó°ó°y
SÈÑyā, !Ü≈yîî°î, ð!ó°ó°î, ≈ È%Ñ, !òîî°Ü,Ñyî!è,ó° ÓyÑî,î,ó°ó° !ç° xç=lÜ, îÖ°!SÈ°î° îyîî, ~Ü,è, •yÜ,y ~ÓÇ
xyó°G fl!FSÈ ÓyÑî,î,ó°Ü,ó°y îyî° îy,è, !ó° ð!ó°î°É!Óy=!°ó° çlf ~ÓÇ çyl°y !Ü≈yîî° çlf í,z,ð!_ !SÈ°- ~çyî,#î°
x!ÑÜ)°, ð!ó°!f!îî, îî, Óy!îçfó° ð!ó° Ñ#ÛyG xylî,î ~Ü,è, í,zîÖ°áî!yàf •yîÖ° Ó,!k, î,ðîî°!SÈ° ~ÓÇ !çîî°ó° îç
Ü,îî°Ü,è, çyáx îlÜ, Óí, xyÜ,y îÖ°ó° í,zî,yòl «Üî,y xç=lÜ, îÖ° - x!≈îlî,Ü, ò!TîÜ,yî îîÜ, î°ó°yÛl Ñy!yçf
~Ü,è, fl! ÑÇ!%_ ~Ü,Ü,=!°ó° ~Ü,è, xÇç•î, îÖ°á îîÜ, ~Ü,è, ÑÑÇç•î, ó°*î,ðó°*çyhs°!Óî, •îî, ðó°èÜ, îÖ°-
xxyîÖ°!è,î°yîÜó° ,ðó°ó°yîly !Ñó°y!ÜÜ, !ç° ~ÓÇ Ü,y,ð%í°yó° î°yó° ≤Äy,Ü,yó°#ó°yî,yîòó° ó°È,î,y!
ÓyçyîÖ°ó° ð!ó°Ñó° Ó,!k, Ü,ó°îî, Ñ«Ü,î°ñ •zi,y!°ó° í,z_ó° G ò!« îîlî%,l!ç° ≤ÄÑy!Óî, •îî°!SÈ°- ò!« îî,ðîî°zñ
í,z_îÖ° î,ðó°Ûyñ î!î,GylyÜ áÓî,≈Ûy! !Ü°y!ä ~ÓÇ ,ðyè,y!È,î°yÜ ÑÜhflî°î#ó° í,zîÖ° ðifî,î°Ü,ó°îç-
Ü, fyjðy!#î° ç•ó°=!° •zi,y!°îî, Ü,Ñyî!è,ó° ≤ÄÓy,≤ÄÓî,≈lÜ, îÖ° ~ÓÇ î°ó°yÜ,î,yó° !çf!î,ó,ð% ÓyçyîÖ° î,y
Ñó°ó°ó°yÜ,ó°îî, ðó°èÜ, îÖ°ñ !ó°îçÉ!î,Ü,yàçî,î° ~ÓÇ Ù)°fÓyl ðyî%,ó° Üîî,y xyó°G î°îçÉ!y!î,î, !ç°=!°îî, -
°È,yîîrè,ó° ,ð%ó°yîly ≤Äî,î, !Ü≈yî,yó°y ≤Äy!ÜÜ, Ñy!y!è,ó° xò#îl ÑÜ,!k,ó° ,ð%ó°è!#ó!x!È,ó°
Ü, îÖ°!SÈ°î°- î,yó°y îÜ,ó°fliy!#î° Óyçyó°=!°îî, î,y îòó° !î°sfî ðîÖ°ó°yî!ä !lÓó°ç î°ó°yÜîÜ, !ÓyÑó°!ç!ÑG
Ñó°ó°ó°yÜ, îÖ°!SÈ° ~ÓÇ xyó°G ,ð)ó°= îòîÜ, lî%,l!Óyçyó° á%Ñîç î,ðîî°!SÈ°- È,!!Ñî,y ~ÓÇ xyîÜ,çy!w!yî lî%,l
Ü,Ñyî!è,ó° !ç° ÑÜ,k, •îî°îSÈ°- xîò≈Ü, î°ó°cÜ ÑyÜ@Ä#ó° ≤Ää,°Ü,Ñ ~ÓÇ ~!ç!y Ùy•zl îÖ°ó° xlfy!f ç•ó°=!°îî, î°ày
!òîî°!SÈ°- î°ó°yÛl Ñy!y Ìçfó° î°ò!òçÜ, Óy!çf !á fiè,#î° ≤Ä!Ü çî,yÑ#îî, Ñó≈y!òÜ, ≤ÄÑy!Óî,î, •yó° xç=l
Ü, îÖ°!SÈ°- !ó°îè, îl •zi,y°#î° Óy àfy!Ü, Ó!îÜ,ó°y î°ó°yÛl ~Ñlfó° myó°y ÑyÜ!ÓÜ, òáî°ó° xò≈ çî,yÑ# xyîä
çy!hs°(ð)î≈ ≤ÄîÖç ðó°èÜ, îÖ°!SÈ°- ó°y•zl ~ÓÇ í,z,ðîÖ°ó° òy!!î°%Ó Ñy!yè, îòó° ,ðyçy,ðy!ç î°ó°yÛl
Ñ#Ûyhs°îÜ, !Ó!FSÈBÜ,ó°îî° !#î, myó°yÑ%ó°!«î,Ü,ó°yó° x!È,≤Äyîñ Ó!î≈î, àÑy!è, Ófî,#î, Ñ#Ûyîhs°ó° ç!Ü
ç%îî, Óy!çfîÜ, !lÓ°è!Ñy!i,Ü,ó°y •îî°!SÈ°- !Ü,v îîÖ°yó° !ò=!°îî, xfyjyîÖ°ó°

40 NSOU • CC-HI-04 ÓfÓŷŷî# î'òó' ŷî,î,y ~ÓÇ í,zFă,î,ó ° y î'Ë,ó ° ŷy î'î,î,y î'òó' ÆŷyÓf ≤Äŷî,òyl ≤ÄË,î,î, ê,Δfyçyl ~ÓÇ •fy!í» î'yl, òy!≈î'yl Ù•y î'òc#î' ,ò!ó'ó•î'ìó' flŷò#lî,yó' çłf, òy!≈î'yl ó'yçyó' ŷy î'î,î,y î'òó' ä%,!_ Ù,ó'yó' ^ç, î'ê çî, ≈ î'ó' î'á!SÈ î'î!– •fy!í» î'yl Óy xfy î'rè, y!lly î'ŷó' ó'yççÜ,y î'î' ò,îÜ, @ Ä#Û, Ó!îÜ,ó'y î,y!ó' Ù Ùy°È) î'Üó' ≤Äy î'hs' ìyÛyó' çyî'ây=!ó' î'ò î'Ü, ~!à î'î' î'yî' – ~áy î'î ~Ü, çł Ú'ó'yÛylÛ Ó!î'îÜ,ó' ^ŷŷ î'ê, î'yly î'ŷó' ŷy î'î' òây • î'î' î'Ë!SÈ Uä, y,z!ıçÜ Ù Ó!î'îÜ,ó' – @ Ä# î'îÜ, yÈüÈ!ŷ!ó' î'y î'ç°#ó' î'ê, ŷ î'îÜ, yŷ=!° î'î'îÜ, î'òâ, yó' Ù, ó'yó' çłf İy î'òk, î'ò•yó'=!° î'î' Ü, % î'î' î'ËüÈ°%! ŷ#Ûyó' Óy•z î'ó' ŷŷ,yl, ^, ò î'î' î'Ë!SÈ ñ Ùy î'îV, Ù î'òf È) ÈüÈÜ î'òfó' Ù, y!ó' aó' ó'y î'lyîÈ, y î'ó ä, # î'òó' ŷ#Ûylyl' ≤Ä î'òç Ü, î'ò' î'Ë!SÈ – È) Ùòfŷyàó' ~ÓÇ, ò#î, ŷyà î'òó' Ùòf î'ò î'î' î' òifŷyÛ@ Ä#ó' Óy!içf ä, ç, î,yó' İÙ%ly=!° î,y!ó' Ù Ùó' È) İÜ î'î, òyŷŷ y î'ä î'Ë!SÈ ≈ ~Ü, î,ê, İŷ İöóó' î, ŷyî, î'î'îÜ, ŷŷ, Ói, xyäi, ^ó' ç î'üó' ^ó' ~ÓÇ ŷ!ä, Û, Ù ≈ î'ç' í, ç, z î'òó' Ù, ç, òi, ç, ~z xMÈ, î'òó' Óy!i içfó' ≤Äòyl í, ç, òÜ, ó' î'Ë!SÈ – î, î'ò í, ç, òÜ) , #î' , ò!ó'ó•î'ìó' !óÜ, ç ŷ İ Ò% G •zi, y°#î' Ùyŷyàó' , ò) î'òó' ŷy î'î' Óy!i içfó' ≤Äòyl òÜ!# • î'î' òŷy! í, ç, î'î' î'Ë!SÈ – !á fiè, #î' ≤Ä!ù çî, çyŷ#ó' ^ ç' ÎÈ!ó' î'ò î'Ü, ç, ò, îÜ, @ Ä#Û, í, ç, î'òfyà=!° È, yó' î'î,ó' , ò!Yä, Ù í, ç, òÜ) , ° î'î'îÜ, òyOyŷ òy!ç î'yî, ç ~ÓÇ í'ò' î'çÈ!î, í, ç, òm# î'î, òó' ò!ç, î'î' çÄòyl ó'yçy î'òó' xli, î'ò, î'òó' !ò î'Ü, çÄ î'òç Ù, î'ò' î'Ë!SÈ – !mî, #î' çî, çyŷ#ó' ^ äyí, çyó' î'ò î'Ü, Óy ÙyV, yÛy!V, ÓSÉó' =!° î'î, @ Ä#Û, ly!óÜ,ó'y Ù, İfyÛ%, Ùyó' #ó' G, òy î'òó' ^ ó!ó' î'î' î'Ë!SÈ – !ŷç, ° î'ü, !á î'òó' ^ ó!í, ç, î'î' î'Ë!SÈ ~ÓÇ Ó' İDy, òŷyàó' ç% î'î, ç, ^óç Ù, î'î' Ù, î,ê, í, ç, zBç%_ ÷ ŷÛ% î'òó' , ò! x!%ŷŷ,yl Ù, î'ò' î'Ë!SÈ – xy î'ü, çyü, çyó' ly î'ü ~Ü, ç@ ÄyàÛ# î'lyîÈ, y î'ó Ùy°yl' yó' •zfiè, Ùyŷ ç% î'î, ç, î'ü, î'è, î'Ë!SÈ î'î! ~ÓÇ Ù, fy!î, è, àyó'y ç, ò! ≈ fhs' xfyly î'Üŷ í, ç, òÜ) , ° î'ü, ~î, ç, î'î' î'ä î'Ë!SÈ – xó' î'ç' İÈ! îá ç ≤Ä!ù çî, î'ü, ç, @ Ä#Û, Ó!î'îÜ,ó' ~Ü, çł ≤Ä!î, î'î! ò î'İ! ŷyÄyè, ÙÜxylÈüÈè%, İÜÈüÈ~ó' çłf İ î'ç' î'òó' î'ü, ÙÜ ó'y çT...ò) î, ÙÜ!•ŷy î'ò !ä, !• î'î, Ù, î'ò' î'Ë!SÈ î'î! î'ü, v ŷŷ, Ói, Óf!_ äî, Ó!î'ü, İSÈ î'î'î' ŷçÈüÈ~ ŷyÄyè, #î' y!ÈüÈ!è, î'î'ó' òó' Óyó' , ò!ó' òç≈! Ù, î'ò' î'Ë!SÈ î'î! ~ÓÇ î'î' İ'ü! î'ü, Ó' î'òc# Óy!i içfó' çłf xy î'öyā, lyó' , ò! í, ç, zBç%_ Ù, î'ò' î'Ë!SÈ î'î! – Ù, İfyÛ%, Ùyó' #ó' G, òy î'òó' @ Ä#Û, ly!ó' î'ü,ó' İyey ŷ%ò)ó' , ò) î'òó' ŷy î'î' ~Ü, è, yly Óy!i içfÜ, ŷç î'lyà flly, ò î'î' ÈÈ, ° İSÈ ly – î, î'ò È, çyó' î'î' #î' , ò!ó'ó•î'ìó' , ò!ó'Ûyî ~î, ^ ó!ç xyÜ, y î'òó' , òÖN î'Ë!SÈ!SÈ î'î' ç, y!Üç! y î'òó' ŷÜ î'î' G!î' y î'î' Ùy°Óyó' í, ç, òÜ) , î'òó' Ù!ó' î'ä, ó' çłf í'ò' î'çÈ! =òyÜ ~î, î'òó' • î'î' î'Ë!SÈ – xyÜòy!íó' , ò!ó' Ùyî Óyí, çyó' ŷy î'î' ŷy î'î, ç, î'òó' òyÜ=!° î'î'î'ô' y!î' yó' İ% î'òó' Ù, ç, î'î, hfl!ó' ^ î'î'ü, •...yŷ î'è, î'î' î'Ë!SÈ òÓÇ í, ç, î'òó' çłf ç!ç ≤Äòy î'òó' , ò!ó'ó' î'î, ç, î'ò' yÛyl Ù, î'î' î'î' î'òó' •Gî' yó' , ò!ó'ó' î'î, ç, òifó' f!•ŷy î'òó' ^ ó' u, çyó' Ù, ó' y • î'î' î'Ë!SÈ – Ùçy~ÓÇ xyî, ó' ñ È, çyó' î'î, ó' Ù) °fóyl, çòyló' ~ÓÇ Ùŷ!° î'òó' çłf î,yÛy G î,ê, İñ G! y•z!ñ @'yŷ ~ÓÇ ŷhflly , òç î'üó' !ó!ü! • î'î' î'Ë!SÈ – ~•z ,

100%	MATCHING BLOCK 46/308	J
<p>ò!ó'ó'î, ç, î, ò!ó' İflî!î, î'î,</p>		

È) Ùòfŷyàó' î'î'îÜ, Ù)°fóyl òyî% =!°ó' İ!çòyçłñ İy Óí, ç, !ç! î'î'îÜ, ç!B, î, Ù, î'òó' î'Ë!SÈ ñ ŷÛ î'ü'î' çÈ!• î'î' î'Ë!SÈ – , ò)ó≈ xyl!È, Ù, çyó' í, ç, òÜ) , î'ò ≤Ä!ù çî, çyŷ#ó' ^ ç' ÎÈ!ó' î'ò î'ü, Óy !mî, #î' çî, çyŷ#ó' @ Ä#Û, ç!òyl' Ù, ó' y çy!óóy î'òó' ò!ç, î'î' î'ü, ç, ò òây î'òyó' !ò î'ü, ~!à î'î' î'ä î'î' Öy Ù•yl •... î'òó' !ò î'ü, xÈ, fhs'ó' #î' çÄyhs' î'ü, xyäyî, Ù, î'òó' İSÈ î'î'î' İy İ#° İ'òó' í, ç, zİ, ŷyî'îÜ, ç, ŷî, f!Ü, v !î'ó' «, ó' î, ç, f!È, í'ò' î'î' ~ î'İ!SÈ – î, ç, î'òó' xy!ó'çyó' =!° È) Ùòfŷyàó' #î' Óy!i içfó' í, ç, òó' ^ Ù, çy!G ≤Äççŷ!#î' ≤ÄË, çyó' È, î'ò!ñ ŷŷ, Ói, •hfl!ò î'hs'ó' ^ ó' yÛyl ŷó' óó' y• Óyí, ç, y î'ly SÈyí, ç, ç, ò%ççł ^ ó' yÛyl xy!òÜ, çyó' Ù, ç, ŷ, ò!è, !Ü! yŷ Èçæ, fyÜ, yŷ ~ÓÇ xy•z!î' yŷ Ùfyè, çyó' İŷñ ŷy•yó' ç% î'î, ç, ŷ%òy î'òó' í, ç, zİ çłf İyey Ù, ó' yó' È, î'ò' È, çy î'òó' ŷy î'î' Óy!i çf, Ó!k, ç, î'î' î'Ë!SÈ – !ó' î'òc# Óy!i içfó' ŷy±ŷyó' î' ~ál î, çyó' òŷî, à!î, çç≈! Ù, î'ò' î'Ë!SÈ ñ î, ç% G ~!è, ^ ó' yÛyl ŷyÄy î'çfó' xÈ, fhs'ó' #î' Óy!i çf Ó!k, ó' ŷy î'î' ç, y° !Üy î'î, ç, òy î'òó' !! – ~•z, ò!ó'ó' ç! =!°ó' Ù î'òf ^ ó' y ~álG İŷç î'ç, È, çyà ò î'òó' ^ ó' î'ä î'Ë!SÈ – ó' ççòyl# ç, î'òó' !SÈÜ, Ùyeyñ ~ÓÇ xyòy'î, ~ÓÇ e ^ Ùòó≈Ûyl xylòÜ, çyó' Ù, î'òó' í, ç, ò!flî!î, È) Ùòfŷyàó' #î' Óyçyó' =!°ó'

NSOU • CC-HI-04 41 Ù Ì ò f ~ Ó x Ó f y i x y l ò ò i f Ì Ù ! ! ÿ ä i ù Ù Ì Ó ! S È ~ ~ z Ñ Ì Ì Ó Ù Ì ò f • z i y # Ì Ç Ó = ! Ó Ù Ì ò f Ì Ó y Ì Ù Ó x Æ Ä a i i ä i e i • Ì Ì Ì S È Ù f y i ö y ! l i y l Ç Ó ò % Ì è y ! Ì Ì Ù è y z ö y Ì Ó Ó Ù % Ì a Ó Ì ò Ì Ù è Æ f y ! È Ì Ù Ó ! Ó Ö i ~ Ì Ì Ó Ù y ö f Ì Ù ñ l á l Ü c e i i Ì y Ñ ~ Ó Ç è Æ y ç Ì Ì Ó Ó Ö Ì Ó Ó Ù y ç = ! G l f i è Ì y Ì Ù ! Ó ç y Ñ % ö à y Ü # ç y • y Ì ç Ó ç l f ! ! Ó y ò Ò Ù Ì Ó Ì % Ì Ì S È ~ ! á f i è # Ì ! m i # Ì ç i y Σ # Ì Ì G l h f l i l y Ó ç l Ç á f y Ó Ì Ì i Ì S È 1000-000 ~ Ó G Ù Ù Ì Ì ~ Ó Ç ~ Ó ! ! ò ~ T = ö y Ü = ! Ó x Ó Ì ç E Ì Ì Ì Ù • z Ó y v y l y l Ì x y Ì Ù ç y ! w l y Ó ò Ì Ó ~ è Ù y l G È) Ò ö f Ñ y a Ó # Ì Ó Ö Ó = ! Ó Ó Ù x y l i Ì Ì Ó • y i ò Ó ä y l y Ù Ì Ó Ì S È ~ Ó y Ù l Ó y ç y Ì Ó Ó x y Ü f i ñ i # Ç l _ ò Ó È ù È ö Ó ~ Ì Ì Ù ! Ó y Ñ Ó # Ì Ó x y à l ~ Ó Ç f l ö l ~ Ó Ç ! Ó Ì è l Ì Ì Ù l a Ó # Ó ç Ì Ì Ó ö y z Ì ö Ó Ó « i y Ì Ó » Ì i Ó ç l f Ñ y ò Ó Ì Ó Ì Ì Ó Ù y ö f Ì Ù G ò Ó Ù y è Ù Ó y Ì Ì i ö y Ì Ó - Ì Ì Ó Ó y Ù à ~ Ó Ç Ó y z l f y Ì u Ó Ù Ì i y Ó y ! Ì Ì ç f Ó ~ i o e i ç Ä Ñ y Ó Ì ö y ! Ó Ù Ó Ì i ö y Ì Ó ! Ì Ì y Ó e Ù Ó ö ~ Ù l ! ç Ù Ù ~ i y Ì ò Ó Ó y ! Ì Ì ç f Ó ò Ó Ù y Ì Ì ~ Ù • z ç Ä Ó ! k Ó Ù y Ó Ì Ì Ì S È ~ Ó y z l ~ á l ç Ä Ì Ü Ó y Ì Ó Ó Ù Ì i y ç Ä y Ü i i Ü È y Ì Ó • z i z Ì Ó y è # Ì ò Ó Ó Ì Ó x l f i Ù Ó • í ò Ù ! # • Ñ y Ì Ó Ù y ç Ù Ì Ó Ì S È ~ Ó Ç Ù y Ì y l È) Ò ö f Ñ y a Ó # Ì È) Ì Ù ~ Ó Ç x y è y l r è Ù ~ Ó Ç Ó y ! Ç è Ù Ñ % Ì o Ó x M È = ! Ó Ù Ì ò f ç Ä ö y l Ç Ì Ì y a Ù y Ó # Ì G Ì Ì Ó ö y Ì ç ç y l à y Ù Ì Ó ! ! Ì Ì Ì S È ~ x y h s " ç Ä y Ì ò ! ç Ù ò Ó Ó Ì Ó Ó Ì Ó Ó ! k • z è y ! ò y l Ó f Ó Ñ y l # Ì ò Ó ! e Ì y Ù y Ì è ~ Ù • z È y Ì Ó ... y Ì Ñ Ó Ñ y Ì Ì S È ~ @ Ä # Ù ~ Ó Ç ! Ñ ! Ó Ì y l Ó y È) Ò ö f Ñ y a Ó Ó Ì Ù y Ó # Ó ò ö Ì Ì Ó y l i ç f ! è Ó Ì Ì l T ò Ó Ù y Ì r x ç Ç ! ! Ì Ì È y ä % ~ Ì y ~ Ù Ì ä i è Ì y Ù Ó Ì Ì i % _ Ù Ì Ó Ì S È ~ ~ Ì ç i y è Ù Ó y ! Ì Ì ç f Ó i z Ì m y ò l Ì Ì « i y ~ è ä # y Ì ò Ó Ñ y Ì Ì Ó Ö y Ù Ì Ì ñ @ Ä # Ù x l È l y e # Ì ò Ó Ù y ç ! S È ~ • z i z Ì Ó y è # Ì Ù y Ì ò Ì ç ! Ñ ! Ó Ì y Ó Ó ! i Ù Ó y à ~ Ó Ç ! Ó Ì è l Ì Ì Ù al à l a % Ì Ó Ó i ç y i ~ Ó Ç ò Ó ö y ! Ù Ó y Ó l y e # Ó y i y ! Ñ y l i y Ì ò Ó Ó y Ñ È Ó l @ Ä • Ì Ì Ó Ì S È ~ Ì Ì Ó ö y ä y i f è Æ f y ! È Ù Ó ! ç Ó È y à f y ! Ù Ó f Ó Ñ y l # Ì ò Ó x ç Ì ç • z Ì Ì Ì S È ñ l y Ó y ! Ó Ì è l ~ Ó Ç • z i y ! Ì Ì ~ Ù Ñ y Ì Ì ò Ó ! ä i Ì Ó f l _ c • Ì Ì i z Ì Ì è Ì S È ~ ~ Ì Ì Ù è Æ l i ç Ù f y ! è è y Ì Ó ! Ó ö y l ñ l y ò ~ • z è y ! ò y l Ì ò Ó ! Ó Ì ç E Ì Ù y ç ! S È ñ ~ á l Ó Ç Ù Ì Ì Ù Ì è ç Ä Ì ò Ì ç Ó f l i y l # Ì Ó f y B y Ì Ó Ó • y Ì Ì S È Ì i ~ ò G l y • Ì Ì Ì S È ~ 4 É 3 ≠ l a Ó y l Ì Ó y Ù l x l # l i Ì S È ~ Ù ! è Ñ j ö i ò * Ì è l a Ì Ó Ó x l # l i - Ñ % Ó y ç ~ è Ñ j ö i ~ f l y È y l Ó Ù Ì l a Ó y l Ì Ó ç Ä l e Ì y l è ö % Ì Ó y Ó y Ù l l % Ì à á % Ó • z f l y È y l Ó Ù ! Ó E Ì Ì ! S È ~ ! á f i è ö Ó ~ i i # Ì ~ Ó Ç ! m i # Ì ç i y Σ # Ì Ì Ó y Ù Ç Ó ! è ò ! ä i Ì Ì Ù Ó Ñ Ù h f l i Ç Ó Ì Ì Ù i y Ó x y Ü y Ì Ó Ó ! ò Ù Ì Ì Ì S È y l i Ì Ì y l ~ Ó Ç ~ l r è G Ù ~ Ó Ç x y Ì Ù ç y ! w l y Ó • Ì Ì # Ì Ó y ç ö y l # = ! Ó Ñ y Ì l f l i y l y È Ù Ì Ó - ~ Ó e Ù Ó ö ~ Ù l ç l Ç á f y Ó ~ á l Ó i ! è Ì l r è Ó c e Ù = ! Ì Ì x y Ó y Ì Ó Ñ y l Ì S È ñ Ì = ! È c e f y l è Ó y ~ Ù Ù à Ì • ò G l y • Ì Ì Ì S È ~ ~ z ö Ó Ì Ì Ó Ñ h f l i y x y Ó y l è ° f y l È ù È G l y Ì Ù ≈ ç Ä l i Ù) Ì S È ~ x y Ó G Ù k è Ó Ó y Ó = ! Ó Ó f ! _ à i ç Ä y Ñ y ò = ! Ó ç l f ö y l Ì Ó Ó x È f h s " Ó # i x y Ó Ó Ì % _ ç Ä y Ñ y Ì Ó Ó Ó f Ó • y Ó ! S È ~ Ó y Ì Ù Ó ! m i # Ì ç i y Σ # Ó è y i z l y i z Ì ç Ó Ñ y ö y Ó Ì ò Ó Ù l y l è ç ö Ì j ö • z Ì Ì Ñ y Ù y # l x Ó Ì ç E Ì Ì Ì Ù è % l Ó & k y Ó Ù Ó y Ì Ì i ö y Ì Ó ñ Ì á y Ì Ì Ù) • z i y # Ì Ù x f y l è Æ l y Ù Ù Ù @ Ä y • Ù Ì ò Ó x È f l ~ l y Ó ç l f ~ Ù ! è ! Ó Ì ç E Ì È y Ì Ó Ñ ! l i Ù Ó y • Ì Ì Ì S È ~ Ó Ç Ù) ° Ó Ñ y Ó á Ó = ! @ Ä # Ù ò Ó Ì Ì Ó x h s " Ñ y l y % _ ~ Ó Ç x È f h s " Ó # Ì Ù y Ì è ≈ ! Ó È _ ! S È ~ ~ = ! Ù Ù Ì Ì è ! È ù È f i è y z Ù l y Ì Ù ò Ó ! ä i - ò l # Ó y Ù l Ó y à Ó Ì Ì Ù Ó Ñ Ì Ì Ñ y ö y Ó Ì l a Ó i z è Ì r è Æ Ñ % Ì i Ù È y l Ù Ó Ñ Ó y Ì Ì Ó Ó # l i @ Ä • Ì Ì Ó Ì S È Ì Ì - Ì Ì Ó ~ z S % È è Ó ç y l à y = ! ~ á l Ñ y ö y Ó Ì á y Ù y Ó Ó y l i Ó Ñ Ó i y Ó Ó Ì Ó È y à x ç Ç Ó ç y l Ó y Ì á ≠ ! è y l ~ y Ì Ù ! f l ò ! ò G x y l È Ù y l y Ì Ñ Ó Ó y ! Ñ y i y Ó Ó y Ì Ó f Ó x È y Ì Ó Ó Ù y Ó Ì Ì ò Ó Ì i ~ # ç Ä ç B l Ì Ù x Ó y Ù Ù Ì Ó Ó Ì -

42 NSOU • CC-HI-04 !Ó!È, ß Ì%k, !Óçî #Ó myÓ y ^ÓÛÓ Û, yÓ # í, •!Ó ÌÓÓ ßy•y ÌÏf ~ÓÇ ÌÛMÓ ^ ÌòÓ myÓ y ßÓ Û, yÓ # x ÌÌ≈Ó ßy•y ÌÏf !!Ù≈î, xÛÇáf çÏÏÏ ÌÌ≈Ó Û, yç=!Ó È, Ì° Ç•!ÓÓ ^ã, yÓ y!è, Ófy, öÜ, È, y ÌÓ, ò!Ó Ó! Ì, ≈î, • ÌÌ!SÈ° - zî, y!Ó Ó yç, ò!≈!Ó !Óhfl, Ìì, !Ó! Ç ÌÌÓ ßy ÌÏ ßyò, çf ^Ó ^Ìá ^Ó y ÌÙÓ Ó yhfÏy=!° xyÓyl, òÓ≈î, Ì ÌÙ, ç, ^yÈ, yÓ, òy!Ó !ò ÌÌ, ò%!!≈Ù≈y! Û, Ó y • ÌÌ!SÈ° ~ÓÇ !á fiè, ò)Ó≈ 179 ßy Ì° xfy!Ù!°! yÛ ^°! òí, yÛ ~Ü, !è, òy! ÌÓÓ ÌÌ%Ó !È, !_ fliy, ò! Û, ÌÓ!SÈ° Ì°ñ Ì!è, ~ál, ò!≈fhs" ßÙhfl! Óy! Ó•!Ü, yÓ #, ò%Ó y! !è, Δ° ß!Ó ç!è, Ó, ò!Ó, ò)Ó Û, !SÈ° - Ì, ÌÓÓ yhfÏy=!° ≤Äçfl! Û, Ó Ìì, Óy ßyçy Û, Ó yÓ çÏ! Û, S%È•z !Ó ÌçE! í, z Ìòfyà @ "Ä•i Û, Ó y •! Ì! - È, !°! y Ì ÌÙ, È, yÓ y ÌÙ, ò%Ó y Ìly È, y! y ÌÓÓ y ~álG Ìy!Óy•! ä, yä, Ì°Ó ~Ü, Ûyè Óy! ÌçfÜ, Ó yhfÏy!SÈ°ñ ~ÓÇ È, yÓ y!è, ~Ó ßÓ & ~ÓÇ x! Ì! Ì! Û, xMÈ, !è, 50 ç! ÌÙ, Ó, ò) ÌÓ≈ 50 ç! yΣ#Ó Û Ìòf çÏç#Ó Ì!Ó e ÛÓò≈Ûyl ä, y!•òy Ûè, y Ìì, Óyí, y Ìly •! Ì! - xlf! ò ÌÙ, Ç•!ÓÓ Ç°! Û, yç# ÓfÓfÏy È, yÈ, y ÌÓ, ò!Ó ä, y!°i, • ÌÌ!SÈ° - Ófy! ß!°Ü, y ^, òy!ì, ≈! y !!Ù≈y Ì!Ó, òyçy, òy! Ç Û, y Ìì, y ^Ó y ÌÙÓ !!Ü, yç# ÓfÓfÏyÓ ^ÙÓ y Û Ìì, Ó Ûyòf ÌÙ Ì, yÓ ÌÛMÓ! Ç, ò ÌÙ, flòÓ Ì Û, ÌÓ - !á fiè, ò)Ó≈ 144 !á fiè, y ÌΣ! ≤Äè, Ó !Ü, - Ûy! ß≈! yÛ Ó: ^Ó y ÌÙÓ ≤Ä! Û, í, z Fä, hfl! ÌÓÓ Ççñ xfy ÌÙ, y! y Ûy! Û, ≈! y !!Ù≈y Ì!Ó çÏ! ßÓÓÓ y, Û, ÌÓ!SÈ° Ì°ñ Ì!Ç•Ó =!° 30 Ûy•z ò)Ó Ìç xfy!G í, z, òí, fÜ, yÓ Ûyly Ì ÌÙ, !Ó=k, Ì, Û Ç° ßÓÓÓ y, Û, ÌÓ!SÈ° - ßyòyÓ ÌÈ, y ÌÓ!á fiè, ò)Ó≈ !mì, #! ç! yΣ#Ó ßÓ≈ßyòyÓ Ì!Ó Û, yç=!° ^Ó y Ûyl ÌòÓ !ì, fÓy•# Û, Û≈« Ûì, y ≤Ä!ì, !Ó!ì, fliy, ò Ìì, fÓ, ò!Ó Ó Ìì, ≈ ò, Ì, ~ÓÇ í, z, ò Ìly!àì, y È, !_ Û, Ûy! ßÜ, Ì, y ≤Ä!ì, È, !°i, Û, ÌÓ - ^Ó y Ûyl ßy!Äy ÌçfÓ ßy!@ ÄÜ, ßjòò, ò)Ó≈Ó!ì, ≈# Û, y!G ßÜ ÌÌÓ ^ã, ÌÌ!á fiè, #! !mì, #! ç! yΣ# Ìì, Ó, •_Ó !SÈ° lyñ Ì, ÌÓ ~•z xyÜ Ì° ~!è, xyÓ G Ófy, öÜ, È, y ÌÓ!Ó! Ó Ì Û, Ó y • ÌÌ!SÈ° - ^Ó y Ûyl ÌòÓ Ì Ó, •_Ü ßjòò ß!MÈ, Ì, • ÌÌ!SÈ° ß≈! ^Ó y ÌÙ xyÓ Ó !« Ì, !SÈ° ly ÈÜÈ, òyÓ! Û, È, y Ìu, Ó Û Ìòf Ì ÌÙ, ≤Ää%, Ó °y ÌÈ, Ó ßQ, yÓly ~ál kT • ÌÌ!à ÌÌ!SÈ° ÈÜÈ, Ì, ÌÓ ~!Ç! y Ûy•zly ÌÓñ ~ÓÇ xyÿä, Ì≈fç!Ü, È, y ÌÓ!@ ÄÛ Ì ÌÙ, Ì ÌkT ßjòò xy•Ó Ì!Ó ßQ, yÓly !SÈ° - è, Δçyç Ì!Ó !ò!≈! Ìì, x≤Äy ÌÙyÛ ly ÌÙ ~Ü, ç! !°! ß! yl @ Äfy!u, Ì, yÓ ò!ÈÜÈ ßjòò ÌÙ, ~Ü, !Óçy° xyÜ, y ÌÓ SÈ!ì, , ÌÌ!ò ÌÌ!SÈ° Ì°ñ ~ÓÇ Ó yç, ò!Ó Óy ÌÓÓ ßy!Äy Ìè, Ó, ò)Ó≈ x!È, Ìyl=!° ÌÙ, x!≈yl Ì ßy! Ì, y Û, ÌÓ!SÈ° Ì°ñ - xfy Ìrè, y! Ì! y ÌÓ xò# ÌÌ •!Ó yí, ß xfy!è, Û, yÛ ly ÌÙ ~Ü, ~ ÌÌ! ß! yl Ûyl%È! @ Ä#Ü, làÓ =!° Ìì, Ì, ÑyÓ ≤Ää%, Ó x!%òy Ì!Ó myÓ y !!Ìç ÌÙ, flòÓ Ì! Û, ÌÓ ^Ó Ì!á!SÈ° Ì°ñ - Ì, ÌÓ!á fiè, #! ≤Ä! Û ç! yΣ#Ó ^ã, ÌÌ! !mì, #! ç! yΣ# xyÓ G x ÌÙ, ò!# Ó% Ìçy≈! y ^ò!#Ó x!hfl! ÌçÓ ßy« f yÈ, Û, ÌÓ!SÈ° - !mì, #! ç! yΣ# Ìì, làÓ Ç#Ó Ì!Ó ≤ÄÓ!ì, yÓ ä), Ì, yhs" !ä, •, !ä, !• Ì, Û, Ó y •! Ìy @ Ä#Ü, G ^Ó y Ûyl ßÈ, f! yÓ ~Ó!çTf!SÈ° - ~!è, Ó, ò)Ó≈Ó!ì, ≈# ç! yΣ#Ó ~Ü, !è, xqÛì, ~Ó!çTf •Ü° ß#Uyhs" xMÈ, Ì° fliy! # !ç!ÓÓ =!°Ó ä, yÓ !ò ÌÙ, ^Óy!Ó Û, Óy!ì, =!°Ó í, zayl~ •z Û, ylyÓy!è, ò) ÌÓ≈ ^, ò Ìçyl yÓ ~ÓÇ Û, y ÌÌ!è, yÓ Û Ìì, y ßy!Ó Û, ^fiè, Ç Ì!Ó ßy ÌÌ ÇÇ!_ ÛÓyçyÓ Û ~Ó ßy ÌÌ Ì%, òy Û, Ó y Ì Ìì, òy ÌÓñ Û, yÓ Ì!≈! Ìì, Û)°i, fliy!#! ÓfÓy! ß ÌòÓ Óy!ì, !SÈ° - Ì, ÌÓ!á fiè, y ^, ò!ç! ≤ÄyÆ ~ßf ÌòÓ G xyÜ, çT Û, ÌÓ!SÈ° ÌyÓ y!ÓÓy•G Ì, y ÌòÓ, ò)Ó≈Ó!ì, ≈# ä, yÜ, !ÓÓ çyl àyÓ !!Ü, Ìè, ~Ü, !è, Óy!ì, , !!Ù≈y! Û, ÌÓÓ Óy!ì, fliy, ò! Û, ÌÓ!SÈ° ~ÓÇ ~Ü, ÓyÓ à!è, Ì, •!° Ì, yÓ y ≤Äy! Ç•z xy Ìç, òy ÌçÓ !ç!Ó ÌÓ ~ßf ÌòÓ xlf ^Ü, y! yè, ≈y ÌÓ fliylyhs" !Ó!ì, Û, Ó yÓ, ò ÌÓ Ì, y ÌòÓ làÓ ä, !Ó e Óçyl ^Ó Ì!á!SÈ° - òy!ì %Ó xÓÓy!•Ü, y! ñ Ç•Ó äè, Ì!Ó ~•z ≤Ä!è Ì! y!è, !Ó ÌçE!È, y ÌÓ ≤Ää, !°i, !SÈ° - ^Ó y Ûyl ~ß! Û, Ç•Ó =!°Ó ~Ü, !è, Ç, C°y Ì, !Ó Û, Ó Ìì, ßy! Ì, y Û, ÌÓ!SÈ° Ìy xÓ Ìç ÌE! è, Δçyl Óy •fy!ì, Ì! yl myÓ y Èœ, y!È, Ì! yl ßy!Äy, ÌòÓ myÓ y í, z, ò! ÌÓç Óy ^, òÓÓ ßÈ, y! •ßy ÌÓ à!è, Ì, • ÌÌ!SÈ° - !ç!Ó ÌÓÓ ~•z, òif=!°Ó Û Ìòf xyÜÓ y Óly•zñ Ûy=!!è, Ì! yÜ, yÜñ xfy ÌÙ, y! y Ûfy!è, Ì! y ~ÓÇ Ó y•z Ì!Ó í, z, òÓ xy!ç≈ Ìrè, y ÌÓ!è, ~ÓÇ í, fyl% ÌÓÓ !È, Ì!u, y ÌÓylyñ xfyÜ%, •zB, yÜ ~ÓÇ !ß!Dò% Û àily Û, Ó ^ì, òy!Ó - Ì, ÌÓ ≤Äòyl Ç•Ó äè, Ì!Ó Û)° ç! ≈!è, !SÈ° !ç" G Óy!ì ÌçfÓ ßj±ßyÓ Ì ~ÓÇ Û, !E!Ó ~Ü, Ì!y Ì!à Ì, #Ó Ì, y Ìy @ ÄyÜ# Ì ç! Ì!ày, # ÌÙ, xyÓ G ~Ü, Ìè xyÓ G SÈyè, SÈyè, ÓyçyÓ Ç•!Ó Ûœ, yfiè, yÓ Óy ßÇ•, Û, Ó ^ì, ß« Û Û, ÌÓ -

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í, z, òßÇ•yÓ í, z, òßÇ•y ÌÓÓ Ó°y ^		

Î ïî, ðÿ ÎÓ ï Î ïòG làÓ yî l Ó yÙyl •z!î, •y ÎÏÓ xlfî, Ù =Ó ðc, ò)î≈ ~ Ó!ç<Tf !SÈ° î, ÎÓ Ó yÙyl È), !ÙÓ làÓ yî î x!
 È, ß •y ÎÓ x@ ÆÏÓ •î !- ~!çî y Ùy•zÍÓ ~ÓÇ ÓÓ Ù, yl òc=!° ïî, ÑÙ%ò î, #Ó Óî, ≈# ~ÓÇ lò# xÓÓy!•Û, y Ófî, #î,
 çÏÇáf y áóÓ Ù, Ù !SÈ°- Ùòf à° ~ÓÇ !Ó ïè, ïl ~•z xMÈ, °=!Ó ÑyóyÓ î ÑÙ, !k, Ó !Ó ïÓä, lyî c•Ó =!° Ù, Ù Ó!ç !Ù, v
 <Äî, fyçyÓ ï ä, ïl Ù, Ù !SÈ°- xlf!ò ïÛ, Ó y•z! G òy!l! % ïÓÓ í, z, òî, fÛ, y=!° li%, l c•Ó =!° Ó Ñy ïl ÑÇÍ%_ •ïl G ïè,
 ~ÓÇ í, yÏ! y xMÈ, ï° c• ÎÓ Ó í, z! ò!_ <Äy! SÈy ïÛ, Ó Ùî, Ó, !k, °yÈ, Ù, ïÓ - xy!È, Ù, yÓ ç# ÎÓ ïÛ, w=!° ïáy ïl•z
 ïfiè, !, ò ïÛ, È, Ñ ïÓ ç! Ù ïî, Óy Ó, ç, ïÓ y, ò ïî Ó * ðyhs ïÓ î, Ù, Ó ïî, ï, ò ïÓ !SÈ° ïáy ïl•z ÓÏ!î, fliy, òl
 Ù, ïÓ !SÈ°- ~Û, •zÈ, y ïÓ, òfy ïhflly•z! ~ÓÇ è, Δy™ çî, ≈!l! yÓ à ïÛÓ ÓÓ! !Ùç ïÓ Ó xÏÇáf çl, òò ï ïÛ, ~Û, !eî,
 •ïl c•Ó G Ùy!làÓ # Óy ò ïçÓ c•Ó =!° Ó È, Ñ Óy!î, ïl ïSÈñ ïáy ïl çÈÏ, òî≈fhs Ó, _Ó ä, yÈ!#Ó y î, y ïòÓ ç!
 Ùòy!Ó =!° Ó Ù ïòf ÓÏÓy ïÏÓ òÙ≈!Ó ï, òç, xÈ, fyÏ î, fyà Ù, ïÓ ÑyóyÓ ïî, @ Æ ïÛ, yÈüÈ Ó yÙyl òÑy ïä, Ó
 Óy ïçy!î y ò!î ïî, ò!Ó ïî, •î - !%! Ù!î, ï yñ ïy <Ä! Ù çî, yΣ# ïî, Ùyè Óy ïÓ y, òòÓ ÑÈ, y àily Ù, Ó ïî, ðÿ ïÓ ñ
 î, î, #! ïè, Ó ò ð ïî, 37! è, ò, òÓ ÑÈ, y ïáy ïl à ïî, G ïè, - !î, í, z! !Ï! yÓ ÑÙÈ), !Ù ~ÓÇ !ÏÓ ï yÓ GÓ !hs Ñ
 í, z, òî, fÛ, y! ï Ó yÙyl làÓ =!° Ó xÓ ïçÈ! <Äy! x!ÓÓ î, ò!Ó Óî, ≈ ïlÓ Ó * ò ïl - í, z! !ç Óy !Óç çî, ïÛ, Ó xy ïà
 , òî≈fhs ï Ó yÙyl Ñy!Ë ïçfÓ òc=!° ïî, ç# Ól xyÓ ~Û, •zÓ Ù, Ù =Ó ðc xç≈! Ù, Ó ïî, ðÿ ïÓ !- 4È5≠ xl%
 ç# ï!# 1- ï Ó yÙyl x!≈!#!î, ïî, ÓfÓÏy Óy! ïçfÓ È), !ÙÛ, y Ù)°fy! î Ù, Ó ð!- 2- ï Ó yÙyl Ó!Û, ïòÓ ÓfÓ•î, !Ó!È, ß
 ÑÙ%ò Óy! ïçfÓ, òl Ñ

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ò ïÛ, ≈ ÑÇ ïç, ï, ò xy ïyã, ly Ù, Ó ð

l- 3- ï Ó yÙyl x!≈!#!î, Ñj)î≈Ó * ï, ò ly!Ó Ù, x!≈!#!î, !SÈ° ~Û, ly Óy Ù, î, ò)Ó !%!_ ï%_ /4- <Äyã, #! ï Ó y ïÛÓ
 làÓ yî î Ñj) ïÛ, ≈ ÑÇ ïç, ï, ò !á!- 4È6≠ @ Æ ï, òO# 1. A. H. McDonald- Republican Rome- New York- 1966. 2. Alan
 Bowman and Andrew Wilson (Eds.)- The Roman Agricultural Economy- Oxford- 2013.. 3. H. Mattingly- Roman Imperial
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 44 NSOU • CC-HI-04, òî≈yî ÈüÈ 2 ~Û, Ù, ÈüÈ 5 □ □ □ □, òfy!è, Δ!Ï! yl G ^ <!Ó! yl m@µ àè, l 5È0≠ í, z ïçf 5È1≠
 È), !ÙÛ, y 5È2≠ òfy!è, Δ!Ï! yl G ^ <!Ó! yl m ï@µÓ, òè, È), !Ù 5È3≠, òfy!è, Δ!Ï! yl àyµ, # 5È4≠ <!Ó! yl àyµ, # 5È5≠
 ÑÇây ïî, Ó òyÓ y 5È6≠ <!Ó! yl ïòÓ òy!ÓÓ <Ä!ç, ïî, òfy!è, Δ!Ï! yl ïòÓ <Ä!î, !e ï y 5È7≠ myòc !Ó!ò 5È8≠ !mî, #! ï
 !Ó!FSÈß î, y G °y•z ïÏ!™!l! yl xy•z! 5

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È9≠ í, z, òÏÇ•yÓ 5È10≠ xl%ç# ï!# 5È11≠ @ Æ ï, òO# 5È0 í, z ïçf • ~•z ~Û, Ù, ðÿ ïè, Ó

Ùyòf ïÛ !çç, yl≈#Ó y ï Ó y ïÛÓ, òfy!è, Δ!Ï! yl G ^ <!Ó! yl lyÛÛ, ò%•z xyl≈ÈüÈÏyÛy!çÛ, àyµ, #Ó Ù ïòf ÑÇây ïî, Ó
 Ù, yÓ !° xl%òyÓ! Ù, Ó ïî, Ñç, Ù • ïÓ- • í, z_ ~Û, ïÛ, Ó x, òÓ í, z ïçf • ï Ó y ïÛÓ xy•z ïl myòc !Ó!ò =Ó c
 Ñj) ïÛ, ≈ xÓàî, Ù, Ó y- • !çç, yl≈#Ó y <!Ó! yl ïòÓ myÓ y ÑÇà!è, î, ÑÇ@ Æy ïÛÓ ä), í, yhs, ò!Ó !!î, Ñj) ïÛ, ≈
 çyl ïî, òyÓ ïÓ- 5È1 È), !ÙÛ, y ï Ó yÙyl xyl≈ÈüÈÓ yç ïl!î, Ù, Ù, yè, y ïÛy ò#â≈Û, y° ï ïÛ, •z ò%è, àyµ, # ïî, !ÓÈ, _
 !SÈ°- <Ä! ù àyµ, #, òfy!è, Δ!Ï! yl ~ÓÇ !mî, #! àyµ, # <!Ó! yl ly ïÛ, ò!Ó ïä, î, !SÈ°- òfy!è, Δ!Ï! yl Ó ïî, ÑyóyÓ ïî, x!
 È, çyî, Óy ÑyÛy!çÛ, G Ó yç ïl!î, Ù, Ñ% ïl!yà Ñ%!Óòy ïÈ, yà# ò!# ïÛ, !ä, !•î, Ù, Ó y •î - xlf!ò ïÛ, <!Ó! yl Ó ïî,
 ïÓyV, y! ÑyóyÓ ï Ùyl%È! ïÛ, - <Äyã, #! ï Ó y ïÛÓ <!Ó! yl
 NSOU • CC-HI-04 45 àyµ, #Ó Ùyl%È! Ù, v ly!Ó Ù, !•Ïy ïÓ•z àif • ïî, l!òG !Û, S%È !Ó ïçÈ! Ó yç ïl!î, Ù, x!òÛ, yÓ
 ïÈ, yà ï ïÛ, î, ÑyÓ y !SÈ ï! Ó!MÈ, î, - ~•z ÑyÛy!çÛ, òyl≈Û, f Ñ, Óî, <Äy! ÙÛ, È, y ïÓ !á ≠, ò≠, òMÈ, Ù ~ÓÇ ä, î%, ï≈
 çî, yΣ#Ó ÑÛ! !Û, S%È !!ò≈<T, ò!Ó ÓyÓ =!° Ó Ñj)ò ~ÓÇ <ÄÈ, y ïÓÓ !È, !_ ïî, !SÈ° ïyÓ y ! ïç ïòÓ ïáy, yÓ !ò ïÛ,
 <Äçyî, ïsfÓ xò# ïl, òfy!è, Δ!Ï! yl Óç ïç ÑÇà!è, î,

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Û, ïÓ !SÈ°- !á ≠, ò≠ ä, î%, ï≈ çî, yΣ#Ó ^ ç ïÈ!Ó !ò ïÛ, ^ <!

Óí`ylÓ`y`i`Ñy`lòÓ` `öi≈lyà!Ó`Ü` Ü!≈fyòy`yË`Ü`Ó`yÓ`í`z`lj`lçf`~Ü`ò#â≈ŒÇ@`Äy`Û!°Æ`•`lil`!SÈ°-`~•z`x!òÜ`yÓ`xyòy`lil`Ó`ŒÇ@`Äy`Ü•z`öfy!è`Δ!Œl`yl`G`≤!Ó!`yl`m@m`ly`Û!`ö!Ó`!ä`i`-`~!è`!á`≠`ö)≠494`l`Û!`!á`≠`ö)≠287`xΣ`ö!≈hs`≤Äyl`fliyl`#`•`lil`!SÈ°-`Œ%`i`Ó`yç`ŒÇ`l`i`ö`~!è`Ó`y`l`lil`öy`lÓ`l`~•z`x!òÜ`y`lÓ`Ó`ŒÇ@`Äy`Ü`!`y`i`Ó`yç`lil`i`Ü`x!òÜ`yÓ`y`lÈ`Ó`çlf`öfy!è`Δ!Œl`yl`lòÓ`!ÓÓ`&`ik`≤!Ó!`yl`lòÓ`i`y`z-`öfy!è`Δ!Œl`yl`lòG`ŒÜ`l`•z`x!È`çyi`!`lÈ%`_`!SÈ°~ÓÇ`Œyòy`i`i`≤!Ó!`yl`lòÓ`!l`i`Òà≈#i`Ü`l`Ü`Ó`y`•`l`G`Öyhfl`l`lÓ`≤!Ó!`yl`à`y`#`~Ü`ÛyleÜ`!SÈ°ly`ÈüüüÈ`Œáy`l`l`Ü`Ü`ñ`Ü`Èl`i`l`l`!SÈ°`i`Ü`z`Ü`öf!Ó`_`i`i`#Ó`Ü`yl`%E!G`≤!Ó!`yl`à`y`#È%`_`Ó`l`•z`àif`•i`-`i`y`z`~•z`Ó`yç`lil`i`Ü`x!òÜ`yÓ`y`lÈ`Ó`i`y`z`ö!Ó`i`•`lil`!SÈ°`xyd`l`yòy`y`lÈ`Ó`i`y`z`lil`-`öfy!è`Δ!Œl`yl`~ÓÇ`≤!Ó!`yl`lòÓ`Ü`l`öf`i`i`y`z`ò#â≈Ü`y`ö`l`Ö`ä`l`i`SÈ°`i`y`≤Äyl`200`ÓSÈÓ`fliyl`#`•`lil`!SÈ°-`~!è`≤!Ó!`yl`lòÓ`ò!Ü`Ü`Ó`yÓ`çlf`xy`zl`i`i`#`ñ`≤!Ó!`yl`lòÓ`Ó`«`yÓ`çlf`ç!`_`çy`#`Ó`yç`lil`i`Ü`xÓfliyl`~ÓÇ`öfy!è`Δ!Œl`yl`lòÓ`Œy`lil`≤!Ó!`yl`i`i`#Ó`ò!`ç`ò`Œf`lòÓ`Ü`l`öf`çEi`ö!fhs`ŒÜ`l`y`y`fliy`ö!`Ü`l`lÓ`!SÈ°-`e`Ü`y`ai`~Ü`y`òÜ`âè`ly`Ó`öÓ`~•z`m`l`@`mÓ`Œy`l`Æ`•i`ŒÜ`l`y`y`yÓ`Ü`y`öf`l`i`Ü`m`l`@`mÓ`xyl`%`y`l`Ü`Œy`l`Æ`âè`l`i`G`~Ó`l`ç`l`i`Ü`l`y`l`Ó`Ü`y`ö`ö!≈fhs`ÈüüüÈ`~!Ü`#`Ó`y`l`Ü`Ö`à`•`%`ik`~Ó`È`!Ü`Ü`y`!SÈ°`l`l`T`z`=Ó`&c`öi≈ly`çEi`xÓò#`l`Ó`y`l`Ü`≤Äçyi`l`sfÓ`xÓŒy`l`lÓ`xlf`i`Ü`≤Äöyl`Ü`y`Ó`i`•`lil`òÑy`l`i`•`lil`!SÈ°-`~•z`ŒÇ@`Äy`Û!°Æ`Ü`≤ÄY`!SÈ°`x!`òÜ`y`l`lÓ`Ó`Œl`y`-`≤!Ó!`yl`lòÓ`y`ç`i`ç`i`ÓSÈÓ`ç`%`l`i``_`≤Äçyi`l`sfÓ`Ü`l`öf`i`Ñy`lòÓ`Ó`i`≈Ü`l`xÓfliy`ŒÇ`l`çy`ö`l`lÓ`çlf`~Ü`y`l`òÜ`òy`l`Ó`çy`l-`!Œl`l`l`T`m`ñ`xy`zl`ŒÇ`l`çy`òl`~ÓÇ`Ó`yç`lil`i`Ü`xÓfliy`l`lÓ`çlf`ò#â≈`≤Äle`l`y`Ü`Ü`öf`l`ò`lil``≤!Ó!`yl`lòÓ`y`xÓ`l`ç`l`È`i`Ñy`l`y`i`l`ö!`Ó`i`≈!`=Ü`ly`Ü`l`lÓ`!SÈ°`i`y`ò`á`lil``=Ó`&`Ü`l`lÓ`!SÈ°`e`Ü`ç-`~•z`m@m`z`!SÈ°`conflict`of`the`Orders`ly`Û!`ö!Ó`!ä`i`-`5É2≠`öfy!è`Δ!Œl`yl`G`≤!Ó!`yl`m`l`@`mÓ`öè`È`!Ü`öfy!è`Δ!Œl`yl`G`≤!Ó!`yl`m`l`@`mÓ`!`Ó`hfl`y`l`lÓ`i`l`Ó`Ó`l`i`l`O`xy`l`à`x!%`Œl`yl`Ü`Ó`y`ò`Ü`y`Ó`l`~•z`ò`%`!è`à`y`#`Ó`í`z`Œ~ÓÇ`i`Ñy`lòÓ`~•z`öy`ö`fl`ò`Ü`i`y`z`lil`Ó`Ü`y`Ó`i`Ü`#`xy`Ü`y`çy`!`i`öfy!è`Δ!Œl`yl`lòÓ`Œ`l`D`≤!Ó!`yl`lòÓ`Ü`öy`l`~Ü`f`!SÈ°`ly`à!`Ó`Ü`x!òÜ`yÓ`~ÓÇ`!Ü`S`%È`l`Ó`l`çEi`Œ%`l`l`y`Œ%`l`Ö`y`y`-`!l`ò≈ç`T`!Ü`S`%È`≤Äçy`Œl`Ü`çò`öfy!è`Δ!Œl`yl`lòÓ`çlf`z`ŒÇÓ`!«`i`!SÈ°-`~!Ü`#`Œ`l`è`G`!SÈ°`öfy!è`Δ!Œl`yl`lòÓ`z`ò`á`l`-`i`y`Œ`l`%G`Ó`y`l`y`l`i`öfy!è`Δ!Œl`yl`G`≤!Ó!`yl`lòÓ`~•z`~ÓÈ`l`Ü`f`Ó`Œ`ä`ly`~áy`l`z`l`ÈüüüÈ`~Ó`!`CÜ`i`xy`O`G`x`l`Ü`àÈ`#`l`Ó`!`!`i`!SÈ°-`!`È`Ó`l`i`•`f`x!%`Œy`l`lÓ`l`Ó`y`Ü`%`y`Œ`l`ç`z`öfy!è`Δ!Œl`yl`lòÓ`~i`l`Ü`Ü`l`lÓ`!SÈ°`l`~ÓÇ`i`y`l`lòÓ`l`#`l`ä`fliyl`!`ò`lil`!SÈ°`l`≤!Ó!`yl`lòÓ`-`È`l`i`Œy`l`y`l`çÜ`Ü`l`≈fyòy`Ó`≤Ä`l`y`i`y`y`Ó`y`Ó`y`Ó`z`l`l`Ü`!`à`lil`!SÈ°`l`#`l`ä`~`~`lil`Ü`≤!Ó!`yl`lòÓ`l`Ó`y`l`y`l`≤Äçyi`l`sfÓ`Œy`l`y`l`çÜ`Ü`y`è`y`l`Ü`y`Ó`ö!Ó`ö`i`≈`l`l`ó`çlf`ä`y`ö`ò`G`l`y`Ó`!`öSÈ`l`l`O`!`!`i`Ü`y`Ó`i`~ÓÇ`i`z`lj`çf`=!°`xy`O`G`fl`öç`T`•i`-`Ó`i`≈`à`i`öy`l`~Ü`f`Ó`Ü`i`l`i`•`f`à`i`!ä`hs`y`È`y`Oly`!°`i`zÈ`lil`Ó`Ü`l`öf`l`OÈ`yç`l`l`O`Ü`y`Ó`i`+ò%`!SÈ°`ly`ÈüüüÈ`i`y`!SÈ°`i`zÈ`lil`Ó`Ü`öf`l`OÈ`y`l`lòÓ`≤Äöyl`Ü`Ü`y`Ó`i`~áy`l`l`l`O`l`O`G`~Ü`!è`!`l`O`l`çEi`=Ó`&c`öi≈fliyl`!SÈ°-`Œyòy`i`i`öfy!è`Δ!Œl`yl`lòÓ`y`46`NSOU`•`CC-HI-04`ò!`#`!SÈ°`l`i`~ÓÇ`ò!`O`Ó`y`!l`i`Òà≈#i`Ü`yl`%E!`l`i`Ü`≤!Ó!`yl`à`y`#È%`_`Ü`l`l`Ü`Ó`y`•i`-`!Ü`v`e`Ü`ç`Ü`lil`Ü`l`è`≤!Ó!`yl`ö!Ó`Ó`y`Ó`!`O!`çç`T`•`lil`i`z`l`è`!SÈ°-`öfy!è`Δ!Œl`yl`lòÓ`y`Ü`#È`y`l`O`~=!°`≤Äl`i`ç`y`Ü`Ó`l`i`Œ«`Ü`•`lil`!SÈ°`Œ`Œ`ö`l`i`≈`xy`Ü`y`lòÓ`l`Öy`V`y`Ó`çlf`l`Ó`y`Ü`%`y`l`l`O`Œ`Ü`lil`Ó`l`ò`l`Ü`!È`l`l`O`i`y`Ü`y`lly`≤Ä`lil`yçl`~y`l`i`l`ç`Œ`öfy`l`è`Δ!Œl`~Ó`x!≈`•`!`öi`•`ö%`O`&Ei`-`çl`l`O`ä`y`lil`~Ó`Ü`lil`öfy!è`Δ!Œl`yl`lòÓ`y`Ó`y`l`Ü`O`≤Ä`l`i`ç`y`i`y`!`öi`•`ö%`O`&Ei`lòÓ`z`ÓÇ`l`çy`q`l`i`!SÈ°`l`i`~ÓÇ`l`Ó`y`Ü`%`y`Œ`Ü`i`~Ü`~Ó`y`Œ`lil`l`è`Ó`Ü`l`öf`çò`y`È`Ü`l`l`O`!SÈ°`l`i`~!`mi`#`l`i`~•z`ç`Œ`!è`Ü`Ü`Ó`Ó`f!`_`lòÓ`Ü`y`l`SÈ`l`l`Ó`Ó`ç`öfy!è`Δ!Œl`yl`ö!Ó`Ó`y`Ó`l`i`Ü`l`Öy`y`l`y`~!è`l`i`Ü`ÓÇ`l`çÓ`!`OÈ`l`!`•`l`Œ`l`O`!ä`!`i`Ü`l`l`O`-`~•z`Ü`y`Ó`l`i`z`öfy!è`Δ!Œl`yl`ö!Ó`Ó`y`Ó`=!°`l`Ó`y`l`y`Œy`l`çÓ`Ü`l`öf`i`y`lòÓ`xÓfliyl`G`≤Ä`l`i`ç`ö!`Œ%`O`!«`i`Ü`Ó`y`Ó`çlf`xy`hs`!`O`Ü`È`y`l`O`ä`ç`Ty`Ü`l`l`O`!SÈ°-`l`á`≠`ö)≠`öMÈ`Ü`ç`i`y`Œ`#`l`i`öfy!è`Δ!Œl`yl`lòÓ`y`i`y`lòÓ`ç!`_`Ü`w`#`Ü`Ó`i`~ÓÇ`lil`sf`l`i`O`≤Ä`l`y`l`Œ`≤!Ó!`yl`lòÓ`«`Ü`i`y`xy`O`G`áÓ`Ü`l`l`O`!SÈ°-`≤!Ó!`yl`lòÓ`í`z`l`i`!`ò≈y`Ó`i`Ü`Ó`y`xy`O`G`ç`l`è`-`Œyòy`l`È`y`l`O`l`òG`Ü`l`Ü`Ü`Ó`y`•i`l`i`y`Ó`y`•`l`i`l`≤`O`l`Œ`O`xy`l`ò`Ó`y`Œy`-`l`òG`~!è`Œ`O`l`i`≈`O`Œ`f`~Ü`ly`çy`l`O`Ó`Œ`l`D`Ó`y`l`y`ly`-`xy`Œ`l`i`~•z`l`i`#`O`àè`!`!SÈ°`O`Ü`yleÜ`-`xy`i`≈y`l`y`Ü`y`Ü`!`@`l`y`lly`~•z`!`OÈ`l`!è`

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Ó`í`z`öÓ`xy`l`y`Ü`öy`i`Ü`l`O`l`SÈ!-!		

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!°!É. ðÛÜ, xl%úÓ ï Ü, ðÓ° ~•z !gk,y ðhs" ~ ðÛ ðSÈ! ð ð, ö%!° ðÛ ≤yó ðÛÜ, cΣ!é, ðy ð ðÛÜ, ð ≤!Ó! ðy! ç ðÛÓ° ð, z!ç, ð!...
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Ó° yÛy! ≤ ðÛ! çy!i, s! ðÛ! ðÛ! à, y! yÓ° ç!f ðÛ! xy! ðÛ! ðÛ! Óf! È, yÓ° çÄ! ðÛ! yç! SÈ° ðÛ! yÓ° Ó°! Ü, yÓ° # Ó°, Ü ç! _! SÈ° ~•z ð ≤!Ó! ðy!
ç!à! – Ü, ç! È! ~ÓÇ Óy! ç!f •z SÈ° ~•z Óf! È, y! Ó° Ó° ðÛ! ðÛ! ðÛ! ðÛ! ðÛ! ðÛ! ðÛ! ðÛ! ðÛ! ðÛ! ðÛ! ðÛ! ðÛ! ðÛ! ðÛ! ðÛ! ðÛ!

48 NSOU • CC-HI-04 5É5≠ ꞑÇâyîî, Ó òyÓ y là ≠ , ò)≠ 5Ù çî,yΣ#Ó ꞑ)ă,lyîî, ^ Ó yÜ ^ Óç Ü çîî Ü çî,ê, =Ó ðî, Ó xyË, fhs Ó #l m îî©µÓ Ü %îâyÜ%!á • îî !SÈ– îî% l à îî, Gè,y ~z ≤Ăçyi, sf!è, ~e&flÖyl îòÓ !lî sfi îîÜ çî, !îç îîÜ, Ü%_ Ü Ó îî, ꞑç Ü • îî !SÈ– ~Ó ðöçy, òy!ç òè!È, ≈ç, ~ÓÇ !Ó îòç# ç!_ Ó ꞑ ID î%îk Ó , ð!Ó !flîî, Ó ꞑjð%á#l • îî, • îî !SÈ– ꞑòççyi, ~z ≤Ăçyi, îsfÓ Ü îòç ðöçy!è, Δ!đî ylÓ y ç!_ çy# flîyl=! îÜ çî, !lî sfi Ü, Ó îî, ~ÓÇ î,y îòÓ , ð! Ó ÓyÓ îÜ, ꞑ%Ó !ç, î, Ü, Ó yÓ ≤Ăîî, îîyl!äi, yî ꞑyÓçfhlî !SÈ îî– ^ Ó y îÜÓ x!òÜ, yçç lyà! Ó Ü, • z ~z ꞑÜÿfy!è, ꞑjð îÜ ≈ x!ðyÓî Ü, Ó îî, ꞑç Ü • îî !SÈ îî– ~ÓÇ î,y Ó y ~ !ÓEî îî á%Ó È, y îyÈ, y îÒ•z xÓ!•î, !SÈ îî– ~z , ò!Ó !flîî, Ó Óî≈ly !°È, Ó Ó ä, ly! ≤Ăîî, È, î, • îî !SÈ– ^ ≤!Óî yl îòÓ Ü, ê, l ðÜî Ü, Ó Ó y îk T...Ó V, y îÜ%yÓ ^ ÓyV, y z î,y îòÓ í, z, ðÓ !SÈ ly ~Ó ðöçy, òy!ç ðöçy!è, Δ!đî yl çyđÜ, Ó y î,y îòÓ í, z, ðÓ x!î, !Ó _ ^ ÓyV, yG ä, y! ðî y ! ò îî !SÈ îy ꞑjð îÜ ≈G î,y Ó î îk T xÓ!•î, !SÈ– ~z Ü, y!≈f myÓ y î,y îòÓ çyđ îîÓ È, Ó îÜ, w î îÜ, ꞑ! Ó îî Ó yáy • îî !SÈ– î,y îòÓ îÜ, ^ è, î ° òGî y • îî !SÈ xlfyl çyđ ~ÓÇ çy!Ó Ü, Ó y !Ó!È, ð !Ó!è !î Eî îòÓ Ó% îÜ, – ~z ꞑ! Ü, S%Èz ꞑ% îÜ, Óç î, ðöçy!è, Δ!đî yl x!È, çyi, îòÓ myÓ y î,y îòÓ í, z, ðÓ ≤Ăî%_ • îî !SÈ– ^ Ó y îÜÓ î%k, != ^ ≤! Óî yl îòÓ ≤Ăyî !U/fl Ü, îÓ !ò îî !SÈ Ü, yÓ î î%îk Ó çlf î,y îòÓ ÓfÓçy Óy! îçfÓ Ófy, òÜ, «, î, • îî !SÈ– ~ÜÜ, # î,y îòÓ áyÜyÓ =!°G òĂçꞑ • îî !à îî !SÈ– • z î, Ü îòç ðöçy!è, Δ!đî ylÓ y îÜ, Ó Üye ^ Ó y Ü ç, îÓ Ó Ü îòç !îçç y ꞑ%Ó !ç, î, ç#Óî ly, ð îî ꞑç, Ü • îî !SÈ– ~ây îî òy!Ó ° ~Ü, !è, =Ó ðç, ò)î ≈ x!%âè, Ü, ! îî îÓ Ü, yç Ü, îÓ !SÈ– ~Ó È, ç flÓ * , ð ò!Ó ° ^ ≤!Óî ylÓ y ç!è, x ÓflîyÓ ꞑjð%á#l • îî !SÈ– x!≈ îî î, Ü, ꞑç flÖy îÓ Ó òy!ÓÓ ~Ü, !è, ≤Ăðyl Ü, yÓ î !SÈ } îîÓ ~Óð xy•z! î! =!° î, á!Ü, yÓ îÜ îî ≤Ăä, î, !SÈ– ò#â≈Ü, y#l î%k, G î, zq(î, ð!Ó !flîî, Ó flîyË, y!ÓÜ, È, °flÓ * , ð ≤!Óî yl îòÓ !Óçy x!≈ îî î, Ü, ꞑÜÿfyÓ Ü %îâyÜ%!á • îî, • îî !SÈ– ~Ó È, î ° ^ ≤!Óî ylÓ y Óyðf • îî x!≈ !î î !SÈ îy, ðöçy!è, Δ!đî yl îòÓ «, Ü, y Ü% , !ç, äi, Ü, Ó îî, !Ó îçEî ꞑ îîyl!äi, y Ü, îÓ !SÈ– È, î, ðöçy!è, Δ!đî ylÓ y !îçç îòÓ Ü, î, ≈c xyÓ G ò, î, Ü, Ó îî, ^ ð îÓ !SÈ ~ÓÇ ^ ≤!Óî yl îòÓ ~z } îîÓ xy•z!# çè, yçy î° ꞑjð)î ≈ xyÓk, Ü, îÓ Ó yá îî, ꞑç Ü • îî !SÈ– ~Ó È, î ° ð# ^ ≤!Óî yl } îây, ò# òî# îî, ð!Ó îî, • îî ñ ly !SÈ ^ Ó y Üy !Üy îç ä, î, yhs È, y îÓ î, y îòÓ ≤Ăîî, î, y!FSÈ î°fÓ ~Ü, !è, xlf, Ü Ü, yÓ î– òy!Ó of ~ÓÇ ꞑyÜyçÜ, î, y!FSÈ î°f È, yÓ ye yhs • îî ^ ≤!Óî ylÓ y òyçç @ Ä, îîÓ çlf Óyðf • îî !SÈ– î, y îòÓ ~ál xy•z!äi, È, y îÓ ç, ç!°î, •Gî yÓ ~ÓÇ ðöçy!è, Δ! đî yl îòÓ òy ꞑGî yÓ x!%Ü!î, ≤Ăðyl Ü, Ó y • îî !SÈ îyÓ myÓ y ^ ≤!Óî yl îòÓ !lî sfi Ü, Ó yÓ ≤Ă îä, çTy, ð!Ó !ç, î, • î – xlf îòÜ, ðöçy!è, Δ!đî ylÓ y !îçç îòÓ «, Ü, y îÜ, xyÓ G ç!_ çy# Ü, îÓ à îî, ^ î, y yÓ çlf ~z ÓfÓflîy!è, îÜ, •yî, î yÓ fljÓ * , ð Ü, y îç y!à îî !SÈ– ^ ≤!Óî yl îòÓ ~Ü, !ei, È, y îÓ ≤Ăîî, Óyò Ü, Ó yÓ xy îÓ Ü, !è, ^ ç, e • ^ Ó y îÜÓ xË, fhs îò Ó ꞑ Ü, yÓ # ç!Ü Órè, îîÓ ^ ç, îe x!Üi, y– ^ Ó y Ü, yÓ ꞑy!ÄyçfÜ, !Ohflîy îò Ó ꞑy îî ꞑy îî xyÓ G Ó!ç ç!Ü • hfl!äi, Ü, Ó îî, ꞑç Ü • îî !SÈ– , ðöçy!è, Δ!đî ylÓ y î,y îòÓ !lçfl ꞑ%!Óðy îî ≈ ~z ç!Ü =!° îÜ, ÓfÓ•yÓ Ü, Ó yÓ ä, çTy, Ü, îÓ !SÈ– ~z ç!Ü =!° Órè, îîÓ ^ ç, îe Ó y îÜÓ xË, fhs îò ^ î x!yÜÜÿf, ð!Ó °!ç, î, • î î, y ^ ≤! Óî yl îòÓ «%, ꞑ, Ü, îÓ !SÈ– î, y îòÓ òy!Ó !SÈ î, zqçî, òy!Ó îòÓ ^ ÜyÜ, y!Óy Ü, Ó yÓ çlf ~z ç!Ü =!° Ó %ÈÜ Órè, l ≤Ă îî yçl– î, yÓ , ð!Ó Ó îî ≈ , ðöçy!è, Δ!đî ylÓ y î,y îòÓ !îçç îòÓ ꞑjðò Óyî, , yÓyÓ çlf fl!•y îÓ ç!Ü =!° !lçfl ^ òî#Ó ðòçf îòÓ Ü îòç Órè, îîÓ x!%Ü!î, !ò îî !SÈ– , ðöçy!è, Δ!đî ylÓ y xy î° x!òà, •#î, ꞑ Ü, yÓ # ꞑjðò îÜ, î, y îòÓ Óf!_ äi, ꞑjðò Ó î Ü îÜ, îÓ !SÈ îî– ^ Ó y Üy !Üy îçÓ xy•z! G !Óä, y îÓ Ó !òÜ, !è, G î îî çTy, îe, yÓ î, yÓ xy•çyl çy! îî !SÈ– , ðöçy!è, Δ!đî yl Óy x!È, çyi, îòÓ •y îî, xy•z!# , ð!Ó Óî ≈ l ≤Ă!e î y!è, Ó ꞑjð)î ≈ !lî sfi !SÈ Ó î° î xy•z! , ðyç • îî !SÈ îz xy•z îî, yÓ y !îçç îòÓ ^ ày, #Ó ≤Ăîî, xy•z! îÜ, ꞑç îòò!ç#Ó Ó yá îî, ꞑç Ü • îî !SÈ– ~ îç, îe ^ ≤! Óî yl îòÓ ^ Ü, y!G xy•z!# ≤Ăîî, !lîç ly NSOU • CC-HI-04 49 îyÜ, yî ~z Ü, yç xyÓ G ꞑç ðöçf • îî !SÈ– ~z ꞑÜ xy•z! =!° îÜ, ðöçy!è, Δ!đî ylÓ y !îçç îòÓ ≤Ă îî yçl

80%	MATCHING BLOCK 51/308	W
x!%y îÓ !lî sfi ~ÓÇ , ð!Ó ä, y!y Ü, Ó ^		

li, «, ù • ïï! SÈ°- ~ó Ê, ° fljÓ* , ð ^≤! Óí yló y ~lé, Ó% V, ^li, ^, ð ^ÍÓ! SÈ° ^í y ^ÍòÓ Óí ≈Uyl , ð! Ó! flil! , Ó , ð!
Ó Óí ≈l àè , y ^li, • ïï SÓ ≈y ^lā ^A xy • z ^ÍÓ , ð! Ó Óí ≈l fyo! ≤ ^Íï yçl ~ÓÇ ~Ùl xy • z! ~í , Ó! Ù , Ó , ^li, • ^ÍÓ ly , y ^ÍòÓ x!
ðÜ , yÓ ^ÍÜ, S%Ó! «, i, Ù , Ó ^ÍÓ- 5É6 ≠ ^≤! Óí y ló ð! Ó Ó ^≤ ^Á! «, ^li, ðfy! è, Δ! fl! y l ^ÍòÓ ^≤ ^Á! , le í y ^≤! Óí y ló y
!! ^ÍÇ ^ÍòÓ ðy! Ó xyò y ^ÍÓ í , z ^lj ^ÍÇ f, ðfy! è, Δ! fl! y l ^ÍòÓ ^≤ ^Á! , le í y ^≤! Óí y ló y
~ÓÉ! Ù f =! °Ó ! ÓÓ ^Ík, ~Ü , lei, • í - ~z í , z ^lj ^ÍÇ f SÇà! è, i, • í ~Ü , y! ðÜ, ^flcl í =! , ðfy! è, Δ! fl! y l ^ÍòÓ ð , kT
xyÜ , E! ≈ ^ÍÓ çlf ~í , Ó! • ïï! SÈ°- x! i, Ù , ^Íè , yÓ G xlyf yf y! xy • z ^ÍÓ ! Ó ^ÍÓ y! ði , y Ù , ^ÍÓ ~z ^≤! Óí y ló y ^Ó y Ùyl
SÛyç , i, fyà Ù , ^ÍÓ ! k; Ù ^ÍÓ ~Ù! Ù , ^≤ ^A ðyl Ù , ^ÍÓ - ~Ù! Ù , # í , yÓ y 494 ! á ≠ , ð) ≠ ^Ó y Ùyl ^fl y Ó y! • # Ó • ïï! í % k,
Ù , Ó ^Íü G xfl! # Ù , yÓ Ù , ^ÍÓ - ~z Ó * , ð , ð! Ó! flil! , ^li, í , yÓ y xy! ! GÜÓ x, ðÓ , ðy ^ÍÓ ~Ü , ! è, ðy • y ^li, , xy! ^
!! ^Íï! SÈ° ly ^ÍÜ, í , yÓ y Sacred Mount Óy , ð! Óe , ðÓ ≈i, Ó ^Í° ! à , ! , í , Ù , ^ÍÓ - ~áy ^Íz !! ^ÍÇ ^ÍòÓ ^Ó Ù! y Ù , à , ! Ó e
S ^L ^G ^ÓÉ! Ù f Ó ! Ó ^ÍÓ y! ði , y! í , yÓ y ^áy # ! • ^Í Ù ^ÍÓ ^≤ ^Á! Ù , Ù , f Ó k, • ïï! SÈ°- í , yÓ y ~Ü , lei, • ïï! !! ^ÍÇ ^ÍòÓ ^≤ ^Á!
í , !! ðc Ù , Ó yÓ çlf !! ^ÍÇ ^ÍòÓ Ù ^Íðf ^ÍÜ, ^li , y ^ÍòÓ ! ! Ó ≈ yā , l Ù , ^ÍÓ ! SÈ°- ~z Ó * , ð , ð! Ó! flil! , ^li, ^Ó y ^ÍÜÓ
Ù , y ^ÍÈ # Ù! Ù , S, ðy! Ó fl ð ^≤ ^A Ó í Ù , ^ÍÓ !! ^ÍÇ ^ÍòÓ ! ÓÉ! ! =! ° ðfi, S%Ó y yÓ çlf ^≤ ^Á! , T y ā , y! ^Íï! SÈ°- í , yÓ y
^Ó y ^ÍÜÓ Ù , y ^ÍÈ ~è , yG çy! ^Íï! SÈ° ^Í ðy! Ó ð) Ó í y • ^Í° í , yÓ y !! ^ÍÇ ^ÍòÓ ^ÍÜ, ^Ó y Ùyl ^≤ ^A çy! , sf ^ÍÜ, ! Ó! F SÈ°
Ù , ^ÍÓ Ó yá ^ÍÓ- í , y ^ÍòÓ ^≤ ^Á! ! ÙÜ, í , z ^lm ^Íà Ó çyl ^áy ! SÈ° y! Ó Ç , l ~ÓÇ xy! ! ≈ Ù , SÇÜ , è , ly «, Ù , y! # l ^áy , # Ó
Ù , yÓ ^Íü í , y ^ÍòÓ çç =! Ó í , Ù , ^ÍÓ ! SÈ°- , ðfy! è, Δ! fl! y ló y E , y ^Í° y z , í , z , ð! , ð , Ù , ^ÍÓ ! SÈ° í , y ^ÍÇ ^ÍòÓ ^ÍÜ, ^Ó y Ùyl ^≤ ^A çy! , sf ^ÍÜ, ! Ó! F SÈ°
í , fyà Ù , Ó ^Í° í , yÓ , ð! Ó í y Ù S%á ðy! Ù , • ^ÍÓ ly- ~Ó Ê , ^Í° ^Ó y Ù ^Ü , Ó Ù y E , y ^Í° y SÇá f Ù , S%ðc , ^lyk , y z • yÓ y ^ÍÓ
lyñ í , yÓ , ðyçy , ðy! ç «, ð! ÙÜ, ~ÓÇ Ù , E! Ù , G • yÓ y ^ÍÓ ly ^ÍòÓ ^ÍÜÓ í , z , ðÓ ! È , ! _ Ù , ^ÍÓ • z ^Ó y Ùyl SÈ , f! , y à!
í , ç # í , y ^yÈ , Ù , ^ÍÓ ! SÈ°- ^≤! Óí y ló ð Ó y ð! Ó ^ÍÓ y ^ÍÜÓ x! hf! ^Íç Ó SÇÜ , è , ^á y! ði , - È , ^Í° , ðfy! è, Δ! fl! y ló y
Ó y ð f • í SÛ IV , y! , y! xy! ^li, - í , yÓ y ^≤! Óí y ló ð S ^ÍD Sfl ^Óè , ^ÍÜ, Sfl , • í - ^≤ ^Á! Ù Sfl ^Óè , ^ÍÜ , Ó Ê , yÈ , ° ! SÈ°
í ^Ík T • z! i, Ó yā , Ù , - , ðfy! è, Δ! fl! y ló y ^≤! Óí y ló ð y! SÇe yhs ðy! Ó fl! # Ù , yÓ Ù , ^ÍÓ ^Íü ~ÓÇ ðy! Ó ó ^Íf Ó
Ù , yÓ ^Íü ! Óe # í , x! Ó y y! ^áy ^Í , ðÓ Ù , yÓ ^Íü ðy! ç Ó Ó ^Íü xy • z! Ó ^Í° y , ð Ü , ^ÍÓ - y! ^áy! ð ðy! ^ÍòÓ Ù! _ ðy ^ÍÓ
Ù , lyG fl! # Ù , i, • í - ^≤ ^Á! Ù Sfl ^ÍÓ Ó , _ Ù ^≤ ^Á! / E =! Ó Ù ^Íðf ~Ü , ! è, • í è, Δ! Óí , z! ! ^≤! Óí y ló y ^Ó y Ùyl ! è, Δ! Óí , z! ^≤ ^Á!
í , ç , y - ^≤! Óí y ló y ^≤ ^Á! Ù Ó y ^ÍÓ Ó çlf í , y ^ÍòÓ ^≤ ^Á! , !! ðc Ù , Ó yÓ çlf ^li , y !! Ó ≈ yā , l Ù , Ó yÓ S% ^Íyā yÈ , Ù , ^ÍÓ l -
í , y ^ÍòÓ ðy! í c ! SÈ° , ðfy! è, Δ! fl! y l Ù fy! ç ^Ífi è, Δ! È , Ó Sðf • G! y ~ÓÇ , ðfy! è, Δ! fl! y l ^ÍòÓ myÓ y E , ! ÓÉ! f ^li, ^Í Ù , y! G
° Aā ^ÍÓ ! ÓÓ ^Ík, ^≤! Óí y ló ð x! ðÜ , yÓ Ó « , y Ù , Ó y - ~z Ù , y ^ÍÇ Ó çlf ! è, Δ! Óí , z! =! Ó á % Ó ç! _ çy # «, Ù , y
! SÈ°- í , yÓ y ^È , ^Íè , y ðy ^ÍÓ «, Ù , yÓ x! ðÜ , yÓ # ! SÈ°- ^Ó y Ùyl ^≤ ^A çy! , ^Ísf Ó lyà! Ó Ù , ^ÍòÓ ^≤ ^Á! , xlyf! ^Ó ^Í° ! Ó ^ÍÓ!
ā , i, ~Ù! Ù , y! G ðè ^Í «, ð Ó Ç , Ù , Ó yÓ «, Ù , y! ! è, Δ! Óí , z! ^ÍòÓ ! SÈ°- í , yÓ y ^≤! Óí y ló ð Ù ðf ^ÍÜ, ! ! Ó ≈ y! ā , i,
ð % • zçl - í , y • z ^ÍòÓ S ^Íly! ài , y ^yÈ , Ù , ^ÍÓ ! SÈ°- S yÈ , ^Í° f Ó xy ^ÍÓ Ù , ! è, ^« e ! SÈ° ^≤! Óí y ló xfy! ^Ífl! ^≤ ^Á! , ç , y - Ù , ! TM!
° í y Ù ^≤! Óí ~Ü , ! è, flil! # SÇðò ! SÈ° ð yÓ x! ð ^ÍÓ çl xy) i, • í , ! è, Δ! Óí , z! ! ^≤! Óí y ló , i, ≈ Ù , - ! è, Δ! Óí , z! ^ÍÜ, ç! ^ÍíÓ ðy! Ó
~ÓÇ í , z ^Ímā ^çlyÓ xÓ yð x! % Ù! , ^≤ ^A ðyl Ù , Ó y • ïï! SÈ°- Ù , y! G Ó * , ð Ù , y ^Íl ≈ f Ó y ðy ^Ó G! y Ó y Ó Ç , • G! y E , í ly
lyÜ , yÓ Ù , yÓ ^li ! è, Δ! Óí , z! =! ^≤! Óí y ló ð S y ^li
50 NSOU • CC-HI-04 Ù , ly Ó yÓ ~ÓÇ xy ^Í° yā ly Ù , Ó yÓ x! % Ù! , ^≤ ^A ðyl Ù , ^ÍÓ ! SÈ°- ^≤! Óí y ló SÇ ^ÍòÓ x! ð ^ÍÓ ç ^li
à , • # i, ! S k , yhs x! % ^ÍÜ y ð ^ÍÓ «, Ù , y ^≤ ^A ðyl Ù , Ó y • í ! è, Δ! Óí , z! ^ÍòÓ - ^≤! Óí y ló y x! ð à , • # i, ç! Ù Ó f Ó • yÓ Ù , Ó y
!! ^Íï ^Í° í , y • z ā , y! ^Íï! SÈ° ^Íáy ^ÍG xyÇ! çÜ, S yÈ , f ^ò à y ! ð ^Íï! SÈ°- Ó y x! ... ly! Ù , fl ð % ! Ó í y Ù , fy! fl! y fl ç! à ^ÍÓ ^≤ ^Á! ,
S y! % È) , li , ç # ° ! SÈ° ^Í° í - ~Ó , ðyçy , ðy! ç li , !! ~Ü , çl ^ò c ^Í ^Á! ÙÜ, Ó yç! #! , ! Ó ð G ! SÈ° ^Í° í - li , !! ^≤ ^Á! Ù ^≤ ^Á! Ù , y ^ÍÇ f ç! Ù Ó
x, ð Ó f Ó • yÓ ^ÍÜ, ^Ó y Ùyl S y! À y ^ÍÇ f Ó xÈ , fhs ^ÍÓ ~Ü , ! è, SÛ Sfy ! • ^Í Ù ^ÍÓ ! à , ! •

36% **MATCHING BLOCK 52/308** **W**

í , Ù , Ó ^Íü, S «, ù • ïï! SÈ° ^Í° í - Ù , f! fl! y S çy! çÜ, ^ÍÜ, Ù , S y° S ^Íj y ð! Ù , Ó yÓ Ó #! i, ^≤ ^Á! , e! Ù , ^ÍÓ ! SÈ° ^Í° í - ^

Ó y ^ÍÜÓ ^≤ ^Á! , ^ÍÓ ç # ° fy! è, l à Ó =! Ó S ^ÍD • z! i, Ù ^Íðf çy! hs" flil! , ði , • G! y! ! i, ! ^Ó y ^ÍÜÓ xyÈ , fhs ^Ó #! ç! Ù SÇe
'yhs" ! ÓÉ! ^Íü Ù ^Íly! ^ÍÓ ç Ù , Ó ^Íü, S «, ù • ïï! SÈ° ^Í° í - ! á ≠ , ð) ≠ 48 x ^Í S Ù , fy! fl! y fl ^Ó y Ùyl x! È , çy! , ^ÍòÓ xy! ^Í ð Ó
Ù ^Íðf • z E! ç , ! á ≠ , ð) ≠ S Ó Ù , yÓ # ç! Ù Ó ! Ó hf! y ^ÍÓ Ó SÛ Sfy SÇ ^Íçy ð!

83% **MATCHING BLOCK 53/308** **W**

Ù , Ó yÓ ^ā , <Ty Ù , ^ÍÓ ! SÈ° ^Í° í - li , !! •

z ^Á! Ù Ù , ! E! xy • z ^ÍÓ ^≤ ^A hf! ly Ó y í , zay , ð! Ù , ^ÍÓ ! SÈ° ^Í° í - ~z xy • z! è, ðfy! è, Δ! fl! y l ^ÍòÓ ç! Ù Ù , ^li, , ^ÍG! yÓ , ð!
Ó Ó ^li, ~ ^ÍÓ Ù , yÓ # ç! Ù ā , ! Ó • ïï! SÈ° ^Íz S Ó ç! Ù ç! à ^ÍÜ, ð % ! Ó y! ! È , ! Ó ^Íï ^Ó G! y ^ÍÜ, S%!! Yā , i,
Ù , ^ÍÓ ! SÈ°- , ð) ≈ yÈ , y! ^Íyā f , ðk , ! i, ^li, ðfy! è, Δ! fl! y ló y ~z ! Ó e! è , Ó

100%

MATCHING BLOCK 54/308

SA

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ī, #Ó !Ó !ÍÓ y!ôī, y Ü, !ÍÓ !SÈ ~

ÓÇ Íál ~!è, í, z, öfliy, òī, •!ī, !y!FSÈ ï, ál i, yó y ~!è, !Ü, , öyly Ü, Ó yÓ ï, #Ó ≤Ä!lä, <Ty ä, y!°!ī G ^çÉI xÓ!ó Ófl~
 •!ī! !SÈ- Ü, !y! !°!ÍÓ Ü, fy!l! y !ÍÓÓ ! Ü! yò ^çÉI •!ī i, y!Ü, Ó y<T... !loy!i, yÓ x, óÓ y !ìò ^òyÉI# !Ó !ÍÓä, ly Ü, !ÍÓ
 i, yÓ !ÓÓ & !k, !Óä, yÓ ≤Ä!é ! y ä, !ÍÓ!SÈ- ^çÉI, ò!≈fhs" i, y!Ü, !ÓYy!äy, Ü, !°!ÍÓ x!È, !%_ Ü, !ÍÓ i, yÓ !
 ç !ÍÓ y !YSEò Ü, Ó y •!ī !SÈ- i, !ÍÓ !yòyÓ i ! Ó yÜyl !yà!Ó Ü, Ó y i, y!Ü, ~Ü, çl !y! Ü, !°!ÍÓ i, y!Ü, !Ó !ÍÓä, ly
 Ü, Ó i, - !ī, !! ^!Ó! y! !òÓ xy !@y! , ò!Ó ä, y!yÓ çlf !Ó !çÉI x!% !i≤ÄÓ !y òyl Ü, !ÍÓ !SÈ !i- ~Ó, óÓ G ^ç!
 Ó! y! !òÓ ~z xy !@y! çy!Ó !SÈ- !yÜ! !Ü, !Ü, S%È !#!Üi, x!òÜ, yÓ xç=l Ü, Ó y !Í_¥G !yÜ!@ "ÄÜ, È, y !ÍÓ ^ç!
 Ó! y!Ó y i, álG, ò!≈fhs" ^ Ó yÜyl ≤Äçyī, !!sfÓ Ü !òf i, y !òÓ xÓfliyÓ í, zß !i, Ó ^ ä, <Ty ä, y!°!ī !y!FSÈ°

100%

MATCHING BLOCK 55/308

W

á%Ó fl!yÈ, y!ÓÜ, È, y !ÍÓ•z- 471 !

á ≠, ò)≠ lyàò ^ç!Ó! y!Ó y i, y!òÓ , öfy!è, Δ!l! y! , ò, ð, !ī, öyE!Ü, !ìÓÓ í, z, óÓ •z !!È, ≈Ó i, yÓ Ü yòf !Ü ! !ç !òÓ
 Ü%_ Ü, Ó yÓ ≤Ä!lä, <Ty ä, y!°!ī !y!FSÈ- ~z !Ü! !è, Δ!Ói, z! È, y !ÍÓÓ y , öyÓ!°! y !l ~Ü, !è, xy•z! , öyç •! !y !lī,
 !fl!Ó •! ! ^ç!Ó! y! !òÓ í, z, öçy!i, Ó myÓ y !çà!è, i, Ü, Ó y •!ÍÓ- ~z xy•z !l ^ç!Ó! y! xfy !l! ! ^ç!Ó! y! è, Δy•zÓy°
 xfy !l! !lī, , ò!Ó !i, •! - ~z ÓSÈ !ÍÓ •z ^ç!Ó! y! Ó yçf=! , ò!≈yD ≤Ä!ò !çÓ !l!y!G °yÈ, Ü, !ÍÓ - ^ç!Ó! y!Ó y
 xy•z !lÓ xò# !l !Ü, yÓ çlf ä, y, ò ≤Äòyl xÓfy•i, ^ Ó !!á!SÈ° ~ÓÇ !á ≠, ò)≠ 462 x !Σ !è, Δ!Ói, z! !á! y! !i, !ÍÓ !rè, !°! y!y
 •yÓ !y ≤Äfl!yÓ !ò !lī !SÈ !i! ! ~Ü! ~Ü, !è, Ü, !Üç! !l!lī yà Ü, Ó y í, z!ä, i, !y xy•z !lÓ ≤Ä!lī yà ~ÓÇ Ü, y!≈fÜ, y!Ó i, y
 !l!lī xy !°yä, ly Ü, Ó !ÍÓ G !l!è, ^ Ó y !ÜÓ , ò% !ÍÓ y çlà !lÓ çlf Óyòf! yÜ!Ü, •!ÍÓ- ~z çyī, #! âè, ly âè, !lī, Óyòy
 ^òG! yÓ çlf í, zò%@ "Ä#Ó , öfy!è, Δ!l! y!Ó y i, y!òÓ Ü, y !SÈ Ü, Ü SÈy! , !ò !lī ^ç!Ó! y! !òÓ !v<T

100%

MATCHING BLOCK 59/308

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Thesis for Sabitri Jhuri.pdf (D134558995)

Ü, Ó yÓ ^ ä, <Ty Ü, !ÍÓ !SÈ !i-

i, !ÍÓ ≤Äy! òç ÓSÈÓ ò !ÍÓ ^ç!Ó! y!Ó y i, y!òÓ xy•z !lÓ xyGi, y! !y !ÜfÓ çlf °i, , y•z ä, y!°!ī !à !lī !SÈ !i- ^ç!
 Ó! y!Ó y òy!Ó !i, x!í, , lyÜ, !°G , öfy!è, Δ!l! y!Ó y !Ü !IV, y! y! á%Ó ~Ü, è, y xy" Ä# ly •G! y! ~z °i, , y•z ò#â= •! -
 5É7≠ myòç !Ó!òè ^çÉI, ò!≈fhs" ^ç!Ó! y! !òÓ e !yäi, xy !@y! !lÓ È, !° , öfy!è, Δ!l! y!Ó y xy•z! ÓfÓfliyÓ
 , ò!≈fy !°yä, ly Ü, Ó !lī, ~ÓÇ ^ Ó yÜyl
 NSOU • CC-HI-04 51 çlál !Ü, çy!l Ü, Ó yÓ çlf ~Ü, !è, !i%, ! !Ó!ò !çÜ, °l ≤Ä!lī !lÓ çlf !í, !l!l! , !Ó Óy òç !ò !l!fÓ Ü, !
 !è, äè, !Ü, Ó !lī, !l! , •! - ~z Ü, !Ü!è, Ó !òf!f •! , òy!òÜ, yÓ Ó !° , öfy!è, Δ!l! y! Ü, !y!ñ ^ Ü, y !lī <TyÓ ñ xy !Ó!òÜ, !
 è, Δ!Ói, z!ñ ~í, y•z° ≤ÄÜ%á Óf!_ Ó y- 450 !á ≠, ò)≠ ~z !í, !l!l! , !Ó ~Ü, !è, xy•z !lÓ !çÜ, °l ≤Ä!lī !Ü, !ÍÓ !y , ò% !ÍÓ y
 ^ Ó yÜyl !òÓ xy•z! !Ó!ò !°!ÍÓ !à, •#i, •! - ≤Äy! !ÜÜ, È, y !ÍÓ ~z Ü, !Ü!è, òç!è, !Ó!ò !çÜ, °l Ü, !ÍÓ - ç !ÍÓ !mī, #! !
 í, !l!l! , !Ó xyÓ G ò%!è, !Ó!ò ~Ó !l!l! !ç!_ Ü, !ÍÓ - ~z xy•z! !° !í á%Ó x!È, !Ó !SÈ° i, y Óy !yl ly - Ói, ≤Ää, !°i, x!°
 ái, xy•z! !°Ó ~Ü, !è, !Ó!òÓk, Ü, Ó i, !lī !SÈ° ~z ò%•z !í, !l!l! , !Ó Ó •y! , ò !ÍÓ - 5É8≠ !mī, #! !Ó!FSÈB i, y G °y•z !l!
 !l!l! y! xy•z! myòç !Ó!ò !lī, ^ç!Ó! y! !òÓ ≤Äy! !E á%Ó ~Ü, è, y í, z !ÍÓ !l!yaf !Ü, S%È !SÈ ly- ~z , ò!Ó !fl!lī, !lī, !mī, #! !
 í, !l!l! , !Ó i, yÓ ^Ü! yò ^çÉI •G! yÓ , óÓ G , òòī, fy !là x!l! , •! ^ç!Ó! y! !òÓ !l!l! !Ó !ÍÓ yò ^òáy !yl - ~z
 xlyä, y!Ó Ó ≤Ä!lī !e ! y! i, yÓ y xyÓyÓ !Ó!FSÈB i, y G !fl!fSEy !lÓ≈y!lÓ , ò !lī ≤Ä!lī, fyÓi, ≈l Ü, !ÍÓ - ~z !Ó!FSÈB i, y
 !mī, #! !Ó!FSÈB i, yÓ , òó≈ ly !Ü, ò!Ó !ä, i, - ~z âè, ly ^ Ó y !Ü Ófy, òÜ, ≤Ä!lī, !e ! y !lī <T Ü, !ÍÓ ~ÓÇ ^çÉI , ò!≈fhs"
 !mī, #! !í, !l!l! , !Ó , òòī, fy !là Óyòf •! - ~Ó , òÓ Ü, !y!ñ !°!ÍÓ !l!l! , !e ! y !lī <T Ü, !ÍÓ ~ÓÇ ^çÉI , ò!≈fhs"
 !yÓ y ^ç!Ó! y! !òÓ !Ó !çÉI È, y !ÍÓ !l!l! !y!l! , y Ü, !ÍÓ !SÈ !i- 448 !á ≠, ò)≠ lyàò È, fy!°!Ó ! y! ~ÓÇ ^çÉI , ò!≈fhs"
 È, fy !°!Ó GÈÜÈ •y !ÍÓ rē, y•z! xy•z! Ü, y!≈fÜ, Ó Ü, !ÍÓ !SÈ !i- ~z xy•z! ^ç!Ó! y! !òÓ xÓfliy! !Ü, , ò% !Ó y! !!!Yä, i,
 G !%Ó !« , i, Ü, !ÍÓ - i, yÓ y ^ç!Ó! y! xfy !l!l! ~ÓÇ ^ç!Ó! y! !è, Δ!Ói, z! !òÓ «, Üi, y , ò% !Ó y! ≤Ä!lī, !ç, i, y Ü, !ÍÓ !- ~Ó È, !°
 ^ç!Ó! y! !òÓ x!òÜ, yÓ G «, Üi, y , ò% !Ó y! ≤Ä!lī, !ç, i, •! - ~SÈy! , y !á ≠, ò)≠ 445 x !Σ ^ç!Ó! y! G , öfy!è, Δ!l! y! !òÓ
 Ü !òf xyhs" / !ÓÓy !°Ó «, !è !l!l! !E!òyK, yÓ xÓf!l! !è, - ^ç!Ó! y! !òÓ çlf xÓ !ç !È! i, y !òÓ Ü, y!A« , i, x!òÜ, yÓ G
 «, Üi, y i, ly !y !ÜfÓ !ÓÈ!l! !è, !!!Yä, i, •!lī, ò Ó & Ü, !ÍÓ !SÈ- !á ≠, ò)≠ i, i, #! x !Σ ò%•zç! !è, Δ!Ói, z! y•z! !l!l! y!
 !fiè, y !°y ~ÓÇ !SÈ, ! y !l!l! , i, z !òfy !là x!òà, •#i, !Ó Ü, yÓ # ç!ÜÓ í, z, óÓ ^ç!Ó! y! !òÓ x!òÜ, yÓ !S%≤Ä!lī, !ç, i,
 Ü, Ó !lī, !y!l! , y ò Ó & •! - ~Ó y í, zÈ, !lī •z ^ç!Ó! y! !òÓ , ò !« , ~z !çf!l!y !ÍÓ

87%

MATCHING BLOCK 56/308

W

Ó xy÷ ≤Ä"ll"ycl#î"i,yí,z,ø!Π, Ü, "ÍÓ"ISÈ"Í! ~

ÓÇ "Ó"y"ÍÜÓ" xÈ,fhs""ÍÓ" ßyÜ!@ "ÄÜ, ßÇflÖyÓ" ßyó"ÍlÓ" ≤Ä"ll"ycl#î"

80%

MATCHING BLOCK 57/308

W

ï,yGï,yÓ"yí,z,ø!Π, Ü,Ó"Î"i, "ø"ÍÓ"!

SÈ"Í!- ll"ÍÓ_ "ÍòÓ" Ü"Íðf e'Uyài, ßÇÜ, "Îè,Ó" ðyÓ"yÓy!•Ü,ï,y "ò!á"ll"ISÈ" Í"Ü,Ó" ðyi,Óf Ü,yç Ü, "ÍÓ" Óy çlßyðyÓ"Í"ÍÜ, í,z"Ílç, Ü, "ÍÓ" ðy!Ó"of !Ó"Í"y"Í,ðÓ" "ã, <Ty Ü,Ó"y !SÈ" xÜ,yÍ≈fÜ,Ó" #- ò%•z !è,Δ!Óí,zl "y•z!ß!Í"yß "fiè,y"Í"y ~ÓÇ "ß:Îè,Í"y"Í"ÍÓ" "ll, "Íc xyÓ"G ~Ü,Îè, ßÇflÖy"ÍÓ"Ó "øk,Î, à,•#i, "Í"ISÈ"- ~•z Óf!_ "Ó"y !SÈ"Í! xi,fhs" ò« ~ÓÇ í,zòyÓ" Ü"ÍlÓ" Ó"y<T...lyl"Ü, - ï,yÓ"y ey! Óy ßÓ"Ü,yÓ" # ò!yÓ" "ø!Ó"Ó"ll,≈ ≤ÄÜ,ç,ï, ßÇflÖy"ÍÓ" í,z"Ílòfyà# •"Í"ISÈ"Í!- xyÓ" "ß•z Ü,yÓ" "Î"z ï,yÓ"y ßÓ"Ü,yÓ" # x!ðà,•#i, ç!Ü"ÍÜ, ßÜ, "Ó"yÜyl lyà!Ó"Í"Ü,Ó" çlf ßy"ÍÜfÓ" ! È,Íl"Î, í,zßv%_ Ü, "ÍÓ"ISÈ"Í!- ~"Íc, "Îè ç!ÜÓ" ßÓ≈y!ðÜ, "ø!Ó"Üyi !!!ò≈<T "Í" Óf!_ Óy, "ø!Ó"ÓyÓ" !, òS%È !i,ÍcÜ ~Ü,Ó" - ~Ü, "zß"ÍD ßÇ!ÿ<T ç!Ü"Î, !!!"Í"y!ç, ðy"Í"ÍÓ" ßÓ≈y!ðÜ, ßÇáfyG !!!ò≈<T Ü,Ó"y •Í - ~•z ßÇflÖyÓ" "≤!Ó!yl"ÍòÓ" Ü"Íðf"Í"llkT í,zj#, òly ß,ÍkT Ü, "ÍÓ" - ï,yÓ"y í,z,ø!Π, Ü, "ÍÓ" "Íçylhs", ò)≈, "ø"Íl"ï,y"ÍòÓ" Ü) ðy!Ó"=!°Ó" x!ðÜ,yçÇ•z ï,yÓ"y xç≈"Íl"ßç,Ü, "Í" "ÍSÈ"- ðfy!è,Δ!ß!yl"ÍòÓ" ßy!Ó≈Ü, !!! sf! ß"Í_¥G Üye Ü, "Í"Ü, ÓSÈ"ÍÓ"Ó" Ü"Íðf•z í,zÈ,Í" "øi#Ó" Ó"yç"Íl"i,Ü, "øyl≈Ü,f •...yß, "øyl" ~ÓÇ x!ðÜ,yçÇ « e,z í,zÈ,Í" "ày#,"#Ó" çlf ßÜylÈ,y"ÍÓ" í,zßv%_ •"Í"Í"lyl" - "≤!Ó!yl"ÍòÓ" ~•z ßÇ@ "ÄyÜ!è,Ó" ä),í, ,yhs" "ø!Ó"Íl, "yÈ, Ü, "ÍÓ" Ü%,•zrè,yß "Îè,≈!TM"yß ~ÓÇ çyßlyò#"Íl- !i,Íl !SÈ"Í! "≤!Ó!yl"ÍòÓ" ÓÇ"Íçyq(i, - flßyÈ,y!ÓÜ,È,y"ÍÓ"z "≤!Ó!yl"ÍòÓ" ç!_ G Ó"yç"Íl"i,Ü, ßyÜy!çÜ, xÓfliyl"ÍÜ, ä),í, ,yhs" "ðl≈fy"Íl" í,zß" #i,

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83%

MATCHING BLOCK 58/308

W

Ü,Ó"yÓ" "ã,<Ty Ü, "ÍÓ"ISÈ"Í! !i,Íl-

ï,yÓ" xò#"Íl"•"Îè,≈!ß!yl xy•z! ≤Äi#i, •Í"ly !≤!Ó!yl Ü,yí,z!TM"ÍÓ" « Ü,ï,y Ó,Ík, Ü, "ÍÓ" ~ÓÇ "≤!Ó!yl Ü,Ù≈Ü,ï,≈y G ßy"Í"ÍÓç"=!Ó" í,z,øÓ" "ðfy!è,Δ!ß!yl"ÍòÓ" ≤Äi,f« G "ø"ÍÓ"yç, !!! sf"Í"ÍÓ" xÓßyl àè,y! - ~•z xy•z! "ðfy!è,Δ!ß!yl"ÍòÓ" ! ÓÓ"ß"Ík, "≤!Ó!yl"ÍòÓ" ~•z ò#ã≈ ßÇ@ "Äy"ÍÜÓ" ä),í, ,yhs" ßÜylÆ àè,y! ßyÈ, "Í"ÍÓ" ß"ÍD- ï,y ß"Í_¥G Ó"Íl, •Í"Í" ~•z xy•z! Óy ~•z ßÇ@ "ÄyÜ !Ü,v "Ó"y"ÍÜ ßy!Ó≈Ü, ài, sf fliy,òl Ü,Ó" "Íl, "øy"ÍÓ" !! ÈüüüÈ, "øy"ÍÓ" !! ßyÜf xyl"Íl, - ≤Äi,Îè, Üyl%È"ÍÜ, ßÜylÈ,y"ÍÓ ≤Äi,Íl !!!òç Ü,Ó"yÓ" ß%Íllyà "Ó"y"ÍÜ Ü,álG•z ≤Äò_ •Í"Í" !!- ~•z ßÇ@ "Äy"ÍÜÓ" ä),í, ,yhs" "ø!Ó"Íl, ! •"Í"Í"ÍÓ" Óy ly! "Í"ï,y "ðfy!è,Δ!ß!yl"ÍòÓ" "≤!Ó!yl !!!ò≈"Íc"ÍÈ"Í"ò!# x!È,çyi, "ÍòÓ" "ø)≈yD Ó"yç"Íl"i,Ü, G ßyÜy!çÜ, !!! sf! Ü,y"Í"Í"Ü Ü, "ÍÓ"ISÈ"- 5È9≈ í,z,øßÇ•yÓ" "ðfy!è,Δ!ß!yl"ÍòÓ" G "≤!Ó!yl"ÍòÓ" Ü"ÍðfÜ,yÓ" « Ü,ï,yÓ" m@μ•z!i,•y"Í"Í" ~Ü, "Íè, àè,ly ly xy, "øyi,È,y"ÍÓ" ßyÈ, "Í"ÍÓ" ß"ÍD ßÜyÆ •"Í"Í"Ó" ~Ó" x!ÿã,Í"ï,y ~ÓÇ !Ósy!hs"Ó" "« e=!° ò#ã≈"ÍÜ"yò# ≤ÄÈ,yÓ" !ÓhfllyÓ" Ü, "ÍÓ"ISÈ" "Ó"yÜyl !Ó"ÍYª- ~Îè, "ò!á"ll"ISÈ" Í"Ó"y"Í<T...Ó" Üyl%È"Í,y"ÍòÓ" ò#ã≈ ÓMÈ,ly G xßy"ÍÜfÓ" ≤Äi,Í"Í"Óy"Íò" Ü,fÓk,È,y"ÍÓ" "Yª≈fçy# G x!ðÜ,ç,Ó" « Ü,ï,yçy# "ðfy!è,Δ!ß!yl"ÍòÓ" Ü,ySÈ"Í"ÍÜ, ðy!Ó xyòy"Íl"ßç,Ü- ~•z ò%•z "ày#,"#Ó" í,zí,ð!_ ßjð"ÍÜ,≈ "Í"Í"yÜ,Ü,ly ≤Äã,!°i,

100%

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ï,y "Í"ÍÜ, xl%Üyl Ü,Ó"y ly! "Í" ,

ðfy!è,Δ!ß!yl"ÍòÓ"y ≤ÄiÜ "Í"ÍÜ,•z « Ü,ï,y ~ÓÇ ßjð"ÍòÓ" í,z,øÓ" x!ðÜ,yÓ" Ü,y"Í"Í"Ü Ü,Ó" "Íl, "ø"ÍÓ"ISÈ"Í! ~ÓÇ ~Ü,•zßy"Íl"ï,yÓ"y "ß•z « Ü,ï,yÓ" x,øÓfÓ•yÓ" Ü, "ÍÓ" !!!"Íc"ÍòÓ" •y"Íl, « Ü,ï,y Ü%,« äi, Ü, "ÍÓ" Ó"yáyÓ" í,z"Íl"Íçf "≤! Ó!yl"ÍòÓ" "ÓÈ"Í"ÍÜfÓ" !çÜ,yÓ" Ü, "ÍÓ"ISÈ"- ≤Äçyi, sf "Í"ÍÜ, !!!"Íc"ÍòÓ" ßy!Ó≈Ü,È,y"ÍÓ ≤Äi,fy•y"ÍÓ"Ó" È,#!i, ≤Äòç≈l Ü, "ÍÓ" "≤!Ó!yl"ÍòÓ"y « Ü,ï,yß! "ðfy!è,Δ!ß!yl"ÍòÓ" Ü"Íly"Íllyà xç≈"Íl ~ÓÇ ðyÓ"# xyòy"Íl"ßç,Ü •Í"Í" - ~•z ≤Äi,fy•yÓ" ~ÓÇ ~Ü,ï,yÓ"Í" "≤!Ó!yl"ÍòÓ"

76%

MATCHING BLOCK 61/308

W

yï,y"ÍòÓ" « Ü,ï,y Ó,Ík, Ü,Ó" "Íl,ßç,Ü •Í"Í" ~

ÓÇ ~Ë, y^îÓ ^ó`yÙyl Ó`yç`lll; Ü, Ü, yè, y^îÜyî` xy^îÛ Ó`*^î, ðó` , ð!Ó` Ói, ≈l- i, ^îÓ ~•z îyey, ð^îl ^≤!Óî`yÍÓ`y !Ü, v ~Ü, y!óÜ, , ðfy!è, Δ!Û!`yl Ó`yç!#l; !Óò ~ÓÇ Ó`yçT...lyl^`îÜ, Ó` ß^îÛy!ài, y^yË, Ü, ^îÓ` !SÈ°- Ói, ~•z ßÜhflî Ó`yçT... ly!`Ü, ^îòÓ` , ð)î≈ ß^îÛy!ài, y^Ófi, #i, ~•z òyÓ# xyòyî` ÓyhflîÓy!`i, , i, ly- i, ^îÓ ~Ü, ìy Óy Óyçf ^î !Ó_cy# ^≤! Óî`yÍÓ`y ~^îç, ^îè ^îÈ, y^îÓ`yË, Óy!`^î!` !SÈ° ò!Ó`o ^≤!Óî`yÍÓ` !Ü, v ^îÛx^îl ≈ ≤Äy!Æ !Ü, S%È•z •î` !l- Ói, , ðfy!è, Δ! ß!`yl G ^≤!Óî`yÍÓ` ~•z m^î@μ ^î òyÓ#≈!` í, zay! , òi, , •î!` !SÈ° ß=!Ó` ^Ü, y!G!è, •z ò!Ó`o Ùy!%`îÈÍÓ` òyÓ#Ó` ß^îD ßD!i, , ð)î≈ !SÈ° ly- È, ^î° !Ó_cy# ^≤!Óî`yÍÓ` xydÜ!≈fyòy Óy^îÈ, Ó` °i, , y•z^îl, , ð!Ó`îi, , •î!` !SÈ° ~•z m@μ- ~•z Ü, yÓ`^îi•z ~•z m@μ xy, òyi, ßyÈ, °f °yË, Ü, Ó`^î°G ß;ð)î≈ ßÜy!Æ ~Ó` à^îè, !l- ~•z Ü^îÛy!y!`îl fÓ` ß)- ^Ó`ç•z , ðó`Ói, ≈#Ü, y^î° à, •î%k, G ßÇÜ, ^îè, Ó` ßÜ!` ≤ÄÜ, è, , ^î!` ^òáy !ò^î!` !SÈ°- i, ^îÓ`i, y^î!_¥G ~Ü, ìy Óy Óyçf ^î !Óy Ó`_` , òy^îi, , Ü, fÓk, È, y^îÓ` ã, y, ð` !ò^î!` òyÓ# xyòy^î!` Ó` ~Ü, xÈ, i, , ð)Ó≈ !çÓ` ß, !T Ü, Ó`^îi, ß« , Ü •î!` !SÈ° ^≤! Óî`yÍÓ`y-

NSOU • CC-HI-04 53 5É10≠ xl%ç#°l# 1- ^≤!Óî`yÍÜ, yÓ`y , ðfy!è, Δ!Û!`yl^îòÓ` !ÓÓ`&^îk, i, y^îòÓ` ≤Äòyl ^« , yË, =!` Ü, # !SÈ°/2- 'Struggle of order' Ü, #/ ~•z m^î@μÓ` •z!

100% **MATCHING BLOCK 62/308** **W**

î, •y! ßÇ^îç, ^î, ð xy^î°yã, ly Ü, Ó`&

l- 5É11≠ @`Äsi, ðO# 1. A. H. McDonald- Republican Rome- New York- 1966. 2. H. Mattingly- Roman Imperial Civilization- London- 1957. 3. M. Cary and H. H. Scullard- A History of Rome- New York- 1975.

54 NSOU • CC-HI-04 , ð!≈y!` ÈüÈ 2 ~Ü, Ü, ÈüÈ 6 □ □ □ □ □ ≤Äyã, #l ^Ó`y^îÜÓ` òy! ÓfÓfliy àè, l 6É0≠ í, z^îjçf 6É1≠ È) !ÜÜ, y 6É2≠ òy! ~ÓÇ òy! ÓfÓÛy^î!` Ó` í, z!Û 6É3≠ Ü, , !È! òy!ç 6É4≠ ^Ó`yÙyl ç!ÇáfyÓ` òy! 6É5≠ çy!i, G òy!ç 6É6≠ ßyÜy!çÜ, xÓfliy 6É7≠ òy!ç ~ÓÇ xy•z! 6

69% **MATCHING BLOCK 63/308** **SA** CC-HI-01.pdf (D149041884)

É8≠ í, z, ðÛç•yÓ` 6É9≠ xl%ç#°l# 6É10≠ @`Äsi, ðO# 6É0≠ í, z^îjçf •~•z ~Ü, Ü, , òy^îè, Ó`

Ü)° í, z^îjçf ^Ó`yÙyl x!≈l#l; , Ó` ≤Äòyl !È, !_ ^Ü, l ~•z òy! ≤ÄÛy G ~•z òy! ÓfyÓÛyÓ` í, z!Û ß;ð^îÜ, ≈ !ç« , y!≈#^îòÓ` xÓài, Ü, Ó`y- • ^Ó`y^îÜÓ` ç!ÇáfyÓ` !!!Ó`^îà òy!^îòÓ` ßÇáfyñ Ü, , !È!Ü, y^îç i, y^îòÓ` È) !ÜÜ, y ÈüÈ•zi, fy!ò !ÓÈ!` !Ó`ÛY^È!i Ü, Ó`yG ~•z ~Ü, ^îÜ, Ó` x, ðó` í, z^îjçf- • òy! ß;ð!Ü, ≈i, ^Ó`yÙyl xy•z! ß;ð^îÜ, ≈ i, ìf , ð!Ó`^îÓçl

78% **MATCHING BLOCK 64/308** **SA** CC-HI-01.pdf (D149041884)

Ü, Ó`yè, yG ~•z ~Ü, ^îÜ, Ó` xlf, i, Ü í, z^îjçf- 6

É1≠ È) !ÜÜ, y ≤Äyã, #l !Ó`ÛY^Ó` •z!i, •y^îÛ òy!ç•z !SÈ° xl≈l#l; , ~ÓÇ ßyÜy!çÜ, í, zÈ, î` ^« , ^îè•z ßÓ`^îà, ^î!` =Ó`&c, ð)î≈ ! ÓÈ!` - ^Ó`yÙyl !ÓY^G ~•z Ü, yè, y^îÜyÓ` Óf!i, e` Ü !SÈ° ly- òy!^çÓ` ò, i, , !È, !_Ó` í, z, ðó`•z ≤Äyã, #l ^Ó`yÙyl xy!≈ÈüÈÛyÜy!çÜ,

100% **MATCHING BLOCK 65/308** **W**

Ü, yè, y^îÜy à^îi, , í, z^îè, !SÈ°-

Î!òG ~!è, È) ÜòfÛyàÓ`#î` xMÈ, ^î° ~ÓÇ ≤Äyã, #l !%`^îà , ð)~îÓ≈Ó` ^•^î!#î` xMÈ, °=!` ç%`^îi, , ßyòyÓ`î`~Ó!ççTf !SÈ°ñ !Ü, v ~!è, ^Ó`y^îÜÓ` •z!i, •y^îÛ xy!ò, ð^îi, fÓ` !

100% **MATCHING BLOCK 66/308** **W**

òÜ, ^î!Ü, xlf^îòÓ` i%, °ly!` x^îÜ, ^Ó!ç =

Ó`&c, ð)î≈ !SÈ°- ^Ó`yÙylÓ`y

NSOU • CC-HI-04 55 •zi,y!° ~ÓÇ !š!š!š!° xMÈ,° ÌÜ, ÌÜ, fÓk, Ü, ÌÓ° ~ÓÇ ~Ó° ,ē ÌÓ° !lì! Ìü, È, y, ÌÓ° ,ē! Yä, Ü
•zi,z ÌÓ° y Ì, Ò° !Ó! È, ß° xMÈ,° ç! ÌÜ, ÌÓ° -° «,° «,° Üy!%É! ÌÜ, òyš! • Ìš ÌÓ° ÌÓ° yÜñ •zi,y!° Ó° ,ē Ò° # ~ÓÇ °y! Ì, Ì
í, z, ò! ÌÓÇ =!° š° ,ē ° ÌÓ° y •zi,z ÌÓ° y Ì, ò fliylths ÌÓ° Ì, Ü, ÌÓ° !SÈ° - ≤Äy! ÌÜÜ, È, y, ÌÓñ ÌÓ° yÜ laÓ° Ó° y ÌkT...Ó° ~Ü!
~Ü, !è, Ü, yè, y ÌÜy !SÈ° !y Ü!° i, «% , o Ü, È!Ü, ÌÓ° Ò° ÌÜß! Ì! à!è, Ì, !SÈ° - !Ü, v šy! Äçf Ì, ÌÓ° Ó° ≤Ä!è Ì y, y ÌòÓ°
áyÜyÓ° =!° Ì ÌÜ, ò) ÌÓ° !Ó° ! Ì! Ì! Ì! Ì! y!° ~ÓÇ !à fiè, , ò) Ó≈ Ì, Ì, #!° ~ÓÇ !mì, #!° ç! , yΣ#Ó° !Ü!° Ì ÌÖ! ~ÓÇ , ò) Ó≈
È), Ü òfšyà ÌÓ° ò # ≈ ≈ Ü, y° #! !% Ìk, Ó° È, Ì° !%k, Ó° # ÌòÓ° ~Ü, !è, !Óçy° ç! Ì! f! Äy Ì, Ì, Ó° !š, kT Ü, ÌÓ° !SÈ° -
!%k, Ó° # ÌòÓ° òyš! • Ìš ÌÓ° ! Ì! Ì! yà Ü, Ó° y • Ì!° !SÈ° ñ !Ó° !çÉ!ì, ç°, òy•z G xyD%Ó° Óy! àã, y =!° !ì, - È, Ì° ≤Äçyì, sf ~ÓÇ!
≤Ä!™ Ì, ò Ìè, Ó° !Ü, !k, Ó° ÌÓ° çÓ° È, yà xÇç•z Ì, !Ó° • Ì!° !SÈ° òyš! ÌòÓ° ^çyÉ! Ü, ÌÓ° - òyš! ~ÓÇ Ü!° Ì! òyì, yÓ° y
šy! Äy ÌçfÓ° , òif í, z! , òyò Ì!Ó° ÌÓ° çÓ° È, yà «, Ìè òy! Ók, !SÈ° ~ÓÇ ≤ÄyÓ° !Ü, Ü, ÓfÓf!y! Ì, yÓ° y ~Ó° !Ü, yÓ° #!
Óí, zÓ° y! G ä, y° yì, - ç! ÜÓ° Óf! Ì! Ì! Ì! Ü, y!yó , òif í, z! , yò! ~ÓÇ ÓyçyÓ° í, zß! Ì, ó xÈ, fhs° Ó° #! òÜ !ÜÓ° ÓÓ° y Ì, Ó°
~Ü, !è, x!%É) Ì, àyè, Ì, ò ~ÓÇ ~Ü, !è, í, z, ò!%_ Ì! Ì! Ü, ñ Ò° yç Ì! Ì! Ü, ~ÓÇ xy•z! #, ò!Ó° !ÓÇ ! Ì! %G ç!šçáfyÓ° ≤Äy!° 30
ç! , yçç òy!c ÓÓ° Ì! Óyòf • Ì!° !SÈ° - ÌÓ° yÜy! òyš! !Üy ÌçÓ° xÓšy! àè, ° Ü, yÓ° Ì òy!à! xy•z! Ì, È, y, ÌÓ° Ü, Ì° y! # Óy !y ÌÈ, ≈
Ó° * , òyhs ÌÓ° Ì, • Ì!° !SÈ° ñ ~ÓÇ ç! Ü =!° ç! Ó!° • Ì!° í, zè, ° ~ÓÇ !š!Üyhs ÌÓ° , ≈ #Ó° y ~ì, è, y ≤Ä!ì, fhs° • Ì!° !à Ì! !SÈ° ! Ì!
Ó, è%° !çáfyÜ, Ó! Ó° yàì, òy Ì! Ó° !š! , y! Ü, Ó° y e Ìç Ü, !è, ! • Ì!° , ò Ì! , !SÈ° - 6É2 ≈ òyš! ~ÓÇ òyš! ÓfÓšy Ì! Ó° í, z!š
òyš! ÌòÓ° !Ü, Ìè, Ì! !šyòyÓ° Ì ~ÓÇ ≤Äòy! í, z!š, !SÈ° ≤Äçyì, !šfÓ° !Ü!° ÌÓ° yÜy! !yÜ! Ó° Ü, !š!šyÓ° Ì - ≤Äy, ! çèš !šf ÌòÓ°
e° #! , òyš! !šy ÌÓ° ÓfÓ•yÓ° •z !Ü, Ó! , òó Ó! , ≈ # !Ü! Ì! òyš! !Ó° !oy Ì, Ó° , ò! ≤Äçhfl! Ü, ÌÓ° !SÈ° - x! Óy! ≈ fÈ, y ÌÓ° z
^Ó° y ÌÜÓ° •z!ì, •yš! !šyø° á#! • Ì!° !SÈ° ~Ü, !šy Ì! !ç!f! Ó° !oy • ~ÓÇ !šy! È, ≈ !% Ìk, Ó° !yÓ° ^çÉ! è, !çà! è, Ì, • Ì!° !SÈ°
flòyè, ≈ yÜ, y Ì! Ó° !ì, Ìc - ≤Ä!Ü! ò ÌÜ, ^Ó° yÜy! !šy! Äy ÌçfÓ° , òfy: ^Ó° yÜy! Ó° !Ü!° á! ÜÈÜÈ! mì, #!° ç! , yΣ#Ó° !mì, #!°
ç! , yΣ#ä !f! !ì, ç#° i, y Óçy! Ó° yáyÓ° í, z, òó ^çyÓ° ò G!° y • Ì!° !SÈ° ~ÓÇ !ì% , ! xyMÈ, !° Ü, !Óç Ì! Ó° xÈ, yÓ° Üy! Ó°
, òyā, y ÌÓ° Ó° ~•z !ÜÓ° ÓÓ° y Ì, Ó° òyÓ° y ÌÜ, =!Ü, Ì! !ò Ì! !SÈ° - òyš! , fyà # Ü, Ü ≈ «, Ü, y Óçy! Ó° yáyÓ° ç!f òyš! ÌòÓ°
Ü!° _ Ü, Ó° yÓ° «, Ìè xy•z! # ! Ì! È! òyK, y =!° Ü, y! ≈ fÜ, Ó° Ü, Ó° y • Ì!° !SÈ° - ≤Äy!° ç•z , è%Ó° ^Óy ÌÓ° Ó° ç!f , òy° y Ìy
òyš! ÌòÓ° !çÜ, yÓ° Ü, ÌÓ° Ì, y ÌòÓ° !È, !Ó° Ì! !ò G!° y • i, - x ÌÜ, ò! Ó° o ^y ÌÜ, Ó° yG Ü, ÌcTÓ° !Ü! Ì! òyš! • Ì!° ò! # ≤Ä!
ì, ÌÓÇ# ÌòÓ° Ü, y ÌSÈ° Ì, y ÌòÓ° !hs Ìy ÌòÓ° !Ó!è Ü, Ó° yÓ° àè, ly à Ìè, !SÈ° - òyš! ÌòÓ° òy Ì! Ó° Óçy! Ó° ^çÄÓ° Ì
Ü, Ó° y • i, ñ Ìáy Ì! òyš! ÓfÓšy! #Ó° y Ì, y ÌòÓ° ÌÜ, ly Óä, y Ü, Ó° !ì, !- ÓçyÓ° =!° !ì, òyš! !Óe Ì° ç!šyòyÓ° Ì! Ó° ç!f
í, zß! %_ !SÈ° - ≈ !° Ì, à! Ü, yÓ° Ì ÌÜ, y!G , òif !•šy ÌÓ° ÓfÓšy! !f! #Ü, Ì, !SÈ° - ≤Äy!° ≤Ä!ì, !è, Ó! , ç• ÌÓ° òyš! ÓçyÓ°
!SÈ° - ò Ì° yš! ç• ÌÓ° ~Ü, !è, í, z ÌÓ° á Ì! yàf ÓçyÓ° !SÈ° ñ !yÓ° ~ò! Ü, 10ñ000 òyš! ≤Äy! ÌÈ ~ÓÇ ≤Ä!è Ì yçy! Ü, Ó° Ì! Ó°
«, Ü! , y !SÈ° - !òG Óçy! Ó° e° #! , òyš! ÌòÓ° !Ó!è ~Ü, !è, !Ü, yÓ° # •z ÌÈ, rè, !SÈ° ñ Ì, ÌÓ° e° #! , òyš! Ó° y Óf! Ì! Ì! Ì! Üy!
°Ü, Ó° yG ÓfÓšy Ü, Ó° !ì, , òy ÌÓ° Ì - ~•zi, y•z° ÌòÓ° x!f! , Ü, Ü, Ì, ≈ Óf !SÈ° òyš! ÌòÓ° ÓfÓšy Ì! Ó° Ì, òyÓ° !Ü, Ü, Ó° y -
ì, y ÌòÓ° xy Ìòçè ÌÜñ Ó!Ü, ÌòÓ° ≤Ä!ì, !è, òy Ì! Ó° ç!f ~Ü, !è, !° !à! , !Ó° !ÜÓ° ÓÓ° y • Ü, Ó° !ì, • Ì!° !SÈ° !y Ì! , !š•z òy Ì! Ó°
ç! , ≈ yÓ° # !f! #Ü, Ì, • Ì!° !SÈ° - !š! , Ó° yçñ e° !ì, y òy Ì! Ó° xÓf! yñ í, zÈ, !° x« , Ü! , y ~ÓÇ í, z ÌÓ° á Ì! yàf ò« , Ì, y !š•çy!ì, -
56 NSOU • CC-HI-04 !ò ò° y ÌÜÓ° !yà! Ó° !Ü, Ó° !f! !Ü! Ì! Ó° ç!f ^Ü, y!G òy Ì! Ó° ≤Ä Ì! yç! •!° ~ÓÇ !š ÌÜ, lyÓ° ç!f
^Ü, y!G x! ≈ !Ó! ! Ì! yà Ü, Ó° !ì, ly ä, y!ñ Ì, !Ó° !š òyš! Ü, È, y! , y !•šy ÌÓG !G!° y Ì! , - È, y! , yÓ° ç!f !ò ≈ y! Ó° Ì, !Ü!° ^çÉ!
•G!° yÓ° , ò ÌÓ° òyš! È, ÌÜ, Ì, yÓ° Óy Ì, yÓ° !y!° !Ü, Ó° Ü, y ÌSÈ° !È, !Ó° Ì! !ò Ì! , • i, - òy Ì! Ó° !y!° Ü, Ó° y Ì, y ÌòÓ° !šy! Ì!
•šy ÌÓ° !Ó° !Óä, ly Ü, Ó° Ì, - È, Ì° i, yÓ° !b !G!° yÓ° ç!f ~Ü, !è, í, z! , y • i, y ÌòÓ° Ü Ì! òf Ü, yç Ü, Ó° Ì, - x!f! ò ÌÜ, È, y! , y
@ Äy •Ü, Ó° y òy Ì! Ó° ÜD° !šy ÌÜ, ≈ á° Ó Ü, Ü •z !b ! Ì! !SÈ° !° - òy Ì! Ó° y xÓçf xšyòyÓ° Ì Óf! Ó!° • Ì! , , òy ÌÓ° ~ÓÇ
^Ó° yÜy! à, Ì, Ó° òy Ì! Ó° xÓçf •z xy°yòy È, yàf • Ì!° !SÈ° - ÌÓ° y ÌÜ, è%Ó° &É! òy Ì! Ó° ç!f xayfiè, y Ì! Ó° !yÜ, òyÜ, òšyā,
ç í, fy! !Ü, Ó° y • Ì!° !SÈ° - ~Ü, !è, Ü!° y !ì, !çÜ Ì, lyÓ° # !šy ÌÓ° ! Ì! , , òy ÌÓ° - 9 !à fiè, y Ì! Š, ò Ì! ò•z Ì! , ~Ü, !è,
^Ó° Ü, í, ≈ Ü, Ì, òyÜ •z! D! , ^ò! Ì Ì ~Ü, !è, òyš! 2ñ500 !šfiè, y Ì! , ≈ z Óy 25 !ò!y! Ó° !ì, !Ó!è • Ì!° !SÈ° - òyš! ÌòÓ° Óf!
^Ó° yÜy! ÌòÓ° Ì, y ÌòÓ° ≤Ä!ì, È, y° xyā, Ó° Ì ~ÓÇ Ì, y ÌòÓ° !š! Ì! Ó° yá Ì! , xyÜ, <T Ü, ÌÓ° !% , !° !SÈ° - ~Ü!Ü, @ fy!
ì, Ì!° è, yÓ° ÌòÓ° ^ç« , Ìèñ !y ≤Äy!° ç•z Ì! , •y! !Ü, È, y, ÌÓ° ^Ó° yÜy! ÌòÓ° Ó° _ ! , ò, òyšy !•šy ÌÓ° È% , ° í, z, òfliy, ò! Ü, Ó° y
•! - @ fy! Ì, Ì! è, ÌÓ° Ó° Ü, !% , f Óy ^çÉ! ÌÜ, È, Ì, yÓ° !Ó, ò! ≈ f! Ó° !° z! Ó° !Óä, ly Ü, Ó° y • Ì!° !SÈ° - ~•z e° #! , òyš! =!°
ì, y ÌòÓ° Gç Ì! Ó° !šy! Ó° òy Ì! ÜÓ° !SÈ° ~ÓÇ ~à!G !!! Ó! , È, y, ÌÓ° , òy•yÓ° y ^Ó° !à! !SÈ° ñ í, z, ò!%_ • Ì° ~ =!° !ÜÓ° y! òÜ, !
Ó° y! !šy, yG !ÜÓ° ÓÓ° y • Ü, Ó° y Ì! Ì! , , òy ÌÓ° - ò% ò ≈ yhs° áfy!ì, ~ÓÇ È, yàf ^Ü, Ó° !y!° !Ü, Ó° Ü, y ÌSÈ° •z xyš! Ì, , òy ÌÓ° !lñ
ì, ÌÓ° @ fy! Ì, Ì! è, Ó° Ó° yG ~ÓÇ !šy ÌòÓ° Ü Ì! òf !šy°

82% **MATCHING BLOCK 67/308** **W**

y ÌÜ, G ~Ó° * , è !•šy ÌÓ° !Ó° !Óä, ly Ü, Ó° y • Ì!° !

SÈ° – !Ü, S%È ° yÙyl ~Ü!Ü, ≤Äã%, Ó° jî, ð!Ó° ^îçy^îòÓ° çlf Óy !Óáfyî, •Gî° yÓ° ≤Äî° y^îÿ ~Ü!Ü, xyáí, , y ð• òyÿ^îcÓ°
Ü^îðf !^îç^îÜ, !Ó!e^î Ü, ^îÓ° !òî – 6É3≠ Ü, !É! òyÿç !òG Ç•Ó° ç%î, , •z òyÿ≤Äÿ, ð!Ó° ÓyÓ° =!° Ó° Ü^îðf ≤Äã, !°i, !SÈ°ñ
î, ^îÓ° ~!è, áyÿyÓ° ~ÓÇ xyÓyò=!° îî, !SÈ°ñ ^îáy^îl ~Ó° ðÓ≈y!òÜ, ≤ÄË, yÓ !SÈ° – lá fiè, (ò)Ó≈ î, î, #î° ~ÓÇ !mî, #î°
çî, yΣ#^îî, Ü, y^îl≈çñ ðfy!ÿ^îî, y!î° y ~ÓÇ !@^î^îÓ° ^îÓ° yÙyl !Óç!° =!° ~Ü, ðÜ!° çyÿÜ, ^îày, #Ó° çlf !Ó°y!ÿ, y ~ÓÇ
ÿ^îÿàÈÛÈÿ!ÓòyÓ° !ÓÈ!î !è, ^îÜ, ð!Ó° Óîî, ≈î, Ü, ^îÓ° !SÈ° ^î^îi%, ðy!@^î^îÜ, È, y^îÓ° ≤Äçyî, ^îsfÓ° çlf ðyÿ!çÜ, G
xl≈^î!î, Ü, í, zÈ, î° !#î, •z, ð!Ó° ã, y!°i, Ü, ^îÓ° !SÈ° – •z ðÜ!° Ü, y^î° e^î #î, òyÿ^îòÓ° çlfÿòyÓ° ^îîÓ° xyàÜ! ≤Äî^îÜ ≤Äã%, Ó°
òl ~ÓÇ ç!_ Ó° «, î! SÈ°ñ î, ^îÓ° ð^îÓ° ~!è, •z î, Ü^îðf È, D%Ó° ^îÓ° yÙyl ð!î Ü, yè, y^îÿyÓ° ÓfÓfliyè, ^îÜ, x!fliî, ç#°
Ü, ^îÓ° ^î, y^î° – Ü)°i, •zî, y!° ç%îî, , «%, o ÓfÓÿy! #, ð!Ó° ÓyÓ° myÓ° y, ð!Ó° ã, y!°i, áyÿyÓ° =!° Ç#à •z í, zî, y!°i, •îî°
ÿ!° ~ÓÇ í, zFá, x!È, çyî, ^î#Ó° ðy!°Ü, ylyð#! Óçy° Óyàyl=!° îî, òy^îÿÓ° !^îî° yà Ó, !k, , ðy!° – ðhflÿ lyà!Ó° Ü, ðÜ áí, , lyà!
Ó° ^îÜ, Ó° Ü, yç ≤Äîî, fly!î, ðî, Ü, ^îÓ° – ~Ó° È, ^î° !Ü, v Ü, Ü≈#î lyà!Ó° ^îÜ, Ó° ðÇáfy Ó, !k, , ðy!° ~ÓÇ î, y ≤Äÿ!
Ü, yÿyÓ° #Ó° xyÜ, y^îÓ° ^îÓ° îî, ÿ!° – •z !ÓÈ!î =!° ðyÿ!çÜ, ÓfÓfliy!° ~Ü, !è, ð%ò≈yhs^î x!fliî, ç#° ≤ÄË, yÓ ^È, ^î°SÈ°
≤Äçyî, ^îsfÓ° , ðî, ^îÓ° ^î «, ^îe lyò° ≤Äî, f« , È) !ÜÜ, y !SÈ° – ^î^îlè, !Ó^î° y x!È, çyî, Óy ð^îÓy≈_Ü G ðÿç ðÇflÓyÓ° Ü, Óy
çlà^îîÓ° Ü^îðf ^î!Ó° È, ð Óyî, !SÈ°ñ ^îÓÜ, yÓ° ñ È) !Ü•#îñ î, Ó% lyà!Ó° Ü, çli, yÓ° ÓfÓ•yÓ° !ÿ^îlè, Ó° , ð!Ó° ã, y°ly
Ü, Ó° yÓ° «, Üî, y ^î!Ü, ð) ^îÓ° !SÈ° –

NSOU • CC-HI-04 57 ≤Äçyî, ^îsfÓ° , ðî, ^îÓ° ðy^îl x^îÜÜ, =!° Ü, yÓ° í ç!í, , î, lyÜ, ^î°G òyÿç ~ÓÇ ~Ó° ð^îD ðÇ!°_°
≤ÄË, yÓ=!° ^î•z xçyhs^î ðÜ!î° Ó° ≤Äîî, !è, !ò^îÜ, •z SÈ!í, , ^îî° , ð^îî, , – 6É4≠ Ó° yÙyl çlfÇáfyÓ° òyÿ òyÿç ^Ü, Ó° ^îÓ° yÙyl
!î!° !Ó_° ð!î^îÜ, ðÇà!è, î, çlfÿyà^îÜÓ° !ò^îÜ, ^è, ^î° !ò^îî, ðy!° î, y Ü, ^îÓ° !îñ ÓÓ° ç òyÿÓ° yG ^îÓyòàÜfÈ, y^îÓ°
xî, fyá, y^îÓ° Ó° !ÓÓ° &^îk, !Ó^îoy•Ü, ^îÓ° !SÈ° – lá fiè, (ò)Ó≈ !mî, #î° ~ÓÇ ≤ÄîÜ çî, yΣ#Ó° îî, !è, ðy!°È, ≈° !%k, ñ ~Ó°
Ü^îðf flòyè, ≈yÜ, y^îÿÓ° !Ó^îoy^îÓ° Ü, ly ðÓ≈y!òÜ, í, z^îÓ° á^îÿyaf – ~!è, ≤Äÿyî Ü, ^îÓ° !SÈ° ^î ðyÿ!çÜ, ÓfÓfliyè, !
Ó, ð!Ü, ~ÓÇ xflÿlyfÜ, Ó° !SÈ° – •z à, !°k, ^îç^îÈ! ^îÓ° y^îÜÓ° ç!_ Ó° xÓ«î° á^îè, !SÈ° Ófy, ðÜ, È, y^îÓ° – òy^îÿÓ°
çlfÇáfy Ü, Ü, ð^îk, Ü%_° xÈÛÈlyà!Ó° Ü, ~Ó° ðÿyl ~ÓÇ Ç•Ó° !è, Ó° ^îÿè, çlfÇáfyÓ° 25 ^î!Ü, 40% , ðî≈fhs^î ^Ü, ylyG
xl%ÿyl Ü, Ó° y •îî° ^îSÈ° – ~Ó° Ü, Ü ~Ü, !è, xl%ÿyl ^î!Ü, çlyÿ!° ^î^îÓ° yÿ òy^îÿÓ° çlfÇáfy 900ñ000 ÿ ^îÿè, Óy!ÿòyÓ°
Ü^îðf 300ñ000 ^î!Ü, 35ñ000 ~Ó° ^îÓç •îî, ðy^îÓ° – xhs^î!≈!î, ≤Ä^îòç=!° îî, ðÇáfy=!° xÓçf•z %Ó° Ü, Ü ðÇáfyÜ, ñ
^ÿy^îè, Ó° xyl%ÿy!Ü, 2 ~ÓÇ 10% ~Ó° Ü^îðf ^î!Ü ^î^îSÈ° – î, Ó°Gñ Óî, ≈ÿyl î%, Ó° ^îflÓÓ° , ð!ÿä, Ü, í, z, ðÜ) , ^î°
, òyà≈ÿÿ^îÜÓ° Ü^îî, y !Ü, S%È çy!° àyl° ñ òy^îÿÓ° çlfÇáfy ≤Äÿ!° 40ñ000 Óy Ç•^îÓ° Ó° ^îÿè, çlfÇáfyÓ° 1^î3 xÇÇ •îî,
, ðy^îÓ° – lá fiè, #î° !mî, #î° çî, yΣ#Ó° ðyV, yÿy!V, ðÜ!î° ðy!ÿy^îçfÓ° í, zFá, î, y!° ñ ^

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Ü, í, z ^Ü, í, z xl%ÿyl Ü, ^îÓ° ^		

ÿSÈ! ^î^îÿè, òy^îÿÓ° çlfÇáfy ≤Äÿ!° 1 ^Ü, y!è, ^°y^îÜ, Ó° Ü, ySÈyÜ, y!SÈ ^, ðÖÑ^îSÈ^îSÈ Óy, ð% ^îÓ° y çlfÇáfyÓ° ≤Äÿ!
x^îò≈Ü, ç! •îî, ðy^îÓ° – 6É5≠ çy!î, G òyÿç ≤Äÿä, #î! Ó°^îÿ° òyÿ^îòÓ° ^Ü, Ó° ≤Ä^îî° yç! Óy ≤Ä^îî° yç^îlÓ° !È, !_ ^îî, ^îGî° y
•î, – òyÿ @^î^îÓ° çlf ^Ü, ylyG çy!î, àî, Óy xyMÈ, !°Ü, ðSÈ@ !SÈ° ly – ^î^îi%, !Ó, ð% ðÇáfy ^îÓ° yÙyl^îòÓ° •y^îî,
!% ^îk, Ó° È, ^î° Ó@# •îî! !SÈ°ñ ^îáy^îl z Ó° yÙyl !Óç!° !SÈ° ðáy^îl !î%, l òyÿ lyÜ, ^îÓ° çy!î, Óy xy!ò ÓyÿÈ) !ÜÓ° !È, !_ ^îî,
^îÓ° yÙylÓ° y òyÿç Óy Ófy!î, e^îÜÓ° çlf ^Ü, ylyG xa^îÿy!òÜ, yÓ° !ò^îî° ^îSÈ° Ó° ^î° ≤Äÿyî Ü, Ó° yÓ° Üî, ^Ü, ylyG ≤Äÿyî ^îz –
^îÓ° yÙyl^îòÓ° ðk, yÓ° ^î «, ^îe ~Ü, ðyè !Óá, y!≈f !ÓÈ!î° !SÈ° ^î^îÜ, í, z xy!ò ^îÓ° yÙyl !Ü, ly – Üðf ^î!Ü, x!hs^î Ü, ðî≈fhs^î
ÿy!ÿçfÜ, y°#î ðÜ!î° lyà!Ó° Ü, c !SÈ° ~Ü, ^îä, !è, !° y Ü!≈fyòyñ ~ÓÇ çy!î, ð_yÓ° !Ü, v á%Ó° ~Ü, è, y È) !ÜÜ, y !SÈ° ly ^îáy^îl –
^îÓ° y^îÜÓ° lyà!Ó° Ü, ≤Äî^îÜ •zè, y!°i y! í, z, ðçy!î, =!° Ó° Ü^îðf ^î!Ü, à!è, î, •îî! !SÈ°ñ ^îáy^îl ~!è, Ü, y^îl≈çñ @^î#ñ
ÿfy^îÿ^îî, y!î° yñ à° ~ÓÇ (ò) ^îÓ≈Ó° ðUhf!î ≤Ä^îòç ^î!Ü, xyàî, ðylyÈ! !SÈ°ñ ~^îk, ^îe í, zî, !è, Ó° Ü, ly ðyÿlyf•z !Ó^îÓ!ä, î,
•îî! !SÈ° – òyÿ^îòÓ° ^î «, ^îeG ~Ü, •z Ü, ly ≤Ä^îÿçf ~ÓÇ ðlfÓ° y òyÿ^îòÓ° ðÇáfyÓ° Ü, ly•z !ä, hs^î y Ü, ^îÓ° ^îSÈ° ÈüüÈ çy!
î, ð_ÿy ^îáy^îl =Ó° &c, ðy!° !! ~^îÜ, Óy^îÓ° •z – í, zòy•Ó° î! •ÿy^îÓ° Ó°y ÿ!° ^î! lá fiè, (ò)Ó≈ 188 ðy^î° î, î, #î° ðfy^îÿ^îî, y!î° y
!% ^îk, Ó° ^îç^îÈñ ~! , ðÓ° y^îÿÓ° ≤Äÿ!° ^îóî, , •yçyÓ° Óy!ÿòy^îÜ, ^îÓ° yÙyl òyÿ Óyçy^îÓ° !Ó!e^î Ü, Ó° y •îî! !SÈ° – ~è, yG
xl%ÿyl Ü, Ó° y •îî° ^îSÈ° ^îç%!°i yÿ !ÿçyÓ° î, ñyÓ° à° !Óç^îlÓ° , ð^îÓ° 500ñ000 ðylyÈ!^îÜ, Ó@# Ü, ^îÓ° òyÿ
Óy!^îî! !SÈ°^îl – !òG xyÓyÓ° G Ó°y Óyç°f ^î^îÓ° yÙyl e^î #î, òy^îÿÓ°

80%

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W

Ü, xyÓ° G xyÜ, Eí≈î#î° !ÓÜ, " Ü, ^ÍÓ° î%, ^î°^ISE-

Ü, w#î° ^Ó° yÜyl ßyÄyçf ç!_ ^î°ÜÜ, fliyl#î° ≤ÄË%, ñ Ó° yçy ~ÓÇ ßyÜhs"i, y!sfÜ, i, yÓ° !ò"ÜÜ, , ò!Ó° òi, ≈ ^ÍÓ° È, ^î° ßyÈ, ≈ Óy Ü, , EíÜ, , ò"ÜÜÓ° ~Ü, li%, l çî, ≈ ^î°, !Ó° • ^î°^ISE° ^Íáy ^Íl ç!ßyóyÓ° î"ÜÜ, ≤Ä ^î°^yçl#î° òyß lí° ÓÓ° Ç ßÓ° yß!Ó° ~•z fliyl#î° ≤ÄË%, Ó° Üy!°Ü, ylyô#î° ç!Ü ^î°, xyÓk, Ü, Ó° y • ^î°^ISE° - î, ^î°^yçl#î° ^ «, ^Íe !òG ≤Äyã, #î° òyßç ^î°ÜÜ, Ü òf!% ^ÍàÓ° ~•z ! ÓÓi, ≈ !è, xyÓ° G xyÜ, Eí≈î#î° • ^î°, , öy ^ÍÓ° î, ^ÍÓ° î, i, y#î° !, ò!Ó° !f!li, ~ÓÇ ÜyÓ° ydÜ, È, y ^ÍÓ° ß#ÜyÓk, Óf!_ ài, ß° ^Ílyà=!° xyÓ° G áyÓ° y, ò • ^î°, , öy ^ÍÓ° Óy òyß ^ÍcÓ° ≤Äyã, #î° Ó° yÜyl Ó° * ^î°, òÓ° ^ä, ^î°^ÍÜ, Ü, È, y° !SÈ° ly- xyß ^î° , ò% ^ÍÓ° y ^Ó° yÜyl Ó° yçf ~ÓÇ ßyçf, ò!i, Ü, Ü, yè, y ^ÍÜy!è, i, ál çlà ^ÍiÓ° ~Ü, xç ^ÍcÓ° ^çyEí ^ÍiÓ° !È, !_ ^î°, ^î°, !Ó° • ^î°^ISE° ~ÓÇ î, y çlà ^ÍiÓ° xlf xç ^ÍcÓ° ßÓ° ÓÓ° y• Ü, Ó° yÓ° çf- , òif !•ßy ^ÍÓ° z î, yÓ° y !SÈ° !Ó° !Ó!ä, i, - ^Ü, y!G òy ^ÍßÓ° ≤ÄyÆ ^Ü, y!G È, y° !ä, !Ü, i, yÓ° Ü, yÓ° î Ü)°i, ^Ü, Ó° Üye ò!ÜÜ, !•ßy ^ÍÓ° ~ÓÇ È, !ÓEÍf ^Íi, Ó° !Óe ^î°^ÍÓ° ^ «, ^Íe ~Ü, !è, ßy ò! •ßy ^ÍÓ° î, y ^ÍòÓ° Ü)° ßÇÓ° «, i Ü, Ó° yÓ° çf !SÈ° - ß !° • ^î° z ^Íñ !Ü, S%È òyß Üy!°Ü, xlf ^ÍòÓ° ^ä, ^î°^ÍÜ, i, zòyÓ° !SÈ° ^î° ~ÓÇ Ü, ^î°^ÍÜ, !è, ^ «, ^Íeñ Ü, yÓ° G fljyô#î°, y xç ≈ ^ÍÓ° ßΩ, yÓly ÜyÜ, ^î°G ^Ó° yÜyl òyß ^ÍòÓ° ßÇáfya!Ó° • , ^ÍòÓ° Ü, ^Íe, yÓ° ! ò ^ÍÓ° Óyhf!iÓi, y xÓçf • z x!Öÿ°yßf - 6

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É8≠ í, z, òßÇ•yÓ° ßyÜ!@ÄÜ, È, y ^ÍÓ° ~

Ü, ìy Ó°y ìyî° ^î° Ó° yÜyl xy!≈ ßyÜy!çÜ, Ü, yè, y ^ÍÜy!è, òyß ÓfÓfliyÓ° Ü ^Íòf • z !!•î, !SÈ° - òyß ÓfÓfliy ~Ü, !è, !È, !_È), !Ü ! • ^î°^ÍÓ° Ü, yç Ü, ^ÍÓ° !SÈ° !yÓ° í, z, òÓ° È, Ó° Ü, ^ÍÓ° à ^Íi, , í, z ^Íe, !SÈ° ^Ó° y ^ÍÜÜÓ° !yà!Ó° Ü, x!≈!#î°, Ó° í, z, ò!Ó° Ü, yè, y ^ÍÜy- 6É9≠ x!%ç#î° # 1- ≤Äyã, #î° Ó° y ^ÍÜÜÓ° òyß ÓfÓfliy ßy ò"ÜÜ, ≈ ≤ÄÖ¶, !°á!- 2- ≤Äyã, #î° Ó° y ^ÍÜÜÓ° í, z í, òyòl Ü, yè, y ^ÍÜy ^ÍÜ, òyß !!È, ≈ Ó° Ó°y Ü, i, ò)Ó° !% !_ !%_ / 60 NSOU • CC-HI-04 6É10≠ @ ^Ísi, òO# 1. A. H. McDonald- Republican Rome- New York- 1966. 2. H. Mattingly- Roman Imperial Civilization- London- 1957. 3. M. Cary and H. H. Scullard- A History of Rome- New York- 1975. NSOU • CC-HI-04 61, ò!≈y! 2 ~Ü, Ü, ÈüÈ 7 □ □ □ □ □ Ó° y ^ÍÜ lyÓ° #Ó° xÓfliy àè, l 7É0 ≠ í, z ^Íjçf 7É1 ≠ È), !ÜÜ, y 7É2 ≠ x!òÜ, yÓ° ~ÓÇ Ü!°y ≠ ßyÜy!çÜ, ≤Äi, fçy 7É3 ≠ Óf!i, e ÜßÜ)• 7É4 ≠ , ò!i,

61%

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î, yÓ° !_ 7É5 ≠ í, z, òßÇ•yÓ° 7É6 ≠ x!%ç#î° # 7É7≠ @ ^Ísi, òO# 7É0≠ í, z ^Íjçf • ~•z ~Ü, Ü,

xòfy! ^ÍlÓ° Üyòf ^ÍÜ !ç«, y!≈#Ó° y ≤Äyã, #î° Ó° yÜyl ßyÜ ^Íç lyÓ° # ^ÍòÓ° xÓfliyl ^Ü, Ì !SÈ° ÈüÈ ^Íz !ÓEÍ! !è, G x!%òyÓl Ü, Ó° ^î°, öyÓ° ^ÍÓ° - • í, z_ ~Ü, Ü, , öy ^Íe, Ó° Üyòf ^ÍÜ !ç«, y!≈#Ó° y xyÓ° çyl ^î°, öyÓ° ^ÍÓ° ^î° !Ü, È, y ^ÍÓ° Óç !Ü, S%È ! Ó!çT lyÓ° #Ó° y î, y ^ÍòÓ° ^Ílyáf, yÓ° myÓ° y ßyÜy!Ü! ^Ü, ^Ó° yÜyl Ó° yçl#î°, G ßyÜçl#î°, ^ÍÜ, ≤ÄÈ, y!Ói, Ü, ^ÍÓ° !SÈ° - • ≤Äyã, #î° Ó° yÜyl ßyÜ ^Íç ≤Äã, !i, , ò!i, i, yÓ° !_ !Ü, È, y ^ÍÓ° lyÓ° # ^ÍòÓ° ßyß ^Íl xyâyí, ^î° !SÈ° ÈüÈ ^Íz !òÜ, !è, G ~•z ~Ü, ^ÍÜ, !%, ^î° òÓ° y • ^î°^ISE° - 7É1≠ È) !ÜÜ, y !Ó° ^Íy°Ó° xlfylf ≤ÄyÍ ßÜhf! ^ò ^ÍcÓ° Üi, • z ≤Äyã, #î° Ó° y ^ÍÜG lyÓ° # ^ÍòÓ° ßy!Ó≈Ü, , ò!Ó° !f!li!Ó° !i, •y!ßÜ, x!%ß¶, y ^ÍlÓ° ^ «, ^Íe ßÓ° !ä, ^î°^ÍÜ, Ói, , ß#ÜyÓk, i, y • ~Ó° i, !fß) ^ÍeÓ° x≤Äi%, i, y- x!òÜ, yçç ^ç, ^Íe • z ^ÍÜhf! i, !fß)e , öyGÍ y !y! ^Í= !° , ò%Ó° ßEÍ ^ÍòÓ° myÓ° y • z Ó° !ä, i, - È, °f!Ó° * , òñ ^Ó° yÜyl Ü!°y ^ÍòÓ° ßy ò"ÜÜ, ≈ xyÜÓ° y ≤ÄyÍ ßÜhf! !Ü, S%È • z Ó° yÜyl , ò%Ó° ßEÍÓ° y ^ÍE, y ^ÍÓ° ò ^Íä ^ÍSE ^Íz ò, !çTÈ, D# ^î°^ÍÜ, • z ^òá ^î°, Óyòf • z - !òGñ • z !i, •y! !òÓ° y ~álG ≤Äyã, #î° Ó° y ^ÍÜ Ü!°y ^ÍòÓ° çf ç#Ól ^Ü, Ì !SÈ° î, yÓ° ~Ü, !è, ! ä, e Ó° ä, ly Ü, Ó° ^î°, ^ç, ò ^ÍÓ° ^ÍSEl- ^Íz ßÓ° ál, !ä, e ç% ^Íi, , ~Ü, !è, xy, öyi, !ä, eÜ, " Ó° ä, lyÓ° ^ä, çTy Ü, Ó° y • - 62 NSOU • CC-HI-04 7É2 x!òÜ, yÓ° ~ÓÇ Ü!°y ≠ ßyÜy!çÜ, ≤Äi, fçy È ≤Äyã, #î° Ó° yÜ !SÈ° ~Ü, !è, ßy!Ó≈Ü, , ò%Ó° ßEí, y!sfÜ, ßÜyç ^Íáy ^Íl xÓçf • z Ü!°yÓ° y ßyÜyl lyà!Ó° Ü, x!òÜ, yÓ° ^È, yà Ü, ^ÍÓ° l ly- ≤Äyã, #î° Ó° y ^ÍÜÜÓ° Ü! °y ^ÍòÓ° , ò%Ó° ßEÍ ^ÍòÓ° ßy ^Íl ßyÜl xy•z!# Ü!≈yòyG !SÈ° ly- xy•z! x!%ßy ^ÍÓ° ñ ^Ó° yÜyl , öy!Ó° Óy!Ó° Ü, Ü, yè, y ^ÍÜy !SÈ° , òfyè, yÓ° È, fy!Ü!°i yß x!≈yí ßÓ≈òy•z ^Ü ^î°^ÍÜ Ó° y ~ÓÇ Ü!°yÓ° y , ò%Ó° ßEÍÓ° xò# ^Íl lyÜ, ^î°, lñ fljyÜ# Óy xy•z!i, !!%_ x!È, È, yÓÜ, ^°yÜ, - î, yÓ° ç#ÓlÜ, y ^î° ^Ü, y!G Ü!°y ~Ü, , ò%Ó° ßEÍÓ° !!î° sfi ^î°^ÍÜ, xlf , ò%Ó° ßEÍÓ° Ü ^Íòf ä, ^î° ^î°^ÍÜ, , öy ^ÍÓ° ÈüüüÈ ßyóyÓ° ïi, ÓyÓy ^î°^ÍÜ, fljyÜ# , ò!≈hs" - î, y ^ÍòÓ° !Ü, çT, Ó° xy•z! xÓfliy ß ^ÍyGñ Ó° yÜyl Üy ^Íl ^ÍòÓ° Óy!i, Ó° Ü ^Íòf ç!_ çy° # Óf!_ çñ ÓyFä, y ^ÍòÓ° °y! , öy° ^ÍlÓ° ~ÓÇ !ç«, yÓ° i, òyÓ° !Ü, Ü, Ó° yÓ° ^ç, ^Íe ~ÓÇ , ò! Ó° ÓyÓ° ^ÍÜ, ≤Ä!i, !ò ^ÍlÓ° ßä, yÓ° ß , ò!Ó° ä, y°ly Óçyl° Ó° yá ^î°, =

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Ó° ßç, ò)≈È), !ÜÜ, y , öy° l Ü, Ó° yÓ° xyçy Ü, Ó° y • ^î°^ISE° - ß ^ÍÓy ≈, ò!Ó° ñ ^Ó°

yÙyl flf# xyçy Û, ÌÓ° !SÈ° !l Ìi, yÓ° y fl[≤ÄÈ, y!Ói, Û, Ó° ÌÓ ~ÓÇ, ðfyè, yÓ° È, y!Ù!°i° y ÌòÓ° ÈüÈ, ð° Ì«, ÌÛ, y!G
 ä, fy Ì°O Ìl ñi, yÓ° , ð° Ì«, ò, Ì, ßÙl=lxz ßÓ°ÓÓ° y• Û, Ó° ÌÓ– ò!Ó° o, ð!Ó° Óy ÌÓ°Ó° Ì«, Ìe Ì° yÙyl Û!•yÓ° y ≤Äyl° ç•z
 , ð!Ó° Óy ÌÓ°Ó° , ð%Ó° ðÈ Ì°òÓ° Û Ìi, y•z Û, Ìe, yÓ° , ð!Ó° ðÙ Û, Ó° Ìi, Óyðf •i, – Ì°!ÇÓ° È, yà Û!•yÓ° ≤ÄÏi, !ò ÌÓ°
 ç#Ól, ð%Ó° ðÈ Ì°òÓ° Ì° ÌÜ, í, z ÌÖ°á ÌÏyàfÈ, y ÌÓ xy°yòy !SÈ° lyñ Ì!òG xy•zli, Ì, y ÌòÓ° ÌÜ, !Ïi° Ûy ÌÓ° Û!≈yòy ÌòG Ì° y
 • Ìi° !SÈ°– í, zFä, !Ó Ì° Û Ìi° Ó° y ≤Äyl° , ð% ÌÓ° y, ð% ÌÓ° Óy!í, , Ó° Û Ìòf•z Ì° Ìi, , G Ìe, ñ á%Ó Û, Û•z Óy!í, , Ó° Óy•z ÌÓ°
 Ì°!Ó° Ìi° xy Ìs– í, zFä, !Ç!« Ì, Û!•y ÌòÓ° Û, Ìi° Û, !è, !Óáfyi, í, zòy•Ó° Ì° Ìi° Ìi° ÌSÈñ Ì, ÌÓ° , ð% ÌÓ° y ~ÓÇ!Ó° ÌçÈli,
 ≤Äyl! ÛÜ, G Ûðf ≤Äçyi, ÌsfÓ° ßÜ Ìi° Û!•y ÌòÓ° Û Ìòf xli, !Ó _ K, yl Óy ÌÓÓ!k, Û, ò« Ì, y ß Ì°• ~ÓÇ ÈüÈ !
 Ó!FSÈß Ì, yÓ° Û, yÓ° Ì!•ßy ÌÓ° !Ó° ÌÓ!ä, Ì, •i, – ÌÛ, y!G Ì° Ìi° Ó° !Ç«, yÓ° Û)° «, f !SÈ° Û, #È, y ÌÓ° i%, Ì°y Ì° ÌÜ, ß% Ìi, y
 Óyly Ìly ~ÓÇ, ðyçyÜ, Ó%ll ß%ä, yÓ° ð È, y ÌÓ Û, Ó° y Ìyl – Ì°!ÇÓ° È, yà ßæyhs Û!•yÓ° y ßΩ, Ói, Ì, y ÌòÓ° Û, Ì° ÌçyÓ°
 Ó! Ìi° Ìs!ÓÓy• Ó! Ìi° xyÓk, • Ìi, l ~ÓÇ Û%, !í, , ÓSÈÓ° Ó! Ìi° Ìs!ÓÓy!•i, ll ~Ì! Û!•y ÌÜ, ~Û, çl ßÜyç!Óä%, fi, lyÓ° # Ó° Ì°
 Ì° yÙyl ßÜyç Û Ìl Û, Ó° Ì, – , ð° ÌÓ° ßiÄyè, xàfyiè, yß ~Û, !è, xy•zl, ðyß Û, ÌÓ° ~z, Ó° yl Ìi° Û, xyl%â, y!Ü, È, y ÌÓ°
 Ó°*, ðyhs Ì° Û, ÌÓ° l Ìy Ìi, x!ÓÓy!•i, Û%, !í, , ÓSÈ° ÌÓ°Ó° Ì°!Ç Ó! ß# Ì° ÌÜ, y!G Û!•y ÌÜ, È, yÓ° # È, y ÌÓ° ò! Ì, Ì,
 Û, Ó° yÓ° !Óòyl !SÈ°– ~Û, !è, Ì° Ìi° !Ó° Ìi° Û, Ó° yÓ° Ì«, Ìe ßyòyÓ° Ìi, Ì, yÓ° !, ði, yÓ° !ÌÓ≈y!ä, Ì, , ðy Ìe•z, ðyefli •i, ~ÓÇ
 ßyòyÓ° Ìi,
 x!≈ Ì! Ìi, Û, Óy Ó° yç°

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Ì! Ìi, Û, Û, yÓ° Ì° ßáy Ìl =Ó° ðç, ði≈ È), !ÜÜ, y, ðy° Û,

Ó°
 Ì, – Ì°
 yÙyl Ó° y
 xyÛy ÌòÓ° Ì° ä, Ìi° !Ü, è, Ì, Û,

100% **MATCHING BLOCK 77/308** **W**

ð!Ó° Óy ÌÓ°Ó° ßðßf ÌòÓ° Û Ìòf !

ÓÓy Ì°Ó° x!%Ü!i, !ò Ìi° !SÈ°– , ð!Ó° Óy ÌÓ°Ó° Û Ìòf i%, Ìi, y È, y•z ÌòÓ° ß ÌD !ÓÓy• Û, Ó° y Ì°ó !SÈ° ~ÓÇ ßyÄy ÌçfÓ°
 ≤ÄÏÜ, ðÓ≈ Ì° ÌÜ, •z ÛyÛy Ì, y ÌòÓ° È, y!@z ÌòÓ° G !Ó° Ìi° Û, Ó° Ìi, , ðyÓ° Ìi, l– flf#Ó° ≤Äòyl Û, Ì, ≈Óf !SÈ° ßhs° yl çßv
 ÌòG Ì° yñ !Ü, v çyÓ° #!Ó° Û, È, y ÌÓ° , ð!Ó° , ðÈ, •G Ì° yÓ° xy Ìà•z !ÓÓy!•i, •G Ì° yÓ° Û, yÓ° Ìi° x ÌlÜ, lyÓ° # ≤ÄÏ ÌÓÓ° ßÜ
 çyÓ° #!Ó° Û, ç!è, °i, yl° ÛyÓ° y !à Ìi° !SÈ° Ì°– Ì° yÙyl Û!•y ÌòÓ° •z!i, •y ÌsÓ° Ì, Ìl fÓ° xlfí, Û ≤Äòyl í, z!ß •Ü° Ì, y ÌòÓ°
 ßÜy!ðfli°– ~Ó° Û Ìòf x ÌlÜ, =!°•z Ì° Ìi° ÌòÓ° ð%/ ÌáÓ° Û, y!•!#=#!° !°, ðÓk, Û, ÌÓ° ÌSÈ°– ~ Ì° ÌÜ, Ì° óáy Ìyl° Ì° Ì°
 lyÓ° #•z Óy ÌÓ° y Óy Ìi, ÌÓ° y ÓSÈÓ° Ó! Ìi° Ìs!ÓÓy!•i, • Ìi° !SÈ°– x Ìl° ÌÜ, •z ≤Äyl° , ðÑyā, Óy SÈ Ì° ÓyÓ° !Ç=Ó° çßv!
 ò Ìi° !SÈ° ~ÓÇ Û%, !í, , ÓSÈÓ° Ó! Ìi° Ìs!ÓÓy!•i, ðÖÑSÈy ÌlyÓ° xy Ìà•z ≤ÄÏÓ Û, ÌÓ° Û, i%, fÜ% Ìá, ð!í, Ì, • Ìi° !SÈ°– Ì° yÙyl
 , ð%Ó° ðÈ ÌÓ° y Ì, y ÌòÓ° flf#Ó° Ìi° ßÜhfli° =iyÓ° # ÌÜ, xyòç≈ Ó° Ì° !Ó° ÌÓä, ly Û, Ó° Ìi, l, Ì, y x!%òyÓ° ÌlÓ° çlfG ~z ßÜy!ðfli° =!
 =Ó° ðç, ði≈ Ìi, •y!ßÜ, Ì, l fß)e– flfÛ# ÌòÓ° myÓ° y Ì, y ÌòÓ° Û, Ì, flf# ÌòÓ° Ói≈ly

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ÜÜ, y 8É2≠ ^ ° y ^ ÌÜÓ ° ≤Äyā, #l ^ òÓ ^ ÌòÓ# ÑÜ) • 8É3≠ ^ Ý!Ó ° Ü, ä%, ! _ Óyò 8É4≠ öy!Ó ° Óy!Ó ° Ü, òÙ≈yā, Ó ^ Ì 8É5≠
^ ° y ^ ÌÜÓ ° ^ , òÓ ^ ÌÓ ° y! • Ì, fÓ ° ÑÇæè, l 8É6≠ {Ý!Ó ° ! • Ñy ^ ÌÓ ÑÏy ^ Ìè, Ó ° xyÓ ° yòly 8É7≠ ^ ° y ^ Ìy! ò ^ ÌÜ≈Ó ° ! ÓÖi, ≈l 8É8≠ l á
<T ò ^ ÌÜ≈Ó ° í, zayl 8

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É9≠ í, z, òÏÇ•yÓ ° 8É10≠ xl%ç#°l# 8É11≠ @ ^ Äsi, òO# 8É0≠ í, z ^ Ìjçf • ~•z ~Ü, Ü,

xðfyí ^ ÌÓ ° Üyðf ^ ÌÜ ° ^ ° y ^ ÌÜÓ ° ≤Äyā, #l ^ òÓ ^ ÌòÓ#ñ ^ Ý!Ó ° Ü, ä%, ! _ Üi, Óy ^ ÌòÓ ° i, yí, òí≈ G , öy!Ó ° Óy!Ó ° Ü, òÙ≈#í °
Ó ° #l, Ñjð ^ ÌÜ, ≈ !ç<, y!≈#Ó ° y xÓài, • ^ ÌÓ - • í, z _ ~Ü, Ü, ^ ÌÜ, ^ ° y ^ ÌÜÓ ° , ò% ^ ÌÓ ° y! • i, ÑÇæè, lñ Ó ° yçì, ^ ÌsfÓ ° ^ Ý!
Ó ° Ü, i, _ Ñ ÈüÈ•zi, fy!ò !òÜ, Ñjð ^ ÌÜ, ≈ çyl ^ Ìi, , öyÓ ° ^ ÌÓ - • xy ^ Ìyā, f ~Ü, ^ ÌÜ, Ó ° Üyðf ^ ÌÜ !ç<, y!≈#Ó ° y !Ü, È, y ^ ÌÓ
≤Äyā, #l ^ ° y ^ ÌÜ ò ^ ÌÜ≈Ó ° ! ÓÖi, ≈l G !á fiè, ò ^ ÌÜ≈Ó ° í, zyl • ^ Ì! ^ ÌSÈ ° ^ Ñz !òÜ, !è, xl%öyÓ ^ Ìl Ñç, Ü • ^ ÌÓ -
68 NSOU • CC-HI-04 8É1≠ È) !ÜÜ, y ^ ° y ^ ÌÜÓ ° ≤Äyā, #l i, Ìy Ü) òÙ≈!ÓÝ!y ÑSÈ ° ÓþÝ!Ó ° Óyò# ~ÓÇ ^ , òÓÓ ° y!Ü, Ü, y!
• #!È, ≈Ó - ~•z ò ^ ÌÜ≈Ó ° í, z!Ï!Ó% ^ ÌSÈ ° ^ Ñz <% , o Ü, E!Ü, Ñj±öy ^ Ì! Ó ° Ü ^ Ìòf Ìy ^ ÌòÓ ° !l ^ Ì! ≤Äyā, #l ^ ° y ^ ÌÜÓ °
ÏÈ, fi, yÓ ° , ò ^ Ì! ≤ÄlÜ Ìyey ò Ó & • ^ Ì! ^ ÌSÈ ° - ^ , òÓÓ ° y!Ü, Ü, y! • #Ó ° !È, ! _ Ìi, xçyly çì, , Ó ° ~ÓÇ ç#Óhs ^ í, z, öyòyl=!Ó °
í, z, òÓ ° ^ òÓç xy ^ ÌÓ ° y, ò Ü, Ó ° y! xy!ò ^ ° y ^ Ìy! ^ òÓÜ, ° Óy , öfy!sil ^ y ^ ÌÓ ° Óþ ^ òÓ ^ òÓ#z Ü≈áyÓ! Ó ° #l - l% ^ ÌÜ! ^ ÌSÈ °
~•z ^ òÓÜ, ^ ÌÓ ° xy!ò ! , òi, y! • ^ Ì! ^ ÌÓ , ò)çì, - , òÓ ° Ói, ≈# Ü, y ^ ÌÓ ÑÜ ^ Ì! Ó ° xè ^ Äa!i, Ó ° Ñ ^ ÌD Ñ ^ ÌD flòçTE, y ^ ÌÓ ÑÇK, y! ^ Ìi,
^ òÓ ^ ÌòÓ#Ó ° xy!ÓÈ, ≈yÓ àè, ^ Ìi, Ìy ^ ÌÜ, - ~•z È, y ^ ÌÓ ^ ° y ^ Ìy! ^ òÓÜ, ^ ÌÓ ° ~Ü, !ò ^ ÌÜ, ^ ÌÜ! , ò!Ó ÑÓ ° Ó, !k, ^ , ò ^ Ìi, Ìy ^ ÌÜ,
^ Ìi, Ü!z xlf!ò ^ ÌÜ, i, y flòçT ^ Ì! ^ ÌÜ, flòçT, Ó ° xyÜ, yÓ ° yÈ, Ü, Ó ° ^ Ìi, Ìy ^ ÌÜ, - xy!ò , ò ^ ÌÓ≈Ó ° ^ ° y ^ Ìy! òÙ≈ ^ ÌSÈ ° Ñç ÑÓ ° -
È, ! ^ È, #!i, ^ ÌÜ, Ói%, • ~ÓÇ , öyÓ ° ^ ÌÓ!Ü, Ü, !ÓÝ!y ÑÜ, !á ^ ÌÓ ° ~•z òÙ≈#í ° Ó ° #l, à ^ Ìi, , í, z ^ Ìè, ^ ÌSÈ ° - x ^ Ì! ^ ÌÜ, xÓçf Ü ^ Ìl
Ü, ^ ÌÓ ^ ÌSÈ! ^ Ìi, öyÓ ° ^ ÌÓ!Ü, Ü, !ÓÝ!y ÑÜ, !á ^ ÌÓ ° , öy!Ó ° , öyç!≈Ü, çài, ^ Ì!Ü, •z ~•z !ÓÝ!y ÑÜ, yÓ ° í, z!Ï ÑÇæ ^ Ä, Ü, ^ ÌÓ ^ ÌSÈ ° -
~ ^ ÌÜ, Óy ^ ÌÓ ° ≤Äy!ÜÜ, hf!l ^ ÌÓ ° ^ ° y ^ Ìy!Ó ° y ≤Ä ^ Ìi, fÜ, ^ òÓi, yÓ ° , ò, Ü, Óf! _ ^ ÌcÓ ° !ÓÈ! ^ Ì! a%Ó Ü, ^ Ìè, yÓ ° ^ ÌSÈ ° ly -
~Ü!Ü, # ^ òÓç xy ^ ÌÓ ° y ^ Ì, òÓ ° ^ ç, ^ Ìè Ü, y! !ÓÈ! ^ Ì! ^ ÌÜ, =Ó ° &c ^ òG! ^ y ^ ÌÓ ^ Ñz !ÓÈ! ^ Ì! G á%Ó ~Ü, è, y Ü, ^ Ìè, yÓ ° i, y ^ òáy
Ïy! ! - i, ^ ÌÓ ^ ÌÜ, y! ^ òÓi, yÓ ° òy! ^ c ^ ÌÜ, y! !ÓÈ! ^ Ì! ^ Ìi, yÓ ° Ñ!!!ò≈<T Ófyáfy Ó ° ä, ly Ü, Ó ° y ^ Ì! ^ ÌSÈ ° - ç#Ó ^ ÌÓ ° ÑÜhf!l !
òÜ, =!ñ ~Ü!Ü, # ÑÜhf!l xl%È) !i, Ó ° G ^ òÓi, y !!!ò≈<T Ü, Ó ° y ^ Ì! ^ ÌSÈ ° ^ ° y ^ Ìy! ^ òÓÜ, ^ Ìi - !È, !!!i, ^ ÌcÓ ° a ^ ÌÓ ° y! y ÑÇfl, Ó!
i, ^ Ìi, G ~•z ^ ° y ^ Ìy! ^ òÓÜ, ^ ÌÓ ° ≤ÄÈ, yÓ ° òáy Ïy! - ~ ^ ÌÜ, Ü, !è, !ÓÈ! ^ Ì! Ó ° ^ òÓi, yÓ ° ^ òáÈ, y ^ ÌÓ ° òy! ^ c ~ ^ ÌÜ, Ü, !è,
^ ò!Ó ° Óy ^ ÌÓ ° Ó ° í, z, òÓ ° x, ò≈i Ü, Ó ° y ^ Ìi Ñ Ìy yÓ ° !È, !!!i, ç Óy yÑ≈ ly ^ ÌÜ, òiÓ ° !ä, i, - ÑÜhf!l , ò!Ó ° Óy ^ ÌÓ ° Ó ° le
^ Ìi yÜ, y ^ Ì, ò ~•z xyðfy!dÜ, x!È, È, yÓÜ, ^ ÌòÓ ° ^ ÌÜ, yG ly ^ ÌÜ, yG Ó ° ^ Ìi, ò xhs ^ È%, ≈ _ Ü, Ó ° y ^ Ì! ^ ÌSÈ ° - ^ ° y ^ Ìy! ^ ÌòÓ °
xyðfy!dÜ, x!È, È, yÓÜ, ^ ÌòÓ ° Ü ^ Ìòf xlf, Ü, ò%Ó ° &È! Ó ° ^ , òÜ, " • ^ ç! G lyÓ ° # Ó ° ^ , òÜ, " • ^ ç%!!•z - ≤Äyā, #l ^ ° y ^ ÌÜÓ °
xyðfy!dÜ, ç#Ó ^ ÌÓ ° ~Ü, !è, =Ó ° &c, ò)≈ !òÜ, • ^ ° y ^ Ìy! ^ òÓÜ, ^ ÌÓ ° Üòf !ò ^ Ìi xyòç≈ ÑyÜy!çÜ, G ^ Ìi, Ü,
Ó ° ^ , òÜ, ^ ÌÓ ° xÓi, yÓ ° Ìy - ≤Ä ^ Ìi, fÜ, ^ òÓi, yÓ ° ç#Ó!ly, òlñ Ñçlç#° ç! _ Ó ° ≤Ä!i, !!!òçñ !°D!È, ! _ Ü, !Ó ^ ÌcÈ! xyā, Ó ° i ~ÓÇ
Ü) f ^ ÌÓyò Óf! _ ^ ÌÜ, Ñy ^ ÌçÓ ° Ü ^ Ìòf ^ Ìi, Ü, È, y ^ ÌÓ Ói, , • ^ Ìi, ~ÓÇ ÑyÜy!çÜ, xyā, Ó ° i !çá ^ Ìi, ò, <Ty ^ Ìhs ^ Ó °

100% **MATCHING BLOCK 84/308** **W**

È) !ÜÜ, y , öy! Ü, ^ ÌÓ - , ò!Ó ° Óy ^ ÌÓ °

Ó ° Óf! _ ^ äi, òÙ≈yā, Ó ° ^ ÌÓ ° ^ ç, ^ Ìè ^ ày, òl#! ^ i, y Óçyl ^ Ó ° yáy • i, - x!òÜ, yçç ^ ç, ^ Ìè xydy G ^ òÓi, y ^ ÌÜ, !!!ò≈<T , ò!
Ó ° Óy ^ ÌÓ ° Ó ° !!!ò≈<T Ü, ^ Ìç, xyÓk, Ó ° yáyÓ ° Ü, "ly ^ òáy Ïy! - ~•z Ü, ç, ÑyòyÓ ° Ìi, !Ó ^ ÌcÈ! òÓ ° ^ ÌÓ ° myÓ ° myÓ ° y
Ï%Ó ° !ç, i, Ü, Ó ° y ^ Ìi, - ~•z myÓ ° =! ° È, yÓ ° Ü%, y Ñ myÓ ° ly ^ ÌÜ, ò!Ó ° !ä, i, - ~Ó ° ≤Äyhs ^ Ìòç !° ^ ÌÜ!rè, ly Ñ ~ÓÇ my ^ ÌÓ ° Ó °
Ü, òy=! ° Ü, y!i, ≈! ^ y ly ^ ÌÜ, ò!Ó ° !ä, i, ^ ÌSÈ ° - 8É2≠ ^ ° y ^ ÌÜÓ ° ≤Äyā, #l ^ òÓ ^ ÌòÓ# ÑÜ) • ^ ° y ^ ÌÜÓ ° ò ^ ÌÜ≈Ó ° Ü ^ Ìòf
ÑÜßÏ ° Óy ^ ÌòÓ ° ≤ÄÜ, <T ò, <Tyhs ^ á%Ñ ^ Ìç, öyG! ^ y Ïy! - !È, Ò ^ !È, Ò ^ ÑÇfl, ò!i, Ó ° xyÓ ° yðf ^ òÓ ^ òÓ# x!i, Ñ ^ Ìçz ^ ° y ^ Ìy!
^ òÓÜ, ^ Ìi fliy! Ü, ^ ÌÓ ° !l ^ Ì! ^ ÌSÈ - Ü, á!G Ü, á!G ÑyÜy!f !Ü, S%È, ò!Ó ° Ó!i, ≈i, Ó ° ^ , ò ^ òáy ^ à ^ ÌG ÑyòyÓ ° Ìi, ≤Äy! x!ÓÜ, °
Ó ° ^ Ìi, òz ~Ó ° y ^ ° y ^ Ìy! ^ òÓÜ, ^ Ìi fliy! yÈ, Ü, ^ ÌÓ ^ ÌSÈ - Ó!Ó ° yà, ^ òÓ ^ òÓ# ^ ÌòÓ ° Ü ^ Ìòf x ^ Ì! ^ ÌÜ, Ó ° x!È, ÑÓ ° i
á ^ Ìè, ^ ÌSÈ ° ò!ç, i, ç, y!Ó ° @ ^ Ä#Ü, í, z, ò! ^ ÌÓç=! ° ^ Ì!Ü, - x ^ ÌÜ, ^ òÓi, yÓ ° xy!ÓÈ, ≈yÓ á ^ Ìè, ^ ÌSÈ ° ~e&flÖyl ^ ÌòÓ ° Üòf
^ Ì!Ü, - ° fy!è, l í, z, òçyi, #! ^ òÓi, yÓ ° ÑÇáfyG á%Ó ~Ü, è, y Ü, Ü ^ ÌSÈ ° ly - ~e&flÖyl Óy ° fy!è, l ^ òÓi, yÓ ° y flÏy ^ ÌÜ G flÏ, ò!
Ó ° ä, ^ Ì! •z ^ ° y ^ Ìy! ^ òÓÜ, ^ Ìi !ÓÓ ° yçÜy! • i - xlfylf ÑÇfl, ò!i, ^ Ì!Ü, xyā, ^ òÓi, y ^ ÌòÓ ° Ü, á!G Ü, á!G ^ ° y ^ Ìy!Ü, Ó ° i ^ ÌÜ

NSOU • CC-HI-04 69 ^ dáy lyl ^ i, ù, z ^ ù, ylg ^ ù, ylg ≤ Æ, yócy# ^ òo, yó ^ ! ù, v ðó yf! ó xy_# ù, ó ^ ió ^ ãe, lyg !
óó ° !SÈ ly- ! ó !cEi, ! ù, s% È @ ^ Á# ù, ^ òo, yó ^ ù, ly ~ ! k, ^ ìe ! ó !cEi È, y ^ ió i, z ^ ió áf- ≤ Äy! ù ù, È, y ^ ió ^ ó y ^ iùó
òù ~ #! ^ xyä, yó ^ xl% y, !SÈ ° ðc G ðó ° - ! ù, v ^ ó yùl ðÉ, f, y, i, ! Ohfilyó ° yÈ, ù, ^ ió ^ iSÈ i, i, z ≤ Äy! ù, ó ^ ió ^ ãe, lyg !
i, yó ^ òù ~ ! óYäy ð ç! è, ° • ! ì ^ iSÈ i, yó ^ xyä, yó ^ xl% y, !- ! ó! ç! xMÈ, ° = ! ó ° ðyçfl, ò! i, ù, ≤ Æ, yó ^ ó y ^ iùó ^ i, z, òó
àÈ, #ó ^ È, y ^ ió ^ z, ò ^ i, !SÈ ~ òç i, y ^ ióó ^ ! óYäy = ! ° e ^ ùc ^ ó yùl òù ~ G ðçfl, ò! i, ó ^ ù ^ ió f ≤ Ä ^ ió c ù, ^ ió ^ ù,
ð% çç, i, ó ^ * ^ ò yÈ, ù, ^ ió ^ !SÈ - x ^ iù, @ ^ Á# ù, ^ òo, y ~ òç xyä, yó ^ xl% y, ! ^ ó yùl òù ~ ó ^ x ^ iD, ò! ó ^ i, i, ° • ! ì
!SÈ - @ ^ Á# ù, ! c^n ðy! i, f ~ òç, ò% ó ^ y ^ ió ^ , òyçy, òy! c ^ òo, y ^ ióó ^ G ó ^ # «, ^ ìe ^ ó yùl iù, ó ^ i ù, ó ^ y ^ • ! ì ^ iSÈ -
≤ Äy ù, % ~ e f! òy, ò ^ ió ~ ! ù, v ^ ó yùl ióó ^ ù, ylg òù ~ #! ^ ù! @ó ^ óy ù! i, ≈ ò) cyó ^ ó ^ #! i, ó ^ ù, ylg ! òç ~ ! á% Ñ ^ iç
, òyG! ^ y ^ iyl - ù! ° i, ~ e f! òy! i% à ^ i ù, z ù! @ó ^ òç ù! i, ≈ ! ù ~ y! G i, z, òy! yó ^ ó ^ #! i, ≤ Ää, ! ° i, ° • ! ^ ó ^ ió ^ ù ^ iù, ó ^ y
° i - ðó ^ i ù, ≤ Äy, #! ù! @ó ^ !SÈ ^ ó y ^ iùó ^ ù, fy! , òè, ! ° i, òy ^ y ^ i, ó ^ i, z, òó ^ xó! f! i, ç% ! , òè, yó ^ ñ ç% ^ ily ~ òç!
ùlyÈ, ≈ yó ^ ≤ Ä! i, ! ! ió! òi, - ! á ≠ , ò) = E! i, ç! y, s# lyàò ~ e f! òy! ó ^ yçy ^ ióó ^ cy! ù, y ^ ió ^ ó y ^ iùó ^ ù, fy! , òè, ! ° i
, òy ^ y ^ i, ð% ! ó cyó ^ ù! @ó ^ f! i, y, ò! ù, ^ ió ^ òó & ° i ^ ç% ! , òè, yó ^ ñ ç% ^ ily ~ òç ! ùlyÈ, ≈ yó ^ xä, ≈ ly - ~ • z ^ i, l ^ òó ^ ióó #ó ^ • z
^ ó yùl òó ù! i, ^ xyä! ù! à ^ ìe, !SÈ - ° • ! ^ i#! ^ ðçfl, ò! i, ^ i ù, - ^ ðáy ^ i! ç% ! , òè, yó ^ !SÈ ^ i! ç! z! ly ^ iù, ò! ç! i, - ç% ^ ily ~ òç
! ùlyÈ, ≈ y ^ iSÈ ^ i! l! yè ^ iù ^ ó y G ^ i! lyó ^ ≤ Ä! i, ó ^ * ^ ò - e ^ ùc È) , ù òf ðyàó ^ #! ^ ió ^ iYä ^ ó y ^ iùó ^ ç! ^ ó, ! k, ~ òç «, ùi, y
≤ Äy! ó ^ i, ° G! yó ^ ðy ^ i! ly ^ i! ^ ó yùl ðçfl, ò! i, ó ^ ðçfl, ò! i, ó ^ ðçfl, ò! i, c ≈ xy ^ iS - lyó ^ È, ° f! ó ^ * ^ òó ^ ðçfl, ò! i, ó ^ ù ^ ió f
~ ù, @ ^ Á# ñ óç ~ ! ñ ðç ^ iY ^ È! G xy_# ù, ó ^ ió ^ ≤ Ä! e ^ i ^ y ^ dáy lyl ^ iyl ^ ó yùl ðçfl, ò! i, ^ iù, ~ ù, ó ^ ðy! eù, G ó çy! i, ù, ä, !
ó ^ e ≤ Äòy! ù, ^ ió ^ !SÈ - ~ • z ðyçfl, ò! i, ù, ðä, ° i, y ^ ó yùl ðy! Äy ^ içfó ^ f! iyl! ^ ió ^ ~ ù, ! è, ói, ù, yó ^ i ^ !SÈ - 8É3 ≠ ^ Yä!
ó ^ ù, ä%, ! ^ óyò xy! ò, ò ^ ió ~ ^ ó yùl ó ^ y i, y ^ ióó ^ òù ~ ! óYäy ^ iù, ùyl% È! ~ òç ^ òo, y ^ ióó ^ ù ^ ió f ðç! è, i, ~ ù,
, òyó ^ f! ó! ù, ðù ^ iV, y! y ^ i ^ iS ^ ió! óYäy ð, ó ^ i, - ~ • z, òyó ^ f! ó! ù, ðù ^ iV, y! yó ^ i, _ # z - ^ Yä! ó ^ ù, ä%, ! ^ óyò ly ^ iù
, ò! ó ^ ! ä, i, - ~ • z, ! óYäy ^ iSó ^ ù, yó ^ i ^ i z ^ ó yùl ó ^ y i, y ^ ióó ^ òù ~ #! ^ xyä, yó ^ xl% y, ! ð, yÈ, ^ ió ^ òy ^ ió! ! óÉ! ^ i!
áó! òç# ° • ! ì ^ i, z ^ ìe, !SÈ - i, yó ^ y ^ ù ^ iù, ó ^ i, ^ i ~ ! k, ^ ìe È%, ° e! è, ! ù, s% È • ! ^ òo, y ^ ióó ^ ð ^ iD ä%, ! ^ ó ^ ≤ Ä! i, ò &!
i, È, D ù, ó ^ y ^ ió - È, ^ ió ^ ó yùl ! ó ^ iYä x! ! içtó ^ SÈy! ^ i ù xy! i, òy ^ ió - ^ Yä! ó ^ ù, ä%, ! ^ óy ^ ióó ^ x! ! óy! ≈ f xl%
È! D! ^ iS ^ ió ç! ! ≤ Ä! i, y ^ yÈ, ù, ^ ió ^ È, è, ù lyùù, ó ^ #! i, - ~ ! è, ~ ù, òó ^ ióó ^ ó ^ i, óy ùyl! i, ≤ Äly - ~ ! k, ^ ìe ! ò ù, i, z !!!
ò ~ < T ù, ylg xl% @ ^ Á# ^ óy xy! có ~ yò ^ Yä ^ ió ^ ó ^ ù, y ^ iSÈ ≤ Äy! ly ù, ^ ió ^ i, y ^ yÈ, ù, ó ^ i, i, ðç, ù ^ i, y, ^ ió ^ ù, s% È xyä, yó ^
xl% y, ! òy ^ i! ðç ^ iY ^ t óf! _ ≤ Ä! i, ò & i, ° • ! i, l - ^ Yä! ó ^ ù, ä%, ! ^ ó ^ ≤ ÄÈ, yó ^ ! ó ^ ióç# ^ òo, y ^ ióó ^ «, ^ ìe G, ò! ó ^ i! k, i,
° i - i, zòy ^ ó ^ i! ^ iS ^ ió! È, ! lç#! ^ òo, y ^ ðy ^ z ^ ió ^ ~ ó ^ i, z ^ ió á ù, ó ^ y ^ iyl - ° fy! ! ó ^ ~ ó ^ xyó ^ yòf ~ • z ^ òó# ! m! , #! ^ !
, òi, z! ! ù, ! % ^ i k, ó ^ ðù ^ i! ^ ó yùl ióó ^ myó ^ yG, ò! ç! , ° • ! i, ly ^ iù, l ~ òç ^ fy! ! ó ^ ió ^ òó ^ yç ^ i! ó ^ òó ^ G! i, !!
^ ó yùl ófó f! yó ^ x! ó ^ iSÈ òf xD! ^ iS ^ ió z ^ ó ^ i! ! à! ! i! SÈ ^ i! - xy ^ ió ^ ù, áó % ç! ! ≤ Ä! ^ ió ç# ^ òo, y ^ iSÈ ^ i! , òyó ^ ðf
^ ò ^ ióó ^ ð! ≈ f ^ òo, y ^ iùe - ^ ó y ^ iù! ùe ^ iù, ù, ^ ly ù, ó ^ y ^ i, ~ ù! ~ ù, ^ òo, y ^ iS ^ ió! ! ! xùó ^ xydyó ^ çf! ä, ó ^ h s ^ l
ù% ! ^ ó ^ ≤ Äh f! yó ^ ó! ù, ^ ió ^ l - ^ ó yùl ióó ^ myó ^ y! ^ ió ç# ^ òo, y ^ ióó ^ ~ • z xy_# ù, ó ^ i, òó ^ ói, ≈ # ðù ^ i! ! á < Tyl
òù ~ yó ^ i# ^ ióó ^ çf, ò! ≤ Ächf! ù, ó ^ i, ðy ^ y! f ù, ^ ió ^ !SÈ -

70 NSOU • CC-HI-04 8É4 ≠ òy! ó ^ óy! ó ^ ù, òù ~ yä, ó ^ i ðyòyó ^ i È, y ^ ió! ó ^ iYäó ^ ðó ò ^ iù ~ ó ^ z ò% ! è, ó ^ * ^ ò ly ^ iù, -
~ ù, ! è, ° • ðyòyó ^ i È, y ^ ió xyä, ó ^ i#! ^ òù ~ ~ òç xlf! è, ° • ù%, ° òù ~ óy, ò! ó ^ óy ^ ióó ^ xÈ, fhs ^ ió ^ óçç, òó ^ ióó ^ yl
ä, ^ ió xy! y, òy ^ i#! ^ xyä, ó ^ i! ó! ò - ^ ó yùl ò ^ iù ~ ó ^ • z! i, ° y! G ~ ! k, ^ ìe óf! i, e ^ ù !SÈ ly- ðyòyó ^ i È, y ^ ió ^ ó yùl ðùyc!
, òi, i, y! sfù, ° G! y! ^ ò! ó ^ óy ^ ióó ^ ^ çf, i, ù, ò% ó ^ eÈ! ðòf, ò! ó ^ óy ^ ióó ^ ù%, °, ò! i, ! ^ iS ^ ió ^ òó ^ ió ^ y! i, f
ù, ó ^ i, l - à, ^ ió ^ xÈ, fhs ^ ió ^ ðùhfl! òù ~ #! ^ xyä, yó ^ xyä, ó ^ i! ù%, °, ò! i, ó ^ ~ • z ^ òó ^ ió ^ y! ^ i, fó ^ ð ^ i! y! ài, y
ù, ó ^ i, i, l, yó ^ ! óóy! i, flf# - ^ ó yùl ó ^ y! óYäy ð, ó ^ i, ^ i, òó ù, y ^ ió ^ ð% ! áó ^ çf! ù, i, ò! ò ~ ò% ó ^ eÈ! ^ ióó ^
i, z ^ i! j ^ içf ^ i! ióðf òy! ù, ó ^ y ~ ù, yhs ^ ≤ Ä! i! yç! #! ^ - i, yó ^ y ~ G! óYäy ð, ó ^ i, ^ iñ ù, i, ò! ò ~ ò% ó ^ eÈ! ^ ióó ^ ≤ Ä! i,
i, y ^ ióó ^ ù, i, ≈ òf xó ^ ió ^ y ù, ó ^ ió ^ x! v < T xydy, ò! ó ^ óyó ^ iù, ò, ò#i, y, òy! ù, ó ^ i, òy ^ ió - ~ ù, yó ^ i ^ i z, òyó ^ ió!
ù, ù, ! e ^ i ^ yù, y, ò ~ òç, ò! ò ~ ò% ó ^ eÈ! ^ ióó ^ ≤ Ä! i, ^ i! ióðf G xä ~ f òy ^ i! ó ^ òy! ó ^ óy! ó ^ ù, ó ^ #! i, ^ iù, ~ ù,
= ó ^ eÈ! ó ^ òù ~ #! ^ òy! ! c ! ^ iS ^ ió ^ dáy ^ i, - ~ ù, z È, y ^ ió, ò! ó ^ óy ^ ióó ^ x! hfl! c G ≤ Äó ^ ùyl! y ð% !! Yä, i, ù, ó ^ yó ^ çf!
óóy ^ iù, G ~ ù, x! i, = ó ^ eç, ò! i ≈ òù ~ #! ^ òy! ! c ! ^ iS ^ ió! à! ! i, ù, ó ^ y ^ i, - ! óóy ^ ió ^ «, ^ ìe xl% ù) , ° ! óóy ^ !!! Yä, i,
ù, ó ^ yó ^ ° ^ i k, f ù, ^ ìe, yó ^ ! ó! ò ≤ Ää, ! ° i, !SÈ - ! óóy ^ ió ^ , òó ^ flf# i, yó ^ ! , òi, , ò! ó ^ óyó ^ ^ i ù, ðy! ò! è ^ ! ó! fSÈB ^ • ! ì
fl! yù#ó ^ , ò! ó ^ óy ^ ió ^ ≤ Ä! ó < T ^ i, l - ! , òi, , ò% ó ^ eÈ! ^ ióó ^ ò ^ iù ~ ó ^ ùi, z, òy! ó ^ óy! ó ^ ù, ^ òó ^ òó ^ # G xydyó ^ ! y! i!
i, z, òy! y ^ ó yùl ðçfl, ò! i, ^ i, ^ i! < T = ó ^ eç, ò! i ≈ !SÈ - ðyòyó ^ i È, y ^ ió ðy! , fù, y ^ #! ^ È, yçl ~ òç ^ içy ^ ióó ^
ùyV, yùy! V, ðù ^ i! ≤ Äy! ly G ^ i! ióðf x, ò ~ i ù, ó ^ y ^ i, - i, ^ ió ^ ù, y! G ^ ù, ylg òy! ù ~ ù, ò! ó ^ óyó ^ ðù, y ^ ió G ~ • z òy! ! c
, òy! ù, ó ^ i, - ~ ! = ! i, y ^ ióó ^ ò! ! @! ç# ó! ly, ò ^ i! ó ^ x ^ iD, ò! ó ^ i, ° • ! ì ^ iSÈ - ≤ Ä! i, ! è, óç ^ ióó ^ ! ù, s% È ! çfl! xyä, yó ^ !SÈ ^ ñ
ly ^ ù, ó ^ , ò! ó ^ óy ^ ióó ^ ù ^ ió f z ! ñ ó ^ y ^ içt... ó ^ çfG ~ ù, ! è, ≤ Ä! i! yç! #! ^ i, y! ^ iS ^ ió! ó ^ ió ä, ly ù, ó ^ y ^ i, - 8É5 ≠
^ ó y ^ iùó ^ , òó ^ ió ^ y! ^ i, fó ^ ðç! è, l ≤ Äy, #! ^ ó y ^ iù xáyó ^ lyùù, ò% ^ ió ^ y! i, ^ äy, # {Yä ^ ióó ^ } zFSEy G ! ! ò ~ ç
ùyl% ! È! ó ^ ù ^ ió f ófya fy ù, ó ^ i, l - xyóyó ^ , ò! rè, È, ó ^ y ≤ Ää, ! ° i, ! ó! È, ð ^ ≤ Älyó ^ ù ^ ió f ðùB! i! äe, y ^ i, l - ≤ Äy, #!
^ ó y ^ iùó ^ , ò% ^ ió ^ y! i, ó ^ y ù, v ðB ^ fy! #! i, ly ðùyc i, fya# !SÈ ^ i! ly - i, yó ^ y ~ óóy! ù, ðyò ^ iù, ≈ ! ° E ^ • ! ì ^ ðç! yó ^ òù ~
, òy! ù, ó ^ i, l - i, yó ^ y ^ ó yùl òù ~ #! ^ G ó ^ yç ^ i! i, ù, ç# ó ^
! ! ó ^ içÈ! =

72 NSOU • CC-HI-04 8É7 ≠ ˆ Ó ˆ yÙyl ˆ ÌÙ ≈ Ó ˆ !ÓÓi ≈ l ≤ Äyã, #l ˆ Ó ˆ yÙyl ˆ ÌÙ ≈ ˆ ÷ #ã ≈ !ÓÓi ≈ ˆ ÌÌÓ ˆ , òi ç% ˆ Ìi, , e ˆ Ùc i, yÓ xy!ò ˆ ˆ ç ˆ ˆ Ó ˆ * ˆ òiè, ˆ y!Ó ˆ ÌÌ ˆ !Ó ˆ ò% xyÙ, Ìi, ˆ òyÓ ˆ Ì Ù, ˆ ÌÓ ˆ !SÈ – ˆ Ó ˆ Ù, yÓ ˆ Ì xÓç fˆ z !SÈ ˆ Ó ˆ yÙyl ˆ Çfl, Ò!i, Ó ˆ ˆ ˆ ≈ @ Äyˆ f Ùy! ˆ ˆ Ìi, y – ˆ Ó ˆ yÙyl ˆ Çfl, Ò!i, !SÈ x!i, ˆ ˆ ã, ˆ – Ê, ˆ Ì° ˆ ˆ y!Äy ˆ ÌçfÓ ˆ e ˆ Ù !Óhflÿ ˆ ÌÓ ˆ Ó ˆ ˆ ˆ y! ˆ Ìi ˆ ˆ ˆ Ìi, !Ê, ˆ Ò ˆ Çfl, Ò!i, Ó ˆ ˆ Çflò ˆ Ìç ≈ ˆ ˆ Ìi ˆ ÌSÈ Ìi, Ìi, ˆ z ˆ ˆ ˆ Ìhflÿ ˆ Çfl, Ò!i, Ó ˆ !Ó!Ó ò i, z, ˆ òyÓyl @ Ä• Ìñ ˆ Ç ˆ ÌYÈÌ ˆ ˆ Óç xy_#Û, Ó ˆ ˆ ÌiÓ ˆ Ùyòf ˆ ÌÙ ˆ çÈÌ ˆ , òi ≈ fhs ˆ ˆ Ù, Ó ˆ Ùy!eÛ, ˆ , ÌÓ ˆ e yÈ, Ù, ˆ ÌÓ ˆ ÌSÈ – ˆ Ó ˆ Ê, ˆ Ì° ˆ Ì Ù, Ó ˆ ˆ Ó ˆ yÙyl ˆ y!Äy ˆ ÌçfÓ ˆ xy!i, l, Ó, k, ˆ , ˆ ò ÌÌ ˆ ÌSÈ Ìi, y ÌÌ ˆ ÈüüÈ Ó!ò ≈ i, ˆ • ÌÌ ˆ ÌSÈ Ìi, yÓ ˆ ˆ òòÙl, ˆ ÌÓ ˆ xy!i, l, G – ≤ Äy! ÌÙÛ, Ê, y ˆ ÌÓ @ Ä#Û, ˆ Óç ˆ e fÌÒyl ˆ ÌòÓ ˆ ≤ ÄÈ, yÓ !SÈ ˆ Ó ˆ ÌÌÙ, ≤ ÄÛ, è, – !Û, v ≤ Äçyi, ˆ ÌsfÓ ˆ çÈÌ Ìò ÌÙ, @ Ä#Û, ≤ ÄÈ, yÓ e ˆ Ùc • ...y ˆ , ˆ ò Ìi, Ìy ÌÙ, – Ì, yÓ ˆ , òi Ó ˆ Ìi ≈ x ˆ ÌÙ, ˆ Ó! ç Ó, k, ˆ , ˆ òyÌ ˆ ≤ Äyã, f ˆ ÌÙ ≈ Ó ˆ ˆ ÌD ˆ Ó ˆ yÙyl ˆ ÌÙ ≈ Ó ˆ ˆ Ç ˆ Ìÿà – !Ûç ˆ ÌÓ ˆ Ó xyˆ z! ˆ ˆ Ù, yCÈ, ñ, ˆ òyÓ ˆ ÌsfÓ ˆ !Ùe Ì, Ìy ˆ ˆ Ìÿ ≈ fÓ ˆ i, z, ˆ òy!y ˆ ˆ z ˆ ˆ ÌÌ ˆ á%Ó = Ó ˆ ˆ çc ˆ yÈ, Ù, ˆ ÌÓ ˆ – ˆ y!Äy ˆ ÌçfÓ ˆ !% ˆ Ìà ˆ y!Äy, {Y³Ó ˆ !• Ìÿ ˆ ÌÓ ≤ ÄÌi, Ê, yi, • GÌ ˆ yÌ ˆ Ó ˆ yˆ T... ˆ ÌÙ ≈ Ó ˆ ˆ fliyl e ˆ Ùc ˆ ˆ z ˆ y!Äy, Ù, yCÈ, Óy xàyfiè, yl Ù, yCÈ, z @ Ä• Ù, ˆ ÌÓ ˆ – Ì, ˆ ÌÓ ˆ y!Äy ˆ Ìe, Ó ˆ G ˆ ÌÙ ≈ Û, ˆ ÌòÓ ˆ Ù Ìòf !Ê, Ò ˆ !Ê, Ò ˆ ayã, # ˆ Ó ˆ y ÌÙ !ÓÓ yçÙyl !SÈ – ˆ z ˆ ÷ # ˆ ÌÙ ≈ Ó ˆ Ó ˆ Ùyl%ÈÌG ˆ Ó ˆ yÙyl ˆ y!Äy ˆ ÌçfÓ ˆ !Û, s%È xç ˆ Ìç ÓyÓy ˆ Ù, Ó ˆ Ìi, Ìñ Ìy ˆ ÌòÓ ˆ ˆ Óç = Ó ˆ ˆ çc, òi ≈ ≤ ÄÈ, yÓ ˆ Ó ˆ yÙyl ˆ ÌÙ ≈ Ó ˆ i, z, ˆ òÓ ˆ , ˆ ò Ìi, , !SÈ – 8É8 ≠ !á < T ˆ ÌÙ ≈ Ó ˆ i, zayl ≤ Äy! ÌÙÛ, Ê, y ˆ ÌÓ ˆ Ó ˆ yÙyl ˆ ÌòÓ ˆ ˆ ÌD !á < Tyl ˆ ÌòÓ ˆ ˆ ÌjòÛ, ≈ !SÈ ã), Ì, , yhs ˆ ˆ Ó!Ó ˆ i, yÓ – !Û, v !á < T#Ì ˆ , Ì%, Ì ≈ ç, yΣ#Ó ˆ ˆ àyi, , yÓ ˆ Ìò ÌÙ, !ál ˆ Ó ˆ yÙyl ˆ y!Äy, Ù, lfiè, yrè, yˆ z! !Ìç ˆ !á < T ˆ ÌÙ ≈ ˆ ÷ # < Ì, , • Ìi, ál ˆ ÌÌÙ, !á < T ˆ ÌÙ ≈ ˆ Ó ˆ yÙyl ˆ ÌÙ ≈ Ó ˆ ˆ Ù, Ìe, @ Ä• Ì Ìyàf xç ˆ Ìç, ˆ ò! ˆ Ìi, • Ì – , ˆ òÓ ˆ Ói, ≈ # ˆ Ù, y ˆ Ì° ç%! ˆ i ˆ y ˆ ÌÌÓ ˆ Ùi, ˆ Ó ˆ yÙyl ˆ y!Äy, Ó ˆ y ˆ Ó ˆ y ˆ ÌÙÓ ˆ ˆ yli, l ! Óyˆ y ˆ ÌsfÓ ˆ , ˆ òi Ó ˆ çk, yÓ ˆ Ù, Ó ˆ yÓ ˆ ˆ á, < Ty Ù, Ó ˆ Ì° G Ì, y á%Ó ˆ Ù, è, y Ê, ˆ ≤ ÄÌ) • Ì – 8É9 ≠ i, z, ˆ òçˆ yÓ ˆ ÌòG ˆ Ó ˆ y ˆ ÌÙÓ ˆ ≤ Äyã, #l ˆ , ˆ ò ÌÙ, ˆ ÌÙ ≈ Ó ˆ xyÓ ˆ , ˆ òi Ó ˆ çk, yÓ ˆ Ù, Ó ˆ y ˆ ˆ ÌΩ ˆ Ó • Ì ! Ìi, ˆ ÌÓ ˆ Ù, z ˆ y ˆ ÌÌ ˆ Ù, ÌyG Óy Óy ˆ f ˆ Ì !á < Tyl ˆ ÌÙ ≈ yÓ ˆ j#Ó yG ˆ ÌÙ ˆ Óy ˆ ÌÓ ˆ !Ó ≈ k, !á < T Ì, ˆ ˆ Ù ˆ Ó ˆ yÙyl ˆ y!Äy ˆ Ìçf ç! ≤ ÄÌ Ù, ˆ ÌÓ ˆ Ì%, ˆ Ìi, ˆ ˆ Ç, Ù • Ì – àÈ, #Ó ˆ Ê, y ˆ ÌÓ Ók, Ù) ˆ ˆ Ìf i, z, ˆ òy!y !È, ≈ Ó ˆ !Ùe Ù, yCÈ, Óy x!ç Ì, z, ˆ òy!y ˆ Óç !á < T Ì, ˆ ˆ Ù! ˆ Ìi, • ÌÌ ˆ Ó ˆ yÙyl ˆ Ùy ˆ Ìç ˆ ÌÙ ≈ ˆ Ù, Ìe, Ìi%, l ã, ÌÓ ˆ e yÈ, Ù, ˆ ÌÓ ˆ ÈüüÈ ˆ Ìe, z !SÈ ˆ Ó ˆ yÙyl Ù, fy! ˆ Ù, ˆ ÌÙ ≈ Ó ˆ xy!ò Ó ˆ * ˆ ò – 392 !á < Ty ˆ ÌΣ y!Äy, !ÌG Ìi, y! ˆ Ìi ˆ y ˆ Ìi, z ˆ Ìòfyà # • ÌÌ !SÈ ˆ Ìi ˆ Ó ˆ y ˆ ÌÙ ≤ ÄÌ Ù, ˆ ò ÌÙ, ˆ ÌÙ ≈ Ó ˆ x!ç # Ì, ˆ ò% ˆ ÌÓ ˆ y, ˆ ò% ˆ Ó ˆ ! Ìi, Êk, Ù, Ó ˆ Ìi, – Ìi, !• z ≤ ÄÌ Ù !á < T ˆ ÌÙ ≈ ˆ ÌÙ, ˆ Ù, ÌyG Ó ˆ Ù, Ù ≤ Äÿç x!Óy !Ói, Ù, ≈ Ó f!i, ˆ ÌÓ ˆ ÌÙ, ˆ Ó ˆ yÙyl Ó ˆ y ˆ ÌT... Ó ˆ Ó ˆ yˆ T... # Ì ˆ ÌÙ ≈ , ˆ ò! ˆ Ìi, Ù, ˆ ÌÓ !SÈ ˆ Ìi – 8É10 ≠ x!ç # Ì! # 1 – ˆ Ó ˆ y ˆ ÌÙÓ ˆ ÌÙ ≈ Ó ˆ ˆ yÓ ≈ ç! #l ã, ÌÓ ˆ e ˆ Ìjò ÌÙ, ≈ xy ˆ Ìyã, ly Ù, Ó ˆ ˆ Ì – 2 – ≤ Äyã, #l ˆ Ó ˆ y ˆ ÌÙ y!Äy, , ˆ ò)çyÓ ˆ Çfl, Ò!i, ˆ Ìjò ÌÙ, ≈ ˆ Ù, Ìe, è, #Û, y !á% –

NSOU • CC-HI-04 73 8É11 ≠ @ Äsi, ˆ ò # 1. A. H. McDonald – Republican Rome – New York – 1966. 2. Geoffrey Parrinder (Ed.) – An Illustrated History of the Worlds Religions – Northampshire – 1983. 3. H. Mattisngly – Roman Imperial Civilization – London – 1957. 4. M. Cary and H. H. Scullard – A History of Rome – New York – 1975.

74 NSOU • CC-HI-04 ˆ òi ≈ yÌ ˆ ÈüÈ 3 ˆ Ù, Ù, ÈüÈ 9 □ □ □ □ ˆ Ó ˆ yÙyl ˆ È, fi, yÓ ˆ ˆ y! • Ì, f àè, l 9É0 ≠ i, z ˆ Ìjçf 9É1 ≠ È) ! ÙÛ, y 9É2 ≠ ˆ fy!è, l ˆ y! • Ìi, fÓ xy!ò!% à 9É3 ≠ ˆ fy!è, l ˆ y! • Ìi, f ó ç, ˆ ò # fl! ≈ Ì% à 9É4 ≠ ˆ fy!è, l ˆ y! • Ìi, f ó ç, ˆ ò # Ó ˆ ç, Ì% à 9É5 ≠ ˆ fy!è, l ˆ y! • Ìi, f !á < Tyl Ì% à 9

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È6 ≠ i, z, ˆ òçˆ yÓ ˆ 9É7 ≠ x!ç # Ì! # 9É8 ≠ @ Äsi, ˆ ò # 9É0 i, z ˆ Ìjçf • ˆ z ˆ Ù, Ù, ˆ

xòfy! ˆ ÌÌÓ ˆ Ùyòf ˆ ÌÙ !ç< , y! ≈ #Ó ˆ y ˆ fy!è, l ˆ y! • Ìi, fÓ ˆ !Ó!È, Ò ˆ Ì% à !ÓÈ, yçl !Û, Ê, y ˆ ÌÓ ˆ Ó ˆ yÙyl ˆ Çfl, Ò!i, G ˆ y! • Ì, f ˆ ÌÙ, , ˆ ò! Ó ˆ , ˆ ò% < T Ù, ˆ ÌÓ !SÈ ˆ ˆ Ì!ÓÈ! ÌÌ ˆ !ç< , y! ≈ #Ó ˆ y xÓàì, • ÌÓ – • Ìi, z ˆ ˆ Ù, Ù, ˆ ÌÌÙ, !ç< , y! ≈ #Ó ˆ y fy!è, l ˆ y! • Ìi, fÓ ˆ !Ó!È, Ò ˆ ≤ ÄÓyò ≤ ÄÌi, Ù Ù, ÌÓñ ˆ y! • Ìi, f Ù, ñ ˆ òyç ≈ ! ÌÙ, G • z!i, • y ˆ ÌÓ ÌòÓ ˆ Ù, !Ói, yñ Ó ˆ á, ly ñ òç ≈ l G • z!i, • y ˆ z!i, fy!ò ˆ ç!ç # Ìi, y ˆ Ìjò ÌÙ, ≈ çyl ˆ Ìi, , ˆ òyÓ ˆ ÌÓ – 9É1 ≠ È) !ÛÛ, y ≤ Äyã, #l ˆ Ó ˆ y ˆ ÌÙÓ ˆ Çfl, Ò!i, Ó ˆ Ù, Ìe, x!fi, Ù i, z! Ù, < T ÌòÛ, !SÈ ˆ Ó ˆ y! • Ìi, f – z!i, z ˆ ÌÓ ˆ y, ˆ ò # Ì! ˆ È, fi, y ˆ Ó ˆ , ˆ ò)Ó ≈ Ì) Ó ˆ # ÌòÓ ˆ ÌÌÙ, G ˆ Ó ˆ yÙyl ˆ y! • Ìi, f !SÈ xy ˆ ÌÓ ˆ y x ˆ ÌÙ, , ˆ ò! Ó ˆ , ˆ òE, – Ù, ÌÓi, yñ ˆ Ù, Ói% Ù, ñ !Ó ÌÌ ˆ yàydÛ, Ó ˆ á, ly • z!i, • y ˆ Óç Ó, ˆ Ì, y Ù) ˆ Ù, Ó ˆ á, ly ˆ Ó ˆ yÙyl ˆ y! • Ìi, f È, yu, yÓ ˆ ÌÙ, ˆ ˆ Ù, k, Ù, ˆ ÌÓ !SÈ – ˆ fy!è, l È, yÈÿ! ˆ Ó !á Ì, ˆ fy!è, l ˆ y! • Ìi, f È, yu, yÓ ˆ ≤ Äyã, #l ˆ Ó ˆ y ˆ ÌÙÓ ˆ Çfl, Ò!i, Ó ˆ fliyl ˆ # i, z ˆ Ó ˆ y! ðÛ, yÓ ˆ Ó • Ì Ù, ˆ ÌÓ !SÈ – Ó ˆ Ù, y ˆ òi ≈ fhs ˆ – ˆ ò!Yã, Ù ˆ Ó ˆ yÙyl ˆ y!Äy ˆ ÌçfÓ ˆ , ˆ òi, ˆ ÌÌÓ ˆ x ˆ ÌÙ, , ˆ òÓ ˆ Ói, ≈ # ˆ Ù, yl ˆ òi ≈ fhs ˆ ˆ fy!è, l È, yÈÿ, ˆ ò!Yã, Ù • z!i, z ˆ ÌÓ ˆ y, ˆ ò # Ì! ˆ È, fi, y Ù, Ì! «, Ìe ˆ Ù, w # Ì! È) !ÛÛ, y, ˆ òy! Ù, ˆ ÌÓ ˆ á, ˆ Ìi!SÈ – ˆ fy!è, l ˆ y! • Ìi, fÓ •

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z!i, • y ˆ xy ˆ Ìyã, ly Ù, Ó ˆ Ìi, ˆ à ˆ Ì° ˆ ˆ

ÌÙ, ã, yÓ !è, Ù, yÓ, ˆ ÌÓ ≈ È, yà Ù, Ó ˆ y Ìy ˆ – Ìyñ xy!ò, ˆ òÓ ≈ ñ

NSOU • CC-HI-04 75 ô & , ðò# flí≈!%ãñ ô & , ðò# Ó` çí, !%à ~ÓÇ !á fiè ,yl !%à~ ~`IÜ, Öy`IO` xy!ò, ð`IO` ≈ ≤Äyã, #! °fy!è, l
ÿy!•i, f Û, #!i, ≈O` á%Ó ÿyÛylf•z xÓ!ç<T xy`ISE`~ ~•z ÿÛ!`Ü, yÓ` x!i, ÿyÛylf !è, `IÜ, !yÜ, y Ü, #!i, ≈ =!Ó` Ü`Iðf !Ó`!çEí
=O`&c, ð)≈~`!°y` ^≤`è, yÿ ~ÓÇ`è, `IO`™ lyè, Ü, =!°~ ~•z lyè, Ü, =!° Ü, y`I°Ó` ≤Äyã, #Ó` , öyO` Ü, `IO` ç!≤Ä!`i, y Óçy!`
Ó`yá !i, !ç, Ü, •!i`ISE`~ ~•z xyÜ`I°Ó` x!òÜ, yçç °fy!è, l Ó`ã, ly Ü, y`I°Ó` à`IÈ, ≈•y!Ó`!i` ^à`ISE`- Ü, á`Ily Ü, á`Ily !•`Ii, y
Ó` çí, yΣ#Ó` , ð`IO` i, y xy!Óç, Öi, •!i`ISE`- xyÓyÓ` Ü, á`Ily Ü, á`Ily i, y ~`IÜ, Öy`IO` !Ó`#!•!i` ^à`ISE`- °fy!è, l ÿy!
•`Ii, f ô & , ðò# !%`!àÓ`)ã, ly •!` !á fiè, (, ð)Ó≈ ≤Ä!Ü çí, yΣ# lyàò- ~•z ÿÛ!` ^`IÜ, xyÓ`G !á fiè, #!` ≤Ä!Ü çí, y!Σ, ð!≈fhs`
ÿÛ!`Ü, y`IÜ, °fy!è, l ÿy!•i, fÓ` flí≈!%à Óy`Iyl`- ~O` , ðO` !á fiè, #!` !mi, #!` çí, yΣ# , ð!≈fhs` ^!`ÿÛhflí, i, z!Ü, <T °fy!è, l
ÿy!•i, f Û, !i, Ó`!ã, i, •!i`ISE` i, z!Ü, ^!Eí≈O` !È, !_`i, i, y flí≈!%`!àÓ` i%, °ly!` ISE` áy!lÜ, •#!- ~•z !%`_` i, y•z Ó`yçf !
•!i`I°ÍÓ` !ã, !•`i, Ü, Ó`y`Iyl`- !ò`!i, çí, yΣ#Ó` ÜyV, yÛy!V, ÿÛ!` ^`IÜ, °fy!è, l ÿy!•i, fÓ` i, z!Ü, ^!Eí≈O` x`!lÜ, è, y•z xÓ!lÜ
^ðáy !yl`- ~•z ÿÛ!` Ó`!ã, i, ÿy!•i, f =!° ≤Äy!`ç•z, i, z`I, ð!«, i, •!i`ISE`- , ðÓ`Ói, ≈#Ü, y`I° , ðMÈ, ðç çí, yΣ#Ó`
^Ó`^!ÿÑyÓ` ÿÛ!` ~•z ÿÛ!` Ü, yÓ` x`!lÜ, ^`aÜ, ^`Ü, xyÓyÓ` xy!ÓçÖyÓ` Ü, `IO` i, y !òÓ` fiè, y•z x!lÜ, Ó`^!i` Ó`#!i, ^`ðáy
!ã`!i`ISE`- !òG Üðf!%ã#!` °fy!è, l `Ü, ≤Äy!`ç•z •#! °fy!è, l •!i`I°ÍÓ` Ói≈ly Ü, Ó`y`I` i, Ó%G ≤ÄÜ, i, ç, ð`!«, °fy!è, l ÿy!
•!i, fÓ` Ó` çí, z!Ü, <T Ó`ã, ly Üðf!%`!àÓ` Ó`!ã, i, •!i`ISE`- Üðf!%`!àÓ` , ð!Yã, Ü•zi, z`IÓ`y`I, ðÓ` ^`O!çÓ`È, yà xMÈ, ^`i°
°fy!è, l È, yEly•z ISE` ÿy!•i, f ÿçfl, Ö!i, ã, ã, ≈yÓ` ≤Äòyl ÜyôfÜ- Üðf!%ã#!` ~•z ÿy!•i, fã, ã, ≈yÓ` öyÓ`ylè, !á fiè, yl ≤ÄÈ, yÓ
i, yÓ`y`~i, è, y•z ≤ÄÈ, y!Ó!i, •!i`ISE` ^!`~`IÜ, !á fiè, yl ÿy!•i, fÓ` !%à Óy`xi%, f!_` !i`- ^`Ó`yÛy! ÿy!Àyçf , ð!Yã, Ü ~ÓÇ
(, ð)Ó≈ ð%!è, xç`!ç !OÈ, _` •!i` !yG!`yÓ` , ðO` !ç`ÄÜ, È, yElyÓ` ≤ÄÈ, yÓ , ð!Yã, Ü•zi, z`IÓ`y`I, ðÓ` ^`IÜ, x`!lÜ, è, y•z xÓ`
%Æ•!i` !ã`!i`ISE`- Ó`yç`!lÜ, Ü, È, y`IÓ , ð!Yã, Ü•zi, z`IÓ`y`I, ðÓ` ÿ`ID , ð)≈~•z i, z`IÓ`y`I, ðÓ` !Ó`!FSEò ÿçfl, Ö!i, Ü,
çà`!i, ~Ü, !i%, l Üyey ðyl Ü, `IO`!SE`- , ð!Yã, `IÜ Ü, fy!lÜ, ÿçfl, Ö!i, ~ÓÇ , ð)ÍÓ`≈ @`Ä#Ü, x`!ly≈i, : ÿçfl, Ö!i, Ó` Ü`Iðf
òÜ≈#!` ò)Ó`c ~•z ÿçfl, Ö!i, Ü, ò)Ó`c `IÜ, xy`IÓ`y`Ó!k, Ü, `IO`!SE`- , ð!Yã, Ü, öy!Ü, hflí!# È, yEly=!° ^`Ü, Ó` Ü, !i, ç,
È, yEly !•!i`I°ÍÓ`!ÓÜ, !çí, •!i`ISE`- °fy!è, l •!i`ISE`•!i` i, z`Iè, !SE` ^`ðáy !l ~Ü, Uye ÿy!•i, fÈÜÿçfl, Ö!i, Ó` ÜyôfÜ- x`!lÜ,
, ð`IO` Üðf!%`!àÓ` ~`IÜ, Öy`IÓ` ^`ç`!EÍÓ` !ò`IÜ, ^`Ó`!lÿyÓ` ≤Ä!Ü!ò`IÜ, ð!Yã, Ü# È, yEly =!°!i, ^`áyÓ` !OÈ!i`!è, ç!l
≤Ä!`i, y xç=Ü, `IO`- ÿç, Öi, !!ò≈!Ó`!ÓÓ` , ðÓ`Ói, ≈#Ü, y`I° fliyl#!` , ð!Yã, Ü# È, yEly =!°!i, ÿy!•i, f Ó`ã, lyÓ`
≤ÄÖi, y Ó!k, ^`ð`!i`ISE`- xÿ! , f °fy!è, l È, yElyÓ` ã, ã, ≈y i, álG xÓfy•i, !SE`- ~Ü!lÜ, ÿÆòç çí, yΣ#Ó` ^`ç`!EÍÓ` !ò`IÜ,
°fy!è, l Ü, !Ói, y ~ÓÇ lyè, `IÜ, Ó` Ó` çí, z!ÿy#` ^`y!i, y ISE`!°- Ó`i, i, z!lç çí, `IÜ, Ó` xy`!ã, ð!≈hs` x!òÜ, yçç , ð!Yã, Ü
•zi, z`IÓ`y`I, ðÓ` ^`òç =!°!i, !D%!`y È, yB, y !•!i`I°ÍÓ` °fy!è, l ~O` Ófó•yÓ` xÓfy•i, !SE`- !òG °fy!è, l È, yEly!` Ó`!ã, i,
Ü, !yÿy!•i, f ~ÓÇ ÿyôyÓ`! Ó`ã, ly Çáfy ~ÿÛ!` e`Üç Ü, `IÜ !SE`i, Ó%G i, y !Ü, v, Ü, i, •!i`Iyl`!l- i, z!lç çí, `IÜ, !ÓYè!
Òòfy!` =!°!i, ~ÓÇ à`IOÈ!y, ðe =!°y`!i, °fy!è, l È, yEly!` Ófó•yÓ` xi, fhs` ç!≤Ä!` ISE`- !Ó`!çEí, Ó`ÿy!` !ñ ç#Ó!ÓK, ylñ
!ã, !Ü, !ÿy!ÓK, yl ~ÓÇ x!fylf ≤ÄyÜ, !i, Ü, !ÓK, yl ≤Äy!`ç•z !OÇç çí, `IÜ, °fy!è, l È, yEly!` Ó`!ã, i, •i, - á`Ily, ð!≈hs`
x: !È, y! , ≈Üç, y!ÿÜ, fy`è, : !Ó!Ó!G!lÜ, y !ç`Ä!Ü, y!Ó`!`yÜ` Ó`yÛy`!lyÓ`yÜ è%, Óly!Ó`!`yly ~ÓÇ xy`IÓ`y`!Ü, S%È !ÿ!
Ó`^!çÓ` ÿ!öyòÜ, Ó`y` °fy!è, l È, yEly`!i, •z ÿçfl, Ö!i, ^`~ÓÇ !l`!ç`!òÓ` , ð!Ó`ã, !` K, y, ð!Ü, `IO`l- 9É2≈ °fy!è, l ÿy!•i, fÓ`
xy!ò!%à °fy!è, l ÿy!•i, f ~`IÜ, Öy`IÓ` xy!ò, ð`IO`≈ x!i, ÿyÛylf !Ü, S%È !lòç≈l, ðÓ`Ói, ≈#Ü, y`I° á%Ñ`!ç, öyG!`y ÿç, Ó
•!i`ISE`- ~•z

76 NSOU • CC-HI-04 ÿÛhflí Ü, #!i, ≈ =!° ^`IÜ, Ü)°i, !i, !ç! ÿy!•i, f`IÜ, Ó` lyÜ , öyG!`y`Iyl`- !lñ !i, i, yÿ Üfy!`!`yÿ ^`≤`è, yÿñ
, ð%Ó!°!`yÿ`i, `IO`!è, !`yÿ xyÈ, yÓ` Óy`è, `IO`™ ~ÓÇ ÜyÜ, ≈yÿ ^` , öyÓ` !ÿ!`yÿ Ü, fy`!i, y- ^`≤`è, yÿ !SE`!° ^`Ó`yÛyl
lyè, fÜ, yÓ` - i, yÓ` lyè, Ü, =!° Ó`ã, lyÜ, y` Üyè, yÜ%!è, !

75% **MATCHING BLOCK 89/308** **SA** CC-HI-01.pdf (D149041884)

á fiè, (, ð)Ó≈ 200 ^`IÜ, 184 x`!ΣÓ` Ü`Iðf Ó`!ã, i, - °

fy!è, l ÿy!•i, fÓ` xy!ò, ð`IO`≈O` x«`i, Ó`ã, ly =!Ó` Ü`Iðf i, yÓ` ^`Ü, Öi%, Ü, lyè, Ü, =!° !Ó`!çEí =O`&c, ð)≈- !i, !!ã#!
i, lyè, f ~O` x!fi, Ü ≤Äòyl, ð!lÜ, !`ISE`!°- °fy!è, l ÿy!•i, f ^`≤`è, y•z! çΣ!è, ^`≤`è, y`I°Ó` ^`IÜ, i, zq(i, - Ü)°i, i, yÓ` Ü, yç =!
Óy`i, yÓ` x!%Ó`*, ð x!Óy`i, yÓ` myÓ`y`≤ÄÈ, y!Ói, x!è ^`ÓyV, y`!i, ~•z ^`≤`è, y•z! çΣ!è, Ófó•*i, •!`- , ð%Ó!°!`yÿ`i, `IO`!l
è, !`yÿ xyÈ, yÓ` ÿyôyÓ`!i, è, `IO`™ ly`IÜ ÿç, ð!Ó`!ã, i, - Ó`yÛyl ≤Äçy! , !ÿfÓ` ~•z lyè, fÜ, y`I°Ó` Ó` ^`Ü, Öi%, Ü, lyè, Ü,
≤Ä!ÜÖy`IÓ` Ó` Ü`!i, y, ð!Ó`!ÍÓ!çí, •!i`ISE` ÿç, Öi, !á fiè, (, ð)Ó≈ 170 xΣ lyàò i, yÓ` Ó`ã, ly =!° !

89% **MATCHING BLOCK 90/308** **SA** CC-HI-01.pdf (D149041884)

á fiè, (, ð)Ó≈ 160 x`!ΣÓ` Ü`Iðf Ó`!ã, i, •!i`ISE`- ^`

Ó`yÛyl !ÿ`!l`!è, Ó` ^`è, `IO`!è, !`yÿ %ÿylyÿ ^`è, `IO`™`IÜ, ^`Ó`y`IÜ e`#i, ðy! !•!i`I°ÍÓ`!l`!i` ~`Iÿ!SE` ~ÓÇ i, Ñy`!Ü, !ç«,

75% **MATCHING BLOCK 91/308** **SA** Thesis for Sabitri Jhuri.pdf (D134558995)

y ðyl Ü, `IO`!SE`!°l- , ðÓ`Ói, ≈#Ü, y`I° i, yÓ` ð«`i,

yí ù? , •íí" i,y^iÜ, ù!_ ' ló"íí" ISÉ"i!- ê, "iÓ"™ ~ó" ^°ay 6 !è, lyè, Ü, , ðó" Ói, ≈#Ü, y^i°

100% **MATCHING BLOCK 94/308** **SA** Thesis for Sabitri Jhuri.pdf (D134558995)

í,zk,yó" Ü,ó"y Ω,ó" •íí" "ISÉ- §

Ω, Ói, !á fiè, , ð)Ó≈ 153 x^iò≈Ü, @ "Ä#§ Óy ^ó"y^iÜ !É, "iÓ" íyGí"yó" §Üí" x" Óí" "í§ i,yó" ù,;% , f •í" - xy!òd!Ó" °fy!è, l àòf §y!•"íi, fÓ" xlfí, Ü =Ó" &c, ð)≈ , ð!iÜ, , í !SÉ"i! ÜyÜ, ≈y§ ^ , öyÓ" !§í"y§ Ü, fy"íi, y- !i, ! !SÉ"i! ~Ü, yòy^iÓ" ^ó"yÜyl Ó"yçl#íi, !Óòñ "§TMÓ"ñ §fy! , ð"íí"™ ~Óç !≤"flòy§- i,yó" ^ , ðÖe Ü, fy"íi, y òf •z! yÇàyÓ" ~ó" "íiÜ, , ð, iÜ, Ü, ó"yó" çlf i, y^iÜ, §yòyÓ"íi, ^çf# , Ü, fy"íi, y Óy Ü, fy"íi, y òfy •z! yÇàyÓ" ly^iÜ xlÉ, !•i, Ü, ó"y •í" - !i, ! !SÉ"i! ~Ü, ≤Äyã, #l ^≤ó"í" , ð!ó" Óy^iÓ" Ó" Óççðó" - i,yó" ! , ði, , ð%ó" &EiÓ"y §yÜ!ó" Ü, ^ «, "íe ! !íí"y!çí, !SÉ"i!- !Ü, v !i, ! !§!ò"iÜ, xy@ "Ä" ^ ðáy!l!- %!§í"y§ É, fy"y!ó" í"y§ Êæ, fyÜ, y^iÜó" lç^iÓ" xy§yó" , ðó" !i, ! ó" &^iÜ xy^i§l- 212

30% **MATCHING BLOCK 92/308** **SA** CC-HI-01.pdf (D149041884)

á #<T, ð)Ó≈y^iΣ !è, Δ!Óí, zl 204 á #<T, ð)Ó≈y^iΣ ^Ü, y^ií" fiè, yó"ñ 199 á #<T, ð)Ó≈y^iΣ xfyí, y•z"ñ 194 !á fiè, , ð)Ó≈y^iΣ !≤Äè, ó"ñ 135 á #<T, ð)Ó≈y^i

iΣ Ü, l§% ≤ÄÈ, , !i, , ð"iòó" òy!í" c °yÈ, Ü, "iÓ"l- !á fiè, , ð)Ó≈ 184 x^iΣ !i, ! !§y§Ó" , ð"iò !lÓ≈y!ä, i, •l- i,yó" ~•z Ó"yç"íi !i, Ü, ç#ó"íi"ó" xlÉ, K, i, y, i, Nyó" Ó"í"ä, i, àòf §y!•"íi, fÓ" Ü"iòf Ê%, "íè, i, z^iè, !SÉ"- 9É3≠ °fy!è, l §y!•"íi, f ò & , ðò# flí≈í%à °fy!è, l §y!•"íi, fÓ" xÉ) , i, , ð)Ó≈ í, zB"íi, §y!òí, •íí" !SÉ" !á fiè, , ð)Ó≈ ≤ÄiÜ çí, yΣ#^"íi, !á fiè, #í" ≤ÄiÜ çí, yΣ#Ü, y° , ði≈fhs" - ~•z í% "íà Ü, yÓf!yè, f àòf §y!•"íi, f ~Óç •z!i, •y§ !É, !_Ü, ó"ã, lyó" ^ «, "íe í, z!Ü, "íEí≈ó" ã, ó" Ü §#Üyí" ^ , ðöÑ"íSÉ ISÉ" °fy!è, l §y!•"íi, f - i, y•z ~•z Ü, y° , ðó≈ °fy!è, l §y!•"íi, fÓ" •

78% **MATCHING BLOCK 93/308** **SA** CC-HI-01.pdf (D149041884)

z!i, •y^i§ flí≈í%à ly^iÜ , ð!ó" !ä, i, -

ò & , ðò# flí≈í%"íàó" °fy!è, l §y!•"íi, f ≤ÄÓyò≤Äí, #Ü §y!•!

89% **MATCHING BLOCK 97/308** **SA** Thesis for Sabitri Jhuri.pdf (D134558995)

i, fÜ, "iòó" Ü"iòf !Ó"íçEíÈ, y^iÓ i, z^iÓ'áf • °%

íe' !è, í"y§ñ Ü, fyè%, °y§ñ È, y!ç≈ñ ^•y^iÓ"ñ GíÈ, í, ñ !è, Ó%Ö"y§ñ ^Äy, öy!è, í"y§ ≤ÄÜ%Ü, Ü, !ó ç%!"í"y§ !§çyó"ñ ! §"íí"iÓ"yñ "È, "iÓ"yñ !È, è, Δ§íÈ, í"y§ ≤ÄÜ%á àòf §y!•"íi, fÜ, "íi, öy§ñ §fy"y§í, ñ !°È, ≤ÄÜ%á "íi, •y!§

71% **MATCHING BLOCK 95/308** **SA** CC-HI-01.pdf (D149041884)

Ü, ly !Ó"íçEíÈ, y^ià i, z^iÓ'áf- !i, i, y§ %^

íe' !è, í"y§ Ü, yó"y§ !SÉ"i! ~Ü, çl ^ó"yÜyl Ü, !ó G òyç≈!iÜ, -i, yó" ~Ü, ùye , ð!ó" !ä, i, ó"ã, ly!è, ~! , ðÜ%, !Ó"í"y!çÜ !í, ^ó" &ó" lyè%, ó"yñ x"íiä, yó" xó" !!ç§ ~ó" í, z, ðó" Ü•yÜ, y!ófÜ, òyç≈!iÜ, Ü, !óí, y- , öy•zó"y§ È, fy"y!ó"í"y§ Ü, fyè%, °y§ !SÉ"i! !á <T, ð)Ó≈ ≤ÄiÜ çí, yΣ#ó" ~Ü, çl ^ó"yÜyl Ü, !ó !SÉ"i!- i, Nyó" Ü, yç!è, Ó"È, y^iÓ" xóí" !li, ~Óç i, y Ü, !óí, y xlfyf! ç"íiÜ, á%ó•z ≤ÄÈ, y!óí, Ü, "iÓ" !SÉ"- ^ó"yÜyl Ü, yóf §y!•"íi, fÓ" §

100% **MATCHING BLOCK 96/308** **W**

Ó≈y^i, ð« , y í, z^iÓ'á^iíyàf

Óf!_ 'c !SÉ"i! È, y!ç≈!"í"y§ Üy^iÓ"y- !í! È, y!ç≈!"í"y§ Óy È, y!ç≈" ly^iÜ•z xlòÜ, , ð!ó" !ä, i, !SÉ"i!- !i, ! !SÉ"i! cyflf#í" G ^ó"yÜyl Ü, !ó- i, Nyó" Ü•yÜ, yóf Ü)í, !i, !è, , ðk, !i, ó"

NSOU • CC-HI-04 77 x!%lyl̄ # !SÈ° ìlyñ Ó%Ü, !°Ü, ß Óy ~Ü, ^î°yÜ, ßñ ç!ç≈: ~ÓÇ xy!lí, Í%_ ßÜy!Æ– È, y!ç≈ ^î°Ó° xy!lí, Ù)°i, ~Ü, !è, Ó#Ó° àNyly Ìy myòcæ Åsi myÓ° y ßj!i°i, – ~î«, ^îe °yÜy ^îÓ°Ó° Ü•yÜ, y ^îÓfÓ° ß ^îD i, ÑyÓ° , ðy!≈Ü, f ^îä, y ^îä , ð ^îi, , – ßyóyÓ° iÈ, y ^îÓ Üy•yÜ, y ^îÓf ä, !ÓÁÇ ßà≈ ßj!i°i, • ^îi° ly ^îÜ, – ðÓ°Ói, ≈#Ü, y ^î° È, y!ç≈ ^î°Ó° xfy!lí, ^î° yÜyl ßy!Äy ^îÇf çy!i, #!° Ü•yÜ, y ^îÓf , ðiÓ° ìi, • ^î – ~z xyÜ ^î° à#!i, Ù, !Ói, yG !Ó ^îÇÉÍ, í, z!Ü, É!≈ °yÈ, Ü, ^îÓ° !SÈ°– xàyfiè, y ^îÓ° xyÜ ^î° Ü%, •zrè, yß ^î° y ^îÓ° !è, •z!° yß Èœ, yÜ, yß Óy • ^îÓ° ß !SÈ°!° ç#É!≈f!y!#!° ^î° yÜyl !°Ó° Ü, Ü, !Ó– , ðyÓ!°!° yß G !È, ! í, !° yß ly ^îÿy !SÈ°!° ^î° yÜyl Ü, !Ó° !!l G!È, í, ly ^îÜ•z Ù)°i, , ðiÓ° !ä, í, !SÈ°!°– ì, yÓ° Ü, y ^îÓfÓ° Ù)° !ÓÉ!i°Ó° !SÈ° ^î, ðÓÓ° y!iÜ, Ó°* , ðyhs° Ó° ^îÄÜ ~ÓÇ lyÓ° #–È, y!ç≈ ~ÓÇ ^î° y ^îÓ° ^îÓ° , ðyçy, ðy!ç °fy!è, l ßy!• ^îi, fÓ° ≤ÄÓyò≤Ä!i, Ù Ü, !Ó° !° ^îÿ ^îÓ G!È, ^îi, Ó° lyÜ flòÓ° i#!° – ~!°ç!° yÜ, Ü, y, ð ^îÓ° xßyóyÓ° i ÓfÓ°yÓ° G!È, ^îi, Ó° Ó° ä, ly!° Ó° ä, ly!° , ðyG!° y !y! – Ó° ç!° yß # ç% ^îi, , •z!° z ^îÓ° y, ð#!° !ç° ßy!• ^îi, fÓ° í, z, ðÓ° G!È, ^îi, Ó° Ü, yÓf=!°Ó° àÈ, #Ó° ≤ÄÈ, yÓ° , ði Ó°!°ç, í, • ^î – SÈ°!°Ó° ^î« , ^îe G!È, í, ñ !Óhfl, !i, xy!D ^îÜ, Ó° ÓfÓ°yÓ° Ü, ^îÓ° l– ì, yÓ° Ó° ä, ly=!°Ó°

100% **MATCHING BLOCK 98/308** **W**

Ü ^îÓf !Ó ^îÇÉÍÈ, y ^îÓ í, z ^îÖ°á ^îÿyaf •°

xyÓ° ß xyÜy ^îi, y!Ó° !° y ~ÓÇ ^î° !Ü!í, !° y xy ^îÜy!

100% **MATCHING BLOCK 99/308** **W**

Ó° ß ~Ó° lyÜ !Ó ^îÇÉÍÈ, y ^îÓ í, z ^îÖ°

áf– ì, ÑyÓ° è, Δfy!çÜ, Ü, yÓf ^îÜ!í, !° yÈÜÈ ^î, !i, !l xy•z!j!Ü, è, Δy•z!Üè, yÓ° ~ÓÇ ~fyly ^î, ð ^îfiè, SÈ°!°Ó° ≤Ä ^îi° yà Ü, ^îÓ° ^îSÈ!– ^î, ðÓÓ° y!iÜ, Ó°* , ðyhs° Ó° Ü, y ^îÓf ^î° yÜyÓ° ~ÓÇ È, y!ç≈ ^î°Ó° x!%Ü, Ó° í Ü, ^îÓ° í, fyÜ, è, y•z!°Ü, ^î° ^îe °yÜy ^îÓ° ÓfÓ°yÓ° Ü, ^îÓ° ^îSÈ!– xy!Ó!° yß !è, Ó%Ö°yß ~Ü, ç!° fy!è, l Ü, !Ó° G ≤ÄÓ#i°!òÓ° ^î°áÜ, !SÈ°!°– ì, yÓ° ç#Ó! ßjò ^îÜ, ≈ á%Ó Ü, Ü•z çyly !y! – ì, yÓ° Ü, !Ói, yÓ° ≤Ä!Ü G !mi, #!° Ó°z ≤Ää, !°i, – ì, ^îÓ° !è, Ó%Ö°y ^îÓ° í, z, ðÓ° xy ^îÓ° y! , ði, x ^îÜ, Ü, yÓf ≤Äÿçy! , #i, !i° – ðÓ°Ói, ≈# ^î°áÜ, ^îòÓ° Ü ^îÓf Ü, ^îi° Ü, ç!° yÓ° ßjò ^îÜ, ≈ x!i, ßç!« , Æ í, z ^îÖ°á Ü, ^îÓ° ^îSÈ!– !!òG ì, yÓ° , ðy!Ó° Óy!Ó° Ü, ^î« , e ßjò ^îÜ, ≈ á%Ó ~Ü, è, y çyly !y! ly ì, ^îÓ° ßΩ, Ói, !i, !l ^î° yÜyl ly•zè, , ðiÓ° Óy ^îÓ° Ó° ßòßf !SÈ°!° ~ÓÇ !°!kT ßjò!_ í, z_Ó° y!òÜ, yÓ° ß) ^îe °yÈ, Ü, ^îÓ° !SÈ°!°– ßΩ, Ói, È, y!ç≈ ^î° y ^îÓ° ß ~ÓÇ ^î° ≤Äy, ðyÓ° !è, !° y ^îÓ° Üi, !i, !l G ÜyÜ, ≈ xfyre, !l ~ÓÇ xQy!È, !° y! ^îòÓ° çy!Ü, y ^î° Óy ^îç!° yÆ Ü, Ó° ^îÓ° Ü, yÓ° ^îi ßjò!_ •y!Ó° ^îi° !SÈ°!° Ó°!° Ü ^îl •!° – ^îe °e, yß x ^îÓ° !°!° yß ^î° ≤Äy, ðyÓ° !è, !° !SÈ°!° °y!i, l È, yÉ!y! , _¥!Óò !!l !á fiè, , ð)Ó≈ 40 ^î!Ü, 45 x ^îΣ ^îÜÈ, y!l!° yÓ° çßv@ ^î•Ü, ^îÓ° !SÈ°!°– ~ÓÇ !á fiè, , ð)Ó≈ 15 x ^îΣÓ° , ð ^îÓ° x° ßÜ ^îi° Ó° Ü ^îòf•z ì, yÓ° Ü, i%, f •!° – ì, ÑyÓ° ßÓ° !ä, ^îi° =Ó° ßc, ð)i≈ Ü, #!i, ≈!è, ä, yÓ° !è, •z ^îç!° ß Ü, y ^î@° !ÓÈ, _ – !i, !l Üfy ^îÜ, Üyñ àfy°yß ~ÓÇ È, y!ç≈ l Ü, !Ó° !ò ß ^îD à!l, ßjò! Ü, ≈i, !SÈ°!°– xàyfiè, yß !SÈ°!° ì, yÓ° ≤Äòyl , ð, ß, ^î, ðyÉ!Ü, – °fy!è, l àòf ßy!• ^îi, fÓ° x!f!_ Ü =Ó° ßc, ð)i≈ Óf!_ c !SÈ°!° ç%!°!° yß !ßçyÓ° – ì, yÓ° ç#Ójçy!° ^î° y ^îÜÓ° x!f!_ Ü ^îÓ° y Ó_ y G àòf Ó° ä, !!° i, y !° ^îÿ ^îÓ° !Ó° !Öä, ly Ü, Ó° y • ^îi, y ~Ü!lÜ, !ß!ß ^îÓ° y !ßçy ^îÓ° Ó° •z!i, Óyá, Ü, Ó_ Óf ≤Äççßy Ü, ^îÓ° !SÈ°!°– ì, yÓ° ßÓ≈y!òÜ, !Óáfyi, Ó° ä, ly Ü ^îòf ì, yÓ° ! , ði, yÜ•# ç%!°!° y ~ÓÇ ì, yÓ° xylrè, Ü, y ^îi, yÓ° x ^îhs° f!ç!T!è !° y ~ÓÇ !ß!ß ^îÓ° yÓ° Ü, fy!è, yÓ° flò, !i, !ßÓ°!òÓ° ≤Ä!i, !e ^î° yK, y, ð ^îÓ° ç!f ^î°áy ~Ü, !è, ò!° – ò%È, ≈yàfe ^îÜ ì, yÓ° ^îÓ!çÓ° È, yà Ó° ä, ly G Ó_ Óf •z!i, •y ^îÓ° Ü, y ^îSÈ° •y!Ó° ^îi° ^î° ^îSÈ– ç%!°!° yß !ßçy ^îÓ° Ó° ì, ÑyÓ° !i° ÓSÈ ^îÓ° Ó° !% ^îk, Ó° !ÓÉ!i° ^î° ^î°áy ~Ü, !è, Ühs° Óf Ü, ^îÜrè, y!Ó° ^î° Ó° ^î°y àfy! ° ^îÜ, y ààfy!°Ü, !% ^îk, Ó° È, yÉ!fäñ àfy!°!° y ~ÓÇ !Ó è, y!l!° yÓ° ≤Ä ^îÜ, !ß% , ðòÜ, y ^î° i, ÑyÓ° ≤Ää, yÓ° ≤Ää, Ó° ly ~ÓÇ Ü, ^îÜrè, y!Ó° ^î° Ó° ^î°y !ß!È, !° àà, •!% ^îk, Ó° È, yÉ!fäñ !Üç ^îÓ° Ó° , ð ^îjò ^îi° Ó° Ü, i%, fÓ° xÓfÓ°!°i, ßÜ!° x!l, à, •!% ^îk, Ó° àè, lyÓ°!° ≤ÄÈ, !i, í, z ^îÖ°á ^îÿyaf – x!fy!f Ó° ä, ly=!° ^îi, •y!ßÜ, È, y ^îÓ° !ßçy ^îÓ°

90% **MATCHING BLOCK 100/308** **SA** CC-HI-01.pdf (D149041884)

Ó° í, z, ðÓ° xy ^îÓ° y, ð Ü, Ó° y •°

!i° ^îSÈñ ì, ^îÓ° !° !ÓÉ!i° !Ü, S%È ß ^î@• xy ^îSÈ– ~Ó° Ü ^îòf í, z ^îÖ°á ^îÿyaf •°ÈÜÈ !í, ^î° ^î°y xy ^î°Ü, çy!w ^îly äxy ^î°Ü, çy!wl !% ^îk, äñ xy ^î°Ü, çy!wl!° yÓ° ≤Ää, yÓ° ñ !i, ^î° ^î°y xy!È, ^îÜ, y äxy!È, Ü, y! !% ^îk, äñ í, z_Ó° xy!È, Ü, yÓ° ≤Ää, yÓ° ≤Ää, yÓ° ly ~ÓÇ !i, ^î° ^î°y !°flöy!l!i° !l!l! ã!°flöy!l!Ü, !% ^îk, äñ ì, y•z ^îÓ°Ó° !° y! í, z, ðm# ^î, ð ≤Ää, yÓ° ly – ~z xyáfyl=!° flòçT!i, •z ßç ~ç°# ^îi, Ó° !ä, í, – !ßçy ^îÓ° Ó° Ó° yç ^îl!i, Ü, ~ ^îçy, yÓ° ç!f xi, fhs° , ðiÓ° ç#!°i, !ÓK, y, ðl–

78 NSOU • CC-HI-04 ≤ÄyÓ° !Ω, Ü, Ü, fyl!°Ü, ä, yä, ≈ myÓ° y !ſˆİſˆİÓ° yˆİÜ, ðy!Ü≈Ü, ˆ, ˆ, ðÖ!°Ü, !•İſˆİÓ° ˆâyËÿ Ü, Ó° y •İİ° !SÈ° ~ÓÇ, i, y•z, i, yÓ° ˆÓÇ Ü, ˆİİ° Ü, !è, Ó° ä, ly ſÇÓ° «, ˆİİÓ° ˆİyàf Ó°İ° !Ó°İÓ!ä, i, •İİ° !SÈ°– ˆſrè, xà!fiè, l~ÓÇ xlfÓ° y i, yÓ° ≤Äçyi, sf ~ÓÇ xy•zl ſjõ!Ü, ≈i, xy•zl =!° ˆİİÜ, i, zòyÓ° È, yˆİÓ° i, zk, i, Ü, ˆİÓ° ˆİSÈ! ~ÓÇ ~Ó° Ü, yÓ° ˆİi•z xyÜÓ° y !è, ˆİÜ, !yÜ, yÓ° è%, Ü, ˆİÓ° y=!° ˆİİÜ, ˆİÓÇÓ° È, yà Ü, yç, ø%!Ó° y! ˆİ, !Ó° Ü, Ó° ˆİi, ſ«, Ü, •İİ° !SÈ°– !ſˆİſˆİÓ° y ≤Äyã, #! xy•zl ~ÓÇ Ó° #!i, l#!i, =!°Ó° !È, !, ˆİi, x!ðÜ, yÓ° =!°Ó° ~Ü, !è, ≤Äy!ÜÜ, !ÓÜ%ı, ≈ ðyÓ° İy Ü, Ó° ˆİİÓ° Ü, !yG !°İá!SÈ°İ°!– ſÛyÜ!İ° Ü, ˆÓ° yÛyl ˆaÜ, ˆİÓ° Ü ˆİðf =Ó° 8c, ð)ı≈ lyÜ ÜyÜ, ≈yſ ˆè, ˆİÓ° !rè, !° yſ ˆÈ, ˆİÓ° y ˆÓ° !è, lyſ lyˆİÜ ! İ, !l, ˆÓ° !ä, i, – i, yÓ° ≤Äy! 620!è, @ ˆÄ ˆİsiÓ° Ü, ly @ ˆÄ ˆİsiÓ° Ü, !y çyly ˆa° ˆİ=!° , ðyG! y !y! !– Üye ~Ü, !è, Ü, yç•z Ü, yˆİÓ° ſ#Üy, ðyÓ° •İİ° xyçG !ÓðfÜyl– i, ˆİÓ° Ü, ˆİİ° Ü, !è, «%, o Ü, yˆİçÓ° xçç á%Ñ!ç, ðyG! y ˆa ˆİSÈ– ˆòy!İ° yſ ~ÓÇ ˆİ!İ° yſ !Ü, !è, ſ xfy!rè, Ü, y ˆİİ° – ÜyÜ, ≈yſ !È, è, Δ\$!È, !° yſ ˆè, ðy!G !SÈ°İ°! ~Ü, çl ˆÓ° yÛyl ˆaÜ, fli, ð!i, – !á fiè, ˆò)≈ ≤Ä!Ü ç! yΣ# ˆİi, ſ!e !° !SÈ°İ°! İ, !– !È, è, Δ\$!È, !° yſ i, yÓ° !çf! !ÓÓ° !ı !ò ˆİİ° !Ó° hf!ly äxy!è, ≈y!Ó° Ü fylä ! •İſˆİÓ° Ü, yç Ü, ˆİÓ° !SÈ°İ°!– İ, !l ſΩ, Ói, Ó! hf!lyÓ° ≤Äðyl äxy!è, ≈y!Ó° !ſ!İ° Ó° x!È, ſyÓ° ä !ı, Q ˆİÓ° ſ Ófy!fiè, yÓ° yÜ äxy! è, ≈y!Ó° !Ó ˆİçËK, ä ~ÓÇ !°ÓyÓ° ˆİè, yˆİÓ° Ó° ðy!İ° ˆİç !SÈ°İ°!– Ü, ˆİı≈!° yſ ˆİ!İ, ðyſ á!á <T, ð)≈ 100ÈüÈ24 !á ä ~Ü, çl ç#Ó!# ˆaÜ, !SÈ°İ°!– ſΩ, Ói, !i, !l ˆÈ, ˆİÓ° yly !İÜ, á%Ó° ð) ˆİÓ° !ſy°, ðy•zl à ˆİÓ° ~Ü, !è, @ ˆÄyÜ ˆy!fiè, !°ı

87% **MATCHING BLOCK 101/308** **SA** Thesis for Sabitri Jhuri.pdf (D134558995)

y•z! çß\@ ˆÄ•i Ü, ˆİÓ° !SÈ°İ°!– i, ſNyÓ°

àfy! ˆİÜ, Ó° i, z!ſ x ˆİſy!İ° yſ myÓ° y ≤ÄÜy!İi, ñ ~ÓÇ !≤! ðfy ~, yÓ° i, yˆİÜ, ˆèy !Ó° È, yˆİÓ° Ó° Óy!ſ@y Ó°İ° ſ!İjyòl Ü, ˆİÓ° ˆİSÈ!– İ, !l !SÈ°İ°! Ü, fyè%, y ˆİſÓ° Ó!%, ñ !i, !l i, ſNyÓ° Ü, !Ói, y !ſˆİſˆİÓ° y ~ÓÇ è, y•zè, yſ, ðjõ!İ!° yſ xfy! è, Ü, yſ ˆİÜ, i, z!ſà≈ Ü, Ó° !SÈ°İ°!– •zi, z ˆİſ!Ó!° yſ i, y ˆİ° xàyfiè, y ˆİſÓ° Ó° yç ˆİçÓ° ä, i%, !≈ ÓSÈ°İÓ° fliy, ðl Ü, ˆİÓ° !SÈ°İ°!– ! ≤! ! ðf ~u, yÓ° ~Ó° Ü ˆİi, •z!l xàyfiè, y ˆİſÓ° Ó° yççÜ, y ˆİ° ÜyÓ° !á !İ° !SÈ°İ°!– ày•z! yſ ſfy%!fiè, •zi! yſ !e ſ, ðyſ !SÈ°İ°! ~Ü, çl ˆÓ° yÛyl !i, •y!ſÜ, !İ! ſðyÓ° İi, ſfy•yſ ly ˆİÜ•z, ð!Ó° !ä, i, – İ, !l ~Ü, !è, ſ%, ð!Ó° !ä, i, ≤y!Ó!° yl, ð!Ó° Óy ˆİÓ° Ó° xhs ˆÈ%, ≈ ˆİSÈ°İ°! ~ÓÇ ſy!Ó! ˆİòÓ° Ó° ˆa ˆİç x!Üi, yly ˆİÜ çß\@ ˆÄ•i Ü, ˆİÓ° !– ˆÓ° yÛyl !i, •y!ſÜ, ˆİòÓ° Ü ˆİðf ſÓ ˆİİ° ˆİÜ, ç! !≤Ä! lyÜ İi, i, yſ !°È, !° yſ Óy !°È, – xàyfiè, y ˆİÓ° Ó° Ó° yççÜ, y ˆİ° !á È, ð)È 53 xΣ lyàò !i, !l ˆÓ° y ˆİÜÓ° •zi!, •yſ

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Ó° ä, ly Ü, ˆİÓ° !SÈ°İ°!– i, ſNyÓ° ~•z Ó° ä, ly •z!i, •y ˆİſÓ° i, z,

ðyòl !•ſy ˆİÓ° ~Ü, x!i, =Ó° 8c, ð)ı≈ Ü, #!i, ≈– 9É4≠ °fy!è, l ſy!•İi, f ð 8, ðò# Ó° ç! !%á !á fiè, #!° ≤Ä!Ü ç! ˆİÜ, Ó° , ðÓ° ˆİİÜ, °fy!è, l ſy!•İi, fÓ° i, z!Ü, ˆİÈ!≈Ó° !Ü, S%Èè, y xÓ!Ü! ˆòáy !y! – ~Ó° çlf ſÜ!° •İi, y Ó° yç ˆİ!İ!i, Ü, x!fiÓ° İ, y !Ü, S%Èè, y ðyl # !SÈ°– xſi, f ~•z xyÜ ˆİÓ° ~Ü, y!ðÜ, xſyòyÓ° ! ſy!•i, fÜ, #!i, ≈ i, zòy•Ó° !, ðyG! y !y! – ~•z !% ˆ!àÓ° Ü, yÓ° fÜ, yÓ° ˆİòÓ° Ü ˆİðf !Ó ˆİçËK =Ó° 8c, ð)ı≈ !SÈ°İ°! °%ſylñ Üyç≈yñ fiè, fy!è, !° yſ ≤ÄÜ%á– àòfÜ, yÓ° ˆİòÓ° Ü ˆİðf =Ó° 8c, ð)ı≈ SÈ°İ°! ≤Ä ˆİè, Δy!İ! yſñ !≤! !Ü%, •z!rè, !°ı ylyſ Ü, !ı, !≤! !ç!°ı yſñ xy, ø%!°ı° yſ ≤ÄÜ%á– lyè, fÜ, yÓ° ˆİòÓ° Ü ˆİðf =Ó° 8c, ð)ı≈ !SÈ°İ°! ſ ˆİİÜ, yñ ðy!ſ≈! yſñ ç% ˆİÈ, ly° ≤ÄÜ%áàı– x, ðÓ° !ò ˆİÜ, •z!i, •yſ Ó° ä, lyÜ, yÓ° ˆİòÓ° Ü ˆİðf è, fy!çè, yſñ ſ% ˆİi, y!İ!° yſ ≤ÄÜ%áÓ° y !SÈ°İ°! i, z ˆİÓ° ˆİyàf – ÜyÜ, ≈yſ xyly ˆİİ° ſ °%Ü, ylyſ !SÈ°İ°! ~Ü, çl ˆÓ° yÛyl Ü, !Ó– İ, !l ! •flöy!İ!° y Óy ˆİİ° !è, Ü, yÓ° Ü, È%, ≈Óy ˆİi, äxyò%!Ü, Ü, ˆİi,

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y≈Óyã çß\@ ˆÄ•i Ü, ˆİÓ° !SÈ°İ°!– i, yÓ° fl!°

ç#Ó! ſ ˆİçG i, y ˆİÜ, Ó° ç! xyÜ ˆİÓ° xlf! Ü xſyÜylf Óf!_ c !•İſˆİÓ° !Ó ˆİÓä, ly Ü, Ó° y •İ – i, yÓ° ˆİÓÓly ~ÓÇ Ó° ä, ly à!i, i, y ˆİÜ, xlf Ü, !Ó ˆİòÓ° ˆİİÜ, , ð, !Ü, Ü, ˆİÓ° ˆòı – ÜyÜ, ≈yſ È, fy•y!Ó !° yſ Üyç≈y!°ſ •zÇ ˆİÓ° !ç ˆİi, Üyç≈y ly ˆİÜ, ð!Ó° ! ä, i, !SÈ°İ°!ñ !İ! !•ſ, ðy!İ!° y äxy•z ˆİÓ° !° İ yl i, z, ðm#, ðä ~Ó° °y!i, l Ü, !Ó !SÈ°İ°!– i, y ˆİÓ° ~!, ðè ˆÄy ˆİÜÓ° 12 !è, Ó•z ˆİİ° Ó° çlf İ, !l áfy!i, Üyl !SÈ°İ°!– ˆÓ° yÜ ˆİİÜ, ≤ÄÜ, y!ç! , •İİ° !SÈ° ſjÄyè, ˆı, y!Ü!ç! yñ lyÓ° È, y ~ÓÇ è, Δyçy ˆİÓ° ſÜ!° Ü, y ˆİ° ~•z ſÇ!«Æ ÜçyòyÓ° Ü, yÓ° f =!° ˆİi, !i, !l xyl ˆİòÓ° ſy ˆİİ!àÓ° ç#Ó! G i, yÓ° , ð!Ó° !ä, i, ˆİòÓ° ð!≈yÜ Ü)Ü, Ü, y!≈fÜ, •y, ð ˆÜ, ÓfD Ü, ˆİÓ° ~ÓÇ i, yÓ° ≤Äy ˆİò!çÜ, °y! , ðy! ˆİÜ, NSOU • CC-HI-04 79 ˆÓ° yÛylrè, Ü, Ü, ˆİÓ° !%, ˆİ°!SÈ°İ°!– İ, !l ſÓ ˆÜyè, 1561 !è, Ü, yÓ° f !°İá!SÈ°İ°! lyÓ° Ü ˆİðf 1235 ~! °ıç!° yÜ, Ü, y, ð° SÈ°İ°! Ó° ˆİİ° ˆİSÈ!– i, y ˆİÜ, xyò%!Ü, ~!, ðè ˆÄyÜ ~Ó° flÄçTy !•İſˆİÓ° !Ó ˆİÓä, ly Ü, Ó° y •İ – ≤y!Ó!° yſ , ðy! , ð!İ!° yſ fiè, fy!è, !° yſ •zi,

73%

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y!°Ó ° l, ð° ÌÛ çß√@ " Å•î Ü, ^ÏÓ° !SÈ^Ï°l- !î, ll °

y!
î, l ßy! • ÌÛ, fÓ ° ^ Ó ° Ò, ðf! % ^ ÌàÓ ° ~Ü, çl ! Óáfÿî, ^ Ó ° yÙl Ü, !Ó !SÈ^Ï°l- î, yÓ ° Ü, !Óî, y SÈÿî, , yG !î, ll òy ^ Ìhs " Ó ° Ü • yÜ, yÓf
ÚÚòf !î, È, y • z! Ü, ^ÏÓ° !î, ÚÚÓ ° (ò)Ó ≈ !ÓÈ, y ^ ÌàÓ ° ~Ü, !è, ≤ Åòyl ä, !Ó ° e ! • ^ÏÓ° !Ó í, z, ð!flü, !yÜ, yÓ ° çl f ßÓ ^ ÌÛ, ^ Ó!ç, ð!
Ó ° !ä, î, - ~ • z xyÜ ° Ì° àòf ßy! • ÌÛ, fÓ ° í, z!Ü, È! ≈ ≤ Åÿl ° xÓfy • î, !SÈ° - ^, ð ° Ìè, Δy!l! ° yß !SÈ^Ï°l ^ ÌÏÓ ° y!l! ° yÓ ° ç% ^ ÌàÓ ° ~Ü, çl
^ Ó ° yÙl ^ ° áÜ, - !î, ll ~Ü, çl áfy!î, Ûyl ÓfD Ü, ^ÏÓ ° !SÈ^Ï°l- ày • z! ° yß ^, ð ° Ìè, Δy!l! ° yß xyÓ ° !ÓÈ, y ^ÏÓ ° Ó ° ßy ^ ÌÛ, î, yÓ °, ð!
Ó ° ä, î °, òyG! ° y ^ à ^ÏSÈñ î, ^ÏÓ fiè, fyè, y!Ó ° Ü, ^ÏÓ °, òyu%, !°i, ð!è, î, y ^ÏÜ, è, y • zè, yß ^ ≤ Å^ Ìè, Δy!l! ° yß Ó ^ Ì° í, z ^ÏÓ ° á
Ü, ^ÏÓ ° ^ÏSÈl- ày • z! ° yß Ü, y • z! ° yß ! ≤ !l! ° yß ^ ßÜ, y@yß !l! ! ≤ !l ðf ~, yÓ ° ly ^ÏÜ x!òÜ, , ð!Ó ° !ä, î, !SÈ^Ï°l- !î, ll !SÈ^Ï°l ~Ü, çl
≤ Åÿä, #! ° áÜ, ≤ ÅÜ, !î, Óyò# Óy ≈ ÅÿÜ, !î, Ü, òyç ≈ !Ü, ~ÓÇ G ßyÜ!Ó ° Ü, ^ ßy, ð!î, !l! !l ä, yÓ ° y!°ß ! • ^Ïfiè, y!Ó ° ! ° y!
° Ìà!SÈ^Ï°l- ÛyÜ, ≈ yß È, fy!Ó! ° yß Ü%, • z!rè, !°i ° ylyß ! • Øy!l! ° y ^ ÌÏÜ, xyßy ~Ü, çl ^ Ó ° yÙl Ó, ^, î, y!Óò !SÈ^Ï°l- Ûòf!%à#f!
! ≈ fyè, y!Ó ° ^ÏÜ, Ó ° fl%Ó° = ^ Ì° y ^ ÌÛ, G ~ÓÇ ^ Ó ° ^ ÌÛ Ñy Ó ° ä, ly! ° î, ÑyÓ ° Ó ° È,

100%

MATCHING BLOCK 104/308

W

y^ÏÓ í, z ^ÏÓ ° á Ü, Ó ° y • î ° - •

zç ^ÏÓ ° !ç x!%Óy ^ Ìò î, y ^ÏÜ, ßyòyÓ ° ï, Ü%, • z!rè, !°i ° yl ! • ^ÏÓ° !Ó x!È, !î, Ü, Ó ° y • î ° ñ !òG Ü%, • z!rè, !°i ° yl ~ÓÇ Ü%, • z!rè, !
°i ° yl ~Ó ° !ÓÜ, ° Óylyl Ûy ^ÏV, Ûy ^ÏV, ^ ðáy !ÿl - ày • z! ° yß Ü, y • z! ° yß ! ≤ !l! ° yß Ü, fy!ß!°i ° yß ^ ßÜ, y@yß !l! ! ≤ !l ðf • z! ° yÇáyÓ °
ly ^ÏÜ x!òÜ, , ð!Ó ° !ä, î, !SÈ^Ï°l- !î, ll !SÈ^Ï°l ~Ü, çl xy • z!ç#Ó# ~Ü, çl í, z ^ÏÓ ° á ^Ïÿàf ≤ Åÿä, #! ° áÜ, ~ÓÇ ~Ü, çl ≤ Åÿä, #!
òyç ≈ !Ü, - xyí, z°%ß ^ ç!°i ° yß ° y!î, l ^ ° áÜ, ~ÓÇ ÓfyÜ, Ó ° !!Óòñ ßΩ, Óî, xy!È, Ü, yl ÓÇ ^ Ìçyqî, xÓÇf • z ^

83%

MATCHING BLOCK 106/308

SA Thesis for Sabitri Jhuri.pdf (D134558995)

Ó ° y ^ÏÜ çß√@ " Å•î Ü, ^ÏÓ° !SÈ^Ï°l- !î, !

l ^ Ó ° y
ÏÜ ÓfyÜ, Ó ° l ~ÓÇ Ó, ^, î, y ~ÓÇ ~ ^ ÌÛ ^Ï°l ðç ≈ ^ ÌÓ ° !ÓÈ! ^Ï°l °

100%

MATCHING BLOCK 110/308

SA Thesis for Sabitri Jhuri.pdf (D134558995)

ðí, , y ^Ïçyly Ü, ^ÏÓ° !SÈ^Ï°l- ~Ó ° ,

ð ^ÏÓ ° !î, ll ^ Ó ° y ^ÏÜ !È, ^ÏÓ ° xy ^ÏÛl- ^ Ìáy ^ÏÛ !î, ll ~Ü, !è, !Óä, y!Ó ° Ü, x!È, ^ÏÛ !SÈ^Ï°l- !çç, Ü, ~ÓÇ Ó°%, ^ ÌòÓ ° Û ^Ïòf x ^ÏÜ, !
Ó!çxT, ð%Ó ° ðÈ! ß%°! , ð!ß! ° yß xfy! ≤ !y!Ó ° ßñ ^ • ^ÏÓ ° yí, ß xfy!è, Ü, yß ~ÓÇ È, ^ Ìrè, y xhs ^ È%, ≈ _ ^ÏSÈ° - î, ÑyÓ ° ~Ü, Ûye Ü, yç
xfy!è, Ü, ly • zè, ß à°y!î, l È, yÈÿl ≠ ^ lyÜ, è, ß xfy!è, Ü, yä - ~!è, ~Ü, !è, xfyí, È, yÓ ° ßy!Ó ° ! ° y Óy ßyòyÓ ° l Ó • z ^ ÌÛ ° Ó ° Óy • z ~
ßB, !°i, • ^ÏÛ ^ÏSÈñ ^ Ìáy ^ÏÛ !î, ll Ü, ^ÏÛ, ðÜ, ! ^ Ì Ó • z = ! ^ ÌÛ, ÷ ^ Ì!SÈ^Ï°l ~Ü, xfl!yÈ, y!ÓÜ, xy@ " Å^Ï°l ° ßÛñfl! !ÓÈ!l! ° ^ Ìà!SÈ^Ï°l
~ÓÇ ~ ^ÏÛ, ÓfyÜ, Ó ° ñ çfy!Ü!î, ñ ðç ≈ !ñ • z!î, • yß ~ÓÇ ≤ Åÿl ° ≤ Åÿ!î, è, çyáy! ° ^ lyè, Ó ° ^ÏÛ ^ÏSÈ° - °%!ß! ° y xy, ð%°!°i ° yß
≤ y ^ Ìè, y!l!Ü, yß !l ^ Ìç ^ÏÜ, , ð% ^ÏÓ ° y, ð%!Ó ° ^ Ó ° yÛy • zçí, ! • ßy ^ÏÓ ÓyÓ ° ÓyÓ ° !î, ll !l ^ Ìç ^ÏÜ, ÚÚxò ≈ ÈüÈ°%!Ü!í, ! ° y!ñ
xò ≈ ÈüÈàÿ ^ ÌÛ ° !°i ° y!ÜÜ !° ßy ^ÏÓ Óí = ly Ü, ^ÏÓ ° !SÈ^Ï°l- î, ÑyÓ ° !, ð ° Ìè ^ ÌÛ ° fy!è, l í, z, ð!fyß ^ Ûè, y ^ÏÜyÓ ° ^ ÌÈ, ^ ÌÛÓ ° çl f
ßÓ ^ Ìä, ^ ÌÛ ° Ó!ç flòÓ ° !î !SÈ^Ï°l !î, ll - lyè, f ßy! • ÌÛ, f !%à !SÈ° ! ^ ÌçT ≤ Åÿ!î, È, yÛ! ° - °%!ß! ° yß xyly ^ ÌÛ ° ß ß ^ ÌÛ, y !SÈ^Ï°l ° y!î, l ßy!
• ^ÏÛ, fÓ ° ^ Ó ° Ò, ðf! % ^ ÌàÓ ° ~Ü, çl ^ Ó ° yÙl ^ fiè, • zÜ, òyç ≈ !Ü, ñ Ó ° yçl#!î, !Óòñ lyè, fÜ, yÓ ° - !î, ll ^ ß ^ÏÛ, y Óy ^ SÈÿè,
^ ß ^ÏÜ, y

100%

MATCHING BLOCK 107/308

W

ly ^ÏÜG , ð!Ó ° !ä, î, !SÈ^Ï°l- !î, !

l !ê, í, zê, Ó !SÈ^î! ~ÓÇ, ð^îÓ^ ñjÀyê, ^î^îÓ^ yÓ^ í, z, ð^îò^T y •^îî^ !SÈ^î!- xyí, z^oy ð, ðy! ð≈í^ y ð Êœ, fyÜ, y ð !SÈ^î! ^ Ó^ yÜyl Ü, !Ó^ ~ÓÇ ~ê, Δ\$flÖyl ÓÇÇÈ) , î, lyê, f Ó^ ä, !î^î, y- î, yÓ^ Ó^ ä, lyÓ^# Ü, !Óî, y ~ÓÇ !Óo&^î, ð !î, !l î, yÓ^ ðÜÿyÜ!î^ Ü, ^îòÓ^ xy, ð!_çlÜ, xyä, Ó^ ^îíÓ^ çf ~Ü, !ê, ð#â≈ K, yl ~ÓÇ î, #Ó ðÜy^î^yã, ly ^òáyl- î, yÓ^ Ó^ ä, ly=!Ó^ îy ðòfí% ^là xi, fhs^ ç! ! ≤Äî^ •^îî^ !SÈ^î!- î, yÓ^ ð, î%, fÓ^ ð^îÓ^ î, ÑyÓ^ Ó^î%, ~ÓÇ, ðÓ^ yÜç≈òyî, y ^fiê, •zÜ, ðyç≈!Ü, %! ð!^ y ð xfyly ^îî^ ð Ü, l%≈ê, y ð ≤ÄÜ, yç Ü, ^îÓ^ !SÈ^î!- ^î, !ÿÜÿ •zî, z!î^ y ð xy•z^îÊ, ly!^ñ •zÇ^îÓ^ !ç^îî, ç% ^îÊ, ly^îÜ, ð!Ó^ !ä, î, ñ !î, !l !SÈ^î! ^ Ó^ yÜyl Ü, !Óñ !á <T#î^ ≤ÄÜ ~ÓÇ !mî, #î^ çî, yΣ#Ó^ ≤ÄÜ!ò^îÜ, ðfy!ê, •zî^ y^îÿ≈Ó^ ^°äÜ, - ^°äÜ, ~Ó^ ç#Ó^îíÓ^ ! ÓÓÓ^ î xflò<T !òG î, y ^°áyÓ^ ð^îòf ≤ÄÜ çî, yΣ#Ó^ ≤ÄÜ, ðk, !î, G çî, yΣ#Ó^ ≤ÄÜ!ò^îÜ, ð!Ó^ !ä, î, Óf!_ ^îòÓ^ í, z^îÓ^á, ðyGî^ y !yî^ - ^ Ó^ yÜyl ÓfDydÜ, ðyÓ^ yî^ ≤ÄÓî, ≈Ü, %! ð!^ y^îÿÓ^ !Ê, !ê, ΔG!^Ü, ðk, !î, xl%ÿy^îÓ^ ~ÓÇ •yÓ^ y ð ~ÓÇ, ðy! ð≈í^ y ð Ü, xhs^ È%, ≈_ Ü, ^îÓ^ Ü, y!ÓfÜ, !î, ^î, fÓ^ ð^îòf ~Ü, !î%, l xòfy^îî^ Ó^ ð, !<T Ü, ^îÓ^ l- ~ÿy•z^îÜœ, y! , ð!í, !^î y !Ó!Ê, ð^î !Ó!Ê!^ Ü, xhs^ È%, ≈_ Ü, ^îÓ^ í, fyÜ, ê, y•z!^Ü, ^ •î:ÿyÜ Ó^Ü, !Óî, y! ^î!á!SÈ^î!- !òG ÓfyáfyÜ)Ü, ðÇáfÜ, !òÜ, ^î^îÜ, ≤Äyã, #î^ Ó^ y^îÜÓ^ xòfy!^îíÓ^ çf fiê, fy!ê, !^y ð≈ ~Ü, !ê, =Ó^ ðc, ðî≈ í, z!ÿ- î, ^îÓ^ î, y^îòÓ^ •y•z, ðyÓ^ ^îÓy!^Ü, ^Ü, ði%, Ü, ðî≈ Ü, î, ≤ÄÜ, y^îçÓ^ , ðk, !î, !ê, ~Ü, ê%, ðyÓ^ yÓ^ - ~•z xyÜ^î^ !î, •y!ÿÜ, í, z, ðœ, yÓ^ =! °Ó^ ð^îòf fiê, fy!ê, y^îÿÓ^

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80%	MATCHING BLOCK 108/308	W
Ó^ ä, ly !Ó^îçÈË, y^îíÓ^ í, z^îÓ^á^îÿàf- ≤%!		

Ó!^ y ð Óy ày•z•z!^ y ð !SÈ^î! ~Ü, ç! !ÿ^îlê, Ó^ ~ÓÇ ^ Ó^ yÜyl ðyÿÄy^îçfÓ^ •z!î, •y!Óò- î, yÓ^ ð%ê, ≤Äòyl Ó^ ä, ly xfyly^ ð ~ÓÇ !fiê, !Ó^ ^îçÓ^ ^ Óñ^îã, !yÜ, y xçç=!^ Ó^ yÜ ðyÿÄyê, ê, y•z^îíÓ^ !^ y ð Üœ, y!í, !^ y ð ^îÓ^ y !yÓ^ y ä, yÓ^ ðyÿÄyê, Ó^ ÓSÈ^îÓ^ Ó^ yçç Ü, ^îÓ^ !SÈ^î! î, y^îòÓ^ Ó^ yç^îçÓ^ î, !f ðÓ^ ÓÓ^ y•Ü, ^îÓ^ - ~•z ð%z Ó^ ä, ly ^ Ó^ yÜyl ðyÿÄyê^îçf •z! î, •y!^îÜ, xàyfiê, y^îÿÓ^ Ü, î%, fÓ^ xy^î!^îÜ, ðΩ, Óî, 96 !á fiê, y^îΣ ðyÿÄyê, ^î, y!Ü!ç!^ y^îíÓ^ Ü, î%, fÓ^ ðÜ!^ , ð!≈fhs^ ðyÓ^ yÓy!•Ü, Ê, y^îÓ^ Óî≈ly Ü, ^îÓ^ ^îSÈ- ê, fy!ê, y^îÿÓ^ xlfylyf Ó^ ä, ly=!^ Ó, ^î, y çyÜ≈y! !í, x!Ó^ !çl ~îrê, y !ÿ!ê, çyÜ≈y^îlyÓ^ yÜ ~ÓÇ Ü)î, !Ó^ ê, y!l!^ y!^ î, yÓ^ ≤Äã, yÓ^ ä, °yÜ, y^#î ç÷Ó^ xfy^î@^Äy^îÜ, y^y ð!ò^îÜ, ≈ ç#Ó!# ðÇe^ yhs^ ^lyê, =!^ í, z^îÓ^á f- î, ÑyÓ^ ≤Äòyl Ó^ ä, ly=!^ î, ê, fy!ê, y^îÿÓ^ !î, •y!ÿÜ, ~ç#!ê, , ðyGî^ y !yî^ - ày•zî, z! ð% ^î, y!l!^ y ð ê, Δy!Ü, Ö^y ð !l! ð% ^îî^ ê, !•z!^ y ð

100%	MATCHING BLOCK 109/308	W
ly^îÜG , ð!Ó^ !ä, î, !SÈ^î! !î, !		

l !SÈ^î! ~Ü, ç! !Ó!ç<T ^ Ó^ yÜyl !î, •y!ÿÜ, ~ÓÇ ç#Ó!# ^°äÜ, - 9É5≠ °fy!ê, l ðy!•^îî, f !á <Tyl !%à xy!! ð!^ y ð ðfy!l!^ y ð ^îÊ, ! Ó^ ly ð Óy!l•z!^ y ð È!ð, çî, yΣ#Ó^ ~Ü, ç! !á <Tyl ðyç≈!Ü, !SÈ^î!- !î, !l ^ Ó^ y^îÜ ~Ü, ≤Äyã, #î ~ÓÇ =Ó^ ðc, ðî≈ ç, ð! Ó^ Óy^îÓ^ çß√@^Ä•Ü, ^îÓ^ !SÈ^î!lyÓ^ ð^îòf ðyÿÄyê, ^, ð^îê, Δy!l!^ y ð ðfy!l!ÿy ð ~ÓÓà xl!Ó^ !^ y ð ~ÓÇ x^îl^îÜ, Ü, ^TM^y^ !SÈ^î!- î, ÑyÓ^ ÓyÓy Êœ, fy!Ê, !^ y ð ðfy!l!^ y ð ^ Óy•z^îî^ !l!^ y ð- x^îÓ^ !^ y ð ≤Ä&^î, !rê, !^ y ð ^Üœ, ^îÜ^TM !SÈ^î! ^ Ó^ yÜyl !á <Tyl Ü, ! Ó- !î, !l ^ Ó^ yÜyl ≤Ä^îò^îçÓ^ î, yÓ^ y ^Ü, y^îl!ÿ ðáÓî, ≈Üy^îl í, z_Ó^ ^flòlâ

52%	MATCHING BLOCK 111/308	SA	Thesis for Sabitri Jhuri.pdf (D134558995)
çß√@^Ä•Ü, ^îÓ^ !SÈ^î!- !î, !l ðΩ, Óî, ^flò^îl ÜyÓ^ y !á^îî^ !SÈ^î! 405 ~			

76%

MATCHING BLOCK 113/308

W

Ó!È, ß" Î%à ßjð" ÎÜ, ≈ xy" Î"yã, ly Ü, Ó" &

l- 4- °fy!è, l ßy!•"îi, fÓ" !Ó!È, ß" Î%àÓ" "li, •y!ßÜ, Ó" ä, ly ßj

100%

MATCHING BLOCK 115/308

W

ö" ÎÜ, ≈ ßÇ" Î«, "î, ö xy" Î"yã, ly Ü, Ó" &

l- 82 NSOU • CC-HI-04 9É8≠ @ "Äsi, ðO# 1. A. H. McDonald– Republican Rome– New York– 1966. 2. Gian Biagio Conte– Latin Literature- A History– Maryland– 1999. 3. H. Mattingly– Roman Imperial Civilization– London– 1957. 4. M. Cary and H. H. Scullard– A History of Rome– New York– 1975. NSOU • CC-HI-04 83, ðî≈yÎ" 3 ~Ü, Ü, ÈüÉ10 □ □ □ □ □ "Ó" y" ÎÜÓ" !Ç" G fliy, ði, f àè, l 10É0≠ í, z" Îjçf 10É1 ≠ È), !ÜÜ, y 10

54%

MATCHING BLOCK 116/308

SA

CC-HI-01.pdf (D149041884)

É2≠ "Ó" y" ÎÜÓ" !Ç" G fliy, ði, f 10É3≠ í, z, ðßÇ•yÓ" 10É4 ≠ xl%ç#°l# 10É5≠ @ "Äsi, ðO# 10É0 í, z" Îjçf • ~z ~Ü, Ü, öy" Îè, Ó"

Üðf !ò" Î" !Ç«yl≈#Ó" y ≤Äyã, #l "Ó" y" ÎÜÓ" fliy, ði, f !Ç" Î"Ó" x@ "Äal, Ó" Ü, yÓ" î ßjð" ÎÜ, ≈ xÓäi, •" ÎÓ– • í, z, ~Ü, Ü, öy" Îè, Ó" x, ðÓ" í, z" Îjçf • " Î"Ó" yÜyl fliy, ði, f !Ç" !Ü, È, y" ÎÓ @ "Ä#Ü, ≤ÄÈ, yÓ myÓ" y ≤ÄÈ, ylÓi, •" Î" !SÈ° î, y Ói≈ly Ü, Ó" y– • "Ó" yÜyl fliy, ði, f G !Ç" Î"Ó" !Ó!È, ß" !lòç≈l=!° !Ó" ÎY"Éi Ü, Ó" yG xy" Î"yã, f ~Ü, " ÎÜ, Ó" xlf, Ü í, z" Îjçf– 10É1 ≠ È), !ÜÜ, y ≤Äyã, #l !Ó" ÎY"ã "Óç Ü, " Î" Ü, çl, yΣ# ç% "Î, , xlf, Ü ç!_ "cy°# çyl, !, !" ÎS" ÎÓ !l" ÎçÓ" xÓfliyl ð" ÎÓ" "Ó" Îá!SÈ° "Ó" yÜ– ~z xÓfliyl "ÎÓ" çlf " Î" Ü, Ó" Üye î, y" ÎòÓ" ßyÜ!Ó" Ü, ßÇàè, l Óy xyl≈ Ó" yç" Îl, Ü, Ü, yè, y" ÎÜy òyl" # !SÈ° î, y Î" ñ ! Ç" fliy, ði, f ~ÓÇ Ü, y!Ó" àÓ" # ð«, î, yG ~Ó" xlf, Ü Ü, yÓ" î !SÈ°– î, " ÎÓ" "Ó" yÜyl !Ç" fliy, ði, f xlf, Ü yeyl" "•" Îl#l" ~ÓÇ ~e& ! Ó" Î" ≤ÄÈ, y" ÎÓÓ" myÓ" y ≤ÄÈ, ylÓi, !SÈ°– ~Ó" È, " Î° ~Ü, y!ðÜ, "Ó" yÜyl í, zqyÓl ß" Î_¥G Óç à" ÎÓÉlÜ, "Ó" yÜyl !Ç" fliy, ði, f " ÎÜ, xl%Ü, î, ~ÓÇ í, zqyÓl# ç!_ "Ó" xÈ, y" ÎÓÓ" ≤Ä!i, È, °l! " ÎS" ÎÓ !ä, !, " î, Ü, " ÎÓ" " ÎSÈl– î, " ÎÓ ~Ü, " Îl ßÓ≈i, È, y" ÎÓ @ "Ä" Îllyãf Îl – ßyÜ!@ "ÄÜ, È, y" ÎÓ ~è, y Óy " Îl, ç, öy" ÎÓ" " Î"Ó" yÜyl !Ç" ä, !Ó" eàl, È, y" ÎÓ ≤Äöyl, x" ÎÜÓ!°Ü, •" Î°G î, y ÓyhflÓi, y ßjðß" ~ÓÇ í, z, ð" Îyã# ≤ÄÜ, l, î, Ó" – 84 NSOU • CC-HI-04 10É2≠ "Ó" y" ÎÜÓ" !Ç" G fliy, ði, f "•" Îl#l" ~ÓÇ "Ó" yÜyl "ÎòÓ" í, zayl ≤ÄyÎ" ßÜÜ, y" Î°•z •" Î" !SÈ°– î, " ÎÓ" "Ó" yÜyl "ÎòÓ" î%, °yl" "•" Îl#l" Ó" y x" ÎÜ, o&i, í, zß" Îl, Ó" , ð" Îl ðy!Ói, •" Î" !SÈ°– !Ü, v !á ≠ , ð)≠ , çMÈ, Ü çl, yΣ#Ó" , ðÓ" ð & , ðò# !@ "Ä" ÎSÓ" ßyÇfl, ði, Ü, Ålµ°f e" Üç jyl •" Îl, ly" ÎÜ, – •zli, Ü" Îðf !@ "ÄS Óç xyÈ, fhs" Ó" #l °i, , y•z" Îl" çç≈! Ó" î, •Gî" yl" î, y" ÎòÓ" ßÈ, fi, yl" È, yDl ð" ÎÓ" – "Ó" yÜyl ßÈ, fi, yÓ" !ÓÜ, y" Îç ~e&flÒylÓ" y ~

100%

MATCHING BLOCK 117/308

SA

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Ü, =Ó" &c, ð)≈ È), !ÜÜ, y, öy! Ü, " ÎÓ" !SÈ°–

î, y" ÎòÓ" í, z" ÎS" Îjð" ÎÜ, ≈ á%Ó Ü, Ü•z çyly ÎyÎ" " Îl" î%, î, y" ÎòÓ" xßÇáf !Ç°y! , ð ~álG , ð%"

70%

MATCHING BLOCK 118/308

W

ÎÓ" y, ð% !Ó" Ófyáfy Ü, Ó" y ßΩ, Ó, "Î" !l– î, yÓ" y ß

Ω,Ói, ,õ)Ó≈•zi,z'ÍÓ'y,õ#î° xMÈ,° ã'îÜ, ~^!SÈ° ~ÓÇ Ùòf •zi,y!Ó° ~e&!Ó'î'y xMÈ, ^ì° Ó!i, fliy, òl Ü, ^ÍÓ'!SÈ°-
î, ^ÍÓ' ~!è, !Ó'ÍcÉ!î, !@''ÁÜ, !SÈ° ÍyÓ'y ^Ó'yÙl SÈ, fî,y æè, ^ìl SÓ'Íà, ^îl' ^Ó!ç S•y!î'y Ü, ^ÍÓ'!SÈ°- ^Ó'yÙlÓ'y !SÈ°
ÓyhflíÓÓyò# , òy!Í≈Ó Ù'ÍlÓ' Ùyl%ÉÍ- ~^!òÓ' xy@''Á• Ú)°i, , ò!Ó'ÓyÓ' G Óy!í, , Ó' Ù'Íòf•z S#ÙyÓk, !SÈ°-
≤Áçyî,y!sfÜ, !%''làÓ' fliy, ò'îl, fÓ' ^«' ^!è !ÓÜ,yç x'ÍlÜ, è,y•z S#ÙyÓk, ~ÓÇ ≤Á'Íl' yçlyl%à !SÈ°- ~e&flÒyl ~ÓÇ !@''ÁÜ,
≤ÁÈ,yÓ ~•z SÙ'Íl' Ó' fliy, ò'î, f=!Ó' í,z, òÓ' xî, fhs'' flòçT- ^Ó'yÙl SÈ, fî,yÓ' ^àÓÓ' ÓÙl' , òÓ≈!è, ÷Ó' & •^!l' !SÈ°
SjÀyè, xàyfiè,y ^ÍÓ' SÙl' ^!îÜ, - Ú)°i, ~•z SÙ'Íl' ^Ó'yÙl fliy, ò'î, f î,yÓ' !lçfl' ^Ó!ç<Tf ≤Áòç≈^ìl S«' Ü, •^!l' !SÈ°- SjÀyè,
xàyfiè,y S ^Ó'yÙ'ÍÜ, •zN'Íè, Ó' ç•Ó' ^!îÜ, ÙÙ≈Ó' ≤Áhflí'ÍÓ' !!Ù≈î, ç•^!Ó' Ó'* , òyhs''!Ó'î, Ü, Ó' ^!l, S'Íà, <T
•^!l' !SÈ°- ~•z SÙ'Íl' !Óhfl,î, SjÀyçf ç%''Í, , !Ó, ò%° Sçáfÿ! !!Ù≈yî Ü, y!≈f ^òáy ^òl' - ~Ó' çlf xÓçf•z òyl' # !SÈ° SÙSÿÜ!
Í'Ü,

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Ó'yç'Íl!î,Ü, , ò!Ó' !f!l!î, - S%!Óçy° S		

yjÀyçf ~•z SÙ'Íl' ~Ü, ò#â≈Ü,y°#l çy!hs''Ó' , ò!Ó' ^!Ó'ÍcÓ' xyfljyò @''Á•î Ü, ^ÍÓ'!SÈ°- Óy!îçf ^!îÜ, xyaî, Sjòò SÙ,!k,
Ó'Íl' ~^!l!SÈ°- ~Ó' S'ÍD Í%_ ' •^!l' !SÈ° S%Ó' «, y ≤Áòy ^!lÓ' «' Üi,yÓ' x!òÜ,yÓ' # ^!yàf SjÀy ^!è, Ó' x!hflíç- ~•zÈ,y ^!Ó'
SjÀy ^!çfÓ' Í%''là Ó'yÙ'Íc' fliy, ò'îl, fÓ' •z!l, •y ^!S' í,z!Ü, ^!ÉÍ≈Ó' SÈy, ò Ó' yá'îl, S«' Ü, ^! - fliy, ò'îl, fÓ' ^«' ^!è
í,z!Ü, ÉÍ≈ Ó,!k Ó' çlf ^!S' ^!l'ÿà# í,z, òyòyl!è, xî, fhs'' =Ó' &c, ò)î≈ î,y • !Ù≈yî í,z, òÜ, Ó' ^!lÓ' ^!yày ^!lÓ' !lÿä, Í'î,y-
•zi,y!° ~•z !òÜ, ^!îÜ, !SÈ° Í'Íl<T SÙ,k, - ^Ó'y'ÍÜÓ' !!Ü, è, Ó'î, ≈# !è, ^!È,y!° ^!îÜ, è, ΔfyÈ,yÓ' è,y•zly ^!ÜÓ' ç'_
, òyl'ÍÓ'Ó' ^!yày! !SÈ° Í'Íl<T È,y° ~ÓÇ Ü, fyÓ'yÓ'y ^!îÜ, ä, Ü, ä, ^!Ü, Sÿòy ÙÙ≈Ó' , òylÓ' Í'Íl<T , ò!Ó' Ùy ^!l' , òyG!y
^!l' - •zN'Íè, Ó' çlf È,y° Ü, yòyÙy!è, !SÈ° ≤Áã%, Ó' ~ÓÇ Ü, Ç!e' ^!è, Ó' çlf ^Ó'yÙlÓ'y xy ^!àç! !àÓ' ^!îÜ, !l/S,î,
, òy ^!l'ÿyly ^!ÜÓ' ~Ü, •z!°î'yl ^Ó'î°, òylÓ' ~ÓÇ °yÈ,yî,yÓ'y ÓfÓ•yÓ' Ü, Ó'î, ÍyÓ' ^!yày! !SÈ° Í'Íl<T- ^Ó'yÙlÓ'y
î,y ^!òÓ' í,z, ò!ÍcÓ'≈!° ^!îÜ, ≤Áã%, Ó' , ò!Ó' Ùy ^!l' Ó' !! Ùy ^!lÓ'≈ , òylÓ' ~ÓÇ xy°yÓyfiè,yÓ' , òylÓ' xyÙòy!! Ü, Ó'î, -
^Ó'yÙlÓ'y Ù)°i, !î, !è, !@''ÁÜ, òyÓ'y ^!Ü, @''Á•î Ü, ^ÍÓ'!SÈ°- Íly ^!í, !Ó' ñ xy•zG!l!° ~ÓÇ Ü, !Ó' !síl' ~ç!°- ~Ó' S'ÍD
î,yÓ'y è,yflÒyl ~ç!°Ó' Sç!Üò!Í%_ Ü, ^!Ó'!SÈ°- ~•z !Ùò òyÓ'y Ü, !Ó' !síl' ~ç!° ^!Ü, ~Ü, !è, Ü, ^!Ó' ~ÓÇ xy•zG!l!° ~ç!
°!Ü, ~Ó' ^!Ü, w#l' Ü, yè,y ^!Üy! , ò!Ó'î, Ü, ^!Ó' - ~!è, xyÓ' G x°ÇÜ, ,î, ~ÓÇ S%í,zFä, !áyl=!° ^!l, ≤Áòy!l, ÓfÓ•*î, •î, -
!@''ÁÜ, Ó'y î%, °lyÜ)°Ü, x°ÇÜ, Ó' íl%_ Ü, yè,y ^!Üy ~î, !Ó' Ü, Ó'î, ~ÓÇ Ü!@''ÍÓ'Ó' í,z, òÓ' •z î,y ^!òÓ' fliy, ò'î, f òç, î,y
^!Ü, !wÈ), î, !SÈ°- !Ü, v ^Ó'yÙl ^!òÓ' SjÀy ^!çfÓ' !Óçy° !Óhfl,Íl, Ó' Ü, yÓ' ^!l' xyÓ' G !Ó!È, ß'' òÓ' ^!lÓ' ~ÓÇ Ó, _Ó'
fliy, ò'îl, fÓ' ≤Á'Íl' yçl xl%È), î, •^!l' !SÈ°- ^Ó'yÙl ^!òÓ' fliy, ò'îl, fÓ' Ù'Íòf xlf! Ü =Ó' &c, ò)î≈ !!òç≈! • S%!Óçy°
SÈ, yÜ, «' =!° ~•z SÈ, yÜ, «' =!° ~Ü, !è, !Ó'ÍcÉ! òÓ' ^!lÓ' SÈyò!%_ !SÈ°- ÙyV, áy ^!l ~Ü, !è, Ó'î, , xyÈ, fhs''Ó' #l xçç !SÈ°
Sjò)î≈ È, NÿÜ,y- Ü, álg Ü, álg ^, òy° !S'Ífiè, ^!ÜÓ' ≤Á'Íl' yà Ü, Ó' y •î, - Í!òG î,y á%Ó ç!≤ÁÍ' !SÈ° ly- Ü, yÓ'î ~^!ç, ^!è
•y•z ^!l, òy fiè, y•z •^!Ó' Üi, Óç SçáfÜ, hflí'ÍQ, Ó' ÓfÓ•yÓ' Ü, Ó' ^!l, •î, - Óç Ü, «' !Ó!ç<T SÈ, yà, • !Ù≈y ^!lÓ' ^«' ^!è
^Ó'yÙl fli, ò'î, Ó'y x!l, Ùyeyl' hflí'ÍQ, Ó' ≤Á'Íl' yà

86 NSOU ● CC-HI-04 ~Ü_!è, xlx'e´ˆıÜÓ` Ü`İöf !ÖĒ_´ – ~=!° fiè, fyã%, IÓ`ı`yl` ſ!li, ~ÖÇ i,y`İbÓ` ^đı`y°=!° Û)°fÓyl
Ûy`İÖ≈`İ°Ó` myÓ`y`x°B, i, •`İİ`İSÈ– ~Ö` ≤Āöyl !ÖĒ,yà=!° •UÙ° İĒ`ıà`İi`!Ó`ı`yÜ`äg`İ,öl`%z!UÇ` ,ö%ãñ`ê, !, öi,y!
Ó`ı`yÜ`ái,zEè`fl`ylyàyÓ`ã`~ÖÇ`Ü`fy!`İi, IÓ`ı`yÜ`ààÓ`Ü`ç`İ°Ó` fl`yla– ~SËyi, yG`İSÈ` ^SËyè, ^SËyè, fl`yl`áÓ` Óf!`_`
Óy` ,öl`Ó`Óy`İÖ`Ó` çlfñ`xÑyÜ,yÓ``ãÓ`ñ`çyÓ`#!Ó`Ü` xlxç#`İlÖ` çlf`çyl`ày`~ÖÇ`^àÜ` ,öl`Ó`fiè,y`z°=!°
%®@`Ē, y`İÖ`Ó`yáy`•`İİ`İSÈ– !Óhfl,İi, i,zòfylvñ`!•`İi, fÓ` IÓ`İlyò`İlÖ` çlf`•`ñ` ,öyè,Ü` ,«` ſ`@`ĀsiyàyÓ`ñ`Ü` ,álg
Ü` ,álg`~Ü` ,Iè, ^SËyè, ^fiè,İi,ı`yÜG`~ây`İl`ſçı%`_` Ü` ,Ó`y` ,ı, – ~•z`fliy,ö`İi,fÓ` ^ç` ,İe`ç°yöyÓ`~Ü` ,Iè, xli, =Ó`Şc,ö)ı≈
xD`İSÈ– ^Ó`yÜyl`İbÓ` !İ`İİ`è,yÓ` ~ÖÇ`xfty!;ö!`İİ`è,yÓ`=!° @`Ā#Ü` ,öl`Ó`Ü` ,ly`xl%lyl` #`İİ!U≈i, •`İİ`İSÈ– e` ÜÖò≈Üyl
hflİÖ`=!°Ó` ſy`İl`xò≈Ö, yÜ`yÓ` fliy,öi,f`Öyly`İly`ıi, – i,`İÖ`~`İ`«` ,İe`!@`ĀÜ` ,İbÓ` Üi, Ē` ,Ñy,öy`Ü` ,Ó`yÓ` ,öl`Ó`İi,≈
^Ó`yÜylÓ`y` ,ö%`İÖ`y` fliy,öi,f,İè, ſç!«` ,Æ`Ē,Ēè,ſñ`fiè, ,ö`~ÖÇ`ã,yÓ` ,öy`İcÓ`ı,zÑã%, ^đı`y°!ò`İİ`~ı,İÓ`
Ü` ,İÖ`İSÈ– @`Ā#Ü` ,Ó`y`ã,yÓ`y`İſÓ` çlf`İ`İlã,ı,y`Óy`x`İÜ` ,≈fiè,Δy`ſçÓ`«`ı`Ü` ,İÖ`İSÈ`ñ`ãli,ı,y`!U°lyl`ı,`İlÖ`
^ſ`İè,Ó`xç`İç` ,öl`Ó`İi, •`İİ`İSÈ– ^ſ`İè, İòſf`~ÖÇ`xlyfyf`!Ó!c`T`İbÓ` çlf`~Ü` ,öy`İc`~`Ó`~Ü` ,Iè, ≤ĀÜ` ,çT`ı,zòy`Ó`ı`•°
^Ó`y`İÜÓ` Ûy`İÜ` ,≈y`İſÓ` !İ`İİ`è,yÓ` – xfy!ıj, !İ`İİ`è,yÓ` c`İΣÖ` xı≈`!•ſy`İÖ` ^ÓyV` ,y`İly`ıı`ı,yÓ` Öy`ı,zĒ,İ`
,ö`İç` ,Ö`~!è, ~Ü` ,Iè, ^ày`yÜ,yÓ` Öy`İi,ıyÜ,ıi, xyÜ` ,y`İÖ`Ó` çlf`ö%!è, xò≈Ö, yÜ`yÓ` fliy,ö`İi,fÓ` İ)İÖk, ^ç`e–
@`Ā#Ü` ,İl`İİ`è,y`İÖ`Ó` xlxÜ` ,Ó`^İ`İİ!U≈i, ~•z`fliy,ö`İi,f`xyl=!°Ó` e` İÜyFã, hflİÖ`=!° ,ö%`İÖ`y` ,ö%`İÖ` çyl`ày!è, İÜ` ,
ıà`İÖ`Ó`y`İã– @`fy!ıi, İl`İè,Δ`İbÓ` ÜÖİf%k` ,Öy` ,ö–Ó` ſy`İl`İ%`İk` ,Ö` ſÜl` ^ı`çy!ıı, öyÓ`y`≤ĀÖy!ıi, ıi, y`çyElı
Ü` ,Ó`yÓ` çlf`Ü°` ^ç` ,e!è, =Ü` ,İly`Óy!° myÓ`y`xyÖ,ı, Ü` ,İÖ`Ó`yáy`ıi, – Ü` ,È` ,yl≈`ö%`İà≈@`fy!ıi, İl`İè,Ö`İbÓ` xyái, yÓ`
ſ`İD` ,ö–`İbÓ` ãÑyã, yG`Ó`yáy`ıi, Ü°`fiè,İi,ı`y`İÜÓ` l#`İã` ,Ó`xç`İç– òc≈Ü` ,yſ`İlÖ` l#`İã` ,Ó`xçç`ıà`İÖ` ~•z`
ãÑyã, yÓ`òÓ`çy`fliy,öl`Ü` ,Ó`y` ,ı, – ^Ó`yÜylÓ`y`Ü` ,y!Ó`àÓ` !•`İſ`İÖ`ò%ò≈yhs` İSÈ`~ÖÇ`ı,y`İbÓ` ≤ĀÜ` ,yçf`Ü` ,yç=!°
^Ü` ,Ó`fliyı`#`İSÈ`ly`ÓÓ`ç`Óy`lyl`İ`ı,y`ç`!U` ,G`İSÈ– Ē` ,y`İTMO` !İ`İÜ`İſÓ` ,öèrè, i%, ày!ı, ≈ı,y`İbÓ` !Óáfyi, ^ſı%, =!
°Ó`Ü`İöf`xlfı,Ü`~Ü` ,Iè,ç` – ~SËyi, yG`^Ó`yÜyl` ^ç` ,İe`ıà°yl` ^ſı%, xſçáf`Ó`^İİ`İSÈ`İy`ſy!Ay`İçfÓ` ≤Āİi,İè, İòÜ` ,İ`İÜ` ,
Ó`yçöyl#`İi, !İ`İİ`ıylı` – ~=!° !l!ÖÇç`çı,yΣ#`İi, ^Ó`°G`İİ`Ó` xy!Öç`ÖyÓ`ly`•Gı`y`xÓ!ò`^Ü` ,ıwı`Ü` ,Ó`İi`ſy!ı`ı,y`
Ü` ,İÖ`İSÈ– ,öl`Ó`Ó`İlÖ` ÛyòfÜ`!•`İſ`İÖ`İſı%, =!°İSÈ`xli, =Ó`Şc,ö)ı≈– Ü` ,yſı, Ü` ,ı!°`İyà`İly`İàÓ` ≤Āöyl`ÛyòfÜ` !
•ſy`İÖ`İ`İÜ` ,ıylı`– Ü` ,fy!ı,ö`İè,y`y`zı` ,öy`ıı, ,Ó` ,öyò`İb`İç`^Ó`y`İÜÓ` ≤Āyi`İÜ` ,w`Ē` ,yÓ`yÜ`İSÈ– ≤Āl`İÜ` ~İè,
xyÜ` ,y`İÖ`Ó` ſy`İl`İ`^`áy!%`_`~Ü` ,Iè, ſyöyÓ`ı`ÖyçyÓ`È`Ü`fliy!İSÈ`ó` ,öÖ`Öi,≈#`İi, ~İè, i,z`ıv%`_`fliy!ñ`Ó`_`ı,y!
Óö`İbÓ`~Ü` ,Iè, ≤`fyè,Ē,`Ü`≈~ÖÇ`Ē, yf!Ö!≈f`ſy!ı` çlflyöyÓ`^İiÖ` ^Ü` ,ıwı!Ö®%`İi, ,öl`Ó`İi, ıı– ~Ó`ã,yÓ` ,öy`İç`İSÈ`
≤Āöyl`ſÓ`Ü` ,yÓ`#`Ē, ÖI– ſıAyè, İbÓ`Ü` ,ySËyÜ` ,y!SÈ`çyl`ayl` ſıAyè, ^Ē` ,yÓ`yÜ`~ı,İÓ`Ü` ,Ó`y`~İİ`İSÈ– Ó,•_Ü`
è,Δyçy`İlÖ` xyÜ`İ°`~•z`Ē` ,yÓ`yÜ`~ı,İÓ`ıı– ^Ó`yÜyl`fliy,ö`İi,fÓ`ıı%,ıylı`xı,è,yı,z!Ü` ,Eı≈` ,öy!` !İ`Ē, yf!Ö!≈f–
÷`Ó`Ş`İi,ı,y`İbÓ` ~•z`ıç`İ`İÓ` çlf`á%Ó`Ü` ,Ü`z`ı,z`İb`fya`òáy`İyl`– İ%`İk, İi,•y!ſÜ, àè,lyÓ`#`~ÖÇ`!Öç`İİ`Ó` flöÖ`İi
^Ó`yÜylÓ`y`ı,y`İbÓ` fliy,öi,f`Ü` ,#ıi,≈=!° Ē, yf!Ö!≈f`!ò`İİ`İſı, Ü` ,İÖ`İSÈ– ~=!°ı,y`İbÓ` ÓfÓ`y`!Ó`Ü` ,Ü`İlÖ`
ı,z,ö`İlyà#ñ`~ÖÇ` ,öy!Ó`=!°İi,ı,y`İbÓ` !Óáfyi, x`İſjElı!ı,`öÖk, Ü` ,Ó`yÓ` çlf`ſıAyè, İbÓ`Ü` ,y`İSÈ`~Ü` ,Iè, ſyöyÓ`ı`
ı,z,öy!`•`İİ`G`İè, – xyÓ`yÓ` Ü%`İáÓ`ã,yÓ` ,öy`İcÓ`^đı`y`İ°`İſÓ`y`İU%ly=!° ,öyGı`y`İylı`– Ófyu,İè, IÓ`!°Ē,
hflİ`İÖ` ,Ó`çfyĒ,İè` ,Ó`!°!Ē, =!°ſyÜ!Ó`Ü` ,zlı,•y`İſÓ`~Ü` ,Iè, xyÜ` ,Eı≈ıı!` ≤Āyã, #ı!ı!– Ē, yf!Ö`İı≈fÓ` ^ç` ,İe`≤Āİi,Ü` ,!
ı, İSÈ`^Ó`yÜyl`İbÓ` ſÓ`İã, İl`Ói,ı, xÖòyl–ı,y`İbÓ` ÖyhflİÖÓy#` ^Öyò`ı,y`İbÓ` ~•z`ıç`İ`ò«` ,İi, ſy•y!f`
Ü` ,İÖ`İSÈ– @`Ā#Ü` ,xyòc≈Öyò`~ÖÇ`ſyöyÓ`ı#`Ü` ,Ó`^İiÓ` !Ó` ,öÖ`#`İi,ñ`ı,yÓ`y`U%,İſı, •`İ°G`çyÓ`#`İÓ`Ü` ,~Ó!c`Tf`=!°
NSOU ● CC-HI-04 87 ſı,f`Öyò`#Ē, y`İÖ` ,ö%ıÓ`Şı,yòl`Ü` ,Ó`yÓ`«` ,f`İl`İİ`İSÈ–ı,y`İbÓ` Öylı, ^İi, (ö)Ó≈`ö%Ó`Ş`İEİÓ`
flö,İi, Ó`yáyÓ` ≤Āly`ı,y`İbÓ` ,ö)Ó≈`ö%Ó`ŞEİ`İbÓ` ^Ûy`İÜÓ` Ü%`İâyç`=!° ~•z` ≤ĀyÜ, İi,Ü` ,Öyò`#` ≤ĀÖıı,y`!ÓÜ` ,y`İç`
ı,y`İbÓ` ſy!ı`ı,y`Ü` ,İÖ`İSÈ– ſÜſyÜ`İ!`Ü` ,Ü!•y`İbÓ` ≤Āİı,Ü` ,ıi,ı!°` ≤ĀÜ, İi, Öyò`~ÖÇ`^Ó`yÜyl`İbÓ` Óf!`_` ,ài, ã, !
Ó`İeÓ` ≤Āİı,Ē,`ı– Ē, fy!è,Ü` ,yl`İyò`ã`İÓ` xàyfiè, y`İſÓ` !)ıı, ≈x`İlÜ` ,è,y`z`xy`yöy`òÓ`İiÖ` – ſıAyè, ~Ü` ,Iè, ſç`Ē, İD`İı,
òÑy!ı, ^İl`xy`İSÈı– İi,İl`~Ü` ,Iè, !°`İl`İlÖ`İè,ı,z!Ü, ,ö`İÖ`xy`İSÈıñ`ã,yÜi, ,yÓ` ſy`İl`ſçı%`_`~Ü` ,Iè, öyi,Ö`Ü%` ,zÓ`yſ`!
ò`İl`xyÖ,ı, –ı,yÓ` ,öyi,yÓ` Öy#`İi, ~Ü` ,Iè, ſyÜ!Ó`Ü` ,^` ,öçyÜ, ç`_`ã,yÜi, ,yÓ` !Ó!È,β`^è, :ã,yÓ`~ÖÇ`İÖ`Üñ`
Ē,yÓ`#`Ü` ,y,öi, ,ò,ı,ı,yÓ` ſy`İl`ı,z,öfly,öl`Ü` ,Ó`y`ıı– ^ſı,yÓ`ı,y`ı`Öy#`İè, ^ſ!ò`İÜ` ,z`İl`İb`ç`Ü` ,Ó`İSÈ`İy`ı,yÓ` !
ò`İÜ,ı,y`!Ü, İl`xy`İSÈ`~ÖÇ`ı,yÓ`!Ē,İè,İi, ~Ü` ,Iè, (ö,ı)Ü` ,Ü` ,İÖ`^Ó`İã`İSÈ– ^ã,yÓ`yıl` ^Ü` ,ylG`fli,ısf`^Ó!c`Tf`^`òáy`
İylı`ly`Ü` ,yÓ`ı`xyàfiè,yl`İ%`İà`^Ó`y`İÜ`@`Ā#Ü` ,≤ĀĒ, yÓ`ç#`İEı≈`İSÈ– ^Ó!c`Tf`=!° İà`fiè, (ö)Ó≈` ,öMÈ, Ü`çı,yΣ#`Ó`
^İÓ≈f!`_`Ü` ,@`Ā#Ü` ,Ē, yf!Ö`İııfÓ` ſy`İl`ſyò,çf,ö)ı≈–ıç`=Ó` ≤Āİi,Ü` ,ıi, İSÈ`^Ó`yÜyl`Ē, yf!ÖÓ`^`İbÓ` myÓ`y`
ſ`İÖy≈ıÜ, çT`ſ,ıçT–ı,yÓ`y`òç`ı,yÓ` ſy`İl`Üſ,ı`Ü` ,yÜ`cÜ` ,~ÖÇ`ıç`≈ſ%Ē, ^Ó!c`Tf`Ü!ıı, ≤Āİi,Ü` ,ıi, Ó`ã,ly`Ü` ,İÖ`İSÈ–
ı,y`İbÓ` ſyĒ, İ°fÓ`^`ày,ölıı!`!ÓEıı`İSÈ`ıç÷`Ü`İlÖ`~Ü` ,Iè, ſy!ı(%Ē), İi, (ö)ı≈`ÖyV` ,y` ,öi,ııñ`İy`ı,y`İbÓ` •y!ſ`~ÖÇ`xöŞ`=!
°Ó`Ü`İöf`!Óã,ıı, Ü%ıı, ≈ıè, Ü` ,Ñy,ö`İi, e`Üyàı, Ü` ,ıöyÜl`è,Ñy`İè, !İ`İç`İÜ, !Öÿyſyài, Ü` ,ı,y`Ü` ,Ó`İi, ſç` ,Ü` ,Ü` ,İÖ` – !
ç÷`x!Ē,çyı, ^İbÓ` ≤Āİi,Ü` ,ıi, ò%ò≈yhs`Ē, y`İÖ`ſıöβ`•`İİ`İSÈ`~ÖÇ`ı,y`İbÓ` xyſ`xl%Ē), İi, ÜU≈Ó`Ü!ıı, ≈Ó`Ü`İöf`İb`İİ`
Ü` ,#`xſyöyÓ`ıĒ, y`İÖ`ı,z,öfly!ı,öi, •`İİ`İSÈ– 10É3≈ı,z,öſç`yÓ`ı,z,öſç`y`İÖ`~İè, Öy`İ`İi, ,öy`İÖ`İ`ı`^Ó`yÜylÓ`y`
@`Ā#Ü` ,xyòc≈Öy`İbÓ`ıı%,ıylı` ÖyhflİÖÓy`İò`!Öÿyſ#`İSÈ– ^•`İ°!Ü, çà`İi,Ó` ò%ò≈yhs` ≤ĀĒ, yÓ`İyÜ` ,y`İl`ıçG`
^Ó`yÜylÓ`y`ı,y`İbÓ` !ÖÿyſÖyò`İÜ, ÖyhflİÖi, yÓ`ı,z,öÖ`Ó`yá`İi, ſç` ,Ü`•`İİ`İSÈ– ^Ó`yÜyl`ıç`G`fliy,öi,f`z`ſ`z`
ÖyhflİÖÓyò`~ÖÇ`ı,z,ö`İlyàÖyòÓy`İbÓ` ſ`İÖy≈_`Ü` ≤ĀÜ` ,yç– 10É4 ≈ıç`ç#`ı!#`1– ≤Āyã, #ı`^Ó`y`İÜÓ`ıç`G`fliy,öi,f`
ſıö`İÜ, ≈≤ĀÖſ, !°ã!ı– 2– ≤Āyã, #ı`^Ó`y`İÜÓ`ıç`fliy,ö`İi,fÓ`ı,z,öÖ` ÖyhflİÖÓyò`~ÖÇ`ı,z,ö`İlyàÖy`İbÓ` ≤ĀĒ, yÓ`
xy`İyã, ly`Ü` ,Ó`– 10É5≈@`Āsi,öo#`1. A. H. McDonald– Republican Rome– New York– 1966. 2. Geoffrey Parrinder
(Ed.)– An Illustrated History of the World’s Religions– Northamptonshire– 1983. 3. H. Mattingly– Roman Imperial
Civilization– London– 1957. 4. M. Cary and H. H. Scullard– A History of Rome– New York– 1975.

88 NSOU • CC-HI-04 ,đl≈yl 4 ~Ü,Ü, ÈüÈ 11 □ □ □ □ □ ,i, i, #1 cī,yΣ#Ó ƆÇÜ,ê, àè,l 11É0≠ í,z 1jçf 11É1 ≠ È) ,!ÜÜ,y 11É2≠ , òè,È) ,!Ü 11É3≠ ƆÇÜ, 1è,Ó ˆ Ü,y ˆ ò≈ 11É4≠ ÓÓ≈Ó xye ˆ Üi 11É5≠ ƆyƆyl#1 ˆ ,öyÓ ˆ 1ƆfÓ ˆ í,zayl 11É6≠ ≤ÄyÜ, ,! i,Ü, , ò!Ó ˆ fli!i, G Ü,yÜyÓ # 11É7≠ ƆyÜ!Ó ˆ Ü, xÓ yçÜ,

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i,y 11É8≠ í,z, òƆç,yÓ ˆ 11É9≠ xl%ç#l# 11É10 ≠ @ ˆ Asi, òO# 11É0 ≠ í,z 1jçf • ~z ~Ü, ˆ 1Ü, Ó ˆ ≤Äöyl í,z 1jçf • !

Ü, Ü,yÓ ˆ 1l ˆ Ó y 1ÜÜ i, i, #1 cī,yΣ#Ó ƆÇÜ,ê, ˆ i, Ó ˆ • 1l ˆ !SÈ ˆ Ɔz Ü,yÓ ˆ l xl%ƆƆ, y 1l ˆ !ç« ,yl≈# ˆ lóó ˆ xy@ ˆ Ä# Ü, ˆ 1Ó ˆ ˆ i,y y- • í,z ˆ ~Ü,Ü, , öy 1è,Ó x, òÓ ˆ í,z 1jçf • i, i, #1 cī,yΣ#Ó ƆÇÜ, 1è,Ó ˆ !Ó!È, ß ˆ Ü,y ˆ ò≈ ˆ 1Ü, ˆ !Ó ˆ 1Y ˆ Èi ˆ Ü, Ó y- • xy ˆ 1yã, f ~Ü,Ü, , öy 1è,Ó ˆ Üy òf ˆ 1Ü ˆ !ç« ,yl≈# Ó y ÓÓ≈Ó xye ˆ Üiñ ƆyƆyl#1 ˆ ƆyÄçf xy@ ˆ Äy# l#li, ñ ≤ÄyÜ, ,! i,Ü, , ò!Ó ˆ 1Óç G Ü,yÜyÓ # í,z ˆ ƆÇÜ,ê, ˆ 1Ü, Ü, i,ê, y ÜyÓ ydÜ, Ü, ˆ 1Ó ˆ i%, ˆ 1!SÈ ˆ ÈüÈ ˆ Ɔz ˆ !ÓÈl ˆ !=! ˆ Ɔj ò ˆ 1Ü, ≈G xÓài, • 1Ó - • ~z ~Ü,Ü, , öy 1è,Ó ˆ Ɔó≈ ˆ 1çÈl í,z 1jçf • i, i, #1 cī,yΣ#Ó ƆÇÜ,ê, ƆyÜ!Ó ˆ Ü, ñ ƆyÜy!çÜ, G xy!≈Ü, ˆ !ò ˆ 1Ü, Ü, i,ê, y x!fliÓ ˆ i,y ˆ ˆ i, Ó ˆ Ü, ˆ 1Ó ˆ !SÈ ˆ i,yÓ ˆ Ói≈ly ≤Äöyl Ü, Ó y-

NSOU • CC-HI-04 89 11É1 ≠ È) ,!ÜÜ,y i, i, #1 cī,yΣ#Ó ƆÇÜ,ê, ˆ 1Ü, ƆyóyÓ ˆ 1i, ƆyÜ!Ó ˆ Ü, xÓ yçÜ, i, y Óy • z! ò!Ó ˆ 1 y e ˆ yz! Ɔ ˆ 1 ˆ 1 ˆ 1 ˆ Ó x!È, ,!i, Ü, Ó y ˆ 1 - !á ≠ 235 xΣ lyàò ˆ Ó yÜl ƆyÄ ˆ 1çfÓ ˆ • z!i, • y ˆ ~z àÈ, #Ó ƆÇÜ, 1è,Ó ˆ Ɔj ò %á#l • 1 ˆ ~Óç ≤Äyl xò≈ cī,yΣ# Ófy, ò# ~z ƆÇÜ,ê, fliyl # • 1l ˆ !SÈ - • ~z ƆÜ ˆ 1l ˆ Ó yÜl ƆyÄçf ~ 1Ü, Ó ˆ , òÓ ˆ ~Ü, ˆ ˆ 1ò!çÜ, xye ˆ Üiñ à, ˆ !%k, ñ ˆ ≤à ~Óç xl≈ ˆ 1l!i, Ü, ƆÇÜ, 1è,Ó ˆ È, ˆ 1 ˆ ≤ÁÓ ã, y ˆ 1, òÓ ˆ Ɔj ò %á#l • 1 - Ói, i, i, #1 cī, ˆ 1Ü, Ó ˆ ƆÇÜ,ê, ˆ 1Ü, ƆyÜ!Ó ˆ Ü, ñ xy!≈ Ó yç ˆ 1l!i, Ü, ~Óç ƆyÜy!çÜ, ƆÇÜ, 1è,Ó ˆ ~Ü, ˆ !Ü! ˆ ˆ , öyÓ yÓy!•Ü, ƆÇÜ,ê, ˆ !• 1 ˆ 1 ˆ 1 ˆ Ói≈ly Ü, Ó y x ˆ 1l!Ü, ˆ 1l ˆ ly ˆ Ó yÜl ƆyÄçf ˆ 1Ü, ≤Äyl ˆ òÁç ˆ 1 ˆ 1 ˆ Ó ˆ Ü% ˆ 1á ˆ è, ˆ 1 ˆ ò! - ≤Äyl ˆ 50 ÓSÈÓ ˆ ò!Ó ˆ !Ó ˆ 1Y ˆ Ó xlf, ˆ Ü, Ó, • 1Ü ˆ ƆyÄçf ~Óç • z!i, • y ˆ 1 ˆ 1 ˆ Ó ˆ 1 ˆ 1Ü, ≤ÄÈ, yÓçy# Ó yç... ˆ Ɔy ˆ !Ó ˆ 1oy•ñ ÓÓ≈Ó xye ˆ Üiñ xl≈ ˆ 1l!i, Ü, ƆÇÜ,ê, ñ Ü,yÜyÓ # ~Óç Ó yç ˆ 1l!i, Ü, ˆ !È, yç ˆ 1l çç≈!Ó i, • 1l ˆ , ò ˆ 1i, , !SÈ - Óç ÓSÈÓ ˆ ò!Ó ˆ ~Ó ˆ È, ˆ 1 ˆ Ü ˆ 1l • 1l ˆ !SÈ ˆ ˆ 1 ˆ Ó yÜl ƆyÄçf • 1 ˆ ˆ i, y á!i, i, • 1l ˆ 1y ˆ 1Ó Óy i, yÓ ˆ , òi, l àè, ˆ 1Ó - !á ≠ i, i, #1 cī, ˆ 1Ü, • z ˆ Ó yÜl ƆyÄ ˆ 1çfÓ xÈ, fhs ˆ 1Ó ˆ li, l!è, , öyÓ ˆ flò!Ü, ≤Ä!i, m!@mī, yÜ)Ü, xy!È, ≈yÓ á ˆ 1è, !SÈ ˆ ñ 1lyñ àñ ˆ !Ó è, y!l! ˆ yñ ˆ !flöy!l! ˆ y ˆ , ò!Yã, ˆ 1ÜÓ ˆ Ó yÜl ≤Ä ˆ òç≈! ˆ 1Ü, ˆ ! ˆ 1l ˆ àfy!Ü, í,z, ò ƆyÄçf ò , òfy ˆ 1 ˆ fiè, yz! G xy ˆ 1y!çhflly ˆ ! ˆ 1Ó ˆ 1 yÓ ˆ , ò)Ó≈ ≤Ä ˆ òç≈! ˆ 1Ü, ˆ ! ˆ 1l ˆ , öy!Ü! Ó ˆ l í,z, ò ƆyÄçf ò ~Óç • zè, y! ˆ 1 ˆ í,z, òm# , ò ˆ Ü, !wÜ, i, ly ˆ Ó yÜ ˆ Ü, !wÜ, xy!ò ƆyÄçf - , òÓ Ói, ≈# Ü, y ˆ 1 ˆ x ˆ 1Ó ˆ 1 ˆ 1 y! ˆ ƆyÄçf 1è,Ó xy ˆ 1 ˆ 1 ˆ í,z, ò ƆyÄçf =! ˆ , ò%lÓ y! ˆ Ü) ƆyÄçf ˆ 1 ˆ 1D ˆ !Ü! ˆ , 1 ˆ - 284 !á ≠ í,y ˆ 1l ˆ y ˆ 1Üœ, ˆ !ç! y! ˆ Ó yÜl ƆyÄè, !• 1 ˆ 1 ˆ 1 ˆ 1 ˆ 1 ˆ xy ˆ 1Ó ˆ y ˆ 1lÓ ˆ , òÓ ˆ ~Ü, y!òÜ, ƆçflÖyÓ ˆ ƆyòÜ, ˆ 1Ó ˆ !SÈ ˆ 1 ˆ - • ~z ˆ Ühfl ˆ ƆçflÖyÓ ˆ ~Óç i, yÓ ˆ Óf! ˆ ˆ ai, ≤Ä!i, È, yÓ ˆ È, ˆ 1 ˆ i, i, #1 cī,yΣ#Ó ƆÇÜ, 1è,Ó ˆ ƆyÜ!È á ˆ 1è, - i, i, #1 cī, ˆ 1Ü, Ó ˆ ƆÇÜ, 1è,Ó ˆ ≤Äi, fç, ˆ 1)ã, ly • 1l ˆ !SÈ ˆ 235 !á ≠ !ál xy ˆ 1Ü, çyl, yÓ ˆ ˆ 1 ˆ 1È, Ó y ˆ 1 yÓ ˆ !çfl! ˆ 1lyÓy!•l#Ó • y ˆ 1i, !• 1 ˆ , • 1l ˆ !SÈ ˆ 1 ˆ - • ~z ˆ ÜÜ ˆ ˆ 1 ˆ 1Ü, xyÓ ˆ í,y ˆ 1l ˆ y ˆ 1Üœ, ˆ ! ç! y ˆ 1lÓ ˆ ! ˆ Ɔç • y ˆ 1l ˆ xy ˆ 1Ó ˆ y ˆ 1lÓ ˆ ˆ 1Ü ˆ , ò!≈fhs ˆ Üyè, òMÈ, yç ÓSÈ ˆ 1Ó ˆ ƆyÄçf 1è,Ó ˆ ˆ ai, yÓ y ˆ 1È, Ó ˆ çlf xhs ˆ i, SÈy!ÓÁç çl òy!Óy ˆ 1Ó ˆ Ó x!hflç! !SÈ - ~Ó y ≤Ä ˆ 1i, f ˆ 1Ü, • z !SÈ ˆ 1 ˆ Ó yÜl ˆ 1lyÓy!•l#Ó ˆ !Ó!È, ß ˆ ày# , #Ó ˆ 1i, y- ˆ %!Óçy ˆ Ó yÜl ƆyÄçf ˆ !Ó!È, ß ˆ xç ˆ 1ç ~Ó y ç, Üi, y òá Ü, ˆ 1Ó ˆ l ~Óç ˆ 1 ˆ 1 ˆ 1è,Ó ˆ xl% ˆ 1Üyò ˆ 1lÓ ˆ çlf ã, y, ò ˆ 1, !çÜ, ˆ 1Ó ˆ l - Óy Óy#f ˆ 1 ˆ ~ ˆ 1óó ˆ ≤Ä ˆ 1i, f ˆ 1Ü, Ó ˆ òy!Óz ˆ Ó yÜl ˆ 1 ˆ 1è, ˆ Ó ˆ Ü, yÓ # È, y ˆ 1Ó xl% ˆ 1ÜyòÜ, Ü, ˆ 1Ó - È, ˆ

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1 ˆ ~Ü, ly Óy È%, • ˆ 1Ó ly ˆ 1 ˆ Ó y ≤

Ä ˆ 1i, f ˆ 1Ü, • z ˆ Óó ƆyÄè, !SÈ ˆ 1 ˆ - i, ˆ 1Ó ˆ ~Ü, y!òÜ, ƆyÜ!Ó ˆ Ü, ƆyÄè, i, y ˆ 1óó ˆ Ó yçf ˆ 1Ü, Ó « , y Ü, Ó ˆ ˆ 1i, G Ɔç, Ü • 1l ˆ !SÈ ˆ 1 ˆ - • ~z ƆÇÜ, 1è,Ó ˆ , òÓ xy ˆ 1Ó ˆ y ≤Äyl ˆ ò%ç ÓSÈÓ ˆ , ò!Yã, Ü ˆ !ò ˆ 1Ü, ~Óç • çyÓ ˆ ÓSÈ ˆ 1Ó ˆ Ó G ˆ Ó!ç ˆ 1Ü ˆ ç% ˆ 1i, , , ò)Ó≈!ò ˆ 1Ü, ˆ Ó yÜl ƆyÄçf i, yÓ x!hflç Ó « , y Ü, Ó ˆ ˆ 1i, ˆ Ɔç, Ü • 1l ˆ !SÈ - !lòG i, i, #1 cī,yΣ#Ó ƆÇÜ, 1è,Ó ˆ í,z! ˆ !SÈ ˆ Óç ç!è, ˆ i, ly! , ò ~Ü, ly Óy x ˆ 1l!Ü, ˆ 1l ˆ ˆ 1 ˆ ƆÇÜ,ê, !è, !SÈ ˆ 1lyÓy!•l#Ó ˆ ç, C yÓ ˆ xÓÜlñ ÓÓ≈Ó xye ˆ Üiñ Ɔyl#1 ˆ ƆyÄçf ˆ 1 ˆ í,zayl ~Óç ≤ÄyÜ, ˆ i, Ü, ˆ !Ó, ò!≈f ˆ 1l ˆ Ó ˆ !Ü! ˆ , È, yÈ, - 11É2≠ , òè,È) ,!Ü i, i, #1 cī, ˆ 1Ü, Ó ˆ ~ ˆ 1Ü, Óy ˆ 1Ó ˆ ˆ 1)ã, ly Ü, y ˆ 1 ˆ è, Äçy ˆ 1lÓ ˆ çyl Ü, yÓ G ˆ !≤Wz!Ü! ˆ y ˆ ˆ 1 ˆ 1È, Ó y ˆ 1 ˆ 1Ó ˆ çyl ˆ 1lÓ ˆ ˆ 1Ü ˆ Ó yÜl ƆyÄçf i, yÓ ˆ 1 ˆ 1Óy≈Fã, ˆ #Üyl xy ˆ 1Ó ˆ y!Ü, ˆ 1Ó ˆ !SÈ - • ~z , ò ˆ 1Ó ≈ ˆ Ó yÜl ƆyÄçf ≤Äyl xòÜf Ó ˆ 1 ˆ ≤Äi, #i, • 1l ˆ !SÈ - ~!è, i, yÓ ˆ Ó yz! lò# G òy!l ˆ %Ó lò#Ó ˆ #Üy ˆ 1hs ˆ çyÜ≈yl G xlfylf ÓÓ≈Ó ˆ í,z, òçyl! , != ˆ 1Ü, ˆ !l sf ˆ 1i Ó yá ˆ 1i, ˆ 1Ü ≈ • 1l ˆ !SÈ - ˆ Ó y ˆ 1ÜÓ , ò)Ó≈ xMÈ, ˆ 1 ˆ Ó ˆ 1 ˆ 1 ˆ ç! ˆ çy# ˆ #Üyhs ˆ ceθ , öy!≈! y! ƆyÄçf ~z ˆ 1Ü ˆ 1l ˆ xyÓ ˆ i, i, è, y xy@ ˆ Äy# • 1l ˆ , öy ˆ 1Ó ˆ ! - ˆ 1yÄçf ˆ 1 ˆ fliyl#1

Ú%oyflḡ, #lī, Óþ, ð!Ó Úy ĩi Ó, !k, , ðyĭ - Ó yç ĩll! ĩ, Ü, x!flī Ó ĩ, y Ü, !Ē! ĩĸ, ĩeÓ flĭyĒ, y! ÓÜ, SĒ@ ĩÜ, G Ófyĭ, Ü, ĩÓ! SĒ- Ē, ĩo áy ĩo fÓ xĒ, yÓ ≤ÄÜ, ě, • ĩĭ G ĩĕ, - ŃÓ Ţ ĩD ĩ%_ • ĩ ĩ, # ĩoç ĩ ĩÜ, xyäi, ĩ'≤à Ó y ĩaÓ Ü, yÜyÓ # - ĩ, ĩÓ ~Ü, y! ðÜ, ŢĪy ĩĕ, Ó !Ü! ĩ, ≤Ä ĩä, <Yĭ ĩ Ó yÜy ŢĪy Äçf ĩ çĒi xÓ! ð ĩ ĩç ĩÜ, • z àĒ, # Ó Ţ ÇÜ, ĩĕ, Ó • yĭ, ĩ ĩÜ, Ü%_ Ü, Ó ĩĭ, Ţ« Ü • ĩĭ! SĒ- ĩ! ðG Ó yÜy ŢĪy Öy! # xi, fhs Ń% Ó ≈ • ĩĭ, ð ĩi, , SĒ- ĩÓç Ü, S%Ē x ĩÓ! Ó ĩ ĩĪy ĩĕ, Ó xð # ĩl ≤Ä ĩoç =! ĩi, ç, C, y !Ē, Ó ĩĭ xyly ŃÓç Ţ #Üyhs ĩÜ, !Ü, S%Ē ě, y Ţ% Ó! «, ĩ, Ü, Ó y Ţ, Ó, ðÓ • ĩĭ! SĒ- ĩmi, # ĩ! Üœ, ĩi, ĩ yŢ à ĩÜ, xye Ü ĩÜ, , ðÓ y!çĭ, Ü, ĩÓ! - 275 ĩá ≠ ĩ, yÓ ! ĩç! ĩĭÓ xðf«, x ĩÓ! ĩ ĩ! y! Ü, ĩ, ≈Ü, «, Ü ĩ, y • hflĭyhs ĩÓ ĩ, • ĩ - x ĩÓ! ĩ ĩ! y! SĒ ĩĭ! ~Ü, ç ĩ, z ĩµ° ŢĪy, ð ĩ, ~Óç ĩÓç Ü, ĩĭ Ü, ĩĕ, ÓÓ ≈ Ó xye Ü ĩi, ! ĩ! ðÜ Ü, Ó ĩi, Ţ« Ü • ĩĭ! SĒ ĩĭ! - ŃÓ, ðÓ ĩi, ! ĩ! à fy! Ü, ~Óç , ðy! Ü! Ó! ŢĪy Äçf ĩÜ, , ðÓ y!çĭ, Ü, Ó ĩi, xâ ĩĪÓ • ĩ- ĩ, ĩÓ ĩ, yÓ • ĩ, fyÓ , ð ĩÓ G x flī ĩi, ç # ĩ, y xÓ fyĭ, ! SĒ- ĩ çĒi, ð ĩ = fhs ĩ, ĩ, y ĩĭ y ĩÜœ, ĩç! y! Ó y ĩÜÓ ! Ţ Ç • yŢ ĩ ĩ x ĩÓ y • ĩĭ Ó , ðÓ ~ z Ţ ÇÜ, ĩĕ, Ó ç_ • y ĩi, ! ĩ! sf ĩĭ Ó! Üyôf ĩÜ xÓ Ţy! âĕ, y! - ĩ, ĩÓ Ţ ÇÜ, ĩĕ, Ó ŢÜy! Æ âĕ, ĩ°G ŢyôyÓ ĩĒ, y ĩÓ ~ĕ, y Ó y ĩy! ĩ ĩ, ĩ, # ĩ çĭ, yΣ#Ó ~ z Ţ ÇÜ, ě, ŢĪy Äçf ĩÜ, flīy! # Ē, y ĩÓ ð% Ó ≈ Ü, ĩÓ! ð ĩĭ! SĒ ~Óç ~Ó Ē, ĩ° ĩ! ≤Ä Ö ĩi, y =! Ó Ţ ä, ĩ, y • ĩĭ! SĒ ĩ, y ĩÜ, x ĩÜ, à ĩÓ Ē ĩÜ, xy! ð! Ó ĩĪyá Ó ŢÜy! Æ Ó Ţ ä, ĩ, y ~Óç Ü ð f! % â # ĩ! Ó ĩĪyá ĩ, z_ Ó ĩĭ Ó «, ĩ! • ĩĪyá Ó ! Ó ĩÓ ä, ĩ, y Ü, ĩÓ ĩSĒ! - 1ĒÉ4 ≠ ÓÓ ≈ Ó xye Ü ĩ xy ĩÜ, çyĭ, yÓ Ţ ĩĒ, Ó y ĩĪÓ Ó yç Ü, y ĩ° çyÜ ≈ y Ţ, ĩÓ! Ē, B ĩ ÓÓ ≈ Ó ĩ, z, ðçyĭ, ĩĕ, Ó xye Ü ĩĪÓ Ţ Çáfy ĩi, fhs Ó, !k, , ðyĭ - ~ z x Ē, ĩy! =! Ó yÜy ŢĪy ĩçf Ó Ţ #Üyhs ĩ, ≈ # ~ yÜ, yÓ çĭ ŢyôyÓ ĩĭ Ó ≤Äyĭ ~ ð! @ ĩ ç # Ó ĩĭ Ó x ĩD , ð! Ó ĩi, • ĩĭ! SĒ- ĩá ≠ 230 ~ Ó ð ç ĩÜ, Ó Ü ĩ ð f ~ =! , ð) ĩÓ ≈ Ó ĩ ä, ĩĭ xyÓ G x ĩÜ, ĩ, # Ó ~Óç Ē, ĩ, yÓ • ĩĭ G ĩĕ, - ~ z Ţ ĩĭ çyÜ ≈ y ĩ, z, ðçyĭ! =! xyÓ G Ţ Ţ Ç • ĩ, ~Óç Ē, yB, ĩĕ, Ó Ü ĩ, Ü, ĩĒ, ĩ, y ĩÓ ç ĩ Ö y ĩ, z, ðçyĭ, # ĩ! ĩ%_ Ó y ĩçf ŢAäÓk, • ĩĭ! SĒ- ~ z Ţ ĩĭ xyð% ! Ü, , çz, z ĩĕ ĩ xMĒ, ĩ° ~Ü, ĩĕ, Ó, ĩ ç! _ ! • ĩĪyá Ó à ĩĕ Ó , ĩ, zayĭ Ó Ü, y! ~Óç Ü, Ē ě Ţyà Ó Ţ ç@z

92 NSOU • CC-HI-04 ≤Ä ĩoç =! Ó çĭ f ~Ü, ĩĕ, = Ó ĩ ç, ð ĩ) ≈ ä, fy ĩ° Ó ĩ, ! Ó Ü, ĩÓ! SĒ- ~ z ĩ, z, ðçyĭ, ŢyÜ! Ó Ü, ! ðÜ, ĩ ĩÜ, SĒ- Ó ĩ çĒi ç! _ çy° # ~Óç x Ēyá ĩÓ y # ĩĕ Ó " «, ĩĕ! Ó ĩ çĒi Ē, y ĩÓ ð ç, - 250 ĩá ≠ ĩyà ð ç° ð Ţ % ! • ĩĪyá Ó xye Ü ĩ ä, ĩ y ĩi, ~ ĩĕ Ó , ðyÓ ð! ç ~ ĩ, y ~ ĩĕ Ó ĩĕ ä, y Ţy! ð ç, ĩ, y Ó , ð! Ó ä, ĩ ĩ Ó • z! Dĭ, Ó ĩ Ü, ĩÓ - ÓÓ ≈ Ó xye Ü ĩ ð %! ě, Ü, yÓ ĩ ĩ e Ü ç! • Ç flÄ • ĩĭ ĩ, z ĩĒ, ! SĒ- ≤Ä ĩÜ ĩ, ĩ ĩ Ó yÜy! ð ĩÓ ĩ% ĩk, Ó Ē, ĩ° ð% Ó ≈ • ĩĭ , ð ĩi, , SĒ- ě Ţyäi, Ó _ y_ à, • ĩ%k, =! Ó yÜ ĩÜ, ð Ä Ç ŢyðÜ, , ð! Ó ĩi, Ó! ð ĩÜ, ě, ĩ° ĩ ð ĩ - Ó yÜy Ţ ĩ Ţ yÓ y! # xyÓ! Ó ĩ ð! ç xye Ü ĩ ~Óç x! Ē, ĩy ĩÜ, , ðÓ yhfl ĩ, Ó ĩi, , ðyÓ ĩ ĩÓ ly ~Ü, ĩy Ó! Ó ≈ ĩĪyá SĒ ĩ, ĩĭ, ð ĩi, , - ĩmi, # ĩ! ĩ, ĩ ÓÓ ≈ Ó ĩ, z, ðçyĭ! =! ≤Äyĭ ç • z Ü ĩ ĩ y • ĩĭ G ĩĕ, - ç° Ö yĭ % , ð! Ó ĩi, ≈ ĩ ~Óç ě Ţyäi, Ó, !k, ≤ÄyĒ ŢÜ% ĩo Ó hflī Ó =! ĩ, y ĩĕ Ó áyò Ţ Ó Ó Ó y •

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<p>Ü, àĒ, # Ó Ē, y ĩÓ ≤ÄĒ, y! Öi, Ü, ĩÓ! SĒ-</p>		

ĭ, yÓ y ŢĪy Ä ĩçf Ó Ţ #Üyhs ĩ, ≈ # xMĒ, =! SĒyĭ, yG ě Ü ç àĒ, # Ó ĩ ĩÜ, xyÓ G àĒ, # ĩÓ x Ē! ĩy, Ü, Ó ĩi, Öyôf • ĩĭ! SĒ- Ü, yÓ ĩ ĩ Ó ĩ ĩä, ĩyÜ, yÓ çĭ f ~Ü, ! ð ĩÜ, ĩÜ! xyÓyò ĩlyàf ç! Ü ðá Ü, Ó y ≤Ä ĩĭ yçĭ ĩ, Ü! z xy! Ó ĩ, Ţĭðò Ţ% Ó! «, ĩ, Ó yáyG ≤Ä ĩĭ yçĭ! • ĩĭ, ð ĩi, , SĒ- ě Ţyäi, ~ z ÓÓ ≈ Ó xyâ ĩy Ţ! Ó yÜy ŢĪy Äçf ĩÜ, ð% Ó ≈ ĩ ĩÜ, ð% Ó ≈ ĩ, Ó Ü, ĩÓ ĩ% ĩ! SĒ ~Óç ~Ó Ē, ĩ° Ó yzĭ G ðyĭ ĩ! % Ó ð # , ð! Ó ĩĭ ĩ, z, ðçyĭ, ĩĕ, Ó myÓ y x Ē, ĩy, ð! Ó ä, yŢy xyÓ G Ţ ç Ţyôf • ĩĭ! SĒ- 1ĒÉ5 ≠ ŢyŢy! # ĩ, ðyÓ ĩĪŢ Ó ĩ, zayĭ 224 ĩá ≠ xyð% ! Ü, • z Ó y ĩĪÓ çyŢÜ, ĩ, ≈ y xyð ≈ y! çÓ , ðyĭ! ĩ ĩ çyŢÜ, ĩĕ, Ó , ðÓ y!çĭ, G • ĩ, fy Ü, ĩÓ ŢyŢy! # ŢĪy Ä ĩçf Ó Ţ ä, ĩ, y âĕ, y! , ðyÓ Ţ Ţ ð ĩç - ~ z xMĒ, ° ĩÜ, ! ĩ, ! ĩ ç ĩÓ : y ĩĪÓ Ü • ĩ, # , ðyÓ ŢÜ, ŢĪy Ä ĩçf Ó ĩ, z_ Ó yĭ ðÜ, yÓ # ! • ĩĪyá Ó ĩä, ĩĒ, Ü, ĩÓ! SĒ ĩĭ! - , ðyĭ! ĩ ĩ! y! ĩĕ Ó ĩ%, ĩyĭ ŢyŢy! # ĩĕ Ó myÓ y , ð! Ó ä, ĩyĭ, ~ z ŢĪy Äçf ĩSĒ x ĩÜ, ĩÓ! ç ç! _ çy° # - ĩÓ Ţ , ðyÓ! ŢÜ, Öy ŢyŢy! # ŢĪy Äçf ~Ü, ĩĕ, ç! _ çy° # ĩÜ, w # Ē) , ĩ, Ó y <T... ! • ĩĪyá Ó xyð ≤ÄÜ, yç Ü, ĩÓ! SĒ- ~ Ó Ţ% ç, C° Ē, y ĩÓ Ţ Ç! ě, ĩ, flīyĭ # Ţy Öy! • ĩ! SĒ- «, Ü ĩ, y ðá ĩÓ Ţy ĩ ĩy ĩĭ z ŢyŢy! # ĩ Ó y Ţ« Ü ~Óç ! Ü ≈ Ü • ĩĭ G ĩĕ, - ≤Ä ĩÜ çy, ð% Ó ĩi, ĩç ĩ, yÓ y Ó yÜy! Ţ! Ó ĩ y ~Óç ~ ĩç! y Üy zĭ Ó xMĒ, ĩ° xye Ü ĩ ä, y y ĩi, = Ó ĩ Ü, ĩÓ - , ð) ĩÓ ≈ ~Ü, ĩĕ, ç! _ çy° # ĩ%, ĩ Ţ ĩ Ţ yÓ y! • ĩÓ! ĩ, zayĭ Ó yÜy Ţ ĩ Ţ ð ĩ° Ó , ð ĩ«, ĩ ĩĭ <T z ä, fy ĩ° ĩÓ Ó! SĒ- • zĭ z ĩÓ y ĩ, ðÓ çyÜ ≈ y! ~Óç ! Ü, ě, ≤Äyĭ ä, f Ó , ðyÓ! ŢÜ, ĩĕ Ó Ţy ĩĭ ðyÓ yÓ y! • Ü, ĩ, y z Ó yÜy Ţ ĩ Ţ yÓ y! # ĩÜ, çç ð! Ó ĩ, Ü, ĩÓ ĩ%, ĩ! SĒ- ~ Ó flĭyĒ, y! ÓÜ, Ē, ° flĭÓ * , ð Ó yÜy! Ó y! • ĩ! # #Üyhs Ó ç, yĭ Ó fl ≈ • ĩĭ! SĒ- ~ Ó Ē, ĩ° flīyĭ! ŢyÜ! Ó Ü, ĩi, y ĩĕ Ó ĩ, zayĭ à ĩĒ, ~Óç ~Ó , ð! Ó ĩĭ ĩ çĒi , ð ĩ = fhs , ðy! Ü! Ó y ĩa Ó ĩÜ, ĩÜ, w Ü, ĩÓ , ðy! Ü! Ó ŢĪy Ä ĩçf Ó ç Ţ y! ĩy ~Ü, ŢÜ ĩĭ Ó çĭ f ≤Äyĭ , ð) Ó ≈ yMĒ, ° ~Óç ! Ü ç ĩÓ Ó ~Ü, ĩĕ, Ói, , xç ĩç Ó ĩ, z, ðÓ x! ðÜ, yÓ Ü, y ĩĭ Ü Ó yá ĩi, Ţ« Ü • ĩĭ! SĒ- ŢyŢy! # ŢĪy Ä ĩçf Ó ç! _ çy° # Ē, ĩ, ~Óç ~Ü, y! ðÜ, ĩlyàf ŢĪy Ä ĩĕ, Ó x ĩ hflī ĩç Ó Ē, ° flĭÓ * , ð ĩ, ĩ, # ĩ çĭ, yΣ#Ó Ţ ÇÜ, ĩĕ, Ó Ü, y° ĩÜ, ç Ó y! Ţyĭ, Ü, ĩÓ! SĒ- ĒüüüĒ ĩy! SĒ ~Ü, ĩĕ, xĭi, = Ó ĩ ç, ð ĩ) ≈ äĕ, ĩy- 1ĒÉ6 ≠ ÄyÜ, ĩi, Ü, , ð! Ó! flīi, G Ü, yÜyÓ # Ó yÜy! ĩĕ Ó Ţ #Üyhs Ó ç, yÓ x ç, Ü ĩ, y G xyĭ ≈ ŢyÜy! çÜ, Ü, yÓ ĩ =! SĒyĭ, yG ĩ, ĩ, # ĩ çĭ, yΣ#Ó Ţ ÇÜ, ĩĕ, Ó ~Ü, ĩĕ, = Ó ĩ ç, ð ĩ) ≈ Ü, yÓ ĩ! SĒ ç° Ö yĭ % Ó , ð! Ó ĩi, ≈ ĩ ~Óç ĩ'≤à ĩyÜÜ, Ü, yÜyÓ # - ä, # ĩ ĩÜ, xyäi, ĩ'≤à Ó y ĩaÓ ≤Äyò Ē, ≈ yÓ ĩá ≠ 250 xΣ ~Óç ĩá ≠ 260 ~ Ó ð ç ĩÜ, Ü, yÜyÓ # ! • ĩĪyá Ó Ó yÜy ŢĪy Ä ĩçf ð Ä Ç Ţ° # y ä, y! • ĩĭ! SĒ- ~ Ó Ē, ĩ° çĭ Çáfy Ó fy, ðÜ, • y ĩÓ ... yŢ , ð ĩĭ! SĒ- ĩa Ó ĩĪÓ Ői ≈ ĩyĭ ~ z ĩ'≤à ĩaÓ Ē, ĩ° Ü Ó y ĩÜ ≤Äyĭ ≤Ä ĩi, ! ð , ð Œyâ , • yçyÓ Üyĭ! Ē ĩüÓ y ĩyĭ ~Óç x ĩÜ, ç, Ó ĩyó y ÓÓ ≈ Ó ĩĕ Ó • yĭ, ĩ ĩÜ, Ó Œyâ, ĩi, , ĩ' ð ĩÓ! SĒ ĩĭ Ţ z Ţ Ó ç, Ó =! , ð% ĩÓ y , ð% Ó! çç! _ • # ĩĭ , ð ĩi, ! SĒ- Ü-

NSOU • CC-HI-04 93 ˆlyÓy!•#ˆiÜ, ˆ!çlˆ!lˆó ˆ~óç Ü, ˆiÓ ˆó ˆ ˆóŸ !lˆiˆya Ü, ˆó y Ü, ˆe, l ˆó ˆi ˆÜ, ˆó ylˆ ˆ~z
 ÜyÓ ydÜ, ˆÄi, ˆe ˆy • ˆiˆ!SÈ– çlçáfy xˆiÜ, ˆe, y •...yŸ ˆöyGlˆyl ˆ=ó ˆŸ, ˆó xˆl ˆiˆl, ˆÜ, ˆfilyl ˆä%, ˆfˆi, ˆâ ˆiê, ˆ– ˆó
 ˆöyçy, ˆöy!ç ˆóy!%äi, ˆö!ó ˆó! ˆ~iÓ ˆÜ, ˆyó ˆiˆÜ, ˆ!É! ˆ« ˆiê í, zóó, ˆÉ, ˆó ˆiÓ ˆ, ˆö!ó ˆÜyí e ˆÜç •...yŸ ˆöy! ˆ– ˆó ˆÉ, ˆiˆ
 ò)ó ˆ)ó y ˆihs ˆó ˆófóŸy •...yŸ ˆ, ˆö ˆiˆ! ˆ!Ü, ˆe, ˆó! ˆ~# xMÈ, ˆiˆ ˆ#ÜyÓk, • ˆiˆ ˆylˆ ˆ– ˆ~z ˆö!ó ˆ!fili, ˆi, ˆe ˆÜyà, ˆÜ, ˆiÓ ˆó
 òy!Ó ˆ± ˆÄ ˆòç ˆiÜ, ˆÉ, ˆi ˆyó, ˆö!ó ˆ!fili, ˆó ˆŸø%á#l Ü, ˆiÓ ˆ!ò ˆiˆ!SÈ– ˆ~z ˆÜhflˆz ˆó y ˆiÜó ˆÄi, ˆf« ˆÜŸŸfy=! ˆiÜ,
 xyó ˆG ç!ê, ˆÜ, ˆiÓ ˆi%, ˆiˆ!SÈ ˆ~óç ˆöyó ˆ!ŸÜ, ˆG çyÜ=yl ˆiòó ˆ!óó ˆ& ˆlk, ˆ! ˆiç ˆiÜ, ˆó ˆ« y Ü, ˆó yó ˆ« ˆÜ, y ˆiÜ, ˆe ˆÜç
 ò%ó ˆ~Ü, ˆiÓ ˆ!ò ˆiˆ!SÈ– ˆi, ˆiÓ ˆŸyÄy ˆiçfó ˆxˆl ˆiˆl, ˆÜ, ˆG ŸyÜy!çÜ, ˆxó ˆ« ˆi ˆó yÜyl ˆŸyÄyçf ˆiÜ, ˆ~iÜ, ˆóy ˆiÓ ˆóÁçŸ
 ˆÄyÆ Ü, ˆiÓ ˆ! ˆEüüüÉ x ˆiÓ ˆ! ˆyl ˆŸyÄy, ˆiòó ˆxó ˆ# ˆiˆl ˆ~ó ˆ, ˆö%lç=yàó ˆi ˆóáy ˆ!à ˆiˆ!SÈ– 11É7≠ ŸyÜ!ó ˆÜ, ˆxó ˆyçÜ, ˆi, y
 i, ˆi, ˆ# ˆi ˆç, yΣ#ó ˆŸÜ, ˆe, ˆiÜ, x ˆiÜ, ˆŸÜ ˆiˆ ŸyÜ!ó ˆÜ, ˆxó ˆyçÜ, ˆi, y ˆó ˆi°G x!É, ˆ!i, ˆÜ, ˆó y ˆi ˆ– ˆ~z ˆÜ ˆiˆ ˆó yÜyl ˆŸŸfÓy!
 •l# ˆÜ, ylg ˆÜ, çÓk, ˆÜ, ˆi, ˆ, ˆö ˆi« ˆó ˆmyó y ˆiˆ! ˆsf! ˆiSÈ ˆly– ˆó ˆÉ, ˆiˆ! ˆ!ÓÉ, ˆß ˆŸŸfÓy!•# ˆi, y ˆiòó ˆ!ç ˆ!ç ˆ!ç! ˆiÓ
 xóç« ˆiÜ, ˆŸyÄy, ˆö ˆiò ˆ!i% ˆÜ, ˆó ˆiˆ ˆŸ ˆiä, ˆT • ˆiˆ!SÈ– ˆÜ, yó ˆi ˆ!Ÿç•yŸl x!òá ˆÄ ˆiˆiÓ ˆÉ, ˆiˆ ˆŸjøyl G xy! ˆ=Ü,
 ˆö%ó ˆfíóyó ˆŸŸfÓy!•#ó ˆÜ, y ˆiSÈ ˆó!ç xyÜ, ˆÉ! ˆ# ˆi ˆó ˆiˆ ˆÜ ˆiˆ ˆiˆ!SÈ– ˆÜ, w# ˆi ˆ! ˆsf! ˆly ˆyÜ, y! ˆó ˆÜ, y ˆiÓ ˆ ˆŸyó y
 ˆöyÄ, ˆy, ˆf ˆÄ ˆiò ˆiçó ˆŸy ˆiòó ˆŸy ˆiˆ ˆi% ˆlk, xó! ˆ# ˆi ˆ~G ˆi yó ˆŸÜ ˆiˆ ˆÜ, ylg ˆiˆi, ˆÜ, ˆŸŸfy! ˆ, ˆö ˆi, ˆ! ˆEüüüÉ ˆÜy!ŸÜ,
 É, ˆy ˆiÓ ˆi, yó y ˆ! ˆ! ˆ!óó ˆ&k, ˆÜ ˆiÜ, ˆiÓ ˆ! ˆ~iÜ, ˆ– ˆó y ˆÄ ˆiˆ, ˆf ˆiÜ, ˆz ˆâ, ˆiˆ!SÈ ˆŸç! ˆY ˆT ˆ!ç! ˆiÓ ˆi, ˆy ˆiÜ, ˆŸÜ ˆÄ
 ˆó yÜyl ˆiÓ ˆiY ˆó ˆŸó ˆ=Ü ˆi ˆçyŸl ˆÜ, ˆi, ˆy! ˆ, ˆö!ó ˆi, ˆÜ, ˆó ˆiˆ ˆ– à, ˆi%k, ˆ~óç ˆ!Ÿç•yŸl óá ˆiÜ, ˆÜ, w ˆÜ, ˆiÓ ˆx!fíó ˆi, y! ˆÜ)
 Ü, yó ˆi ˆiSÈ ˆi ˆó y ˆiÜ ˆ~Ü, ˆe, ˆÜ, y! ˆ~f! ˆ!ó ˆB%, ˆç ˆó yç! ˆ, sf ˆf! ˆi ˆ~G ˆÜ, ylg xyl% ˆy! ˆÜ, ˆi, z ˆó ˆy! ˆòÜ, yó ˆÄ ˆe ˆi y ˆâ ˆi,
 G ˆiê, ˆ!– ˆÉ, ˆf!ó ˆ*, ˆö ˆŸyÓy!•# ˆŸ ˆiÜ, ylg ˆŸyòç, ˆóó ˆŸyÄy, •G ˆi yó ˆçf ˆŸ ˆiê, ˆiÜ, ˆÉ, ˆi ˆó!á ˆiˆ ˆóy ˆi, z! ˆiÜ, yä,
 ˆÄòy ˆiÓ ˆÜyòç ˆiÜ ˆf! ˆ#Ü, ˆ!i, xyòyl ˆÜ, ˆiÓ ˆ! ˆi, ˆ« ˆÜ ˆiSÈ– ˆ!ê, ˆ~Ü, ˆ!ê, ˆäÉ, ˆ#ó ˆx!fili, ˆç# ˆö!ó ˆ!fili, ˆó ˆ!ò ˆiÜ,
 ˆó yÜyl ˆŸyÄyçf ˆiÜ, ˆe, ˆiˆ!ò ˆiˆ!SÈ ˆyó ˆÉ, ˆiˆ ˆÄyl, ˆöMÈ, yç ˆóSÈó ˆó ˆiÓ ˆó y ˆiÜ ˆÜ, ylg ç! ˆçy# ˆ~óç ˆ!fili, ˆç#
 ˆŸ ˆÜ, yó ˆäè, ˆl ˆÜ, ˆó y ˆŸ ˆó, ˆóó ˆ• ˆ!– ˆi, G ˆi y! ˆ= ˆ!ò! ˆi, z ˆiò ˆá ˆÜ, ˆiÓ ˆiSÈ ˆi ˆŸ ˆiÜ, ˆó y ˆi, y ˆiòó ˆ« ˆÜ, y ˆŸ ˆiÜ, ˆ~
 ˆŸ ˆiä, ˆi, ˆ• ˆiˆ ˆi, z ˆiê, ˆiSÈ– ˆi, yó ˆy ˆ~Ü ˆÜ, ylg ˆÜ, ˆi, ˆç ˆiÜ, xyó ˆ@ ˆÄy•f ˆÜ, ˆó ˆi, ˆä, y! ˆ! ˆyó y ˆi, y ˆiòó ˆxy ˆÄ ˆi•ó ˆŸy ˆiˆ
 ŸyÜóŸf

78% **MATCHING BLOCK 124/308** **SA** CC-HI-01.pdf (D149041884)

ò)î≈ !SÈ ly– á%Ó flÿÈ, y!ÓÜ, È, y ˆiÓ•z ~

ó ˆÉ, ˆyÈ, ˆ!SÈ ˆxhs ˆ# ˆ! ˆi%k, ˆ– ˆŸfò=!ó ˆŸÜó ˆÜ, ç ˆi, y e ˆÜç •...yŸ ˆ, ˆö ˆiˆ!SÈ ˆ~óç ˆi, yó y ˆó yçÜ, ˆ# ˆi ˆÄ ˆiòç=!
 ó ˆ« y Ü, ˆó ˆiˆi, ˆófi ˆ• ˆiˆ!SÈ– ˆŸyÓy!•# ˆiÜ, ˆç ˆ• y ˆiˆ, ˆÄçyŸ! ˆ! ˆsf ˆiˆ! ˆiˆ! xy ˆiŸ ˆŸyÄy, ˆi, y ˆiˆ ˆy ˆiÜœ, ˆç! ˆyl–
 ˆÉ, y ˆiÓ•z ˆà, ˆi% ˆlk, ˆó ˆxóŸyl ˆâ ˆiê, ˆ~óç ˆŸfó y xyóyó G ŸyÄyçf ˆiÜ, ˆó ˆ« y Ü, ˆó ˆiˆi, ˆòyl ˆÓk, ˆi, yó ˆ~! ˆi, ˆÜ, ˆóy ˆiò
 ˆö%lç=yà!ó ˆi, ˆ• ˆ– 11É8≠ ˆi, z, ˆöŸç•yó ˆi, ˆi, ˆ# ˆi ˆç, yΣ#ó ˆŸÜ, ˆe, ˆÄyl ˆxóç ˆç, yΣ# ˆÜ, yó ç% ˆiˆi, ˆfilyl ˆ# ˆiˆ!SÈ– ˆ~z
 ŸÜ ˆiˆ ˆi, y ˆiòó ˆó y ˆT... ˆ~óç ˆç#ó ˆllyey ˆó ˆ« yó ˆçf ˆÄ ˆi, ˆ! ˆi, ˆŸç ˆÄ ˆy ˆiÜ xó! ˆ# ˆi ˆ~!SÈ– ˆ~z ˆÜ ˆiˆ ˆe ˆÜyà, ˆŸÜ, ˆe,
 Ÿ, ˆ! ˆTó ˆ~Ü, y! ˆòÜ, ˆÜ, yó ˆi ˆó! ˆ~Üy! ˆiSÈ– ˆóó ˆ~ó ˆ!ó ˆiçÉ ˆi, çyÜ=yl ˆi, z, ˆöçy! ˆ# ˆi ˆŸ ˆiäó ˆe ˆÜyà, ˆxye ˆÜ ˆ~óç ˆ! ˆiç ˆiòó
 Ÿ# ˆÜyl ˆó ˆ« y ˆiˆ ˆófi ˆ~ó yÜyl ˆŸŸfÓy!•# ˆŸÜ, ˆiê, ˆó ˆŸä, ˆly ˆâè, y! ˆ– ˆi, yó ˆ, ˆö ˆiÓ ˆŸyŸl# ˆŸyÄy ˆiçfó ˆi, zay ˆiÓ ˆÉ, ˆiˆ
 ˆó yÜyl ˆŸfò ˆxyó G ˆä, y ˆi, ˆóó ˆŸø%á# ˆi ˆ– x! ˆ# ˆiˆi, ˆ~óç ˆŸy ˆiçó ˆi, z, ˆóó ˆx!ó!FSEB ˆŸç ˆiÉ ˆ=ó ˆÄÈ, yó xi, ˆfhs
 óÁçŸydÜ, ˆiSÈ ˆ~óç ˆŸyÜ!ó ˆÜ, ˆö!ó ˆ!fili, ˆö!ó ˆä, y ˆly ˆÜ, ˆó yó ˆçf
 94 NSOU • CC-HI-04 e ˆÜyà, ˆŸyÄy, ˆiòó ˆ« ˆÜ, y ç% ˆß ˆ• ˆiˆ!SÈ– ˆó ˆ, ˆóó ˆ ˆ~à ˆÜyÜyó ˆ# ˆ~óç çóy! ˆ%äi, ˆö!
 ó ˆó! ˆ~l ˆÄÈ, ˆi, ˆ~Ü, y! ˆòÜ, ˆÄyÜ, ˆi, ˆÜ, ˆ!ó, ˆó! ˆ~f! ˆó y ˆiÜó ˆ« ˆÜ, y ˆiÜ, xyó G ˆ« ˆi, ˆ@ ˆÄhfl ˆÜ, ˆiÓ ˆi%, ˆiˆ!SÈ–
 ŸyÄy, ˆiòó ˆçf xyl% ˆy! ˆÜ, ˆi, z ˆó ˆŸ)ó ˆ# ˆ, ˆö!ó ˆÜ, ˆly ˆly ˆyÜ, yó ˆÉ, ˆiˆ ˆŸyÓy!•# ˆç! ˆó ˆòy° ˆ• ˆiˆ ˆylˆ ˆ~óç ˆó ˆÉ, ˆiˆ
 xhs ˆó ˆi, ˆ~# ˆà, ˆi%k, G ˆ!ó ˆioy ˆi•ó ˆçáfy! ˆòÜ, ˆf ˆâ ˆiê, ˆ– ŸyÜ!ó ˆÜ, ˆxó ˆyçÜ, ˆi, y ˆŸ ˆó! ˆi, ˆi, ˆ# ˆi ˆç, yΣ#ó ˆŸ ˆe, ˆ~óç
 ˆó yÜyl ˆŸyÄy ˆiçfó ˆóÁç

90% **MATCHING BLOCK 125/308** **W**

ŸŸó ˆŸó≈y ˆi, ˆö« y =ó ˆçç, ˆò)î≈

Ü,yóî!SÈ°-î,î,î,î#î cî,yΣ#Ó° ſÇÜ,îê,Ó° ſÓ° ð"Ü, ãË, #Ó° G fliyî# ≤ ÆË,yÓ°=!Ó° Ù"ïðf ~Ü,îè, ° °"y"ÜÓ° ! Óhfl,î, xyË, fhs"Ó° #! Öy!!çfÜ, xyhs"ç=y"ïÓ° Ófî, fî° - xàyfiè, y"ſŒÓ° xyÜ° ð"Ü, ÷Ó° & Ü, "ÍÓ° , ðfy: "Ó° yÜlyÓ° , ðÓ° "Í"Ü, °z ſyÿÄy"ÿçfÓ° xî=î#î, È) Ùðfſyà"Ó° #î° Ó@Ó°=!Ó° Ù"ïðf ~ÓÇ ſyÿÄy"ÿçfÓ° xË, fhs" "ÍÓ° Ó° !Óhfl,î, ſî, , Ü, ÓfÓfliy ç%"î, , ÓfÓſyÓ° í,z, ðÓ° !Ë, ≈Ó° ç#° !SÈ°- ÓfÓſyî° #Ó° y Ü, "ſŒÜ, ſÿÿÿ"ÍÓ° Ù"ïðf ſyÿÄy"ÿçfÓ° ~Ü, ≤ Æyhs" "Í"Ü, x, ðÓ° ≤ Æy"ſhs" xy"î, ð!«Ü, ſ%Ó° «, yî° ðÜÿ Ü, Ó° "ſŒ, , ðyÓ° î, ó ≤ Æ"ÿòç=!° "ſŒ, í, zî, ðy!òì, Ü, !Ë, ðif ç•Ó°=!° "ſŒ, !"ſŒ" ſyGî° y ~ÓÇ ≤ Æy"ſlä, fÓ° Ó, í ç•Ó°=!° myÓ° y í, zî, ðy!òì, , ðif=!° xyÓ° G, ðÖ" # ≤ Æ"ÿòç=!° "ſŒ, !"ſŒ" "ſŒ, ſÜ! ≈ !SÈ°- î, î, î, #î° cî,yΣ#Ó° ſÇÜ, è, ÷Ó° & •Gî° yÓ° ſy"ſŒ ſy"ſŒ ~•z !Óçy° xyË, fhs"Ó° #! Öy!!çfÜ, xyhs"ç=y° Ë, "ÍD ſyî - !Óhfl,î, lyà!Ó° Ü, x!ſfiÓ° î, y Ó!Ü, "ÿòÓ° !lÓ° y, ð_y «%, ß" Ü, "ÍÓ° !SÈ° ~ÓÇ xy!è~Ü, ſÇÜ, "îè, Ó° È, "Í° Ó° yÜyl Ù%oyÓ° ſy"ſŒ ! Ó!Ü! ÓfÓfliy Ü, !è, l•"ſŒ" , ð"ſŒ, !SÈ°- î, î, î, #î° cî,yΣ#Ó° ~•z ſÇÜ, è, ~•z È, y"ÍÓ° "Í ãË, #Ó° , ðÓ° Óì, ≈! !"ſŒ" ~"ſŒ!SÈ° î, y !Ó!Ë, ß" í, z, ðy"ſŒ" xyß" Ùðfſy"ſläÓ° Ó†!Ó"ſŒ, w#È) î, xî≈"ſŒ!Ü, Ü, ä, !Ó° "ſŒéÓ° , ð)Ó≈yË, yſ ≤ Æòyl Ü, "ÍÓ° !SÈ°- 11É9 ≠ xl%ç#°! # 1- î, î, î, #î° cî,yΣ#Ó° ſB, è, ſî, ð"ſŒ, ≈!°á%- 2- î, î, î, #î° cî,yΣ#Ó° ſB, è, , ð!ÿä, "ſŒÜÓ° , ðì, "ſŒÓ° , ðì ≤ Æchfl Ü, "ſŒÓ° !SÈ° ~Ü, ſy Óy Ü, î, áy!!"ſŒ!_ "ſŒ!_ /11É10 ≠ @ "ſŒsi, ðÓ# 1. A. H. McDonald- Republican Rome- New York- 1966. 2. H. Mattingly- Roman Imperial Civilization- London- 1957. 3. M. Cary and H. H. Scullard- A History of Rome- New York- 1975.

NSOU • CC-HI-04 95 , ðì≈yî° ÈüÈ 4 ~Ü, Ü, ÈüÈ 12 □ □ □ □ □ Ü, lfiè, ylä, y•z "ÍÓ° ſÇflÖyÓ° àè, l 12É0 ≠ í, z"ſjçf 12É1 ≠ È) !ÜÜ, y 12É2 ≠ í, y "ſŒ" y"ſŒÜœ, !çî° yl 12É3 ≠ çyſl ſÇflÖyÓ° 12É4 ≠ xî≈"ſŒ!Ü, Ü, ſÇflÖyÓ° 12É5 ≠ ſyÜ!Ó° Ü, ſÇflÖyÓ° 12É6 ≠ ſyÜy!çÜ, ſÇflÖyÓ° 12É7 ≠ Ü, lfiè, ylä, y•z l G î, yÓ° ſÇflÖyÓ° ÈüüÈ í, y"ſŒ" y"ſŒÜœ, !çî° y"ſŒÓ° ſÇflÖy"ÍÓ° Ó° í, z_Ó° y! ðÜ, yÓ° 12É8 ≠ Ü, lfiè, ylä, y•z "ſŒÓ° ſÇflÖyÓ° 12É9 ≠ !á <ðÜ≈ @ "ſŒ" 12É10 ≠ çyſl ſÇflÖyÓ° 12

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É11 ≠ í, z, ðſÇ•yÓ° 12É12 ≠ xl%ç#°! # 12É13 ≠ @ "ſŒsi, ðÓ# 12 É0 ≠ í, z"ſjçf • ≤

Äî, Ü%, ° , ð!Ó° !ſŒ!î, "ſŒÜ, çî° Ü, "ÍÓ° í, y"ſŒ" y"ſŒÜœ, !çî° yl !Ü, È, y"ÍÓ° Ó° yÜyl ſyÿÄyè, •"ſŒ" î, î, î, #î° cî,yΣ#Ó° ſÇÜ, è, "ſyÜy, y!Ó° yî° !Ó!Ë, ß" ſÇflÖyÓ° ſyð"ſŒ Ó î, # •"ſŒ" !SÈ° "ſz !ÓË!î" !è, Óì≈ly

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Ü, Ó° y ~•z ~Ü, "ſŒÜ, Ó° ≤ Ä!Ü í, z"ſjçf- •

Ü, lfiè, yrè, y•z l !Ü, È, y"ÍÓ° !%âyhs" Ü, yÓ° # , ðò"ſŒ" , ð G çyſl ſÇflÖyÓ° myÓ° y "Ó° yÜ"ſŒ, ſ%ſÇ•î, Ü, "ÍÓ° !° "ſz !ÓË!î" ! è, î%, "ſŒ" ðÓ°

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y ~•z ~Ü, "ſŒÜ, Ó° xlfî, Ü í, z"ſjçf- •

Ü, lfiè, yrè, y•z "ſŒÓ° ſÇflÖyÓ° =!° !Ü, È, y"ÍÓ° Ó° yÜyl ſyÿÄyçf"ſŒÜ, , ðì, "ſŒÓ° !ò"ſŒÜ, ~!á"ſŒ" "ò!° í, y !ç«, y!è#Ó° "ſŒó° xÓäî, Ü, Ó° y í, z_ ~Ü, "ſŒÜ, Ó° çË! í, z"ſjçf-

96 NSOU • CC-HI-04 12É1 ≠ È) !ÜÜ, y !á ≠ î, î, î, #î° cî, "ſŒÜ, Ó° Ù"ïðf ſ%!Óçy° Ó° yÜyl ſyÿÄyçf Ü, yî≈fi, ð%!è, È, y"ſŒ ! ÓË, _ •"ſŒ" !á"ſŒ" !SÈ°- È) Ùðfſyà"ÍÓ° Ó° , ð!ÿä, Ü xç"ſŒ" , ð!ÿä, Ü Ó° yÜyl ſyÿÄyçf Öy , ðyÿä, yî, f ~Ü, çl Ó° yÜyl ſyÿÄyè, myÓ° y çyſſ, •"ſŒ, ÷Ó° & Ü, "ÍÓ° !SÈ° ~ÓÇ È) Ùðfſyà"ÍÓ° Ó° , ð)Ó≈ xç"ſŒ" , ð)Ó≈ Ó° yÜyl ſyÿÄyçf Öy ≤ Æy"ſlä, f ſÜ Ü!è≈fòy ſî, ðß" xy"ÍÓ° Ü, çl Ó° yÜyl ſyÿÄyè, çyſl Ü, y"ſŒ! ≈ f !lî%_ !SÈ"ſŒ!- , ð)Ó≈ Ó° yÜyl ſyÿÄyçf "çË! , ð!è≈fhs" Öy•zçylè, y•z l ſyÿÄyçf ly"ſŒÜ, ð!Ó° !ä, î, , ðyî° ~ÓÇ ~Ó° "àÓÓ° Ó° Ùðfſy%à#î° !Ó"ſŒ" , ð!ÿä, Ü Ó° yÜyl ſyÿÄyçf"ſŒÜ, SËy! , ð"ſŒ" !á"ſŒ" !SÈ°- Óì, Ùðfſy%à#î° !Ó"ſŒ" xlfî, Ü ≤ Æòyl ç!_ !"ſŒ"ÍÓ° xyd≤ ÄÜ, yç Ü, "ÍÓ° ~•z Öy•zçylè, y•z l ſyÿÄyçf- ſyðyÓ° ð!È, y"ÍÓ° Öy•zçylè, y•z l ſyÿÄyçf"ſŒÜ, Ó° yÜyl ſyÿÄy"ÿçfÓ° ðyÓ° yÓy!•Ü, î, y !•"ſŒ"ÍÓ° ðÓ° y •î° - xyÓ° ~•z ðyÓ° yÓy! •Ü, î, y î, y "Ó° yÜyl Ü, î, ≈"ſŒó° x!hflíc Ó° ç, yÓ° çlf ſÓ°"ſŒ, "ſŒ" !Ó!ç ðyî° Ók, !SÈ"ſŒ! ð%•zçl Ó° yÜyl ſyÿÄyè, ÈüüÈ í, y"ſŒ" y"ſŒÜœ, !çî° yl ~ÓÇ Ü, lfiè, ylä, y•z l- î, î, î, #î° cî, "ſŒÜ, Ó° ſÇÜ, "îè, Ó° xÓſyl à!è, "ſŒ" í, y"ſŒ" y"ſŒÜœ, !çî° yl ç_ •y"ſŒ, á! [î, ſyÿÄyçf"ſŒÜ, ſÇÓ° «, "ſŒ" ≤ Æ"ſlä, <Ty Ü, "ÍÓ° l ~ÓÇ , ðÓ° Óì, ≈# ſyÿÄyè, Ü, lfiè, ylä, y•z "ſŒÓ° •yî, ð"ÍÓ° fliy! , ðì, •î° Öy•z"ÿç!è, î° yÜ Öy Öy•zçyrè, y•z l ſyÿÄy"ÿçfÓ° !È, !_ ≤ ÆhflíÓ° - í, zË, "ſŒ" Ó° ſÇflÖyÓ° ! SÈ° ~^

100% **MATCHING BLOCK 129/308** **W**

ſŒÜ, x, ð"ÍÓ° Ó° , ð!Ó° , ð)Ó° Ü, - î, y•z

z !i, ! !Ó!Óô !Ó!ô ßÜ)• ≤Ăôî, ≈l Û, îÍÓ° !SÈ°î!– í, y îî° y îÛœ, !çl° yl ßyîÀyçf cyß° îlÓ° çlf !i, lçl ß• îÿà# cyßÜ, îÛ, !î%_ ' Ü, îÍÓ° !SÈ°î!– ßjÿÿê, ~ÔÇ° ~z îî, lçl ß• îÿà# cyßÜ, !Ù!° îî° Ûyê, ä, yÓ° çl Óf!_ ' Ó° í, z, ôÓ° ßyîÀyçf cyß° îlÓ° òy!î° c Ę, yÓ° lfhflî Ü, Ó° y • îî° !SÈ°– ~z ä, yÓ° ç° îlÓ° Û° îðf ~Ü, çl ß• îÿà# cyßÜ, !SÈ°î! ßjÿÿê Ìê, Ó° ßÛyl Ûî≈fyòy ßjðß° !Ó!ç<T ß• îÿà# ßjÿÿê, – ≤Ăôyl ßjÿÿê, G î, yÓ° ßÛÛî≈fyòyßjðß° !Ó!ç<T ß• îÿà# ßjÿÿê Ìê, Ó° í, z, ôy!ð !SÈ° xàyfiê, yß xyÓ° ~îðÓ° ß• îÿà!ài, y Ü, Ó° yÓ° çlf ß• Ü, yÓ° # cyß° îÛ, Ó° y !SÈ°î! !ßcyÓ° í, z, ôy!ðôyÓ° # ò%•zçl Óf!_ ' – ò%•zçl !ßcyÓ° !SÈ°î! ò%•zçl xàyfiê, y îßÓ° xò# îl Ü, Û≈Ó° î, cyßl, ò!Ó° ä, yÓ° Ü, – îÛ, y!G xàyfiê, y îßÓ° Û, î%, f° îî, ≤Ăcyß!Ü, ç)ifî, yÓ° ß, !ç<T • î° ! ßcyÓ° Ó° y ç)lffliyl, ò)Ó° îîÓ° !ß° îÿà, ò° îî, lxl≈yl xàyfiê, yß, ò° îð !î!%!_ ' Ó° !ß° îÿà, î, yÓ° y•z ßÓ=y î@° Ā° yĘ, Ü, Ó° îî, l– ~z ÓfÓfliyl Û, îî° Ü, !ê, !ß° !Óôy !SÈ°– ~Ó° myÓ° y ~Ü, !ò° îÛ, îÛ! ßjÿÿê Ìê, Ó° !çflî òy! Ę, yÓ° !Ü, S%Ęê, y °yâÓ • îî° !SÈ°ñ î, !Üz ßjÿÿê ÌçfÓ° í, z_Ó° y!ðÜ, yÓ° îÛ, îÛ, w Ü, îÍÓ° ßçà° ĒĒ≈Ó° !ß, Óly !Ü, S%Ęê, y •...yß Ü, Ó° y !ß, Ó, òÓ° • îî° !SÈ°– !ßcyß° îlÓ° í, z_Ó° y!ðÜ, yÓ° xy° Ìà° îîÛ, !l!ð≈ç<T•Gî° yÓ° Ü, yÓ° îî° ~Ü, !ò° îÛ, îÛ! ßjÿÿê, !Ü≈y îî° !ßfò° î°Ó° xy!ð, òî, f Ü, îÛ! à° îî° !SÈ°ñ xlf !ò° îÛ, îî, !Üz ä, yÓ° çl cyßÜ, ßjÿÿê ÌçfÓ° ä, yÓ° !ò° îÛ, xÓfliyl Ü, îÍÓ° !ß#Ûyhs° Ó° «, y! ßjð)≈ Ü° îÿà° îÿà° ≤Ăôy° îl !ß« Ü, îî° !SÈ°î!– í, y îî° y îÛœ, !çl° yl !SÈ°î! ~!çl° y Ûy•z!° îÓ° Ó° !îÛ, y!Ü!í, í° y! ñ x, ôÓ° xàyfiê, yß Ûfy!;!Ü! yß !SÈ°î! !Ü°yl !à° îÍÓ° ñ ~ÔÇ° ò%çl !ßcy° îÓ° Ó° xÓfliyl !SÈ° îÿê° îÛ xfy!rê, GÜ, ~ÔÇ° !ê, ΔĘ, ßĒÛĒ~ ~z Ę, y îÍÓ° ßyîÀyçf !ß° ä, yÓ° ßĘ, y îÍÓ° ò!Ó° ä, y°lyÓ° òy!î° c Ę, yÓ° ä, yÓ° çl cyß° îÛ, Ó° • y îî, !ÓĘ, _ ' • îî° !SÈ°– î° yÛyl ßjÿÿê, í, y îî° y îÛœ, !çl° yl ≤Ăy° î!çÜ, cyßlÜ, î, ≈y° îòÓ° x!î, !Ó° _ ' «, Üî, y áÓ≈ Ü, îÍÓ° ≤Ă° îòçßÜ) î°Ó° cyßl ÓfÓfliyÓ° í, zß° îî, Ü, îî° Ü, îî° Ü, !ê, =Ó° ßc, ò)î≈ ßçflòyÓ° ßyò! à!ê, îî° !SÈ°î!– îî, !l ≤Ăî° îÛ ßÛhflî ßyîÀyçf îÛ, îî, îÍÓ° y!ê, Ę, y îà ! ÓĘ, _ ' Ü, îÍÓ° !SÈ°î!– ~z ≤Ă° îî, fÜ, Ę, y à í, y îî° y îßly îÛ, ò!Ó° !à, îî, !SÈ°– í, y îî° y îß=° !° xyÓyÓ° ≤Ăy!° çl, áy îÛ, ≤Ă° îòç!ç !ÓĘ, _ ' !SÈ°– í, y îî° y îß° îßÓ° cyßÜ, Ó° y !≤Ă° ĒĒ, Q ly îÛ, ò!Ó° !à, îî, !SÈ°î!– ~Ó° y !SÈ°î! ßjÿÿê Ìê, Ó° xò#flî– ~îðÓ° xò# îl ßyòyÓ° îî, !SÈ°î! ≤Ă° îòçÓ° cyßlÜ, î, ≈yÓ° y– !Ü, v !Ü, S%Ę !Ü, S%Ę x!î, =Ó° ßc, ò)î≈ ≤Ă° îòçÓ° cyßÜ, Ó° y ßÓ° y!ð° ßjÿÿê Ìê, Ó° xò# îl òy!î° Ók, Ę, y îÍÓ° cyßlÜ, y!≈f, ò!Ó° ä, y°ly Ü, Ó° îî, l– !ò° îçĒĒ, !ß#Ûyhs° xMĘ, î°Ó° ≤Ă° îòç=° °Ó° «, îê ~òÓ° îîÓ° ÓfÓfliy @° Ā° îÜ, Ó° y • îî° !SÈ°– ~z Ę, y îÍÓ° «, Üî, y Órê, îlÓ° Ę, î° ≤Ăy° î!çÜ, cyßÜ, îòÓ° «, Üî, y •...yß≤Ăy° G !l° !sfî, • îî° òî, y! xyĘ, fhs° Ó° #! Ó° !oy° G à, !° !k, Ó° !ß, yÓly •...yß, òy! – í, y îî° y îÛœ, !çl° yl îß° îl Ìê, Ó° • yî, îîÛ, !ßhflî x!ðÜ, yÓ° G Ü, î, ≈c Û, îî, !l!î° !SÈ°î!– ~Ó° Ę, î° ≤ĂÜ, î, ç, ò° î° «, îß° îl Ìê, Ó° xyÓ° Û, y!G x!hflîçz Ó° •z° ly– ≤Ăçyî, y!sfÜ, !ß° !àÓ° î° y îÛÓ° ~z x!î, ≤Ă° îî° yçl#î° îß° îlê, lyÜÜ, ≤Ăî, ç, y!ê, îÛ, °%Ē Ü, Ó° yÓ° Ûðf !ò° îî° í, y îî° y îÛœ, !çl° yl î° yÛyl cyßlî, sf îÛ, ≤ĂÜ, î, ç, x° îî≈z° fl!Ó° yä, yÓ° # Ó° yçl, îsf, ò!Ó° îî, Ü, îÍÓ° !SÈ°î!– í, y îî° y îÛœ, !çl° yl î° yÛyl ≤Ăçy° îòÓ° !Ü, ê, ßjÿÿê Ìê, Ó° Ûî≈fyòy Ó, !k, Ó° í, z° îj° !çf í, !Ü° îlyç í, z, ôy!ð @° Ā° îÜ, îÍÓ° !SÈ°î! ~ÔÇ° !l° !ç° îÛ, î° yÛyl çl à° îlÓ° îîÛ, flî, sf Ó° yáyÓ° çlf !l° !çÓ° ä, î%, !ò≈îÛ, çÑyÜ, çÜÜ, G xyî, , j!Ó° ò)î≈, ò! Ó° îÍÓ° !çÓ° ß, !ç<T

98 NSOU • CC-HI-04 Ü, îÍÓ° !SÈ°î!– ~Ó° myÓ° y !î, !l î° yÛyl çl à° îlÓ° Û° îl ~z òyÓ° îy Ók, Ü)° Ü, îÍÓ° !ò° îî, !ß« Ü, îî° !SÈ°î! îî ßjÿÿê Ìê, Ó° xÓfliyl çl à° îlÓ° îî, îî° x° îlÜ, í, z° îð≈– îî, !l Ó° yç òÓ° Óy° îÍÓ° lyly!Óð ç!ê, ° x!%ç, yl G ~Ü, y!ðÜ, ! ç<Tyä, yÓ° !Ó!ðÓ° ≤ĂÓî, ≈l à!ê, îî° !SÈ°î!– í, y îî° y îÛœ, !çl° yl cyßl !ÓĘ, y° ÌàÓ° í, zß° îî, Ó° çlf ßyÜ!Ó° Ü, G xßyÜ!Ó° Ü, Ü, Û≈ä, yÓ° #Ó° ß

100%	MATCHING BLOCK 136/308	J
Çáfy í, z° îö° á° îÿàf Ę, y° îö° Ó!		

k, â!ê, îï! ISÈ îï!- !i, !l ðyù!ó ù, G xðyù!ó ù, !óÈ, yà=!ó ù ìòf !óÈ, yçl ò áy îï, ð%!!ò≈t ù, îïó ìò îï! ISÈ îï!-
~ó ð, ê, f!ó * ð cyã! !óÈ, y ìàó ù, y!G ù, ù≈ã, yó # îï, xyó ðyù!ó ù, !óÈ, y ìàó òy!f c, ðy! ù, ó ìï, •, i, ly-
12É4 ≠ x!≈!l!i, ù, ðçflòyó ð, i, #! ð, ç! yç#ó ðçÜ, ê, È, î, yó ≤ ÆÈ, yó ð È, î!SÈ° ò y îïó ò x!≈!l!i, ó ð, ðó -
f!f îï≈ó ùyl e ùç xó!i, •, îï, ðó & ù, îïó ISÈ° îï y îïöæ, !ç! yl !ðç•yð îl xy îïó y• îïó, ðó x!≈!l!i, ù, ðó! f!i!i, ó
ðçflòyó ðyó îl ó ð, #!- !i, !l f!f îï≈ó ùyl îï, ð%!/≤ Æ!i, !ç, i, ù, îïó l- x!≈!l!i, ð ðã, i, y ó, !k, ó ç!f ù, ó ófóflyó!
ó ðçÈ! È, y îïó ðçflòyó ù, îïó ISÈ îï!- ù%oyf!ç, #!i, !l sf îïó ç!f !i, !l ~ù, y!òù, !#!i, @ Æ!i ù, îïó l- x!≈!l!i, ó
f!yÈ, y!óù, ðe x!%y îïó ù, y!G, ð îïfó òyù = !â e !i, ê, + x!≈ã ~: îã, îïóó ð óà! ðó óó y•- ~ó x!≈•ñ x!f!y
ðhfl! !ç!l! ð!á! ð!y! • îfSÈ ð, á! !ò ≤ Æã, !i, x îï≈ó, ðó ò ùy! •...yð ù, ó y •! i, îïó, ð îïfó òyùG •...yð, ðy îïó- ~ó
x!f!y! ≤ Æã, !i, x îï≈ó ù) f ù ù îïó- !i, !l ≤ Æã, !i, !y! óò ù, îïó ó xóðy! â!ê, îï ð%!è, ≤ Æòy! ù, ó ≤ Æã, !i, ù, îïó l-
!iyn ð!ò ù, ó ~óç ≤ Æòy! ðò ò òy, ðy, ù, ó - ~•z ù, ó ófófly ð!ò ù, îïó ó «! è ≤ Æ!i, ç#° • îï°G ≤ Æòy! ù, ó
!y ðy, ° ≤ Æçyó ð, i, z, ðó •z ≤ Æ îïyçf !SÈ° ð, yó ðã, !ó e !ù, v !SÈ° f!y! # ≤ ÆÜ, !i, ó - ð, îïó ð, z, È, îï ù, îïó ó •z, ðó ò ùy!
!SÈ° îï!ç! òç!- ò yçfl! ð%È! ù, y îïó xyòy îïó ð, i, z îïçf i, y îï y îïöæ, !ç! yl è, fy: È, y!ù≈ç òy ùòf!l! ð!È, yà# ð!#
!! îï y îïàó !#!i, @ Æ!i ù, îïó l- ~!«! è !!y îïó ùyòf îï ~yù, y òrè, l ù, ó y •i, - ~•z ò yçfl! ðç@ Æy•ù, îïóó !!
ò≈t x îï≈ó !ó!l! îï !l îï yà ù, ó yó È, îï ðó ù, yó # ò yç îïù, y îïè x îï≈ó ðó óó y, ð%!!yã, i, • îï°G ðyòyó ð
ùyl% îïèó ù, y îïè ~•z ófófly ð%!ò≈È! • îï G! è, - ù, yó ð çç@ Æy•ù, ó y ç!à îïó ù, y îïè òy! ók, !SÈ îï! ly ~óç
ù%lyÈ, y xç≈!z !SÈ° i, y îïó ù) °«! f- È, îï ù, ó xyòy! ù, yó # îïó !!≈fy! îïó! çÜ, yó •!i, •! ðyòyó ð ùyl%
È! îï, - i, y îï y îïöæ, !ç! yl à îïó ò ùòf!ò_ ð! îïù, ù, ó ≤ Æòy îïó ç!f òy! ók, ù, ó îï°G îïè! è, y!ó ð! y ð! îïù,
ù, v ù, ó îï îïù, !k, ò!i, ðò!i, ó yç îï!i, ù, È, y îïó òyòf • îï ISÈ îï!- òy òy+ f îï îïè, ó ð! ðz !SÈ° ò yùyl ðy! ðç
ðó îïù, ð!# ð! ð! èüüè !y îïó •y îï, ù%!«! ài, !SÈ° !òhfl!i, ð!òò- ~•z ð! îïù, ù, ó SÈy îï, ó x!≈ ð!ò ù, îïó ó
ð!ò)è È, yó ùòf!ò ðçófóy! #ñ ù, y!ó aó ~óç ð!ù, G ù, È! îïù, ó ð, z, ðó, ðò!i, - îï ðhfl! f!yò#! ù, È! ù, ó y
ù, ó ≤ Æòy îï òf!è ~•!i, !i, y îïó ç!ù G ð!ò! f!y!#! îïè! è, !ó îï y ð!è!è%_ îï, yó •hfl!ài, •i, - x!f!y! ð, ò!ò òy îïó
òy!ç @ Æ!i°G !SÈ° !óù, ~ù, i, z, ðy! - ~•z È, y îïó !! ðç îïó

100%	MATCHING BLOCK 133/308	W
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f!yò#li, y ó «, y ù, ó îï, !à

îï «% ò G ùòf!ò ù, È! ù, ó y !! ðç îïó ù, È! ç! ù •y!ó îï È, y!i, y îïè, ù, È! îïù, ðó ò!i, •! - lyà!ò ù, ùòf!ò_ ð!
òy ù% !ò°G ò y ù, ó ≤ Æòy îï òf!è • îï i, y îïó ð!ò ùy!ç! y/E ù, ó y •i, ~óç óf!_ ài, òy!ç óó îïó! G !òy! !SÈ°-
x îïù, ù% !ò°G @ ÆyùymÈ, îï ðy! îï !à îï ù, îïy! òy È, y!i, y îïè, ù, È! ù, •G! yó ðã, çy ù, îïó !SÈ°ñ ð, îï xy•z!
myó y ~•z ù, yç !!È!k, ù, ó y • îï !SÈ°- !ò ðçÈ!i, ð!yã, ù# ðy! Æy! ççfó ùòf!ò_ ð! ð! xyl!≈ù, È, y îïó ð!çç! îï ðy! ~óç
x!≈!l!i, ù, G ≤ Æçy!l!ù, ç#ò îïó È, ó îïù, w e ùç làó =! îïù, @ ÆyùymÈ, îïó !È, y îï, f!ylyhs! ó!i, •!i, ðó &
ù, îïó !SÈ°-

NSOU • CC-HI-04 99 12É5 ≠ ðyù!ó ù, ðçflòyó ð« ðyù!ó ù, îï, y! îï îïó i, y îï y îïöæ, !ç! yl !#ùyhs" ð%

96%	MATCHING BLOCK 134/308	W
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ó «, yó ð, i, z, ðó !ò ðçÈ! =ó &c ≤ Æòy! ù, îïó !SÈ îï!-

î, îïó i, yó !#ùyhs" !#!i, ó ù) ðç≈! !SÈ° ð% îïù, òç# ðy! óy! •!#ó !#ùy îïhs" î, ðòSÈy îlyó xy îà, ð!èfhs" xye
ù!ù, yó # ç!_ îïù, òyòy ≤ Æòy! ù, ó y i, y è, !ù, îï ò yáy- ~•z ù, yó îï !#ùy îïhs" á%ó ù% ç# ðy!ó !l îï yà
i, yó xyù îï •! !- x îïù, à îïóÈ!ù, xóçf i, yó ~•z !#ùyhs" !#!i, î

100%	MATCHING BLOCK 135/308	J
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îï, i, #ó ðyù îïyã, ly ù, îïó îïSÈ!-

i, yó y ù îï ù, îïó
!SÈ! î ~ó È, îï !#ùy îïhs" ó ð%ó «, yó ð îï ðy!yè, xy îï, ðy îïè!ò !#!i, •z @ Æ!i ù, îïó !SÈ îï! ~ù, x îï≈- ò yùyl
ðy! Æy! ççfó !ã, ó yã, !ò!i, ≤ Æ!y x!%y îïó ðó îïù, ù% ç# ~óç ð«, ðçflòy! •!#ó !l îï yà •i, !#ùyhs" ó «, y! - ðç
xyù îï !ù!ç! y ~óç ðf!ò ð! ðy!ó y•z ò yùyl ðçflòy! •!#ó ðó îïù, ù!≈fyòyó f!y! @ Æ!i ù, ó i, - ù, v
i, y îï y îïöæ, !ç! y îïó ~•z ðyù!ó ù, ðçflòyó !#!i, ù, ó îï ~•z !ã, ó yã, !ò!i, !#!i, ó, ðó!ò, ðsi# !SÈ° i, y•z !l ð! i, y
xflçflfñ ≤ Æ!ç! ðó !òù, îïù, •z !#ùyhs" ð%ó «, y! !l îï y!ç! ðçflòy! xó!l!i, â!è, îï!

SÈ° – á%Ó flÿË, y!ÓÛ, Ë, y^ÍÓ•z ~

Ó Ë, ^î° §#

Ùyhs" §%Ó «, y Óy!•l#Ó Ç, C°y G ^ã, ï, ly Î"lîkT •...y§ ^, ð"lî" !SÈ° – ßyÙ!Ó"Û, ^ «, ^Ëe !î, ! ã, °Ùyl flî°Óy!•l#Ó° àè, ^lîÓ° ^ «, ^Ëe xye' ÛiÛ, yÓ # ÓÓ≈Ó° ^lòÓ° §"ID §!¶, fliy, ðl Û, ^ÍÓ° ï, y ^lòÓ° G !l"lî" yà Û, ^ÍÓ° !SÈ°!°l – ~•z ÚÓÓ≈Ó° Û Ë, yí, ç, y ^Ëe, ~ßf ^lòÓ° x!hflîc ^ Ó° yÙyl Óy!•l#Ó° §Ç•lî, !Ó° ïçEÏ Ë, y ^ÍÓ° «%ß" Û, ^ÍÓ° !SÈ° – ~Û, •z §"ID ^ Ó° yÙyl xyòç ≈ ≤Äã, y ^ÍÓ° ^ Ó° yÙyl ^ßyÓy!•l#Ó° È) !UÛ, y e' Ûç kT •"lî" !à"lî" !SÈ° – 12É6 ≠ ßyÙy!çÛ, §Çf!ÓyÓ° í, y ^lî" y ^lÛœ, !çl° y! ßyÙy! çÛ, ^ «, ^Ëe ^Óç !Û, s%È §Çf!ÓyÓ° ßyðl Û, ^ÍÓ° !SÈ°!°l – !î, !l ÓÇçai, Ë, y ^ÍÓ° ï, ç, lÓ° Û, y!Ó° î° y ^ÍÓ° !ÓË, yà"lÛ, ç, ð!Ó° ï, fyà Û, Ó° yÓ° ≤Ä"lã, <Ty Û, ^ÍÓ° !SÈ°!°l – ^Û, y!G !l!ð≈<T ^, ðçyî° !Ó° ïçEÏ, Óy!î° ïçf !%_ ^Û, y!G Óf!_ Ó° Û, î%, fÓ° , ðÓ° ï, yÓ° Û ^lly!#i, Óf!_ ^lÛ, ^ßz Óy!î° ïçf ≤Ä!lî, fliy, ð"lîÓ° ≤Ä!e í y §%Ó° «, ï, Û, Ó° yÓ° !ò"lÛ, !î, !l lçÓ° !ò"lî" !SÈ°!°l – ~Ó° È, ^î° ßy!ÿ ^lçfÓ° Û ^lòf ßyÙy!çÛ, à!î, ç#°ï, y •...y§ , ðyî° ~ÓÇ §%lÿy"lãÓ° §Ç"lÛ, yã, l à"lê, – È, ^î° çlÿyòyÓ° ^lîÓ° Û ^lòf ~!lî, Û, ^ã, ï, lyÓ° G xÓ«, í° àè, ^lî, ^òáy !à"lî" !SÈ° ~•z §"lÛ – í, y ^lî" y ^lÛœ, !çl° y ^lÛÓ° Ó° yççÛ, y ^l° !á <Tò"lÛ≈Ó° ≤Äßy ^ÍÓ° Ó° È, ^î° ^ Ó° yÙyl Ó° y ^lîkT...Ó° §Ç•lî, !Ó° ðß" •"lî" , ð"lî, , – ~•z xyÛ^l° !á <Tyl ^lòÓ° §Çáfy Ó, !k, §!ÿyè, ≤Äçyhs" ! ã, ^l @ ^Ä•l Û, Ó° ^lî, , ðy ^ÍÓ° ! !! – !ÓðÛ≈# !á <Tyl Ûyl%Èl ^lòÓ° !!Û)≈° Û, Ó° yÓ° çlf §!ÿyè, í, y ^lî" y ^lÛœ, !çl° y! §%, ð! Ó° Û, ^lî, G ã) , í, ç, yhs" xi, fyã, yÓ° =Ó° & Û, ^ÍÓ° !!á <Tyl ^lòÓ° í, ç, ðÓ° Ó° y<T...#l° í, ç, ^lòfy"lã – !lòG §!ÿy"lê, Ó° ~•z !l!≈fyî, !Û)Û, ÓfÓfliy í, ç, ^lî" ^lçfÓ° !òÛ, ^l"lÛ, !Óã, yÓ° Û, Ó° ^l° á%Ó° ~Û, è, y È, °≤Äß) •l° !! – §!ÿyè, í, y ^lî" y ^lÛœ, !çl° y! Û%, !í, , ÓSÈÓ° Ó° yç"lçÓ° , ðÓ° §!ð)î≈ ^fl!FSËyî° §!ÿyè, , ðò"l"lÛ, xÓßÓ° @ ^Ä•l Û, ^ÍÓ° çylhs" , ð)î≈ç#Ó! ly, ð"lîÓ° ! §k, yhs" @ ^Ä•l Û, ^ÍÓ° l – ç, ð!Ó° !Û, G §Çlî, ã, !Ó° ^lêÓ° x!ðÛ, yÓ° # í, y ^lî" y ^lÛœ, !çl° y! §!ÿyè, ! ^lÿ ^ÍÓ° î"lîkT §È, ° •"lî" !SÈ°!°l – ï, yÓ° xÓßÓ° , ðÓ° Óî, ≈# ç#Ó!G î"lîkT çylhs" Ó° Û ^lòf !ò"lî" •z x!l, Óy!•l, •"lî" !SÈ° – ï, yÓ° ~•z §"lÛhflî §Çf!ÓyÓ° §y!ÿ ^lçfÓ° xÈ, fhs" ^lò° ç, C°yñ !lî" Ûyl%Ó!î, ≈i, y ~ÓÇ çylhs" !È, lÓ° ^lî" ~"lî!SÈ° – §"lÛy≈, ð!Ó° !î, !l §y!ÿ ^lçfÓ° xÈ, fhs" ^lò° §Ó≈e•z ~Û, çyî, #l° çyl! ÓfÓfliyÓ° Û, yè, y ^lÛyÓ° Ó#ç Ó, ðl Û, Ó° ^lî, §« Û •"lî" !SÈ°!°l – 12É7 ≠ Û, lfiè, y!è, y•zl G ï, yÓ° §Çf!ÓyÓ° ÈüüÈ í, y ^lî" y ^lÛœ, !çl° y ^lÛÓ° §Çf!Óy ^lòÓ° í, ç, z_Ó° y!ðÛ, yÓ° í, y ^lî" y ^lÛœ, !çl° y ^lÛÓ° í, ç, z_Ó° y!ðÛ, yÓ° ÓfÓfliy !Û, v ÓyhflîÓ° «, ^Ëe §È, °•l° !! – ï, yÓ° Û, î%, fÓ° xÓfÓ!•l, , ð"lîÓ° •z §!ÿyè, , ðò"lÛ, ^Û, w Û, ^ÍÓ° !Ó!È, ß" ≤Ä!lî, m!@mÓ° Û ^lòf Ófy, ðÛ, ≤Ä!lî, ^lly!àì, y G !•Çßy çylhs" ç, C°y Ófy•l, Û, Ó° ^lî, =Ó° & Û, ^ÍÓ° !SÈ° – 100 NSOU • CC-HI-04 í, y ^lî" y ^lÛœ, !çl° y ^lÛÓ° xlfî, Û !§çy ^lòÓ° Ó° Û, î%, fÓ° , ð"lîÓ° Ó, ^lê, ^lî xÓ!flîi, ~ßf Óy!•l# ï, yÓ° , ð%e Û, lfiè, y!è, y•zl ^lÛ, xàyfiè, y§ Ó° î° ^áyEÏy Û, ^ÍÓ° !SÈ° – •z!î, Û ^lòf xyÓ° G Û, ^lî" Û, çl xàyfiè, y§ , ðò° yÈ, Û, Ó° yÓ° í, ç, ^lî" ^lçf , ðÓ° flð ^lòÓ° Ó° §"ID î%îk, !°Æ •"lî" !SÈ° – ~•z §%lÿy"lã Û, lfiè, y!è, y•zl 312 !á ≠ xy"§ , ðÓ≈î, x!l, e' Û Û, ^ÍÓ° !Û°! Ë, l° y!ÈüÈ §î%, Ó° î%îk, •zi, y!° ^lî, !flîi, ≤Ä!lî, m@m# xàyfiè, y§ Û fy!;!Û! y§ ^lÛ, , ðÓ° y!çl, Û, ^ÍÓ° !§Ç•y§l òá° Û, ^ÍÓ° l – ~ßf ^lòÓ° ^òÓÓ° ydf !lÓyÓ° î Û, ^ÍÓ° ~ÓÇ !á <Tyl ^lòÓ° §"ID ≤Ä#lî, Û)°Û, xyã, Ó° ^lîÓ° myÓ° y !î, !l fl!#l° xy!ò, ði, f §%≤Ä! ï, !ã, ï, Û, ^ÍÓ° !SÈ°!°l – ~Ó° , ðÓ° !î, !l , ð)Ó≈yMÈ, °#l° ^ Ó° yÙyl §y!ÿ ^lçfÓ° xàyfiè, y§ !°!l!° y§ ^lÛ, , ðÓ° y!çl, Û, ^ÍÓ° §Û@^Ä ^ Ó° yÙyl §y!ÿ ^lçf ~Û, Û, xylò, ði, f °yÈ, §Ω, Ó° Û, ^ÍÓ° !SÈ°!°l !á ≠ 323 x^lΣ – Û, lfiè, y!è, y•zl §Ω, Ói, !á ≠ 280 ~Ó° òç"lÛ, çß√ @ ^Ä•l

Û, ^ÍÓ° !SÈ°!°l – !î, !l !SÈ°!°l

102 NSOU • CC-HI-04 !≤Ä^ÏÊ, ^ÏQÓ ° •y^lî, î, yÓ° çyßlË, yÓ° x, ö≈î Ü, Ó° y° ^îî° !SÈ°— ~•z !≤Ä^ÏÊ, QÓ° y ßjÿÄ^Ïê, Ó° Ü, y^îSÈ ßÓ° yß!Ó° öy!° Ók, !SÈ^î° î, y^îòÓ° Ü, y^îçÓ° çlf– Ü, lfiê, ylä, y•zl Ü, °™ê, fy!rê, ^Ïly, ò^î° l!%, l ^ß^Ïê, G l!%, l Ó° yçÜ, Ü≈ã, yÓ° #Ó° , òò ß, !<T Ü, ^îÓ° l^îÓ° yÜ làÓ° #Ó° xl%Ü, Ó° ^îî– !î, !! Ó° y^îÜÓ° , ò% ^îÓ° y! ^ß^Ïê, ^îÜ, G xyÓyÓ° ! Ê, !Ó° ^îî° !!^îî° xy^îß!– ^îÓ° y^îÜÓ° ≤Äçyî, y!sfÜ, ^îî, °f ^î^îÜ, (Ó†ò)^îÓ° fl(Ó° !ã, î, !i%, l ÓfÓfliy!^î i%, l ßÛy ^îç Ü, lfiê, ylä, y•zl ≤Äy^îã, fÓ° Ó° #!i, ßjÿÿ, òk, !i, ^îî, !!Ó° B%, ç çyßl –Ó° † Ü, ^îÓ° !SÈ^î°– Ó° yçòy!#, ò!Ó° Óî, ≈! G !á <T ò^îÜ≈Ó° ßÜ≈^Ï! î, !! ^îò)° ò!ç≈î, y G «, Üi, yÓ° , ò!Ó° ã, î° !ò^îî° !SÈ^î° î, yÓ° çlf Ü, lfiê, ylä, y•zl ^îÜ, Ü•yl xyáfy ^òG!° y á%Ó° ~Ü, è, y xi%, f!_ ^îÓ° ly– 12É11 ≠ í, z, òßç•yÓ° ßjÿÿ, Ü, lfiê, ylä, y•zl Ó° yÜyl ßyÿÄ^îçfÓ° •z!î, °y^îß !! ß^îî° ~Ü, xli, =Ó° †c, ò)≈ Óf!_ c– !á <Tyl ^îòÓ° ≤Ä!î, î, yÓ° Ü^îlyË, yÓ° ~Óç, ò)≈ Ó° yÜyl ßyÿÄ^îçfÓ° ^îÜ, wË), !Ü Ü, lfiê, fy!rê, ^Ïly, ò° làÓ° # ≤Ä!î, °, yÓ° çlf •z!î, °y^îßÓ° , öyi, y! !î, !! flòÓ° !#î – î, yÓ° ßçflÒyÓ° =!° =Ó° †c, ò)≈ •^î° G î, y ~^îÜ, Óy^îÓ° eß!è, °#! !SÈ° ly– î, yÓ° ßyÜ!Ó° Ü, ßçflÒy^îÓ° Ó° ßÓ° ^îÜ, Óî, , ò%Ó≈î, y !SÈ° ß#Ûyhs Ó° «, y! ò%Ó≈î, y– Ó° y•zl ~Óç òy!l!° %Ó lò#Ó° î, #Ó° Óî, ≈# xMÈ, ° ~Óç ß#Ûyhs ≤Ä^îòç=!° ^îî, ^îßf^îòÓ° Ü, y!≈fÜ, y!Ó° î, yÓ° e^îÜyài, xÓ!î, ß#Ûyhs ≤Ä!î, Ó° «, y ÓfÓfliy^îÜ, ≤Äy!^î Ë, D%Ó° Ü, ^îÓ° ^Ë, ^î° !SÈ°– ~Ó° Ê, ^î° ÓÓ≈Ó° xye^î Ü!ßç ßyöf •^îî° !y! – ~SÈyî, , y ßlyÓy!•!#Ó° xÈ, fhs^îÓ° ò%l≈#!î, î, y^îòÓ° ç†^îÓ° ç#Ó° !lÓ° xyl@ ~Óç x°ß, y! xÈ, fhflÜ, ^îÓ° î%, ^î° !SÈ°– ~Ó° Ê, ^î° ßlf Óy!•#! î, yÓ° ßyÜ!Ó° Ü, =iyÓ° # •y!Ó° ^îî° e^îÜc xÜ, y!≈fÜ, Ó° # •^îî° , ò^îî, !SÈ°– Ü, lfiê, y!rê, ^Ïly, ò° ^îÜ, !î, !! !mi, #!° ^îÓ° yÜ !•^îß^îÓ° à^îî, , î%, ^îî, ß^îã, <T •^îî° !SÈ^î°– ~Ó° Ê, ^î° Ü)° ^îÓ° yÜ làÓ° #Ó° xÓ«^î ã^îê, !SÈ°– e^îÜc Ü, lfiê, fy!rê, ^Ïly, ò°z Ó° yÜyl ≤Äçyß! ~Óç Ó° yÜyl ç!_ Ó° ≤Äöy!^î Ü, wË), !Ü^îî, , ò!Ó° ^îî, °! – ~Ó° Ê, ^î° , ò!ÿã, Ü^îÓ° yÜyl ßyÿÄçf ~ì, è, y•z ò%Ó≈° •^îî° , ò^îî, , ^îî, yÓ° , òi, l xÓçfΩ, yÓ° # •^îî° G^îê, – î, y•z ~Ü, ly Óy È%, ° •^îÓ° ly ^î!òG Ü, lfiê, ylä, y•z ^îÜÓ° ßçflÒyÓ° ßÜ)• xy, öyi, È, y^îÓ° ^îÓ° yÜyl ßyÿÄ^îçf !flilî, xyl^îî, , ò^îÓ° !SÈ° !Ü, v ~Ü, •z ßy^îî î, y , ò!ÿã, Ü^îÓ° yÜyl ßyÿÄ^îçfÓ° , òi, l^îÜ, G cÓ° y!ßjî, Ü, ^îÓ° !SÈ°– 12É12 ≠ xl%ç#° !# 1– í, y^îî° y^îÜœ, ! ç!^îÜÓ° ßçflÒyÓ° ßj

100%	MATCHING BLOCK 139/308	W
ð^îÜ, ≈ ßç^îç, ^îî, ò xy^îyã, ly Ü, Ó° †		

l– 2– xy, ò! !Ü, Ü^îÜ, ^îÓ° l^îÜ, lfiê, y!rê, y•z^îÜÓ° ßçflÒyÓ° , ò!ÿã, ^îÜÓ° ßyÿÄçf^îÜ, Ü, òi, lÜÈÜÈ~Ó° !ò^îÜ, ^è, ^î° ! ò^îî° !SÈ°/3– î, î, #!° ç!i, y#Ó° ßB, ^è, Ó° , òÓ° çy!hs^î Ç, C°y, ò%/flly, ò^îl î, y^îî° y^îÜœ, !ç! y^îÜÓ° È), !ÜÜ, y Ü)° fyl^î Ü, Ó° †l– 12É13 ≠ @^îÄsi, òO# 1. A. H. McDonald– Republican Rome– New York– 1966. 2. H. Mattingly– Roman Imperial Civilization– London– 1957. 3. M. Cary and H. H. Scullard– A History of Rome– New York– 1975. NSOU • CC-HI-04 103 , òi≈y!^î 4 ~Ü, Ü, ÈÜÈ 13 □ □ □ □ □ ò!ÿã, Ü^îÓ° yÜyl ßyÿÄ^îçfÓ° xÓ«^î ãè, l 13É0≠ í, z^îjçf 13É1≠ È), !ÜÜ, y 13É2≠ ßyÿÄ^îçfÓ° xÓ«^î 13

58%	MATCHING BLOCK 140/308	SA CC-HI-01.pdf (D149041884)
É3≠ í, z, òßç•yÓ° 13É4≠ xl%ç#° !# 13É5 ≠ @^îÄsi, òO# 13 ÉÓ í, z^îjçf •		

xy^îyã, f ~Ü, ^îÜ, Ó° ≤Äöy! í, z^îjçf • , ò!ÿã, Ü^îÓ° yÜyl ßyÿÄçf , òi, ^îÜÓ° !Ó!È, ß^î öyÓ° y=!° !Ó!ÿÈîÜ, Ü, Ó° y– • í, z_ ^ü, ^îÜ, Ó° x, öÓ° í, z^îjçf • ^î , ò!ÿã, ^îÜÓ° ~•z xÓ«^î ^îÜÓ° ^î, ò^îßf lfiê, ^îÜ, yÓ° È), !ÜÜ, y !Ü, !SÈ° î, y , òi≈fy^îyã, ly Ü, Ó° y– • ~!è, °yÓ° xlÈ, !yl !Ü, È, y^îÓ° , ò)Ó≈ ^îÓ° yÜyl ßyÿÄçf^îÜ, !ÓòÁgflÜ, ^îÜÓ° !SÈ° ÈÜÈ ^îßz !ÓÈ!î^îè, Ó° ≤Ä!î, ^î

61%	MATCHING BLOCK 141/308	SA CC-HI-01.pdf (D149041884)
xy^îyÜ, , öyi, Ü, Ó° y ~z ~Ü, ^îÜ, Ó° x, öÓ° í, z^îjçf – 13		

É1 ≠ È), !ÜÜ, y 395 !á ≠ !lG^îî, y!ß!^îßÓ° Ü, î%, fÜ, y^î° ^îÓ° yÜyl ßyÿÄ^îçfÓ° , ò!Ó° !flilî, !SÈ° , òi, ^îlyßv!%á– ÓÓ≈Ó° xye ^îÜ! ~Óç à, •!%k, SÈyî, , yG xl≈^îlî, Ü, xÓ«^î ^î G ßyÜ!Ó° Ü, ò%Ó≈î, y ~^îÜ, , òi, ^îÜÓ° !ò^îÜ, ^è, ^î° !ò^îî° !SÈ°– •z!î, Ü^îòf ß#Ûyhs^î ßÓ° «, y Ó° ^îî, , ò!ÿã, Ü^îÓ° yÜyl ßyÿÄ^îçfÓ° xyÓ° !Ü, S%È•z xÓ!ç<T !SÈ° ly– í, z_ Ó° , ò)Ó≈ à° xMÈ, ^î° ßfy!° y! È, yB, í, z, òçyli, î, y^îòÓ° àÑy!è, flly, ò^îl ß«^î, Ü•^îî° !SÈ°– , öy^îß^î y!lî y xMÈ, ^î° x^îfiê, Δy àlñ^î Üy^îî! ß!^î y xMÈ, ^î° !È, !ß !á ≤ÄÈ, ^îî, í, z, òçyli, ç!_ çy° # àÑy!è, flly, òl Ü, ^îÜÓ° – Ó°y Óy†f ^î ~Ó° y ≤Ä^îî, f^îÜ, •z î, y^îòÓ° í, z, òçyî, #!^î î, yÓ° xó#^îlz~z àÑ!è, =!° flly, ò^îl ß«^î, Ü•^îî° !SÈ°– ~•z !ÓÈ!î!è, ßyÓ≈^îÈ, Ò!ÜÜ, î, yÓ° ≤Ä^îÿç ßçç!^î ß, !<T Ü, ^îÓ° !

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SÈ° á%Ó fljyË, y!ÓÜ, È, y^îÓ°z– 104		

NSOU • CC-HI-04 105 xy!É ,Ü,yÓ ~Ü ,!è , Óí , xÇÇ ç%îi , !i,! ã , îî! !SÈî!Ù!Ó ç Ó yçf fliy,öi Ü ,Ó ~îi , - ! àîi , yÓ ~z !Óîoy • Ó yîÜÓ çf á%Ó Óí , Üyeyl ~Ü ,!è , !Ó , ðò î , îÜ , ~îi!SÈÜ , yÓ î Ó yîÜ áyòfcçf îzÈ , yîÓ í zî , öy!öi , ly • Gí yî áyîòfÓ îyàyl ≤Äyl , è%îÓ yè , yz !È , ≈Ó ç#° !SÈ° í z_Ó xy!É , Ü , y îîÜ , xyài , áyòfcçfîsfÓ í z , ðò - !fiè , !°îÜ , y ~z , ðÓ !fiilî , Ó %È , ° xyòyl , ð)≈ Üyeyl xyòyl Ü , Ó îîi , îîä , <T • l - !îi , ! Ó yîÜ ~≤Ä!Ó î , xy!É , Ü , yl áyòfcçf îsfÓ Ó Ó yî • Ó ~z !B , è , Ü , yè , y îîi , í z îòfyà# • l - çÓ ç#° !È , ! îîi , !îi , !à° îîÜ , áyòfcçf ~ÓÇ îlyf !îî î Ó yîÜÓ !B , îè , Ó ~ÜyÜ , y!Ó y Ü , Ó îîi , í z îòfyà# • l - !îi , ! Üyîîî Ü lyÜÜ , îly , öi , î , Ó xò# îîi , z_Ó xy!É , Ü , yl îly ~≤ÄÓ î Ü , îÓ l - ~z Öy! • l# 398 !á ≠ !àîi , yÓ Óy! • l# îÜ , èÓ yhfli Ü , îÓ - !Ü , v ! àîi , yÓ Ü , !% , f • î°G !fiè , !°îÜ , yÓ îly îòÓ x!òÜ , yçç• z í z_Ó xy!É , Ü , yl ≤Äyîöyl Ü , îÓ - í , z_Ó xy!É , Ü , yl ~z îyÈ , î°fÓ , èÓ !fiè , !°îÜ , y , yÓ Ü , lyf y!Ü !î yÓ îîD îjÀyè , • îly!Ó î yîîÜÓ 398 !á ≠ !ÓÓy • öyl Ü , îÓ l - ~Ó , èÓ Ó y Óy#°f îjÀy îè , Ó ðÓ Ó y îÓ !fiè , !°îÜ , yÓ =Ó çc e Üç Ó , !k , è , îi , ly îÜ , - • z!i , Ü îòf xyÓ G ~Ü , y! ðÜ , xyÈ , fhs Ó #! !Ó ≤ îÓ !îi , !yÈ , °f yÈ , Ü , îÓ l - î , yÓ îyÈ , î°f {Èi=y!Bî , • îî! ày•zlyî lyÜÜ , ~Ü , à Òfy!ç îfiè , Δè , ! Ü!îyÜ , yÓ à! Öy! • l#° îly ~îî !fiè , !°îÜ , yÓ Üi , « Üi , y yÈ , Ü , Ó yÓ ° « , f !îî! !Ó îoy • âyÉîy Ü , îÓ l - à! îòÓ ~z !Ó îoy • ~îç! y Üy•z! îÓ î Ó yîÜÓ , è î« , Óí , !B , è , !SÈ° - • z!i , Ü îòf • j îòÓ ~Ü , !è , ðò î îÜ , îj)≈ óÁÇÜ Ü , îÓ î ðì ≤Äyl - !Ó îoy • # à!ò y ~îç! y Üy•z! îÓ è , Δy•z!Ó !àîi , Ó xò# îî Öy!i , fliy,öi Ü , îÓ !SÈ° - ày•zlyî è , Δy•z!Ó !àîi , Ó îy îî çyè , îÓN îò îyÜ!Ó Ü , îyÈ , °f xç≈l Ü , îÓ !SÈ° - !îi , ! ≤Äyl ~z îj!ø!i , à Öy! • l#° îy ≈ îÈ , ÖÜ « , Üi , yÓ x!òÜ , yÓ # • îî , è îi , l - !Ü , v x!è , îÓ • z à! îòÓ îîÜ , !îi , ! !Ó!FSEB • îi , ÷ Ó ç Ü , îÓ !SÈî! - à!ò y !SÈ° ðÜ ≈ ! Öy y îÜÓ !òÜ , îîÜ , !á <T ðÜ ≈ yÓ°j# - x!f!ò îÜ , ày•zlyî xy!Ó î y! , ösi# • Gí yî !îi , !îi , ÑyÓ x!âyÜ# îòÓ çf Ü , !fiè , y!rè , îly , è îÜ ~Ü , !è , xy!Ó î y! !àç=y fliy , è îÜ ðy!Ó Ü , îÓ !SÈî! - ~Ó È , î° !á <T Üi , yò îç ≈ !Öy•yî# à!ò y «% , ! , • îî!SÈ° - • z!i , Ü îòf xyîÜ , ≈!i , î y îÜÓ x , è y!Ó î Ó yÜyl îyîÄy îçf x!fiüÓ î , yÓ çB! ðì - Ófy , èÜ , ài , fy ÷ Ó ç • î - è %Ó îly à!Ü , ð% ≈ àÜ Ç • Ó =!Ó !Ó , è î ≈ fhflî • îi , ly îÜ , ~ÓÇ , èÓ ≈ Ó yÜyl îly Ó • Ó • z!i , Ü îòf • z !Ó ðÁhfli î î xMÈ , îÓ !Ó îoy • # îòÓ • î , fy Ü , îÓ !Ü , S%Èè , y Ç , C°y !È , !Ó îî xyl îîi , îç , Ü • î - î î xye Ü îîÓ î ly , è îi , c Ü , îÓ l È , !È , RÓ - î , yÓ %ò « , Ü , Çç î° Ó yÜyl îòÓ x!%Ü , î°z x!È , ly!è , çÈî • îî!SÈ° - Ó yÜyl îyîÄy îçfÓ #Üy îhs”

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ÓîÖyÜ , yÓ # í , z , èçy!i , Ó y • z!i ,

Ü îòf • z ~Ü , èÓ îîiÓ Ü , !îÈ , í , y îÓ çl Óy í , z , èçy! , #î° ày# , # !Aâ !Ü ≈ yî Ü , Ó îîi , îç , Ü • îî!SÈî! - !È , !è à!ò y ~îk , îè , è! ≤ Äòç ≈ îÜ , Ó

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È , !ÜÜ , y , èy! Ü , îÓ !SÈî! - xyî° •)

íÓ y xy!ò Öyîfiyl îîÜ , îîÓ xyîyî à! îòÓ í z , èÓ e Üyài , ã , y , è , !ç , Ü , îÓ !SÈ° - • j îòÓ ~z ä , y î , è x!hfli îçÓ !B , îè , È% , à îi , lyÜ , y !È , !è à!ò y î Ó rè , ày•zlyî îÜÓ îîi , !ç Üòf öy! !î %Ó xMÈ , î° ~Ü , !è , Ü , !îÈ , í , y îÓ çl Óy í z , èçy! , #î° !Aâ î , !Ó Ü , îÓ îyÓ xhs È% , ≈ _ !SÈ° à!ñ xfy!i , !Üñ È , fyl , y° ~ÓÇ xfy°yl ≤ÄÈ , !i , í z , èçy!i , - î Ó rè , ày•zlyî ~ÓÇ xy°y!Ü , îÓ È , y îÓ • z!i , y!Ó xye Üi =!° îîi , îy!Ü • îî!SÈî! - x!f!ò îÜ , !fiè , !°îÜ , y • j ~ÓÇ xfy°yl î , z , èçy! , #î° Öy! • l# îÜ , î , ÑyÓ î , lyÜ , !îi , Ü Ó yÜyl Ü Öy! • l# îîi , xhs È% , ≈ _ Ü , îÓ !îçÓ ç! _ Ó , !k , Ü , Ó îîi , îîä , <T • îî!SÈî! - 401 !á ≠ öy! !î % îÓÜ Ü , y îSÈ í z È , î , è î « , Ó îçâyî , ≤ÄÜ , y îçf îçà!è , î , • î - !fiè , !°îÜ , y %!ÓôyçlÜ , è ! Ó !fiilî , îîi , lyÜ , î°G Ü !V , y , yÓ Üyòf îÜ î%îk , Ó îy!Æ àè , yl - !Ü , v ~Ó , è îÓ • z !îÈ , j!Ó Üy îî xy°y!Ü , • z!i , y! ° îîi , ≤Ä îÓç Ü , îÓ !Üy îli • îly!Ó î yîîÜ , xÓ îÓ yò = Ó ç Ü , îÓ l - 402 !á ≠ ~! ≤Ä Üy îî è , fy î°rè , î yî ~Ü , Ó _ « , î # î%îk , xy°y!Ü , îÓ flf# ~ÓÇ !ç , è %è îÜ , Ó # Ü , Ó y îÖ , Ó • î - ~Ó È , î° !fiè , !°îÜ , y xyÓ G %!ÓôyçlÜ , è ! Ó !fiilî , îîi , è , ðÑSÈyl - • z!i , y!Ü , Ó « , y Ü , Ó îîi , ~ÓÇ è) îÓ ≈ Ó îyîÄyçf îÜ , î % Ó « , î , Ó yá îi , !È , !è à! îòÓ îîD xy , è Ü , Ó y • î - î , y îòÓ !ÜÜ , y îÜ !È , îÓ îyGî yÓ x!%Ü , î° ðGî y • î !Óly ç îîi , ≈ z -

106 NSOU • CC-HI-04 !fiê, !°Ü, y !Ü, v ~z !Ó, ði≈f^lî° Ó Ù ðöfG, ð) !Ö≈Ó° ßyÄyçf^Ü, ðá° Ü, ^!Ó° ßÜ@^Ä^Ó° yÜyl ßyÄy^!çfÓ° Ù, fÓk, È, y^!Ó « Ù, yÓ° xð#ÿ°Ó° •Gî° yÓ° fl[ç, i, fyà Ü, ^!Ó° ! !– !i, !! •zi, y!° !Ü, çyhs° Ó° yá^!i, çyÜ≈yl í, z, öçy!i, =!°Ó° ß^!D Ö¶%, c, ð)i≈ ßÜ^!V, y!i, y fliy, ðl Ü, ^!Ó° !SE^!P!– ! !çÓ° Ü, lfy ßyÄyK, # Üy!Ó° !°yÓ° Ü, i%, fÓ° , ð^!Ö°G ßyÄy^!è, Ó° ðó° Óy^!Ó° ! !çÓ° ! !i° sfi Óçyl° Ó° yáyÓ° çlf i, ÑyÓ° È, !à# ly^!Ü≈!ré, !°yÓ° ßy^!l •^!ly!Ó° !°y^!Ö° , ð%!Ó° y! !ÓÓy° ! ð^!l !SE^!P!– ~z È, y^!Ó° ^, e ≤Ä>ï, Ü, ^!Ó° !i, !! ð) !Ö≈Ó° ! ð^!Ü, xy@^!ÿy^!Ö° çlf ≤Ä>!i, ! !^!l !SE^!P!– !Ü, v xy°y! Ó° Ü, , ð)Ó≈yMÈ, ^!° xye Ù^!lÓ° çlf x^!i, ð« Ùyl !SE^!P!– !i, !! ~z ß%^!ly^!à !fiê, !°!Ü, yÓ° í, z, öÓ° ä, y, ð, ß, !<T Ü, Ó° yÓ° ß%^!lyà ^, ð^!l !yl– ~! , ðó° yß^!lÜ, !i, !! lÓ° !ÜÜ, y^!Ü !yeyÜ, y°#l i, ÑyÓ° , ð!Ó° ^!lÉ!ÓyÓ° çlf 800 çyí, z, l, ^!lyly ðy!Ó Ü, ^!Ó° l– •zi!i, Ü^!lðf 408 !á ≠ ßyí, ÓSE^!Ó° Ó° !ç÷ !G^!l, y!ß^!y^!Ü, í, z, Ó° y!ðÜ, yÓ° # !•^!l^!Ó° Ó° ^!lá xy^!Ü, ≈!í, !°y^!Ö° Ü, i%, f •!° « Ù, y, ðá^!Ó° m@µ xyÓ° G çlê, °i, y, yÈ, Ü, ^!Ó° – ~z, ð!Ó° !fl!i, ^!l, •^!ly!Ó° !°y^!Ö° ! !çÓ° Ó° yçc!è, ß%Ó° !« i, Ü, Ó° yÓ° çlf !fiê, !°!Ü, y ß!e^!l •^!l G^!è, l– !i, !! È, í, y^!Ó° ç^!lÓ° í, z, öçy!i, ^!ðÓ° ß^!D i, ÑyÓ° ßÜ^!V, y!i, y Ó, !k, Ü, ^!Ó° l ~Óç^! Ó° yÜyl ßyÄy^!çfÓ° Ù ðöf i, Ñy^!ðÓ° ÓßÓy^!Ö° x!%Ü!i, ðy^!l !i, !! ß^!lä, <T •l– !Ü, v !i, !! ! !Ü, ^!l fð° ~Óç^! Ó° yÜyl çl^!l!Ó° xßv!<TÓ° !ÓÉ!l^!è, !

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è, Ü, È, y^!Ó° í, z, ö! !, Ü, Ó° ^!l, çy^!Ó° ! !

l– í, z, öçy!i, #!° ^!ay, #^!Ü, È, yí, ç, y^!è, ~ßf !•^!l^!Ó° ! !^!l^!yà Ü, Ó° y! ^!Ó° yÜyl ~ßfÓ° y ^, öçyòyÓ° # ^e° y^!ðÓ° ÓçÓi, ≈# •^!l^!SE^!P!– !y^!ðÓ° ~z ^ç, yÈ, à° xMÈ, ^!° !Ó° !oy•# Ü, !fiê, yrê, yz!^!Ü, Óyí, !i, ß%!Óóy ≤Ä>yl Ü, ^!Ó° !SE– !!òG !fiê, ! °!Ü, y x!Ófløó^!#! È, y^!Ó° ßÈ, ° •^!l^!SE^!P! !Ü, v !i, y ß^!l^!çG !i, !! •z!°!Ó° Ü, yÜñ í, z, Ó° •zi, y!° ~Óç à° !Ü, !ÓóÁhflí Ü, Ó° ^!l, çy^!Ó° ! !– •zi!i, Ü^!lðf lyà!Ó° Ü, çl^!ay, #Ó° Ü^!lðf ~Óç^! Ó° yÜyl ^!ly Óy!•!#Ó° Ü^!lðf xð≈ ÓÓ≈Ó° G ÓÓ≈Ó° È, yí, ç, y^!è, ~ßf^!ðÓ° ≤Ä>!i, !Ó° !mÉ! x!i, Üyeyl° Ó, !k, çyGî° y! ^!Ó° yÜyl ^!ly^!ðÓ° Ü^!lðf !Ó° !oy• ^!óáy !yl – xfy!i» , !°y! è, Ü, í, z, öÜ), ^!° xÓ!flí, !≈fy, ð^!È, ly xMÈ, ^!° ^!ly !Ó° !oy• ^!óáy !ò! – , ð!ÿä, Ü^!Ó° yÜyl ßyÄy^!çf, ð!°!l^!yÓ° !%!k, Ó° , ðó° ^!lÜ, •z !≈fyÜ, ^!È, ly là^!Ó° Ó° =Ó° &c !SE° x, ð!Ó° ß#Ü– , ð!ÿä, ^!ÜÓ° ≤Ä>yl ßyÄy^!çfÓ° ÓyßÈ), !Ü !•^!l^!Ó° ~Ü, !i%, l =Ó° &c ~z làÓ° # xç=l Ü, ^!Ó° !SE°– !fiê, !°!Ü, y !≈fy È, ly! ~z !Ó° !oy• ðÜ! Ü, Ó° ^!G ^!lyÓy!•!#Ó° ^!óç!È, yà xçç ßz ßÜ^!l^! , ðfy!È, !°y! xÓflíyl Ü, Ó° !SE°– ßyÄy, •^!ly!Ó° !°yG ßáy^!l^!z !SE^!P!– ßyÄy, ~Óç^! ly í, zÈ, ^!l^!Ó° Ü^!lðf •z x!°!jõ! yß lyÜÜ, !á <Tyl ≤Ä>yßò xy!ðÜ, y!Ó° Ü, !fiê, !°!Ü, yÓ° ßð^!Ü, ≈ È%, ° ÓyV, y^!l, ß« Ü, •!° – x!°!jõ! yß ≤Ä>á, yÓ° Ü, ^!Ó° l^! !fiê, !°!Ü, y !m, #!° !lG^!l, y!ß^!y^!Ü, •i, fy Ü, ^!Ó° ! !çÓ° , ð%e •zi, z^!Ü, !Ó° !°y^!Ü, !ßç•yß^!l Óßy^!lyÓ° , ð!Ó° Ü, ^!ly Ü, Ó° ^!SE!– ^!lyÓy!•!#Ó° Ü^!lðf ~z ßçÓyò ≤Ä>á, y!Ó° i, •!° i, yÓ° y ßÓ° Ü, y^!Ó° Ó° !ÓÓ° &^!k, ! Ó° !oy•# •^!l G^!è, ~Óç •zê, y!° G à^!Ó° !≤Ä>è, y!Ó° !°y! !≤Ä>È, Q ß, !fiê, !°!Ü, yÓ° Ü^!ly!#, ^!ly, ð!i, ~Óç í, zFä, , ðòfl Ü, Ü≈Ü, i, ≈y^!ðÓ° •i, fy Ü, ^!Ó° l– !fiê, !°!Ü, yÓ° Ü, y^!SE ~z áÓÓ° ^, ðÖÑSEy^!i, ÑyÓ° x!%äi, çyÜ≈yl ^!ly, ð! i, Ó° y i, á!z ßÓ° &ß àÜ!ç^!Ü, ß^!D ! !^!l^! à, !%!k, Ó° xy°yyl çylyl– !Ü, v !fiê, !°!Ü, y ~z ≤Ä>hflíy^!Ó° ßjõ, •! !– !fiê, !°!Ü, y !≈fy È, yly^!l, xyó! ! !° •^!ly!Ó° !°yß i, Ñy^!Ü, ^!@^!ÄÈ, i, y^!Ó° Ó° xy^!òç !ò!– 408 !á ≠ •^!ly!Ó° !°yß !fiê, !°!Ü, y^!Ü, Ü, i%, fò^!l, Ó° xy^!òç !ò!– !fiê, !°!Ü, y ßΩ, Ói, çyÜ≈yl ~ßf^!ðÓ° ÓfÓ•yÓ° Ü, ^!Ó° ! !çÓ° Ü, i%, fò! fl!à!i, Ü, Ó° yÓ° ≤Ä>^!lä, <Ty Ü, ^!Ó° !SE^!P!– i, ^!Ó° Ü, y!≈f^!l« ^!è i, y È, °≤Ä>ß) •!° !– , ð!ÿä, Ü ~Óç, ð)Ó≈ ^!Ó° yÜyl ßyÄy^!çfÓ° , ð, !Ü, x!hflíç ~Óç !#!i, i, y^!ðÓ° í, z, ^!Ó° Ó° ≤Ä>!i, ^!lÓç# ÓÓ≈Ó° •)i í, z, öçy!i, Ó° ß^!D ßjõ^!Ü, ≈Ó° ^ç, ^!è flò<T È, y^!Ó° , ð!Ó° fl≥), è, •^!l^!SE°– x^!fiê, Δy à!^!òÓ° í, zayl ~Óç !È, !ß à!^!òÓ° ^!Ó° yÜyl ßyÄy^!çf x!%≤Ä>^!lÓ° !çÓ° , ð^!Ó° Ü, ^!Ü, çyß^!lÜ, ðy!l!°Ó , ð!≈fhs° xyò%!Ü, Ó°òy^!l, ðfiê, xMÈ, ° e^!Üyà, ÓÓ≈Ó° xye Ù^!lÓ° ßjõ%á#l •^!l^!SE° ~Óç i,

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ye^!Üç , ð!ÿä, Ü^!ò^!Ü, SE!í, , ^!l^! , ð^!l, , !

SE°– •)Ó° y !Ü, v i, y^!ðÓ° !ylyÓÓ° ç#Óllyey xÓfy•i, ^!Ó° ^!lá!SE^!P! ~Óç, çy•yí, ñ Ó!È), !Ü G í, z, öÜ), ^!Ó° ÜðfÓi, ≈# xMÈ, ^!° i, yÓ° y xye !ü ä, y!°!l^!SE°– ßΩ, Ói, i, y^!ðÓ° í, z, öçy!i, #!° !ÓÈ, yà ~Óç ðy!l!°%Ó ß#Üy^!hs°Ó° ≤Ä>Ü, , !i, Ü, Óyòy=!Ó° Ü, yÓ° ^!l^!Óç ÓSEÓ° ð^!Ó° •)Ó° y ^!Ó° yÜyl ßyÄy^!çfÓ° í, z, öÓ° á%Ó

NSOU • CC-HI-04 107 ſyÙylf•z ≤ÄË,yÓ Ê,°ſi, ^, ð^îÓ^!SÈ°- !Ü,v ,ðMÈ,Ù çl,yΣ#Ó^ ^àyí, ,yÓ^ !ò^îÜ, Ó^ &!à°yÓ^
í,zay^îlÓ^ Ê, ^î°•ſiÓ^y xyÓ^G Û, fÓk, ~ÓÇ x≤Ä!i, ^îÓ^yðf ç!_ Ó^ x!òÜ,yÓ^ # •^îl^ G^îè, - Ó^ &!à°y !SÈ^îl~î,î^y^îſÓ^
!Ùe ~ÓÇ ,ðÓ^flðÓ^ ,ðÓ^flð^îÓ^Ó^ ſ•^îlÿà#- 433 !á ≠ î,yÓ^ Û,î%, fÓ^ ,ðÓ^ î,yÓ^ ð°•z Ê,y^îä, ^îÓœòy G ~!è, °y
î,yÓ^ flî°y!Ë, !E!_ •l- 445 !á ≠ ,ðî≈fhs^ ~•z ð°•z Ê,y•z ^îÓ^Ê,y^îÓ çyſl ,ð!Ó^ã,y°ly Û,Ó^ ^î°G ~!è, °y î,yÓ^ Ê,y•z^îÜ,
•î, fy Û, ^îÓ^ ſjð)î≈ « Û,î,y !!^îÇÓ^ •y^îl, Û,%,!« àî, Û, ^îÓ^l- !î,°y!ſÜ,Ó^y ~!è, °y^îÜ, Û{ÿ^îÓ^Ó^ ð°^îl≈fyàÜ Ó^î°x!Ë,!
•î, Û, ^îÓ^ ^îSÈl- !î,!! !SÈ^îl x≤Ä!i, ^îÓ^yðf ç!_ Ó^ x!òÜ,yÓ^ #ñ !!Ù≈Ü ~ÓÇ ðÁÇſÜ,yÓ^ # - !î,°y!ſÜ, !≤ÄflÒyſG î,y^îÜ,
!!Ù≈Ü ã, ^îÓ^ ^îèÓ^ ðÁÇſÜ,yÓ^ # !•^îſ^îÓ^z Óî≈ly Û, ^îÓ^ ^îSÈl- î, ^îÓ^ !Óçl^ # Ó#Ó^ •^î°G ~!è, °y !çÜ,yÓ^ ~ÓÇ °
%è, ,ðy^îè, Ó^ Óy•z^îÓ^ çyſÜ, !•^îſ^îÓ^ Û,y!G ſyjÁyçf à^îl, , ^î,y•yÓ^ Óyſly ^îÜ, Û%_ !SÈ^îl- î,yÓ^ °« f !SÈ°
^ Ó^yÙl ſyjÁyçf ^îÜ, ≤Äã%, Ó^ ,ð!Ó^ Ûy^îl ðlſjðò xyÓ^ î Û,Ó^y- !î,!! Ó^y•z!ñ Óy!Eè, Û, ~ÓÇ Û,y!flðl^yl ,ðî≈fhs^ !
Óhflî#î≈ ~yÜ,y óá^ Û,Ó^ ^î°G ſ%ſÇ•î, ^îÜ,y!G çyſl ſyáyl ≤Ä!i, ç,y Û,Ó^ ^îl, ,ðy^îÓ^l !- !î,!! Ê, fy!y, ^îl, y ày•zſy!
Ó^ Û, ^îÜ, ≤Ä^îÓ^y!ã, î, Û, ^îÓ^ 441 !á ≠ Ó^yÙl ſyjÁyçf ^îÜ, ã,y, ð^!ò^îl xyÓ^G ðl ſjðò xyÓ^ ^îſ^îl, çT •^îl^!SÈ^îl-
~!è, °y ≤Ä!Ü xye^ Û, ã,y!^îl^!SÈ^îl ſÜ,k, ,ð)Ó≈ ſyjÁyçf^îÜ, ^Ü, w Û, ^îÓ^ - 433 !á ≠ Û, lfiè,y!rè, ^îly, ð° ~!è, °yÓ^ ^e^yò
^îÜ, Ó^ « ç, y ^, ð^îl, ſÜ^îV,yî, y ã%, !_ fljy« Ó^ Û, ^îÓ^ ~ÓÇ ~!è, °y 700 ,ðyí,zl, flj≈ °yË, Û,Ó^ ^îl, ſ« Û, •l- ~Ó^ ,ðÓ^
441 ÈüüÈ 42 ~ÓÇ 447 !á ≠ lyly xç%•y^îl, ~!è, °y ,ð)Ó≈ ^ Ó^yÙl ſyjÁyçf xye^ Û, Û, ^îÓ^l- Û, lfiè,y!rè, ^îly, ð° ~ÓÇ Ó^Ü,yl
xMÈ, °^îÜ, ly^îÜy≈ ,ðy•z! ,ðî≈fhs^ !ÓðÁhflî •^îl^ , ð^îl, , - ~!è, °y !G^îl, y!ſ!yſ^îÜ, ≤ÄÛ, y^îçf xyáyl^îl, ſ« Û, ^î°G
òy!!l^ %Ó ~ÓÇ ly•zſy^îſÓ^ ÛðfÓî, ≈# xMÈ, °!è, áy!° SÈ^îl, , ^òG!^yÓ^ òy!Ó^îl, ſjð, •^îl^!SÈ^îl- ſΩ, Óî, !î,!! xl%Üyl
Û, ^îÓ^!SÈ^îl ^î≤Äy^îä, fÓ^ í,z, ðÓ^ li%, l Û, ^îÓ^ •yÜy Û, ^îÓ^ xyÓ^ Û,y!G °yË, ^l•z- Û, lfiè,y!rè, ^îly, ð° ~ÓÇ
^fiè, Δ•zè, Ó^ xyÓ^G ~Ü, ÓyÓ^ î,y^îòÓ^ ſyjÁy^îçfÓ^ ç!_ !è, !Ü, ^îl^ Ó^yá^îl, ſ« Û, •^îl^!SÈ^îl- xlf!ò^îÜ, ,ð!ÿã, ^îÜÓ^
ſyjÁyçf ſÜ, !k, Ó^ ≤Ä^îÿz Û, Û, °yË, çlÜ, •^î°G î,y xye^ Û, Û, Ó^y á%Ó^ ſçſyðf !SÈ°- ,ð!ÿã, Û, !Ü, v ~î,î^y^îſÓ^ ſy^îl, yÓ^
,ð°Ó^ ^îly !Ùeî, y Ê, D Û, ^îÓ^ ~!è, °yÓ^ !ÓÓ^ &^îk, !%k, ^âyÉlÿy Û, ^îÓ^!SÈ°- ~!è, °y à° xye^ Û, Û, Ó^ ^îl, í,zòf, •^î°
ÓÓ≈Ó^ í,z, ðçyl, ^îòÓ^ x^îl^îÜ, •z ~!è, °yÓ^ ,ð^îk, ^îyàòyl Û, ^îÓ^l- ,ðy^îſ^y!l!yñ Ó^ &!à!^ylñ !fl!Ó^ñ •yÓ^ &^îñ
^Ü^îàÓ^ Óy^îà≈!l, ^ylſ ~ÓÇ !Ó^ ,ð%!Ó^î^yl Ê, MÈ, ^îÜ, x^îfiè, Δy àl ÈüüÈ ≤Äyl^ ſÜ, ^î°•z ~!è, °yÓ^ xye^ Û, ^îl^!Ó!Ë, ß^
Ë,y^îÓ^ ſy!Ü° •^îl^!SÈ^îl- ~î,î^yſ Û)î, Ê, çí, ç,y^îè, ~ſ^îl fÓ^ í,z, ðÓ^ !Ë, ≈Ó^ç#°•G!^yl^ î,yÓ^ ,ð^îk, !Ü, v ~ſ^îl fÓ^
xË,yÓ^!SÈ°- ~!è, °y î,y^îÜ, Ê%, °^ÓyV,y! ^îî,yÓ^ à° xye^ Û, ^îl^îÓ^ ~Ü, Ûyè Û,yÓ^ î° !Ë, ſj àl^îòÓ^ xye^ Û, Û, Ó^y- !î,!!
^Ü, Ó^ ^ Ó^yÙl xMÈ, ° xye^ Û, Û, Ó^ ^îSÈl- ~î,î^yſ !Ó, ð^îòÓ^ xNyã, Û, Ó^ ^î°G !Ë, ſj àl^îòÓ^ ^çyè, !î,!! xç≈l Û, ^îÓ^l-
≈ð% !Ë, ſj àl^îl^ ſfy!^îyl Ê, yB, ñ Ûy^îÓ^y^îË, Û, ñ xyÜ≈y!ÓÜ,y!ſ ~ÓÇ ſyí,z^îl^ Ó^ Óy^îà≈!l, ^ylÓ^yG î,y^îòÓ^ ſ^îD ^îyà !
ò^îl^!SÈ^îl- 451 !á ≠ ~!è, °y Û, ^îè, ſ^îÜ, ÓÓ^ áyhflî Û, ^îÓ^ xy!è, ≈!y^îlÓ^ !ò^îÜ, x@^ÁſÓ^ •l- ~áy^îl•z Ó^yÙl ~ÓÇ !
Ë, ſj àlÓ^y ~!è, °yÓ^ x^î, ð«y!^!SÈ^îl- î,y^îòÓ^ xÓflÿyl^îl kT ð, l, , !SÈ° Û,yÓ^ îî,yÓ^y ð^îÓ^•z !!^îl^!SÈ^îl ^î~!è, °y ~!
î,î^y^îſÓ^ ſy^îl ſjðÜ, ≈!SÈB^ Û, Ó^ ^îÓl ly- ~Ó^ ,ðÓ^ ~!è, °y è, Δ^îl^ ^îſÓ^ !ò^îÜ, !Ë, ^îÓ^ !yl ^îáy^îl Û, fyè,y°yí,z!Ë, ^îyl
ſÜÈ, !Ü^îl, î,yÓ^ xÿy^îÓ^y•# Óy!•!# ſÜ, !k, °yË, Û, ^îÓ^ - ~î,î^yſ ~ſl fyðf« !•^îſ^îÓ^ î,yÓ^ ≤Ä!i, xli, Û, ç°î,y ≤Àòç≈l
Û, ^îÓ^!SÈ^îl- ~!è, °y !Ë, ſj àl^îòÓ^ ~ſl f^ Ó^T!# ^Ë, ð Û, ^îÓ^ xfyyl^îſÓ^ Óy!•!#Ó^ !ò^îÜ, ~!à^îl^ ^à^î°Ó^ _ « í^#
!% ^îk, Ó^ ſjã, ly •l^ - ð^îÓ^ Ó^ !òl ~î,î^y^îſÓ^ !Óÿyſyáyl, Û, î,y!^ ~!è, °y !% ^îk, Ó^ ≤Äy! Ê, Ó^y^îl, Óf!≈ •l- ~Ó^ ,ðÓ^ li, !!
Ó^y•z! ,ðyÓ^ •^îl^ !Ë, ſj àl^îòÓ^ ^îl, y ^îy!Ó^ ſÜ%ò^îÜ, è,yí,z^î°^ç!Ë, ^îÓ^ ^îl, Ó^y!ç Û, Ó^yl- !Ü, v î,yſ^îl_çG ~!è, °y
~•z xMÈ, ^î° xyÓ^ Óí, , ðÓ^ ^îÓ^ ſyË, °f °yË, Û, Ó^ ^îl, ,ðy^îÓ^l !- à^î° xflf myÓ^y ~ÓÇ •zi,y!^îl, ç°Óy!^%Ó^ myÓ^y
,ðÓ^y!çl, •^î°G ~!è, °y %è, ,ðyè, ã,y°y^îl, ly^îÜ, l- 453 !á ≠ lyàò Ó^Ü,y!^îòÓ^ í,z, ðÓ^ !î,!! xyÓyÓ^G xye^ Û,
ã,y°y^îlyÓ^ ≤Ä!i, ^l- î,yÓ^ ç#^îlÓ^ ^çÉ!^îk, !î,!! xyÇ!çÜ,

108 NSOU • CC-HI-04 ſyË, °f °yË, Û, Ó, °î°G xlã, °î°Ó • z î, yÓ ° î, l, ð% °îeÓ ° Ù °î°f °) °î°ò° ° °! Ë, yçl, î, y °î°ò° ° ç! ° «, °î°
 àè, yî ° – °) °î°ò° ° ç! ° «, °î° • °î° °, ò) Ó ≈ çy Û ≈ y l # °î ° í, z, ççy l, °î°ò° ° y °î°î, °) °î°ò° °, ðó ° yçl ° à °î°è, – °) °î°ò° ° ~ ° z
 °, ðó ° yç °î°î° ° °, ðó ° xl ð Û, yçç ſy ÿ ò° Ò ° Û, Èè ſy à °î°ò° ° í, z, °î°ò° ° í, z, çç, fÛ, y xMÈ, °î° î, y °î°ò° ° °ſy òy ſÛ, yÓ #
 xyd # °î° à y e = °! ° ſ °î°D °, %! °ò ° yî ° î°y à ° ò! ° – ~ ° z ſ ° ° à y α, # = °! ° Û, v ~ ° z xçyhs °, ð! ° °î°ò° °î°çG ° ò ° y °î°ò° ° ſſf Óy! ° # °î°î,
 È, yî, °, y îè, ° ſſf ſ ° ò° Ò ° y ° xÓf y ° î, ° ò ° î°á! SÈ° – °, ò) Ó ≈ ° ò ° y Û y ſy ÿ À y çf à, °! %k, ° ò°ç °! °î°ò°ç# °! °î°çÈ! î, ° ò° ≈ ° ° xye ° Û î
 °î°î Û, °, ò! Yä, °î°ò° ° î%, ° y l °! Û, S% Èè, y Û % _ °! SÈ° – ~ ° z xMÈ, ° Ù) ° xçyhs ° ſÛ °î°î°, °, öy Ó ° °î°î° îy l ° îá! xfy! î» ° î ° y °î°y, ° ò °î°ò° °
 î% °î°k, ſ ° ſy À y è, È, fy °î°TM °! °, °, l – ° ò °, ðó ° È, fy °î°î°TM ° í, z, ° ò° ſ) ° # °! G °î°î, y! ſ ° y °î°ò° ° xó # ° î° à! ò ° y ° Ò ° Û, y l È) °! Û °î°î,
 °ſy î, °y È, Û, °î°ò° ° ſÛ °î°V, yî, y Û, ° ò °î°î, ſy ò, °î° î ° òy! l °! °î°ò° ° ſ# Û yhs ° ò ° áy xy Ó y Ó ° l î% °, l Û, °î°ò° °! ä, °! °, ° î, ° – ~ ° z
 xy, öy î, çy! hs ° ò ° ſÛ °î° Û, y ° ò°ç ò # ≈ fli y l ° # °î°î° SÈ° – ~ ° z ſÛ °î°î°, ò) Ó ≈ ° ò ° y Û y ſy À y è, ° ò ° y xy È, fhs ° ò ° #! °, ð% là ≈ è, °î°ò° °
 Û, yç °! ° ò °! FSÈB ° È, y °î°ò° ä, y! °î°î° îy G l ° y Ó ° ſ% °î°y à, °, öy l – ° ſ ° z ° î°y l ° î°á °, °, ò) î ≈ ſm f Ó ° y Ó ° Û, °î°ò° ° z, °, ò) Ó ≈ ° ò ° y Û y l
 ſy ÿ À y çf °! °î°ç °î°Û, ſ% ſç ° î, Û, °î°ò° ° Ù, ſf i è, y! r è, °î°y l, ° ò ° î°Û, ° Û, w Û, °î°ò° ° ~ Û, ç! ° çy # ° ò°ç ſ% ſç à! è, °, ò) Ó ≈ ° ò ° y Û y l
 ſy ÿ À y °î°ç f Ó ° ſ! °T °! ° – °, °î°ò° ° ò ° y Û °î°î°Û, °, °, zî, y! ° î°î°Û, °, ò) Ó ≈ ſy ÿ À y °î°ç f Ó ° ~ ° z °! °î°FSÈò x! ° Öy l ≈ f È, y °î°ò° z ° ò °
 ° ò ° y Û y l ä, °! ° e °! Û, °î°ò° °! SÈ° – °, ò) Ó ≈ ° ò ° y Û y l ſy ÿ À y çf ſç °î°ò°ç # ° È, y °î°ò° SÈ° Öy ° zçyl è, y ° z l Ó ° y çl, sf îy ° SÈ° Ù) ° î,
 ° î°! # °! ° ò°ç ° î°! °! f i è, Û, ſç f, ò! î, ° ò ° òy Ó ° Û, îy Ó ° x l f î, Û ° ò! °ç °T f! SÈ° ~ Û, ° ò ° î°Û, °! á °T y l ä, y ä, ≈ ° ò°ç x l f ° ò ° î°Û,
 ≤ Äy ä, f # °! Û, °! °T – °, °î°ò° ° ~ ° z ſ) °! Û, S% ÈÓ ° Ù °î°ò° f ° ò ° y Û y l ° î, ° f °! ° ſ °î°ò° ° î°î°Û, °! ä °î°î° SÈ° Ù y e ~ Û, °! è, °! ° È! î° Èüüü È
 ° ò ° y Û y l ° Û, y î, ° y xy ° z l °! ° ò° – °, ò) Ó ≈ È) Ù ò f ſy à Ó ° ° î°î°Û, ° zî, y! ° ~ ° ò°ç °, ò! Yä, Û y MÈ, ° # °! ° ≤ Ä °! °ò°ç = °! ° ò °! °! FSÈB ° î, y
 °, ò) Ó ≈ ſy ÿ À y çf ° î°Û, ° î°Û (ò! ° f l ≥) è, Û, °î°ò° °! SÈ° °! è, Û, ° î, ° Ù ° z ° ò ° _ « ° ò ° î°ò° ° È, ° î°! °î°ç ° y °! °î°ç ° î°ò° ° x! ° Öy l ≈ f
 °, ò) î° ò° ç, ° ò ° î° è, ° î°! ° ò ° î°î° SÈ° – °, ðMÈ, Û çl, °î°Û, °, ò! Yä, Û ° ò ° y Û y l ſy ÿ À y °î°ç f Ó °, ð! °! °! î! î, °, ò) è, y ° z ſB, è, ç l Û, ° î°î°
 G °î°è, ° î° î, y Ó °, çl, l ~ Û, Û, y l °! ≤ Ä y l ° x! ° Öy l ≈ f ° î°î° G °î°è, – 406 ° î°î°Û, 419 °! á ° Ù °î°ò° f ° î, z, ° ò° à ° È, yB, ° î°ò° ° my Ó ° y ñ
 °, ò) Ó ≈ à ° Öy l ≈ à ≈! ° î°ò° ° my Ó ° y ~ ° ò°ç ° f l ò l G ° î°î°ò° È, fy l, y ° î°ò° ° my Ó ° y °! ° çl, ° î°î° SÈ° – 429 °! á ° ≈ È, fy l, y ° ò ° y
 í, z, ° ò ° xy! È, Û, y Ó ° ~ Û, y l ò Û, xMÈ, ° òá ° Û, °î°ò° ° ç ° ò° ſ% f ° î°ò° ° ä ñy! è, ° î°î°, ° ° °, ° yhs °! ° î°, Û, °î°ò° ° – ° ò ° È, ° î°
 È) Ù ò f ſy à Ó ° # °! xMÈ, ° î° °, ò) Ó ≈ ° ò°ç °, ò! Yä, °î°ò° ° Ù °î°ò° f Ù Û % ° ſç °î°y à Û, y l ≈ f î, °! °! FSÈB ° ° î°î° îy l ° – ° z l î, Û ° î°ò° f °, ò) Ó ≈
 ° ò ° y Û y l ſy À y è, xy ° î°Û, ≈ î, ° î° y ° î° ſ) ° ≤ Ä °î°ò° y ä, y l °! È, ° ſy à! ò ° y ° ſy î, ° ò ° ſſf, ° ò ° ſſf, y ° î°ò° Ù, y l xMÈ, ° ° SÈ ° î° î, °, ò! Yä, Û x l È, Û % î° á
 xye ° Û î ä, y ° y ° î° î, y l ° Û, °, ðMÈ, Û çl, °î°Û, ° ò °! ≤ Ä ì Ù ò ç ° î°Û, °! È, ° ſy à! ò ° y °, ò! Yä, Û ° ò ° y Û y l ſy ÿ À y °î°ç f Ó ° x Ó f l y ~ î, è, y ° z ſD # l
 Û, °î°ò° ° î%, ° î°! SÈ° ° î° ò! Yä, Û ° ò ° y Û y l ſy À y è, ° î°y l °! ° y l ° ò ° y Û ° SÈ ° î° î, °, î ≈ fy! È, y l ° xy °! @ ° Ä ° î° Û, ° ò ° î° î, ° Öy ò f ° l – 408 !
 á °! È, ° ſy à! î° î, y xy ° y! ° Û, Ù ò f ° zî, y! ° î° î, ° ≤ Ä °î°ò°ç Û, °î°ò° l ~ ° ò°ç ° ò ° y ° î°ò° °, ò! °! f i l î! î, xy Ó ° G ſç Û, ° î°è, ° ò ° Ù % î° á ° è, ° î°
 ° ò l – °! ò G xy ° y! ° ò ° î°Û, ° ò ° î%, ° f Ó °, ðó °! È, ° ſy à! ò ° y ~ Û, y! È, è, y l °! È, ° î°ò° ° ~ ° ſ ° ò ° y Û y l ſy ÿ À y îè, ° ò ° ſy ° î° ò° ç % ç, ò) î ≈
 ſÛ °î°V, yî, y f l i y, ò l Û, °î°ò° l – 13É3 ≈ í, z, ççç ° y Ó ° 451 °! á ° ≈ ~ î, ° î° y l y Û Û, ° ò ° y Û y l ſſy, °, ò! î, ° ò ° xó # ° î° î, ò! Yä, Û ° ò ° y Û y l
 ° ſy òy! °! # ſ) ° ≈ ° î°ç È! í, z ° î°ò° á ° î°y à f çl ° xç ≈ l Û, °î°ò° l – °! È, ° ſy à! ò°ò° ° ſy ° î° î, y l ° à ° xMÈ, ° î° # °! ò°ò° ° ò ° y Û y l Ó y! ° # °, ðó ° y! çl,
 Û, °î°ò° ° – °! Û, v ~ î° î° y ° ſ) ° ò ° Ù î%, ° f Ó °, ðó °, ò! Yä, Û ° ò ° y Û y l ſy ÿ À y çf ° î, y Ó ° ä) í, °, yhs °, ò) î° ò° ò° ò° ò° xâ ° Ä ſ) ° °! ° – 455
 °! á ° ≈ È, fy l, y ° î° î, y à y ° z ſy! ° Û, ° ò ° y ° î° Û xye ° Û î ä, y! ° î° î° ~ î, è, y ° z ° % t, l Û, °î°ò° °! SÈ ° î° î° î° Û, y l ≈ f î, ç ° ò °! è, ° ò °, l
 xÓ ç f Ω, y Ó # ° î° î° °, ò! î° î, °! SÈ° – ° ò °, ðó ° 476 °! á ° ≈ °! ° î° y ° #
 NSOU • CC-HI-04 109 çy Û ≈ y l ° ſſy, °, ò! î, ° G ° î° î, y È, y Û, y Ó ° ſy À y è, x ° î°ò° ° î° f i è, ſ ° î°Û, °, °, fy Û, ° î°ò° l ~ ° ò°ç ° î, y Ó °, ð% e ° ò ° y Û y %
 ° y l xà y f i è, °, ° ſ ° î°Û, °, ðò ä % , f î, Û, ° ò ° î° °, ò! Yä, Û ° ò ° y Û y l ſy ÿ À y °î°ç f Ó ° xyl % α, y l Û, °, çl, l à ° î°è, – °, ò! Yä, Û xç ° î°ç Ó ° í, z, ðó °
 ° ò ° y Û ò ò ° # ° ò °! î°! s f i x Ó ° % Æ °! ° – ° ò ° y Û y l ſy ÿ À y °î°ç f Ó ° ≤ Ä Ó ° Û y l î, y Ó ° òy Ó ° y ≤ Ä Ó y l °, °, °! °, ò) Ó ≈ ° ò ° y Û y l ſy ÿ À y çf ° î, y
 Öy ° zçyl è, y ° z l ſy ÿ À y °î°ç f Ó ° Ù ò f ° ò ° î° î° – 13É4 ≈ xl % ç # °! # 1 – °, ò! Yä, °î°ò° °, çl, ° î°ò° ° òy Ó °

100% **MATCHING BLOCK 150/308** **W**

y ſç °î°«, °î°, ö xy ° î° y ä, ly Û, ° ò ° & l – 2 – ,

ò! Yä, °î°ò° ° xÓ «, ° î°î°! f i è, °! ° î°Û,

100% **MATCHING BLOCK 151/308** **W**

y Ó ° È) °! Û Û, y ſç °î°«, °î°, ö xy ° î° y ä, ly Û, ° ò ° & l – 3 – ~!

è, ° y Ó ° x! È, ° î° y l ſy ò ° î°Û ≈, ſç! «, Æ è, # Û, y ! ° á! – 13É5 ≈ @ ° Ä si, °ò # 1. A. H. McDonald – Republican Rome – New York – 1966. 2. C. W. Previti-Orton – The Shorter Cambridge Medieval History – vol. I – Cambridge – 1960. 3. H. Mattingly – Roman Imperial Civilization – London – 1957. 4. M. Cary and H. H. Scullard – A History of Rome – New York – 1975. 110 NSOU • CC-HI-04 çl ≈ y l ° Èü È 4 ~ Û, Û, Èü È 14 □ □ □ □ □, ò! Yä, Û ° ò ° y Û y l ſy ÿ À y °î°ç f Ó °, çl, l à è, l 14É0 ≈ í, z ° î°ç f 14É1 ≈ È) °! Û Û, y 14É2 ≈ °, ò! Yä, Û ° ò ° y Û y l ſy ÿ À y °î°ç f Ó °, çl, l Èüüü È! Û, S% È ò ç ≈ l 14É3 ≈ °, çl, ° î°ò° ° Û, y Ó ° î° ſÛ) • 14É4 ≈ Ó y! ° f Û, Û, y Ó ° î° 14É5 ≈ x l f y l f Ó Ó ≈ ° í, z, ççç y î, # °! xye ° Û î 14É6 ≈ x l f y l f xy È, fhs ° ò ° #! Û, y Ó ° î° 14

É7≠ í, z, ðŷÇ•yÓ° 14É8≠ xl%Ç#°l# 14É9≠ @`Äsi, ðO# 14É0 í, z`ljçf • xy`î°yã, f ~Ü,`îÜ, Ó° í, z`ljçf •° ,

ð!Yã, Û Ó° yÛyl ŷyÄyçf , ði, l ŷið`îÜ, ≈ `li, •y!ŷÜ, `îbÓ° Ù`îb f`î! Ói, Û, ≈ Ó°`îl`îSÈ`ŷz! ÓÉll`!è, ði≈y`î°yã, lyÓ° myÓ° y!Ç«yl≈#`îbÓ° xÒài, Û, Ó° y– •í, z, ~Ü,`îÜ, Ó° x, ðÓ° í, z`ljçf •° , ð!Yã, Û Ó° yÛyl ŷyÄyçf , ði,`îlÓ° !, ðSÈ`îl`î xÈ, fhs`Ó° #i G Óy!•fÜ, Û, yÓ° î=!° !Ó`îY`Éll`î, Û, Ó° y– 14É1≠ È) !ÜÜ, y, ð!Yã, Û Ó° yÛyl ŷyÄy`lçfÓ° , ði,`îlÓ° ≤Ä!e`î y ï, yÓ° ŷ`îÓy≈Fã, , ði≈fy`îl`î` , ðÖÑ`îSÈ!SÈ° !á ≠ , ðMÈ, Û çl,`îÜ, – xyl%• y!lÜ, È, y`îÓ° ~Ó° , ði, l à`îè, 476 !á ≠ ~•z ŷÜ`îl`î` Ó° yÛyl ŷyÄyè, Ó° y çyŷl Û, yl≈fÜ, Ó° Û, Ó°`îl, Óf!≈ •Gí`y!` ~•z ŷ%!Óçy° xMÈ, °!è, ~Ü, y!ðÜ, í, z, Ó° ŷ)Ó° # ≤Äy`îb! çÜ, Ó° y`îT... !ÓÈ, _` •`îl`î, ð`îl, !SÈ°– Ói, ï, çl, #! çl, yΣ#Ó° ÛyV, yÛy!V, `î`îÜ, •z Ó° yÛyl ŷyÄyçf ~Ül ~Ü, !è, , ði,`îlÓ° ≤Ä!e`î yÓ° Ùðf !ò`îl`î , ð!Ó° ä, y!°i, •`îl`î!SÈ°`îy çyYã, y`îl, f`î Ó° yÛyl ŷyÄyçf`îÜ, xÓ°%Æ Û, `îÓ° !ò`îl`î!SÈ° Û, yl≈fí, ~ÓÇ Óy•zçyl!è, ! yÜ`îÜ, `îÜ, w Û, `îÓ° , ð!`îÓ°~Ó° @`Ä#Ü, Ó° yçf=!° Ó° yÛyl ŷyÄy`lçfÓ° í, z, Ó° ŷ)Ó° # ! •`îŷ`îÓ xyÓ° G ≤Äyl`î` •yçyÓ° ÓSÈÓ° ≤ÄÓ•Üyl, y Óçyl`î` Ó°`îá!SÈ°– Ó° yÛyl ŷyÄyçf ï, yÓ° ç!_` •y!Ó°`îl`î` È, Ó°`îÜ, w`îÜ, , ð!Ó° Ói, ≈i, Û, `îÓ° !ò`îl`î!SÈ°– 476 !á ≠ G`îl, yÈ, yŷyÓ° ŷyÄyè, `îy!Üi, z yŷ`îÜ, , ðòä%, fí, Û, `îÓ° l– ~•z ŷÜ`îl`î` , ð!Yã, Û Ó° yÛyl ŷyÄy`lçf ŷyÜ!Ó° Û, ñ Ó° yç`îll`î, Û, Óy xy!≈Ü, ç!_` ~`îÜ, Óy`îÓ° •z NSOU • CC-HI-04 111 i%, FSÈ`îl`î` , ð`îl, !SÈ°– Ó° yÛyl ŷyÄy`lçfÓ° xhs`È%, ≈_` !•`îŷ`îÓ fl#Ü, ï, •`î°G , ð!Yã, Û# Ó° yçf=!° Ó° í, z, ðÓ° Ó° y`îÜÓ° xyÓ° Û, y!G Û, yl≈fÜ, Ó° # !l`î sf! SÈ° ly– xyð%!Ü, Û, y`î°Ó° x!òÜ, yçç à`îÓÉÜ, , ð! Yã, Û Ó° yÛyl ŷyÄy`lçfÓ° , ði,`îlÓ° çlf ~Ü, y!ðÜ, È, fyQÓ°`îÜ, ðyl`î # Û, `îÓ°`îSÈl– Ó° yÛyl ŷlyÓy!#Ó° Û, yl≈fÜ, y! Ó° i, y...yŷñ Ó° yÛyl çlflylyf G lyà!Ó° Û, `îbÓ°`îll`î, Û, xÓ«`î ñ xl≈`îll`î, Û, , ð!Ó° !fll`î, ñ ŷyÄy`îè, Ó° x`îlyafí, y ~ÓÇ ðÜ≈#l`î` , ð!Ó° Ói, ≈!`îÜ, , ð!Yã, Û Ó° yÛyl ŷyÄy`lçfÓ° , ði,`îlÓ° çlf Û)°i, ðyl!`î Û, Ó° y•l – ï, `îÓ° ≤Äi, f«` , È, y`îÓ° ÓÓ≈Ó° í, z, ðçyl, `îbÓ° e`Üyài, xye Ùi`îÓ° çlf ðyl!`î! SÈ° x`îlÜ, è, y•z– 14É2≠ , ð!Yã, Û Ó° yÛyl ŷyÄy`lçfÓ° , ði, l ÈüüüÈ !Ü, S%È ðç≈! Ó° yÛyl ŷyÄy`lçfÓ° , ði, l xy`îb ði, l !SÈ° ly !Ü, Ó° * , ðyhs`Ó° !SÈ° i, y !l`îl`î` à`îÓÉÜ, `îbÓ° Ù`îb f`îÓ`îçÉ! ! Ói, Û, ≈ Ói, ≈Üyl– xyŷ`î° ~•z , ði,`îlÓ° ðyÓ°iylè, ~i, È, y`îÓ° Ófyafy Û, Ó° y•l`îl`î` `îSÈ`îl`î, y ~Ü, `îüayFSÈB` xy`î°yã, lyÓ° çßv !ò`îl`î` `îSÈ– ~!è, ŷi, f•z xŷÖ, Ó°`î` Û, y!G ŷçfl, Ò!i, Ó° ŷÜhfl í, z, ðyòyl=!°Ó° ~Ü, •z ŷy`îl`î` ~Ü, •z ŷÜ`îl`î` ŷÓ≈çl#l È, y`îÓ° ...yŷ`î , ð`îl, çy`îÓ° ly– ŷ%i, Ó° yç Ó° yÛyl ŷyÄy`lçfÓ° `îç`îÉiÓ° !ò`îÜ, !Ü, S%Èè, y`îÜ! ...yŷ!SÈ°`î` Û, l•z áy!Ü, Ó, !k, G`î` ðáy !ò`îl`î` !SÈ° ~ÓÇ ŷyÄy`lçfÓ° !Ü, S%È ≤Ä`îb`îçÓ° , ð!Ó° !fll`î, xlf`îbÓ°`î` ä,`îl`î` !Ü! Ó!ç áyÓ° y, ð!SÈ°ñ`î` Û, l•z ! Û, S%È xMÈ, `î°Ó° ŷÜ, !k, G`î` ä, y`îá , ð`îl, , ~`îk«`îè xyÛy`îbÓ° Ù`îl`î` yáy í, z!ã, ï, `î`î 476 !á ≠ `îÜ, Ó° , ð!Yã, Û Ó° yÛyl ŷyÄy`lçfÓ° •z , ði, l à`îè, !SÈ° ÈüüüÈ , ð)Ó°~ Ó° yÛyl ŷyÄyçf xyÓ° G ≤Äyl`î` •yçyÓ° ÓSÈÓ° !èÑ, `îÜ, !SÈ°– , ði,`îlÓ° ≤ÄY;è! è, ŷið`îÜ, ≈ , ð!i, ï, ài ŷyðyÓ° ï, ð%!è, ð`î°!ÓÈ, _` !SÈ°`îl`î ÈüüüÈ ~Ü, !è, `îay•, # •`îyÓ° çl, l`îÜ, , ≤ÄyÜ, çl, Û, Óy x!lÓy!≈f Ó°`î°!Ó`îä, ly Û, `îÓ° l x, ðÓ° `îay•, #!è, ŷi, fÜ, yÓ° x`îl`î` ~Ü, y!G , ði, l à`îè, !SÈ°`î, y xfl#Ü, yÓ° Û, Ó° yÓ° ≤ÄÖï, y`î , ðyÈll`î, `îÓ° l– Ói, çl, ð`îk«`î , Óç ÓSÈÓ° ð!`îÓ° ~!è, `îÓ° yÛyl ŷyÄy`lçfÓ° Û, y!G , ði, l !SÈ°ñ`î, y, ð!i, ï, `îbÓ° myÓ° y e`Üyài, xfl#Ü, yÓ° Û, Ó° y•l`îl`î!SÈ°– ~i, Gí`y! , ≈ !àÓ! ≤Ä!Ü, ði, l, ï, !l! ŷyÄy`lçfÓ°`îçÉ! ŷÜ`îl`î` Ó° ~Ü, !è, `îÓ!– Û, !Ó`îY`Éll`î, `î° ð!`îÓ!SÈ°`îl`î ~ÓÇ Ó°`îSÈ°`îl`î ñ`î Ó° y`îÜÓ° , ði, l !SÈ° ≤ÄyÜ, çl, Û, ~ÓÇ flly!`î` `îçÓ° Û•`î`_¥Ó° x!lÓy!≈ , ð! Ó°i yÜ– `îÜ, l Ó° yÛyl ŷyÄyçf ðÁÇŷ •`îl`î!SÈ°`î, y xl%ŷŷ, yl Û, Ó° yÓ° , ð!Ó° Ó`îl, ≈ xyÛy`îbÓ° xÓyÜ, •Gí`y í, z!ã, ï, ~è, y`îÈ, `îÓ°`î!Ü, È, y`îÓ° ~•z ŷyÄyçf ~i, !ò! ð!`îÓ° flly!`î` # •`îl`î!SÈ°Ü çç!_` Ó° yÛyl ŷyÄy`lçfÓ°`îçÉ! !ò! =!° ÓÓ≈Ó°`î, y ~ÓÇ ðÜ≈#l`î` , ð!Ó° Ói, ≈! =!°Ó° !Óç!`î ≤Äi, f«` Û, `îÓ°!SÈ°– ~•z çl, ≈!è, Ûylyl`î` Ó°`îá xòfy, ðÜ, ~!`îäy!`îl`î` y° ~•z !ŷk, yhs`î` , ðò`îSÈ!SÈ°`îl`î` Ó° yÛyl ŷÈ, fí, yÓ° Û, i%, f fllyÈ, y!ÓÜ, Û, i%, f !SÈ° ly– xyÜÓ° y !l`î` ~•z ð, !TÈ, D#Ó° ŷy`îl`î` ~Ü, Ûi, ••z`î` Ó° yÛyl ŷyÄy`lçfÓ° , ði,`îlÓ° çlf ÓÓ≈Ó° xye Ùi`îz ðyl!`î! SÈ° ~ÓÇ ~•z , ði, l`î` Û, y!G fllyÈ, y!ÓÜ, , ≤Ä!e`î y`î Ûyè !SÈ° ly ï, y•`î°G ~Ü, ly fl#Ü, yÓ° Û, Ó°`îl, •`îÓ°`î` ŷz ÓÓ≈Ó° xye Ùi`îÜ, , ≤Ä!i, çl, Û, Ó° yÓ° Ùi, ç!_` Ó° y`îÜÓ° !SÈ° ly– Ó° yÛyl ŷyÄyçf ~Ü, ç!è, ° ≤Äçyŷ!Ü, Û, yè, y`îÜy`î, !Ó° Û, `îÓ°!SÈ° ~ÓÇ ~Ül ~Ü, !è, ŷçfl, Ò!i, Ó° çßv !ò`îl`î` !SÈ°`îy !Ó!ä, e í, z, ðyòy`îlÓ° ŷÜß!`îl`î``î` !Ó°`î` •`îl`î!SÈ°– ï, y ŷ`îL`î%G !l`î` ŷÈ, fí, yÓ° çßvñ Ó, !k, ñ ...yŷ ~ÓÇ Û, i%, fÓ°`î` ä, e`î#l`î` Óy`îç!ÓÜ, Ó° * , ð`îÜ, Ó°`î ,`îL`î`!ÓY`îy Û, Ó° y•l`î, y•`î°`îç!ÓÜ, Ó° * , ðÜ, `î`îÜ, í, zq(i, , ði,`îlÓ° x!lÓy!≈fí, y ≤ÄÜ, yç , ðyl`î` ly`î, •y! ŷÜ, , ð!Ó° !fll`î, `îÜ, =Ó° çc•#l ≤Ä!i, çß`î` Û, `îÓ° –`î flðD°yÓ° !l`îG ~•z ï, _`!è, ŷið)î≈Ó° *`î` , ð fl#Ü, yÓ° Û, `îÓ° l !l– ï, `îÓ° ! ï, !G ð!`îÓ° !l`îl`î!SÈ°`îl`î` !ÜylÓ ŷÜyç=!° Û, Û, ð`îk«`î , !Ü, S%È ≤ÄyÜ, çl, Û, xy•zl ç#Óhs`î` ≤Äy!#Ó° Ùi, xl%ŷÓ°`î` Û, `îÓ° – xyi≈` , !Ó è,`îl`î!Ó# ~Ó° Ù`îl`î` , flðD°y!Ó°`î` yl x`îl`î` ~ Ó° yÛyl !ÓY`î` ðÁÇŷ Û, Ó° yÓ° Ùi, àè, ly à`îè, !l`î` !l`î` i%, ~!è, `îçÉ!`îl`î` !yGí`yÓ° , ð!`îÓ° ~!è, ~Ü, !è, ÓÇ`îçyq(i, , ð!Yã, Ûy !á xT#l`î` ðÜ≈!•ŷy`îÓ° SÈ`îl, , !yl`î` ly ~Ó° ŷy`îl`î!_` !SÈ°– xy`îÈ, yTM í, , ð%çç`î, yÓ° •z í, z`îÓ° y, ð#l`î` ŷÈ, fí, yÓ° xl≈`îll`î, Û, G ŷyÛy!çÜ, !È, !_`!`î, , ðÓ° Ói, ≈# Ó° yÛyl ŷyÄyçf`î`îÜ, Û, fy`îÓ° y!°l`î` !%`îá xÓy!Ó°`î , ðyÓ° yÓy!•Ü, ï, yÓ° , ð`îk«`î , !%_` !ò`îl`î` !SÈ°`îl`î` ŷ%i, Ó° yç`î, yÓ° çlf ≤Ä!e`î`î y!è, ...yŷ ~ÓÇ , ði,`îlÓ° , ð!Ó° Ó`îl, ≈ Ó° * , ðyhs`î` `îÓ° Ó° !SÈ°–

112 NSOU • CC-HI-04 14É3 ≠ , ði,`îlÓ° Û, yÓ°`î` ŷÜ)•`î` Ó° yÛyl ŷyÄy`lçfÓ° , ði, l ~ÓÇ`îŷz ŷÇe`yhs`î` !i, •y!ŷÜ, !Ói, Û, ≈ ŷ`î

!L`î%G ~Ü, ly !!!Yã, ï, È, y`îÓ°z Ó°y !yl`î` ^

Î 476 !á ≠ ^ Ó`yÙ làÓ`#Ó` ,öi,`îlÍÓ` ,öÓ` ,ö!Yã,Ù` Ó`yÙyl ßyîÏÏ`çfÓ` x!hflïc xyÓ` !SÈ° ly-`î,`îÖÓ` ^ Û,ylG`~Û,`!è,`Ùyè` Û,yÓ`~îi`~Û,`!ö`îl`~•z`ßyîÏÏ`çfÓ` ,öi,`l,`î!`!!-`î,y`!SÈ°`~Û,`ò#â≈`≤Ä!e`î`yÓ` ,ö!Ó`îyÙ-` ,öi,`îlÍÓ` ~•z`≤Ä!e`î`yî`~Û,y`!`òÛ,`Û,yÓ`î`öyî`#`!SÈ°-`î,`îÖÓ`~•z`ßÛhflî`Û,yÓ`î=!°`ß;ö`îÛ,`≈`xy`î°yã,`lyî`îyGî`yÓ` xy`îà`!è,`Û,`^ Û,yl`ßÛî`^`î`îÛ,` ,öi,`îlÍÓ``ß;ã,`ly,`•îî`!SÈ°`î,y`xl%ß;ÿ,yl`Û,`Ó`y`≤Ä`îî`yçl-`!á`<T#î`!mî,`#î`~ÖÇ`î,`î,`#î`ç;`yΣ`#Ó``ß;ã,`lyÓ``ßÛî`è,`y`~Û,`flî!ÓÓ``ßÛî`!`•`îß`îÖÓ`Ó!≈ly`Û,`Ó`y`îyî`-`250`!á`≠`Ù`îöf`•z`Ó`yÙyl`ßyîÏÏ`çf`ßÇÛ,`îë,`Ó`Û,`y`î°`≤Ä`îÖó`Û,`îÖÓ`!SÈ°-`~•z`ßÇÛ,`è,`G` ,öi,`îlÍÓ``çl`f`öyî`#`Û,yÓ`î`!`îÛ,`ò%!è,`Ó,`•!

100% **MATCHING BLOCK 154/308** **W**

È,y`îà`È,yà`Û,`Ó`y`îyî`ÈüüÈ

Óy!•fÛ,`Û,yÓ`î`~ÖÇ`xhs`!≈!•i,`î,`ly`xyl≈`ßyÙy!çÛ,`ñ`Ó`yç`îl!î,`Û,`Û,yÓ`î-`14É4≠`Óy!•fÛ,`Û,yÓ`î`^`Ó`yÙyl`ßyîÏÏ`çfÓ`` ,öi,`îlÍÓ``≤Ä!`f`ç,`î,`ly`ßÖ≈l`fl#Û,`î,`ç!`≤Ä!`È,y`îÖÓ`òyî`#`Û,yÓ`î`!°Ó`Û`îöf`xlfî,`Û,`•`ÓÓ≈Ó`~`ßlf`ò`î°Ó`xyàÙl-`Ö†`à`îÖÉîÛ,`!ÖY`yß`Û,`îÖÓ`î`^`Ó`y`îÛÓ` ,öi,`l`Û,`Ó`Ûyè`~•z`Û,yÓ`î`î•z`•`îî`!SÈ°`î`ÓÓ≈Ó`Ó`y`^`Ó`y`îÛ`~z!î,`Û`îöf`!`ÒòfÛyl`ßÛßf`y=!°Ó`ß%`îîyà`!!`îî`!SÈ°-`Û,yÓ`G`Û,yÓ`GÓ`Û`îi,`^`Ó`yÙyl`ßyîÏÏ`çfÓ` ,öi,`l`!SÈ°`xÖçf`Ω,`yÓ#-` ,öyÓ`î`îßfÓ`Ûi,` ,ö!`îÖ≈Ó`ßyîÏÏ`çfÓ` ,öi,`îlÍÓ`Ûi,`^`Ó`yÙ`î%k,`Óy!`Ó≤`Ó`Û,yylGé,yÓ`~z`ÿjè%`îá` ,ö`îi,` ,`!!-`ßyîÏÏ`çfÓ`^`çÉ!`òl`çyÛ≈yl`î,z,`öçy!î,`Ó`~Û,`ÓÓ≈Ó`ßòßf`!ß!Ó`~ÖÇ`Ó`yÙyl`îlyÓy!`!#Ó`≤Äy,`l`î`ßlfy`òf`ç,`!Óy`≤Ä!`î,`îÖÓ`y`îö`ç`îÖÓ`≤Ä`îÖó`Û,`îÖÓ`!SÈ`î°l`È)`Û`öfßy`à`îÖÓ`~Û,`ßÛî`Û,yÓ`ßyÛ!Ó`Û,`G`xy!≈Û,`!òÛ,`î`îÛ,`x≤Ä!`î,`îÖÓ`y`öf`ç!`_`^`Ó`yÙ`~Ó`!

100% **MATCHING BLOCK 155/308** **J**

ÓÓ`&`îk,`≤Ä!î,`îÖÓ`yò`à`îi,` ,`î%,`°`îi,`ßj

öi≈Ó`*`î,`ö`Óf≈`•`îî`!SÈ°-`G`îi,yÉ,yßyÓ`ç`îç•z`16`ÓSÈÓ`ÓÉl≈#î`ßjÏÏ`çfÓ` ,öi,`îlÍÓ`^`Ó`yÙ%yß`xàyfiè%,`yß`îÛ,`x,`ößyÓ`î`Û,`îÖÓ`!SÈ`î°l`^`Ó`yÙ%yß`îÛ,`ßj±!î,`•z`ßjÏÏ`çfÓ` ,öi,`îlÍÓ`!!`îî`yà`Û,`Ó`y`•`îî`!SÈ°-`î,yÓ`!` ,öi,y`^`Ó`yÙyl`îly,`ö!î,`G`îÖÓ`î`hflîß`!!!` ,ö!Yã,Ù`^`Ó`yÙyl`ßjÏÏ`çfÓ` ,ç%`!°î`yß`î`î,`öyß`îÛ,`«`Ûi,yã%,`fî,`Û,`îÖÓ`!SÈ`î°l`ç`îÖÓ`≤Ä`îÖÓ`îçÓ`ßy`îî`ßy`îî`G`îi,yÉ,yßyÓ`~Û,`Ùyè` ,ö!Yã,Ù`îÛÓ`xç`îçÓ`≤Ä`öyl`•`îî`G`îë,l-`!î,`!ç`îÖÓ`≤Ä`îÖÓ`îçÓ`ßy`îî`ßy`îî`!Ó`îë,l`ñ`flöl`G`à`~ÖÇ`î,z_Ó`xy!É,`Û,yÓ`^`Ó`yÙyl`!!`sfî`~z!î,`Û`îöf`à`~ÖÇ`É,fyl,y°`îòÓ`•hflîäi,`•`îî`l`à`îî`!SÈ°-`G`îi,yÉ,yßyÓ`î,`l«`îy!` ,ö)Ó≈`^`Ó`yÙyl`ßjÏÏ`çfÓ` ,ç`îlyÓ`ßy`îî`îy`ày`îy`à`Û,`îÖÓ`!SÈ`î°l`~ÖÇ`î,y`îÛ,`çy!`î`î`!SÈ`î°l`î`!î,`!!`ßjÏÏ`çfÓ`îë,`Ó`î,z,`öy!ò`@`Å`î`Û,`Ó`îÖÓl`ly-`ç`îlyÓ`«`Ûi,yG`î`ß•z`ßÛî`áÖ≈`•`î°G`~•z`!ßk,yhs`Û,yî≈fÛ,`Ó`Û,`Ó`yÓ`Ûi,`î,yÓ`«`Ûi,y`!SÈ°-`Û,yÓ`î`^`Ó`y`îÛÓ` ,öi,`îlÍÓ` ,öÓ`!î,`!•z`!SÈ`î°l`^`Ó`yÙyl`ßyîÏÏ`çfÓ`~`Óò`xö`#`Y`ä°`-`≤ÄÛ,`î,` ,ö`î«,`îy`îi,`Û,`îÖÓ`^`Û,ylG`!`Óy!hs`^`Ó`ß,!`<T`ly`•î`îß`z`Û,yÓ`î`îÖÓ`çlf`•z`G`îi,yÉ,yßyÓ`Û,`lfîè,y!rè,`îly,` ,ö`î°`!É,`îÖÓ`~`îß!SÈ`î°l`-`14É5≠`xlfylf`ÓÓ≈Ó`î,z,`öçyî,`#î`xye`Ûi`^`Ó`yÙyl`ßyîÏÏ`çf`x`îÛ,`!òl`î`îÛ,`•z`~Û,y!òÛ,`çyÛ≈yl`î,z,`öçy!î,`Ó`myÓ`y`xye`yhs`!FSÈ°-`~•z`ßÛhflî`çyÛ≈yl`î,z,`öçy!î,`Ó`Û`îöf`xlfî,`Û`!SÈ°`à!Ó`y-`364`!á`≠`ly`à`y`òy!l`î`%Ó`Ó`y`z!`ß#Ûy`îhs`à`l`î,z,`öçy!î,`Ó`~Û,`Ói,` ,`à`y`#`çÛy`îî`î,`•`îî`!SÈ°-`î,yÓ`y`^`Ó`yÙyl`ßyîÏÏ`çf`Óß!î,`fliy,` ,ö`îlÍÓ`xl%Û!î,` ,öyGî`yÓ`xyÛ,yCyî`e`Ûy`à,`#Û!Û,`≤Ä`òç≈l`Û,`Ó`îî,`÷`Ó`&`Û,`îÖÓ`!SÈ°-`ßjÏÏ`çfÓ` ,çy`î°`™`xyi,`!B,`î,`•`îî`î,z_Ó`≤Ä`öy`îl`!Ó!j`Û,`Ó`î°`à`îòÓ`Û`îlG`É,`#î,`Ó`ßMÈ,yÓ`•î`-`~z!î,`Û`îöf`•)lÓ`y`à`îòÓ`xMÈ,`°`îÛ,`xye`Ûi`Û,`Ó`î°`à!Ó`y`xyÓ`G`xyi,`!B,`î,`•`îî` ,ö`îi,` ,`~•z` ,ö!Ó`!flî!`î,`îi,`«%,`□,`à!Ó`y`^`Ó`yÙyl`îòÓ`!Óy`xl%Û!î,`îi,`•z`

NSOU • CC-HI-04 113 l0# xli,e`Ù Ü,`İÖ` ^Ó`yÙ şyiÀyçf xye`Ùi Ü,`İÖ` - ~Ó` Ê,`İ` İ%`İk,Ó` ş)ă,ly•î` í,zË,Î` ,đ`İ«`Ó`
Ù`İđf ~ÓÇ ~z`Í%k,` ≤Äyl` ,đNÿă, ÓSËÓ` Ófy,đ# fliyi`#`•İİ`İSÈ°- ÓÓ≈Ó` í,z,đçyi,ş#` àlÓ`y`đ`İÜ≈Ó` !òÜ,`İ`İÜ,`x!
đÜ,yçç•z`İSÈ°İ!`l`á`<Tyl- ~Ó` Ê,`İ` İ%`İk,Ó` ş)ă,ly•î` í,zË,Î` ,đ`İ«`Ó`
şÜİ=ı Ü,`İÖ`İSÈ°İ!`~ÓÇ`ı,y`İđÓ` ş`İD•z` İyà`!đ`İİ`İSÈ°İ!`- l`á`<Tyl`İđÓ` ~z` şç`İİy`İàÓ` Ü,yÓ`İ`İ` Ó`yÙl şyiÀyê,`!Ó`İçEİ
şÜşfyİ` ,đ`İİ,`İSÈ°İ!`- ~İđÓ` í,z,đfliİ`Ü` Ü,yÓ`İ`İ` ,đİ≈fy/E`áyof G`xlfylyf` Ó`şò`şÜİ` Üı,`şÖ`ÓÓ`y•Ü,`Ó`yÓ``«`İe
şÜşfyÓ` ş,ıT`İ- şyiÀy`İê,Ó` ~z` şçÜ,`İê,Ó` ş%`İİy`İà`Óc`İÜ,S%È` Ó`yÙl şly,đli,`đ%ı≈#İı,`ā`Āhflı`xyă,Ó`İ`=Ó`&
Ü,`İÖ`İ- Ê,`fy`İ°TM`~z` ,đ!Ó`İfliİ,`İİ,` ,đİYă,`İÜÓ` şy•ıf`≤Äyl≈ly`Ü,`Ó`İ°G`İ%`İk,Ó` çlf` Ó`yÙlÓ`y`şjđi≈Ó`*`İ`đ
x≤Āıı,`İSÈ°- xfy!ıı,`İ`y`İly,đ`İÖ` İ%`İk,` Ó`yÙl şlyÓy!•ı#Ó` ≤Äyl` ð%•zËÜËı,`ı,`ş#`ıyçç`şlyf«`İ` à`İê,`İSÈ°- ~z`İ%`İk,
şyiÀyê,`Ê,`fy`İ°TMG`İ!•ı,`•ı- ,đ`İÖ` şyiÀyê,`İG`İı,y!şı`y`İşÓ` xyÜ`İ°`àl`İđÓ` ş`İD`çy!hs` ,đi≈`şÜ`İV,`yi,yÓ` l#İı,`à,`#İı,`•ı-
àlÓ`y`çy!hs` ,đi≈`şÜ`İV,`yi,yÓ` xD`!•İş`İÖ` Ó`yÙl`Ê),`á`İı,`İ`İÜ,`İà`İİ`İSÈ°~ÓÇ` Ó`yÙl şlyÓy!•ı#Ó` xhs`È%,`≈`
•İİ`Ê,yı,`y`İê,`şlyf`!•İş`İÖ` Ü,yç`=Ó`&`Ü,`İÖ`İSÈ°- ,đ`İÖ` ~z` àl`âyı,`#Ó`•z`≤Äy,`ı`şly,đli,`xfy`y!Ó`Ü,
Ó`y`İÜÓ` ,đ`İ«`şÖ`İ`İÜ,`Óı,`Ê,`#İı,`Ó` Ü,yÓ`İ`İ`İ` ðNııı,`İİ`İSÈ°İ!`- İı,`İSÈ°İ!`đÜ≈`!ÓYăy`İşÓ` !òÜ,`İ`İÜ,`İá
<Tyl- xfy`y!Ó`Ü,`İSÈ°İ!`xı,`fhs` Ó%ık`Üyl`~ÓÇ`đı,`≤Āİı,`K,`Óf!_`İcÓ` x!đÜ,yÓ`#`~Ü,`çl`Óf!_`- İı,`İı,`NıyÓ`
xı!âyÜ#`İđÓ` çlf`ÓÜ,y`ıxMÈ,`İ°`ç!Ü`òy!Ó`Ü,`İÖ`İSÈ°İ!` Ó`y`İÜÓ` Ü,y`İSÈ-` Ó`y`İÜÓ` ,đ«`İ`İÜ,`ç!Ü`òy`İlÓ` ≤Ā!
ı,`đ&İı,G`≤Āòyl`Ü,`Ó`y`•İİ`İSÈ°- !Ü`v,`đÓ`Óı,`≈#`şÜ`İİ` ,đİYă,`Ü` Ó`yÙl şyiÀyê,`~z`ç!Ü`≤Āòy`İlÓ` ≤Āİe`İ`y`!Ó`ıjı,
Ü,`Ó`yÓ``ã,`<Ty`Ü,`Ó`İ°`xfy`y!Ó`Ü,`G`e`Ùç`ă,y,`đÓı,k,`Ü,`Ó`İı,`ly`İÜ,`ı- ~ÓyÓ`İı,`İ`òy!Ó`Ü,`İÖ`İ`İ`÷ð%`Óşİı,`≤Āòyl
İı` Ó`yÙl şyà!Ó`Ü,`çG`ı,y`İđÓ`İÜ,`≤Āòyl`Ü,`Ó`İı,`•İÖ- şyiÀyê,`•İly!Ó`İ`yşı,`NıyÓ` ðy!Ó`≤Āı,`fyáfył`Ü,`Ó`İ°`xfy`y!
Ó`Ü,`àl- •ı)~ÓÇ`òyş`İđÓ` İ%_`Ü,`İÖ` ~Ü,`İê,`Óy!•ı#`!Ü≈yı`Ü,`İÖ`İ`~ÓÇ`xy`ş ,đö≈ı,` ,đyÓ`•İİ`•zi,y!°`İı,`≤Ā`İÖç
Ü,`Ó`yÓ` çlf` ş%`İİy`İàÓ` xı!şç,`yl`Ü,`Ó`İı,`ly`İÜ,`ı- ı,yÓ` şlyÓy!•ı#`İ%ç!«`ı,`ly`İ°G`ş%şçı,`İSÈ°- şyiÀyê,`•İly!Ó`İ`yş
İSÈ°İ!` Ó`yÙl şyiÀyê,`İđÓ` Ü`İđf`şÖ≈y`İ,`đ«`y`x`òç,`~ÓÇ`~Ü,`çl`SËyl`y`şyiÀyê,`Ùye- İı,`İ`xfy`y!Ó`Ü,`~Ó`Ê,`İİ`Ê,`#ı,
•İİ` Ó`yÙ`l`àÓ`#`ı,`fyà`Ü,`İÖ` !İÜ,`ê,`Öı,`≈#`İ≈fyÓ`İÊ,`lyı` xÓfliyl`Ü,`İÖ`İ`~ÓÇ`İ%k,` ,đ!Ó`ă,y`lyÓ` İyÓı,`ş#`ı`òy!İ`ç
şly,`đli,`İđÓ`•y`İı,`İfhlı`Ü,`İÖ`İ`đı- z!ı,`Ü`İđf`xfy`y!Ó`Ü,`ı,yÓ` Óy!•ı#`İİ` Ó`yÙ`l`àÓ`#Ó` Óy•z`İÖ` xÓfliyl`ă,y!
°`İİ` İ`İı,`÷Ó`&`Ü,`İÖ`İ- şÜ`İİ`Ó` şy`İı`şy`İı`~Ü,`!đ`İÜ,`İÜ!`l`à`İÖ`Ó` Ó`şò`şç`ā`Ā•e`Ùç`ð%Ó`*•İİ`ı,zê,`İı,`ly`İÜ,
İı,`Ùı,z` Ó`yÙ`e`Ùç`ð%Ó≈°`•İı,`÷Ó`&`Ü,`İÖ`İ`xfy`y!Ó`Ü,`Óy!•ı#Ó` xÓfliyl`İlÓ` Ü,yÓ`İı- xfy`y!Ó`Ü,`İ!`İç`İÜ,`v
Ü,`álG•z`İ%k,`ă,y!`İ`ÈüüüÈ`İı,`İ`Ü,`Ó``ã,`İİ`İSÈ°İ!`ı,yÓ` xı!âyÜ#`İđÓ` çlf`fliyl`#`Ê),`ál,`~ÓÇ`lyà!Ó`Ü,`İcÓ`flı#Ü,`İı,`-
410`İá`≈`xfy`y!Ó`Ü,`~Ü,`çl`à!İÜ,`òy`İşÓ` şy•y`İİf` Ó`yÙ`l`àÓ`#Ó` xË,`fhs`İÖ` ≤Ā`İÖç`Ü,`Ó`İı,`ş«`Ü`•ı~ÓÇ`Ùye`İı,`İ!
ò`İlÓ` xÓfliyl`İl` Ó`yÙ`İÜ,`İı,`İ,`đ%`İÖ`y,`đ%!Ó` !ÓđĀhflı`Ü,`İÖ`İ`đı- •İly!Ó`İ`yşı,zq(ı,` ,đ!Ó`İfliİ,`Ü` =Ó`&ç`şjđ`İÜ,`≈
~`İÜ,`Óy`İÖ`•z`xNıyă,`Ü,`Ó`İı,` ,đy`İÖ`İ`!- xfy`y!Ó`Ü,`~Ó`òy!Ó`İı,`şy`Ü!`Ü,`Ê,y`İÖ`şyiÀyê,`şjđı,`•İ°G`òç`•çyÓ`
Ó`yÙl`şlyf`İÜ,`ç•Ó` Ó`«`y`İı≈`İı,`İ` Ó`yÙ`l`àÓ`#`İı,`İ`≤ĀÓ`İ`Ü,`İÖ`İ- Ó`y`Óy#°f`İ`xfy`y!Ó`Ü,`~Ó`đı,`≤Āİı,K,`Óy!
•ı#Ó` şy`Ü`İl` Ó`yÙl`şlyf`İđÓ` ,đÖ`yhflı`•İı,`~`İÜ,`Óy`İÖ`•z`şÜ!`y`İà`!- xfy`y!Ó`Ü,`~Ó`òy!Ó` çËİ,`đi≈fhs` Üylfı,y
`đ`İİ`İSÈ°- ~Ó` ,đyçy,`đy!ç`İı,`İ`đ%•z`ê,`ı`şlyl`~ÓÇ`İ`Ó`ê,`ı`Ó`*`İ,`çy`xyòı!`Ü,`İÖ`İSÈ°İ!`- 14É6≈`xlfylyf
xyË,`fhs`Ó`#ı`Ü,yÓ`İ`ÓÓ≈Ó`çylı,`Ü` xye`Ü`İıÓ`Ê,`İ°`đ#â≈fliyl`#` Ó`yÙl şyiÀy`İçfÓ` ,đı,`İ`İ°G`şİê,`~Ü,`Ùye
Ü,yÓ`İ`İSÈ°ly- İ`Í` Ó`yÙl`çy!ı,`~Ü,`şÜ`İİ`ı,`òyl#hs`ı`şË,`f`şy`y`İçÓ` xđ#Y°Ó`İSÈ°`şz`çy!ı,`ÓÓ≈Ó` xye`Üı`≤Āİı,`•ı,
Ü,`Ó`İı,`Ü,`ı`xç,`Ü`•İİ`İSÈ°~Ó`!` ,đSÈ°İl`Óc`ıÜ,S%È`=Ó`&ç,`đi≈`Ü,yÓ`İ`İSÈ°-

114 NSOU • CC-HI-04 !á ≠ !mī, #î° çī, yΣ#Ó° ^ çÉĪ Ē, yà !̀İÜ, lyly!Óô Ü, yÓ° ^ ĩı́ Ó° yÜyl ſyjĀy ĨçfÓ° xĪD Üœ, y!hs” Ó°
!ã, ° flò<T !̀İÜ, flò<TĪ, Ó° ° ĩİ° ĩ, zĪè, !SĒ°– ĩ, z_Ó° ðĪÓ≈ x, ðöyl≈ G xī, fyā, yÓ° # ſyjĀyē, Ó° y %çyſl <Ā!ī, x, y Ü, Ó° yÓ°
, ð!Ó° Ó° ĩı́, ≈ ĒĒ, yà !Óyſ G xyĪÜyò <ĀĪÜyĪò !ĪĨı́ İòó° ĩİÜ, Ē, y!ſİİ° ^ Ó° ĩá !SĒ° İı́– ~Ó° Ē, ° flĪÓ° * , ð° ĩ, w#Ī° ç!_°
ò%Ó≈° ° ĩİ° , ð° ĩı́, İyÓ° Ē, ° ĩı́° ſſfòĪı́Ó° xy!ð, ðı́, f Ó, !k, , ðyĪ° ~ÓÇ ſ%ç, C° ſſyÓy!# e ° Üç ĩ, zç, Çáı, y G ð%ı≈#!ı́, Ó°
, ðy ĩÜ, ç!ı́, ĩİ° , ð° ĩı́, , – ſ%ı, Ó° yç Īı́ çyſl ~Ü, İÜĪİ° çy!hs” Ó° <Āı, #Ü, !SĒ° Ĩ•z çyſl•z Ü, y’e ° İÜ ſyjĀy ĨçfÓ° ſÓ≈e !
ÓĒ, #!ĒİÜ, yĪ° , ðı́≈fÓ!ſı, ° ĩİ° !SĒ°– ~Ó° Ē, ° ĩı́° <ĀyĪò!çÜ, çyſÜ, âı ~•z ſ%İİyà ĩİÜ, Ü, yĪç y!à ĩİ° fl fl fliy ĩİ <Āöyl • ĩİ°
ı, zĪè, !SĒ°– ſſfÓy!#Ó° xı, f!ðÜ, xy!ð, ðı́, f G Ó° yç Īİ!ı, Ü, !ÓĒİĪİ° •hfİİ° İıç, ĩı, óó° Ē, ° ĩı́° ſyjĀy ĨçfÓ° xĒ, fhs” İıÓ°
<Āyl° ç•z !Óç, Çá° yÓ° ſ, !<T • ĩı, ^ ðáy İylı – ^ Ó° y ĩİÜÓ° çſyöyÓ° ĩıÓ° Ü ĩđf G , ð)Ó≈ı, l İıı, Ü, Ó° G ^çÓı≈f Ó#ı≈f <ĀĒ, !
ı, =ıyÓ° # ~Ü, yhs” xĒ, yÓ° e ° Üç flò<T • ĩİ° ĩ, zĒ, İı, İy ĩİÜ, – ^ Ó° y ĩİÜÓ° çſyöyÓ° ĩı! ĨçÓ° ^ ðĪçÓ° UDĪı́Ó° <Āİı, ĩ, zòyſ#
• ĩİ° !ĪĨçÓ° y x, ð!Ó° !Uı, Ē, Ē, yà Ÿ° ĩİ≈fÓ° Ü ĩđf !ĪĨı́ İòó° ç#Ó! ĩİÜ, xıı, Óy!ıı, Ü, Ó° ĩı, xyÓ° Ω, Ü, İÓ° !SĒ°– e
° #ı, ðyſĪıòÓ° ĩ, z, ðó° xı, fyā, yıÓ° Ó° Uyey Ó#ı=ı Ó, !k, , ð° ĩİ° !SĒ°ñ ſyöyÓ° ĩı<ĀçyÓ° y Uyey!ı, !Ó° _ Ü, Ó° Ē, y ĩıÓ° çç≈!
Ó° ĩ, ° ĩİ° , ð° ĩı́, !SĒ°– İyÓ° Ē, ° flĪÓ° * , ð° Ó° yÜyl ſyjĀy ĨçfÓ° xĒ, fhs” İıÓ° ^ Ü, w#Ī° çyſĪİÓ° !ÓÓ° & ĩk, !Ó° İoy• !SĒ°
^ Ü, Ó° Üyē İÜĪİ° Ó° x Ĩıç«ı, y– ĩı, fyā G Ó° #Ó° ĨçÓ° Ü, yÓ° ĩı́ Ó° yÜyl ſyjĀyçf ſyÓ° y !Ó° İY° Ó!ıı, °, ĩ, ð# ĩıÓ° ð# ĩıÓ°
ı, y ^ Ó° yÜyl ĩòÓ° Ü ĩđf ĩİİÜ, ~İÜ, Óy İıÓ° xÓ°%Æ • ĩİ° İylı – ſyjĀy ĨçfÓ° xı, f!ðÜ, !Óhfıı ĩıÓ° Ó° Ü, yÓ° İüüÈ~•z
ſyjĀy ĨçfÓ° , ðı, l İÜ, , ĩı, ĩİÜ, ~İı!SĒ°– İı, İı, Ü•y İòç Ófy, ð# ^ Ó° yÜyl ſyjĀy ĨçfÓ° ſ#yü !ÓhfııyÓ° °yĒ, Ü, Ó° yÓ° Ē, ° ĩı́°
^ Ü, w#Ī° ç!_Ó° ð° İıç, ð)Ó° Óı, ≈# xMĒ, ° İıÓ° <Āİı, ° ç, f Ó° yáy ~Ü, <ĀÜ, yÓ° xſyöf ſyö!• ĩİ° ðNyı, yĪı – ~Ü, İy flòÓ° ĩı
Ü, ĩıÓ° Ó° y İyĪı ĩı çyſĪİÓ° ſ%ıÓöyÓ° çſf ^ Ó° yÜylÓ° y ĩı<T Ó° yhfııyāyē, !İÜ≈yı Ü, Ó° ĩıÓ° G Óı, ≈ıÜı Ÿ° ĩáÓ° İſyĪı ŸıſfÜ,
, ðk, İı, Ó° ſy•y ĩİf ſçÓy ĩòÓ° xy!ð <Āöyl Óy İylıÓy• ĩİÓ° ^ Ü, yĪ G ſ%İİyà ſ%ıÓöy <ĀÓı, ≈ı Ü, Ó° ĩı, ĩ, áł, ðı≈fhs” İı, yÓ° y
ſ«Ü • ĩİ° G ĩĒ, İ! – ~Ó° Ē, ° ĩı° ð)Ó° Óı, ≈# xMĒ, ° =!° ĩı, !Ó° İoy• ^ ðáy !ò ĩı, y oııı, ðÜı Ü, Ó° yÓ° çſf ^ Ó° yÜ ĩİÜ, ſſy
, ðy!Ē, ĩİ° , ð!Ó° !flııı, !ıı ſſf Ü, Ó° y Ü, yı≈fı, !SĒ° xſΩ, Ó° – ^ Ó° yÜyl ſyjĀy ĨçfÓ° ſyÜıÓ° Ü, ĩ, z!Ü, Ēıı ≈ ...ııſ, yÓ° , ðı, ĩİÓ°
xlſı, Ü, Ü, yÓ° ĩı!SĒ°– !ÓİĒ, ß° çy!ı, G xMĒ, ° ĩıİÜ, ſſf ſçà, #ıı, •Gıı° yĪı , ð)Ó≈ıı, l ^ Ó° yÜyl ſſyÓy!#Ó° Ó° ĩıÜ%çıı, y G
ç, CıyÓ° xĒ, yÓ° ^ ðáy ^ ðı – Ē, ° ĩı° ~•z !Üö Óy!# ç!_çy# •Gıı° yÓ° , ð!Ó° Ó° ĩı, ≈ ð%Ó≈ıı, yÓ° Ü, yÓ° ĩı ĩİ° ðNy!
ı, , ĩİ° !SĒ°– ~Ó° ſy ĩıı Ÿ_ ° ĩİ° !SĒ° ^ Ü, w#Ī° ç!_Ó° ð%Ó≈ıı, yÓ° çſf ſſyÓy!#ı, ĩ, z_Ó° y!ðÜ, y ĩıÓ° Ó° m ĩıııı° /Æ ĩıİÜ,
ſ#Üyhs” Ó° «ı, yÓ° Ü) ðy!ı ç İÜ, ĩı, yÓ° y xÓ° ĩı° y Ü, Ó° ĩı, İy ĩİÜ, – ſſyÓy!# xı!ðÜ, Uyey!ı ſyjĀyē , ðö ^ Ü, ly ^ ðă, yĪı G
ſyjĀyē !Óı, yı, ĩıÓ° Ēıı, İıſf !ĪĨı́ İòó° Ófy, ðı, Ü, ĩıÓ° ^ Ó° ĩá!SĒ°– ſ#Üyhs” xMĒ, ° İıİı<T ſ%Ó° !ıç, İı, y •Gıı° yÓ°
Ü, yÓ° ĩı ~İÜ, Ó° , ðó° ~Ü, ÓÓ≈Ó° çy!ı, Ó° xyē Üı ^ Ó° yÜyl ſyjĀy ĨçfÓ° ^ ðyÓ° ĩıäyı, yĪı xySĒ° İı, , ðıı, ĩı, İy ĩİÜ, –
~Ü, İÜĪİ° ~•z xyē Üı <Āİı, ıı, Ü, Ó° yÓ° Üı, «ı, Üı, y ^ Ó° yÜyl ſſfÓy!# •y!Ó° ĩİ° Ē, ° ĩı° !SĒ°– !ſç•yſı ĩİÜ, ^ Ü, w, Ü, ĩıÓ°
ı, z_Ó° y!ðÜ, y ĩıÓ° Ó° <ĀİYı^ Ó° yÜyl ſyjĀy ĨçfÓ° xĒ, fhs” İıÓ° ĩı <Āİı, m!ıııı, y ð) & • ĩİ° !SĒ° ĩı, y ~•z ſyjĀy ĨçfÓ° !
Ē, ĩı, İÜ, ð%Ó≈° Ü, ĩıÓ° !ò ĩİ° !SĒ°– ĩ, z_Ó° y!ðÜ, y ĩıÓ° Ó° <ĀİYı^ Ü, yĪ G xy•zlyı%â !!ıò≈<T ^ Ó° yÜyl xy•zly İyÜ, yÓ°
Ü, yÓ° ĩı Ü, yĪ G ſyjĀy ĩĒ, Ó° Ü, İ% , f Óy x, ðyÓ° ĩıÓ° , ðó° ſyjĀyē , ðö İÜ, ^ Ü, w, Ü, ĩıÓ° ĩ, z_Ó° y!ðÜ, yÓ° mııı ~Ü, İı, Ē, Ē,
ă, Ó° yă, !Ó° ĩı, flſyĒ, y!ÓÜ, âē İy • ĩİ° ðNyıı, , ĩİ° !SĒ°– ~•z mııı çı, yΣ#Ó° , ðó° çı, yΣ# â, ° ĩı, İy ĩİÜ, – ^ Ü, yĪ G ^ Ó° yÜyl
ſyjĀyē •z ~•z mııı İÜ, , ð% ĩıÓ° y, ð%!Ó° !ıÓ° ſıİÓ° çſf ^ Ü, yĪ G ſ%İİı!ıı<T xy•zı <Āİı! Ü, Ó° ĩı, ſ«Ü • ĩı! – xlÓÓ° ĩı,
ò#â≈fıııı # İı%k, !Óı^ ĀĪı^ Ó° yÜyl ſyjĀyçf !Æ İyÜ, yÓ° Ē, ° ĩı° ð# ĩıÓ° ð# ĩıÓ° ſyjĀy ĨçfÓ° xl≈İıı, Ü, !Ē, !_ ð%Ó≈° • ĩı,
÷) & Ü, ĩıÓ° !SĒ°– ~İÜ, Ó° , ðó° ~Ü, İı%k, ~Ü, !ò İÜ, ^ İÜı ^ Ó° yÜ ſyjĀy ĨçfÓ° ç!Ó° İÜ, , •...ıı Ü, ĩıÓ° !SĒ° xſı!ò İÜ,
^ İ, Üı•z

NSOU • CC-HI-04 115 ĩı, y ſıðĪıòÓ° G <ĀĒ, İı, «ı, İı, Ü, ĩıÓ° !ò ĩİ° !SĒ°– ~Ü, İò ĩİÜ, ð%Ó≈° xı≈ı#ıı, ~Óç xſı!ò ĩİÜ,
ç!Ó° İıÓ° xĒ, yÓ° e ° Üç ſyjĀy ĨçfÓ° !Ē, ĩı, İÜ, ð%Ó≈° Ü, ĩıÓ° !ò ĩİ° !SĒ°– ^ Ó° yÜyl ſyjĀy ĨçfÓ° xyĒ, fhs” Ó° #ı !ÓÓyò G
Óy!•fÜ, «ı, İı, çı, İı, Ó° Ē, ° ĩı° ĩál ſyjĀyçf xhs” / ſyÓ° ç)ſf • ĩİ° , ð° ĩı, , !SĒ° ĩı, áł Óy•z ĩıÓ° ĩıİÜ, ð%ò≈ıı≈ ÓÓ≈Ó° çy!ı, Ó°
~İÜ, Ó° , ðó° ~Ü, <Āă, İı, xyē Ü ĩıÓ° xyâı ĩı, ^ Ó° yÜyl ſyjĀy ĨçfÓ° !Ē, !_ !ç!ı • ĩİ° , ð° ĩı, , !SĒ° ~Óç ĩı, y e ° Üç ðĂçſı, İı,
, ð!Ó° ĩı, •Gıı° yÓ° !ò İÜ, ~İá

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İı° !à ĩİ° !SĒ°– 14Ē7≠ ĩı, z, ðſç•yÓ° ^

Ó° yÜyl ſyjĀy ĨçfÓ° , ðı, ĩıÓ° Ē, ° ĩı° <Āyă, #ı , ð, !ıÓ# ſyüÆ • ĩİ° !SĒ° ~Óç Üòfıı%İáÓ° ſă, İy • ĩİ° !SĒ°– ĩı, ĩıÓ° x ĩİÜ, !
Ü, S%Ē •y!Ó° ĩı İyGıı yÓ° , ð° İıÓ° G , ðyYă, yı, f xyçG ^ Ó° yÜyl ĩòÓ° Ü, y ĩSĒ }ı#– xyç • ĩı İı, y °fy!ē, l Ē, yĒı Ē, yĒı#
Üyl% ĩĒİÓ° ſçáfy <Āylı ĩı•zñ !Ü, v xyç ĩİÜ, Ó° , ðyYă, y ĩı, f ÓfÓ•*ı, Ē, yĒı!ıı!° ĩı İÜ Ē, Ó° yſ#ñ •zı, y!ıı ĩı flðfy!ıç <ĀĒ, İı,
Ē, yĒııyÓ° !Ē, !_Ü)° •° fy!ē, İı, , ðyYă, y ĩı, fÓ° xy•zı ÓfÓfliy ^ Ó° yÜyl xy•z ĩİÓ°

84% MATCHING BLOCK 157/308 W

ı, z, ðó° !Ē, !_Ü, ĩıÓ° •z à ĩı, , ĩı, z ĩĒ, ĩSĒ°–

Ó‡ Óĩ ≈Ùyl •zı,z İÖ°y,ö#İ° Ç•Ó° ^ó°y İÜÖ° myÓ°y•z ≤Ă!ĩ,ı,y °yË, Ü, İÖ°!SÈ°– ĩ,y•z ~Ü,ly Ó°y xi%,f!_´ •İÖ ly İ Ü,y İ°Ó° !!İ° İÜ °ó°y İÜÖ° ,öı,ı ä İē, İSÈ İē,Ü, •z !Ü,ı İ,yÓ° í,z_Ó°)İ!Ó° Ó°yçf=İ°Ó° Ü İöf ĩ,yÓ° ≤ĂÖ•Üylı,y ö İÖ° Ó°yáy Ω,Ó,öó° •İİ°!SÈ°– 14É8≠ xl%Ç#°ı# 1– , ö!ÿă,Ü °ó°yÜyl İyıÄy İçfÓ° ,öı, İİÖ° Ü)° Ü,yÓ°ı=İ° Ü, # Ü, #/2– ≤ĂÜ,ı, x İİ≈ !Ü, İÜ,yıG Ü,öı,İÜ °ó°yÜyl İyıÄy İçf •İİ°!SÈ°/14É9≠ @ İsi,öO# 1. A. H. McDonald– Republican Rome– New York– 1966. 2. H. Mattingly– Roman Imperial Civilization– London– 1957. 3. M. Cary and H. H. Scullard– A History of Rome– New York– 1975.

116 NSOU • CC-HI-04 ,öı≈yİ° ÈÜÈ 5 ~Ñ,Ñ, ÈÜÈ 15 □□□□□ İüö üı, İİÑ,Ó° ÇÇÑ,ı, ~ÓÇ çyöhs,ı, İİs,ıfÓ° ,ö_ò àè,ı 15.0 ≠ v,z İjüf 15.1 ≠ ¶)ı,öÑ,y 15.2 ≠ çyöhs,ı, İİs,ıfÓ° v,zıç ≠ İüö üı, İİÑ,Ó° ÇÇÑ,ı, 15.3 ≠ çyöhs,ı, İİs,ıfÓ° v,zqÓ ≠ ! Öı,Ñ≈, 15.4 ≠ çyöhs,ı, İİs,ıfÓ° fl,ıÓ°* ,ö ~ÓÇ xyM,ÈúÑ, ~Ó!ü<Tf 16.5 ≠ v,z,öçÇEyÓ° 16.6 ≠ xò%ü#úò# 16.7 ≠ @ İsi,ı,öO# 15É0 í,z İjçf • •zı,z İÖ°y İ,ö öçÜ çı,yΣ#Ó° x!hs° Ü °İ@ı xyl≈üÈİyÜy!çÜ, G Ó°yç İİ!ı,Ü, ç#Ó°İİ İçÜ, İē,Ó° öó°ı! İÜ,È,y İÖ° İyÜsfi,yısfÜ, çyİı ÓfyÓfliyÓ° İ)ä,ly • İ,y

62%	MATCHING BLOCK 158/308	SA CC-HI-01.pdf (D149041884)
xl%öyÓı Ü,Ó°y xy İı°yă,ı ~Ü, İÜ,Ó° í,z İjçf– • İ		

yÜhs İı, İİsfÓ° í,zqÓ° !!İİ° İ İı,ıy!İÜ, İİöÓ° Ü İöf İ İ Ó°ıy Üı, ,öyl≈Ü,ı xy İSÈ ÈÜÈ İİ•z !ÓÉİİ°!ē, ,öı≈fy İı°yă,lyÓ° myÓ°y !Çç,ıı≈# İöÓ° xÖäı,

76%	MATCHING BLOCK 159/308	SA CC-HI-01.pdf (D149041884)
Ü,Ó°y ~•z ~Ü, İÜ,Ó° x,öó° í,z İjçf– •		

ı,

100%	MATCHING BLOCK 160/308	SA CC-HI-01.pdf (D149041884)
z_´ ~Ü, İÜ,Ó° xıfi,Ü í,z İjçf •°		

xMÈ,° È, İö ~•z İyÜsfi,yısfÜ, ÓfyÓfliyÓ° flıÓ°* ,ö G xyMÈ,ı!Ü, !Ó!È,ıı,y !Ó İÿEİı Ü,Ó°y– 15.1 ≠ ¶)ı,öÑ,y Ñ,ıy İÖ°y!úOı° #ı° çyıÄy İläfÓ° ¶,ıä İöÓ° ,öó° öıfı%Ü#ı° Ezv,z İÖ°y İ,ö çÓ≈Ófy,ö# Á é´ öÓı≈öyò Ó°yă İö!ı,Ñ, x! öy,ıı,y v,zıç,öyò ÓfÓfl,ıy Á çöyă ä#Ó°İò çÓ≈Ófy,ö# ,öıÓ° Öı≈,ò xıöÓyl≈ Ñ, İÖ° ı%, İú!äÈú– öÓö üı, İİÑ, Ezv,z İÖ°y İ,ö İÑ,ıw#ı° üyçò ¶, İä ,öv, , İú çÓ≈Ófy,ö# ~òÓ°yăf Á ~òÓ°y İüfÓ° ~Ez ,ö!Ó° İÖ°İü çyiyÓ°ı öyò% İıÖ° ä#Óò Á çıö!_ñ !Ó İü°İı, v,zıç,öyò ÓfÓfl,ıy çä,ú Ó°yÖyÓ° ≤Ă İİ°yă İö ¶)ı,öÈÜÈ!ö¶≈,Ó° xı¶,äyı, Á çÓ°Ñ,y!Ó° Ñ,ö≈â,yÓ°#Ó°y çyıÄyăf Á Ó°y İkT...Ó° ,ö!Ó° Ö İı≈, ~Ñ, İÖ° İöÓ° Ó°yă İö!ı,Ñ,ñ xı≈ İö!ı,Ñ, Á çyöy!äÑ, ÓfÓfl,ıy Ü İıv,ı, ı%, İú!äÈú– ~¶,ıy İÓÉz ,ö_ò É İİ°!äÈú Ó°yăü!_´ Ó°

NSOU • CC-HI-04 117 cöyhs, Ó yú ~Ñ, üycòÓfÓfl, iy İy cyöhs, i, s, f òy Ìö, ò!Ó! là, i, – òÓöÈÜÈüö üi, ÌÑ, Ó
¶, İ B, Ó ~òÓ y ÌäfÓ ò Ìifñ, ò!y, ö Ezv, z ÌÓ y Ì, óÓ ≤Äy! cÓeñ xçEyl ñ i%Ó≈ú öyò%! !òÓ y, ò_y úy Ì¶, Ó äòf
İy, yÓ ä#Òò Á ç!ò!_Ó Öy!i, ÌÓ ≤Ä!i, ÌÖü# ÌÑ, yòÁ «, òi, yüyú# Óf!_ Ó !òÑ, >, xydçö, ò≈i Ñ, ÌÓ – !òÓ y, òi
xyò Ì Ì Ó xyÿ≈ç, òyÁ! yÓ v, z Ìj Ìüf i, yÓ y i, y ÌiÓ Ì Òi, Öyöy ÌÓ Ó öy!úÑ, yòyñ v, z, òfl, İc Ì¶, y ÌÜÓ ü Ìi, ñ
xyò! iy, yÓ Ey Ìi, i%, Ìú Ìi – ~Ez xyò! iy, y ≤Ä¶%, Óy úv≈, ñ !çòÓ ñ !v, v, z Ñ, üÓ iyÜ Ìi, Ó !òÑ, >, Ì ÌÑ, Öyàöy
Sü Ìçfv ~ÓÇ Ú çÓyÜ, òyÁ! yÓ x!iÑ, yÓ # Èò – ~Ez ÓfÓfl, iy Ú Ó!ò!ö, çÜ òy Ìö, ò!Ó! là, i, È! Ñ, yÓ í úv≈, İy, yÓ
xy!ò! ÌÑ, ä!ö ÓfÓEy ÌÓ Ó ç%ö, ú%Ñ%, Ì¶, yÜ Ñ, Ó yÓ xò%ò!i, !i Ìi, ò – ~¶, y ÌÓEz Ezv, z ÌÓ y Ì, ò!
ö, ö%, ÈÜÈ~Ó S≤Ä¶%, Ó ≤Ä!i, !Óÿhfl, i, y Á çÓyÓ xD#Ñ, yÓ Á xyò%Üi, f fl, İ#Ñ, y ÌÓ Ó myÓ y ú¶, ¶, !öfl, İcV
öyif Ìö Ó Ì@yÓhfl, Ñ, Ó y ä!ö Ìi, v, z! òy!ò ÓfÓfl, iy ä, yú% Ó yÖy çΩ, Ó È! – ~Ez ÌÓ ÌòÓ xyl≈ÈÜÈçyöy!äÑ,
ÓfÓfl, iyñ òÓö Ì ÌÑ, myü üi, ÌÑ, Ó ò Ìif Ñ, fy ÌÓ y!úO#! çy!Äy ÌäfÓ !Ó¶, _ xM, È=!ú Ìi, ñ Ezi, y!ú Á Ezçúfy Ìü,
!Ö fi>, yò üycòy!#ò fl, ò Ìòñ !òÑ, >, ≤Äy Ìä, fÓ úy!i, ò !≤Ä!™, òfy!ú!>, Ìi, i, y ÌiÓ çöhf, ~Ó!ü<Tf !ò Ì! !ÓÓ yä Ñ, ÌÓ
~ÓÇ i, yÓ x!¶, áy Ìi, Ó * öyhs, Ó á!>, ≤Äüyc!òÑ, Ñ, y¶, y ÌöyÓ – xòfyòf xM, È Ìúñ !¶, ß çö Ì! ñ ~Ñ, Ez ÌÓ ÌòÓ
ÓfÓfl, iyÓ, ò_ò È! – öyÑ≈, ÓœÑ, (Marc Bloch) ~ÓÇ ö İ, y Ìçyl y Üfyòüö, (Francois Granshoff) ÈÜÈ~Ó ò Ìi, iüö
Ì ÌÑ, myü üi, Ñ, !äÈÜ 'Classical Age of Feudalism' – Ezv, z ÌÓ y Ì, ò, ≤ÄyÑ%, ÈÜÈxyi%!òÑ, çöyáÓfÓfl, iy İy Ó yä Ìò!
i, Ñ, à, !Ó ÌeÓ !¶, !_ cyöhs, i, Ìs, fÓ ò Ìif !ò!Èi, !äÈÜ – i, ÌÓ cyöhs, i, Ìs, fÓ äß/ñ !ÓÑ, yü Á ≤Ä!i, !¶, i, ÈÁ! yÓ !
Ó! Ì! >, !ò Ì! !Ó! Ñ≈, xy ÌäÈ – Ó!≈, öyò ~Ñ, ÌÑ, cyöhs, i, Ìs, fÓ v, z!çñ !ÓÑ, yü ~ÓÇ fl, İÓ * ò çÇe yhs, !Ó! Ì! !Ó!
¶, ß Ìi, Ey!ç ÌÑ, Ó xÓfl, iyò xy Ìúy!ä, i, È ÌÓ – 15.2 ≠ cyöhs, i, Ìs, fÓ v, z!ç ≠ iüö üi, ÌÑ, Ó ççÑ, >, öif!%Ü#!
Ezv, z ÌÓ y, òñ !Ó Ìü Ìi, Ñ, fy ÌÓ y!úO#! çy!Äy ÌäfÓ ¶, yà ÌòÓ, òÓ Ì ÌÑ, e òÓi≈öyò Ó yä Ìò!i, Ñ, x!òy, İ i, y
v, z! òy!ò ÓfÓfl, iy Á çöy ä#Ó Ìò, ò!Ó Ó!≈, ò x!òÓy!≈ Ñ, ÌÓ Ìi – üy≈öy ÌòÓ ÓçüiÓ Ü ÌiÓ ò Ìif, òy!Ó Óy!Ó Ñ,
ççá!≈ñ òÓö üi, ÌÑ, Ó ¶, yEz!Ñ, ç Á çfyÓ y Ìçò ~ÓÇ i, yÓ, òÓ öfy!Ü! yÓ ÌiÓ xye òi Ezv, z ÌÓ y Ì, òÓ!
Óhfl, #i≈ xM, È Ìú ä), v, yhs, xÓ yäÑ, i, yÓ äß! Ìü v, z! òy!ò ÓfÓfl, iy xÓfyÈi, Ó yÖyÓ i, y!Ü ÌiÓ ç ÌD Ì%_ È! !
òÓ y, ò_yÓ ≤Äÿç – ~Ó ò, Ìú x!i, x" çö Ì! Ó ò Ìif ä!öÓ öy!úÑ, yòyñ cyöy!äÑ, Ì!#!Óòfyç, ò!Ó Ó!i≈, i, È Ìi, İy ÌÑ, ñ
x!i, fyÓüfÑ, ≤Äüyc!òÑ, i, İy Ó y<T...#! Ñ, i≈ Óf ÓçÓ Ñ, y!Ó ¶, y ÌÓ ç!òß È Ìi, İy ÌÑ, ó ~ÓÇ i, y È! ~Ñ, yhs, ¶, y ÌÓ
Óf!_ !ò¶≈, Ó ~ÓÇ xyM, È!úÑ, à%, !_ !ò¶≈, Ó – ~Ez ≤Ä!e Ì y x!òÓy!≈ Ñ, ÌÓ Ìi, y Ìú ~òò xççÖf !Ó! !Óyò ~ÓÇ
≤ÄlyÈÜÈ≤Ä!i, ¶, y ÌòÓ, ò_ò Ì!úÓ myÓ y çöy ÌäÓ x!iÑ, yçü öyò%! ò%!<T Ìö! òÓ ye yhs, öyò% ÌiÓ Suv≈, V
xyä#Òò xyò%Üi, f fl, İ#Ñ, yÓ Á Ú çÓyÜÓ S!Ó Ìü Ìi, cyö!Ó Ñ, v xD#Ñ, yÓ Ñ, ÌÓ – ~Ez xD#Ñ, yÓ È Ì! Á Ì!>, ~Ói Á
çÓ≈äò#ò – x, òÓ !i ÌÑ, xy!ò! ÌÑ, çÓ≈ Ìi, y¶, y ÌÓ Ó «, y Ñ, Ó y Á i, yÓ ä#!ÓÑ, y!òÓy ÌeÓ ÓfÓfl, iy Ñ, Ó y
ú Ìv≈, Ó, ò Ìç, xÓüf, òyúò#! Ñ, i≈ Óf Ó Ìú ò Ìò Ñ, Ó y È! – úv≈, İy, yÓ xy!ò! ÌÑ, ä!ö ÓfÓEy ÌÓ Ó 'benefit' Óy ç
%ò, ú ¶, yÜ Ñ, Ó Ìi, !i Ìi, ò – ~Ez ÓfÓfl, iy, ò!Ó! là, i, È! Ú Ó!ò!ö, çÜ òy Ìö – ~Ez ÌÓ ÌòÓ xyl≈ÈÜÈçyöy!äÑ,
ÓfÓfl, iyñ òÓö Ì ÌÑ, myü üi, ÌÑ, Ó ò Ìif Ñ, fy ÌÓ y!úO#! çy!Äy ÌäfÓ Ö!i, i, xçü=!ú Ìi, ñ Ezi, y!ú Á Ezçúfy Ìü, ñ Ö
#fi>, yò üycòy!#ò fl, ò Ìòñ !òÑ, >, ≤Äy Ìä, fÓ úy!i, ò !≤Ä!™, òfy!ú!>, Ìi, i, y ÌiÓ çöhf, ~Ó!ü<Tf !ò Ì! !ÓÓ yä Ñ, ÌÓ
~ÓÇ i, yÓ x!¶, áy Ìi, Ó * öyhs, Ó á!>, ≤Äüyc!òÑ, Ñ, y¶, y ÌöyÓ – xòfyòf xM, È Ìúñ !Ó!¶, ß çö Ì! ñ ~Ñ, Ez ÌÓ ÌòÓ
ÓfÓfl, iyÓ, ò_ò È! – úv≈, Ó y üÓ iyÜi, ñ xi#òhfl, Ñ, !i Ìä#Ó# ÌiÓ ä#!ÓÑ, y!òÓy ÌeÓ äòf Ì!¶, !öÖ!, !i Ìi, òñ i, y
, ò!Ó! là, i,

118 NSOU • CC-HI-04 EÍ Ú!ö,ö,Û (fief) öy ãÖ– Óf!_Üi, fl,lyi#òì,y Ey!Ó^îî ñ v,zip≈i,ò ≤Ä¶%,Ó xyò%Ûi,f
fl,fl#Ñ,y^íÓ^ Óyif E^îî Ñ,^íÑ, ,ò!Ó^îî, EÍ ¶)!öiy^íÖ– ~Ez ÓfÓfl,iy ÓÇüyò%e' !òÑ, EÁ!^y!^ ~ÓÇ ≤Ä¶E ä!ö^îî,
à,y^íyÓy^íÓ^ ,ò!Ó^Ó^îî≈, xòf ã#!ÓÑ,y ^Ó^îäÈ^òÁ!^yÓ^ x!iÑ,yÓ^ öy lyÑ,y!^ñ ¶)!öiyç Ñ,y!≈i, ≤Ä¶%,Ó çjò!_^îî, ,ò!
Ó^îî, EÍ ñ^üy!^îî, EÁ!^yEz !äÈú, yÓ^ ¶, yÜf!ú!_ò– ≤Ä¶E ä!ö^îî, à,y^íyÓy! äÈyv, ,y Á Ñ, !^íã#Ó# ú^lv≈,Ó^ Öyç ä!ö^îî,
^ÓÜyÓ^ Öy,^îî, ~ÓÇ öyòy!Ó! çyöhs,ì,y!s, fÑ, Ñ,Ó^ !^îî, Óyif Eí, – ,ò!y,ö Ezv,z^ÍÓ^y^îî,òÓ^ !Ñ,ãÈ xM,È^Íú
x^çÇÖfÑ, Ñ,^íÑ, v,z,ò!ö^ÍÓ^üÓ^ x!hfl,c !äÈú ~ÓÇ ì,yÓ^y^îî ä!öÓ^ öyl!üÑ,yòy ^¶,yÜ Ñ,Ó^ì,ñ,y Úxfyúv%,Û (Allod)
öy^îö ,ò!Ó^!ä,ì, !äÈú– òÓöÈÜÈüö üi,^îîÑ,Ó^ ¶,!^B,Ó^ ~òÓ^y^îî ä!öÓ^ ö^îif ,ò!y,ö Ezv,z^ÍÓ^y^îî,òÓ^ ≤Ä¶!^ cÓ≈e^îî
ò!)ì,ò xyl≈ÈÜÈçyöy!äÑ, ÓfÓfl,iy Ü^lv, ,Á^îî,ñ,y çyöhs,ì,s,f öy^îö x!¶,!Eì, EÍ – îüö^îî^îî, myüü üi,Ñ, ,ò!≈hs,
Ñ,yúç#öyÓ^ ö^îif Ezv,z^ÍÓ^y^îî,òÓ^ !Óhfl,#i≈ xM,È^Íú çyöhs,ì,s,f^îîÑ, ,ò!)≈!ÓÑ,!üi, Ó^*^îî,ò^îÖy^îî^îî ~ÓÇ ~Ez
,òÓ≈^îîÑ,Ez !ì,y!çÑ, Üfyòüö, (F. L. Ganshof) 'Classical Age of Feudalism' Ó^*^îî,ò x!¶,!Eì, Ñ,^íÓ^!^äÈò– 15.3 ≠
çyöhs,ì,^îîs,fÓ^ v,zqÓ ≠!Òi,Ñ≈, òÓö üi,^îîÑ, Ñ, fy^ÍÓ^y!úÓ#î^ Ó^yã,ò!Ó^ Óy^ÍÓ^ Ó^ xhs,m≈@µ Á çy!Äy^îî ä!öÓ^ !
Ó¶,yãòñ çfyÓ^y^îçòñ ¶,yEz!Ñ,Ç Á öfy!Ü!^yÓ^ ^îíÓ^ !Ó!¶ç# xye^öi^îîÑ, ,ò!y,ö Ezv,z^ÍÓ^y^îî,òÓ^ Ñ,w#Í^ü!_Ó^
Óf!≈ì,y^îîÑ, çyöhs,ì,^îîs,fÓ^ ,ò^îîòÓ^ ~Ñ,öye Öy ≤Ä¶yò Ñ,yÓ^ì Ó^Íú ö^îò Ñ,^íÓ^ò!ò^ Óú!ä!^yò !ì,y!çÑ, x¶!Ó^ !
,ò^îíÓ^ò (Henry Pirenne) – !,ò^îíÓ^ò !ì,yÓ^ 'Muhammad and Charlemagne' ≤ÄÓ^îî, S1922 !Ö fì,yΣV äy!ö^îî^îî äÈò^îî ñ
476 !Ö fì,y^îΣ ,ò!y,ö ^Ó^yöyò çy!Äy^îî ä!öÓ^ ^ü^î çy!Äy, ^Ó^yö%úy^îçÓ^ !çÇEyçòà%,fl,ì,Ó^ ç^îD ç^îD ÓÓ≈Ó^ xye
^ò^îíÓ^ì, #Ó^ì,y Á Ófy,òÑ,ì,y Ó,ìk, ç^î_¥Á ^Ó^yöyò öyÜ!Ó^Ñ, ç¶,fl,yÓ^ xÓçyò EÍ !òñ ,ò!y,ö Ezv,z^ÍÓ^y,òÁ
~Ñ,yhs,¶,y^ÍÓ^Ñ, !^i!ò¶≈,Ó^ Sly^îîÑ, çyöhs,ì,^îîs,fÓ^ oöi, ,ò_ò Á ≤Äçy^íÓ^ ,ò!ö≈üi≈, Ó^Íú Üif Ñ,Ó^y EÍ V E^îî^
Á^îî,ò– ¶)!öifçyÜÓ^#Í^ Öy!äÈú^îîÑ, ^îîw Ñ,^íÓ^ Ü^lv, ,Áç,y ^Ó^yöyò òÜÓ^ ç¶,fl,y á,Ó^ò Ó^yã^îò!ì,Ñ, x!fl,ìÓ^ì,y
ç^î_¥Á ≤Ä¶!^ì,ò üi,Ñ, fl,y!^# E^îî^!äÈúñ Ñ,yÓ^ì ¶)!öifçyÜÓ^#Í^ Öy!äÈú çö@^Ä, ,ò!y,ö Ezv,z^ÍÓ^y,ò#Í^ x!ò≈#!ì,^îîÑ,
çà,úñ çã#Ó^Ó^ ^îíÓ!äÈú– ~äÈyv, ,y ,ò!y,ö Ezv,z^ÍÓ^y^îî,òÓ^ ç^îD,òÓ≈ ^Ó^yöyò çy!Äy^îî ä!öÓ^ ^ÍyÜy^îîÜ Öäy!^
^Ó^ ^îíÓ^ ,ò!y,ö Ezv,z^ÍÓ^y^îî,ò !ä,hs,yÓ^ äÜ^îî, ^Ó^yöyò ≤Ä¶,yÓ^ x«%.] Ó^yÖyÓ^ ^«^îe Á ¶)!öifçyÜÓ^ ~Ñ,!,ç, Óv,ç,
¶)!öÑ,y !ò^îî^!äÈú– !Ñ,ìs, çÆö üi,^îîÑ, çö@^Ä ¶)!öifçyÜÓ^#Í^ xM,Èú ö%çúöyò x!iÑ,y^íÓ^ á,^Íú lyÁ!^y!^ ,ò!y,ö
Ezv,z^ÍÓ^y^îî,òÓ^ ÓfÓçy Öy!äÈú ~ÓÇ òÜÓ^y!^ò hfl,¶, EÍ – !,ò^îíÓ^ ^îíÓ^ò^ ö^îì,ñ ^Ó^yöyò xyö^Íú ly !äÈú
Ezv,z^ÍÓ^y,ò#Í^ E...i öyeñ x^Tö üi,yΣ#^îî, ^ç!ç, ~Ñ,!,ç, Ezçúy!ö E...^îî ,ò!Ó^îî, EÍ – ^Èò!Ó^! ,ò^îíÓ^ò Ezçúy^îöÓ^ ~Ez
≤ÄçyÓ^ ~ÓÇ ¶)!öifçyÜÓ^#Í^ çö%ö,ò^îî xyÓ^ Ó^îíÓ^!òÓ^ B%,ü xy!ì,ò^îî,fÓ^ á,òy^îîÑ, ,ò!y,ö Ezv,z^ÍÓ^y^îî,ò
çyöhs,≤Ä¶y ,ò_^îíÓ^ò äòf^îy!^# öy Ñ,^íÓ^ !ì,ò^îîÑ,Óú ~Ez Ez!Dì, !^îî^îî äÈò^îî ñ ~Ez á,òyEz !òÑ,ç, ¶,!Ó^í^îî,
çyöhs,ì,s,f ≤Ä!ì,ç,yÓ^ ~Ñ, xò%Ñ),ú ,ò!Ó^!fl,ì!ì,Ó^ ç,!^T Ñ,^íÓ^!äÈú– !ì,ò^îíò Ñ,^íÓ^ò^îî^Ó^ x!òÓy!≈,ò!Ó^!ì,ì!
E^îç^íÓ^ Ezv,z^ÍÓ^y^îî,òÓ^ ,ò!y,öçyç^Íúö^ ≤Ä¶!^ cÓ≈e ä!ö EÍ !Ó^îîÑ,w#Ñ,Ó^ ^îíÓ^ñ !%Ó≈ú x!hfl,cçjòß^ Ó^yãü!_Ó^
çöyhs,Ó^yú Á ≤Ä!ì,m@µ# úv≈, ^ííÓ^ üyçòÓfÓfl,iyÓ^ ,ò_ò EÍ ñ ÓfÓçy Öy!äÈú çÇ^îîÑ,yã,ò Á Ñ, !^iÈÜÈ!ò¶≈,Ó^ì,y
x!òÓy!≈ E^îî^ Á^îî,ç, – ,ò!y,ö Ezv,z^ÍÓ^y^îî,òÓ^ !Ó!¶,ß^ xM,È^Íú !ü^îî^y!^öy!ò Á òÜÓ^y!^ò xÓ^îE!üi, EÍ ñ xyöy!ò Á Ó^Æy!
ò Öy!äÈú ≤Ä¶!^ Ói, EÍ ~ÓÇ v,zm, _v,z!ç,öy!ò öy EÁ!^y!^ ,ò!y,ö Ezv,z^ÍÓ^y^îî,ò^îÖy^îî ~Ñ, ÜÓ^çk,myÓ^ x!ò≈#!ì,Ü
(economy of no outlets) – ~Ez ,ò!Ó^!fl,ì!ì,^îî, ,ò!y,ö Ezv,z^ÍÓ^y^îî,ò Ñ, !^iä!ö ã#Óò^îyÓ^ ^ííÓ^ ~Ñ,öye öyifö ~ÓÇ ç
jò^îíÓ^ ~Ñ,öye çà,^îîÑ, ,ò!Ó^îî, EÍ x^Tö üi,yΣ#^îî, – çjòß^ Óf!_ ^îîÑ, iy!Ó^oi,ö ¶)!öiyç ,ò!≈hs, çÑ,^ÍúEz ≤Ä!ì,f«,
Öy ,ò^îíÓ^y«¶,y^íÓ

120 NSOU • CC-HI-04 òì, ÒÛ≈ çyöhs, <Ä¶% (feudal lord) ~ÓÇ çyöhs, (Vassal) ÈÛÈ~Ó° ò`îif ìlye´`îö`!òÓ`y, ò_y !Óiyò
~ÓÇ xyò%Û`ì, fÓ` xD#Ñ, y`îÓ`Ó` òyif`îö ç, <T EÍ` ~Ñ, `îlyk, y çj±iyÍ` ÈÛÛÛÛ çyöhs, <Ä¶%, ~ÓÇ çyöhs, Ó° ò`îif !
òÓ`y, ò_y ~ÓÇ xyò%Û`ì, fÓ` ~Ñ, !Ó`îü`î`îÓ`ò`îÑ, òyÑ≈, ÓceÑ, Ó`îúò`vassalage` – xò%Ûì, `îlyk, y ìy`ì,
çyöhs, <Ä¶%, Ó° àòf`î%`îk, `î`ì, , òy`îÓ` `çäòf`îy, yÓ` xy!ì~Ñ, ççfl, iy`îòÓ` ÓfÓfl, iy`Ñ, Ó°`ì, <Ä`ì, fÑ,
çyöhs, <Ä¶%, i, yÓ` çyö`îhs, Ó° àòf`¶, !òÖ, Óy Èfief ÛÈ~Ó° fl, j_ÿ <Äÿò`Ñ, Ó°`ì, ò– xì≈yÍ`Ñ, !`î!ò¶≈, Ó° , ò!y, ò
Ezv, z`îÓ`y`î, ò` çòyÓy!Èò#`îÑ, òÛì`Òì, `îòÓ` , ò!Ó`Ó`ì≈, à!òÓ` Á, òÓ` Ó`yã`îò!ì, Ì, ì, ly xyl≈ÈÛÈçyöy!äÑ, !ò!`s, fi
`îÓyÓ` Ó°`#ì, `îÑ, òyÑ≈, ÓceÑ, fief Óy fiefdom òy`îò x!¶, !Eì, Ì, `îÓ`ò– òyÑ≈, Óce`îÑ, Ó° x!¶, òì, Eú`î çyöhs, ì, s, f
Óyhfl, !ÓÑ, , ò`î«, Vassalage ~ÓÇ fief ÈÛÈ~Ó° `îÒ!è<Ä!e`î`yÓ` myÓ`y ç, <T ~Ñ, !, ò`yã`îò!ì, Ì, ~ÓÇ çyö!Ó`Ñ,
ÓfÓfl, iyñ`îyÓ` myÓ`y`Ñ, y`îòy çyöhs, ìy, yÓ` çyöhs, <Ä¶%, Ó° `îÁ!`y`ä!òÓ` fl, j_ÿ`Ó` !Ó!òò`î!`î%`îk, `î`ì,
xD#Ñ, yÓ`Ók, ìyÑ, `ì, ò– ~Ez ÓfÓfl, iy`Ñ, fy`îÓ`y!úÓ#!` çy!ÿ`läfÓ` !Ó!¶, ß` xM, È`îú`òÓò` `î`îÑ, myiü`ü, `îÑ, Ó°
ò`îif`îÖy`îÜ`î!`äÈÜ– òyÑ≈, ÓceÑ, fl, j#Ñ, yÓ` Ì, `îÓ`ò` `î<ÄÑ, ì, çyöhs, ì, s, f`äÿv, , yÄ`~Ñ, !, ò, Ó, E_Ó` Ó`yã`îò!ì, Ì,
ì, ìy çöyãÓfÓfl, iy`!äÈÜ`îyÓ` v, z!ç çyöhs, ì, `îs, fÓ` Ì, yç, y`îöyÓ` ç`îD`î%_` !äÈÜ`îy çyiyÓ`î, çyöhs, ì, s, f`Ó`îú`Üif`EÍ` –
~Ez Ó, E_Ó` Ó`yã`îò!ì, Ì, çöyãÓfÓfl, iyÓ` xòfi, ò xD`!äÈÜ`Manorialism` – v, z!ç, òy!ò`ÓfÓfl, iy`îÑ, xÓfyEì, Ó`yÖyÓ`
àòf`ì, (ò)ú`hfl, `îÓ` úv≈, Óy xi#òhfl, ñ`îy!`Ók, Ì, `îÑ, ÈÛÈ<Äÿò` çöy`läò` Á, òÓ` !¶, j_ÿ`Ñ, `îÓ` <Äÿà, #òì, Ó° ~ÓÇ
î#á≈yÍ`%`<Ä!ì, ¶, yò òfyòÓ` çyöhs, ì, `îs, fÓ` Ì, yç, y`îöyÓ` ò`îifEz xò%<Ä!Óç`T`E`î!` !Ü`î!`!äÈÜ– `Manorialism`
ÓfÓfl, iyÍ` ¶, òf!`îÑ, yÓ`#`îy, yÓ` Manor Óy`òÖäyÓ` xhs, Û≈ì, çöhf, ¶, !òiyò`Ñ, , `îÑ, ~Ó` Á, òÓ` òyòy`xì≈ÈÛÈçÇe
`yhs, ñ`!Òà, yÓ`ÈÛÈçÇe`yhs, ~ÓÇ üyçòçÇe`yhs, x!ìÑ, yÓ` `¶, yÜ`Ñ, Ó°`ì, òñ`!Ó!òò`î!` ¶, !òiyç` , òì, Ó!ÈÛeßÓ` Eyì,
`î`îÑ, !òÓ`y, ò_y ~ÓÇ òfyò`îÓ`Ó` xhs, Û≈ì, à!ò`ì, ÓçÓyç`~ÓÇ`ä#òòiyÓ` `îó` x!ìÑ, yÓ` – ¶, !òiyç` ìy, yÓ` ¶, òf!
îÑ, yÓ`#Ó` <Ä!ì, xyò%Û`ì, fÓ` !Ó!òò`î!` !òÓ`y, ò_yÓ` xyÿayç` , òì, ~ÓÇ xì≈`îò!ì, Ì, , ò!Ó` `î`îÓyÓ` S¶, òf!
îÑ, yÓ`#Ó` E`î!` Ì, !`î!`~ÓÇ`!ü` oÓf`v, z!ç, òy!ò`V`myÓ`y`!òÓ`y, ò_y !Óiy`îòÓ` Ì, y`lä`çyEylf`Ñ, Ó`ì, – ~Ez`Ñ, yÓ``î
`Manorialism`- `Ñ, çyöhs, ì, `îs, fÓ` xD`Ó`îú`x`îò`îÑ, ò`îò`Ñ, `îÓ`ò– òyÑ≈, ÓceÑ, ò`îò`Ñ, `îÓ`ò` `î`Manorialism`!äÈÜ
çyöhs, ì, `îs, fÓ` xì≈`îò!ì, Ì, !¶, j_ÿ`Ñ, yÓ`ì`¶, òf!`îÑ, yÓ`#Ó` àòf`Ñ, ò≈Ó`ì, ¶, !òiyç` òy`ìyÑ, `îy çyöhs, ì, `îs, fÓ` , ò`î«,
! , `îÑ, ìyÑ, y`xçΩ, Ó`Eì, ñ`Ñ, yÓ`ì`î`xÿay`îÓ`yE#`îlyk, y`SòyEz, V`çyöhs, !Eçy`îÓ`î%`îk, `î`ì, òñ`çEz`¶, òf!`îÑ, yÓ`#
`îlyk, yÓ`î%`îk, ìyÓyÓ` çÓ`Oyò`îyÜyò`!ì, ì, yÓ` òfyòÓ` Óy`òÖäy!`Ñ, ò≈Ó`ì, ¶, !òiyçÓ`y– ì, yEz`òyÑ≈, Óce`îÑ, Ó°
ò`ì, òif!%Û`î!` Ezv, z`îÓ`y`î, òÓ` çöyã`Èü`çyöhs, çyöã`~ÓÇ`~Ez`çyöhs, çöyã`Èü`Óyhfl, !ÓÑ, , ò`î«, çyöhs, ì, s, f`~ÓÇ
È`Manorialism` ÛÈ~Ó° `îyÜò, ú– òyÑ≈, Óce`îÑ, Ó° !Òà, y`îÓ` òfyòÓ` !äÈÜ`<Äÿò, Û~`îfi>, >ÈÛÛÛÛÈÿÓ` ò`îif`Óyç
Ñ, Ó`ì, ú`îv≈, Ó° Ì, ì, ç, cyi#ò<Äÿò`y`S¶, !òiyçV`~ÓÇ`ì, y`îiÓ` myÓ`y`v, z!ç, òy!ì, Öy!fü`îçfÓ` `Ó!üÓ`¶, yÜ`xçÜ`#iyÓ`
EÁ!`yEz`!äÈÜ`ú`îv≈, Ó° Ì, ì, ç, <Ä`î!`y`îÜÓ` <Äÿò`ú«`f– ¶, !òiyç`îiÓ` Á, òÓ` ¶, fl, j_ÿ`ò#`Óy`ú`îv≈, Ó° x!ìÑ, y`îÓ`Ó`
òyey`Á`Ófy, òÑ, ì, yÓ` !îÑ, `î`îÑ, !Òà, yÓ` Ì, Ó°`îú`òfyò`îÓ`Ó` xhs, ¶≈, _` @`ÿò`Óy`@`ÿò=ú`îÑ, çyöhs, ì, y!s, fÑ,
üyçòòÓfÓfl, iyÓ` xyM, È!úÑ, !Ó¶, yÜ`Óy`Ezv, z!ò>, !E`îç`îÓ`Üif`Ñ, Ó`y`î`ì, , òy`îÓ` – xyÑ, y`îÓ` !Óüyñ`fl, !ò¶≈, Ó°
~Ez`òfyòÓ` =!ú, ò!y, ò`Ezv, z`îÓ`y`î, òÓ` çÓ≈e`~ÓÇ`~Ñ, Ez`çò`î!`Ü`îv, , Á`îç, !ò– òfyòÓ` !äÈÜ`ú`îv≈, Ó° ¶, ç!ò!_–
~Ó` ç#òyòyÓ` ò`îif`ú`îv≈, Ó° ÓyçÜ, Eñ`Ñ, yãÿy!Ó`Óy!v, , Óy`î%Û≈Ez`+!`ìyÑ, ì, òyñ`ì, yÓ` ò`îif`ìyÑ, ì, !Ñ, à%È`Öyç!ò
~ÓÇ`xÓ!ü<T`à!ò`xi#òfl, ì, Ì, `îÑ, `îiÓ` ò`îif`¶, yÜ`Ñ, `îÓ` `îÁ!`y`Eì, – xi#òhfl, Ì, `îÑ, `îiÓ` ~Ez`Öyç!ò`î, `ÓÜyÓ`
Öy>, `ì, Eì, – Ì, `îÑ, Ó`y`!äÈÜ`v, z!ç, òy!`îòÓ` òy!fö`òye`~ÓÇ``Òì, Öyöy`îÓ`Ó` ç`îD`!ò!è!è%», çyöy!äÑ, ç!òÑ≈, ç)`è
ì, yÓ`y`xyÓk, !äÈÜ–`ä#òò`Á`ç!ò!_`Ó`«`yÓ` !Ó!òò`î!` Ì, , `îÑ, Ó°`Óf!_`ÈÛÈfl, jyi#òì, y`~ÓÇ``Òì, ÖyöyÓ``ä, `îú`!Ü`î!`!
äÈÜ`ú`îv≈, Ó° Eý`ì, (Feudalism from below) – òfyò`îÓ`Ó` à!ò, ò!Ó`î, EÍ`ú`îv≈, Ó° Óf!_`Üì, ç!ò!_`ì, ~ÓÇ`úv≈,
ìy, yÓ`Ó` `îÓ` `îòÓ` xyEzòyò%Û` , òì, y`<Ä`î!`yÜ`Ñ, `îÓ` `îy!`Ók, ñ`Óf!_`Üì, fl, jyi#òì, y`EýÓ`y`îòyñ`≈Äÿ!`iyÓ` `îiÓ` àòf
çÓ≈`ì, y¶, y`îÓ

NSOU • CC-HI-04 121 ¶) fl,lyö#Ó° Á,ðÓ° ð¶≈,Ó° ü#ú cy^lò≈,Ó° il,ð%^ll,Ó° Ñ,ì,≈yl° ,ò!Ó° il, Èð- xi#òhfl, ¶) !
öiyç^liró° Á,ðÓ° öfyòÓ° ÈÙÈú^lv≈,Ó° ~Ez Ñ,ì,≈,c e^ öü xli≈^lò!ì,Ñ, ^üyo^li ~ÓÇ cöhf, rÓ° ^lòÓ° üycò Á !Óà, yÓ° çjò!
Ñ≈,ì, «, òi, y ≤Ä^ll^y^lÜÓ° Ó°*, ð^òl° - ~Ez «, òi, y ≤Ä^ll^yÜ Ñ,Ó° y Ei, ^Ñ, y^lòy !ú!Òi, Óy xy^lúyâ, òyÈÙÈ!ð¶≈,Ó°
üi≈, cy^l, ð^l^«, òl^ñ Óyhfl, Óy!l^i, È^lì, y öfyò^liró° Ó° !ðäfl, J Ó°#!, ð#!, ~ÓÇ öfyòÓ° ÈÙÈú^lv≈,Ó° !ðäfl, J ÓfyÖfy
xò%lyl^#- ^l^cöhf, xliÑ, yÓ° öyo%°i çEäyi, Óy äßvÜi, Ó^lú ð^lò Ñ, ^liró° ^lòÈ ÈÙÙÈÈ !ÓÓyE Ñ,Ó° yñ ,ð%e Ñ, ðfyÓ° !
ÓÓyE ^lÁl^yñ ä#lÓÑ, yÓ° , ð!Ó° Ói≈, ð Óy fl, iyòyhs, ^liró° Óçli, fl, iy, ðÈÈÙÙÈÈ~ cÓEz !àÈú ¶) !öiyç^liró° xyl^_liró°
ÓyEz^liró° - ^Ñ, y^lòy xÓfl, iy^lì, Ez ¶) !öiyç^liró° , ð^l^«, Ó° yãÑ, #! !Óà, yÓ° yú^lil^ üÓ° iy, ðß^ EÁl^y !àÈú x^liró- ≤Ä¶% , !
ò^lã ð%!_ òy !l^lú ^ç xyä#Óò ¶) !öiyç^liró° ^lì, ñ, ì, yÓ° çhs, yò çhs, !ì, Á, yEz- ú^lv≈,Ó° !òÑ, >, ^ç !àÈú xfl, iyÓÓ° ç
jò!_ - ì, ^liró° çyöhs, ì, y!s, fÑ, !Óiy^lò ¶) !öiyçÓ° y Óf!_ !E^lç^liró° fl, J#Ñ, , !ì, ^, ð^lil^ !àÈú =i%öye ~Ez !Ó°l^lil^ ^liró° ~Ñ, äò ¶) !
öiyç xòf ¶) !öiyç^liró° !ÓÓ° &^lk, öfyò^liró° Ó° !Óà, yÓ° yú^lil^ üÓ° iy, ðß^ E^lì, , öyÓ° i, - ä#Óò iyÓ° ^liró° ð) fò! , ð
ÓfÓfl, iyñ !òÓ° y, ð_y Á ≤Ä¶%, Ó° äið^lì, ÓçÓy^liró° xliÑ, yÓ° !ò^lil^ xçÇÖf öyo%°i ð%!^T^lòl^ ú^lv≈,Ó° !ò! , f^liróy! !
iò xli, Óy!Ei, Ñ, Ó° i, - Üfyòüö, çyöhs, ì, ^lìs, fÓ° xy^lúyâ, òy ≤Äç^liró° öyÑ≈, Óçè^liró° ð^lì, y çyöhs, çöy^lãÓ°
xy^lúyâ, òy Ñ, Ó° yÓ° , ð« , öyi, # !àÈ^lúò òy- !ÿ, yÓ° ð^lì, ñ çyöhs, s, f !àÈú fief ~ÓÇ vassalage ÈÙÈ~Ó° ^liró° ≤Ä!e^liró° yl^
ç, T ~Ñ, çyò!Ó° Ñ, ÈÙÈÓ° yã^lò!ì, Ñ, ÓfÓfl, iy^liró° =k, ì, ð Ó°*, ð , ð!Ó° ú!ç, ì, E!^ ðòÈÈÈÈÈmyü üi, ^liró° , ð!y, ð
Ezv, z^liró° y^liró° - äã≈ i%!Ó (Georges Duby) !ÿ, yÓ° 'The Early Growth of the European Economy : Warriors and Peasants
from the Seventh to the Twelfth Century' @^liró° i, v, , ð%çñ ÓçèÑ, ñ Üfyòü^liró° ^liró° # çyöhs, ì, s, f !Ó°lil^ Ñ, ç
Èò! , ÈÙÈ~Ó° ç^liró° ~Ñ, òi, òl^ - i%!Ó !ÿ, yÓ° , ð)Ó≈ç)Ó° #^liró° ð^lì, y çyöhs, ì, s, f !Ñ, xli≈ò#!, Óy Ó° yã^lò!ì, Ñ,
Ñ, y, y^liró° ç^liró° ~Ñ, Ñ, ^liró° ^liró° !ì, Ó° yã# !àÈ^lúò òy- ÓçèÑ, ~ÓÇ Üfyòüö, fief ~ÓÇ vassalage ÈÙÈ^Ñ,
çyöhs, ì, ^lìs, fÓ° ¶, Ó° ^liró° w Ó^lú ð^lò Ñ, Ó° ^liró° !%liró° i, y ð^lò Ñ, ^liró° ð!ò- !%liró° ð^lì, çyöhs, ì, s, f =i%öye fief-
vassalage çj!üi, ^Ñ, y^lòy çyò!Ó° Ñ, ÈÙÈÓ° yã^lò!ì, Ñ, Ñ, y, y^liró° !àÈú öyò çyöhs, ì, s, f !àÈú Óyhfl, !ÓÑ, , ð^l^«, ~Ñ,
Ó° yã^lò!ì, Ñ, ÈÙÈÓfÓfl, iy ^liró° ^liró° üycò ~ÓÇ !Óà, yÓ° ÈÙÈçÇe^yhs, ≤Ä!ì, ç, yòç)E Ó° y^T... !ò!s, fiyi#ò ÈÓyÓ° , ð!
Ó° Ó^liró° , Óf!_ ÈÙÈ!ò!s, fiyi#ò È^liró° , ð^liró° , !àÈú- çyöhs, ì, y!s, fÑ, çöy^lãÓ° xòf! , ð^liró° !ük^Tf !àÈú !Ó!¶, Ñ^ xyM, È!úÑ,
xyEzò ly ~iró° ^liró° Óf!_ ÈÙÈ!ò!s, fiyi#ò ≤Ä!ì, ç, y^liró° öyif^liró° ÓúÓl^Ñ, Ó° y^Eyi, - ^Ñ, w#l^ üycòÓfÓfl, iyÓ° ≤Äy!
xò%, ð!fl, !ì, Ó° Óy i%Ó≈üi, yÓ° ç%^liró° !ü ú^lv≈,Ó° Ñ, ì, ≈, ^liró° , ð!Ó° !i^ Ó^liró° , !àÈú- i%Ü≈^liró° !ÿ, yÓ° ü!_ Ó° xyiyÓ°
Ñ, ^liró° ñ ç!ß^ !Ei, ~üyÑ, y^liró° Á úv≈, Ó° y , ð)i≈ Ó° yã^lò!ì, Ñ, «, òi, y ≤Ä!ì, !ç, ì, Ñ, ^liró° ä, ^liró° !àÈú öifl^liró° - xi#òfl, ì,
öyo%°^liró° !òÓ° y, ð_yÓ° !y!l^c ÓÈò Ñ, ^liró° ñ, ì, y^liró° xyò%Ü^liró° fÓ° Á, ðÓ° !ò¶≈,Ó° Ñ, ^liró° ≤ÄÓú , ðÓ° ye^yhs,
úv≈, Ó° y , ð!y, ð Ezv, z^liró° y^liró° ^liró° yã^lò!ì, Ñ, ÓfÓfl, iyÓ° , ð_ò Ñ, ^liró° !àÈúñ, ì, yÓ° ð^liró° Ó° yãü!_ Ó° !ò^lãÓ°
ì, y!_Ñ, x!hfl, c>%, Ñ%, öye Óäyl^ !àÈú- iüò üi, ^liró° ^liró° !i^liró° Ñ, Ó° xy^liró° y^liró° ç^liró° çyöhs, ≤Ä¶%, Ó° y !ÿ, y^liró°
öfyòÓ° Óy ^liró° äyÓ° çÇúç! xM, È^liró° üycò Á !Óà, yÓ° çÇe^yhs, xliÑ, yÓ° ≤Ä!ì, ç, y Ñ, Ó° ^liró° !y^liró° ð- ð, ^liró° i#^liró°
i#^liró° Ñ, fy^liró° y!úO#l^ ≤Äüyc!òÑ, Ñ, y, y^liró° x≤Äyç!DÑ, È^liró° , ð^liró° , - i%!ÓÓ° ð^liró° ñ ^Ñ, w#l^ üycòÓfÓfl, iyÓ°
çÇÑ, >, ~ÓÇ çyöhs, ≤Ä¶%, Ó° , ð)i≈ Ó° yã^lò!ì, Ñ, «, òi, y xliÑ, yÓ° Ez !àÈú çyöhs, ì, ^lìs, fÓ° ≤ÄÑ, ì, ä, !Ó° e- 15.4 ≠
çyöhs, ì, ^lìs, fÓ° fl, JÓ°*, ð ~ÓÇ xyM, È!úÑ, ~Ó!ük^Tf çyöhs, ì, ^lìs, fÓ° çÇK, y ~ÓÇ , ð_ò !ò^lil^ !ì, Ey!çÑ, ^liró° ð^liró° !
Òi, Ñ≈, !yÑ, ^liró° xliÑ, yÇü !ì, Ey!çÑ, ~!Ó°l^lil^ ~Ñ, òi, ^liró° Ezv, z^liró° y^liró° cÓ≈e çyöhs, ì, ^lìs, fÓ° Ñ, y^liró° ≤ÄÑ, !
ì, Üi, çy, üf^ ðEz- !Ö fi, #l^ iüò üi, ^liró° ð^liró° , ð!y, ð

122 NSOU • CC-HI-04 Ezv, z`İÖ`y`İ, ðÓ` ÇÓ≈e Çyöhs, i, s, f ≤Äli, !ı, i, E`İúÁ !Ó!ı, B` ~úyÑ, yÓ` ^ı, ÖÜ!úÑ, ~Ó!ükTfñ
≤ÄlyÈÈÜÜÈ≤Äli, ı, yò ~ÓÇ` !i, EfÜi, , ðyl≈Ñ, f i, yÓ` ð`İif fl, ðT E`İİ` Á`İı, - öyÑ≈, ÓœÑ, ð`İò Ñ, `İÖ`ò`İ, ð!y, ð
Ezv, z`İÖ`y`İ, ðÓ` ÇÓ≈e Çyöhs, i, y!s, fÑ, Çöy`İäÓ` , ð!Ó`á, İ` , ðyÁİ`y` ^Ü`İúÁñ Ö!ı, #Ñ, i, Ñ, fy`İÖ`y!úO#ı` ÇyÄy`İäf
Sxl≈y! Ói≈, ðyò ð , yTMñ Ezı, y!úñ , ð!y, ð äyö≈y!ò ~ÓÇ` ðif Á , ð!y, ð Ezv, z`İÖ`y, ðV ~Ñ, >, y xyl≈ÈÜÈÇyöy!äÑ, ≤Äli, ı, yò !E
Çy`İÖ` Çyöhs, i, s, f i, yÓ` Çöhfı, ~Ó!ükTf !ò`İİ` !ÖÑ, !üi, E`İİ` !äÈú- ~Ñ, yü üi, `İÑ, ðð≈yò ü!_` Ó` EzÇúfyı, !Ó!`İİ` Ó`
, ðÓ` EzÇúfy`İú, Á Çyöhs, i, s, f ú«, f Ñ, Ó`y`İyİ` - ~Ez xM, Èú=ıú äEÿv, , y ðifı%Ü#ı` Ezv, z`İÖ`y`İ, ð Çyöhs, i, y!s, fÑ,
Çöy`İäÓ` xòf !Ñ, ä%È Ñ, yı, y`İöy`İÖy` ^Ü`İúÁ ≤ÄÑ, i, Çyöhs, i, s, f` Ñ, ylyÁ !äÈú ðy- ~`İDúÇ öy:≈`İÑ, ^úÖy ~Ñ, !ı, !ä, !
ı, `İi, Çyö≈, ≤Äly`İÑ, ~Ñ, yhs, ı, y`İÖ` ðifı%Ü#ı` Ó`İú v, z`İÖ`Ö Ñ, `İÖ`ò`İò- !ı, !ò ~Á äyòyò`İ, ð!y, ð Ezv, z`İÖ`y`İ, ðÓ`
ÇÓ≈e Çyö≈, `İİÖ` Çöyòı, y`İÖ` üy!`İi, ~Ñ, !ı, ^`ı# !EÇy`İÖ` Üif Ñ, Ó`y`İyİ` ðy- ð , y`İTMÓ` ð`İi, y Ezi, y!ú Öy äyö≈y!ò`İi, !
ò, ð, Öy ı, fyÇy`İúä ≤Äly @`Äyö#ı xı=ò#ı!ı, Ó` ÇÓ≈≤Äıyò` Ö!ü`İkTf , ð!Ó`İi, Eİ` !ò- Ezı, y!ú`İi, , ðÓ` , ðÓ` ~Ó`İ!üÑ, xye
' ð`İiÓ` ð, `İú Çyöhs, i, y!s, fÑ, ÓfÓfl, iy, i, è, , ðü) E`İi, , ðy`İÖ` !ò- öyÑ≈, ÓœÑ, ð`İò Ñ, `İÖ`òñ Çyöhs, i, y!s, fÑ,
ÓfÓfl, iyÓ` ð`İif äyÜ!i, Ñ, ÈÜÈä#Ó`İòÓ` Ó`!Ó!ä, e , ðfy, yò≈ñ !ä, hs, yı, yÖöyñ , ðÓ`İòÓ`yÜi, ÇÇfl, ÖyÖ`ñ Çöy!äÑ, Ç
İò`İÑ≈, Ó` ð`İif ðyòy İÖ`İòÓ` !òı≈, Ó`i, yÓ` hfl, Ó`ñ İy!`c Á «, ði, y Çyöhs, i, `İs, fÓ` ð`İif Ó`öy!eÑ, i, yÓ` ÇM, ÈyÓ`
Ñ, `İÖ`!äÈú- Öyhfl, !ÖÑ, , ð`İk, ñ , ð!y, ð Ezv, z`İÖ`y`İ, ðÓ` `İ xM, Èú ~Ñ, iy ð , yB, ÇyÄyäfı%, _` !äÈúñ ^ÇEz
ÇyÄy`İäfÓ` xÓ«, İ` ~ÓÇ` !Óı, yä`İòÓ` ð, `İú Ç, kT xÓ`yāÑ, i, yÓ` ð`İif Ez Çyöhs, i, s, f ~ÓÇ` ı, !öiy ≤Äly i, y`İiÓ` , ð!Ó`!
ä, i, ~Ó!ükTf !ò`İİ` Ç%≤Äli, !ı, i, Eİ` - ~Ez xM, È`İúEz , ðÓ`ye`yhs, !v, v, zÑ, Öy úv≈, `İiÓ` xÇÇÖf !Ó!ı!Óıyò Á xı=İò!
ı, Ñ, ^üy`İiÓ` ^ä, ÈyÓ`y ≤ÄÑ, >, E`İİ` Á`İı, - `İ Çöhfı, xM, È`İú`Ñ, w#ı` ü!_` i, yÓ` x!hfl, c !Ñ, ä%È>, y Öäyİ` Ó`yÖ`İi,
Öy , ð%òÓ` &ı#ı!Öi, Ñ, Ó`İi, Ç«, ð E`İİ` !äÈúñ ^ÇÖyòÑ, yÓ` Ñ, !`İä#Ó# öy`İeEz ı, !öiy`İÇ , ð!Ó`İi, Eİ` !ò- ð , y`İTM
Çyöhs, i, y!s, fÑ, Çöy`İäÓ` v, zayò Eİ` Ñ, fy`İÖ`y!úO#ı` üyÇòÓfÓfl, iy`İ, `İà , ðv, , yÓ` ð, `İú ðÓÈÜÈüö üi, `İÑ, - 843 !
Ö fı, y`İΣ Ñ, fy`İÖ`y!úO#ı` ÇyÄyäf !Óı, yä`İòÓ` Çöİ` Ói≈, öyò ð , y`İTMÓ` Ç#öyòy ÇÇú@ı, `İÓ`y`İäfÓ` Ç, kT Eİ` i, yÓ`
üyÇÑ, !äÈ`İúò üy`İú≈öy`İòÓ` ^, ðÖe ä, yúÇ≈ İf Ó` , (Charles the Bald) - ä, yú≈Ç ~ÓÇ` i, yÓ` v, z_Ó`y!ıÑ, yÓ` #`İiÓ`
üyÇòÑ, y`İú xyÓ` Ó` ~ÓÇ` ı, yEz!Ñ, Ç xye` ð`İiÓ` ð, `İú Ó`yT...yı#ò ≤Äli, Ó` «, y ÓfÓfl, iy`İ, `İà , ðv, , `İú v, zıä%, ä!ö`İi,
xÓ!fl, iı, !ı%Ü≈`İÑ, !á`İÖ` !ÖÑ, " ≤Äli, Ó` «, y ÓfÓfl, iy`İv, , Á`İı, - !ı`İÜ≈Ó` üyÇ`İÑ, Ó` y , ðyY≈≈Ói≈, # ~úyÑ, y=ıú`İi, !
òÓ`y, ð_y`İyÜy`İi, ^ä, kTy Ñ, Ó`İú Çyöhs, i, `İs, fÓ` , ð_ò Eİ` - ð , y`İTM ðyööye Ó`yāü!_` Ói≈, öyò İyÑ, `İúÁ
≤ÄÑ, i, , ð`İk, Çyö!Ó` Ñ, Ñ, yÓ`İi!Óı, _` v, y!ä, ÈÜÈ`i, xyM, È!úÑ, Çyö!Ó`Ñ, `İò, yÓ`y`İlye`İö !v, v, zÑ, Öy
öyÓ`İä`Äı, !E`İÇ`İÖ`Ñ, yı=ı, Çöhfı, üyÇòı, yÓ` Ñ, Ó`yİ`_` Ñ, `İÖ`ò- Ó`yT...yı#ò üyÇò!s, c xÖyhs, Ó` E`İİ` , ð`İv, , - ð
, y`İTMÓ` ð`İi, y Ezi, y!ú Öy äyö≈y!ò`İi, !ö, ð, Öy ı, fyÇy`İúä ≤Äly @`Äyö#ı xı=ò#ı!ı, Ó` ÇÓ≈≤Äıyò` Ö!ü`İkTf , ð!Ó`İi, Eİ`!
ò- Ezı, y!ú`İi, ÖyÓ`ÇÖyÓ` ~Ó`İ!üÑ, xye` ði Çyöhs, i, y!s, fÑ, ÓfÓfl, iy`İÑ, Ç%ı, è, , E`İi, `İi`!ò- İüö üi, yΣ#`İ`İÑ, !
òÓ`Ó!FäÈB`ı, y`İÖ`!Ó`İiü# ü!_` Ó` v, z, ð!fl, iı, Ezı, y!úÓ` Çyöhs, #Ñ, Ó`ı ≤Äle`İ`y`İÑ, ÖyÓ`ÖyÓ` ÓfyEı, Ñ, `İÖ`!
äÈú- ðÜÖ`ä#Óò`İ, İy Öy!ı`İäfÓ` xy`İ, ð!«, Ñ, =Ó`&c Ezı, y!ú`İi, x`İòÑ, ^Ó!ü İyÑ, yİ` Ezı, y!úÓ` Çyöhs, Çöyā`Ñ, y`İöy
Çö`İİ` Ez ð , yTM Öy äyö≈yò#Ó` ð`İi, y i, #Ó`ı, y úyı, Ñ, `İÖ`!ò- äyö≈y!ò`İi, Çyö≈, ≤Äly İ, İy Çyöhs, i, y!s, fÑ, Çöy`İä
xyM, È!úÑ, , ðyl≈Ñ, f !äÈú- ^Çyl`y!Ó!ı yñ ð , y`İB, y!ò!y` ~ÓÇ` Ó`yEzò ði#Ó` Öyò i, #`İÖ` Ü`İv, , Áı, y ðfyòÓ` ÓfÓfl, iy
-ıı% , ð%`İÖ`y`İöy !äÈú ðyñ ^ÇÖyòÑ, yÓ` Çyö≈, `İiÓ` ä#Ó`İò ðyòy!Óı Öyİf ÖyİÑ, i, y !äÈú- Çfy: !ò`İi, Ó` fl, İyı#ò Ñ, !
`İä#Ó#`İiÓ` x!hfl, c Çıò`İÑ≈, äyòy İyİ`ñ !ö , !ä!`yİ` ðfyòÓ` ≤ÄlyÓ` öyİf`İö Ñ, !ı, v, zı, ðyİò

NSOU • CC-HI-04 123 ,ô!Ó`à ,y!ùì , òy ÉÁÍ`y!` cyö≈ , ≤Äly xy`liró Ü`lv , Á`l!ò- òyÑ≈ , Óœ`îÑ , Ó` xy`lúyâ , òy`î`îÑ , ~Ñ , ly fl , ò`T ÉÍ` `î e` òÓi≈òyò Ó` yã`lòli , Ñ , x!òy , l`i , yÓ` `≤Ä« , y , ò`l , cyiyÓ` í , y`l`IO` äyö≈yò Ñ , `iÑ , `liró` Á` fl , fFäEyl` cyöhs , ≤Ä¶% , Ó` xyò%Üi , f fl , f#Ñ , yÓ` ñ`üfy¶ , yã` ò , Ó` òy`l`IO` ä`äyi , #!` cyöhs , i , y!s , fÑ , Ñ , `liró` Ó` ≤ÄÓi≈ , òñ` ÓÇüyò%` `!òÑ , ¶ , !òfl , f`c`îÑ , y!`Ók , ¶ , !òfl , f`l`c` , ô!Ó` ñ , Ñ , Ó` yÓ` á` , òy`ú« , f#í!` ¶ , y`l`IO` Ó , !k , , òy!` - i , `liró` ò , y`l`l`TMÓ` cyöhs , i , y!s , fÑ , Çöy`l`äÓ` ò`l`i , y`äyö≈yò#Ó` cyö≈ , Ó` y`~Ñ , Ez`l`IO` `l`òÓ` xyEzò Ñ , yò%`l`òÓ` xyÁi , y!` xy`l`c!ò- ~Ez , òy!≈`îÑ , fÓ` ò , `l`ú`!Ó!¶ , ß` òfyò`l`IO` `!Ó!¶ , ß` `Üy¶ , #Ó` cyö≈ , `liró` x!hfl , c`l`äÉú- üfy¶ , yã` òyòÑ , Ñ , Ó` l` , ~Ez , òy!≈Ñ , f`i% , `l`ú`l`l`IO` - x!l`i` l`IO` o Ñ , `iÑ , Ó` y`~Ez`Ñ , Ó` iyò`l`l`îÑ , Ó` EyEz` , òi , ñ` xyÓ` l`yÓ` y`~Ez`Ñ , Ó` ≤Äiyò Ñ , Ó` i , i , yÓ` y`~Ez`Ñ , Ó` ≤Äiyò`îÑ , xÇiøyòäòÑ , Ó` l`ú` ò`l`ò Ñ , Ó` i , òyñ`Ñ , yÓ` i , y`l`äÉú`xy!`iyò`Á` Ó` « , iy`l`IO` , `liró` ≤Äi , #Ñ , - EzÇüfy`l`ú , cyöhs , i , `l`s , fÓ` xy!Ó¶≈ , yÓ` á`l` , 1066`!Ö` <Ty`l`l`Σ`É!fi> , Ç`l`cÓ` l`%`l`k , Ó` myÓ` y` ò≈yò`üyçò`≤Äli , ¶ , yÓ` òyif`l`ö- ò≈yòÓ` y` ò , y`l`l`TMÓ` cyöhs , i , y!s , fÑ , Ñ , y¶ , y`l`öy`EzÇüfy`l`ú , !ò`l`l`!Ü`l`l` EzÇüfy`l`ú , Ó` üyçò!s , f`!Ecy`l`IO` i , yÓ` ≤Äli , ¶ , y`Ñ , `liró` - òò≈yò`!Óäl`~Ñ , l`î`îÑ , `l`òò`òfyòÓ` ≤Äly`îÑ , ü!`ü`ü`ü`Ñ , `liró` i , y`l`l`úñ`xòf`l`î`îÑ , `i , ò!ò` Ó` yãÑ , i , ≈ , c`îÑ , Á`ç% , i , e , , Ñ , `liró` - Ó` yãü!` ñ` cyöhs , ≤Ä¶% , ~ÓÇ`cyò`l`hs , Ó` , òyÓ` fl , ô!Ó`Ñ , ç!òÑ≈ , Ó`yÓ`çÉÄ`l`äÉú` òy- òif`l`%`l`Ü` EzÇüfy`l`ú , Ó` Ez!i , Eyç`Ó` yãü!` ~ÓÇ`cyöhs , ü!` Ó` ò`l`if`!òÓ`hs , Ó` çÇ@`Äy`l`öÓ` Ez!i , Ey`l`c` , ô!l`i , ÉÍ` - !Ó` l` , ü` òyÑ≈ , ç#l` Ez!i , Eyç!`ô!Ó` Ó`y≈ , `Ó` òyÓ` ò`l`ò Ñ , `liró` ò`l`i` òif`l`%`l`Ü` Ó` Ezv , z`l`IO` y`l` , ò`!Ó!¶ , ß` xM , È`l`ú` cyöhs , i , y!s , fÑ , Çöy`l`äÓ` `Ócyi , `l`l`úfÓ` òyey`!ò¶≈ , Ó` ü#ü`l`äÉú`äòçÇÖfy`Ó , !k , ñ` òifö`l`l`úfÓ` v , z!p≈Ü!i , ~ÓÇ`Ñ , !` ò`äyi , òifö`l`l`úfÓ` Á` , yòyöy`Ezi , fy!`l`IO` Ñ , yÓ` `liró` ~äEyv , y` cyö≈ , ≤Äly`ä% , !`!¶ , !`Ñ , òy`ÉÁÍ`y!` Ñ , `l`!ä#Ó#`l`iró` Á` , òÓ` ¶ , òf`l`îÑ , yÓ` #Ó` `ü`y`l`i` òy`i , yÓ` fl , fFäEyã , yÓ` ñ` xM , Éú` ¶ , `liró` , ò , !Ñ , ÉÁÍ`yEz`l`äÉú` fl , f`y¶ , y!`ÓN , - Ó` òyÓ` !Ó! ¶ , ß` çò`l`l`!`!Ó!¶ , ß` xM , È`l`ú` äòçÇÖfyÜi , `l`l`ä , `l`efÓ` v , z , òÓ` =Ó` ß`c` l`i`l`l` `l`äÈò- äòçÇÖfy`Ó , !k , Ó` ò , `l`ú` `l`i`y`l`i , cyöhs , i , y!s , fÑ , Ñ , Ó` Ó , !k , ~ÓÇ`cyöhs , `ü`y`l`l`iró` E...yçÓ , !k , - ~Ez , ò!Ó` !fl , i!i , ú« , f`Ñ , Ó` y`l`Ü`l`l`l`äÉú`myü`ü , `îÑ , Ó` `ü`l`i`Ó` l`i`îÑ , ò , y`l`l`TMñ`!Ó`l`ü`ò!i , òyÓ`#Ó` v , z , Ó` ~ÓÇ` , ò!Ó`≈yM , È`l`úñ`ÓyÜ≈y!u , ñ` ¶ , y!≈föyò!l` ñ` ü`y`l`l`y`l`òEz`l`c- ~Ñ , Ez¶ , y`l`IO` , ò!Ó`≈ Ezv , z`l`IO` y`l` , ò , ò`l`òÓ`y!ò!`yñ` Ó` y`l`v , ò`yÜ≈ñ` , ò!Ó`≈ ≤Äy!`ü!`y`~ÓÇ` , ò`yü`y`l`ú , äòçÇÖfy`Ó , !k , òy`ÉÁÍ`y!` ¶ , fl , f`y`ò#Ó`y`Ñ , `l`!ä#Ó#`l`iró` Á` , òÓ` Óyv , , !i , Ñ , Ó` xy`l`IO` y` , ò`Ñ , Ó` `liró` , òy`l`IO`!ò- xyÓyÓ` ñ` , ò!Ó`≈ Ezv , z`l`IO` y`l` , òÓ` Óy!`Ç> , Ñ , xM , Éú`l`î`îÑ , ò!y` , ò Ezv , z`l`IO` y`l` , ò` Öyif`üç`Ó` Æy!`òÓ` ç%`l`lyÜ` , ò!Ó`≈yM , Éú`#l` úv≈ , `liró` « , òi , y`Ó , !k , Ñ , `liró`!äÉú- äyö≈yò#Ó` v , z , Ó` ÈÜÈ , ò!y` , òyM , È`l`úÓ` Ñ , `l`!ä#Ó#Ó` y`v , z! , òy!i , Öyif`ü`l`c`fÓ` Á` , òÓ` !Ñ , ä%È> , y`!ò!`s , f`i`Öäy!` Ó` y`l`i` , ç« , ò`ÉÁÍ`y!` v , z , Ó` ÈÜÈ , ò!Ó`≈yM , Éú`#l` ~ü`y`Ñ , yÓ` Ñ , `iÑ , `liró` i% , úòy!` ¶ , !` òyç`≤ÄlyÓ` ç!±cyÓ` i` Ó` y`l`i` ç« , ò`ÉÍ` - 16.5 ≈ v , z , òçÇÉyÓ` òif`l`%`Ü#l` Ezv , z`l`IO` y`l` , òñ`!Ó`l`ü`ò!i , Ñ , fy`l`IO` y!`úO#l` çy!Äy`l`äfÓ` xÓ« , `l`l` Ó` `≤Ä« , y , ò`l` , cyiyÓ` i` òyò%`l`i`Ó` #ã`òò`Á`ç!ò`ñ`!Ó`l`ü`ò!i , v , z! , òy!ò`ÓfÓfl , iy`çã , ú` Ó` y`yÓ` ≤Ä`l`l`yã`l`ò`¶ , !òÈÈÈ!ò¶≈ , Ó` x!¶ , äyi , çy!Äyãf`Á` Ó` y`l`k`T...Ó` , ò!Ó` Ó`l`i≈ , ~Ñ , iÓ`l`òÓ` Ó` yã`l`ò!i , Ñ , ñ` x!≈`l`ò!i , Ñ , Á` cyöyl`äÑ , ÓfÓfl , iy`ÈÜÜÈ`cyöhs , i , s , f`Ü`lv , , v , z`l`! , - òòÈÈÜÈ`üò`ü , `îÑ , Ó` `òÓ`y`l`äfÓ` ò`l`if` , ò!y` , ò Ezv , z`l`IO` y`l` , òÓ` ≤Äyl` çÓ`≈e`xÇEyl` ñ`i%Ó`≈ü`òyò%`!`!òÓ`y` , ò`yü`y`l`¶ , Ó` äòf`≤Äli , `l`i`ü#`Ñ , y`l`öy` « , òi , y`yü`y`#`Óf!` - Ó`!òÑ , > , xydcò , ò≈i`Ñ , `liró` - úv≈ , Ó` y`ü`ò`iyÜi , ñ`xi`ðhfl , Ñ , `l`!ä#Ó#`l`iró` #ã!`ÓN , y`!òÓ`≈y`l`ÉÓ` äòf`l`¶ , !òÖ! , !`l`i` , òñ`i , y` , ò!Ó`l`ä , ! , ÉÍ` `fief` òy`l`ö- Óf!`_`Üi , fl , f`y!`ð! , y`Ey!`Ó`l`l` v , z!p≈i , ò`≤Ä¶% , Ó` xyò%Üi , f fl , f#Ñ , y`l`IO` Óyif`É`l`l` Ñ , `iÑ , ò!Ó` ñ , ÉÍ` ¶ , !òiy`l`c- ¶ , !òiyç`Ñ , y!≈i , ≤Ä¶% , Ó` ç!ò!`_`l`i , ò!Ó` ñ , ÉÍ` ñ`ü`y!`l`i , ÉÁÍ`yEz`l`äÉú`i , yÓ` ¶ , yÜf!`ú!` , ò- iüò`l`îÑ , myü`

124 NSOU • CC-HI-04 üi , Ñ , ò!≈hs , Ñ , yúç#òyÓ` ò`l`if` Ezv , z`l`IO` y`l` , òÓ` !Óhfl , #i≈`xM , È`l`ú` cyöhs , i , s , f`îÑ , !ÓN , !üi , Ó` *`l` , ò`l`i`y`l`y` - cyöhs , i , `l`s , fÓ` v , zq`l`IOÓ` Ñ , yÓ` iñ`~Ó` çòl`Ñ , yúñ`cyöhs , i , `l`s , fÓ` fl , f`l` , ò`~ÓÇ`~Ó` xyM , È`l`úÑ , `l`l`ä , e`l`ò`l`l` `l`i , Ey!`çÑ , Ó` y`!Ó!¶ , ß` ¶ , y`l`IO` i , y`l`iró` òi , ≤ÄÑ , y`ü`Ñ , `liró` `l`äÈò- 16.6 ≈ xò`ü#`üò#`1- òif`l`%`Ü#l` Ezv , z`l`IO` y`l` , ò` cyöhs , i , `l`s , fÓ` v , zq`l`IOÓ` `≤Ä« , y , ò` , xy`l`úyã , òy`Ñ , Ó` ß`ò- ~Ez`≤Äç`l`D`x!`l`IO` ! , ò`l`IO` ò`È(Henry Pirenne) ÜÈ~Ó` òi , xy`l`úyã , òy`Ñ , Ó` ß`ò- 2- òif`l`%`Ü#l` Ezv , z`l`IO` y`l` , ò` cyöhs , i , `l`s , fÓ` v , zq`l`IO`!Ó`i`l`l` `l`i , Ey!`çÑ , `liró` !Ó! , `l`îÑ≈ , Ó` v , z , òÓ` > , #Ñ , y`!`ü`ò!ò- 3- òif`l`%`Ü#l` Ezv , z`l`IO` y`l` , ò` cyöhs , i , `l`s , fÓ` fl , f`l` , ò`~ÓÇ`xyM , È`l`úÑ , `l`l`ü`ü`ç`xy`l`úyã , òy`Ñ , Ó` ß`ò- 4- > , #Ñ , y`!`ü`ò!ò`SÑ , V`òfyòÓ` SÖV`ò#ã , `l`îÑ , cyöhs , i , s , f`SÜV`!ò , Ñ% , ~ÓÇ` ¶ , fyç`y`l`üã- 16.7 ≈ @`Äs , i , òO#`1- Bloch Marc-The Feudal Society, New York, 1983. 2- Duby George-France in the Middle Ages 987-1460, London, 1983. 3- Pirenne Henri-Economic and Social History of Medieval Europe, New York, 1936. 4- !òò≈ü`ã , w`l`ñ` òif`l`%`Ü`l`î`îÑ , Ezv , z`l`IO` y`l` , òÓ` xyi%`òÑ , i , y!` v , z , Ó` iñ`Ñ , úÑ , y! , yñ`2018- 5- ¶ , yfl , ÓÓ` `ã , e` `Ói≈ , #ñ`ç%¶ , y`l`IO` Óò`ã , e` `Ói≈ , #`~ÓÇ`!Ñ , Ç-Ñ , ä , `l`Ry , òyif`y!` ñ` Ezv , z`l`IO` y`l` , ò`l`%`Üyhs , Ó` ñ`Ñ , úÑ , y! , yñ`2012-

NSOU • CC-HI-04 125 , ò!≈y!` ÈÜÈ`5`~Ñ , Ñ , ÈÜÈ`16`□□□□□`v , z! , òy!ò`ÓfÓfl , iyñ`òÜ`l`IO` Ó` , ò_ò`~ÓÇ`ÓfÓçy`Óy!`iãf` àè , l`16.0 ≈ v , z`l`jüf`16.1 ≈ ¶ , !òÑ , y`16.2 ≈ v , z! , òy!ò`ÓfÓfl , iy`≈Ñ , !`i`v , z! , òy!ò`16.3 ≈ l`ü` v , z! , òy!ò`≈Ófl , fÓ!`ò`16.4 ≈ i`y!% , l`ü` Á`Ö!òã`ç!ò!`16.5 ≈ òÜ`l`IO` Ó` , ò_ò`≈Ñ , yÓ`i`16.6 ≈ òÜ`l`IO` Ó` fl , f`l` , ò`16É7 ≈ Æ , f! , y`G`fçfl , ò! , ò` ≤Äly`l`IO` l`äÓ`=!Ó` xÓ`òyl`16É8 ≈ ÓfÓy`ÈÜÈ`Óy!`çf`16É9 ≈ ≤Äl`!`_`äi , i , z`l`l`ä` , i% , ò≈ç`ç! , Ü` , 16É10 ≈ xl`ç%`#`l`#`16É11 ≈ @`Äsi , òO#`16É0`i , z`l`jçf` • xy`l`yã , f`~Ü , `l`i`Ü , Ó` ≤Äl`Ü`i , z`l`jçf` • Üòf`l`%`ã#l` • z! , z`l`IO` y`l` , òÓ` `ã~Ü , yòç`ÈÜÈ`ã , i% , ò≈ç`ã` x!≈`l`l`i` , Ü , i , z`l`ß`l`i` , `l`i` , Ü , !É!`G`!`ç`l`i`Ó` xÓ`òyl`l`j`ö`l`Ü` ≈ !ç« , y!≈#`l`òÓ` xÓ`ài , Ü , Ó`y` • Üòf`l`%`ã#l` • z! , z`l`IO` y`l` , òÓ` l`äÓ` `à`l`i , Gè , yÓ` Ü , yÓ`l`G`l`äÓ`=!Ó` fl`l`Ó` * , ò`i , z`òäyè , l`~z`~Ü , `l`i`Ü , Ó` x , òÓ` i , z`l`jçf`- • l`Üy`y`l`i` , Ü , Æ , i , fy`G`fçfl , ò! , i , ≤Äly`l`IO` l`äÓ`=!Ó` !`

84%

MATCHING BLOCK 161/308

W

Ü, •zi, Öyã, Ü, È) !ÜÜ, y, öy! Ü, ^iÖ° !SÈ°

i, y, öi~fy^

84%

MATCHING BLOCK 162/308

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Ïyã, ly Ü, Ö° y í, z_ ~Ü, ^iÜ, Ö° xlfí, Ü í, z^ljçf- • !ç«, y!~#Ö°

y Üöf!%ã#í° •zi, z^iÖ° y^i, öÖ° xl~llüi

47%

MATCHING BLOCK 163/308

W

Ü, !ÖÜ, y^iç •zi, y°#í° Öy!lfçf !Ü, È, y^iÖ ≤ÄË, y!Öi, Ü, ^iÖ° !SÈ° i, y

çyl^li, öyÖ° ^iÖ- •ã, i%, ò≈ç çí, ^iÜ, •zi, z^iÖ° y^i, öÖ° ≤Äí!_´ !ÖòfyÖ° xã^Äà!i, Ö° !òÜ, !ê, öi~fy^

78%

MATCHING BLOCK 164/308

SA

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Ïyã, ly Ü, Ö° y G ° ~z ~Ü, ^iÜ, Ö° ^çEí í, z^ljçf- 126

NSOU • CC-HI-04 16.1 ≠ ¶) !öÑ, y öif!%iÜ Ezv, z^iÖ° y^i, öÖ° xl~ò#li, !äËÜ Ñ, !°i!¶, !_Ñ, - myü ^i^iÑ, e^iil° yü üi, ^iÑ, äòççÖfy Ö, !k, Ö° ç^iD Ñ, !°i^iç, ^ie Öfy, öÑ, ð!Ö° Öi≈, ð ú«, f Ñ, Ö° y^lyl° - i, ^iÖ° e^iil° yü üi, ^iÑ, Ö° ^ü°i ¶, y^iÜ Ezv, z^iÖ° y^i, öÖ° xyÖEYÁl° yÖ° !Ñ, ä%È, ð!Ö° Öi≈, ^iöÖ° ö, ^iü Ñ, !°i xl~ò#li, ççÑ, ^iç, Ö° ö%^iÖ, ö^iv, - ä, i%, í~ü üi, ^iÑ, Ö° ^üv, y^i ~Ez ççÑ, >, v, z_Ö° ÈÜÈ, ð!y, ö Ezv, z^iÖ° y^i, öÖ° ≤Äy!° i%!¶≈, ^iç, Ö° ^ä, EyÖ° y^i, öi° - e^iil° yü üi, Ñ, ^i^iÑ, Öfl, f !ü^iÖ° ^ç, ^ie ≤Ä¶) i, v, zB^i, !i, ú«, f Ñ, Ö° y^i Ü^iüÁ ä, i%, í~ü üi, ^iÑ, Ö° ö^iifEz iy!%, !ü^i Ö^iv, y Ö° Ñ, ^iöÖ° ççÑ, >, ^iÖy ^iil° - i, ^iÖ° ~Ez ççÑ, >, fl, iy!° # E!° !ò- ≤Äy!öÑ, xç%!Öiy=!ü Ñ, y!>, ^iil° Äç, yÖ° , öÖ° Ezv, z^iÖ° y^i, öÖ° iy!%, !ü^iÖ° ≤ÄçyÖ° á^iç, - ðöð üi, ^iÑ, Ö° x!fl, iÖ° i, y Á x!öy, !i, yÖ° , öÖ° ~Ñ, yü üi, Ñ, ^i^iÑ, öÖ° =! úÖ° v, z!_ö!_Ö° ç) ä, öy E!° ~Öç ^öü Ñ, ^iil° Ñ, üi, yç#^i^iÖ° ~Ez öÜÖ° =!úÖ° Ö!ú¶, ≤Äy^iifFäEü x!hfl, ç Ezv, z^iÖ° y^i, öÖ° çöyã^iÑ, öyöy¶, y^iÖ° !ö!° !s, fi, Ñ, ^iÖ° !äËÜ- öyöy Ñ, yÖ° ^li ~Ez öÜÖ° =!úÖ° v, z!_ö!_ E^iil° ^iäË- öif!%iÜÖ° ≤Äy!° ç Ö° öÜÖ° Ez ç%Ö° !«, i, E^iüÁ x!iÑ, yçü öÜ^iÖ° Ö° fl, !yfl, if Öföfl, iyñ áü ç Ö° ÖÖ° y^iEÖ° Ö° i@yÖhfl, ! äËÜ eß!>, ö!i≈- myü Ä e^iil° yü üi, ^iÑ, x^iöÑ, ^Yé!≈öi° # öÜÖ° # , Ezv, z^iÖ° y^i, öÖ° #ã#Öò Öi≈Ö° ú Ñ, ^iÖ° i%, ú^iüÁ ~=!úÖ° x^iö^iÑ, Ö° fl, iy!l° çÑ, yü !äËÜ x"- i, ^iÖ° ç¶, fi, y Á ççfl, ð!i, Ö° ≤Äçy^iÖ° öÜÖ° =!úÖ° =Ö° &c, ð!i≈ ¶) !öÑ, y ! äËÜ- i, ^iÖ° x, öÖ° y^iÖ° ≤Äyã%, í~ Ä iy!Ö° of !äËÜ öÜÖ° ä#Ö^iöÖ° xD- öÜÖ° Ñ, i, ≈, ç, ö«, ~Ez çççfy i)Ö° #¶) i, Ñ, Ö° ^iç, ç«ç ö E!° !ò- xç^ihs, y°iñ !Ö° i«ç, y¶, ^i^iÑ, ç, <T iyDy EyDyöy ≤Äy!° Ez öyÜ!Ö° Ñ, #ã#Ö^iöÖ° äË@ ð<T Ñ, ^iÖ° ! il, - iüö üi, yç#Ö° ö^iif Ezv, z^iÖ° y^i, öÖ° !Ö° !ü°i, Ezi, y!ú^i, Öy!i^iäfÖ° ≤Äçy^iÖ° Ö° ç^iD !ü^i^iyl, öy!öñ ÖfÖçyÖ° çyçÜç, !öÑ, !i^iÑ, Ö° x¶, yÖò#i° v, zB^i, !i, v, z^iÖ° Ö^iilyÜf E^iil° Á^iç, - Öy!i^iäfÖ° ^Ñ, w !Eçy^iÖ° ^¶, !ò^içÖ° ^ö¶, ç !äËÜ x!ÖççÖy!iç, - öif!%iÜÖ° Ezv, z^iÖ° y^i, öÖ° xl~iö!i, Ñ, Ezli, Ey^iç Ezli, y!úÖ° ~Ez Öy!i^iäfÑ, çyö, úf^iÑ, ~Ñ, !ç, xl~iö! i, Ñ, !Ö° ≤Ö° Ö^iü !ä, !E, i, Ñ, Ö° y E!° - myü üi, ^iÑ, Ezi, y!ú^i, Öfy!B, ç ~Öç !EçyÖ° Ö° ç, i, çk, !i, Ö° v, zqyÖò á^iç, - Ezi, y!ú äËv, ç, Ezv, z^iÖ° y, öÖ° #i° Öy!i^iäf äyö≈yö^iÖ° ç!e^iç ¶) !öÑ, y !äËÜ- çM, Èiü üi, ^iÑ, Ezv, z^iÖ° y^i, öÖ° ðöäyÜÖ° ^iÖ° xy!Ö¶≈, yÖ° á^iç, - ðöäyÜÖ° ^iÖ° , ö, ¶) !ö !E^iç^iÖ° Ezv, z^iÖ° y^i, öÖ° çöyãñ Ö° yãò#li, ñ xl~ò#li, Ö° ç^iD i, !<¶, D# Ä !ä, hs, y!° , ð!Ö° Öi≈, ^iöÖ° ç) ä, öy E!° - !ÖK, yò Ä ≤Äí!_´ Ö° ^ç, ^ie, ð!Ö° Öi≈, ^iöÖ° xy¶, ç, öyÁl° y^lyl° - ä, i%, í~ü üi, ^iÑ, Ez ö%oi!Ö° ≤Ö° ~Öç çöÖ° !Ö° ≤^iÖÖ° ç) ä, öy ú«, f Ñ, Ö° y^lyl° - Öi≈, öyö ~Ñ, ^iÑ, öif!%iÜÖ° Ezv, z^iÖ° y^i, öÖ° xl~iö!i, Ñ, v, zB^i^i ç Ççe^ihs, xy^iüyá, öyl° Ñ, !°i xl~ò#li, ñ !ü^i^iyl, öy!öñ öÜ^iÖ° Ö° v, zayöñ öÜ^iÖ° Ö° fl, !ö° * , ö ~Öç ç¶, fi, y ççfl, ð!i, Ö° ≤Äçy^iÖ° öÜÖ° =!úÖ° xÖiyö ~Öç ÖfÖçy Öy!i^iäfÖ° ≤Äçy^iÖ° öÜÖ° =! úÖ° ¶) !öÑ, y xy^iüy!ä, i, E^iÖ- 16.2 ≠ v, z!_öy!ö Öföfl, iy ≠ Ñ, !°i v, z!_öy!ö öif!%iÜ Ezv, z^iÖ° y^i, öÖ° xl~ò#li, !äËÜ ≤Äiyöi, Ñ, !°i!¶, !_Ñ, - 1100ÈÜÈ1300 !Ö fi, y^iç Ö° ö^iif ≤Äy!° Ezv, z^iÖ° y, öÖ° #i° äòççÖfy öfi, Ö, !k, ç, öyl° ~Öç ~Ez Öyv, ç, li, äòççÖfyÖ° Öyif ^iüyö ^iÁl° yÖ° ≤Ä^iil° yã^iö ~Ez i%Ez üi, yç#^iç, Ñ, !°i^iç, ^ie Öfy, öÑ, ð!Ö° Öi≈, ð ú«, f Ñ, Ö° y^lyl° - fl, ö^iö Ñ, y, y!ú^i, ö!° y ~Öç xy@yü!ç!^iç Ezi, y!ú^i, ç, öy!ö!° y ~Öç Öy^iüy!ö!° yñ Ezçúfy^iü, ^iÑ, r, ñ ~úÖy öi#Ö° , ð)Ö≈ !i^iÑ, !Öhfl, #i≈ xM, Èü ä%^iv, ç, xöyÖy!# ä!ö^iÑ, xyÖy!# ä!ö^iç, ç, ö!Ö° il, Ñ, Ö° yÖ° ≤Ä!e^iç y =Ö° & E!° - Ö° yEzò ði# ç!B^i, !Ei, xM, È^iü E, öñ új!y!v≈, ^iç, iyö ~Öç ö, y^iTMÖ° ÖÖ° ^iilyñ újyöy xM, È^iü xyã%Ö° v, z!_öy!iç, E^iüÁ Öy!fÜ^içfÖ° ö^iif xöfi, ö =Ö° &c, ð!i≈ ö, çü !äËÜ Üö- Ü^iöÖ° ä, y°i Ezv, z^iÖ° y^i, öÖ° ≤Äy!° çÖ≈e ú«, f Ñ, Ö° y ! Ü^iil° !äËÜ- i, ^iÖ° ~Ñ, Ez ä!ö^iç

NSOU • CC-HI-04 127 ,óó` ,óó` í%!> ,óó`c%`lö Üö à,y`í N,`Ó`y` Eyi,` òy N,`yÓ`í`~`lì,` à!ö «,`!ì,`@` Ähfl,` EÁl`yÓ`
çΩ,yÓòy`!àÈú-`ì,yfz`~N,`!>,` à!ö`lì,`~N,` óó`c%`lö Üö à,y`í N,`Ó`y` E`lú,` ò`l`ó`ó` óó`c%`lö`çEz` à!ö`EÍ` ,`ò!ì,`ì,
Ó`yÖ`lì,` Eì,`ñ`òy` E`lú` ãEz` (oat)` ñ` Ó`yEz` (rye)` Óy` l`ó` à,y`í N,`Ó`y` Eyi,` -`v,z_`Ó` Ezv,z`l`ó`y`l`ò` Ó`yEz`~ÓÇ` ãEzÈÜÈ~Ó`
à,y`í` Ó!ù` E`lì,y`~ÓÇ`!ì«,`ì` Ezv,z`l`ó`y`l`ò` à,y`í` Eyi,` l`ó`-` ÜÓy!ì` ò`-`Ó` Öy`l`f`ó`` l`y`Üyò`` íÁl`yÓ`` ãòf`` l`l`ÈEì%,` Ó`yEz`ñ`
l`ó` Óy` ãEzÈÜÈ~Ó`` ≤`Ä`l`l``yãò`!àÈú`ñ`ì,yfz` à!ö` ,`ò!ì,`ì,` Ó`yÖyÓ`` ≤`Ä`l`l``yãò`` Eyi,` òy`-`~Ó`` ò,` l`lú` à!ö`ó``v,z_`ó`ó``ì,y`e`ü`
E...yç` ,`ò`lì,` l`y`l`N,`-`~N,`l`l`N,` xòyÓy!#`~úyN,`y`l`N,`` l`l`ò` N,`!`l` à!ö`lì,` ,`ò!`ó``ñ,` N,`Ó`yÓ```à,`çTy` E`l`l`!àÈú``ì,`ò!`ò` ,`à!ö`
,`ò!ì,`ì,` òy` Ó`yÖyÓ`` N,`yÓ``l`l`v,z_`ó`ó`` à!ö`xò%`ó`ó`` à!ö`lì,` ,`ò!`ó``ñ,` E`l`l`!àÈú`-`e`l`l`yü`ü,``l`N,`Ó```ü`l`!`l`N,`
xò%`ó`ó`` à!ö`ó` ,`ò!`ó``öy!`Ó,!k,` ,`ò`lì,` l`y`l`N,`-`e`l`l`yü`ü,``l`N,`Ó```ü`l`!`l`y`l`Ü` Ezv,z`l`ó`y`l`ò`` xyÓEyÁl`y`lì,`!N,`ã%È`
v,z`l`ó`ó``l`l`y`Üf` ,`ò!`ó``Óì≈,``l`ò`ó`` ò,` l`lú` N,`!`l`xì≈`ò`#`lì,` ≤`Ä`l`l`y!`Òì,` EÍ`-`1000ÈÜÈ1250`!`Ò`fi`y`l`l`Σ` Ezv,z`l`ó`y`l`ò`
xyÓEyÁl`y`!àÈú` N,`!`l`N,`y`l`ä`ó``v,z` ,`ò`l`l`y`Ü#`-`1250`!`Ò`fi`y`l`l`Σ`ó` ,`ò`ó` xyÓEyÁl`y`l` ,`ò!`ó``Óì≈,`ò` xyçyÓ`` ò,` l`lú` ò,`ç`l`ú`ó`
v,z`l` ,`òy!`ò` E...yç` ,`òy!`-` Ezç!`úú` à,`fy`l`òú` òœ`yü,yç≈`xM,`È`l`ú`ó``v,z` ,`ò`N,`ü`e`ü`@` Äyc` N,`l`ó```ò!`ñ`v,z_`ó`
Ezv,z`l`ó`y`l`ò`ì%,``l`yÓ`` ≤`Ä`Óì`~úyN,`y`Ó,!k,` ,`òy!`-`xyÓEyÁl`y`l`y,l`y`E`lì,` l`y`N,`y!``Ü`l`ò`ó` ,`ò`ó`y`Ü`x`l`ò«`y`N,`ì,`ç,y`l`ó`
N,`ò` àÈv,`y`l`òy`ó`` ò,` l`lú` Ó%`l`òy`l`ò`ó` ,`ò!`ó``öy!`Ó,!k,` ,`òy!`~ÓÇ`xyÓy!#` à!ö`ó` ,`ò!`ó``öy!` E...yç` ,`òy!`-` à!ö`ó`
v,z`l` ,`òy!`ò`ü`#`ü,y`ó`` E...yç` ,`òyÁl`y`ó`` ò,`ú` l`Eçy`l`ó`1290ÈÜÈ~Ó`` l`ü`N,` ,`l`l`N,` ,`Öy`l`f`x`ò` ,`ò`~ÓÇ`ò`üf`ó`!k,``ú«`f` N,`Ó`y`
l`y!`-`v,z`l` ,`òy!`l`ò`ó` ,`ò!`ó``öy`l`i` E...yç` ,`òyÁl`y`ó```á,`òy`ç`ó`≈`e`~N,`Ezç,y`l`ó``òy`á,``l`l`ú`Á`à,`ì%,`l`≈`ü`ü,``l`N,`Ó```Ü`yü,`y`l`ì,`Ez`
,`ò!`y` ,`ò` Ezv,z`l`ó`y`l`ò`~Ez`≤`Ä`Óì,`y`Ó,!k,` ,`ò`lì,` l`y`l`N,`-`1305`!`Ò`fi`y`l`l`Σ` ò,`y`l`TM`ó``v,z_`ó``ÈÜÈ`öif`xM,`È`l`l`ü`ñ`äy`ò≈`y!`
ò`lì,`1309`~ÓÇ`1311`!`Ò`fi`y`l`l`Σ`v,z`l` ,`òy!`ò` E...y`l`ç`ó`` N,`y`ó``l`i``l`xç,y`ó``ú«`f` N,`Ó`y`l`y!``ì,y`l`ì,`ì%`l`ç≈,``l`ç«`ó``xyüB,y`
≤`Ä`Óú`EÍ`-`1311`!`Ò`fi`y`l`l`Σ` ,`ò`ó`` N,`l`l`N,`!>,` óó`c%`lö` ò,`ç`ú` «,`!ì,`@` Ähfl,` EÁl`yÓ`` N,`yÓ``l`i` Ezv,z`l`ó`y`l`ò` ,`ò`ó``!
Óhfl,`#`ì≈`xM,`È`l`ú`ó`` N,`!`l`ä#`ó`ó``y`à,y`l`l`ó`` ãòf` òã%ì,` Ó`yÖy`ó`#`ãÁ``ò`lì,` Óy!f`EÍ``ã#`ò`ìy`ó``l`i`ó`` ≤`Ä`l`l``yã`l`ò`-`
ì,yfz` ,`ò`l`ó`ó`` óó`c%`lö` à,y`l`l`ó`` ãòf` ≤`Ä`l`l``yãò`#`l``ó`#`l`ä`ó` ,`ò!`ó``öy!` N,`l`ò` l`y!`ñ` à!ö`xòyÓy!#``l`l`N,` l`y!`-`~Ez` ,`ò!
Ó`!f`l`i!ì,`lì,` ,`ò`ó` ,`ò`ó`` N,`l`l`N,` Ó`àE`ó`` Öy!f`ç`ç`N,`>` ,`ç`l`y`ó`E`xyN,`y`ó```iy`ó``i` N,`l`l`ó`-`1315`!`Ò`fi`y`l`l`Σ`~Ez`ç`ç`N,`>`
ç`ò@`Ä`v,z_`ó``ÈÜÈ` ,`ò!`y` ,`ò` Ezv,z`l`ó`y`l`ò` ,`ò`≤`Ä`y!``ì%`l`ç≈,``l`ç«`ó```à,`E`y`ó`y``ò!`-`Öy!f`ü`l`ç`f`ó``ò`üf`≤`Ä`y!``à,y`ó``=í`Ó,!k,
,`òy!`-`1316`!`Ò`fi`y`l`l`Σ`ó`!`ì≈,`ò`l`l`ú`f`ó` ,`ò!`ó``öy!`EÍ``≤`Ä`y!``xy>` ,`=í`-`xM,`È`l`l`ü`ñ,` Öy!f`ç`ç`N,`>` Ezv,z`l`ó`y`l`ò` ,`ò`à,`ì%,`l`≈`ü`
ü,`l`N,` ,`≤`Ä`y!``≤`Ä`lì,`l`l`ò`ó```á,`òy` E`l`l`l``l`y!v,` ,`l`l`!àÈú`-`1332ÈÜÈ33`!`Ò`fi`y`l`l`Σ``fl,`ò`l`ò`ñ`1340`!`Ò`fi`y`l`l`Σ`≤`Ä`l`l``l`ç`ñ`1348`!
`Ò`fi`y`l`l`Σ`!`l`l``ÈÜÈ`l`ì,` Öy!f`ç`ç`N,`>` ,`Ófy` ,`ò`N,` xyN,`y`ó```iy`ó``i` N,`l`l`ó`!àÈú`-`16.3`!`ü`v,z`l` ,`òy!`ò` ≠`Ófl,`f`ó!``ò`!`ü`l`l`y!` ,`òy!`l`ò`
x@`Ä`i#`≤`Ä`y!``≤`Ä`lì,`!>,``l`l`ü`Ez`Ófl,`f`ó!``ò`!`ü``Ü`l`v,` ,`A`l`ç,`-`Ezv,z`l`ó`y`l`ò``x`l`i`N,`yç`ü`xM,`È`l`l`ü`ç,y,l`xyÓEyÁl`y`ó`
N,`y`ó``l`i`Ü`ó`` ò` äy`öy`N,`y` ,`ò`l`v,` ,`ó`` ≤`Ä`l`l``yãò`!àÈú`x,`ò!`ó``E`y!`≈`-``ó!`ü`ó``ç,y`Ü`çy`y`ó``i` òy`ò%`l`Ü,`l`È``Óy`òy` ,`òy`y`l`N,`Ó`
v,z` ,`ò`ó``!`ò`ç≈,`ó``ü`#`ú`!àÈú`-`ç`ì,`#`~ÓÇ``ó``ü`ó`#` ,`òy`l`y`N,` ,`ò!`ó``F`a`È`l`i,`ó``#` E`l`l`ú`Á`ì,y`ó`` Óf`ó`E`y`ó``!àÈú`ç#`òy`Ók,`ñ`
,`òü`ó`#`ó`l`fl,`f`ó`` Óf`ó`E`y`ó`` Ez`!àÈú`ç`ó`≈`ã`ò`#`ò`-`myü`ü,``l`N,`Ó```ü`l`l``fulling mill`v,zqy`ó`l`ò`ó`` ò,` l`lú` Ófl,`f`ó!``l`ò``l`ÈN,`
`ó`l`ò`ó`` ≤`Ä`l`l``yãò`#`l`ì,y` E...yç` ,`òy!`-` ,`ò`ó``Óì≈,`#`N,`y`l`ú`e`l`l`yü`ü,`N,` ,`l`l`N,` ,`à,`ó`N,`y`ó`` ≤`Ä`ã,`ù`ò` E`l`l`ú` Ófl,`f`v,z`l` ,`òy!`ò`!
ü`l`l``≤`Ä`l`l``ì,`ì,`v,z`l`B`lì,``á`l`ç,`-`Ezv,z`l`ó`y`l`ò` ,`ò` ,`òü`ò`Ófl,`f`v,z`l` ,`òy!`l`ò`ó``!ì,`ò!>,``N,` ,`l`w`ó`` ò`l`l`f`öœ`ç,y`i`ó`` (Flanders)`!àÈú`
≤`Ä`l`l`çk,`~ÓÇ`ã`òy`N,`#`ì≈`-`öœ`ç,y`i`ó`ó`` ≤`Ä`lì,`!>,``ü`E`l`ó``Ü`l`v,` ,`v,z`l`ç,`!àÈú`Ófl,`f`v,z`l` ,`òy!`l`ò`ó```N,`w`ñ`v,z`l`N,` ,`çT` ,`òü`ó`#`
N,`y` ,`òv,` ,`ó``Æ`y`ò`#`~ÓÇ`Öy!f`ü`çf`xy`ö`y`ò`#` E`l`l`l`!àÈú`ì,y`ó`` ≤`Ä`y!`ò`xì≈`l`ò`lì,`N,` ,`~Ó!`ü`çTf`-`~N,`yü`ü,`N,` ,`l`l`N,`Ez`
Ezv,z`l`ó`y`l`ò`ó``ç`ó`≈`e`öœ`ç,y`i`ó`v,z`l` ,`ò`B``Ófl,`fy!ì`=l`ü,`öy`l`ò`ó``v,z`l`N,`çTì,y`ó`` ãòf`ç%`öfy!ì,`xã≈`ò` N,`l`l`ó`!àÈú`-`
,`òü`ò`Ófl,`f`v,z`l` ,`òy!`l`ò` Ezi,y!`ú`ó``ç%`òy`ò` E`l`l`ì,``-`ó``ç` N,`l`l`ó``e`l`l`yü`ü,`N,`

128 NSOU • CC-HI-04 $\hat{1}\hat{1}\hat{1}\hat{N}$ – e $\hat{1}\hat{1}\hat{1}$ yiu $\hat{u}\hat{i}$, $\hat{1}\hat{1}\hat{N}$, \hat{O} $\hat{u}\hat{o}\hat{i}$ $\hat{1}\hat{1}\hat{N}$, $\hat{1}\hat{1}\hat{N}$, $Ez\hat{i}$, $y\hat{l}\hat{u}\hat{O}$ $!\hat{O}!\hat{N}$, \hat{B} $\hat{O}f\hat{l}$, $f\hat{v}$, $z\hat{l}$, $\hat{o}y\hat{i}\hat{o}$ \hat{N} , w $!\hat{O}\hat{1}\hat{u}\hat{o}\hat{i}$
 \hat{N} , $\hat{1}\hat{O}$ $\hat{o}\hat{c}\hat{e}$, $y\hat{1}\hat{O}$ $\hat{t}\hat{m}$ $x\hat{l}\hat{i}$, $\hat{c}\hat{o}$, k , $E\hat{1}\hat{1}$ $\hat{A}\hat{1}\hat{t}$, – \hat{a} , $\hat{i}\%$, $\hat{i}\hat{u}\hat{i}$, $\hat{1}\hat{1}\hat{N}$, \hat{O} \hat{i} , \hat{i} , $\hat{\#}\hat{1}$ $\hat{u}\hat{i}$, $\hat{1}\hat{1}\hat{N}$, $\hat{+}\hat{i}\%$ $\hat{o}y\hat{e}$ $\hat{o}\hat{c}\hat{e}$, $y\hat{1}\hat{O}$ $\hat{1}\hat{t}\hat{m}$ $Ez\hat{\leq}\hat{A}y\hat{l}$ 30
 $Ey\hat{a}y\hat{O}$ $\hat{o}y\hat{o}\%$ $\hat{O}f\hat{l}$, $f\hat{v}$, $z\hat{l}$, $\hat{o}y\hat{i}\hat{o}$ $\sim\hat{O}\hat{C}$ e $\hat{1}$ $!\hat{O}\hat{e}$ $\hat{1}\hat{1}\hat{O}$ \hat{c} $\hat{1}\hat{D}$ $\hat{1}\%$ $\hat{l}\hat{a}\hat{E}\hat{u}$ – $Ez\hat{C}\hat{u}\hat{f}y$, $\hat{1}\hat{N}$, $l\hat{s}$, $x\hat{c}\hat{T}\hat{o}$ $\hat{u}\hat{i}$, $\hat{1}\hat{1}\hat{N}$, \hat{O} $x\hat{y}\hat{1}\hat{U}$ $\hat{1}\hat{1}\hat{N}$,
 $Ez\hat{v}$, $z\hat{1}\hat{O}$ $y\hat{1}$, $\hat{o}\hat{O}$ $!\hat{O}!\hat{N}$, \hat{B} $x\hat{M}$, $\hat{E}\hat{1}\hat{u}$ v , $z\hat{l}\hat{N}$, $\hat{c}\hat{T}$ $\hat{o}y\hat{1}\hat{o}\hat{O}$ $\hat{o}\hat{u}\hat{o}\hat{\#}$ \hat{N} , y , $\hat{o}v$, \hat{O} $\hat{A}y\hat{o}\hat{\#}$ \hat{N} , \hat{O} \hat{i} , – e $\hat{1}\hat{o}$ $Ez\hat{C}\hat{u}\hat{f}y\hat{1}\hat{u}$, v , $z\hat{l}$, $\hat{o}y\hat{i}\hat{o}$ $\hat{1}\hat{1}$
 $\hat{O}f\hat{l}$, $f\hat{E}z\hat{v}$, $z\hat{1}\hat{O}$ $y\hat{1}$, $\hat{o}\hat{O}$ $\hat{O}y\hat{a}y\hat{O}$ $=\hat{l}\hat{u}$ $\hat{i}\hat{O}\hat{u}$ \hat{N} , $\hat{1}\hat{O}$ $\hat{l}\hat{a}\hat{E}\hat{u}$ – 16.4 $\hat{=}$ $\hat{i}y\hat{i}\%$, $\hat{l}\hat{u}$ \hat{A} $\hat{O}\hat{l}\hat{b}\hat{a}$ $\hat{c}\hat{i}\hat{o}\hat{i}$ \hat{O} $\hat{y}\hat{o}y\hat{o}$ $x\hat{y}\hat{o}$ $\hat{l}\hat{u}$ $Ez\hat{v}$, $z\hat{1}\hat{O}$ $y\hat{1}$, \hat{o} $\hat{1}$
 $\hat{c}\hat{o}h\hat{f}\hat{l}$, $\hat{O}\hat{l}\hat{o}$ $\hat{1}\hat{i}$, \hat{N} , $y\hat{a}$ $\hat{E}y\hat{i}$, \hat{n} \hat{a} , $\hat{i}\%$, $\hat{l}\hat{u}$ $\hat{y}\hat{\Sigma}\hat{\#}$ $\hat{1}\hat{1}\hat{N}$, \hat{c} $=\hat{l}\hat{u}$ e $\hat{o}\hat{u}$, $\hat{o}\hat{O}$ \hat{i} , $f\hat{1}$ $E\hat{A}\hat{1}$ $y\hat{l}$ $!\hat{O}!\hat{N}$, \hat{B} $\hat{i}y\hat{i}\%$, \hat{O} v , $z\hat{l}$, $\hat{o}y\hat{i}\hat{o}$ \hat{A} $\hat{i}y\hat{i}\%$, $\hat{l}\hat{u}$
 $\hat{\leq}\hat{A}y\hat{l}$ $\hat{O}\hat{i}$, $E\hat{1}\hat{1}$ $\hat{1}y\hat{l}$ – \hat{i} , $\hat{1}\hat{O}$ $\hat{u}y\hat{E}y\hat{l}\hat{a}\hat{E}\hat{u}$ $\hat{O}f\hat{l}$, e \hat{o} – $\hat{U}\hat{u}$ $\hat{l}\hat{i}$ $\hat{l}\hat{u}\hat{n}$ \hat{O} $y\hat{E}z\hat{o}\hat{u}\hat{f}y\hat{1}\hat{u}$, \hat{n} $\hat{c}\hat{f}y$: $\hat{o}\hat{\#}$ $\hat{l}\hat{i}$, \hat{n} $\hat{O}y\hat{1}\hat{E}\hat{l}\hat{o}\hat{l}$ $y\hat{l}$ \hat{n} , $y\hat{f}\hat{l}$, $\hat{O}y\hat{o}\hat{\#}$ \hat{n}
 $x\hat{y}\hat{c}\hat{E}\hat{U}\hat{E}\hat{\sim}\hat{O}$ \hat{o} , \hat{o} $\hat{O}\hat{=}$ $y\hat{M}$, $\hat{E}\hat{1}\hat{u}$ $\sim\hat{O}\hat{C}$ $\hat{f}\hat{l}$, \hat{o} $\hat{l}\hat{o}\hat{O}$ $\hat{O}\hat{l}\hat{o}$ $\hat{1}\hat{1}\hat{N}$, $\hat{o}\hat{i}\hat{f}\hat{1}\%$ $\hat{1}\hat{U}\hat{O}$ $\hat{+}\hat{O}$ $\hat{\&}$ $\hat{l}\hat{i}$, \hat{A} $\hat{u}y\hat{E}y\hat{v}$, $z\hat{1}\hat{y}\hat{l}\hat{u}\hat{i}$, $\hat{E}y\hat{i}$, – $m\hat{y}\hat{i}\hat{u}$ $\hat{u}\hat{i}$, $\hat{1}\hat{1}\hat{N}$,
 \hat{N} , \hat{c} $\hat{1}\hat{U}\hat{C}$ (Vosges) \hat{n} $\hat{a}\%$ \hat{O} y (Jura) \hat{n} $\hat{1}\hat{O}$ $\hat{l}\hat{u}\hat{o}\hat{l}\hat{i}$, \hat{o} $\hat{O}\hat{=}$ $\hat{E}\hat{U}\hat{E}\hat{x}y\hat{c}$ $x\hat{M}$, $\hat{E}\hat{1}\hat{u}$ $\hat{c}y\hat{o}y\hat{n}$ \hat{O} $\hat{\&}$ \hat{l} , $\hat{o}y\hat{n}$ $\hat{c}\hat{\#}\hat{c}y\hat{n}$, \hat{i} , $\hat{y}\hat{o}y$ \hat{A} $\hat{u}y\hat{E}y\hat{O}$ $\hat{O}\hat{l}\hat{o}\hat{O}$
 $\hat{c}\hat{i}$, $\hat{y}\hat{o}$ $\hat{o}y\hat{A}\hat{l}$ $y\hat{O}$ \hat{o} , $\hat{l}\hat{u}$ $\hat{i}y\hat{i}\%$, $\hat{l}\hat{u}$ v , $z\hat{1}\hat{O}$ \hat{O} $\hat{l}\hat{i}y\hat{U}\hat{f}$ $E\hat{1}\hat{1}$ $\hat{A}\hat{t}$, $y\hat{O}$ $\hat{c}\%$ $\hat{l}\hat{i}y\hat{U}$ $\hat{u}y\hat{N}$, \hat{N} , $\hat{1}\hat{O}$ – 1168 $!\hat{O}$ $f\hat{i}$, $y\hat{1}\hat{\Sigma}$ $\hat{c}\hat{f}y$: $\hat{o}\hat{\#}\hat{O}$ \hat{o}
 $\hat{E}z\hat{O}y\hat{U}$ \hat{E} (Freiburg) $\hat{U}\hat{E}\hat{\sim}\hat{O}$ $\hat{O}\hat{l}\hat{o}$ $=\hat{l}\hat{u}$ $\hat{1}\hat{1}\hat{N}$, $\hat{\leq}\hat{A}\hat{a}\%$, \hat{O} $\hat{o}\hat{l}\hat{O}$ $\hat{o}y\hat{i}$ \hat{O} $\hat{\&}$ \hat{l} , $\hat{o}y\hat{O}$ v , $z\hat{1}\hat{y}\hat{u}\hat{o}$ $\hat{+}\hat{O}$ $\hat{\&}$ $\hat{E}\hat{l}$ – \hat{a} , $\hat{i}\%$, $\hat{i}\hat{u}\hat{i}$, $\hat{1}\hat{1}\hat{N}$, $\hat{c}\%$
 $Ez\hat{1}\hat{v}$, $\hat{1}\hat{o}$ $\hat{f}\hat{i}$, $y\hat{O}$ $y\hat{N}$, $\hat{o}y\hat{O}$ $\hat{O}y\hat{U}$ $\sim\hat{O}\hat{C}$ $Ez\hat{C}\hat{u}\hat{f}y\hat{1}\hat{u}$, \hat{O} $\hat{c}\hat{o}y\hat{O}$ $\hat{1}\hat{c}$, \hat{n} v , $y\hat{O}$ $Ey\hat{o}\hat{n}$ \hat{N} , $y\hat{i}\hat{y}\hat{O}$ $\hat{u}\hat{f}y$, \hat{n} $\hat{l}\hat{o}\hat{c}\hat{e}$, $\hat{y}\hat{u}\hat{l}$ $y\hat{O}$ $\sim\hat{O}\hat{C}$
 v , $z\hat{1}\hat{O}$ $\hat{u}y\hat{l}$ $y\hat{1}\hat{O}$ \hat{O} $\hat{O}\hat{l}\hat{o}$ $\hat{1}\hat{1}\hat{N}$, $\hat{\leq}\hat{A}\hat{a}\%$, \hat{O} $\hat{o}\hat{l}\hat{O}$ $\hat{o}y\hat{1}\hat{i}$ $\hat{c}\hat{\#}\hat{c}y$ v , $z\hat{1}\hat{y}\hat{l}\hat{u}\hat{i}$, $E\hat{1}\hat{i}$ $=\hat{O}$ $\hat{\&}$ \hat{N} , $\hat{1}\hat{O}$ – \hat{a} , $\hat{i}\%$, $\hat{i}\hat{u}\hat{i}$, $\hat{1}\hat{1}\hat{N}$, \hat{O} \hat{o} $\hat{l}\hat{i}\hat{f}$ Ez
 $\hat{i}y\hat{i}\%$, $\hat{l}\hat{u}$ $\hat{1}\hat{O}$ $\hat{l}\hat{v}$, $y\hat{O}$ \hat{N} , $\hat{1}\hat{o}\hat{O}$ $\hat{c}\hat{c}\hat{N}$, \hat{y} , $\hat{1}\hat{o}y$ $\hat{1}\hat{l}$ – $\hat{O}\hat{l}\hat{o}$ $=\hat{l}\hat{u}$ $x\hat{U}\hat{N}$, $\hat{\#}\hat{O}$ \hat{N} , $\hat{y}\hat{1}\hat{O}$ \hat{N} , $y\hat{O}$ \hat{o} , $\hat{l}\hat{u}$ v , $z\hat{1}\hat{O}$ \hat{O} $\hat{h}\hat{f}\hat{l}$ $\hat{1}\hat{O}$ \hat{O}
 $\hat{c}\hat{l}\hat{M}$, $\hat{E}\hat{i}$, $\hat{i}y\hat{i}\%$, $\hat{\leq}\hat{A}y\hat{l}$ $!\hat{o}\hat{E}\hat{1}\hat{u}\hat{o}\hat{i}$ $E\hat{1}\hat{1}$ $\hat{1}y\hat{l}$ $\sim\hat{O}\hat{C}$ $x\hat{y}\hat{O}$ \hat{A} $\hat{U}\hat{N}$, $\hat{\#}\hat{O}$ $\hat{1}\hat{1}\hat{N}$, $\hat{O}\hat{l}\hat{b}\hat{a}$, $\hat{o}\hat{i}y\hat{l}\hat{u}$ v , $z\hat{1}\hat{y}\hat{u}$ $\hat{l}\hat{o}\hat{O}$ $\hat{a}\hat{o}\hat{f}$ $\hat{1}$ $\hat{c}\hat{o}h\hat{f}\hat{l}$, $\hat{O}\hat{f}\hat{O}\hat{f}\hat{l}$, $\hat{i}y\hat{O}$
 $\hat{\leq}\hat{A}\hat{1}\hat{1}$ $y\hat{a}\hat{o}$ $!\hat{a}\hat{E}\hat{u}$ $S\hat{1}\hat{o}\hat{o}$ \hat{N} , $\hat{U}\hat{1}\hat{N}$, $\hat{1}\hat{A}\hat{l}$ $y\hat{u}$ $\hat{O}y$ $\hat{h}\hat{f}\hat{l}$, \hat{O} , $\hat{1}\hat{O}$ $\hat{\#}$ \hat{n} $\hat{a}\hat{u}$ $!\hat{o}$ $\hat{O}y\hat{u}\hat{o}$ \hat{A} $x\hat{y}\hat{1}\hat{u}y$ $Ey\hat{A}\hat{l}$ $y\hat{O}$ $\hat{c}\%$ \hat{O} $\hat{l}\hat{O}y\hat{O}\hat{h}\hat{f}\hat{l}$, v , $y\hat{O}$ $\hat{a}\hat{o}\hat{f}$
 $\hat{\leq}\hat{A}\hat{1}\hat{1}$ $y\hat{a}\hat{o}$ $!\hat{a}\hat{E}\hat{u}$ $x\hat{l}\hat{u}$ $!\hat{O}\hat{l}\hat{o}$ $\hat{1}\hat{1}$ $y\hat{U}$ $\sim\hat{O}\hat{C}$ $!\hat{O}\hat{1}\hat{u}\hat{o}\hat{i}$ $\hat{1}\hat{K}$, \hat{O} $\hat{c}y\hat{E}y\hat{l}\hat{f}$ \hat{a} $\hat{A}\hat{E}\hat{i}$ – $\hat{O}\hat{l}\hat{o}\hat{O}$ \hat{o} $\hat{l}\hat{i}\hat{f}$ $E\hat{t}$, $y\hat{l}$ $\hat{\leq}$ $y\hat{O}\hat{o}$ $\hat{O}\hat{i}$, \hat{N} , \hat{O} $y\hat{O}$ $\hat{a}\hat{o}\hat{f}$ $\hat{i}\hat{\#}\hat{a}\hat{c}$
 $\%v$, D $\hat{\leq}\hat{A}\hat{l}$ $\hat{l}\hat{o}$ $\hat{1}\hat{O}$ $\hat{\#}$ $\hat{E}\hat{l}$ $\hat{O}y\hat{1}\hat{E}\hat{l}\hat{o}\hat{l}$ $y\hat{l}\hat{i}$, \hat{a} , $\hat{i}\%$, $\hat{i}\hat{u}\hat{i}$, $\hat{1}\hat{1}\hat{N}$, – \hat{o} $\hat{l}\hat{o}\hat{O}$ $\hat{u}\hat{i}$, $\hat{1}\hat{1}\hat{N}$, $\hat{c}\hat{f}y$: $\hat{o}\hat{\#}$ \hat{n} $Ey\hat{o}$ \hat{a} $\hat{A}\hat{l}\hat{c}$, \hat{i} $Ey\hat{1}\hat{a}$ \hat{O} $\hat{1}\hat{y}\hat{l}\hat{i}$,
 $\hat{a}\hat{u}$ $\hat{l}\hat{f}\hat{l}$, $\hat{A}y\hat{i}$, \hat{A} $x\hat{Y}\hat{u}\hat{l}$ \hat{a} , $y\hat{l}\hat{u}\hat{i}$, $\hat{1}\hat{1}\hat{s}$, $\hat{f}\hat{O}$ $\hat{c}y\hat{E}y\hat{1}\hat{l}\hat{f}$ $\hat{O}\hat{l}\hat{o}\hat{U}\hat{N}$, $\hat{1}\hat{1}\hat{N}$, $\hat{a}\hat{u}$ $!\hat{o}$ $\hat{O}y\hat{u}\hat{o}$ $\hat{O}\hat{f}\hat{O}\hat{f}\hat{l}$, $\hat{i}y$ $\hat{c}\hat{o}$, \hat{u} $\hat{E}\hat{l}$ – \hat{i} , $\hat{1}\hat{O}$ $\hat{o}\hat{i}\hat{f}\hat{u}\hat{i}$, $\hat{1}\hat{1}\hat{N}$, \hat{O} $\hat{u}\hat{o}\hat{i}$
 $\hat{o}\hat{l}\hat{=}$ $h\hat{s}$, $x\hat{y}\hat{N}$, $\hat{1}\hat{O}$ \hat{N} , $\hat{i}y\hat{i}\%$, $\hat{1}\hat{1}\hat{N}$, $\hat{o}\hat{l}\hat{O}$ $\hat{c}\hat{O}y\hat{O}$ \hat{N} , \hat{O} $y\hat{n}$ \hat{a} , $\hat{i}\hat{u}$ \hat{N} , \hat{O} y $Ez\hat{i}$, $\hat{f}y\hat{l}$ $\hat{1}\hat{N}$, $y\hat{a}$ $\hat{1}\hat{l}\hat{E}\hat{N}$, \hat{o} $\hat{l}\hat{o}\hat{O}$ \hat{A} , $\hat{o}\hat{O}$ $Ez\hat{1}\hat{o}\hat{N}$, \hat{O} $\hat{u}\hat{\#}\hat{u}$!
 $\hat{a}\hat{E}\hat{u}$ – e $\hat{1}\hat{1}\hat{1}$ $y\hat{i}\hat{u}$ $\hat{u}\hat{i}$, $\hat{1}\hat{1}\hat{N}$, $\hat{y}\hat{E}z\hat{O}$ $\hat{1}\hat{u}$ $\hat{f}\hat{l}$, $\hat{A}y\hat{i}$, \hat{a} , $y\hat{l}\hat{u}\hat{i}$, \hat{a} , $y\hat{N}$, $y\hat{A}$ $Ey\hat{i}\%$, $\hat{l}v$, \hat{O} $\hat{c}y\hat{E}y\hat{1}\hat{l}\hat{f}$ $\hat{i}y\hat{i}\%$, \hat{a} , $\hat{i}\hat{u}$ \hat{N} , \hat{O} $y\hat{O}$ $\hat{o}k$, $\hat{l}\hat{i}$, v , $zqy\hat{!}\hat{O}\hat{i}$,
 $E\hat{1}\hat{u}\hat{A}$ $\hat{c}\hat{O}$, $\hat{O}\hat{i}$, $Ez\hat{v}$, $z\hat{1}\hat{O}$ $y\hat{1}$, $\hat{o}\hat{O}$ $x\hat{o}\hat{f}e$, \hat{i} , $y\hat{\leq}\hat{A}\hat{a}$, $\hat{l}\hat{u}\hat{i}$, $\hat{E}\hat{l}$ $!\hat{o}$ – \hat{i} , $\hat{1}\hat{O}$ \hat{a} , $\hat{i}\%$, $\hat{i}\hat{u}\hat{i}$, $\hat{1}\hat{1}\hat{N}$, \hat{O} $x\hat{y}\hat{1}\hat{U}\hat{E}z$ $\hat{O}c\hat{e}y\hat{f}\hat{i}$, \hat{o} , $y\hat{1}\hat{o}\hat{c}\hat{n}$ $\hat{O}y$
 $\hat{o}y\hat{O}$ $\hat{\&}$ \hat{l} , $\hat{E}\hat{U}\hat{E}\hat{a}\%$, $!\hat{O}\hat{O}$ $\hat{O}\hat{f}\hat{O}\hat{E}y\hat{O}$ \hat{N} , $\hat{f}y\hat{!}\hat{O}$ $!\hat{s}$, $\hat{i}\hat{l}$ $y\hat{n}$ $\hat{O}y\hat{1}\hat{E}\hat{l}\hat{o}\hat{l}$ $y\hat{n}$ $\hat{u}y\hat{1}\hat{O}$ $\hat{o}\hat{n}$ $!\hat{f}\hat{i}$, $\hat{1}\hat{O}$ $\hat{1}$ $y\hat{O}$ $\hat{O}\hat{l}\hat{o}$ $=\hat{l}\hat{u}$ $\hat{l}\hat{i}$, $\hat{+}\hat{O}$ $\hat{\&}$ $E\hat{1}\hat{1}$ $!\hat{U}\hat{1}\hat{1}$!
 $\hat{a}\hat{E}\hat{u}$ – $\hat{\leq}\hat{A}y\hat{l}$ $\hat{o}\hat{N}$, $x\hat{c}\%$ $!\hat{O}y\hat{=}$ $\hat{l}\hat{u}$ \hat{N} , $y\hat{l}$, $\hat{1}\hat{1}$ $\hat{A}\hat{t}$, $y\hat{O}$ $\hat{o}\hat{O}$ $\sim\hat{O}\hat{C}$ $x\hat{y}\hat{N}$, $!\hat{O}$ \hat{N} , $x\hat{O}\hat{f}\hat{l}$, $\hat{i}y$ $\hat{1}\hat{1}\hat{N}$, $\hat{i}y\hat{i}\%$, $\hat{1}\hat{1}\hat{N}$, $\hat{O}\hat{f}\hat{O}\hat{E}y\hat{O}$ $\hat{l}\hat{i}y\hat{U}\hat{f}$ \hat{N} , $\hat{1}\hat{O}$
 $\hat{1}$, $y\hat{u}y\hat{O}$ \hat{O} \hat{o} \hat{l} , \hat{o} $\hat{o}k$, $\hat{l}\hat{i}$, v , $zqy\hat{O}$ $\hat{l}\hat{o}\hat{O}$ \hat{c} $\hat{1}\hat{D}$ $\hat{N}\%$, $\hat{U}\hat{1}\hat{N}$, \hat{O} $x\hat{N}$, $\hat{f}\hat{h}\hat{s}$, $\hat{1}\hat{O}$ $\hat{\leq}\hat{A}\hat{1}\hat{1}$ $y\hat{a}\hat{o}$ $x\hat{o}\%$ $\hat{l}y\hat{l}$ $\hat{\#}$ $\hat{O}\hat{f}\hat{O}\hat{f}\hat{l}$, $\hat{i}y$ \hat{a} $\hat{A}\hat{E}\hat{l}\hat{i}\hat{O}$ $\hat{o}\hat{O}$
 $Ez\hat{v}$, $z\hat{1}\hat{O}$ $y\hat{1}$, \hat{o} $\hat{i}y\hat{i}\%$, $\hat{l}\hat{u}$ $\hat{1}\hat{O}$ $\hat{\leq}\hat{A}\hat{c}y\hat{O}$ $\hat{c}\hat{E}\hat{a}$ $\hat{E}\hat{l}$ – 16.5 $\hat{=}$ $\hat{o}\hat{U}$ $\hat{1}\hat{O}$ \hat{O} \hat{o} , \hat{o} $\hat{=}$ \hat{N} , $y\hat{O}$ \hat{i} $\hat{o}\hat{O}$ \hat{o} $\hat{u}\hat{i}$, $\hat{1}\hat{1}\hat{N}$, \hat{O} $x\hat{l}\hat{f}\hat{l}$, $\hat{i}\hat{O}$ \hat{i} , $y\hat{A}$ $x\hat{l}$!
 $\hat{o}y$, \hat{l} \hat{i} , $y\hat{O}$ $\hat{o}\hat{O}$ $\sim\hat{N}$, $y\hat{i}\hat{u}$ $\hat{u}\hat{i}$, \hat{N} , $\hat{1}\hat{1}\hat{N}$, $\hat{o}\hat{U}\hat{O}$ $=\hat{l}\hat{u}\hat{O}$ v , $z\hat{l}$, $\hat{o}\hat{l}$ \hat{O} \hat{c} \hat{a} , $\hat{o}y$ $\hat{E}\hat{l}$ $\sim\hat{O}\hat{C}$ $\sim\hat{O}$ $\hat{o}\hat{O}$ $\hat{1}\hat{O}\hat{u}$ \hat{N} , $\hat{1}\hat{1}\hat{N}$, $\hat{u}\hat{i}$, $y\hat{\Sigma}\hat{\#}$ $\hat{i}\hat{1}\hat{O}$ $\sim\hat{E}z$
 $\hat{o}\hat{U}\hat{O}$ $=\hat{l}\hat{u}\hat{O}$ $\hat{O}\hat{l}\hat{u}\hat{N}$, $\hat{\leq}\hat{A}y\hat{1}\hat{i}y\hat{F}\hat{a}\hat{E}\hat{u}$ $x\hat{l}\hat{h}\hat{f}\hat{l}$, \hat{c} $Ez\hat{v}$, $z\hat{1}\hat{O}$ $y\hat{1}$, $\hat{o}\hat{O}$ $\hat{c}\hat{o}y\hat{a}$ $\hat{1}\hat{N}$, $\hat{o}y\hat{o}y\hat{N}$, $y\hat{1}\hat{O}$ $!\hat{o}\hat{l}$ $!\hat{s}$, $\hat{f}\hat{i}$, \hat{N} , $\hat{1}\hat{O}$ $\hat{l}\hat{a}\hat{E}$ – $\hat{o}\hat{i}\hat{f}\hat{1}\%$ $\hat{1}\hat{U}\hat{O}$
 $\hat{o}\hat{U}\hat{O}$ $=\hat{l}\hat{u}\hat{O}$ v , $z\hat{l}$, $\hat{o}\hat{l}$ \hat{O} $\hat{c}\hat{O}$ $\hat{a}\hat{o}$ $\hat{A}y\hat{E}\hat{f}$ $\sim\hat{N}$, $!\hat{O}$ $\hat{1}\hat{Y}\hat{o}\hat{l}\hat{i}\hat{\#}$ $\hat{O}\hat{f}y\hat{O}\hat{f}y$, $\hat{o}y\hat{A}\hat{l}$ $y\hat{1}y\hat{l}$ $\hat{o}y$ – $\hat{1}\hat{l}\hat{i}\hat{O}$ $x\hat{y}\hat{l}$ \hat{i} , $\hat{o}\hat{n}$ $!\hat{O}\hat{l}\hat{i}\hat{c}\hat{i}\hat{o}$, $\hat{\leq}\hat{A}\hat{l}$, \hat{N} , y
 $\sim\hat{O}\hat{C}$ $\hat{\leq}\hat{A}\hat{N}$, $y\hat{O}$ $\hat{\leq}\hat{A}\hat{l}$, $\hat{o}\hat{l}$ $!\hat{O}\hat{N}$, $y\hat{1}\hat{u}\hat{O}$ \hat{N} , $y\hat{l}\hat{E}\hat{o}\hat{\#}\hat{O}$ $\hat{O}\hat{f}y$, $\hat{o}y\hat{1}\hat{O}$ \hat{A} $\sim\hat{1}\hat{N}$, \hat{O} \hat{c} $\hat{1}\hat{D}$ $x\hat{l}\hat{o}\hat{f}\hat{O}$ $x\hat{l}\hat{o}\hat{u}$ \hat{O} $\hat{1}\hat{1}$ $\hat{l}\hat{a}\hat{E}$ – $!\hat{N}$, $l\hat{s}$, $\sim\hat{c}$
 $\hat{j}\hat{o}$ $\hat{1}\hat{1}\hat{N}$, $!\hat{m}\hat{o}\hat{i}$, $\hat{1}\hat{o}Ez$ $\hat{1}$ $m\hat{y}\hat{i}\hat{u}$ $\hat{u}\hat{i}$, \hat{N} , $\hat{1}\hat{1}\hat{N}$, $\hat{o}\hat{U}\hat{O}$ $=\hat{l}\hat{u}\hat{O}$ $\hat{c}\hat{c}\hat{O}\hat{f}y$ $\sim\hat{O}\hat{C}$ $=\hat{O}$ $\hat{\&}$ \hat{c} \hat{O} , \hat{l} , \hat{O} \hat{o} , $\hat{l}\hat{u}$ $\hat{o}\hat{i}\hat{f}\hat{1}\%$ $\hat{U}\hat{\#}\hat{1}$ $Ez\hat{v}$, $z\hat{1}\hat{O}$ $y\hat{1}$, $\hat{o}\hat{O}$
 $Ez\hat{l}$, $Ey\hat{1}\hat{c}$ $\sim\hat{N}$, \hat{o} \hat{l} , \hat{o} $\hat{o}y\hat{e}y$ $\hat{c}\hat{c}$ $\hat{l}\hat{i}y\hat{l}\hat{a}\hat{i}$, $\hat{E}\hat{l}$ – \hat{N} , $\hat{1}\hat{1}\hat{N}$, $!\hat{u}$ $\hat{1}\hat{1}\hat{N}$, $\hat{c}\hat{o}\hat{c}y\hat{o}\hat{l}$ \hat{N} , $x\hat{l}\hat{o}\hat{N}$, $\hat{u}y\hat{c}\hat{N}$, $\sim\hat{o}\hat{o}$ \hat{N} , $\hat{o}Ey\hat{o}y\hat{o}\hat{f}$

130 NSOU • CC-HI-04 ðifí%îÜÓ° ðÜÓ° =!úÓ° v,zí,ð!_~ÓÇ!Óhfl,yîÍÓ° Ó° àðf e%îüv,=!úÓ° ¶) !ðÑ,y !äÉú
v,zîÍÖ°Ö°ÏlyÜf- e%üÖy£#îyk,yÓ°y fl,yí! #¶,yîÍÓ° áó° &çyîúò v,zk,yîÍÓ° Ófí≈ £îúÁ Ö #fi,yò ÓíîÍÑ,Ó°y ~Ez
v,z,òúî«f,î«¶,!òçñ !,òçy Á îãîòyî°y !ç!ÍÓ°î°yÓ° v,z,ðÑ),úÓí≈ # Ó@Ó° =!úÓ° Á,òÓ° xyî!ç,òì,f fl,y,òîò ç« ð ÈÍ° -
e%îüîülv,Ó° ≤Ä¶,yÓ xy°ç xli,e ð Ñ,îÍÓ° ò,Ó°y!ç äyð≈yò Á îöçç,!òü ðÜÓ° =!úÓ° !ÓN,yîüÓ° î«îe Ñ,yî≈Ñ,Ó° !
äÉú- î,ð!¶,î° x≈,ò xy°çÈÜÈv,z_Ó° xM,ÈüîÍÑ, â,yÓ° !, ¶,yîÜ¶,yÜ Ñ,îÍÓ° ~úyÑ,yÓ° ðÜÓ° =!úÓ° v,zí,ð!_Ó°
~Ñ, >,y,ð!Ó° !â,li, îÁÍ°yÓ° îâ,çTy Ñ,îÍÓ° îäÈð- ~Ez ¶,yÜ=!ú îlye îö ò ,yîÍ°MÓ° úyDiÑ,ÈÜÈ¶,y°î# ðifym,Èú (the
Midi of Langue-doc speakers in France) ~ÓÇ ÓyÜ≈ylu,ñ öçç,îyíÓ°ñ !òjÈÜÈ°úyly!Ó° !OÍ°y ~ÓÇ Ó°yEzòúfyu, Á äyð≈y!
òÓ° ðifym,Èú- ≤Äìð xM,Èîú çyöhs,ì,îs,fÓ° !¶,!_î%Ó≈ú lyÑ,yî° ~ÓÇ îçÖyîò î°yöyò !li,£f !Óú%Æ òy EÁÍ°yî°
äò,ðí=!ú îì, î,òÓ° üyçîòÓ° !ÓN,yü çEä !äÉú- e%îüîülv,Ó° çòí° Ó° çyöhs,ÈÜÈ≤Ä¶%, xli≈ çç@ ÄîÈÓ° v,zîjüf
~Ez äò,ðí=!ú îÍÑ, Ó° xliÑ,yÓ° ÈÜÈçj!úì, çòì iyò Ñ,îÍÓ° î,yîÍÓ° ðÜîÓ° Ó° *ç,öyhs,!Ó°i, £ÓyÓ° ,ðì,î,Ó° Ñ,îÍÓ° !
îÍ°î!äÈîúò- î,òÓ° # xfyu,yÓ° çòÈÜÈ~Ó° ðîì, myüü üì, îÍÑ,Ó° çyöhs,≤Ä¶%,Ó°y ðÜÓ° =!úÓ° v,zqîÍÓ° Á !ÓN,yîü ç
Eyî!i,y Ñ,îÍÓ° îäÈîúò çjò)î≈¶,yîÍÓ° !ò îäîíÓ° fl,lyîÍ°~Ó° ≤Äîî°yâîò- çyöhs,ÈÜÈ≤Ä¶%, îÍÓ° v,zîjüf !äÉú Óy!îäfyÓ°
ò,îú çò,k, £îî° Á¶,y ÓyâyÓ° =!úÓ° Á,òÓ° xliÑ,yÓ° Óäyî° Ó°yÖy ~ÓÇ ç)Ó≈ÈÜÈîü=!úÓ° çîD Óy!îäfyÈÜÈ≤Äç)ì,
úyîÍ°Ó° xçü#iyÓ° EÁÍ°y- i,yäËyv, ,y ~Ñ,yü îîÍÑ, eîî°yü üì, îÍÑ,Ó° ðîîf Öyífü îçfÓ° ð)úfÓ°,k,Ó° ò,îú
Ñ,îÍÑ,îÍÓ° xy!î≈Ñ, çD!i, ~ÓÇ eî° «,òì,y Ó!,k, çyî° ~Ez¶,yîÍÓ° ≤Äi,fç, Á,òîÍÓ°yç, v,z,çyîî° xli≈yÜîòÓ° xyüyî°
¶,fl,lyò#Ó°y !òä !òä ¶,çjò!_Ó° ðîîf ðÜÓ° ≤Äli,ç,yî° xy@ ÄE# Èð- xfyu,yÓ° çò xÓúf fl,îÑ,yÓ° Ñ,îÍÓ° ð îñ
òÜÓ° =!úÓ° xli≈îòli, Ñ, Ó!òí°yî ç%î,e, , EÁÍ°yÓ° ò,îú fl,lyî°_üyçîòÓ° xliÑ,yÓ° úyîÍ°Ó° ,òîìi,yîÍÓ° ,òìîç,ò
÷Ó° & ÈÍ° - ≤ÄyÓ° !Ω,Ñ, ,òîÍ°≈ üyçò ÓfÓfl,yî° ≤ÄyîîüÑ, üyçòÑ,îç,yÓ° ≤Äli, !òli SEzçúfyu, V xliÓy ¶, çf!îÑ,yÓ° # !
òîä SEzi,y!ü îì,v !Ñ,â%È ç!e î° ¶, !ðÑ,y !òîú Á xÑ,yîúÓ° ðîîf ðÜÓ° =!úÓ° îò!@ò ä#òò çò,ú Ó!îÑ,ñ !Üî°î° Ó°
Ñ,ð≈Ñ,îç,y ~ÓÇ ,òif v,zí,ðyîðÑ,yÓ° #îí° !òìs, fíyî#ò ÈÍ° - 16.6 ≠ ðÜîÍÓ° Ó° fl,î° *ç,ò eîî°yüÈÜÈä,îç,îüü üì, îÍÑ,
òÜÓ° Óúîì, îÖg,yì, îçEz çÓ äòÓçli, îÍÑ, lyîÍÓ° 600ÈÜÈÓ° ðîìç,ò!Ó° ÓyÓ° Óy ≤Äyî° 2ñ000 öyò%î Öyç Ñ,Ó°i,
~ÓÇ îyÓ° Óy!ç@yîÍÓ° ð)ú ä#!ÓN,y !äÉú !ü° Óy!îäfy ~ÓÇ ,ò!Ó° î°ÍÓy S, çys,iüüyüñ îyÑ,yòñ ÓyâyÓ° ñ Ñ,î°íÑ,yä
òì°V- Ó,£_ð üÈÓ° =!ú çyiyÓ° î, î)Ó° Óy!îäfyÓ° îÑ,w !£çyîÍÓ° Üîüv, ,v,zîîç, !äÉú- Ó,£_ð üÈÓ° =!úÓ° ðîîf !äÉú Ezì,y!
úîì, î¶, !òçñ îöçç,yîÍÓ° TMñ î,òúç%ò ò ,yîÍ°M çfy!Ó° çò Éúyîü, Ó çñ îÜr, ç äyð≈y!òîì, Ñ,îüüyò ≤Ä¶,ç,li,ç-
â,îç,îüü üì, îÍÑ,Ó° îÜyv, ,yî° Ezv,zîÍÓ°yî,ò xhs,ì, äÈ!ç, üÈîÍÓ° Ó° àòççÖfy !äÉú 50ñ000ÈÜÈ~Ó° Á,òîÍÓ°ñ !i,ç!
Ó° îüÓ° Ó!ü ççÖfÑ, üÈîÍÓ° 20ñ000 öyò%î°ÍÓ° Öyç !äÉú ~ÓÇ ≤Äyî° xy!ü!ç, üÈîÍÓ° Ó° àòççÖfy !äÉú
10ñ000ÈÜÈ~Ó° Ó!ü- ðifí%îÜÓ° ≤Äyî° ðÜÓ° Ez !äÉú ç%Ó° !«,ì,ç- ðÜÓ° ≤ÄyÑ,yÓ° Ez ç%fl,òçT¶,yîÍÓ° !â, !È,î, Ñ,îÍÓ°
Ó°yòì, @ ÄyöyM,Èú Á ðÜîÍÓ° Ó° ç#öyîÍÓ° Öy- ðÜîÍÓ° Ó° x¶,fhs,îÍÓ° ç#öyÓk, fl,yiò!ç,îì, ä#òòlyeyÓ° ,òîç, x,ò!
Ó° Eyî≈ çÓ !Ñ,â%È î,îÍÓ° Èyì,ç- î,îÍÓ° xliÑ,yçü ðÜÓ° Ez !äÉú !á!O- Ü#ä≈yñ >,yv,zòÉú Óy î,òÓ° ¶,òòñ !Üî°î° Ó°
Ñ,yî≈yüî°ñ Óy!îäfy ççç, yhs, !Ó!¶,çß îÑ,wñ ≤Äiyò öyÜ!Ó°Ñ, îÍÓ° xyÖyçñ !Óifüü!ñ !Óy!Óifüü!ñ äËeyÓyçñ öyÜ!
Ó°Ñ, îÍÓ° ÖyçÜ,E ~ÓÇ Ñ,y!Ó° ÜÓ° îÍÓ° Ñ,yÓ° Öyòy- Eyîç,Ó° !îîò Öy v,zíçîÍÓ° çòí° ðÜîÍÓ° Ó° ççÑ, #îç
Ó°yhfl,y=lú äòyÑ, #îç £îî° v,zç, îì,y- î,òÓ° #ÁÍ°yüñ Ñ,y!Ó° ÜÓ°ñ îü#ÈÜÈ!Ó° îü# Ó!îÑ,ñ çß° fyç#ñ !üç,Ñ,ñ
äËËèÓ° ¶,çîüv, ,òÜÓ° ä#òò v,z_yü Èyì,ç- myüü üì, îÍÑ,Ó° îüî°î°~ÓÇ eîî°yü üì, îÍÑ,Ó° ÷Ó° & îì, Ó° üyçÑ, îÍÑ,
v,zß°i,ç,ò° ðÜÓ° ÈÜÈ,ò!Ó°Ñ, "öyl° ~ÓÇ ò)ì,ò ðÜÓ° ≤Äli,ç,yî° ç!e î° £îì, îÖy !Üîî° !äÉú- 1297 Ö #È Ezçúfyu, Ó°yâ
≤Äìð ~îüv,yî°yv≈, Ñ,îç,Ñ, EyÓ° v,zEzâ, ðÜÓ° ,ò!Ó°Ñ, "öyÓ° çîD î%_° ≤Äiyò Ñ,ð≈Ñ,îç,yîÍÓ° ~Ñ, çîjòúò

ÍÓ ÙylÓ Æ, fi, y ÌÜ, ~!à ÌÌ ÌÌ ÌyGÍ yÓ Æ ÌD Æ ÌD ò%!é, x!È, cy, òG Ói, ≈Ùyl Ùyl% ÌÈÍÓ ÌÌ, fD# Ù, ÌÍÓ Ìò ÌÌ ÌÈ Ùòf% ÌàÓ ÌàÓ =!° ~z ò%!é, ° x, òÓ y ÌòÓ ≤Äyã%, Ì≈ G òy!Ó °o- çlyÜ, #i≈ là ÌÓ ~ÓÈ, ÌÍÓÓ, òy Ìç òy!Ó °o!
ÓÓ yçÙyl ÌÈ°- ~SÈyí, y Æfyí, #i, • ÌÌ ÌÈ° x, òÓ yò ≤ÄÓÏ, yñ ò%Ó, Ì ÌÓÜ, yÓ ñÈ, Óà% ÌÍÓ Ó çâlf !•ÇflÀi, yÓ xÇáf
≤ÄÜ, yç- làÓ Ù, i, ≈, ò«, ~z ÆÛÿfy ò)Ó Ù, Ó ÌÌ, Æ« Ù, • Ì!- ~SÈyí, yG ÍÓ!È, Æ ÌàÓ Ù, i, ≈, ò Ì« Ó ñ! Ó ÌçÈ Ù, ÌÍÓ
Ìây ÌÌ Ù%!
T ÌÜ Ì, ò!Ó Óy ÌÍÓ Ó ≤Äyòylf ÌÈ°ñ x!Óä, y ÌÍÓ Ó xÇáf Ìòç≈l, òyGì y ÌÌ, xlyfì ñ, ò«, òyi, Ù)Ü, Ù, Ó
≤ÄÓi, ≈ ÌÌ Ì! Óä, yÓ ÓfÓfly ÌÜ, xy!≈Ü, Ì Ìò ÌÍÓ Óç#È, i, Ù, Ó yÓ x≈È, Ì ä, TyÓ Ù Ìòf- e ÌÌ yòç ç, ÌÜ, È, Ó y!
Ï Ó yç ~ çyi, #i xyä, Ó ÌÌ Ó! ÓÓ & Ìk, • hfl ÌÌ «, ò Ù, ÌÍÓ Ó Ìà ÌÍÓ Ó! Ó ÌçÈ Ì! òÜ, yÓ Ù, ÌÌ, ÌÌ ÌÌ ÌÈ ÌÌ-
xÏ Ìhs yÈ ÌÌ ÌÍÓ «, yÈ, Ì ÌÜ, Æ, T òyDy • yDy Ù ≤Äyì • z lyà! Ó Ù, ç# Ó ÌÍÓ SÈ@µ kT Ù, ÌÍÓ Ìò! òi, - 16É8≈ ÓfÓÿyÈÜÓy!
içf òçÜ ç, yΣ# Ó Ù Ìòf • zì, z ÌÍÓ y Ì, ò! Ó ÌçÈ Ù, ÌÍÓ • zì, y! ÌÌ, Óy! ÌçfÓ ≤Äÿy ÌÍÓ Ó Æ ÌD Æ ÌD Ìç ÌÌ yì, òyò ñ
ÓfÓÿyÓ Æyçäè, ÌÜ, Ìò ÌÜ, Ó xÈ, yÓ Ì! Ì, í, z ÌÍÓ á Ìÿyàf • ÌÌ G Ìè, - ÓfÓÿy ~Óç! Ì, í, zì, òyò ÌÄòyì, là ÌÍÓ • z
Û, w#È, Ì, ÌÈ° ~Óç ~Ó È, Ì Ìò Ì! Ó° xyÜ, yÓ G Ó, Ìk, Ì, ò ÌÌ ÌÈ° - òçÜ Ì ÌÜ, ä, Ì%, ò≈ç ç, ÌÜ, Ó ÙòfÈ, yà~z
ò ÌÍÓ ≈ Óy!içf ÌÜ, w! Ìy ÌÍÓ È, Ì ÌÍÓ Ó Ì òç, ÌÈ° x! Ó ÌçÓy! òi, - ~SÈyí, y • zì, y! Ó ÌÈyè, ÌÈyè, làÓ =!° ÌÍÓ y! ÌçfÜ,
ì, Ì, òÓ Ì, y Ìòá ÌÌ ÌÈ° ≤Äyã, # ÌÜ, y ÌÍÓ xlf ÌÜ, y ÌG Óy!içf ÌÜ, ÌwÓ, ò Ì«, Ì, y xç≈ Ù, Ó y ÌÜ, Ó Ì! Ì- ÓfÓÿy Óy!
ì ÌçfÓ Ù, yÓ ÌÌ • zçfyu, Ì ÌÜ, ò Ó & Ù, ÌÍÓ ò! «, Ì ò y! ç! yñ Æy, yÓ yÓ Ù Ó & xMÈ, ñ Æò, Ó È, yÓ Ì, ÓÈ ≈ ~Óç
ä, # Ì òçÈÜÈ • zì, y! Ó Ó ÌÜ, ÌòÓ Ì òáy ÌÌ, - • zì, y! Ó ÌàÓ =!° Ó Óy! ÌçfÜ, ò# Ó, Ìk, Ùòf% ÌàÓ • zì, y Ìÿ ~Ü, Ìè,
flòÓ Ì! Ì xòfy! Ó * Ì, ò äif Ù, Ó y Ì ÌÌ, òy ÌÍÓ - ~z Æ Ìò ÌçÓ Óçy ÌÍÓ, ò, ÌÍÓ# Ó! ÓÈ, Æ Ìò ÌçÓ, òif
Ï Ó ÓÓ y ÌÍÓ! Ó ÌçÈ ÌÈ° Óy, ò ÌÌ ÌÈ° Óy! Ìçf xä ÌÍÓ • zì, y! Ó ÌàÓ =!° - Ì, ÌÍÓ xyhs çy! Ì, Ù, ç! Ì Ó * Ì, ò
ÿ, òi, ÌsfÓ Ì, zay Ì Ìò Ì ≈ # G ÍÓ!FSÈ Ì, yÓyò# ÌòÓ! ÓÓ & Ìk, ä, y Ìä, ≈ Ó x!È, Ìyl ñ 1095ÈÜÈ1204! á fiè, yΣ
ò Ì ≈ fhs e% Ìçì, xy Ìòy! • zì, y! Ó Óy! ÌçfÜ, Ì, Ì, òÓ Ì, y ÌÜ, ~Ü, xÿyÿlyf ≤ÄÓ Ìy Ìò ÌÌ ÌÈ°- 1000! á fiè, y ÌÍÓ
x ÌÜ, xy Ìà Ì ÌÜ, • z Ù, Ìfiè, y! Ìè, Ìly, ò° ~Óç Ù% ÌÜ Ì Ó yçf =!° Ì ÌD • zì, y# Ì! ÌàÓ =!° Ó Óy! ÌçfÜ, ÆjòÜ, ≈ ≤Ä ÌÌ, Ì, Ì,
• ÌÍÓ e% Ìç ÌÌ, Ó ≤Ä ÌÌ yç ÌÌ! Ó ÌçÈ Ù, ÌÍÓ x!È, Ìyè# G Ì, y ÌòÓ Ó Ìò • zì, fy! ò, ò! Ó Ó ÌÍÓ çf ÌÈ, Ìÿ Ìç Ìly! yñ!
òÿy ≤ÄÈ, Ì, Ì, Ó Ìòç Ì Ó! Ó hfllyÓ • Ì òè Ì, ÌÍÓ Ìà ñ ~Óç, ò) Ó ≈ È) ÙòfÿyàÓ # Ì xMÈ, Ì Ì, y ÌòÓ Óy! ÌçfÜ, Ù, Ì, ≈ c
ò# ä ≈ fliy! # G x ≤Ä Ì, Ì, Ì, ÌÌ G Ìè, - xòfy, òÜ, xyÓ È ~È Ì y Ì, òç àR. S. Lopez ä Ùòf% ÌàÓ • zì, z ÌÍÓ y Ì, òÓ x! ≈ Ì!
ì, Ù, • zì, y Ìÿ • zì, y! Ó ~z Óy! ÌçfÜ, ÆyÈ, f ÌÜ, ~Ü, Ìè, x! ≈ Ì! Ì, Ù, Ì! Ó ≤ Ó Ó * Ì, ò! ä, Ì, Ì, Ù, ÌÍÓ ÌÈ Ì- ~z!
Óflò Ù, Ó Óy! ÌçfÜ, ò# Ó, Ìk, ÌÜ, Ó ÌÌ ÌÈ° ÌÍÓ ÌÜ, Æj±òy ÌÌ Ó myÓ yñ Ìz Ó! ÌÜ, Æj±òy ÌÌ Ó x! òÜ, yç ÌçÓ Ì, zqÓ
• ÌÌ ÌÈ° È) fllyÜ# Ì ò# È%, Ì x! Óy á% Ó Ó ÌÌ, y òi, ≈ Óy ç! Ùòy ÌÍÓ Ó áyÈÜÈÿjò Ì Ó x! Ì, Ì, zFä, òòfl Ù, Ù ≈ ä, yÓ # ÌòÓ
Ùòf Ì ÌÜ, - ~Ó y ≤Ä Ì Ìò ÌÜ, Æçà, # Ì, Ó yçf! (z Ù) ò! Ìy ÌÍÓ ÓfÓ • yÓ Ù, ÌÍÓ ÌÈ ÌÌ- myòç ç, ÌÜ, Ì! Ó, ò% ò!
Ó Ùy x! ≈ Óy! Ìçf! Ó! ÌÌ yà Ù, Ó y • ÌÌ ÌÈ° Ì, yÓ Ì, z ÌÈ° ~Ü, y! òÜ, ~Óç ~z x Ì! ≈

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Ó ~Ü, è, y í, z ÌÍÓ á Ìÿyàf xçç Ó! • Ó ≈		

y! Ìçf Ì ÌÌ y! çì, • ÌÌ ÌÈ° - ~Ü, yòç ç, ÌÜ, Ó ÙyV, yÙy!V, ÆÛ Ì ÌÜ, Óy • zçylè, y • z Æy ÌçfÓ Æy Ù%! oÜ, ç! Ì Ó • ...yÿ
• G Ì y! Ì, yÓ fliy òá Ù, ÌÍÓ ÌÌ • zì, y# Ì! Óy! Ìçf ÌÜ, w =!° - ~z ÆÛ Ì ÌÜ, Ì, yÓ y çy • y Ìç Óy!içf ÌÜ, yÓ Ó Æy! Ì
Ù, ÌÍÓ ò) Ó Ìòç Ì ÌÜ,

134 NSOU • CC-HI-04 à, ò)Ó≈ È) Ùòfÿàó° #î° xMÈ, °ñ Ùòf G ò)Ó° ≤Äyã, f ì° ÌÜ, ä, òifÿ!ò e í° Ü, ÌÓ° xylî, ñ Ü, á Ìly
 Óy!íçf î, Ó° #Ó° Ùhflî, òif, !Ó!Ü! ÌÜ, Ó° y° •yî, xlf ì° òíçÓ° ÙD– ÙfÿË, Ì° Ó° !a!Ó°, ò! ò° Ì° •zi, y° #î° Óy!íçf ÌÜ, w=!°
 •zi, z° ÌÓ° y° Ì, òÓ° í, z, Ó° G, ò!Yã, ÙyMÈ, Ì° !Ó!È, ß° ≤ÄÜ, yÓ° Ùc°yñ Ü, (ò)≈Ó° ñ à¶, Ü, ñ È, è, !Ü, !Ó° ñ ä, @! ä), î≈ñ Ù%à!
 ¶, ñ lyly çy Ì, Ó° xyê, yñ È, Ë, ° ÌÈ, è, ñ !Ó!È, ß° òÓ° Ì!Ó° Ó° ÖÜ, óÓf ~ÓÇ Ù)° fÓy! Ù! ÌÜ! ÌÜ, f ÙÓ° ÓÓ° y° Ü, Ó° Ì, –
 ≤Äöylî, ≤Äÿ Ìã, fÓ° Ù° Ù° Ùl Ó° yçf=!° Ì° ÌÜ, ~•z, òifÿÛ, yÓ° ÙÇà, •#î, °yî, – Ó!•Ó≈y! Ìçf •zi, y!° Ó° Ó° Æyl#çyî, óÓfy!
 òÓ° Ù° Ìòf !SÈ° lyly çy Ì, Ó° Ü, yê, ñ xyÜ, !Ó° Ü, G, ò!Ó° òðî, °y°yñ àyòfçÿfñ, òçÜ# Ü, y, òi, ñ ÙySÈ ~ÓÇ òyòyÿ#–
 Ùòf!% Ìã •zi, y!° Ì, Óy!íçfÓ° ~•z !ÓhflîyÓ° Ù° Ì° ¥G Ù%ò !° Ì° ð!y! ð!ö° ÌÜ, ≈ ä, y Ìã, ≈Ó° x!Ü!#î° !Ó° ÌÓ° y!ò!y, Ó° È, Ì°
 Ó° Ù!° Ó!Ü, Ì° òÓ° ò° Ì° » ð!ç@ Ìã, Ü, Ó° y ò° Ó° &•• Ì° ò° Ì, – Ó° y Ùl xy•z Ì!Ó° !Óöy! !SÈ° x!≈ ò° Ùyè È, Ë, yà
 Ü, Ó° yÓ° çlf – Ì, y•z Ü, yí, z ÌÜ, x!≈ ð! Ì° Ì, yÓ° çlf Ù%ò ä, yG! y xyÓ° ÌÜ, y!G Ó! Óe Ì° Ü, Ì° Ó° Ì, y ÓfÓ° y Ì° Ó° çlf
 ° e Ì, yÓ° !Ü, è, Ì° ÌÜ, xyÓyÓ° Ù)° f xyòy! Ü, Ó° y ~Ü, •z !ÓÈ Ì° – ä, Ì, Ì≈ ç! Ü, Ì° ÌÜ, ä, yã, ≈ Ù%ò @ Ìã, Ì!Ó° !ÓÓ° & Ìk,
 ° çyò° àyÈÿy Ü, Ì° Ó° – myòç ç! ÌÜ, Óy!íçf !Óhflîy Ì° Ó° ~•z, ò° Ì° ≈ ä, yã, ≈ ~ !ÓÈ Ì° xyÓyÓ° ÙÓ° Ó° Ì° Ü, yÓ° Ì° Ù° z
 Ù!° Ó° Óy!íçfÈÜÈ, z Ìòfÿà•z ~•z È, y ÌÓ° ÙÇà, •#î, x!≈ÈÜÈ!È, ≈Ó° !SÈ° – ä, y Ìã, ≈Ó° Ó° Óf !SÈ° Ì° ~•z } Ì!Ó° Ùyòf ÌÜ
 Ù° Ì° òÓ° ÓfÓy ~Ü!•z !ÓhflîyÓ° °yÈ, Ü, Ì° Ó° ÌSÈ° Ì° Ó° Ì° yÜ, ÙyòyÓ° Ì, z, öy Ì° ç#!ÓÜ, y !Ü° ~y Ì° Ó° Ìã, <Ty ÌSÈ° Ì, ~•z
 Ùç ~ÓÇ !Ólyò ÌÜÓ° ò° Ì° x!≈ Ì, z, öyç≈ Ì° lyx_ • Ì° ò° Ì, ÌSÈ– Ù%° Ùl Ó° yçf=!° Ì, òÜ≈#î° ≤Ä!ì, ¶, y!° !° Ì!Ó°
 Ü, yÓ° Óy Ì° Ó° ≤Ä!ì, !Ó° ÌmÈ Ì° ÌyÈ, yÓy, öß° !SÈ° – Óy•zçylè, y•z! G !Ù° #î° Ó!Ü, Ì° òÓ° Ìã, y Ìã } Ì!Ó° ÓfÓy Ì°
 xlyf!° !Ü, SÈ° !SÈ° ly– •z ò° #Ó° y ä, y Ìã, ≈Ó° xy•z Ì!Ó° xyG! yÓ° Óy•z Ì!Ó° !SÈ° – e Ì° yòç ç! ÌÜ, Ó° °çÈyò≈, ò!≈hs°
 Ù° Ì° òÓ° !Ó!Ü Ì° ð! ò° Ì° ÓfÓyòyÓ° Ó! ÌÜ, Ó° Ù)° ò! ÙÇ@ Ìã, Ì° Ó° í, z, öy! Ì, yÓ° y•z Ü, Ì° !ò! – xÓçf e Ì° yòç
 ç! ÌÜ, Ó° °çÈÈ xyhs° ç≈y! ÌÜ, Óy!íçf e Ùç •zi, y!° Ó° Ó!Ü, Ì° òÓ° •y Ì, ä, Ì° ÌyG! y!° •z ò° # Ì!Ó° } Ì!Ó° ÓfÓy Ì° Ü @y
 ° áy ò! – ÓfÓy Óy!íçfÓ° òðî, !Óhflîy Ì° Ó° çlf Ù)° ò! ÙÇ@ Ìã, xi, fyÓçfÜ, •G! y!° ð! ÙÇe° yhs° ä, y Ìã, ≈Ó° ~•z
 Ùhflî Óyòy ! ÌÈ!ò Ùhflî Ùòf!% à ò° Ì° ÓfÓy Óy!íçfÓ° °ç, Ì° le ≤Ä!ì, Ó¶, Ü, Ì, yÓ° Ù, !<T Ü, Ì° Ó° !SÈ° – ð! ÙÇe° yhs° Óyòy
 ! ÌÈ!ò ÓfÓyÓ° °ç, Ì° le ≤Ä!ì, Ó¶, Ü, Ì, yÓ° Ù, !<T Ü, Ó° y!° Ùòf!% Ìã° x!≈!#î, !Ó° ÌçÈ!K, à! ò!ç Óf!_ Ì° òÓ° ÓfÓy Óy!íçf
 x!≈ !Ó! Ì° y Ìã ≤Ä°% ¶, Ü, Ó° yÓ° çlf !Ó!ò ò! z, öy Ì°

95%	MATCHING BLOCK 167/308	W
Ó° Ü, Ìy Ìã, hs° y Ü, Ì° Ó° !SÈ° Ì° ~		

Óç ~•z ≤Ä Ìã, <TyÓ° È, Ì° myòç ç! ÌÜ, •zi, y!° Ì, Ófy!B, Ç ~ÓÇ !•ÿyÓÓ° «, Ì, òk, Ì, Ó° í, zqyÓ! à Ìè, – e Ì° yòç
 ç! ÌÜ, Ó° °çÈy Ì!ò≈ !ÿ Ì° ly ~ÓÇ !, ò! y Ì!Ù%çy Ùhflî, ò!Yã, Ü •zi, z° ÌÓ° y° Ì, òÓ° Ófyç!Ü, Ç ÓfÓf!yÓ° ÌÜ, Ì° w, ò!Ó° Ì,
 • Ì – Èœe, y ÌÓ° ÌÈÜÈ~Ó° Óç !Ü, SÈ° x!òÓyÿ# !ÿ Ì° lyÓ° ≤Ä!ì, ¶, y!° !° x!Ü, Ó° Ì! Óy! Ì≈ñ °çÓ° #!# ~ÓÇ ~Ü%°, !ÿG!
 lyÜÜ, Ófy!B, Ç ≤Ä!ì, ¶, y! à Ì, Ì, Ì° y Ì° – Óy!ò≈Ó° Ù)° ò! !SÈ° 90ñ000 Èœe, y!Ó° l ~ÓÇ lyly!Óò ð!– Èœe, y ÌÓ° Ì° Ì°
 x ÌÜ, ÓfyçÜ, !Ó!È, ß° ò° ÌçÓ° çyÿÜ, Ì!ò° ð! ò° Ì° ÙÓ≈flÿhs° • Ì° ly! – !Ü, v ~•z ò° à≈è, ly Ì° ¥G Óy!ò≈ G, òÓ° #!#
 xfy!È, à!ñ ÓyÓ° Ì° yñ Ü, y Ìfiè, Ì° yñ Ùy•z ≤Äyñ òu, Ìñ Ì, òñ, öyÓ° #ñ Ó° y! ñ !è, Ì, z! ÙG È, Ì! Ì° xyMÈ, !Ü, çyáy ≤Ä!
 Ì, ¶, y! Ùç, Ì° Ì – xyò% !Ü, Ü, y Ì° ÓfyB, =!Ó° Ó° Ü, yç•z Ùòf!% Ìã° ÓfyB, =!° ÌÜ, Ü, Ó° Ì, Ì, áy Ì, – ð! ò° Ì!Ó°
 ÓfÓf!y Ìã, Ó° yáyÓ° çlf Ì, y Ì!ò° !Ó!È, ß° ð! Ì° Ü, xyÿy! ÙÇ@ Ìã, Ü, Ó° Ì, Ì, °yî, – Ù Ì° Ìã !ÍÓ° y, öyÓ° xÈ, yÓ
 lyÜ, y!° Ó° yÜ, Ì, y Ì!ò° Ù)° fÓy! Òñ è, yÜ, y, ò! Ùy !Ü° y, òò f!y Ì! à!FSEÈ, Ó° yá Ì, xyã Ìã, #!SÈ° Ì° – Ùòf!% Ìã°
 ÓfyçÜ, =!Ó° ÌÜ, y Ìly!è, ÌÜ, w#î° ÓfyB, ÈÜÈ~Ó° È), !ÜÜ, y, öy° Ì!Ó° x!òÜ, yÓ° #!° !– Ì, z, Ó° G ò!ç, Ì
 •zi, z° ÌÓ° y° Ì, òÓ° ÓfÓy Óy!íçf •zi, y!° Ó° Óy!íçf ÌÜ, w=!° x!ì, Ù!È° È), !ÜÜ, y, yÜ, Ì° G •zi, z° ÌÓ° y° Ì, òÓ° ~Ü, Ìè,
 xMÈ, Ì° •zi, y° #î° Ó!Ü, Ì!òÓ° x!≤Ä Ì!Óç à Ìè, !– fl°%z! ð!Suis à ~ÓÇ !ì, zÜ, fyÿ%° !SÈ°
 NSOU • CC-HI-04 135 í, z, Ó° ~ÓÇ í, z, Ó° ÈÜÈ, ò)Ó≈ ò° ÌÜ, Ì, y Ì!òÓ° Ü, Ü≈ Ì° «, ÌèÓ° ð!ä, ly– Ì, z, Ó° •zi, z° ÌÓ° y° Ì, òÓ°
 xÓ!ç<T xÇ ÌçÓ° Óy!íçf !Ì° !sfî, °yî, çyÜ≈yl Ó!Ü, Ì!òÓ° myÓ° y– ≤Äy! Ùhflî Ó° y•z! Ì, z, òi, fÜ, yÓ° ÓfÓy Óy!íçf
 Ü, Ì° y Ì!Ó° Ó!Ü, Ì!òÓ° •hfl!ä, • Ì° ò° Ì, – Ì, ySÈy, y Èœe, ÑyòÓ° G Ùòf ~ÓÇ ò!ç, Ì çyÜ≈y!Ó° Óy!íçfÜ, Ì!yà) e
 Ó° ä, ly Ü, Ì° Ó° !SÈ° Ü, Ì° y Ì!– lyÜ%Ó° ñ !ì, lyè, ~ÓÇ °#çÈÜÈ~ Ì, Ó° # òy!%, ó Ì!ÓfÓ° ÓfÓy !Ì° !sfî, °yî, ~áy!Ü, yÓ° Ó!
 ÌÜ, Ì!òÓ° myÓ° y– G Ì° fiè, ÌÈ, !° yÓ° Ó! ÌÜ, Ó° y myòç ç! yÿ#Ó° =Ó° & Ì° ÌÜ, •z, ò)Ó≈ ò° ÌÜ, Óy!íçf !Óhflîy ÌÓ°
 Ù° Ìy Ì!yã# • Ì° ~ÓÇ ~%ò, öyÓ° • Ì° fl°yÈ, xò%f!È!ì, òç=!° Ì, ≤Äy! •z Ì, y Ì!òÓ° òifÿÛ, yÓ° ! Ì° Ì° í, z, ò!f!ì, • Ì, Ì–
 ~ÓÈÜÈ~Ó° , ò)Ó≈yMÈ, Ì° Ìè, Ì, z Ìè, y!Ü, ly•zè, ~ÓÇ Ü, È!Ü, ð!±öy! Ü, Ì, ≈Ü, Ì, z, ò! Ì!Óç f!y, ò° Ì!Ó° Ù° ÌD ÌD•z Ìáy Ì
 Ù° çyÜ≈yl Ó! ÌÜ, Ó° ySÈ!ì, Ì° ò° Ì, Ì– Óy!Èè, Ü, Ùyà Ì!Ó° Ó° Óy!íçfÓ° ð!è, öyî, • Ì° !SÈ° ~ Ì!òÓ° myÓ° y– ~•z Óy!
 Ì!çf Ó° y!ç! yÓ° È), !ÜÜ, y !SÈ° ≤Äöyl Ó° Æyl#Ü, yÓ° ÌÜ, Ó° – Ó° y!ç! y•z !SÈ° ~Ó° ≤Äöyl ÓyçyÓ° – Óy!íçfÜ, òif
 Ù, y Ì!Ó° Ù° Ì!òf í, z Ì!Ó° à Ì!yãf !SÈ° Ü, yê, ñ Ùò%ñ Ù!È!≈ñ !, òä, G xyÜ, y! Ó° y– òÓ° Ó! ≈#Ü, y Ì° Ùfy!Ó° Ì° !Óyã≈ñ
 ~!Ó, Ì≈ñ ~ÓÇ ÌÜ, y!ÙÓy Ìã≈ ~ÓÇ xyÓ° G, ò° Ì!Ó° í, y!çàÈÜÈ~ Óy!íçf ÌÜ, w à Ì, G Ìè, – ~•z ÙÓ° Ü, w Ì° ÌÜ, ≤Äy!ç! yñ !
 °! Ì° y! Ì° y G, ò!Yã, Ü, òy° Ìü, Ó° ≤Äöyl í, z! òß° óÓf àyòfçÿf ~ÓÇ

87%	MATCHING BLOCK 168/308	SA CC-HI-01.pdf (D149041884)
Ü, yê, Ó° Æy! ÌÜ, Ó° y° • Ì, y– , ò)Ó≈!		

ò ùü, òy!í ÌçfÓ ~•z ßj±ßyÓ ^lí í,z_ó •zì,z^íÓ y^í,òó x!≈l#l!í,Ó G,òó ß%ò)Ó ≤ÄÿyÓ # ≤ÄË,yÓ ,ò^lí, -
í,z_ó ÈüÈ,ò!ÿä, ÌÜÓ !ç^íyß Ì, xMÈ,°=!°ñ !Ó^ÍçÉÏ, Èœ, ÑyòÓ Ófßßß, y^íÓ Ó çlf l!í, l~ÓÇ !Ócyó ÒyçyÓ ,òyí
~Óç x^ Ù) Ì°f ≤Äã%, Ó ,ò!Ó Ùy^í Ù, yè, G áyòfçßß ßç@^Ä^Í•Ó ß%^íÿà yè, Ù, ^íÓ - •zçfy^íü, ÓfÓÿl #Ó y
flÒfyl!í, ÌÜÈ, í yÓ ,ò!Ó Ó^í, ≈ Òy!Éè, Ù, xMÈ, ^íÓ Ù, yè, xyÙòyl# Ù, Ó^í, ÷Ó^ ß Ù, ^íÓ l- Ófhfl Òy!íçf^íÜ, w
Ó^*^í,ò í,z_ó G,ò)≈ çyÙy!≈Ó làÓ =!Ó^ í, zayl •zì,z^íÓ y^í,òó# x!≈l#l!í, ^í, çyÙy!≈Ó ~Ü, è, y fliyl Ù, ^íÓ ^òl -
•zçfyü, G •y^íü, çyÙ≈yl Ó!íÜ, Ù%, ° l!í, l Ù!≈fyòyl x!È, !É!_ •l- •zì,z^íÓ y^í,òó ò!« ÌÈÜÈ,ò!ÿä, Ù Ù, y^í xÓ!flüí,
Ü, y!fiè, °^ó xÈ, !Óÿ^íÜ, ~Óç Ù, fyre, y!Ó^í yÓ^ í, z,òÜ, °Ói, ≈# !Ó^ÓyGñ^ ßrè, !ÿÓy!fiè, !^yl ~Óç ßyhs^ ylobyÓ
Ó@^íÓ Ó Ùyòf^íÜ Ó!•Ó≈y!í^íçfÓ çlf ≤Ä!ßk, •^í^ í, z,^íè, !SÈ- È) ÙòfßyàÓ G xyè, y!rè, Ù, Ù•yßyà^íÓ Ó Ù^íòf
ßyÙ!oÜ, ^íyà^íÿ ÌaÓ È, ^í° ß!È, °ñ Ù, fy!í, ç ~Óç ßy!%Ü, yÓ Òy!íçf^íÜ, ^íwÓ =Ó^ç Ó, !k, ,òyí - 16É9 ≠ ≤Ä!%_
^ài, í, zß^í l ≠ ã, % ,ò=ç çì, Ù, ^í, •y!ßÜ, Ó y^íÓK, yl G ≤Ä!%_ !Óòfyä, ã, ≈yÓ ^ «, ^íe ≤ÄyÜ%, ÈüÈ Ó^í ßÑyß xòfy!^íÜ,
xl%ó≈Ó^í, yÓ ñ !ÓK, yl ^ã, í, y Ó^í, ~Ü, ,òó≈ Ù^íÜ, ^íÓ l ly - ~!ÓÉ!^í^í, yÓ y òyÓ yÓy!•Ü, í, y!^í !Óÿ^yß#-
ÚÓœfyÜ, ^í, ÌÜ ≤Ä!ß)í, xy!≈ÈüÈÿy!çÜ, !Ó, ò!≈! ß^í_¥G •zì,z^íÓ y^í,òó !ÓK, yl ßyòy xÓfy•í, !SÈ- Ùòf!^íà fliyl, òí,
!Óÿ^í!Óòfy!^í =!°ñ ≤Äòy!í, @^Ä#Ü, ~ÓK, y!Ü, !ä, hs^yòyÓ yÓ^ í, z,òó !È, !_ Ù, ^íÓ ≤ÄyÜ, !í, Ù, !ÓK, y!ä, ã, ≈y Óçyl
^ó^í!á!SÈ- ç° G Óyí, yß ^í^íÜ, ç!_ xy•Ó^í Ù, ^íÓ í, z, zu, !ÙÈüÈ~Ó ßy•y^íß ≤Ä^í^í yçl^ Ùè, y^íly SÈyí, ,yG á!í, ,ñ Ù, ,òyß
í, zqyÓlñ ÓyÓ^ ß^íòÓ ÓfÓ•yÓ^ ã, y%Ü, Ó y^í - ^íyí, çÈüÈÿ/Èòç çì, ^íÜ, ^í^íÓK, y!Ü, !Ó≤Ó xyè, y^íÓ y çì, ^íÜ, Ó^í
ç^í!Ó≤^íÓÓ^í «, e^í, ó^í # Ù, ^íÓ !SÈ^ñ í, yÓ^ !Ù≈y^í Ùòf!^íàÓ xÓòyl xlf!#Ü, y!≈- ^í, ^íÓ ≤ÄyÜ, %ÈüÈ Ó^í ßÑyß
xòfy^í^í •zì,z^íÓ y^í,òó#^í Ó y^íÓK, y!Ü, òfy! òyÓ^í yÓ^ ≤Ä!í, xy@^Ä# !SÈ~Óç ~!ÓÉ!^í^í, yÓ y^í# !SÈ^í fl y!ÜÜ,
çà^í, Ó^í Ù, y^íSÈ- xyÓ^í Ó, ò!í, ^í, Ó y@^Ä#Ü, !ÓK, y^í!Ó ß^íD

100% **MATCHING BLOCK 169/308** **W**

í, y^íòó ,ò!Ó^ã, í^ à!è, ^í^í^

SÈ^í! xl%Óy^íòÓ Ùyòf^íÜ- xyÓ^í x!òÜ, ^í, ^íflòl à!í, ñ^ çy!í, !Ó≈òfyñ Ó^íÿl^ l G !ä, !Ü, !ÿçyçflf ã, ã, ≈yÓ^ òyÓ y xÓfy•í,
^ó^í!á!SÈ- myòç çì, ^íÜ, Ó^í Ó^í ßÑyß^íÓ ßÜ! ñ^ flò^í!Ó ß^íD ßç^íÿy^íàÓ ße ò^íÓ •zì,z^íÓ y^í,òó#^í Ó y!
ÓK, y!ä, ã, ≈y!^
136 NSOU • CC-HI-04 xy@^Ä# •í - çyÙ≈yl ,ò!í, xy^Óyè, ≈yß Ùfyàlyß à1193ÈüÈ1280ä xfy!Ó^í fiè, è, ^íÓ Ó^í ã, lyÓ
í, z,òó È, yÉf Ó^í ã, ly SÈyí, ,yG È) ^íyàñ^ çfy!í, !Ó≈òfyñ í, z!qò G !ä, !Ü, !ÿçyçflf ã, ã, ≈yÓ^ òyÓ y xÓfy•í, !Óòfy
,ò!≈^íÓ«, ^íò myÓ y^íyã, yz Ù, ^íÓ !SÈ^í!- Ó^çyÓ^ ÓÜ, ^íÓ à1214ÈüÈ1294ä !çç, Ù, Ó^í yè, ≈@^Äÿ^íè, fiè,
à1175ÈüÈ1253ä ,òy!≈!Óòfy G ≤ÄyÜ, !í, Ù, !ÓK, yl ã, ã, ≈yÓ^ ≤Äy!ÜÜ, ße=!Ó^í xl%ßß, yl Ù, ^íÓ !SÈ^í!- Ó^çyÓ^ ÓÜ, l
xy^íyÜ, !Óòfyñ çß G^í, y, òÈüÈ!ÓÉ!^íÜ, !Óòfyñ Ó!≈í, _¥ñ ÓyÓ^ ß^íòÓ ÓfÓ•yÓ^ !ÓÉ!^í^í^ Ùò!Ü, Ó^í ã, ly Ù, ^íÓ Óç!
ÓÉ!^í^í ßjò^íÜ, ≈xl%ßß, !ÿyÓ^ ≤Äyüí ò^í!^í !SÈ^í!- ßóòó^í!Ó^í !ç^íÜ, Ù≈G^í òy, òí, ,y^í ò, !T!È, ≈Ó^í ß^íÓÉ!^í^í
^ó^í ßÑyß xyÜ^íÓ^í ,ò!í, ñ^ à^íÓÉ!Ü, G ò« Ù, y!Ó^í àÓ^í y^í!ä, !Ü, !ÿçyçflf ã, ã, ≈yÓ^ Ù^í, yz ß^íä, í, l !SÈ^í!- flÿË, y!ÓÜ, ò, !T
Ü, !eÜ í, z, òy^í!^í Óçyl^ Ó^í yáÓ^ =Ó^çñ !Ó^ÍçÉÏ, Ó!^í ßÓyí, ,yÓ ß^íD ß^íD ~!ÓÉ!^í^í^ x!Óy!≈ ßÜßy ßjò^íÜ, ≈^í, òeyÜ, ≈
à1304ÈüÈ74ä ß^íä, í, l !SÈ^í!- í, ÑyÓ^ 'Letters to Posterity' ç#É!≈Ü, Ó^í ã, ly!^í ã, çÛy lyÜÜ, Ù, !eÜ ñ^y!^í Ù, Ó^í!è, Ó^í
Ü, y!≈Ü, y!Ó^í, yÓ^ =Ó^ç ÓyV, yl- ò, !Tç!_ ßjò^íÜ, ≈í, ßÜßy!è, !SÈ ßóçç!~Óç e^í^í yòç çì, ^íÜ, Ó^í xy^íà^í^íÜ, •z
Ü, !eÜ í, z, òy^í!^í ò, !Tç!_ •...yß ,ò^í^í, y, ò%lÓ^ ßk, y^íÓ^í^í ã, çTy, ^í!^í!SÈ- xyÓ^í !ÓK, yl# x^í yly^íÜ!Ó^í Ó^í ã, ly
The Book of Optics ~Óç xy^íÜ, çy!w!^í y!^í ÙÑ, yä, !ç^í Ù, w=!^í, ã, çÛy^í, Ó^í#Ó^í «, ^íe È, yè, ° ßyßÜ^í^í
•zì,z^íÓ y^í,òó^í òÑ^íSÈ!SÈ- ß, Óí, !, òÿyÓ^ ~Ü, !È, «%, ÈüüüÉxy^íÿl^í, y^í òOy^í flòly ã, çÛy^í, Ó^í#^í, ≤Ä!Ü ßÈ, °
•l~Óç È, !l^íÓ^í Ó%Ó^í ÌyÓ^ Ù, Ñyã, ^í, Ó^í#Ó^í Ù, yÓ^ áyly!^í ÓfÓÿl!^í Ù, !È, !_ ^í, ã, çÛy^í, Ó^í#Ó^í ßä, ly •í -
xyò%!Ü, •zì,z^íÓ y^í,òó^í xy!ò, ò^íÓ≈Ó^í ~Ü, ≤Äòy!^í!ççTf •Ù%ò!^íÓ≤Ó- òMÈ, òç çì, ^íÜ, Ó^í ÙòfÈ, y^íà
•zì,z^íÓ y^í,òó^í ≤Äy!^í ßóç•^íÓ^í SÈy, òyály fliyl, òí, •^í!^í!SÈ- ,ò!ÿä, Ù •zì,z^íÓ y^í,òó^í ã, % ,ò=ç çì, ^íÜ, Ó^í çÉy^íò≈
Ù%ò!^í!ççTf^í!ÓÜ, y^íçÓ^í ~Ü, è, y xl%Ü, ° ,ò!Ó^í flüí, ^í, !Ó^í •^í!^í!SÈ- ~•z ßÜ!^í òÜ≈!Ó^í^í, òç, !çç, yÈüÈÿçfl, Ó!í,
ã, ã, ≈yñ xlyçÜ, ^íò#Ó^í Ù^íòf !çç, yÓ^ í, z, ^íÓ^í Ìyãf ≤ÄÿyÓ^ ñ^ ççç# ßy!^í, ñ^ !çç^í ~Óç ÓfÓ•y!Ó^í Ù, ^í «, ^íe ñ^ ò!@!
ç#Ó^í Ìl^íÿ, ò!%_ @^Ä^ísiÓ^í ≤Ä^í^í yçl xl%È) , í, •í - 1500 !á fiè, yß lyàò •zì, y!^í, !çç, yÓ^ ^í «, ^íe x@^Ä!í, Ó^í % ,òy!^í
xy^íÈüÈ, í, z_ó xMÈ, ^í flÿç, Ó^í^íòÓ^í ßçáfy Ù, Ù^í^íG È, y^íMñ •zçfyü, ñ^ çyÙ≈y!^í, ñ^ Óç Ù, ^íç~Óç !Óÿ^í!Óòfy^í!^í Ó^í
≤Ä!í, y, ñ 1347 !á fiè, y^íß ≤Äy^íàñ 1356 !á fiè, y^íß !È, ^í^í ly!^í ñ 1432 !á fiè, y^íß Ù, y^í!ÈüÈ~ñ 1441 !á fiè, y^íß
^íÓy^íòy≈^í, ~Óç 1425 !á fiè, y^íß %^íÈ, •z!ÈüÈ~ !Óÿ^í!Óòfy^í!^í Ó^í ÙylÓí, yÓyò#^íòÓ^í í, z, ^íòfy^íà Óç @^ÄyÜyÓ^í
fl%ò^íÓ^í ≤Ä!í, y, !Ó!È, ß^í !ÓÉ!^í^í ,òyè, f, ò%hfl^íÜ, Ó^í ã, y!^í òy Ó, !k, Ù, ^íÓ - •y^í, ^í, ^í, ò%Ñ! !~z e^í ÙÓò≈y!^í ã, y!
òy^í Ùè, y^í, òy^íÓ^í !l- í, ySÈyí, ,y ,ò!ÿä, Ù •zì,z^íÓ y^í,òó^í ßÛy^íçç!çç, yÓ^ ^í «, ^íe lyçÜ, ^íòÓ^í ~Ü, ^íä, !è, !^í yÓ^í
xÓÿl à!è, ^í^í l^íÓy!òí, Ó%^íç≈y!^í y^íò#^í Ìy^íòÓ^í x^í!^íÜ, ≤Äçyß^í!Ó^í ß^íD !%_ !SÈ^í!ñ í, yÓ^í y~Óç xy•z!ç#Ó^í ÌÓ^íçy#
^íç, # G !çç, yÓ^í, # Ù%ò!^í, @^Ä^ísiÓ^í xÈ, yÓ xl%È, Ó^í Ù, ^íÓ - ,ò%Ñ!^í!^í ò%Ó≈^í, y^í, y^íòÓ^í ç#!ÓÜ, yÓ^í ßyÈ, ^í^íÓ^í
xhs^í y!^í •^í^í í, z, ^íè, !SÈ- çyÙ≈y!^íÓ^í Ù^í!%çÈüÈ~Ó^í çy•y!^í =^íè, !Óy^íà≈Ó^í à1395ÈüÈ1468ä Ó^í z SÈy, òyÓ^í ,òk, !í, xy!
ÓçòyÓ^í à1450 !á fiè, yßã ~•z ã, y!^í, òy, ò)Ó^í Ù, ^íÓ !SÈ- ,òMÈ, òç ~Óç Èlyí, ç çì, Ù, •, •zì,

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z^iO`y^i,õ ðyÙ!Ó`Ü, !Ó≤^iOÓ`Í!à- ðyÙy!çÜ,ñ x!≈~ll!i,Ü, G Ó`yç~ll!i,Ü, ,õ!Ó`

Ói, ≈`llÓ` ð`ID ðÜÓ` !ÓK,yl G ≤ÁÍ!_`Ó` ,õ!Ó`Ói, ≈l`ã`lê, - ÓyÓ`&`lòÓ` xy!Ó<ÒyÓ` ðË,fi,yÓ` •z!i, •y`Ið xyó%llÜ, Í!`lãÓ` ,õ_lÜ, ^iO` ^iSÈ- ÓyÓ`&`lòÓ` xy!Ó<Òy`iO`Ó` ð`ID Ó`çyÓ` ^ÓÜ, ^iO` lyÙ Í!_` •`ll` xy`I SÈ- •z!i,z`iO`y,õ ÓyÓ`&`lòÓ` ÓfÓ,yÓ` !ç`lã!SÈ° e`ll`yòç ç!i, ^iÜ, - ã,í%,ò≈ç ç!i, ^iÜ, xy`I`@çl`yflf`i,Ó`#`•l`ñ ,õMÈ,òç ç!i, ^iÜ, ~Ó` ÓfÓ,yÓ` Ó!k, ,õy!` - àyòyÓ@%Ü,ñ !,õhfl!°ñ Ü,yÙyl`i,Ó`#`•l`Í!`lk,Ó` ^ã,•yÓ`yÓ` ,õ!Ó`Ói, ≈l`•l`ñ`~ðfÓy!•l`#`iÜ, xy`I`@çl`y`flf`!ç!«i, Ü, ^iO` ^i,y,yÓ` ≤Á`ll`yçl`x!%È),i, •l` - ð%•z`l`i, lñ ð%•zçyÓ`°fyu, G çyÙ≈y!lO` ^°y`iÜ,Ó`y Ü,yÙy`iO` ÓfÓ,y`iO` ò« , •`ll` G`lê, -

NSOU • CC-HI-04 137 16É10≠ x!%ç#°l# 1- ~Ü,yòç ç!i,Ü, ^iÜ, ã,í%,ò≈ç ç!i,Ü, ,õ!≈fhs` Üòf!%`lãÓ` •z!i,z`iO`y`i,õÓ` x!≈~ll!i,Ü, í,zB`I`llÜ, !E!G`!ç`í,zí,çyò`llÓ` È),!ÜÜ,yÓ` Ü)°fy!`lÜ,Ó`&t- 2- xy,õ!!Ü, Ü`llÜ, ^iO`l ÓfÓy`y`l`I`çfÓ` xðyÙylf`Ó!k, x!òÜ,yçç`là`iO`Ó` í,zí,õ!_`Ó` Ü)Ü,yÓ`i`I SÈ°/3- !Ü, !Ü, Ü,yÓ` ^i`Üòf!%`lãÓ` •z!i,z`iO`y`i,õ`làÓ`ç#Ó!`ççÜ,`lê,Ó` Ü%`lã ,õ`l`i, !SÈ°/4- ðË,fi,y G`ççfl,Ò!i,Ó` ≤Á`y`iO` Üòf!%`lãÓ` •z!i,z`iO`y`i,õ`làÓ` =!Ó` xÓòyl`!Ü, !SÈ°/5- Üòf!%`lãÓ` •z!i,z`iO`y`i,õÓ` x!≈~ll!i,Ü, •z!i, •y`Ið •z!i,y!Ó` Óy!l`çfÜ, ðyÈ, ^i`fÓ` ,õ! Ó`ã,í`!`lòl- 6- ã,í%,ò≈ç ç!i, ^iÜ, •z!i,z`iO`y`i,õ`≤ÁÍ!_`!Óòfy`ã,ã,≈yÓ` ðç!«Æ ,õ!Ó`ã,í`!`lòl- 16É11≠ @`Ási,õO# 1. Ferguson W. K.—Europe in Transition 1300-1500— Boston— 1962. 2. Pirenne Henri—Economic and Social History of Medieval Europe—New York— 1936. 3. Duby— Georges—Medieval Agriculture— 900-1500, London— 1969. 4. È,yflÓÓ`ã, e`Ói, #≈ñ ð%È,yÉ!Ó`Ol`ã, e`Ói, #≈ ~Óç`!Ü, Ç÷Ü, ã, ^iRy, òyòfy!`ÈüüÈ•z!i,z`iO`y`i,õ`Í!`ayhs`Ó`ñ Ü, °Ü,yi,yñ 2012— 5. !lÜ≈ã,w ò`ÈüüÈÈÜòf!%`lãÓ` •z!i,z`iO`y,õ`ñ !m!i, #Í`á, ñ Ü, °Ü,yi,yñ 1989—

138 NSOU • CC-HI-04 ,õ!≈y!`ÈüÈ 5 ~Ü,Ü, ÈüÈ 17 □□□□ ðyÜhs`i, ^i`sfÓ` ðçÜ,è, àè,l 17É0≠ í,z`ljçf 17É1≠ È),!ÜÜ,y 17É2≠ ðyÜhs`i, ^i`sfÓ` xÓ«l`≠ Ü,yÓ`i`17É3≠ ðyÜhs`i, sf`l`iÜ, •z!i,z`iO`y`i,õ ,õ%Ñ!çÓy`lò`í,z_Ó`í≈Í!`a`ç!« , ^i`iO` !Ói,Ü, ≈ 17É4 ≠ x!%ç#°l# 17É5≠ @`

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Ási,õO# 17É0 í,z`ljçf ~•z`~Ü, ^iÜ,Ó` í,z`ljçf`°`!ç« ,

yl≈#`lòÓ` ã,í%,ò≈ç ç!i,yç#Ó` ^ç`l`E! ðyÜsf!y!sfÜ, ÓfyÓfliyÓ` xhs`/ðyÓ`ç)lf`•ÓyÓ` ^l,õ`llf` ^iÜ,yÓ`i=° !ÓòfÜyl`I SÈ° ÈüÈ`ðz`ð`iÜ, ≈ xÓã, Ü, Ó`y- • ðyÜhs`i, sf`l`iÜ, !Ü, È,y`iO` ,õ%Ñ!çÓy`lòÓ` í,zayl`•`ll`I SÈ° ÈüÈ~z`Í!`a`ç!« , í`ll` ^i`l`i, •y!Ü, Ü`Í°`!`!Ói, ^iÜ, ≈Ó` òyÓ`y`≤Áã, !°i, i,y`!Ó`ÏY`E!i`Ü, Ó`yG`í,z_`~Ü, ^iÜ,Ó` x,õÓ` í,z`ljçf- • í,z`ljçf 17É1≠ È),!ÜÜ,y ã,í%,ò≈ç ç!i, ^iÜ,Ó` ÜyV,yÙy!V, ðÜ!`^iÜ, •z!i,z`iO`y,õ`#Í` ðyÜç`ÓfÓfliyl` ðyÜhs`i, ^i`sfÓ` ≤ÁÈ,yÓ`!ç!°`•`ll, ÷Ó`&`Ü, ^iO` - i, ^iO` ~z`≤ÁÓ`ñ Ófy,õÜ, ~Óç`ò#ã≈lò`lìÓ` ,õ%`iO`y`lly`ÓfÓfliy`~ÜÈ,y`iO` ≤Á`y`iO` ^i, •`ll`I SÈ°`^i`i,yÓ` xÓðy`lìÓ` Ü`lòf` ^Ü,y`lly`xyÜ,fløÜ, i,y`I SÈ° ly- ðyÜhs`i, ^i`sfÓ` xó#l`í,zí,çyòl`õk,li,Ó` ,õ)≈!ÓÜ,y`i`çÓ`çlf`^iÜÜ, ^iÜ, ç!i,yç#Ó` ≤Á`ll`yçl`•`ll`I SÈ°ñ`i,Ü!l`i,yÓ` xÓ%!ÆG`ã`lê, !SÈ° x!i, õ#`iO` ~Óç`~z`≤Á`e`Í`y`ð≈e`ðyÜl`àli, ^i, ~l`ã`ll`Íy!`!- ,õ!Yã,Ü`•

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W

z!i,z`iO`y`i,õÓ` !Ó!È,ß` ^ò`l`ç`ð

yÜhs`i, ^i`sfÓ` ò%Ó≈°i,y`~Óç ,õ!Ó`iy`iÜ`!Ó%Æ`•G!`yÓ` ^,õSÈ`ll`Ó†`!Ó!ã,e`Ü,yÓ`i`iÜ, ð!e`Í`•`ll`í,zè, ^i, ^òáy`ly!`~Óç`~z`Ü,yÓ`i=°!Ó` =Ó`&c`G`i, #Ó`i,y`ð`ò`l`ç`ðyÜl`Üyey!`!SÈ° ly- xyMÈ, !°Ü,ñ`~Ü,yhs`•z ,õ!Ó`!fli!i, ÈüÈ!È, ≈Ó`Ü,yÓ`i=°`SÈyi, ,y`ðyòyÓ`ñ`ð≈ç!#l`!Ü, S%È`!Ü, S%È`≤Á`e`Í`y`Ó`Ü,y`ó`^iO` ðyÜhs`i, ^i`sfÓ` !È, !_`!ç!°`Ü,Ó` ^i, ÷Ó`&`Ü, ^iO`!SÈ°- myòç`ç!i,Ü, ^iÜ, •z ,õ!Yã,Ü`•z!i,z`iO`y`i,õÓ` í,zí,çyòl`ÓfÓfliyÓ`

NSOU • CC-HI-04 139 Ó`#l`i, G`õk,li,Ó`xyÜ)° ,õ!Ó`Ói, ≈l`ñ`i,yÓ` x!≈~ll!i,Ü, ÓfÓfliyÓ`Ó`*,õyhs`^iO`Ó`x!È,ây`ll, ðyÜhs`i, ^i`sfÓ` e&lê, =!`iÜ, ≤ÁÜ,è, Ü, ^iO` lò`ll`I SÈ° ~Óç`i,yÓ` Ü,yè,y`iÜy`l`i, È,y,l`ò!Ó`^i`I SÈ°- ,õMÈ,òç ç!i, ^iÜ,Ó` ,õ`iO` ðyÜhs`i, ^i`sfÓ` xÓ%!Æ ly`âè, ^i`G`i,yÓ` x!hflc`xhs`/ðyÓ`ç)lf`•`ll` ,õ`l`i, , - ðyÜhs`i, sf`l`iÜ, ðç#Ó`Ó`yáyÓ`çlf ,õ!Yã,Ü`•

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z!i,z`iO`y`i,õÓ` !Ó!È,ß` ^ò`l`ç`^

Î ÑÛhñî !Ó!ô!Óôyl Ñ,T •îî!SÈ°ñ Ñ=!°G xì≈•#l G x≤ÄyÑ!DÜ, •îî, ðîî, – ÑyÛhsî, îsfÓ° xÓÑyl ~ÓÇ ôîî, îsfÓ° í, zayl~•z Ì%ãÑ!Ñ, «, îîó° àê, ly ~ÓÇ Ü, y°e Û Ì!îî! ÓÇç çî, îü, ó° àyí, yî ~Ü, !Óî, îü, ≈Ó° Ñ)ã, ly •î ñ Ìy Ì, •y!ÑÜ, Û •î° Úí%ãÑ! Ñ, «, îîó° !Óî, Ü, ≈Ü Óy Transition Debate Ó°î, ð!Ó!ã, î, – ~z ~Ü, îü, •zî, zîó° y, ð#î ÑÛç ÓfÓfliyi ÑyÛhsî, îsfÓ° xÓ«, îîó° Ü, yó° î ~ÓÇ !Ó%!/ÉÓ° ≤Ä«, y, ðê, xy Ì°y!ã, î, •îó– ÑyÛhsî, îsfÓ° xÓÑyl ~ÓÇ ôîî, îsfÓ° í, zaylËËÑ!ö! Ü, ≈î, !Óî, Ü, ≈xy Ì°yã, ly ≤ÄÑ!D ÑyÛhsî, y!sfÜ, xì≈l#î! Ó, ðî, îü, Ü, y°e Û !ÓÉ!îî Ì, •y!ÑÜ, îòó° x!È, Ü Ì, ó° ð! Ó°ã, î° ðGî° y •îó– 17É2≠ ÑyÛhsî, îsfÓ° xÓ«, î° ≠ Ü, yó° îã, î%, ð≈ç çî, îü, ó° ÙyV, yÛy!V, ÑÛî° îü, ð, ð!Yã, Û •zî, zîó° y î, ð ÑyÛhsî, sf ÇÜ, îè, ó° Û Ìòf, ðîî, !SÈ–, ð!Yã, Û •

95%	MATCHING BLOCK 175/308	W
zî, zîó° y î, ðó° !Ó!È, Ñ° ð°îç		

È), Ì!ùòyÑ ðîüó° í, z, ðó° ÌÈ, ≈Ó° Ü, îó° ÛfylÓ° =!îî, îî, zî, ðyòl ÓfÓfliyi ã, y°% !SÈ° !ÓÚ çî, Ü, îü, ñ Ì, y çÌÇáfy •... y îíó° Ü, yó° îü, Ñ%È Ü, y° íó° çf Ófyî, •î – ã, î%, ð≈ç çî, îü, ó° ÙyV, yÛy!V, ÑÛî° îü, ð, ð!Yã, Û •zî, zîó° y î, ðó° ð%!È, «, Ìyó° È, î° •zî, zîó° y î, ðó° ≤Äyî ÑÓ≈e ç#Ó!y! ã îè, – ~SËyí, y, yzÇ°fyu, G È, y îTMÓ° çî, ÓSÈÓ° Ófy, ð# Ì%k, ñ Èœ, yòó° ñ ðfôl ~ÓÇ í, z_ó° •zî, y!°î, ÑyÛÛ!Ó, Ü, x!È, Ìyln ðÑf îòó° ðÁÇÑ°#yó° Ü, yó° îü, Ó×xMÈ, î° Ü, !È í, zî, ðyòl ≤Äyî ÓÑ, •î – 1470 !á fiê, y ÌΣÓ° Û Ìòf, ð!Ó° î, f_ @ Äy îüó° ÑÇáfy ~ÓÇ, ðîî, ç!ÜÓ° ð!Ó° Ùy!Ó, !k, çyî – îí ÓxMÈ, î° ñyÜ, ÑÇáfy áóÓ Ü, îü, !à îî! !SÈ°ñ Ñáy Ì°í, ≈ Ó° * ðyhs! Ó° î, •l rentier üÈ~– ÑyÛhsî, y!sfÜ, í, zî, ðyòl ÓfÓfliyi Ì!%È!f ðÜ ð%≈È, •Gî° yî° àyòfçÑf G !î, fÓfÓ•yî≈, ðif ð%≈È, •î – Ì, y Ìy Ì, Ü, y Ìy xMÈ, î° Ü, !È ð!Ü îü, ó° xÈ, yóç!î, Ü, yó° îü, È), fÌyÜ#ó° y ç!Ü á, #Ü, î, Ü, îó° •zçyó° y !ò îî, Óyòf •l Óy È, yàÈüÈã, y ÌÈ!Ó° ≤Äy G Ó× ~yÜ, y îü, ã, y°% •î – x îü, ÑÛî° È), fÌyÜ#îü, •z Ó#ç G Ü, !È ÑÓ° OyÜ ÑÓ° ÓÓ° y •Ü, ó° îü, •î – •zÇ°fy Ìü, çÑf í, zî, ðyòl îíó° ð!Ó° Ó° îü, ≈ ÌÓ×l#Ók, ç!Ü îü, ÌÈ! ðy! ð!Ó° •î – ç!ÜÓ° Û)f •...yÑ, ðyGî° yî x îü, È), fÌyÜ# xyÓyò# ç!Ü e î° Ü, îó° xyò%!Ü, ðk, îü, îü, ã, yÈÿÓyò ð!Ó° & Ü, îó° !ñ Ìyó° Ñ!D ÑyÛhsî, y!sfÜ, ≤Äy, ðk, îü, Ó° !Ü° !SÈ° ly– ~Ü, y!òÜ, ~yÜ, yî È), fÌyÜ#ó° y Ì, y îòó° ð% îó° y Ìy x!òÜ, yó° SËyí, îü, Ó° yç# ly •Gî° yî Û, È!Ü, !Ó° Ìoy• ðáy îð! – È, î° ÑyÛhsî, y!sfÜ, ÑÛç x!fiió° î, yó° Ü, ó° îü, ðîî, – xyÓyó° ð!Yã, Û •zî, zîó° y î, ð çÌÇáfy Ó!k, îü, Ì, •y! ÑÛ, Ó° y ~Ü, !ê, Óyhñ!Ó àê, ly Ó° îü, Ì! îî! !SÈ!– ÌÓ° î, ðSÈ! Ì çßv•yó° Ó!k, Óy Û, î%, f•y îó° Ó° ...yÑÓ!k, Ó° xyl%, ðy!î, Ü, •yó° !li≈î Û, ó° y ly ã î°G ~Ó° Ñ!D •zî, zîó° y î, ðó° ~Ü, ðòç îü, xlf ðòç !Ó, ð% ÑÇáFÜ, Ùy!° ÌÈ!Ó° x!È, È, yÑ! à îè, !SÈ°– !Ü, v ÑyÛhsî, y!sfÜ, í, zî, ðyòl ÓfÓfliyi ~•z Ó!ò≈î, ð!Ó° Ùy çÌÇáfyç!î, ÑÛÑfyÓ° ÌyÜ, y!Ó° y Ü, ó° y Ñ, Ó° •î !– xì≈l#î! !Óò Û!Ó° Ñ í, Ó (Maurice Dobb) Û îü, îü, îó° !SÈ! î ÑyÛhsî, îsfÓ° Ó° «, îç#° yñ, ð!Ó° Óî, ≈ÈüÈ! ÓÚ%á, y ~ÓÇ !fii, fliy, ðÜ, î, yó° xÈ, y îóó° Ü, yó° îü çÌÇáfy Ó!k, çyî, ÑÛÑfyÓ° ÑÛyòyl, yó° ð!È, Ñ, Ó° •î !– í, Ó° Ó° îü, Ñ ÛfylÓ° =!° ≤Ä!Ü îü, •z ~Ü, !ê, Ñ%!!ò≈çT xyÜ, yó° G, ð!Ó° !ò !îî! à îü, Gè, yó° È, î° çÌÇáfy Ó!k, ç!î, ÑÛÑfy ~•z ≤Ä!î, ç, yl=!°Ó° Ñ#ÛyÓk, î, y ≤ÄÜ, è, Ü, îó° – myòç G e îü, yòç çî, îü, ð!Yã, Û •zî, zîó° y î, ðó° ! Ó!È, Ñ° fliy îü, È!Ü, í, z, ð! îóç à îü, ,

NSOU • CC-HI-04 141 Ê, y, àò çlf í, zÍ, ðyòl – ~z ÓfÓfliy! !Ü, S%È Ü, y!Ó`àó` !ç`çyi, , ðif Ê, !Ó`Gî`y`yÓ` Üyòf`!Ü
•y`iê, Óyçy`!Ó` !Óe`!` Ü, ç`í, – ~!ê, `!Ü, Óy`!`!i, , ðy`!Ó` fl!l!È, ≈ó` ßyÜhs`i, y!sfÜ, í, zÍ, ðyòl ÓfÓfliyÓ` , ð!
Ó` , ð)Ó`Ü, – !Ü, v çl!Çáfy Ó, !k, ~ÓÇ ÓfÓßyÈüÉÓy!`!çfÓ` !Óhfl!yÓ` àê, `!li, !yÜ, `!p` Ê, y, `!àó` çlf í, zÍ, ðyòl`!lÓ` xòfyl`
`çÉ!`!` ~ÓÇ ÷ó` & `!` !Ó!!Ü`!l`Ó` x!≈!#!l`!`Ó` , ðó≈– !Ü, v Ó`Æy!#Ó` çlf Ü, Ñyã, y!y` SÈyí, , yñ í, zÍ, ðyòl <Ä!e`!`y!` `!
ò« , i, y G !!Ü!ÓÈ, yçl xyÓçfÜ, !SÈ`ñ Üfyl`!Ó` i, y !Ω, Ó`!SÈ`ly– ~z , ð!Ó` Ó!l, ≈i, , í, zÍ, ðyòl ÓfÓfliyÈüÉ<Ä!l`!` , ð`!`fÓ`
`Ó!çÓ` Ê, yà !Ü, !l, !à`!Ó`Ó` x!ðÓy!#Ó`y` ~ÓÇ Ü, !E!ç#Ó#Ó`yG`i, y`!òó` Ü, !E!ç , ðif !Óe`!` Óyòò x`!l`!` !Ü, S%È !
Ü, S%È , ðif e`!` Ü, Ó`!`i, !ç, Ü`!`y! – çl!Çáfy G ã, y!`òy Ó, !k, ~ÓÇ ßyÜhs`i, y!sfÜ, í, zÍ, ðyòl ÓfÓfliy!` i, y `!ùè, y`!lyÓ`
`Ü, y`!ly í, z, ðy!` ly !yÜ, y`!Ü, !%•z!ç`i, yÓ` xhs`°≈#! !ç`çyi, !Ó`!Ó`yò xyáfy !ò`!l` i, y`!Ü, ßyÜhs`i, `!sfÓ` xÓ«`!l`Ó`
Ü, yÓ`!`!`!`!`!Ó`!ã, !`!`i, Ü, `!Ó`!`!S!È– , ð!Yã, Ü, •z! , z`!Ó`y`!` , ð ÓfÓßyÈüÉÓy!`çf ~ÓÇ !ç`!`y!` , ðyòl`!lÓ` <Ä!yÓ` !à`!Ó`Ó`
!Çáfy Ó, !k, Ó` Ê, `!`È) , !Üòy!`!òó` !àó` i, fy`!àó` àê, ly ~Ü, e, y ßyòyÓ`!`<Ä!l`y!` , ð!Ó`!`i, •!` – !àó` =!`Ó` Ü`!òf Ü`!`
`Ó` fl!yò , ðyG!`yÓ` ÓfyÜ%, y, yÓ` !`!D !ÓÜ, , ç#!ÓÜ, yÓ` !Ω, yÓlyñ , ð%`!Ó`y`!ly x!≈!l!l`i, Ü, ÓfÓfliy`!`!Ü, !!`!ç`!òó`
!Ó!FSÈB` Ü, Ó`!`i, È) , !Üòy!`y xyã`!`#`•`!l`!SÈ°– !%•z!ç`i, yÓ` `A Critique` lyÜÜ, <ÄÖ`!`!`!` !`!à`!SÈ!`!`!`flight of serfs`
!SÈ`!àó`y!`!lÓ` !ÜÜ, y`#!`!`àê, ly ~ÓÇ fl!yò#l`i, yñ ç#!ÓÜ, y ~ÓÇ Ü!≈fyòyÓ` fl!ç<– ~z x!≈!l!l`i, Ü, Ó`* , ðyhs`!`!Ó`Ó` x!
È, áy`!l`i, ÜfylÓ` G È) , !Üòy!`<Ä!y Ê, `!`i, , ð`!`i, , – e`!l`yòç ç!`!`Ü, Ó` Ü`!òf•z ÊœÑ, yòò`ñ !Ó`ÜÑy!`òñ í, z, Ó`•z! , y!`ñ
ò!« , !ÈüÈ, ð)Ó`≈ Ê , yTM ~ÓÇ çyÜ≈y!`!Ó` Ó`y`z! í, z, ði, fÜ, y!` ~Ü, !Ó` , ð%`çl`!ày`#`!`ç` , í, zÍ, ðyòl G ÓfÓßyÈüÉÓy!`!çfÓ`
!`!D !%`_`•G!`y!` È) , !Üòy!`ÜÈüÈ!È, ≈ó` í, zÍ, ðyòl ÓfÓfliy x<Äy!`!DÜ, •`!l` , ð`!`i, , – myòç ç!`Ü, `!`!Ü, í, zÍ, ðyòl Ó`y`
Ü%lyÈ, yÈüÈSME, !` Ófy, ðy`!Ó` í, z!`!y•#`!` ~ÓÇ e`!`Üç ~!è, í, zÍ, ðyòl ÓfÓfliyÓ` Ü%áf í, z`!`!çf , ð!Ó`!`i, •!` – í, zÍ, ðyòl Ü,
SÈyí, , y`!`!Ó` È) , fl!yÜ# ~Ó` xyG! , y!` ~!`!` , ð! , , `!l`!`!`i, yÓ`yG`~z <Ä!l`y!` xyè`yhs`•!– ÊœÑ, yòó` ~ÓÇ !Ó`ÜÑy!`òñ`!`i,
Ó`!` , ≈ È) , !Üòy!`!òó` Ü`!`_` !ò`!l` i, y`!òó` !`!D !%`!ÓòyçlÜ, ç`!`i, ≈ ç!`ÜÓ` Ó`!`!yÓhfl!`Ü, `!Ó`!`!` ,

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ð!Ó`Ó!l, ≈i, x!≈!l!l`i, Ü, , ð!Ó`!fl!l`i, Ó` !`!D i, y`!`!`!`!`

È), <ÄÜ, , !i, Ó` ~Ó!ç<Tf x!%!y!`#`Ó`È) , fl!yÜ#`Üfyl`!Ó`Ó` Ü`!òf !lÜ, e, fl! Óyçy`!Ó`Ó` ã, y!`òy x!%!y!`#`Ü, !E!` , ð`!`i`f
í, zÍ!y`#`•!– ~z`« , f, ð)Ó`!`!Ó` çlf , ðy!Ó`!lÜÜ, !ò`!l` x!È, K, !lÜÜ, !l`!l`yà ÷ó` & `!` – Ê, `!`È` ßyÜhs`i, y!sfÜ, í, zÍ, ðyòl
ÓfÓfliy , ð`!Ó`y`!`k, , y, ≈!òó` myÓ`y , ð!Ó`Ó!l, ≈i, •!` – ~z , ð!Ó`Ó!l, ≈! <Ä!e`!`y!` ~Ü, è, y`Ói, , È) , !ÜÜ, y`!`!l`!SÈ°
!lÜ, è, Ói, ≈#`!àó` =!`Ó` çlf áyòf ç!f !SÓ`ÓÓ`y`!`Ó` i, y!àò ~ÓÇ Ü!lyÈ, y`y`!È, Ó` xyÜ, y!`ç, y– !`!Ó` ~z`!Ó!« , Æ`!`!`y=
°`ßyÜhs`i, y!sfÜ, í, zÍ, ðyòl ÓfÓfliyÓ` !SÓ`ç!#!` , ð!Ó`Ói, ≈!lÓ` `!`!fyi, Ü, !SÈ°ly– Ó`!`Ü, y`ò`!Ó` ~Ü, •z`òó`!lÓ` í, zÍ, ðyòl
, ðk, !i, `!l, xÈ, fhfl!ñ`!Ü`!ÓÈ, yç`!lÓ` Ü)!f`!`!`!Ü, ≈`òyÓ`!y`ly`!yÜ, y!` ÜfylÓ` <ÄÈ%, `!òó` , ð`!`k, !l, !x!≈!#!l`!`Ó` !`!D
`!`y`!ly !Ω, Ó`!SÈ°ly– <Äy!`hs`Ü, !Ü, S%È , ð!Ó`Ó!l, ≈! SÈyí, , y`ßyÜhs`i, y!sfÜ, í, zÍ, ðyòl ÓfÓfliyÓ` Ó`« , !ç#`!`yñ , ð!
Ó`Ó!l, ≈! !ÓÜ%ã! , y`~ÓÇ !Yã, y, y`ßyÜhs`i, sf`!Ü, xÓ%`!ÈÓ` !ò`!Ü, !l`!l`!`!y!` – – ã, !%, ð≈ç ç!`Ü, `!`!Ü, ßyÜhs`i, `!sfÓ`
<Äçy!`!Ü, G`ßyÜy!çÜ, !Ó!ðÈüÈÓfÓfliy!` Óf!≈i, yÓ` !`!D !`!D Ó`yçç!`_`Ó` « , !l, y`Ó, !k, flöçT`!` – È) , fl!yÜ#`!l`!`!sfí,
xyMÈ, !`Ü, ~ÓÇ Óf!`_`ÈüÈ!È, ≈ó` <Äçy!`!Ü, ÓfÓfliyÓ` !`!yÓk, i, y`!ál <ÄÜ, è, •!`!`i, ál , ð!Yã, Ü`•

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z! , z`!Ó`y`!`i, ðó` !Ó!È, ß` `!ò`!ç

Ó`yçÜ, #!` !Óã, yÓ`y`!l`Ó` í, zB`i, i, Ó` ÓfÓfliyñ`ò« , Ü, Ü≈ã, yÓ`#ÈüÈ, ð%çT`Ü, w#!` çy!ÓfÓfliy`ßyÜhs`<ÄÈ%, `!òó`
í, z, ðó` ßyòyÓ`!`Üy!`!È!Ó` xyfliy G !È, ≈ó`i, y`Ü, !y!` – ~Ó` !`!D !%`_`!`•`zç°fyu, G È , y`!TMÓ` Ü`!òf
ç!` , ÓÈ!≈Ófy , ð#`!`k, ñ`! , ≈!òó` x!ÓÓ`yÜ`!`k, !Ó@`!`!`•xçç`!G!`yÓ` Ê, `!`i` , y`!òó` !Çáfy •...y!`!y`!yàfi, Ó`
Ó`yç, ð%Ó`&È!`!òó` <ÄÈ, yÓ`

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ò, !, !È, !_Ó` í, z, ðó` <Ä!l`!`y`Ü, Ó`

yÓ` !%`!l!yà ~!l`!`!` – •zç°fyu, ñ È , yTM G`!`f!ò`!lÓ` çy!Ü, Óà≈ ~Ó` !%`!l!yà !l`!l` fl!y!`#`!`Ü, w#!` çy! <Ä!l`!`y`
Ü, `!Ó`!SÈ`!`!` – ~z , ð!Ó`!fl!l`i, `!l, ßyÜhs`<ÄÈ%, `!òó` x!`hfl!ç!`!Ó%È`!`!`!`

142 NSOU • CC-HI-04 ,œ!Ó'Óli,æi, ,œ!Ó'!flii,Ó' ſ'ÏD Uy!l'îî' !îî'ñ !îç'îòó' ſyÿy!çÜ, Uí≈fyòy ÓfÓ•yÓ' Ü, î'Ö' ÿ, yÓ' y ≈ÄÇyÿ'îlÓ' !Ó!É,ß' ,œ'îò !î!%- •l- É, î'p' Ó' yç'îlî!Ü, «, Üi, yā%, fî, •î'p'G ſÿÿçñ ≈ÄÇyÿ'îlÓ' Ó! «, î'le ~ÓÇ ſyÿÜ! Ó' Ü, !ÓÉ, y'îā ſyÿÜhs' ≈ÄË%, î'òÓ' ≈ÄË, y'Ó' !è, î'Û, ly'îÜ, - ſyÿÜhs' ≈ÄË%, î'òÓ' ≈Ä!i, œ!...yÿ' ,œ'îî' !SÈ' ſyÿÜ!Ó' Ü, î' «, î'le !Ó<'îÓÓ' É, î'p'- ñ, !ò! ſyÿÜhs' ≈ÄË%, î'òÓ' ſyÿÜ!Ó' Ü, ç!_ Û%, !«, äi, Ü, î'Ó' ñ i, zò≈i, l ≈ÄË%, î'Û, ſyÿÜ!Ó' Ü, ,œ! Ó' î'É!Óy' !ò' îî' x!Óy ly' !ò' îî' ſyÿyÓ' î' Úy!%îÉ!Ó' ç#Ó! G ſjô!_Ó' !î! ſfi Ü, î'Ó' !SÈ'î'p! - e îî' yòç ç!Ü, ,œ!≈fhs' •zi, z'îÓ' y'î, œ'ö' ≈Äyl' ≈Ä!i, !è, î'ò'îcÓ' ſyÿÜ!Ó' Ü, Óy!•l# !SÈ' ſyÿÜhs' ≈ÄË%, î'òÓ' !l'îò≈cyò#l- xÿy'îÓ' y'•# ÓÙ≈yÓ, î, ly,zè, Ó' y ~ÓÇ ò%à≈=!° !SÈ' ſyÿÜhs' ≈ÄË%, î'òÓ' ,œ'ö' ye' î'ÜÓ' í, z!ſ- !Ü, v ä, î%, ò≈ç ç!Ü, î'Ü, Ó' =Ó' & î'îÜ, •z ÓÙ≈yÓ, î, xÿy'îÓ' y'•#ñ ly,zè, î'òÓ' !%k, î'î«, î'le xy!ò, œ'îi, fÓ' xÓſy! =Ó' & •îî' !SÈ'- Û%, î'le à1302à è' y!ſ à1346à ~ÓÇ ,œ!yl' y!î, îî' à1356àÈÜÈÓ' Ó' îyD îl ò#à≈= Ó'ÜòyÓ' #ñ ,œ'òy!i, Ü, ñ ,œ'cyòyÓ' îy, k, yÓ' ò«, G Ó%k, ò#Æ ÓfÓ•yÓ' ~ ,œ!≈fhs' x, œ'ö' y' îç! xÿy'îÓ' y'•# Óy!•l#Ó' x•ÇÜ, yÓ' ä! i≈ Ü, î'Ó' î'ò! - ò#à≈!ò! ô'îÓ' ſyÿÜhs' ≈ÄË%, î'òÓ' !î! ſfiyò#l î' ſyÿÜ!Ó' Ü, Óy!•l# x ≈Ä!i, •i, ≈ÄË%, ç È, yā Ü, î'Ó' ~îſ!SÈ' i, yÓ' xÓſy! !!Yä, î, •îî' ly! ä, î%, ò≈ç ç!Ü, î'îÜ, ^ay'ÓyÓ' & î'òÓ' ÓfÓ•yÓ' =Ó' & •Gî' y! ~ÓÇ ò%à≈=!° Ó' ,œ! l àè, y'îly G ſçç! - ſyÿÜ!Ó' Ü, î' «, î'le ~•z xÈ, y!Ói, ,œ'ò' Ói, ≈l ſyÿÜhs' ≈ÄË%, î'òÓ' ≈Äy!ç!_ î'Ü, î'î, î'î - ſyÿÜhs' î, îſfÓ' ~•z ,œ'ò' Ói, ≈l Ó' yçç!_ î'Û, ç!_ çy'•# Ü, î'Ó' ~ÓÇ î'Ü, w#î çy!l ≈ÄÓi, ≈îlÓ' ſ%îlÿà ~îl î'ò! - 1066 !à fiè, y'îΣ !Ü≈y! Óç'îl' Ó' ,œ'ö' •zÇ°fy'îu, ~•z î, _¥ ≈Ä!i, ç, y'î' î'Ó' yçy' î'ò'îcÓ' ſÿhflî È) ſjô!_Ó' xò#ÿâÓ' ~ÓÇ ≈ÄÇy'îòÓ' xy!%à'îi, fÓ' ~Ü, Úye òyÓ#òyÓ' - ,œ!Yä, Ü •zi, z'îÓ' y'î, œ'ö' x!fe ~•z ≈Äly ≈ÄÓ!i, ≈i, •îi, !Ü, S%È' !Ó%j' î'p'G î'îç'îò ç!_ çy'•# Ó' yçç!_ îſfÓ' ,œ! •!SÈ'ñ î'ây îl #!i, äi, È, y'îÓ ~•z î, _¥ •z ≈ÄÓ!i, ≈i, •îi, =Ó' & Ü, î'Ó' î'Ó' yçy'z î'ò'îcÓ' îyÓi, #î È) ſjô!_Ó' ~Ü, Úye ≈ÄË%, - Ó' yçy' xyÓ' ſyÿÜhs' ç!_ Ó' ſy'î' i, yÓ' i, z, œ'ö' !È, ≈Ó' ç#° !SÈ'î'p! lyñ Ó' y T...#î Ü, yè, y'îÿy'îi, !Ó_çy'•# Ó!îÜ, ^ay, # î'Û, xhs' È%, ≈_ Ü, Ó' y =Ó' & •îî' ly! - •zi!Ü, î'òf ,œ!Yä, Ü •zi, z'îÓ' y'î, œ'ö' x!≈#!i, Ó' î' «, î'le ~ÓÇ i, z! ,œ!yò! ÓfÓfliyÓ' Ü'òf î'Ó'*, œyhs' Ó' à'îè, !à'îî' !SÈ'ñ î, yÓ' Ü'òf ſyÿÜhs' î, îſfÓ' ,œ'ö'î« !îç'îò x!hflic Óçyl' Ó' yáy ſΩ, Ó' •î' !! - 17É3≈ ſyÿÜhs' î, ſf î'Û, •zi, z'îÓ' y'î, œ'ö' N!çÓy'îò i, z_Ó' î' ≈!%à!ſ%, «, î'îÓ' !Ói, Ü ≈ ſyÿÜhs' î, y!ſfÜ, í, z! ,œ!yò! ÓfÓfliyÓ' ,œ'ò' Ó' î'î, ≈ ò!i, îſfÓ' ≈Ä!i, ç, yÓ' ≈Ä!e î' y'îÜ, î'Ü, w Ü, î'Ó' à'îi, , G î'è, !%à!ſ%, «, î'îÓi, Ü ≈ - î, î'Ó' !i, •y! ſÛ, î'òÓ' ~•z !Ói, Ü, ≈ !Ü)ç, ,œ!Yä, Ü •zi, z'îÓ' y'î, œ'ö' ÈÜÈ Ü, !wÜ, - !%à!ſ%, «, î'îÓi, î'Û, ≈Ó' ſ' î'è ſyÿÜhs' î, îſfÓ' xÓſy! ≈Äſ'ÏD ≈Ä!Ü !Óçò xy'îyā, ly Ü, î'Ó' ! !Ó' !è, ç ÜyÜ, ≈ſ#î' x!≈#!i, !Óò !Ü!Ó' ſ' í, Ó' (Maurice Dobb) - 1946 !à fiè, y'îΣ ≈ÄÜ, y!ç! 'Studies in the Development of Capitalism' @ Ä'îsi í, Ó' ſyÿÜhs' î, y!ſfÜ, x!≈#!i, G î, yÓ' ,œ! l ≈Äſ'ÏD î'Ó'_ Óf ^, œç Ü, î'Ó' l î, yÓ' Ü'òf xhs' !!≈!i, !SÈ' ò%!è, x!È, Üi, - ſyÿÜhs' î, y!ſfÜ, x!≈ÓfÓfliyÓ' È, Ó' î'Û, w È) !Üòyſ ≈Äly' •Gî' y! È) !Üòyſ ≈Äly' xÓſy'îlÓ' É, î'p' ſyÿÜhs' î, y!ſfÜ, x!≈#!i, Ó' ,œ! l à'îè, - !mî, #î'î, ñ ſyÿÜhs' î, y!ſfÜ, x!≈#!i, Ó' ,œ! l •îî' !SÈ' ſyÿÜhs' î, y!ſfÜ, Ü, yè, y'îÿy'îi !!i, xhs' !Ó≈îÓ' y'îòÓ' É, î'p'- í, î'ÓÓ' Ü'îi, ñ ſyÿÜhs' î, îſfÓ' ,œ! l !Ü)ç, ſyÿÜhs' î, y!ſfÜ, í, z! ,œ!yò! ſjô'îÜ, ≈Ó' Ü'òf !!i, !SÈ' - Üòf!%à#î' í, z! ,œ!yò! ÓfÓfliy'Ü!É, î, z! ,y'Ü î'îÜ, !Ü, È, y'îÓ 'Capitalist mode of production' ÈÜÈ~ ^, œ'òN'îSÈ!SÈ'ñ ſ' !ÓÉ!îî' ÚyÜ, ≈îſÓ' à'îÓÉ!iy'Ü)ç, Ü, !É! x!≈#!i, !ÓÉ!îî' ſ#!Üi, !SÈ' - ,œ'ö' Ói, ≈#Ü, y'î' ÚyÜ, ≈ſÛyò# G xÜyÜ, ≈ſÛyò#

NSOU • CC-HI-04 143 !i, •y!ſÛ, Ó' y ~•z !ÓÉ!î' !è, SÈyi, ,y G í, z_Ó' î'îó' ≈ÄÜ, ç!i, G ≈Ä!e'î' yÓ' Ófyáfy Ü, î'Ó' î'È! ! È, ß' ò, !<T'îÜ, y! î'îÜ, - ~î'òÓ' xy'îyā, ly! ſyÿÜhs' î, y!ſfÜ, í, z! ,œ!yò! ÓfÓfliy' È, y, !ñ È) !Üòyſ ≈Äly'Ó' fl!Ó'*, œ G xÓ« î'ñ là'îÓ' Ó' ,œ!_lñ Ó!îÜ, ^ô# ~ÓÇ Ú%oy x!≈#!i, ÈÜÈÓ' xy!ÓÈ, ≈yÓ' ~ÓÇ ,œ'òN!çÓyò# í, z! ,œ!yò! ÓfÓfliyÓ' ,œ! fliy! ,œ'îî' î'È- ÚyÜ, ≈ſ#î' i, î'î'ſyÿÜhs' î, y!ſfÜ, í, z! ,œ!yò! ÓfÓfliy' ðÜ !Óe'î' !SÈ' !è, î'Û, lyÜ, yÓ' ç!f È) !Üòyſ ≈Äly'Ó' !Ü) ^!Óç(Tf- È) fl!yÜ# È) !Üòyſ!ſÓ' í, zm, _ ðÜ !îç'îò' áyſ ç!Ü'îi, Ü, y'îç'ôyà'îly SÈyi, ,y G È) !Üòyſ î'Û, ^òGî' y ç!Ü Óy'fief' î'îÜ, ç'îſf' Óy là'îò áyçly xyòyl' Ü, Ó' i, - ~SÈyi, ,y xyÓ' G x'îÜ, òó' î'îÓ' ſyÿÜhs' î, y!ſfÜ, Ü, Ó' È) !Üòyſ î'Û, !ò'îi, Óyòf Ü, Ó' i, - í, zm, _ ðÜ xyòyl' G !SÈ' çÓÓ' ò!hf!Û)Ü, ^çyÉ!î'îó' lyÜhs' Ó' - x!hflic !è, !Ü, îî' Ó' yáyÓ' ç!f Ü, È!Ü, ÈÜÈÈ) !Üòyſ i, yÓ' ðÜ ≈ÄË%, Ó' 'ſÓy! !îî' y!ç!Ü, Ü, Ó' î'î, Óyòf !SÈ' - ~•z òó' î'îÓ' í, z! ,œ!yò! ÓfÓfliy' îÜ, í, Ó' Ó' î'p' î'È! È, y'îàó' ç!f í, z! ,œ!yò! ly'ÚoyÓ' ^!l'ò! ~ÓÇ Óyçy'îÓ' Ó' x!%, œ!fl!i, îî, !SÈ' ,œ!Yä, Ü •zi, z'îÓ' y'î, œ'ö' ≈Äyl' ſÓ≈îè ≈Äã, !ç, - ~•z ,œ'ò' Ói, ≈!ÚÓ%ã, !Ó' î'èÓ' ≈Ä!i, í, Ó' !Ó' îçÉ! ò, !<T xyÜ, È!≈i Ü, î'Ó' î'È! - Ü!Ó' ſ' í, î'ÓÓ' Ü'îi, ñ i, z! ,œ!yò! ÓfÓfliy' ä, y!•òy, ò)Ó' î'î ſyÿÜhs' î, îſfÓ' x« Üi, yñ Ó' yçç!l' Ó, !k, ~ÓÇ ~•z Ó' yçç!l' Ó, !k, Ó' ä, y, œ' ~Ü! Úeyyl' ^, œ'òN'îSÈ!SÈ' ly Ó•Ü, Ó' yÓ' «, Üi, y È) !Üòyſ î'òÓ' !SÈ' ly- ðÜ ç!_ Ó' í, z, œ'ö' !È, ≈Ó' ç#° ~•z ÓfÓfliy xÓſſß' •îî' ,œ'îi, , - ~Ó' ≈Ä!i, !e'î' y! xſÇáf È) !Üòyſ Úfy!Ó' ^SÈ' îi, î'îi, Óyòf •î' - í, Ó x!fy!f Ü, yÓ' î'îÓ' ^ã, îî' ~•z xÜy!l'ÓÜ, È) !Üòyſ ^çyÉ!î' îÜ, ſyÿÜhs' î, y!ſfÜ, í, z! ,œ!yò! ÓfÓfliyÓ' Óf!≈i, yÓ' Ü%áf Ü, yÓ' î' Ó' î'p' Ü'îÜ, î'Ó' î'È! - î, NyÓ' Ü'îi, ÓfÓſyÈÜÈÓy! îçfÓ' !Óhf!yÓ' ñ làÓ' y! î'îÓ' È, î'p' í, zq!i, ,œ'ò' !Ó!f!i, î'Û! làò x!≈ ! ò'îî' ÓáyÓ' áyè%, !l î'îÜ, xÓfy!i, ñ áyſ ç!Ü Ü, È!Ü, ÈÜÈÈ≈Äçy'îÜ, !ç òGî' y •zi, fy!ò ſyÿÜhs' î, îſfÓ' Óf!≈i, yÓ' Ü%áf Ü, yÓ' î' î'È! ly- í, Ó' xÓçf fl!#Ü, yÓ' Ü, î'Ó' î'È! î'î, ò!Yä, Ü •zi, z'îÓ' y'î, œ'ö' e' ÜÓò≈Úy! là'îÓ' Ó' ſÇáfy' Úfy!Ó' i, fy'îà Ók, ,œ'ò' Ü, Ó' È) !Üòyſ î'òÓ' ſyÿÜl' ~Ü, è, y !ÓÜ, ^ç#!ÓÜ, yÓ' ÓfÓfliy' Ü, Ó' y! ~•z ≈Ä!e'î' y, ò)≈i, y, ^, œ'îî' î'È! - ,œ' ß%z!ç 1950 á #/ ≈ÄÜ, y!ç! 'Science and Society ,œ!Ü, y! 'Feudalism- A Critique' ≈ÄÓ'îſ, ſyÿÜhs' î, ſf ~ÓÇ ,œ'òN! çÓy'îòÓ' ^Ü!Ó'Ü, ,œ!y!≈îÜ, fÓ' Ü, ly flòÓ' îî' Ó' îá ,œ'òN!çÓyò# x!≈#!i, î'î, í, z_Ó' î'îó' ç!f ſyÿÜhs' î, y!ſfÜ, í, z! ,œ!yò! ÓfÓfliyÓ' Óy•z'îÓ' ſ!e'î' Ü, î, Ü, =!° force- ÈÈ~

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yÙy!çÜ, ñ xì≈~Ìlî, Ü, çlÇáfyî, _¥ñ Ó`yç~Ìlî, Ü,

lyly !ÓÉlî" ≤Äyöylf ^, ð"lî" ^ISE- lyly !ÓÉlî"lî" Üi, , öyl≈Ü, f Ñ"lî" ¥G ≤ÄÓ_`yó`y ~ !ÓÉlî"lî" ~Ü, Üi, ^î ä, î% ð≈c çî, ^lî, ÑyÜhs"i, ^lîsfÓ` , öi, l cÓ`y!lîjî, •lî" !SÈ° ~ÓÇ ~z çî, ^lî, •zî, z^lîÓ`y, ð#lî" xì≈l#lî, ~Ü, ÑÇÜ, ^lîé, Ó` Ü% ^lîä , ð`lî, , lÿ ÑyÜhs"i, y!sfÜ, Ü, yé, y`lîyÓ` xÓÑyl à!è, ^lî" ðlî, ^lîsfÓ` xyàÜ"lîÓ` ^ «e ≤Ä"i, Ü, ^lîÓ` - 17É4 ≠ xl%ç#lî# 1- •zî, z^lîÓ`y, ð#lî" ÑyçÓfÓfliyl" ÑyÜhs"i, ^lîsfÓ` xÓ«`lî" Ó` Ü, yÓ`i xy`lîyā, ly Ü, Ó`&l- ~ ≤Ä"lîD Ü:lÓ` Ñ i, ^lîÓÓ` x!È, Üi, ! Ü, !SÈ° /2- ÑyÜhs"i, ^lîsfÓ` xÓÑyl ≤Ä"lîD l%aÑlî, «, î!Ói, ^lîÜ, ≈Ó` ≤ÄÓ_`y`lîÓ` ð, !<TE, D# xy`lîyā, ly Ü, Ó`&l- 3- l%aÑlî! ¶«`i!Ói, ^lîÜ, ≈ Ó`Öyè ≈ ^Ó`ly`lîÓ` Ó` Ó`f xy`lîyā, ly Ü, Ó`&l- 17É5 ≠ @`Äsi, ðO# 1. Ferguson-W. K. Europe in Transition- 1300-1500- Boston- 1962. 2. Pirenne Henri-Economic and Social History of Medieval Europe- New York- 1936. 3. Hilton- R. H.-The Transition from Feudalism to Capitalism- London- 1976. 4. È, yflÖÓ` ä, e`Öi, ≈#ñ ÑÈ, yÈlÓ`Ol ä, e`Öi, ≈#ñ !Ü, Ç-Ü, ä, ^lîRy, öyðfy!` ÈüüÈ•zî, z^lîÓ`y`lî, ð`lî%ayhs`Ó` ñ Ü, ^Ü, yî, yñ 2012- 5. !Ü≈`ä, w ð_ÈüÈÜðfî%a`lî"lî, •zî, z^lîÓ`y`lî, ðÓ` xyò%!Ü, lî, yÓ` i, z_Ó`ñ Ü, ^Ü, yî, yñ 2018- 146 NSOU • CC-HI-04 , ðl≈yl` ÈüÈ 6 ~Ü, Ü, ÈüÈ 18 □□□□□ !á fiè, ðÜ≈ñ à#ç≈y ~ÓÇ ^, öy, öi, sf àè, l 18É0≠ i, z`lîçf 18É1≠ È) !ÜÜ, y 18É2≠ ^Ó`yÙyl ä, yā, ≈ G ^, öy, öi, ^lîsfÓ` i, zayl 18É3≠ ^, öy, öi, ^lîsfÓ` !ÓÜ, y`lîç ^@`ÄaÓ`# ðf ^@`Äè, Óy ≤ÄlîÜ ^@`ÄaÓ`# 18É4≠ ä, y`lîä, ≈Ó` Ñj±ÑyÓ`i 18É5≠ •zî, lîÈ, !fiè, ä, fÓ` ÑÇ@`ÄyÜ 18É6≠ È, °yÈ, ° 18É7≠ xl%ç#lî# 18É8≠ @`Äsi, ðO# 18É0 i, z`lîçf • xy`lîyā, f ~Ü, ^lîÜ, Ó` ≤ÄlîÜ i, z`lîçf • Üðfî%a#lî" •zî, z^lîÓ`y`lî, ðÓ` ^Ó`yÙyl ä, yā, ≈ G ^, öy, öi, ^lîsfÓ` i, zayl !Ü, È, y`lîÓ`•i, y !Ç«`yl≈#`lîÓ` xÓäi,

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Ü, Ó`y- • ~z ~Ü, ^lîÜ, Ó` x, ðÓ` i, z`lîçf • ^,

öy, öi, ^lîsfÓ` !ÓÜ, y`lîç ≤ÄlîÜ ^@`ÄaÓ`# à 590ÈüÈ604ä !Ü, ðÓ`^lîÓ` È) !ÜÜ, y, öy! Ü, ^lîÓ`!SÈ° i,

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yÓ` i, z, ðÓ` xy`lîyÜ, , öyi, Ü, Ó`y- • !ç«`

yl≈#`lîÓ` ^, öy, ð G Ó`yçî, ^lîsfÓ` Ü`lîöf ^î•zî, lîÈ, !fiè, ä, yÓ` m@µ •lî" !SÈ° i, yÓ` Ü, yÓ` l G È, °yÈ, ° xl%Ñlî, y`lî xy@`Ä`# Ü, ^lîÓ` ^i, y°y •i, z_`~Ü, ^lîÜ, Ó` x, ðÓ` i, z`lîçf- 18É1≠ È) !ÜÜ, y Üðfî%lî !á fiè, yl çà`lî, Ó` ÑÓ≈e ð`lîÜ≈Ó` ≤ÄÑyÓ` ~ÓÇ Ófy, öü, ≤ÄÈ, y`lîÓÓ` È, ^i° ðÜ≈=Ó`& ^, öy, öi ~ÓÇ ^Ó`yÙyl ä, y`lîä, ≈Ó` i, zayl ~Ü, =Ó`&c, ð)î≈ xðfy!` - ð#â≈Ü, y° ð`lîÓ` ^, öy`lî, ðÓ` ^lî, cyò#lî Ó`yÙyl ä, yā, ≈~Ü, ^lî, w Ü, ^lîÓ` , ðl`Yā, Ü•zî, z^lîÓ`y`lî, ðÓ` xhs`!l≈!•i, `Ü, f à`lî, , i, z`lîè, !SÈ°- ^SÈy`lîè, yÈüÈÓ`lî, , y Ó`yçf=!Ó` i, z, ðÓ` ~ÓÇ ÑyöyÓ`i`Ùyl%`lîÈlÓ` ~ð!@`lç#Ó`lî ^, öy, öi, ^lîsfÓ` NSOU • CC-HI-04 147 !lî`sfî Ñ%≤Älî, !¶, i, •lî" !SÈ°- Üðfî%lî ^, öy, öi`lîÓ` Ü`lîöf ^ð¶, Ó`i° Ñjøy!lî, •lî" !SÈ°lî ≤ÄlîÜ ^@`ÄaÓ`# à590ÈüÈ604ä- ÑÜ@`Ä, ðl`Yā, Ü•zî, z^lîÓ`y`lî, ðÓ` i, z, ðÓ` ^, öy`lî, ðÓ` Ó`y<T...~lîlî, Ü, öy!Ó` ≤Älî, È, i°i, •lî" ^ISE- ≤Ä"lî" yçl`lîÓy`lîÓ` y<T...~lîlî, Ü, «`Üi, y ÑyÜ!`lî, È, y`lîÓ`•hflîyhs`!Ó`i, Ü, Ó`yÓ` x!ðÜ, yÓ` Óy Ü`lîyl#i, Óf!` ^Ó` i, z, ðÓ` i, y x, ð≈i Ü, Ó`yÓ` x!ðÜ, yÓ` ^, öy`lî, ðÓ` xy`lîSÈÈüüÈ~•z öy!ÓÓ` ÓyhflîÓ` Ó` *`öyl`lîÓ` çlf•z ÑÖ, Öi, ^, öy, öi, i, #lî" !GÈüÈÓ` i, z`lîöfy`lî G xy@`Ä`lî• 800 láfie, y`lîÇ cy`Üy`lîÓ` ÑjAyè, Ó` *`lî, ð x!È, ^lîÈÜ, xl%!¶, i, •lî" !SÈ°- lÓÜ`lî"lî, ðçÜ çî, ^lîÜ, Ó` ÜyV, yÜy!V, ÑyÜylf ^lî"lî, xÑyÜylf •Gí`yÓ` , ð`lîÓ`•z ^, öy, öi, sf ä, Ó`Ü ð%ð≈cy@`Ähflî •lî" , ð`lî, , - , ð`lîÓ` xyÓyÓ` =Ó`& •lî" xy`lîÓ`y`lîÓ` , ðÓ≈- ðçÜ`lî"lî, ~Ü, yòç çî, ^lîÜ, Ó` ≤ÄlîÜy`lî≈ ^, öy, öi, ^lîsfÓ` , ð`lî«` !SÈ° !lî, yhs` ð%/ÑÜlî - ~z ÑÜlî`Ü, y`lîly ≤Älî, È, yÑjöÛ` ^, öy`lî, ðÓ` xy!ÓÈ, ≈yÓ` à`lîè, !l- ðÜ≈yā, Ó`^lîñ`lîlî, Ü, Ùyl Ó`«`yl`ñ !ç«`y ÑÇfl, Ölî, Ó` xl%ç#°`lî ä, y`lîä, ≈Ó` È) !ÜÜ, y `Ó`yöy!`Ü, •lî" G`lîè, - ≤Äyl`^`òì, , ^lîcy ÓSÈ`lîÓ` xÓÜylly G @`y!Ülî` x!hflç Ó`«`yÓ` , ð`lîÓ` 1046 !á fiè, y`lîÇ ÑjAyè, i, i, #lî" ^•lîÓ`#Ó` xy@`Ä`lî• G , ð, ¶, `lî, öyÈlîÜ, i, y!` , ð%lÓ`y!` =Ó`& •lî" !Ó÷!k Ü, Ó`i xy`lî@`y!ñ ðÜ≈=Ó`&`lîÜ, i, yÓ` fl!Ü!•Üyl` , ð%/≤Älî, ¶, yÓ` i, z`lîöfyā- 1073 !á fiè, y`lîÇ ^, öy, ð ÑÈÜ ^@`ÄaÓ`# Ó` *`lî, ð !•lîç, Ó`y`lîÜ, Ó` !!Ó≈yā, ^lîÓ` Ñ`lîD Ñ`lîD ÑÜhflî !á fiè, yl çàl xy`lîy!i, , i, •lî" i, zè, ° ðÜ≈=Ó`& ~ÓÇ ÑjAy`lîè, Ó` ç!_` , ðÓ`#«`yÓ` ≤Älî, ^lîly!à!y! - ^@`ÄaÓ`#Ó` öy!Ó` !SÈ° ^lîjAyè, ^lîÜ, !ÑÇ•yÑlā%, fî, Ü, Ó`yÓ` , ð)î≈ ~ÓÇ ~Ó`ð x!ðÜ, yÓ` ^, öy`lî, ðÓ` xy`lîSÈ- 1075 !

100%

MATCHING BLOCK 184/308

W

á fiè, y`lîÇÓ` ^È, Ó` ðl`y!Ó` ^

lí, ÊÚ @ Áò # xlyçÜ, ßyÜhs ≤ ÄÊ%, Ü, i, ≈Ü, İyçÜ, Şj±ðy ïl' Ó' ^ «, İe Úzî ÊÊ, İfiè, ä, fÓ' Ú ≤ Äly ~ Óç xlyç, yl
 Şjð)≈ Ó' * İ, ð !!! Ìk, Ü, İÓ' l ~ Óç ~ * z xy İòç İÜ, ^ Ü, w Ü, İÖ' ÷ Ó' & • İ', öy, ð ~ Óç ŞjÄy İë, Ó' Ü İòf ò # à ≈ İlyl' # ñ
 Ó' _ ^ «, İ' # ~ Ü, ŞÇ @ ÄyÜ - @ " Áò # Ó' Ü İli, ä, y İä, ≈ Ó' xò # İfli ŞÖ' İÜ, Ş É * z İa fiè, G İhs " İòÓ' Şjò! _ ~ Óç İşây İl
 • İfli İ «, ð Ü, Ó' yÓ' xli ≈ * z İ' y xyôfy! dÜ, ç! _ Ó' xÓylylly - * zî ÊÊ, İfiè, ä, fÓ' Ü ŞÇ @ ÄyÜ Ófy, ðÜ, Ó' * ð öyÓ' İ
 Ü, İÓ' - 1122 İa fiè, y İŞ Gİ' yÜ ≈ ŞËË ~ Ó' ä%, İ _ Ó' Üyôf İÜ xò ≈ ÈËËç, yŞ#Ó' ŞÇ @ ÄyÜ ^ ç İÉİ ŞjÄyè, ~ Óç ^, öy, ð
 ~ Ü, è, y Ü # Üyç Şjyl' xy İli, Ş «, Ü • İ - İ, İÖ' ~ Ó' Ê, °yÈ, ° Ş İhs " yÉİçÜ, İSÈ' ly - ~ * z ~ Ü, İÜ, Ü ðf İ% İàÓ' • zî, z İÖ' y İ, ð İa
 fiè, ð İÜ ≈ Ó' ≤ Äÿ İÖ' Ó' ^ ≤ Ä «, y, ð İè, ^ Ó' yÜyl ä, y İä, ≈ Ó' İ, zayl ~ Óç ^, öy, ð, İsf Ó' İli' sfi' ÓÉİ' İİ' xy İ' y! ä, İ, • İÖ -
 òç Ü İ' İÜ, ~ Ü, yòç çİ, İÜ Ó' ≤ Äİ Üy İò ≈ ^, öy, ð, sf ŞÇ Ü, è, Ü, y! è, İİ' İÜ, È, y İÖ ðÜ ≈ = Ó' & fljÜ! • İyl' , ð % / ≤ Äİ, ç, yİ'
 İ, z İòfy # • İ' l ~ Óç Ü zî ÊÊ, İfiè, ä, fÓ' Ü ≤ Äly İÜ, ^ Ü, w Ü, İÖ' ^, öy, ð ~ Óç ŞjÄy İë, Ó' Ü İòf ò # à ≈ İlyl' # ŞÇÜ, è,
 ~ Óç ~ Ó' , ð! Ó' İ! İ! , ÓÉİ' İİ' xy İ' y! ä, ly • İÖ - 18É2 ≠ Ó' yÜyl ä, y, ä, ≈ G ^, öy, ð, İsf Ó' İ, zayl Ü ðf İ% İà • zî, z İÖ' y İ, ð İa
 fiè, yl ð İÜ ≈ Ó' ≤ Ää, yÓ' ~ Óç ≤ Äÿ İÖ' Ó' Ü İòf Ó' yÜyl ä, y, ä, ≈ ~ Óç ðÜ ≈ = Ó' & ^, öy, İ, ð Ó' Úx! ÓŞÇ Óy! ði, İ, İ, İcÓ'
 ≤ Äİ, ç, yÓ' Ü, yÓ' İ! ! ! İ' • İ - ò # à ≈ Ü, y Ó' ð İÖ' ^, öy, İ, ð Ó' İ, İc Ó' yÜyl ä, y, ä, ≈ y İ, İ! İa fiè, yl Ó' y İçf Ó' ≤ Äöyl ðÜ ≈ İİ'
 ≤ Äİ, ç, y İl, ð! Ó' İ, • İİ' İSÈ' ~ Óç ^ Ó' yÜyl ä, y, ä, ≈ İÜ, ^ Ü, w Ü, İÖ' , ð! Yä, Ü • zî, z İÖ' y İ, ð Ó' xhs' İ! ! İ' • İ, Ü, f ä İ, İ, ,
 İ, z İè, İSÈ' - İSÈy İè, y ÈËË Ìli, , y Ó' yçf =! Ó' G, ðÓ' ~ Óç Şyôy Ó' İ Üyl% İÉİÓ' ~ ð! ! @ ç# Ó' İl ^, öy, ð, İsf Ó' İli' sfi
 Ş% ≤ Äİ, ç, İ, ç, İİ' İSÈ' - 312 İa fiè, yŞ İyàò ŞjÄyè, Ü, İfiè, yè, y z İÖ' İa fiè, ðÜ ≈ @ Ä' İ ~ Óç 391 İa fiè, y İŞ ŞjÄyè, İG İli, y!
 Şİ yŞ Ü, İ, ≈ Ü, İ, y İÜ, ^ Ó' yÜyl ŞjÄy İçf Ó' ~ Óç ðÜ ≈ Ó' * İ, ð flj#Ü, İ, İ, ðyl • zî, z İÖ' y İ, ð ~ * z ð İÜ ≈ Ó' ≤ Äÿ İÖ' Ó' , ði
 ≤ Äçhflı Ü, İÖ' İ! İİ' İSÈ' - İa fiè, ð İÜ ≈ Ó' ≤ Äÿ İÖ' Ó' Şj, ly! ^ Ü, y İly ç! _ çy° # ^ Ü, w# İ' ≤ Äİ, ç, y İÖ' xy! ÖÈ, ≈ yÓ ly
 àè, yİ' Óf! _ ài,

148 NSOU • CC-HI-04 ≤ Ä İä, < Tyİ' İi, Ó' # Ü, İİ' Ü, İè, ä, y, ä, ≈ İİ' ÷ Ó' & • İİ' İSÈ' İa İfiè, Ó' xlyç' yà# İòÓ' ðÜ ≈ İİ'
 ç# Ó! - ≤ ÄİÜ İò İÜ, İa fiè, yl ä, y, ä, ≈ İSÈ' İaÓ' İÜ, İwÜ, - İÓç, ðÓ' y Şyôy Ó' İ, İà İÖ' ÓyŞ Ü, Ó' İli, l ~ Óç İa fiè, yl İyà: Ó' Ü,
 G xy İç, öy İç Ó' İa fiè, yl İòÓ' ðÜ ≈ İİ' ç# Ó! İli' sfi Ü, Ó' İli, l - ≤ Äİ' İÜ İà İÖ' Ó' İÓç, ð İòÓ' ŞÜÜ ≈ yôy ŞjòŞ' Ó' İ' Ü İl
 Ü, Ó' y • İ' G e' Üç ðÜ ≈ İİ' İÓ = k, İ, y Ó' «, yÓ' çlf İyçÜ, Şj±ðy ïl' Ó' Ü İòf e' İÜyFä, ^ Øİ# İÓÈ, yà x! İÓy! ≈ İİ' G İè, -
 ≤ Ä İİ' yçl xlyç İÖ' xy • İ, ðÜ ≈ İİ' Ş İjè ð İl İlyl' İİ' İÓç' İ, ðÓ' Ü İ ≈ yôy Ó, İk, • İİ' İSÈ - ~ È, y İÖ' z e' Üç ^ Ó' yÜ ~ Óç
 Ü, İfiè, y! è, İly, ð İ' Ó' İÓç, ðÓ' y ≤ Äİ, ç, ð! _ G Şjøy İlÓ' x! ðÜ, yÓ' # • İİ' İSÈ - İ, İÖ' İÓç' İ, ðÓ' x! ÓŞÇ Óy! ði, İ, ç, İcÓ'
 Ü' İ' İSÈ' Doctrine of Apostolic Succession - ä, y, ä, ≈ ≤ Äİ, ç, yÓ' ^ àyİ, , yÓ' İò İÜ, İÓç, ð İòÓ' ^ ≤ ÄİÓ' İ, İÇÉİfÓ, İ@Ó'
 (Apostoles) İ, z_ Ó' Ş) Ó' # Ó' İ' Ü İl Ü, Ó' y ^ • İ, - Ş% İ! ! ð ≈ < t ðÜ ≈ çy İf İf Ó' xÈ, y İÖ' Ü Ó! aÜ, È, y İÖ' İÇÉİf, ðÓ' jòÓ' y!
 Óç, ð İòÓ' Üyôf İÜ z Üyl Ó, ð% İèÓ' İ, z, ð İòç Şj±ä, y! Ó' İ, • İİ' İSÈ' Ó' İ' İ, yÓ' y, ç, ð, İf' İ, İ, İfÓ' Óy • Ü, • İİ'
 İ, z İè, İSÈ' İ' l - Ü, á İly İyçÜ, Şj±ðy ïl' Ó' Ü İòf İ, ç, öyl ≈ Ü, f ^ ðáy İò İ' İ, yÓ' y ^ ≤ ÄİÓ' İ, İÇÉİfÓ, İ@Ó' ≤ Äİ, ç, İ, ç, Óy flø,
 İ, İÓç! İ, ç, ðÜ ≈ İİ' ≤ Äİ, ç, y İlÓ' çÓ' İy, ðŞ' • İ, İ, Ü, yÓ' İ, y, İòÓ' ! ÓÿyŞ İSÈ' İ' ≤ ÄÜ, İ, İ, f İşây İlz! ÓÓ' yç Üyl -
 ^ Ó' yÜyl ä, y, ä, ≈ ~ Óç ^, öy, İ, ðÓ' ≤ Äyòlyf ≤ Äİ, ç, yÓ' , ð İİ' ŞÓ' İ' İÜ, Ó' İli, ç, y Óyôy ~ İSÈ' İal ŞjÄyè, çy! İfiè, İli' yl ≤ Äİ, ç, İ,
 ç, İ, ðÜ ≈ Ó' y İçf ä, y, ä, ≈ İÜ, Şjð) ≈ È, y İÖ ŞjÄy İë, Ó' İli' sfiyô # İl xylyÓ' ≤ Ä İä, < Ty • İİ' İSÈ' - ~ * z ≤ Äİ' yŞ ŞÈ, ° • İ' İ'
 ^, öy, İ, ð Ó' ^ ç, İcÓ' xÓŞyl àè, İ, - İÜ, v Ü, İİ' Ü, İè, àè, lyÓ' È, İ' ^ ÇÉİ, ð! ≈ hs' İ, y, İ! -! - y İ! , İ! İa fiè, yl çal' Ó' y İÜÓ'
 ≤ ÄÈ, yÓyô # İl İ' İÜ, İà İİ' İSÈ' - , ð! Yä, Ü • zî, z İÖ' y İ, ð ÓÓ' ≈ Ó' xye Ü İl' İÓ' È, İ' İ' Üyl% İÉİÓ' ç# Ó' İl' İ! İa fiè, # İ' ŞÜy İç
 , ð! Ó' Ói, ≈ İa İè, İà İİ' İSÈ' - İyàf çyŞ İÜ, Ó' xÈ, y İÖ' İa fiè, ðÜ ≈ Ó' «, yÓ' ≤ Äyl' ŞÜhflı òyl! c ~ İSÈ' à, y İä, ≈ Ó'
 G, ðÓ' - ~ * z x! İfı Ó' İ, yÓ' Ü İòf ðÜ ≈ G ŞÇ fl, Ö, İ, Ó' ~ Ü, Üye Ó' «, Ü, İ, Şy İÖ çlài ^, öy, İ, ðÓ' çÓ' İy, ðŞ' • İİ' İSÈ - • zî, y!
 Ó' ! Ó! È, İ, xMÈ, İ' İ' n' Ó' yÜ ~ Óç İ, yÓ' ≤ Äİ, fhs' ≤ Ä İò İç xyÓ' G Ófy, ðÜ, È, y İÖ ~ * z òy! c , öy' İl Ó' İ, # • İli, ^ ðáy!
 à İİ' İSÈ' ~ Ü, y! ðÜ, ^, öy, ð İÜ, - ^ ylyl, ≈ xye Ü İl' İÓ' İÓÓ' & İk, ^ Ó' yÜ Ó' «, yÓ' òy! c , öy' İl ^, öy, ð ≤ ÄİÜ @ " Áò #
 à590 ÈËË604ä x @ Äİ # È) ! ÜÜ, y @ Ä' İ Ü, İÖ' İSÈ' İ' l - Ü ðf İ% İàÓ' ^, öy, ð İòÓ' Ü İòf ò # à Ó' İ' xÈ, İ, İ, ç, ≤ ÄİÜ
 @ " Áò # ŞjyÓ' y ç# ÓÍÓfy, ð # ~ * z Şjøy İlÓ' x! ðÜ, yÓ' # • ÓyÓ' Şyôy Ü, İÖ' İSÈ' İ' l - İ, yÓ' ŞÜ' İ' İÜ, z ^, öy, ðÓ' y
 Úÿä İÖ' Ó' İŞÜ, İòÓ' İŞÜ, Ü İy İÜ, ð! Ó' İ! , İ, • İli, = Ó' & Ü, İÖ' İSÈ' İ' l - ^ Ó' yÜyl ä, y İä, ≈ Ó' xy! ð, ð, f ! Óhflı yÓ'
 İli' n' (ð) ≈ ^ Ó' yÜyl ŞjÄy İçf Ó' İli' sfi İ' İÜ, ^, öy, İ, ð Ó' «, Ü, y Ü _ Ü, Ó' yÓ' ≤ Ä İä, < Ty İli' n' ÜylÓey! z İSÈ'
 @ " Áò # Ó' ~ Ü, Üye «, ç - 18É3 ≠ ^, öy, ð, İsf Ó' ! ÓÜ, y İç @ " Áò # ðf @ " Áè, Óy ≤ ÄİÜ @ " Áò # ≤ ÄİÜ
 @ " Áò # à590 ÈËË604ä ^, öy, İ, ð Ó' , ðò xÇÜ, İ, Ü, Ó' yÓ' xy İà Ü, İfiè, y! è, İly, ð ÈËË ~ ^ Ó' yÜyl ä, y İä, ≈ Ó' ≤ Äİ, ç, İ! ! ð
 ! Şy İÖ' İ' x! È, K, İ, y çç ≈ İÜ, İÖ' İSÈ' İ' l İ, yÓ' ! È, İ, İli, !

95% MATCHING BLOCK 185/308 W

İ, İ, İ, ç, ð! İ, Ü, İÖ' İSÈ' İ' l İ ç

yŞÜ, G ðÜ ≈ Ó' «, Ü, Ó' * İ, ð ŞjÄy İë, Ó' ! Ó' İÓ' y! ði, y Ü, İÖ' ^ Ó' yÜyl ä, y İä, ≈ Ó' ^ Ü, y İly yÈ, • İÖ ly - ~ * z Ü, yÓ' İİ'
 ^, öy, İ, ð Ó' «, Ü, y Ó' ! ÓÜ, y İç Ó' ç İlf @ " Áò # ~ Ü! ^ «, e ^ Ó' İSÈ' İl' İİ' İSÈ' İ' l İşây İl Óy z çylè, y z ŞjÄy İë, Ó' İli' sfi
 İSÈ' ly - İ, İ, İ, ç, z_ Ó' G Ü ðf • zî, z İÖ' y, ð İÜ, İa fiè, ð İÜ ≈ ð # İ, ç, İ, Ü, Ó' yÓ' İ, z İj İçf ðÜ ≈ ≤ Ää, yÓ' Ü, ^ ≤ ÄÓ' İ
 Ü, İÖ' İSÈ' İ' l - ~ * z ŞÜhflı xMÈ, İ' İ', öy, ð ~ Óç ŞjÄy İë, Ó' «, Ü, y Ó' m İ@µÓ' ŞΩ, yÓly İSÈ' ly - @ " Áò # Ó' ~ * z
 Óyhflı Ó% İk, Ó' Ü, yÓ' İİ' Ü ðf İ% İà ^, öy, ð, sf İÜ, Óy z çylè, y z ŞjÄy İë, Ó' İli' sfi İl' Ó' Óy z İÖ' Óy ôy # ÈÈ, y İÖ' ! ÓÜ, !
 çİ, • ÓyÓ' Ş% İlyà İò İİ' İSÈ' - ^ Ó' yÜyl ä, y, ä, ≈ * z İ, ð! Yä, Ü •

zí,z^IO`y^I,óO` IO!E,ß` ^òç

G çylî, =!Ó` çll#fljÓ` * öy ~ÓÇ ðÙ≈=Ó` & ^ öy,õz ^î,ç`îòÓ` ^ó!Ü,Ü, G xyôfy!dÜ, ç#Ó`îlÓ` ≤Ãöyl xÓ`
jllËüüë`È@`ÄàÓ`#Ó` Ü,li`^lçÓ` Ê, ^î°z ~z öyÓ`îyÓ` ¶!kT`^îl`!SÈ°- ð!ÿã,Ü•zí,z^IO`y^I,óO` çyflÜ,Òà≈`îÜ, li`ll
~G ^ÖyV,çylî, ^ã, ^îl`!SÈ`îl`î`î`çy!l≈ó ç!_`
NSOU • CC-HI-04 149 ¶≈yç`îç ~ÓÇ ¶ó≈`îç, ^le xyôfy!dÜ, ç!_`Ó` xó#!- ^ öy`î,óO` xl%çyfl G !l`îò≈çyÓ`# x@`Äy•f
Ü,Ó`yÓ` çy!hfl! ¶Ûyçã%,flî, ~ÓÇ î,y lÿçÜ, ^î`üü, ÷Ó` & Ü, ^îÓ` à,# í,zE,î` ^o#Ó` !ÓÓ` & ^lk, ≤Ä`îlÿçf •îlî, çy`îÓ`
^îl`î`l f li`ll Üæ,y!hs`•#lË,y`îÓ` ≤Ãã,yÓ` Ü, ^îÓ` ^îSÈl- lÿçÜ, ^îòÓ` !lî`!l` ^ öy`î,óO` xyK,yÓ• Ü`îl`Ü,Ó` ^îl`l ~ÓÇ
ã,y`îã,≈ó` Ü`îòf e` ^îÜyß`î, ^o#!OË,yàn` ^làyaf,çl%yl`# Ü, Û≈ G öy!l` ç x,ç≈i`!ÓEî`îl` î,yÓ` î,#«` ð,`!kT`!SÈ°- !lî`ll`z
≤Ä`îl`! áfiè,y! ¶Ûyç`îÜ, Society of Christian Commonwealth Ó`*`î,ó x!E,`!i, Ü, ^îÓ` l`~ÓÇ ^ öy,õz ^î lÿçÜ,Ó, ^îòÓ`
¶y`î`y,yl` ~z ¶Ûyç`ll`sf`îrÓ` xlóü,yÓ`#î,y`@`ÄàÓ`# ðf`@`Ä`îè,Ó` ¶yçàè,`!Ü, ≤Ä`îl`Ë,yÓ` Ó`î°~Ü,`!è, ¶%!Ó!òì,
î,`î`_çÓ` Ó`*`ç`îl`- ^ öy`î,óO` xy!ò,öi`ç xli` ¶`îç, ð!ÿã,Ü•zí,z^IO`y^I,óO` ^òç=!`îl` ¶%≤Ä`îl`!ç,`!i` - !áfiè,y!
(ð%îfÉ)!Ü`îl` çy!l≈ÓEüÉx,çy!l≈ó ¶Ü,° ç!_`Ó` xyóyÓ` ðÙ≈=Ó` & ^ öy,õ SËyí,çy xyÓ` ^ü,`z•z llñ` ≤Ä`îl`yçl`îÖy`îó
Ó`y`T...`ll`ü, «`Ü`i,y ¶y!l`ü,Ë,y`îÓ`•hflÿhs`!Ó`î, Ü,Ó`yÓ` Öy`Ü`llyl#î, Óf!_`Ó` G,óO` î,y x,ç≈i`Ü,Ó`yÓ` x!
ðÜ,yÓ` ^ öy`î,óO` xy`îSÈ°~z öy!óO` ÓyhflíÓ`Ó`*`çy!l`l`íÓ` çlf•z ¶Ω,Óì, ^ öy,õ i,`i`#l`!°GèüÉÓ` í,z`lòfy`là 800 !á
fiè,y`îΣ xl%çy,`i`•îl`!SÈ° ¶jAyè, çy`Ûy`îlÓ` ¶jAyè, Ó`*`î,ó x!E,`îE!Ü, - ~z äè,lyÓ` Ü`îòf`!lî`!SÈ° Ü`òf!%`làÓ` ð#ã≈
G Üæ,y!hs`ü,Ó` ~Ü, xófy!`ÈüÉjAyè, G ^ öy`î,óO` Ü`îòf`^ç`ç`llÓ`*`ç`îl`íÓ` m@µ- 18É4 ≈ã,y`îã,≈ó` ¶j±¶yÓ`î`lÓÜ
^î`ü, ðçÜ çl`îÜ,Ó` ÛyV,yÛy!V, ¶Ü`îl` ¶yÛy!f`î`üü, x¶yÛy!f`G!`yÓ` ç`îÓ`z` ^ öy,õî, sf`ã,Ó` Ü`ò%ð≈çy@`Ähfl`•îl`
ç`îl`ç, - ç`îÓ` xyóyÓ` ÷Ó` & •î` xy`îÓ`y`îlÓ` ,óO≈- lÓÜ`î`üü, ðçÜ çl`îÜ,Ó` ≤Ä`îl`y`îò≈` ^ öy,õî, sf`ll`îçÓ`
Ü!≈yòyÓ!,k, ~ÓÇ ç!_` ¶MÈ,`îl` ¶«`Ü`•î` Ü,`îl`Ü,`!è, Ü,yÓ` ^îl`- ^ öy,õ ≤Ä`îl`@`ÄàÓ`#Ó` ¶ü!`î`üü,z` ¶Ω,yÓf`≤Ä!
î,m@µ# ç!_`=!`îÜ, ~`îÜ, x`îl`fÓ`!ÓÓ` & ^lk, !ll`%`_`Ü,Ó`yÓ` ^ü,`ç`ç`xy!`_`Ü, ^îÓ`!SÈ`îl`- ≤Äy!`ð%`îçy`ÓSÈÓ` ð`îÓ`
î,yÓ`y`zi,y!`îl` @`Ä#Ü, ¶jAy`îè,Ó` ç!_`Ó!k,Ó` ç`îl`xhs`Ó`y!` ¶!kT`Ü, ^îÓ`!SÈ`îl`^°y!jy, ≈`îòÓ` ÓfÓ`yÓ` Ü, ^îÓ`-
xyóyÓ` í,z`_`ç`z,y!`îl` ^°y!jy, ≈ó`y ç!_` xç≈l`Ü,Ó` ^î°î,y`îòÓ` ðÜl`Ü,Ó`yÓ` çlf`î,yÓ`y`Ë,yB, çyflÜ, ^îòÓ`
çÓ`îy,õß`•l`!môy`#lË,y`îÓ`- xÓçf`~Ó` Ê, ^î° xyß`!Ó`ç,ò`î`üü, Ó`«`y`ç`ð`î°G lÓÜ çl`îÜ,Ó` ^àyí,çy!`ç!_`çy°# Ê
çyB, ¶jAyè, çy≈Ûy`îlÓ` ≤ÄË,yÓyó#l`•îl` ç`îl`ç, l- çy≈Ûy!`ll`îç`îÜ, ÷ð%`~Ü,`!è, !Óçy° ¶jAy`îçfÓ` xó#ÿáÓ`!`!l`îó`
^ò`lál`ll`î`yÓ`!Óã,y`îÓ` !lî`ll`z`!SÈ`îl`ã,y`îã,≈ó` ~ÓÇ î, ÑyÓ` ≤ÄçyÓ`îà≈ó` ^ó!Ü,Ü, G xyôfy!dÜ, ç#Ó`îlÓ`
!l`hs`y`-î, ^îÓ` 814 !áfiè,y`îΣ ¶jAyè, çy≈Ûy`îlÓ` Ü,î%,fÓ` ç`ó` Ü, fy`îÓ`y!°O#l` ÓÇ`îçÓ` ≤ÄË,yÓ`î`üü, Ü`!_`°yË,
Ü, ^îÓ`l` ^ öy,õî, sf`- Óf!_`ç`#l` ¶jAyè, %°z ðf`çy!`y`îl`Ó` çyflÜ,y`î° ,óO` ç`ó` ð%z`çl` ^ öy,õÈüÉ,õMÈ,Ü`!fiè,`îÈ,l
â816ÈüÉ17añ`~ÓÇ, çfyflÖy` â817ÈüÉ24ã`¶jAy`îè,Ó`•hfl`îl`ç, ç`SËyí,çy`!l`Ó`y!ã,`i, •l`- %°zG`âyE!iy`Ü, ^îÓ`l`î`
^ öy`î,óO` !l`≈yã,l xÓyô`G!`y`í,z!ã,`i, - lÓÜ çl`îÜ,Ó` !mî,`#l`y`îò≈Ë,yz!Ü, Çñ`¶fyÓ`y`îl`G`Üfy!l`yÓ` xye`Ü`îrÓ`
Ê, ^î° ~ÓÇ çy!Ó`Óy!Ó`Ü, m`î@µ`!Ó, ðl`≈hfl`ü, fy`îÓ`y!°O#l` çyflÜ, ^îòÓ` ç`îl`ç, ^ öy,õî, `îsfÓ` í,z,óO` ≤ÄË,yÓ`!
Óhflÿó` Ü,Ó`y`x¶Ω,Ó`•îl` ç`îl`ç, - ~z ¶`îD`í,z`_`G`Üðf`zi,y!°Ó` x!ðÓyß`#Ó`yG`í,z,ó°!¶, Ü, ^îÓ`l`î`l`ÓÓ`~Ó` xye
`Ü`îrÓ` ^üÜ,y!óyÓ` çlf` ^ öy`î,óO` çÓ`îy,õß`•G!`y`SËyí,çy`î,y`îòÓ` í,z,çy!`^l`z- lÓÜ G ðçÜ çl`îÜ, «`Ü`i,yÓ`
çy!l≈ó`!Ë,`!_`≤Ä`îl`ç,y!`G` ^ öy,õî, sf`Ë,°`•î`- xçTÜ`G`lÓÜ çl`îÜ,`!`ç!`çl`G`çy≈Ûy`îlÓ` ðk,yòy`îlÓ` Ê, ^î° Ü`òf`•zi,y!
°`îl` ^Ó`y`îÜÓ`!Ü,è,Óì,≈#`~yÜ,y!` ^ öy`î,óO` Ê), ¶jð!_`Ó` í,z`îÓ`a`llyàf`Ó!k, `ã`îè, - e`Ü`ò≈Ûy!`~z`Ë), ¶jð!_`çyfl
Ü,Ó` ^îl`ç, ^ öy,õ- ðÙ≈=Ó` & Ó` Ê)!ÜÜ,yÓ` ~z ¶j±¶yÓ`î`G`ç!Ó`Óì, ≈`îl`Ü,y`lly`≤Ä`îl`le`í`y`!áfiè,y! çà`îl`ç,°«`ç`Ü,Ó`y`
îy!`!- !Óçy° Ê), ¶jð!_`î`üü, !l`!Ü`i, Ó`yçl`G`lyly`í,z!l`î`üü, !Ó`ç%`xl≈yà`îÜÓ` Ê, ^î° ~Ü,`!è, flly!`#`¶lfÓy!`#`ã`îl`ç,
î%, ^î° xyd`G`flly!≈ó`«`y` ^ öy`î,óO` ,ç`îk, ¶Ω,Ó`•î` - î,ySËyí,çy`lÓÜ`G`ðçÜ`çl`îÜ, çyî,`#l` ^ã,`i,lyÓ` xl%,ç!fllyl,`îl`!Ó!
Ë,ß` ^ò`îçÓ` Ü`îòf`Öyò`!Ó¶çÓy`îòÓ` Ü`#Üyç¶y`G`Ü`òffllî,y

150 NSOU • CC-HI-04 Ü, Ó, yÓ, òy! c, òy! Ü, ÌÓ, òy, òi, sf, i, yÓ, Ú! ≈ yòy G ≤ Æ! i, ò, Ìk, Ü, Ó, Ìi, Æ, Ü, Ìi, ÌSÈ – ~z Æ ÌD Ì ÜÜ, fyll ÒÜ (Canon law) Óy òÜ ≈ #! ÈÜËÏçÜ, #! xy•zlyÓ# i, yÓ ≤ Æòyl í, z! ÌSÈ, òy, ò – lì%, Ì ÌyçÜ, #! xy•zlyÈÜ ≤ ÆÒi, ≈! ÌSÈ Æjòj ≈ È, y ÌÓ, òy, Ì, òÓ x!%Ü!i, Æy, Ì, ò«, ~ÓÇ ÌyçÜ, #! ÌÓä, yÓ, y Ìi, Ó ≤ Æy ÌÜ, w ÌSÈ, òy, ò ~ÓÇ Ì, ÑyÓ ≤ Æòyl Æy! Ü, ÌSÈ Ü!Ü, í, z! Ì y – òçÜ ~ÓÇ ~Ü, yòç çì, ÌÜ, Ó ≤ Æ!Üyò ≈ òy, òi, ÌsfÓ, ò Ìk, ÌSÈ! Ìi, yhs ò%/ÏÜ! – ~z ÆÜ! ÌÜ, y Ìly ≤ Æ!i, È, y Æjòß, òy, Ì, òÓ xy!ÓÈ, ≈yò à Ìè, Ì! – òÜ ≈ yä, Ó Ìiñ Ì!i, Ü, Ìyl Ó «, y! ñ! ç«, y Æçfl, ò!i, Ó x!%ç# Ìl ä, y Ìä, ≈ Ó È) ÌÜÜ, y Ì Òòlyòyl Ì, • Ìi G Ìè, ~z ÆÜ Ìi – •zi, y!Ó x!È, çyi, Ó Ìà ≈ Ó G òy, Ì, òÓ ≤ Æ!i, ÌÓ ÌçÈ! ÌÜ, y Ìly òk, y ÌSÈ ly – ä, y Ìä, ≈ Ó È) Æjò!_ @ Äy Æ Ü, Ó Ìi, i, yÓ y ÌÜ, y Ìly Ìmòy x!%È, Ó Ü, Ó Ìi, Ì ly – Ì, ò! òi Óy çy ≈ Üy ÌlÓ ÌÜ, y Ìly, y ÌÜ, y Ìly ç!_ çy# Ó yçyÓ çÓ Ìyài, •ÓyÓ í, z, òyl Ìy ÌÜ, y! ~ ÌÜ, Ó òÓ ~Ü, òy, ò •zi, y!Ó ÌÓ!È, Æ x!È, çyi, Ìy, #Ó Æ ÌD •yi, ÌÜ! Ìi xydÓ «, yÓ Ìä, <Ty Ü, Ó Ìi, Ìy ÌÜ, Ì – ~z È, y ÌÓ •zi, y!Ó xÈ, fhs Ó #i Ó yç!#!i, Ó ò!Ó ÌÓ ÌçÓ Óç#È) i, • Ìi, ò Ìi, òy, òi, sf – Ìá fiè, yl çà Ìi, Ó Üeyi, yàiÜ •zi, y!Ó ÌÓ!È, Æ ò!Ó Óy ÌÓ Ó •y Ìi, Ó e #i, Ì!Ü, ò!Ó Ìi, •! – 946ÈÜÈ1048 Ìá fiè, y ÌSÓ Ü Ìòf ÌÓ y ÌÜÓ x!È, çyi, Óä ≈ çyÜ ≈ yl Ó yçy ÌòÓ x!fe Ó fhfl!i, yÓ Æy Ìly Ìà Üy ÌV, Üy ÌV, Ì! Ìç ÌòÓ ≤ Æy Ìi, # ÌòÓ, òy, ò ò Ìò Ì!Ó ≈ y!ä, Ì, Ü, Ó Ìi, Æ, Ü, Ìi, ÌSÈ Ìi – ~z È, y ÌÓ Ì!Ó ≈ y!ä, Ì, ÌòÓ Ü Ìòf ÆÜ ÌÓ!i, QÈÜÈ ~ Ó Ü Ìi, y Æçfl òyÓ Ü, G Ìmi, #! Ì! ÌÈ, fiè, yÓ ÈÜÈ ~ Ó Ü Ìi, y K, y!# Ìyl% ÌÈ!Ó Æ ÌD ò%Yä, ÌÓ eñ í, zFSE ~ÓÇ x«, Ü, òy, ò G ÌSÈ Ìi – ~z ÆÜ! Ü, y Ìi, ò!Yä, Ü •zi, z ÌÓ y Ìi, òÓ ÌÓ!È, Æ xMÈ, Ìi, Ó ä, yä, ≈ = Ì!Ü, òy, òi, sf ≤ Æy! Æjòj ≈ Ì!FSÈß, • Ìi, ò Ìi, – ≤ Æy! òi, Ìçy ÓSÈ ÌÓ Ó ~z xÓÜyly G @y!Ü! x!hfllç Ó «, yÓ òÓ 1046 Ìá fiè, y ÌS ÆjÀyè, Ì, Ì, #! ÌÓ #Ó xy@ Ì! G, ò, Æ, Ì, òyÈ!i, y! ò!Ó y! ò ò Æ Ì! ÌÓ!È, Æ, Ì! ÌÓ!È, K, Ó Ì xy Ì!@y! – òÜ ≈ = Ó Æ ÌÜ, Ì, yÓ fl!Ü!Üy! ò%/≤ Æ! Ì, Æ, yÓ ò È, í, z Ìòfyà – 18È5 ≈ z! ÌÈ, Ìfiè, ä, fÓ Æç@ ÄyÜ ÆjÀyè, Ì, Ì, #! ÌÓ #Ó Ó yççÜ, y Ìi ÌÓ y ÌÜ òy, òi, ÌsfÓ xyd ≤ ÆÜ, y ÌçÓ ò! í, z Æv!_ • Ìi Ìy! – 1059 Ìá fiè, y ÌS Ü!lÓ ≈ yä, Ì x!%çy!Ü ≤ ÆÒi, ≈ ÌlÓ, òÓ ÌÓ y ÌÜÓ ä, y Ìä, ≈ Ó Æ ÌÓy ≈ Fä, òò!è, Ì!Ü, Ó yçç!_ Ó SÈyl yé%, Ü%, G Ì!Yä, • Ì! – òy, Ì, òÓ ÜsfyÈÜÈ, ò! Ó È! ÌòÓ Æ ÌD Ì%_ ≤ Æy! òMÈ, yç ç! Ü, y!i, ≈ ly ÌÓ í, z, òÓ òy, ò, ò Ìò ä) i, yhs Ü Ìlyl ÌlÓ òy! c òG! y Ì! – ~Ü, yòç çì, ÌÜ, Ó Èly Ìè, Ó òçÜ, Ì!Ü, Ì!Ó ≈ y!ä, Ì, òy, ò ÌÜ, Ì!ç Ìi ≈ fl!#Ü, yÓ Ü, ÌÓ ÌG! y SÈyi, y ÆjÀyè, Óy ÌÓ y ÌÜÓ ç!à Ìi, Ó xyÓ í, z, òyl ÌSÈ ly – 1059 Ìá fiè, y ÌS òy, òi, sf Ó yç!#!i, Ó xD Ìi ≈ Æ ÌlÓç Ü, ÌÓ – ÌÜ!È, Ìi, òy, ò Ìmi, #! Ì!Ü, y% Æ Ó Óyè, ≈ = z!Ü, y!i, ≈ ~ÓÇ Ü, fy, ò!i, yÓ ÌÓ ä, y Ìi, ≈ Ó Æ ÌD ~Ü, ä%, Ì! Ü, ÌÓ Ì ~z Ü ÌÜ ≈ Ì!ò! «, Ì •zi, y! Ìi, i, yÓ y Ì ÆÜhfll È) ä! ç! Ü, ÌÓ ÌSÈ! ~ÓÇ Ì! Ìi, Ì! ÆÜhfll xMÈ, Ì, y ÌòÓ Ì! Ìsfyò#! Ìi, ä, Ìi, ÌSÈ Ì! Ìi, òy, ò Ì, y ÌòÓ Ì! ò! òjòj, òk, Ìi, Ìi, fliyl, òi, Ü, Ó ÌlÓ (invest), Ì!Ü! Ìi, yÓ y òy, Ì, òÓ ≤ Æ!i, xyl%äi, f fl!#Ü, yÓ Ü, Ó ÌlÓ G òy, ò ÌÜ, Ü òfÿyà Ü ≤ Æ!i, ò!i, òyl Ü, Ó ÌlÓ – ÌÜ% ÌÈ, Ó ä%, Ì! myÓ y òy, Ì, òÓ Ì!i, Ü, G xyòfy!dÜ, Ü, Ì, ≈ ç, ò!Yä, Ü È) Ü òfÿyà ÌÓ Ó ≤ ÆÒi, Ü ç!_ ÌÜ, xÓ%j! Ü, ÌÓ ÆÈ, •G! yÓ Æy Ìly ò ò Ìi, ÌSÈ – òy, ò Ìmi, #! xy ÌÜ, çyu, y ÌÓ Ó xyÜ Ìi à1061ÈÜÈ73ä ≤ Æ!i, m@#Ó Æ ÌD Æç@ Äy ÌÜÓ Ì!Ü, ÌÓ!ç «, Ì! Ìi, Ìi, í, z Ìè, ÌSÈ xÈ, fhs Ó #i Æçfl òy ÌÓ Ó Ü, yç ò!i, Ì, Ó Ü, Ó yÓ ≤ Æ!i, yß – 1073 Ìá fiè, y ÌS òy, ò ÆÜ Ì @ ÄàÓ # Ó * Ì, ò! Ìi, Ó y Ìü, Ó Ì!Ó ≈ yä, ÌlÓ Æ ÌD Æ ÌD ÆÜhfll Ìá fiè, yl çà! xy Ìi, y!i, Ì, • Ìi, í, zè, òÜ ≈ = Ó Æ ~ÓÇ ÆjÀy Ìè, Ó ç!_ Ó ≤ Æ!i, Ìly!ài, y! – òy, òi, ÌsfÓ Æjòyl G fl!j! ≈ Ó «, yÓ Ì, y!à Ìò ~z ÌyçÜ, ÌSÈ Ìi, Ü) è, Ì!i, Ìi, Æ%ò«, ~ÓÇ Ì! Ü, y Ìly NSOU • CC-HI-04 151 xy Ì, òyÈ!ÈÜ ≤ Æ Ìä, <TyÓ ÌÓ ÌÓ yò# – Æy ÌçÓ xyÜ) ò!Ó Ói, ≈ lñ ä, y Ìä, ≈ Ó ÌÓ!È, K, Ó Ìi Ìi, yÓ xy@ Ì! ÌSÈ – xfyÒè, ñ ≤ Æy! Ó ≤ ÆÈ, Ìi, Ó Ì!Ó ≈ yä, Ì!Ü, ÆÓ ≈ ≤ ÄÜ, yÓ ÌÓ!Ü, Ü, •hfll Ìk, ò Ì!Ü, Ü%_ Ü, Ó yÓ Ì xyòç ≈ Üœ, Ì Üè, Ì!Ü, ò!Yä, Ü •zi, z ÌÓ y Ìi, òÓ ÆÓ ≈ SÈ!i, Ìi, ò Ìi, ÌSÈ ñ i, y ÆÜ Ì @ ÄàÓ # ÌÜ, x!% ≤ Æy!i, Ü, ÌÓ ÌSÈ – ÆÜ Ì @ ÄàÓ #Ó Ó Ìä, ly 'Dictatus Papae' à1075äÈÜÈÓ ≤ Æ!i, Ìè, ÓyÜ, ñ ÌyÈ!y G Ìk, yhs Ìá fiè, yl Æy Ìç, òy, Ì, òÓ x!Óç Óy!ò!i, ò!ç, ç ≤ ÆÜy Ìi, ÌSÈ Ü%áÓ – @ ÄàÓ #Ó òy!Ó ÌSÈ Ì! ÆjÀyè, ÌÜ, Æçy!l!%, fi, Ü, Ó yÓ òj ≈ ~ÓÇ Ìòò x!òÜ, yÓ òy, Ì, òÓ xy ÌSÈ – Ìá fiè, yl çà Ìi, Ó ÆÜ, çy!Ü, ÌÜ, Ì! Ìi, sf Ü, Ó y ~ÓÇ xÓyòf G òÜ ≈ çT Ìi, Ìi, Ñy ÌòÓ x, òjy!Ó Ìi, Ü, Ó yÓ òj ≈ ~ÓÇ Ìòò x!òÜ, yÓ òy, Ì, òÓ xy ÌSÈ – Ìá <Tyl çà Ìi, Ó ÆÜ, çy!Ü, ÌÜ, Ì! Ìi, sf Ü, Ó y ~ÓÇ xÓyòf G òÜ ≈ çT Ìi, Ìi, y ÌòÓ x, òjy!Ó Ìi, Ü, Ó y Ìi, yÓ x!òÜ, yÓ È%, Ì! Ó Ìi, z Ìi, Ì! ÌyÈ!y Ü, ÌÓ ÌSÈ Ìi – òy, Ì, òÓ ~z òy!ÓÓ ≤ Æ!i, Ì, y!«, Ì!Ü, xyl%äi, f ~ Ì! ÌSÈ Ü, Ì! ÆÜ, yñ Æy!i, ≈ Ì! yñ xyÓ yalÈÜÈ ~ Ó çy!Ü, ÌòÓ Ü, ySÈ Ì!Ü, Ìi, ÌÓ È, yTM ñ zÇÓ fyü, ñ y ÌDÓ # G Ìi, ÌÜy ÌÜ, ≈ Ó çy!Ü, Ó, @ òy, òi, ÌsfÓ ~z lì%, Ì È) Ì! ÜÜ, y ÌÜ, fl!#Ü, Ìi, ò! Ì! – òy, ò, ò Ìò x!È, ÌÈ!_ • Ìi, @ ÄàÓ # ≤ Æ!i, Ìè, ä, y Ìä, ≈ ÆÜ! ~ÓÇ ÌyçÜ, ÌòÓ ÌÓÓy, Æçè 'yhs' Ì!ò! ÌÈ!è, òyè, yl – ÌÓÓy!i, ÌyçÜ, ÌòÓ, ò Ìk, sacrament x!%ç, yl Ì!È!k, Ó Ìi, ÌyÈ!y, Ì! – ÌyçÜ, Æj±òy Ìi, Ó í, z, òÓ xÓyò Ü, Ì, ≈ ç fliyl, ò! Ü, ÌÓ •zi, Ì, Æ ÌyÜ, y @ ÄàÓ #Ó fl!È, yÓ!ÓÓ Æk, ÌSÈ – Ìi, Ì! Ìá fiè, yl çà Ìi, Ó ÆÓ ≈ Ü! ≤ ÆÈ%, ÈÜÈxyòfy!dÜ, ~ÓÇ ÌÓ!Ü, Ü, ç#Ó ÌlÓ ~Ü, Ü, Ì! Ìi, sfÜ, ~z ò! ÌÈ, ÌD Ì!Ü, «, Ìi, y!È%è òy, Ì, òÓ •yi, çy!Ü, Ó, Ì!ò! Ì!Ü, ≤ Æy!i, Ó Ìi, •y – 1075 Ìá fiè, y ÌS Ó y ÌÜ xy•i, Ìi, òrè, (Lent) Æ Ìjò! Ìl ÆjÀyè, ä, Ìi, Ìi, ≈ ÌÓ #Ó, òÑyà, ç! ≤ Æòyl, òÓ yÜç ≈ òy!i, yÓ ÌÓÓ Æ Ìk, x!È, Ìlyà ~ Ìi, y ÌòÓ Æyçä%, fi, Ó Ìi, ÌyÈ!y Ü, Ó Ìi, @ ÄàÓ # – 1075!

100%	MATCHING BLOCK 187/308	W
á fiè, y ÌSÓ ÌÈ, Ó Æ! y!Ó		

NSOU • CC-HI-04 153 Ó`y<T... G ã,y`lã,≈Ó° !Ó`ÍÓ`yò !l<ö!_Ó° !ÓEÍ`lî` È) ùf!òÜ,yÓ° #`îòÓ° ðe`î` È) !ÜÜ,y @`Äi`
 ~ÓÇ Ó`yçy`i,y`îòÓ° ðÜ!≈l`Ü,Ó`y!` Ú•z!`lË,`f!iè,ã,fÓ`Ú`ðÇe`yhs`m@µ~Ü,è,y`lî%,l`Uey`è,`ö`lî`!SÈ°-`í,z`È,`l`è«
 `î`lÛ,`Ü`lly#i,`Óy`lÓ`y`ç`lÓ`~Ü,`Ü,`lÜç`lÓ`í,z,`óÓ`Ú#ÜyÇðyÓ°`ðe`Ó`ã,lyÓ`òy!`c`òG!`y`•l`-`1122`lá`fiè,y`l`Σ
 22`ð`l`≤Wzj!Ó`Ü,`lÜ,`Ó`í,yè`ÈüÈxÈ,`G!`yÜ≈ðÜÈüÈ~Ó`Ü,`fÜi,`xl%ðy`lÓ`Ó`yçy`lÿçÜ,`ÈüÈÈ),`flÿÜ#`îòÓ`xD%Ó`#l`
 ~ÓÇ,`öypl`#l`ÈüÈòl,` (ring and staff) ≤Äòyl`Ü,`lÓ°`≤Älÿäi,`•z!`lË,`f!iè,ã,fÓ`xl%µ,y,l`öypl`l`lÛ,`!ÓÓ`i,`lyÜ,`lî,`fl#Ü,`i,
 •lñ,`ð!Ó`Ó`lî,`≈`Ó`yçò`lî,`Ó`xyl%µ,y!lÛ,`ÓfÓ•yÓ`myÓ`y`Ó`yçy`Ü,`i,`≈Ü,`!ÓÇ,`ö`lÛ,`'regalia`x,`ö≈i`Ü,`lÓ°`'invest`
 Ü,`Ó`yÓ°`≤Äly`~`Ü`l`l`-`xl≈y!`ðf`xlÈ,`!E!`_`!ÓÇ,`ö`lÛ,`Ó`yçòl,`myÓ`y`flöç≈`Ü,`Ó`yÓ°`≤Äly`xÓfy•i,`Ó`yáyÓ°`≤Äly`
 Ó`yçy`yÈ,`Ü,`lÓ°`l`~•z`≤ÄlyÓ°`myÓ`y`~•z`i,`_`¥`ây!E!i,`•l`y`lÓ`!lÓ≈y!ã,`i,`!ÓÇ,`ö`y`i,`y`lòÓ`xó#lflî`~°yÜ,y!`î`ð
 Ó`yçÜ,`#l`xlòÜ,yÓ°`≤Ä`lî`yà`Ü,`Ó`lÓl`i,y`~Ü,yhs`È,y`lÓ`Ó`yçÜ•yl%È,`Ói,y`≤Älÿj,`-`!ÓÇ,`ö`~ÓÇ`xfyÓè,`Ó`y`Ó`yçyÓ°`
 !lÛ,`è,`l`lÛ,`öyG!`y`È),`ðjò!_Ó`çlf`iñ,yÓ°`≤Älî,`xyl%äi,`f`fl#Ü,y`lÓ°`Óyòf`lyÜ,`lÓl`~ÓÇ`ðjò!_Ó`«`iy`lÓ«`l`lîÓ`
 Ófy,`öy`lÓ`i,`ñyÓ`y`Ó`yçÈ,`i,`fÓ`*`i,`ö`äif`•lÓl`-`!`ñk,yhs`G`ây!E!i,`•l`î`çyÜ≈y!l`lî,`ðö≈≤ÄÜ,yÓ°`lÿçÜ,`#l`
 !lÓ≈yã,l`Ó`yçyÓ°`Óf!`_`äi,`≤Älî,`!lòÓ°`ðjò%`lã`xl!%äi,`•l`lÓ`-`~Ó`È,`l`p`çyÜ≈yl`ã,y`lã,`≈Ó`í,z,`óÓ`Ó`yçyÓ°`!l`sf`
 Ó`«`yÓ°`ÓfÓflÿ`•l`-`•zi,y!°`~ÓÇ`Óyã≈y!u,`lî,`Ó`yçflÿ≈`ðÇÓ`«`l`lîÓ`ã,`<Ty`•l`G`~•z`ò%`z`flÿ`l`l`Ó`yçyÓ°`!lÛ,`l`è,`!
 ÓÇ,`ö`!lÓ≈yã,`l`lÓ°`≤Ä`lî`yçl`#l`i,yÓ°`í,z,`óÓ`=Ó`&c`òG!`y`•l`!l`-`Ó`yçy`~•z`ÓfÓflÿ`~`Ü`l`!l`lî`!SÈ°`l`l`lÿç`lÛ,`Ó`y`!
 ÓÇ,`ö`ö`lò`í,zB`#i,`•l`lÓl`~ÓÇ,`öòy!È,`l`lË`lÛ,`Ó`SÈl`Uy`lÿÓ`Ü`lòf`Ó`yçy`i,y`lòÓ`'regalia`≤Äòyl`Ü,`Ó`lÓl`-`18É6≈
 È,yÈ,`ó`ÚG!`yÜ≈ðÜÈüÈ~Ó`ã%,`l`_`Ó`Uyòf`lÛ`xó≈ÈüÈçl`yΣ#Ó°`ðÇã`ÄyÜ`ç`lË!`ðjAyè,`~ÓÇ`è,`öy,`ö`~Ü,`è,y`
 Ü#ÜyÇðy!`xy`lî,`è,`ö`lÓ`!SÈ°`l`l`-`~•z`ðÇã`lË!≈Ó°`≤Äl,f«`È,`°`!•ðy`lÓ`òáy`lÿ`l`l`ðjAyè,`i,`i,`#l`•lÓ`#Ó`Ü,`i%,`fÓ`
 ,`öÓ`çyÜ≈yl`ðjAyè,`lòÓ°`!l`sfÿò#`l`l`!SÈ°`è,`öy,`öi,`sf`-`!•l`i,`Ó`y`lÛ,`Ó`°«`f`!SÈ°`~•z`È)!ÜÜ,yÓ°`xyÜ°`öiÓ`Öi,`≈l`~ÓÇ`
 ~•z`í,z`lÿçfðyò`lòÓ`çlf`!i,`!`l`l`ðÇã`Äy`lÛÓ°`ðjã,ly`Ü,`Ó`l`i,yÓ°`È,`°`!•ðy`lÓ`òáy`à`è`l`è,`öy,`ö`l`ñ`çyÜ≈yl`Ó`yçlfÓã≈
 @`Äi`•ü,`lÓ°`!SÈ`çyÜ≈yl!lÓ°`çy`lÛ,`Ó°`!l`sf`lÛ,`Ó°`È)!ÜÜ,y-`çyÜ≈yl`Ó`yçç!_`Ó°`Úl≈fyòy`i,zk,y`lÓ°`ã,i%,`l≈
 `•lÓ`#Ó°`xyç#Ól`ðÇã`ÄyÜ`l`_`%G`çyÜ≈yl`Ó`yçy`lòÓ°`öÓ`yè`lÛÓ°`ö%lÓ°`&l#Ól`xyÓ°`ðÇ,`Ó`!SÈ°`ly`-`ðjAyè,`ã,i%,`l≈
 `•lÓ`#`~ÓÇ`è,`öy,`ö`ðjÆÜ`@`ÄãÓ`#Ó°`!Ó`lÓ`yò`l`âè,ly`lflÄy`lî,`Ó`ðj<T`Ü,`lÓ°`!SÈ°`i,yÓ°`x!È,`ây`lî,`çyÜ≈yl!lÓ°`
 çy!`#l`ç#Ól`!Ó,`öi≈f`hfl`•l`-`çyÜ≈yl!lÓ°`~Ü,`≤Äyhs`l`lÛ,`x,`óÓ°`≤Äyhs`öi≈fhs`!l`È,`B`ö`i«`Ó°`lÿÓy!•l#Ó°`xl`
 ÓÓ`yÜ`xyÿ`lÿG!`yÓ°`È,`l`p`ðyòy`i`Uy!%`lËlÓ°`~ò!@l`ç#Ólÿey`Ófy•i,`•l`ñ`Ü,`!E!`i,z!`öyòl`G`ÓfÓðyÈüÈÓy!lÿçf`«`!
 i,`@`Ähfl`•l`-`öÑã,y_Ó°`ÓSÈ`lÓ`Ó°`~•z`xhs`ò≈`l`@µ`Ó`yçç!_`•l#lÓ°`•l`-`Óy`l`!Ü!`yñ`Óyã≈y!u,`ñ`≤ÄÈÑ,yñ`°`yj!y!
 í,`≈`Ó`yç`•hflã%,`fi,`•l`-`ã,i%,`l≈`•lÓ`#Ó°`í,z_Ó°`ö%Ó`&l`lòÓ°`ö`i«`çyÜ≈yl!lÓ°`xÈ,`fhs`l`lÓ°`Ó`yçòÜ≈`öy`lÛÓ°`
 òy!l`c`öypl`Ü,`Ó`y`ðÇ,`Ó`•l`!l`-`~Ü,`!è,`flÿi!`#`~ÓÇ`!!!ò≈<T`çyfl`Ü,w`ly`lÿÜ,y!`çyflÓfÓflÿ`≤Älî,`lè,`«`l`È`Ófy•i,`•l`-
 •zÇ°fy`lÛ,`°u,lñ`È`y`l`M`öyÓ`#`z!l`Ü`lòf`Ó`yçòyl#`Ó`*`i,`ö`ð%≤Älî,`l`i,`•l`G`ây!ðyÓ°`ÈüÈ`Ü,`çyÜ≈yl!lÓ°`Ó`yçòyl#`
 !•ðy`lÓ`à`lî,`i,y`yÓ°`l`ã,`<Ty`ã,i%,`l≈`•lÓ`#`Ü,`lÓ°`!SÈ°`l`i,y`È,`°≤Älÿj`•l`!l`-`ây!Ü,yÓ°`xðÇáf`ðyÜhs`ÈüÈÓ`yçyÓ°`
 xl`hfl`l`cÓ°`È,`l`p`~•z`!ÓÇy°`È) `á`lî,`!Ó`lÛ,w`#l`ã,`lÓ°`e`≤ÄÜ,`è,`•l`l`í,z`lè,`!SÈ°`-`Barracklough`-`~Ó°`Ü`lî,`ñ`
 •z!`lË,`f!iè,ã,fÓ`ÈüÈðÇe`yhs`!Ó`lÓ`yò•z`çyÜ≈yl!lÛ,`xl!`o&i,`~ÓÇ`!!!Yã,`i,`È,y`lÓ`ðyÜhs`i,`l`sfÓ°`ðö≈@`Äy!#`
 xyG!`yÓ°`Ü`lòf`!l`lî`lã`lî`!SÈ°`-`

154 NSOU • CC-HI-04 18É7≈ xl%ç#l# 1-`Üòf!%`lã`•zi,z`lÓ°`y`l`i,`ö`Ó`yÜyl`ã,yã,`≈`G`è,`öy,`öi,`l`sfÓ°`í,zay`lÛÓ°`
 `≤Ä«`y,`öè,`xy`l`yã,ly`Ü,`Ó`&l`-`è,`öy,`öi,`l`sfÓ°`!ÓÜ,y`l`ç`≤ÄlÛ`@`ÄãÓ`#ÈüÈÓ°`à590ÈüÈ604à`xÓòyl`!Ü,`!SÈ°`2`-`lÓÜ`
 `l`lÛ,`òçÜ`çl,`lÛ,`Ó`UyV,yÜy!V,`ðÜ`lî`è,`öy,`öi,`l`sfÓ°`Ül`fyòyÓ!k,`~ÓÇ`ç!_`l`MÈ,`l`l`l`Ó°`Ü,yÓ°`i`!Ü,`!SÈ°`3`-
 •z!`lË,`f!iè,ã,fÓ`ðÇe`yhs`m@µ`xy`l`yã,ly`Ü,`Ó`&l`-`4`-`è,`#Ü,y`!°ã!≈`ãÜ,`ã`ðjÆÜ`@`ÄãÓ`#ñ`ááá`G!`yÜ≈ðÜÈüÈ~Ó°`
 à%,`!_`-`18É8≈`@`Äsi,`öO#`1. Barracklough Geoffrey—The Origins of Modern Germany—New York—1963. 2.The
 Medieval Papacy—Harcourt—Brace & World—1968. 3É`!lÛ≈ã,w`ò`ÈüÈÜòf!%`lãÓ°`•zi,z`lÓ°`y,`öñ`≤ÄlÛ`á,l`ñ`Ü,`°Ü,yi,yñ`
 2017`-`

NSOU • CC-HI-04 155`öi≈y!`ÈüÈ6`~Ü,`Ü,`ÈüÈ`19`≈`Uè,`ç#ÓlÓyò`àè,l`19É0`≈`í,z`lÿçf`19É1`≈`È)!ÜÜ,y`19É2`≈`
 Üè,`ç#ÓlÓyò`19É3`≈`l`rè,`~Ó`l!l`i,`l`lQÓ°`!Óòy!Ó°`#`19É4`≈`Uè,`ç#ÓlÓy`lòÓ°`ðÇflÓyÓ°`≈`Üœ%,`!lÓ°`xÓòyl`19É5`≈`
 Üœ%,`l`!l`!`sf!`Uè,`ç#ÓlÓy`lòÓ°`ð`lD`è,`öy,`öi,`l`sfÓ°`lî,`cyò#l`ðÇflÓyÓ°`xy`l`@y`l`lÓ°`ðjòÜ,`≈`19É6`≈`xl%ç#l#`19É7`≈`
 @`

100% **MATCHING BLOCK 188/308** **SA** CC-HI-01.pdf (D149041884)

Äsi,`öO#`19É0`í,z`lÿçf`~•z`~Ü,`lÛ,`Ó°`

Uyòf`lÛ`!ç«`y!≈#Ó°`y`Üòf!%`ã#l`ðÜyç`G`ðÇfl,`Ò!i,`Ó°`!ÓÜ,y`l`ç`Uè,`ç#ÓlÓy`lòÓ°`xÓòyl`ðjò`lÛ,`≈`xÓàì,`•lÓ°`-`•l`í,z_`
 ~Ü,`lÛ,`Ó°`x,`óÓ°`í,z`lÿçf`°`l`rè,`~Ó`l!l`i,`Q`!Ó!ò`G`Ü%,`lÓ°`ðÇflÓyÓ°`ðÜ%`•!°`xl%òyÓl`Ü,`Ó`y`-`•`Ü%,`!lÓ°`!l`!`sf!`Uè,
 ç#ÓlÓy`lòÓ°`ð`lD`è,`öy,`öi,`l`sfÓ°`lî,`cyò#l`l`l`ðÇflÓyÓ°`xy`l`@y!`ðÇã!è,`i,`•l`l`!SÈ°`i,y,`öi≈fy`

60% **MATCHING BLOCK 189/308** **SA** CC-HI-01.pdf (D149041884)

l`yã,ly`Ü,`Ó`yG`xy`l`yã,f`~Ü,`lÛ,`Ó°`xlfi,`Ü,`í,z`lÿçf`-`19`

É1≠ È) !ÙÜ ,y Ùòfí%îàó° ÑÛç G ÑÇfl,Ò!ì,Ó° !ÓÜ ,yîç Ùè,ç#Ó!Óyîòó° xÓòyl xlf!#Ü ,yîç~ °y!ì, l !á fiè ,yl Ó° yçf=!°îì, xÑÇáf Ùè,îÜ, ùÜ, w Ü, îÓ° òÙ=y!%ç#°lñ ÑÛç ÑÓyñ !Óòfyã,ã,≈y G ã,yîã,≈ó° Ó† !Ó!ã, e Ü, Ù=Ü,yl, , ò!Ó ã,y!°i, •îì !SÈ°- ì, fyà G ÑÓyÓ° ≤Ä!ì, #Ü, ~z Ùè, =!° !SÈ° ò!# ò!Ó° ò ÑÛ, ° hfl!îÓ° Ó° Ùyl%îÉ!Ó° !Ü,è, !á îfiè,Ó° Óy!# î, òÑîîSÈ° òG!°yÓ° ÙyòfÜ- , òMÈ, Ù ç! ,îÜ,Ó° îçÉly îò≈ Ùè,ç#Ó!Óyîòó° í, zÀàyi, y Ó° *î, ò ly!Ñ!°yÓ° îrè, îÓ!! í, Q (St. Benedict) üÈ~Ó° xy!ÓÈ, ≈yÓ á îè, îyÓ° ≤Ä!ì y îÑ !ç≈li, y! ñ° fl!FSÈyÈüÈ!Ó≈y!îlñ Ü, !è, l i, òÑfyÓ° Ùòf !ò îì Ù%!_° xç≈îl!Ó° , ò!Ó° Ó°li, ≈ òÙ≈#!° Ñj±òy îì° Ó° xhs° È%, ≈_° •îì ñ° ÑÓy G !Óòfy!%ç#° îl!Ó° xyòç≈ Ùè, Óy!# îòó° Ùîòf ÑMÈ, y!Ó° î, •îì - 529 !á fiè, y îç xyò!ÜÜ, îòó° çlf îÑrè, îÓ!!i, Q î!ÓòylyÓ°# Ó° ã, ly Ü, îÓ° !SÈ° îlñ i, y !á fiè, yl çà îli, ÑÓ≈y!òÜ, ≤Äã, y!Ó° î, ~Óç òk, yÓ° ÑîD xl%ÑÓ° î 156 NSOU • CC-HI-04 Ü, Ó° y •îì !SÈ°- !Ü, v Ü, y°e îÜ îî ÒÈ, Ó° G ÒÉ!îî Ü, ≤Ä!ì, ç, y î, fyà Ü, îÓ° Ùè, Óy!# îòó° ç#Ó! ò° Ó° •îì !SÈ°ñ i, y•z i, y îòó° ç#Ó° îl xy!îì, ò° Ó° & Ü, îÓ° - ò°% !Óçy° È), Ñjò!_l! ñ° i, yÓ° ÑîD !Ó!ã, e òy!° òy! îîç xyÜ, #î≈ •îì G îè, xyò!ÜÜ, îòó° çyhs° ñ° ÒÈ, Ó°#! ç#Ó!- ~zÈ, y îÓ° ÑÛhfl!°y!ì, l Ó° y îçf îÓ!!i, Q#î Ùè, =!° x!ì, x° ÑÛîî° Ó° Ùîòf !ò_ñ < Ü, i, y G fl!y!_çy!îl!Ó° í, z!îÑ, ò!Ó° ñ, •îì - È, î° îÓ!!i, Q#î Ùè, =!° fl!y!ì, sf G !Ó!ç<T! , y •y! Ó° îì Ùòfí%îàó° xÑÇáf òÙ#î° ≤Ä!ì, ç, y îl!Ó° xlf! , Ü !•îÑ îÓ° x!hfl!ç !è, l Ü, îì° Ó° y îã- î° òk, G ÑÇfl, ç#Ó° îl!Ó° xyòç≈ îÓ!!i, Q#î Ñj±òy îì° Ó° Ùîòf ≤Ä!ì, È, !°i, •îì !SÈ°ñ i, y !ÓÜ ç! , îÜ, •z x îÜÜ, xMÈ, î° i, y! •îì, ò° Ó° •G!°y!° , ò!Yã, Ü •z! , z îÓ° y î, òÓ° Ù° È) , á î! , !ÓòÁhfl! Ùè, =!° Ó° Ùîòf îç ÑMÈ, yÓ° G l i, l Ùè, ≤Ä!ì, ç, yÓ° ~Ü, ò° È, ≤Ä îã, <Ty ò° Ó° •îì - ~z ≤Ä îã, <TyÓ° í, z!îÑ !SÈ° !i, !è, lyÜ%Ó° ÈüÈ~Ó° !Ü, è, Ó° z! (Brogne) á920ãñ ÑÇÈüÈ~Ó° !Ü, è, àç≈ (Gorze) ñ á933ã ~Óç Óyà≈y!u, Ó° Ùœ%, !l!Ó° Ùè, á910ã- ~îòó° Ùîòf Ùœ%, !l!Ó° ≤ÄÈ, yÓ° !SÈ° ò#ã≈fl!y!° # - Ùœ%, !l!Ó° ! ÓÜ, yç •îì !SÈ° fl!y!#lÈ, y îÓ- !á fiè, yl çà îli, Ó° Ùè, =!° Ó° ÑÇfl!Óy îÓ° Ó° «, îè Ùœ%, !l!Ó° Ñß° fy!#Ó° y îÓ!!i, Q#î ! Óòy îl!Ó° í, z, òÓ° îÓ!ç =Ó° &c !ò îì !SÈ° îl- ~Ü, yòç G myòç ç! , îÜ, Ó° !á fiè, yl çà îli, Ó° xyòfyd ç#Ó° îl!Ó° ùÜ, îw , ò! Ó° ñ, •îì !SÈ° Óyà≈y!u, Ó° ~z xyòÜ- Ùœ%, !l!Ó° ò, <Ty îhs° ÑyòyÓ° î òÙ≈#î° ≤Ä!ì, ç, y! =!° Ó° Ùîòf Ñ°)Ó° ≤Ä!yÓ° # ÑÇfl!Óy îÓ° Ó° îç ÑMÈ, y îç ÑÛÈ°- ì, îÓ° Ùòfí%îàó° ≤Ä!ì, !è, ò!k, Ü, Ó° î xy îÓ°y° îl!Ó° G Ùè, ç#Ó!Óyò ≤Ä!ì, ç, yÓ° îç, îè îè ÑÛÛy ≤ÄÓ° •îì îç òá y !ò îì !SÈ°ñ Ùœ%, !l!Ó° «, îè i, yÓ° Ófl!ç, e ù° î! !- ~Ü, yòç ç! , îÜ, °ç, f Ü, Ó° y !á îì !SÈ° î ç! , z îÓ° y î, òÓ° !Ó!È, Ñ° xMÈ, î° Ùœ%, !l!Ó° xò#! Ùè, =!° !Óçy° È), Ñjò!_Ó° x!òÜ, yÓ° # •îì í, z îè, îSÈ° ~Óç Ùœ%, !l! , ò!Ó° ñ, •îì îSÈ° !ÓÈ!î îç ÑMÈ, îÓ° çç≈!Ó° î, ~Ü, !è, ≤Ä!ì, ç, y îl- ~z ~Ü, îÜ, Ùòfí%îàó° ÑÛç G ÑÇfl,Ò!ì,Ó° !ÓÜ, y îç Ùè, ç#Ó!Óy îòó° xÓòyl ~Óç ~ «, îè ~z îÓ!!i, Q#î Ñj±òy!° G Ùœ%, !l!Ó° Ùè, ÈüÈ~Ó° È) !ÜÜ, y xy î°y!ã, î, •îÓ-- 19É2≠ Ùè, ç#Ó!Óyò Ùòfí%îàó° ÑÛç G ÑÇfl,Ò!ì,Ó° !ÓÜ, y îç Ùè, Óy!# !á fiè, yl Ñß° fy!# îòó° xÓòyl xlf!#Ü ,yîç~ °y!ì, l ! á fiè, yl Ó° yçf=!°îì, xÑÇáf Ùè, îÜ, ùÜ, w Ü, îÓ° òÙ=y!%ç#°lñ ÑÛç ÑÓyñ !Óòfyã,ã,≈y G ã, y îã, ≈ó° Ó† !Ó!ã, e Ü, Ù=Ü,yl, , ò!Ó ã,y!°i, •îì !SÈ°- Ùè, =!° !SÈ° î, fyà G ÑÓyÓ° ≤Ä!ì, #Ü, - ò!# ò!Ó° ò ÑÛ, ° hfl!îÓ° Ó° Ùyl%îÉ!Ó° !Ü, è, ! á îfiè,Ó° Óy!# î, òÑîîSÈ° òG!°yÓ° ÙyòfÜ !SÈ° ~z Ùè, =!°- Ùè, ç#Ó!Óy îòó° xyòç≈ñ Ò!ã, ef ~Óç Ófy, òÜ, i, yÓ° çlf•z ÑÇ, Ói, Ùòfí%à#î° ≤Ä!ì, ç, y! •î°G xyçG Ùîè, Ó° ≤Ä îì yç! xl%È) , i, •îì - •z! , z îÓ° y î, òÓ° Ó† xMÈ, î° î° ò!l!ç ç#Ó!l!yeyÓ° xD !•y îÓ° xyçG Ùè, ç#Ó!Óy îòó° x!hfl!ç Ó° îì îSÈñ !á fiè, yl ÑÛy îç i, yÓ° xyÜ, È!≈i G xy îÓ!l !l/ îçÈ!° î! !- Monk çΣ!è, Ó° í, z! , ò!_ @ Ñ#Ü, monakos (solitary Óy !l/ÑDá î îÜ, - ì, îÓ° , òÓ° Ói, ≈#Ü, y î° òÙ≈#î° îç ÑMÈ, y îç ÑÛÈ!È, y îÓ° Ü, FSÈyò îl!Ó° Ùòf !ò îì îyÓ° y Ñß° fy! ç#Ó! l y, ò! Ü, Ó° îli, l i, yÓ° y•z ~z ly îÜ !ã, !•î, •îli, l- ~ÓÓ° yà# !á fiè, È, _ Ó° y !ÓÈ!î Ùæ, ÑÛy îçÓ° flòç≈ î îÜ, xÓfy!i, °y îÈ, Ó° çlf xyÜ%, ° •îì !SÈ° îlñ Ü%!_ Ó° xyçy!° ÑÛçÈüÈÑÇyÓ° î, fyà Ü, Ó° îli, ã, îì !SÈ° îl- ÑjÀyè, Ü, lfiè, ylè, y•z! !á fiè, ò îÜ≈ ò#!ç, i, •G!°yÓ° xy îã î îÜ, •z , ò)Ó≈yMÈ, î° Ó° ã, y îã, ≈ó° Ó† !á fiè, È, _ xy î°Ü, çy!w!°yñ xfy!rè, îì yÜ, ≤ÄÈ, !i, îÜ, y°•Ü%áÓ° ñ !ÓÈ!î yç_ !àÓ° i, fyà Ü, îÓ° {Y°Ó° xyÓ° yòly G yxd=!k, Ó° çlf !ÜçÓ° G !Ñ!Ó° î°yÓ° ÙÓ° &≤Ä îò îç !l/ ÑD! , yÓ° Ùîòf xyò îì° Ó° Ñj, y! Ü, îÓ° !SÈ° îl-

NSOU • CC-HI-04 157 !á fiê, ðÙ≈ ~ Óô Ó^î° flj#Ü, !i, , öyGî° yÓ , ðó° ſÛyçÈÛÈſçſyÓ° i, fyà#Ó° ſçáfy Ó, !k, ^, ð^îi, ÿ^îÜ, – xyd+!k, ñ Ü, ^îè, yÓ° ^îîÜ, Ü, ^îè, yÓ° i, Ó° Ü, FSEî, y ſyòl ISÈ° !á fiê, yl ſß fyſ#^îòÓ° xyòç≈ – , öy, ð^îÓyò ^îîÜ, xydy^îÜ, !!Ü≈° Ü, Ó° yÓ° ≤Ä^îä, <Tyî° ſß fyſ#^îòÓ° xyd!!a^Ä• ~Ü, ä, Ó° Ü, ði≈y^îî° ^, ðÖÑSÈî° – St. Symon Stylite x, ð! Ó° ſÓ° ~Ü, hflî^îÖ, Ó° í, z, ðó° ^î, !eç ÓSÈÓ° Ü, yê, y^îlyÓ° ò, <Tyhs^ fliy, ðl Ü, ^îÓ° ISÈ^î°! – !Üç^îÓ° Ó° ſrê, xy#zl# ðÙ≈yl%ç#°^îÓ° çlf 315 !á fiê, y^îſ ~Ü, !è, xyòÜ ≤Äîi, ð, y, Ü, ^îÓ° ISÈ^î°! – ð#^îÓ° ð#^îÓ° ≤Äi, #^îä, fÓ° !Ó!È, ð xMÈ, ° ≤Äyl=ly ſD#^îi, Û%á!Ó° i, •^îî° ISÈ° – , ðMÈ, Û çî, ^îÜ, Ó° ^çËly^îò≈ Üè, ç#Ó!Óy^îòÓ° í, zÄayi, y Ó° *^î, ð ly!ſ≈î° yÓ° ſrê, ^Ó!!!í, Q àSt. Benedict àÈÛÈ~Ó° xy!ÓÈ, ≈yÓ àè, °ñ ÿ^îÜ, ſÓ≈î%^îàÓ° ~Óç ſÓ≈hflî^îÓ° Ó° Ûyl%È! ðk, y Ü, ^îÓ° ~^îſ^îSÈ – 19É3≈ ^ſrê, ^Ó!!!í, ^îQÓ° !ÓÿlyÓ°# !á fiê, #î° i, i, #î° ^îîÜ, È!ð, çî, ^îÜ, Ó° Ü%!_ ſyòÜ, ^îòÓ° ð%!è, ^àÿ, #^îi, !ÓÈ, _ ^Ü, Ó° y^îyl° – ~Ü, !è, ^àÿ, #° xfy^îB, yÓ° y#zê, ſ (Anchoriges) ſß fyſ#^îyÓ° y !È, i, !l/ſDî, yÓ° Ü^îòf xyòfyd ç#Ó! ÿ, ð^îl Ók, ð!Ó° Ü, Ó° ISÈ^î°! ~Óç x, ðó° ^àÿ, #° • !ſ^îlyÓy#zê, ſ (Cenobites)ÈÛÛÈÿlyÓ° y ſÛyç i, fyà Ü, Ó° ^îG ^îÓ!È, y^îÓ ðÙ≈yl%ç#°^îl Û%!_ ^, ð^îi, ^ä, ^îî° ISÈ^î°! – xyl%ð, y!Ü, ðÙ≈yã, Ó° î Óy ÿçÜ, ſj±òy^îî° Ó° Ûòf flîi, y!° ~Ó° y ^Ü, í, z# !Óÿyſ# ISÈ^î°! ly – e^Üç xfy^îB, yÓ° y#zê, ſ ^àÿ, #È%_ ſß fyſ#Ó° y !l/ſDî, y, ð!Ó° yÓ° Ü, ^îÓ° ^àÿ, #Ók, ç#Ó! ÿ, ð^îl xy@^Ä•# •! – ſß fyſ#^îòÓ° ſçáfyÓ, !k, Ó° ſ^îD ſ^îD ~Ñ^îòÓ° Û^îòf ç, C°y Ó° «, yÓ° çlf !Ó!ò!Óy^îlÓ° ≤Ä^îî° yçl#î° i, y xl%È), i, •î° – , öfy^îÜ, y!Ü! yſ ISÈ^î°! ~ !ÓÈ!^îî° , ðl≤Äòç≈Ü, – ^ſrê, ^Ó!ſ° àSt. Basil) , ð)Ó≈yMÈ, ^îÓ° Üè, Óyſ#^îòÓ° çlf !î! ÛyÓ°# Ó° ä, ly Ü, ^îÓ°! – , ð!ÿä, Û •zi, z^îÓ° y^îi, ð ^ſrê, ^Ó!!!í, Q (St. Benedict) ~ !ÓÈ!^îî° ~Ü, •z ſ^îD ^ð, Ó° *^î, ð ſjøy!îi, •^îî° xy^îSÈl – 489 !á fiê, y^îſ Ûòf •zi, y!Ó° ^flöy^î°^îi, yÓ° ~Ü, ſæyhs^ , ð!Ó° Óy^îÓ° ^Ó!!!í, Q çßv@a^Ä•Ü, ^îÓ°! – i, yÓ° •z ≤Äî° y^îſ !lç≈li, y!° ñ ^flſSÈyÈÛÈ!Ó≈yſ^îlñ Ü, !è, l i, ç, öſfyÓ° Ûòf !ò^îî° Û%!_ xç≈^îlÓ° , ð! Ó° Ó^îi, ≈ ðÙ≈#î° ſj±òy^îî° Ó° xhs^È%, ≈_ •^îî° ñ ſÓy G !Óòfy!%ç#°^îlÓ° ſ^îD ðÙ≈yl%ç#°^îlÓ° xyòç≈ Üè, Óyſ#^îòÓ° Û^îòf ſMÈ, y!Ó° i, ^°y – 529 !á fiê, y^îſ xyò!ÜÜ, ^îòÓ° çlf ^ſrê, ^Ó!!!í, Q ^î!ÓÿlyÓ°# Ó° ä, ly Ü, ^îÓ° ISÈ^î°!ñ i, y !á fiê, yl çà^îi, ſÓ≈y!òÜ, ≤Ää, y!Ó° i, ~Óç ðk, yÓ° ſ^îD xl%ſÓ° i Ü, Ó° y •^îî° ISÈ° – ^Ó!!!í, ^îQÓ° xl%âyÜ# SÈyí, , yG xlf ſj±òy!° È%, _ ^Óç ſß fyſ# ~ÜÜ, # Û%œ, ll Û^îè, Ó° xyÓy!ſÜ, Ó° yG ^Ó!!!í, QÈÛÈ~Ó° xyò^îç≈ xl%≤Äy!îi, •^îî° ISÈ^î°! – ^Ó!!!í, Q Ó^î!SÈ^î°! ^î Üè, ç#Ó^îlÓ° xy, öy, !Ó° _ i, y^îÜ, ſy@^Ä^î• ÓÓ° i Ü, ^îÓ° {ÿ°Ó° xyÓ° yòly!° x!Óä, ° ÿÜ, y Üè, Óyſ#Ó° , ð! Óe Ü, i, ≈Ófñ !á ^îfiê, Ó° xi%, !#î° ð%/á ^îÓòlyÓ° xçç#òyÓ° •Gî° y#z ~z , ð^îlÓ° , öy^îlî° – ^Ó!!!í, QÈÛÈ~Ó° !#îi, ^îi, ! Óÿ°yſ# Óç !á fiê, yl ſß fyſ# Ûòf!%^îàÓ° ðÙ≈#î° G ſÛyç ç#

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Ó^îl = Ó° &c, ð)≈ È), !ÜÜ, y !l^îî° ISÈ^î°! – Ó° ,		

ä, !≈f ~Óç Ü, ^îè, yÓ° !î! Ûyl%Ó!i, ≈i, yÓ° xyò^îç≈ xl%≤Äy!îi, ſÓ≈flj, fyà# ſß fyſ#Ó° y •z•^îyÜ, ^îÜ, , ð!Ó° ð&ti, Ü, Ó° yÓ° °^îç, f, öy!l≈Ó ſÛhflî ^È, yàñ ſ%áñ ſjøy! xÜ, y!i, ^îÓ° , ð!Ó° i, fyà Ü, ^îÓ° lñ xlhs^ ç#Ó^îlÓ° çlf !l^îç^îòÓ° ≤Äyi, Ü, ^îÓ°! – ~z ſj±òy!° ISÈ^î°! ÛylÓ Ü, °fy^îi !l^îÓ!òi, – , ðó° Ói, ≈#Ü, y^î° ^î ſÛhflî lÓ#lî, Ó° çy!i, !á fiê, yl Ó° yçf à^îi, , i%, ^î°!SÈ° i, y^îòÓ° ~ÑÓ° y#z ð#!« , i, Ü, ^îÓ° ^îSÈlñ í, zm%k, Ü, ^îÓ° ^îSÈl !á fiê, ð^îÜ≈Ó° , ð!Óe xyò^îç≈ ~Óç ſ%!ç« y!° ! ç!« , i, Ü, ^îÓ° i%, ^î°^îSÈl – xyd^îÜ, !wÜ, Û%!_ ÈÛÈſyòlyÓ° , ð!Ó° Ó^îi, ≈ ~Ü, •z !î! ÛyÓk, ſß fyſ# ſj±òy!° ſ, !<T Ü, ^îÓ° ^Ó!!!í, Q ðÙ≈yl%ç#°^îlÓ° ^ç, ^îè xl≈#lñ xÜ, yÓ° i xy!i, çlf !Ó°Æ Ü, ^îÓ° ISÈ^î°! –

l ~ÓÇ fllyl#î° !Óç, ð Óy ^ ò ^îçÓ° çyßÜ, Ó, ^î@Ó° Üœ%, !ÍÓ° ç#Ó° îl ≤ÄË, yÓ !Óhflly ^îÓ° Ó° ßyÛylf ß% ^îÿàG !SÈ° ly-
^ Ó° yÜ ^î^îÜ, x ^îÜ, ò) ^îÓ° Óyà≈ylu, ^î, flly!, ð, ~z xyð ^îÜÓ° í, z, ðÓ° É, Ó° y!ßÓ° yç Óy çyÜ≈yl ßÿÀy ^îè, Ó°
•hflî ^îç, ^î, ðÓ° ßΩ, yÓly ^ Ó!ç !SÈ° ly- Üœ%, !ÍÓ° í, yz !ÓÜ, yç • ^î!° !SÈ° flÿð#lË, y ^îÓ- ≤ÄÜ, l, G, ð!Ó° ^îÓ° îçÓ°
xyl%Ü) °f SËyí, y Üœ%, !ÍÓ° áfy!î, Ó° Ü, yÓ° î!SÈ° ≤ÄÜ l ò ^îÜ, ðÓ° , ðÓ° Ü, ^î!° Ü, çl xfyÓ ^îè, Ó° Ü%, ç°# ^î, ç-
~ ^îòÓ° Ü ^îðf !SÈ° î! x ^î, y á926ËüË42ärñ Ûy ^î!° y°yß á953ËüË94ä ~ÓÇ G!í, ^î°y á993ËüË1048ä- Üœ%, !ÍÓ° ßyË, ^î°fÓ°
x, ðÓ° ~Ü, !è, Ü, yÓ° î!SÈ° í, yÓ° ßÇ!Óðy ^îlÓ° Ü ^îðf- ≤ÄÜ l ò ^îÜ, xfyÓ ^îè, Ó° !ÍÓ° yã, l • ^î, y lyÜÙye- Ü, Ü≈Ó° î, xðf«
^ Ó!çÓ° É, yà ^ ç, ^îe•z í, y ^îòÓ° í, z_Ó° ß)Ó° # ^îÜ, Ü ^îlyl#î, Ü, Ó° ^î, l- É, ^î° Ü, Ü≈Ó° î, xðf«, ^ Ó!çÓ° É, yà ^ ç, ^îe
î, y ^îòÓ° í, z_Ó° ß)Ó° # ^îÜ, ^îyàf Ü, ^îÓ° ^î, y°yÓ° ß% ^îÿà ^î, ð ^î, l- Üœ%, !ÍÓ° Ü, y!≈fe ^îÜ î, y•z ^ Ü, y ^îly ^SÈò, ð ^î, ,
!l- ≤ÄyÓ° !Ω, Ü, ð ^îÓ° ≈ ^ Ó!!!í, Q ßj±òy ^î! Ó° xyl ò ^ Ó!çTf=!° Óçyl ^ lyÜ, ^î°G Ü ^îè, Ó° ß!ß° !•î, ^ ç, í, áyÜyÓ° =!° ^î, xyð!
ÜÜ, ^îòÓ° ~ò!Ü, ðÜðy ^îlÓ° ^îxÓçf, ðy!#î^ Ü, î, ≈Óf !SÈ°ñ Ü%, !ÍÓ° xyÓy!ßÜ, ^îòÓ° ç#Ó° îl î, yÓ° , ð%lÓ° y!ÓË, ≈yÓ°
à ^îè, l- ≤ÄÜ l ^î!Ü, •z Üœ%!! !SÈ° !á fiè, yl ßß fyß# ^îòÓ° ~Ü, !è, ≤Ä!í, ç, yl ^îáy ^îl xyð!ÜÜ, Ó° y ≤Äyí, f!Ü, ç#Ó° îl
≤Äy!≈lyñ (ÿ°Ó° xyÓ° yòly ^îÜ, ^ Ó!!!í, QËüË~Ó° xyòç≈ xl%ßy ^îÓ° =Ó° çc !ò ^î, l- ≤Ä ^î, fÜ, Üè, Óyß# ≤Äí, f• SË! ^î!Ü,
ßyí, á^ ^è, y ≤Äy!≈lyí Ü%á!Ó° î, lyÜ, ^î, l- xyòç≈ã%, fí, Üè, Óyß# ^îòÓ° Ü ^îðf !Ó÷k, É, àÓ! ä, hs" yl í, zm%k, Ü, ^îÓ°
Üœ%, !Í° ^îàÓ° ~Ü, !è, ≤Ä ^î!° yçl !ßk, Ü, ^îÓ° !SÈ°- ßß fyß#Ó° , ð!Óe ç#Ó° îl í, z!ßà≈#Ü, î, Óy°Ü, ^îòÓ° ðÜ≈!ç, y òyl
Üœ%, !ÍÓ° Üè, Óyß# ^îòÓ° Ü, Ü≈ß)ä, #Ó° xhs" É%, ≈_ •G!° y! ~ÓÇ xhs" Ü%≈á#î, y Üœ%, !ÍÓ° xyð!ÜÜ, ^îòÓ° ß

100% **MATCHING BLOCK 193/308** **W**

Ó≈y ^î, ðç, y í, z ^îÖ° á ^îÿàf ~

Ó!çTf •G!° y! áfy!î, G ≤Ä!í, ç, ð!_Ó° ç#É!≈ ^îò ^îç ^î, ðÓÑ ^îSÈG Üœ%, !Í ~Ü, yòç çí, ^îÜ, ^î, ðy, ð G ßÿÀy ^îè, Ó° ò#ã≈ G !í, ç-
^ m ^î@µ ßyÛylf, Ü xyç ^î Å• òáy! l- , ðy!≈Ó ç!_ xç≈ ^îl xyç ^î Å• !SÈ° ly ~z ≤Ä!í, ç, yl!è, Ó° - ßËÜ ^î @ ^îÀó° # G ä, î%, l≈
^ •lÓ° #Ó° ßÇãÉ!≈ ßj ð ^îÜ, ≈ xfyÓè, !í, z á1048ËüË1109ä xyçB, y ≤ÄÜ, yç Ü, ^îÓ° !SÈ° î! çl- •zl ^îË, !fiè, ä, fÓ° ßÇe' yhs"
m ^î@µ xÇç@ ^î! !SÈ° Üœ%, !ÍÓ° xyð!ÜÜ, ^îòÓ° xyòç≈!Ó ^îÓ° yò#-
NSOU • CC-HI-04 161 ^îÓ!Ü, Ü, çà ^î, Ó° ≤Ä!í, !ÓÜ%á • ^î°G ßÿy ^îçÓ° Óç hflî ^îÓ° Üœ%, !ÍÓ° ≤Äy!í, ç, y!Ü, !Óçy° ^îçÓ°
≤ÄË, yÓ , ð ^î, , ^îSÈ- myòç çí, yß#Ó° ä, î%, ð≈ç ðç ^îÜ, Üœ%, !Í 460 çl xyð!ÜÜ, ! ^î! Üòf!% ^îàÓ° Ó, _Ü Ü ^îè, , ð!Ó° î,
• ^î!° !SÈ°- çÉ! ð!≈fhs" ^îðáy ly! ^î 1450!è, Üè, ! ^î! à ^î, , í, z ^îè, !SÈ° Üœ%, !ÍÓ° ß%!Óçy° ~Ü, , ð!Ó° ÓyÓ° - ~z Üè, =!
°Ó° ≤Ä!í, !è, !SÈ° Üœ%, !ÍÓ° xðf ^îç, Ó° !l! sf ^î- xyð!ÜÜ, ^îòÓ° ~ò!@! ç#Ó!ñ í, Ñy ^îòÓ° ≤Äy! ^îÓ° Ü ^îòÓ° !ÍÓ° yã, l ßÓ°z
Üœ%, !ÍÓ° xfyÓ ^îè, Ó° ! ^îò≈ç , ð!Ó° ä, y!°í, • ^î, y- î%, ^î!≈Ó° ^îrè, Ûy!è, ≈l Ü ^îè, Ó° xfyÓè, •yÓ° Ûyl á1127ËüË32ä
fl#Ü, yÓ° Ü, ^îÓ° !SÈ° î! É , yTM G ÉœÑ, yò ^îÓ° ßÜ, ° Üè, •z Üœ%, !ÍÓ° ! ^îò≈ ^îç , ð!Ó° ä, y!°í, • ^î, y- ^ Ó!!!í, Q
ßj±òy! É%, _ ^îòÓ° flçy!ß, ~ÓÇ x ^î, ðç, yÜ, ç, î, , ð!Ó° !ä, ç, Üè, =!°Ó° , ðy ^îç ~É,

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y ^îÓ°z à ^î, , í, z ^îè, !SÈ° ~Ü, !è, ~

Ü, ÈÛË Û, !wÛ, ñ %!Ócy° Ðß" fÿÿ# Ñ±ðyí" - ≤ÄÛÜ xðf« Çy" lly≈Ó" ÑÛÍ" ñ" iÛÛ, z xlfyf Ó# Û" iè, Ó" xðf« Çy, ð,
x, i, öyËÛ, i, Ñy" lÒÓ" ≤ÄÛ, x, y" iÛÓ" ÑçflÛyÓ" Çy xlf" i" Û, y" iÛy ÑÛÿfyÓ" ÑÛÿÿy" iÛÓ" çlf Üce%, iÛÓ" cÓ" iy, ðß" • iÛ, l-
Üce%, iÛÓ" xfyÓè, x" iÛ, y ~z ðÓ" iÛÓ" ÑçÛ, i, è, eyi, yÓ" È) !ÛÛ, y" xÓi, #i~ • iÛ" !SÈ" i" l- Ó#ÓyÓ" iÛ, ! È, yTM G •zi, y!
Ó" lyly ≤Äy" lÿs" iÛ, Ñy" xÿl" iÛÓ" Óyi, ≈y Ó•l Û, i" i" i" !à" iÛ" !SÈ" i" l- ~SÈyi, , y •zi, z" i" Ó" y" i, ðÓ" !Ó!È, ß" ≤Äyhs"
i" iÛÛ, ÑÛÿfy, ð#i, i, Ó# Ûyl%Èi" ~z xyð" iÛÛ ~ i" i" i, y" i" lÒÓ" ÑÛÿfy ÑÛÿÿy" iÛÓ" , ðil x%ÿÿ, yÛ Û, i" i" i" !SÈl- i" Ñrè, x" iÛ, yÓ"
≤ÄË, y" i" i" i" Ò#i" i" Ö, Ûè, =i" Ó" Û" i" ðf" !SÈ" i" %," ñ Ñyl≈fyi, ñ Ñrè, xfyà" iÛÿ Ñrè, °" i" Ó" TM ~Óç Ñrè, ÛÓ" #ÈÛËÓ" Ûè, =i" °"
Glí, i" y" !SÈ" i" l- Üce%, iÛÓ" x, ðÓ" ~Û, xðf« !i! i, z, öyÿly, ðk, i, i, Ó" Ñ%#%, Ó" * , ð öy" iÛñ ðÛ≈cy" i" flfÓ" x%ç#°" iÛ ~Óç" !ç"
fliy, ði, f" iÛ, ðÛ≈#i" ≤ÄÛ, x, y" i" lÒÓ" Û!•Ûy Ó, !k, Ó" Û, y" i" Ç ÓfÓ•yÓ" Û, Ó" yÓ" Ófy, öy" i" Ó" xÿÿÛÿÛ Û, i, i, i" l" cÓ" x!
ðÛ, yÓ" #- Óf!_ ñ, ç#Ó" iÛ ÑÓ" i, y G xlyi, , j" l" i, yÓ" ÑÛì≈Û, • i" °G {Yª" i" Ó" Ó" Yª" iÛ≈fÓ" ~Û, i, è, xyÈ, yÿ Üce%, iÛÓ"
Û" i" ðf" Û) i, ≈ Û, i" i" i" %," ñ, ñ, ñ" i" i" !SÈ" i" l- !á fiè, yl çà" i" i, Ó" Ûè, =i" Ó" ÑçflÛy" i" Ó" Ó" «, i" è Üce%, iÛÓ" Ñß" fÿÿ#Ó" y"
Ó" i" i" !Q#i" !Óöy" i" l" i" i, z, ðÓ" Ó" i" ç =Ó" ðc" !ò" i" i" !SÈ" i" l- ðçÛ G ~Û, yòç çÿ, i" iÛ, Ó" !á fiè, yl ÑÛy" i" Ç ÑÛ" i" i" Ói, ≤Äy" l" y" z
• i" i" i, z" i" è, !SÈ" ðÛ≈ã, ñ, ≈yÓ" ~Û, i, è, ≤Äöyl xD- ðfyl G ðÛ≈çyflfã, ñ, ≈y" iÛ, Üce%, iÛÓ" á%Ó" Ó" i" ç =Ó" ðc" Ó" i" l- ~ !ÓÈ" i" i"
àç≈ÈÛË~Ó" Ûè, =i" Ó" Ñ" i" D Üce%, iÛÓ" , öyl≈Û, f" !SÈ- i, z, öyÿlyñ ≤Äy" l" y" i" iÛ, ðÛ≈ç#Ó" iÛÓ" x@" ÄË, y" l" à" i" i" i" xyÿyÓ"
≤ÄË" i" y àç≈ÈÛË~Ó" !SÈ" ~Óç" Ñ" z" Ñ" i" D çyflfy" i" yã, ly" i" iÛ, Öyò" !ò" i" i, ñ, y" i" !à" i" Ç≈Ó" Ñß" fÿÿ#Ó" y- i, y" z" i, yÓ"
≤ÄË, yÓyò#i" yÿ≈iÈ, " , ÈÛË~Ó" Û" i" i, y Ûè, ~Û, yòç çÿ, i" iÛ, Ó" ÑyÇfl, ð" i" Û, ç#Ó" iÛ ≤Äççÿ!#i" È) !ÛÛ, y" !" i" i, ^, ð" i" Ó" !SÈ" -
à" i" Ç≈Ó" ≤ÄË, yÓyò#i" xMÈ, ° ≤Äöyly, çyÛ≈y" !• i" °G i, z, Ó" È, yTMñ" Ó" i" ç! yÛñ" y%çzcyÓ" °fyu, G x!T...i" yÓ" !Û, S%È" !
Û, S%È" Ûè, G, i, yÓ" xð#lfi" !SÈ- Û%, iÛÓ" myÓ" y ≤ÄË, y" l" i" Ö, Ûè, =i" Ó" x!ðÛ, yçç" !SÈ" ð" !ç, î È, yTM G Öyà≈yu, i" i, i" !òG" !
Ó" i" è, iÛ, ñ" z" i, y" i" ñ" Ó" i" ç! yÛ" ~Óç" fl" ð" i" l" Ó" Ó" c" !Û, S%È" Ûè, G Üce%, iÛÓ" i" i, ç fl" #Û, yÓ" Û, i" i" Ó" !" i" i" !SÈ- ~Û, yòç
çÿ, i" iÛ, Ó" ç" i" È" i" Ó" !ò" i" Û, Üce%, iÛÓ" xyòç≈ çyÛ≈y" !Ó" Û" y, y" lly" Û" y, y" lly xMÈ, i" i" ≤Äÿy" l" i" , • i" i" !SÈ- ~Û, yòç
çÿ, i" iÛ, Ó" ÛyV, yÛyV, ÑÛ" i" i" Üce%, iÛÓ" !i" !sf" i, Û" i" è, Ó" Û" i" ðf" !SÈ" 100!è, !Ó" i" è, ñ" i" ñ" fl" ðl" G •zi, y" !" i" ñ" xyÓ" È, yTM G
Öyà≈yu, i" i, !SÈ" 800ÈÛË~Ó" Ó" i" ç- Ó" z" l" ÈÛË~Ó" ≤ÄÛ, x, y" i" !SÈ" i" l- ñ" ç" Ó" y" i" ≈- Ûè, Öyÿ#" i" ðÓ" ≤ÄÛ, i, i, !á fiè, È, i" l" Ó"
ç#Ó" i" ly, ð" i" i, z" l" i" y" i" , Û, Ó" y" z" !SÈ" i, yÓ" ~Û, Ûyè" «, f- !i, !" !SÈ" i" l- Ó" i" i" !Q#i" xyò" i" Ç≈" !ÓYªyÿ#- ~Û, yòç G myòç
çÿ, i" iÛ, Ó" !á fiè, yl ÑÛy" i" Ç Üce%, iÛÓ" ≤ÄË, yÓ" Ñ" i" iÛ, ≈ !mÛi, i" !z- !á fiè, yl çà" i" i, Ó" xyòfyd ç#Ó" i" l" Ó" Û, i" ÿ, ð" i" Ó" i",
• i" i" !SÈ" Öyà≈yu, Ó" ~z xyðÛ- Üce%, iÛÓ" ð, cTy" lÿs" ÑyÿyÓ" i" ðÛ≈#i" ≤ÄÛ, x, y" l" =i" Ó" Û" i" ðf" Ñ%ò" Ó" ≤ÄÿyÓ" #
ÑçflÛy" i" Ó" Ó" ^≤Á" Ó" iy ~i" i" !SÈ- Üce%, iÛÓ" !SÈ" fl" çy" i" i, - ^" Ó" !Û, Û, G ≤Äy" i" , x, y" !Û, ≤ÄË, yÓ" i" i" iÛ, Ñ" i" ð" i" ≈È, y" i" Ó" Û" -
^" y" i" Ó" l" ÈÛË~Ó" ~Û, Ûè, Öyÿ#" Ñß" fÿÿ# #ÛÖyè, ≈, ðÓ" Ó" i, ≈#Û, y" i" Û, y" l" i, ≈ly" °" i" i" ÑËÛ" @" Äà" Ó" #Ó" xyÛ)°
ÑçflÛy" i" Ó" Ó" ÑÛì≈Û, • i" i" G" i" è, l- ÑÓ≈≤ÄÛ, yÓ" i" yçÛ, #i" Ñ" i" ð!_ ^" Ó" !Û, Û, !i" sfiÈÛËÛ" ^" yÛ, ~z" !SÈ" #ÛÖy" i" è, ≈Ó"
òy" l" Ó- à, i" %k, ñ xyMÈ, i" Û, Ñçà" i" Èi" ≈Ó"

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Ûy" i" yã, ly Û, i" i" Ó" !SÈ" i" l- i, yÓ" Û		

İof ħz İÜ ħİİ Ö Ö# ðÜ≈ydyÓ G İÜİ=İ SÈ– Üðfİ%İàÓ ≤Äİİ İè ÷k İÜ Ö İ xy Ĩ@y ĨİÖ G Üè ç#ÓİÓyò ≤Äİİ ç yÓ
 « ĩe İİ İÜ İÜİfy ≤ÄÓ •İİ ĩ ðáy İò İİ İSÈñ Üœ% İİÓ ĩ « ĩe İ yÓ Ófİİ e Ü İ İ– ð#İİ y G xlyİ İ İİ Ö İ y xyÓİ
 Ü ĩİÖ Üœ% İİÓ xyðfydç#Óİ ðİÓ ã yİ ĩİ •İİ İ– ~Ü yòç çİ İÜ ĩ « f Ü Ö y İà İİ İSÈ ĩ È ç Ö İİÖ ðy İİ
 •zİ z İÖ y İİ ðÓ İÓİ È ß xMÈ ĩ Üœ% İİÓ xð#İ Üè ÷! İ%İÓçy È İİİ ðİÖ xİðÜ yÓ # •İİ İ z İè İSÈ– Ü İè Ç Ö
 Ö#İÓ ðy İİ ç ðy ĨİÖ İİD İ% ĩİ İSÈ ĩ äİ áyÜy İÓ áyðfçİf İ zİ ðyòİñ İyÈ ÷ İİİ sfİ G İlyİÓð İyÜhs İİ yİsfÜ
 Ü İİ ≈Óf ðy ĨİÖ =Ó ðÈ yÓ – ðÜ≈#İ ≤Äİİ ç yİ İÜ İÜ ≈çÄÜ yÓ ĩ ÖİÜ Ü Ü İ İ ≈çÜ% Ü Ö yÓ Ó İ İİ İ İ
 xy Ĩ@yİ ÷Ó ð •İİ İSÈñ myòç çİ İÜ ĩ z xy Ĩ@y ĨİÖ İİİ ðÜ≈ã% fİİ ä ĩè ~ÓÇ Üœ% İİ ðİÓ İİ ĩ İ ÓÈ İİ Ö
 çç ≈İÓ İ ~Ü İè ≤Äİİ ç yİ İİ– İ y z myòç çİ İÜ Ö ÇÈİ ĩk ≈ Ü% İ Ö xyçyİ İÈ ß İ Ö Ü ç y İly ð İİ Ö İİ ç y İİ
 Üè ç#ÓİÓyò İÜ xyÜ% •İİ İ zè İİ ĩ ðáy à°– 19É5 ÷ Üœ% İİ İİİ sfİ Üè ç#ÓİÓy İòÓ İİD ĩ ðy ðİ İsfÓ
 İİİ çyð#İ İçfİÖyÓ xy Ĩ@y ĨİÖ İİİ ðÜ ≈ ~Ü yòç çİ İÜ Ö Üyv yÜyİV İÜ İ İİÜ ĩ ðy ðİ sf İÜhfİİ İá fiè yİ çà İİ
 ä y İä ≈Ó İyÇàè İÜ İçfİÖy İÖ Ó İ # İ ~ÓÇ ĩ ðy ð İÈ Ü @ ÄàÓ #Ó İÜ İ á1073ÈÜÈ85ä İ y ðİÓ ðİ ÷ Ó * ç
 @ Äİ Ü İİÖ – ≤ÄÏyİ İİ İè Ü yÓ ĩ İ Üœ% İİÓ İİD ~z xy Ĩ@y İİÜ İ% Ü Ö y İ – ≈! •ÈÜÜÈò% è xy Ĩ@y İ z
 İSÈ İÜİyİ İÜ ĩ İÜhfİİ ðİYä Ü •zİ z İÖ y İİ ð Üœ% İİÓ ≤Ääyİ ç ÄÈ yÓ ~ÓÇ İfİyİ Ö# İçfİÖyÓ İÜ Ö Ü İİ y
 ĩ ðy ð İÈ Ü @ ÄàÓ #G İSÈ ĩ Üœ% İİÓ xyòİÜÜ – @ ÄàÓ #Ó İÜ ĩ ≤ÄÓ İyÓ İ zİ İSÈ Üœ% İİ– İÜ v ≤ÄÈ ĩè
 xÓ è İ İá İSÈ İ Üœ% İİÓ xfyÓè İ İ z ĩ ðy ð ~ÓÇ çyİÜ Óà ≈ İÜ m İ@µ İ Æ •Gİ yÓ ðİÓ Ó İİ ≈ İ y İòÓ
 Ü İlyÈ y İÖÓ ðİÓ Óİ ≈ İ ðİ Ó İ Ü İİ Ü Ö İ İ İ– ðçÜ G ~Ü yòç çİ İÜ Üœ% İİ Ü Ü w Ü İÖ İ İ#ã≈fİyİ #
 İ z İðfyà İÜİyİ İÜ •zİ z İÖ y ð#İ İÜyç İÜ ðk yÓİİ Ü İÖ İ İá İSÈñ İ y İSÈ Üè ç#ÓİÓy İòÓ ~Ü İè ≤ÄÜ yç–
 xyòİÜÜ İòÓ İ İİ ÷Ó ð •İİ İSÈ ĩ yÓ İyey ~ÓÇ İÜİyİ İÜ •Gİ y SÈyİ y @ ÄàÓ #Ó İİ çyð#İ
 Ü zİ İÈ İfiè ä fÓ Ü İÇe yhs İçà İÈİ ≈Ó İİD İ yÓ İİÜ ≈ İSÈ ly– Üœ% İİÓ xİyòyÓ İ İyÇàè İÜ İç•İİ ñ
 Ü w İÈ ≈Ó ≤Äçyİ İÜ ÓfÓfİy İ zFä yÜ yAç # ĩ ðy ð İòÓ G xİÈ È İ İ Ü İÖ İSÈñ Üœ% İİ İ y İòÓ xyò İç ≈ ðİ
 Ó İİ •İİ İSÈ– « fñ İÜ İyò G Ü Ü ≈ ðk İİ Ö xİÈ ß İ yÓ ĩ xyòç ≈ Üœ% İİ fİy ðİ Ü İÖ İSÈñ İ y z ðİ ≤Äòç ≈ İ
 Ü İÖ İSÈ ä y İä ≈Ó İçfİÖyÓ Ü İòÓ – SÈyİ y ĩ ðİçÓ çyİÜ Öy xyMÈ İÜ È İfİyÜ#Ó •hfİİ İk ç İİÜ
 Üœ% İİ G İ yÓ xÇá f çyá ç Äçyá = İÜ İİİ ðİ ≈ Ó * İ ð Ü% Ö yáyÓ İ İ ð Tyhs İyİ ðİ •İİ İSÈ ĩ yÓ İyè ð İÖ
 İÈ Ü @ ÄàÓ # G İ İyÓ xİ%äyÜ#Ó y ĩ Ö yÜyİ ä yä ≈ İÜ İÜ ≈çÄÜ yÓ
 NSOU • CC-HI-04 163 ĩ ÖİÜ Ü ç İ Ö İİİ sfİÜ% ñ İyÄyè G İyÜhs ≤ÄÈ% Ö ≤Äyòlyf Ü% Ü Ö yÓ ĩ ≤ÄÓ İy ÖyÈ
 Ü İÖ İSÈ ĩ Üœ% İİÓ xyò İç ≈Ó ~z İòÜ İè ĩ ðy ðİ sf İ İ ≈ Ü ä # İİ ~Ü İè İÜ ≈ zİ z İÖ y ð#İ Ö * ç
 ÖyÈ Ü İÖ İSÈ– 19É6 ÷ İ%ç#İ # 1– Üðfİ%İàÓ İÜyç G İçfİÖİ Ö İÜ y İç Üè ç#ÓİÓy İòÓ xÓðyl İÜ İSÈ/2–
 İrè ĩ Ö İİ İİQÓ İÓðyİÓ#Ó ~Ü İè İçİ « Ä ðİ ð ä İ İò – ĩ Ö İİ İİQÓ xyò İç ≈Ó ÖyhİİÖ Ö * ðyİ İ İÜ İÜ Ö
 •İİ İSÈ/3– Üè ç#ÓİÓy İòÓ İçfİÖyÓ İyò İ Üœ% İİÓ xÓðyl xy İyá İy Ü Ö ðİ– 4– Üœ% İİ İİ İ sfİ
 Üè ç#ÓİÓy İòÓ İİD ĩ ðy ðİ İsfÓ İİİ çyð#İ İçfİÖyÓ xy Ĩ@y ĨİÖ İİİ ðÜ ≈Ó ðİÖ ã İ İò – 19É7 ÷ @ Äsi ðÖ#
 1. Barraclough Geoffrey–The Medieval Papacy– Harcourt– Brace & World– 1968. 2. Cardinal Gasquet–The Rule of St.
 Benedict– New York. 3. Frederic P. Miller and others–Cluniac Reforms. 4. İÜ ≈ ä w ð ÈÜÈÜ ðfİ%İàÓ •zİ z İÖ y ðñ
 ≤ÄİÜ á İ İ Ü Ü yİ yñ 2017–
 164 NSOU • CC-HI-04 ~Ü Ü 20 İİİ İ z ðçyİ #İ ĩ ðè È İÜñ İ zİyøyñ İá yÈ İ Ö yç... ñ İ%İ yİ İòÓ İ zayİ àè İ
 20É0 İ z İjçf 20É1 İ ðçyİ #İ ĩ ðè È İÜ àThe Tribal background ä 20É1É1 İä İly 20É1É2 xyò İİÖÓ İÓİ È ß çyİ İÜ)•
 20É1É3 xy zİ y İÜ çy İİ İ y 20É1É4 xyÓ İİÖÓ xİðÜyİ# 20É1É5 ĩ ðè •zİ İòÓ İyÜyİçÜ ç#Óİ 20É1É6 ≤ÄyÜ •zİ yÜ
 xyÓ İİÖÓ ðÜ≈#İ xÓfİy 20É 1É7 ≤ÄyÜ •zİ yİÜÜ xyÓ İİÖÓ İçfİÖİ İÜ xÓfİy 20É1É8 ≤ÄyÜ •zİ yİÜÜ xyÓ İİÖÓ
 xİ ≈

59%	MATCHING BLOCK 196/308	SA CC-HI-01.pdf (D149041884)
İİİ Ü G Ó yç İİİ Ü xÓfİy 20É1É9 İ z ðçy•yÓ 20É1É10 İİÓ≈yİä İİ ≤ÄYİyÓ# 20É1		

100%	MATCHING BLOCK 197/308	SA CC-HI-01.pdf (D149041884)
È11 İİÓ≈yİä İİ @ Äsi ðÖ# 20É2 İ zİ		

øy • äummah ä 20É2É1 İä İly 20É2É2 İ zİyøy İİ±òyl 20É2É3 İ zİyøy İİ±òyl İİ Ö =Ó ð ç 20

87%	MATCHING BLOCK 198/308	SA CC-HI-01.pdf (D149041884)
È2É4 İ z ðçy•yÓ 20É2É5 İİÓ≈yİä İİ ≤ÄYİyÓ# 20É2		

È6 İİÓ≈yİä İİ @ Äsi ðÖ# ðİ≈yİ ÈÜÈ7

NSOU • CC-HI-04 165 20É3 !á°yÊ,î, Ó° y<T... àCaliphal state ä 20É3É1 ¶ä, ly 20É3É2 !á°yÊ, î, Ó° y°Ïçòy 20É3É3 ≤ÄÏÜ á!
°Ê, y xy°ÓÜÜ, Ó° 20É3É4 !mî, #î° á!°Ê, y ≠ çÓ° î, í, zÜÜ° 20É3É5 î, î, #î° á!°Ê, y •çÓ° î, í, zÜÜy 20É3É6 ä, î%, ì≈ á!°Ê, y
•çÓ° î, xy!° 20É3É7 , ð!°e á!°Ê, y° ÌòÓ° xyÜ° 20É3É8 í, zÜy•zî° y !á°yÊ, î, 20É3É8É1 Ü°Ï!°y!Ó!° y 20É3É8É2 •zî° y!çò
20É3É8É3 ÜyÓ° Gî° yl 20É3É8É4 xyΣ%° Üy!°Ü, 20É3É8É5 ≤ÄÏÜ Gî° y!°ò 20É3É8É6 í, zÜy•zî° y !á°yÊ, î, Ó° xyÜ° 20É3É10
xyÓÁy¶#î° á!°Ê, y° ÌòÓ° xyÜ° 20É3É10É1 xy°Üy¶%Ó° 20É3É10É2 xy° Üy•ò# 20É3É10É3 •yÓ° ð!°EüÈi, z°ÈüÉÓ° ç#ò
20É3É10É4 xy°ÈüÈ ÜyÜ%l 20É3É10É5 , ðÓ° Ói, ≈# xyÓÁy¶#ò á!°Ê, y 20É3É10É6 xyÓÁy¶#ò á!°Ê, y° ÌòÓ° xyÜ° 20

71% **MATCHING BLOCK 199/308** **SA** CC-HI-01.pdf (D149041884)

É3É10É7 í, z, ð¶Ç•yÓ° 20É3É11 !lÓ≈y!ä, î, ≤

ÄÿçyÓ°# 20É3É12 !lÓ≈y!ä, î, @° Äsi, ðO#
166 NSOU • CC-HI-04 20É4 ¶%°i, yl° ÌòÓ° í, zayl àThe Rise of Sultanates ä 20É4É2 ¶%°i, yl çΣ!è, Ó° •z!i, •y¶ 20É4É3
flÿò#l Ó° y°Ï<T...Ó° í, z!i, ð!_ 20É4É4 ¶%°i, yl!° ÌàÓ° !Ó!È, ß° , ðÓ° fy!° 20É4É5 Ó%l° y!°ò ÓÇç 20

15% **MATCHING BLOCK 200/308** **W**

É4É6 ¶yÜy!lò ÓÇç 20É4É7 àçlÓ# ÓÇç 20É4É8 !ò!Ö°Ó° ¶%°i, yl 20É4É9 °¶ç%Ü, ÓÇç 20É4É10 °¶ç%Ü, ÓÇ°ÏçÓ°
xÓòyl 20É4É10É1 ¶%¶Ç•i, Ü, Ó° l 20É4É10É2 ¶yÜy!çÜ, xÓòyl 20É4É10É3 ðÜ≈#î° xÓòyl 20É4É10É4 ≤Äçy¶!lÜ, xÓòyl
20É4É10É5 ¶yçfl, Ò!i, Ü, xÓòyl 20É4É10É6 fliy, ði, f !ç°Ï°Ó° xÓòyl 20É4É11É° ÌÜyD° ÓÇç 20É4É11É° 1

Üòf ~!çl° yÓ° ä, yaï, y•z ÓÇç 20É4É11É2 ~!i, Ü)Ó° #î° ÓÇ°ÏçÓ° , ði, l 20É4É11É3 ~!i, Ü)Ó° #î° ÓÇ°ÏçÓ° xÓòyl 20É4É12
ÜyÜ°%Ü, ÓÇç 20É4É12É1 ÜyÜ°%Ü, ÓÇ°ÏçÓ° •z!i, Ó, _ 20É4É12É2 ÜyÜ°%Ü, °ÌòÓ° °!i!°Ö, ya 20

15% **MATCHING BLOCK 203/308** **W**

É4É12É3 Óy•lÓ° ÜyÜ°%Ü, ÓÇç 20É4É12É3É1 •zç%ljl xy•zÓÜ, NSOU • CC-HI-04 167 20É4É12É3É2 Ü%, î%, Ì
20É4É12É3É3 Óy° Ì!° yÓy≈ 20É4É12É4 Ó°Ó° !ç ÜyÜ°%Ü, ÓÇç 20É4É12É5 ÜyÜ°%Ü, Ó° yçÓÇ°ÏçÓ° xÓòyl
20É4É12É5É1 K, ylÈüÈ!ÖK, yl ä, ä, ≈y 20É4É12É5É2 à°Ü, Ì G e° #i, y ° ≤ÄÜ 20É4É12É5É3 SÈyl° ylyè, f 20É4É12É5É4
fliy, ði, f!ç° 20É4É13 ¶yÈ, y!È, ð ÓÇç 20É4É13É1 ¶ä, ly 20É4É13É2 çy• z¶Üy•z° 20É4É13É2É1 Ó° yçf!ÖhflÿÓ°
20É4É13É2É2 î%, !Ü, ≈ , ðyÓ° ¶f ¶ÇâÈ!≈ 20É4É13É2É3 Ü, , !i, c 20É4É13É3 çy• i, y•Üy¶, ð 20É4É13É3É1 ä, !Ó° e G Ü, !i, c
20É4É13É4 çy° !mî, #î° •z¶Üy•z° 20É4É13É5 çy• Ü•jòð á°òyÓy@y 20É4É13É6 Ü•yÜ!i, çy• xyÓÁy¶ 20É4É13É6É1 Ü, !i, c
20É4É13É7 ,

ðÓ° Ói, ≈# ¶yÈ, y!È, ð çy¶Ü, ài 20É4É13É8 ¶yÈ, y!È, ð ÓÇ°ÏçÓ° , ði, l 20É4É13É9 ¶yÈ, y!È, ð ÓÇ°ÏçÓ° xÓòyl 20É4É14
x°Ïè, yÜyl î%, !Ü, ≈ 20É4É14É1 ¶ä, ly
168 NSOU • CC-HI-04 20É4É14É2 G¶Üyl 20É4É14É3 ≤ÄÏÜ Óy° Ì!° y!çò 20É4É14É4 Ü•yÜ!i, °¶y!° Üyl 20É4É14É4É1
Ó° yçf ¶j±¶yÓ° î 20É4É14É5 x°Ïè, yÜyl ¶y!Äy°ÏçfÓ° , ði, l 20É4É14É6 x°Ïè, yÜyl ¶Çfl, Ò!i, Ó° xÓòyl 20É4É14É6É1
Ó° yçÜ, #î° ≤Ä!i, ¶, yl 20

79% **MATCHING BLOCK 201/308** **SA** CC-HI-01.pdf (D149041884)

É4É15 í, z, ð¶Ç•yÓ° 20É4É15 !lÓ≈y!ä, î, ≤ÄÿçyÓ°# 20É4É15 @° Äsi, ðO# 20É0 í, z° Ìjçf •

xy°Ï°yã, f ~Ü, °ÏÜ, Ó° ≤ÄÏÜ í, z° Ìjçf •° !çç, yl≈# °ÌòÓ° ≤Äyã, #l xyÓ° °ÏÓ° !Ó!È, ß° í, z, ðçy!i, !Ó°ÏçÈ!i, °Óò%•z!° ÌòÓ°
ç#ÓlòyÓ° l , ðk, !i, ¶Ü!¶, ¶ÜfÜ, ðyÓ° ly ≤Äòyl Ü, Ó° y– • çÓ° i, Ü•jòð ÌòÓ° xl%âyÜ# !•¶y°Ï° , ð!° !ä, i, ÜÜí, z!jy•ÜÜ
¶j±òy!° !Ü, È, y°Ï° , ð!° !ä, !i, G fl#Ü, , !i, °yÈ, Ü, °Ï° ÈüÈ °z• !ÓÈ!i° !è, ¶jð°ÏÜ, ≈

58% **MATCHING BLOCK 202/308** **SA** CC-HI-01.pdf (D149041884)

xy°Ï°yÜ, , ðyi, Ü, Ó° y í, z, _ ~Ü, °ÏÜ, Ó° x, ðÓ° í, z° Ìjçf – •

Ù•jø ìòÓ Ù,i%,fÓ ÿ ðÓ !Ü,Ë,y^íÓ !á'yÊ,í, ò'y^íkT...Ó çî ÌyeyÓ)ã,ly • i,y !Ó^ÏÿËÏ Ü,Ó'y ~•z ~Ü,^ÏÜ,Ó xyÓ
~Ü,ì,è, í,z^Íçf- • í,zÛy•z!^y G xyÓÁy#ò !á'yÊ,^í,ó^•yi, ò^íÓ !Ü,Ë,y^íÓ Ü%Ï!Ü Ó'y^íkT...Ó x@^Äa!i,Ó Ù,y!•# G
fliyl ÿ ð^íí^ISE xy^íyã,f ~Ü,^ÏÜ, - • xyÓÁy#ò !á'yÊ,^í,ó^ çÉ!^íàç, í,zò#Í^Ûyl !Ó!Ë,ß^ xyMÉ,!^Ü, Ó'y^íkT... Óy %
^í,yl^ìòÓ x!hflíc G Ü,í,~ ÌcÓ •z!i,•yÏ Ïjð^ÏÜ,~ !ç« ,yl~#^ìòÓ xÓà!i, Ü,Ó'y ~•z ~Ü,^ÏÜ,Ó %Ï~^ÍçÉí,z^Íçf- 20É1
í,z,öçyi, #!^, ðë,È), !Ü àThe Tribal Background ä 20É1É1)ã,ly ~!ç!yÓ ò!« ,iÈÜË,ð!ÿã,^ÏÜ xÓ!flii, ÿ,ð,!Ó#Ó ò#ã~i,Ü
í,z,öçm#^í,ð •zÏyÜ ò^ÏÜ=Ó ~ÄÓ!i,~Ü, •çÓ^i, Ü•jøò çËv@^Äa!i,Ü,Ó^i^ xyÓ^íÓÓ ~•òñ í,zEè ÜÓ^È), !Ü xyôfy!dÜ,
flö^Íç~ ï%, ! !òçy, öyl^ - Ù•y!Ó#Ó^ ç^ÍBvÓ^ ò%•z ç!i,yΣ#Ó^ Ù^ìòf !Ü,è, <Äy^íã,f
NSOU • CC-HI-04 169 <ÄÏy!Ó^i, •í^ ~Ü, ï%, ! ÏË,fi,y G ÏÇfl,Ò!i,Ó^ ñ !Óhfl!yÓ^ à^ì,è, •zÏy^ÏÜÓ - ÷ò% i,y•z Ì!^ @^Ä#Ü,
G^ Ó'yÛyl ÏÇfl,Ò!i,Ó^ öyÓ y!^ ð!Ö, ð%<T xyÓ^Ó#Í^ Ó'y ~•z ÏÇfl,Ò!i,Ó^ !Í~yÏ^ ðÖÑ^ISE !ò^íí^ISE^ Üòf!% ^ìàÓ^
•z!i,z^íÓ y^í,ðÓ !Óò? , Ü•í^Ó^ •y^í,è - xyÓ^ ~•z ò#EÓ%!k, çÓ!^ e^ Üy•z í,z_Ó^ Ù,y^í^ <Äi, #^íã, fy xy^íl ÓçyàÓ^ ^ìiÓ^
xyÿyÏ - ~SËyí, , y xyÇËËÈG !ò !Ó!ÿ^Ó^ Üy!ìã,^ìeÓ^ !ò^ÏÜ, ^ã,yá Ó y!á,i,y^í^ òáÓ !ñ •zÏyÜ xyç ÷ò% ~Ü,ì,è, òÜ~ Ì!^ ñ
ç#Óhs^ !ÓÿyÏ - xyÓ^ Ó^Ó^i, ÏyóyÓ^i, Üy!ìã,^ìe í,z_^íÓ^ !Í!Ó^í^y G ðfy^ífiè,y•z!ñ, ò) ^íÓ^, öyÓ^ Ïf í,z,öçyàÓ^ ñ
ò!« ,^íi xyÓ^ Ó^ÿàÓ^ ~ÓÇ, ð!ÿã,^ÏÜ^y!i, ÏyàÓ^ myÓ^y^ Ó!kT!i, Ó,i^È), á!i,^ÏÜ, Ó%V, - i,^íÓ ~^í« ,^ìe ~Ü,ì,è, !
ã,Ó yã,!Ó^i, öyÓ^ iy <Äã,!i, !SÈ^ !ñ ~•z í,z,öçm#^í,ðÓ^ ^íÓçÓ^ È,yá x!òÓy# fliyl^ # ÏÛyç ly^ÏÜ, !Ì^Íç^ìòÓ^ ^ÏÜ, !
Ó!FSÈB^ Ù,^íÓ^ ^Ó^ ^ìá!SÈ- !Ü,v Ói,~Ûy! à^íÓÉÏy^ Ì^ÏÜ, ~ !ÓÉÏ!^ !è, flöçT È,y^íÓ <ÄÜy!i, ^íñ xyÓ^ Ó^È), á^lu,Ó^ x!
òÓy#^ìòÓ^ Ï^ÍD Üòf<Äy^íã,fÓ^ !!!^ !Ü,^ìyày^Ïyà !SÈ- xÓçf ~^í« ,^ìe Óy^íy!^ !ñ ^È,Òà!^Ü, G Ó^yç^í!i,Ü,
^ã,Ó•ÍjÓ^ xl%, ð!flii,ü,Ó^ òÓ^ È í,z_^È), á!i,ËÜÈm^íí^ Ó^ È,yá Ó!Ü!Í^ Ïç!i,Ó^ •^íí^ !SÈ- xÓçf ~Ó^, öyçy, öylç !Ü, S%È
^Ü!Ü,yÓ^ #ñ òÜ~ÏyÇÜ, G Ó!Ü, Ïj±òy^íí^ Ó^ ÏÛyàÜ à^ì,è, ÌyÓ^y ~•z í,z,öçm#^í,ð^ÏÜ, òÜ~#!^ È,yÓyòç~ x!y!^
~^ÏÜ, ÿ^Ó^ Óyò# òÜ~Ü^i,Ó^, öyçy, öylç !Óy!Ïi, o^íÓfÓ^ fl!yò xyfl!yò! Ü,^íÓ^ !SÈ- i,ySËyí, , y xyÓ^ Ó^ #ÛylyÓ^
ã,yÓ^, öy^Íç Ü,í, =!^ Ïyó~^È,ÜÜ ç!_Ó^ í,z,ð!flii,ü, !ÓòfÜy! !SÈ- Ìy^ìòÓ^ Ù^ìòf Óy•zçylè,y•z! G ÏyÏy!#!^ Ïy!ÿ^íçfÓ^
ÏÇây^í,ü,Ó^ <ÄÈ,yÓ xyÓ^ Ó^í,z,öçm#^í,ð xl%È), !i, •^íí^ !SÈ- ÷ò% i,y•z Ì!^ ~•z, ðÓ^ flöÓ^ !Ó!Ó^yò#^ç!Ó^íÓ^
È,yí, ,y^ì,è, ~Ïf !Ïy^íÓ xyÓ^ ÓÓy#^ÏÜ, ^ÿyá !ò^ì,è, •^íí^ !SÈ- %i,Ó^yç ~áyl^ Ì^ÏÜ, ~Ü, Ìy flöçT^íñ xyÓ^ ^íÓ^ !^zÏy!ÜÜ,
ÏË,fi,y

100% MATCHING BLOCK 204/308 SA CC-HI-01.pdf (D149041884)

à^ì,è, í,z^ì,è,!SÈ^i,yÓ^ Ù^ìòf

Üòf<Äy^íã,fÓ^ ÏÛyçç#Ó^ííÓ^ Ü,i,=!^ =Ó^ Èç,ði~ ~Ó!ç^íçTfÓ^ ÏÛy^íÓç^« ,f Ü,Ó'y^íy!^ - •zÏyÜ#Í^ ÏË,fi,yÓ^
ÏyóyÓ^ i,Ü,i, =!^ ~Ó!ç^íç xyÓ^ Óçy!i, ÏÛyÜ!Í^ Ü, xlfylf ÏË,fi,yÓ^ Ï^ÍD È,yá Ü,^íÓ^ !Ì^íí^ !SÈ^n Ìy^íç•z ò,!çT^ìyã,Ó^
•í^ - ~<ÄÏ^ÍD Óy^íy!^ ñ làÓ^ =!^i, ^ÏÜy^ÏÜ,~è,y•z^ xl~!#!i, à^ì,è, í,z^ì,è,!SÈ^i,yÓ^ È,^i^ òÜ~#!^ ðfyl öyÓ^ iyÓ^ í,zB^!
i, à^ì,è, - ÌyÓ^ òÓ^ È! xyMÉ,!^Ü, G ÏB, #i~ òÜ~#!^ ò,!çTÈ, !DÓ^, ð!Ó^ Ó^i,è, ~òÜ~#!^ È,yÓyó^y ~Ü, làÓ^ !^ÏÜ, xlf
là^íÓ^ <ÄÏyÓ^ yÈ, Ü,^íÓ^ !SÈ- Óy•zçylè,y•z! Ïy!ÿ^íçfÓ^ !á fiè, òÜ~ G ÏyÏy!#!^ Ïy!ÿ^íçfÓ^ çÓ^yl^çT òÜ~y!^# Ûyl%
É! ÌyÜ,^í^ G •zÏyÜ òÜ~ à!È, È,y^íÓ^ i,yÓ^ Ó^yç^í!i,Ü, G òÜ~#!^ Ü,i,~ç Óçy!^ Ó^yá^i,è,è, Ü,^íí^ !SÈ^i,yÓ^ È,Òà!^Ü,
Ïj±ÏyÓ^ ^íÓ^ Ï^ÍD - öyçy, öylç ~Ü, ÌyG !è,Ü, ^íñ !á fiè,y!ñ •z!ò G çÓ^yl^çT#!^ òÜ~Ü^i,Ó^ Ïy^íí^ •zÏyÜ ò^ÏÜ=Ó^ Ïyò,
çf, •~^ÏÜ, ÿ^Ó^ Óyò- ~•z ~Ü, G x!m!i, #!^ (ÿ^íÓ^ Ó^ <Äí!, ç!à^íÓ^ !ÓÿyÏ^ÏÜ, ^Ü,yl^ È,Ò^ìyà!Ü, Ï#Üy^íÓ^ áyÓ^
Ü^ìòf xyè,Ü,y^íly^íy!^ ly Ü,yÓ^ i^zÏy!ÜÜ, Ïy!ÿ^íçfÓ^ Ïj±ÏyÓ^ i^ó^ Ï^ÍD Ï^ÍD •zÏyÜ òÜ~y!^#^ìòÓ^ ÏÇáfy Ó,i,k,
^,ð^íí^ ^SÈ-~•z xyÓ^ Ó^È), !Ü^i, •zÏy^ÏÜÓ^ í,zayl G <ÄÏyÓ^ Ïj±ÏÜ, ~çyl^i, •i^ Óç !Óÿhfl!í,z!Ï xy^íSÈ- !Ü,v xyò%!ÜÜ,
^i, •y!ÏÜ,Ó^y ~•z í,z!ç=!^Ó^ @^Äa!i^Ïyàfi,y !Ì^íí^ x^ÏÜ, ^« ,^ìe~z ÏÇç!^ <ÄÜ,yç Ü,^íÓ^ ^SÈ- x!i,fhs^ ~çò G
@^Ä#ç<Äöyl^ òç=!^Ó^ Ù^ìòf xyÓ^ Ó^í,z,öçm#^í,ð xlf!i,Ü- !Óhfl!i#~ ~yÜ,yç%^í,è, ÜÓ^È), !Ü G ~çò,i,È), !ÜÓ^
<Äyòylf^Óç- í,z,ðÜ), ^~yÜ,y SËyí, ,y Ó,!çT, öy^i,è,Ó^ fl!i,y ^ã,y^íã, ð^íi, ñ i,ySËyí, ,y^iÜ,y!G =Ó^ Èç,ði~ !ò#^ !z^í!
è, Óy^íÓ^yÛyÏ <ÄÓy!i, •í^ - !ò#Ó^, ð!Ó^ Ó^i,è, ~xy^íSÈ^Óç !Ü, S%È^ fl!y!i, !fl!i#^i^! =!^ xyÓyÓ^ Ó,!çT ly^i^=!^ çç)!f
ÿ^ÏÜ, - i,y Ï^ÍçG Óy^íy!^ ^íñ ~•z fl!y!i, !fl!i#^ ~ÓÇ ÜÓ^ Èç,ðfyl^Ó^ Ó^Èç, ç#Ólíyey!^ xyÓ^ ÓÓy#^ìòÓ^ x!È, ^ílyç!
Ü,Ó^yÓ^ ç#Ólí^íÓ^ áy- i,ySËyí, ,y ~áylÜ,yÓ^ ÜÓ^ Èç,ðfyl^ÏÜ, ^Ü,w Ü,^íÓ^ ^Óç !Ü, S%È •z!i,hfl!i, G !Ó!« ,Æ ç!Ó!Ïi, ~ÓÇ
•y^i,è, ^ìyly Ü,^íí^Ü,ì,è, ç,Ó^ à^ì,è, í,z^ì,è,!SÈ-

170 NSOU • CC-HI-04 1ä xyóˆˆîóóˆ ùðfĒ,yˆlà ˆîúóˆˆË) !ù xyˆîsĒ ı,y ly!çò lyˆîù ,đıóˆ !ă,ı, – 2ä ly!çˆîóóˆ ˆîđ !đ !óˆˆıyóˆ ùóˆˆË) !ù lyĒ%đ !ù !čˆîsĒ ly ı,z_óˆ G ı,z_óˆ ,đ)ó≈ !ò !ü, ≤Āÿ!óˆı, – 3ä xyóˆˆó Ē) !ùóˆ ,đıÿä, ÙĒ,yˆlà ÷çò xMĒ, °•çyc lyˆîù ,đıóˆ !ă,ı, ñ ˆıáyˆîl ùĒ,y G ù!òly ç•óˆ xó!flıı, – 4ä ~•z ı,z, ðm#ˆı, đóˆ ðıç,ı ,đıÿä, ÙĒ ,yà •z !ıˆ !ıü lyˆîù ,đıóˆ !ă,ı, ñ ˆıáyˆîl ó!ıı, T, ðyˆıı, ó xy!ðˆıü, fóˆ Ű,yóˆ ˆıı flıy!ˆ # Ű, !ĒıĒ, !_Ű, ˆıüyc ÓfÓflıy à ˆıı, , ı,z_ıĒ, ˆısĒ– 5ä xyóˆˆó Ē) !ùóˆ ðıç,ıĒĒ,đ)ó≈ xçç ˆııĒ, ,đyóˆ ˆıf ı,z, ðıÿä ˆıóˆ ˆıóˆ ù%ˆıá xó!flıı, G Űyl lyˆîù ,đıóˆ !ă,ı, ñ ˆıáy!ü, yóˆ ç•óy!ˆ % ˆıı, ı% ˆıyü)Ű, ÷çòı,y Ű, Ű– ~z ≤ĀÿŰ, ıı, Ű, đıóˆ ˆıóç xyóˆˆóyŰ#óˆ Ű ˆııóˆ ı,z, đóˆ x,đı óˆŰ#Ű ≤ĀĒ,yó !Óhflıyóˆ Ű, ˆıóˆ ˆısĒ– ≤Āıı, Ű) ° xyó•yGı y G x!đü, yçç flıyl ùóˆ ˆıı! •Gı y! ˆıáyˆîl ä,yĒıyÓy ˆıóóˆ ˆıy ˆıyà ˆı#!Űı, – Ófıı,ı, Ē Ű !sĒ° ~Ű, ùye •z !ıˆ !ıü G GŰyl ĒüĒ ~•z ı,zĒ, ! xMĒ, Ű, !Ēıü, yç G Űıo óóóˆ xó!flıı, •Gı y! ÓfıyÓy Óy!ıı çf ı,z, ðıı, ıyĒ, Ű, ˆıó !sĒ°– ı,y,z ç#!óŰ,yóˆ ≤Ā !ıı yç ˆıl xyóˆ ˆıóóˆ x!đü, yçç x!đóyŰ# ıy!yóóˆ G ˆóđ%•zı– xóçf !lçf! ˆıye G ˆü, ðü xyl%â ˆıı, fóˆ Óy•z ˆıóˆ Ű, yl ó yçT...#ı !ıı sfı G xy•zı Ű, y!ı, ı,yóˆ y Űy!ı, ly– 20É1É2 xyóˆ ˆıóóˆ !óĒ, ðı çy!ı, Ű)• xyóˆˆó ˆııç !óĒ, ðı Űı! !óĒ, ðı çy!ı, ó ˆıyü, ÓyŰ, ˆıó ˆısĒ– ııĒ, !sĒ° Űy!ıó ŰĒ, fı, yóˆ °#ıy ˆıç, Ē – Ű !ıüıĒ, Ű, çy!ı, ó xy!đ ÓyŰflıy! ° xyóˆˆıóç – !ı, ç x!%ıy!ˆ #ñ xyóˆˆó çy!ı, ó y !ı, !Ē, yˆlà !óĒ, _ !sĒ°– 1ä xyóˆ ˆıóóˆ xy!đü x!đóyŰ# ˆıóóˆ xyóˆˆóy!ı ðy Óy •ı – Óy!đı y Óy Óyđı y ç !ıŰóˆ xı~ ° çD°– Óy! đı y ˆıóóˆ ˆıü, ˆıóđ%•zı ó ıı – xyòñ Űyü%đ ≤ĀĒ, ıı, xyóˆˆó ˆıye !ı – ~z ˆııĒ%ç, ˆıı ñ xyóˆ ˆıóóˆ ,đóˆ Óı, ≈# çy!ı, =!ı ı,zay ˆııóˆ Ē, ıı° ~ı!óˆ xó%ı!Ē ä ˆıĒ, – 2ä Óy!Ű,y•ı,y! ° xyóˆ ˆıóóˆ !ııı, #ı çy!ı, – ðıç, ı xyóˆ ˆıóóˆ x!đóyŰ#äı Ű,y•ı, y! ˆıy ˆııóˆ Óççđó – ~ó y xyóyóˆ !•Űyóˆ #ı Óy •z !ıˆ !ıü!ı lyˆîù ,đıóˆ !ă,ı, !sĒ°– xyŰ ˆııç ı xyóˆ ˆıóóˆ Ű,y•ı, y! ˆıy ˆıeó ı,zay ˆııóˆ ˆııı, fŰ, y ˆıóˆ ˆıóˆ •z!ı, •yŰ ÷óˆ ˆıı – 3ä ı,z_ ˆıóˆ ˆıóˆ xyóˆ ˆıóóˆ x! đóyŰ# ˆıóóˆ xyóˆˆó Ű%hflıy!ó ˆıı y Óy •ı – ~ó y •zı y! ˆıüó ˆıä, đı% •zŰy!ı ˆıó ˆıyá Óççđó ñ xyóyóˆ xyòly lyŰü, •zŰy!ı ˆıó ˆıı, đı% Ē–Óç !ıı yóˆ G Űyòyóˆ lyˆîù ð%•z Óççđó !sĒ°– ~çf •zŰy!D°#ı Űı±òy!ı ı,y ˆıóóˆ ,đ)ó≈ ,đóˆ ˆııĒıó lyŰy!ıŰy ˆıó xyòly!ıı Óy Ű%òyóˆ #ı lyˆîù ,đıóˆ !ă,ı, !sĒ°– çóˆ ı, Űı;ðò fl!ı ç •~z Ű, yóˆ y !ıı ç G •zŰy!D°#ı Óççđó !sĒ°ıı – ≤ĀŰ, ıı, đıĒç, xyóˆˆó G •zŰy ˆıüóˆ ≤Āıı!Űü, ıı ˆıáóˆ •z!ı, •yŰ ° xyóˆˆó çy!ı, ó ð%•z çyáıó ðıç ı xyóˆ ˆıó !•Űyóˆ #ı G ı,z_óˆ xyóˆ ˆıóóˆ Ű%òyóˆ #ı ä ççáĒĒı~ó G !óóy ˆıóóˆ •z!ı, •yŰ– NSOU • CC-HI-04 171 ≤ĀÿŰ, •zŰy!üü, xyóˆ ˆıóóˆ !óĒ, ðı ,ı,z, ðçy!ı, 334 lá fié,y ˆıŰ Ű, lfié,y, ı,z yzı Óy•zçy!ıĒ, ıı y! çı Ű, ó yóˆ ,đóˆ !á fié, ðü ≈ xyóˆ ˆıó sĒıı, ˆıı ,đıı , – ~z !á fié, yl ðü ≈ ä ˆııü, yóˆ # !óĒ, ðı ,ı,z, ðçy!ı, ° !•Űyóˆ ñ äyŰıı ó y!óı yñ ı,yàó ñ Óy•yóˆ yñ ıı, !%âñ ı,y ˆııó ˆıı á%òyóˆ ≤ĀĒ, ıı, ı,z ˆıó ˆıııyáı – Ēıı, G Űıü çı, yŰ# ˆıı, ù!òlyóˆ xy ıç, ðy ıç G ˆçy ıç •z!ı!đıó Űçáfy !sĒ° ııııç– xyóˆ ˆıóóˆ ðıç, ı xç ıç •z!ı!đıó Óııı, flıy, đııóˆ ≤ĀŰy!ı, ðyGı y ˆıá ısĒ ä, ıı, Ē G, đıMĒ, Ű çı, ˆıü, – •z !ıˆ !ıü ˆııóˆ !•Űz!ı y G !ü, löy ç!ıäy, #óˆ x !ııü, •z •z!ı!đıó !sĒ°ıı – •z !ıˆ !ıü ˆıı ~Óç xyóˆ ˆıóóˆ ı,z_óˆ yç ıç Űóˆ *đfıı ç•ó =!ı ñ ˆıüıı, y!ı Űyñ ı,yóˆŰ, ñ äy!ı óó ĒüĒ ~ ≤ĀĒ%, ó •z!ı!đıó ÓıÓyŰ !sĒ°– ı, ˆıó •zŰy ˆıüóˆ ı,zay ˆııóˆ ,đ)ıó≈ Ű!òly ç•ıóóˆ !ıı, !ıĒ, ≤Āđıyl ı,z, ðçy!ı, ° Óy!%ly!òó ñ Óy!%Ű,y!ı%Ű,y ~Óç Óy!%Ű, ó y•zçy ĒüĒ~ ˆıóóˆ xı~!ıı, Ű, ≤Āÿòylf !sĒ° ˆıóç – !ı, çfäı, Ē,y ıó •z!ı!đıó G !á fié, yl ı,zĒ, !ó y•z xyó yŰñ •zçŰy, ñ G ıç ˆıü, y ˆıóy ˆıı, !ÓÿyŰ# !sĒ°ıı – ı, ˆıó ðıç, ı xyóˆ ˆıóóˆ !çó yly ~Óç ,đ)ó≈ xyóˆ ˆıóóˆ !ııııı, y!ó ıı y!ı !sĒ° ≤ĀĒ, yóçy# !á fié, ðü ≈ Ű, w– ı,ySĒıı, ,y çóˆ y!ı %çT#ı đü ≈ Ű ıı, !ÓÿyŰ# ˆıóóˆ ŰçáfyG !sĒ° ≤ĀÿŰ, •zŰy!üü, xyóˆ ˆıó–

172 NSOU • CC-HI-04 20É1É3 xy•zı y ˆıü çy ˆıı!ıı y •zŰy ˆıüóˆ xy!óĒ, ≈y ˆıóóˆ ,đ)óˆ Óı, ≈# ııá xyóˆ !ó ˆıı, Űxy•zı y ˆıü çy ˆıı!ıı yŰ Óy xK, ı,yóˆ !ıá ly ˆıü ,đıóˆ !ă,ı, – ~ıı ˆıá xyóˆˆıó ðü Űıđf ˆıü, yl Ű, ııçT !sĒ° ly – ı,yóˆ y ŰĒ, fı, yŰçf!ıı, ˆııü, !ó!fSĒıı !sĒ° – ı,yóˆ y Óı ˆıy ˆıe !óĒ, _ !sĒ° G ıy!yóóˆ ç#óııı, đı Ű, ó ı, – ~ıü!ü, ˆıı, çy!ıŰ, ˆıüy!ı!ó !yl xyóˆ Ó ıı ˆısĒı ˆıı xyÿä, ıı ≈ äĒ, lyóˆ ä•zŰy ˆıüóˆ xĒ%, fò!ı ä, đ)ıó≈ ð%ııı yóˆ K,y!ıÓK, ylñ ðü ≈ G Űçf!ıı, Ű, Ű, •z!ı, •yŰ xyóˆˆıóóˆ Ű, yl x!hflıç !sĒ° lyñ ˆıı, •y!Ű, ˆıóóˆ ~òyóˆ ıı, ıı – Ű, yóˆ ı Űüç ˆıı xyóˆˆıó çı ˆıı!ıı yóˆ xyGı,yĒ%, ˆıı !sĒ° ly – xóçf xyó%ıü, à ııóĒııyóˆ Ē, ıı° ≤ĀŰy!ıı, •ıı ˆısĒı ðıç ı xyóˆ ˆıó ŰĒ, fı,yĒüĒŰçf!ıı, !óđfŰyl !sĒ° – x!f!ı!ü, ≤ĀÿŰ, •zŰy!üü, ıı ˆıá óó≈óˆ G xK, xyóˆˆıó ó ˆıı, !çyc G !çò ≤Ā ııđçŰ, ı,z_óˆ xyóˆˆıó G Űđf xyóˆˆıü, ˆıyV,yı – ı, ˆıó ˆıü, yl Űıı!ıı ˆıı, ~ıı ˆıáóˆ Ű)ă, ly •ıı ˆısĒı Űıđ ˆıü, ≈ !ıĒ, ≈ó ˆıııyáı ı, ıf, ðyGı y ıy!ı ly – xóçf !, đıĒ !ü, Ē !ıró Ű ˆıı, ñ Ű,y!ó#óˆ !ó%ıı, ≤Āıı!ı, ~ü, çı, ÓsĒó ˆıü, ä510ĒüĒ610ä Űxy•zı y ˆıü çy ˆıı!ıı yŰ Óy Óó≈ó ı,yóˆ !ıá ˆıyV,yı – Ű%óˆ xyl çóˆ #ıĒ, óˆ Óı flıy ˆıı Űçy ˆıı!ıı yŰ ç ııŰó ı,z ˆıı ˆıá xy ısĒı – ~ııá Űıđ ˆıü, ≈ G ıı° •yı, zŰ ıı ˆıı ˆısĒıñ Űxyóˆˆıó ðü ≈#ıı G ó yç ˆııı, Ű, ç#óı ~ıü, Óy ˆıó xy!òü xÓflıy!ı !sĒ° – 20É1É4 xyóˆ ˆıóóˆ x!đóyŰ# xyóˆ ˆıóóˆ x!đóyŰ# ˆıóóˆ

100% **MATCHING BLOCK 205/308** **W**

ð%•z Ē,y ˆıá Ē,yà Ű, ó y ıy!ı

Űóˆ ˆıóyŰ# G ç•óˆ ÓyŰ# xyóˆˆıó – xyóyóˆ ~•z Űóˆ ˆıóyŰ# xyóˆˆıóóˆ ˆıóđ%•zı óıy •ıı – ˆıy, #ıĒ, !ü, ç#óııı, đı Ű, ó ı, ó ıı° ~ó y !ıĒç ˆıóó ˆıü, ≤ĀŰ, ıı, xyóˆˆıó ıı° ðy! Ű, ó ı, ñ ı,yçıı, y ˆıóó ˆıü, ŰHeir of Glory

xyÓ´Ó´ y ã,yÉÍÓy G ÓfÓyEüÉÖy!í^ıçfÓ´ Úyöf^İÜ ç#!ÓÜ ,y !lÓ≈y• Ü´Ó´ı, ñ xyÓ´ ÓfÓyEüÉÖy!í^ıçfÓ´ ≤Ā^İİ^ıç^İİ
 Ó!•lÓ≈^İYáÓ´ sy^İİ^ı,y^İbÓ´ sıöÜ, ≈ à^İı, , í,z^İè, !SÈ– í,ySÉy, ,y í,yÓ´y !SÈ– ≤Āİı, È,yçy#ñ sıÈ, fñ Úy!ç≈ı, G Ó´&İã,
 sıöı, – xı≈yl ~ez Ç•Ó´Óy# xyÓ´Ó´y•z sıÜ@^Ā xyÓ´Ó´İÜ, ^İı, ç !ò^İİ^İSÈ– 20É1É6 ≤ĀyÜ, •zsyÜ xyÓ´^İÓÓ´ óÜ≈#İ´
 xÓfliy xyÓ´Ó´İbÓ´ óÜ≈İÓYáy sıö^İÜ, ≈ í,z•z!ı^ıyÜ)Ó´ Ó´İ^İñ xlhs^ıç,y•^İı, ÜÈ,y ~ÓÇ sıÜ@^Ā İ,z,öm#, ð
 xyöfy!dÜ,ı,yÓ´ xıyİ, ,ı,yı^ !İÜİİ, !SÈÈÜÈ sıÜ@^Ā xıóÓy# Ü%, sıçfıÖyÓ´ ñÓÓ≈Ó´ı,y G ,öy,öyã,y^İÓ´ ı%, ^İÓ!SÈ–
 í,y^İbÓ´ óÜ≈ !SÈ´ ,ðÖ_!Ü, ~ÓÇ xyÓ´y•yÓ´ ,ðÓ´Ó´İı ≈ xò,çf ç!_´Ó´ Ü%, ^İ!Öü ,y ,öı≈ È,ı^È, #İı, – xÓÇf ^, ðÖ_!
 ¨Ü, xyÓ´Ó´ í,z, öçyİ, Ó´y Ó# {YáÓ´Óyò G sıÓ≈≤Āy^İı^İÓYá#– í,yÓ´y !ÓİÈ, ß` Ü)İı, ≈ ,öçy SÉy, ,yG ã, wñ sıı≈fñ
 í,yÓ´ Ü,yñ Öyİ^%Ó´ ,öçy Ü´Ó´ı, – =ð%ı,y•z İı^ı,yÓ´y È, İÓÉİfıÓyİ# G È, yàf àİyİ^ !ÓYá# Ó´yáı, –ı,yÓ´y xò,çf
 ç#^İÓÓ´ àçμ#İã !İı^ıyÜÜ, Ó´İ^İ^İç^İbÓ´^İÜ, ,ðıÓ´ã, İ´ !ò^İİ^Üy!%İÉİÓ´ Ü!İÜ, Ü%, sıçfıÖyÓ´ yFSÈß` Ü, ^İÓ´ Ó´ yáı,
 ÈÜÈ •z!ı, •y^İ ~ó`y Ü,y!•l aKahin ä ly^İÜ ,ðıÓ´İã,ı, – ≤ĀyÜ, •zsy!ÜÜ, İ%İà xyÓ´^İÓ xyÓ´ G x^İÜ, Ü)İı, ≈ !SÈ´ ~^İbÓ´
 Ü^İöf Gı^ıyòñ •zı^ıy≈sıñ •zı^ıy%Ü, G sıİÓ´Ó´ lyÜ Ü%, Ó´xyl çÓ´#^İÈ, í,z^İÖ`a xy^İSÈ– ~ez sıÓ´òÓ´İbÓ#Ó´ Ü!ıy!çTÓ´
 çf xyÓ´Ó´äİ Ü, ál Ü, ál İÓ´Ó´!•ıöı, – í,ySÉy, ,y xyÓ´Ó´äİ ~Ü, çı xlfc^İlÓ´ ^ðıöı,y^İÜ, ,öçy Ü´Ó´İı, !İı,yhs^ xııöyl^ Óyò
 Ü´Ó´ı, – ^òÓ´İbÓ#Ó´ ,öçy xã, ≈^İlÓ´ çf xyÓ´Ó´İbÓ´ıç xıçáf Ü!ı@Ó´ !SÈ– ^İÜÈÜÈ ,ðıÖÈ Ü,yÖyà, İ•360!é,
 ^òÓ´İbÓ#Ó´ Ü)İı, ≈ Ó´yáy •İı^İSÈ– í, ^İÓ´~ez xıı^ı,yÓ´ İ%İà Ü!öyl^ •ylyÈ, # ly^İÜ ~Ü, İé, sı±öyl^ ~^İÜ, YáÓ´Óy^İò !
 ÓYáy# !SÈ^İı– í,yÓ´y ^, ðÖ_!Ü,ı,yÓ´ !Ó´İÓ´y!öı,y Ü, ^İÓ´ ~ÓÇ Üy!%Éİ^İÜ, sıè, Ü, ,ö^İlÓ´ !İbÓ≈ç`òı´ – !Ó!Ó´áy!
 öçyÓ´ áÓ´yã ã,yã,y^İı,y È,y•z Gı^ıyÓ´yÜ,yÈÜÈ!ÓİÈÜÈİG^İÈ, ñ È,y^İİ^òÈÜÈ!ÓİÈÜÈxyÜÓ´ ñ xyÓ´% xyly ≤ĀÜ%áÓ´y !SÈ^İı
 ~ sı±öy^İı^Ó´ ^yÜ, – í, ^İÓ´ ~^İbÓ´ sıçáfy !SÈ^İıf–

174 NSOU • CC-HI-04 ≤ĀyÜ, •zsyÜ xyÓ´^İÓ !ÓİÈ, ß` óÜ≈#İ´ sı±öyl^ İyÜ, ^İ°G xyÓ´Ó´#ı´ óÜ≈ !İÜ, é, ≤Āy^İã, fÓ´
 ó^İÜ≈Ó´ myÓ´y ≤ĀÈ,y!Óı, •İİ^İSÈ– Éİã, çı,yΣ#Ó´ ^ç^İÉİ^İÜ, YáÓ´Óyò# óÜ≈Üı, !•sy^İÓ´!á fiè, óÜ≈ G •z±ò# óÜ≈Üı,
 óÜ≈≤Āã,yÓ´Ü, G ÓfÓyİ# #^İbÓ´ Úyöf^İÜ xyÓ´^İÓ ≤Ā^İÓç Ü, ^İÓ´ !SÈ– ~ez^İİ^İÜ^İl ~Ü, !Óçy` sıçáfÜ, !á<Ty! Óyİ
 Ü´Ó´ı, ð^İÓ´ ð#^İÓ´ ð#^İÓ´ xyÓ´^İÓÓ´ xıfıy fİy^İl !á fiè,yİ óÜ≈yİ#^İbÓ´ sıçáfı Ó,İk, ^ç`ö^İİ^İSÈ– xıfı^İÜ,
 xyÓyÓ´ •z!ıbÓ´y ,öıYã, Ü xyÓ´^İÓ óÜ≈≤Āã,yÓ´Ü, Ó´*İ, ð, İ,z, ðıflıı, !SÈ^İı– í,ySÉy, ,y sıyİı#İ´ sıyİy^İçfÓ´ ≤ĀÈ,y^İÓ´
 çÓ´yİ%Ó´<T...#İ´ óÜ≈Üı, G ≤ĀsıyÓ´ yÈ, Ü, ^İÓ´ !SÈ– sı%ı, Ó´yç fı•İç•z Óy^ıyİ^ İñ xyÓ´^İÓ ÓsıyİÓ´ı, !á fiè,yİñ •z±ò#
 G ~ez sıÜ, ^~İÜ, YáÓ´Óyò# óÜ≈Ü^İı, Ó´ sıİD Ó# {YáÓ´Óyò# óÜ≈Ü^İı, Ó´ !ÓÓyò G sıçayı, !SÈ´ fİöçT– 20É1É7 ≤ĀyÜ,
 •zsy!ÜÜ, xyÓ´^İÓÓ´ sıçfı,Òİı, Ü, xÓfliy ≤ĀyÜ, •zsy!ÜÜ, xyÓ´^İÓ !Ók,yİsıöı, !ç<, y G sıçfı,Òİı, ly İyÜ, ^İ°G xyÓ´Ó´y
 sıçfı,Òİı, Ü, ç#Óı^İıÜ, ~İÜ, Öy^İÓ´ •z !Ó!FSÈß` !SÈ´ ly– ≤ĀyÜ, •zsy!ÜÜ, ,ð^İÓ≈ xyÓ´^İÓ !ÓİÈ, ß` í,z, ðÈ,yÉıyÓ´
 ≤Āã,ı İyÜ, ^İ° G È,yÉıyàı, Ü, fı Ü, v Óçyİ^ !SÈ– ≤Āyİ^ ≤Ā^İı, fı^İÜ, xyÓ´Ó# È,yÉıyİ^ Ü, İy Óı, – ð÷ö`ı,y•z İı^ı,y^İbÓ´
 í,z,ß`ı, È,yÉıy sıö^İÜ, ≈ !, ðÈ`İÜ, È !•İR Ó´İ^İSÈİñ •zsy^İÜÓ´ çı^ı x^İÜ,yç^İç ~Ü, İé, È,yÉıyÓ´ çı^ı ñ xyÓ´ G sı%!!
 ð≈çTÈ,y^İÓ´Ó´İı, ^à^İı~Ü, İé, ^ıç,ı,y^İÓÓ´ çı^ı •z •zsy^İÜÓ´ çı^ı ÜÜ– í,ySÉy, ,y !ı, •y!Ü, Patricia Crone Ó´İ^İSÈİñ
 ≤Āã,ıı, È,yÉıy !Ó!ç, Æñ !Ó!FSÈß` xyÓ´Ó´ çyİ, ^İÜ, ~Ü, İé, sıÜçyı, #İ´ ^ay^İe ,öıÓ´ıı, Ü, ^İÓ´ !SÈ– ^`Óò%•z!^İbÓ´`!ál
 ≤Āıy# İı, Üıı,z,ß`ı, !SÈ´ ly Ó´İ^ı xyÓ´Ó´äıı,y^İbÓ´ Ó´ã,lyÓ´ !ÓÉİı^Ó´ Ü%áfı Ü, ^İÓ´ Ó´yáı, ñ ı,y^İbÓ´ fıö`ı ç!_` !SÈ°
 ≤ĀáÓ´ – ~ez ^`Óò%•z!^İbÓ´ ^ÜÓ!áÜ, Ü, !Óı,yÓ´ İı, fı Ü)ı, RAJAZ ly^İÜ ,ðıÓ´İã,ı, !SÈ– ~Ó´ ,öyçy,öy!ç Ü,y!ıÖy Óy
 à#İı, Ü,yÓf xyÓ´^İÓ áó`çı!≤Āİ^ı•İİ^İSÈ– ~ ≤ĀsıİD !, ðÈ`İÜ, È !•İR Ó´İ^İSÈİñ Ü,yÓf≤Ā#İı, !SÈ´ ^`Óò%•z!^İbÓ´ sıçfı,Òİı
 İ, Ü, sıöò– í,ySÉy, ,y sıİ%İà sıy!ı, fıã,ã, ≈y≤Āã,ıı, !SÈ´ñ í,zÜ,yç ^Üy ~Ó´ í,zİÜ, çT ≤Āıyı– 20É1É8 ≤ĀyÜ, •zsy!ÜÜ,
 xyÓ´^İÓÓ´

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xı~İıı, Ü, G Ó´yç^İıı, Ü,

xÓfliy Üöfñ ,öıYã, Ü G í,z_´ xyÓ´^İÓÓ´ ı%,lyı^ xyÓ´^İÓÓ´ ð!ç,ı, ðıYã, Ü È,yà xı≈yl •z^İİ^İÜ İ,zÓ≈Ó´
 í,z,öı, fıÜ,yÓ´ Ü,yÓ´^İÜ, İÉİÜ,y^İç,z,ß`ı, !SÈ– sıÜ, ç, Ü, İÉİÓ´ çf ~Ü, !ö^İÜ, ^İÜ ÓfÓyEüÉÖy!í^ıçfÓ´ ≤ĀsıyÓ´
 à^İè, !SÈ´ xıfı^İÜ, İáÓ´yİ^İıó´ !ÓñfıyÓ´ à^İè, !SÈ´ ,ðMÈ, Ü çı,yΣ#Ó´ ð÷ö`&^İı, !Ü, v xıfı^İÜ, xyÓ´Ó´ Öy•zçylè,y•zı G
 sıyİı#İ´ sıyİy^İçfÓ´ sıçá^İÉİ≈Ó´ È, ^İ° İ xyhs^ç≈yİ, Ü, Öy!çf, ðı, öyÓ´ sıf í,z, ðıyàÓ´ G •zÓ´y^İÜ´Ó´ Üòf !ò^İİ^İ !
 à^İİ^İSÈ´ sıè, ç, İı, @^Āñıı^Gı^ıyİ ~ez sı%İÓóy È, yà Ü, ^İÓ´ xyÓ´Ó´Óy#Ó´y– İı%, İ Öy!çf, ðı ç, ð^İİ^İy!ı, sıyáÓ´ G
 sı, Ü, ,ð^İİ^ıç•z^İİ^İÜñ !sıÓ´İ^ı G ^ççç≤Ā^İòç^İÜ, İ%_` Ü, ^İÓ´ !SÈ– È, fııÓ´*, ö`ö`z^İİ^İÜ^İlÓ´ Öy!çf =Ó´&ç xy^İàÓ´
 ı%,lyı^ Ó,İk, ^ç`ö^İİ^İSÈ– xıfı^İÜ, •z^İİ^İÜ^İlÓ´ çyİ, xyÜ,y!Ó´Ü, xyıyò ð!ç,ı xyÓ´^İÓÓ´ ^`Óò%•z!^İÜÈıÁá !
 Ü, İy^İÓ´Ó´ Ü,ySÈ^İıÜ, ^çyÓ´ Ü, ^İÓ´ Ó´yçfı xyöyİ^ Ü´Ó´İı, fıç, Ü •İİ^İSÈ– í,ySÉy, ,y •z^İİ^İÜ^İl çÓ´yİ %çT#İ´
 óÜ≈Ü^İı, Ó´ ,öyçy,öy!ç !Ü, sıÈ È á fiè,yİ !SÈ– #ıÜyhs^Óı, ≈# xMÈ, ^İ° Öy•zçylè,y•zı sıyİy^İçfÓ´ Ü,ı, ≈ç fıly, ð^İlÓ´ ^İ
 sıçáÉİ≈ı,y^İı, sıyİı#İ´ sıyİy^İçfÓ´ í,z,öçyı, #İ´ Ó´yçöyı#`yáÜ G Öy•zçylè,y•zı sıyİy^İçfÓ´ xò#ı àyİı#İ´ !Ue ^çyé,
 à^İı, , í,z,^İè, !SÈ– Éİã, çı,yΣ#^İı, í,z_` ð%ÜÜİè, sıyİyçf •z^İİ^İÜ^İlÜ, !ç !ı^sf^İı xyl^İı, ^ã, ^İİ^İSÈ– Öy•zçylè,y•zı
 sıyİy^İçfÓ´ sıÜ≈ı, ð%çT Ó´yçT... •z!ıG! , ðı^ıyÓ´ öyİ^ıç !SÈ´ •z^İİ^İÜ^İlÓ´ í,z, ðÓ´ lçÓ´ öyÓ´# Ü´Ó´y– ð%ı^ıyİ
 •z^İİ^İÜ^İlÓ´ !á fiè,yİ^İbÓ´ í,z, ðÓ´ Ó´óı≈Ü, xı, fıã,yÓ´ ð÷ö`& Ü, ^İÓ´ !SÈ´ G •z!ıG! , ðı^ıyÓ´ •z^İİ^İÜ^İl óá` Ü´Ó´yÓ´
 sı%İıyà öyl Ü, ^İÓ´ !SÈ´ 525 İá È– !Ü, v •z^İİ^İÜ^İlÓ´ çyİ, ,öyÓ´ !sı, sıyİyİf≤Āyİ≈# •İİ^İSÈ´ Ü,yÓ´ı

180 NSOU • CC-HI-04 Ü, ^İÖ^ İSÈl- xlf İò^İÜ, ^İ, •y!ŞÜ, Hodgson Ó^İ^İSÈlñ ~•z İÓ àè, İ, Şj±òyİ^ İyÓ^y Ü•jò^İòÓ^
≤Ăā,y!Ó^İ, ðÜ≈Üİ, ^Ü^İl!!İİ^İSÈ°ñ İ,y^İòÓ^ Ü•jòò İİ%, İlyÜ^ ðİ İ,z İyøy- ÜE,y xİ%àYÜ# G Ü!òyÓ^ Şy•yİf≤Ăyİ≈#Ó^y !Ü^İ°
~•z xD#Ü,yÓ^Ók, •İİ^İSÈ^ İñ İ,yÓ^y İÓàè, İ, Ü!òy Ó^y T...^İÜ, Ó!•Ó^yàİ, çεθÓ^ •yİ, ^İ^İÜ, Ó^«y Ü, Ó^İÓİñ xlf!
ò^İÜ, xyÓyÓ^ •çÓ^İ, Ü•jòò ^İ^İ% {Y^Ó^ ^≤Ă!Ó^İ, ðİ^àj[Ó^ İ,y•z İİ, İ!á fiè,yİñ •z#İò G ^, ðÓ_!Ü, ^İòÓ^ myÓ^y
ŞÛyò, İ, •Gİ^yÓ^ Ü, İy İSÈ°- !Ü, v •z#İòÓ^y Ü, á^İly•z !•Ó θ ^İ, •f^İÜ, xfl[#Ü,yÓ^ Ü, ^İÓ^ Ü•jòò^İÜ, İ,y^İòÓ^ ðÜ≈#İ^ G
Ó^yç^İlİ, Ü, ^İ, yÓ^*^İ, ðÓÓ^İ Ü, Ó^İ, ðy^İÓ^İl- ^Şz ŞÜ^İİ^ Ü•y!Ó#İ, yÓ^ Ó^yç^İlİ, Ü, G ðÜ≈#İ^ , ðÓ^Ü, ^ly^İÜ,
ŞE, °Ü, Ó^İ, •z#İò^İòÓ^ Ü!òy ^İ^İÜ, !Óİ,y!İ, İ, Ü, ^İÓ^ ~ÓÇ İ,y^İòÓ^ Şjò!_ Óy^İçl^yÆ Ü, ^İÓ^ İ, z İyøy•İòÓ^ Ü^İòf!
Óİ, Ó^İ, ^İÓ^ ^òl- İra. M. Lapidus Ó^İ^İSÈlñ ~•z İÓàè, İ, Şj±òy^İİ^ Ü, y! •z#İò Óy !á fiè, y! İyÜ, °lyñ à^İ, İ, İ, zè, ° flİ, sf
ðÜ≈- Lapidus xyÓ^ G Ó^İ^İSÈl İñ Ü•jòò Ü!òy! İ, z İyøy•İòÓ^ ŞŞÇÓk, Ü, Ó^yÓ^ çlf ŞyÜ!Ó^ Ü, x!È, İy^İlÓ^ , ðÓ^Ó^İ, ≈
Ü!òyÓ^ ā,yÓ^ , ðy^İç İ, z, ðçy!İ, ^İòÓ^ Ş^İD xy°y, ð xy^İ°yā, ly G çy!hs^ ā%, !_ Ó^ Üyòf^İÜ •zŞy^İÜÓ^ SÈsEşyİ^ yİ^
~^İlİSÈ°- xÓçf Ü•jòò ç#Ó^İlÓ^ ^çEİ, ð^İÓ≈ •z#İò G !á fiè, y! ðÜ≈#İ^ Şj±òy!^İÜ, Øk,y G Şj±òy ≤Ăòç≈^İlÓ^ !!^İòç İ, z İyøy•
Şj±òy!^İÜ, İò^İİ^İSÈ^İl- ^İ, •y!ŞÜ, Marshall. G. S. Hodgson Ó^İ^İSÈlñ "In the negotiations with the Medinese Muslims,
Muhammad claimed explicitly an authority over the religious community which had become in increasingly implicit
already even among his Maccan followers. He did not yet make the same demand non-muslims. àÜ!òyÓ^ Ü%Ş!Ü^İòÓ^
Ş^İD Şİ, flİ«ç, Ó^Ü, y^İ° Ü•jòò ŞÛā^Ă Ü%Ş!Ü Şj±òy^İİ^ Ó^ G, ðÓ^ Ü, İ, ≈ç òy!Ó Ü, ^İÓ^İSÈ° ^İÜ, İ, ≈ç ≤ĂŞSÈB^ È, y^İÓ
İ,yÓ^ ÜE,yÓ^ xİ%àYÜ#^İòÓ^ Ü^İòf İSÈ°ñ İİ, İ! ~•z ~Ü, •z òy!Ó xÈÜÈÜ%Ş!Ü Şj±òy^İİ^ Ó^ G, ðÓ^ Ü, ^İÓ^İl!-ā ~•z İİ%, İ
Ó^yç^İlİ, Ü, Ü, yè, y^İÜyİ^ Ü•jòò İSÈ^İl xy•z İ G çy!l ≤Ă^İİ, y ~ÓÇ ðÜ≈#İ^ ^İ, yñ xyÓyÓ^ ^İ, •y!ŞÜ, Bernard Lewis
Ó^İ^İSÈlñ İ, z İyøy•Şj±òy^İİ^ Ó^ ^çá İSÈ^İl Ü•jòò- !İ, İ! Şy!^İÓ^ myÓ^y xyÓ^ Ó^ İ, z, ðçy!İ, ^İòÓ^ ŞÛŞfy ŞÛyòy Ü, Ó^İ, İñ
xÓçf ~•z Şy!^İ ŞÇà!è, İ, •İ, xyÖy•yÓ^ !Óòy! āDivine Will ā ~Ó^ İ, z, ðÓ^ !È, !_ Ü, ^İÓ^ - Hodgson xyÓyÓ^ Ü•y!Ó#^İÜ,
İ, z İyøy•Şj±òy^İİ^ Ó^ 'Hakim, Judge-Arbiter' Ó^İ^ x!È, !•İ, Ü, ^İÓ^ İSÈl- Ü•jòò İÓàè, İ, Şj±òy!^ xİ=yİ İ, z İyøy•İòÓ^ ≤ĂÓ^
^Ü,yÓ^y^İİ^ ç āÜE,yÓ^ ā çεθİ,yÓ^ •yİ, ^İ^İÜ, İk, ð!İ, ðy^İlÓ^ çlf Ü!òy Ó^y^İk T...Ó^ Şk, Ü, ð%Ó^θEİ^İòÓ^ !l^İİ^ Şlf ð^
àè, İ, Ü, ^İÓ^İSÈ^İl- ^Óò%z İ, z, ðçy!İ, ^İòÓ^ Ü, ySÈ^İ^İÜ, 1^5 xçç Ó^yçfl xyòyİ^ Ü, ^İÓ^İSÈ^İlñ ~Ü!Ü, Ü•jòò^İÜ,
≤Ăòy! İİ, y !•İŞ^İÓ^ Ü^İl!!İİ, çyÜ, yİ, ≤Ăòy! Ü, Ó^İ, İñ İy İSÈ° İ, z İyøy•Şj±òy, ðò @^Ă^İlÓ^ ≤Ăİ, #Ü, !ā, • - ÷ð% İ,y•z İl^İ Ò!
òy!^ Ü•y!Ó#^İÜ, S%È≤ĂçyŞ!İÜ, , ðò^İç, ç @^Ă•Ü, ^İÓ^İSÈ°- ~≤ĂŞ^İD ^İ, •y!ŞÜ, Carole Hillenbrand (2005) Ó^İ^İSÈl İñ
Şòf ≤Ăİ, İ, İ, Ü!òy Ó^y^İk T...Ó^ çyŞİ, ^İsfÓ^ ^İ İ, z^İÓ^ā Ü•jòò^İòÓ^ ç#Ól#Ü,yÓ^ •zÓl•zçy^İÜ, Ó^ !ÓÓÓ^İ#^İİ,
Ü, ^İÓ^ İSÈlñ İ,yÓ^ ^İ^İÜ, •çÓ^İ, Ü•jòò^İòÓ^ Üòf flİ, y Ü, Ó^yÓ^ xŞyòyÓ^ İ ðç, İ, y G !Ó!ç, Æñ !Ó!FŞÈB^ İ, z, ðyòy! =!^İÜ,
ŞŞÇÓk, Ü, Ó^yÓ^ Ü, İy çyly İyİ^ - Ü!òy!^ •çÓ^İ, Ó^ e^ÜÓ!ð≈E%è «Ü, İ, y G •zŞy^İÜÓ^ ðθİ, ≤ĂŞyÓ^
^Ü,yÓ^y^İİ^ ç^İòÓ^ Ü^İl {Eİ≈y G çεθİ, y Óy!İ, , İİ^İ%, ^İ^İSÈ^İl- İ,yÓ^y Ü%Ş!Üy!^İòÓ^ ÜE,y ^İ^İÜ, !Óİ,y!İ, İ, Ü, ^İÓ^
«ç, yhs^ •İ^İly- İ, y^İòÓ^ x!k T Şyòl G •zŞy^İÜÓ^ x@^Ăàİ, ^İÜ, ≤Ăİ, İ, İ, Ü, Ó^yÓ^ ð, İ, ŞB, " !l^İİ^İSÈ°- Ü!òy!^ ~İ, !òl
Óy•z^İÓ^ Ó^ ŞÜ, °≤ĂÜ,yÓ^ xye^İ İ^İ^İÜ, Ü%_ İSÈ° !Ü, v Ü•jòò G İ, yÓ^ xİ%àYÜ#^İòÓ^ xyòl^ flİ° •Gİ^yİ^ Ü!òy
^Ü,yÓ^y^İİ^ ç^İòÓ^ e^y^İòÓ^ «ç, f flİ^İ, ðÓ^İ, •- Ü%Ş!Üy!^İòÓ^ xyòl^ ^òGİ^yÓ^ x, ðÓ^y^İò İ, yÓ^y Ü!òyÓy#^İòÓ^
çy!hflİ !ò^İ, ā,y•z°-

NSOU • CC-HI-04 181 Ù!òlyÓy#àl •çÓ°`îi,Ó° òÙ≈ @`Ā•i Ù,Ó°`î°G x`îl`İÜ,Ó° Ù`îl`ſ`İ°• G {Eİ≈y !SÈ°– i, yÓ° y
•çÓ°`îi,Ó° ≤Āyòylf ſ•f Ù,Ó°`îi, òyÓ°° ly– i, yÓ° y áyÍÓ° yç ÓÇ`İcÓ° xyΣ%ŌyÈùÉ!Ól i, zÓy•z ~Ó°`îi,`İc
`Û, yÓ° y`îl`ç`îòÓ° ſy`îl`î ày, ò`İl •çÓ°`îi,Ó° !ÍÓ°&k, yã, yÓ° i Ù,Ó°`îi, °yà– Ù!òlyÓ° Ù`ly`İĒ, Ù,`îòÓ° ſ•Īly!àì, y
çe&`îòÓ° ç!_ G ſy•ſ Ól i,`îl`î ò– Ù!òlyÓ° •z#!òàl ſl`İò fljy«, Ó° Ù,Ó° y ſ`İ_ŸG •çÓ°`îi,Ó° ç!_ áó≈ Ù,Ó° yÓ° çlf
`ày, ò`İl`Û, yÓ° y`îl`ç`îòÓ° ſy`îl`İl i,`îsf !°Æ °– •zſy°y`İÜÓ° ~•z çe&Ó° y !l`İç`îòÓ° fljy`îl≈Ó° i, y!à`îò Ù!òly xye`Ûi
Ù,Ó° yÓ° çlf Ù, yÓ° y`îl`ç`îòÓ° Èl i,`îsf •zſ, l`çyày`îi, °yà– !Ù, v Óò`İÓ° Ó° !%`İk, Ó° xyſ° Ù, yÓ° ! !SÈ° x!fe–
i, z_Ó°`ÈüÈxyÓ°`İÓÓ° Óy!l`İçfÓ° Ù`îòf Ù, yÓ° y`îl`ç`İ G Ù%ſ°Ùyl`îòÓ° !%`İk, Ó° xyſ° Ù, yÓ° i !!•i, !SÈ°– !ſ!Ó°`İ`yÓ° ſy`îl`
`Û, yÓ° y`îl`ç`îòÓ° ſy`îl`İy!!çfÛ, ſjòÛ, ≈ Ó† Ù, y° ò`İÓ° ã,`İ° xyſ!SÈ°– Ù%ſ°Ùyl`îòÓ° Ù!òlyl`!•çÓ°`i, Ù,Ó° yÓ° , òÓ°
•`İi, •z !ſ!Ó°`İ`yÓ° ſy`îl`İ, y`îòÓ° Óy!l`İçf !Ó, òß`•`İl` , ò`İÓ°– ÙE, y`İ`İÜ, !ſ!Ó°`İ`y, òl≈hs`! Óhfl, l i, Óy!l`İçf, ò`İl`Û!òly
xÓ!fl i i, •G!`y!`i, y`îòÓ° ~z !Ó, òò òáy`àl`– !Ó# Ù,Ó° #Ù`Û, yÓ° y`îl`ç`îòÓ° à!i, !Ó!ò`«çf Ù,Ó° yÓ° çlf xyΣ%Ōy
•zÓl çy•y`İçÓ°`îi, c ÙE, yÓ° i, z, òÛ,`İZ, ~Ù, !è, òl≈`İÓ« Ù, ò° ≤ĀÓ°`İ`Û,`İÓ° l– ~z ſŰ!` !SÈ° , ò!Óe Ó° Ùçyl Ùyſ–
Ó° Ùçyl Ùy`İſ xyÓ°`İòÓ° !%k, Ù,Ó° y !!!Èl k, !SÈ°– !Ù, v Ù, yÓ° y`îl`ç`îòÓ° ~Ù, !è, ò° ÙE, y G i, y`îl`İĒ, Ó° ÙòfÓi, ≈#
fliyl lyá°y lyÛÛ, fliyl`İl i, z, òfl i i, •`İ° Ù%ſ°Ùyl`îòÓ° ò!è, •è, y!`i, y`îòÓ° xye`Ûi Ù,`İÓ° ~ÓÇ~Ù, !è, á, l`İ`İk,
`Û, yÓ° y`îl`ç`îòÓ°`îi, y`!•i, •l– •çÓ°`i, Ù, yòè ~z lyáy`İ°Ó° àè, ly!` ÙÛ≈y•i, •l– x!≈y! Ù, y!Ó# Íát Ù!òly!` xy!≈Û, i, zß`İi,
G ſy!y!çÛ, ÈùÈ!Óòyl Ó° ã, ly!` Ófhfl`i, ál lyáy`İ°`Û, yÓ° y`îl`ç`îòÓ° ~Ù, !è, ò`İÓ° G, òÓ° Ù%ſ!° Ù`îòÓ° ~Ù, !è, ò° xye
`Û`îiÓ° ~•z àè, ly!è, i, zÈ,`İl`Ó° Ù`îòf ã, Ó° Ù, i, z_çly Ó, !k, Ù,`İÓ° !SÈ°– Óò`İÓ° Ó° !%k, !, òÈ`Û, É !•R Ó°`İ°`İSÈlñ
•çÓ°`i, Ù, yòè`îòÓ°`îi,`İc Ù!òlyÓ° Ù%ſ!°ÙÓ° y !ſ!Ó°`İ`y`İ`İÜ, ÙE, y`È, Ó° yÓ° , ò`İl` @`Ā#øÛ, y`İ° ÙE, yÓ° ~Ù,
ÙÓ°`ÿlye#ò`İ°Ó° à!i,`İÓ° yò Ù,`İÓ° lñ !yÓ°`È, °f!Ō°* ò`Û, yÓ° y`îl`ç`îòÓ° l i, y xyÓ%ſ!È,`İ`y`İlÓ° ſ`İD Ù, yòè Óy!•l#Ó° Ù`îòf
624 !á É Óò`İÓ° Ó° !%k, ſÇalè,`i, •`İl` !SÈ°– !, òÈ`Û, É !•R ñ ~z !%`İk, Ù%ſ!°Ù Óy!•l#Ó° !Óçl`İ`Û, l i% , l òÙ≈!Óy`y`İſÓ°
≤Ā!i, xyŌy•yÓ° x!`İ`Ûyòl Ó°`İ° Ófyáfy Ù,`İÓ°`İSÈl– ~Ó° , ò`İÓ° G Ù%ſ!°Ù Óy!•l# Óy i, zjy•`îòÓ° ſy`îl`ÛE, yÓ° xlf Óy!
•l#Ó° ſ`İD 625 !á É i, zò G 627 !á É !i,`İã, Ó° !%`İk, Ù%`İáy!%lá •`İi, •`İl` !SÈ°– !%`İk, Ó° È, °yÈ, ° !SÈ°`Û, yÓ° y`îl`ç`İ Óy!
•l#Ó° ≤Ā!i,`Û,`İ°– 628 !á É !Óçl`# Ù, yòè Ù, yÓ° y`îl`ç`İ Óy!•l#Ó° ſy`îl`ã%,`İ_ ſyç, Ó° Ù,`İÓ°`İ G 630 !á É ÙE, y làÓ° #
xye`Ûi Ù,`İÓ° lñ ~≤Ā`İD !, òÈ`Û, É !•R Ó°`İ°`İSÈlñ ÙE, yÓ° , ò!Óe Ù, yÓyà,`İ° ≤Ā`İÓç Ù,`İÓ°`İ G !l`İçÓ° •y`îi, Ù,`îl`Û,`
è, Ù!i`≈ òÁÇſ Ù,`İÓ° l– ÙE, yÓ° Ù, yÓy`İÜ, ò!Óe òÙ≈fliyl !•ſy`İÓ°`àye!iy Ù,`İÓ° !SÈ°`İ° l– ÙE, yÓyſ# Ù, yòè`İÜ, ſŰl≈l
Ù,`İÓ° l– xÓçf`İi, •y!ſÛ,
182 NSOU • CC-HI-04 S. D. Goitein ÙE, yÓyſ#`İòÓ° ~•z ſŰl≈`İlÓ° !, òÈÈ`İl`i, y`îòÓ° x!≈`İl`i, Ù, flj

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y`îl≈Ó° Ù, l y i, z`İò`á Ù,`İÓ°`İSÈl– ~•		

zÈ, y`İÓ Ù, y!Ó#`i, yÓ° !Óà!è,`i, òÙ≈#f!` ſj±òyl`İ`İÜ, !lÓ° y, ò_y òyl Ù,`İÓ° l– 632 !á É Ù, y!Ó#Ó°`ç#ÓlyÓyſyl •f – 20É2É3
i, zjy• ſj±òy`İl`Ó° =Ó°&c •çÓ°`i, Ù, yòè ò÷% ſyòy!ſ`İò ç#Ólly, òl Ù,`İÓ°`İlñ •çÓ°`i, Ù, yòè xy°ÈùÈ!òlyl` Ó°`İ_`Ó°
ſjò`İÜ, ≈Ó° , ò!Ó°`Ó`îi, ≈ ò`İÜ≈Ó° !È, !_`îi, à!è,`i, l i% , l ſy!y!çÛ, ſÇaè, l i, zjy• ly`İÜ , ò!Ó°`İã,`i, – òÓ°`Ói, ≈#Û, y`İ° ~•z
òÙ≈#f!` ſj±òy`İl`Ó° Ùòf !ò`îl`Ó°, •_Ó° Ó°y`T... ÓfÓfliyÓ° ſ)ã, ly`á! – ~Ó° , òyçy, òy!ç Ó°`y`İT...`!Ó°`B%, ç àè, lyÓ°
Óf!_ Ù,Ó°`i`ã!è, xyŌy•yÓ° Ùòf !ò`îl`ñ i, z, òçyi, #f!` ſjòÛ, ≈ñ , ò%`İÓ°`y`İly xyl%ài, f !!!Ó≈`İç`İĒ! ~z i, zjy• ſj±òyl`
ſÛ,`İ° syi, c`İÓy`İòÓ° ſjò`İÜ, ≈ xyÓk, •f – Ù, yòè`îòÓ° i, zjy• ſj±òy`İl`Ó° , ò%Ó°`İly i, z, òçyi, #f!``àyã# G ~•z
ſj±òyl`äi,`ã,`i, lyÓ° l i% , l G Ó,`_Ó° ſÇf!ÓÓ°`i`İÜ,`İi, •y!ſÛ, Hodgson`Super Tribe` Ó`İ° x!È, !•i, Ù,`İÓ°`İSÈl– !, òÈ`Û, É !
•R Ó°`İ°`İSÈlñ È, y•z`îl`Ó° x!%Ù!i, ly`İ`îl`i, yÓ° ſjò!_Ó°`È, yà òá°`İÜ, xy•z!lÓÓ°&k, Ó°`İ° Ù, y!Ó#`àye!iy Ù,`İÓ°`İSÈl–
~•z È, y`İÓ ~Ù,`àÑyã, y! xyÓ°`Ó#f!` ſjò`İÜ, ≈Ó° ſÓ`İã,`îl` =Ó°&c, ò)≈!È, !_ x!≈y! i, z, òçyi, #f!` xyd#f!`i, y òÙ≈!
Óy`y`İſÓ° l i% , l Óſ, l myÓ° y, ò!Ó°`Ói, ≈i, •– xyÓyÓ°`İi, •y!ſÛ, Bernard Lewis Ó°`İ°`İSÈlñ xy!òÙ xyÓ° Ó ſj±òyl`İ`Û, x!
ÓÈ,`_ G Ó° yç`İl`i, Ù, È, y`İÓ ſÇalè,`i, Ù, Ó°`îi, ~Ù, Ùye òÙ≈ , òy!ç,`i, – Ù, y!Ó# xyÓ°`İÓÓ° ſŰhfl`•zſyÛ òÙ≈!
Óy`yſ#`îòÓ° çlf ~Ù, òÓ°`İlÓ° !%k, !ÓÓ°`i, Ó° xy`îòç ÓÓÓ! Ù,`İÓ° l– !%k,`«`İe`Óò%•zl`îòÓ° xſÛſyſ~ÓÇ
i, z, òyçyi, #f!` xydÓ°`«`yÓ°`°`İç, f`ò, ò`İÓ°`y!`y xydÓ!°òy`İlÓ° , òÓ°`jòÓ°`yÓ°*, òyhs`!Ó°`i, • l i% , l òÙ≈ !Óy`y`İſÓ°
ſ%Ó°`«`y!`ñ ~•zÓ° Ù, Ùò%/ſy•!ſÛ, ≤Ā!i,`İÓ°`y`îò– !•R Ó°`İ°`İSÈlñ ~z l i% , l òÙ≈ ſj±òy`İl`Û`Û, ly l yçÛ, Óà≈ñ l yçÛ,`i, sf G
≤Āòyl !Óç`İ, òÓ°`~yÛ, y`!Û, S`È•z lyÛ, ° lyñ , ò!Ó°`Ó`îi, ≈ ſŰ!çò, • çl i, yÓ° ſÛy`İÓçfl i°ñ ≤Āyl≈lyÓ° , ò!Ó°`ã, y`Û, x!≈y!
•zÛyÛ !SÈ°`İ° òÙ≈!Óy`yſ#`îòÓ° ſy!ÜÓ°`Û, Óy!•l#Ó° ≤Āòyl`ÓÇ ~•z òÙ≈!Óy`yſ#`îòÓ° ≤Ā`İi, f`İÜ,`àye, y`!Ó`İY`Ó° xye
`Û`îiÓ° !ÓÓ°&`İk, òÑy!ç,`îl` ~`İÜ, x, òÓ°`İÜ, Ó°`«`y Ù, Ó°`yÓ° !l`îò≈ç !ò`îl` !SÈ°`İ° l– òyçy, òy!ç !i,`!`İ`ſÓ
xyÓ°`Ó#f!`Ó° yÓÓ≈Ó° !SÈ°`İ° l i, y`îòÓ° ç#Ólyã, Ó°`i`İÜ, Óy!i, ° Ù,`İÓ°`!ò`îl` !SÈ°`İ° l G i, zjy•`îòÓ° Ù!•yñ Ùò G ç%l`y
`İ`İÜ, ò)`İÓ°`lyÛ,`îi,`!l`ò≈ç !ò`îl` !SÈ°`İ° l– !i,`!l`Ù%ſ!°Ù çy!i, Óy i, zjy•`îòÓ° Ù,`i, =!`~l i, Ù, !Óòyl , òy! Ù,`İÓ°`ã,`îi,
Ó°`İ°`İSÈ°`İ° l i, yÈùÈ 1É ſi, fÓy!òì, y– 2É , ò!Ó°`Óy`İÓ°`Ó° È, Ó°`îi, òyÈl– 3É xlfyl` Ù, yç G Ó°`_ , òy! , àè, ly`İ`İÜ, !ÓÓ°`i,
ÿÛ, y– 4É`Û`îl` G !ç÷`îòÓ° ſy!y!çÛ, Ű!≈yòy Ó, !k, – 5É x!ÓÓy!•i, xÓfliyl``İl`ſ•Óyſ G !Ûlfy ſyç, f !ò`îi,`!l`ÈĒò
Ù,`İÓ°`!SÈ°`İ° l– 6É`Û, Ó°`Ûye xyŌy•ó° i, z, òyly Ù, Ó°`îi, Ó°`İ°`İSÈl– 7É i, zjy•`îòÓ° òÙ≈#f!` Ù,`i, ≈Óf !•`İſ`İÓ a, !Óy`yſ
âçy•òy•ã b. lyÛç

NSOU • CC-HI-04 183 c. !È,« ,yòyl açyÜ ,y•ä d. ^ Ó °yçy ai ,z, ðÓyßä ÈüÈ~È ,y^ÏÓ •çÓ °i, Ù•jðò ß%ßÈ ,f çyl!i, àè, ^ÏlÓ ° * , ð^ÏÓ ^áy xB, l Ù, ^ÏÓ !SÈ^Ïl- 20É2É4 í, z, ðßÇ•yÓ ~ ≤Äß^ÏD xyÓ ° Óy Ìy! ^ Ìñ xy° ÈüÈ Ù!òly ^ ÌÛ, •zßy!ÜÜ, ðÜ≈! È, !_Ü, Ó°y<T... ^ àyè, y xyÓ ^ÏÓ SÈ!í, ^ Ì, ð^Ïi, ~ÓÇ í, y ð#^ÏÓ ð#^ÏÓ ^ àyè, y , ð!ÿä Ù ~!çl^y G í, z_Ó xy!É, Ù, y @^ÿÿÛ, ^ÏÓ !SÈ- í, y•z ß^ÏÇ•z Óy Ìy! ^ Ìñ xy° ÈüÈ Ù!òlyÓ •zßy!Ü ðÜ≈ ßj±òy!^ !SÈ° , ðÓ Ói, ≈#Ü, y^Ï° ^ àyè, y •zßy!Ü ßj±òy^ÏÓ «%, o ßçflÓÒ^i- ð% í, y•z Ì^ xyò%!Ü, à^ÏÓÈÛ, Ó°y Ù ÌÛ, ^ÏÓ l ^ Ìñ •çÓ °i, Ù•jðò ^ Ì ß

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yÙy!çÜ, G Ó°yç^Ïl!i, Ù, ßÇàè, l ~

í, !Ó ° Ù, ^ÏÓ !SÈ^Ïl^i, yÓ ß^ÏD Ùòf≤Äy^Ïä, fÓ° ßÛyç ç#Ó^ÏlÓ° ßyò, çf !SÈ- ~ ≤Äß^ÏD ^ Ìj, •y!ÛÜ, Ira. M. Lapidus. Ó^Ï° !SÈlñ ÙxyÓ ° Ó çyl!i, ^Û, ß%ßÇ•i, Ù, ^ÏÓ •çÓ °i, Ù•jðò ^ Ì_Ü, Ì% , l ðÜ≈ !Óÿ^yß ≤ÄÓi, ≈l Ù, ^ÏÓ !SÈ^Ïl^i, yÓ° ßyÓ ° Ó_y Ì, y •z!i, , ð^ÏÓ ≈ Ùòf≤Äy^Ïä, f ≤Ää, !^i, l á fiè, y Ìñ •z!ðò G çÓ °y! %<T#^ ðÜ≈Ü^Ïi, Ó° G ßyÓ ° Ó_y lè, Ù, ~Ü, •z- 20É2É5 !lÓ≈y!ä, i, ≤ÄÿÿzÓ°# !ÓÈ, y à ÈüüÈ Ù, à≤Ä^ÿÿzÓ° Ùyl 2ä 1É ^Ü, yl ^Ü, yl í, z, ðyòyl ^ ÌÛ, •çÓ °i, Ù•jðò ßið^ÏÜ, ≈ çyl^Ïi, , ðy!Ó /2É ^SÈy^Ïè, y^ÏÓy!^ •çÓ °i, Ù•jðò Ù, # Ù, # Ìy^ÏÜ , ð!Ó^Ïä, i, !SÈ^ÏV 3É áy!òçy ^Ü, !SÈ^ÏV 4É !•çÓ °i, Ó°^Ïi, Ù, # ^ÓyV /5É !•çÓ °^Ïi, Ó° =Ó° &c ^°á/6É Ù%çy!Ó° l G xylßyÓ° # Ó°^Ïi, Ù, # ^ÓyV /7É í, z!ðò G l, ^Ïä, Ó° !^k, Ù, ^ÏÓ Ù, y^ÏòÓ° Ù^Ïòf •^Ïi^Ï!SÈ°/8É í, z!ðy• Ù, yÓ° y/9É •zßy!Ü ðÜ≈Ü^Ïi, Ó° ßy^Ïl Ùòf≤Äy^Ïä, fÓ° ≤Ää, !^i, ðÜ≈Ü^Ïi, Ó° ßyò, çf ^Ü, yyl! /!ÓÈ, y à ÈüüÈ à à≤Ä^ÿÿzÓ° Ùyl 5ä è, #Ü, y ^°á ≠ 1É Óò^ÏÓ °^Ïk, 2É •çÓ °i, Ù•jðò ðÜ≈#^Ïi, y 3É í, z!ðy• ßj±òy^ÏÓ° =Ó° &c

184 NSOU • CC-HI-04 !ÓÈ, y à ÈüüÈ à à≤Ä^ÿÿzÓ° Ùyl 10ä 1É •çÓ °^Ïi, Ó° ÙE, y ç#Ó^ÏlÓ° Ói≈ly òyG- 2É •çÓ °i, Ù•jðò^ÏòÓ° ÙE, y •^Ïi, Ù!òly!^ !•çÓ °^Ïi, Ó° Ù, yÓ° í G , ð!Ó° !fl!i, Ói≈ly Ù, Ó° - 3É í, z!ðy• Ó°^Ïi, Ù, # ^ÓyV /•çÓ °i, Ù•jðò Ù, #È, y^ÏÓ í, z!ðy•^ÏòÓ° !lÓ° y, ð_y òyl Ù, ^ÏÓ !SÈ^ÏV 4É •çÓ °i, Ù•jðò í, z!ðy• ßj±òy!^ ÌÛ, ß%ßÇàè, i, Ù, Ó°^Ïi, Ù, # Ù, # , ðò^Ïk, , ð @^ÿÿÛ, ^ÏÓ !SÈ^ÏV 5É Ù•ylÓ# í, z!ðy• ßj±òy!^ ÌÛ, ß%ßÇ•i, Ù, Ó°^Ïi, Ù, # Ù, # ßyÙy!çÜ, G ^Ïl!i, Ù, !Óòyl ! ð^Ïi^Ï!SÈ^ÏV 20É2É6 !lÓ°≈y!ä, i, @^ÿÿÛ, ðO# 1É ^Ü, É xy!°ñ •zßy^ÏÜÓ° •z!i, •yß Ìñ , ð%lÜ%≈oiñ xy!çlçl^y Ó°Ü, l, i, ^Ï, ðyñ í, yÜ, yñ Óyç°y ÓyçÓ° ñ 2003- 2É Rakesh Kumar, Ancient and Medieval world, Sage Publication, New Delhi, 2018, 4É Marshall G. S. Hodgson, Venture of Islam, Vol. 1, Chicago University Press, Chicago, 1974. 5É !È, !°, ðÈ ^Ü, É !•lRñ xyÓ ° Ó çyl!i, Ó° •z!i, •yß Ìñ , ð%lÜ%≈oiñ xy!ò Ù!Ö^Û, Ó yòyß≈ñ Ù, °Ü, y, yñ 2016- 6É ßyÓ° ^Ïl^ò xyÜ#Ó° xy°#ñ ~ çè, ≈ !•fiè, Δ xÓ !ò ßyÓ°y!ß^Ï xyÓ ° Ó çyl!i, Ó° •z!i, •yß Ìñ , i, i, #^Ï Ù%oiñ Óyç°y ÓyçÓ° ñ í, yÜ, yñ 2018- 7É Bernard Lewis - The Arabs in History, Rpt. Oxford University Press- 2002. 8É The New Cambridge History of Islam, Vol. 1, Editor-Chase F. Robinson, Cambridge Uni- versity Press, 2010. 9É Ira. M. Lapidus. A History of Islamic Societies. Cambridge University Press. Cambridge, 1988. 10É Ó°yçÜ%, ÙyÓ° ä, e ^Ói, ≈# ñ •zßy^ÏÜÓ° í, z!i, ð!_ G ä, !Ó° e ≠ Ù%•jðò^ÏòÓ° ßÛ!^Ü, y° ßy!±!i, Ù, à^ÏÓÈÿÿyÓ° xy^Ïy!^ ñ xl%<T%, ð ñ 54 ÓÉ!≈ ñ 2l^ ßÇáfy ñ 2020- 20É3 !áyÈ, i, Ó°y<T... àCaliphal State à 20É 3É 1 ßä, ly ≠ •çÓ °i, Ù•jðò^ÏòÓ° Ù, % , fÓ° , ðÓ °i, yÓ° , ð^Ïò fl!y!É, !É!_ ^Ü, •^ÏÓ í, y !l^Ïi^Ï Ù%ß!°Ü çy•y^Ïl ä, Ó° Ù !Óç, C°y ^òáy ^ò!^ Ù, yÓ° í •çÓ °i, Ù•jðò^ÏòÓ° ^Ü, y^Ïly , ð%e ßhs^yl !SÈ° ly Óy !i, !l äi, ^Ïsf !Óÿ^yß# •G!^

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y!^ Ù, y^Ïly í, z_Ó°y!ðÜ, yÓ° !

lÓ≈yä, l Ù, ^ÏÓ° !l! Óy xy•zl ≤Ä!^l Ù, ^ÏÓ° !y!l- NSOU • CC-HI-04 185 Encyclopedia of Islam Vol-1 @^ÿÿÛ Öy •^Ïi^ÏSÈ Ùœ, y!ÛÜ, fy° G Ùòf!%à#^Ï •zßy!ÜÜ, •z!i, •yß G !È, Ù, y!Óò^ÏòÓ° i, ^Ï_¥ 'Khilafa' xyÓ° !Ó çΣ!è, Ó° •zÇ^ÏÓ° !çÜ, Ó° í° 'Caliphate' !yÓ° xl≈ Ù%ß!°Ü ßj±òy^Ïi^Ï Ó° Ó°yç^Ïl! Ì, Ù, ç#Ó^ÏlÓ° ß^ÏÓ°≈Fä, ^Ïi, y- xyÓyÓ° ^Ïi, •y!ÛÜ, •zÓl áy°ò%l Ó° !SÈl !ñ Ù•ylÓ#Ó° , ðÓ °i, yÓ° xyòç≈ ≤Ää, yÓ° ~ÓÇ Ì, yÓ° ≤Ä!i, !ä, i, Ó° y<T...^

100% **MATCHING BLOCK 216/308** **W**

Û, ß%ä, È, y^ÏÓ , ð!Ó° ä, y°ly Ù, Ó°yÓ°

lyÜ !áyÈ, i, - !áyÈ, ^Ïi, Ó° ≤Äòyl^ÏÜ, Ó°^Ï° a!°È, y- 20É3É2 !áyÈ, ^Ïi, Ó° y^Ïçòy ≠ 1É xyÓ°ÓÜ, Ó° ÉÉÉÉ 632 ÈüÈ 634 2É í, zÜÓ° ÉÉÉÉ 632 ÈüÈ 644 3É í, z!Ûyl ÉÉÉÉ 644 ÈüÈ 656 4É xy!° ÉÉÉÉ 656 ÈüÈ 661 í, z, ð^ÏÓ°y_ ~•z ä, yÓ° çl á!°È, y Ù•jðò^ÏòÓ° !#!i, xyòç≈ G •zßy!ÜÜ, !Óòyl xl%ÿ!y!^ # Ó°

y<T... ,ö!Ö`ã,y°ly Ü,`İÖ`!SÈ`İ°l

Ó`İ° i,y`İbÓ``İÜ, Ú`áy°yÉ,y`İİ` Ó`y`İçò#l Óy ,ö!Öe á!É,yÚ Ó°y`•İ` – Encyclopedia of Islam– Vol. 1 @`Ä`İsi Ó°y`
 •`İİ``İSÈ`~Ó` ,öÓ` á!É,y ,öò ÓÇcy!%e`!ÜÜ,•`İİ` ,ö`İi, – ~Ó` ,öÓ` í,zÙy•zÍ`y á!É,yÓ`y` á661ÈüÈ750ä G xyÓÁy#Í`
 á!É,yÓ`y` á750ÈüÈ1258 !á Èä Ó`yçc Ü,`İÖ`!SÈ°– 1258 !á fié,y`İΣÓ` ,öÓ` `İ`İÜ, á!É,y ,öò!è, xyl%#y!İÜ,È,y`İÓ`!
 è,`İÜ,`İSÈ°– 1922 ŷy`İ°`i%,!Ü,≈ ,öy°≈y`İÜrè, á!É,yi,`İsfÓ` xÓŷyl âè,y!– !á°yÉ,İ, !%à 20É3É3 ≤Ä!Ü á!É,y ÈüÈ
 xyÓ%ÓÜ,Ó` á632ÈüÈ634ä xyÓ%ÓÜ,Ó` ≤Ä!Ü á!É,y`•İ`İŷ`İÖ`!İÓ≈y!ä,İ,•GÍ`yÓ` ,ö`İÖ≈ ~•z ,ö`İbÓ` òy!ÓòyÓ`!
 •`İŷ`İÖ`ã,yÓ`!è, ò° ~!à`İİ` xy`İŷ– 1É xylŷyÓ`#âi òy!Ó Ü,`İÖ`!SÈ°`İñ çİ, !Ó, òòÈüÈxy, òò í,z`İ,è«y Ü,`İÖ` Ü•y!Ó# G
 İ,yÓ` xl%ây!Ü#Ó`y`•zŷ°yÜ òÜ≈`İÜ, Ó`«y Ü,`İÖ`!SÈ– ŷ%i,Ó`yç İ,y`İbÓ` ò`İ°Ó` Ù`İðf`İ`İÜ,•z çy!İÜ,İ,≈y !İÓ≈y!ä,İ,
 •`İÖ– 2É`Ûy•y`İçÓ` ò° òy!Ó Ü,`İÖ``İñ çİ, ò°/á !sfy`È,yà Ü,`İÖ` İ,yÓ`y•z xyÓ`Ó`í,z,ö#`İ,ö ≤Ä!Ü •zŷ°yÜ òÜ≈
 @`Ä`İ Ü,`İÖ` İ,y•z İ,y`İbÓ` ≤Ä!İ,!!!ö•`İÖ çy!İÜ,İ,≈y–
 186 NSOU • CC-HI-04 3É x,öÓ`!ò`İÜ,`Ü,yÓ`y`İİ`çÓ`y`òy!Ó Ü,`İÖ`!SÈ°`İñ fl!Ç Ü•y!Ó#`İ`İ°i%, İ,y`İbÓ``àyeÉ%,
 `ñ`İ•z çlf İ,y`İbÓ` Ùðf`İ`İÜ, ~•z ,öò !İÓ≈y!ä,İ,`•yÜ, – 4É •çÓ`İ, xy!Ó` ŷ!≈Ü,Ó,ò òy!Ó Ü,`İÖ`!SÈ°`İñ •çÓ`İ, xy!
 Ü•y!Ó#Ó` çy!yİ,y`•GÍ`yÍ`!İ,!!!á°yÉ,`İ,Ó` ~Ü`Ûye İ,z_Ó`y!òÜ,yÓ`#– ÙE,yÓ` ò!#`Ü,yÓ`y`İİ`ç ÓÇçcyİ,•çÓ`İ,
 xyÓ%Ó`Ü,Ó``SÈ`İ°`İÖ°y`İ`İÜ,`İSÈ`İ°l,ö!Öeİ,yñ xyhs`!Ó`Ü,İ,y G ã,y!Ó`!eÜ, Ûy•y`İdfÓ` ≤Ä!İ,Ü)!i,≈ G Ü•y!Ó#Ó`
 !İ, fŷD#– ~Ü!Ü, Ü•jò`İbÓ` flf# áy!òcy ÛyÓ`y`à`İ°`İ,!!ç Ü,lfy xy`İİ`çyÓ` ŷ`İD Ü•y!Ó#`İÜ, !ÓÓy•`ò!– ò°!•çÓ``İi,
 !İ`ñ òòÓ`ñ í,zò G á@`İÜ,Ó` !%`İk, G !İ,!! Ü•jò`İbÓ` ŷD#`İSÈ`İ°l– ŷ%i,Ó`yç á!É,y ,ö`İò x@`Äy!òÜ,yÓ`` ,ö`İİ`!SÈ`İ°l
 xyÓ%ÓÜ,Ó` – á!É,y ,ö`İò x!ò!#ç,İ,•`İİ` xyÓ%ÓÜ,Ó``İÜ, Ó!òò ŷ!ŷfyÓ` Ù`İây!Ü%!á•`İi,•`İİ`!SÈ°– 1É È,İ, !Ó#`İbÓ`
 í,zay!ñ 2É xÈ, fhs`Ó`#!`!Ó`İÖ`yò# ç!_ Ó` í,zay!ñ 3É òÜ≈İ, fya# Óy !Ó`jy xy`İ@y!ñ 4É ,öyÓ``İŷfÓ` ŷyÄy`İè,Ó`
 çeŷi,yñ 5É`Ó`yÜ ŷyÄy`İè,Ó` çeŷi,y– 1É`ò`İçÓ` ŷÇÜ,è,Ú!` ,ö!ò`!fl!i,Ó` í,zqÓ`•`İ° ŷyÄy`İçfÓ``İi, fliy!#Í` Óf!_`àİ
 !ò!y Ó`«y`İİ≈ !ŷ!Ó`Í`yÓ` x!È`İyl`≤ÄÓ`İ Ü,`İÖ`!SÈ°– ~`İ«`İè xyÓ%ÓÜ,`İÖ`Ó` ŷyÈ, f Ù`ŷ!Ü`İbÓ` ç!_ G ŷy•ŷ
 í,zÈ,Í` Ó!k, Ü,`İÖ`!SÈ°– 2É È,İ, !Ó#`İbÓ` òÜ! ≠ •çÓ`İ, Ü•jò`İbÓ` Ù,İ%,fÓ` ,öÓ` İ,yÓ``İi, ç`İÜ, xfl!#Ü,yÓ` Ü,`İÖ`!
 Ü,Ş%È È,İ, Óf!_` !ç !ç xMÈ,`İ°`!`İç`İbÓ``İÜ, Ú!Ó#Ü Ó`İ°`âyÈİy Ü,Ó``İ° xyÓ%ÓÜ,Ó` È,İ, ,ö!`àj!Ó``İbÓ`!
 ÓÓ`&`İk, ÓfÓf!y @`Ä`İ Ü,`İÖ`– 3É !Ó`jy xy`İ@y! òÜ! ≠ xyÓ%ÓÜ,`İÖ`Ó` çy!İÜ,y`İ° !Óò#!«ç,İ, Ù%ŷ°Ûy!Ó`y`İ,y`İbÓ`
 ,ö`İÖ≈Ó` ò`İÜ≈ !È,`İÖ` İy!FSE`ñ İ,yÓ`y`İl ,ö%!Ó`y!` ≤Äi, fyòİ,≈İ ly Ü,`İÖ` İ,y`İbÓ` çlf ŷÇ!è,İ,•`İİ`!SÈ° !Ó`jy Óy
 fl!òÜ≈İ, fya# xy`İ@y!– !,öÈ`Ü,È !•R Ó°`İSÈ!`İñ İ,yÓ` fl!`f!y!`# çy!İÜ,y`İ°Ó``Ó!çÓ`È,yà ŷ!Í` !Ó`jy !%`İk, Ófy,ö,İ,
 !SÈ°– ~•z ŷ!Í` xyÓ%ÓÜ,`İÖ`Ó` ŷly,ö!i, áy!ò !Ó! GÍ`y`İ°`İbÓ``İi,`İc`•zÍ`y!yÜyÓ` !%`İk, È,İ, !Ó# G fl!òÜ≈İ, fya#
 Ù%ŷ°Ûy!`İbÓ` ,öÓ`y!çİ, Ü,`İÖ` !Óf ≤Ä!İ,İ,ç,İ,•zŷ°yÜ òÜ≈`İÜ, Ó`«y Ü,`İÖ` – 4É xyçly`İbÓ` !%k, ≠ ò° İ,y•z !İ`!i,!!
 ,öyÓ`!ŷÜ, ŷ#Ûy`İhs` !Ó`!oy•òÜ! ~ÓÇ 634 !á È xyçly`İbÓ` !%`İk, Óy•zçylè,y•z! ç!_`İÜ, ,öÓ`y!çİ, Ü,`İÖ` – Ü•y!Ó#Ó`
 Ù,İ%,fÓ` ,öÓ` xyÓ%ÓÜ,Ó` İ,yÓ` !Óä,«ç,İ,yñ !È,≈#Ü,İ,y G ŷi,fl!#yÓ` myÓ`y`ò°!Ó,öß`•zŷ°yÜ`İÜ, Ó`«y
 Ü,`İÖ`!!! Ó`jy xy`İ@y! òÜ! Óy`òò%•z! ç!_`İÜ, !!`İçÓ` !İ`sf`İ`~`İl İ,yÓ` ŷy!Ü`Ü,`İyàfı,yÓ` ò,çTyhs` fliy,ö!
 Ü,`İÖ`!SÈ°– xyÓ%ÓÜ,`İÖ`Ó` xlfı,Ü Ü,`İ,`İ,≈• ,ö!Öe Ù%,Ó`xyl çÓ`#`İÈ,Ó` ŷÇÜ,İ Ü,Ó`y– İ,ySÈyİ, ,y !Óÿ!Óç!` x!
 È,İy`İlÓ` ,ö`İÖ≈ !i,!! xyÓ`Óçy!İ,`İÜ, ŷ%Çç•İ, Ü,`İÖ`!ñ ,öyçy,öy!ç ç!_`çy# ,öyÓ`!ŷÜ, ç!_`İÜ, ,öÓ`yÈ),İ, Ü,`İÖ`!–
 xlf!ò`İÜ, xyÓ%ÓÜ,Ó``Ûsfy ,ö!Ó`È!`İbÓ` ŷy•y`İİf Ó`

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ç ŷÓ`° ç#Ó!y, ò!ñ !Ü≈`i,yñ ,ö!Öeİ,yñ •zÛy!ñ òylç#°i,yÈüÈÈüÈ ≤ÄÈ, İi, =fyÓ!° !SÈ°`ã,y`İá ,öi, ,yÓ` Ù`İi,y– xl≈y! Ó°y`
 İy!`İñ xyÓ%ÓÜ,Ó`•`İ°l•zŷ°y`İÜÓ`•zİ,•y`İŷ İ,z,ö!%` fliy`İl ~ÓÇ í,z,ö!%` ŷÜ`İİ`~Ü,çl`İyàf Óf!_` –

NSOU • CC-HI-04 187 20É3É4 !mī, #ī° á!É, y ≠ •çÓ° i, í, zÜÓ° á634ÉüÉ644ä xyÓ%ÓÜ, ^îÓ° Ó° Ù, i%, fÓ° , ðÓ° á!É, y • í, zÜÓ° – !Í! ≤Äÿí° ðç ÓSÈÓ° á634 ÉüÉ 44ä •zÿy!ÜÜ, Ó° y<T... G í, zÿy• ÿj±òyí° ^îÜ, !Í! sfi Ü, ^îÓ° !SÈ° î! – í, yÓ° çy!Ü, y° î° xyÓ° Óçy!i, +ð% ÿ%flíÓ° •í° !! •zÿy!ÜÜ° Ü, í, ≈ç Üðf≤Äÿí° ä, fÓ° !Ü, S%È xMÉ, ° ò!« î, ð!ÿä, Ü ~!ç!° y G í, zÜÓ° xy!É, Ü, y!° ≤Äÿí, !mī, #ī° •í!° !SÈ° – í, y•z, y° î, y° îÜ, •zÿy!ÜÜ, ÿjÄÿí° ÇfÓ° ≤Äÿí, ÿ, ≤Äÿí, ç, y!i, y° Óy •Í! – !mī, #ī° í, zÜÓ° ^îÓ° ÿjÄÿçf° !ÓhflíÓ° Ó%Gí° y° î° ÿÓ° !° ^îk, Ù%ÿ!° Ü Öy!•!#° !Óç!° , ðyÓ° !ÿÜ, Ó° y° È%, ° î!i, ° ðy° îÓ° !! – ~•z, ðÓ° yç° î!° Ó° @°y! ! ^ù, y° î!i, !i%, ! ÿjÄÿç, •z!° yç! ðçy° îç≈Ó° ^îi, ^îc x@° ÄÿÓ° •í° 637 !á É Ü, y!ò!í!° yÓ° !° ^îk, Ù%ÿ!° Ü Öy!•!#, ðyÓ° !ÿÜ, Öy!•!#° îÜ, ðÓ° y!ç!i, Ü, ^îÓ° – É, ^î° •zÓ° yÜ, á!É, yÓ° Ü, í, ≈ ^îc xy° î!° , ðçyç, ðy!ç ðy!ÿf!Öÿ! á636ãñ ^çÓ° ççy° î° Ü á638ãñ ^Ü° îÿy, ð° îè, !Ü!° yÓ° =Ó° çç, ð)≈ç•Ó° á641ä G Öy•zçylé, y•z! ÿjÄÿí° ÇfÓ° Ü, í, ≈çyò#! !ÿ!° Ó° î° yñ !ÜçÓ° ≤Äÿ, , !i, ≤Äÿ° ð° îç Ù%ÿ!° Ü Öy!•!# !!° Çf° îðÓ° xð#° î! ~!Í!SÈ° – í, ^îÓ° !mī, #ī° á!É, y !ÜçÓ° ç!° ÿjð!i≈ Ü, Ó° ^îi, ^î° G, ð!° ÿñ Ófy!Ó° G xy° î° Ü, çy!w!° y ðá° Ü, Ó° ^îi, •í!° !SÈ° – 643 !á É !i, !í, zÜÓ° xy!É, Ü, yÓ° !e° î!i, ðy!° ç!° Ü, ^îÓ° !SÈ° î! – í, yÓ° ÿjÄÿçf° ! ÓhflíÓ° ÿjð° îÜ, ≈ !, ðÉ ° Ü, É !°R Ó° î° !SÈ!ñ Ü•y!Ó#Ó° GÉ, y° î!i, Ó° , ðÓ° ^îl çyò%Ü° !sfo° ^SÈÿy!° y!° xl%Ó≈Ó° xyÓ° Ó° xÿÇáf G x!%, !#!° ^îyk, y í, z!°, ðyò° î!Ó° ^«° ^îe, ð!° ð!i, •Í! –)!i, yÓ° çy!Ü, y° î° •zÿy° îÜÓ° Ó° #!i, !#!i, G ç!Ü, ° fy° î!Ó° G, ðÓ° !É, ! Ü, ^îÓ° ÿjÄÿí° ÇfÓ° ≤Äçy!ÜÜ, ~Ó!ç° T f G

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Ü, yè, y° îÜy à ^îi, , í, z° îè, !SÈ° – ~ ≤		

Äÿ° ID° ~ÿí° ò xyÜ#Ó° xy° # °î° !SÈ!ñ ^îñ !eç ÓSÈ° îÓ° Ó° !á° yÈ, ^îi, Ó° xyÜ° î° í, zÜÓ° ^îÓ° Ó° ç#Óçy!° G Ü, i%, fÓ° , ð° îÓ° î, yÓ° xl%ÿ!i, !#!i, î, yÓ° !ÜÜ, è, ••z° î!i, í, zqÿi, •í!° !SÈ° ii) çy!Ü, y!° f, ð!Ó° ä, y° lyÓ° ç!f ÿ!i° ç ÉüÉ í, zÿ ÉüÉ ç)° yÓ° Óy í, z, ð° îð° Ty, ð!Ó° É!° îðÓ° , ðÓ° yÜç≈ !! ^îi, l – iii) ^Ü, y° î!y ≤Ä° îðç G ^ç° y çy!Ü, í, ≈yÓ° !ÓÓ° & ^îk, ç!à° î!Ó° x!É, ^îlyà !yÜ, ^î° í, z, çy!Ü, ^îÜ, x, ðÿy!Ó° î, Ü, Ó° y° •i, – iv) !Ó!ç!i, ~°yÜ, y° îÜ, ^îly° îðÓ° , ð!Ó° Ó° î!i, ≈ Ó° y<T...#í° ÿjð!_ Ó° î° ^âyÉ!y Ü, ^îÓ° !SÈ° – v) Ü, Ó° !#!i, ÖyhflíÓy!° ^îlÓ° ç!f •zÓ° y° îÜ, ç!Ü ç!Ó° , ð Ü, ^îÓ° l – 188 NSOU • CC-HI-04 vi) •çÓ° i, í, zÜÓ° ^îÓ° , ð) ^îÓ° ≈ Ó° yç° !flíÓ° í, zÿ! ^îSÈ° ÉüÉ ÉüÉ áyÓ° yç° È%, !ÜÜ, Ó° ñ çyÜ, y!i, ñ !ç! ç!° yñ áyÜÿ á!° ^îk, °ÿ, oÓfy!ðä xy° îÉ, áÓ° y<T...#í° xyl° ä – í, zÜÓ° ~•z, ðÿyá, ≤Äÿ, yÓ° Ü, Ó° SÈy!i, yG Ü, ^îÜ, Ü, !é, !i%, ! Ü, Ó° ðyÓ° f Ü, ^îÓ° !SÈ° î! – vii) ÿÇà, •#i, Ó° yç!f! Öy!° î%, °ÿy° lyÜÜ, ^Ü, w#í° ^Ü, yÉ!ây° îÓ° ç!yü , ði, , i, – !i, ! ÿ%ÿÇók, ÿyÜ!Ó° Ü, ÓfÓfly! àè, ! Ü, ^îÓ° !SÈ° î! – Encyclopedia of Islam Vol.1 @° Ä° !si Ó° y° ^î!° ^îSÈ° ÉüÉ 'He created a military register (Diwan) for payment of the troops and for the disbursement of pensions to the members of Muslim Community.' á!i, !! ≤ÄÓ!i, ≈! Ü, ^îÓ° !SÈ° î! ÿyÜ!Ó° Ü, !Ó!i, Ü, Ó° î° á!òG!° y!ä ^îlyÓy!•!#° îÜ, ^îÓ!i, l° ðG!° yÓ° ç!f ~Óç Ü%ÿ! °Ü ÿj±òy!° ðÿf° îðÓ° ^, ð!ç! ð° G!° yÓ° ç!fä – çy!i, #í° xl≈ ÿ%ç, É, y° îÓ° Óré, ^îlÓ° ç!f !i, !! °yÜ, à!yÓ° G, ðÓ° ^çyÓ° ^ò! – ~ ≤Äÿ° ID° !, ðÉ ° Ü, É !°R Ó° î° !SÈ!ñ Ó° yç!f! Óré, !Ü, yÓ° f ÿjð!° Ü, Ó° yÓ° ç!f xyòÜ=Üy!Ó° Ó° ≤Ä° î!i° yç!° í° ~Óç , ð!lÓ#Ó° Ó° y<T...#í° Ó° yç!f! Óré, ^îlÓ° ^«° ^îe ~è, y•z ÿÓ≈≤Äÿ!° !°i, ðók, xyòÜ=Üy!Ó° – !i, °y!ÿÜ, í, z•z!° î!° yÜ)Ó° Ó° î° !SÈ!ÉüÉ í, zÜÓ° ^îÓ° É, y!i, y ≤Äÿ!Ü, yÓ° # , ð!lÓ#Ó° •z!i, °y° îÿ ÿΩ, Ó!i, xi%, !#!° – ~SÈy!i, yG xá!i, xyÓ° Ó çy!i, #í° î, yÓyò àè, !ñ ! Óä, yÓ° !ÓÉ, y° îàÓ° í, zB° î!i, ÿyò! ~Óç çy!lÓÉ, yà ^îÜ, ð, ð!Ü, #Ü, Ó° îñ ç!i° î, Ü, Ó° Ü, yÓ° fyÓ!° áS° Ü, y!Ó° É, Ó!ñ Ü! çòñ •ÿÿ, ðy!i, y° ñ Ó° yhflíâyè, !Ü≈y!ñ •zÿy!Ü ! Ç«° y G ÿÇfl, ð!i, Ó° !ÓÜ, yç ÿyò!ñ !Ü≈y!i, y° !° îÿ° !Ó° !mī, #ī° á!É, y í, zÜÓ° Ü%, É, yñ ðÿÓ° yñ È%, ÿi, y!i, G Ó#° ÿ!f !ç!ÓÓ° !Ü≈y!i Ü, ^îÓ° !SÈ° î! – ð!Ó° ^îç° !É!î, yÓ° !Óç!° Ü, #!i, ≈ ð° î!á!° , ðÉ ° Ü, É ! •!R Ó° î° !SÈ!ÉüÉÉüÉ ÜÜÉÉÉç!f) •í!i, =Ó° çç Ü, ^îÓ° xyÓ° Ó#í° Ü%ÿ!° Ü° !á° yÈ, í, ð, !lÓ#Ó° ^ðç, ç!_ ^îi, ð!Ó° ð!i, •Í! – xl≈y!i á!É, y í, zÜÓ° !SÈ° î! xy° î° Ü, çy!i, y° îÓ° Ó° Ü° î!i, y, ðÓ° ye° Üçy° # !Ó° Çç!i, yñ •zÓ° y° îlÓ° Öyòçy° !G° ÇçÓ° G!° y° îlÓ° Ü° î!i, y lfy!° !Óä, yÓ° Ü, G xfy!Ó° fié, è, ^îÓ° Ü° î!i, y ÿyÇàè, !ÜÜ, !ä, hs° yÓ° x!ðÜ, yÓ° # – Ó#Ü%á# ≤Ä!i, É, y G xllf ÿyòy° îÜ, ! í, ^îçÓ° ç!f !i, !! ðÓ≈Ü, y° îÓ° •z!i, °y° îÿ !ä, Ó° x!y!° ^î!° xy° îSÈ! – 20É3É5 î, i, #í° á!É, y ≠ •çÓ° i, í, zÿÜyl á644 ÉüÉ 661ä !mī, #ī° í, zÜÓ° ^îÓ° Ü, i%, fÓ° , ðÓ° ^Ü, yÓ° y° î!ç Ó Ççççy!i, í, zÜy•z!° y° ày° !eÓ° ÿhs° yl •çÓ° i, í, zÿÜyl á!É, y !° îÿ° îÓ° Ü° î!y!#i, •í° •y° îçÜ#í° , ð!Ó° Öy° îÓ° Ó° •çÓ° i, xy!° xÿv<T° !i° ñ !y, ðÓ° Ó!i, ≈#Ü, y° î° Ü%ÿ!° Ü çy•y° !l° !ÓÖyò G Ü, °, ÿ, !<T Ü, ^îÓ° !SÈ° – í, ÿyÓ° ÿjð° îÜ, ≈ ÿfyÓ° ~ÿí° ò xyÜ#Ó° xy° # °î° !SÈ!ñ ðy!Ü=Ü, G ÿ!° !G •çÓ° i, í, zÿÜyl !SÈ° î! x!i, Ó, k, G ð%Ó≈° !ä, , y° Üyl%É! – ~Ü!Ü, ≤Äçy!lÜÜ, Ü, y° îçG !i, !! !SÈ° î! xl%, ð!%_ – í, y•z !i, !! á%Ó ÿ° Ççz, yÓ° , ð!Ó° ÖyÓ° G ! Öÿyÿäy!i, Ü, ÜyÓ° G!° y° îlÓ° myÓ° y, ð!Ó° ä, y!i, °, ^î!° !SÈ° – xyÜ#Ó° xy° # xyÓ° G Ó° î° !SÈ!ñ ^îñ •çÓ° i, í, zÿÜyl áÓ° yä •çÓ° i, í, zÜÓ° áÓ° yä Ü, í, ≈Ü, !!i%_ ≤Äçy!Ü, ^îðÓ° x, ðÿyÓ° îÜ, Ó° ^î!° ~Óçç, y° îðÓ° f!y° î!l Çç° Çç° xl%, ð!%_ G x, ðöy!≈ Óf!_ ^îðÓ° !! ^î!i° yä Ü, ^îÓ° !SÈ° î! – ~ÿí° ò xyÜ#Ó° xy° # °î° !SÈ!ñ ^îñ #ÿyhs° ≤Ä° îðç! – !°i, ÿyòy° î° çè&Ó° xye ^îi ÿjð° îÜ, ≈ xyÓ° ÓÓ° y xÓ!°i, !SÈ° xyÓ° ÿ Ófy, ðy° îÓ° ^îlyÓy!•!#G Ü, Ü≈i, í, ðÓ° !SÈ° – î%, Ü, ≈#Ó° y x«%, xMÉ, ° ç!° Ü, Ó° ^î° Ü%ÿ!Üy!Ó° y Öy° á ç!° Ü, ^îÓ° – í, yÓ° y ~Ü, •zÈ, y° îÓ° !°Ó° yè, ñ Ü, yÓ%° G àç!# ðá° Ü, ^îÓ° !SÈ° – ò!«° ^îi , ðyÓ° ^îÿfÓ° !ò° îÜ, x@° ÄÿÓ° •í° !Ü, Ó° Üyl G !ÿhflíy Ü%ÿ!° Ü° îðÓ° ðá° î° ~!ÿ!SÈ° – ~•z ÿÜ, ° !Ó!Ó!ç!i, xMÉ, ^î° •çÓ° i, í, zÜÓ° ^îÓ° à, •#i, !#!i, xl%ÿÓ° îÜ, ^îÓ° î, i, #í° á!É, y ≤Äÿ!DÜ, í, zB° î° !lÓ° G, ðÓ° ^îÜ! ÉüÉ, ð!° /≤Äÿy° # á!lñ Ó° yhflíâyè, !Ü≈y!ñ ÓfÓÿ Öy!i° ÇfÓ° ^«° ^îe !l! !Ü!i, ð%!° ççy!•!# !! ^î!i° y° îàÓ° Üyðf° îÜ !lÓ° y, ð_ y ≤Äÿ! ÉüÉ •z!i, fy! ðÓ° G, ðÓ° ^çyÓ° !ò° î!° !SÈ° î! –

NSOU • CC-HI-04 189 xyÓyÓ´ Óy•zçylé,y•zl Óy!•l# í,z_Ó´ !òÜ,`î`ÛÜ, xye´Ùi`Ü,Ó´`î´í,zßÛy`îlÓ´ Ò`Ù%ß!°Ù Óy!•l# Ói´≈Ùyl`~!Cí`y`Ùy•zÍÓ´`î`ÛÜ, Ü,ÉèßyàÓ´`çèí≈hs´ x@`ÃßÓ´`î´ñ`~Ó´`çøycy,øy!Ç´Ó´yÙyÍÓ´y`!ÙÇÓ´`ð)í≈`òá´î´Ó´`çf`î´lÓÓy!•l#`øyé,y`î´xy`î´Ü,çy!wí´yÓ´`xò)´î´Ó´`î´y`òÁÇß`Ü,Ó´y`•í´`~`!í´•y!ßÜ,`!`ðÉ´`Ü,É´!•R´Ó´`î´ßÈl´î´ñ`í,zßÛyl`Ü`îl`Ü,Ó´`î´l`l´î´ñ`xyÖ`y•yÓ´`Ü,ly`Ûy`îl•z`x,ð)´Ó´`Ói´≈l#í´`~`í´,´î´Ó´`î´l`!l`Ü%,Ó´`xy`îlÓ´`ÚÓ´`•ßf`í,zò%âyè,l`è´î´Ó´≈Ó´`Ü,`øy!%,!`!`ðÓ´`!ÓÓ,íí`Ü,`î´Ó´`!SÈ´î´l´Ó´`î´x!È,`î´llyà´Ó´`î´l´`î´SÈ-`÷`ò%`î,y•z`l´`Ùey•#l`f!çl`^,`øyÈl`Ü,`î´Ó´`l`í,zÛy•z!´y`ÓÇ´î´çÓ´`^`«`î´è-`!`ðÉ´`Ü,É´!•R`xyÓ´`G´Ó´`î´ßÈl´`î´á!É,y`î´lçG´Ó´`yçf`øy´Óy`i,y`îòÓ´`Ü,`Ù≈ã,yÓ´`#´îòÓ´`í,z,`øyÓ´`@´`Ãi`Ü,Ó´`î´l`l-`≤`Ãçyß`îlÓ´`!ÓÓ´`&`îk`çl´î´Ó´`yÈ!`!ò!`ò!`Óyí,`î´l`l`y`îÜ,`-`x!f!ò´îÜ,`^`Ü,yÓ´`y`îl´ç`øsi#`î,l`çl`Ûy`ÈÜÈxy!°ñ`î,y•y`G`xy!%Óy•zÓ´`í,z_Ó´`y!òÜ,yÓ´`#`òy!Ó`Ü,`î´Ó´`-`è!Ó´`!f!l!í,`~í,`ç!è,°`•`îl´`è´î´l,`î´ñ`656`!á`É`~Ü,`Ù%ß°Ùy`îlÓ´`•y`î´l,`á!É,yÓ´`Ü,í%,`f`•í´`~`~z`•i,fyÜ,y!`≤`ÃÛy`Ü,Ó´``î´ÈÜÈ`•çÓ´`î´,`Ü,`jè`≤`ÃÓ!í,`≈í,`•zß°yÜ`òÜ≈`î´l`!ßÇ•yß!`òá´î´Ó´`òy!`ÓòyÓ´`îòÓ´`xhs´`ò≈`îl`ò`µ`ò#í≈`•`îl´`è,í,`-`20É3É6`ã,í%,`l≈`á!É,y`≠`çÓ´`î´,`xy!°`á656`ÈÜÈ`659á`í,zßÛy`îlÓ´`èÓ´`xy`Üò#lyÓ´`ã,í%,`l≈`á!É,y`•`î´l`•çÓ´`î´,`xy!°`-`!í,`!l`!SÈ´î´l`Ü,yÍÓ#Ó´`á%í,`í%,`î´l,y`È,y•z`G`È,`î´l`ÛyÓ´`f!fyÜ#`Ü,yÍÓ#Ó´`xy•¥y`îl`ßy,`y`lò´îl´`áy!òçy`!Ó!ÓÓ´`ß`îD`xy!°`ß`ò≈`Ä!Ü`•zß°yÜ`òÜ≈`@´`Ãi`Ü,`î´Ó´`!SÈ°`-`çÓ´`î´,`Ü,`jè´îòÓ´`ß`îD`•çÓ´`î´,`xy!°`Ó´`ßjòÜ,`≈`!á°yÈ,`i,`y`î´È,`Ó´`èÓ´`≤`Ä!Ü`ßÛßfy`!SÈ°`Ü,yÓ´`y`îl´ç`ÓÇ´î´çÓ´`x!f!`Ü`ò%`z`òy!`ÓòyÓ´`î,y•y`G`î´Óy•z`îÜ,`656`!á`É`èÓ´`y!ç!í,`î´l`!l`Ü,`î´Ó´`l`~ÓÇ`Ü,yÍÓ#Ó´`f!f#`Ó!@`xy`îl´çy`îÜ,`îly`îlyàf`ßjøyl`≤`Ãòç≈l`Ü,`î´Ó´`!SÈ´î´l`-`çÓ´`î´,`xy!°`≤`Äy`îò!çÜ,`Ó´`yçf`øy´îòÓ´`ß!Ó´`îl´`î´ßz`f!y`îl´i,yÓ´`x!%äi,`Óf!_´`îòÓ´`Óßy`î´°`!Ó´`î´Ó´`yò`÷`Ó´`&`•í´`-`!Ó´`î´çÈl,`!ß!`Ó´`î´yÓ´`çyßÜ,`Ü%í`y!Ói´y`îÜ,`f!#Ü,`î´l,`≤`Ãòy`îl`x!f!#Ü,`i,`•`î´°`Ó!k`Ùylñ`ßyÜ!Ó´`Ü,`îlyk,yñ`îlyàf`ßÇaè,`Ü,`Ü%í`y!Ói´y`i,`i,`#í´`á!É,y`í,zßÛyl`á%`îlÓ´`≤`Ä!í,`î´çy´îòÓ´`áí,zßÛy`îlÓ´`Ó´`_´`Ó´`!Oí,`Óf!f`≤`Ãòç≈l`Ü,`î´Ó´`!SÈ°`á`ß!è,`Ü,`Ü#ÛyÇßy`îÜ,`^`Ü,w`Ü,`î´Ó´`Ù%ß!°Ù`xy`îÒá`îÜ,`Ü,y`îç`y!à´îl´`^`Ü,yiè,yßy`Ü,`Ó´`î´l,`ã,y•z`î´°`ã),`í,`yhs´`è!Ó´`!í,`á´îè,`657`!á`É`•z!z`îÈ`ç!è,`ß`lò#Ó´`î,#´î´Ó´`!ß!È,l`lyÜÜ,`î%`îk,-`xÓçf`çÈl,`èí≈hs´`xy,`èßÈÜÈÓ´`È,y`myÓ´`y`î%`îk,`Ó´`Ü#ÛyÇßy`á´îè,-`çÓ´`î´,`xy!°`îly`îlyàf`ßjøyl`è´ò´î´G`≤`ÄÜ,`i,`«`Üi,y`î`îÜ,`Ó!MÈ,`i,`•í´`-`÷`ò%`î,y•z`l´`î´l`!l`i,yÓ´`x!%âyÜ#´îòÓ´`Ó,`í`xÇ´î´çÓ´`ß•y!%È),`î´l,`î´îÜ,`Ó!MÈ,`i,`•`î´l`G`à´î´i,`í,zè,°`l!%,`l`áy!Ó´`ç#`Óy`!Ó!FSÈB´î,yÜ,yÜ#`ò°`-`661`!á`É`~z`áy!Ó´`ç#`ßj±òy`îl´Ó´`xyây`î´i,yÓ´`Ü,í%,`f`•í´`-`

190 NSOU • CC-HI-04 20É3É7`è!Óe`á!É,y`îòÓ´`xyÜ°`•zß°yÜ`ò´îÜ≈Ó´`≤`ÃÓi´≈Ü,`çÓ´`î´,`Ü,`jè`ò`!%k,`Óyç`xyÓ´`Óçy!í,`G`^`aye=!°`îÜ,`Ü,`fÓk,`Ü,`î´Ó´`xyÓ´`Óçy!í,`àè,l`Ü,Ó´`î´°`≤`Ä!Ü`á!É,y`çÓ´`î´,`xyÓ%ÓÜ,`î´Ó´`Ó´`xyÜ´î´xy`îàÓ´`xÓf!y!l´`!`È,`î´Ó´`xyßyÓ´`^`ã,`çTy`Ü,Ó´`î´°`Óf!≈`•í´`ñ´`ß!´`ò`xyÜ#Ó´`xy°#`~z`àè,ly`îÜ,`l#°l´îòÓ´`ÓlfyÓ´`ß`îD`i%,`ly`Ü,`î´Ó´`îSÈl`-`≤`Ä!´îÜ`x`îlÜ,`ò%/á`G`«`!`«`!í,`•G!´y`ß`î_`%G`G`ßáy!`!ò´îl´`Ólfy`Ó´`îl´`Íy!´`ßáy!Ü,yÓ´`Ùy!è,`í,zÓ≈Ó´`•`îl´`Íy!´`-`÷`ò%`î,y•z`l´`í´`í,z,`èm#´î´è`≤`Ãã,`!í,`xyó!´`≤`Ä!y`x!%ßy´î´Ó´`!Ó!ç!í,`^`òç=!°´`èyÓ´`!ßñ`i%,`!Ü,`≈`G`!@´`ÄÜ,`Ó´`y`zß°yÜ`òÜ≈`@´`Ãi`Ü,`î´Ó´`ÚÛyG°yÜ`ây´îèÓ´`xyó!´`È%,`_´`-`á!É,y`ß`î´Óy≈Fã,`«`Üi,yÓ´`x!òÜ,yÓ´`#`•`î´G`!í,`!l`Ùsf#`è!Ó´`È!´îòÓ´`èÓ´`yÜç≈`!l´îl´`ç`

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192 NSOU • CC-HI-04 20É3É8É4 xyΣ%° Ùy!°Ü, á685 ÈüÈ 750ä xyΣ%° Ùy!°Ü, ï,yÓ° Ó°yçcÜ,y^ï° Ó!Óð ÑÛÑfyÓ° Ñø%á#l • ïï° !SÈ^ï°ÈüüÈ ïï,!! •zÓ° y^ïÜ,Ó° !Ó°ïoy• òÜ!lÓ° çf •zÓ° ïl ï%Óy•zÓ° ^ïÜ, ïl ïï° yà Ü,Ó° ïï° !ï,!! !Ó°ïoy•# • ïï° G^lë, - ï,yÓ° ,öyçy,öy!ç xy°Ü%áï,yÓ° lyÜÜ, ÑyÈ, #Ü, ^ày^lëÓ° ~•z Óf!_ Ü,yÓ° Öy°yÓ° ÑÑy•zl •ï, fyÓ° ≤Ä!ï, ^lçyò !l^ï, •çÓ° ï, xy!°Ó° xl%ÑyÓ° #^lòÓ° !l^ïï° ~Ü, ïè, ÑÛ!≈Ü, ò° àè, l Ü, ^lÓ° l ~ÓÇ •zÓ° ïl ï%Óy•zÓ° ^ïÜ, !Óï,y!í, ï, Ü, ^lÓ° •zÓ° yÜ, ñ ,öyÓ° Ñf G xyÓ° ^lÓÓ° !Ü, S%È xÇ ^lç fl!#l ≤ÄÈ%, c !ÓhfllyÓ° Ü, ^lÓ° !SÈ°- !Ü, v ^cÈl ,ö!≈hs° •zÓ° ïl ï%Óy•z ^ïï° Ó° syi,y G ÓÓÓ° yÓ° çyÑlÜ, ï, ≈y Ù%ÑyÓ° ï,yÓ° ^Ñly, ö!ï, Ù%•yÖ°y xy°Ü%áyÓ° ^ïÜ, •ï, fy Ü, ^lÓ° l- xlf!ò^ïÜ, •z!° y!ç ^lòÓ° , ö%e áy!°ò G !Ñ!Ó° ^l°yÓ° çyÑlÜ, ï, ≈y xyÜ#Ó° ÈüÈ!Ó!ÈüÈÑy!^lò á!°È, y , ö^lòÓ° öy!ÖòyÓ° • ï° xyΣ%° Ùy!°Ü, Ü), è, ^ïÜ, Óç G ≤Ä^l°yÈ, l ^ò!á^ïï° Óç#

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È), ï, Ü, ^lÓ° !SÈ^ï°È- !ï,!! ÓÑ

Ó°yÓ° çyÑlÜ, ï, ≈y !Ó°ïoy•# Ù%ÑyÓ°^ïÜ, çy^ïï° hflly Ü,Ó°yÓ° ,öÓ° xyÓ° È,y^lï,Ó° ï%~lk, á692 !á Éä •zÓ° ïl ï%Óy•zÓ° ^ïÜ, ,öÓ° y!ç, Ü, ^lÓ° l- áy!Ó° ç#^lòÓ° òÜ! Ü, ^lÓ° l G !Ñ!çhflly^lÓ° Ó°yçy K,yl!Ó°^ïÜ, ï%~lk,Ó° Ùyöf^ïÜ ,öÓ° yÈ), ï, Ü, ^lÓ° l- !Ü, v xlf!ò^ïÜ, xyÓyÓ° Öy•zçylè, y•zl Ñy!Äy ^lçf Ù%Ñ!°Ü, ï, ≈^lçÓ° ≤ÄÑyÓ° Ü, ^lÓ° l- ò% ï,y•z l! ï,yÓ° Ñ%~llyäf ^Ñly, ö!ï,Ó° Ùyöf^ïÜ í,zÜy•z!° y Ñy!Äyçf ÓyÜ, ≈yÓ° ≤Äyá, #Ó° •z•z^lï, xyè, °y!rè, Ü, Ù%ÑyàÓ° ,ö!≈hs° ! Óhfl, ï, •l° ~-Ó° , ö^lÓ° Ü, y!•ly lyÜÜ, ç^l!Ü, lyÓ° #Ó° ^lï, ^lç ÓyÓ°≈yÓ° Ó°y !Ó°ïoy• Ü,Ó° ïï° 698 !á É Ü, y!•ly^ïÜ, ,öÓ° y!ç, G •ï, fy Ü, ^lÓ° Ù%Ñ!°Ü, ï, ≈^lçÓ° ≤ÄÑyÓ° Ü, ^lÓ° l- xyΣ%° Ùy!°Ü, Ù%Ñ!°Ü Ñy!Äy ^lçfÓ° ^àÓÓ° Ó° ^Ü,Ó° ! Óç!° G !Óhflly^lÓ° Ó° Ü^lòf ÑÑyÓk, Ó°y^lál!- ,öyçy,öy!ç ^Ü, w#È), ï, çyÑlÓfÓf!iy ≤ÄÓï, ≈^lÓ° G, öÓ° ^çyÓ° ! ò^lï° !SÈ^ï°È- ï,yÓ° çf !ï,!! xyÓ° !Ó° È,yÈly^ïÜ, ÑÓ° Ü,y!Ó° È,yÈly !• ïÑ^lÓ° fl!#Ü, ï, ò^lï° !SÈ^ï°È- ≤ÄÑ^lD Marshall Hodgson Ó° ï° ïSÈ!l "It soon imposed the Arabic language on administration, replacing Greek and Pahlab, the coinage was minted and the tax books kept henceforth in Arabic" á!ï,!! á%Ó ç#á xyÓ° !ÓÜ, È,yÈly ≤ÄçyÑ^l ≤Ä^lï° yà Ü, ^lÓ° !SÈ^ï°È !@^ÄÜ, G ,ö,Ó È,yÈlyÓ° ,ö!Ó° Ó^lï, ≈ñ è, ÑyÜ, çy° ~ï, !Ó° Ü, ^lÓ° !SÈ^ï°È ~ÓÇ Ó°yçfl! ÑÇe° yhs° !• ïÑ^lÓÓ° !l! Ó° yá^lï, l xyÓ° !Ó° È,yÈly! ä çyï, #l° è, ÑyÜ, çy° á696ä öyÜyflÖy^lÑ ≤Ä!ï, ç,y Ü, ^lÓ° l ~ÓÇ xyÓ° !Ó° !, ò G í,yÜ, ! ÓÈ,y^làÓ° í, zB^lï, Ñyòl Ü, ^lÓ° l- fliy, öï, f!ç^lÓ° , ö, ç, ï, öyÈlÜ, !• ïÑ^lÓ° çÓ° &çy!°^ïÜ 'Dome of the Rock' ly^ïÜ ! Óáfyi, ÙÑ!çò G Ü, ^lï° Ü, ïè, ç•^lÓ° Ó° ≤Ä!ï, ç,y Ü, ^lÓ° l- ï,y•z Ó°y lyl° ^lñ xyΣ%° Ùy!°Ü, ò% ï, zÜy•z!° y ÓÇ^lçÓ° ≤ÄÜ, ï, ≤Ä!ï, ç,y ï, !SÈ^ï°È ly ïï,!! ~ ÓÇ^lçÓ° ÑÓ°~lòç, á!°È, yÓ° Ú!≈yòy yÈ, Ü, ^lÓ° !SÈ^ï°È- 20É3É8É5 ≤Ä!Ü G!°y!°ò á705 ÈüÈ 715ä xyΣ%° Ùy!°Ü,Ó° ,ö%e ≤Ä!Ü G!°y!°ò ï,yÓ° Ñ%~llyäf ^Ñly, ö!ï, •ylyçÈüÈ!Ó!ÈüÈ•z! ,zÑ%~lÈ,Ó° ^lï, ^lç ò% ! •çyç G •zÓ° y^ïÜ,Ó° !Ó°ïoy• òÜ! Ü, ^lÓ° l!l ï,yÓ° •z ^lï, çyò#l Ù% , ï,y!° Ó°yÈüÈ!Ó!ÈüÈÜ%Ñ!°Ü lyÜÜ, ^Ñly, ö!ï, Ùòf ~! ç!°yÓ° è, Δy^TMÈüÈxy! :l° yly ~ÓÇ Ù•çò ò!Ó! Ü, y!çÜ !Ñ% , G Ù)°y,yl ç!° Ü, ^lÓ° !SÈ^ï°È- xlf!ò^ïÜ, x,öÓ° ~Ü, ^Ñly, ö!ï, Ù%ÑyÓ° ^lï, ^lç xy!È, Ü,y G í,y!Ó° ^ïÜ,Ó° ^lï, ^lç ^flò^l!Ü, ï, ≈c ≤Ä!ï, ç,y Ü, ^lÓ° l- ò% ï,y•z l!° G!°y!°òÓ° ^lï, ^lç È), ÙòfÑyà^lÓ° Ù%Ñ!°Ü !ÓÓy!•#Ó° ≤Äyòy!f °ç f Ü,Ó°y lyl° - ~•z Óy!•#Ó° Ñy•y^l!f ^lçÜ, ≈y G xlfylf m# , ö x!òÜ,yÓ° ~ÓÇ ^flòl G È,y^l^TMÓ° !ÓÓ° &^lk, x@^ÄÑÓ° •^lï, Ñy•y!f Ü, ^lÓ° !SÈ°ñ ~SÈy! ,y ç!l•ï, Ü,Ó° Ü,y!≈fyÓ° G fliy, öï, f !ç^lÓ° , ö, ç, ï, öyÈlÜ, !• ïÑ^lÓ° öyÜyflÖy^lÑ í, zÜy•z!° y ÙÑ!ç^lò !lÜ≈y^l!Ó° çf flòÓ°^l!° • ïï° xy^lSÈ!- NSOU • CC-HI-04 193 í, zÜy•z!° y Ñy!Äyçf !ÓhfllyÓ° ≤Ä!Ü G!°y!° ïÑÓ° Ü, ï%, fÓ° ,öÓ° ï,yÓ° syi,y Ñ%°y!° Ùyl á715 ÈüüÈ 717ä G ï,yÓ° ,öÓ° Ñ%°y!° Ùy^l!Ó° syi%, <ö%e !mï, #l° í, zÜÓ° á717 ÈüüÈ 720ä !ÑÇ•yÑ^l Ó^lÑ!- !ï,!! ^áy°yÈ,y^lï° Ó°y^lçò#^l!Ó° xyòç~ xl%ÑyÓ°^lÜ,Ó° ^lï, l ~ÓÇ ï,yÓ° ä, !Ó° ^lè á!°È, y !mï, #l° í, zÜ^lÓ° Ó° ≤Ä!ï, È, °l lyÜ,yl° Ñ%B° # Ù%Ñ!° Ùà! ï,y^ïÜ, !mï, #l° GÜÓ° Óy ,öMÈ, Ù á!°È, y Ó^l° x!È, !•ï, Ü,Ó° ^lï, l- ï,yÓ° Ó°yçcÜ,y^l° ^Ü, y^lly =Ó° &c, ö)ï≈ ÑyÜ! Ó°Ü, x!È, lyl° ≤ÄÓ° ï,Ü,Ó°y •l° !l- ï, ^lÓ° xyÓ° Ó° ^áye=!Ó° Ü^lòf ÑÛ! , y Ó° «, yñ ≤Äy^lò!çÜ, çyÑlÜ, ï, ≈y^lòÓ° çlÜ, °fyi Ñyò^l!Ó° G, öÓ° ^çyÓ° ^ò!- ~Ó° ,öÓ° !mï, #l° •z!° y!çò á720 ÈüüÈ 24ä !mï, #l° G!°y!°òñ ï, ï, #l° •z!° y!çò G Ñ^lÓy≈, ö! Ó° í, zÜy•z!° y ÓÇ^lçÓ° ^çÈl çyÑlÜ, !mï, #l° ÙyÓ° G!°y^l!Ó° Ó°yçcÜ,y^l° ^áye Ü, °ñ áy!Ó° ç# !Ó°ïoy• G xyÓÁyÑ#l° xy^l@y^l!Ó° •yï, ò^lÓ° í, zÜy•z!° y ÓÇ^lçÓ° , öï, l •l° - 20É3É9 í, zÜy•z!° y !áyÈ, ^lï,Ó° xyÜ° Ù%l°y!Ó!°y !áyÈ, ï, °y^lÈ,Ó° È, ^l° •zÑ°y^lÜÓ° •z!ï, °y^lÑ ≤Ä!Ü Ó°yç, ^lÑfÓ° Ñä, ly •l° ~•z xyÜ^l° á!°È, yÓ° y !SÈ^ï°È

194 NSOU • CC-HI-04 çyflÓfÓfliyÓ° ç#^îÉl≈– çyflñ !Óã,yÓ° G ðyÙ!Ó°Ü, !ÓË,y^làÓ° ð^îÓy≈Fä, Ü,î,≈y– çyflÓfÓfliy
 ≤Äî,î!!òcÜ°)Ü, !SÈ°ly– î,îÓ°Ü,w#î° çyfl,ò!Ó°ã,y°lyÓ° çlf, ðÑyã,îè, !ÓË,yà !SÈ°ÈüüÈ 1É !òGî°yl% ç%lò àðyÜ!
 Ó°Ü, !ÓË,yàà 2É !òGî°yl% áyÓ°yç áÓ°yçfl! !ÓË,yàà 3É !òGî°yl% Ó°yðy^îî° ã, ðe xyòlÈÜÈ≤Äòy! !ÓË,yàà 4É !òGî°yl%
 áyî,yÜ áÓfÓfliy, ðy !ÓË,yàà 5É !òGî°yl% Óy!Ó°ò áí,yÜ, !ÓË,yàà í,zÜy•zî°y !á°yË, ^îî,Ó° xyÜ^î° Ó°y<T...#î° xy^îî°Ó°
 í,zÍfl !SÈ° áyÓ°yçñ áyÜflñ çyÜ,yî,ñ !ç!ç!°yñ Ü,Ó°ò Ó°yçf ^îîÜ, ≤ÄyÆ Ü,Ó°ñ xy^îË,ñ í,zÍflÓ°í,z,ð°^î«f Ü,Ó° ≤ÄË,ç,!
 î,– çyflÜ,y^îî≈fÓ° ð%!ÓòyÓ° çlf ðÜà^Ä ðyîÄyçf^îÜ, Ü,î,=! ≤Ä^îò^îç !ÓË,– Ü,Ó°y•î° G ~Ó^îò!çÜ, ≤ÄË,yÓ°ò)Ó°
 Ü,Ó°^îî, xyΣ% Üy!°Ü, xyÓ°!ÓË,yÉlyÓ° çyî,#î°Ü,Ó°î Ü,^îÓ°!SÈ°!l–, ðyçy,ðy!ç ^Ó°yÙl!k, ^Ü,Óç° xl%ðÓ°î G
 ^lÓÈüÈî,í,ðÓ°î,y ^òáy !à^îî° !SÈ° ~z xyÜ^î°– ^Ó°yÙl G, ðyÓ°!ðÜ, Ü,yî°òy xl%ðÓ°îÜ,yÓ°# í,zÜy•zî°y á!É,yÓ°y
 •z!wî°, ðÓ°yî°î G í,z,ð,ðb# Ó°yá^îî, Ófhfl!SÈ°!lÜ, ^îî°Ü,çl á!É,y Óf!î, ^îÓ°^îÜ,•z ðÜ, ^î°z Üòf,ðy^îl Ófhfl!SÈ°– xl
 È,çyî, ðj±òy^îî°Ó° xhs^È%,≈_ !SÈ° á!É,yÓ°, ð!Ó°ÓyÓ°Òà≈xyÓ°Ó° !Ó°!çî,yàñ í,zFä, ,ðòfli Ó°yçÜ,Ü≈ã,yÓ°#âî G
 ðæyhs^ xyÓ°^îÓ°y– xyÓ°Ó° ðyîÄy^îçf !Óòb#!«î, Ü%ðÜy^îlÓ°y ÜyGî°y# ly^îÜ, ð!Ó°!à,î, !SÈ°– xyÓ°Óçy!î,Ó° ð^îD
 ðyòyÓ°îlàÓ° ~yÜ,yî° Óyð Ü,Ó°^î°G í,zÜy•zî°y á!É,yàî,y^îòÓ° lyà!Ó°Ü, ð%îllyàð%!Óòy ^îîÜ, Ó!MÈ,î, Ü,^îÓ°!SÈ°– !
 ç!jð^îò° fliyl !SÈ° ÜyGî°y#^îò° ,ð^îÓ°– !ç!jð°y !SÈ° xÜ%ðÜy!ñ í,yÓ°y ðyòyÓ°î, ðyÜ!Ó°Ü, Óy!•l#^îî, ^îyàòy!
 Ü,Ó°î, ly– Ü, !ÈÜ,yî≈f !SÈ°î,y^îòÓ° ≤Äòy! ,ðçy– !ç!ç!°y ≤Äòy^îlÓ° Üyòf^îÜ Ó°y<T...#î° !lÓ°y,ð_y ^È,yà Ü,Ó°î, –
 òy! ðj±òy! !SÈ° ðyÜ^îçÓ° ð≈!îj ^òlî– !k, Ó!@Ó°y•z òy!Ó°*^î,ð,ð!Ó°à!î,•î,– !mî,#î° Gî°y!^îò° xyÜ^î°
 ,ðò≈y≤Äîy ≤Äã,î°,•î°G ðÜy^îç lyÓ°#^îò° !^îl<T fljyò#î,y !SÈ°– ~xyÜ^î° Ó# xyòfy!dÜ, ðyòyñ Ü, !Óî,y Ó°ã,ly G
 xyÓ°!_Ó° Ó°ã,lyÓ° çlf !Óáfyî,•îî° xy^îSÈ– ð%î,Ó°yç Ó°y^îy^îñ í,zÜy•zî°y !á°yË, ^îî,Ó° xyÜ^î° ðyÜ!Ó°Ü, ðÈ,°î,yñ
 •z!yÜ#Ü,Ó°ñ xyÓ°Ó#î°Ü,Ó°^îÓ°, ðyçy,ðy!ç •z!y!ÜÜ, fliy,ðî,fÜ,Ü≈! ^îð^îÓ° çÓ°ðçy^îÜÓ° 'Dome of Rock'
 ~Óç òyÜyflÒyð í,zÜy•zî°y Ü!ð^îò° çlf xyçG !Óáfyî,•îî° xy^îSÈ– 20É3É10 ≠ xyÓÁyð#î° á!É,y^îò° xyÜ° à750 ÈüüÈ
 1258á xyÓ°% xyÓÁyð xyð ðyÈ,yÓ° «Ü,î,y °y^îË,Ó° ð^îD ð^îD xyÓÁyð#î° á!É,y^îò° •z!î,•y^îð ~Ü, lî%,l!î^îàÓ° ð)ã,ly
 •î°– çÓ°î, Ü,jð^îò° ä,yã,y xy° xyÓÁyð !Ó! xyΣ% Ü%_y!°Ó° !çy^îÜÓ° lyÜ•î, xyÓÁyð#î° Óç^îçÓ° lyÜÜ,Ó°îÜ,Ó°y
 •îî°^îSÈ– î,y•z î,yÓ°y !l^îç^îò°^îÜ, !á°yË, ^îî,Ó° ≤ÄÜ,î, òy!ÓòyÓ° Ü^îlÜ, ^îÓ°l–
 NSOU • CC-HI-04 195 •çÓ°î, Ü,jðò G xyÓÁyð#î° à^îò° ðjð^îÜ,≈Ó° Óççî,y!°Ü,y •zÜyÜ ððy•z^îlÓ° ≤Äî, Ü%î°y!Ó!°yÓ°
 !Óÿyðÿyî,Ü,î,yñ Ü,yÓ°Óy°yÓ° ÜÜ≈y!hs^Ü, àè,lyñ xy!Ó° ÓççòÓ° ly^îl^îÜ,•î, fy xyÓ°Ó° G xÈÜÈxyÓ°Ó° Ü%ð!
 °Ü^îò° ≤Äî, ^òÈlÜfÜ)Ü, ÓfÓ°yÓ°ñ !Ó!çî, çy!î,Ó° ðòf^îò° !Ó°!çÈlî, ðyÓ°!ðÜ,àî^îÜ, ðÓ°Ü,y!Ó° ä,yÜ, !Ó°
 Ó°lî,ç,Ó°lî,ç,y,ðò^î^îÜ, x,ððyÓ°îÜ,Ó°yñ ~SEyî,ç,y í,zÜy•zî°y á!É,y^îòÓ° Ó°y^î<T...Ó° ≤Äî, xÓ°!°y ≤ÄË,ç,î, Ü,yÓ°î
 ðÜ!^îÓ° çlf xyÓÁyð#ò á!É,y^îò° «Ü,î,y °yË, x!Óy!≈•îî° G^îè,– xyÓ°% xyÓÁyð ≤Äî,ç,î, xyÓÁyð#î° Óç^îçÓ°
 «Ü,î,y °yË, ^Ü,y^îly Óççàî, çyð^îlÓ° ðò% ðy°yÓò^îÓ° •z!î,•yð lî° ÓÓ°ç ~ÈüÈ!^îàÓ° •yî, ð^îÓ° •z!yÜ G í,zjyø°Ó°y
 ~Ü, ð!Ó°Óî,≈!ç#° ò%lî°yî°, ðy Óy!î, ^îî°!SÈ°– 20É3É10É1 ≠ xyÜyð%Ó° xyÓ°% xyÓÁyð xyÓÁyð#î° Óç^îçÓ° ≤Ä!
 î,ç,yî,ç,y ^î°G ≤ÄÜ,î, ≤Äî,ç,yî,y !SÈ°!l xyÜyð%Ó°– î,yÓ° ðjð^îÜ,≈! ðÈ^Ü,É !•R Ó°î°^îSÈ!ñ ÜxyððyÈ,yÓ°, ð!
 Ó°Ó°lî,≈ÓÓ°ç !î,!!lî%,l Ó°yçÓç^îçÓ° ≤Äî,ç,yÜ, ^îÓ°lñ î,yÓ°, ðÓ°^î, ð!^eç çl á!É,y çyflòl,ç,

87%	MATCHING BLOCK 222/308	W
ð!Ó°ã,y°ly Ü, ^îÓ°lî,yÓ°y ðÜ,^		

î°z,î,ÑyÓ° ÓççòÓ°– xyÜlð%Ó° ðò% xÈ,fhs^Ó°#îçççy Óççy! Ó°y^îál!! ðyçy,ðy!ç ðy•ð G !Óã,«î,î,yÓ° ð^îD
 xyÓò°Ó°y•ÈüÈ!Ó! xy!Ó° !Ó°!oy•ñ ðy!Óy^îòÓ° ^îî, ^îç, ðyÓ°ðf !Ó°!oy•ñ òÜ≈!oy•# Ó°yGî°y!@ ðj±òy^îî°Ó° !Ó°!oy•ñ!
 •Ó°y^îè,Ó° çyflÜ,î,≈y í,zfhfllyòð#^îðÓ° !Ó°!oy•G xlfylf !Ó!FSÈB^î,yÓyò# ç!_ ^îÜ, (ðÓ°yË),î,Ü, ^îÓ° •z!yÜ!ÜÜ,
 ðyîÄy^îçfÓ° x!hf!ç Óççy! ^Ó°^îá!SÈ°!l–

196 NSOU • CC-HI-04 !i, !l xy!° ſj±òyˆııˆÓˆ «, Ùi, y áÓ≈ Û, Óˆ yÓˆ çlf Û%, Ê, y ˆııˆÛ, Óˆ yçòyl# Óyàòyˆìò fliylhsˆ!Óˆı, Û, ˆıÓˆ lñ ſ%ß # òÙ≈Ùı, ˆıÛ, ≤Äyòylf òyˆııÓˆ , òyçy, òy!ç ≤Äyˆìò!çÛ, çyſıÓfÓftiyˆıÛ, ſ%ſÇà!è, ï, Û, ˆıÓˆ lfyˆı!#ıı, Ç çÛ, °fyıÛ)°Û, xyòç≈ıÛ, ≤Äyòylf òyˆıı!SÈ°– ï, y•z ˆıı, •y!ſÛ, xyÛ#Óˆ xy#ı, yˆıÛ, ~•z ÓçˆıçÓˆ ≤ÄÛ, ï, ≤Äıı, ç, yı, y Óˆı°İSÈl– xyÓÁyſ#ò ſyıÁyˆıçfÓˆ fljıı%à 20É3É10É2 ≈ xyˆ Ûy•ò# à775ÈüÈ785à Ûylſ%ˆıÓˆ Óˆ Ûı%, fÓˆ , òÓˆ xyˆÛy•ò# á!°Ê, y ˆıı°!– !ı, !ı, zòyÓˆ G lfyˆı , òÓˆ ył ı, ˆıı°G òÙ≈#ı! Ófy, òyˆıÓˆ á%Ó Û, ˆıè, yÓˆ !SÈˆıı– ï, yÓˆ Ûı%, fÓˆ , òÓˆ , ò%e xyˆy•ò# à785 ÈüüÈ 786à !ſÇ•yſ ˆıı Óˆıı– xyˆy•ò# Óˆ yççÛ, yˆıı, yÓˆ ò%Ó≈fÓyˆıÓˆ Óˆ çlf ÛE, y G Û!òyl àÓˆ # ˆıı, •çÓˆı, xy!°Óˆ ÓççòˆıÓˆ Óˆ ˆyˆıÛ, Óˆ y!Óˆıoy•# •ııˆ G ıè, – !Óˆıoy•# òˆıÓˆ ˆıı, y •z!oſ , òÓˆ Óı, ≈#Û, yˆıı xy!Ê Û, yÓˆ ï, y!Oı! ył , òy!ı! Û, ˆıÓˆ •z!oſ ÓçˆıçÓˆ ≤Äıı, ç, y Û, ˆıÓˆ l– 786 !á Èı, yÓˆ Ûı%, fÓˆ , òÓˆ ıyı, y •yÓˆ ııˆıÛ, ! áyÈ, ï, òò ˆòGı y ı! – 20É3É10É3 ≈ yÓˆ ııÈüÈı, z°ÈüÈÓˆ ç#ò à786 ÈüüÈ 809à !, òÈ ˆ Û, È !•ıR Óˆıı ˆıı ÛıÓÙ çı, yſ#Óˆ òˆ ı ı ˆıı, ò%ç! !ÓY!Óáfıı, l, òıı, Óˆ lyÛ •zıı, •y!ſÓˆ !òà ıhsˆ ˆòáy ıy! , òyYã, y ıı, fÓˆ çy≈yÛfıy xyÓˆ ≤Äyˆıá, f •yÓˆ ııÈüÈı, z°ÈüÈÓˆ ç#ò– •yÓˆ ıı!ſÇ•yſ ˆıı Óˆıı Û, ˆıè, yÓˆ •ııhflı!Ó!È, ßˆ !Óˆıoy• òÙı Û, ˆıÓˆ ſyıÁyˆıçfÓˆ çy!hsˆ ÈüÈç, çy!È, !Óˆ ˆıı xyˆıı– xıf!ò ıÛ, xyÓyÓˆ Óy•zçylè, y•zı ſyıÁyˆıè, Óˆ !ÓÓˆ ı ık, ˆıı ſf , ò!Óˆ a, yly Û, ˆıÓˆ ſıı, fliy, òˆıı Óyòf Û, ˆıÓˆ l– !ı, !ı !SÈˆıı ≤ÄçyÓıſ G ç!òÓˆ ò# á!°Ê, y– ≤ÄçyˆıòÓˆ ÛDˆıÓˆ çlf ſyıÁyˆıçfÓˆ ſÓ≈e Ûſ!çòñ fl%Òñ Û, ˆııçñ •yſ, òyı, yñ òyı, Óf !ã, !Û, ſyııñ ò yhfııyâyè, !ıı≈yı Û, ˆıÓˆ l– !, òÈ ˆ Û, È !•ıR Óˆıı ˆıı Ûá!°Ê, y •yÓˆ ııÈüÈ•z ſÓ≈ÄıÛ çſyóyÓˆ ˆııÓˆ ſ%!ÓóyÓˆ çlf Û!ÓÙy!Óˆ hfııyÛ !ıı≈yı Û, ˆıÓˆ !SÈˆıı– ~•z á!°Ê, yÓˆ çyſÛ, y ıı Óyàòyò ç•Óˆ ˆıı ˆıı≈Óˆ fljıı, ò%Óˆ # ˆıı, ò!Óˆ ıı, •ıı!SÈ° , òyçy, òy!ç !ı, !ı K, y!ÈüÈ!ÓK, y!ñ ſÇà#ı, ñ Û, yÓf G ſy!•ıı, fÓˆ

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ò, ç, ˆıı, òyÈıÛ, ï, y Û, ˆıÓˆ lñ ï, ySÈyı, , y

K, y!ÈüÈ!ÓK, yˆııÓˆ ı, zß ˆıı, ſyòˆııÓˆ çlf 794 ÈüüÈ 95 !á ≈ÈüÈˆı, Óyàòyˆìò Û, yà ˆıçÓˆ Û, ° àPaper Mill à ≤Äıı, ç, y Û, ˆıÓˆ l– •yÓˆ ııÈüÈı, z°ÈüÈÓˆ ç#ò •zſy!Û xy•zı ſıòˆıÛ, ≈ àÈ, #Óˆ xyã ˆıı ≤ÄÛ, yç Û, Óˆ ˆıı, l– •yÓˆ ııÈüÈı ≤Äòyl Û, yç# xyÓ% çı, zſ%ıÈ, Óˆ ˆıı, ıç ſ%ß # ſj±òy!È% , _ NSOU • CC-HI-04 197 •ylyÈ, # fl%Òˆ ã, Óˆ Ûı, zıÛ, Èıı, y °yÈ, Û, ˆıÓˆ – xyÛ#Óˆ xy# Óˆıı ˆıı •ylyÈ, # òÙ≈!Ó!ò xyÓ% •y!È, yÓˆ lyÛy%ſyˆıÓˆ lyÛÛ, Óˆ Û, Óˆ y ˆıı°G ≈ÄÛ, ï, òˆıı, ~è, y Óˆ ç# ˆıòÓˆ ≤Äòyl !Óá, yÓˆ , òıı, áxyÓ% çı, zſ%È, ä ſı, T !ÓˆıçÈı– ~•z á!°Ê, yÓˆ ſ%lyÛ Ó!ç≈à ˆıı, ~ı, ò!Óˆ SÈıı, , ˆıı , òˆıı, !SÈ° ˆıı ã, #ı ſyıÁyè, È, yàÈ% , Óˆ G È, y ˆııTMÓˆ l, òı, ï, çy≈yÛfıy ï, yÓˆ Óı%, ç y ıÈ, Óˆ çlf ï, yÓˆ !ıÛ, è, òı, , òy!è, ˆıı !SÈˆıı– òyı, y G òy!Û≈Û, á!°Ê, y ! ˆıı ˆıı Óáfıı, xç≈ı Û, Óˆ ˆıı°G Óççyl%e !ÛÛ, xſ!•E%èı, y G ſıı•, òÓˆ ył ıı, yÓˆ ˆòyÈı •ıı, Û%_ •ıı, , òy ˆıÓˆ !ıı– , ò!

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Óˆ ˆıç ˆııÈı Óy ıy! ˆıı ã!°Ê, y •yÓˆ ııÈüÈı òÓˆ ÓyÓˆ ˆıı ſ%ıàòˆ ſÓ≈y ˆıı, òç, y xyı, , ııÓˆ ,

òıı!SÈ°– Óˆ *, òÛ, ıyÓˆ ſyıÁyè, G •zıı, •y!ſ ˆıÓˆ yÛyMÈ, Û, Óˆ Óf!_ !SÈˆıı •yÓˆ ııÈüÈı, z°ÈüÈÓˆ ç#ò– ï, y•z ˆıı, •y!ſÛ, Hadgson Óˆıı İSÈlñ ï, y ıÛ, ˆıı, w Û, ˆıÓˆ xyÓˆ Óf ı, z, òıfıyſ Óy ÛÛ~Û, ſ•flÀ G ~Û, Óˆ ç!ç#Óˆ ÛÛ Û, y!ı!# !ı, òÓK, xyˆİSÈ– Óˆ ç# ˆıòÓˆ , ò%e xyÛ!ı , òÓˆ Óı, ≈# á!°Ê, y •ı– !Û, v xyÛ!ı G ÛyÛ%ˆııÓˆ à, •ı%ık, Óˆ È, ˆıı ÛyÛ%ı á!°Ê, y , òò °yÈ, Û, ˆıÓˆ – 20É3É10É4 xy°ÈüÈÛyÛ%ı xyÓÁyſ#ı! á!°Ê, y ˆıòÓˆ •zıı, •y!ſ xy°ÈüÈÛyÛ%ıÓˆ çyſÛ, y° à813 ÈüüÈ 833à ! ÓˆıçÈıÈ, y ˆıÓˆ flòÓˆıı – ÛyÛ%ı ˆıı ˆııy, òˆıè, !Ûı yñ !ÛçÓˆ ñ •z ˆıı ˆıı! G ˆııáyÓˆ yſyˆııÓˆ !Óˆıoy• òÙı Û, ˆıÓˆ l– Óy ˆıÓÛ, òſ%f ıÛ, , òÓˆ y!çı, Û, ˆıÓˆ l G ˆıÓˆ yÛylàı ıÛ, ſıı, fliy, òˆıı Óyòf Û, ˆıÓˆ l– xyÓÁyſ#ò á!°Ê, y ˆıòÓˆ ſyıÁyçf , òyçy, òy!ç ÛyÛ%ı !SÈˆıı ~Û, ç! ≤Äıı, È, yÓyl çyſÛ, – ſÛ, ° ſj±òyˆııˆ Óˆ ≤Äıı, !ı!ò ˆıòÓˆ !ı ˆıı Council of State àè, l Û, ˆıÓˆ l– Û, !ÈıÛ, yıı G !ç ˆııÓˆ

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ı, zß ˆıı, Óˆ !ò ıÛ, lçÓˆ !ò ˆıı !SÈˆıı– ſ

Û, ° ſj±òy! ˆıÛ, òÙ≈#ı! fljyò#ıı, y ≤Äòy ˆııÓˆ , òyçy, òy!ç

198 NSOU • CC-HI-04 !c« yñ ſçfl.ò!i G K ylÈÜÈ!ÓK y ìlÓ´ ,ð.æ. Ì, òyEÌÜ, !SÈ´ìl– !Ó´îçEÿi, i, yÓ´ Ó´yçcÜ, y´ì´Ó´ K, ylÈÜÈ!ÓK, y´ìlÓ´ « , ìe ~i, i, zB´ !i, •í´ Ìñ i, y´!Ó´!Öä, ly Ü,´ !Ó´ i, yÓ´ çyÿÜ, y´ü, •zÿy!ÜÜ, ſË, fi, yÓ´ flÿi≈!%a àThe Golden Age of Islamic Civilization ä Ó´!´ í, z´!Ö´á Ü,´ !Ö´ !SÈl– 20É3É10É5 ,ðÓ´Ó´, ≈# xyÓÁyÿ#ð á!´É, y xyÓÁyÿ#í´ !%´!àÓ´ 833 ÈüüÈ 1258 !á fié, y´!SÓ´ ſÿ!´ Ü, y´!Ü, ,ðÓ´Ó´, ≈# xyÓÁyÿ#ð á!´É, y (Later Abbasid Caliph) Ó´y´!´ – Ü)´i, Ü´y, yGì´y!E,´ !´Ó´ Ü, i%, fÓ´ ,ðÓ´ xyÓÁyÿ#ð Óçç ã, yÓ´ !çy ÓSÉÓ´ !eÑ,´ !Ü, !SÈ´ G SËy!ÓÁç ç!´á!´É, y Ó´yçc Ü,´ !´Ó´!SÈ– ,ðÓ´Ó´, ≈# á!´É, y´!òÓ´ x´!ÿàfi, y G ò%Ó´≈i, yÓ´ ſ%´!ÿà @´Á•i Ü,´ !´Ó´ xyMÈ,´!Ü, ç!´_´Ó´ í, zayl´!´ G ſ%´ i, yñ Üy´!Ü, çy • ≤ÄÈ,´ !i, ,ðò ≤Äy!i, ç, y!Ü, fl!#Ü,´ !i,´ °yÈ, Ü,´ !´Ó´ – 1258 !á É´ ÜyD´ !li, y´ !ä,´ !Dſ áy´!lÓ´´ ,ðÓe´•y =´ ç E!´á!´É, y Ü´y, y!ſÿ!Ü,´ G i, yÓ´ ,ð!´Ó´ Óy´Ó´ Óà≈´!Ü,´ •i, fy Ü,´ !´Ó´ xyÓÁyÿ#ð ſy!Áy´!çfÓ´´ í, z, ðÓ´ !ÓÓ´ yé, xyâyì, •y´!l– 20É3É10É6 xyÓÁyÿ#ð á!´É, y´!òÓ´ xyÜ´´ áy´yÈ, y´!l´ Ó´ y´!çð#l´ !SÈ´•zÿyÜ òÜ≈i, sf– í, zÜy´z!´ y´!á´yÈ,´ i,´ !SÈ´ xyÓ´ Ó´ àyè G çy!i,´!ä,´ Ó´ yç!´ sf xyÓy´Ó´ xyÓÁyÿ#ð á!´É, yÓ´ y´!SÈ´!´•zÿy´!Ü´ fl´!ÿy!E!i,´ Ó´ «, yÜ,´ i,´ ≈y– i, yÓ´ y´!Ü´!´Ü´ òÜ≈i,´_£!´òò G i,´ z´!´Üy´!òÓ´ ſ´!D´ Ó´ yç´!l!i,´ Ü,´ !ÓE!´!l´ xy´y, ðÈÜÈxy´!yá, ly Ü,´ Ó´´!i,´ l´~Óç çy!l´ G !Öä, yÓ´ !ÓÈ, y´!àÓ´´ í, zFä,´ ,ð´!ò´i,´ y´!òÓ´´ !l´!l´yá Ü,´ Ó´´!i,´ l– xyÓÁyÿ#ð óÓ´ y´!òf ≤Äyá, fñ, ò!Yä,´ Ü´!ç!´ y´!~Óç í, z_´Ó´´ ,ð)Ó´≈ xy!È,´ Ü,´ y´!á´!´ ÜçÓ´´ ſ´!ä ſy!Áy´!çfÓ´´ G, ðÓ´ xy!ð, òi,´ f´!Óhflÿy´Ó´ Ü,´ !´Ó´!SÈ– i,´ySËyì,´, y xyÓÁyÿ#ð á!´É, y´!òÓ´ «, Üi,´ y´y´!È,´ Ó´´ !, ðSÈ´!l´•z´Ó´yÜ,´ Óy´ ,ðy´Ó´ ſf =

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y!´ xyÓÁyÿ#ð óÓ´ y´i,´ y´!òÓ´´ Ó´ yçòy!# Óyàòyàò/´•z´Ó´yÜ,´ äÈÜÈ~ fliylhs´!´Ó´i,´ Ü,´ !´Ó´!SÈ– xÓçf Jonathan Berkey Ó´!´!SÈlñ xyÓÁyÿ#ð´!òÓ´´ ≤Ä!Ü´!òÜ,´ Ü,´ yÓ´´ Ó´ yçòy!# Ü%,´ È,´yl´ xy!´ ſÿ!´≈Ü,´ !´òÓ´ Ü,´ i,´ ≈c´ Ó´!ç lyÜ,´ yÓ´ çlf xy´Üy!ſ%´Ó´´ Ó´ yçòy!# Ü%,´ È,´ y´!´!Ü,´ Óyàòy´!ò fliylhs´!´Ó´i,´ Ü,´ !´Ó´!SÈ– í, zÜy´z!´ y´!á´yÈ,´ !li,´ Ó´´ !È,´!´_´!SÈ´ xyÓ´ Ó´ àye=´!´Ó´´ ſÿ!´≈l´!Ü,´ v xyÓÁyÿ#ð á!´É, y´!òÓ´´ «, Üi,´ yÓ´´ í, z!ſ´!SÈ´ xÈÜÈxy´Ó´´ Ó´ Óy´ ÜyGì´´y´# ſy±òy!´ – ~ ≤Äſ´!D ſfy´Ó´´ ~ſ!´ ò xyÜ#´Ó´´ xy´#´ Ó´!´!SÈlñ xÈÜÈxy´Ó´´ Ó´Ó´ y´!~Ü,´ !é,´ Ü´y!l´ G ſ%ſÈ,´ f ſy!Áy´!çfÓ´´ Ü´y!l´ ≤Äçy´•!´G´!´!ç´!òÓ´´ !Ü,´ lyà!´Ó´´ Ü,´ !´•!ſ´!´Ó´´ ≤Ä!i,´!æ,´ i,´ Ü,´ !´Ó´´ í, zFä,´ Ó´ yçÜ,´ y´!l´≈!l%´_´•í´ G xy´Ó´´ !òÓ´´ Üi,´ ſÿ!yl´ x!òÜ,´ yÓ´´ !È,´yá Ü,´ !´Ó´´ – xlf!ò´!Ü,´´ !´ i,´•y!ſÿ,´ Ira. M. Lapidus Ó´!´!SÈlñ xy´Ó´´ G xÈÜÈxy´Ó´´ !òÓ´´ my´Ó´´ y´!òf≤Äy´!ä,´ f´~Ü,´ li%,´ l´ Cosmopolitan Society äÓ´ çy!i,´ !È,´!´_´Ü,´ ſÿÜçä´ à´!i,´,´ í,´ z´!è,´!SÈ– xyÓÁyÿ#ð òÓ´´ Óy´!´Ó´´ ,ðy´Ó´´!ſÿ,´ !´òÓ´´ Ó´´#!i,´!#i,´ xyòÓÈÜÈÜ,´yl´ òyñ´ ã,´y´ä,´!ñ´ í,´ z,´ ðy!òñ´ ſçà#i,´ ñ´ È,´ yÓòy´Ó´´ yñ´ ,ðb#ÈüÈi,´ z,´ ð,´ òb# @´Á•iñ´ ,ðyçyÜ,´ ÈÜÈ,´ ð!´Ó´ FSEò ≤ÄÈ,´ !i,´ !ÓE!l´!è,´ ≤Äyòy!´ y´yÈ,´ Ü,´ Ó´´!´,´ ,ðÓ´Ó´,´ ≈#Ü,´ y´!´i,´ yÓ´´ y´ xy´Ó´´ !´Ó´´ çy!i,´ #l´ ç#Ól´!Ü,´ ≤ÄÈ,´ y!Ó!i,´ Ü,´ !´Ó´´ – á!´É,´ yÓ´´ ,ð´!´Ó´´•z´!SÈ´´ í,´ z!´ ç´!´Ó´´´ fliyl– !´,´ ðÈ´´Ü,´ É´!´R´ í,´ z´!Ö´á´ Ü,´ !´Ó´´ !SÈlñ´ ~z´ í,´ z!çÓ´´ Ó´´ y´ x´!lÜ,´ ſÿ!l´ !ÓÜ,´´ á!´É,´ y´!´!ſ´!´Ó´´ Ü,´ yç´ Ü,´ Ó´´ !i,´ l´– xlf!ò´!Ü,´ Ó´y´!yl´ ñ´ ~z´ ,ðò ſ,´!´T´•Gì´´y´Ó´´ È,´ !´ ≤Äyá,´ #l´ xy´Ó´´ xy!È,´ çy´!i,´ fÓ´´ xÓſyl´ á´!è,´ – !´,´ ðÈ´´Ü,´ É´!´R´ xy´Ó´´ G Ó´!´!SÈl´ !ñ´ i,´ yÓ´´ y´ x!≈ſf´!Ü,´ Ó´´ ſË,´ y,´ ò!i,´ •!i,´ l´ ~!%´!à´ Ó´´ y´!T´...#l´ xy´!l´ Ó´´´ í,´ z!ſ´!SÈ´ áy´Ó´´ yçñ´ çyÜ,´ yì,´ ñ´ áyÜſ SËyì,´ yG´ xÜ´!´Ü´ Üy´!´Ü,´ ylyò#l´ Óy!içf´ ſçflÿy´Ó´´ G, ðÓ´ xy´!´Ó´´ y!´,´ òi,´ Ü,´ Ó´´ G´ lyly´ Ü,´ Ó´´ – ~SËyì,´,´ yG´ lfy!´ !´Öä,´ y´!´Ó´´´ òy!´!´ c´ á!´É,´ yà´ òÜ≈i,´_£!´Òà´ !li´Ó´´´ G,´ ðÓ´´´ !ò´!l´!´!SÈ–

NSOU • CC-HI-04 199 i,´ySËyì,´,´ y´ ~z´ xyÜ´!´´ Ü,´ y´!ly´ !Óçy´ñ´ ſ%ç,´C´ ſly´Óy!´!#´!SÈ´ ly– ~!%´!à´!´!´y´Ó´´ y´ ſlf´Óy!´!#´,´ ð!´ Ó´´ ä´y´ly´ !´!Ü,´ =´ ð´ &´ Ü,´ !´Ó´´ Ü,´ !´Ó!i,´ y´´ áy´ G ſy!´!´!i,´ fÓ´´´ «,´ ìe´ ,ð%´Ó´´ &E!´!òÓ´´ ſ´!D´ ſÿÜE,´ y´!´Ó´´ ,ðy´O´y´ !ò´!i,´ ,´ ðy´Ó´´ i,´ – ~Ü!lÜ,´ ſçà#i,´´ ≤Ä!i,´ È,´ y´ G´ Óy@–#i,´ y!´´ i,´ y´ y´!–!á´!l´!SÈ´ ,ðyçy´,´ ðy!´ç´´ !´Ü´!l´´!òÓ´´ ſçſy´Ó´´ òÜ≈´ ,ðy´´!l´Ó´´´ G,´ ðÓ´´´ çy´Ó´´´ òGì´´ y´•i,´ – á!´É,´ y´ xy´Üy!ſ%´Ó´´ ñ´•y´Ó´´ &iÈüÈi,´ z´ÈüÈÓ´´ ç#ò´ G´ xy´Üy!%l´ K,´ ylÈÜÈ!ÓK,´ yñ´ !c«´,´ yÈÜÈſçfl,´Ò!i,´ Ó´´´ í,´ zòy´Ó´´´ ,ð,´ ç´!´,´ òyEÌÜ,´ !SÈ´!´l– ,ðyçy´,´ ðy!´ç´ xy´Ó´´´!´Ó´´ fliyl´,´ òi,´ f´!´ç´!´Ó´´´ !ÓÜ,´ yç´ y´!È,´ Ó´´ ſy´!l´ ſy´!l´´ í,´ zFä,´ i,´ Ó´´´ ſçfl,´Ò!i,´ Ó´´´ ≤Äſy´Ó´´´ à´!è,´ – ~çlf´•zÿy!´ÜÜ,´´ •z!i,´•y´!ſ´ xyÓÁyÿ#ð´!%´!Ü,´ ſ%Ói´≈!%´a´ Ó´y´•!´ – 20É3É10É7´ í,´ z,´ ðſçy´Ó´´´ ÜyD´´ !li,´ y´•y´=´Ó´´ xye´´ Ü´!l´ xyÓÁyÿ#i´´ Ó´´ y´!´Üç´!´Ó´´´ ,ðy!´´!l´´ lyGì´´ y!´´ 1261ÈÜÈ1517´ ,ð!´≈fhs´´ xyÓÁyÿ#i´´´ á´y´È,´ i,´ !Üç´!´Ó´´´ Ü,´ y!´´ !´Ó´´´ y´!i,´´ xÓ!´fl!i,´´ •!´ – xyÓÁyÿ#ð´ á!´É,´ y´Ó´´ y´•zÿy!´ÜÜ,´´ !´Ó´´!Y´a´´ òÜ≈#i´´´ !´li,´ y´ Ó´´´*´!´,´ ð´!´Ó´´!ä´i,´´,´•!´G´ Üy´Ü´%Ü,´ lyÜÜ,´´ ày´#´ #´ ≤ÄÜ,´ i,´´ Ó´´ yç´!l!i,´ Ü,´´ G´ ſyÜ!´Ó´´ Ü,´´ ç!´_´ Ü,´´ Ó´´ y!´´ _´ Ü,´´ !´Ó´´´ – 1261´ !á´ É´!´Üç´!´Ó´´´ Üy´Ü´%Ü,´ ſ%´i,´ y!à´i´ xyÓÁyÿ#ð´ á!´É,´ y´ çy!´´ •!´Ó´´´´ ,ð%´È´ Ü´ſy´!´!ſÿ´!´Ü,´´ á!´É,´ y´!´!ſ´!´Ó´´´ @´Á•i´ Ü,´ !´Ó´´´ – ~•z´ ,ð´!´Ó´´´ ≈á!´É,´ y´ Üy´Ü´%Ü,´ ſ%´i,´ y!´!òÓ´´´•y´!i,´´ Ó´´´ ,ð%´i%,´´!´,´ ð!´Ó´´´ i,´´,´•!l´!´!SÈ– ,ð´!´Ó´´´ xy´Ó´´´´ !á´y´È,´ i,´´ x´!è,´ y´!yl´ i%,´!Ü´ ≈´ ſ%´i,´ y!´!òÓ´´´ !lÜ´,´ è,´ fliylhs´´!´Ó´´´,´•!´ – ,ð´!´Ó´´´ 1922´ !á´ É´ Ü´%hflÿÈ,´ y´ Ü,´ y´Üy´´ ,ðyçy´Ó´´´ !li,´´,´ !ç´ i%,´!Ü´ ≈´ ,ðy´≈y´!Ürè,´ á!´É,´ yì,´´ !ſf´Ó´´´ xy!´%´y!lÜ,´´ !´Ó´´!y,´ ð´ ſyòl´ Ü,´ !´Ó´´ l– 20É3É11´ !l´Ó´≈y!ä´i,´´ ≤ÄY´y´Ó´´#´!´ÓÈ,´ yá´ ÈüüÈ Ü,´´ à´≤Ä´!Y´z´Ó´´´ Üyl´ 2á´ 1É´ á!´É,´ y´ ç´!SÓ´´´ x!≈´ Ü,´ #´/2É´ á!´É,´ y´ Ü,´ y´!òÓ´´´ Ó´y´•i´/´ 3É´´ ,ð!´Óe´ á!´É,´ y´ Ó´´!i,´´ Ü,´´ #´´ ÓyV´/´4É´´ ç´Ó´´ i,´´ xy´Ó´´ÓÜ,´´ Ó´´ Ü,´´ #´ Ü,´´ #´ ſÿſfy´Ó´´´ ſy!ø%´á#l´´•!l´!´!SÈ´!´V´5É´ xyçly´!òÓ´´´ !%k´´ Ü,´ !´Ó´´ G´ Ü,´ y´!òÓ´´´ Ü´!òf´´•!l´!´!SÈ´/6É´ Ü,´ y´!ò!ſ!´ y´Ó´´´ !%´!k´´ Ó´´´ =´Ó´ &c´ Ü,´ #´/7É´ Üç!´ſÈüÈi,´ zſÈüÈç)´ Ó´´ y´ Ü,´ #´/8É´ Óy!´ i%,´´ Üy´´ Ü,´ #´/9É´´ ç´Ó´´´ i,´´ Ü´y!ø´!òÓ´´´ ſ´!D´´ ç´Ó´´´ i,´´ xy!´Ó´´´´ ,ðy!´Ó´´´ Óy!´Ó´´´ Ü,´ ſy!ðÜ´ ≈´ Ü,´ #´ !SÈ´/10É´ ÜyG´y´ Ü,´ y´Ó´´ y´/11É´ xy!´Ü´Ó´´´ &´ Ü´%´!Ü!#´Ó´´´ áy´´ Ü,´ y!y!´´´ Ü,´´ ,ð%´!´Ó´´´ y!´´ áll´ Ü,´ !´Ó´´´ V´

200 NSOU • CC-HI-04 12É Ú%ŕ! y!Ó! y ^ Ü, !SÈ^!°V13É í, zÜy•z! y ÓÇç ^ Ü, Ü, ^!Ó ≤Ä!i, ꝑ, y, Ü, ^!Ó° V14É Ü, y!•ly ^ Ü, !SÈ^!°V15É í, zÜy•z! y !á°yÈ, ^!i, Ó° xyÜ^!° Ó° y<T...#! xy^!i^! Ó° í, z!ŕ Ü, #/16É xyÓÁyŕ#ò ÓÇç^!cÓ° lyÜÜ, Ó° !Ü, #È, y^! Ó° •^!i^! !SÈ/17É •yÓ° 8!ÈÜÈ! z°ÈÜÈÓ° c#^!òÓ° òÓ° Óy^!Ó° ^ Ü, yl ^ Ü, yl !Ó^!ò!c ŕj!Äyè, Ó° y ò!i, çöy!è, ^!i^! !SÈ^!°V18É xyÜyÜ%~!lÓ° çyŕlÜ, y^!ÜÜ, •zŕy!ÜÜ, ŕÈ, f!i, yÓ° flŕ!≈!%à Ó°!° ^ Ü, V19É xyÓÁyŕ#ò !á°yÈ, ^!i, í, z!c^!Ó° Ó° Ü, yç Ü, # !SÈ° 20É xyÓÁyŕ#ò xyÜ^!° Ó° y<T...#! xy^!i^! Ó° í, z!ŕ Ü, # !SÈ°/!ÓÈ, yà ÈüüÈ à á≤Ä^!YçÓ° Üyl 5à 1É !ŕ!È, ^!lÓ° !%k, ŕjò^!Ü, ≈ !y•y çyl ^°á– 2É !Ó° jy xy^!Öy! ŕjò^!Ü, ≈ !y•y çyl ^°á– 3É xy xyÓÁyŕ ŕjò^!Ü, ≈ !y•y çyl ^°á– 4É xyÓÁyŕ#ò á!°È, y^!òÓ° «, Üi, y °y^!È, Ó° Ü, yÓ° !°=!° xy^!yā, ly Ü, ^!Ó° y– 5É çó° Ói, ≈# á!°È, y ŕjò^!Ü, ≈ !y•y çyl ^°á– !ÓÈ, yà ÈüüÈ à á≤Ä^!YçÓ° Üyl 10à 1É á!°È, y i, ^!sfÓ° í, z!í, ð!_Ó° •z!i, •yŕ ^°á– 2É xyÓ%ÓÜ, Ó° Ü, #È, y^!Ó° á!°È, y !l!%_ •^!°V•zŕy^!ÜÓ° ≤Ä!i, i, yÓ° xÓðyl ŕÇ^!i, ^!i, ð ^°á– 3É •çÓ° i, í, zÜ^!Ó° Ó° !Óç!° x!È, !yl=!°

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xy^!yā, ly Ü, ^!Ó° y– 4É •çÓ° i, í, zÜÓ° ≤ÄÓ!i, ≈i, çyŕlÓfÓfliyÓ° ~Ó!ç<Tf=!° xy^!yā, ly Ü, ^!Ó°		

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ÚÚí, zÜÓ° ÈüÈ!Ó!ÈüÈxy° áy_yÓÚÜ !SÈ^!° •zŕy^!ÜÓ° Ó° yç^!l!i, Ü, ≤Äçyŕ^!lÓ° Óyhfl!Ó ≤Ä!i, ꝑ, y, y Ófyáfy Ü, ^!Ó° y– 6É á!°È, y í, zŕlÜyl •i, fyÓ° !Ó!È, ß Ü, yÓ° !°=!° ^°á– 7É á!°È, y í, zŕlÜy^!lÓ° ā, !Ó° e G Ü, !i, c ^°á– 8É •çÓ° i, xy!° G Ü%! y! Ó° !^!yÓ° ŕÇā^!È!≈Ó° ≤ÄÜ, !i, G È, °yÈ, ° ^°á– 9É ç!Óe á!°È, y xyÜ^!° Ó° çyŕlÓfÓfliy G ŕjyÜy!çÜ, ç#Ó! Ü, Ü! !SÈ°/ NSOU • CC-HI-04 201 10É çyŕlÜ, G í, zÜy•z! y ÓÇç^!cÓ° ≤Ä!i, ꝑ, y, y !•!ŕ^!Ó° Üy!Ó!^!yÓ° Ü, !i, c ^°á– 11É Ü, yÓ° Óy°yÓ° ÜÜ≈y!hs^!Ü, àè, lyÓ° Ü, yÓ° !ŕŕÜ)• G È, °yÈ, ° ^°á– 12É í, zÜy•z! y !á°yÈ, ^!i, Ó° !m!i, #! ≤Ä!i, ꝑ, y, y !•!ŕ^!Ó° xyŕ%° Üy! °^!Ü, Ó° Ü, !i, c ^°á– 13É í, zÜy•z! y çyŕlÜ, !•!ŕ^!Ó° ≤Ä!Ü G!^!y!^!òÓ° Ü, !i, c ^°á– 14É í, zÜy•z! y !á°yÈ, i, xyÜ^!° Ó° ≤Äòyl ~Ó!ç<Tf=!° ^°á– 15É xyÓÁyŕ#ò á!°È, y !•!ŕ^!Ó° •yÓ° 8!ÈÜÈ! z°ÈÜÈÓ° c#^!òÓ° Ü, !i, c ^°á– 16É á!°È, y !•!ŕ^!Ó° xy° ÜyÜ%~!lÓ° Ó° yççÜ, y° fløÓ° !#!^! Ü, V17É xyÓÁyŕ#ò !á°yÈ, ^!i, Ó° ≤Äòyl ~Ó!ç<Tf=!° ^°á– 20É3É12 !lÓ°≈y!ä, i, @^!Äsi, òO# 1É !È, !° ðÈ ^!Ü, È !•!Rñ xyÓ° Ó° çy!i, Ó° •z!i, •yŕñ çò%lÜ%≈oiñ xy!ò Ü!ÖÜ, Ó° yòyŕ≈ñ Ü, °Ü, y!i, yñ 2016– 2É Ira. M. Lapidus. A History of Islamic Societies. Cambridge University Press. Cambridge, 1988. 3É Rakesh Kumar. Ancient and Medieval World. Sage Publication. New Delhi, 2018. 4É Marshall G. S. Hodgson. Venture of Islam Vol. 1. Chicago University Press. Chicago, 1974. 5É ŕfyÓ° ~ŕ! ò xyÜ#Ó° xy°#ñ ~ çè, ≈ !•!fiè, Δ xÈ, ŕfyÓ° y!™ŕ xyÓ° Ó° çy!i, Ó° •z!i, •yŕñ i, i, #!^! Ü%oiñ Óyç°y ÓyçyÓ° ñ i, yÜ, yñ 2018– 6É ^!Ü, È xy°#ñ •zŕy^!ÜÓ° •z!i, •yŕñ çò%lÜ%≈oiñ xy!ç!ç! y Ó%Ü, !i, ^!i, öyñ Óyç°y ÓyçyÓ° ñ i, yÜ, yñ 2002– 7É Encyclopedia of Islam and the Muslim World. Rpt. Editor-Richard. C. Martin, Vol.-1, 2003. 20É4 ŕ%°i, y^!lÓ° í, zayl (The Rise of Sultanates) 20É4É1 ŕjā, ly òçÜ ç!yŕ#^!i, xyÓÁyŕ#ò ŕjy!Äy^!çfÓ° È, y, l òÓ° ^!° ≤Äy^!ò! çÜ, G ^!SÈy^!è, y ^!SÈy^!è, y xMÈ, ^!Ó° çyŕlÜ, i, ≈yÓ° y li%l ŕjyÜ!Ó° Ü, x!È, çy!i, ^!òÓ° Ü, i, ≈^!c xy^!ŕñ !y!yÓÓ° çy!i, Ó° y ŕ#Üyhs^!lÓ° y, çö_y^!Ü, !Ó!ā^!i, Ü, ^!Ó° ùòf≤Äy^!ä, f ≤Ä^!Óc Ü, Ó° !° Ü, !È!Ü, yç G Óy!çf !ÓòÄhfl! •! – ç#Ó!lyeyÓ° Üy^!lÓ° xÓ!Ü! ā^!è, – x, çó° !ò^!Ü, Ira. M. Lapidus í, z^!Ö°á Ü, ^!Ó° ^!SÈ! ^!ñ 950 ÈüÈ1500 !á fiè, yŕ x!≈y! xyÓÁyŕ#ò ! á°yÈ, i, G ÓyÓ° 8ò ŕjy!Äy^!çfÓ° ùòfÓi, ≈# !%à á950 ÈüüÈ 1500 ≠ Between the Abbasid Caliphate and the Gunpowder Empires à °, çò%là≈è, ^!lÓ° !%à– li%l Ó° y<T... G ŕjyÜy!çÜ, ŕÇàè, l^!i, !Ó° •^!i^! !SÈ°ñ li%, l ŕyçfl, Ó!i, Ü, í, z, çöyòl G xyd, ð! Ó° ā, !ÈüÈ~Ó° ≤ÄÜ, yç ā^!è, ñ !y x^!è, yÜyl G ŕjyÈ, y!È, ò ÓÇç ç!≈hs^!è, ^!Ü,

202 NSOU • CC-HI-04 !SÈ°– !i, !l 950ÈÛÈ1500 !á fiê ,yΣ flÿÙ! Û ,y°^!Û , flÿ%ï, y! l Î%à âThe Sultanate Era ä Ó!° i, z!Ö'á Û , !Ö'° !SÈ!– ~•z , ò !Ö'°=Ó' çyflÛ , Ó' y çy•ñ Ûy!°Ü, ñ flÿ%ï, y! ≤ÄÜ%á í, z, òy!ò òyÓ' î Û , !Ö'° ! SÈ!°!– x!f!ò !Û , Encyclopedia of Islam Vol. 1 @ "Ä !si Ó'y • !Û ! SÈñ In the latter part of the ninth century, independent royal dynasties were established in Iran and Egypt and chose to remain under the suzerainty of the caliphs. In this period, [We find the term 'Sultan' first used to refer to a specific person- the caliph's brother, who was the commander of a special army.] à!ÓÙ ç! ,yΣ#Ó' ^ ç !È! •zÓ' y! G !Ùç !Ö'° flÿô#l Ó' yçÓÇç ≤Ä!i, ç ,y • !Û ! SÈ° ~ÓÇ ~•z flÿÙ! Û , yÓ' y á!°È , yÓ' Û , i, ≈cyò#l !yÛ , !Û , !ä , !Û ! SÈ°– xyÙÓ' y flÿòyÓ' î flÿ%ï, y! Ó' !Û , ~Û , ç! !Ó' !çÉ! Ó' f!_ !Û , Ó' !V, ≠ !Û ! á!°È , yÓ' È , y,z !SÈ !°!ñ !Û ! Ó' !ç É! flÿÙ! Ó' Û , Óy!#!Ó' ! flÿ , ò!i, !SÈ !°!–ä ~•z @ "Ä !si xyÓ' G Ó'y • !Û ! SÈ flÿô#l Ó' yçÓÇç !• !Û ! Ö'° !y!•ò çyflÛ , Ó' y ≤Ä!Ü Û flÿ%ï, y! Û , í, z, òy!ò @ "Ä !i Û , !Ö'° – 20É4É2 flÿ%ï, y! çΣ!è, Ó' •z!i, çy xyÓÁy#l ! á!°È , y ÛyÙ% !Ö'° ! i%, °y!l ! i%, ! Û , ≈ Ó' y Ûy!i, flÿÙ !Û , Ó' x!òÛ , ! ≤Ä! ! SÈ !°!– Ûy!i, flÿÙ !Û , Ó' Ó' yçòy# flÿÙÓ' y !SÈ Û)ï, !%, !Û , ≈ ç•Ó' – ç!_ ñ flÿòò G !Y° !Ö'° fÓ' x!òÛ , yÓ' # ~•z i%, !Û , ≈ Ó' y flÿòy° y° flÿyñ !•Ç flÿyñ ≤Ä!i, !•Ç flÿyñ Ó' _ , òy!i, G É!i, ! !sf !°Æ !yÛ , !Û , !– i, y !òÓ' òÜ! Û , Ó' yÓ' Û !Û , y « Û , i, y xy Ûy!i, flÿ!ÛÓ' , òÓ' Ó' i, ≈# á!°È , y !òÓ' !y !yÛ , y! ~•z xyÓÁy#l ! á!°È , y Ó' y Û)ï, !%, ! Û , ≈ !òÓ' •y !Û , e #!i, !Û , , ò!Ó' !i, • !Û ! SÈ°– , òÓ' Ó' i, ≈# á!°È , y G! y! flÿÙ , Ó' à, #!i, , òò !« , ò xyÓÁy#l !òÓ' È , y !òÓ' G , òÓ' !%, !Û , ≈ !òÓ' ç!_ G ≤Ä!i, , ò!_ !Û , , çyÓ' òyÓ' Û , !Ö'° !SÈ°– !i, !l !%, !Û , ≈ !òÓ' « , # !òÓ' ≤Äòyl flÿ , ò!i, xyçly flÿ !Û , ≤Ä!Ü Û flÿ%ï, y! Û , í, z, òy!ò òy! Û , !Ö'° !– ~ÓÇ i, y !Û , ~Û , !è, Û !Û !Û _ !á! , i, Û %Û %è, G ò%!è, Û , !è, Ó' !, l òy! Û , !Ö'° !– flÿ !ò xyÙ#Ó' xy# Ó' !° !SÈ!ñ ~!è, !Óyò •! ≤ÄÜ, !i, , ò !« , Ó' !° y!•ò !òÓ' « Û , i, y °y !È , Ó' , ò!≈hs' xÓfy•i, !SÈ°– i, yÓ' , òÓ' ~•z í, z, òy!ò!è, xyÙ#Ó' !òÓ' !Û , ≤Äòyl Û , Ó' y •i, – !Ó , ò° çÑyÛ , çÛÛ , G í, z! flÿÓ flÿÛ , y !Ö'° x! È , !È!Û , !e !° y flÿòß' •i, – flÿ !ò xyÙ#Ó' xy# xyÓ' G Ó' !° !SÈ! !ñ flÿ%ï, y! ! =ò% Ûyè Ó' !° y!•ò Ó' yçÓÇ !Ö'° Û !òf flÿÛyÓk, !SÈ° ly– àç!#Ó' ÛyÙ%ò i%, !à °ñ xy , ò xy flÿ≈y!ñ Ûy!°Û , çy•ñ flÿy!i, z!j! ≤ÄÜ%á , òÓ' ye Ûcy°# !Óç! # !òÓ' G ≤Äòyl Û , Ó' y • !Û ! SÈ°– xyÓyÓ' ~Û , ÓyÓ' !Û , í, z @ "Ä !i Û , Ó' !° Óy Û , y!i, z !Û , ≤Äòyl Û , Ó' y • !Û ! flÿ , , ò!Ó' Óy !Ö'° Ó' ÓÇçyl!e' !ÛÛ , È , y !Ö'° ! !Û ! y !àò' ç!f xy !Ö'° ! Û , Ó' y •i, ~ÓÇ ≤Äy!l' ≤Ä!y Û !Û , y !l! !Û , !á°yÈ , i, flÿ !Û !à !i, y ÛÓ%Ó' Û , Ó' y •i, – 20É4É3 flÿô#l Ó' y !kT...Ó' í, z! , ò!_ !Û , w#l' çyflÓfÓflÿyÓ' flÿ%ï, y! ≤ÄÖ!i, ≈ !Ö'° xÈ , yÓñ flÿy!Û !çfÓ' ! Óçy!i, yñ oð! , !ÿyà !ÿyà ÓfÓflÿyÓ' xÈ , yÓñ ! flÿÛ , !òÓ' !Ó' !oy•ñ ≤Äy !ò!çÛ , çyflÛ , i, ≈y !òÓ' í, zFä , y!È , °yÈ! ≤ÄÈ , !i, Û , yÓ' !Û ! xyÓÁy#l ! flÿy!Ûçf ç! , òy !ÓÈ , _ , • !Û ! SÈ°– , òyçy , òy!ç !Ó!FSÈß' i, yÓyò# xy !°y! xyÓÁy#l !° !àÓ' ≤Ä!Ü !Û !Û , •z °« Û , Ó' y !y! – !Û ! 750 !á È ~Û , !ò !Û , !ál xyÓÁy#l ! flÿy!Ûçf ≤Ä!i, !ç , i, •! x!f!ò !Û , 756 !á fiê , y !Σ ! flÿò !l í, zÛy•z! y á!°È , y !•çy !ÛÓ' ! , òÒe xyΣ%Ó' Ó' •Ûy! ~Û , !è, flÿô#l í, zÛy•z! y ÓÇç ≤Ä!i, ç , y Û , Ó' !Û , flÿ « Û , !– x!f!ò !Û , 800 !á È í, z_Ó' xy!È , Û , yÓ' çyflÛ , i, ≈y •zÓ' !l xyà°yÓ Û , i, ≈Û , flÿô#l xyà°Ó# ÓÇ !Ö'° ≤Ä!i, ç , y •! – fl!l' Ç á!°È , y ÛyÙ% !Ö'° xyÙ !° flÿô#l i, y!•Ó' # ÓÇ !Ö'° çß√ •! – ~SÈy!i, y , òÓ' Ó' i, ≈#Û , y !° flÿ@ "Ä xyÓÁy#l ! flÿy!Û !çf Ófy !Ö'° SÈy!i, yÓ' Û , ! «% , o «% , o flÿô#l Ó' yçT... Û , y !Û ! Û • !Û , !y !Û , – !Û ! ≠ i%, %!#l' ÓÇçñ •záç# !ò ÓÇçñ •yÛòy! !ÓÇçñ flÿÈ , È , !Ó' ÓÇçñ flÿÛy!#ò ÓÇçñ !ç! y!Ó' ÓÇçñ Ó' !° y!•ò ÓÇçñ ! flÿç%Û , ÓÇç G È , y !Û , Û#l' ÓÇç ≤ÄÈ , !i, –

NSOU • CC-HI-04 203 20É4É4 Š%ȳ!Í%ˆlàÓ !Ó!È.ßˆ ,đĩȳ!ˆ Ira. M Lapidus ÓˆİoˆİSÈİñ xyÓÁyŠ#ò ŠyİÁyˆİçfÓˆ È.ȳ.ˆİlÓˆ İ%ˆlàˆ Î!ÓC,CˆyÓˆ xòfyİˆ ÷Óˆ &•İİˆ İSÈˆ xlȳyİ 950ÈÛÈ1500 !á É ,đĩ=hsˆ Š%ȳ!Í%ˆlàˆ İÜ, ä.ȳÓˆ !è , đĩȳˆİİˆ ! ÓÈ.Āˆ Ü, ˆİÓˆ İSÈİ– ĄÄİÜ , đĩȳ!ˆ á950ÈÛÈ1050ä = xyÓÁyŠ#ò ŠyİÁyˆİçfÓˆ È.ȳ.ˆİlÓˆ İ%ˆlàˆ 1ä !ÜçÓˆ G !Š!Óˆ İȳ!ˆ È.ȳ!İ. ! Üİˆ ÓÇÇñ 2ä ,đ)ˆ İÓ≈ ĄÄȳˆİă, f Ó%Íȳ!ˆ •ò äzÓˆ ȳÜ, G ,đİȳă Ü •zÓˆ ȳlăñ 3ă ŠyÛy!lò ä ,đ)Ó≈ •zÓˆ ȳl G è.Δȳ™ x!ˆ İȳyăñ àçlÓ™ # àxyÈ.ày!İhflİyİ G áyÓˆ ȳİyİ Ó ȳçÓÇÇ Ó ȳç Ü, ˆİÓˆ İSÈˆ– xÓÇf ~•z Ó ȳçÓÇÇ=!ˆ ŠÜ, đĩȳ!ˆ Ü, ˆİÓˆ İSÈˆ İ%!, Ü ≈ˆ İòÓˆ •ȳ!İ – !mİ, #İˆ , đĩȳ!ˆ á1040ÈÛÈ1200ä = ÍáÍ xyÓÁyŠ#ò ŠyİÁyˆİçfÓˆ ˆÜ, w#İˆ Ü, İ, ≈c È.Ā. İ , đĩȳ!İ, ñ İ, áÍ, ,đ)Ó≈ •zÓˆ ȳl Š#Ûy İhsˆ Óˆ ÓÓ≈ Óˆ çȳ!İ. Óˆ xȳeˆ Ūİ ĄÄİ. Ā. İ. Ü, Óˆ ˆİİ, Ó# xyMÈ. !ˆ Ü, çȳİÜ, Óȳ ~!â İİˆ ~ İŠ!SÈˆ– !Óˆ İçÈİİ, ŠÆÜ çİ.ȳ# İİ. İă, ˆİlÓˆ İ.ȳç çȳİˆ İÜ, Óȳ İȳyÓÓˆ çȳ!İ. Óˆ xȳeˆ Ūİ ĄÄİ. Ā. İ. Ü, Óˆ ˆİİ, Üđf ~!ç!ˆ ȳÓˆ Š#Ûyhsˆ ˆİÜ, ,đ) Óˆ ˆİlÓ!Tİ, Ü, ˆİÓˆ !ò İˆ İ, áÍ İȳyÓÓˆ çȳ!İ, Óȳđf •İİˆ ðçŪñ ~Ü, ȳòç G ,đÓˆ Óı. ≈# ðç İÜ, Üđf ĄÄȳˆİă, f ĄÄˆ İÓç Ü, ˆİÓˆ – xyhsˆ /~!ç!ˆ ȳÓˆ ~•z İȳyÓÓˆ çȳ!İ. Óȳ ,đ–ă, ȳÓˆ İ È) !ÜÓ Šİ.ȳ İİ xyÓˆ Šyâ İÓˆ Óˆ İ, z_Óˆ !òÜ, ñ è. Δȳ™ x!ˆ İȳy G xyÈ, ày!İhflİy İ ĄÄˆ İÓç Ü, ˆİÓˆ – flİyİ # çlÓŠİ. Óˆ x!òÓyŠ# İòÓˆ Š İD ŠÇˆ İİy ˆlàÓˆ È.Ā. İ.ȳÓˆ ȳÜ, !ÈİÜ, ȳç ,đk. İİ, ñ làÓˆ ĄÄçȳİ İ#İ. ñ ÓȳfÓŠyÈÛÈÓȳİçf ĄÄÈ. İİ. Óˆ ˆ «ˆ İe x!È. K. İ.ȳç Ąç l Ü, ˆİÓˆ – ˆŠç%Ü, İ%!, İÜ, ≈Óȳ Ü, İ, ≈c flİy. ðl Ü, ˆİÓˆ è. Δȳ™ x!ˆ İȳy xMÈ, ˆİˆ G 1055 !á É Óyàòyˆ İÜ, !İˆ sfi Ü, ˆİÓˆ – İ, İ, #İˆ , đĩȳ!ˆ á1150ÈÛÈ1350ä = ˆŠç%Ü, İ%!, İÜ, ≈ˆ İòÓˆ ,đİ, ˆİlÓˆ Š İD ~•z ,đ İÓ≈ Óˆ İ, İ, #İˆ xòfy İİˆ Óˆ Šİă, ly. Ā. İ – ˆŠzŠŪİˆ ~!ç!ˆ ȳÓˆ xÈ. fhsˆ ˆİlÓˆ ˆÛyDˆ çȳ!İ. Óˆ xȳeˆ Ūİ Š İÓy≈Fă, Š#Ûyİˆ ˆ ,đ ŌÑˆ İSÈ!SÈˆ ~ÓÇ Üđf ĄÄȳˆİă, f ˆÛyDˆ Ü, İ, ≈c ĄÄİ. Ā. İ. – 1153 !á É â%ç çȳ!İ. Óȳ ,đ)Ó≈ •zÓˆ ȳl ˆİÜ, ˆŠç%Ü, Ü, İ, ≈c ðÁÇŠ Ü, ˆİÓˆ – xÓÇf â%ç çȳ!İ. ðÁÇŠ. Ā. İ ˆÛyDˆ xȳeˆ ŪˆİlÓˆ xyây İİ. – ~•z ,đ İÓ≈ •zâȳ!İ ˆÛyDˆ ˆİòÓˆ ˆİ, ˆİç •zÓˆ ȳl#İˆ xl=İ#İ. İ, İy İç«, ȳ Šçfł, ðl İ, Óˆ !ÖÜ, ȳç Šy!đİ, Ā. İ – !òG !Üç ˆİÓˆ Óˆ ÛyÜ%Ü, á1250ÈÛÈ1517ä çȳ!İ, ˆÛyDˆ xȳeˆ ŪˆİlÓˆ !ÓÓ &ˆ İk, flİyİ!ˆ ç ȳyÈ, Ü, ˆİÓˆ İSÈˆ– ä. İ%!, Ì≈ ,đĩȳ!ˆ á1400 ÈÛÛÈ 1500ä = ä. İ%!, Ì≈ ,đĩȳˆİİˆ è. Δȳ™ x!ˆ İȳy G •zÓˆ ȳl ~İ, Ū)Óˆ ˆİ. Óˆ Ü, İ, ≈c ˆİÜ, !Ó!FSÈBˆ İSÈˆ– ~İ, Ū) ˆİÓˆ Óˆ İ, z_Óˆ ȳ! ðÛ, ȳÓˆ # İòÓˆ xyŪˆİ xflİyİ # Ó ȳçÓÇÇ ĄÄİ. Ā. İ. İ, •İİˆ İSÈˆ– !lòG ~İ, Ū)Óˆ °. ~Ü, ç! !Óáfȳı, İ%!, İÜ, ≈ ŠyÛ!Óˆ Ü, !Óˆ İçİ. ȳ Óˆ *ˆİ, đ ,đ)Óˆ !ă. İ, İSÈˆ İl – ~•z ,đ İÓ≈ İ%!, İÜ, ≈ çȳ!İ. Óˆ •zŠyÜ#Ü, Óˆ İ äè, ˆİˆ Üđf ĄÄȳˆİă, f Óˆ ŠÛyçñ xl=İ#İ. ñ Óȳçˆ İ! İ. Ū, G ŠyÛ!Óˆ Ü, Ü, ȳè.ȳ ˆİÛyİˆ ,đ)Óˆ Óı ≈İ xyˆİŠ – ~•z İ%!, İÜ, ≈ çȳ!İ. Ū)ȳı, İ%!, İÜ, ≈ È, ȳyÈy G Šçfł, ðl İ, Óˆ flŪ, #İˆ İ, ȳ Óçȳ! Óˆ ȳá İˆG xyÓˆ !ÓÈÛÈ, ðyÓˆ !ŠÜ, Šçfł, ðl İ, Óˆ ,đ, Ā. İ, ðyÈİÜ, İ. ȳ, ˆİÓˆ İSÈˆ– ~•z ð#â≈ ,đ İÓ≈ á!È. ȳÓȳ ĄÄçȳ!İ, G ŠyÛ!Óˆ Ü, ,đò İİÜ, Ó!MÈ. İ, •İİˆ İȳyÓ≈flİ çȳİˆ İÜ, ,đ)Óˆ İ. Ā. İ – x, đÓˆ !ò İÜ, á!È. ȳÓȳ ðÛ#İˆ !Óȳy ŠİŠÓˆ ĄÄ! İ, È) Óˆ ,đò İİ≈yòy ,đyˆ İ, ˆİÓˆ İSÈˆ– xyMÈ. !ˆ Ü, çȳİÜ, İ, ≈ȳÓȳ ȳ á!È. ȳÓˆ Ü, ȳSÈ ˆİÜ, xl%ˆ İÛyòl xyòyİ Ü, Óˆ İ, İ, ȳ ˆİòÓˆ çȳİÜ, ,đ İòÓˆ fl#Ü, İ, Óˆ çf – 1258 !á fiè.ȳ İŠ xyÓÁyŠ#ò á!È. ȳÓˆ xÓŠyİ äè, ˆİˆ !ÖÜ, “ ĄÄȳˆİò!çÜ, çȳİÜ, İ, ≈y à!è. İ, Ā. İ – ˆİÜ! !Üç ˆİÓˆ Óˆ ÛyÜ%Ü, G xˆİè.ȳÛyİ İ%!, İÜ, ≈Óȳ !l Āç ˆİòÓˆ á!È. ȳÓˆ ðy!Ó Ü, Óˆ İ – ~Ü!Ü, ,đyÓˆ ˆİŠfÓˆ ŠyÈ.ȳ!È. ðòȳ !l Āç ˆİòÓˆ á!È. ȳÓˆ İ, z_Óˆ ȳ!òÜ, ȳÓˆ # !ˆ İŠ ˆİÓˆ àyÈİȳ Ü, ˆİÓˆ İ – ~•z ,đ İÓ≈ Ó%İȳ!ˆ ðñ àçlÓ#ñ ˆŠç%Ü, İ%!, İÜ, ≈ñ ˆÛyDˆ çȳ!İ, ñ ÛyÜ%Ü, ñ ŠyÈ.ȳ!È, ð G xˆİè.ȳÛyİ Š%ȳ!Íˆ ðò ŠİŪ, ≈ !Óhfl, İ. xyˆİˆyă, ly Ü, Óȳ •– 204 NSOU • CC-HI-04 xyÓÁyŠ#ò ,đÓˆ Óı ≈# xyŪˆİ flİyò#İ Ó ȳçÓÇÇ 20É4É5 Ó%İȳ!ˆ ð ÓÇÇ á944ÈÛÈ1055ä ðçŪ çİ.ȳ# İİ. xyÓÁyŠ#ò ŠyİÁyçf ÍáÍ ðÁÇˆ İŠÓˆ ,đ İİ İ, áÍ Ó%İȳ!ˆ •òâİ «, Ūı.ȳȳÈ, Ü, ˆİÓˆ – İ%!, İÜ, ≈ˆ İòÓˆ !Óı, ȳı. İ, Ü, ÓȳÓˆ çfı á!È. ȳ xyÈÛÈÛÈŪİ, ȳ, !È. Óˆ á944ÈÛÈ46ă xy•ȳ İl xyÓ% Šçȳ Ó%İȳȳ!ȳ ȳ, ȳÓˆ !İ, İ, ð%e İÜ, !İİˆ Óyàòy İò ĄÄˆ İÓç Ü, Óˆ İˆ İ%!, İÜ, ≈Óȳ È, ˆİİˆ ,đyˆ İ Ū, Óˆ ˆİG á!È. ȳ İă, hsˆ ȳÜ%_ •İİ, ,đy ˆİÓˆ !!– Ü, ȳÓȳ İÜ, Š%È !ò İlÓˆ Ü ˆİđf Ó%İȳ!ˆ •ò ˆİ, ȳÓˆ ,đ%e Ü%•İ ˆİòÓŪȳ ĄÄİÜ ŪŠ%ȳ!Í, İ. z. ðy!ò ðyÓˆ İÜ, ˆİÓˆ !l ĀçÓˆ İy İÜ á!ÍÓy ,đyè. Ü, ˆİÓˆ – á!È. ȳ, Óˆ ˆİÓȳ!ˆ ðı.ȳÓˆ áÓÓˆ ˆ ,đ İˆ İ, ȳ ˆİÜ, •İ, fȳ Ü, ˆİÓˆ – •zıç ˆİòÓŪȳÓˆ ,đÓˆ xy!òı, z ˆİjŌŪȳ ~İ, ç!_ çȳ# ˆİ á!È. ȳ, İ, ȳ ˆİÜ, ŪŠ%ȳ!Í, İ, z. ðy!ò ðñ ð% İ, ȳz İİˆ ñ xy!òı, z ˆİjŌŪȳ !SÈˆ İl Ó%İȳ!ˆ ðò Óç ˆİçÓˆ ˆ ı, çȳİÜ, – İ, !İ Ó%İȳ!ˆ ðò ˆİòÓˆ Ü ˆİđf ŠÓ≈ĄÄİÜ Š%ȳ!Í, İ. z. ðy!ò ˆ ,đ İİˆ !SÈˆ İl – ~ÓÇ á!È. ȳÓȳ xyˆİò İç =e Óȳ ˆİÓˆ á%ÍÓy İ. İ, ȳÓȳ İȳy ,đyè. Ü, Óȳ •İ – ŠyİÁyçf !Ó İçİ. ȳ G ðylç#ȳ, ȳÓˆ çfı !Óáfȳı, !SÈˆ İl – İ, ȳÓȳ xyŪˆİ Ó%İȳ!ˆ ðò ŠyİÁyçf Ü, ȳ!fłİȳ ŠyâÓˆ ˆİÜ, •İ, !Š!Óˆ İȳ ,đĩ=hsˆ !Óhfl, İ, !SÈˆ–

NSOU • CC-HI-04 205 !Ü, v ^ çEİ , ðî≈hs" , ðó° Ói, ≈#Ü, y ^ İ°Ó° à, !%k, G !çî° y ðU≈Ü ^ İi, !Óÿ²yş fliy, ðl Ü, Ó° yİ° ~z Ó° yçÓÇ ^ İçÓ° , ði, l x!ÓYİ≈ • İİ° G ^ İè, – ^ Şç%Ü, İ%, !Ü, ≈ ^ İòÓ° ^ İi, y İ%, !à° ^ Ó° İàÓ° xye' Ü ^ İi 1055 !á É ~z ÓÇ ^ İçÓ° , ði, l • İ° – 20É4É6 ŞyÜy!lò ÓÇÇ Ir. M. Lapidus Ó° İ° İSÈİñ (ð)Ó≈ • zÓ° y! G è, Δy™ x! : İ° yly xMÈ, ^ İ° ŞyÜy!lò Ó° yçÓÇÇ Ó° yçÓ Ü, Ó° İ, – İ, y ^ İòÓ° Ó° yçöyl# !SÈ° Ó° áÓ° y– İ, yÓ° y • zŞy! !ÜÜ, ŞÇfl, Ò!İ° Ó° , ð, m, İ, öyEİÜ, !SÈ° İ° İ– !Ü, v ðçÜ çİ, yΣ# ^ İi, ŞyÜy!lò Ó° yçÓÇ ^ İçÓ° xÓŞyl à!è, ^ İİ° xy°y/Èà#! á%Ó° Şyl xyÈ, ày!lhfİlyl ðà° Ü, ^ İÓ° àçlÓ# ÓÇ ^ İçÓ° ≤Ä!İ, m, y Ü, ^ İÓ° İ– 20É4É7 àçlÓ# Ó° yçÓÇÇ àçlÓ# ÓÇ ^ İçÓ° ≤Ä!İ, m, yİ, y xy°y/Èà#! ≤Ä!Ü ç#Ó° İ! ŞyÜy!lò Ó° yçÓÇÇ Ü, İ, ≈Ü, !İ%_ ' á%Ó° Şy ^ İÓ° àÈ, l≈Ó° !SÈ° İ° İ– xÓÇf İ, yÓ° çyÜy•z ŞÓ%_ ' à#! !SÈ° İ° İ~z ÓÇ ^ İçÓ° ≤ÄÜ, İ, ≤Ä!İ, m, yİ, y à976 ÈüüÈ 87à– xyÓyÓ° ŞÓ%_ ' à# ^ İÓ° , ð%e ÜyÜ% ^ İòÓ° ^ İi, ^ İç àçlÓ# e #İ, ðyŞÓ° y 1001 ÈüüÈ 1027 !á fiè, yΣ , ðî≈fhs" ^ Üyè, 17 ÓyÓ° È, yÓ° İ, ÓEİ≈ xye' Üi Ü, ^ İÓ° – !•R Ó° İ° İñ Ü%Ş!°Ü çyŞÜ, ^ İòÓ° Ü ^ İðf ŞyÜ%ò ≤Ä!Ü ÜÜŞ%İ, y!ÜÜ İ, z, öy!ð ^ İl– xÓÇf ^ Ş•z ŞÜ!Ü, yÓ° Ü%oy!° !, ð ^ İ!Ü, çyly İyl ñ ^ Şç%Ü, İ%, !Ü, ≈Ó° y xyl% m, y!Ü, È, y ^ İÓ° ~z İ, z, öy!ð ÓfÓ° yÓ° Ü, Ó° ^ İi, l– (ð) İÓ≈ İ, z_Ó° È, yÓ° İ, ~ÓÇ, ði!ÿä, ^ İÜ • zÓ° yÜ, SÈyí, yG ^ àyè, y ^ àyÓ° yŞyl Ó° yçöyl# Ó° áŞ° İ%, ày!Ó° hfllylñ İ, z_ ^ İÓ° è, Δy™ x! : İ° ylyÓ° !Ü, S%È xÇÇ G ð!« İ!Ş!Ó° hfllyl İ, yÓ° xhs" È%_ ≈_ !SÈ° – !•R çy! !İ° İSÈİñ ÜyÜ%ò ð÷ð% ~z ÓÇ ^ İçÓ° ^ ð, Ş%İ, y! !SÈ° İyñ !İ, İ, İ, yÓ° Ó° yçöyl# ^ İÜ, Ş%Ş!İ, Ü, ^ İÓ° !SÈ° İ° İñ Óğ Ü, !Ó G !Óáfyi, ç!İ, İ, Ó° y İ, yÓ° Ó° yçŞÈ, y xÇÜ, İ, Ü, ^ İÓ° !SÈ° İ° İ, y ^ İòÓ° Ü ^ İðf xy°İ, zİ, Ó#ñ x°!ÓÓ° ði# ≤ÄÜ%áÓ° y İ, z ^ İÓ° á ^ İlyàf– ~ ≤ÄŞ ^ İD !İ, •y!ŞÜ, Ira. M. Lapidus Ó° İ° İSÈİñ àçlÓ# Ó° yçÓÇÇ • , ðl ≤Äòç≈Ü, Şáy ^ İl e #İ, ðyŞÓ° y Ó° y<T... , ð!Ó° à, y°ly Ü, ^ İÓ° !SÈ° – ð÷ð% İ, y•z İ! Ó° İ! y!•ò ^ İòÓ° Ü ^ İi, y ^ İlyf ^ İòÓ° • z_ ' y ðyl Ü, Ó° ^ İi, l– , ðyçy, öy!ç ŞyÜy!lò x!È, çyİ, İ, İsfÓ° xyòç≈ x!ŞÓ° İ Ü, ^ İÓ° İ, yÓ° y ^ Ü, w#İ° !İ° sfi xy ^ İÓ° y, ð Ü, Ó° İ, G ðà° #Ü, İ, Ó° y<T... =!° ^ İ!Ü, Ó° yçfl! xyòy!° Ü, Ó° ^ İi, l– ð÷ð% İ, y•z İ! Üòf≤Äy ^ İä, fÓ° Ó° yçÓÇÇ =!Ó° Ü ^ İi, yİ, yÓ° y , öyÓ° !Ş! yl Ü%Ş!°Ü ŞÇfl, Ò!İ° Ó° , ð, m, İ, öyEİÜ, !SÈ° İ° İ– !Ü, v ~Ü, yòç çİ, yΣ#Ó° ÜòfÈ, y ^ İà ^ Şç%Ü, İ%, !Ü, ≈ ^ İòÓ° • y ^ İi, ~z Ó° yçÓÇ ^ İçÓ° SÈ@ , ði, l à ^ İè, – 20É4É8 !ð!Ö° Ó° Ş%İ, y! àçlÓ# G ^ Şç%Ü, ŞyİÁy ^ İçfÓ° ÜòfÓİ, ≈# Ş%Ó° !« İ, İ, ~Ü, !è, «% , o !ÓİFSÈB" , öyÓ≈İ, f ~yÜ, yñ ~z , öyÓ≈İ, f ~yÜ, yİ ^ à%Ó° # ^ İòÓ° «, Üİ, yÓ° İ, zayl !SÈ° ~Ü, x≤Äİ, fy!çİ, àè, ly– myòç çİ, ^ İÜ, Ó° Ş%İ, y! ÜyÜ% ^ İòÓ° xyàÜ ^ İÓ° , ðó° ~Ó° y • zŞyÜ ð ^ İÜ ≈ ð#!« İ, İ, •İ° ~ÓÇ • zŞyÜ#İ° Ó° #İ, l#İ, ^ İi, à%Ó° # ^ İòÓ° !ç« y ^ òGİ° yÓ° çlf İ, z ^ İ° Üy !ç« Ü, ^ Ó° ^ İà ^ òGİ° y •İ° – çÑyŞÓyİ#Ó° y İyÓ° y xyò ^ İi, à% ^ İÓ° Ó° ~Ü, !è, ^ àyà, # !SÈ° İ, yÓ° y à%Ó° xMÈ, ^ İ° • zŞyÜ ^ İÜ, ð, İ, , È, y ^ İÓ° ≤Ä!

78% **MATCHING BLOCK 228/308** **SA** CC-HI-01.pdf (D149041884)

İ, m, y Ü, Ó° ^ İi, =Ó° ðç, ð)≈ È), !ÜÜ, y , öy! Ü, ^ İÓ° ~

ÓÇ İ! ^ İç ^ İòÓ° ≤Äyòlyf à ^ İi, , ^ İ, y ^ İ° – à%Ó° çyŞÜ, xy°yİ, z!l çy• àçl# ^ İòÓ° , ðó° y!çİ, Ü, ^ İÓ° – ~Ü, !ò ^ İÜ, ^ Şç%Ü, İ%, !Ü, ≈ G x«% , Ó° x, ðó° , öy ^ İi, , İ%, !Ü, ≈ İ, z, ðçy!İ, ^ İòÓ° Ş ^ İD !ä, Ó° hs" l ŞÇây ^ İi, Ó° Ü, yÓ° ^ İi à%Ó° #Ó° y

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È, yÓ° ^ İi, Ó° !ò ^ İÜ, x@ ^ ÄŞÓ° •İ° – 1163 !

á É !á!° yŞ%!l Ü%•yİðò à% ^ İÓ° Ó° !Şç•yŞ ^ İl Ó ^ İŞl G İ, yÓ° °yİ, y Ü%•zç%!l Ü•yİðò ^ İÜ, àçl#Ó° çyŞÜ, !İ%_ ' Ü, ^ İÓ° İ– Ü%•zç%İ, z!l 1175 ^

47% **MATCHING BLOCK 231/308** **SA** Thesis for Sabitri Jhuri.pdf (D134558995)

İ!Ü, 1206 !á fiè, yΣ , ðî≈hs" İ, z_Ó° È, yÓ° İ, ^ İ!Ü, ÓyÇ°y çİ° Ü, ^ İÓ° !SÈ°

İ°İ– Ü•yİðò à%Ó° #Ó°

206 NSOU • CC-HI-04 1206 !á fié ,y ÎΣ Û,î% ,f •î° ï ,yÓ° !Í!%_ ' î% ,!Û , ≈ e ' #î , òyÏ Û% , î% , Ó% !jl xy•zÓÛ , !ò!Ö° ï , f|ÿô#l
 %°ï ,y!l ÿÿiÄyçf ≤Ä!î , # , y Û , ^î° l- xy•zÓ° ïÛ , Ó° çyÛyî , y •z°î% , !lÛÛ Óyàòy ïòÓ° xyÓÁyÿ#ò á!°É , yÓ° Û , ySÈ ì ïÛ , Û%
 °ï ,y!ÉüÈ•zÈüExyçÛÜ í , z , òy!ò ï , È) , !É!î , •l- !ò!Ö° òyÏÓÇç 1290 !á É , ò!≈hs" !è , ïÛ , !SÈ° - ÷ò% òyÏ ÓÇç á1206ÈüÈ90á
 á!ç ÓÇç á1296 ÈüüüÈ 1320ãñ î% , á°Û , ÓÇç á1320ÈüÈ 1423ãñ ïï° ò ÓÇç á1413ÈüÈ1451á G ^°yò# ÓÇç á1451ÈüÈ 1526á
 Ó°yçÛ Û , ^î° !SÈ° - 1398 !á É ÙyD° ï , y ï , Û%Ó° ° ï , Ó° È , yÓ° ï , x!È , ÿl G Ùyà° ÿÿiÄy ïçfÓ° ≤Ä!î , # , y , y ÓyÓÓ° 1526 !
 á É ^°yò# ÓÇç ïçÓ° çÉ!l %°ï , y , l •zÓ° y!•Û ^°yò# ïÛ , çò° y!ç! , Û , ^î° !SÈ° ÿÿiÄy ïçfÓ° çò , l à!è , ïï Ùyà°
 ÿÿiÄy ïçfÓ° ≤Ä!î , # , y Û , ^î° l- 20É4É9 ^°ç%Û , ÓÇç á1055 ÈüüüÈ 1104á ^°ç%Û , !SÈ° ï! î% , !Û , ≈ çy!î , Ó° á%ç ^°y ïeÓ°
 ≤Äòyl- ï , yÓ° •z lyÛyl%ÿÿ ïÓ° ~•z ÓÇç ïçÓ° lyÛ •! ^°ç%Û , ÓÇç- xyÓÁyÿ#ò á!°É , y Û , y•zÛ Ó%ï° y!•ò xyÛ#Ó° ïòÓ° ≤Ä!
 ï , çò! ï , x!î , <T •ïï ^°ç%Û , ïòÓ° ÿÿy ïïf ≤Äy!≈ly Û , Ó° ï° ^°ç%Û ïÛ , Ó° ç , è%e î% , !á ° Òà Ó%ï° y!•ò ïòÓ° !Ó! , y! , ï ,
 Û , ^î° - Óyàòy ïò !Û , S%È!ò! xÓf!y! Û , Ó° yÓ° çò° î% , !á ° Òà , òyÓ° ïÿf !Ó ïoy• òÛ ïl ða ï° ~•z ÿÛ! xy°Óyÿÿ!ÿÓ° # !l!
 !Ûç ïÓ° Ó° È , y ï , Û#ï ïòÓ° xò# ïl ã , yÛ , !Ó° @ "Á•ï Û , ^î° lñ Óyàòy òá° Û , ^î° xyÓÁyÿ#ò á!°É , y Û , y•z ïÛÓ° fli°
 È , y ï , Û#ï ÓÇç#ï° á!°É , y Û%ÿÿy!lÿÓ° !ÓÖ°y•ïÛ , Óyàòy ïòÓ° á!°É , y !•ïÿ ïÓ° áyÉ!ÿy Û , ^î° !SÈ° ï! - xÓçf ~ !Óç! ïSÈ°
 « ïf!y! ï# - î% , !á ° ïÓà !È , ^î° ~ïÿ ÿÛ!Ó° Û , ç!_ ≤Ä ïï yà Û , ^î° xyÓÁyÿ#ò á!°É , y Û , y•zÛ ïÛ , çò%l/ ≤Ä!î , # , y
 Û , ^î° l- á!°É , y Û , ï , K , ï , yf!Ó° * , çò î% , !á ° ïÛ , Ó° yçÛ , #ï ^ , òyçyÛ , òyl Û , ^î° l ~ÓÇç ≤Äyã , f G ≤Äï , # ïã , fÓ° Û%°ï , y!Û
 í , z , òy!ò ï , È) , !É!î , Û , ^î° l- !î , •y!ÿÛ , Lapidus ï , y ïÛ , l!% , l Ûòf≤Äyã , f ÿÿiÄy ïçfÓ° ^°yÓ° yÿy ï ïÛ , •zÓ° yÛ , çò!≈hs"
 !Óhfl,ï , xMÈ , ^î° l!% , l çyÛ ,

100% **MATCHING BLOCK 230/308** **J**

Ó° ï° í , z ïÓ° á Û , ^î° ï° ïSÈ! - î% , !

á ° ïÓ° ïàÓ° %yî% , <ò%e xy°y , ç xyÓ° ÿÿy! 1017 !á É Ùy°yçÛ , yò≈ lyÛÛ , !% ïk , ^°Ó° yÛyl Óy!•!# ïÛ , çò° y!ç! , Û , ^î° l- ~•z
 !% ïk , Ó° È , ï° ~!ç!° y Ùy•z! ïÓ° Óy•zçylè , y•z!#ï ïòÓ° ≤ÄÈ%ç °y , çò , çò ïï ^°ç%Û , î% , !Û , ≈ ïòÓ° ≤Äyòylf ≤Ä!î , # , y ,
 •! - î% , !á ° ïÓà !SÈ° ï! K , y!#ñ ò!° y°ñ Û•yl%È , Òñ òy!Û≈Û , áÿ%ß #á çyÿÛ , - ~Û!Û , !î , !l ÙyÈ , ≈ ï ïÛ , •zflöy•y ïl
 Ó° yçòyl# fliylhs" !Ó° ï , Û , ^î° l- xy° ç xyÓ° ÿÿy ïlÓ° Û , î% , fÓ° çò° , è%e Ùy!Û , çy• Ûçy°y° , z ïÿÓ°y•Û í , z , òy!ò !l ïï° !
 ÿÇ•y ïl Ó° ïÿ! - !î , !l !SÈ° ï! ^°ç%Û , %°ï , y! ïòÓ° Û ïòf ÿò≈ ïò# , - 1á !î , !l ÷ò% òy!Û≈Û , G òylç#° !SÈ° ï! lyñ 2á
 ^°ç%Û , ïòÓ° Ó° yçòyl# •zflöy•y ï ïÛ , Óyàòy ïò fliylhs" !Ó° ï , Û , ^î° l- 3á !î , !l áçyç •yÿy! lçyÛ í , z° Û%Û , ïÛ , í , z!çÓ°
 çò ïò x!ò!# , ï , Û , ^î° l- ~ÓÇç ï , yÓ° G , çò ïÓ° Ó° yçfçyÿ ïlÓ° ÿÛ , ° « Û , y , x , çò≈ï Û , ^î° l- 4á Ùy!°Û , çy ïÓ° xyÛ ï°
 ^°ç%Û , ÿÿiÄyçf !ã , l ÿ#Ûyhs" ï ïÛ , çò!ÿã , ïÛ È) , ÛòfÿyàÓ° ~ÓÇç í , z ïÓ° ç!ç≈ï° y •ï , ò!« , ïï •z ïï ïÛ! çò!≈hs" !
 Óhfl,ï , •! - 5á Ó° yçf ç ïï° Ó° çòyçy , òy!ç çyÿl ÿÇf!Óy ïÓ° Ó° çlf

96% **MATCHING BLOCK 234/308** **SA** Thesis for Sabitri Jhuri.pdf (D134558995)

áfy!î , xç≈l Û , ^î° !SÈ° ï! - !î , !l !Ó° ïçÈ

ï , çy°y°# , è!OÛ , y ÿÇf!ÓyÓ° Û , ^î° l- ï , yÓ° ÿÿò ïÛ , ≈ ! , çè ïÛ , É !•R Ó° ï! ïñ ~è , y xyÛy ïòÓ° çò!OÛ , yÓ° î% , °ly!°
 x ïÛ , è , y !lÈ) , ≈ !SÈ° - 6á !î , !l •y!ç!çly lyÛÛ , =Æây! , Û , ÿ!±òy ïï° Ó° !ÓÓ° & ïk , ÓfÓf!y! !l ïï° !SÈ° ï! - 7á Û , !É!ñ !ç°ñ Óy!
 ï ïçfÓ° í , zß ï , Ó° çòyçy , òy!ç ÿÿiÄy ïçfÓ° !Ó!È , ß" fliy ïl áy° állñ !ÓóyÛyàyÓ° ñ Û!çòñ Ó° yhf!lyâyè , ≤ÄÈ , !î , !lÛ≈y! G Óç
 fl%Ó°ñ Û , ï°çñ •yÿ , çòy , y° ï , Ó° Û , ^î° !SÈ° ï! - ï , y•z xyÛ#Ó° xy°# Ó° ï° ïSÈ!ñ xyí , , j!Ó° ñ ÿ°!≈f G çÿÿyòyÓ° ïï ÿÛ , !k , ïï ,
 Ùy!°Û , çy ïÓ° Ó° yçÛ , y° Ó° yÛyl x!Óy xyÓ° Ó° çyÿ ïlÓ° ^°ç , !% ïàÓ° ÿÛÛ , ç , !SÈ° - 8á ï , ySÈy! , , y •zflöy•y ïl çy ïÛ Û!
 çò !lÛ≈y ïï fliy , çò , f !ç ïï"

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Ó° ã , Ó° Û í , z!Û , É!≈ï , yÓ° , è!Ó° ã , ï° ,

öyG!°y ÿy!° -

NSOU • CC-HI-04 207 Úy!°Ü, cyî•Ó Ó yççÜ,yî° ~ ^àÓÓ°^ÍÓÓ° çlf i,yÓ ≤ÄöylÜsf# llçyÜÈÜÈË,z° Ù%°%^ÏÜ,Ó òyl !SÈ° x,ö!Ó°ß#Ü- !,öÉ° Ù,É°!•!RÓ° Ù^îi,ñ •zß°y^ÏÜÓ° Ó yç^Ï!i,Ü, •zli,•y^Ïß llçyÜÈÜÈË,z°ÈÜÈÜ%°Ü, ~Ü, !è, x°ÇÜ,yÓ fljÓ°*•,ö- Úy!°Ü, cyî•Ó Ù,i%,fÓ ,öÓ à,•!%k, ^ßç%Ü, ÓÇ^ÍcÓ° ,öi,l^ÏÜ, cÓ°y!ßj, Ü, ^ÍÓ° ~ÓÇ ^ßç%Ü, %°i,y! ,öÑyã,È, y^là !ÓÈ, _ •^ÏÏ° ,ö^Ïi, - ^çÉ! ,ö!èhs^ xyÓÁyß#ò á!È, y xy°ÈÜÈly!ß^ÍÓ° Ó° á1180ÈÜÈ1225ä xyÜ^Í° 1194 ! á É ^ßç%Ü, Ó y !Ó°#! •^ÏÏ° Ìy! - 20É4É10 ^ßç%Ü, Ó yç ÓÇ^ÍcÓ° xÓðyl ^ßç%Ü, i%,!Ü, ≈ ^ìòÓ° xÓðyl ßÓ^ÏÏ^ÏÜ, ^Ó!ç- 20É4É10É1 ^ßç%Ü, Ü, Ó ^î ^ßç%Ü, i%,!Ü, ≈ Ó° y xÈ, fhs^ Ó° #! G Ó!•/çèÖ° •yî, •^Ïi, xyÓÁyß#ò ßy!Äyçf^ÏÜ, %ßçÓk, G %ßç%Ü, Ü, Ó ^îi, %Ü, •!- 20É4É10É2 ßyÜy!çÜ, xÓðyl = ßyÜy!çÜ, !òÜ, ^ÏÏÜ, !Óã,yÓ Ü, Ó ^î° ^òáy Ìy! ^Ïñ ,öyÓ°ßf Ó° #!i,l#i,ñ !ç«yÈÜÈò#«y, ≤ÄÈ, !i, ≤ÄßyÓ° °yÈ, Ü, ^ÍÓ° - ^ßç%Ü, ^ìòÓ° ^ã,çTy! ßyÜy!çÜ, Ü, f G %ßç%Ü, ≤Ä!i, !ç, i, •!° ~ÓÇ ~è,y ≤Ä!i, ç,yÓ ^ÏÏD ß^ÏÏD !fl!i, ç#° ßÜyçÓfÓf!iy à^Ïi, G ^Ïè, - 20É4É10É3 òÜ≈#!° xÓðyl = ^ßç%Ü, %°i,y! ^ìòÓ° ,ö,ç, ^Ï,öyÈÏÜ,i,y! %ßB° # Üi,Óyò ßy!Äy^Ïçf ≤Äyòylf ,öy! - 20É4É10É4 ≤Äçyß!Ü, xÓðyl = ^ßç%Ü, %°i,y! Úy!°Ü, cyî•Ó° í,z!çÓ° !çyÜÈÜÈË,z°ÈÜÈÜ%°^ÏÜ, Ó° ^ã,çTy! çyß!ÓfÓf!iy! xyÜ° ,ö!Ó°Ó! =! ßy!öi, •!° - ^ßç%Ü, x!òÜ, i, xMÈ, ^Ï° çy!hs^ G !lÓ°y,ö_y Óçy! Ìy^ÏÜ, - !çyÜÈÜÈË,z°ÈÜÈÜ%°^ÏÜ, Ó° ≤Äçyß!Ü, òç,i,yÓ ^°çç, !çÓ° !•^Ïß^ÍÓ° ! ß! yßi, lyÜyÜ^òã,ly Ü, ^ÍÓ°!-

208 NSOU • CC-HI-04 20É4É10É5 ßyçfl,Ò!i,Ü, xÓðyl ^ßç%Ü, %°i,y! ^ìòÓ° ≤Äy!° ßÜ, ^Ï° ßy!i, f G !ÓK,y^ÏlÓ° ,ö, ç, ^Ï,öyÈÏÜ, !SÈ^Ï!- !ç«y G %ßçfl,Ò!i,Ó° xè^Äà!i, ^Ïi, i,y^ìòÓ° òyl !SÈ° x,ö!Ó°ß#Ü- Úy!°Ü, cyî•Ó° í,z!çÓ° !çyÜÈÜÈË,z°ÈÜÈÜ%°Ü, !SÈ^Ï! ~Ü,çl !Ó°^ìòfy!ßy#- i,y^ìòÓ° ,ö,ç, ^Ï,öyÈÏÜ,i,y! ßy!Äy^ÏçfÓ° ßÓ≈e fl%Ò° Ü, ^Ïç ≤Ä!i, ! ç, i, •!° - i,yÓ° !Óðfy!%Ó°y^làÓ° Ó^Ïi, ,y ≤ÄÜy!° !çy!Ü! y Úyoyßy- !Óÿ!Óáfyi, öyç~!Ü, •zÜyÜ äyly°#ñ ÜÓ°Ü# Ü, !Ó È, !Ó°ò! z!j! xy_ yÓ°ñ ßy!i, fÜ, !çyÜ#ñ ,ö!Ó°Ó yçÜ, ly!ßÓ°ÈÜÈ•zÈÜÈáßÓ° Æñ ≤Äáfyi, ^çfy!i, !Ó≈ò GÜyÓ° ~á! yÜ ÈÜÈ ≤ÄÜ%áó°y Úy!°Ü, cyî•Ó° òÓ°ÓyÓ° x°ÇÜ, i, Ü, ^ÍÓ° !SÈ^Ï!- 20É4É10É6 fliy,öi,f!ç^Í° xÓðyl ~ !% ^là fliy,öi,f!ç^Í° !^ÏÏçT í,zß^Ïi, ßy!öi, •!° - Ó°y^ÏÏ^Ó° i%,!à ßy!i,öñ •zflöy•y^Ï çy^ÏÜ Ùß!çò ~ÓÇ ~Ó° x!%Ü, Ó° ^Ïi çyG! yÓ°y G =° ,öy•zçy^Ï çy^ÏÜ Ùß!çò ~ xyÜ^Ï°Ó° fliy,öi,f !ç^Í°Ó° ^°çç, !lòç~!- 20É4É11 ^ÏyD° ÓÇç xyÓÁyß#ò ßy!Äy^ÏçfÓ° ,öi, ^ÏlÓ° ,öÓ° Ù%ß! °Ü ßy!Äy^ÏçfÓ° Ü, f G %ßç%Ü, !Ó°öB° •^Ï° Ü, i, Ü, =! «%ç, o «%ç, o Ó°y^ÏçT...Ó° í,zqÓ° •!° - i,yÓ° Ü^Ïðf ^ÏyD° ßy!Äyçf xlf!i,Ü- ,ö, !lÓ°#Ó° •zli,•y^Ïß ßÓ≈y^Ï,öç,y ò%ò≈È!è G ßy•ß# çy!i,Ó°*^Ï,ö ,ö!Ó°!ã,i, ^ÏyD° çy!i,Ó° Óyßf!iy! !SÈ° Ùðf ~! ç!yÓ° ä,yÓ°iÈ),!Ü^Ïi, - !ã,l ^òç#!° çΣ Ü ^ÏyDÜ äßy•ß#à ^ÏÏÜ, Ü ^ÏyDÜ ly^ÏÜÓ° í,z!ç,ö!- Ùye ^i, ^ÏlÓ°y ÓSÈÓ° Ó!^Ïß ^ã,!Dß äyl á1175 ÈüüüÈ 1227 !á Éá ^ÏyD° çy!i,Ó° ^Ïi, ç ç^Ä^i Ü, ^ÍÓ°!- !i, !l ,ö!ÿã, Ü !ò^ÏÜ, x!È, Ìy! Ü, ^ÍÓ° i,yi,yÓ° ! Ü, Ó°!àç ~ÓÇ i,yi,yÓ° çy!i,Ó° ~Ü, !è, í,z,öò° í,z=•zÓ° ÓÇç^ÏÜ, ^ÏyD°^ìòÓ° Óçf!y flj#Ü,y^ÍÓ° Óyðf Ü, ^ÍÓ°!- i,yi,yÓ° ài ßj)ì≈Ó°*^Ï,ö !Ó!ç!i, ly •^Ï°G ^ã,!Dß äy^ÏlÓ° ≤Äyòylf G ≤Ä!i, ,ö!_ flj#Ü,yÓ° Ü, ^ÍÓ° - xlf!ò^ÏÜ, 1215 !á É !Ü, l Ó°y^ÏçfÓ° Ó yçòyl# !,ö!Ü, Ç òá°Ü, ^ÍÓ°!- ^ã,!Dß äy^ÏlÓ° !Óç!y!È, Ìy! ,ö, !lÓ°#Ó° •zli,•y^Ïß ~Ü, fløÓ°#!° àè,ly- Ùye Ü%,!i, , ÓSÈ^ÍÓ° Ó° Ü^Ïðf ^ÏyD° ßy!Äyçf ,ö) ^ÍÓ°≈ ≤Äçyhs^ Ü•yßyáÓ° ^ÏÏÜ, ,ö!ÿã, ^ÏÜ Ü, ÈèßyáÓ°ñ í,z_ ^ÍÓ° !Ü, Ó°!àç ^ÏÏÜ, ò!ç, ^Ïi, %ßç, í,z,öi, fÜ,y ,ö!èhs^ !Óhfl, !i, °yÈ, Ü, ^ÍÓ° - !i, !l ò% ßy!Äyçf !Ó^Ïç,y !SÈ^Ï! lyÈüüüÈ òç, ≤ÄçyßÜ,ñ xy•z! ≤Ä^Ïi, y G ßÜyç %ßçflÖyÓ°Ü, Ó°*^Ï,ö !i, !l i,yÓ° ≤Ä!i, È, yÓ° ,ö!Ó°ã !^Ó° ^Ïá^ÏSÈ! ,öyçy,öy!ç Ü, !È! G !ç^Í°Ó° í,zß^Ïi, ßy!öñ !,ö!Ü, Ç làÓ°#Ó° ^ÏÓ@!≈ Ó!k,ñ ,öÓ°òÜ≈ß!•È%èi,y ~ÓÇ !ç«y G %ßçfl,Ò!i,Ó° ,ö,ç, ^Ï,öyÈÏÜ, Ó°*^Ï,ö !i, !l ßÜ!òÜ, áfy!i, xç~!Ü, ^ÍÓ° !SÈ^Ï!- ^ã,!Dß äy^ÏlÓ° Ü,i%,fÓ° ,öÓ° i,yÓ° ,ö%e Gà!i,y•z á1227ÈÜÈ41ä ÜÜ•yl äylÜ í,z,öy!ò !!^Ï! !ßç•yß^Ïl Ó^Ï!- i,yÓ° Ù,i%,fÓ° ,öÓ° ^ã,!Dß äy^ÏlÓ° ^,öÖe G è%,!Ó° ,ö%e ÜD% äyl á1248 ÈüüüÈ 59ä G ,ö^ÍÓ° ÜD% äy^ÏlÓ° Ü,i%,fÓ° ,öÓ° i,yÓ° È,y•z Ü%,Ó°y•z äyl á1259 ÈüÈ94ä !ßç•yß^Ïl Ó^Ï!- 1294 !á É Ü%,Ó°y•z äy^ÏlÓ° Ü,i%,fÓ° ,öÓ° í,z°çy•zi%, á1294 ÈüüüÈ 1307ãñ Ü%,%Ü, á1307 ÈüüüÈ 11ãñ Óy! y!%,%, á1311 ÈüüüÈ 20ãñ !àç! á1320 ÈüüüÈ 23ä G •zß!% ^i,Ü)Ó° á1323 ÈüüüÈ 28ä ^ÏyD° x!ò,ö!

82%	MATCHING BLOCK 233/308	W
i, !•^Ïß^ÍÓ° çyß!Ü,y!è, ,ö!Ó°ã,y°ly Ü, ^ÍÓ°!- !		

Ü, v çyß!Ü,y^Ïi≈ i,y^ìòÓ° ^Ïyàfi,yÓ° xÈ,y^ÍÓ° ^ÏyD° ßy!Äyçf i,y^ÏßÓ° á^ÍÓ°Ó° Ü^Ïi,y ^È, ^Ï, ,ö^Ïi, , ~ÓÇ ^ÏyD° ßy!Äyçf x^ìò^ÏlÓ° Ü^Ïðf ,öÑyã,!è, «%ç, o «%ç, o xDÓ°y^Ïçf !ÓÈ, _ •^ÏÏ° Ìy! ÈüüüÈ 1É Ü•yl !ã,l ßy!Äyçfñ 2É •zÓ°y^ÏlÓ° •z°áy!! Ó°yçfñ 3É Ùðf~!ç!yÓ° ^ã,yài,y•z Ó°yçfñ 4É ßy•z^ÍÓ°Ó°^Ïy Ó°yçfñ 5É ò!ç, i Ó°y!ç!yÓ° ^ày^Ïi, l ^y!ç,~

NSOU • CC-HI-04 209 20É4É11É1 Úòf ~!çl`yÓ` ä ,yàì ,y•z ÓÇÇ`^ä ,!Dš áy`lÍÓ` !mí ,#l` ,ð%e ä ,yàì ,y•z Úòf ~!çl`yÍ`
ä ,yàì ,y•z ÓÇÇ` ≤Äl`i ,m ,y Û ,`lÍÓ` l- i ,`lÍÓ` ~•z ÓÇ`lçÓ``` ðm , cyšÛ , !SÈ`l`i` ò` .-`i ,`lÍÓ` ` .i ,yÓ` ` .ó` yççÛ ,y`lÍÓ`
≤Äl`Ü ðç ÓSÈÓ``` ^ÛD° ~ÓÇ` ^áy`l`yÓ` çÛ`l`òÓ`` !Ó`l`oy• ðÜ`l` Ófhfl` !SÈ`l`i`- !•Ó`yè , x!òÜ ,`i ,` •GÍ`yÓ` ` ,ðÓ` `i ,`lÍÓ` ` .
Û ,y@y•yÓ` G Û ,yÓ%` ðá` Û ,`lÍÓ` l- ~ÓÇ` í ,z_Ó`` !šhfl`y`lÍÓ`` šÛ ,k ,` .ó`yçf çl` Û ,`lÍÓ` l- ~SÈyí , ,y l`i ,! È ,yÓ` `i ,` á1398añ
ÛyÜ%`^lÍÜ ,` . !ÓÓ` &`l`k , x!È ,`l`y`l`i` %` ,` .Ó` flÒ` x!È ,`l`y`l` á1402à G 1405 !á fiè ,y`l`i` l`ä ,`lÍÓ` ` !ÓÓ` &`l`k , x!È ,`l`y`l` Û ,`lÍÓ` !SÈ`l`i`-
xÓçf ~•z !Óçl` x!È ,`l`y`l`lÍÓ`` Û)`l`i` !SÈ` ç ,C°y`l`ÍÓyòñ` !l`` Ûy`l`%`l`i` ,`i ,y G Ó` `i`l`l` ,`ð%if` š« Û` `šlyÓy!•#-` `i ,`lÍÓ` ` . fl`#l`
šy`Äy`l`çf cy!hs`ñ ç ,C°y` G !lÓ`y ,` .y`l`l` Û` Û ,`lÍÓ` l- lfy!` ,` .ðÓ`y`l`i` G Û ,`i ,` ≈Óf!m ,yÓ` çlf` l`i ,! šÜ!òÜ ,` .è!Ó`!ä ,`i ,`
!SÈ`l`i`- Encyclopedia of Islam @`Ä`Ä`l`si Ó°y` •`l`i` `l`SÈ` l`i ,! ÓfyÓšyÈÛÈÓy!l`çf` G !ç`l`i`Ó` ` .í ,zÍÜ ,`l`ÈÍ`≈` .çlf` šÛ ,` .Ó`fÓfliy`
@`Ä`Ä`i Û ,`lÍÓ` l- ~ÓÇ` i ,yÓ` !Óç`l`i` Ó` È ,`l`i` È ,yÓ` `i ,` .ÓÈÍ`≈` G ,` .ò!`≈` ,` .øyÓ` `l`šfÓ` Û` `l`òf` ÓfyÓšyÈÛÈÓy!l`l`çf` Ó` çlf` ~Û ,`l`è ,
l`i`% ,`l` fl`i` ,` .ò!`i` ,z`l`B`v`l`ä ,`i ,` •l`ñ` l`i ,! çl`i` ,` .Û ,`lÍÓ` ` .Û ,y`l`≈` Û ,`y`l` ,` .èÓ` ` ,` .ð ,m ,`l` ,` .øyÈl`Û ,`i ,y Û ,`lÍÓ` l- cyšl`Ó`fÓfliy` !l` sfi` Û ,`lÍÓ` l`ñ
l`i`!`_`l`ç`äi`È ,y`l`ÍÓ``šlyÓy!•#Ó` ,` .ð%là`≈`è ,`l` Û ,`lÍÓ` l- ~ÓÇ` •zšy`l`ÍÜÓ` ` ≤Ää ,y`l`ÍÓ`Ó` çlf` šÓ`≈ydÛ ,` ≤Ä`l`ä ,`çTy`ä ,y`y`l`i` !i ,!`
Ó`yçðyl`# šÜÓ`á@`l`Û ,` x!@`f`š%@Ó`` G x ,` .ò!`≈` •zÛyÓ`i ,` myÓ`y`š%š`!i ,` Û ,`lÍÓ` l- ~ÓÇ` ~!è ,`l`Û ,` ~Û ,`l`è ,` .xyhs`ç`y`l`i` Û ,`
Óyçy`l`ÍÓ` ,` .ò!`i` ,` .Û ,`lÍÓ` l- i ,ySÈyí , ,y l`i ,! l`ç`Û ,`yÓ` ,` .ð ,m ,`l` ,` .øyÈl`Û ,` !SÈ`l`i`- 20É4É11É2`i ,`lÍÓ`Ó`#l` ÓÇ`l`çÓ` ,` .ò!`i ,`
`i ,`lÍÓ`Ó` ` .l`ÍÓ` Û ,y`l`fÓ` ,` .ðÓ` i ,yÓ` !Óçy`i ,y`l`yÓ` šy`Äy`l`çf`Ó` `í ,z_Ó`y`l`òÜ ,yÓ` `l`Û ,` ^Û ,w Û ,`lÍÓ`` ^ày`l`l`yà` ð` .&`
•l` - šy`Äy`l`çf` !Óç ,C°y` ^`ðáy` ^`òl` G !Ó!È ,`l`x`MÈ ,`l`i` !Ó`l`oy•` ^`ðáy`l`y`l` - `ç`Èl` ,`èÓ` fhs` `i ,`lÍÓ`Ó` ` .ä ,y`l` ,` ≈` ,` .ð%e`
cy•Ó` &`á`á1405 ÈüüüÈ 1447à !šç•y`š`l`l` Ó`l`i`- !i ,! !SÈ`l`i``i ,`lÍÓ`Ó`` ÓÇ`l`çÓ`` xlf`i` Û` š%`i`y`l`- ~Ó` ,` .ðÓ` `í ,z`%`á` ^`Ó`á`á1447`
ÈüüüÈ 1449añ xyÓ`šy`l`ò`á1449 ÈüüüÈ 1467añ` .y`l`l`i` Óy!` Û ,yÓ`y`á1468 ÈüüüÈ 1506à ≤ÄÜ`%`áÓ`y` !šç•y`š`l`l` Ó`l`i`- i ,yÓ`
Û ,y`l`fÓ` ,` .ðÓ` `i ,`lÍÓ`Ó` Û ,`i ,` ≈Ü ,` ≤Ä`l`i` ,`!m ,`i ,` ä ,yàì ,y•z ÓÇ`l`çÓ`` xÓšyl`á`l`è ,` - 20É4É11É3`i ,`lÍÓ`Ó` ÓÇ`l`çÓ`` xÓšyl` `l`i ,` .y`!
šÛ ,` šy•zÛ ,` š`l`i` Ó`l`i` Û` ði ,`ç` ,`ç`i ,y`š`#Û ,y` fliy` #` `i ,`lÍÓ`Ó` ÓÇ`l`ç` !ç`Û ,`y` G šy`!•`l`i ,`f` x!çÓ`y`à`#` Ó`š` š`òšf` !SÈ`- ,` .øyÓ` šf` šy`!
•i ,`f` G šçf`l` ,` .ò!`i` ,` .Ó` `l`l`š`šy`l`%`l`à`ò` `í ,zqÓ`•l` `i ,`lÍÓ`Ó` ÓÇ`l`çÓ`` xÈ% ,`fay`l`- `i ,`lÍÓ`Ó` .ñ` çyáÓ` &`á`í ,z`%`á` ^`Ó`á` G` .y`l`l`i`
Óy!` Û ,yÓ`yÓ` ,` .ð ,m ,`l` ,` .øyÈl`Û ,`i ,y`l` fliy` ,` .ò!`i` ,`f`ñ` !ä ,`e`Û ,`y`ñ`l`i ,`f`l`ç`ñ` Ó!`l`ç`ñ` šy`!•i ,`f`ñ` !ÓK`y`l` ≤ÄÈ ,`l`i ,`«` ,`l`è`í ,z`B`l`i ,` šy`!ò!`
•l` - `i ,`lÍÓ`Ó` . !l`!`l`ò!`@`ç`l`l`ÍÓ`` ^`çyl`` Ó`ç` çl` ,`èò`!`Ó`#l` Û ,`lÍÓ` l`i ,!•z` šÜÓ`á@` G` .Ó`%`áÓ`y`l`Û ,` ,` .è!`l`ÍÓ`#Ó` xlf`i` Û` ðm ,` G`
šÛ ,`k ,`l`àÓ`#`l`i ,` ,` .è!`i` ,` .Û ,`lÍÓ` l- ~` ≤Äš`l`D`•fyÓ` ,` .fy`l`l`l`y`l`≈`z` Ó`l`i` `l`SÈ`l`i` `i ,`lÍÓ`Ó` ,` .ð ,m ,`l` ,` .øyÈl`Û ,`i ,y`l` šÜÓ`á@` š`
i ,`f`z` ~!çl`yÓ`` ^`ðm ,`l`àÓ`#`l`i ,` ,` .ò!`i` ,` .•l` - 20É4É12`ÛyÜ%`Û ,` ÓÇÇ`ÛyÜ%`Û ,`x`l`l`≈`e`#i ,` ,` .øyš` - •zšy`l`ÍÜÓ` ` •z`l`i ,` .y`l`l`š`ò%`
è ,`e`#i ,` ,` .øyš` ÓÇ`l`çÓ`` `í ,z`l`ÍÓ`á`

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øyGÍ`y`l`yÍ` - È ,yÓ`i ,`#l` `í ,z ,`èÜ`y`l`ò`l`ç`

Û` ,`i`% ,` .Ó`i` ,z`l`l` xy•zÓÜ ,` Û ,`i ,` ≈Ü ,` ≤Ä`l`i` ,`!m ,`i ,` .øyš`ÓÇÇ` ~ÓÇ` x ,` .èÓ` `l`è ,` ÛyÜ%`Û ,` ÓÇÇ` - !` ,` .èÈ` ^`Ü ,`É`!•R`l`y`l` ≈` Ó`l`i` ^`l`ñ` Û`%`š`!`Ü`
•z`l`i ,` .y`š` Óf`i ,`#i ,` ÛyÜ%`Û ,` ^`l`òÓ` Û`l`i ,y` ^`Û ,y`l`G` ÓÇ`l`çÓ`` `í ,zay`l` G` !ÓÜ ,yç` ðyÓ` `i`y`i ,`#i ,` -
210 NSOU • CC-HI-04`ÛyÜ%`Û ,` šy`Äy`çf` 20É4É12É1`ÛyÜ%`Û ,` ÓÇ`l`çÓ` ` •z`l`i ,` .ó`_` •zšy`l`ÍÜÓ` ` •z`l`i ,` .y`l`l`š`ÛyÜ%`Û ,` Ó`y` !SÈ`
Û)`i ,` Ûòf` ~!çl`yÓ` `i`% ,`l`Û ,` ≈` ÓÇ`l`çyq`i ,` - xy`l`l`%`!`Ó`Ó`yççÛ ,y`l`i` !Üç`l`ÍÓ`` šÛ`≈`≤Äl`Ü`Ûòf`~!çl`yÓ` `i`% ,`l`Û ,` ≈`e`#i ,` ,` .øyš`l`òÓ`
xyÜ`òy`!` Û ,`lÍÓ` `!SÈ`l`i` xy`l`l`%`!`Ó` xy`l`šy`!`• - ~•z` xy`l`šy`!`•` šçÓ` `ÈüÈi ,`zòÈüÈè`%`Ó` ly`l`Û` ~Û ,`çl`i`% ,`l`Û ,` ≈`Óy` xy`l`l`Û`≈`#l` `e`
`#i ,` ,` .øyš`l`ÍÜ ,` !ÓÓ`y• Û ,`lÍÓ` l- ~•z` šçÓ` `≤Äl`Ü`ç`#Ó`l`l` xyÓ`Äy`š`#l` `á!`È ,y`š`l`y`l`š`l`ÍÜÓ` ` .y`l`ÍÓ` `l`ÍÜÓ` ` ~Û ,`çl`e`#i ,` ,` .øyš`
!SÈ`l`i`- ` .è`l`ÍÓ`` šy`!`i`•Ó`` ÁÓ` `l`š`i ,yÓ` `~Û ,`l`è ,` .ð%e` šhs`y`l`È)`!Üm ,` .•l`i` !i ,!`l` ,` .øyš`ç`l`i`Û ,`xÓfy`!•i ,` ,` .øy`l`- 1250`!á`É`šy`!
°`l`ÍÓ` Û ,y`l`f` .•l`i` ,yÓ` `Ó`%`!k`Û ,`#` G` !Ó`ä`«` ,`l`flf`#` šçÓ` `ÈüÈi ,`zòÈüÈè`%`Ó` šÛ`≈`l`i` «` ,`Û`i ,yÓ` x!òÜ ,yÓ`#`•l` - i ,yÓ`
fl`Ûy`#Ó` Û ,y`l`fÓ` Û ,`l`y`l`i ,!`l`i ,`l`Ûy`l` ^`áy` ,`èl` `Ó` `l`ä`ç`

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yšlÜ ,yÍ`≈f` ,`è!`ó`ä ,y°ly`Û ,`lÍÓ`l`-`~`

Ó` ,` .øyçy` ,` .øy`l`ç` šçÓ`` xyšÈüÈšy`!`•Ó` `x` ,` .èÓ` `~Û ,` .ð%e` G`í ,z_Ó`y`l`òÜ ,yÓ`#`i`% ,` .ó`y`l`çy•`l`Û ,`e`#i ,` ,` .øyš`l`òÓ`` šy`l`i ,yÍ`
•i ,`fy`Û ,`lÍÓ`` !šç•y`l`Û ,` ^`è ,`Û ,`Û`_` Û ,`lÍÓ` l- !` ,` .èÈ` ^`Ü ,`É`!•RÓ` `È ,yÈl`y`l`ñ` šçÓ`` xy`l`çl`òl`lyÓ`l`í ,z_Ó`` xy`l`È ,`Û ,y`~ÓÇ` ,`è`
ÿ`ä ,` Û` ~!çl`yÓ` `~Û ,`Ûyè`Û`%`š`!`Ü`!`•y` !l`!`š`%`i` ,y`l`ÍÓ` ` ,`èòÜ`l`≈yòy`yÈ ,`Û ,`lÍÓ` l- ^`l` `ò`l`ç`!`Üæ`G`l` ,`èè` ,`çy`G`ç` ^`l`y`l`Ó`l`yÓ`
ç`ß`v`@`Ä`Ä`i Û ,`lÍÓ` l`ñ` ^`š`z` ^`ò`l`ç` šyÓ`≈`l`È ,`ÒÜ` cyšÛ ,`Ó` *`l` ,`è` cyš`l` ,`è!`ó`ä ,y°ly`Û ,`lÍÓ` l- ~SÈyí , ,y`!`l`çÓ`` lyÛy`!B`i ,` Û`%oy`
`i ,`!` SÈyí , ,y`G` =e` Óy`l`ÍÓ`Ó` lyÛy`l`ç`!`ç` lyÜ`xhs`È% ,`≈`_` Û ,`lÍÓ` l`š`%`i`y`l`- !Û ,`v`!Üç`l`ÍÓ`Ó` xyÜ`#Ó``à`i` ,yÓ`` š`l`l`yà`#` G`
^`šly`≤Ä`Äy` •zçÈüÈxy` !òl` xy•zÓÜ ,`l`Û ,` š`%`i`y`l` Û`l`ly`l`#i ,` Û ,`lÍÓ` l`i ,`á`l`š`%`i`y`l`y`l`yÓ`` š`l`D`!ÓÓ`y•`Ó` ,`l`l` xyÓk ,`•l` - !Û ,`v`
šçÓ` `ÈüÈi ,`zòÈüÈè`%`l`ÍÓ`Ó` Ó`yç«`Û ,`y` ,`è!`ó`ä ,y°lyÓ`` ^`ä ,`çTy`~ÓÇ` !ÓÓ`y•`!`l`i` xy•zÓ`l`Û ,`Ó` `š`l`D`Û`i ,y`l`l`Û ,`f` G`!
Ó`l`ÍÓ`yó` •GÍ`yÍ` šçÓ` `ÈüÈi ,`zòÈüÈè`%`Ó` š`%` ,`è!`ó`Û ,`!`i ,`È ,y`l`ÍÓ` fl`Ûy`#`l`Û ,` •i ,fy`Û ,`lÍÓ` l`!`Ü ,`v`~Ó` `≤Ä`l`i` ,`l`çyò`!`•l`š`l`ÍÓ`
xyÜ`#Ó``à`i`G` šçÓ` `l`Û ,` •i ,fy`Û ,`lÍÓ` l`-`

NSOU • CC-HI-04 211 20É4É12É2 ÙyÙ°%Ü, ^îòÓ° ^°!î!ÔË, yà !Ùc^îÖ° Ó° e' #î, òyÿ xìÓy ÙyÙ°%Ü, ÓÇç ò%•z È, y^îà !
ÔË, _ !SÈ° Óy!Ó° G ÓÓÓ° !ç- ^î ÑÛhflî e' #î, òyÿ^îÜ, xyî^î°!Ó Ñ%î, yî xyÿ Ñy!° e' í° Ü, ^îÖ° lî, y^îòÓ° Óy!Ó° ÙyÙ°%Ü,
Óy•î, - ~ò°y Ù)î, l#°l^îòÓ° Ó°yGòy m# ç, òyMÈ, ^î° ÓÿÓÿÿ Ü, Ó°î, - ~z Óy!Ó° Ùy^îÜ°%Ü, Ó°y Ù)î, 1250ÈüÈ1390 !á
fiè, yΣ ç, ò!≈hs" ç

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yÿlÜ, yî≈ ç, ò!° ä, y°ly Ü, ^îÖ° l- ~z		

ÓÇ^îç 24 çl Ñ%î, yî Ó°yçc Ü, ^îÖ° !SÈ°- Óy!Ó° ÙyÙ°%Ü, ^îòÓ° çÓ° ÓÓÓ° !ç ÙyÙ°%Ü, ^îòÓ° xy!ÔË, ≈yÓ á^îè, - Óy!
Ó° ÙyÙ°%Ü, Ñ%î, yî Ü, y°yî, z^îÖ° Ó°yçcÜ, y^î° ~Ü, ^°!íÓ° ^°òÓ° «, # !°!ÿ^îÖ° !î!%_ °î - î, yÓ°y !SÈ° Ü, yÓ°^îÜ, !ÿ^îyl
ÓÇ^îçyq(î, - ~z xyÜ^î° e' #î, òyÿ^îòÓ° x!òÜ, yçç làò° ò)à≈ Óy ÓÓÓ° ^îç ÓÿÓyÿ Ü, Ó°î, - ~z Ü, yÓ°^îî î, y^îòÓ° ÓÓÓ° !ç
ÙyÙ°%Ü, Óy•î - ~z ÓÇ^îçÓ° 33 çl Ñ%î, yî 1382 ÈüüÈ 1517 !á fiè, yΣ ç, ò!≈hs" !Ùc^îÖ° Ó°yçc Ü, Ó°î, - xÓçf ÓÓÓ° !
ç^îòÓ° Ù^îòf ÓÇçy!e' !ÜÜ, í, z_Ó°y!òÜ, yÓ° Óy flçl ≤Ä#î!î, ≤Äã, !°î, !SÈ° ly- 20É4É12É3 Óy!Ó° ÙyÙ°%Ü, ÓÇç á1250
ÈüüÈ 1390ä 20É4É12É3É1 •zç%!jî xy•zÓÜ, á1250 ÈüÈ 57 !á Èä 1250 !á È ÑçÓ° ÈüÈí, zòÈüÈòÓ° Óy!Ó° ÙyÙ°%Ü, ÓÇç
≤Äî, ç, y, Ü, Ó°^î°G G •zç%!jî xy•zÓÜ, ^îÜ, xyÓÁyÿ#î! á!È, y Ù%ÿî, y!ÿÜ Ù%ÿî, y!Ü !°!ÿ^îÖ° flç#Ü, !î, ≤Äòyl Ü, ^îÖ° - !î, !î, !î
Ó°î yÓ° !Ó°!oy, òÜ! Ü, ^îÖ° l- ÓÇç, òfy^îhflîy•zî G çî, ≈^îÖ° !Ü, S%È xçç ÙyÙ°%Ü, Ó°y^îçfÓ° xhs^È, ≈_ °l- !î, !î
î, yÓ° ≤Äî, m@µ#^îòÓ° •î, fy G Ó°y^îçfÓ° Ñ#Ûyly Ó, !k, Ü, ^îÖ° ÙyÙ°%Ü, Ó°y^îçf ç, C°yñ Ü, f G ÑÜ, !k, xy^îll- î, ^îÖ°
î, yÓ° í, zFä, y!È, °yÈ!#Ó° flç#Ó° Ñ^îD Ùî, y^îl^îÜ, fÓ° È, ^î° xy•zÓÜ, ^îÜ, lççÿÿ, y^îÖ° •î, fy Ü, Ó°y•î - 20É4É12É3É2
Ü, %î, í á1259 ÈüüÈ 61ä •zç%!jî xy•zÓÜ^îÜ, Ó° Ù, %î, fÓ° çÓ° î, yÓ° lyÓyÜ, ç, ò%e xy°ÛyÿÓ° !ÿçyÿ^îl xy^îÖ°y•î
Ü, Ó°^î° î, yÓ° x!È, È, yÓÜ, !î!%_ °l ^îÿly, ò!î, Ñy•zÈ, í, z!jî Ü, %î, í- ~z Ü, %î, í Ó!°ç, î, yÓ° Ñ^îD xy°ÈüÈ^îÜ, Ó°y^îÜ, Ó°
xyî^î°!Ó Ñ%î, yî^îÖ° xye^îÜ ≤Äî, ç, •î, Ü, ^îÖ° l- ~Ó° È, ^î° Ü, %î, %î, ^îÖ° ≤ÄÈ, yÓ° ≤Äî, ç, ò!_G Ó°î!î, !yî^î G !î, !î
Ù!%Ó°^îÜ, ç, òà%ç, fi, Ü, ^îÖ° 1259 !á È !ÿçyÿ! òá° Ü, ^îÖ° l- î, ^îÖ° Ü, %î, %î, ^îÖ° Ó°yçcÜ, y°^îyD° xye^îÜ^îÖ° çlf !Ó°îç
È!È, y^îÖ° =Ó° ç, ç, ò!î≈- î, ^îÖ° 1260 !á È Óy^îl^îyÓyÿ≈ Ü, %î, %î, ^îÜ, •î, fy Ü, ^îÖ° l- 20É4É12É3É3 Óy^îl^îyÓyÿ≈ á1260
ÈüüÈ 77á !, òÈ^îÜ, È !°!R Ó°^î°!SÈ! Ññ Óy^îl^îyÓyÿ≈ !SÈ^î! Ü, y! ÙyÙ°%Ü, ~ÓÇ ÙyÙ°%Ü, ç!_ °l_ °l_ ≤ÄÜ, ç, ç, ≤Äî, ç, yî, y- !
î, !î ≤ÄÜ! ç#Ó°!î !SÈ^î! xyî^î°!Ó Ñ%î, yî xyÿÈüÈÿy!^îÖ° ^°òÓ° «, # - !Ü, v flç#î ^îyàfi, yñ ≤Äî, È, yñ Ü, Ü≈ò«ç, î, y G !
Óä, «ç, î, yÓ° çlf !Ùc^îÖ° Ó° ÙyÙ°%Ü, x!Óy e' #î, òyÿ ÓÇ^îçÓ° Ñ≈^îòç, Ñ%î, yî^îÖ° Ù!≈yòy °yÈ, Ü, ^îÖ° - ÙyÙ°%Ü,
Ó°y^îçf çy!hs"ç, C°y Óçy!^î Ó°yáyÓ° çlf !î, !î 1á xy•zçy°^îî, Ó° !%î!k, ^îyD° Óy!°l#^îÜ, ç, ò°y!çî, Ü, ^îÖ° l- 2á e%
^îÿî, yÓ°^îòÓ° !ÜÜ, è, ^î^îÜ, x!òÜ, ç, ç, xMÈ, °, ç, ò%lò≈á^î°Ó Ùyòf^îÜ !ÿ!Ó°î yÓ° Ù%ÿ!° ≤ÄÈ%ç, ç, ò%l/≤Äî, ç, y, Ü, ^îÖ° l-
3á Ó°_ ^î°y°ç, ò =Æäyî, Ü, Ñj±òyl^îÜ, òÜ! Ü, ^îÖ° l- ~SÈyî, ç, y ~!rè, GÜ, ç! Óy^îl^îyÓy^îÿ≈Ó° Ñy!Ü!Ó°Ü, ^îÜ, Óç^î°Ó°
~Ü, í, z!µ°
212 NSOU • CC-HI-04 ò, xTyhs" - î, ySÈyî, ç, y !î, !î !ÿ!Ó°î yÓ° !á fiè, y! ò%à≈=^î°y ç!^î Ü, ^îÖ° !î, !î È, yB, ^îòÓ° ^°Ü° çòl,
^È, ^î, òl- ~Ó° È, ^î°z î, y^îÜ, Ú!mî, #î^î Ñy°yî, z!jîÜ í, z, çy!ò ≤Äòyl

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Ü, ^îÖ° l- ≈ò%î, y•z !î° çyÿÜ, !°!ÿ^îÖ° Óy^îl^îyÓyÿ≈!^îlçT áfy!î, ççxçl Ü, ^îÖ° !SÈ°-		

î, ySÈyî, ç, y !Óä, yÓ°Ü, y!≈ G !!Ó°^î, ò«ç, lfyî^î!#î, Ó° ≤Äî, ç, ^çyÓ° !ò^î!^îSÈ^î!- ç, òyçy, çy!ç Ü) è, !#î, !Óò !°!ÿ^îÖ°G Ñ%lyÜ
xç≈l Ü, ^îÖ° !SÈ^î!- ~Ó° ç, ò^îÖ° Ñ%î, yî Ü, y°yî, z!ñ xy° xycÓ°yÈ, ñ xyly!ÿÓ° !SÈ^î! Óy•yÓ° # ÙyÙ°%Ü, Ñ%î, yî^îòÓ°
Ù^îòf í, z^îÖ°á^îlyàf- Ñ%î, yî xy°ÈüÈÿy!^îÖ° Ó° Ù, %î, fÓ° çÓ° î, yÓ° ÓÇçòÓ° à! 42 ÓSÈÓ° !Ùc^îÖ° Ó°yçc Ü, ^îÖ° l-
î, yÓ° í, z_Ó°y!òÜ, yÓ° #à! ≤Äy!^î ≤Ä^î, f^îÜ, •z xÜ, Ü≈íffñ ò%Ó≈ñ !Ó°yÿ!≤Äî^î G flçSÈyã, yÓ° # !SÈ^î!- ~Ó° È, ^î° î
Ó°yç^îllî, Ü, !Óç, C°yÓ° òáy ò!^î Ñ%î, yî ly!ÿ^îÖ° Ó° ≤Ä^î, òòe çy!° •yç# •zÓl çyÓy^îlÓ° Ü, ySÈ^î!Ü, ÓyÓ° Ó°Ü,
lyÜÜ, ç^îllÜ, Ü, yÓ°^îÜ, !ÿ^îyl e' #î, òyÿ ç, Üî, y òá° Ü, ^îÖ° - ~Ó° È, ^î° ÓÓÓ° !ç ÙyÙ°%Ü, ^îòÓ° xy!ò, ò, f ≤Äî, ç, !ç, ç, •î -
20É4É12É4 ÓÓÓ° !ç ÙyÙ°%Ü, ÓÇç á1382 ÈüÈ1517 !á Èä Ü, yÓ°^îÜ, !ÿ^îyl ÓÇ^îçyq(î, ÓyÓ° Ó°Ü, ÓÓÓ° !ç ÙyÙ°%Ü,
Ó°yç^îçÓ° Ñä, ly Ü, ^îÖ° l- Ñ%î, yî á%çÜ, òÜ G !%î, Ù%Ó° Ó%ày ~Ü, Ùye !@^îÄÜ, !SÈ^î! ~z ò%çl SÈyî, ç, y ÑÜ, ^î°z !SÈ^î!
Ü, yÓ°y^îÜ, !ÿ^îyl ÓÇ^îçÓ° Ñ%î, yî- ~z ç, ò^îÖ°=^îÛyè, 33 çl Ñ%î, yî 134 ÓSÈÓ° Ó°yçc Ü, ^îÖ° !SÈ°- ~^îòÓ° Ù^îòf !l^î çl
Ñ%î, yî 124 ÓSÈÓ° « Üî, y!^î x!ò!ç, ç, !SÈ°- xÓ!ççT 24 çl Ñ%î, yî !SÈ^î! ≤Äy!^î « Üî, y•#l- ~z ÓÓÓ° !ç ÙyÙ°%Ü, Ñ%
î, y!^îòÓ° Ù^îòf Ü, %î, ^îÖ°^îÖ° Ó° çyÿlÜ, y° !SÈ° ÑÓ≈y^î, ò«ç, y ò#à≈flly!^î # G î, y! ç, ò!≈, ç, ò!≈- ÓÓÓ° !ç ÙyÙ°%Ü, à!
ÓÇçy!e' !ÜÜ, í, z_Ó°y!òÜ, yÓ° ç, SÈ@Ü, Ó°^î, l lyñ ~Ü, !è, Ñy!Ü!Ó°Ü, ^îçyè, myÓ°y ç

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yÿlÜ, yî≈ ç, ò!° ä, y°ly Ü, Ó°		

y ,i, - %i,yl ISÈî! ~z ðyÙ!Ó Ò Ò , ò!Ó Éîî!òó ò ðly, ò!i, - Ó%Ó!ç ÙyÙ%Ü, òó Ó yçcÜ, yî° !Ùçî!Ó x!~î!i, Ü, ðçÜ, è, òáy lÿl, òyçy, òy!ç Ü, è, ð!i, Ü, ðy, ò!Ü, ≈Ó xÓ!i, à îè, - !ÓîçÉî Ü, î!Ó, òi%, ≈!àçàî òy!i, ðyàÓ G È, yÓî, Ü, yÿyàî!Ó Ó Ò Ò ð!Ü Òy!içf çy, yç= î°y !ÓðÁhflî Ü, î!Ó È, yÓî, ò!Éî≈Ó ðîD !Ùçî!Ó Ó ðyÙ%!oÜ, Óy!îîçfÓ ðe !SÈB Ò, î!Ó - î, ySËyí, y ÙyÙ%Ü, %i, y!Ó y íá! Ó yçî!i, Ü, ðyÿfÿl çç≈!Óî, !è, Ü, ðz ð!Ü î, y, yÓ Óy!i# G !Óîç Éîi, x îè, yÿy!i%, !Ü, ≈î!òó xyây î!i, ÙyÙ%Ü, ÓçîçÓ, òi, l, î! - 20É4É12É5 ÙyÙ%Ü, Ó yçÓçîçÓ xÓòy! ÙyÙ%Ü, ! Ùçî!Ó Ó ðy = Ó ð ð î! Óçî! î!àÓ Ó î!Ó à!Ó î! y! %i, yl î!òó •yî, ò î!Ó - ÙyÙ%Ü, Ó y ~Ü, !ò!Ü, î!Ü! !Ó î! yÓ ÓÜ, î! îÜ, È, fyB, xy!ò, ò!i, fÓ îçÉî !ä, • è%, Ü%, Ù%îSÈ È, î!SÈ î, Ü! !ç!f!ò îÜ, !y!Ü î! î! ò!i, ò î!Ó!SÈ òÿD î!òó !Óçî!Ó - 20É4É12É5É1 K, ylÈÜÈ!ÓK, yl ä, ä, ≈y ÙyÙ%Ü, çyÿyò#! !î!Ó î! y G !Ùç Ó î!ä, !Ü, !ÿçy î!f î!î!K T =

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Ó ðç, ò)î≈ È) !ÜÜ, y, òy! Ü, î!Ó!SÈ- Ü,

y°
yí, z î!Ó î! î! Ó! Óçy° G %i, ò!Ó Ò, !i, •yÿ, òyî, y° î, yÓ ≤ÄÛyî- ~z •yÿ, òyî, y î!Ó ≤Äòy! !ä, !Ü, !ÿÜ, !SÈ î! xyÓ% xy° •yÿyl xy°# •zÓ!xy°ÈÜÈly!È, ð- òyÿyf!Óy î!Ó ò ~z !ç« Ü, !ä, !Ü, !ÿÜ, !ÓÈî Ü, î, yÓ @ Ä îsi È%, ðÈ%, î!Ó _ ä, °yâ, ° ðy ò!Ü ≈ flòçT òyÓ îyÓ Ü, !y çy! î! î! SÈ î! - x!ä, ~z xy!Óç!Óy î!Ó Ó Ü, !i, ç òGî y î! î!ò î!Ó !ÓK, y!# ðyÓ î!È, è, yÿ îÜ, - î, î!Ó ò= !ä, !Ü, !ÿy !ÓÈî î! Ü) fÓy! @ Äsi Ó !ä, î, •î Ü, y°yí, z î!Ó, òe xy° ÈÜÈ ly! î!Ó Ó xyÜ î!° - x, òó !ò îÜ, Ü, y°yí, z! òç ÓyÓ yÜ%, Ü, ð, îç Ü, î! Ü, ç! ÙyÙ%Ü, %i, yl î!òó xyhflÿÓy î! î!âyí, y ðç@ Ä! SÈ î! òáyÓ Ü î!i, y- î!âyí, y î!Ü, î! Ü, w
NSOU • CC-HI-04 213 Ü, î!Ó •zÿ°y!Ü î!i, •f ðçé yhs lyly @ Äsi î!ây î! ~z ð!Ü - î, ySËyí, y flf# î!Ó yàñ ä, «%, î!Ó yà ! ÓÈî î! ÙyÙ%Ü, !ÓîçÉî î, zB î!i, °yÈ, Ü, î!Ó!SÈ- ðyç!ÓK, y î! ÙyÙ%Ü, î! î!àÓ ≤Äòy! xÓòy! SÈ ç#Ó!#@ Äsi- •z! î, •y î!Ó «, îè ~Óç È, yÈÿi, _# !ÓÈî Ü, !ÓÈî î! ÙyÙ%Ü, î! î!àÓ xÓòy! îÜ, î!ÿè, yÜ%!è, È, y î! ðy, k, Óy î!y - 20É4É12É5É2 àÜ, !l G e #i, y ≤ÄÜ xyÓ Ó Ù% î!Ü, àâyly xyç î!ây, y !Ó î!y° Ü, y îSÈ %ä, òyè, f- !Ü, v ~!°Ó ç! ≤Äî î, yÓ ð!ä, ly !Ü, v ÙyÙ%Ü, î! à î!Ü, - xyhs yÓ y G Ó Óy î!ÿ≈Ó î! ò%!è, î! ÄÜÜ, y! !l xyç G ÙyÙ%Ü Ü! î! àNyly •î! xy îSÈñ î, y, ò!Ó Ùy!ç≈i, •î! î! SÈ ÙyÙ%Ü, î! î!àz- !Ó!È, ð È, yÈÿyÓ x!Óy î!òó î!òó î!i, î! ÜxyÈ, °y! °yÜ xyç ~i, ç! ≤Äî î, y !Ü, v ÙyÙ%Ü, î! î!àÓ xy î!à î, î, è, y ç! ≤Äî î! SÈ ly- ÙyÙ%Ü, %i, y!Ó y îSÈ î! e #i, y î! ÄÜ# - !Ó îçÉî Ü, î!Ó òÜ≈!k, ò î!Ó≈Ó %i, y!Ó y e #i, y ≤Äî! î!y!à! yñ î, #Ó @yç#ñ Ü!e #i, yñ !çÜ, yÓ ~Óç î!âyí, y, ðGî y!Ó •zi, fy!ò î!i, î, z!ÿy° G ò« î, y î, y î!òó !Ü, ÇÓò!hs Ü, î!Ó î! %i, î! î!SÈ- 20É4É12É5É3 SËyl ylyè, f e î! yòç ç! yΣ#Ó îç ÉîÈ, y î!à xyÓ !Ó ðy! î!i, f SËyl yly î!è, fÓ xy!ÓÈ, ≈yÓ à îè, - SËyl yly î!è, fÓ çÿv î! á%Ó ð, ò! ò ≤Äy î!à, f- xÓçf î%, !Ü, ≈, ò%î%, ° ly î!à, Ó x î!Ü, î, z, òÜ, Ó î xyÓ ÓfÓ ç!# î! îÜ, òyÓ î!Gî y- 20É4É12É5É4 fliy, òi, f!ç ÙyÙ%Ü, çy!Ü, y î!k, !Ó@ Ä î!i, ò)î≈ î!G = îÜy î!Ó xÿyôyÓ î! fliy, òi, f!ç G ä, yÓ ðÜ, °yÓ î, z î!BvÉî ~ î! î!à î! - ÙyÙ%Ü, fliy, òi, f îç# à î!i, G î!è, !)!Ó ò xyl %f!Ó! fliy, ò î!i, fÓ xyò î! - Ü, y°yí, z!ñ xy°ÈÜÈly! î!Ó ~Óç xy°ÈÜÈyÿy î!Ó î! î! Ü!çòñ !Óòfy! G ðy!òf!i°= î!i, Ü% î!Ü fliy, òi, f ≤Äy!Ü î! •î! î, z î!è, !SÈ- ð! î!ä, î! î! %î!áÓ Ü, !yñ ÙyÙ%Ü, fliy, ò î!i, fÓ !lòç≈!° xyç G xç, î, xy îSÈ- ~i, ç! yΣ#Ó, ò î!Ó xyç, ò!è, è, Ü, G à î!ÓÈÜ, î!òó Ü, y îç î, y !Ó îçÉî xy@ Ä î!i, Ó- î, ySËyí, y ~ î! î!àÓ !ÓÈ, ð fliy, òi, fÜ, î!Ü≈ ly!ò î!è Ó Ü, Ny î!à, Ó !Ü, çyñ Ü, y î!è, Ó ð- !Ü, çyÓ ≤Äyòy!f ä, y î!à, ò î!i, - x, òó !ò îÜ, î, yÓ y xyÓyÓ Ó !l xç, Ó !ò î!i, Óy !ä, e !ò î!i, @ Äsi ðly ÙyÙ%Ü, !ç î!Ó xÿyôyÓ î! x, òó ~Ó!ççTf- î, ySËyí, y ðyôyÓ î! Ùy! î!È!Ó !li, fÜ, yÓ ç#Ó î! ò% çç î!Ó SÈNy! y °y î!à! x!È, çyî, î!òó !ÓyÿyÜ@ Ä# ç! î! ðy Ü, yÓ ðÜ, y î!î≈fÓ ~Ü, y!òÜ, !lòç≈ xy îSÈ- xÓçf !î! y G !ÙçÓ x î!è, yÿy!i%, !Ü, ≈ î!òó òá î! xyÿyÓ, ò î!Ó ÙyÙ%Ü, !çÜ, °y x!òÜ, yçç òÁçÿ, •î! î!y! - 20É4É13 yÿÈ, y!È, ò Óçç à1502 ÈÜÈ1736 !á Èá 20É4É13É1 ð!ä, ly ä, yà!i, yz î%, !Ü, ≈ yÿy Ä îçfÓ òÁçÿhflî î!i, òÓ G, òó î! ðhflî Ó yçç îççÓ î, zayl î! î, y î!òó Ü î!òf ðyÈ, y!È, ò Óçç !SÈ á%Óz ç! çy°# G ò#à≈f!y! # - Ó yí, z! î!y! ≈ Ó î! îSÈ! òyÓ î! ðfÓ ðyÈ, y!È, ò Óçç îççÓ î, zayl ~Ü, !è, = Ó ðç, ò)î≈ àè, ly-

l'İçG •hflİ!ç# #!Óò !SÈ^İ!– cy^İ•Ó° ŞÛİ° 1571 !á É ~Ü, ò%İÈ, ≈« G Ù•yÜyÓ° # ^òáy İylı° G 1576 !á É !ÓÈİ!Ü!Öİ, áyòf ^á^İİ° Ü,İ%, fÓÓ°İ Ü, ^İÓ°l– 20É4É13É4 çy• !mİ, #İ° •zŞÛy•z° á1576 ÈüüÈ 78 !á Èá çy• İ, y•ÜyŞ^İ, òÓ° Ü, İ%, fÓ° , òÓ° , öyÓ° Şf Şyİy^İçf ä, Ó°Ü !Óç, C°y G °yİ, m@µ =Ó°θ •İ° ^çÈİ, òİ~fhs° •yİ° öyÓ° !Üç~y İÜ, •İ, fy Ü, ^İÓ° È, y•z !mİ, #İ° •zŞÛy•z° çy• !Şç•yŞ^İ Ö^İŞl– !İ, !l =ò% x^İİyàf•z İSÈ^İ! lyñ !!m%, Ó°İ, y G l, ççŞİ, yÓ° çµ°hs° ò, çTyhs° İyÜ, y Ş^İ_ŞG İİ, !l Úxy!ò°Ü Öy Ü•Í, İ, z, öy!ò , öyl– 20É4É13É5 çy• Ü•İòò à%öyÖy@y á1578 ÈüüÈ 87 !á Èá çy• !mİ, #İ° •zŞÛy•z° İ°Ó° ^çfŞ, ò%e !Şç•yŞ^İ x!ò!m, İ, •İİ° İ, yÓ° È, æz# !, òİ! y!Ó° á!Ü ~Óç !Ü, !ç°Ü Ş^İòÓ° ^ä, yÓ° áyŞ ^àye, òİ! İÜ, Èİİ, İ^İsfÓ° x!È, İİy^İà •İ, fy Ü, ^İÓ°l– =ò% İ, y•z İİ° ^ày^İ°, l° •y^İİ, ≈Ó° İ, yİ, yÓ° àİ, öyÓ° ^İŞfÓ° !ç°y• ç•Ó° òá° Ü, Ó°yÓ° ^ä, çTy Ü, Ó° İ° Ü•İòò à%öyÖy@y İ, y^İòÓ° ≤Ä^İä, çTy Óf!≈ Ü, ^İÓ° ^òl– !Ó^İçÈİİ, á%öyÖy@yÓ° İ, z!çÓ° !Üç~y Ş%yİ° Üy^İİÓ° Ó!°m, çò^İ« , ç @^Ä•İ Ü, ^İÓ° G İ, yİ, yÓ° ò° òİİ, xy!ò° !àÓ° y•z İÜ, •İ, fy Ü, ^İÓ°l– !Ü, v İ, yİ, yÓ° àİ İ, y Ş^İ_ŞG ç%İÓ° yİ° , öyÓ° Şf x! È, İy^İ« ç, yhs° •!l– İ, yİ, yÓ° ^İ, y !!İ, xy!ò° !àÓ° y•z ÈÜÈ~Ó° È, y•z Ü•İòò !àÓ° y•z , öyÓ° Şf x!È, İy Ü, ^İÓ° !çÓ° Gİ° y! xye ^İ Ü, Ó° İ° İİ, !l G á%öyÖy@yÓ° Ü, y^İSÈ , òÓ° y!çİ, G !!İ, •l– Ş%İ, y! İál Ó!°/çeŞÓ° xye ^İ İ^ÜyÜ, y!Ó°y Ü, Ó°yÓ° , òÓ° xÈ, fhs° Ó° #İ! Óç, C°y G ^áy^İİyà òÜ^İ Öfhfİ İ, á!İ%, !Ü, ≈Óy!•!# xyÓyÓ° ^Şy, òİİ, GŞÛyl , öyçyÓ° ^İ, ^İç , öyÓ° Şf xye ^İ Ü, ^İÓ° ñ İ, y!Ó° ç G xyçyÓ° Öy•zçyl òá° Ü, ^İÓ° – İ, zÈ, İ° ŞçÜ, ^İè, Ş%İ, y! İál !ò^İç•yÓ° y İ, á!İ, yÓ° , ò%e •Ó° Ü%ç !àç~y !, òİ, y İÜ, Şy•yİf Ü, Ó°yÓ° çf ~!à^İİ° xy^İŞl– •Ó° Ü%ç !àç~y Ó#Ó° !Óe^İ İÜ İ%, !Ü, ≈ x!È, İy^İİÓ° ^ÜyÜ, y!Ó°y Ü, ^İÓ° l G ~•z x!È, İy^İ İ%, !Ü, ≈ ^Şy, òİİ, GŞÛyl , öyçyÓ° Ü, İ%, ç, İ° İ%, !Ü, ≈ Ó° y İ, y!Ó° İç ~Ü, ò° İ%, !Ü, ≈ Şf ^Üyİ, y İİ° l Ü, ^İÓ° flj^İò^İç ≤Äİ, fyÖİ, ≈l Ü, ^İÓ° – •Ó° Ü%ç !« ≤Äİ, yÓ° Ş^İD G•z ŞÛ, ° ~Şf^İòÓ° G !Óİ, y!İ, İ, Ü, ^İÓ°l– !Ó^İoy•# xyÜ#Ó° àİ á%öyÖy@yÓ° xyl%àİ, f @^Ä•İ Ü, ^İÓ° – !Ü, v •Ó° Ü%çy •è, yİ ~Ü, xyİ, İ, y!° #Ó° •y^İİ, !!İ, •l– á%öyÖy@y İ, yÓ° x, çÓ° , ò%e İ%ÓÓ° yç çy• xyÓÁy^İŞÓ° x!%Ü), ^İ° !Şç•yŞl İ, fy^İà Öyòf •l– İ, ^İÓ° á%öyÖy@yÓ° İİ° ÓSÈÓ° Ó° yççÜ, y° İSÈ° á%Ó° ^áy° İİyà, òİ)≈– 20É4É13É6 Ü•yÜ!İ, çy• xyÓÁyŞ á1587 ÈüüÈ 1629á !Ü, !ç°Öy^İçÓ° ^áy^İeÓ° ^İ, y Ü%!ç≈òÜ%, !°Ó° Ş•İİy! àİ, yİ° çy• xyÓÁyŞ , öyÓ° ^İŞfÓ° Ş%İ, y! •İİ° İSÈ^İ!– !İ, !l xİ, fhs° Ó!°m, G ò, İ, İ, yÓ° Ş^İD ç

100%	MATCHING BLOCK 242/308	W
şlÜ, yİ≈ , ò!Ó° ä, y°ly Ü, ^İÓ° !		

SÈ^İ!–
 NSOU • CC-HI-04 217 ~•z ŞÛİ° !Ü, !ç°ÖyŞ ^İİ, y Ü%!ç≈òÜ%, !° İ, çÓ° Şİ çy^İ•Ó° G, çÓ° ≤ÄÈ, yÓ° !ÖhflİyÓ° Ü, Ó° ^İİ, ä, y•z^İ° !Ü, ç!°Ş İ, z, öçylİ, Ó° !ÓÈİ, ß° ^àye « Üİ, y °İ, y•z^İİ° çİİ, ^İİ° , òİ, İ, İ° çy• ~•z m@µ G ^İÓ° yçf !Ü)≈ Ü, Ó° ^İİ, Ü%! ç≈òÜ%, !° İÜ, •İ, fy Ü, ^İÓ°l ~Óç !Ó^İoy•# ^àye ŞÛ) çy^İ•Ó° xyl%àİ, f G Óçfİ, y flj#Ü, yÓ° Ü, ^İÓ° – xlf!ò^İÜ, İ%, !Ü, ≈ Ş%İ, y! İ, İ, #İ° Ü%Ó° y^İòÓ° xyÜ^İ° È, Ó° •yò , öyçy 1587 !á É , öyÓ° Şf x!È, İy Ü, ^İÓ° ç!ç≈İ° y xyçyÓ° Öy•zçylñ İ, y!Ó° ç G ° %! Öhflİy ≤ÄÈ, İİ, xMÈ, ° ŞÛ) •òá° Ü, ^İÓ°l– 1588 !á É , ò%İÓ° yİ° İ%, !Ü, ≈ Óy!•!# , öyÓ° Şf xye ^İ Ü, Ó° İ° İ, z, öylı° h° ly ^ò^İà , öyÓ° Şf Ş%İ, y! 1590 !á É İ%, Ó° ^İf!òÓ° Ş^İD Şİ, Şİöy!òİ, Ü, ^İÓ° İ, y!Ó° çñ ç!ç≈İ° yñ !çÓ° Gİ° y! G °%! Öhflİy! yÈ, Ü, ^İÓ°l– çy• xyÓÁyŞ İ%, !Ü, ≈ ^İòÓ° Ş^İD Şİ, fljy« Ó° Ü, ^İÓ° İ, z_Ó° , òİYä, Ü Ş#Üy^İhs° çy!hs° ≤Äİİ, m, y Ü, Ó° ^İİ, Ófhfİ İ, á! xlf!ò^İÜ, Üòf ~!çİ° yÓ° ç!_ çy° # İ, zç^İÓÜ, Şİ±òyİ° !mİ, #İ° xyÓò%Öy•ÈÜÈ~Ó° ^İ, ^İç ~Ü, İè, ç!_ çy° # Ó° yçT... àè, l Ü, ^İÓ°l– =ò% İ, y•z İİ° ~•z İ, zç^İÓÜ, àİ e Üç , öyÓ° ^İŞf ≤Ä^İÓç Ü, ^İÓ° !lçy, ò%Ó° ŞyÓçyÈ, yÓ° ñ •zflöy•yl G ^áyÓ° yŞy^İİÓ° !ÓÈİ, ß° ç•Ó° òá° Ü, Ó° İ° 1579 !á É çy• xyÓÁyŞ İ, yÓ° !Óçy° ^ŞlyÓy!•!#Ó° Şy•y^İİf çeŞÓ° ^ÜyÜ, y!Ó°y Ü, ^İÓ° l G , òÓ° y!çİ, Ü, ^İÓ°l– xyÓyÓ° çy• xyÓÁy^İŞÓ° Ó° yç^İçÓ° ^ç^İÈİÓ° !ò^İÜ, İ%, !Ü, ≈ Óy!•!# , öyÓ° Şf ÈÜÈİ%, !Ü, ≈ à%, !_ °Aál Ü, ^İÓ° , öyÓ° Şf xye ^İ Ü, Ó° İ° çy• xyÓÁyŞ ~Şf ≤ÄÓ° İ Ü, Ó° İ° İ^İk, Şçalè, İ, •İ° İ, y^İİ, İ%, !Ü, ≈ Óy!•!# , òÓ° y!çİ, •İ° G çy• xyÓÁyŞ ^Ü^İŞy, ò^İè, !Ü!İ° y ÜŞ%° G !òİ° yÓ° ÓÜ, Ó° x!òÜ, yÓ° Ü, ^İÓ°l– 1612 !á É , öyÓ° Şf ÈÜÈİ%, !Ü, ≈ Şİ, ä%, !_ Şİöy!òİ, •İ° – İ, ^İÓ° ~•z à%, !_ « İflİyİ° # İSÈ° Ü, yÓ° İ çy• xyÓÁyŞ İ%, !Ü, ≈ ^İòÓ° Ü, ySÈ ^İ^İÜ, , öyÓ° ^İŞfÓ° •İ, xMÈ, ° , ò%İÓ° çk, y^İÓ° Ó° çf ò, İ, ŞçÜ, ° Ü, ^İÓ° l G ç!ç≈İ° y , ò%İò≈á° Ü, ^İÓ° , òÓ° ye Üçy° # çy• xyÓÁyŞ ŞyÜ!Ó° Ü, ò« İ, yÓ° , ò!Ó° ä, İ° ^òl– 20É4É13É6É1 Ü, İİ, c çy• xyÓÁyŞ =ò%Üye , öyÓ° ^İŞfÓ° ŞyÈ, y!È, ò Óç^İçÓ° ^°m, Ş%İ, y! İSÈ^İ! ly ÓÓ° ç ŞÛŞyÜ!^İÜ, ~!çİ° yÓ° •zİİ, •y^İŞ xlfİ, Ü xyÜ, Èİ≈İ#İ° Óf!_ !SÈ^İ!– !İ, !l xİ, fhs° Ó!°m, İ, yÓ° Ş^İD x^İè, yÜyl İ%, !Ü, ≈ G Üòf ~!çİ° yÓ° İ, zç^İÓÜ, Şİ±òyİ° İ°Ó° xye ^İ ≈Äİİ, •İ, Ü, ^İÓ° , öyÓ° ^İŞfÓ° fljyò#İİ, y G ŞyÓ≈^İÈ, Ò!ÜÜ, İ, y x« ,] Ó° y^İál– , öyçy, öylç İ, yÓ° xlfİ, Ü, İİ, c , öyÓ° ^İŞfÓ° ^ŞlyÓy!•!# Şçf!òyÓ° Şyòl Ü, Ó° y G ^àye İÈ, !_Ü, , öyÓ° Şf Óy! •!#Ó° , ò!Ó° Ó° İİ, ≈ Ó° yçT...#İ° Ü, İ, ≈cyò#İ !İ!^İÜ, Óy!•!# àè, l Ü, Ó° y– x, çÓ° !ò^İÜ, ÜyÓ° ÓÁyÜ Ó° İ° İñ In his foreign relations Abbas displayed as much wisdom as in his home policy á^Ó^İò!çÜ, ŞİòÜ, ≈ !lò≈yÓ° ^İò° ^ç, ^İè İİ, !l Ó°İk, Ü_yÓ° ,

66%	MATCHING BLOCK 243/308	J
ò!Ó° ä, İ° !ò^İİ° İSÈİñ ^İÜl , ò!Ó° ä, İ° !ò^İİ° İSÈİ		

i, ÑyÓ° flj`òc , ò!Ó° ä, y°lyÓ° ò« , i, yÓ° ^ «, ^leä- !j, !l ÑÊ, ° ~ Ó° ìò!çÜ, !#li, myÓ° y Ù%a° ÑjÄyè, xyÜ, ÓÓ° ~ ÓÇ° • zÇ° fyü, ñ
Ê , y™ñ ñ flòl ≤ÄÜ%á • zi, z`ÍÓ° y, ò#Í° ç!_ Ó° Ñ`ID° ~Ù# fliy, òl Ü, ^ÍÓ° l- çy• xyÓÁy`ÍßÓ° xlfí, Ü x, òÓ° ≤Äòyl Ü, !i, c°
Ü, yíyí, zl `í`ÍÜ, • zflöy•y`ll Ó° yçòyl# flilyhs`Ó° Ü, Ó° y 1598 !á É- Ñ%°i, yl òÓ° ÓyÓ° Ñ° • zflöy•y`ll fliyí # ÓÑÓyß Ü, Ó° yÓ°
Ê, ^Í° • zflöy•yl ≤Äy`lä, fÓ° x, ò)Ó≈ G ÑÜ, k, là`ÍÓ° , ò!Ó° ñ, •Í° - ~SÉyí, , y fliy, òí, f !ç`Ü, °yñ !ä, e!ç` G x°çÜ, Ó° `í`ç`Í° Ó° G
xÈ, yÓ!#Í° í, zB`li, â`lè, - , ySÉyí, , y Ù, í, òyè G Ù, y, `í, ò≈è, !ç`Í° ~áy!Ü, yÓ° Ü, y!Ó° àÓ° Ó° y Ñ%lyÜ xç≈l Ü, ^ÍÓ° !SÈ°-
í, ^ÍÓ° !i, •y!ßÜ, ÙyÓ° `íàÜ`i, yÓ° Ñjò`ÍÜ, ≈ x!È, ^llyà ~`í!SÈ`Í° !ñ !i, !l xi, fhs` ~ fljÓ° yä, yÓ° #ñ !!#% , Ó° G Ñ`í`ò•≤ÄÓí
≤ÄÜ, !i, Ó° Ñ%°i, yl !SÈ`Í° l- i, yÓ° ≤ÄÜyí fljÓ° * , ò Óy y!í° ^ñ !i, !l i, yÓ° ä, yÓ° , ò%`leÓ° Ü`ìòf !i, !ç!`ÍÜ, !!#% , Ó° È, y`ÍÓ°
•í, fy ~ÓÇ° ä, «%, í, z!í, òyè, l myÓ° y x¶, Ü, ^ÍÓ° `òl- !Ü, v ~z x!È, ^lly`làÓ° Ñ, ò`Í« , Ó° y y!í° ^ñ Ó° yç`T... G !ÑÇ° yß!
!lÓ° y, ò_ yÓ° çlf i, y`ÍÜ, ~z, òò`Í« , ò @`Ä•í`Ü, Ó° ^í, •`í!`Í° !SÈ°-

218 NSOU • CC-HI-04 , ò!Ó° `Íç`ÍEÍ Ó° y lyl° ^ñ , òyÓ° `ÍßfÓ° Ñ%°i, yl çy• xyÓÁyß !Ó!È, B` ^äyè`íÜ, !ç!` y Ùi, Óy`ìò
í, zm%k, Ü, ^ÍÓ° ~Ü, !è, ç!_ çy°# çy!i, ^í, •z ò-% , ò!Ó° ñ, Ü, ^ÍÓ° !l , òyçy, òy!ç , òyÓ° `ÍßfÓ° xyò%!Ü, #Ü, Ó° ^ñó° çlf
•zÇ°!ç° • zfiè, •z!u, Í° y ^Ü, yjòy!`ÍÜ, Óy!l!çfÜ, Ñ%!Óóy ≤Äòyl Ü, ^ÍÓ° l G • zflöy•y`ll Ü, °Ü, yÓ° äyl !Ü≈y`ÍrÓ° xl%Ü, ^òl-
xlf!ò`ÍÜ, !Ó !è ç ç`ÍÓÓ°`ÍÓ° Ó° Ñy•y`ll f çy• xyÓÁy`ÍßÓ° Ñ%lyÜ Ó, !k, òy!° ~ÓÇ° , òyÓ° `ÍßfÓ° ~z• Ó° Ü%ç ≤Äiy°#
, òÓ° Óí, ≈#Ü, y`Í° ÓòÓ° xyÓÁy`Íß , ò!Ó° ñ, •Í° - 20É4É13É7 , òÓ° Óí, ≈# ÑyÈ, y!È, ò çyßÜ, ài çy• xyÓÁy`ÍßÓ° , òÓ° çy• Ñy!
È, à1629 ÈüüüÈ 42añ !mí, #Í° çy• xyÓÁyß à1642 ÈüüüÈ 67añ çy• Ñ%y!` Üyl à1667 ÈüüüÈ 94 !á Èāñ çy• Ñ%°i, yl Ñy•z!
à1694 ÈüüüÈ 1722ā G çy• !mí, #Í° í, y•Üyß, ò !ÑÇ° yß`Íl Ó° !ßl- 20É4É13É8 ÑyÈ, y!È, ò ÓÇ° `ÍçÓ° , òi, l xTyòç çí, yΣ#Ó°
≤Ä!Üy`ìò≈ , òyÓ° `ÍßfÓ° , òÓ° ye`Üçy°# ÑyÈ, y!È, ÓÇÇ Ó!/çèθÓ° myÓ° y !Ó`ÍçE!i, xyÈ, àyl Ó° θç G i%, Ó° flò , òyÓ° Ñf!
Ó!È, B` xMÈ, ^Í° xy!ò, òi, f ≤Ä!i, ç, y Ü, ^ÍÓ° l- ~z ÑÜ!` !mí, #Í° çy• i, y•Üyß, ^í, òÓ° `ÍßyÓy!•#`li, ^lyàòyl Ü, ^ÍÓ° xyÈ, Ñy!Ó°
^ay`leÓ° ^li, y ly!òÓ° Ü%, !° äyl- ~z ly!òÓ° Ü%, !° äy`ÍlÓ° ^li, ^ìç !i, !l !à°çy•z ^ay`leÓ° ò° ò!i, xyçÓ° È, ^ÍÜ, , òÓ° y!çí,
Ü, ^ÍÓ° l- òy`làhfllyl ~ÓÇ° • zflöy•y`ll ly!òÓ° Ü%, !° x!È, lyl Ü, ^ÍÓ° l G xyÈ, àyl ÑlyÓy!•#`ÍÜ, , òÓ° y!çí, Ü, ^ÍÓ° • zflöy•yl
òā° Ü, ^ÍÓ° l- !Ó° y`lè, ly!òÓ° Ü%, !° !Ó° loy• òÜ`Íl Ófhfl! lyÜ, yÓ° ÑÜ!` !mí, #Í° çy• i, y•Üyß, ò ly!ò`ÍÓ° Ó° xl%, ò!fl!i, ^í,
i%, !Ü, ≈`ìòÓ° Ñ`ID° !%k, Ü, ^ÍÓ° , òÓ° y!çí, • l- i, y•Üyß, ^í, òÓ° ~z !lÓ%≈!k, i, yÓ° çlf ly!òÓ° • zflöy•y`ll ≤Äi, fyÓi, ≈l
Ü, ^ÍÓ° `Í° y•Üyß, ò`ÍÜ, !ÑÇ° yß!ä%, fi, Ü, ^ÍÓ° l ~ÓÇ° i, yÓ° flí`Í° !l`ÍçÓ° lyÓyÜ, , ò%e`i, i, #Í° xyÓÁy`ÍÜ, ly`ÍÜÙyè çy`Í° Ó°
ÜÓ° fyòy `òl- 1736 !á É ly!òÓ° , ò%lÓ° y!` i%, !Ü, ≈`ìòÓ° xye`Ü`i` Ü, ^ÍÓ° l ~ÓÇ° Óyàòyò òā° Ü, ^ÍÓ° l , òÓ° Óí, ≈# ÓSÈÓ° !
i, !l Ó° θçÓy!•#Ó° !ÓÓ° θ`Ík, x!È, lyl Ü, ^ÍÓ° l ~ÓÇ° òā°#Ü, i, , òyÓ° Ñf xMÈ, ° ^í`ÍÜ, i, y`ìòÓ° !Óí, y!i, i, Ü, ^ÍÓ° l- ly!òÓ°
Ü%, !° i%, Ó° ^flóÓ° !ÓÓ° θ`Ík, ÑÜÓ° y!È, lyl`xlyÜylf ÑyÈ, °f xç≈l Ü, ^ÍÓ° l ~ÓÇ° ~!Ó° È, yl G ~Ó° `ÍçÓ° θÜ xlòÜ, yÓ°
Ü, ^ÍÓ° l- 1736 !á É ly!òÓ° Ü%, !° i, i, #Í° çy• xyÓÁyß`ÍÜ, «, Üi, yä%, fi, Ü, ^ÍÓ° Üly!òÓ° çy•Ü`i, z, òy!ò òyÓ° i, ò)Ó≈Ü,
, òyÓ° `ÍßfÓ° !ÑÇ° yß`Íl i, z, ò`ÍÓçl Ü, ^ÍÓ° l- ~Ó° È, ^Í° , òyÓ° `ÍßfÓ° ÑyÈ, y!È, ò ÓÇ° `ÍçÓ° xÓßyl à`lè, - 20É4É13É9 ÑyÈ, y!
È, ò ÓÇ° `ÍçÓ° xÓòyl 1É çy• • zßÜy•z° ^Ü, Ó° Üyè ÓÇÇ ≤Ä!i, ç, y, i l`ñ Ñy!•i, f G !ç`Ü, °yÓ° , ò, ç, ^í, òyE!Ü, !SÈ`Í° l- Ü•yl çy•
xyÓÁy`ÍßÓ° Ó° yç`Íç Ó° yçòyl# • zflöy•y`ll flilyhs`Ó° i, •Í° ~ÓÇ° i, y ≤Äy`lä, fÓ° Ñ%Ó° Üf làÓ° #`li, , ò!Ó° ñ, •Í° - 2É
ÑyÈ, y!È, ò ÓÇ° `ÍçÓ° xlfylf xÓòyl !SÈ° li%, l , ò!Ó° Ü, "lyl` ç•Ó° !Ü≈y! Ü, Ó° y- çy• zßÜy•z° !ç!` y ÓÇÇ ≤Ä!i, ç, y, Ü, ^ÍÓ° i, y!
Óç`ÍÜ, Ó° yçòyl#`li, , ò!Ó° ñ, Ü, ^ÍÓ° l- 3É ÑyÈ, y!È, ò ÓÇ° `ÍçÓ° çyßÜ, Ó, @ , òyÓ° Ñf`ÍÜ, ~Ü, !è, ÑÜ, k, ^ò`Íç , ò!Ó° ñ,
Ü, Ó° yÓ° çlf fliy, òí, fÜ, °yÓ° , ò, ç, ^í, òyE!Ü, i, y, Ü, ^ÍÓ° l- fliy, òí, fÓ° #!i, ò%z òÓ° `ÍlÓ° !SÈ° , ò!Óè È, Ó!`ÍÜ! Ùß!çòñ
Ùyoyßyñ ÙyçyÓ° ~ÓÇ° x, òó° y, òó° • zÜyÓ° i, ^ÍÜ ò%à≈ñ ≤Äyßyòñ ÑÓ° y•zälyñ •yjøyÜ •zi, fy!ò- ~z z`Í`là , òyÓ° `ÍßfÓ°
fliy, ò`li, f ò-% í, z!Ü, È!≈ Ñy!òí, •Í° !l ÓÓ° Ç , ò!Ó° Ü, "lyñ x°çÜ, Ó° i G ~Ó!ä, e, f, ò!≈ lÜ, çy ÓfÓ•y`ÍÓ° G ä, Ó° Ü`!çá`ÍÓ°
^, òÒÑ`ÍSÈ!SÈ°- è, y!° myÓ° y • zÜyÓ° i, =!° ^çylÈ, i, •í, -

NSOU • CC-HI-04 219 4É ~ !%`Íà Ü, !lç`ñ Ü, yÓ° θ!ç`Ír`!á!Ó`ÍçE!i, ày!°ä, yä ≤Ä>li, ^li, í, zB`li, °yÈ, Ü, ^ÍÓ° - 5É 1598 !á
fiè, y`ÍΣ çy• xyÓÁyß Ó° yçòyl# • zflöy•y`ll flilyhs`Ó° Ü, Ó° ^Í° !ä, eÜ, °yÓ° ^Ü, w G flilyhs`Ó° i, •Í° ~ÓÇ° 1628 !á fiè, yΣ
, ò!≈hs` ÑyÈ, y!È, ò !ä, eÜ, °yÓ° !ÓÜ, yç à`lè, - Ü%ß!`Ü !ä, eÜ, °yÓ° flí!≈!%ä ÑyÈ, y!È, !ä, e!ç` ~ÓÇ° ~z !ä, eÓ° #`li, Ó°
òyÓ° Ü, G Óy•Ü, ài, i, y`ìòÓ° !ç`Ó° #!i, G Ó° ^ÍÓ° !Ó!fyß myÓ° y Ù%ß!`Ü !ä, eÜ, "ÍÜ, ÑÜ%lμ° Ü, ^ÍÓ° l- ~Í°`làÓ° ^ßÓ° y
≤Ä!i, È, y•`Í° l Ü, yÜy°i, zlj!`ÍÓ° lyò`ly`ÍÜ, Ü≤Äi, #`lá, fÓ° Ó° yÈ, y`Íl°`Ó° Óy•Í° - , ò!Ó° ^ìç`ÍEÍ Ó° y lyl° ^ñ ÑyÈ, y!È, ò !%`Íà
Ñy!•i, fñ !ç`Ü, °yñ ÑÇfl, ò!i, ñ òç≈lñ K, y!`ÓK, yl ä, ä, ≈yÓ° ^ «, ^le !Ó`ÍçE!i xÓòyl ^Ó° `Íà`ÍSÈ- 20É4É14 x`lè, yÜyl i%, !Ü, ≈
20É4É14É1 Ñj, ly ä, yàì, y•z Ü`ÍDy!°í`yl` x`lè, yÜyl i%, !Ü, ≈`ìòÓ° í, zayl à`lè, - Ùòf ~!ç!` yÓ° • zÓ° y!#Í° í, z, òçy!i, ^ìòÓ°
Ñ`ID° i, y`ìòÓ° !Ü!` a`lè, - ~!ç!` y Üy•z!`ÍÓ° ≤Ä`ÍÓç Ü, ^ÍÓ° ò#`ÍÓ° ò#`ÍÓ° i, yÓ° y`Íç%Ü, xyÜ#Ó° ^ìòÓ° flilyä%, fi,
Ü, ^ÍÓ° 14 çí, ^ÍÜ, Ó° ^ayí, , yÓ° !ò`ÍÜ, !l`Íç`ÍòÓ° Ñy!Äyçf ≤Ä!i, ç, y, Ü, ^ÍÓ° l- Óy•zçylè, y•z! Ñy!Äyè, ~ÓÇ° xyÓ° Ó° !
°È, y`ìòÓ° flilyä%, fi, Ü, Ó° y•z !SÈ° i, y`ìòÓ° í, z`Íjçf- x`lè, yÜyl i%, !Ü, ≈ Ñy!Äyçf 20É4É14É2 GßÜyl à1288 ÈüüüÈ 1326ā
x`lè, yÜyl Ñy!Äy`ÍçfÓ° ≤Ä!i, ç, y, y !•`Íß`ÍÓ° GßÜyl Ñy!Ü!Ó° Ü, x!È, lyl myÓ° y fl!#Í° «, Üi, y G ≤Ä!i, , ò!`Íç`ÍEÍ Ü, ^ÍÓ° l-
~zä, È ~ È !aÓ! Ó° ^ÍSÈ!`Íñ GßÜyl , ò, !lÓ#Ó° Ü`ìòf xlfí, Ü Ó, í Ó° yçf ≤Ä!i, ç, y, Ü, ^ÍÓ° l- i, yÓ° Ó° yç`ÍçÓ° ÑÓ≈`ìòç,
Ü, !i, c !SÈ° !@`ÄÜ, ^ìòÓ° !lÜ, è, •`li, Ó θsy xlòÜ, yÓ° Ü, Ó° y- ~z Ó θsy í, zò#Í° Üyl x`lè, yÜyl i%, !Ü, ≈ ç!_ Ó°
≤Äy!`ÍÜ, ^íw, ò!Ó° ñ, •Í° - i, ^ÍÓ° 1326 !á É GßÜyl ^Ó° yàye`yhs` •`Íl` Ü, i%, fÓÓ° í Ü, Ó° ^Í° i, yÓ° , ò%e xyÓ° äyl à1326
ÈüüüÈ 59ā ~ÓÇ° ≤Ä`Í, òÓè ≤Ä!Ü Ü%Ó° y`ìòÓ° à1359 ÈüüüÈ 1382 ā Ó° yçç Ü, y`Í° i%, !Ü, ≈ Ñy!Äy`ÍçfÓ° Ñy!±ßyÓ° i à`lè, - !
Ó`ÍçE!i, Ü%Ó° y`ìòÓ° xyÜ`Í° i%, !Ü, ≈ Ñy!Äy`ÍçfÓ° xy!ò, òi, f òy!l!`% Ó, ò!≈fhs` !Óhfl!i, °yÈ, Ü, Ó° ^Í° ò!ç, i, ò)Ó≈
•zí, z`ÍÓ° y`Í, òÓ° ^È, Ó`lày!°Ü, Üyl!ä, ^leÓ° , ò!Ó° Óí, ≈l Ñy!òí, •Í° -

71%

MATCHING BLOCK 248/308

SA Thesis for Sabitri Jhuri.pdf (D134558995)

Ü, ñ !•^İſ^İÖ G áfyİİ, xç≈l Ü, ^İÖ^İSÈ^İl- ~

É, yÓ^ſ^İp xyÓ^ Ó^İl^İñ İ, ÑyÓ^ , ò)Ó≈ſ)İÓ^ ^İòÓ^ x^İl^İÜ, Ó^ Ü^İl, y ^ſy^yİ^ Üy^İlÓ^ ſy!•, f G Ü, y^İÖfÓ^ ≤Ăİ, xl%Ó^ yà
!SÈ^ - ^òçÓyſ#Ó^ Ü^İđf İ, yÓ^ Ü, yÓfÓ^ ä, lyÓ^ áfyİİ, SÈİİ, ^İİ^ , ò^İİ, İSÈ^ - İİ, İ! K, y!İÖK, yİñ G !ç^Ü, yÓ^ İ, zòyÓ^
, ò, xT^İ, òyEİÜ, İSÈ^İl- İ, yÓ^ Ó^ yçcÜ, y^ İSÈ^ İ% , Ó^ İfİÖÓ^ xàyfiē, yl İ%à àAugustan Age ä - İİ, İ! ^Ü, Ó^ Üye
Ü, İfiē, fy!rē, ^İly, ò^İp z İİ^ñ ſyİÄy^İçfÓ^ ≤Ăöyl làÓ^ #^İİ, Üſİçòñ •yſ, òyİ, y^n ç^yòyÓ^ G , ò% !Ü≈yİ Ü, ^İÖ^İl- İ, ySÈyİ, , y
Ó^ áfyİ, lyÜy , òİ, İİ, Ó^ ſyÜy^İÖç İ, yÓ^ Ó^ yçòÓ^ Óy^İÖ^ à İē, İSÈ^n İy^İòÓ^ Ü^İđf !, òİÓ^ Óy^İİ^ ſ G !ſ!ò xy!^

100%

MATCHING BLOCK 246/308

W

Ó^ lyÜ !Ó^İçEİē, y^İÖ İ, z^İÖ^á^İlyàf- 20

É4É14É5 x^İē, yÜyl ſyİÄy^İçfÓ^ , òİ, İ^ſy^yİ^ Üy^İlÓ^ Ü, İ%, fÓ^ , òÓ^ ^İl^İÜ, x^İē, yÜyl ſyİÄy^İçfÓ^ o8İ, xÓ!İ, ä^İē, -
, òİ, ^İlÓ^ •zİ, •yſ ~Ü, İò^İÜ, ^İÜ! ò#â≈ñ ^İ, Ü! z İSÈ^ É%, °y!hs^ ~Óç xÓçfΩ, yÓ# Üy≈^İÓ^ É, y^İÖ^ ò#İ≈ - ÚÚſ%İ, yl
^ſy^yİ^ Üyl İSÈ^İl ≤ĂİÜ òççl x^İē, yÜyl ſ%İ, y^İlÓ^ Ü^İđf ſÓ≈^İçEİ ~Óç ſÓ≈^İçEİ - ÚÚ ~É, yÓ^ ſ^İÓ^ ~z, İ, z! ^İē, İly≈ñ
Ü, yÓ^ İ Ü, yÜ!İ, ſ%İ, yl ^ſy^yİ^ Üy^İlÓ^ , òÓ^ ^İl^İÜ, x^İē, yÜyl ſyİÄy^İçfÓ^ , òİ, ^İlÓ^ ſ)ä, ly •İ - ~z , òİ, ^İlÓ^ Ü) İ^İÖ^İçEİ
Ü, ^İl^İÜ, İē, Ó^ yç^İlİ, Ü, Ü, yÓ^ İ!SÈ^ ≤ĂİÜ İ, ñ ^ſy^yİ^ Üy^İlÓ^ x!òÜ, yçç İ, z_Ó^ y!òÜ, yÓ^ # İSÈ^İl xÜ, Ü≈İfñ x^İlyàfñ !
Ó^yſ!≤Ăİ^ G •zİwİ^ @^Äñfİl - ^ſy^yİ^ Üy^İlÓ^ , ò%e G İ, z_Ó^ y!òÜ, yÓ^ # Ú^İçy@^Äñfİl ^ſ!ÜÜ àSalim the Sot ä ly^İÜ , òİÓ^ !
ä, İ, İSÈ^İl- !mİ, #^İ, ñ x^İē, yÜylàİ •zİ, z^İÖ^ç#İ^ ſyİÄyçf ≤Ăİ, İ, y Ü, ^İÖ^ •zİy^İÜÓ^ •zİ, •y^İſÓ^ ſÓ≈Ó, İ^Ó^ y^İçfÓ^ x!
ò, òİ, •İ^ñ !Ü, v ~z İÓçy^ ſyİÄy^İçf ^Ü, w#İ^ çyſ! ſ%İ, É, y^İÖ^ , òİÓ^ ä, y^lyİ^ ſ«Ü, •İ! - ~Ü, yÓ^ ^İ xE, fhs^Ó^ #İ
^ày^İlyà G xſ^İhs^y^İÉİÓ^ É, ^İp ſyİÄy^İçfÓ^ flly!İ c G !lÓ^ y, ò_ y, İÓ!ä^İ, •İ - İ, İ, #İ^İ, ñ ^Eİyİ, , ç çİ, yΣ#^İ, ^Ó^ ^İſſſy G
òÜ≈#İ^ ſçfl.ÖİyÓ^ xy^İ@y^İlÓ^ É, ^İp •zİ, z^İÖ^ y^İ, ò^ İlÓçyàÓ^ İlÓ^ ſ, İ, T^İ^ ~Ó^ ſ^İD ſÜyl İ, y^İp ä, ^İl, , òy^İÖ^ İl Ó^İp G
x^İē, yÜyl ſyİÄy^İçfÓ^ !lÓ^ ſ^İk, İ! fiē, yl •zİ, z^İÖ^ y^İ, òÓ^ ≤Ăİ, ^İÖ^ yò
222 NSOU • CC-HI-04 à^İ, , G^İē, - ≤Ăy•zİ İly≈•z Ó^İlñ ÚÚÜòfİ%à ^İl^İÜ, xyò%İÜ, İ%^İà İ, z_Ó^ ^İ İ%, Ó^ flò
•zİ, z^İÖ^ y^İ, òÓ^ ſ^İD İ, y^İ!Ü^İİ^ x@^İſ

100%

MATCHING BLOCK 247/308

W

Ó^ •^İl, , òy^İÖ^İl- ä, İ%, İ≈İ, ñ ~°

yl Ó%Ü, Ó^İlñ ÚÚ^ſy^yİ^ Üy^İlÓ^ , òÓ^ •zİ, z^İÖ^ y, ò G x^İē, yÜyl ſyİÄy^İçfÓ^ Ü^İđf xä, °yÓfllyÓ^ ſ, İ, T^İ^ - Ü, yÓ^ İ İ%, !
Ü, ≈Ó^ y •zİ, z^İÖ^ y, ò#İ^ İ, zİſ^İ, İ%k, ^Ü, Óç^ xyl^_ Ü, Ó^ ^İl, , òy!Ó^İl- , òMÈ, Ü, ñ ^ſy^yİ^ Üy^İlÓ^ , òÓ^ İ%, İÜ, ≈ ſyÜ!
Ó^Ü, Óy!•l#Ó^ ç!_ ^y, ò^ , ò^İl, İy^İÜ, - İ%, İÜ, ≈ ^İÖÓ^Ó^ !Óİē, ß^ Ó^ yçf ç^İİ^ ſy^yİ^ İ, y Ü, ^İÖ^ ñ ~Ü!Ü,
Ü, İfiē, y!rē, ^İly, ò^ àá^İp ſy^yİ^ Ü, ^İÖ^İSÈ^n !Ü, v ^E, İſ#İ^ G flòfy!ç çy!İ, Ó^ Ü^İl, y İ%, İÜ, ≈ àİ ſÜ%oy!E, İy^İl xlE, fhfİl İSÈ^
~Óç İ, yÓ^ y ~Ü, İē, ç!_ çy^# ^İÖÓy!•l# äē, ^İl Ófİ≈ •İ - Eİä, İ, x!≈^İlİ, Ü, !òÜ, ^İl^İÜ, !Óä, yÓ^ Ü, Ó^ İ^İp ≤Ăİ, #İ^Üyl
•^İÖ^ İñ ſÜ@^Ä x^İē, yÜyl Ó^ y^İçf Ü, !EİÜ, y!≈ G !ç^İÓ^ xl@^ÄſÓ^ İ, y G Üòfİ%à#İ^ ÓfÓflly!^ xl≈^İlİ, Ü, !Ó, òİ≈f^İl^İÖ^
ſ, İ, T^İ^ - ſEÜ, ñ İ%, İÜ, ≈ ſyİÄy^İçfÓ^ , òİ, ^İl xlfiē, Δİ^yÓ^ Ü^İl, y Ó^ y!çİ^ yG ſy±ſyÓ^ İ myÓ^ y xy@^Äyſl l#İ, ä, İÓ^ İ, y!≈
Ü, ^İÖ^ ñ ~Ó^ É, ^İp x^İē, yÜyl ſyİÄy^İçfÓ^ , òİ, ^İlÓ^ ſ)ä, ly •İ ~Óç İ%, Ó^ flò Ü•zİ, z^İÖ^ y^İ, òÓ^ Ó^ ſ@ç Óf!_ ä“Sick
man of Europe” ä ly^İÜ xlE, İ, İ, •İ - ≤ĂİÜ !Óy^İ%İk, , òÓ^ y!çİ, İ%, Ó^ ^İflòÓ^ ſ^İD !Üeç!_ Óà≈ ^İē, ^İÖ^ Ó^ ä%, !_
á1920ä flly« , Ó^ Ü, Ó^ İ^İp İ%, İÜ, ≈ ſ%İ, yl Eİä, Ü, jøð ~z ä, İf G x, òÜylçlÜ, ſ!ſ, flly« , ^İÖ^ Óyòf •İ - 1922 İá É İ%, İÜ, ≈
, òy≈y^İÜrē, İ!äyÉ, ^İl, Ó^ Ü^İl, y Ó^ ≤Ăyä, #l •zİy!Ü ≤Ăİ, İ, y!Ü, !Ó%Æ Ü, ^İÖ^ İ%, Ó^ flò ~Ü, İē, ≤Ăçyİ, ^İſf , òİÓ^ İ,
Ü, ^İÖ^ İó , ò^İÖ^ xÓçf 1923 İá fiē, y^İΣ^fy^İſ^İlÓ^ ſ!ſ, flly« , Ó^ myÓ^ y !Üeç!_ Óà≈ İ%, Ó^ ^İflòÓ^ ^E, Ó^ İ!y!Ü,
ſ#Üy^İÖ^ äy , ò%İl!≈ò≈yÓ^ İ Ü, ^İÖ^ İ - İ%, Ó^ flò İÜ, İ%İk, Ó^ «, İ, , òÓ^ İ^İl^İÜ, ^Ó^ •y•z ^òçl^ y •İ - xÓçf Ü^hfllyÉ, y
Ü, yÜy^ , òyçyÓ^ ~Ü, İ, ä, ^òçyđ^İyòñ Ü) ē, ^İlİ, Ü, ò« , İ, y G ſyÜ!Ó^ Ü, ^ÜòyÓ^ çl f İ%, Ó^ flò òÁç^İſÓ^ •yİ, ^İl^İÜ,
Ó^ «, y , òyİ - 20É4É14É6 x^İē, yÜyl ſçfl.Öİ, İ, Ó^ xÓòyl lyly òç ~Óç lyly çy!İ, Ó^ !Ü^İl ſjòj≈İ, y ^ , ò^İl^İSÈ İ%, İÜ, ≈
ſçfl.Öİ, - ~Ó^ Ófy!Æ ^İÜ! lÓçy^ !SÈ^n ^İ, Ü! ~Ó^ ~Ó!ä, ef- , ò!Yä, Ü ~!çİ^yİ^ xyſyÓ^ xy^İä z İ%, İÜ, ≈Ó^ y , òyÓ^ ^İſfÓ^
Üyl% ^İÉİÓ^ ſ

95%

MATCHING BLOCK 249/308

W

çflò^İç≈ xy^İſl- İ, yÓ^ Ü, ySÈ^İl^İÜ,

i% !Ü, ≈Ó y !c° ~íc° #ñ Ó ù fÓ ä, ly, ðk, !i, ^c^lä - xyÓyÓ Ó ycyÓ , ðö^Ü, Ù!•Üy!ßfi, Ü, Ó yÓ Ó yç~ll!i, Ü, , ðyè, G
^ll - ÷ð% i, y•z ll ^ ßÓy G xD#È), i, Ü, Ó yÓ =iG @^Ä•i Ü, ^iÓ !SÈ° - Ù)ri, Ó *^iÜÓ ßy°çÜ, ^iÓ Üyðf^iÜ
Óy•zçylè, y•zll^iÓ ßjò^iÜ, ≈ cylyÓ ß% ^llÿa •i i% !Ü, ≈ ^iÓ - •zßyÜ ð^iÜ ≈ ð#« y ~Óç xyÓ !Ó È, yÉly !ç« yÓ , ðÓ
xyÓ !Ó ~Óç , ðyÓ !ß È, yÉly ^iÜ, ðÜ≈ñ !ÓK, yln xy•zll ~Óç ßy!•li, f •yçyÓ •yçyÓ !ðç≈l G í, z, ðÜy @^Ä•i Ü, ^iÓ i% !
Ü, ≈Ó y - i% !Ü, ≈ È, yÉly^iÜ, , ðiÓ ÷k, Ü, Ó ^li, ßj±li, í, z^iòfyà# •^ll^iSÈl çyi, #^i, yÓyò#Ó y - !Ü, v ~•z í, z^iòfyà
ß^l~¥G i% !Ü, ≈ È, yÉly^i xyÓ !Ó G , ðyÓ !SÓ ~•zßÓ !ðç≈l ^ÓÑ^lä, xy^iSÈ - i, ^iÓ !i, !è, í, z^iÓ^á^llÿaf ^« ^le
x^iè, yÜyl^iÓ xÓðyl !SÈ° ~Ü, yhs^È, y^iÓ i, y^iÓ !lçfl - ~•z !i, !è, ^« e • Ó y^T... cyllñ fliy, ði, f ~Óç Ü, !Ói, y -
20É4É14É6É1 Ó yçÜ, #^i ≤Äli, ç, yl, ð)Ó≈Ói, ≈# ^Ó yÜyl ~Óç xyÓÁy!ßò ßyÁy^içfÓ Ü^li, y x^iè, yÜyl ßyÁy^içfÓ ä, !
Ó e !SÈ° Ù)ri, ßyÜ!Ó Ü, - ÷ð% ≤ÄçyÜ, °fyi ll ñ x^iè, yÜyl çy^iÜÓ ≤Äðyl í, z^içf !SÈ° Ó y^i^T...Ó Ü, °fyi - Ó y^i^T...Ó
Ü, °fyi^iÓ xli ≈ Ó y^i^T...Ó Ù)ri, ≈ ≤Äi, #Ü, ß% i, ylÈÜ è á!È, yÓ Ü, °fyi - x^iè, yÜyl ≤ÄçyÓ y !SÈ^i lyly çy!i, Ó
xyÓ^Ó#^i ñ !ßÓ^i ñ •zÓ y!Ü, ñ !ÜçÓ^i ñ ÓyÓ≈yÓ ñ Ü%, ð≈ñ xy^iÜ≈l#^i ñ flÿÈ, ñ !@^ÄÜ, •zi, fy!ò - !Ó!È, ß^È, yÉlyñ
ðÜ≈ G ç#Ólíveyi^ ~•z Üyl% ^iÉiÓ y GßÜy^iÜÓ i, ^iÓ y^i^iÓ^Ó « Üi, y! ~Ü, •^ll^iSÈ° -
NSOU • CC-HI-04 223 çyßÜ, Ó y !l^iç^iÓ^iÜ, í, zßÜyl!ñ GßÜyl° Óy x^iè, yÜyl !^

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ß^iÓ í, z^iÓ^á Ü, ^iÓ ^iSÈl - i% !Ü, ≈Ó

y li, !òl çyßÜ, ^iÓ ^iSÈñ i, i, !òl i, yÓ y ßyÁyçf xy!ò, ði, f !ÓhfllyÓ Ü, ^iÓ ^iSÈ !Ü, v ßçáfy°á% !•^i^iÓ xyÓ^Ó È) á^li,
Ä, ð!^iÓ!çÜ, i, yÓ ^Ü, y^illy ^ä, <Ty, Ü, ^iÓ !!! - !Ü, v !l^içÓ ð° È, yÓ # Ü, Ó ^li, i, yÓ y ^Óç Ü, ^iÜ, !è, , ðö^i« , ð ^ll
^iÜl xÜ%ß!Ü !Ü!•y^iÓ !ÓÓy•Ü, Ó yñ ≤ÄçyÓ y •zßyÜ ðÜ≈ Óy i% !Ü, ≈ È, yÉly @^Ä•i Ü, Ó ^i° ~Óç Ó yçòÓ Óy^iÓ
^lyàðyl Ü, Ó ^i° i, y^iÓ ßjòli≈ lyà!Ó Ü, c ≤Äòyl Ü, Ó y ÈÜÈ •zi, fy!ò - x, ðÓ !ò^iÜ, x^iè, yÜyl xyÜ^i° xlf xMÈ, ° ^iÜ,
K, yly^ißjÉ^i xyÿy^iÓÜ, ^iÓ ßçáfy !SÈ° ^i^i^T - i, y^iÓ ^lyÓy!•# G ≤Äçyß!Ü, Ü, y^iç !l^iÿà Ü, Ó y •i, - ~•zÈ, y^iÓ
ÓySÈy•z Ü, Ó y xÜ%ß!Ü !Ü!•y^iÓ ^iÓ ^iç °yà^illy •i, - x^iè, yÜyl i% !Ü, ≈ Ó y^i^l•z ^Ü, y^illy ^òç çl^
Ü, ^iÓ ^iSÈ - i, ál•z ßáylÜ, yÓ ßÓ y ≤Äli, È, y^iÓ ÓySÈy•z Ü, ^iÓ i, y^iÓ Ó yçðyl#^li, !l^i ~^iSÈ -
Ó yçðyl#^li, i, y^iÓ •zßyÜ ð^iÜ ≈ ð#« y ^ògí y •i, - i% !Ü, ≈ ^iÓ xyòÜ, y! ðyÓ ß^iD, ðiÓ !ä, i, Ü, Ó y •i, -
~•zÈ, y^iÓ i% !Ü, ≈ ßyÁyçf^iÜ, xyÓ G ^àÓÓ Óy!ßfi, Ü, ^iÓ ≤Äà!i, Ó , ð^i ll !l^i^i ^i^i, ÓfÓ•yÓ Ü, Ó y •i, ~•zßÓ !
È, ^iÓ!ç ≤Äli, È, y^iÓ - ßyÓ Ü, y!çl^i ñ !@^ÄÜ, xyÓy!l^i ñ flÿÈ, ñ •zi, y#^i ~Ü!Ü, xy^iÜ≈l#^i Ó yG í, zFä, , ð^iò xyß!
!SÈ^i - ÷ð% i, y•z ll ~^iÓ Ù^iðf^iÜ, í, z^iÜ, í, z^iç#Ó ÈÜÈG !SÈ^i - 20É4

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É15 í, z, ðçç•yÓ , ðiÓ ^iç^iÈi Ó°

y lyi^
ln Ü%ß!Ü ßj±ðyl !Óÿ^yß Ü, Ó i, ^iñ Ü%ß!Ü ≤Äçyß!Ü, Ü, i, ≈c^iÜ, !l^iÿà Ü, ^iÓ xyÖy• ~Óç çÓ^i #^i^i, Ó !l^iò≈^iç
ðÜ≈#^i !#li, ßÜ)• , ðiÓ ä, y!ri, •i - Ùfy: G^i^i Óy^iÓ^Ó ð, !kTÈ, !D xl%lyl^i # Üðf≤Äy^iä, fÓ Ü%ß!Ü çyßÜ, Ó y Üyß!Ü
≤Äçyß!Ü fÓfliy ≤Äli, ç, y G í, zß^i, ßyò^iÓ ~Óç ßyÜ!Ó Ü, Ü, y!≈yÓ!Ó í, zß^i^iÓ ß% i, y^iÜÓ Óf!_ ài, !l^iò≈c G
Üi, yÜi, Ü, y!≈Ü, Ó # •i, - ÷ð% i, yG ll !l^iÓç çy, yΣ# ^iÜ, ~Ü, !Óç çy, yΣ# , ði≈hs^ Ü%ß!Ü çl^i^iÓ xyl%ài, f ÷ð% ß
°i, yl^iÓ xyòç≈ Óy ^Üy•Üi Óf!_ ^içÓ !lÜ, è, ≤Äò!ç~i, •i, ly ÓÓ^ç ~Ó , ðiÓ^i, ≈ , ð%Ó flÖyÓ Óy È, !i, í, zÈ, !
Ü, yç Ü, Ó i, Ü, yÓ^i, yÓ y•z !SÈ° •zßy^iÜÓ Ó « Ü, - !l^iÿà, i, z, ≤ÄÿçyÓ# !ÓÈ, yà ÈüüüÈ Ü, à≤Ä^iÿçÓ Üyl 2à 1É ß
°i, yl !%à Ó^i, Ü, # ^Óy, / 2É xyÓÁyß# ð Ó yçÓç^içÓ xð#^i ÜÜ%°i, ylÜÜ í, z, ðy!ðè, ≤ÄiÜ ^Ü, yl Ó yçÓçç , ðyl / 3É
^flò^i flÿð#i í, zÜy•zll y Óçç ^Ü, Ü, ^iÓ ≤Äli, ç, y Ü, ^iÓ / 4É xyà°Ó# Óçç ^Ü, Ü, ^iÓ ≤Äli, ç, y Ü, ^iÓ / 5É xyÓÁyß#
ßyÁy^içfÓ È, y, ^iÓ !%^ià à^i, Gè, y ä, yÓ !è, Ó yçÓç^içÓ lyÜ ^a - 6É ßyÜy!ò Ó yçÓçç ^Ü, ylyl^i Ó yçç Ü, Ó i, /
i, y^iÓ Ó yçðyl#Ó lyÜ Ü, # / 7É !ò!è, ß% i, yl ßyÁyçf^Ü, Ü, ^iÓ ≤Äli, ç, y Ü, ^iÓ /

224 NSOU • CC-HI-04 8É xyÓÁyſ#ò á!°É, y Ü, y•zÜ ð Ü, l i%, lã ° ðà ðÜ, ≤Ãÿã, f G ≤Ãÿ, # ðã, f Ó ð ſ%î, yl í, z, ðy!ð ð ðV9É !lçyÜÈÜÈÏ, z°ÈÜÈÜ%Ü, ð Ü, !SÈ ðV10É !ò!ÖÓ ð ſ%î, y! ſyſÿçf ð Ü, Ü, ðÖ ≤Ãÿ, ç, y Ü, ðÖ V11É !ò!ÖÓ ð ſ%î, y! !% ðã ð Ü, yl ð Ü, yl Ó yçÓÇç Ó yçç Ü, ðÖ ðSÈ%12É ðã, !Dſ áNy ð Ü, !SÈ ðV13É ðÜyD° ſyſÿçf Ü, ð ð ðã!ò!ÖÈ, ç, ð ð /Ü, # Ü, #/14É ð Ü, Ó °. ð Ü, !SÈ ðV15É •zſy ðÜÖ ° z!i, •y ðſ ð%!è, e #i, ðyſ Ó yçÓÇ ðçÓ ð lyÜ Ó– 16É ÜyÜ%Ü, e #i, ðyſ Ó y Ü, ð ð ðã!ò!ÖÈ, ç, ð ð G Ü, # Ü, #/17É Óy!Ó ð yÜ%Ü, Ü, y ðãðÓ Ó y •ſ/18É Óy!Ó Ü, ÜyÜ%Ü, ðãðÓ ð Ü ðãðÓ ð Ü, ç, ðã!Ü ſ%î, yl í, z, ðy!ð, ðy! ðç ð Ü, yl á!°É, yÓ ð Ü, ySÈ ð ðÜ /19É Ó%Ó ð ç ÜyÜ%Ü, ðç ðçÓ ð ðyè, Ü, ç, ç ſ%î, yl Ü, ç, ÓSÈÓ ð yçç Ü, ðÖ ðV20É, ðyÓ ð ðſfÓ ſyÈ, y!È, ð Óçç ð Ü, Ü, ðÖ ≤Ãÿ, ç, y Ü, ðÖ V21É çy, ð y•Üyſ ð, ðÓ ðÓ Öy ðÖ xyäi, ð%ç! !Ö ð!ç ð! ði, Ó ð lyÜ ðã– 22É ð Ü, yl, ðyÓ ð!ſÜ, ſ%î, yl ð y!Ó ç ð ðÜ, Ü, yſy, z ðÜ Ó yçôyl# flylyhs ðÖ ð, Ü, ðÖ ð ðç ð Ü, V23É x ðè, yÜyl i%, !Ü, ð ðã ð ≤Ãÿ, ç, z ðçf Ü, # !SÈ%24É GſÜyl ð Ü, !SÈ ðV25É Üyç=ðy! ÓÜ, !% ðk, Ó ð =Ó ðç ðã– 26É ð Ü, yl x ðè, yÜyl ſ%î, yl •zyoÜ í, z, ðy!ð ð Ü, l! ð ð!SÈ ðV!ÖÈ, yà ÈüüÈÈ à ðã ð ðÿçÓ ð Üyl 5ã 1É ſ%î, yl ç ſ!è, Ó ð í, zayl G •z!i, •yſ ðjõ ðÜ, ð ðy•y çyl ðã– 2É Ira M. Lapidus ð ſ%î, y! !% ðã!Ü, ð ðã, yÓ ð, ðÿ=ÿ ð ð!ÖÈ, ç, ð Ü, ðÖ ð ðSÈ ð, y Ófyáfy ſÜ, y ðÖ ðã– 3É è, #Ü, y ðã Ó!ÿ!•ò Óççñ aç!# Óçç 4É ðſç%Ü, ſ%î, yl Üy!Ü, çy ðÖ Ü, ç, ç, ç ðã– 5É ðſç%Ü, Ó yçÓÇ ðçÓ xÓðyl ðã–

NSOU • CC-HI-04 225 6É ð Ü, Ó ð ðÜ, ç, ç ðã– 7É ÜyÜ%Ü, ſ%î, yl Óy ð ð yÓy ðſ=Ó ð Ü, ç, ç ðã– 8É ſyÈ, y!È, ð Óç ðçÓ xÓðyl ðã– 9É x ðè, yÜyl ſçfl, Ö! ð, Ó xÓðyl ðã– !ÖÈ, yà ÈüüÈÈ à ðã ð ðÿçÓ ð Üyl 10ã 1É ÜyÜ%Ü, Óç ðçÓ xÓðyl ðjõ ðÜ, ð ðy•y çyl ðã– 2É ſyÈ, y!È, ð ſ%î, yl •zſyÜ çy ðÖ Ü, ç, ç, ç Ói=ly Ü, ðÖ y– 3É ſyÈ, y!È, ð ſ%î, yl çy• ð y•Üyſ ð, ðÓ Ü, ç, ç, ç ðjõ ðÜ, ð ðy•y çyl í, z ðÖ ð Ü, ðÖ y– 4É ſyÈ, y!È, ð ſ%î, yl çy• xyÓÁy ðſÓ ð Ü, ç, ç, ç ðã– 5É ÜyÜ!i, ð ſy ð ð Üyl ðjõ ðÜ, ð ðy•y çyl í, z ðÖ ð Ü, ðÖ y– 6É x ðè, yÜyl ſyſÿçf ÓçfÓ, ð, ð, ðÜ, yÓ ð Ófyáfy Ü, ðÖ y– !Ü=ÿ!ã, ð, ç, ð ð ðã!ö, ðO# 1É ð Ü, É xy°#ñ •zſy ðÜÖ ° z!i, •yſ ð, ð%Ü%≈oiñ xy!ç!ÿ ÓÜ, !í, ç, ðyñ Óyç°y ÓyçyÓ ð ð, yÜ, yñ 2002– 2É !É, !°, ðÈ ð Ü, È !•Rñ xyÓ ð çyl!i, Ó ° z!i, •yſ ð, ð%Ü%≈oiñ xy!ò ðÜ, Ó yòyſ=ñ Ü, Ö, y!i, yñ 2016– 3É Ira. M. Lapidus. A History of Islamic Societies. Cambridge University Press. Cambridge, 1988. 4É Ira M. Lapidus– Sultanates and Gunpowder Empires, Essay in The Oxford History of Islam, Edited-John. L. Esposito, Oxford University Press, 1999. 5É Encyclopedia of Islam and the Muslim World. Rpt. Editor-Richard. C. Martin, Vol.-1 2003. 6É ſfyÓ ð ð ð ð xyÜ#Ó xy°#ñ ~ çè, ~ !•fiè, ð xÉ, ſfyÓ ð y!™ſ xyÓ ð çyl!i, Ó ° z!i, •yſ ð ð, ç, ç, ç ð ð Ü%oiñ Óyç°y ÓyçyÓ ð ð, yÜ, y ð 2018– 7É ð ð ð Üy•yÜ%ò% •yſyñ •zſyÜ G xyò%!Ü, !Óÿ ð ð, ð%Ü%≈oiñ í, z_Ó ð ð ð ð ð çyçl#ñ Óyç°y ÓyçyÓ ð ð, yÜ, yñ 2013– 226 NSOU • CC-HI-04 ðÜ, Ü, È21 □□□□□ ðÜ=ñ! !ÖÜ, yç ≠ ç!Ö ð ð, ð!Ü, y ðç ð%!È, Óyò àè, l 21É0 ≠ í, z ðçf 21É1 ≠ ç!Ö ð ð, ð Shariah à 21É1É1≠ ð!ã, ly 21É1É2≠ ç!Ö ð ð ð ð, Ó x!≈ 21É1É3≠ ç!Ö ð ð ð ð, Ó ≤Ãÿ ð yçl# ð ð, y 21É1É4≠ ç! Ö ð ð ð ð, Ó í, z, ðſ 21É1É4É1≠ xy°ÈÜÈÜ%, Ó xyl 21É1É4É2≠ Ü%, Ó xyl ſçÜ, ð 21É1É4É3≠ Ü%, Ó xy ðÜÓ ≤Ãÿ ð yçl# ð ð, y 21É1É4É4≠ ſ%ß y, 21É1É4É5≠ y!òſ ſçÓ «, ð 21É1É4É6≠ y!òſ ſç@ ð ð ð ð •z!i, •yſ 21É1É4É7≠ y!òſ ðÜ ð!ÖÈ,

25%	MATCHING BLOCK 252/308	W
ð ð ð, w 21É1É4É8≠ •zçÜy 21É1É4É9≠ •zçÜyÓ ð í, z, ç, ðy!_ 21É1É4É10≠ !Ü, ð yſ 21É1É4É11≠ •zçyl!i, •yò 21É1É5≠ !È, Ü, y• 21É1É5É1≠ •ylyÈ, # Üyç•yÓ 21É1É5É2≠ Üy!Ü, Üyç•yÓ 21É1É5É3≠ çy ð ð, ð ð # Üyç•yÓ 21É1É5É4≠ •		

yj!°# Üyç•yÓ, ðÿ=ÿ!È ÜÈ7
 NSOU • CC-HI-04 227 21É1É6≠ !

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Ó!È, ð x!òÜ, yÓ ð G Ü, ç, ç Óf 21		

87%	MATCHING BLOCK 254/308	SA CC-HI-01.pdf (D149041884)
É1É7≠ í, z, ðſç•yÓ 21É1É8≠ !Ü=ÿ!ã, ç, ç ð ð çyó°# 21É1		

É9≠ !Ü=ÿ!ã, ç, ç @ ð ð ð, ðO# 21É 2 ≠ !Ü•ly ðMihna à 21É 2É 1 ≠ ð!ã, ly 21É 2É 2 ≠ Ü%î, y!ç°y ðÜ=Üi, ≠ 21É 2É 3 ≠ Ü%î, y!ç°y ðÜ=Ü ð ð ð ð, Ó í, z, ðÓ ð!ÖÈ, ð ð ç=ðÜÓ ≤Ãÿ, yÓ 21É 2É 4 ≠ Ü%î, y!ç°y Üi, Óyò 21É 2É 5 ≠ !Ü•ly G ð ð ð, ç, ç ðÜÓ ð Ü, yÓ ð ð 21É 2É 6 ≠ !Ü•lyÓ ð ð ð, yÓ 21

87%	MATCHING BLOCK 255/308	SA CC-HI-01.pdf (D149041884)
É 2É 7 ≠ í, z, ðſç•yÓ 21É2É8≠ !Ü=ÿ!ã, ç, ç ð ð çyó°# 21É2		

É9 ≠ !ÍÓ≈y!ä, i, @ "Äsi, ðO# 21É 3 ≠ %!É, Óyò àSufism ä 21É 3É 1 ≠ %!ä, ly 21É 3É 2 ≠ i, yÿyí, zÉ, Ü, #/ 21É 3É 3 ≠ %!É, ç "ÏΣÓ" xì≈ 21É 3É 4 ≠ %!É, Óy "ÌòÓ" í, zí, ð!_ 21É 3É 5 ≠ %!É, Óy "ÌòÓ" °«, f 21É 3É 6 ≠ xí, #!wí, "ð "ÌÓ" =iyÓ!° 21É 3É 7 ≠ %!É, Óy "ÌòÓ" e "Ú!ÓÜ, yç 21É 3É 8 ≠ ^flö! G, öyÓ "Ïf %!É, Óyò 21É 3É 9 ≠ %!É, Ó "hflÍÓ", ð!Ó e "Ûy 21É 3É 9É 1 ≠ ç! Ó "Í, 21É 3É 9É 2 ≠ i, !Ó "Ü, i,

228 NSOU • CC-HI-04 21É 3É 9É 3 ≠ Ûy "ÍÓ "É, i, 21É 3É 9É 4 ≠ •Ü, Ü, i, 21É 3É 10 ≠ %!É, Óy "ÌòÓ" Û)°(#!i, %!Ü) • 21É 3É 10É 1 ≠ i, GÓy äx!%i, y, ää 21É 3É 10É 2 ≠ i, yGí "yE%, ° à!É, ≈Ó "ç#°i, yä 21É 3É 10É 3 ≠ , ð!Ó "Ói, ≈l 21É 3É 10É 4 ≠ %!Ó " ä "òÓ "fä 21É 3É 10É 5 ≠ ~ä°yÿ ä, ð!Óeí, yä 21É 3É 10É 6 ≠ !çÜ, Ó " aflØÓ "fä 21É 3É 10É 7 ≠ ^çyÜ, Ó " äÜ, i, K, i, yä 21É 3É 10É 8 ≠ Ü, yç äxi, #!wí, x!%È), i, ä 21É 3É 10É 9 ≠ %Çà#i, 21É 3É 10É 10 ≠ É, yly G ÓyÜ, y 21É 3É 11 ≠ ÚÉ, ylyÜ G ÚÓyÜ, yÜ %!Ï "Ï, %!É, Óy "ÌòÓ" Üi, 21É 3É 12 ≠ %!É, "ÌòÓ" i, !Ó "Ü, y 21É 3É 12É 1 ≠ Ü, y "ÌòÓ "Í y i, !Ó "Ü, y ≠ 21É 3É 12É 2 ≠ ^ÿy•Ó "yGí "y!ò≈í "y i, !Ó "Ü, y ≠ 21É 3É 12É 3 ≠ !ä, !ç! "y i, !Ó "Ü, y 21É 3É 12É 4 ≠ lÜ, çyÓ!@! "y i, !Ó "Ü, y 21É 3É 12É 5 ≠ çy i, y!Ó "Í y i, !Ó "Ü, y ≠ 21É 3É 13 ≠ %!É, Óy "ÌòÓ" =Ó "8c 21É 3É 14 ≠ %!É, Óy "ÌòÓ", ði, l 21

87% **MATCHING BLOCK 256/308** **SA** CC-HI-01.pdf (D149041884)

É3É15 ≠ i, z, ðÿç•yÓ " 21É3É16≠ !ÍÓ≈y!ä, i, ≤Äÿ, yÓ°# 21É3

78% **MATCHING BLOCK 257/308** **SA** CC-HI-01.pdf (D149041884)

É17≠ !ÍÓ≈y!ä, i, @ "Äsi, ðO# NSOU • CC-HI-04 229 21É0 í, z "Ïçf ~•z ~Ü, Ü, , öy "Ëé, Ó "

Ûyðf "ÛÜ !ç«, y!≈#Ó "y Û%ÿ!°Ü %hs "yl "ÌòÓ" ðÜ≈#Í " ç#Ó "íl çÓ " #Í " "Ï, Ó " xì≈ñ ≤Ä "Ï "yç!#Í "i, y G !Ó!É, ß " í, z!ÿ %!Ï "Ü, ≈ xÓäi, • "ÍÓ- • xyÓÁy%#ò Ó "y "Í<T... !Ü•ly ≤ÄÖi, ≈ "ÌÓ " Ü, yÓ " l G ≤ÄÉ, yÓ

75% **MATCHING BLOCK 258/308** **SA** CC-HI-01.pdf (D149041884)

xy "Ï°yä, ly Ü, Ó "y í, z, ~Ü, "ÛÜ, Ó " x, ðÓ " í, z "Ïçf- • %!

É, Óyò lyÜÜ, Ó "•ÿfÜ! " xyðfy!dÜ, xy "Ï@y " "ÍÓ " í, zí, ð!_ ñ Ü)°(#!i, ñ hflÍÓ " !ÓÉ, yç! G =Ó " 8c %!Ï "Ü, ≈ !ç«, y!≈#Ó "y çyl "Ïi, , öyÓ " "ÍÓ- 21É1 ç!Ó "Í, i, (Shariah) 21É 1É 1 ≠ %!ä, ly •zÿyÜ "Ü, Ó " ~Ü, !é, ðÜ≈Üi, l! "ñ ~!é, Ûyl% "ËÉ!Ó " ç!f ~Ü, !é, , ð!Ó " (ð)≈ ç#Ó! !Óðyl- Ûyl% "ËÉ!Ó " çB\ "Í "ÛÜ, Ü, i%, f, ð!≈hs " •z "ÍÓ!Ü, Ü, G , öyÓ "ÍÓ!Ü, Ü, ç#Ó! "ÛÜ, !! "sfi Ü, "ÍÓ " Ó "Í •zÿyÜ "ÛÜ, Óy •Í " ~Ü, !é, , ð)≈yD ç#Ó!ÓfÓfliy- ~•z ç#Ó!ÓfÓfliy! " ≤Ä "Ï "fÜ, Û%ÿ!°Ü %hs "y "Ï "Ü, ç#Ó! "ÛÜ, %!ç, G %!é, Ü, , ð "Ï "ð!Ó "ä, y!yÓ " ç!f xyÖ"y• G i, ÑyÓ " Ó "ÿ " "ÍÓ " ! "Ìò≈!ç! , !Ó "ÍçÉ! !Óðyl, öy! Ü, Ó " "Ïi, •Í "ñ •zÿy!Ü, ð! Ó "É, yÉ!y! " ~•zÿÜ Ü, y!% l G !Ó!ð! "ËÉ!ð "ÛÜ, Óy •Í " ç!Ó "Í, i, - 21É 1É 2 ≠ ç!Ó "Í " "Ï, Ó " xì≈ xyÓ "ÍÓ "Ïi, flÀ<TyÓ " x "ÛÜyä fl!à≈#Í " !Óðyl "ÓyV, y "Ïi, Úç!Ó "Í, i, Ü çΣ!é, ÓfÓ•*i, •Í - xyÓyÓ " ÜÜçyÓ " #Üxyi, ÜÜ çΣ "Í "ÛÜ, çÓ " #Í "i, çΣ!é, ~ "ÿ "ËÉ- ~ ≤Äÿ "ÍD Ó "yà#Ó xy!° •zflöy•yl# Ó "Í! "Í "Í Óf!_ "Ïyl≈É, y "ÍÓ çÓ " #xyi, @ "Ä•i Ü, Ó " "ÍÓ "ÿ !Ó÷k, , öy!! ÓfÓ•yÓ "Ü, yÓ " #Ó " Üi, l, ð!Óe " "Ï "Íy "ÍÓ- xyÓyÓ " çy!ΣÜ, x "Ï≈ Úç!Ó "Í, i, Ü Ó " "Ïi, "ÓyV, y! "x!%ÿÓ "Í "Í, ð!ó !Ü, v •zÿy!ÜÜ, , ð!Ó "É, yÉ!y! "Ü, y!% l x "Ï≈ çΣ!é, ÓfÓ•*i, •Í - xyÓ " xyÖ"y• fl! "ç ~•z •zÿy!Ü Ü, y!% l Óy !Óðy "Ï "Ü " Ó "ä, !Í "i, y ~Óç ~•z Ü, y!% l Ûyl% "ËÉ!Ó " ç#Ó! "ÛÜ, !! "sfi, Ü, Ó "yÓ " ç!f ðÜ≈#Í "ñ %!Ûy!çÜ, ñ Ó "yç "Ï!i, Ü, ñ ày≈flif G Óf!_ "äi, ç#Ó "Ï "Ü, %!ç, " "Ëé, ð! ! "Ìò≈ç Ü, "ÍÓ " "ËÉ- i, "ÍÓ " ~z •zÿy!Ü Ü, y!% "Ï "Ü, %!ç#Üy "Aäl Ü, Ó "y "ÍÜ! x!fy! "Ü, yçñ "i, Ü! %!Ûy!çÜ, x, ðÓ "yðG Ó "Ëé, - 21É 1É 3 ≠ ç!Ó "Í " "Ï, Ó " ≤Ä "Ï "yç!#Í "i, y xyÓÁy%#ò !Óç! " %!Ï "Ü, Ó "yÓ " , ðÓ " ðy!Ü≈Ü, Ófy!_ " "ÌòÓ " äpiety minded people ä Ü, yç !SÈ" Û%ÿ!°Ü %!Ûy "Ï "Ü " ç!ç#Ó! "ÛÜ, ~Ü, !é, %! "!!ò≈<T xy•zl Óy ç!Ó "Í " "Ïi, Ó " myÓ "y , ð!Ó "ä, y!i, Ü, Ó "y-ÛyÓ "Gí "yl Óy ≤ÄyÜ, xyÓÁy%#ò , ð "ÍÓ≈ %!Ü, yÓ " , ð!Ó "ä, y!yÓ " "ç«, "Ëé "Í %!ÛyfyÓ " %!Ï "á#l • "Ï "Í!SÈ" !Ó "ÍçÉ!i, Û%ÿ!°Ü ç!çy!i, Ó " , ð« , , öy!i, ç xç= l Ü, Ó "yÓ " ç!f ~•z ðy!Ü≈Ü, Ófy!_ " "ÍòÓ " ≤Ä "Ï "yç! !SÈ" xyÖ"y•yÓ " •zFSÈy x!%!y! # Ü% , Ó "xyl G •y!ò " "Ï "Ü " ÓfyáyÓ " - í, z, ðÓ "v ~•z , ð "ÍÓ≈ •zÿy!ÜÜ, %!Ûy "Áy "ÍçfÓ "É, Ó!ÜÜ, %!Ûy "ÍyÓ "Í äé, "Í "Ó "xÜ%ÿ!°Ü ≤Äçy •zÿyÜ ð "ÛÜ≈ ðÜ≈yhs "ÍÓ "i, •Í "Ü%ÿ!°Ü Ó "y "Í<T...Ó " fl!Ü, #! "i, y Óçyl " Ó " "Íá !Üò %!çfl, Ö!i, Ó " Óy!çyÓÓ "Í, ð!Ó " , ð%<T Ü%ÿ!°Ü %!Ûy "ÍçÓ " !Ó÷k, i, y Óçyl " Ó "yáyÓ " ç!f ≤Ä "Ï "yç! !SÈ" •zÿyÜ#Í " !Óðyl Óy ç! Ó "Í " "Ïi, Ó " - ~Ü!Ü, ~•z ç!Ó "Í " "Ïi, •z!ò G !á fié, yl ≤Äçy "ÍòÓ " ðÜ≈#Í "

87% **MATCHING BLOCK 259/308** **W**

flÿð#l, y ≤Äðy "Ï "Ü, ÿ í, z "ÍÖ "á

xy "ËÉ- ç!Ó "Í " "Ï, Ó " x!%çyÿ

l =!°üÜ, ò%•z È,y^là È,yà ^Ü,

yÓ'y İyİ İly ÈüÈ òÜ≈#î° G Ó'yç~İİİi,Ü, – òÜ≈#î° xı%çyİl Ó°İi, ^ÓyV,yİ° •zÓyòİ, G òÜ≈#î° xyä,yÓ° xı%ç,yİ xyÓ° Ó'yç~İİİi,Ü, xı%çyİl Ó°İi, çyİl Çe'yhs" !ÓEİİ" İÜ, ^ÓyV,yİ° – 230 NSOU • CC-HI-04 ç!Ó'İ'İi,Ó' í,zÍİ 21É 1É 4 ≠ ç!Ó'İ'İi,Ó' í,zÍİ xyİÜylÈüÈç!Üİ Üyl%Eİ İ,y İ,T Çà İi,Ó' İÓ! Ü,S%ÈÓ° fLÀ•Ty,İ°İ! Ü•yl xyÖ'y– İi,İ! •İ°İ! •zİy!ÜÜ, Ó'yçT... ÓfÓfliyÓ° İyÓ≈İÈ,ÔÜ «,Üi,yÓ° Üy!°Ü, – İ, İÓ ~•z Ó'yçT...ÓfÓfliyİ° ç!Ó'İ'İi,Ó' àÒİ í,zÍİ=!° •ÈÜÈÈÜÈ İ) Ü%,Ó' xyl İi) İ%B"y• İii) •zçÜy İv) !Ü, İ'yİ xyÓyÓ° ^Ü,y İly ^Ü,y İly ,ò!İ, İi,Ó' Ü İi, ç!Ó'İ'İi,Ó' İjò)Ó'Ü, í,zÍİ=!° •ÈÜÈÈÜÈ •zİİ, •yİyl áİ,z_Ü !Óòyl !İò≈yÓ°İä NSOU • CC-HI-04 231 Üyİy!° Ü%Ó' İy°y, âçÜ, °fyİ !Ó'İÖä, İyà í,zÓ'İ à≈Äİyà •zİİ, İyÓ à,ò) İÖ≈Ó° !Óòyl x«%, İ Ó'yáyä ç!Ó'İ'İi,Ó' ≈ÄİÜ İ,zÍİ •Ü%,Ó' xyl– 21É 1É 4É 1 ≠ xyÈÜÈÜ%,Ó' xyl ~•z xy° Ü%,Ó' xyl °xyÖ'y•yÓ° Óyİ# İy İçÓ'y•z° !È, ! Ó'çİ,yÓ° Üyòf İÜ İ,yÓ' í,z,ò İòç •çÓ'İ, Ü•İjò İòÓ' Ü,y İSÈ ^,òÖÑ İSÈ!SÈ– xy!ò •zİy İÜÓ° •zİİ, •yİ G ä,İÓ° e çyİÓ° ^«, İe ≤Äòyl xyÜ,Ó' • ~•z Ü%,Ó' xyl– 21É 1É 4É 1É 1 Ü%,Ó' xyl İÇÜ, İİÓ# !° İİ İÖ Ü•İjò İòÓ° 23 ÓSÈÓ° Óİ' İİ Ü%,Ó' xy İÖ° xyl İyİ, İyİÈ, °Gİ'yÓ° İ İD İ,y Ü%áfİ Ü,Ó'y •İİ İSÈ° ~ÓÇ ≤Äyİ 42 çİ ^yÜ, Ü,yàçñ Ü,y,òİ,ñ •y İİ,Ó' è%,Ü, İÖ°y ~ÓÇ ä,yÜİ,çyÓ' Ü İi,y !ÓİÈ,İ" í,z,ò Ü,Ó' İİÓ° G,òÓ' xyl İyİ, !° İä!SÈ İİ– İ, İÖ ≤Äyä, İÜ,y İ° İy«,Ó' İ,y • ~Ü, İe, ò« İ,y İy áÓ'Ü Ü,Ü ^y İÜ,Ó' İSÈ° ~ÓÇ Ü•İjò ! İİç°z !á İi, Óy,òİ, İi, çyİİ, İy – !ò İÜ, ≤ÄİÜ á!È,y •çÓ'İ, xyÓ%ÓÜ, İÖ°Ó' İÜİ È,İ, çİ àjÓ' İòÓ' Ü İòf İ%İk, Ó# •yİÈ,ç áyÓ'y Ü%,Ó' xyl çyİİ, ä Ç•#ò •İ° çy İİ ò •zÓ'İİ İy! Ó'İi,Ó' İi, İc İ Ü%,Ó' xyl İÇÜ, °İÖ° Ü,yç =Ó'ç •İİ İSÈ° İ,y ÇEİ •İ, İ, İ#İ° á!È,y İ,zİÜy İÖ° xyÜ İİ– 21É 1É 4É 1É 2 Ü%,Ó' xy İÖ° ≤Ä İİ yçİ#İ İ,y òÜ≈#İ° ,òy,òyä,y İÖ° !İÜ@ç xyÓ° Ó çyİİ, İÜ, xyÖ'y•yÓ° ~Ü, İcÓ° xyò İc≈ ò#!« İ, Ü, İÖ° Ü%,Ó' xyl– ~•z Ü•y@ Äsi =ò% òÜ≈#İ° !Óòyl İÖ° Ü İòf İ#ÜyÓk, !SÈ° İy – ~ İi, İ

yÜy!çÜ,ñ xı≈İİİi,Ü, G Ó'yç~İİİi,Ü, !

ÓòylG xy İSÈ– ò% İ,y•z İİ' ÜylÓç#Ó İİÓ° ä,Ó'Ü «,f G ,ò!Ó°,ò)İİ,y y İÈ,Ó° çİf •zİy İÜÓ° ,òMÈ, İfİİ İÖ,Ó'G İ,z İÖ°á xy İSÈ Ü%,Ó' xy İİ– ~ İİy •İfSÈÜÈÈÈÜÈ 1É •zÜyl Óy !ÓY°yİ, Óy İyÜyç 3É İGÜ Óy ^Ó'yçy 4É çyÜ,yİ, Óy ò!Ó° o İòÓ° ≤Äy,òf Ü,Ó' 5É •ç Óy ÜE,y ç!Ó' È,ñ İçİ yÓ'İ, •zİ, İy!ò !Óòyl– İ,ySÈyİ,çy ç!Ó'İ'İi,Ó' ≤Äòyl İ,zÍİ ~•z xyÈÜÈÜ%,Ó' xy İİ !ÓÓy•ñ İ,y•yÜ,ñ •İ, İyñ ä%,Ó' İñ İ%òñ İ,z_Ü ylòÜ,yÓ° İj İİ, çy!Ó'Óy!Ó'Ü,ñ òGİ'y!İ G ÈÈ,Óçòy!Ó° xy•z İİÓ° !ÓİÈ,İ" òyÓ'y xy İy!ä,İ, •İİ İSÈ– ,òyçy,òy!ç Üyl%İÈİÓ° Ü İòf İfyİ! !Óä,yÓ° ≤Äİ,ç,yÓ° çİf !Óä,yÓ° xy•z İ ~ÓÇ •zİy!Ü Ó'y İçT...Ó' İ İD xİfyİf Ó'y İçT...Ó' İ%İjòÜ, ≈ İly,òİñ İ%k, !Óòyl !İò≈yÓ' İ ~ÓÇ Ü%İ!Ü Ó'y İçT...Ó' İyÓyÜ,yÓ° # xÜ%İ!Ü İòÓ° İ İD Ü%İ!Ü İòÓ° İjòÜ, ≈ İİò≈yÓ' İÈÜÈÈÜÈ •zİ, İy!ò xı%çyİl İÖ° í,z İÖ°á xyÈÜÈÜ%,Ó' xy İİ xy İSÈ– İ,y•z Óy İyİ İ İñ Ü%,Ó' xy İÖ° xı%çyİl•z •ÜylÓÜ, °fy İİÓ° xÜ,yè,f !Óòyl– 232 NSOU • CC-HI-04 21É 1É 4É 2 İ%B"y• ç!Ó'İ'İi,Ó' İmİ,İ#İ í,zÍİ •İ%B"y•– İ%B"y• ~Ü, İe, xyÓ' !Ó çΣ– ~Ó' xy! È,òy!Ü, xı≈ •,òİ Óy Ü,yİ≈!Ó!ò– Ü%İ!Ü İhs"ylÓ'y İ%B"y• Ó'İi, ^Óy İV, Way to Prophet xı≈yİ İ,y İòÓ' Ü,y İSÈ Ü•ylÓ#Ó° ç#Óİ G Ü,yİ≈yÓ! İSÈ° xyòç≈ İf!Ó° * ,ò– Ü•ylÓ#Ó° ≤Äòyl ^ÓİçTf • İñ İi,İ ò% ä,yÓ° İİİ Ü!İ#İ, òİİñ ÓÓ'ç İ,yÓ° ! İİçÓ° ç#Ó İÖ° ~•zİÖ° İİ Ü!İ#İ, ≤Ä İİ y İàÓ° ÓyhİİÓ İ,zòy•Ó İG Ó' İä à İSÈİ– İÓ#!çÓ° ç#Ó İñ İ,yÓ° xy°y,òÈÜÈxy İyä, İyñ İ,yÓ' Ü,yçÜ, Ü≈ñ İ#Ó° Ó İjòİ, ~Ü!Ü, Ü•İjò İòÓ° !İİ,İ! xyä,Ó' İÈÜÈÈÜÈ ~!° İÜ, ~Ü, İeİ,È,y İÖ İÓ#Ó° İ%B"y• Ó'İ– xyÓ° ~•z İ%B"y•Ó° ^Ü!áÜ, Ó° * ,ò àOral Tradition ä •y!òİ– ~•z İ%B"yÓ° İ#İ, İjò İÜ, ≈ İ!İ, •y! İÜ, Jonathan Barkey (2002) Ó İİ İSÈİñ 'The Principle of Sunna, was aimed at balancing centripetal forces (Need for a clear Muslim Identity) with centrifugal ones (the diversity of actual Muslim Practices)' É [İ%B"y İ#İ,Ó' Ü)° «,f İSÈ° İÜ,wÜ%á# ç!_ Ó' İ İD àÜ%İ!Ü İj±òy İİ Ó' xyd,ò!Ó° ä, İİ Ó' ä,y!•òyà Ü,wylİ,à Ó'İ°Ó° àÜ%İ!Ü ò İİÜ≈Ó° ≤ÄÜ, İ, ~Ó!ä, ef xı%òyÓlä İyÜÓİf !Óòyl Ü,Ó'y–] 21É 1É 4É 2É 1 ≠ •y!ò İİÓ° İÇÓ° «, İ xyÖ'y•Ó° xyç#ò≈yò İf!Ó° * ,ò Ü•ylÓ# •çÓ'İ, Ü•İjò àò≈à ò%İİ yİ ~ İİSÈ İİ–İ,yÓ° İÜhİİ Ü,yÓ° f G Óyİ# ç# ≤Ä İİy!òİ, Ó'İ° !Ó'İÖ!ä,İ, •İ – ~•z çİf İ,yÓ° Óyİ# G Ü,yİ≈Ü, °y İ,òÓ' G,òÓ° á%Ó° =Ó° 8c òGİ'y •İİ İSÈ– İÓ#!ç İy Ó'İ° İSÈİ G Ü, İÖ° İSÈİ İ,y x,ò İÖ° Ó' Ü,y İSÈ ^,òÖÑ İSÈ òGİ yÓ' í,z,ò İòç !İ,İ! İİç İò İİ' İä İİ' İSÈ İİ Ó'İ°z •y!ò İİÓ° İÇÓ° «, İ ≤Ä İİ yçİ– 21É 1É 4É 2É 2 ≠ •y!òİ İÇ@ Ä İ°Ó° ≤Ä İİ yçİ#İ İ,y 1É Ó' İ) İ° Ü, !Ó' Ü àò≈à İi,ò! ç#!Óİ, !SÈ İİ İñ İ,İ,ò! çzİy İÜÓ° xı%çyÓ° #àİ •y!òİ İÇ@ Ä•G ! °İ,òÓk, Ü,Ó'yÓ° ≤Ä İİ yçİ xı%È,Ó' Ü, İÖ°!– !Ü,v Ü•ylÓ#Ó° Ü,İ%,fÓ° ,òÓ' !ÓİÈ,İ" ò İİç •zİy!Ü #Ü%,Üi, ≤Ä! İ,ç,yÓ° çİf İİÜ, °Ó'yç~İİİi,Ü, çyİl İyİsfÜ, G !Óä,yÓ° Çe'yhs" İÜİfyÓ° İ,T °İ,yÓ° İÜyòy İÖ° çİf •y!ò İİÓ° İ! İò≈çy çÓ° İ!Ó' İSÈ– 2É •çÓ'İ, Ü•İjò İòÓ° Ü,İ%,fÓ° ,òÓ' !ÓİÈ,İ" ^yÜ, !ÓİÈ,İ" Ó° * İ,ò Ü%,Ó' xy İÖ° Ófyáfy Ü, İÖ° İSÈİ– Ü%,Ó' xy İÖ° ÓfyáfyÓ° İy!≈İ,yÓ° «,yÓ° çİf •y!òİ İÇ@ Ä•G İÇÜ, İ x,ò!Ó° •y!≈ •İİ',ò İi, – 21É 1É 4É 2É 3 ≠ •y!ò İİÓ° !ÓİÈ,İ" Ü,w 21É 1É 4É 2É 3É 1 ≠ !çy! İf!Ó° Ü•ylÓ#Ó° Ü,İ%,fÓ° ,òÓ' İ,yÓ° İy•yÓäİ!

İSÈ- ≤
Äîî,fÜ, %!B" Ù%Ûyl ~•z ä,yó!è, Ùç•yîÖÓ" îî Û,y l~Ü, !è, Ùç•yÓîÛ, xl%ÛÓî Û, Ó"îî, ç,öyîÖ" !Ü, v ~Ü, ßyîl
ò%•z Öyî, îî,y!dÜ, Ùç•yÓ xl%ÛÓî Û, Ó"yÓ" òó"Ü,yÓ" îl•z- ~•z ä,yó" Ùç•yîÖÓ" Ùîðf =ó" &c, ò)î≈ !ÓÉîîî" Û, y l
ç,öy)≈Ü, f îl•z- ~ó"y ~îÛ, xîl fÓ" Ùç•yÓîÛ, xl%îÛyòl òyl Û, îÖ" îSÈl- 21É 1É 5É 1 •ylyÉ, # Ùç•yÓ •zÛyîÛ îî
ä,yó!è, %!B" Ùç•yîÖÓ" âfl%Òä í,zí, ò!_ îî îSÈ- î,yÓ" Ùîðf •ylyÉ, # Ùç•yÓ ÛÓ≈ÄîÛ G ÛÓ≈îð, - •zÛyÛ xyÓ%
•y!É,y ~•z Ùç•yÓ ≤Äîî, #, y Û, Ó"y lî,yÓ" lyÛy!%ÛyîÖ" ~•z Ùç•yîÖÓ" lyÛ •î •ylyÉ, # Ùç•yÓ- ~•z xyÓ% •y!É,y
î,yÓ" xy•zl ç, òk, îî, Ó" ÙÓ!áÜ, !çç,yÓ" Û,y îç Ûhflî ç!_ G Ûîl" ≤Äîî yà Û, Ó"îî, l- î, ÑyÓ" ä, î%, lò≈îÛ, xîlÛ, ðyî,y
çÛy •î, - î,y•z xyÓ% •y!É,y îÛ, î,yÓ" xl%ÛyÓ" #ó"y •zÛyÛ% xyÛ áóîî, ,y •zÛyÛä lyîÛ x!É, !•î, Û, Ó"îî, l- ~•z xyÓ%
•y!É,y xyðfy!dÜ, G ç,öy!≈Ó Û, y l%îÖ" ~Ü, !è, !Û!Ûy âðyÓ" yä ≤ÄÓî, ≈l Û, îÖ" l G î,yÓ" !çÉ!fâî ~•z òyÓ" yÓ" !
ÓÜ, yçÛyòl Û, îÖ" - xyç G î,yÓ" Ùç•yÓ ≤Äyîä, fÓ" x!òÜ, yçç fliyîl ÛÓ≈çl#l fl#Ü, !î, °yÉ, Û, îÖ" îSÈ- xyÓ% •y!É,y
≤ÄîÛ xy•zl ≤Äîî îÖ" « îe !Ü, î yÛ Öy ßyò, çfÜ)Ü, !%!_ Ó" Ù) î" fÓ" ≤Äîî, ÙîîÛyà !òîî îSÈîî- !î, !l ßyÛy l#î, Ó" ç, ò_ l
Ü, îÖ" l- ð%î,y•z îî ñ ~•z xyÓ% •y!É,y Ó" #îî, G ≤ÄyîÓ" ≤Äyòyl f l#Ü, yÓ" Û, Ó"îî, l- Òç xy•z îÖ" ÓfyáfyÓ" Ûîî
≤Ää, !î, xÓfliy !ÓîÖä, ly Û, Ó"îî, î,yÓ" xl%ÛyÓ" #îÖÓ" îÛ, í,zlÛy!•î, Û, Ó"îî, l- !î, !l Óf!_ àî, !Óä, yÓ" « Ûî,yÓ"
G, òó" ~î, =ó" &c lòîî, l îî ñ, ÑyîÛ, G î,yÓ" !çÉ!fÓä≈îÛ, xlylyf Ùç•yîÖÓ" xl%ÛyÓ" #ó"y Ûxyî" Ó" y l Û Ó" î" x!É, !
•î, Û, Ó"îî, l- î, îÖ" ~•z xyÓ% •y!É,y Û, î, ≈Ü, ≤Äîî, !ç, ç, òÜ≈î, _¥ G xy•zl !Ók, y îÖ" Ùç•yÓ xyÓÁyî#î" òó" ÓyîÖ"
≤Äyòyl !ÓhflîyÓ" Û, îÖ" îSÈ- 21É 1É 5É 2 Ùy!Ü, Ùç•yÓ •zÛyÛ Ùy!Ü, •zÓ"îl xylyÛ ~•z Ùy!Ü, Ùç•yÓ ≤Äîî, #, y
Ü, îÖ" l- !î, !l ≤ÄîÛ Ù%ç, Ó" xyl G !É, Û, y, çy îflf ç,öy!î, çf xç≈l Û, îÖ" - Û•zÛyÛ Ùy!Ü, Ó" xy•zl ç, òk, îî, ß(ò)î≈ó" *î, ç
•y!ðÛ G Ù!òlyÓyÛ îÖ" ä,y"ä, °îÖ"

100%	MATCHING BLOCK 264/308	W
í,z,òó" !É, !_ Ü, îÖ" àîî, , í,z îe, îSÈ- !		

Öä,y
îÖ" Ó" « îe !î, !l xî, fhs" ßî, Ü, ≈ îSÈîî- !î, !l •y!ðÛîÛ, !%!_ î, îÛ, ≈ó" í,z îÖ≈ fliy l!òîî îSÈîî- !î, !l Ú!Óy Û, y îî É, yÜ
âBila kaifa à ÈÜÈ ~ó" l#îî, îî, !ÓÿyÛ# îSÈîî- Ú!Ü, î,yÓ% Ù%î" y_yÜ îSÈ" •zÛyÛ Ùy!Ü, Ó" ~Ü, !è, ^ðç, @ "Äsi- ~•z
@ "Äsi ≤Äîî îÖ" í,z îjçf îSÈ" lfy! îÖä, yÓ" ~Óç •zÛyÛ Û Ó" #îî, l#î, Ó" ç, òó" fyîÛyä, ly Û, Ó"y- xòf, çÜ, !, òÉ Û, É !•R
~•z @ "Äsi îÛ, Ù%Û!Ü xy•z îÖ" ÛÓ≈Äyä, #l @ "Äsi

100%	MATCHING BLOCK 265/308	J
Ó" î" í,z îÖ" á Ü, îÖ" îSÈl- î, î		

îÖ !î, !l É, y îî, Û#î îÖÓ" àÑyî, ,y ßÜ≈Ü, !SÈîî Ó" î" áy!É, y xyÈÜÈÛy!% îÖ" Ó" •y îî, !l ≈y!î, î, •l- í,z Ó" ç, ò!ÿä, Û xy!É
ç, y G ç)Ó≈ xyÓ" îÖÓ" Ù%Ûy!àî Ùy!Ü, # Ùç•yîÖÓ" xl%ÛyÓ" # - 21É 1É 5É 3 çyîÉ, î" # Ùç•yÓ !É, Ü, y, çy îflfÓ"
î, î, #î" Ùç•yîÖÓ" ≤Äîî, #, yî, y îSÈîî Û, jð •zÓ"îl xy" çy îÉ, î" # - !î, !l Ù!òlyî" •zÛyÛ Ùy!Ü, ç, zÓ"îl xyly îÛÓ"
î, _¥yÓðy îl ^áy, òí, ,y Û, îÖ" l ~Óç x!î, x" ßÜ îî" Ù%, Ó" xyl G •y!ò îÛ Ó%fí, ò!_ °yÉ, Û, îÖ" - î, îÖ" •zÛyÛ
236 NSOU • CC-HI-04 çy îÉ, î" # xy•zl ≤Äîî îÖ" « îe Ù%, Ó" xyl xîî, çç, y ß%B" yÓ" G, òó" x!òÜ, =

76%	MATCHING BLOCK 266/308	W
Ó" &c lòîî îSÈîî- î,yÓ" Ùîî, !É, ≈ó"		

İlyaf Óf!_ Ó Ó!i≈i, î Û,yl •y!òšz ≤ÄyÛyif G !Óly ≤Ä!i, Óy îò @ "Ä•l îyaf- i,yÓ Ù îî,ñ ò%!è, •y!òš, ðÓ flóÓ ! Ó îÓ yò# •î î!è, Û% Ó xy îlÓ šy îl x!òÛ, šyÛOšf,ò)≈ ñ š!è, @ "Ä•l îyaf •îÓ- î! î! •ylyÈ, # G Ûy!°Û, Ûyç•y îÓÓ Ùòf, ðsiy xl%šÓ l Û, îÓ îSÈ î°l- Ù!òly fl%Ò á Û% Ó xyl G •y!òš ä ~ÒÇ •zÓ yÛ, # fl%Ò á Û%_ !ä, hs"y G î!_ Óyò ≤Äšî, Ùî, Óyàà šÛšî šyòl Û, îÓ î! î! î,yÓ Ùî, Óyò ≤Ä!i, !ç, i, Û, îÓ l- ~î« î!è î,yÓ ≤Äy!ÛÛ, xÓòyl !SÈ Ù%š!° Ù xy•zl !ÓK,y îl î, ðçy !ä, hs"yÓ, ðk, !i, ài, !ÓÛ,yç- î! î! ~•z xy•zl!ÓK,y îl Û, ðk, !i, ài, !ÓK,y îlÓ Ó * , ð ò î! î! î! SÈ î°l- ~•z Ûyç•y îÓÓ ≤Äy!ÛÛ, w !SÈ Ù)°i, !ÙçÓ - Ói, ≈Ûy îl, ðyÓ šfñ xyÓ Óñ, ð)Ó≈ xy!È, Û,y G È,yÓ î, Ó îÈ!≈Ó çlài ~•z Ûyç•y îÓÓ xl%šyÓ # - î, îÓ •zÓ îl çy îÈ, î # È,y îl, Ù# î îòÓ àNyí, ,y šÛl≈Û, !SÈ î°l- 21É 1É 5É 4 •y!j°# Ûyç•yÓ •zšy îÛÓ ~•z ä, i%, ì≈ Ûyç•y îÓÓ ≤Ä!i, ç, yî, y •î°l xy•Ûò !Ól •y!j°- î! î! !SÈ î°l •y!òš çy îflfÓ àNyí, ,y šÛl≈Û, - î, îÓ ! î! î! •y!ò šÛÓ G, ðÓ !È, ≈Ó Û, Ó îl, l Ó î° !Óä, yÓ Ó%!k, Óy xy•zl ≤Äîl îlÓ «, î!è î!_ Ó î, z, ðÓ Û, Ù çyÓ ! ò îl, l- ò%Ò≈i, Û •y!òš îÛ, !i, !i, z î, ðç, y Û, îÓ l !!- Ù, yl xyÛ, !flòÛ, Ófy, ðy îÓ !šk, yhs" @ "Ä•l îÓ î, z!š šŸ, yl šŸ, Ó ly î° nî, ál•z î! î! î!_ ≤Ä îl y îàÓ !šk, yhs" ! îl, l- ~Û, ly !è, Û, îñ •y!j°# Ûyç•y îÓ î!_ Ó ≤Ä îl yà îly šŸ, Ó Û, Ù !SÈ- î, yÓ !Óáfyî, @ "Äsi • ÚÚÛšlòÛÛ î,y îÛ, xÛÓ Û, îÓ î° îá îSÈ- •y!j°# Ûyç•yÓ î, Û, y°# !šÛ îl Ù%š!° Ùšy îç ðÛ≈# î! !Ó÷k, î, y Ó «, y î! !ÓçÈ î xÓòyl î° îá !SÈ- î, yÓ šÛ îÛ, ≈ !i, •y!šÛ, Marshall Hodgson î, yÓ Venture Of Islam vol. 1 @ "Ä îsi Ó î° îSÈlñ "His powerful memory, his piety and generosity and his good judgement and eloquence made him a pre-eminent teacher of hadith." äi, yÓ ≤ÄáÓ flò, !i, ç!_ ñ î, yÓ ðÛ≈yl%Ó yàñ î, zòyÓ î, yñ š!è, Û, !Óä, yÓ Û, Ó yÓ «, Ùî, y ~ÒÇ ÓyÛ, ðè%, î, y î, y îÛ, •y!ò îòÓ šÓ≈ îðç, !çç, Û, î!_ Ó Û, îÓ !SÈ- ä !i, !l Ù%î, y!ç°y ðÛ≈Û îl, Ó îá yÓ î!_ Ó îÓ y!ò!i, y Û, Ó y î xyÓÁyš#ò á!È, y Ù%î, y!šÛ î, y îÛ, Û, yÓ yÓ šk, Û, îÓ !SÈ î°l- î!òG, ð îÓ á!È, y xy Ù%î, yG î! y!È, ° î, y îÛ, Ù%!_ îòl- xÓçf xy•zl ≤Äîl îlÓ «, î!è Û, i, ,yÛ, !i, , !# î! xl%šÓ î Û, Ó y î! •y!j° !° ~•z Ûyç•y îÓÓ xl%šyÓ #Ó šÇáfy G ç! ≤Ä îl, y !SÈ î°ç Û, Ù- 21É 1É 6 !

100%	MATCHING BLOCK 267/308	W
Ó!È, ß" x!òÛ, yÓ G Û, i, ≈Óf ç!		

Ó î î, Ùyl%È

84%	MATCHING BLOCK 268/308	W
î îÛ, š!è, Û, , ð îl, ð!Ó ä, y!°i, Û, Ó ^		

îl, ~ÒÇ î, yÓ ç#Ó ^

95%	MATCHING BLOCK 269/308	W
îlÓ ä, y!°òy, ð)Ó î Û, Ó yÓ çlf !		

Ó!È, ß" x!òÛ, yÓ G Û, i, ≈ îÓfÓ î, z îlÓ á xy îSÈ- 1É xyÖ•y•yÓ x!òÛ, yÓ ≠ xyÖ•y•yÓ ≤ÄîÛ G šÓ≈≤Äòyl x!òÛ, yÓ •ñ Ùyl%È î, yÓ ≤Ä!i, •zÛyl î, ðyÈ î Û, Ó îÓ ~ÒÇ x, ðÓ Û, y îÛ, G î, yÓ š îD ç!Ó Û, Û, îÓ Ó ly ~ÒÇ xyÖ•y•yÓ ! îò≈ç î Û îl ä, ° îÓ- 2É Ùyl% îÈlÓ Óf!_ ài, x!òÛ, yÓ ≠ Ùyl% îÈlÓ î ð îÓ !lÓ y, ð-yñ •zl îl, Ó !lÓ y, ð-yñ xy•zl šÇàî, Û, y!≈Û, °y î, ð flÿò#îl, yÓ !lÓ y, ð-yÈ ÙÈÈ ÙÈ ≤ÄÈ, , !i, Ùyl% îÈlÓ Óf!_ flÿò#îl, yÓ xhs" à≈i, - 3É x, ðÓ Ùyl% îÈlÓ x! ðÛ, yÓ ≠ šÛ@ "Ä ÙylÓçy!l, Ó Û, °fyîšyòl • ç!Ó î îl, Ó î, z îlçf- Û, y îç•z Óf!_ Ùyl% îÈlÓ x!òÛ, y îÓ Ó š îD š îD x, ðÓ y, ðÓ Ùyl% îÈlÓ ≤Ä!i, î, yÓ Û, i, ≈Óf ! îò≈ç Û, îÓ îSÈ- šÛyçñ Ó y<T... G šÛ@ "Ä ÙylÓ çy!l, Ó NSOU • CC-HI-04 237 Û, °fy îl ≤Ä!i, !è, Ùyl%È îÛ, îšz Û, i, ≈Óf šÛyòl Û, Ó îl, • îÓ- ≤Ä!i, !è, Ùyl% îÈlÓ Óf!_ ài, x! ðÛ, yÓ xy îSÈñ !Û, v î, y ~ÛlÈ, y îÓ È, yà Û, Ó îl, • îÓ îy îl, x, ð îÓ x!òÛ, yÓ !Ó!à î, ly î! - î, ySÈyí, ,y í, yÛ, y!l, ñ î, z! îÛ, yà, @ "Ä îñ çy!° î y!l, ñ xšyò%î, y G ≤Ä î, yÓ îy ~ îl, !!È!k, • îl îSÈ- 4É š, <T ç# îÓÓ x!òÛ, yÓ ≠ xyÖ•y•yÓ š, <T , ð, !lÓ# îl, î šÛ, ° ç#Ó ≤Ä!i, šÇàî, xyà, Ó î Û, Ó îl, • îÓ G xÛ, yÓ îl, ðy!á îÛ, !, ðo îÓ xyè, Û, y îly Óy àySÈ Û, yè, y !!È!k, Û, îÓ îSÈ ç!Ó î î, - 21É 1

100%	MATCHING BLOCK 270/308	SA CC-HI-01.pdf (D149041884)
É 7 î, z, ðç•yÓ , ð!Ó îç îÈlÓ °		

y îy î ^

Encyclopedia of Islam Vol. 1 @ "Ä" İsi Öy xy "İSÈ" İñ Ü%ı,y!çy! Ömyl Óf!_ Ó"y !@ "ÄÜ, òç≈" İlÓ" í,zİŞ "İ"Ü, x"İlÜ, öyÓ" İy @ "Ä" Ü, "İÓ" – İ, "İÓ" í,zÜy•zİ"y çyŞ"İlÓ" "ç" İEİÓ" İò"İÜ, ~•z Üyç•y"İÓÓ" ≤ÄŞyÓ" àè, "İ"Ö xyÓÁyŞ#ò xyÜ"İ"Ó" yçÜ, #İ" xl%@"Ä" G İÖmyl Óf!_ "İ"òÓ" •yİ, ò"İÓ" Ü%ı,y!çy! òÜ~Üİ, ÖŞÓ"y G Öyàòyò "İ"İÜ, !ÜçÓ"ñ í,z_Ó" xy!É, Ü,y G "İ"lSÈİf, "İ"İ" ,ò"İİ, !SÈ– xÓçf xyÓÁy!Şò xyÜ"İ" x"İlÜ, !@ "ÄÜ, òç≈" İlÓ" @ "Äsi xyÓ" !Ó"İİ, x!)!òİ, •"İ" Ü%ı,y!çy! "İ" !Ömyl Óf!_ Ó"y İ,y "İ"òÓ" İ%!"_ İ, "İ"Ü, ≈Ó" È,y!yÓ" "İ"Ü, ŞÜ,k, Ü, "İÓ" !SÈ– !Ó"İçEİİ,ñ xy"ÜyÜ%İ í,zFä, !ç«yÓ" çİf İ,yÓ" Ó"yçòyl#"İİ, Óyİ"İ%, °!•Öy• à!ÓK,yİ È, Ólä ≤Ä"İİ, #, y Ü, "İÓ" !SÈ"İ"– ~•z !ÓK,yİ È, Ó"İlÓ" Ş"İD ~Ü, è,y !ÓÓ"yè, @ "ÄsiyàÓ" !SÈ– ~ ≤ÄŞ"İD "İİ, •y!ŞÜ, •zÓ"İl İy!òÜ Ó"İ"İSÈİ "İñ ~•z Ü, "İ"İçÓ" xòf«, Şy"yÜ"İÜ, à!È,y !@ "ÄÜ, @ "Äsi xyÓ" !Ó"İİ, x!)!òİ, Ü, Ó"yÓ" çİf !@ "Ä"İŞ "≤ÄÓ"İÜ, "İÓ" !SÈ"İ"–

240 NSOU • CC-HI-04 Óyİ"İ%, °!•Öy"İ"Ó" @ "ÄsiyàÓ" 21É 2É 4 ≠ Ü%ı,y!çy! Üİ, Óyò Ü%ı,y!çy!Ó"y "İ, Ó!•ò Óy xyÖ"yÓ" ~Ü, "İc G !ä, Ó"hs" l x!hfİl"İc !ÓÿyŞ# – =İyÓ"İ"İ, àAttributes à !ÓÿyŞ# İİ – İ,yÓ"y Ü"İl Ü, "İÓ" xyÖ"y• İfyİ" Óyİñ !İ, !İ İ,yÓ" Ş,T "Ü,y "İly ç#"İÓÓ" x!kT Ü, "İÓ" İy– ÓÓ"ç Üyl%Eİ İ,yÓ" !"İçÓ" È,y "İ"yÜ@ Ü, "İÜ~Ó" !İİ sfÜ, – xİfyİ" Ü,yÓ" f Ü, Ó"İ"Ö çy!hfİl, öy"İÓ G È,y "İ"y Ü,yİ~ Ü, Ó"İ"Ö, ò%Ó"fl,òİ, •"İÓ– İ,ySÈyİ, y İ,yÓ"y !ÓÿyŞ Ü, Ó"İ, "İñ ŞÜ, Ü~ç#"Óf!_ "Ü, á"İly xyÖ"y•yÓ" òç≈"İyÈ, Ü, Ó"İ"İ, çy"İÓ l İy Ü,yÓ" İ xyÖ"y• !lÓ"yÜ,yÓ" – ~•z İòyÓ" İ!ò ŞÖ, Ó"İ, İ,y "İÓ xy!dÜ, ñ"ò!Ü, İİ – ~•z Ü%ı,y!çy! Şİ±òyİ" Ü%ı,yÓ" xy"İlÓ" !ä, Ó"hs" İy İf#Ü,yÓ" Ü, "İÓ" İy– İ,yÓ"y Ü"İl Ü, "İÓ" xyÖ"y• ~Ü, Üye !ä, Ó"hs" İñ Ü%ı,yÓ" xyl İİ – Ü%ı,y!çy"İòÓ" Ü"İİ,ñ Ü%ı,yÓ" xyl xyÖ"yÓ" Ş, !<T– xyÓ"yÓ" "İİ, •y!ŞÜ, M. Watt İ,yÓ" Islamic Philosophy and Theology @ "Ä" İsi Ö"İ"İ "İñ "the Mutazila debated sophisticated questions that dealt with the meaning of divine word, the concept of divine Justice, individual free will and Pre-destination àÜ%ı,y!çy! !Óä, yÓ" ! Ó"İÓä İy Ü, "İÓ" ÖyhflİÓÓ"İk, Şİ;òß" "Ş•zŞÜhfİl ≤Äÿ, !"İ"İ" İy Ü)ı, fl!à~#İ" çàİñ (ÿ"İÓ"Ó" !Óòyl Şİ;ò"İÜ, ≈ Şİè, Ü, öyÓ"İyñ Óf!_ äİ, fl!yò#İİ,y G ,ò)Ó≈ !İ! İ, Óyò"İÜ, İly~È,y "İÓ" Ófyáfy Ü, "İÓ" – ä İ, "İÓ xyÓÁyŞ#ò à!È,y xy"ÜyİŞ"Ó" Ü%ı,y!çy! òÜ~Ü"İİ, Ó" ≤Ä"İİ, òk,yK,y, òl Ü, Ó"İ"Ö G ŞÆÜ à!È,y ~•z òÜ~Üİ, "İÜ, ŞÓ"Ü,y!Ó"È,y "İÓ fl!#Ü, İİ, İò"İ"İ" !SÈ"İ"– ŞÆÜ ày! °È,y Ü%ı,y!çy! ≤Ää, yÓ"Ü, xy•Üò

87% **MATCHING BLOCK 273/308** **W**

myÓ"y ≤ÄÈ,y!Óİ, •"İ"İ" !SÈ"İ"– İ, "İÓ" Ü%

İ,y!çy!Ó"y !ÓÿyŞ Ü, "İÓ" Ü%ı,yÓ" xyl Ş,TÈÜÈÈÜÈ ~•z öyÓ"İy!è, xy"çy•Üİ"y öyÓ"yÓ" ≤ÄÓİ, ≈Ü, !ÓçÓ"ÈÜÈxy"ÈÜÈÜy!Ó"Ş à!È,y •yÓ"ŞİÈÜÈİ,z"ÈÜÈÓ"İç"İòÓ" à786ÈÜÈ809à Ó"yçÜ,y"İ"í,zay, òl Ü, Ó"İ"Ö ~•z à!È,y Ş•Üİ, "çyEİ"İ xŞİ;òİ, •l ~Óç" ! ÓçÓ"İÜ, •İ, fyÓ" È, İ" "òáy"İ" İİ !l ≤Äyİ" Ü%, İİ, ÓSÈÓ" xyd"İày, òl Ü, "İÓ" l– ç, ò"İÓ" xy"ÜyÜ%İ Ü%ı,y!çy! òÜ~Ü"İİ, ç, #, "İ, çyEİÜ, İ,y Ü, Ó"İ"Ö !ÓçÓ"ÈÜÈxy"ÈÜÈÜy!Ó"Ş çŞÜ"İ«, İ,yÓ" öyÓ"İy, ò%İÓ"yİ" ≤Ää, yÓ" Ü, "İÓ" !SÈ"İ"– 21É 2É 5 ≠ ! Ü•ly G ≤ÄÓİ, ≈"İlÓ" Ü,yÓ"İÜ%ı,yÓ" xyl Ş,TÈÜÈÈÜÈ~•z öyÓ"İy"İÜ, Ş

47% **MATCHING BLOCK 276/308** **SA** Thesis for Sabitri Jhuri.pdf (D134558995)

Ó"Ü,y!Ó"È,y "İÓ" Ü,yÓ" fÜ, Ó" # Ü, Ó"yÓ" !Şk,yhs" !"İ"İ" !SÈ"İ"İ

xy"ÜyÜ%İ İ,yÓ" Ü,İ%, fÓ" ä,yÓ" ÜyŞ xy"İà 833 !á È ~!≤Ä" Üy"İ"Ş– ~Ó" çİf !İ, !İ !Ü•ly Óy •zİÜ%, •zİçİ Óy xyòfy!dÜ, ç, òÓ" #«y çy!Ó" Ü, "İÓ" !SÈ"İ"–

NSOU • CC-HI-04 241 1ä İ, "İÓ xy"ÜyÜ%"İlÓ" !Ü•ly Óy İ, òhs"Ü,yÓ" # !Óä,yÓ" ŞÈ,y àè, "İlÓ" !, òSÈ"İl òÜ~#İ" G Ó"yç"İl İ, Ü, í,z"İçf !SÈ– !Ü•lyÓ" Şy"İ"İ •zŞyÜò"İÜ~Ó" Ü) l#İ, "İ, Ó!•ò àunity of God à Şİ;ò!Ü, ≈İ, – xİä, xy"ÜyÜ%İ !ál Öyàòy"İòÓ" àÈ, l=Ó" •zçyÜ, !Ól •zÓ"y!•Ü"İÜ, "İ !ä, İè, !"İà!SÈ"İ"İñ í,z"İ"Üy G Ş%ß" # Şİ±òyİ"È%, _ í,z"İ"ÜyÓ"y !ÓÿyŞ Ü, Ó"İ, "İñ xyÖ"y• G Ü%ı,yÓ" xyl ÈÜÈÈÜÈ í,zÈ, İ" !ä, Ó"hs" l– !Ü, v xy"ÜyÜ%İ !ÓÿyŞ Ü, Ó"İ, İ, "İñ "Everything that is made is created" – xİ=yİ xy"ÜyÜ%İ "ÓyV,y"İİ, "ä, "İ"İ" !SÈ"İ"İ "İñ Ü%ı,yÓ" xyl !ä, Ó"hs" l İ" ÓÓ"ç İ,y xyÖ"y•Ó" Ş, <T– ~Óç" !Ü•ly İyÜÜ, •zİÜ%, •zİçİ çy!Ó" Ü, "İÓ" syhs" í,z"İ"Üy"İòÓ" "İ, Ó!•"İòÓ" !ç«yİ, ç, ò!Ó"ä,y!ı, Ü, Ó"İ"İ, ä,y,z!

71% **MATCHING BLOCK 274/308** **W**

SÈ"İ"İ– 2ä xy"ÜyÜ%İ Ó%V, "İİ, "ç, ò"İÓ" !SÈ"İ"İ "İñ

ī,yÓ` ,ō)Ó≈Ói,≈# xyÓÁyſ#ò á!°É,yÓ`y òÙ≈#Í` !Óÿÿy`İſÓ` ^«,`İe ſ%ß`# ò,!TÈ,`!D G`àÑyí, ,y í,z`İ°Ûy`İòÓ` G,`óÓ`
 !İÈ,`≈Ó`ç#° İSÈ°- İ,ySÈyí, ,y ſ•z ſÛÍ` ſÛy`İç ~oz í,z`İ°Ûy ſİ±òyÍ` Ó`«`ıç#°ı,yÓ` È,yÓÙ)İ!≈ ò`İÓ` Ó`yáı, - İ,y•z
 xy°ÛyÙ%! ~oz í,z`İ°Ûy ſİ±òyÍ` İÜ,` !İ`sfı G,`óÍ`ã,y!ıı, Ü,`Ó`yÓ` çıf`!Ü•lyÓ` çyÓ`# Ü,`İÓ`!SÈ`İ°!- Encyclopedia of
 Islam vol-1 Ó°y`•İİ` İSÈ` İñ` "It appears that the caliph's interest in asserting his position as the arbiter of right belief and
 in there by checking the increasing influence in society of the populist scholar of hadith, had much to do with the
 institution of Mihana." à~z`!ÓÉİİ`!è,`≤Ăİ,`#Í`Ûyl`•İ` İñ`á!°É,yÓ` •zFSÈy İSÈ° òÙ≈!Óÿÿy`İſÓ` !Óă,yÓ`Ó`*`İ,`ò`!`İçÓ`
 xÓfliy`İİÓ` G,`óÓ` `çyÓ` !ò`İİ`!SÈ° ~ÓÇ ç!≤Ăİ` •y!òò ,`ò!ıı, G`!Ü•ly`≤Ăİ,`ı,y`İİÓ` G,`óÓ` Ü,`#`≤ĂÈ,yÓ`Ó,`!k,
 ` ,`ò`İİ`!SÈ° İ,y`ç`ó`#«,`y`Ü,`Ó``İ,`ã,y•z!SÈ°-ã`3ă İ,ySÈyí, ,y xy°ÛyÙ%! !ı,`ı`ç!`á!°É,y`İ`İÜ,`ã,`ı%`İ≈`á!°É,y`çÓ`ı,`xy`#`G
 İ,yÓ` ÓÇçóÓ` İòÓ` ≤Ăİ,`!İ!đc`İÜ,` ſÛı≈ı Ü,`İÓ` !İçÓ` í,z`İççf` ,`òÍ`ı Ü,`Ó` İı,`ã,`İİ`!SÈ`İ°!- The Mutazilis According
 to famous Theory of Nyberg were anti umayyad on the other hand. Pro Alid and Pro Abbasid on the other hand.
 à`l•zÓy`İà≈Ó` !Óáfyı,`İ,`_ıxı!ıyÍ`#`Ü%ı,y!ç°yÓ`y`~Ü,`!ò`İÜ,`ı,`ç`zÛy•zÍ`y`çyſı`!Ó`İÓ`yò#`!SÈ`İ°!~ÓÇ`ııf!ò`İÜ,`xy`#`G
 xyÓÁyſ#ò`İòÓ` ſÛı≈Ü,`İSÈ`İ°!-ã`≤ĂÜ,`ı,`x`İİ≈`xy°ÛyÙ%!`çı`y`ſİ±òy`İİ`Ó` ſÛı≈ı,` ,`ò`İı,` ,`ã,`İİ`!SÈ`İ°!- 21É 2É 6 ≠ !
 Ü•lyÓ` ≤ĂÈ,yÓ` ÷ò%`á!°É,y`xy°ÛyÙ%!`İı`ı,yÓ` í,z`_Ó`ſ)ÍÓ` xy°ÈÜÈÜ%ı,y!ſÛ`á833ÈÜÈ42`!á`Éă`xy`Gı`y!ſÛ,`á842`ÈüüÈ
 47ă`G`xy°ÈÜÈ`Ü%ı,yGı`y!E,`İ°Ó``á847ÈÜÈ61ă`Ó`yççÜ,y`İ°Ó` ò%ÓSÈÓ` ,`òı≈hs` !è,`İÜ,`!SÈ°- xy°ÛyÙ%!`Óyàòy`İòÓ`
 àÈ,`ı=Ó` İÜ,`ÜÜ%,`Ó`xyl`ſ,TÛÈÈÈÈÈÈ~z`Uı,`Óyò`İÜ,`x@`Ăy•f`Ü,`Ó`İ°`!ı,`•fçy#`ı,z`İ°Ûy`G`òÙ≈ı,`_ı!Ó`ò`İòÓ` G,`óÓ`
 çy!hıfıÜ)Ü,`ÓfÓfıy`!İ`ıı,`Ó`İ°!SÈ`İ°!- ~Ü!Ü,`İ`ſÛhıfı`òÙ≈,`ò!ıı,`Ó`y`!Ó`İÓ`y!òı,y`Ü,`İÓ`!SÈ° İ,y`İòÓ` ſÓ`Ü,y!Ó`!
 Óă,yÓ`Ü,`ñ`≤Ăıı≈ıyÓ` İı,y`Óy`!ç«,`İÜ,`Ó` ,`òò`İ`İÜ,`ſ)ÍÓ` İİ`òGı`y`İİ`!SÈ°- xy°ÛyÙ%!`!ÓÈ,`ß` Üſıç`İòÓ` ſyÜ`İ!`!
 ,`ò`İı,`ÜÜ%,`Ó`xyl`ſ,TÛ`Uı,`İ,`è,`âyòy•z`Ü,`İÓ` Ó`yáyÓ` !İ`İò≈ç`!ò`İİ`!SÈ`İ°!- ÛyÙ%!`ı,yÓ` Ü%ı,y!ç°y`Üı,`Óyò`İÜ,`@`Ă•ı
 Ü,`Ó`yÓ` çıf` İ,y`İly`İ,y`İly`ſÛÍ` İ,`Ó`Óy!ÍÓ` Ó` ſy•y`İıf`ıy`İÜ,`İòÓ` Óyòf`Ü,`Ó` İı,`ı- ~Ü!Ü,`!Ü•ly`Óy
 İ,`òhs`Ü,yÓ`#`!Óă,yÓ` ſÈ,yÓ` myÓ`y`!Ó`İÓ`yò#`İòÓ` !ÓÓ`&`İk,`!ÓÈ,`ß` çy!hıfıÜ)Ü,`ÓfÓfıy`İGı`y`ı,`ñ`x`İİÜ,
 `âyı,`y`!Ómyl`Óf!_`İòÓ` G,`óÓ` xı,`fyă,yÓ` Ü,`Ó`y`ı`ñ`Ó!@`Ü,`Ó`y`ı`ñ`~Ü!Ü,`ı,`fy`Ü,`Ó`y`İİ`!SÈ°-
 242 NSOU • CC-HI-04 xy°ÛyÙ%`İİÓ` Ó`yççÜ,y`İ°`!Ü•lyÓ` ≤Ă`İİ`yà`xy°ÛyÙ%`İİÓ` í,z`_Ó`y!òÙ,yÓ`#`á!°É,y`Ü%ı,y!ſÛ
 Ü%ı,y!ç°y`òÙ≈Ü`İı,

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Ó` ,`ò,`ı,`İ,`öyEİÜ,`!SÈ`İ°!- ~z`Ü%ı,y!ç°y		

òÙ≈Ü`İı,`Ó` !Ó`İÓ`y!òı,y`Ü,`Ó`yÍ` •zÓ`İİ`•yıſ#`x`İİÜ,` ,`àÑyí, ,y xy`İ°Ü`İÜ,` ,`@`ĂÈ,`ı,yÓ` G`!çk,yſyÓyò`Ü,`Ó`y
 •İİ`!SÈ°- İyÓ`y`~z`òÙ≈Üı,`@`Ă•ıı`ıfı#`Ü,`ıı,`çy!İİ`!SÈ° İ,y`İòÓ` İÜ,`ã,`Ó`Ü`çy!hıfı`òGı`y`ı`ñ`~Ü!Ü,`Ü,yÓ`yà`y`İÓ`
 !İ`ıç,`ò`Ü,`Ó`y`ı`~z`ſ)ÍÓ`çy!hıfıÜ)Ü,`ÓfÓfıy`Óyàòy`İò`òyÓ`&`ıÈ,`#ıı,`Ó` ſMÈ,yÓ`Ü,`İÓ`~ÓÇ`!Ó`İoy`G`òyDyÓ`
 xyçB,y`òáy`!ò`İ°`Ü%ı,y!ſÛ`ſyÛyÓ`y`İı,`Ó`yçòıy#`fııylyhs`!Ó`ı,`Ü,`İÓ`!SÈ°- xy°`Ü%ı,y!ſ`İÜÓ` Ü,`ı%,`fÓ` ,`òÓ`ı,yÓ`
 `ççıı,`ò%e`xy°ÈÜÈGı`y!ſÛ,`á842ÈÜÈ47ă`G`!SÈ`İ°!`Ü%ı,y!ç°y`İòÓ` ,`ò,`ı,`İ,`öyEİÜ,`- xÓççf`≤ĂİÜ`İ`İÜ,`•z`Óyàòy`İòÓ` çıăı
 ~z`!ÓÉİİ`è,y`İÜ,`È,y`İ°y`ıç`İÓ` `ò`İăı!- ~Ü!Ü,`Óyàòy`İòÓ` çıı,yÓ`y`xy°ıòòÈÜÈ•zÓ`İİÈÜÈlyſÓ` İyÜ,`~Ü,`ſ%È,`#
 ſyò`İÜ,`Ó` İı,`İç`İÓ`Ü,y!Ó` òÙ≈ıı#ıı,`Ó` !ÓÓ`&`İk,`ı,`#`≤Ăİı,`Óyò`çy!İİ`!SÈ°- `çyÈ,yıyeyÓ` !ò`òyı≈`•İ°`á!°É,yÓ`
 !İ`İò≈`İç`xyıòò`İÜ,`Ó!@`Ü,`İÓ` ſyÛyÓ`yÍ` !İ`İİ`xy`İİ`~ÓÇ`ſ%!È,`ſyò`İÜ,`Ó` Ü%ı,y!ç°y`ſıòÜ,`≈#ı`≤Ă`İÿç`xſıv`T`•İİ`!
 Ü•lyÓ` Ó`y`İİ`≤Ăyıò`İı,`ò!ıı,`Ü,`İÓ` İy`Gı`y!ſ`İÜ,`Ó` Ó`yççÜ,y`İ°`xÓççf`z`~Ü,`İè,`Ü,`°B,`çıÜ,`xòfıı`- xy°`Gı`y!ſ`İÜ,`Ó`
 È,y•z`xy°ÈÜÈÜ%ı,yGı`y!E,`İ°Ó` xyÜ`İ°`xÓççf`Ü%ı,y!ç°y`òÙ≈ı,yÓ` Ó`yççÜ,`#ı` Üı≈yòy`•yÓ`y`- ſ%ß`#`ò`İÜ≈Ó` ſÛı≈Ü,
 ~z`xy°`Ü%ı,yGı`y!E,`İ°Ó``á847ÈÜÈ61ă`Ó`yççÜ,y`İ°`ò%•z`ÓSÈ`İÓ`Ó` Ü`İòf`Ü%,`Ó`xyl`ſÇe`ıyhs` ſÛhıfı`xy`İ°yă,`ıy`!!!Èık,
 `âyEııy`Ü,`Ó`y`ı`~ÓÇ`!Ü•lyÓ` xÓſyl`à`İè,`÷ò%`ı,y•z`İı`á!°É,yÓ` `Ó`yEıy`İ°`Ó`ı`ı`Ü%ı,y!ç°`òÙ≈yÓ`ıı#`İòÓ` ſÓ`Ü,y!
 Ó`ã,yÜ,`!Ó`İı,`•zhıfıÈ,y`!ò`İı,`Óyòf`Ü,`Ó`y`ı`- ſıò!_`Óy`İçı`yÆ`Ü,`Ó`y`ı`- 21É 2

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É 7 ≠ í,z,`òſç•yÓ` ,`ò!Ó`İç`İÈı`Ó°		

y`ıyÍ`
 İñ`Ü%ı,yGı`y!E,`İ°Ó` !á°yÈ,`ı,`xy`İÓ`y`İıÓ` ſ`İD`ſ`İD`Ü%ı,y!ç°yÓ`y`«`Üı,yă%,`fı,`ıı`~ÓÇ``àÑyí, ,y ſİ±òyÍ` ,`ò%ÍÓ`&`ıı!
 Óı,`•İı,`xyÓ`Ω,`Ü,`İÓ`!SÈ°- Ü%ı,yGı`y!E,`°`G`ı,yÓ` í,z`_Ó`y!òÙ,yÓ`#Ó`y``àÑyí, ,y Ü%ſ°Ûyl`!SÈ`İ°!- ııf!ò`İÜ,
 xyÓyÓ` ,`ò)Ó≈Ói,`≈#`á!°É,y`İòÓ` !Ü•ly`Óy`•zıÜ%,`•zıçç`İİÓ` ≤Ă`İİ`y`İàÓ` È,`İ°`xÜ%ı,y!ç°y`İòÓ` Ü`İı,`#`Ó`xı`İhs`ıyEı
 È,yÓ`ſ,`ıT`Ü,`İÓ`!SÈ°`G

NSOU • CC-HI-04 243 ùhflly!_#Û, È, #!i, Ó° ÑMÈ, yÓ° Û, Ó°!SÈ- ÷ð% i, y•z lî° !Û•lyÓ° ≤ÃË, y^ÏÓ xy° ÛyÛ%îlÓ°
Ó°yçÛ, y^Ï° Ñy!•ðñ i, y•z!Ó° òñ ÑyÛy!lòñ xyÈ, !Ñ ≤ÃÛ%á ò^Ï°Ó° Ó!Ó°yài, ìlî, yÓ°y •zÑ°yÛ ò^ÏÛ≈ ò#!«, i, •Gî°yÓ° È, ^Ï°
lî% i Ñyçfl, Òlî, Û, ^ây# # Óy •zÑ°y^ÏÛÓ° ÑyÛy!çÛ, ç, ò!Ó°Ó! ≈l á^lê, ll ÓÓ°ç « Ûi, yÓ° !Ó^ÏÛ, w#Û, Ó°î âê, ^ÏSÈ ~ÓÇ
≤Ãy^Ïä, f !Ó!È, ß" flÿð#! Ó°yçÓÇ^ÏçÓ° í, zayl âê, ^ÏSÈ- 21É2É8 !lÓ≈y!ä, i, ≤ÃÿÿyÓ°# !ÓË, yà ÈüüüÈ Û, á≤Ã^ÏÿçÓ° Ûyl 2ä
1É Imm-Al-Huada í, z, öy!ð xy°ÛyÛ%l ^Û, l !l^Ï!^ÏSÈ°/2É Û%î, y!ç°y ç^ÏçÓ° x!≈ Û, #/3É !Û•ly Û, #/4É ^Û, yl^ÏÛ, ylxYÓÁyÑ#ò
á!°È, yÓ° xyÛ^Ï° !Û•ly çy!Ó° •^Ï!^ÏSÈ°/5É •zÓ^Ï! •yij^Ï° ^Û, !SÈ^Ï°V!ÓË, yà ÈüüüÈ á á≤Ã^ÏÿçÓ° Ûyl 5ä 1É !Û•ly ≤ÃÓi, ≈^ÏlÓ°
Û, yÓ°î Ñjð^ÏÛ, ≈Ïy•y çyl ^°á- 2É !Û•lyÓ° ≤ÃË, yÓ° ^°á- 3É xy°ÛyÛ%l !Û•ly^ÏÛ, Û, yÓ°fÛ, Ó° Û, Ó°^Ïi, Û, # Û, # ÓfÓfliy
!l^Ï!^ÏSÈ^Ï°V!ÓË, yà ÈüüüÈ á á≤Ã^ÏÿçÓ° Ûyl 10ä 1É !Û•ly^ÏÛ, Û, yÓ°fÛ, Ó°# Û, Ó°^Ïi, xyÓÁyÑ#ò á!°È, yÓ°y Û, # Û, #
ç, òð!« ç, ò @^Ï!Û, ^ÏÓ!SÈ° ~ÓÇ ^Û, V21É2É9 !lÓ≈y!ä, i, @^Ïsi, òO# 1É The New Cambridge History of Islam, Editor-
Chase. F. Robinson, Cambridge University Press, 2010 2É Encyclopedia of Islam and the Muslim World, Editor-Richard. C.
Martin, Vol.-1, 2003. 3É ^Û, È xy!°ñ Û%Ñ!°Û Ñçfl, Òlî, Ó° •z!i, •yÑñ !mî, #î° Û%oiñ xy^Ï°î°y Ó°Û, !i, ^Ï, öyñ i, yÛ, yñ Óyç°y
ÓyçyÓ° ñ 2019- website 4É https://www.academia.edu 5É http://www.encyclopedia.com
244 NSOU • CC-HI-04 21É 3 ≠ Ñ!È, Óyò (Sufism) 21É 3É 1 ≠ Ñ!è, ly Û•y!Ó# G ^áy°Ë, y^Ï!° Ó°y^Ïçò#^ÏlÓ° ç, ò° •zÑ°yÛ
ò^ÏÛ≈ Íál !ç!° y G Ñ%ß" # Ñj±òy!° Û%Ñ!°Û^ÏòÓ° ç#Ól^ÏÛ,

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Û, #È, y^ÏÓ ç, òlÓ° ä, y!°i, Û, Ó°^		

lî, •^ÏÓ^Ïz!
ÓÉ!^Ï!° •zÑ°y!ÛÛ, xy•z!^ÏÛ, Ñ%çç•i, G Ófyáfy Û, Ó°^Ïi, Ófhflî i, ál ~Û, ò° xî, #!w!° Óyò# Û, FS...ÈÿyòlÛ, yÓ°# Óf!_´Ó°
xyÖ°y•yÓ° ≤ÃÛ, i, Ñi, f í, zÁâyê, ^ÏlÓ° x!È, K, i, y Óf_´ Û, ^ÏÓ° òÛ≈#î° •zÑ°y!Û !Óÿ°yÑ#^ÏòÓ° xy!dÛ, G Ûy!ÑÛ, í, zß" lî,
Ñyò^ÏlÓ° ^ä, <Ty Û, Ó°!SÈ°- xÓçf ~•z ÛÓ°Û# ÑyòÛ, ^ÏòÓ° òÛ≈#î° G È, yÓÓyò# Û^ÏlyÈ, y^ÏÓÓ° çlf í, z^Ï°Ûy G Ó°yç^Ï!
i, Û, Û, i, ≈^ÏçÓ° !Ó^ÏÓ°y!ði, yÓ° Û%ÍâyÛ%!á •^Ïi, •^Ï!^ÏSÈ°- ~•z Ó° •ÑfÓyò#ñ ÛÓ°Û# ÑyòÛ, ^ÏòÓ° Óy•î° Ñ%!È, ~ÓÇ
i, y^ÏòÓ° Ûi, yÛi, ^ÏÛ, Ó^Ï°i, yÑyí, zÈ, - Encyclopedia Britannica @^Ï^Ïsi Óy•^Ï!^ÏSÈ^Ïñ Ñ%!È, Óyò° •zÑ°y^ÏÛÓ°
xÈ, fhs^ÏlÓ° ~Û, !è, Ó° •ÑfÓyò# xy^Ï°y!°Ïy ^ÿ!Ó°Û, ^≤ÃÛ G K, yl Ñ, yl Û, ^ÏÓ° xyÖ°y•yÓ° ≤Ãi, f« Óf!_´ ai, ç, òlÓ° ä, i°
°y^ÏÈ, Ó° Ûyòf^ÏÛ- (Sufism is a mystical movement that seeks to find divine love and knowledge through direct personal
experiences of God) 21É 3É 2 ≠ i, yÑyí, zÈ, Û, #/ Encyclopedia of Islam Vol-1 @^Ï^Ïsi Óy•^Ï!^ÏSÈñ i, yÑyí, zÈ, ~Û, !è,
xyÓ°!ÓçÑ- ÍyÓ° myÓ°y^Ïlî, Û, G xy!dÛ, í, z, ç, ò°!ç, Ó° ≤Ã!e´Íy^ÏÛ, ^ÓyV, yl - x!≈y! Û•yl xyÖ°y•yÓ° Ñ, yl G °yÈ,
Û, Ó°yÓ° ç, ò!° i, yÑyí, zÈ, - ~•z ç, ò^ÏlÓ° ç, ò! ll^Ïò≈çÛ, !SÈ^Ï!lÓ# G Ó°Ñ%àî- •çÓ°i, Û•jòð !lî, ^ÏÓ°yòy^ÏlÓ° ç, ò!^ÏÓ° !lî, !!
~•z =Ó° & òy!l° c !ò^Ï!^Ï à^Ï!° •çÓ°i, xy!Ó° G, çÓ° - 661 !á È ~•z •çÓ°i, xy# çy•yò, ÓÓ°i Û, Ó°^Ï° !•çÑyÛ, Ó°yç!#!
i, Ó° òyÓy ^°y^ÏlÛ, ≤ÃÛ, i, •zÑ°yÛ^ÏÛ, ÓÑyã, y^Ïi, •çÓ°i, xy!Ó° !çÉf •çÓ°i, •yÑyl ÓyÑ°# i, yÑyí, z^ÏÈ, Ó° !ò^ÏÛ,
ò, kT ^òl- •çÓ°i, xy! i, yÑyí, z^ÏÈ, Ó° !ç« y i, yÓ° ç#Ó^Ïl ≤Ã!Û Ñ_Ó° ç! Óf!_´^ÏÛ, ò#« y !ò^ÏG ç, ò^ÏÓ° xÓçf ä, yÓ°çl^ÏÛ,
!Ó^ÏçÉÈ, y^ÏÓ° Û^Ïly!#i, Û, ^ÏÓ°!SÈ^Ï!- xyÑ^Ï°i, yÑyí, zÈ, ° ~Ûl ~Û, !è, K, yl ä, ä, ≈y ÍyÓ° myÓ°y Ûyl%Éi i) xyd=!k, ñ i) í, z_Û
ä, !Ó° eñ ii) xyÖ°y•yÓ° =ÍyÓ!°ñ iii) xyÖ°y•yÓ° ≤Ã!i, !!òc °yÈ, Û, ^ÏÓ°ñ iv) ÑyÛfÓy^ÏòÓ° xyò^Ïç≈ ò#!« i, •l ~ÓÇ v) !
Óÿ°y, i, ^ÏçÓ° !#lî, Ó° ≤Ã!i, xyfliy Ó°y^Ï!l-

NSOU • CC-HI-04 245 21É 3É 3 ≠ %!É, c^iΣó° x!≈ %!É, cΣ!é, lyly x^i!≈ ÓfÓ•*i, •i° – xyó°!Ó cΣ Ú%É, Û^i^iÜ, %!É, cΣ ~^iΣ^iSÉ lyó° x!≈, ðçÜ àWoolāñ Û•ylÓ# G !ÜÜ, é, ≤Äy^iā, fÓ°^i^i, •fÓyó# ~óó° yàf^, ðyçyÜ, – xyóyó° x^i^iÜ, Ó^i^iÜ ÛyÉ, yÜ cΣ ^i^iÜ, %!É, cΣ ~^iΣ^iSÉ lyó° x!≈, ð!Óei, y– %!É, Ó° y xyó°y•Ó° !ā, hś°y G ~Óyò, myó° y xhs^i^iÓ°°, ð!Óei, y Ó° «, yÓ°^i^i, <Ty Ü, Ó°^i^i, l– xyóyó°^i^i, ðyYā, y^i^i, fÓ°^i^i, ð!i, i, ài Ü^i^iÜ, ^i^iÓ°^i^i @^i^iÜ, cΣ Ú%É, i^i^i yÜ àK, ylä ^i^iÜ, %!É, cΣ!é, ~^iΣ^iSÉ– i, y^i^iÓ°° Û^i^i, ñ %!É, Ó° y xyófy!dÜ, K, y^i^iÓ°° x!òÜ, yÓ°# !SÉ^i^iÓ°^i^i i, yÓ° y ~z ly^i^iÜ x!É, !i, Ü, Ó°^i^i, l– 21É 3É 4 ≠ %!É, Óy^i^iÓ°° i, z!i, ð!_ 1É %!É, Óyò° •z%y^i^iÜÓ°° ~Ü, Ó°^i^iÜ! xyófy!dÜ, xy^i^iÜy°l– x^i^iÜ, ð!i, i, ðy!Ó Ü, ^i^iÓ°^i^i ñ ≤ÄyÜ, •z%y!ÜÜ, !%^i^ià ~z É, yÓóyó° yÓ° x!hflic lyÜ, ^i^iG xyó%!Ü, ð!i, i, Ó° y ~z Ü, ^i^iÜ, áy!Ó ç Ü, ^i^iÓ°^i^i !ò^i^i^iSÉ!– i, y^i^iÓ°° Û^i^i, ñ Ü%, Ó° xyl G •çÓ°^i^i, Ü, ø^i^iÓ°° Óy!#°° %!É, Óy^i^iÓ°° ≤Äóy! i, z, ðyòy!– 2É xÓçf !Ü, S%É, ð!i, i, Ü^i^iÜ, ^i^iÓ°^i^i ñ •z%y^i^iÜÓ°° ~z Ó°^i^iÜfÓyó#^i^iÓ°° %!É, ð!i, i, é, ≤Äy^i^iā, fÓ°^i^i, ð!Óe Ûy!%É!Ü àHoly men ä ~Ó°^i^iÜ çyó° y^i^iÜ ðyò, çf xy^i^iSÉ– 3É x^i^iÜÜ, Ó°^i^iÜ ñ É, yÓóyó G ÜÓ°^i^iÜÓ°° ≤ÄÉ, yÓ %!É, Óy^i^iÓ°° fløçT– xyóyó°^i^iÜ, y^i^iÜ y^i^iÜ, ð!i, i, !á fié, ð^i^iÜ≈Ó°° ≤ÄÉ, yÓñ^i^iÜ, y^i^iÜ y^i^iÜ, ð!i, i, ðyó°^i^iÜ, ≤ÄÉ, yÓ xyóyó°^i^iÜ ðòy^i^ihs^i^iÓ°° ≤ÄÉ, y^i^iÓ°° Ü, ly %!É, Óy^i^iÓ°° ~^i^iΣ^iSÉ– !Ü, v ~Ü, ly fløçT^i^iÜ ñ •z%y^i^iÜ %!É, Óyò° •z%y^i^iÜÓ°° çBv lyi, #Ó°^i^iÜ !Ü^i^iÜ xy^i^iSÉ– ~ ≤Ä^i^iÜ •zi, z%É, ^i^iÜ! Ó°^i^iÜ ñ •z%y^i^iÜÓ°° Ó«^i^iÜç^i^iÜ, %!É, Óy^i^iÓ°° çBv àBorn in the bosom of Islam ä– xÓçf xyÜÓ°° y •z%yÜ çà^i^iÜ, %!É, Óyò!ÓÜ, y^i^iÜçÓ°°^i^iÜ, ð!Ó°^i^iÜç G, ð!Ó°^i^iÜç, ð!Ó°^i^iÜç, Ó°^i^iÜç, ~Ü, é%, lçÓ°^i^iÜç– 4É ~z %!É, Óy^i^iÓ°° çBv •z!i, •yÜ x!fe, y! Ü, Ó°^i^iÜ, •i^iÜ– ä, i%, l≈ á!É, yÓ°^i^iÜ çy•yòy^i^iÜ, Ó°^i^iÜ, •z%y!ÜÜ, çà^i^iÜ, !Óç, C°y^i^iÜ ðáy! ð^i^iÜ %!É, lyÜÜ, xi, #!w!^i^iÜ Óyò# yòÜ, ^i^iÜÓ°° xy!ÓÉ, ≈yÓ á!è, – xyóyó°^i^iÜ çTÜ çy, yΣ#^i^iÜ, !ál, i, zÜy•zi^i^iÜ y x!É, çy, Ó° y %y!Äyçf !ÓhfliýÓ°^i^iÜ G %!É, çà!è, i, Ü, Ó°^i^iÜ, Ófhfli^i^iÜ, á!Ü, S%É, ð!i, i, ðy!≈Ó°^i^iÜ çà^i^iÜ, Ó°^i^iÜ!^i^iÜ ~≤Äy^i^iÜ, i, y^i^iÜ ~Óç^i^iÜ, fyà G !i, i, ç, yÓ°^i^iÜ xyó^i^iÜç≈ò#!«^i^iÜ, •i^iÜ ñ ~Ü!Ü, xyÓÄy#ò!á!yÉ, ^i^iÜ, Ó°^i^iÜ xyÜ^i^iÜ á!É, yà! íál xy, ð! à!ò %yÜy^i^iÜ, Ófhfli^i^iÜ, á! %!É, á! •z%yÜ ≤Ää, y^i^iÜ! Ó^i^iÜÉ, yÓ°^i^iÜ xyd^i^iÜÉ, y°y G Ófhfli– •z%y^i^iÜÓ°° ~z ÓfhfliÜ%, •z %!É, ÈÜÈG#ÈÜÈò°^i^iÜ

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!Óç– i, z, ð^i^iÓ°° xy^i^iÜyā, ly^i^iÜ, ^i^iÜy, y^i^iÜ^i^iÜ

!ñ ≤Äy!ÜÜ, ð!≈y^i^iÜ %!É, Óyò^i^iÜy^i^iÜ, •z Óy!fÜ, ≤ÄÉ, y^i^iÜ ≤ÄÉ, y!Ói, •i^iÜ!– Ü%, Ó° xyl G Û•ylÓ#Ó°^i^iÜ ç#Ó!òyó° y !SÉ° %!É, Óy^i^iÓ°° Ü) i, z!f– •çÓ°^i^iÜ, Ü, ø^i^iÓ°° !^i^iÜçÓ°^i^iÜ ç#Ó°^i^iÜz àÈ, #Ó°^i^iÜçf! G !ā, hś°y!i^i^iÜ, #Ó°^i^iÜ y, ðÓ≈^i^iÜ, Ó° =y!^i^iÜ çf!Üàç xÓfliy!^i^iÜ lyÜ, yÜ, y#^i^iÜ %!É, Ü^i^iÜyÉ, y^i^iÜÓ°° Û, ð!Ó°^i^iÜ, ðyG!^i^iÜ y!y! – i, yz Ü%, Ó° xyl G •y!Üç!ç« yÓ° Û^i^iÜçf^i^iÜ %!É, Óy^i^iÓ°° ^i^iÜç#!i, xy^i^iSÉñ i, y!É, i, Ó° G Óy•z^i^iÜÓ°° ≤ÄÉ, yÓ myó° y %ÜÉ, y^i^iÜ, ð%çT •i^iÜ!SÉ– i, ^i^iÜ •z%y!Ü %y!Äyçf !Óhfliý!Ó°°^i^iÜ %!É, ÜÜ Ü%Üy!ä! á fié, y! ày%, #Ó°^i^iÜ çf!øç^i^iÜç≈ xy^i^iÜ ~Óç ~z %Ü^i^iÜ! á fié, y!^i^iÜÓ°° ðÜ≈#!^i^iÜ É, yÓóyó° y %!É, Óy^i^iÓ°° x!≤Ä^i^iÜç Ü, ^i^iÜ – xÓçf •z%yÜ %B^i^iÜ çf!ç#Ó!^i^iÜ, ðSÈÜ ly Ü, Ó°^i^iÜ G ÜÓ°^i^iÜÓy^i^iÜÓ°° i, z^i^iÜv^i^iÜ! á fié, y! %B^i^iÜ çf!ç#^i^iÜÓ°° ≤ÄÉ, yÓ ðáy y!y – 246 NSOU • CC-HI-04 i, zÜy•zi^i^iÜ y çy!Ü, y° ð!≈hś° •z%y!Ü !ā, hś°yòyó° yÓ° G, ð^i^iÜÓ°^i^iÜ Óy•z^i^iÜÓ°° ≤ÄÉ, yÓ !SÉ° ly– !Ü, v xyÓÄy#ò!ò°° i, zay^i^iÜÓ°^i^iÜ %!É, Ü^i^iÜ!ç« y G %y!i, f %yòyó°^i^iÜ !i%, l!%i^i^iÜàò°^i^iÜ %!É, ly •i^iÜ – È, yÓ^i^iÜ, #!^i^iÜ G !@^i^iÜ, ðç≈! %y!Ü Ü, ≈i, @^i^iÜsiy!ò xyó°^i^iÜ, x!%Óyò Ü, Ó° y •i^iÜ – ≤Äyā, f G ≤Äi, #^i^iÜā, fÓ°^i^iÜ!Ó, ð%° K, y! É, y! yÓ° Ü%Ü!Ü %ò#Ü!^i^iÜ #Ó°^i^iÜ •y^i^iÜ, ~^i^iÜç, ðÓÑSÉy!^i^iÜ ~Óç^i^iÜ, yÓ° y !i%, l Ü, ^i^iÜ ~^i^iÜ, i, zm%k, •i^iÜ – xfy!Ó°^i^iÜ fié, é, ° G ^i^iÜç, yÓ° @^i^iÜsi!° xyó°^i^iÜ!^i^iÜ, x!) ði, •i^iÜ!@^i^iÜ, È, yÓóyó° y %!É, Óy^i^iÓ°° x!≤Ä^i^iÜç Ü, ^i^iÜ – !è, Ü, •z ~Ü, •zÉ, y^i^iÜ %!É, Óy^i^iÓ°° ! •@%ÈÜÈ ÓÒk, ð^i^iÜ≈Ó°° ≤ÄÉ, yÓ «, f Ü, Ó° y y!y! – ðyó°^i^iÜ, ≤ÄÉ, yÓ G %!É, Óy^i^iÓ°° e^i^iÜ!ÓÜ, y^i^iÜç àÈ, #Ó°^i^iÜ É, y^i^iÜ, ð! Ó°^i^iÜç, •i^iÜ – ~z %Ü!^i^iÜ, %!É, Óyò!Ó^i^iÜç Ü, Óyò myó° y ≤ÄÉ, y!Ói, •i^iÜ, ly^i^iÜ, ~Óç •z%y!Ü !ā, hś°yòyó° yÓ° %!É, Óy^i^iÓ°° !Ó^i^iÜç!ā, hś°yòyó° yÓ° %ÜB!^i^iÜ á!è, – 21É 3É 5 ≠ %!É, Óy^i^iÓ°° «, f 1É Üy!ÓydyÓ° %!É, ðÓ^i^iÜydyÓ° !Ü! %yò!° %!É, É, Óy^i^iÓ°° Ü%Ü, ly– 2É %!É, Óyò° ~Ü, Üye, ð! lyó° Üyòf^i^iÜ Üy!%É! ≤ÄÜ, i, xyòç≈ñ çE!^i^iÜ «, fñ xyó°y•yÓ° K, y^i^iÜ G Ü!•Üy!^i^iÜ, ðÓÑSÉ^i^iÜ, ðy^i^iÜÓ° – 3É %!É, Óyò° Üy!%É! G xyó°y•yÓ° Üy^i^iÜ, %!É, fl!Ó°^i^iÜ, ð– 4É %!É, Óy^i^iÓ°° «, f° xydç!Üy, y– 5É xyd!^i^iÜ, ~ñ xyd=ik, ñ xyd %ç^i^iÜçyòl G xyd%yòy!° %!É, Óy^i^iÓ°° x, ðÓ° «, f– 6É %!É, Óyò^i^iÜ, Ü%Ü!Ü %Üy^i^iÜçÓ°° Ó°^i^iÜ!É, ^i^iÜ!Ü, çyflf àMystic Theology ä Óy°^i^iÜ – 7É xyó°y•yÓ° %!É, Óy^i^iÓ°° !ÓÓ°^i^iÜçÜy!– !i, !i, wy, #!ñ !loy#!ñ %yò çy@^i^iÜ, – ~z xyó°y•yÓ°^i^iÜ, %!É, Óyò≈e^i^iÜç, ðyG!^i^iÜ lyÜ %!É, Óyò– 8É %!É, Óy^i^iÓ°° ≤Ä!Ü Ü, ly •xhs^i^iÜ çà!è, ^i^iÜ, ð! Ó°^i^iÜç Ü, Ó° y– 9É xyó°y•yÓ° fløç^i^iÜ xyd!Ófløç, •G!^i^iÜ yÓ° x, ðÓ° lyÜ %!É, Óyò– 10É %!É, Óy^i^iÓ°° çE!^i^iÜ «, f° xyó°y•yÓ°^i^iÜ, !Ó°#! G !Ü!– 21É 3É 6 ≠ xi, #!w!^i^iÜ, ð^i^iÜÓ°° =y!Ó° %!É, %yòyó°^i^iÜ, ð^i^iÜ =y!Ó° ≤Äóy!i, xyé, !è, – 1É %!É, TÓ°^i^iÜ Óy 2É ç#^i^iÜ ≤ÄÜ 3É %yòyó°^i^iÜ, ð^i^iÜ ÓyòyÈÜÈ!Ó, ð!_ 4É fl!à≈#!^i^iÜ K, y! 5É %yòy %!É, ÈÜÈ% /!á i, z!É%, Ò° 6É %!É, Óy^i^iÓ°° %y!Üy!^i^iÜ %y, fÓy! ði, y

NSOU • CC-HI-04 247 7É xyÖ'y•yîi, !Ù! 8É xyÖ'y•yîi, !Ó#l- 21É 3É 7 ≠ %!É, Öyîòó e' Ù!ÓÜ, yç Ù%_Ó xyîlÓ xyöfy!dÜ, i, y, ði≈ xyl'yi, §Ü)• ly!ç• •Gî'yÓ' §'ID §'ID %!É, Öyîòó §)e, öyi, •î' - •çÓ'î, Ù•jød !!îç %!É, É, yÓ Óf_ Ü, î'Ó'îSÈl- i, yÓ' !Ü, S%É §çáfÜ, §y•yÖyàî •z§yÜòÜ≈ @'Ä•îiÓ' çó' î'îÜ, •z %!É, Ó' öfy! G î, Bvî'î, y x!ç#l Ü, Ó'îi, lyîÜ, l- i, yÓ' y Ù§!çîò lÓ#Ó' ~Ü, öyîc í, z, öy§Ü, G xyÖ'y•yÓ' öfyîl !!Üqz lyÜ, îi, l- ~•z §Ü, ° §y•yÖyàî Úxy•y%§ §yÉ, É, yÜ lyîÜ, ð!Ó'îä, i, - xîlîÜ, ÜîlÜ, î'Ó' l îñ ~•z xy•z%§ §yÉ, É, y î'îÜ, Ü§!É, Ü çî'ΣÓ' í, z!ç, ð!_ •z§yîÜÓ' ≤ÄlÜ á!°É, yàî á áy•yÉ, yîi' Ó' yîçò#lä lyly Ü, yîçÓ' Üîöf G, öy!≈ó çàîi, Ó' çNyÜ, çÜÜ, i, y, ð!Ó' •yÓ' Ü, î'Ó' ÙyîV, Üîöf xyÖ'y•yÓ' öfyîl !!Üqz •îi, l- ≤ÄlîÜ ~•z %!É, ≤ÄÓîi, y §#!Üi, §çáfÜ, Ü%§Üyîòó Üîöf §#ÜyÓk, !SÈ° - •çÓ'î, í, z§ÜyîlÓ' •i, fyÜ, y!ç, ~Óç áy•yÉ, yîi' Ó' yîçò#îlÓ' .

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öÓ' î'xÓ' yçÜ, ð!Ó' !flîi, Ó' í, zqÓ' •î' i, yîi, ~

Ü, ð' Ü%§!Ü, öy!≈ó çàîi, Ó' |îöi≈ xÓfliyl Ü, î'Ó' §Ó≈« î xyÖ'y•yÓ' öfyîl !!Üqz lyÜ, îi, l- ~•z, ö%îfÓyl Óf_ Ó' y•z !SÈî'! ≤ÄÜ, i, xîlî≈ %!É, - i, î'Ó' ~•z§Ü, °, ö%îfÓyl Óf_ !Ó'îòç É, yÉly çylîi, l ly ~Óç !@'ÄÜ, öyç≈!Ü, î'òó' §çflðîç≈ xy§yÓ' §'îiÿà, öy!l- i, yÓ' y §Ó≈òy xyÖ'y•yÓ' öfyîl §Ü! xli, Öy!•i, Ü, Ó'îi, l- xyÖ'y•y SÈyi, , y i, y îòó' xlf î'Ü, yîly îä, h's' y lyÜ, i, ly- %!É, !•î'î'Ó' ≤ÄlÜ, ð!Ó'îä, i, öyÉ, Ü, î'Ó' l Ó§Ó' yÓy§# ≤Äáfyi, •zÜyÜ •y§y!ÉüÉx•yÉüÉó§! Ó' - îi, !l Ù!òly! çBvâ'Ä•Ü, î'Ó' l ~Óç Ó§Ó' yî' Ó§îi, fliy, ð!Ü, î'Ó' l- •z§yÜ ð'îÜ≈ó' !Ó!É, ß' !ÓÉî'îi' Ó' G, çÓ' i, yÓ' öy! i, ç f !SÈ° - 728 !á fié, yîΣ li, !l Ü, i%, fÓÓ' î'Ü, î'Ó' l- xyÓ% •y!§Ü çyÜ G çy!ÓÓ' ÉüÉ !Ó!ÉüÉ •yî' y î'Ó' lyÜG ≤ÄlÜ %! É, !•î'î'Ó' çyly îyî - ≤ÄlÜ %!É, !•î'î'Ó' lyîÜ, •z Óy •yÜ, ly î'Ü, l !ç!Ó' !mî, #! ç! yΣ#Ó' çÉ!É, yîä ÚÜ%!É, ÜÜ lyÜ!é, §yôyÓ' î'Üy!îÉ!Ó' Üîöf, ð!Ó'îä, i, •îi, lyîÜ, - ~•z §Üîi' Ó' §!É, §yöÜ, î'òó' Üîöf í, z î'Ö'á îiyaf •î'! Ó' ! •ÜÉüÉ!Ó!ÉüÉx•yÜñ Ó' yîÓ! yÉüÉx•yÉüÉó§!Ó' ñ öyi, zò xyi, i, yî' ñ ÙyÓ' &É, ÉüÉx•yÉüÉÜ, yÓ' !añ •yÓ' §ÉüÉx•yÉüÉÜ•y! §!Ó' ≤ÄÜ%á- %!É, Öyò !ÓÓ'î, ≈îlÓ' !mî, #! hflíÓ' xyÓ' Ω, •i' !ç!Ó' i, i, #î' ç! î'Ü, %!É, !% !% !Üç!Ó' Ó' Ùyöf îÜ- ! i, !l §Ó≈≤ÄlÜ %!É, Öyò îÜ, Üi, Öyò !•î'î'Ó' Ó' *, öòyl Ü, î'Ó' l- li, !l !SÈî'! ~Ü ç! %!É, G öyç≈!Ü, - i, yÓ' Üîi, ñ i, Bvî'î, y xyÖ'y•y §jðîÜ, ≈ K, yl öyîÉ, Ó' ≤Äöyl í, z, öy! - li, !l Ó' î'! îñ Óf_ xyÖ'y•y îÜ, §ÜfÜ, Ó' *î, ð çyîllî !!l xyÖ'y•y Üîöf §Ó≈ylòÜ, §Ü!i, - ~•z §Üî' î'îÜ, !òÓf K, ly §yôlyÓ' çk, li, §%ç, G, ð!≈yDÓ' *, ö öyÉ, Ü, î'Ó' - %! É, Öyîò §î'Ó≈YáÓ' Öyò Öy §Ó≈îáyòyÖy îòó' ≤ÄÓ_ y •î'! Öyîi' y!çò xyÉüÉ Öyhflly!Ü- li, !l ≤ÄlÜ É, yly áxyd!Ólylâ Üi, Öyîòó' ≤Ää, ç! Ü, î'Ó' l- lyÓ' x!≈ Óf_ Ó' Üîöf §Ü, ° x+É, ≤ÄÓ, l_ Ó' óAç§ §yòl Ü, Ó' y- i, yÓ' Üîi, ñ ç# K, yl öyÉ, Ü, Ó'îi, •î' !îçîÜ, xÓçf•z xyÖ'y•yÓ' Üîöf §Üy!i, Ü, Ó'îi, •î'Ó' - %!É, Öyîò §î'Ó≈YáÓ' Öyîòó' x, çÓ' ≤ÄÓ_ y •î'! xyÉüÉÜy§y•z!ÉüÉ!Ó!ÉüÉÜ!§%Ó' ÉüÉ•yÖ'yç- li, !l ÜîlÜ, Ó'îi, l îñ Üy!%É!Ü)•i, ç#- Ü, yÓ' î xyÖ'y•y, yÓ' !!îçÓ' ≤Äli, Ó' îj! Üy!%É!îÜ, §, !çT Ü, î'Ó' îSÈl- %!É, Öyîòó' e' Ù!ÓÜ, yç ð%•z, ð!≈fyîi' !ÓÉ, _ - i) •z!Ü, çy!É, á àNyî, , y Öy Ó' «, îç#° ð!≈yl' añ ii) •z§li, ð%y!° áÓ%k, Ó, !_ , ð!≈fyî' á- ≤ÄlÜ Üi, Öyò!é, §yôyÓ' îi, É, l_ ' ≤Äöyl G !ä, h's' y!Óò' îòó' !îi' àlé, i, - •çÓ'î, xyΣ% Ü, yîòó' !çy! G áyçy Ü!i, zlj! îä, ç!i, ~•z Üi, Öyîòó' ≤Äöyl x!§yÓ' # !SÈî'! - !mî, #î' Üi, Öyò!é, á•z§li, ð%y° ~Ül ~Ü, ð' Óf_ Ó' §Üßî'îi'

248 NSOU • CC-HI-04 àîi, , í, zîi, !SÈ° îyÓ' y!Ó'îòç !Ók, yl xöfî' l G xydfli Ü, î'Ó' Ü%, Ó' xyîlÓ' !çç, y G Ó!•Ó' yàî, Üi, Öyîòó' Üîöf §Üßî' §yòl Ü, Ó'îi, l- Ü•#i, zlj! •zÓl%° xyÓ' y!Ó' G ÜG•yly çy°y, zlj! Ó' &!Ü !SÈî'! ~îòó' x!§yÓ' # - xy° Ü%, çy•z!Ó' Ó' Ói≈ly î'îÜ, çyly îyî' î' §!É, Öyò îÜ, §yôyÓ' î'Ü%Üy!Ó' y §%çî'Ó' ð'îá!îñ àNyî, , y Ü%§Üy!Ó' y %! É, îòó' §î'@î'Ó' ä, y îä' óáîi, l- •zÜyÜ xyÉüÉäyly! %!É, Öyò G àNyî, , y Üi, Öyîòó' Üîöf §Üßî' §yòl Ü, î'Ó' l ~Óç i, yÓ' ≤Äî'ä, çTyî' ~!é, §yôyÓ' î'íÓ' Ü, y îSÈ @'Ä•î'îiyaf •î' - xyÉüÉäyly!Ó' §Üîi' xîlÜ, %!É, xyd≤ÄÜ, yç Ü, î'Ó' l- ~•z §Ühflî %!É, Ó' Üîöf xy° Ü%, çy•z!Ó' ñ xyΣ%Ó' Ü, y!òó' !çy!îñ !ç•yÓi, zlj! §y•yÓ' yÓ!j≈ñ É, Ó' í, zlj! xy_ 'yÓ' ≤ÄÜ%îáó' lyÜ í, z î'Ö'á îiyaf - 21É 3É 8 ≠ îfö! G, öyÓ' î'îf §!É, Öyò e' îi' yòç ç! yΣ#îi, îfö! G, öyÓ' î'îf %! É, Öyîòó' e' Ù!ÓÜ, yç áîé, - Ü•#i, zlj! •zÓl%° xyÓ' y!Ó' !SÈî'! îfö'îlÓ' ≤ÄlÜ %!É, - li, !l xyÓ' !ÓÉ, yÉlyÉ, yÉ!# %! É, îòó' Üîöf §Ó≈îðç, fliyîlÓ' x!òÜ, yÓ' # - li, !l %!É, Öyîòó' §î'Ó≈YáÓ' Üi, Öyò îÜ, , ð!≈i, y öyl Ü, î'Ó' îñ ~•z Üi, Öyò ÜGî' yò% GççòÜ lyîÜ, ð!Ó'îä, i, - •zÓl%° xyÓ' !Ó' x!§yÓ' # ^

100% **MATCHING BLOCK 281/308** **W**

îòó' Üîöf í, z î'Ö'á îiyaf !SÈî'! %!

É, •zÓ' y!Ü, ñ çy!Ó§i, y!Ó' ñ

63% **MATCHING BLOCK 282/308** **SA** CC-HI-01.pdf (D149041884)

Ü, î'iy!îñ çy!Ü ≤ÄÜ%á- É, yÓ' y, #î' í, z, öÜ•yîòîç

Ó ð!É. Óy'òó' •zli, y' ð lyó' y fløó' í#î' i, y' ðóó' Ù' ðof Ù'!•, zlj! !ã, çli, ñ Óa!i, î' yó' É, y!ü, ñ É, !Ó' ði, zlj!
çyü, yó' àk, G !lçyüi, zlj! xyi, z!°! y- Ùyçy' ðjÉüÈ•zÈüÈxy' ðÉ, ðy! ly' ðü áfyi, ' cá xy•Üò ðÓ' !•!@Ó' lyÜG í, z' ðÖ' á' ðlyaf-
21É 3É 9 ≠ ð!É. Ó' hflíÓ' , ð!Ó' e' Ùy xyöfy!dÜ, !ç«ç, yó' hflíÓ' ð!É. Óyò ~Ó' !lçfl! ðç~ ðlÍÓ' G, ðÓ' ≤ ð!i, !ç, i, - ~É
~ÜÉ ~É ðhflí!Ó' Ó' ð!ñ UÚð!É, ðç=çlxl%yl' # ÓyhflíÓ' y, • ðFSÈ !Óÿãçl#l •zFSÈyñ ði, fÜ, yÓ' K, ylñ !ã, Ó' hsl xy' ðyÜ,
G ð' ðÓy~ Ù' ðÓ@!~ - ~Ó' ðÜ~ • ðFSÈ !Óÿãçl#l xydy! ðy!•i, Ü, Ó' y- , ðÓ' Ù' °!ç, f' , ðÖÑSÈy' ðlyó' çlf ð!É, ' ðÜ, Ü, !i, , ði' hflíÓ' x!
i, e' Ü, Ü, Ó' ð' ði, •i' - xy!dÜ, ðÉ, ' ðÓ' Ó' , ð' ði ~•z hflíÓ' = ' ðy• ðFSÈ 1É ç!Ó' î' i, ñ 2É i, Ó' Ü, i, ñ 3É Ùy' ðÓ' É, i, G 4É •!
Ü, Ü, i, - 21É 3É 9É 1 ≠ ç!Ó' î' i, ð!É. Ó' ðyey, ð' ðlÍÓ' ≤ ð!Ü hflíÓ' • ç!Ó' î' i, - ~•z ≤ ð!Ü hflíÓ' ð!É, ' ðÜ, ' à' ðNyí, , y •zÿy!
Ü xy•z!ÉüÈÜ, y!çl xl%ÿy' ðÓ' ð! ðÜ, ç, Ç' y xylyÓ' !ç«ç, yòl Ü, Ó' y •i' - i, y' ðÜ, lyÜyçñ ' Ó' yçyñ çyÜ, yí, ≤ ð!É, !i, ðyÓi, #î'
ðÜ~#î' xl%ç, yl , ðy' Ü, Ó' ð' ði, •i' - ç!Ó' î' i, ð' ði !Ó!ðÈüÈ!Óäyl , ðy' ðlÍÓ' Üðf !ð' ði' ð!É, i, ðNyÓ' ≤ ð!Ö, !_ ðÜ) • ðÜ,
!i' !sfí, Ü, ' ðÓ' l - ðÓç ' ð' ðÜ, xydyÓ' xð# ðl xy' ðl - 21É 3É 9É 2 ≠ i, !Ó' Ü, i, i, !Ó' Ü, i, , ð' ð!É, ðyölyÓ' !mí, #î' hflíÓ' -
i, !Ó' Ü, i, ð' ði, Ó' hflíÓ' ð!É, ' ðÜ, , ð#Ó' Óy Ü!ç~ ðlÓ' äxyöfy!dÜ, = Ó' çã !l' ðòç @' ð!i Ü, Ó' ð' ði, •i' - ~•z hflíÓ' ð!É
É, ' ðÜ, !Óly ≤ ð!ÿÿ, G i, ' ðÜ, ~ , ð# ðÓ' Ó' !l' ðòçç , ðy' Ü, Ó' ð' ði, •i' - ð!É, !ál ~•z hflíÓ' Ó' ðÜhflí
NSOU • CC-HI-04 249 !i' ðÈüÈÜ, y!çl ≤ ð!i, , ðy' Ü, ' ðÓ' , ð# ðÓ' Ó' ðv!T !Óäy' ðl ðÜ!~ • ðñ i, , ál !i, !l ð!Ó' ð' ð' ð' ð' Ó' äif
•l- ~•z hflíÓ' Ó' ð!Ó' ð' , ð# ðÓ' Ó' , àÜ!ç~ ðlÓ' ä •zFSÈyÓ' Ù' ðof !l' !çÓ' , •zFSÈy' ðÜ, !Ó' ð' ði' , ðl- ~•z hflíÓ' ð' ðÜ,
ÜÉ, yly ' cáÜ Óy' á ' ç' ð!áÓ' !É, i, Ó' xyd!Ó' ðy, ðä Ó' ð' - 21É 3É 9É 3 ≠ Ùy' ðÓ' É, i, i, !Ó' Ü, i, ð' ði, Ó' , ðÓ' Ói, ~# hflíÓ'
• ðFSÈ Ùy' ðÓ' É, i, - Ùy' ðÓ' É, i, , • xyöfy!dÜ, xy' ðy' ðÜ, Ó' hflíÓ' - ~•z hflíÓ' ð!É, ' ðyö' ðÜ, Ó' xhs' Ó' xyöfy!dÜ,
xy' ðy' ðÜ, xy' ðy' ðÜ, i, •i' - !i, !i, , ál Ó' Ó' !l) i, , i, - ¥ i, z, ð' !ç, Ü, Ó' ð' ði, , ð' ç Ü, ' ðÓ' l- ð!T Ó' • ðfÓ' Ü, y' ðy' ðÓ' !Ü, y
i, ðNyÓ' ä, ç, Ó' ð!çá ' ð!Ü, ð' ðÓ' !yl' - ð!É, i, , ál çfy' ðlÓ' Ùyöf' ðÜ ð!T ' Ü, Çç' Óy ðylÓç#Ó' ðlÓ' = ðÉ Ó' ðf ' É, ð
Ü, ' ðÓ' ~Ü, ' ç# K, yly' ðy' ðÜ, Ó' xyÉ, yç ðy' ðÜ, - 21É 3É 9É 4 ≠ !Ü, Ü, i, , •i' Ü, Ü, i, , • ðFSÈ ð!É, ' ðyölyÓ' ä) i, , yhs'
hflíÓ' - ~•z hflíÓ' ð!É, ç, Ç' yñ xl%Ó' yàñ ðÜ, Ü ~ G xyd= !k, Ó' Ùyöf' ðÜ ði, f i, z, ð' !ç, Ü, ' ðÓ' l- ð!É, ' ðlÓ' Ü' ði, ñ
÷ ð% ðyè ðÜ~#î' Ó' #i, ' ÈüÈ!#i, ñ xyä, yÓ' ÈüÈxl%ç, yl , ðy' ðlÍÓ' Ùyöf' ðÜ •z ~•z ði, f' yÉ, Ü, Ó' y !yl' ly- xyd= !k, G
xydÿÿ' ðyä, lyÓ' Ùyöf' ðÜ •z ' Ü, Ó' i, y ðQ, Óñ xyÖ' y•yÓ' ð' ð!Ü !Ü' •z ð!É, ' ðlÓ' ~Ü, ðyè Ü, yÜf- ð!É, ' ðyöÜ, Ó' y
xyÖ' y•yÓ' ≤ ð!Ü G çfy' ðlÓ' Ùyöf' ðÜ !l' !ç' ðlÓ' x!hflíç xyÖ' y•yÓ' Ù' ðof !Ó' ðy, ð' Ü, ' ðÓ' l- ~•z hflíÓ' ' ðÜ, Ó' y •i'
ÜÉ, yly !É, Ö' y•Ü Óy xyÖ' y•%Ó' Ù' ðof xyd!Ó' ðy, ð- ð!É, Ü, !Ó' •y!É, ç' Ó' ð' ði ðÜxhs' Ó' ðyÓ' ≤ ð!Ü myÓ' y xy' ðy' ði, i, ,
•i' ñ i, yÓ' Ü, i%, f' á' ð!è, ly- ÜÜ •i' Ü, Ü, i, hflíÓ' ð!É, Ó' ' Ü, y' ðly !lçfl! •zFSÈy Óy xyÜ, yA«ç, y ly' ðÜ, ly- xyÖ' y•yÓ'
•zFSÈy•z i, ðNyÓ' •zFSÈy! ðÜ!i, ~i, •i' - 21É 3É 10 ≠ ð!É, Óy' ðlÓ' ðÜ' ð!#i, ðÜ) • ð!É, Óy' ðlÓ' ðÜ' °ç, f•z • xyÖ' y•yÓ'
' ðÜ, e, f' yÉ, - ðÓ' ðÈüÈÿyÓ' ð' ð!Ü !Ü' ðl' ð!ã, Ó' Ü, ð!Ó' i, !Æ i, y•z ð!É, ' ðyöÜ, ' ðÜ, «ç, !flíy! # , ðyl! = Ó' yÉ, ÈüÈy° ðy
~Óç •z!w! yÿ!_ ' ð' ðÜ, Ü%_ ' Ü, ' ðÓ' i, ðNy' ðÜ, Ü!çÉ!f' ç' äz!ÿy' ðl Ü, y!Ü' ðyöly! Ófy, ð, i, Ü, ' ðÓ' l- ð!É, ' ðyöÜ, ' ðlÓ'
~•z ðyöly! !i' Ó!i, ~i, ðÜ' ð!#i, ðÜ) • ðy' y!f' Ü, ' ðÓ' - 21É 3É 10É 1 ≠ i, ÇÓy äxl%ç, y, ðä , ðy, ð' Óçç= !Ü, ' ðÓ' , ðy, ð' ð' ðl
x@' ð!Ö' ly •Gí yÓ' ≤ ð!i, K, y•z • Úi, GÓyÜ- xl%i, ðÉ Óf!_ , ðy, ð' Ü, yç i, fya Ü, ' ðÓ' ~Óç É, !ÓÉ!f' !i, ' ð xyÓ' , ðy, ð' ly
Ü, Ó' yÓ' çlf ç, ð! @' ð!i Ü, ' ðÓ' - xyöfy!dÜ, ðyölyÓ' ≤ ð!y!ÜÜ, hflíÓ' !ýÓ' y !Ü@ç ly' ðÜ, !i, y' ðlÓ' ' ç, ' ð!è, i, ÇÓy •
Ü, i, , ðy' ð' ðÓ' çlf xl% ð' çyã, ly- !Ü, v lyÓ' y ~•z , ð' ðl ' Óç !Ü, S%È)Ó' x@' ð!Ö' • ðl' !SÈ! i, y' ðlÓ' çlf i, GÓy •
xyÖ' y•y' ði, !Óflø, i, •Gí yÓ' çlf xl%i, y, ð- ~•z x' ðl~ i, GÓy • xyÖ' y• SÈyí, , y xlf ðÜ, ° Ó' ð' ð!Ü, !l' !ç' ðÜ, !É, !Ó' ð' ði' xyly-
21É 3É 10É 2 ≠ i, yGí' yE%, ° à!È, ~Ó' ç#°i, yã ðÜ, ° xÓfliy' ði, •z xyÖ' y•yÓ' G, ðÓ' !È, ~Ó' Ü, Ó' y' ðÜ, •z i, yGí' yE%, ° Ó' ð' -
!È, ~Ó' ç#°i, y' i, ð!• ðlÓ' ðyÓ' ðy' ð' ðÜ, xyäi, - xyÖ' y• ðÓçç!_ ðyl ~Óç i, ðNy' ðÜ, SÈyí, , y xlf ' Ü, y' ðly !Ü, S%ÈÓ' G, ðÓ'
!È, ~Ó' Ü, Ó' y ç!Ó' î' i, !ÓÓ' çk, -
250 NSOU • CC-HI-04 21É 3É 10É 3 ≠ , ð!Ó' Ói, ~çl , ðy!l~Ó' ð!á G !Óy!ÿi, y i, fya Ü, ' ðÓ' xyÖ' y•yÓ' ≤ ð!ÜÜ xy' ðy' ðy!ðã~
Ü, Ó' y•z • , ð!Ó' Óçç= l- , ð!Ó' Óçç= l ð%ç ≤ ð!Ü, yÓ' 1É Óy!•fÜ, G 2É xyhs' !Ó' Ü, - Óy!•fÜ, , ð!Ó' Óçç~ ðlÍÓ' Ùyöf' ðÜ ð!
É, ðyöÜ, i, ðNy' ðlÓ' ~ð!Ü, ≤ ð!Ü yçl •...yÿ Ü, ' ðÓ' l- !Ü, v xyhs' !Ó' Ü, , ð!Ó' Óçç~ ðlÍÓ' Ùyöf' ðÜ ð!É, ' ðyöÜ, Ó' y
•z!w! @' ðy' f' !ÓÉ! ðl' Ó' xy' ðlÓ' ðl' ð' ðÜ, xydy' ðÜ, Ü%_ ' Ü, ' ðÓ' l- ≤ ð!áfyi, ð!É, ' ðyöÜ, !lçyüi, zlj! xyG! ð' yÓ' Ü' ði, ñ Üx"
xy•yÓ' ñ flj' Ü, !ñ flj' ' ðy' ð' ðyç G flj' !loyÓ' Ù' ðof •z xy' ðSÈ ðyl% ð!É!Ó' , ð) ði, ~i, y- , ð!Ó' Óçç= l # !i, Ó' ' ç, ' ð!è ' ðáy !yl' ñ
' Ü, y' ðly ' Ü, y' ðly ð!É, , ðyl! = Ó' ðjð' ðlÓ' ≤ ð!i, ðjð) ði= !lÓ' yÿ_ ñ xyÓyÓ' ' Ü, i, z ' Ü, i, z ç#Ó' ðlÓ' ðyöyÓ' i ä, y!•öy SÈyí, , y
xlf ðÓ!Ü, S%È , ð!Ó' i, fya' ðlÓ' , ðç«ç, ðyí, # - 21É 3É 10É 4 ≠ ðÓÓ' a' ði= ä ðÜ, ° ≤ ð!Ü, yÓ' xy, ðòÈüÈ!Ó, ð' ðò xyÖ' y•yÓ'
G, ðÓ' !Óÿyÿ ð' yáy•z • ðÓÓ' Óy' ði~ - ð!É, ' ðyöÜ, Ó' y ç#Ó' ðlÓ' ðÜ' ð!#i, !, !' ð' ðÓ' ðÓ' ðlÓ' Ó' xl%ç#l Ü, ' ðÓ' !y' ðÜ, l-
xyÖ' y•yÓ' ðÜ, yÓ' # ðÜ, É, y' ðyÓy' ðl - 21É 3É 10É 5 ≠ ~äy' ð' ð!Óéi, yã ð!É, ' ðyöÜ, Ó' y •* ð' ði' Ó' , ð!Óéi, y Ó' ç, y
Ü, ' ðÓ' l- Ü, yÓ' ðñ i, ðNy' ðlÓ' Ù' ði, ñ ~Ü, ðyè , ðj, ÈüÈ, ð!Óé xhs' /Ü, Ó' ð' ði xyÖ' y•%Ó' !lÓ' ≤ ð!i, É, !i, , •i' ñ i, y•z ð!
É, Ó' y ðÓ= ðy xyÖ' y•yÓ' ðfy' ð! !Ü@ç ly' ðÜ, l- 21É 3É 10É 6 ≠ !çÜ, Ó' äfløÓ' ðä xyÖ' y•%Ó' lyÜ Óy Ü%, Ó' xy' ðlÓ'
' Ü, y' ðly xy! yí, ÓyÓ' ÓyÓ' xyÓ, !_ Ü, Ó' yÓ' lyÜ !çÜ, Ó' - É, yly!É, Ö' y• xÓfliy! , ðÖÑSÈy' ðlyó' çlf ð!É, ä! !çÜ, ' ðÓ' Ó'
xyÓ! @' ð!i Ü, ' ðÓ' ly' ðÜ, l- 21É 3É 10É 7 ≠ çyÜ, Ó' äÜ, i, K, i, yã ðÜ, ° xÓfliy! xyÖ' y•yÓ' ≤ ð!i, Ü, i, K, lyÜ, y ð!É,
ðyölyÓ' xlf i, !Ü' ð!#i, - •zÜyl•z Ü, i, K, i, yÓ' i, z!f ~Óç ðÜ, ° Ü, °fyi xyÖ' y•yÓ' ðyl- 21É 3É 10É 8 ≠ Ü, yç%É, äxi, #!w!'
xl%È) !i, ä xyÖ' y• ðjð' ðÜ, ~ K, yl' y' ðÉ, Ó' i, z, ðy! , • Ü, yç- ~•z xi, #!w! xl%È) !i, xy' ðÿ ð!É, Ó' i, ðv! xÓfliy! - ðyölyÓ'
i, zFä, hflíÓ' i, zB' #i, • ðl' xyÖ' y•%Ó' xÿ#Üi, yÓ' Ù' ðof !l' !ç' ðÜ, !ál •y!Ó' ' ðl' ' É, ' ð!ñ !è, Ü, ' ðz !l!Ói, , Ü%) ' ði, ~ !i, !l
xyÖ' y• ðjð' ðÜ, ~ K, yl' yÉ, Ü, ' ðÓ' l- 21É 3É 10É 9 ≠ ðçã#i, ðçã#i, !≤ ð!i' ^

252 NSOU • CC-HI-04 !ÓÍ ÙÌ§%Ó´ •yÖ'y ÎçÓ´ Úxyly° •Û,Û ~•z òç≈l G xl%È) ,İ, İÜ, ÇÍÓ´İ´ı, çösi# §%!È, G òyç≈!Û, Ó´y fl#Û,yÓ´ Û, Ó´İ´ı, çöy´İÓ´İ´!- İ, ÑyÓ´y İ, Ñy´İÜ, ≤Äyİòİ, İò´İİ´İSÈ´İ´!- İ, ÑyÓ´ xl%§yÓ´ #Ó´y İ, Ñy´İÜ, ~Û, çİ, ç#•ò ! •İ§´İÓ´ àİf Û, İ´İÓ´İ´!- 21É 3É 12 ≠ §)İÈ, İ´İò´İ´ı, İ´Ó´Û, y İá fiè, #İ´ òçÛ Çı,yΣ# İ´İÜ, §%!È, Ó´y !ÓİÈ, ß´ İ, İ´Ó´Û, yİ´ !ÓÈ, _´ •İİ´, ç´İİ´ı, - •z§y!Û !ÓÏª´İÜ, y İÈİ´ ~Û, ç´İİ´ı, Ó´G´ Ó´İç §%İÈ, İ, İ´Ó´Û, yÓ´ İ, z´İÖ´á xy´İSÈ- ≤Ä´İİ´ı, fÛ, İ, İ´Ó´Û, y xyÓyÓ´ Û, İ´İÜ´ı, İè, çyáyl´ !ÓÈ, _´ - Ó†§ÇáfÛ, §%İÈ, İ, İ´Ó´Û, yÓ´ Û´İòf Û, y İòy!Ó´İ´yñ l:Ó!@İ´yñ çy,ı,y!Ó´İ´yñ İá, ç%İİ´ı, İ´yñ İ§y•%Ó´yGİ´y!ò≈İ´y G´ Ûyçy!İòİ´y !Ó´İçÈİ´=Ó´8c, ö)İ≈- 21É 3É 12É 1 ≠ Û, y´İò!Ó´İ´y İ, İ´Ó´Û, y •çÓ´İ´, Û•#ı, z!İ xyÓò% Û, y´İòÓ´ !çy!# áÓ´y/ä !SÈ´İ´! Û, y´İò!Ó´İ´y İ, İ´Ó´Û, yÓ´ ≤Äİ´ı, ç, yİ, y- 1077ÈüÈ78 İá fiè, y´İΣ İİ, İÛ, y!fİòİ´yİ Ñyà´İÓ´Ó´ ò!«´ İİ´ı! çy!´ çyÓ´ !İÈ, İyÛÛ, @´Äy´İÜ çß\@´Ä•ı Û, İ´İÓ´İ´!- 1166 İá fiè, y´İΣ İ, ÑyÓ´ Û, İ%, f´İ´ - •çÓ´İ´, xyÓò% Û, y´İòÓ´ !çy!# áÓ´y/ä Óyàòy´İò !ç«´y yÈ, Û, İ´İÓ´İ´!- İİ, İ! Óyàòy´İòÓ´ İ, òyl#hs´! !Óáfıyİ, §%İÈ, xyÓ% áy´İİ´Ó´ Û•ıøò !ÓÍ ÙÌ§! °İÜÓ´ Û, y´İSÈ´İ´ı, z´İÈ, Ó´ !ç«´y @´Ä•ı Û, İ´İÓ´İ´!- ~Ó´, òÓ´ İİ, İ! Óyàòy´İòÓ´ •yİ!´ Ûyç•y´İÓÓ´ ≤Äİ´ı, ç, İ, Ûyoy§yÓ´ xòf«´ Û, yç# xyÓ% §yò İ´ÛyÓyÓ´ Û, xy´ÈüÈÛyÓ´ Ó´ !ÜÓ´ Û, ySÈ´İ´İÜ, Ú!áÓ´Û, yÛ yÈ, Û, İ´İÓ´İ´!- !ç«´y y´İÈ, Ó´ òÓ´ •çÓ´İ´, xyÓò% Û, y´İòÓ´ !çy!# áÓ´y/ä Óyàòy´İòÓ´ •yİ!´ Ûyoy§yÓ´ xòf´İ«´ Ó´, òò x°ÇÛ, İ, Û, İ´İÓ´İ´!SÈ´İ´!- ~•z §Ûİ´ İİ, İ! ~Û, İè, áyÛ, y•%Ó´G ≤Äİ´ı, ç, y Û, İ´İÓ´İ´!- òÓ´ Óİ´, ≈#Û, y´İ´ Ûyoy§y G áyÛ, y•% İ, zÈ, İ´ •z´İ´ÛyD´ İİ, y•y=y´ áyÛ Û, İ, ≈Û, Óyàòy´İòÓ´ òÁÇ´İ§Ó´ §Ûİ´ İT´ •İİ´ İyİ´ - •çÓ´İ´, xyÓò% Û, y´İòÓ´ !çy!# áÓ´y/äÈüÈ~Ó´ ç#İÓİ´Û, y´İ´•z Û, y´İò!Ó´İ´y İ, İ´Ó´Û, y´ Ó´ç ç!≤Äİ´ı´ •İİ´ G´İè, - İ, ÑyÓ´ Û, İ%, f´Ó´, òÓ´ İ, ÑyÓ´ !çÈİf´İòÓ´ İá, <TyI´ ~•z İ, İ´Ó´Û, y §Û@´Ä ÙÌ§!´Û çy•y´İİ´!ÓhİlyÓ´ yÈ, Û, İ´İÓ´ - Óİ´, ≈Ûy´İİ xyÓ´ Óñ İ%, Ó´ fİòñ !ÛçÓ´ñ İ, z_Ó´ ÈüÈxy!È, Û, yÓ´ Û%§!´Û´òç§Û)•G

95% **MATCHING BLOCK 286/308** **SA** CC-HI-01.pdf (D149041884)

È, yÓ´İ´, #İ´ İ, z, òÛ•y´İò´İç ~•z İ, !

Ó´Û, yÓ´ Ó† xl%§yÓ´ # Ó´ İİ´İSÈ- 21É 3É 12É 2 ≠ İ§y•Ó´yGİ´y!ò≈İ´y İ, İ´Ó´Û, y´ İá !çÓİ´, z!İ xyÓò% Û, y´İòÓ´ !SÈ´İ´! İ§y...yGİ´y!ò≈İ´y İ, İ´Ó´Û, yÓ´ ≤Äİ´ı, ç, yİ, y- İİ, İ! !çÓy´İ´Ó´ xhs´à≈ı, İ§y•%Ó´yGİ´yò≈ ç•İÓ´ çß\@´Ä•ı Û, İ´İÓ´İ´!- İİ, İ! !çy!Úİ´y Û, İ´İ´İçÓ´ xòf«´ !SÈ´İ´! ~Ó´ç •y!òfçy´İfıf İ, ÑyÓ´ !ÓÓ´yè, Ó%fı, ò!_ !SÈ- İ, ÑyÓ´ Û, İ%, f´Ó´, òÓ´ İ, ÑyÓ´ %yİ%, <ðe !çyÓİ´, z!İ GUÓ´ !ÓÍ xyÓò%Ó´y• İ§y•Ó´yGİ´y!ò≈ ~•z İ, İ´Ó´Û, yÓ´ !Ó´İçÈİ´ı, z!Û, Èİ≈ §yòİ Û, İ´İÓ´İ´! ~çİf x´İİ´İÜ, Û´İİ´Û, İ´İÓ´İ´! İñ !çyÓİ´, z!İ•z İ§y•Ó´yGİ´y!ò≈İ´y İ, İ´Ó´Û, yÓ´ ≤ÄÛ, İ, ≤Äİ´ı, ç, yİ, y- x´İİ´İÜ, İ, ÑyÓ´ !çÈİfç @´Ä•ı Û, İ´İÓ´İ´!- !Óáfıyİ, È, yÓ´ İ§ Û, İ´Ó´çá §y!ò İ, ÑyÓ´ !çÈİf !SÈ´İ´!- İ´çá !çyÓİ´, z!İ İ§y•%Ó´yGİ´y!ò≈ İ, §yİ, zÈ, !ÓÈİ´İİ´ ÛxyGİy!Ó´ È, ÈüÈı, z´ÈüÈÛxy!Ó´ È, Û lyÛÛ, ~Û, İè, @´Äsi Ó´á, ly Û, İ´İÓ´İ´!- İ, ÑyÓ´ x´İİ´Û, !çÈİf

100% **MATCHING BLOCK 287/308** **J**

È, yÓ´İ´, #İ´ İ, z, òÛ•y´İò´İç xy´

İ§!- ~•z §Ûhİfı !çÈİf´İòÓ´ Û´İòf´ İ´çá Óy•yİ, z!İ çyÛ, y!Ó´İ´y Û%ı, y!ÍÓ´ lyÛ ~áy´İİ´!

100% **MATCHING BLOCK 288/308** **W**

Ó´İçÈİÈ, y´İÓ´ İ, z´İÖ´á´İlyàf- İİ, !

l Û%ı, y´İİ´Ó§İİ´ı, fİy, òl Û, İ´İÓ´İ´! ~Ó´ç ~´ò´İç òÛ≈ ≤Ää, y´İÓ´ Ó´ı, #•İ- İİ, İ! ~•z´ò´İç İ§y•Ó´yGİ´y!ò≈İ´y İ, İ´Ó´Û, yÓ´ ≤Äİ´ı, ç, yİ, y- İ, ÑyÓ´ ≤Ä´İá, <TyI´ ~•z

85% **MATCHING BLOCK 289/308** **SA** CC-HI-01.pdf (D149041884)

İ, İ´Ó´Û, y È, yÓ´İ´, #İ´ İ, z, òÛ•y´İò´İç ≤

Äyòylf yÈ, Û, İ´İÓ´İ´! - çöy!Û, hİfıyl G =çÓ´y´İè, •z§yÛ ≤Ää, y´İÓ´ İ§y•Ó´yGİ´y!ò≈İ´y İ, İ´Ó´Û, yÓ´ İ´İİT xÓòyl Ó´ İİ´İSÈ- İ´çá !çyÓİ´, z!İ´İÓ´ xyÓ´ ~Û, !çÈİf´ İ´çá çy°ı, z!İ İ, Ó´İÓ´İ´ç Û)ı, y!ÍÓ´ lyÛ ~áy´İİ´!

100% **MATCHING BLOCK 290/308** **W**

Ó´İçÈİÈ, y´İÓ´ İ, z´İÖ´á´İlyàf- İİ, !

l Û%ı, y´İİ´Ó§İİ´ı,

NSOU • CC-HI-04 253 fliy, ðl Û, ^îÓ° l ~ÓÇ ~ ^ò ðÏç ðÛ≈ ≤Äã, y ^îÓ° Ó ï, # •l- !i, !l ~•z ^ò ðÏç ^ÿy•Ó° yGí° y!ò≈î° y ï, ! Ó° Û, yÓ° ≤Äî, ð, yî, y- ï, ÑyÓ° ≤Äî ð, ç, Tyl° ~•z

85% **MATCHING BLOCK 291/308** **SA** CC-HI-01.pdf (D149041884)

ï, !Ó° Û, y Ë, yÓ° ï, #î° í, z, ðÛ•y ^îò ðÏç ≤

Äyöylf °yË, Û, ^îÓ° - ^çá !ç•yÓí, zlj ^îlÓ° xyÓ° ~Û, !çEİf ^çá çy°yí, zlj !, Ó ^îÓ° !ç Û%°i, yl G !ò!Ö°Ó° Ûðf !ò ðÏç
Óyç°y ^îò ðÏç xy ^îÿl- Óyç°y ^îò ðÏç ï, ÑyÓ° !çEİfÓ° y çy°y!°í° y lyÛ ðyÓ° ï Û, ^îÓ° l- 21É 3É 12É 3 ≠ !ä, ç%°!i, !° y ï, !Ó° Û, y !
ä, ç ^îi, Ó° áyçy xy•Ûò xÓðy° àÛ, !%, f 965ÈüÈ66 !á Èä ~•z ï, !Ó° Û, yÓ° ≤Äî, ð, yî, y- áyçy Û(!i, zlj !ä, ç!i, ~•z ï, !Ó° Û,

100% **MATCHING BLOCK 292/308** **SA** CC-HI-01.pdf (D149041884)

y ^îÛ, Ë, yÓ° ï, #î° í, z, ðÛ•y ^îò ðÏç !

l ^îi° xy ^îÿl- ð!É, ÿyðÛ, ^îòÓ° •z!i, y ^îÿl áyçy Û(!i, zlj !ä, ç!i, xî, fhs° ç!≤Äî° G ≤ÄË, yÓçy°# !SÈ°î°l- 1193 !á fiè, y ^îÿl !i, !l ð%
°i, yl Û%°i, ðò ^âyÓ° #Ó° ðÛ!° Ë, yÓ° ï, Ó ^îÿl≈ xy ^îÿl ~ÓÇ xyç!ÛÓ° ^îÛ, ï, ÑyÓ° ≤Äã, yÓ° Û, y ^îÿl≈Ó° ^Û, w Û, ^îÓ° l- xyç!
Û ^îÓ° áyÛ, y, fliy, ðl Û, ^îÓ° !i, !l •zÿ°yÛ ≤Äã, y ^îÓ° Ó ï, # •l- !i, !l Óy!Û, ç#Ólè, y xyç!Û ^îÓ° •z Û, yè, yl- 1236 !á fiè, y ^îÿl
xyç!Û ^îÓ° •z ï, ÑyÓ° Û, !%, f •î ~ÓÇ ï, ÑyÓ° Û, !%, fÓ° , ðÓ° xyç!Û ^îÓ° ï, ÑyÓ° ðÓ° ày•ï, #!≈ ^îç, ^îe , ðÓ° ði, •î° - xyçG
•yçyÓ° •yçyÓ° ^°yÛ, ï, ÑyÓ° ðÓ° ày•!ç!° yÓ° ^îi, !yl° - ~•z í, z, ðÛ•y ^îò ðÏçÓ° !•@%ÈüÈÛ%ÿÛyl ðÛ, ^îÓ° Û, y ^îSÈ•z áyçy
Û(!i, zlj !ä, ç!i, !≤Äî° !SÈ°î°l- ~ ^ò ðÏçÓ° ç!à! ï, Ñy ^îÛ, xyòÓ° Û, ^îÓ° Û áyçy à!Ó° Ó !Gí° yçÛ à!Ó° Ó ^°yÛ, ^îòÓ° ^ÿÓÛ, ä
Ó ^î° í, yÛ, ï, - ð%lyÛ G ð%áfy!

80% **MATCHING BLOCK 293/308** **SA** CC-HI-01.pdf (D149041884)

ï, !Ó° çlf !i, !l Ë, yÓ° ï, #î° í, z, ðÛ•y ^îò ðÏç

Ûÿ%°i, ylÈüÈí, z°ÈüÈ!•@Û áyðfy!dÛ, ç ði≈y ^îi° !•@%fliy ^îlÓ° ð%°i, ylä ly ^îÛ, ð!Ó° !ä, !i, °yË, Û, ^îÓ° l- ç, ðy!Û, hf!lylñ
Ë, yÓ° ï, ÓÉ!≈ G Óyç°y ^îò ðÏç !ä, ç%°!i, !° y ï, !Ó° Û, yÓ° xà!i, !çEİf xy ^îSÈ- ^çá Û%°i, ði, Ói, zlj Óá!i, !° yÓ° Û, y!Û, G ^çá Û, !
Ó° ði, zlj àÓ çyáyÓ° áÓyÓy È, !Ó° ði, zlj ly ^îÛ ðÛ!ðÛ, ç, ð!Ó° !ä, !i, ä áyçy Û(!i, zlj !ä, ç!i, Ó° ð%•zçl ≤Äðyl á!°È, y !SÈ°î°l-
ï, Ñy ^îòÓ° ^ä, ç, Tyl° !ä, ç%°!i, !° y ï, !Ó° Û, y ~•z ^ò ðÏç á%Ó ç!≤Äî° •îi° G ^îe , - 21É 3É 12É 4 ≠ !Û, çyÓ!@î° y ï, !Ó° Û, y áyçy
Û%°y, ðò Óy•yí, zlj Û%°i, ðò !Û, çÓ@ÈüÈxy°ÈüÈÓ%áy!Ó° á1317ÈüÈ1389ä !Û, çyÓ!@î° y ï, !Ó° Û, yÓ° ≤Äî, ð, yî, y !SÈ°î°l- !i, !l
≤Äî ^îÛ áyçy xy•Ûò •z!° y!È, Ó° !çEİfç @ ^Ä•î Û, ^îÓ° l- áyçy xy•Ûò ï, Ñy ^îÛ, á!°È, y !l!%_ Û, ^îÓ° !yl- áyçy Óy•yí, zlj ~•z
ï, !Ó° Û, yÓ° ~Û! í, zB° !i, ðyðl Û, ^îÓ° l ^îñ ï, ÑyÓ° ðÛ!° ^îÛ, ~•z ï, !Ó° Û, y Û!Û, çyÓ!@î° y ï, !Ó° Û, yÛ ly ^îÛ x!È, !ç, •î° -
Û!Û, çyÓ!@î° ç ^îÿÓ° x!≈ !ä, eÛ, Ó° - ~•z ï, !Ó° Û, yÓ° ð%!È, Ó° y xyð°y•yÓ° Û!ÛyÓ° !ä, hs° y xhs° ^îÓ° ^, ðyÈ!Û Û, Ó° ^îi, l
Ó ^î° ï, Ñy ^îòÓ° ^îÛ, Û!Û, çyÓ!@î° Óy•î° - !Û, çyÓ!@î° y
ï, !Ó° Û, yÓ° ≤Äî, ð, y Óç, ð) ^îÓ° ~•î°G ~•z

85% **MATCHING BLOCK 294/308** **SA** CC-HI-01.pdf (D149041884)

ï, !Ó° Û, y Ë, yÓ° ï, #î° í, z, ðÛ•y ^îò ðÏç

xllyl f ï, !
Ó° Û, yÓ° ^ç ^îÿl xy ^îÿl- !Û, çyÓ!@î° y ï, !Ó° Û, yÓ° x!%ÿyÓ° #Ó° y !%, Ó° flÒñ !ä, !ñ çyË, yñ Ë, yÓ° ï, ñ, ðy!Û, hf!lylñ
Óyç°y ^îò ç ≤ÄË, !i, ^ò ðÏç SÈ!i, , ^îi° xy ^îSÈl- ~•z ï, !Ó° Û, yÓ° x!%ÿyÓ° #Ó° y !#Ó° ^îÓ° !çÛ, Ó° Û, ^îÓ° l- 21É 3É 12É 5 ≠
çyî, ï, y!Ó° !° y ï, !Ó° Û, y çy• xyòò•Ö°y• àÛ, !%, f 1485 !á Èä çyî, ï, y!Ó° !° y ï, !Ó° Û, yÓ° ≤Äî, ð, yî, y- ^çÓl, ð%Ó° G !
Óy ^îÓ° Ó° çyî, ï, y!Ó° !° y ï, !Ó° Û, yÓ° ð%!È, ^îòÓ° á%Ó ≤ÄË, yÓÈüÈ≤Äî, ç, ð! !SÈ°- ~•z ï, !Ó° Û, yÓ° ð%!È, Ó° y xyð°y•yÓ°
~Û, ^îçÓ° á!i, Ó!•òä G, ðÓ° á%Ó ^çyÓ° ^òl-

254 NSOU • CC-HI-04 21É 3É 13 ≠ ƒ)É, Óy`ìòÓ` = Ó` ƒc ùòƒ •zƒy!ÙÜ, È, á`İİ, İ, İy È, yÓ`i, È, !ÙÓ` G, òÓ` ƒ%!
È, Óy`ìòÓ` ≤ĀĒ, yÓ` !SÈ` x, ò!Ó` ƒ#Ù– i) ƒ%!É, ƒyòÜ, Ù, İ, ≈Ü, ≤ĀĀ, y!Ó`i, xyŒ`y•yÓ` ~Ü, cÓyòñ !ÓŸ` ƒyŸfÓyò G
ƒyİ, cÓy`ìòÓ` xyò`İc≈Ó` ≤ĀĀ, yÓ` x, òÓ` !ò`İÜ, ƒÓ` ° G ƒ•ç ≤Āy!≈ly ƒ%!É, `ìòÓ` ç!≤ĀĪ` Ù, `İÓ` !SÈ– ii) •zƒy!Ù
xyòfy!dÜ, İ, yÓ` `«, `İe ƒ%!É, Óyò ~Ü, !ÓÓ` yè, !ÓÓ`ó xyl!`İÜ, `İÓ` l– ƒ%!É, Ùİ, Óyò ≤ĀĀ, y`İÓ` Ó` `«, `İe •zÓ!%` È,
Ó` òñ •zÓ!%` xyÓ` !Óñ È, Ó` #ò!` zlj! xy_` yÓ` ñ ÙyG`yly Ó` ƒ!Ùñ •y!É, çñ çy!Ù ≤ĀÜ%á Óf!_` Ó` òyl x, ò!Ó` ƒ#Ù– ƒ%!É,
òc≈! G xl%È), İİ, `İÜ, ƒ•ç G ƒ%Ó` Ù, `İÓ` İ, ÑyÓ` y Ùyl%`İÉ!Ó` Ù, y`İSÈ`İ%, `İ° ò`İÓ` !SÈ`İ!– İ, Ñy`ìòÓ` ≤Ā`İä, <Ty!` •zƒy!
Ù xyòfyd ƒyòlyÓ` , ò! ≤Āçfİİ •İ` – •zÛyÜ àyly!°Ó` Ù`İİ, y ≤Āáfıyİ, òyç≈!Ü, •zƒy!Ù !Óä, yÓ` G İ!_` ÈüÈİ, `İÜ, ≈Ó`
Ûyòƒ`İÜ ƒ%!É, Ùİ, Óyò`İÜ, ƒÜ, ° Ùyl%`İÉ!Ó` Ù, ° ƒy`İİÓ` İ, z, ò`İİyà# Ù, `İÓ` l– !ƒ!Ó` İ`yñ •zÓ` yÜ, ñ, òyÓ` ƒf G
xyÓ` `İÓÓ` È, yÓ`ÓyÓ` y!` à!è, İ, ƒ%!É, Ùİ, Óyò È, yÓ`i, Ó`İÉ!≈G ≤Āƒy!Ó`İ, •İ` ~ÓÇ ~áy`İlG ~Ü, İ, zB`İ, G, ò!Ó` , ò%<T ƒy!
•İ, ƒ çƒƒyÈ, Ù, `İÓ` – iii) ƒ%!É, Óyò ~ÓÇ ƒ%!É, ƒÛy`İç •z!İ, •y`İŸ xÓòyl !!`İİ` İİ, •z`!Óİ, Ù, ≈ İyÜ%, Ù, ly` Ù, ! Ó`İŸ^a
•zƒy!Ù`İÜ, İ%, `İ° òÓ` `İİ, •zƒy`İÜÓ` !!`İÉ, ≈çy° ≤ĀĀ, yÓ` G !!Ó` B%, ç ≤Āƒy`İÓ` •zƒy`İÜÓ` Ù) İ, z`İjçƒ– ƒ%ò)Ó` °« ƒ G
İ, yÓ` x!Üİ, ≤Āyİ ç!_` `İÜ, çyà!Ó`İ, Ù, Ó` `İİ, ñ «, İ!`E%è ÙylÓ` ƒÛy`İçÓ` ≤Ā•Ó` #Ó` Ù, y`İçñ ò%à≈İ, ÙylÓİ, yÓ`
İ, zk, yÓ` Ù, `İ`ñ xy, òƒ•#! !ă, `İ_` Ù!%Éİƒ`İçÓ` , òİ, yÜ, y, İ, z`İ_`y! Ù, Ó` `İİ, !ÓŸ` ÙylÓ`İÜ, xy, ò! Ù, Ó` `İİ,
fl!à≈ÈüÉ!Ó` `İÜ, Ó` `yÈ, ñ È, İ`İÜ, , ò!Ó` •yÓ` Ù, `İÓ` ~Ü, xyŒ`y•yÓ` `≤Ā`İÜ İ, yÓ` ≤ĀÇÇƒy G ç!` àyl ày•z`İİ, ç#İ≈
ÛylÓİ, yÓ` Ù!` òy`İlñ !SÈ≈y≤Āy!` Ù!%Éİƒ`İçÓ` Ÿ–çylÈ), !Ü`İİ, ÙÓ` `İİÓ` Ù%`İáyÜ%!á òŸy!İ, `İİ` G xál, ÙylÓ` ƒÛy`İçÓ` !
ă, Ó` xÓ`İ!°İ, ñ àÈ, #Ó` `Òòly•İ, Ùyl%É!°Ó` Ó%`İÜ, ƒyŸf G ƒyİ, `İçÓ` !!<Ò`B, È%, °` È, yè, y`İİ, ƒ%!É, ƒÛyç !Ó`hs`Ó`
G İ, z`İÖ`á`İlyàƒ xÓòyl` Ó` `İä`İSÈ– iv) •zƒy`İÜÓ` Ù•yl ƒ%!É, Ù%, ° xyçG ƒyÓ`y`!Ó`İŸ`Ó` Ù•y!Ófł! – Ùyl%`İÉ!Ó` ä, y!
Ó`!eÜ, ñ Ùy!ÓÜ, ñ ƒyÛy!çÜ, G ƒyçf, ò!İ, Ù, Ù)ƒy!`İİ, y`ìòÓ` Óy!# xyçG x«, İ` •İİ` xy`İSÈ– Ó`y<T...`İİ, y`ìòÓ` Ó` yç`İ!
İ, Ù, !ä, hs`yóyÓ` y ƒ%!É, Óyò myÓ` y ≤ĀĒ, y!Óİ, •İ` – v) ƒ%!É, Óy`ìòÓ` ƒÛy!ò`İ«, e=!° ç!à`İİÓ` İ, zB`İ`

95%	MATCHING BLOCK 295/308	W
İl = Ó` ƒc, ò)İ≈ È), !ÜÜ, y @`Ā•İÜ, `İÓ` – ~•		

z ƒÛy!ò`İ«, e=!°Ó` ƒ`İD x!İ, !İçy`y İ%_` İyÜ, y!` Ó` òc≈ly)≈#`ìòÓ` ƒÛyàÜ à`İè, – İ, ySÈyİ, , y •çÓ`İ, Ù•jò`ìòÓ` çƒƒ!ò! Óy
ƒ%!É, ƒyòÜ, `ìòÓ` Ù, İ%, ƒÓy!É!≈Ü, # Ù•yƒÛy`İÓ` y`İ•, òy!İ, •İ` – `İÜ! !Üç`İÓ` Ó` İ, yrè, yñ È, yÓ` `İİ, Ó` xyç!ÜÓ` !Óáfıyİ,
!SÈ– vi) ƒ%!É, ƒyòÜ, `ìòÓ` òÜ≈≤ĀĀ, y`İÓ` Ó` È, `İ° xyMÈ, !°Ü, È, yÉİy G ƒy!`İİ, ƒÓ` ≤ĀƒyÓ` °yÈ, Ù, `İÓ` – !Ó`İçÈİİ, ñ ƒ%!
È, `ìòÓ` Ù, !Óİ, y=!° ≈ò% xyÓ` !Ó` Óy, òyÓ` !ƒÜ, È, yÉİy!` İ!` !Ó!È, B` `ò`İç !Ó!È, B` xyMÈ, !°Ü, È, yÉİy!` !ÓÜ, yç °yÈ,
Ù, `İÓ` – `İÜ! È, yÓ` `İİ, !•İñ Óyçyñ =çÓ` y!è, ñ İ, y!Ü°ñ Ù, yŸ–#!Ó` ≤ĀĒ, İİ, – !ă, ç%!, İ, Ù, !Ó` !•`İŸ`İÓ` Ù•jò` ç!` ƒ# ~ÓÇ
x`İè, yÛyl Ù, !Ó` !•`İŸ`İÓ` çy•zá ày!°Ó` !SÈ`İ! !Óáfıyİ, – vii) ƒ%!É, ƒyòÜ, `ìòÓ` Ûyòƒ`İÜ •zÓ` yln È, yÓ`i, ñ xyòy%`!Ÿ`yñ İ%, !
Ù, ≈hfİly! ≤ĀĒ, İİ, `ò`İç ƒ%!É, !ç«, yÓ` ÛyòƒÜÓ` *`İ, ò`Çà#İ, Ù, °yÓ` !ÓÜ, yç à`İè, – È, yÓ` `İİ, !Ó`İçÈİİ, ƒ%!É, `ìòÓ`
≤ĀĒ, y`İÓ` Ù, yG!`y# ƒÇà#İ, ≤ĀƒyÓ` °yÈ, Ù, `İÓ` –
NSOU • CC-HI-04 255 ƒ)È, ƒÇà#İ, viii) ƒ%!É, ƒyòÜ, `ìòÓ` ≤ĀĒ, y`İÓ` È, yÓ` `İİ, àylÜ, y•=!° òÜ≈ă, ä, ≈yñ !Ó`òfyă, ä, ≈y G
K, yly`İB!É!`İİÓ` Ù, `İw, ò!Ó`İİ, •İ` x, òÓ` !ò`İÜ, ƒ%Ó` y, òylñ ç%!`y`İáyñ e`#İ, òy!≈Āly ≤ĀĒ, İİ, ƒyÛy!çÜ, xlyă, y`İÓ` Ó`
!ÓÓ` ƒ`İk, ƒ%!É, ƒyòÜ, Ó` y ƒÓ` Ó` •İİ` !SÈ– ix) È, yÓ` `İİ, Ó` È, !_` xy`İŸy!`İÜ, ≤ĀĒ, y!Óİ, Ù, `İÓ` – x, òÓ` !ò`İÜ, ƒ%!É, Óy`ìòÓ`
È, yÓ` `İİ, Ó` Ó`Òk, òyÓ`yñ İ, z, ò!È!ò G `İyà ƒyòly myÓ` y ƒ%!É, Ó` y ≤ĀĒ, y!Óİ, •İİ` !SÈ– x, òÓ` !ò`İÜ, ƒ%!É, Óy`ìòÓ`
≤ĀĒ, y`İÓ` •zƒy`İÜÓ` È, yÓ`i, #!` Ù, Ó` İ` à`İè, – x) ƒ%!É, xy`İŸy`İl lyÓ` #`ìòÓ` `İyàòyl !SÈ` `ä, y`İá, òİ, yÓ` Ù`İİ, y– !
Ó`İçÈİİ, xy`İÜ!Ó` Ù, yl lyÓ` #Ó` y Mevlevi İİ, ƒ, ò!Ó` `İÓç! Ù, Ó`İ, ≤ĀÜ, yçƒ xl%#, y`İl ~ÓÇ xyòfy!dÜ, `İe#Ó` È), !ÜÜ, y
çy! Ù, `İÓ` – xÓçƒ ~•z òÓ` `İİÓ` !Ó!ç<T Ù!•yÓ` y`İİ, •ƒÓyò# Ù%Ÿ!°Û ƒÛy`İç x, ò!Ó` !ă, İ, İ! – xyç !ÓŸ`Ófy, ò# , ò!
Ó` Óİ, ≈`İİÓ` È, `İ° lyÓ` #`ìòÓ` =Ó` ƒc, ò)İ≈ È), !ÜÜ, y ƒ%!É, ƒÇàè, `İÜ, Ó` ƒyÜ`İl İ, z, òfıy!ç, òİ, •İİ` `İSÈ` !Ó`İçÈİİ, İ%, !
Ù, ≈ñ, òy!Ü, hfİly! ~Ü!Ü, xy`İÜ!Ó` Ù, y G •zi, z`İÓ` y, ò Ù•y`ìò`İç– 21É 3É 14 ≠ ƒ%!É, Óy`ìòÓ` , òİ, İ ƒ%!É, Óyò x` ƒÜ`İİ`İÓ`
Ü`İòƒ`!Ó`İŸ`Ó` !Ó!È, B` `ò`İç !Óhf!İ, •İ°G İlyl Ù, yÓ` `İİ ~è, y fıy!İ`c °yÈ, Ù, Ó` `İİ, çy`İÓ` !– ~Ó` !, òSÈ`İl xÓçƒ İlyl
Ù, yÓ`i` !SÈ` 1É ƒ%!É, Óy`ìò , òy`İä, yİ, ƒ òfy!òyÓ` İyÓ` xl%≤Ā`İÓç– 2É ~Ó`İò!çÜ, ≤ĀĒ, y`İÓ` ƒ%!É, Óy`ìòÓ` Ù`Ü!°Ü, İ, y
•Ó`İ– 3É ƒ%!É, Óyò`İÜ, ≤ĀÜ, İ, •zƒy!ÜŸı, Ó`İ` @`Ā•İİ ç!ƒyòyÓ` `İİÓ` xl#•y– 4É ƒ%!É, Óy`ìò ƒÓ≈`İáyòyòyò ƒıò`İÜ, ≈
ç!ƒyòyÓ` `İİÓ` ò%`İÓy≈òfı, y– 5É G!`y•y!Óñ •y!İ!° G !ç!`y ƒı±òy`İİ` Ó` !Ó`İÓ`y!òİ, y– 6É ƒ%!É, ƒı±òy`İİ` Ó` x!ƒı, Ù
≤Āy!`İÜ, w`İáÓy G `ÒyáÓ`yÓ` òÁÇƒ ƒyò!–

256 NSOU • CC-HI-04 21É3É15 ≠ í, z, ðŸÇ•yÓ° Ÿ%!É, ÓyˆlòÓ° , ði, l •Gì°y ŸˆL_ŸG Ó°y İylı̂ ñ Ÿ%!É, Óyò#Ó° y ðÙ≈#İ° G ŸÇfl,Òİı,Ó° ˆ«, ˆle ˆı xÓòyl ˆÓ° ˆláiSÈ°İ°ı, yÓ° ı, yı«, İÜ, ≤ÄË, yÓ xyÓ° Ó È), á ˆİı, , ði, , ˆıG , ð ˆİÓ° ı, y , ðyÓ° Ÿfñ ı% , Ó° flÒñ È, yÓ° ı, ñ , ðy!Ü, hflıyl ñÓyÇ°y ˆlòç G xlylf ~!çı° yı ñ xy!È , Ü, yıñ ~Ü! İÜ, xy ˆİÜ!Ó° Ü, y Ü•y ˆlò ˆİçÓ° ı, z, ðÓ° , ð ˆİı, , İSÈ° – ı, ySËyı, , y Ÿ%!É, Óyò Ù%Ÿ!°Ü ŸÜyç àè, ˆİı İÓ ˆİçÈİı, fljòÙ≈ ≤Ää, yÓ° G İç«, yài, ˆ« , ˆle =Ó° 8ç, ð)ı≈ ≤ÄË, yÓ ˆÈ, ˆı°İSÈ° – xyÓyÓ° ˆıı, •y!ŸÜ, William Chittick Ó ˆı° İSÈİ, In a broad sense, Suffism can be described as the interiorisation and intensification of Islamic faith and practices. á Ó, •_Ó° x ˆİı≈ Ÿ%!É, Óyò •zŸy!ÜÜ, !ÓŸ°yŸ G xl%ç#°ŸÜ) ˆı•Ó° ~Ü, e#Ü, Ó° ı G ≤ÄŸyÓ° ı, y ˆİÜ, ˆÓyV, yı° – ä ı, ySËyı, , y Ÿ%!É, Óyò ÷ò% •zŸy!ÜÜ, çàı ˆİÜ, İı° ñ, ðyŸä, y ˆİı, fÓ° xyòfydÓyò ˆİÜ, İlyÈ, y ˆİÓ° ≤ÄË, y!Óı, Ü, ˆİÓ° İSÈ° – 21É3É16 İ!Ó≈y!ä, ı, ≤ÄŸyÓ°# !ÓÈ, yà ÈüüüÈ Ü, à≤Ä ˆİŸçÓ° Üyl 2ä 1É Ÿ%!É, Ü, y ˆlòÓ° Ó°y •ı / 2É ı, yŸyı, zÈ, Ü, #/ 3É Ÿ%!É, Óy ˆlòÓ° xı≈ ˆ°á – 4É Ÿ%!É, Óy ˆlòÓ° °«, f Ü, #/ 5É Ÿ%!É, Óy ˆlòÓ° Ÿ ˆİD İ!Ü, è, ≤Äy ˆİä, fÓ° ŸjòÜ, ≈ ˆ°á – 6É Ÿ%!É, Óy ˆlòÓ° Ü) °«, f Ü, # İSÈ°/7É Ÿ%!É, ŸyòÜ, ˆlòÓ° xi, #!wı° , ð ˆİı x@ ˆİŸÓ° • ˆİı, ˆ°á ˆı° Ü, # Ü, # =ıyÓ!Ó° ≤Ä ˆİı yçV 8É xy•y°Ÿ ŸyÈ, È, y Ü, y ˆlòÓ° Ó°y •ı ˆİı ˆİSÈ°/9É ≤ÄİÜ Ÿ%!É, !• ˆİŸ ˆİÓ° ˆÜ, áfyıı, xç=ı Ü, ˆİÓ° İSÈ° İ°V 10É İ!ı İ!ı İ!Üç!Ó° ˆÜ, İSÈ° İ°V 11É È, yly Ü, #/ 12É ÓyÜ, y Ü, #/ 13É Ÿ%!É, Óy ˆlò Ÿ ˆİÓ° ≈Ÿ°Ó° Óyò Üı, Óyò!è, Ü, #/ 14É Ÿ%!É, Üı, Óyò e ˆÜ!ÓÜ, y ˆİçÓ° ð%!è, , ðÓ° fyı° ˆ°á – 15É Gı° yò%° Gç°ò Ó° ˆİı, Ü, # ˆÓyV, / 16É Ÿ%!É, Óy ˆlòÓ° xyòfyıdÜ, hflı ˆİÓ° ˆ, ðÖÑSËy ˆİlyÓ° Ü, İè, °«, f xy ˆİSÈ° G Ü, # Ü, #/ 17É ı, !Ó° Ü, ı, Ü, #/ NSOU • CC-HI-04 257 18É •İÜ, Ü, ı, Ü, #/ 19É È, yÓ° ˆİı, Ó° ð%çl Ÿ%!É, Ÿyò ˆİÜ, Ó° lyÜ ˆ°á – 20É Ÿ%ı, yÈüÈı, z°ÈüÈ!•@ Ü, y ˆİÜ, Ó°y •ı / 21É İÜ, çyÓ!@ı° y ı, !Ó° Ü, y xl%ŸÓ° İÜ, yÓ° # ð%!è, ˆò ˆİçÓ° lyÜ ˆ°á – 22É Ÿ%!É, Óyò Üı, Óyò , ði, ˆİlÓ° ð%! è, Ü, yÓ° ı ˆ°á – !ÓÈ, yà ÈüüüÈ á à≤Ä ˆİŸçÓ° Üyl 5ä 1É Ÿ%!É, Óy ˆlòÓ° ı, zı, ð!_

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Ó° •zıı, •yŸ xy ˆİ°yä, İy Ü, ˆİÓ° y – 2É Ÿ%!

È, Óy ˆlòÓ° Ü)°ı#İı, ŸÜ)• xy ˆİ°yä, İy Ü, ˆİÓ° y – 3É Ÿ%!É, hflıÓ° Ÿjò ˆİÜ, ≈ İy•y çyl ˆ°á – 4É Ü, y ˆlò!Ó° ˆı°y ı, !Ó° Ü, y Ÿjı ˆİı, İy•y çyl ˆ°á – 5É ˆİŸy•Ó° yÓò≈# ı, !Ó° Ü, y Ÿjı ˆİı, İy•y çyl ˆ°á – 6É İä, çıı, ı, !Ó° Ü, y Ÿjı ˆİı, İy•y çyl ˆ°á – 7É İÜ, çyÓ!@ı° y ı, !Ó° Ü, y Ÿjı ˆİı, İy•y çyl ˆ°á – 8É Ÿ%! È, Óy ˆlòÓ° =Ó° 8ç ˆ°á – !ÓÈ, yà ÈüüüÈ à à≤Ä ˆİŸçÓ° Üyl 10ä 1É Ÿ%!É, Óy ˆlòÓ° ı, zı, ð!_ G e ˆÜ!ÓÜ, yç Ÿjò ˆİÜ, ≈ İy•y çyl ˆ°á – 2É ðçÜ çı, yŸ#Ó° , ðÓ° ˆİı ˆİÜ, !Ó!È, ı, Ÿ!È, ı, !Ó° Ü, y Ÿjò ˆİÜ, ≈ İy•y çyl ˆ°á – 21É3É17 İ!Ó≈y!ä, ı, @ ˆİŸı, ðÓ# 1É ˆİÜ, È xy!ñ Ù%Ÿ!°Ü ŸÇfl,Òİı,Ó° •zıı, •yŸñ !mı, #ı° Ù%oıñ xy ˆİ°ı°y Ó%Ü, İı, ˆİı, ðyñ ı, yÜ, yñ ÓyÇ°y ÓyçyÓ° ñ 2019 – 2É Rakesh Kumar, Ancient and Medieval world. Sage Publication, New Delhi, 2018 3É GŸÜyl à!ñ•zŸyÜ G Ÿ%È, # ŸÜyçñ , ð%İÜ%≈oıñ , ðyÓ° 8° ≤ÄÜ, yçl#ñ Ü, °Ü, yı, yñ 2018 – 4É Marshall G. S. Hodgson, Venture of Islam, Vol. 1, Chicago University Press, Chicago, 1974. 5É !È, !° , ðÈ ˆÜ, È !•İRñ xyÓ° Ó çylı, Ó° •zıı, •yŸñ , ð%İÜ%≈oıñ xy!ò Ü!Ö ˆÜ, Ó yòyŸ≈ñ Ü, °Ü, yı, yñ 2016 – website 6É https://www.britannica.com

258 NSOU • CC-HI-04 ~Ü, Ü, 22 □□□□□□ làÓ° yı° ı ~ÓÇ Óy!ıçf àè, l 22É0 ≠ ı, z ˆİjçf 22É1 ≠ làÓ° yı° l 22É1É1 ≠ Ÿä, İy 22É1É3 ≠ ÜÈ, y 22É1É4 ≠ Ü!òly 22É1É5 ≠ ı, y ˆİı È, 22É1É6 ≠ Ü%, È, y 22É1É7 ≠ ÓŸÓ° y 22É1É8 ≠ ðyÜyfıÒyŸ 22É1É9 ≠ | Üy•zı° y xyÜ ˆİÓ° =Ó° 8ç, ð)ı≈ làÓ° 22É1É10 ≠ Óyàòyò 22É1É11 ≠ ı, z, ðŸÇ•yÓ° 22É2 ≠ Óy!ıçf 22É2É1 ≠ Ÿä, İy 22É2É2 ≠ ı, z Üy•zı° y xyÜ ˆİÓ° Óy!ıçf 22É2É3 ≠ ˆÓ° çÜ, ð! 22É2É4 ≠ Üç°y, ð! 22É2É5 ≠ xyÓÁyŸ#ò xyÜ ˆİÓ° Óy!ıçf 22

87% **MATCHING BLOCK 297/308** **SA** CC-HI-01.pdf (D149041884)

É2É6 ≠ ı, z, ðŸÇ•yÓ° 22É3É ≠ İ!Ó≈y!ä, ı, ≤ÄŸyÓ°# 22É4

55% **MATCHING BLOCK 298/308** **SA** CC-HI-01.pdf (D149041884)

È ≠ İ!Ó≈y!ä, ı, @ ˆİŸı, ðÓ# , ðı≈yı° ÈüÈ7 NSOU • CC-HI-04 259 ~Ü, Ü, 22É0 ı, z ˆİjçf •

xy ˆİ°yä, f ~Ü, Ü, , ðy ˆİè, Ó° Üyòf ˆİÜ !ç«, yı≈#Ó° y Ù%Ÿ!°Ü È), á ˆİı, làÓ° yı° ˆİlÓ° Ü, yÓ° l Ÿjò ˆİÜ, ≈ xÓài, • ˆİÓ – • Üòf ≤Äy ˆİä, fÓ° ı, z ˆİÓ° ˆı ˆİyàf làÓ° ŸÜ%• ŸÜ ˆİı, ŸÜfÜ, ðyÓ° İy ≤Äòyl

70% **MATCHING BLOCK 299/308** **SA** CC-HI-01.pdf (D149041884)

Ü, Ó° y ı, z, ~Ü, ˆİÜ, Ó° x, ðÓ° ı, z ˆİjçf – • ~z ~

Ü, ^iÜ, Ó° myÓ° y !c« ,yl≈#Ó° y ≤Äyã, #l xyÓ° Óñ í, zÜy•zÍ° y G xyÓÁy#ò xyÜ° i°Ó° ÓfÓÿy Óy!! ^çfÓ° x@ ^Äa!i, ÿjò ^iÜ, ≈ çyl ^i, öyÓ° ^iÓ– 22É1É1≠ làÓ° yí î 22É1É1≠ ÿä, ly làÓ° yí î° ~Ül ~Ü, !è, ≤Äle í° y lÿÓ° myÓ° y !Ó, ø° ÿÇáfÜ, Üyl%Éí fliyí° #È, y ^iÓ° i% , ÿlyÜ)°Ü, ^SÉy ^iè, y xMÈ, ^i° ^Ü, w#È), i, • ^i° c•Ó° ^i, !Ó° Ü, ^iÓ° ~ÓÇ x!òÜ, yÇÇ Üyl%Éí xÈüÈÜ, !Éí Ü, y ^iÇÓ° ÿ ^iD Í% _ , • ^i° , ð ^i, , – ÿyòyÓ° ÿ, làÓ° çl, ð ^iòÓ° ^, ðçyài, Ü, yè, y ^iÜyñ ÿyÜy!çÜ, G ÿçfÜ, Ò!i, Ü, Ü)°f ^iÓyò @ ^ÄyÜ#í çl, ðò ^i ^iÜ, , ð, !Ü, • ^i° lÿ ^iÜ, ~ÓÇ ~z çl, ð ^iòÓ° lÿa!Ó° Ü, Ó° y ÓfyÓÿyÈüÈÓy!içfñ !c«, yñ ≤Äçyñ í, zÍ, öyòl •zi, fy!ò Ó!iÓð Ü, Ü≈Ü, y ^iÜ, Ó° ^Ü, w!Ó@%Ó° * ^i, ð Ü, yç Ü, ^iÓ° – , öyçy, öy!c !Ó° lÿlòñ fliy, ði, fñ È, yf!ÓÓ° fñ !c°ñ ÿy! •i, f ≤ÄÈ, , !i, Ü, Ü≈Ü, y ^iÜ, Ó° ä, ä, ≈y G !ÓÜ, y ^iÇ ÿ% ^iÿà G ÿy! ^i, y Ü, ^iÓ° – ≤ÄyÜ, •zÿy!ÜÜ, Í% ^ià xyÓ° ÓÈ), !Ü ^i, ! Ü, S%È làÓ° lÿÜ, ^i°G ^áy°È, y ^i° Ó° y ^iÇò#lñ í, zÜy•zÍ° y G xyÓÁy#ò xyÜ° i° Üðf •zÿy!ÜÜ, È), á ^i, ~Ü, y!òÜ, làÓ° à ^i, , í, z ^iè, !SÈ° á ^iÜ!ÈüÈ ÜE, yñ Ü!òlyñ Ü%, È, yñ ÓÿÓ° yñ öyÜyflÖÿñ Óyàòyòñ ÜyÈ, ≈ñ ÿÜÓ° á@ä– !Ó° ^iÇÉí, ÿÆÜñ xçTÜ G !ÓÜ xyÓ° Óçy!i, Ó° Ü, i, ≈c xyÓ° ÓÈ), !Ü x!i, e° Ü Ü, ^iÓ° !Ü, è, ≤Äyã, f ~ÓÇ ÿÿyl!#í G Óy•zçylè, y•z! ÿy!Äy ^içfÓ° ≤Ä!i, !, i, • ^i°ñ ~z, ð ^iÓ°≈Ó° làÓ° yí î ≤Äle í° y ~Ü, !i%, l Uyey, öyl – 22É1É2 ≠ làÓ° yí î ^iÓ° Ü, yÓ° í 1É Ó° yç ^i! i, Ü, È, y ^iÓ° !ÓÇ, C°ñ ÿyÜy!çÜ, G ^iÜ, Ü, Ü%, ÿÇf!Öy ^iÓ° xyFSÈB° xyÓ° Óçy!i, ^iÜ, ÿ%ÿÇ•i, Ü, ^iÓ° •zÿy!ÜÜ, Ó° yçT... ÓfÓfliyÓ° !È, !, fliy, ðl Ü, ^iÓ° l•çÓ° i, Ü•jòð– i, yÓ° çBvfliy!ñ ðÜ≈≤Äã, yÓ° •zi, fy!ò ðÜ≈#í° Üy•y ^idfÓ° ≤ÄÈ, y ^iÓ° là ^iÓ° Ó° ð#Ó, !k, á ^iè, – ^iÜ! ÜE, yñ Ü!òly– 2É á!°È, y !mi, #í° í, zÜÓ° ^i° ÿÜ, ° ÿf !c!ÓÓ° fliy, ðl Ü, ^iÓ° !SÈ° i, y Ü, y°e ^i°Ü Ó!ò≈E%è là ^iÓ° Ó° xyÜ, yÓ° , öyl – ^iÜ! ÓÿÓ° yñ Ü%, È, y– 3É í, zÜy•zÍ° y G xyÓÁy#ò xyÜ° i° xyÓ° ÓÈ), á ^i, Ó° ^È, Ó!ÜÜ, ÿj±ÿyÓ° i– 4É ÓfyÓÿyÈüÈÓy!içf a!Ó° ^iÇÉí, xyhs° ç≈y!i, Ü, Óy!i ^içfÓ° !ÓÜ, yçä– 5É Ü, !ÉiÓ° í, zB ^i l G xy! l≈Ü, ÿÜ, !k, – 6É á!°È, y ^iòÓ° ≤ÄÓ!i, ≈i, ÿ%ç, ≤Äçyñ!Ü, !#!i, ÈüÈ •zi, fy!ò–

260 NSOU • CC-HI-04 22É1É3 ≠ ÜE, y Ü%ÿ!Ü ^iòÓ° Ü, y ^iSÈ ÿÓ ^iÜ, , ð!Óe c•Ó° • ÜE, y– è, ^i°Ü# Ó!i≈i, ÜÜyÜ%, ÓyÓ° yÜ çΣ ^i ^iÜ, ÜE, y çΣ!è, ~ ^i° ^iSÈ– lÿÓ° x!≈ • í, z, öyÿlyfl!– çÇÓ° i, Ü•jòð ^iòÓ° ç ^iB√Ó° Ó† xy ^ià ^i ^iÜ, •z ~z ç•Ó° !è, ðÜ≈#í° fliy ^i, ð!Ó° ÿ, • ^i° !SÈ°– ^i°y!i, ÿyáÓ° ^i ^iÜ, ≤Äy!° 48 Üy•z° ð) ^iÓ° ð!c, î xy° !çy ^iÇÓ° xhs° à≈i, ! i, y•Üy ^i, ~Ü, Ó° &« G , öy!% ^iÓ° í, z, ði, fÜ, y!° ÜE, yÓ° xÓfliy!– ÜE, y Ü%, Ó° xy ^iÜ ÜE, y ^iÜ, ä, yÉ! ^iÿyaf Ó° ^i° Ói≈ly Ü, Ó° y xy ^iSÈ– i, ^iÓ° ~áy!Ü, yÓ° i, y, ðÜyey !SÈ° xÿ!#í° – Ü, !li, xy ^iSÈ ^iñ i, y!Ó!° yÓ° ^i ^iÜ, xyài, !Óáfyi, ði≈fè, Ü, •zÓ! Ói%, i, y lál áy!° , öy ^iÜ, Ü, yÓyÓ° ä, yÓ° !òÜ, ≤Äò!c, i, Ü, Ó° ^i, ^ä, ^i° !SÈ ^iñ i, ál, öyl ^iÓ° Ó° myÓ° y !Ó!Ü, !Ó° i, i, y ^i, ðÓ° È, ^i° !i, !i, Ó!f≈ •l– x!≈y! flÿÈ, y!ÓÜ, È, y ^iÓ° @ ^Ä#øÜ, y ^i° ≤Äã, l, öyÓy ^i° ~áy!Ü, yÓ° ççÇ#Ó! x!i, ç, • ^i° G ^iè, – ~áy!Ü, yÓ° çÜÇ ^iÜÓ° Ü), ð ^i ^iÜ, , öyl#í° ç° , ði≈yÆ, öyG!° y ^i, !è, Ü, •zñ !Ü, v, öyl% ^iÓ° , öy•y!i, , xMÈ, ^i° ÜE, y ç•Ó° xÓ!flü, •G!° y!° Ü, !ÉiÜ, yç ÿΩ, Ó° !SÈ°ly– ä, yÉ!Óy! l! ÜE, yÓ° áfy!i, G ÿÜ, !k, Ó° xyÿ° Ü, yÓ° i° !SÈ° ÓfÓÿy Óy! içf G ðÜ≈– Ü•y!Ó#Ó° çBvfliy! ! ^i° ^iÓ° 1á Ü%ÿ!Ü ^iòÓ° Ü, y ^iSÈ ^iÜ! ÜE, yÓ° =Ó° &c xy ^iSÈñ x, ðÓ° !ò ^iÜ, ÜE, y!° xÓ!flü, Ü, yÓy° • xy!òÜ ðÜ≈!Öÿy ^iSÈ° ≤Äi, #Ü, lÿ, ð ^iÓ° •zÿy ^iÜÓ° Ó° «, yÜ, Óä, • ^i° í, z ^iè, !SÈ°ñ Ü, yÓyÓ° i, ~y°Óöyl Ü, ^Ü, yÓ° y ^i° ç ^iòÓ° öy!i ^iç ~!è, ~Ü, !è, çyi, #í° ðÜ≈#í° fliy ^i, ð!Ó° ÿ, •i° – ~z, ð!Óe Ü, yÓy ^iÜ, ^Ü, w, Ü, ^iÓ° ðÜ≈#í° í, zÍÓ° G ÓfÓÿy Óy!içf ÜE, yÓ° ÿ%lyÜ Ó, !k, Ü, ^iÓ° !SÈ°– Ü•jòð ^iòÓ° ≤ÄiÜ í, zÄayè, Ü, Ü%, Ó° xyl G i, #!≈lyey çç ! ^i° ^iÓ° ÜE, yÓ° í, z ^iÓ° á xy ^iSÈ– i, ySÉyi, , y í, zÜ, y ^iÇÓ° ^Üy!è, Óy!içfÜ, G ^iÓ!k, Ü, !Ü° ^Ü, ^i° w, ð!Ó° ÿ, • ^i° !SÈ°– ð!c, î ^i ^iÜ, í, z, ^iÓ° lÿG!° yÓ° ^i Óy!içf , ð!è, ñ ~z ç•Ó° Ó° Üðf !ò ^i° ^à ^iSÈ– i, ySÉyi, , y ≤Äyã, #l ~z ç•Ó° !è, ≤ÄiÜ ! ð ^iÜ, •z ÜyÜxyÓ° !Ó G àylyÓ° ÜðfÓi, ≈# ~Ü, !è, Óy!içf ^Ü, ^i° w, ð!Ó° ÿ, •i° –x!f!ò ^iÜ, ÜE, y!° xÓ!flü, Ü, fyÓ° yÈ, yl, ðl ð ^iÓ° Üçyñ ä, yÜi, , yñ Óflfñ xflfñ çÿf ~ÓÇ Ü ^iòÓ° ÓfyÓÿy ä, , i, –

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áfy!i, xç≈l Ü, ^iÓ° !SÈ ^i°l– i,

yí,zSÈÜÈ!Ó!ÈÜÈÜ,yí!SÈ!i! ,öyÓ!^!SfÓ x!óÓy#- !i,!! zÓ!il xyÓAy!SÓ! !≤Á! SÈye !•!S!IO !Óáfyi, •!ll xy!SÈl- !
i,!! ,óó!ó! ≈# Sfy•yÓy!lòó! !c« ,Ü ,!•!S!IO fl#Ü, !i, ,yÉ, Ü ,!IO! !SÈ- ,ò!Ó! !ic!IE! Óy lyí! •çÓ!i, Ü•jòò G ,ò!Óe á!
°É ,y!lòó xyÜ!° ÜE ,y G Ù!òly ç•!IO! Ó áfyli, SfyÓ y !Ó!Y° SÈ!i, ,!ll ,ò!li, !SÈ- ,ySÈyi, ,y !c« ,yñ Sçfl,Ò!i, Ó! ^Ü ,w
Ó! *!i,ò ÜE ,yÓ! !ll!T áfyli, !SÈ- !Ü ,v í,zÜy•z! y ÓÇ!ICÓ! ≤Á!i, ,y, y! Ü%! y!Ó! !y •zSfy!ÜÜ, Sfy!Y! !çfÓ! Ó! yçòyl#
òyÜyflÖy!S flylyhs! !Ó!i, Ü ,Ó! !i° ÜE ,y G Ù!òly ç•Ó! ò%!è, i, y!lòó! ^çÓ% Sfy!Ó! !li! !SÈ- xÓÇf ~z ç•Ó! ò%!è, Ó!
òÜ≈#! !Ü!•Üy x« ,i, !SÈ- 22É1É4≠ Ù!òly !á fiè, #! ≤Á!Ü ç!i, !iÜ, ^ó yÜyl!lòó! ,öfy!l°fiè, yz! !Óç! !li! Ó! SÜ! !z#!òó y
~áy! !l ÓSÓy SÜ ,Ó! !li, ÷Ó! & Ü ,!IO! - SΩ, Ói, ~z !S!Ó! !yÓy# •z#!òó y •z! yS!Ó! Ó ç•!IO! Ó! Ú!Ü!i, ré, yÜ ly!Ü
ÓfÓ•yÓ! Ü ,Ó! !li, ÷Ó! & Ü ,!IO! - !yÓ! !i!Ü, ÜÜ!òlyÜ ly!ÜÓ! ,í,zí,ò!_ - ÜE ,y !i!Ü, 300 Üy•z° í,z_!IO! ^çyç
≤Á!ò!ic Ù!òly ç•Ó! xÓ!flii, - Ù!òly

262 NSOU • CC-HI-04 !S!Ó! !y G •z! !i! !iÜ! !IO! Sç! !lyàÜ ,yÓ! # Óy!içf ,ò!lifÓ! í,z,ò!IO! !SÈ! Ù!òlyÓ! xÓfliyl- ~z
ç•Ó! !è, !SÈ! xyS!i° ~Ü ,!è, ÜÓ! *òfyl- !áy! !l ≤Á!%, Ó! ^ác%Ó! G ,öyÜ! ä, yE! !i, - ^ác%Ó! ä, yE! SÈyi, ,yG ~!è, !SÈ!
xyÓ! Ó È) á! !i, Ó! ~Ü ,!è, í,z !IO! á! !lyàf Ü, !E! !k, e- Ü%°i, ≠ !i, !è, ^áy%, #Ó! •z!ò# ~áy! !l Óy SÜ ,Ó!i, !ly ÈüÈ
Ü ,y! !%Ü ,yñ ly!òó! ~ÓÇ Ü%, Ó! yz!y- ly!òó! G Ü%, Ó! yz!y ^àye ò%!è, !SÈ! SÜ,k, ç!ÜÓ! Üy!Ü, ~ÓÇ È) fllyÜ#-
~!òó! myÓ! y ç•Ó! !è, ~Ü ,!è, x@! Á!# Ü, !E! !Ü, !lw, ò!Ó! !i, Ü ,!IO! !SÈ- Ü ,y! !%Ü ,y ^àye!è, fl!~Ü ,yÓ! ñ ÓfÓy G
Ü ,y!Ó! à!Ó! !c!i!Ó! S! !D !%_ - •z#!ò! !òó! ,öyçy,öy!ç!Ü ,S%È xyÓ! Ó! ^ày!èÓ! Óy S!SÈ! ~áy! !l- ~z ^àye=!Ó! Ü! !òf
xyi, z! G á!Ó! y!ñ i, yÓ! y SÓ!Ü! ! !ic! !òó! Ü! !òf !ÓÓyò G Ü ,°!i! °E lyÜ, i, xÓÇf ~z Sçây! !i, •z#!ò! ^àye=!Ó! ç!i, ,!ll
ç,ó! , !li, y- ~z xä, yÓfliy !i!Ü, ^Ó! •y•z ^,ò!li, Ü!òly Óy S# xyÜsf! çy! !li! !SÈ! Ü•y!Ó! #!iÜ, - x!f!ò!iÜ, xyÓyÓ! •çÓ!i,
Ü•jòò ÜE ,y! çB!@! Á!iÜ, Ó! !i° G Ü ,yÓ! y! !c! !òó! x!i, fyä, y!IO! çB!È) !Ü ÜE ,y i, fyà Ü, !IO! Ü!òly! àÜ! Ü, !IO! !y
•zSfy!ÜÜÓ! •z!i, •y!S !•çÓ!i, ly!Ü ,ò!Ó! !ä, i, - •zSfy!ÜÜÓ! ≤Áy!ÜÜ, ,ò!IO! ~Ü!òly! !SÈ! •zSfy!ÜÜ, òÜ≈yÓ! !#!òó! ≤Áòyl
xy!fli- Òòó! ñ í,z!ò G á!Ü!Ü, Ó! !%!k, Ü!òlyÓ! x!òÓy#Ó! y•z •çÓ!i, Ü•jòò!iÜ, !lyàf Sfy!i, yÜ, !IO! !SÈ-
•zSfy!ÜÜ, Ó! «, yÓ! çlf Ü!òlyÓ! Ó! xy!SfyÓ! ≤Áy! !Ó!ç! !ò! !li! !SÈ- Ü!òlyÓ! !lÓ! y, òò xÓfliyl ñ ≤ÁyÜ, !i, Ü, !SÓ!i=ñ
Ü! !lyÓ! Ü çÓy! !% ~ÓÇ S!IOy, ò!Ó! xylSfyÓ! !òó! xyhs! !Ó! Ü ,i, y! Ü%? , •!ll •çÓ!i, Ü•jòò Ü!òly! lyÜ, yÓ! !Sç, yhs"
! !li! !SÈ! !i- ~z Ü!òly! !i, !! òÜ≈#! !li, yÓ! ,öyçy,öy!ç! Ó! y•z...≤Áòyl! •!S!IO! xyd≤ÁÜ ,yç Ü, !IO! !SÈ- í,z!y•
Sj±òy! !li! Ó! àè, lÜ, !IO! l- i, ySÈyi, ,y çÓ!i, Ü•jòò!òó! ,ò!Óe Ü ,ÓÓ! flyl xÓ!flii, •G! y! ≤Á!i, ÓSÈÓ! Ó! ,ò!f!y!≈#Ó!
xyàÜ! à!è, ~z ,ò!Óe ç•!IO! - ≤Á!Ü !i, l!á!É, yÓ! xyÜ!° Ü!òly! !SÈ! Ü%!Ü! Sfy!Y! !çfÓ! Ó! yçòyl#- ,ò!IO! xÓÇf ä, i%, !è
á!°É, y •çÓ!i, xy! Ü!òly !i!Ü, Ó! yçòyl# Ü%, È, y! flylyhs! !Ó!i, Ü ,!IO! !SÈ- ,!IO! ÜE ,y x!i,ò, ç, y Ü!òly•z x!òÜ, i, Ó!
=Ó! &c yÉ, Ü ,!IO! !SÈ- Ü ,yÓ! i! !i, •y!SÜ, SÜ, !k, Ó! çlf ~áy! !l •zSfy!ÜÜ Ó! y•z... ≤Á!i, !i, i, •!ll !SÈ- !% , l Sçfl,Ò!i,
Sjò!Ü, ≈ K, ylyç≈!lÓ! çlf K, yly !B!E!iÜ ,yÓ! #à! ~áy! !l SÜ! !i, •!li, ló Ü, yÓ! i~Ó! !E, ≈Ó! !lyàf ÓfyáfyÜ, yÓ! #à! Ü!
òly !li, z Óy SÜ ,Ó! !li, l- ~z !%!àò! x!òÜ, yçç! !c!« ,i, °yÜ, z Ü!òlyÓ! !c« ,y≤Á!i, ,y, ly! !i!Ü, !c« ,y•yÉ, Ü ,!IO! !SÈ! !i-
SÜ@! Á! Ü%!Ü! çà! !i!Ü, •z!i, •yñ òÜ≈i, _¥ñ •y!ò S xy•z!çy! !f!fÓ! SÈyeÓ! y ~áy! !l !c« ,y•yÉ, Ü ,Ó! !li, xyS! !li, l- xyÓò%
xy!ççÈüÈ!Ó!ÈüÈÜyÓ! G! yl G i, N!yÓ! ,ò%e GÜÓ! ÈüÈ!Ó! xyÓò% xy!çç!Ü, !c« ,y•y!È, Ó! çlf Ü!òly! ^≤ÁÓ! i
Ü ,!IO! !SÈ! !i- =Ó! & !cÓ! !òÜ, !ò! !i! ÜE ,yÓ! ,ò!IO! •z Ü!òlyÓ! flyl- ~!è, •çÓ! !li, Ó! ç#Ójcy! ÷ò% •zSfy!ÜÜÓ!
^Ü ,w•z !SÈ! lyñ ÓÓ! ç!i, N!yÓ! ,òó! Ói, ≈# !i, !ç! í,z_Ó! y!òÜ, yÓ! #Ó! xyÜ!° G ~!è, Sfy!Y! !çfÓ! Ó! yçòyl# !SÈ- ÜE ,y G
Ù!òly ~z í,zÈ, !i flyl•z •zSfy!Ü! !c« ,y G Sçfl,Ò!i, Ó! G S!D#i, ä, ä, ≈yÓ! =Ó! &c, ò!≈! Ü ,w !SÈ- 22É1É5≠ i, y! !i! È,
lyçòÈüÈ~Ó! í,zFä, È) !Ü G !i, •yÜy á!i, È) !Ü!ä ly!Ü ,ò!Ó! !ä, i, !li, í,z, òÜ) ,° xMÈ, !i°Ó! Ü! !òf ≤Áòyl ≤Á!i, Ó!Ü, Ü, á!çyçä
Ó! *!i,ò òN!y!i, ,!ll !SÈ! xyÈüÈ!•çy! !çÓ! x!%Ó=Ó! È) !Ü- ~z xyÈüÈ!•çy! !çÓ! ~Ü ,!è, í,z !IO! á! !lyàf ç•Ó! •°i, y! !i! È, ñ
Ü%, Ó! xy! !lyÓ! x!≈, Ü ,yÓy ≤Áò!« ,iÜ, yÓ! #- ≤Áy! 6000 È%, è, í,zFä, i, y! ^ày!SÈÓ! SÈy! y! xÓ!flii, xyÈüÈ i, y! !i! È,
!SÈ! ÜE ,yÓ! x!È, çyi, Óf!_ !lòó! @! Á!#øÜ ,y#! xy!fli- ~!iÜ, Ü!SÓ! #! È) !ÜÓ! Ü ~Ü ,!è, ^SÈy!è, y xçç Ó!i° x!È, !i,
Ü ,Ó! y •i, - 1814 !á É ÓyÜ, ≈yí, ≈ ~z ç•Ó! !è, ,ò!Ó! òç≈! Ü ,Ó! !li, ~!S! ~z ç•!IO! Ó! òçf=!°iÜ, á%Ó! Ü!lyÓ! Ü G
xyl@òy! Ü, Ó!i° í,z!IO! á! Ü, !IO! !SÈ! !i-

NSOU • CC-HI-04 263 i, y! !i! È, ~áy!Ü, yÓ! í,zí,öy!ò!i, o! !IOfÓ! Ü! !òf !SÈ! Üò%ñ i, Ó! Ü%çñ Ü, yñ i%, Ü%Ó! ñ xy.%Ó! ñ!
ä, lyÓyòyÜñ çyÜ G ^òòly- ~áy!Ü, yÓ! ^ày%y,ò !SÈ! xyi, !IO! Ó! çlf !Óáfyi, ~ÓÇ ÜE ,yÓ! ≤Á! !i! yçl#! !S!á!i, # ~áy!
!i!Ü, SÓ! ÓÓ! y•i, - i, y! !i! È, !iÜ, ^ày%y,ò ç•Ó! Óy•i, ~ÓÇ ~!è, Ó! flyflyf!Ü, Ó! xyÓ!yG! yñ òç≈!l#! !SÓ!i=ñ È, !i°Ó!
=iÜyl •zi, flyò Ü ,yÓ! !li xyÓ! Ó! í,z, òm# !i, òÓ! ÓyÜ, # xç! !cÓ! òç≈!yl≈# !òó! xyÜ, E!≈i Ü, !IO! - i, ySÈyi, ,y Ü%, Ó! xyl
üÈ~ ~z ç•Ó! !è, Ó! !SÓ!i= Ó!i≈i, xy!SÈ- 22É1É6≠ Ü%, È, y á!É, y !m!i, #! í,zÜÓ! !Sfò%à≈! Garrison á! !S!IO! ≤Á!
i, ,y Ü, !IO! !SÈ! !i-
Ü ,yÓ! i!

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i,!! Ü! !iÜ, Ó! !li, l !ñ Ó! yçf ç! x!i,ò, ç, yÓ!		

y`İçfÓ` fliylİ` c !Óðyl x!òÜ, çÓ`θÓ`#- x`İlÜ, xy!%Ş¶, y`İlÓ` ,öÓ` •#Ó`y ,öÓ≈`İi,Ó` !lÜ,è, Ü%,É,y làÓ`#Ó` ,è_l`•- ~è,y •zi, z`İÉ ,!è,Ş lò#Ó` İ, #`İÓ` x!Ó!flİİ, İSÈ-~Ó` Ş%!Óòy !SÈ` İñ ce& Ü,İ, ≈Ü, `Ü,y! ŞÜİ` xye`yhs` •`İ° Ş`İç•z ~•z fliyl İ, fya Ü,Ó`y`İi, ~ÓÇ`ŞlfÓy!•l#`İÜ, ÜÓ`θÉ%,!Ü`İi, fliylhs`Ó` Ü,Ó`y`ŞΩ,Ó`İSÈ- ç•Ó`!è, xy`lyÉ,y`İçÓ` í,z_Ó` ,è)Ó≈`!ò`İÜ, xÓ!flİİ, - Ü%,É,y`•,èÑyã,İè, •zÓ`y!Ü, ç•Ó`=!Ó` Ü`İðf xlfİ,Ü`~Ü,İè,ñ İy !ç!`y`Ü%Ş`Üyl`İòÓ` çlf xİ, fhs` =Ó`θc,è)≈- ≤Äyã, #l`Ü%,É,y

264 NSOU • CC-HI-04 ä,İ%,İ≈`á!É,y`•çÓ`İ, xy!° 657 !á É`Ü!òly`İ`İÜ, •zÓ`y`İÜ,Ó` Ü%,É,y!` Ó`yçòyl# fliylhs`ÍÓ`İ, Ü,`İÓ`!SÈ`İ°l- xòfy,öÜ,`Şİ`ò xyΣ%` Ü,y!òÓ` ~ÓÇ`Ü•jèò`Ş%çyi, z!jl`İ,yÓ` 'History of Islam' @`Ä`İsi Ó`yçòyl# fliylhs`~`İÓ`Ó` Ü,yÓ`İ`Ó`İ°`İSÈl- 1É`•çÓ`İ, xy!° í,z`İè,Ó` İ%`İk, Ü%,É,yÓyŞ#Ó` Ş`İİy!àİ,y`è`İl`İSÈ`İ°l- 2É`İ,İ, #!`á! °É,y`İ,zİÜy`İlÓ` •İ, fyÓ` ,èÓ` Ü•jè`İòÓ` ç•Ó` Ü!òly`İÜ, áÇŞydÜ, Óy x,è!Óei,yÓ` •yi, `İ`İÜ,`Ó` •y•z`!ò`İi, Ü%,É,y!` Ó`yçòyl#`İl`İl`İyl- 3É`Ü%,É,yÓ` xÓflıyl`İSÈ`Şy!Äy`İçfÓ` `Ü,wflı`İ°- 4É`ÚHistory of Islam Ü`Ä`İsi Ó`y`•İl`İSÈ`Ü%!`y!Ó!`yÓ` !Ó`İoy`İÜ, Ü!òly`İ`İÜ, Ü%,É,y!` Ó`İç`Ü,`İÓ` lçÓ` Ó`yáy`İi, - ŞÜŞyÜ!`Ü, İ,İf`İ`İÜ, çyly`İyl`İñ x<TÜ Çİ,yΣ#Ó` Ş!ã,ly!`~•z`là`İÓ`Ó` ç!ŞÇáfy`İSÈ`≤Äy!` 100ñ000 çl- Ü%,É,yÓ` Óyçy`İÓ` ÷è%`èİf`ò`İÓfÓ` xyòylÈÜÈ≤Äòyl •İ, ly- Şyçfl,Ò!İ,Ü,ñ È,yÉlyàİ,ñ`Ó%!k,Ó,Ì_Ó`G xyòylÈÜÈ≤Äòyl •İ, - xyÓ`Ó#!`Şçfl,Ò!İ,`İi, Ü%,É,yÓyŞ#`İòÓ`òyl ÓşÓ`yÓyŞ#`İòÓ`òy`İlÓ` Ü`İi,y•z`İ,z`İÖ`á`İlyàf- •çÓ`İ, àò/àÈÜÈ~Ó` Şy•yÓy`İòÓ` Ü`İðf İyÓ`y`Ü%,É,y!` fliyl`#È,y`İÓ` ÓşÓyŞ`Ü,`İÓ`!SÈ`İ°lñ`İ,Ñy`İòÓ` Ü`İðf xy`#ÈÜÈ!Ó!ÈÜÈxyÓ%ÈÜÈİ,y!°Ó`G xyÓ`ò%Ö`y•!Ó!ÈÜÈÜyŞ%`İòÓ`

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lyÜ`!Ó`İçÉİÈ,y`İÓ`í,z`İÖ`á`İlyàf- •

çÓ`İ, xy!°Ó` İ`İl<T`!Óòfy İyÜ,y`Ş`İ_ŞG`•zÓ`y`İÜ, İ,ÑyÓ` Ó`yç`İlİ,Ü, Ü,Ü≈Ófhflİ,yÓ` çlf Şyçfl,Ò!İ,Ü, •z!İ,•y`İş xyÓ`ò%Ö`y•!Ó!ÈÜÈÜyŞ%ò`~Ü, !Ó!ç<T`fliyl x!òÜ,yÓ` Ü,`İÓ` Ó`~İl`İSÈl-`è`İçÓ` Şyçfl,Ò!İ,Ü, ç#

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Ól`İÜ, ÜyŞ%ò`àÈ, #Ó`È,y`İÓ`≤ÄÈ,y!Óİ, Ü,`İÓ`!SÈ`

İ°l- İi,İl`Ü%,Ó`xy`İl`~Ü,çl`xl%Ó`yà#`!ç<ç,y!≈#`G`•y!È,ç`İSÈ`İ°l- Ü%,Ó`xy`İlÓ` Ş!è,Ü, Ófyáfy`G`È,y`İÈİfÓ` çlf`y`İÜ, İ,ÑyÓ` Ü%áy`İ,è<ç, #`•İ, - •çÓ`İ, í,zÜÓ` áÓ`y/à`ÈüüÈ~Ó` xyÜ`İ°`İi,İl`çlyòyÓ`İ`İÜ, !ç<ç,y`òG!`yÓ` çlf`Ü%,É,y!``≤Ä`ÍÓ`İ,`•İl`İSÈ`İ°l- •zÓ`İl`ÜyŞ%`İòÓ``àÈ, #Ó` ,èy!İ,İ,f`G`!Óã,yÓ`K,y!`İSÈ-`Ü,y!`!Ó`İçÉ!`!ÓÈ!`İl`Ó`G,èÓ`Ü%,Ó`xyl`Óy`•y!ò`İş`flè<T`!Óòyl`ly`İyÜ,`İ°ñ`Şáy`İl`İi,İl`İl`İçÓ``Üi,y!İ,`≤Äòyl`Ü,Ó``İi,`•zi,hflİi,`Ü,Ó``İi,l`ly-`zÓ`İl`ÜyŞ%ò`848!è,`•y!òş`Şç@`Ä`Ü,`İÓ`!SÈ`İ°l- İ,ÑyÓ` İ,`_ŞyÓòy`İl`Ü%,Ó`xy`İlÓ` x`İlÜ,`áfy!İ,`Üyl`!ç<ç,y!≈#`!ç<ç,y°yÈ,`Ü,`İÓ`l- İ,Ñy`İòÓ` Ü`İðf`xy`Ü,y`Üyñ`xy`ÈÜÈxyŞG!`yòñ`ÜyŞÓ``θÜ,ñ`í,zÓyl`òy`xy`ÈÜÈ•y!Ó`Şñ`•zÓ`İl`Ü,y`İl`Ş`G`xyÜÓ`ÈÜÈ!Ó!ÈÜÈŞ%Ó`y!`•°`xy`ÈÜÈŞy!Ó`≤Äòyl-`~•z`ŞÜ,°`è!İ,İ,`!Óã,yÓ`Ü,`!`İŞ`İÓG`≤Ä!Şk,`İSÈ`İ°l-`zÓ`İl`ÜyŞ%`İòÓ`xyÓ`k,`Ü,Ü≈Şjèòş`Ü,`İÓ`Ü%,É,y!`İ,ÑyÓ`y`Şyçfl,Ò!İ,Ü,`xy`İ@y`İlÓ` ,è%`İÓ`yòy`!`İŞ`İÓ`flèò`İ#!`•İl`Ó`~İl`İSÈl-`~•z`là`İÓ`Ó`Ş%èÓ`ç`Óyl`%ñ`í,zÓ≈Ó`È%,!Üñ`~ÓÇ`xyò%!lÜ,`ç#`Ó`İlÓ`ŞyçÈÜÈŞÓ`OyÜ`Ó`xyÓ`Ó`ày`İèÓ`°yÜ,`İÜ,`xyÜ,`<T`Ü,`İÓ`!SÈ-`í,z`Üy•z!`y`G`xyÓÁyŞ#`ò`İ%`!à`ÓfyÓŞy`Óy!İçf`G`!ç<ç,y`Şçfl,Ò!İ,Ó``Ü,wÓ`*`İ,è`áfy!İ,`xç≈l`Ü,`İÓ`!SÈ-`22É1É7≈`ÓşÓ`y`ò!ç`İ`•zÓ`y`İÜ,`Şyİ,ÈÜÈxy`ÈÜÈxyÓ`Ó`lò#Ó`İ,`#`İÓ`làÓ`ÓşÓ`yñ`İyÓ`~Ü,İè,`ŞÜ,k,`Ó`yç`İlİ,Ü,ñ`Şyçfl,Ò!İ,Ü,`G`xl≈`İlİ,Ü,`•z!İ,•yŞ`xy`İSÈ-

NSOU • CC-HI-04 265 ÓşÓ`y`638`lá`<Ty`İΣ`á!É,y`!mİ,`#!`í,zÜÓ``Şly`!ç!ÓÓ`!`İŞ`İÓ`ÓşÓ`y`ç•Ó`!è,`≤Ä!İ,`!ç,İ,`Ü,`İÓ`!SÈ`İ°l`xyÓ`Ó`í,z,`èçy!İ,`İòÓ`!l`İl`~ŞlfÓy!•l#`àè,`İlÓ`çlf-`zŞy!ÜÜ,`Şy!Äy`İçfÓ`!Óhfl,İlİ,`G`Ş%ò,İ,`Ü,Ó``İiÓ`çlf`~•z`làÓ`!è,`ÓfÓ•yÓ`Ü,Ó`y`•İl`İSÈ-`İ,ySÈyİ,`y`á!É,y`İòÓ`ŞyÜ!Ó`Ü,`G`≤ÄçyŞ!lÜ,`Ü,w`!`İŞ`İÓ`ÓşÓ`y`!Óáfy!`İSÈ-`x<TÜ`çİ,yΣ#Ó`÷Ó`θ`İi,`~•z`ç•ÍÓ`Ó`ç!ŞÇáfy`İSÈ`≤Äy!`200ñ000-`è,y•z!@`ÄŞ`G`•zi,z`İÉ,`!è,Ş`lò#Ó`!lÜ,`İè,xÓ!flİİ,`•G!`y!`~!è,`Ü)°i,/`~•z`là`İÓ`Ó`Óy!İ`İçf`çyl`yÓ`xy`İŞ-`~•z`làÓ`!è,`Ü)°i,/`èyÓ`Şf`í,z,`èŞyà`İÓ`Ó`Ü%`!à`xÓ!flİİ,`•G!`y!`áyòf`G`Şlf,`è!Ó`Ó`İlÓ``«`İe`=Ó`θ_Ş,è)≈`Óy!lçf`Ü,`İw,`è!Ó`İi,`•İl`İSÈ`~ÓÇ`È,yÓ`İ,`Ü•yŞyàÓ`#!`Óy!İ`İçfÓ``«`İe`=Ó`θc,è)≈`È,`!ÜÜ,y`İl`-`UE,y`G`Ü!òlyÓ`lfy!`•zÓ`y`İÜ,Ó`ÓşÓ`y`G`Ü%,É,y`ç•Ó`ò%!è,`K,y!ÈÜÈ!Ók,y`İlÓ``Ü,`İw,`è!Ó`İi,`•İl`İSÈ-`Şy!Äy`İçfÓ`!Ó!È,`ß`fliyl`İ`İÜ,`SÈyèÓ`y`xyÓ`!Ó`í,z`Fã,yÓ`İ`G`Ü,`!Ói,y`!çáÓyÓ`çlf`~áy`İl`ŞÜ`İÓi,`•İ,`-`Ü,`İi,`xy`İSÈñ`~•z`ò%!è,`làÓ`#`İi,`•z`xyÓ`!Ó`ã,ã,≈y`xyÓ`Ω,`•İl`İSÈ-`xyÓ`!Ó`ÓfyÜ,Ó``İiÓ``≤Ä!İ,`ç,yİ,y`xyÓ%`xyŞG!`yò`xy`ÈÜÈè%`y!°`ÓşÓ`y!`

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çŞv@`Ä`•İ,`İÓ`!SÈ`İ°l- İ,ÑyÓ` ,

268 NSOU • CC-HI-04 Óyàòyò c•îó°ó° àè,l Û,yè,y ÌÛy Óyàòyò c•îó°ó° ^,öyçy!Û, lyÙ •î Û!òlyÉÛËËxÿ°ÈÛÈËËy°yÙ àçy!hs°ó° ç•ó°ä– á!è,y xy°Ûyl!ç°ó° ~z lyÙ ùl– ç•ó°!è, ài, ,y •î°ó°,î_ó° xyÙ,y ÌÓ – xyÓyÓ° ù,í,z ùÛ,í,z Ó°í,ñ ^àyyÛ,yó° ç•ó° àxy°ÈÛÈÛ%öyG!°yÓ°yã– ,ø°îó°y ç•ó°è,y !àîó° !SÈ° çyí, ,y ≤Äyã, #ó°ñ àÈ, #ó° ,ø!ó°áy ~ÓÇ 90 È%,è, í,zÑã%, xy ÌÓ ù, !è, ï, ï, #! ≤Äyã, #ó°ñ ïy làó° #ó° xhs°/fli°Û, ^ó°TI Û, ^îó°!SÈ°– ≤Äyã, #ó°=!°î, !SÈ° ä,yó°!è, Û, ^îó° ÑÛyl Ûy Ì, ðó° È,è, Û, – G•z ÑÙò)ó° Ìc ä,yó° È,è, Û, ^îÛÛ, +ó° & •î!°!SÈ° ä,yó°!è, çyí, #! Ñí, Û, ç, ð!– ^àyyÛ,yó° ç•ó°îó°ó° ÛyV, áy Ì!á!è,yó° ≤Äyÿòy Ì ÌÛÛ, +ó° & Û, ^îó° ^àye,y làó° è,y à%ó° Ì° ä,yÛ,yó° ò Ì, ç, ð ù Ì! •î°î° ä,yó°!è, ù,yí– ~≤Äÿ ÌD Ì!í, •y!ÛÛ, Ira. M. Lapidus Ó°î°!SÈ! Ìñ Ñy!ÿÄy Ìçfó° ù, wflí°î° á!è,yó° xyÛ ï,yó° Ñyó°~ÏÈ, ÒÛc ≤ÄÛ,yç Û, ^îó° ÑÛ@ Ì!Ó Ìÿ°ó° ä,í%, Ì≈yç ÌcÓ° ù Ìðf– ≤Ä Ìó°ç ,ø Ì Ìÿlyó° È,è, Û, ~ÓÇ ÑÓ°ç àj!ç!SÈ° ç•ó°îó°ó° ù, w!Ó@% Ì!í, – Óyàòyò G ≤Ä!í, ^îó°ç# Ó°yçT...

NSOU • CC-HI-04 269 Óyàòyò Ìòó° ,øif!ç° !SÈ° !Óáfÿí, – ÑÛ%o Ó@° !•!ÿ ÌÓ Óyàòyò Ìòó° xy°yòy =ó° &c !SÈ°– ≤Äyl° Û, Ì! ù, Ûy•zÓfy, ø# Ñ%ò#ã≈ ^, öyí,yó! ç° Ì!í, çí, çí, çy°yç çyÈ,y ^, ðí, – ~° Ì°y Ì°kç, G ÌÓó° ÌÓó° çf Ófó°*í, •í, – Óyàòyò Ìòó° ÓyçyÓ° ÑÛ)°î° !ä, l •î!í, xyÛí, !ä, lyÛy!è, ó° ÓyÛñ !ÿ ÌÓó° Û,y, ðí, , G Û% Ìáyçñ È,yó°î, ~ÓÇ Ûyî° •î!í, Ûc°yñ á!ç, ðòy!≈ G Ó°ç– Ûðf ~!ç!°yó° í%, ÌÛ, ≈hflíyl •î!í, Ó°&!Óñ !#°ó° Ìí≈ó° ù)°fÓyl ,øyló°ñ í,z Ì!í, Óflf ~ÓÇ e° #í, ðyÛñ flÓfy ÌÛ, Ì!È, Ì!y G Ó°y!ç!°y •î!í, Ûðfñ È,í, ç, yó° ^°yÛ G ðyÛñ ,ø)Ó≈ xy!È, Û,y •î!í, •yí, #ó° ðÑyí, G Û,yÈ , # e° #í, ðyÛ xyÛí, – xyÓyÓ° Ñy!ÿÄy Ìçfó° xhs°È%, ≈ ~≤Ä Ìòc= Ì°y •î!í, G flí° G ç°, ø Ì!í oÓf ÑyÙ@ Ì!ÿ ~ Ìÿ, øÓÑSÈyí, – ~° Ì°yó° ù Ìðf !Ùçó° •î!í, ä,yó°ñ áyðfçfçfG !° Ì! Û,y, ðí, ñ !ÿ!Ó Ì!y •î!í, Û, Ñyã, öyí, Ó ÑyÙ@ Ì!ÿ # G È, °Û)ñ xyÓ°ó° •î!í, !Û, ÇáyÓñ Û%_ y G •y!í, Ì!°yó° ~ÓÇ ,øyó° Ñf •î!í, ^ó° çÛçyí, ÑyÙ@ Ì!ÿ #ñ %ä, # G ÑÓ!ç!

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Ó° ÌçÈ! í, z ÌÓ° á Ìÿyàf– Ì!í, !!

è, ÌÓÛ,y Ñí%, ó° Ñy•y Ì!f làó° #ó° ,ø)Ó≈ G ,ø!ÿã, ÌÛÓ° ù Ìðf Ñç Ìÿyà Ó° «, ç, Û, Ó°y, ï, – Óyàòyò G xlfylf Ó° Æy!! ~°yÛ,y •î!í, xyó°ó° Ó!íÛ, à!ò)ó° ≤Äyã, fñ •z!z ÌÓ°y, ø ~ÓÇ xy!È, Û,yó° ,ø Ì!í, öy!í, çÛy Ì!í, l– Ì,y Ìòó° Ñ ÌD lyÙ, Ì, flí≈y°çÛ, yó°ñ Óflfñ Ûc°y G Û, Ñy Ìã, ó° ,ø%Ñ!í, – Ñí±!í, !È, l°fy, ñ %z Ì!í, Ìñ çyÛ≈y!! ~ÓÇ Ó°y!ç!°yó° !Ó!È, Ì!í fliy Ì!í xyó°ó° #! ù%oyó° Ì!È, ç,yó° xy!Óç, Òí, •î!í Ì!SÈ– Ì,y Ì!ÛÛ, Ñ xyÙ Ì°ó° ð%!! Ì!yófy, ø# Û%Ñ!° Òy!í Ìçfó° ÑçÓyò x!%Ûyl Û, Ó°y Ìyl° xyó°ó° Ó!íÛ, à!ò!È, Ì!í ð ÌcÓ° Ñ ÌD ÓfyÓyËËÈÓy!çf Û, ^îó° Óyl!çf° Ñ, Ñyðò myó°y Óyàòyò Ìòó° Ì!ÿ≈f Ó≈= Ì!í Óy!í, Ì!í !ò Ì!í!SÈ°– Ì!í, •y!ÛÛ, !, øÈ ù, È, !R Ó°!íñ Ñí% Ì!á Óyàòyò !SÈ° ÑÛ@ Ì!Ó Ìÿ° ~Û, !è, x!mí, #! ç•ó° – Ûðf≤Äy Ìã, fÓ° ~z là ÌÓ° xyhs°ç≈y!í, Û, Óyl! Ìçfó° !ÓÛ,yç á Ì!è, !Ó ÌçÈ!í, ñ Û, yàçñ Óflfñ ä,yÙí, ,y !ç Ì!Ó° – Ó#Ûy!èÛ, àCosmopolitan ä ä, !Ó Ì!è xyÛ, çT •î!í Ûðf≤Äy Ìã, fÓ° !Ó!È, Ì!í ≤Äyhs° Ì!ÛÛ, ÑÛÛ, ñ xy!òÛ,y!Ó ù, ñ Ó!Û, ~ÓÇ !Óò?, ç, ø!í, Ì!òó° ÑyÙà ù Ì!è, !SÈ°– •z!òñ !á fiè, y!ñ Û%Ñ!° ù ≤ÄÈ, ,!í, Ñí±òy Ì!í Ó° ÓyÓyÿ !SÈ° ~z là ÌÓ° – !ÓÛ çí,yç# Ì!í, ~z là ÌÓ°ó° çfçáfy !SÈ° ≤Äyl° 500ñ000– Ûðf!° Ì!á ÑΩ, Óí, Û, lfiè, fy!ré, Ì!ly, ø° SÈyí, ,y ù, y Ì!y ç•ó° ÑÛÛ, ç, •î!í, ç, öy ÌÓ°!!– ~≤Äÿ ÌD Ì!í, •y!ÛÛ, Ira. M. Lapidus Ó°î°!SÈ! Óyàòyò làó° # x Ì!ÛÛ, = Ì°y ≤Äyÿyòñ ÛÛ!çòñ xRy!°Û, y ~Û!ÛÛ, xyÓÁy!#ò á!è,y •yó° &íÈÛÈ,z°ÈÛÈÓ° !ç Ì!òó° xyÙ Ì° Ñçá#í, ä, ä, ≈yó° ù, w! Ì!ÿ ÌÓ° áfy!í, xç≈ ÌÛ, ^îó°!SÈ°– ≤Ä!í, ç, yÛ,yó° Ì!ÛÛ, ≤Äyl° 500 ÓSÈÓ° ð ÌÓ° xyó°!Ó G •zfy!ÛÛ, ÑÈ, fi,yó° ù, wflí°ó° * Ì, ð !Ó ÌÓ!á, ï, •î!í 1258 !á È ùÛD° Ì!í, y •y= ç! ù, Ó° Ì° ~z là ÌÓ°ó° =ó° &c ...yÿ ,øyl° – 22È1

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È11≠ í, z, øÿç•yó° ,ø!ó° Ìç ÌÈ! Ó°

y Ìyl°ñ
làó° y! Ì! ≤Ä!è Ì! y xyó°ó° ÑÛyçç#Ó! ,ø!ó° Òí, ≈ Ì!Ó° ^ «, Ì!è x@ Ì!ò) Ì!í, Ó° È, !ÛÛ,y ,øy! Û, ^îó°!SÈ°– làó°=!° Ì!í, ÑÛ, !kç, G ÓÑí, !Ó!fy Ñ xyó°ó° ÑÛy Ìçó° ^øí!Ó!fy Ñ ÌÛ, xyó° G flòçT Û, ^îó° í%, Ì!í!SÈ°– Ì,ySÈyí, ç, y làó° ù, w=!° myó°y xyó°ó° ~ÓÇ xÈÛÈxÿó°ó° ù%Ñ!° Ì!òó° !ÓÈ, yç! ò)ó° Û, Ó° Ì!í, Ñ «, Û •î!í!SÈ° ~ÓÇ Ûðf!Ó_ ^ò!ó° í, zay!ñ !Ó ÌçÈ!í, !Û, S%È là ÌÓ° •zó°y!#! ÑÈ, fi,yó° ≤ÄÈ,y ÌÓ° Ì!xyó°ó° #!ñ ,øyó°!ÛÛ, ÑÈ, fi,yó° ÑÛÛ!í!í ~Û, xál, •zÿy!ÛÛ, ÑÈ, fi,y à Ì!í, , í, z Ì!è, !SÈ° Ì,y Û, Ì!í Û, çí, Û, ð ÌÓ°!è, Ì!Û, !SÈ°– 22È2≠ Óyl!çf 22È2È1 ≠ Ñ!ä, ly xyÓyÓ° ù Ó° &È, !ÛÓ° ^òç Ó° Ì° ~áy!Û,yó° x! òÓyÿ#à! Û, á Ì!y•z ç#!ÓÛ,yó° çf Ì!y Ì!òó° ^ò ÌcÓ° G, øó° !È, ≈ó° ù, Ó° Ì!í, ç, öyó°í, lyñ ï, y•z Ì,yó°y í, z Ì!è, %_ !Ó Ìÿ° È, y Ì!áfó° Ñÿ, y Ì!ó°ó° •í, – Ì!ÛÛ, ° Û,yó° Ì!í, yó°y Ó!•!≈ Ìÿ°ó° !Ó!È, Ì!í çy!í, Ó° Ñ ÌD !Û!í,

270 NSOU • CC-HI-04 • ĩĩ!SÈ xì≈ĩl!i,Ü, Ü,yÓ'îi,yÓ' Ù'İôf ≤Äöyl- xì≈ĩl!i,Ü, ŸÜŸfy • ĩÈÛÈ'Ü,yİIG Ùyl%'İËİÓ' ç#Ó'İİÓ' ≤Äöyl ŸÜŸfy- ~z xì≈ĩl!i,Ü, ŸÜŸfy ŸÜyôy'İİÓ' çlf •zŸy'İÜ, ò!Ó'ô'İÜÓ' !İ'İò≈ç ò'İİ'İSÈ- ~z ŸÜŸfy Ùè,y İi, xyÓ'Òàİ!Ó, òòŸB%, ° ŸÜ%o İyeyÓ' í,z'İj'İçf, öy!i, !ò'İİ'İSÈ°- •zŸy'İÜÓ' xy!ÓÈ, ≈y'İÓÓ' ,ò) 'İÓ≈G xyÓ'Òàİ, ò,İİÓ#Ó' !ÓÈ,ß' çy!i,Ó' Ÿ'İD ÓfyÓŸyÈÛÈÓy!İçf Ü,Ó'î,- ,ò)Ó≈ xy!È, Ü,yÓ' í,z,òÜ), 'İ'î,yÓ' y x'İİÜ, í,z,òİ'İÓç fliy,òİ,Ü, 'İÓ'İSÈ°- ò!« î xyÓ'Ó'İSÈ° Ÿ'İ%İàÓ' xlf!i,Ü Óy!İçf 'Ü,w- •z#ò' °aÜ, çÓ'Ó'İ'İSÈİñ xyÓ'Òàİ, ò! Yä,Ü È,yÓ'î, 'İ'İÜ, GEİ%òñ Ùçy ~Óç Ÿ%à!Ÿ, !İ≈yŸ xyÜòy! Ü, 'İÓ' î,y !ÜçÓ' G İÈ, !°hflÿ'İİ Ó'È,î,y! Ü,Ó'î,- ≤Äyä, #İ xyÓ'İİÓÓ' çy•yç 'y!•i, ŸyàÓ'ñ, öyÓ'Ÿf'İ, öyŸyàÓ' ~Óç È,yÓ'î, Ü,yŸyà'İÓ' İy!y'İy, Ü,Ó'î,ñ,ò)Ó≈ xyÓ'İİÓÓ' 'àÓ'Ó'İSÈ° È,yÓ'î, #İ' Öy!İ'İçfÓ' ≤Äöyl 'Ü,w- xyÓ'Ó'Ó!Ü, àİ fl!İ≈ñ 'Ó'Ò, öfñ Ó' bñ ä, @ñ xyÓ%Ÿ Ü,yè, G Ùçy ! È, !°hflÿ'İİ Ó'Æy!Ü, Ó'î,- È,yÓ' 'İi,Ó' lyÓ' #Ó' yG, ò%Ó' Èİ'İòÓ' Ÿ'İD ÓfyÓŸyÈÛÈÓy!İçf, ò!Ó' ä,y'ly Ü,Ó'î,- •çÓ' 'İi,Ó' Ÿ'İD !ÓÓy'İ•Ó' ,ò) 'İÓ≈ äy!òçy xyÓ' 'İÓÓ' ~Ü, ò!ç ÓfyÓŸy! # İSÈ'İ°- xyÓ%' çy'İ'Ó' Ùy Ÿ%àŸ, # ò'İÓfÓ' Öy!İçf Ü,Ó'î,- í,zÜy•zİ' y Óç'İçÓ' ≤Äİi, ç,y, y Ü%İ' y!Ó! yÓ' Ùy !•@yÓ' Ÿ'İD ≤Äİi, 'İİç# 'ây'İeÓ' Öy!İçfÜ, 'İyà'İlyà İSÈ°- İ,ySÈy, yG Óç xyÓ'Ó'Ü!•y ÓfyÓŸy'İÜ, 'çy!•'İŸ'İÓ @'Ä•İ Ü, 'İÓ'İSÈ°- xyÓ'Ó'Ó!Ü, àİ •z'İİ' 'İÜ'İİÓ' Ùyôf'İÜ È,yÓ'î, G İä, 'İİÓ' ,öif !Ÿ!Ó'İ' yÓ' Ÿ#Üyhs' ç•'İÓ'Ó' Ùyôf'İÜ !ŸÓ' #İ' G !ÜçÓ' #İ' ,öifñ 'Ü'İŸy, ò'İè, !Ü'İ' yÓ' Ùyôf'İÜ •zÓ' y'İİÓ' 'Ó'çÜñ i%, °yñ !°İllñ İsf, öy!i,ñ äyòfçŸfñ 'İ, ° ≤ÄÈ, !i, , öif xyÜòy! Ü,Ó'î,- ~ İ%'İàÓ' ≤Äöyl Ó'È,î,y! òÓf İSÈ° ä,yÜi, yñ ŸylyÈÛÈÓ' * ,öyÓ' !, ò!i,ñ Ùçyñ Ó' bñ GEİ%ò ≤ÄÈ, !i,- òy! ,zò G İ,yÓ' ,ò% 'İeÓ' xò# 'İl •zŸÓ' y•z'İòÓ' í,zayl ~Óç ,ò!Yä, 'İÜ'Ó' yÙl G ,ò) 'İÓ≈ ŸyŸy! #İ' ç!_ Ó' !Óhflÿ'İÓ'Ó' È, 'İ° •z'İİ' 'İÜ!#İ' 'İòÓ' ≤ÄÈ%, ç «% ,] •İ' - •z'İİ' 'İÜ!#İ' àİ ŸÜ%'İò i,y 'İòÓ' ≤ÄÈ, yÓ' G ≤Äİi, ,ò!_ yÓ' yİ' - xÓçf •zŸy'İÜÓ' xy! ÓÈ, ≈y'İÓÓ' ,òÓ' xyÓ'Òàİ Öy!İ'İçfÓ' '« , 'İe İ% , İ, zİŸy, G İ, zj#, ölyÓ' flÄy'İi, äy È,y'İŸ'İİ'İSÈ°- Ü%, Ó' xy'İİÓ' Ùyôf'İÜ xyÖy• ÓfyÓŸyÈÛÈÓy!İ'İçf í,zİŸy!•i, Ü, 'İÓ' 'İSÈ- Ü,y!Ó# 'Ü,Ó' Öy!İçf 'İÜ, í,zİŸy!•i, Ü, 'İÓ' !! İi, !! İ'İç ÓfÓŸy! 'Ü, xyòç≈G ≤Äİi, ç,y Ü, 'İÓ'İ- ≤ÄİÜ ç#Ó'İl İi, !İ' ò'İk, İ' ä,yä,y xyÓ%İ,y! 'İÓÓ' Ÿ'İD !Ÿ!Ó'İ' yÓ' ~Ü, İè, Öy!İçf x! È, İy'İl àÜÜ, 'İÓ'İ- ,ò'İÓ' xÓçf İi, !! äy!òçyÓ' ÓfÓŸyÓ' öy!İ' cÈ, yÓ' @'Ä•İ Ü, 'İÓ' ÓfÓŸy! # !•'İŸ'İÓ Ó%İk, Ü_y G 'İyàfİ,yÓ' ,ò!Ó' ä, İ' ò!- •zŸy'İÜÓ' xy!ÓÈ, ≈yÓÜ,y'İ' ≤ÄİÜ İ%'İàÓ' x!òÜ,yçç İÓ' Ù%Ÿ'Üyl ÓfÓŸy! # İSÈ'İ°- xyÓ%ÓÜ, Ó'ñ G ŸÜyl G xyΣ%Ó' Ó' •Üyl !Ó! xy! ,zÈ, !SÈ'İ° ≤ÄİÜ 'ò'İÓ' ÓfÓŸy! # - •zŸy!ÜÜ, çyŸ'İİÓ' ≤ÄİÜ ,ò'İÓ≈ Ü%, È,yñ ÓŸÓ' yñ È%, hflÿòn ÜÈ,y G Ü!òly Öy!İ'İçfÓ' '« , 'İe =

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Ó'çc,ò)≈È),!ÜÜ,y!İ'İ'İSÈ°- ≤

Äyä, #İÜ,y' 'İ'İÜ, •z ÜÈ,yñ Ü!òlyÓ' Ÿ'İD !Ÿ!Ó'İ' yñ 'Ó' yÜ G Óy•zçylè, y•z'İİÓ' Öy!İçfÜ, ŸjòÜ, ≈ Óçyİ' İSÈ°- !mİ, #İ' á! °È,y •çÓ'î, í,zÜ'İÓ'Ó' ŸÜ'İ' 'İ'İÜ, •zŸy!ÜÜ, Ÿy!Äy'İçfÓ' ≤ÄŸyÓ' 'İiÓ' Ÿ'İD Ÿ'İD Öy!İ'İçfÓ' '« , 'İe Ü%Ÿ!°Ü Ó!Ü, 'İòÓ' ≤ÄÈ, yÓ' Ó,İk, 'ò'İi, ÷Ó' & Ü, 'İÓ' - ~i, Gİ' y! ≈ Ÿy•zò İ,y•z İlyl≈ Ó'İ'İSÈ! Ü•zŸyÜ G Óy!İ'İçfÓ' !ÓÜ,yç, y!i, òÓ' yó!Ó' Ü, 'İÓ' ~İà'İİ'İSÈ-Ü'İ, 'İÓ' Ü%Ÿ!°Ü'İòÓ' fl!i' Öy!İ'İçfÓ' '« , 'İe í,zè, ä,y!i, Ü, fyÓ'yÈ, y!i!° İSÈ° ~Ü, Üye È, Ó' Ÿy- 22É2É2≠ í,zÜy•zİ' y xyÜ'İ'Ó' Öy!İçf í,zÜy•zİ' y á!È,y 'İòÓ' xyÜ'İ' •zŸy!ÜÜ, Öy!İçf'İÜ,w !•'İŸ'İÓ' òyÜyfl'ÖyŸ G Ü,y'İ' 'İÓ' yÓ' =Ó'çc Ó,İk, ,öyl' - 'İyà'İlyà Ü,yç Ü, 'İÓ'İSÈ°- ~z ŸÜ'İ' ä, Ra'ÄyÜ Ó@Ó' 'İ'İÜ, ÷Ó' & Ü, 'İÓ' È), ÜòfŸyàÓ' G 'y!•i, Ÿyà'İÓ'Ó' G ,òÓ' xyÓ'Ó'Ó!Ü, 'İòÓ' Öy!İçfÜ, ≤Äyòy!f ≤Äİi, !ç, i, •İİ'İSÈ°- ~z ,ò'İÓ≈ ÓŸÓ' y 'İ'İÜ, ç, ,ò'İl ,öif 'İi, Öyàòy'İòñ Ÿáyl 'İ'İÜ, !Ÿ!Ó'İ' yÓ'

NSOU • CC-HI-04 271 ÜÓ'ç, ò!ò'İÓ' !ÜçÓ' G xyly'İi,y!i' yÓ' Ùòf !ò'İİ' fl!i, ,ò'İl 'ç, òÖÑ'İSÈ'İi, Ü, İfrie,y!è, 'İly, òñ 'e!Ó'İçy' - !# 'İä, í,zÜy•zİ' y 'İòÓ' Ÿy'İl xly!f ŸÈ, İ, fyÓ' Öy!İçfÜ, ,öif xyòyl ≤Äòy'İİÓ' İ,y!Ü,y 'òGİ'y •°- ŸÈ, f!y xyÜòy! òÓf Ó'È,î,y! òÓf !ä, !İ'İòòñ !ä, lyÜy!è, Ó' Öy!İñ 'ò'İi,y'İay! ,y 'Ü,yÓy' à!ä, lyÜy!è, Ó' òÓf 'i,ÍÓ' Ü,Ó' 'İi, ,òçÜ !#° Ó'çà Ùçyñ l%İñ •y!i,Ó' òÑy!i, È,yÓ'î, ày!İi,Ü, !ä, hs' yÈ,yÓlyñ İ,yÜyñ Óflfcy!i, òÓf Ùçyñ l%İñ Ù)°fÓyl öyi%,ñ 'Ÿyly È) Ùòf ŸyàÓ' #İ' x!°È, x'İİ'°ñ xy.%Ó'ñ Ùò 'Ÿylyñ öyŸñ •y!i,Ó' òÑy!i,ñ ò%≈È, Ü,yè,ñ xMÈ, ° Óflfcy!i, òÓfñ l% Ùçy xy!È, Ü,y 'Ÿylyñ öyŸñ •y!i,Ó' òÑy!i,ñ ò%≈È, Ü,yè,ñ G l%l ~Óç Ùçyçy!i, òÓf Ù)°fÓyl ,öylÓ' ,ò)Ó≈

•z! ,z'İÓ' y,ò ,òçÜñ ä,yÜi, yñ öyi, Ó' òÓfñ Óflfcy!i, òÓf l%İñ Ùçyñ öyi, Ó' òÓf ~Óç Ÿyly 22É2É2≠ 'Ó'çÜ,ò! • 'Ó'çÜ ,ò!ò'İÓ' í,zÜy•zİ' yÓ' y !ä, İñ È, yÓ'î, ÓÉİ≈ñ È) ÙòfŸyàÓ' ~Óç ,ò)Ó≈ •z! ,z'İÓ' y'İ,òÓ' Ÿ'İD Öy!İçf Ü,Ó'î,- • í,zÜy•zİ' yÓ' y xy!È, Ü,y ~Óç xlylyf Öy!İ'İçfÓ' Ÿ'İD Ÿç'İlyà fliy,òİ Ü,Ó'î,- 272 NSOU • CC-HI-04 • í,zÜy•zİ' y Ó!Ü, G ÓfÓŸy! #Ó' y xy!È, Ü,yÓ' Ü,ySÈ 'İ'İÜ, áÓ' Ÿhflÿ'ò'İÓ' ,ò'İifÓ' xyÜòy! Ü,Ó'î, xİä, áÓ' ä, İ, y òy'İÜ ,öifòÓf !Ó!e' Ü, 'İÓ' ≤Ää%, Ó' Ù%lyÈ,y xç≈l Ü, 'İÓ'İSÈ°- • xÓçf ~z Ù%lyÈ,y İ,yÓ' y ò#à≈!ò!ò' °yÈ, Ü, 'İÓ'İSÈ° Ùòfll!i,yÜ,yÓ' # Ó' *'İ,ò- • 'Ó'çÜ,ò'İİÓ' Öy!İ'İçfÓ' '« , 'İe í,zè, ä,y!i, Ü, fyÓ'yÈ, y!i!° İSÈ° ~Ü, Üye È, Ó' Ÿy- 22É2É2≠ Ùçy,ò! àSpice Route ä í,zÜy•zİ' y Ÿy!Äy'İçfÓ' Ùçy,ò! • 'Ó'çÜ ,ò'İİÓ' Ü'İi,y í,zÜy•zİ' yÓ' y Öy!İçfÜ, xyòyl ≤Äòyl Ü,Ó'î, xÓçf ~'İç, 'İe İ,yÓ' y xy!È, Ü,yÓ' Ÿ'İD Öy!İçf Ü,Ó'î,- • í,zÜy•zİ' yÓ' y Ùçy,ò! 'İÜ, !!İ' sf! Ü,Ó'î,- • í,zÜy•zİ' y Ÿy!Äy'İçf ≤ÄyÜ, !i,Ü, Ÿjò'İòÓ' xÈ, yÓ' İyÜ, 'İ'G !Ü,v ,ö!≈y/È, ò! Ó' Ùy'İl l%İñ Ùçy 'İÜ'İ' ,ç, öy!i,yñ öyÓ' &!ä, !İñ ~y!ä,ñ xyòy G •%ò ,öyGİ' y 'İi,- í,zÜy•zİ' yÓ' y ä,y!•òyÜ'İi,y •z Ùç 'yo'İÓfÓ' çyàyl 'òGİ' yÓ' çlf İ'İkT x!i,ÍÓ' _ Ù)°f !i,-

NSOU • CC-HI-04 273 Ùç°yçyi, oÓf à í,zÙy•zÍ y ſyÿÀyçf ä • xyÓ´ Ó Ó!ù, ã`òó` Ù`ìòf Ù, Ó`!Ù` àyã, #Ó´ Ó!ù, Ó´ y•z Ù)°i, Ùç°yÓ´ Óy!íçf`ÍÙ,` !l`sf Ù, Ó´ i, - • í,zÙy•zÍ y xyÙ`ì° ~•z ÓfyÓſyËËËÓy!íçf Ó,!k, Ó´ y`kT...Ó´ xy!≈Ù,` !È,`i, ÙçÓ%í,` •í` - xlfìò`ÍÙ,` ÓfÓſy!`# ſj±òy!` ſÿy`Íç`!Ó`ÍçÉ! Ù!≈yòy`°yÈ,` Ù,`ÍÓ´ - 22É2É5 xyÓÁyſ#ò xyÙ`ì°Ó´ Óy!íçf í,zÙy•zÍ y !%à`!SÈ` Ù%ſ!°Ù ſyÿÀy`ÍçfÓ´ ≤Ä!i,`•ç,`y G ≤ÄÓ!i,`≈`ÍlÓ´ !%à`~Óç xyÓÁyſ#ò !%à`!SÈ` ≤Äòy!i,` ð!Ó´ Ù,`"ly G ≤Ä`ÍlyçlyÓ´ !%à`- xyÓ´ ÓfyÓſy•z !SÈ` i,`y`ìòó´ ,`ð!Ó´ Ù,`"ly G ≤Ä`ÍlyçlyÓ´ È,`ſ°- ~•z xyÓÁyſ#ò xyÙ`ì° ÓfÓſy Óy!íçf ≤Äſy`ÍÓ´Ó´ !,`ðSÈ`!l`~Ù,`y!òÙ,` Ù,`yó´!`!SÈ°-` ã`Ù!≠ÈËÈ 1à Ù,`!È!Ó´ ſj±ſyÓ´!ñ í,zB`i,` Ù,`!È!çyi,` oÓf í,zí,`òyòl- 2à ,`ð%Ó´y`Íly áy° ſçfl`òyÓ´`ñ !i%,`l`áy° !Ù≈yi- 3à È%,`° G È,`"ì°Ó´ í,zòfy`ÍlÓ´ ſçáfy Ó,!k,` - 4à Ù,`y,`òí,`ñ Ù,`yã,`ñ Ù,`yàç G òyi,`Ó çyi,`!ç`ÍÓ´ í,zí,`òyòl Ó,!k,` - 5à ſyÿÀy`ÍçfÓ´ ≤ÄſyÓ´i,`y- 6à Ùyl%`ÍÈ!Ó´ ç#Ól!yeyÓ´ Ùy`Ílyß`Í!l- 7à !Ó!È,`ß` !Ó°yſ ſyÙ@`Ã#Ó´ ≤Ä`Íl`yç!#l`i,`y- 8à ſÿ!%`là çy!hs`Ó´ ,`ð!Ó´`ÍÓç- 9à ò)Ó´ò)Ó´y`Íhs`Ó´y`ÍçfÓ´ ſ`ID xyÓÁyſ#ò çyſÙ,`"ìòó´ ſ%ſjòÛ,`≈`fliy,`ðl- 10à ç°,`ð! G fl! ,`ð`ÍlÓ´ ≤Äòy! Óy!íçf` Ù,`w !SÈ° Óyàòyòñ ÓſÓ´yñ Ù,`y!`"ÍÓ´yñ xy`ì°Ù,`çy!w!`y•zi,`fy!ò à`!i,` ,`í,z`lè,`!SÈ°- xyÓÁyſ#ò Óy!íçf ,`ðl

274 NSOU • CC-HI-04 fl!° ð`ì! ſÙÓ´á@ G !ã,`ly !%,`!Ù,`≈`hfl!y!`•!l`"Í` Óy!íçf,`ð!è,` !SÈ°ñ`i,`y`ÍÙ,` Ó,`!`Ó´çÙ,`ð! Ó´!°- !ã,`l`"ò`"ÍçÓ´ ,`ð!fò`ÍÓfÓ´ Ù`"ìòf`"Ó´çÙ!`!SÈ°≤Äòy!- ~•z çlf`~•z Óy!íçf,`ð`ÍlÓ´ lyÙ`Ó´yáy`!` Ù´Ó´çÙ,`ð!Ù`àSilk Route à`~•z ò#à≈`ð!`~Ù,`lè,` Ù,`y`ÍÈ,`°y`~Ù,`è,`yly x!i,`e` Ù` Ù,`Ó´"íi,` ,`òyÓ´i,` ly`i,`y•z Ù,`y`ÍÈ,`°yÓ´ xò`ÈùÈÓò`ã,`°i,`- !ã,`l`"òç`"ÍÙ,` xyÙòy!lÙ,`i,` oÓf=!°Ó´ Ù`"ìòf`!SÈ°`"Ó´çÙñ`"Ó´çÙ#Óflfñ`"i,`çſ,`ðeñ Ù,`yàçñ Ù,`y!° fl!≈ñ`"Ó´ò,`ðf ,`ðye`~Óç`òyÓ´&!ã,`!! ≤Äòy!- Ù%ſ°Ùyl ſGòyàÓ´i`"àç%Ó´`ñ`!ã,`!!ñ`ſ%!i,` G ,`òçÙ#Óflfñ`•zflòy`"i,`Ó´!sf,`òy!i,` G Ù,`y`lã,`Ó´!ç!ſſ`i,`y`"ìòó´ ſ`ID !l`"Íl`"Í`"i,`lñ È,`yÓ´i,`"Í`"ÍÙ,`ã,`@lÙ,`yè,`ñ xyÓ°%ſ Ù,`yè,`ñ ly!Ó´"ÍÙ,`"ñ !ã,`!lñ Óy`lãÓ´ã,`yÚi,`y`~Ù!lÙ,`•y!i,` G !ã,`i,`yÓyà G xyÙòy!`•i,`- ſÈÙ ç!i,`y#`•"i,`~Ù,`yòç ç!i,`y#`Ó´i,`y!Ó´á`x!B,`i,`•yçyÓ´•yçyÓ´ Ù%ſ!°Ù Ù%oy ,`ðyG!`y`"à`!SÈ fl`òfy!u,`"Íl`È,`!`y`xMÈ,`"i,`ñ`!Ó`"ÍçÈ Ù,`"ÍÓ´ ſ%•z`"i,`"Íl- ~•z Ù%oy=!`"Í`"ÍÙ,` Ù%ſ!°Ù Óy!íçfÓ´ !Óhfl!y`"ÍÓ´Ó´ ,`ð!Ó´!ò,`ð!Ó´ Ùy,`ð Ù,`Ó´y`lyl`- i,`ySÈy! ,`y È,`"ày`!ò#Ó´i,`#Ó´Ó!i,`≈#`xMÈ,`"i,`"Í ſÙhfl! Ù%oy≤Äy!ÈÓ´ Ù,`ly`ſÿ!%`lãÓ´ ſy!`"i,`ſ!Óhfl!y`"ÍÓ´ Ó!i≈i,`•"Íl`"ÍSÈñ`i,`y`"Í`"ÍÙ,`x!%Ùyl Ù,`Ó´y`ſç`"Íñ` Ù%ſ!°Ù ſyÿÀy`ÍçfÓ´ ſ`ID Óy!çÈ,` Ù,`xMÈ,`"i,`Ó´ ÓfyÓſyËËËÓy!íçf Ù,`i,`è,`y`≤ÄſyÓ´°yÈ,` Ù,`"ÍÓ´!SÈ°- ~•z ſÙ,`°`xMÈ,`°`•"i,` xyÓ´Óà!`ã,`yÚi,`yñ`òçÙ`~Óç`xy!yÓ´`ãſ%ãſ,`#ã`≤ÄÈ,`!i,` xyÙòy!l Ù,`Ó´i,`- Òy!≈yi,`≈`%°•z`"ÍſÓ´ Ù`"i,`ñ xyÓ´Óà!`á%Ó`ſΩ,`Ói,` fl`òfy`!u,`"Íl!È,`!`y`xMÈ,`°`ð!≈hs`"Í`i,`ly- ÓÓ´ç`~•z ſÙ,`°`í,z_Ó´yMÈ,`"i,`Ó´`"y`"ÍÙ,`Ó´y`Ó´y!ç!`yÓ´ xyÓ´Ó´"ìòó´ ſ`ID !ù!°i,`•i,`ñ`~•z Ù,`y`"Íç xyÓ´Ó´"ìòó´ G í,z_Ó´yMÈ,`"i,`Ó´ fl`òfy`!u,`"Íl!È,`!`yÓ´ Ùyl%È!`"ìòó´ Ù`"ìòf`Ùòf fl!i,`y Ù,`Ó´i,` È,`"ày`xMÈ,`"i,`Ó´`áyçyÓ´ G Ó°°yÓ´á!- xyl`È,` Ù,`yÓ´ ſ`ID xyÓ´Óà!`fl!° ,`ð`"Í ÓfyÓſyËËËÓy!íçf`ã,`y°i,`ñ`~•z`xMÈ,`°`•"i,`i,`yÓ´y`fl!≈ G e`#i,`òyſ xyÙòy!l Ù,`Ó´i,`- ~Ù!lÙ,` ,`ð!Yã`Ù`•z!z`"ÍÓ´y`"Í,`ðó` ſ!i,` xyÓ´Óà`"i,`Ó´ xÓyò`Óy!íçf`ã,`°i,`- ~•z ÓfyÓſy`"Íl`•z!òà!`Ùòf fl!i,`yÓ´#`Ó´*`"Í,`ð` Ù,`yç` Ù,`Ó´i,`- ≤Ä`"i,`fÙ,`•z!ò`≤Äy!` xyÓ´!Óñ`È,`y!ſ≈ñ`!@`"ÀÙ,`ñ`È,`yB,`ñ`fl`òl#l` G fl`yÈ,`È,`yÈ!y`çy!i,`- ~Ó´yÈùÈG fl!° ,`ð`"Íl`ò)ó≈`•"i,` ,`ð!Yã,`"ÍÙ`~Óç ,`ð!Yã,`Ù`"i,` ,`ð) "ÍÓ≈`lyi,`yl`yi,` Ù,`Ó´i,`- ,`ðyYã,`yi,`f`"i,`i,`yÓ´y`"áyçyñ`e`#i,`òyſñ`Ó´y`"ÍÙ,`i,`ñ`òçÙñ`i,`Ó´Óy!Ó´`•zi,`fy!ò xyÙòy!l Ù,`Ó´i,`- ,`ð!Yã,`Ù`È) ÙòfſyàÓ´#l` xMÈ,`°`•"i,` çy•y`"Íç`!Ùç`"ÍÓ´Ó´ È,`yÓ´yÙy lyÙÙ,` fliy`"Íl`xÓi,`Ó´i`Ù,`"ÍÓ´ í,z`T...`"Íly`lã`"oy!i,` ſyàÓ´ ,`ð!≈hs`"Í`i,`ñ xyÓyÓ´`ſáyl`"Í`"ÍÙ,` çy•y`"Íç` Ù,`"ÍÓ´!ſſ%`ñ`ò!«`i`È,`yÓ´i,` G !`ã,`l`"ò`"Íç`lyi,`yl`yi,` Ù,`Ó´i,`- xlf`ò°`ð)Ó≈`È) ÙòfſyàÓ´#l` xMÈ,`"i,`~`lç!`y`"i,` xÓi,`Ó´i`Ù,`"ÍÓ´ fl!° ,`ð`"Íl`çy!Ó!`y`lyÙÙ,` fliy`"Íl`àÙ! Ù,`"ÍÓ´-`ſáyl`"i,` Óyàòyòñ`í,z`Ó`Ö`y`"Íl` G Ùylñ`!ſſ%`ñ`ò!«`i`È,`yÓ´i,` G !ã,`l`"ò`"Íç`ã,`"i,`- ðy!Ù≈Ù,`ÈùÈÓ!`i`Ù,`ÈùÈÓf`Óſy!`#`"ò!ÍÓ´ Ùyl%È!`"ìòó´ xyÓÁyſ#l` çlài`•zÓ´y!l`È,`yÈ!yÓ´ ſGòyàÓ´ Ó°i,`- ſÙy`"Íl`i,`y`"ìòó´ fliy!`!SÈ°`Óç`í,z`"ÍFã,`- xyÓÁyſ#ò xyÙ`ì° ÓfyÓſyËËËÓy!íçfÓ´`ã,`Ó´ Ù`í,zB`"i,`i,`Ó´ È,`"i,`!ÓÙ ç!i,`y#`"i,` xyÓ´Ó´"ìòó´ Ù`"ìòf`ÓfyçÙ,` ÓfÓfliy`à`"i,` ,`G`"lè,`- Ó´*` ,`ðyÓ´ Ù%oy`!`òó´•yÙÙ`~Óç` fl!≈`Ù%oy`!òy`"ÍÓ´Ó´ Ù`"ìòf`xyl%,`òy!i,` Ù) Ù`"i,`fÓ´i,`yÓ´i,` Ùf`•G!`yl`~Ù,`"Í!ÍÓ´ Ù%oy`!`!Ù!` Ù,`yÓ´#Ó´ í,zqó`•l`- ly`"ìòó´`"ÍÙ,` ſyÓ´Ó´yÈ,` Ó°y`•i,`- !ÓÙ ç!i,`y#`"i,` ~Ó´y•z Ófy,`ðÛ,`È,`y`"ÍÓ´ ÓfyçÙ,`y`"ÍÓ´Ó´ È) !ÙÙ,`y ,`ðy!` Ù,`Ó´i,`- Ó`"i,` ,`y`Ó´"i,` ,`y ÓfÓſy!`#à!`i,`y`"ìòó´`Ù)òl`~`"ìòó´ Ù,`y`!SÈ` çÙy`Ó´yái,`- ~•z ſÙl` Óyàòy`"ìò`Ófyç`"ÍÙ,`Ó´` Ù,`w#l` x!È,`ſ G xlfylf`ç`"ÍÓ´`çyáy`x!È,`ſ`à`"i,` ,`G`"lè,`- ~•z ſÙ,`°`ÓfyçÙ,`•"i,` ,`ã,` Ù,` G`e`!`l`i,`è,` ,`ðe`"òG!`y`•i,`- ~•z xyÓÁyſ#ò !%`lã`ÓfyçÙ,` ÓfÓfliy`~i,` ſ%ã,`È,`y`"ÍÓ`à`"i,` ,`í,z`"lè,`!SÈ°`"i,`ñ ÓfÓſy!`#à!`Óyàòy`"ìòó´`ã,` Ù,`ſ%ò)Ó´ ÙÓ´"ÍÈ,`y`"i,` È,`y,`y`"i,` ,`ðyÓ´"i,`l- ~Ù!lÙ,` ÓſÓ´y`"i,` G ÓfyçÙ,` ÓfÓfliy`xi,`fhs`"≤ÄſyÓ´°yÈ,` Ù,`"ÍÓ´!SÈ°- òçÙ ç!i,`y#`"i,` xyÙÓ´y`Óyàòy`"ìò`ſÓ´ Ù,`y!Ó´ Ófyç`"ÍÙ,`Ó´ Ù,`ly`çyl`"i,` ,`ðy!Ó´- Ù%ſ°Ùyl`"ìòó´ Ù`"ìòf`ſ%ò`"òG!`yÈùÈ!G!`y`x`"ÍÓ`ò`Ó´!°`!Ó`"ÍÓ!ã,`i,`•G!`yl`~•z ſÙ,`°`Ófyç`"ÍÙ,`Ó´ ,`ð!Ó´ã,`y`Ù,`à!`≤Äy!` ſÙ,`"i,`°•z !SÈ`"i,`!`•z!ò G !á`fiè,`yl-

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ŸÙ!k, Ì!Ù! Ó!k, öyl° x, öÓ° !ò!Ü, È, yÓ G ŸÇfl,Ò!i, Ó° xyòylÈüÈ≤Äòyl ÿcyÓ° y° Ì° y° • Ì° !SE° – xyÓÁyŸ#ò !% ÌàÓ° x!≈!l!
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Ùyl !SÈ° xī, fhs° í, zB° i, ~ÓÇ ÿ, y ~i, Ù)° fÓyl !SÈ° Ìñ •z!°, z° Ì° Ó° y° Ì°, öÓ° Ì° ðçŸÙ)• G ÿ, y° Ì° Ò° !Ó!!Ü° Ì° , ðifoÓf !ò!ÿ, ŸjØi,
!SÈ° ly– ÿ, Ì° Ó° ~Ü, ÿ, Ì° È, Ù, Ìñ ð÷% Óy!içfÜ, , ð° Ì° içfÓ° xyòylÈüÈ≤Äòyl à° Ì° !ñ Ù%_° ≤Äy° Ì° ŸÇfl,Ò!i, Ó° ° Ì° Ì° Ì° G
à° Ì° È, Ì° SÈ– 22É3 !!Ó≈y!ä, ÿ, ≤ÄŸÿyÓ° # !ÓÈ, yà ÈüüüÈ Ù, à≤Ä° Ì° ŸÿçÓ° Ùyl 2à 1É là° Ì° Ó° lyà!Ó° Ù, Ó° y Ù, # Ù, # Ÿ!Óòy
, öyl° /2É Ùòf !% ÌàÓ° Ùòf •zŸy!ÜÜ, È), á° Ì!i, Ó° ä, yÓ° !è, là° Ì° Ó° Ó° lyÜ° °á– 3É làÓ° y!° Ì° Ì° ð%!è, Ù, yÓ° Ì° °á– 4É
ÙÈ, y G Ù!òlyÓ° ðÜ≈#!° =Ó° ðc °á– 5É í, zÜ, y° Ì° çÓ° ° Ù° y!Óáfyi, Ì° Ü, V6É Ù!òly ly° Ì° Ó° í, z!°, ð!_ Ù, #È, y° Ì° Ó° Ì° Ì° Ì° SÈ/
7É •çÓ° ÿ, Ù, jØò Ì° Ù, Ì° Ù!òlyÓ° lyÜ, yÓ° !Ÿk, yhs° ! Ì° Ì° !SÈ° Ì° V8É Ù!òly ç•Ó° !è, Ó° Ó° yç° Ì!i!i, Ù, =Ó° ðc °á– 9É ÿ, y° Ì° È,
ç•Ó° !è, Ì° Ù, y!y!° xÓ!flÿ, /10É ÿ, y° Ì° È, ç•Ó° !è, Ó° x!≈!l!i, Ù, =Ó° ðc °á– 11É ÿ, y° Ì° È, ç•Ó° !è, ðç≈ly!≈#° ÌòÓ° Ù, y° Ì° SÈ
xyÜ, È!≈#!° Ì° Ü, V12É ÓŸÓ° y ç•Ó° !è, Ì° Ù, Ù, Ì° Ó° ≤Ä!i, ç, y Ù, Ì° Ó° V13É ÓŸÓ° y ç•Ó° !è, Ó° x!≈!l!i, Ù, =Ó° ðc °á– 14É
Ù%, È, y ç•Ó° !è, Ì° Ù, Ì° Ù, y!y!° ≤Ä!i, ç, y Ù, Ì° Ó° V15É Ù%, È, y ç•Ó° Ì° Ó° Ó° yç° Ì!i!i, Ù, =Ó° ðc °á– 16É ðyÿyflÒyŸ ç•Ó° !è,
Ì° Ù, Ù, Ì° Ó° ≤Ä!i, ç, y Ù, Ì° Ó° V17É í, zÿy•z!° y xyÙ° Ì° Ó° ä, yÓ° !è, =Ó° ðc, ð!i≈ ç•Ó° Ì° Ó° lyÜ° °á– 18É Óyàòyò ç•Ó° Ì° Ù,
Ù, Ì° Ó° ≤Ä!i, ç, y Ù, Ì° Ó° V
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òlyÓ° Ù, #/22É ŸyÓ° Ó° yÈ, Ù, y° ÌòÓ° Ó° y •i, /!ÓÈ, yà ÈüüüÈ á à≤Ä° Ì° ŸÿçÓ° Ùyl 5à 1É Ùòf!% ÌàÓ° Ù%Ÿ!° Ù È), á° Ì!
làÓ° y!° Ì° Ó° Ù, yÓ° Ì° !° °á– 2É è, #Ü, y° Ì° °á ≠ Ù%, È, yñ ÓŸÓ° yñ ÿ, y° Ì° È, ñ ðyÿyflÒyŸ 3É í, zÿy•z!° y !% Ìà ° Ó° çÜ Óy!içf
, ð! ŸjØ Ì° Ù, ≈ ~Ü, !è, è, #Ü, y° !°á!– 4É í, zÿy•z!° y !% Ìà Ùç° y Óy!içf , ð! ŸjØ Ì° Ù, ≈ Ìy•y çyl !°á!– 5É xyÓÁyŸ#ò xyÙ° Ì°
ÓfyÓŸyÈüÉÓy!içf ≤ÄŸyÓ° °y Ì° È, Ó° Ù, yÓ° Ì° – 6É xyÓÁyŸ#ò xyÙ° Ì° ÓfyçÜ, ÓfÓfliy ŸjØ Ì° Ù, ≈ ŸÇ° Ì°, Ì°, ö Ù, # çyly Ìy!° /!
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ÓhflÿÓ° ŸjØ Ì° Ù, ≈ !°á!– 3É xyÓÁyŸ#ò xyÙ° Ì° ÓfyÓŸyÈüÉÓy!içf ŸjØ Ì° Ù, ≈ Ìy•y çyl !°á!– 22É4 !!Ó≈y!ä, ÿ, @° Ì° Asi, ðO#
≠ 1É !È, !°, ðÈ Ì° Ù, È !°Rñ xyÓ° Ó çyl!i, Ó° •z!i, •yŸñ , ð%Ù%≈oiñ xy!ò Ù!Ö° Ù, Ó° yòyŸ≈ñ Ù, °Ü, y!i, yñ 2016– 2É Ì° Ù, È xy° #ñ
Ù%Ÿ!° Ù ŸÇfl,Ò!i, Ó° •z!i, •yŸñ , ð%Ù%≈oiñ xy° Ì° Ó° y Ó° Ù, !i, Ì°, öyñ ÿ, yÜ, yñ 2019– 3É GŸÿÿl à!#ñ xyÓÁyŸ#!° y Ì° á°yÈ, ÿ, ñ
, ð%Ù%≈oiñ , öyÓ° ð° ≤ÄÜ, çyl!#ñ Ù, °Ü, y!i, yñ 2018 4É Rakesh Kumar. Ancient and Medieval World. Sage Publication.
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 Óòðfy'î'ÜO%!Ó'Ü,Üçl≤ÄÜ,y!çì,î'İò≈çlyÿy'fl'yì,Ü,
 !ç«y'e'ù'ÏÜ,öNyä,İè,ö,ÏÜ,≤ÄÜ,Ó'î'İ!Ólhfll
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 ^Ü,yš≈Üñ'Ü!İ,İ!≤l'flò!İÈ,Ü,•z'İ'Ü,İè,È,Üñ'Ü'ç'İ!
 Ó'Ü,•z'İ'Ü,İè,È,Ü~ÓÇ'Ü!flò'Ü'Ü~!Ó!İè,
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 xl%yl'İ#šÜ,°í,zFä,İç«y≤Ä!lì,ş,y'İ'Ü'fl'yì,Ü,öyè,e
 'ÏÜ~•z'İ!É!ÓÈ!É~É~É,öyè,e'Ü,öklì,Ü,y'İ≈Ü,Ó'#
 Ü,Ó'yÓyòðf,y'Ü)°Ü,ÈüüüÉ,İ,zFä,İç«yÓ',ö!Ó'š'İÓ'
 ~•z,öklì,~Ü,~ÓÜ,!'Ü,ö!Ó'Ói≈,î'İÓ'š'ä,ly
 Ü,î'İÓ'İSÈ-xyàÜ#2021ÈüÈ22!ç«yÓÈ!≈'î'İÜ,
 fl'yì,Ü,hfl'İ'Ü'~•z!Ó≈yā,İÈ,!_Ü,öyè,e'Ü
 Ü,y'İ≈Ü,Ó'#Ü,Ó'y•î'İ'Ü'~•z'Ü'ÏÜ≈'î'İ,y!ç'š%Ë,yEİ'Ü%
 '!Óÿ!Óòðfy'î'İ!šk,yhs'â'Ä•i'Ü,î'İÓ'İSÈ-Öi≈,ÿyl
 öyè,e'Ü=!'í,zFä,İç«y'«'İe'Ü'!lì≈y'Ü,Ü,İ,f'ÏÜ,Ó'
 İly!Ó!•i,≤ÄhfllyÓly'G'İ'İò≈çyÓ'x!šy'İ'Ü'Ó'İ'ā,İ,ç!
 Ólhfll'î'İ'İSÈ-!Ó'İçÈ!È=Ó'şcy'İ'Ü'y,öÜ,Ó'y
 •î'İ'İSÈ'šzšÓ!òÜ,=!Ó'≤Ä!lì,İy•zi,zÉ!çÈ!šÜ,İ≈,Ü,!
 ā,İ'İ,ç!G'İ'İò≈!çì-Ù%_!Óÿ!Óòðfy'î'İ'Ü'«ç'İe
 fl!ÈüÈ!ç«y,öyè,ÈüÈ,İ,z,öÜ,Ó'î'İç«yl≈#šy'İ'Ü,ö!
 Ó'İ'È!ÓyÓ'~Ü,İè,=Ó'şç,ö)i≈xçç-!É!ÓÈ!É~É~É
 öyè,e'ÏÜ'Ü'~•z,öyè,ÈüÈ,İ,z,öÜ,Ó'î'İ)°i,Óyçy'G
 •zç'İÓ'!ç'İlì,!'āi,•î'İ'İSÈ-!ç«yl≈#î'İ'Ü'š%!Ó'İòÓ'
 Ü,lyÿlyl'î'İ'āxyÜÓ'y•zç'İÓ'!ç
 öyè,ÈüÈ,İ,z,öÜ,Ó'î'İ'Óyçy'xl%Öy'İòÓ'Ü,y'İçG~!
 à'î'İ'İSÈ-!Óÿ!Óòðfy'î'İ'Ü'xyÈ,fhs'Ó#i'ç«y,Ü,Ó'y•z
 Ü)°i,öyè,ÈüÈ,İ,z,öÜ,Ó'î'İ~Ä!lì,Ó'«ç'İe'xâ'Äi#È)!,
 ÜÜ,y'İ'î'İ'İSÈ!ÈüüüÈ!òG(ö)'İ'Ü'~Ó'Ü'çzxlÿlyf!
 Óòðfy'î'İ,ÏÜ,≤Ä!lì,ş,y'İ'Ü'š'İD'İç'İ%_x!È,K,!'Ó'İçÈ!K,
 !ç«y,Ü,î'İ'Ü'šy•ylf'xyÜÓ'yxÜ%Z,İā,î'İ_â'Ä•i
 Ü,î'İÓ'İSÈ-î'İ,y'İ'Ü'Ü'~•zšy•ylf
 öyè,ÈüÈ,İ,z,öÜ,Ó'î'İ'Ü'y'İlyß'İ'î'İ'šy'İ'Ü,•i'Ü
 Ó'İ'zxyÜyÓ'!Óÿyš-!È≈,Ó'î'İyāf'G'Ü)°fÓyl!
 Óòðfy'î'İ,ÏÜ,šy•ylf'çlÿxy!Ü'î'İ,y'İ'Ü'Ü'xyhs'!Ó'Ü,

í,z,œe'ù!iü,yù•yl'òçlyí'ü,š%Ë,yEİä,wÓš%Ó
 lyÿ!B,İ,~•z Ù%_!Óÿ!Óòðfy'î'î'Ó'í,zßv%_!ç«yD'îl
 xy,öly'ÏÜ,flÿàì,-šj±lì,~•z ≤Ä!lì,ş,y'ì'ò'İçÓ'šÓ≈≤Ä!Ü
 Ó'yçf šÓ'Ü,y!Ó'Ù%_!Óÿ!Óòðfy'î'î'İš'İÓ'lyÜ,
 (NAAC)Ü)°fy'î'î'Ü~Ü'â'Äi,≤ÄyÆ•î'î'İSÈ-!Óÿ!
 Óòðfy'î'ÜO%!Ó'Ü,Üçl≤ÄÜ,y!çì,î'İò≈çlyÿy'fl'yì,Ü,
 !ç«y'e'ù'ÏÜ,öNyä,İè,ö,ÏÜ,≤ÄÜ,Ó'î'İ!Ólhfll
 Ü,Ó'yÓ'Ü,lyÓy•î'î'İSÈ-≈!°•ÈüüüÉÜ'Ü,yÓ'
 ^Ü,yš≈Üñ'Ü!İ,İ!≤l'flò!İÈ,Ü,•z'İ'Ü,İè,È,Üñ'Ü'ç'İ!
 Ó'Ü,•z'İ'Ü,İè,È,Ü~ÓÇ'Ü!flò'Ü'Ü~!Ó!İè,
 ~!•fyTM'ÏÜrè,'Ü,yš≈Ü-è'İlì,è,öklì,Ö'G,öÓ'!È,!_Ü,
 Ü,î'İÓ'!Ólhfll~•z,öyè,e'Ü!ç«yl≈#Ó'Ü,y'İSÈ
 !!Ó≈yā,ldÜ,öyè,e'ÏÜ,öyè,â'Ä•î'İÓ'š%!Ó'İò~î'İ
 ^ò'İÓ-~Ó'•z'İ'İD'İ%_•î'î'İSÈ'Ëlyßly!È!Ü,Ü)°fy'î'İ
 ÓfÓfliy~ÓÇ'è'İlì,è,è,ΔyTMÈ,y'İÓ'Ó'š%Ïlyā-!
 ç«yl≈#Ü,İwÜ,~•z ÓfÓfliy'Ü)°i,â'Äi,ÈüÈ!È,!_Ü,İy
 x!Ó!FSÈß'xyÈ,fhs'Ó#i'Ü)°fy'î'İ'Ü'òðf!ò'î'İ'şy!Ó≈Ü,
 Ü)°fy'î'İ'Ü'ò'İ'Ü,~î'İy'İÓ~ÓÇ!ç«yl≈#Ü,Ü,Ü!ÓÈ!l
 !!Ó≈yā,î'İÓ'«ç'İe'İ'Ïly,ö!%_š%!Óöy'ò'İÓ-!ç«y'e
 'ÏÜ'Ü'≤Äšy!Ó'İ,ö!Ó'š'İÓ'!Ó!Ó!ÓÈ!l'ā'î'İ'Ü'Ü'
 š«'Ïi,y!ç«yl≈#Ü,Ü,^ò'İçÓ'xlÿlyf,İ,zFä,İç«y≤Ä!
 İ,ş,y'İ'Ü'xyhs'/ÓfÓfliy'xlç≈i,è'İlì,è,fllylyhs'^'İÓ'
 šy•ylf'Ü,Ó'î'İÓ-!ç«yl≈#Ó'x!È,î'İlyçl'G,ö!Ó'â'Ä•i
 ç«'Ïi,yxl%yl'İ#öyè,e'ÏÜ'Ü'!Ólÿyšz~•z'İ%,'!ç«y'e
 'ÏÜ'Ü'«ç,f-UGC (Open and Distance Learning
 Programmes and Online Programmes) Regulations, 2020
 xl%yl'İ#šÜ,°í,zFä,İç«y≤Ä!lì,ş,y'İ'Ü'fl'yì,Ü,öyè,e
 'ÏÜ~•z'İ!É!ÓÈ!É~É~É,öyè,e'Ü,öklì,Ü,y'İ≈Ü,Ó'#
 Ü,Ó'yÓyòðf,y'Ü)°Ü,ÈüüüÉ,İ,zFä,İç«yÓ',ö!Ó'š'İÓ'
 ~•z,öklì,~Ü,~ÓÜ,!'Ü,ö!Ó'Ói≈,î'İÓ'š'ä,ly
 Ü,î'İÓ'İSÈ-xyàÜ#2021ÈüÈ22!ç«yÓÈ!≈'î'İÜ,
 fl'yì,Ü,hfl'İ'Ü'~•z!Ó≈yā,İÈ,!_Ü,öyè,e'Ü
 Ü,y'İ≈Ü,Ó'#Ü,Ó'y•î'İ'Ü'~•z'Ü'ÏÜ≈'î'İ,y!ç'š%Ë,yEİ'Ü%
 '!Óÿ!Óòðfy'î'İ!šk,yhs'â'Ä•i'Ü,î'İÓ'İSÈ-Öi≈,ÿyl
 öyè,e'Ü=!'í,zFä,İç«y'«ç'İe'Ü'!lì≈y'Ü,Ü,İ,f'ÏÜ,Ó'
 İly!Ó!•i,≤ÄhfllyÓly'G'İ'İò≈çyÓ'x!šy'İ'Ü'Ó'İ'ā,İ,ç!
 Ólhfll'î'İ'İSÈ-!Ó'İçÈ!È=Ó'şcy'İ'Ü'y,öÜ,Ó'y
 •î'İ'İSÈ'šzšÓ!òÜ,=!Ó'≤Ä!lì,İy•zi,zÉ!çÈ!šÜ,İ≈,Ü,!
 ā,İ'İ,ç!G'İ'İò≈!çì-Ù%_!Óÿ!Óòðfy'î'İ'Ü'«ç'İe
 fl!ÈüÈ!ç«y,öyè,ÈüÈ,İ,z,öÜ,Ó'î'İç«yl≈#šy'İ'Ü,ö!
 Ó'İ'È!ÓyÓ'~Ü,İè,=Ó'şç,ö)i≈xçç-!É!ÓÈ!É~É~É
 öyè,e'ÏÜ'Ü'~•z,öyè,ÈüÈ,İ,z,öÜ,Ó'î'İ)°i,Óyçy'G
 •zç'İÓ'!ç'İlì,!'āi,•î'İ'İSÈ-!ç«yl≈#î'İ'Ü'š%!Ó'İòÓ'
 Ü,lyÿlyl'î'İ'āxyÜÓ'y•zç'İÓ'!ç
 öyè,ÈüÈ,İ,z,öÜ,Ó'î'İ'Óyçy'xl%Öy'İòÓ'Ü,y'İçG~!
 à'î'İ'İSÈ-!Óÿ!Óòðfy'î'İ'Ü'xyÈ,fhs'Ó#i'ç«y,Ü,Ó'y•z
 Ü)°i,öyè,ÈüÈ,İ,z,öÜ,Ó'î'İ~Ä!lì,Ó'«ç'İe'xâ'Äi#È)!,
 ÜÜ,y'İ'î'İ'İSÈ!ÈüüüÈ!òG(ö)'İ'Ü'~Ó'Ü'çzxlÿlyf!
 Óòðfy'î'İ,ÏÜ,≤Ä!lì,ş,y'İ'Ü'š'İD'İç'İ%_x!È,K,!'Ó'İçÈ!K,
 !ç«y,Ü,î'İ'Ü'šy•ylf'xyÜÓ'yxÜ%Z,İā,î'İ_â'Ä•i
 Ü,î'İÓ'İSÈ-î'İ,y'İ'Ü'Ü'~•zšy•ylf
 öyè,ÈüÈ,İ,z,öÜ,Ó'î'İ'Ü'y'İlyß'İ'î'İ'šy'İ'Ü,•i'Ü
 Ó'İ'zxyÜyÓ'!Óÿyš-!È≈,Ó'î'İyāf'G'Ü)°fÓyl!
 Óòðfy'î'İ,ÏÜ,šy•ylf'çlÿxy!Ü'î'İ,y'İ'Ü'Ü'xyhs'!Ó'Ü,

x!Ē,l@l çyly•z ~•z ,öyē,ĒüĒī,z,öÜ,Óî Ù%_´ !ÓŸ! Óòfy^îî´Ó´ !ç«î, ðk,lī,ĒüĒ≤ĀÜ,Ó´îî !/ŸîĒî• =Ó´θc,ð)î≈Ē) !ÜÜ,y ^l^ĪÓ-î,zB√%_´ !ç«yD^ĪĪÓ´,öē,l ≤Ā!ē´î´yî´ ŸÇĪ%_´ ŸÜ,° !ç«îĪÜ,Ó´ Ÿòl≈Ü, G àē,l)°Ü, Ūi,yŪi, xyŪy^ĪòÓ´ xyÓ´ G ŸÜ,k, Ū,Ó´ĪĪÓ- Ù%_´ !ç«ye ´ĪÜ í,zÍÜ,´ĪĒĪ≈Ó´ ≤Ā´ĪŸç xyÜÓ´ y ≤Āîç,ðθ!î,Ók,- ,öyē,ĒüĒī,z,öÜ,Ó´î ≤Ā>îç,Ó´ ŸĪD ŸÇ!Ÿ<T ŸÜ,°ĪÜ, xy!Ü xyhs´!Ó´Ü, x!Ē,l@l çyly•z ~ÓÇ ~•z í,z^Īòfy^ĪàÓ´ ŸÓ≈yD#î ŸyĒ,°f Ū,yŪly Ū, !Ó´ - xòfy,öÜ, Sí,V ÷û, çAÜ,Ó´ ŸÓ´Ü,yÓ´ í,z,öyā,yĪ≈ 2 NSOU • CC-HI-04 Netaji Subhas Open University Under Graduate Degree Programme Choice Based Credit System((CBCS) !!Ó≈yā,!!Ē, !_Ü, Ù)°fŸyl ÓfÓfliy !ÓĒĪĪ´ ≠ Ÿyŷy!Ü, •z! ĩ,•yŸ (Subject : Honours in History)

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x!Ē,l@l çyly•z ~•z ,öyē,ĒüĒī,z,öÜ,Óî Ù%_´ !ÓŸ! Óòfy^îî´Ó´ !ç«î, ðk,lī,ĒüĒ≤ĀÜ,Ó´îî !/ŸîĒî• =Ó´θc,ð)î≈Ē) !ÜÜ,y ^l^ĪÓ-î,zB√%_´ !ç«yD^ĪĪÓ´,öē,l ≤Ā!ē´î´yî´ ŸÇĪ%_´ ŸÜ,° !ç«îĪÜ,Ó´ Ÿòl≈Ü, G àē,l)°Ü, Ūi,yŪi, xyŪy^ĪòÓ´ xyÓ´ G ŸÜ,k, Ū,Ó´ĪĪÓ- Ù%_´ !ç«ye ´ĪÜ í,zÍÜ,´ĪĒĪ≈Ó´ ≤Ā´ĪŸç xyÜÓ´ y ≤Āîç,ðθ!î,Ók,- ,öyē,ĒüĒī,z,öÜ,Ó´î ≤Ā>îç,Ó´ ŸĪD ŸÇ!Ÿ<T ŸÜ,°ĪÜ, xy!Ü xyhs´!Ó´Ü, x!Ē,l@l çyly•z ~ÓÇ ~•z í,z^Īòfy^ĪàÓ´ ŸÓ≈yD#î ŸyĒ,°f Ū,yŪly Ū, !Ó´ - xòfy,öÜ, Sí,V ÷û, çAÜ,Ó´ ŸÓ´Ü,yÓ´ í,z,öyā,yĪ≈ 2 NSOU • CC-HI-04 Netaji Subhas Open University Under Graduate Degree Programme Choice Based Credit System ((CBCS) !!Ó≈yā,!!Ē, !_Ü, Ù)°fŸyl ÓfÓfliy !ÓĒĪĪ´ ≠ Ÿyŷy!Ü, •z! ĩ,•yŸ (Subject : Honours in History)

2/308 SUBMITTED TEXT 49 WORDS **92% MATCHING TEXT** 49 WORDS

ÓŸ!Óòfy^îî´ üO\$!Ó´ Ū, !üç^ĪòÓ´ ò)Ó´ !ç«y Ó´f^ĪÓ´yÓ´ !Ó!ð, çò%ĪyĪ´ # ü%!oī, - Printed in accordance with the regulations of the Distance Education Bureau of the University Grants Commission. NSOU • CC-HI-04 3 >Ÿ:±óò ĪĒ ðĪÒ-¼ðÜĪæē ¼4âáóú t-Hθ væçĪèâ ¼4âÜi» ââk èûxHèúóŪiŪiúē Piēi ¼4pēèâç´ èûxHèúóŪiŪiú ðçPüðĪáē èÜèŪç læââèç xĪŸi Īē vôiāēi ĪpĪĐē øâæââP°Ē ùi vôiāēiŪiúú Ā°üoèç ¼4@ðĪĒP èæè»°o´ ! Ū,´ĪçyÓ´ ^Ÿl=Æ !

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ÓŸ!Óòfy^îî´ üO\$!Ó´ Ū, !üç^ĪòÓ´ ò)Ó´ !ç«y Ó´f^ĪÓ´yÓ´ !Ó!ð, çò%ĪyĪ´ # ü%!oī, - Printed in accordance with the regulations of the Distance Education Bureau of the University Grants Commission. 3 >Ÿ:±Āóò ĪĒ ðĪÒ-¼ðÜĪæē ¼4ââóú t-Hθ væçĪèâ ¼4âÜi» ââk èûxHèúóŪiŪiúē Piēi ¼4pēèâç´ èûxHèúóŪiŪiú ðçPüðĪáē èÜèŪç læââèç xĪŸi Īē vôiāēi ĪpĪĐē øâæââP°Ē ùi vôiāēiŪiúú Ā°üoèç ¼4@ðĪĒP èæè»°o´ ! Ū,´ĪçyÓ´ ^Ÿl=Æ !

3/308 SUBMITTED TEXT 27 WORDS **85% MATCHING TEXT** 27 WORDS

Assistant Professor of History Gourav Guin Memorial College Ó´y•z ā,w Óyí,Y•z Professor (Former) of History University of Kalyani Ó´*ç,ö Ū%,ÛyÓ´ ÓÜ≈î Professor of History Jadavpur University !ÓŸ!çĪ Ó´ç,ä,yÓ´ # Associate Professor of History Shyamsundar College ≠ Ÿjÿyòly ≈ ~

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Assistant Professor of History Sankrail Anil Biswas Smriti Mahavidyalaya Ó´y•z ā,w Óyí,Y•z Professor (Former) of History University of Kalyani Ó´*ç,ö Ū%,ÛyÓ´ ÓÜ≈î Professor of History Jadavpur University !ÓŸ!çĪ Ó´ç,ä,yÓ´ # Associate Professor of History Shyamsundar College Ÿjÿyòly

4/308 SUBMITTED TEXT 13 WORDS **100% MATCHING TEXT** 13 WORDS

ā,®l ÓŸ% Professor of History, NSOU ≠ !ÓlfyŸ Ÿjÿyòly ≠ ā,®l ÓŸ% Professor of History, NSOU

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ā,®l ÓŸ% Professor of History NSOU !ÓlfyŸ Ÿjÿyòly ā,®l ÓŸ% Professor of History NSOU 4 5

5/308	SUBMITTED TEXT	20 WORDS	98% MATCHING TEXT	20 WORDS
<p>Graduate Degree Programme Choice Based Credit System ((CBCS) !lÓ≈yã, !lË, !_Û, Û)°fÛyl ÓfÓfliy !ÓÉll̂ ≠ ßy;øy!lÛ, •z!i, •yß (Subject : Honours in History) Course Code : HI-</p>		<p>Graduate Degree Programme Choice Based Credit System ((CBCS) !lÓ≈yã, !lË, !_Û, Û)°fÛyl ÓfÓfliy !ÓÉll̂ ≠ ßy;øy!lÛ, •z!i, •yß (Subject : Honours in History) Course Code : CC-HI-01</p>		
<p>SA CC-HI-01.pdf (D149041884)</p>				

6/308	SUBMITTED TEXT	23 WORDS	38% MATCHING TEXT	23 WORDS
<p>væçieä ¼4ãÛi» ääk èûxHèùóÖiÛú (Choice Based Credit System) !lÓ≈yã, !lË, !_Û, Û)°fÛyl ÓfÓfliy , öyë, e´Û ≠ CC-HI-04 6 NSOU • CC-HI-04 , ðí≈y!´ ÈüÈ4 ~Û, Û, 11 □ ï, ï, #!´ Çi, yΣ#</p>		<p>væçieä ¼4ãÛi» ääk èûxHèùóÖiÛú , öyë, e´Û ≠ CC-HI-01 (Choice Based Credit System) !lÓ≈yã, !lË, !_Û, Û)°fÛyl ÓfÓfliy È, ^!i, Ó´ •i, •yß ÈüÈ 1 , ðí≈y!´ ÈüÈ 1 ~Û, Û, ÈüÈ1 p •z!i, •yß ßj</p>		
<p>SA CC-HI-01.pdf (D149041884)</p>				

7/308	SUBMITTED TEXT	25 WORDS	100% MATCHING TEXT	25 WORDS
<p>ã, @l Óß% Professor of History NSOU and Chairperson, BoS ^ßÔ!Ùe ð#Ûyl# Associate Professor of History, NSOU }i%, Ûyl%Ó´ à!Ùeä Associate Professor of History, NSOU Û´!lyçyhs´ !Óÿ≈yß Assistant Professor of History, NSOU ≠ Ó´ã, ly ≈ ~</p>		<p>ã, @l Óß% Professor of History NSOU and Chairperson, BoS ^ßÔ!Ùe ð#Ûyl# Associate Professor of History NSOU }i%, Ûyl%Ó´ à!Ùeä Associate Professor of History NSOU Û´!lyçyhs´ !Óÿ≈yß Assistant Professor of History NSOU Ó´ã, ly ≤</p>		
<p>SA CC-HI-01.pdf (D149041884)</p>				

8/308	SUBMITTED TEXT	7 WORDS	75% MATCHING TEXT	7 WORDS
<p>Û, Ó´y ~•z ~Û, ^!Û, Ó´ x, ðÓ´ í, z´!jçf– • ~•z ~</p>		<p>Û, Ó´y •^!Ó– • ~•z ~Û, ^!Û, Ó´ xlfí, Û í, z´!jçf, ° ~•z !</p>		
<p>SA CC-HI-01.pdf (D149041884)</p>				

9/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
<p>á%Ó fljyË, y!ÓÛ, Ë, y´!Ó•z ≤</p>		<p>á%Ó fljyË, y!ÓÛ, Ë, y´!Ó•z ,</p>		
<p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>				

10/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
<p>í, z´!Ö´á Û, Ó´y ≤Ä´ll̂ yçl ^</p>		<p>í, z´!Ö´á Û, Ó´y ≤Ä´ll̂ yçl ^</p>		
<p>SA CC-HI-01.pdf (D149041884)</p>				

11/308	SUBMITTED TEXT	7 WORDS	80% MATCHING TEXT	7 WORDS
	Ó í,z,öÓ òy!Î°c xy^ÏÓ°y,ö Ü,Ó°y•î° –		Ó í,z,öÓ = Ó°&c xy^ÏÓ°y,ö Ü,Ó°y•î° – ~•	
	SA CC-HI-01.pdf (D149041884)			
12/308	SUBMITTED TEXT	4 WORDS	75% MATCHING TEXT	4 WORDS
	Ü,Ó°yÓ° í,z^Ïj^Ïcƒ ^Ó=l# Ó°^Ï.Ó° !Ó^		Ü,Ó°yÓ° í,z^Ïj^Ïcƒ 1948 ÿy^Ï°Ó° l^ÏË,¡[Ó° Ùy^ÏÛ í,É ÿÓ≈,öÖ# Ó°	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
13/308	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	á%Ó fljyË,y!ÓÜ,Ë,y^ÏÓ•z ^		á%Ó fljyË,y!ÓÜ,Ë,y^ÏÓ•z ,	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
14/308	SUBMITTED TEXT	3 WORDS	95% MATCHING TEXT	3 WORDS
	Î á%Ó fljyË,y!ÓÜ,Ë,y^ÏÓ•z ~•		Î ñ á%Ó fljyË,y!ÓÜ,Ë,y^ÏÓ•z ,	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
15/308	SUBMITTED TEXT	6 WORDS	71% MATCHING TEXT	6 WORDS
	ö^ÏòÓ° Ù)° Ü,yç ISÈ°– Î%k,Ü,y°#l ,ö!Ó° !fli!i, ^Ïi,		ö%Ó° Ù Ü,¡Ói,yG Î%k,Ü,y°#l ,ö!Ó° !fli!i, ^Ïi,	
	SA CC-HI-01.pdf (D149041884)			
16/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ó° &c,ö)î≈ È),!ÜÜ,y ,öy°l Ü,Ó° ^Ïi,		Ó° c,ö)î≈ È),!ÜÜ,y ,öy°l Ü,Ó° ^	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
17/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	á%Ó fljyË,y!ÓÜ,Ë,y^ÏÓ•z ~		á%Ó fljyË,y!ÓÜ,Ë,y^ÏÓ•z ,	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
18/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	y^ÏÓ ,ö!Ó° ä,y°ly Ü,Ó° y•		y^ÏÓ ,ö!Ó° ä,y°ly Ü,Ó° y	
	W http://scertripura.org/upload/Education_Class%20XII.pdf			

19/308	SUBMITTED TEXT	5 WORDS	80% MATCHING TEXT	5 WORDS
	y`i°`ſ`llê, ſó≈y`i, õ«y =ó`&c, õ)î≈ ≤Ãç		y`içó``«,`ie ſó≈y`i, õ«y à%ó`%c, õ)î≈ ≤Ã!	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
20/308	SUBMITTED TEXT	7 WORDS	100% MATCHING TEXT	7 WORDS
	Ãsi, õO# 2É0 í,z`ljçf •~z`~Ü,Ü, ,õy`lê,ó`		Ãsi, õO# 8É0 í,z`ljçf •~z`~Ü,Ü, ,õy`lê,ó`	
	SA CC-HI-01.pdf (D149041884)			
21/308	SUBMITTED TEXT	7 WORDS	58% MATCHING TEXT	7 WORDS
	ó`yç`lll`i,Ü, •zli,•yſ`iü, xl%õyó!Ü,ó``li, ,õyó``iõ- •		ó`yç`lll`i,Ü, •zli,•yſ`iü, !°, õók, Ü,ó``li, í,z`	
	SA CC-HI-01.pdf (D149041884)			
22/308	SUBMITTED TEXT	7 WORDS	85% MATCHING TEXT	7 WORDS
	ly Ü,ó`yG`~z`~Ü,`iü,ó` xlfí,ù í,z`ljçf- 16		ly Ü,ó`y`iõ- •~z`~Ü,`iü,ó` xlfí,ù í,z`ljçf •°`~	
	SA CC-HI-01.pdf (D149041884)			
23/308	SUBMITTED TEXT	4 WORDS	95% MATCHING TEXT	4 WORDS
	SÈ°- á%ó fljyË,y!óÜ,Ë,y`iõ•z`~•		SÈ°- ~á%ó fljyË,y!óÜ,Ë,y`iõ•z`≤	
	SA CC-HI-01.pdf (D149041884)			
24/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	á%ó fljyË,y!óÜ,Ë,y`iõ•z`~•		á%ó fljyË,y!óÜ,Ë,y`iõ•z` ,	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
25/308	SUBMITTED TEXT	6 WORDS	80% MATCHING TEXT	6 WORDS
	Ü,ó`yó``«,`ie !ó`içÉí ſ`lly!à,y Ü,`iõ`!SÈ°-			
	SA Thesis for Sabitri Jhuri.pdf (D134558995)			
26/308	SUBMITTED TEXT	6 WORDS	80% MATCHING TEXT	6 WORDS
	Ü,`!ê, =ó`&c, õ)î≈ ç!_`!•`iſ`iõ xyd≤ÃÜ,yç Ü,`iõ`!		Ü,`!ê, à%ó`%c, õ)î≈ çyáy !•ſy`iõ xyd≤ÃÜ,yç Ü,`iõ`^	
	W http://scerttripura.org/upload/Education_Class%20XII.pdf			

27/308	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	<p>ï, #Ó !Ó ^ïÓ`y!ôï, y Ü, ^ïÓ`!SÈ° ^ŷ !</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>ï, #Ó !Ó ^ïÓ`y!ôï, y Ü, ^ïÓ`!SÈ° - ~•</p>	
28/308	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	<p>ïï` ^ïSÈ Ó ^ï° Ù ^ïl Ü, Ó`y •î° - •</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>ïï` ^ïSÈ Ó ^ï° Ù ^ïl Ü, Ó`y ^ï°</p>	
29/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	<p>ö!Ó` Ü, "ly @`Ã•ï Ü, ^ïÓ`!SÈ ^ï°l- !</p> <p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		<p>ö!Ó` Ü, "ly @`Ã•ï Ü, ^ïÓ`!SÈ ^ï°l- @`</p>	
30/308	SUBMITTED TEXT	4 WORDS	92% MATCHING TEXT	4 WORDS
	<p>Ü, ^ïÓ`l- !ï, !l í, z, ö°![] , Ü, ^ïÓ`!SÈ ^ï°l ^</p> <p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		<p>Ü, ^ïÓ`l !ï, !l í, z, ö°!kò Ü, ^ïÓ`!SÈ ^ï°l ^</p>	
31/308	SUBMITTED TEXT	4 WORDS	95% MATCHING TEXT	4 WORDS
	<p>î° - á%Ó fljyË, y!ÓÜ, Ë, y ^ïÓ`z •</p> <p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		<p>î° ñ á%Ó fljyË, y!ÓÜ, Ë, y ^ïÓ`z ,</p>	
32/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	<p>zí, z ^ïÓ`y, öñ ~!çî° y G xy!Ë , Ü,</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>zí, z ^ïÓ`y, öñ ~!çî° y G xy!Ë , Ü,</p>	
33/308	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	<p>zí, z ^ïÓ`y, ö#î° •z!î, •y ^ïÓ` ≤</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>zí, z ^ïÓ`y, ö#î° •z!î, •y ^ïÓ` ~</p>	
34/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	<p>Ü, #Ë, y ^ïÓ` , ö!Ó`ã, y°ly Ü, Ó`^</p> <p>W http://scerttripura.org/upload/Education_Class%20XII.pdf</p>		<p>Ü, Ë, y ^ïÓ` , ö!Ó`ã, y°ly Ü, Ó`</p>	

35/308	SUBMITTED TEXT	4 WORDS	88% MATCHING TEXT	4 WORDS
	Ü,ÿ!Ó^İçEİË,ÿ^İÖ í,z^İÖ'á^İÿàf- Ü,İE		Ü,ÿ!Ó^İçEİË, í,z^İÖ'Ü,	
	W http://scerttripura.org/upload/Education_Class%20XII.pdf			
36/308	SUBMITTED TEXT	7 WORDS	90% MATCHING TEXT	7 WORDS
	İİÖ' í,z,öÓ'•z =Ó'&c xy^İÖ'y,ö Ü,Ó'y•İ' -		İİÖ' í,z,öÓ' à%Ó'%c xy^İÖ'y,ö Ü,Ó'y•İ' - ,	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
37/308	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	öy^İÖ' İ,yÓ' í,z,öÓ' !İË,≈Ó' Ü,^İÖ' -		öy^İÖ' İ,yÓ' í,z,öÓ' !İË,≈Ó' Ü,^İÖ'	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
38/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ü,Ë,y^İÖ' ,ö!Ó'ã,y°ly Ü,Ó'^		Ü,Ë,y^İÖ' ,ö!Ó'ã,y°ly Ü,Ó'^	
	W http://scerttripura.org/upload/Education_Class%20XII.pdf			
39/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	á%Ó flÿË,y!ÖÜ, Ë,y^İÖ'z İ,y•z ^		á%Ó flÿË,y!ÖÜ,Ë,y^İÖ'z İ,y•z •	
	J 98ae5066-7f38-499b-8cde-a6746ded518b			
40/308	SUBMITTED TEXT	13 WORDS	69% MATCHING TEXT	13 WORDS
	É4 ≠ í,z,öÿÇ•yÓ' 4É5 ≠ xl%Ç#°l# 4É6 ≠ @^Äsi,öO# 4É0≠ í,z^İjçf •~•z ~Ü,Ü, ,öy^İë,Ó'		É8 í,z,öÿÇ•yÓ' 8É9 !İÓ≈y!ä,İ, ≤ÄÿÿyÓ!° 8É10 !İÓ≈y!ä,İ, @^Äsi,öO# 8É0 í,z^İjçf •~•z ~Ü,Ü, ,öy^İë,Ó'	
	SA CC-HI-01.pdf (D149041884)			
41/308	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	z_´ ~Ü,^İÜ,Ó' xlfİ,Ü í,z^İjçf- •~•z ~		z ~Ü,^İÜ,Ó' xlfİ,Ü í,z^İjçf •°~•z !	
	SA CC-HI-01.pdf (D149041884)			
42/308	SUBMITTED TEXT	6 WORDS	65% MATCHING TEXT	6 WORDS
	xl≈l#lİ,^İİ, İÓ^İä,^İİ' =Ó' &c,ö)İ≈ È) !ÜÜ,y ,öy°l Ü,^İÖ' !İÈ°- !		xl≈~l!lİ,Ü, Ç#Ó' &c,ö)İ≈ È) !ÜÜ,y ,öy°l Ü,^İÈ°-	
	SA CC-HI-01.pdf (D149041884)			

43/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	á%Ó fljyË,y!ÓÜ, Ë,y^ÏÓ•z !@~		á%Ó fljyË,y!ÓÜ,Ë,y^ÏÓ•z ,	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
44/308	SUBMITTED TEXT	3 WORDS	80% MATCHING TEXT	3 WORDS
	í,z,öŒÇ•yÓ° í,z,öŒÇ•y^ÏÓ° Ó°y ^		í,z,öŒÇ•yÓ° (Conclusion) : xy^Ï°yã,lyÓ° í,z,öŒÇ•y^ÏÓ° Ó°y	
	W http://scertripura.org/upload/Education_Class%20XII.pdf			
45/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	ö^ÏÜ, ≈ ŒÇ^Ï«, ^Ï, ö xy^Ï°yã, ly Ü, Ó° &		ö^ÏÜ, ≈ ŒÇ^Ï«, ^Ï, ö xy^Ï°yã, ly Ü, Ó°	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
46/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	ö!Ó°Ó!i, ≈i, , ö!Ó° !fli!i, ^Ïi,		ö!Ó°Ó!i, ≈i, , ö!Ó° !fli!i, ^Ïi, Œ	
	J 22349cf5-931f-4918-86a7-898c317c62f3			
47/308	SUBMITTED TEXT	10 WORDS	69% MATCHING TEXT	10 WORDS
	É9≠ í,z,öŒÇ•yÓ° 5É10≠ xl%Ç#°l# 5É11≠ @~ Åsi,öO# 5É0 í,z^Ïjçf • ~•z ~Ü,Ü, , öy^Ïè,Ó°		É8 í,z,öŒÇ•yÓ° 8É9 !!Ó≈y!ã,ï, ≤ÄÿzyÓ!° 8É10 !!Ó≈y!ã,ï, @~ Åsi,öO# 8É0 í,z^Ïjçf • ~•z ~Ü,Ü, , öy^Ïè,Ó°	
	SA CC-HI-01.pdf (D149041884)			
48/308	SUBMITTED TEXT	9 WORDS	70% MATCHING TEXT	9 WORDS
	Ü, ^ÏÓ° !SÈ° – !á ≠ , ö) ≈ ã, i%, ! ≈ Çi, yΣ#Ó° ^ Ç^ÏÈ!Ó° !ò^ÏÜ, ^≤!		Ü, ^ÏÓ° !SÈ° ~ÓÇ á #<T, ö)Ó ≈ ã, i%, ! ≈ Çi, ^ÏÜ, Ó° ^ ÇÈ ! ! ò^ÏÜ,	
	SA CC-HI-01.pdf (D149041884)			
49/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ó° í,z,öÓ° xy^Ï°yÜ, , öyi, Ü, ^ÏÓ° ^ÏSÈ! – !		Ó° í,z,öÓ° xy^Ï°yÜ, , öyi, Ü, ^ÏÓ° ^ÏSÈ!	
	J 98ae5066-7f38-499b-8cde-a6746ded518b			

50/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	xyÙÓ°y x!%Ùyl Û,Ó°^îi, ,öy!Ó°ñ		xyÙÓ°y x!%Ùyl Û,Ó°^îi, ,öy!Ó°ñ	
	SA CC-HI-01.pdf (D149041884)			
51/308	SUBMITTED TEXT	4 WORDS	80% MATCHING TEXT	4 WORDS
	x!%ÿy^ÏÓ° !lî° sfi ~ÓÇ ,ö!Ó° ä,y°ly Û,Ó°^		x!%ÿlî° # !ç« ,y •^ÏÓ° ÿÛyç !lî° sfi G ,ö!Ó° ä,y°ly Û,Ó°^	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
52/308	SUBMITTED TEXT	12 WORDS	36% MATCHING TEXT	12 WORDS
	î, Û,Ó°^îi, ÿ« Û •^îi° !SÈ^Ï°l- Û, f!ÿl° yÿ çyÿÛ, ^ÏÛ, Û, ÿy° ÿ^Ïjyöl Û,Ó°yÓ° Ó° #!i, ≤Ää, °l Û, ^ÏÓ° !SÈ^Ï°l- ^		î, !Ó° Û,Ó°^îi, ÿ« Û •^îi° !SÈ^Ï°l- î,y•z •z!i, •y!ÿ iÑ,y^ÏÛ, ÿÛyç ÿçftÖyÓ° Û, !•ÿy^ÏÓ° !ä, !•î, Û,Ó°^Ï°G !i, ! l Öyhfl^ÏÓ° !SÈ^Ï°l ~	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
53/308	SUBMITTED TEXT	4 WORDS	83% MATCHING TEXT	4 WORDS
	Û,Ó°yÓ° ^ä, <Ty Û, ^ÏÓ° !SÈ^Ï°l- !i, !l•		Û,Ó°yÓ° !ä, h°y Û, ^ÏÓ° !SÈ^Ï°l- !i, !l ÿ	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
54/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	î, #Ó° !Ó°^ÏÓ°y!öi, y Û, ^ÏÓ° !SÈ° ~		î, #Ó° !Ó°^ÏÓ°y!öi, y Û, ^ÏÓ° !SÈ°- ~•	
	SA CC-HI-01.pdf (D149041884)			
55/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	á%Ó fljyË, y!ÓÛ, Ë, y^ÏÓ°z- 471 !		á%Ó fljyË, y!ÓÛ, Ë, y^ÏÓ°z ,	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
56/308	SUBMITTED TEXT	6 WORDS	87% MATCHING TEXT	6 WORDS
	Ó° xy÷ ≤Ä^îi° yçl#î°î, y í, z, ö°![] , Û, ^ÏÓ° !SÈ^Ï°l ~		Ó° ≤ Ä^îi° yçl#î°î, y í, z, ö°!kò Û, ^ÏÓ° !SÈ^Ï°l- 1984 ÿ	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
57/308	SUBMITTED TEXT	4 WORDS	80% MATCHING TEXT	4 WORDS
	î, yG î, yÓ°y í, z, ö°![] , Û,Ó°^îi, ^, ö^ÏÓ°!		î, yG î, yÓ°y ÿ•îç í, z, ö°!kò Û,Ó°^îi, , öyÓ°^ÏÓ°- ~•	
	W http://scertripura.org/upload/Education_Class%20XII.pdf			

58/308	SUBMITTED TEXT	6 WORDS	83% MATCHING TEXT	6 WORDS
<p>Ü,Ó`yÓ` ^ä, <Ty Ü, ^Ö`!SÈ`İ! İ, İ!–</p> <p>Ü,Ó`yÓ` !ä,hs`y Ü, ^Ö`!SÈ`İ!– !İ, İ! İ</p>		<p>W https://www.scertripura.org/upload/Education_Class_XI.pdf</p>		
59/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
<p>Ü,Ó`yÓ` ^ä, <Ty Ü, ^Ö`!SÈ`İ!–</p> <p>SA Thesis for Sabitri Jhuri.pdf (D134558995)</p>				
60/308	SUBMITTED TEXT	7 WORDS	100% MATCHING TEXT	7 WORDS
<p>İ,y`İ`İÜ, x!%Üyl Ü,Ó`y İyl` İ`</p> <p>İ,y`İ`İÜ, x!%Üyl Ü,Ó`y İyl` İ`~</p>		<p>SA CC-HI-01.pdf (D149041884)</p>		
61/308	SUBMITTED TEXT	7 WORDS	76% MATCHING TEXT	7 WORDS
<p>y İ,y`İòÓ` «, Üİ,y Ó!k, Ü,Ó` İİ, İ«, Ü`İ`~</p> <p>y İ,y`İòÓ` «, Üİ,y x!%öyÓ! Ü,Ó` İİ, İ«, Ü`İ`–</p>		<p>W https://www.scertripura.org/upload/Education_Class_XI.pdf</p>		
62/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
<p>İ,y İİ`İ«, İ,ö xy`İ`yä, ly Ü,Ó`–</p> <p>İ,y İİ`İ«, İ,ö xy`İ`yä, ly Ü,Ó`– 2</p>		<p>W http://scertripura.org/upload/Education_Class%20XII.pdf</p>		
63/308	SUBMITTED TEXT	10 WORDS	69% MATCHING TEXT	10 WORDS
<p>É8≠ İ,z,öİÇ`yÓ` 6É9≠ x!%Ç#`l# 6É10≠ @`Äsi,öO# 6É0≠ İ,z`İjçf •~•z~Ü,Ü, ,öy`İè,Ó`</p> <p>É8 İ,z,öİÇ`yÓ` 8É9 !İó≈y!ä,İ, ≤ÄÿzyÓ!° 8É10 !İó≈y!ä,İ, @`Äsi,öO# 8É0 İ,z`İjçf •~•z~Ü,Ü, ,öy`İè,Ó`</p>		<p>SA CC-HI-01.pdf (D149041884)</p>		
64/308	SUBMITTED TEXT	5 WORDS	78% MATCHING TEXT	5 WORDS
<p>Ü,Ó`yè,yG ~•z~Ü, İÜ,Ó` xlfİ,Ü İ,z`İjçf– 6</p> <p>Ü,Ó`y`İÖ– •~•z~Ü, İÜ,Ó` xlfİ,Ü İ,z`İjçf •°~•</p>		<p>SA CC-HI-01.pdf (D149041884)</p>		
65/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
<p>Ü,yè,y`İÜy à`İİ, İ,z`İè, !SÈ°–</p> <p>Ü,yè,y`İÜy à`İİ, İ,z`İè, !SÈ°</p>		<p>W https://www.scertripura.org/upload/Education_Class_XI.pdf</p>		

66/308	SUBMITTED TEXT	7 WORDS	100% MATCHING TEXT	7 WORDS
	òÜ, ^îÛ, xlf^ìòó° î%, °lyl° x^ÛÜ, ^ó!ç =		òÜ, ^îÛ, xlf^ìòó° î%, °lyl° x^ÛÜ, ^ó!ç	
	W http://scerttripura.org/upload/Education_Class%20XII.pdf			
67/308	SUBMITTED TEXT	6 WORDS	82% MATCHING TEXT	6 WORDS
	y^ÛÜ, G ~ó° * , ð !•ÿy^ìó !ó^ìóä, ly Ü, ó° y •^Û! !		y^ÛÜ, , ð!ó° , ð!ó° Ü, !•ÿy^ìó !ó^ìóä, ly Ü, ó° y •^Û! ^	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
68/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ü^Û! ó° ÿy^ÛÛ ÿy^ÛÛ , ð!ó° ó!î, ≈î, •^		Ü^Û! ó° ÿy^ÛÛ ÿy^ÛÛ , ð!ó° ó!î≈, î,	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
69/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ü, í, z ^Ü, í, z x!%Üyl Ü, ^ìó° ^			
	SA Thesis for Sabitri Jhuri.pdf (D134558995)			
70/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	l Ü, ó° ^Û, , ðy^ìó° – í, zòy•ó° ifl[ó° * ,		l Ü, ó° ^Û, , ðy^ìó° – í, zòy•ó° ifl[ó° % ,	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
71/308	SUBMITTED TEXT	5 WORDS	70% MATCHING TEXT	5 WORDS
	y , ð!ó° ó!î, ≈l Ü, ó° ^Û, ÿy^ÛÛ , y Ü, ^ìó° !SÈ° – î!		y , ð!ó° ly Ü, ó° ^Û, ÿy^ÛÛ , y Ü, ^ìó° – ≤ î^	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
72/308	SUBMITTED TEXT	6 WORDS	80% MATCHING TEXT	6 WORDS
	ÛÜ, xyó° G xyÜ, £î≈î#î° !óÜ, " Ü, ^ìó° î%, ^ì°^ìSÈ– ^		ÛÜ, xyó° G xyÜ, £î≈î#î° G ÿy!≈Ü, Ü, ^ìó° î%, ^ì°^ìSÈ–	
	W http://scerttripura.org/upload/Education_Class%20XII.pdf			
73/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	É8≠ í, z, ðÿç•yó° ÿyÜ!@^ÄÜ, È, y^ìó° ~		É4 í, z, ðÿç•yó° ÿyÜ!@^ÄÜ, È, y^ìó° ^	
	SA CC-HI-01.pdf (D149041884)			

74/308	SUBMITTED TEXT	11 WORDS	61% MATCHING TEXT	11 WORDS
	<p>ī,yŌ,!_ 7É5 ≠ í,z,öŶÇ•yŌ° 7É6 ≠ x!%C#°l# 7É7≠ @ "Äsi,öO# 7É0≠ í,z^ljçf • ~•z ~Ü,Ü,</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>ī,f 2É7 í,z,öŶÇ•yŌ° 2É8 !!Ō≈y!ä,ī, ≤ÄÿzyŌ°# 2É9 !!Ō≈y! ä,ī, @ "Äsi,öO# 2É0 í,z^ljçf • ~•z ~Ü,Ü,!</p>	
75/308	SUBMITTED TEXT	7 WORDS	47% MATCHING TEXT	7 WORDS
	<p>Ō° &c,ö)î≈ È),!ÜÜ,y ,öy°l Ü,Ō°yŌ° xyçy Ü,Ō°y • "ii" !SÈ°- ſ^Ōy≈,ö!Ō°ñ ^Ō°</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>Ō° &c,ö)î≈ È),!ÜÜ,y ,öy°l Ü,Ō° ^ "ii,y- í,z_Ō° ÈüÈ,ö)Ō≈ Ō°</p>	
76/308	SUBMITTED TEXT	7 WORDS	66% MATCHING TEXT	7 WORDS
	<p>ll!ī,Ü, Ü,yŌ°î ^ ſáy^ll =Ō° &c,ö)î≈ È),!ÜÜ,y ,öy°l Ü, SA CC-HI-01.pdf (D149041884)</p>		<p>ll!ī,Ü, ç#Ō° &c,ö)î≈ È),!ÜÜ,y ,öy°l Ü, ^</p>	
77/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	<p>ö!Ō°Ōy^Ō°Ō° ſòſf^îòŌ° Ù^îòf ! W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		<p>ö!Ō°Ōy^Ō°Ō° ſòſf^îòŌ° Ù^îòf ,</p>	
78/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	<p>í,z^Ō°á Ü,Ō°y ^î^li, ,öy^Ō° - !°! W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		<p>í,z^Ō°á Ü,Ō°y ^î^li, ,öy^Ō° -</p>	
79/308	SUBMITTED TEXT	8 WORDS	60% MATCHING TEXT	8 WORDS
	<p>SÈ^Ō°! ~ŌÇ í,y^Ō°, ſyÈ,°f °y^Ō°, ſyî^î,y Ü, ^Ō°!SÈ^Ō°!- ! ī,! W http://scerttripura.org/upload/Education_Class%20XII.pdf</p>		<p>SÈ^Ō°! ~ŌÇ iŌ, yŌ°y !çç% ^Ō°, !wÜ, !ç« ,y ÓfÓfiyŌ° ≤Äſy^Ō° ſyî^î,y Ü, ^Ō°!SÈ^Ō°!- Ù)°i,</p>	
80/308	SUBMITTED TEXT	8 WORDS	78% MATCHING TEXT	8 WORDS
	<p>Ō° ò,!<T xyÜ,Éî≈î Ü, ^Ō° ^Ō°SÈ- !á fiê, ,ö)Ō≈ 44 ſy^ SA CC-HI-01.pdf (D149041884)</p>		<p>Ō° ò,!<T xyÜ,Éî≈î Ü, ^Ō° ^Ō° ſſ !á <T,ö)Ō≈ 4000 ſy°</p>	

81/308	SUBMITTED TEXT	5 WORDS	90% MATCHING TEXT	5 WORDS
	Ü, ^îÖ`l ~ÓÇ ĩ,yÓ` í,z_Ó`ſ)!Ó` !•ſy`		Ü, ^îÖ`l ~ÓÇ !ç« ,y!#≈ G ĩ,yÓ` í,z_Ó` ſÓ`yſ!	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
82/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ü, ^îÖ`!SÈ`î!- !î,!! !SÈ`î! !ſ!		Ü, ^îÖ`!SÈ`î!- !î,!! !SÈ`î! }	
	SA CC-HI-01.pdf (D149041884)			
83/308	SUBMITTED TEXT	9 WORDS	65% MATCHING TEXT	9 WORDS
	É9≠ í,z, ðſÇ•yÓ` 8É10≠ xl%ç#l# 8É11≠ @`Äsi, ðO# 8É0≠ í,z`ljçf • ~•z ~Ü,Ü,`		É7 í,z, ðſÇ•yÓ` 2É8 !!Ó≈y!ä, ĩ, ≤ÄÿzyÓ`# 2É9 !!Ó≈y!ä, ĩ, @`Äsi, ðO# 2É0 í,z`ljçf • ~•z ~Ü,Ü,`!	
	SA CC-HI-01.pdf (D149041884)			
84/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	È), !ÜÜ, y, ç, ðy! Ü, ^îÖ` - , ð!Ó`Óy`îÖ`		È), !ÜÜ, y, ç, ðy! Ü, ^îÖ` - !çç% , ð!Ó`Óy`îÖ` !,	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
85/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó`çc, (ð)î≈ òy!Í`c , ðy! Ü, Ó`^`		Ó`%c, (ð)î≈ òy!Í`c , ðy! Ü, Ó`^`	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
86/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	È), !ÜÜ, y, ç, ðy! Ü, ^îÖ` !SÈ`î!- !		È), !ÜÜ, y, ç, ðy! Ü, ^îÖ` !SÈ`î!	
	SA CC-HI-01.pdf (D149041884)			
87/308	SUBMITTED TEXT	12 WORDS	65% MATCHING TEXT	12 WORDS
	É6≠ í,z, ðſÇ•yÓ` 9É7≠ xl%ç#l# 9É8≠ @`Äsi, ðO# 9É0 í,z`ljçf • ~•z ~Ü,Ü,`		É7 í,z, ðſÇ•yÓ` 2É8 !!Ó≈y!ä, ĩ, ≤ÄÿzyÓ`# 2É9 !!Ó≈y!ä, ĩ, @`Äsi, ðO# 2É0 í,z`ljçf • ~•z ~Ü,Ü,`!	
	SA CC-HI-01.pdf (D149041884)			
88/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	z!ĭ, •yſ xy`î`yã, ly Ü, Ó`^ĭĭ, ^`à`î`~`		z!ĭ, •yſ xy`î`yã, ly Ü, Ó`^ĭĭ, ^`à`î`~`	
	SA CC-HI-01.pdf (D149041884)			

89/308	SUBMITTED TEXT	9 WORDS	75% MATCHING TEXT	9 WORDS
	á fiê, (ö)Ó≈ 200 ãîÛ, 184 xîΣÓ Ùîðf Ó!ã,ï, - °		á #<T, (ö)Ó≈ 1400 ãîÛ, á #<T, (ö)Ó≈ 1200 xîΣÓ Ùîðf Ó!ã,ï, •	
SA	CC-HI-01.pdf (D149041884)			
90/308	SUBMITTED TEXT	8 WORDS	89% MATCHING TEXT	8 WORDS
	á fiê, (ö)Ó≈ 160 xîΣÓ Ùîðf Ó!ã,ï, •îî!SÈ°- ^		á #<T, (ö)Ó≈ 1200 xîΣÓ Ùîðf Ó!ã,ï, •îî!SÈ°- ^	
SA	CC-HI-01.pdf (D149041884)			
91/308	SUBMITTED TEXT	5 WORDS	75% MATCHING TEXT	5 WORDS
	y òyl Û, îÖ!SÈîl- , ðÓ Ói, ≈#Û, yî i, yÓ ò«, i,			
SA	Thesis for Sabitri Jhuri.pdf (D134558995)			
92/308	SUBMITTED TEXT	17 WORDS	30% MATCHING TEXT	17 WORDS
	á #<T, (ö)Ó≈yîΣ !ê, Δ!Óí, zl 204 á #<T, (ö)Ó≈yîΣ Ù, yîî fiê, yÓ ñ 199 á #<T, (ö)Ó≈yîΣ xfyi, y•z°ñ 194 !á fiê, (ö)Ó≈yîΣ !<Ãê, Ó ñ 135 á #<T, (ö)Ó≈yî		á #<T, (ö)Ó≈ yΣ > 600 á #<T, (ö)Ó≈ yΣ ÈüüüÈ 300 á #<T, (ö)Ó≈ yΣ • 1500 á #<T, (ö)Ó≈ yΣ ÈüüüÈ 600 á #<T, (ö)Ó≈yΣ/ ~•	
SA	CC-HI-01.pdf (D149041884)			
93/308	SUBMITTED TEXT	4 WORDS	78% MATCHING TEXT	4 WORDS
	zli, •yî fli≈î%à lyîÛ, ð!Ó!ã,ï, -		zli, •yî ð!òÛ, î%à lyîÛ f%, ð!Ó!ã,ï, - ~•	
SA	CC-HI-01.pdf (D149041884)			
94/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	í, zk, yÓ Û, Ó y fΩ, Ó •îîîSÈ- f			
SA	Thesis for Sabitri Jhuri.pdf (D134558995)			
95/308	SUBMITTED TEXT	5 WORDS	71% MATCHING TEXT	5 WORDS
	Û, ly !ÓîcEÏË, yîà í, zîÖáf- !i, i, yf %^		Û, ly !ÓîcEÏË, yîÖ í, zîÖáf i, y •°ñ i, y!	
SA	CC-HI-01.pdf (D149041884)			

96/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó≈yî,õ«,y í,zîÖ'áîÿàf		Ó≈yî,õ«,y í,zîÖ'áîÿàf- ^	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
97/308	SUBMITTED TEXT	6 WORDS	89% MATCHING TEXT	6 WORDS
	î, fÜ, îòÓ° Ùîòf !ÓîçÉÏË, yîÖ í,zîÖ'áf •° %^			
	SA Thesis for Sabitri Jhuri.pdf (D134558995)			
98/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ùîòf !ÓîçÉÏË, yîÖ í,zîÖ'áîÿàf •°		Ùîòf !ÓîçÉÏË, yîÖ í,zîÖ'áîÿàf !	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
99/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ó°ÿ ~Ó° lyÜ !ÓîçÉÏË, yîÖ í,zîÖ'		Ó° # Ó° ÓîçÉÏË, yîÖ í,zîÖ'	
	W http://scerttripura.org/upload/Education_Class%20XII.pdf			
100/308	SUBMITTED TEXT	5 WORDS	90% MATCHING TEXT	5 WORDS
	Ó° í,z,õÓ° xyîÖ°y,õÜ,Ó°y •^		Ó° í,z,õÓ° =Ó° &c xyîÖ°y,õÜ,Ó°y •	
	SA CC-HI-01.pdf (D149041884)			
101/308	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
	y•zî° çß√@°Ã•îÜ, îÖ° !SÈî°l-î, ÑyÓ°			
	SA Thesis for Sabitri Jhuri.pdf (D134558995)			
102/308	SUBMITTED TEXT	7 WORDS	54% MATCHING TEXT	7 WORDS
	Ó°ã, lyÜ, îÖ° !SÈî°l- î, ÑyÓ° ~•z Ó°ã, ly •z!î, •yîÖ° í,z,			
	SA Thesis for Sabitri Jhuri.pdf (D134558995)			
103/308	SUBMITTED TEXT	6 WORDS	76% MATCHING TEXT	6 WORDS
	y≈Óyã çß√@°Ã•îÜ, îÖ° !SÈî°l- î, yÓ° flj°			
	SA Thesis for Sabitri Jhuri.pdf (D134558995)			

104/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
<p>y^iO í,z^iO'á Ü,ó^y^i - •</p> <p>y^iO í,z^iO'á Ü,ó^y^i ^j</p> <p>W http://scerttripura.org/upload/Education_Class%20XII.pdf</p>				
105/308	SUBMITTED TEXT	5 WORDS	73% MATCHING TEXT	5 WORDS
<p>y!°ó^ ^l,õ^iſ çB\@^ Á•i Ü, ^iO^!SÈ^i!- !i,!! °</p> <p>SA Thesis for Sabitri Jhuri.pdf (D134558995)</p>				
106/308	SUBMITTED TEXT	3 WORDS	83% MATCHING TEXT	3 WORDS
<p>Ó^y^iÜ çB\@^ Á•i Ü, ^iO^!SÈ^i!- !i,!</p> <p>SA Thesis for Sabitri Jhuri.pdf (D134558995)</p>				
107/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
<p>ly^iÜG ,õ!ó^!ä,î, !SÈ^i!- !i,!</p> <p>ly^iÜG ,õ!ó^!ä,î, !SÈ^i!- î,</p> <p>W http://scerttripura.org/upload/Education_Class%20XII.pdf</p>				
108/308	SUBMITTED TEXT	4 WORDS	80% MATCHING TEXT	4 WORDS
<p>Ó^ä,ly !Ó^içEiE,y^iO í,z^iO'á^iÿàf- ≤'!</p> <p>Ó^ ,õyÿ^≈ly^iO^ lyÜG !Ó^içEiE,y^iO í,z^iO'á^iÿàf- ~</p> <p>W http://scerttripura.org/upload/Education_Class%20XII.pdf</p>				
109/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
<p>ly^iÜG ,õ!ó^!ä,î, !SÈ^i! !i,!</p> <p>ly^iÜG ,õ!ó^!ä,î, !SÈ^i!- î,</p> <p>W http://scerttripura.org/upload/Education_Class%20XII.pdf</p>				
110/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
<p>õí, ,y^içyly Ü, ^iO^!SÈ^i!- ~ó^,</p> <p>SA Thesis for Sabitri Jhuri.pdf (D134558995)</p>				
111/308	SUBMITTED TEXT	8 WORDS	52% MATCHING TEXT	8 WORDS
<p>çB\@^ Á•i Ü, ^iO^!SÈ^i!- !i,!! ſΩ,Ói, ^flö^i! Üyó^y !</p> <p>à^i!^!SÈ^i! 405 ~</p> <p>SA Thesis for Sabitri Jhuri.pdf (D134558995)</p>				

112/308	SUBMITTED TEXT	4 WORDS	95% MATCHING TEXT	4 WORDS
	í,z,õÓ° !Ó^İçEİ xy^İ°yÜ, ,öyİ, Ü, ^		í,z,õÓ° !Ó^İçEİ xy^İ°yÜ, ,öyİ, ~•z ~Ü, ^	
SA	CC-HI-01.pdf (D149041884)			
113/308	SUBMITTED TEXT	5 WORDS	76% MATCHING TEXT	5 WORDS
	Ó!Ě,ß" İ%à ſjõ^İÜ, ≈ xy^İ°yă,ly Ü, Ó° &		Ó!Ě,ß" ſŰſfy ſjõ^İÜ≈, xy^İ°yă,ly Ü, Ó°	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
114/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ü,yÓf Ó° ä,ly Ü, ^İÓ°!SÈ^İ°l-			
SA	5.pdf (D121846347)			
115/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	õ^İÜ, ≈ ſÇ^İ«, ^İ, õ xy^İ°yă,ly Ü, Ó° &		õ^İÜ≈, ſÇ^İ«, ^İ, õ xy^İ°yă,ly Ü, Ó°	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
116/308	SUBMITTED TEXT	16 WORDS	54% MATCHING TEXT	16 WORDS
	É2≠ ^Ó°y^İÜÓ° !ç" G fliy,õï, f 10É3≠ í,z,õſÇ•yÓ° 10É4 ≠ xl%ç#°l# 10É5≠ @ "Āsi,õO# 10É0 í,z^İjçf • ~•z ~Ü, Ü, ,öy^İè, Ó°		É12 !Ó^İòç# ſy!•ï, f 2É7 í,z,õſÇ•yÓ° 2É8 !!Ó≈y!ă, İ, ≤ĀŸçyÓ°# 2É9 !!Ó≈y!ă, İ, @ "Āsi,õO# 2É0 í,z^İjçf • ~•z ~Ü, Ü, !è, ,öy^İè, Ó°	
SA	CC-HI-01.pdf (D149041884)			
117/308	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	Ü, =Ó° &c,õ)î≈ È),!ÜÜ,y ,öy°l Ü, ^İÓ°!SÈ°-		Ü, =Ó° &c,õ)î≈ È),!ÜÜ,y ,öy°l Ü, ^İÓ°!SÈ°-	
SA	CC-HI-01.pdf (D149041884)			
118/308	SUBMITTED TEXT	8 WORDS	70% MATCHING TEXT	8 WORDS
	İÖ°y,õ%!Ó° Ófyáfy Ü, Ó°y ſŒ, Ó° •İ° !l- İ,yÓ°y ſ		İÖ İ,y ſjõ)î≈ Ó°),öy!° l Ü, Ó°y ſŒ, Ó° •İ° !l- İ, y•	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
119/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó°yç~İllİ,Ü, ,õ!Ó° !flilİ, - ſ%!Óçy° ſ		Ó°yç~İllİ,Ü, ,õ!Ó° !flilİ, Ó° ſy^	
J	22349cf5-931f-4918-86a7-898c317c62f3			

120/308	SUBMITTED TEXT	13 WORDS	58% MATCHING TEXT	13 WORDS
	<p>ī,y 11É8≠ í,z, ðŸÇ•yÓ° 11É9≠ xl%Ç#°l# 11É10 ≠ @ "Äsi, ðO# 11É0 ≠ í,z ^ljçf • ~•z ~Ü, ^"Ü, Ó° ≤Äôyl í,z ^ljçf •° !</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>ī,•yŸ 3É6 í,z, ðŸÇ•yÓ° 3É7 !IÓ≈y!ä, ï, ≤ÄÿzyÓ°# 3É8 !IÓ≈y!ä, ï, @ "Äsi, ðO# 3É0 í,z ^ljçf • ~•z ~Ü, Ü, !è, ,öy ^lè, Ó° í,z ^ljçf •° •</p>	
121/308	SUBMITTED TEXT	9 WORDS	90% MATCHING TEXT	9 WORDS
	<p>ï° ~Ü, ly Ó°y È%, °• ^"ÍÓ ly ^"Í ~Ó° y ≤</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>ï° ~Ü, ly Ó°y È%, °• ^"ÍÓ ly ^"Í ^"Ü "Í" Ó° y•</p>	
122/308	SUBMITTED TEXT	4 WORDS	84% MATCHING TEXT	4 WORDS
	<p>ö ^"Í" !SÈ° – á%Ó fljyÈ, y!ÓÜ, È, y ^"ÍÓ•z ~</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>ö ^"Í, , !SÈ° – ~ál á%fljyÈ, y!ÓÜ, È, y ^"ÍÓ•z ≤</p>	
123/308	SUBMITTED TEXT	5 WORDS	95% MATCHING TEXT	5 WORDS
	<p>ÛÜ, àÈ, #Ó° È, y ^"ÍÓ ≤ÄÈ, y!Ói, Ü, ^"ÍÓ° !SÈ° –</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>ÛÜ, !Ü, àÈ, #Ó° È, y ^"ÍÓ ≤ÄÈ, y!Ói, Ü, ^"ÍÓ° !SÈ° – ≤</p>	
124/308	SUBMITTED TEXT	6 WORDS	78% MATCHING TEXT	6 WORDS
	<p>ö)ï≈ !SÈ° ly – á%Ó fljyÈ, y!ÓÜ, È, y ^"ÍÓ•z ~</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>ö ^"Í, , !SÈ° – ~á%Ó fljyÈ, y!ÓÜ, È, y ^"ÍÓ•z ≤</p>	
125/308	SUBMITTED TEXT	4 WORDS	90% MATCHING TEXT	4 WORDS
	<p>ÏŸÓ° ŸÓ≈y ^"Í, ö«, y =Ó° &c, ö)ï≈</p> <p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		<p>ÏçÓ° ^"«, ^"ïe ŸÓ≈y ^"Í, ö«, y à%Ó° %c, ö)ï≈ ≤</p>	
126/308	SUBMITTED TEXT	12 WORDS	58% MATCHING TEXT	12 WORDS
	<p>É11 ≠ í,z, ðŸÇ•yÓ° 12É12 ≠ xl%Ç#°l# 12É13 ≠ @ "Äsi, ðO# 12 É0 ≠ í,z ^ljçf • ≤</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>É7 í,z, ðŸÇ•yÓ° 2É8 !IÓ≈y!ä, ï, ≤ÄÿzyÓ°# 2É9 !IÓ≈y!ä, ï, @ "Äsi, ðO# 2É0 í,z ^ljçf • ~•</p>	

127/308	SUBMITTED TEXT	6 WORDS	87% MATCHING TEXT	6 WORDS
	Ü,Ó`y ~*z ~Ü,`îÜ,Ó` ≤Ä!Ü í,z`ljçf- •		Ü,Ó`y ~*z ~Ü,`îÜ,Ó` í,z`ljçf- •	
	SA CC-HI-01.pdf (D149041884)			
128/308	SUBMITTED TEXT	7 WORDS	95% MATCHING TEXT	7 WORDS
	y ~*z ~Ü,`îÜ,Ó` xlfî,Ü í,z`ljçf- •		y •`îÓ- • ~*z ~Ü,`îÜ,Ó` xlfî,Ü í,z`ljçf •° ~•	
	SA CC-HI-01.pdf (D149041884)			
129/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	ïÜ, x,ø`îÓ`Ó` ,ø!Ó` ,ø)Ó`Ü, - î,y•z		ïÜ, x,ø`îÓ`Ó` ,ø!Ó` ,ø)Ó`Ü, - î,y•z !	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
130/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	xy`î°yã,ly Ü,Ó`y ≤Ä`îî`yçl- 12		xy`î°yã,ly Ü,Ó`y ≤Ä`îî`yçl- ¶	
	W http://scertripura.org/upload/Education_Class%20XII.pdf			
131/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó`yç`îllî,Ü, ≤Ä!î,¶,yl !•`îî`îÓ` `î`		Ó`yç`îllî,Ü, ≤Ä!î,¶,yl !•`îî`îÓ`	
	J 22349cf5-931f-4918-86a7-898c317c62f3			
132/308	SUBMITTED TEXT	7 WORDS	80% MATCHING TEXT	7 WORDS
	y Ü,Ó`y- xyÓ` ~*z í,z`ljçf`îyô`îlÓ` çlf•		yç`îyôl Ü,Ó`y xyÓ` ~*z í,z`ljçf`îÜ, ÓyhflîÓyl`îlÓ` çlf	
	W http://scertripura.org/upload/Education_Class%20XII.pdf			
133/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	fljyô#lî,y Ó`« ,y Ü,Ó``îî, !â`		fljyô#lî,y Ó`« ,y Ü,Ó``îî, `â`	
	W http://scertripura.org/upload/Education_Class%20XII.pdf			
134/308	SUBMITTED TEXT	7 WORDS	96% MATCHING TEXT	7 WORDS
	Ó`« ,yÓ` í,z,øÓ` !Ó`îçÉÍ =Ó`&c ≤Äòyl Ü,`îÓ`!SÈ`î!-		Ó`yÓ` í,z,øÓ` !Ó`îçÉÍ à%Ó`%c ≤Äòyl Ü,`îÓ`!SÈ`î!-	
	W http://scertripura.org/upload/Education_Class%20XII.pdf			

135/308	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	<p>ÏÜ, ï, #Ó ÆÛy^Ï°yã, ly Ü, ^ÏÓ^ ÆÏÈÌ-</p> <p>J 22349cf5-931f-4918-86a7-898c317c62f3</p>		<p>ÏÜ, ï, #Ó ÆÛy^Ï°yã, ly Ü, ^ÏÓ^ ÆÏÈÌ- ~•</p>	
136/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	<p>Çáfy í, z^ÏÖ'á ÆÏyàf Æ, y^ÏÓ Ó,!</p> <p>J bf7ae7f7-991a-470e-89c3-b7191d99be67</p>		<p>Çáfy í, z^ÏÖ'á ÆÏyàf Æ, y^ÏÓ ^Ó^</p>	
137/308	SUBMITTED TEXT	5 WORDS	95% MATCHING TEXT	5 WORDS
	<p>SÈ°- á%Ó fljyË, y!ÓÜ, Æ, y^ÏÓ•z ~</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>SÈ°- ~á%Ó fljyË, y!ÓÜ, Æ, y^ÏÓ•z ≤</p>	
138/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	<p>Ü, ^ÏÓ^!SÈ^Ï°!- !Ï, !! !SÈ^Ï°!</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>Ü, ^ÏÓ^!SÈ^Ï°!- !Ï, !! !SÈ^Ï°!}</p>	
139/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	<p>ö^ÏÜ, ≈ ÆÇ^Ï«, ^Ï, ö xy^Ï°yã, ly Ü, Ó^ø</p> <p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		<p>ö^ÏÜ, ≈ ÆÇ^Ï«, ^Ï, ö xy^Ï°yã, ly Ü, Ó^ø</p>	
140/308	SUBMITTED TEXT	9 WORDS	58% MATCHING TEXT	9 WORDS
	<p>É3≠ í, z, öÏÇ•yÓ^ 13É4≠ xl%Ç#°l# 13É5 ≠ @^ Æsi, öO# 13É0 í, z^Ïjçf •</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>É7 í, z, öÏÇ•yÓ^ 2É8 !!Ó≈y!ã, ï, ≤ ÆÏÿyÓ°# 2É9 !!Ó≈y!ã, ï, @^ Æsi, öO# 2É0 í, z^Ïjçf • ~•</p>	
141/308	SUBMITTED TEXT	5 WORDS	61% MATCHING TEXT	5 WORDS
	<p>xy^Ï°yÜ, , öyï, Ü, Ó^y ~•z ~Ü, ^ÏÜ, Ó^ x, öÓ^ í, z^Ïjçf- 13</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>xy^Ï°yã, ly Ü, Ó^y •^ÏÓ- • ~•z ~Ü, ^ÏÜ, Ó^ xlfï, Û í, z^Ïjçf ° ~•</p>	
142/308	SUBMITTED TEXT	6 WORDS	95% MATCHING TEXT	6 WORDS
	<p>SÈ° á%Ó fljyË, y!ÓÜ, Æ, y^ÏÓ•z- 104</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>SÈ°- ~á%Ó fljyË, y!ÓÜ, Æ, y^ÏÓ•z ≤</p>	

151/308	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	yÓ° È) !ÜÜ ,y ſÇˆİ« ,ˆİ, ö xyˆİ°yă ,ly Ü, Ó° &l- 3- ~!		yÓ° È) !ÜÜ , Çˆİ« ,ˆİ, ö xyˆİ°yă ,ly Ü, Ó° - 189 !!ˆ	
W	http://scerttripura.org/upload/Education_Class%20XII.pdf			
152/308	SUBMITTED TEXT	12 WORDS	53% MATCHING TEXT	12 WORDS
	É7≠ í,z, öſÇ•yÓ° 14É8≠ xl%Ç#°!# 14É9≠ @ˆ Āsi, öO# 14É0 í,zˆİjçf • xyˆİ°yă ,f ~Ü, ˆİÜ, Ó° í,zˆİjçf •		É5 í,z, öſÇ•yÓ° 15É6 !!Ó≈y!ă ,i, ≤ĂÿzyÓ°# 15É7 !!Ó≈y! ă ,i, @ˆ Āsi, öO# 15É0 í,zˆİjçf • ~•z ~Ü, ˆİÜ, Ó° í,zˆİjçf • •	
SA	CC-HI-01.pdf (D149041884)			
153/308	SUBMITTED TEXT	7 WORDS	89% MATCHING TEXT	7 WORDS
	İ_¥G ~Ü, İy !!İŸă, İ, Ē, yˆİÓ•z Ó°y İyİˆ ˆ		İ_¥G ~Ü, İy !!İŸă, İ, Ē, yˆİÓ Ó°y İyİˆ ˆ	
W	http://scerttripura.org/upload/Education_Class%20XII.pdf			
154/308	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	Ē, yˆİà Ē, yà Ü, Ó° y İyİˆ ÈüüüÈ		Ē, yˆİà Ē, yà Ü, Ó° y İyİˆ ÈüüüÈ	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
155/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	ÓÓ° &ˆİk, ≤Ăİ, ˆİÓ°yô àˆİ, , İ%, °ˆİ, ſj		ÓÓ° &ˆİk, ≤Ăİ, ˆİÓ°yô àˆİ, , İ%, °ˆİ, ˆ	
J	22349cf5-931f-4918-86a7-898c317c62f3			
156/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	İİ° !àˆİİ° !SÈ°- 14É7≠ í,z, öſÇ•yÓ° ˆ		İİ° !àˆİİ° !SÈ°- 5É7 í,z, öſÇ•yÓ°	
SA	CC-HI-01.pdf (D149041884)			
157/308	SUBMITTED TEXT	6 WORDS	84% MATCHING TEXT	6 WORDS
	í,z, öÓ° !Ē, !_ Ü, ˆİÓ°•z àˆİ, , í,zˆİë, ˆİSÈ-		í,z, öÓ° !Ē, !_ Ü, ˆİÓ°•z , öÓ°yÜç≈òyl ÓfÓfily àˆİ, , í,zˆİë, ˆİSÈ-	
W	http://scerttripura.org/upload/Education_Class%20XII.pdf			

158/308	SUBMITTED TEXT	6 WORDS	62% MATCHING TEXT	6 WORDS
	xl%dyÓl Ü,Ó`y xy^Ïyã,f ~Ü,^ÏÜ,Ó` í,z^ljçf- • §		xl%dyÓl Ü,Ó`y ~• z ~Ü,^ÏÜ,Ó` í,z^ljçf- •	
	SA CC-HI-01.pdf (D149041884)			
159/308	SUBMITTED TEXT	6 WORDS	76% MATCHING TEXT	6 WORDS
	Ü,Ó`y ~•z ~Ü,^ÏÜ,Ó` x,ðÓ` í,z^ljçf- •		Ü,Ó`y ~•z ~Ü,^ÏÜ,Ó` í,z^ljçf- •	
	SA CC-HI-01.pdf (D149041884)			
160/308	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	z_´ ~Ü,^ÏÜ,Ó` xlfî,Ü í,z^ljçf •°		z ~Ü,^ÏÜ,Ó` xlfî,Ü í,z^ljçf •° ~•	
	SA CC-HI-01.pdf (D149041884)			
161/308	SUBMITTED TEXT	6 WORDS	84% MATCHING TEXT	6 WORDS
	Ü, •zli,Óyã,Ü, È) !ÜÜ,y ,ðy!Ü,^ÏÓ` !SÈ°		Ü, !è, •zli,Óyã,Ü, `!i,•y!§Ü, È) !ÜÜ,y ,ðy!Ü,^ÏÓ` !SÈ°-	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
162/308	SUBMITTED TEXT	6 WORDS	84% MATCHING TEXT	6 WORDS
	Ïyã,ly Ü,Ó`y í,z_´ ~Ü,^ÏÜ,Ó` xlfî,Ü í,z^ljçf- • ! ç«y!≈#Ó`		Ïyã,ly Ü,Ó`y •^ÏÓ- • ~•z ~Ü,^ÏÜ,Ó` xlfî,Ü í,z^ljçf •° ~•z !ÓÈ	
	SA CC-HI-01.pdf (D149041884)			
163/308	SUBMITTED TEXT	8 WORDS	47% MATCHING TEXT	8 WORDS
	Ü, !ÓÜ,y^Ïç •zi,y°#î` Óy!lfçf !Ü,È,y^ÏÓ` ≤ÄÈ,y!Ói, Ü,^ÏÓ` !SÈ° ï,y		Ü,y !ÓÜ,yç•z !ç«y SÈyí, y §jð)î≈ •î` ly- !ç«Ü,È,y^ÏÓ` ! ÓÜ,yç^ÏÜ, ≤ÄÈ,y!Ói, Ü,^ÏÓ` ï,y	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
164/308	SUBMITTED TEXT	10 WORDS	78% MATCHING TEXT	10 WORDS
	Ïyã,ly Ü,Ó`y G •° ~•z ~Ü,^ÏÜ,Ó` ^çÈí,z^ljçf- 126		Ïyã,ly Ü,Ó`y •^ÏÓ- • ~•z ~Ü,^ÏÜ,Ó` xlfî,Ü í,z^ljçf •° ~•	
	SA CC-HI-01.pdf (D149041884)			
165/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	ÓÈí^Ïï` ò,!<T xyÜ,È!≈î Ü,^ÏÓ` ^		ÓÈí^Ïï` ò,!<T xyÜ,È!≈î Ü,^ÏÓ` ^	
	SA CC-HI-01.pdf (D149041884)			

166/308	SUBMITTED TEXT	5 WORDS	87% MATCHING TEXT	5 WORDS
	Ó° ~Ü,ê,y í,z^ÏÖ'á^Ïÿàf xÇç Ó!•Ó≈		Ó° ~Ü,ê,y í,z^ÏÖ'á^Ïÿàf !òÜ, ° ^Ó!çÓ°	
	SA CC-HI-01.pdf (D149041884)			
167/308	SUBMITTED TEXT	5 WORDS	95% MATCHING TEXT	5 WORDS
	Ó° Ü,ÿ !ã,hs"y Ü,^ÏÓ° !SÈ^Ï!~		Ó°yÓ° Ü,ÿ !ã,hs"y Ü,^ÏÓ° !SÈ^Ï!~	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
168/308	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
	Ü,yè, Ó°Æy!! Ü,Ó°y •^Ïi,y- ,ø)Ó≈!		Ü,yè, Ó°Æy!! Ü,Ó°y •^Ïi,y Ó°	
	SA CC-HI-01.pdf (D149041884)			
169/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	ï,y^ÏòÓ° ,ø!Ó°ã,î^ â!è,^Ï!^		ï,y^ÏòÓ° ,ø!Ó°ã,î^ â!è,^Ï!^!ç«,	
	W http://scerttripura.org/upload/Education_Class%20XII.pdf			
170/308	SUBMITTED TEXT	3 WORDS	87% MATCHING TEXT	3 WORDS
	Ü,Ó°^Ïi, x!%Ü!i, !ò^Ï!^!SÈ^Ï!~ i,^			
	SA Thesis for Sabitri Jhuri.pdf (D134558995)			
171/308	SUBMITTED TEXT	8 WORDS	55% MATCHING TEXT	8 WORDS
	z^ÏÓ°y^Ï,ø ðyÜ!Ó°Ü, !Ó≤^ÏÓÓ° !îà- ðyÜy!çÜ,ñ x!≈~Ï!		z!i,•y^ÏÏÓ° ~Ü, =Ó°&c,ø)î≈ xD Ó^Ï° !Ó^ÏÓ!ã,i, •î^ - Ó,•_Ó° ðyÜy!çÜ,ñ x!≈~Ï!i,Ü, G Ó°yç~Ï!i,Ü, ðjð^ÏÜ,≈Ó°	
	SA CC-HI-01.pdf (D149041884)			
172/308	SUBMITTED TEXT	7 WORDS	100% MATCHING TEXT	7 WORDS
	Äsi,øO# 17É0 í,z^Ïjçf ~•z ~Ü,^ÏÜ,Ó° í,z^Ïjçf •° !ç«,		Äsi,øO# 11É0 í,z^Ïjçf •~z ~Ü,^ÏÜ,Ó° í,z^Ïjçf •°	
	SA CC-HI-01.pdf (D149041884)			
173/308	SUBMITTED TEXT	4 WORDS	95% MATCHING TEXT	4 WORDS
	zí,z^ÏÓ°y^Ï,øÓ° !Ó!È,ß" ^ò^Ïç		zí,z^ÏÓ°y^Ï,øÓ° !Ó!È,ß" ^òç^Ïà%^Ï°	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			

174/308	SUBMITTED TEXT	3 WORDS	95% MATCHING TEXT	3 WORDS
	zí,z [^] İÖ [°] y [^] İ,öÓ [°] !Ó!Ë,β [°] ^ò [^] İç [^]		zí,z [^] İÖ [°] y [^] İ,öÓ [°] !Ó!Ë,β [°] ^òç [^] İà% [^] İ [°]	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
175/308	SUBMITTED TEXT	3 WORDS	95% MATCHING TEXT	3 WORDS
	zí,z [^] İÖ [°] y [^] İ,öÓ [°] !Ó!Ë,β [°] ^ò [^] İç [^]		zí,z [^] İÖ [°] y [^] İ,öÓ [°] !Ó!Ë,β [°] ^òç [^] İà% [^] İ [°]	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
176/308	SUBMITTED TEXT	5 WORDS	71% MATCHING TEXT	5 WORDS
	Ü,İ,≈,ö«, ≤Ăİ,f«, G, ö [^] İÖ [°] y«Ë,y [^] İÓ İ!B [°] !•İ,		Ü,yç İ,y [^] İİ, ≤Ăİ,f«, G, ö [^] İÖ [°] y«Ë,y [^] İÓ İ!İ•İ,	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
177/308	SUBMITTED TEXT	7 WORDS	68% MATCHING TEXT	7 WORDS
	ö!Ó [°] Óİ,≈İ, xİ≈ [~] İİİ,Ü, ç,ö!Ó [°] !fİİİ,Ó [°] İ [^] İD İ,y [°] !Ü! [°] İİ [°]		ö!Ó [°] Óİ,≈İ, ≤ĂyÜ, İİ,Ü, ç,ö!Ó [°] [^] İÖ [°] İçÓ [°] İ [^] İD İ,y [°] !Ü! [°] İİ [°] ≤	
	SA CC-HI-01.pdf (D149041884)			
178/308	SUBMITTED TEXT	4 WORDS	95% MATCHING TEXT	4 WORDS
	zí,z [^] İÖ [°] y [^] İ,öÓ [°] !Ó!Ë,β [°] ^ò [^] İç [^]		zí,z [^] İÖ [°] y [^] İ,öÓ [°] !Ó!Ë,β [°] ^òç [^] İà% [^] İ [°]	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
179/308	SUBMITTED TEXT	5 WORDS	87% MATCHING TEXT	5 WORDS
	ò,İ,ç, !Ë,İ,Ö [°] İ,z,öÓ [°] ≤Ăİ,İ,ı,y,Ü,Ó [°]		ò,İ,ç, !Ë,İ,Ö [°] İ,z,öÓ [°] ≤Ăİ,İ,ı,İ,Ü,Ó [°]	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
180/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ó [°] Ü,İ,y İ,z [^] İÖ [°] á Ü, [^] İÖ [°] [^] İSÈİ- İ%•		Ó [°] Ü,İ,y İ,z [^] İÖ [°] á Ü, [^] İÖ [°] [^] İSÈİ- ≤	
	SA CC-HI-01.pdf (D149041884)			
181/308	SUBMITTED TEXT	4 WORDS	80% MATCHING TEXT	4 WORDS
	yÜy!çÜ,ñ xİ≈ [~] İİİ,Ü, çİÇáfyİ, _¥ñ Ó [°] yç [~] İİİ,Ü,		yÜy!çÜ,ñ xİ≈ [~] İİİ,Ü, ñ Ó [°] yç [~] İİİ,Ü,	
	SA CC-HI-01.pdf (D149041884)			

182/308	SUBMITTED TEXT	7 WORDS	76% MATCHING TEXT	7 WORDS
	Ü, Ö`y- • ~•z ~Ü, ^"Ü, Ö` x, ðÖ` í, z`ljçf • ° ^ ,		Ü, Ö`y ~•z ~Ü, ^"Ü, Ö` í, z`ljçf- •	
	SA CC-HI-01.pdf (D149041884)			
183/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	yÓ` í, z, ðÖ` xy`l"yÜ, , öyi, Ü, Ö`y- • !ç« ,		yÓ` í, z, ðÖ` xy`l"yÜ, , öyi, Ü, Ö`y- • •	
	SA CC-HI-01.pdf (D149041884)			
184/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	á fiê, y`l"ΣÓ` ^Ê, Ö` &l`y!Ó` ^		á fiê, y`l"ΣÓ` 2 ^Ê, Ö` %l`y!Ó` °	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
185/308	SUBMITTED TEXT	5 WORDS	95% MATCHING TEXT	5 WORDS
	ï, ll í, z, ð!Π, Ü, ^"Ö` !SÈ`l"l ^î ç		ï, ll í, z, ð!kô Ü, ^"Ö` !SÈ`l"l ^î	
	W http://scertripura.org/upload/Education_Class%20XI.pdf			
186/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	zí, z`l"Ö`y`l, ðÖ` !Ó!Ë, ß` ^òç		zí, z`l"Ö`y`l, ðÖ` !Ó!Ë, ß` ^òç ^	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
187/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	á fiê, y`l"ΣÓ` ^Ê, Ö` &l`y!Ó` ^		á fiê, y`l"ΣÓ` 2 ^Ê, Ö` %l`y!Ó` °	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
188/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Äsi, ðO# 19É0 í, z`ljçf ~•z ~Ü, ^"Ü, Ö`		Äsi, ðO# 11É0 í, z`ljçf • ~•z ~Ü, ^"Ü, Ö`	
	SA CC-HI-01.pdf (D149041884)			
189/308	SUBMITTED TEXT	6 WORDS	60% MATCHING TEXT	6 WORDS
	l"yã, ly Ü, Ö`yG xy`l"yã, f ~Ü, ^"Ü, Ö` xlfí, Ù í, z`ljçf- 19		l"yã, ly Ü, Ö`y •l"Ö- • ~•z ~Ü, ^"Ü, Ö` xlfí, Ù í, z`ljçf • ° ~•	
	SA CC-HI-01.pdf (D149041884)			

190/308	SUBMITTED TEXT	6 WORDS	80% MATCHING TEXT	6 WORDS
	Ó^ll =Ó^&c,ðj≈ È),!ÜÜ,y !l^ll^!SÈ^!l- Ó ,		Ó ,ði, ^ll =Ó^&c,ðj≈ È),!ÜÜ,y ,ðy^l Ü , ^lÓ^!SÈ^!l Ó^	
	SA CC-HI-01.pdf (D149041884)			
191/308	SUBMITTED TEXT	5 WORDS	83% MATCHING TEXT	5 WORDS
	llÓ^ í,z,ðÓ^ =Ó^&c xy^lÓ^y,ð !SÈ^ Ó!		llÓ^ í,z,ðÓ^ à%Ó^%c xy^lÓ^y,ð Ü,Ó^	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
192/308	SUBMITTED TEXT	5 WORDS	61% MATCHING TEXT	5 WORDS
	Ó^y fljyò#lÈ,y^lÓ !l^lç^lòÓ^ xfyÓè, !lÓ≈yã,l Ü,Ó^ ^ll,		Ó^y ~ál fljyò#lÈ,y^lÓ !l^lç^lòÓ^ ,ðSÈ@Üi, !ÓÉll^	
	W http://scerttripura.org/upload/Education_Class%20XI.pdf			
193/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó≈y^l,ð<,y í,z^lÓ^á^llÿàf ~		Ó≈y^l,ð<,y í,z^lÓ^á^llÿàf- ^	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
194/308	SUBMITTED TEXT	5 WORDS	90% MATCHING TEXT	5 WORDS
	y^lÓ^z à^llí, í,z^lÈ, !SÈ^ ~Ü, !è, ~		y^lÓ^z à^llí, í,z^lÈ, !SÈ^ - xy^lÓ^ Ü,è%, ,	
	SA CC-HI-01.pdf (D149041884)			
195/308	SUBMITTED TEXT	4 WORDS	83% MATCHING TEXT	4 WORDS
	Üy^lÿä,ly Ü, ^lÓ^!SÈ^!l^i,yÓ^ Ü^		Üy^lÿä,ly Ü, ^lÓ^!SÈ^!l- ^çfy!i,Ü≈	
	J 22349cf5-931f-4918-86a7-898c317c62f3			
196/308	SUBMITTED TEXT	8 WORDS	59% MATCHING TEXT	8 WORDS
	llí,Ü, G Ó^yç^llí,Ü, xÓfliy 20É1É9 í,z,ðç•yÓ^ 20É1É10 !lÓ≈y!ã,ï, ≤ÄÿçyÓ^# 20É1		llí,Ü, G yÿy!çÜ, ,ð!Ó^!fli!i, 20É9 í,z,ðç•yÓ^ 20 É10 !lÓ≈y!ã,ï, ≤ÄÿçyÓ^# 20É11 !	
	SA CC-HI-01.pdf (D149041884)			
197/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	É11 !lÓ≈y!ã,ï, @^Äsi,ðO# 20É2 í,z,		É11 !lÓ≈y!ã,ï, @^Äsi,ðO# 1É0 í,z^	
	SA CC-HI-01.pdf (D149041884)			

209/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	xì≈~llī,Ü, G Ó`yç~llī,Ü, SA CC-HI-01.pdf (D149041884)		xì≈~llī,Ü, G Ó`yç~llī,Ü, ¶j	
210/308	SUBMITTED TEXT	8 WORDS	50% MATCHING TEXT	8 WORDS
	Ó`yç~llī,Ü, ¶Çâyī, Eİ̄, cī,yΣ#^lī, ^îÿÛy!çÜ, G Ó`yç~llī,Ü, !Ó! SA CC-HI-01.pdf (D149041884)		Ó`yç~llī,Ü, !ÓEİ̄^lī` Óy ^Ü,w#l̄` ¶Ó`Ü,y^l̄Ó`Ó` xyl̄≈ÈüÈÿÛy!çÜ, G Ó`yç~llī,Ü, Ó,•	
211/308	SUBMITTED TEXT	5 WORDS	76% MATCHING TEXT	5 WORDS
	Ül, ^î• Ü•y!Ó#Ó` xy!ÓË, ≈yÓ â^l̄ē, !SÈ°– 20É1É10 ! SA CC-HI-01.pdf (D149041884)		Ü)^î• Ó` xy!ÓË, ≈yÓ â^l̄ē, !SÈ°– 18É3É5	
212/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	ç#Ó^l̄l̄Ó` ^Ûyī, , â%!Ó` ^l̄l̄` !ò^l̄l̄` !SÈ°– SA CC-HI-01.pdf (D149041884)		ç#Ó^l̄l̄Ó` ^Ûyī, , â%!Ó` ^l̄l̄` !ò^l̄l̄` !SÈ°– !	
213/308	SUBMITTED TEXT	5 WORDS	87% MATCHING TEXT	5 WORDS
	y^l̄l̄≈Ó` Ü,ly í,z^l̄l̄Ó`á Ü, ^l̄l̄Ó` ^l̄l̄SÈl– ~• SA CC-HI-01.pdf (D149041884)		Ó` Ü,ly í,z^l̄l̄Ó`á Ü, ^l̄l̄Ó` ^l̄l̄SÈl– ≤	
214/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	yÛy!çÜ, G Ó`yç~llī,Ü, ¶Çàè,l̄ ~ SA CC-HI-01.pdf (D149041884)		yÛy!çÜ, G Ó`yç~llī,Ü, ¶Çàè,l̄ 156-163 ~	
215/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	yl̄` ^Ü,y^l̄ly í,z_Ó`y!òÜ,yÓ` ! SA CC-HI-01.pdf (D149041884)		yyl̄` ^Ü,y^l̄ly í,z_Ó`y!òÜ,yÓ` # ¶	
216/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	l̄Ü, ¶%̄,È,y^l̄l̄Ó` ,ò!Ó` ä,y°ly Ü,Ó`yÓ` W https://www.scerttripura.org/upload/Education_Class_XI.pdf		l̄Ü, ¶%̄,È,y^l̄l̄Ó` ,ò!Ó` ä,y°ly Ü,Ó`yÓ`	

217/308	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
	y<T... ,ö!Ó`ã,y°ly Ü,`îÓ`!SÈ`î!l			
SA	Thesis for Sabitri Jhuri.pdf (D134558995)			
218/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ü,yë,y`ÏÛy à`îr, , í,z`îë,`!SÈ° ~ ≤		Ü,yë,y`ÏÛy à`îr, , í,z`îë,`!SÈ°	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
219/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	y!lÜ,y!≈ ,ö!Ó`ã,y°ly Ü,`Ó`		y!lÜ,y!≈ ,ö!Ó`ã,y°ly Ü,`Ó`	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
220/308	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
	y<T... ,ö!Ó`ã,y°ly Ü,`îÓ`!SÈ`î!l-`!•			
SA	Thesis for Sabitri Jhuri.pdf (D134558995)			
221/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,`î,` Ü,`îÓ`!SÈ`î!l-`!î,`!l`Ó`		Ë,`î,` Ü,`îÓ`!SÈ`î!l-`!î,`!l`Ó`	
W	http://scertripura.org/upload/Education_Class%20XII.pdf			
222/308	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
	ö!Ó`ã,y°ly Ü,`îÓ`l`î,yÓ`y`!Ü,`		ö!Ó`ã,y°ly Ü,`îÓ`l-`î,yÓ` ≤Ãöyl`Ü,	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			
223/308	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
	ö,`!`î,`öyË!Ü,`î,y`Ü,`îÓ`l`î,ySËyí,`y`		ö,`!`î,`öyË!Ü,`î,y`Ü,`îÓ`l-`î,ySËyí,`y` =	
SA	CC-HI-01.pdf (D149041884)			
224/308	SUBMITTED TEXT	11 WORDS	41% MATCHING TEXT	11 WORDS
	Ó`îç`îË!`Óy`îy!`îñ`á!`É,y`yÓ`θ`îiÓ``ó`ÓyÓ``î` !%`îàÓ``!Ó≈y`î,`ö«,`y`xyí,`î!Ó`		Ó`îç`îË!`Óy`îy!`ñ`!ÓÜ,yç`îÜ,`≤ÃË,y!Ói,`î!`ÓËîî` !Ó≈y`î,`ö«,`y`Ü,`Ó`	
W	https://www.scertripura.org/upload/Education_Class_XI.pdf			

225/308 **SUBMITTED TEXT** 5 WORDS **100% MATCHING TEXT** 5 WORDS

í,zß"li,ó° !ò^iü, lçó° !ò^iü !SÈ^i!- ß í,zß"li,ó° !ò^iü, lçó° !ò^iü !SÈ^i!- ≤

W https://www.scerttripura.org/upload/Education_Class_XI.pdf

226/308 **SUBMITTED TEXT** 4 WORDS **100% MATCHING TEXT** 4 WORDS

Ó°&c,õ)≈ È),!ÜÜ,y ,öy°l Ü,Ó° Ó°%c,õ)≈ È),!ÜÜ,y ,öy°l Ü,Ó° ^

W https://www.scerttripura.org/upload/Education_Class_XI.pdf

227/308 **SUBMITTED TEXT** 9 WORDS **42% MATCHING TEXT** 9 WORDS

xy^i°yã,ly Ü, ^iÓ°y- 4É •çÓ°i, í,zÜÓ° ≤ÄÓ!i,≈i, çyßlÓfÓfliyÓ° ~Ó!ç<Tf=!° xy^i°yã,ly Ü, ^iÓ° xy^i°yã,ly Ü, ^iÓ° - ~à%°i°y !Ü, Ó°Ü,Ü •Gl°y í,z!ã,i, i,y ! l^iü xy^i°yã,ly Ü, ^iÓ°

W https://www.scerttripura.org/upload/Education_Class_XI.pdf

228/308 **SUBMITTED TEXT** 6 WORDS **78% MATCHING TEXT** 6 WORDS

i,ç,y Ü,Ó° ^iü, =Ó°&c,õ)≈ È),!ÜÜ,y ,öy°l Ü, ^iÓ° ~ i,ç,y^iü ÜàòG !ë,xl%Ó°*, Ó°&c,õ)≈ È),!ÜÜ,y ,öy°l Ü, ^iÓ° -

SA CC-HI-01.pdf (D149041884)

229/308 **SUBMITTED TEXT** 4 WORDS **100% MATCHING TEXT** 4 WORDS

È,yÓ° ^iü,ó° !ò^iü, x@^ÄßÓ° •î° - 1163 ! È,yÓ° ^iü,ó° !ò^iü, x@^ÄßÓ° •î°

SA CC-HI-01.pdf (D149041884)

230/308 **SUBMITTED TEXT** 3 WORDS **100% MATCHING TEXT** 3 WORDS

Ó°i° í,z^iÖ°á Ü, ^iÓ° ^iSÈl- i% ! Ó°i° í,z^iÖ°á Ü, ^iÓ° ^iSÈl- !i !

J 98ae5066-7f38-499b-8cde-a6746ded518b

231/308 **SUBMITTED TEXT** 11 WORDS **47% MATCHING TEXT** 11 WORDS

ì^iü, 1206 !á fiê,yΣ ,õ!≈hs" í,z_Ó° È,yÓ°i, ^i^iü, Óyç°y çî° Ü, ^iÓ° !SÈ^

SA Thesis for Sabitri Jhuri.pdf (D134558995)

232/308	SUBMITTED TEXT	5 WORDS	96% MATCHING TEXT	5 WORDS
	Ó ¯ ä, Ó ¯ Ù í, zÍÜ, ÆÏ≈í, yÓ ¯, ø!Ó ¯ ä, Í ¯, ,		Ó ¯ y ä, Ó ¯ Ù í, zÍÜ, ÆÏ≈í, yÓ ¯, ø!Ó ¯ ä, Í ¯ !	
	SA CC-HI-01.pdf (D149041884)			
233/308	SUBMITTED TEXT	5 WORDS	82% MATCHING TEXT	5 WORDS
	ï, !• ÌÏ ÌÓ ¯ çyÏÜ, yÍ≈, ø!Ó ¯ ä, y°ly Ü, ÌÓ ¯ l- !		ï, Ó ¯ ÌÏÏ≈Ó ¯ çyÏÜ, yÍ≈, ø!Ó ¯ ä, y°ly Ü, ÌÓ ¯ l- ~•	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
234/308	SUBMITTED TEXT	5 WORDS	96% MATCHING TEXT	5 WORDS
	áfy!í, xç≈l Ü, ÌÓ ¯ !SÈ Ì°l- !í, !l !Ó ¯ ÌçÉ			
	SA Thesis for Sabitri Jhuri.pdf (D134558995)			
235/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	öyGÍ ¯ y ÍyÍ ¯ - È, yÓ ¯ í, #Í ¯ í, z, øÜ•y Ìò Ìç		öyGÍ ¯ y ÍyÍ ¯ - È, yÓ ¯ í, #Í ¯ í, z, øÜ•y Ìò Ìç	
	SA CC-HI-01.pdf (D149041884)			
236/308	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
	yÏlÜ, yÍ≈f, ø!Ó ¯ ä, y°ly Ü, ÌÓ ¯ l- ~		yÏlÜ, yÍ≈, ø!Ó ¯ ä, y°ly Ü, ÌÓ ¯ l- ~•	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
237/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	yÏlÜ, yÍ≈, ø!Ó ¯ ä, y°ly Ü, ÌÓ ¯ l- ~•z		yÏlÜ, yÍ≈, ø!Ó ¯ ä, y°ly Ü, ÌÓ ¯ l- ~•z !	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
238/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	yÏlÜ, yÍ≈, ø!Ó ¯ ä, y°ly Ü, Ó ¯		yÏlÜ, yÍ≈, ø!Ó ¯ ä, y°ly Ü, Ó ¯	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
239/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ó ¯ &c, ø)i≈ È), !ÜÜ, y, øy°l Ü, ÌÓ ¯ !SÈ°- Ü,		Ó ¯ &c, ø)i≈ È), !ÜÜ, y, øy°l Ü, ÌÓ ¯ !SÈ°- Ü, !É	
	SA CC-HI-01.pdf (D149041884)			

240/308	SUBMITTED TEXT	12 WORDS	50% MATCHING TEXT	12 WORDS
	Ü, ^İÖ`l- ÷ð%î,y,z lî° çyÛÜ, !•^İÛ^İÖ Öy^İİ°yÖyÛ≈î`İİ<T áfy!î, xç=L Ü, ^İÖ`!SÈ°-			
	SA Thesis for Sabitri Jhuri.pdf (D134558995)			
241/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ó° ,ö,µ, ^İ,öyEİÜ ,î,y Ü, ^İÖ`l- !		Ó° ,ö,µ, ^İ,öyEİÜ ,î,y Ü, ^İÖ`l-	
	SA CC-HI-01.pdf (D149041884)			
242/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	yÛlÜ ,yÍ≈ ,ö!Ó`ã ,y°ly Ü, ^İÖ`!		yÛlÜ ,yÍ≈ ,ö!Ó`ã ,y°ly Ü, ^İÖ`	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
243/308	SUBMITTED TEXT	6 WORDS	66% MATCHING TEXT	6 WORDS
	ö!Ó`ã,î° !ò`İİ°`İSÈİñ ^İÜl ,ö!Ó`ã,î° !ò`İİ°`İSÈİ		ö!Ó`ã,î° !ò`İİ°`İSÈİ- È ,yÓ`î,ã, ^İwÓ° ,ö!Ó`ã,î° ! ò`İİ°`İSÈİ	
	J 98ae5066-7f38-499b-8cde-a6746ded518b			
244/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó≈y ^İ,ö« ,y í ,z ^İÖ`á ^İÛyàf		Ó≈y ^İ,ö« ,y í ,z ^İÖ`á ^İÛyàf- ^	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
245/308	SUBMITTED TEXT	7 WORDS	83% MATCHING TEXT	7 WORDS
	Ü, ^İÖ`lî ,y ^İöÓ° Ù ^İöf !Ó`İçEİ í ,z ^İÖ`á ^İÛyàf • ^İ!l		Ü, ^İÖ` ^İSÈİî ,y Ñ ^İöÓ° Ù ^İöf !Ó`İçEİ í ,z ^İÖ`á ^İÛyàf • ^İ!l	
	J 98ae5066-7f38-499b-8cde-a6746ded518b			
246/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ó° lyÜ !Ó`İçEİÈ ,y ^İÖ` í ,z ^İÖ`á ^İÛyàf- 20		Ó° lyÜ !Ó`İçEİÈ ,y ^İÖ` í ,z ^İÖ`á ^İÛyàf- !ç« ,	
	W http://scertripura.org/upload/Education_Class%20XII.pdf			
247/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ó° • ^İî ,öy ^İÖ`!l- ã ,î% ,l≈î ,ñ ~°		Ó° ^İî ,öy ^İÖ`l- ã ,î% ,l≈î ,ñ ^!l	
	W http://scertripura.org/upload/Education_Class%20XII.pdf			

248/308	SUBMITTED TEXT	7 WORDS	71% MATCHING TEXT	7 WORDS
Ü, ñ ! ^ ï ï ^ ï ï Ó G á fy ! ï, x ç ≈ l Ü, ^ ï ï ^ ï ï ! S È ^ ï ï l - ~				
SA Thesis for Sabitri Jhuri.pdf (D134558995)				

249/308	SUBMITTED TEXT	6 WORDS	95% MATCHING TEXT	6 WORDS
Ç fl ð ^ ï ç ≈ xy ^ ï ï l - ï, y Ó ° Ü, y S È ^ ï ^ ï Ü, Ç fl ð ^ ï ç ≈ xy ^ ï ï l ~ Ó Ç ï, y Ó ° Ü, y S È ^ ï ^ ï Ü, ~				
W https://www.scerttripura.org/upload/Education_Class_XI.pdf				

250/308	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
ï ï ^ ï ï í, z ^ ï ï ' a Ü, ^ ï ï Ó ^ ï S È l - ï %, ! Ü, ≈ Ó °				
SA CC-HI-01.pdf (D149041884)				

251/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
É 15 í, z, ð ï Ç • y Ó °, ð ! Ó ° ^ ï ç ^ ï É ï Ó °				
SA CC-HI-01.pdf (D149041884)				

252/308	SUBMITTED TEXT	15 WORDS	25% MATCHING TEXT	15 WORDS
ß ^ Ü, w 21É1É4É8 ≠ • z ç Û y 21É1É4É9 ≠ • z ç Û y Ó ° í, z ï, ð y ! _ 21É1É4É10 ≠ ! Ü, Î ° y ï 21É1É4É11 ≠ • z ç y ! ï, y ð 21É1É5 ≠ ! Ê, Ü, y • 21É1É5É1 ≠ • y l y Ê, # Û ç • y Ó 21É1É5É2 ≠ Û y ! ° Ü, Û ç • y Ó 21É1É5É3 ≠ ç y ^ ï É, Î ° # Û ç • y Ó 21É1É5É4 ≠ •				
W https://core.ac.uk/download/pdf/43581399.pdf				

253/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
Ó ! Ê, ß " x ! ð Ü, y Ó ° G Ü, ï, ≈ Ó f 21				
W https://www.scerttripura.org/upload/Education_Class_XI.pdf				

254/308	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
É 1É7 ≠ í, z, ð ï Ç • y Ó ° 21É1É8 ≠ ! Ó ≈ y ! ä, ï, ≤ Ä ÿ ç y Ó ° # 21É1				
SA CC-HI-01.pdf (D149041884)				

255/308	SUBMITTED TEXT	7 WORDS	87% MATCHING TEXT	7 WORDS
	É 2É 7 ≠ í, z, öŸÇ•yÓ° 21É2É8≠ !!Ó≈y!ä, i, ≤ÄÿÿyÓ°# 21É2		É4 !Ç"Ÿ, çl 15É5 í, z, öŸÇ•yÓ° 15 É6 !!Ó≈y!ä, i, ≤ÄÿÿyÓ°# 15É7 !	
	SA CC-HI-01.pdf (D149041884)			
256/308	SUBMITTED TEXT	5 WORDS	87% MATCHING TEXT	5 WORDS
	É3É15 ≠ í, z, öŸÇ•yÓ° 21É3É16≠ !!Ó≈y!ä, i, ≤ÄÿÿyÓ°# 21É3		É4 !Ç"Ÿ, çl 15É5 í, z, öŸÇ•yÓ° 15 É6 !!Ó≈y!ä, i, ≤ÄÿÿyÓ°# 15É7 !	
	SA CC-HI-01.pdf (D149041884)			
257/308	SUBMITTED TEXT	12 WORDS	78% MATCHING TEXT	12 WORDS
	É17≠ !!Ó≈y!ä, i, @" Äsi, öO# NSOU • CC-HI-04 229 21É0 í, z ^ljçf ~•z ~Ü, Ü, öy ^lë, Ó°		É10 !!Ó≈y!ä, i, @" Äsi, öO# 8É0 í, z ^ljçf • ~•z ~Ü, Ü, öy ^lë, Ó°	
	SA CC-HI-01.pdf (D149041884)			
258/308	SUBMITTED TEXT	7 WORDS	75% MATCHING TEXT	7 WORDS
	xy ^i°yä, ly Ü, Ó°y í, z_ ~Ü, ^iÜ, Ó° x, öÓ° í, z ^ljçf – • Ÿ%!		xy ^i°yä, ly Ü, Ó°y • ^iÓ – • ~•z ~Ü, ^iÜ, Ó° xlfí, ù í, z ^ljçf °° ~•	
	SA CC-HI-01.pdf (D149041884)			
259/308	SUBMITTED TEXT	5 WORDS	87% MATCHING TEXT	5 WORDS
	fljyô#lî, y ≤Äöy ^iÖ° Ü, ÿ í, z ^iÖ°á		fljyô#lî, y öy ^iÖ° Ü, ÿ í, z ^iÖ°á	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
260/308	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	l =!° ^iÜ, ò%•z È, y ^là È, yà ^Ü,		l ^iÜ, ò%•z È, y ^là È, yà Ü,	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
261/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	yÜy!çÜ, ñ xì≈ ~i!i, Ü, G Ó° yç ~i!i, Ü, !		yÜy!çÜ, ñ xì≈ ~i!i, Ü, G Ó° yç ~i!i, Ü, Ÿj	
	SA CC-HI-01.pdf (D149041884)			

262/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ó!Ë,ß" fliy^l SÈ!í, ^l" ,ö^l, ~		Ó!Ë,ß" fliy^l SÈ!í, ^l" ,ö^l, - 200	
	SA CC-HI-01.pdf (D149041884)			
263/308	SUBMITTED TEXT	5 WORDS	96% MATCHING TEXT	5 WORDS
	Ó^!cEI =Ó^&c,ö)î≈ È),!ÜÜ,y ,öy^l Ü, ^!Ö^		Ó^!cEà%Ó^&c,ö)î≈ È),!ÜÜ,y ,öy^l Ü, ^!Ö^ - !c«	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
264/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	í,z,öÓ^ !Ë,!_ Ü, ^!Ö^ à^l, í,z^lè, ^!SÈ- !		í,z,öÓ^ !Ë,!_ Ü, ^!Ö^ à^l, í,z^lè, ^!SÈ- !	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
265/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó^!p í,z^!Ö^á Ü, ^!Ö^ ^!SÈl- !í, ^		Ó^!p í,z^!Ö^á Ü, ^!Ö^ ^!SÈl- !í, !	
	J 98ae5066-7f38-499b-8cde-a6746ded518b			
266/308	SUBMITTED TEXT	5 WORDS	76% MATCHING TEXT	5 WORDS
	Ó^&c !ò^l" !SÈ^!l- !í,yÓ^ Ù^l, !Ë, ≈Ó^		Ó^&c !ò^l" !SÈ^!l- !ñ,yÓ^ Ù^l, ,ö%Ó^%E	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
267/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ó!Ë,ß" x!òÜ,yÓ^ G Ü, i, ≈Óf ç!		Ó!Ë,ß" x!òÜ,yÓ^ G Ü, i, ≈Óf çj	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
268/308	SUBMITTED TEXT	5 WORDS	84% MATCHING TEXT	5 WORDS
	l"lÜ, ð!è,Ü, ,ö^l ,ö!Ó^ ä,y!^i, Ü, Ó^		l«,yË, ^lÜ, ð!è,Ü, ,ö^l ,ö!Ó^ ä,y!y Ü, Ó^	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			
269/308	SUBMITTED TEXT	6 WORDS	95% MATCHING TEXT	6 WORDS
	l!Ó^ ä,y!•öy ,ö)Ó^i Ü, Ó^yÓ^ çlf !		l!Ó^ ä,y!•öy^lÜ, ,ö)Ó^i Ü, Ó^yÓ^ çlf ^	
	W https://www.scertripura.org/upload/Education_Class_XI.pdf			

270/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	É 7 í,z,øſÇ•yÓ° ,ø!Ó° ^îç^îĒĪ Ó°		É5 í,z,øſÇ•yÓ° ,ø!Ó° ^îç^îĒĪ •Ó°	
SA	CC-HI-01.pdf (D149041884)			
271/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	myÓ° y ≤ĂĒ,y!Óĭ , •^îĪ° !SĒ^îĪ!- !Ü,v `!		myÓ° y ≤ĂĒ,y!Óĭ , •^îĪ° !SĒ^îĪ! !Ü,v ^ ,	
W	http://scerttripura.org/upload/Education_Class%20XII.pdf			
272/308	SUBMITTED TEXT	7 WORDS	73% MATCHING TEXT	7 WORDS
	ĂĒ,yÓ^îÜ , ^Ü,y^îly Û^îĪ ,•z xfl#Ü,yÓ° Ü,Ó° y lyĪ° ly-		ĂĒ,yÓ ^Ü,yĪ Û^îĪ ,•z xfl#Ü,yÓ° Ü,Ó° y lyĪ° ly-	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
273/308	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
	myÓ° y ≤ĂĒ,y!Óĭ , •^îĪ° !SĒ^îĪ!- ĭ, ^îÓ Û%		myÓ° y ≤ĂĒ,y!Óĭ , •^îĪ° !SĒ^îĪ!- !ĭ,!! Û^	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
274/308	SUBMITTED TEXT	6 WORDS	71% MATCHING TEXT	6 WORDS
	SĒ^îĪ!- 2ă xy^ÛyÛ%l Ó%V, ^îĪ, ^ ,ø^îÓ° !SĒ^îĪ! ^îñ		SĒ^îĪ!- ! ĭ,!! Ó%V, ^îĪ, ^ ,ø^îÓ° !SĒ^îĪ! ^îñ ſ	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
275/308	SUBMITTED TEXT	6 WORDS	71% MATCHING TEXT	6 WORDS
	Ó° ,ø,ᄁ, ^î,øyĒĪÜ , !SĒ^îĪ!- ~•z Û%i,y!ç°y		Ó° ,ø,ᄁ, ^î,øyĒĪÜ , !SĒ^îĪ! ĭ,yG ~•z ĭ,yĪÀçyſ	
SA	CC-HI-01.pdf (D149041884)			
276/308	SUBMITTED TEXT	6 WORDS	47% MATCHING TEXT	6 WORDS
	Ó° Ü,y!Ó° Ē,y^îÓ Ü,yÓ° fÜ,Ó° # Ü,Ó° yÓ° !ſk,yhs” !!^îĪ° !SĒ^îĪ!			
SA	Thesis for Sabitri Jhuri.pdf (D134558995)			
277/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	É 7 ≠ í,z,øſÇ•yÓ° ,ø!Ó° ^îç^îĒĪ Ó°		É5 í,z,øſÇ•yÓ° ,ø!Ó° ^îç^îĒĪ •Ó°	
SA	CC-HI-01.pdf (D149041884)			

278/308	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ü, #Ë, y^İÖ , ð!Ó^ ä, y!°i, Ü, Ó^ ^		Ü, Ë, y^İÖ , ð!Ó^ ä, y!°i, Ü, Ó^ ^	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
279/308	SUBMITTED TEXT	6 WORDS	90% MATCHING TEXT	6 WORDS
	İÖç- í, z, ç, ð^İÖ^ Ó^ xy^İ°yã, ly^İ^İÜ, ^ÓyV, y^İyÎ^ ^		İÖ- í, z, ç, ð^İÖ^ Ó^ xy^İ°yã, ly^İ^İÜ, Óy^İyÎ^	
	W http://scerttripura.org/upload/Education_Class%20XII.pdf			
280/308	SUBMITTED TEXT	8 WORDS	70% MATCHING TEXT	8 WORDS
	ðÓ^ İ^xÓ^ yçÜ, , ð!Ó^ !fli!İ, Ó^ í, zqÓ^ •İ^ İ, y^İi, ~		ðÓ^ İ^Ó>äi, , ð!Ó^ !fli!İ, Ó^ í, zqÓ^ •ñ İ, y^İi, ~	
	SA CC-HI-01.pdf (D149041884)			
281/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	İòÓ^ Ü^İðf í, z^İÖ^á^İİyàf !SÈ^İ°l %!		İòÓ^ Ü^İðf í, z^İÖ^á^İİyàf !SÈ^İ°l ^	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
282/308	SUBMITTED TEXT	4 WORDS	63% MATCHING TEXT	4 WORDS
	Ü, İ°y!İñ çy!Ü ≤ÄÜ%á- Ë, yÓ^İ, #İ^ í, z, ðÜ•y^İò^İç		Ü, , Èè^İy!• İ, Ü, İ, Ë, yÓ^İ, #İ^ í, z, ðÜ•y^İò^İç	
	SA CC-HI-01.pdf (D149041884)			
283/308	SUBMITTED TEXT	6 WORDS	83% MATCHING TEXT	6 WORDS
	Ü, y^İly^İ Ü, y^İly %!È, Ù^İl Ü, ^İÓ^ İ^ ^		Ü, y^İly^İ Ü, y^İly òyç≈!lÜ, Ù^İl Ü, ^İÓ^ İ^ ^	
	W http://scerttripura.org/upload/Education_Class%20XII.pdf			
284/308	SUBMITTED TEXT	6 WORDS	58% MATCHING TEXT	6 WORDS
	İ, ÑyÓ^ y xyÖ^y•yÓ^ ðfy!ÈÛÈòyÓ^ İy^İÜ, •z İ, Ñy^İòÓ^ ç#Ó^İlÓ^ ~Ü,		İ, ÑyÓ^ y •i, yç •^İİ^ !l! !İ, Óyò^İÜ, •z İ, Ñy^İòÓ^ ç#Ó^İlÓ^ xyòç≈ Ü, ^	
	SA CC-HI-01.pdf (D149041884)			
285/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ü^İðf í, z^İÖ^á^İİyàf !SÈ^İ°l •		Ü^İðf í, z^İÖ^á^İİyàf !SÈ^İ°l ^	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			

286/308	SUBMITTED TEXT	4 WORDS	95% MATCHING TEXT	4 WORDS
	Ë,yÓ°î,#î° í,z,öÛ•y^îò^îç ~•z î,!		Ë,yÓ°î,#î° í,z,öÛ•y^îò^îçz!î,•	
	SA CC-HI-01.pdf (D149041884)			
287/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ë,yÓ°î,#î° í,z,öÛ•y^îò^îç xy^		Ë,yÓ°î,#î° í,z,öÛ•y^îò^îç xy!	
	J bf7ae7f7-991a-470e-89c3-b7191d99be67			
288/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó^îçÉîË,y^îó í,z^îö'á^îÿàf- !î,!		Ó^îçÉîË,y^îó í,z^îö'á^îÿàf- î,•	
	W http://scerttripura.org/upload/Education_Class%20XII.pdf			
289/308	SUBMITTED TEXT	4 WORDS	85% MATCHING TEXT	4 WORDS
	î,íó° Û,y Ë,yÓ°î,#î° í,z,öÛ•y^îò^îç ≤		î,ó° ¶# ÛyÓk,î,Ë,yÓ°î,#î° í,z,öÛ•y^îò^îç	
	SA CC-HI-01.pdf (D149041884)			
290/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó^îçÉîË,y^îó í,z^îö'á^îÿàf- !î,!		Ó^îçÉîË,y^îó í,z^îö'á^îÿàf- î,•	
	W http://scerttripura.org/upload/Education_Class%20XII.pdf			
291/308	SUBMITTED TEXT	4 WORDS	85% MATCHING TEXT	4 WORDS
	î,íó° Û,y Ë,yÓ°î,#î° í,z,öÛ•y^îò^îç ≤		î,ó° ¶# ÛyÓk,î,Ë,yÓ°î,#î° í,z,öÛ•y^îò^îç	
	SA CC-HI-01.pdf (D149041884)			
292/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	y^îÛ, Ë,yÓ°î,#î° í,z,öÛ•y^îò^îç !		y^îÛ, Ë,yÓ°î,#î° í,z,öÛ•y^îò^îç ,	
	SA CC-HI-01.pdf (D149041884)			
293/308	SUBMITTED TEXT	5 WORDS	80% MATCHING TEXT	5 WORDS
	î,ó° çlf !î,!! Ë,yÓ°î,#î° í,z,öÛ•y^îò^îç		î,ó° ¶# ÛyÓk,î, Ë,yÓ°î,#î° í,z,öÛ•y^îò^îç	
	SA CC-HI-01.pdf (D149041884)			



294/308	SUBMITTED TEXT	3 WORDS	85% MATCHING TEXT	3 WORDS
	<p>ī,ĪÓ°Ü,yĒ,yÓ°ī,#Ī° í,z,øÛ•y^Īò^Īć</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>ī,Ó° ĩ# ÛyÓk,ī,Ē,yÓ°ī,#Ī° í,z,øÛ•y^Īò^Īć</p>	
295/308	SUBMITTED TEXT	6 WORDS	95% MATCHING TEXT	6 WORDS
	<p>Īl =Ó°&c,ø)Ī≈ Ē)!ÛÛ,y @°ĀiÛ, ^ĪÓ° – ~•</p> <p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		<p>Īl à%%Ó°%c,ø)Ī≈ Ē)!ÛÛ,y @°ĀiÛ, ^ĪÓ°</p>	
296/308	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	<p>Ó° •zĪ,•yĪ xy^Ī°yā,ly Û, ^ĪÓ°y– 2Ē ĩ%!</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>Ó° •zĪ,•yĪ xy^Ī°yā,ly Û, ^ĪÓ°y/4Ē</p>	
297/308	SUBMITTED TEXT	7 WORDS	87% MATCHING TEXT	7 WORDS
	<p>Ē2Ē6 ≠ í,z,øĪç•yÓ° 22Ē3Ē ≠ ĪÓ≈y!ā,ī, ≤ĀÿÿyÓ°# 22Ē4</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>Ē4 Īç°Ī,çĪ 15Ē5 í,z,øĪç•yÓ° 15 Ē6 ĪÓ≈y!ā,ī, ≤ĀÿÿyÓ°# 15Ē7!</p>	
298/308	SUBMITTED TEXT	13 WORDS	55% MATCHING TEXT	13 WORDS
	<p>Ē ≠ ĪÓ≈y!ā,ī, @°Āsi,øO# ,øĪ≈yĪ° ĒüĒ7 NSOU • CC-HI-04 259 ~Û,Û, 22Ē0 í,z^Ījçf •</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>Ē9 ĪÓ≈y!ā,ī, @°Āsi,øO# ~ Û,Û, 14Ē0 í,z^Ījçf • ••</p>	
299/308	SUBMITTED TEXT	7 WORDS	70% MATCHING TEXT	7 WORDS
	<p>Û,Ó°y í,z,~ ~Û,^ĪÛ,Ó° x,øÓ° í,z^Ījçf– • ~•z ~</p> <p>SA CC-HI-01.pdf (D149041884)</p>		<p>Û,Ó°y •^ĪÓ– • ~•z ~Û,^ĪÛ,Ó° xĪfĪ,Û í,z^Ījçf •° ~•z !</p>	
300/308	SUBMITTED TEXT	8 WORDS	61% MATCHING TEXT	8 WORDS
	<p>ī,Ī Û^ĪÛ,Û,Ó°^Īi,Ī Ī ĩ Ó°yçf çĪ° x^Ī,ø«y Ó°</p> <p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		<p>ī,Ī Û^ĪÛ,Û,Ó°^Īi,Ī!ç«, Ó°y Ó°z x^Ī,ø«y!ç«,^ĪÛ,Ó°</p>	
301/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	<p>lyÛ!Ó^ĪçĒĒ,y^ĪÓ í,z^ĪÖ'á^Īÿàf– •</p> <p>W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		<p>lyÛ!Ó^ĪçĒĒ,y^ĪÓ í,z^ĪÖ'á^Īÿàf–</p>	

302/308	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
<p>áfy!i, xç≈l Ü, ^ïÓ° !SÈ^ï!- i,</p> <p>SA Thesis for Sabitri Jhuri.pdf (D134558995)</p>				
303/308	SUBMITTED TEXT	5 WORDS	80% MATCHING TEXT	5 WORDS
<p>Ó!^ïÜ, Ùy%ò àÈ, #Ó° È, y^ïÓ ≤ÄÈ, y!Ói, Ü, ^ïÓ° !SÈ^</p> <p>SA CC-HI-01.pdf (D149041884)</p>				
304/308	SUBMITTED TEXT	6 WORDS	89% MATCHING TEXT	6 WORDS
<p>Ó° &c, ð)≈ È), !ÜÜ, y, öy°l Ü, ^ïÓ° !SÈ° xyÓ° Ó</p> <p>SA CC-HI-01.pdf (D149041884)</p>				
305/308	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
<p>Ó^ïçÉi í, z^ïÖ°á^ïÿàf- !i, !!</p> <p>W http://scerttripura.org/upload/Education_Class%20XII.pdf</p>				
306/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
<p>çß√@^ï•i Ü, ^ïÓ° !SÈ^ï!- i, ÑyÓ° ,</p> <p>SA Thesis for Sabitri Jhuri.pdf (D134558995)</p>				
307/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
<p>É11≠ í, z, ðç•yÓ° , ð!Ó° ^ïç^ïÉi Ó°</p> <p>SA CC-HI-01.pdf (D149041884)</p>				
308/308	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
<p>Ó° &c, ð)≈ È), !ÜÜ, y !^ïï° !SÈ°- ≤</p> <p>SA CC-HI-01.pdf (D149041884)</p>				

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PREFACE In a bid to standardize higher education in the country, the University Grants Commission (UGC) has introduced Choice Based Credit System (CBCS) based on five types of courses viz. core, generic, discipline specific general elective, ability and skill enhancement for graduate students of all programmes at Honours level. This brings in the semester pattern, which finds efficacy in sync with credit system, credit transfer, comprehensive continuous assessments and a graded pattern of evaluation. The objective is to offer learners ample flexibility of choose from a wide gamut of courses, as also to provide them lateral mobility between various educational institutions in the country where they can carry their acquired credits. I am happy to note that the University has been recently accredited by National Assessment and Accreditation Council of India (NAAC) with grade "A". UGC (Open and Distance Learning Programmes and Online Programmes) Regulations, 2020 have mandated compliance with CBCS for U. G. programmes for all the HEIs in this mode. Welcoming this paradigm shift in higher education, Netaji Subhas Open University (NSOU) has resolved to adopt CBCS from the academic session 2021-22 at the Under Graduate Degree Programme level. The present syllabus, framed in the spirit of syllabi recommended by UGC, lays due stress on all aspects envisaged in the curricular framework of the apex body on higher education. It will be imparted to learners over the six semesters of the Programme. Self Learning Materials (SLMs) are the mainstay of Student Support Services (SSS) of an Open University. From a logistic point of view, NSOU has embarked upon CBCS presently with SLMs in English/Bengali. Eventually, the English version SLMs will be translated into Bengali too, for the benefit of learners. As always, all of our teaching faculties contributed in this process. In addition to this we have also requisitioned the services of best academics in each domain in preparation of the new SLMs. I am sure they will be of commendable academic support. We look forward to proactive feedback from all stakeholders who will participate in the teaching-learning based on these study materials. It has been a very challenging task well executed, and I congratulate all concerned in the preparation of these SLMs. I wish the venture a grand success.

Professor (Dr.) Subha Sankar Sarkar Vice-Chancellor

Printed in accordance with the regulations of the Distance Education Bureau of the University Grants Commission

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Module I Ancient Bengal : Geography, Regional Subdivision and Population Structure 11

12

Unit-1 □ Eastern India : Geography Structure 1.0 Objective 1.1 Introduction 1.2 Location 1.3 Physiographical Classification

1.4 River Systems 1.5 Soil 1.6 Vegetation and agriculture 1.7 Climate 1.8 Conclusion 1.9 Model Questions 1.10 Suggested

Readings 1.0 Objective • The objective of this unit is to study the broad geographical and ecological setting of eastern

India. • The learners will study the landscape, the riverine system, and the ecological perspectives of the eastern region

of India. • The present unit will also help the learners to understand the vegetation and agricultural condition of eastern

India. • The climate of eastern India will also be a theme of study of the present unit. 1.1 Introduction History and

geography are closely related two disciplines. Geographical factors have important influences on the various cultural

aspects on any region. Therefore it is needless to say that the geographical environment of ancient Bengal had 13

14 NSOU • GE-HI-11 immense influence in making of the socio economic politico cultural scenario of ancient Bengal.

According to Beajeau-Gariner, 'A region is the spatial unit distinct from the space that surrounds it'. Most of the

geographers found this fundamental constituent of a region in Bengal and declared Bengal as a definite geographical

region in the subcontinent of South Asia, consisting of Ganga and Brahmaputra Delta with the very specific and distinct

geographical contours and features. The structural evolution

of the Bengal basin with the extensive well-defined old allusion land tracts, comparatively new alluvial land, the largest

delta

of the world and heavy monsoons are the landmark geographical features of the region. The flatness of the region, bounded by the Rajmahal hills on the North West and the Lalmai and Chittagong ranges on the South East, creates a low lying land, gradually sloping from the high plateau of the North towards the Bay of Bengal.

Bengal is located on the eastern frontier of the Indian subcontinent and a 'transition zone' with a comparatively narrow land bridge between South Asia and mainland

of South East Asia. The many rivers and their tributaries, distinctive water bodies and climatic condition add new dimensions to the geographical features of the land of Bengal. 1.2 Location Bengal lies between 20°34" N and 26°38" N latitudes and between 88°01" and 92°41" E longitudes convening 143,998 square km and comprising, according to the recent estimates, a population of about 110 million. The average density of population per square km has been estimated to be 714 but it should be more now. It is bounded on the east by the Indian states of 'Assam' and 'Tripura' and on the south east by the Indian state of West Bengal and on the north by the Indian states of Meghalaya and Assam. To the South of Bangladesh lies the Bay of Bengal. Before 1947 it was the largest province and the eastern most part of the British India. The province of Bengal has the most varied environmental condition. 1.3 Physiographical Classification The term physiography denotes the scientific study of the combination of the geological material in which particular kinds of soil have formed and the landscape in which they occur. In terms of physiography the entire region of present day West Bengal and Bangladesh or former Bengal province of the British India can be

NSOU • GE-HI-11 15 divided into several sub regions and units. B.L.C. Johnson divided this region into nine physiographical units. Ohkspate divided Bengal into three major parts like the northern para delta – the Ganges and Brahmaputra doab, the eastern margin and the delta proper in the South. With the development of the study of physiography more detail physiographical classification has been done by the scholars in this region. Nowadays it is almost divided into 24 sub regions and about 54 units on the basis of physical features and drainage patterns. Some of the important physiographical units are as follows : 1. Old Himalayan piedmont plain 2. Tista flood plain 3. Karotoya-Bengali flood plain 4. Lower Atrai basin 5. Lower purnabhava floodplain 6. Brahmaputra flood plain 7. Ganges river flood plain 8. Ganges tidal flood plain 9. Gopalganj – Khulna bils 10. Arial Bil 11. Meghna river flood plain 12. Meghna Estuarine flood plain 13. Surma-Kusyara flood plain 14. Northern and eastern piedmont plains 15. Chittagong coastal plain 16. St. martin's coral island 17. Barind tract 18. Madhupur tract 19. Northern and eastern hills 20. Akhaura terrace 16 NSOU • GE-HI-11 Among these regions most important are the flood plains of Tista, Brahmaputra, Ganges and the tidal flood plain of the river Ganges. Professor H.C Roy Chowdhury tried to compare the physical division of Bengal region with the politico historical divisions of the same. According to him "

the hand of nature has split up the province into four grand divisions which fairly correspond to its major political divisions in historic epochs. North of the main branch of the Ganges, now known as the river Padma, and west of the river Brahmaputra, lays the extensive region which embraces the modernRajshahi Division and the district of Coochbihar. The most important part of this area constituted the ancient land of Pundravardhana of which Varendri was a well-known district (mandala). West of another branch of the river Ganges, namely the Bhagirathi or the Hooghly, stretches the great Burdwan Division–the Vardhamanabhukti of the ancient times. A considerable part of the area was adjacent to the flourishing

territory of

ancient Radha. Between theriver Bhagirathi, the river Padma, the lower reaches of the Brahmaputra and the estuary of the Meghna lies the central region of Bengal embracingthe bulk of the Presidency Division and a considerable portion of the Dacca Division.

This area was known to Pliny and Ptolemy as the territory of the Gangaridai, and to Kalidasa as the land of the Vangas who were specially noted for their skill in handling boats. Beyond the Meghna in the east stretches the Chittagong Division within whose embrace are supposed to lie the buried remains of the royal seat of Samatata. It has to be noted that the division of ancient Bengal referred to above at times transgress the limits set by the nature. 1.4 River Systems Bengal is the land of rivers since ancient times. In fact this may be regarded as the main features of the territory of Bengal. The most important two rivers among almost 230 major and minor rivers of this territory are the river Ganges and the river Brahmaputra. The river Tista is also very important. Since ancient times Tista is a major source of water for a number of minor rivers and channels of north Bengal. In ancient times another important river of the northern region was Karatoya. But now it is almost dried. The river Ganges formed the most important and elaborate drainage system of Bengal originated from Gomukha glacier in the Himalayas the river flowed eastward and enters the province of Bengal of the point where the low line Rajmahal hills almost touch its waters.

It is not a mere accident that the famous capital cities like

NSOU • GE-HI-11 17 Gauda, Lakshmanavati, Pandua should have grown up in the neighborhood of this salient.

According to Matsya Purana the river Ganges flow through Rajmahal, Santalbhumi, Chhotanagpur, Manbhumi, Dhalbhum, Brahmatata or northern Rarh, Vanga and Tampralipi. But later by the 18th century CE this course has been changed.

The main branch of the river Ganges or Bhagirathi is known as the river Padma. This river flowed more eastward. At first the river Padma was not the main stream. By the beginning of the 16th century CE other stream of the river Bhagirathi has shrunk to a very shallow stream. Thus the other stream known as the river Padma became the main stream of the river Ganges. The river Padma also changed its course from time to time. The river Brahmaputra and the Meghna joined with the river Padma in its lower course. Most of the rivers of north Bengal generally flowed southward and joined into the river Ganges and the river Brahmaputra. Among these the river Tista, Mahananda, Torsa, Koshi etc. are very important. The river Tista is comprised of three big channels – Karatoya, Purnavaba and Atrai. The land of Bengal can also be regarded as the land of rivers. This is the most important geographical feature of this land. The fertile agricultural bed of Bengal is the creation of these rivers and channels. But at the same time

the frequent changes in the course of these rivers have been responsible for the ruin of many old places.

Sometimes it is done by washing them off and sometimes by making them unhealthy and inaccessible. Professor H.C Roy Chowdhury gives a detail description of the role of river system in the destruction of old places. According to him

the shifting of the beds of the Koshi river gave rise to the swamps and flood that contributed to the ruin of the city of Gauda. The capricious Padma river has swept away so many cities and villages within living memory, that we can well imagine the devastating effect of this and other rivers on the province of Bengal. In addition to the frequent shifting of courses, the vast deposit of silt by the rivers in the deltaic region, between the river Bhagirathi and the river Padma, has been a potent instrument in changing its physical aspect to a considerable extent. For the deposit of silt constantly raises the level of land in some areas and makes the other regions comparatively lower and water logged. The vast Sundarbans area in the delta offers an intriguing problem. Many hold the view that the Sundarbans had once been a population tract but were depopulated by the ravages of nature and the depredations of marauding peoples like the Maghs and the Portuguese. HIS GE-HI-11 & 21–2

18 NSOU • GE-HI-11 1.5 Soil It is already mentioned earlier that the land of Bengal is a gift of its extended river system.

Therefore, it is quite natural that the soils of Bengal are mostly made of Alluvium. In terms of physiography the soil types can be divided into three broad units such as flood plain soil, hill soil and terrace soil. The flood plain soils are further divided into 13 categories, such as, (1) Calcareous alluvium; (2) non- Calcareous alluvium; (3) Calcareous brown flood plain soil; (4) Calcareous grey flood plain soil; (5) Calcareous dark grey flood plain soil; (6) non-Calcareous grey flood plain soil; (7) non-Calcareous brown flood plain soil; (8)

non-Calcareous dark flood plain soil; (9) Black terrain soil; (10) acid basin clays; (11) acid Sulphate soil; (12) Peat; and (13) grey Piedmont soil. The terrace soil can be divided into following categories – (1) shallow red brown terrace soil; (2) deep red brown terrace soil; (3) brown mottled terrace soil; (4) shallow grey terrace soil; (5) deep grey terrace soil; and (6) grey valley soils. Another important category is the artificial or the manmade land. Sometimes soil raised artificially on

cultivation platforms. This is known as the artificial land. 1.6 Vegetation and agriculture The fertile lands of Bengal possess varieties of natural vegetation. The most common trees are mango, jackfruit, banyan, shirish, palm, bamboo and coconut. Other than these Teak, Mahagani, Shaal etc. and the Mangroves like Sundari, Goran and Geonya are also very

important trees. The agriculture of Bengal is primarily revolved round the cultivation of three main varieties of rice namely Borrow, Aus and Aman. Sugarcane is another important agricultural product Bengal. 1.7 Climate Bengal belongs to

tropical climate. The temperature begins to rise from about the end of the month of March and reach in its zenith during the months of May and June. Temperature goes on declining from October to December. The months of December and January are the coolest period. Traditionally the season cycle of Bengal is divided into 6 seasons such as summer,

monsoon, autumn, late autumn or

NSOU • GE-HI-11 19 dewy, winter and spring. Annual rainfall of Bengal ranges from 60 to 200 inches. The average of the annual relative humidity ranges from 80 per cent to 61 per cent. 1.8 Conclusion

The territory of Bengal lacks some of the extraordinary varieties of physical aspects for which the great subcontinent of India is justly famous. But in spite of these varieties of physical aspect of Bengal it made it unique.

The snow-capped peaks with cold hued crests of Darjeeling, a vast fertile plain which forms the focus of three great river systems where the country widens out into a panorama of irrigated fertility, of swamps and flats in the south cut up

by hundreds of coves and creeks, once the “Royal throne of Kings” now the residence of the lord of the jungles

are enough reasons to take pride. 1.9 Model Questions 1. Write a note on the ancient geography of eastern India. 2. Write briefly about the river system of ancient Bengal. 1.10 Suggested Readings 1.

Amitabha Bhattacharyya, Historical Geography of Ancient and Early Medieval Bengal, Calcutta, 1977. 2.

Bimala Charan Law, Historical Geography of Ancient India, Delhi, 1984. 3. Dilip K Chakrabarti,

Archaeological Geography of the Ganga Plain: the Lower and the Middle Ganga, Delhi, 2001.

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NSOU • GE-HI-11 Unit-2 □ Historical divisions of Early Bengal Structure 2.0 Objective 2.1 Introduction 2.2 A brief survey of sources 2.3 Early Politico-Geographical divisions of Bengal region 2.4 Pundravardhana 2.5 Rarh 2.6 Vanga 2.7 Gauda 2.8 Samatata 2.9 Minor Sub-divisions 2.10 Conclusion 2.11 Model Questions 2.12 Suggested Readings 2.0 Objective • The objective of this unit is to study the politico-geographical divisions of early period of Bengal's history. • The sources of early Bengal's history will be studied. • The present unit will discuss the five major politico-geographical divisions of ancient Bengal apart from the minor subdivisions : > Pundravardhan > Rarh > Vanga > Gauda > Samatata 20

NSOU • GE-HI-11 21 2.1 Introduction It is indeed a difficult task to define the geographical territory of ancient Bengal as there was no 'Bengal' up to 11 th century CE. But for easy convenience it would be better to take the territory of undivided British province of Bengal as our area of discussion. Prof. H. C. Raychaudhuri described the area of Bengal province in the British India as the territory

stretches from the Himalayas in the north to the Bay of Bengal in the south, and from the Brahmaputra in the east to the lower reaches of the Suvarnarekha in the west. The

early Bengal as an entity of historical geographical study in the pre-11 th century CE era consist of many units and sub-units of which five were more prominent. These five units are Pundravardhana, Radha, Vanga, Gauda and Samatata.

There were many other units, co-units and sub units also. 2.2 A brief survey of sources There is no mention of any of the units or sub-units of the ancient land of Bengal in any Vedic hymns. The earliest mention of the name Vanga can be found in Aitareya Aranyaka. The expression 'Vangavagadhah' indicates the peoples of Vanga and Magadha who according to the Aitareya Aranyaka were guilty of transgression. Aitareya Brahmana also mentions Pundras as the peoples who lived beyond the frontiers of Aryandom and were classed as

Dasyus. First clear mentions of Vanga occur in the ancient Epics and the Dharmasutras. Most of the old Dharmasutras like Bodhayana, also considered Vanga as the region inhabited by the peoples who belonged to inferior culture which lay outside the pale of Vedic culture. A changed view can be traced in the Epics. Mahabharata shows a clear picture of eastward Aryan migration process. Here Bhima, the second eldest brother of the Pandavas, undertakes a decisive campaign in the land of the present-day Bengal. In Ramayana, the peoples of Vanga are no longer shunned as impure barbarians. Rather they entered into intimate political relations with high-born aristocrats of Ayodhya.

In Jain and early Buddhist texts regular mentions of Vanga and Pundra can be found. Later historical texts like the Greek records, Periplus of the Erythraean Sea, Milinda Panha and others contain scattered references of Bengal region. From the 4 th century CE onwards some epigraphic records also found which enable us to trace more clearly the politico-geographical divisions and administrative units of Bengal.

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NSOU • GE-HI-11 2.3 Early Politico-Geographical divisions of Bengal region As I have mentioned earlier that although there were many politico-geographical units and sub-units in the region we generally regard as Bengal, but the most prominent of them were five units. These are Pundravardhana, Radha, Vanga, Gauda and Samatata. A brief description of these units and other smaller units are given below. 2.4 Pundravardhana Later Vedic texts and the Epics contain some scattered mentions of the Pundras and most of these texts describe them as the inhabitants of Pundravardhana – a land situated at the east of Monghyr. However these texts could not provide us any clear picture of this region. The Mahasthangarh Fragmentary stone inscription may be regarded for providing the earliest clear reference to Pundravardhana as a political division during the Mauryan period. On the basis of epigraphic records and other texts the territory of the Pundras can be placed in north Bengal. Most of the scholars suggest Mahasthangarh as its capital. The political history of Pundravardhana is also not clear to us. Since Mahasthangarh inscription of the Mauryas mention about Pundranagala, which is the Prakritized form of Pundranagara of the Sanskrit records, therefore it confirms the identification of Pundranagara with Mahasthangarh and indicates that the Pundra region formed an administrative division within the Mauryanempire. Further epigraphical references begin to occur from the Gupta period onwards. The expansion of Magadhanempire during the Gupta periodwitnessed some changes in the territorial organization of the areas subsumed under the empire. The region corresponding to Bengal could not escape the changes brought about by the expanding influence of the imperial Guptas. The contents of the MehrauliPillar inscription of Chandragupta I, the Allahabad Pillar inscription of Samudragupta have been interpretedby scholars to suggest that this region was part of Gupta empire. The Damodarpur copper plate of Kumaragupta I, dated c. 448 CE, refers to the bhukti or province of Pundravardhana which was important enough to have a governor appointed by the Emperor himself. The Paharpur copper plate of Kumaragupta I also refers to Pundravardhana and its city-council, which is dated c. 479 CE. Budhagupta's second Damodarpur copper plate also refers to Jayadatta, the viceroy of the province NSOU • GE-HI-11 23 of Pundravardhana. Another Gupta inscription dated about 543 CE refers the provincial governors of Pundravardhana as Devabhattacharaka which means the son and the favourite of the Emperor. In some Gupta inscriptions traces of many visaya can also be found within the bhukti of Pundravardhana. In the Pala-Sena inscriptions Pundravardhanabhukti includes a large number of administrative units and sub-units. Many of these administrative units yet not been clearly identified. But there is no doubt that the bhukti was a much larger province during the Gupta period as well as the Pala-Senaera. Although there is no clear evidence of the extension of the bhukti but it seems that virtually the whole of modern Bangladesh fell within the ancient Pundravardhanabhukti, apperently from the Pala-Senaperiod onwards, if not earlier. In the inscriptions of Bengal the name Pundravardhana was changed into Paundravardhana in the early part of the 12 th century, when it occurs first in the Manahali inscription of Madan Pal and remained in use till the end of the Sena rule. The Rajatarangini of Kalhana mentions Pundravardhana as the capital of Gauda which is also proved by a reference in Purushottam'slexicon dated about 11 th century CE. By the 3 rd quarter of the 12 th century CE, the city of Pundranagara lost its importance as the ruling Sena kings shifted their capital to Gauda. Towards the end of the 13 th century CE or the beginning of the 14th century CE

Pundravardhana region was occupied by the Muslim invaders. 2.5 Rarh One of the most important division of ancient Bengal region was Rarh. Broadly it was divided into two parts viz. DakshinRarh or south Rarh and Uttar Rarh or north Rarh. By the end of the 6 th century CE this region was divided into several smaller regions like Kankagram-bhukti, Vardhamana-bhukti, Danda-bhukti etc. By around 9 th century CE previously mentioned south and north divisions replaces apparently the older segmentation of the area into Vajjabhumi and Subbhabhumi. The southern part of Rarh-bhumi included present day Howrah, Hooghly, Burdwan districts. The northern part included presentdayMurshidabad and Dinajpur districts. The Chola inscriptions refer UttaraRarh region as Uttiralabam. Belava and Naihati grants also mentioned UttaraRarh and these records include it within the Vardhaman-bhukti. During the reign of Laxmanasena it formed part of the Kanakagram-bhukti. Danda-bhukti was an ancient and medieval territory spread apporximately what are now Bankura, Hooghly, Paschim Midnapore and Purva Midnapore districts. This fell within the territory of Dakshin Rarh. Usually the river

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Ajay regarded as the border line between north and south Rarh. Some scholars prefer taking the river Khari as the border line between the two parts. The Jain records mentioned Kotivarsha as a city in northern Rarh. Scholars have identified this place with Bangarh of Dinajpur district. This clearly indicates the northern limit of the division. According to the twin Midnapore copper plates of SasankaDandabhukti of southern Rarh was an independent feudatory state Maharaja Somdatta and Mahapratihara Shubhakirti were its feudatory rulers under Sasanka. Although Digvijaya- Prakasha restricts the area of dakshin Rarh within the territory lying north of the river Damodar but epigraphical references clearly show that the southern boundary may have reached the river Rupnarayana and the western boundary may have extended beyond the river Damodar and stretched uptoArambagh subdivision. During the reign of Lakshmanasena northern Rarh was attached to the Kankagram- bhukti. It is still not very clear that from which region the bhukti derives its name. Some scholars suggested Kankajol near Rajmahal as the original land of the ancient Kankagram. Some scholars recognise it as the Kogram village near Bharatpur in the district of Murshidabad. Some scholars also suggest

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that the bhukti of Kankagram represents the old kingdom of Gauda – Karnasubarna mentioned by Varahamihir, Banabhatta and Huen Tsang.

Kankagram-bhukti was further divided into many administrative sub-units called vithi. During the Pala Sena era the Rarh region mostly included within the territory of Vardhamana-bhukti. The Pala Sena records mentioned the main sub-division of the Vardhamana-bhukti as – Danda-bhuktiMandal, PashchimKhatika, DakshinRarh and UttaraRarhMandal. Thus the territory of Rarh region changed from time to time. By the end of the 13 th century some of these regions also came under the pale of the Muslim rule. 2.6 Vanga The earliest reference of Vanga is found in Aitareya Aranyaka, where it is mentioned as the land of the non Aryans. Ancient Epics and the Dharmasutras mention several times the name of Vanga. According to Bodhayana Dharmasutra Vanga situated at the outside of the pale of Vedic Aryan culture. But some incidences mentioned in the Epic Ramayana show a tendency towards the incorporation of the Vanga people within the Aryan culture.

NSOU • GE-HI-11 25 Apart from literary sources

it is mentioned in the Mehrauli inscription of king Chandra, records of the Chalukyas of Vatapi, Kamayuli copper plate grant of Vaitya Deva, and various grant records of the Pala kings and Sena kings are important inscriptional sources. It is indeed a difficult task to separate references of Vanga as ethnic name and a geographical sub-division of a particular land. One should keep it in mind that the land of Vanga of the ancient records is not synonymous to the geographical territory of present day Bengal. Kalidasa in the Digvijaya section of the Raghuvamsham places

the region amidst the strain of river Ganges. The western boundary of Vanga probably extended beyond the hooghly to the river Kamsabati or Kansai (Kapisa) in the district of

Midnapore. Some scholars suggested that during the Pala-Sena era the territory of Vanga sub-division was curtailed and formed a new sub-division called Vardhamana-bhukti. There is a confusion among the scholars regarding the existence of Tamralipti within the territory of Vanga. According to Prajnapana, a Jain Upanga, Tamralipti was a port-city of Vanga. But probably during the Pala-Sena era

it could not have extended as far as Tamralipti as the region beyond the river Bhagirathi now formed part of Vardhaman-bhukti. Kamayuli copper plate grant mention 'Anuttaravang'. Scholars interpret it as south Vanga which means there by a division of Vanga into two parts – north and south. According to H. C. Raychaudhuri, ' the two divisions of VangaimplidingVaidya Deva's grant may have corresponded roughly to the two bhagas of the

some territories mention in the latter Sena inscription namely the Vikramapura-bhag and Navya'. In some inscriptional records another term also found – the term Vangala. Vanga and Vangala are obviously related with each other. According to the Tirumala rock inscription of RajendraCholaBangladesha was located immediately after Takkanaladam which means southern Rarh. Using this reference R. C. Majumdar concluded that there is no doubt that Bangladesh refers to southern Bengal. Some scholars argued that Vanga and Vangala denoted are two separate tracts of land. For them Vangala was probably identical with Chandradwip which often identified with Barisal. It may be included some parts of present day Noakhali and Khulna region. According to A. K. M. Yakub Ali, 'like other Janapadas, the territorial jurisdiction of Vanga, with the change of political power, extended at times beyond its boundaries, or contracted within its limits. As such, it is hardly possible to determine its exact boundaries. But the sources at our disposal enable us to hypothesize that at least in the 12 th century AD, Vanga.... generally corresponded to the eastern and southern

26 NSOU • GE-HI-11 Bengal, lying on the eastern side of the river Bhagirathi, and comprising mainly, as it appears, of modern Chittagong and Dacca divisions'. Thus the geographical definition of Vanga changed from time to time. Earlier it has more extended territory but gradually it lost some of its regions due to the emergence of more smaller administrative sub-units. By 13 th century the Muslim rulers conquered this region established their hegemony.

2.7 Gauda The emergence of Gauda kingdom marked an important benchmark in the history of Bengal. But the region has a much early history. Panini in his grammar book Ashtadhyayi refers Gaudapura. Kautilya also mentioned the rich products of Gaudadesa in his Arthashastra. This was known to Vatsyana, the author of the Kamasutra; Kalidasa and many others. According to Varahamihir Gauda was different from the other parts of Bengal. Bhabhisya-Purana mentions Gauda as a region located between the north of Burdwan and south of the river Padma. Varahamihir in his Vrihatsamhita distinguish Gaudaka from particularly Pundra or Pundravardhana-bhukti, Tamraliptika or Tamralipti, Vanga Samatata, and Vardhamana-bhukti. Gauda as a kingdom emerged during the decaying phase of the Guptas. Sasanka was the most prominent ruler under whose reign Gauda reached in its zenith. It is generally believed that Sasanka has established his capital city at Karnasuvarna located near Rangamati, around 12 miles south of present day Murshidabad. Most of the 7 th century CE-writers describe the kingdom of Gauda-Karnasuvarna. But AnarghaRaghava, a late 8 th century Kavya written by Murari mentions Champa as the capital city of Gauda instead of Karnasuvarna. Some scholars argued that Champa is probably identical with Champa-nagari which stood on the left bank of the river Damodar near the city of present day Burdwan. During the rule of the Pala kings Gauda came under the pale of the Pala empire. At first the Pala rulers commonly obtain the title of Vangapati. But the later Pratihara and Rashtrakuta records refer the Pala kings as the Gaudeswara. Probably from the later regnal days of Dharmapala the title Gaudeswara became the official style of the reigning emperors. Even earlier Gauda and Vanga are sometimes mentioned side by side but political union under the same sovereign ruler styled both Vangapati and

NSOU • GE-HI-11 27 Gaudeswara was first making them interchangeable terms. Around the 12 th century CE the Gaudarashtra is said to have included Rarh and Vurishreshthika (probably Vurshut on the banks of Damodar in the Hooghly-Howrah districts). The Jain records of the 13 th and 14 th centuries mention that Gauda included Lakshmanavati in the present Malda district. Sometimes the term Gauda used in a very extended sense. For example the expression Pancha-Gauda is taken to embrace besides Gauda proper the countries known as Sarasvata (Eastern Punjab, Kanyakubja, Gangetic Doab), Mithila (north Bihar) and Utkal (northern

Odissa). During the early Muslim rule Gauda became synonymous to Lakshmanavati of Malda district. Gradually it lost its importance and incorporated within the territory of Subeh-Bengala. 2.8 Samatata Samatata region is often identified with present day Tripura-Noakhali region. But this location is also not beyond doubt. The punch-marked coins and other archaeological evidences like Wari-Bateshwar ruins indicate that Samatata was a province of the Mauryan empire. The Allahabad pillar inscription of Samudragupta and other later records of the imperial Gupta rulers describe Samatata as a tributary state. The Vrihatsamhita of Varahamihir distinguishes Samatata from Vanga. Famous archaeologist Dilip Kumar Chakravarti considers Wari-Bateshwar to be a part of the trans-Meghna region. In his words, 'it appears that Wari-Bateshwar belongs to the Samatata tract. Till now this is the only early historic site reported from this tract, but the very fact that it existed as early as the mid-5 th century BCE in this part of Bangladesh shows the geographical unit of Samatata, although inscriptional record documented it in the 4 th century CE, has a much earlier antiquity which touches the Mahajanapadas period. Secondly, on the basis of the fact that Wari-Bateshwar is a fortified settlement, we argue that in addition to its character as a manufacturing and trading centre, it was also an administrative centre and most likely to be the ancient capital of the Samatata region'. It is generally believed that during the declining phase of the Mauryanempire the eastern part of Bengal became the flourishing state of Samatata. But any satisfactory information regarding any rulers of this state has yet not been obtained. After the decline of the imperial Guptas two independent dynasties flourished in this region. These are Khadga dynasty and Chandra dynasty. The Khadga rulers were originally from Vanga region. According to the Chinese record Khadga rulers

28 NSOU • GE-HI-11 established their capital at Karmantavasaka. This city is generally identified with Badkanta near Kumilla and Tripura. The most important ruler of this dynasty was Rajabhata. The Chandra rulers were ruled over Samatata, Vanga and Arakan region. They were the followers of Buddhism. As a result of this Samatata region became a flourishing centre of Buddhism during their rule. Maynamati was another important religious and administrative centre of the Chandra rulers. Samatata continued to play an important role in the local history of Bengal until the Muslim conquest of Bengal in the 13 th century. 2.9 Minor Sub-divisions Apart from the above mentioned five divisions of the territory of Bengal there are many other minor sub-divisions existed in different times. Mention may be made of Harikela, Chandradwipa, Tamralipta, Suvarnavithi etc. Harikela is often mentioned as a country in some 7 th century literature. Chinese traveller I-Tsing mentioned it as the eastern most limit of east India. Karpuramanjari and Arya Manjusri Mulakalpa mention Harikela as a distinct entity. According to Prof. Dilip Kumar Chakravarti Harikela is probably synonymous with the Chittagong area including Sylhet. It was dissociated from Vanga throughout the ages. 2.10 Conclusion In conclusion it may be said that the territory inhabited by the Bengali speaking people stretches from the Himalayas in north to the Bay of Bengal in the south.

The geo-political boundaries of Bengal changed from time to time. In fact there was no 'Bengal' in the ancient time. The region what today known as Bengal was divided into several units and sub-units. Among these Gauda, Vanga, Samatata, Pundra, Rarhetc were very important. Other than these there were many minor divisions like Harikela, Chandradwipa, Barendra, Suvarnavithi, Vardhamana-bhukti, Kankagrama-

bhukti etc. Since the ancient period Tamralipta got importance as a port-city. It played a very important role in the maritime trade during the ancient and early medieval periods. Thus a picture of a prosperous territory can clearly be assumed from the various archaeological and literary references on the ancient Bengal.

NSOU • GE-HI-11 29 2.11 Model Questions 1. Write an essay on the sub-regions of ancient Bengal. 2. Write a short note on Pundravardhanabhukti. 3. What are the most important sub-regions of ancient Bengal ? Write a note on Samatata-Harikela region of ancient Bengal. 4. Write a short note on Rarh. 5. Write a short note on Vanga. 6. Write a short note on Gauda. 2.12 Suggested Readings 1. Dilip K Chakrabarti, Ancient Bangladesh, Dhaka, 1992. 2. R. C. Majumdar (ed), History of Bengal, vol. I, Dhaka, 1985.

30 NSOU • GE-HI-11 Unit-3 □ The Population Structure Structure 3.0 Objective 3.1 Introduction 3.2 Ethnicity 3.3 Caste structure 3.4 Conclusion 3.5 Model Question 3.6 Suggested Readings 3.0 Objective • The objective of this unit is to study the population structure of early Bengal, • The first major aspect, which will be covered, is the ethnicity of the people of Bengal in ancient era. • The second major aspect, which will come under discussion, is the caste system and its structural formation. 3.1 Introduction Bengal is the land of Bengali speaking people who generally identified as the Bengalis. As in the previous chapter I have already mention that it is indeed a difficult task to define the geographical territory of ancient Bengal as there was no 'Bengal' up to 11th century CE. But for easy convenience it would be better to take the territory of undivided British province of Bengal as our area of discussion. The British Indian province of Bengal and the territory inhabited by the Bengali speaking people are not the same. The territory inhabited by the Bengali speaking people stretches far beyond the political boundaries of the present day West Bengal and Bangladesh or even the province of Bengal of British India. Ethnically the Bengalis are an Indo Aryan native to the Bengal region in South 30

NSOU • GE-HI-11 31 Asia, specifically in the eastern part of the Indian subcontinent, presently divided between Bangladesh and the Indian states of West Bengal, Tripura, Barak Valley of Assam, who speak Bengali, a language from the Indo Aryan language family. Bengalis are the 3rd largest ethnic group in the world. Apart from Bangladesh and the Indian states of West Bengal, Tripura, Assam's Barak Valley,

Bengali- majority

populations also reside in India's union territory of Andaman & Nicobar Islands as well as Chittagong hill tract of present day Bangladesh, with significant populations in Arunachal Pradesh, Delhi, Chattisgarh, Jharkhand, Meghalaya, Mizoram, Nagaland and Uttarakhand. 3.2 Ethnicity Although nowadays we usually generalise the people of Bengal as the Bengalis but ethnologically Bengalis are heterogeneous group divided into various caste and ethnic groups. Vedic literature indicates that the primitive inhabitants of Bengal region were different in race and culture from the Vedic Aryans. The detail history of the different races that settled in Bengal since the primitive times is difficult to trace. Broadly the people of Bengal can be classified into two distinguished elements such as the population consisting of the primitive tribes like the Kols, Sabaras, Pulindas, Hadi, Dom, Chandala and others designated as the Mlechchhas; and the other consisting of the higher classes of people which come within the framework of the caste system. The former group are the representatives of the earliest inhabitants of Bengal and the majority of them were probably descended from the non-Aryan people who referred to as the Nishadas in the Vedic literature. Anthropologically they are known as the 'Austro Asiatic' or 'Austriac' people. These primitive people formed the substratum of the population of Bengal but gradually were submerged by new waves of people with a high culture and civilisation so that ultimately they touched only the outer fringe of the so called Bengali society while the latter formed its very basis and foundation. 3.3 Caste structure Aryanisation of the subcontinent led to the tendency of resolving the varna divisions into a hierarchical order. Theoretically hierarchy was determined on the basis of the order of precedence of the qualities that the components of the different varnas exhibited in their character and actions. For instance, the Brahmans as the custodians of sattva were considered to be the purest of all. In other words, the

32 NSOU • GE-HI-11 Brahmins were believed to be the embodiment of sacredness and were regarded as gods on earth. Significantly, the degree of purity declined successively with the qualities as represented by the Kshatriyas and the Vaishyas - namely, *raja* and *tama*. The Shudras, who occupied the lowest rung of the social order, were believed to have possessed no such quality. In fact, the *PurusaSukta* hymn of the *Rig Veda*, which is considered to be a later interpolation, provided a religio-cultural justification of the hierarchical divisions based on the four-fold varna system. Aryanisation of the subcontinent led to gradual absorption of outsiders and the cultural transformation of the castes, more particularly of those occupying the lower rungs. The characteristics of the varna system were later elaborated in minute detail in the *jati* system. Subsequently, the broad-based division of labour as represented by varna found expression in the *jati* system, thereby resulting in an elaborate system of occupational distinctions and interrelations among various groups. In Bengal the gradual spread of Aryan culture led to the classification of different groups with particular occupations as distinct *jat*is. The cultivating, trading, artisan and service castes came to be recognised as Shudras in terms of varna. Indeed, the proliferation of specialised occupational groups led to an increase in the number of *jat*is, which by far exceeded the number of varnas. Significantly, the bulk of the people covered under the occupational groups of *jat*is were invested with the responsibilities of meeting the needs of the society. As a consequence the structure of Hindu society came to be understood in terms of *jati* rather than varna. Thus, slowly varna lost its significance in daily social life. In regions like Bengal where there was no Kshatriya or Vaishya group in the indigenous population, even the Brahmins were known as a *jati*, although they were also referred to as *Varnashrestha*, i. e., the highest of the Varnas. But more importantly, by emphasising the connection between *jati* and occupation, the proponents of the caste system tried to lay the foundations of an absolutely non-competitive arrangement of production and distribution that ensured the livelihood of each individual and guaranteed minimum social security. The system guaranteed production and distribution in a smooth manner within the constraints of limited resources and conditions of scarcity and stagnation that prevailed in the localised economy of India since the seventh century CE. However, variations did prevail in the caste system in different parts of India. Interestingly the impression that one gathers about the caste system, more particularly from the *smriti* literature, does not fully correspond to the social conditions prevalent

NSOU • GE-HI-11 33 in Bengal in ancient times. It needs to be asserted that none of these ancient *smritis* was composed in Bengal. Therefore attempts to garner reliable information about the hierarchical division of Bengali society based on Varna from the pages of ancient *smriti* literature would be totally unjustified. As some scholars have argued, prior to the eleventh century hardly any *smriti* literature composed in Bengal could throw light on the Bengali social scenario. Moreover, on the basis of reliable historical evidence it could only be presumed that from the eleventh century onwards compilers of Bengali social commentaries consciously accepted the very basis of the Brahmanical logic of the hierarchical division of the Hindu social order. During the Sena-Varman rule several *smritis* and other literary texts were composed in Bengal. In this context, the works of Bhabadeva Bhatta and Jimuta Vahana deserve special mention. In fact, these literary texts contain reliable information on society and history and could justifiably be utilised by historians for constructing historical narratives on Bengal's past. Apart from the *smritis* and other literary texts, Puranic and classical texts such as the *Brahma Vaivarta Purana*, *Brihadharma Purana* provides important information on Bengali society. At the same time, the genealogical texts also contain some relevant information. Similarly, there are two texts by the name of *Vallalacharita*. One of the texts was supposed to have been composed by Ananda Bhatta at the behest of the Raja of Nabadvip, Buddhimanta Khan. This text was composed around 1510 CE. However, the first and the second volumes were supposed to have been authored by Gopala Bhatta under the directives of Vallala Sena, roughly around 1300 Saka Era. The picture that one gets of the caste system in the *Brihadharma Purana* is quite different from the one that emerges from the *Vallalacharita*. In the case of the former, Kshatriyas and Vaishyas are classified differently, and the Shudras have been divided into two broad categories, namely, *Sat Shudras* (from whom higher castes could accept food and drinks) and *Asat Shudras* (whose touch was considered to be polluting). At the same time in terms of social ranking Brahmins were said to have been immediately followed by *Ambasthas* (*Vaidya*) and *Karanas* (*Kayasthas*). Similarly, *Shankharis*, *Modakas*, *Tantubayis*, *Das* (Peasants), *Karmakaras*, *Suvarnavanikas* and various other sub-castes and mixed castes (*Sankara castes*) also found a place in the narrative of the *Brihadharma Purana*. On the other hand the *Vallalacharita* offered a narrative that was much different from those of the Puranic texts. To be precise, it could be argued that during Vallala Sena's time, the caste system in Bengal HIS GE-HI-11 & 21—3

34 NSOU • GE-HI-11 underwent significant changes. For instance, according to the authors of the Vallalacharita, Subarnavanikas had been relegated to the ranks of impure Shudras and Brahmans were forbidden to supervise their religious functions. At the same time, the authors of the Vallalacharita have also stated that in order to withstand the challenge posed by the Vanik (merchant) and Das (Servile peasants), Vallala raised the Kaivartas to the ranks of sat Shudras. Moreover, it has also been averred that Malakaras, Kumbhakararas and Karmakararas too were elevated to the ranks of sat Shudras. But more importantly, it needs to be stated that though in the Brihaddharma Purana, Tantis, Gandhavanikas, Karmakararas, Taulikas (betelnut traders), Kumaras, Shankharis, Kansaris, Barujibis (Baruis), Modaka and Malakaras had been classified as Uttama-Sankar castes; Subarnavanikas (goldsmiths) were classified with Jal- Achal (from whom Brahmans and other upper castes were forbidden to accept food and water) castes, such as Dhibaras (Fishermen) and Rajakas (washermen). In the Vallalacharita, some reasons have been propounded to explain the phenomenon. It has been argued that such transformations took place for political and social reasons. At the same time, it also needs to be asserted that though the narrative in the Vallalacharita might not be fully acceptable to historians, there is no doubt that it is certainly more reliable than the genealogical texts composed in the 16 th and 17 th centuries. Some details relating to the lower castes in Bengal can be highlighted. Relevant historical information about the Kaivartas was available for the first time from the documents of the Pala period. Kaivarta chief Divya or Divvok had been a powerful official during the Pala period. He in collusion with several feudal lords revolted against Pala dominance and killed Mahipala II. Following the death of Mahipala II, some parts of Bengal passed into the hands of powerful Kaivarta overlords namely, Divya, Rudoka and Bhima. This historical development might have brought about a change in the social position of the Kaivartas, particularly in North Bengal. The Pala documents also provide some information about the untouchable castes, which were outside the frontiers of Hindu society. In the list containing the names of the beneficiaries of landgrants in the Pala copperplates, Brahmans, who in turn were followed by various peasant communities, immediately followed high government officials. In fact, there was no reference either to the Ksatriyas or the Vaishyas. But, beyond such social groupings there were several other groups who were referred to as Medh, Andhra and Chandalas. The Chandalas were considered

NSOU • GE-HI-11 35 to be the lowest of all the social groupings. Social commentators like Bhabadeva Bhatta have referred to them as an Antyajati. In several charya songs information about several other low castes such as Doms or Dombs, Chandalas, Shabaras and Kapalikas have also been found. In some medieval texts it has been pointed out that contact of Brahmans with such lower castes was forbidden. Bhabadeva Bhatta classified lower caste groups such as the Chandals, Pukkashakas and Kapalikas as untouchables. The Kapalikas were regarded as an uncivilised community, who followed bizarre rituals and practices. The Shabaras, who mostly inhabited the mountainous regions, also were regarded as lower castes. However, it could be argued with some certainty that they did occupy a higher social standing than the Doms and Chandals, who were regarded as antyajajatis. Antyajajati or untouchable groups were essentially composed of Badhs/Banars, Kapalikas/ Kols (belonging to the Adivasi grouping), Koncho (who were also referred to as Koche and were generally classified within the Adivasi grouping), Hadis (who were also referred to as Handis), Doms, Bagtits (Bagdis), Sharakas (considered to be a part of the ancient community of Shrabakas), Byalgrahi and Chandals. The majority of the antyajati castes remained outside the varnashrama system. In most cases they were regarded as servants of the society and as such were assigned the lowest social standing. From the charyagitis, one gets an impression about the vocations pursued by the untouchable communities in Bengal. For instance, they were mostly engaged in making objects out of bamboo, felling trees, rowing boats, preparing liquor and hunting. Interestingly many of these Antyajajatis were also believed to have practiced various forms of black magic. Significantly, there was hardly any major social movement in Bengal between the 10 th and the 15 th century aimed at the elevation of the Antyajajatis in the Hindu social scale. In fact, there was hardly any case of social mobility among them, and for the great majority of the population comprising essentially the lower castes, the major sources of social mobility remained inaccessible. Prolonged pursuit of a particular occupation for generations in the absence of alternative job opportunities naturally gave rise to strict social conventions, which in the traditional context were overlaid with rituals. Similarly, if the sources of mobility remained inaccessible to a caste for generations its position in the caste hierarchy sometimes assumed an element of permanence and the duties of the caste, including its occupation, appeared inviolable. In other words, scrupulous observance of caste duties too often resulted in social rigidity, much to the detriment of the interests of the lower or untouchable communities.

36 NSOU • GE-HI-11 3.4 Conclusion In conclusion it may be said that we know very little of the degree and the nature of the civilisation possessed by the pre-Aryan population of Bengal and much less of the contribution of each of the racial elements to the common stock of the civilisation developed on the soil of Bengal. But in this respect we may postulate for Bengal what has generally been accepted for the rest of India. It is now generally held that the foundations of civilisation of India – its village life based on agriculture – were laid by the Nishadas or Austric speaking peoples and the same was also probably true for Bengal. 3.5 Model Question 1. Do you think that the caste system found the basic structure of the ancient Bengali society? 2. Write an essay on the ethnicity and caste system of ancient Bengal. 3.6 Suggested Readings 1. Dilip K. Chakrabarti, Ancient Bangladesh, Dhaka, 1992. 2. R. C. Majumdar (ed.), History of Ancient Bengal, Delhi, 1989.

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Unit-4 □ Bengal in the Classical Literature : Gangaridai Structure 4.0 Objective 4.1 Introduction 4.2 Bengal in the Indian Classical Literature 4.3 Bengal in the Foreign Literary Sources 4.4 Gangaridai 4.5 Debate regarding the identification of Gangaridae 4.6 Wari-Bateshwar Ruins 4.7 Conclusion 4.8 Model Question 4.9 Suggested Readings 4.0 Objective • The objective of the present unit is to study the reflection of Bengal in the literary sources. • Two major literary sources will be discussed : ➤ The classical Indian literature ➤ The foreign account • The debate regarding the identification of Gangaridai and its possible geographical location will also come under analysis in the present unit. 4.1 Introduction Archaeological excavations in various parts of Bengal reveal its much early history. It was a settlement since prehistoric times. But unfortunately that history is 39

40 NSOU • GE-HI-11 yet not been very clear to us. Later Vedic literature like Aitareya Aranyaka, Aitareya Brahmana etc. contain references of Bengal region. Epics and Dharmasutras also mention about this region. Most of these literatures mention this region as the settlements of non-Aryans or the people who belonged to inferior culture in comparison with the Vedic Aryans. Only in the Ramayana, a different view can be found. This contains some references of the aristocratic relationship with the people of Bengal region. However a general inferior view regarding the people of Bengal can clearly be traced in almost every ancient Indian classical literature composed before 4 th century BCE. 6 th century BCE is generally considered as an important benchmark in the history of India. This was the time when Indian history got its historicity in terms of sources for the first time. The emergence of the 16 Mahajanapadas, especially of Magadh had opened a new era in the history of India. The rise of Magadh marked a shift of power centre from north-west India to eastern India. Thus the eastern land started getting importance in literature by the 6 th century BCE. 4.2 Bengal in the Indian Classical Literature Although the primeval historical account of Bengal is still trying to find its foothold in the firmament of ancient Indian history, the early Indian literary sources as well as foreign accounts, i.e. the Brahmanical sources (chiefly Ramayana, Mahabharata and the Puranas), the Buddhist and Jain sources, and other contemporary literary works provide rich resources relating to the societal, cultural, and demographic graffiti of primordial Bengal. It is already mentioned earlier that the Aitareya Aranyaka was the first Indian literary work where the name of Vanga mentioned clearly. Ramayana and Mahabharata made extensive references of the land of Bengal. Jain works like Acharanga-sutra, Upanga-sahitya, Buddhist works like SamyuttaNikaya, TelapattaJataka, Milinda Panho also mention several times about various regions of Bengal. Secular literary texts like Dasakumara-charit, Pavanaduta etc. mention about Bengal. 4.3 Bengal in the Foreign Literary Sources Foreign literary sources are also very important for reconstructing the history of ancient Bengal. The pale of foreign literary sources includes the Greco-Roman,

NSOU • GE-HI-11 41 Chinese and Arab works. The Greek accounts play significant roles to comprehend the geographical changes that had happened in eastern India since the fourth century BCE. According to Greek sources, the land corresponding to modern Northeast India and submontane Himalaya were by that time dwelt in by the Kiratas. Ergo, the sources recount that the Pundra and the Kirata territories bordered or even merged. It probably corroborates the inference that the larger region was earlier known as Kirata, and a segment of the Kirata terrain subsequently came to be identified as Pundra. The name of Pundra is also scripted in the early Chinese accounts which referred to it as a region situated in the northern part of Bengal. According to the descriptions of Chinese travellers Fa-Hien, Hiuen Tsang and I-Tsing, the river Karatoya had made the boundary between Pundravardhana and Pragjyotisa Kamarupa. Buddhism was booming that time in Pundravardhana as elucidated by Fa-Hien. Hiuen-Tsang mentioned Pundravardhana as Pun-na-fantan-na in his writings. The Tang-Shu by Hiuen-Tsang described that from the Gupta period onwards Pundravardhana formed a bhukti (translated as province) under different imperial eras. Hiuen-Tsang's elucidation points out the location of Pundravardhana between Kajangala and the river Karatoya. 4.4 Gangaridai Gangaridai occurs as the name of a people and of a country in Greek and Latin writings, dates of which range between 1st century BC and 2nd century AD. The term Gangaridai and its variants Gangaridae, Gangaridum and Gangarides are found in the works of classical authors. Writing about the countries beyond the Indus on the basis of the knowledge obtained by Alexander and his soldiers, Diodorus (69 BC-16 AD) mentions that beyond the Ganges were the dominions of the Prasioi and the Gangaridai. Quintus Curtius Rufus tells us that two peoples, the Gangaridai and the Pharrisii, inhabited the further banks of the Ganges. Strabo (63 BC - 21 AD) informs us that the Ganges flows through the Gangaridae, forming its eastern boundary. Pliny (c 1st century AD) writes that the final part of the Ganges flowed through the country of the Gangarides.

Virgil (c 30 BC) mentions Gangaridai without indicating its location. The earliest reference to Gangaridai is found in the written works of the Greek ethnographer Megasthenes (350-290 BCE). In the writings of Greek historian Diodorus Siculus, recorded between 60 and 30 BCE, he speaks of Alexander the 42 NSOU • GE-HI-11 Great pursuing King Porus of the state of Paurava to the nation of Gandaridai, which he described as "a nation possessing the greatest number of elephants and the largest in size." Historians have proposed that Alexander the Great left the region in anticipation of a joint attack by the Prasii and Gangaridai Empires. The invasion of the region and subsequent withdrawal of Alexander the Great is mentioned in a number of other writings by Greek and Roman historians. The aforementioned Megasthenes also wrote of the wealth and might of the people he referred to as the Gangarides, noting that their king possessed 1,000 horses, 700 elephants and 60,000 troops. Dhana Nanda, the last ruler of the Nanda dynasty, was king of the Gangaridai region at the time of the invasion by Alexander the Great. The Nanda dynasty was an amalgamation of the Prasii and Gangaridai Empires. Dhana Nanda was later dethroned by Chandragupta Maurya, the founder of the Maurya Empire, which ruled until 185 BCE. Renowned Bengali historian, Rakhaldas Bandyopadhyay, noted that during the rule of Chandragupta Maurya, the state of Gangaridai was independent. The earliest surviving description of Gangaridai appears in *Bibliotheca historica* of the 1st century BCE writer Diodorus Siculus. This account is based on a now-lost work, probably the writings of either Megasthenes or Hieronymus of Cardia. In Book 2 of *Bibliotheca historica*, Diodorus states that "Gandaridae" (i.e. Gangaridai) territory was located to the east of the Ganges River, which was 30 stades wide. He mentions that no foreign enemy had ever conquered Gandaridae, because of its strong elephant force. He further states that Alexander the Great advanced up to Ganges after subjugating other Indians, but decided to retreat when he heard that the Gandaridae had 4,000 elephants. In Book 17 of *Bibliotheca historica*, Diodorus once again describes the "Gandaridae", and states that Alexander had to retreat after his soldiers refused to take an expedition against the Gandaridae. The book 17 also mentions that a nephew of Porus fled to the land of the Gandaridae, although C. Bradford Welles translates the name of this land as "Gandara". In Book 18 of *Bibliotheca historica*, Diodorus describes India as a large kingdom comprising several nations, the largest of which was "Tyndaridae" (which seems to be a scribal error for "Gandaridae"). He further states that a river separated this nation from their neighbouring territory; this 30-stadia wide river was the greatest river in this region of India (Diodorus does not mention the name of the river in this book). He goes on to mention that Alexander did not campaign against this nation, because they had a large number of elephants. Diodorus' account of India in the Book 2 is based on

NSOU • GE-HI-11 43 Indica, a book written by the 4th century BCE writer Megasthenes, who actually visited India. Megasthenes' Indica is now lost, although it has been reconstructed from the writings of Diodorus and other later writers. J. W. McCrindle (1877) attributed Diodorus' Book 2 passage about the Gangaridai to Megasthenes in his reconstruction of Indica. However, according to A. B. Bosworth (1996), Diodorus' source for the information about the Gangaridai was Hieronymus of Cardia (354–250 BCE), who was a contemporary of Alexander and the main source of information for Diodorus' Book. Ptolemy (2nd century CE), in his Geography, states that the Gangaridae occupied "all the region about the mouths of the Ganges". He names a city called Gange as their capital. This suggests that Gange was the name of a city, derived from the name of the river. Based on the city's name, the Greek writers used the word "Gangaridai" to describe the local people. The Periplus of the Erythrean Sea does not mention the Gangaridai, but attests the existence of a city that the Greco-Romans described as "Ganges". Dionysius Periegetes (2nd–3rd century CE) mentions "Gargaridae" located near the 'gold-bearing Hypanis' river. Hypanis River probably identified with Beas River. "Gargaridae" is sometimes believed to be a variant of "Gangaridae", but another theory identifies it with Gandhari people. A. B. Bosworth dismisses Dionysius' account as "a farrago of nonsense", noting that he inaccurately describes the Hypanis river as flowing down into the Gangetic plain. Gangaridai also finds a mention in Greek mythology. In Apollonius of Rhodes' Argonautica (3rd century BCE), Datis, a chieftain, leader of the Gangaridae who was in the army of Perses III, fought against Aeetes during the Colchian civil war.

4.5 Debate regarding the identification of Gangaridae Scholars are not unanimous regarding the identification of the region Gangaridae. The Gangaridai or Gangaridae are mentioned in Greek & Latin works, and the term is actually used to denote either a geographical region or a people living in that region or probably both. It is obvious that the term does make reference to the river Ganga or the Ganges and, in all likelihood, it describes a region on the

Indo- Gangetic

plains or a people living along the Indo-Gangetic plains. But the course of the Ganges itself, from its origin in the Himalayas and its travels along the

44 NSOU • GE-HI-11 subcontinent till the Ganga-Brahmaputra delta where it empties out into the sea, is so vast that it is nigh impossible to pinpoint or identify an exact location of the Gangaridae. Some have tried to determine the Gangaridae to be the Hellenic or Greek version of the Sanskrit Ga-ga-hr-daya (loosely, 'Heart of the Ganga') but this theory of an etymology, though brave, is ill-suited; it twists facts to suit theories rather than twist theories to suit facts. You see, ancient Greek writers referred to the Gandaridae and the Romans who came later referred to the Gangaridae. There's a difference between the two. Some Greek writers call Agrammes or Xandrames as a powerful king of the peoples beyond the river Beas, "the Gangaridae and the Prasii", who had his capital at Pataliputra. Going by Megasthenes' description, the Gangaridae were the people occupying the delta of the river Ganga, which would put the Gangaridae not at Magadha but under its supremacy in the whereabouts of present West Bengal and Bangladesh. The Prasii were the Prachyas or Easterners living to the east of Madhya-desa (Middle Country); these were the Panchalas, Surasenas, Kosalas, Kasis and the Videhas. Porus the Younger is believed to have fled to the kingdom of Agrammes when Alexander invaded the former's kingdom. According to Pratap Barman, the ancient land of northeastern India was mentioned as Mandachal in the, Kiskindha Kanda of Ramayana and the dwellers of Mandachal were mentioned as demons or Mandai. The cities of Mandachal were ornamented with gold, even the fish were also described in golden colour. This was the reason traders throughout the world were attracted towards India for business in the later part of history. The land of the Mandai people was termed as Gangaridai by the Greek writers. Ptolemy mentioned about Gangaridai in his map in 100 AD. The Mandai people call the river as Gang, and the land of the Mandai people to the east of river Ganga were termed as Gangaridai. The Mandai living at the bank of river or the plains of river Ganga were known as kalinga and those reside in hills were the Mandais. The Mandai people had a powerful kingdom in the east, for which Alexander the great had to return back and gave up the hope of conquering the world. The Mandai people were mentioned as Daityas, Rakshashas, Danavas, Ashursetc in ancient religious writings. A. B. Bosworth notes that the ancient Latin writers almost always use the word "Gangaridae" to define the people, and associate them with the Prasii people. According to Megasthenes, who actually lived in India, the Prasii people lived near the Ganges. Besides, Pliny explicitly mentions that the Gangaridae lived beside the Ganges, naming their capital as Pertalis. All these evidences suggest that the Gangaridae lived in the Gangetic plains.

NSOU • GE-HI-11 45 Diodorus stated that the Ganges River formed the eastern boundary of the Gangaridai. Based on Diodorus's writings and the identification of Ganges with Bhagirathi-Hooghly, the western distributary of Ganges, Gangaridai can be identified with the Rarh region in present day West Bengal. Plutarch, Curtius and Solinus, suggest that Gangaridai was located on the eastern banks of the Gangaridai River. Ramesh Chandra Majumdar theorized that the earlier historians like Diodorus used the word Ganga for the Padma River. Pliny names five mouths of the Ganges River, and states that the Gangaridai occupied the entire region about these mouths. He names five mouths of Ganges as Kambysion, Mega, Kamberikon, Pseudostomon and Antebolae. These exact present-day locations of these mouths cannot be determined with certainty because of the changing river courses. According to D. C. Sircar, the region encompassing these mouths appears to be the region lying between the Bhagirathi-Hooghly River in the west and the Padma River in the east. This suggests that the Gangaridai territory included the coastal region of present-day West Bengal and Bangladesh, up to the Padma River in the east. Gaurishankar De and Subhradip De believe that the five mouths may refer to the Bidyadhari, Jamuna and other branches of Bhagirathi-Hooghly at the entrance of Bay of Bengal. According to the archaeologist Dilip Kumar Chakrabarti, the centre of the Gangaridai power was located in vicinity of Adi Ganga (a now dried-up flow of the Hooghly river). Chakrabarti considers Chandraketurgh as the strongest candidate for the centre, followed by Mandirtala. James Wise believed that Kotalipara in present-day Bangladesh was the capital of Gangaridai. Archaeologist Habibullah Pathan identified the Wari-Bateshwar ruins as the Gangaridai territory. 4.6 Wari-Bateshwar Ruins Wari-Bateshwar is an archaeological site in Narsinghdi district of present day Bangladesh. Most of the scholars believe that this site is connected with the Gangaridai territory mentioned in the Greco-Latin sources. Wari and Bateshwar are two adjacent villages in Amlabo Union under Belabo police station in Narsingdi district, Bangladesh. It is situated on an isolated bit of the Pleistocene terrace at Manohardi-Sibpur, which is detached from the Madhupur tract by the Old Brahmaputra and the Laksya rivers. Since the 40s of the last century, a large number of cultural materials of Wari-Bateshwar have been reported from surface collections and chance

46 NSOU • GE-HI-11 excavations. Systematic archaeological exploration at the site was carried out in 1998-99 season by the author and subsequently a number of excavations conducted at the site since 2000. Archaeological investigations at Wari-Bateshwar revealed that the site had been occupied from the 4th century BC onwards with occasional breaks. A two thousand five hundred year old fort-city was discovered at Wari-Bateshwar,

after extensive exploration and limited excavation. In the 600m x 600m fortified enclosure, there are four mud ramparts. Though most of the parts of the ancient ramparts have been destroyed but evidence of 5-7 feet height walls still exist in some places. The ramparts are surrounded by moat, which, in course of time, silted up and turned into paddy fields. However, the eastern part of the silted moat can easily be visualized. In the west and south-west side of Wari-Bateshwar citadel, there is a 5.8 km long, 20 m wide and 10 m high mud rampart known as Asom Razar Garh. Most probably this was linked to the defensive system of Wari-Bateshwar fort-city which can be considered as the second fortification wall. The ancient inhabitants of Wari-Bateshwar were familiar with developed technical knowledge. By cutting the stone, they could manufacture beads. Raw materials, chips and flakes of semi-precious stone bead manufacture have been discovered during excavation. Through using different types of chemicals, they could decorate the beads. They could also coat the northern black polished ware using different chemicals. High technology was used to control the temperature during pottery manufacture. They knew the technique of coin manufacture melting metal. They had the knowledge of iron processing. The location of Wari-Bateshwar fort-city and AsomRajarGarh prove that, the inhabitants were experts in geometric knowledge. These factors indicate the ancient inhabitants' close acquaintance with technological and scientific knowledge as well evidently indicate their artistic sense, adoration of beauty and skills in several technological works. Northern Black Polished Ware has a close relationship with urban culture. Generally northern black polished wares are found in the archaeological sites of the second urbanisation of the subcontinent. It is said that to meet the practical needs of the rulers and traders of the second urbanisation, these northern black polished wares were produced. For the presence of Old Brahmaputra River, it is assumed that Wari-Bateshwar was a river port and a trade centre. From the discovery of semi-precious stone beads made of agate, quartz, jasper, carnelian, amethyst, chalcedony etc. Dilip Kumar Chakrabarti mentions

NSOU • GE-HI-11 47 that Wari-Bateshwar might be the Souanagoura a trading centre which was mentioned by Ptolemy. Basing on the artefacts that have been discovered, we also agree that Wari-Bateshwar was that Souanagoura. 4.7 Conclusion Thus in conclusion it may be said that although the location of the territory of Gangaridai is yet not been clear to us but undoubtedly it was a rich and powerful settlement of ancient time. The relation between the Prasii kingdom and the Gangaridae is also not clear. It is plausible that Gangaridae formed a confederacy with Prasii to face the threat of Alexander's invasion. According to Dr. Hemchandra Ray Chowdhury, "

It may reasonably be inferred

from the statements of the Greek and Latin writers that about the time of Alexander's invasion, the Gangaridai were a very powerful nation, and either formed a dual monarchy with the Pasioi, or was closely associated with them on equal terms in a common cause against the foreign invader." 4.8

Model Question 1. Write an essay on the Gangaridai civilisation of ancient Bengal. 4.9 Suggested Readings 1. Nitish Sengupta, Land of Two Rivers, London, 2011. 2. R. C. Majumdar (ed.), History of Ancient Bengal, Delhi, 1989.

48 NSOU • GE-HI-11 Unit-5 □ Bengal before the Gupta Rule : Bengal under the Guptas Structure 5.0 Objective 5.1 Introduction 5.2 Bengal during the Kushana Rule 5.3 Gupta rule in Bengal 5.4 Administration under the Imperial Gupta rulers 5.5 Brahmanisation of Bengal during the Gupta period 5.6 Conclusion 5.7 Model Questions 5.8 Suggested Readings 5.0 Objective • The objective of the present unit is to discuss the historical evolution of Bengal during the pre-Gupta and Gupta era. • The unit will discuss the Bengal's history during the Kushana era. • The political and socio-cultural aspects of the history of Bengal under the Gupta rule will be discussed. • Two major points will be discussed : ➤ The Gupta Administration in Bengal ➤ The development of Brahmanical ideology in Bengal. 5.1 Introduction The condition of present day Bengal region during the post Mauryan period is not very clear to us. Literary evidences and numismatics indicate a disintegrated 48

NSOU • GE-HI-11 49 phase of time. In fact the collapse of the vast Mauryan Empire had resulted an overall period of disintegration in northern India between the 2nd century BCE and 1st century CE. 5.2 Bengal during the Kushana Rule The 1st century CE witnessed the growth of the Kushana empire. It extended up to Bihar in the east. It has also been suggested by some scholars that Kanishka I possibly conquered some parts of the western part of Bengal. It is needless to mention that there is no strong evidence in favour of this hypothesis. Thus it is quite natural that there are a lot of controversies regarding this hypothesis. Kushan

coins have been discovered in several places in Bihar, Bengal and

Odisha. Some scholars argue for suzerainty of the Kushan kings over this entire region. But most of the scholars have countered this argument. They argue that coins can

travel by way of trade far beyond the limits of any kingdom where

those coins are originally issued. Other than numismatic evidences, a number of characteristic potteries of the Kushana cultural phase have been found from various sites of Bengal. This pottery culture is characterised by a unique red polished body with stamped design along with a large number of dull or sturdy red ware having bright red slips. The archaeological sites of Mangalkot, Chandraketugarh, Pakhanna, Clive House, Tamluk, Deulpota, Natsal, Tilpi has yielded profuse quantity of above pottery from Kushana cultural level. Other than this red ware, the most distinctive types of Kushana craft is roulette ware. It is a grey ware dish with an incurved and beaked rim of diameter varying from 24-33 cm. This generally contains roulette decorations of variety of geometrical shapes like triangles, wedges, dots etc. This type of pottery is generally wheel-made, slipped and having smooth surface. Roulette ware of Kushana cultural phase was subsequently found at numerous sites of Bengal. The Bengal version of the roulette ware can be classified into two categories based on its colour, firing difference and fabrics. The first one has dark brown or black surface and the second one has grey interior with a grey or reddish exterior. Both of the varieties have been found from Chandraketugarh. Almost all the early historic sites of Bengal having Kushana cultural phase have yielded roulette ware. Mahasthangarh, Wari-Bateshwar, Tamluk, Tilpi, Natsal have unearthed profuse quantity of roulette ware from stratified level. However it should be keep in mind that the Arikamedu version of Kushana HIS GE-HI-11 & 21—4

50 NSOU • GE-HI-11 roulette ware was different from the Bengal version. This indicates that roulette wares were produced at multiple production centres in the lower Ganga plain with the epicentre in the region of Chandraketugarh-Tamluk. Thus it is not easy to say whether Bengal or any part of it ever formed a province of the Kushana Empire.

But epigraphic and literary evidences as well as archaeological remains clearly indicate that the early centuries of the Christian Era witnessed a overall prosperity and economic growth Bengal mainly through the way of overseas and inland trade. There were at least two major ports namely Tamralipta and Chandraketurgarh flourished during the post Maurya and Pre-Gupta period. Fertile lands, increased food supply, increasing population etc provide the background for the growth of towns and cities in ancient Bengal and as a result a large number of cities sprang up in this region. The economic advancement fed by agricultural surplus, proliferation of crafts and expanding trade paved the way for brisker rate of urban growth reached its peak in the 1st and the 2nd centuries CE. After an extensive study of Kharosthi and Kharosthi-Brahmi inscriptions discovered from the different parts of Bengal like both 24 Paraganas, Bankura, Midnapore and Burdwan B. N. Mukherjee suggested that these inscriptions clearly indicate that ancient Vanga had its prosperity rooted in the fields of agriculture and trade. But during the latter half of the 3rd century CE the condition had been changed again. Thus the Gupta epigraphic records showed

that the overall political condition of Bengal at the beginning of the 4th century CE was not very unified. A number of sturdy states emerged during this time. The most prominent feature of these states was their shelter by the natural barriers of rivers and swamps. 5.3 Gupta rule in Bengal Gupta rule in Bengal has often being viewed as a phase that brought in new ideas and inspirations in different aspects of life in Bengal, which prior to this stood as a peripheral region to the middle Gangetic valley.

The establishment of the Gupta empire at Magadha marks the end of the disintegrated political condition of overall northern India. The territory of Bengal was not an exception. Imperial extension

of the Gupta rulers marks the end of the independent existence of the various small states flourished in Bengal at beginning of the 4th century

CE. It is indeed a difficult task to decide when exactly Bengal was subjugated by the Gupta rulers. For some scholars it was done during the reign of Samudragupta, while

NSOU • GE-HI-11 51 the others argue for his father Chandragupta I. Nihar Ranjan Ray observes that by the end of 3rd and the beginning of the 4th century CE

Bengal was emerging out of its distinctly tribal, social and political

pattern. Monarchy became well established. The ethnic names of settlements were becoming known as place

(Janapada) names. The same is true for other aspects of life like religion also. On the whole he observes that the remote area of Bengal came to be united with the large area of

politico- cultural

ideology of north India. Although the actual process of the Gupta conquest of Bengal is not very clear to us. But the epigraphic records leave no doubt

that in the days of Kumaragupta I, northern Bengal formed an important administrative division of the Gupta empire under the name of Pundravardhana-bhukti.

It was placed in charge of a provincial

governor appointed by the Emperor himself. The provincial governor, in his turn, appointed officers to take charge of the various administrative sub-units into which the province was divided. It is to be noted, however, that occasionally even the district officers seem to have been appointed directly by the Gupta Emperor. The Damodarpur copper plate of Budhagupta indicates that northern Bengal formed an integral part of the Great Gupta Empire down to the end of the 5th century CE. Another inscription from Damodarpur, dated in the year 544 CE,

refers to a suzerain ruler, whose name ended in Gupta,

but whose proper name is lost. In that year the son of the Gupta emperor was acting as his governor in

Pundravardhana- bhukti. It appears most probably that the overlord in question belonged to the dynasty of the later Gupta who claimed suzerainty over northern Bengal down to the end of the 6th century

CE. Samatata region was most probably a semi-independent state during the reign of Samudragupta.

According to Gunaighar copper plate Maharaja Vainyagupta was the ruler of this region. A number of gold coins issued by some Dvadashaditya have been found in this region. Most of the scholars have identified this king with Vainyagupta.

Although Vainyagupta was a suzerain ruler under the imperial Gupta rulers, but he was titled Maharaja in his own records as well as Maharajadhiraja in a seal discovered at Nalanda. Thus his exact status is very difficult to determine. According

to R. C. Majumdar Vainyagupta was probably

a member of the imperial Gupta family and acted at first as a de facto independent ruler whose dominion included eastern Bengal. But during the declining phase of the imperial Gupta rulers he declared himself openly as the Emperor, taking advantage of the internal disunion and discord

52 NSOU • GE-HI-11 due to the collapse of the Gupta rule. However Vainyagupta's political career proves the direct Gupta rule over Samatata around the 6th century CE. Thus up to the end of the 6th century CE

Imperial Gupta rulers became successful to hold their power over Bengal. The main centre of their power in Bengal was Pundravardhana-bhukti. This administrative unit regarded as much as important that the Gupta emperor himself recruited its governor known as Uparika and sometimes even Vishayapatis. Most probably the Uparika Maharaja of Pundravardhana-bhukti came from royal family. 5.4 Administration under the Imperial Gupta rulers It is indeed of very difficult task to know the administrative structure of Bengal in the ancient time as there was no 'Bengal' indeed. The epigraphic records of the imperial Gupta rulers helped us to draw a semi-clear sketch of the administrative structure. Although Bengal was formally included within the Gupta empire, but the Gupta rulers never directly ruled the whole of the said territory. Gupta records mention the existences of a number of Mahasamanta, Samanta, Maharaja etc. feudal chiefs. The imperial territory of Bengal was divided into some administrative units and sub units. The largest unit was bhukti. Bhukti was further divided into vishayas and mandalas. The lowest administrative unit was grama or village. In some epigraphic records name of an administrative unit has been found called vithi. The exact nature and its position in the administrative ladder is not clearly known. Most of the scholars suggested that vithi is here a group of villages and it stood between the mandalas and gramas in the administrative hierarchy. The governor of a bhukti was appointed directly by the Gupta emperor. The provincial governor assume the title Uparika. The vishayas were ruled by Kumaramatyas and Ayuktaka. Sometimes the rulers of the vishayas were also known as Vishayapatis. Another important lower administrative post was Adhikarana. Probably they were the in charges of vithis. 5.5 Brahmanisation of Bengal during the Gupta period The early inscription leaves no doubt about the existence of a number of Brahmins in Bengal who were quite familiar with vedic rites and rituals. It is interesting to note cases of Brahmins who were quite eager to settle in Bengal to

NSOU • GE-HI-11 53 carry on their religious and social duties. The Dhanaidaha copper plate inscription of the year 113 (= 432 – 433 CE) records that a royal officer (an Ayuktaka) purchased some cultivable land by paying the usual price to the government and made a free gift of the same to a Brahmin name Varahasvamin who was a follower of the Samavedin school of the Vedic Brahmanism. The Kalaikuri copper plate inscription of the Gupta year 121 (=400 – 401 CE) records the purchase of 9 kulyabapas of land at the rate of 2 dinaras for each kulyabapa, distributed in the villages of Hastisirsra, Vivitaka, Gubhyagandhika and Dhanyapatalika which were later donated to three Brahmins of Pundravardhana named Devabhata, Amaradatta and Mahasenadatta, for the purpose of in a bling them to perform their daily sacrifices. From the five copper plate inscriptions discovered from Damodarpur (Rajshahi division) in north Bengal we come to know that a Brahmin named Karppatika requested according to nividharma a kulyavapa of untilled khila land for his performance of Agnihotra rites and in another instance was for

the grant of a plot of waste land for the maintainance of his five daily sacrifices (

Pañcamaha - yajna). Both the applicants obtained the sanction of the government of Pundravardhana-bhukti stationed at the head-quarters in Kotivarsha-vishaya. Something like a Brahmin colony was founded as a result of the gift as recorded Tippera copper plate grant of Lokanatha. This gift was made at the request of a MahaSamanta to settle more than one hundred Brahmins versed in the four Vedas (caturvidya -). These Brahmins were expected to perform worship with bali, caru etc.

and image of Ananta Narayana installed in the temple in Subbangavisaya. The Vappyaghosavata grant of Jayanaga records the gift of a village to a Brahmin named Brahnavirasvamin who was also a follower of the Samavedin School of the Vedic Brahmanism. 5.6 Conclusion Thus in conclusion it may be said that a process of consolidation in so called Bengal region had been started during the Gupta period. At least the existence of a uniform administrative structure can be traced from this time. However that does not prove that the Gupta rulers conquered or established their hegemony over whole of the region. But it denotes at least a great influence of the Gupta administrative structure on this entire territory and its rulers. This influence can be traced even during the reign of the Pala rulers of Bengal.

54 NSOU • GE-HI-11 5.7 Model Questions 1. Write a short note on the condition of Bengal before the Gupta rule. 2. Write an essay on the condition of Bengal under the imperial Gupta rulers. 5.8 Suggested Readings 1. R. C. Majumdar (ed.), History of Ancient Bengal, Delhi, 1989. 2. Sayantani Pal, 'Gupta Rule in Bengal', Proceedings of Indian History Congress, 69 th Session, Kannur, 2008.

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Unit-6 □ Independent Kingdoms in Bengal Structure 6.0 Objective 6.1 Introduction 6.2 Vainya Gupta 6.3 Conclusion 6.4 Model Questions 6.5 Suggested Readings 6.0 Objective • The present unit will aim to understand the fragmentary political identity in the ancient period. • The objective of the present unit is also to study the history of Bengal under Vainya Gupta. 6.1 Introduction The province of Bengal and the territory inhabited by the Bengali speaking people are not the same. The territory inhabited by the Bengali speaking people stretches far beyond the political boundaries of the present day West Bengal and Bangladesh or even the province of Bengal of British India. The vast territory inhabited by the Bengali speaking people was not united till the Muslim rule. During the Muslim rule a broad area of so called Bengal became united. Before that the entire territory was divided into numerous small independent or semi independent kingdoms and chiefdoms. Even during the rules of the Pala dynasty and Sena dynasty a number of small kingdoms existed in Bengal. Thus it is indeed needless to mention that throughout the ancient period the entire territory was divided into numerous small kingdoms – some of them were dependent on other broader kingdoms in various ways; some of them had feudatory status; but most of these kingdoms were independent though they have very small size. 57

58 NSOU • GE-HI-11 It is yet not been clear to us that whether the region of Bengal subjugated by the Mauryans and their subsequent emperors or not. The Gupta rulers had definitely established their control over this territory. It is generally believed that the Gupta emperor Samudra Gupta was the liable one for this extension of imperial control. However it is also matter of confusion

that

whether the subjugation of Bengal took place during the reign of Samudra Gupta

or was accomplished wholly or even partly by his father

Chandra Gupta I. The Meherauli iron pillar inscription mentions that the king Chandra among other military exploits also ‘

extirpated in battle in the Vanga countries his enemies who offered him a united resistance’. The identity of this king Chandra is a matter of

controversy. He has been identified both with Chandra Gupta

I and Chandra Gupta II.

Although it is not clear that who was liable to extend the Gupta empire up to the territory of Bengal but it is definitely be said that

the establishment of the Gupta empire marks the end of the independent existence of the various states that flourished in Bengal at the beginning of the 4 th century CE. By the time of Samudra Gupta except Samatata region the entire territory was incorporated in the Gupta empire and the ruler of Samatata had ‘

gratified the emperor Samudra Gupta by payment of all kinds of tribute, by obedience to his commands and by approach for paying court to him’. In other words Samatata was a tributary state acknowledging the suzerainty of the Gupta emperor but with full autonomy in respect of internal administration. The exact limits of Samatata cannot be ascertained but it may be taken as roughly equivalent to eastern Bengal.

Although Samatata was a semi independent feudatory state in the time of

Samudra Gupta

it seems

to have been gradually incorporated into the Gupta empire for in the year 507-08

CE Maharaja Vainya Gupta was the ruler of this region and granted lands in the district

of Tippera. He issued gold coins and assumed the title Dvadasaditya. The exact status of Vainya Gupta is indeed a tough task

to determine. The most reasonable view seems to be that he was a member of the imperial Gupta family and acted at first as a de facto independent ruler whose dominions included eastern Bengal. Subsequently taking advantage of the decline of the imperial Gupta rulers and also perhaps of the internal disunion and discord he declared himself openly as the emperor. 6.2

Vainya Gupta Vainya Gupta was one of the last kings of the Gupta Empire. He became known by the discovery of the Gunaighar copper plate inscription dated 507 CE or 188

NSOU • GE-HI-11 59 Gupta Era, which mentions the grant of land to a Buddhist monastery established at Gunaikagrahara (present day Gunaighar). Vainya Gupta may be the son of Puru Gupta. Historians came to know about Vainya Gupta after discovering the Nalanda clay seal and Gunaighar copper plate inscription and coins belonging to his reign. The artefacts neither contain his father nor his grandfather's name. According to R.C. Majumdar, Vainya Gupta's father was Puru Gupta. The Gunaighar copper plate inscription mentions one Vainya Gupta donating land to a Buddhist monastery at Gunaighar. Majumdar and D.C. Ganguli amongst others feel that Vainya Gupta mentioned in Gunaighar copper plate inscription is same the Vainya Gupta of the Nalanda clay seal inscription who was a ruler of the Gupta Empire. However, Vainya Gupta of the Gunaighar copper plate inscription is a devotee of Shiva and the Vainya Gupta of the Nalanda seal inscription is a worshipper of Vishnu.

The different stages in the decline and downfall of the Gupta empire have not yet been fixed with any degree of certainty. There is however no doubt that it showed visible

signs of decline towards the beginning of the sixth century CE. The general political condition in northern India during the declining period of the Gupta empire was disintegrated. Vainya Gupta at this time was ruling as practically an independent king in eastern Bengal. The Gupta empire had to face a final death blow by the sweeping victories of Yashodharman. According to Mandasore inscription of Yashodharman he extended his conquest as far as the Brahmaputra river. However it is difficult to say that on fact how far the boasts of Yashodharman were founded. But in any case the empire of Yashodharman

was a short lived one and no trace of it was to be found after the middle of the 6th century CE. The Gupta empire already weakened by the inroads of the Hunas collapsed before the onslaughts of Yashodharman. 6.3 Conclusion

The fall of the Gupta Empire and the failure of Yashodharman to rebuild one on a durable basis led to the political disintegration of northern India marked by the rise of a number of independent powers. The more prominent of these were the Pushyabhutis of Sthanvisvara or Thaneswara, the Maukharis of Kosala or Oudh and the later Guptas of Magadha and Malwa. The later Guptas

may have been an offshoot of the imperial Guptas but as yet we have no positive evidence in support

60 NSOU • GE-HI-11 of this view. They however continued tradition

of Gupta sovereignty in the central and eastern part of the Gupta empire. Bengal also took advantage of the political situation to shake off the foreign yoke

and two powerful independent kingdoms viz. Vanga and Gauda were established there in the 6th century

CE. 6.4 Model Questions 1. Write briefly about the emergence of various independent kingdoms during the post Gupta period in Bengal. 2. Write a short note on Vainya Gupta. 3. Write an essay on the political condition of Bengal during the decline of the imperial Gupta rule. 6.5 Suggested Readings 1. R. C. Majumdar (ed.), History of Ancient Bengal, Delhi, 1989.

NSOU • GE-HI-11 61 Unit-7 □ The Kingdom of Samatata or Vanga Structure 7.0 Objective 7.1 Introduction 7.2 Samatata and Vanga after Gopa Chandra 7.3 Bengal under the Khadga rulers 7.4 Conclusion 7.5 Model Questions 7.6 Suggested Readings 7.0 Objective • The objective of the present unit is to understand the history of Samatata or Vanga region of ancient Bengal. • The account of Gopa Chandra will also be discussed. • The history of Bengal under the Khadga rule will also be addressed. 7.1 Introduction The settlement of Vanga or Samatata region had flourished since long past.

It is mentioned in the Mehrauli inscription of king Chandra, epigraphic records of the Chalukyas of Vatapi, and in the literary works of the famous poet Kalidasa. Before the rise of the Gupta empire Bengal was divided into several small independent state. But around the beginning of the 4th century CE these various states had lost their independent existences and was incorporated in the Gupta empire by Samudragupta. There was only one exception in this regard – the kingdom of Samatata or Vanga. The Allahabad Pillar inscription mentions ‘

gratified the emperor Samudragupta by payment of all kinds of tribute, by obedience to his commands and by approach for paying court to him’. In other words, Samatata was a tributary state.

Although it was 61

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acknowledging the suzerainty of the Gupta emperor but it enjoyed full autonomy in respect of internal administration.

The exact

geographical

limits of Samatata cannot be ascertained but it may be taken as roughly equivalent to

the eastern part of present day Bengal.

Although Samatata was a semi independent feudatory state in the time of Samudragupta but it seems to have been generally incorporated into the Gupta empire.

The epigraphic record of the Gupta Empire mentions the name of one Maharaja Vainya Gupta as the ruler of Samatata region. The exact status of Vainya Gupta

is difficult to determine. The most reasonable view seems to be that he was a member of the imperial Gupta family and acted at first as a de facto independent ruler whose dominions included eastern Bengal. Subsequently taking advantage of the decline of the imperial Guptas and also perhaps of the internal disunion and discord

Vainya Gupta declared himself openly as the emperor. Thus

the first independent kingdom which arose in Bengal on the ruins of the Gupta empire

was undoubtedly the kingdom of Samatata or Vanga. It

seems to have comprised originally the eastern and southern Bengal and the southern part of western Bengal.

It is indeed a difficult task to reconstruct the chronological political history of this kingdom as only a few information of that time is available. The main sources of information about this kingdom are five inscriptions discovered near Kotalipara in the district of Faridpur of present day Bangladesh and one inscription discovered in the district of Burdwan. According to these epigraphic records three rulers had ruled this kingdom named Gopa Chandra, Dharmaditya and Samacharadeva. All of them assumed the title of Maharajadhiraj. It proves that these kings were independent and powerful. This imperial title also

indicates a changed political status and the disappearance of the imperial authority of the imperial Gupta dynasty over this region. The

exact date of the reign of Gopa Chandra is not very clear to us. It is generally believed that there was not much gap between the reigns of Vainya Gupta and Gopa Chandra. The reason behind this assumption is the epigraphic evidence of the existence of one Maharaja Vijaya Sena who was most probably a vassal chief of both of Vainya Gupta and Gopa Chandra. The epigraphic record also mentions that Vijaya Sena had ruled over the bhukti of Vardhamana under Gopa Chandra. Since he held the same office under Vainya Gupta also therefore it will not be unreasonable to conclude that Vainya Gupta also ruled over the eastern, the southern and the western parts of Bengal.

NSOU • GE-HI-11 63 The relationship between Gopa Chandra, Dharmaditya and Samacharadeva is not cleared to us as well as their order of succession. Pargiter regarded Dharmaditya as earlier than Gopa Chandra on two grounds: first, the use of the earlier and the later forms of 'y' in their respective plates and secondly

the additional epithets 'pratita dharma shila' applied to the land-measurer Shiva Chandra in the plate of the latter. The first should never have been put forward as a serious argument.

Because it is evident that in many times

palaeography does not offer a safe basis for comparative chronology within a short period of time

mostly when the

time is less than a century. This is clearly demonstrated in the present instance by the fact that in the Mallasarul

inscription of Gopa Chandra the earliest of the three forms of the letter 'y' noted by Pargiter has been exclusively used.

On the

other hand

the first plate of Dharmaditya shows a distinctly later form of 'sh'. The addition of epithets to Shiva Chandra may no doubt be cogently explained by his attainment of seniority in service, but may be due to purely personal predilections of the writer. It may also be argued that the epithets were done away with Shiva Chandra had been sufficiently long in service when his name was too well known to require any testimonial. In any case this cannot be regarded as a more cogent argument in support of the priority of Dharmaditya over Gopa Chandra than the identity of

Vijaya Sena of the Guraighar copper plate and the Mallasarul copper plate inscriptions favoring

the opposite view. For if Gopa Chandra ruled after Dharmaditya we have to assume that Vijaya Sena served as a governor

under Vainya Gupta, Dharmaditya, Gopa Chandra and other kings, if any, who might have intervened between them. This is certainly not impossible but less probable than other view that

Vijaya Sena served two Kings, Vainya Gupta and Gopa Chandra.

Although therefore no certain conclusion is possible, it seems more reasonable to take Gopa Chandra as earlier than Dharmaditya.

It is generally regarded that Samacharadeva had flourished after the reigns of Gopa Chandra and Dharmaditya but it is difficult to say definitely that there were no intervening kings.

The existence of a few kings of this line later than

Samacharadeva

is

rendered probable by a large number of gold coins found mostly in different parts of eastern Bengal notably at Sabhar (in the district of Dacca of present day Bangladesh) and Kotalipara (in the district of Faridpur of present day Bangladesh).

Only two of these coins bear names of kings that can be read with some degree of certainty. The first is bearing the letters 'Prithu vi (ra)'. The name of the king who issued it was

64 NSOU • GE-HI-11 probably, therefore, Prithuvira or Prithujavira

or Prithuviraja. The second coin belongs to a class of which several have been found. On most of them the legend has been read as Sudhanya, but one appears to read Sri Sudhanyaditya. These kings and others

who so

names are not recorded on the gold coins issued by them presumably ruled in Vanga and may be regarded as later rulers of the kingdom founded by

Gopa Chandra. The six copper plate grants of these kings of Samatata region provide much information about the provincial administration in details. The structure of the administration was not much different from the Gupta administration. Bhukti and Vishaya were the most important administrative units of that time. All of these records undoubtedly indicate

that there was a free, strong and stable government in

Bengal which

brought peace and prosperity to the people and made them conscious of their power and potentialities. 7.2

Samatata and

Vanga after Gopa Chandra Although the six copper plate grants of the kingdom of Samatata give detail information about administration but these are silent about genealogy of the rulers or about any detail political history. Thus it is yet unknown to us that

how long the independent kingdom established in this region by Gopa Chandra continued to exist and

even how it ended. Hiuen Tsang in his account has mentioned about

the kingdom of Samatata which seems to have included the major part if not the whole of Vanga

also. According to Hiuen Tsang during the 1 st half of the 7 th century CE Samatata and Vanga regions were ruled by a line of Brahmana rulers. Some scholars assume that this line of rulers belonged to Bhadra dynasty. Hiuen Tsang

mentioned about Shila Bhadra who was the patriarch of Nalanda. Nidhanpur copper plate inscription of Bhaskara Varman mentioned the name of a vassal chief named Jyeshtha Bhadra. These two references indicate that there was probably a

ruling line member of which having name suffixed with Bhadra. Unfortunately there is not sufficient evidence in support of this view. The Brahmanical dynasty whatever may be the family name

seems to have been overthrown by a line of Buddhist kings who used the word

Khadga attached with their name as their family name. That is why the dynasty is generally known as the Khadga dynasty.

NSOU • GE-HI-11 65 7.3 Bengal under the Khadga rulers Khadga Dynasty ruled the Vanga and Samatata areas of ancient Bengal in c 7 th - 8 th century CE. Information about the dynasty comes from two copper plate grants discovered at Ashrafpur near Dacca of present day Bangladesh, coins, and the Chinese accounts of Sheng-che written in c. 7 th century CE etc. Of these, the Ashrafpur copper plate grants are the most important. The first known ruler of the dynasty is Khadgodyama who most probably ruled between c. 625 and 640 CE. But unfortunately nothing is known about his predecessors. Khadgodyama was succeeded by his son Jatakhadga who ruled between c. 640 and 658 CE. The line of succession continued through his son Devakhadga who reigned between c. 658 and 673 CE and his grandson Rajabhata had ruled between c. 673 and 690 CE. Rajabhata was probably succeeded by his brother Balabhata who ruled between c. 690 and 705 CE. The second Ashrafpur copper plate grant refers to an Udirnakhadga. The last part of his name may indicate that he too probably belonged to the Khadga dynasty, but the period of his reign is yet to be determined. The Khadga kings did not use any paramount title like Paramesvara or Maharajadhiraja etc. This indicates that they were local rulers. The extent of their territory is difficult to ascertain. In one of the Ashrafpur copper plate grants there are references to Talapataka and Dattakataka, identified respectively with Talpara and Datgaon villages under Raipura sub district in Narsingdi. The Khadgas were politically dominant in the region of Vanga. The Ashrafpur copper plate grants were issued from the Jayaskandhavara of Jayakarmantavasaka, identified with Barakanta or Badkamta in Comilla district of present day Bangladesh, in the 13th regnal year which was in c. 671 CE of Devakhadga. So, it appears that Devakhadga had extended his power from Vanga to Samatata uprooting the Rata king Sridharana Rata (who ruled between c. 660 and 670 CE). This is epigraphically supported by the DeulbadiSharvani image inscription of Queen Prabhavati. The inscription depicts Devakhadga as benevolent (Danapati) and powerful (pratapi) and the conqueror of all enemies (Vijitarikhanda). The conquest probably required legitimacy through construction of or patronage to religious establishments. In accordance with the tradition of the age, this might have led Devakhadga to grant lands to Buddhist monastic establishments. HIS GE-HI-11 & 21–5

66 NSOU • GE-HI-11 Both Ashrafpur copper plate grants make it clear that Devakhadga and his son Rajabhata together donated 15 patakas and 20 dronas of land to the four viharas and viharikas in charge of the revered preceptor Sanghamitra. The amount of the land donated to each vihara corresponds to about 484 bighas (1 pataka at least 128 bigha) at an average. Devakhadga, however, did not get the monasteries constructed; rather the establishments were already in existence and the Khadga king brought them within a single campus (ekagandikrta) thereby making it a sacred landscape. Attempts were made to achieve economic gains by utilizing the donated lands. An important aspect of the plate is that it refers to Krsyamanaka, meaning tillers of land. The cultivators appear to have been mere agricultural laborers because they were neither landowners, nor did they have any right to enjoy the lands; land ownership lay with the monastic establishments. And the lands were enjoyed by another stratum of Bhujyamanakas mentioned in the grants. Those who enjoyed the land (bhujyamanakas) were different from those who actually cultivated (krsyamanakas) it. This difference leads one to conceive of a three tier land system in vogue: land-owning monasteries (Viharas and Viharikas), the beneficiaries (bhujyamanakas), and the actual tillers of the soil (krsyamanakas). The system appears to have been the same as mentioned in the Yajnavalkya Smrti (c 200 BC- 200 CE) mahipati (King), Ksetrasvami (landowner) and Karsaka (actual tiller). Both Devakhadga and his son Rajabhata supported the Buddhist practices in Samatata. The Chinese monk Sheng-Che Ch'an Shih writes that when he came to Samatata (his arrival time is not known) the king of the country was Ho-luo-She-Po- t'o or Rajaraja (bhata), Devakhadga's son. He was a great admirer of the three-gems - the Buddha, the Law and the Order (San-pao) and a zealous upasaka (Wu-po-so- chia) who followed the five Buddhist commandments. The king is said to have given to the monks and nuns offerings (not specified) for their maintenance. Every morning on behalf of the king an officer was sent to the monastery to ask the welfare of the resident monks including Sheng-che. The vihara where the monks and the great Che used to live was the Rajavihara. This Rajavihara may be suggested to have been the same as mentioned in the Gunaighar Copper plate of Vainyagupta (AD 507). All these supports/patronages may be explained as the king's efforts towards legitimising his royal power. The copper plate of Balabhata, another son of Devakhadga, describes him as having granted 28 patakas of land in the area of Dhanalaksmipataka (unidentified)

NSOU • GE-HI-11 67 for the maintenance of the viharas and stupas and for the renovation and repair works at the axramas. The plate refers to mahabhogakshrama, meaning probably the ashrama where grand religious festivals were held. The viharas were apparently eight in number and in them; the Parimitamatam and Danachandrika were taught and discussed. The donations were apparently made for the residential religious structures erected in the name of the Buddhist Trinity- the Buddha, the Dharma and the Sangha. 7.4 Conclusion The first Ashrafpur copper plate grant, however, furnishes a little more information about the religious leaning of the dynasty. It refers to the inscription of the name SrimatDevakhadga below the bull facing the left and not dharmachakra (Wheel of Law). This may indicate Devakhadga's Shaiva leaning which appears to have continued through his son Balabhata who also described himself as paramahesvaraRajaputra in his copperplate. Devakhadga's queen Prabhavati also caused the goddess Sharvani to be covered with gold leaves out of reverence for the goddess (mahadevibhaktyahemaliptam- akarayat)

at the village of Deulbadi in the district of Comilla of present day Bangladesh. The goddess Sharvani has eight arms which hold

the thunderbolt, the bell, the bow and the shield on the

left; and the conchshell, the goad, the sword, and the wheel on the right. She stands on a lotus-seat on the back of a conch lion and belongs to the Brahmanical pantheon. Nowhere in the Deulbadi image inscription, however, has it been mentioned that the goddess Sharvani was built and installed at Deulbadi. Indeed if we go by the inscription, we can surmise that the image of the goddess was already in existence at Deulbadi when the queen covered it with gold leaves. The Shaiva leanings of Devakhadga, his queen Prabhavati, and their son Balabhata, should be explained as an act of stabilising Khadga royal power in the newly conquered area of Samatata (Vijitarikhanda). The queen's act of covering the goddess with gold leaves occurs following the word Vijitarikhanda relating to Devakhadga. Two more inscriptions of the Khadgas have been found in the Shalvan Vihara excavated area which, however, does not point out anything about the activities of the dynasty.

68 NSOU • GE-HI-11 The Deva dynasty, as has been epigraphically suggested, might have supplanted the Khadgas in 8th century CE. 7.5 Model Questions 1. Write an essay on the political condition of Samatata during the post Gupta period. 2. Write a short note on the Khadga rulers. 7.6 Suggested Readings 1. R. C. Majumdar (ed.), History of Ancient Bengal, Delhi, 1989.

NSOU • GE-HI-11 69 Unit-8 □ Rise of Gauda Structure 8.0 Objective 8.1 Introduction 8.2 The region of Gauda 8.3 Later Gupta dynasty 8.4 Conclusion 8.5 Model Questions 8.6 Suggested Readings 8.0 Objective • The objective of the present unit is to study the rise of Gauda in ancient Bengal's political trajectory. • The learners will come to know the historical evolution of early Bengal centring around Gauda. • The present unit also covers the role of later Gupta dynasty in the history of Bengal. 8.1 Introduction The Gauda kingdom came into being in late 6th century CE in eastern India, as a result of a political disintegration of the Gupta Empire which existed between the 3rd and 6th century CE. The core areas of the Gauda kingdom were located in what is now the state of Bengal in India and the northern part of the country of Bangladesh, with the capital at Karnasuvarna located near the present town of Murshidabad. For a brief period of time under king Shasanka Gauda became a very powerful kingdom vying with other regional powers for political supremacy in India. Unfortunately the kingdom of Gauda could not sustain its power for a long time. Soon after the death of Shasanka the kingdom failed to sustain its power and 69

70 NSOU • GE-HI-11 therefore declined rapidly. But it passed into history as the base kingdom for the vast empires of future days most notably under the Pala and the Sena rulers between the 8th and 12th century CE.

The fall of the Gupta Empire and the subsequent failure of the effort of Yashodharman led to the political disintegration of northern India marked by the rise of many independent regional powers. Among these powers the Pushyabhuti dynasty of Thaneswar, Maukhari dynasty of Koshala and the later Gupta dynasty of Magadha were the most prominent.

Bengal also

took advantage of this political situation and two powerful independent kingdoms Vanga and Gauda were established here around the 6th century

CE. 8.2 The region of Gauda The emergence of Gauda kingdom marked an important benchmark in the history of Bengal. But the region has a much earlier history. Panini in his grammar based text *Ashtadhyayi* refers Gaudapura. Kautilya also mentioned about the rich products coming from Gaudadesha to Magadha in his famous work *Arthashastra*. This place was known to Vatsyayan, the author of *Kamasutra*, to the famous poet Kalidasa and many others also. According to Varahamihira Gauda was different from the other parts of Bengal. The text of *Bhavishya Purana* mentions Gauda as a region located between the north of Bardhamana and south of the river Padma. Varahamihira in his *Vrihatsamhita* distinguished Gaudaka from particularly Pundra or the bhukti of Pundravardhana, Tamraliptika or Tamralipti, Vanga, Samatata and the bhukti of Bardhamana. Henceforth throughout the so called Hindu period Gauda and Vanga broadly denoted the two prominent political divisions of Bengal. The former comprising the entire northern portion and either the whole or at least major part of western Bengal, and the latter includes entire southern and eastern Bengal. In this regard it should be kept in mind that the actual political boundaries of these broad divisions varied largely in different times. In spite of that these rough geo political divisions persisted throughout the ancient times. The names of other divisions like Pundravardhana or Varendri (northern Bengal), Radha or Suhma (western Bengal), Samatata or Harikela (eastern Bengal) etc were also used along with the broad two divisions. The geo political divisions of Gauda and Vanga are similar with the divisions of Aryavarta (denotes whole of northern India starting from the north of the Vindhya Range) and NSOU • GE-HI-11 71 Dakshinapatha (denotes whole of the southern part starting from the Vindhya Range) of the ancient times.

8.3 Later Gupta dynasty Later Gupta dynasty emerged to the power after the decline of the imperial Gupta dynasty and was contemporary of the Maukhari dynasty of Malwa region. The later Guptas established their power in Magadha region. They became successful to extend their sovereignty across the land of Gauda and became able to hold that up to the rise of Shasanka. In spite of having same family name the later Gupta rulers were not related in any way with the imperial Gupta rulers. Probably they were at first feudatory to the imperial Gupta rulers. Gradually during the declining period of the imperial Guptas the later Guptas came into prominence and obtained independence almost around the same time as the Maukhari rulers. The later Gupta rulers became able to sustain their rule till around the middle of the 8th century CE. The early history of this dynasty is known from the Apsad inscription of Aditya Sena. Aditya Sena was the 8th king of this dynasty according to this inscription. The genealogy given in this record mentions the name of Krishna Gupta as the founder ruler of the dynasty. He was succeeded by Harsha Gupta. Among the other rulers Jivita Gupta, Mahasena Gupta and Madhava Gupta were important. Aditya Sena was the son of Madhava Gupta according to the genealogy mentioned in the Apsad inscription. The first later Gupta ruler who assumed the full imperial title was undoubtedly Aditya Sena. Although initially the later Guptas and the Maukharis were related by matrimonial relationship but later hostility developed between them. They even fought with each other. Krishna Gupta, the first king, may be placed in c. 490 – 505 CE. His son Harsha Gupta succeeded him and ruled till 525 CE. Jivita Gupta, the third ruler of the dynasty reigned between c. 525 and 545 CE. Kumara Gupta, the 4th king ruled between c. 540 and 560 CE. He defeated the Maukhari king Ishana Varman in around 554 CE. Thus he laid the foundation of the greatness of the family. According to Ramesh Chandra Majumdar he established himself as the first independent ruler of this dynasty. Since no record of the imperial Gupta family is known after 543 CE we may assume that sometime around 550 CE both Ishana Varman and Kumara Gupta obtain independence. Some scholars believe that the later Gupta rulers originally ruled in Malwa and it was only after the reign of Harshavardhana that they came into possession of

72 NSOU • GE-HI-11 Magadha. Kumara Gupta is said to have died at Prayaga after his victory over Ishana Varman. The struggle continued during the reign of Damodara Gupta, who was the son and successor of Kumara Gupta. Damodara Gupta achieved a great victory over the Maukharis. Damodara Gupta was succeeded by his Mahasena Gupta in the last quarter of the 6th century CE. He seems to have gained a victory over Susthita Varman of Kamarupa. However the simultaneous attack by the Maukharis and the king of Kamarupa resulted in setbacks for Mahasena Gupta. Further it was during his reign that Shasanka founded an independent kingdom in Gauda (Bengal). The Chalukya king Kirtivarman who ruled between c. 567 and 597 CE is also said to have attacked Anga, Vanga and Magadha at this time. SrongTsan, the then king of Tibet who ruled between c. 581 and 600 CE also led a campaign against Mahasena Gupta. The later Gupta king Mahasena Gupta was defeated by both of the Chalukya king and the Tibetan king. After these defeats Mahasena Gupta seems to have taken shelter in Malwa. Thereafter for nearly half a century the later Gupta rulers were overshadowed by Harsha's imperial kingdom in northern India. Mahasena Gupta had a son named Madhava Gupta. Madhava Gupta was again made a king of Magadha by Harshavardhana and was succeeded by his son Aditya Sena in c. 650 CE. Damodarpur copper plate inscription proves the Gupta sovereignty over northern part of Bengal at least up to c. 544 CE. It is very likely that the Gupta sovereign was a member of the later Gupta dynasty. The later Gupta ruler might or might not have been connected by blood with the imperial Gupta rulers but they were to begin with in possession of a substantial portion of the imperial Gupta Empire. That their pretensions as successors of the imperial Gupta rulers were tacitly recognised is proved by references to the Gupta suzerainty in the records of the Parivrajaka rulers of Bundelkhand in the 6th century CE. It is generally believed that the suzerainty of the later Gupta rulers continued over northern Bengal throughout that century. However the Gupta suzerainty of Gauda during the 6th century CE does not appear to have been either peaceful or uninterrupted. If Yashodharman really carried his triumphal march right up to the bank of the river Brahmaputra as he claims that event must have considerably weakened the power and position of the Gupta rulers in Gauda. It is exceedingly likely that although the Gupta suzerainty in Gauda survived this catastrophe but it NSOU • GE-HI-11 73 gradually became more nominal than the real. Gauda came to be regarded as an important political unit by the mid of the 6th century CE. The Haraha inscription of the Maukhari king Ishana Varman dated about 554 CE also indicates the political importance of Gauda region. In v. 13 of this inscription the king claims to have defeated the lord of the Andhras and 'made the Gauda people take shelter towards the sea shore after causing their land territories to be deprived of their future prospects'. The reference to the sea combined with the expedition of Ishana Varman to the Andhra country seems to indicate that the conflict with the rulers of Gauda took place in the southern part of western Bengal. Although this region was geographically in Gaudadesha but it was probably a part of the kingdom of Vanga founded by Gopa Chandra at the time of Ishana Varman's conquest. Therefore it may be said that the fight between Ishana Varman and the ruler of Gauda was an important episode of the late classical period. Obviously the invasion and the defeat of the Gauda ruler was an outcome of the prolonged enmity between the Maukhari dynasty and the later Gupta dynasty since Gauda was under the later Gupta rule. Ishana Varman was succeeded by Sarva Varman. He probably conquered some parts of Magadha. He granted a village in the Shahabad district. This event indicates that he was in possession of at least some parts of Magadha. Similarly his successor Avanti Varman was also in possession of some parts of Magadha. According to some scholars later Gupta king Kumara Gupta defeated Ishana Varman and his son Damodara Gupta also defeated the Maukhari ruler. It is therefore evident that in the hereditary struggle between the later Gupta dynasty and the Maukhari dynasty victory inclined alternately to the two sides none of which could claim any decisive success.

According to some scholar after the success of Sarva Varman and Avanti Varman the later Gupta rulers left both Magadha and Gauda. Most probably they had shifted to Malwa. But whatever might have been actual history up to the end of the 6 th century later Gupta king Mahasena Gupta's rule extended over Gauda, Magadha and spread up to the river Brahmaputra. But the prolonged hostilities between the Maukhari rulers and the later Gupta rulers invasions of the Chalukya ruler from the south and Tibet from the north made the later Gupta rulers too weak to keep control over Magadha and Gauda, and withdrew to Malwa. Advantage of this political situation was taken by Sasanka who set up an independent kingdom in Gauda. In the long hostility between the later Gupta dynasty and the Maukhari dynasty

74 NSOU • GE-HI-11 fortune was more favourable to the later Gupta ruler Mahasena Gupta. He also defeated Susthita Varman, who was the ruler of Kamarupa. Although there is a debate regarding the home territory of Mahasena Gupta that whether it

was Malwa or Magadha, but also it is evident that both Magadha and Gauda formed part of his dominions and he put an end to the Maukhari aggression in these territories.

The exact political status of Gauda during this period is difficult to determine. It is unlikely that the later Gupta kings directly administered the entire

territory. The probability is that it was ruled by a local chief who acknowledged their suzerainty. But by the beginning of the 7 th century CE, if not a few years earlier, Gauda formed an independent kingdom under Sasanka, and Magadha also formed a part of his dominions. The rise of this independent kingdom was probably facilitated by the great calamity which befell

Mahasena Gupta

who, according to some scholars, was disastrously defeated by the

Kalachuri ruler. Ujjwaini

the capital of the later Gupta kingdom of Malwa was in possession of the Kalachuri king Sankaragana and the two young sons of

Mahasena Gupta

were forced to live in the court of king Prabhakaravardhana of

Thaneshwara. 8.4 Conclusion In conclusion it may be said that the

reconstruction of the history of Mahasena Gupta cannot be regarded as certain but if true it explains the rise of the independent kingdom of Gauda-Magadha out of the ruins of the later Gupta empire. It also explains why Sasanka, the founder of this independent kingdom, was involved in a war with the Maukhari king and the ruler of Kamarupa, the two great enemies of the later Gupta rulers and formed an alliance with

Deva Gupta, the

king of Malwa. In other words, the political traditions of the 6 th century were continued in the 7 th century CE. The

invasion of the Tibetan King

SrongTsan also played an important role in disrupting the kingdoms of the later Gupta dynasty in eastern India and helped Sasanka indirectly to rise in power. Another important factor

towards the same end may be found in the conquest of Kirti Varman, who was the king of Chalukya dynasty. He claims to have conquered Anga, Vanga and Magadha, and this, if true, must have considerably weakened the position of the later Gupta rulers in Gauda and Magadha. Sasanka might have taken advantage of this catastrophe to set up an independent kingdom in Gauda.

NSOU • GE-HI-11 75 8.5 Model Questions 1. Write an essay on the political condition of Gauda during the post Gupta period. 2. Write a short note on the later Guptas. 8.6 Suggested Readings 1. R. C. Majumdar (ed.), History of Ancient Bengal, Delhi, 1989.

76 NSOU • GE-HI-11 Unit-9 □ Sasanka Structure 9.0 Objective 9.1 Introduction 9.2 Sasanka's Early Life 9.3 Sasanka's Rise to Power 9.4 Extension of Sasanka's Empire 9.5 Sasanka and Buddhism 9.6 Conclusion : Estimate of Sasanka 9.7 Model Questions 9.8 Suggested Readings 9.0 Objective • The objective of this unit is to study the history of Bengal under Sasanka. • Four basic aspects of the Sasanka's rule will be discussed : ➤ The rise of Sasanka as the ruler of Bengal ➤ The expansion of the territory of Sasanka ➤ Sasanka's relationship with Buddhism ➤ The historical evaluation of Sasanka 9.1 Introduction During the rule of the later Gupta parts of North and West Bengal were under them. It was at about that time this area came to be known as Gauda and although under the suzerainty of the later Gupta rulers, Gauda developed into a principality of great strength and fame, the Maukhari King Ishanavarman is said to have defeated the Gaudas and compelled them to take shelter on the sea coast. Obviously the invasion and defeat of the Gaudas was an episode in the prolonged enmity between the Maukharis and the Guptas, since Gauda was under the Guptas. 76

NSOU • GE-HI-11 77 Sarvavarman and Avantivarman, successors of Ishanavarman, probably conquered parts of Magadha, and according to some scholars, it was after this that the Guptas left both Magadha and Gauda, and shifted to Malva. But whatever might have been actual history, upto the end of the sixth century, Gupta King Mahasenagupta's rule extended over Gauda, Magadha and spread upto the Brahmaputra River. But the prolonged hostilities between the Maukharis and the Guptas, invasions of the Chalukya from the South and Tibet from the north made the later Gupta rulers too weak to keep control over Magadha and Gauda, and withdrew to Malawa. Advantage of this political situation was taken by Sasanka who set up an independent kingdom in Gauda. 9.2 Sasanka's Early Life Very little information about the early life of Shashanka is known. It appears that he ruled for some time as a chieftain (mahasamanta) of Rohtasgarh under the Gauda king of Karnasuvarna, who possibly belonged to the family of the Maukharis. However, Jayanaga, another king of Karnasuvarna, appears to be close to the date of Shashanka. In fact, Karnasuvarna was the capital of Shashanka and the famous metropolis was situated near Chiruti railway station close to Rajbaridanga, the excavated site of Raktamrttika-mahavihara or modern Rangamati in Murshidabad district, West Bengal. Shashanka has been described both in the inscriptions and literary accounts as the ruler of Gauda.

In the narrower sense Gauda is the territory between the river Padma and Bardhamana region. But in course of time it embraced much wider area. In the Satpanchasaddeshavibhaga, the seventh patala of Book III, Shaktisangama Tantra Gauda is said to have extended from the Vangacountry up to Bhuvanasha probably Bhubaneswar in Orissa. It is not unlikely that the author had described the extension of Gauda country keeping in mind the kingdom of Shashanka, which also embraced a part of Orissa. 9.3 Sasanka's Rise to Power Among the Kings of Bengal, Sasanka was the first fully sovereign ruler and he occupies a prominent place in the history of Bengal. The exact time and date when Sasanka had ascended the throne of Bengal is, however, not definitely known.

78 NSOU • GE-HI-11 In the Rohtasgarh inscription there is mention of one Sri Mahasamanta Sasanka. From this it is presumed that Sasanka was originally a Mahasamanta, that is, Feudatory Chief. But whether he was a feudatory under the Maukharis or the Guptas is not known. But the fact that Mahasenagupta of the later Guptas was in possession of Gauda and Magadha during the sixth century A.D. raises the presumption that Sasanka was a feudatory under the Guptas. In 595 A.D. Mahasenagupta took refuge in the court of Prabhakarvardhana. The name of the mother of Prabhakarvardhana was Mahasenagupta. From this it is inferred by some that as a result of the Kalachuri invasion Mahasenagupta took refuge at the court of Thaneswar that is his sister. However, it is generally agreed that it was from the ashes of the Gupta Empire that the independent kingdom of Gauda took birth. Sasanka was in end-less struggle with the Maukharis of Kanauj and the kingdom of Kamrup. This also points to the conclusion that it was as the successor to the Guptas that Sasanka was locked in a continuous struggle with the houses of Kanauj and Kamrup. Some historians are of the opinion that the name of Sasanka was Narendragupta and he was a scion of the Gupta dynasty. But this opinion is unacceptable to most of the modern historians. Bana and Hiuen T-Sang have described Sasanka as the king of Gauda and his capital has been named as Karnasuvarna. But the actual site of his capital has not been determined. It is supposed to be a place now called Rangamati, six miles away from Behrampore. Before the rise of Sasanka the Mana dynasty became a powerful independent kingdom between Midnapore and Gaya district in Bihar. Later this dynasty occupied Orissa. Sasanka defeated Shambhujas or his successor and occupied Dandabhukti that is Midnapore, Utkal, i.e., Orissa, and Kangod, i.e., South Orissa. The kings of Sailobhava dynasty accepted the over lordship of Sasanka and continued to rule over Kangod, i.e., South Orissa. The kingdom of Vanga, comprising south and eastern Bengal also recognised the supremacy of Sasanka. But nothing can be definitely said about this. Sasanka did not only make Gauda an independent and sovereign country but extended its dominions upto Ganjam towards the south, the whole of Bengal, Magadha and Varanasi. When Sasanka proceeded against the Maukharis, the Pushyabhutis of Thaneswar opposed him, for the Mukhari king Grahavarman was the son-in-law of Prabhakarvardhana.

NSOU • GE-HI-11 79 Sasanka had a friend and ally in Devagupta of Malava. Devagupta was inimically disposed towards Grahavarmana. As Sasanka proceeded against Kanauj after having conquered Varanasi, Devagupta also was on his march against Kanauj. In the meantime Prabhakarvardhana had died and his eldest son Rajyavardhana was on the throne of Thaneswar. The joy of succession to the throne was soon marred by the news that Grahavarman, husband of Rajyavardhan's sister, Rajyasree, had been defeated and killed by Devagupta who put Rajyasree in a prison. Rajyavardhana placed the charge of his king-dom in the hands of his brother Harshavardhana and proceeded against Devagupta and for the release of Rajyasree. Sasanka in the meantime also was on the march for Thaneswar. In the encounter between Rajyavardhana and Devagupta, the latter was defeated and killed but as he was proceeding towards Kanauj he met Sasanka on the way. In the battle with Sasanka Rajyavardhana was defeated and killed. The defeat and death of Rajyavardhana at the hands of Sasanka gave rise to various conflicting stories. Among these one mentioned on Bana's Harsha Charit and Hiuen T-Sang's narrative deserves mention. According to Bana Sasanka invited Rajyavardhana to his camp and finding him alone killed him. In Hiuen T-Sang's narrative it is mentioned that Sasanka on the advice of his ministers invited Rajyavardhana to his camp and done him to death. It was because he was advised that so long as an honest and pious king like Rajyavardhana would be alive there would be no prospect for the greatness of the kingdom of Gauda. In the inscription of Harshavardhana it is mentioned that Rajyavardhana lost his life in the camp of his enemy in order to keep truth. From such conflicting statements it is difficult to find out the truth. Further, that in order to tarnish the character of Sasanka who was the enemy of Rajyavardhana and Buddhism; it is possible that Bana, the Court panegyrist, and Hiuen T-Sang might have exaggerated the incident. That Sasanka behaved in a treacherous manner is not mentioned in any one of the narratives. For all this, the modern historians are reluctant to stigmatise Sasanka as a treacherous killer of Rajyavardhana. On hearing the news of the death of Rajyavardhana, Harshavardhana as we know from HarshaCharit, promised to clear the earth of Gaudas, otherwise he would burn himself to death. Thereafter he proceeded with a large force against Sasanka,

80 NSOU • GE-HI-11 but on the way he came to learn that his sister Rajyasree had fled from the prison of Devagupta and taken shelter in the Vindhya. He left the charge of his army to Bhadi, his General, and left in search of Rajyasree. In the meantime Bhaskarvarman of Kamrup being fearful of the growing strength of Sasanka entered into a friendly alliance with Harshavardhana. Whether Harshavardhana succeeded in defeating Sasanka in any battle is not mentioned anywhere except in Manjusreemulakalpa, a Buddhist book, in which it is mentioned that Harshavardhana defeated Sasanka. In this book the reference has been made in the nature of forecast. Further, the statement of Hiuen T-Sang that Sasanka oppressed the Buddhists; cut the Bodhi tree, constructed a Hindu Temple by the side of Bodh Gaya as a result of which sins he died of various diseases is also to be found in Manjusreemulakalpa. It is difficult, according to modern historians, to accept these as true. These were nothing more or less than the prevalent stories among the Buddhists. There is a significant reference in the Buddhist books, that Harshavardhana did not receive proper respect in the barbarian country under Sasanka and returned. This statement does not show that Harshavardhana was successful against Sasanka. Further, there was not a single word in Bana's HarshaCharit about Sasanka's defeat at the hands of Harshavardhana. This significant omission is enough to prove that Harshavardhana was not successful against Sasanka. That Harshavardhana was not much successful against Sasanka is also proved by three inscriptions of Sasanka himself. One of these inscriptions is dated 699 A.D. which show that he was in possession of his territories till 619 A.D. In that inscription it is mentioned that a king of the Sailotbhava dynasty of South Orissa was feudatory of Sasanka. According to Dr. R. C. Majumdar, till his death in 637, Sasanka's dominions comprised Gauda, Dandabhukti, Magadha, Utkal, and Kangod. Thus, even if Harshavardhana remembered his oath of clearing earth of the Gaudas within a limited number of days he could not do any harm to Sasanka. 9.4 Extension of Sasanka's Empire Sasanka first established himself in Gauda, and set his eyes on Magadha. Magadha at that time was under Maukhari rule, and Sasanka vowed to free it again. None other than Shashanka could have defeated the Maukhari rulers of Magadha.

NSOU • GE-HI-11 81 Next, he focused on extending his kingdom to Odissa, parts of Central Provinces, and Bihar. Though Sasanka remains known, and referred to, as the Lord of Gauda, his kingdom included more than just that region. By the end of his reign, his domain stretched from Vanga to Bhuvaneswar while in the east, his kingdom bordered Kamarupa. 9.5 Sasanka and Buddhism Sasanka was a worshipper of Siva. A 12 th -century text states that Sasanka destroyed the Buddhist stupas of Bengal and was an oppressor of Buddhism. Sasanka is reputed to have cut the Bodhi tree where the Buddha found enlightenment, in the Mahabodhi Temple of Bodh Gaya. According to Ramesh Chandra Majumdar this account is doubtful because it was written centuries after the alleged persecution, and that it is "unsafe to accept the statements recorded in this book as historical".

According to Radhagovinda Basak there is no reason to believe that this 12 th century Buddhist author had cherished any ill feeling about Sasanka, and he may have had reasons to describe the events as they occurred in the 7 th century. Even if it is agreed that he was not tolerant of other religions, his oppression of the Buddhists was not borne out by facts. Hiuen T-Sang's account gives out this truth. For, from Hiuen T-Sang we come to know that Karnasuvarna and in other parts of Sasanka's kingdom he saw Buddhism prevalent. If Sasanka oppressed the Buddhists, how could Buddhism could be found to exist in all parts of his dominions including his capital? 9.6 Conclusion : Estimate of Sasanka In the history of the Bengalees and Bengal, Sasanka occupies a place of respect. It was he who for the first time mooted the idea of a Bengali Empire in the Aryavarta and his idea was largely successful during his life time. He made Gauda independent from the overlordship of the Guptas and made it a sovereign state. He spread his authority all over Bengal including Dandabhukti, i.e., Midnapore, as also over Magadha, Utkal, Kongod, and Varanasi. He staked his claim over Kanauj and Thaneswar, but was not successful. Harshavardhana could not do him any harm during his life time. Sasanka was a diplomat of no mean ability. HIS GE-HI-11 & 21—6

82 NSOU • GE-HI-11 He entered into friendly alliance with Devagupta of Malava against Maukharis of Kanauj. The portrayal of character of Sasanka in Buddhist books and Hiuen T- Sang's account is not the correct picture of his character. Modern researches have revealed some aspects of Sasanka's character which are at variance with those given out by the Buddhist books and Hiuen T-Sang. 9.7 Model Questions 1. Write an essay on the achievement of Sasanka in establishing an independent kingdom in Gauda. 2. Write briefly on the conflict between Sasanka and the Pushyabhutis of Thaneswar. 9.8 Suggested Readings 1. R. C. Majumdar (ed.), History of Ancient Bengal, Delhi, 1989. 2. Sailendra Nath Sen, Ancient Indian History and Civilization, Delhi, 1999.

NSOU • GE-HI-11 83 Module IV The Pala Empire 83

Unit 10 □ Condition of Bengal before the Formation of Pala Empire Structure 10.0 Objective 10.1 Introduction 10.2 Fall of the Gauda Tantra – Anarchy 10.3 Matsyanayam – The Khalimpur Inscription 10.4 Historiography of Matsyanaya 10.5 Conclusion 10.6 Model Question 10.7 Suggested Readings 10.0 Objective • The objective of this unit is to study the condition of Bengal between the rule of Sasanka and the rise of the Pala empire. • This evolution of this period - as historically referred as Matsyanaya -will be discussed in this unit. • The present unit will also analyze the historiography of Matsyanaya. 10.1 Introduction

The death of Shasanka proved to be a political disaster of the first magnitude. Not only were the dreams of a far flung Gauda empire rudely shattered but within a few years his kingdom including the capital city Karnasuvarna passed into the hands of

Bhaskara Varman,

the hostile king of Kamarupa. The events that led to this complete collapse are not known, and only a few facts of this obscure period in the history of Bengal may be gleaned from the documents at present available to us. 85

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NSOU • GE-HI-11 Sasanka'

s death loosened the bonds which united north and West Bengal, and these formed separate kingdoms in 638 CE within a few years both

these kingdoms were conquered by Bhaskara Varman. The fact that Bhaskara Varman

made a grant from the victorious camp at Karnasuvarna shows that he even succeeded in seizing the capital city of Sasanka. Thus the available evidences seem to

indicate

that the death of Sasanka was followed by a disruption of his vast dominions and its component parts formed separate independent states. This gave the required opportunity to his lifelong enemies Bhaskara Varman and Harshavardhana who conquered respectively his former dominions in and outside Bengal. 10.2

Fall of the Gauda

Tantra – Anarchy

The political disintegration of the Gauda empire after the death of Sasanka seems to be referred to in that curious

Buddhist work Arya Manjusri Mulakalpa. The relevant passage has been translated as follows: 'after

the death of Soma the Gauda political system (Gauda Tantra) was reduced to mutual distrust, raised weapons and mutual jealousy – one king for a week; another for a month; then a republican constitution – such will be the daily condition of the country on

the

bank of the Ganges where houses were built on the ruins of monasteries. Therefore Soma's (Sasanka) son Manava will last for 8 months

and 5 days'.

The passage immediately following the above extract in the Arya Manjusri Mulakalpa almost undoubtedly refers to king Jayanaga of Gauda and there is equally little doubt that he is to be identified with the king of that name whose coins have been found in western

Bengal

and who issued a long grant from the victorious camp of Karnasuvarna, the capital of Sasanka. Although the tradition record in

the Arya Manjusri Mulakalpa

cannot be regarded by itself as historical, it is corroborated in the present instance by known facts. The general picture of anarchy, confusion and political disintegration is fully confirmed by the conquests of Harsha and

Bhaskara Varman, and merely supplies the details of a presumption of

which they inevitably lead. The reference to Jayanaga is also corroborated as noted above by numerous coins and inscription of a king named Jayanaga who ruled with Karnasuvarna as

his capital.

NSOU • GE-HI-11 87 10.3 Matsyanayam – The Khalimpur Inscription The

condition of Bengal in the century following the death of Sasanka and before the rise of the Palas (

c 750-850 CE) has been described as matsyanyayam (matsyanyayam). In a near contemporary inscription, the Khalimpur copper plate of the 32 nd year of the second Pala ruler Dharmapala, and the 12 th century Ramacharitam kavya of Sandhyakara Nandi the anarchical condition

of Bengal preceding the rise of the Pala dynasty is found mentioned as matsyanyayam.

The Sanskrit term matsyanyayam, used in ancient texts, bears special significance. In the Arthashastra (1.4.13-14) Kautilya or Chanakya defines the term as follows : When the law of punishment is kept in abeyance, it gives rise to such disorder as is implied in the proverb of fishes, i.e., the larger fish swallows a smaller one, for in the absence of a magistrate, the strong will swallow the weak. Lama Taranatha, the 17 th century Tibetan historian of Buddhism in India, also mentions that all of Bengal was pervaded by an unprecedented anarchy in the century before the rise of the Palas. Government was fragmented, with no king having real control over Gauda and Vanga or Samatata. Ksatriyas, Brahmanas, merchants and townsmen all were kings in their own homes. The sufferings and strife of the common people were intolerable. The writer of the Arya Manjusri Mulakalpa declared that after Shashanka the state of Gauda was paralyzed and whoever was king thereafter would not be able to rule for even a year. According to the same source there was a disastrous famine in the period in the eastern region of India. From the above it appears clear that in the century following the reign of Shashanka Bengal saw very little of stable government. The country was torn into many small kingdoms and internecine warfare among them caused the instability. In the absence of a strong force capable of enforcing law and order, a situation prevailed that has been termed as Matsyanyayam. Physical strength was the only strength, and throughout the land ran the frenzy of unbridled, unruly might. In order to put an end to this state of affair, Gopala emerged as the king of Bengal and founded the rule of the Pala dynasty. We have no direct evidence from which to discern the social ramifications of this anarchy. But indirect deductions from the available evidence make it clear that in the absence of peace and order there was a decline in trade and commerce. The

88 NSOU • GE-HI-11 loss of prominence of the port of Tamralipti after the 8 th century CE is suggestive of this decay. Among the ruins of Mahasthana it can be seen that the temples and monasteries of the Pala period were built on the ruins of the earlier Gupta and post- Gupta eras. It would seem that the destruction belongs to the age of anarchy. The devastating famine mentioned earlier may have had a connection with the prevailing anarchy. In the absence of a strong king, the feudal vassals, each one independent and autonomous, must have been instrumental in creating anarchy. And the sagacity of a few of them must have brought an end to the state of lawlessness; some of them coming together brought Gopala to power. 10.4 Historiography of Matsyanaya Studies on the history of early Bengal were pursued with great interest by the Bengali scholars from the beginning of the 20 th century. The partition of Bengal in 1905 gave a new dimension to the search for the cultural past of the Bengali speaking people and the sphere of history and archaeology where extend to a search for the origin of the Bengali identity. As a response to the view that from Magadha the Pala rulers extended their authority in Bengal and subdued the Bengalis, R. P. Chanda projected Gopala as the first Bengali king who was elected by the Bengali people to put an end to the anarchy and this according to him was the 'revival of Gaudarastra' which, to him, was the representative of Bangladesh, the culmination of the unified image of Bengal. In the writings of A. K. Maitreya the same image of Bengal and the attempt of view Gopala as a Bengali king are present. It was equivalent to Lama Taranatha'sVangala. To elect a king like Gopala all local chiefs are supposed to have made 'voluntary self sacrifice for the sake of common good' that, to him is the 'patriotism of the purest type'. It resulted in the establishment of a 'national government based upon the principles of federation where all feudal chiefs lived under the protection of Gaudeswara elected by them. In other words the political chaos led the people to establish an ideal type of government. Prof. R. D. Banerjee slightly differing from this wanted to view Gauda-Magadha-Vanga together as a unit that faced anarchy after Jivita Gupta II. It ended in the selection of Gopala by the subjects of Gauda. In the year of 1943, came up the History of Bengal volume I (Hindu Period) under the editorship of R. C. Majumdar from the University of Dacca. Prof. R. C. Majumdar also opined that the death of Sasanka was a political disaster that 'shattered the dream of a fur-flung Gauda empire' and loosened the

NSOU • GE-HI-11 89 bonds that united northern and western Bengal'. This according to him is indicated in Hsuan Tsang's account referring to Pundravardhana and Karnasuvarna as separate kingdoms. However, existence of such bond under Sasanka is never indicated in any record so as Sasanka's authority over northern Bengal. Although Arya Manjusri Mulakalpa indicates vaguely about Sasanka's authority over northern Bengal but this is not beyond doubt. However, he was the first to study the history of Vanga separately suggesting that developments there might have been different from what was happening in Gauda. But at the same time their nature was identical as both were experiencing rapid change of rulers and repeated foreign invasions. He visualizes 'a throne of Bengal' emphasizing the same unified image. Like R. P. Chanda he too sees the election of Gopala as an instance of 'subordinating individual interests to a national cause' though admits that

the selection was originally made by 'a group of leaders or independent chiefs'.

Thus attempt to see Bengal as a single identity to imagine a spirit of self sacrifice and love for this 'Bengal' among the people in the 8 th century CE. The establishment of a government by them that was of an ideal type and above all a suitable beginning for a line of rulers who fulfilled their dream of establishing an empire i. e. the Gauda empire are pronounced in the writings of these authors. The term matsyanaya occurs in a single document viz the Khalimpur copper plate inscription of Dharmapala. Historians generally cite two other documents as corroborating it. These are the Buddhist text Arya Manjusri Mulakalpa and the account of Lama Taranatha. The general trend is either to accept or to discard the statements contained in them. However a study of the historical context in which such documents were composed would led to a better understanding and evaluation of the statements made in them. It is the Khalimpur copper plate inscription where the Palas first represent themselves as rulers which reconstruct their genealogy describing their progenitor as Sarvavidyavadatah and the best among kings and his son Vapyata as one who destroyed his enemies thereby giving no clue about their ancestry and also indicating that it was obviously not from any dignified status. In verse no. 4 it is stated that in order to put an end to matsyanaya the Prakritis assisted Gopala, the crest jewel of the heads of kings to take the hands of fortune. Thus it is apparent that Gopala was not a royal person and gained the throne after subduing other claimants to the throne. But whether the situation can be defined as matsyanaya is to be ascertained because it is natural for a court poet appointed to frame the Prasasti of a new royal family to glorify his patron. However on the basis of the statements written in the

90 NSOU • GE-HI-11 corroborative text of Arya Manjusri Mulkalpa it will not be an exaggeration to explain the political condition prior to the election of Gopala as an anarchy. It clearly implies that anarchy prevailed in Gauda after the death of Sasanka and the main factor leading to it was the absence of a stable administration. 10.5 Conclusion Thus in conclusion it may be said that the period of Matsyanaya is generally viewed as a dark period which eclipsed the life of the Bengali people. The term is generally applied to the period extending from the death of Sasanka in around middle of the 7 th century CE to the rise of the Pala dynasty in c. 750 CE. This condition is believed to have prevailed in the whole of Bengal in general. Absence of a stable government and repeated foreign invasions are regarded to be the main themes outlining the politics of this period. It is indeed needless to mention that this anarchy has affected the life of the common people too. 10.6 Model Question 1. Write a short note on Matsyanaya. 2. How far it is correct to explain the political scenario of Bengal after the death of Sasanka as an anarchy? 10.7 Suggested Readings 1. Nitish Sengupta, The Land of Two Rivers, London, 2011. 2. Pramode Lal Paul, The Early History of Bengal, Vol. II, Calcutta, n.d. 3. R. C. Majumdar (ed.), History of Ancient Bengal, Delhi, 1989.

NSOU • GE-HI-11 91 Unit-11 □ The Origin and the Early History of the Palas Structure 11.0 Objective 11.1 Introduction 11.2 Gopala – the first Elected Ruler of Bengal 11.3 Conclusion 11.4 Model Questions 11.5 Suggested Readings 11.0 Objective • This objective of this unit is to study the establishment of the Pala Empire in ancient Bengal. • The coronation of Gopala - the first elected king of the Pala dynasty-will also be discussed. 11.1 Introduction The death of Sasanka marked the beginning of a chaotic and disrupted political situation in Bengal. Huen Tsang's account shows that Sasanka's death loosened the bonding force which united the northern and western parts of Bengal region. The Buddhist work Aryamanjusree Mulakalpa mentioned that after the death of Sasanka the Gauda tantra or the Gauda political system collapsed completely. Khalimpur inscription and the literary text like Ramacarit of Sandhyakar Nandi mention this situation as Matsyanaya. Thus in spite of our limitation for scarcity of information it may definitely be said that the overall political situation of Bengal during the post Sasanka period was very chaotic. This period of anarchy ended around the middle of the 8th century CE when Sri Gopala was elected as the first people's king of Bengal by the 'prakriti punja'. In this 91

92 NSOU • GE-HI-11 way a new dynasty had been ascended to the throne of Bengal. This new dynasty is known as the Pala dynasty. 11.2 Gopala – the first Elected Ruler of Bengal Gopala was the first ever ruler in the history of Bengal whose selection as the ruler was made by his own subject. He was the founder of the Pala dynasty of Bengal and had ended the century long political confusion and anarchy. His ascendance to the throne of Bengal marks an epoch in the history of Bengal. The foundation of Pala dynasty marks the beginning of a chronology may be fixed with a tolerable degree of certainty.

Thus the four centuries long rule of the Pala rulers gives the advantages to the historians of being able to follow a proper order of succession of whose long line of kings is precisely known.

The century long anarchy and political disruption

led to a natural reaction from the subjects of Bengal. The people suffering from miseries for such a long period spontaneously developed a political consciousness and a spirit of self sacrifice to which there is no recorded parallel in the history of Bengal. These people became conscious that only a single strong central authority can offer effective remedy against political disintegration within and from foreign invasion.

They also realised that such a state of things could only be brought about by the voluntary surrender of authority to one person by the numerous petty chiefs who had been exercising independent political authority in different parts of Bengal. It should be kept in mind that the ideal of suppressing individual interest for a national cause was not common in India in the 8 th century CE. Thus it will not be an exaggeration to say that the ascendance of Gopala to the throne of Bengal without any struggle was no less than a revolution. It is indeed needless to mention that the revolution was popular, spontaneous and bloodless. Khalimpur copper plate inscription briefly mention about the ancestors of Dharmapala. Unfortunately there is no contemporary source of information about Gopala's early life and his political career. He is known only through the later literary references and genealogies recorded in various inscriptions. According to Khalimpur copper plate Gopala was the son of Vapyata who took the title of Khanditarati which means killer of enemies. His grandfather was Daita Vishnu. He was known as Sarva vidya vadata. A striking feature of the Pala epigraphic records

NSOU • GE-HI-11 93 and genealogies is that a very less effort has given to establish any claim of high pedigree. It is quite possible that they have relatively humble origin. The support of their subject probably gave them over confidence. But when the political power of the Palas slowly decayed, at that time the Pala rulers claimed that they descended from the solar dynasty. The literary text of Ramacharita mentions the Pala rulers as the descendents of the solar dynasty. There are no much references of the process of the election of Gopala. Khalimpur copper plate gives us a brief outline of this historical event. Gopala's election took place around 750 CE. Khalimpur copper plate inscription mentions 'matsyanyayamapakitumprakritibhirlakshmiyakaramgrahitah sri Gopala itikshitisa- sirsamchudamanitatsubha'. Prof. Kielhorn

translates the above

as follows: 'his son was the crest jewel of the heads of kings, the glorious Gopala, whom the people made take the hand of fortune, to put an end to the practice of fishes'. In

a footnote to the above,

Prof.

Kielhorn adds : 'Gopala

was made king by the people to put an end to

a lawless state of things in which everyone was the prey of his neighbour'. He also cites authority for his interpretation of the phrase '

matsyanyaya'. Apparently it appears

that Gopala was made king to put an end to the state of anarchy.

But there is a controversy regarding the identity of his electors. Khalimpur copper plate inscription mentions 'Prakriti punjna' as the electors of Gopala. Apparently it appears as the whole

of the subjects and it has consequently being held that Gopala was elected king

who was elected by the general body of people. But this meaning seems to be over simplification. Therefore some scholars suggested that the term 'prakriti' should be taken as a technical term which means principal officers. The

chapter of the election of Jalauka portrayed in the Rajatarangini of Kalhana mentions a group of seven officials as the prakritis. But this kind of election seems to be impossible in the absence of any

strong and stable government exercising authority over the whole kingdom.

As we know that the central political authority

of Gauda or Vanga had ceased to function for a long period and the region was divided into a number of small or medium independent principalities, therefore it is scarce to think of a body of government officials placing somebody on the throne of Bengal. In spite of this controversy and lack of supporting data it is generally believed that Gopala was elected by the people though most probably

the selection was originally made by a group of leaders or independent ruling chiefs.

According to M. M. Haraprasad Shastri either Gopala or his ancestor served as military officer of a king. The reason behind this assumption is that in a commentary

94 NSOU • GE-HI-11 of Ashtasahasrika Prajna Paramita composed by Haribhadra Dharmapala is described as 'raja bhatadivamsapatita'. This text was composed during the reign of Dharmapala himself. The identification of this king yet not has been properly possible. But most of the scholars

identified him with the king of the same name ruling in Samatata

region sometimes around late 7th century CE. Haraprasad Shastri concluded that the Pala rulers were connected in some way with the Khadga dynasty. The Khadga rulers of eastern Bengal were also the followers of Buddhism like the Pala rulers and were in power shortly before the accession of Gopala in the political history of Bengal. Some scholars also suggested that this connection may also be from the female line. For them the word 'patita' means descended from the maternal line. Scholars like Akshay Kumar Maitreya, Keilhorn et al have traced some references

to the royal family of Dharmapala's mother in the Khalimpur copper plate inscription. Dedda Devi, the chief queen of Gopala, is compared with the wives of the deities like Chandra, Agni, Siva, Kuvera, Indra and Vishnu. In course of the comparative description the word 'Bhadratmaja' is used immediately after Bhadra, the name of Kuvera's wife. Prof.

Keilhorn while translating this verse took 'Bhadratmaja' as an epithet qualifying Deddadevi and translated it as 'a daughter' of the Bhadra king taking Bhadra as a tribal or family name.

It would thus appear that we have hardly any definite information regarding the origin of the Pala royal family. Strangely enough unlike

the

other medieval records, we do not find any mythological pedigree of the dynasty in most of

the Pala inscriptions. In the Kamauli copper plate of Vaidya Deva who was originally the minister of the Pala king Vagraha Pala III is said to have belonged to the mythological Solar dynasty. According to the commentary of Sandhyakar Nandi's Ramacharita, Dharmapala was 'the light of Samudra's race' (Samudra

kula dipa) which means descended from the ocean. It may be noted that both the records belonged to the very end of

the Pala period. Besides the membership of the Solar or Lunar families were commonly claimed for most of the royal houses of those days, and there is nothing distinctive about it. The descent from the Samudra or ocean has undoubtedly more novelty in it. A distant echo of this may be traced in an old Bengali text called Dharma Mangala composed by Ghanarama. It records that Dharmapala had no son and his queen Vallabha Devi was banished to a forest. There she had a liaison with the ocean and a son was born to her. This story gives a wrong name for Dharmapala's queen and describes him as a devout Vaishnava and devoted to the Brahmanas.

According to the Tibetan historian Taranatha

Gopala was succeeded by a son whom Nagaraja Sagara Pala, the sovereign of the ocean, begot on his younger queen.

NSOU • GE-HI-11 95 This is evidently another version of the origin of the Palas from samudra or ocean. These stories are too silly to be seriously considered and do not help us in the least in tracing the ancestry of the Palas. An attempt has been made to reconcile the two different traditions samudra and surya origin by holding that 'samudra kula' means 'surya kula' or solar race to which Samudra, the son of the mythological king Sagara, belonged.

As to the caste of the Pala kings the commentary on a verse of Ramacharita distinctly says that Ramapala was born of a Kshatriya king.

It may be readily believed, therefore, that the Pala rulers, like most of the ruling families in medieval India, were regarded as kshatriyas. This view is corroborated by the matrimonial relations of the Pala rulers with the Rashtrakuta kings and the Kalachuri kings.

Perhaps one of the reasons why no reference to the origin and caste of the Pala rulers occurs in their own records is the fact that they were Buddhists and therefore they

did not care so much to adopt Brahmanical institutions or traditions. The copper plate inscriptions of the Pala rulers begin with an invocation to Lord Buddha, and many kings of the dynasty are known to have been great patrons of Buddhism.

Like the origin and the process of the election of Gopala there is also a debate regarding the location of the homeland of the Palas as well as the original kingdom of Gopala. The main reason behind this controversy is that there is no epigraphic data regarding this point. Most of the copper plate grants of different Pala rulers issued from Magadha. This naturally led many scholars to conclude that the Palas originally ruled in Magadha and subsequently conquered Bengal. On the other hand Ramacharita of Sandhyakar Nandi refers to Varendri as the original homeland of the Pala rulers. Gwalior inscription of the Pratihara ruler mentions Dharmapala as Vangapati. Badal pillar inscription mentions that Dharmapala was the first ruler of the east who gradually spread his imperial territory in other direction. These secondary evidences led some scholars to conclude that

the original kingdom of the Palas must be placed in Bengal. There is

a contradiction in the evidences of Ramacharita and the Gwalior inscription. In Ramacharita Sandhyakar Nandi refers Varendri as the original land of the Pala rulers. On the other hand the Gwalior inscription mentions Vanga as the land of the Pala rulers. During the ancient period Varendra or Varendri denoted the northern part of Bengal. On the other hand Vanga denoted the eastern and south eastern part of Bengal. In spite of this contradiction it may be kept in mind that many times Vanga denoted as the name for the whole province of Bengal. Tibetan

96 NSOU • GE-HI-11 historian Taranath's account played a very important role to solve the controversy. For him 'Gopala was born of a kshatriya family near Pundravardhana but was subsequently elected ruler of Bhangala (undoubtedly a corrupt form of

Vanga of Vangala)'. Thus it can be concluded that whatever may be the limits of the original kingdom of Gopala it will not be an exaggeration to say that he became successful to consolidate his authority over the whole of Bengal. Unlike the election episode of Gopala there is an overall scarcity of information regarding Gopala's administration or any other events during his regnal years. Most of the copper plate grants issued by Narayana Pala who was a much later descendent of Gopala mention 'jitva yah kamakariprabhavamabhibhavarhsasvatimprapasantim'. This seems to mean that Gopala

established peace in his kingdom by having defeated the attacks of the oppressors or tyrants. The expression 'kamakari' literally means those who do not acknowledge any control and act wilfully. The reference in this case is of course to the period of anarchy and political disintegration that prevailed before the accession of Gopala. However it has been suggested that 'kamakari' means 'king of Kamarupa, who is an enemy'. 'Kama' with the pleonastic suffix 'ka' standing for Kamarupa under the well known Sanskrit aphorism that part of a name may be substituted for the full name. It is unreasonable to rule out the interpretation altogether but it is to be seriously considered whether such an achievement of Gopala as the conquest of Assam or of Magadha (as noted by Taranath), would not have been more directly stated in the official records if it were a fact.

According to Taranath Gopala

ruled for forty five years. But this statement cannot be accepted without corroboration. According to Arya ManjusreeMulaKalpa the period of Gopala's reign was about twenty seven years. The fact that he was called to the throne at a critical moment shows that he must have been fairly advanced in age and given proof of his prowess and ability.

According to Arya Manjusree MulaKalpa Gopala died at the advanced age of eighty. 11.3 Conclusion In conclusion it may be said that although not much is known about Gopala's life or his military career but it is generally believed that at the time of his death he had bequeathed a considerable kingdom to his son Dharmapala. According to Arya Manjusree MulaKalpa Gopala died at the age of eighty. He ruled over Bengal for about twenty seven years. It is generally assumed that Dharmapala ascended to the

NSOU • GE-HI-11 97 throne around 770 CE. There is no proper record available about the exact boundaries of Gopala's kingdom. But there is no doubt that his son and successor Dharmapala greatly expanded the kingdom. He became successful to make it one of the most powerful empires in contemporary India. 11.4 Model Questions 1. Write a short note on the political condition before the rise of the Palas. 2. Briefly discuss on the origin and early history of the Pala dynasty. 3. Write briefly on Gopala, the founder of the Pala dynasty. 11.5 Suggested Readings 1. Pramode Lal Paul, The Early History of Bengal, Vol. II, Calcutta, n.d. 2. R. C. Majumdar (ed.), History of Ancient Bengal, Delhi, 1989. 3. Nitish Sen Gupta, The Land of Two Rivers, London, 2011. HIS GE-HI-11 & 21—7

98 NSOU • GE-HI-11 Unit 12 □ The Pala Empire : Dharmapala and Devapala Structure 12.0 Objective 12.1 Introduction 12.2 Dharmapala – the real founder of the empire 12.3 Importance of Kannauj – Mahadayashree 12.4 Tripartite Struggle during Dharmapala 12.5 Dharmapala and Buddhism 12.6 Estimate of Dharmapala 12.7 Devapala – A perfect Successor 12.8 Devapala and Buddhism 12.9 Estimate of Devapala 12.10 Conclusion 12.11 Model Questions 12.12 Suggested Readings 12.0 Objective • The objective of this unit is to study the expansion and consolidation of the Pala Empire after Gopala - the founder of the Pala dynasty. • The achievements of the Dharmapala and Devapala - the second and third rulers of the Pala dynasty respectively - will also be discussed. • The present unit will also analyze the Pala ruler's relationship with Buddhism. • An estimate of the rule of Dharmapala and Devapala will also be discussed in this unit. 98

NSOU • GE-HI-11 99 12.1 Introduction The Pala Dynasty was originated in the region of Bengal as an imperial power during the Late Classical period. They became successful to establish their imperial control over a fairly large territory which extended even beyond the geo-political region of so-called Bengal. The empire was named after its ruling dynasty, whose rulers bore names ending with the suffix of Palau, which meant "protector". They were followers of the Mahayana and Tantric schools of Buddhism. They were insightful diplomats and military conquerors. Their army was equipped with war elephant cavalry. 12.2 Dharmapala – the real founder of the empire Dharmapala was the second and considered to be

the greatest ruler of the Pala dynasty of Bengal. He was the son and successor of Gopala, the founder of the dynasty. Dharmapala inaugurated the period of ascendancy of the Palas. Gopala was a good administrator undoubtedly who save the peoples of Bengal region from a huge political turmoil known as Matsyanyaya. But he was too busy to save his kingdom and restore an overall peaceful condition. Thus he could not be able to extend his empire. Dharmapala ascended to the throne in a relatively peaceful condition. Therefore he could easily focus on imperial extension. Historian differs on when Dharmapala ascended the throne. RC Majumdar estimates his reign from 770 to 810 CE. According to D.C. Sircar, it was between 775 CE and 812 CE. Soon after ascending the throne Dharmapala had to face two powerful enemies – The Gujjara-Pratiharas and the Rashtrakutas. Gujjara-Pratiharas were the rulers of Rajputana and west-central India. Rashtrakutas were one of the most powerful ruling dynasties of the Deccan. Dharmapala was contemporary of Vatsaraja of Pratihara dynasty who reigned between c. 780 CE and c. 800 CE. 12.3 Importance of Kannauj – Mahadayashree Kannauj was an ancient city located on the Ganga trade route and was connected to the Silk route. It made Kannauj strategically and commercially very important. It was also the erstwhile capital of Harshvardhana's empire in north India.

100 NSOU • GE-HI-11 As far as the early medieval period is concerned, Kannauj was extremely important in India. In fact the whole period between the 8th century and the 10th century CE is referred as the Imperial Age of Kannauj by prominent historians such as RC Majumdar, Suryanath U Kamath, A. S. Altekar, and many others. This indicates the importance of Kannauj in India of that time. It was believed that one who had control over Kannauj had control over whole of India and the neighbourhood and India of that era refers to the entire Indian subcontinent of today. The term 'Mahadayashree' was common to refer the throne of Kannauj. After the death of Harshavardhana, a disintegrated phase was witnessed by the peoples of Kannauj. Soon Yashovarman took over the control of this region and restore peace and prosperity again. During the latter half of 8th century, Yashovarman dynasty ended and Ayudha rulers took over Kannauj. They ruled till second decade of 9th century. Vajrayudha was the first among the Ayudha rulers. He defeated Jayapida Vinayaditya of Kashmir. Indrayudha was the next ruler. During his reign Dhruva Rashtrakuta invaded Kannauj. Later Dharmapala of Bengal also defeated Indrayudha. Dharmapala placed Chakrayudha as the king of Kannauj. Later Rastrakuta ruler Govinda III defeated Dharmapala and Chankrayudha. Finally Nagabata II Pratihara defeated Chakrayudha and annexed the throne of Kannauj.

12.4 Tripartite Struggle during Dharmapala

During the 8th century CE, a struggle for control over the Kannauj took place among three major empires of India namely the Palas, the Pratiharas and the Rastrakutas. The Palas ruled the eastern parts of India while the Pratiharas controlled the western India (Avanti-Jalaor region). The Rastrakutas ruled over the Deccan region of India. The struggle for control over Kannauj among these three dynasties is known as the tripartite struggle in Indian history. The struggle started during the reign of Vatsaraja Pratihara. He ascended the throne in 778 CE. He attacked Dharmapala, the Pala king of Bengal and carried away his state umbrella. The major causes of the struggle between the three Powers i.e, the Rashtrakutas, Pratiharas and the Palas were, first, to get control over Gujarat and Malwa where this region is important on foreign trade due to the nearness of the coast. Secondly, they wanted to acquire over Kannauj which was a symbol of prestige in the early medieval Indian politics. It was also important to establish

NSOU • GE-HI-11 101 control over vast resources of Gangetic plains. Their desire to impress pretty kingdoms with the sense of their might and lust of war booty, a prominent source for maintaining huge army were also important factors behind the long lasting tripartite struggle. The Pratihara ruler, Vatsaraja wanted to capture Kannauj, Indrayudha was the ruler of Kannauj at that time. He accepted Vatsaraja's supremacy. However at that time, the Pala ruler, Dharmapala and the Rashtrakuta ruler, Dhruva equally wanted to capture Kannauj. Vatsaraja defeated Dharmapala in a battle. Simultaneously, Dhruva entered North India and attack Vatsaraja and conquered him. Besides, he also attack the Pala ruler, Dharmapala and conquest Kannauj. Since he was unable to stay in North he went back to south India. This helped Dharmapala to obtain unquestionable power in north India. Dharmapala placed Indrayudh's brother, Chakrayudh on the throne of Kannauj under his domination. This diplomatic success of the Pala king found mention in the Pala records in an ornate form through the pen of the court poets. To crown all these eulogistic verses is the 12th verse of Dharmapala's own Khalimpur copper plate, which runs as follows: 'With a sign of his gracefully moved eyebrows he installed the illustrious king of Kanyakubja, who readily was accepted by the Bhoja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhara and Kira kings bowing down respectfully with their diadems trembling, and for whom his own golden coronation jar was lifted up by the delighted elders of Panchala'. Scholars taking this verse too literally have followed suit with the court poet in ascribing credit to Dharmapala for conquering all those places and becoming the 'Uttarapathasvami'. However, Dharmapala's supremacy over all these powers is not confirmed by other sources. It is likely that Dharmapala had some success and may have pushed his sphere of influence as far as Kanauj, where he successfully placed his own protégé on the throne. Vatsaraja was succeeded by his son Nagabhatta II. He consolidated his power in nearby territories and then attack Kannauj. He defeated Chakrayudh and captured Kannauj. He even attack Dharmapala, defeated him and entered in his territory up to Munger in Bihar. The Rashtrakutas ruler Govinda III was also ambitious ruler. He with the help of Chakrayudh and Dharmapala defeated Nagabhatta II. Chakrayudh and Dharmapala accepted his suzerainty and Kannauj was taken over by Govinda III. Govinda III soon retired to the South which again created a ground for the Pratiharas and the Palas fight against each other for capturing Kannauj. Probably, thereafter Kannauj was occupied by Nagabhatta II.

102 NSOU • GE-HI-11 12.5 Dharmapala and Buddhism Dharmapala was personally a follower of Mahayanism. Therefore Buddhism received great royal patronage during his reign.

He revived the Nalanda University and founded the Vikramshila University which later evolved into a great learning centre of Buddhism.

He built the great SomapuraMahavihara in Paharpur, Naogaon District of present day Bangladesh. Buddhist scholar Taranath

also credits him with establishing 50 religious institutions and patronizing the Buddhist author Hariibhadra.

Buton Rinchen Drub credits Dharmapala with building the monastery at Uddandapura (Odantapuri), although other Tibetan accounts such as that of Taranatha, state that it was magically built and then entrusted to Devapala. In spite of his faith for Buddha, he had no hostility with the followers of the Brahmanical religion. Inscriptional evidences show that he granted several lands for the temples of Brahmanical gods and he followed the scriptural rules of caste within his empire.

12.6 Estimate of Dharmapala Dharmapala was undoubtedly a great ruler and a good administrator. It is quite just to the assumption of his full imperial title 'Parameshwara Parambhattaraka Maharajadhiraja'. His political career was remarkable. When he ascended to the throne he had only a small kingdom established by

his father. But his prowess and diplomatic skill made him successful to establish a vast empire in northern India.

R. C. Majumdar correctly observes that, '

his undaunted spirit triumphed over all obstacles, and he launched Bengal into a career of imperial glory and military renown to which there has been no parallel before or since'. 12.7

Devapala – A perfect Successor Devapala was the third ruler of the Pala dynasty. Devapala was successful to continue the period of ascendancy of the dynasty unabatedly. Son and successor of Dharmapala, Devapala enjoyed a long reign. He ascended to the throne in around 810 CE after his father's death and continued his rule up to around 850 CE. Like his father Dharmapala Devapala also assumed the imperial title of 'Parameshwara

NSOU • GE-HI-11 103 Parambhattaraka Maharajadhiraja'. His assumption of this title indicates his prowess and other imperial qualities like his father. The contemporary and later inscriptional and literary sources clearly indicate that Devapala was not only successful to maintain his father's empire intact but also was successful to extend its boundaries further. Thus it will not be an exaggeration to say that he was the perfect successor of his father Dharmapala. Devapala had encompassed almost entire of North India. Devapala was a worthy and competent son. By a policy of blood and iron, Devapala had retained the vast kingdom he had inherited from his parentage and also made some additions to the vast Empire of his father. The Badal Pillar Inscription describes him as the paramount lord of the entire northern India, extending from the Himalayas to the Vindhya and from eastern to the Western Seas.

The prolonged period of his reign was marked with a sequence of military campaigns against the adversaries like Pragjyotishas, Utkalas, Huns, Gurjaras and the Dravidians. The Badal Pillar Inscription of Narayana Pala depicts that Devapala's Brahmin minister Darbha Pani and the latter's grandson Kedara Mishra were helpful in the expansion of Devapala's kingdom. Badal Pillar inscription also depicts how Darbha Pani had used his diplomacy to make Devapala the lord paramount of entire north India. Devapala had conquered the Utkalas, Huns and the Gurjaras. He made significant additions to his father's Empire by conquering the frontier states. He had also conquered the violent tribes Khasas, Latas and had occupied their kingdoms. In the east, kings of Pragjyotishas and Kamarupa became his vassal. In the south, king of Utkala was routed in a battle and the province was overrun by Jaya Pala, brother and general of Devapala. Siva Kara, the king of Utkala (present day Odisha) also became his vassal. It is indeed needless to mention that the version of the Badal Pillar Inscription is highly exaggerated. Devapala launched two military campaigns under his cousin and his general Jayapala, who was the son of Dharmapala's younger brother Vakpala. These expeditions resulted in the invasion of Pragjyotisha (present-day Assam) where the king submitted without giving a fight. The king of Utkala (present-day Odisha) also did not able to fight and therefore he fled from his capital city. Thus Orissa also came under Devapala's empire. There is a debate among the scholars regarding the location of Kamboja mentioned in the Badal Pillar inscription. While an ancient country with the name

104 NSOU • GE-HI-11 Kamboja was located in what is now Afghanistan, there is no evidence that Devapala's empire extended that far. Kamboja, in this inscription, could refer to the Kamboja tribe that had entered North India. The Monghyr copper plate indicates that the Palas recruited their war horses from the Kambojas, and there might have been a Kamboja cavalry in the Pala armed forces. Viradeva, a scholar appointed by him as the abbot of Nalanda, is believed to be a native of Nagarahara (identified with modern-day Jalalabad). This has led some scholars to speculate if Devapala indeed launched a military expedition to the present-day Afghanistan, during which he met Viradeva. But some historians believe that Devapala defeated the Arab rulers of the North West. The Hunas probably refers to a principality in North-West India. There is no doubt that the term "Gurjaras" mentioned in the Badal Pillar inscription refers to the Gurjara-Pratiharas. They were the old enemies of the Pala rulers. During Devapala's reign Pratiharas were led by MihiraBhoja. Like his father,

Devapala also appears to have enjoyed a brief respite from the Pratiharas' hostile activities during the first part of his reign. Although a Jain text mentions that the Pratihara king Nagabhata II recovered his power and occupied Kannauj but most of the scholars find this doubtful. Even if he did so it was probably not long before his death in around 833 CE. Nagabhata II was succeeded by his son Ramabhadra whose reign marked by various inglorious events which even ravaged his own dominions for certain time. When Mihir Bhoja ascended to the throne he became able to infuse a fresh energy and strength. Barah and Daulatpura copper plate inscriptions mention about his success to recover some of the areas lost during his father's reign. But this success was short lived. Around the 6th decade of the 9th century CE Mihir Bhoja was defeated by the Rashtrakuta king. According to the Badal Pillar inscription the pride of the lord of Gurjaras was curbed by Devapala. His minister in chief Kedara Mishra played the most important role in this regard. Thus during the long reign of Devapala in spite of a short period of trouble Pratiharas were kept in check. The term "Dravida" is generally believed to be a reference to the Rashtrakutas. They were also hereditary enemies of the Pala dynasty. At the time of Devapala, the Rashtrakuta force was led by Amoghavarsha. Although there is not much elaborate description of this hostility but on the basis of circumstantial evidences it will not be incorrect to assume that Devapala was more successful than his father. According to Ramesh Chandra Majumdar the term Dravida does not indicate the Rashtrakutas as it usually not applied to denote the Deccan plateau which formed the Rashtrakuta dominion. He therefore suggests that it may refer to the Pandyan king NSOU • GE-HI-11 105 Sri Mara Sri Vallabha. However, there is no definitive record of any expedition of Devapala to the extreme south. In any case, his victory in the south could only have been a temporary one, and his dominion lay mainly in the north. Devapala too like his father Dharmapala did not have exercised any direct administrative control over any territory outside Bengal and Bihar. Rest of the imperial territories were most probably governed by local rulers who acknowledged the suzerainty of the Pala ruler.

12.8 Devapala and Buddhism

Devapala was a dedicated follower and a staunch patron of Buddhism. He is said to have sanctioned the construction of many temples and monasteries in Magadha. He maintained the famous Buddhist monastery at Uddandapura (Odantapuri). Buton Rinchen Drub credits his father Dharmapala for building the monastery, although other Tibetan accounts such as that of Taranatha, state that it was magically built and then entrusted to Devapala.

Balaputradeva, the Sailendra king of Java, sent an ambassador to him, asking for a grant of five villages for the construction of a monastery at Nalanda. The request was granted by Devapala. He also patronized the Vikramashila University and the Nalanda University. The Buddhist poet Vajradatta (the author of Lokeshvarashataka), was a member of Devapala's court.

12.9 Estimate of Devapala

Devapala was also a great patron of literature, education and culture apart from being a great conqueror. During his reign, Bengal had accomplished prosperity in every field. Devapala was practically regarded the most powerful monarch of Northern India during the first half of ninth century. He had rounded off the Pala Empire in the east and southeast (Kamarupa and Utkala) and kept a constant check on further uprising of the Pratihara and Rashtrakuta powers. He led his forces to Vindhya in the south and the Indus to the west. He was powerful enough to interfere in the politics of the Tamil Nadu join confederacy against the Pandya King. Sailendra king Balaputradeva of Java and Sumatra had sent an envoy to his kingdom by seeking the grant of five villages to build up a monastery in Nalanda.

During his reign Nalanda had transformed into the chief seat of Buddhist learning in ancient India. People from different parts of India and even from abroad came to Nalanda 106 NSOU • GE-HI-11 University in order to learn Buddhist literature. A galaxy of scholars had flourished during his reign. Bengal had fulfilled unprecedented progress during his reign.

12.10 Conclusion

The glory and brilliance of the Pala empire did not long survive the death of Devapala. The rule of his successors was marked by a steady process of decline and political disintegration which reduced the Palas almost to an insignificant regional political power in northern India.

12.11

Model Questions 1. Write an essay on the achievement of Dharmapala. 2. Write an essay on the achievement of Devapala. 3. Write an essay on Tripartite Struggle under the Pala kings Dharmapala and Devapala. 12.12 Suggested Readings 1. Nitish Sengupta, The Land of Two Rivers, London, 2011. 2. Pramode Lal Paul, The Early History of Bengal, Vol. II, Calcutta, n.d. 3. R. C. Majumdar (ed.), History of Ancient Bengal, Delhi, 1989.

NSOU • GE-HI-11 107 Unit-13 □ The Decline and the Fall of Pala Empire Structure 13.0 Objective 13.1 Introduction 13.2 Vigrahapala I 13.3 Narayana Pala 13.4 Disintegration of Pala Kingdom 13.5 Conclusion 13.6 Model Questions 13.7

Suggested Readings 13.0 Objective • The objective of the present unit is also to study the decline and fall of the Pala Empire after the rule of Devapala. • The rule of Vigrahapala I and Narayana Pala will be discussed. • The process of disintegration and eventual fall of the Pala Empire will come under the analysis. • The factors behind the fall of the Empire will be elaborated. 13.1 Introduction The long reign of the Pala Emperors marked an important period in the history of Bengal. Dharmapala and Devapala became able to establish Bengal in a high position among the important powers in the history of ancient India. But this glory did not last for a long time. After the death of Devapala the glory of the Pala Empire was slowly become doomed. He was succeeded by Vigraha Pala I. His reign was otherwise peaceful. This period did not witness any important event. His son Narayana Pala had ascended to the throne around 854 CE. His excessive love for peace and religiosity threw his empire into a serious problem. Thus during the rule of Devapala's successors a steady process of decline and disintegration can clearly

107 108 NSOU • GE-HI-11 be traced. This way the Pala rulers lost their glory and became an insignificant political power in north India. 13.2 Vigrahapala I After the death of Devapala Vigrahapala I ascended to the throne of Bengal in around 850 C.E. There is a debate among the scholars regarding the relationship between the Devapala and Vigrahapala I as well as regarding the name of the successor of Devapala. Some scholars believe that Vigrahapala I was the son of Devapala. But most of the recent scholars observe that he was probably the nephew of Devapala. These scholars used the genealogy preserved in the grants of Narayana Pala and his subsequent kings. According to this genealogy Dharmapala had a younger brother named Vakpala. His son Jaypala held the position of the great General at the court of Devapala. Vigrahapala I was most probably the son of Jaypala. But there is no specific reference about his identity. Infact the theory of the absence of any heir of Devpaladoesnot appears to be very likely. According to Monghyr copper plate Devapala had a son named Rajya Pala who held the position of the crown prince in the 33 rd regnal year of Devapala. It is quite possible that Rajya Pala might have died before the death of Devapala. According to Badal Piller inscription Devapala was succeeded by Sura Pala. Probably Sura Pala was another name of Vigrahapala I. Very few information are known about the reign of Vigrahapala I. According to Badal Piller inscription Sura Pala or Vigrahapala I had destroyed his enemies. Kedar Mishra was his chief minister. He served as the chief minister and chief mentor since Devapala's reign. Vigrahapala I was otherwise pacifist and religious minded. He had a very short ruling time (only 4 years) around 854 CE he abdicated the throne in favor of his son Narayana Pala. 13.3 Narayana Pala Narayana Pala had succeeded his father's empire in around 854 CE. His reign was significant because of the invasions by the Rashtrakutas and the Pratiharas. Badal Piller inscription and Bhagalpur Copper plate both are silent about Narayan Palas military achievement. He ruled for a long period of time (about 54 year). But no evidence of any military victory can be found during this period. Narayana Pala had compelled to face the invading army of the Rashtrakutas in

NSOU • GE-HI-11 109 860 CE. Most probably he was thoroughly defeated. He also could not escape the invasion of the army of the Pratiharas. Pratihara king Bhoj I and his son Mahendra Pala succeeded in seizing Magadha from Narayana Pala. The Paharpura Pillar inscription mentions this conquest. The Sirur inscription of the Rashtrakutas mentions that the rulers of Anga, Vanga and Magadha payed homage to the Rashtrakuta king Amagharsha. It is not very clear that these three names are of different kingdoms or have in common ruler. Probably the sudden collapse of the Pala empire naturally leads to the presumption of a catastrophe of this kind and probably as internal disruption had also been started to take place during this time. The Rashtrakuta king Amagharsha proceeded along the eastern coast. After the conquest of Vengi the Rashtrakuta army invaded the Pala kingdom from its southern side. Although it was an occasional military raid and had no permanent effect but it exposed the weak condition of the Pala rulers. Thus the political prestige of the Palas hampered severely. Taking the advantages of the weak condition of the Pala kingdom the rulers of the neighboring kingdom of Kamarupa and the rulers of the Sailadvaba dynasty of Odisha threw of their allegiance to the Pala ruler and declared themselves as independent rulers. The defeat of Narayana Pala against the Rastrakutas encouraged the Pratihara king Bhoj I to wrest the empire of Northern India from the Pala rulers. He destroyed the remnants

of the political suzerainty in the west and proceeded to the east. He subjugated extensive territories in Bundelkhand and

Uttar Pradesh. He had not to encounter any opposition from the Pala kings until he reached almost the borders of Magadha as a result of the growing weakness of the Pala rulers by this time. According to Kalha Plate inscription Pratihara king Bhoj I got support from Kalchuri king Kokkalla I. In reward Bhoj I granted him freedom from any fear of Pratihara attack and he could freely plunder the treasure of various kingdoms including Vanga. Bhoj I also got the support from the Guhilat king Guhila II. According to the contemporary epigraphic record Guhila II had defeated the Gauda king. In this way Bhoj I became successful to organize of formidable confederacy against the Pala rulers. Kalchuri kings of Gorakhpur, Chandella rulers of Jejakabhukti or Bundelkhand acknowledge his suzerainty and became important parts of the anti-Pala confederacy. It is difficult to give a satisfactory explanation of the phenomenal success of the Pratihara king and the complete collapse of the Pala rulers during the latter half of the 9th century C.E. The personal efficiency of Bhoj I especially his organizing skill played very important role in this regard. On the other hand absence of efficient Pala rulers like Devpala played an important role also.

The failure of the existing Pala king undoubtedly demonstrates their personal incapacity of foresight and diplomacy. There

are some other important factors also. Devpala had subjugated Assam and Odisha during his reign. But by the latter half of 9th century CE these two neighboring kingdoms became again powerful.

The rise to power of these two dependent principalities might have been either the cause or the effect of the weakness of the Pala kings.

Narayan Pala died about 908 C.E. He was succeeded by his son Rajya Pala. During the reign of Narayana Pala a matrimonial alliance was created between the Pala family and the Rashtrakuta family. Rashtrakuta king Tunga's daughter was given marriage to Narayana Pala's son Rajya Pala. This matrimonial alliance at least temporarily made a cessation of hostilities between these two dynasties. Thus when Rajya Pala ascended to the throne he got the support of the Rashtrakuta king. In this way he ruled more or less peacefully for at least about 32 years. He is generally credited with works of public utility like the constructions of temples tanks, roads, roadway shelters etc. The most important source of information of his reign is the Bargaon inscription. Rajya Pala died around 940 CE and was succeeded by his son Gopala II. Gopala II ruled for about 20 years. During his reign the Chandella king and the Kalchuri king emerged in lands formerly were in possession of the Pratihara rulers. The Kamboj tribes also established themselves in the north of Bengal. These events pushed Gopala II to the southern part of Bihar and the western part of Bengal. According to the contemporary epigraphic record he was succeeded by Vigrahapala II in around 960 C.E. Vigraha Pala II had ruled for about 22 years. During his reign the Pala empire was reduced to Bihar. From the east of Bengal the Chandra king Kalyan Chandra conquered Gauda and Kamarup. These conquests were fatal blows which severely weaken the Komboja kingdom as well as the Pala kingdom. It helped to lay the ground work for the Pala resurgence. This happened under Mahipala II, the successor of Vigraha Pala II. Vigraha Pala II was succeeded by his son Mahipala II in around 988 CE. During his reign resurgence in fortunes for the Pala empire took place. Mahipala II tried to recover the past glory of the Pala Empire. To some extent he was successful even though his rule was temporarily hampered by the northern expedition of the Chola king Rajendra I.

The northern expedition of the great Chola emperor was led by one of his Generals and lasted about two years from 1021 to 1023 CE. Its object was to

bring by force of arms the sacred waters of the Ganges, in order to sanctify his own land. The

Chola campaign as professor K. A NilakanthaSastri has rightly observed "could hardly have been more than a hurried raid across a vast stretch

of country". Towards the close of his reign, Mahipala II came into conflict with the powerful Kalachuri ruler Gangeyadeva.

The Kalachuri epigraphic records claim that the latter defeated the ruler of Anga, which can only denote Mahipala II. Mahipala II

has been criticized by some writers for not having joined

the Hindu confederacy organized by the Shahi kings of the Punjab against sultan Mahmud of

Ghazni. Some have attributed his inactivity to asceticism, and others to intolerance of Hinduism and jealousy to other Hindu kings. It is difficult to subscribe to these views. When Mahipala II ascended to the throne, the Pala power had sunk to the lowest depths, and the Pala kings had no footing in their own homeland. It must have taxed the whole energy and strength of

Mahipala II to recover the paternal territories and to ward off formidable invasions of Rajendra Chola and Gangeya Deva. It reflects the greatest credit upon his ability and military genius that he succeeded in reestablishing in authority over a great part of Bengal, and probably also extended his conquest up to Benares.

On the whole, the achievements of Mahipala II must be regarded as highly remarkable, and he ranked as the greatest Pala emperor after Devapala. He not only saved the Pala kingdom from impending ruin, but probably also revived to some extent the old imperial dreams. His success in the limited field that he selected for his activities is a sure measure of his prowess and statesmanship, and it is neither just nor rational to regret that he had not done more. The revival of the Pala power was also reflected in the restoration of the religious building in Benares (including Saranath) and Nalanda which had evidently suffered much during the recent collapse of the Pala power.

It is perhaps not without significance, that of all the Pala emperors, the name of Mahipala II alone figures in popular ballads still current in Bengal. Bengal has forgotten the names of its great emperor Dharmapala, and Devapala,

but cherished the memory of the king who saved it at a critical juncture. 13.4

Disintegration of Pala Kingdom After the death of Mahipala II the Pala kingdom gradually disintegrated. Mahipala II was succeeded by Nayapala whose reign witnessed massive threat from the Kalachuri king Karnadeva. The Pala kings even after the reign of Nayapala

112 NSOU • GE-HI-11 constantly engaged in hostility with the Kalachuri rulers. Nayapala was succeeded by his son Vignahapala III who had three sons namely Mahipala III, Surapala II and Ramapala. During the reign of Ramapala Kaivartas of Varendri region revolted against the Pala kings under the leadership of Divya. Ramapala became successful to suppress the revolt and revive the power of the Palas. But the Disintegration and decline of the Pala kingdom was just the matter of time. Ramapala had four sons viz. Vittapala, Rajyapala, Kumarapala and Madanpala. Ramapala was succeeded by Kumarapala. But according to some epigraphic record a parallel rule was done by Madanpala. It is yet not been very clear that when and how these two Pala kings ascended to the throne. Kumarapala was succeeded by his infant son Gopal III. The period covered by the three rulers Kumarapala, Gopal III and Madanpala witnessed the final collapse of the Pala kingdom. The circumstances leading to this

final decline are not yet been fully known to us. 13.5 Conclusion

Thus towards the middle of the 11th century CE the fabric of the Pala sovereignty was crumbling to dust. Eastern Bengal, West Bengal and Southern Bengal had definitely passed from their hands and their suzerainty over Magadha was reduced to a mere name. A new power, the Varmanas, occupied Eastern Bengal, and a copper plate of Ratnapala shows that even Kamarupa was hurling defiance at the king of Gauda at the beginning or middle of the 11th century

CE. 13.6 Model Questions 1. Briefly discuss the political condition of Bengal during the decline of the Pala rule. 2. Write a short note on Kaivarta rebellion. 13.7 Suggested Readings 1. Nitish Sengupta, The Land of Two Rivers, London, 2011. 2. Pramode Lal Paul, The Early History of Bengal, Vol. II, Calcutta, n.d. 3. R. C. Majumdar (ed.), History of Ancient Bengal, Delhi, 1989.

NSOU • GE-HI-11 113 Unit-14 □ Independent kingdoms during the Pala Period – the Chandras and the Varmanas
Structure 14.0 Objective 14.1 Introduction 14.2 The Chandra rulers 14.3 The Varmana rulers 14.4 Conclusion 14.5 Model Questions 14.6 Suggested Readings 14.0 Objective • The objective of the present unit is to study the growth of independent kingdoms during the Pala rule. • Two smaller kingdoms will be studied here : ➤ The Chandra rule ➤ The Varmana rule 14.1: Introduction The Chandra and the Varmana dynasties were the two important regional ruling dynasties who flourished in Bengal and Bihar during the period of the Pala supremacy. During the Pala rule several independent and semi independent powers flourished around and within the Pala territory. Although the relationship between these independent or semi independent powers and the Pala rulers are not clearly known but it may be assumed that they were otherwise in a peaceful relationship. HIS GE-HI-11 & 21—8 113

114 NSOU • GE-HI-11 14.2 The Chandra rulers The Chandra dynasty was the ruling dynasty of Samatata region of Bengal. Most probably the territory of the Chandras includes Arakan region also. The most important sources of information about the Chandra dynasty are various inscriptions and copper plate grants issued by the Chandra rulers such as Bharella inscription of Layaha Chandra, Rampur copper plate inscription of Shri Chandra, Edilpur copper plate inscription of Shri Chandra, Dhulia copper plate inscription of Shri Chandra and Kedarpur copper plate inscription of Shri Chandra etc. Tibetan historian Taranath in his the History of Buddhism mentions about the Chandra dynasty. Probably the Chandra rulers were little earlier ruling dynasty than the Pala rulers. According to Taranath the Chandra rulers had ruled from sometimes around the 6 th century CE. Up to around the 8 th century CE they were in power. The traditional account of the nine Chandra kings of Arakan ruling from c. 788 CE to c. 957 CE is preserved in the later chronicles. The Inscription found on the platform of the Shittaung temple at Morahaung is also an important source of information about the rule of the Chandra kings. According to this inscription though Ananda Chandra was one of the most famous rulers of this dynasty but he was not the founder of this rule. The names of eighteen predecessor of him are given in this inscription. According to this genealogy the founder king of this dynasty is Bala Chandra. This name is common with Taranath's account. According to Prof. Hirananda Sastri the oldest inscription is written in characters resembling those of the late Gupta script. The inscription recording the names of the Chandra kings mentioned above is said to be 'many centuries older' than the temple which was built in the 16th century CE. The name Priti Chandra is found both on the coins as well as in the inscriptions. According to Prof. Phayre the name engraved in most of the coins is 'Vamma Chandra'. Most of the scholars identified him with Dhamma Chandra. The other name that can be read on the coins is Vira Chandra. The Alphabets on these coins are to be referred to the 7th century or 8th century CE if not earlier. Although the exact line of the Chandra kings are not very clear to us but it is generally believed that Layaha Chandra Deva was the earliest king of this line. The Bharella inscription mentions about Layaha Chandra Deva. On the basis of this inscription Dr. N. K. Bhattashali infers that the kingdom of Layaha Chandra Deva definitely located in the territory near Comilla of present day Bangladesh. The epigraphic records mention about the name of various kings from which a genealogical NSOU • GE-HI-11 115 table may be drawn. The dynasty was most probably founded by Purna Chandra Deva. He was succeeded by Suvarna Chandra Deva. Suvarna Chandra's successor Trailokya Chandra Deva took the imperial title of Maharajadhiraja. It indicates that he may be successful to extend his control over other territories. Another name Sri Kanchana is also available in one inscription whose identity is yet not been very clear to us. It is quite possible that he was a parallel ruler during the reign of Trailokya Chandra Deva. Some scholars believe that Sri Kanchana and Trailokya Chandra Deva were same person. Trailokya Chandra Deva was succeeded by Shri Chandra Deva. Shri Chandra Deva also used the imperial title of the 'Maharajadhiraja'. Purna Chandra Deva was probably an independent king. His forefathers are said to be rulers of Rohitagiri. Most probably Purna Chandra Deva also ruled there. This presumption is strengthened by the fact that Traikyo Chandra Deva who was the grandson of Purna Chandra Deva is said to have become king of Chandra Dvipa. It would thus appear that Purna Chandra and his son Suvarna Chandra Deva were both kings of Rohitagiri. Most of the scholars generally identified Rohitagiri with Rohtasgarh in the Shahabad district of Bihar. But this identification is by no means certain. Dr. N. K. Bhattashali has suggested Rohitagiri may be a Sanskritised form of Lal-Mati and refer to the Lalmi hills near Comilla of present day Bangladesh. There is not sufficient reason to conclude that the Chandra rulers came from outside Bengal and in view of the traditions of the long line of Chandra kings in Bhangala or eastern Bengal it is more reasonable to hold that Rohitagiri the seat of the ancestral dominion of the Chandra kings was somewhere in eastern Bengal and most probably near Comilla of present day Bangladesh. Both Suvarna Chandra and his father were presumably petty local rulers but Suvarna Chandra's son Trailokya Chandra Deva laid the foundations of the greatness of his family. Trailokya Chandra added Chandra Dvipa and Harikela to his paternal dominions and felt justified in assuming the title of Maharajadhiraja. His son Shri Chandra who assumed the full imperial titles Parama Saugata, Paramesvara, Parama Bhattaraka, and also Maharajadhiraja presumably inherited his father's dominions and possibly added to them. The data furnished by the inscriptions enable us to form a rough idea of the extent of the kingdom of Shri Chandra. Chandra Dvipa and Harikela over which he ruled may be regarded as covering approximately the whole of eastern Bengal and the coastal regions of southern Bengal.

116 NSOU • GE-HI-11 Another king with name ending in –Chandra namely Govinda Chandra of Vangala Desha is known from the accounts of Rajendra Chola’s invasion of Bengal. That Govinda Chandra ruled also in eastern Bengal is proved by two inscriptions dated in his 12 th and 23 rd year recently discovered in Vikrampur within the district of Dacca of present day Bangladesh. It would thus follow that Govinda Chandra Deva practically ruled over the whole of the dominions of Shri Chandra. As Rajendra Chola’s invasion took place about 1021 CE it is very probable that Govinda Chandra Deva immediately succeeded Shri Chandra Deva. A study of the Kalachuri records shows that the Chandra kingdom had to bear the brunt of the invasions of the valorous Kalachuri kings. Kokkalla claims to have raided the treasuries of Vanga and his great grandson Lakshmanaraja is credited with the conquest of Vangala. It is doubtful whether the Chandra rulers had founded their kingdom at the time of Kokkalla’s conquest but it is not unlikely that they took advantage of this political catastrophe to consolidate their rule in Bengal. It is very likely that the Chandra kingdom was finally destroyed by the invasions of Karna Deva. 14.3 The Varmana rulers The Varman rulers ruled in south-eastern Bengal

towards the end of the 11 th and first half of the 12 th century CE.

The history of the Varmans is known from three copperplates and the Bhuvaneshvara inscription of Bhatta Bhavadeva. The Varman kings claim their descent from the Yadava dynasty ruling over Simhapura, which has been identified with modern Singapuram in Kalinga (northern Orissa) between Chicacole and Narasannapeta. The kingdom of Simhapura in Kalinga is known to have existed as early as the 5

th

century CE and as late as the 12 th century CE. The Varmans most probably came to Bengal in the train of Kalachuri Karna’s invasion of Vanga. Karna seems to have invaded southeastern Bengal from Orissa, probably following the same route as Rajendra Chola’s army. It is quite likely that the Varmans accompanied Karna, stayed in Bengal, and at an opportune moment carved out an independent kingdom for them. The account of Jatavarman’s military conquests, as given in the Belava plate of Bhojavarman, leaves little doubt that he was responsible for the foundation of the rule of his dynasty. Vajravarman, father of Jatavarman, is only eulogised as a brave

NSOU • GE-HI-11 117 warrior, a poet and a scholar. The reference to Jatavarman’s marriage with Virashri, daughter of Karna, and to Divya, who wrested northern Bengal from the Palas, help us in fixing the date of Jatavarman’s rise to power sometime in between 1050 and 1075 CE. Jatavarman’s marriage with Karna’s daughter was significant and was perhaps a great factor in the rise of the political fortunes of the Varman family. Karna’s attack on Vanga must have dealt the last blow to the Chandra empire and the Varmans captured power soon after from Govinda Chandra or his successor.

Jatavarman must have risen to independence simultaneously or just before Divya, against whom he is mentioned to have waged wars. Jatavarman’s assault on Anga, as mentioned in the Belava plate, must have involved him in a struggle with the Pala ruler Ramapala. The unsettled condition of the Pala empire during the early years of Ramapala may have tempted Jatavarman to measure swords with the Palas also. His other two adversaries, Govardhana and the king of Kamarupa, cannot be identified. It is also a problem to determine his successor. But it is assumed on good grounds that Harivarman succeeded him and was followed by his brother Samalavarman. Harivarmadeva, under whom Bhatta Bhavadeva of the Bhuvaneshvara Prashasti served as the minister of war and peace, was possibly the same as Harivarman of the Varman dynasty. Two Buddhist manuscripts, copied respectively in the 19 th and the 39 th regnal years, preserve the name of Harivarman and on the basis of the colophon of the second manuscript it can be assumed that Harivarman had a long reign of 46 years. It conforms to the information of the Bhuvaneshvara inscription, where it is recorded that he ruled for a long time. Harivaman, having seen Ramapala’s success in recovering northern Bengal, propitiated Ramapala in order to avoid a Pala attack on his territory. It is doubtful whether Harivarman extended his rule towards Orissa. There is reference to a son of Harivarman both in the Bhuvaneshvara inscription and Vajrayogini plate, but hardly anything is known about him. Samalavarman, another son of Jatavarman, was the next king. His name figures prominently in the genealogical accounts of the Vaidik Brahmins, who are said to have migrated to Bengal from Madhyadesha during his reign. There was matrimonial connection between the Varmans and the Sri Lankan king Vijayabahu I; in all probability Trailokyasundari, daughter of Samalavarman, was married to the Lankan king.

118 NSOU • GE-HI-11 14.4 Conclusion Bhojavarman, son of Samalavarman, was the last known king of the dynasty and the Belava plate was issued in his fifth regnal year from the Jayaskandhavara situated at Vikramapura. The Varman rulers were Vaisnavas, but they also seem to have patronised Buddhism. Samalavarman’s Vajrayogini plate was issued to grant land either to a temple of Prajnaparamita or to a Buddhist devotee named Bhimadeva as a reward for his

reading the Prajnaparamita. Four Varman kings of southeastern Bengal are known to have ruled for about 60/70 years. The Senas ousted them during or shortly after the reign of Bhojavarman. 14.5 Model Questions 1. Write an essay on the Chandra dynasty of Bengal. 2. Write briefly on the achievements of the Varmana dynasty of Bengal. 14.6 Suggested Readings 1. Nitish Sengupta, *The Land of Two Rivers*, London, 2011. 2. Pramode Lal Paul, *The Early History of Bengal*, Vol. II, Calcutta, n.d. 3. R. C. Majumdar (ed.), *History of Ancient Bengal*, Delhi, 1989.

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Unit-15 □ The Origin of Sena Kings Structure 15.0 Objective 15.1 Introduction 15.2 The Origins of the Senas 15.3 Conclusion 15.5 Suggested Readings 15.0 Objective • The objective of the present unit is to study the establishment of the Sena rule in Bengal after the fall of the Pala Empire. • The origins of the Sena rulers will be traced in this unit. • The opinions of the different historians will also be elaborated here. 15.1 Introduction After the decline of the Pala empire in Bengal the Sena family begins their rule in Bengal. According to the genealogy of the Sena kings they originally belonged to Karnataka in South India. According to Rajavali the family line begins with Dhisena who was the grandson (from daughter's line) of king Jagata Pala of Radha region. Dhisena became king of Radha, Vanga, Gauda and Varendra. As he gained the empire without contest he became famous as Vijaya Sena. He made his eldest son SukaSena ruler of Radha region. Suka Sena ruled for three years and was succeeded by his younger brother VallalaSena who ruled for twelve years presumably at Radha region. VallalaSena succeeded by his son Lakshmana Sena in the throne of Bengal. 15.2 The Origins of the Senas According to Deopada inscription of Vijaya Sena written by Umapati Dhara the earliest known figure of the Sena family is Vira Sena. The Sena family were the 121

122 NSOU • GE-HI-11 rulers of the southern region. Umapati Dhara mentions them 'Dakshinatya Kshaunindra'. Prof N. G. Majumdar translate this phrase as the kings of the Deccan. According to Madhainagara copper plate inscription Vira Sena was not the founding figure of the family though he was the first prominent one of the Sena family. Madhainagar copper plate inscription regards Samanta Sena as the earliest figure of the Sena family. It states that 'in the family of Vira Sena which has become illustrious through the legends recorded in the Purana literature was born Samanta Sena the head garland of the clan of the Karnata Kshatriyas'. Deopada inscription clearly mentions about the Karnata origin of the Sena rulers. It mentions that Samanta Sena slaughtered the enemies who hampered the wealth of Karnata. According to Prof. D. C. Ganguly it does not indicate that the fight between Samanta Sena and the despoiler of the 'Lakshmi' (the goddess of wealth) of the Karnata country took place in the Karnata country. It simply means that Samanta Sena vanquished a king or a free booty collector who had already plundered the Karnata country. Later he suggests that possibly Rajendra Chola who had already defeated the Karnata king was repulsed by SamantaSena somewhere in northern Radha in which the latter's kingdom was situated. But Dr. D. C. Ganguly overlooks the very significant statement of poet Umapati Dhara, the writer of the Deopada inscription, that Samanta Sena slaughtered the hostile soldiers to such an extent that the lord of Goblins did not leave the southern quarter. This statement undoubtedly implies that the dead bodies of the hostile soldiers lay in the south and therefore the battle also must have been waged in that region. The same inference may be made from the other statement of Umapati Dhara in the above mentioned inscription that war ballads were sung in honour of SamantaSena near Setu Bandh region of Rameswaram. This kind of reference generally indicates a region near the battle field. Prof. G. M. Sarkar holds a diametrically opposite view to that of Dr. D. C. Ganguly. Prof. G. M. Sarkar mentions that 'Samanta Sena's activity was confined only to the southern region'. Further he assumed that Samanta Sena was in no way connected with any part of Bengal. Thus there is no doubt that the origin or the home land of the Sena rulers was in Karnata region. The region may be identified with present day Mysore region. The term 'Brahma Kshatriya' probably indicates that the Sena rulers were originally Brahmin by cast but inspite of that they had served as the ruler which is the prescribed profession for the kshatriyas. But it is yet not been very clear to us that how the Sena rulers migrated from their homeland and settled in western part of

NSOU • GE-HI-11 123 Bengal. According to Deopada inscription Samanta Sena after his martial exploits he spent his last days in the sacred hermitages situated in forests on the banks of the Ganges. As Samanta Sena's descendants ruled in Bengal it is therefore very natural to conclude from the above mentioned statement that he was the first of the Karnata originated Sena family to migrate from the south and settled in Bengal. But an opposite view is found in Naihati copper plate inscription which clearly indicates that the Sena family had settled in western part of Bengal even before the birth of Samanta Sena. It is indeed needless to mention that this contradiction creates the scope of historians' debate. Dr. R. C. Majumdar tried to reconcile this ambiguity and suggested that most probably the Sena family from Karnata region had settled in western part of Bengal but kept itself in touch with their motherland. According to him one of its members, Samanta Sena, spent his early life in Karnata region and also had shown his distinguishing ability in various wars which took place in southern part of India. He betook himself in old age to the family seat in Bengal. Evidently his exploits made the family so powerful that his son was able to carve out a kingdom in Bengal. Hemanta Sena was the son of Samanta Sena and was the first member of the Sena family for whom royal epithets are given in the family records. It is true that Samanta Sena's predecessors are referred to as princes who ruled over the surface of the earth, but beyond these vague general phrases there is nothing to indicate that they really held the rank of independent king. Although it is believed that the term 'Brahma Kshatriya' denotes those people who exchanged their priestly status for martial pursuits but some scholars give more clarification of the term. Samanta Sena is called 'Brahma Vadi' in Deopada inscription. Madhainagar copper plate inscription mentions about the events where Sena princes are set to have made preparation for sacrifices befitting a conquest of the three worlds and thereby checked the priests serving in the seasonal 'soma' sacrifices of the gods. Prof. N. G. Majumdar remarks that here probably it is indicated that Samanta Sena was as much Brahmin as Kshatriya. Winternitz mentions about a Jain teacher named Kanaka Sena who wrote Yashadhara Charita. He assumed that this line of Jain teachers belong to Sena family as the names of these teachers all end in -Sena. They settled in the Dharwar district which was the heart of the Karnata region. According to Jain records almost 11 members of this family flourished between c. 850 CE and c. 1050 CE. Jain records mention about one Vira Sena, a name which is also recorded as that of an ancestor of the Sena kings in the Deopada

124 NSOU • GE-HI-11 inscription. The evidences indicate that the Sena rulers of Bengal were somehow related with this Karnata family of Jain teachers. This theory has high probability. But in spite of that it leaves open the question whether the priestly family took to kshatriya profession before or after its migration to Bengal. Another important question in this regard is how would the family of the Sena rulers come to settle in Bengal. Since there is not any proper data regarding this question it is extremely difficult to make any clear answer of this. The Pala epigraphic records mention that they employed foreigners who were numerous enough to be specifically mentioned in the inscriptions. It is not impossible that some Karnata officials gradually acquired sufficient power to set up as an independent king when the central authority became weak. This hypothesis is supported by the statement in the Naihati copper plate inscription that the Sena rulers were settled in Radha region for a long time before Samanta Sena. The Sena rulers might also have come in the wake of some foreign invasions and established

independent principalities in conquered territories. The Karnata prince Vikramaditya led a victorious expedition against Bengal and succeeded by others. His feudatory chief Acha is represented to have made 'the kings of Kalinga, Vanga, Maru, Gurjara, Malwa, Chera and Chola subject to his sovereign. Two inscriptions dated 1121 CE and 1124 CE respectively also refer to the conquest of Anga, Vanga, Kalinga, Gauda, Magadha and Nepal by Vikramaditya. It is interesting to note that about the same time when the Sena rulers were establishing their supremacy in Bengal another Karnata chief Nanya Deva was doing the same in Bihar and Nepal. 15.3 Conclusion It has been suggested on the other hand that the Karnata chiefs in Bengal and Bihar were the remnants either of Rajendra Chola's army or of the Karnata allies of the king of Kalachuri dynasty Karna Deva. But there is nothing to show that the Karnatas formed part of Rajendra Chola's army. Even assuming that they did it is very unlikely that the Karnata chiefs would be preferred to Cholas in the selection of generals or governors who were left behind by the victorious Chola army to rule over conquered countries. As regards the latter view Karna Deva's alliance with the Karnatas was of a temporary character. On the whole the most reasonable view seems to be to connect the rise of the Sena rulers in Bengal and Nanya Deva in Bihar

NSOU • GE-HI-11 125 with Chalukya invasions of northern India during the rule of Someswara I and Vikramaditya VI in the second half of the 11th century CE and the early years of the next century. 15.4 Model Questions 1. Write an essay on the origin of the Sena dynasty of Bengal. How far it is correct to say that the Senas migrated from outside Bengal? 15.5 Suggested Readings 1. Nitish Sengupta, *The Land of Two Rivers*, London, 2011. 2. Pramode Lal Paul, *The Early History of Bengal*, Vol. II, Calcutta, n.d. 3. R. C. Majumdar (ed.), *History of Ancient Bengal*, Delhi, 1989.

126 NSOU • GE-HI-11 Unit-16 □ The Sena Kings – Samanta Sena to Lakshmana Sena Structure 16.0 Objective 16.1 Introduction 16.2 The Early Sena – Samanta Sena and Hemanta Sena 16.3 The reign of Vijaya Sena 16.4 Vallala Sena 16.5 Lakshmana Sena 16.6 Conclusion 16.7 Model Questions 16.8 Suggested Readings 16.0 Objective • The objective of the present unit is to study the development, expansion, consolidation, decline and erosion of the Sena rule in Bengal. • The major Sena rulers will be discussed as follows : > Samantasena > Hemantasena > Vijayasena > Vallalasena > Lakshmanasena

16.1 Introduction After the decline of the Pala empire Bengal witnessed again a disrupted political scenario. The situation changed around the end of the 11 th century when Vijayasena 126 NSOU • GE-HI-11 127 seized power from the Pala rulers taking advantage of their weakness. Thus the journey of a new empire began in Bengal. This dynasty is known as the Sena dynasty of Bengal. Although the Sena rulers got success in the land of Bengal but the dynasty did not originate in Bengal. They came from Karnata of southern India. The reason and the process of this migration are yet not been clear to us. According to R. C. Majumdar, 'the Senas might also have come in the wake of some foreign invasions, and established independent principalities in conquered territories in very much the same way as the Mahratta chiefs like Holkar and Sindhia did in Northern India during the 18 th century CE'.

16.2 The Early Sena – Samanta Sena and Hemanta Sena The early history of the Sena dynasty is not clear and therefore much controversial. Deopara inscription of Vijaya Sena mentions the names of Samanta Sena and Hemanta Sena as the ruling king's ancestors. Most of the scholars assume that the migration of the Sena family from Karnata region to Gangetic Bengal was done during the time of Samanta Sena. But Naihati copper plate mentions that Samanta Sena was born in the family which ruled over Rarh region. This certainly indicates that the Sena family had settled in Bengal before the birth of Samanta Sena. R. C. Majumdar had tried to reconcile these contradictions by assuming that although Sena family had migrated from south India and settled in western part of Bengal but kept itself in touch with its motherland. In spite of this controversy and confusion regarding the early history of the Sena rulers it is generally believed that the origin of the Sena family as ruler begins with Samanta Sena though he never assumed any royal title and there is no evidence in our hands which may prove that he founded a new kingdom in Bengal. Samanta Sena had a son named Hemanta Sena. Around the last quarter of the 11 th century CE Hemanta Sena became the ruling chief of an independent principality Rarha region. Probably the disruption of Pala kingdom enabled him to establish his independent principality. Any data regarding his reign yet not has been found. Barrackpore copper plate inscription of Vijay Sena refers Hemanta Sena as Maharajadhiraja. Deopara inscription of Vijay Sena mentions the name of Yasodevi as the Maharani or chief queen of Hemanta Sena. Although these two epigraphic records indicate Hemanta Sena as independent ruler but there is no information yet has been found regarding the condition of his reign.

128 NSOU • GE-HI-11 16.3 The reign of Vijaya Sena The first most prominent ruler of the Sena dynasty was undoubtedly Vijaya Sena. He succeeded the throne of his father Hemanta Sena. It is generally believed that he enjoyed a long reign of more than 60 years. Most probably he ascended to the throne in c. 1095 CE. He was in power up to c. 1158 CE. He built an empire on the ruins of that of the Pala empire, gaining control of all Bengal and northern Bihar.

In spite of having such a long reign it is very unfortunate that only two epigraphic records we have as the sources of information which mention about his reign. These two records are Barrackpore copper plate grant and Deopara inscription. Most of the scholars believe that Vijaya Sena started his political career as a feudal lord. But later he led the foundation of the Sena empire by conquering almost the whole of Bengal. He defeated the various vassal chiefs of Rarh region and also conquered eastern part of Bengal from the Varman rulers. He also conquered some parts of northern Bengal from the Pala rulers. In spite of these successes the circumstances under which he got these successes yet not been clear to us. In fact there is not much information in our hands regarding the first twenty five years of his rule. Assuming that he had ascended the throne in around 1095 CE, the part played by him in the contemporary politics during the early years of his reign is extremely obscure. Most probably he was in ally with the Pala ruler Ramapala during the Kaivarta Rebellion. The Ramacharita of Sandhyakar Nandi mentions the name of one Vijayaraja of Nidravali as one of the allied feudatory chiefs of Ramapala. It is generally believed that Vijayaraja of Ramacharita is no other than Vijaya Sena. Therefore it may be said that he was the contemporary of Ramapala and was in throne of south Rarh when Ramapala purchased the help of various independent chiefs of Rarh region by lavish gifts like money and lands to get success in his campaign against Bhima. This also proves that south Rarh was in the occupation of the Sena family in the 11 th century. According to Deopara inscription he married Vilash Devi. She was a princess of the Sura family who were the ruling chiefs of the southern part of Rarh region. As a result of this matrimonial union, Rahr came under the direct rule of him. The matrimonial alliance with the Sura family also enabled him to attain political greatness. It is probable that he was helped by the invasion of the Karnatas under the leadership of Acha in establishing his supremacy over Vanga. It may be guessed on

NSOU • GE-HI-11 129 general grounds but this cannot be established by any positive evidence. He might have entered into an alliance with Ananta Varman ChodaGanga and profited by it in establishing his supremacy in Rarh. The Vallalacharita of Ananda Bhatta mentions him as the 'Chodaganga-sakhah' which means the friend of the Chodagangas. The Deopara inscription refers that he had to fight with various independent chiefs such as Nanya, Vira, Raghava, Vardhana, and the kings of Gauda, Kamarupa and Kalinga.

Of these Vardhana may be identified with Dvorapa Vardhana, the ruler of Kausambi and Vira with Viraguna of Kotatavi, two of the allied chiefs who had joined Ramapala's camp. Raghava and the king of Kalinga probably refer to the same person. The most notables among his adversaries were Nanya and the lord of Gauda. Nanya is undoubtedly the Karnata chief who had conquered Mithila in around 1097 CE. According to Bharata's Natyasutra, Nanya had broken the powers of Vanga and Gauda. It is reasonable to hold therefore that Nanyadeva after he had consolidate his dominion in northern Bihar turned his attention towards Bengal which was going through a process of disintegration at that time. He might have obtained some successes at first both against the Pala king of Gauda and the Sena king Vijaya Sena of Vanga but was ultimately defeated by the latter and fell on his own dominion in Mithila. It is learnt from the Pala epigraphic records that Madanapala's authority over north Bengal continued up to the 8 th year of his reign, which falls in 1152–53 AD. Most probably Vijaya Sena established his own supremacy in North and North Western Bengal by ousting the Palas sometimes after c. 1152–53 CE. It is recorded in the Deopara inscription that he erected the magnificent temple of Pradyumneshvar at the find-place of the inscription, about 7 miles to the west of Rajshahi town of present day Bangladesh. It is to be remembered here that no Pala record has yet been discovered in Bengal after Madanapala's 8th year of reign. Therefore it will not be wrong to assume that Vijaya Sena had ousted the Pala ruler from the throne of Bengal. It is also recorded in the Deopara inscription that Vijaya Sena's fleet advanced towards the west along the course of the Ganges. It seems that the Gahadvalas, who by this time had occupied parts of Bihar, were his target. However it is not clear from the inscription whether his naval expedition was successful or not. Vijaya Sena is said to have extended his hold over Vanga (south eastern Bengal) also. His Barrackpur copper plate was issued from Vikramapura located in present day HIS GE-HI-11 & 21–9

130 NSOU • GE-HI-11 Bangladesh which was the capital of the Varmana rulers who are found to have ruled in this area from

the last quarter of the 11 th century to the mid of the 12 th century CE.

So it seems probable that Vijaya Sena ousted the Varmana rulers from south eastern Bengal in the mid of the 12 th century CE. Thus by the middle of the 12 th century CE

Vijaya Sena supplanted the Varmanas, ousted the Palas and succeeded in establishing the rule of his own dynasty over the whole of Bengal. He seems to have consolidated his empire in Bengal by defeating other enemies. He assumed the imperial titles of Paramaheshvara Parambhattacharaj Maharajadhiraj. He also took the proud title of Ariraj-Vrsabha-Shankara. 16.4 Vallala Sena After a long reign of about 60 years Vijaya Sena died around 1158 CE and was succeeded by his son Vallala Sena. Two epigraphs of the time of Vallala Sena have so far been discovered. One is Naihati copper plate and the second is Sanokhar Image Inscription. They do not contain any record of his victory. He, however, had some military achievements to his credit. It is stated in the Adbhutasagara that he was engaged in warfare with the king of Gauda who is identified with Govindapala of the Pala dynasty. This information is also corroborated by the Vallalacharita of Anandabhatta which was composed in c. 1510 CE. It is likely that Vallala Sena might have given the final blow to the Palas in Magadha. It is stated in the Adbhutasagara that during the lifetime of his father, Vallala Sena conquered Mithila. It is not unlikely that Vallala Sena accompanied his father Vijaya Sena in his campaign in Mithila. However, the annexation of Mithila to the Sena Empire cannot be properly ascertained and the successors of Nanyadeva, against whom Vijaya Sena fought, ruled Mithila for a long time. It is believed that Vallala Sena with a view to reorganising the social system introduced the system of Kulinism. Knowledge regarding the early history of Kulinism is based on the texts known as Kulagranthas or Kulajishastras. Indeed these texts composed five or six centuries after Vallala Sena's reign, are 'full of irregularities and contain many conflicting ideas'. So the authenticity of the information furnished by the texts can be questioned. Moreover none of the Sena epigraphic records refer to Kulinism. It is known that Kulinism was the strongest force among the Bengali Brahmins in the 18th and 19th centuries CE. Hence it is quite probable, as held by NSOU • GE-HI-11 131 many scholars, that the advocates of Kulinism tried to give a historical basis to it and hence claimed its origin from the time of the Hindu king, Vallala Sena. It is evident from the Sena epigraphic records and tradition that Vallala Sena was a great scholar and renowned author. He wrote the Danasagara in c. 1168 CE and started writing the Adbhutasagara in c. 1169, but could not finish it. Like his father, he was also a worshipper of Shiva. He assumed the epithet of

Ariraja- Nihshanka-

Shankara along with other imperial titles. He married Ramadevi, the Chalukya princess. This marriage refers to the contact of the Senas with their ancestral homeland. He is the best-known Sena ruler who had ruled for about 18 years and consolidated the kingdom.

According to a tradition in Bengal, Ballala Sena's kingdom consisted of five provinces, viz.,

Vanga, Varendra, Rarh, Bagdi

and Mithila. The first three provinces comprise Bengal proper, while the last corresponds to North Bihar.

The province of Bagdi is generally identified by the scholars with a portion of the present day Presidency Division in Bengal including the Sundarbans. According to R. C. Majumdar it should be identified with the Mahal of Bagdi in northern Midnapore mentioned in Ain-i-Akbari and also shown in Rennell's Atlas. This land was the border between Rarh and Utkala. It is learnt from the Adbhutasagara that in his old age Vallala Sena left the responsibility of the government to his son Laksmana Sena and spent his last days, along with his wife, in retirement on the bank of the Ganges at a locality near Triveni. 16.5 Laksmana Sena The last important ruler of the Sena dynasty was Laksmana Sena. He succeeded his father Vallala Sena and ascended to the throne of Bengal in around 1179 CE. He was quite old when he ascended to the throne. In spite of an old age he started his political career brilliantly. It is evident from the records of his reign that before he came to power he defeated the king of Gauda and Varanasi or Kashi and made expeditions against Kamarupa and Kalinga. It is quite probable that the above victories were achieved by Laksmana Sena in his youth and possibly during the reign of his grandfather Vijaya Sena, who was engaged in warfare against the kings of Gauda, Kalinga, Kamarupa and also most probably

132 NSOU • GE-HI-11 against the king of Kasi of the Gahadaval dynasty. It appears from the epigraphs of LaksmanaSena that he was the first king among the Senas to assume the title of Gaudeshvara. This title is, however, absent in the plates of both Vijaya Sena and Vallala Sena. From this fact, it has been argued that it was Laksmana Sena who finally subdued Gauda and assumed for himself the title of Gaudeshvara. But this argument is very weak because there can hardly be any doubt regarding the establishment of the Sena rule over the whole of Bengal during the reign of Vijaya Sena. The Sena records do not refer to any incident in the intervening period that necessitated the re-conquest of Gauda by Laksmana Sena. Moreover the occupation of northern Bengal by the Senas during the reigns of Vijaya Sena and Vallala Sena has been proved beyond any doubt. It is recorded in the copper plates of his sons that Laksmana Sena built monuments indicating his victory in Puri, Varanasi and Prayag. However it is very difficult to conclude from the high sounding praise in the records of the sons of Laksmana Sena that his monuments refer to the expansion of the Sena power over those areas during his reign. His court poets Umapati Dhara and Sharana described the expeditions of an anonymous king who conquered Pragjyotisha, Gauda, Kalinga, Kashi and Magadha and Chedi and Mlechchharaja. Probably this eulogy can be attributed to Laksmana Sena, for all these except Chedi and Mlechchhas. It is evident from the Akaltara inscription that Vallabharaja, a feudatory of the Kalachuri or Chedi king of Ratnapura defeated the king of Gauda. On the other hand, Laksmana Sena claimed victory over him. Although the conflict between the two is more or less certain, the result is not. There is no doubt that Laksmana Sena came to the throne at a fairly old age. His reign was famous for remarkable literary activity. He himself wrote many Sanskrit poems, some of which are preserved in the anthology Saduktikarnamrita and completed the Adbhutasagara, which was started by his father. His court was an assembly of several renowned poets like Jayadeva, the author of the Gita Govindam; Sarana; Dhoyi, the composer of the Pavanaduta and probably also Govardhana.

His friend Shridhara Dasa, son of Vatu Dasa compiled the Saduktikarnamrta, an anthology of Sanskrit verses, during his reign. His chief minister and chief judge was Halayudha Mishra, who wrote the Brahmanasarvasva. Umapati Dhara, the author of the eulogy of Deopara inscription is referred to have been a minister and one of the several court poets of Laksmana Sena. It is known that Laksamana Sena was a staunch Vaisnava, while his father and NSOU • GE-HI-11 133 grandfather are known to have been devout Shaiva. He took the title of Paramavaisnava or Paramanarasingha. Nothing definite is known regarding his change of faith. Laksmana Sena was famous for his exceptional qualities and proverbial generosity. Indeed his generosity even attracted the attention of Minhaj-us-Siraj, the author of the Tabaqat I Nasiri, who designated him as a 'great Rae' of Bengal and compared him with Sultan Qutb Uddin. He, however, became too weak to run the administration of his kingdom towards the close of his reign. During this time there were signs of disruption and disintegration within his kingdom. Contemporary epigraphic records refer to the emergence of a number of independent chiefs in different parts of the Sena kingdom, which paved the way for its decline. However, the final blow to the Sena kingdom

came from Muhammad Bakhtyar Khalji, the Turkish invader. Indeed when the whole of northern India gradually came under the sway of the Muslims it was quite natural that they would try their arms eastward. Bakhtyar Khalji first stormed Bihar and then invaded Nadia in 1205 CE and compelled Laksmana Sena to flee to eastern Bengal. The Turkish invader gradually captured western and northern Bengal and laid the foundation of Muslim rule in Bengal. At that time Laksmana Sena was an octogenarian. Hence it is likely that the old king could hardly offer any serious resistance to the invasion. Bakhtyar marched against Bengal with a band of well-trained horsemen. He was at first treated in Nadia as a horse-dealer. The old Sena king, who was then at his dinner, was completely taken by surprise. When Bakhtiyar captured Nadia, Laksmana Sena withdrew to south eastern Bengal, where his sons continued the rule of the Senas for some time. His presence in south eastern Bengal is proved by his Bhowal copper plate grant issued in his 27 th year to grant land in an area not far away from Dacca of present day Bangladesh. He died sometimes around 1206 CE. 16.6 Conclusion Although Laksmana Sena began with a brilliant successful career of conquest but his reign ended in a sea of troubles that overwhelmed him and his kingdom. At Laksmana Sena's accession the Sena rulers became the paramount over the whole of Bengal, and their greatness found expression in the numerous literary works that were produced during his reign. But towards the end of his reign the Sena power declined and the rule of his successors was limited to parts of south eastern Bengal, where emerged other local rulers.

134 NSOU • GE-HI-11 16.7 Model Questions 1. Write briefly on the military achievements of Vijaya Sena. 2. Write an essay on Vallala Sena emphasising on his Kulinism. 3. Write briefly on Lakshmana Sena. 4. Write a short note on Kulinism. 16.8 Suggested Readings 1. Nitish Sengupta, *The Land of Two Rivers*, London, 2011. 2. Pramode Lal Paul, *The Early History of Bengal*, Vol. II, Calcutta, n.d. 3. R. C. Majumdar (ed.), *History of Ancient Bengal*, Delhi, 1989.

NSOU • GE-HI-11 135 Unit-17 □ The Successors of Lakshmana Sena Structure 17.0 Objective 17.1 Introduction 17.2 The Successors of Lakshmana Sena 17.3 Later Sena rulers 17.4 End of the Sena era 17.5 Contribution of the Sena rulers 17.6 Model Questions 17.7 Suggested Readings 17.0 Objective • The objective of the present unit is to study the post-Lakshmanasena Sena rule in Bengal. • Two major aspects will be discussed : ➤ The rule of the later Sena rulers ➤ The end of the Sena rule in Bengal • The contribution of the Sena rule in the history of Bengal will also be discussed. 17.1 Introduction Lakshmana Sena generally regarded as the last important emperor of the Sena dynasty. During his reign Bengal witnessed the invasion of the Turks led by Bakhtiyar Khalji. In spite of his defeat in the battle with the Turks Lakshmana Sena did not lose much prestige. Minhaz us Siraj in his *Tabaqat i Nasiri* mentioned Lakshmana Sena as the great Ruler of Bengal. He even compared him with Sultan Qutubuddin. 135

136 NSOU • GE-HI-11 17.2 The Successors of Lakshmana Sena Lakshmana Sena had two sons. Visvarupa Sena was his eldest son and immediate successor. It is not very clear to us that when Visvarupa Sena ascended to the throne of Bengal. Lakshmana Sena definitely continued to rule in eastern Bengal even after the raid on Nadia for at least three or four more years. Two land grants have been found which were issued by Lakshmana Sena some years after the conquest of Muhammad Bin Bakhtiyar Khalji. These epigraphic records indirectly prove that Lakshmana Sena died sometimes after 1205 CE. On contrary Minhaj Us Siraj in his *Tabaqat I Nasiri* mentions that Lakshmana Sena died shortly after the raid on Nadia. But the *Sadukti Karnamrita* refers to Lakshmana Sena as the ruling king even after 1205 CE. Thus the date of the ascendance of Visvarupa Sena to the throne of Bengal is yet not been clear to us. There is not much information about Visvarupa Sena's reign. Two copper plate grants issued by him have been discovered. The first one is Madanpara copper plate inscription and the second one is Madhyapara copper plate inscription. According to the contemporary epigraphic records the Madanpara copper plate grant had been issued

in the 14 th regnal year of the ruling king. The second one i.e. the Madhyapara copper plate grant had been issued sometimes later. Unfortunately these regnal year dates yet not been properly calibrated with the normal calendar date. Visvarupa Sena was succeeded by his younger brother Keshava Sena. He also issued a copper plate grant in his third regnal year. Some scholars believe that Lakshmana Sena was succeeded by Keshava Sena instead of Visvarupa Sena. Prof. R. D. Banerjee strongly oppose this view. He came to this conclusion on the ground that the grant of Keshava Sena contained all the verse found in the Madanpara copper plate grant of Visvarupa Sena and some additional verses. On the other hand the Madhyapara copper plate grant of Visvarupa Sena which has since been discovered contains these additional verses. The real ground for regarding Visvarupa Sena as the elder brother and predecessor of Keshava Sena is the 10 th verse of the Edilpur copper plate grant. R.C. Majumdar completely agreed with Prof. N. G. Majumdar's interpretation of this verse according to which it contains a reference to king Visvarupa Sena, and he must, therefore, have preceded Keshava Sena who issued the Edilpur copper plate grant. Like there date of ascendance to the throne their territory on which they able to

NSOU • GE-HI-11 137 establish their control is also a matter of debate. Most probably they ruled over parts of eastern and southern Bengal. The Madanpara and Madhyapara copper plate inscription referred to grants of land in Vikrampura of present day Bangladesh. The copper plate grant issued by Kesava Sena refers about the marshy lands of southern Bengal. These epigraphic records indicate Sena control over the eastern and southern parts of Bengal. Both of the kings maintained the tradition of obtaining imperial titles. Visvarupa Sen obtained the title of 'Ariraja Vrishabhanka Sankara Gaudesvara', and Kesava Sena also obtain 'Ariraja Asahya Sankara Gaudesvara'. The great Sena rulers were the followers of Saivism. But Visvarupa Sena and Kesava Sena probably transferred their allegiance to the Saurya sect. The epithet Saurya applied to these kings clearly indicate that they were sun worshippers. The epigraphic records although describe about the military prowess of these two kings but that descriptions are in very general terms. No details offered in any of the epigraphic record. In a common verse contained in every epigraphic record of these two kings. Both of them are described as the 'destroyer of the Yavanas'. Most probably this verse refers to the struggle between the Sena rulers and the Muslim chiefs. The Muslim chiefs after the defeat of Lakshmana Sena were able to establish their control over a portion of northern and western Bengal. Tabaqat I Nasiri of Minhaj us Siraj indirectly supports the view regarding the struggle between the Sena rulers and the Muslim chiefs. It states that the Muslim chiefs ruled over 'the territory of Lakhanauti'. While 'Bang' i.e. Vanga or eastern and southern Bengal was ruled by the descendants of Lakshmana Sena even when that work was composed. Thus we may safely infer from the Hindu and Muslim evidences that for nearly half a century Bang could not be subdued by the Muslim rulers of Lakhanauti and though they might have occasionally gained some successes against it and levied tribute. They sometimes also met with failure and the Sena rulers could justly claim victory against them. These two kings collectively ruled at least for about a quarter of a century. Most of the scholars believe that they have ruled at least till 1230 CE. There is no proper record regarding the successor of these two kings. But according to Tabaqat I Nasiri the descendants of Lakshmana Sena ruled in Bengal (Bang) at least up to 1245 CE and probably up to 1260 CE. It is almost certain that Visvarupa Sena and Kesava Sena were succeeded by other members of the family. Nothing is however definitely known about them.

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Later Sena rulers Traditions have preserved the names various kings who succeeded Lakshmana Sena. But they possess very little historical value. This will be evident from the genealogy of the Sena kings preserved in Rajavali, one of the best texts of this kind. Lakshmana Sena after his defeat ruled as suzerain for about ten years and his successors ruled as suzerains of Delhi and subordinate rulers in Radha region. This is clearly shown in the genealogical table given in the text of Rajavali. The table mentions 10 names as the suzerains of Delhi. They are (1) Kesava Sena, (2) Madhava Sena, (3) Sura Sena, (4) Bhima Sena, (5) Kartika Sena, (6) Hari Sena, (7) Satrughana Sena, (8) Narayana Sena, (9) Lakshmana Sena II, and (10) Damodar Sena. According to this text Madhava Sena ruled in Radha region when his father Kesava Sena had accepted the suzerainty of Delhi. After his father's death Madhava Sena became the suzerain of Delhi and his younger brother ascended to the throne of Radha region under his elder brother's suzerainty. In this text the name of Jaya Sena is mentioned as the son of Narayana Sena. Jaya Sena also served as the ruler of Radha region when Lakshmana Sena II succeeded Narayana Sena as the suzerain of Delhi. The relationship between Jaya Sena and Lakshmana Sena II is yet not been clear to us. Damodar Sena was the last member of the Sena family who served as the suzerain of Delhi. He was dethroned by the Chauhan ruler Dvipa Simha. An account like this does not deserve serious consideration even though it may contain some names whose identities were historical. Ain I Akbari of Abul Fazl also mentions some names of the later Sena rulers. But Abul Fazl also presumably depended upon a text like the Rajavali. In Ain I Akbari Abul Fazl mentions the names of Madhu Sena and Sada Sena. Sada Sena is evidently same as the king of Radha region mentioned in the genealogical table given in the Rajavali. Madhu Sena is probably identical with Madhava Sena of the Rajavali text. Ain I Akbari also mentions the names of one Keshu Sena and one Raja Naujah. Most probably these two names represent Keshava Sena and Narayana Sena. The account of Taranath mentions about four Sena kings who together ruled for about 80 years. They were (1) Lava Sena, (2) Kasa Sena, (3) Manita Sena, and (4) Rathika Sena. These four kings were followed by the four kings who according to Taranath were minor Sena kings. They were (1) Lava Sena II, (2) Buddha Sena, (3) Harita Sena, and (4) Pratita Sena. Taranath mentions them as the subordinate rulers under the Turushka rulers. It is unfortunate that none of the above mentioned

NSOU • GE-HI-11 139 names can be safely regarded as a member of the Sena royal family ruling in Vanga after the death of Lakshmana Sena. An echo of the final conquest of the Sena territory in eastern Bengal by the Muslims is perhaps preserved in the tradition about Vallala Sena's fight with Vaya Dumna. It has been taken to refer to Vallala Sena II who is mentioned as having ruled in 1312 CE in a text called Vipra Kalpa Latika. But the account especially the date and genealogy contained in this book can hardly be relied upon. In 1809 Dr. James Buchanan heard the same story but that not referred to Vallala Sena. This story referred Susena instead of Vallala Sena. Most probably Susena was the last king of the Sena dynasty. In any case it is difficult to derive any historical conclusion from stories of this kind. 17.4 End of the Sena era Thus it is not very clear to us that how and when the Sena rule finally ended. It is indeed needless to mention that the invasion of Muhammad Bin Bakhtiyar Khalji had greatly weakened the kingdom. However, the later Sena rulers became able to sustain their rule up to at least mid of the 13 th century CE. On the basis of some epigraphic and textual records it is generally believed that in the third quarter of the 13 th century CE, the Deva rulers supplanted the Sena rulers from their hold over Vikramapura. By the end of the century whole of Bengal came under the control of the Muslims. 17.5 Contribution of the Sena rulers The rule of the Senas in Bengal is usually connected with the emergence of orthodox Hinduism in a Hindu-Buddhist society which for long had enjoyed the peaceful coexistence of the two religions resulting in an atmosphere of amalgam of the two. The onslaught on the Buddhists in Bengal is believed to have started in this period, which resulted in large scale Buddhist migration to the neighboring countries. The Sena period witnessed the development of Sanskrit literature. Vallala Sena and Laksmana Sena were royal authors of Sanskrit texts, Dana Sagara and Adbhuta Sagara. Jayadeva, Umapati Dhara, Sharana, Dhoyi, Shridhara Dasa, Halayudha Mishra and Govardhana were literary luminaries of the period. Sculptural art developed under the patronage of the Sena kings and courtiers.

140 NSOU • GE-HI-11 17.6 Model Questions 1. Write briefly on the political condition of Bengal after Lakshmana Sena. 2. Estimate the contribution of the Sena dynasty in the history of ancient Bengal. 17.7 Suggested Readings 1. Nitish Sengupta, The Land of Two Rivers, London, 2011. 2. Pramode Lal Paul, The Early History of Bengal, Vol. II, Calcutta, n.d. 3. R. C. Majumdar (ed.), History of Ancient Bengal, Delhi, 1989.

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Unit 18 □ Overview of the Administration : Basic Features and Evolution Structure 18.0 Objective 18.1 Introduction 18.2 Administration in Pre Gupta period 18.3 Gupta and Post-Gupta Period 18.4 Administration under the Pala and Sena rulers 18.5 Conclusion 18.5 Model Questions 18.7 Suggested Readings 18.0 Objective • The objective of the Present unit is to study the evolution of administrative structure in ancient Bengal. • The theme will be discussed from three different perspectives : ➤ The pre-Gupta administrative structure ➤ The Gupta and Post-Gupta administrative structure ➤ The administration during the Pala and Sena rule in Bengal 18.1 Introduction In ancient times, the land of 'Bangla' comprised the territories of Bengal, Bihar and Orissa. The Bengali-speaking people were the majority in that land. Its domination extended from Kamrup (Assam), Pataliputra (Patna) and Bhubaneswar (Orissa) up to the border with Eran of central India. It is indeed a tough task to draw an outline of the political theory and the administrative system that prevailed in Bengal until it 143

144 NSOU • GE-HI-11 became a part of the Gupta empire as there is no reliable sources of information. Administration in Bengal never remained the same always. Every new conquest was followed by new mode of administration. A few isolated data regarding the administrative system may be traced from detail study of the classical accounts and scattered references in ancient Indian literature. 18.2 Administration in Pre Gupta period We do not have any definite information regarding the administrative system of Bengal during the pre-Mauryan period. A rough outline may be drawn from the evidence of a few stories and legends preserved in later literature and from the classical accounts; we know that monarchy was the prevailing form of government. The

Greek and Latin writers refer to the existence of a very powerful state in Bengal, known as Gangaridai (the people of the Ganges region) in the latter half of the 4th century BCE, which was militarily powerful. The description of the kingdom of Gangaridai with its disciplined as well as superior military power seems to indicate a highly developed form of state organisation. Besides the kingdom of Gangaridai, a number of principalities seem to have existed in contemporary Bengal, exercising local authority only in their respective areas. It is very difficult to ascertain their relation with Gangaridai. It is stated in the Mahabharata that those powers didn't lack general political consciousness amongst themselves against their common enemies and sometimes they established a strong monarchy through the combination of a number of smaller kingdoms. They also maintained diplomatic relations with foreign rulers. Most probably Bengal formed an integral part of the powerful Mauryan Empire, which was marked by a strong, well regulated but enlightened system of administration. Though we possess precise knowledge regarding the Mauryan administration in general, unfortunately we do not have sufficient information regarding their administration in Bengal. Nor do we possess any definite knowledge of the administrative system under independent states that flourished in Bengal for about five hundred years following the downfall of the Mauryans. However we may assume that the system of provincial administration developed by the Mauryans was prevailing in Bengal. From the Mahasthan inscription (belonging to the 3rd century BCE), we know that the city of Pundra Nagara was probably the administrative seat of a Mahamatra NSOU • GE-HI-11 145 during the period of the Mauryas. The inscription made mention as to whether Bengal was governed as a province of the Maurya empire or was under the direct administration of the emperor himself. The contents of the inscription clearly indicate the existence of a well-organised administration. The end of the Maurya dynasty in the beginning of the 2nd century BCE was, however, followed by political disintegration. For a period of about five hundred years there was paramount sovereign in northern India. The inscriptions, belonging to the post-Mauryan period, record

either local dynasties or rulers, or imperial families who ruled over dominions which included portions of Bengal. Indeed with the foundation of Gupta rule in the beginning of the 4th century CE, the scenario changed and a new era of imperial peace and prosperity was ushered in committed to the welfare of the people, which is the cardinal tone of the Mauryan administration. Among the local dynasties or rulers who ruled in areas within Bengal, the Varmanas of the early 4th century CE, and the Khadgas of Samatata (7th century CE) were prominent. We also find the names of the local chiefs of Vanga region such as Gopachandra, Dharmaditya and Samacharadeva; Jayanaga of Karnasuvarna and Vainyagupta of Tippera. 18.3 Gupta and Post-Gupta Period In the prevalent form of government, early in the 4th century CE, the king held the supreme position. He assumed the title of Maharaja. Singha Varman and his son Chandra Varman of Puskarana or present day Pokharna in Bankura district enjoyed the title of Maharaja. The name of Chandra Varman is referred to in the Allahabad Prashasti of Samudra Gupta as one of the powerful rulers of Aryavarta. The Gupta sovereigns used, as recorded in the Damodarpur Copper plate inscriptions dated c. 444 CE, c. 448 CE, c. 482 CE and c. 476-495 CE the titles Paramadaivata Paramabhattacharaka Maharajadhiraja. The Gupta emperors are said to have directly administered the whole of Bengal, which formed an integral part of their empire. Among the local rulers of Bengal, Gopa Chandra, Dharmaditya and Samachara Deva (c. 6th century CE) and Jaya Naga (c. 6th century CE) assumed the title of Maharajadhiraja. Shasanka also used the same title. There had been several feudal chiefs who assumed the title of Maharaja. In the Gunaighar Copperplate inscription dated Gupta Era 188, it is stated that under Maharaja Vainya Gupta there were two HIS GE-HI-11 & 21—10

146 NSOU • GE-HI-11 feudatory chiefs, Maharaja Rudra Datta and Maharaja Mahasamanta Vijaya Sena, who assumed the same title as their suzerain. The use of titles like Mahasamanta and Maharaja by some feudatories definitely indicates that portions of territory were under their control. In the same inscription, Vijaya Sena is said to have borne various epithets like Dutaka, Mahapratihara, Mahapilupati, Panchadhikaraparika, Patyuparika and Purapaloparika. The use of such titles, however, clearly reminds us of the important position occupied by a feudal chief in the state functions. Indeed it will be unreasonable to assume that in the administration of some parts of the independent kingdoms the feudal chiefs enjoyed autonomy. For example, Maharaja Vijaya Sena, as recorded in the Mallasarul Copper plate inscription, is found to have used his own seal and issued directives to his officials. The imperial territory of Bengal, administered by the Gupta emperors, was divided into some well-defined units like bhukti, visaya, mandala, vithi and grama etc. Each of the units seems to have an adhikarana or office of its own at its headquarters known as adhisthana. Bhukti, corresponding to a modern division, was the largest unit of administration, and was governed by a deputy of the king. From contemporary epigraphic records we know the names of such bhuktis as Pundravardhana and Vardhamana, corresponding to the whole of north Bengal and the southern part of ancient Radha region respectively. In the Gupta inscriptions we also find mention of an unnamed bhukti with its headquarters at Navyavakashika, which included Suvarnavithi. The bhukti used to be governed by an officer of governor rank appointed directly by the emperor. In the Damodarpur Copper plate inscription of the Gupta sovereigns, the governor of Pundravardhanabhukti is described as 'tatpadaparigrhita' in relation to the king under whom he might have served. The title of this high official was Uparika during the time of Kumara Gupta I while Maharaja was added to it during the reign of Budha Gupta. From the reference to Uparika Maharaja Maharajaputra deva bhattaraka in the Damodarpur Copperplate inscription dated c. 543 CE. it may be inferred that sometimes either a prince or a member of the imperial family was appointed as the governor of the Pundravardhanabhukti. However, we have very little information regarding the way in which a provincial governor carried on his administration. It is learnt from the Paharpur Copper plate inscription of the Gupta year 159 or c. 479 CE that the bhukti of Pundravardhana had its adhikarana (headquarters) at the town of Pundravardhana. It may be mentioned here that the provincial governor was responsible directly to the king because his appointment was subject to the choice or approval of the latter.

NSOU • GE-HI-11 147 Next to the bhukti was the visaya, the second largest administrative unit, which played a significant role in the administration. The visayas correspond to the modern districts. The officer in charge of a visaya was known as Kumaramatya and Ayuktaka in the earlier and later Gupta periods respectively. During the supremacy of the later Gupta rulers over north Bengal, the officer of the visaya was called Visayapati. Generally the governor of a bhukti appointed the heads of the districts or visayas which formed parts of his province. The Baigram Copper plate inscription, however, refers to a district officer who was directly responsible to the bhattaraka. This shows that in some cases the emperor gave the appointment of district officer. However, the governor of a bhukti generally appointed a visayapati during the time of the independent rulers of south and east Bengal in the 6th century CE. Contemporary inscriptions mention only a few visayas. Each of the Damodarpur Copperplate inscription nos. 1, 2, 4 and 5 records the name of Kotivarsavisaya under the bhukti of Pundravardhana. The Dhanaidaha Copperplate inscription of Kumaragupta I dated c. 432-33 CE, however, records the name of Khatapara or Khadaparavisaya belonging to the same bhukti. The Baigram Copper plate inscription records the existence of a visaya which included Panchanagari as its headquarters. It is most likely that this was the name of the visaya too. This visaya seems to have been under the jurisdiction of Pundravardhanabhukti. The existence of a visaya known as Varakamandala under the administrative control of Navyavakashika is recorded in the Faridpur Copper plate inscription of Dharmaditya and Gopa Chandra. We know the name of Audamvarikavisaya from the Vappaghosavata grant of Jaya Naga of Karnasuvarna. It seems clear from the Damodarpur Copper plate inscriptions (Nos. 1-5) that the district officer had his adhikarana in his headquarters (adhisthanaadhikaranam) and a staff of officers under his control. Among the officers, the record keepers (pustapalas) are said to have played an important role in connection with the transactions in land. The inscriptions are the only source of information regarding the grant or sale of lands and the role of the adhikaranas in it. Probably the business of the adhikaranas was not confined to transactions in land only. They formed a general administrative body to carry on many other kinds of administrative work that a state has to perform. Unfortunately their other possible functions cannot be determined owing to lack of evidence. It is learnt from the Damodarpur Copper plate inscriptions Nos. 2, 4 and 5 that the officer-in-charge of the Kotivarsha visaya was aided by a 'Board of Advisers', which was composed of, excluding the officer-in-charge

148 NSOU • GE-HI-11 himself, four other members representing the various important interest groups of those days. They were the Nagara-shresthi or the President of the various guilds or corporations of the town or of the rich bankers, the Prathama-sarthavaha or the chief merchant representing perhaps the merchant class or the various trade guilds, the Prathama-kulika or the chief artisan representing perhaps the various artisan classes and the Prathama-kayastha or the chief scribe representing the Prathama-kayastha as a class or acting as a state official in the capacity of a Secretary of modern days. However, the supreme authority of managing the affairs of administration of the adhikarana rested in the hands of the Visayapati. We have evidence to prove whether the Nagara-shresthin, the Prathama-sarthavaha and the Prathama-kulika were nominated by the government or elected by their respective communities or guilds. But it can fairly be asserted that they represented the various interest groups in trade, industry and commerce in the leading city of the district. From the Faridpur Copper plate inscription of Dharmaditya (3rd regnal year), we know that besides the adhikarana of visayapati, there had been a considerable assembly of visaya-mahattara (leading men of the district), followed by other men of lesser importance (purogahprakrityas-cha), Prof. R. C. Majumdar thinks that the word 'purogah' used after the names and designations of the additional members is perhaps an indication that 'they formed an integral part of the adhikarana and possessed rights and prerogatives beyond those of mere advisers'. Mention has also been made in the Gupta inscriptions regarding the staff of record-keepers serving in the visayadhikarana. However, the description of the advisory bodies in the district administration bears clear testimony to the participation of the local people as well as the democratic principle pursued in local administration. Next to the district, the administration of the vithi forms one of the important features of the administration. The exact meaning of the term vithi seems to be unclear. Sometimes it corresponds to a subdivision of the bhukti or a mandala. Several inscriptions refer to this administrative unit. Suvarnavithi, as referred to in the Ghugrahati inscription of Samachara Deva, is taken to mean "the bullion market" situated in Navyavakashika. The use of vithi in the sense of an administrative unit is available in the Mallasarul Copper plate inscription. In the same inscription we find mention of a vithi known as the Vakkattakkavithi in the Vardhamanabhukti without any reference to a visaya. Another reference to vithi can be found in the Paharpur Copper plate inscription of 159 Gupta Era in which it is recorded that Daksinangshakavithi was under the jurisdiction of the Pundravardhanabhukti. We

NSOU • GE-HI-11 149 have specific references to the adhikaranas of the vithis, but we have definite information regarding their constitution. So far as the land transactions were concerned, the adhikarana of the vithi performed the same duties as were fixed for the district adhikarana. It appears from the evidence of the Mallasarul plate that the adhikarana of a vithi was assisted by a board of prominent persons, comprising mahattaras (leading men of different localities or wards of the vithi), agraharins, khadgis (swordsmen) and at least one Vaha Nayaka (Superintendent of conveyances). It will not be unreasonable to assume that such adhikaranas existed in Bengal under the imperial Gupta rulers also. Villages played a very significant role in the whole system of administration of ancient Bengal. They probably formed the smallest unit of administration. Contemporary inscriptions usually suffix the name of a village with grama, while some others are mentioned with the names ending with the term agrahara. We have references to the existence of the village Gunekagrahara grama in the Gunaighar Copper plate inscription of Vainya Gupta dated c. 507 CE and the Ambila grama Agrahara in the Nandapur grant of 169 Gupta Era or c. 488 CE. It seems that an agrahara was often considered more important and better developed than a grama from an administrative point of view. The combination of villages for the purpose of administration seems to have been common in ancient times. We have reference to the name of PalashaVrindaka in the Damodarpur Copper plate inscription of Budha Gupta dated c. 482 CE, the area of which seems to have been larger than the usual area of a grama. An example of perhaps a union of small villages is found in the Baigram Copper plate of Gupta Era 128. It is referred to as Vai-grama and is said to have included two distinct localities like Trivrata and Shrigohali. Prominent men of a village were involved in its administration or in local affairs. Their role was, however, confined to cooperation with the state officials. We can find a parallel in the participation of Mahattaras and other leading men in the affairs of the adhikarana of a visaya or a vithi. The theory that the Gramika was the head of administration in every village cannot be satisfactorily established. The inscriptional references do not make it sufficiently clear as to who represented the official side of the administration in villages administered by Gramikas. The Paharpur Copper plate inscription informs us that Brahmins, Kutumbins and Mahattaras represented the non-official side. The Damodarpur Copper plate inscription of Budha Gupta (c. 476 - 495 CE) mentions that in the administration of the village Chandagrama the non-official members included prominent subjects headed by

150 NSOU • GE-HI-11 Brahmins and also Kutumbins (the chief Brahmanas, prominent subjects and householders). However, the nature of administration of such villages differed from that of others where the powers were entrusted not only to the local Mahattaras and Kutumbins but also to the Astakuladhikarana and the Gramika. The villages, belonging to this category had their own adhikaranas, which represented the official side. Such an adhikarana probably consisted of eight persons and the Gramika. In such villages, there appears to have been an office of record-keepers. We have definite information regarding the adhikarana of a grama under the independent rulers of south and east Bengal in the 6th century CE. However, the exact constitution of the rural adhikaranas might have varied to a certain extent in different times. 18.4 Administration under the Pala and Sena rulers Bengal experienced for the first time a stable government under the long rule of the Pala rulers. Unfortunately we do not possess a detailed account of the Pala administration from the available materials. We can only reconstruct glimpses of different aspects of it. It was during the rule of the Pala kings that the central administrative machinery was established in Bengal upon the structure of the Gupta provincial administration. The monarchical form of government prevailed throughout the period. The king's eldest son was usually meant for successor (Yauvarajyam). We have detailed information regarding the duties and functions of the Yuvaraja. As in the Gupta period,

the term Kumara was applied to a son of the king.

He was given a high administrative post such as a provincial governorship. Sometimes the Kumaras played vital roles in the military campaigns of the reigning king. In the task of administering the empire, the king was assisted by a group of officials at the head of which were the ministers' known as mantri or sachiva. During the rule of the Pala kings we find references for the first time in the records to an important official of the state whose position was similar to that of the Prime Minister. We are told in the Badal Prasasti of Deva Pala about the great power and high dignity of the post. It seems that the post of Prime Minister was hereditary in the family of Brahmana Garga from the time of Dharma Pala. The descendants of Garga (namely Dharbhapani, Someshvara, Kedaramishra and Guravamishra) occupied the post of Prime Minister for the next hundred years. They played an active role in the foundation and consolidation of the Pala empire. Members of another family were however associated with the later Pala kings as their Prime Ministers. Yogadeva NSOU • GE-HI-11 151 was the Prime Minister of Vigrahapala III while his successor Vaidyadeva is said to have served in the same post during the reign of Kumarapala. The hereditary principle in regard to higher services seems to have been in operation under later dynasties also viz, the Chandras and the Yadavas. The evidence of the Bhuvaneshwar Prashasti of Bhatta Bhavadeva proves it. The Pala emperors had numerous feudatory chiefs under their control. They are referred to in the Pala records as Rajan, Rajanyaka, Ranaka, Samanta and Mahasamanta etc. It is very difficult to determine the real significance and mutual relation of these titles. But it can fairly be said that the power of the central authority compelled them to be under its control. Sometimes the weakness of the central authority led them to assume higher prerogatives and declare independence. The fact of Ramapala's seeking assistance from fourteen samantas to recover Varendra definitely proves that the power of the Pala kings depended to a great extent on the help of the feudal chiefs. During the rule of the Palas, the administrative units of the earlier period, like bhuktis, visayas, mandalas and other smaller ones, were retained. The bhuktis, referred to in the Pala records, are Pundravardhana, Vardhamana and Danda-bhukti in Bengal, Tira-bhukti in North Bihar, Shrinagara-bhukti in South Bihar and Pragjyotisa-bhukti in Assam. The Pala inscriptions record the names of a large number of visayas and mandalas. They also recorded the names of a large number of smaller units of administration such as khandala, avritti and bhaga. The avritti was subdivided into chaturakas and the chaturakas into patakas. The exact nature of none of these is clearly known. The inscriptions of the Palas refer to the officers connected with various administrative units. The long list of officials furnished by the land grants indicates the efficiency and comprehensive character of the administrative organisation. Regarding the power and functions of many of the officers very little is known. The list only helps us to form a general idea of the wide scope of the administrative machinery and the different departments through which it was carried on. It is to be noted here that the Pala inscriptions, although providing more details regarding the central government, do not throw much light on the forms of contemporary provincial and local governments. It is not also certain whether the adhikaranas of the earlier period still survived as a very significant aspect of administration. It is, however, true that the names of the adhikaranas do not appear in any inscription, but their survival in a modified form cannot altogether be ruled out.

152 NSOU • GE-HI-11 The king, during the Pala epoch, was at the top of the whole administration. His titles remained as in the preceding period. He had practically unlimited power. The central executive body, controlled by the king, exercised the main powers and responsibilities of the government. Besides the Yuvaraja and the Prime Minister specific references have been made to other ministers such as Mahasandhivigrahika (Minister in charge of Peace and War or Foreign Minister of the present day), Rajamatya, probably indicating junior ministers in general, Mahakumaramatya, whose real position is unknown, and Duta, the envoys. Next to these high executive officials were the Amatyas, referring probably to the officials of high rank. Among other high officials mention may be made of the Angaraksa, probably the head of the Royal bodyguard, and Rajasthaniya, probably holding the rank of a Regent or a Viceroy. There was a class of officers described as Adhyaksas whose position may be taken to mean the superintendents in the civil administration. Among other officials connected with the central administration Pramatri and Ksetrapa were prominent. The scope of their work was perhaps limited to disputes regarding property or they might have been in charge of the Department of Land Survey. However, some scholars to mean a Judge with civil cases only have explained the term Pramatri. 18.5 Conclusion The history of administration in ancient Bengal, as gleaned mainly from the inscriptions, is certainly sketchy. But there cannot be any doubt that there prevailed well-organised administrative machinery. Besides the long list of officials, as contained in the land grants, other important information regarding the administration bear clear testimony to the fact that the administrative system of ancient Bengal was uniform throughout the region in its main outline and was subject to changes and modifications when the situation demanded. It can fairly be concluded that ancient Bengal was not lagging behind in respect of administrative efficiency in comparison with other parts of India. 18.6 Model Questions 1. Briefly narrate the evolution of the administrative structure of ancient Bengal.

NSOU • GE-HI-11 153 2. Write a short note on the provincial administration under the Gupta rulers. 3. Briefly discuss the administrative structure of the Pala rulers. 18.7 Suggested Readings 1. Nitish Sengupta, The Land of Two Rivers, London, 2011. 2. Pramode Lal Paul, The Early History of Bengal, Vol. II, Calcutta, n.d. 3. R. C. Majumdar (ed.), History of Ancient Bengal, Delhi, 1989.

154 NSOU • GE-HI-11 Unit-19 □ The Condition of Economy and Social Formation Structure 19.0 Objective 19.1 Introduction 19.2 Economy – Agriculture, Trade and Commerce 19.3 Agricultural Productions 19.4 Trade and Commerce: 19.5 Market centres and merchants 19.6 Important Trade Routes 19.7 Coins and other Medium of Exchanges 19.8 Conclusion 19.9 Model Questions 19.10 Suggested Readings 19.0 Objective • The objective of the present unit is to study the socio-economic formation of Bengal during the ancient period. • The present unit will study both the agrarian economy and trading pattern. • Three focal points will be elaborated : ➤ The agricultural production ➤ The trading network, the merchants, and the market centres. ➤ The medium of exchanges 19.1 Introduction Bengal enjoyed prosperity throughout the ancient period. The vast alluvial plain 154

NSOU • GE-HI-11 155 of Bengal is very fertile and therefore agriculture flourished here since long past. The surplus agricultural production helps in the growth of trade and commerce from time immemorial. The multitude of rivers afforded easy communication for internal trade and Bengal's location on the Bay of Bengal offered her the opportunity of participating in sea-borne trade and commerce, the tradition of which seems to have been built up from as early as the 2nd millennium BCE. 19.2 Economy – Agriculture, Trade and Commerce Bengal as a territory in the early period of its history embraced the present areas of Bangladesh and West Bengal, parts of Bihar and Orissa in India, and actually denoted an aggregate of four major subregions i.e. Pundravardhana, Radha, Vanga and Samatata. The term Bengal therefore is taken to mean here the areas lying in Bangladesh and West Bengal in India. Geography and human activities in this deltaic area of the Ganga, the largest delta in the world, were largely shaped by the hydrography of this region. Its location between the middle Ganga plains and the Brahmaputra valley provides regular access to the Ganga basin in the west and the northeastern part of India. The Ganga delta opening out to the Bay of Bengal makes the region under review the only outlet of the landlocked Ganga valley to the sea. These geographical features considerably influenced movements of men and merchandise in early Bengal. The four sub-regions mentioned above never experienced political unification under a single power and witnessed uneven political developments. The developments in social, economic and cultural history in these units were neither uniform nor unilinear. In other words, political, socio-economic and cultural developments

show regional features in different subregions of early Bengal. A perusal of trade in early Bengal has to be placed in the broader context of commerce in the subcontinent. In India, as in early Bengal, the mainstay of economic life must have been agriculture. In the Brahmanical theoretical treatises, for instance the Arthashastra, however, vartta (the science related to occupations or vritti), includes krsi (agriculture) and vanijya (trade) as well. The Pali canonical literature in fact clearly underlines the greater economic advantages in trade than in agricultural pursuits (MajjhimaNikaya); there is also the clear recognition in the AnguttaraNikaya that out of trade could be derived enormous profit. It is no wonder that the great grammarian Panini (c 5 th century BC) was aware of kraya-vikraya (purchase and sale) as the principal aspect of vyavahara or trade. The principal sources of our

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information regarding trade in early Bengal are indigenous literature (both normative and creative), impressions of foreigners (Classical, Chinese, Arabic, Persian and European), inscriptions, coins and field archaeological evidence from explored and excavated sites. These sources, though diverse, rarely throw any light on transactional activities in Bengal prior to c. 6 th century BC; our survey also, therefore, begins from that period. The evidence is scattered and far from adequate, providing virtually no statistical data and offering what is termed as 'qualitative data'. It should also be pointed out that the socio-economic and political situation in Bengal did not always conform to an Indian or even north Indian pattern. When, for instance, the northern and northwestern part of the subcontinent experienced mature urbanisation in the period from c 2500 to 1750 BC, there was no such similar development in eastern India. Similarly, Bengal was outside the scope of urban development and emergence of mahajanapadas (territorial polities) in and around the sixth century BC when the Ganga valley witnessed such significant changes. It is important to note that complex economic life in Bengal, including sedentary agriculture, diversified crafts and trade, did not emerge prior to c 4th century BC, or before the emergence of the Maurya empire. It is likely that the material culture of the Ganga valley, characterised by flourishing agriculture, different crafts, growing trade and urban centres, reached the area of Bengal with the gradual spread of the political power of Magadha under the Mauryas. 19.3

Agricultural Productions Bengal was always a prosperous land in terms of agricultural produces. A variety of crops were cultivated here since long past.

Pundra was well known for the cultivation of dhanya (paddy) and tila (sesame) which figure in the Mahasthan stone inscription, palaeographically assignable to c. 3 rd century BC. The important point here is that these two types of crops were kept in the storehouse (kosthagara) at Pundranagara or present Mahasthangarh in Bogra district

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Bangladesh, the earliest urban centre of Bengal, and the said crops were meant for distribution among certain people afflicted by some emergencies (atyayika). In short, the grains stored in the granary at Pundranagara were used for relief measures. The Arthashastra too recommends the Panyadhyaksa (officer in charge of trade) to build up similar buffer stocks of grains and other essential commodities to be released during emergencies. Seen in this light, north Bengal seems to have experienced surplus crop production, a part of which was stored in a state granary located in an urban centre. This implies

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Subsequent sources however do not suggest similar state initiatives in the buying and distribution of grains in Bengal. The recent discovery of many terracotta seals principally from archaeological sites in the South 24 Parganas and Midnapore districts

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West Bengal notably from Chandraketugarh and Tamralipta has significantly enriched knowledge in this regard. Some of these inscribed terracotta seals inscribed in Kharosti and the mixed Kharosti-Brahmi scripts and assignable to c. late 1st century BC to 4th century CE, depict sailing crafts of different types carrying either a box with stylised stalks of grain or a stylised stock of grain shown on the seal. There is also a reference to a merchant who became wealthy by selling food (possibly rice). That Bengal was known both for profusion of crops and their export to overseas destinations cannot be lost sight of. A further continuity in the trade in paddy of Bengal is clearly visible in the accounts of Ibnbatuta (14th century) and Ma Huan (15th century), both referring to the overseas export of paddy of Bengal to Maldives in exchange of cowry shells. Besides this important cereal, Pundravardhana became so famous for the plantation of sugarcane that the very term paundraka stood for sugarcane (iksu) grown in north Bengal. There is a strong likelihood that sugarcane of Bengal was in considerable demand and was transacted as the raw material for the sugar making industry in early India.

19.4 Trade and Commerce

The 'Gange' country (lower part of the Ganga delta) in the Periplus of the Erythraean Sea (c second half of the 1st century CE), an invaluable source for the study of India's long distance trade network, prominently figures for the availability of malabathrum (Sanskrit Tamalapatra, Bangla Tejpata) and nard (Sanskrit nalada, narada, probably *Nardostachys grandiflora*), a particular type of fragrant oil. The Periplus clearly suggests that these exotic items were in considerable demand among the rich in the Roman Empire. A significant corroboration of this comes from a recently discovered loan contract document written on a mid-second century CE papyrus. According to this document, Gangetic nard of considerable quantity was loaded at the famous Malabari port of Muziris (near Cranganore in Kerala) and exported to Alexandria on board the ship Hermopolon. Though the Periplus considered malabathrum and nard as Gangetic, these were not locally grown in

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coastal Bengal region, but were plant products of the northeast from where these reached the Bengal coast. These exotic items were sent to Malabar, obviously by a coastal route (see later), for their final shipping to the eastern Mediterranean region. Bengal was thus involved in the transit trade of malabathrum and nard. The same 'Gange' looms large in the Periplus for the availability of the best variety of Muslin which was a major item of export from the Bengal coast. This text further refers to the trade in Thinae (Chinese) silk floss, yarn and cloth, which went to Limyrike or Damirica (the Dravida country in far south India) via the Ganges. While the muslin was a locally manufactured item of Bengal, the transaction in Chinese silk, an extremely costly product, belonged to the category of re-export trade. The fame of the textile products of Bengal, however, goes back to the days of the Arthashastra, the earliest stratum of which dates back to c. 3rd century BC. That Bengal continued to be famous for its textile products during the subsequent centuries is amply evident in the eloquent praise of the textiles of Bengal in the accounts of Arab and Persian authors (c 9th to 14th centuries), Chinese writers and Marco Polo (late 13th centuries). As many of them did not actually visit Bengal, their estimation of the excellence of the textiles of Bengal is based on their ideas/ information of the quality and quantity of textiles of this region. Significantly enough, Chauju Kua (1225 CE), a Chinese official speaks of the availability of fine cotton (tou-lo) in Pong-kielo or Vangala. Inscriptions of the period from 8th century onwards occasionally record the plantation of both betel nuts (guvaka) and betel leaves

both of which must have been transacted. Coconut (narikela) plantations also figure in inscriptions of the same period, particularly in those coming from coastal tracts. Salt as an indispensable daily necessity product also appears in the copper plates of the period from c. 9th to 13th centuries, especially from areas close to the coast. Bengal was also associated with the availability of excellent aloes wood, according to Arab accounts (c 9th to 13th centuries). Arab authors labelled it as Qamaruni aloes wood, available at the port of 'Samandar' or 'Sudkawan' located near modern Chittagong of Bangladesh.

The Qamaruni aloes wood, rated second only to the aloes wood of Multan, was a forest product from Qamarun or Kamarupa and brought to Samandar for export through the river Meghna. Arabic and Persian texts also refer to the export of rhinoceros horns, an exotic and costly item, from Samandar. This forest product is likely to have reached Samandar also from Kamarupa, which is traditionally noted for rhinoceros.

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The importance of Bengal in the trade of another animal has been underlined in recent decades. This is the transaction in the horse, especially the war-horse, in early Bengal. The best quality of war-horses were however generally not indigenous to India and were brought from Central Asia to north India through the northwestern frontier region. According to the account of Kang tai (3rd century CE), Yueh-chih (ieKusana) merchants regularly brought horses to the Koying country by sea. Koying is located in the Malay Peninsula. A copper drum, found from the Sangean Island in Southeast Asia, depicts two men in typical Yuehchih dresses standing beside a horse. The most likely point of maritime contacts between the Malay Peninsula and north India seems to have been the Bengal littorals. To this must be added the evidence of a terracotta sealing from Chandraketugarh, with a legend in the mixed Kharosti-Brahmi script (assigned to c. 3rd century CE), which shows the figure of a ship on which stands the figure of a horse. The accompanying legend describes the vessel as a trapyaka, which is the same as trappaga of the Periplus and the trapyaga of the Jaina text Angavijja. This seal provides the earliest known evidence of the shipment of horses from the Bengal coast. A perusal of the Tamil Sangam texts may suggest that horses reached the ports on the Tamilnadu coast from the north, which could imply in this context the Bengal coast. One may therefore logically see Bengal's participation in the maritime transportation of horses to Southeast Asia and/or Tamilnadu coast in and around the 3rd century CE. The need for the horse as major war machinery in Bengal could have increased as a result of the rise of Bengal as a formidable regional power in north India under the Palas and the Senas (c 750-1205 CE). An impression of this can be seen in the epigraphic account of the gift of countless cavalry to the Palas by rulers from the northern quarter. Though it is stereotypical and eulogistic in nature, the account suggests that the Palas perceived the northern quarter as the principal supply zone of war-horses for their cavalry. This suggestion gains ground in the light of the annual horse-fair (ghotakayatra) at Prthudaka (modern Pehoa in Haryana), figuring in an inscription of 848 CE. The Tabaqat I Nasiri of Minhajuddin (13th century) leaves little room for doubt that excellent Arab horses were brought to Nudiah or probably Nadia near modern Navadwip in the Nadia district of West Bengal during the Sena period. In fact, the arrival of the Arabian horse-dealers at Nadiawas so regular that when some of Bakhtiyar Khalji's soldiers reached Nadia, they were mistaken as horse merchants and they hardly raised any suspicion. Apart from this centre of horse trade in the Radha region, Lakhnawti or Laksmanavati, the capital of LakshmanaSena also received the supply of horses from Karambattan or Karampattan,

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NSOU • GE-HI-11 which is identified either with Kera Gompa in south-west

Bhutan or an area in the northern fringe of Tibet. Horses were thus imported to Bengal both from the northwest and also the northeast. A recent study of 15 th century Chinese annals points to the possibility of the overseas shipping of horses from the Bengal coast to China under the Ming rulers. It is likely that Bengal exported to China some of the horses, which were brought to Bengal from the northwest and/or the northeast. Among other imported items to Bengal mention may be made of cowries, which were profusely used as a medium of exchange in Bengal, particularly during the 750- 1300 CE phase. Best quality cowries were, however, not native of Bengal. These were in fact brought from the Maldives, obviously across the sea, as informed by Ibn Batuta and Ma Huan. The cowry must have been transported in bulk, almost in the nature of ballast. It logically follows that cowries were integrally integrated to the overseas trade network in the Indian Ocean. Among precious metals gold and silver, used for minting coins, appear to have been brought to Bengal from elsewhere. One of the possible sources of silver could have been the area around Arakan and Pegu. The rapid overview of the exchangeable products in early Bengal highlights their impressive diversities, ranging from cereals, cash crops, agro-based products and other daily necessity objects to precious and exotic commodities catering to the needs of the moneyed communities and the ruling groups.

19.5 Market centres and merchants An understanding of trade centres and traders is closely related to the study of exchangeable commodities in early Bengal. Available evidences suggest that there were specific types of market places and merchants. Major urban centres in early Bengal like Pundranagara, Kotivarsha, Mangalkot, Karnasuvarna, Ramavati and Vikramapur appear to have combined the functions of politico-administrative centres and commercial centres. These seem to have occupied the top position in the hierarchy of market places in early Bengal. Closely connected with the markets at principal urban centres were ports, generally called pattanas and velakulas. The foremost port of Bengal from the late 2 nd centuries BC to the eighth century CE was certainly Tamralipti, the major outlet for the landlocked Ganga valley. Located on the Rupnarayan and generally identified with Tamluk in Midnapur in West Bengal, Tamralipti is noted in early literature as a velakula. Archaeological remains, though not matching the profusion of literary references to it, point to its

NSOU • GE-HI-11 161 flourishing conditions. Ptolemy called it Tamalites while Pliny named the same as Taluctae. The importance of Tamralipti as a port of international trade, especially in the Bay of Bengal maritime network, is clearly highlighted by FaHian and Hiuen- Tsang. The Periplus of the Erythraen Sea and Ptolemy's Geography (c 150 CE) mention a port called Gange located on the river Ganga close to the confluence of the Ganga with the sea. This port is generally, but not unanimously, identified with the well- known

archaeological site of Chandraketugarh in north 24 Pargana district of

West Bengal. That Chandraketugarh, located on the river Vidyadhari, was a flourishing port is unmistakable on the basis of a number of visual representations of water crafts of various types on inscribed terracotta seals and sealing discovered from Chandraketugarh and datable to the first three centuries of the Christian era. These unique materials from Chandraketugarh yield depictions of ordinary boats, trapyaka type of coastal vessels and ocean going ships fit for distant journeys. While Tamralipti was undoubtedly the port par excellence in ancient Bengal, Gange/ Chandraketugarh is likely to have played the role of an important feeder port to Tamralipti. It appears that the last known definite epigraphic reference to Tamralipti does not go beyond the eighth century CE, after which the port seems to have declined mainly because of the siltation in the Rupnarayan. The gradual fading away of this premier port may have adversely affected the commercial activities of ancient Bengal, which according to some scholars experienced as its consequence a closed and self-sufficient rural economy in sharp contrast to the erstwhile trade based urbanism in Bengal. However, the southeastern most part of Bangladesh or Samatata- Harikela region was coming to recognition for long-distance overseas communications to southeast Asia, as is evident from Hiuen-Tsang's accounts of early seventh century. The combined evidence of several Arab (Sulaiman, IbnKhordadbeh, Al Masudi, Al Idrisi, Al Marvazi and Ibn Battuta to mention the outstanding writers), Persian (Hudud al Alam) and Chinese (ChaujuKua and the accounts of the voyages of Cheng ho) texts indicate the remarkable rise of a port, variously called Samandar, Sudkawan and Sattigaon, probably located near present Chittagong. The loss of Tamralipti seems to have been considerably compensated by the emergence of Samandar/Sudkawan as the premier harbour in the Bengal coast, to be ultimately given the status of portogrande by the Portuguese in the sixteenth century. Like Tamralipti of the earlier centuries, Samandar too had a few feeder ports in

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the form of inland riverine ports. Two such prominent ports were Devaparvata and Vangasagarasambhandariyaka. Devaparvata, located in Mainamati, figures in a few inscriptions of 7 th -10 th centuries as being encircled by river Ksiroda, on which plied many boats and described as sarvatobhadra. Apart from being a riverine port it also served as a jayaskandhavara or a politico-administrative centre of the Khadga and Deva rulers of Samatata. That there was another riverine port near Savar (Sabhar) has been suggested on the basis of the reference to Vangasagarasambhandariyaka in a Chandra inscription of 971 CE. The place was so named because it offered warehousing facilities (sambhandara) and also provided a linkage with the Bay of Bengal (Vangasagara). The very name Savar is probably a survival of the ancient name sambhara or collection of merchandise. In 1196, according to the Sundarbans copper plate of Srimaddomanapala, there existed close to the Ganga's confluence with the sea, a place named Dvarahataka. It was obviously a small riverine market centre (hataka, iehattaka) functioning as a dvara or gateway to the sea. These inland riverine trades centres/ports, whether in Vanga-Samatata area or in the lower regions of Radha, were less prominent than Tamralipta or Samandar, but provided the crucial linkages between the littorals and the interior in a nadimatrka region like Bengal. The navigability of the many rivers, including the Ganga, in the Bengal delta is unmistakably evident from the epigraphic account of fleets of boats on the Bhagirathi and the description of Vikramapura in Vanga as a navigable tract. In the interior must have existed a number of market places, generally designated as hattas or hattikas. This first appeared in the copper plates of the 5 th century but actually proliferated in the landgrants from the 8 th century onwards. The term hatta, corresponding to the present hat generally stands for a rural level market centre where transactions usually take place once or twice in the week. As periodic or weekly market places in rural areas hattas can be placed at the base of the hierarchy of market centres in early Bengal. However, the term hattavara may suggest a centre of trade larger than an ordinary hatta. Devapaladevahatta was located close to Nalanda and being named after the Pala ruler, must have been more important and perhaps larger also than an ordinary hatta. An occasional mention of shops (apana) figures in the Khalimpur copper plate of Dharmapala. Copper plates belonging to the last phase of the Sena rule refer to the chaturaka, not known before 12 th century. The term chaturaka may denote a place situated at the junction of four roads or quarters. The location of chaturakas at the

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crossroads probably implies that they served as nodal points in locality level and regional trade. One such chaturaka was Betaddachaturaka (with the Ganga as its eastern boundary - purvve Jahnvisima), identified with modern Batore in Howrah district, West Bengal. One may logically infer that larger hattas and chaturakas could have provided significant linkages between the large urban centres and major ports on the one hand and rural-level periodic market places on the other. Similar commercial linkages were provided also in more or less contemporary north India, the Deccan and the far south by the middle-tier trade centres like mandapika (mod. mandi), pentha (mod. peth) and nagaram. At these market places and ports thrived merchants, who like the centres of trade, were not an undifferentiated category. Terracotta seals and sealing from Chandraketurgh and other sites in deltaic West Bengal speak of merchants dealing in paddy. The Sanskrit generic terms vanik and vaidehaka refer to the trader in general and also possibly to a petty merchant. In many Jataka stories leaders of caravans (sathavaha or sarthavaha) appear as undertaking distant journeys (puvvanta- aparanta) between Puskalavati (Charsadda in Pakistan) and Tamralipta. Caravan traders and nagarashresthis prominently appear in Kotivarsa according to the five Damodarpur copper plates, dated in c 444-544 CE. The term nagarashresthi literally means a very rich merchant in the nagara or town of Kotivarsa. The shresthi, lauded in early Indian texts as possessing fabulous wealth, was also a financier who invested a part of his wealth in various commercial ventures. It will be difficult to miss from these records that the sarthavaha and the nagarashresthi were members of the district board (visayadhistanadhikarana) for at least a century, though they were by no means government functionaries. One may therefore logically infer that the sarthavaha and the nagarashresthi were representatives of their respective professional groups and enjoyed considerable social pre-eminence. Individual merchants became a rarity in inscriptions of subsequent centuries. Jambhalamitra, a vrddhasartha, is known to have donated an image of Ganesha in Samatata in the late 10 th century. The term vrddhasartha may be taken to mean an old caravan trader, or on the basis of the analogy of the term vadduvyavahari in more or less contemporary Tamil inscriptions may be considered as a senior caravan merchant. The lack of references to merchants in the records of 8 th -13 th centuries have led some scholars to perceive a decline of trade and traders in Bengal during the period from 600 to 1300 CE. The image of languishing trade, a marker of the emergence and consolidation of feudal formation, has however been effectively countered by several historians who do not view a slump in trade in Bengal during this phase.

NSOU • GE-HI-11 19.6 Important

Trade Routes It has already been stressed that Bengal's geography and physical features endow the region with considerable facilities of communications, overland, riverine and maritime. Pundravardhana offers the major connections with the middle Ganga valley through the Rajmahal corridor. It is therefore no wonder that Pundravardhana was the first area in early Bengal to have witnessed the advent of the Northern Black Polished Ware and urbanism in c. 4 th -3 rd centuries BC, both being major features of the material life of the middle Ganga plains. An eloquent testimony to Bengal's overland communications with the Ganga valley and the northwestern extremities of the subcontinent is available from the discovery of Kharoshti and Kharosti-Brahmi documents. The principal zone of the use of Kharosti being the north-western part of the subcontinent, the presence of Kharosti-using people in West Bengal during the early centuries of the Christian era amply illustrate the linkages between the northwest and the Ganga delta. That this communication must have been maintained through the Ganga valley, especially the middle Ganga plains, is well driven home by the discovery of Kharosti inscriptions at Chunar near Banaras in Uttar Pradesh and also the finding of a terracotta plaque with a Kharosti inscription from the Kumrahar excavations. The inclusion of Srishchampa (Bhagalpur in eastern Bihar) in Kaniska I's realm, as evident from his Rabatak inscription, may indicate that the eastward spread of the Kusanaempire from its base in the northwestern borderlands to the middle Ganga plains could have facilitated the advent of Kharosti in Bengal. Such cultural contacts were usually not bereft of commercial significance and may explain the regular availability of horses in Bengal, imported possibly from the northwest. The contacts between the Ganga delta and the Ganga basin continued in subsequent centuries. Fahsien's overland journey from Magadha to Tamralipta is a clear pointer to that. Hiuen-Tsang's itinerary in Bengal may also throw interesting lights on this subject. Hiuen-Tsang started from Nalanda and reached Kajangala near the Rajmahal hills. From there he proceeded eastwards to Pundravardhana and continued further east to Kamarupa. From Kamarupa in the Brahmaputra valley he came down southeast to reach Samatata from where he travelled westwards to Tamralipta. From Tamralipta he journeyed northwards and arrived at Karnasuvarna, the capital of Shasanka. The pilgrim finally left Bengal for Orissa; the final leg of his overland journey

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from Karnasuvarna in Radha region to Orissa must have been undertaken through ancient Dandabhukti. His travels in Bengal demonstrate that existing routes of communication connected different areas within early Bengal. Bengal's overland connections with the neighbouring regions of Magadha, Kamarupa and Orissa

have also to be taken into consideration. In the eighth century three merchant brothers undertook an overland journey from Ayodhya to Tamralipta. The Dudhpani inscription, recording their activities, suggests that they planned their return trip from Tamralipta to the middle Ganga valley through the present Hazaribagh region. The Ghoshrawan inscription of the time of Devpala indicates the very long overland journey by Viradharadeva from Nagarahara to Mahabodhi (Bodhgaya). The interesting point here is that Viradharadeva is said to have been happy as he saw many of his countrymen at Nalanda. This cannot but underline the regularity of communications between southern Bihar and the northwestern extremities during the 9 th century. The regular arrival of horses and their dealers from the northern quarter to Bengal during the Pala-Sena period also strongly suggests the continuity of commercial linkages between the two areas. That coastal Bengal could be reached from Coromandel Coast is clearly illustrated by the descriptions of CholaRajendra's celebrated Gangetic campaign (c 1022-23 CE) in Tandabutti (Dandabhukti), Takkanaladham (Daksinaradha), Uttiraladham (Uttararadha) and Vangaladesa (southern and coastal areas of Vanga). Rajendra's forces arrived from Coromandel Coast through coastal Andhra, Orissa and entered Bengal through the Medinipur region in West Bengal. One may see here the continuity of the overland connections between Bengal and the Coromandel Coast, previously undertaken by Hiuen-Tsang in the 7 th century. The frequent mentions of the gamagamika (officer in charge of arrival and departures) and shaulkika (officer in charge of the collection of tolls and customs) in the records of the Pala-Sena period further highlight the possibilities of commercial contacts both within Bengal and beyond. Above survey of ports has already driven home the importance of the Bengal coast as an outlet to the landlocked Ganga valley and also its significant position in the overseas trade network, particularly in the Bay of Bengal. The frequent use of terms like nau-khata, nauyoga, nau-yogakhata, nau-dandaka, nau-bandhaka, nausthiravega, nauprthvi in copper plates ranging from 6 th -13 th centuries demonstrates that inland water transports regularly plied on numerous rivers, including of course the Ganga. A sure index of Bengal's growing participation in the trade along the entire length of the East Coast is furnished by the distribution of Rouletted Ware sites. The Rouletted Ware, now datable to 2 nd century BC - 200 CE period, has been

found from many coastal sites in the eastern sea-board, such as Alaganakulam, Kaveripattinam, Arikamedu, Vasavasamudram, Kanchipuram (Tamilnadu), Amaravati, Salihundam, Kalingapatnam (Andhrapradesh), Sisupalgarh (Orissa), Tamluk and Chandraketugarh (West Bengal). In 414 CE Fahsien began his voyage to China from Tamralipta. He boarded a merchant vessel and reached Sri Lanka from where he sailed to Java and finally to China. His accounts leave little room for doubt about the direct overseas route between the Bengal coast and Sri Lanka with further connections to Southeast Asia. Hiuen-Tsang explicitly mentions that Samatata maintained maritime contacts with several areas in Southeast Asia: i.e. Pegu, Sriksetra, Dvaravarti and Yamanadvipa. This is clearly corroborated by I-tsing's arrival at Harikela in 675 CE by a maritime voyage from Southeast Asia. On such maritime routes must have plied the master mariner (mahanavika) Buddhagupta, a resident of Raktamrttika (near Karnasuvarna), who figures in a sixth century inscription from the Malay Peninsula. Another instance of maritime contacts of Bengal with Southeast Asia is seen in the request of the king of Yavadvipa, Balaputradeva, to Devapala to grant some lands to the Nalanda monastery. Such cultural exchanges speak of intimate commercial linkages too. According to the Arab accounts of the period from 9th -13th centuries, there were regular sea voyages between Samandar on one hand and Silandib (Sri Lanka), Kanja (Kancipuram) and Uranshin (Orissa) on the other. From the second half of the 12th century, a new sea-borne network connected Bengal with the Maldives. IbnBatuta used this route to come to Bengal. For his return journey from the Bengal coast to Java (Sumatra) he boarded a Chinese junk from Sonargaon and from Java he finally reached China. Ma Huan's celebrated accounts of the voyages of the Ming admiral Cheng ho leave little room for doubt that the Chinese fleet visited Sattigaon (i.e. Chittagong) no less than four times during the period from 1404 to 1433 CE. All these bring to limelight the maritime network between the Bengal coast (especially the littorals of Samatata-Harikela) and Southeast Asia in which the Strait of Malacca seems to have played a crucial role. 19.7

Coins and other Medium of Exchanges

Media of exchange prior to the advent of minted metallic pieces as a medium of exchange in c. 3rd century BC, it is likely that exchanges in ancient Bengal probably took the form of barter. From the 3rd century BC onwards punch-marked coins, in regular circulation in north India since c. 600 BC, began to appear in many

NSOU • GE-HI-11 167 of the excavated urban centres of early Bengal, like Mahasthan, Bangarh, Chandraketugarh, Mangalkot, Tamralipta etc. The recent discovery of punch-marked coins from wari-bateswar in Bangladesh highlights the possibilities of the spread of money economy and therefore, trade, in the eastern part of the delta. These silver species were struck on the karsapana standard of 32 ratis or 57.6 grains. The introduction of coinage in Bengal since the 3rd century BC certainly suggests burgeoning trade in the region. The epigraphic reference to the filling up of the kosa or treasury at Pundranagara with ganda and kakini may imply, according to some scholars, the circulation of gandaka and kakini types of coins. An alternative interpretation of the same account, however, points to the possibility of the use of cowries counted in the unit of four (ganda). The latter interpretation implies that cowries could have been used as a medium of exchange right from the 3rd century BC. In addition to the silver punch-marked coins copper and bullion punch-marked coins were introduced to Bengal in c 2nd century BC. There are not only full-unit coins, but half unit and quarter unit pieces too. These uninscribed cast copper coins were based on the silver karsapana standard. Die-struck coins were introduced to Bengal during the Kusana age. In lower parts of Radha and Vanga a new series of cast copper coins merged in the 2nd century CE. These were developed on the basis of the Kusana devices and they followed karsapana weight standard. As a medium of exchange, these copper coins, labelled as Kusana-Radha/ Kusana-Vanga coinage, have some correspondence to the so-called Puri-Kusana coinage of Kalinga. This indicates the likelihood of a trade network in the Vanga-Kalinga zone. The political presence of the imperial Guptas in several regions of early Bengal during the 5th and first half of the 6th centuries CE paved the way for the circulation of the Gupta gold coins, known for their superb execution. Several Gupta copper plates from north Bengal refer to coin-terms dinara and rupaka. The two terms respectively denote gold and silver coins of the Guptas. A Gupta inscription from north Bengal suggests that the Gupta dinara could be exchanged with 15 or 16 rupakas or silver coins. The Gupta gold coin was issued on the weight standard of 124 grains; Skandagupta introduced a heavier weight standard of 144 grains, but the heavier suvarna coins became increasingly debased after the reign of Narasimha Gupta Baladitya. Gold coins struck on the suvarna standard were issued by rulers of Vanga before the emergence of Shashanka and also by Shashanka himself. The suvarna standard continued to be based in gold coins of rulers of Samatata of the seventh and early eighth centuries. In most of these species, struck on suvarna

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standard, metallic purity of the gold coin is appreciably low. After this gold coins faded out from the monetary scenario of Bengal for at least four or five centuries. 19.8 Conclusion The period from c 750 to 1200 probably witnessed a complex monetary system in Bengal. One has to note here the curious position that while the Palas and Senas did not strike any coin, the Samatata-Harikela region experienced the uninterrupted minting and circulation of high quality silver coins (the issuing authorities of these coins are unknown) for six centuries -from the 7 th to the 13 th centuries. The steady maintenance of the weight standard and metallic purity of these silver coins certainly implies the active role of an effective authority ensuring the quality of the silver coins. These silver pieces corresponded to the well-known purana or dramma standard of 57.6 grains. Coin terms like purana and dramma do appear in the copper plates of the Palas and the Senas. It has also been observed that the Harikela silver coins after the 10 th century became lighter in weight and broader in its flab with legends and motifs only on one side. The changes in the Harikela issues are suggested to have had some conformity with the reformed Arab currency system. This would once again speak of intimate linkages between the Bengal Coast and the trading world of the Arabs. The overseas contacts of the Bengal Coast with the Arab world are further demonstrated by the discovery of coins of the Abbasid Caliphs Harun-or-Rashid (8 th century) and MustasimBillah (12 th century) from the excavated sites respectively of Paharpur and Mainamati. The lively scenario of trade in early Bengal, including long distance overseas trade from and to the Bengal littorals, does not uphold the image of a languishing trade and 'monetary anaemia', projected in the construction of Indian feudalism. Landgrants and minted currency system were not mutually incompatible, but they could coexist in a given region. Possibilities of the easy convertibility of one silver coin of purana or dramma variety with 1280 cowries have been stressed, on the basis of a medieval Bengali arithmetic table. Attention has been drawn to the use of a term churnni, which began to appear in the Bengal records since the Sena times, hyphenated with kapardaka or cowry-shell. This implies that the term churnni and/or kapardaka-churnni are to be associated with a medium of exchange. The term churnni has been rightly interpreted as dust of pure silver or gold. In other words, the records offer the image of the introduction of dust currency, of equal weight to the purana (silver) standard and suvarna (gold) standard. Such a dust

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currency would be preferable to merchants when gold or silver coins were either relatively rare or of uncertain weight standard and metallic purity. The gold or silver dust currency could be logically exchanged with a gold or silver coin struck on dinara/suvarna or dramma/karsapana standard; the dust currency of equivalent weight as a purana or suvarna coin could also be converted to kapardakas or cowrie shells. The above discussions suggest the gradual development of a complex monetary system in early medieval Bengal. A three tier monetary system has been perceived, consisting of the cowry shell (kapardaka) at the base, the minted metallic pieces (especially in precious metals) at the top and the newly introduced dust currency in between the two. 19.9

Model Questions 1. Write an essay on the economic condition of ancient Bengal. 2. Briefly discuss the development of trade and commerce in ancient Bengal. 3. Write a short note on agricultural development in ancient Bengal. 19.10

Suggested Readings 1. Nitish Sengupta, *The Land of Two Rivers*, London, 2011. 2. Pramode Lal Paul, *The Early History of Bengal*, Vol. II, Calcutta, n.d. 3.

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Objective 20.1 Introduction 20.2 Religious Traditions of Ancient Bengal 20.3 Vedic and Puranic 20.4 Shaivism 20.6 Saura 20.7 Buddhism 20.8 Royal support 20.9 Jainism 20.10 Literature of Ancient Bengal 20.11 Sandhyakar Nandi (c. 1084-1155 CE) 20.12 Ramacharitam 20.13 Chakrapani Datta 20.14 Art and architecture 20.15 Model Questions 20.16 Suggested Readings 20.0 Objective • The objective of the present unit is to study the long-term evolution of the Bengali society in the ancient period. • Three major aspects of the societal developments of ancient Bengal will be highlighted : ➤ The literary flourishing 170

NSOU • GE-HI-11 171 ➤ The cultural traits ➤ The religious traditions • The growth of art and architecture will also be discussed. 20.1: Introduction It is indeed a difficult task to define the geographical territory of ancient Bengal as there was no 'Bengal' up to 11 th century CE. The early Bengal as an entity of historical cultural study in the pre-11 th century CE era consists of many units and sub-units of which five were more prominent. These five units are Pundravardhana, Radha, Vanga, Gauda and Samatata. There were many other units, co-units and sub units also. Thus it is needless to mention that the cultural map of ancient Bengal is also multi dimensional. The present chapter will focus on the Cultural history of ancient Bengal emphasizing on the religious and literary history. 20.2 Religious Traditions of Ancient Bengal The ancient period witnessed many changes in the religious traditions. We have no information about the pre-Gupta religious history of Bengal. During the beginning of the Gupta period probably Buddhism was on the decline and idol worship on the rise in Bengal. However, under the Khadgas and the Palas, Buddhism again grew, and as its last resort India, it developed some unique sects here. Similarly, Hinduism started developing its uniquely eastern Indian and Bengali forms during this period. 20.3 Vedic and Puranic Many of the land grants in this period given to Brahmins mention Vedic rituals, and the Brahmins are praised for their knowledge of the scriptures, grammar, philosophy, and travel to holy places. During this period, Brahmins from other parts of India especially from madhyadesha came and were settling down in Bengal. Mention of this settlements is found as early as the donation of land to 205 Vaidika Brahmins by Bhuti Varma, great-great-grandfather of Bhaskara Varma but the largest record is of a large land grant to 6000 Brahmins in Pundravardhana by the Chandra king Jaya Chandra Deva.

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In this period, the Puranic tradition is also in strong force in Bengal. Vedavyasas Mahabharata, Ramayana, and the various Puranas were also commonly read. The stories of Prithu, Dhananjaya, Ambarisha, Sagara, Nala, Yayati, Vali, Bhargava, Karna, Vrihaspati, Agastya, Parashurama, Rama, Hutabhuja and Svaha, Dhanapati and Bhadra, Visnu and Brahma, Brahma and Sarasvati, Indra and Paulami, Purandara and Vali, Shiva and Sati, Uma, and Sarvvani, Surya and his horses, Samudrotthita Sashadhara Anchana Chandra of Atri's dynasty and Kanti and Rohini were already well known. Visnu has already completely merged with Avatara Krishna, son of Devaki who went to Yashoda. The other Avataras like Narasimha, Parashurama and Vamana were also known. Temples to Narayana and Garuda stambha, temples to Kadambari Devakulika, Sthanaka Vishnu with Lakshmi and Sarasvati, and separate idols of Lakshmi and Sarasvati (one with Ram instead of the usual swan as her steed) and Garuda have also been found. Overall, Visnu with Lakshmi, Sarasvati, Vasumati, Jaya, Vijaya, his twelve avataras, and Brahma predominate the idol collections. Most of the Visnu idols found in Bengal are Sthanaka and in a group, few Garuda statues are also found. The Shayana style is extremely rare. Similarly, the most common form was the Trivikrama form, and the next was of the Vasudeva form. But some other forms, e.g. Abhisarika, Shridhara (Hrishikesh), Vishvarupa, and Chaturmukha are also been found. Joint idols of Brahma and Visnu, and separate idols of fat, four faced, four armed Brahma seated on a swan are also found. Lakshmi is usually Gajalakshmi, but four armed and two armed standing idols are also found, sometimes carrying a jhapi. Out of the Avataras of Visnu other than Krishna, the most popular separate ones were Varaha, Narasimha and Vamana; though a few Matsya and Parashurama, and Haladhara were also found. A few idols of this period indicate clearly the influence of Mahayani Buddhism over Vaishnavism. 20.4 Shaivism Shaivism was probably less important in comparison to Vaishnavism. There is mention of establishment of a four headed Lingam for Shiva. Narayana Pala donated land to the Pashupatas, and is said to have established one thousand Shiva temples. Rampala is said to have constructed three Shiva temples, one temple dedicated to the eleven Rudras and others to Suryya, Skanda, and Ganapati. The Shaivism was

NSOU • GE-HI-11 173 probably of the Pashupata kind started by Shiva-shrikantha and Lakulisha in the 1 st century BCE. The eighteen Agamas and the six Yamalas written slightly later, including the Piggala appendix to the Brahmayamala describe the Pashupata sect. It describes Kamarupa, Kalinga, Kashi, Koshala, and Kashmira as being outside the Aryavarta which is ideal for Shiva worship. However, Gaudiya teachers were not considered amongst the best. Shiva was worshipped mainly as a lingam, usually one headed, but sometimes four headed in north Bengal. The latter usually has four Shakti idols. Also are found Chandrashekhara, Nrityapara, Sadashiva, Uma- maheshvara, Ardhanarishvara and Kalyana-sundara or Shiva-vivaha. Out of the Rudra forms Vatukabhairava and Aghorarudra has been found. Both two armed and four armed Ishana forms have been found. A four armed Sthanaka is known as Virupaksa, though it fits Nilakantha better. The Nataraja or Nateshvara form in Bengal is distinct from the southern ones, are usually ten armed as described in Matsyapurana, and do not have the Apasmarapurusa at his feet. A twelve armed version is also found. The Sadashiva follows uttara-kamikagama and Garuda Purana description; it is similar to the southern forms, and might have been brought from there. The Uma-maheshvara was the favorite of the Bengalis. This had Tantrika significance also. But the idol worship of Ardhanarishvara (man on right, woman on left) is rare in Bengal. The Kalyanasundara forms have typically Bengali characteristics like Saptapadi and Kartri vahana. The Aghorarudra worship was probably a cult. The wildly laughing, fiery faced naked Vatukabhairava holding skull and wearing skull garland and wooden slippers accompanied by dogs is definitely a Tantrika influence. Some Shaivaite teachers, especially of the Sadashiva form, were respected far outside Bengal. Separate Ganapati and Karttikeya are also found though Ganesha was probably more popular. He was always portrayed dancing on a mouse with a fruit in his hand: a typical Siddhiphaladata. A single example of Shaiva Ganapatya sect has been found, and is exactly like the southern form : probably an import. 20.5 Shakta Shakta Purana from 7 th and 8 th centuries speaks of Shakti worship in Radha, Varendra, Kamarupa and Bhottadesha. Jayadrathayamala written outside Bengal after the Guptas mentions Ishana Kali, Raksha Kali, etc., as well as Gohoratra,

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NSOU • GE-HI-11 Yoginichakra, Chakreshvari, etc. These ultimately lead to the Tantradharma in Bengal, and the forms of Shakti in this phase are probably already precursors to being Tantrika. In fact Mahanila Sarasvati seems completely Tantrika. Most idols are four armed and standing. Sometimes she is alone, sometimes with the entire family of Ganesha, Karttikeya, Laksmi, and Sarasvati, and sometimes with family and Brahma, Vishnu, and Shiva. The contents in the four hands vary, and these have been variously called Chandi or Gauri-Parvati. Sometimes, they are only two armed, sometimes joined by other gods like Navagraha. Seated forms are rarer, and have four, six or twenty hands, and are called Sarvnamangala, Aparajita, Parvati or Bhuvaneshvari, and Mahalaksmi. There is an example of Lingodbhava Chaturbhuj, two arms in Dhyanamudra, two holding garlands and a book, called Mahamaya or Tripurabhairavi. Of the ugra forms, Mahisamardini Durga, sometimes called Shri- Masika-Chandi, is the most popular, in the oldest forms she is eight or ten armed. The Navadurga form mentioned in Bhavishya Purana is also found; this is probably influenced by Mahayana and Vajrayana. Twelve and sixteen armed Mahisamardini have also been found, as well as a thirty-two armed. A few four and six armed Vagaleshvari have also been found. Of the Matrkas, Chamundi was most common in Bengal especially in the twelve armed Siddha-Yogeshvari, two armed Dantura, Rudra Chandika, Rudra Chamuda, and Siddha Chamunda forms. There is a Pishitasana on a donkey, and a Charchika on a corpse. A four armed Brahmani, a few Varahi, and an Indrani have also been found. Ganga and Yamuna used to flank the temples, Yamuna alone is rare otherwise. Ganga on a crocodile is not that rare, and four armed Ganga idols are also found. 20.6 Saura Suryya was considered the healer of illnesses, and his importance continued to rise. The forms of the idols were clearly of the western/Iranian kind, though the interpretation probably got strongly influenced by the Vedic and Brahminical thoughts. Most of the idols are standing, and with entire family: seated ones are rare. They rarely had six hands. There is one which has three faces and ten hands; probably this is Marttanda Bhairava. There are rare idols influenced by southern rather than western tradition. A few horse-riding Revanta idols are also seen. Some independent Navagraha idols are also found; separately only a single Chandra and a single Vrihaspati have been found.

NSOU • GE-HI-11 175 20.7 Buddhism Although Hinduism especially the Puranic Hindu traditions were the most prominent religious faith in ancient Bengal but Buddhism was also a very important religion at this time. In fact during the post Gupta period especially under the rules of the Palas the support for Hinduism pales into insignificance when compared to the rise of Buddhism during this period. The state support for building and enhancing Viharas, already known from the previous period, continued during this period. Thus Dharmapala enhanced the Nalanda Mahavihara with repairs, and established the Sompuri Mahavihara located in Paharpur in Rajshahi district of present day Bangladesh. Tibetan sources claim that the latter was established by Devapala, but archaeological evidence is against that. Its three storied central building housed the main temple on the second floor; with ornamentation on top it looked like a pyramid. The courtyard surrounding this had buildings at each corner, and 177 housing units around it. This Mahavihara had 108 temples, 6 schools and 114 teachers, including such famous ones like bhikshu Bodhibhadra, Atisha Dipankara. In the 8 th century itself, Balaputradeva made a Vihara in the Mahavihara of Nalanda, and Devpala gave five villages for its upkeep. Either he or Dharmapala established the Odantapuri Vihara as well. Later he put Brahmin Viradeva, who turned Buddhist under Acharyya Sarvajashanti of Kaniskavihara and came to Yashodharmapura Vihara in Bodh Gaya, as a teacher in Nalanda. During Mahipala and Jayapala, Vikramashila and Somapura Mahaviharas were international institutions of knowledge. Many great texts were written during this time, and teachers like Atisha Dipankara and Ratnakara arose. A Bengali whose name is recorded as Pau-si or Ko-lin-nai took a lot of Sanskrit texts to China in c. 1026 CE. 20.8 Royal support In ancient Bengal both of the Hindus and the Buddhists got royal support from various rulers of Bengal. Many of the kings in this period belonged to the Mahayana sect of Buddhism, as is clear from their official documents starting with appropriate prayers. However, many of the queens seem to be Shaivaites (especially the Pashupata sect), and the kings established many temples dedicated to Shiva, Sarvuni,

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Narayana, eleven Rudras, Suryya, Skanda, Ganapati, and other Hindu gods. Sometimes, like under Narayana Pala not only were temples dedicated to Shiva, but arrangements were made to provide for worship and sacrifice in these temples. The kings also participated in Hindu rituals like bathing during the summer solstice, giving land grants to Brahmins, attending the sacrifices, and organizing sraddha ceremonies. Dharma Pala seems to even have accepted and somewhat reformed the caste system in society, and it seems that the later Palas and Kambojas might even have become Hindus. 20.9 Jainism Jainism (or nirgrantha religion) reduced in influence during this period. It still seems to have existed up to the 13 th century: at least in Samatata, Gauda, and Vanga regions; but it was quite weak by then. A few idols have been found of the Digambara sect: mainly of Parshvanatha, but a few of Risabhanatha, Adinatha, Neminatha, and Shantinatha as well. 20.10 Literature of Ancient Bengal

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The Palas patronized several Sanskrit scholars, some of whom were their officials. The Gauda style of composition was developed during the Pala rule. Many Buddhist

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Tantric works were authored and translated during the Pala rule.

Jimuta Vahana,

Sandhyakar Nandi, Madhava Kar, Sureshwara and Chakrapani Datta are some of the notable scholars from the Pala period. The notable Pala texts include Agama Shastra by Gaudapada, Nyaya Kundali by Sridhar Bhatta and Karmanushthan Paddhati by Bhatta Bhavadeva. The texts on medicine include • Chikitsa Samgraha, Ayurveda Dipika, Bhanumati, Shabda Chandrika and Dravya Gunasangraha by Chakrapani Datta; • Shabda-Pradipa, Vrikkhayurveda and Lohpaddhati by Sureshwara • Chikitsa Sarsamgraha by Vangasena • Sushruta by Gadadhara Vaidya • Dayabhaga, Vyavohara Matrika and Kalaviveka by Jimutavahana Sandhyakar Nandi's semi-fictional epic Ramacharitam (12 th century) is an important

NSOU • GE-HI-11 177 source of Pala history. A form of the proto-Bengali language can be seen in the Charyapadas composed during the Pala rule. 20.11

Sandhyakar Nandi (c. 1084-1155 CE) The most famous Sanskrit poet of the Pala period, Sandhyakar Nandi was born in a Kayastha family at Brihadbatu, a village close to Pundravardhana city in Varendrabhumi in North Bengal. His father, Prajapati Nandi was a minister (truce- maker) of Ramapala (c. 1082-1124 CE), the king of the Pala dynasty. Sandhyakar himself was patronised by Madanapala (c. 1143-1162 CE). Sandhyakar is considered to be the greatest poet of the Pala dynasty. He became famous for his Ramacharitam, a biographical history in verse; written in Sanskrit the book has two different themes. Laid out in four chapters, the first part of the book describes the biography of Ramachandra, son of Dasharatha, and the second part narrates the life of Ramapala, the king of Gauda. At the end of the book, the poet describes himself in twenty couplets where he condemns malicious people, praises good ones and narrates the high points of his book. Ramacharitam is recognized by historians as an important source for reconstructing the ancient history of Bengal. 20.12 Ramacharitam Is a unique Sanskrit kavya written by Sandhyakar Nandi and its importance lies in the fact that it throws light on the condition of Bengal in the period between

the second half

of the 11th and the first half of the 12 th century

CE.

The Ramacharitam is the only Sanskrit text, composed in Bengal by a poet of Varendra (North Bengal), which had a contemporary historical event as its main theme. As such it is considered to be an authentic source for the history of the late Pala period. The author enjoyed the patronage of the last known Pala king Madanapala (c. 1143-1162 CE) and ended his kavya with the wish for a long life of the king. His father Prajapati Nandi was the Sandhivigrahika (Minister of Peace and War) of Ramapala (c. 1082-1124 CE) and hailed from the village of Brhadvatu near the city of Pundravardhanapura (possibly same as Pundranagara). The kavya contains 215 verses (though the Buddhist scribe, Shilachandra mentions 220 verses) including the 20 verse appendix, Kaviprashasti. The verses were composed in a rare Sanskrit figure of speech called shlesha (double entendre) HIS GE-HI-11 & 21—12

178 NSOU • GE-HI-11 providing two different meaning simultaneously by play of words. Read one way it gives the well-known story of the Ramayana and the other way it gives the history of Ramapala of the Pala dynasty of Bengal. The second meaning could only be understood from the prose commentary (tika) in one of the two manuscripts found so far, which, however, ends with the 35 th verse of the second canto. As a result it is difficult to reconstruct the second meaning of the last 14 verses of the second and the 48 verses each of the third and fourth canto. Sandhyakara Nandi dealt with the early history of the Palas in only 10 verses, and then dwelt on his main theme in the rest of the text. He equates the story of Ramapala with the story of the epic figure Rama. The loss of Varendra to the Kaivarta chief Divya (Divyoka) was equated with the loss of Sita to Ravana and her retrieval by Rama has been equated with the reoccupation of Varendra by Ramapala. Then he continued the history of the Pala kings to the beginning of Madanapala's reign in the last two cantos of the text. An appendix has been added, Kaviprashasti, in which the poet calls himself Kalikalavalmiki (Valmiki of the Kali age) and gives his genealogy and explains the nature and style of his work. Historians are indebted to this work mainly for the history of the Varendra rebellion that took place during the reign of Mahipala II, which resulted in the loss of Varendra to the Kaivarta chief Divya, and its reoccupation by Ramapala. It is an important source for Ramapala, who being the central figure of the kavya got elaborate treatment. Nandi carried his narration to the initial years of Madanapala's reign. However, Nandi's partisan treatment of his hero Ramapala is apparent, and one has to be cautious in deducing proper history from panegyric narration of the kavya. The value of the Ramacharitam also lies in the detailed description of Varendra provided in the first 18 verses of the third canto. The flora and fauna of Varendra, situated in between the Ganges (on the west) and the Karatoya (on the east), palaces and gardens, places of pilgrimage, cities (especially Ramavati) and institutions (especially Jagaddala Mahavihara) have been recorded, though in hyperbolic terms. This is the only important literary evidence for the history of ancient or early medieval Bengal, and, being a contemporary work, it is of immense value for the reconstruction of the history of the period covered by it. Mahamahopadhyaya Haraprasad Shastri discovered a palm-leaf manuscript of the kavya and published its text in 1910. Subsequently two more editions with English and Bangla translations were published respectively in 1939 and 1953.

NSOU • GE-HI-11 179 20.13 Chakrapani Datta This famous Ayurveda physician and scholar was born in the village of Mayureshwar in the Varendra region, He was the son of Narayan Datta, the head of the kitchen of Nayapala, the king of Gauda. Naradatta, a courtier of the king, was Chakrapani's spiritual guide. Chakrapani's best known books on ancient medical science are Chikitsasamgraha (Collection of medical practices and procedures), Dravyaguna (Properties of plants), and Sarvasarsamgraha (Collection of the essence of things). Chikitsasamgraha, better known as Chakradatta, incorporates sections from two rare Ayurvedic books : Charakanyasa and Vrddhasushruta. Chakrapani was awarded the titles 'Charakachaturanana' and 'Sushrutasahasranayana' for Charakatattvapradipika and Bhanumati, which were annotations on Charakasamhita and Sushruta respectively. Chakrapani also made significant contributions to Sanskrit grammar and Nyaya philosophy. One of his famous books is Vyakaranatattvachandrika (Treatise on theories on grammar). It is believed that he also annotated Gautam's Nyayasutra and compiled the dictionary Shabdachandrika. 20.14

Art and architecture The Pala School of sculpture and

art is recognized as a distinct phase of the Indian art, and is noted for the artistic genius of the Bengal sculptors. It is influenced by the Gupta art. The Pala style was inherited and continued to develop under the Sena kings. During this time, the style of sculpture changed from "Post-Gupta" to a distinctive style that was widely influential in other areas and later centuries. Deity figures became more rigid in posture, very often standing with straight legs close together, and figures were often heavily loaded with jewels; they very often have multiple arms, a convention allowing them to hold many attributes and display mudras. The typical form for temple images are a slab with a main figure, rather over half life-size, in very high relief, surrounded by smaller attendant figures,

which

might have freer Tribhango poses. Critics have found the style tending towards over- elaboration. The quality of the carving is generally very high, with crisp, precise detail. In east India, facial features tend to become sharp. Much larger numbers of smaller bronze groups of similar composition have survived than from previous periods. Probably the numbers produced were increasing.

180 NSOU • GE-HI-11 These were mostly made for domestic shrines of the well-off, and from monasteries. Gradually, Hindu figures come to outnumber Buddhist ones, reflecting the terminal decline of Indian Buddhism, even in east India, its last stronghold.

As noted earlier, the Palas built a number of monasteries and other sacred structures. The SomapuraMahavihara in present-day Bangladesh is a World Heritage Site. It is a monastery with 21 acre (85,000 m²) complex has 177 cells, numerous stupas, temples and a number of other ancillary buildings. The gigantic structures of other Viharas, including Vikramashila, Odantapuri, and Jagaddala are the other masterpieces of the Palas. These mammoth structures were mistaken by the forces of Bakhtiyar Khalji as fortified castles and were demolished. The art of Bihar and Bengal during the Pala and Sena dynasties influenced the art of Nepal, Burma, Sri Lanka and Java. 20.15 Model Questions 1. Discuss the religious traditions of ancient Bengal. 2. Briefly narrate the cultural contribution of the Pala and Sena dynasties in ancient Bengal. 3. Write briefly the development of literature in ancient Bengal. 20.16 Suggested Readings 1. Nitish Sengupta, The Land of Two Rivers, London, 2011. 2. Pramode Lal Paul, The Early History of Bengal, Vol. II, Calcutta, n.d. 3. R. C. Majumdar (ed.), History of Ancient Bengal, Delhi, 1989.

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PREFACE In a bid to standardize higher education in the country, the University Grants Commission (UGC) has introduced Choice Based Credit System (CBCS) based on five types of courses viz. core, generic, discipline specific general elective, ability and skill enhancement for graduate students of all programmes at Honours level. This brings in the semester pattern, which finds efficacy in sync with credit system, credit transfer, comprehensive continuous assessments and a graded pattern of evaluation. The objective is to offer learners ample flexibility of choose from a wide gamut of courses, as also to provide them lateral mobility between various educational institutions in the country where they can carry their acquired credits. I am happy to note that the University has been recently accredited by National Assessment and Accreditation Council of India (NAAC) with grade "A". UGC (Open and Distance Learning Programmes and Online Programmes) Regulations, 2020 have mandated compliance with CBCS for U. G. programmes for all the HEIs in this mode. Welcoming this paradigm shift in higher education, Netaji Subhas Open University (NSOU) has resolved to adopt CBCS from the academic session 2021-22 at the Under Graduate Degree Programme level. The present syllabus, framed in the spirit of syllabi recommended by UGC, lays due stress on all aspects envisaged in the curricular framework of the apex body on higher education. It will be imparted to learners over the six semesters of the Programme. Self Learning Materials (SLMs) are the mainstay of Student Support Services (SSS) of an Open University. From a logistic point of view, NSOU has embarked upon CBCS presently with SLMs in English/Bengali. Eventually, the English version SLMs will be translated into Bengali too, for the benefit of learners. As always, all of our teaching faculties contributed in this process. In addition to this we have also requisitioned the services of best academics in each domain in preparation of the new SLMs. I am sure they will be of commendable academic support. We look forward to proactive feedback from all stakeholders who will participate in the teaching-learning based on these study materials. It has been a very challenging task well executed, and I congratulate all concerned in the preparation of these SLMs. I wish the venture a grand success.
Professor (Dr.) Subha Sankar Sarkar Vice-Chancellor

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NSOU • GE-HI-21 185 Unit 1 % Advent of Islam in Eastern India Structure 1.0 Objective 1.1 Introduction 1.2 Theory of Immigration 1.3 Theory of the Religion for Sword 1.4 Theory of Religion for Patronage 1.5 Theory of Religion for Social Liberation 1.6 Conclusion 1.7 Questions 1.8 Suggested Readings 1.0 Objective z The objective of this unit is to understand the growth and spread of Islam in Bengal, especially in Eastern Bengal z Four theories will be discussed. z These are the theory of immigration, theory of religion for sword, theory of the religion of patronage and theory of social liberation 1.1 Introduction Bengal was the most fertile and most revenue yielding territory of the erstwhile Mughal India. In course of time it also became the early seat of the expanding British power in India. As we all know, the British were foreign to this land. So the first and foremost for a such an alien ruler was to have a proper knowledge of his ruling territory. However, the pre-colonial documents were insufficient and not so properly crystallized as to give an official outline of the land to the British. So they themselves undertook several survey operations to gain a firsthand knowledge about the natural 185 186 NSOU • GE-HI-21 resources, geographical components, cultural and linguistic contents and most importantly the ethnographical population composition of the land. One such massive operation were the All India Censuses. The most interesting fact revealed by this census of 1872 was the enormous host of Muhammadans resident in Lower Bengal—not massed around the old capitals, but in the alluvial plains of the Delta. It was relatively late in their experience in Bengal that Englishmen became aware of the full extent of the province’s Muslim population. With British activity centered on Calcutta, in the predominantly Hindu southwest, colonial officials through most of the nineteenth century perceived Bengal’s eastern districts as a vast and rather remote hinterland, with whose cultural profile they were largely unfamiliar. They were consequently astonished when the first official census of the province, that of 1872, showed Muslims totaling 70 percent and more in the Chittagong, Noakhali, Pabna, and Rajshahi districts, and over 80 percent in Bogra. The subject certainly was examined. The census of 1872 touched off a heated debate that lasted the rest of the nineteenth century and well into the twentieth. As to the words of James Wise (1894), a government official ~ “the most interesting fact revealed by the census of 1872 was the enormous host of Muhammadans resident in Lower Bengal—not massed around the old capitals, but in the alluvial plains of the Delta..The history of the spread of the Muhammadan faith in Lower and Eastern Bengal is a subject of such vast importance at the present day as to merit a careful and minute examination.” More curiously, Bengal conventionally fell at the frontier of the Medieval Muslim rule. Therefore by this logic the impact of political Islam should be far less than that it should be felled in the heartland of Islamic rule viz. North India particularly Delhi-Agra circuit (the seat of the Sultanate and Mughal emperors). But ironically the percentage of Muslim population was just the reverse. While the census revealed that the proportion of Muhammedan religion was hardly 15-20% in the North Indian circuit, in Bengal the peripheral region, it was more than 60% in average, rising up to 80% of the total population in Bogra district. Another mysterious thing is that the Muslim population was chiefly encircled within the peasant community of Bengal, while among the urban regions of Dhaka and Murshidabad, which historically remained as the major centers of Muslim political

NSOU • GE-HI-21 187 rule, the Hindu population was far more than the Muslims. As expected, again the situation was exactly opposite of that in North India, where the bulk of peasantry was composed of Jat Hindu population while the minority Muslim population was mostly encircled among the foreign Turko-Afgani clans in cities. So what led to this strange population distribution and how cum Islam became the religion of the majority population in Bengal, the peripheral frontier of the Muslim rule? Historian Richard M. Eaton in his monumental work "The Rise of Islam and the Bengal Frontier : 1204-1760" tried to enlist and analyze the different Distribution of Muslim population in Bengal, 1872

188 NSOU • GE-HI-21 conventional theories behind the rise of Muslim population in Medieval Bengal. Let's discuss them. 1.2 Theory of Immigration Theories purporting to explain the growth of Islam in India may be reduced to four basic modes of reasoning. Each is inadequate. The first of these, which Eaton termed as "the Immigration theory", views Islamization of Bengal's population in terms of the diffusion not of belief but of peoples. In this view, the bulk of India's Muslims are descended from other Muslims who had either migrated overland from the Iranian-Central Asian plateau or sailed across the Arabian Sea. It states that most of the ancestors of modern day Bengali Muslims were from the Turko-Afgan stock of invaders who came to Bengal through military conquest or political rule like that during Bakhtiyar Khalji or Hushang Shah. The foreign soldiers and other accomplish who came with these early Muslim invaders gradually settled down, reproduced and led to the rise of the modern Bengali Muslim breed in the delta. The proponents of this peculiar theory were none other but the so called non- Bengali Muslim aristocrats living in 19th century Bengal. Soon after the publication of the 1872 census findings, Abu A. Ghuznavi, an wealthy Muslim man from Mymensingh, published a report opposing any form of mass conversion of indigenous Bengali non-Muslims into Islam. 1 Ghuznavi proposed instead, that "the majority of the modern Mahomedans are not the descendants of Chandals and Kaibartas but are of foreign extraction". In favor of his argument, Ghuznavi cited Arab and Turkish migration during the Sultanate's conquest, land grants made by Sultan Husain Shah to foreigners, the dispersion of Afghans "in every hamlet" after the Mughal conquest, the greater fertility of Muslims owing to their practices of polygamy and widow remarriage. Although he conceded that there had been "some" conversions, Ghuznavi insisted that those were not been among low-caste Hindus. "Why should we speak of conversion of low-caste Hindus only?" To him those who converted were not from the "low born" but from the high-caste Hindus, like the Rajput Diwans of Mymensingha, the Majumdar Zamindars of Syllhet, etc. 1 Abu A. Ghuznavi, "Notes on the Origin, Social and Religious Divisions and Other Matters Touching on the Mahomedans of Bengal and Having Special Reference to the District of Maimensing"

NSOU • GE-HI-21 189 Soon Ghuznavi's view were whole heartedly supported by other sections of the Bengali Ashraf classes of Muslims who consider themselves not Bengali but of foreign Central-Asian Persian breed, living in Bengal. In 1895, Khondkar Fuzli Rubbee published his The Origin of the Musalmans of Bengal. Like his predecessor Abu Ghuznavi, Rubbee denied "that the natives of this country, either from compulsion or free will, were converted to Islam, in any appreciable number at a time." Rather, he asserted, "the ancestors of the present Musalmans of this country were certainly those Musalmans who came here from foreign parts during the rule of the former sovereigns." In fact, Rubbee viewed the delta's geographic isolation as evidence for this process, arguing that the region "always enjoyed immunity from foreign invasions, and consequently it formed a great asylum for the Musalmans." Rubbee also cited numerous charitable grants (aima) to "venerable Muslims" in Bengal, suggesting that these became the bases of foreign settlement. Thus, it is evident that the theory is more inclined to preserve the racial purity of Muslims, rather than to explain the mass Islamization of Bengal, guided by extreme casteism among the so called 'aristocratic' Muslims. The indigenous peasant populations of Bengal were of extreme low caste in their views. Therefore, they were furious to accept them in their Muslim society. Indeed, in medieval eras, racism and casteism played an important role in the higher circles of the Turkish Sultanates. The indigenous Hindu converts were viewed as 'low borns' and of 'impure blood' and were denied any higher assignments in the administration, despite being in the same practicing faith. Ill-treatment of converted Muslims like Kamal Mahayiar by Sultan Balban, is a good example of this. However, coming to the relevance of this theory of migration, in certain pockets of India, which witnessed greater political engagement with Muslim governments and fell in the corridor of major Islamic invasion, this theory indeed holds some ground. As a matter of fact, the minority Muslim urban population in North India and Punjab were mostly composed of foreign stock, like Turkish, Uzbek, Afghan or Iranian origin. But in the region of Bengal this theory is completely illogical. In this connection, we may examine the work of James Wise, a veteran British civil surgeon in Dhaka, who elaborated his views in an important article entitled "The Muhammadans of Eastern Bengal" (1894). Wise opened by dismissing the Immigration theory favored by ashrafi spokespersons like Ghuznavi. He noted that, in Muhammadan

190 NSOU • GE-HI-21 histories, there were no mention of any large Muslim immigration from Upper India. Moreover, we know that in the reign of Akbar the climate of Bengal was considered so uncongenial to the Mughal invaders, that an order to proceed to Bengal was regarded as a sentence of punishment, among the elite Muslim circles of the Empire. Again, Rubbee viewed the delta's geographic isolation as evidence for this process, arguing that the region "always enjoyed immunity from foreign invasions, and consequently it formed a great asylum for the Musulmans." Rubbee did not explain why the same natural frontiers that had protected Muslims from foreign invaders failed to protect Bengalis from Muslim invaders. In this situation, the controversial 1901 Census of India, was published, which farther dismissed this immigration theory. In his report in this census, E. A. Gait concluded that probably nine-tenths of the Muslim Bengali cultivators when asked their caste—were of local origin. Gait doubted that any significant migration of Muslim settlers had taken place even within Bengal, much less from beyond the delta. Observing that Muslim settlers generally sought the higher levels of land near the old capitals, he reasoned that "they would never willingly have taken up their residence in the rice swamps of Noakhali, Bogra and Backergunge." 2 Soon they were replicated in the Settlement Reports and the widely influential Bengal District Gazetteers that began appearing in the early twentieth century. For example, the gazetteer for Noakhali District (1911) stated that the "vast majority of the Shekhs [i.e., Muslim cultivators] and lower sections of the community are descended from the aboriginal races of the district," primarily, the Chandals. Similarly, the Settlement Report of Bogra and Pabna districts (1930) traced the Muslim communities of those districts to "Hindus converted at a comparatively recent date," and stated that the majority of the populations were "descendants of the aboriginals of North Bengal, the Koches." Thus, the Theory of Immigration proposed by a section of non-Bengali and Bengali Muslim elites of British Bengal falls flat.

1.3 Theory of the Religion for Sword The oldest theory of Islamization in India, which I shall call the Religion of the Sword thesis, stresses the role of military force in the diffusion of Islam in India and 2 E. A. Gait, "The Muhammadans of Bengal," in Census of India, 1901, vol. 6, The Lower Provinces of Bengal and Their Feudatories, pt. 1, "Report" (Calcutta: Bengal Secretariat Press, 1902)

NSOU • GE-HI-21 191 elsewhere. Dating at least from the time of the Crusades, this idea received big boosts during the nineteenth century, the high tide of European imperial domination over Muslim peoples, and subsequently in the context of the worldwide Islamic reform movements of the late twentieth century. Writing in 1898, Sir William Muir asserts that the Arabs' (in this case the Muslim Invaders) fondness for the "scent of war," their love of "rapine" and genocide, tormented the conquered native non-Muslims to such an extent that they were forced to embrace Islam. The theory actually proposed the view that the ancestors of native Muslim population of Bengal were forced to convert to Islam owing to tremendous oppression by the Muslim army and the Muslim administration during the Medieval ages. Indeed the Turkish invasion of 13th century under Bakhtiyar Khalji brought about an era of mass murder, genocide and oppression among the indigenous population of Bengal. Owing to superior military skills, the Muslim invaders could easily dominate large tracts of Bengal delta. Cities were plundered, villages (mostly of peasants) were looted along with large scale genocide and sexual exploitation. The trend continued in some scale during the latter Mameluk, Hussain Shahi and Iliyash Shahi Sultanates. Sometimes local Hindu Temples were destroyed and Idols were desecrated by Sultanate armies just to destroy the emotional moral of the native indigenous non-Muslim population. Along with it several taxes including Jijiya was imposed and economic exploitation continued. As a result, large numbers of non-Muslim population converted to Islam in order to escape further human slaughter and genocide. The colonial officials also portrayed the rise of Islam in Bengal chiefly due to its 'militant nature'. As for example, James Wise in his report "The Muhammadans of Eastern Bengal" (1894), invoked the Religion of the Sword thesis. He opined that "the enthusiastic soldiers who, in the thirteenth and fourteenth centuries, spread the faith of Islam among the timid races of Bengal, made forcible conversions by the sword, and, penetrating the dense forests of the Eastern frontier, planted the crescent in the villages of Silhet." Furthermore, he suggested, captured slaves from the villages of eastern Bengal might have swelled the ranks of the Muslim population, since desperate and impoverished families would have been driven to sell their children to Muslims as slaves. He also suggested that Hindus might have converted "as the only means of escaping punishment for murder, or adultery.

192 NSOU • GE-HI-21 Historiographically, the legacies of the colonial era and the independence movement were to polarize Hindus and Muslims into exclusive and even hostile categories, to project these categories into the past, and to read pre-modern Bengali history in terms of a struggle between them. Here is a lurid portrayal of the Turkish conquest penned in 1963 by the reputed linguist and historian of Bengali language S. K. Chatterjee, "The conquest of Bengal by these ruthless foreigners was like a terrible hurricane which swept over the country, when a peace-loving people were subjected to all imaginable terrors and torments—wholesale massacres, pillages, abduction and enslavement of men and women, destruction of temples, palaces, images and libraries, and forcible conversion. The Muslim Turks, like the Spanish Catholic conquistadores in Mexico and Peru and elsewhere in America, sought to destroy the culture and religion of the land as the handiwork of Satan." 3 However, there are certain loopholes in this theory. As Peter Hardy has observed, those who argued that Indian Muslims were forcibly converted have generally failed to define either force or conversion, [3] leaving one to presume that a society can and will alter its religious identity simply because it has a sword at its neck. Precisely how this mechanism either worked, in theoretical or in practical terms, has never, however, been satisfactorily explained. Moreover, proponents of this theory seem to have confused conversion to the

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Sufism in Medieval Assam by Tania Begum.pdf
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Islamic religion with the extension of Turko-Iranian rule in North India

between 1200 and 1760, a confusion probably originating in too literal a translation of primary Persian accounts narrating the "Islamic" conquest of India. Nor does the theory fit the religious geography of South Asia. As Richard Eaton explains, if Islamization had ever been a function of military or political force, one would expect that those areas exposed most intensively and over the longest period to rule by Muslim dynasties—that is, those that were most fully exposed to the "sword"—would today contain the greatest number of Muslims. Yet the opposite is the case, as those regions where the most dramatic Islamization occurred, such as eastern Bengal or western Punjab, lay on the fringes of Indo-Muslim political rule, where the "sword" was weakest, and where brute force could have exerted the least influence. In such regions the first accurate census reports put the Muslim population 3 Suniti Kumar Chatterji, *Languages and Literatures of Modern India* (Calcutta: Bengal Publishers, 1963), pp 160–61

NSOU • GE-HI-21 193 at between 70 and 90 percent of the total, whereas in the heartland of Muslim rule in the upper Gangetic Plain—the domain of the Delhi Fort and Agra, where Muslim regimes had ruled the most intensively and for the longest period of time—the Muslim population ranged from only 10 to 15 percent. In other words, although this theory might be partly true for North and North-Western India, but for Bengal as a whole there is an inverse relationship between the degree of Muslim political penetration and the degree of Islamization. 1.4 Theory of Religion for Patronage A third theory commonly advanced to explain Islamization in India is what I call the Religion of Patronage theory. This is the view that Indians of the pre-modern period converted to Islam in order to receive some non-religious favor from the ruling class—relief from taxes, promotion in the bureaucracy, and so forth. This theory has always found favor with Western-trained secular social scientists who see any religion as a dependent variable of some non-religious agency, in particular an assumed desire for social improvement or prestige. It is true in the earlier times of Sultanate, no non-Muslims were allowed to enter into state services even among the lower ranks. However, converting to Islam might help them in this procedure. Many instances in Indian history would appear to support this theory. In the early fourteenth century, Ibn Batuta reported that Indians presented themselves as new converts to the Khalaji sultans, who in turn rewarded them with robes of honor according to their rank. According to nineteenth-century censuses, many landholding families of Upper India had declared themselves Muslims in order to escape imprisonment for nonpayment of revenue, or to keep ancestral lands in the family. The theory might even be stretched to include groups employed by Muslim rulers that assimilated much Islamic culture even if they did not formally convert. The Kayasthas and Khatri of the Gangetic Plain, the Parasnis of Maharashtra, and the Amils of Sind all cultivated Islamic culture while meeting the government's need for clerks and administrative servants, a process that Aziz Ahmad once compared with nineteenth- and twentieth-century "Westernization." The acculturation of captured soldiers or slaves perhaps formed another dimension of this process. Severed from their families, and with no permanent socio-cultural ties to their native homes, these men HIS GE-HI-11 & 21—13

194 NSOU • GE-HI-21 not surprisingly fell into the cultural orbit of their patrons. Again, the Jijiya tax, along with the pilgrim tax which was levied only over non-Muslims, were sometimes so severe, that it was hard for poor peasant families of the interior countryside to afford it. Under such condition, conversion to Islam even in sharp contrast to their wish, was the only escape to evade those economic exploitation and earn favours from the Muslim revenue collectors. Although this thesis might help explain the relatively low incidence of Islamization in Bengal's Muslim political heartland, like in the regions close to Dhaka, Gaur and Murshidabad, it cannot explain the massive conversions that took place along the political fringe—of Bengal countryside. Political patronage, like the influence of the sword, would have decreased rather than increased as one moved away from the centers of that patronage.

1.5 Theory of Religion for Social Liberation In addition to this, a fourth theory, which is called the Religion of Social Liberation thesis, is generally pressed into service. Created by British ethnographers and historians, elaborated by many Pakistani and Bangladeshi nationals, and subscribed to by countless journalists and historians of South Asia, especially Muslims, this theory has for long been the most widely accepted explanation of Islamization in the subcontinent. The theory postulates a Hindu caste system that is unchanging through time and rigidly discriminatory against its own lower orders. For centuries, it is said, the latter suffered under the crushing burden of oppressive and tyrannical high-caste Hindus, especially Brahmins. Then, when Islam "arrived" in the Indian subcontinent, carrying its liberating message of social equality as preached (in most versions of the theory) by Sufi shaikhs, these same oppressed castes, seeking to escape the yoke of Brahmanic oppression, "converted" to Islam en masse. The controversial 1901 Census of India, farther manifested this theory. In his report in this census, E. A. Gait concluded that probably nine-tenths of the Muslim Bengali cultivators when asked their caste—were of local origin. Soon they were replicated in the Settlement Reports and the widely influential Bengal District Gazetteers that began appearing in the early twentieth century. For example, the NSOU • GE-HI-21 195 gazetteer for Noakhali District (1911) stated that the "vast majority of the Shekhs [i.e., Muslim cultivators] and lower sections of the community are descended from the aboriginal races of the district," primarily, the Chandals. In the decade before 1947, three anthropological studies produced data corroborating the consensus view in official circles. Although differing in methodology, sampling techniques, and regions studied within the delta, they all agreed that the masses of Bengali Muslims were descended from indigenous communities and not from outsiders. In the first of them, conducted in the Twenty-four Parganas District in 1938, Eileen Macfarlane concluded that "the blood-group data of the Muhammadans of Budge Budge show clearly that these peoples are descended from lower caste Hindu converts, as held by local traditions, and the proportion remains almost the same as among their present-day Hindu neighbors." Three years later, B. K. Chatterji and A. K. Mitra made another study of blood-group distributions comparing not only low-caste Bengali Hindus with rural Muslims, again in the Twenty-four Parganas District, but also the latter with both urban Muslims and non-Bengali Muslims. This study found an affinity between rural Muslims and their low-caste Hindu neighbors, the Mahisyas and Bagdis, and further concluded that urban Bengali Muslims were serologically closer to the distant Pathans of India's Northwest Frontier than they were to rural Bengali Muslims, lending substance to the urban Muslims' claims of their own descent from foreign immigrants to Bengal. However, having said this, the Religion of Social Liberation theory also has its own limitations. It basically identifies those motives for conversion that are, from a Muslim perspective, eminently praiseworthy: the victory of social justice of Islam as against the inherent wickedness of Hinduism. But, The problem, however, is that no evidence can be found in support of the theory. Moreover, as to historian Richard Eaton, it is profoundly illogical. Firstly, as Eaton efficiently explains, by attributing present-day values to peoples of the past, it reads history backward. Before their contact with Muslims, India's lower castes are thought to have possessed, almost as though familiar with the writings of Jean-Jacques Rousseau or Thomas Jefferson, some innate notion of the fundamental equality of all humankind denied them by an oppressive Brahmanical tyranny. In fact, however, in thinking about Islam in relation to Indian religions, pre-modern Muslim intellectuals did not stress their religion's ideal of social equality as opposed to Hindu inequality, but rather Islamic monotheism

196 NSOU • GE-HI-21 as opposed to Hindu polytheism. That is, their frame of reference for comparing these two civilizations was theological, not social. In fact, the idea that Islam fosters social equality (as opposed to religious equality) seems to be a recent notion, dating only from the period of the Enlightenment, and more particularly from the legacy of the French Revolution among nineteenth-century Muslim reformers. As discussed earlier the Muslim higher circles in medieval age were not free from racism. The indigenous Hindu converts were viewed as 'low borns' and of 'impure blood' and were denied any higher assignments in the Turkish administration, despite being in the same practicing faith. Secondly, Eaton argued that even if Indians did believe in the fundamental equality of mankind, and even if Islam had been presented to them as an ideology of social equality—though both propositions appear to be false—there is abundant evidence that Indian communities failed, upon Islamization, to improve their status in the social hierarchy. On the contrary, most of the converts simply carried into Muslim society the same birth-ascribed rank that they had formerly known in Hindu society. This is especially true of Bengal. As James Wise observed in 1883, that "In other parts of India menial work is performed by outcast Hindus; but in Bengal any repulsive or offensive occupation devolves on the Muhammadan." So where did the fruits of social liberation theory go? What is the end result? Finally, as with the Sword and Patronage theories, the Religion of Social Liberation theory is refuted by the facts of geography. In 1872, when the earliest reliable census was taken, the highest concentrations of Muslims were found in eastern Bengal, western Punjab, the Northwest Frontier region, and Baluchistan. What is striking about those areas is not only that they lay far from the center of Muslim political power but similarly they also fall far from the core areas of the Hindu Brahminical culture, that was mostly centered in Northern Gangetic heartland. The influence of Brahminical casteism should be minimum in the peripheral regions of Bengal. Bengal's indigenous populations had not yet, been fully integrated into either the Hindu or the Buddhist social system. In Bengal, Muslim converts were drawn mainly from Rajbansi, Pod, Chandal, Kuch, and other indigenous groups that had been only lightly exposed to Brahminical culture. Whereas, the bulk of the Hindu low caste population in the heartland of Aryabharata, where the Brahminical domination should be the most prominent, remained attached to their ancestral faith of Hinduism.

NSOU • GE-HI-21 197 Curiously, they didn't converted to Islam. If the theory would have been valid, then, the greatest incidence of conversion to Islam should logically have occurred in those areas where Brahminical social order was most deeply entrenched—namely, in the core region of Aryavarta. Conversely, Islam should have found its fewest adherents in those areas having the least exposure to Brahminical civilization, that is, along the periphery or beyond the pale of that civilization, i.e. in Bengal. However, the situation was quite the opposite.

1.6 Conclusion Thus, discussing the four conventional theories behind the rise of Islam in Bengal delta, in our above passages, we find each of them is somewhat inadequate. Rather each is incomplete without the other. We cannot fully deny the military and political factors behind the spread of Islam, nor we can deny the theory of patronage to some extent. Again, as Eaton showed in his book, the bulk of conversion happened during the Mughals, who were less interested to waste their military force in proselytisation campaigns. In that connection, the role of local Sufi saints and Dargas comes to action in accordance with the social liberation theory.

1.7 Questions

- 1) What was the interesting fact revealed by the first Bengal census of 1872, in relation to the ethno-religious composition of the province?
- 2) Name and briefly explain the four conventional theories behind the rise of Islam in Bengal.
- 3) What is the Theory of Immigration? Why doesn't it hold ground in case of Bengal?
- 4) Who were the major proponent of the Theory of Immigration? What was the actual motive behind this propagation?
- 5) Explain the theory of sword and patronage behind the mass conversion of Islam. What are its limitations?

198 NSOU • GE-HI-21 6) Define and explain the theory of social liberation behind the rise of Islam in Bengal. What are the counter arguments put forward by Historian Richard Eaton against this particular theory? 7) What according to you is largely responsible for the rise of Muslim population in Bengal? Analyze with proper reasons.

1.8 Suggested Readings
Chandra, Satish, History of Medieval India, (New Delhi : Orient Blackswan Private Ltd, 2007)

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Eaton, Richard M., The Rise of Islam and the Bengal Frontier : 1204-1760, (Berkeley : University Of California Press, 1993)

Sarkar, Jadunath (ed.), A History of Bengal, Muslim Period (Vol II) (1200-1757 AD), (New Delhi : B.R. Publishing Corporation, 2017) Sengupta, Nitish, Land of Two Rivers : A History of Bengal from the Mahabharata to Mujib, (New Delhi : Penguin Books, 2011) James Wise, "The Muhammadans of Eastern Bengal," in Journal of the Royal Asiatic Society of Bengal, Part III, No. 1, (1894)

NSOU • GE-HI-21 199 Unit 2 % Bengal under the Mameluks (1227-87 CE) Structure 2.0 Objective 2.1 Introduction 2.2 Bengal at the time of Bakhtiyar's Invasion 2.3 Reestablishment of Delhi's control under Iltutmish (1227) 2.4 Articulation of the political authority 2.5 Conclusion 2.6 Questions 2.7 Suggested Readings 2.0 Objective z The objective of the present unit is to understand the historical evolution of Bengal under Mameluks between 1227 and 1287. z This unit will highlight the condition of Bengal during the invasion of Bakhityar Khilji z The re-establishment of the Delhi's control over Bengal is another area of study in this unit. z The learners will also learn the articulation of the political authority in Bengal during the period under review.

2.1 Introduction The historical reference of Bengal dates back to time immemorial. The earliest literary reference comes from the Vedic text of Aitariya Brahmana, while the Mahabharata describes the province of "Banga" as one of the sibling of Queen Sudeshna, the wife of legendary King Bali. However, detailed archaeological excavations in some prehistorical sites of Midnapore and Bardhaman, clarifies the presence of human settlements and potteries much before the arrival of Vedic Age in North India. The latter Greek and Chinese sources, including the famous Geographical text of Periplus of the Erythraean Sea identify the lower Gangetic deltaic region as the 'Gangaridai' provinces. Nevertheless, in the post Gupta period, Bengal reached her highest affluence under the succeeding rule of Sasanka and latter by Pal and Sen a Kings. Under such situation, the beginning of Muslim rule in Bengal since the invasion of Bakhtiyar Khilji marks an important watershed in the history of Bengal. In our following passage, we'll discuss the history of Bengal under the first phase of Muslim rulers, presumably the Mameluk Turkish dynasty of the Delhi Sultanate.

2.2 Bengal at the time of Bakhtiyar's Invasion By the time Muhammad Bakhtiyar conquered northwestern Bengal in 1204, Islamic political thought had already evolved a good deal from its earlier vision of a centralized, universal Arab caliphate. In that vision the caliph was the "successor" (Ar., khalifa) to the Prophet Muhammad as the combined spiritual and administrative leader of the worldwide community of Muslims. In principle, too, the caliphate state, ruled from Baghdad since A.D. 750, was merely the political expression of the worldwide Islamic community. But by the tenth century that state had begun shrinking, not only in its territorial reach, but, more significantly, in its capacity to provide unified political-spiritual leadership. This was accompanied, between the ninth and eleventh centuries, by the movement of clans, tribes, and whole confederations of Turkish-speaking peoples from Inner Asia to the caliphate's eastern provinces. Coming as military slave-soldiers recruited to shore up the flagging caliphate state, as migrating pastoral nomads, or as armed invaders, these Turks settled in Khurasan, the great area embracing today's northeastern Iran, western Afghanistan, and Central Asia south of the Oxus River. As Baghdad's central authority slackened, Turkish military might provided the military basis for new dynasties—some Iranian, some Turkish—that established themselves as de facto rulers in Khurasan.

NSOU • GE-HI-21 201 The political ideas inherited by Muhammad Bakhtiyar and his Turkish followers had already crystallized in Khurasan during the several centuries preceding their entry into Bengal in 1204. This was a period when Iranian jurists struggled to reconcile the classical theory of the unitary caliphate state with the reality of upstart Turkish groups that had seized control over the eastern domains of the declining Abbasid empire. What emerged was a revised theory of kingship that, although preserving the principle that caliphate authority encompassed both spiritual and political affairs, justified a de facto separation of church and state. Whereas religious authority continued to reside with the caliph in Baghdad, political and administrative authority was invested in those who wielded the sword. Endeavoring to make the best of a bad situation, the greatest theologian of the time, Abu Hamid al-Ghazali (d. 1111), concluded that any government was lawful so long as its ruler, or sultân, made formal acknowledgement of the caliph's theoretical authority in his domain. A sultan could do this, Ghazali maintained, by including the reigning caliph's name in public prayers (khutòba) and on his minted coins (sikka). In short, a sultan's authority rested, not on any sort of divine appointment or ethnic inheritance, but on his ability to maintain state security and public order. The only near-contemporary account of Muhammad Bakhtiyar's 1204 capture of the Sena capital is that of the chronicler Minhaj al-Siraj, who visited Bengal forty years after the event and personally collected oral traditions concerning it. At the time of Bakhtiyar's invasion Bengal was ruled by the Sena King, Lakshman Sena with his capital at Lakhnauti/Lakhshmanavati (Nadia). The story as told by Minhaj was that in 1204, Lakhsmansena vacated his capital in face of a handful Turkish horsemen and shifted to a new capital of Vikrampura in Far East Bengal, where he and his successors Virupakhyasena and Keshabasena ruled for a quiet succeeding years. However, the authenticity of this story is doubted by various historians. "After Muhammad Bakhtiyar possessed himself of that territory," wrote Minhaj, "he left the city of Nudiah in desolation, and the place which is (now) Lakhnauti he made the seat of government. He brought the different parts of the territory under his sway, and instituted therein, in every part, the reading of the khutbah, and the coining of money; and, through his praiseworthy endeavours, and those of his Amirs, masjids [mosques], colleges, and monasteries (for Dervishes), were founded in those part."

202 NSOU • GE-HI-21 The passage clearly reveals the conquerors' notion of the proper instruments of political legitimacy : reciting the Friday sermon, striking coins, and raising monuments for the informal intelligentsia of Sufis and the formal intelligentsia of scholars, or 'ulamâ. Militarily, Muhammad Bakhtiyar's conquest was a blitzkrieg; his cavalry of some ten thousand horsemen had utterly overwhelmed a local population unaccustomed to mounted warfare. After the conquest, Bakhtiyar and his successors continued to hold a constant and vivid symbol of their power—their heavy cavalry —before the defeated Bengalis. In the year 1204, Bakhtiyar himself struck a gold coin in the name of his overlord in Delhi, Sultan Muhammad Ghuri, with one side depicting a Turkish cavalryman charging at full gallop and holding a mace in hand. Beneath this bold emblem appeared the phrase Gaudòavijaye, "On the conquest of Gaur" (i.e., Bengal), inscribed not in Arabic but in Sanskrit. On the death of the Delhi sultan six years later, the governor of Bengal, 'Ali Mardan, declared his independence from North India and began issuing silver coins that also bore a horseman image. And when Delhi reestablished its sway over Bengal, coins minted there in the name of Sultan Iltutmish (1210-35). For neither Muhammad Bakhtiyar, 'Ali Mardan, nor Sultan Iltutmish was there any question of seeking legitimacy within the framework of Bengali Hindu culture or of establishing any sense of continuity with the defeated Sena kingdom. Instead, the new rulers aimed at communicating a message of brute force. As Peter Hardy aptly puts it, referring to the imposition of early Indo-Turkish rule generally, "Muslim rulers were there in northern India as rulers because they were there—and they were there because they had won." 2.3 Re-establishment of Delhi's control under Iltutmish (1227) From 1204-27, Bengal was ruled by the semi-independent chieftains from followers and descendents of Bakhtiyar. The Delhi Sultans' at that time were involved in dealing with the devastating Mongol influx under Chengiz Khan. But after the latter's death with a temporary cessation of Mongol menace, the Delhi Sultans once again embarked on retaking their lost territories. In 1227, Iltutmish NSOU • GE-HI-21 203 marched towards Bengal, crushed the rebel Turkish chieftain Tughril Khan and reestablish Delhi's monopoly over the province. As, JC Sarkar accounts,

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during this period of sixty years no less than fifteen chiefs are posted in

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and of them ten were Mamluks of the imperial Court of Delhi. These Mamluks were men of various nationalities of Central Asia, Khitai Turk. Qipchaq and Uzbek, sold into slavery in early life. Before they became governors of Bengal, they had all arisen to the position of powerful slave general at the Mamluk Court of Delhi, and filled important offices of trust in the imperial house- hold and also held governorships of provinces.

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their rule became a replica of the Imperial Court of Delhi in grandeur and magnificence, and the administrative system they introduced in the province was also a copy of the administrative system of the empire under the House of Illutmish—a hierarchy of decentralized minor sovereignties of a feudal character. 2.4

Articulation of the Political Authority Reliance on naked power, or at least on its image, is also seen in the earliest surviving Muslim Bengali monuments. Notable in this respect is the tower (mînâr) of ChhotaPandua, in southwestern Bengal near Calcutta. Built toward the end of the thirteenth century, when Turkish power was still being consolidated in that part of the delta, the tower of ChhotaPandua doubtless served the usual ritual purpose of calling the faithful to prayer, inasmuch as it is situated near a mosque. But its height and form suggest that it also served the political purpose of announcing victory over a conquered people. Precedents for such a monument, moreover, already existed in the Turkish architectural tradition. [17] Bengal's earliest surviving mosques also convey the spirit of an alien ruling class simply transplanted to the delta from elsewhere. Constructed (or restored) in 1298 in Tribeni, a formerly important center of Hindu civilization in southwest Bengal, the mosque of Zafar Khan appears to replicate the aesthetic vision of early Indo-Turkish architecture as represented, for example, in the Begumpur mosque in Delhi (ca. 1343).

204 NSOU • GE-HI-21 How was the articulation of these political symbols received by the several "audiences" to whom they were directed? As late as thirty years after the conquest, pockets of Sena authority continued to survive in the forests beyond the reach of Turkish garrisons. Whenever Turkish forces were out of sight, petty chieftains with miniature, mobile courts would appear before the people in their full sovereign garb—riding elephants in ivory-adorned canopies, wearing bejeweled turbans of white silk, and surrounded by armed retainers—in an apparent effort to continue receiving tribute and administering justice as they had done before. In 1236 a Tibetan Buddhist pilgrim recorded being accosted by two Turkish soldiers on a ferryboat while crossing the Ganges in Bihar. When the soldiers demanded gold of him, the pilgrim audaciously replied that he would report them to the local raja, a threat that so provoked the Turks' wrath as nearly to cost him his life. Clearly, after three decades of alien rule, people continued to view the Hindu raja as the legitimate dispenser of justice. Silver coin of Sultan Illutmish (1210–35), struck in Bengal. (Obverse side).

NSOU • GE-HI-21 205 If Muslim coins and the architecture of this period projected to the subject Bengali population an image of unbridled power, they projected very different messages to the parent Delhi sultanate, and beyond that, the larger Muslim world. Throughout the thirteenth century, governors of Bengal tried whenever possible to assert their independence from the parent dynasty in Delhi, and each such attempt was accompanied by bold attempts to situate themselves within the larger political cosmology of Islam. For example, when the self-declared sultan Ghiyath al-Din 'Iwaz asserted his independence from Delhi in 1213, he attempted to legitimize his position by going over the head of the Delhi sultan and proclaiming himself the right-hand defender (nâsoir) of the supreme Islamic authority on earth, the caliph in Baghdad. This marked the first time any ruler in India had asserted a direct claim to association with the wellspring of Islamic legitimacy, and it prompted Iltutmish, the Delhi sultan, not only to invade and reannex Bengal but to upstage the Bengal ruler in the matter of caliphate support. After his armies defeated Ghiyath al-Din or Tughril Khan in 1227, Iltutmish arranged to receive robes of honor from Caliph Al-Nasir in Baghdad, one of which he sent to Bengal with a red canopy of state. There it was formally bestowed upon Iltutmish's own son, who was still in Lakhnauti, having just had the erstwhile independent king of Bengal beheaded. By having the investiture ceremony enacted in the capital city of the defeated sultan of Bengal, Iltutmish vividly dramatized his own prior claims to caliphate legitimacy. For the time being, the delta was politically reunited with North India, and for the next thirty years Delhi appointed to Bengal governors who styled themselves merely "king of the kings of the East" (mâlik-imulûk al-sharq). However, Delhi was distant, and throughout the thirteenth century, the temptation to throw off this allegiance proved irresistible, especially as the imperial rulers were chronically preoccupied with repelling Mongol threats from the Iranian Plateau. So governors rebelled, and each brief assertion of independence was followed by their adoption of ever more exalted titles on their coins and public monuments. In 1281 Sultan Ghiyasuddin Balban, the powerful sovereign of Delhi, ruthlessly stamped out one revolt by hunting down his rebel governor and publicly executing him. Yet within a week of Balban's death in 1287, his own son, Bughra Khan, whom the father had left behind as his new governor, declared his independence.

Bughra's eldest son, who ascended the Bengal throne as Rukn al-Din Kaikaus (1291-1300), boldly
206 NSOU • GE-HI-21 styled himself on one mosque "the great Sultan, master of the necks of nations, the king of the kings of Turks and Persians, the lord of the crown, and the seal," as well as "the right hand of the vice-regent of God"—that is, "helper of the caliph." On another mosque he even styled himself the "shadow of God" (zill Allah), an exalted title derived from ancient Persian imperial usage. Exasperated with the wayward province, Delhi for several decades ceased mounting the massive military offensives necessary to keep it within its grip. In fact, the actions of Sultan Jalal al-Din Khalaji (r. 1290-96) betray something more than mere indifference toward the delta. A contemporary historian recorded that on one occasion the sultan rounded up about a thousand criminals ("thugs") and "gave orders for them to be put into boats and to be conveyed into the Lower country to the neighborhood of Lakhnauti, where they were to be set free. The thugs would thus have to dwell about Lakhnauti, and would not trouble the neighborhood (of Dehli) any more." Within a century of its conquest, then, Bengal had passed from being the crown jewel of the empire, whose conquest had occasioned the minting of gold commemorative coins, to a dumping ground for Delhi's social undesirables. Already we discern here the seeds of a North Indian chauvinism toward the delta that would become more manifest in the aftermath of the Mughal conquest in the late sixteenth century.

2.5 Conclusion Thus, 13th century marked the arrival of a new political order in the history of Bengal. For the first two decades after Bakhtiyar's invasion, Bengal was chiefly under the subjugation of Bakhtiyar's followers. It was only from the time of Iltutmish' reconsolidation, that Bengal became a subordinate province of the Delhi Sultanate. However, it wasn't a centralized rule in the true sense. The Mameluk Iqtadars and governors posted in Bengal enjoyed considerable autonomy in lieu of some occasional material reward to Delhi. Under the Turkish rule, Islam became the political ruling ideology and several monumental architectures were built in different parts of the province, deliberately symbolizing its political hegemony over its subjects.

NSOU • GE-HI-21 207 2.6 Questions 1) Write in brief about the background and significance of Bakhtiyar Khilji's invasion of Bengal (1204). 2) How did Sultan Iltutmish reconsolidated the authority of Delhi Sultanate in Bengal? Why did it took them so late to embark for the mission? 3) Give a rough picture of how the political authorities of the Mameluks functioned in Bengal. 4) Was Islam the principle political ideology that hegemonised the statecraft in Mameluk Bengal? Give reason behind your argument. 2.7 Suggested Readings

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Persian studies in Bengali under the Turko Afg ...
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Ali, Mohammad Mohar, History of the Muslims of Bengal, (Vol I), (Riyadh : Imam Muhammad Ibn Saud Islamic

University, 1985) Chandra, Satish, History of Medieval India, (New Delhi : Orient Blackswan Private Ltd, 2007) Sarkar, Jadunath (ed.), A History of Bengal, Muslim Period (Vol II) (1200-1757 AD), (New Delhi : B.R. Publishing Corporation, 2017) 208 NSOU • GE-HI-21 Unit 3 % Bengal Under Iliyash Shahi Dynasty Structure 3.0 Objective 3.1 Introduction 3.2 Foundation and the rule of Iliyash Shah (1342-58) 3.3 The successors of Iliyash Shah (1358-1415 CE) 3.4 A brief intervention of Hindu Rule under Raja Ganesh 3.5 Second Iliyash Shahi Dynasty (1435-87 CE) 3.6 Economy 3.7 Conclusion 3.8 Questions 3.9 Suggested Readings 3.0 Objective z The objective of the present unit is to study the general historical development of Bengal under Illiyash Shahi dynasty. z This unit will discuss the foundation of the Illiyash Shah rule in Bengal between 1342 and 1358. z The successors of Illiyash Shah will also be discussed along with the rule of Ganesh. z The learners will also learn the economic development of Bengal during this period. 3.1 Introduction Since, the middle half of the 14 th century, due to several internal factors, followed by the flight of the Tughlaq Sultans from Delhi prompted by the Timurid invasion in 1398, the grasp of the Delhi Sultanate over its distant provinces started 208 NSOU • GE-HI-21 209 to decline. Several provincial governors and local chieftains like those of Rajputana, Multan, Jaunpur, Gujarat, Malwa, etc. utilized this opportunity and declared their autonomy from the Delhi Sultanate. Farther down the line, they soon plunged into territorial conflict between each other and thus gradually a balance of power emerged between them. Bengal in the East was such a newly emerging autonomous province under the Iliyash Shahi Sultanate. 3.2 Foundation and the rule of Iliyash Shah (1342-58) As regards to Geographical distance, Bengal was a far-flung territory from Delhi, considering the fact that much of its communication depended upon waterways with which the Turkish Rulers were unfamiliar. As a result, Bengal always remained a prone to be independent territory of the Sultanate. Now since 1330 onwards, due to his various 'condemned' experiments the ruling Sultan Md bin Tughlaq became preoccupied in suppressing various rebellions in his Empire. In 1338, serious rebellions broke out in Doab and over much of Northern Plains. Owing to this tumultous political situation, Sultanate's grasp over Bengal farther weakened. Taking advantage, in 1342, Shamsuddin Iliyash Khan, a leading Turkish noble of Bengal, captured the provincial capitals of Lakhnauti and Sonaragon, declared his independence and ascended the throne with the title Shamsuddin Iliyash Shah. With this, the first independent Muslim dynasty in Bengal came to power. Soon after ascending the throne, Iliyash Shah farther extended his dominions in the West annexing lands up to Gorakhpur in modern UP. This prompted the succeeding Delhi Sultan Firoz Shah Tughlaq (1351-88) to launch a campaign against the Iliyash Shahi Sultanate of Bengal. He marched through Eastern Bihar and captured the old Bengali capital of Pandua in 1353 CE. Iliyash Shah took refuge in the fort of Ekdalaand continued his campaign. After a few unsuccessful attempts to defeat or capture Iliyash, Firoz Shah Tughlaq finally settled for a peace treaty with the former. According to this treaty, the River Koshi in Bihar was demarcated as the boundary between the Delhi and the Iliyash Shahi Sultanate of Bengal. Friendly relations with Delhi were latter established and regular exchange of gifts between the two also used to take place. HIS GE-HI-11 & 21—14 210 NSOU • GE-HI-21 Iliyash was said to be very popular among his subjects. He used to give liberal grants of lands to nobles and to the Muslim Clergy. As to Satish Chandra, the popularity of Iliyash Shah was one of the major reason behind the failure of Firoz's campaign in Bengal. During his stay in Bengal, Firoz Tughlaq tried various attempts to win over the local inhabitants but failed. Iliyash Shah's reign also marked the development of independent coinage system in Bengal and erection of certain architectural monuments. Comparative Location of the Bengal Sultanate under Iliyash Shahis (c. 1450)

NSOU • GE-HI-21 211 3.3 The successors of Iliyash Shah (1358-1415 CE) Shamsuddin Iliyash Shah was succeeded by his son Sikander Shah (1358-89). During his reign, Firoz Shah Tughlaq attempted for a second time to capture Bengal. Sikander used the same tactics of his father and continued the campaign taking refuge in the fort of Ekdala. Failing to defeat the Sultan, Firoz Shah once again had to return empty handed. It was for the last time that there would be any attempt from the Delhi Sultanate to acquire Bengal until it was finally overran by Sher Shah Suri late in 1538. Sikandar would rule for the next 30 years and built the Adina Masjid in Pandua in 1368 and Kotowali Darwaza in Gaud . a. One of the most notable Sultan of the dynasty was the successor of Sikander Shah, Sultan Ghiyasuddin Azam Shah (1389-1410). He was famous for reestablishing diplomatic contact of Bengal with China, which was used to be during the Pala-Sena period. Ghiyasuddin on his own initiative sent a diplomatic mission, to the court of the ruling Ming Emperor of China, in reply to which the Chinese Emperor himself sent their emissaries under Ma Huan, to the court of Bengal in 1409. Regular gifts were exchanged with the corresponding Royal families and Buddhist monks were sent from Bengal to the court of Beijing. But more importantly, after about 200 years, it revived the overseas commercial relation between Bengal and China. As a result, the port of Chittagong in Eastern Bengal became a flourishing point of trade with not only just China but with the entire Far East in general. It became a pivotal point of the commercial route from where Chinese export commodities were sent to different other parts of the world. Beside this Azam Shah was also known for his sense of justice and he used to operate a strict vigil over all the Qazis across his kingdom to check any misconduct from their parts. He was also a man of scholarly taste. He had close relations with various contemporary learned men of his times across Asia. Many of them, including the great Persian poet Hafiz of Shiraz used to visit his court occasionally. After the death of Azam Shah four Iliyash Shahi Sultans succeeded the throne chronologically viz – Hamza Shah, Mohammad Shah, Bayezid Shah and Firoz Shah up to 1415. However, none of them is known for any notable works.

212 NSOU • GE-HI-21 3.4 A brief intervention of Hindu Rule under Raja Ganesh In 1415, political confusion and weakness of the Iliyash Shahi dynasty led to it being overthrown by Raja Ganesh of Dinajpur. He was originally a leading noble of the Iliyash Shahi Rulers. As obvious, the leading Ulemas and Sufis of the state refused to accept a non-Muslim Hindu ruler as their overlord. That's why, they then invited Sultan Ibrahim Ali Sharqi of the neighboring state of Jaunpur to invade Bengal and overthrow the non-Muslim rule. Both side perpetuated steep resistance and soon a negotiation was reached under the intervention of leading Sufi saint Nur Qutab-i-Alam. Raja Ganesh's twelve year old son Jadu was converted into Islam with the new name of Jalaluddin and Ibrahim Sharqi left for Jaunpur. Raj Ganesh however continued his rule up to 1418 before he finally died. Upon his death, his neo-converted son with the new name of Sultan Jalaluddin Shah ascended the throne and ruled until 1431. With the death of the third ruler Shamsuddin Ahmad Shah (1431-35), down the line, the dynastic rule of Raja Ganesh's family finally came to an end and the second Iliyash Shahi Rule ushered in. 3.5 Second Iliyash Shahi Dynasty (1435-87 CE) After the death of Shams-ud Din Ahmad, the rule of the Iliyash Shahi dynasty was once again restored by Mahmud Shah, a descendant of Shamsuddin Ilyas Shah. Mahmud ascended the throne in 1435 with the name of Nasiruddin Mahmud Shah I. The Iliyash Shahi ruler Rukunuddin Barbak Shah (1459-74), organized a militia of Ethiopian/African slaves (known as Habshis) and also appointed Arabs as his body guards. Thus, during his reign a large number of West Asian influx took place in Bengal, who were recruited in several of such military posts. Barbak's army invaded Kamrup in East, Purnea in West and strengthen control over large parts of Khulna-Jessore region. In 1487, the last ruler of this dynasty, Jalal-ud-Din Fath Shah was killed by his Habshi commander of the palace guards, Sultan Shahzada, who ascended the

NSOU • GE-HI-21 213 throne under the title, Sultan Shahzada Barbak Shah. With this, the Ilyas Shahi dynasty's rule over Bengal came to an end. Iliyash Shahi army used to perform occasional raids and plunder in the neighboring Kamatapuri kingdom of Assam and Brahmaputra valley, penetrating up to Guwahati. But the Kamata forces offered steep resistance and recovered much of their lost territories from the Iliyash Shahis. During this time the Iliyash Shahi Sultans of Bengal adorned their capitals of Gaur and Pandua with magnificent buildings. It gave birth to anew sort of architectural style in Bengal, quiet distinct from that of Delhi or North Indian ones. The Sultans were also fond of Bengali language and patronized several Bengali poets. Of them, the celebrated poet Maladhar Basu deserve special mention. He composed the work Sri Krishna Vijaya and earned the title Gunaraja Khan from the Sultans while his son earned the title Satyaraja Khan.

3.6 Economy The economy of the Bengal Sultanate inherited earlier aspects of the Delhi Sultanate, including mint towns, a salaried bureaucracy and the Ijaradari system of land ownership. The production of silver coins inscribed with the name of the Sultan of Bengal was a mark of Bengali sovereignty. [54] Bengal was more successful in perpetuating purely silver coinage than Delhi and other contemporary Asian and European governments. There were three sources of silver. The first source was the leftover silver reserve of previous kingdoms. The second source was the tribute payments of subordinate kingdoms which were paid in silver bullion. The third source was during military campaigns when Bengali forces sacked neighboring states. The apparent vibrancy of the Bengal economy in the beginning of the 15th- century is attributed to the end of tribute payments to Delhi, which ceased after Bengali independence and stopped the outflow of wealth. Ma Huan's testimony of a flourishing shipbuilding industry was part of the evidence that Bengal enjoyed significant seaborne trade. The expansion of muslin production, sericulture and the emergence of several other crafts were indicated in Ma Huan's list of items exported from Bengal to China. Bengali shipping co-existed with Chinese shipping until the latter withdrew from the Indian Ocean in the mid-15th-century. The testimony of

214 NSOU • GE-HI-21 European travelers such as Ludovico di Varthema, Duarte Barbosa and Tomé Pires attest to the presence of a large number of wealthy Bengali merchants and shipowners in Malacca. Historian Rila Mukherjee wrote that ports in Bengal may have been entrepots, importing goods and re-exporting them to China. A vigorous riverine shipbuilding tradition existed in Bengal. The shipbuilding tradition is evidenced in the sultanate's naval campaigns in the Ganges delta. The trade between Bengal and the Maldives, based on rice and cowry shells, was probably done on Arab-style baghlah ships. Chinese accounts point to Bengali ships being prominent in Southeast Asian waters. A vessel from Bengal, probably owned by the Sultan of Bengal, could accommodate three tribute missions- from Bengal, Brunei and Sumatra- and was evidently the only vessel capable of such a task. Bengali ships were the largest vessels plying in those decades in Southeast Asian waters. All large business transactions were done in terms of silver taka. Smaller purchases involved shell currency. One silver coin was worth 10,250 cowry shells. Bengal relied on shiploads of cowry shell imports from the Maldives. Due to the fertile land, there was an abundance of agricultural commodities, including bananas, jackfruits, pomegranate, sugarcane, and honey. Native crops included rice and sesame. Vegetables included ginger, mustard, onions, and garlic among others. There were four types of wines, including coconut, rice, tarry and kajang. Bengali streets were well provided with eating establishments, drinking houses and bathhouses. At least six varieties of fine muslin cloth existed. Silk fabrics were also abundant. Pearls, rugs and ghee were other important products. The finest variety of paper was made in Bengal from the bark of mulberry trees. The high quality of paper was compared with the lightweight white muslin cloth.

3.7 Conclusion Thus, the Iliyash Shahi dynasty was the first independent Turkic Muslim ruling dynasty in late medieval Bengal, which ruled from the 14th century to the 15th century. It was founded in 1342 and continued up to 1487, with a brief interval in between.

NSOU • GE-HI-21 215 3.8 Questions 1) Write a brief dynastic history of the Iliash Shahi rule in Bengal. 2) Describe the foundation of the Iliyash Shai Sultanate and the early trends of conflict with Firoz Shah Tughlaq. 3) What were the major achievements of Sultan Ghiyasuddin Azam Shah (1389-1410) ? 4) What was the legacy of Raja Ganesh and his successors ? 5) How was the second Iliyash Shahi dynasty restored ? 6) Give a brief note on the economy of the Bengal Sultanate under Iliyash Shahis.

3.9 Suggested Readings

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Persian studies in Bengali under the Turko Afg ...
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Ali, Mohammad Mohar, History of the Muslims of Bengal, (Vol I), (Riyadh : Imam Muhammad Ibn Saud Islamic

University, 1985) Chandra, Satish, History of Medieval India, (New Delhi : Orient Blackswan Private Ltd, 2007) Sarkar, Jadunath (ed.), A History of Bengal, Muslim Period (Vol II) (1200-1757 AD), (New Delhi : B.R. Publishing Corporation, 2017)

216 NSOU • GE-HI-21 Unit 4 % Bengal under the Hussain Shahi dynasty Structure 4.0 Objective 4.1 Introduction 4.2 Foundation and origin 4.3 The reign of Alauddin Hussain Shah (1494-1519) 4.4 The successors of Alauddin Hussain Shah and the decline of the Sultanate 4.5 Arrival of the Portuguese 4.6 Conclusion 4.7 Questions 4.8 Suggested Readings

4.0 Objective z The objective of the present unit is to study the historical evolution of Bengal under the Hussain Shahi dynasty. z The learners will trace the foundation and origin of the Hussain Shahi dynasty in Medieval Bengal. z The unit will also study the rule of Alauddin Hussain Shah and his successors along with the decline of the dynasty. z The arrival of the Portuguese will also be taught.

4.1 Introduction After the fall of the Iliyash Shahi kingdom, the Hussain Shahi dynasty ruled Bengal from 1494 to 1538. Although they weren't the direct successors of the Iliyash Shahis. There was a brief interval of Ethiopian rule. Nevertheless, the Hussain Shahis are considered as the greatest of all the independent Sultanates of Bengal for bringing a cultural renaissance during their rule. 216

NSOU • GE-HI-21 217 4.2 Foundation and Origin The Iliyash Shahi Sultan Barbak Shah (1459-74), had started the process of recruiting large numbers of Ethiopian/Abyssinian slaves in his army and as palace guards. As a result, most of the military posts consequently got infested with Ethiopian recruits. In 1487, it was these Ethiopian guards under Shahzada Barak Shah who toppled the Iliyash Shahis and themselves seized the power of Bengal. For the next seven years, Bengal was ruled by these Ethiopians or Abyssinians. Until in 1494, they were eventually deposed by an Arab noble who then succeeded the throne with the title Sultan Alauddin Hussain Shah. Husain Shah's original name is Sayyed Husain. According to a 1788 chronicle, Riyaz-us-Salatin, Husain was the son of Sayyed Ashrafi, a Sharif of Mecca and an inhabitant of Turkestan. Besides both historians, Salim (writer of Riyaz-us-Salatin) and Firishtah (from late 16th century) mentioned him as Sayyed - which indicates Husain's Arab descent. At the the time of his seizure of power, he was the acting Vazir/Wazir of Sultan Muzaffar Shah, the last Ethiopian ruler of the line. But it is not yet known how he came to Bengal and occupied the post of Vazir of Sultan Shamsuddin Muzaffar Shah. Most likely, he first settled in Chandapara, a village in Murshidabad district. Because a number of inscriptions of Husain Shah's early years found in the villages around Chandapara and a mosque called Kherur Mosque is constructed by Sultan Husain in the same locality in 1494. Initially, he secretly sympathized with the rebels but ultimately he put himself openly as their head and besieged the citadel, where Muzaffar Shah shut himself with a few thousand soldiers. According to the 16th-century historian Nizamuddin, the Sultan was secretly assassinated by Husain with the help of the paiks (palace-guards), which ended the Abyssinian rule in Bengal. As soon as he came to the throne, for precautionary measures and to resist any farther Abyssinian uprising, he replaced all the Abyssinian nobles with either Bengali Hindus or Muslims of Turko-Persian and Arab descents. With this, the Hussain Shahi Rule stepped firm in the soils of Bengal.

4.3 The reign of Alauddin Hussain Shah (1494-1519) The reign of Alauddin Hussain Shah is known to be one of the brilliant period of the Bengal Sultanate. In the political arena, he not only upheld the sovereignty

218 NSOU • GE-HI-21 of Bengal but also attempted to expand its territories. He gave refuge to the Sharqi Sultan of Jaunpur who was being chased by the despotic Delhi Sultan Sikander Lodi and secured Eastern Bihar through a peace treaty with the later. In the Southern front, he invaded the Gajapati kingdom of Orissa. According to the Madala Panji (a chronicle of the Jagannath Temple), Shah Ismail Ghazi, a commander of Alauddin Hussain Shah commenced his campaign from the Mandaran fort (in the present-day Hooghly district) in 1508-9 and reached Puri, raiding Jajnagar and Katak on the way. The Gajapati ruler of Orissa, Prataprudra Deva was busy in a campaign in the south. On hearing this news, he returned and defeated the invading Bengal army and chased it into the borders of Bengal. He reached the Mandaran fort and besieged it, but failed to take it. Intermittent hostilities between the Bengal and Orissa armies along the border continued throughout the reign of Husain Shahis. In the South East he extended the Bengal frontier up to the port of Chittagong, expelling the Arakanese from South-Eastern coast. But his successive invasion to Tripura ended in probable failures. According to Rajmala, a late royal chronicle of Tripura, Husain Shah dispatched his army four times to Tripura, but the Tripura army under king Dhanya Manikya and his successors offered stiff resistance and did not yield any territory. But the Sonargaon inscription of Khawas Khan (1513) is interpreted by a number of modern scholars as an evidence of annexure of at least a part of Tripura by Husain Shah's army. In the North East, he allied with the Ahoms and invaded the Kamtapuri kingdom in present Cooch Bihar. But the savage destruction of the capital of Kamtapur, the ravaging of the Temples, coupled with the stationing of an Afghan Muslim colony there, led to the growth of suspicion among the Ahoms. This would eventually lead to future confrontation between the two during the reign of succeeding Hussain Shahi Sultans. In the socio-cultural context, Alauddin Hussain Shah is known to be the Akbar of Bengal. As stated earlier, within short time of his coronation, he stopped the recruitment of Ethiopians in government positions, to prevent any farther Abyssinians upsurge. Rather, taking an unusual liberal attitude all the posts were from then thrown open to Hindus and Muslims alike according to their ability. As a result, during his time, a large number of Bengali Hindus were recruited among the plum positions

NSOU • GE-HI-21 219 of the administration. Thus, his principal secretaries, the royal physicians, the master of the mint, along with various chiefs of his bodyguards were all Hindus. The two famous Vaishnava brothers Rupa Goswami and Santana Goswami enjoyed high positions among his court officials. Rupa Goswami was the Sakar Mallik, Sanatana Goswami was the DABIR-I-KHAS, Jagai and Madhai were Kotwals of Navadvipa, Gopinath Vasu was his minister, Mukundadas was his private physician, Keshav Khan Chhatri was the chief of his bodyguards and one Anup was in charge of the mint. The Hindus in return honored him with the esteemed titles of

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Nripati Tilak (Crown of Kings) and Jagat Bhusan (Adornment of the Universe),

as mentioned by Vijaya Gupta. However, contrary sources suggest that he was not very liberal towards the Hindus. Not only did he destroyed many Hindu idols in the wars of Assam and South East, but oppression of Hindus was also widespread during his times, though he himself may not have been directly responsible for it, and often turned a blind eye to those practices. It is also to be noted that during his time, a large number of Hindus converted to Islam to gain positions and social advantage. In this connection, it is worthy to mention that the famous Vaishnava saint Chaitaniya Mahaprabhu flourished in Bengal during Alauddin's time. But due to some reason or other, he was forced to leave Bengal, his homeland and took refuge in the neighboring kingdom of Orissa under Gajapati ruler Prataprudradeva. Beside this, Sultan Alauddin Hussain Shah was also a great patron of Bengali Literature. He patronized the learning and flourishment of the Bengali language and pioneered many Bengali literaturists of his time like Vijay Gupta, Shrikara Nandi, etc. The Muslim foreigners started adapting Bengali customs and culture while the Bengali Hindus in turn learned Persians to secure high positions in the administration. Name Of the Sultan Reigning Period Alauddin Hussain Shah 1494-1519 Nasiruddin Nusrat Shah 1519-1532 AlauddinFiruz Shah 1532-1533 Ghiyasuddin Mahmud Shah 1533-1538 A Chorological time period of the Hussain Shahi dynasty

220 NSOU • GE-HI-21 4.4 The successors of Alauddin Hussain Shah and the decline of the Sultanate Sultan Alauddin Hussain Shah was succeeded by his son Sultan Nasiruddin Nusrat Shah (1519-32). He continued to hold up the legacy of the Hussain Shahi Sultanate as established by his father. He established matrimonial relationship with Delhi Sultan Ibrahim Lodi and secured his Western border from any farther disturbances from Delhi. Nusrat Shah tried to continue his father's expansionist policy and sent a naval expedition against the Ahom kingdom in the North East but was defeated. But from 1526, Nusrat Shah had to face a new danger arriving from the West, i.e. the Mughal ascendancy OF North India under Zahiruddin Muhammad Babaur. As a result, a huge amount of Afgan influx happened in Bengal during his reign. He allied with the combined Afghan troops under Mahmud Lodi and faced Babur at the Battle of Ghahgra in 1529. But the combined Sultanate alliance was defeated by the Mughals. Nusrat Shah had to accept a temporary peace proposal with Babur, which was communicated to him by the former through an envoy. Thus, the Mughal territory now extended upto Bihar. AlauddinFiruz Shah (1532-33) was the son and successor of sultan Nasiruddin Nusrat Shah. At that time after the demise of Babaur, there was a temporary halt in the Mughal activities in the West. So, Firuz Shah devoted his attention to the campaign of Assam in the East. Consequently, the Bengal army entered Assam and reached Naogaon. But while the campaign is on, Sultan AlauddinFiruz Shah was secretly assassinated by his uncle Ghiyasuddin Mahmud Shah in 1533. After murdering AlauddinFiruz Shah, his uncle Ghiyasuddin Mahmud Shah (1533-38) himself ascended the throne, who eventually happened to be the last Sultan of Bengal. Historians accuses him of having neither diplomatic foresight, nor any practical approach to the political problems which beset Bengal during his reign. During his reign the Portuguese arrived in Chittagong in 1534, and were captured and sent to Gaur as prisoners on charges of mischief. But, in the face of enemy superiority he reconciled with them and permitted them to establish factories and commercial stations at Chittagong and Hughli.

NSOU • GE-HI-21 221 Mahmud Shah soon had to face dual threat, viz. the Mughal influx under Emperor Humayun from the North Western borders and also the rebellions of the tribal Pashtun Afghans who have largely infested the Bengal territory by that time. But a "pleasure loving" Sultan Mahmud Shah proved to be the most incapable of handling the situation. The rebelling Afghans soon rallied around their new rising leader Sher Shah Suri. Unable to crush the rebellion, Mahmud Shah allied with Jalal Khan, the semi-independent Mughal governor of Bihar, who too was tormented by the rising power of Sher Shah. Sultan Mahmud Shah sent repeated letters to Mughal Emperor Humayun for immediate intervention, but with no response since the latter was busy in his Gujarat campaigns. Finally, in 1534, Sher Shah Suri defeated the combined Bengal army under commander Ibrahim Khan in the Battle of Surajgarh and consequently occupied the capital Gaur in April, 1538. Although, Ghiyasuddin was not present at the capital, but he died soon out of grief. Sher Shah ransacked the capital of Gaur and perpetuated a general Quatal-i-am (human massacre) in the city. With this, the independent Sultanate of Bengal finally came to an end and all the Bengal treasury was now looted by Sher Shah, which formed the basic chain of resources for his future campaigns against the Mughals. 4.5 Arrival of the Portuguese It is during this Hussain Shahi period that the first batch of Portuguese merchant arrived in Bengal. Embassies from Portuguese India frequented Bengal after the landing of Vasco Da Gama in the principality of Calicut. Individual Portuguese merchants are recorded to have lived in the Bengal Sultanate's capital of Gaur. Portuguese politics played out in Gaur as a reflection of contradictions in contemporary Portugal. [34] The Portuguese provided vivid descriptions of Gaur. They compared the affluence of Gaur with Lisbon. The city included a citadel, a royal palace and durbar, mosques, houses for the rich, and bustling bazaars. Portuguese historian Castenhada de Lopez described the houses of Gaur as being one-storied with ornamental floor tiles, courtyards, and gardens. Gaur was the center of regional politics. The Sultan of Bengal gave permission for establishing the Portuguese settlement in Chittagong. During the period of the Iberian Union, there was no

222 NSOU • GE-HI-21 official Portuguese sovereignty over Chittagong. The Portuguese trading post was dominated by pirates who allied with the Arakanese against Bengal. However, the Portuguese served one very important part in constructing the history of the Bengali Sultanate. The Portuguese travelers like Barbarossa gave a vivid picture of the contemporary Sultanate of Bengal and thus served as one of the important primary source of this period. They wrote about the luxury and extravagance of the Muslim aristocracy of the Hussain Shahi Sultanate. They described how they lived in brick built houses in the cities with attached bathing tanks. They also gave accounts of the contemporary cuisines and attires of the Sultanate’s aristocracy, in whose hands the majority share of the country’s wealth was concentrated.

4.6 Conclusion Thus, the Hussain Shahi dynasty was the last independent Bengal Sultanate. The Hussain Shahi period particularly under Sultan Alauddin Hussain Shah marked the beginning of the Indo-Islamic composite culture of Bengal. It was during this period that the Bengali culture and language flourished and the foreign Muslims adapted the essence of ‘Bengaliness’. It marked a glorious period in the history of Bengal and the boundaries of the province reached its maximum extent.

4.7 Questions 1) How was the Hussain Shahi dynasty founded ? What was the immediate step taken by Sultan Alauddin to secure his power after accession ? 2) Write a brief note on the rule of Sultan Alauddin Hussain Shah. 3) What were the political achievements of Sultan Alauddin Hussain Shah ? 4) Why was Sultan Alauddin Hussain Shah commonly called as the “Akbar of Bengal”? OR Write a brief note on the socio-cultural and religious achievements of Sultan Alauddin Hussain Shah. 5) Write a brief account of the successors of Sultan Alauddin Hussain Shah. What was the new threat faced by Sultan Nusrat Shah since 1526 ?

NSOU • GE-HI-21 223 6) What led to the final decline of the Bengal Sultanate ? 7) What was the importance of the Portuguese in context of the history of Bengal Sultanate ?

4.8 Suggested Readings

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Ali, Mohammad Mohar, History of the Muslims of Bengal, (Vol I), (Riyadh : Imam Muhammad Ibn Saud Islamic

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224 NSOU • GE-HI-21 Unit 5 % Afghan rule in Bengal Structure 5.0 Objective 5.1 Introduction 5.2 Bengal under the Suri dynasty (1538-53 CE) 5.3 The Independent Sur Sultanate of Bengal (1553-63 CE) 5.4 The Afghan Karrani dynasty of Bengal (1563-76 CE) 5.5 The Mughal onslaught in Bengal and the defeat of the Afghans 5.6 Conclusion 5.7 Questions 5.8 Suggested Readings

5.0 Objective z The objective of this unit is study the Bengal’s history under the Afghan rule in medieval era. z Three distinct Afghan dynasties will be explored : ¾ The Suri dynasty ¾ The Sur sultanate ¾ The Afghan Karrani dynasty z The Mughal conquest of Bengal will also be taught.

5.1 Introduction The rule of Afghans in Bengal began in 1538 following the collapse of the Hussain Shahi Dynasty and the capture of the capital Gaur. The Afghan occupation lasted roughly for a period of 38 years from 1538 to 1576 CE. Before the occupation of Bengal by Sher Khan (Afghan) in 1538, since the time of Alauddin Hussain Shah the Afghans had influxed in large numbers and used to serve in various governmental

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NSOU • GE-HI-21 225 posts in the Sultanate of Bengal. Several thousand Afghans were recruited in the army of Sultan Muzaffar Shah (1490-1493), the last Habsi (Abyssinian) ruler of Bengal. Sultan Alauddin Hussain Shah (1494-1519) also recruited a good number of officers and jawans in different branches of his armed forces. Later, during the rule of Sultan Nusrat Shah (1519-1532), Afghans played a very important role holding key positions like commander in chief. In this backdrop, taking advantage of the Mughal incursion in Eastern India under Babur and Humayun, one rising Afghan warlord, Sher Shah conquered Bengal and ascended its throne. Consequently, all the Afghan officers and troops, who were spread over different parts of Bengal, rejoiced the victory of Sher Shah, their compatriot and accepted his command. 5.2 Bengal under the Suri dynasty (1538-53 CE) Afghans had started developing their establishment in Bihar from the beginning of 13th century. The process had reached its peak with the establishment of Lodi rule in Delhi. Meanwhile, after the death of Babur in 1530, Mahmud Lodi (the half brother of the last Afghani Sultan Ibrahim Lodi), who have taken refuge to Sultan Nusrat Shah of Bengal, again tried to rejuvenate the Afghans. But, Emperor Humayun son of Emperor Babur defeated him in the battle of Dorah in 1532. Later in April 1538 Sher Khan occupied Gauda defeating Sultan Ghiyasuddin Mahmud Shah, the last ruler of Husain Shahi dynasty. And thus he founded the rule of Afghan of Sur dynasty in Bengal. But responding to the appeal of Sultan Mahmud Shah for help Mughal emperor Humayun came forward and occupied Gauda without any resistance from the Afghans on 8 September 1538. He stayed there for next eight months and then left Bengal for Delhi as the fratricidal conspiracy began there over the throne of Mughal Empire. On the way Sher Khan launched a surprise attack and defeated the Mughal Emperor in that battle. Sher Khan successively defeated and killed Jahangir Quli Khan, the Governor of Bengal finally acquiring the control of Gauda in October 1539. Realizing the importance of Bengal for the development of his empire, Sher Shah gave attention to its administrative reform and reorganization. He dismissed Khijir Khan, the first governor of Bengal, on charge of fraudulent act and divided whole HIS GE-HI-11 & 21—15

226 NSOU • GE-HI-21 territory of Bengal including Chittagong into small units. He placed all there administrative units under a Muqtar and appointed Kazi Fajilat as the Chief Supervisor of muqtars. This plan of Sher Shah became very effective for running the administration and ultimately Afghans settled in Bengal permanently by associating themselves closely and deeply with the local environment and culture. Sher Shah also took kin interest in developing some infrastructures in Bengal and consequently started the construction of the Great Grant Trunk Road that would run from Lahore to Sonargaon of Bengal. As a result, it improved the communication system and thus commercial interaction of Bengal rose to leaps and bounds. Bengal's textile products like muslin could now easily reach the markets of North India and then to that of Central Asia more quickly and vice versa. Islam Shah (1545-53) son and successor of Sher Shah, retained his control over Bengal. He appointed Muhammad Khan Sur as the new governor of Bengal in 1545, dismissing Kazi Fajilat to further consolidate the administrative machinery. The new governor too consolidated his own position by awarding death penalty to a rebel named Sulaiman, without even consulting Islam Shah. An imaginary sketch work of Sher Shah Suri by Afghan artist Abdul Ghafoor Breshna

NSOU • GE-HI-21 227 5.3 The Independent Sur Sultanate of Bengal (1553-63 CE) After the death of Islam Shah in 1553, Adil Shah Sur occupied the throne of Delhi. He was an weak successor and during his time disturbances arose in various parts of the Afghan Sultanate. Latter, his Hindu Commander in Chief Hemachandra Vikramaditya alias Raja Himu managed to consolidate the Sultanate only in North India on behalf of the Sultan. But he could not focus beyond the Northern plains in lieu of the incoming Mughal incursion from the North-West under Humayun. Taking advantage of this situation, The Governor of Bengal Muhammad Khan Sur proclaimed independence of Bengal taking the title of Sultan Muhammad Shah Gazi and denied to recognize the authority of the new ruler of Delhi. Muhammad Shah and Bahadur A portrait of Hemachandra Vikramaditya (alias Raja Hemu)

228 NSOU • GE-HI-21 Shah, only two out of four sultans of Sur dynasty were able to establish themselves as eligible Sultans. Muhammad Shah not only recaptured Chittagong from the king of Tripura, he also annexed Arakan region. His authority was also recognized in Eastern Bihar. The sole authority of Muhammad Shah in Eastern India instigated him to stand against Adil Shah Sur. He occupied Jaunpur and advanced towards Delhi. But in a battle held at Chhapparghata in December 1555, Himu the commander of Adil Shah killed Muhammad Shah, the Sultan of Bengal. After the death of Muhammad Shah, his eldest son Khijir Khan became the Sultan taking the title of Ghiyasuddin Abul Mujaffar Bahadur Shah. Soon after the coronation, Sultan Ghiyasuddin along with his forces went out for a battle against Adil Shah to retaliate his father's killing. Despite of his commander Himu's advice, Sultan Adil Shah himself led the campaign to face the Bengal Sultan. The battle took place at Fatehpur, four miles west of Surujgarh under Munger. Adil Shah's troops were defeated and the Sultan was taken prisoner. Later Adil Shah was killed. A vast area from Jaunpur to Chittagong now came under the rule of Bahadur Shah. By this time the Afghan Sultanate of Delhi was overthrown by the Mughals led by Bairam Khan and the young Badshah Jalaluddin Akbar. Bahadur Shah established friendly relation with Khan-e-Zaman, the Governor of Eastern Province of Akbar. Bahadur Shah ruled Bengal till his death in 1560. His brother Jalal Shah came to power and ruled Bengal till 1563, when another Afghan Ghiyasuddin occupied Bengal by force assassinating Jalal Shah. Subsequently Taj Khan Karrani toppled the occupied forces and killed their leader Ghiyasuddin. And thus the rule of Karrani Dynasty began in Bengal. 5.4 The Afghan Karrani dynasty of Bengal (1563-76 CE) The Afghans welcomed the rise of Karranis in eastern region of India as they had lost power to the Mughals in North India. Many Afghans fled away from the north to Bihar and Bengal for taking refuge there. The exodus strengthened the hands of Karrani rulers. Taj Khan Karrani was a seasoned politician as he joined in politics back in 1540. Famous historian Badauni termed him correctly as the most wise and

NSOU • GE-HI-21 229 educated person among the Afghans. Sulaiman Karrani, the brother of Taj Khan Karrani was sworn in power just after him in 1563 CE. He ruled the country till his death in 1572. He shifted the state capital to Tanda from Gauda as its weather and environment became adverse and unsuitable for human being as well as animals and birds. One of the most glorious and unique military achievements of Sulaiman Karrani was the victory of Orissa by defeating the Gajapati King Mukunda Dev in 1567. As narrated by Sujan Bhattacharyya, Mukunda Deva, the Hindu Gajapati king of Kalinga (Orissa) was an ally of the Mughal emperor Akbar and a foe of the Sultan of Bengal. Gajapati and the Sultan had two wars, the first he won, the second he lost. In this campaign the Afghan forces was led by one general called Kalapahar (alias Rajiblochan Roy) a Hindu convert. He was famous for destroying Temples and Iconoclasm. The Madala Panji of Puri Jagannath temple describes how Kalapahar attacked Odisha in 1568. The Afghan forces led by Kalapahar was linked with the notorious destruction and loot of the famous Sun Temple of Konarak. Later in 1568, Sulaiman Karrani annexed Coochbehar under his rule. Here too the Afghan forces were led by Kalapahar who advanced up to Guwahati and is said to damage the Kamakhya Temple. But their farther advance was vehemently checked by the Assamese forces, who by then had grasped the skill of guerilla war techniques against the invading Afghan foreigners. Latter, fearing a Mughal onslaught, Sultan Sulaiman Karrani didn't took the risk of alienating the Koch King and thus instigate him to join the enemy camp. So he freed the King and returned him his capital Coochbehar. The foresightedness of Sulaiman Karrani overshadowed his relationship with Mughal Emperors. He was a highly skilled diplomat and being an experienced and tactful ruler, he used to send many types of bequests to Emperor Akbar to satisfy the ego of the Mughals. Even, he often expressed his loyalty to the Mughals saying he would introduce khutba in the mosque and issue coins in the name of the Emperor. Sulaiman Karrani, the most celebrated statesman among the Afghan rulers of East India, died perhaps in 1572 CE. He was buried at Tanda. His son Bayazid Karrani was sworn in after him. He assumed all the royal authority with the co- operation of all leading Afghan elites including Lodi Khan Karrani. Earlier, as a

230 NSOU • GE-HI-21 crown prince, Bayazid was highly aspirant about his future position. But after becoming the Sultan he adopted a policy of repression and harassment. This situation compelled the members of his council to stand unified against him. They killed him within a month and placed prince Daud Khan Karrani, his younger brother, as the new Sultan. After the coronation, Daud Khan Karrani observed that there were enmities and inter-power struggles among the Afghan elites. His administrative function started with the retaliation of his brothers killing. He punished his cousin Hasan, son of Khwaja Elyas Karrani, who executed Sultan Bayazid. He consolidated the sovereign power of Bengal Sultanate by introducing khutba and inscribed coins by his own name. Such steps made emperor Akbar very discontented. Daud Karrani appointed Lodi Khan Karrani as the governor of Bihar and neutralized another influential Afghan Guzor Khan. When Guzor Khan extended his support to sultan Daud, all the elements of mass uprising in Bihar subsided. These dramatic changes in the internal politics and the resultant tensed situation were very significant to the Mughal imperialists. They were waiting to take advantage of the situation. Meanwhile, Daud Khan Karrani killed his commander-in-chief Lodi Khan and for this immature act facilitated to deteriorate the situation further. The well-wishers of Lodi Khan took his son Ismail to the Mughal governor Munim Khan to seek his security. 5.5 The Mughal onslaught in Bengal and the defeat of the Afghans Around this time, Daud Khan captured Fort Zamania, which was a frontier post of the Mughal Empire. This gave Akbar the pretext to launch a campaign against the Afghan Sultanate of Bengal. Accordingly, Akbar who was in Gujarat when he received the news of Daud's audacity, at once dispatched orders to Munim Khan the governor and representative of the imperial power in Jaunpur to chastise the aggressor. Munim Khan immediately marched towards East and laid siege on Patna, the Western frontier high command of the Afghan Sultanate. But here he was fiercely resisted by Lodi Khan, a powerful Afghan elite who was in the charge of Patna at that time. Munim Khan was old. He failed to break the Afghan command and hence

NSOU • GE-HI-21 231 forced to sign a cease fire agreement with the former, while asking the Emperor to come in person himself. Neither of the principal parties was pleased with this. Emperor Akbar thought that the old Munim Khan had been too easy going whereas Daud was jealous of his minister Lodi Khan's power. Frustrated over the inability of the Jaunpur governor, Akbar formally deputed his Hindu Economic Minister Raj Todermal who was also his most loyal and competent official at that time, in the charge of Bihar. Meanwhile Sultan Daud Khan treacherously assassinated Lodi Khan. Due to this irresponsible act, the Afghan strength weakened. On 15 June 1574, Akbar embarked for the river voyage from Agra to join the campaign of Bengal. He was accompanied by 19 of his ablest generals including Raja A miniature painting of Mughals leading the Bengal campaign

232 NSOU • GE-HI-21 Man Singh, Raja Bhagwan Das of Amer, Quasim Khan and also Raj Todermal, as to court chronicler Abul Fazl. It was the rainy season. He travelled through the course of Ganges and on July 1574, reached Chaunsa where his father, Emperor Humayun, had suffered a severe defeat in 1539 at the hands of these same Afghans. On 3 August 1574 he finally landed in the neighborhood of Patna and joined the siege of the city where Sultan Daud himself was encircled along with 20,000 army. The heads of the Afghan leaders killed were thrown into a boat and brought to Akbar who forwarded them to Daud as a hint of the fate, which awaited and in due course befell him. Just on the next day the city fell and the Afghan garrison was severely defeated and butchered. Enormous booty fell in the hands of Mughals and Sultan Daud Khan escaped in the guard of the darkness in a cowardice way. However, Akbar didn't himself proceeded farther, He returned to Fatehpur Sikri, while giving the charge to finish off the Bengal campaign under the joint leadership of Munim Khan and Raja Todermal. The Mughal Army waste no time and marched into the capital of Bengal, Tanda (near Gaur), and Daud withdrew to Odisha. In the ensuing Battle of Tukaroi, also known as the Battle of Bajhaura or the Battle of Mughulmari, which took place on 3rd March 1575 in the present day district of Balassore, the Afghan forces were completely defeated. The Afghan general Gujar Khan was killed. Sultan Daud Khan Karrani was forced to sign the Treaty of Katak in which Daud ceded the whole of Bengal and Bihar, retaining only Odisha. The treaty eventually failed after the death of Munim Khan who died at the age of 80. Sultan Daud Khan took the opportunity and invaded Bengal. But it was a short victory. The Mughal forces, under the leadership of Khan-i-Jahan Hussain Quli Beg and Raja Todermal, finally met the Afghans at the Battle of Rajmahal on 15 July 1576, in present day Jharkhand. All the Afghan generals of Bengal rallied around Sultan Daud Khan Karrani in this battle. But the Mughals with their fire power and efficient command have a decisive victory. Most of the leading Afghan nobles like Junaid Khan Karrani, Khan Jahan Lodi and Kalapahad (alias Rajiblochan Roy), were either killed or latter mercilessly executed. Sultan Daud Khan Karrani was himself captured and executed. With this most parts of Bengal and Bihar was formerly annexed to the Mughal Crown and the Afghan rule in Bengal finally came to an end.

NSOU • GE-HI-21 233 However, the Pashtun Afghan and the local landlords known as Baro Bhuyians led by Isa Khan continued to resist the Mughal invasion. The zamindars included Muslims and Hindus like Raja Pratapaditya. In 1594, Akbar appointed his most ablest military commander, Farzand-i-Mughalia, Raja Man Singh, the Hindu Rajput chief of Amer as the governor of Bengal, Bihar and Orissa to crush the rebellion. Man Singh crushed the rebellions of the Zamindars of Bihar and also defeated the Afghan leaders of Orissa Qatlu Khan Lohani and his son Nasir Khan Lohani, thereby completely integrating Bihar and Orissa. He also waged wars against some of the "Baro-Bhuyias". Later in 1612 during the reign of Jahangir, Bengal was finally integrated as a Mughal province.

5.6 Conclusion Thus, the Afghans ruled Bengal approximately for forty years. Bengal witnessed a turning point during this rule when it finally got integrated into a pan Indian Administration i.e. the Mughal Empire. The Suris, the Karrani dynasty and latter the Baro-Bhuyians constituted some significant part in the history of Afghan rule in Bengal.

5.7 Questions 1) How was the Afghan rule established in Bengal ? 2) Give a brief account of Sher Shah's administration in Bengal ? 3) How was the independent Suri Sultanate established in Bengal ? Give a brief account of their conflict with the Imperial Sur Sultanate based in Delhi. 4) Write a brief account on the expansion and achievements of Sultan Sulaiman Karrani ? 5) How did Sultan Daud Khan Karrani tried to maintain the balance of administration and politics ? 6) Give a brief account of the Mughal expedition in Bengal during the time of Akbar. How was the Afghan rule finally came to an end ?

234 NSOU • GE-HI-21 7) Who were Baro Bhuyians ? What was the role of Raja Man Singh in the Eastern frontier of the Mughal Empire ?

5.8 Suggested Readings

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Persian studies in Bengali under the Turko Afg ...
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Ali, Mohammad Mohar, History of the Muslims of Bengal, (Vol I), (Riyadh : Imam Muhammad Ibn Saud Islamic

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NSOU • GE-HI-21 235 Module II Eastern India : Political Development (1575-1757) 235

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Unit 6 % Mughal Conquest of Bihar and Bengal Structure 6.0 Objective 6.1 Introduction 6.2 The early Mughal onslaught on Bengal and the fall of Afghani Karrani dynasty 6.3 Early years of Mughal governorship in Bengal (1576-80) 6.4 The Coming of Mirza Raja Man Singh as the new governor of Bengal 6.5 Conclusion 6.6 Questions 6.7 Suggested Readings

6.0 Objective z The objective of the present unit is to understand the establishment and consolidation of the Mughal rule in Bengal. z The Mughal governorship under the early Mughals will also be discussed. z The role of Man Singh in the Bengal's history will also be taught in this unit.

6.1 Introduction Bengal was a very lucrative province. Situated entirely in the Ganga-Brahmaputra deltaic region, the fertile lands of Bengal yield a good quantity of agricultural revenue since the Early medieval days of Sasanka and Palas, from when the systematic clearance of Bengal forests has begun. As such any ambitious ruling dynasty who wish to build up an Empire in North India generally wanted to incorporate Bengal within their territory, be it the Palas, the Muslim Turks, the Afghans or later the Mughals. The Mughal onslaught in Bengal first started during the reigns of Emperor Humayun, which eventually locked him in a violent struggle 237

238 NSOU • GE-HI-21 with Sher Shah Suri. After the temporary demise of Mughal rule, and the establishment of Afghan Karrani dynasty (1563-76), there was short halt in this Mughal-Afghan rivalry in Bengal, for the time being. But it again started from the reign of Akbar. Up to 1575, Akbar was busy in consolidating his Empire in North India and also in conflict with Maharana Pratap in Rajputana. After the Battle of Haldighati (1576), Akbar now turned towards East to recover the lost territory of Bengal. Around this time some irresponsible action from Daud Khan Karrani, the reigning Afghan Karrani Sultan of Bengal, gave Akbar the ideal opportunity to invade Bengal. 6.2 The early Mughal onslaught on Bengal and the fall of Afghani Karrani dynasty In 1574, Daud Khan captured Fort Zamania, which was a frontier post of the Mughal Empire. This gave Akbar the pretext to launch a campaign against the Afghan Sultanate of Bengal. Accordingly, Akbar who was in Gujarat when he received the news of Daud's audacity, at once dispatched orders to Munim Khan the governor and representative of the imperial power in Jaunpur to chastise the aggressor. Munim Khan immediately marched towards East and laid siege on Patna, the Western frontier high command of the Afghan Sultanate. But here he was fiercely resisted by Lodi Khan, a powerful Afghan elite who was in the charge of Patna at that time. Munim Khan was old. He failed to break the Afghan command and hence forced to sign a cease fire agreement with the former, while asking the Emperor to come in person himself. Neither of the principal parties was pleased with this. Emperor Akbar thought that the old Munim Khan had been too easy going whereas Daud was jealous of his minister Lodi Khan's power. Frustrated over the inability of the Jaunpur governor, Akbar formally deputed his Hindu Economic Minister Raj Todermal who was also his most loyal and competent official at that time, in the charge of Bihar. Meanwhile Sultan Daud Khan treacherously assassinated Lodi Khan. Due to this irresponsible act, the Afghan strength weakened. On 15 June 1574, Akbar embarked for the river voyage from Agra to join the campaign of Bengal. He was accompanied by 19 of his ablest generals including Raja

NSOU • GE-HI-21 239 Man Singh, Raja Bhagwan Das of Amer, Quasim Khan and also Raj Todermal, as to court chronicler Abul Fazl. It was the rainy season. He travelled through the course of Ganges and on July 1574, reached Chaunsa where his father, Emperor Humayun, had suffered a severe defeat in 1539 at the hands of these same Afghans. On 3 August 1574 he finally landed in the neighborhood of Patna and joined the siege of the city where Sultan Daud himself was encircled along with 20,000 army. The heads of the Afghan leaders killed were thrown into a boat and brought to Akbar who forwarded them to Daud as a hint of the fate, which awaited and in due course befell him. Just on the next day the city fell and the Afghan garrison was severely defeated and butchered. Enormous booty fell in the hands of Mughals and Sultan Daud Khan escaped in the guard of the darkness in a cowardice way. A miniature painting of Mughals leading the Bengal campaign

240 NSOU • GE-HI-21 However, Akbar didn't himself proceeded farther, He returned to Fatehpur Sikri, while giving the charge to finish off the Bengal campaign under the joint leadership of Munim Khan and Raja Todermal. The Mughal Army waste no time and marched into the capital of Bengal, Tanda (near Gaur), and Daud withdrew to Odisha. In the ensuing Battle of Tukaroi, also known as the Battle of Bajhaura or the Battle of Mughulmari, which took place on 3 rd March 1575 in the present day district of Balassore, the Afghan forces were completely defeated. The Afghan general Gujar Khan was killed. Sultan Daud Khan Karrani was forced to sign the Treaty of Katak in which Daud ceded the whole of Bengal and Bihar, retaining only Odisha. The treaty eventually failed after the death of Munim Khan who died at the age of 80. Sultan Daud Khan took the opportunity and invaded Bengal. But it was a short victory. The Mughal forces, under the leadership of Khan-i-Jahan Hussain Quli Beg and Raja Todermal, finally met the Afghans at the Battle of Rajmahal on 15 July 1576, in present day Jharkhand. All the Afghan generals of Bengal rallied around Sultan Daud Khan Karrani in this battle. But the Mughals with their fire power and efficient command have a decisive victory. Most of the leading Afghan nobles like Junaid Khan Karranai, Khan Jahan Lodi and Kalapahad (alias Rajiblochan Roy), were either killed or latter mercilessly executed. Sultan Daud Khan Karrani was himself captured and executed. With this most parts of Bengal and Bihar was formerly annexed to the Mughal Crown and the Afghan rule in Bengal finally came to an end. 6.3 Early years of Mughal governorship in Bengal (1576-80) With the defeat and death of Daud, the last of the Karrani commanders in 1576 at Rajmahal, Bengal formally became a subah or province of the Mughal Empire. It remained so until around the first quarter of the eighteenth century when Murshid Quli Khan, nominally a governor, no doubt, but a de facto sovereign in Bengal, established some sort of independent monarchy. During the earlier years, the Mughals ruled from fortified towns like Dhaka or Tanda, while the countryside was under the effective control of powerful Hindu zamindars or Pathan overlords, often operating in concert and having an uneasy relationship with the nawab.

NSOU • GE-HI-21 241 The first two subedars, viz. Khan-i-Jahan (1575-78) and Muzaffar Khan (1578- 80), were shadowy figures. Their advent coincided with the first serious revolt Akbar faced in Bengal-Bihar region. It was partly from orthodox Islamic elements protesting against Akbar's secularism and perceived heterodoxy and partly from rebellion by vested interests that felt threatened by some of Akbar's new centralizing measures, including pay cuts of soldiers and revocation of unauthorized alienation of lands and false muster rolls of horses. The rebels supported Akbar's brother Mirza Hakim's claim from Kabul to the imperial throne. This was termed by Abu'l-Fazl 'as a revolt of the Bengal officers', by Jesuit Monserrate as 'war against the religion of Christ which had influenced Akbar' and by R.D. Banerjee as 'really another Afghan war'. It started at Tanda on 28 January 1580. Bengal rebels crossed the Ganga at Rajmahal and were joined by Bihar rebels. Akbar's governor, Muzaffar Khan, was defeated and a khutbawas read in Mirza Hakim's name. By 1582 Akbar was in a position to assert his authority and sent Khan Azam as subedar along with TodarMal as his deputy to reclaim the province. Khan Azam defeated the Afghan forces led by Masum Khan Kabuli at Teliagarhi; but the campaign remained indecisive as Masum Kabuli ganged up with Isa Khan, one of the twelve warlords or Barobhuyians. Akbar then appointed a new subedar, Shahbaz Khan, but even he was not successful, as Khan Azam remained unreconciled. Shahbaz set up his capital at Tanda, but the Afghans overran the whole country up to Malda. The jealousy between Khan Azam and Shahbaz Khan delayed the recovery of Bengal for the Mughals. Meanwhile, Qutlu Khan Lehani, Daud's general, immortalized in Bankim Chandra Chattopadhyay's novel Durgesh Nandini, occupied Orissa and advanced up to Burdwan, but he was defeated near Burdwan and surrendered to the Mughals (1584). Once Qutlu withdrew to Orissa, Shahbaz Khan left him alone. The new Mughal administrative set-up was introduced in Bengal under the subedar, also called sipahsalar. Several key officials were appointed in charge of departments like dewan (revenue), sadar (justice), qazi (criminal justice), bakshi (military accounts) and kotwal (in charge of towns). Shahbaz Khan defeated the Pathan forces under Masum Kabuli and pursued them up to Bikrampur in Dhaka, which was controlled by Isa Khan, and asked Isa Khan to surrender. Isa Khan deluded him for several months with false promises and then launched a surprise attack on him on 30 September 1584. Shahbaz Khan was defeated and was forced to retreat to Tanda. Shahbaz Khan HIS GE-HI-11 & 21-16

242 NSOU • GE-HI-21 turned to diplomacy and money power and by 1586-87 won over some of the Pathan warlords. Isa Khan, now isolated, made peace with the Mughals. Masum also sent his son to the Delhi court and himself went to Mecca. By 1587 Akbar's sovereignty was acknowledged all over Bengal. From that time till the subedarship of Murshid Quli Khan from 1717 onwards,

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Bengal was just a province of the Mughal Empire and ruled by a governor who

took orders from Delhi. 6.4 The Coming of Mirza Raja Man Singh as the new governor of Bengal After Shahbaz Khan, Akbar sent Raja Man Singh Khacchawat of Ajmer (Rajasthan) as the new governor. Now Man Singh was an able Rajput general of the Mughals and Raja Man Singh Khacchawat

NSOU • GE-HI-21 243 also one of the Navaratnas of Akbar's court. He was a very close compatriot of Akbar and had successfully led various Mughal campaigns in Rajputana, Kashmir and in North West. Irrespective of being a Hindu Rajput he received the auspicious title of "Farzand"(a sort of adapted son of the Emperor) and "Sipah-i-salarMughalia". Due to his commendable military and strategic skills, Man Singh is said to be one of the last resort of Akbar to face any adverse campaign from the part of the Mughal Army. The rule of Man Singh in Bengal, was thus important in the sense that he made the maximum impact in subduing the recalcitrant warlords who effectively ruled Bengal till then. Man Singh was appointed governor of Bengal in 1593 and stayed in overall control till 1605 despite the temporary governorship by his two sons on two occasions under his overall charge. Ultimately, he was to be recalled by Emperor Jahangir on his accession in 1605. Immediately after his arrival at Tanda, the Bengal capital, Man Singh sent his army in different directions to suppress the rebels. His son Himmat Singh occupied the Bhushana Fort (April 1595). On 7 November 1595, Man Singh laid the foundation of a new capital at Rajmahal and named it Akbarnagar. He first proceeded against Isa Khan and forced the Pathans to fall back to the east of the Brahmaputra River. Most of the zamindari of Isa Khan fell to the Mughals and the rebellion in other parts of Bengal was suppressed too. In 1596 Man Singh became seriously ill in his camp at Ghoraghat and, hearing of it, the other rebels got together a naval force and proceeded against the Mughal army in large boats. As the Mughals had no navy, the rebels came within 24 miles of Ghoraghat without any resistance, but they were forced back due to a fall in the level of the water. On his recovery from illness Man Singh sent an army against the rebels who retreated to the forest tract in Egarasindur in Mymensingh. Isa Khan joined up with Kedar Roy of Sripur, another of the barobhuiyans. Raja Lakshmi Narayan of Koch Bihar was on the side of the Mughals, but his cousin Raghudeb sided with Isa Khan and they invaded Koch Bihar; Lakshmi Narayan sought help from Man Singh. At the end of 1596, when Man Singh advanced with his army against Isa Khan, the latter ran away, but again invaded Koch Bihar as soon as the Mughal army left. To counteract the move, Man Singh sent his son, Durjan Singh, with an army and naval force to occupy Isa Khan's fortified residence at Katrabhu. On 5 September 244 NSOU • GE-HI-21 1597, the huge naval force of Isa Khan and Masum Khan surrounded the Mughal army. Durjan Singh was defeated and many Mughal soldiers were captured. But soon out of fear from Raja Man Singh's possible revenge, Isa Khan released the captives, withdrew from Koch Bihar and entered into a treaty with the Mughals by accepting the suzerainty of the emperor. Two years later, Isa Khan died (1599). Meanwhile, Man Singh's other son, Himmat Singh, had conquered Bhushana, but he died of cholera shortly thereafter. After the death of two of his sons, Man Singh, with the emperor's permission, went to Ajmer to rest in 1598, and his eldest son, Jagat Singh, was appointed governor in his place. But Jagat Singh died of heavy drinking at Agra. Man Singh's young son, Maha Singh, was now appointed governor of Bengal under Man Singh's overall authority. Taking this opportunity, the Pathans in Bengal again raised their head, successfully fought the Mughal army on several occasions and occupied extensive territories, including a portion of Orissa. These reverses forced Man Singh to return to Bengal. The rebels in eastern Bengal were routed in 1601. Next year, Man Singh set up his camp at Dhaka. Meanwhile, Kedar Roy, zamindar of Sripur, surrendered to Usman (nephew of late Qutlu Khan, the Pathan ruler of Orissa) who had shifted his operation to the east in the trans-Brahmaputra region, crossed the Brahmaputra River, defeated the Mughal commander in charge of the outpost there and forced him to take shelter in Bhawal. Man Singh at once moved to Bhawal and defeated Usman. Many Pathans were killed, many Pathan gunboats captured and a large quantity of ammunition was seized. In the meantime, Kedar Roy revolted and joined forces with Musa Khan, son of Isa Khan, Daud Khan, son of the wazir of Qutlu Khan and some other zamindars. Man Singh, on reaching Dhaka in 1602, sent a force against the insurgents, but it could not cross the turbulent Ichhamati River despite repeated attempts. Man Singh himself went to Shahpur and crossed the river on his elephant. The Mughal cavalry followed him across. After this act of bravery, Man Singh attacked the rebels and defeated them. He chased them for a long distance. This time there was a new menace—the Mug pirates of Arakan who started cruising on the rivers near Dhaka and looting villages. Man Singh moved against them, defeated them and forced them to take shelter in their boats. Kedar Roy joined the Mugs with his navy and attacked the Mughal outposts at Srinagar. Man Singh sent a force with cannon to relieve the outpost. In a fierce battle near Bikrampur,

NSOU • GE-HI-21 245 Kedar Roy was wounded and captured, but died before he could be taken to Man Singh (1603). Many Portuguese pirates and Bengalee sailors under Kedar Roy were killed and the Arakan king was forced to return to his country. Man Singh prepared for a showdown with Usman, but the latter fled to the east beyond the Mughal's control. Thereafter peace and tranquillity returned to Bengal. On Akbar's death (1605), his son, Salim, succeeded him on the throne and assumed the name of Jahangir. Sher Afghan was at the time the faujdar of Burdwan. His wife, Meherunnisa, was reported to be a rare beauty. According to a popular belief, which is not supported by any historical evidence, Jahangir was captivated by her beauty even before her marriage and after becoming emperor wanted to possess her. It seems that with the object of making it easier for him to get her he removed Man Singh and appointed, as subedar of Bengal, a trusted man, Qutb-ud-din Khan Koka, the son of his foster-mother. Sher Afghan was accused of disloyal intentions and, in order to sort out the matter, Qutb-ud-din met Sher Afghan at Burdwan for a discussion. From an altercation they came to blows. Sher Afghan killed Qutb-ud-din and was killed by the latter's followers. Sher Afghan's widow was taken to the Mughal imperial harem at Agra and after four years she was married to Jahangir (1611). She was given the name 'Nur Jahan'. She was destined to become the real power behind the throne and go down in history as the famed Empress Nur Jahan. 6.5 Conclusion So by the time of Akbar's death (1605) most of the Bengal up to the Western Bank of Brahmaputra had come under Mughal suzerainty. The architect of this Mughal consolidation of Bengal however largely goes to the claim of Governor Man Singh Kachchawat of Rajputana. 6.6 Questions 1) What made Emperor Akbar to venture for the conquest of Bengal in 1574CE ? How did he consolidated the Mughal power in the territory in his initial campaigns ?

246 NSOU • GE-HI-21 2) What are the circumstances that led to the final battle of Rajmahal ? What was the impact of this battle ? 3) How did the Afghan Karrani dynasty of Bengal finally come to an end ? 4) Describe the military and strategic effort employed by Raja Man Singh Khacchawat for the final Mughal consolidation of the Bengal Subha. 6.7 Suggested Readings Chandra, Satish, History of Medieval India, (New Delhi : Orient Blackswan Private Ltd, 2007) Sarkar, Jadunath (ed.), A History of Bengal, Muslim Period (Vol II) (1200-1757 AD), (New Delhi : B.R. Publishing Corporation, 2017) Sengupta, Nitish, Land of Two Rivers : A History of Bengal from the Mahabharata to Mujib, (New Delhi : Penguin Books, 2011)

NSOU • GE-HI-21 247 Unit 7 % Bengal under Jahangir and Shah Jahan Structure 7.0 Objective 7.1 Introduction 7.2 Murder of Qutubuddin Koka 7.3 Consolidation under Governor Islam Khan and Musa Khan's rebellion 7.4 War with Raja Pratapaditya 7.5 Shifting of the capital to Dhaka 7.6 Invasion of Kamrup 7.7 Governorship of Qasim Khan and Ibrahim Khan 7.8 Conclusion 7.9 Questions 7.10 Suggested Readings 7.0 Objective z The objective of the present unit is to study the history of Bengal during the period of Jahangir and Shah Jahan. z The learners will be given an idea of the war and revolts against the Mughal aggression in Bengal. z The rise of Dhaka as the capital of the Bengal will also be analysed. 7.1 Introduction By the time of Akbar's death in 1605 CE, the Mughal consolidation of Bengal was mostly complete and the fertile lands of Bengal has already started yielding good revenues for the Mughal treasury. So, to maintain their hold over Bengal remained one of the vital task for the Mughal authority all through the 17 th century. 247

248 NSOU • GE-HI-21 On Akbar's death (1605), his son, Salim, succeeded him on the throne and assumed the name of Jahangir. Sher Afghan was at the time the faujdar of Burdwan and Raja Man Singh Khacchawat, the related cousin brother of Salim, was the old Subedar. 7.2 Murder of QutubuddinKoka On Akbar's death (1605), his son, Salim, succeeded him on the throne and assumed the name of Jahangir. Sher Afghan was at the time the faujdar of Burdwan. His wife, Meherunnisa, was reported to be a rare beauty. According to a popular belief, which is not supported by any historical evidence, her beauty, even before her marriage and after becoming emperor wanted to possess her, captivated Jahangir? It seems that with the object of making it easier for him to get her he removed Man Singh and appointed, as subedar of Bengal, a trusted man, Qutb-ud-din Khan Koka, the son of his foster-mother. Sher Afghan was accused of disloyal intentions and, in order to sort out the matter, Qutb-ud-din met Sher Afghan at Burdwan for a discussion. From an altercation they came to blows. Sher Afghan killed Qutb-ud-din and was killed by the latter's followers. Sher Afghan's widow was taken to the Mughal imperial harem at Agra and after four years she was married to Jahangir (1611). She was given the name 'Nur Jahan'. She was destined to become the real power behind the throne and go down in history as the famed Empress Nur Jahan. Emperor Jahangir

NSOU • GE-HI-21 249 7.3 Consolidation under Governor Islam Khan and Musa Khan's rebellion On June 1608, Jahangir appointed his trusted Islam Khan as the new Bengal Subedar. Islam Khan had earlier manifested his military skill during the tenure of Raja Man Singh, when the Mughal army was suppressing various insurgencies. He never personally commanded any army in battle, but was a great strategist. By 1613 when he died, Mughal administration was firmly established in Bengal. When Islam Khan joined his post, the writ of the Mughals ran only in the capital Rajmahal, a few well-guarded thanas or outposts under the faujdars and the regions immediately surrounding them. Shortly after Islam Khan arrived, the veteran Pathan warlord, Usman Khan, became active and suddenly attacked and occupied the Mughal outpost of Alapsingh. Islam Khan immediately sent an army and recovered the outpost; but this drove home Map of undivided Bengal

250 NSOU • GE-HI-21 the lesson that Mughal authority in Bengal was still shaky. He launched a systematic campaign to consolidate the Mughal hold and establish peace. His first success came with the willing submission of Raja Pratapaditya to Mughal authority. It was agreed that Pratapaditya himself would meet Islam Khan at Alaipur with his army and war equipment and join the campaign against troublesome Musa Khan. His son Sangramaditya was to stay in Islam Khan's durbar as hostage to ensure Pratapaditya's good behaviour. After the rains, Islam Khan proceeded towards lower Bengal from Rajmahal with a big army and navy and a large number of guns in big boats. Reaching Gaur, Islam Khan sent his army against the three recalcitrant zamindars in the region to the west of the Bhagirathi. Of these, Raja Hambir and Salim Khan surrendered without a fight and Shams Khan surrendered after a fortnight's battle. Islam Khan marched southwards through Murshidabad, crossed the Padma and arrived at Alaipur within the present district of Rajshahi (1609). There various Zamindars including that of Putia, Ananta, Bhaturia Bazaar and Ilahi Bux, zamindar of Alaipur surrendered. Raja Pratapaditya kept his promise and joined Islam Khan at Atrai. It was agreed that he would fight Musa Khan along with the Mughals and send a navy comprising 400 boats and that this navy under the command of his son Sangramaditya would fight along with the Mughal navy. Thus, with the joining of Raja Pratapaditya the Mughal Army, which was seriously lacking with good manpower, now became strong enough to challenge the Afghan insurgents. Islam Khan, with the main Mughal army, marched south along the Karatoya River and came to Katasgarh at the confluence of the Padma, the Dhaleshwari and the Ichhamati rivers. The Mughal navy also came up and anchored there. Musa Khan had a strong fort close to Katasgarh on the river Ichhamati, which was the main objective of the Mughal forces. The Mughals repeatedly attacked the fort, but the fort fell to them only after a long-drawn battle involving major damage. This undermined Musa's power significantly. The Mughals occupied Dhaka. From Dhaka, Islam Khan sent armies against Sripur and Bikrampur. Musa Khan, after arranging for the protection of his capital Sonargaon, collected his navy in the river Lakhya. The Mughal army stationed itself on the other bank of the river facing the enemy and stayed there for a few days before launching a night attack on Katrabhu, Musa Khan's ancestral home. Under successful command of Sangramaditya,

NSOU • GE-HI-21 251 son of Raja Pratapaditya, Katrabhu was occupied by the Mughal navy, and a few other forts also fell within a short time, one after another. Musa Khan was forced to run away, leaving Sonargaon an easy prey to the Mughal army. He took shelter on an island on the river Meghna. The zamindars who were his allies in the war deserted him and surrendered one by one to the Mughals. Only, Raja Anantamanikya, the Hindu Zamindar of Bhulua stayed loyal, and didn't deserted Musa Khan's alliance, despite being given several lucrative offers by the Mughals. So, Islam Khan sent his army against Anantamanikya. The king of Arakan came to the latter's assistance. Anantamanikya heroically fought from his fort and the Mughals failed to destroy his defense. They bribed one of the principal officers of Bhulua and, with his help, managed to undermine the defense of the fort and capture it. Anantamanikya fled to Arakan, leaving his kingdom and his possessions in the hands of the Mughals. Musa Khan realized that further insurgency would be futile and surrendered to the Mughals. Islam Khan magnanimously let him and his allies keep their territories as jagirs. Mughal soldiers were deputed to protect the jagirs. The jagirdars' own forces were disbanded and their gunboats formed a part of the Mughal navy. Musa Khan was kept under surveillance in Islam Khan's durbar. This was the end of the longest insurgency against the Mughals in Bengal.

7.4 War with Raja Pratapaditya Though Pathan resistance was not completely crushed, Islam Khan postponed further action against them and thought it more important to proceed at once to subdue Raja Pratapaditya of Jessore who had gone back on his earlier promise to join Islam Khan in his war against Musa Khan. Pratapaditya understood that the real intention of the Mughals was to wipe out the entire old leadership of Bengal and to post their puppet subordinates there. In this connection, Islam Khan then sent a large army against Pratapaditya and simultaneously another against his son-in-law, Ramachandra, king of Bakla. The navy sailed along the Padma, the Jalangi and the Ichhamati rivers and arrived at Salka (modern Tibi) situated 10 miles to the south of Bongaon near the confluence of Jamuna and Ichhamati rivers. Here Pratapaditya's eldest son, Udayaditya, was waiting with the major portion of his army, many elephants, cannon and 500 gunboats. He attacked the Mughal navy and incurred heavy losses on the Mughals. However, due to heavy shelling by the Mughal army from both banks of the Ichhamati, Udayaditya's navy could not advance far and retreated on the death of its commander Khwaja Kamal. Udayaditya escaped, leaving the greater part of his navy and ammunition in the hands of the Mughals. Meanwhile, the expedition against Bakla had also ended successfully. Its young king, Raja Ramachandra, ignoring his mother's advice to make peace with the Mughals, fought them from one of his forts for a whole week. Then the fort fell. His mother threatened to take poison unless he made peace with the Mughals. Ramachandra surrendered and was taken to Dhaka as a captive. Bakla became part of the Mughal Empire. The Mughal army marched eastwards to meet Raja Pratapaditya. Pratapaditya resisted the Mughals valiantly from his new fort at Kagarghata 5 miles to the north of his capital, Dhumghat. But after a month's resistance the fort fell to the superior generalship and tactics of the Mughals, and Pratapaditya surrendered. It was agreed that the Mughal general Ghyan Khan would himself accompany Pratapaditya to meet Islam Khan and that he would be treated respectfully. Udayaditya would also stay at Dhumghat. But, contrarily, afraid of Raja Pratapaditya's military skills and acceptance among the local masses, Islam Khan passed orders for the imprisonment of Pratapaditya and direct annexation of his kingdom, to prevent any farther insurgence. According to popular tradition, Pratapaditya (Left) Jassheswari Kali Temple built by Raja Pratapaditya at Jessore. (Right) An imaginary portrait of Raja Pratapaditya

NSOU • GE-HI-21 253 was kept confined in an iron cage at Dhaka and was being transported to Delhi when he died on the way at Benares, but there is no historical evidence for this. Bengali literature has depicted Pratapaditya as a national patriot who resisted the Mughal invaders. Pratapaditya was undoubtedly a very powerful chieftain who fought the Mughals with valor. However, his portrayal in Rabindranath Tagore's play *Bauthakuranir Haat* as a calculating, self-centred person seems more realistic. According to another popular tradition prevailing in Jaipur (Rajasthan), Man Singh defeated Pratapaditya and had the family deity, Jashoreshwari (Goddess Kali) removed to his fort at Ajmer. While the shifting of the image is probably true, there is no historical evidence of a direct encounter between Man Singh and Raja Pratapaditya. With the defeat of Raja Pratapaditya, the Mughal rule was thus firmly established in Bengal by Islam Khan.

7.5 Shifting of the capital to Dhaka Islam Khan's other important action was shifting the capital from Rajmahal to Dhaka. At that time, Rajmahal was the serving Mughal headquarter in Bengal Subha. However, the Subedar himself had been living in Dhaka city all this time. Man Singh had lived in Dhaka earlier for two years (1602-04) and had fortified it. Islam Khan built a new fort and connected it with good roads. Due to a change in the current of the Ganga, big gunboats could not go up to Rajmahal and Dhaka was strategically better situated than Rajmahal for dealing with the incursions of the Mug and Portuguese pirates and for generally controlling riverine East Bengal. It was in these circumstances that Islam Khan shifted the capital of Bengal from Rajmahal to Dhaka in April 1612 and renamed it Jahangirnagar to perpetuate the name of the emperor.

7.6 Invasion of Kamrup After Mughal authority had been well established in Bengal, Islam Khan turned his attention to Kamrup. The king of Koch Bihar had conquered the kingdom of Kamrup and a branch of the Koch Bihar royal family was at this time ruling over the independent kingdom, which extended from the Sankosh River on the west to Baranadi on the east. The reigning king, Parikshitnarayan, possessed a large army, a navy and numerous elephants. He fought with the Mughals, but was defeated and Kamrup was annexed to Bengal subah (1613). Islam Khan invaded Koch Bihar, although it was under Mughal protection, and annexed a portion of it. He also imprisoned the members of the family of the king of Susang (Mymensingh) who had earlier submitted to the Mughals. It was at the instigation of the king of Susang that he invaded Kamrup. Shortly after the annexation of Kamrup, Islam Khan died at Bhawal near Dhaka. He had shown unparalleled ability, courage and statesmanship by consolidating Mughal imperial authority over the whole of Bengal within a period of five years, thus completing a process started by Man Singh.

7.7 Governorship of Qasim Khan and Ibrahim Khan Islam Khan's younger brother, Qasim Khan, succeeded him as subedar, but he had neither the wisdom nor the competence of his elder brother. He behaved ungraciously towards his officers and the defeated kings. He broke the undertaking given by Islam Khan to the kings of Koch Bihar and Kamrup and imprisoned them. This led to revolts in both the kingdoms and these could be put down only with difficulty. An army had to be sent against Cachar's king Satrudaman who had revolted against the Mughals, but this campaign was unsuccessful, and for a long time Satrudaman maintained his independence. The zamindars of Birbhum also turned to insurgency. Qasim Khan sent an army against them, but without any success. The territory of Bhulua was ravaged by a joint attack launched by the Mug king of Arakan and the Portuguese pirate Sebastian Gonzales, who controlled Sandip (1614). Next year the king of Arakan again led an invasion, although got defeated eventually through Mughal trickery. Qasim Khan also sent an army for the conquest of Assam, but it was defeated by the Ahom king. An army sent against Chittagong also returned after sustaining defeat. All these reverses weakened the Mughal administration in Bengal during Qasim Khan's regime (1614-17). During the governorship of the next subedar, Ibrahim Khan, overall, Bengal experienced peace and tranquility and the authority and prestige of the Mughal

NSOU • GE-HI-21 255 emperor was re-established. Ibrahim Khan faced a dilemma when Prince Khurram (Shah Jahan) rebelled against his father in 1623. After his defeat by the imperial forces, the prince retreated towards Bengal, determined to carve out an independent kingdom there with the help of the sons of the old rebel Musa Khan, the king of Arakan—the perpetual enemy of the Mughals—and the Portuguese pirates. Ibrahim Khan at first hesitated to fight with the emperor's son, but when Khurram occupied Rajmahal, he felt duty-bound to resist. In the battle that followed, he was defeated and killed. Prince Khurram who occupied the capital Jahangirnagar for some time, began to rule there as an independent king (April, 1624). He had already occupied Orissa and he next occupied parts of Bihar and Awadh. He was, however, shortly afterwards defeated by an army sent by the emperor and fled towards the south (October, 1624) where he became governor of the Deccan after reconciliation with his father. On Jahangir's death in 1628, Khurram ascended the imperial throne at Delhi. 7.8 Conclusion Thus, the first half of 17 th century was an age of consolidation for the Mughals in Bengal. The territories that were achieved by Akbar and Man Singh, was successfully kept hold by their succeeding subedars. However, there were occasional challenges by the insurgencies of Musa Khan and Raja Pratapaditya. 7.9 Questions 1) How did Islam Khan consolidated the Mughal rule in Bengal? In this connection describe Musa Khan's rebellion. 2) What was the intention behind the shifting of the capital to Dhaka ? 3) Write in brief about Raja Pratapaditya's struggle to maintain his sovereignty ? How did it finally came to an end ? 4) Do you believe that Raja Pratapaditya was a "true patriot of Bengal", who tried his utmost to preserve its sovereignty from the foreign domination of the Mughals ?

256 NSOU • GE-HI-21 5) Write a brief note on the governorship of Qasim Khan and Ibrahim Khan. 7.10 Suggested Readings Chandra, Satish, History of Medieval India, (New Delhi : Orient Blackswan Private Ltd, 2007) Sarkar, Jadunath (ed.), A History of Bengal, Muslim Period (Vol II) (1200-1757 AD), (New Delhi : B.R. Publishing Corporation, 2017) Sengupta, Nitish, Land of Two Rivers : A History of Bengal from the Mahabharata to Mujib, (New Delhi : Penguin Books, 2011)

NSOU • GE-HI-21 257 Unit 8 % Bengal under Aurangzeb Structure 8.0 Objective 8.1 Introduction 8.2 Conflict with the Portuguese and Ahoms of Burma 8.3 The rise and fall of Shah Shuja 8.4 Mir Jumla as the new governor and his conflict with Kooch Bihar 8.5 Bengal under governor Sayesta Khan (1664-88) 8.6 Conclusion 8.7 Questions 8.8 Suggested Readings 8.0 Objective z The objective of the present unit will study the history of the eastern India in general and the history of Bengal in particular between 1575 and 1757. z The Mughal's conflict with the Portuguese and the Ahoms will be discussed. z The history of Shah Suja, Mir Jumla and Sayesta Khan in respect of Bengal will be presented before the learners. 8.1 Introduction On the whole, peace and prosperity prevailed in Bengal from 1628 when Shah Jahan ascended the throne till Aurangzeb's death in 1707. Three principle subedars who governed Bengal during the greater part of this period were Shah Jahan's son, Shuja (1639-59), Shayesta Khan (1664-88) and Aurangzeb's grandson, Azim-ush- Shan (1697-1712). HIS GE-HI-11 & 21—17 257

258 NSOU • GE-HI-21 8.2 Conflict with the Portuguese and Ahoms of Burma Towards the beginning of Shah Jahan's reign, the Portuguese were driven away from the Hooghly port [Portuguese : Porto Piqueno] (1632). Since the time of Montserrat, both Akbar and Jahangir had given Portuguese various privileges to enjoy undisturbed maritime commerce and establish make-shift temporary settlements in Bengal. Thus, several Portuguese settlements and factories came up in Hughli, Chittagong and Satgaon. However, the Portuguese became infamous for their several coercive methods in the region. From looting merchant ships and destabilising the maritime commerce, to forceful enslavement of local people including indiscriminate conversion to Christianity, all these notorious activities to gain short term wealth, earn them the title of "Firingipirates" among the local populace. Thus, Emperor Shah Jahan in his early tenure ordered his governor Sayesta Khan to ousted the Portuguese from Various Portuguese outposts and settlements in Bengal province

NSOU • GE-HI-21 259 Bengal. The port of Hughli was occupied in 1632 and by the time of Aurangzeb's reign all the Portuguese pirates up to Chittagong port were exterminated. Many of their ships were burnt down by Mughal and local Zamindari forces. There was also a war with the Ahoms of Assam. In 1615 the Mughal army was defeated by the Ahom king. Meanwhile, there was a revolt in Kamrup on the death of King Parikshitnarayan in 1615. His younger brother, Balinarayan, took shelter with the Ahom king and this led to a long-drawn war between the Ahom kings and the Bengal subedar. Balinarayan at one stage routed the Mughal army and captured the faujdar of Kamrup, but ultimately the Mughals won, Kamrup was re-conquered and the war was ended by a treaty with the Ahom king (1638). The rivers Baranadi on the north and Asurali on the south were fixed as the boundary between Bengal and Kamrup. 8.3 The rise and fall of Shah Shuja It was a tradition among the Mughals to appoint the various members of the Imperial family as Subedars of important provinces. Shazada (prince) Muhammad Prince Shah Shuja

260 NSOU • GE-HI-21 Shah Shuja was the second son and child of the Mughal emperor Shah Jahan and his queen Mumtaz Mahal. Shah Shuja was appointed by Shah Jahan as the Subedar of Bengal and Bihar from 1641 and of Orissa from 25 July 1648 until 1661. Shah Jahan, also appointed as his deputy, the Rajput prince of Nagpur, Kunwar Raghav Singh (1616-1671). During Shuja's long and peaceful rule, trade and industry flourished in Bengal and the province became rich. He also built the official residence, Bara Katra, in the capital Dhaka. In 1658, when Emperor Shah Jahan fell seriously ill, there was a tussle among his sons Dara, Shuja, Aurangzeb and Murad, each staking his claim to the throne. In this war of succession, Aurangzeb first ganged up with Murad and defeated Dara. The emperor was kept a prisoner in Agra Fort. Shuja, who had been assured of being allowed to retain Bihar and Bengal by Aurangzeb, challenged his brother and marched towards Agra, but he was defeated by Aurangzeb's forces in the battle of Khajua (1659). The Mughal general, Mir Jumla, followed him and took possession of Dhaka (May 1660). Shuja fled to Arakan and arrived there on 26 August 1660, and were greeted at the capital, Mrauk U, with courtesy. The Arakanese king, the powerful Sanda Thudhamma, had previously agreed to provide ships for Shuja and his family to travel to Mecca, where the prince had planned to spend the remainder of his life. The half dozen camel-loads of gold and jewels that the Mughal royals had brought with them was beyond anything that had previously been seen in Arakan. But after few months where he was slain by the same Arakanese on the charge of having conspired against the king of Arakan (1661).

8.4 Mir Jumla as the new Governor and his conflict with Koch Bihar Mir Jumla was appointed subedar of Bengal (June, 1660). While Shuja had been busy fighting Aurangzeb, the king of Koch Bihar seized the opportunity to occupy Kamrup. Similarly, Gauhati was occupied by the Ahom king (March, 1659). These two kings later fell out, and the Ahom king ousted the king of Koch Bihar and took forcible possession of Kamrup (March, 1660). On taking charge of the subah, Mir Jumla sent a large force against Kamrup and Koch Bihar (1661). The king of Koch Bihar having fled, that kingdom was easily occupied. He proceeded against the Ahom king, who also ran away. His kingdom too, was occupied by Mir Jumla (March, 1662). With the outbreak of the monsoon, however, the whole country was flooded. The Mughal outposts being separated from one another, the problem of maintaining lines of communication and supply of provisions became very real. The Mughal camp was submerged, horses died of starvation and an epidemic broke out. The Ahom king took advantage of the situation and repeatedly attacked the Mughal camp. The end of the monsoon brought relief and Mir Jumla once again advanced against the Ahom king. He was, however, suddenly taken ill, and this forced him to enter into a treaty with the Ahom king and to return to Bengal with his army. He died when he was within a few miles of Dhaka (March, 1663). In the midst of the confusion, the king of Koch Bihar recovered his kingdom, though not his entire territory. Scattered pockets remained inside Mughal held territories that still owed allegiance to the Koch king. Similarly, some pockets remained inside the Koch Bihar kingdom that owed allegiance to Dhaka. Presumably, this was how the Koch Bihar enclaves started, what we called "Chitmahals" in Bengali, a pertinent territorial dispute between latter India and Bangladesh. The vexed issue could only be resolved permanently during the recent NDA regime in 2016.

8.5 Bengal under Governor Sayesta Khan (1664-88) In March 1664 Shayesta Khan joined as subedar. He governed Bengal for a period of twenty-four years. He used to live an ostentatious life with royal grandeur and kept the emperor happy by sending him huge sums of money collected by fleecing the people. A huge income was derived from the monopolies in trade that Shayesta Khan had introduced. Contemporary accounts by Englishmen speak of his avarice and he is said to have collected thirty-eight crore rupees during the first thirteen years of his rule as subedar. His daily income was said to be two lakh rupees and his expenses amounted to a lakh a day. Shayesta Khan himself never took part in battle. He spent his days in comfort in his harem, but had the instinct to choose competent officials who carried on the administration with an iron hand and also fought battles successfully. He brought Koch Bihar back to subjugation after driving away the rebel king and also put down

262 NSOU • GE-HI-21 some petty rebellions here and there. The principal event of his rule was the conquest of Chittagong, which had been occupied from about the middle of the fifteenth century by the king of Arakan and had become the main centre of the Mug and Portuguese pirates operating in collaboration. Shayesta Khan first captured the island of Sandip (November 1665) that was being used as a base by the marauders for slave trading. About this time the Mugs and the Portuguese fell out. Shayesta Khan won over the Portuguese by bribe and offer of shelter, and all the firangees of Chittagong, along with their families, took shelter in Mughal territory. With their help he conquered Chittagong (January 1666). Under orders of Aurangzeb, Chittagong was renamed Islamabad and a Mughal faujdar was posted there. Subsequently, Shayesta Khan quarreled with English merchants of Hooghly on the issue of whether the private trade of the East India Company should be exempt from customs duties as allowed to the Company's official trade by Shah Shuja. As the controversy remained unsettled, the English, in a fit of rashness, declared war on the Mughal Empire. The Mughals attacked the factory at Hooghly, forcing the English to abandon it and withdraw to their boats on the river. The English even made a foolhardy attempt to An imaginary portrait of a typical European factory settlement in Bengal

NSOU • GE-HI-21 263 seize Chittagong and eventually took shelter on the Hijli island at the mouth of the river. Negotiations succeeded in 1690 when they were allowed to restart their factory in Bengal in a new location, Calcutta. Shayesta Khan, whose rule ended in June 1688 is still remembered in Bengal. It is said that during his rule rice used to sell at five maunds a rupee. East Bengal produced an enormous quantity of rice and the price of rice is an index of the real value of the reputed daily income of two lakh rupees of Shayesta Khan. His wide popularity was also due to extensive building programmes, his pomp and grandeur, and the liberal gifts, donations and the patronage to the needy. All this largely accounted for the daily expenses of a lakh of rupees incurred by him. It is established that it was the revenue from Bengal that largely sustained the Mughal Empire. But Bengal was much more than the main source of revenue for the empire. It was also the centre for manufacture of fine luxuries such as muslin. Through its traders and entrepreneurs, Bengal took active part in maritime commerce controlled by foreigners. The reigns of latter Subedars were adorned with occasional disturbances. As for the major tenure of Ibrahim Khan's Subadari was rocked with the rebellion of Raja Shobha Singh, the Zamindar of Midnapore and Rahim Khan Pathan of Orissa. Finally the old Emperor Aurangzeb send his grandson Azim-us Shan (1697-1712) to thwart the rebellion, which he did successfully. But during the last years of Aurangzeb's tenure (1700-07), Azim us Shan, fearing a possible anarchical situation after the Emperor's death himself restored to accumulation of wealth by various illogical ways and oppressing the common people. The situation was utilized by the young aspiring dewan Murshid Quli Khan. He established good relation with the new Emperor Bahadur Shah Zaffar (1707-12) and with Delhi's consent, himself became an almost autonomous Nawab in 1717. 8.6 Conclusion On the whole, Bengal during Aurangzeb's reign was largely a period of prosperity. Although, there were occasional disturbances by Shah Shuja's fall and Ahomi and Kooch Behari incomings. Under the Mughals, it was ruled by semi autonomous Subedars including members of Imperial Family. They enjoyed relative autonomy but unlike the latter Nawabs their position wasn't hereditary. This period also marked the

264 NSOU • GE-HI-21 first conflict with the European naval powers particularly the Portuguese and the British. With the demise of Aurangzeb, the Mughal control over this once lucrative province, eventually declined. 8.7 Questions 1) Describe in brief the conflict of the Mughals with the Portuguese and the Ahoms in the middle of the 17 th century Bengal. 2) Write in brief about the rise and fall of Shah Shuja. 3) How did the Kooch Behar enclaves came into occurrence ? Describe Mir Jumla's struggle in the background. 4) Who was Saystakhan ? How did he came into conflict with various European powers in Bengal, namely the British and the Portuguese ? 5) How did Bengal became a prosperous revenue yielding territory during the 17 th century Mughal rule ? 8.8 Suggested Readings Chandra, Satish, History of Medieval India, (New Delhi : Orient Blackswan Private Ltd, 2007) Sarkar, Jadunath (ed.), A History of Bengal, Muslim Period (Vol II) (1200-1757 AD), (New Delhi : B.R. Publishing Corporation, 2017) Sengupta, Nitish, Land of Two Rivers : A History of Bengal from the Mahabharata to Mujib, (New Delhi : Penguin Books, 2011)

NSOU • GE-HI-21 265 Unit 9 % The Rise of Murshid Quli Khan Structure 9.0 Objective 9.1 Introduction 9.2 Initial years of Murshid Quli and his conflict with the Mughal central authority 9.3 The Revenue administration of Murshid Quli Khan 9.4 The growth of commercial economy during Murshid Quli's reign 9.5 Conclusion 9.6 Questions 9.7 Suggested Readings 9.0 Objective z The present unit will study the rise of Murshid Quli Khan in the history of Bengal. z Two basic themes will be discussed : ¾ Murshid Quli Khan's relationship with the Mughal central authority ¾ The characteristic features of the revenue administration of Murshid Quli Khan z The growth of commercial economy during the Murshid Quli Khan's rule will also be a matter of discussion. 9.1 Introduction With the death of Aurangzeb and decline of Mughal authority, several regional powers raised their heads. One such regional kingdom was Bengal; which became a semi-independent viceroyalty under its official Dewan, alias Nawab Murshid Quli Khan. However, as to historians like Sekhar Bandyopadhyay, Bengal similar to 265

266 NSOU • GE-HI-21 Awadh never officially severed their ties with the Mughal Empire. They always accepted the Mughal Emperor sitting in Delhi as their 'official overlord' and paid formal allegiance to him. But, behind the scene, in reality they exerted their full autonomous powers in matters of the statecraft. 9.2 Initial years of Murshid Quli and his conflict with the Mughal central authority Born in a Hindu Brahmin family, Murshid Quli Khan's previous name was Surya Narayan Mishra. In 1670, one Mughal noble Haji Saphi assassinated his family, took him as a slave and forcefully converted him to Islam. Later, he was recruited in the Mughal military. Eventually, Murshid Quli Khan became a trusted general of Aurangzeb who initially appointed him as the Dewan (collector of revenue) of Bengal, to streamline the huge income from the lucrative province. But with the death of Aurangzeb, Murshid Quli, started exerting his authority in every matter of the state. He was only "Dewan" in the name, but practically he became a semi- autonomous monarch. Aurangzeb's successor, Emperor Bahadur Shah, who was busy in recovering the decayed affairs of the state elsewhere, didn't wanted to go for a clash with the Bengal Dewan. In fact, Murshid Quli till then, were one of the very few provincial Dewans of the Mughals, who haven't yet stopped the revenue inflow to the Mughal Central treasury. That's why, Bahadur Shah re-appointed Murshid Quli to the post of Dewan in 1710. But things started changing with the rise of Farrukshiyar, the future Emperor (1713-19), in the court of Delhi. Farrukshiyar, a rival of Jahandar Shah, the ruling Emperor, was interested to do away with the old Mughal provincial elites and took control of the lost powers in whole of North India. In addition, relation between him and Murshid Quli in personal level was never good. Thus, few months before he ascended the throne he sent his trusted general Rashid Khan to depose Murshid Quli and took control of Bengal. But Rashid Khan along with his troops were defeated and killed by the Bengal Dewan in May 1712. Thus, Farrukshiyar had no other option but to accept the semi-suzerainty of Murshid Quli, who further consolidated his power

NSOU • GE-HI-21 267 in the province. In 1717, he founded the new city of Mukshudabad (latter day ~ Murshidabad) and transferred his capital to there from Dhaka. In 1717, Murshid Quli Khan was formerly appointed by Emperor Farrukshiyar, as the Nazim (the governor) of Bengal, Bihar and Orissa province. Thus, as to Sekhar Bandyopadhyay, with the unprecedented privilege of holding the two offices of Dewan and Nazim simultaneously, the division of power by the age old Mughal system of checks and balances, was done away with and Murshid Quli Khan became the virtual dictator of Bengal. Soon this simultaneous holding of these two official titles of Dewan and Nazim would combine to form the new post of Nawab for Murshid Quli and his successors. However, having said that, Murshid Quli Khan never formally severed his all ties with the Mughal central authority. He still accepted the Mughal crown as his titular overlord and continued to send a part of the provincial revenue (although very small in proportion) to the Mughal Imperial treasury, regularly. Indeed, as to Bandyopadhyay, that Bengal revenue, whatever little amount it be, was often the only regular income for the beleaguered Mughal Emperors in those days of financial uncertainty. But behind this little bit of former allegiance, Murshid Quli Khan enjoyed full autonomy in every affairs of Bengal province and initiated almost a dynastic rule. Indeed he was the last governor of Bengal to be 'truly' appointed by the Mughal Emperor. Murshid Quli Khan

268 NSOU • GE-HI-21 9.3 The Revenue administration of Murshid Quli Khan The pillar of Murshid Quli Khan's power was his efficient revenue administration. Even in those days of political turmoil of 18 th century, Bengal was a surplus revenue producing area. Bengal, being a fertile deltaic region, almost whole of the revenue comes from the agrarian ecosystem of the province. To harness the efficient collection of revenue, Murshid Quli Khan built up a powerful system of intermediary Zamindars. The Zamindars held sway over the peasants and their agricultural lands in their respective area and were responsible for the collecting the revenue to the Nawab. Thus, in lieu of this Zamindari system Bengal's land revenue increased by 20% between the periods 1700-22. To farther ease the collaboration, Murshid Quli encouraged the rise of few handful of big Zamindars, rather than several small ones. Indeed, by the time of his death in 1727, about 60% of total agrarian land in Bengal wrested in the hand of only fifteen powerful Zamindar families. However, behind this façade of apparent affluence, there laid an immense dark side. In order to extract the land revenue, the Zamindars and the Murshid Quli Khan administration inflicted huge oppression over the peasants. As to the words of Historian Clarke, the wealth of the Nawab and his beneficiaries were simply squeezed out of the toil and miseries of the impoverished peasants. They had to pay a huge revenue within a stipulated time. No excuses were recognized, even in times of natural famines. Else, they could be whipped, their lands could be croaked and their families could be exterminated. As a result, in many places, the peasants had to just flee from their lands and took refuge in the forests, chased by the soldiers of Nawab and Zamindars.

9.4 The growth of commercial economy during Murshid Quli's reign Apart from agrarian economy, Bengal during Murshid Quli's time also had a growing importance of trade and commerce as well as the merchant community. The Bengal made cotton and silk textiles, oil and sugar had high demand in the markets of Persia, Afghanistan and East Asia. In 18 th century, when overland routes were

NSOU • GE-HI-21 269 facing disturbance due to political chaos, the exports found a new way out through trans-oceanic commerce. Europe became a new lucrative market for Bengali goods and several European companies established their trading outposts in the province to carry out this import-export commerce. The Indian merchants were no less important in this trans-oceanic commerce. Mention may be made of powerful Hindu merchants like Umi Chand or the Armenian Khawaja Wajid. During the period of Murshid Quli Khan, about 2.3 crore of merchandise was exported out of Bengal. The Qasimbazar factory alone produced around 70 lakh rupees of silk commodities. Similar figures were recorded by the Murshidabad custom office. As a result of this economic activities cities like Dhaka, Calcutta and Qasimbazar grew in size and population. While in the other hand, such huge monetary exchanges gave rise to the emergence of powerful financing and banking communities. Mention may be made of the family of Jagat Seth, a well reliable banker for Murshid Quli Khan, who eventually became the head of the provincial treasury in 1730. Again, sometimes the constant pressure over the Zamindars, by the Murshid Quli administration to pay revenue in times, made the former to take loans from these newly emerging bankers.

270 NSOU • GE-HI-21 Thus in various steps of transactions and exchanges these banking communities provided securities and necessary investments. Not only in private sectors but this financiers also supported the state administration with necessary monetary support in lieu of loans, during emergencies. As stories suggests even during Maratha pillage, it were these bankers and financiers like Jagat Seth who provided the temporary monetary support on immediate basis to the Nawabi administration to run the state economy, despite their own losses. However, although the trade and commerce had a lucrative fortune in Bengal, the Murshid Quli Khan administration on its part never formally invested properly to develop the commercial sectors. The Nawab never took any effective steps to build up a proper navy as to provide securities to its Indian merchants from pirates and European interferences in the water route, nor did he took any proper investments to promote home the grown industries and indigenous capitalists through state patronage. As a result, the European competitors unofficially got an edge over their Indian counterparts to capture the commercial sectors of Bengal in near future.

9.5 Conclusion Thus, from the above passage it is evident, although Murshid Quli Khan never formally severed his ties with the Mughal Emperor, yet he enjoyed an almost autonomy in every matters of his statecraft in the province of Bengal. During his time the Commercial and agrarian revenue sectors flourished immensely, partly owing to his successful revenue administration, which includes the vigorous growth of the Zamindari system. However, behind this faced of apparent affluence and efficiency, there remained a dark side also.

9.6 Questions

1) Describe the rise of Murshid Quli Khan briefly. 2) Was Murshid Quli Khan an autonomous ruler ? In this connection write in detail about the various ups and down in the relation between him and the Mughal Central administration.

NSOU • GE-HI-21 271 3) Write in brief about the agrarian revenue administration of Murshid Quli Khan. 4) How was the commercial scenario of Bengal during his reign ?

9.7 Suggested Readings

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Blackswan Pvt. Ltd., 2004) Sarkar, Jadunath (ed.), A History of Bengal, Muslim Period (Vol II) (1200-1757 AD), (New Delhi : B.R. Publishing Corporation, 2017) Sengupta, Nitish, Land of Two Rivers : A History of Bengal from the Mahabharata to Mujib, (New Delhi : Penguin Books, 2011)

272 NSOU • GE-HI-21 Unit 10 % The development of Nawabi Bengal as a Regional Power Structure 10.0 Objective 10.1 Introduction 10.2 Shujauddin Muhammad Khan (1727-39) 10.3 Alamuddwala Haidar Jung or Sarfaraz Khan (1739-40) 10.4 Alivardi Khan (1740-56) 10.5 The Maratha Invasion (1742-51) 10.6 Relation with English merchants 10.7 Conclusion 10.8 Questions 10.9 Suggested Readings 10.0 Objective z The objective of the present study is to understand the growth of a regionally oriented political authority as Nawababi rule in Bengal in the 18 th century. z The rule of Shujauddin Muhammad Khan, Sarfaraz Khan and Alivardi Khan will be discussed in detail. z Two other aspects of the Bengal's history will also be covered : $\frac{3}{4}$ The repeated Maratha invasion to Bengal $\frac{3}{4}$ Bengal's relationship with the English merchants. 10.1 Introduction The Bengal Subah was the wealthiest subah of the Mughal Empire. There were several posts under the Mughal administrative system of Bengal since Akbar's conquest in the 1500s. Nizamat (governorship) and diwani (premiership) were the 272

NSOU • GE-HI-21 273 two main branches of provincial government under the Mughals. The Subahdar was in-charge of the nizamat and had a chain of subordinate officials on the executive side, including diwans (prime ministers) responsible for revenue and legal affairs. The regional decentralization of the Mughal Empire led to the creation of numerous semi-independent strongholds in the Mughal provinces. In 1717, the Mughal Emperor Farrukhsiyar replaced the imperial viceroy of Bengal with the position of a hereditary Nawab. Murshid Quli Khan, a former prime minister, became the first Nawab. The Nawabs continued to issue coins in the name of the Mughal Emperor. But for all practical purposes, the Nawabs governed as independent monarchs. 10.2 Shujauddin Muhammad Khan (1727-39) Murshid Quli Khan had no heir. So he nominated his daughter's son Sarfaraz to the throne. But after the former's death in 1727, his son in law Shujauddin outstated his son, and himself ascended the throne of the Nawabate. Shujauddin was not so experienced administrator, so he appointed a group of principal advisers, composed of both Hindus and Muslims, to assist him in important matters of statecraft, viz. Rai-Rayihan Alamchand, an able financier, Jagat Seth the famous banker, who soon became the master of treasurer, and two Muslim officers, Alivardi Khan and his brother Haji Ahmad. As a result, during his reign merchant, bankers and Zamindars became very dominant and became symbols of local powers. As to the words of Historian, Philip Calkins, "the government of Bengal began to look more like a government by the cooperation of dominant forces in Bengal". In 1733, by a royal decree of the then Mughal Emperor Muhammad Shah Rangila, the province of Bihar was incorporated into Bengal Subha. This made Shujauddin the de-facto ruler of a large province composing Bengal, Bihar and Orissa. Like his predecessor, Shujauddin too didn't officially severed his ties with the Mughal central authority and occasionally used to send revenues to the Delhi treasury. HIS GE-HI-11 & 21-18

274 NSOU • GE-HI-21 10.3 Alamuddwala Haidar Jung or Sarfaraz Khan (1739-40) After the death of Shujauddin, his son Sarfaraz Khan ascended the throne peacefully assuming the title Alam-ud-dwala Haider Jung. But despite of this high sounding title, he was a very weak ruler with little interest in administration. Most of his times were spent in the company of alcohol or with the prostitutes in the Harem. This made him highly unpopular among the Nawabi aristocrats and Zamindars. As a result a military coup was organized in April 1740, under General Alivardi Khan with the support of those nobles and Zamindars, including Jagath Seth. They dethroned and assassinated the Nawab and thus Alivardi Khan ascended the throne. With the death of Sarfaraz, the house of Murshid Quli Khan came to an end. 10.4 Alivardi Khan (1740-56) Born in one of the cities of the Deccan in 1676, he was originally given the name Mirza Muhammad Ali. His father, Mirza Muhammad Madani, was of either foreign Arab or of Turkish descent, while his mother belonged to the Turkic Afshar tribe Jagath Seth and Nawab Shujauddin

NSOU • GE-HI-21 275 of Khorasan. In 1707, the family fell into poverty. They migrated to Cuttack in Orissa, then under the deputy-governorship of Shuja-ud-Din, finding employment with the latter. In 1728, Shuja-ud-Din promoted Muhammad Ali to Faujdar (General) of Rajmahal and entitled him as Alivardi Khan. In 1733, he was assigned as the Naib Nazim (Deputy Subahdar) of Bihar. A year later, he was titled Shuja-ul-Mulk (Hero of the country) and the rank of Paach Hazari Mansabdar (rank holder of 5000) by Nawab Shujaud-Din and returned to Azimabad. Alivardi aspired for larger authority. On 10 April 1740 in the Battle of Giria, he defeated and killed Shujaud-Din's successor, Sarfaraz Khan. Thus, he took control of Bengal and Bihar. Alivardi Khan's family was essentially foreign to Bengal and both his mother tongue and court language was Persian. As to historians like Sekhar Bandopadhyay, it was Alivardi Khan's reign, that marked the formal break with the Mughal central authority. All major appointments were now made without any formal reference of the Mughal Emperor and finally the occasional flow of revenue to Delhi was also stopped. Alivardi became the master of his own subjects and himself never wished for any formal nomination of the Mughal emperor for his own post. Alivardi Khan

276 NSOU • GE-HI-21 10.5 The Maratha Invasion (1742-51) Within a few months of his accession by the power of sword, as mentioned earlier, Rustam Jung, Nawab Shuja-ud-din's son-in-law, who was naib nazim of Orissa, challenged Alivardi Khan's rule. Alivardi defeated him in a battle at Falwari near Balasore (March 1741) and left for Murshidabad, leaving his own nephew as naib nazim of Orissa. Maratha Empire

NSOU • GE-HI-21 277 But the disgruntled Rustam Jung sought the help of General Raghoji Bhonsle, the Maratha ruler of Nagpur, and re-conquered Orissa with the help of Maratha soldiers. Alivardi returned to Orissa and again defeated Rustam Jung (December, 1741). But, having once discovered how easy it was to access the wealth of Bengal through lightning raids, the Marathas were now tempted to invade Bengal over and over. Although it is said that the Marathas plundered Bengal countryside, but essentially the main targets of the Marathas were the accumulated wealth of the ruling Zaminadars and the local Muslim generals and elites. Now, having lost their hoarded wealth the Zamindars in turn started oppressing the peasants to make up their lost revenue and the vicious cycle follows. Thus, even before Alivardi could reach Murshidabad, a Maratha cavalry under Bhaskar Pandit was sent to Bengal by Raghoji Bhonsle. It entered Burdwan through Panchet and started looting the countryside. The Marathas had been joined by Mir Habib, Rustam Jung's cunning naib, who provided them with valuable information about the countryside and with logistic support. For about ten years the specter of 'Bargi' (Martha horsemen) invasion and large-scale plundering of the countryside dominated western Bengal. Maratha horsemen would appear every year, plundering the whole territory west of the Hooghly River from Rajmahal in the north to Midnapore and Jaleswar in the south. On at least two occasions (1742 and 1745), they came up to Murshidabad and looted the capital city, including the mansions of the legendary merchant prince, Jagat Seth. Bengal had witnessed political conflicts earlier also. But for the first time now even the local power elites like Zamindars and the Muslim nobles became afraid. Whoever be the master of Bengal, these wealthy magnets would use to mould them with their hoarded wealth. But now their same wealth is in danger. Contemporary chroniclers also left vivid descriptions of the Bargi terror, their hit-and-run tactics and the helplessness of the nawab's army in effectively checking them in the face of their unwillingness to be engaged in pitched battles. Alivardi's soldiers were unable to move fast and keep pace with the speed and easy maneuverability of the Maratha horsemen who moved like the wind in any direction they chose, outflanking the Nawab's army and merrily plundering West Bengal's prosperous towns and villages. In any case, their object was not occupation but plundering. They would often do the vanishing trick before the nawab's forces came

278 NSOU • GE-HI-21 in hot pursuit. Only the Ganga–Bhagirathi River line proved an effective barrier to their movements. They crossed over to the eastern side only on a few occasions. It was the fear of Maratha attack that made the English in Calcutta dig the Maratha ditch, cutting across the only pathway in the north of Calcutta through which invasions by land were possible. Initially, when the Maratha menace appeared, Alivardi did not take it very seriously. Also, after the victory in Orissa, he had disbanded his troops temporarily. When Alivardi realized the full magnitude of the invasion, he was confused. As the Maratha way of fighting consisted of fleeing in the face of attack and then catching the enemy unawares, Alivardi's advisers counselled him to make up with the enemy, who appeared to be invincible. Bhaskar Pandit, on the advice of Mir Habib who accompanied him, went as far as Murshidabad. As Alivardi came in hot pursuit, the Maratha army withdrew after having plundered the city and taking away three lakh rupees in cash from the house of Jagat Seth. By that time, the entire territory from Malda in the north, on to Balasore, Midnapore and Orissa in the south, came under Maratha occupation. Only Murshidabad and the territory on the eastern side of river Hooghly remained in the possession of the nawab. The official pretext of the forces of Bhonsle of Nagpur led by Bhaskar Pandit was that the emperor of Delhi had promised the Maratha sovereign, King Shahu, the right to realize chauth, i.e. one-fourth, of the revenues from Bengal, Bihar and Orissa, and Shahu had assigned that right to King Raghuji Bhonsle. We have vivid description of the Bargi invasion from contemporary sources. One of the sources is the Maharashtra Purana composed by one Gangaram, of which only one canto entitled Bhaskara Parabhava has survived. It gives a somewhat ingenious explanation about the original raison d'être of Maratha invasion. Goddess Bhavani (Durga) appeared in a dream before the Maratha Emperor Shahu in Poona and asked him to rescue Bengalee Hindus from the oppression of the 'Muslim tyrant Alivardi'. It was following this that Shahu asked Raghuji Bhonsle to invade Bengal. However, in contrast, the Maratha raids equally affected both Muslims and Hindus of Bengal. Ultimately in 1751, Alivardi established contact with Peshwa Balaji Baji Rao or Nansahab I, the supreme commander of the Maratha forces. Now at that time the Peshwa's relation with Raghoji Bhonsle was not good. the Peshwa of Poona sent one of his commanders, Bala Rao Pandit, to chastise Raghuji Bhonsle and Bhaskar

NSOU • GE-HI-21 279 Pandit. Bala Rao met the nawab near Murshidabad. The nawab gave him the usual gifts of elephants, pearls, etc., and a formal alliance was entered into against Raghuji Bhonsle. The unified forces marched against Raghuji and defeated and expelled him as well as Bhaskar Pandit from Bengal. Bala Rao returned to the Deccan and the nawab also went back to Murshidabad. Alivardi was piqued. His entire objective in giving a huge sum of money to the Peshwa as a price for preventing the Marathas from disturbing Bengal had been frustrated. He had no money in his treasury and the Marathas were back to their old game. Finally, on May 1751, a formal peace treaty was signed between Alivardi and the Marthas (Raghoji and Peshwa both were signing authorities). According to this treaty ~ 1. All the territory beyond the Subarnarekha River would be under Maratha occupation and the Maratha army would never cross this river. 2. Mir Habib was to become naib nazim of Orissa, nominally under Alivardi, but paying the surplus revenue of the province to Raghuji Bhonsle for the cost of the Maratha army. 3. The nawab would give Raghuji twelve lakh rupees as chauth every year drawn from the revenue of Bengal. Peshwa Balaji Baji Rao

280 NSOU • GE-HI-21 A year after this treaty, the Marathas killed Mir Habib and formally incorporated Orissa in the dominion of Raghuji Bhonsle. The Marthas invasion led to an economic decline in Bengal. Agriculture, overland trade, home industries, etc every sector was affected. The Marthas Invasion gave the Europeans easy pretext to fortify their settlements, particularly Calcutta and Chandernagore, which was vehemently opposed by Alivardi. Those attacks, coupled with administrative and economic problems along with family problems, made the last days of Alivardi unhappy. He finally died in April 1756. 10.6 Relation with English merchants The history of English settlements in Bengal Subha dates back to 1633, when they opened up a small factory in Hariharpur near the mouth of River Mahanadi. In course of time three English factories were set up in Qasimbazar, Hughli and Balasore. Ultimately, in 1690, Job Charnock laid the foundation of Calcutta (debatable) in the erstwhile village of Sutanuti (present day Sovabazar area). From now on Calcutta would become the Eastern high command of the English merchants. We have earlier discussed how Bengal commodities like cotton and silk textiles had high demands in the foreign markets of Europe and Middle East. Now, with the decline of overland trade due to political instability in North India, the European merchants in Bengal quickly replaced the focus into trans-oceanic trade thereby increasing their profits in large scale. The sudden affluence of the English merchants irked Murshid Quli Khan who in 1713 imposed several restrictions on them and asked them to pay the same trade tax as equal to the local Indian merchants. Dissatisfied with this, the English cunningly went for a strategic solution, by sending a delegation under John Surman to the court of the then Mughal Emperor Farrukshiyar. The English delegates were well aware with the skills to win over the Emperor. Thus, by the infamous Farrukshiyar's Firman of 1717, The English were granted duty free trade in Bengal along with the right to lease 38 villages in and around Calcutta. Now Bengal was still officially under the Mughal Empire and Murshid Quli hadn't yet severed his ties with the Imperial court. So, all decrees of the Empire were

NSOU • GE-HI-21 281 theoretically valid in the province. But having said that, Murshid Quli was unofficially autonomous in all matters of his statecraft. Therefore, he accepted the duty free right of the English but didn't allowed them to lease the 38 villages and opposed the fortification of Fort William. The status quo continued during the succeeding Nawabs. The English has to occasionally pay the Nawab with precautionary fees to continue their commercial activities undisturbed. Alivardi Khan was well aware of the fact that how English and the French exerted their rival political competition in the inter-politics of Carnatic states and that they could do the same in Bengal too. So he tried to exercise some controls over them. He compared the Europeans with "hive of bees, whose honey you might reap for

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benefit, but if you disturbed their hive they would sting you to death."

The Marthas invasion considerably changed the scenario. In one hand the Nawabate became busy in tackling that problem, thereby giving a pretext to the Europeans to fortify their settlements while in the other hand, it completely shifted the overland trade to trans-oceanic waters. 10.7 Conclusion So the Bengal Nawabi of 18 th century was a place of occasional stability and upheavals. In one hand we find the replacement of the Murshid Quli Family with the Turko-Persian dynasty of Alivardi Khan, while in the other hand there was the horrors of Marthas Invasion and rise of Europeans. 10.8 Questions 1) Describe in brief about the rule of Nawab Shujauddinand Sarfaraz Khan. 2) Why is it said that it was during Alivardi Khan's reign, that marked the formal break with the Mughal central authority ? 3) What were the context and causes for the Marthas Invasion in Bengal ? 4) Describe the horrors of Marthas Invasion in brief ? Why did Alivardi despite his repeated efforts miserably failed to check the Marthas forces in Bengal ?

282 NSOU • GE-HI-21 5) How did the Marthas Invasion came to an end ? In this context, mention the terms of the Bengal-Marthas Treaty. 6) How was the initial relation between the Bengal Nawabi and the English merchants ? Describe in brief. 10.9 Suggested Readings

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NSOU • GE-HI-21 283 Unit 11 % Bengal under Shiraj-ud-dwala Structure 11.0 Objective 11.1 Introduction 11.2 Initial challenges and Family disputes 11.3 Early confrontation with the British and attack on Calcutta 11.4 The final conspiracy and Shiraj's last days 11.5 Shirajud-dwala's character and the other side 11.6 Conclusion 11.7 Questions 11.8 Suggested Readings 11.0 Objective z The present unit will study the history of Bengal under the rule of Shiraj-ud- dwala. z Attempts will be made to understand the difficulties and challenges faced by Shiraj. z Shiraj's relationship with the English East India Company will be elaborated. z This unit will also study the character of Shiarj-ud-dwala. 11.1 Introduction Mirza Muhammad Siraj-ud-Daulah (1733-2 July 1757),

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was the last independent Nawab of Bengal. The end of his reign marked the start of British East India Company rule over Bengal and later almost all of the Indian subcontinent.

Siraj's father Zain Uddin was the ruler of Bihar and his mother Amina Begum was the youngest daughter of Nawab Alivardi Khan. Since Alivardi had no son, Siraj, as his grandson, became very close to him and from his childhood was seen by many as 283

284 NSOU • GE-HI-21 successor to the throne of Murshidabad. Accordingly, he was raised at the palace, where he was given the education and training suitable for a future Nawab. Alivardi Khan in 1752 officially declared his grandson Crown Prince and successor to the throne, creating no small amount of division in the family and the royal court. 11.2 Initial challenges and Family disputes In 1750, Siraj revolted against his grandfather, Alivardi Khan, and seized Patna, but quickly surrendered and was forgiven. Latter Alivardi considered his faults and nominated him as his heir. But Shiraj's nomination ushered sevre disputes and clashes among his family members. His coronation was challenged by two rival claimant to the throne, Shaukat Jung (his cousin) and Ghaseti Begam (the eldest daughter of Alivardi and Shiraj's step mother). However, despite this opposition, Shiraj was finally coronated after Alivardi's death on 9 April 1756 at the age of eighty. Ghaseti Begum possessed huge wealth, which was the source of her influence and strength. Apprehending serious opposition from her, Siraj ud-Daulah seized her wealth from Motijheel Palace and placed her under confinement. The Nawab also made changes in high government positions giving them his own favorites. Mir Madan was appointed Bakshi (Paymaster of the army) in place of the old Mir Jafar. Mohanlal was elevated to the rank of peshkar of his Dewan Khana and he exercised great influence in the administration. These sudden alterations, automatically anguished some of the old aristocratic circles of the Murshidabad court. Eventually, Siraj suppressed Shaukat Jang, governor of Purnia, and assassinated him, an act termed by many as early signs of despotism in the young Nawab. 11.3 Early confrontation with the British and attack on Calcutta Siraj, as the direct political disciple of his grandfather, was aware of the global British interest in colonization, and hence resented the British politico-military presence in Bengal represented by the English East India Company. He was angered

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at the company's alleged involvement with and instigation of some members of his own court

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a conspiracy to oust him. His charges against the company were

broadly threefold. Firstly, that they strengthened the fortification around the

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Fort William without any intimation or approval. Secondly, that they grossly abused trade privileges granted them by the Mughal rulers—which caused heavy loss of customs duties for

the government.

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And thirdly, that they gave shelter to some of his officers, for example, Krishnadas, son of Rajballav, who fled Dhaka after misappropriating government funds. Hence,

when the East India Company began further enhancement of military strength at Fort William in Calcutta, Siraj ud-Daulah ordered them to stop.

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The Company did not heed his directives. Consequently, Siraj retaliated and

by the Battle of Alinagar, captured Kolkata (for a short while renamed it Alinagar, after his grandfather's name)

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from the British in June 1756. The Nawab gathered his forces together and took Fort William

also. The captives were placed in the prison cell as a temporary holding by a local commander, but there was confusion in the Indian chain of command, and the captives were left there overnight, and many died. This is called the Black Hole Tragedy. Actually, the East India Company tried their best Nawab Shiraj ud-Dwalla

286 NSOU • GE-HI-21 to propagate a false story of black hole killing among the people to raise them against Nawab Siraj ud-Daula. Sir William Meredith, during the Parliamentary inquiry into Robert Clive's actions in India, vindicated Siraj ud-Daulah of any charge surrounding the Black Hole incident. 11.4 The final conspiracy and Shiraj's last days Meanwhile in early 1757, the British attacked the French bastion of Chandannagore. The Nawab was infuriated on learning of the attack on Chandernagar. His former hatred of the British returned, but he now felt the need to strengthen himself by alliances against the British. The Nawab was plagued by fear of attack from the north by the Afghans under Ahmad Shah Durrani and from the west by the Marathas. Therefore, he could not deploy his entire force against the British for fear of being

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attacked from the flanks. A deep distrust set in between the British and the Nawab. As a result, Siraj started secret negotiations with Jean Law, chief of the French factory at Cossimbazar, and de Bussy. The Nawab also moved

a large division of his army under Rai Durlabh

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to Plassey, on the island of Cossimbazar 30 miles (48 km) south of Murshidabad.

Popular discontent against the Nawab flourished

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in his own court. The Seths, the traders of Bengal, were in perpetual fear for their wealth

under the reign of Siraj, contrary to the situation under Alivardi's reign. They had engaged Yar Lutuf Khan to defend them in case they were threatened in any way. [18] William Watts, the Company representative at the court of Siraj, informed Clive about a conspiracy at the

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court to overthrow the ruler. The conspirators included Mir Jafar, the paymaster of the army, Rai Durlabh, Yar Lutuf Khan and Omichund (

Amir Chand), a Sikh merchant, and several officers in the army. When communicated in this regard by Mir Jafar, Clive referred it to the select committee in Calcutta on 1 May. The committee passed a resolution in support of the alliance. A treaty was drawn up

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between the British and Mir Jafar to raise him to the throne of

the Nawab in return for support to the British in the field of battle

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and the bestowal of large sums of money upon them as compensation for the attack on Calcutta.

On 2 May, Clive broke up his camp and sent half the troops to Calcutta and the other half to Chandernagar. NSOU • GE-HI-21 287 Mir Jafar and the Seths desired that the confederacy between the British and himself be kept secret from Omichund,

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but when he found out about it, he threatened to betray the conspiracy if his share was not increased to three million rupees (£300,000). Hearing of this, Clive suggested an expedient to the committee. He suggested that two treaties be drawn—the real one on white paper, containing no reference to Omichund and the other on red paper, containing

Omichund's desired stipulation, to deceive him. The Members of the Committee signed on both treaties, but Admiral Watson signed only the real one and his signature had to

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be counterfeited on the fictitious one. Both treaties and separate articles for donations to the army, navy squadron and committee were signed by Mir Jafar on 4 June.

Finally the two forces met at the battle of Plassey, where Shiraj was defeated and captured latter. It is said that in the Battle of Plassey, Siraj ud-Daulah faced off against the British, apparently with overwhelming force, but at the critical time Mir Jafar's men stood watching passively while the soldiers of Siraj ud-Daulah were decimated by the smaller but much better armed British forces. Despite serious provocation of treachery Shiraj's two most trusted generals, Mir Madan and Dewan Mohan Lal, his Hindu adviser always stood by him and attained martyrdom. It is also said that after the death of Mir Madan, Dewan Mohan Lal wanted to attack the British army rapidly and advised Siraj ud-Daulah that the decision of retreat may be fatal for the Nawab. But the Nawab was already misguided by Mir Jafar did not consider Mohanlal's opinion.

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Siraj-ud-Daulah was executed on 2 July 1757 by Mohammad Ali Beg under orders from Mir Miran, son of Mir Jafar in Namak Haram Deorhi as part of the agreement between Mir Jafar and the British East India Company. Siraj-ud-Daulah's tomb is located at Khushbagh, Murshidabad.

It is marked with a simple but elegant one-storied mausoleum, surrounded by gardens. 11.5 Shirajud-dwala's character and the other side Although proclaimed as a freedom fighter in

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modern India, Bangladesh and Pakistan for his opposition to the

British annexation, many historians of the period report that he was cruel and his opposition to the British was not out of any nationalistic fervor, but an expression of his desire to strengthen his own

288 NSOU • GE-HI-21 power. Actually, his character appears to be painted in more positive or in less favorable color depending on who creates the portrait. On the one hand, Indian writers do not tend to claim that he was especially competent or even a very pleasant person but not do they depict him as totally corrupt, despotic and cruel, which is how the British describe him. While for the British historians, Siraj's moral character serves to a great extent as a justification for removing him from power. As a teenager, he led a reckless life, which came to the notice of his grandfather. However, keeping a promise he made to his grandfather on his death bed, he gave up gambling and drinking alcohol totally after becoming the Nawab. Several contemporary sources testifies the young Nawab to be incompetent and whimsical in his decisions. For example, replacing of rival courtaristocrats with one's own trusted generals is a normal procedure for a Nawab. But that should be done systematically one by one very cautiously, not all of a sudden like what Siraj did. Again, before replacing an old elite, one should have first testified whether the wisdom of that person could be still utilized and whether after all there is any chances of future disloyalty in them. For example, persons like Mir Jafar, or Jagt Seth were serving under the Nawabate for decades and had not initially any enmity with the new Nawab. But his sudden casual decisions of diminishing their power, made them fearful and offended against the young Nawab. Again there is a popular narrative that ShirajudDwala was "the last independent Bengali Ruler". For in its true sense, Shiraj was neither a Bengali nor an Independent ruler, at least theoretically. First of all Bengali was not his mother tongue in anyway, but that was Persian, which was his language used for all official purposes. In addition, he was of Turko-Afgan descent as regards to his parents. Again, the Nawabate of Bengal was officially still a feudal province of Mughal Empire based in Delhi. Various old Mughal laws were still applied in the state and the Nawab was always advised by various court officials in every matters of the statecraft. 11.6 Conclusion Regardless of his moral character or competency, it was the British who rebelled against and deposed the legal ruler of Bengal, not Siraj who rebelled against his

NSOU • GE-HI-21 289 sovereign (technically, Bengal was still part of the weakening Mughal Empire). There is a large literature on Siraj in Bengali, in which he is regarded more as a victim than a weak or despotic ruler. It was largely due to treachery that he failed to defeat Clive. Although the British were better trained and equipped, if the whole of Bengal's army had confronted Clive the result of Plassey may very well have been different. 11.7 Questions 1) What were the initial challenges faced by Shiraj after his coronation ? And how did he overcome them ? 2) Mention the background and impact of the Battle of Alinagar (1756). 3) What led to the battle of Plassey? In this context describe the fall of ShirajudDwalla. 4) Do you think the stories of bravery around Shirajuddwallha one sided ? Give your own analysis. 11.8 Suggested Readings

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290 NSOU • GE-HI-21 Unit 12 % The Battle of Plassey (1757) : Impact Structure 12.0 Objective 12.1 Introduction 12.2 Background 12.3 The Battle 12.4 Conclusion : Aftermath and Impact 12.5 Questions 12.6 Suggested Readings 12.0 Objective z The objective of this unit is to study the battle of Plassey in detail. z This theme will be studied in three distinct but interrelated parts : ¾ The background of the battle. Here we will study the causes and factors behind the battle of Plassey. ¾ The learners will also be offered to investigate the Battle itself : its course and destiny. ¾ Attention will also be paid for the understanding of the aftermath and impact of the battle. 12.1 Introduction Battle of Plassey was a major turning point in modern Indian history that led to the consolidation of the British rule in India. This battle was fought between the East India Company headed by Robert Clive and the Nawab of Bengal (Siraj-Ud-Daulah) 290 NSOU • GE-HI-21 291 and his French Troop. This battle is often termed as the 'decisive event' which became the source of ultimate rule of the British in India. The battle occurred during the late reign of Mughal empire (called later Mughal Period). Mughal emperor Alamgir-II was ruling the empire when the Battle of Plassey took place. A few historians, while answering the question as to when did the British rule start in India, cite the Battle of Plassey as the source. The Battle of Plassey was a decisive victory of the British East India Company over a much larger force of the Nawab of Bengal and his French [1] allies on 23 June 1757, under the leadership of Robert Clive. The first British victory in South Asia, the battle helped the Company seize control of Bengal. Over the next hundred years, they seized control of most of Indian subcontinent, Myanmar, and Afghanistan. The battle took place at Palashi (Anglicised version: Plassey) on the banks of the Hooghly River, about 150 kilometres (93 mi) north of Calcutta and south of Murshidabad, then capital of Bengal (now in Nadia district in West Bengal).

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The belligerents were Nawab Siraj-ud-Daulah, the last independent Nawab of Bengal, and

the British East India Company.

He succeeded Alivardi Khan (his maternal grandfather). Siraj-ud-Daulah had become the Nawab of Bengal the year before, and he had ordered the English to stop the extension of their fortification. Robert Clive bribed Mir Jafar, the commander-in-chief of the Nawab's army, and also promised to make him Nawab of Bengal. Clive defeated Siraj-ud-Daulah at Plassey in 1757 and captured Calcutta. 12.2 Background In April 1756, Alwardi Khan died and was succeeded by his twenty-three-year-old grandson, Siraj-ud-daulah. His personality was said to be a combination of a ferocious temper and a feeble understanding. He was particularly suspicious of the large profits made by the European companies in India. When the British and the French started improving their fortifications in anticipation of another war between them, he immediately ordered them to stop such activities as they had been done without permission. When the British refused to cease their constructions, the Nawab led a detachment of 3,000 men to surround the fort and factory of Cossimbazar and

292 NSOU • GE-HI-21 took several British officials as prisoners, before moving to Calcutta. The defences of Calcutta were weak and negligible. The garrison consisted of only 180 soldiers, 50 European volunteers, 60 European militia, 150 Armenian and Portuguese militia, 35 European artillery-men and 40 volunteers from ships and was pitted against the Nawab's force of nearly 50,000 infantry and cavalry. The city was occupied on 16 June by Siraj's force and the fort surrendered after a brief siege on 20 June. The Nawab's army and navy also plundered the city of Calcutta and the other British factories in the surrounding areas. When news of the fall of Calcutta broke in Madras on 16 August 1756, the Council immediately sent out an expeditionary force under Colonel Clive and Admiral Watson. A letter from the Council of Fort St. George, states that "the object Location of important places on the map of modern West Bengal NSOU • GE-HI-21 293 of the expedition was not merely to re-establish the British settlements in Bengal, but also to obtain ample recognition of the Company's privileges and reparation for its losses" without the risk of war. It also states that any signs of dissatisfaction and ambition among the Nawab's subjects must be supported. Clive assumed command of the land forces, consisting of 900 Europeans and 1500 sepoy while Watson commanded a naval squadron. The fleet entered the Hooghly River in December and met with the fugitives of Calcutta and the surrounding areas, including the principal Members of the Council, at the village of Falta on 15 December. The Members of Council formed a Select Committee of direction. On 29 December, the force dislodged the enemy from the fort of Budge Budge. Clive and Watson then moved against Calcutta on 2 January 1757 and the garrison of 500 men surrendered after offering a scanty resistance. With Calcutta recaptured, the Council was reinstated and a plan of action against the Nawab was prepared. The fortifications of Fort William were strengthened and a defensive position was prepared in the north-east of the city. The attack forced the Nawab into concluding the Treaty of Alinagar with the Company on 5 February, agreeing to restore the Company's factories, allow the fortification of Calcutta and restoring former privileges. The Nawab withdrew his army back to his capital, Murshidabad. Meanwhile, concerned by the approach of de Bussy to Bengal and the Seven Years' War in Europe, the Company turned its attention to the French threat in Bengal. Clive planned to capture the French town of Chandernagar, 20 miles (32 km) north of Calcutta. Clive commenced the attack on the town and fort of Chandernagar on 14 March. The French expected assistance from the Nawab's forces from Hooghly, but the governor of Hooghly, Nandkumar had been bribed to remain inactive and prevent the Nawab's reinforcement of Chandernagar. The fort was well- defended, but when Admiral Watson's squadron forced the blockade in the channel on 23 March, a fierce cannonade ensued with aid from two batteries on the shore. The naval squadron suffered greatly due to musket-fire from the fort. At 9:00 on 24 March, a flag of truce was shown by the French and by 15:00, the capitulation concluded. The Nawab was infuriated on learning of the attack on Chandernagar. His former hatred of the British returned, but he now felt the need to strengthen himself by

294 NSOU • GE-HI-21 alliances against the British. The Nawab was plagued by fear of attack from the north by the Afghans under Ahmad Shah Durrani and from the west by the Marathas. Therefore, he could not deploy his entire force against the British for fear of being

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attacked from the flanks. A deep distrust set in between the British and the Nawab. As a result, Siraj started secret negotiations with Jean Law, chief of the French factory at Cossimbazar, and de Bussy. The Nawab also moved

a large division of his army under Rai Durlabh

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to Plassey, on the island of Cossimbazar 30 miles (48 km) south of Murshidabad.

Popular discontent against the Nawab flourished

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in his own court. The Seths, the traders of Bengal, were in perpetual fear for their wealth

under the reign of Siraj, contrary to the situation under Alivardi's reign. They had engaged Yar Lutuf Khan to defend them in case they were threatened in any way. William Watts, the Company representative at the court of Siraj, informed Clive about a conspiracy at the

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court to overthrow the ruler. The conspirators included Mir Jafar, the paymaster of the army, Rai Durlabh, Yar Lutuf Khan and Omichund (

Amir Chand), a Sikh merchant, and several officers in the army. When communicated in this regard by Mir Jafar, Clive referred it to the select committee in Calcutta on 1 May. The committee passed a resolution in support of the alliance. A treaty was drawn up

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between the British and Mir Jafar to raise him to the throne of

the Nawab in return for support to the British in the field of battle

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and the bestowal of large sums of money upon them as compensation for the attack on Calcutta. On 2 May, Clive broke up his camp and sent half the troops to Calcutta and the other half to Chandernagar. Mir Jafar and the Seths

desired that the confederacy between the British and himself be kept secret from Omichund,

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but when he found out about it, he threatened to betray the conspiracy if his share was not increased to three million rupees (£300,000). Hearing of this, Clive suggested an expedient to the committee. He suggested that two treaties be drawn—the real one on white paper, containing no reference to Omichund and the other on red paper, containing

Omichund's desired stipulation, to deceive him. The Members of the Committee signed on both treaties, but Admiral Watson signed only the real one and his signature had to

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be counterfeited on the fictitious one. Both treaties and separate articles for donations to the army, navy squadron and committee were signed by Mir Jafar on 4 June.

NSOU • GE-HI-21 295 12.3 The Battle Strength of East India Company's army z 750 British soldiers z 7,000 infantry z 100 Topasses z 5,000 cavalry of Siraj ud-Daulah z 2,100 Indian sepoy z 35,000 infantry (5,000 defected) z 100 gunners z 15,000 cavalry of Mir Jafar z 50 sailors (inactive) z 8 cannon (six field artillery pieces z 50 French artillerymen and 2 howitzers) Clive gave the army orders to cross the Bhagirathi River (another name for the Hooghly River) on the morning of 22 June and quickly occupied their position in the mango forest behind the village of Plassey. At daybreak on 23 June, the Nawab's army emerged from their camp and started advancing towards the grove. Their army consisted of 30,000

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infantry of all sorts, armed with matchlocks, swords, pikes and rockets

and 20,000 cavalry, armed with swords or long spears, interspersed by 300 pieces of artillery, mostly 32, 24 and 18-pounders. The army also included a detachment of about 50 French artillerymen under de St. Frais directing their own field pieces. The French took up positions at the larger tank with four light pieces advanced by two larger pieces, within a mile of the grove. Behind them were a body of 5,000 cavalry and 7,000 infantry commanded by the Nawab's faithful general Mir Madan Khan and Diwan Mohanlal. The rest of the army numbering 45,000 formed an arc from the

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small hill to a position 800 yards (730 m) east of the southern angle of the grove,

threatening to surround Clive's relatively smaller army. The right arm of their army was commanded by Rai Durlabh, the centre by Yar Lutuf Khan and the left arm closest to the British by Mir Jafar. At 8:00, the French artillery at the larger tank fired the first shot, killing one and wounding another from the grenadier company of the 39th Regiment. This, as a signal, the rest of the Nawab's artillery started a heavy and continuous fire. By 8:30,

296 NSOU • GE-HI-21 the British had lost 10 Europeans and 20 sepoys. The rate of casualties of the British dropped substantially due to the protection of the embankment. At the end of three hours, there was no substantial progress and the positions of both sides had not changed. Clive called a meeting of his staff to discuss the way ahead. It was concluded that the present position would be maintained till after nightfall, and an attack on the Nawab's camp should be attempted at midnight. Soon after the conference, a heavy rainstorm occurred. The British used tarpaulins to protect their ammunition, while the Nawab's army took no such precautions. As a result, their gunpowder got drenched and their rate of fire slackened, while Clive's artillery kept up a continuous fire. As the rain began to subside, Mir Madan Khan, assuming that the British guns were rendered ineffective by the rain, led his cavalry to a charge. However, the British countered the charge with heavy grape shot, mortally wounding Mir Madan Khan and driving back his men. Plassey battle plan

NSOU • GE-HI-21 297 Mir Jafar immediately sent word of this encounter to Clive, urging him to push forward. Following Mir Jafar's exit from the Nawab's tent, Rai Durlabh urged Siraj to withdraw his army behind the entrenchment and advised him to return to Murshidabad leaving the battle to his generals. Siraj complied with this advice and ordered the troops under Mohan Lal to retreat behind the entrenchment. He then mounted a camel and accompanied by 2,000 horsemen set out for Murshidabad. Dewan Mohan Lal advised Shiraj, not to retreat, but he didn't paid heed to him. This was the turning point of the battle. With Nawab's departure, most of his army got confused with their moral down, while the remaining bulk portion under Mir Jafar remained completely inactive. Clive launched a direct assault and within hours the British were victorious and the battle was over. 12.4 Conclusion : Aftermath and Impact In the evening of 23 June, Clive received a letter from Mir Jafar asking for a meeting with him. Clive replied that he would meet Mir Jafar at Daudpur the next morning. When Mir Jafar arrived at the British camp at Daudpur in the morning, Clive embraced him and saluted him as the Nawab of

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Bengal, Bihar and Odisha. He then advised Mir Jafar to hasten to Murshidabad to prevent Siraj's escape and the plunder of his treasure. Mir Jafar reached Murshidabad with his troops on the evening of 24 June. Clive arrived at Murshidabad on 29 June with a guard of 200 European soldiers and 300 sepoys in the wake of rumors of a possible attempt on his life. Clive was taken to the

Nawab's palace, where he was received by

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Mir Jafar and his officers. Clive placed Mir Jafar on the throne and acknowledging his position as Nawab, presented him with a plate of gold rupees. Siraj-ud-daulah had reached Murshidabad at midnight

on 23 June. He summoned a council where some advised him

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to surrender to the British, some to continue the war and some to prolong his flight. At 22:00 on 24 June, Siraj disguised himself and escaped northwards on a boat with his wife and valuable jewels. His intention was to escape to Patna with aid from Jean Law. At midnight on 24 June, Mir Jafar sent

several parties in pursuit of

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Siraj. On 2 July, Siraj reached Rajmahal and took shelter in a deserted garden but was soon discovered and betrayed to the local military

governor, the brother of Mir Jafar, by a man who was previously arrested and 298 NSOU • GE-HI-21 punished by Siraj. His fate could not

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be decided by a council headed by Mir Jafar and was handed over to Mir Jafar's son, Miran, who had Siraj murdered that night. His

remains were paraded on the streets of Murshidabad the next morning and were buried at the tomb of Alivardi Khan. According to the treaty drawn

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between the British and Mir Jafar, the British acquired all the land within the Maratha Ditch and 600 yards (550 m) beyond it and the

zamindari of all the land between Calcutta and the sea. Besides confirming the firman of 1717, the treaty also required the restitution, including donations to the navy squadron, army and committee, of 22,000,000 rupees (£2,750,000) to the British for their losses. However, since the wealth of

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Siraj-ud-daulah proved to be far less than expected, a council held with the Seths and Rai Durlabh on 29 June decided that one half of the amount was to be paid immediately—two-thirds in coin and

one third in jewels and other valuables. As the council ended, it was revealed to Omichund that he would receive nothing with regard to the treaty, hearing which he went insane. As a result of the war of Plassey, the French were no longer a significant force in Bengal. In 1759, the British defeated a larger French garrison at Masulipatam, securing the Northern Circars. By 1759, Mir Jafar felt that his position as a subordinate to the British could not be tolerated. He started encouraging the Dutch to advance against the British and eject them from Bengal. In late 1759, the Dutch sent seven large ships and 1400 men from Java to Bengal under the pretext of reinforcing their Bengal settlement of Chinsura even though Britain and Holland were not officially at war. Clive, however, initiated immediate offensive operations by land and sea and defeated the much larger Dutch force on 25 November 1759 in the Battle of Chinsura. The British then deposed Mir Jafar and installed Mir Qasim as the Nawab of Bengal. The British were now the paramount European power in Bengal and the Bengal Nawabs became puppets in their hand.

12.5 Questions 1) What were the causes and background of the Battle of Plassey ? 2) What was the turning point in the battle ?

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NSOU • GE-HI-21 301 Module III Medieval Bengal : Economy and Society 301

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NSOU • GE-HI-21 303 Unit 13 % The Medieval Agrarian Structure : Evolution of the Zamindar Class and Talukdari System; Peasant Society and Process of Peasantization Structure 13.0 Objectives 13.1 Introduction 13.2 Early development of Agriculture in pre-Muslim Bengal 13.3 Establishment of the Muslim Sultanate and their attitude to Bengal's agrarian society 13.4 The agricultural expansion during Mughal rule and the Role of Sufi saints 13.5 Sources 13.6 The peasants of Medieval Bengal 13.7 The major cultivated crops 13.8 The Zamindari system 13.9 Conclusion 13.10 Questions 13.11 Suggested Readings 13.0 Objectives z The objective of this unit is to understand the agrarian system prevalent in Medieval Bengal z Students will get an idea about the process of Agricultural expansion from Early Medieval times to Mughal Empire z The other important themes related to Bengal agriculture such as the role of Sufi saints, condition of Peasants, major cultivated crops and the Zamindari system would also be discussed. 13.1 Introduction Geographically Bengal being situated in the deltaic confluence of Ganga and Brahmaputra Rivers naturally suits as a harbinger of agriculture. In fact, the silt 303

304 NSOU • GE-HI-21 deposition by the perennial rivers makes the soil of Bengal delta one of the most fertile regions in South Asia. Hence, Agriculture is endemic to Bengal since the beginning of human civilization in this region. During the Medieval times, despite a slow and steady process of urbanization, about 90 per cent of the population of Bengal lived in its villages. Both peasants and landed elites were involved in agricultural production and claimed rights to a share of the produce. This created relationships of cooperation, competition and conflict among them. The sum of these agrarian relationships made up rural society. At the same time agencies from outside also entered into the rural world. Most important among these was the Mughal state, which derived the bulk of its income from agricultural production. It is an well established fact, that among all the Mughal Subhas, Bengal was the most prosperous in terms of agricultural output. Since the reign of Akbar, a large portion of the total agricultural revenue of the Mughals used to be supplied from Bengal's output. Agents of the state – revenue assessors, collectors, record keepers – sought to control rural society so as to ensure that cultivation took place and the state got its regular share of taxes from the produce. Let us now discuss the development of the agrarian system and its primary features in Medieval Bengal.

13.2 Early development of Agriculture in pre-Muslim Bengal

Bengal was chiefly a forested land, which was traditionally outside the periphery of mainland agrarian civilization of North India. But since the Gupta Age, land reclamation and gradual penetration of the Agrarian society into the interior heartland of the Riverine delta started in Bengal. After all the fertile region and the humid pro- cultivation climate of Bengal was bound to attract agriculturalist. However, during the Early Medieval period, particularly after the establishment of the independent Gauda kingdom under Maharaja Sasanka the expansion of agriculture in Bengal Delta received a new boost following the process of land grants or land donations. The process of Reclaiming forested lands to cultivable productive land, was now directly promoted under direct or indirect state patronage.

NSOU • GE-HI-21 305 The concept of granting lands is something new in Indian socio-politics. It is not at all mentioned in Ashokan edicts. We first came to know about the practice only from the Satvahana Age, when certain Land Grants were made by Satavahana ruler Gautamiputra Satakarni. But in this case, the king at least beheld the administrative & military rights over the granted lands & they were very few in numbers. But from the Gupta & post-Gupta period large scale land grants were began to be made to Brahmin & Political beneficiaries. These lands are called Brahmadaya lands. In this settlement created by the Royal decree, the Brahmin beneficiary holds absolute right over the donated lands. Here the lands were not only made tax-free, but more importantly the entire administrative & governing rights were also transferred to the hands of the beneficiaries. The beneficiaries obtained total rights to enjoy all the productions levied from the donated lands including realization of taxes from the peasants & artisans residing there. Thus along with the land the people living in it were also transferred from the former jurisdiction of the King to the granted beneficiaries. It is upto them to deal with the residents on their own terms, turning them to land lords. Even the Government forces would be forbidden to disturb these donated lands, without permission. Eg. In the Nalanda Land grant Inscription of Samudra Gupta or in the Khalimpur Copper Plate of Pala King Dharmapala, residents were asked by their king not only to pay the customary tax to the beneficiaries but also to obey their commands. Thus this lands became semi independent enough to rise as new source of local authority, a precursor of the later day Zamindary system in Bengal. According to Historians like D.C. Sircar, BD Chattopadhyay etc. the system of land grants led to the expansion of agricultural society in Bengal. Because in most cases the granted lands were uncultivated fallow lands or lands which were not in a position to realize revenue (particularly forests). It is now the task of the Brahmins/ grantees to make it productive. Hence it gradually led them to venture for the greater tribal diasporas of the interior. Thus, in this age we find many of the tribes were settling down as cultivators & plough agriculture was introduced in greater parts of the interior, which resulted in greater interaction between the tribal and the sedenterized Brahminical society. It was not that only the tribal societies got "Hindusized", but also several tribal elements also penetrated into the Brahminical culture. The best example among them is reflected in the rise of worship of the Jagannath cult, which HIS GE-HI-11 & 21–20

306 NSOU • GE-HI-21 clearly has tribal origins. That's why Historian B.D. Chattopadhyay argued that the major historical process of EMA is the expansion of the Agricultural state society. In Eastern India the Pala Kings used to patronize these land grants to Brahmins. Of the Khalimpur & Munger Land grants of King Devpala (810-850 CE) is the most notable ones. The tradition continued in the post-Pala Age also. The 13th century Calcutta Sahitya Parishad Copper-plate inscription denotes, the Sena ruler Vishwarupsena granting 11 plots of land to a Brahmin named Halayudh. By 13th century, Eastern India, particularly Bengal became the storehouse of Rice cultivation. Many of The Ancient literary sources like Raghubanshan of Kalidasha, Khana, Krishi Parasara, etc. described the extent & magnitude of Rice cultivation her. The region included modern day Eastern Bihar, Orissa, Bengal up to Brahmaputra Valley & Kamrup. Chinese travelers like Ma Luan or Fa Hien mentions the export of Rice from Bengal to as far as Malaysia & S.E. Asia. During the reign of Ahom Kings particularly Damodar Dev, Shankar Dev, etc. better irrigation & farming technology was introduced in Assam & rice cultivation flourished more. However mention of Rice export from Andhra is obtained since the days of Arab traveler, Ibn Khurdabaleh (9th century). The Krishi-parashar of Bengal written between 950-1100 CE. mentions the different advanced techniques for Rice cultivation. Thus, already before the establishment of Muslim Sultanate rule in Bengal, large tracts of Western Bengal had been reclaimed from forests and agrarian system has been established.

13.3 Establishment of the Muslim Sultanate and their attitude to Bengal's agrarian society

After the establishment of Turko-Muslim rule in Bengal (1206 CE), for centuries the early Turkish elites were devoid of any socio-cultural connection with vast masses of Bengali peasant population. Neither, did they have any intention to do the same. They were mainly centered in some specific urban towns like Gaud, Pandua, etc, with their only target being political consolidation & territorial extension. They considered the local non-muslim agricultural masses as 'lowborns' and had no interest in accommodating them in their cultural domain. They were simply the source of revenue for the early Turko-Muslim administration.

NSOU • GE-HI-21 307 Situation started changing from the Hussain Shahi period. Shah, who was the most important Sultan in the Turko-Afghan period, had, however, other priorities. He, like Iliyash Shah and other major Sultans, was, no doubt, keenly aware of the need to consolidate the political foundation of the Sultanate in an alien province like Bengal. However, his main concern was to strengthen the land revenue administration with the cooperation of the local Zamindars who were overwhelmingly Hindu by religion. A contradiction was emerging between the imperial authorities in Delhi and the provincial Sultans of Bengal in respect of sharing of the land revenue surplus from Bengal, which was considered to be one of the prosperous provinces of the country. Husain Shah was deeply concerned to have the steady cooperation of the Zamindars of Bengal in his thrust to sustain a kind of autonomous position in matters of land revenue administration of Bengal, which would not be subservient to the increasing demands of the imperial authorities in Delhi. Thus, during Sultanate time the agricultural output of Bengal increased rapidly and Bengal soon became one of the most lucrative territory in Sultanate India in terms of Land revenue.

13.4 The agricultural expansion during Mughal rule and the Role of Sufi saints

The processes continued during the Mughal era. The Mughals in turn situated their capital not in Gaud but deep in Dhaka, which was more interior & central to the agricultural peasant belt of deltaic Bengal. During Mughal period, more focus over agriculture grew up & the Mughal Subedars devoted special attention to farther uplift the agricultural production to increase its revenue. In fact, Bengal at that time became the highest agricultural productive state among all the Mughal subhas. This focus on agriculture paved the way for Sufi immigration & spread of Sufi mystic philosophy among the peasant society of Bengal. Concerned with the need for bringing stability to their turbulent and underdeveloped eastern frontier in Bengal, the Mughal state deliberately encouraged several good orators, clerics & philosophers, (called as "forest pioneers" by historian Atis Dasgupta) to migrate & permanently settle down into the interior agricultural heartland of Eastern Bengal. The Mughals also granted favorable or even tax-free tenures of land to these industrious individuals who were expected to clear and bring into cultivation undeveloped forest tracts. The

308 NSOU • GE-HI-21 policy was basically intended to promote the emergence of local communities that would be both economically productive and politically loyal. Now, these immigrants got permanently stationed there, build local mosques or majaras under direct or indirect state patronage & started gathering the local populace around them. Their primary function was to motivate the local population with agricultural expansion, forest clearance & farther penetration into Eastern delta. As a result, these forest pioneers started gaining local influence & their masjids & majahars became local community centers. Land management was particularly strong during the regime of Akbar (1556- 1605). His Revenue Minister Raja Todarmal formulated and implemented elaborated methods for agricultural management on a rational basis. The Mughal administration emphasized agrarian reform, which began under the Sur emperor Sher Shah Suri, the work of which Akbar adopted and furthered with more reforms. The civil administration was organized in a hierarchical manner on the basis of merit, with promotions based on performance. A major Mughal reform introduced by Akbar was a new land revenue system called Zabti system. He replaced the tribute system, previously common in India and used by Tokugawa Japan at the time, with a monetary tax system based on a uniform currency. The revenue system was biased in favour of higher value cash crops such as cotton, indigo, sugar cane, tree-crops, and opium, providing state incentives to grow cash crops, in addition to rising market demand. Under the zabti system, the Mughals also conducted extensive cadastral surveying to assess the area of land under plow cultivation, with the Mughal state encouraging greater land cultivation by offering tax-free periods to those who brought new land under cultivation. 13.5 Sources For information on agricultural conditions in medieval times one has to rely on the accounts of foreign travelers and local literature. Indeed, foreign travelers praised the fertility of Bengal soil and the state of its agriculture. For example, a Chinese account of 1349/50 stated, 'The seasons of Heaven have scattered the wealth of the Earth over this kingdom'. At about the same time Ibn Batuta visited east Bengal. He mentioned that as he travelled from Sylhet and Sonargaon by rivers for 15 days he

NSOU • GE-HI-21 309 saw on his right and left orchards, water wheels, prosperous villages and gardens, 'as if we were passing through a market'. During Shaista Khan's time Bernier came to Bengal. He noticed on both sides of the Ganges 'extremely fertile' fields producing a whole variety of crops. Apart from travelogs, official accounts like Ain-i-Akbari of Abul Fazl gives us important account of the agrarian scenario in Bengal. Abul Fazl informed us that a particular variety of rice

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was 'sown and reaped three times in the same year without little injury to the crop'. 13.6

The peasants of Medieval Bengal The term with which the Indo-Persian sources of the Mughal period most frequently used to denote a peasant was raiyat. In addition, we also encounter the terms kisan or asami. Sources of the seventeenth century refer to two kinds of peasants – khud-kashta and pahi-kashta. The former were residents of the village in which they held their lands. The latter were non-resident cultivators who belonged to some other village, but cultivated lands elsewhere on a contractual basis. People became pahi-kashta either out of choice – for example, when terms of revenue in a distant village were more favorable – or out of compulsion – for example, forced by economic distress after a famine. Seldom did the average peasant of north India possess more than a pair of bullocks and two ploughs; most possessed even less. In Bengal, five acres was the upper limit of an average peasant farm; 10 acres would make one a rich asami. Cultivation was based on the principle of individual ownership. Peasant lands were bought and sold in the same way as the lands of other property owners. 13.7 The major cultivated crops Agriculture was organized around two major seasonal cycles, the kharif (autumn) and the rabi (spring). This would mean that most regions, except those terrains that were the most arid or inhospitable, produced a minimum of two crops a year (do- fasla), whereas some, where rainfall or irrigation assured a continuous supply of water, even gave three crops. This ensured an enormous variety of produce. For

310 NSOU • GE-HI-21 instance, we are told in the Ain-i-Akbari that the Mughal provinces of Bengal produced 50 varieties of rice alone. However, the focus on the cultivation of basic staples did not mean that agriculture in medieval Bengal was only for subsistence. We often come across the term jins-i kamil (literally, perfect crops) in our sources. The Mughal state also encouraged peasants to cultivate such crops as they brought in more revenue. Crops such as cotton and sugarcane were jins-i kamil par excellence. whereas Bengal was famous for its sugar. Such cash crops would also include various sorts of oilseeds (for example, mustard) and lentils. This shows how subsistence and commercial production were closely intertwined in an average peasant's holding. 13.8 The Zamindari system Our story of agrarian relations in Mughal India will not be complete without referring to a class of people in the countryside that lived off agriculture but did not participate directly in the processes of agricultural production. These were the Zamindars who were landed proprietors who also enjoyed certain social and economic privileges by virtue of their superior status in rural society. Caste was one factor that accounted for the elevated status of Zamindars; another factor was that they performed certain services (khidmat) for the state. The origin of landed tributary chiefs can be traced back to pre-Muslim Bengal as discussed in the first section. However, during the Mughal Age the Zamindari system emerged as the dominant agrarian system all across Western & interior Deltaic Bengal. As historian, WH Moreland stated that the Mughal administration brought about the special system of Watan Jaigirdars, whereby certain landed elites were given the right to enjoy their estate along with all its resources hereditarily. These Jaigirdars cannot be evicted from their lands and the Mughal state would seldom interfere in the internal affairs of their state. They enjoyed all the land revenue rights in their properties including absolute control over the peasants residing there. In return of their autonomy, they would chronologically pay a share of the revenue to Imperial treasury. However Moreland argued that the Zamindari system in particular is specially endemic to Bengal region. Bengal was a peripheral state for the Mughals. In one hand the Mughal officials were completely foreign to

NSOU • GE-HI-21 311 this Deltaic forested land, while in the other hand they had a major compulsion to expand agriculture and squeeze out the maximum revenue from this region in order to sustain their bureaucratic Empire in North India. Hence, they became more and more dependable over the tributary intermediate landed chieftains of Bengal. These chieftains enjoyed more autonomy than the watan jaigirdars and were came to be known as Zamindars. Zamindars also derived their power from the fact that they could often collect revenue on behalf of the state, a service for which they were compensated financially. Control over military resources was another source of power. Most zamindars had fortresses (qilachas) as well as an armed contingent comprising units of cavalry, artillery and infantry. More important were the slow processes of Zamindari consolidation, which are also documented in sources. These involved colonization of new lands, by transfer of rights, by order of the state and by purchase. These were the processes which perhaps permitted people belonging to the relatively "lower" castes to enter the rank of zamindars as zamindaris were bought and sold quite briskly in this period. A combination of factors also allowed the consolidation of clan- or lineage-based zamindaris. For example, the Rajputs and Jats adopted these strategies to consolidate their control over vast swathes of territory in northern India. Likewise, peasant- pastoralists (like the Sadgops) carved out powerful zamindaris in areas of central and southwestern Bengal. Zamindars spearheaded the colonization of agricultural land, and helped in settling cultivators by providing them with the means of cultivation, including cash loans. The buying and selling of zamindaris accelerated the process of monetization in the countryside. In addition, zamindars sold the produce from their milkiyat lands. There is evidence to show that zamindars often established markets (haats) to which peasants also came to sell their produce. 13.9 Conclusion Thus, our above discussion shows how Bengal became one of the most prosperous territories in respect of agricultural output during the Medieval times. Although

312 NSOU • GE-HI-21 naturally situated in the Deltaic fertile land, it was primarily covered by thick forest. The land reclamation procedure started since the Early Medieval days which received farther acceleration during the latter Sultanate and Mughal times. The Sufi saints and Zamindari establishment played major roles in this process of agricultural expansion in Bengal. 13.10 Questions 1) Describe the process of Agricultural expansion in Bengal in the pre-Muslim days. 2) What was the role of the Hussain Shahis & the Sufi saints in the expansion of the agrarian society in Bengal ? 3) Write a brief note on the development and typical features of the Zamindari system in Bengal. 4) What were the major crops cultivated in Medieval Bengal ? 5) How was the condition of peasants in a nut and shell ? 13.11 Suggested Readings

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Bandyopadhyay, Sekhar, *From Plassey to Partition : A History of Modern India*, (New Delhi : Orient Blackswan Pvt. Ltd., 2004) Chandra, Satish, *History of Medieval India*, (New Delhi : Orient Blackswan

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NSOU • GE-HI-21 313 Unit 14 % The economy : The Indigenous trade and role of foreign companies Structure 14.0 Objective 14.1 Introduction 14.2 Flourishment of trade and commerce during Mughal Era 14.3 Commercial economy during Murshid Quli's time 14.4 Bengal's indigenous ports 14.5 The advent of European merchants and the rise of Euro-centric trans- Oceanic commerce 14.6 Early relation between the English Merchants and Bengal Nawabate (pre-Shirajdwala period) 14.7 Conclusion 14.8 Questions 14.9 Suggested Readings 14.0 Objective z The objective of this unit is to study the role of indigenous trade as well as the role of the foreign companies in the economy of Bengal. z It will be studied that the indigenous trade flourished in the Mughal era. z The role of the Nawabs of Bengal in the development of commercial economy will also be analyzed. z The advent and impact of the EICs on the economy of Bengal will also come under discussion. 14.1 Introduction Bengal has manufactured textiles for many centuries, as recorded in ancient hand-written and printed documents. The Periplus of the Erythraean Sea mentions 313

314 NSOU • GE-HI-21 Arab and Greek merchants trading between India and the Red Sea port of Aduli (in present-day Eritrea), Egypt and Ethiopia in the second century CE. Cloths including muslin were exchanged for ivory, tortoiseshell and rhinoceros-horn at that time. Muslin was traded from Barygaza—an ancient port of India located in Gujarat—to different parts of Indian subcontinent before European merchants came to India. The Romans prized muslin highly, using bullion and gold coins to buy the material from Deccan and South India. They introduced muslin into Europe, and eventually it became very popular. A Chinese voyager, Ma Huan, wrote about five or six varieties of fine cloths after visiting Bengal in the early fifteenth century; he mentions that Bengal muslin was highly priced in China at that time. Muslin, a cotton fabric of plain weave, was hand woven in the region around Dhaka, Bengal (now Bangladesh), and exported to Europe, the Middle East, and other markets, for much of the 17th and 18th centuries. 14.2 Flourishment of trade and commerce during Mughal Era The Bengal Subah had the largest regional economy in the Mughal Empire. It was described as the paradise of nations. Fifty percent of the gross domestic product (GDP) of the empire was generated in Bengal. The region exported grains, fine cotton muslin and silk, liquors and wines, salt, ornaments, fruits, and metals. European companies set up numerous trading posts in Mughal Bengal during the 17th and 18th centuries. Dhaka was the largest city in Mughal Bengal and the commercial capital of the empire. Chittagong was the largest seaport, with maritime trade routes connecting Arakan, Indonesia, Far East, Malaya, Arabia, Middle East, Makassar, Ceylon, Bandar Abbas, Mocha and the Maldives. During Shah Shuja's long and peaceful rule, trade and industry flourished to a great extent in Bengal and the province became rich. Shayesta Khan, whose rule ended in June 1688 is still remembered in Bengal. It is said that during his rule rice used to sell at five maunds a rupee. East Bengal produced an enormous quantity of rice and the price of rice is an index of the real value of the reputed daily income of two lakh rupees of Shayesta Khan. His wide

NSOU • GE-HI-21 315 popularity was also due to extensive building programmes, his pomp and grandeur, and the liberal gifts, donations and the patronage to the needy. All this largely accounted for the daily expenses of a lakh of rupees incurred by him. It is established that it was the revenue from Bengal that largely sustained the Mughal Empire. But Bengal was much more than the main source of revenue for the empire. It was also the centre for manufacture of fine luxuries such as muslin. Through its traders and entrepreneurs, Bengal took active part in maritime commerce controlled by foreigners. Under Mughal rule, Bengal was a center of the worldwide muslin and silk trades. During the Mughal era, the most important center of cotton production was Bengal, particularly around its capital city of Dhaka, leading to muslin being called "daka" in distant markets such as Central Asia. Domestically, much of India depended on Bengali products such as rice, silks and cotton textiles. In addition, Bengal also exported cotton and silk textiles to markets such as Europe, Indonesia and Japan. Bengal produced more than 50% of textiles and around 80% of silks imported by the Dutch from Asia, for example. Overseas, Europeans depended on Bengali products Mughal nobles wearing fine Bengal muslins

316 NSOU • GE-HI-21 such as cotton textiles, silks and opium; Bengal accounted for 40% of Dutch imports from Asia, for example, including more than 50% of textiles and around 80% of silks. [7] From Bengal, saltpeter was also shipped to Europe, opium was sold in Indonesia, raw silk was exported to Japan and the Netherlands, and cotton and silk textiles were exported to Europe, Indonesia and Japan. Bengal had a large shipbuilding industry. Indrajit Ray estimates shipbuilding output of Bengal during the sixteenth and seventeenth centuries at 223,250 tons annually, compared with 23,061 tons produced in nineteen colonies in North America from 1769 to 1771. He also assesses ship repairing as very advanced in Bengal. Bengali shipbuilding was advanced compared to European shipbuilding at the time. An important innovation in shipbuilding was the introduction of a flushed deck design in Bengal rice ships, resulting in hulls that were stronger and less prone to leak than the structurally weak hulls of traditional European ships built with a stepped deck design. The British East India Company later duplicated the flushed deck and hull designs of Bengal rice ships in the 1760s, leading to significant improvements in seaworthiness and navigation for European ships during the Industrial Revolution. In the early sixteenth century, a Portuguese apothecary named Tomes Pires mentioned that Bengal muslins were traded to Thailand and China. Bengali muslin was also traded throughout the Muslim world, from the Middle East to Southeast Asia. By 1580, some Portuguese traders settled at Dhaka and Sripur, from where they started exporting muslin, cotton and silk goods to Europe and Southeast Asia. During Ottoman rule from the sixteenth century onwards, large quantities of muslin were exported to the Middle East. The Ottoman Turks were fond of Bengali muslins. In the sixteenth century, Portuguese started trading textiles from the Indian subcontinent through the Persian Gulf including high quality of muslins. In the seventeenth century, the Portuguese trade declined.

14.3 Commercial economy during Murshid Quli's time

Apart from agrarian economy, Bengal during Murshid Quli's time also had a growing importance of trade and commerce as well as the merchant community. The Bengal made cotton and silk textiles, oil and sugar had high demand in the markets

NSOU • GE-HI-21 317 of Persia, Afghanistan and East Asia. In 18th century, when overland routes were facing disturbance due to political chaos, the exports found a new way out through trans-oceanic commerce. Europe became a new lucrative market for Bengali goods and several European companies established their trading outposts in the province to carry out this import-export commerce. The Indian merchants were no less important in this trans-oceanic commerce. Mention may be made of powerful Hindu merchants like Umi Chand or the Armenian Khawaja Wajid. During the period of Murshid Quli Khan, about 2.3 crore of merchandise was exported out of Bengal. The Qasimbazar factory alone produced around 70 lakh rupees of silk commodities. Similar figures were recorded by the Murshidabad custom office. As a result of this economic activities cities like Dhaka, Calcutta and Qasimbazar grew in size and population. While in the other hand, such huge monetary exchanges gave rise to the emergence of powerful financing and banking communities. Mention may be made of the family of Jagat Seth, a well reliable banker for Murshid Quli Khan, who eventually became the head of the provincial treasury in 1730. Again, sometimes the constant pressure over the Zamindars, by the Murshid Quli administration to pay

318 NSOU • GE-HI-21 revenue in times, made the former to take loans from these newly emerging bankers. Thus in various steps of transactions and exchanges these banking communities provided securities and necessary investments. Not only in private sectors but this financiers also supported the state administration with necessary monetary support in lieu of loans, during emergencies. As stories suggests even during Maratha pillage, it were these bankers and financiers like Jagat Seth who provided the temporary monetary support on immediate basis to the Nawabi administration to run the state economy, despite their own losses. However, although the trade and commerce had a lucrative fortune in Bengal, the Murshid Quli Khan administration on its part never formally invested properly to develop the commercial sectors. The Nawab never took any effective steps to build up a proper navy as to provide securities to its Indian merchants from pirates and European interferences in the water route, nor did he took any proper investments to promote home the grown industries and indigenous capitalists through state patronage. As a result, the European competitors unofficially got an edge over their Indian counterparts to capture the commercial sectors of Bengal in near future.

14.4 Bengal's indigenous ports Till

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the middle of the 16th century, Satgaon was the most important port. According to poet Mukundaram, it used to attract so much foreign trade that the merchants of Satgaon did not have to leave their town and could earn fortune just staying home as 'the outside world came to them' for trade. As the chief mart of Bengal, Satgaon attracted merchants from different parts of India and diverse other countries. It was the chief emporium of Portuguese trade since 1537, known as 'portopiqueno'. Even in 1569 Caesar de Fredericki found Satgaon 'a remarkable faire citie' from where every year thirty or thirty-five big and small ships, laden with diverse commodities, went to various places. But the historic port of Satgaon began to decline mainly due to the silting of the river Saraswati that made navigation extremely difficult. Hence not only the Portuguese but the local traders too left Satgaon and settled in Hughli, which took the place of Satgaon as the principal port of Bengal and remained so till the middle of the 18th century. Even the inland trade was mostly diverted to Hughli, though Satgaon

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remained the royal port and the seat of the governor and the imperial customs house till 1632, when Hughli took its place officially as the royal port. The Hughli port flourished with amazing rapidity under the Portuguese. It soon rose to the position of the 'richest, the most flourishing and the most populous' of the various 'bandels' or trading ports in Bengal. It became the common emporium of trade where, as Fr John Cabral wrote in 1533, the vessels of India (Portuguese India), China, Malacca and Manila repaired in great numbers. He also mentioned that not only the 'natives of the country, but also Hindustanis, the Mogols, the Persians and the Armenians came there to fetch goods'. Van Linschoten and Ralph Fitch noted Hughli's flourishing trade in the 1580s. The Ain-i-Akbari, completed in 1596-97, states that Hughli was a more important port than Satgaon. 14.5

The advent of European merchants and the rise of Euro-centric trans-Oceanic commerce The first Europeans to arrive in the coast of Bengal were the Portuguese in the latter half of 16 th century, Since, the voyage of Vasco da Gama to Calicut (1498), the Portuguese were making steady inroads in Indian trans-oceanic commercial circles. Already in the 1570s Portuguese Christian missionaries cum their royal ambassadors like Monseratte had already appeared in the Mughal court of Akbar asking for commercial favors. Since then, both Akbar and Jahangir had given Portuguese various privileges to enjoy undisturbed maritime commerce and establish make-shift temporary settlements in Bengal. Thus, several Portuguese settlements and factories came up in Hughli, Chittagong and

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Satgaon. A good idea of the extent, composition and direction of the Portuguese trade in Bengal can be gathered from Manrique, who was in Bengal during the hey-days of the Portuguese. The articles imported by them from 'southern India' (ie Sumatra, Borneo, Moluccas, etc) were a large amount of 'worked silks, such as brocades, cloth, velvets, damasks, satins, taffetas, muslins', etc. They also brought cloves, nutmegs and mace from Moluccas and Banda, and highly precious camphor from the Isles of Borneo. From the Maldive islands they imported cowris (sea shells) which were then current in Bengal as small currency, 'chanquo' or bigger shells from 320

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Tuticorin and the coast of Tinnevelly, pepper from Malabar and cinnamon from Ceylon (Sri Lanka). They also brought from China great quantities of porcelain, valuable pearls and jewels, many kinds of gift articles such as bedsteads, tables, boxes, chests, writing desks, etc. From the kingdom of 'Salor' and 'Timor' they imported great quantities of sandalwood, both red and white varieties, which in Bengal was a precious commodity. The Portuguese exported from Bengal a wide variety of merchandise such as cotton goods, gingham made of grass, and silks of various shades as well as sugar, ghee, rice, indigo, long pepper, saltpeter, wax, lac and other articles, which were abundant in Bengal. Rice formed one of the chief articles of Portuguese export to other parts of India and the East Indies.

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A rough idea of the value of the Portuguese trade in Bengal could be formed from the fact that they paid over Rs. 100,000 yearly as customs duties to the Mughals at the rate of 2.5 per cent on the value of goods exported and imported. In other words, the annual value of their trade in Bengal was around Rs. 40 lakh. So no doubt the Portuguese carried on a very lucrative trade in Bengal and almost monopolized the external as well as coastal trade, while in inland trade they were formidable competitors of the country merchants and other foreigners.

Various Portuguese outposts and settlements in Bengal province
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But the golden days of the Portuguese trade in Bengal came to an end in 1632.

the Portuguese became infamous for their several coercive methods in the region. From looting merchant ships and destabilising the maritime commerce, to forceful enslavement of local people including indiscriminate conversion to Christianity, all these notorious activities to gain short term wealth, earn them the title of "Firingi pirates" among the local populace. Thus, Emperor Shah Jahan in his early tenure ordered his governor Sayesta Khan to ousted the Portuguese from Bengal. The port of Hughli was occupied in 1632 and by the time of Aurangzeb's reign all the Portuguese pirates up to Chittagong port were exterminated. Many of their ships were burnt down by Mughal and local Zamindari forces.

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The English and the Dutch East India Companies began their Bengal trade from around the middle of the 17th century with the establishment of their factories in Hughli. The french East India Company was founded later and began its operations only in the 1680s. Among other Europeans, the Ostend Company and the Danish Companies came to Bengal only in the early 18th century and their trade was on a very modest scale. In the early period the European attention focused mainly on the spice trade and both the Dutch and English wanted to procure spice from the so-called Spice Islands in the eastern archipelago. The companies went to these islands to buy spices with silver obtained from the 'New World'. But to their utter astonishment, they found that it was not silver but cheap and coarse Indian calico that was in demand there. So they turned to India for textiles to exchange for spices in the Indonesian archipelago. First, their attention was drawn to the Coromandel Coast which produced large quantities of cheap and coarse textiles greatly in demand in the Spice Islands. But soon war, famine and political instability rendered the Coromandel trade risky, uncertain and expensive. So the companies eventually turned their attention to Bengal. Bengal offered particular advantages to the companies. It was the largest producer of coarse and cheap calicoes-much cheaper and of better quality than others. Secondly, Bengal silk was a highly lucrative and profitable commodity for the companies as there was a growing demand for it in Europe, replacing Italian and Persian silk, because of its comparative cheapness and good quality. Moreover a third lucrative item for trade was saltpeter, highly in demand in Europe and which could

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also be profitably used as ballast for Europe-bound ships. So the Companies began their Bengal trade in right earnest. It was from around the 1670s that the trade of the companies in Bengal became significant with a boost in the export of raw silk from Bengal. But it was actually the big boom in the export of Bengal textiles from around the early 1680s that revolutionized the pattern of the Asiatic trade of the companies. This was in fact in response to a revolution in the consumer taste in England and Europe where suddenly Indian textiles, especially the textiles from Bengal, had become the irresistible fashion and consequently there followed an unprecedented demand for Bengal textiles. As a result, Bengal became the most dominant partner in the Asiatic trade of the companies and from around the 1680s until the mid-eighteenth century, the Dutch and the English East India Companies played a significant role in Bengal's maritime and international trade. The French company played an important role only in the 1730s when Dupleix was in charge of the company in Bengal. The trade of other European companies was not at all significant compared to that of the Dutch and the English. It was, however, a different story after The Battle

of Plassey (1757). An imaginary portrait of a typical European factory settlement in Bengal
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The English company and its servants by virtue of their political and economic control over Bengal began to wipe out all other European and Asian rivals in the Bengal trade and tried to monopolize it for themselves. The importance of Bengal in the Asiatic trade of the companies can be seen from the fact that Bengal's share in the average annual value of Asian commodities exported to Holland by the Dutch company was around 40 percent in the early eighteenth century. Again, more than 50 percent of the total value of Dutch textile exports from Asia was in the form of Bengal textiles. Thus Bengal became the most important theatre of the activities of the Dutch company not only in India but the whole of Asia. No different was the case with the English company. The English factors regarded Bengal as 'the flower of the Company's garden' and the 'choicest jewel'. Between 1650 and 1720, the Dutch were much ahead of the English but thereafter the English trade in Bengal picked up and almost equaled the value of the Dutch exports, although the Dutch trade including the trade to their other Asian factories was still higher than that of the English. The English company's exports to Europe increased substantially from the early 1730s and picked up in the period 1740-45. 14.6

Early relation between the English Merchants and Bengal Nawabate (pre-Shirajdwala period) The history of English settlements in Bengal Subha dates back to 1633, when they opened up a small factory in Hariharpur near the mouth of River Mahanadi. In course of time three English factories were set up in Qasimbazar, Hughli and Balasore. Ultimately, in 1690, Job Charnock laid the foundation of Calcutta (debatable) in the erstwhile village of Sutanuti (present day Sovabazar area). From now on Calcutta would become the Eastern high command of the English merchants. We have earlier discussed how Bengal commodities like cotton and sil textiles had high demands in the foreign markets of Europe and Middle East. Now, with the decline of overland trade due to political instability in North India, the European 324 NSOU • GE-HI-21 merchants in Bengal quickly replaced the focus into trans-oceanic trade thereby increasing their profits in large scale. The sudden affluence of the English merchants irked Murshid Quli Khan who in 1713 imposed several restrictions on them and asked them to pay the same trade tax as equal to the local Indian merchants. Dissatisfied with this, the English cunningly went for a strategic solution, by sending a delegation under John Surman to the court of the then Mughal Emperor Farrukshiyar. The English delegates were well aware with the skills to win over the Emperor. Thus, by the infamous Farrukshiyar's Firman of 1717, The English were granted duty free trade in Bengal along with the right to lease 38 villages in and around Calcutta. Now Bengal was still officially under the Mughal Empire and Murshid Quli hadn't yet severed his ties with the Imperial court. So, all decrees of the Empire were theoretically valid in the province. But having said that, Murshid Quli was unofficially autonomous in all matters of his statecraft. Therefore, he accepted the duty free right of the English but didn't allowed them to lease the 38 villages and opposed the fortification of Fort William. The status quo continued during the succeeding Nawabs. The English has to occasionally pay the Nawab with precautionary fees to continue their commercial activities undisturbed. Alivardi Khan was well aware of the fact that how English and the French exerted their rival political competition in the inter-politics of Carnatic states and that they could do the same in Bengal too. So he tried to exercise some controls over them. He compared the Europeans with "hive of bees, whose honey you might reap for

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benefit, but if you disturbed their hive they would sting you to death."

The Maratha invasion considerably changed the scenario. In one hand the Nawabate became busy in tackling that problem, thereby giving a pretext to the Europeans to fortify their settlements while in the other hand, it completely shifted the overland trade to trans-oceanic waters. 14.7 Conclusion So, on the whole Medieval Bengal had a flourishing commercial economy. Bengal's products particularly cotton textiles and muslins had high demands in the

NSOU • GE-HI-21 325 foreign markets of Europe, Middle East and Far East. About 25% of the total Asian trade was supplied from Bengal. Probably this became her sole object of dilemma. As the greed of this flourishing commercial fortunes attracted the European traders who came running to the Bengal delta thereby monopolizing the trans-oceanic trade from and to Bengal. 14.8 Questions 1) How Bengal's commercial economy flourished during Mughal era ? 2) Write a short note on Bengal's ship building industries. 3) Give a brief view on the trade and commerce scenario of Bengal during Murshid Quli Khan's era. 4) Write short notes on the ports of Satgaon and Hugli. 5) Describe the rise and fall of Portuguese in Bengal 6) How did the trans-oceanic trade to and from Bengal was monopolized by the Europeans ? Mention the role played by each European nation separately. 7) How was the relation between the early English merchants with the Bengal Nawabs in pre-Plassey period ? 14.9 Suggested Readings

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Bandyopadhyay, Sekhar, From Plassey to Partition : A History of Modern India, (New Delhi : Orient Blackswan Pvt. Ltd., 2004) Chandra, Satish, History of Medieval India, (New Delhi : Orient Blackswan

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326 NSOU • GE-HI-21 Unit 15 % Urbanization in Medieval Bengal Structure 15.0 Objective 15.1 Introduction 15.2 Lakhnauti : A case study of the Capital and the chief trading town of Bengal 15.3 Cultural cause : Role of the Sufi mystic order 15.4 The minting towns 15.5 Trade and Commerce 15.6 Conclusion 15.7 Questions 15.8 Suggested Readings 15.0 Objective z The urbanization of Bengal is the theme of the present unit. z Two basic aspects will be highlighted : $\frac{3}{4}$ The growth of politico-commercial towns in medieval Bengal $\frac{3}{4}$ The role of Sufi mystic order in urbanization process 15.1 Introduction During the advent of the Muslims in Bengal the old urban were already in a decaying atmosphere, e.g. Lakhnauti, Satgaon, Sonargaon and Pandua. Scholars working on medieval Indian History observe that with the advent of the Muslims as ruling elite, in the 13th century, remarkable changes took place in the city planning. M. Habib' a pioneer in this respect, formulated the theory of "urban revolution" which is entirely based on growth and multiplication. K.A. Nizami confirms that the immediate and the most significant effect of Turkish occupation was the liquidation of old pre-Muslim system of city planning. K.M. Ashraf while evaluating the Muslim contribution to urbanization says that, the only contribution of the new Turkish rule was addition of some infrastructural activities namely the construction of palaces, mosques, tanks to the already established Hindu towns. However with the growth of agrarian economy and revival of land and maritime trade in the earlier part of fourteenth century a visible change was seen in the urban areas of the Sultanate. Let us see how was the process of Urbanization in Medieval Bengal and what were the factors that casted their impact over this process. 15.2 Lakhnauti : A case study of the Capital and the chief trading town of Bengal Lakhnauti also known as Gaur, lie in the north of Ganges and south of the modern district of Malda in West Bengal. It was build during the pre-Muslim Hindu Sena period, presumably during the reigns of Raja Ballal Sena. For centuries it served the capital of the Senas and greatly flourished during their times. After the Turkish invasion, Lakhnauti continued to be the hub of all round activities of the Muslim rule and administration throughout the Sultanate period. It was the capital of the kingdom for a period of more than two and a half centuries, from the time of Bakhtiyar Khalji (A.D. 1206-11) to Qadr Khan (A.D. 1326-41) and again in the reign of Nasiruddin Mahmud. During the Sena period, Lakhnauti had already become a good centre of trade and commerce. That's why when Muhammad Bakhtiyar Khalji entered the city with a small number of troops (around two hundred) the people thought them to be traders. Zia-ud-din Barani refers to the market place of Lakhnauti, which was one mile in length, on each side of which the shopkeepers sold their commodities. Several foreigners resided in Lakhnauti. Some stayed there for carrying on trade while the others had joined as functionaries in the administration. Many of them settled there in search of good livelihood. It is true for any trading centers of pre-Muslim India. They were basically very accommodative and provided a good shelter for the foreign immigrants coming from the under-developed tribal regions of West and Central Asia. The Khaljis, the Isfahanis, the Sistanis, the Abyssinians and the Afghans, came to Bengal, even prior to Bakhtiyar. A large number of them settled there, held high posts, became governors and even Sultans.

328 NSOU • GE-HI-21 During the Sultanate era, the importance of Lakhnauti, as a trading centre increased. Joas de Barros, a Portuguese historian describes the streets are broad and straight and the main streets have trees planted in rows along the walls to give shade to the passengers. The population is so great and the streets so thronged with the gathering and traffic of people that they cannot force their way past one another. Verthem, another European who visited Gaur in A.D. 1508 comments that the population of the city had reached up to forty thousand and it was home to some of the richest merchants of that time. About a decade later Durate Barbosa found wealthy Arabs, Iranians, Abyssinians and Indians in Gaur. The Portuguese ambassador to Gaur in A.D. 1521 found the streets and lanes of the town are paved with brick like the Lisbon New Street. The market is everywhere and everything including food and other goods alike is in plentiful supply and cost effective. The streets and cross Some urban centers of Early Medieval Bengal

NSOU • GE-HI-21 329 lanes are so crowded that is impossible to move. The streets are well mapped out and arranged. All the arms, swords, lances, coats of mail, silver plated hauberks and plate helmets are sold in streets, which specialize in these goods. There is also a saddlery, which sells horse, harnessing and in another street all colors of fabric such as silk and other cloth can be found. The above description shows that Lakhnauti remained a big urban centre under the Bengal Sultans at least till the time of Ghiyas-ud-din Mahmud Shah VI, the last ruler of the Husain Shahi dynasty. It would not appear unreasonable to call it a metropolitan city because what Delhi was to north India Lakhnauti was to Bengal.

15.3 Cultural cause : Role of the Sufi mystic order There were cultural reasons that contributed to growth of towns with limited commercial activities as the immigrant Muslims particularly the Sufis began to construct mosques, Khanqahs, Dargahs, and Madarasas. The Religious settlements of Sufi order were one of the important factors that led to the rise of some urban centers like Lakhnauti. Sunargaon. Satgaon, Chatgaon oi Chittagong, Pandua or Firuzabad. In Islam Mosques, Madarasas and Khanqah's (hospices) play important roles. Their existence indicates compact conglomeration of inhabitants. The Jami or congregational mosque requires a fixed settlement with a permanent population, of whom at least forty legally responsible men must be present to make the ceremony valid. Tabaqat-i-Nasiri credits Muhammad Bakhtiyar Khalji for constructing mosques, Madrasas and Khanqahs. This is supported by an Inscription given in the preface of an Arabic version of Sanskrit book on the science of yoga entitled Amrit Kund written by an early thirteenth century Kamrup's philosopher named Bhojar Brahmin, who witnessed a Friday mosque at Lakhnauti during the time of Ali MardanKhalji. It is epigraphically established that not less than a dozen Jami mosques were built alone in Lakhnauti from the time of Shamsuddin Yusuf Shah to Ghiyasuddin Mahmud Shah (1533-8). Sunargaon was also an important urban centre during the Sultanate period. The city of Sunargaon or Subarnagrama now falls in the NaryanganJ subdivision of

330 NSOU • GE-HI-21 Dhaka, the capital of Bangladesh. In the first half century of the Sultanate rule Sunargaon is nowhere mentioned. Sunargaon was for the first time mentioned by Zia- ud-din Barani in Tarikh-i-Firoz Shahi in the context of Balban's pursuit of Mughis- ud-din Tughril who revohed against the former. At that time, Sunargoan was ruled by a Hindu King, Danuj Rai, probably a descendant of Damodaradeva of the Deva dynasty, which disposed the Sena dynasty in Vikrampur. There are ample evidences to establish that Danuj Rai accepted the over lordship of Balban and paid tribute to him, to his son Bughra Khan and to the other rulers of Lakhnauti. But Sunargaon did not become an integral part of the kingdom or a seat of government till the end of

NSOU • GE-HI-21 331 the thirteenth century. It was Shamsuddin Firuz Shah (1301-16), who completed the conquest of Sunargaon and made it a seat of his kingdom in 1302 CE. However, Sunargaon soon became a centre of learning and an abode for the Sufis especially in the 13 th and 14 th century. Many Sufis thronged there in the beginning of the last quarter of the thirteenth century, most likely after Balban's departure from Bengal. During this time, Shaikh Abu Tawwama, the great medieval Sufi visited the Sonargaon and settled there permanently." He established there a Madrasa, that is an academy for the students and a monastery for his disciples and maintained them till his death, A.H.700 (A.D. 1300-1). He was accompanied by Hazrat Sharaf-ud-din Yahya Maneri (A.H.661-782) the famous Sufi of Bihar who stayed at Sunargaon for about twenty two years and studied Tafsir, Hadis, and Jurisprudence and other branches of Islamic learning under the able guidance of Abu Tawwama. Hou-Hien in 1415, writes that inSunargram all the bazaars and shops were well arranged. Sunargaon continued to be a centre of learning for a long period, at least till the time of Husain Shahi dynasty. As a result of this Sufi connection the urban population of Sunargaon increased considerably. Sources tend to suggest that all these Khanqahas and Madrasas i.e. educational institutions were surrounded by well-qualified people and as such the population around them was very dense. As a result of this dense population a well-planned bazaar (market or shopping centers) got established in the city for buying and selling essentials. The factors related to the cultural aspect reflect the penetration of the Muslims in the city and. thus, contributed to the process of urbanization. 15.4 The minting towns To flourish the Business transaction it is necessary to have an organized coinage and currency system. On the eve of the foundation of the Sultanate rule, Bengal did not have a fully organized currency. Sultanate of Bengal instituted an organized currency system, their coinage was based on the principle of bi-metalism, i.e. gold and silver. In later times, some copper pieces were also issued. So whenever the Sultanate rulers incorporate any region into their territory, they issued commemorative coins and established a new center of mint in that place which resulted in the development of a town.

332 NSOU • GE-HI-21 With the capture of the capital at Lakhnauti, Muhammad Bakhtiyar Khalji established a mint house there. Numismatic evidence shows that Lakhnauti continued to issue coins up to the time of Ghiyasuddin Azam Shah (1389-1410 A.D.) The city of Pandua became a mint town in 1342 A D. during the reign of Ala-ud-din Alam Shah (1338-1342 CE) and continued minting coins till the time of Rukn-uddin Barbak Shah (1459-1474). Sunargaon started minting coins from 1305 CE and continued till the time of Sikandar Shah (1358-1389 CE). Satgaon became a mint town during the time of Muhammad bin Tughlaq in 1329 CE, and had the unbroken continuation up to 1428 CE.' The mINT not only produced coined money but the very existence of its office enlivened the towns from official point of view. It is certain that the Bengal rulers issued these gold coins occasionally to commemorate an event. They were not issued to facilitate trade or commerce. E.g. Bakhtiyar Khalji issued coins on the occasion of conquest of Gauda.

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Alauddin Hussain Shah issued gold coins at the time of his victory over Kamrup, Kamta, Jainagar and Orissa. Besides, gold coins were

also minted to recognize the sovereignty of the Sultans of Delhi. Coins of Ghiyas-ud-din Iwaz are the best example of such types of coins. Apparently these coins has nothing to do with commercial activities. Neither was there any urge among the early Bengal Muslim rulers to utilize this monetary currency to facilitate commercial activities. Trade although flourished but that was mostly on its own and not for any direct patronage of the Sultans. However, there were instances when these

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gold coins were given as presents to the Sultans of Delhi as well as to the envoys of the foreign countries.

During the later part of Ilyas Shahi dynasty, as many as twenty mint towns existed. Out of twenty. Fizuzabad, Klannatabad. Satgaon, Fatehabad, Muazzamabad and Chatgaon continued from earlier while Khalifatabad (Bagerghat in Khulna district), Sitpur or Shantipur (in Nadia district), Barbakabad (in modern Dinajpur district) and Muhmmadabad (tentatively identified with modern Murshidabad) were new establishments. So we can say that the as a result of such establishment of Mint house at any place by the Sultans, people started to assemble there and the new towns emerged with dense population. This was followed by the development of well-arranged market or Bazaars having all the essentials for the people. All of this coupled together

NSOU • GE-HI-21 333 and led to the creation of urban centers. The establishment of mint towns evolved in such a way that it paved the way for urbanization. It could also be said that the foundation of a considerable number of such mint towns indicate the automatic revival of Bengal's trade and commerce and the consequent

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establishment of her connection with the different parts of the world. Thus the

introduction of money economy partly brought about a second phase of urbanization in Medieval Bengal. 15.5 Trade and Commerce Last but not the least is the role of trade and commerce behind the process of urbanization. Account of the foreign travelers and a large number of numismatic evidences suggest that by the beginning of 14 th century, trade and commerce received a new impulse. The information found in the Tahaqali-Nasiri that the invading troops under Bakhtiyar Khalji were mistaken to be the party of horse traders by the inhabitants of Nadia and that all the Tanghan horses which reached Lakhnauti were brought from the cattle market of Karpattan (presumably modern Kathmandu) through the well known route of Mahamhaidarah. This may shed light on the existence of a brisk overland trade in pre Sultanate period. But during the first century (i.e. the thirteenth century) of the Sultanate rule this impulse was negligible. This was mainly due to political instability as well as non- existence of a standard currency system. There were occasional rivalry and bloodshed between the Muslim Turkish Iqtadars that hampered the peace and stability of the region. Again, the governors and a few rebels who turned independent Sultans issued coins but the purpose of the issuance of such coins was limited, they were the insignia of sovereignty. It was from the dawn of the fourteenth century when the political situation stabilized from the time of Shamsuddin Firuz Shah (1301-16 CE). It is thus from the beginning of the fourteenth century that a new dimension in internal as well as external trade is visible. Almost all the agricultural and non-agricultural products have been sold and purchased in the markets for local consumption. While discussing the prices and cheapness of commodities Ibn Battuta has mentioned that, the demands of certain articles like rice, sugar and cloth. He also refers to ghee, sesame oil and rose water, were so high, that were not exported but 334 NSOU • GE-HI-21 were sold locally. Evidence shows that there were regular markets in Lakhnauti, Sunargaon. Pandua and Satgaon. While mentioning the crafts of Bengal, the Chinese accounts narrate, that

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all kinds of artisans who were skilled in hundred types of crafts, gathered in the market and possessed different shops there. The

Chinese visitor Hou-hien who came to Bengal in 1415 CE has mentioned Sunargaon bazaars where business in all kinds of goods was carried out. He has also referred to the bazaars

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of Pandua where the shops were arranged side by side.

As a result of this enhanced commercial activities, several market towns rose up in different places of Bengal, that attracted more settlements surrounding it, facilitating the process of urbanization. Qashba or smaller towns established links between the city markets and countryside. The term Qashba has been found in some coins and Inscriptions such as Qashba Ghiyaspur, Qashba Firuzabad, etc. The city markets exclusively depended on the surplus produce of the rural areas and the Qashba ensured or facilitated the supply of surplus produce to the city markets. Cowries or small shells largely served the purpose of small money in local trade. In international scenario, It is fairly certain that Bengal was enjoying much prominence as a centre of textile. Cotton production was in large scale and the local merchants generally made it into finished goods. Bengal had developed trade and cultural relations with Indonesian and Malay Peninsula during the period under review. Evidence has been found in the *Ejaz-i-Khusrau*, written by Amir Khusrau, that the town where the big markets existed became a busy flourishing commercial centre during the Sultanate period. Amir Khusrau, while describing the cheapness and availability of different items, such as slaves and cattles, wearing apparels, books, fruits, prayer carpets, etc., highlights the too much overcrowding in Bazars. The information recorded in the early 15th century Chinese accounts suggests that all goods were collected and distributed at Sonargaon and Pandua. It further indicates that rural communities raised their products in nearby towns where from the traders and dealers used to procure and assemble them in the nearby capital city or port city for their further disbursement to different towns and cities.

NSOU • GE-HI-21 335 15.6 Conclusion From our above discussion, we can conclude that towns and cities existed in Bengal since the pre-Muslim period. However, during the Sultanate period, particularly since the beginning of 14th century CE, the process of urbanization received a new boost. Several factors like the arrival of Sufi mystic orders, establishment of minting towns and the growth of trade and commerce were responsible behind this. Among the famous urban centers of Medieval Bengal, Lakhnauti, Pandua, Sunargaon and Satgaon deserve special mention. 15.7 Questions 1) What were the factors leading to urbanization in Medieval Bengal ? 2) Write a short note on Lakhnauti, the capital of Bengal. 3) What was the role of Sufi saints behind the process of urbanization ? 4) How did trade and commerce facilitate the rise of urban centers in Medieval Bengal ? Describe with examples. 15.8 Suggested Readings Alam, Md. Khurshid, *Urbanization Under The Sultans Of Bengal During 1203-1538 A.D.*, (Aligarh : Centre Of Advanced Study Department Of History AMU, 2006) Chandra, Satish, *History of Medieval India*, (New Delhi : Orient Blackswan Private Ltd, 2007) Sarkar, Jadunath (ed.), *A History of Bengal, Muslim Period (Vol II) (1200-1757 AD)*, (New Delhi : B.R. Publishing Corporation, 2017) Sengupta, Nitish, *Land of Two Rivers : A History of Bengal from the Mahabharata to Mujib*, (New Delhi : Penguin Books, 2011)

336 NSOU • GE-HI-21 Unit 16 % Society and Literature : An Overview Structure 16.0 Objective 16.1 Introduction 16.2 Pre-Chaitaniya period (1350-1500 CE) 16.3 Chaitaniya era (1500-1700 CE) 16.4 Conclusion 16.5 Questions 16.6 Suggested Readings 16.0 Objective z The objective of this unit is to understand the development of literature in medieval Bengal. z Two major aspects will be covered : $\frac{3}{4}$ The development of literature in Bengal in Pre-Chaitaniya era. $\frac{3}{4}$ The development of literature in Chaitaniya era z All the major trends of the Bengal literature during the medieval period will be covered in this unit. 16.1 Introduction Bengali Literature dates back to almost 8th century CE. It may be divided into three main periods : ancient, medieval, and modern. The different periods may be dated as follows : Ancient period from 700-1200 CE, medieval period from 1200-1800 CE, and the modern period from 1800 onwards. The medieval period may again be divided into three periods : Early Medieval also known as the period of transition from 1200-1350 CE; High Medieval from 1350-1700 CE, including the pre-Chaitanya 336

NSOU • GE-HI-21 337 period from 1350-1500 CE and the Chaitaniya period from 1500-1700 CE; and late medieval from 1700-1800 CE. In our following passage we will mainly focus on the Bengali literary traditions of the High Medieval Period, which roughly corresponds to the Muslim Rule in Medieval Bengal. 16.2 Pre-Chaitaniya period (1350-1500 CE) During this period, Bengali literature developed in three main areas : Vaishnava literature, Mangala literature and translation literature. This period also saw the beginning of Muslim Bengali literature in the form of romantic and narrative poems. The greatest of Vaishnava writers was the poet Baru Chandidas (14th century) who rendered Jaydev's Sanskrit lyrics about Radha and Krishna into Bengali. The names of several poets who went by the name of Chandidas have been found in the middle Ages viz. Adi Chandidas, Kavi Chandidas, Dvija Chandidas and Dina Chandidas. The confusion about whether there were one or several poets called Chandidas is known in Bengali literature as the 'Chandidas riddle'. Chandidas has been credited with over a thousand lyrics. The introduction to srikrnakirtan edited by Basantaranjan Ray Vidvadvallabh and published in 1916 by bangiya sahitya parisat mentions the name of Baru Chandidas. He was perhaps the original Chandidas who composed verses in 1350. The patronage provided by the Muslim rulers, particularly Sultan Alauddin Hussein Shah, his son Nasrat Shah and commander-in-chief, Paragal Khan, in promoting Bengali literature is specially noteworthy. The 45-year rule of the Hussein Shah dynasty (1493-1538) in Bengal not only led to political, social and cultural prosperity, but also nurtured Bengali Language and literature. It was during the rule of Hussein Shah that some Bengali poets began composing lyrics in Brajabuli. It was also during his rule that Kanka wrote Vidyasundar Kahini in praise of satyapir (c 1502). Padavali or lyrical literature were based on the story of Radha and Krishna and were written by innumerable poets, Hindu and Muslim, including some women HIS GE-HI-11 & 21—22

338 NSOU • GE-HI-21 poets. Among the padavali poets were Chandidas, Lochandas, Govindadas, Raysekhar, Sasisekhar, Balaram Das, Narottam Das, Narahari Das and Radhamohan Thakur. 'Translated literature Maladhar Basu composed Srikrishnavijay, a free translation of the Sanskrit Srimadbhagavata. The poem is also known as Govindamangal or Govindavijay and is believed to be the earliest translation work in Bengali. Several poets translated the Sanskrit Bhagavata, Ramayana and Mahabharata into Bengali during this period. krtivas ojha (15th century) was the first to translate the Ramayana into Bengali. He was followed by several other poets. In the 17th century, Chandravati, daughter of Dwija Bansidas, the composer of Manasamangal, wrote Ramayanagatha. The first Bengali version of the Mahabharata was possibly Kavindra Parameshwar's Mahabharata or Kavindra Mahabharata (1525). Sanjay and Srikar Nandi also wrote versions of the Mahabharata. Popularly, the most important Bengali Mahabharata was, however, composed by Kashiram Das around 1602-10. It is probable, however, that other poets also contributed towards the final version that was printed at Serampore Press in 1801-3. Because of its refined language and feelings of devotion, this version became more popular than other Bengali versions. Mangalkavya The oldest of the extant mangalkavyas is Manasamangal, by Vijay Gupta, composed perhaps in 1494-95. According to the bhanita, or signature piece, Vijay Gupta was a resident of the village of Fullasri in barisal. Vijay Gupta's contemporary, Bipradas Piplai, also wrote a poem titled Manasavijay (c 1494). Another version of Manasamangal is Narayan Dev's Padmapurana. These narrative lyrics describe the greatness of the gods and goddesses, but also provide vivid pictures of a land oppressed on the one hand by kings and on the other by floods, famines, epidemics, snakes, and tigers. Another important genre of mangalkavya is Chandimangal. Its first composer, Manik Datta, perhaps belonged to the pre- Chaitanya era. He was followed by the poet Madhavacharya towards the end of the 16th century. Two other famous poets of Chandimangal were Mukundaram Chakrovorty and Dvija Madhav. In the context of Muslim Bengail literature, the poems written by Muslims during the Middle Ages can be divided into 6 groups: narrative poems (based on Muslim and Indian stories), religious poems, poems on cultural links, dirges, poems on astrology and poems on musicology. The greatest contribution of the Muslims to Bengali literature during this period was, however, the introduction of narrative and

NSOU • GE-HI-21 339 romantic poems, many of them being free translations or adaptations of Arabic or Persian romances. Shah Muhammad Sagir (c 1400) was one of the earliest of the Bengali Muslim poets. Though his work Yusuf-Zulekha (a romantic couplet) contains no signature piece identifying him, he is generally regarded as being from East Bengal as copies of his poems have been found in the Chittagong-Comilla-Tripura region. Other epic poets include Jainuddin, Muzammil, Sheikh Faizullah, Daulat Uzir Bahram Khan. Jainuddin became famous with *Rasulbijay*, his only epic. Muzammil became famous mainly for his three poetic works : *Nitisastravarta*, *Sayatnama* and *Khanjancharita*. Donagazi's *Saifulmuluk Badiuzzamal* (mid-16th century) is written in simple language and reveals the influence of Prakrit. Sheikh Faizullah occupies an important place among the Muslim poets of the medieval period with *Goraksavijay*, *Gazivijay*, *Satyapir* (1575), *ZainaberChautisa* and *Ragnama*. *Goraksavijay*, which is based on Kavindra's poem, is in two parts. Part one describes how Gorakhnath rescued his guru, Minanath, while part two describes the ascetic life of King Gopichandra. *ZainaberChautisa* narrates the sad story of Karbala in the form of Zainab's lament. Daulat Uzir Bahram Khan's only extant work, *Laila-Majnu*, evidently composed between 1560 and 1575, is a thematic translation of the Persian poet Zami's *Laily- Majnu*. Several Muslim poets were influenced by Vaishnavism, among them Chand Kazi (15th century), and Afzal Ali (17th century). Chand Kazi was the Kazi of Nabadwip under Sultan Hussein Shah (1493-1519) when Vaishnavism spread to Nabadwip. Afzal Ali's *Nasihhatnama* is composed in the Vaishnava style. Other medieval Muslim poets include SYED SULTAN (c 1550-1648,) Sheikh Paran (c 1550-1615, *Nurnama*, *Nasihhatnama*), Haji Muhammad (c 1550-1620, *Nur Jamal*, *Suratnama*), Nasrullah Khan (c 1560-1625, *Musar Sawwal*, *Shariatnama*, *Hidayitul Islam*), Muhammad Khan (c 1580-1650, *Satya-Kali-Vivad-Sambad*, *HanifarLadai*, *MaktulHusein*), Syed Martuza (c 1590-1662, *Yog-Kalandar*, *padavali*), Sheikh Muttalib (c 1595-1660, *Kifayitul-Musallin*), Mir Muhammad Shafi (c 1559-1630, *Nurnama*, *Nurkandil*, *Sayatnama*) and Abdul Hakim (c 1620-1690, *Lalmati-Sayfulmuluk*, ' *Nurnama*). Poets who composed between 1600 and 1757 include Nawaj Khan, Qamar Ali, Mabgal (Chand), Abdul Nabi, Muhammad Fasih, Fakir Garibullah, 340 NSOU • GE-HI-21 Muhammad Yakub, Sheikh Mansur, Muhammad Uzir Ali, Sheikh Sadi and HeyatMamud. Syed Sultan's *Nabibamsa*, Muhammad Khan's *MaktulHusein* and SkChand's *Rasulbijay* are known as Islamic Puranas. 16.3

Chaitaniya era (1500-1700 CE) Chaitanyadev not only introduced the Gaudiya school of Vaishnavism in Bengal, but also inspired a powerful group of writers to write biographies about him, among them Govindadas Karmakar's *Govindadaser Kadacha*, Jayananda's *Chaitanyamangal* (end of the 16th century), Brndabandas' *Chaitanyabhagavat* (1573), Lochandas' (1523-1589) *Chaitanyamangal* and Krsihnadas Kaviraja's *chaitanyacharitamrta* (1615). Several other biographies were also written about Chaitanyadev's followers including Narahari Chakravarti's *Bhaktiratnakar* (biographies of Chaitanya followers) Nityananda Das Premavilas (biographies of Srinivas, Narottam and Syamananda) and Isan Nagar's *Advaitaprakas* (1568-69). *Chaitanyacharitamrtais* considered to be the best biography of Chaitanyadev. This scholarly book contains his life story, his philosophy and devotion, all expressed in simple language. *Jayananda's Chaitanyamangal* contains many interesting facts of the period, for example, how the Hindus were learning Persian and wearing Muslim outfits. In the socio-cultural context, Alauddin Hussain Shah is known to be the Akbar of Bengal. As stated earlier, within short time of his coronation, he stopped the recruitment of Ethiopians in government positions, to prevent any farther Abyssinians upsurge. Rather, taking an unusual liberal attitude all the posts were from then thrown open to Hindus and Muslims alike according to their ability. As a result, during his time, a large number of Bengali Hindus were recruited among the plum positions of the administration. Thus, his principal secretaries, the royal physicians, the master of the mint, along with various chiefs of his bodyguards were all Hindus. The two famous Vaishanava brothers Rupa Goshwami and Santan Goshwami enjoyed high positions among his court officials. Rupa Goswami was the Sakar Mallik, Sanatana Goswami was the Dabir-i-Khas, Jagai and Madhai were Kotwals of Navadvipa, Gopinath Vasu was his minister, Mukundadas was his private physician, Keshav Khan Chhatri was the chief of his bodyguards and one Anup was in charge of the mint. The Hindus in return honored him with the esteemed titles of Nripati

NSOU • GE-HI-21 341 Tilak (Crown of Kings) and Jagat Bhusan (Adornment of the Universe), as mentioned by Vijaya Gupta. Beside this, Sultan Alauddin Hussain Shah was also a great patron of Bengali Literature. He patronized the learning and flourishment of the Bengali language and pioneered many Bengali literaturists of his time like Vijay Gupta, Shrikara Nandi, etc. The Muslim foreigners started adapting Bengali customs and culture while the Bengali Hindus in turn learned Persians to secure high positions in the administration. However, contrary sources suggest that he was not very liberal towards the Hindus. Not only did he destroyed many Hindu idols in the wars of Assam and South East, but oppression of Hindus was also widespread during his times, though he himself may not have been directly responsible for it, and often turned a blind eye to those practices. It is also to be noted that during his time, a large number of Hindus converted to Islam to gain positions and social advantage. In this connection, it is worthy to mention that the famous Vaishnava saint Chaitaniya Mahaprabhu flourished in Bengal during Alauddin's time. But due to some reason or other, he was forced to leave Bengal, his homeland and took refuge in the neighboring kingdom of Orissa under Gajapati ruler Pratprudradeva. Bengali literature in Arakan : Towards the end of the Middle Ages, there was considerable cultivation of Bengali literature in the independent and semi-independent states on the borders of Bengal. Arakan became a tributary state of Gaud in 1430. For the subsequent 200 years the rulers of Arakan patronised Bengali language and literature. Among those who wrote poetry in Bengali under the patronage of the Arakan court was Daulat Qazi (about 1600-1638) whose Satimayna O Lorchandrani was the first Bengali romance. Daulat Qazi was unable to complete the poem which was later completed by Syed Alawal (c 1607-1680). Apart from Padmavat, believed to be his finest poem, Alawal also wrote Saifulmulk Badiuzzamal, a Bengali rendering of a Persian narrative about the romance of prince Saifulmulk and the fairy princess Badiuzzamal. Arakan's other poets include Maradan (about 1600-1645) who wrote Nasirnama, and QuareshiMagan Thakur who wrote Chandravati, a fairy-tale narrative. 16.4 Conclusion Therefore, we can conclude that the literary traditions in Bengal were deep routed. Already lots of works were done in the pre Chaitaniya period. After 1500 CE 342 NSOU • GE-HI-21 it received new boost from the upcoming Vaishnava Bhakti literatures influenced by Chaitaniyadev's philosophy. 16.5 Questions 1) Describe the literary traditions of Medieval Bengal in the pre-1500 CE period. 2) How does the appearance of Chaitanyadev influenced the Bengal literary tradition in the post-1500 scenario ? 3) Who was called Nripati Tilak and what was his contribution in this context ? 16.6 Suggested Readings

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NSOU • GE-HI-21 343 Module IV Eastern India : Medieval Eastern India : Religion and Culture 343

344 NSOU • GE-HI-21 344

NSOU • GE-HI-21 345 Unit 17 % Religious Traditions Structure 17.0 Objective 17.1 Introduction 17.2 The pre-Muslim Sahajiya sect of Hinduism in Bengal 17.3 The Hindu states in the midst of Muslim Sultanates in Bengal 17.4 The foreign immigrant Muslim population 17.5 Arrival of Sufism in the Bengali countryside and spread of Islam 17.6 Relation between the Muslim Sultanates and Hindu subjects 17.7 Conclusion 17.8 Questions 17.9 Suggested Readings 17.0 Objective z The objective of the present unit is to understand the religious traditions of medieval Bengal. z Attempt will be made to study the pre-Islamic religious sects of Bengal. z The role of the Hindu sects will also be discussed. z The growth and spread of Sufism in the rural Bengal and its relationship with the rise of Islam will be a matter of analysis. z The learners will also come to know the relationship between the Muslim political authority and the Hindu subjects in medieval Bengal. 17.1 Introduction The term "Medieval Bengal" generally denotes to the Islamic rule in the Bengal delta. Muslims ruled Bengal for approximately five and a half centuries beginning 345

346 NSOU • GE-HI-21 with Ikhtiyar al-Din Muhammad Bakhtiyar Khilji's (military general of Qutb Uddin Aibak of Turkic origin) arrival in 1206 CE until the East India Company's take over in 1757 by defeating Nawab Sirajud-Daulah. The Medieval Bengal (1206-1757 CE) is not present Bangladesh and the West Bengal of India only, it also included parts of Tripura, Bihar, Assam, and Orissa where Bengali is the mother tongue. In the context of religion, for centuries Bengal hosted the culture of various sects and communities. Although Medieval Bengal occasionally witnessed both Religious oppressions and religious tolerance simultaneously, but on the whole it is argued by various scholars that Medieval Bengal had given its own indigenous taste to all the thriving religions in its territory. That is to say, that all the religions that grew up in Bengal delta be it Hinduism, Islam or Buddhism, undergrew its own Bengal-centric version which was quite different from the same practiced elsewhere particularly in the heartland North India. Let us discuss the development of various religious tradition found in Medieval Bengal.

17.2 The pre-Muslim Sahajiyā sect of Hinduism in Bengal Due to its peculiar Geographical location, the Bengal delta always happens to be at outside the frontier of the orthodox Brahminical Hinduism prevailing in North India. Hence in Bengal there developed a more liberal heterogeneous version of religious philosophy which can be called the Sahajiyā sect of Hinduism. The Sahajiyā sadhana or religious tradition was brought into focus through philosophical formulation of the Buddhist Sahajiyās at the popular level under the Pala rule in Bengal during the period from the 8th century to the 11th century. It continued in the Sena period too. The Sahajiyās would proceed in a direction opposite to what was advocated by sectarian scholastic scriptures. They would avoid all forms of institutional religion in which the natural piety of the soul was overshadowed by the useless paraphernalia of ritualism and pedantry. The ultimate object of the 'reverse' journey of the Sahajiyās was to return to one's own self, which was 'sahaja' or inborn in nature. This approximation to one's real self was fundamentally based on the method of self-realization. In this context, it is worthy to mention that, the Bauls emerged from this earlier Sahajiyā background and NSOU • GE-HI-21 347 enriched the movement with their own 'nirguna' characteristics, which would subsequently provide a crucial element for discourse with the incoming Sufis of Islam. Thus, long before the coming of Islam, the Bengal society had developed a non-orthodox variant of Hinduism that became popular among its countryside local populace. The culture and the philosophical base of its society was thus quite different from the caste based orthodox Hinduism prevalent in mainland North India. Therefore, this clears the ground for the future acceptance of Sufi liberal philosophy among the Bengali masses. It is also worthy to mention one thing here, that there is a concept among some historians that frustrated by the casteist oppression from the Brahminical sections, the lower classes of Hindus latter converted in mass during the Islamic period. But it should be better pointed out that orthodox casteism and caste based oppression as such was never prevalent in Bengal delta as it was elsewhere. From the very beginning, the Hindu community in Bengal was more accommodative and affiliated to liberalized philosophy of Hinduism rather than the conservative one prevalent in North or Western India. So conversion due to caste based oppression in Hindu society was basically out of question in Medieval Bengal. Jor Temple at Bishnupur (Left); Intrinsic terracotta curvings in the Temples of Mallabhum (Right)

17.3 The Hindu states in the midst of Muslim Sultanates in Bengal In the midst of the Muslim rule in Medieval Bengal, there were several Hindu states established in and around Bengal during the medieval and early modern

348 NSOU • GE-HI-21 periods, whose history are very little discussed. These local kingdoms, which maintained a symbiotic relationship with the ground level peasant population, contributed a lot to the economic and cultural landscape of Bengal. Extensive land reclamation in forested and marshy areas were carried out and intrastate trade as well as commerce were highly encouraged. These kingdoms also helped introduce new music, painting, dancing and sculpture into Bengali art-forms as well as many temples were constructed during this period. Militarily, they served as bulwarks against Portuguese and Burmese attacks. These states includes the principalities of Maharaja Pratapaditya of Jessore, Raja Sitaram Ray of Burdwan, Raja Krishnachandra Roy of Nadia Raj and Kingdom of Mallabhum. The Kingdom of Bhurshut was a medieval Hindu kingdom spread across what is now Howrah and Hooghly in the Indian state of West Bengal. Maharaja Rudranarayan consolidated the dynasty and expanded the kingdom and converted it into one of the most powerful Hindu kingdom of the time. His wife Maharani Bhavashankari defeated the Pathan resurgence in Bengal and her reign brought power, prosperity and grandeur to Bhurishrestha Kingdom. Their son, Maharaja Pratapnarayan, patronized literature, art, trade and commerce, as well as welfare of his subjects. Afterwards, Maharaja Naranarayan maintained the integrity and sovereignty of the kingdom by diplomatically averting the occupation of the kingdom by the Mughal forces. The Koch Bihar Kingdom in the Northern Bengal flourished during the period of 16th and the 17th centuries as well as weathered the Mughals and survived till the advent of the British. The Mallas of Mallabhum deserves special mention for their contribution in the development of the peculiar Bishnupur style of Terracotta Hindu Temples like Jor Temple, Radha Madhab Temple, Shyam Ray Temple, etc. 17.4 The foreign immigrant Muslim population After the establishment of Turko-Muslim rule in Bengal (1206 CE), The Muslim population in Bengal comprises two composite identities—the immigrant Muslims and the converted Muslims. The Muslim immigrants are mainly Arabs, Persians, Turks, Mughals, and Afghans. The converted Muslims are from the local Hindu and Buddhist populations. During the eighth century, when the growth of Islam reached India, it expanded to Bengal. The conquest of Nadia, the capital of the last Sena

NSOU • GE-HI-21 349 empire of Bengal, by Ikhtiyaruddin Muhammad Bakhtiyar Khalji opened the gate of Bengal for Muslim immigrants mentions that from the time of Bakhtiyar Khalji, the number of immigrant Muslims increased. Muslims of different nationalities entered Bengal as administrators, soldiers, preachers, teachers, traders, physicians, artisans, masons, and fortune seekers.

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From the beginning of the 13th century to the middle of the 18th century,

whenever the Muslims held political power in Bengal, as to historian A Ahmed, they were mainly from "Turko-Afghan, Abyssinian, Mughal, and Persian origins". Later on, many other immigrants from Central Asia and upper India settled in Bengal. During the Turkish Sultanate, a considerable number of the Turks settled in Bengal. They were a major element of the Muslim immigrants of Bengal and had a notable contribution toward the socio-cultural development of Muslims in Bengal. After the establishment of Turko-Muslim rule in Bengal (1206 CE), for centuries the early Turkish elites were devoid of any socio-cultural connection with vast masses of Bengali peasant population. Neither, did they have any intention to do the same. They were mainly centered in some specific urban towns like Gaud, Pandua, etc, with their only target being political consolidation and territorial extension. They considered the local non-muslim agricultural masses as 'lowborns' and had no interest in accommodating them in their cultural domain. They were simply the source of revenue for the early Turko-Muslim administration. 17.5 Arrival of Sufism in the Bengali countryside and spread of Islam Situation started changing from the Hussain Shahi period. Shah, who was the most important Sultan in the Turko-Afghan period, had, however, other priorities. He, like Iliyash Shah and other major Sultans, was, no doubt, keenly aware of the need to consolidate the political foundation of the Sultanate in an alien province like Bengal. However, his main concern was to strengthen the land revenue administration with the cooperation of the local Zamindars who were overwhelmingly Hindu by religion. A contradiction was emerging between the imperial authorities in Delhi and the provincial Sultans of Bengal in respect of sharing of the land revenue surplus

350 NSOU • GE-HI-21 from Bengal, which was considered to be one of the prosperous provinces of the country. Husain Shah was deeply concerned to have the steady cooperation of the Zamindars of Bengal in his thrust to sustain a kind of autonomous position in matters of land revenue administration of Bengal, which would not be subservient to the increasing demands of the imperial authorities in Delhi. In this crucial context, Husain Shah was not at all inclined to hurt the religious sensibilities of the Hindu Zamindars of the province. However, it was also true that Husain Shah responded to the requests of the orthodox Ashraf clerics to some extent. Thus, he extended his cooperation to build mosques and Madrasas, patronized Islamic scholars, gave support to Islamic religious endowments, and appointed qazis or Islamic judicial officers. Thus from Hussain Shahi period the Bengal Sultanate gradually started penetrating its domain into the interior countryside of Bengal and among its subaltern non-Muslim peasant population. The processes continued during the Mughal era. The Mughals in turn situated their capital not in Gaud but deep in Dhaka, which was more interior and central to the agricultural peasant belt of deltaic Bengal. During Mughal period, more focus over agriculture grew up and the Mughal Subedars devoted special attention to farther uplift the agricultural production to increase its revenue. In fact, Bengal at that time became the highest agricultural productive state among all the Mughal subhas. This focus on agriculture paved the way for Sufi immigration and spread of Sufi mystic philosophy among the peasant society of Bengal. Concerned with the need for bringing stability to their turbulent and underdeveloped eastern frontier in Bengal, the Mughal state deliberately encouraged several good orators, clerics and philosophers, (called as "forest pioneers" by historian Atis Dasgupta) to migrate and permanently settle down into the interior agricultural heartland of Eastern Bengal. The Mughals also granted favorable or even tax-free tenures of land to these industrious individuals who were expected to clear and bring into cultivation undeveloped forest tracts. The policy was basically intended to promote the emergence of local communities that would be both economically productive and politically loyal. Now, these immigrants got permanently stationed there, build local mosques or majaras under direct or indirect state patronage and started gathering the local populace around them. Their primary function was to motivate the local population with agricultural expansion, forest clearance and farther penetration into Eastern delta. As a result, these forest NSOU • GE-HI-21 351 pioneers started gaining local influence and their masjids and majahars became local community centers. Now as they developed their popularity among local peasant population, side by side, these new settlers also started preaching the philosophical ideas of Sufism and the mystic form of Islam among these non-Muslim village populations. Now the minds of these population was still fresh and tender, since until then, they were living beyond the peripheries of any establish Hindu religion. The only popular cult prevailing among them was the Sahajiya version of Hinduism. So it became easy for those forest pioneers cum new Islamic immigrant clerics to mould their mind and attract them to the Sufi mystic form of Islam. It is worthy to mention here was what they were preaching were not the political form of mainstream orthodox Islam, but a more moderate form of Sufi Islam, whose mystic values were very close to the liberal Sahajiya version of Hinduism with whom the local peasant populace were so long familiar with. Thus, these forest pioneers or agriculture promoters soon rose as the new Sufi saints or Pirbabas for the local village centric peasant masses of Eastern Bengal.

17.6 Relation between the Muslim Sultanates and Hindu subjects

During the Sultanate period, the majority populations of India were still Hindus while having the long leadership period by many Muslims in the region, which indicates that non-Muslims had religious freedom, and they were not forced by the Muslim rulers to accept Islam (Eaton, 1993). In their administration, sultans appointed many non-Muslims. O'Connell (2011) mentions that although the rulers were Muslims, their non-Muslim subjects were illustrious in learned professions, business, and revenue collection. Many of them held key positions in the government. Zami and Lorea (2016) argued that this policy of inclusion of Hindus in the administration process resulted in the development of powerful landlord (zamindar) system among the Hindus. The reign of Alauddin Husain Shah (1494-1519 CE) is regarded as a golden period in Bengal for his liberalism and tolerance toward the Hindus, where he allowed many vital positions to be led by Hindus. In addition, Alauddin Husain

352 NSOU • GE-HI-21 Shah's wazir (prime minister) was a Hindu. Also, Rupa and Sanatana Goshwami (two Hindu brothers) assumed the position of dahir-i-khas (the Sultan's secretary) and sakarmalik (state minister) respectively during his reign. However, having mentioned these examples there was also a contrasting side to this approach. Time and again the Muslim Sultans were criticized for their certain religious intolerance. In this connection, the oldest theory of Islamization in India, which Eaton called 'the Religion of the Sword theory', stresses the role of military force in the diffusion of Islam in India and elsewhere. The theory actually proposed the view that the ancestors of native Muslim population of Bengal were forced to convert to Islam owing to tremendous oppression by the Muslim army and the Muslim administration during the medieval ages. Indeed the Turkish invasion of 13th century under Bakhtiyar Khalji brought about an era of mass murder, genocide and oppression among the indigenous population of Bengal. Owing to superior military skills, the Muslim invaders could easily dominate large tracts of Bengal delta. Cities were plundered, villages (mostly of peasants) were looted along with large scale genocide and sexual exploitation. The trend continued in some scale during the latter Mameluk, Hussain Shahi and Iliyash Shahi Sultanates. Sometimes local Hindu Temples were destroyed and Idols were desecrated by Sultanate armies just to destroy the emotional moral of the native indigenous non-Muslim population. Along with it several taxes including Jijya was imposed and economic exploitation continued. As a result, large numbers of non-Muslim population converted to Islam in order to escape farther human slaughter and genocide. As for instance, historian Dulal Bhowmik (2007) asserts the Muslim rulers not only destroyed Hindu temples but also built mosques with temple-stones. He mentions that stones carved with the Hindu gods and goddesses were used in building the Zafar Khan mosque, the tomb of Sultan Jalaluddin at Eklakhi, etc. Sometimes mosques were allegedly built over pre-existing destroyed Hindu Temples. As for example, the Adina Mosque in Malda was allegedly built at the same place after destroying the magnificent Adinath Shiva Temple of the Pala-Sena period. Distinct architectural and archaeological features of a pre-existing non Islamic (Hindu) religious structure is still clearly visible in the walls of Adina Mosque.

NSOU • GE-HI-21 353 17.7 Conclusion Thus, Medieval Bengal developed as a convergent point of different religions. Although the region simultaneously witnessed both Religious oppressions and religious tolerance, but on the whole it is argued by various scholars that Medieval Bengal had given its own indigenous taste to all the thriving religions in its territory. That is to say, that all the religions that grew up in Bengal delta be it Hinduism, Islam or Buddhism, undergrew its own Bengal-centric version which was quite different from the same practiced elsewhere particularly in the heartland North India. 17.8 Questions 1) Describe in brief the different religious traditions visible in Medieval Bengal ? 2) How the process of agricultural expansion facilitated the spread of Sufism in Bengal, particularly during the Mughal period ? Was it linked to a religious process or chiefly an economic one ? 3) What were the importance of the intermediate Hindu kingdoms that developed in the midst of Sultanate rule in Bengal ? 4) Describe in brief about the early Muslim immigrants in Bengal. Why did they failed to attach themselves with the bulk of peasant masses in the beginning ? 5) How was the relation between the Hindu subjects and the Muslim Sultanates on the whole in Medieval Bengal ? 17.9 Suggested Readings Bhowmik, Dulal, State, religion and Culture: Hinduism. In E. Ahmed and Harun- or-Rashid (Eds.), State and culture: Cultural survey of Bangladesh Vol. 3, (2007), pp. 341-369 Dasgupta, Atis, "Islam in Bengal : Formative Period", Social Scientist, Vol. 32, No. 3/4 (Mar.-Apr., 2004), pp. 30-41 HIS GE-HI-11 & 21-23

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NSOU • GE-HI-21 355 Unit 18 % Sufism in Bengal Structure 18.0 Objective 18.1 Introduction 18.2 The pre-Muslim Sahajiya sect of Hinduism in Bengal 18.3 Early Muslim rule and its indifference to countryside populace of Bengal 18.4 Renewed interest into agricultural countryside from Hussain Shahi period 18.5 Arrival of Sufi mystic order in the Bengali countryside 18.6 The Sufi mystic principles and their closeness with pre-Muslim Sahajiya tradition 18.7 The tradition of songs ('sama') 18.8 Conclusion 18.9 Questions 18.10 Suggested Readings 18.0 Objective z The objective of this unit is to study the rise and spread of Sufism in medieval Bengal. z To understand the theme, the learners will be first offered to know the pre- Islamic religious developments, especially the sahajiya sect of Hinduism. z The present unit will also help the learners to understand the attitude of the Muslim rulers to the rural Bengal. z The spread and diffusion of Sufism in rural Bengal and the principles of Sufi mystic order will also be covered in this discussion. z The present unit will also elaborate the characteristic features and functional aspects of Sufism. 355

356 NSOU • GE-HI-21 18.1 Introduction The questions relating to the initial identity of the Bengal Muslims in the formative period during the tenure of the Turk-Afghan and the Mughal rulers have stimulated renewed interest among the historians over the last two decades. Among them, the research work of Rafiuddin Ahmed and Richard Eaton on the Bengal Muslims, deserves special mention. Their pioneering work, however, did not deal with the philosophic domain of religious discourse, which was taking shape in Bengal between the Sahajiya syncretistic tradition and Sufism of Islam during the period from the 13 th century to the 17 th century. In our following article, rather than plain description, we will rather deal with the chronological process that led to the development of the peculiar Bengal centric Sufi traditions in the light of Muslim rule in Bengal. 18.2 The pre-Muslim Sahajiya sect of Hinduism in Bengal Due to its peculiar Geographical location, the Bengal delta always happens to be at outside the frontier of the orthodox Brahminical Hinduism prevailing in North India. Hence in Bengal there developed a more liberal heterogeneous version of religious philosophy which can be called the Sahajiya sect of Hinduism. The Sahajiya sadhana or religious tradition was brought into focus through philosophical formulation of the Buddhist Sahajiyas at the popular level under the Pala rule in Bengal during the period from the 8th century to the 11th century. It continued in the Sena period too. The Sahajiyas would proceed in a direction opposite to what was advocated by sectarian scholastic scriptures. They would avoid all forms of institutional religion in which the natural piety of the soul was overshadowed by the useless paraphernalia of ritualism and pedantry. The ultimate object of the 'reverse' journey of the Sahajiyas was to return to one's own self, which was 'sahaja' or inborn in nature. This approximation to one's real self was fundamentally based on the method of self-realization. In this context, it is worthy to mention that, the Bauls emerged from this earlier Sahajiya background and

NSOU • GE-HI-21 357 enriched the movement with their own 'nirguna' characteristics, which would subsequently provide a crucial element for discourse with the incoming Sufis of Islam. Thus, long before the coming of Islam, the Bengal society had developed a non- orthodox variant of Hinduism that became popular among its countryside local populace. The culture and the philosophical base of its society was thus quiet different from the caste based orthodox Hinduism prevalent in mainland North India. Therefore, this clears the ground for the future acceptance of Sufi liberal philosophy among the Bengali masses. It is also worthy to mention one thing here, that there is concept among some historians that frustrated by the casteist oppression from the Brahminical sections, the lower classes of Hindus latter converted in mass during the Islamic period. But it should be better pointed out that orthodox casteism and caste based oppression as such was never prevalent in Bengal delta as it was elsewhere. From the very beginning the Hindu community in Bengal was more accommodative and affiliated to liberalized philosophy of Hinduism rather than the conservative one. 18.3 Early Muslim rule and its indifference to countryside populace of Bengal The Sena dynasty was mostly ousted in the first decade of the 13 th century by the Turk-Afghan invaders. The important Muslim groups, who accompanied the Turkish chieftains, consisted of long distance traders, administrators, leaders of imperial corps, orthodox mullahs and maulavis. These immigrants of foreign blood, coming across the Khyber, who sought to adopt Perso-Islamic life style and cultivate Arabic and Persian literature, were denoted as Ashraf Muslim aristocratic classes. Though they were minority in the midst of the vast majority of non-Muslim population in the 13th Century Bengal, the Ashraf classes began to hold crucial political and administrative positions in the new ruling hierarchy. Their major goal was to consolidate their own political power under the Sultan or the provincial ruler in a territory which was almost entirely non-Muslim. The orthodox mullahs and maulavis, belonging to the Ashraf classes, tried to prevail on the Sultans to build up a religious infrastructure, which could expedite the process of political consolidation.

358 NSOU • GE-HI-21 Although there were some forms of forced conversion in the early period, but overall they were mostly limited to few areas and on few non-Muslim classes. The foreign Turkish Muslims largely were devoid of any connections with the vast countryside local non-Muslim populace of Bengal who were chiefly agriculturist. Neither have they any interest to do so. They were exclusively centered in certain urban centers like Gaur, Pandua, Satgaon, Sonargaon, etc. and their chief target was political consolidation and forceful extraction of revenues from bigger landed intermediaries. Moreover, these early Turkish elites Muslims were highly racists. They considered the local non-muslim population of villages to be 'low borns' and 'outcastes'. Thus to preserve the 'purity' of their Islamic race they had no intention to welcome them to their religion and even if they converted out of military oppression they could hardly attain the same socio-economic status similar to the Turko-Persian ruling classes. Thus, in the early eras of Muslim rule (particularly during the Ilyash Shahi and Abyssinian rule), political Islam hadn't yet penetrated into the lower level of peasant population in Bengal.

18.4 Renewed interest into agricultural countryside from Hussain Shahi period Situation started changing from the Hussain Shahi period. Shah, who was the most important Sultan in the Turko-Afghan period, had, however, other priorities. He, like Ilyash Shah and other major Sultans, was, no doubt, keenly aware of the need to consolidate the political foundation of the Sultanate in an alien province like Bengal. However, his main concern was to strengthen the land revenue administration with the cooperation of the local Zamindars who were overwhelmingly Hindu by religion. A contradiction was emerging between the imperial authorities in Delhi and the provincial Sultans of Bengal in respect of sharing of the land revenue surplus from Bengal, which was considered to be one of the prosperous provinces of the country. Husain Shah was deeply concerned to have the steady cooperation of the Zamindars of Bengal in his thrust to sustain a kind of autonomous position in matters of land revenue administration of Bengal, which would not be subservient to the increasing demands of the imperial authorities in Delhi. In this crucial context, Husain Shah was not at all inclined to hurt the religious sensibilities of the Hindu

NSOU • GE-HI-21 359 Zamindars of the province. It should be noted that he cordially inducted Rupa and Sanatan Goswami, the two eminent Vaishnava scholars, to take charge of the highly responsible positions in land revenue administration of Bengal. It was also true that Husain Shah responded to the requests of the orthodox Ashraf clerics to some extent. Thus, he extended his cooperation to build mosques and Madrasas, patronized Islamic scholars, gave support to Islamic religious endowments, and appointed qazis or Islamic judicial officers. Thus from Hussain Shahi period the Bengal Sultanate gradually started penetrating its domain into the interior countryside of Bengal and among its subaltern non-Muslim peasant population. The processes continued during the Mughal era. The Mughals in turn situated their capital not in Gaud but deep in Dhaka, which was more interior and central to the agricultural peasant belt of deltaic Bengal. During Mughal period, more focus over agriculture grew up and the Mughal Subedars devoted special attention to farther uplift the agricultural production to increase its revenue. In fact, Bengal at that time became the highest agricultural productive state among all the Mughal subhas.

18.5 Arrival of Sufi mystic order in the Bengali countryside This focus on agriculture paved the way for Sufi immigration and spread of Sufi mystic philosophy among the peasant society of Bengal. Concerned with the need for bringing stability to their turbulent and underdeveloped eastern frontier in Bengal, the Mughal state deliberately encouraged several good orators, clerics and philosophers, (called as "forest pioneers" by historian Atis Dasgupta) to migrate and permanently settle down into the interior agricultural heartland of Eastern Bengal. The Mughals also granted favorable or even tax-free tenures of land to these industrious individuals who were expected to clear and bring into cultivation undeveloped forest tracts. The policy was basically intended to promote the emergence of local communities that would be both economically productive and politically loyal. Now, these immigrants got permanently stationed there, build local mosques or majaras under direct or indirect state patronage and started gathering the local populace around them. Their primary function was to motivate the local population with agricultural expansion,

360 NSOU • GE-HI-21 forest clearance and farther penetration into Eastern delta. As a result, these forest pioneers started gaining local influence and their masjids and majahars became local community centers. Now as they developed their popularity among local peasant population, side by side, these new settlers also started preaching the philosophical ideas of Sufism and the mystic form of Islam among these non-Muslim village populations. Now the minds of these population was still fresh and tender, since until then, they were living beyond the peripheries of any establish Hindu religion. The only popular cult prevailing among them was the Sahajiya version of Hinduism. So it became easy for those forest pioneers cum newIslamic immigrant clerics to mould their mind and attract them to the Sufi mystic form of Islam. It is worthy to mention here was what they were preaching were not the political form of mainstream orthodoxIslam, but a more moderate form of Sufi Islam, whose mystic values were very close to the liberalSahajiya version of Hinduism with whom the local peasant populace were so long familiar with. Thus, these forest pioneers or agriculture promoters soon rose as the new Sufi saints or Pirbabas for the local village centric peasant masses of Eastern Bengal. The state played decisive roles in this religious development of the region, as one of the conditions for obtaining a grant for these settlers was to build on the land a mosque, to be supported in perpetuity out of the wealth produced on site. Grants authorizing the establishment of mosques or shrines thus tended to integrate such communities into an Islamic-ordered cultural universe. These Sufi Mosques or shrines thus became the major component of the newly constructed religious establishments in the villages. These rural mosques were not architecturally comparable with the great stone or brick religious monuments, which the Mughal rulers themselves built in the cities. These were, rather, humble structures built on thatching and bamboo. Nonetheless, such simple structures exercised considerable influence among the indigenous people living in the villages of eastern Bengal. Long after the founding pioneers of the local mosques died, the same establishments they had built would continue to diffuse Islamic religious ideals among local communities, since Quran readers, callers to prayer, and preachers were supported in perpetuity according to terms specified in the foundational grants. In consequence, many pioneers, who had obtained the land grants, mobilized labor, and

NSOU • GE-HI-21 361 founded these rural mosques, passed into subsequent memory of the local communities as powerful saints or pirs. 18.6 The Sufi mystic principles and their closeness with pre-Muslim Sahojiya tradition However, as stated earlier the spread of Sufi tradition in Bengal was greatly facilitated by the closeness of its philosophical discourse with pre-existing liberal Sahojiya version of Hinduism prevalent in Bengal's countryside. The Sufis and Sahojiyas shares the ground that they both opposed the orthodox version of established religions be it Brahminical Hinduism or religious intolerance of conservative Muslim clerics of the Turkish Sultanates. The 'nirguna' Sahajiya led by the Bauls of Bengal, on the one hand, and the Sufis and mystic pirs, on the other hand, played a crucial role in this historic process of syncretism. The Islamic faith, which the Bengal Muslims had assimilated, was basically influenced by Sufism and not by the orthodox Islamic scriptures advocated by mullahs and maulavis. Sufism in Bengal, in turn, was also conditioned by its proximity to humanist Sahajiya tradition of pre- Islamic Bengal. It is worthy to mention here that the villagers who accepted Islam, in this process did not make any dramatic break from their past. The villagers, even after accepting Islam, maintained their Sahajiya roots deeply anchored in the countryside. The influence of pre-Muslim Sahojiya tradition were so profound that the culture and religion of these Bengali Muslims often appeared to absolutely different from that Islam practiced in Indian heartland and elsewhere. In fact the Turkish nobility in Bengal Nawabate and the Ashrafi Muslims in the court circles refused to identify themselves with this Sufi form of Muslim practitioners residing in the interior villages of Bengal. As to the words of Rabindra Nath Tagore, both the Bauls and the Sufis, in their ecstatic wonder at the expression of the Infinite manifested through the human finite form, compared it with the movement of an 'unknown bird'. This brought in the concept of Achin Pakhi (meaning 'the unknown bird'). The 'unknown bird' or Achin Pakhi lived in the cage of the human body for while, but it soon went out and floated in the boundless sky.

362 NSOU • GE-HI-21 18.7 The tradition of songs ('SAMA') Another area where the creative interrelationship between the Sahajiyas and the Sufis could be witnessed was in the Baul tradition of out-pouring of the heart through their melodious songs. In this we find, the influence of Chaitanyadeva's Vaishnavism, which had attached much importance to the kirtan form of music as the medium of communication. The influence of this Bhakti tradition of songs gave rise to the Sufistic method of sama which combined song and dance as a mode of syncretistic religious communication with the common people. The effect of such music, the Sufis held, would help both the performing mystics and the listeners in passing into fana- a stage of religious ecstasy. During the 13 th and 14 th centuries, the orthodox Islamic clerics tried to prevail on the Turk-Afghan imperial government to ban the syncretistic practice of sama, calling it un-Islamic. However, the orthodox strategy could not make much headway in the face of rising popularity of the Sufis. At sama gatherings, Persian poetry began to be relegated to the background as Hindawi poetry, with its Vaisnavite and other Bhakti imagery, came to the fore. 18.8 Conclusion Thus, from our above discussion we can conclude that the rise of Sufi Islam in Medieval Bengal was less a religious process but rather was more an economic process linked to the expansion of Agriculture particularly in Eastern Bengal, during the Mughal ages. Moreover, the spread of Sufism in Bengal was directly related with the pre-existence of the moderate Sahojiya version of Hinduism among the countryside peasant population of Bengal. Thus Sufism gave rise to such an moderate version of Islam in Bengal, that was very specific to the deltaic region and quiet different from the established orthodox variant of the same practiced in North India and elsewhere. 18.9 Questions 1) Describe step by step the process leading to the arrival of Sufism in Bengal. 2) How the process of agricultural expansion facilitated the spread of Sufism in

NSOU • GE-HI-21 363 Bengal, particularly during the Mughal period ? Why it was chiefly called an economic process rather than a religious one ? 3) Why did the early Muslim Turkish Sultanate failed attach themselves with the bul of interior peasant population of Bengal ? 4) How did the pre-existence of Sahojiya version of Hinduism among the non- Muslim masses of Bengal helped the process of Sufi Islamization latter ? 5) What were Samas ? What was their significance ?

18.10 Suggested Readings Dasgupta, Atis, "Islam in Bengal : Formative Period", Social Scientist, Vol. 32, No. 3/4 (Mar.-Apr., 2004), pp. 30-41

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364 NSOU • GE-HI-21 Unit 19 % Rise and growth of Vaishnavism : the Bhakti Cult Structure 19.0 Objective 19.1 Introduction 19.2 Coming of Sri Chaitaniya 19.3 Early life 19.4 The Vaishnava Hindu movement under Sri Chaitaniya 19.5 Latter days 19.6 Vrindabanand some related associations of Chaitaniya's Bhaktism 19.7 Conclusion 19.8 Questions 19.9 Suggested Readings 19.0 Objective z The objective of the present unit is to study the development of Bhakti cult in medieval Bengal. z This unit will discuss the theme of Bhakti with special emphasis on Chaitaniya. z The unit covers the following aspects of the Bhakti cult : ¾ The early life of Chaitaniya ¾ The Vaishnava movement led by Chaitaniya ¾ The diffusion of Bhakti movement in Bengal and elsewhere. 19.1 Introduction An important landmark in the cultural history of medieval India was the silent revolution in society brought about by a galaxy of socio-religious reformers, a revolution known as the Bhakti Movement. It was a Hindu revivalist movement. The 364

NSOU • GE-HI-21 365 leader of this Hindu revivalist movement was Shankaracharya, a great thinker and a distinguished philosopher. And this movement was propounded by Chaitaniya Mahaprabhu, Namadeva, Tukaram, Jayadeva. The movement's major achievement was the deletion of various superstitious and ritualistic practices among the Hindu society including the orthodox caste based segregations that has crept in during the Medieval ages. 19.2 Coming of Sri Chaitaniya In Bengal the Bhakti movement was basically led forward by Sri Chaitaniya Mahaprabhu. Chaitaniya

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was a 15th century Indian saint, considered God, and founder of Achintya Bheda Abheda. Devotees consider him an incarnation of Krishna. Chaitaniya Mahaprabhu's mode of worshipping Krishna with ecstatic song and dance had a profound effect on

the common masses, who gradually got attracted to Vaishnava Hinduism.

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He was also the chief proponent of the Vedantic philosophy of Achintya Bheda Abheda. Mahaprabhu founded Gaudiya Vaishnavism. He expounded Bhakti yoga and popularized the chanting of the Hare Krishna Maha-mantra. He composed the Shikshashtakam (eight devotional prayers). He is sometimes called Gauranga or Gaura due to his molten gold like complexion. His birthday is celebrated as Gaura-purnima. He is also called Nimai due to him being born underneath a Neem tree. 19.3

Early life The word "Chaitaniya" means one who is conscious" (derived from Chetana, which means "Consciousness"); Maha means "Great" and Prabhu means "Lord" or "Master". Chaitaniya was born as the second son of Jagannath Mishra and his wife Sachi Devi. Mishra migrated from a small village in Sylhet and Devi was the daughter of NilambaraChakravarti, another Brahmin of Sylhet. Jagannath's family lived in the village of Dhakadakshin in Srihatta. The ruins of his ancestral home still survive in present day Bangladesh. According to Chaitaniya Charitamrita, Chaitaniya was born in Nabadwip (in present-day West Bengal) on the full moon night of 18 February 1486 and named as Bishwambar Mishra.

366 NSOU • GE-HI-21 A number of stories also exist telling of Chaitaniya's apparent attraction to the chanting and singing of Krishna's names from a very young age, but largely this was perceived as being secondary to his interest in acquiring knowledge and studying Sanskrit. When travelling to Gaya to perform the shraddha ceremony for his departed father, Chaitaniya met his guru, the ascetic IshvaraPuri, from whom he received some significant spiritual teachings. This meeting was to mark a significant change in Chaitaniya's outlook [and upon his return to Bengal the local Vaishnavas, headed by Advaita Acharya, were stunned at his external sudden 'change of heart' (from 'scholar' to 'devotee') and soon Chaitaniya became the eminent leader of their Vaishnava group within Nadia. An imaginary portrait of Sri Chaitaniya singing devotional Sankirtans among his followers 19.4 The Vaishnava Hindu movement under Sri Chaitaniya After leaving Bengal and receiving entrance into the sannyasa order by Swami Kesava Bharati, Chaitaniya journeyed throughout the length and breadth of India for

NSOU • GE-HI-21 367 several years, chanting the divine Names of Krishna constantly. However his actual objective was to feel the pulse of the country and its common masses. Upon returning to Bengal, He travelled on foot covering a lot of places like Baranagar, Mahinagar, Nadia, Hooghly, Bardhaman, Jessore and, at last, Chhatrabhog along with his companions and inmates, chanting Hare-Krishna Sankirtan (chorus devotional songs) all the way. All along his journey, he preached the simple forms of devotion to God, without any ritualistic complications. That's what we call the Sahajiya form of Hinduism, the most acceptable version for the common masses of Bengal. Like Buddha, he sometimes stationed himself, gathering followers and preaching them with spiritual teachings like sermons. He denounced any form of orthodox caste based segregations and in fact most of his companions were from the lower stratasand depressed castes of the society including some who were believed to be converted from lower classes of Muslim families, like Yavana Haridas or Haridas Thakur. The GaudiyaVaishnavism preached by Sri Chaitaniya teaches that Lord Krishna did not need one to perform costly rituals to invoke Him, but simple devotions and love of the follower can help to attain the same. As a result of these preachings,a large number of common masses in the Bengali countryside got attracted to Chaitaniya'ssimplicitic form of Vaishnava Hinduism. The ecstatic tune of Hare Krishna Shankirtan spread far and wide in interior Bengal where Chaitaniya travelled. His teachings were later carried forward to even greater number of places by his disciples latter. Another plus point of their preachings was that the medium of their communication was essentially archaic Bengali, which was the language of the common masses.As a result, large number of Vaishnava devotees began to appear in the Bengali countryside by the beginning of 16 th century. It is also argued by some historians that Sri Chaitaniya's successful expansion of the Sahojiya Vaishnava Hinduism in Bengali countryside imposed some form rival obstacle to the spread of Sufi Mystic order in the spiritual domain of Bengal and thus somewhat prevented the conversion of large masses of Hindu lower classes into Sufi Islam. 19.5 Latter days The time when Chaitaniya was preaching his Bhaktism, Bengal was under the rule of Sultan Alauddin Hussain Shah (1494-1519 CE). Quiet obviously the orthodox

368 NSOU • GE-HI-21 Muslim clergies and the Turkish nobles in the political circles were highly dissatisfied with this type of Bhakti movement being unfolded in rural Bengal. Not only was it a religious issue as opposed to their Islamic hegemony, but the Turkish ruling circles probably also feared that Sri Chaitaniya's popularity among the masses along with the spread of his new ideology might lead to a rival political challenge, a type of dual state in the interior. So the local Sultanate governors started harassing the Vaishnava saints in various occasions, which ranges from demanding illogical levies to sometimes putting them in jail. The Muslim Moulouis of the courtcircle on the other hand, put pressure over Sultan Alauddin to take steps against Chaitaniyaand his growing popularity. As a result of these continuous threats and obstacles, Chaitaniya Dev finally decided to leave Bengal. After staying one night he set for Puri by boat with the help of Local Administrator Ram Chandra Khan. He spent the last 24 years of his life in Puri, Odisha, the great temple city of Jagannath, in the Radhakanta Math. The Gajapati king, Prataprudra Dev, regarded Chaitaniya as Krishna's Avatar and was an enthusiastic patron and devotee of Chaitaniya's recitation (sankeertan) gatherings. Chaitaniya requested a select few among his followers (who later came to be known as the Six Gosvamis of Vrindavan) to systematically present the theology of bhakti he had taught to them in their own writings. The six saints and theologians were Rupa Goswami, Sanatana Goswami, Gopala Bhatta Goswami, Raghunatha Bhatta Goswami, RaghunathaDasa Goswami and Jiva Goswami, a nephew of brothers Rupa and Sanatana. 19.6 Vrindaban and some related associations of Chaitaniya's Bhaktism Vrindavan, the land of Radha Rani, the "City of Temples" has more than 5000 temples to showcase the pastimes of Radha and Krishna. The essence of Vrindavan was lost over time until the 16th century, when it was rediscovered by Chaitaniya. In the year 1515, Chaitaniya visited Vrindavana, with the purpose of locating the lost holy places associated with Lord Sri Krishna's transcendent pastimes. He wandered through the different sacred forests of Vrindavana in a spiritual trance of divine love. It was believed that by His divine spiritual power, he was able to locate all the

NSOU • GE-HI-21 369 important places of Krishna's pastimes in and around Vrindavan including the seven main temples or saptadevalay, which are worshiped by Vaishnavas in the Chaitaniya tradition to this day Gaudiya Vaishnavas consider Chaitaniya to be Lord Krishna himself but appearing in the covered form (channa avatar) who appeared in the Kali Yuga as his own devotee to show the easiest way to achieve Krishna Consciousness. In this connection, it is also worthy to mention that, according to Chaitaniya Bhagavat, which gives a detailed description of Mahaprabhu's life, Mahaprabhu made a prediction that the holy name of Krishna will be sung in every town and village of the world and this is evident in the history. The International Society of Krishna Consciousness (ISKCON), which was started by Srila Prabhupada in the USA, proved the prediction to be correct. Chaitaniya is not known to have written anything himself except for a series of verses known as the Siksastaka, or "eight verses of instruction", which he had spoken, and were recorded by one of his close colleagues. The eight verses created by Chaitaniya are considered to contain the complete philosophy of Gaudiya Vaishnavism in condensed form. There are numerous biographies available from the time giving details of Chaitaniya's life, the most prominent ones being the Chaitaniya Charitamrita of Krishnadasa Kaviraja, the earlier Chaitaniya Bhagavata of Vrindaban Das. (both originally written in Bengali), and the Chaitaniya Mangala, written by "LochanaDasa". These works are in Bengali with some Sanskrit verses interspersed. In addition to these, there are other Sanskrit biographies composed by his contemporaries. There is also Caitanya Caritām[taMahākavya by Kavi Karnapura and ŪrīK[icGaCaitanya Carita Maha-Kavya by Murari Gupta. In the early 17th century KalachandVidyalankar, a disciple of Chaitaniya, made his preachings popular in Bengal. He travelled throughout India popularizing the gospel of anti-untouchability, social justice and mass education. He probably initiated 'Pankti Bhojon' and Krishna Sankirtan in the eastern part of Bengal. Several schools (sampradaya) have been practicing it for hundreds of years. The Dalits in Bengal, at that time a neglected and underprivileged caste, readily accepted his libertarian outlook and embraced the doctrine of Mahaprabhu. His disciples were known as Kalachandi Sampraday, who inspired the people to eradicate illiteracy and casteism. Many consider Kalachand as the Father of Rationalism in East Bengal. HIS GE-HI-11 & 21–24

370 NSOU • GE-HI-21 19.7 Conclusion Thus, we can conclude that Sri Chaitaniya Mahaprabhu was the precursor of the Bhakti cult in Bengal. The Gaudiya Vaishnavism preached by him was a type of Sahojiya version of Hinduism prevalent in contemporary Bengal. It talked about simple devotion to God (Sri Krishna) through love and devotional songs (Sankirtan), without any ritualistic complications and expenditure. Bhaktism also denounced any caste based segregation in the Hindu society, along with criticizing certain other superstitious rituals that crept in the same during the Medieval ages. As a result of this, large masses of interior rural Bengal got attracted to this Bhakti cult, a Sahajiya version of Hinduism. 19.8 Questions 1) Who was Shri Chaitaniya and what was his actual name ? 2) Why was he called the precursor of Bhaktism in Bengal ? 3) Describe Sri Chaitaniya's preaching of Guadiya Vaishnavism. How did a large number of common people got attracted to his philosophy ? 4) Why Chaitaniya was forced to leave Bengal ? 5) Mention the significance of Vrindaban in context of Shri Chaitaniya. 6) Mention the literary works and other contributions of some his disciples. 19.9 Suggested Readings Bhowmik, Dulal, State, religion and Culture : Hinduism. In E. Ahmed and Harun- or-Rashid (Eds.), State and culture : Cultural survey of Bangladesh Vol. 3, (2007), pp. 341-369 Das, Khudiram, Sri Chaitanyia o Gaudiya Vaishnava Dharama (Bengali), Sarkar, Jadunath (ed.), A History of Bengal, Muslim Period (Vol II) (1200-1757 AD), (New Delhi : B.R. Publishing Corporation, 2017) Sengupta, Nitish, Land of Two Rivers : A History of Bengal from the Mahabharata to Mujib, (New Delhi : Penguin Books, 2011)

NSOU • GE-HI-21 371 Unit 20 % The Jagannatha Cult : Formation, Features and Impact Structure 20.0 Objective 20.1 Introduction 20.2 Agrarian expansion & absorption of tribal cultures during EMA 20.3 The political attachment of Lord Jagannath with the Orissan dynasties 20.4 Lord Jagannath as the centre of religious syncretism in Orissa 20.5 Conclusion 20.6 Questions 20.7 Suggested Readings 20.0 Objective z The objective of the present unit is to study the rise of Jaganath Cult under the broad heading of religion and culture of medieval eastern India. z The present unit will discuss the socio-economic perspectives of the rise of the Jagannath cult. z It will also analyze the political attachment of Lord Jagannatha with the medieval political authority of Orissa. z The unit also highlight the articulation of Lord jagannath as the centre of religious syncretism in Orissa. 20.1 Introduction Orissa is one of the cradles of all major religions that flourished in India through ages. It witnessed the rise and growth of both orthodox (Shaivism, Vaishnavism and Shaktism) and heterodox (Jainism and Buddhism) religious sects and provided a hospitable climate for their peaceful co-existence. The local autochthonous deities were also brought within the fold of Hinduism by the process of sanskritization, 371

372 NSOU • GE-HI-21 sheltering them in the Hindu temples. The rulers of Orissa surpassed in showing their benevolence for the peaceful co-existence and development of all religions and their sects. The most important feature in the history of Hinduism in Orissa is religious syncretism. Though the orthodox as well as the heterodox religions flourished side by side, there is no evidence of sectarian rivalry in Orissa. Royal patronage was never lacking. Still there were hardly any record of religious bigotry nor has any religious persecution been noticed in the annals of Orissan history. In this context let us discuss the rise & development of the worship of Jagannath deity that still encompassed a large part of the cultural domain of Orissa & Eastern India.

20.2 Agrarian expansion and absorption of tribal cultures during EMA One of the typical features of Early Medieval Age (EMA) in India (6 th -12 th century CE) was indiscriminate land grants by the Regional kingdoms & feudal elites to religious & non-religious persons or institutions. During this time the rising regional local powers used to donate lands to different religious institutions including Brahmans & Temples to earn spiritual favors & legitimization. Couple with this was the payment of salary to state functionaries in form of kind (land donation) due to absence of money economy. This is been testified by the availability of several land grant inscriptions found during those times. The Khalimpur & Bardhaman Copper Plate Inscriptions of the Pal kings deserves special mention among them. Now as to Historians like Upinder Sing, D.C. Sircar, etc. granting lands not necessarily always meant inordinate loss of Revenue or political power for the monarchs. Because in most cases the granted lands were uncultivated fallow lands or lands which were not in a position to realize revenue (particularly forests). It is now the task of the Brahmins/grantees to make it productive. Hence it gradually led them to venture for the greater tribal diasporas of the interior. Thus, in this age we find many of the tribes were settling down as cultivators & plough agriculture was introduced in greater parts of the interior. That's why Historian B.D. Chattopadhyay argued that the major historical process of EMA is the expansion of the Agricultural state society.

NSOU • GE-HI-21 373 This Agrarian expansion, in turn led to greater interaction between the Brahminical & tribal cultures & transformation of the tribes into peasants & their introduction to Hindu society. The period witnessed the expansion of the peripheries of the sedentarized states of both North & South India. This obviously led them to a conflict with adjacent tribal societies. These conflicts ultimately led to the displacement & integration/absorption of the tribal societies into the sedentarized Hindu societies. However it also led to greater interaction between tribal & Brahminical cultures. It was not that only the tribal societies got "Hindusized", but also several tribal elements also penetrated into the Brahminical culture. This penetration of the tribal cultures is best reflected in Orissa with the rise of worshipping the Jagannath cult, which clearly has tribal origins. Hinduism in those days was a extremely inclusive religion. As to historians like BD Chattopadhyay, Lord Jagannath might be used to be tribal deity among the Orissan tribes. During the Gajapati kingdom as these tribes were absorbed into Hindu sedenterized society of the plain lands, Jagannath cult was also easily absorbed into the Hindu religious folds. Thus, now Lord Jagannath became an incarnation of Lord Vishnu, & started being addressed with the mainstream Brahminical rituals & Sanskrit mantras. Jagannath Temple, Puri

374 NSOU • GE-HI-21 20.3 The political attachment of Lord Jagannath with the Orissan dynasties As to historian Sishir Kumar Panda, the advent of the Later Eastern Gangas not only marked the expansion of Orissa into an empire but also led to the establishments of Gajapati kingship ideology with the patronization of cult of Jagannath as imperial deity or 'rastra devata'. AnantavarmanChodaganga Deva who conquered central Orissa, later on expanded the Ganga kingdom from the river Hoogly (Ganga) in north to the river Godavari in the south. In order to legitimate his rule, he patronized local cult Purusottama (Jagannath) by constructing the monumental Jagannath temple at Puri and gave it imperial status. Later on, king Anangabhimadeva-III, in order to save his empire from the Turko- Afghan invasion declared himself as the deputy of lord Jagannath and dedicated the empire to Him. In this way, the Later Eastern Gangas used the cult of Jagannath for political purpose, which was followed by the SuryavamsiGajapatis after their downfall. However, after the fall of Orissa in the hands of the Turko-Afghans in 1568 A.D. later on by the Mughals in 1592, the cult of Jagannath and Puri did not lose its importance. Although the Jagannath Temple received certain destructions at the hands of the Muslim armies under Firoz Tughlaq & later HussainShahi dynasty of Bengal, but that couldn't undermineits glory among the local populace. During the Mughal period, Akbar raised Ramachandradeva, the local zamindar of Khurda as Gajapati king of Orissa and made him the custodian of the Jagannath cult for political and economic purpose. Inspite of this, there started a struggle between the king of Khurda and the Muslim Subedarsof Cuttack for control of Puri. In 1751, the Marathas invaded Orissa and occupied Puri and Khurda. In these critical hours, the Khurda kings tried desperately to gain support of the feudatory states by sharing the cult of Jagannath with them through Chhamu Chitaus or Royal letters. The feudatory chiefs who came for worship to Puri Jagannath were given special privileges through royal letters. Chhamu Chitaus were the royal letters addressed to the temple superintendent of Puri by the KhurdaGajapati kings regarding the visit of the feudatory chiefs of Orissa or the kings of outside Orissa to the Jagannath temple, allowing them to perform worship and offerings to the temple.

NSOU • GE-HI-21 375 20.4 Lord Jagannath as the centre of Religious syncretism in Orissa Historian Kishor Chandra Mishra opined that it was because of the peaceful co- existence of many religious systems that there evolved a predominant religious force in the Cult of Jagannath during the beginning of the 12 th century CE. with its centre at Puri. A stupendous stone temple with its rare artistic and architectural skill enshrines the Jagannath triad i.e., Jagannath, Balabhadra and Subhadra symbolizing the religious syncretism in Orissa. Though Jagannath is considered to be the manifestation of Vishnu, yet a keen scholar after observing the rituals and the iconographic details comes to a definite conclusion that the cult has not been derived from any particular religious system but it is a synthesis of the many religious thoughts and ideas prevailing in the land from the early days. One can easily see the presence of the Jaina concept of transmigration of soul as a consequence of Karma, the Buddhist belief of nirvana and the Hindu theory of incarnation on the philosophy centering the Jagannath Cult. 20.5 Conclusion Thus the rise of the Jagannath cult in Eastern India symbolizes the greater inclusion of tribal cultures into sedenterized Hindu society marked by a typical atmosphere of religious syncretism in Orissa. Lord Jagannath today stands as the supreme deity of the Hindus and which its centre at Puri as one of the four dhams attracts pilgrims and scholars from different parts of the world justifying its nomenclature as the Lord of the Universe (Jagannath). 20.6 Questions 1) Describe the rise of Jagannath cult in Eastern India. 2) How was the appearance of Jagannath cult related with the agrarian expansion in Eastern India vis a vis Early Medieval Land donations ?

376 NSOU • GE-HI-21 3) What were ChhamuChitaus ? Write in brief about the political upheavals witnessed by Lord Jagannath Temple of Puri since its establishment during the Gajapati kingdom. 20.7 Suggested Readings Chandra, Satish, History of Medieval India, (New Delhi : Orient Blackswan Private Ltd, 2007) Chatterjee, Suniti Kumar, The origin and development of Bengali Language, Vol 1 (Calcutta, 1975) Mishra, Kishore Ch., "Religious Syncretism And The Jagannath Cult In Orissa", Proceedings of the Indian History Congress, 2000-2001, Vol. 61, Part One, (Indian History Congress, 2001), pp 144-151 Panda, Shishir Kumar, "Gajapati Kingship And The Cult Of Jagannatha : A Study On The Chhamuchitaus (Royal Letters)",

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Sufism in Medieval Assam by Tania Begum.pdf
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Proceedings of the Indian History Congress , 2008, Vol. 69, (Indian History Congress, 2008), pp. 225-229

Sarkar, Jadunath (ed.), A History of Bengal, Muslim Period (Vol II) (1200-1757 AD), (New Delhi : B.R. Publishing Corporation, 2017)

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1/77	SUBMITTED TEXT	11 WORDS	87% MATCHING TEXT	11 WORDS
	Islamic religion with the extension of Turko-Iranian rule in North India			
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2/77	SUBMITTED TEXT	14 WORDS	89% MATCHING TEXT	14 WORDS
	during this period of sixty years no less than fifteen chiefs are posted in		During this period of sixty years no less than fifteen chiefs are found in	
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3/77	SUBMITTED TEXT	19 WORDS	81% MATCHING TEXT	19 WORDS
	Eaton, Richard M., The Rise of Islam and the Bengal Frontier : 1204-1760, (Berkeley : University Of California Press, 1993)			
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4/77	SUBMITTED TEXT	67 WORDS	93% MATCHING TEXT	67 WORDS
	and of them ten were Mamluks of the imperial Court of Delhi. These Mamluks were men of various nationalities of Central Asia, Khitai Turk. Qipchaq and Uzbek, sold into slavery in early' life. Before they became governors of Bengal, they had all arisen to the position of powerful slave general at the Mamluk Court of Delhi, and filled important offices of trust in the imperial house- hold and also held governorships of provinces.		and of them ten were Mamluks of the imperial Court of Delhi. These Mamluks were men of various nationalities of Central Asia, Khitai Turk, Qipchaq and Uzbek, sold into slavery in early life. Before they became governor.9 of Bengal, they had all arisen to the position of powerful Maliks at the Mamluk Court of Delhi, and filled important offices of trust in the imperial house-hold and also held governorships of provinces.	
W	https://archive.org/stream/in.ernet.dli.2015.283718/2015.283718.The-History_djvu.txt			

5/77	SUBMITTED TEXT	47 WORDS	91% MATCHING TEXT	47 WORDS
<p>their rule became a replica of the Imperial Court of Delhi in grandeur and magnificence, and the administrative system they introduced in the province was also a a copy of the administrative system of the empire under the House of Illutmis—a hierarchy of decentralized minor sovereignties of a feudal character. 2.4</p>		<p>their rule became a replica of the Imperial Court of Delhi in grandeur and magnificence, and the administrative system they introduced in the province was also a close copy of the administrative system of the empire under the House of Iltutmish — a hierarchy of decentralised minor sovereignties of a feudal character.</p>		
<p>W https://archive.org/stream/in.ernet.dli.2015.283718/2015.283718.The-History_djvu.txt</p>				
6/77	SUBMITTED TEXT	18 WORDS	65% MATCHING TEXT	18 WORDS
<p>Ali, Mohammad Mohar, History of the Muslims of Bengal, (Vol I), (Riyadh : Imam Muhammad Ibn Saud Islamic</p>		<p>Persian studies in Bengali under the Turko Afghans 1201 to 1576 A D.pdf (D34363577)</p>		
7/77	SUBMITTED TEXT	18 WORDS	65% MATCHING TEXT	18 WORDS
<p>Ali, Mohammad Mohar, History of the Muslims of Bengal, (Vol I), (Riyadh : Imam Muhammad Ibn Saud Islamic</p>		<p>Persian studies in Bengali under the Turko Afghans 1201 to 1576 A D.pdf (D34363577)</p>		
8/77	SUBMITTED TEXT	12 WORDS	87% MATCHING TEXT	12 WORDS
<p>Nripati Tilak (Crown of Kings) and Jagat Bhusan (Adornment of the Universe),</p>		<p>Review.docx (D111549700)</p>		
9/77	SUBMITTED TEXT	18 WORDS	65% MATCHING TEXT	18 WORDS
<p>Ali, Mohammad Mohar, History of the Muslims of Bengal, (Vol I), (Riyadh : Imam Muhammad Ibn Saud Islamic</p>		<p>Persian studies in Bengali under the Turko Afghans 1201 to 1576 A D.pdf (D34363577)</p>		
10/77	SUBMITTED TEXT	18 WORDS	65% MATCHING TEXT	18 WORDS
<p>Ali, Mohammad Mohar, History of the Muslims of Bengal, (Vol I), (Riyadh : Imam Muhammad Ibn Saud Islamic</p>		<p>Persian studies in Bengali under the Turko Afghans 1201 to 1576 A D.pdf (D34363577)</p>		

11/77	SUBMITTED TEXT	16 WORDS	66% MATCHING TEXT	16 WORDS
<p>Bengal was just a province of the Mughal Empire and ruled by a governor who</p> <p>SA Urbanization of Bengal Growth of Small Towns.pdf (D30289364)</p>				
12/77	SUBMITTED TEXT	13 WORDS	96% MATCHING TEXT	13 WORDS
<p>benefit, but if you disturbed their hive they would sting you to death.”</p> <p>benefit, but that if you disturbed their hive they would sting you to death</p> <p>W https://archive.org/stream/in.ernet.dli.2015.283718/2015.283718.The-History_djvu.txt</p>				
13/77	SUBMITTED TEXT	16 WORDS	96% MATCHING TEXT	16 WORDS
<p>Bandyopadhyay, Sekhar, From Plassey to Partition : A History of Modern India, (New Delhi : Orient</p> <p>SA 13_Abhirup Maity.pdf (D32148591)</p>				
14/77	SUBMITTED TEXT	16 WORDS	96% MATCHING TEXT	16 WORDS
<p>Bandyopadhyay, Sekhar, From Plassey to Partition : A History of Modern India, (New Delhi : Orient</p> <p>SA 13_Abhirup Maity.pdf (D32148591)</p>				
15/77	SUBMITTED TEXT	30 WORDS	71% MATCHING TEXT	30 WORDS
<p>was the last independent Nawab of Bengal. The end of his reign marked the start of British East India Company rule over Bengal and later almost all of the Indian subcontinent.</p> <p>SA West Bengal Chapters Samakshata.docx (D150792799)</p>				
16/77	SUBMITTED TEXT	15 WORDS	100% MATCHING TEXT	15 WORDS
<p>at the company’s alleged involvement with and instigation of some members of his own court</p> <p>SA West Bengal Chapters Samakshata.docx (D150792799)</p>				

17/77	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
<p>a conspiracy to oust him. His charges against the company were</p> <p>SA West Bengal Chapters Samakshata.docx (D150792799)</p>				
18/77	SUBMITTED TEXT	25 WORDS	98% MATCHING TEXT	25 WORDS
<p>Fort William without any intimation or approval. Secondly, that they grossly abused trade privileges granted them by the Mughal rulers—which caused heavy loss of customs duties for</p> <p>SA West Bengal Chapters Samakshata.docx (D150792799)</p>				
19/77	SUBMITTED TEXT	23 WORDS	94% MATCHING TEXT	23 WORDS
<p>And thirdly, that they gave shelter to some of his officers, for example, Krishnadas, son of Rajballav, who fled Dhaka after misappropriating government funds. Hence,</p> <p>SA West Bengal Chapters Samakshata.docx (D150792799)</p>				
20/77	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
<p>The Company did not heed his directives. Consequently, Siraj retaliated and</p> <p>SA West Bengal Chapters Samakshata.docx (D150792799)</p>				
21/77	SUBMITTED TEXT	16 WORDS	100% MATCHING TEXT	16 WORDS
<p>from the British in June 1756. The Nawab gathered his forces together and took Fort William</p> <p>SA West Bengal Chapters Samakshata.docx (D150792799)</p>				

22/77	SUBMITTED TEXT	38 WORDS	46% MATCHING TEXT	38 WORDS
<p>attacked from the flanks. A deep distrust set in between the British and the Nawab. As a result, Siraj started secret negotiations with Jean Law, chief of the French factory at Cossimbazar, and de Bussy. The Nawab also moved</p> <p>SA history project 2 bop.docx (D50236412)</p>				
23/77	SUBMITTED TEXT	13 WORDS	100% MATCHING TEXT	13 WORDS
<p>to Plassey, on the island of Cossimbazar 30 miles (48 km) south of Murshidabad.</p> <p>SA history project 2 bop.docx (D50236412)</p>				
24/77	SUBMITTED TEXT	17 WORDS	70% MATCHING TEXT	17 WORDS
<p>in his own court. The Seths, the traders of Bengal, were in perpetual fear for their wealth</p> <p>SA history project 2 bop.docx (D50236412)</p>				
25/77	SUBMITTED TEXT	21 WORDS	63% MATCHING TEXT	21 WORDS
<p>court to overthrow the ruler. The conspirators included Mir Jafar, the paymaster of the army, Rai Durlabh, Yar Lutuf Khan and Omichund (</p> <p>SA history project 2 bop.docx (D50236412)</p>				
26/77	SUBMITTED TEXT	13 WORDS	76% MATCHING TEXT	13 WORDS
<p>between the British and Mir Jafar to raise him to the throne of</p> <p>SA history project 2 bop.docx (D50236412)</p>				
27/77	SUBMITTED TEXT	17 WORDS	82% MATCHING TEXT	17 WORDS
<p>and the bestowal of large sums of money upon them as compensation for the attack on Calcutta.</p> <p>SA IRP Yash Battle of Plassey.docx (D97161350)</p>				

28/77	SUBMITTED TEXT	55 WORDS	54% MATCHING TEXT	55 WORDS
<p>but when he found out about it, he threatened to betray the conspiracy if his share was not increased to three million rupees (£300,000). Hearing of this, Clive suggested an expedient to the committee. He suggested that two treaties be drawn—the real one on white paper, containing no reference to Omichund and the other on red paper, containing</p> <p>SA history project 2 bop.docx (D50236412)</p>				
29/77	SUBMITTED TEXT	26 WORDS	44% MATCHING TEXT	26 WORDS
<p>be counterfeited on the fictitious one. Both treaties and separate articles for donations to the army, navy squadron and committee were signed by Mir Jafar on 4 June.</p> <p>SA history project 2 bop.docx (D50236412)</p>				
30/77	SUBMITTED TEXT	43 WORDS	98% MATCHING TEXT	43 WORDS
<p>Siraj-ud-Daulah was executed on 2 July 1757 by Mohammad Ali Beg under orders from Mir Miran, son of Mir Jafar in Namak Haram Deorhi as part of the agreement between Mir Jafar and the British East India Company. Siraj-ud-Daulah's tomb is located at Khushbagh, Murshidabad.</p> <p>SA West Bengal Chapters Samakshata.docx (D150792799)</p>				
31/77	SUBMITTED TEXT	10 WORDS	100% MATCHING TEXT	10 WORDS
<p>modern India, Bangladesh and Pakistan for his opposition to the</p> <p>SA IRP Yash Battle of Plassey.docx (D97161350)</p>				
32/77	SUBMITTED TEXT	16 WORDS	96% MATCHING TEXT	16 WORDS
<p>Bandyopadhyay, Sekhar, From Plassey to Partition : A History of Modern India, (New Delhi : Orient</p> <p>SA 13_Abhirup Maity.pdf (D32148591)</p>				

33/77	SUBMITTED TEXT	11 WORDS	78% MATCHING TEXT	11 WORDS
<p>The belligerents were Nawab Siraj-ud-Daulah, the last independent Nawab of Bengal, and</p> <p>SA history project 2 bop.docx (D50236412)</p>				
34/77	SUBMITTED TEXT	38 WORDS	46% MATCHING TEXT	38 WORDS
<p>attacked from the flanks. A deep distrust set in between the British and the Nawab. As a result, Siraj started secret negotiations with Jean Law, chief of the French factory at Cossimbazar, and de Bussy. The Nawab also moved</p> <p>SA history project 2 bop.docx (D50236412)</p>				
35/77	SUBMITTED TEXT	13 WORDS	100% MATCHING TEXT	13 WORDS
<p>to Plassey, on the island of Cossimbazar 30 miles (48 km) south of Murshidabad.</p> <p>SA history project 2 bop.docx (D50236412)</p>				
36/77	SUBMITTED TEXT	17 WORDS	70% MATCHING TEXT	17 WORDS
<p>in his own court. The Seths, the traders of Bengal, were in perpetual fear for their wealth</p> <p>SA history project 2 bop.docx (D50236412)</p>				
37/77	SUBMITTED TEXT	21 WORDS	63% MATCHING TEXT	21 WORDS
<p>court to overthrow the ruler. The conspirators included Mir Jafar, the paymaster of the army, Rai Durlabh, Yar Lutuf Khan and Omichund (</p> <p>SA history project 2 bop.docx (D50236412)</p>				
38/77	SUBMITTED TEXT	13 WORDS	76% MATCHING TEXT	13 WORDS
<p>between the British and Mir Jafar to raise him to the throne of</p> <p>SA history project 2 bop.docx (D50236412)</p>				

39/77	SUBMITTED TEXT	41 WORDS	44% MATCHING TEXT	41 WORDS
<p>and the bestowal of large sums of money upon them as compensation for the attack on Calcutta. On 2 May, Clive broke up his camp and sent half the troops to Calcutta and the other half to Chandernagar. Mir Jafar and the Seths</p>				
SA history project 2 bop.docx (D50236412)				
40/77	SUBMITTED TEXT	55 WORDS	54% MATCHING TEXT	55 WORDS
<p>but when he found out about it, he threatened to betray the conspiracy if his share was not increased to three million rupees (£300,000). Hearing of this, Clive suggested an expedient to the committee. He suggested that two treaties be drawn—the real one on white paper, containing no reference to Omichund and the other on red paper, containing</p>				
SA history project 2 bop.docx (D50236412)				
41/77	SUBMITTED TEXT	27 WORDS	44% MATCHING TEXT	27 WORDS
<p>be counterfeited on the fictitious one. Both treaties and separate articles for donations to the army, navy squadron and committee were signed by Mir Jafar on 4 June.</p>				
SA history project 2 bop.docx (D50236412)				
42/77	SUBMITTED TEXT	11 WORDS	90% MATCHING TEXT	11 WORDS
<p>infantry of all sorts, armed with matchlocks, swords, pikes and rockets</p>				
SA IRP Yash Battle of Plassey.docx (D97161350)				
43/77	SUBMITTED TEXT	17 WORDS	90% MATCHING TEXT	17 WORDS
<p>small hill to a position 800 yards (730 m) east of the southern angle of the grove,</p>				
SA IRP Yash Battle of Plassey.docx (D97161350)				

44/77	SUBMITTED TEXT	66 WORDS	30% MATCHING TEXT	66 WORDS
<p>Bengal, Bihar and Odisha. He then advised Mir Jafar to hasten to Murshidabad to prevent Siraj's escape and the plunder of his treasure. Mir Jafar reached Murshidabad with his troops on the evening of 24 June. Clive arrived at Murshidabad on 29 June with a guard of 200 European soldiers and 300 sepoy in the wake of rumors of a possible attempt on his life. Clive was taken to the</p> <p>SA history project 2 bop.docx (D50236412)</p>				
45/77	SUBMITTED TEXT	30 WORDS	44% MATCHING TEXT	30 WORDS
<p>Mir Jafar and his officers. Clive placed Mir Jafar on the throne and acknowledging his position as Nawab, presented him with a plate of gold rupees. Siraj-ud-daulah had reached Murshidabad at midnight</p> <p>SA history project 2 bop.docx (D50236412)</p>				
46/77	SUBMITTED TEXT	53 WORDS	41% MATCHING TEXT	53 WORDS
<p>to surrender to the British, some to continue the war and some to prolong his flight. At 22:00 on 24 June, Siraj disguised himself and escaped northwards on a boat with his wife and valuable jewels. His intention was to escape to Patna with aid from Jean Law. At midnight on 24 June, Mir Jafar sent</p> <p>SA history project 2 bop.docx (D50236412)</p>				
47/77	SUBMITTED TEXT	23 WORDS	52% MATCHING TEXT	23 WORDS
<p>Siraj. On 2 July, Siraj reached Rajmahal and took shelter in a deserted garden but was soon discovered and betrayed to the local military</p> <p>SA history project 2 bop.docx (D50236412)</p>				

48/77	SUBMITTED TEXT	24 WORDS	82% MATCHING TEXT	24 WORDS
<p>be decided by a council headed by Mir Jafar and was handed over to Mir Jafar's son, Miran, who had Siraj murdered that night. His</p> <p>SA history project 2 bop.docx (D50236412)</p>				
49/77	SUBMITTED TEXT	24 WORDS	84% MATCHING TEXT	24 WORDS
<p>between the British and Mir Jafar, the British acquired all the land within the Maratha Ditch and 600 yards (550 m) beyond it and the</p> <p>SA history project 2 bop.docx (D50236412)</p>				
50/77	SUBMITTED TEXT	34 WORDS	36% MATCHING TEXT	34 WORDS
<p>Siraj-ud-daulah proved to be far less than expected, a council held with the Seths and Rai Durlabh on 29 June decided that one half of the amount was to be paid immediately—two- thirds in coin and</p> <p>SA history project 2 bop.docx (D50236412)</p>				
51/77	SUBMITTED TEXT	16 WORDS	96% MATCHING TEXT	16 WORDS
<p>Bandyopadhyay, Sekhar, From Plassey to Partition : A History of Modern India, (New Delhi : Orient</p> <p>SA 13_Abhirup Maity.pdf (D32148591)</p>				
52/77	SUBMITTED TEXT	13 WORDS	100% MATCHING TEXT	13 WORDS
<p>The Prelude to Empire : Plassey Revolution of 1757, (New Delhi : Manohar</p> <p>SA Growth of New Towns and Urban Centresin Mughal Bengal (1576-1707) by RANJIT BISWAS.docx (D141490323)</p>				

53/77	SUBMITTED TEXT	174 WORDS	98% MATCHING TEXT	174 WORDS
	<p>the middle of the 16th century, Satgaon was the most important port. According to poet Mukundaram, it used to attract so much foreign trade that the merchants of Satgaon did not have to leave their town and could earn fortune just staying home as 'the outside world came to them' for trade. As the chief mart of Bengal, Satgaon attracted merchants from different parts of India and diverse other countries. It was the chief emporium of Portuguese trade since 1537, known as 'portopiqueno'. Even in 1569 Caesar de Fredericki found Satgaon 'a remarkable faire citie' from where every year thirty or thirty-five big and small ships, laden with diverse commodities, went to various places. But the historic port of Satgaon began to decline mainly due to the silting of the river Saraswati that made navigation extremely difficult. Hence not only the Portuguese but the local traders too left Satgaon and settled in Hughli, which took the place of Satgaon as the principal port of Bengal and remained so till the middle of the 18th century. Even the inland trade was mostly diverted to Hughli, though Satgaon</p>			<p>the middle of the 16th century, Satgaon was the most important port. According to poet Mukundaram, it used to attract so much foreign trade that the merchants of Satgaon did not have to leave their town and could earn fortune just staying home as 'the outside world came to them' for trade. As the chief mart of Bengal, Satgaon attracted merchants from different parts of India and diverse other countries. It was the chief emporium of Portuguese trade since 1537, known as 'porto piqueno'. Even in 1569 Caesar de Fredericki found Satgaon 'a remarkable faire citie' from where every year thirty or thirty-five big and small ships, laden with diverse commodities, went to various places. But the historic port of Satgaon began to decline mainly due to the silting of the river Saraswati that made navigation extremely difficult. Hence not only the Portuguese but the local traders too left Satgaon and settled in Hughli, which took the place of Satgaon as the principal port of Bengal and remained so till the middle of the 18th century. Even the inland trade was mostly diverted to Hughli, though Satgaon</p>
	<p>W https://en.banglapedia.org/index.php/Trade_and_Commerce</p>			

54/77	SUBMITTED TEXT	17 WORDS	68% MATCHING TEXT	17 WORDS
	<p>was 'sown and reaped three times in the same year without little injury to the crop'. 13.6</p>			
	<p>SA Thesis Abdul Motleb Shaikh GE0578 AMU.docx (D45796027)</p>			

55/77	SUBMITTED TEXT	135 WORDS	100% MATCHING TEXT	135 WORDS
	<p>remained the royal port and the seat of the governor and the imperial customs house till 1632, when Hughli took its place officially as the royal port. The Hughli port flourished with amazing rapidity under the Portuguese. It soon rose to the position of the 'richest, the most flourishing and the most populous' of the various 'bandels' or trading ports in Bengal. It became the common emporium of trade where, as Fr John Cabral wrote in 1533, the vessels of India (Portuguese India), China, Malacca and Manila repaired in great numbers. He also mentioned that not only the 'natives of the country, but also Hindustanis, the Mogols, the Persians and the Armenians came there to fetch goods'. Van Linschoten and Ralph Fitch noted Hughli's flourishing trade in the 1580s. The Ain-i-Akbari, completed in 1596-97, states that Hughli was a more important port than Satgaon. 14.5</p>		<p>remained the royal port and the seat of the governor and the imperial customs house till 1632, when Hughli took its place officially as the royal port. The Hughli port flourished with amazing rapidity under the portuguese. It soon rose to the position of the 'richest, the most flourishing and the most populous' of the various 'bandels' or trading ports in Bengal. It became the common emporium of trade where, as Fr John Cabral wrote in 1533, the vessels of India (Portuguese India), China, Malacca and Manila repaired in great numbers. He also mentioned that not only the 'natives of the country, but also Hindustanis, the Mogols, the Persians and the armenians came there to fetch goods'. Van Linschoten and Ralph Fitch noted Hughli's flourishing trade in the 1580s. The ain-i-akbari, completed in 1596-97, states that Hughli was a more important port than Satgaon.</p>	
	<p>W https://en.banglapedia.org/index.php/Trade_and_Commerce</p>			

56/77	SUBMITTED TEXT	98 WORDS	99% MATCHING TEXT	98 WORDS
	<p>Satgaon. A good idea of the extent, composition and direction of the Portuguese trade in Bengal can be gathered from Manrique, who was in Bengal during the hey-days of the Portuguese. The articles imported by them from 'southern India' (ie Sumatra, Borneo, Moluccas, etc) were a large amount of 'worked silks, such as brocades, cloth, velvets, damasks, satins, taffetas, muslins', etc. They also brought cloves, nutmegs and mace from Moluccas and Banda, and highly precious camphor from the Isles of Borneo. From the Maldiv islands they imported cowris (sea shells) which were then current in Bengal as small currency, 'chanquo' or bigger shells from 320</p>		<p>Satgaon. A good idea of the extent, composition and direction of the Portuguese trade in Bengal can be gathered from Manrique, who was in Bengal during the hey-days of the Portuguese. The articles imported by them from 'southern India' (ie Sumatra, Borneo, Moluccas, etc) were a large amount of 'worked silks, such as brocades, brocatelles, cloth, velvets, damasks, satins, taffetas, muslins', etc. They also brought cloves, nutmegs and mace from Moluccas and Banda, and highly precious camphor from the Isles of Borneo. From the Maldiv islands they imported cowris (sea shells) which were then current in Bengal as small currency, 'chanquo' or bigger shells from</p>	
	<p>W https://en.banglapedia.org/index.php/Trade_and_Commerce</p>			

57/77	SUBMITTED TEXT	120 WORDS	97% MATCHING TEXT	120 WORDS
	<p>Tuticorin and the coast of Tinnevelley, pepper from Malabar and cinnamon from Ceylon (Sri Lanka). They also brought from China great quantities of porcelain, valuable pearls and jewels, many kinds of gift articles such as bedsteads, tables, boxes, chests, writing desks, etc. From the kingdom of 'Salor' and 'Timor' they imported great quantities of sandalwood, both red and white varieties, which in Bengal was a precious commodity. The Portuguese exported from Bengal a wide variety of merchandise such as cotton goods, gingham made of grass, and silks of various shades as well as sugar, ghee, rice, indigo, long pepper, saltpeter, wax, lac and other articles, which were abundant in Bengal. Rice formed one of the chief articles of Portuguese export to other parts of India and the East Indies.</p>			<p>Tuticorin and the coast of Tinnevelley, pepper from Malabar and cinnamon from Ceylon (Sri Lanka). They also brought from China great quantities of porcelain, valuable pearls and jewels, many kinds of gift articles such as bedsteads, tables, boxes, chests, writing desks, etc. From the kingdom of 'Salor' and 'Timor' they imported great quantities of sandalwood, both red and white varieties, which in Bengal was a precious commodity. The Potuguese exported from Bengal a wide variety of merchandise such as cotton goods, gingham made of grass, and silks of various shades as well as sugar, ghee, rice, indigo, long pepper, saltpetre, wax, lac and other articles which were abundant in Bengal. Rice formed one of the chief articles of Portuguese export to other parts of India and the East Indies.</p>
	<p>W https://en.banglapedia.org/index.php/Trade_and_Commerce</p>			

58/77	SUBMITTED TEXT	94 WORDS	96% MATCHING TEXT	94 WORDS
	<p>A rough idea of the value of the Portuguese trade in Bengal could be formed from the fact that they paid over Rs. 100,000 yearly as customs duties to the Mughals at the rate of 2.5 per cent on the value of goods exported and imported. In other words, the annual value of their trade in Bengal was around Rs. 40 lakh. So no doubt the Portuguese carried on a very lucrative trade in Bengal and almost monopolized the external as well as coastal trade, while in inland trade they were formidable competitors of the country merchants and other foreigners.</p>			<p>A rough idea of the value of the Portuguese trade in Bengal could be formed from the fact that they paid over Rs 100,000 yearly as customs duties to the Mughals at the rate of 2.5 per cent on the value of goods exported and imported. In other words, the annual value of their trade in Bengal was around Rs 40 lakhs. So no doubt the Portuguese carried on a very lucrative trade in Bengal and almost monopolised the external as well as coastal trade, while in inland trade they were formidable competitors of the country merchants and other foreigners.</p>
	<p>W https://en.banglapedia.org/index.php/Trade_and_Commerce</p>			

59/77	SUBMITTED TEXT	16 WORDS	100% MATCHING TEXT	16 WORDS
	<p>But the golden days of the Portuguese trade in Bengal came to an end in 1632.</p>			<p>But the golden days of the Portuguese trade in Bengal came to an end in 1632</p>
	<p>W https://en.banglapedia.org/index.php/Trade_and_Commerce</p>			

60/77

SUBMITTED TEXT

263 WORDS

99% MATCHING TEXT

263 WORDS

The English and the Dutch East India Companies began their Bengal trade from around the middle of the 17th century with the establishment of their factories in Hughli. The french East India Company was founded later and began its operations only in the 1680s. Among other Europeans, the Ostend Company and the Danish Companies came to Bengal only in the early 18th century and their trade was on a very modest scale. In the early period the European attention focused mainly on the spice trade and both the Dutch and English wanted to procure spice from the so-called Spice Islands in the eastern archipelago. The companies went to these islands to buy spices with silver obtained from the 'New World'. But to their utter astonishment, they found that it was not silver but cheap and coarse Indian calico that was in demand there. So they turned to India for textiles to exchange for spices in the Indonesian archipelago. First, their attention was drawn to the Coromandel Coast which produced large quantities of cheap and coarse textiles greatly in demand in the Spice Islands. But soon war, famine and political instability rendered the Coromandel trade risky, uncertain and expensive. So the companies eventually turned their attention to Bengal. Bengal offered particular advantages to the companies. It was the largest producer of coarse and cheap calicoes - much cheaper and of better quality than others. Secondly, Bengal silk was a highly lucrative and profitable commodity for the companies as there was a growing demand for it in Europe, replacing Italian and Persian silk, because of its comparative cheapness and good quality. Moreover a third lucrative item for trade was saltpeter, highly in demand in Europe and which could

The english and the dutch East India Companies began their Bengal trade from around the middle of the 17th century with the establishment of their factories in Hughli. The french East India Company was founded later and began its operations only in the 1680s. Among other Europeans, the ostend company and the Danish Companies came to Bengal only in the early 18th century and their trade was on a very modest scale. In the early period the European attention focussed mainly on the spice trade and both the Dutch and English wanted to procure spice from the so-called Spice Islands in the eastern archipelago. The companies went to these islands to buy spices with silver obtained from the 'New World'. But to their utter astonishment, they found that it was not silver but cheap and coarse Indian calico that was in demand there. So they turned to India for textiles to exchange for spices in the Indonesian archipelago. First, their attention was drawn to the Coromandel Coast which produced large quantities of cheap and coarse textiles greatly in demand in the Spice Islands. But soon war, famine and political instability rendered the Coromandel trade risky, uncertain and expensive. So the companies eventually turned their attention to Bengal. Bengal offered particular advantages to the companies. It was the largest producer of coarse and cheap calicoes - much cheaper and of better quality than others. Secondly, Bengal silk was a highly lucrative and profitable commodity for the companies as there was a growing demand for it in Europe, replacing Italian and Persian silk, because of its comparative cheapness and good quality. Moreover a third lucrative item for trade was saltpetre, highly in demand in Europe and which could

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61/77**SUBMITTED TEXT**

195 WORDS

99% MATCHING TEXT

195 WORDS

also be profitably used as ballast for Europe-bound ships. So the Companies began their Bengal trade in right earnest. It was from around the 1670s that the trade of the companies in Bengal became significant with a boost in the export of raw silk from Bengal. But it was actually the big boom in the export of Bengal textiles from around the early 1680s that revolutionized the pattern of the Asiatic trade of the companies. This was in fact in response to a revolution in the consumer taste in England and Europe where suddenly Indian textiles, especially the textiles from Bengal, had become the irresistible fashion and consequently there followed an unprecedented demand for Bengal textiles. As a result, Bengal became the most dominant partner in the Asiatic trade of the companies and from around the 1680s until the mid-eighteenth century, the Dutch and the English East India Companies played a significant role in Bengal's maritime and international trade. The French company played an important role only in the 1730s when Dupleix was in charge of the company in Bengal. The trade of other European companies was not at all significant compared to that of the Dutch and the English. It was, however, a different story after The Battle

also be profitably used as ballast for Europe-bound ships. So the Companies began their Bengal trade in right earnest. It was from around the 1670s that the trade of the companies in Bengal became significant with a boost in the export of raw silk from Bengal. But it was actually the big boom in the export of Bengal textiles from around the early 1680s that revolutionised the pattern of the Asiatic trade of the companies. This was in fact in response to a revolution in the consumer taste in England and Europe where suddenly Indian textiles, especially the textiles from Bengal, had become the irresistible fashion and consequently there followed an unprecedented demand for Bengal textiles. As a result, Bengal became the most dominant partner in the Asiatic trade of the companies and from around the 1680s until the mid-eighteenth century, the Dutch and the English East India Companies played a significant role in Bengal's maritime and international trade. The French company played an important role only in the 1730s when Dupleix was in charge of the company in Bengal. The trade of other European companies was not at all significant compared to that of the Dutch and the English. It was, however, a different story after the the battle

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62/77	SUBMITTED TEXT	204 WORDS	98% MATCHING TEXT	204 WORDS
	<p>The English company and its servants by virtue of their political and economic control over Bengal began to wipe out all other European and Asian rivals in the Bengal trade and tried to monopolize it for themselves. The importance of Bengal in the Asiatic trade of the companies can be seen from the fact that Bengal's share in the average annual value of Asian commodities exported to Holland by the Dutch company was around 40 percent in the early eighteenth century. Again, more than 50 percent of the total value of Dutch textile exports from Asia was in the form of Bengal textiles. Thus Bengal became the most important theatre of the activities of the Dutch company not only in India but the whole of Asia. No different was the case with the English company. The English factors regarded Bengal as 'the flower of the Company's garden' and the 'choicest jewel'. Between 1650 and 1720, the Dutch were much ahead of the English but thereafter the English trade in Bengal picked up and almost equaled the value of the Dutch exports, although the Dutch trade including the trade to their other Asian factories was still higher than that of the English. The English company's exports to Europe increased substantially from the early 1730s and picked up in the period 1740-45. 14.6</p>		<p>The English company and its servants by virtue of their political and economic control over Bengal began to wipe out all other European and Asian rivals in the Bengal trade and tried to monopolise it for themselves. The importance of Bengal in the Asiatic trade of the companies can be seen from the fact that Bengal's share in the average annual value of Asian commodities exported to Holland by the Dutch company was around 40 percent in the early eighteenth century. Again, more than 50 percent of the total value of Dutch textile exports from Asia was in the form of Bengal textiles. Thus Bengal became the most important theatre of the activities of the Dutch company not only in India but the whole of Asia. No different was the case with the English company. The English factors regarded Bengal as 'the flower of the Company's garden' and the 'choicest jewel'. Between 1650 and 1720, the Dutch were much ahead of the English but thereafter the English trade in Bengal picked up and almost equalled the value of the Dutch exports, although the Dutch trade including the trade to their other Asian factories was still higher than that of the English. The English company's exports to Europe increased substantially from the early 1730s and picked up in the period 1740-45.</p>	
	<p>W https://en.banglapedia.org/index.php/Trade_and_Commerce</p>			

63/77	SUBMITTED TEXT	30 WORDS	53% MATCHING TEXT	30 WORDS
	<p>Bandyopadhyay, Sekhar, From Plassey to Partition : A History of Modern India, (New Delhi : Orient Blackswan Pvt. Ltd., 2004) Chandra, Satish, History of Medieval India, (New Delhi : Orient Blackswan</p>			
	<p>SA 13_Abhirup Maity.pdf (D32148591)</p>			

64/77	SUBMITTED TEXT	13 WORDS	96% MATCHING TEXT	13 WORDS
	<p>benefit, but if you disturbed their hive they would sting you to death."</p>		<p>benefit, but that if you disturbed their hive they would sting you to death</p>	
	<p>W https://archive.org/stream/in.ernet.dli.2015.283718/2015.283718.The-History_djvu.txt</p>			

65/77	SUBMITTED TEXT	30 WORDS	53% MATCHING TEXT	30 WORDS
<p>Bandyopadhyay, Sekhar, From Plassey to Partition : A History of Modern India, (New Delhi : Orient Blackswan Pvt. Ltd., 2004) Chandra, Satish, History of Medieval India, (New Delhi : Orient Blackswan</p> <p>SA 13_Abhirup Maity.pdf (D32148591)</p>				
66/77	SUBMITTED TEXT	21 WORDS	59% MATCHING TEXT	21 WORDS
<p>Alauddin Hussain Shah issued gold coins at the time of his victory over Kamrup, Kamta, Jajnapur and Orissa. Besides, gold coins were</p> <p>SA Thesis Abdul Motleb Shaikh GE0578 AMU.docx (D45796027)</p>				
67/77	SUBMITTED TEXT	20 WORDS	100% MATCHING TEXT	20 WORDS
<p>gold coins were given as presents to the Sultans of Delhi as well as to the envoys of the foreign countries.</p> <p>SA Thesis Abdul Motleb Shaikh GE0578 AMU.docx (D45796027)</p>				
68/77	SUBMITTED TEXT	13 WORDS	88% MATCHING TEXT	13 WORDS
<p>establishment of her connection with the different parts of the world. Thus the</p> <p>SA Thesis Abdul Motleb Shaikh GE0578 AMU.docx (D45796027)</p>				
69/77	SUBMITTED TEXT	22 WORDS	77% MATCHING TEXT	22 WORDS
<p>all kinds of artisans who were skilled in hundred types of crafts, gathered in the market and possessed different shops there. The</p> <p>SA Thesis Abdul Motleb Shaikh GE0578 AMU.docx (D45796027)</p>				
70/77	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
<p>of Pandua where the shops were arranged side by side.</p> <p>SA Thesis Abdul Motleb Shaikh GE0578 AMU.docx (D45796027)</p>				

71/77	SUBMITTED TEXT	18 WORDS	65% MATCHING TEXT	18 WORDS
<p>Ali, Mohammad Mohar, History of the Muslims of Bengal, (Vol I), (Riyadh : Imam Muhammad Ibn Saud Islamic</p> <p>SA Persian studies in Bengali under the Turko Afghans 1201 to 1576 A D.pdf (D34363577)</p>				
72/77	SUBMITTED TEXT	14 WORDS	78% MATCHING TEXT	14 WORDS
<p>From the beginning of the 13th century to the middle of the 18th century,</p> <p>SA 1Asjad chapter-4.pdf (D149842064)</p>				
73/77	SUBMITTED TEXT	19 WORDS	81% MATCHING TEXT	19 WORDS
<p>Eaton, Richard M., The Rise of Islam and the Bengal Frontier : 1204-1760, (Berkeley : University Of California Press, 1993)</p> <p>SA Review.docx (D111549700)</p>				
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<p>Eaton, Richard M., The Rise of Islam and the Bengal Frontier : 1204-1760, (Berkeley : University Of California Press, 1993)</p> <p>SA Review.docx (D111549700)</p>				
75/77	SUBMITTED TEXT	35 WORDS	88% MATCHING TEXT	35 WORDS
<p>was a 15th century Indian saint, considered God, and founder of Achintya Bheda Abheda. Devotees consider him an incarnation of Krishna. Chaitaniya Mahaprabhu's mode of worshipping Krishna with ecstatic song and dance had a profound effect on</p> <p>SA West Bengal Chapters Samakshata.docx (D150792799)</p>				










76/77	SUBMITTED TEXT	68 WORDS	98% MATCHING TEXT	68 WORDS
<p>He was also the chief proponent of the Vedantic philosophy of Achintya Bheda Abheda. Mahaprabhu founded Gaudiya Vaishnavism. He expounded Bhakti yoga and popularized the chanting of the Hare Krishna Maha-mantra. He composed the Shikshashtakam (eight devotional prayers). He is sometimes called Gauranga or Gaura due to his molten gold like complexion. His birthday is celebrated as Gaura-purnima. He is also called Nimai due to him being born underneath a Neem tree.</p> <p>19.3</p> <p>SA West Bengal Chapters Samakshata.docx (D150792799)</p>				









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<p>Proceedings of the Indian History Congress , 2008, Vol. 69, (Indian History Congress, 2008), pp. 225-229</p> <p>SA Sufism in Medieval Assam by Tania Begum.pdf (D150901388)</p>				

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PREFACE In a bid to standardize higher education in the country, the University Grants Commission (UGC) has introduced Choice Based Credit System (CBCS) based on five types of courses viz. core, discipline specific, generic elective, ability and skill enhancement for graduate students of all programmes at Honours level. This brings in the semester pattern, which finds efficacy in sync with credit system, credit transfer, comprehensive continuous assessments and a graded pattern of evaluation. The objective is to offer learners ample flexibility to choose from a wide gamut of courses, as also to provide them lateral mobility between various educational institutions in the country where they can carry their acquired credits. I am happy to note that the university has been recently accredited by National Assessment and Accreditation Council of India (NAAC) with grade "A". UGC (Open and Distance Learning Programmes and Online Programmes) Regulations, 2020 have mandated compliance with CBCS for UG programmes for all the HEIs in this mode. Welcoming this paradigm shift in higher education, Netaji Subhas Open University (NSOU) has resolved to adopt CBCS from the academic session 2021-22 at the Under Graduate Degree Programme level. The present syllabus, framed in the spirit of syllabi recommended by UGC, lays due stress on all aspects envisaged in the curricular framework of the apex body on higher education. It will be imparted to learners over the six semesters of the Programme. Self Learning Materials (SLMs) are the mainstay of Student Support Services (SSS) of an Open University. From a logistic point of view, NSOU has embarked upon CBCS presently with SLMs in English / Bengali. Eventually, the English version SLMs will be translated into Bengali too, for the benefit of learners. As always, all of our teaching faculties contributed in this process. In addition to this we have also requisitioned the services of best academics in each domain in preparation of the new SLMs. I am sure they will be of commendable academic support. We look forward to proactive feedback from all stakeholders who will participate in the teaching-learning based on these study materials. It has been a very challenging task well executed, and I congratulate all concerned in the preparation of these SLMs. I wish the venture a grand success. Professor (Dr.) Subha Sankar Sarkar Vice-Chancellor 2

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Unit 12 ? Jaunpur 179-186 Unit 13 ? Bengal 187-203 Unit 14 ? Consolidation of Regional Identities; 204-239 Regional Art, Architecture and Literature Unit 15 ? Iqta and the Revenue Free Grants 240-249 Unit 16 ? Agricultural Production; Technology 250-256 Unit 17 ? Changes in Rural Society: Revenue Systems 257-272 Unit 18 ? Monetization, Market regulations, Urban 273-281 Centres and Trade and Commerce, Indian Ocean Trade Unit 19 ? Sufi Silsilas : Chistis and Suhrawardis 282-289 Unit 20 ? Bhakti Movement and Monotheistic 290-313 Traditions in South and North India; Women Bhaktas; Nathpanthis; Kabir; Nanak and the Sant Tradition Unit 21 ? Sufi Literature: Malfuzat, Premkahayans 314-320

NSOU ??CC - HI - 07 7 Unit-I ? Survey of Sources: Persian Tarikh Tradition, Vernacular Histories and Epigraphy Structure 1.0 Objectives 1.1 Introduction 1.2 Survey of sources 1.3 Persian Tarikh Tradition 1.4 Vernacular (or Regional) Histories 1.5 Epigraphy 1.6 Conclusion 1.7 Model Questions 1.8 Suggested Readings 1.0 Objectives Historians depend on a variety of sources to learn about the past. However, it is pertinent to know that while most of the sources of information remain what they were in an earlier period and which included inscriptions, monuments, coins, religious and non-religious literature, there is a marked difference between the period under discussion and the earlier periods of time. It was in the medieval period alone that the practice of the writing and recording of history as a distinct discipline evolved. In this light we shall try to weigh the various sources of medieval Indian history in the present unit. 1.1 Introduction The writing of history, or historiography, is the methodology of scholarly historical research and presentation – based on a critical evaluation and selection of authentic source materials – of a narrative that stands up to methods of criticism. In this context, the importance of identifying and recognizing appropriate historical sources cannot be overemphasized. For the creation of a clear and authentic narrative, a mere narration of events from any single historical source becomes inadequate; necessitating the verification of facts through a variety of other relevant sources.

8 NSOU ??CC - HI - 07 1.2 Survey of sources The Muslim Turks, who conquered India, brought with them the art of writing history, and have left a large number of chronicles which enable us to trace the history of India from the beginning of the Muslim conquest to the end of the Muslim rule. This is no mean advantage, particularly when we contrast it with the paucity of such historical narratives of the earlier period. In contrast to the relatively sparse information for north India over the seventh through twelfth centuries, the diversity and volume of source materials increase dramatically for the thirteenth and fourteenth centuries. As in the study of earlier centuries, scholars working on the Delhi Sultanate continue to value numismatic, epigraphic and architectural evidence. But the real transition in the writing of the history of the thirteenth and fourteenth centuries occurs because of the larger availability of Persian texts that are self reflectively historical in character. For the modern historian, these sources introduce a representation of the past which is unmatched in continuity and focus, a perspective into the past seldom evaluated historiographically. The diversity and volume of source material suddenly increases for the thirteenth and fourteenth centuries. This was largely because of the fact that during this period of Delhi Sultanate there is large availability of Persian texts. The Persian chronicles provide evidence and descriptions which are quite the contrary of what is available in epigraphic and archaeological sources. Sunil Kumar goes to the extent of arguing that 'the expansive canvas of Persian chronicles has effectively relegated epigraphic, numismatic, architectural and archaeological evidence to secondary and corroborative role'. He says that in contrast with an earlier time period within which the historiographic world was more circumscribed, the *tawarikh* (history) of the Delhi Sultans have facilitated the production of narratives of state formation and institutions. Today we regard all such Persian sources of the Sultanate period as historical records which have a chronological narrative style and provide us with an accurate description of statecraft, of the kings and his subordinates, and the politics and events of the period. However, it is to be noted that with the exception of Isami's *Futuh al Salatin* all the medieval Persian texts of the period were written from the perspective of the Delhi Sultanate.

NSOU ??CC - HI - 07 9 1.3 Persian Tarikh Tradition Persian Literature produced in north India in the thirteenth and fourteenth centuries looked westwards to Iran and the Islamic traditions for its formal stylistic conventions. The four broad genres of Persian literature that were manifested in this period can be categorized as different varieties of 'general histories', *tarikh*, florid, panegyric accounts in prose and verse, *manaqib*, didactic texts enlarging on ideal norms of conduct, *adab*; and instructional literature concerning spiritual beliefs and conduct specifically the conversations of Sufi teachers, *malfuz*. Of the four broad genres into which much of the literary output of the thirteenth and fourteenth century can be consolidated, the literary genre most read by modern historians is the *Tawriki*. These were histories written as long narrative of human experience, a 'general history' commencing either with Adam the first Prophet, or Mohammad, the last Prophet, and terminating in the lifetime of the respective authors with a eulogy to their patron. Within the genre of 'general' or 'universal histories' can be included the work of Fakhr-i-Mudabbir and Mirhaj-al-Din Siraj Juzjani. Their histories differ greatly in length and internal organization. Fakhr-i-Mudabbir's history was very brief and served as an introduction to his genealogical tables, *Shajara-i-Ansab* where only the barest outline of the early history of the Muslim community was provided. Its coverage of the early thirteenth century and the culture of the ruling elite was only slightly denser. By contrast, Juzjani's *Tabaqat-i-Nasiri* was far more detailed, especially in the narration of events after 625/1228 CE, when the author migrated to Delhi. The new genre of history was brought to India by the Persianized Turks who conquered northern India. Most of our knowledge of medieval Indian history is based on the information derived from these sources. The important Persian historical sources of the Delhi Sultanate period are the works of Alberuni, whose *Kitab-ai-Hind* was the first and most important discussion on India sciences, religion and society. The works of Juzjani, Birani and Afif cover the history of the Sultanate in its entirety from the time of its establishment to the end of Firuz Shah Tughlaq's reign (1388 A.D). Amir Khusrau also used historical themes for his poems and his works shed a great deal of light on the social history of the period.

10 NSOU ??CC - HI - 07 Persian Narratives Authors Persian Text Ruler Date of Rulers covered in Dedicated to Completion Narrative of Text Alberuni Kitab-al Hind - 1030 AD Mahmud Ghaznawi Fakhra-i- Tarikh-i Qutubuddin Aibak 1208 AD Qutubuddin Aibak Mudabir Fakhra al-din Mubarak Shah Minhaj-us-Siraj Tabaqat-i-Nasiri Nasiruddin Mahmud 1260 AD Qutubuddin, Juzjani Mahmud Iltutmish, Raziya, Bahram Shah, Masud Shah, Nasiruddin Mahmud Amir Khusrau 1)Miftah al-Futuh Jalaluddin Khalji 1292 AD Jalaluddin Khalji 2)Khazian al-Futuh Alauddin Khalji 1312 AD Alauddin Khalji 3)Nuh Siphir Mubarak Khalji 1318 AD Mubarak Khalji 4) Tughlaq Nama Ghiyasuddin Tughlaq 1320 AD Ghiyasuddin Tughlaq Amir Hasan Sijzi Fawaid al Fuad Shaikh 1322 AD - Nizamuddin Ziauddin Barani 1)Tarikh-i- Firuzshah Tughluq 1357 -58 AD Balban, Firuzshahi Jalaluddin Khalji, Alauddin Khalji 2) Fatwa-i- - - Jahandari Hamid Qalandar Khair al-Majalis Shaikh Nasiruddin 1350 Muhammad bin Chirag-i-Delhi Tughlaq Khwaja Malik Futuh-us-Salatin Alauddin Hasan 1350 Muhammad bin Isami Bahman Shah Tughluq Abul Rayten Alberuni authored the Kitab al Hind. It is a survey of Indian life based on Alberuni's study and observations in the period between 1017–30, when he had accompanied Mahmud of Ghaznah on his various expeditions. He was well versed in Sanskrit, read the available literature and conversed with learned men and scholars before he began to pen the Kitab al Hind. It is the earliest work of its kind which can be termed as truly scientific in the historical sense of the word.

NSOU ??CC - HI - 07 11 Kitab al Hind describes Indian customs and ways of life, festivals, ceremonies and rites. He takes note of the incongruity between the legal theories expounded in law books and the practical aspect of the legal system. Commenting on the caste system, he says that the castes are essentially varnas or colours. He made great efforts to understand the system of weights and measure and distances in India. He also provides interesting geographical data and takes into account the local astronomical and mathematical theories. Alberuni was perhaps the first Muslim to have undertaken the study of Indian thought and society on such a major scale. He classified Indians as 'ignorant' and said that their notions about history, geography and the sciences were absolutely ridiculous. He said that Indians had begun to depend too excessively on tradition and authority, which was a hindrance to genuine intellectual pursuit. Thus despite Alberuni's own personal prejudices and opinions about India, his Kitab al Hind is an important source for studying society during the early years of the Turkish invasion. Tabaqat –i-Nasiri of Minhaj-us-Siraj Juzjani is considered the first ever account of the initial Turkish conquest of northern India, Fakhr-i-Mudabbir has also dealt with this but his account concerns itself only with the activities of Qutb-ud-din Aibak. Juzjani's work provided a chronological account of the Delhi Sultanate. Barani continued from where Juzjani left off and Shamsi Siraj Afif claimed that he had completed Barani's work by taking the history of the Sultanate right up to the end of Firuz Shah Tughlaq's reign (1388) . Of these three, Juzjani was the closest to the centre of power and maintained the relationship with the Sultans of Delhi for the longest period of time. During the early years of Turkish rule, many scholars were employed in the three areas – namely propaganda, education and administration of justice- where their learning could be of help to the state. Juzjani also contributed to all these three areas. Juzjani's book, Tabaqat-i-Nasiri is divided into twenty three tabaqas (chapters). He included in the end the biographies of 25 nobles of his time. The early tabaqas offer a very cursory survey of the dynasties of the former Caliphate. The tabaqas became much more detailed by the time he reaches nearer to his own times. He gives a list of the names of the sons, nobles, qadis, wazirs and other maliks of Sultan Iltutmish. In his mention of the nobility, no one is given as much importance as Balban is. Juzjani's Tabaqat-i-Nasiri is different from other contemporary narratives because it does not comply with a simple chronological or dynastic framework. Instead, Juzjani

12 NSOU ??CC - HI - 07 organized his narrative about the groups of people who shared a common social affinity, as affirmed by Sunil Kumar. In fact, to understand Juzjani as a historian we need to understand the motivation behind his endeavours. Monetary benefit would definitely have been one reason because he was rewarded liberally by both Sultan Nasiruddin and Balban to whom he gifted copies. But this was more in the form of reward from flattery than recognition as a historian. At a time when the political fortunes of Islam were facing highly troubled times at the hands of the Mongols writing about the political and military glories of the Muslims was one way of restoring the social confidence of the Muslims. Juzjani's political concerns also shaped his political convictions. He was committed to the preservation of the Turkish state. Political authority was the only cause that he understood and he believed that anyone who wielded power was essentially and intrinsically good. He felt no sense of shame in singing the praises of even those rulers who had come to the throne by violently displacing their predecessors. For them history was the history of the requisition and maintenance of political authority. Therefore, his work is nothing but a narrative of political events written from a highly partisan perspective. By doing this he was only following the trend of Islamic historiography towards universal histories. But at the same time, he was also legitimizing the rulers of his own times. Juzjani constantly uses religious terminology in his work. Wars, involving Muslims, are described in terms of religious bigotry, which serve to indicate which side he favoured. Because he was the product of an education and conditioning that was structured almost entirely around religion, it is obvious that he knew no other terminology. His anti-Hindu stance is more than visible when in times of conflict he does not even notice, let alone condemn Hindus for not challenging the political and military authority of the Turks. However, Juzjani's history has often been considered rather boring. But at the same time it is also important to understand that he is our only source of information on the activities of the early Sultans of Delhi. Fakhr-i-Mudabbir, whose Tarikh has a large section on the Turks, never travelled in Central Asia. Much of his information must have been collected from travellers and merchants, but parts of the author's observation on languages, scripts, and religious beliefs of the Turks came either from direct observation or were received first-hand from Turks in North India. Fakhr-i-Mudabbir's account suggests that, in the first decade of the 13th century, the Turks maintained their racial affinity in north India and retained at least some elements of their cultural identity. This is also suggested by the fact that in NSOU ??CC - HI - 07 13 this period Turkish was a flourishing language in the Delhi Sultanate. Fakhr-i-Mudabbir explained that after the Persian language none is finer and more dignified than Turkish. And now-a-days the Turkish language is more popular than it ever was before. This is due to the fact that the majority of Amirs and Commanders are Turks. And it is the Turks who are most successful and most wealthy and so all have need of that language. Other than suggesting that the Turks maintained a composite racial, cultural and linguistic identity, Fakhr-i-Mudabbir also noted the social and political prominence of this group in north India. That this prominence led 'the grandees of the highest pedigree' to seek patronage from the powerful Turkish lords of the realm is also interesting. But Mudabbir's statement is particularly significant because it draws our attention to the considerable distance which separated the lords from the members of the realm that they governed, so much so that the Persian-speaking secretaries had to master a 'foreign' language to function as their subordinates. Fakhr-i-Mudabbir's statement should not be taken to mean that the Turkish slaves of the Delhi Sultans knew no Persian but that, in the early Delhi Sultanate, for a Persian to subordinate to prosper in a Turk's service knowledge of the Turkish language would be an advantage. Ziauddin Barani takes up the historical narrative of the Delhi Sultanate from the reign of Balban to the sixth year of the reign of Firuz Shah Tughlaq. He begins the history of the Delhi Sultanate from the point where Juzjani ends his description. His Tarikh-i-Firuz Shahi is an important account of the history of the Delhi Sultanate. His work shows a distinct level of maturity and evolution in the realm medieval history. Unlike Juzjani, Barani dealt with political events in just one area. His chapters are based on the successive reigns of kings and Sultans and therefore do not overlap, as in the case of Juzjani's work. At the beginning of each chapter he gives a list of royal princes and important nobles. When he comes to Firuz Shah Tughluq he divides the chapter into eleven 'muqaddimahs' or 'sections'. These deal with the general characteristics of the reign. Barani expressed his ideas through other historical personalities. His works have been structured in the form of a dialogue between various historical personages. That these were his ideas is confirmed by their re-appearance in the Fatawa-i-Jahandari. Here they appear as advisory lectures delivered by Mahmud of Ghazni to his sons. The Fatawa-i-Jahandari is not a work of history as such. It is more an expression of Barani's views on various subjects.

14 NSOU ??CC - HI - 07 Barani believed that kingship was an Islamic institution. Therefore, a king could find salvation only as a defender of the Islamic faith. It was his duty to enforce the Shariah and punish the Kafirs. The state should also prohibit immorality of any kind. The government should be entrusted to the care of pious and religious men. Philosophers and rationalists had no place in the given scheme of things. Kingship, as institution, Barani felt, could survive only through the power and charisma of majesty and the fear it could instill in people. The king, however, needed to be fair and just. He also stressed the need for a strong and efficient army which constantly needed to be kept on its toes. Barani realized that the state could not be governed by the principles of the Shariah alone. He, therefore, accepts the need for secular laws (zawabit). One of the many problems with the *Tarikh-i-Firuz Shahi* is that of chronology. He seldom mentions dates and when he does, they are often wrong. Yet, Barani had a much wider historical perspective than Juzjani did. Juzjani had only connected events chronologically and did not even try to draw a link in the series of events that took place between one period and another. Barani reviewed every reign at the end of each chapter and tried to trace the evolution of policies in the Sultanate. To Irfan Habib, Barani's factual account is correct in all substantive matters and his analysis is sound and accurate. But one has to use Barani as a source very carefully because he does not care to either provide factual events chronologically or give a detailed description of military encounters. His view of history is highly partisan and subjective. This can create problems if used uncritically. Shams-i-Siraj Afif wrote a Persian narrative by the same name approximately half a century after Barani completed his *Tarikh-i-Firuz Shahi*. Though it is supposed to be continuation of Barani's work, its nature is very different because of the conditions under which it was written. Afif provided an accurate description of the last few years of the Sultanate before it was given a death blow by the armies of Timur. Afif was most probably nostalgic about a world which had been completely destroyed and devastated by Timur's invasion. The image he paints of Firuz Shah Tughluq's reign reflects his own troubled times. He provides an extremely positive appraisal of even the negative features of Firuz Shah Tughluq's reign. This was no deliberate or willful distortion of facts. Firuz Shah Tughluq's ineptitude as a military commander is portrayed as a bid for peace and the king's tolerance of corruption is seen as his concern for the welfare of his subjects.

NSOU ??CC - HI - 07 15 His history is uncomplicated and is in the form of simple narrative. He tries to make it interesting. He was not a political theorist in any sense of the term. His aim was to provide his readers with an image of the past which was glorious, comfortable and peaceful, and a definite departure from his own times. His attitude towards non-Muslims also shows an evolution from the views of Juzjani and Barani. He praises Firuz Shah Tughluq for burning a Brahmin alive and for imposing the Jaziya on Brahmins. This was more in keeping with his attitude of endorsing and approving of every deed of this king. Afif has also given a description of the architectural achievements of Firuz Shah Tughluq, which included the building of canals, the planning of gardens, the working of the royal mint, providing details of army camps, regulating the prices of food, providing details of coinage, arranging the celebration of festivals and revenue arrangement among many other things. He throws more light on the social conditions of his period than Juzjani and Barani do. Through his work we get, for the first time, a glimpse of the life of people outside court circles, though very little. Another historical work, written in the form of an epic, is the *Futuh-us-Salatin* by Isami about A.D 1350. It gives an account of the long period from the rise of the Yaminiis of Ghazni to the reign of Muhammad bin Tughluq. The author was a victim of the tyranny of Muhammad bin Tughluq and was forced to leave Delhi for Daulatabad with his grandfather aged ninety, who died on the way. He settled at Daulatabad and composed his work under the patronage of Sultan Alauddin Hasan Bahman Shah, the founder of the Bahmani dynasty. He was thus the only historian of the Tughluq period who was above fear or favour of the rulers of the dynasty. On the other hand, his personal sufferings at the hands of Muhammad bin Tughluq may account partly for his severe denunciations of the Sultan. Amir Khusrau enjoyed the favour and patronage of several sultans of Delhi such as Kaiqubad, Jalal-ud-din Khalji, Alauddin Khalji, Qutb-ud-din Mubarak Shah Khalji and Ghiyasuddin Tughluq. He was a prolific writer and is said to have composed about half a million verses. Though essentially a poet, and not a historian, Khusrau occasionally took historical themes as his subjects of composition, both in prose and poetry. His association with six successive Sultans and intimate intercourse with the aristocracy of blood, military oligarchy, and the saint Nizam-ud-din Auliya gave him the unique opportunity of knowing the truth about the political events and social condition of the time. Although he never undertook to write any comprehensive historical chronicle,

16 NSOU ??CC - HI - 07 properly so called, his works particularly his historical Masnavis and Divans, throw a great deal of light on contemporary history. Among these the following deserve special mention :- 1) Qiran us Sadain, composed in A.D 1289, describes the historical meeting between Bughra Khan, the governor of Bengal and his son Muizzud-din Kaiqubad, King of Delhi. It gives interesting details about India, particularly Delhi. 2) Miftah-ul-Futuh, composed in A.D 1291, describes the military campaigns of Jalal-ud-din Khalji. 3) Ashiqa, completed in A.D 1316, not only describes the passionate love between Dewal Rani (Devala Devi), daughter of Raja Kara (Karna) of Gujarat and Prince Khizr Khan, but also gives an account of the poet's capture by the Mongols and his flight, and the beauties of Hindusthan and her women. 4) Nuh Sipihr, completed in A.D 1318, describes the military campaigns during the reign of Mubarak Shah. 5) Tughluq-nama composed in the closing year of the poet's life, traces the course of events leading to the accession of Ghiyasuddin Tughlaq. 6) In addition to the above poetical works, he also wrote in prose the Khazain-ul- Futuh or the Tarikh-i-Alai, which briefly describes the events of the first sixteen years of Alauddin's reign and, in particular, the campaigns of Malik Kafur in the Deccan which are not noticed in detail even by Barani. In addition to historical events Khusrau's works throw much light on the social condition of the time and give a general picture of the country. But he writes more as a poet than as a professional historian. Yahya bin Ahmed Sirhindi's Tarikh-i-Mubarak Shahi covers the period following the reign of Firuz Shah Tughluq. It is the only contemporary history of the period 1388 – 1434. It is a useful account of the Delhi Sultanate after the invasion of Timur. Tarikh- i-Mubarak Shahi is based on the works of Juzjani, Barani and Khusrau till 1351. After that he relies on the accounts of various witnesses, on hearsay and on his own observations. He describes all events chronologically and is only concerned with political and military history. He was close to the Sayyid rulers and dedicated his work to Mubarak Shah. All the subsequent historians like Nizam-ud-din Ahmad, Badauni and Firishta have based their account of this period on his work.

NSOU ??CC - HI - 07 17 The malfuzat texts, in the form of the records of Sufi discourses, were an extremely popular genre of literature during the thirteenth century in north India and are, therefore, of tremendous historical importance. One of the most admired of these malfuzat texts is the Fawaid al-fuad, translated as the Morals of the Heart. The book was written by Amir Hasan Sijzi Dihlavi, a poet and disciple of Nizamuddin Auliya. It is a beautifully written account of the Sufi teachings of Nizamuddin Auliya. Later on, the malfuzat tradition was furthered by Hamid Qalandar, who compiled the teachings and speeches of Nizamuddin Auliya's successor in Delhi, Nasiruddin Mahmud Chiragh-i-Delhi. Hamid has provided us with an elaborate description of how the collection of works compiled in Khair al-Majalis began in 1354 and were then forwarded to the master, who finally approved it. Thus the Malfuzat texts did not really care to concern themselves with either the Sultan or his entourage. They had great Sufi saints as their protagonists. If we use the Persian sources with caution it could be very productive for writing the history of Delhi Sultanate. They certainly provide us with a sense of chronology, context and social, political and economic relationships during the period. The task of modern historians is to ask a variety of questions. One should not simply follow the narratives or what Peter Hardy calls the 'scissors and paste' method. As opposed to Rankean positivism, to which a historian's job is to merely ascertain the facts and tell how it really was, the modern historian certainly has to make his own choice of facts and tell the story in his own way. To do so he interprets the same primary data. The beauty of this kind of research and history writing lies in the fact that the earlier narrative might be overturned by subsequent research. 1.4 Vernacular (Or Regional) Histories The history of most of the provinces under independent Sultans was written by both Nizam-ud-din and Firishta who consulted various authors, some of whose works are no longer available. However, for some of the independent Sultanate provincial histories are also available. The earliest history of Sind for this period seems to have been the Tarikh-i-Bahadur Shahi which was used by Nizam-ud-din and probably by Abu'l-Fazl and Firishta as well. The other histories of Sind were written at a later date. These are the Tarikh-i-Sind of Mir Muhammad Masum written in AD 1600 for the instruction of the author's son; the Tarikh-i-Tahiri of Mir Tahir Muhammad Nisyani, written in AD.

18 NSOU ??CC - HI - 07 1654-55 which gives the history of the Arghuns in Sind; and the Tuhfat-ul-Kiram by Ali Sher Qani, written in the later half of the 18 th century, of which the third volume is the most comprehensive and consistent of all the histories of Sind. For Kashmir, Mirza Haidar Dughlat's Tarikh-i-Rashidi, which gives an account of the Mirza's invasions and occupation of Kashmir, is the only Muslim source for the history of that period, and is a most useful supplement to the Rajatarangini. The Tarikh- i-Kashmir of Haidar Malik, a Kashmiri nobleman in the service of Yusuf Shah of Kashmir (A.D 1578), gives the history of Kashmir from the earliest times. Though mainly based on the Rajatarangini there are some additions in the later period. It was begun in A.D 1618 and completed sometime after A.D 1620-21. For Bengal we have the Riyaz-us-Salatin of Ghulam Husain Salim, which traces the history of the province from the invasion of Bakhtiyar Khalji to A.D 1788, the date of the work. Of this work Sir Jadunath Sarkar writes: "... this book, named the Riyaz-us- Salatin, is meagre in facts, mostly incorrect in detail and dates, and vitiated by loose traditions, as its author had no knowledge of many of the standard Persian authorities who had treated Bengal as a part of their general histories of India". For the history of Gujarat there are several works such as the Mirat-i-Sikandari of Sikandar bin Muhammad which gives the history of Gujarat from the Muslim conquest to A.D 1611, when the work was composed. Other Persian works are the Mirat-i- Ahmadi by Ali Muhammad Khan (c. A.D 1756 – 1761) and the Tarikh-i-Gujarat by Mir Abu Turab Wali. There is also a valuable history of Gujarat written in Arabic, the Zafar- ul Walih bi Muzuffar wa Alih of Abdullah Muhammad bin Umar al Makki. For the history of the Bahmani dynasty of Gulbarga and Bidar and the Nizam Shahi dynasty of Ahmadnagar, we have the Burhan-i-Maasir of Sayyid Ali Tabataba. The author arrived in India in A.D 1580 and entered first in the service of the Sultan of Golconda, and then that of Burhan Nizam Shah II, from whom the history derives its title. The author seems to have borrowed freely from Futuh-us-Salatin of Isami in describing the reign of Alauddin Hasan, the first Bahmani Sultan. The Tazkirat-ul-Muluk by Rafi-ud-din Shirazi is a history of the Adil Shahis of Bijapur and of contemporary Indian and Persian dynasties. In addition to the Muslim chronicles there are three Sanskrit poetical works dealing with the history of Kashmir. They continue the historical narrative of Kalhana from the middle of the twelfth century down to the conquest of Kashmir by the Mughal Emperor NSOU ??CC - HI - 07 19 Akbar. Although inferior to Kalhana's Rajatarangini in literary style, these works, particularly the earliest one written by Jonaraja, are of great importance, and help us both in correcting and supplementing the statements in Muslim chronicles regarding Kashmir. It may be added that these three works have been treated by Muslim historians as the basis of their works. We possess voluminous literary evidence for the history of Vijayanagara. A beautiful Sanskrit poem Madhuravijayam describes the campaigns of Kumara Kampana, son of Bukka I, the king of Vijayanagara, against the Muslim Sultan of Madura. The poem was written by Kampana's wife Gangadevi and contains useful historical information. Another historical work relating to Vijayanagara is the Achyutarayabhyudaya by Rajanatha. It describes the events in the reign of Achyuta Raya, the half brother and successor of Krishnadeva Raya. Since the early times, knowledge of past events has customarily always been handed down from generation to generation. Many a times these oral narratives were transmitted in mythical forms and on occasions, history and mythology would become inextricably enmeshed. These bardic narratives are a form of the transmission of history. However, in many parts of the country, professional bards and genealogists were attached to communities of varying status, and the records of these bards became the repositories of a considerable volume of historical material. A systematic effort to collect and preserve the poetry of the bards, attached to the Rajputs, was begun in 1914, when the Asiatic Society of Bengal sponsored a 'Bardic and Historical Survey of Rajputana' by L.P. Tessitori. According to Tessitori, historical manuscripts were in the possession of bards called the Charans and the Bhats. There is no fundamental difference between the Bhats and the Charans, the two principal bards in Rajputana and Gujarat. The bards preserved the genealogical records of their Rajput patrons and maintained ledger books (vahi) containing their patron's family register. Traditionally in past ages the duties of the bards involved frequent attendance on their patrons, and many a bard would find himself accompanying his patron on various warrior campaigns and thus obtained first hand information about the warrior's heroic deeds. At the death of a bard his records would be passed on to his son, and the bards had thus become the permanent custodians of the family histories and genealogies of most ruling clans of Rajasthan. In return for his service, he would receive a fee.

20 NSOU ??CC - HI - 07 Bards were not located in and confined to Rajasthan and Gujarat alone. Hereditary bards can well be found in many parts of South India as well. According to C.Von Furer –Haimendorf the repertory of the bards of Rajasthan consists of epic poems of two main categories : 1)Those relating to famous Rajput heroes of ancient times. Such epic poems are the general heritage of all the Bhat and Charan bards. 2)Then there are compositions relating to particular Rajput houses and hence not of general interest. Both types of bardic poems are composed in two archaic languages – Dingala and Pingala. According to Tessitori, these are two distinct languages, the former, a long dead old local vernacular dialect of Rajputana, has survived in bardic songs and narratives. Pingala, on the other hand, was the Brajabhasa, a polite language used by poets. However bardic narratives have one major limitation. There is the great possibility of the false glorification of a ruler. A.K Forbes also says that though bardic accounts are accurate in so far as they reflect social conditions, their construction of chronology is extremely erroneous and deeply flawed. Col.Tod's book was largely based on bardic literature and did not undertake a critical analysis of the sources. Prose chronicles, known in Rajputana as Khyats, are to a very large extent works of individual scholars of the time and are not the production of the bards. The Khyat literatures were written with the aid of royal patronage and we may use the information provided in them to substantiate our understanding of archival written accounts. According to Tessitori, the chronicle paper(Khyat) came into evidence towards the end of the sixteenth century A.D. and it seems that the impulse responsible for their composition emanated from the court of Akbar, who must have been a source of inspiration to Rajput princes. Tessitori emphasized that these historical records could only have been compiled by officials – called Pancholis and Mahajnas, and who were officially known as Mutsaddis – employed by and in the service of the reigning monarch or prince. They alone could write correctly and view facts in an objective manner. They were trained in business transactions and knew how to work accurately and methodically. The bards, on the other hand, have never had a reputation for orthographical and intelligible writing. C. Von Furer Haimendorf says that, to the princes of eighteenth and nineteenth centuries, these more or less objective narratives of the sixteenth and seventeenth century chroniclers were no longer acceptable. They preferred the pompous eloquence of the Bhats and the Charans to the plain language of the historical records and commissioned their bards to recast old chronicles in a more poetic form. According

NSOU ??CC - HI - 07 21 to Tessitori, Tod based his Annals on these historical poems and disregarded the real chronicles, which remained largely unknown to him. 1 We may also use folklore as supportive evidence for writing the history of a community. However, it should not be used as an alternative source of information. Folklore cannot provide authentic data for the reconstruction of history. It is very difficult to frame the time period when these were invented and became part of popular culture. In the case of Rajasthan, oral narratives seeped into written records in a massive way and then, in due course of time, elements from written literature were again transmitted into the field of oral literature. Thus, folklore, to a large extent, complements archival sources, but is not considered an important and authentic source of history on account of the fact that it neither understands the context nor does it take people's responses into account. 1.5

Epigraphy The literary texts and chronicles of the Delhi Sultanate were not of the nature which could hardly have been composed with the purpose of communicating perceptions of communities. They had altogether different functions. However, there are many Sanskrit inscriptions which were inscribed by mercantile community during the reign of various Sultans of Delhi. Although these early medieval inscriptions differed substantially from the ancient counterparts, both in contents and in style, they were still not reflective of the people's history and had its limitations. They had mainly one central concern and that was recording of gift and of patronage. The context of the gift introduced the royal element whose presence and whose temporal qualities, like the spiritual qualities of a Brahmana, a preceptor or priest, had to be located in the context of the gift. However, these inscriptions were slightly different from contemporary chronicles and did not deal with political aspects only. Even though the rulers were praised by highlighting their victories and personal attributes, these were thus not political inscriptions as such, according to Vipul Shah 'because political inscriptions could not be separated from the broad social context in which grants were made'. B.D Chattopadhyaya argues that the more proper perspective from which to analyse the inscriptions should be 'legitimational' rather than 'overtly political'. There are a number of remarkable thirteenth century epigraphs in Delhi, which have largely been composed by the merchant families of the area. B.D Chattopadhyaya refers

22 NSOU ??CC - HI - 07 to a well-known Palam Baoli inscription of AD.1276. Pushpa Prasad also provides a detailed discussion of the content of such Sanskrit inscription of the Delhi Sultanate. Almost the whole of the Palam Baoli is in Sanskrit and was authored by Pandita Yogisvara. The inscription contains the genealogy of Thakkura Udadhara, a purapati in Sriyoginipura (Delhi). He has been credited with having constructed numerous dharmasalas and has also constructed a well, to the east of Palamba-grama (Palam) and west of Kumumbapura. The inscriptions also mention the contemporary rulers of Delhi, stating with Sahavadina (Sihabuddin) and coming up to Sri Hammira Gayasamdina (Ghiyasuddin Balban). These rulers are listed as a part of a genealogy of rulers. The rulers in Delhi are : Sahavadina (Sihabuddin), Suduvadina (Qutbuddin Aibak), Samusadina (Shamsuddin Iltutmish), Pherujasahi(Ruknuddin Firoz), Jalaladina (Jalaluddin Razia), Maujadina (Muizuddin Bahram), Alavadina (Alauddin Masud), Nasaradina (Nasiruddin Mahmud), Sri Hammira Gayasadina (Ghiyasuddin Balban). A similar genealogy is present in the Sarban stone inscription of AD 1378, found in the Raisina area of Delhi. The purpose of this Sanskrit inscription- composed by two merchant brothers, in the hope heaven would finally be attained by deceased ancestors – is also to record the construction of a well in the vicinity of the village Saravala (Sarban). The inscription mentions that the city of 'Dhilli' was built by the Tomaras. The Cahamanas, who looked after their subjects well, succeeded the Tomaras. We also find references to terms like 'Mlechha', 'Turuska' in these inscriptions, which help us to analyse the Hindu-Muslim dichotomy of the Muslim 'others'. Thus, inscriptions are literary texts of a particular kind. Although they record certain past activities and areas that are likely to be of interest to us, they do so in ways that were considered meaningful and useful to their contemporary audience. Inscriptions, just like medieval court literature, are forms of discourse containing representations of the self and the world. And therefore, the social and political aspirations they embody, cannot be ruled out along with the ideology they convey and carry by default. It is also important to understand that inscriptions cannot tell us everything we would like to know about medieval India. They provide us with direct access to only one sphere of human activity and that is religious patronage. Consequently, we may not be able to get evidence of every strata of medieval society in inscriptions, for the simple reason that only the relatively privileged could make a religious endowment or discharge one. Because of the necessarily fragmentary nature of the task on hand, the historian's work becomes rather challenging. To attain the best results, inscriptional information NSOU ??CC - HI - 07 23 should be supplemented with a study of other contemporary sources. Ideally one should use both inscriptions and literary texts to explore the Indian medieval past, as they are the cultural products of a contemporary society.

1.6 Conclusion Thus, past can be constructed out of a variety of sources. Today with a question mark being put on the authenticity of Persian chronicles and official histories, a new kind of history has emerged which is not entirely dependent on structured state-oriented narratives and chronicles and which relies more on archaeological sources, inscriptions, folklores, etc. in order to write people's history. The writing of medieval India history in most of the cases, whether consciously or unconsciously, has still remained alluded to a political project. And, therefore, there is need to explicate the politics of available histories. This can be achieved only when we use the whole variety of sources available to us.

1.7 Model Questions a) Short type 1. Compare between Tarikh-i-Firuz Shahi and Futuh-us-Salatin as historical works. 2. Comment on the contributions of Amir Khusrau 3. Discuss the distinctive features of the writings of Ziauddin Barani. 4. Evaluate the importance of malfuzat text. b) Essay type 1. Critically examine the various Persian sources with special references to the writings of Zia-ud-din Barani to reconstruct the history of the Turko Afghan period. 2. What, in your opinion, is the authenticity of indigenous historical literature? 3. Discuss the significance of studying epigraphic sources of the medieval period. 4. Briefly describe the vernacular histories that provide information about medieval India.

24 NSOU ??CC - HI - 07 1.8 Suggested Readings Farooqui, Salma Ahmed, A comprehensive History of Medieval India, Pearson, 2011 Hardy, Peter, Historians of Medieval India, Munshiram Manoharal, Delhi, 1997 Kumar, Sunil, The Emergence of Delhi Sultanate, Permanent Black, New Delhi, 2007 Majumdar R.C, ed., The Delhi Sultanate , Bharatiya Vidya Bhavan, Bombay, 2006 Singh, Vipul, Interpreting Medieval India, Vol I, Macmillan, 2009 (Endnotes)

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Unit 2 ? Foundation, expansion and consolidation of the Sultanate of Delhi; The Khaljis and the Tughluqs
Structure 2.0 Objectives 2.1 Introduction 2.2

Foundation, expansion and consolidation of the Sultanate of Delhi 2.3 The Khaljis 2.4 The Tughluqs 2.5

Conclusion 2.6 Model Questions 2.7 Suggested Readings 2.0 Objectives This unit covers the establishment of Delhi Sultanate, the ascendancy of Khaljis to power, the rise of the Tughlaqs and shows how these dynasties crushed the monopoly of Turkish nobility and racial dictatorship. The chapter throws light on the endeavours of Delhi Sultans like Iltutmish and Balban for putting the kingdom on a strong base. This section also deals with the expansionist activities of Alauddin Khalji, the innovative attempts made by Muhammad bin Tughlaq to repress his rebels and hold his realm together, the benevolent policies adopted by Firuz Shah Tughlaq among other sequential course of events. 2.1

Introduction The Delhi Sultanate, the foremost Muslim Sultanate of northern India which existed between the thirteenth and sixteenth centuries CE, owed much to its origin to the campaigns of Muhammad of Ghur and his lieutenant, Qutb-ud-din Aibak. Between 1175 and 1206 CE, the political exploits of Muhammad secured for him vast regions of northern India and led to the establishment of a power that was to last several generations. Till the rise of the Mughals in 1526 CE, the Delhi Sultanate saw a line of numerous

26 NSOU ??CC - HI - 07 dynasties lending their family name to their reign and going down in the annals of history as constituents of one of the most important periods of Muslim rule in India. Chronology of the Delhi Sultanate DELHI SULTANATE Name of the Dynasty and the Ruler Christian Era A.D A Qutbi Dynasty 1. Qutb-ud-din Aibak 1206 – 1210 2. Aram Shah 1210 - 1211 B Iltutmishian Dynasty 1. Shams-ud-din Iltutmish 1211 – 1236 2. Rukh-ud-din Firoz 1236 3. Raziah 1236 - 1240 4. Muiz-ud-din Bahran 1240 – 1242 5. Alauddin Masud 1242 – 1246 6. Nasiruddin Mahmud 1246 – 1265 C The House of Balban 1. Baha-ud-din Balban 1265 – 1287 2. Muiz-ud-din Kaiqubad 1287 – 1290 3. Shams-ud-din Mahmud 1290 D The Khalji Dynasty 1. Jalal-ud din Firoz Khalji 1290 – 1296 2. Rukn-ud-din Ibrahim 1296 NSOU ??CC - HI - 07 27 3. Alauddin Muhammad 1296 – 1316 4. Shihab-ud-din Umar 1316 5. Qutb-ud-din Mubarak 1316 – 1320 6. Nasir-ud-din Khusrau (not a Khalji) 1320 E. The Tughluq Dynasty 1. Ghiyas-ud-din Tughlaq I 1320 – 25 2. Muhammad bin Tughlaq 1325 – 1351 3. Firoz din Rajab 1351 – 1388 4. Ghiyas-ud-din II 1388 – 1389 5. Abu Bakr 1389 – 1390 6. Muhammad bin Firoz 1390 – 1394 7. Sikandar 1394 – 1395 8. Mahmud 1395 – 1396 9. Nasrat Shah (Interregnum) 1396 – 1399 10. Mahmud (restored) 1399 – 1413 11. Daulat Khan Lodi (elected) 1413 – 1414 2.2 Foundation, expansion and consolidation of the Sultanate of Delhi Muizuddin Mohammad bin-Sam, popularly known as Muhammad Ghori in India, had carefully nourished an idea of conquering Hindusthan, and led several campaigns to effect the foundation of a Muslim state there. His work in India was, in that respect, more solid, for, he was certainly more political than his great predecessors. A complete conquest of India was impossible as long as warrior blood throbbed within the veins of the Rajputs. The battles of Tarain, however, decisively sealed the fate of the Rajput states forever, and for the first time the Muslims had brought extensive territories under their direct sway comprising Delhi, Meerut, the Punjab, Bengal, Bihar, Gwalior, Kalanjar, Kanauj, Benaras etc.- practically the whole of northern India. In this work he had the

28 NSOU ??CC - HI - 07 valued assistance and cooperation of his able lieutenant Qutb-ud-din Aibak in recognition of which Muhammad placed him in charge of his Indian conquests after the second Battle of Tarain. Destiny, however, did not allow Mohammad to consolidate his conquests in Hindustan and his life came to a tragic end in 1206 A.D. The incomplete task of the Sultan now fell upon his able lieutenant Qutb-ud-din Aibak. Aibak's was a short reign and foreign affairs occupied most of his time. The keynote of his policy was always consolidation to the ultimate purpose. The greatest danger for the infant kingdom was from Central Asia. The Khwarizm Shah had his eyes on Ghazni and Delhi, while Yildiz and Qabacha were his rivals in regard to the Indian conquests of his master. Moreover, the Rajputs were inclined to recover their lost principalities, while Bengal became independent of Delhi. Yildiz, after the death of his master possessed himself of Ghazni and now laid claim to the whole of Muhammad's dominions including Delhi, while Alauddin Mohammad, the Khwarizm Shah cast his covetous eyes on Ghazni and Delhi. The situation in the north-west had thus to be closely watched and other affairs had to yield to the urgency of this problem. In such a context Aibak's continued residence in Lahore from where he is reported to have never moved, becomes intelligible. By an intrepid move, Aibak met all these adversities and came out victorious and even kept the Shah at the safest distance. Very soon, Yildiz, hard pressed by the Khwarizm Shah faction at his court, was compelled to leave Ghazni and take refuge in the Punjab and thence he was promptly driven out by Aibak. The citizens of Ghazni, out of a queer fascination for Qutb-ud-din Aibak, invited him, who did not lose the opportunity to gain Ghazni for himself. But the people of Ghazni, within forty days, however, became disgusted with his excesses and secretly invited Yildiz to come to their rescue. Yildiz did not fail to avail himself of this opportunity, and on his sudden and unexpected return to Ghazni, Aibak fled away precipitately. This destroyed the chance of a political union between Afghanistan and India, which was not achieved till Babur's occupation of Delhi. The death of Ikhtiyar uddin Khalji threatened to sever the connection of Bengal and Bihar with Delhi. Ali Mardan Khan had set himself up as an independent ruler at Lakhnauti, but the local chiefs replaced him by Mohammad Sheran and threw him into prison. Ali Mardan, however, escaped from confinement, went to Delhi and persuaded Aibak to intervene. Aibak's agent, Qaimaz Rumi, succeeded, though not without difficulty, in persuading the Khaljis to recognize Aibak's overlord-ship. Ali Mardan became Governor of Bengal and agreed to send Delhi an annual tribute. "This imposition NSOU ??CC - HI - 07 29 of its authority over the eastern province", remarks Dr.A.B.M Habibulla, "was but a poor consolidation, for the Delhi state at the moment needed political security more than suzerain status." The Hindu chiefs who had been subdued by Muhammad Ghori, were anxious to regain their lost independence after the death of Sultan Ghori. Thus Kalinjar declared independence in 1206, the Gahadavalas, under Harischandra had regained most of their power in Farrukabad and Badaon. Aibak had been so much occupied with the politics of the north western region and those of Bengal that he could not get any time to pursue a policy of aggressive warfare against the Rajputs. He died in 1210 A.D

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of injuries received as the result of a fall from his horse while playing polo.

After the death of Qutb-ud-din Aibak, the infant Turkish kingdom was at stake. The officers at Lahore, in order to avoid the confusion and strife, hurriedly proclaimed Aram Shah as the Sultan who is sometimes described as Aibak's adopted son but usually believed to have been his own child. But the nobles of Delhi felt that at that critical moment of the history of the Turkish rule, the government should be in the hands of a competent soldier and a tried administrator. So they elevated Iltutmish, son-in-law of Aibak and the governor of Badaon, to the throne. A crushing defeat inflicted by Iltutmish on Aram Shah confirmed his accession in 1211 A.D. On his accession he found himself confronted with an embarrassing situation. 1) Nasiruddin Qabacha had asserted his independence in Sind and seemed desirous of extending his authority over the Punjab, 2) Taj-ud-din Yaldiz, who held Ghazni, still entertained his old pretensions to sovereignty over the Indian conquests of Muhammad, 3) Ali Mardan, a Khilji noble, who had been appointed governor of Bengal by Aibak after the death of Ikhtiyaruddin in A.D. 1206, had thrown off allegiance to Delhi and had styled himself Sultan Alauddin. 4) Further, Rajput rulers, who had been vanquished by Muhammad of Ghor and Qutb-ud-din Aibak refused to send tributes and repudiated allegiance. Jalor became independent and also Ranthambhor. Even Ajmer, Gwalior and the Doab threw off the Turkish yoke. Thus it is no wonder that Iltutmish found himself the master of Delhi, Badaon and the outlying districts only on his accession – and practically the Sultanate of Delhi was almost non-existent. 5) To add to Iltutmish's troubles, the atmosphere of Delhi even was intriguing. Some of the Amirs of Delhi in alliance with Aram Shah's party rose in open rebellion. In fact, what Iltutmish got, was but a shadow of the faded magnificence.

30 NSOU ??CC - HI - 07 But Iltutmish was not the man to fail or falter in the face of difficulties however serious, and in grim earnestness he set himself to the task of dealing with the situation in a bold and decisive manner. Having overpowered all the recalcitrant Amirs and nobles who opposed his succession, he brought the whole of the kingdom of Delhi together with its dependencies

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of Badaon, Oudh, Benaras and Siwalik under his control. But his safety depended upon the suppression of his rivals, and he at once turned his attention towards them.

Free from internal difficulties, Iltutmish was now ready to settle his scores with Yaldiz, who had already occupied a considerable portion of the Punjab and even tried to assert his suzerainty on him, being driven out from Ghazni by the Shah of Khwarizm. Iltutmish, who could not afford to see a formidable rival established so near the northern frontier, promptly

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marched against him and defeated him in a battle near Tarain in 1215 A.D. Yaldiz was

taken prisoner and sent to Badaun where he was

put to death. Dr.A.B.M Habibulla observes: "The victory completed Aibak's work, the last obstacle to Delhi's independence and to her disengagement from Central Asian power politics was finally eliminated. Delhi became a sovereign state, in fact if not, yet in theory". Iltutmish, however, allowed Lahore to remain in the hands of Qabacha, which was annexed to Delhi two years later, (1217). This danger was nothing in comparison with the storm which burst upon India in 1221 A.D. The Mongols, who became a source of constant anxiety to the Sultans of Delhi, came down from their mountain steppes in Central Asia under their leader Chinghiz Khan and ravaged the countries that came in their way. Jalaluddin Mangbarani, the last Shah of Khwarizm, having been pressed by Chinghiz Khan, fled to the Punjab and sought asylum in the dominions of Iltutmish and even exerted his influence over some portions of northern India. Iltutmish was on the horns of a dilemma. It was discourteous to refuse asylum to a princely refugee, but at the same time, it was unwise to invite such a powerful invader as Chinghiz Khan. Moreover, his policy was not to allow the Delhi kingdom to be dragged into Central Asian politics. So Iltutmish sent a polite refusal to this unwelcome guest on the pretext that the climate of Delhi was likely to be prejudicial to Jalaluddin's health. Mangbarani

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entered into an alliance with the Khokkars, and after defeating Qubacha of Multan, plundered Sind and northern Gujarat and went away to Persia. The Mongols also retired.

India was thus saved from a terrible calamity and an early collapse owing to the wise and prudent policy of Iltutmish. Chinghis Khan's departure removed a dominating fear from Iltutmish's mind. It was high time now for Iltutmish to turn his attention to Qubacha, already impoverished by NSOU ??CC - HI - 07 31 Chinghiz Khan, who still maintained his independence in Sind and lower Punjab. With a double attack, Multan was captured along with Uch and Qabacha drowned himself in the Indus waters. The states of Multan and Sind thus became an integral part of Delhi. The defeat and humiliation of Qabacha had profited Iltutmish to turn his attention to Bengal where since Aibak's death, Delhi's authority had been completely negative. Ali Mardan had declared independence and his tyranny continued unchecked for years until his exasperated officers put him to death and raised Hisamuddin Iwaz to the throne. The latter assumed the title 'Sultan Ghiyasuddin' with full sovereign status. Iltutmish would not tolerate the existence of an independent ruler in a province that originally belonged to Delhi. So he advanced against Iwaz who accepted the Sultan's sovereignty. The Sultan appointed Malik Alaaddin Jani, the governor of Bihar and his eldest son Nasiruddin Mahmud, the governor of Oudh. But as soon as Iltutmish withdrew, Iwaz reasserted his independence. Nasiruddin was sent from Oudh who defeated and killed Iwaz. After the death of Nasiruddin, Alaaddin Jani was appointed the governor of Bengal to restore order there. Bengal and Bihar thus once again became the integral part of the Delhi kingdom. Taking advantage of the danger, besetting the Delhi Sultanate, the Rajputs, all these years, made steady progress in recovering their territories. Iltutmish was, however, determined to recapture the lost provinces. Ranthambhor had been recovered in 1226 and a year later Mandwar in the Siwalik Hills. Gwalior was captured by the Sultan from its Hindu Raja, Mangal Deva. Next he besieged Jalor and Ajmer with its adjacent districts being re-annexed. Next Iltutmish invaded Malwa and captured the fort of Bhilsa and advanced upto Ujjain which he sacked. The Ganga Jamuna Doab was also annexed to the kingdom of Delhi. It is, however, doubtful if any appreciable advance could be made into north Bihar. The chequered career of the mighty Sultan at last came to an end in 1236 A.D after a successful reign of twenty six years.

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The death of Iltutmish was followed by a decade of political instability at Delhi. During this period, four descendants of Iltutmish were put on the throne and murdered.

The main cause of this was acute factionalism in the Turkish nobility. Other than Razia, there were no successors worthy enough to rule the kingdom after Iltutmish. Largely through the efforts of the 'Corps of the Forty' or Chihilgan – a political faction consisting of Iltutmish's personal slaves – support was mustered for the Sultan and his family members. The Chihilgan envisaged by Iltutmish to form a base for the kingdom actually proved to be its worst enemy. It made and unmade kings until Raziya, the daughter of Iltutmish, was placed on the throne.

32 NSOU ??CC - HI - 07

NSOU ??CC - HI - 07 33 Razia Sultan was a woman of exemplary qualities –wise, brave, courageous and generous. With tact and diplomacy, she suppressed rebellions in the kingdom and restored much needed order. She generally wore male attire and did not hide her face behind a veil. She even hunted and led her army in war. Undoubtedly, Muslim nobles, advisors and the ulemas who had formed the inner circle of the Sultan, could not accept the idea of being ruled by a woman. Her appointment of an Abyssinian slave Yaqut, to an important position was considered insulting by the Corps of the Forty, even leading to some of her nobles rising against her. Iltutmish’s wazir, Nazim-ul-Mulk Junaidi, led a rebellion against her but was forced to flee in the end. Trying to suppress rebellions in Sirhind and Lahore, Razia was imprisoned at Tabarhinda; and Yaqut was killed. Though she eventually won over her captor, Altunia, and married him, she would never be able to regain control over Delhi. Razia would finally succumb to the designs of the powerful Shamsi nobles, and be killed by bandits while trying to flee. Her death marked the beginning of the decline of the line of Iltutmish. Following Razia’s death, Iltutmish’s son and grandson ruled for a period of six years. But both of them being incompetent, they were soon replaced by Iltutmish’s younger son, Nasiruddin Mahmud (1246 – 66 CE). The new Sultan was more inclined towards leading a spiritual life and entrusted the administration of the kingdom to his capable minister and son-in-law, Balban. Nasiruddin passed away after a reign of 20 years, passing on the reins of the Sultanate to Balban. Balban was one of the most striking figures of the Delhi Sultanate. The political situation in India on the eve of Balban’s ascent to the throne was strife ridden. His reign was characterised by significant factors; it was a continuous struggle to maintain Delhi’s position against the revived power of the Mewatis, Jats and the Rajput chiefs. At the same time, vigilance also needed to be maintained against the marauding Mongols in the West. Even in the central regions of the state, Sultanate rule was sometimes challenged by discontented Muslim nobles. To top it all, the Corps of the Forty had become very strong during the rule of Nasiruddin – even to the point of becoming extremely jealous of Balban’s ascent to the throne. This necessitated Balban to curb the power of the revolting Chihilganis so that all internal threat to his authority could be permanently removed. Balban systematically tried to end all disorders in his state with a firm hand. In the very first year of his accession, he succeeded in making the vicinity of Delhi safe from robbers and rebels. He punished them with a heavy hand and cleared the jungles and built four forts in the rural area around Delhi and garrisoned them with ferocious Afghan troops. Next year, he undertook operations in the Doab and in Awadh. He divided the 34 NSOU ??CC - HI - 07 area into a number of military commands and appointed energetic officers to clear the forests and to conduct a ruthless drive against the local Hindu chieftains and their robbers. He established military posts at Bhojapour, Patiali, Kampil and Jalali, all of which were garrisoned with semi-barbarous Afghan troops. Thereafter, Balban proceeded to Katchar. There he ordered his men to attack the villagers, to set fire to the houses and to slay the entire adult male population. Innocent women and children were dragged into slavery.

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By these barbarious methods he struck terror into the hearts of the people and depopulated the entire

region. Expeditions were sent to reduce the rebellious territories in Rajputana and Bundelkhand, but the exertions of the Delhi army met with only partial success. Balban's thrust was more on recognizing the internal state administration on efficient lines and establishing peace and order in his home territory rather than embarking upon expeditions against Hindu territories. One of Balban's main pre-occupation was the danger of Mongol invasion. To meet this perennial threat, he organized a highly efficient army, repaired and constructed a number of fortresses – at Lahore, Multan, Samana and Dipalpur, for instance – along the routes from Delhi to the north-western frontier and placed his own sons, Muhammad and Bughra Khan, over the provinces of Samana and Multan which were most vulnerable to Mongol attacks. But his military strategy made him move away from Iltutmish's broad minded vision by not reposing enough faith in Hindus for holding responsible military offices. He always preferred to stay near his capital, and did not venture on distant campaigns. As a result of such measures, the Mongols were decisively defeated in 1279 CE when they invaded Multan. As usual, Bengal gave considerable trouble to Balban. In 1279, encouraged by the Mongol threat on the north-west and the old age of the Sultan, Tughril Khan, the governor, who had earlier submitted to Balban during the first year of his reign, later raised the intensity of his revolt. Balban dispatched Amir Khan, governor of Awadh, to reduce the rebel to obedience. Amir Khan was, however, defeated and Balban was so enraged that he ordered him to be hanged over the city gate of Awadh. He then sent another army under Tirmiti. He fared no better than his predecessor. A third army is said to have been similarly beaten and driven off. Balban's patience was now exhausted and he made preparations to march to Bengal in person. At the head of an army, two lakh strong, and accompanied by his second son, Bughra Khan, he appeared in the vicinity of Lakhnauti, which was however, abandoned by Tughril who had fled towards East Bengal. Balban pursued the rebel and reached Sonargaon near Dacca. Tughril was captured far away from Dacca by Bektars and put to death by him at Hajinagar in East Bengal. The Sultan then turned to Lakhnauti and there inflicted a terrible punishment upon Tughril's NSOU ??CC - HI - 07 35 followers. His revenge being thus satisfied, the Sultan appointed

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Bughra Khan, governor of Bengal and advised him to remain faithful to

Delhi. Satisfying himself that Bengal would not henceforth rise into a rebellion, Balban returned to Delhi. Soon after his return to Delhi, Balban heard about the death of his son, Muhammad, the popular prince, who died (1285 CE) in a battle against the Mongols. This was a huge blow, eventually causing his death in 1286. 2.3 The Khaljis After the death of Balban, his grandson, Kaiqubad, immediately ascended to the throne, but was unable to manage either the administration of

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the Sultanate or the factional conflicts between the old Turkish nobility and the new forces led by the Khaljis.

This resulted in a struggle between the two factions, the consequence of which was the murder of Kaiqubad and the ascension of Jalaluddin Firuz Khalji to the throne in 1290 CE. Jalaluddin Khalji, the first ruler of the Khalji dynasty, was almost seventy years of age when he ascended the throne. He ruled for a fairly short period, his age making him mild and generous, restricting the severity and vigour required of a Sultan. In his second year of reign there was a rebellion from the fief holder of Kara, which Jalaluddin suppressed. The rebel was later pardoned, and Kara along with Awadh were awarded by the Sultan to his nephew and son-in-law, Alauddin Khalji. Jalaluddin then proceeded to put down a rebellion by some of Balban's officers and led an unsuccessful expedition against Ranthambhor. In the absence of any kind of dynamism, the Sultan's lacklustre kingship was displayed even in his foreign policy. Although he succeeded in driving back a substantial Mongol force commanded by Abdullah, the grandson of Hulagu Khan, from the banks of the Sind river in 1292 CE, he gave the Mongols the dangerous concession of settling down in India. Ulghu, a descendant of Chinghiz Khan and a few thousand of his Mongol followers embraced Islam and settled at Mughlpura near Delhi. The descendants of these Mongols came to be known as new Mussalmans who continued to be a source of trouble and anxiety. His weak policies coupled with his kind disposition exasperated his followers and encouraged them to indulge in seditious acts. Alauddin himself joined the disgruntled nobles and treacherously murdered the Sultan who had proceeded to Kara to welcome his nephew on his triumphant return to Devagiri. By the end of his reign, Jalaluddin had sowed the seeds for two major changes that mitigated the harsher aspects of Balban's rule. The first being the Afghan descent of the 36 NSOU ??CC - HI - 07 Khaljis, which was used by Jalaluddin to harness the support of the Afghan nobles; and the second was giving higher offices to Indian Muslims, who had so far been ignored by Balban because of his belief that the right to govern was vested in the Turks alone. After murdering his uncle, Jalaluddin Khalji, in a deceitful manner, Alauddin Khalji entered Delhi unopposed and proclaimed himself the Sultan amidst pomp and show. He was soon to realize that he had to face a number of grave problems, including the recurring invasions of the dreaded Mongols, hostility and insubordination of powerful nobles, opposition from Hindus, and the weakness of the central authority. His main aim was, therefore, to repress these disruptive forces, before establishing Muslim rule more securely in India. In order to centralize and expand his Sultanate, Alauddin realized the need for an efficient administration, a powerful army, a full treasury and dependent nobility under his personal control. He had earlier partly solved the issue of improving the kingdom's finances by conducting a rewarding raid into Bhilsa (1292 CE) in Central India. Building upon his initial success in improving his position and raising a fresh army, he raided Devagiri (early 1296CE), the capital of the Yadavas in the Deccan, and defeated Raja Ramachandra. The phenomenal wealth procured from Devagiri helped provide for a good foundation for his future plans of building the state. Alauddin had already gained the support of many dissatisfied Turkish nobles, now he obtained the support of more nobles by luring them with money and promotions. During Alauddin's reign, therefore, the Sultanate gained colossal proportions. With Alauddin Khalji begins what may be called the imperial period of the Sultanate of Delhi. Firstly, the Mongol invasions – numbering five during the decade from 1297 to 1306 CE – were effectively checked by Alauddin Khalji

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with savage cruelty. From 1306 CE, there was a marked decline in the frequency of the Mongol raids.

It is said that these fierce encounters had led the Mongols to fear Alauddin so much that they saw the sword of the Islamic armies hanging above them even in their sleep. Alauddin began his formal expansionist activities with the subjugation of Gujarat in 1299 CE. Next he moved against Rajasthan, before subduing Ranthambhor (1301 CE), which was ruled by Hamirdeva. Amir Khusrau, who had accompanied Alauddin Khalji on the conquest, poignantly describes the event at the close of three months of siege when all the noble Rajput women had performed jauhar to uphold their honour. Alauddin then turned towards Chittor (1303 CE), ruled by Ratan Singh who had annoyed him by refusing permission to his armies to march into Gujarat through Mewar. According to popular legend, another reason for subduing Chittor was that Alauddin had heard about

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38 NSOU ??CC - HI - 07 the beauty of the queen of Chittor,Rani Padmini and desired to acquire her for his harem. This account, however, cannot be authenticated. Chittor was subdued and assigned to Alauddin’s minor son, Khizr Khan and a Muslim garrison positioned in the fort of Chittor. Alauddin also subdued Mandu (1305 CE), before adding successful campaigns in Rajasthan which opened the door for further campaigns towards the south of his kingdom. Alauddin’s primary motto in these raids was to make these small principalities recognize his supremacy and to collect huge amounts of booty to finance his consolidation in the north. His adventure into Southern India was an ambitious venture led by his lieutenant, Malik Kafur. Under Kafur, the Yadava Kingdom of Devagiri was once again suppressed (1307 CE), and two years later on attack was directed against the Kakatiya kingdom of Telingana. During 1310-11 CE Malik Kafur plundered the Pandya kingdom in the far South of the country, reaching as far as Rameshwaram. He returned to Delhi with immense wealth, only to lead yet another raid into Devagiri (1313 CE) when the Yadavas were totally defeated and their kingdom finally annexed to the Sultanate. Thus, the royal houses of Malwa, Chittor and Gujarat in the north and the powerful southern dynasties of the Yadavas, Hoysalas, Pandyas, Cheras, Cholas and Kakatias were all made to acknowledge Alauddin as their sovereign. But the vast Khalji dominions now seemed more like a collection of diverse people rather than a close knit state, which appeared to be threatened by the slightest change in leadership. Yet, the fact remains that Alauddin’s energetic rule rapidly expanded the boundaries of the Sultanate, providing more enduring direction to the continued existence of the Sultanate of Delhi over any other period. The imperial edifice raised by Alauddin through his might and ruthlessness tended to decay during his life time. Malik Kafur, to whom he had given the exalted title of malik naib(regent) tried to secure complete control of the state by liquidating all potential rivals. The able and loyal governor of Bengal, Alp Khan, was murdered. There were rebellions in Gujarat, Chittor and Devagiri. In the midst of these troubles, Alauddin died in 1316. In a very short time after the death of Alauddin, the Khalji dynasty waned away. Disruptive forces began to assert themselves, followed by political confusion and turmoil. For a brief period Malik Kafur emerged strong in the political arena, when most of the claimant princes were done away with. Only Qutbuddin Mubarak Shah, the third son of Alauddin, escaped a tragic fate. The atrocities of Malik Kafur caused general dissatisfaction among the people, leading to some conspirators murdering him in 1316 CE and making Qutbuddin Mubarak Shah the new Sultan of Delhi.

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40 NSOU ??CC - HI - 07 Qutbuddin Mubarak Shah began his reign on a positive note by releasing a number of prisoners who had been unjustly detained during Kafur’s reign. He also put down rebellious chiefs and suppressed revolts in Gujarat and Telingana. He led an expedition against Raja Harpal Deo of Devagiri, whom he captured and killed. But soon the Sultan abandoned himself to a life of debauchery and left the state’s administration in the hands of his favourite general, the Hindu convert, Nasiruddin Khusrau Khan, who murdered his master and set up a reign of terror.

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Opposition to Khusrau’s rule arose immediately, led by Ghazi Malik,the warden of the Western Marches at Deopalpur.

Ghazi Malik organized a confederacy of nobles, captured Khusro and beheaded him in 1320 CE. In the absence of any surviving members of Alauddin's bloodline, Ghazi Malik started a new dynasty by assuming the title of Ghiyasuddin Tughluq. 2.4 The Tughluqs Ghiyasuddin's reign was short but eventful. Incidentally he tried to return to the members of the old royal family of the Khaljis all that they had lost in the previous years by appointing them to high offices and suitably marrying off their unmarried daughters. He then set himself to justifying the confidence reposed in him by establishing a sound administration. Having established order at home, he turned his attention towards Warangal, whose ruler had ceased to pay tribute. He defeated the powerful raja and annexed Warangal to the Tughlaq dominions renaming it Sultanpur. He then had a raid against Jainagar and re-conquered Bengal, which had been independent under its Muslim kings following the death of Balban. While returning from the Bengal campaign with a large booty, a ceremony was planned to felicitate Ghiyasuddin for which a huge pavilion had been constructed on the banks of the Yamuna. While the royal party was celebrating, a wooden shelter erected specially for this purpose collapsed over Ghiyasuddin, killing him. Based on the accounts of Ibn Batuta, Ferishta and Badauni, some modern historians share the view that this mishap was not an accident but a pre-planned conspiracy led by his son, Juna Khan. On the other hand, other historians – especially Barani have tried to absolve Juna Khan of all responsibility of this murder. After the death of Ghiyasuddin Tughlaq, Juna Khan ascended the throne as Muhammad bin Tughlaq. Muhammad bin Tughlaq was ambitious of conquering countries beyond the borders of India. Early during his reign he formed design of conquering Khurasan, Iran and Transoxiana. The Khurasan project was due to the instigation of some Khurasani nobles who had been attracted to the Sultan's court by his lavish generosity. A huge army, numbering three lakhs and seventy thousand men, was collected and was paid one year's

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42 NSOU ??CC - HI - 07 salary in advance. But the project could not be undertaken and the army had to be dispersed. It was not an easy affair to cross the huge snow-bound mountains that lay between India and Khurasan and to fight the hostile people inhabiting the intervening lands. Moreover, the political condition of Khurasan had taken a turn for the better. So the project was given up. The fort of Nagarkot situated on a hill in the Kangra district in the Punjab had defied Turkish army since the time of Mahmud of Ghazni. In spite of the conquest of almost the whole of India by Alauddin Khalji, that fort had remained in the hands of a Hindu prince. In 1337 Muhammad undertook an expedition against it. The raja offered resistance, and the fort could not be taken. Muhammad was desirous of establishing his authority over the Himalayan states of the Kumaun region which had not so far been reduced to submission. Hence he led an expedition to Qarajal which was situated in the Kumaun hills at a distance often days' journey from Delhi. The huge Delhi army attacked the Hindu stronghold, but it suffered greatly owing to the mountainous nature of the country and heavy rainfall. The Sultan was, therefore, obliged to retire, but he succeeded in compelling the chief to pay him an indemnity. Some modern writers have described the Qarajal expedition as an unsuccessful adventure to conquer China and Western Tibet. This view is incorrect as no contemporary authority has made any mention of Muhammad's desire to conquer China or Tibet. While embarking upon new areas of conquest, Muhammad bin Tughlaq faced serious problems, especially during his expansion into southern India. Giving up on the Khalji policy of maintaining Hindu tributary states in the South, Muhammad bin Tughlaq subdued two or three remaining southern Hindu powers under the direct control of the Sultanate : Warangal and Dwarasamudra. While Warangal was annexed to the kingdom in 1327 CE, Dwarasamudra was destroyed. In 1326-27 CE, the Hindu kingdoms of Kampili and Madura were also added to the Sultan's list of conquests. In the very second year of his reign, Muhammad bin Tughlaq was faced with a serious rebellion from Bahauddin, his cousin in the Deccan. Shortly afterwards the governor of Multan also revolted. But these rebellions were easily put down. The unwieldy extension of his kingdom southwards, the lack of security on the highways, the recurring Mongol menace, famine conditions in parts of the land, and the revolt of Bahauddin – all induced Muhammad bin Tughlaq to transfer his capital in 1327 CE to the more centrally located Devagiri, in the Deccan, which was renamed Daulatabad. Directly ruling over Southern India did not necessarily signify complete control over the zone from Delhi.

NSOU ??CC - HI - 07 43 The Sultan had multiple motives for making Daulatabad his second capital. Firstly this move would give him a chance to establish control over the rich and fertile lands of Deccan and Gujarat, and as such provide him with access to the western and southern ports. The second reason for the transfer was that the location of the new capital helped Muhammad bin Tughlaq face the Mongols from a venue that was safely located far away from the north western frontier. There was nothing fundamentality wrong with the Sultan's plan, but if he had merely shifted his official court, the change would not have been so unreasonable or impractical. His blunder lay in ordering

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the entire population of Delhi to move to the new capital, and despite adequate and liberal arrangements

for the convenience of travellers, the suffering of the people was terrible. However, no sooner did the Sultan and his people settle down in Daulatabad that troubles broke out on the north-western border and in Bengal. Muhammad bin Tughlaq had to return to Delhi to crush these rebellions, some of which were led by his own nobles. Realizing the failure of his plan, the Sultan re-ordered his people to return to Delhi. He tried to make amends for his losses by abolishing multiple taxes and organizing extensive relief measures, but these schemes resulted in heavy financial losses and hardly helped the people, inciting them to revolt. Seeing the preoccupation of Muhammad bin Tughlaq in suppressing a rebellion in Lahore, the Muslim governor of Mabar, located on the extreme southern boundary of the Sultanate, declared his independence in 1335 CE and founded the Sultanate of Madura. Soon, there were several more rebellions by Hindu chiefs who formed new principalities. The most important of which was Vijayanagar. All through the next few years, while the Sultan struggled to put down upheavals in almost every other province, he lost control of most of his southern Indian conquests. After successfully rebelling, Gulbarga (1339 CE), Warangal (1345-46 CE) and Daulatabad – which led to the founding of the Bahamani kingdom in 1347 CE – broke away from the Tughlaq domain. Having lost much, Muhammad bin Tughlaq then got involved in trying to repress another revolt in Gujarat towards the last few years of his reign. This did not leave him with any time to be able to recover Daulatabad till his end. Muhammad bin Tughlaq failed to hold his realm together, and gradually his Sultanate fell apart. The innovations of the Sultan, famine conditions, heavy taxation, disloyalty of foreign amirs and ruthlessness and severity of Muhammad bin Tughlaq in suppressing revolts embittered his people against him, resulting in large scale insurgencies. The Sultan was usually victorious over his rebels, but he could not be everywhere at the same time; so while one rebel was crushed the other raised his head elsewhere. As a result, at the time of his death, he left behind a shattered kingdom and defiant tendencies among the people. As Badauni rightly observed, when Muhammad bin Tughlaq died in 1351 CE ‘

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The king was freed from the people and they from the king’.

Muhammad bin Tughlaq did not leave behind any son to succeed him and the nobles chose his cousin, Firuz Shah, as the next ruler. Firuz was the son of a Rajput princess of Dipalpur and had been brought up by his uncle Ghiyasuddin Tughlaq. He had also been trained by Muhammad bin Tughlaq in the art of administration. Gentle by nature, Firuz hated war and the few expeditions he undertook were not vigorously executed. Bengal remained independent despite Firuz twice attempting to conquer it, once during 1353-54 CE and then again in 1359 CE. Upon returning from Bengal, Firuz marched against Jainagar in Orissa (1360 CE) where he destroyed the famous temple at Puri and forced the ruler to pay tribute. Firuz then led an army against Nagarkot (1361 CE) and the old and venerated temple of Jwalamukhi was plundered and its ruler – who had assumed independence during the reign of Muhammad bin Tughlaq – forced to submit. The Sultan also organized two expeditions against Thatta in Sind in 1362 CE and 1366-67 CE but the region remained no more than a tribute paying state throughout his reign. Realizing that these wars did not benefit the kingdom in any way, Firuz showed no interest in recovering the southern provinces even when he was invited, in 1365CE, by a Bahmani prince to intervene in the Deccan politics. These provinces had been allowed to become independent under Hasan Gangu, the founder of the Bahmani kingdom. In addition to this, Firuz also marched to Etawah (1377 CE) and Katehr (1380 CE). 1 The accession of Firuz Shah inaugurated a rule of benevolent policies, there was a marked improvement in the overall socio-cultural condition of the kingdom and its people. Being of a kind, generous and sympathetic disposition, Firuz was best suited for peaceful pursuits. He fulfilled the role of a patriarch and his efforts to address the problems of the people won him grateful appreciation. The only negative tendency in Firuz Shah's nature was his religious bigotry which made him intolerant towards Shias and Hindus. He penalized them, prohibited public worship of idols and imposed the jiziya even to Brahmans who had been exempted from it so far. There are reports of Hindu temples being destroyed and new mosques being constructed in their place. Firuz acted like a zealous missionary and offered perquisites to those who converted to Islam. This temperament may have been the outcome of his appeasing stance towards the ulema and the nobility, the two influential Muslim groups of the period.

NSOU ??CC - HI - 07 45 After the death of Firuz Shah Tughlaq in 1388 CE, the Sultanate collapsed almost immediately. He was followed in quick succession by six weak Sultans whose reigns were disgraced by political murders, corruption and fights for the throne. Taking advantage of the situation many provincial governors, who profited by the disorders at the capital, set up independent principalities. 2.5 Conclusion After the death of Firuz Shah Tughlaq in 1388 CE, the decline of the Delhi Sultanate became imminent. Several centrifugal tendencies raised their heads leading to major succession disputes and palace intrigues between the sons and grandson of Firuz who were in turn supported by various pressure groups at the court. These puppet Sultans lacked statesmanship and personal powers to run the kingdom, which was already heavily dependent for its existence on the military strength of its different provinces. This made the kingdom more vulnerable to disintegration. Genealogical Chart

46 NSOU ??CC - HI - 07 2.6 Model Questions Short questions 1) Who were known as Bandegan-i-Chahalgan? 2) Who was Razia? Why was she killed? 3) Who were the neo-muslims?

NSOU ??CC - HI - 07 47 4) What is meant by Khalji Revolution 5) Why did Mohammad bin Tughlaq transfer his capital from Delhi to Daulatabad? Essay type 1) What was Qutbuddin Aibak's contribution to the foundation of the Delhi Sultanate? 2) How did Iltutmish succeed in contributing to the expansion of his empire in the face of external and internal difficulties? OR, What were the problems Iltutmish confronted as Sultan of Delhi? What were his principal achievements? 3) What were the problems faced by Ghiyasuddin Balban? How far could he solve them? 4) How did Balban consolidate the Delhi Sultanate? 5) In what ways was Alauddin Khalji responsible for the expansion of the Sultanate? Comment on his efforts in building up a centralized state? 6) With Alauddin Khalji begins what may be called the imperial period of the Delhi Sultanate' – Justify this statement. 2.7 Suggested Readings Chandra

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Husain, M, Life and Times of Muhammad bin Tughlaq Lal K.S, History of the Khaljis, Nizami K.A, Studies in Medieval Indian History and Culture Prasad Iswari, History of the Qaraunah Turks in India Srivastava, Ashirbadi Lal, The Sultanate of Delhi (711 – 1526 A.D), Shiva Lal Agarwala and Company Educational Publishers
48 NSOU ??CC - HI - 07 Unit 3 ? Mongol's threat and Timur's invasion; The Lodis : Conquest of Bahlul and Sikandar
Structure 3.0 Objectives 3.1 Introduction 3.2 Mongol's Threat 3.3 Timur's Invasion 3.4 The Condition of the Delhi Sultanate after the Timur's Invasion 3.4.1 Conquest of Bahlul 3.4.2 Conquest of Sikandar Lodi 3.5 Conclusion 3.6 Model Questions 3.7 Suggested Readings 3.0 Objectives The opening half of the unit deals with the 'scientific frontier of India' and appries the reader of the persistent threat posed by the Mongols, and the methods adopted by early Turkish rulers in countering the same. While the early Turkish sultans resorted to policy of 'aloofness' or 'appeasement', the later Sultans put up strong resistance to thwart the repeated attempts made by Mongols. The second half of the unit includes the invasion of Amir Taimur and its consequences, followed by the foundation of Sayyid and Lodi dynasty. 3.1 Introduction The Mongols, who resided in the steppes beyond the desert of Gobi in North Asia, had become a major menace to the security of India. Their aim was to enter India from the North West and then penetrate deep into the Indian territory. The Delhi Sultanate was more than aware of the imminence of Mongol invasions. Although the Mongols could never make a serious headway into the country, except perhaps on two noteworthy

NSOU ??CC - HI - 07 49 occasions, they did have a very profound impact on the polity, economy, administration, society and culture of the Delhi Sultanate, particularly under the tutelage of Alauddin Khalji. The Delhi Sultanate was completely dismantled after Timur's raid in 1398. It was only after 1414 or so, after the Sayyid dynasty came into being, that the Sultanate of Delhi found its bearings again. During the same period, a number of Afghan Sardars established themselves in the Punjab. The most important of these was Bahlul Lodi who formally crowned himself king in 1451 and established the Lodi dynasty. But Sikandar Lodi (1489 -1517) was perhaps the most important Lodi Sultan. 3.2 Mongol's Threat During the medieval period, when steam-ships were unknown, India was vulnerable in the north-western corner only, as the eastern Himalayas and the Assam hills were difficult to be crossed by an army of invasion. It was through this passage that foreign invaders entered India. The policy of the rulers during ancient and medieval India was to defend north-western frontier. But this frontier could not be successfully defended and controlled without an effective military possession and control of the area extending from Kabul via Ghazni to Kandahar which commands routes to the fertile valleys of the Punjab. The Kabul-Ghazni-Kandahar line, flanked by the Hindukush, may, therefore, be correctly designated as the "scientific frontier of India". Side by side with acquiring and defending this line, it was equally essential to control the turbulent tribes that inhabited the region lying between Kashmir and the sea, as through this belt of land ran the main passages from the Punjab to the above line and vice versa. The enormity of the problem was heightened by the presence of war-like and independent tribes, like the Khokhars in the Salt Range region, situated in the northern half of the Sindh Sagar Doab. The Khokhars carried their depredations into the heart of the Punjab and added to the difficulties connected with the protection and defence of north-western frontier during the medieval age. The problem did not present any difficulty to the Ghaznavide rulers of Punjab during the 11 th and 12 th centuries, as Kabul, Ghazni and Kandahar belonged to them. Nor was their successor, Muhammad Ghor, called upon to meet an unprecedented emergency for the same reason. But after Muhammad's death, the first Sultan of Delhi, Qutb-ud- din Aibak made a feeble attempt to reach the scientific frontier of India by occupying Ghazni in 1208. He met with a failure and had to abandon Ghazni. Soon after this, the Sultan was faced with a new problem. Ghazni was annexed by the Khwarizm empire,

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NSOU ??CC - HI - 07 51 the eastern frontier of which touched the Indus. As the infant Delhi sultanate came into contact with a powerful neighbour, its north western frontier was directly threatened. But, fortunately, the boundary between the Delhi Sultanate and the Khawarizm empire, which was the river Indus, remained undisturbed, as, owing to the rapid expansion of the Mongols, the Khawarizm empire itself was trembling for its safety. Within a decade the danger overtook the empire; the ferocious Mongols tore the Central Asian Muslim state to pieces and occupied its territories, including Afghanistan, Ghazni and Peshawar. The river Indus, thus, ceased to be the north- western boundary of the Sultanate and its frontier was pushed back into the interior of Punjab. In view of these developments there was no question of the Sultans trying to obtain control of the "scientific frontier of India". The problem before them, according to A.L. Srivastava, throughout the thirteenth century, was how to retain what they had possessed, namely, the country enclosed by a line stretching from Sialkot to Nandanah in the Salt range, which Iltutmish had brought under his possession soon after 1217.

52 NSOU ??CC - HI - 07 By 1220 the Mongol hordes under their great leader, Chinghiz Khan had brought about the complete annihilation of the Khwarizm empire and driven its ruler Alauddin Muhammad into the Caspian Sea where he died (1220). Alauddin's heir, Jalal-ud-din Mangbarni, too, fled in terror from Khurasan to Ghazni. As Chinghiz pursued him from Talkan, he quitted Ghazni and fled to the frontier of India. K.A Nizami has categorized the response of the Sultanate towards the Mongol challenge into three distinct phases – i) the policy of aloofness under the early Turkish Sultans, ii) The policy of appeasement under Razia and Nasiruddin; and iii) the policy of resistance under Balban and Alauddin Khalji. One of the first such invasions took place in 1221 under Chinghiz Khan when Iltutmish had hardly consolidated the position of Punjab. Chinghiz Khan reached the Indian frontiers in pursuit of the crown prince, Jalaluddin Mangbarni, Iltutmish followed the policy of 'aloofness' and did not assist Jalaluddin. He feared a possible alliance of Qubacha and the Khokhars with Mangbarni. Although Qubacha and Mangbarni could not remain friends for long, a matrimonial alliance cemented the bond between the Mangbarnis and the Khokhars. This strengthened the Mangbarni position in the northwest. These developments compelled Iltutmish to remain aloof and he did not try to enter the north-west region. A.B.M Habibullah argues that Chinghiz Khan refrained from further operations in India out of reciprocity for Iltutmish's neutrality. An understanding of non-aggression against each other might also have possibly been arrived at. But Peter Jackson suggests that control of India was not the immediate objective of Chinghiz Khan and the pacifying of Khwarazm, Transoxiana and Ghazni were more important in his priority. There was a swing from Iltutmish's policy of 'aloofness' to appeasement during the reign of Razia. The extension of the Sultanate frontier up to Lahore and Multan had exposed the Sultanate to Mongol incursions. There was no buffer state between the Sultanate territory and the Mongol area of influence. This could become possible because the Mongols had no wish to get involved with the Delhi Sultanate in the immediate future as they were occupied with West Asia. Once they were done with West Asia, the Mongols embarked upon the policy of annexing India between 1240 and 1266. By 1246 the Mongol outposts were established in Ghazni,

NSOU ??CC - HI - 07 53 Peshawar and other places in what is now known as Afghanistan and the Indus had disappeared as a practical boundary. Delhi's administrative frontier had been pushed back to modern Punjab between the western banks of the Ravi. For the rest of the century, the Delhi Sultanate was thrown in the defensive and its forward policy in this direction aimed only at extending control over the Chenab basin rather than reaching the scientific frontiers. However, till 1295, the Mongols did not show much enthusiasm about wanting to occupy Delhi. The primary reason for this was the change in the situation of Central Asia. Mongol Khan of Transoxiana found it difficult to face the might of the Perisans and, thus, was left with no alternative except to try his luck in India. In 1241, Tair Bahadur invaded Lahore and completely destroyed the city. Two successive invasions took place in 1245 and 1246. As a result of these recurrent Mongol invasions, various policy changes were made by Balban and the rulers who followed. He adopted a policy of what is called 'resistance'. K.A. Nizami says that he made use of 'force and diplomacy' against the Mongols. For one, the garrisons were strengthened. Then the forts at Bhatinda, Sunam and Samana were reinforced to check Mongol advances beyond the Beas. After 1256, when Balban was the defacto ruler in Delhi, a little goodwill was guaranteed between the Mongols and the Sultanate by a marital alliance between Balban's son and the Mongol leader, Halagu's daughter. But not all Mongol principalities were under Halagu's tutelage and they could not be expected to respect this alliance. The problem remained even when Balban became the de jure Sultan. Balban kept trying to counter the Mongol menace by getting a double chain of fortresses built and renovating old fortresses in the border towns of Dipalpur, Lahore and Uch. These forts were garrisoned and army was kept in perfect readiness. Vigilance was kept so that any crises that happened to arise on the routes joining these places with the rest of the empire could effectively be dealt with. Worthy and capable generals were deployed on border towns to ward off Mongol attacks. Balban also tried to crush the Khokars who had, on many occasions, helped the Mongols to raid the frontier province. Thus, notwithstanding K.A.Nizami's sharp criticism of Balban's north-west frontier policy, Balban deserves praise for his astute understanding of what was perhaps the most taxing problem of frontier defence, and the measures he took to deal with the issues involved. Peter Jackson mentions that he established a separate army designed especially to combat the Mongols. Rumours about the Delhi Sultanate being equipped with a huge military had a profound impact upon the Mongols.

54 NSOU ??CC - HI - 07 The late thirteenth century geographer Ibn Said mentions that the Mongols were unable to conquer India because of the number of men and elephants at the Sultan's disposal. But the advantage was lost when the Sultan simply got rid of his capable generals as well as of the nobility. Now the Sultanate border towns fell into the hands of the iqtadars who were no match for the Mongols. In 1286, the Mongols struck at Prince Muhammad, the heir apparent. However, Balban's defense measures kept the Mongols at bay even during the turmoil following his death. The Sultanate was thus able to repulse another Mongol invasion during Kaiqubad's reign. By this time the Mongols had firmly established themselves over the greater part of Punjab and also along the western banks of the lower Indus. The Mongols evinced a marked aversion to Delhi. It is possible that their disinclination stemmed from peculiar military reasons or emerged from a larger political plan which they alone understood. Peter Jackson feels that the disintegration of the Mongol empire into a number of rival Khanates' seriously weakened the Mongol's capacity to expand further into India. The Khalji dynasty helped them to find a strong base in Punjab from where a series of determined assaults were launched upon the capital. In 1290 Jalaluddin Khalji became the next Sultan. He had for long been a warden of the frontier. The only Mongol invasion during the reign of Jalal-ud-din Khalji took place in 1292. A Mongol army, estimated between one lakh and fifty thousand, under the grandson of Hulagu, penetrated into the frontier province of the Sultanate and reached as far as Sunam. The Sultan encountered the invaders who were defeated and compelled to retreat. Jalal-ud-din permitted some of the Mongols, including Ulugh, a descendant of Chinghiz Khan, to settle down in Delhi. They embraced Islam and took up service under the Sultan who gave his daughter in marriage to Ulugh. These Mongol settlers became known as 'New Muslims'. Historians like K.S Lal consider it a misfortune for India that the most devastating invasions took place during the reign of Alauddin Khalji, who failed to stop the Mongols from entering the Indian subcontinent. The reign of Alauddin was marked by numerous Mongol attempts to conquer Delhi. The earlier attempt was made within a few months of his accession. Zafar Khan, a friend and commander of the new Sultan, defeated the invaders with great slaughter near Jalandhar. The next invasion took place in 1297. The Mongols this time took the fortress of Siri in Multan, but Zafar Khan again defeated them and took 1700 of the invaders, including their leader, their wives and daughters, prisoner and sent them to Delhi. In 1299 the Mongols

NSOU ??CC - HI - 07 55 under Qutlugh Khwaja made a serious attempt to conquer Delhi. They besieged the capital and cut off supplies to it. The danger was so great that Kotwal Ala-ul-Mulk advised the Sultan not to risk his all by attacking them; but Alauddin brushed aside this advice and decided to attack the Mongols. Zafar Khan led the charge and defeated them, but he himself was surrounded and slain. Nevertheless, the impression made by Zafar Khan was so great that the enemy had to beat a hurried retreat. For over three years the invaders had no courage to renew hostilities. But, being informed of Alauddin's reverses in Telengana and his engagement in Rajasthan, Targhi, a Mongol leader, with an army of 1,20,000 troops, invaded Hindusthan in 1303 and invested Delhi. Alauddin was obliged to retire into the fortress of Siri, which too, was surrendered. The Mongols devastated the surrounding country and carried raids into the streets of Delhi. But owing to their inexperience of regular sieges, they had to abandon the attempt. Another invasion occurred in 1304 and was followed by a series of desperate attempts in 1306, 1307 and 1308 and the years following, but they were all beaten. The Mongol fury spent itself in a series of all-out efforts to capture Delhi. The capital city was saved, as Alauddin successfully followed Balban's policy of the defense of the frontier. He repaired and re-garrisoned the frontier forts and posted a formidable army for its defense. The veteran warrior, Ghazi Tughluq, was appointed warden of the marches in 1305. The latter fought many an engagement with the Mongol marauders and kept the frontier safe from their depredations. The north-west frontier invasions and the success of the Mongols in penetrating as far as Delhi impressed upon Alauddin Khalji the need for a better defended and more strengthened frontier. Constant Mongol attacks led Alauddin Khalji to look for a more lasting solution. He recruited fresh troops, created a huge standing army and strengthened the frontier fronts to counter the Mongols. Funds came from an increased revenue collection and by introducing the system of direct collection, thereby effectively plugging fund leakages to intermediaries. Alauddin Khalji imposed the Islamic Kharaj over a considerable area of northern India, setting it at nearly 50 percent of the produce. Alauddin repaired the old forts in Punjab, Multan and Sind and had more forts constructed. All of these forts were kept in perfect readiness. An additional army, charged with the responsibility of guarding the frontiers, was deputed under the warden of Marches. To counter the threat of repeated invasions, Alauddin Khalji reinforced Balban's defence measures of a double chain of fortresses which had largely fallen into disuse. Alauddin Khalji also maintained a well-organised standing army of 4,75,000 troops. Every effort was made to keep the army happy and the economic reforms in the form of market

56 NSOU ??CC - HI - 07 regulations were directed primarily towards the welfare of the standing army. The prices were kept low and stable and these measures enabled the soldiers to live contented in whatever salary they were given. After Alauddin a few feeble attempts were made by the Mongols to plunder Hindusthan. One such attempt was made during the reign of Ghiyasuddin Tughlaq. But the leaders of the invading force were defeated and brought prisoners to Delhi. The most serious Mongol invasion occurred in 1328 or early in 1329 when the famous Mongol leader, Tarma Shirin, penetrated into the heart of the Sultanate and reached as far as Badaun. The invaders plundered and devastated the country on the way, but they were defeated by Muhammad bin Tughluq and pursued as far as Kalanaur in the modern Gurdaspur district in the Punjab. Satish Chandra feels that Muhammad bin Tughlaq, in a bid to counter the Mongols, took the concerted measure of hiring as many as three lakh seventy five thousand soldiers and undertook the Khurasan expedition. The probable motive of his campaign was to push the Mongols back and extend the area of influence of the Delhi Sultanate up to Kabul and Ghazni. Firuz Tughluq's reign was singularly free from Mongol invasions. Their power in Central Asia was greatly weakened and they were losing their hold on the western Punjab also.

3.3 Timur's Invasion

During the second half of the 14 th century the Sultanate of Delhi, though very much weakened, had hardly any fear from the Mongol hordes. The Mongols in Central Asia had embraced Islam, and the great Turkish warrior, Amir Timur or Tamerlane, established a powerful dominion with his capital at Samarkhand. Towards the end of the century, it was this man who crossed India's north-western frontier and invaded the Delhi Sultanate. Amir Timur was born in 1336 at Kech in Transoxiana. His father, Amir Turghay, was the chief of the Chaghtai branch of the Barlas Turks. Timur ascended the throne of Samarkhand in 1369 when he was thirty three years old. Being an extremely ambitious and enterprising prince, he undertook aggressive conquests of Persia, Afghanistan and Mesopotamia. These successes whetted his appetite for further conquests. The fabulous wealth of Hindustan attracted his attention. The Delhi Sultanate was fast tottering and afforded an opportunity to the Turkish conquest to help himself at its expense. But, being a clever diplomat, he pretended that his main object in undertaking an expedition to India was to put down idolatry which was tolerated by the Sultans of Delhi. He had no desire whatever of conquering Hindustan and ruling over it either directly or indirectly.

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58 NSOU ??CC - HI - 07 The objective of Timur's Indian expedition, as recorded by him in his memoirs, was to propagate Islam and become a champion of faith before the eyes of Allah. The feeble state of the Delhi Sultanate, the political confusion initiated by the wars of succession and the reputed wealth of India gave him the necessary stimulus to embark on a well-executed campaign that lasted all of four months. Timur sent the advance guard of his army under his grandson, Pir Muhammad, who besieged and captured Multan early in 1398. He himself started from Samarqand in April 1398, with a very powerful force and, crossing the Indus, the Jhelum and the Ravi, besieged Talamba, seventy five miles to the north-east of Multan, in October. After plundering the town and massacring its inhabitants, he reached the vicinity of Delhi in the first week of December 1398, travelling via Pak Patan, Dipalpur, Bhatner, Sirsa and Kaithal, plundering and burning the country and massacring the people on the way. On his approach Sultan Nasiruddin Mahmud Tughluq and his Prime Minister, Mallu Iqbal, made an attempt to oppose him. Before fighting the Tughluq army, Timur, who wanted to get rid of the embarrassing presence of the prisoners he had made on his way to Delhi, butchered one lakh of Hindu captives in cold blood. Then he fought and defeated Mahmud on December 17, 1398. The Indian army consisted of ten thousand cavalry, forty thousand infantry and one hundred and twenty elephants and yet it easily fell before the onslaught of the invading force. Sultan Mahmud fled to Gujarat and Mallu Iqbal to Bulandshahar. Timur occupied Delhi on December 18, 1398. The citizens of the capital, headed by the Ulema, waited on the conqueror and besieged quarter. Timur agreed to spare the citizens, but owing to the oppressive conduct of the soldiers of the invading force, the people of the city were obliged to offer resistance. Timur then ordered a general plunder and massacre which lasted for several days. It is said that Timur ordered the execution of atleast 50,000 captives before the battle at Delhi. The sacking of the city was so devastating that all accumulated wealth over generations was carried away to Samarqand along with a number of captives. Timur had no intentions of permanently settling in India. Timur left Delhi on January 1, 1399 on a return march to Samarqand. Passing through Firozabad (Delhi) he reached Meerut which he stormed on January 19, 1399. He had to engage and defeat two Hindu armies near Hardwar. He then proceeded along the Sivalik Hills to Kangra, plundering and sacking that town and Jammu. Before quitting the borders of India, Timur appointed Khizr Khan, who had been expelled by a rival (Sarang Khan)

NSOU ??CC - HI - 07 59 from the governorship of Multan, to the government of

Multan, Lahore and Dipalpur. He crossed back the Indus on March 19, 1399 after inflicting

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on India more misery than had ever before been inflicted by any conqueror in a single

campaign. Timur's whirlwind march into India left behind him widespread anarchy, famine and pestilence. In the words of the historian Badauni, "those of the inhabitants, who were left died (of famine and pestilence), while for two months not a bird moved wing in Delhi. Lakhs of men, and in some cases, many women and children, too, were butchered in cold blood. The rabi crops standing in the field were completely destroyed for many miles on both the sides of the invader's long and double route from the Indus to Delhi and back stores of grain were looted or destroyed. Trade, commerce and other signs of material prosperity disappeared. Of the Delhi Sultanate, hardly a trace remained and the city of Delhi could not regain its former glory till the days of the Mughal Emperors. The massacre of thousands of men caused untold misery, while plunder of property brought about scarcity of gold and silver. The relatively pure silver coins that were used as standard currency of trade in almost the entire northern part of India were replaced by an alloy called billon tanga. The only exception was of Bengal, where imported silver from Myanmar (Burma) and China, still continued to reach. The silver and gold coins struck in the period of the last Tughlaqs and their successors in Delhi in the fifteenth and early sixteenth centuries hardly remained. This general economic distress was further accentuated by a rude disturbance in the social fabric. The absence of any political authority capable of enforcing order, encouraged unscrupulous military adventures to organize themselves into cliques and harass the people. Thus, Timur inflicted more misery upon India

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than had ever been inflicted by any conqueror during a single invasion. 3.4 The Condition of

the Delhi Sultanate after the Timur's Invasion The Delhi Sultanate was completely dismantled after Timur's raid. Gujarat, Malwa and Jaunpur emerged as Sultanates in their own right. In the west, Lahore, Multan and Sind remained under the control of the descendants and successors of Timur. It was only after 1414 or so, after the Sayyid dynasty came into being, that the Sultanate of Delhi found its bearings again. Its area of influence was restricted to the Doab.

60 NSOU ??CC - HI - 07 3.4.1 Conquest of Bahlul During the same period, a number of Afghan sardars established themselves in the Punjab. The most important of these was Bahlul Lodi who had been granted the iqta of Sirhind. Bahlul Lodi checked the growing power of the Khokhars, a fierce warlike tribe which lived in the Salt Ranges. Soon, the whole of Punjab came under his control. Soon he was able to take Delhi under his wing. Bahlul Lodi formally crowned himself king in 1451 and established the Lodi dynasty. The occupation of Delhi did not add considerably to Bahlul's territorial possessions, but it increased his responsibilities manifold. He had to recreate the Sultanate and consolidate it by recovering neighbouring territories and bringing back to submission the rebellious fief holders. He had to wage a long war with Jaunpur on the outcome of which depended the survival of his dynasty. The most outstanding achievement of Bahlul's reign was the conquest and annexation of Jaunpur, which not only strengthened the foundations of his dynasty but also won back for the Sultanate an important territory which had been lost as early as 1394. The Sharqis regarded themselves as the legitimate successors of the Sayyids by virtue of their matrimonial relations with the latter and the proximity of their kingdom to the boundaries of the Sultanate. The emergence of Lodi power, therefore, caused deep frustration in Jaunpur, and the reigning monarch, Mahmud, was anxious to oust Bahlul before the latter had time to establish himself. He, therefore, attacked Delhi in the very first year of Bahlul's reign, and besieged the fort, which would have fallen, but for the defection of Mahmud's general, Darya Khan Lodi, who was secretly won over by the Afghans. Bahlul had left for Multan but, on hearing of the Sharqi attack, returned immediately and defeated Mahmud's army at Narela, about 17 miles from Delhi. Mahmud returned disappointed and was anxious for revenge. He fought with the Lodi again over Etawa and Shamsabad, but the engagements remained inconclusive as he died suddenly in 1457. His son, Muhammad Shah offered to make peace, but Bahlul was not satisfied until his brother-in-law, Qutb Khan, who had been captured during a nocturnal action against Mahmud, had been released. Fighting was renewed and the Lodis captured Muhammad Shah's brother, Jalal Khan. In the meantime a fratricidal conflict at home compelled Muhammad Shah to withdraw. He was defeated and killed by the forces of his brother, Hussain, who was destined to be the last Sharqi king of Jaunpur.

NSOU ??CC - HI - 07 61 Hussain enjoyed decided superiority over Bahlul in men and resources. He was brave but uncalculating and reckless. He waged ceaseless wars to destroy Bahlul, but was defeated every time until he was expelled from Jaunpur and forced to seek shelter in Bihar, which he had to abandon under Bahlul's successor and retire to Bengal. Bahlul's victory over Husain was a great military feat. The pacification of the Doab, Mewat and the neighbouring area needed urgent attention as the numerous chieftains in that region were likely to transfer their loyalty to the Sharqis and could cause embarrassment to the Sultan during his campaign against Jaunpur. Their allegiance, moreover, would bring in handsome revenues to replenish the treasury. Bahlul, therefore, led a number of expeditions against Mewat, Sambhal, Kol, Sakit, Etawa, Rapri, Bhongaon and Gwalior. The rulers and chiefs of all these places submitted to Bahlul at the beginning of his reign but wavered in their loyalty during the succeeding years. However, when the Sharqi power was liquidated, they unreservedly acknowledged Bahlul's authority. In Multan, Bahlul could not succeed in suppressing the chief of the Lankahs. He was prevented from proceeding to Multan personally by the Sharqi attack on Delhi, and an army sent later under his son Barbak was defeated by the Lankah ruler, Shah Husain. Likewise, Bahlul's raid on Alhanpur, a pargana under the jurisdiction of Ghiyasuddin Khalji of Malwa, also failed and he had to return hurriedly when pursued by Sher Khan's governor of Chanderi. Before his death Bahlul distributed his territories among his relatives and amirs. He placed his son Barbak on the throne of Jaunpur, gave Manikpur to Prince Alam Khan, Bheraich to his sister's son Kala Pahar, Lucknow and Kalpi to his grandson Azam Humayun, and Badaun to Khan Jahan Lodi. His son Nizam Khan (later Sultan Sikandar), whom he had nominated heir-apparent, held Punjab, Delhi and most of the territory in the Doab. Having thus created a sort of Afghan confederacy, Bahlul died about the middle of July 1489 at a place called Malawali. 3.4.2: Conquest of Sikandar Lodi Bahlul had nominated his son Nizam Khan as his successor but on the eve of his death, a group of nobles tried to prevail on him to change the will in favour of his other son, Barbak, or his grandson, Azam Humayun. They did not succeed, but two days after the death of Bahlul there was a heated discussion among them in which Nizam Khan's mother boldly intervened on behalf of her son. The successful faction carried Bahlul's coffin to Jalali where Nizam Khan arrived on July 15, 1489, and the very next day was crowned king with the title of Sikandar Shah.

62 NSOU ??CC - HI - 07 Sikandar lost no time in suppressing the opponents who might still dispute his succession. He won over to his side his brother Alam Khan and overcame by force his nephew Azam Humayun and his uncle Isa Khan. As for Barbak, Sikandar did not want to remove to remain peaceful and loyal. Barbak, however, refused to acknowledge his brother's authority. Thereupon Sikandar defeated him in a battle near Kanauj but reinstated him at Jaunpur, taking care, at the same time, to nominate his own men to all important offices at the court and outside. Shortly afterwards there was a rising as Jaunpur organized by powerful zamindars and men of the Bachgoti tribe, headed by their leader Juga, Barbak fled in panic and Sikandar rushed from his playground to coerce the rebels before they had mustered strength. The zamindars were defeated and Juga was forced to take refuge with the exiled Husain Sharqi at the fort of Jaund. Barbak was restored once more, but he again proved incapable of dealing with another rebellion of the zamindars. Sikandar at last ordered him to be arrested and took over the administration of Jaunpur. Husain Sharqi, who was biding his time in exile, entertained secret hopes of recovering his kingdom after Bahlul's death. He tried to exploit the differences between Barbak and Sikandar, but the latter's firmness and success disappointed him. He appeared to be in league with the rebel zamindars at Jaunpur and harboured the Bachgoti leader Juga. Sikandar, who pursued Juga up to the fort of Jaund, politely asked Husain to surrender the rebel and retain the fort as well as the lands which the latter was in possession of, Husain returned a haughty answer and prepared to give battle. He was severely defeated and put to flight, but a few years later, in 1494, he marched out again on learning that a large number of the Sultan's horses had died. He was again defeated by Sikandar near Benaras and hotly pursued until he crossed into Bengal where he spent the rest of his life at Colgong as a pensioner of Sultan Alauddin Husain Shah. Sikandar's authority was thenceforth fully established in Bihar. The Rai of Tirhut also submitted peacefully. Husain's flight to Bengal led to another expedition against that country in 1495. As neither side were serious about fighting. Sultan Husain Shah behaved wisely in sending his son, Daniyal, to negotiate. He settled with Sikandar's agents the terms of a peace treaty according to which both the monarchs agreed to respect each other's frontiers. The king of Bengal further promised not to harbour Sikandar's enemies. It was wise on Sikandar's part to have realized the limitations of his own resources and striven to maintain peaceful relations with other independent Muslim kingdoms. His policy towards Malwa was guided by the same considerations, and, although internal strife in that state provided him with a favourable chance of interfering with its affairs, he

NSOU ??CC - HI - 07 63 appears to have refrained his ambition and held himself aside as far as he possibly could. In 1510, Shihab-ud-din, son of Sultan Nasiruddin of Malwa, having rebelled against his father, sought Sikandar's protection. Nasiruddin, however, advanced quickly to Chanderi and punished Shihab-ud-din by nominating as heir apparent his younger son, Mahmud II, whose claim was thenceforth severely contested by another son Sahib Khan. In March 1513 Sahib Khan came to Chanderi appealed to Sikandar for help. A detachment was sent from Delhi, but it remained stationed at a short distance from Chanderi, and returned without taking part in any engagement. Soon after, however, Sahib Khan became suspicious of his own partisans, and arrived as a fugitive at Sikandar's court. The Sultan promptly sent him back with a large force to Chanderi where he was kept in virtual internment while the administration was carried on by Sikandar's amirs. Sikandar was keen on reducing the Rajput states but his efforts in that direction met only partial success. The Raja of Gwalior who had submitted to Bahlul just before the latter's death, continued his allegiance to Sikandar for some time. However, the asylum which he provided for the Raja of Dholpur, coupled with his envoy's discourtesy, annoyed the Sultan who attacked the state in 1502. The Raja submitted immediately, but three years later, he attacked Sikandar's army returning to Dholpur. He was defeated again, but Sikandar continued the march to Agra on account of the approaching rains, without completing the conquest of Gwalior which remained unsubdued for the rest of his reign. The conquest of Dholpur did not present much difficulty and Raja Binayak, although reinstated after his defeat on 1501, was again removed on 1505 to prevent him from allying himself with Gwalior against Delhi. Mandrail was conquered the same year and, two years later, Utgir also fell. Thereafter Sikandar laid siege to Narwar and, after conquering it, strengthened its defences by building an auxiliary fort. Rai Bhaidchandra, the Vaghela Raja of Rewa, who was an ally of Husain Sharqi, submitted to Sikandar in 1492 when the latter entered Kantit. He was, however, frightened by the Sultan's movement towards Arail, and suddenly went away from the royal camp leaving his luggage which was returned to him intact. The Raja having failed to renew his pledge of loyalty, Sikandar marched against him in 1495 but the Raja fled towards Sarkaj and died on the way. The Sultan returned to Jaunpur but a large number of his horses died on account of the strain of the long journey. Hearing of this, Bhaid's younger son, Lakshamichandra incited Husain Sharqi to fight again. Sikandar was, however, able to conciliate Bhaid's eldest son and successor Salivahana, who helped him in defeating the exiled Sharqi king. Their relations improved to such an extent that the Sultan ventured to

64 NSOU ??CC - HI - 07 ask the hand of his daughter in marriage. On his refusal Sikandar raided his country in 1498, when he advanced as far as Bandugarh, he found the forts to be too strong and returned to Jaunpur. In Nagaur, Sikandar's supremacy was acknowledged by its ruler Muhammad Khan who wished to prevent his two brothers, Ali Khan and Abu Bakr, from receiving help against him. Sikandar gladly patronized Muhammad Khan and compensated Ali Khan with the grant of the small fief of Sui near Ranthambhor. After some time Ali Khan was replaced by his brother Abu Bakr when it was discovered that the former had been guilty of duplicity in secretly dissuading Daulat Khan, governor of Ranthambhor, from transferring his allegiance from Malwa to Delhi. The old and almost ruined capital of Delhi had lost its charm for Sikandar and political and strategic considerations induced him to choose another place. In 1499, he moved his residence to Sambhal where he spent about four years. His partial success in the campaign against the Rajput states raised in his eyes the importance of Agra where, in 1504, he founded a new town and transferred his capital to it. This provided him with a base from which he could exercise better control over turbulent areas. Agra was formerly a dependency of Bayana which was held by the Auhadis. At the outset of Sikandar's reign, the then Amir of Bayana, Sultan Sharaf, agreed to exchange his possessions with Jalesar, Chandwar, Marehra and Sakit. At the last moment, however, he went back on his word and consequently both he and his vassal, Haibat Khan Jilwani, who held Agra, had to be forcibly expelled in 1491. Incessant military activity impaired his health. He was taken ill on his return from Bayana. Despite all possible medical aid he died on November 21, 1517.

3.5 Conclusion The Mongol Empire launched several invasions into the Indian subcontinent from 1221 to 1327, with many of the later raids made by the unruly Qaraunas of Mongol origin. The Mongols occupied parts of modern Pakistan and other parts of Punjab for decades. As the Mongols progressed into the Indian hinterland and reached the outskirts of Delhi, the Delhi Sultanate led a campaign against them in which the Mongol army suffered serious defeats. The deathblow to the Delhi Sultanate was struck by Timur who ransacked Delhi and the neighbouring areas in 1398 – 99. Although Timur's son had conquered Uch and NSOU ??CC - HI - 07 65 Dipalpur in 1396-97 and had also besieged Multan, no effort to combat Timur's strength was made by the rulers of Delhi. As is well-known, Timur not only spread death and destruction in and around Delhi but also made a number of Indian stone-cutters and masons captive so that they could enhance architectural constructs at Samarkhand. He also annexed the districts of Lahore, Dipalpur and Multan to his kingdom. It was only after 1414 or so, after the Sayyid dynasty came into being, that the Sultanate of Delhi found its bearings again but its area of influence was restricted to the Doab. The Lodi Dynasty came to power in India in 1451 under Bahlul Lodi. Bahlul Lodi achieved much for his dynasty and prepared the way further for his son and successor, Sikandar Lodi. Sikandar Lodi expanded Lodi territory into the regions of Gwalior and Bihar. He made a treaty with Alauddin Hussain Shah and his kingdom of Bengal. In 1503, he commissioned the building of the present-day city of Agra. Agra was founded by him.

3.6 Model Questions
Short questions 1) Who were the Mongols? 2) What was the 'scientific frontier of India'? 3) Who was Taimur? 4) What were the areas conquered by Sikandar Lodi? Essay Type Questions 1) Give an account of Timur's invasion of India by especially reflecting upon its impact. 2) How did Bahlul and Sikandar Lodi attempt a gradual re-establishment of hegemony of the Lodi dynasty over northern India? 3) How did Balban tackle the Mongol menace facing northern India? 4) What were the measures adopted by Alauddin Khalji to check the menace of the Mongol invasions.

66 NSOU ??CC - HI - 07 3.7 Suggested Readings 1) Chandra

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Satish, Medieval India: From Sultanate to the Mughals (Delhi Sultanate 1206 – 1526) ,

Vol. I, Har Anand Publications, 2) Farooqui,

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Salma Ahmed, A comprehensive History of Medieval India from the Twelfth to the Mid Eighteenth century,

Pearson 3)

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NSOU ??CC - HI - 07 67 Unit 4 ? Ibrahim Lodi and the battle of Panipat Structure 4.0 Objectives 4.1 Introduction 4.2

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The Political Condition of India on the Eve of the

First Battle of Panipat (1526) 4.3 The First Battle of Panipat (1526) 4.4 The Significance of the First Battle of Panipat (1526) 4.5 Conclusion 4.6 Model Questions 4.7 Suggested Readings 4.0 Objectives The death of Sikandar Lodi gave an opportunity to the Afghan nobles to regain some of the power and influence they had lost under his rule. This unit deals with the reign of Ibrahim Lodi, the course of events that ultimately led Babur to invade India and about one of the most significant battles fought during the period of Delhi Sultanate - the Battle of Panipat. The battle threw the gates open to Babur's long cherished ambition of entering India and founding the Mughal dynasty. 4.1 Introduction Ibrahim Lodi, the last Sultan of the Lodi dynasty, implemented the idea of Dual Monarchy and doing so after many warnings and persuasions he also installed his brother Jalal Khan as the independent ruler of Jaunpur. His seniors did not like the idea of two brothers reigning the same kingdom. Later, on the advice of his Wazirs about Jalal's misconduct, Jalal Khan was compelled to leave Jaunpur and was ultimately killed by Ibrahim's men. Thereafter, Ibrahim claimed the whole empire. Though Ibrahim Lodi was a very cruel and high headed ruler who failed to have good relations with the nobles, he was altogether different and was kind towards his subjects and holy people. He made strides for the change of agricultural business and both the state and the nobles got their share in products. Individuals carried on with a cheerful life because of abundance and modest costs. But his cruelty paved way to discontent at various corners 68 NSOU ??CC - HI - 07 of his kingdom due to which he faced a number of rebellions and secret enemies. Unluckily for him in 1526, one of his honorable - Daulat Khan welcomed Babur to attack India and asked him to take revenge on Ibrahim for their benefit. Babur reacted to his request and set out to meet the Sultan of Delhi. The armed forces of Babur and Ibrahim Lodi conflicted with one another at Panipat on April 20, 1526, and Ibrahim notwithstanding overpowering prevalence in numbers was crushed and killed. 4.2

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The Political Condition of India on the Eve of the

First Battle of Panipat (1526) In the period between 1517 and 1519, two apparently unconnected events took place which profoundly affected the history of India. The first of these was the death of the Afghan ruler, Sikandar Lodi, at Agra towards the end of 1517 and the succession of Ibrahim Lodi. The second was the conquest of Bajaur and Bhira, by Babur in the frontier tract of north-west Punjab in the beginning of 1519. The death of Sikandar Lodi gave an opportunity to the Afghan nobles to try to regain some of the power and influence they had lost under his strict rule. The nobles first proposed the partition of the empire between Ibrahim Lodi, the eldest son of Sikandar Lodi, and his younger brother, Jalal, with the latter being assigned the eastern part of the empire consisting of the territories comprising the former Sharqi kingdom of Jaunpur. Ibrahim Lodi reluctantly agreed to the partition, but took steps to undo it as soon as he assumed the crown. Jalal was captured and killed soon after. However, these events created a wall of suspicion between the young Sultan and the older nobility. Harsh punishments meted out to them by the Sultan only led to further distrust and disaffection. There were a series of rebellions in east U.P and Bihar in which not only a rival Lodi claimant to the throne was put up, but a noble, Darya Khan Nuhani who was the Governor of Bihar, proclaimed himself as king. Another Lodi scion repaired to the camp of Rana Sanga. Rana Sanga had established his control over eastern Malwa, and was in competition with the Lodis for control over eastern Rajasthan and the rest of Malwa. At the battle of Khatoli between the Lodis and Rana Sangha, a number of leading Afghan sardars had crossed over to the side of the Rana. NSOU ??CC - HI - 07 69 Another claimant to the throne, Alam Khan, the son of Bahlul Lodi, was being supported by the ruler of Gujarat. Some Afghan nobles had proclaimed him king, under the title of Alauddin. Ibrahim Lodi was young and energetic. Although lacking in tact in dealing with old, well- established nobles, he would, in all probability, have been able to establish his control over the Afghan nobles, and overcome the Afghan tendency of each powerful leader considering himself a junior partner in the kingdom rather than the servant of the ruler. A drastic change came about with the appearance of Babur on the scene. In 1519 Babur captured the forts of Bajaur and Bhira, the latter being situated on the river Jhelum. He put forward a vague claim that the areas which had once belonged to Timur be surrendered to him, and dispatched an envoy to Ibrahim Lodi for the purpose. The governor of Lahore at that time was Daulat Khan Lodi, an old noble whose father had supported Bahlul Lodi, and whose family had dominated Punjab for twenty-five years. Daulat Khan treated Babur's envoy with contempt, neither giving him an interview nor allowing him to proceed to Ibrahim Lodi's court. He dismissed Babur's envoy when Babur returned to Kabul. He also expelled Babur's officials from Bhira. In 1519-20 Babur recovered Bhira, and advanced to Sialkot which was considered one of the gates to India. However, before he could advance further, he received news of an invasion of his territories by the ruler of Qandahar, and returned to Kabul. But his appearance at Sialkot was rightly regarded as a declaration of Babur's intention of expanding his empire over the entire Punjab. This led to a flurry of diplomatic activities. Daulat Khan Lodi, who was in arrears in setting the accounts of his charge with Ibrahim Lodi, and was apprehensive of action against him by the young Sultan, sent his son Dilawar Khan to Babur at Kabul in 1521-22. He invited Babur to invade India since, he said, the ruler, Ibrahim Lodi was a tyrant, and had maltreated Sikandar's nobles and killed as many as twenty-five of them without any cause. He asserted that he had been sent to Babur by many nobles, who were ready to obey, and for whose coming they were on the watch anxiously. Almost simultaneously, Ibrahim's uncle, Alam Khan, who had been biding his time in Gujarat and was sought out by the dissatisfied amirs to replace Ibrahim also arrived at Kabul to seek Babur's support. It seems that it was at this time that Babur also received an envoy from Rana Sanga who, according to Babur, proposed that while Babur attacked Delhi, he (Sanga) would attack Agra. While Babur needed no invitation to attack India, the arrival of these envoys convinced him that the situation was ripe for undertaking the conquest of India.

70 NSOU ??CC - HI - 07 The motives of the various elements which invited Babur to invade India can only be guessed at. They apparently expected Babur to withdraw, like Timur, after setting up a titular ruler at Delhi who would be weak and enable them to continue to rule as before, and extend their control over the areas they coveted. Daulat Khan Lodi's predominant motive was to maintain his hold over the Punjab ceding to Babur some of the areas which Babur considered his own. However, events showed Daulat Khan Lodi to be totally lacking in realism. Daulat Khan Lodi who had invited Babur, could not see the logic of the situation. Nor could he see that in this struggle, he could only be the sacrificial goat. His sons realized this and chose their sides: Dilawar Khan joined Babur and Ghazi Khan opposed him. Dilawar Khan kept oscillating between support and opposition to Babur and came to a bad end. Babur expanded his claims and ambitions as his position became stronger. He was no longer content with a part of the Punjab but wanted the whole of it. This inevitably entailed a struggle with Ibrahim Lodi who was not prepared to surrender Punjab to Babur. Thus, the struggle for Punjab according to Satish Chandra, expanded to a struggle for the mastery of north India. The battle of Panipat (20 th April, 1526) between Ibrahim Lodi and Babur was not a sudden development, but was the culmination of the struggle between the two which had started earlier. Learning of the intrigues of some of the Afghan nobles at Kabul, Ibrahim Lodi sent a large army towards Punjab under Bahar Khan to reduce Daulat Khan and his sons to obedience, and to repel any foreign invasion. The imperial forces drove away Daulat Khan Lodi from Lahore, and occupied it. However, before they could consolidate their position, Babur entered India again and, early in 1524, he appeared before Lahore. The Lodi forces came out of the city and gave a good fight, but were routed. In retaliation, Babur burnt the city for two days, and then marched to Dipalpur where he received Alam Khan and Daulat Khan Lodi. Babur ignored the claims of Daulat Khan for Lahore, and posted his own men at Sialkot, Lahore and Kalanaur before returning to Kabul. He assigned Dipalpur to Alam Khan. However, Ibrahim Lodi ousted Alam Khan from Dipalpur. Alam Khan now fled to Kabul and asked for further help which was promised to him. It was agreed that while he should take Ibrahim's place on the throne of Delhi, Babur in full sovereignty would hold Lahore and all the areas to the west of it. Thus, Babur threw a spanner among the Afghans. Alam Khan was furnished with a body of troops and was given a royal order to the Mughal begs at Lahore to assist him. Babur

NSOU ??CC - HI - 07 71 promised to follow swiftly. However, on reaching Lahore, Alam Khan found that the begs were reluctant to support him. He was also approached by Daulat Khan Lodi. Hence, he withdrew from the alliance with Babur. Alam Khan and Daulat Lodi collected a force of 30,000 to 40,000 men and besieged Delhi. But Ibrahim Lodi defeated and dispersed their forces. He also sent an army towards Lahore, but it was not effective. It is clear that an open fight between Ibrahim Lodi and Babur was now inescapable. Ibrahim Lodi was clearly not willing to leave Punjab to Babur, conscious that would enable Babur to prepare a base for further advance to the Gangetic valley. Babur had also thrown a challenge to Ibrahim Lodi by espousing the cause of a rival claimant, Alam Khan. However, Babur's success was by no means assured. If Daulat Khan Lodi had thrown in his lot with Ibrahim Lodi even at this late stage, Babur's position would have become very difficult. In preparation of this conflict, Babur had consolidated his position in Afghanistan by capturing Balkh from the Uzbeks. He had also captured Qandahar. Thus, having secured his rear and flank, in November 1525, Babur marched from Kabul for the conquest of Hindusthan. After a delay caused by Humayun's tardiness in coming from Badakshan, the Indus was crossed by the middle of December. According to Babur, the strength of his forces at the time "great and small, good and bad, retainer and non-retainer" was 12,000. Marching by way of Sialkot which yielded to him without opposition, Babur reached Lahore which was being besieged by Daulat Khan Lodi and his son, Ghazi Khan. Daulat Khan had girt two swords to his waist to fight both Babur and Ibrahim Lodi. He had collected 30,000 to 40,000 men for the purpose. However, at Babur's approach, his army melted away, Ghazi Khan fled to the hills while Daulat Khan surrendered to Babur who imprisoned him and sent him to Bhira but he died on the way. Thus, all that Daulat Khan achieved was, according to Satish Chandra, to facilitate Babur's entry into Punjab. 4.3 The First Battle of Panipat (1526) Having conquered Punjab in a span of three weeks after crossing the Indus, Babur moved slowly towards Delhi, sending out reconnoitering parties in every direction to learn the movements of Ibrahim Lodi. Ibrahim Lodi made no move to contest Babur's position in Punjab, waiting upon him to make the next move. The first skirmish took place between Humayun and Hamid Khan, the Shiqdar of Hisar-Firuz, who had moved towards Babur with a small army. Humayun

72 NSOU ??CC - HI - 07 worsted him and brought with him as many as 100 prisoners and five to seven elephants. Babur says that matchlock men were ordered to shoot all prisoners "by way of example". A little later Babur learnt that Ibrahim was advancing leisurely, marching two or four miles, and stopping at each camp for two to three days. The two sides came together near Panipat. Considering that Ibrahim Lodi's army was much larger than his own, and in order to avoid being surrounded by it, Babur chose the ground carefully. He protected his right by resting it on the city of Panipat, and on the left, dug a ditch with branches of felled trees so that the cavalry could not cross it. In front, he put together 700 carts, some from his baggage train, some procured locally. These carts were joined together by ropes of raw hide, and between every two cart short breastworks were put up behind which matchlock men could stand and fire. Babur calls this method of stringing carts the Ottoman (Rumi) devise because, along with cannons, it had been used by the ottoman Sultan in the famous battle with Shah Ismail of Iran at Chaldiran in 1514. But Babur added a new feature. At a bow shot apart, gaps were left, wide enough for fifty or hundred horses to charge abreast.

NSOU ??CC - HI - 07 73 This was a strong defensive as well as offensive arrangement. One of Babur's begs observed, "with such precautions taken, how is it possible for him (Ibrahim) to come?" Babur replied that it was wrong to liken Ibrahim to the Uzbek Khans and Sultans; for he had no experience of movement under arms, or of planned operations. In fact, Babur had a very poor opinion of Ibrahim as a strategist. He says, "he was an unproved (i.e inexperienced) brave; he provided nothing for his military operations, he perfected nothing, nor (knew how to) stand, nor move, nor fight." The battle which was followed proved to be a triumph of generalship over numbers. Babur's army of 12,000 may have been swelled by a number of Afghans and Hindusthanis joining his army. Babur placed Ibrahim's army at 100,000 and 1000 elephants. This must have included the large number of servants and other non-combatants who accompanied Indian armies. According to Afghan sources, the effective strength of Ibrahim Lodi at Panipat was only 50,000. Even then it was much larger than Babur's. Apparently, Ibrahim Lodi had not carefully studied Babur's defensive formation even though the two armies stood face to face for almost a week, and daily skirmishes went on. When Ibrahim Lodi came out to fight on the fateful day, he found that Babur's front was too narrow. He hesitated, and while he was trying to adjust his armies to the narrow front, Babur seized the opportunity. He sent his two flanking parties to wheel around in the Uzbek fashion, and attack Ibrahim's army from the side and rear. From the front, Babur's cavalymen shot off arrows, and his matchlock men poured a deadly fire on the huddled mass of Afghans. Babur had earlier hired two ottoman gunners, Ustad Ali and Mustafa, and appointed Ustad Ali as master of ordnance. Babur says that Ustad Ali and Mustafa made good discharge of field cannons from the centre. However, in those days, the rate of firing of field cannons was painfully slow. Babur was primarily a cavalryman, and he makes his victory at Panipat primarily a victory of cavalry and bowmen. Surrounded from all sides, Ibrahim Lodi fought on bravely, along with a group of 5000 – 6000 people around him. All of them died fighting along with him. Babur paid a tribute to his bravery by burning him on the spot with honour. It is estimated that besides these, more than 15,000 men were killed in the battle. 4.4 The

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Significance of the First Battle of Panipat (1526) The battle of Panipat was undoubtedly one of the

decisive battles of Indian history. Its political significance, however, needs to be assessed carefully. It smashed the power of the

74 NSOU ??CC - HI - 07 Lodis, and opened up the entire territory upto Jaunpur to Babur's control. The rich treasures stored by the Lodi Sultans at Agra relieved Babur of his financial difficulties. But the victory over Ibrahim did not give Babur the empire of India. It only "set his foot on the path of empire building". The famous Rajput confederacy, the Afghan power and the countless military chiefs in almost undisputed sway within their estate were needed to be reduced to make the new power safe. However, Babur had to wage two hard-fought battles, one against Rana Sanga of Mewar, and the other against the eastern Afghans before he could consolidate his position. Thus, politically according to Satish Chandra the battle of Panipat was not as decisive as it was militarily. However, it marks a new phase in the struggle for the establishment of a hegemonic political power in north India. Panipat gave him a valid claim to its sovereignty. His other contests were attempts to enforce that claim.

4.5 Conclusion The Battle of Panipat, on 21 st April 1526, was fought between the invading forces of Babur and the Lodi Kingdom. It took place in north India and marked the beginning of the Mughal Empire and the end of the Delhi Sultanate. The Battle of Panipat led to the initiation of artillery in India. Until now Indian were not familiar with the gun-powder. For the first time, it was used in a battle on Indian plains and since then the artillery had been used in many important battles. The Battle of Panipat broke the backbone of Lodi power and brought under Babur's control the entire area upto Delhi and Agra. The treasures stored up by Ibrahim Lodi in Agra relieved Babur from his financial difficulties. One of the important causes of Babur's victory in the First Battle of Panipat was the adoption of a scientific war strategy Tulugama (an Ottoman or Rumi device) by him. Gradually Indian ruler also adopted this very system. Almost all Indian rulers later on started adopting the policy of keeping a reserve army. The Indian rulers were greatly impressed by the swiftness and noveability of horses and gradually the place of elephants was taken by horses in the army.

4.6 Model Questions Short Questions 1) Who succeeded Sikandar Lodi? 2) When did Babur invade India? NSOU ??CC - HI - 07 75 3) When did battle of Panipat take place? 4) Briefly discuss the innovative methods implemented by Babur to win the battle of Panipat Essay Type Questions 1) Do you feel Ibrahim Lodi was a successful Sultan? Justify your answer. 2) Discuss the events that culminated to the Battle of Panipat. What was the aftermath of the battle? 4.7 Suggested Readings

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76 NSOU ??CC - HI - 07 Unit 5 ?? Theories of Kingship Structure 5.0 Objectives 5.1 Introduction 5.2 The Evolution of the Theory of Kingship 5.3 Conclusion 5.4 Model Questions 5.5 Suggested Readings 5.0 Objectives In the present unit, the theories of kingship of the Delhi Sultanate will be discussed. History shows us that rulers have always sought the help of some political, theological or social theories to legitimize their rule in order to hold their position in common people's minds and also establish oneself as the legitimate and worthy specimen. In the Delhi Sultanate, there has been a dramatically high number of kings who gained the throne in rather thrilling manner, often ignoring the morality and have found it important to have legitimacy and a strong theory of kingship in the eyes of people. The political scenario also demanded legitimization of the ruler in that turbulent time and without any principle of succession in Islamic world, it became all the more necessary.

5.1 Introduction The founding fathers of the sultanate did not belong to any ruling house or families of high social status, they started their career as slaves, not even as ordinary free citizens. Therefore, they did not claim any noble pedigree or hereditary right to hold the crown; even if they did, none took them seriously. There was no fixed law of succession to the throne among them. Assumption of the crown depended on the dictums – 'survival of the fittest' and 'might is right'. No wonder, the sultan occupied the most privileged position in the administrative set up of the sultanate. He was the pivot around which the entire administrative structure of the sultanate revolved. Iltutmish's kingship was mainly based on 'comradeship'. Razia's primary objective was to rule effectively, not to reign. Balban sought to increase the prestige and power of the monarchy, and to centralize all authority in the hands of the Sultan. Jalaluddin put forward by his actions the concept of a new type of a state, one which was based fundamentally on the good-will and

NSOU ??CC - HI - 07 77 support of the people of all communities, one which was basically beneficent and looked after the welfare of its subjects. In his conception of sovereignty, Alauddin departed from the ideas of his predecessors. He had the courage to challenge for the first time the pre-eminence of the orthodox church in matters of state, and declare that he could act without the guidance of the Ulemas for the political interest of his government. Mubarak Shah Khalji, the son and successor of Alauddin Khalji, subscribed to the concept of sovereignty as envisaged by his illustrious father, albeit his untimely and violent death brought the experiment to a sudden end. Ghiyasuddin Tughluq was soft on Ulema and extremely social with nobles. Muhammad bin Tughlaq failed to pursue this concept of kingship and the sultanate reverted to a theocracy one again. Firuz Tughlaq revived contacts with the caliph by seeking an investiture from him and assumed the title of 'naib i amir ul momnin'. The Sayyid dynasty gave way to regionalism or provincialism in administration in place of strong centralized monarchy. The Lodis believed in the Afghan theory of kingship, i.e. in the equality of nobles with the Sultan and thus, more or less, supported an oligarchy. 5.2 The Evolution of the Theory of Kingship Muhammad of Ghor seems to have desired that Qutb-ud-din Aibak should succeed him in Hindustan. That was why in 1206 he had formally invested him with Vice-regal powers and conferred upon him the title of Malik. When Muhammad's death became known, the citizens of Lahore sent an invitation to Qutb-ud-din to assume sovereign powers. He proceeded from Delhi to Lahore and took up the reins of government in his hands, although his formal accession took place in 24 th June, 1206, that is, a little over three months after Muhammad of Ghor's death. It seems that Qutb-ud-din occupied himself during the interval to build up a strong party of his own. In fact, long before his accession he had strengthened his position by clever policy of matrimonial alliances. On his accession Qutb-ud-din Aibak used the title of Malik and Sipahsalar, but not that of Sultan. He does not seem to have struck coins or read the Khutba in his name. The reason, perhaps, was that he was still technically a slave. His formal manumission could not be obtained till 1208. But Ghiyas-ud-din Muhammad of Ghor, who was his master's successor, sent him the royal insignia and standard and also conferred upon him the title of Sultan. Whatever might have been the legal flaw, Qutb-ud-din Aibak became defacto Sultan of almost the entire Hindustan.

78 NSOU ??CC - HI - 07 Iltutmish re-established the territorial integrity of the Delhi Sultanate created by Muizzuddin which was in danger of being split up. He defeated efforts of ambitious rivals such as Yalduz and Qabacha to divide the Sultanate. In the process, he displayed a great deal of tact, patience and farsightedness. Thus he bided his time till he was in a position to take decisive action. This was displayed in his dealings with Qubacha as well as Jalaluddin Mangbarni. It was under Iltutmish that the Delhi Sultanate can be called a truly independent state, not tied up to a foreign sovereign, living at Ghazni or Ghur. Iltutmish's legal status as an independent sovereign was reaffirmed in the eyes of the Muslims when in 1229 an envoy of the Caliph of Baghdad reached Delhi with a formal letter of investiture for Iltutmish. Although it was a mere formality and recognition of an accomplished fact, Iltutmish made the visit a grand occasion.

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Iltutmish can be credited with making Delhi the political, administrative and cultural centre of Turkish rule in India. His steady presence at Delhi was a major factor in this as also the fact that Delhi became the refuge for nobles, bureaucrats, scholars, poets and religious divines from Central Asia to escape the Mongol depredations.

The Muslim theory of kingship, if any, begins with Iltutmish. Iltutmish's kingship was mainly based on 'comradeship'. In the context of contemporary Indian politics, he had to depend on unreserved support and cooperation of his nobles especially the 'College of Forty' (known as Turkan-i-Chahalgani or Chalisa) who were his slaves. He even did not maintain any dignified distance from his courtiers. But it will be wrong to think that he could not appreciate the necessity of the absolute power of a monarch. His selection of Razia as his heiress is a pointer to that effect. He could well foresee that in future a difference between the ruler and the ruled in other words the supreme and absolute position of the Sultan over the entire kingdom would be the first condition for a successful and secured administration. Finding his sons lamentably weak to perform this bold idea into action he nominated Razia to the throne. That he did not make any mistake is well proved by the revolt of the nobility against Razia when the latter tried to impose her kingly power on them. Razia's primary objective was to rule effectively, not to reign. This was the crux of the problem during that time, for the nobility, who had so long enjoyed special privileges were not ready to part with. Hence the struggle between the crown and the nobility which brought Razia ultimately down and led to her tragic death.

NSOU ??CC - HI - 07 79 The period between the death of Razia (1240) and the rise of power of Balban as Naib (Vice-regent), is a period of continued struggle between the nobles and the monarchy. While the nobles were agreed that only a descendant of Ilutmish could sit on the throne at Delhi, they wanted that all power and authority should vest in their hands. As a noted historian, R.P Tripathi notes, "The chief constitutional interest in the history of the family of Ilutmish lies in the struggle between the crown and the peers for the possession of real power." At first, the nobles seemed to succeed. They appointed Bahram Shah, a son of Ilutmish, as a successor to Razia on condition that he appointed one of the Turkish nobles, Aitign, to the post of Naib or Vice-regent. For some time, a body of three nobles – the Naib, the Wazir and the Mustaufi (auditor general) constituted itself as a kind of a governing board, reducing the monarch to the position of a figure head. But conflict of interest among the triumvirate, and the efforts of the ruler to reassert himself led to a struggle with the Wazir in which Bahram Shah lost his throne and his life. The fate of his successor, Masud, was no different. The effort of the Wazir, Nizam-ul-Mulk, to arrogate all power to himself led to his murder, and to the rise of Balban who subsequently had the monarch deposed in order to clear his own road to power. The death of four monarchs within a brief span of six years following the death of Ilutmish denoted a serious crisis in the relationship between the monarchy and the Turkish nobles. The nobles wanted to rule while the monarch merely reigned, but they could not present a united front. The elevation of Nasiruddin Mahmud to the throne in 1246 was really the handiwork of Balban, though he tried for some time to take all the Turkish nobles along with him. Nasiruddin Mahmud was a suitable instrument for the nobles because he had little interest in political and administrative affairs, the fate of his predecessors being enough of a warning. Thus, to all appearances, the nobles had won. But their victory was only of a short duration, as events showed. The assumption of the throne by Balban at Delhi (1266) marks the beginning of an era of strong, centralized government. Balban sought to increase the prestige and power of the monarchy, and to centralize all authority in the hands of the Sultan because he was convinced that this was the only way to force the internal and external dangers facing him. For the purpose, he harkened back to the Iranian theory of kingship. According to the Iranian theory, the king was divine or semi divine in character, and answerable only to God, not to any set of intermediaries, i.e,

80 NSOU ??CC - HI - 07 religious figures. As such, there was a fundamental difference between the ruler and the nobles, the latter being dependent on the Sultan's favour, and in no way equal to him. Balban underlined the theory that the Sultan was the shadow of God (zil-i-ilahi), and emphasized it by insisting that in his court anyone presented to him had to perform the Sijda and Paibos, or prostration before the Sovereign, and kissing the monarch's feet, a practice which, according to the theologians, was reserved for God alone. Second, he maintained a splendid court in which all the nobles had to stand in serried ranks, strict order being maintained by the Mir Hajib who was always an important noble. Balban himself maintained the utmost dignity in the Court. He would neither laugh out aloud himself nor allow anyone else to do so. The court was richly decorated, with horses and elephants having jewelled trappings, and slaves and wrestlers (who were swordsmen and executioners) standing at the sides. When the Sultan moved out, he was preceded by a large posse of Sistani warriors with drawn swords which gleamed in the sun. According to historian Barani, Hindus and Muslims came from a distance of 100 to 200 kos to see Balban's public processions. Even the dependent rajas and rai's who visited Balban's court were deeply impressed. Barani goes on to say, "whenever the awe and splendor of the ruler do not impress the hearts of the ordinary people and the select from far and near, sovereignty and the conduct of the government cannot be properly upheld". Thus Balban's splendid court and public processions had a political purpose. For the same reason, Balban gave up drinking even in his private assemblies though as a Khan, he had been fond of drinking wine and gambling, and used to hold convivial parties at his house at least three days in a week. Balban also emphasized that it was unbecoming for a ruler to associate with low, ignoble persons, buffoons, dancing girls etc. Even his private servants had to observe the utmost decorum in dress and behavior.

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Balban was not prepared to share power with anyone, not even with

the members of his family, and poisoned his cousin, Sher Khan, for opposing him. He adopted methods fair or foul to deal with those he considered to be his rivals. At the same time, he tried to stand forth as the defender of the entire Turkish nobility. For the purpose he declared that he would not give any post in the government or an Iqta, or a post of authority in the local administration to any person belonging to a low or ignoble family. These included posts of accountant (Khwaja or Musharif), correspondent at the local level, even barids or confidential spies. There was a deep seated belief in those times that only people belonging to old or noble families should be placed in authority over the ordinary people. Contemporary writers give free rein to this idea. However, this was almost an obsession with Barani. Barani emphasized this by saying that since Balban claimed to be a

NSOU ??CC - HI - 07 81 descendant of the Iranian hero, Afrasiyab, he felt that if he gave high government posts to the mean and ignoble, he would prove to others that he himself came from an ignoble stock. Barani gives two examples of Balban's attitude towards low ignoble persons. First, when two prominent nobles proposed the name of Kamal Maihar for the post of Khwaja (accountant) for the iqta of Amroha, and it was found on enquiry that he was the son of a converted Hindu slave, Balban not only flatly turned down the proposal although Kamal Maihar was reputed to be able and experienced, but gave dire warning to his officer not to propose to him in future for appointment the name of any person who was of low or ignoble birth. Explaining Balban's attitude, Barani says that it was a mandate given to him by God not to appoint any low, ignoble person, and that when he saw low, ignoble persons, his body trembled (with rage). In another case, Balban sternly refused to give audience at court to Fakhr Bawni since he was only the Chief of the merchants, (Malik-ut-Tujjar) and it would compromise the dignity of the sovereign. Balban tempered his despotism by laying great emphasis on justice. According to Barani, his justice and his consideration for the people won the favour of his subjects and made them zealous supporters of his throne. In the administration of justice, he was inflexible, showing no favour to his brethren or children, or to his associates or attendants. He appointed spies (barids) in all the cities, districts and iqtas to keep himself informed of the doings of the officials, and to ensure that no acts of oppression or high-handedness was perpetrated by them on anyone, including their slaves and domestic servants. Thus, when he learned that Malik Bakhak who was his confidant, and was governor of the iqta of Badaun, had flagged one of his servants to death in a drunken rage, and his widow appealed to the Sultan for justice, he ordered Malik to be flogged to death, and the barid who had not reported this matter to the Sultan to be publicly hanged. Another noble, Malik Haibat who had been his superintendent of arms and governor of Awadh had, under the influence of wine, killed a person, he was ordered to be given 500 strokes of the whip in public, and then handed over to the dead man's wife for extracting revenge for blood guilt. He saved himself with great difficulty by paying her 20,000 tankas, and after that never moved out of his house for shame. These harsh measures must have had a salutary effect, and we are told that Balban's confidential spies were greatly feared by the nobles. In his attitude towards the people we see a combination of harshness and benevolence. Balban was convinced that both

82 NSOU ??CC - HI - 07 excess of wealth or poverty would make people rebellious. Hence, he advised his son, Bughra Khan, to be moderate in levying land tax (Kharaj) on the peasants. When Balban was a Khan in the iqta under his charge, he tried to help those cultivators who had been ruined (on account of vagaries of nature, oppression by previous Iqtadars or wars). In this way he became famous for helping the poor and helpless, and for making his iqta prosperous. As Sultan, whenever the army camped anywhere, he used to pay special attention to the poor, the helpless, women, children and the old, to ensure that none of them suffered any loss, or physical harm (from the soldiers). But Balban was extremely harsh when he found any rebelliousness on the part of the people or disturbance of the peace. To perfect the coercive instrument of his authority he undertook the task of reorganization of the army. Though partially successful, it strengthened his government to launch any drive against all possible threats to the power of the central authority. The ruthless suppression of the rebellion of Tughril Khan, who declared independence in Bengal, served double purposes. The challenge to the monarch's authority was crushed while the fighting potential of the Sultanate could be successfully displayed. The prestige and power of the crown, which Balban sought to enhance to an extreme limit, not only depended on the internal security and consolidation but also on meeting the challenge of the foreign invaders. Infact, the constant Mongal raids from the northwest frontier was the one all absorbing preoccupation of the Sultan. He, therefore, did everything to save the only Muslim kingdom in Asia from the devastating raids of the Mongols. His success against the Mongols again, in its turn, enhanced the prestige and authority of the crown in India much longed by the Sultan. It is thus evident that

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Balban's greatest single achievement lay in the revival of

the monarchy as the supreme factor of the state. By the centralization which it involved, Balban's work thus definitely shortened the period of administrative improvisations that marked the 13th century Sultanate.

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In a large measure he prepared the ground for the Khalji state system.

It is to be equally admitted in this connection that he, by his varied measures with a view to enhance the power of the central authority, or say crown, established a dictatorship whose stability depended upon the personal strength of the ruler. While the rise of Khaljis brought forward a new group of people to position of power and authority, the founder, Jalaluddin Khalji (1290-96), did not follow a policy of narrow exclusivism. Many Turks and officers of Balban's time who visited Jalaluddin

NSOU ??CC - HI - 07 83 were given important posts and iqtas. Even Malik Chhajju Kishli Khan, a nephew of Balban, was appointed governor of Kara which was considered one of the most fertile and prosperous tracts. Now were drastic punishments meted out when Malik Chhajju rebelled, marched to Delhi, and was defeated. But even more importantly, Jalaluddin put forward by his actions the concept of a new type of a state, one which was based fundamentally on the good-will and support of the people of all communities, one which was basically beneficent and looked after the welfare of its subjects. Thus, unlike Balban, he refused to identify sovereignty with self-pride and tyranny. In the picturesque language of Barani, he believed in a policy of "not harming even an ant". Although Jalaluddin Khalji was a pious Muslim, he considered as unrealistic a policy of forcible conversion of the Hindus or their humiliation, as demanded by some theologians. In a discussion with his close associate, Ahmad Chap, he defended the policy of allowing Hindus to worship idols, preach their beliefs, and observe practices which were the hallmark of infidelity. According to him, while by a policy of terror, fear of the government and its prestige could be established in the hearts of the people for a short time, it would mean discarding (true) Islam, or, as was said, 'it would mean "discarding Islam from the hearts of the people like discarding a hair while kneading dough". Jalaluddin Khalji's nephew and son-in-law, Alauddin Khalji (1296-1316) who ascended the throne after treacherously murdering his uncle, did not accept Jalaluddin's theory of benevolence and humanitarianism, considering them to be unsuitable to the times, and signifying a weak government. He adhered more to Balban's theory of fear being the basis of good government, a theory which he applied to the nobles as well as to the ordinary people. Thus, after the outbreak of a couple of rebellions early in his reign, including one of his nephew, Aqat Khan, he decided to take harsh measures to keep the nobles under control. He revived Balban's system of spies who kept him informed of all developments, even those in the privacy of the houses of the nobles. The nobles were forbidden to associate with each other, or hold convival parties. In fact, even for forming marriage alliances or they had to seek the permission of the Sultan. Second, he harkened back to Balban's belief – one which the historian Barani shared, that the people should not be left enough means to harbour thoughts of rebellion. As a part of this policy, he ordered that all charitable lands, i.e, lands assigned in waqf or

84 NSOU ??CC - HI - 07 inam, should be confiscated. Almost all the noble of Jalaluddin's time were uprooted and their accumulated wealth were confiscated. Wine drinking was also forbidden and severe punishments were given to those who violated these orders. However, Alauddin admitted to the Chief Qazi that buying and selling of wine did not stop.

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Like Balban, Alauddin believed in the majesty of the monarch and in his being God's representative on earth. He

believed in the maxim that "Kingship knows no kinship" and that all the inhabitants of the country must be either his servants or his subjects, "Endowed with strong common sense and native wisdom Alauddin once more revived the prestige and power, if not the dignity of the court of Balban." In his conception of sovereignty, Alauddin departed from the ideas of his predecessors. He had the courage to challenge for the first time the pre-eminence of the orthodox church in matters of state, and declare that he could act without the guidance of the Ulemas for the political interest of his government. Indeed, under him, the temporal power eclipsed the ecclesiastical. His discussion with Qazi Mughisuddin of Bayana, who often visited his court and was an advocate of ecclesiastical supremacy, show the impracticability of following the advice of the bigoted Ulema in matters of state politics "I know not" emphasized the king, "whether these laws are sanctioned by our faith or not, but whatever I conceive to be for the good of the state, that I decree". Alauddin thought that religion had nothing to do with politics. The business of the king was to administer the state, while Shariat was the concern of the Qazis and Muftis. Thus to Alauddin belongs the credit of being the first Turkish

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Sultan of Delhi to bring the Church under the control of the state and			

to usher in factors that might make the State secular in theory. Unfortunately this policy was not followed up by his successors and the Turkish state in India, therefore, reverted to a theocracy soon after his death. Alauddin's policy has, however, been misunderstood and exaggerated. "Excepting dominating the clerical lawyers which by no means implied the negation of the church, Alauddin did nothing that could be considered either contrary to the general principles of Muslim law or the practices of some of the other Muslim rulers. Indeed he was known outside India as a great defender of Islam. In India the opinion was divided. While the clerical historian emphasizes his disregard of religion, Amir Khusrau, a cultured and shrewd observer, held him as a supporter of Islam. The Sultan himself said to the Qazi, "Although I have not studied the science of the Book, I am a Mussalman or a Mussalman stock". The inscriptions on Alauddin's monuments also show that that he

NSOU ??CC - HI - 07 85 had not lost faith in Islam. It is, thus, no wonder that he took advantage of Muslim fanaticism in his wars against the indigenous chiefs and people. Infact, he incited them to a high pitch of bigotry whenever he stood in need of the support of the Muslim public opinion or their military cooperation. Alauddin did not think it necessary to apply for an investiture from the Khalifa for strengthening his claims to sovereignty. Although he was a powerful monarch and could hold his own - against any Asiatic ruler, he did not assume any title higher than 'Sikandar' and continued to style himself as an assistant or a deputy of the Khalifa. His object in doing this was not to pay homage to the disgraced and powerless than Khalifa as to a political superior but only to keep the tradition of Khilafat alive, following the line of Balban. As regards the Hindus, Alauddin does not seem to have looked upon himself as their king in the same sense as of the Muslims and responsible for their welfare. His policy, which was a one of repressing them completely, was not due to a monetary vagary, but formed part of his settled ideology. He was satisfied to learn that his treatment of the Hindus was in full accordance with Islamic law. This new doctrine of sovereignty, as propounded by Alauddin "was the outcome of the irresistible logic of facts. The people tacitly acquiesced in it and recked little that of ecclesiastical claims to pre-eminence in the face of a great political necessity, and in the presence of a man, who gave the much coveted gifts of peace and security from Mongol danger". Ghazi Malik, who had brought to an end the inglorious reign of Khusrau Khan, ascended the throne in 1320 as Sultan Ghiyasuddin Tughluq Shah and founded the third dynasty of the Sultanate, Barani praises Ghiyasuddin Tughluq for his concern for the welfare of the people and his policy of moderation so that "the country might not be ruined by the weight of taxation, and the way to improvement be barred. The Hindus were to be taxed so that they might not be blinded by wealth, and so become discontented and rebellious, nor, on the other hand, be so reduced to poverty and destitution as to be unable to pursue their husbandry." Almost for the first time, we see a recognition of the importance of agriculture and handicrafts on the part of the state, and the need to continuously expand cultivation. Thus, the policy of welfare and humanitarianism put forward by Jalaluddin Khalji was reiterated and sought to be revived by Ghiyasuddin Tughlaq in a more positive manner. He extended this policy of mildness and generosity to the noble families of the time of

86 NSOU ??CC - HI - 07 Alauddin and his son, Kaiqabad. Many of these were leading lives of poverty and neglect. They were given posts and iqtas. The revenue-free lands held by theologians were examined and many of them were reduced. Those who had received large sums of money as gifts from the previous regime were called to audit, and most of them forced to return the sums. Regarding the question of the relationship between state and religion, Ghiyasuddin Tughluq, though a strict Muslim in his observance of religious practices such as the regular and public prayers, fasting during the month of Ramazan etc., did not accept the narrow interpretation of the shara regarding the humiliation and improvement of the Hindus advocated by some theologians. Muhammad Tughlaq also was strict in observing the injunctions regarding prayers, fasting etc. and was strict in seeing that others observed them also. He was a learned man, and had a deep understanding of many branches of knowledge such as philosophy, mathematics, tibb (medicines), religion etc. Barani's criticism was that he was a "rationalist" that is, he would not accept anything except by logical proof. This meant that while he did not reject the essential articles of the Muslim faith, he was not prepared to accept many traditions and practices merely on the basis of faith. Barani accuses Muhammad bin Tughlaq of combining in his person the traditions of prophethood with Sultanat, i.e. of trying to combine spiritual and political authority. This charge has no basis, except that Muhammad bin Tughlaq refused to accept the spiritual authority of many theologians and mystics. It might be recalled that Barani also accuses Alauddin Khalji of wanting to set up a new religion, merely because he was not prepared to blindly accept the authority of the shara. Though not a believer in mysticism, Muhammad bin Tughlaq respected the sufi saints, and was the first Sultan to visit the tomb of Muinuddin Chisti at Ajmer. He also built mausoleums over the tombs of many Sufi saints, including Nizamuddin Auliya at Delhi. Barani and the Moroccan traveller, Ibn Batuta also accused Muhammad bin Tughlaq of giving excessive rewards and punishments, and of appointing mean, low-born people to high offices. The long reign of Firuz Tughlaq (1351-88) is a watershed in the history of the Delhi Sultanate. Firuz Tughlaq tried to revive the tradition of a state based on benevolence, and the welfare of the people which had been sought to be established by Jalaluddin Khalji. Firuz pursued a policy of conciliation, of trying to win over the sections – nobles, administrators, soldiers, clergyman, peasants etc. which had been alienated by Muhammad bin Tughlaq for one reason or another. After a number of military expeditions, Firuz gave up welfare, and made the state more an instrument of development and welfare.

NSOU ??CC - HI - 07 87 Unfortunately, during the laterpart of his reign, Firuz became more and more narrow in his understanding of religion. Lacking a broad philosophical base such as Muhammad Tughlaq had, he interpreted religion in a narrow sense and indulged in acts of bigotry and oppression, against sections of both the Hindus and the Muslims. This weakened rather than strengthened his concept of a benevolent state.

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Of all the dynasties of the Sultanate period the Sayyids had the shortest span of life – thirty even years. But its life story is characterized neither by the bold imperialist achievements of the Khaljis nor the novel administrative experiments of the Tughluqs. It, however, forms a watershed in the history of medieval India, indicating a stage in the dismemberment of India, when owing to the strength of centrifugal tendencies the concept of strong centralized monarchy gave place to regionalism or provincialism in administration. The

founder of the Sayyid dynasty, Khizr Khan did not assume the title of king, but contented himself with that of Rayat-i-Ala. He pretended to act as the Viceroy of Shah Rukh, the fourth son and successor of Timur, to whom he is said to have sent the yearly tribute. While he ordered the Khutla to be read in the name of the Mughals king, his coins continued to bear the name of his Tughlaq predecessors. Mubarak Shah, the son and successor of Khizr Khan, assumed the title of Sultan. A competent military general, he suppressed a few revolts of the Hindu zamindars of the Doab and defeated the Muslim nobles in the Punjab. The power of the Sayyids declined rapidly after the murder of Mubarak Shah. The conspirators raised Muhammad Shah on the throne, albeit the real power of the state was usurped by the wazir. The latter's attempt to liquidate his rivals compelled many loyal nobles to take up arms against the king-maker. The Sultan got rid of the king-maker by getting him killed with the help of other nobles; nevertheless, he failed to cope with the forces of disorder and disruption. On the death of Muhammad Shah, his son Alauddin ascended the throne of Delhi with the high-sounding title of Alam Shah. It was about the reign of this monarch that a contemporary poet had sarcastically remarked: "Shahnshahi Shah Alam Az Delhi ta Palam". That is 'the empire of the emperor of the world' (Shah Alam) extended from Delhi to Palam' situated at a distance of about ten miles to the South of Delhi. Unable to cope with the administrative problems, revolts and intrigues of his courtiers, he retired to his

88 NSOU ??CC - HI - 07 personal estate at Badaun. It provided an opportunity to Bahlul Lodi, who deposed Shah Alam and laid the foundation of a new dynasty on the throne of Delhi. Under the Lodis, kingship assumed a new complexion; the racial basis, which had been weakened by the Khaljis and the Tughlaqs, was restored. The tribal feeling was very strong among the Afghans. Bahlul Lodi's concessions to the Afghan nobles "lowered the dignity" of the crown and reduced kingship to a sort of "exalted peerage". Bahlul Lodi did not take his seat upon the throne and never insisted that his nobles should stand in his court. He allowed his chief noble to share his carpet. If any of his top-ranking nobles was offended, Bahlul would go to his residence and try hard to pacify him. He would, sometime, remove his sword from his waist and plate it before the offended party. He would even go to the extent of taking off his turban and saying that if his nobles thought him unworthy, they might choose anyone else as their king. Such a policy worked very well throughout his reign. Bahlul had hardly any troubles from his powerful Afghan followers. While his father had been content with the position of primus inter pares, Sikandar's ideal of kingship was more akin to the Turkish and Hindu conception of sovereignty than to that of the Afghans. He rightly believed that the Afghan conception of Kingship could not be applicable to India, as India was not Afghanistan. In view of this, Sikandar attempted to undo the effects of divided sovereignty and brought his brother, Barbak Shah of Jaunpur, under his complete control. He curbed the individualistic tendencies of his Afghan nobles and compelled them to submit their accounts to the state audit. The highest of the Afghan peers were obliged to show formal respect to the king and to obey his orders. Not only did it become impossible for any noble, however highly placed he might be, to defy the Sultan's orders but none even dared to show disrespect to his farmans which had to be received with ceremony. Sikandar, was thus, able to infuse vigour and discipline in the administration. The prestige of the Sultanate as well as of the Crown, which had fallen low during the days of the later Tughlaqs, was restored. The greatest blot on Sikandar's character as a ruler was his relentless bigotry. He had made it a rule to destroy Hindu temples during the course of his expeditions and to build mosques on their sites. He tried to repress Hinduisim and exalt Islam in every possible way. His religious policy was, therefore, unwise and calculated to alienate the sympathy of his Hindu subjects and undermine his own authority. Though not devoid of ability and intelligence, Ibrahim Lodi proved a sad failure. Though himself an Afghan, he was ignorant of the character and sentiment of his race.

NSOU ??CC - HI - 07 89 He foolishly abandoned the sagacious policy of his father and grandfather and tried to impose a rigorous discipline and strict court ceremonial on his peers who were fierce democrats and treated the king as nothing more than the noble among nobles. By his policy of playing the king and insolently punishing those who disregarded his orders, he drove them into rebellion. He, thus, dug the very foundation of the state and lost his throne and life. 5.3 Conclusion The ideal of kingship in the Delhi sultanate was derived from the Islamic world whereby the rulers claimed divine origin for themselves. During the reign of Iltutmish, the position of the sultan was not considered much higher than that of an exalted noble. He treated the great Turkish nobles as his equals and professed his shyness to sit on the throne. However, Balban was fully aware of its dangerous implications. He had, therefore, to place the monarchy at a higher level than the nobility. He proclaimed himself as the vice-regent and the shadow of god on earth. He believed that the king's heart is the mirror of divine attributes. The same idea was followed by Alauddin Khilji also. He also dreamt himself to be another prophet but his advisors brought him back to reality. Nevertheless, he assumed the title of Sikander-i-Sani (the second Alexander) and kept away Ulema from his decision making periphery. However, this trend was softened by Ghiyasuddin Tughluq, who was soft on Ulema and extremely social with nobles. The same was reversed by Firuz shah, who strictly worked in guidance of Ulema and weakened the monarchy. Under Lodis, kingship assumed the racial basis. They believed in superiority of their races and this lowered the dignity of the Sultans. The sultan was a despot and bound by no law. He was not subject to any ministerial or other checks. The people had no rights but only obligations. Only two pressure groups existed with varying impacts in various times viz. nobility and Ulema. 5.4 Model Questions Short Questions 1) What is Sijda and Paibos? 2) What was Balban's idea about the role of a Sultan? 3) What is meant by 'zil-i-ilahi'? 90 NSOU ??CC - HI - 07 4) What do you mean by the maxim 'kingship knows no kinship'? Essay Type 1) What was the changing notion regarding kingship of the Sultans of Delhi? 2) What was Balban's Theory of kingship? 5.5 Suggested Readings

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Chandra Satish, Medieval India: From Sultanate to the Mughals (Delhi Sultanate 1206 – 1526),

Vol. I, Har Anand Publications

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Mehta, J.L., Advanced Study in the History of Medieval India, Vol.

III, Medieval India and Culture, Sterling Publishers Pvt. Ltd. Srivastava, Ashirbadi Lal, The Sultanate of Delhi (711 – 1526 A.D), Shiva Lal Agarwala and Company Educational Publishers

NSOU ??CC - HI - 07 91 Unit 6 ? Ruling elites; Sufis, ulama and the political authority Structure 6.0 Objectives 6.1 Introduction 6.2 Ruling Elites 6.2.1 Nobility 6.2.2 The Chiefs 6.3 Sufis 6.4 Ulemas 6.5 Conclusion 6.6 Model Questions 6.7 Suggested Readings 6.0 Objectives The present unit deals with the ruling elite of the Sultanate, including the 'umara' and the 'ulama', who were extremely conscious of their socio-political importance, and who jealously safeguarded their privileges. The unit also deals with the Sufis, who while accepting the shariat, however, did not confine their religious practice to a formal adherence to its tenets. 6.1 Introduction The ruling elite of the sultanate, who comprised the newly emerged aristocracy of their times, could be vaguely classified into two categories, the 'ahle e saif' or the 'umara', and the 'ahl e qalam' or the 'ulema'. The 'ahle e saif' or 'ahl e shamshir' – 'men of the sword' belonged to the warrior class among the immigrants who had settled their scores with the Rajput adversaries on the battle-field. It was not surprising, therefore, that their military rank also determined their social status in the aristocracy; they bore titles such as khan, malik, amir, sipahsalar and 'sar i khail' in the descending order of socio-political hierarchy. The members of the royal household comprised but a part of the 'ahle e saif'; at the best, they could be called 'primus inter pares'. The sultanate was based on the active support and cooperation of the 'umara' or the nobility.

92 NSOU ??CC - HI - 07 The 'ahle e qalam' – 'men of the pen' were the muslim theologians, scholars and administrators who were collectively known as the 'ulema' (pl. of alim); they constituted the brain of the sultanate while the umara can be referred to as the sword-arm of the Turkish rule in India. Most of them belonged to the orthodox 'sunni' school of thought. The 'sadr us sadur' – 'the minister incharge of the ecclesiastial department and religious endowments'; and 'qazi ut qazat' – 'the chief justice', usually acted as spokesmen of the ulema and were treated as their representatives by the latter. The 'ulema' exercised a great influence on the policies and functions of the state. They interpreted the Islamic law and regarded themselves as the spiritual guardians of the Islamic state. The ulema tended to dominate the state politics, sometimes over the head of the nobility, under the weak or orthodox sultans. Sufism was a natural development within Islam based on the spirit of Koranic piety. The Sufis, while accepting the shariat however, did not confine their religious practice to a formal adherence to its tenets. The early Sufis felt that the Koranic verses were essentially indecipherable. They laid much emphasis on things like repentance (tauba), abstinence, renunciation, poverty, trust in God (Gawakkul) etc. Mecca, Medina, Basra and Kufa were the earliest centres of Sufism during the period. Sufism then spread to other regions of the Islamic world like Iran, Khurasan, Transoxania, Egypt, Syria and Baghdad. Historians feel that when Sufism spread to Iranian regions, it tended to convey a greater sense of individualism, divergent tendencies, and we find the enunciation of heterodox doctrines and practices under Persian influence.

6.2 Ruling elites

6.2.1 Nobility

The most important class which emerged in northern India during the 13th century was the ruling class consisting of the nobles. Generally, the nobles have been divided into three categories, the khans being the highest category, followed by Maliks and Amirs. However, this categorization, according to Satish Chandra, was never very clear. To begin with, people holding junior posts in and around the court, such as Sarjandar (Commander of the King's personal forces), Saqi-i-Khas (in charge of water and other drinks etc.) as also those holding the posts of Sipah salar, Sar-i-Khail (junior commanders of military forces) were called amirs. Later, the word amir began to be used in a loose sense to signify a person of wealth and influence in the government.

NSOU ??CC - HI - 07 93 All the top posts in the government were held by persons belonging to Maliks and Khans. In the lists of nobles given by Minhaj-ud-din Siraj and Barani, only Maliks are mentioned. The category of Khan was the result of Mongol influence among whom Qa-an (Khan) was the commander of 10,000 troops. In the Deli Sultanate, the word 'Khan' was only used to give a special status. Thus Balban was given the title of Ulugh Khan. The nobles were also dignified by being given other titles such as Khwaja Jahan, Imad-ul-Mulk, Nizam-ul-Mulk, etc. They were also awarded various privileges (maratib), such as robes of different kinds, sword and dagger, flags, drums, etc. These were greatly valued because they often signified status, and closeness to the Sultan. Horses and elephants with costly trappings were also awarded to them on special occasions. We do not have any precise idea of the number of nobles in office at any one time. Minhaj-ud-din Siraj gives a list of 32 Maliks under Iltutmish which included 8 princes who were displaced Central Asian rulers. Perhaps the term Turkan-i-Chahalgani, or the Corps of Forty Turks used by Barani is a reflection of the number of top nobles. For Balban's reign, Barani gives a list of 36 Maliks excluding qazis. The number of top nobles rose to 48 under Alauddin Khalji, out of which 7 were relations, including sons. From this, we may conclude that till the Sultanate suddenly expanded after the death of Alauddin Khalji, the number of top nobles or Maliks in the country was quite small. Even among this small group of nobles, there was bitter factional fighting. In this struggle, mutual relationships, ethnicity etc. played a role. The Turks considered themselves superior to all others such as Tajiks, Khaljis, Afghans, Hindusthanis etc. The Turks ousted the Tajiks after the death of Iltutmish, and established a virtual Turkish monopoly over high offices. This was broken with the rise of the Khaljis. Under the Khaljis and the Tughlaqs, Indian Muslims forged ahead, largely on the basis of personal efficiency. However, foreign blood or descent from a well-known foreign family continued to have considerable social value and esteem, as the Moorish traveler, Ibn Battutah, testifies. We do not have much knowledge about the social origin of the high grandees. During the early phase, there was considerable social mobility among the nobles, and people from a wide social background, who had the capacity to attract and maintain a military following (jamait) or who caught the eye of the Sultan, could, with luck, rise to the position of a Malik. Many of the nobles had, in fact, started their career as slaves, and slowly climbed

94 NSOU ??CC - HI - 07 the social ladder. This open character of the nobility continued to a large extent during the 13 th century on account of the rapid rise and fall of dynasties, resulting in large scale displacement of nobles belonging to the previous regimes. Thus, in the 13 th century we hardly hear of families whose members continued to hold the position of the grandees for more than one generation. During the 14 th century, with the rise of the Khaljis, and then of the Tughlaqs, the social character of the nobility broadened, and it became more stabilized. With the breaking of the Turkish monopoly of high offices, the zone of recruitment to the nobility broadened. Many Khaljis, Afghans and Hindusthanis were admitted to the nobility. No attempt was made to exclude the Turks. However, according to popular perception, even when a noble lost his power and position, the tradition of former dignity and social honour were handed over to his descendants who believed that their restoration to former power was only a question of time and opportunity. According to contemporary thinking, the state had a special responsibility towards the ashraf not only in matters of employment, but for giving pensions to the widows, even providing funds for the marriage of their unmarried daughters. Generally speaking, there was a broad division among the ahl-i-Saif or men of the sword, and the ahl-i-qalam or the literati. The latter were chosen for judicial and clerical posts. The ulema also fell in this category. As long as administration was tantamount to a military exercise for realising land revenue from recalcitrant chiefs, muqaddams and peasants, the literati had to be kept away from administration, although it was urged that the wazir should come from the class of the literati. In general, the nobles looked down on the literati, and considered them unfit for administrative or political matters. The emergence of a class of ashraf from whom the nobility was expected to be recruited gave it a measure of social stability, but also heightened stratification in Muslim society. The counterpart of the ashraf were the ajlaf or Kam-asl, i.e. the lower, inferior classes consisting of citizens, professionals and working sections such as weavers, peasants and labourers. While such social gradations had existed among the Muslims in West and Central Asia, they became even more rigid and pronounced after their coming to India which had a tradition of stratification on the basis of hereditary, i.e. caste. Aspiring from this deep social diversity was the belief that only persons belonging to the 'respectable' classes had the right to occupy high offices in the state. Hence there was widespread resentment among the upper classes when Muhammad bin Tughlaq appointed to high offices Hindus and Muslims belonging to the inferior classes or castes NSOU ??CC - HI - 07 95 on the basis of their efficiency. The experiment failed for a variety of reasons. Firuz Tughlaq earned high praise and approval when he chose as nobles only those whose ancestors had been in the service of the king or belonged to the respected classes. That the prejudice was not against 'Hindusthanis' as such but against the inferior classes, whether Hindustani Muslim, is borne out by the fact that Firuz's wazir, Khan-i-Jahan, who was a converted Brahman, was acceptable to all sections of the Muslims. This was in stark contrast to the Baraduis or Parwaris, wrongly considered to be low-caste converts who had come to the top for a brief period of time after the death of Alauddin Khalji, and have been sharply denounced by Barani. We are told by Barani that during the time of Balban when, apparently, the nobles did not have much ready cash in their hands, whenever they wanted to hold a majlis or a convivial party, their agents would rush to the houses of the Sahs and Multanis to borrow money, so that all the money from their iqta went to them as repayment, and gold and silver was to be found in the houses of merchants alone. This situation seems to have changed with the coming of Alauddin Khalji and the growth of a new centralized system of land revenue administration which began with him, and continued under the Tughluqs. In the new system of revenue administration, there was an emphasis on payment of land revenue in cash. This applied not only to Khalisa territories, but even in areas assigned as iqta. Thus when Ibn Battutah was appointed a judge and given a salary of 5000 dinars, it was paid for by assigning him two and half villages, the annual income of which came to that sum. We also hear of nobles being assigned large salaries. This implied unprecedented centralization of the rural surplus in the hands of the central elite. The high emoluments not only implied great affluence for the nobles, but possibility of hoarding of wealth.

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When Malik Shahin, who was naib amir-i-majlis of Sultan Firuz died, he left behind 50 lakh tankas besides jewels, ornaments and costly robes.

Imad-ul- Mulk Bashir-i-Sultani, who had been the Sultan's slave, left behind 13 crores tankas of which the Sultan confiscated 9 crores. However, these appear to be exceptions rather than the rule. Apart from being an insurance against uncertainty, the growth of such hoards was also an index of a slow growth of a money economy in the country. However, the growth of a money economy seems to have led to a change in the attitude towards trade and traders. Ibn Battutah alludes to the ships owned by the Sultan of Delhi. On one occasion, the Sultan, Muhammad bin Tughlaq, placed three ships at the disposal of Shihabuddin Kazruni, a friend and associate, who had a flourishing overseas trade, and was called a "king of merchants". Almost for the first time, traders began to be involved in the tasks of administration. Thus Muhammad bin Tughlaq gave Shihabuddin the city of

96 NSOU ??CC - HI - 07 Khambayat in charge. If Battutah is to be believed, the Sultan had even promised him the post of the Wazir, but he was murdered at the instance of the Wazir, Khan-i-Jahan while on his way to Delhi. We have little information about the education and cultural outlook and values of the Turkish nobles. Apparently, they were not illiterate: even slaves purchased by merchants in the slave market of Samarqand and Bokhara were educated before being resold. Although many of the slaves were newly converted, they had imbibed the Islamic religious and cultural norms prevalent in Central Asia, Khurasan etc. Nonetheless, they could hardly have imbibed the cultural graces of an old and well-established nobility. Nor could they be expected to be knowledgeable patrons of culture, though it was considered a mark of prestige to patronize poets and writers, sometimes even to give them extravagant rewards. This began to change with the rise of Amir Khusrau and his companion, Amir Hasan Sijzi, towards the end of the 13th century. Gradually, a new Indo-Muslim culture developed, and many nobles and sufis actively contributed to it. Thus from being merely made warriors, the nobles began slowly to emerge as patrons of culture as well.

6.2.2 The Chiefs

Although the Rajputs had lost state power almost all over North India, with the exception of Rajasthan and adjacent areas, and in the remote hill regions of the Himalayas, Bundelkhand, etc., Rajput rajas continued to dominate large tracts of the countryside even in the centrally administered areas of Punjab, the Doab, Bihar, Gujarat etc. They were called rai, rana, rawat, etc. However, the term 'chief' had been applied to them. They had their own armed forces, and generally lived in the countryside in their fortresses. Although the contemporary sources invariably portray them as enemies against whom constant jihad was not only legitimate but necessary, a relationship of permanent hostility was not feasible for the Turkish rulers, or for them. For the Turkish rulers, it was convenient to allow them to rule the areas under their control as long as they paid a stipulated sum of money regularly as tribute, and generally behaved in a loyal manner. We have evidence of a growing political relationship between the Turkish rulers and the Hindu Chiefs. Hindu rais from a hundred kos used to come and witness the splendour of Balban's court. After Balban's victory over Tughril Khan in Bengal, he was welcomed in Awadh by many, including the rais of the area. Later, when Firuz Tughlaq invaded Bengal,

NSOU ??CC - HI - 07 97 he was joined by the rais of eastern Uttar Pradesh, the most important of them being the rai of Gorakhpur and Champaran, who paid 20 lakhs of tribute that was due from him. In another instance, when Malik Chhajju, a nephew of Balban and governor of Kara rebelled against Jalaluddin Khalji, he was joined by the local rais, and rawats and payaks of the area who "swarmed around with their forces like ants and locusts". They stood by his side in his contest with Jalaluddin Khalji. We hear that under Firuz Tughlaq, Anirathu who was lord of two royal canopies (chatra)", Rai Madan (or Ballar) Deva, Rai Sumer, Rawat Adhiram etc. were not only allowed to attend, but were allowed to sit down in the court. Despite these growing political linkages during the Sultanate rule, the position of the chiefs was one of considerable uncertainty. It was a part of the policy of the Sultans of Delhi to overthrow the Hindu chiefs whenever they could, or at any rate, to try and reduce their powers and privileges by extending the imperial system of revenue administration to the territories dominated by the chiefs. While such a process did not, in all probability, reduce the actual burden on the cultivators, it meant a reduction of the perquisites of the chiefs, and possibly other intermediaries. By the beginning of the 14 th century, we find increasing references to the zamindars. This term was used increasingly to designate the hereditary intermediaries. Amir Khusrau was amongst the first to use it. In course of time, the term began to be applied to the khuts and muqaddams and chaudhuris, and even to those former chiefs who had been forced or pressurized to pay not a fixed lump sum, but a sum fixed on the basis of land revenue assessment. Under the Mughals, the word "zamindar" began to be used for all hereditary owners of land or those who had a hereditary share in the land revenue. Even chiefs were included in this category.

6.3 Sufis

The united front which Islam had attempted to present in a predominantly non-Muslim country could not be maintained for long. Whilst the Sultanate was in the process of establishing its power, sectarian conflicts occurred, one of which seriously threatened the Sultanate itself. The two dominant sects of Islam were the Sunnis and the Shias, and the Sultans, being Sunnis, supported by Sunni theologians, were disapproved by the Shias. The ascendancy of Turkish power had diminished the possibilities of Shia influence in India. The Shias, together with the schismatics, revolted unsuccessfully against the Sultanate during 98 NSOU ??CC - HI - 07 the reign of Razia, after which the Shias ceased to be a challenge to Sunni domination during the Sultanate. There was, however, another challenge to the Sunnis from a group of Muslims whose influence, though indirect, was nevertheless a force to be contended with. These were the Sufis, the saints and mystics who had also come to India with the establishment of Turkish power. They isolated themselves from society, and this disassociation had a historical explanation which is partially pertinent to the Indian situation. The Sufis came into prominence in about the 10 th century in Persia, with their mystical doctrines of union with God achieved through the love of God. Sufi mysticism sprang from the doctrine of Wahadatul Wujud or the unity of Being, which identified the Haq (the Creator) and Khalq (the Creating). This doctrine means that God is the unity behind all plurality and the Reality behind all phenomenal appearances. The Sufis were so absorbed in their idea that a moment's diversion from the thought of the Absolute was unbearable to them. In their journey to achieve union with the Absolute,

NSOU ??CC - HI - 07 99 they had to pass through ten stages which were : tauba(repentance), wara (abstinence), zuhd (peity), fagr (poverty), sabr (patience), shukr (gratitude), khauf(fear), raja (hope), tawakkul (contentment) and riza(submission to the divine will). In passing through these stages of spiritual development, the Sufi felt excessive love and yearning for God. These Sufis had a two-fold object in view, namely, their own spiritual development and the service of humanity. Union of the human soul with God, through loving devotion was the essence of the Sufi faith. Different explanations, however, have been given by the scholars as to the origin of the word 'sufi'. Generally, scholars trace its origin by the word safa. They say that those who were pious people were called Sufis. Abu Nasral Sarraj, the author of an Arabic treatise Sufism, declares that in his opinion the word Sufi is derived from Suf (wool). Some scholars have traced its origin to the Greek word Sophia (knowledge). But the most reasonable explanation seems to be that the word 'sufi' came from the early Sufi mendicants' practices of wearing suf (coarse wool) as a mark of austerity. The use of suf gradually disappeared, for the words Sufism and sufi continue to designate the doctrine and its followers. According to some scholars like Rahul Sanskrityan, the word Sufism had its origin in Greek sufist movement of fifth and sixth century B.C. S.A.A Rizvi observes that Sufism actually began with the Prophet Mohammad. Some of his companions who led a retired life in Medina mosque, given to poverty and self mortification, are counted as Sufi leaders. Among them were the Ethiopian Bilal, the Iranian Salman, Abu Ubaydah etc. Although the first three successors to the prophet (Abu Bakr, Omar, Usman) are deeply respected by the Sufis, Ali (the fourth Khalifa) is regarded by them as their Sheikh (leader). Hasan Basri (642 – 728A.D) is believed to be the link between Ali and the Sufi sects. Of course, the word Sufi was not applied to the prophet's companion, they were known rather as 'Sahaba' (companions). The Sufis are mystics, and mysticism is inseparable from Sufism. To describe mystic experience, we may say that experience which is called mystical is a supersensuous perception of reality. It is other than sense experience and also other than the exercise of mere reason. Such doctrines were attacked by orthodox Islam and the sufis were regarded as heretics. This led to their becoming secretive and aloof and living in seclusion. Their language became highly symbolic and esoteric. Sometimes, they formed an order under a Pir or Sheikh, equivalent of the Hindu Guru, and the members of the order were called 'Faqirs' (mendicants) or dervishes. Some of the orders evolved a special ritual, often hypnotic in character, such as dancing until a state of trance is experienced. Many sufis lived in a state of continued meditation 100 NSOU ??CC - HI - 07 and contemplation. The sufis were also emotionally affected by religious music and to practice self mortification, many ate only grass and leaves. Among the main rituals practiced by the Sufis, was the Zikr, which involved the repeated recital of a devotional formula in praise of Allah as a means of attaining bliss. A popular form of Zikr that had a powerful influence on the Sufis was the Sama, a gathering where both singers and listeners reached a sublime state of mind and experienced divine ecstasy. India with its earlier experience of asceticism, the philosophy of the Upanishads, and the devotional cults, provided a sympathetic atmosphere for the sufis. There were three chief orders of sufis in India – that of Chisti which included the historian Barani and the poet Amir Khusrau among its followers and was popular in and around Delhi and the Doab, that of Suhrawardi, whose following was mainly in Sind and that of Firdausi, whose order was popular in Bihar. The sufis in Indian disassociated themselves from the established centre of orthodoxy often as a protest against what they believed to be a misinterpretation of the Koran by the Ulemas. They believed that the latter by combining religion with political policies and cooperating with the Sultanate, were deviating from the original democratic and egalitarian principles of the Koran. The Ulemas denounced the sufis for their liberal ideas and the sufis accused the Ulemas of having succumbed to temporal temptations. Those sufis, who were still in contact with society were often suspected of being disaffected, but the sufis were never deeply committed to the idea of rebellion since they were, both in theory and practice, isolated from those conditions which they opposed. At that time also began the sufis belief that the millennium was approaching and that the 'Mahdi' (the redeemer) would come to restore the pristine faith of Islam. This existence of recluses, living apart from their fellows, was familiar in India and the sufis were thus a part of an established tradition. It is not surprising, therefore, that the Sufi Pirs were as much revered by the Hindus as were the Hindu Gurus and ascetics, all of them being regarded by the Hindus in general as being of the same mould.

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Islamic stress on equality was respected by the sufis far more than the ulemas

and this brought the mystic order into contact with the artisans and cultivators. Thus the Sufis became more effective religious leaders than the distant ulema for the peasants. The sufis often reflected the non-conformist elements in society and in occasion even the rationalist forces, since their mysticism was not in every case religious escapism. Some opted out

NSOU ??CC - HI - 07 101 of society in order to pursue knowledge based on empirical observation when they felt that the more established tradition of rational thought had become entangled with the rigid doctrines of the orthodox.

Nizamuddin Aulia, a noted sufi saint, for instance, followed an enquiry on the laws of movement which displays a remarkable degree of empirical thought. In the popular mind, mystics were also frequently associated with magic. Sidhi Maula had no visible source of income, yet he was lavish in his donations to the poor, which gave rise to the suspicion that he was an alchemist, infact his funds may well have come from the disaffected nobles who were using his hospice as a base to organize opposition to the Sultanate. In all these, the sufis had their precursors in the Indian society in the previous centuries. It is unfortunate that the sufis, who in the early crucial years were the most effected original thinkers in the sphere of both politics and religion, should have detached themselves from the social framework. Had they contributed from within society, their impact would have been more direct and they could have mobilized support of a less purely religious nature. This might in turn have been of considerable hope to the leaders of the new socio- religious development within the Bhakti movement. Although this was a continuation of the earlier devotional cult, sufi ideas influenced its doctrines, as did also certain typically Muslim concepts, particularly those about social justice. Sufi and Bhakti thought and practice coalesced at various points. The essential belief in the need to unite with God was common to both, as was the

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stress on love as the basis of the relationship with God.

Both believed also that the acceptance of a Guru or a Pir, atleast in the initial stages, was necessary. But the mysticism of the sufis was not encouraged by all the Bhakti saints, since the purpose of the latter was not to remain aloof and isolated from the people, but rather to make their teaching comprehensible even to simple minds. 6.4 Ulemas The word Ulema comes from the word Alim which means "one who knows Islam". Ulemas were the theologians, who consisted the most influential section of the Muslim intelligentsia. The Ulemas or the Muslim Clergy were not a hereditary body, nor was it confined to any particular class or country. However, during the Turko-Afghan period all the Ulemas were from outside India. They were a well-knit group, intensely conscious of their importance as the sole interpreters of Quran and Hadith. They were to be found wherever a certain number

102 NSOU ??CC - HI - 07 of Muslims had settled down to colonize and they practically monopolized judicial, ecclesiastical and educational services. Some of them taught in privately owned or government established Madrasas. Quite a large number were Imams, Khatibs, Muhtasifs, Muftis and Qazi, while certain others devoted their time and energy to religious propaganda. All these ecclesiastics or Ulemas were supposed to be deeply learned in Islamic theology and could give a fatwa or ruling over any controversial issue. As such they were consulted by the Sultans on various important points of law. This had added to their power and led them to believe that they could guide and control state policy. When Ilburi Turks first came to power, Muslim nobility in India were so few that they occupied only a very thin upper crust of the ruling class and were unevenly spread out. So they faced basic problems of negotiation with Hindu zamindars and dominant peasants. At that point it was not possible for the Sultans to pay heed to the advice of the Ulemas. For instance, they advised Iltutmish to convert the entire Hindu population. But Iltutmish realized it would be impossible to do so and told the Ulemas that Muslims were like a pinch of salt and the Hindus were like a plate of rice. So it was possible for Muslims to merge with Hindus but not convert them wholesale. Khaljis and Tughlaqs solved the problem of administration by selectively appropriating the Hindu aristocracy and thus satisfying their desire to be part of their own character of an occupation of force. Alauddin Khalji was the first Sultan to show more independence and disregard the Ulema's advice. He openly declared that he did not care whether his conduct was in accordance with the spirit of the Islamic law; he did whatever he considered to be right and to be in the interest of the state, or suitable for an emergency. But his successors, being made of less stern stuff, reverted to the policy of consulting the Ulema in all important matters. Muhammad bin Tughlaq, made light of the influence of this class during the early years of his reign; but he was so much harassed and vilified by the ecclesiastics that he had to confess his defeat and make amends during the later years of his rule. His successor Firuz Tughlaq, was a weak but tolerant man. His period of toleration paved the way for Akbar and this toleration was not mere political expediency. Some fundamental questions about religion and its place in state politics was being debated between 13th and 15th century. Ulemas were divided into two groups – diehard Ulemas and reasonable Ulemas as were the Sufis. Liberal Sufis added a new dimension to the debate and Turko Afghans did not spell it out clearly but preferred to follow local customs and usages rather than Quran / Hadith as state policy.

NSOU ??CC - HI - 07 103 The Ulemas might have been learned but they approached every issue from the point of view of religion so their opinion was necessarily orthodox and often injurious to the interest of the Sultanate itself. They preached war against infidels and suppression of all forms of heresy within Islam. If the Sultan listened to their advice he would have to be a religious fanatic. So they used their own intelligence and experience in tackling day to day issues. Mohammad Habib points out that 'under these conditions wise kings adapted a policy of compromise and moderation. They paid lip homage to the Shariat and admitted their sinfulness if they were unable, to enforce any of its provisions, they kept the state controlled mullahs disciplined and satisfied, over the whole field of administration concerning which the Shariat is silent or nearly silent, they made their own laws, if the traditional customs of the people were against this Shariat, they allowed them to override the Shariat under the designation of Urf. Thus state laws called Zawabit grew under the protection of the monarchy. If these laws violated the Shariat the principle of necessity or of istihasan (the public good) could be quoted in their favour. And the back of the Shariat was broken for the primary reason that it had provided no means for its own development.' Through these formal and informal channels, the primary aim of the Ulema was to spread the religio-moral order as far as was possible. This often brought them into conflict with the Sultan. The Ulema preached obedience to the word of God and to the dictates of the Sultan. Thus, theoretically speaking, they were an important instrument of social control since the message of obedience that they imposed on the Muslim subject population worked towards formulating a political atmosphere favourable to the Sultan. However, later rulers, particularly after the consolidation of the Delhi Sultanate, favoured politics over religion, more so because the majority of the subject population was non-Muslim. This brought the interests of the Ulema and the Sultan in direct clash on frequent occasions. 6.5 Conclusion It is pertinent to take note of the fact that the Sultan did not depend solely on the abstractions of religion for the administrative control, but established his control over core areas through a number of offices. In this sense of the term, the nobility featured as part of the ruling elite, who came to play a lead role in the decision making process of the time. By speaking of the universal love in quest of the Almighty, Sufi philosophy heightened the atmosphere of religious tolerance, echoing the spirituality and cultural refinement inherent in Islam.

104 NSOU ??CC - HI - 07 Model Questions Short Questions 1) What do you mean by Sufism? 2) Who were the Muqtis? 3) Who were the Ulemas? Essay type questions 1) Write an essay on Sufism. 2) Examine the role of nobility during the Sultanate period identifying the principal issues in the tussle between the Delhi Sultans and their nobles. 3) Analyze the role played by ulemas during the period of Delhi Sultanate. 6.6 Suggested Readings Chandra

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NSOU ??CC - HI - 07 105 Unit 7 ? Imperial Monuments and Coinage Structure 7.0 Objectives 7.1 Introduction 7.2 The Indo-Islamic Architecture 7.3 Coinage 7.4 Conclusion 7.5 Model Questions 7.6 Suggested Readings 7.0 Objectives To apprise the reader of the new evolving type of architecture during the Delhi Sultanate, which involved a synthesis between the Muslim and Hindu schools of structural design. The present unit deals with the Indo-Islamic architecture which was based on 'beam and bracket' principle that enabled the construction of vast and sprawling building complexes of almost any dimensions. Regarding coinage of the time, this chapter reflects on the new pattern that developed under the Turks which carried inscriptions on both the sides in either Arabic or Persian script. 7.1 Introduction The Sultanate era marked the evolution and development of a new-type of Hindu- Muslim architecture in which decorative exuberance of the Hindu architecture was toned down and its place was taken by new elements such as use of geometrical shapes, calligraphy, inscriptional art, etc. However, the elements of Hindu architecture still formed the basis of new architectural style. This was mainly because of three reasons. Firstly, the Muslim rulers had to employ Indian architects and masons. Secondly, early mosques were built by demolition of temples and the Muslim rulers used the same material of Hindu temples in making their mosques and tombs. Thirdly, rather than building new monuments from scratch, the early Muslim rulers resorted to convert the Hindu and Jain temples into mosques by making alternations. Indian coinage assumed an entirely new pattern under the Turks. The Turkish rule in Delhi, apart from the many other changes that it introduced, also revitalized the economy

106 NSOU ??CC - HI - 07 by introducing major transformations and the standardization of coinage. Indian coinage assumed an entirely new pattern under the Turks. They carried inscriptions on both sides on Arabic and Persian scripts.

7.2 The Indo-Islamic Architecture The most important source for the study of architecture are the surviving remains of the buildings themselves, also referred to as monuments. These enable us to grasp architectural techniques and style peculiar to the period. Monuments provide an insight into construction technologies. Of these, mosques are the most representative forms of architecture, as they are primarily a fusion of the Indian and Seljuk traditions often termed as 'Indo-Islamic'. They are beautifully constructed since they are places of worship. At the same time they were also meant to demonstrate the power, wealth and devotion of the patron. Monica Juneja argues that the construction of the public mosque should be seen as part of a pattern of the conquest and 'symbolic appropriation' of an alien territory. She says that territorial victory was expressed through 'immediate visual acts and forms'. Therefore, during the early years of Turkish invasion not only were the centres of power attacked but even the most sacred sites of the indigenous populace was completely destroyed. Many a times victory was celebrated by constructing a mosque to the effect where the Sultan could offer prayers to the Almighty. For places of worship, the new rulers converted temples and other existing buildings into mosques. Examples of this are the Quwwat-ul-Islam mosque near the Qutb Minar in Delhi and the building at Ajmer called Arhai Din ka Jhonpara. The former had been a Jain temple at first, which had then been converted into a temple dedicated to Vishnu. The latter had been a monastery. The only new construction at Delhi was a façade of three elaborately carved arches in front of the deity room which was demolished. The arcaded courtyard in front consisted entirely of pillars from thirty seven temples of the area which had been looted. The style of decoration used on the arches is very interesting: no human or animal figures were used since it was considered to be un-Islamic to do so. Instead, they used scrolls of flowers and verses of the Quran which were intertwined in a very artistic manner. The early examples of mosque architecture had certain basic features. To take an example, the entrance gates stood on the north, west and eastern walls and the mosque ideally had a rectangular courtyard with a 'hypostyle hall on the Qibla side'. Qibla is the direction in which Muslim offer their prayers i.e. Mecca.

NSOU ??CC - HI - 07 107 In the early thirteenth century a new genre of buildings arose which had larger rooms with an elaborate superstructure. This required sophisticated skills. Earlier, between the seventh and tenth centuries, architects had started adding more rooms, doors and windows to buildings. But the roofs, doors and windows were still made by placing a horizontal beam across two vertical columns, a style of architecture called 'trabeate' or corbelled'. Between the eighth and thirteenth centuries the trabeate style was used in the construction of temples, mosques, tombs and in buildings attached to large stepped-wells or baolis. Two technological and stylistic developments can be seen from the thirteenth century onwards. First, the weight of the superstructure above the doors and windows was sometimes carried by arches. This architectural form was called 'arcuate'. Secondly, limestone cement was increasingly used in construction. This was very high quality cement, which, when mixed with stone chips, hardened into concrete. This made the construction of large structures easier and faster. True Arch technique was used in Alai Darwaza at Quwwat ul-Islam mosque, Delhi. True Arch Technique

108 NSOU ??CC - HI - 07 Arches formed one of the most prominent features of medieval architectural buildings.

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The building of a true arch required stones or bricks, to be laid in the shape of a curve and bound together firmly			

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good binding material. This binding material was lime-mortar. The			

Turks introduced new techniques in the construction of true arches. The result was that the pre- Turkish forms of lintel and beam and corbelling, were replaced by

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true arches and vaults and the spired roofs (shikhar) by domes. Arches are made in a variety of shapes, but in India the pointed form of the Islamic world was directly inherited. And sometimes in the second quarter of the fourteenth century, another variant of the pointed four, the four-centred arch, was introduced

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the Tughluqs. It remained in vogue till the end of the Sultanate. The pointed arch was adopted in the Islamic world quite early due to its durability and

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ease of construction. The usual method of raising a pointed arch was to erect a light centering and place one layer of bricks over it. This layer supported another thin layer of flat

brick over which the

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radiating voussoir of the arch was fixed in mortar. These two bottom layers of brick-work would, if needed, act as permanent shuttering for the arch. It may be noted here that the use of bricks instead of an all-wood centering was a feature typical of regions

like West Asia and India that had scanty reserves of wood. Corbelled Technique in Arch

NSOU ??CC - HI - 07 109 Quwwat ul-Islam mosque Qutb Minar The most famous and the most magnificent building built by the Turks during the 13 th century was the tower or minar adjacent to the Quwwat ul-Islam mosque. It was called the mazana or place from where the call for prayer (azan) was called. It was much later that this minar began to be called the Qutb Minar, possibly because it was started by Qutbuddin Aibak and completed by Iltutmish. Qutbuddin Bakhtiyar Kaki, the famous sufi saint, was living at Delhi and the minar began to be considered a token of his spiritual attainment. There is, however, no reason to believe according to Satish Chandra that the minar was based on an earlier Rajpur tower. Although the tradition of building towers are to be found in India, West Asia and elsewhere, the Qutb Minar is unique in many ways. Its tremendous height of 71.4 metres (238 feet) becomes more effective by its tapering character. Originally, it was only four stories high, but the top of the minar was hit by lightening and Firuz Tughlaq repaired it, and added a fifth story. The main beauty of the minar lies in the skilful manner in which balconies have been projected, yet linked with the tower by a devise called "stalectite honey-combing". The skilful use of ribbed and angular projections in the body of the tower, the use of red and white sandstones in the panels and in the top stages add further to the effect.

110 NSOU ??CC - HI - 07 The growth of the building activities of the Turks after the consolidation of the Delhi sultanate under Iltutmish is shown by the wide range of buildings belonging to this period. Thus, the mosque and group of buildings at Badaun (U.P), their lofty gate at Nagaur, and the Hansi and Palwal in Haryana are an index of the determination of the Turks to build their own buildings. Iltutmish's own tomb, built near the end of his reign, is an indication of the mixing of the Hindu and Muslim traditions of architecture. The tomb was a square building, but by putting pedantives and squinch arches in the corners, it was made octagonal on which a dome was built. This devise was used in many square buildings later on. Even more remarkable was the intricate carving on the walls, where calligraphy was combined with Indian floral motives. But the true Islamic arch made its first appearance in Balban's tomb. It was based on radiating voussoirs and a coping stone, not putting one stone over the other to cover the gaps and then put a stone or slab on top. The Khalji period saw a lot of building activity. Alauddin Khalji built his capital at Siri, a few kilometers away from the site around the Qutb. Unfortunately, hardly anything of this city survives now, Alauddin planned a tower twice the height of the Qutb Minar but did not live to complete it. However, he added an entrance door to the Quwwat-ul-Islam mosque. This door, which is called the Alai Darwaza, had a number of novel features. It was the first building in which the dome was built not on the principle of overlapping courses of masonry, gradually decreasing in size as they rose upwards, but on the basis of radiating voussoirs. The horse-shoe arch used for the first time in the building, is pleasing in appearance. The decorative devices- merlons in the inside of the arch, and use of lotus on the spandrel of the arch, and use of white marble in the trellis work and the marble decorative bands to set off the red sandstone give to the building an appearance of grace and strength which is considered a special feature of Indian architectural tradition. Mosque architecture was also developed during this period as shown by the Jamaat Khana mosque at the mausoleum of the sufi saint, Nizamuddin Auliya. Percy Brown

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has noted that in the buildings of the Khalji period a new method of stone masonry was used. This consisted of laying stones in two different courses

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headers and the stretchers. This system was retained in subsequent buildings and became NSOU ??CC - HI - 07 111 a characteristic feature of the late medieval period buildings. The material commonly used for plastering buildings was gypsum.

Decorative art in the Islamic buildings served the purpose of concealing the structure behind motifs rather than revealing it. Since the depiction of a living being was generally frowned upon, the elements of decoration were, in most cases, limited to calligraphy, geometry and foliage.

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But characteristically enough, no one type of decoration was reserved for a particular type of building; on the contrary, these pan-Islamic decorative principles were used for all kinds of buildings in the Delhi Sultanate. Calligraphy is an important element of decorative art in the buildings of this period. The Koranic sayings are inscribed on buildings in an angular, sober and monumental script, known as Kufi. They may be found in any part of the building including door frames, ceilings, wall panels, niches etc. and also in a variety of materials like – stone, stucco and painting. Geometric shapes

were used in these buildings in a variety of combinations.

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The dominant form of decoration employed in Sultanate buildings is the arabesque form. It is characterized by a continuous stem which splits regularly, producing a series of leafy secondary stems which can in turn split again or

can be re-integrated into the main stream. In due course of time the arch technique developed into that of a true dome. The dome was as much a symbol of Islam as was the arch, and the gradual pressure of the patron, upon the architect to build a ceremonial dome, eventually found expression in the tomb of Iltutmish for the first time. Domes began to be constructed as ceremonial superstructure which not only covered the monument but also crowned it imposingly. The squinch system consists of projecting a small arch, or similar contrivances, across the upper part of the angle of the square hall. This has an effect of converting its square shape into an octagon, which, again if necessary, may be transformed in the same manner into a sixteen-sided figure. The end result was that it formed a convenient base on which the lower circular rim of the dome could rest without leaving any part unsupported. We find a similar kind of dome in another contemporary building also built by Iltutmish-Sultan Ghori or 'Sultan of the Care', so named because the cenotaph is an underground chamber. Gradually the dome became more bulbous and elaborate and visible even from miles away.

112 NSOU ??CC - HI - 07 There was great building activity in the Tughlaq period which marked the climax of the Delhi Sultanate as well as the beginning of the decline. Ghiyasuddin and Muhammad bin Tughlaq built the huge palace-fortress complex called Tughlaqabad. By blocking the passage of the Jamuna, a huge artificial lake was created around it. The tomb of Ghiyasuddin marks a new trend in architecture. To have a good skyline, the building was put on a high platform. Its beauty was heightened by marble dome. A striking feature of the Tughlaq architecture was the sloping walls. This is called 'batter', and gives the effect of strength and solidity to the building. However, the batter is used sparingly in the buildings of Firuz Tughlaq. A second feature of the Tughlaq architecture was the deliberate attempt to combine the principles of the arch, and the lintel and beam. In the buildings of Firuz Tughlaq in the Haus Khaus, which was a pleasure resort and had a huge lake around it, Evolution of Dome During Delhi Sultanate

NSOU ??CC - HI - 07 113 alternate stories have arches and the lintel and beam. The same is to be found in some buildings of Firuz Shah's new fort which is now called the Kotla. The Tughlaqs did not generally use the costly red sandstone in their buildings but the cheaper and more easily available greystone. In the buildings of Firuz, rubble is finished by a thick coat of lime plaster which was colour washed in white – a method used in buildings till recent times. Since it was not easy to carve this type of stone or lime plaster, the Tughlaq buildings have a minimum of decoration. But the decorative device found in all the buildings of Firuz is the lotus. A device used in the tomb of Firuz Tughlaq is a stone-railing in front which was emphatically of Hindu design. Tomb of Ghiyasuddin Tughluq, Delhi Many mosques were also built during this period, such as the Kalan mosque, the khirki mosque. They were of undressed stone and lime plaster, and hence not very elegant. The pillars were thick and heavy. Also, the Indian builder had not yet developed the confidence of raising the dome high enough. Hence the buildings appear squat. Another architectural device which was used for the first time in the tomb of Firuz's wazir, Khan-i-Jahan Telangani, was the octagonal tomb. Many features were added to it; a verandah was built around it with long, sloping chajja or eaves as a protection against

114 NSOU ??CC - HI - 07 sun and rain. As each corner of the roof, chhatris or kiosks were built. Both these features were of Gujarati or Rajasthani origin. Both the arch and the lintel and beam are used in their buildings. The Lodis continued the Tughlaq tradition of using rubble or undressed stone and lime plaster in their buildings. But by this time, the Indian architects and masons had gained full confidence in the new forms. Hence, their domes rose higher in the sky. A new device which appeared in India for the first time was the double dome. Tried experimentally at first, it appears in a developed form in the tomb of Sikandar Lodi. It became necessary as the dome rose higher and higher. By putting an inner cover inside the dome, the height remained proportionate to the room inside. This devise was later on used in all buildings. Another architectural device used by the Lodis was placing their buildings, especially tombs, on a high platform, thus giving the building a feeling of size as well as a better skyline. Some of the tombs were placed in the midst of gardens. The Lodi Garden in Delhi is a fine example of this. Many of the said features were adopted by the Mughals later on, and their culmination is to be found in the Taj Mahal built by Shah Jahan. By the time of the break-up of the Delhi Sultanate, individual styles of architecture had also developed in the various kingdoms in different parts of India. Many of these, again, were powerfully influenced by the local traditions of architecture. This happened in Bengal, Gujarat, Malwa, the Deccan, etc. Thus, we not only see an outburst of architectural activity but the coming together of the Muslim and Hindu traditions and forms of architecture. In the various regional kingdoms which arose during the fifteenth century, attempts were made to combine the style of architecture which had developed at Delhi with regional architectural traditions.

7.3 Coinage The Turkish rule in Delhi also revitalized the economy by introducing major transformations and the standardization of coinage. Before this the coins of the Delhi region were known as dehlwal. During the Turkish rule, coins carried inscriptions on both the

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sides in Arabic or Persian script. In Islam, the inscribing of the ruler's name on the coins was invested with special importance. This privilege, along with the reading of his name in the Khutba,

implied his legitimacy to rule. The rulers of the Islamic world had this tradition

NSOU ??CC - HI - 07 115 of issuing coins on each occasion of conquering a new territory

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or even a fort or a town, and to record on them their names, titles, the date in the Hijri era

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and the place of issue of the coins. The crusading zeal of the early Khalifas of Syria in the eighth century A.D had introduced the Kalima or profession of faith- La ilah –il-illah Muhammad-ur-Rasool Allah.

Later this formed part of Muslim coins. In India too, the Kalima was used on the coins.

Muhammad Ghori struck gold coins in imitation of the coins that were current in the country. Each coin had his name – Sri Mahammad bin Sam – inscribed on it in Nagari. On the obverse was placed a seated Lakshmi. Simon Digby says that the earliest issues of gold and silver coins from Delhi had a ‘commemorative character’ which reflected the immediate coinage of hoards plundered or remitted in tribute. Qutb-ud-din Aibak was the first Sultan to set up his capital at Delhi, but no coin bearing his name has so far been found. It was under Iltutmish that the coins of Delhi Sultanate were standardized for the first time and it was he who issued a new standard coin called the jital, which weighed 32 ratis. The ratio of silver and copper in the jital was 1:80. He also issued the pure silver coins called tangas after his conquest of Lakhnauti. The normal tanga coins of Iltutmish were an amalgam of gold and silver and were inscribed with various legendary accounts of note. Each tanga had a consistent gold and silver ratio of 1:10. Some of the coins of the Delhi Sultanate were of pure copper and were called dang. The value of each silver tanga was 48 jitals = 192 days = 480 dirams (smaller copper coins). Literary sources are silent about the establishment of a new gold and silver currency in the Delhi Sultanate. But it is pertinent to note that from very early times pure silver coinage was scarce in northern India. Simon Digby suggests that the tri-metallic coinage in northern India in the thirteenth century was heavily dependent on the remittance of gold and silver from Bengal. But the remittances from Bengal was quite erratic and much depended on the degree to which the local governor obeyed the orders of the Delhi Sultan. Simon Digby makes a very interesting observation on the whole mechanism of the minting of currency right from the release of treasure from hoards into monetary circulation. He says that the currency was basically derived from the plunder of local rulers or religious establishments. The frequent plunder of the Deccan kingdoms at the end of the thirteenth and beginning of the fourteenth centuries placed huge quantities of precious metals (more gold than silver) into the hands of the Sultans of Delhi. Farishta, a historian of note, says that ‘the indemnity 116 NSOU ??CC - HI - 07 extracted by Alauddin Khalji from Ramadeva of Deogiri amounted to roughly 7.7 metric tonnes of gold and 12.8 metric tonnes of silver’. Similarly Barani informs us that ‘Malik Kafur, after his plundering expedition to the Pandya kingdom, is said to have brought back 96,000 mon of gold, which would correspond to 241 metric tones. As a result of the booty, the coinage of the Delhi Sultanate acquired more finesse. A large number of gold and silver coins were issued by Alauddin Khalji and there is the brighter appearance of the silver issues due to the absence of lead’. When Timur plundered Delhi in 1398, his officers found stores of tangas coined in Alauddin’s name. Later on when the Sultanate was faced with a strained economy, the predominance of gold over silver coins in circulation added up to the pressure. The pressure became more apparent after the accession of Muhammad bin Tughlaq in 1325. Shortly after that smaller denomination gold coins were issued by Muhammad Tughlaq. He also issued a mixed- metal tanga which weighed 80 ratis weight : was one-sixth the weight of a silver coin, and had a silver content of about 45 grains, a little more than a quarter of what was found in the earlier coins. Muhammad bin Tughlaq, in the sixth year of his reign, tried a more desperate expedient, the issue of a token coinage of brass and copper to replace the silver coinage. Barani says that he was influenced by the Chinese token currency (chao) in the form of silk or paper notes of credit. Contemporary chroniclers like Barani have linked up Muhammad bin Tughlaq’s issue of token currency with the recruitment of a large number of troops and the payments therein. But we also need to view this measure in the backdrop of ‘quickening pace of commerce and of pressure on gold-silver parity of 10:1 that underpinned the monetary system’.

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The large influx of gold due to his southern Indian campaign made him to adjust the weight standard of coinage which was in usage all the while. He added the gold dinar of weight 202 grains while compared to the then standard weight of 172 grains. The silver adlis minted during the reign of Muhammad bin Tughluq weighed 144 grains aiming to adjust the commercial value of the metal with respect to gold.

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All his coins reflect a staunch orthodoxy. The coins issued at both Delhi and Daulatabad were issued in memory of his late father. The Kalima appeared in most of his coinage, the title engraved were "The warrior in the cause of God", "The trustier in support of the four Khalifs - Abubakkar, Umar, Usman and Ali". He minted coins in several places such as Delhi, Lakhnauti, Salgaun, Darul-I-Islam, Sultanpur (Warrangal), Tughlaqpur (Tirhut), Daulatabad(Devagiri), MulK-I-Tilang etc. More than thirty varieties of billon coins are

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known so far, and the types shows his numismatic interest. The copper coins are not that fascinating compared to the billon and his gold coinage, but were minted in varieties of fabric.

Simon Digby argues that the scale of Muhammad bin Tughlaq's subsequent military operations, the plentiful issue of

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gold coins in his reign and accounts of the donations he made to foreign visitors suggest that the accumulated treasure of the Delhi Sultanate was not exhausted, the

problem was that of the relative scarcity of silver in a cash economy with urban inflation. This was soon accentuated by the loss of political control over Bengal. Literary evidence confirms the demand for silver from Eastern sources. Qadar Khan, a governor in the employ of Muhammad bin Tughlaq, was especially assigned the responsibility of gathering revenue in the form of silver in Bengal. The Qarachil expedition and the attack on Nagarkot by Muhammad bin Tughlaq were also motivated by his need for silver. The condition becomes more delicate in the reign of his successor Firuz Shah Tughlaq and his quest for silver is indicated by the realization of arrears of revenue from Hindu chiefs in the region of Gorakhpur. The arrears were realized in silver tangas.

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The gold coin of Firoz Shah is fairly common like his predecessor. Atleast six different types were known, they too exhibited similar traditional theme inscribing the name of Khalifs Abul Abbas and his two successors. The obverse portrayed "The right hand of the commander of the merciful" and "the deputy of the commander". Thus, the

monetary system of the Delhi Sultanate started to decay by the middle of the fourteenth century. Gradually the silver tanga was debased to 80 rati. The silver tanga, supported by denominations of cowries and not of copper, remained a coinage of commercial transactions in Bengal down to the revival of a coinage in precious metals throughout northern India in the middle of the sixteenth century. Now the use of gold and silver coinage merely remained ceremonial. It was not intended as a currency of trade but as a proclamation of sovereignty or was used for ceremonial distribution. Simon Digby says that the 'gold issues of the later Tughlaq Sultans of Delhi, some posthumous and dating from the early fifteenth century, and of the Sayyid Sultans of Delhi are rare'. The Lodis also did not issue gold or silver coins. The monetary system of the Delhi Sultanate was dominantly based on revenue extraction. Other sources of gain came from the large scale plunder and subsequent collection of booty. But plunder and territorial expansion was a finite and limited affair.

118 NSOU ??CC - HI - 07 The moment episodes of plunder and loot began to shrink, a crisis occurred in the monetary organism as well. 7.4 Conclusion By the time of break-up of the Delhi Sultanate, individual styles of architecture had also developed in various kingdoms in different parts of India. Many of these, again, were powerfully influenced by the local traditions of architecture. This, as we have seen, happened in Bengal, Gujarat, Malwa, the Deccan, etc. In these regional kingdoms, attempts were made to combine the style of architecture which had developed at Delhi with regional architectural traditions. The Delhi Sultanate introduced a monetary economy in the provinces and districts of India. The initiation of monetary system had improved the social and economic milieu. The coins of Delhi Sultanate ushered a new pattern of coinage. The patterns of the coins were structured in a way that they stand as the replicas of the culture and the scenario of the contemporary society. The rulers of the Delhi Sultanate had set the pattern of the coins that became typical to the dynasty. 7.5 Model Questions Short Questions 1) Give the characteristic features of Qawwat –ul-Islam mosque. 2) Give short notes on arches, domes, beams and pillars of the architecture of the Sultanate period. 3) What is token currency? Who introduced token currency for the first time? 4) What is the most distinctive feature of the coins of the Delhi Sultanate? Essay Type Questions 1) Examine the valuable contributions made in the field of architecture during the Delhi Sultanate period. 2) Briefly sketch the history of architecture in the Delhi Sultanate. NSOU ??CC - HI - 07 119 3) What were the distinctive features of the architecture of the Delhi Sultanate? Can it be regarded as an Indo-Islamic style? 4) Trace the history of coinage during the Sultanate period. 7.6 Suggested Readings Chandra Satish, Medieval

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India: From Sultanate to the Mughals (Delhi Sultanate 1206 – 1526) , Vol. I, Har Anand Publications Singh, Vipul, Interpreting Medieval India Volume –I, Early Medieval, Delhi Sultanate and Regions (circa 750-1550),

Macmillan https://www.forumancientcoins.com/india/sultanates/sul_del_coinage.html

120 NSOU ??CC - HI - 07 Unit 8 ? Bahamanis Structure 8.0 Objectives 8.1 Introduction 8.2 The Rise of the Bahamanis 8.3 The Tussle with the Vijayanagara Empire during the Reign of Muhammad Shah 8.4 The Reign of Muhammad Shah II 8.5 The Palace Revolution 8.6 The Reign of Firuz Shah 8.7 The Reign of Ahmad Shah Bahmani 8.8 The Post-Alauddin Ahmed Era: Internal Instability and the Rise of Mahmud Gawan 8.9 Internal Conflicts and Decline of the Bahmani Kingdom 8.10 Conclusion 8.11 Model Questions 8.12 Suggested Readings 8.0 Objectives The unit aims at apprising the learner with the Muslim state of Deccan in South India. The chapter deals with foundation and expansion of the Bahmani kingdom, starting from the rule of Bahman Shah through the reign of Muhammad Shah I, Muhammad Shah II, Firuz Shah, Ahmad Shah Bahmani, Alauddin Ahmad Shah I, Alauddin Ahmad Shah II, Humayun Shah, Nizam Shah Bahmani and Muhammad Shah III, totaling a period of about 170 years. The chapter strives at providing helpful insights along with the course of historical events during this prolonged period, and finally, how the entire kingdom disintegrated into smaller sultanates, each being governed by individual dynasties, namely, the Nizam Shahis of Ahmadnagar, the Imad Shahis of Berar, the Adil Shahis of Bijapur, the Qutb-Shahis of Golconda and the Barid Shahis of Bidar. 8.1 Introduction The Bahmani kingdom was the first Muslim kingdom to be established in the Deccan in the mid-fourteenth century with its origins in the region itself. Prior to the establishment of the

NSOU ??CC - HI - 07 121 Bahmani kingdom, the Khaljis followed by the Tughlaqs had extended their sway into the Deccan only after establishing themselves in the northern India. The fact that the rule of the Bahmani dynasty corresponds to the period of a unified Deccan makes this period significant in the history of medieval India. When the Bahmani began their rule there was large scale instability in the Deccan, with many petty principalities emerging as a result of polarization of the larger states. The greatest contribution of the Bahmanis in this situation was the uniting of the different political groups of the Deccan. Remaining politically active for nearly two centuries to come, the Bahmanis ruled from both Gulbarga and Bidar. For the sake of convenience their political history is generally divided into the Gulbarga period and the Bidar period. The Bahmani Kingdom Before Disintegration, 1390-1485 cc.

122 NSOU ??CC - HI - 07 8.2 The Rise of the Bahamanis During the reign of Muhammad bin Tughlaq some of the Dakhin nobles rose in rebellion against his oppressive policy, seized the city of Daulatabad and proclaimed one of themselves, named Ismail Mukh, king under the title of Nasir-ud-din Shah. Being a man of advanced age and unfit to be the ruler of a new kingdom which needed greater ability and exertion than that he could command, Nasiruddin resigned the throne. The nobles now chose Hasan who became king under the title of Abul Muzaffar Alauddin Bahman Shah on August 3, 1347, and made Gulbarga his capital. The story related by Firishta, that Hasan was in his early days the menial servant of a Brahman named Gangoo, who treated him well and prophesied his rise to power, whence in gratitude he assumed the title of Bahmani, has been rejected by modern researchers as gossip. Hasan's so called descent from the famous Persian hero Bahman, son of Isfandiyar, and his title of Bahman Shah, too, are fictitious. Recent research has shown that Hasan Gangoo, "was either a Hindu convert or the descendent of a Hindu convert belonging to the Gangoo subdivision of the Arain commonly known as Rain tribe of the Punjab". The first task of Bahman Shah was to impose his sovereignty over the many dissident elements that had grown up in the Deccan during the period of upheaval preceding his elevation to the throne. He sent his first expedition towards the Nasik area to drive out the remnants of the Tughlaq army in the Deccan and to show the flag of the new dynasty to the Hindu chiefs of Baglana. His armies are said to have gone as far as the Dangas beyond Baglana. Another expedition was directed to places near the capital, such as Akalkot, Bhum and Mundargi. "Each of the zamindars of that district who submitted to his rule he left in undisturbed possession of his feudal lands ... but any who disputed his authority, their country and goods were plundered, and they and those under them put to death". Ismail Mukh, who had abdicated in favour of Bahman Shah, was given a jagir near Jamkhandi in the hope that he would subdue that area and bring it under submission. But Narayana, a Hindu chieftain of this area, succeeded in turning Ismail against his king. This disaffection was short lived, as soon after, Ismail was poisoned by the Hindu chief. The vigorous measures taken by Bahman Shah for the punishment of Narayana also enabled him to consolidate his rule in the present Bijapur district. The Sultan then turned his attention towards Karhad and Kolhapur and the passes leading to the Konkan ports

NSOU ??CC - HI - 07 123 of Dabhol and Kharepatan. It may be noted that the portson the Konkan coast and the roads and passes leading to them were controlled by Gulbarga, and that much of the Konkan territory did not come into Bahmani possession till Mahmud Gawan organized campaigns for this purpose in the next century. In the north-east, the territory up to Mahur was brought under Bahmani sway, and in the south, portions under western Telingana including the strong fortress of Bhongir were occupied. These expeditions also resulted in considerable material benefit by way of tributes in cash, jewellery and elephants and helped the Sultan in building a strong army. Thus was the newly created kingdom consolidated. Bahman Shah's dominion had two Hindu neighbours which had emerged on the break- up of the Tughluq empire. One was Warangal under Kapaya Nayaka, on the south and south east, and the other Vijayanagara in the south and south west. This proximity of two powerful Hindu kingdoms to an equally powerful Muslim kingdom explains the chronic warfare of the next hundred years that characterizes the history of the Deccan. The Bahmani kingdom was determined to advance as far south as Madura, the limit of the Tughluq empire, and the Hindu kingdoms were determined to prevent this advance. Bahman Shah led his first campaign against Warangal in 1550 when he compelled its ruler Kapaya Nayaka to cede to him the fortress of Kaulas as the price of peace, and impose on him an annual tribute. Henceforth all wars between the Bahmans and Warangal can be traced either to Kapayan's neglect to pay the stipulated tribute or to his demands for the restoration of Kaulas. According to Firishta, Bahman Shah invaded the Carnatic but it is doubtful whether it brought him into conflict with Vijayanagara itself. But the war certainly began in the next reign. Hasan proved to be a powerful ruler. He was determined to extend the boundaries of his small principality. As the result of incessant warfare, he succeeded in extending its limits

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Wainganga river in the north to the Krishna in the south and from Daulatabad in the west to Bhangir in the east.

He
established an efficient administration at
his capital, Gulbarga, and

divided his kingdom into four provinces, namely, Gulbarga, Daulatabad, Berar and Bidar.

Each province was under a governor who

had an army and appointed his civil and military officers. Hasan died on February 11, 1358. He was just to his co-religionists, and a propagator of Islam.

124 NSOU ??CC - HI - 07 8.3 The Tussle with the Vijayanagara Empire during the Reign of Muhammad Shah Alauddin Hasan Bahman Shah was succeeded by his son Muhammad Shah in 1358. His reign saw the beginning of that long drawn struggle with Vijayanagara which continued till the final breakdown of the latter kingdom. According to Firishta, the king's father Alauddin Hasan "sent a considerable force into the Carnatic which returned with a rich booty exacted from "several rajas". In the absence of any specific reference to Vijayanagara, it can only mean a successful raid into the borderland between the two kingdoms. The actual war between the two newly founded succession states of the Sultanate broke out in the reign of Muhammad Shah. It was a defensive war which Muhammad had to wage against the combination of the two Hindu states of Vijayanagara and Telingana. It may be pointed out that the rivalry between the Bahmani kingdom and Vijayanagara was primarily due to those political and economic factors which led to age-long struggles between the powers who occupied the two sides of the Krishna- Tungabhadra line. The ruler of Telingana, Kapaya Nayaka, formally demanded the fortress of Kaulas which Alauddin Hasan had wrested from him; while Bukka, the king of Vijayanagara, demanded the Krishna-Tungabhadra Doab, presumably on the ground that it had always belonged to the southern state. As these two demands were presented almost simultaneously, there was hardly any doubt in the mind of Muhammad that the two Hindu states had entered into an alliance against him, and this was really the case. After temporizing for some time, Muhammad Shah not only refused the demands but made counter demands upon the two Hindu kings. Thereupon Kapaya sent his son Vinayaka Deva with a large army to seize the fortress of Kaulas, while Bukka sent twenty thousand men to his help and invaded the Raichur Doab. (AD 1362) The allied force was defeated near Kaulas and Kapaya was forced to buy peace by offering a large amount of money and over twenty-five elephants. Soon after this agreement was reached, quarrel broke out again and Muhammad Shah, by a surprise attack on Palampet, seized the young prince Vinayaka and put him to death with barbarous cruelty. In course of his return, the Sultan suffered a great deal from the guerilla tactics of the enemy. He was himself wounded and of his 4000 soldiers only 1500 returned with him. Next year, Muhammad Shah received a report from the secret service that Kapaya, enraged at the death of his son, had approached Firuz Tughlaq for assistance against him. He immediately invaded Telingana (1363 A.D) with a large army. Kapaya was unable to

NSOU ??CC - HI - 07 125 withstand the force and concluded a treaty by paying a large amount of money and ceding Golconda, which was fixed as the perpetual boundary between the two kingdoms. Kapaya also presented a turquoise throne which henceforth was used as the royal throne of the Bahmanis. This account is based almost entirely upon Firishta, and it is difficult to say whether we may accept it as unvarnished truth. Firishta gives a similar account of the successive victories won by Muhammad Shah against that kingdom. But the terms of the treaty which ended the war clearly indicate that Muhammad Shah had to concede all the major demands of Bukka. The cession by Kapaya of the fortress of Golconda is an undoubted fact, and indicates his discomfiture in the war. On the other hand, according to Firishta himself, when Muhammad Shah began the campaign he was "resolved on the entire conquest of Telingana", and yet he concluded a treaty, fixing Golkunda as the perpetual boundary between the Bahmani kingdom and Telingana. This certainly indicates that perhaps the small Hindu principality of Telingana did not fare as badly as Firishta would have us believe. The last campaign in Telingana lasted for about two years and was immediately followed by a protracted war with Vijayanagara. After this campaign was over Muhammad Shah reigned in peace and prosperity. He turned his attention to the improvement of administration, and consolidation of authority over his extensive kingdom till his death in A.D 1375. The reign of Muhammad Shah marks the beginning of an independent Deccan architecture. He was also the first to organize the artillery and to use it in fights against Vijayanagara.

8.4 The Reign of Muhammad Shah II Muhammad Shah I was succeeded by his son Alauddin Mujahid Shah (1375) whose short reign is chiefly remembered for his physical prowess which earned him the sobriquet 'balawant'. The chief event of his short reign of about three years was his campaign against Vijayanagara. He besieged the city but failed to capture it, made peace and returned to Gulbarga. A conspiracy was formed against him as a result of which the throne passed to one of his near relatives named Daud Khan. Within about a month, however, Muhajid's partisans avenged his death by assassinating Daud, and setting on the throne Daud's brother, Muhammad II, in preference to Daud's son, Sanjar, who was blinded. The king of Vijayanagara took advantage of these political troubles to wrest a large slice of territory on the western coast, including the port of Goa. But barring this, the long reign of Muhammad II was on the whole peaceful, and he put an end to palace intrigues and the regicide atmosphere that had grown in the capital. The Sultan was, however, no match for his rival, the king of Vijayanagara, who consolidated his authority in the eastern regions in defiance of him. Muhammad Shah II was essentially a man of culture, and he tried to attract to his kingdom, men of piety and erudition. He made Fazullah Anju, one of the learned divines of the time Sadr-i-Jahan or Chief Justice and Minister for Religious Endowments, and invited the great Hafiz to his court. However, the poet, being caught in a storm on embarkation at Ormuz, decided to abandon his voyage. He sent an ode to the king instead, for which rich presents were returned to him by the royal patron. The Sultan himself was a very learned man. With learning he combined an abiding interest in the welfare of his subjects. When his kingdom was ravaged by a famine, he made prompt and efficient arrangements for the transport of grain from Gujarat and Malwa and its distribution among Muslims only at cheap rate. He established orphanages in various centres in the kingdom, two of which were at the Konkan ports of Chaul and Dabhol.

8.5 The Palace Revolution Muhammad Shah II died in April 1397, and was succeeded by Ghiyasuddin Malik Saif-ud-din Ghuri, the powerful and able Bahmani minister who had rendered distinguished and loyal services to the new dynasty since the reign of its founder, died the very next day after Muhammad II. A Turkish faction now raised its head in Gulbarga under the leadership of Taghalchin. The king had incurred Taghalchin's wrath by refusing to appoint him to the governorship of Gulbarga and to the position of Vakil-us-Saltanat that rendered vacant by the death of Saifuddin Ghuri. Unfortunately, the king, infatuated by the beauty of Taghalchin's daughter, put himself in her power and was seized, while alone, and blinded (June 1397). Taghalchin then raised to the throne Ghiyas-ud-din's younger half-brother as Shams-ud-din Daud Shah. He had won over to his cause the young king's mother, and with her support he became the regent of the kingdom. This degradation of the royal family and the dominance which the upstart Taghalchin had acquired, excited the wrath of the late king's cousins Firuz and Ahmad. In the palace revolution that followed Taghalchin was overpowered, Shamsuddin was deposed and Firuz Khan ascended the throne as Sultan Taj-ud-din Firuz Shah on November 16, 1397. Ghiyas-ud-din, the blinded and deposed king, who had been kept in confinement

NSOU ??CC - HI - 07 127 at Sagar, was brought to Gulbarga, and Taghalchin was produced before the monarch whom he had so basely treated. The blind Ghiyasuddin with a sword struck at Taghalchin and slew him. 8.6 The Reign of Firuz Shah Firuz Shah had an eventful reign of twenty five years (1397-1422). It was marked by three distinct campaigns against Vijayanagara in 1398, 1406 and 1417. In spite of Firishta's grandiloquent description of the brilliant successes of Firuz in his first campaign culminating in the siege of Vijayanagara, the silence of other Muslim chronicles seem to indicate that Firuz did not probably invade the Raichur Doab, far less advance upto the capital city Vijayanagara. The campaign does not seem to have brought any conspicuous success on either side. But far more important were the two subsidiary campaigns waged by Firuz. The first was against the Gond Raja Narsing Rai of Kherla, about four miles north Betul in Madhya Pradesh. According to Firishta, he had invaded Berar at the instigation of the neighbouring Muslim rulers of Malwa and Khandesh, and on the advice of the Raja of Vijayanagara. After concluding treaty with Vijayanagara, Firuz proceeded against Narsing who offered a stubborn resistance but not having received any help from outside offered submission. Far different was the state of affairs in Telingana where the two rival factions, the Vemas and Velamas were actively supported by the rulers of Vijayanagara and the Bahmani kingdom. Here, again Firishta speaks of the uniform success of Firuz, but in reality he could achieve very little. Firuz obtained some successes at first, but was forced to retreat when Kataya Vema's lieutenant, Allada Reddi, defeated the Bahmani commander Ali Khan. Firishta's account of the second Bahmani campaign against Vijayanagara begins with a romantic love episode of Devaraya, and ends with his daughter's marriage with the Muslim Sultan, which was a unique event in those days. But the omission of all reference to this marriage by Nizam-ud-din and a very different account of the whole campaign by a still earlier author throw doubt on the entire account of Firishta about the success of Firuz. The third campaign (A.D 1417-20) centred round the siege of the fort of Pangal by Firuz and ended in his total discomfiture by the army of Vijayanagara. Firuz, being defeated, escaped from the field, and his territory was laid waste with fire and sword. Thus the net

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of the long drawn struggle between the Bahmani kingdom and the Vijayanagara

was stalemate. The status quo was maintained and the Raichur Doab, the bone of contention, remained in possession of Vijayanagara. The defeat and discomfiture of Firuz weighed so heavily on his mind, and undermined his prestige to such an extent that the forces of unrest once again reared up their head. Added to this was the rift between him and the famous Khvaja Gisu Daraz, the saint openly declaring that the Sultan's brother, Ahmad, should be the next ruler instead of Hasan, the son of Firuz. Attempts were made by two courtiers of Firuz to imprison Ahmad Khan, but the partisanship shown towards him by the saint influenced the army which declared for Ahmad. The royal force was defeated by Ahmad and he besieged the capital. The old and sick Firuz was carried into the battlefield, but he swooned, and the citadel surrendered. Firuz realized his position and wisely offered the throne to his brother, himself abdicating. Ahmad ascended the throne at Gulbarga on September 22, 1422, and on October 2, Firuz died. Firuz was well acquainted with the religious science, that is, the commentaries on Quran - jurisprudence, etc. and was particularly fond of logic, and of the natural sciences such as botany, geometry, etc. He was a good calligraphist, and apoet and often composed extempore verses. He was determined to make the Deccan the cultural centre of India. The king also encouraged learned men from Iran and Iraq. The most remarkable step taken by Firuz Shah Bahmani was the induction of Hindus in the administration in a large scale. It is said that from his time, the Deccani brahmins became dominant in the administration. The Deccani Hindus also provided a balance against the influx of foreigners called 'afaqis' or 'gharibs'. Many of the foreigners from West Asia were Persians, under whose influence Persian culture and also Shia doctrines grew in the kingdom. The Bahmani rulers were tolerant in religious matters, and though most of them were Sunnis, they did not persecute Shiism. Nor was Jizyah levied on the Hindus during the early phase of Bahmanaid rule. Firuz Shah Bahmani encouraged the pursuit of astronomy and built an observatory near Daulatabad. He constructed the new city of Firuzabad on the Bhima and occasionally used it as his capital. He paid much attention to the principal ports of his kingdom, Chaul and Dabhol, which attracted trading ships from the Persian Gulf and the Red Sea, and poured in luxury goods from all parts of the world.

NSOU ??CC - HI - 07 129 8.7 The Reign of Ahmad Shah Bahmani Ahmad Shah Bahmani, the successor of Firuz Shah, was famous in history as the Vali or Saint. He shifted the Bahmani capital from Gulbarga to Bidar sometime about 1425. Almost immediately after his accession, Ahmad Shah decided to carry out the unfulfilled wishes of his brother, and declared war on Devaraja II of Vijayanagara. Firishta describes how the Bahmani king forced Devaraja II to sue for peace by laying his country waste and besieging his capital. The Raja of Warangal, who had joined Devaraja II and then deserted him, soon paid the penalty for his folly. After the close of his campaign against Vijayanagara, Ahmad Shah marched towards Warangal in 1425. The Raja was defeated and slain, and Warangal was finally annexed to the Bahmani kingdom. It was during Ahmad Shah's reign (1422- 1436) that the Bahmani kingdom first came into conflict with the kingdoms of Malwa and Gujarat. In the conflict against Malwa, Ahmad Shah carried the victorious Bahmani flag into that dominion and overawed it with his might so that during the rest of his reign there was no further trouble between the two kingdoms. Ahmad's conflict against Gujarat was of his own seeking. He took sides with a Hindu chieftain of the Gujarat kingdom who had risen in revolt against his overlord, the Sultan of Gujarat, and had come to Ahmad Shah Vali via Khandesh. In A.D 1429, Bahmani troops were sent to help the rebel and they raided the Nandurbar district of the Gujarat dominion only to be expelled from there and to be driven out of Khandesh back into Bahmani territory. Next year (1430) another Bahmani army, under Khalaf Hasan Basri, was sent to occupy the island of Salsette. But this attempt to occupy Gujarat territory also proved futile. In this campaign we see the beginning of Deccani-pardesi rivalry. The Deccani officers under Khalaf Hasan treacherously quitted his camp with the result that the Gujaratis were able to gain an easy victory over Khalaf Hasan. It was most probably in this campaign that the islands of Mahim and some territory south of it were annexed to the Gujarat kingdom. The hostilities against Gujarat made Ahmad seek the alliance of Khandesh which was achieved by the marriage of the Sultan's son, Alauddin, with the daughter of Nasir Khan Farruqi. After the death of Ahmad Shah Vali his son, Alauddin Ahmad, who succeeded him, built a magnificent dome over the grave of his father on the outskirts of the new capital. From one of the inscriptions in the tomb we get the correct date of Ahmad Shah's death, 29th Ramzan, 839 (April 17, 1436).

130 NSOU ??CC - HI - 07 The reign of Alauddin Ahmad (1436-1458) opened with a campaign against Vijayanagara, and there was another struggle in A.D 1443 – 4. Both were confined to the Raichur Doab. Alauddin Ahmad subdued the chiefs of the Konkan region. In the year of his accession an army was sent against the Raja of Sangamesvar who not only offered submission but gave his beautiful daughter in marriage to the Sultan. This lady, known to history as Pari-chehra was the Sultan's favourite queen, and the cause of much jealousy and annoyance to the first queen, the daughter of Nasir Khan of Khandesh. Nasir Khan, partly instigated by his daughter and partly encouraged by the Sultans of Gujarat and Malwa, declared hostilities against his son-in-law and marched with an army into his dominion. Khalaf Hasan Basri was once again entrusted with the charge of the Bahmani army which consisted exclusively of pardesis. With the defeat at Mahim due to treachery of the Deccanis, Khalaf Hasan was able to persuade the king and the Deccani Wakil-us-Sultanat Miyan Minullah to agree to such a step. He inflicted a defeat on the Khandeshis on the battlefields of Berar and drove them back into their territory. But this new policy of exclusion rankled in the minds of the Deccanis, and finally led to the massacre of the pardesis at Chakan. The last years of Alauddin Ahmad's reign were marked by the rebellion of his brother-in-law, Jalal Khan, who proclaimed himself as the king of Telingana(1455). The Sultan himself marched against the rebel who took refuge in the fortress of Nalgonda and sent his son, Sikandar, towards Malwa to beseech the help of that kingdom. Sikandar gained support of Mahmud Khalji of Malwa by representing that Alauddin Ahmad was dead and disorder had broken out in the Bahmani dominion. Alauddin at this juncture placed Mahmud Gawan in charge of the siege of Nalgonda and proceeded to the north to meet the danger created by the conduct of Sikandar. Mahmud Khalji relinquished his campaign and retired to his kingdom. Mahmud Gawan secured royal pardon both for Jalal Khan and his son and their rebellion was over. This is the first occasion when Mahmud Gawan, the great Bahmani minister comes into notice. Alauddin Ahmad's reign is notable for the large hospital he established in his capital early during his reign. A number of villages were endowed to this institution from the revenues of which were paid the cost of medicine, and food of the patients and possibly also the salaries of the staff. Both Hindu and Muslim physicians were employed in the hospital and it can be inferred from that the hospital was open to patients irrespective of caste and religion.

NSOU ??CC - HI - 07 131 8.8 The Post- Alauddin Ahmed Era: Internal Instability and the Rise of Mahmud Gawan Alauddin Ahmed died on April 1458. His successor was his elder son, Humayun, who ruled from 1458 – 1461. His short reign was marred by constant unrest and rebellions in the kingdom and among its Hindu vassals. The stern and ruthless attempts of the Sultan to put down these forces of disorder seem to have earned for him the sobriquet Zalim (cruel) at the hands of Firishhta. Humayun's son and successor, Nizam Shah Bahmani, a boy of eight years, also had a short reign of about two years during which the administration of the kingdom remained in the hands of a council of three consisting of the Queen mother, assisted by two of the ablest men in the Bahmani Court, Mahmud Gawan, and Khvaja Jahan Turk. The Queen mother herself was one of the few remarkable women that have appeared in the ruling dynasties of medieval India. Though she did not appear in public, she kept herself in close and constant touch with her colleagues of the council from whom and from her personal agents she received daily reports of the affairs of the kingdom. While the internal condition of the kingdom was being thus strengthened by the Council of Regency, the king of Orissa, Kapilendra made an alliance with the king of Telingana and marched against the Bahmani kingdom. He made his way to the very outskirts of the capital Bidar, but the military leadership of Mahmud Gawan and Khvaja Jahan triumphed and the invaders were repulsed. Hardly had this affair ended when Malwa made war on the Bahmani kingdom. Mahmud Khalji, the Sultan of Malwa marched through the northern territories of Bahmani dominion and occupied Bidar from which the king had been removed to Firuzabad. In this distress Mahmud Gawan appealed to Gujarat for help and Mahmud Begarha marched with an army to the Deccan. The combined efforts of the Bahmani forces and the Gujarat allies resulted in the enemy withdrawing towards Malwa. Next year (1463) Mahmud Khalji again invaded the Bahmani dominion, but retreated when he heard that Gujarat was ready once again to help the Deccan kingdom. Young Nizam Shah Bahmani died on July 30, 1463, on the very day of his marriage and was succeeded by his younger brother Muhammad Shah III (1463 – 82). The Council of Regency continued to function till 1466. Khvaja Jahan Turk had about this time come under the suspicion of disloyalty, and in that year the Queen mother contrived his murder in open court. Mahmud Gawan was appointed Wakil-us-Sultanat (Deputy of the Kingdom) or the Prime Minister and he remained in supreme authority till his murder in 1481.

132 NSOU ??CC - HI - 07 Mahmud Gawan dominated the affairs of the state for twenty years. During the period, Mahmud Gawan tried to extend the frontiers of the kingdom towards the east and the west. In the east, he came into conflict with the Gajapati ruler of Orissa, and joined hands with Vijayanagar to oust him from the Coromandal coast. He also made further conquest at the coast of Orissa. Mahmud Gawan's major military contribution, however, was the overrunning of the western coastal areas, including Dahbol and Goa. The loss of these ports was a heavy blow to Vijayanagara, control of Goa and Dahbol led to further expansion of the overseas trade with Iran, Iraq etc. Internal trade and manufactures also grew. Mahmud Gawan also tried to settle the northern frontiers of the kingdom. Since the time of Ahmad Shah I, the kingdom of Malwa ruled by the Khalji rulers had been contending for the mastery of Gondwana, Berar and the Konkan. In this struggle, the Bahmani Sultans had sought and secured the help of the rulers of Gujarat. After a great deal of conflict, it had been agreed that Kherla in Gondwana would go to Malwa, and Berar to the Bahmani Sultan. However, the rulers of Malwa were always on the lookout for seizing Berar. Mahmud Gawan had to wage a series of bitter battles against Mahmud Khalji of Malwa over Berar. He was able to prevail due to the active help given to him by the ruler of Gujarat. It would thus be seen according to Satish Chandra that the pattern of struggle in the south did not allow divisions along religious lines, political and strategic considerations and control over trade and commerce being more important causes of the conflict. Secondly, the struggle between the various states of north India and in south India did not proceed completely in isolation from each other. In the west, Malwa and Gujarat were drawn into the affairs of the Deccan, and in the east, Orissa was involved in a struggle with Bengal and also cast covetous eyes on the Coromandel coast. The expansion of the Bahmani kingdom towards the east and the west led to a resurgence of the conflict with Vijayanagara. But by this time Vijayanagara was no match for the Bahmani kingdom, Mahmud Gawan not only annexed the Tungabhadra Doab, but made a deep raid into the Vijayanagara territories, reaching as far south as Kanchi. Mahmud Gawan carried out a number of internal reforms. Some of these were aimed at limiting the power of the nobles. Thus the old provinces (tarafs) were further subdivided from four into eight, and the governor of each fort was to be appointed directly by the Sultan. The salaries and obligations of each noble were fixed. For maintaining a contingent of 500

NSOU ??CC - HI - 07 133 horses, a noble received a salary of 1,00,000 huns per year. The salary could be paid in cash or by assigning a jagir. Those who were paid by means of jagir were allowed expenses for the collection of land revenue. In every province, a tract of land (Khalisa) was set apart for the expenses of the Sultan. Efforts were made to measure the land and to fix the amount to be paid by each cultivation to the state. Mahmud Gawan was a great patron of arts. He built a magnificent madrasa or college in the capital, Bidar. This fine building, which was decorated with coloured tiles, was three storeys high and had accommodation for one thousand teachers and students who were given clothes and food free. Some of the most famous scholars of the time belonging to Iran and Iraq came to the Madrasa at the instance of Mahmud Gawan. One of the most difficult problems which the Bahmani kingdom faced was enmity among the nobles. The nobles were divided into old comers and newcomers or Deccanis and Afaqis. As a new comer, Mahmud Gawan was hard put to win the confidence of the Deccanis. Though he adopted a broad policy of conciliation, the party strife could not be stopped. His opponents managed to poison the ears of the young Sultan who had him executed in 1481. Mahmud Gawan was over 70 years old at the time. With his death "

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departed all the cohesion and power of the Bahmani kingdom". The

administration became weak. Muhammad Shah could not forget that he had shed innocent blood; he tried to drown his remorse in wine and died from its effects within a year of his minister's death. 8.9 Internal Conflicts and Decline of the Bahmani Kingdom Muhammad's son and successor Mahmud (1482-1518) being a minor authority remained in the hands of Malik Naib. On the eve of the coronation, when all the amirs had gathered in the capital, the crafty Deccani formed a plot to assassinate Yusuf Adil Khan and to extirpate his followers. But the foreigners were put on their guard by some of their well-wishers in the opposite camp. For no less than twenty days Bidar was a scene of conflict between the rival factions and when peace was restored, Yusuf Adil Khan agreed to retire to Bijapur and Malik Naib was left at the helm of affairs in the Bahmani capital. The regency of Malik Naib did not last long. He was disliked by some of his followers for his share in the murder of Mahmud Gawan and his subsequent policy towards the foreigners made him intensely hated by a section of the Deccanis. The usual intrigues

134 NSOU ??CC - HI - 07 followed and Malik Naib was put to death by the Abyssinian governor of Bidar. Thus the Deccani minister shared the fate of the great pardesi noble whose death he had so basely contrived. Once again the swing of the pendulum brought the pardesis to power. Once again their rivals conspired to destroy the influence which they still possessed, going to the length of forming a conspiracy to murder the king and to place another prince of the royal family on the throne. They suddenly attacked the royal palace one night in October 1487, but were repulsed by the valour of the Turki guard. The king assembled his foreign troops and next morning ordered the conspirators to be put to death. The slaughter lasted for three days and the foreigners took a terrible retribution on the Deccanis for the wrong they had suffered. After these events, Mahmud Shah took no interest

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in the affairs of state and the responsibility of government passed into the hands of Qasim Barid, a Turki

amir of Sunni persuasion. The power and prestige of the Bahmani kingdom were gone forever, and the provincial governors refused to acknowledge the authority of Qasim Barid. The defection of Malik Ahmad Nizam-ul-Mulk, the son of Malik Naib, started the process of disintegration. Two expeditions were sent against him, but they were of no avail. He had the sympathy of Yusuf Adil Khan of Bijapur and Fathullah Imad-al-Mulk of Berar. In June 1490, Ahmad assumed independence in the city of Ahmadnagar founded by and named after him. His colleagues, Imad-ul-Mulk and Yusuf Adil, soon followed suit, with the result that by the end of that year the Bahmani king had definitely lost his sovereignty, in reality, if not in name. Mahmud Shah Bahmani continued to reign as a nominal sovereign till A.D 1518. Even in this helpless state he rallied round him all the amirs of the kingdom with a view to prosecuting the war against the "infidels" of Vijayanagara. In 1501 AD it was resolved at Bider that once in each year the whole of the amirs and wazirs should come to the royal court, and join in jihad against the idolaters of Vijayanagara, and hoisting the standards of Islam, should use their utmost endeavours to eradicate the infidels and tyrants". In pursuance of this resolution, Mahmud Shah exhausted the resources of the decaying Bahmani kingdom by launching expeditions against Vijayanagara, and brought repeated distress upon it. The forces of disintegration were at full work when Mahmud Shah died in 1518. He was succeeded by four kings who were kings in name but really puppets in the hands of NSOU ??CC - HI - 07 135 Amir Barid, son of Qasim Barid, who was in control of the Bahmani capital. With the death of Kalimullah, the last of these titular kings, sometimes in A.D 1538, the Bahmani dynasty came to an end, and

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the kingdom was split up into five independent Sultanates, namely the Adil Shahi of Bijapur, the Qutb Shahi of Golconda, the Nizam Shahi of Ahmadnagar, the Barid Shahi of Bidar and the Imad Shahi of

Berar. The Bahmani kingdom lasted for over a hundred and seventy five years during which period the dynasty had eighteen kings. The history of the kingdom is full of intrigues, civilwar and constant struggle with its neighbours. Of the eighteen kings of the dynasty, five were murdered, three were deposed, two were blinded and two died of intemperance. We are told by a Russian traveller, named Afanasius Nikitin, who visited the Bahmani kingdom in 1417, that the country was populous but the mass of the people were very poor. The nobles on the other hand, were extremely rich and lived in luxury. Whenever a nobleman went out he was preceded by twenty horsemen and followed by three hundred soldiers on horseback and five hundred on foot and by a number of other people, such as torch bearers and musicians. But the lot of the common people was miserable. The Bahmani kingdom acted as a cultural bridge between the north and the south. It also established close relations with some of the leading countries of West Asia, including Iran and Turkey. The culture which developed as a result had its own specific features which were distinct from north India. The cultural traditions were continued by the successor states and also influenced the development of Mughal culture during the period. 8.10 Conclusion Without any dynastic changes, the Bahmani rule provided the necessary conditions under which people felt secure and there was all round development. Persian Shias, native Muslims and Hindus, together influenced the cultural edifice of the Bahmanis. The phase between the death of Muhammad I and the accession of Firuz Shah was a period of struggle for the integration of different cultures into one mould. Attempts were made to achieve a synthesis of Hindu cultural elements, the foreign influences represented by the Afaqis from Persia and the indigenous tradition represented by the Dakhnis. The continuous influx of Persians into the Deccan had a direct influence on the court life and politics of the kingdom. Many of the Persians had begun to occupy topmost administrative

136 NSOU ??CC - HI - 07 positions. This bred separatist tendencies among the nobles, whose reactionary activities facilitated the spread of Shia ideas in Bijapur and elsewhere. The opening decades of the sixteenth century witnessed the fragmentation of the Bahmani kingdom into smaller sultanates, each governed by individual dynasties – the Nizam Shahis of Ahmadnagar, the Imad Shahis of Berar, the Adil Shahis of Bijapur, the Qutb Shahis of Golconda. The Bahmani kingdom was ultimately restricted to a small area only around the capital of Bidar. Restricted in status, its vestiges continued to linger on during the period of the fifth Deccani Sultanate – that of the Barid Shahis at Bidar. 8.11 Model Questions Short Questions 1) How was the Bahmani kingdom established? 2) Into how many small kingdoms did the Bahmani disintegrate – name them. Essay Type Question 1) Examine the contribution of Muhammad Shah I in establishing a sound system of administration. 2) 'Muhammad Shah II spent much of his time building his court as a cultural centre of excellence and learning'. Comment. 3) Evaluate the role of Tajuddin Firuz Shah in making the kingdom of Bahmani attain a high degree of prosperity. 4) Discuss the role of Mahmud Gawan in assuming complete responsibility of the Bahmani state affairs. 8.12 Suggested Readings

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Chandra Satish, Medieval India: From Sultanate to the Mughals (Delhi Sultanate 1206 – 1526) , Vol. I, Har Anand Publications Majumdar R.C, ed., The Delhi Sultanate, Bharatiya Vidya

Bhavan, Bombay, 2006 Srivastava, Ashirbadi Lal, The Sultanate of Delhi (711 – 1526 A.D), Shiva Lal Agarwala and Company Educational Publishers

NSOU ??CC - HI - 07 137 Unit 9 ?? Vijayanagar Structure 9.0 Objectives 9.1 Introduction 9.2 The Origin of the Vijayanagar Empire 9.3 The Sangamas (1336 – 1485) 9.4 The Saluvas (1485 – 1503) 9.5 The Tuluvas (1503 – 70) 9.6 The Aavidus (1570 -1649) 9.7 Conclusion 9.8

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Model Questions 9.9 Suggested Readings 9.0 Objectives The Objectives of the present unit are to understand the long-term historical evolution of the

Vijayanagar empire

with an emphasis on the following aspects : • The foundation of the Vijayanagar empire. • The consolidation and expansion of the Vijayanagar empire. • The decline and disintegration of the empire. 9.1 Introduction Lasting for almost three centuries as the foremost power in southern India, the kingdom of Vijayanagara (founded in 1336 CE) represents the last great native phase in the annals of the history of south India. There were large-scale military conflicts in peninsular India after the Turko-Afghan sultans. Alauddin Khilji and Muhammad bin Tughlaq led incursions into the region, which shaped and reshaped the history and fortunes of the Deccan and the far South. In addition to this, a significant rise in prosperity of the region made it a hub of trading activities, linking it to northern India as well as Europe and East Asia. Other factors that contributed to the major developments of the period were urbanization and modernization of the economy- in which monetization played a key role. As a result, the kingdoms of peninsular India entered into an aggressive political and military race for supremacy with one another. It was in this keenly competitive environment that Vijayanagara, a leading kingdom in the region, established its dominance over the local rulers through sheer military power. With time it also forestalled the advancing Turkish forces and emerged as the rallying mascot for the entire southern region.

138 NSOU ??CC - HI - 07 9.2 The Origin of the Vijayanagar empire Vijayanagara (Sanskrit: "City of Victory") was the capital city of the historic Vijayanagara Empire. Located on the banks of the Tungabhadra River, it spread over a large area and included the modern era Group of Monuments at Hampi site in Ballari district and others in and around that district in Karnataka. The city rapidly grew from an ancient pilgrimage center in 13th-century, to being founded as a capital of Vijayanagara Empire in early 14th century, to being a metropolis stretching by some estimates to 650 square kilometers by early 16th century. The Vijayanagara, which lasted for almost three centuries as the dominant power of southern India, represents the last great phase in the annals of southern Indian history. The chapter covers the rise and fall of the mighty Vijayanagara empire which was founded in 1336, and which spanning over four dynasties culminated in the disastrous defeat in the battle of Talikota in 1565.

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The foundation of the empire of Vijayanagara in 1336 constitutes a great event in South India in particular and the history of India in general. It was founded as a result of the political and cultural movement against the Tughlaq authority in the South. The empire of Vijayanagara was founded by Harihara I and Bukka, two of five sons of Sangama. But as regards the circumstances leading to the foundation of the empire of Vijayanagara and the origin of the founders of the empire of Vijayanagara, there are a number of controversies and this

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has been hotly debated by the scholars since the beginning of the twentieth century, when Robert Sewell published his work The Forgotten Empire (1901) primarily based on the foreign accounts. There are three main theories regarding the origin of the founders of the empire of Vijayanagara: a)The Telegu, the Andhra or the Kakatiya origin, b)The Karnata (Karnataka) or Hoysala origin, c)the Kampili origin.

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the first theory, Harihar and Bukka were the Treasury officers (Pratiharis) of the last Kakatiya ruler Prataparudradeva Kakatiya. After the fall of the Kakatiya kingdom to the Tughlaqs, both brothers reached the present site of Vijayanagara, where a Vaishnava saint Vidyaranya took them under his protection and inspired them to found the city and empire of Vijayanagara. The main support of this theory comes from Kalajnana texts, particularly the Vidyaranya Kalajnana and some other sources. Modern historians supporting this theory further give the arguments that royal crests and the administrative divisions of the empire of Vijayanagara had been borrowed from the Kakatiyas. Besides, the Rayas of Vijayanagara greatly patronized Telegu language and literature.

According

to the second theory, Harihara and Bukka were in the service of the Hoysala king Vira Ballala III, who had founded the city Vijayavirupakshapura, after the name of his son, which later on came to be known as Vijayanagara. The scholars who support this theory are of the view that Harihara and Bukka were feudatories and generals of the Hoysalas. According to the third theory,

Harihara and Bukka were in the service of the Raya of Kamipili (near Sagar in Karnataka). When Bahauddin Gurshap, a cousin of Md. Bin Tughlaq revolted and took refuge with the Raya of Kampili, the Sultan attacked Kampili and annexed it to the Sultanate. During the course of this war, Harihara and Bukka were both made prisoners of war and taken to Delhi. In 1335, when Tughlaq possessions in the South were in a state of general turmoil, the Sultan released them and sent them as Commanders of the Tughlaq troops to restore order in the South, where they came under the influence of a sage and declared their independence. The issue of the actual circumstances leading to the foundation of the empire of Vijayanagara and the origin of the founders still remain unresolved and several arguments are given in support of each theory. But there is no doubt that Harihara and Bukka, who founded the empire in 1336, were the sons of Sangama and named the first dynasty of Vijayanagara after their father as Sangama dynasty (1336 – 1485). The second dynasty, founded by Saluva Narasimha, known as Saluva dynasty, ruled from 1485 to 1505. The third dynasty, known as Tuluva ruled from 1505 to 1570. The fourth or the Aavidu dynasty ruled till about the middle of the seventeenth century, but was only a pale shadow of its old glory. 140

NSOU ??CC - HI - 07 9.3 The Sangamas (1336 – 1485) The kingdom of Vijayanagara soon expanded into an empire largely through the efforts of Harihara and Bukka. Harihara I (1336-56) aided by his brother Bukka, started an era of conquest and expansion. The Hoysala kingdom was conquered by about 1346, and the Kadamba territories were annexed in 1347. Harihara also sent two armies in 1352 -53, one under Prince Savanna and the other under Kumara Kampana, against the Sultan of Madura. Kumara Kampana annexed the Sultanate of Madura to the empire of Vijayanagara. This conquest has been vividly described by his wife Ganga Devi in Madhura Vijayam. Harihara I was succeeded by his brother Bukka I (1356 – 77) who took up the task of strengthening and expanding the nascent kingdom. He sent an expedition against Raja Narayana Sambuvaraya, who earlier had been restored to his throne by Harihara and had probably asserted his independence soon after. Bukka I fought against Muhammad Shah Bahmani to gain control over the Raichur Doab, the land between the rivers Tungabhadra and Krishna. In a peace treaty of 1365, Doab was ceded to Bukka with the river Krishna intervening between the two kingdoms. Some revenue districts to the South of the Krishna had to be administered jointly. However, the Doab remained a contested site in the years to come. Richard Eaton also says that there was "fierce interstate competition over control of one of the wealthiest strips of land in the entire peninsula, the Raichur Doab, which lay directly between Vijayanagara and Bahmani dominion". When the affairs of the northern and eastern frontiers were thus settled to his satisfaction, Bukka I turned his attention to the south. The overthrow of the Sambuvarayas and the annexation of Tondaimandalam had brought Vijayanagara directly into contact with the Sultanate of Malwa. He entrusted the supreme command of his army to his son, Kumara Kampana, who had been governing the Tamil districts of the kingdom as his viceroy since the overthrow of the Sambuvaraya in A.D 1360-61. The army set out about the beginning of A.D 1370 from Gingee in the South Arcot district and inflicted a crushing defeat on the forces of Madura at Samayavaram near Srirangam. Kannanur-Kuppam, the chief stronghold of the Musalmans in this region, fell into the hands of the invaders who marched against Madura. A severe engagement took place somewhere between Trichinopoly and Madura in which the Sultan was defeated and killed. The death of the Sultan, however, did not put an end to the war. Some of his followers appear to have shut themselves in the capital and declined to submit.

NSOU ??CC - HI - 07 141 Kumara Kampana laid siege to Madura, and took it by storm. Thus ended the Sultanate of Madura after a brief but bloody existence of nearly forty years during which the Hindus of the country were subjected to inhuman tyranny. With the conquest of Madura, the whole of South India came under the sway of Vijayanagara, and it thus rapidly grew up into an empire. The conquered territory, together with the remaining parts of the Tamil country, was placed under Kumara Kampana who proved as great an administrator, as he was a soldier. Unfortunately, however, he died prematurely about the beginning of A.D 1374, plunging the kingdom in grief. His death brought the question of succession to the forefront. Bukka I had several sons who distinguished themselves on the field of battle as well as in the civil administration of the kingdom, but he chose as heir apparent and successor, Harihara II. Bukka I did not long survive his son Kampana and died in A.D 1377. He was one of the greatest monarchs of the age, and was the real architect of the Vijayanagara empire. He was a great soldier and achieved conspicuous success on the field of battle, specially against the Muslims. In an age marked by religious bigotry and fanaticism, special reference must be made to the policy of tolerance adopted by Bukka I in dealing with the religious sects in his kingdom. He issued an edict proclaiming that from the standpoint of the state, all religions were equal and entitled to protection and patronage. Bukka I took an active interest in the revival of the Vedic dharma. He

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assumed the title of Vedamarga-pratishthapaka or the establisher of the path of the Vedas,

and gathered together all the scholars learned in the Vedic literature. He also encouraged Telegu literature and was a patron of Nachana Soma, the greatest Telegu poet of the age. Harihara II ascended the throne immediately after the death of his father Bukka I in February 1377. His authority, however, does not seem to have been acknowledged in all parts of the kingdom at once. There were insurrections in Konkan and other provinces. A wide spread rebellion broke out in the Tamil country, in which the chiefs of Tundira, Chola and Pandya countries were involved. It is not unlikely that the sons and some of the officers of Kumara Kampana, who were dissatisfied with the late king's arrangements about succession, should have made a common cause with the rebels. Harihara II, however, succeeded in putting down the rebellions and enforcing his authority. His son, Virupaksha or Virupanna Udaiyar, whom he appointed as the Viceroy of the Tamil country, put down the rebels with a stern hand and brought the Tamil country back to subjection by the middle of A.D 1377. It was probably on this occasion that Virupanna Udaiyar crossed over to the island of Ceylon and exacted tribute from its ruler.

142 NSOU ??CC - HI - 07 A greater danger than the internal disturbances threatened the stability of Harihara's position on the throne. The Bahmani Sultan invaded his kingdom with a large force. Muhammad Shah I died in 1375 and was succeeded by Mujahid Shah. He sent an envoy to the court of the Raya demanding the abrogation of the treaty of A.D 1365, and the recognition of the Tungabhadra as the southern boundary of his dominions. Harihara II naturally turned down this demand, and Mujahid invaded the Vijayanagara kingdom in the spring of A.D 1377. Mujahid thereupon laid siege to Vijayanagara, and though he achieved some measure of success at first, he was obliged ultimately to raise the siege. On his way back he besieged Adoni, an important fort, guarding the road from Gulburga, for nine months. His attempts to capture the fort, however, ended in failure, and while returning to his capital, having achieved nothing in the war, he was assassinated in his tent (A.D 1378). The defeat of the Bahmani army at Adoni and the subsequent assassination of the Sultan on his way home presented a great opportunity to Harihara II for retaliation. The Bahmani kingdom was defenceless and there were dissensions in the royal family. Harihara II took full advantage of the situation and invaded Konkan and Northern Karnataka at the head of a large army. Madhava mantrin, who was in charge of the Banavasi country, defeated the Turushkas, captured the port of Goa and reduced the seven Konkans to subjection (A.D 1380). The Turushkas, from whom Madhava mantrin wrested Goa and the neighbouring territories, must have been the officers of the Bahmani Sultan. It must have been during the campaign in which Madhava mantrin reduced the Saptakonkanas that the important ports of Chaul and Dabhol in the coast of Northern Konkan were acquired by Harihara; and the possession of these ports besides Goa, must have

made him the master of the entire west coast of the Deccan.

Harihara II next sought to make himself the lord of the east coast so that he might establish his control over the eastern as well as the western sea. The idea of the conquest of the east coast was not new. Bukka I attacked the Reddi kingdom of Konkavidu which blocked the expansion of Vijayanagara towards the sea, and seized some outlying districts of Kondavidu between 1365 and 1370 A.D. The appointment of Devaraya as the governor of Udayagiri in A.D 1370, however, marks a new epoch in the relations between Vijayanagara and Kondavidu. He resolved from the first to annex the Reddi territories and pursued his object with unwavering zeal. The internal dissensions in the kingdom of Kondavidu, on the death of King Anavema in A.D 1382-3, gave him an NSOU ??CC - HI - 07 143 excellent opportunity to attack the Reddi dominions, and he occupied at once the Addanki and the Srisailam districts adjoining the Vijayanagara frontier. The occupation of the Reddi territories, especially the district of Srisailam which abutted on the kingdom of Rachakonda, brought in its train another war with the Velamas and their ally the Bahmani Sultan. After the death of Anapota Reddi of Kondavidu, the Velamas had seized Srisailam and the neighbouring territory. Their king, Anapota Nayadu I, is even credited with having built steps to the Srisailam hill. Anavema Reddi, the younger brother and successor of Anapota Reddi, dislodged the Velamas from Srisailam and re-conquered the lost territory. After the death of Anavema, the Velamas naturally desired to establish themselves in this region, but the prompt action of Devaraya balked them of their prey. The Velama ruler Anapota Nayadu I appealed to his ally, the Bahmani king Muhammad Shah II, for help and prepared himself for war. To counteract the warlike activities of Anapota Nayadu, Harihara II despatched an army under the command of his son Immadi Bukka against the Velamas. The army penetrated as far as Warangal and defeated the Muslim cavalry at Kottakonda, a fort to the north-west of Warangal. The Velama king did not, however, give up the hope of conquering Srisailam. With the help of the Bahmani Sultan Muhammad Shah II, in A.D 1390-91, he attacked 'Udaygiri- raja', that is the province governed by Devaraya. The last named made a countermove by invading the Bahmani kingdom. The Bahmani forces accompanied by the Velamas seemed to have made an attack upon Udayagiri but Ramachandra Udaiya, the son of Devaraya, whom he left in charge of his capital and province, is said to have subjugated hostile kings and vanquished by his skill the Musulman king. Though the final result of the war is not known, the Velamas did not achieve their object and the Bahmani Sultan won no victories which the Muslim historians could boast of. The conflict was renewed seven years later (A.D 1398), when Harihara II planned another attack on the Velamas and their ally the Bahmanis. He evidently took advantage of the confusion following the usurpation of the Bahmani throne by Firuz Shah to invade that kingdom, and captured the fort of Sagar. The Muslim accounts of the sweeping victories of Firuz Shah are contradicted by Hindu sources, both literary and epigraphic. An inscription at Pangol, in the Nalgonda district of the old Hyderabad State, clearly proves that an expedition sent by Harihara II against the Velamas defeated them as well as their Bahmani ally near that place, almost at the very time when, according to Firishta, Firuz was dictating a most humiliating peace treaty to his enemy. This treaty, however,

144 NSOU ??CC - HI - 07 practically recognized the status quo. On the whole, the fact seems to be that in spite of some initial successes gained by Firuz, he was ultimately forced to retreat and lost some territory to the north of the Doab. The last years of the reign of Harihara II were peaceful, undisturbed by foreign invasions or internal troubles. He fell ill in the latter part of A.D 1403 and died on August 16, 1404 having ruled for a period of twenty eight years. During his reign of nearly three decades, the kingdom extended in all directions, and assumed the proportions of a mighty empire. His conquest of the west and east coasts made him the master of many ports through which flowed the wealth of Europe and Asia into his dominions. In the internal administration of the kingdom, he followed the footsteps of his father. Though he entrusted the government of some of the provinces such as Mangalore, Barakur and Goa on the west coast to his nobles, he appointed only his sons as governors of the important provinces in the interior and the east coast. Though the arrangement worked efficiently in the lifetime of Harihara, it fostered disintegrating tendencies which led immediately after his death to the outbreak of the first civil war in the Vijayanagara history. On the death of Harihara II, the succession to the throne was disputed. His three sons , Virupaksha I, Bukka II, and Devaraya I laid claim to the throne, and attempted to take forcible possession of it. Though the struggle for succession lasted for two years, much is not known about the course of events during the period. Virupaksha I appears to have crowned himself immediately after the death of his father, but his rule came to an end after one year. He was probably overthrown by Bukka II who proclaimed himself king. He, in his turn, yielded place to Devaraya I who ascended the throne in A.D 1406 and ruled for sixteen years until his death in A.D 1422. Devaraya I's reign was a period of incessant military activity, and during the sixteen years of his reign he was continuously engaged in waging war

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with the Bahmani Sultan, the Velamas of Rachakonda and the Reddies of Kondavidu. In spite of the

powerful forces arrayed against him, he not only held his own but succeeded in increasing the extent of his kingdom by the annexation of fresh territories. Immediately after Devaraya's accession his kingdom was invaded by Firuz. Besides the Velamas the traditional allies of his family, the Sultan secured also the friendship of Peda Komati Vema, the Reddi king of Kondavidu. Apart from the frequent encroachment by Vijayanagara on the Reddi territory, Peda Komati Vema resented the family and political alliance into which Harihar II entered with his rival Kataya Vema who had usurped the government of Rajahmundry. The Sultan invaded the Doab with the main body of his

NSOU ??CC - HI - 07 145 army, while his Velama and Reddi allies, supported by a strong contingent of his troops, attacked the Raya in the eastern provinces of his kingdom. Devaraya massed most of his forces in the Doab to check the advance of the Sultan, and left the eastern provinces comparatively weakly defended. The Sultan's army, accompanied by his Velama and Reddi allies, appears to have descended on Udaygiri and obtained several notable victories. But what happened after these victories is not definitely known. One important result of the expedition was the Reddi occupation of Pottapi-nadu and Pulugula-nadu in the south-east of the Cuddapah district, which continued for seven years, until their final expulsion by Devaraya I in A.D 1413-14. The victory of the allies was, however, not complete, for they failed to dislodge Devaraya from Pangal which in his hands became a standing menace to the safety of the Velama kingdom. On the death of Kumaragiri Reddi in A.D 1407, Peda Komati Vema, his cousin succeeded him at Kondavidu, while Kataya Vema, the brother-in-law and minister of the late king, made himself master of the northern districts of the Reddi kingdom with the city of Rajahmundry on the Godavari as his capital. Peda Komati however, allied himself with the Velamas and Kataya Vema was driven out of his capital. When Devaraya successfully repulsed his enemies and consolidated his power, Kataya Vema paid a visit to Vijayanagara in A.D 1410 and solicited his help. Devaraya promised help and promptly dispatched troops to enable him to recover his power. Encouraged by the arrival of help from Vijayanagara, Kataya Vema took the field and inflicted a crushing defeat on Peda Komati Vema at Ramesvaram and put him to flight. But the arrival of Firuz Shah and the Bahmani army changed the situation. He won a number of victories, and Kataya Vema was killed in one of these battles. On hearing of these disasters, Devaraya sent reinforcements. The war, however, did not come to an end. It moved westwards from the delta of the Godavari to the Velama dominions on the north bank of the Krishna, and the Bahmani Sultan and the Raya of Vijayanagara became the chief combatants. Firuz Shah, who realized the strategic importance of the fort of Pangal, resolved to wrest it from Devaraya, and sent his forces in A.D 1417 to capture it. The siege lasted for two years but it defied all attempts to take it. Devaraya, having secured the help of a number of Hindu chiefs including the Velamas, surrounded the besieging force. Devaraya I took full advantage of his victory and re-established his authority over the entire Krishna-Tungabhadra Doab.

146 NSOU ??CC - HI - 07 Devaraya's intervention in the affairs of the kingdom of Rajahmundry brought in its train war with the king of Orissa. Before fighting could actually begin between the Gajapati and the Raya, Doddaya Alla or Allada brought about a friendly understanding between the two rulers and persuaded them to return peacefully to their respective kingdoms. Though war was thus averted, its significance cannot be under rated. For it opens a new chapter in the history of the foreign relations of Vijayanagara and marks the beginning of that rivalry between the Gajapatis and the Rayas which was to involve the whole of the east coast into a war lasting for nearly a century and quarter. The remaining years of Devaraya's reign was peaceful. The kingdom was undisturbed by wars. He probably spent his last years in retirement, seeking diversion in the company of the learned whom he greatly cherished. He was a great patron of scholars. It was to Devaraya's court that the gifted Telegu poet Srinatha journeyed from the Reddy courts of Rajahmundry and Kondavidu seeking recognition for his talents. The 'Pearl Hall' of the palace where he honoured men of eminence is immortalized in literature. His capital became the chief centre of learning of South India. Vijayanagara (The City of Victory) had indeed become Vijayanagara (The City of Learning). Devaraya I undertook a number of schemes for the welfare of the people. In 1410 he had a barrage across the Tungabhadra constructed which greatly helped agriculture. He also got a canal dug 24 kilometres long from the Tungabhadra to the capital which had hitherto been suffering from scarcity of water. These canals proved to be of such use to the city that they greatly increased his revenue. He also encouraged the construction of a dam on the river Haridra for irrigation purposes. He greatly improved the city also, raising fresh walls and towers, increasing the city area and building further lines of fortifications. Towards the close of Devaraya's rule the Italian

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Nicolo Conti visited the imperial city. He described it as having a circumference of 96 kilometers and containing 90,000 potential soldiers.

Besides describing the city and its king, Nicolo Conti also mentions festivals like Dipavali, Navaratri, etc. The order of succession of the kings who immediately followed Devaraya I on the Diamond throne, is not definitely known. The evidence of inscriptions is perplexing, as two of his sons, Ramachandra and Vijaya I, as well as his grandson Devaraya II are found to have been ruling simultaneously at Vijayanagara in A.D 1422, the year in which he breathed his last. Ramachandra, who had been associated with his father in the government of Udaygiri since A.D 1390-91, appears to have ascended the throne on the death of his father and ruled for a period of six months.

NSOU ??CC - HI - 07 147 Ramachandra was succeeded by Vijaya I, who was also known as Vijayabhupati, Vijaya Bukka or Vira Bukka. There is considerable difference of opinion about the duration of his reign. Tradition embodied in the chronicle of Nuniz assigns to Vijaya's reign a period of six years, but this has been reduced by modern scholars to a much shorter period varying from six months to two years. An analysis of Vijayanagara inscriptions of that time clearly shows that Vijaya's reign lasted from A.D 1422 to 1430. Vijaya appears to have been a weak monarch, for, during the eight years of his rule, he seems to have taken little or no active part in the government of the kingdom and left the administration in the abler hands of his son and co-regent, Devaraya II. The reign of Vijaya I was not, however, uneventful. It witnessed the outbreak of two important foreign wars, one with Bahmani Sultan and the other with the Gajapati of Orissa. Devaraya II (1422 – 46) who succeeded to the throne, was the greatest sovereign of the Sangama dynasty. The inscriptions of this ruler are throughout the Vijayanagara empire and his reign witnessed the height of the imperial glory and prosperity under the Sangama. He was called 'Immadi Devaraya' and also 'Proudha Devaraya' or the great Devaraya by his subjects. As his rule was of great magnificence, the commoners believed that he was the incarnation of Indra, the celestial ruler of the Hindu mythology. The inscriptions speak of his title 'Gajabetekara', i.e. the elephant hunter. Shortly after his accession, Devaraya II had to face an invasion led by the Bahmani Sultan Ahmad I in the Raichur Doab (the region between Krishna and Tungabhadra), but the actual outcome of this battle is a matter of controversy. However, the fact that the Bahmani Sultan shifted his capital from Gulbarga to Bidar, which was more secure, leads to an assumption that Devaraya gained some success. Devaraya II annexed Kondavindu (Andhra Pradesh) to his kingdom, attacked the Gajapati kingdom of Orissa and subjugated a few chiefs in Kerala. Except the Zamorin of Calicut, all other kings and chieftains of Kerala accepted his suzerainty. Sometime in 1442, he sent a naval expedition against Sri Lanka which, after being defeated, agreed to pay tribute to Vijayanagara. Devaraya II was a great patron of literature and himself an accomplished scholar in Sanskrit. He is credited with the authorship of two Sanskrit works, Mahanataka Sudhanidhi and a commentary on the Brahma Sutras of Badarayana. He found time to patronize men of letters in Sanskrit and vernaculars and rewarded them by liberal grants of land and money. He loved to organize literary and philosophical debates in his court and presided

148 NSOU ??CC - HI - 07 over them personally. Devaraya promoted fine arts and adorned his capital with new temples. During his reign Vijayanagara was visited by two foreign travellers, Nicolo Conti, an Italian and Abdur Razzaq, a Persian, who have left graphic descriptions of the city and the empire. The political situation at Vijayanagara immediately after the death of Devaraya II in 1446 is not definitely known. Though it is generally assumed that his son, Mallikarjuna, succeeded him on the throne, there is reason to believe that Vijaya II, more commonly known as Pratapadevaraya, younger brother of Devaraya II, ascended the throne and ruled for a short period. It is evident from literary and epigraphic evidence that both Vijaya II and Mallikarjuna for some time ruled the empire simultaneously. How Vijaya II came to be dispossessed of it cannot, however, be ascertained at present. He was probably obliged to come to terms with Mallikarjuna, as a result of which he had to renounce his claim to the throne and retire to his estate, where he continued to rule until at least A.D 1455. The reign of Vijaya II is important on account of an attempt made by him to put down ministerial corruption and purify the administration of the empire. Mallikarjuna was probably a mere youth at the time of the death of his father. He is also spoken in the inscriptions as Mummadi Devaraya (Devaraya III) or Mummadi Praudha Devaraya (Praudha Devaraya III). Mallikarjuna was a weak monarch and his accession marks the beginning of the decline in the fortunes of the Sangama dynasty. The rivalry between the Rayas and the Gajapatis of Orissa for the possession of the coastal Andhra country came to a head; and in the struggle that ensued, the Raya lost considerable territory besides the coastal Andhra for which the fights began. Mallikarjuna did not long survive the disastrous Gajapati invasion, and died about the middle of A.D 1465. The end of Mallikarjuna was not probably peaceful. Tradition preserved in the Srivaishnava work Prapannamritam states that his own cousin Virupaksha II assassinated him together with the members of the royal family and usurped the throne. Though Virupaksha succeeded in establishing himself on the throne, he was not able to enforce his authority over the empire. His authority was confined mostly to Karnataka and portions of the western Andhra country, although he seized the Diamond throne of the Rayas of Vijayanagara. With the death of the Gajapati Kapilendra in A.D 1470, the

NSOU ??CC - HI - 07 149 political conditions in the Deccan began to change rapidly. The Bahmani Sultan invaded Vijayanagara possessions in Konkan on the west coast. Muhammad Shah III sent Mahmud Gawan at the head of a large army. The death of Kapilendra plunged the coastal Andhra country into the throes of civil war and offered an excellent opportunity for the Raya of Vijayanagara to win back his lost dominions; but Virupaksha did not rise to the occasion. He failed to take advantage of the situation to recover the prestige of his government and the affection of his subjects. His failure, however, provided Saluva Narasimha, one of the prominent noblemen of his kingdom, a splendid opportunity to emerge as the saviour of the kingdom, and the custodian of the power of the Rayas. Saluva Narasimha was the eldest son of Saluva Gunda, the chief of Chandragiri in Chittor district. He seems to have succeeded to the family estate about A.D 1456. At the time of his succession, his authority could not have been great, though besides his family fief of Chandragiri, he seems to have held an estate in the neighbourhood of Nagar in the Tirukkoyilur taluk of the South Arcot district. The assassination of Mallikarjuna and the usurpation of the throne by Virupaksha II gave an impetus to the forces of disintegration; and the nobles and captains acted pretty much as they liked. It must have been during these years of anarchy that Saluva Narasimha laid the foundation of his power. His power was so great that Mallikarjuna's young son, Rajasekhara sought refuge at his court. Virupaksha II was murdered about the end of A.D 1485 by one of his sons, who however, renounced his right to the throne in favour of his younger brother, Padearas, i.e Praudha Devaraya. Praudha Devaraya is said to have been totally indifferent to the affairs of the state, but even if he were different in his character, he could not have prevailed against such a powerful vassal as Saluva Narasimha. The character of Praudha Devaraya (feeble dissolute prince), however, provided a pretext to Saluva Narasimha to seize the throne for himself in the interests of the empire. At first he won over the nobles to his side by offering them valuable presents, and when he felt sure of their support, he sent his army under Narasa Nayaka to Vijayanagara with instructions to expel Praudha Devaraya from the capital and take possession of the throne and kingdom in his name. Narasa met with no opposition and when he entered the capital, Praudha Devaraya fled from it and took refuge in a foreign country. With the flight of Praudha Devaraya, the rule of the Sangam dynasty came to an end. Saluva Narasimha soon followed Narasa Nayaka to the capital, and celebrated his coronation about the close of A.D 1485.

150 NSOU ??CC - HI - 07 9.4 The Saluvas (1485 – 1503) Like most usurpers, Saluva Narasimha found that it was easier to capture the throne than to enforce his authority in the kingdom. The captains and the chiefs who lent him support in seizing the crown were unwilling to submit to his yoke, and consequently he was obliged to fight against his erstwhile supporters and friends. Among these the Sambetas of Peranipadu in the Gandikota Sima and the Palaigars of Ummattur and Talakadu in the Hoysala-rajya deserve special mention. Sambeta Sivaraja offered stubborn resistance but could not withstand a sustained artillery attack and Sivaraja perished with most of his followers at the hands of the enemy. Though he appears to have succeeded in imposing his authority over Tulu-nadu during the last years of his reign, the chiefs of Ummattur remained unsubdued until the time of his death. The collapse of the Bahmani power in Telingana after the death of Muhammad Shah III in A.D 1482, and the preoccupation of Saluva Narasimha with preparations for the usurpation of the throne of Vijayanagara, left the field open for the ruler of Orissa, Purushottama Gajapati, who took full advantage of the situation. He seized the coastal Andhra country up to Vinikonda in the Guntur district and then attacked the fort of Udayagiri sometime after Narasimha had usurped the throne. The attack was completely successful. Saluva Narasimha died early in A.D 1490. His services to the kingdom of Vijayanagara can be hardly over-estimated. It is true that he expelled the old dynasty and usurped the throne. But it is possible to construe his action in a more favourable light and to regard the act of usurpation as due not so much to his ambition to sit upon the Diamond Throne as to a desire to protect the kingdom and thereby save the Hindu dharma from the neighbouring Muslim kingdom. With this end in view he befriended the Arab merchants and purchased the best horses in the market to improve the condition of his cavalry which, under his succession, contributed a great deal to the military glory of Vijayanagara. As Saluva Narasimha had only two sons who were too young to govern the kingdom, he appointed at the time of his death, his minister Narasa Nayaka as the guardian of the princes and the regent of the kingdom, with instruction to hand over the kingdom to the one whom he considered more worthy to rule after the princes had attained majority. But, on the death of his master,

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Narasa Nayaka placed on the throne the elder son of Narasimha, Timma. But as Timma was too young to shoulder the burdens of the state, Narasa

Nayaaka became the real ruler of the kingdom.

NSOU ??CC - HI - 07 151 By dint of numerous military campaigns Narasa Nayaka restored the integrity of the kingdom, and the enemies who he had conquered during the thirteen years that he governed the empire are enumerated in all the records of his descendents. We learn from them that he not only subdued Chera, Chola, Pandya and other localities in South India but also defeated the Gajapati and took Adil Khan a prisoner. These claims had a good foundation. Reference has been made above to the complete collapse of the authority of the Bahmani king about the time when Saluva Narasimha died. The king Mahmud Shah was a mere tool in the hands of his Prime Minister, Qasim Barid and powerful nobles like Ahmad Nizamul Mulk and Adil Khan behaved like independent rulers in their own domains. Narasa Nayaka marched into the Krishna-Tungabhadra Doab and captured the forts of Raichur and Mudgal. Adil Khan was forced to buy peace by ceding these two forts but as soon as he was free from other troubles, he tried to recover them and declared war against Vijayanagara. In a battle that took place, Adil Khan sustained a severe defeat who was obliged to seek shelter under the walls of the fortress of Manava. The Gajapati king Prataparudra also led an expedition against Vijayanagara and advanced up to the Pennar, but he seems to have been defeated and driven back. But Narasa had numerous internal enemies and they included many of the ministers of the king and nobles, as well as the dependent chiefs subject to his authority. A certain minister slew king Timma and proclaimed that at the instance of the protector his master had been slain. To clear himself of the accusation, Narasa immediately placed on the throne the younger son of Saluva Narasimha called Immadi Narasimha. The new king, however, turned against the protector. Narasa found it difficult to remain in the capital. He, therefore, repaired to Penugonda on the pretext of going on a hunt and, having gathered forces, marched upon the capital and invested it. Immadi Narasimha was obliged to sue for peace and accept him as the guardian of his person and the Protector of the empire. In order to prevent the king from causing him embarrassment in the future, Narasa kept him under the custody at Penugonda and governed the kingdom as if he were its master. Next, Narasa Nayaka had to undertake an expedition against the chiefs and nobles in the southern provinces. Narasa defeated the chiefs of the Chola, the Pandya and the Chera countries, captured Madura and proceeded to Ramesvaram at the head of his army. These victories secured him effective control over the Tamil provinces of the empire. He next turned his attention to Western Karnataka where the Palaigars of Ummattur and their allies had raised the standard of rebellion. He captured the island fort of Seringapatam and the Hoysala chief was taken prisoner. As a result his authority was firmly established in Karnataka.

152 NSOU ??CC - HI - 07 Narasa Nayaka was a magnificent patron of letters, and several distinguished scholars and poets flourished at his court. He fondly cherished Telegu, he invited several eminent poets to his court, encouraged them to compose poems, and rewarded them richly by liberal grants of land and money. The Telegu literature received a fresh impetus from Narasa Nayaka and bloomed forth in grant splendour in the time of his more illustrious sons. 9.5 The Tuluvas (1503 – 70) Narasa Nayaka was succeeded by his eldest son Vira Narasimha as the regent of the kingdom. Though the king, Immadi Narasimha was a prince grown up in years and capable of managing his own affairs, the new regent should have shown an inclination to lay down his office and retire into the background. He was on the contrary, resolved to set aside the king and usurp the throne. So he caused his ward and master to be assassinated in the fort of Penugonda where he was confined and proclaimed himself king in AD 1505. With Immadi Narasimha ended the brief rule of the Saluva monarch at Vijayanagara yielding place to a new line of kings under whom the empire rose to great magnificence and power. Vira Narasimha ruled as the king of Vijayanagara for five years. His rule was a period of turmoil. His usurpation of the throne evoked much opposition and the whole kingdom is said to have revolted under its nobles. He however, subdued most of them and compelled them to acknowledge his sovereignty. Though Vira Narasimha was continuously engaged in warfare throughout the short period of his reign, he found time to improve the efficiency of his army by introducing certain changes in the methods of recruitment and training of his forces. To improve the condition of his cavalry, he offered tempting prices to horse dealers and attracted them to Bhatalak and other Tuluva ports which he had conquered. He also recruited all efficient candidates, irrespective of caste or creed, as troopers and trainers. He infused war like spirit among his subjects by encouraging all kinds of military exercises. Vira Narasimha took keen interest in the welfare of the rayats. He was ready to listen to their grievances and alleviate their distress as far as possible. One of the important reforms which he introduced to lighten their burden was the abolition of marriage tax. He was only a pioneer in this respect. On the death of Vira Narasimha his half brother Krishnadevaraya ascended the Diamond Throne. His coronation was celebrated on the Sri-Jayanti day of Saka 1432,

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was the greatest ruler of Vijayanagara and one of the greatest in the history of India. He

raised Vijayanagara to

the zenith of its prosperity and glory. The Portuguese traveller, Domingos Paes, writes: "He

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is the most learned and perfect king that could possibly be, cheerful of disposition and very merry; he is one that seeks to honour foreigners and receives them kindly, asking all about their affairs whatever their condition may be. He is a great ruler and a man of much justice, but subject to certain fits of rage.

He is by rank a greater lord than any, by reason of what he possesses in armies and territories, but it seems that he has, in fact, nothing compared to what a man like him ought to have, so gallant and perfect is he in all things. At the very outset of his reign, Krishnadevaraya was involved in war with his neighbours in the north and the north east. The Bahmani Sultan, Mahmud Shah in pursuance of the compact of Bidar, and probably at the instance of Yusuf Adil Khan, declared a jihad on the infidels of Vijayanagara towards the end of A.D 1509. A fierce engagement took place in which the Bahmani forces suffered a crushing defeat. The Sultan himself was wounded and his nobles and captains beat a hasty retreat. Yusuf Adil Khan was killed in the fight and the infant state of Bijapur was thrown into confusion and disorder. Taking advantage of the anarchic conditions prevailing in Bijapur, Krishnadevaraya invaded the Krishna-Tungabhadra Doab and captured Raichur(A.D 1512). He then advanced on Gulburga and captured the fort after a short siege. He next set out for Bidar and captured the fort. He then restored Sultan Mahmud Shah to power, because he wanted to weaken his Muslim neighbours by throwing an apple of discord in their midst, and assumed, in commemoration of the act, the title of 'Yavana-rajya-sthapan- acharya'. Krishnadevaraya next set out on an expedition against the Palaigar of Ummattur who were ruling the upper Kaveri valleys as independent prince. The strength of the Palaigar lay in his possession of the forts of Seringapatam and Sivansamudram which were considered impregnable. Krishnadevaraya's campaign against Ummattur lasted for nearly two years. He first laid siege to the fort of Seringapatam and destroyed it and next proceeded against Sivansamudram and invested it for than one year. He captured Sivansamudram and dismantled its fortifications. He subdued the territory under the sway of the rebel chief and constituted it into a new province with Seringapatam as its headquarters.

154 NSOU ??CC - HI - 07 Krishnadevaraya now felt strong enough to declare war upon the Gajapati who had conquered two provinces of Vijayanagara namely, Udayagiri and Kondavidu, which Krishnadevaraya's predecessors failed to recover. The war opened with an attack upon the fort of Udayagiri in January 1513. After the fall of Udayagiri, Krishnadevaraya returned to Vijayanagara, while the army marched into the Kondavidu province, burning the villages and pillaging the countryside. The Oriya garrisons stationed in various places abandoned their posts and fled in panic to Kondavidu. The forts of Kandukur, Addanki, Vinukonda, Bellamkonda, Nagarjunakonda, Tangeda and Ketavaram fell rapidly one after another into the hands of the Raya. Having completed the subjugation of the forts and the territories dependent upon them the Vijayanagara army proceeded at last against Kondavidu and laid siege to it. A large number of Oriya noblemen including Prince Virabhadra, son and heir of Gajapati, and one of his queens, were captured and carried away as prisoners of war to Vijayanagara. The fall of Kondavidu was followed by the conquest of the coastal region up to the Krishna. The army advanced to Bezwada on the Krishna and laid siege to the fort. Unable to hold out, the defenders delivered the keys into the hands of the Raya. Krishnadevaraya next proceeded against Kondapalli. While he was engaged with siege operations, the Gajapati Prataparudra advanced against him. In the engagement that ensued between Krishnadevaraya and Gajapati, Gajapati Prataparudra sustained severe defeat and sought safety in flight. Krishnadevaraya then returned to his camp under the walls of Kondapalli and captured it after a siege lasting for two months. The capture of Bezwada and Kondavidu was a prelude to the conquest of Telingana and Vengi – both of which then formed part of the kingdom of the Gajapati. Notwithstanding the series of defeats suffered by Gajapati, and consequent loss of territory, the Gajapati was not inclined to come to terms. Krishnadevaraya therefore resolved to conquer Cuttack and his army advanced to the city. According to the Rayavachakam, the Gajapati was induced by a wicked stratagem to sue for peace. A peace treaty was concluded in A.D 1518 according to which,

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the Gajapati gave his daughter in marriage to Krishnadevaraya and

obtained from him in return all the territory north of the Krishna conquered by him during the war. The defeat and discomfiture of the Gajapati brought into prominence a new enemy, the Qutb Shahi ruler of Telingana. While Krishnadevaraya was busy with his Orissa war, Quli Qutb Shah attacked some of the forts, specially Pangal and Guntur in the Vijayanagara frontier and conquered them. He also managed to wrest Warangal, Kambhammet and other forts from Shitab Khan. He also took possession of Kondapalli, Ellore and

NSOU ??CC - HI - 07 155 Rajahmundry and compelled the Gajapati to cede to him the whole of the territory between the mouths of Krishna and Godavari. He could not resist the temptation of making inroads into the Vijayanagara territory. Quli Qutb Shah marched to Kondavidu and laid siege to the fort. Krishnadevaraya dispatched Saluva Timma to Kondavidu to drive away the invaders. On his arrival at Kondavidu, Saluva Timma defeated the Quli Qutb army and took the commander, Madar-ul-Mulk, and his officers as prisoners and sent them to Vijayanagara. Krishnadevaraya captured the fort of Raichur from Ismail Adil Khan in 1512 during his minority when Kamal Khan was the regent of the kingdom. Ismail did not reconcile himself to the loss of the fort and together with it, the mastery over the Krishna- Tungabhadra Doab. Therefore, when he came to power after the overthrow of Kamal Khan, he took advantage of Krishnadevaraya's preoccupation with the Orissan and invaded the Doab and captured Raichur. In 1520 A.D, as soon as Saluva Timma returned to the capital from Kondavidu, he set out at the head of a large army and laid siege to Raichur. A fierce engagement took place in which the Bijapuris sustained a crushing defeat and Ismail Adil Khan fled precipitately from the field. But this did not end the war. The Bijapur garrison, defending the fort of Raichur, did not surrender but held out obstinately, protected by the strong fortifications of the city. Krishnadevaraya, however, persisted, and with the help of a band of Portuguese musketeers in his service, he succeeded in making a breach in the outer fortifications. There was dismay in the city and people rushed into the citadel for refuge. The commandant of the fort was shot dead and the garrison submitted and surrendered the fortress. As soon as Krishnadevaraya returned to Vijayanagara after the capture of Raichur, an ambassador of Ismail Adil Khan arrived at his court, protesting against the unprovoked attack, as he termed it, upon his master's kingdom and requesting that all that had been taken from him in the recent war, including the fort of Raichur, might be restored to him. Krishnadevaraya promised to comply with Adil Khan's request, provided that the latter would pay homage to him by kissing his feet. On being informed of this, Adil Khan agreed to do so, and it was arranged that the ceremony should take place at Mudgal. But when Krishnadevaraya reached Mudgal, he did not find Ismail Adil Khan there. Enraged at this, Krishnadevaraya advanced upon Bijapur to chastise Adil Khan, Adil Khan fled from his capital and Krishnadevaraya entered his enemy's capital and occupied the royal palace for several days but had to retire from the city and return to his kingdom owing to the scarcity of water.

156 NSOU ??CC - HI - 07 Ismail Adil Khan made another attempt to come to an understanding with the Raya but it failed due to the treachery of Asad Khan Lari, the Lord of Belgaun, whom he had chosen as his ambassador. Krishnadevaraya, incensed at the conduct of Adil Khan's ambassador, marched at the head of his army into the Bijapur kingdom, burning and plundering the countryside as he proceeded. He captured Firuzabad and Hasanabad, but, when he arrived at the city of Sagar, his way was blocked by a large army. A great battle was fought, the Bijapuris suffered a crushing defeat, and a terrific carnage ensued. Two other sanguinary battles were fought, one at Shorapur, and another at Kemba, both in the Gulbarga district, and the Bijapur armies suffered defeat. At last Krishnadevaraya reached Gulbarga, and laid siege to the ancient capital of the Bahmanis for the second time. The enemy troops once again gathered strength and attacked the besiegers, but were again defeated. The city was soon captured and it was destroyed and the fortress was razed to the ground. Krishnadevaraya's victory over Ismail Adil Khan was complete. He was personally inclined to continue the war against Adil Khan but resolved to give up hostilities and return to his kingdom. Before he started upon his return march, he placed on the ancestral throne, the eldest of the three sons of Sultan Mahmud Shah II and took the other two with him to Vijayanagara where he kept them to safety. With the close of the Gulbarga campaign, Krishnadevaraya's foreign wars came to an end. Krishnadevaraya had no male issue for a long time. At last Tirumaladevi, his chief queen, gave birth to a son called Tirumaladeva – Maharaya in A.D 1518-19. After his return from Gulbarga, Krishnadevaraya abdicated the throne, and having crowned the young prince, assumed the office of the Prime Minister and carried on the administration in the name of the prince. This young prince unfortunately fell ill after a reign of eight months and died due to poison administered by Timma Dandanayaka, son of his minister Saluva Timmarasa. In his anger, Krishnaraya seized Timmarasa, his son Timma Dandanayaka and his younger brother Saluva Gundaraja, and immured them in prison where they remained for three years. At the end of the period Timma Dandanayaka escaped from prison and set up the standard of rebellion. At last Timma Dandanayaka was defeated and carried to Vijayanagara as a prisoner where he died and his father and younger brother both languished in prison. Krishnadevaraya maintained friendly relation with the Portuguese. He found it advantageous to cultivate their friendship, because it enabled him to secure horses for his army without which he could not have waged war successfully on the Bahmani kingdom.

NSOU ??CC - HI - 07 157 The Portuguese were equally anxious to secure Krishnadevaraya's favour so that they might obtain facilities for trade in the numerous towns and cities of the empire. In spite of his incessant military activities, Krishnadevaraya paid considerable attention to the civil administration of the empire. To redress the grievances of the ryots and punish the evil-doers, Krishnadevaraya, following the practice of his predecessors, was in the habit of touring the empire of Vijayanagara every year, when he came into personal contact with his subjects and listened to their complaints and petitions. He took considerable interest in constructing irrigation tanks and digging canals to provide water for agricultural operations. He also abolished some of the vexatious taxes such as the marriage fee, and this gave immense relief to all classes of his subjects. He ordered deforestation in many parts of the country, and augmented the revenue of the state by bringing fresh land under cultivation. Krishnadevaraya was a great builder. Much of his building activity was confined to Nagalapur, a new town founded by him near Vijayanagara, where he built many beautiful mansions and temples. He was also responsible for the construction of many new structures in the provinces. The thousand pillared mandapas and the raya-gopurams, which characterize the country-side in South India, were largely built during his reign. Krishnadevaraya was a magnificent patron of art and letters. All the famous artists were in his employ to decorate his palaces and temples. He was known as the Andhra- Bhoja. Though he extended his patronage to the writers in all languages, Sanskrit as well as the South Indian vernaculars, he specially favoured Telegu and contributed much to the development of its literature. The Augustan age of Telegu literature burst forth in full splendor in the reign of Krishnadevaraya, and his court became the centre of light and learning in the country. Himself a poet, the author of the Amukta-malyada, he loved to surround himself with poets and men of letters. His literary court was adorned by a group of eight eminent Telegu poets called the Ashtadiggajas. Apart from his great encouragement to the Telegu poets and men of letters of his day, Krishnadevaraya rendered an important service to the cause of Telegu literature which had far reaching consequences. He created the ideal of a scholar king, one of whose important duties was to protect poets and men of letters and foster the growth of language and literature. After the death of Krishnadevaraya, his half brother Achyuta Raya (1530 – 42) succeeded him. The attempt of Rama Raya to become the defacto ruler by nominally installing the eighteen months old son of Krishnadevaraya as the King was foiled by his brother-in-law who brought Achyuta Raya from Chandragiri. In fact, Krishnadevaraya himself had nominated him in preference to his own son. Immediately after his accession, Achyuta Raya had to repulse the invasion of Ismail Adil Khan for the seizure of the Raichur Doab. He also defeated the Gajapati ruler and the Sultan of Golconda. He soon patched up his quarrel with Rama Raya, but this angered Saluva Vira Narasimha and drove him to the chieftains of Ummattur and the Tiruvadi Raja in Kerala, with whose help he started a revolt. It was put down and Saluva Vira Narasimha was taken prisoner. Ismail Adil Khan died in 1534 and taking advantage of this Achyuta Raya invaded Bijapur and forced his son Mallu Adil Khan to sue for peace. The infant son of Krishnadevaraya died meanwhile and this weakened the position of Rama Raya. He was, however, able to imprison Achyuta on his return from Bijapur and proclaimed himself king. The opposition of nobles, however, forced him to step down and enthrone Sadashiva, a nephew of Achyuta, and carry on the government in his name. Ibrahim Adil Shah soon chose to invade Vijayanagara. He entered Nagalapur and "razed it to the ground" by way of reprisal for the treatment of Bijapur by Krishnadevaraya. He also settled the dispute between Achyuta and Rama Raya before he retired to his kingdom. It was agreed that Achyuta Raya would be a king, but Rama Raya was to be free to rule his state without interference. This agreement was observed till the death of Achyuta in 1542. Achyuta was succeeded by his son Tirumala I with his maternal uncle Salakaraju Tirumala as regent. Tirumala's intentions were suspected by Varadadevi, the queen mother, who sought the help of Ibrahim Adil Shah I; but the clever Tirumala won him over. Meanwhile, Rama Raya proclaimed Sadashiva as the emperor; thereupon Tirumala asked for help from Bijapur. Ibrahim Adil Shah invaded Vijayanagara in spite of Tirumala's understanding with him. Tirumala, however, inflicted defeat. Panic-stricken people proclaimed Tirumala as the ruler. But, soon Rama Raya defeated Tirumala in a few battles and seized the kingdom in the name of Sadashiva who was ultimately crowned in 1543. But Rama Raya remained the defacto ruler. Sadashiva Raya (1543-69) was only a titular sovereign; the actual government was controlled by Rama Raya who became the undisputed master of the whole of Vijayanagara empire. The main aim of the foreign policy of Rama Raya was to make Vijayanagara

NSOU ??CC - HI - 07 159 supreme; and this got Vijayanagara involved in the interstate politics of the Bahmani succession states. He wanted "to cut diamonds only with diamonds" and thus put one state against the other. He could successfully dominate the politics of South India for about two decades, but on account of his frequent involvement with the affairs of the Deccani states he made enemies of all of them. The Deccani states formed a confederacy or alliance which defeated the Vijayanagara forces in the battle of Rakshasa Tangadi (so called Talikota) in January 1565. Rama Raya was captured and executed. The victors acquired a huge booty consisting of jewels, tents, arms and cash, besides horses and slaves. They now proceeded to the city of Vijayanagara and destroyed it mercilessly. In the words of Sewell, the author of A Forgotten Empire: "

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Never perhaps in the history of the world has such havoc been brought and wrought so suddenly on so splendid a city...".

Though the battle of Talikota crippled the Vijayanagara empire, it could not blot it out of existence. After their victory there arose mutual jealousy among the four Sultans which prevented them from combining together to put an end to the Vijayanagara empire. Their jealousy enabled Vijayanagara to recover a part of its territory and power. 9.6 The Aravidus (1570 -1649) After the battle of Talikota, Rama Raya's brother, Tirumala, transferred the capital to Penugonda. He succeeded in restoring a part of the power and prestige of the empire. He was an ambitious man and, in 1570, he deposed king Sadasiva and seized the throne. He

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laid the foundation of the Aravidu dynasty. He was succeeded by his son, Ranga II,

who was a successful ruler. Then came his brother, Venkata II, to the throne who ruled from 1586 to 1614. During his time the disintegration of the kingdom set in and the king committed the mistake of recognizing the complete autonomy of the kingdom of Mysore which was founded by Raja Oedyar in 1612. He transferred the capital to Chandragiri. On his death in 1614, there was a war of succession and the result was the disruption of the kingdom. The last important ruler of this dynasty was Ranga III. He was powerless to reduce the refractory vassals to submission and to resist the aggression of the Sultans of Bijapur and Golconda. The empire came to an end after subordinate officers like the chiefs of Seringapattam and Bednur and the nayaks of Madura and Tanjore, had declared their independence.

160 NSOU ??CC - HI - 07 The Deccani states, and later on the Mughals and the Marathas, also took advantage of this situation. By the middle of the seventeenth century, the empire of Vijayanagar was reduced to the status of a glorious chapter in the pages of Indian history. 9.7 Conclusion Beginning on a humble note, the kingdom of Vijayanagara was soon transformed into a powerful military state. The Rayas of the kingdom had to first defeat and subdue the native rulers who represented various shades of Hindu philosophy. But as the kingdom grew to become a formidable force – challenging and blocking the advances of the Persians and Turks from the north, where they had already entrenched themselves for long – it came to be described by some historians as the savior of Hinduism in southern India. The kingdom's frequent disputes and wars with the neighbouring Golconda, Bijapur, Ahmednagar and Bidar sultanates had more to do with political domination and control of territory than with the issue of faith. Ruled by four different dynasties – the Sangamas, the Saluvas, the Tuluvas and the Aravidus – Vijayanagara unified the region in a manner which no other kingdom had done in the past. It brought three major linguistic groups – the Tamils, the Kannadigas and the Telegus – under one banner, cemented their differences and encouraged the emergence of what we call southern Indian culture. By offering a high degree of political unity to these and other groups, the kingdom worked towards acquiring an edge in warfare against northern forces for a long time. The kingdom also ensured that no smaller kingdoms or fiefdoms could challenge its authority. It was only later that the Nayaka kingdoms arose, posing a challenge to the kingdom of Vijayanagara. 9.8 Model Questions Short questions 1. Discuss the significance of the battle of Talikota. 2. How many dynasties ruled the Vijayanagara empire. Name them.

NSOU ??CC - HI - 07 161 Essay Type Questions 1. How did Harihara and Bukka establish the sway of the growing state of Vijayanagara in southern India? 2. How did Krishna Deva Raya build up the Vijayanagara kingdom as a superior military and political power? 9.9 Suggested Readings Majumdar R.C, ed., The Delhi Sultanate , Bharatiya Vidya Bhavan, Bombay, 2006

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Singh, Vipul, Interpreting Medieval India Volume –I, Early Medieval, Delhi Sultanate and Regions (circa 750-1550),

Macmillan Srivastava, Ashirbadi Lal, The Sultanate of Delhi (711 – 1526 A.D), Shiva Lal Agarwala and Company Educational Publishers

162 NSOU ??CC - HI - 07 Unit 10 ?? Gujarat Structure 10.0 Objectives 10.1 Introduction 10.2 The Foundation and Development of Gujarat Sultanate 10.3 Conclusion 10.4 Model Questions 10.5 Suggested Readings 10.0 Objectives This unit is concerned with the foundation and the successful tenure of the Gujarat Sultanate. It provides the reader with the details of its rulers, conquests, expansion and administration of the Gujarat Sultanate starting from Muzaffar Shah I (1391) to its last independent ruler, Muzaffar Shah III (1583). 10.1 Introduction : The Gujarat Sultanate was a medieval Indian Muslim Rajput kingdom established in the early 15th century in present-day Gujarat, India. The founder of the ruling Muzaffarid dynasty, Zafar Khan (later Muzaffar Shah I) was appointed as governor of Gujarat by Nasir-ud-Din Muhammad bin Tughluq IV, the Delhi Sultan in 1391. Zafar Khan's father Sadharan, was a Tanka Rajput convert to Islam. Zafar Khan defeated Farhat-ul-Mulk near Anhilwada Patan and made the city his capital. Following Timur's invasion of Delhi, the Delhi Sultanate weakened considerably which provided him with the opportunity of declaring himself independent in 1407 and formally establishing the Gujarat Sultanate. 10.2 The Foundation and Development of Gujarat Sultanate Gujarat was one of the richest regions of the Indian sub-continent given the excellence of its handicrafts and its flourishing seaports, as well as the richness of its soil. Due to its prosperity and location the region has always attracted the invaders. We may recall that Mahmud of Ghazni plundered Gujarat and later Alauddin Khalji annexed it to the Delhi Sultanate. Since then Gujarat remained under the control of the Turkish governors.

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164 NSOU ??CC - HI - 07 Under Firuz Tughlaq, Gujarat had a benign governor who, according to Ferishta, "encouraged the Hindu religion and thus promoted rather than suppressed the worship of idols". He was succeeded by Zafar Khan whose father Sadharan, was a Rajput who was converted to Islam, and had given his sister in marriage to Firuz Tughlaq. When Timur's invasion took place Zafar Khan was the governor of the province. Taking advantage of the political turmoil at Delhi, Zafar Khan threw off his allegiance to the Delhi Sultanate. In 1407 he formally proclaimed himself the ruler, donning the title of Muzaffar Shah. The real founder of the kingdom of Gujarat was, however, Ahmad Shah I (1411-42), the grandson of Muzaffar Shah. During his long reign, he brought the nobility under control, settled the administration and expanded and consolidated the kingdom. He shifted the capital from Patna to the new city of Ahmedabad, the foundation of which he laid in 1413. He was a great builder and beautified the town with many magnificent palaces and bazaars, mosques and madrasas. He drew on the rich architectural tradition of the Jains of Gujarat to devise a style of building which was markedly different from Delhi. Some of its features are slender turrets, exquisite stone carving, and highly ornate brackets. The Jama Masjid and the Tin Darwaza are fine examples of the style of architecture during the time. Ahmad Shah tried to extend his control over the Rajput states in the Saurashtra region as well as those located on the Gujarat-Rajasthan border. In Saurashtra, he defeated and captured the strong fort of Girner, but restored it to the Raja on his promise to pay tribute. He then attacked Sidhpur, the famous Hindu pilgrim centre, and levelled to the ground many of the beautiful temples there. In addition to peshkash or annual tribute, he imposed jizyah on the Hindu rulers in Gujarat which had never been imposed on them earlier. However, just as jizyah was collected as a part of the land revenue (kharaj) from individuals in the Sultanate of Delhi, jizyah and peshkash must have been collected together from the rajas. All these measures led many medieval historians to hail Ahmad Shah as a great enemy of the infidels, while many modern historians have called him a bigot. The truth, according to Satish Chandra, however, appears to be more complex. While Ahmad Shah acted as a bigot in ordering the destruction of Hindu temples, he did not hesitate to induct Hindus in government. Manikchand and Motichand, belonging to the commercial community, were ministers under him. He was so strict in his justice that he had his own son-in-law executed in the market place for a murder he had committed. Although he fought the Hindu rulers, he fought no less the Muslim rulers of Malwa,

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165 Khandesh and the Deccan. He subordinated the powerful fort of Idar, and brought the Rajput states of Jhalawar, Bundi, Dungarpur etc. under his control. Malwa was a bitter rival of Gujarat. Muzaffar Shah had defeated and imprisoned Hushang Shah who succeeded Dilawar Khan as the ruler of Malwa. Finding it difficult to control Malwa, he had, however, released Hushang Shah after a few years and reinstated him. Far from healing the breach, it had made the rulers of Malwa even more apprehensive of Gujarat's power. They were always on the lookout for weakening Gujarat by giving help and encouragement to disaffected elements there. The rulers of Gujarat tried to counter this by trying to install their own nominee on the throne of Malwa. This bitter rivalry weakened the two kingdoms, and made it impossible for them to play a larger role in the politics of north India. Sultan Ahmad died in A.D 1443 and was succeeded by his eldest son Muizzuddin Muhammad Shah (or Muhammad Shah II). He first led a campaign against Idar and forced its ruler to submit to his authority. The Raja of Idar, Hari Rai or Bir Rai, is said to have purchased peace by marrying his daughter to Muhammad. Muhammad is then said to have gone and exacted tribute from the Raja of Dungarpur. In A.D 1449, he marched against Champaner, but the Raja, Kanak Das forced him to retreat. On his return journey, Muhammad fell seriously ill and died in February 1451. After the death of Muhammad II his son ascended the throne under the title of Qutb-ud-din Ahmad Shah. Sultan Mahmud Khalji of Malwa, who had advanced up to the frontiers of Gujarat now invaded the country and advanced up to Broach. Unable to capture the fortress, Mahmud marched towards the capital, but on his way was severely defeated by Qutb-ud-din. In 1453, taking advantage of a dispute for succession among the kinsmen of Qutb-ud-din who held Nagaur, Maharana Kumbha occupied the territory. Shams Khan, the ruler of Nagaur, sought the protection of Qutb-ud-din, who dispatched an army against the Maharana, but the latter defeated and almost destroyed the Gujarat army. In 1456, therefore, Qutb-ud-din marched against Kumbhalgarh to avenge his defeat, and though he could not capture the famous fort, it is claimed by the Muslim historians that the Maharana was obliged to purchase peace by the payment of a huge tribute. Later in the same year, Mahmud sent a mission to Gujarat proposing a treaty of alliance between the two kingdoms against Chitor. Accordingly, next year (1457) Qutb-ud-din again advanced against Kumbhalgarh. Maharana Kumbha, on learning the approach of the Gujarat army, left Kumbhalgarh and took up a strong position between that place and Chitor. Here a battle was fought for two days at the end of which the Maharana, according to Muslim historians, fled to jungle and ultimately concluded peace by paying a huge ransom. Qutb-ud-din then returned to Gujarat. Within three months Maharana Kumbha attacked Nagaur, but retired on the approach of Qutb-ud-din with his main army. Sometime later Qutb-ud-din attacked Sirhoi which was ruled by a relation of the Maharana. After burning Sirhoi and ravaging other towns on his way Qutb-ud-din besieged the famous fort of Kumbhalgarh, while his ally, Sultan Mahmud Khalji of Malwa advanced towards Chittor. Soon Qutb-ud-din found that it was beyond his power to reduce the Kumbhalgarh fort, and advanced towards Chitor but returned to his capital with plundering a few towns around it. Qutb-ud-din died in 1458, and after his death the nobles raised his uncle Daud Khan to the throne. However, within a short period of seven or twenty-seven days, Daud proved himself to be such an imbecile that the nobles deposed him, and set on the throne Fath Khan, son of Muhammad II (1458). Fath Khan, on his accession, adopted the title of Abu'-i-Fath Mahmud and is famous in history as Mahmud Begarha. Soon after his accession Mahmud was faced with a conspiracy which aimed at removing him and placing his younger brother on the throne. With great presence of mind he cleverly frustrated the conspiracy. In 1461 A.D Mahmud Khalji of Malwa invaded the dominions of the infant Bahmani king, Nizam Shah and an appeal was sent to Mahmud Begarha for help. Mahmud Begarha marched into Khandeh and cut off the retreat of the Malwa army. Next year Mahmud Khalji of Malwa again invaded the Deccan, but retreated on hearing that Mahmud Begarha was marching against him. Mahmud Begarha then wrote to Mahmud Khalji that it was unfair to molest a child, i.e Nizam Shah and that if he ever attacked the latter's dominion, Malwa would be overrun by the Gujarat army. The threat was effective in preventing further hostilities between Malwa and the Bahmani kingdom. In 1467 Mahmud invaded the territory of King Mandalika, usually known as the Chudasama King of Girnar, defeated his army and ransacked a city. Mandalika sued for peace which he obtained by agreeing to pay tribute. In the following year Mahmud forbade Mandalika the use of royal insignias. Yet in 1469 Mahmud again attacked Junagarh. Mandalika appealed to Mahmud, pointing out that he had remitted tribute regularly and had been an obedient vassal. But Mandalika's kingdom was incorporated

NSOU ??CC - HI - 07 167 in the dominions of Gujarat. Mahmud stayed at Junagarh for some time and renamed it Mustafabad, which henceforth became one of his capitals. News reached Mahmud that Jayasimha, the son of the Raja of Champaner had been ravaging the territory between Champaner and Ahmedabad. Mahmud immediately sent an officer to protect the region and intended to follow with a view to conquer Champaner. But complaints came from southern Sind that the Muslims were being persecuted by the Hindus. Mahmud therefore crossed the Rann of Kutch and entering the region now known as the Thar and Parkar districts, was confronted with an army of 24,000 horses which was composed of Sumras, Sodas and Kalhoras. In A.D 1472, Mahmud again marched into Sind to aid his maternal grandfather Jam Nanda against rebels. In this campaign he was successful. About this time a learned poet and merchant named Mahmud Samarqandi had been driven ashore to Dvaraka. The Hindus of Dvaraka robbed him of all his goods whereupon he appealed in person to Mahmud for redress. So Mahmud marched to Dvaraka which was evacuated by its King, Bhima who took refuge in the island fortress of Bet Shankhodhar. Mahmud after destroying the temple at Dvaraka and plundering the city, proceeded towards Bet Shankhodhar which was thoroughly pillaged and Bhima was sent to Ahmedabad where he was impaled. In 1480, the officer conspired to dethrone Mahmud and put his son on the throne. Mahmud learnt of this conspiracy at Mustafabad and decided to go on a pilgrimage to Mecca. However, the courtiers, ashamed of their conduct, then begged Mahmud to change his decision and it was decided that Mahmud should conquer Champaner. But Champaner was not attacked till A.D 1482. After defeating the Champaner army Mahmud captured the town and besieged Pavagarh, the famous hill fortress above Champaner, where the king had taken refuge. Mahmud plundered the whole country and refusing repeated offers of submission by Raja Jayasimha, captured Pavagarh after a siege of 24 months.(November 1484). With the conquest of Champaner, which Mahmud rendered Muhammadabad, the kingdom of Gujarat reached its extreme limits till the conquest of Malwa. It seems that after the conquest of Champaner, Mahmud received the sobriquet of Begarha, that is the conqueror of two forts, Girnar and Champaner, on the opposite sides of his kingdoms.

168 NSOU ??CC - HI - 07 During the remaining twenty five years of his reign (A.D 1485 – 1511), Mahmud was engaged in several military operations. Of these the most important invasion was directed against Bahadur Gilani, a noble of the Bahmani empire, who seized the whole of Konkan and not only committed various acts of piracy off the Gujarat coast for several years (1491 – 1494) but actually carried on depredations as far as Cambay and seized the island of Mahim. Mahmud first attempted to send an army against Gilani, which had to return without fulfilling its task, as it was found that in order to attack Gilani the Gujarat army would have to invade the Deccan. Mahmud wrote to the Bahmani King Mahmud Shah Bahmani requesting him to suppress the rebel. The Bahmani King in response to this sent an army against Gilani, but it was not till 1494 that Gilani was defeated and slain and full reparations were made to Gujarat. But very soon Gujarat had to face a strong naval power namely the Portuguese. By the discovery of the direct sea route they had been able to strike a blow against the lucrative trade which passed through Egypt and Red Sea to India. The port of Cambay was seriously affected as the Portuguese were diverting the trade to Cochin. Thus the Portuguese incurred the hostility of all the Muslim powers on the Arabian Sea who now determined to oust them. So an Egyptian fleet was equipped at Suez and sent to India under the command of Amir Husain to join the Gujarat navy under the Turkish admiral, Malik Ayaz. The Portuguese admiral, Francesco d' Almeida sent his son, Don Lorenzo in 1508 to explore the coast as far north as Gujarat. While Lorenzo was lying with a small squadron in the shelter of the harbour of Chaul near Bombay, news reached him that the Egyptian fleet had reached Diu and had been joined by Malik Ayaz. After a fierce engagement in January 1508 the Portuguese were defeated and Lorenzo lost his life. To avenge this defeat and his son's death, d'Almeida appeared the following year and a decisive action was fought near the island of Diu in which the combined Muslim navy suffered a disastrous defeat. Mahmud then attempted to restore peaceful relations with the Portuguese and sent an envoy for this purpose in September, 1510. But presumably the Portuguese demanded some proof of Mahmud's peaceful intentions, so when on November 25, 1510, the Portuguese captured Goa from Adil Shahi Sultans of Bijapur, Mahmud forthwith ended his alliance with Egypt and granted permission to the commander of the Egyptian fleet to return. He also released all the Portuguese prisoners captured at Chaul. In 1510, an embassy arrived from Ibrahim Lodi to congratulate him on his success at Khanesh where Mahmud had firmly established his suzerainty by a series of wars

NSOU ??CC - HI - 07 169 from 1500. In 1511, a mission from Shah Ismail Safavi of Persia came, but it is said that Mahmud refused to receive the Persian ambassador. He was, however, ill when the Persian mission arrived, and died shortly after on November 23, 1511. Mahmud was succeeded by his son, Muzaffar II (1511-26). The new ruler fought with the Rajputs under Medini Rai and restored Mahmud Khalji of Malwa to the throne. For these reasons he came into conflict with the Ranas of Mewar. He defeated Bhimasimha of Idar which led to Rana Sanga's interference in Idar, Vadnagar and Visalnagar. Muzaffar therefore sent an army to invade Mewar. This was most probably driven back to Gujarat. Muzaffar II died in April 1526. Then followed two brief reigns of Sikandar and Mahmud II who were incompetent rulers and ruled for a few months each. In July 1526, Bahadur Shah, another son of Muzaffar II, became king. Bahadur Shah, who ruled from 1526 to 1537, was one of the ablest rulers of his time. Immediately after his accession, he embarked on

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a career of conquest. Having defeated Mahmud II of Malwa, he annexed that kingdom to Gujarat in 1531. Next, he

invaded Mewar and stormed the great fortress of Chittor in 1533. But he committed the mistake of giving shelter to Humayun's rebellious cousins which involved him in a conflict with the Mughal Emperor. Humayun defeated him and occupied Malwa and, subsequently, drove him away from Gujarat also. But Humayun had to withdraw his troops. Bahadur now regained his kingdom and formed the project of expelling the Portuguese from Gujarat, as they had refused to give him help against Humayun, The Portuguese Governor, Nunhoda Cunha, beguiled him on board his ship in February 1537, and had him treacherously drowned in the sea. After his death there were a series of weak rulers in Gujarat. During their reign the administration was weak and there was confusion throughout the kingdom. Taking advantage of this, Akbar, the great Mughal Emperor, conquered Gujarat and annexed it to his empire in 1572. 10.3 Conclusion The prosperity of the sultanate reached its zenith during the rule of Mahmud Begarha. He subdued most of the Rajput chieftains and built navy off the coast of Diu. In 1509, the Portuguese wrested Diu from Gujarat sultanate following the battle of Diu. The decline of the Sultanate started with the assassination of Sikandar Shah in 1526. Mughal emperor Humayun attacked Gujarat in 1535 and briefly occupied it. Thereafter Bahadur Shah was killed by the Portuguese while making a deal in 1537. The end of the sultanate came in 1573, when Akbar annexed Gujarat in his empire. The last ruler Muzaffar Shah

170 NSOU ??CC - HI - 07 III was taken prisoner to Agra. In 1583, he escaped from the prison and with the help of the nobles succeeded to regain the throne for a short period before being defeated by Akbar's general Abdul Rahim Khan-I-Khana. 10.4 Model Questions Short Question : 1) What was the contribution of Ahmad Shah I in the foundation of Gujarat kingdom? 2) What was the role played by Mahmud Begarha in the expansion of Gujarat Sultanate. Essay type question: 1) Trace the history of the rise and fall of Gujarat Sultanate. 10.5 Suggested Readings Chandra, Satish, Medieval India: From Sultanate to the Mughal Delhi Sultanate (1206-1526), Majumdar R.C, ed., The Delhi Sultanate , Bharatiya Vidya Bhavan, Bombay, 2006,

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Macmillan Srivastava, Ashirbadi Lal, The Sultanate of Delhi (711 – 1526 A.D), Shiva Lal Agarwala and Company Educational Publishers

NSOU ??CC - HI - 07 171 Unit 11 ? Malwa Structure 11.0 Objectives 11.1 Introduction 11.2 The Kingdom of Malwa 11.3 Conclusion 11.4 Model Questions 11.5 Suggested Readings 11.0 Objectives Malwa become independent of the Delhi sultanate following Timur's invasion at the end of A.D 1398. The present unit focuses on the provincial dynasty of Malwa, on its emergence as a Sultanate, and ultimately its inclusion into the Mughal empire in 1562. 11.1 Introduction Malwa is a historical region of west-central India occupying a plateau of volcanic origin. Politically and administratively, the historical Malwa region includes districts of western Madhya Pradesh and parts of south-eastern Rajasthan. The definition of Malwa is sometimes extended to include the Nimar region south of the Vindhya. The sultanate of Malwa was founded by Dilawar Khan Ghuri, the governor of Malwa for the Delhi Sultanate. Dilawar Khan acquired the territory of the whole of Malwa under his control. 11.2 The Kingdom of Malwa The province of Malwa, which was conquered by Alauddin Khalji in 1305, remained a part of the Sultanate till 1398. The kingdom of Malwa was founded by Husain Ghuri, whom Firuz Tughlaq had made a noble, giving him the title Dilawar Khan. In 1390-91 Firuz's son, Sultan Nasiruddin Muhammad appointed Dilawar as Governor of Malwa. During Timur's invasion of India, Sultan Mahmud Tughlaq first sought shelter with Muzaffar Shah of Gujarat, but not being received in the manner which the fugitive Sultan thought was his due, he left Gujarat and went to Malwa where Dilawar received 172 NSOU ??CC - HI - 07 him with all marks of honour due to a sovereign. This disgusted Dilwar's son Alp Khan, who retired to Mandu and spent there the three years that Sultan Mahmud spent at Malwa. During this period Alp Khan laid the foundations of the fort of Mandu which later became one of the strongest forts in Malwa. Sultan Mahmud Tughlaq returned to Delhi in A.D 1401, after the departure of Timur, and shortly after Dilawar proclaimed himself the independent ruler of Malwa with his capital at Dhar. His son, Alp Khan, reinforced the defences by completing the fortification of Mandu. Dilawar maintained a conciliatory religious policy which made both Rajputs NSOU ??CC - HI - 07 173 and other Hindus friendly to him. He even settled Rajputs in his newly conquered territory of Nimar. Dilawar extended his kingdom by snatching Saugor and Damoh from the Delhi Sultanate and making the ruler of Chanderi accept his overlordship. Dilawar Khan

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died in A.D 1405, and was succeeded by his son

Alp Khan who assumed the title of Hushang Shah. There was a rumour that Hushang had poisoned his father, and Muzaffar Shah of Gujarat took this up as a pretext for launching an attack on Malwa. Hushang resisted bravely but was defeated and taken prisoner. Muzaffar Shah then left his brother Nusrat Khan as Governor of Malwa and left for Gujarat taking Hushang away with him as a prisoner. Nusrat Khan's rule, however, was so oppressive that soon a rebellion broke out and he was obliged to leave Malwa. Hushang, thereupon petitioned Muzaffar Shah to send him to Malwa, which he promised to subjugate on behalf of Muzaffar. Muzaffar then sent to Malwa an army under his grandson Ahmad Khan to restore Hushang. Ahmad easily overcame all opposition, and after occupying Dhar, then the capital of Malwa restored Hushang on his throne and left for Gujarat. Some rebels, however, still held out at Mandu, under their leader Musa Khan. But the rebellion seemed to have served its purpose with the return of Hushang, and soon his cousin Malik Mughis Khalji came out of Mandu and joined him. This disheartened Musa Khan who shortly after surrendered. Hushang then transferred the capital to Mandu and appointed Malik Mughis as his Prime Minister. In A.D 1410-11 Sultan Muzaffar Shah of Gujarat died and was succeeded by his grandson Ahmad Shah, who was faced with a rebellion of his uncle. Hushang sided with the rebels, but before he could join them, Ahmad had overawed his uncle with a show of force and Hushang returned to Malwa without having accomplished anything. But soon after his return he was invited by a confederacy of Hindu kings of Champaner, Nandod and Idar to invade Gujarat. The Hindu chieftains of Gujarat also promised help, particularly to lead him into Gujarat secretly by an unfrequented road. The plan, however, miscarried; Ahmad came to learn of the invasion and took energetic measures to oppose Hushang, who once more returned disappointed to Malwa. He again raided Gujarat unsuccessfully in 1417 in alliance with his brother-in-law, Nasir Khan of Khandesh. Hushang appointed Mahmud Khan, the son of Malik Mughis Khalji, as the partner of the latter in the administration of the government. In A.D 1421, Hushang is said to have gone to Orissa, disguised as a horse dealer with only a retinue of one thousand men. He actually brought some fine horses of a type

174 NSOU ??CC - HI - 07 which the king of Orissa, Bhanudeva IV, prized very highly. As Bhanudeva came to inspect the horses, Hushang captured him and forced him to give him seventy five elephants. As a measure of further precaution, Hushang held captive the King of Orissa till he reached the border of his country. It was possibly during the return from this raid, that Hushang was severely beaten by Allada, the Reddy King of Rajahmundry. Taking advantage of Hushang's absence, Ahmad Shah of Gujarat invaded Malwa (A.D 1422) and besieged Mandu. The rains, however, forced Ahmad to retire to Ujjain so that on his return Hushang was able to slip into his capital. Ahmad reopened his siege but finding that success was not possible returned to Sarangpur. Hushang also marched there, and for a period of about two and a half months the two armies faced each other without engaging in a general action. The advantage was with the Malwa army, and at last Ahmad began his retreat on March 17, 1422, and reached Ahmedabad on the following May 15. The same year Hushang captured the town of Gagraun whence he proceeded to Gwalior and besieged the fort. On receipt of the news, Mubarak Shah, the Sayyid King of Delhi, marched to Gwalior to relieve its Hindu chieftan, which forced Hushang to raise the siege. According to Yahya bin Ahmad, he was worsted in some desultory fighting near the Chambal and ultimately extricated himself out of a difficult situation by paying a tribute to Mubarak Shah. In 1428, Ahmad Shah Bahamani attacked the Hindu king of Kherla, who appealed to Hushang for help. Hushang responded with alacrity and Ahmad Shah left Kherla on learning of the approach of Hushang's army. But Hushang pursued the retreating army for three days after which period the Bahamani army turned round on him. In the action that followed Hushang suffered a disastrous defeat and barely managed to escape. His wife was taken as a prisoner but later returned to him by Ahmad Shah. In 1431, Hushang advanced to conquer Kalpi. But, when he arrived near the place, news was brought to him that Sultan Ibrahim Sharqi was also coming with a large army to conquer Kalpi. Soon the two armies faced each other and a battle seemed imminent, when Ibrahim Shah retired to Jaunpur on receipt of the news that Mubarak Shah was marching towards Jaunpur. Hushang thereupon captured Kalpi without any opposition and returned to his capital after appointing Qadir Khan as governor of the place. On his way he came to learn from his officials that the Hindus who lived near the Jatba hills had ravaged some towns and villages and had taken shelter near the reservoir

NSOU ??CC - HI - 07 175 of Bhim. From the description left by Nizamuddin, it appears that this was the celebrated Bhojsagara built by the Paramara Emperor. Hushang broke the dam of this huge lake which flooded the whole locality, and this probably forced the people to surrender to him, though the king of Jatba managed to escape. Hushang ensured his popularity with the majority Hindu population by introducing a policy of religious toleration, although he also encouraged the ulema and sufis to settle in Mandu. Many Rajputs settled in his kingdom and served his army loyally. The Jains also supported him and proved an asset to the promotion of trade and commerce in Malwa. Although constant wars against the rulers of Gujarat, Jaunpur, Delhi and the Bahamani brought no material gains to his kingdom, they frustrated his neighbour's expansionist designs. Before his death in 1435 Hushang also founded a new town, Hushangabad, on the river Naramada. Hushang Shah died on July 6, 1435. He was succeeded by his son, Ghazi Khan, who assumed the title Muhammad Shah. He was an utterly incompetent ruler, and paid little attention to the business of the State. He was deposed by his minister, Mahmud Khan, who usurped the throne in May 1436. Mahmud assumed the title of Shah and founded a new dynasty known as the Khalji dynasty of Malwa. His authority was, however, challenged by a party of his nobles who refused to acknowledge him as their king. Ahmad Shah I of Gujarat also took up the cause of the late Muhammad Shah's son, but Mahmud Khalji succeeded in overcoming the opposition of his enemies. He was a brave soldier and fought against Ahmad Shah I of Gujarat, Muhammad Shah of Delhi, Muhammad Shah III Bahamani and Rani Kumbha of Mewar. The war between him and Rana Kumbha of Mewar seems to have been indecisive, as both sides claimed success and built "towers of victory". During this long war he invaded Mewar at least four times, but failed to conquer any part of Kumbha's territory except Ajmer. He was often defeated and had to retreat to Malwa. Mahmud was the ablest among the Muslim rulers of Malwa. He greatly enlarged his dominion by conquests, extended it

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to Satpura Range in the south, to the frontier of Gujarat in the west,

to Bundelkhand in the east and to Mewar and Bundi in the north. He was recognized Sultan by the Khalifa of Egypt. He also received a mission from Sultan Abu Sa'id of that country. In spite, however, of his almost continuous campaigns, he seems to have left behind a stable government which withstood even the vagaries of his successor. He was a great

176 NSOU ??CC - HI - 07 builder and erected a column to commemorate his victory over Maharana Kumbha. He actively promoted the development of agriculture and trade, established centres of Islamic learning and encouraged scholars from other parts of India to move to Mandu. The hospital he founded there was a large establishment with provision for free medicines. According to Farishta, "he was polite, brave and learned and during his reign his subjects, Hindus as well as Muhammadans, were happy and maintained a friendly intercourse with each other. Scarcely a year passed when he did not take the field, so that his tent became his home and the field of battle his resting place. His leisure hours were devoted to hearing the histories and memories of the courts of different kings of the world." But he was a fanatic and destroyed numerous Hindu temples and images and took delight in outraging Hindu feelings. His reign lasted for thirty four years. Mahmud was succeeded by his eldest son Ghiyas-ud-din, who on his accession declared it to be his firm policy to remain at peace with his neighbours and enjoy the pleasures of life. So faithfully did he adhere to this policy that when Bahlul Lodi raided Palampur, he was with great difficulty recalled to a sense of duty by his ministers and even then sent an army under some officers instead of taking the field himself. Champaner, attacked by Mahmud Begarha, turned to Malwa for help, but he refused on the ground that it was unlawful for a Mussalman to help an infidel against Musalman. Thus he changed the traditional policy of the Sultans of Malwa and allowed the strong fort of Champaner to be annexed by Gujarat. Ghiyas-ud-din at the beginning of his reign, entrusted the management of the state to his son Nasir-ud-din and devoted all his time to the management of his harem, where he had collected more than 16,000 women. He was however of a deeply religious temperament and, being gullible, fell a prey to tricksters. The last days of Ghiyas-ud-din was embittered by a struggle for the throne between his two sons, Nasir-ud-din and Alauddin, in which his favourite queen Khurshid espoused the cause of the latter. Nasiruddin, however, emerged victorious, and ascended the throne on October 22, 1500. Alauddin was executed and Khurshid committed to prison, but Ghiyasuddin, then sinking to his grave, was left unmolested. Soon after Ghiyasuddin died (February 28, 1501) which gave rise to a rumour that he had been poisoned by his son. The beginning of Nasir's reign was troubled by the rebellion of some of his nobles who refused to acknowledge him as king. Nasir however was able to suppress the rebellion and in AD 1503, headed a marauding expedition against Chitor. According to NSOU ??CC - HI - 07 177 the Muslim historians he was bought off by Maharana Raimal, but according to the Rajput chronicles, the Malwa army, which came to aid two Rajput traitors, suffered a disastrous defeat. Nasiruddin was a cruel man by nature, and this trait was aggravated by his intemperate habits. This disgusted his nobles, some of whom instigated his son Shihab-ud-din to rebel. Nasiruddin, however, crushed the rebel forces and Shihab-ud-din fled to Chanderi. Though Nasiruddin forbore from taking extreme steps against his son who disregarded his call to submit to him, he nominated his younger son, Azam Humayun, as his heir, and bestowed on him the title of Mahmud Shah. A few days later Nasiruddin Shah died and immediately Mahmud Shah II ascended the throne (May 2, 1511). On hearing of his father's death, Shihab-ud-din made a bid for the throne, but was defeated and took shelter in the fortress of Asir. The main interest in the history of Malwa during the reign of Mahmud II is the clash between the Hindu and the Muslim nobles. He called Medini Rai, a powerful Rajput chief of Chanderi, to crush his disloyal nobles and appointed him Prime Minister. The predominance of the Rajputs at the court excited the jealousy of his Muslim nobles who sought the assistance of Muzaffar Shah II of Gujarat against the powerful minister, but Medini Rai inflicted a defeat on Mahmud himself with the help of Rana Sanga. In this war with Chittor, Mahmud II was taken a prisoner. But the Rana treated him with great generosity and restored his kingdom to him. In spite of the generous restoration by the Sisodia chief, the power and prestige of the kingdom of Malwa could not be revived and the hostility between Malwa and Mewar did not come to an end. The unwise Mahmud, who did not appreciate the Raja's act of magnanimity, led an expedition against Ratna Singh, the successor of Sanga. Rana Ratna Singh retaliated and invaded Malwa and Mahmud was defeated. Next, Mahmud incurred the hostility of Sultan Bahadur Shah of Gujarat by giving shelter to the latter's younger brother, Chand Khan. Bahadur Shah captured Mandu on March 17, 1531 and the independence of Malwa came to an end(1531). The kingdom of Malwa now became a part of Gujarat till it was invaded by Humayun, the second Mughal ruler of Delhi in 1535. It remained a province of the Delhi Empire under Humayun and Sher Shah. The latter appointed his commander Shujaat Khan as its governor. On Shujaat Khan's death, his son Baz Bahadur became the governor. Baz Bahadur assumed the title of Sultan during the period of confusion that followed the death of Islam Shah Sur. In 1562 Baz Bahadur was defeated by Akbar and Malwa was annexed to the Mughal Empire.

178 NSOU ??CC - HI - 07 11.3 Conclusion Dilawar Khan, previously Malwa's governor under the rule of the Delhi sultanate, declared himself sultan of Malwa in 1401 after the Mongol conqueror Timur attacked Delhi, causing the break-up of the sultanate into smaller states. Khan started the Malwa Sultanate and established a capital at Mandu, high in the Vindhya Range overlooking the Narmada River valley, his son and successor, Hoshang Shah (1405–35), developed Mandu as an important city. Hoshang Shah's son, Ghazni Khan, ruled for only a year and was succeeded by Mahmud Khalji (1436–69), the first of the Khalji sultans of Malwa, who expanded the state to include parts of Gujarat, Rajasthan, and the Deccan; the Muslim sultans invited the Rajputs to settle in the country. In the early 16th century, the sultan sought the aid of the sultans of Gujarat to counter the growing power of the Rajputs, while the Rajputs sought the support of the Sesodia Rajput kings of Mewar. Gujarat stormed Mandu in 1518. In 1531, Bahadur Shah of Gujarat, captured Mandu, executed Mahmud II (1511–31), and shortly after that, the Malwa sultanate collapsed; the Mughal emperor Akbar captured Malwa in 1562 and made it a subah (province) of his empire. The Malwa Subah existed from 1568 to 1743. Mandu was abandoned by the 17th century. 11.4 Model Questions Short Questions : 1) What was the role of Mahmud Khalji in the growth of Malwa Sultanate? 2) What led to the foundation of Malwa? Essay Type Questions : 1) Give an account of how the province of Malwa emerged as a Sultanate and ultimately got annexed into the Mughal kingdom. 11.5 Suggested Readings Majumdar R.C, ed., The Delhi Sultanate , Bharatiya Vidya Bhavan, Bombay, 2006, Srivastava, Ashirbadi Lal, The Sultanate of Delhi (711 – 1526 A.D), Shiva Lal Agarwala and Company Educational Publishers NSOU ??CC - HI - 07 179 Unit 12 ? Jaunpur Structure 12.0 Objectives 12.1 Introduction 12.2 The Kingdom

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of Jaunpur 12.3 Conclusion 12.4 Model Questions 12.5 Suggested Readings 12.0 Objectives The aim of this unit is to apprise the

learner with the Jaunpur Sultanate which was an independent kingdom of northern India between 1394 and 1479, whose rulers ruled from Jaunpur or Jounpoo in the present day state of Uttar Pradesh. 12.1 Introduction When the efforts of rulers of the Delhi Sultanate to assert their rule over the conquered territories became unsuccessful, several provincial dynasties came into being and wielded substantial sovereign power and contributed to the growth of art, architecture and literature. One such dynasty was the Sharqi dynasty of Jaunpur, north of Varanasi in the present Indian state of Uttar Pradesh. The Jaunpur Sultanate was a major center of Urdu and Sufi knowledge and culture. The Sharqi dynasty was known for its excellent communal relations between Muslims and Hindus, perhaps stemming from the fact that the Sharqis themselves were originally indigenous converts to Islam, as opposed to descendants of Persians or Afghans. 12.2 The Kingdom of Jaunpur The modern city of Jaunpur on river Gumti, thirty-four miles north-west of Benaras, was founded by Firuz Shah and remained the headquarters of the provincial government till 1394. According to Shams-i-Siraj Afif, Firuz Shah halted at Zafarabad in 1359 on his way to Bengal and impressed by the site of the present city where the road crossed

180 NSOU ??CC - HI - 07 the river, decided to build a town there to be called Jaunpur, after the name of his cousin Sultan Muhammad whose real name was Jauna. Cunningham was of the opinion that there was an older Hindu city called Jamanpur on the Gumti, and Firoz Shah utilized the materials from the buildings of this older town to lay the foundation of his new city. The Hindus of Jaunpur still call their city 'Jamanpur' and believe that the name is derived from the sage Jamadagni.

NSOU ??CC - HI - 07 181 The founder of the Sultanate of Jaunpur was Malik Sarvar who is said to have begun his career as a slave of Sultan Muhammad (son of Firuz Tughlaq). But he rose steadily till he became the Wazir in A.D 1389 with the title of Khvaja Jahan. Sultan Mahmud, the last Tughlaq king, conferred on him the title of Malik-ush-Sharq (Chief of the East) and appointed him governor of the eastern province of the empire. The object in appointing the Wazir as a governor was to suppress the Hindu rebellions which had thrown the government of this part of the country into confusion. Malik Sarvar left Delhi for Jaunpur in A.D 1394 and suppressed the rebels at Etawa, Koil and Kanauj. He then recovered from the rebels Awadh, Kanauj, Sandita, Dalmau, Bahraich and Bihar and repaired the forts which they had destroyed. Thus he consolidated his position, establishing his hold over a vast territory comprising of Awadh and the Gangetic valley from Koil in the west to Bihar in the east. The ruler of Bengal is said to have sent him tributes, which had been withheld from the weak government of Delhi. Malik Sarvar was for all practical purposes an independent king, though he abstained from assuming the paraphernalia of sovereignty. During the invasion of Timur he did not send any help to Delhi. He died in A.D 1399 in the plenitude of his power, leaving behind a kingdom which stretched from Koil in the west to Tirhut and Bihar in the east. Malik Sarvar was succeeded by his adopted son, Malik Qaranphul, who assumed the title of Mubarak Shah. This man was thus the first member of the Sharqi dynasty to assume the title of king and to strike coins and cause the Khutba to be read in his name. This provoked an attack on Jaunpur by Mallu Iqbal Khan, the powerful minister of Sultan Mahmud Tughlaq (A.D 1400). The two armies encamped on the two banks of the Ganga, but after a period of inactivity, the scarcity of provisions forced them to come to an understanding and the two armies returned to their respective capitals. Shortly after, Mubarak Shah died (A.D 1402), and the amirs raised his brother Ibrahim to the throne, under the title of Shams-ud-din Ibrahim. Ibrahim was the greatest king of the Sharqi dynasty. He ruled for about thirty-eight years (1402 – 1440). He was a cultured prince and a great patron of learning. He established schools and colleges and endowed them liberally from state funds. Having invited scholars and theologians from various parts of the country, he granted them subsistence allowances and extended to them state patronage in every possible manner. The result was that many scholarly works on Islamic theology and law and other subjects were produced. Notable among these works are Fatawa-i-Ibrahimshahi, Hashiah-i-Hindi, Bahr-ul-Mawwaj and Irshad. The celebrated work on music entitled Sangit Shiromani

182 NSOU ??CC - HI - 07 was the result of his patronage. The city of Jaunpur was adorned by him with beautiful buildings, specially mosques, the most brilliant specimen of which is the famous Atala Masjid. Under him Jaunpur evolved a distinct architecture of its own which is known by the name of the Sharqi style of architecture. The Jaunpur mosques are beautiful to look at, have no minarets of the usual type and bear traces of Hindu influence. Ibrahim was also fond of music and other fine arts. Owing to its cultural and educational activities of a high order, Jaunpur earned under this King the title of 'Shiraz of India'. During Ibrahim's reign the relations between Jaunpur and Delhi turned bitter. Ibrahim Shah was faced with an invasion by Mallu Iqbal and Mahmud Tughlaq. The two belligerents stood confronting each other on the opposite banks of the Ganga. Sultan Mahmud, unable to bear the tutelage of Iqbal, escaped to Ibrahim Shah's camp, and being coldly received there, fled to Kanauj which he occupied. Iqbal left for Delhi without fighting with Ibrahim Shah, who returned to Jaunpur. However, when after the death of Iqbal, Sultan Mahmud returned to Delhi (A.D 1405), Ibrahim Shah, after an initial failure re-annexed Kanauj after a siege of four months (A.D 1407). He was then joined by several other nobles and made a bid for the conquest of Delhi. Capturing Sambhal on his way, Ibrahim arrived near Delhi when news reached him that Sultan Muzaffar Shah of Gujarat was sending an army to relieve Sultan Mahmud. Ibrahim thereupon returned to Jaunpur and spent the next fourteen years there patronizing art and literature. During this period, he once resolved to invade Bengal from where complaints of the persecution of the Muslims by the Hindu Raja Ganesa reached him. According to some accounts Ganesa had his son converted to Islam and Ibrahim was pacified, while according to other accounts Ibrahim was defeated. In A.D 1427 Ibrahim attacked Bayana in an attempt to restore it to Muhammad Khan Auladi. He was opposed by Mubarak Shah, the Sayyid king of Delhi, but after an indecisive battle the two armies retired in good order (A.D 1428). In A.D 1431 Ibrahim attempted to conquer Kalpi but was opposed by Sultan Hushang Ghuri of Malwa who also had the same objective. Before any action took place, news came that Mubarak Shah, the Sayyid king of Delhi was advancing towards Jaunpur. Thereupon Ibrahim returned, and Kalpi fell into the hands of Hushang Ghuri. Nine years later Ibrahim died (A.D 1440). Ibrahim was succeeded by his eldest son Mahmud Shah. Mahmud Shah set about invading Bengal whereupon the king of Bengal appealed to Shah Rukh, the king of Iran, through the Raja of Sialkot. Shah Rukh ordered Mahmud Shah to desist. Mahmud

NSOU ??CC - HI - 07 183 Shah obeyed the order of Shah Rukh, and instead of proceeding towards Bengal advanced towards Kalpi. Sultan Hushang of Malwa who had captured the district of Kalpi, appointed one Qadir Khan as its governor. After Hushang's death, Qadir became more or less independent of Malwa. He was succeeded by his son Nasir, and Sultan Mahmud complained about Nasir's outrageous conduct to Sultan Mahmud Khalji of Malwa. The charge against Nasir was that he had destroyed the town of Shahpur which was larger and more populous than Kalpi, and had banished Musalmans from their homes and had made over Musalman women to Kafirs. Nasir probably adopted harsh measures against the Muslims of Shahpur as a punishment for some misdeeds, such as rebellion. The charges, however, were so grave, that Sultan Mahmud Khalji, who was then occupied elsewhere, gave Sultan Mahmud permission to chastise Nasir, and the Sultan of Jaunpur thereupon invaded Kalpi. Later, however, Nasir obtained the protection of Mahmud Khalji, who proposed to the Sultan of Jaunpur that as Nasir had expressed his contrition he should be left in possession of Rath in the Kalpi district. As Mahmud of Jaunpur rejected this proposal, Mahmud Khalji marched against him (November 1444) and fought an indecisive action near Irij. Eventually, through a mediation of a Muslim saint, peace was restored between Jaunpur and Malwa by the immediate cession of Rath or Rahut to Nasir and a promise to restore Kalpi after four months within which period Mahmud Khalji was to retire to Mandu. By the end of the year the two Mahmuds returned to their respective Capitals and Kalpi was restored to Nasir. After this Mahmud suppressed a rebellion in Chunar and is said to have led a successful raid into Orissa. In 1452, he advanced against Delhi, in response to an invitation by some recalcitrant nobles, to remove Bahlul Lodi, the Afghan, from the throne. The Jaunpur army suffered defeat in the war that followed. Hostilities with Delhi again broke out when Bahlul Lodi forced the Raja of Etawa to submission. As Mahmud claimed the allegiance of Etawa, he invaded the district to contest Bahlul's claim. After some desultory fighting, however, they came to terms, and a peace was concluded according to which the boundary between the two states was to remain as it had been during the reign of Mubarak Shah, and Bahlul was to be permitted to conquer Shamsabad from its governor who owed nominal allegiance to Jaunpur. But after Bahlul conquered Shamsabad and conferred it upon one Raja Karan, Mahmud marched against Bahlul. After the Jaunpur army approached Shamsabad, it was attacked by an advance guard of Bahlul under Qutb Khan Lodi. The attack failed
184 NSOU ??CC - HI - 07 and Qutb Khan was taken prisoner and sent to Jaunpur. But before any decisive action could take place, Mahmud

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died in A.D 1457 and was succeeded by his son

Bhikan, who assumed the title of Muhammad Shah. Muhammad Shah acknowledged Bahlul's right to retain Shamsabad and peace was restored. But as Bahlul was returning to Delhi he was reproached by his wife for leaving Qutb Khan, her brother, a prisoner of Jaunpur. Bahlul thereupon turned back, and Muhammad also marched on Shamsabad, expelled Bahlul's nominee Raja Karan, and restored the fief to its former Shaeqi governor. His success attracted to his standard some powerful adherents, and Muhammad reached the river Saraswati where some desultory fighting took place. But before any decisive action took place, dissensions broke out in the Jaunpur camp. Muhammad Shah was apprehensive lest one of his four brothers – Hasan, Husain, Jalal and Ibrahim – should be raised to the throne by the nobles. The prisoner Qutb Khan Lodi was also a source of danger, as his sister was prompting her husband Bahlul Lodi to attack Jaunpur and rescue her brother. Muhammad Shah therefore sent an order to one of his officer at Jaunpur to execute his brother Hasan and Qutb Khan Lodi. This order could not be carried out as Muhammad's mother was keeping a strict watch on her son and Qutb Khan Lodi. Muhammad, therefore, requested his mother to join him in his camp on a specious plea and as soon as the dowager Queen left Jaunpur, Prince Hasan was executed. On hearing this, Muhammad's two other brothers, Hussain Khan and Jalal Khan, who were in the camp, decided to revolt. Hussain, seceding from the main army with 30,000 cavalry and 1,000 elephants, joined his mother at Kanauj, and was there proclaimed king under the title of Hussain Shah. There were further defections in Muhammad's army which forced him to retire, pursued by Bahlul up to Kanauj. From Kanauj Bahlul returned to Delhi, and Muhammad now found himself opposed by his brother Husain's army. Most of the officers deserted him and he was killed in the action that followed. A four years' truce was concluded in A.D 1458 between Bahlul and Husain, and Qutb was freed from captivity in exchange of Husain's brother, Jalal Khan, who had been taken prisoner by Bahlul's soldiers in a skirmish shortly after Husain's departure. Husain then collected a large army and proceeded towards Orissa through Tirthat. He overran Tirthat and it is stated by the Muslim historians that the Rai of Orissa, frightened

NSOU ??CC - HI - 07 185 at his approach, hastened to secure peace by presenting thirty elephants and one hundred horses, besides other valuable materials. Husain accepted the presents and returned to Jaunpur. The king of Orissa during that raid was either Kapilendra or his son Purushattama. Husain then repaired the fort of Benaras and in the following year sent an army to besiege the fort of Gwalior. He failed to capture the fort and had to return satisfied with a tribute. According to the Muslim chronicles, Jaunpur at this time possessed probably the biggest army in India; in any case it was far superior, at least in number, to the army of Bahlul Lodi. The four years truce with Delhi, concluded in A.D 1458 had long ago expired, and Husain was constantly urged by his wife Malika-i-Jahan, daughter of Atam Shah, the last Sayyid King of Delhi, to conquer it from Bahlul. Husain therefore began to make preparations for the invasion of Delhi. When Bahlul realized that he might not be able to withstand a powerful Sharqi attack led by Husain, he turned for help to Mahmud Khalji of Malwa and sent him two successive deputations in 1469. The first, consisting of Shaikhzada Muhammad Farmali and Raizada Kapur Chand, son of Rai Kirat Singh of Gwalior, waited on Mahmud on February 21, 1469, and solicited his help against Husain's aggression. Mahmud was willing to accede to their request but he expected a price for the help. In the meantime, Bahlul appears to have received alarming reports of Husain's designs as he soon after sent another deputation which included Qutb Khan Lodi and Rai Kirat Singh which met Mahmud on April 3, 1469. They were authorized to offer the cession of Bayana and a yearly levy of 6,000 men if Mahmud came personally with his armies to help Bahlul. The Khalji Sultan accepted the arrangement but he could not act up to it as he died only a month later on May 3, 1469. The Jaunpur army made triumphant progress and reached the suburbs of Delhi. Bahlul offered terms agreeing to cede the whole of his territory, retaining for himself only the city of Delhi and the tract of the country lying thirty-six miles around it, which he would govern, as Husain's vassal. But Husain rejected the terms and Bahlul left the city with a small army and encamped on the banks of the Yamuna opposite his enemy's army. Some time passed without any action; then one day, noticing that the Jaunpur army was off its guard, Bahlul suddenly attacked it. The Jaunpur army fled practically without offering any resistance, and though Husain managed to escape, his family was captured. Bahlul, however, treated them with marked respect, and later sent them to Jaunpur.

186 NSOU ??CC - HI - 07 Husain then lost the best chance he ever had of capturing Delhi at the instigation of his wife, but was again defeated. Shortly after, Husain invaded Delhi for the third time. But was defeated by Bahlul at Sikheran, about twenty-five miles east of Delhi. Shortly after this, on the death of Husain's father-in-law, Alam Shah, the last Sayyid King, who had retired to Badaun, Husain seized the district dispossessing his brother- in-law. He also captured Sambhal from Bahlul's governor Tatar Khan Lodi, and took him prisoner. He then again marched on Delhi in March 1479. This time Husain suffered a total defeat and Bahlul Lodi conquered practically the whole of his kingdom. Husain returned to Bihar where he seems to have been left in occupation of a small territory yielding a revenue of five lakhs of rupees. But after Bahlul's death, when Sikandar ascended the throne of Delhi, Husain induced Sikandar's brother Barbak, the governor of Jaunpur to rebel. After Sikandar had conquered Jaunpur from Barbak, he proceeded against Husain as the latter was the instigator of troubles. Husain was unable to make any stand against Sikandar, who annexed his territory. Husain then fled to Bengal where he was granted asylum by Sultan Alauddin Husain Shah. There he passed his last days in obscurity. 12.3 Conclusion Husain died in 1500 AD and with his death the Sharqi ruling family as well as the independent principality of Jaunpur came to an end. The Sharqi dynasty reigned in Jaunpur for about eighty five years. The rule of this family fostered material prosperity and encouraged cultural and educational activities. Jaunpur attained a high place among the provincial kingdoms in the country. 12.4 Model Questions Short Questions : 1) What was the role played by Malik Sarwar in the foundation of the Jaunpur Sultanate? Essay Type Questions: 1) How did Jaunpur emerge as a regional power? 12.5 Suggested Readings Majumdar R.C, ed., The Delhi Sultanate ,Bharatiya Vidya Bhavan, Bombay, 2006, Srivastava, Ashirbadi Lal, The Sultanate of Delhi (711 – 1526 A.D), Shiva Lal Agarwala and Company Educational Publishers NSOU ??CC - HI - 07 187 Unit 13 ? Bengal Structure 13.0 Objectives 13.1 Introduction 13.2 The Emergence

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of Bengal 13.3 Conclusion 13.4 Model Questions 13.5 Suggested Readings 13.0 Objectives The aim of this unit is to

describe how Shamsuddin Ilyas Shah (1342–1357 AD/ 743–758 AH) successfully unified East Bengal and West Bengal and became sultan of unified Bengal (Bangala) that included Sonargaon, Satgaon, and Lakhnauti. It lasted from 1342–1487 and was interrupted by an uprising by the Hindus under Raja Ganesha. However the Ilyas Shahi dynasty was restored by Nasiruddin Mahmud Shah. The chapter then concentrates on the rule of Hussain Shahi dynasty (1494-1538). Eventually, the Afghans broke through and sacked the capital in 1538 where they remained for several decades until the arrival of the Mughals. 13.1 Introduction The Muslim conquest of Bengal dates back to the beginning of the thirteenth century. In the year 1201 AD/597 AH, a troop of 19 soldiers of Malik Ikhtiyar al Din Muhammad Bakhtiyar Khilji attacked suddenly and captured Nadia (West Bengal) from King Rai Lakshman Sena, a Hindu ruler of Bengal. Bakhtiyar Khilji completed his conquest of the Varendra, which was one of the ten administrative divisions of Bengal, with the historic city of Gaur (East Bengal) during 1204 AD/600 AH. After the assassination of Bakhtiyar Khilji in August of the year 1206 AD/601 AH, Bengal was dividedly ruled by several Muslim rulers. Coins of Bengal reveal two sultans, one from East Bengal (Fakhr al Din Mubarak Shah, 1334–1349 AD/734–750 AH) and the other from West Bengal (Ala al Din Ali Shah, 1339–1345 AD/740–746 AH), simultaneously at almost same time showing a divided Bengal. It was Shams al Din Ilyas Shah (1342–1357 AD/743– 758 AH) who successfully unified East Bengal and West Bengal and became sultan of

188 NSOU ??CC - HI - 07 unified Bengal (Bangala) that included Sonargaon, Satgaon, and Lakhnauti. He is regarded as the first independent Muslim ruler in Bengal Sultanate. Reign of Ilyas Shahi dynasty took place in two periods. First reign continued until 1414 AD/817 AH. Shams al Din Ilyas Shah was succeeded by his son Sikandar bin Ilyas (1357–1389 AD/758–792 AH), grandson Ghiyath al Din Azam Shah (1389–1410 AD/792–813 AH), and grand grandson Saif al Din Hamza Shah (1410–1412 AD/813–815 AH). The Ilyas Shahi rule was challenged by Raja Ganesha, a powerful Hindu landowner, who briefly managed to place his son, Jalaluddin Muhammad Shah, on the throne in the early 15th century, before the Ilyas Shahi dynasty was restored in 1432. The late 1480s saw four usurper sultans from the mercenary corps. After a period of instability, Alauddin Hussain Shah gained control of Bengal in 1494 when he was prime minister. As Sultan, Hussain Shah ruled till 1519. The dynasty he founded reigned till 1538. This era is often regarded as a golden age of the Bengal Sultanate. Sher Shah Suri conquered Bengal in the 16th century. The absorption of Bengal into the Mughal Empire was a gradual process. It began with the defeat of Bengali forces under Sultan Nasiruddin Nasrat Shah by Babur at the Battle of Ghaghra. Mughal rule formally began with the Battle of Raj Mahal when the last reigning Sultan of Bengal was defeated by the forces of Akbar. The Bengal Subah was created. 13.2 The Emergence of Bengal Bengal was conquered and brought under the Sultanate of Delhi by Ikhtiyar-ud-din Muhammad bin Bakhtiyar Khalji during the last decade of the 12th century A.D. But after his death, his successors tried to assert their independence. They were encouraged in their design, as the province was rich and was far away from Delhi, and the people, who were anxious to enjoy local autonomy, probably supported them. Balban compelled Bengal to accept the suzerainty of Delhi and appointed his son, Bughra Khan, its governor. But after his death, Bughra Khan asserted his independence. Ghiyasuddin Tughlaq tried to solve the problem by partitioning Bengal into three independent administrative divisions. These were Lakhnauti in Malda district, Satgaon (Hugli district) and Sonargaon (Dacca district). Even this did not help to prevent the Bengalis from becoming rebellious. Muhammad bin Tughlaq had to take steps to assert the supremacy of Delhi. But even before his death the province again cut off its connection with Delhi. After 1345, Haji Ilyas undid the partition and became the ruler of united Bengal under the title of Shamsh-ud-din Ilyas Shah.

NSOU ??CC - HI - 07 189 Shamsuddin Ilyas Shah extended his dominion in the west from Tirhut to Champaran and Gorakhpur and finally upto Benaras. This forced Firuz Tughlaq to undertake a campaign against him. In the pitched battle that followed, Firuz Tughluq, occupied Pandua, the capital of Bengal and forced Ilyas to seek shelter in the strong fort of Ekdala. After a siege of two months Firuz forced Ilyas to go out of the fort on the 190 NSOU ??CC - HI - 07 pretext of a fight. The Bengal forces were defeated, but Ilyas once again retreated into Ekdala. Finally, a treaty of friendship was considered by which the river Kosi in Bihar was made to form a boundary of sorts between the two kingdoms. Though Ilyas exchanged regular gifts with Firuz, he was in no way subordinate to him. Friendly relations with Delhi enabled Ilyas to extend his control over the Kingdom of Kamrup (in modern Assam). He also made plundering raids upto Kathmandu in Nepal and in Orissa. Ilyas Shah was a popular ruler and had many achievements to his credit. When Firuz was at Pandua, he tried to win over the inhabitants of the city to his side by giving liberal grants of land to the nobles, the clergies, and other deserving people. His attempt failed. The popularity of Ilyas enabled him to set up a dynasty which, in one form or another, ruled for more than a hundred years. Firuz Tughlaq invaded Bengal a second time when Ilyas died and his son, Sikandar, succeeded to the throne. Sikandar followed the tactics of his father, and retreated to Ekdala. Firuz failed, once again, to capture it, and had to beat a retreat. After this Bengal was left alone for about two hundred years and was not invaded again till 1538 after the Mughals had established their power at Delhi. It was overrun by Sher Shah in 1538, but Akbar had to reconquer it after the end of the Sur dynasty. The prosperity of Sikandar's reign is evidenced by the many architectural remains of his age such as the mosque at Adina, built by the Sultan in A.D 1368, which ranks as one of the most famous monuments of the Muslim rule in India. But the last years of Sikandar's life was embittered by palace intrigues. He had seventeen sons by his first wife and only one by the second. The latter, suspecting that his father's ears were poisoned against him by his stepmother, fled to Sonargaon and openly revolted against his father. He conquered Sonargaon and Satgaon and the long-drawn contest was finally decided in his favour in a pitched battle near the capital city in which Sikandar was defeated and killed (1390-91 A.D). The successful rebel prince ascended the throne under the title of Ghiyasuddin Azam Shah. According to the Assam Buranjis, Azam Shah led a military campaign against Kamata when its king was engaged in hostilities with the neighbouring Ahom king. In the face of the Muslim invasion the two Hindu kings made up their quarrel and drove the Bengal army beyond the Karotoya.

NSOU ??CC - HI - 07 191 Meng-tsau-mwun (Naraimekhala), the king of Arakan, being expelled from his kingdom took shelter in the court of Azam who made an unsuccessful effort to restore him to his throne. Azam maintained friendly relations with Khvaja Jahan, who founded the independent kingdom of Jaunpur. According to the Arakanese chronicle the next king of Jaunpur, Ibrahim invaded Bengal. The attack was, however, successfully repulsed with the new tactical methods of war introduced by the fugitive king of Arakan who lived in the court of Pandua at that time. Ghiyas-ud-din Azam Shah was the next famous Sultan in the dynasty of Ilyas Shah. He was known for his love of justice. It is said that once he accidentally killed the son of a widow who complained to the Qazi. The Sultan, when summoned to the court, humbly appeared and paid the fine imposed by the Qazi. At the end of the trial, the Sultan told the qazi that if he had failed in his duty, he would have had him beheaded. The Qazi told him that he would have had him scourged if he had not obeyed his orders. Azam Shah had close relations with the famous learned men of his times, including the celebrated Persian poet, Hafiz of Shiraz. He re-established friendly relations with the Chinese. The Chinese Emperor received his envoy cordially and, in 1409 sent his own envoy with presents to the Sultan and his wife, and as a request to send Buddhist monks to China. This was accordingly done. Incidentally this shows that Buddhism had not died completely in Bengal till then. The revival of contact with China helped in the growth of the overseas trade of Bengal. Chittagong became a flourishing port for trade with China. Ocean going ships were built in Bengal, and its exports included fine quality textiles. Bengal also became a centre for the re-export of Chinese goods. Mahuan, the Chinese interpreter to the Chinese envoy, has left an account, and mentioned mulberry trees and the production of silk in Bengal, and paper which was as glossy as deer's skin. During this period many Sufis came to Bengal. They were welcomed by the Sultan and encouraged with grant of rent-free land. These saints impressed the people by their simple style of living, and their deep devotion and saintliness. These saints are credited with effecting conversions to Islam on a large scale, particularly in the eastern part of Bengal, where Buddhism was widely prevalent, and poverty was widespread. Perhaps the conversions were due in large measure to social, cultural and other factors, but credit for conversion was given to the blessing of the saints. Ghiyas-ud-din Azam Shah was succeeded by his son Saifuddin Hamzah Shah whose coins are dated 813 and 814 A.H. He, therefore, probably ruled from 1400 to 1412. The

192 NSOU ??CC - HI - 07 Chinese sources, however, suggest that he ruled till AD 1420. The Chinese sources, however, suggest that he ruled till A.D 1420. But, as the next three kings regularly issued coins in 816, 817 and 818 A.H, it is difficult to accept the Chinese version, unless we accept the suggestion that there were rival claimants ruling simultaneously in different parts of the kingdom. But we have no evidence in support of such an unusual state of things. The only fact known about Saif-ud-din is that he continued the friendly relation with the Chinese court. Shihab-ud-din Bayazid Shah, the son and successor of Saif-ud-din Hamzah Shah, continued the friendly relation with China and once sent a giraffe to the Chinese Emperor with a letter written on a golden leaf. The animal, unknown in China, aroused great curiosity in the country. Shihab-ud-din Bayazid Shah issued coins in 816 and 817 A.H. Coins were issued by his son Alauddin Firuz Shah in 817 A.H from Muazzamabad and Satgaon. It is not unlikely, therefore, that Alauddin exasperated with the ascendancy of Raja Ganesha at his father's court, set himself up as an independent monarch in East and South Bengal. It is, of course, equally, or even more possible that the death of the father and accession of the son took place in the course of the year 817A.H. In any case we find a new monarch, Jalal-ud-din Muhammad, issuing coins in 818A.H (A.D 1415-16) bringing to an end for the time being, the rule of the Ilyas Shahi dynasty. During the reigns of the successor of Sikandar Shah occurred an event, almost unique in character in the annals of Muslim rule in India, namely the successful usurpation of royal authority by a Hindu chief. Unfortunately, though the main fact is beyond all doubt, the details of this Hindu interregnum are not known with any definiteness. The name of the Hindu usurper is written by Muslim historians as Raja Kans or Kansi, but some Hindu sources give it as Ganesha, and this is now regarded as the real name. He was a local zamindar in north Bengal (of Dinajpur or Rajshahi according to different traditions) and is referred to in a contemporary Muslim source as a member of a very old zamindar family of 400 years standing. Ganesha came into prominence during the reign of Ghiyasuddin Azam Shah. According to the Riyaz, a Muslim chronicle written in A.D 1788, Sultan Azam Shah was treacherously killed by Ganesha, but this is not corroborated by any other source. In any case, we know that the Sultan was succeeded by his son, Saif-ud-din Hamzah Shah and the latter by Shihab-ud-din Bayazid Shah. But all our main sources indicate that Saifuddin was a very weak ruler and the real power was wielded by the nobles,

NSOU ??CC - HI - 07 193 generals and the influential members of the government. It appears that Ganesha became the most powerful among these nobles and played an important political role after the death of Ghiyasuddin Azam Shah. Firishta says that Ganesha "attained to great power and predominance during Shihab-ud-din's reign and became the defacto master of the treasury and kingdom". This is probably true. The Riyaz, which represents Raja Ganesha as having crowned himself king of Bengal after killing Shihab-ud-din gives long and circumstantial narrative of his reign which may be summed up as follows: - "Raja Ganesha subjugated the whole kingdom of Bengal. He oppressed the Muslims, slew a number of them, and his aim was to extirpate Islam from his dominions. Thereupon the great saint Nur Qutb-ul-Alam appealed to the Sharqi ruler, Sultan Ibrahim, to save Islam. The Sultan accordingly invaded Bengal with an army. Thereupon Raja Ganesha waited on the saint and asked for his forgiveness and protection. The saint agreed to intercede for him provided he adopted Islam. Raja Ganesha agreed, but his wife having objected to this course, his son, Jadu, a boy of twelve, was converted by the saint, renamed Jalal-ud-din and placed him on the throne. At the request of the saint, Sultan Ibrahim returned to his kingdom and died shortly after. As soon as Ganesha heard this news, he set aside his son and himself ascended the throne for the second time. He again began to oppress the Muslims and even had the son of the saint murdered by his agent. At that very moment Ganesha also died... Jalal-ud-din, who was reconverted to Hinduism by his father, had refused to re-embrace Hinduism. According to some account, he was in prison but slew his father with the help of some servants. The rule of Ganesha lasted for seven years." Dr.N.K. Bhattasali formulated an ingenious theory about the history of Raja Ganesha mainly on the lines of the Riyaz's narrative. According to him Ganesha assumed the title Danujamardana-deva on ascending the throne in 1417 and ruled for a short period of less than two years, after which his son again occupied the throne in A.D 1419. Dr. Bhattasali further held the view that Mahendra-deva was the title assumed by the son of Ganesha after his reconversion to Hinduism and before his second conversion to Islam(after his father's death) when he again took the name Jalal-ud-din. This view is, however, not accepted even by those who favour the identification of Ganesha with Danujamardana-deva. Some of them hold that after the death of Ganesha, the Hindu party in the court raised the second son to the throne under the title Mahendra-deva, who was soon ousted by his renegade elder brother Jalal-ud-din.

194 NSOU ??CC - HI - 07 Recently a writer has urged the view that Ganesha never actually ascended the throne, but was defacto ruler for seven years during the reigns of the puppet king Alauddin Firuz and his own son Jalal-ud-din who succeeded Alauddin Firuz immediately after his death. The same writer regards Danujamardana-deva and Mahendra-deva as local chiefs in East and South Bengal who asserted independence during the troubles caused by the usurpation of Ganesha and the invasions of Ibrahim Shah Sharqi. But whatever view one might take regarding the theory of Dr.Bhattasali, the fact remains that Raja Ganesha, a Hindu Chief wielded royal authority either as a defacto or dejure king for some time and succeeded in passing the inheritance to his family. This reveals the strength of the Hindu chief at the time, a conclusion which gains additional force if Danujamardana-deva and Mahendra-deva are regarded as local rulers of East and South Bengal, who asserted independence and maintained it for more than two years. Though we possess all but a vague picture of Raja Ganesha as the ruler of Bengal, all authorities agree that he was succeeded by his son who had assumed the title Jalal-ud-din Muhammad Shah on his conversion to Islamic faith. Jalal-ud-din ruled with absolute authority over the whole of Bengal from the Kusi river in the north-west to Chittagong on the south-east, and from Fathabad and Satgaon in South Bengal to the border of the Karatoya in the north-east. His coins issued in 821 A.H (A.D 1418) from Fathabad, generally identified with Faridpur town, show that this region was conquered and brought under the Muslim rule during his reign. If Ganesha alias Danujamardana-deva extended his authority over Chittagong, Jalal-ud-din Muhammad, as his successor, consolidated his authority over it and annexed to it a portion of Tipperah. Jalal-ud-din's contemporaries Mukuta Manikya and Maha Manikya on the throne of Tipperah if the account of the Rajamala is to be believed, where feeble rulers, and the submission of any of these two kings to the authority of the Bengal Sultans is quite plausible. A coin issued from a new mint town read as 'Rotaspur' by Lane-Poole would favour the view of Jalal-ud-din's extension of authority over Rohtasgarh in South Bihar. Originally, a Hindu, but converted into Islam, Jalal-ud-din ruled Bengal roughly from A.D 1415 to 1431. He extended the frontiers of the kingdom of Bengal, and kept up overseas communication with China which perhaps stimulated the growth of Chittagong as an entreport of trade. The coins from Muazzamabad, near Sonargaon after the lapse of two decades, and the new mint-town of Fathabad presumably indicate their growth as ports, consequent on the expansion of river-borne trade.

NSOU ??CC - HI - 07 195 The singular fact about this monarch is that though a neo-Muslim, he was free from bigotry, which is usually the characteristic of such persons. His mortal remains are buried in the superb mausoleum, Eklakhi tomb in Pandua, which is regarded by Cunningham as a very fine specimen of Muslim architectural style in Bengal in the pre-Mughal age. Jalal-ud-din Muhammad was succeeded by his son, Shams-ud-din Ahmad Shah, who ruled for a short period from A.D 1431 to 1435. According to Firishta, he followed the liberal policy of his father and was renowned for justice and charity. The only important event that is known of his reign was the invasion of his kingdom by Ibrahim Shah Sharqi of Jaunpur. Ahmad Shah, unable to withstand him in the field, appealed to Shah Rukh, the son of Timur, in Herat, seeking his intervention. The Bengal envoys rounded the entire coast of India, in a seafaring vessel, and Shaikh-ul-Islam Karim-ud-din Abul-i-Mukarim Jami was sent by the King of Herat with a message to the Sharqi king, forbidding such an aggression. Ahmad Shah kept up the friendly intercourse with China and a Chinese embassy visited Bengal in A.D 1431-1432. Ahmad Shah's reign was abruptly terminated by his assassination in the hands of two of his nobles, Shadi Khan and Nasir Khan, in A.D 1436. It has been surmised that the Sultan's murder was precipitated by the outbreak of a "sort of rivalry between the Hindu and Muslim nobles". Such an inference is farfetched and rests on not very solid ground. After the assassination of Shams-ud-din Ahmad Shah, Shadi Khan and Nasir Khan fell out with each other and were overthrown one after the other. A member of the Ilyas Shah dynasty now ascended the throne under the title of Nasir-ud-din Mahmud in 841 A.H (A.D 1437-1438). A large number of inscriptions belonging to his reign refer to the construction of public works and generally indicate an era of peace and prosperity. This was partly due to the fact that he was freed from the menace of the Sharqi rulers on the western front on account of their long-drawn struggle with the Lodi Sultans. But there were military campaigns on other fronts. The kings of Orissa held a large part of Western Bengal, and probably extended their frontier to the Bhagirathi during the troubles of the second decade of the fifteenth century, King Kapilendra deva of Orissa is referred to in an inscription dated A.D 1447, as Gaudesvara (Lord of Gauda or West Bengal). He also claims to have defeated "Malika Parisa". This has been taken by some to refer to the Muslim Sultan of Bengal, and by others to Mallikarjuna, the king of Vijayanagara. Another inscription of Orissa refers to the defeat of two Turushka kings, one of whom has been identified with Nasiruddin Mahmud.

196 NSOU ??CC - HI - 07 There was also fighting on the Arakan front during his reign. Ali Khan, the successor of Mengtsau-mwun (Naraimekhala) mentioned above as having taken shelter with Sultan Ghiyas-ud-din Azam Shah, initiated the policy of pushing the frontier towards the north. He annexed Sandoway and Ramu and his successor, Baswpyu (Kalim Shah A.D 1459-1482), took possession of Chittagong in 1459, which remained usually in Arakanese hands until the Mughal conquest and occupation of the place in A.D 1666. In one direction, however, the frontier of Bengal was extended for the Bagerhat region of the Khulna district was conquered by Khan Jahan to whom the local tradition gives the credit of the first Muslim colonization of this area. An inscription on his tomb at Bagerhat records his death to have occurred in 863 A.H (A.D 1458-9). The transfer of the seat of royalty to Gaur probably took place during his reign and it was perhaps necessitated by a change in the course of the river on which the old capital Pandua stood. Mint towns and inscriptions of his reign, scattered all over the country from Bhagalpur to Bagerhat, testify to his extensive sway lasting until A.D 1459. As noted above, the Kusi had been the frontier of the kingdom of Bengal under the early Ilyas Shahis, but the inclusion of Bhagalpur within Mahmud Shah's territory shows that the western frontier had been advanced further west under him. Rukn-ud-din Barbak Shah who succeeded his father on the throne, was a powerful ruler. During his reign the frontiers of Bengal were extended in different directions for which popular tradition gives the credit to Shah Ismail Ghazi, a popular saint of North Bengal. He waged war with the Hindu kings of Kamata on the north-eastern and Gajapati Kapilendra, king of Orissa on the south-western frontier. The career of this warrior saint is narrated in a work entitled *Risalat-us-Shuhada* compiled by Pir Muhammad Shattari in A.D 1633. It appears from this work as well as the *Madlapanji*, the chronicle of the temple of Jagannatha at Puri, that he carried on his military operations against Orissa from his base at Mandaran, near Arambagh in Hugli district and that he was the master spirit directing the operations of the Bengal army in the long-drawn struggle against Orissa. Shah Ismail also distinguished himself in fighting with the king of Kamata which was separated from Bengal by the Karatoya. It is stated that the Ghazi contested the Kamata army at Santosh in Dinajpur district and sustained defeat. The Surma valley (Sylhet) was first conquered in 703 A.H (A.D 1303 - 4) by Sikandar Khan Ghazi, but it appears to have slipped from Muslim control after the reign of Fakhr-ud-din Mubarak Shah, sometime about A.D 1351. The Hatkhola inscription of 863 A.H (A.D 1458-59) shows that Sylhet was re-occupied by the Muslims under Rukn-

NSOU ??CC - HI - 07 197 ud-din Barbak Shah. The Arakanese had seized Chittagong during Nasir-ud-din Mahmud's reign, but it was reconquered by Barbak as he is referred to as the reigning king in the Rasti Khan inscriptions of 878 A.H (A.D 1473 – 74). Fathbad (generally identified with Faridpur town) had formed an integral part of Jalal-ud-din Muhammad Shah's kingdom but the network of rivers and channels still kept most of the Barisal district outside the pale of the kingdom of Gaur. Military activity is indicated by the inscription of Ulugh-i-Iqrar Khan, mentioned as the Shiqdar of Jor and Barur, in the Purnia district and West Dinajpur. Barbak Shah's reign was remarkable in the history of medieval Bengal and the stir caused in the dormant life of the country was reflected in the vernacular work, Sri- Krishna –Vijaya, composed by Maladhar Basu, who was awarded the title of Gunaraj Khan. The prosperity of the kingdom was evinced by additions to the palace at Gaur, the digging of an underground channel for supply of water inside the palace and many laudatory phrases about the Sultan's personality and character. Rukn-ud-din Barbak was succeeded by his son Shams-ud-din Yusuf Shah who ruled until A.D 1481. He is described as a learned and virtuous man and an efficient administrator, but hardly anything is known about his reign. His coins do not bear the mint names but the distribution of his inscriptions from Gangarampur in Dinajpur district (opposite the port of Narayanganj) and Mirpur, about seven miles north of Dacca, to Pandua in the Hugli district, indicate the extent of his sway. Similarly, the buildings erected in his reign indicate the prosperity of the times. He was the builder of the Jami Mosque at Darrasbari in A.D 1479 and perhaps also the founder of the college which stamped its name upon the locality. Cunningham and Creighton have also ascribed to him the erection of three other superb buildings at Gaur – i) Chamkatti mosque, ii) Lotton Masjid , iii)Tantipara mosque. Yusuf was succeeded by Sikandar, probably his son, but Jalal-ud-din Fath Shah, a son of Sultan Nasiruddin Mahmud, ascended the throne after deposing Sikandar Shah on the ground that he was afflicted with lunacy. About this time the body of Abyssinian slaves, first employed by Rukn-ud-din Barbak as palace guards, grew very powerful and insolent. The Sultan took steps to curb their power and, as a result, was assassinated by the commander of the palace guards, Sultan Shahzada, who ascended the throne under the title of Barbak Shah. Hardly had six months elapsed when he was supplanted by the Abyssinian commander of the army, Amir-ul Umara Malik Andil, who assumed

198 NSOU ??CC - HI - 07 the sceptre under the title of Saifuddin Firuz in A.D 1487. Thus ended the rule of the Ilyas Shahi dynasty which forms a brilliant chapter in the history of medieval Bengal. The accession of Saif-ud-din Firuz led to the rule of the Abyssinians at Gaur for a period of six years. He was an able ruler and the inscriptions testify to his sway from Sherpur in Mymensingh District in the north to Satgaon in the South. Nasir-ud-din Mahmud, who succeeded Firuz in A.D 1490 is stated by Firishta to have been a son of Jalal-ud-din Fath Shah. This is more likely than the description of him by Nizam-ud-din as the son of Firuz, for the extant coins do not mention his royal descent. He was very young and the administration was carried on by the regent Habash Khan, an Abyssinian, who was shortly killed by another Abyssinian, named Sidi Badr. Sidi Badr, who assumed the regency, had the boy-king killed with the help of the palace guards and ascended the throne under the title of Shams-ud-din Muzaffur Shah (A.D 1491). He is described as a tyrant whose violence and cruelty alienated the nobles as well as the common people. It was mainly due to the ability and wisdom of his Wazir, Sayyid Husain, that he could maintain his rule for three years. But his ruthless massacre of the nobility and his exorbitant demands of revenue precipitated an armed rising which was aggravated by the disaffection of the soldiers caused by the reduction of their pay. The Wazir, Sayyid Husain, secretly sympathized with the rebels and ultimately put himself openly at their head. The rebels besieged the citadel where the Sultan had shut himself with a few thousand mercenaries. The siege dragged on for four months and, according to Firishta, the Sultan lost his life in course of a desperate sally from the citadel. But according to Nizam-ud-din, he was secretly assassinated by Sayyid Husain with the help of the paiks. Thus ended the dark period of Abyssinian rule in Bengal. The stages by which Husain came to occupy the post of chief minister of Muzaffar Shah are not known to us. He showed remarkable wisdom and prudence in discharging the duties of his high office, but as he could clearly apprehend the doom that was sure to overwhelm the tyrannical ruler he joined the rebels and led them to victory. Thereupon the popular choice naturally fell upon him, particularly as no member of the House of Ilyas Shah seems to have survived the Abyssinian rule, and he ascended the throne under the title Alauddin Hussain Shah, probably in A.D 1493. Husain gave evidence of his firmness immediately on his accession to the throne. He issued strict orders to the victorious soldiers to desist from pillaging the capital city, but as they continued to plunder, he sternly put them down by executing twelve thousand of

NSOU ??CC - HI - 07 199 them. The search for the pillaged articles led to the discovery, among other things, of 13,000 gold plates, which indirectly reflects the wealth of the country. After the restoration of order in the capital, Sultan Husain took steps to consolidate his position. He disbanded the paiks who, by the strength of organization and solidarity in their ranks had become the masters of the palace. He next dismissed the large body of Abyssinians who had filled the high posts in the administration, and expelled them from the country. He appointed Sayyids, Afghans, Turks and, the scions of the old aristocracy of the land in their place and, supported by them, restored order and security in the country. Alauddin Husain Shah's reign forms an epoch in the history of independent medieval Bengal. It was a reign of long duration during which the Sultan, by his liberal policy, administrative efficiency, and territorial conquests developed the prosperity of the country, a fact, amply attested by the monuments erected during his time. The embarrassing pre-occupation of Sultan Husain was the adjustment of his relation with the Sultans of Jaunpur and Delhi. About the time of Sultan Alauddin Husain's accession, interminable fighting between the Sultans of Jaunpur and the Lodi overlords of Delhi had practically caused an eclipse of the Sharqi power which was then confined only to Bihar. In A.D 1495 Sultan Sikandar Lodi led his army into this stronghold of the Sharqi king, who implored the protection of the Bengal Sultan. Alauddin Husain, who was watching the development, promptly responded by deputed a force under his son Daniyal, against the Afghan army. The two forces met at Barh, about 30 miles east of Patna. It is a testimony to Husain's armed strength that Sultan Sikandar halted the advance of his army in the face of the Bengali opposition, and concluded a treaty of friendship on terms of territorial statuesque and guarantee of non-aggression into each other's territory. According to this arrangement, the country to the west of Barh passed under Sultan Sikandar's authority, while the country east of it, including Mungir and South Bihar, remained under Sultan Alauddin Husain's occupation. During the period A.D 1200-1493 the Muslim Sultanate of Bengal had gradually extended up to the hill ranges on the eastern frontier. The annexation of a huge portion of Bihar and the influx of the disbanded Jaunpur soldiery that followed the dissolution of the Sharqi kingdom, now infused a new vigour to the Bengal Sultanate. Sultan Husain's first target of attack was the Kamata Kamrup kingdom which had long been a great bulwark against Muslim penetration in the north-east. Nilambara, the king of Kamata, fell out with his minister, who thereupon came to the court of Gaur and incited the 200 NSOU ??CC - HI - 07 Sultan to a war against his old master. Husain, fell in with this idea, and according to a popular tradition, the war was carried into the Kamata territory by Shah Ismail Ghazi. The capital city was well fortified, but the Muslim army gained admission into it by a ruse, took king Nilambara prisoner, and pillaged the city. This was followed by the advance of the Muslim army, and the whole kingdom as far as Hajo in the Kamrup district was permanently annexed. The whole operation lasted presumably from A.D 1499 to 1502. The Kamata Kamrup expedition was followed by that against Jajnagar –Orissa whose frontier extended as far as the river Sarasvati, embracing within its fold practically the whole of Midnapore and part of the Hugli district. Gajapati Kapilendra and his successor Prataparudra were mighty kings whose forces constantly menaced the enemy and carried on intermittent skirmishes on the long frontier along the river Sarasvati which carried the volume of the water of the Ganga in those days. According to the Madlapanji, the chronicle of the Jagannatha temple, Shah Ismail Ghazi issued out of his base at Mandaran in Arambagh district about 1508-09 and swept onward in a lightning campaign to Puri, raiding Jajpur and Katak on the way, and destroying many Hindu temples. The resounding victory was celebrated by the issue of coins stamped in the name of Jajnagar-Orissa. At the news of the sudden burst of the Muslim army, Gajapati Prataparudra returned from the campaign in the south and drove back the invading force until he reached Mandaran near Arambagh. The fortress was besieged by the exultant Oriya army, but they failed to take it owing to the treachery of an officer named Govinda Vidyadhara. Sultan Husain's lightning raid was a brilliant success. His forces, however, had to beat a hurried retreat from Orissa and any modification in the Bengal-Orissa frontier proved to be a task beyond his strength, in spite of his increased strength and resources. Hostility was intermittent along the border throughout the reign, as would be borne out by the account of Chaitanya's journey to Orissa, when he had to cross the Ganga at Sri Chhatrabhog with the aid of the local frontier official, Ramachandra Khan, in A.D 1509. On his return journey four years later, Sri Chaitanya found the frontier disturbed as before. It appears that Sultan Husain's success here was limited to maintaining the status quo against the great rival Prataparudra. In the segment of the eastern frontier abutting on Tippera, also, the Sultan achieved very little success. According to a late chronicle, the Rajamala, he despatched his army on four successive occasions, but the hill people fought heroically and do not appear to have yielded ground at all. The first expedition is said to have been an abject failure.

NSOU ??CC - HI - 07 201 The second achieved some initial success by advancing beyond Comilla and seizing the fort of Meherkul, but the Tiperai general, alleged to be Rai Chaichag, annihilated the Bengali force in course of its advance towards the capital, Rangamati, by a novel stratagem. The way lay across the Gumti which had to be forded. Rai Chaichag dammed the river at a place higher up the ford. As soon as the Muslim army began to cross it, the dam was cut off, upon which the roaring water swept away the horses and decimated the bulk of the army. The third expedition shared a similar fate. The fourth expedition was distinguished by an engagement near the Kailargarh fort, with perhaps indecisive result. Husain Shah also sent military expeditions against Arakan. It appears that Arakanese had helped Raja Dhanya Manikya in his struggle against Sultan Husain in the closing phase of the war, and gained possession of Chittagong by expelling the Bengali officers. In other words, Tippera war became merged in that with the Arakanese. The conduct of the operation was assigned to Paragal Khan who advanced from his base on the Feni river. Hostilities appear to have lasted from A.D 1513 to 1516. After Paragal, his son Chhuti Khan assumed charge of the campaign against the Arakanese which continued until Chittagong was wrested from the control. The Arakan campaign was probably the last military expedition during the reign of Husain Shah who died in A.D 1519. His reign is a memorable chapter in the history of medieval Bengal. After a period of troubles and turmoil he not only restored peace and prosperity in the country, but also extended the frontier of his kingdom in all directions. By his military exploits he added to his dominion a portion of modern Bihar and Assam, and recovered Chittagong from the Arakanese. In spite of almost continual fighting, the reign of Husain is noted for many works of public utility and witnessed a remarkable development of Bengali literature. It was during his reign that Chaitanya preached his religion which ushered in a new era of social and religious reform among the Hindus in Bengal. The liberal attitude of Husain Shah towards the Hindus was an important factor in the renaissance of Bengal. Viewed as a whole, it may be said without much exaggeration, that under Sultan Husain Shah, Bengal enjoyed such a spell of peace, prosperity and all round progress as she had not done before under any other Sultan. His reign may justly be looked upon as the most glorious in medieval Bengal. On Sultan Husain's death, the crown passed on to his eldest son Nusrat Shah, who followed the vigorous policy of his father and attempted to achieve the expansion of 202 NSOU ??CC - HI - 07 Bengal's frontier in the east and west. Sultan Nusrat's reign coincided with remarkable changes in the political set-up of northern India. In the early years of his reign the coalescence of the Afghans in eastern India against Sultan Ibrahim Lodi favoured his aggressive designs. According to Ghulam Husain Salim, he conquered Tirhut. In A.D 1526 the Afghan supremacy was overthrown and the Mughals established themselves in their place. The Mughal conquest of Delhi and Agra followed by the dislodgement of the Afghans from their strongholds in the Doab, presented to Sultan Nusrat the problem of defending his kingdom against the Afghans driven eastward by Babur at the head of an army deemed invincible. Nusrat as the heir to his father's conquest in Kamata-Kamrup carried on an active warfare in the eastern front and invaded the Ahom kingdom of the Upper Brahmaputra valley in 1527. He was however defeated on all fronts by the Ahoms who pursued the Muslim troops as far as the Burai river. According to the Ahom Buranjis, the Ahoms took the offensive in A.D 1529 and advanced along the Brahmaputra towards Hajo, the Muslim headquarter in this region. The Bengalis suffered the first reverse in a naval action at Temani (Trimohini) but they recovered from it and attacked the Ahom post at Singiri under their general Bit Malik who was defeated and driven back with heavy loss. After Sultan Nusrat's assassination in 1532 the military operations were conducted by Turbak who captured the Ahom posts of Singiri and Sola, but the Ahoms got the better of him in two successive engagements, one on the Dikral river in Sibsagar District and the other on the Bharati river in Tejpur District. In the stormy times that followed Nusrat's assassination, the conquests in Assam and Kamata territory slipped away, and the two kingdoms pursued their own affairs without any interference from Bengal for nearly a century and a half. Nusrat was a great patron of Bengal literature, and his reign is memorable for a number of noble edifices erected during that period. Chief among these is the Great Golden Mosque (Bara Sona Masjid) built in A.D 1526, which, on account of its dimensions, is reckoned as the largest of the ancient monuments in Gaur. Increase of wealth as a consequence of the overseas trade was also reflected in the building of mosques at important ports and marts, e.g at Satgaon in 1529, Sonargaon in 1523 and Mangalkot in 1524. Sultan Nusrat lost his life at the hands of an assassin in A.D 1532 upon which his son Alauddin Firuz seized the throne. He was supplanted shortly after by his uncle, Ghiya- suddin Mahmud Shah (AD 1533-38), the son of Alauddin Husain Shah, who was the

NSOU ??CC - HI - 07 203 last representative of the line of independent Muslim Sultans of Bengal. He was overthrown after a short reign by the Afghan genius Sher Khan Sur. He has been condemned as having caused "the extinction of Bengal's independence by his incompetence". Sultan Mahmud appears to have been a gay, pleasure loving monarch. According to the Portuguese account, his harem contained ten thousand women. In such a decadent atmosphere he might have lost his soldierly qualities and thereby become unfit for parrying blows with Sher Khan Afghan. 13.3 Conclusion Bengal Sultanate was ruled by five dynasties. These included the Ilyas Shahi dynasty, the Hussain Shahi dynasty, the Suri dynasty, the Karrani dynasty and the dynasty established by Jalaluddin Muhammad Shah. The sultanate's reign was interrupted by Raja Ganesha's coup and the rebellion of African mercenaries in the 15th-century; and the invasion of Sher Shah Suri in the 16th-century. The kingdom began to disintegrate in the 16th century, in the aftermath of Sher Shah Suri's conquests. The Mughal Empire began to absorb Bengal under its first emperor, Babur. The second Mughal emperor Humayun occupied the Bengali capital of Gaurh. In 1576, the armed forces of emperor Akbar defeated the last reigning Sultan Daud Khan Karrani. The region later became Mughal Bengal. 13.4 Model Questions Short Questions : 1) What was the role of Shamsuddin Ilyas Shah in the foundation of Bengal Sultanate? 2) Who was Raja Ganesha? Essay Type Question : 1) In what respect does the reign of Ilyas Shah open up a new chapter in the history of Bengal? 2) How did the Ilyas Shahi and Hussain Shahi rulers establish their political authority in Bengal? 13.5 Suggested Readings

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Chandra Satish, Medieval India: From Sultanate to the Mughals (Delhi Sultanate 1206 – 1526) , Vol. I, Har Anand Publications Majumdar R.C, ed., The Delhi Sultanate , Bharatiya Vidya

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Unit 14 ? Consolidation of regional identities; regional art, architecture and literature

Structure 14.0 Objectives 14.1 Introduction 14.2 Eastern India 14.2.1 Bengal 14.2.2 Jaunpur 14.3 Western India 14.3.1

Gujarat 14.4 Central India 14.4.1 Malwa 14.5 Deccan 14.5.1 Bahmani 14.5.2 Vijayanagar 14.6 Regional Art 14.7 Regional

Literature 14.7.1 Hindi literature 14.7.2 Urdu literature 14.7.3 Assamese literature 14.7.4 Oriya literature 14.7.5 Panjabi

literature 14.7.6 Gujarati literature 14.7.7 Marathi literature 14.7.8 Telegu literature 14.7.9 Tamil literature 14.7.10 Kannada

and Malyalam literature 14.7.11 Bengali Literature 14.8 Conclusion

NSOU ??CC - HI - 07 205 14.9 Model Questions 14.10 Suggested Readings 14.0 Objectives The present unit will discuss and analyse the formation and articulation of the regional identifies in the perspectives of art, architecture and literature.

The rulers of the various provincial dynasties that came into existence on the decline of the Sultanate under the later Tughluqs were also builders of palaces, mosques and tombs. Though in essential features the various provincial styles resemble that of Delhi, they differ from it, and among themselves, in some important details. The Delhi architecture for example, was more remarkably splendid than that of many a provincial kingdom, the rulers of which could not afford to spend as much money as the Sultans of Delhi. Moreover, the provincial styles of architecture were modified by the local art traditions of pre-Turkish period that still held the field and also by the peculiar conditions that prevailed at various provinces. 14.1 Introduction Regional styles of architecture proceeded to develop a form that suited their individual requirements. The regional styles of architecture

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were distinct from the Indo-Islamic style practiced at Delhi and often displayed definitely original qualities. In the areas which have a strong indigenous tradition of workmanship in masonry, regional styles of Islamic architecture produced the most elegant structures. On the other hand,

buildings constructed for regional states were a lot less distinctive at places

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where these traditions were not so pronounced. In some cases totally novel tendencies, independent of both the indigenous and the imperial Sultanate traditions, are also visible. 14.2 Eastern India

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Two major strands of architectural style in eastern India were Bengal and Jaunpur, both which witnessed the rise of regional states. 14.2.1 Bengal

Architectural activities of the Islamic rulers of Bengal seem to have begun with the establishment of the Islamic rule in the province by Ikhtiyaruddin Muhammad bin Bakhtiyar

206 NSOU ??CC - HI - 07 Khalji about the close of the twelfth century A.D. Epigraphic records testify to the erection of mosques in Bengal during the thirteenth century and the first quarter of the fourteenth century, one at Pinchhli, eight miles to the north-west of Malda by Sultan Iltutmish; another at Tribeni (Hooghly District) by Zafar Khan Ghazi (A.D. 1298), and a third at Gaumalti, near Gaur (Malda district) in A.D. 1311. But none of these or other early Muslim monuments in Bengal have survived. No existing Muslim monument in Bengal can be dated earlier than the middle of the fourteenth century A.D and the extant remains all belong to the period of a little over two centuries (1338- 1576). Mosques and tombs, representing the religious side of architecture, naturally followed the characteristic forms of Muslim architecture in India and elsewhere. But in details of construction and design there evolved a local individuality, due to contact with, and assimilation of, the earlier practices in this region. These religious buildings may be divided stylistically into the following groups: 1) Oblong type with a vaulted central nave and multi-domed side wings; 2) Single-domed square type; 3) Multi-domed oblong type; and 4) Single-domed type with corridors running on three sides. The earliest of the extant types of Muslim buildings in Bengal is characterized by an oblong structure, divided into a central nave and two side wings. The central nave is covered by an elongated vault, which is a continuation of the main front arch that spans the entire width and height of the nave. The wings which are several aisles deep, are roofed by low hemispherical domes, their number depending on the number of interspaces formed by the division of the wings into bays and aisles. The oblong shape with the central nave higher than the two side wings are met with elsewhere in India, especially in Gujarat, but the tall and elongated barrel-shaped vault covering the nave and the other details and particulars of the type are, on the whole, peculiar to Bengal and seldom found outside its limit. Of this type we have only a few extant examples, namely the Adina mosque at Hazarat Pandua (Malda district) and the Gunamant mosque and the Darasbari mosque, both at Gaur. The famous Jami mosque, known as Adina, was built by Sultan Sikandar Shah in A.D 1369 or 1374 and as Marshall says, by a strange co-incidence, the first monument extant in Bengal "was also the most ambitious structure of its kind ever essayed in Eastern India". Almost as big as the great mosque at Damascus, it covers an area of 507 feet 6

NSOU ??CC - HI - 07 207 inches by 285 feet 6 inches externally, and consists, on the inside, of four great cloisters surrounding a central courtyard 397 feet by 159 feet. The western range of cloister, forming the prayer chamber, is five aisles deep, while the remaining ones have only three. This great composition had not been provided with any imposing entrance gateway. An arched opening in the middle of the east side and three archways at the eastern end of the southern cloister were probably meant for public use, while two small doorways in the rear wall of the western cloister were probably intended for the Mullas and other dignitaries. Attached to the northern half of the back wall of the prayer chamber is a square chamber, in which Sikandar Shah is said to have been buried. There are three entrances from this chamber to the Badshah ka Takht in the north-western wing of the western cloister, possibly for the use of the royal family. The Gunamant and the Darasbari mosques at Gaur also belong to a conception identical to that of the Adina mosque, though their dimensions are much smaller. The Gunamant and the Darasbari mosques have been dated respectively in A.D 1484 and 1479 on the strength of two inscriptions found near them. The vaulted roof of the central nave in the Gunamant still exists and shows the use of vertical ribs in association with a row of arched recesses at the bottom running along the entire length on either side. It is not known whether this feature was also present in the Adina and the Darasbari, as vaulted roofs of both have collapsed. The second type is characterized by a single-domed square building and absence of pillars inside the hall, which are common in the first and third types. The earliest example of the single domed square type is the Eklakhi mausoleum at Hazarat Pandua, traditionally reputed to be the tomb of Jalal-uddin Muhammad Shah (A.D 1415-31). The fabric is of brick, occasionally interspersed with horn-blende slabs collected from older Hindu buildings. Externally, the dimensions are nearly square, being 78 feet 6 inches by 74 feet 6 inches. The interior, however, is an octagon of 48 feet 6 inches diameter. There are four arched doorways, one on each face, and four cells in the thickness of the walls inside, each one at each of the four corners. The semicircular dome rises directly from the octagon of the interior. There is no cylindrical or octagonal drum as support for the dome which looks low and stunted. This loss of height on account of the absence of any seat for the dome is a common weakness of Muslim buildings in Bengal, and no monument attains that grandeur which is characteristic of Islamic buildings elsewhere.

208 NSOU ??CC - HI - 07 What is known as the Chika Masjid or the 'Bat's mosque' at Gaur is an exact copy of the Eklakhi, except for its dimensions which are slightly smaller. Though described as a masjid locally, there is no prayer niche in the western wall. Creighton described it as a gate on the basis of an inscription, discovered by Francklin, recording the erection of a gateway in 1504 A.D by Alauddin Husain Shah. But the building appears to be much earlier and Cunningham is inclined to regard it as a tomb, perhaps of Mahmud I (A.D 1437-59). But no trace of any grave has been found inside the building, and local tradition connects the building with the state prison where Husain Shah confined his minister Sanatan. To the same type belongs the smaller mosque at Chhota Pandua (Hooghly district) (A.D 1577), the old mosque at Goadihi, Sonargaon (A.D 1519), and the old mosque at Molla Simla (Hooghly district). There is, however, a necessary modification of the design in the provision of mihrab niches in the western wall. In a few mosques of this order the design is found slightly elaborated by the provision of a corridor in front of the prayer hall. The prayer hall is covered by a single dome, and the corridor, by three smaller domes, in conformity with the three bays formed by three entrance archways in front. Among the monuments of this order mention should be made of the mosque at Gopalganj (Dinajpur district) erected in A.D 1460, the Chamkatti and the Lotan mosque at Gaur, both assigned to the reign of Yusuf Shah, the mosque at Kheraul (Murshidabad district) and the Rukn Khan mosque at Debikot (Dinajpur district), erected respectively in A.D 1494 and A.D 1512. Among these, the Lotan mosque, traditionally connected with a beautiful dancer of the royal court, is of more than ordinary interest. A pleasing variety has been obtained in this mosque by grading the dimensions of the different archways. Another variation may be noticed in the provision of six corner turrets, instead of the usual four at the four corners of the hall, there being an additional one at either end of the corridor. Still more commendable is the construction of the massive dome which is supported on a drum, cylindrical outside and of the shape of a flattened vault inside. This support adds to the height and dignity of the building, and also to the organic beauty which is unfortunately lacking in the majority of the buildings of this kind in Bengal. The third type is characterized by an oblong structure, divided into several aisles by rows of pillars, supporting the arches of the domes, and cut into a number of bays, corresponding to the number of prayer niches in the back wall and arched openings in front. The roof consists of successive rows of low and small domes, their number depending

NSOU ??CC - HI - 07 209 on the number of interspaces formed by the division of the interior into bays and aisles. As usual in Bengal, curved cornices and polygonal corner turrets are also characteristic elements of such a structure. Manmohan Chakravarti describes the type as "many-domed paralleliped". The oldest extant building of this group cannot be dated earlier than the latter half of the fifteenth century A.D. This group has several sub-varieties, distinguished by the number of bays in the interior, such as a) three-bayed, b) five-bayed, c) eleven bayed and d) twenty-one bayed. The three bayed buildings are nearly square, the proportion between length and breadth being approximately 3:2. The bays correspond to the three mihrab niches in the back wall and the three archways in front. Buildings of this order are usually small and unpretentious, and among the examples may be mentioned the Salik mosque at Basirhat (Twenty-Four Parganas), Baba Adam's mosque at Vikrampur, Jalal-ud-din's mosque at Satgaon, the mosque at Kusumba (Rajshahi district), the Kasba mosque at Bakarganj district and the Jahaniyan mosque at Gaur. All of these seem to have been erected

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between the latter half of the fifteenth and the first half of the sixteenth century

A.D. The five-bayed buildings are long and rectangular structures with five mihrabs in the back wall and the five frontal archways. They are divided into two or three aisles, and the number of domes is either ten or fifteen accordingly. Among the extant monument of this group should be mentioned the Majlis Sahib's mosque at Kalna (Burdwan district), the Tantipara and the Chhoti Sona Masjid at Gaur, the old mosque at Hemtabad (Dinajpur district), the Zafar Khan mosque at Tribeni (Hooghly District) and the mosque at Bagha (Rajshahi district). The group includes few of the finest Muslim buildings in Bengal and of these, the Tantipara and the Chhoti Sona masjid at Gaur merit special attention. The former, probably erected about A.D 1480 has been described by Cunningham as "the finest of all buildings now remaining at Gaur". The long rectangular hall, 78 feet by 31 feet on the inside is divided into two aisles. Besides the five front arched openings corresponding to the number of mihrabs in the back wall, there are four more, two each in the two side walls. There was also probably an upper platform at the northern end. The ten domes in two rows of five each have all fallen down, as also a part of the arched façade. Yet, even in its ruined state it is one of the finest of all the Muslim buildings in Bengal on account of its rich and effective ornamentation in terracotta and the large decorated panels that stands out in relief against the plain

210 NSOU ??CC - HI - 07 walls. The rich colour of red bricks also add to the beauty of the building in contrast to the gaudy glazed bricks facing the Lotan masjid. The Chhoti Sona masjid was built by Wali Muhammad in the reign of Alauddin Husain Shah. It is a rectangular building, 70 feet 4 inches by 40 feet 9 inches on the inside and the comparative increase in the width leads to the division of the interior into three aisles by two rows of four pillars each. The building is faced with stone entirely on the outside and partially on the inside. There are carved decorations on the outer façade in very low relief, but they are more or less mechanical, and lack the spontaneity of the exquisite ornamentations in the Tantipara mosque. The eleven bayed mosque are rather rare, only two being known so far. They are the Bari Sona masjid at Gaur and the Sath Gumbad mosque at Jat Bagerhat (Khulna district). The Bari Sona masjid at Gaur, erected by Sultan Nasrat Shah in A.D 1526, is a massive rectangular building, 168 feet by 76 feet, with six corner turrets, four at the four corners of the hall and one at either end of the corridor in front. Like the Chhoti Sona Masjid, it also appears to have been originally gilded, but being sparingly adorned it attains a greater simplicity and impressive dignity, and Fergusson was inclined to regard it as "perhaps the finest memorial now left at Gaur". The Sath Gumbad at Bagerhat is associated with the name of Khan-i-Jahan Ali and consists of a long rectangular building, internally 134 feet by 96 feet, divided into seven aisles by means of slender pillars, each aisle communicating with an arched opening in each of the two side walls. The fourth, the single-domed type with corridors running along the three sides, is represented by a single specimen, the Qadam Rasul at Gaur built by Nusrat Shah in A.D 1531. It consists of a rectangular hall, 19 feet square, with corridors running along the front and two sides. The hall itself has three doors, one in front and one each on either side. The corridor has three frontal archways, supported on short and ponderous stone pillars, and two more on the two sides. The hall itself is covered by a single dome with a lotus-like pinnacle at the top, and the corridors by flat vaulted roofs. Except for the stone pillars supporting the archways in front, it is built of bricks and the façade is highly ornamented by horizontal bands and panels of carved brick. Only a few buildings of the secular order have survived in Bengal. The massive Baisgazi wall at Gaur is supposed to have been a part of the palace precincts, but nothing now

NSOU ??CC - HI - 07 211 remains of the royal palace itself. In the capital city of Gaur several gateway buildings are still extant, and of these the one, known as the Dakhil Darwaza, represents a conception of more than ordinary interest. It was built during the reign of Barbak Shah, very possibly as the principal gateway to the citadel of Gaur. It is 75 feet in length across the front, 60 feet in height, and nearly 113 feet in depth from front to back with a long arched passage, 24 feet high and with guard rooms on either side, carried through its centre. Entirely built of bricks, the Dakhil Darwaza at Gaur may rank as one of the most remarkable monuments of Muslim architecture in Bengal. Another notable conception may be found in the Firuz Minar at Gaur, which towers high above the crumbling ruins of the ancient city. It rises to a height of about 84 feet in five storeys, the three lowest being do-decagonal, and the upper two circular. Being of brick fabric, the decorative work has been carried out in terracotta in minute and intricate patterns. Colour is also applied to the surface by the use of glazed tiles in blue and white. Another minar, named also after Firuz, may be seen at Chhota Pandua. It is about 120 feet high and also divided into a number of storeys. It is a much smaller structure and lacks the elegance of its counterpart at Gaur. "Islamic architecture of Bengal is not a style of building of a very impressive kind." The difficulty of obtaining stones in the flat plain of Bengal, and the consequent wholesale dependence on brick for construction of a more permanent kind, resulted in the evolution of distinct forms and idioms, some of which might have existed in the earlier period. The style that was developed as a consequence may be designated as the brick style of Bengal. It was the weak and fragile nature of the material that was responsible for the low elevation of the buildings, the comparative insignificance of the arches and the smallness of the domes. On account of the above limitations of the building material the architects in Bengal tried to create effect by reiterating the parts and thereby enlarging the dimensions of the buildings. But Percy Brown sums up the achievements of the architects of Muslim Bengal: "what they achieved may not have been a great art, but its constructive principles were sound, its appearances were inventive and original, and it was peculiarly suitable to the climate and to the purpose for which it was intended."

212 NSOU ??CC - HI - 07 Adina masjid Eklakhi masjid Chika masjid Firuz Minar 14.2.2 Jaunpur Under the patronage of the Sharqi kings, Jaunpur became a leading centre of the artistic and cultural activities, and saw the erection of many imposing monuments including palaces, mosques, tombs etc. Unfortunately, very few vestiges of this architectural splendor can now be seen. Of the few surviving remains of the fourteenth century, mention may be made of the mosque and fort of Ibrahim Naib Barbak, built respectively in A.D 1376 and 1377. Of the fort, only the eastern gate can be seen now, and this as well as the mosque, were more or less simple and ordinary productions. The foundation of one of the earliest mosques at Jaunpur, afterwards called the Atala Masjid, was laid in 1377, but it was not till A.D 1408 that Ibrahim Shah Sharqi erected the mosque on this foundation. As its name indicates, the mosque occupies the site of an

NSOU 22CC - HI - 07 213 earlier temple dedicated to the worship of Atala Devi. Built on the orthodox plan, it consists of an open square court, measuring 177feet, each side, with colonnaded cloisters on the north, south and east and the sanctuary or prayer chamber on the west. The cloisters are pierced in the middle of each side by a handsome gateway building, the northern and the southern ones being each covered by a dome. The spacious cloisters are each five aisles in depth and rise up in two storeys, the upper covered by a flat roof. Of the lower storey two aisles, forming a range of cells with a pillared verandah, open on the outside. This outer arrangement of a part of each cloister is, no doubt, a novel feature in the mosque design. But the most arresting feature in the entire composition is the façade of the sanctuary were three huge propylon screens confront the spectator with their massive and overpowering dimensions. Another mosque, the Jhanjhiri Masjid built also by Ibrahim Shah Sharqi about A.D 1430 deserve more than a passing notice. Only the massive pylon in the centre of sanctuary façade now remains, but it seems to have been a copy, on a smaller scale, of the Atala Masjid. The entire surface is covered by an exuberance of carvings, and the rich plastic effect, produced thereby, endows the monument with more than ordinary interest. The khaliis Mukhlis Masjid, built also about the same period, is a rather plain and simple structure of hardly any architectural interest. About the middle of the fifteenth century was built the small mosque, known as the Lal Darwaza Masjid an account of its vermilion-painted gate. Marshall describes it as "a small but pale edition of the Atala" of which it is only two-thirds in size. The Jami Masjid built by Husain Shah Sharqi about A.D 1470 is the largest and most ambitious of the Jaunpur mosques. It is essentially of the design of the Atala which it reproduces on a larger scale. There are differences, of course, between the two in matters of detail, and in certain aspects a few of these betoken a certain inventiveness and originality on the part of the builder of this grand mosque. The entire structure is raised over a lofty basement terrace and the lofty domed portals in the middle of the cloisters are approached by imposing flights of steps. The story of the Jaunpur architectural style closes with the Jami Masjid which was the last to be erected in this domed capital city. In spite of apparent grandeur, the Jaunpur style has some inherent defects. The domes of the sanctuaries are invariably masked from view by the towering heights of the massive propylons. To a certain extent the execution, again is coarse, and this feature adds to the rugged strength of the monuments. The style begins with a fresh spirit and high aspirations. But the builders themselves seem to have been incapable of achieving what they attempted to do. Their greatest drawback is a lack of sense of structural propriety, and this is clearly evident in every one of their buildings which fails to reach the level of a balanced and integrated architectural composition. Atala Masjid Jhinjhiri

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Masjid 14.3 Western India The regional style of architecture that came into being in western India towards the beginning of the fourteenth century is almost exclusively confined to Gujarat. 14.3.1 Gujarat

Among the different provincial forms of Indo-Muslim architecture that of Gujarat is admittedly the most remarkable, as no other architectural style tells the tale of the fusion of Hindu and Muslim building traditions with such unmistakable distinctness. The foundations of the new style may be said to have been laid already in the fourteenth century when Gujarat had not yet broken away from its allegiance to Delhi. In the earliest period of occupation, the Muslim governors used native materials along with native builders and craftsmen, and some form of structural conversion may actually be noticed in the Tomb of Shaikh Farid and the Adina or Jami Masjid, both at Patan. These two represent, more or less, improvised compositions with materials from earlier Hindu and Jain temples. The Jami Masjid at Broach, though improvised in a similar manner, was assembled according to the typical mosque plan with a quadrangular court having three entrances on the three sides and the sanctuary at the western end. Moreover, an improvement of the

NSOU ??CC - HI - 07 215 design is recognized in the care with which older materials have been adjusted for fitting them in the conventional mosque design. The Jami masjid at Cambay erected in A.D 1325 may be regarded as a typical building in the early phase of Gujarat Muslim architecture. It has all the appurtenances that Islam demands – cloisters, open courtyard, the entrance porches, the covered place for prayer in the western cloister with the mihrab and the mimbar – but only the west end is in any sense Islamic. With its elegant proportions and dignified form, the Cambay masjid is the first example of an intelligible mosque design in Gujarat, and may be said to have set the standard for the subsequent monuments to follow. The Mosque of Hilal (or Bahlul) Khan Kazi at Dholka, erected in A.D 1333, is one of the same character as the Cambay mosque. It is of smaller dimensions, but two ornamental turrets, one on either side of the central archway of the sanctuary façade add a notable innovation and complete the typical mosque design of Gujarat. It is to be observed however that the Gujarat architects, possibly because of their unfamiliarity with the ideas and intentions of the minarets, have never been successful in the manipulation of this important element of the mosque design. The Tanka Masjid, also at Dholka built around A.D 1361, is generally of the same order as the preceding, but being of the open-pillared variety bears a predominantly Hindu appearance. With Ahmad Shah I began the great period of Gujarat Muslim architecture. This forceful personality ascended the throne in A.D 1411, and commemorated this event by founding a new capital city, called Ahmedabad after him. He began beautifying his new city with magnificent and stately edifices. Inspired by his zeal, his successors, as well as nobles and officers of the court, erected mosques, tombs and other structures. A few mosques at Ahmedabad, undertaken during the early part of Ahmad Shah’s reign, may be said to have prepared the way for the grand Jami Masjid, described by Ferguson

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as “one of the most beautiful mosques in the East”.

Ahmad Shah’s mosque within the citadel seems to have been the earliest in this series. It was modelled on the Jami masjid of Cambay, but with indications of a slight advance in the treatment of the buttresses on two sides of the central archway. The mosque of Haibat Khan belongs to the same type, but the prominent bastions on the exterior of the back wall of the sanctuary reproduce a distinctive feature of the Firuzian style at Delhi. The mosque of Sayyid Alam, said to have been built in A.D 1412, contains several instructive elements, including the

216 NSOU ??CC - HI - 07 provision of an intermediate storey in the shape of triforium, all of which anticipate distinctive features of the style that is to reach its full expression in the grand Jami Masjid. The far-famed Jami Mosque at Ahmedabad erected in A.D 1423 is justly regarded as the touchstone of the Gujarat Muslim style. It occupies a quadrangle, 382 feet 258 feet externally, and has four cloisters on four sides of the open courtyard, 255 feet by 220 feet. It is in the western cloister i.e., the sanctuary proper, that the most instructive and distinctive features are found. This consists of an immense hypostyle hall, 210 feet by 95 feet internally, with 260 tall pillars closely and carefully spaced to form a series of square bays. The number of such bays is fifteen, each being covered by a dome. In this monument the Gujarat Muslim architecture reaches a rational development by assimilating intellectually the lessons derived from the buildings of the earlier phase of experiments. The phenomenal advance achieved in this superb creation owes, no doubt, a good deal to the appreciative patron who seems to have been a genius gifted with a fine and elegant taste and a lofty vision as well. The most eminent features of the monument would bear recapitulation: the interior with its diversified sections and its array of graceful pillars is splendid, and, further with its richly carved galleries, its rich and intricate traceries and arabesques the effect is chaste and at the same time elegant. The admirable composition of the façade, broken up and diversified with all its well-proportioned parts, its shapely and expansive arches, its engaged buttresses richly molded, its carved mouldings, string courses and battlements, all combine to make it one of the noblest architectural compositions in the whole world. The Tin Darwaza or Triple Gateway, forming the main entrance to the outer enclosure of the royal citadel, belongs apparently to Ahmad Shah's reign, and is a production of rare architectural dignity. It consists of three archways of equal height, the central one, however, being of widest dimensions than the other two. Ahmad Shah's successor, Muhammad Shah, is also known to have been a builder of note. He completed the tomb of Ahmad Shah in an enclosure to the east of the Jami Masjid specially marked out by that greater ruler. Further east, the Rani-ka Hujra or the tomb enclosure for the royal ladies was also apparently completed during his reign. At Sarkhej, about six miles to the south-west of Ahmedabad, Muhammad Shah built the tomb and mosque of Shaikh Ahmad Khattri, a famous Muslim saint who died in A.D. 1446. Thus was initiated a building activity at this place which was later to develop into an architectural complex of no mean artistic significance.

NSOU ??CC - HI - 07 217 The brief reign of Qutb-ud-din, the next ruler, is not also a blank in respect of building activities. He is the author of Hauz-i-Qutb tank at Kankariya in the vicinity of Ahmedabad, and the builder of a mosque at Ahmedabad, called Qutb-ud-din mosque after him. He is also reputed to have built a mosque and a tomb at Rajapur in memory of Sayyid Buddha bin Yaqut. These two, combined to form a rauza, were designed on a considerable scale, but failed to be a convincing product. But if the buildings associated with the name of the ruler failed to be inspiring, two monuments, one at Ahmedabad and the other at Dholka, erected during his reign by his officials, seem to suggest new trends. The tomb of Darya Khan at Ahmedabad, bearing the date A.D 1453, and the mosque of Alif Khan at Dholka seem to have many things in common and are permeated by the same spirit. Both these monuments were built of bricks, instead of stone, and naturally arches constitute the principal feature of the composition in each case. The famous ruler, Mahmud Begarha was a passionate builder, and it was during his reign that the Gujarat Muslim style reached their most sumptuous expression. He founded three new cities and adorned each with many splendid edifices. Of these, Champaner was designed to be the capital city. Ahmedabad, the old capital was not ignored and received further embellishments in the shape of new and stately buildings. Again at Sarkhej was raised a vast palace complex with gardens, pavillions, artificial lakes etc., besides other monuments on the same lavish scale. Among the surviving monuments of this phase may take the shape of what is usually known as a rauza i.e a tomb and mosque combined to form one conception. The tomb of Sayyid Usman at Usmanpur is one of the earlier monuments of this kind belonging to the Begarha period. It is a well-balanced production consisting of a square mortuary chamber inside a double aisle of pillars. Two other eminent production of this mode may be seen in the tombs of Bibi Achut Kuki (A.D. 1472) at Ahmedabad and of Mahmud Begarha at Sarkhej. The tomb of Shah Alam (c A.D. 1475) near Ahmedabad built on the same scheme as above, has an outer arcade filled in with perforated screens, and within this there is a colonnade encircling a square compartment, which was enclosed by traceries. Among a number of tombs of arched composition, two merit special attention – one is the tomb of Qutb-ul-Alam (A.D. 1480) at Batwa and the other is that of Mubarak Sayyid (A.D.

218 NSOU ??CC - HI - 07 1484) at Mahmudabad. The former is a large square building with a portico projecting from its southern end. A brief reference may be made to a few more mosques. The mosque in the rauza of Sayyid Usman, of the open-pillared scheme, is perhaps the earliest of the mosques to be erected during the Begarha period. Another specimen of the open-pillared scheme is the small, but exquisite, Rani Sipari mosque at Ahmedabad built in A.D 1514. It stands by the side of the tomb of the same queen. The Rani Sipari mosque has been described by Fergusson as "the most exquisite gem at Ahmedabad". One other mosque of this type is that of Shah Khub Sayyid(A.D. 1538) at Ahmedabad. The type of mosque with an arched screen in front of the sanctuary is evidently modelled on the grand Jami Masjid at Ahmedabad but the combined arched and pillared frontage, as seen in the archetype, soon disappears and gives place to a continuous arched facade along the entire front. The mosque of Miyan Khan Chisti at Ahmedabad, built about A.D 1465, is in design and dimensions, an exact analogue of the mosque of Bibi Achut Kuki also at Ahmedabad and built in A.D 1472. The two together may be regarded as representing the style of the early Begarha period. With the progress of the building activity there is recognized an increased enrichment by superb and the most delicate carvings. The mosque of Muhafiz Khan (A.D. 1492) Bai Harir's mosque (AD 1500) and the Queen's mosque, also known as Rani Rupavati mosque (A.D. 1515) all at Ahmedabad, represent some of the ornate expressions of the prevailing style. In A.D. 1484, Mahmud Begarha captured Champaner from a Hindu chief and built a new capital city there. Among the surviving monuments of this once splendid city, the most imposing is the Jami Masjid which was completed in A.D. 1508. Fergusson has described the Jami Masjid at Champaner as "architecturally the finest in Gujarat", but this estimate is not unanimously accepted. However rich and accomplished its single parts and details might be, it falls short of the Jami Masjid of Ahmedabad in respect of organic unity. It has been often stressed that of all the styles that emerged under Islamic rule in India, that of Gujarat remains the most indigenously Indian. This

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unique character may best be explained as the product as much of a highly specialized local style as of a different kind of Islamic patronage.

NSOU ??CC - HI - 07 219 Jami masjid, Cambay 14.4

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Central India In Central India, the development of Indo-Islamic architecture remained confined within the Malwa region which became an independent kingdom at the turn of the fifteenth century. 14.4.1

Malwa It would be wrong to describe the Muslim monuments of Malwa as slavish imitations of Delhi. The elements and features borrowed from the different phases of the Imperial style were skillfully integrated into balanced and unified compositions, noble and distinctive in their appearance. Marshall describes the buildings of the Malwa Sultans, particularly those at Mandu, as "truly living and full of purpose, as instinct with creative genius as the models themselves from which they took their inspiration". The monuments of Muslim architecture in Malwa are almost all concentrated in the city of Mandu. As elsewhere, the early buildings, specially the mosques in Malwa were assembled out of the materials of desecrated Hindu temples, according to the Islamic plan and convention; but nothing seems to have been done in the initial stage either to conceal or alter their essentially Hindu appearance. The extant remains of this phase of improvised building activity belong to a period not earlier than the beginning of the fifteenth century A.D. They are the Kamal Maula Masjid (1400), the Lat Masjid (A.D 1405), Dilwar Khan's Masjid (1405) and the mosque of Malik Mughis (A.D 1452) at Mandu.

220 NSOU ??CC - HI - 07 The fortress of Mandu had been named as Shadiabad or the 'City of Joy'. The original fortification goes back to the Hindu period, and Hushang Shah must have laid the foundation of his fort on the old ruins. With him began the second classical phase of Malwa Muslim architecture. He made Mandu not only one of the most impregnable fortresses in India, but also a city of splendid magnificence by erecting a large number of stately edifices which rank among the finest monuments of Muslim architecture in India on account of their boldness of design and graceful finish. Along the edges of the plateau on which a city stands run the battlemented walls of grey basalt extending over a length of more than 25 miles "and pierced at ten points by arched and vaulted gateways, or rather series of gateways, which guard the steep approaches." All these gateways, however, do not seem to have been built in the same period. Those that were erected during the regime of the Malwa Sultans were, more or less, of uniform design. One of the earliest to be erected is the northern gateway, known as the Delhi Darwaza. This grand portal consists of a long and wide passage with massive archways at the front and back, and with guard rooms on either side. The passage was covered by an elongated vault supported on a series of smaller arches providing the interior with an appearance of no mean interest and effect. The main archways in their shapes and spearhead fringes recall those in the tomb of Ghiyasuddin Tughlaq at Tughluqabad, but here they are more virile and massive in construction to suit the purpose of the building for which they were meant. The Tarapur gateway on the south-western fringe of the city was also built at the same time, but later additions and renovations have almost obliterated its original appearance. Once the whole plateau within the walls was covered with splendid buildings, but only forty structures now survive in different stages of preservation. The largest and the most impressive of them is the great Jami Masjid which was begun by Hushang and completed by Sultan Mahmud Khalji in 1454 A.D. A spacious example of its class, it occupies a quadrangle, 288 feet by 271 feet, and has an imposing domed entrance hall with a wide flight of steps projecting from the middle of the eastern side. It is, by itself, a noble conception and appears to have been exquisitely decorated by borders and panels in glazed tiles. Its fairly substantial dome, harmoniously picked up by the three domes of the sanctuary at the back, adds to the coherence of the design. The remarkable Durbar hall, known as Hindola Mahal is usually attributed to Hushang, and its general style and appearance lends support to this attribution. "Few buildings in NSOU ??CC - HI - 07 221 India," says Percy Brown, "presents a more striking appearance or are more solidly constructed than this amazing pile." In plan it is shaped like the letter 'T', the stem of the "T" forming the main hall and the cross constituting a group of apartments in two storeys. Opposite the Jama Masjid, the large structural complex, known as the Ashrafi Mahal, comprises a group of buildings successfully built in course of a rather long period. The original nucleus seems to have been a madrasa building, erected as an adjunct to the Great Mosque, possibly during Hushang's reign. During the reign of Mahmud Khalji the madrasa building was converted into an elaborate terrace to support the mausoleum of that sovereign. By filling up the madrasa court was obtained an immense plinth, in the centre of which was erected the royal mortuary chamber. The madrasa quadrangle had a bastion at each corner. The north-eastern bastion was subsequently developed into a lofty tower by Mahmud Khalji to commemorate his victory over Rana Kumbha of Chitor. Built of a greenish marble-like stone it rose up to seven storeys (Haft Manzil), each being distinguished by a projected balcony, as Jahangir refers to in his memoirs. According to Firishta the tomb of Hushang was built by Mahmud Khalji, "but considerations of style", Marshall observes, "are in favour of Hushang himself having been the author". It is probable, however, that it was begun by Hushang and completed by Mahmud. The tomb stands behind the Jami Masjid in the centre of a square enclosure, which is approached through a domed portico on the northern side. Although built with a white marble facing, the surface of which is relieved with fine trellised archways and occasional passages of colour, the tomb has the appearance of "a stolid and sombre pile". To a certain extent, again, it lacks elevation and poise because of the shortness of the drum which supports the dome. The later mausoleum buildings such as the tomb of Darya Khan, the Dai ka Mahall, the Chhappan Mahal, etc., built on the same design, and although of smaller dimensions, they exhibit a far greater sense of balance and harmony. A long structural complex, situated between two lakes, known as the Kapur Talao and the Munja Talao, has certainly a romantic setting. Because of its situation, it seems to float in water like a ship and it is probably this that has suggested the curious name, the Jahaz Mahall or the Ship Palace, for the complex. It is a long and massive structure, some 360 feet in length, along the water front, the width, including the thickness of the walls, being less than 50 feet. The lower section of the building has a fine arched facade beautifully aligned along the water front on each side. The other buildings that merit attention in this vast conglomeration of ruins are associated with the names of Baz Bahadur and Rupamati whose romantic tales of love still echo

222 NSOU ??CC - HI - 07 through every vale and dale of Mandu. A lonely building on the slope of a hill by the side of the Riwa Kund in the southern part of the plateau is known as Baz Bahadur's Palace though it was built by Sultan Nasiruddin, son of Ghiyasuddin Khalji in A.D 1508-09. Apparently because of its picturesque situation, Baz Bahadur had taken a fancy to it and used it as his own favourite residence. From the Riwa Kund a long flight of forty steps with several landings leads up to the palace which is a pleasingly designed structure of two quadrangular compositions of arcaded cloisters, preceded in front by an outer court with a gateway portal. The building associated with the name of Rupamati stands on the southern edge of the plateau and was, in all probability, designed for military purposes. The nucleus of the building seems to have been a low but massive hall with a room at either end. The arcaded walls batter considerably and terminate in battlemented crestings. At a subsequent date was added a basement, with arms projecting from its northern and southern ends, respectively towards the east and the west. It was probably at this period that an open pavilion covered by fluted dome was built over the terraced roof of the original block at either end. Many other monuments still stand at Mandu. The above representative examples will give an idea of the architectural grandeur of the place, and will no doubt indicate that the monuments were fully in accord with the marvellous natural surroundings amidst which they were placed. Jami masjid, Mandu

NSOU ??CC - HI - 07 223 14.5 Deccan 14.5.1 Bahmani Indo-Muslim art and architecture of the Tughluq style was introduced into the Deccan when Muhammad bin Tughluq transferred his capital to Daulatabad. None of the buildings constructed by the Sultan and his nobility during the imperial era have survived the wear and tear of time. An independent Indo-Muslim style of architecture came into existence with the foundation of the Bahmani rule. It passed through three phases of growth corresponding to those of the political developments. The first phase lasted with the Gulbarga period of the Bahmani rule (1347 – 1429 A.D) and the second earmarked the period of their rule from Bidar. The third phase of the Deccani art and architecture covered the period of rule of the successor states of the Bahmani kingdom. The construction of forts at all the strategic places in the kingdom constituted one of the major architectural activities of the Bahmani rulers. They showed unrestricted and unbiased use of all sorts of architectural concepts and technology, indigenous and foreign, 'hindu' and 'muslim' alike. Therefore, they form a special class of military architecture which shows free intermingling of all the best that was available to the Bahmanis on the spot. The monuments of the Bahmani period at Gulbarga represent the first phase of development of the Indo-Muslim architecture in the Deccan. The tombs of the first three Bahmani rulers show marked influence of the Tughluq style, reflected by thick walls, with a sharp slope, and with very little surface decoration although the mausoleum of Bahman Shah, the founder, which contains a beautiful band of deep blue enamel tiles of the purely Persian style reveals the introduction of direct foreign influence. The Persian influence on the Bahmani art and architecture became more and more marked with the passage of time thus drifting it away from the Indo-Muslim traditions of northern India in many respects. The Jama Masjid of the Gulbarga fort, with its square base supporting the dome and the broad squat arches, set the style for this category of architecture in the Deccan. Unlike the mosques of northern India, it has no open courtyard and the whole of its area has been covered, permitting the light to trickle through its perforated side-walls and arches.

224 NSOU ??CC - HI - 07 To begin with, the indigenous or 'the Hindu' influence on art and architecture seems to have been forcefully resisted by the Bahmani Sultans primarily because of the superiority complex from which they suffered as the rulers of the vanquished infidels. Haft Gumbad or 'the seven tombs' of Mujahid Shah, Daud Shah and their family members at Gulbarga, however, show, at a later stage, some traces of the indigenous concept of art and architectural traditions which became gradually acceptable to the Bahmani rulers. These seven tombs show the 'Hindu influence' for the first time in the carvings of the prayer niche, doorways of polished black-stone, carved in Hindu fashion, and beautiful brackets supporting the cornice or the horizontal projections crowning the building. The second phase of the Bahmani art and architecture began with the transfer of its capital to Bidar. The massive fort of Bidar and its mosques and palaces continue to bear the Persian imprint albeit the indigenous Hindu influence also becomes equally strong in their construction. The twelve tombs of the latter Bahmani rulers at Bidar reveal this intermixture of the Persian and indigenous influences almost in equal proportions. They are much larger in size than their counterparts at Gulbarga and contain more arched recesses, screen windows in the façade and decorative columns besides richly decorated enamel tiles and paintings in many and varied colours. The best of these tombs is that of Sultan Ahmad Shah I which 'sets the fashion' at Bidar for the later tombs; 'its exterior, having a lofty and impressive entrance archway on each side, is divided into three storeys by recessed arches and windows, while its dome illustrates a happy combination of the flat dome of the Delhi style and the round conical domes of Persia. But the main features of this tomb are the decorations of its interior which is adorned with

NSOU ??CC - HI - 07 225 paintings in bright gold, vermilion and green colours. Mahmud Gawan's Madrassa at Bidar has been constructed in the typical Persian style; it comprises a huge three-storey building with a rectangular plan, and contains a mosque, lecture rooms, a library hall and the residential flats for the teachers and students. 'On its front side' writes Z.A. Desai, 'are two minarets, one at each corner, while semi-octagonal structures with bulbous domes project, one each, from the middle of the remaining three sides.' The whole building is remarkable for the perfect symmetry and proportion of its various parts. Its front side was lavishly decorated with encaustic tiles of various colours and designs and the minarets were also adorned with glazed tiles arranged in a zigzag pattern. The Sola Khamba mosque of the Bidar fort is one of the best specimens of the second phase of development of the Bahmani architecture. Its vast prayer hall is divided into 'a number of aisles by massive circular columns'. Its roof is 'crowned by a majestic dome of fine shape, raised on a high clerestory with windows of fine perforated screen work in different geometrical patterns.

226 NSOU ??CC - HI - 07 Daulatabad had a rich indigenous architectural heritage, it was studded with numerous public buildings and palaces of the Yadava period which continued to be used without any prejudice towards their 'Hindu' architectural style and plans of construction by the Muslim ruling elite. A few of the new buildings erected by them showed a free blending of the indigenous north Indian and the Persian styles. The Chand Minar at Daulatabad, built in 1445 A.D, is a solitary example of a building constructed in that town in a typical Persian style. The tower rises to a height of 30.5 metres slightly tapering in its ascent, and is divided into four storeys by projecting circular galleries. In spite of its being a declared Persian model, the brackets supporting the balconies belong to the indigenous architectural style. The age of the five successor states of the Bahmani kingdom, viz; those of Ahmadnagar, Bijapur, Berar & Bidar marks the third and the final phase of the development in the architecture of the Indo-Muslim style in the Deccan. During this period, it reached a stage of maturity and rightly came to be called as the Deccani art style. It showed a complete synthesis between the Persian and indigenous styles with the predominant influence of the latter; so to say, in its process of interaction the 'Indian genius' established its superiority over the foreign influences. The Deccani art style retained a number of Persian traits in their modified form but it showed a much 'greater influence of the local traditions than before in building methods as well as in the field of ornament'. Not only this, it developed further regional variations from state to state, thus imparting to each a refreshness and individuality of its own. The finest specimens of the Bijapur style of architecture in the sixteenth and seventeenth centuries are provided by the extant monuments such as the Zanjiri and Andu mosques at Bijapur, Sunehri mosque at Shahpur and Kali mosque at

NSOU ??CC - HI - 07 227 Lakshmeshwar besides Ibrahim Rauza, Mehtar Mahal, Gagan Mahal and the Gol Gumbad – the mausoleum of Adil Shah (1627-56) at Bijapur. The Nizamshahi buildings at Ahmadnagar were influenced by the neighbouring Gujarat and Malwa styles 'reflected in the fine quality of their building material as well as other architectural and decorative features'. Among the representative extant monuments of the Nizamshahi style may be mentioned the Damri mosque and the tombs of Ahmad Nizamshah (1490-1510), Rumi Khan and Do-Boti-Chira at Ahmadnagar, the tombs of Malik Amber and Zachcha Bachcha at Daulatabad, of Shah Ashraf Bayabani at Ambad and of Dilawar Khan at Khed, besides the water palace cum pleasure resort of Farah Bagh at Ahmadnagar. The state of Berar could not develop an individualistic style of its own, nevertheless, the mosques of Gwaligarh, Ellichpur and Malkapur and Hauza Katora, a beautiful building, now standing in partial ruins in the middle of a water tank at Ellichpur, remind us of the brief but imaginative architectural activities of the Imadshahi rulers of Berar. After Bijapur, it was Golconda which provided the second best individualistic trait to the Deccani style of architecture. Golconda and Hyderabad adorn a number of extant monuments of the Qutubshahi period which impart a unique historic personality to those towns. The Char Minar of Hyderabad, which served as the main entrance to the royal building complex, is a memorable contribution of the Indian genius towards the development of architecture in India. It comprises a central square building structure with lofty arched openings on all the four sides. From each of its four corners, there rises a beautiful minar with a peculiar aesthetical excellence in its design and conception, the like of which is hard to find anywhere else. The space in between these minars, towards the top of the roof, is covered by 'a double screen of arched openings to bring symmetry to the whole building'. The structural base of the Char Minar is very strong without being aggressive, and the building looks very delicate and pleasing to the eye without being unimpressive. The Baridshahi dynasty which transplanted the Bahmanis at Bidar in 1527 A.D contributed its own share towards the development of the Deccani architecture, represented by some of their extant mosques and tombs. On the whole, the rulers of the Bahmani dynasty and its successor states made an invaluable contribution towards the development of art and architecture and other socio-cultural aspects of the Deccan in the medieval period.

14.5.2 Vijayanagar Art and architecture attained a certain fullness and freedom of expression during the Vijayanagar rule. The elaborate ceremonial observances strengthened the temple system of worship. The Vijayanagar rulers built magnificent cities and beautified them with temples and splendid houses, grand palaces, public offices, irrigation works, and aqueducts that

228 NSOU ??CC - HI - 07 bear testimony to the wealth and prosperity of the times. The Vijayanagar style of art and architecture was essentially opulent, ornate and exuberant. The numerous temples built throughout the kingdom bear eloquent testimony to the general consciousness of the rulers and of the people as the custodians of Hindu religion and culture. Among the temples built within the capital city of Hampi, the Virupaksha temple also known as Pampapati was the most sacred and noted for its architectural values. The ruins of Hampi bear witness to the distinct style of Vijayanagara's architecture, the finest in the city being Vittalaswamy and Hazara Ramaswamy temples built by Krishna Deva Raya. Hazara Ramaswamy temple with its wall and pillars adorned with sculptures illustrate the main events from the Ramayana. It is significant for the continuous panel of sculptures illustrating various legends from the Ramayana. The most distinct characteristics of the Vijayanagar architecture is visible in the Vitthala temple, which is ascribed to Krishnadeva Raya. It is a fine example of the magnificence in floral sculpture, patronized by the Vijayanagar court. The courtyard surrounding the temple is grand, which has three main structural sections – the open pillar Mukhamandapa, the closed Mahamandapa at the centre and the Garbagriha at the end. The stone Ratha or the chariot standing in front of the Mukhamandapa is a brilliant exposition of stone carving. It is believed that even the wheels of the chariot used to rotate. According to Fergusson, the Vitthala temple of Krishnadeva Raya is "the finest building of its kind in southern India". Another important temple built by Krishna Deva Raya was the Balakrishna temple. This temple was built in the year 1513 A.D in honour of winning the battle and subsequent annexure of Utkala or the eastern reign of Udayagiri. The temple campus is adorned with pillared halls and many small shrines. This is one of the rare temples which have epics inscribed on its tower walls. Other than the temples containing numerous sculptures conceived and executed with original and imaginative art work, another aspect worth noting in these temples are the pillars that are a major architectural marvel and are remarkable for their intricacy and delicate beauty. Mention must also be made of the huge monolithic of Ganesha. Hanuman and Narasimha which are some of the most beautiful examples of this sculptural style. The religious zeal of the kings was expressed in the construction of new temples, renovation of old ones and additions made to a number of temples in different parts of the country. There was an elaboration of the temple complex by the addition of a number

NSOU ??CC - HI - 07 229 of structures of which the shrine of the chief goddess (ammankoil) and the kalyanamandapam were considered to be indispensable. Among the latter, the most distinguished were those of the Varadaraja and Ekambaranatha temples near Tiruchirapalli, the Parvathi temple at Chidambaram and the Jalaganteswara temple within the Vellore fort. The last one is regarded by Percy Brown as 'the richest and the most beautiful structure of its kind'. The Vijayanagar rulers were also famous for the construction of colossal towers (gopurams) that formed the entrances to temples. These several storied pyramidal structures added to the picturesque grandeur of the temple complex. The most magnificent among them being the southern gopuram of Ekambarantha temple built by Krishna Deva Raya. It is an imposing structure, 188feet high and made up of 10 storeys, all of which were embellished with exquisite sculptures. The exuberance of sculptures and ornamentation breaks up the stupendous mass in a manner that imparts to it an effect of airy lightness, enhancing the impression of soaring height. Though it has served as a model for many later gopurams, it remains unsurpassed in its grandeur, balance and rhythm. The city of Vijayanagar was also studded with a number of grand palaces, public offices and irrigation works. The most splendid among the secular buildings was the royal palace, which according to Paes, enclosed a greater space than all the castles of Libson. Another building was that of the Lotus Mahal, which Longhurst regarded as a fine specimen of Indo-Sarcenic architecture. Not far from this were the elephant stables, an extremely elegant and well designed building. Here too one finds a harmonious blend of Hindu and Islamic architectural features. The Hampi bazaar on the banks of the Tungabhadra displayed a fine example of street architecture. Krishna Deva Raya also built a huge tank for water supply and irrigation purposes as well as a small town called Nagalapuram. Virupaksha temple Balakrishna temple

230 NSOU ??CC - HI - 07 Vitthala temple Step-well with stone chariot 14.6 Regional Art The development of art and architecture in the regional states follows diverse courses. While architecture adheres mainly to the technological principles evolved under the Indo- Islamic style of painting, particularly manuscript illumination, it scaled new heights due mainly to the substitution of paper for palm-leaf as the writing material. The multiplicity of form of regional art did not conform to any set geographical pattern, but sometimes, as in the case of painting, took a cross-regional course. Regional styles of architecture proceeded to develop a form that suited their individual requirements. The regional styles of architecture

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were distinct from the Indo-Islamic style practiced at Delhi and often displayed definitely original qualities. In the areas which have a strong indigenous tradition of workmanship in masonry, regional styles of Islamic architecture produced the most elegant structures. On the other hand,

buildings constructed for regional states were a lot less distinctive at places

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where these traditions were not so pronounced. In somecases, totally novel tendencies, independent of both the indigenous and the imperial Sultanate traditions, are also visible.

Muslim paintings in India between the fifteenth and early seventeenth century were confined to manuscript illustration or illumination only as per eastern Islamic artistic literary fashion. Initial pictorial style was borrowed from indigenous Indian sources and Muslim artists added new elements in it. But the structural composition and bright colour scheme were inherited from mature Islamic traditions. In Persian empire despite the barbaric destructions inflicted by Timur and Mangols miniature painting flourished in the fifteenth century. Then the ruthless Timur and his successors completely changed themselves and established settled courts of

NSOU ??CC - HI - 07 231 elegance, refinement and sophistication. This also led to patronage and development of fine arts. In India Tughluq sultans and their provincial governors of Malwa, Gujrat and Jaunpur executed their patronage to fine arts specially paintings in the fifteenth century specially Gujarat became famous for its talented artists. Significant contribution to the art of painting was made by the Jain community of Western India. Illustrated manuscripts of Jain scriptures were presented to temple libraries. These manuscripts depicted the lives and deeds of the Tirthankars. Traders and painters brought inspiring manuscripts to India from the cultural centers of Persia. They were welcomed in this region and their trading flourished. The painters borrowed certain features found in Jain paintings of Gujarat specially the vivid and attractive colour combination. Their projections and innovate designs pleased the viewers. Conceptual bias apart they admired works of arts which existed there before advance of Islam. Contemporary literature encouraged elaborate wall paintings in the time of Muhammad bin Tughluq and the poet Amir Khusrao referred to his patron's love for manuscripts and paintings. During Firoz Shah's reign a mystical poet of his court praised these products specially painted images. These manuscripts based on the Islamic literary traditions narrated various texts and subjects borrowed from Indian indigenous sources. But in style of execution these manuscripts showed predominance of Persian influence. The early sixteen century introduced a change in Muslim paintings viz. rejection of west Indian style and ideas. Due to Uzbek attack on Herat in 1507 many artists and craftsman of Persia fled to India for settlement. Furthermore, trading relations with Persian city of Shiraz which was an important center for extensive commercial miniature production gave much impetus to paintings. This art got much fillip because the embassies of Persia and India encouraged exchange of gifts and trade items and also increased the availability of artistic manuscripts. Persian culture was held in high esteem in India specially Mandu the capital of Malwa excelled in copying Persian culture in language, food, costumes and arts. The emphasis of Turkman Shirazi artists on simplicity in figure and decoration influenced Indian artists to introduce treatment of grass and natural vegetation in their production. This is reflected in a Malwa cookery book, the Nimatnama which was written for the Sultan Ghiyath-ud-din at Mandu and illustrated for his son Nasir-ud-din. Another Persian manuscript made for Nasir-ud-din on the style of the Nimatnama contained a beautiful illustration partly derived from contemporary paintings in Iran. There has been a recent

232 NSOU ??CC - HI - 07 discovery of a manuscript called Sikandarnama compiled in 1531-32 A.D. under Nusrat Shah ruler of Bengal. It reflects the Persian influences along with Indian elements. Other notable miniature painting of later fifteenth century is a compilation during Firoz Shah Tughlaq's time called Chandâyana (also called the Laur Chandâ) relating to a love story in Avadhi and it got wide popularity. This manuscript shows Persian inspiration but actually is a combination of both Indian and Persian features. Persian influence is visible in the colour scheme and decoration." In the case of Vijayanagar, patronage was extended to the genre of painting because of the interest taken by the kings, viceroys and nobles in this particular art form. There is textual evidence from Domingo Paes and Du Jarric that testifies to the presence of painters in the court of Krishna Deva Raya and Venkata II. Specimens of Vijayanagar paintings are found at Tirupati and Lepakshi, the Chennakesava temple at Somapalle, the Varadaraja temple at Kanchipuram and the temples at Hampi and Aneundi. Some of these have been executed with mastery, skill and imagination and are characterized by beautiful form, sure and bold lines, and artistic colour schemes. But the themes of Vijayanagar paintings are considered uninteresting, except for some charming specimens that depict the marriage of Parvati, Arjuna's penance, Rama's coronation, Krishna lying on a banyan leaf, and the representations of Shiva in various forms. Unfortunately, many of these paintings were destroyed during the battle of Talikota. 14.7 Regional Literature During the heydays of the Persian historiography at Delhi Sultanate court several regions of India witnessed the emergence of new genres of regional literatures. Distinct languages and literary traditions emerged in various other parts of India. 14.7.1 Hindi literature Adi kala - (c.1050 - 1375) Literature of Adi kala (c. before the 15th century CE) was developed in the regions of Kannauj, Delhi, Ajmer stretching up to central India. Prithviraj Raso of Chand Bardai, the court-poet of Prithviraj Chauhan, the Hammir Raso and the Hamir Kavya written by Sarangdhar and the Alha-Khanda produced by Jagnayaka are some of the notable literary examples of the time.

NSOU ??CC - HI - 07 233 Bhakti Kala - (c.1375 - 1700) It is called the golden period of Hindi literature. Unlike the Adi Kaal (also called the Vir Gatha Kaal) which was characterised by an overdose of Poetry in the Vir Rasa (Heroic Poetry), the Bhakti Yug marked a much more diverse and vibrant form of poetry which spanned the whole gamut of rasas from Shringara rasa (love), Vir Rasa (Heroism). Bhakti poetry had two schools – the Nirguna school (the believers of a formless God or an abstract name) and the Saguna school (the believers of a God with attributes and worshippers of Vishnu's incarnations). Kabir and Guru Nanak belong to the Nirguna school, and their philosophy was greatly influenced by the Advaita Vedanta philosophy of Adi Sankaracharya. They believed in the concept of Nirgun Nirakaar Bramh or the Shapeless Formless One. The Saguna school was represented by mainly Vaishnava poets like Surdas, Tulsidas and others and was a logical extension of the Dvaita and Vishishta Advaita Philosophy propounded by the likes of Madhavacharya etc. This school was chiefly Vaishnava in orientation as in seen in the main compositions like Ramacharitamans, Sur Saravali, Sur Sagar extoling Rama and Krishna. Riti-kavya Kala (c.1700 – 1900) In the Ritikavya or Ritismagra Kavya period, the erotic element became predominant in the Hindi literature. This era is called Riti (meaning 'procedure') because it was the age when poetic figures and theory were developed to the fullest. But this emphasis on poetry theory greatly reduced the emotional aspects of poetry—the main characteristic of the Bhakti movement—and the actual content of the poetry became less important. 14.7.2 Urdu literature Urdu emerged due to the interaction of the Persian and Indian languages in the military camps of Alauddin Khalji. The Deccan was the cradle of Urdu and the language flourished in the kingdoms of Bijapur and Golconda. The earliest available work in Deccani Urdu is a mystical prose treatise, Mirajul-Ashiqin by Gesu Daraz. Shah Miranji Shamsul (Khush Namah) and Burhanuddin Janam (Irshad Namah) of Bijapur, Muhammad Quli and Ghawasi (Tuti Namah) of Golconda were the most famous Urdu writers of the Deccan. Urdu arrived in north India in a more developed form during the Mughal period. Hatim, Mitrza Jan-i-Janunv. Mir Taqi, Muhammad Rafi Sauda and Mir Hassan were the most important Urdu writers of north India in the eighteenth century.

234 NSOU ??CC - HI - 07 14.7.3 Assamese literature Assamese literature developed in response to the bhakti movement. It was Sankaradeva who ushered in Vaisnavism and, being a good poet, he also introduced into Assamese a rich crop of poetry. He was followed by his disciple Mahdhavadas whose seminal work was the Bhakti-ratnavali, a book which largely dealt with the different aspects of Bhakti; a handbook consisting of a large number of hymns; the Baragitas, depicting the life of Krishna in Vrindavan and another work also dealing with the childhood of Krishna. Vaisnava poetry, unlike that of the poetry of Bengal and Gujarat, is characterised by its lack of eroticism. In the Vaisnava poetry of Assam, the amorous love-play of Krishna is avoided, the emphasis being laid only on his childhood. Translations from the epics and the Puranas also formed a part of the literary projects of Assamese writers. While Rama Rarasvati translated parts of the Mahabharata for his patron, the king of Cooch Bihar, Goopal Chandra Dvija narrated the story of Krishna as told in the Bhagavata and the Vishnu Purana. Assamese prose developed mainly through the compilation of historical chronicles known as the Buranjis. These were written at the command of the Ahom kings who overran Assam and continued to rule the country fighting the Mughals off as and when when- necessary. The Sino-tibetan dialect of the Ahoms is known to have greatly influenced Assamese prose just as it gave a cultural identity to the people. 14.7.4 Oriya literature Although Oriya originated in the eight century, major works in the language appeared only in the thirteenth and fourteenth centuries. Important Oriya writers were Sarladasa (Mahabharata in the fourteenth century), and Balaramadasa and Jagannadadasa. Balaramadasa and Jagannadadasa belonged to a group known as the Pancha Sakha or the five associates. The Bhakti movement of Chaitanya and of the Vaishnava poets made a lasting influence on Oriya literature. Though the Oriya poets generally wrote in a conventional language derived from Sanskrit, an artificial style came to be established in the eighteenth century or so and was marked by an overt eroticism expressed through verbal jugglery. The greatest exponent of this new style was the poet Upendra Bhana (1670-1720), who ushered in a new era in Oriya literature that lasted well into the nineteenth century. 14.7.5 Panjabi literature Masud Farid-ud-din, a mystic poet, was the pioneer of a new school of poetry in Panjabi. A major contribution to Panjabi poetry towards the end of the fifteenth century was made by Guru Nanak. Later Sikh gurus also contributed to the enrichment of the language.

NSOU ??CC - HI - 07 235 Guru Arjun Dev compiled the Adi Granth in 1604 and also wrote the Sukhmani Sahib, one of the longest and greatest of the medieval mystic poems. The contribution of Guru Gobind Singh is also invaluable. Punjabi prose made immense progress and a number of religious and philosophical works were translated from Sanskrit to Panjabi between 1600 and 1800. 14.7.6 Gujarati literature The first phase from the thirteenth to the fifteenth centuries, was marked by two main forms - the prabandha (narrative poems) and the mukta (shorter poems). Sridhara and Bhima, were the exponents of the prabandha while Rajasekhara, Jayasekhara and Somasundara wrote in the mukta style. The second phase, from the fifteenth to the seventeenth centuries, was the golden age of Gujarati literature. Major contributors during this period were Narasimha Mehta, Bhalana and Akho. 14.7.7 Marathi literature Marathi literature emerged in the latter half of the thirteenth century. A major contribution was made by the saint-poets of the Natha cult (founded by Gorakhanatha) such as Mukundaraja (Vivek- Sindhu). The saint-poets of the Mahanubhava cult, like Lilachrita, and SiddhantaSutropatta, also contributed to Marathi prose and poetry. Other important contributors were Jananadeva (Jnanesvari and Amritanubhava) Eknatha, Tukaram (abhangas), Ramdas and Vamana Pandit. The seventeenth century saw the compilation of secular poetry in the form of povadas (ballads describing the warfare skills and selfless valour of the Marathas) and the lavanis (romantic works). 14.7.8 Telegu literature The group of poets called Kavitraya were Nannaya (eleventh century), Tikkana (thirteenth century) and Yerrapragada (thirteenth and fourteenth centuries) They translated the Mahabharata into Telegu. Their other works included Nannaya's Andhra Sabda Chintamani and Tikkana's Nirvachanothara Ramayana. Other important writers were Bhima Kavi (Bhimesvara Puranam of the seventeenth century), Choda (Kumarasambhava of the eighteenth century), Somanatha (Basava Puranam of the thirteenth centuiy), Srinatha (Srinagaranaisada, SivaratriMahatyam, Kasikhanda, etc., of the fourteenth and fifteenth centuries),Bammera potana (Bhagavatam of fifteenth century), Vemana (Sataka), Krishna Deva Raya and his poets and Molla (Ramayana by a low caste poetess of the sixteenth century).

236 NSOU ??CC - HI - 07 14.7.9 Tamil literature The literature of the Alvars or the Vaisgnava saints was known as Prabhandha, the most important work of which is the Nalayiram (consisting of hymns composed by twelve Alvars including Tirumalaisai Alvar, Nammalvar, etc.). The literature of the Nayanars or of the Saiva saints was known as Tevaram; writers were Appar, Sambhandar and Sundrar. Their works were known as the Tirumarai. Kamban's Ramayana also called the Ramanataka was written during the Chola period. Sekkilar's Turyttondar Purannam, also known as Periya Puranam, was composed during the Chola period. This is a biography of sixty-three Nayanaras. Pugalendi's Nalavenba was composed in the fifteenth century. 14.7.10 Kannada and Malyalam literature The earliest extant work in Kannada is Kavirajamarga by Rashtrakuta Amoghavarsha I. The poets known as ratnatraya are Pampa (eighth century). Their works are the Adi Purana and the Bharata; Poona's Santi Purana; Rana's Ajitanatha Parana and Gadhayudha. Narahari, also known as Kannada Valmiki, wrote the Taravi Ramayana, and Virupaksha Pandit authored the Chenna Basava Purana (sixteenth century). The earliest literary work in Malayan is Unnunili Sandesam, a work by an unknown writer of the fourteenth century. Ramanuja Elluttoccan, a writer of note, wrote Harinamakirtanam, Bhagavatam Kilippattu and other works. 14.7.11 Bengali Literature The earliest phase of Bengali literature can well be located in the period ranging between the tenth and the twelfth centuries. Its literature was mainly in the form of folk songs and was deeply influenced by the philosophy of the Sahaja cult. The second stage began with the Muslim conquest of Bengal in the thirteenth century and continued till the end of the seventeenth century. There were three main trends in this stage. The first amongst these was the school of Vaishnava poetry. The most important exponents of Vaishnava poetry were Chandidasa, Chaitnaya, Govindasa and Krishnadasa Kaviraja. Then there were the translations and adaptations from classical Sanskrit. The best examples of these are Kasirama's Mahabharata and Kristtivasa Ojha's Ramayana. Then there was the magical kavya form of poetry - sectarian in spirit - it narrated the struggle of gods against their adversaries. The main contributors were Manikadatta and Mukundarama.

NSOU ??CC - HI - 07 237 Sri Chaitanya's intervention was conducive to the advancement of language and literature. The Vaisnava poets, inspired by the saint's mystic preachings, composed a number of lyrics in a new literary language that was largely a blend of Maithili and Sanskrit. This is known as brajaboli and the lyrics are called padavali. A new genre of Vaisnava biographies came into being. Though the earliest biography of Sri Chaitanya was written in Sanskrit by Murari Gupta, this was soon followed by the somewhat more contemporary accounts of Brindabandas in Bengali. Brindabandas's ChaitanyaBhagavata or Chaitanya Mangal was probably composed within a decade of the saint's death and is considered to be the most authentic account of the social conditions of his time. The next important account is Krishnadas Kaviraj's Chaitanya- Charitamrita. The date of its composition is till date a controversy ridden matter. The work serves as the first philosophical treatise which represented Sri Chaitanya as an incarnation of Sri Krishna and laid the philosophical foundation of Gaudiya Vaisnavism. Of all the biographies of Sri Chaitanya which followed, Gouranga Vijay by Chudamanidas and two works by Jayananda and Lochandas, both entitled Chaitanya Mangal, deserve to be mentioned. The latter is, however, best known for introducing a new style of folk songs called dhamali, dealing exclusively with the more romantic aspect of Krishna's life. The lyrics known as padvalli constitute another important branch of Vaisnava literature. Here, the diverse amorous moods, termed rasa in Sanskrit literature, were incorporated into the main verse or the padas. The Radha-Krishna relationship formed the major theme, though most works began with a eulogy of Sri Chaitanya who was hailed as the amalgam of Radha and Krishna. A large number of narrative poems were written on the life of Krishna, particularly the portion immortalised in the Bhagavat dsam skandha as the Vrindaban Leela. Vaisnava literature began to be patronised by Hindu zamindars and Muslim governors alike. Another genre of narrative poetry also known as the mangal kavyas attained immense popularity. The themes spoke at length about local cult-deities like Chandi and Manasa Dharma and transformed the Purani gods like Siva and Vishnu into household deities where they came to assume the garb of the Bengali peasant or artisan. The narrative form of the Mangal Kavyas was derived from the Puranas. The version of manifest poets of a single cut-deity was repeated even in the local versions of the Bengali Mangal Kavyas. The poets of Bengal were deeply influenced by the Puranas, but their poetry also included personal experiences. Hence, the fearsome Bhairava Siva, the killer of demons in the Puranas, has his trident recast into agricultural implements and often dons the appearance

238 NSOU ??CC - HI - 07 of an absent-minded rural yogi. A syncretic feature of the dharma-mangal kavyas merges Buddhism with the Puranic Marayana and the Muslim pir comes to be known as the Satyapir or Satyanarayana. A number of Muslim writers wrote in Bengali. Daulat Qazi, a writer of note, was from Arakan. This was due to the close association that existed between Bengal and Arakan ever since the latter state attained freedom from the yoke of Burmese rule. The Maga ruler of Arakan was forced to take shelter in Bengal where he stayed for as many as twenty- six years. It was on account of this that Bengali became the court language of Arakan. Daulat Qazi rendered into Bengali a number of popular romantic themes prevalent in the Gujarat-Rajasthan area such as Lar-Chandrani or Mayna Sati. It is said that Alaol, who was perhaps the most talented poet of his age, completed Laur Chandrani after his death. Alaol, the son of a Muslim governor of lower Bengal, was taken captive by a Portuguese pirate and sold as a soldier into the Arakan army. His talent as a musician and poet rendered him to Sulaiman, a minister at the Arakan court and also found him favour with Magan Thakur, the king's foster nephew. These friends and patrons freed Alaol from bondage. He rendered Malik Mohammad Jayasi's Padmavat, a Persian romance story, into Bengali. 14.8 Conclusion Regional styles of architecture proceeded to develop a form that suited their individual requirements. The regional styles of architecture

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were distinct from the Indo-Islamic style practiced at Delhi and often displayed definitely original qualities. In the areas which have a strong indigenous tradition of workmanship in masonry, regional styles of Islamic architecture produced the most elegant structures. On the other hand,

buildings constructed for regional states were a lot less distinctive at places

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where these traditions were not so pronounced. In some cases, totally novel tendencies, independent of both the indigenous and the imperial Sultanate traditions, are also visible. 14.9

Model Questions 1) Under whose rule were the temples of Vitthalswamy and Virupaksha built? Name some of the other notable architectural marvels of the time.

NSOU ??CC - HI - 07 239 2) Briefly examine Qutb Shahi architecture as a powerful expression of Indo-Persian architecture in the Deccan. 3) Assess the significance of the reign of Hussain Shah in the cultural history of medieval Bengal. 4) Write an essay on the development of literature in regional languages with special reference to Bengali literature. 5) Write an essay on the unique features of Vijayanagara art and architecture. 14.10 Suggested Readings Farooqui,

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240 NSOU ??CC - HI - 07 Unit 15 ?? Iqta and the Revenue Free Grants Structure 15.0 Objectives 15.1 Introduction 15.2 Iqta and khalisa 15.3 Iqta system in operation 15.4 Land grants 15.5 Conclusion 15.6 Model Questions 15.7 Suggested Readings 15.0 Objectives This unit mainly discusses how the establishment of the Delhi sultanate transformed the Indian economy.It also attempts to highlight the changes that occurred during the course of the Sultanate period. It also attempts to highlight the changes that occurred during the course of the Sultanate. After-going through this Unit one would be able to learn about the nature of land revenue system and its extraction, the mechanism of distribution of revenue resources, price control measures of AlauddinKhalji, the use of slaves in urban economy and sources of enslavement and the increasing use of money in economy and the currency system. 15.1

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Introduction The conquest of, northern India by the Ghorids and the establishment of the Delhi Sultanate not only changed the existing political structure but also brought, economic changes.

The conquerors came with fairly well-defined concepts and practices regarding tax collection and distribution, and system of coinage, etc. But the existing systems could not be changed altogether immediately: in the beginning, these were superimposed on the older systems, and modifications and changes were introduced by different Sultans. In the opinion of Muhammad Habib, the economic changes that occurred as a consequence of the establishment of the Delhi Sultanate created an organisation considerably superior to the one that had existed before. He felt that the changes were NSOU ??CC - HI - 07 241 drastic enough to deserve the designation of 'Urban Revolution' and 'Rural Revolution'. D.D. Kosambi recognised the changes

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no more than intensifying elements already present in Indian 'feudalism'. 15.2

Iqta and khalisa During the 13th century, large territories rapidly passed into the hands of the Sultans. Economy sustained by plundering or by extracting tribute from the defeated and subjugated rural aristocracies. Unlike the previous rulers, the soldiers were paid their salaries in cash. The regions that refused to pay land-tax or kharaj were known as mawas and were plundered or forced to pay through military raids. Gradually a mechanism of simultaneous revenue collection and distribution had to be introduced. Nizam- ulMulkTusi, aSeljukid statesman of the Eleventh Century, provides us with a classic description of the Iqta in Siyasatnama. According to Tusi, the Iqta was a revenue assignment that the muqti held at the pleasure of the Sultan. The Muqtis were iqta holders who had certain obligations to the Sultan, the most important being that of maintenance of troops for the benefit of the sultan. The iqta was a transferable charge and the transfers of iqtas were frequent. Muqtis who hold iqta should know that they have no claim on the subject/ peasants (ri'aya) other than that collecting from them in a proper manner the due tax mal (land tax)....if any muqti does anything other than this they [the king] should take away his power and resume his iqta'.... They [the muqti should in truth realize that the country and the peasantry (ra'iyat), all belong to the Sultan, with the muqtis simply placed on their head. Nizamu'lMulkTusi here emphasizes the fact that muqti's right is to collect and appropriate taxes especially land revenue, and there were certain obligations on the part of the muqtis to the sultan. The revenues he collected from the iqta were meant to provide him resources for fulfilling his obligations. The muqti was thus tax collector, army paymaster, and also commander rolled in to one. The area that the sultan did not give in iqta was called khalisa; here the sultan's officials (amils) collected the land revenue directly for the royal treasury. 15.2.1 Meaning of the Iqta system: 'Iqta' is an Arabic word denoting a sort of administrative regional unit. It is usually considered equivalent to a province. The iqtadari was a unique type of land distribution and administrative system evolved during the Sultanate period. Under the system, the 242 NSOU ??CC - HI - 07 whole empire was divided into several large and small tracts of land, called the iqtas, which were assigned to nobles, officers and soldiers for the purpose of administration and revenue collection. The iqtas were transferable, i.e., the holders of iqtas-iqtadars- were transferred from one region to an-other every three to four years. It means that the grant of iqta did not imply a right to the land. It was just an administrative unit. The iqtas could be big (whole province) or small. The assignees of bigger iqtas-known as muqti or wli-had dual obligation, tax collection and administration. They collected revenue from their iqta, defrayed their own expenses, paid the troops maintained by them and sent the bawazil (sur-plus) to the Centre. Their accounts were checked by the royal auditors or the diloan-i-loizarat Initially the Delhi Sultans had divided their empire into several 'Iqtas' or provinces or spheres of influence and put them under the charge of officers called 'Iqtadars' (governors).

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The number of Iqtas was not fixed. There was no uniformity in their administration. Besides 'Iqtadar', other names of the heads of an Iqta' was Naib Sultan, 'nazim' or 'wali'.

Each 'Iqta' was under the charge of an experienced general who generally was the member of the royal family or a notable 'Amir' (noble) and confidant of the Sultan. 15.2.2 Duties and powers of the Iqtadar: 1. He was under

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the supervision of the Central government and carried on orders of the Sultan. 2.

He enjoyed the same powers in the province as the Sultan enjoyed in the empire. 3. He maintained large armies and was required to send the same when asked by the Sultan. 4. He maintained order in the territory under his charge and protected the life and property of the people. 5. He appointed soldiers in his army. 6. He collected revenue from the people of his territory. 7. From the revenue thus collected he administered expenditure on the maintenance of his army, his pay and other administrative expenditure and deposited the rest in the state treasury. 8. He sent yearly report of his income and expenditure to the centre.

NSOU ??CC - HI - 07 243 15.2.3 Restrictions on the Iqtadar: 1. The Iqtadar did not always enjoy hereditary powers. The Sultan could take back Iqta from him whenever he pleased. 2. The Iqtadar was liable to be transferred from one place to another. 3. He could not engage himself in wars of extension without the prior approval of the Sultan. 4. He was required to send a part of the booty to the Sultan. 5. The elephants and the members of the royal family captured during wars were to be sent to the Sultan. 6. He was not allowed to hold his own court. 7. He could not use a canopy or royal emblem. 8. He could not

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mint coins in his name. 9. He could not read 'Khutba' in his name. During the rule of a weak Sultan, the '

Iqtadars' were tempted to enjoy more powers. They even kept elephants an exclusive privilege of the Sultan. 15.2.4 Two categories of Iqtas: During the reign of Ala-ud-Din, the Iqtas were divided into two categories: (1) Iqtas which had been under the Delhi Sultans from the very beginning (2) The territories brought under control by Ala-ud-Din Khalji. The 'muqtis' or the 'walis' i.e. the 'Iqtadars' of the second category were given more powers so that the newly acquired territories could be brought about under more effective control. Besides the 'Iqtadar', there were several other officers of the central government. The efficient functioning of an 'Iqta' depended on the power of the Sultan on the one hand and on the other hand on the capability of the 'Iqtadar'. 15.2.5 Division of 'Iqtas' into units: In due course the 'Iqtas' were divided into smaller units called 'shiqqs' 'parganas' and the villages.

244 NSOU ??CC - HI - 07 The head of a 'Shiqq' was called 'Shiqqdar'. Important officials of a 'paragana' were the 'amil' or 'munsif' the treasurer and the 'quanungo' 15.2.6 Local administration:

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The village, the smallest unit of administration was administered by local hereditary officers and the 'Panchayat' of the village. The '

Panchayat', looked after education, sanitation etc. It also acted as a judicial body.

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The 'Chaudhri' the 'Patwari', the 'Khut' the 'Muqaddam' and the 'Chankidari' were the hereditary officers of the village who helped in the collection of revenue.

The Sultan or the governor or officials of the state normally did not interfere in the village administration. 15.2.7 Khalisa: The territory whose revenues were directly collected for the Sultan's own treasury was designated khalisa. Its size seems to have expanded quite considerably under Alauddin Khalji. But the khalisa did not appear to consist of shifting territories scattered throughout the country. In all probability, Delhi along with its surrounding district, including parts of Doab remained in khalisa. In Iltutmish's time, Tabarhinda (Bhatinda) too was in khalisa. Under Alauddin Khalji, the khalisa was the whole of middle Doab and parts of Rohilkhand. But during the days of Feroz Tughluq, the khalisa perhaps had reduced considerably in size. Iltutmish (1210-36) is reported to have assigned in lieu of salaries "small iqta" in the Doab to the soldiers of the Sultan's army. Balban (1266-86) made a half-hearted attempt to their resumption without success. It was Alauddin Khalji (1296-1316) who established firmly the practice of payment of salaries in cash to the soldiers. A practice that was again altered by Feroz Tughluq who began to assign villages to soldiers in lieu of their salaries. These assignments tended to be not only permanent but hereditary.

15.3 Evolution of the Iqta system under different rulers

Iltutmish was the first sultan to introduce iqta system. According to Irfan Habib, the iqta at the early stage were allotted to army chiefs who maintained their regiments by the income of the iqta. With the accession of Iltutmish in 1210, the iqta system seems to have become the mainstay of administrative organization of the Delhi Sultanate. During the 26 years of this reign (1210-36) the entire Sultanate from Multan to Lakhnauti was divided into big and small tracts of land called iqta and were placed under the charge of officers designated as muqti. Thus there were two categories of iqta, the iqta of provincial level and small iqta in the form of certain villages. Iqta at the provincial level were given to important nobles. They carried both revenue and administrative responsibilities. In the early years of the foundation of the Sultanate, neither the revenue income of these assignments was known nor the size of the contingent of the assignee was fixed. During the larger part of the thirteenth century the muqti seem to have depended on tribute extorted from local potentates or plunder (in the form of cattle and slaves) from the mawasat or unsubjected areas. Balban's expedition in the Doab and Katehr was essentially raids of the kind organized on a very large scale. He instituted an inquiry into the terms and tenure of the iqta given to the Turkish soldiers in Doab which were given during Iltutmish's time. It was discovered that many of the original grantees were dead by this time; those who survived were too old and infirm to render any military service. They retained their hold on the iqta and claimed hereditary rights over them. However, certain modifications and mild attempts at introducing central control to some extent were made by Balban (1266-86) when he appointed a khwaja (accountant) with each muqti: this may imply that the Sultanate now was trying to find out the actual income of the iqta and muqti's expenditure. Balban held the other view. These iqta's he said, were given in lieu of military service. When the grantees discontinued to perform their part of obligations, the contract on the basis of which they held these iqta became null and void. The occupants of the iqta however argued that these lands were given to their ancestors by way of reward by the state in the past and carried no obligation for the future. Balban refused to be guided by this logic. Though he made certain concessions in favour of these iqtdars at the intercession of Fakhniddin, the kotwal of Delhi. The principle of hereditary iqta was definitely rejected by him and khwaja was appointed to watch and control the activities of the iqtdars. The central control on the iqta began from the reign of Balban. According to Barni, Balban insisted that the muqti must deposit surplus revenue to the government after meeting the expenses of the army. Balban made it a point to drive home the principle that iqta was no hereditary office. The iqta underwent certain changes under Khalji rulers. Prior to the last decade of the thirteenth century, the muqtis enjoyed all executive powers in the civil, military and financial administration. But afterwards they no longer remained in the absolute control of the iqta administration. In fiscal matters they were brought under the increasing control

246 NSOU ??CC - HI - 07 of the central government. They had to submit the account of revenue collection and expenditure. They could take only an agreed amount for themselves and their troops, and send the balance to, the sultan's treasury. The mode of payment of soldiers underwent a change at the hands of AlauddinKhalji. He abolished the small iqta by which soldiers of the sultan's army used to be paid and substituted cash salaries. But as noted by Moreland, he left the large iqta assigned to the commanders unaffected. Alauddin annexed the areas near capital in the Khalisa land. It now covered the whole of the middle Doab and parts of modern Rohilkhand. The real intervention in the iqta administration came under AlauddinKhalji. With the expansion of the empire, far off areas were assigned in Iqta and the areas closer to Delhi were brought under the Khalisa. The central finance department (diwan-iwizarat) perhaps prepared some sort of an estimated revenue income from each iqta. The audit was stringent, punishments were severe, transfers became frequent and enhancements (taufir) were often made in the estimated revenue income of the iqta on various pretexts. GhiyasuddinTughluq (1320-25) introduced some moderation. He followed a flexible policy in respect of the iqta management. The enhancements in the estimated revenue income by the central finance ministry would not to be more than 1/10 or 1/ 11th annually. The muqtis were allowed to keep 1/10th to 1/20th in excess of their sanctioned salaries. He believed that if pressure was given to the muqtis for more revenue, they would exploit the peasants. The attempt at central intervention reached its climax during the time of Muhammad bin Tughluq (1325-51). In several cases. awali and an Amir was appointed to the same territory. The wali was to collect revenue and, after deducting his pay, to send the rest to the treasury. The Amir or commander had nothing to do with revenue realization and hereceived his own salary and the salary of his troops from the state. The troops of the iqta holders were paid in cash by the state's treasury. This possibility infuriated the commanders and created political problems for Muhammad Tughluq. Feroz Tughluq, therefore, decided to make concessions. He enhanced the cash salaries of the nobles and got new estimates of revenue (mahsul) prepared which was designated jama. There was no attempt to restore central control by the successors of Feroz. Under the Lodis (1451-1526), the administrative charges and revenue assignments were combined together and these were no more called iqta but were simply called sarkars and parganas. A system of sub-assignments came in vogue particularly under Sikandar Lodi (1489- NSOU ??CC - HI - 07 247 1517). The main assignees used to sub-assign portions of their assignment to their subordinates who in turn made sub-assignments to their soldiers.

15.4 Land grants The religious persons and institutions such as dargahs, mosques and madrasas and other dependents of the ruling class were maintained by making grants of revenue income. These revenue grants were called milk, idrar, and inam. These grants were not generally resumed or transferred. But the Sultan had the right to cancel them. AlauddinKhalji is reputed to have cancelled almost all grants. GhiyasuddinTughluq too cancelled large number of grants. However, FerozTughluq made a departure and not only returned all the previously resumed grants but also made new grants as well. In spite of this generosity of the Sultan, according to the figures recorded by Afif, the total grants by the Sultan accounted only for about one-twentieth of the total jama (estimated revenue income). Nobles, too, made revenue grants out of their own iqtas. Noticeably, the Sultans made grants not only in the khalisa but also in the iqtas. These grants covered cultivated as well as cultivable areas not yet brought under plough. The Islamic land tax with which the new rulers of India were familiar was kharaj. The kharaj was essentially a share in the produce of the land and not a rent on the land. During the 13th century, the kharaj took by and large the form of tribute. This tribute was paid, in lump sum, by some arrangement by the potentates. Alternatively, from the recalcitrant areas (mawas) where such arrangements were not possible, the tribute was extorted through plundering raids. It was thus probably mostly in the form of cattle and slaves. The sources of the Delhi Sultanate do not suggest that before the reign of AlauddinKhalji any serious attempt was made to systematize the assessment and realization of kharaj in some detail about the agrarian measures of AlauddinKhalji. Attempt was to increase the revenue collection by enhancing the demand, introducing direct collection and cutting down the leakages to the intermediaries. The demand was thus fixed in kind but realization appears to be mostly in cash. Barani informs us that the revenue collectors were ordered to demand the revenue with such rigour that the peasants should be forced to sell their produce immediately at the side of the fields. At another place,

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Barani says that AlauddinKhalji brought the doab 248 NSOU ??CC - HI - 07 into khalisa and the tax (mahsul) from there was spent on paying the cash salaries to the soldiers.

Yet there is a rather contradictory statement by the same author that the Sultan ordered that the peasant should pay tax in kind and not in cash. According to Irfan Habib, it seems to have reference to only some parts of the khalisa in the Doab. From there the Sultan wanted to obtain supplies for his granaries. Otherwise the realization was normally in cash'. The system of taxation introduced by Alauddin seems to have lasted for long though GhiyasuddinTughluq modified it to some extent and exempted the khots and muqaddams from paying tax on their cultivation and cattle. But he did not permit them to impose any ceases on the peasants. MuhammadTughluq, first extended AlauddinKhalji's system of revenue collection based on measurement to Gujarat, Malwa, Deccan, South India and Bengal. At a laterstage, the scale of agrarian taxation was enhanced considerably. Barani's statement that the increase amounted to 20 or 10 times is undoubtedly a rhetoric but it certainly gives the impression of an enormous increase. Barani suggests that additional new imposts were levied. Of the other taxeskharaj, charai and ghari were more rigorously collected. According to Yahya, cattle were branded and cottages counted to avoid any concealments. 15.5 Conclusion The iqta system which originally was implemented for collection of revenue and providing the army in the 13 th c, became a collecting and administrative office under the strict supervision in the 14 th c and later it became a jagir. Irfan Habib believes that the iqtawas conducive to the political centralization of the Delhi Sultanate. He interpreted iqta as the ideal mode and institution through which Sultanate collected revenue resources from the peasantry and distributed them amongst military commanders in exchange of for service. Sunil Kumar is not of the same opinion with Habib on the ground that had the iqta been a measure of such tried efficacy, it would have a pattern of uniformity which was clearly not the case and it changed from one regime to another. The centralization of the iqta could never work in the cause of centralization. It remained as a measure of revenue extraction but could hardly be used uniformly as an apparatus for the centralized system of administration.

NSOU ??CC - HI - 07 249 15.6 Model Questions Essay type questions: 1) Narrate the evolution of the iqta system in the Sultanate period. 2) Give an idea about the economic structure of the sultanate period in the light of iqta and revenue-free grants 3) Explain the role of muqti in the sultanate economy. 4) What were the changes introduced by Balban,Alauddinkhilji and GiyasuddinTughlaq in the iqta system? 15.7 Suggested Readings Vipul Singh:Interpreting Medieval India, paperback, New Delhi, 2009 V.D. Mahajan: History of Medieval India, New Delhi, 2016 Satish Chandra:

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History of Medieval India,Orient BlackSwan,Hyderabad, 2002. Peter Jackson: The Delhi Sultanate: A Political and Military History,			

New York, 1999

250 NSOU ??CC - HI - 07 Unit 16 ???Agricultural Production; Technology Structure 16.0 Objectives 16.1 Introduction 16.2 Agricultural Production 16.3 Agricultural Technology and Irrigational devices 16.4 Military Technology 16.5 Conclusion 16.6 Model Questions 16.7 Suggested Readings 16.0 Objectives In this unit we would discuss about the agrarian economy and the technology of the 13 th -14 th centuries. We will also try to analyze in what ways the establishment of the Delhi Sultanate affected the agrarian production and technological development. The extent of cultivation and the crops grown by peasants would be studied. The canal irrigation and its impact on the agrarian relation and changes in the previous rural structure would be closely analyzed. With the advent of technology significant changes were noticed in the social life. 16.1 Introduction Studying the economic condition of the sultanate period becomes difficult because of the limited interest of scholars about the life of the ordinary people. Still based on various contemporary sources of the said period we can have some informations about the economic life of this period. During the early medieval period, India was known for her rich wealth which tempted Sultan Mahmud to invade India. The accounts of foreign travelers like Marco Polo, Ibn Batutah, Mahuan and others show that India was prosperous both industrially and economically and there was a great abundance of all the necessities of life.

NSOU ??CC - HI - 07 251 16.2 Agricultural Production During the 13 th and 14 th centuries the land man ratio was very favourable and the population was much less. One of the most remarkable feature of the agriculture of the time was the large number of crops grown by the peasants under the Delhi Sultanate. This has no parallel in other parts of the world except perhaps in South China. Ibn Battuta was struck by the multiplicity of crops grown and described in sufficient detail the various crops grown in the two cropping seasons. He also suggests that in the region around Delhi double cropping was also practiced,

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that is, on the same soil both the kharif and

the rabi crops were raised. Thakkur Pheru, the mint-master at Delhi under Alauddin Khalji, writing in c. 1290, lists some twenty-five crops grown under two harvests and gives also their yields. While the yields cannot be comprehended owing to the uncertainty of the units used, one gets a fairly good idea of the crops raised. Among food crops, he mentions, wheat, barley, paddy, millets juar, moth etc. arid pulses (mash, mung lentils, etc.). For cash crops, sugarcane, cotton, oil-seeds, sesamurn, linseed, etc. are referred to. One may perhaps legitimately assume that improved facilities of irrigation would have helped extend the area under rabi (winter) crops such as Wheat, sugarcane etc. With the 'Islamic raider' making of wine from sugarcane became widespread and a new rural industry emerged at least around Delhi and in the Doab by the 14th century as is evident from Barani's account. Thakkur Pheru surprisingly omits the dye-crop (indigo) though its production is testified to by the fact that indigo was already an important item of export to Persia. It is recorded that the Khanids tried to encourage indigo plantation in Persia to avoid dependence upon India for its supply. The probable use of lime-mortar in the indigo-vats by providing an improved surface should have helped the manufacture of dye. From Ibn Battuta's account, we get information on fruit growing in the Delhi Sultanate. It appears that technique of 'grafting' was not known by peasants. Earlier grapes were grown only in the few places besides Delhi but Muhammad Tughluq's urging to peasants to improve cropping by shifting from wheat to sugarcane to grapes and Feroz Tughluq's laying down of 1200

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orchards in the vicinity of Delhi to grow seven varieties of grapes

seems to have made them so abundant that, according to Afif, the prices of grapes fell. During the 14 th century, under Muhammad bin Tughlaq and Firuz Tughlaq, there was a marked development of gardens. Firuz is said to have built 1200 gardens in the 252 NSOU ??CC - HI - 07 neighborhood of Delhi. These gardens led to improvement of fruits, specially, grapes. Wine used to come from Meerut and Aligarh to Delhi. However, the Indian peasants did not practice sericulture (rearing of silk-worm) at that time and no true silk was produced. Only wild and semi-wild silks, namely, tasar, eri and muga were known. Ma Huan, the Chinese navigator in 1432, makes the first reference to sericulture in Bengal. The price of the food grains fluctuated according to annual growth. Alauddin's price control was very effective to keep the steady supply of grains and other articles at low price. There was occasional famine due to crop failure. The sultans used to help the peasants during famine by granting taqavi loans and remitting taxes. Agriculture was generally dependent upon natural irrigation, that is, rains and floods. Since cultivation was largely based on natural irrigation, the tendency was to grow mostly single, rain-watered kharif (autumn) crop and coarse grains more. Canal irrigation is described in our sources. The Delhi Sultans themselves got the canals cut for irrigation. Ghiyasuddin Tughluq (1320-25) is reported to be the first Sultan to dig canals. But the cutting of canals in a much bigger way was undertaken by Feroz Tughluq (1351-88). Feroz Tughluq cut two canals

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from the river Yamuna carrying them to Hissar, one from the Kali river in the Doab joining the Yamuna near Delhi; one each from

the Sutlej and the Ghaggar. Certainly, it was the biggest canal network in India till the 19th century. Canal irrigation helped greatly the extension of cultivation in the eastern Punjab. Now there was an emphasis on the cultivation of cash crops like sugarcane, etc. that required more water than other crops. Shams-i-Siraj Afif says that a long stretch of land of about 80 krohs (200 miles) vast was irrigated by the canal Rajabwah and Ulughkhani. According to Afif, as a result of abundant water available, peasants in the eastern Punjab raised two harvests (kharif and rabi) where only one was possible earlier. This led to new agricultural settlements along the banks of the canals. In the areas irrigated by the canals 52 such colonies sprang up. Afif comments enthusiastically, "neither one village remained desolate nor one cubit of land uncultivated."

16.3 Agricultural Technology and Irrigational devices

There has never been any human settlement which did not use some kind of technique - or craft for its survival. In fact, the history of technology is no less important than NSOU ??CC - HI - 07 253 political or economic studies. Technology is an inseparable part of the material culture of a society. Here are a few glimpses of the state of Technology in India during the Delhi Sultanate. The most remarkable aspect is the introduction of new articles of technology and crafts and to juxtapose the indigenous crafts and technology along with the new importations. One thing that strikes us is that by and large the tools, devices and implements were made of wood and earth, while iron was employed only when most necessary. Ropes, leather and bamboo, too, were used when the need arose. That is why they were inexpensive. Implements used by different craftsmen for example were: hammer, saws, basola (adze), randa (plane), awl, axe, barma (bow-drill), pick-axe, shovel, chisel (tesha) and anvil, etc. It may be pointed out that - smelting of ore was carried out by using wood and charcoal. There was no "blast" furnace, but bellows served this need. Salt and diamond mining were very important ' industries. Salt was also procured by the natural evaporation of the saline sea-water collected systematically. Agriculture and irrigation were the two fields which underwent the greatest number of technological changes after Turkish rule. There were many sources of water for the purpose of irrigating fields in early medieval times. Rain water was a natural source. Ponds and tanks received this water which was then used for irrigation. Water channels formed by inundation, too, served the same purpose. The most important controlled source was the water of the wells, especially in north India. There were five methods of pulling water or water lifting. Broadly, there were five devices or techniques to raise water from wells: i) The simplest technique was to draw water with rope and bucket by using hands without any mechanical aid. Obviously, then, the bucket was small in size and, thus, this operation would not have adequately served to water large fields. But we cannot deny the use of rope-bucket technique for irrigating small fields for crops, most probably vegetables that did not require much water. ii) The second method was the employment of pulleys (charkhi) combined to the rope-bucket contraption which was, once again, activated manually. Undoubtedly, the pulleys needed lesser amount of human energy and, therefore, comparatively larger bags or buckets could have been attached to the rope. It was also used for domestic purpose, especially by women. iii) An improved method of the rope-bucket-pulley contraption was the employment - of a pair of oxen to replace human-power. At this stage, it had become a specialized device for drawing water intended specifically for irrigation. In some areas of North India it 'is still in operation known as

254 NSOU ??CC - HI - 07 charasa. The latter is a huge bag that gives an idea of the immense quantity of water raised from the well in one single haul-up. Moreover, the bullock track was like a ramp or sloping path- the length of the path corresponding to the depth of the well. The water of the well (mounted with this device) could not have been used for drinking, cleansing utensils or for washing cloths. Of all the five methods, charasa was not a multi-purpose one, it was solely devised for irrigation - a fact which has not been realized till now. The fourth technique was what is considered to be semi-mechanical as it worked on the First Class Lever principle. A long rope is lashed to the fork of an upright beam or trunk of a tree (especially meant for this purpose) to put it in a swinging position. The bucket is fastened to a rope whose other end is tied to the end of the swinging pole hovering over the well. The pole's other end carries a 'counterweight', a little heavier than the bucket when filled with water. Thus, the fulcrum forms at the centre of the pole, with weight and 'counter weight' (Effort) at its two ends. This contraption requires only a little effort on the part of the person operating it. The device is known as shaduf in Egypt. It is called tula (balance) in Sanskrit, but in Bihar and Bengal it's known as dhenkli or lathatha. The fifth water-lifting method is called saqiya or 'Persian Wheel'. None of the four; mechanism described above required wheels as their basic component. This - water- wheel could well claim to be called a water machine because of the employment of the gear system. With gears we enter upon a very advanced stage in the technological sense: it has been surpassed only now by electric tube-wells. Saqiya was one of the most talked about technique. The use of hoe or hoeing was replaced by plough centuries back. This metallic piece immensely helped in the tillage of comparatively harder soil. An illustration in the Mifta-ul Fuzala - a Persian lexicon compiled in about A.D. 1460 in Malwa - clearly shows the plough with an ironshare drawn by two yoked oxen. Unlike Europe, India could not develop horse-drawn wheeled-plough for the reason that our plough was light in weight suited for the soft soil. For sowing, the method of broadcasting was known. The practice was to scatter seeds manually by taking them out from a cloth-bag slung over shoulders. The time-scale of seed-drill in India is controversial: some would trace it back to the Vedic Age. At any rate, the only positive evidence for its use along the western coast of India comes from one Portuguese - Barbosa (c. 1510) - in connection with the wet-cultivation of rice. Harvesting was performed with a sickle, and threshing by using oxen who walked round and round over the ears put on the threshing floor. "Wind power" was exploited in winnowing in order to separate the chaff from the grain.

NSOU ??CC - HI - 07 255 16.4 Military Technology It is now an established fact that iron-stirrup (rikab) was unknown in India. For that matter, there is no Sanskrit word for stirrup. Perhaps surcingle, 'big toe stirrup' and 'suspension hooks' were used in India, but stirrup proper was the contribution of the Muslims. This stirrup was first used in China around 6th century A.D., and later it diffused into Persia and other Islamic countries during the next century. While some scholars of Medieval India look at the stirrup as a contributory factor to the series of military successes that the Turks achieved in India—at least in the initial stage of their invasions—horseshoe has been treated as its poor cousin. Domestication of horse was not enough. With the view of controlling the horse for riding, some equipment was called forth. Nailed horseshoe was a late come. It is interesting to note that horseshoe is the only riding equipment which does not have direct bearing on controlling the animal like other outfits. If so, then, why shoeing was needed? The answer lies in the hoof, the most vulnerable part of the equine anatomy: The horse's hoof is a constantly growing horny structure like the human nails, susceptible to breaking, splitting and shelling. In their original natural habitat horses keep their feet worn down and hence, trimming is unnecessary. But tamed and domesticated horses when in use, require shoeing, especially in moist latitudes. A horse with footsore will limp and, hence, of little use to the rider. Shoeing offer two advantages: first, it gives a better grip on soft ground; and secondly, the hooves get protection on rough ground. It is in this context that we can appreciate the worldwide axiom of horsemen: "No foot, no horse". A lame cavalry horse may often be worse than no horse at all. Horseshoes have not been reported from any archaeological site excavated in India. It is now an incontrovertible fact that horseshoes were foreign importations, brought by the Turks when they came to India. Many decades ago, some scholars, both European and Indian, were keen to prove that gunpowder and fire-arms were used in Ancient India. Among the Sanskrit sources; the Sukraniti became the focal point from which support was drawn. However, sobriety and maturity prevailed when other scholars dismissed their inferences, especially after careful examination of the Sukraniti. Again, untenable attempts were also made to show that the Muslims who came to India following the invasions of Sultan Mahmud of Ghazna used fire-arms., Gunpowder consists of saltpetre, sulphur and charcoal, and it was first invented in China. Later, it spread

256 NSOU ??CC - HI - 07 to the Islamic society. The immigrant Turks brought gunpowder to India perhaps in late 13th or early 14th century. But it must be pointed out that even by the reign of Sultan Feroz Shah Tughluq its only use was for pyrotechny or fireworks (atashbazi), not for fire-arms or for propelling cannon-balls. Fire-arms were used for the first time during the second half of the 15th century in some regions of India like Gujarat, Malwa and the Deccan. At any rate, the use of fire-arms on a regular basis was introduced by the Portuguese when they came to Calicut in A.D. 1498, and by Babur in North India in the early 16th century. 16.5 Conclusion One can observe in this Unit something about the techniques or methods by which the people during the Delhi Sultanate fabricated or produced articles of daily use.

Concerning agriculture now we know about ploughs with iron share, methods of sowing, irrigational devices, harvesting, threshing and winnowing. In the case of military technology with reference to stirrup, horseshoe and Tincoating, were new techniques. 16.6 Model Questions Essay type questions: 1) Discuss the agricultural condition of India during the Sultanate period. 2) Throw light on the technological changes that came up during the Sultanate period 3) What was the condition of crop production during the Sultanate period? 4) How the technology changed the scenario of warfare? 16.7 Suggested Readings Tapan Raychaudhuri and

Irfan Habib (Eds.): The Cambridge Economic History of India, Vol I,c. 1200-c.1750.

Cambridge: CUP, 1982. Satish Chandra: History of Medieval India, Orient BlackSwan, Hyderabad, 2002. P.Hardy: The Growth of authority Over a Conquered Political Elite: The Early Delhi Sultanate as a Possible Case Study, in J.F Richards(ed), Kingship and Authority in South Asia, 2013

NSOU ??CC - HI - 07 257 Unit 17 ? Changes in rural society: Revenue Systems Structure 17.0 Objectives 17.1 Sources 17.2 Society and Culture during the Delhi Sultanate 17.3 Categories of Village folk 17.4 Revenue System: Bhaga, Bhog, Kar 17. 5 Changes in the revenue system with changing powers 17.6 Conclusion 17.7 Model Questions 17.8 Suggested Readings 17.0 Objectives In this unit we would discuss about the rural society and the categorization of the peasants in the light of different sources. The different taxes paid by the cultivators would be studied to get a clear picture of the rural society.

17.1 Sources Contemporary sources hardly speak on the aspects of the rural world of the Sultanate period. Some of the sources in south Indian language provides a background to the changes and continuities in the village life under the Delhi sultanate. 17.2 Society and Culture during the Delhi Sultanate India was ruled by the Turks and Afghans for more than three hundred years. The Turkish Sultans, who ruled over India, debarred the Indians from enjoying power and responsibility of the state. They had developed the feeling of abhorrence towards the "low born non-Turks". However, with the advent of Muslim refugees, this state of affairs underwent a change,

258 NSOU ??CC - HI - 07 resulting in the fusion of Muslims of different races and nationalities through matrimonial alliances. During the reign of the Delhi Sultanate, the society was divided into different sections. After the advent of the Muslims, the society constituted of the foreign Muslims, the Indian Muslims and the Hindus. Among them, foreign Muslims constituted the ruling class.

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The next section was that of the Indian Muslims who were either converted to Islam or were

the descendants of the converted Muslims. The Hindus also formed the part of the society at that period and

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were divided among themselves on the basis of castes. The

foreign Muslims enjoyed

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the most respected and the privileged section of the society. All high offices of the state were kept reserved for them. They

yielded great influence in society and administration. But the foreign Muslims were not united.

The caste-system of the Hindus affected the Muslims, especially the Indian Muslims. They continued to maintain divisions among themselves on the basis of their previous castes. Thus, both the foreign and Indian Muslims were divided among themselves on the basis of their different nationalities and birth. The Muslims were also divided on the basis religious sect, education and professions. Sunnis and the Shiahs differed from each other on the basis of sects while soldiers and scholars were divided among each other on the basis of their professions. There was another class, the Ulema who constituted the religious community among the Muslims and claimed

pre-eminence over all others. The view of Dr. K. M. Ashraf is that "The caste system was a contributory factor in the establishment of the foreign Muslim rule". The view of Habib and Nizami is "That is social system of the red Hindus and the invidious caste distinctions rendered the whole military organizations rickety and weak". The slave system was prevalent among the Muslims and the Hindus and slaves were sold and purchased in open market. The slaves were treated well though their property and lives were the property of their masters. The slaves of the Muslims were better off as compared to the slaves of the Hindus. The Sultans and nobles kept slaves in huge numbers, provided education and gave them training and opportunity to rise in their lives so that many of them rose to the position of prominence in the state.

17.2.1 Rural Society: At the village level there was difference in the amount of landholdings ranging from big plots enjoyed by khuts, muqaddams to the small pieces worked by the balahars, the village menials. The common peasants, though considered as legally free (hurr asl) but seldom were masters of domicile. There are evidences where the migrated peasants had been restored to their original village (possibly using force). It is said that before Alauddin Khalji imposed his regulations with a view to overthrow the

NSOU ??CC - HI - 07 259 overbearing khuts and muqaddams, they were exempted from paying four major taxes i.e. land revenue (kharaj o jizia), holding tax (ghari) and grazing tax (charai). Over and above they collected their customary due (qissmat i khoti) from common villagers. Over them stood the feudal hierarchy of rais, ranas and their cavalrymen rauta (derived from rajaputra). Who opposed the Ghorian conquest. It was not possible to supplant the older aristocracy all at once and thus initially they were restored if they agreed to pay tribute to the Sultan, continuing with their own revenue collection. However, the process of destruction supplanting of this class started. A new class of rural grandees with the title of chaudhuri came up in the fourteenth century, who according to Ibn Batuta was in charge of 100 villages (sadi) and held responsible for collection of land from the villages under their jurisdiction. Apart from this curious reference of 100, the normal Indian equivalent to the basic revenue unit above the village was pargana which we find from the fourteenth century. Chaudhuri however seems to be only one among the superior rural class denoted by the blanket term zamindar which makes its appearance by the fourteenth century comprising groups of people like muqaddams, mafrozis and maliks.

17.2.2 Muslim Nobles: During the Sultanate period, the nobles stood at the apex of the social system. They were mostly of foreign origin. They were the most respected and privileged class in the society. They were appointed in high posts and in lieu of their services, they received jagirs. As they belonged to different nationalities like Persians, the Afghans, the Turks, the Arabs, the Abyssinians etc. they are quite hostile to each other.

17.2.3 Indian Muslims: The other section of the society was that of Indian Muslims. They were either of the converted Hindus or were descendants of such converted Muslims. They were deprived of enjoying social and economic privileges like other Muslims in the society. They were also not given a share in the work of administration. This state of condition of the Indian Muslims continued till the end of thirteenth century. During fourteenth century the attitude of the Sultans underwent a change when the migration of the Turks from Central Asia to India was stopped. Sultan Ala-ud-din-Khilji for the first time had appointed Malik Kafur, an Indian Musalman as his general. Khwaja Jahan, a Brahmin convert was the Prime Minister of

260 NSOU ??CC - HI - 07 Sultan Firuz Tughlaq. However, the well placed Indian Muslims always tried to conceal their parentage as they desired to acquire equal footing with their foreign counterparts. In India the Muslims were divided into two classes namely the Umaras or nobles and the Ulemas or the theologians. The nobles were divided into three groups such as Khaas, Malik and Amirs. They enjoyed high offices in the state. The Ulemas or the theologians were assigned the duties of clergymen, teachers and judges. They exerted commanding influence on the government. The cultivators, the artisans, the shop-keepers, clerks, petty traders, servants, slaves etc. formed the lowest class of the Muslim society. During that period a very few Muslims lived in villages. Slave system was in vogue. They were engaged in domestic works only. Both the Hindu and Muslims used to keep slaves. There were slave markets. The sultans provided them with proper education and training so that a good number of slaves rose to eminence.

17.2.4 Condition of women: Though the Hindu women enjoyed respectable position in the family, participated in the religious ceremonies yet their position had deteriorated in the society. The practice of polygamy was prevalent among the rich. Sati system was in practice among the Hindus. Another social evil namely devadasi system was also prevalent among the Hindus. Widow Remarriage was not allowed. Women could not inherit property. Muslim women also did not have an honoured position in the society. The system of polygamy was in practice. Muslim women strictly observed purdah system. They were also deprived of education. However, in certain aspects, they were in a better position as compared to Hindu women. Unlike the Hindu women, they could divorce their husbands, remarry again and could claim their share in the paternal property. Sati system was not prevalent among the Muslim women. The Hindus were vegetarians whereas the Muslims were non-vegetarians. Liquor and opium was consumed both by the Hindus and the Muslims. Clothes made of silk, cotton and wool were used by the people. Various sports like hunting; animal fights, horse-polo etc. were their favourite pastimes. The Hindus and Muslims came in contact with each other and influenced each other in many respects. But during the Sultanate period the moral character of both the Hindus and Muslims had declined.

NSOU ??CC - HI - 07 261 17.2.5 Art and Architecture: During the Sultanate period, architecture made tremendous progress. This period witnessed the growth of Indo-Islamic architecture. This style of architecture was either purely Islamic or purely Hindu, rather it was influenced by both the styles. Several factors contributed towards the synthesis of Indian and Islamic style. Firstly, the Muslim rulers had to employ Indian 'Craftsmen, architects and sculptors, who had applied the Indian style of construction into Muslim buildings. Secondly, the Muslim rulers destroyed the Hindu temples and built the mosques, palaces and tombs out of the materials of the destroyed Hindu temple. Thirdly, the rulers converted the Hindu temples and palaces into their mosques and buildings. Besides, there was a nexus between the two styles with regard to the fact that both the Indian and Islamic art were inherently decorative. The Hindus adorned their buildings with images of different gods and goddesses, whereas the Muslims decorated them with square, triangular, parallel, rectangular lines, teachings of the Korans inscribed in the Persian script. Thus, the Hindu style of architecture greatly influenced Islamic style because of these factors and gave birth to this Indo-Islamic architecture.

17.2.6 Delhi Architecture: Sultan Qutb-ud-din Aibak constructed the Quwat-ul-Islam mosque of Delhi and Dhai- din-ka-jhompara mosque at Ajmer.

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Both these mosques bear the mark of Indian and Islamic art. The construction of Qutb Minar was started by Qutb-ud-din but was completed by Iltutmish. The purpose of

this tower was that from it the Mauzzin could Summon the faithful to prayer. It

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was named after the famous Muslim saint Qutb-ud-din who was famous as Qutb Shah. It is

purely an Islamic structure. During the reign of Firuz Tughlaq lightning caused damage to the fourth storey of this tower and he replaced it by two smaller ones and raised its height to 71.28 metres. According to Percy Brown, "Qutb Minar as a whole is a most impressive conception, the vivid colour of its red sand stone, the changing texture of its fluted stories with their overlay of inscriptional bonds, the contrast between the alternating spaces of plain masonry and rich carving, the shimmer of the shadows under the balconies, all combine to produce an effect of marked vitality.

262 NSOU ??CC - HI - 07 Iltutmish, besides completing Qutb Minar, also built a tomb for his eldest son known as Sultan-Ghuri, situated at a distance of five kilometres from the Qutb Minar. He also built three buildings such as Hauz-i-Shamsi, Shams-l-idgah and Jam-i-masjid at Badava and the Atarkin-ka-Darwaza at Jodhpur. The mausoleum of Iltutmish was also another famous building of that period. Sultan Balban built Red Palace and his own tomb at Delhi. Sultan Alauddin Khilji had constructed some beautiful buildings like Hazar Situn (thousand pillars),

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the fort and the city of Siri, the Jamaita Khan masjid at the dargah of Nizam-ud- din Auliya, Alai Darwaza at Qutb Minar, the Hauz-i-Alai and the Hauz-i-Khas buildings.

Of course, the city and palace were destroyed but the Jamait Khan mosque and the Alai Darwaza still exist and have been considered as beautiful specimens of Islamic art. Unlike the buildings of slave and Khilji regimes, the buildings of the Tughlaq period lacked splendour. The buildings of the Tughlaq period were formal, prosaic and famous for puritanical simplicity. The puritanical attitude of the Sultans and the financial difficulties were two factors which had influenced the architecture, Ghiyasuddin built the new city of Tughlaqbad, east of the Qutb Minar, his own tomb and a palace. Muhammad Tughlaq had built the city of Johan Panha, the fortress of Adilabad and some other buildings at Daulatabad. All the buildings built by him are destroyed, only the remains of two buildings, the Sathpalahpund and the Bijai Mandal, are found. The buildings constructed by Firuz Tughlaq were the new city of Firuzabad, the palace fort known as Kotla Firuz Shah within it, a college and his own tomb near Hauz Khas. The best specimen of architecture of the Lodi and Sayyid Sultans are the tombs of Mubarak Shah Sayyid, Muhammad Shah Sayyid and Sikandar Lodi and a mosque known as Moti ki Masjid by the prime minister of Sikandar Lodi at Delhi. 17.2.7 Provincial Architecture: A good number of provinces proclaimed their independence during the period of the later Tughlaqus. The rulers of these provinces were also great patrons of architecture. The provincial style was different from imperial style in some respects. The imperial architecture was more splendid than the provincial architecture. This was mainly due to the limited financial resources of the provincial rulers. Secondly, the local style also influenced the provincial style of architecture.

NSOU ??CC - HI - 07 263 In Bengal the style of architecture which developed was the synthesis of Islamic art and Hindu art. The notable buildings of province

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are Adina Masjid constructed by Sikandar Shah at Pandua the Eklakhi Mausoleum at Hazrat Pandua, the Lotan Masjid and the Bari Sona Masjid at Gaur, the

Qudam Rasul at Gaur built by Nusrat Shah, the Dakhil Darwaza at Gaur and the tomb of Jalaluddin Muhammad at Pandua. The

buildings of Gaur Tribeni and Pandua are made of bricks. Stones were very rarely used. The special features of Bengal style of architecture were the use of pointed arches on pillars, Hindu decorative designs and the application of Hindu architecture to Islamic art. The rulers of Jaunpur were great patrons of art and architecture. The architecture of Jaunpur contained the features of both Hindu and Islamic architecture. The Atala Masjid constructed by Ibrahim Shah Sharqi, the Jami Masjid built by Hussain Shah, and the Lai Darwaza mosque are some of the beautiful specimens of provincial architecture. The province of Malwa witnessed the emergence of a distinct style of architecture which had some resemblance with the architecture of Delhi. The domes and pillars of two mosques built out of the materials of Hindu buildings at Dhar were of Hindu form. The fort of Mandu has been considered as the beautiful specimen of provincial architecture. Some of the beautiful

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buildings of Mandu are the Jami Masjid, the Hindola Mahal, Asharfi Mahal, the Jahaz Mahal, the tomb of Hushang Shah and the palaces of Baz Bahadur and his queen

Rupamati. Before the advent of Turks, the province of Gujarat had developed a beautiful indigenous style. After the Muslim conquest, Gujarat had produced the best combination of Hindu and Muslim architecture. The famous buildings of Gujarat are the Jami masjid at Cambay, the Jami Masjid and tomb of Ahmad Shah at Ahmedabad, the Tin Darwaza, the Ranika Hujra and Dholka Masjid. The city of champagne is adorned with many beautiful building and the most famous building among them is the mosque built by Mahmud Begarha. The Sultans of

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Bahamani kingdom also constructed magnificent buildings within their territories. Some of the famous buildings are the mosques at Bidar and Gulbrga, the tomb of Muhammad Adil Shah known as Gol

Gumbuz and the Chand Minar at Daulatabad. 17.2.8 Hindu Architecture: In north India particularly in Rajasthan, the Rajput's could maintain their political existence. Hence in Rajasthan, the specimens of Hindu architecture are found. Rana

264 NSOU ??CC - HI - 07 Kumbha of Mewar had constructed the fort of Kumbhal Garh and the Kirti Stambha or the tower of victory in Chitor. Kirti Stambha has been considered as one of the remarkable tower in the country. At many places forts and palaces were built by different rulers. Though the forts still exist, the palaces have perished. In the south, the rulers of Vijay nagar empire had built many beautiful architectural edifices. Unfortunately, the battle of Talikota devastated the kingdom

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and most of the beautiful buildings and temples of the kingdom were destroyed. However, one among them which were survived is the Vithala temple

built by Krishnadeva Ray. Fergusson has described this temple as the, "finest building of its kind in South India." Thus, both the Indian and Islamic art had played pivotal role in the enrichment of Indian architecture. During the period of Delhi Sultanate architecture had made good progress. 17.2.9 Literature: Turko-Afgan rulers were primarily military persons, some of them took interest in belles- letters and under their patronage literatur of high order was produced during this period. The court of Delhi Sultans was well attended by writers, poets, scholars, philosophers, logicians, theologians, lawyers and chroniclers. Amir Khusrau, Mir Hussan Dehlvi, Badruddin Thoneswari, Quazi Abdul and Amil-ul-Mulk etc. were the shining lights of the literary firmament during the period. Islam gave an immediate filling to the vernacular languages which were in

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the course of evolution. The religious reformers and saints wrote, spoke and preached in languages which could be easily understood by the masses. The growth of Hindi, Marathi, Bengali, Maithili, Punjabi, Gurumukhi and other provincial literatures took place in this age. Ramananda, Kabir, Surdas and Tulsidas preached in Hindi, Mirabai and some other preachers and saints of Radha-Krishna cult preached in

Brij-bhasa. 17.2.10

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Hindi literature: The liberal patronage extended by the court of provincial rulers to men of letters has added to the growth of Hindi literature.

The poet Chand Bardai wrote Prithviraj-Raso was the earliest Hindi poet. In Rajasthan, a vast literature rich in heroic ballads and poetry connected with the deeds of Rajput Chiefs and warriors grew. Gorakhnath

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and Namadeva were the first saint to compose the Bhajans and Pads or Verses in Hindi.

Kabirs verses possessed the charm and force with the sentiment of Hindu-Muslim unity.

NSOU ??CC - HI - 07 265 His mysticism has its own prominence in Hindi literature. Nanak has also enriched Hindi literature. Mira bai

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who was intensely devoted to her deity Lord Krishna expressed her love and devotion in exquisite verses which are famous for their sweet melody and

attracted millions of her time Kabir, Nanak, Dharamadas, Daud Dayal, Sunder Das, Maluk Das etc. have created religious literature. 17.2.11

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Marathi Literature: Marathi literature began from the medieval age. Chakradhar, Bhaskar, Bhatt, Narendra, and Mukundaray were the early poets and writers of Marathi. Jnaneswar the famous saint poet of Maharashtra in the 13th century composed his commentary on Gita called Janeshwari in Prakrit Marathi. It appealed to the masses most. 17.2.12

Gujarati Literature: The early medieval Gujarati literatures were

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enriched by the boards and jain monks. To preach the doctrine of Jainism, the Jain monks had composed many works in poetry called Ras.

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The Bhakti movement in Gujarat stimulated the growth of religious literature in Gujarati. Mira and Narsingh Mehta occupy prominent position among the saints and poets of Gujarat. 17.2.13

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Bengali Literature: The work of Vidyapati and Chandi Das renowned poets of the age provided stimulus to the growth of

the Bengali literature. Vidyapati extended his work to Maithili language also.

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The Muslim rulers of Bengal also patronized Bengali. They engaged scholars to translate Ramayan and Mahabharat from Sanskrit

to Bengali.

Chaitanya enriched the Bengali literature with his songs and Bhajans.

The elevation of Bengali to a literary status was brought about by several influences of which Mohammedon conquest was undoubtedly one of the foremost cause as marked by Dinesh Chandra Sen. 17.2.14 Sanskrit: In spite of the abundant growth of the vernacular literature Sanskrit literature did not cease to be cultivated and the Sultanate period was not entirely barren of work in Sanskrit both religious as well as secular. Parthasarathi wrote many works on the Karma Mimansa and some works which expressed the doctrines of Yoga, Naya and Vaiseshika systems of philosophy. 266 NSOU ??CC - HI - 07 The saints of the Bhakti movement made valuable contributions to the philosophical literature in Sanskrit. In South India Sanskrit literature did receive sufficient patronage by the rulers. Telgu and Kanarese received much encouragement from Vijayanagar Kings. 17.2.15 Growth of Urdu: Another important achievement in the field of literature was the growth of Urdu out of the mingling of Persian, Arabic and Turkish words and ideas with languages and concepts of Sanskrit Origin. It has the words of Arabic, Persian, Turkish languages, Western Hindi dialects of Delhi province. The grammatical structure of Urdu is essentially that of Hindi. Various necessities forced the Mohammadans and Hindus to meet each other involved the evolution of a common language which came to be known as Urdu that turned to be the medium of expression of many during this period that still continued to be an Indian language, composed and contributed by many poets and literatures. Literature in different regions thus underwent a great change. 17.3 Categories of Village folk Hemchandra, a Jain writer on 12 th century categorized the village folk into four categories, i) the produce sharing peasants or share –croppers for whom the words Karshak or ardhikas are used. ii) Plough-shares and field labourers for whom various words such as halavakaka, kinasa and even karshak are used. These two sections constituted the lowest, most dependent peasantry. It seems that the word karshak, literally means tiller of the soil, a generic word for the lower peasantry which formed the largest group in villages. iii) Modern writers called them free peasants. Later on they were called, malik- i- zamin or khud- kast. They were organized on caste basis. iv) There were village artisans. Some of them belonged to svapach or untouchable category. The term low or adham is applied to them. The commentators of the Dharma sastras, agreed about the harrowing poverty of the mass of toiling peasantry. The Padma purana, describes the miserable life of Karshaks

NSOU ??CC - HI - 07 267 and that they were much oppressed by the rulers of the time as to be unable to even support their families. The poverty of the peasants and field labourers is contrasted with the luxurious life of the landed aristocracy, the samantas. It will thus be seen that village society was highly unequal. The growth of a cash nexus which became more rapid under the Sultanate increased disparities further. While the agrarian policies of the Sultans were meant to ensure a steady income for the ruler and the officials who administered the state, their policies also had an impact on the rural society and economy. This is an aspect which medieval chronicles were hardly concerned with. 17.4 Revenue System: Bhaga, Bhog, Kar Since the economy was predominantly agrarian, the primary source of income for the state was land revenue. The medieval states would collect revenue from the farmers on their produce to sustain the larger state structures. Before the advent of the Turks in north India the cultivators were required to pay a large number of cesses like bhaga or land revenue, the bhog or cesses and the kar or the extra cesses- to the local landed elite. Peasants were required, according to the Dharma sastras, to pay 1/6 th of the produce as land revenue. The early years of the Turkish rule did not stand witness to too much change in the structure of the rural society. Gradually the collection mechanism of the land revenue became more systemized and institutionalized. Irfan Habib is of the opinion that the polities in Islamic Central Asia rested on the foundations of two elements of independent growth the iqta and the kharaj. The iqta was a transferable revenue assignment by which members of ruling class obtained their income from a territory, though without any permanent attachment to it. By providing for a policy of rigorous centralization, that gave the sultan's government immense power over society. Through iqta the state could demand a large share of the surplus. This share preeminently took the form of kharaj, which had by then come to signify the sovereign's claim to that part of the surplus which the peasant produced above what he needed for his basic subsistence. The iqta assignees collected the kharaj and other taxes and maintained themselves and their troops. The surplus was sent to the Sultan's treasury. The predominance of agriculture meant that the village remained the basic unit of administration in the Delhi sultanate. Irfan Habib while drawing up a scenario of the agrarian condition in the Delhi sultanate period says that there was little question of the peasants claiming property rights over any parcel of land. The state has large tracts of lands khalisa which were tilled by farmers and from where all the revenue came to the central treasury through the agency of officials called the amils.

268 NSOU ??CC - HI - 07 The taxation system followed by the Sultans of Delhi was to an extent based on the Hanafi school of Muslim law. The revenue was classified into Fay and zakat. Fay was further divided into Khams, Jijiya and kharaj. Zakat: comprised tax on flocks, herds, gold, silver and agricultural produce. Khams: 1/5 th of the booty acquired in war or mine or to be handed over to state. Jijiya: was imposed on non-Muslims in return for which they received protection of life and property. Kharaj was the tax on land. Holder of kharaj land had to pay land tax whether land was cultivated by them or not. 17.5 Changes in the revenue system with changing powers During the Sultanate period the revenue administration was not that well organised. Even the fiscal resources of the state were very limited because the state's authority extended over the limited territory in North and East of India, and the major parts of Central and Southern India remained beyond their influence. But the early Sultans were quite intolerant and tried to squeeze maximum of money from the Hindus. Ala-ud-Din Khilji intentionally and deliberately followed the policy of reducing the Hindus to poverty. 17.5.1 Land Revenue: As agriculture was the main occupation of the people the land revenue was the chief source of state income. But there was no fixed share which the cultivator had to pay to the state. This was determined by the different Sultans and ranged from 1/10 to 1/2. For example, Ala-ud-Din Khilji charged 50 per cent of the agricultural produce as state share. 17.5.2 According to the Islamic law there were two types of land taxes: i. Ushr and ii. Kharaj. Ushr was the land tax charged on the lands held by the Muslims. It was usually one-tenth of the total produce. Kharaj was the tax charged on the lands owned by the Hindus and it varied from one-tenth to one-half.

NSOU ??CC - HI - 07 269 The Jagirdari system was in existence and the jagirdars acted as middle-men between cultivators and the state. They collected the revenue on behalf of the state. In addition, they also claimed a share for themselves. After payment of these taxes nothing substantial was left with the cultivator. Ala-ud-Din Khilji paid some attention to improve the revenue administration and introduced a number of vital changes. His primary objective in introducing the changes was to collect the maximum revenue for the state so that he could maintain a strong army, which was needed both to combat the Mongol danger and to effect fresh conquests, In the first instance he ordered the resump-tion of all landed grants which the nobles held as Inam (reward) or waqf (gifts) and turned them into crown lands. All the lands were measured and after ascertaining their produce the government's share was fixed at 53 per cent. The share of the state was rather high and was unprecedented. The agriculturists had, in addition, to pay certain other taxes and they were virtually reduced to sore straits. Alauddin Khilji's agrarian measures amounted to a massive intervention in the rural set up. His measures alienated the khots, muqaddams and chaudhuris. The khots and muqaddams were suspected of passing on their burden of work on the weaker sections and not paying ghari and charaitaxes. It cannot be denied that Alauddin's agrarian measures aimed at striking at the share of surplus. There was an attempt to replace khots and muqaddams with an army of amils who were corrupt, was prone to breakdown. It is said that Alauddin's revenue measures collapsed with his death. Barni tells us how the Hindus, who had the monopoly of agriculture, were greatly impoverished so much so that there was no sign of gold or silver left in their houses and the wives of muqaddams used to seek jobs in the houses of Mussalmans, work there and receive wages. Apart from increasing state's share in land revenue Ala-ud-Din Khilji took drastic steps to eradicate corruption prevailing in the revenue department. He increased the salaries of the Patwaris, but inflicted heavy punishment on them if they resorted to corrupt practices. He also ensured that the Patwaris properly assessed land revenue and did not show favour to anyone. According to Dr. R. P. Tripathi, "Ala-ud-Din was apparently the first Muslim ruler whose hands reached as far as Patwaris who were the best source of information in all matters pertaining to the land and its revenue."

270 NSOU ??CC - HI - 07 The Revenue Administration set by Ala-ud-Din Khilji continued to work under his successors, but it lost much of efficiency. It was

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Ghias-ud-Din Tughlaq who softened the rigours of Ala-ud-Din's revenue/ policy and administration.

He found the state share of 50 per cent of the land revenue rather harsh and inconvenient, he fixed the state share at one-tenth of the total produce. During his times many barren and ruined lands were brought under cultivation and paid much attention to the welfare of the peasants. Ghiyasuddin Tughlaq attempted to amend Alauddin's system by giving certain concessions to khots and muqaddams. They started wielding tremendous power. Ghiyasuddin also replaced the system of measurement of Alauddin by introducing the concept of sharing in the khalisa areas. Barni informs us that Ghiyasuddin made sure that the revenue demand in the iqta areas was not raised by 1/10th or 1/11th. He disallowed the system of farming. According to Prof. S. R. Sharma, "We do not come across such tender consideration for the country until the days of Sher Shah Suri two centuries later." Under Muhammad bin Tughlaq: the whole of India including Gujarat, Malwa, Deccan, South India and Bengal was brought under a monolithic and uniform

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system of taxation. Under him a further increase in taxation led to a very serious agrarian uprising in the doab.

Muhammad Bin Tughlaq, successor of Ghias-ud-Din also introduced important reforms in the revenue administration. He

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got prepared a comprehensive register of the income and expenditure of the Sultanate in order to introduce a uniform standard of land revenue and to bring every village under assessment. Another great experiment of Mohammad Tughlaq, which brought much odium upon him, was

the increase of taxation in the Doab. Muhammad Tughlaq required lot of money for his conquests and administration and decid-ed to raise the same by increasing land revenue in the Doab, an area known for its fertile lands. There is no unanimity amongst the scholars regarding the exact increase. According to Ferishta the tax was increased three or four times. However, Barani holds that it was raised ten or twenty-times. The view of Barani certainly seems to be rather exaggerated. The people could not have afforded such heavy taxes. Barni has severely criticised the tax increase in Doab and observed "

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it operated to the ruin of the country and decacy of the people... the

backs of the ryot were broken. Those who were rich became rebels...
NSOU ??CC - HI - 07 271 the lands were ruined and cultivation was arrested. Grains became dear, the rains were deficient, so famine became general and widespread. It lasted for years and thousands upon thousands of people perished". But it appears that Barani, who himself belonged to Doab, has greatly exaggerated the sufferings of the people. The Sultan had cogent and convincing reasons to justify the increase in taxation. Earlier, Ala-ud-Din Khilji had also been charging 50 per cent of the gross produce. Furthermore, Doab was a rich and fertile land and the king could expect better income with least labour and inconvenience to the people of the land. The only misfortune was that he carried out this measure at a time when a severe famine was stalking the Doab and the distress of the people was greatly aggravated by its disastrous effect. One of the commendable things done by Mohammad Tughlaq was the establishment of the

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department of agriculture Diwan-i Kohi. This department made efforts to bring more and more lands under cultivation. Firoz

Tughlaq, who succeeded Muhammad Tughlaq, found the revenue system in complete chaos, people suffering due to extor-tion and famine. He paid attention to the improvement of the revenue administration. An enquiry was held into the titles and tenures. Those who were illegally deprived of their lands, were asked to file their claims in the courts of law. He reduced state's share of land revenue. He provided 'taqavi' loans to the cultivators and provided greater facilities for irrigation. He is credited with having got dug four canals which were source of perennial irrigation. He in-creased

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the salaries of the revenue officers so that they may no exploit the poor peasants.

Firoz Shah Tughlaq reversed his policy and many agrarian levies were discontinued. However, jijiya was imposed separately. He also imposed water tax on villages that used canal system. His period was known for its general prosperity. Firoz Shah did away with the variety of taxes which were charged from the people. Instead he levied only four taxes which are sanctioned by Quran viz. the Khiraj, the Zakat, the Jaziya and the Khamo. Khiraj was the land tax. Khams meant one-fifth of the booty captured during wars. Jaziya was a tax levied on the Hindus and Zakat was the tax realized from the Muslims for religious purposes. In addition to these four types of taxes later on Feroz Tughlaq added irrigation tax on those agriculturists who made use of the water from the canals. It was charged at the rate of one-tenth of the produce of the irrigated area. It may be noted that for the imposition of this tax Feroz sought the approval of the Ulemas. The Revenue system adopted by Feroz Tughlaq continued to operate under the later Sultans.

272 NSOU ??CC - HI - 07 17.6 Conclusion The overall land revenue under the sultans, especially during the 14 th c, remained heavy, hovering around fifty percent of the produce. At the same time every effort was made to reduce the power and privileges of the intermediaries, who took major portions of the cultivators produce. The land revenue system enabled the ruling class of the sultanate to appropriate a large part of the country's surplus. The administrative methods of revenue collection and centralization of such large resources in the hands of the ruling class had important consequences for urbanization. It enabled state to introduce system of monetization. 17.7 Model Questions Essay Type: 1) Discuss the rural society during the sultanate period. 2) How would you categorize the peasants in the sultanate period in the light of sources? 3) Discuss the changes in the revenue system during the sultanate period. Short type questions: 1) who is an amil? What role he played in the sultanate economy? 2) Who is kudkast? How his role in sultanate economy changed with time? 17.8 Suggested Readings Satish Chandra: Medieval India, New Delhi, 2003 Irfan Habib: Medieval India, The Study of a Civilization (New Delhi: National Book Trust), 2008 V.D. Mahajan: History of Medieval India, 1991 NSOU ??CC - HI - 07 273 Unit 18 ?? Monetization, Market regulations, Urban Centres and Trade and Commerce, Indian Ocean trade Structure 18.0 Objectives 18.1 Introduction 18.2 Monetization 18.3 Market Regulations 18.4 Urban Centres 18.5 Trade and Commerce 18.6 Indian Ocean Trade 18.7 Conclusion 18.8 Model Questions 18.9 Suggested Readings 18.0 Objectives In this Unit, one would study the development of urban economy and expansion of trade during the 13th-14th centuries. After reading this Unit, one should be able to learn that in the Delhi Sultanate three interrelated developments occurred:

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a considerable increase in the size and possibly in the number of towns, a marked rise in craft production, and a corresponding expansion in commerce. 18.1

Introduction The available evidence suggests that the urban economy on the eve of the Ghori conquest was on a low ebb. The towns were fewer in number and smaller in size in the centuries preceding the establishment of the Delhi Sultanate. D.D. Kosambi shows that even the capital was a camp city on the move. The higher ruling class wandered from place to place along with the army while the lower ruling class was almost completely ruralized. This view of urban decline has been supported by R.S. Sharma who has

274 NSOU ??CC - HI - 07 convincingly reasserted his theory of urban decay with the help of enormous archaeological data painstakingly collected. This theory of decay of towns is further corroborated by the evidence of sluggish trade. The near complete disappearance of gold and silver currencies and the almost total absence of foreign coins in the Indian coin-hoards of the period are indicators that the foreign trade was at a very low scale. Moreover, the fact that not even the coins of various regional dynasties are found in the coin-hoards of other regions, suggests that inland commerce was not widespread. All this scenario changed almost immediately with the establishment of the Delhi Sultanate. The archaeological and numismatic evidence corroborate the literary evidence of growth of towns and - increase in commerce. This led Muhammad Habib to postulate a theory of 'Urban Revolution'. 18.2 Monetization The Turkish rule in Delhi, apart from the many other changes that it introduced, also revitalized the economy by introducing major transformations and standardization of coinage. Before this the coins of the Delhi region were known as delhiwal. During the Turkish rule coins carried inscriptions on both the

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sides in Arabic or Persian script. In Islam the inscribing of the ruler's name on the coins was invested with special

importance. The rulers of the Islamic world had this tradition of issuing coins on each occasion of conquering a new territory or even a fort or town. Simon Digby is of the view that the earliest issues of gold and silver coins from Delhi had a commemorative character which reflected the immediate coinage of hoards plundered or remitted in tribute. It was under Iltutmish that the coins of Delhi sultanate were standardized for the first time and he issued a new standard coin called jital. The ratio of silver and copper was 1:80. The tanga coins of Iltutmish issued later were amalgam of gold and silver. Digby suggested that the trimetallic coinage in northern India in the 13th c was heavily dependent on remittance of gold and silver from Bengal. A large number of gold and silver coins were issued by Alauddin Khalji and there is the brighter appearance of silver issues due to the absence of lead. Later on the Sultanate was faced with a strained economy, the predominance of gold over silver coins in circulations added up to the pressure. Shortly after that smaller denomination of gold coins were issued by Muhammad Tughlaq. Barni linked up Md bin Tughlaq's issue of token currency with the recruitment of large number of troops and payments therein. The monetary system NSOU ??CC - HI - 07 275 of the Delhi Sultanate started to decay by the middle of the 14th century. Gradually the silver tanga were debased. The monetary system of the Delhi sultanate was dominantly based on revenue extraction. Other sources of gain came from large scale plunder and collection of booty. The moment the episodes of plunder and loot began to shrink a crisis occurred in the monetary organism as well.

18.3 Market regulations

It seems that the urban craft production received a twofold impetus with the establishment of the Delhi sultanate. First, the Sultanate ruling class remained town-centered and spent the enormous resources it appropriated in the form of land revenue mainly in towns, either on buying services or procuring manufacturers. Even the money spent on the service sector partly went to help the urban craft sector through multiplier effect. While the nobility created demand for high-priced skill-intensive luxury items, its hangers-on in all likelihood created a mass market for ordinary artisanal product. The second factor that contributed to urban manufacturers was the introduction of a number of technological devices that reached India with the invaders. In the luxury sector, silk weaving expanded and carpet-weaving came from Persia. The other notable urban manufacture was papermaking. Perhaps a major sector of urban employment was building industry. Barani says that Alauddin Khalji employed 70,000 craftsmen for his buildings. One may well be justified in saying that there was considerably more masonry per acre of occupied space in the towns of 1400 A.D than in those of 1200 A.D. It is indeed important to know how production was organized. Whether the town artisans carried out production under the 'domestic system', that is, they owned their tools, raw material and the end product and also sold their product themselves; in other words, whether they were self-employed or while tools were their own and they worked at their homes, raw material was provided to them by the merchants, that is whether they worked under the 'putting-out system'. The contemporary sources shed little light on these aspects. One can, however, legitimately assume that since the tools of production even after the introduction of new devices were still simple and mainly of wood and little of iron should have remained cheap. The artisan was thus master of his own tools, though varied forms of labour organization seem to be prevalent. Certain artisans hawked or hired out their services such as cotton-carder who with a bow-string on his shoulder, went door to door selling his services as is evident from the account given in Khair-ul

276 NSOU ??CC - HI - 07 Majalis. Spinning was done usually by women staying at their homes. The weavers too usually worked at their own looms at home weaving cloth for sale, out of the yam bought or spun by themselves. They also worked on wages to weave yarn supplied to them by customers. But if the raw material was expensive such as silk or gold of silver thread, etc. and the products were luxury items, the craftsmen were to work in karkhanas under supervision. We have definite information about the Sultans and high nobles maintaining these karkhanas where the production was to cater to their own needs and contrary to D.D.Kosambi's assumption was not for market. Shahabuddin al Umari records in his Masalik-ul Absar that in Muhammad Tughluq's karkhanas at Delhi, four thousand silk workers worked as embroiderers. According to Afif, Feroz Tughluq's karkhanas produced cloth and carpets in a big way. While there is no suggestion in our sources, we may only conjecture that perhaps merchants also maintained karkhanas where production was for sale.

18.4 Urban centres Before discussing the evidence of increase in number and size of towns, we must first understand what we mean by town. There are two simple definitions of a town (a) the usual modern definition of a settlement of 5000 or above, and (b) a settlement where an overwhelming majority of population (say above 70%) is engaged in occupations other than agriculture. The two definitions are not mutually exclusive but while the archaeological evidence available for earlier period is not forthcoming from the 13th-14th centuries owing to the much less attention paid to medieval archaeology, the literary evidences testify growth of urban centres. Some major towns mentioned in the contemporary sources are Delhi (the capital), Multan, Anhilwara (Patan), Cambay, Kara, Lakhnauti and Daulatabad (Deogiri). Lahore was a big town but decayed after the Mongol invasion in the 13th century. However, in the 14th century it flourished again. While not even a guess estimate of the population of any town is available in our sources there are reliable indications to assume that at least some of these were cities big enough by contemporary standards. Ibn Battuta, who visited Delhi in 1330 A.D., describes it as of enormous extent and population, the largest city in the Islamic East in spite of the fact that Muhammad Bin Tughluq had shifted much of its population to Daulatabad. He describes the latter too, as large enough to rival Delhi in size. Some new towns were established during the period, such as Jhain (Chhain) in Eastern Rajasthan that was named 'Shahr Nau' during Alauddin Khalji's reign (1296-1316).

NSOU ??CC - HI - 07 277 The strength of the invader, of course, lay in combination and not in dispersal in an unfamiliar land and, thus, in initial stages, it was but natural for the members of the ruling class to prefer to stay at their iqta headquarters along with their cavalry. These iqta headquarters having the concentration of cavalry, its hangers - on and the retinue and household of the muqti thus emerged in the early phase as camp cities. Most of the 13th century towns are in fact defined as iqta headquarters in our sources; for example, Hansi, Kara, Anhilwara, etc. These towns were to be fed and provided for. In the beginning, the troops had to go for realizing kharaj/mal by plundering the surrounding villages; but gradually by the 14th century, as pointed out by Moreland, cash nexus developed. The revenue was realised in cash from the peasants who were thus forced to sell their produce at the side of the field. The merchants catered to the needs of towns giving rise to what we will discuss below as-'induced trade'. The ruling class coming from a different cultural milieu had needs of leisure and comforts of a different type; they wanted songs in Persian and dances of a different style, books, silk to wear and arcuate light architecture (not the stone edifices). Out of the resources that were indeed enormous by contemporary standards at its command, the new rulers naturally wanted to get luxuries and comforts of their taste which encouraged immigration from Islamic culture area. These immigrants were not only soldiers, but craftsman, artisans, singers, musicians, dancers, poets, physicians, astrologers and servicemen as described by Isami. The immigrant master-craftsman most probably introduced new techniques and articles of technology. In due course, Indian artisans must have learnt the new crafts.

18.5 Trade and Commerce We have seen that there emerged some considerably big flourishing towns as well as numerous townships during the 13-14th centuries. These towns naturally needed to be fed and supplied raw material for craft production. At the same time, there was growing practice of land revenue realization in cash. By the time of Alauddin Khalji, the cash- nexus came to be well developed and the ruling class tended to claim almost the entire peasant surplus by attempting to reduce the share of rural intermediaries. Both these factors were conducive to the development of inland trade. To pay the land revenue in cash, the peasantry was forced to sell its surplus produce while merchants had a market in newly emerged towns for agricultural products. This trade resulting from the compulsions of land revenue system is termed as 'induced trade'.

278 NSOU ??CC - HI - 07 The ruling class coming from a different cultural milieu had needs of leisure and comforts of a different type; they wanted songs in Persian and dances of a different style, books, silk to wear and arcuate light architecture (not the stone edifices). Out of the resources that were indeed enormous by contemporary standards at its command, the new rulers naturally wanted to get luxuries and comforts of their taste which encouraged immigration from Islamic culture area. These immigrants were not only soldiers, but craftsmen, artisans, singers, musicians, dancers, poets, physicians, astrologers and servicemen as described by Isami. The immigrant master-craftsman most probably introduced new techniques and articles of technology. It seems that the urban craft production received a twofold impetus with the establishment of the Delhi sultanate. First, the Sultanate ruling class remained town-centered and spent the enormous resources it appropriated in the form of land revenue mainly in towns, either on buying services or procuring manufacturers. Even the money spent on the service sector partly went to help the urban craft sector through multiplier effect. While the nobility created demand for high-priced skill-intensive luxury items, its hangers-on in all likelihood created a mass market for the ordinary artisanal products. The second factor that contributed to urban manufacturers was the introduction of a number of technological devices that reached India with the invaders. (You will learn, about them in detail in the next Unit). In the luxury sector, silk weaving expanded and carpet-weaving came from Persia. The other notable urban manufacture was papermaking. Perhaps a major sector of urban employment was building industry. Barani says that Alauddin Khalji employed 70,000 craftsmen for his buildings. One may well be justified in saying that there was considerably more masonry per acre of occupied space in the towns of 1400 A.D than in those of 1200 A.D. It is indeed important to know how production was organized. Whether the town artisans carried out production under the 'domestic system', that is, they owned their tools, raw material and the end product and also sold their product themselves; in other words, whether they were self-employed or while tools were their own and they worked at their homes, raw material was provided to them by the merchants, that is whether they worked under the 'putting-out system'. The contemporary sources shed little light on these aspects. One can, however, legitimately assume that since the tools of production even after the introduction of new devices were still simple and mainly of wood and little of iron should have remained cheap. The artisan was thus master of his own tools, though varied forms of labour organization seem to be prevalent. Certain artisans hawked

NSOU ??CC - HI - 07 279 or hired out their services such as cotton-carder who with a bow-string on his shoulder, went door to door selling his services as is evident from the account given in Khair-ul Majalis. Spinning was done usually by women staying at their homes. The weavers too usually worked at their own looms at home weaving cloth for sale, out of the yarn bought or spun by themselves. They also worked on wages to weave yarn supplied to them by customers. But if the raw material was expensive such as silk or gold or silver thread, etc. and the products were luxury items, the craftsmen were to work in karkhanas under supervision. We have definite information about the Sultans and high nobles maintaining these karkhanas where the production was to cater to their own needs and contrary to D.D.Kosambi's assumption was not for market. Shahabuddin al Umari records in his Masalik-ul Absar that in Muhammad Tughluq's karkhanas at Delhi, four thousand silk workers worked as embroiderers. According to Afif, Feroz Tughluq's karkhanas produced cloth and carpets in a big way. While there is no suggestion in our sources, we may only conjecture that perhaps merchants also maintained karkhanas where production was for sale. 18.6 Indian Ocean Trade Seaborne and overland During the Sultanate period, overland and overseas trade were in a flourishing state. The Khalji annexation of Gujarat must have enlarged trade relations between the Delhi Sultanate and the Persian Gulf and the Red Sea. Gujarat was connected with the Persian Gulf as well as the Red Sea. Hormuz and Basra were the chief ports for the ships passing through the Persian Gulf, while the ports of Aden, Mocha and Jeddah along the Red Sea were important for Gujarat. Through these ports, commodities moved on to Damascus and Aleppo, on the one hand, and Alexandria on the other. Aleppo and Alexandria opened up to the Mediterranean Sea with linkages to Europe. Merchandise of Gujarat were also carried towards the East - the port of Malacca situated at the Malacca straits and Bantam and Achin in the Indonesian archipelago. A European traveller Tome Pires, who came to India in the first decade of the 16th century, comments on the trade of Cambay as follows: "Cambay chiefly stretches out two arms: with her right arm she reaches out towards Aden, with the other towards Malacca. . ." Pires further says: "Malacca cannot live without Cambay, nor Cambay without Malacca, if they are to be very rich and very prosperous. If Cambay were cut-off from trading with Malacca, it could not live, for it would have no outlet for its merchandise."

280 NSOU ??CC - HI - 07 The main export from Gujarat to Malacca was the coloured cloths manufactured in Cambay and other Gujarat towns. These cloths were in demand in these places. In exchange, the Gujarati merchants came back with spices grown there. This pattern of "spices for coloured cloths" continued even after the Portuguese advent in the Asian waters. Varthema, an Italian traveller, who came to India during the first decade of the 16th century says that about 300 ships of different countries come and go from Cambay. He adds that about 400 "Turkish" merchants resided at Diu. The Khanid court historian Wassaf reports that 10,000 horses were annually exported to Malabar and Cambay from Persia. The Broach coin-hoards containing the coins of the Delhi Sultans along with the gold and silver coins of Egypt, Syria, Yeman, Persia, Genoa, Armenia and Venice further testifies to largerscale overseas trade. The ports of Bengal had trading relations with China, Malacca and Far East. textiles, sugar and silk fabrics were the most important commodities exported from Bengal. Varthema noted that about fifty ships carried these commodities annually to many l places, including Persia. Bengal imported salt from Hormuz and sea-shells from the Maldive islands. The latter were used as coins in Bengal, Orissa and Bihar. Sindh was yet another region from where seaborne trade was carried on. Its most well-known port was Daibul. This region had developed close commercial relations with the Persian Gulf ports more than the Red Sea zone. Sindh exported special cloths and dairy products. Smoked-fish, too, was its specialty in coastal trade. It was natural for the coastal trade to flourish right from Sindh to Bengal, touching the Gujarat, Malabar and Commandel coasts in between. This provided an opportunity for exchange of regional products along the coastal line distinct from inland the inter-regional trade. The two principal items of import were (a) horses - that were always in demand for cavalry since superior horses were not bred in India and Indian climate was not well- suited to Arabian and Central Asian horses. They were primarily imported from Zofar (Yemen), Kis, Hormuz, Aden and Persia; (b) precious metals viz. gold and silver, especially silver that was not at all mined in India but for which there was a high demand not only for metallic currency but also for fashioning luxury items. Brocade and silk stuffs were imported from Alexandria, Iraq and China. Gujarat was the major centre from where the luxury articles from Europe used to enter. The Sultanate India mainly exported grain and textiles. Some of the Persian Gulf regions totally depended on India for their food supply. Besides, slaves were exported

NSOU ??CC - HI - 07 281 to Central Asia and indigo to Persia along with numerous other commodities. Precious stones like agates were exported from Cambay. The Portuguese Advent In spite of brisk trading activities, Indian merchants' share in the overseas trade was negligible. Only a small section of Gujarati Banias, Chettis of the South and domicile Indian Muslims used to take part in this large trading activity. Trade was mainly in the hands of the Arab Merchants. With the landing of the Portuguese at Calicut in A.D. 1498 after the rounding of the Cape of Good Hope, a new dimension was added to the Indian seaborne trade, that is, the 'element of force'. On account of better ships armed with cannons, the Portuguese soon imposed their commercial hegemony over the trading world of Asia, including the Indian seas, especially in Western part. This curtailed the Arabs' share of the Indian trade, though they survived in the Eastern part, especially at Malacca along with the Indian merchants. 18.7 Conclusion Two types of merchants are mentioned in the sources of the Delhi Sultanate the karwanis or nayaks and Multanis. The merchants specializing in carrying grains were designated by Barani as karwanis (a Persian word meaning those who moved together in large numbers). The contemporary mystic, Nasiruddin Chiragh of Delhi calls them nayaks and describes them as those "who bring food grains from different parts to the city (Delhi) - some with ten thousand laden bullocks, some with twenty thousand" It can be said with a degree of certainty that these karwanis were the banjaras of succeeding centuries. As is clear from the Mughal sources, these were organized in groups and their headman called nayak. The other important group of merchants mentioned in our sources was that of the Multanis. Barani says that the long distance trade was in the hands of these merchants. 18.8 Model Questions 1) Discuss the factors responsible for the expansion of trade. 2) List major inland and overseas trade-routes of the 13th-14th centuries. 18.9 Suggested Readings Satish Chandra: Medieval India, 2003 Irfan Habib: Medieval India, The Study of a Civilization (New Delhi: National Book Trust), 2008 V.D. Mahajan: History of Medieval India, New Delhi, 1991

282 NSOU ??CC - HI - 07 Unit 19 ?? Sufi Silsilas : Chistis and Suhrawardis Structure 19.0 Objectives 19.1 Introduction 19.2 Origin 19.3 Silsilas: Chisti, Suhrawardi 19.4 Conclusion 19.5 Model Questions 19.6 Suggested Readings 19.0 Objectives In this Unit, we will discuss sufi movement and ideas in medieval India. After going through this unit, one would be able to learn about the salient features of Sufism, the growth of Sufism in the Islamic World, its development in India during the period of Delhi Sultanate, the main sub silsilahs that flourished in India during the period, the reasons for the popularity of Chishtisilsilah in India, and, the impact of Sufism on the contemporary Indian life. 19.1 Introduction Sufism or 'tasawwuf' is the name for various mystical tendencies and movements in Islam. It aims at establishing direct communion between God and man through personal experience of mystery which lies within Islam. Every religion gives rise to mystical tendencies in its fold at a particular stage of its evolution. In this sense, Sufism was a natural development within Islam based on the spirit of Quranic piety. The Sufis while accepting the Shariat did not confine to their religious practice to formal adherence and stressed cultivation of religious experience aimed at direct perception of God. 19.2 Origin

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There developed a number of sufi orders or silsilah in and outside India. All these orders had their specific

characteristics. However, there were a number of features which are common to all sufi orders.
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Sufism as it developed in the Islamic world came to stress the importance of traversing the sufi path (tariqa) as a method of establishing direct communion with divine reality (haqiqat). ii) According to the Sufi beliefs, the novice has to pass through a succession of "stations" or "stages"(maqamat) and changing psychological conditions or "states" (hal) to experience God. iii) The sufi path could be traversed only under the strict supervision of a spiritual director (shaikh,pir or murshid) who had himself successfully traversed it and consequently established direct communion with God.

iv) The disciple (murid) progressed through the "stages" and "states" by

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practicing such spiritual exercises as self-mortification, recollection of God's name to attain concentration (zikr) and contemplation. v) The dis organized impassioned musical recital (sama). The practice of sama was intended to induce a mystical state of ecstasy. However, some sufi orders did not approve of certain forms of sama and the ulemas were particularly hostile

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practice. vi) Yet another feature of sufism is the organization of the sufi into various orders (silsilah). Each of these silsilah e.g. suhrawardi, Qadiri, Chishti, etc. were founded

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a leading figure who lent his name to it. A silsilah consisted of persons who had become disciples of a particular sufi.
vii) The hospice (khanqah) was the centre of the activities of a sufi order. It was the place where the imparted spiritual training to his disciples. The popularity of the khanqah and its capacity to attract disciples depended on the reputation of the pir. The Khanqahs were supported by endowment and charity.

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the time the various sufi orders began their activities in India from the beginning of

the 13th century, sufism had already grown into a

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full-fledged movement in different parts of the Islamic world. Sufism acquired distinct characteristic in the Indian environment but its growth in India, particularly in the initial phase, was linked in many ways with the developments that occurred in sufi beliefs and practice in the Islamic World during the period between 7th and 13th centuries. The growth of sufism in the central lands of Islam during this period can be divided into three broad phases:

Early Sufi applied an esoteric meaning to verses in the Quran which stressed on such virtues as repentance (tauba), abstinence, renunciation, poverty,
284 NSOU ??CC - HI - 07 trust in God etc. Mecca, Medina, Basra and Kufa were the earliest centres of sufism. The sufism, most of whom belonged to the 8th century, have been called 'Quietists' because they were more concerned with experiencing than with popularizing their ideas through mass contact. They believed more in guiding than in teaching. Sufism at Basra reached its height during the time of the woman mystic Rabia. Other regions of the Islamic world where sufism spread early were Iran, Khurasan, Transoxiana, Egypt, Syria and Baghdad. As Sufism spread to Iranian regions, it tended to express greater individualism, divergent tendencies, and heterodox doctrines and practices under Persian influence. The most famous of the early sufis in the Iranian regions was Bayazid Bistami (d. 874) from Khurasan. He gave a new turn to sufism by introducing in it the element of ecstasy and mystic doctrine of "all is in God". He was also the first sufite to employ the concept of "fana" (annihilation of the self) which exercised influence on later Sufis. Another prominent early sufi from Baghdad was Mansur who started his career as a pupil of Junaid but later developed the method of Bayazid Bistami. His mystical formula "I am God" played an important role in the evolution of sufi ideas in Iran and then in India. The Ulema considered him a blasphemer and denounced him for claiming mystical union with God. He was condemned, imprisoned and finally hanged. His ideas provided the basis for the development of the doctrine of 'insan-i-kamil' (the perfect Man). Early sufi groups were loose and mobile associations, quite unlike the later sufi orders. Members of a group travelled widely in search of master. There were separate convents for women Sufis. Sufism began to acquire the form of an organized movement with the establishment of the Turkish rule under the Ghaznavis and then under the Seljuqs in various parts of Central Asia and Iran in the later 10th and 11th centuries. The period marks the development of two parallel institutions in the Islamic world - (a) the madrasa system (seminary, higher religious school) in its new form as an official institution of orthodox Islamic learning and (b) the khanqah system as an organized, endowed and permanent centre of sufi activities. Khanqah was no longer a loose organization of individual sufis but a more effective and institutionalized centre of sufi teaching. However, the bond between the master and his disciples was still purely personal and had not yet acquired a ritualistic and esoteric character. Moreover, sufi orders had not yet begun to take concrete form. But khanqahs had now developed from mere hostels for sufi into

NSOU ??CC - HI - 07 285 popular and well-established centres of organized sufi teaching and practice with their own spiritual masters and circles of disciples. The ulema continued to show their suspicion of sufism in general and were particularly hostile to such non-conformist practices to induce ecstasy. However, certain sufis, with their background of orthodox Islamic learning, tried to effect a compromise between the ulema and the sufis. Most prominent of such sufi scholars was Abu hamid al-Ghazzali (A.D. 1058-1111). He was an Alim (theologian) but later led the life of a sufi. He stressed on the observance of external and formal aspects of Islamic law in sufi practice. However, orthodox and sufi tendencies in Islam continued to follow separate and divergent paths. 19.3 Silsilas: Chisti, Suhrawardi The Chistis were almost the most influential and popular of the Sufis. The Chisti order

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was introduced in India by Khwaja Muinuddin Chisti. He came to India at the time of the Ghori conquest.

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The growth of the Chisti order in India during the Sultanate period took place in two phases. The first phase ended with the death of Shaikh Nasiruddin (Chiragh-i- Delhi) in 1356. The second phase is marked by its initial decline during the later part of the 14th century followed by revival and expansion in various parts of the country during the 15th and

16th centuries. The Chishti order which later became the most

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influential and popular sufi order in India, originated in Herat and was introduced in India by Khwaja Muinuddin Chishti (d. 1236) who was born in Sijisian in c. 1141. He came to India at the time of the Ghori conquest. Finally settled in Ajmer about 1206 and won the respect of both Muslims and nonmuslims. No authentic record of his activities is available. During the later period, legends projected him as an ardent evangelist. However, he was not actively involved in conversions and his attitude towards non-Muslims was one of tolerance. His tomb in Ajmer became a famous centre of pilgrimage in later centuries. The successor of Khwaja Muinuddin Chishti in Delhi was Khwaja Qutbuddin Bakhtiyar Kaki. Shaikh Hamiduddin Nagauri another Khalifa of Shaikh Muinuddin Chishti, made Nagaur in Rajasthan centre of his activity. Shaikh' Hamiduddin established the silsilah in Nagaur where he lived like an ordinary Rajasthani peasant and dissociated himself from those in authority. He was a strict vegetarian. He and his successors translated many Persian sufi verses in the local language called Hindavi. Khwaja Qutbuddin Bakhtiyar Kaki was succeeded in Delhi by his Khalifa, KhwajaFariduddinMasud (1175-1265) known as as Baba Farid. Baba Farid left Delhi 286 NSOU ??CC - HI - 07 for Punjab and lived in his khanqah there. He despised association with the ruling class and rich persons. Nathpanthi yogis also visited his khanqah and discussed with him the nature of mysticism. His popularity in Punjab is clear from the fact that more than three hundred years after his death, verses ascribed to him were included in the AdiGranth compiled by the fifth Sikh Guru, Arjun, in 1604. His tomb at Pakpattan soon developed into a centre of pilgrimage. The most celebrated disciple of Baba Farid and the greatest sufi saint of the 14th century was Shaikh Nizmuiddin Auliya (1236-1325). He made Delhi the most famous centre of the Chishti order. Two historians Ziauddin Barani and Amir Khusrau, who were his contemporaries, testify to his eminent position in the social and religious life of northern India during the late 13th and early 14th centuries. Later. His successors spread the Chishti order in various parts of the country. His teachings

teachings and conversations (malfiz) are recorded in Fawaid-ulFuwad written by

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Amir Hasan Sijzi. This work serves more as a guide to practical aspects of Sufism than as a treatise on its metaphysical and theosophical aspects. Shaikh Nizamuddin Auliya saw the reigns of seven successive Sultans of Delhi. But he always avoided the company of the kings and nobles and never visited the court. The langar (an alms-house for the distribution of free food) of his khanqah was open to Hindus and Muslims alike. In his khanqah, he had many conversations with the Nathpanthi yogi visitors. He adopted many yoga breathing exercises and was called a sidh (perfect) by the yogis. Amir Khusrau (1253-1325) was a devoted disciple of Shaikh Nizamuddin Auliya. Shaikh Nizamuddin Auliya had many spiritual successors or Khadifs. One of them was Shaikh Burhanuddin Gharib (d. 1340) who was one of those saints who were forced by Sultan Muhammad bin Tughluq to migrate to the Deccan. He made Daulatabad centre of his activities and introduced the Chishti order there. The most famous of Shaikh Nizamuddin Auliya's Khalifas and his successor in Delhi was Shaikh Nasiruddin Mahmud (d. 1356) who came to be known as Chiragh-i Delhi (Lamp of Delhi). He and some of his disciples discontinued some of those practices of early Chishtis which could clash with Islamic orthodoxy and, in turn, persuaded the ulema to soften their attitude towards the Chishti practice of sama.

Some scholars hold the view that the decline of Delhi as a centre of the Chishti order was due to the attitudes and policies of Sultan Muhammad Bin Tughluq. However, it must be pointed out that the Sultan was not opposed to the sufis per se. Some sufis, including Shaikh Nasiruddin Chirag-i Delhi, remained in Delhi though they were compelled by the Sultan to accept state service. Moreover, sufi activities in many khanqahs were restored after the death of Muhammad Bin Tughluq when his successor Feroz Shah Tughluq showered gifts on them. However, Delhi was left with no commanding Chishti figure after the death of Shaikh Nasiruddin in 1356. He died without appointing a spiritual successor. One of his chief disciples, Gesudaraz left Delhi for a safer place in the Deccan at the time of Timur's invasion (A.D. 1398). As the Delhi Sultanate began to decline and disintegrate, the sufis dispersed to the more stable provincial kingdoms and established their khanqahs there. This dispersal of the Chishti order in different parts of the country during the later 14th and 15th centuries was accompanied by significant changes in the attitudes and practices of the Chishti sufis.

Second Phase The second phase in the history of the Chishti silsilah during the Sultanate period began with its decline in Delhi following the death of Shaikh Nasiruddin and its subsequent dispersal in various regional kingdoms. Though the sufis had begun to arrive in the Deccan from the late 13th century, it was Shaikh Burhanuddin Gharib who introduced the Chishti order there during the reign of Muhammad Bin Tughluq. Later, several Chishti sufis migrated to Gulbarga, the capital of the Bahmani kingdom (1347-1538). In Gulbarga, these sufis developed close relations with the court and accepted state patronage, thus causing a change in the attitude of the Chishti order towards the state. The Bahmani kings, on their part, purchased the political loyalty of these sufis and gave land grants to them. The most prominent of these Chishtis was Muhammad Banda Nawaz, Gesudaraz (c. 1321-1422). He left for the Deccan and received land grant of four villages from Bahmani Sultan, Feroz Shah Bahmani (1397-1422). He was an orthodox sufi and declared the supremacy of Islamic law (Shariat) over all sufi stages. Gesudaraz discontinued many practices of early Chishtis which clashed with the attitudes of orthodox ulema. Unlike the early Chishti masters, he was a voluminous writer on tasawwuf. After his death, the Bahmani Sultans continued the land grants in favour of his family descendants. His tomb or dargah in Gulbarga later developed into a popular place of pilgrimage in the Deccan. But the transformation of his descendants into a landed elite and their indifference towards Chishti teachings led to the decline of living Chishti tradition in Gulbarga. The change of Bahmani capital from Gulbarga to Bidar in 1422 also contributed to the decline of the Chishti order in Gulbarga. It has been pointed out that the Bahmani Court at Bidar,

288 NSOU ??CC - HI - 07 owing to its pro-foreigner and anti-Deccani bias, encouraged the immigration of foreign sufis' and did not patronise the Chishtis who were considered 'too Indian' However, chistis thrived again in the Deccan from the end of the 15th century and it continued to grow during the 16th and 17th centuries. Its new centre was a place popularly known as Shahpur Hillock, just outside the city of Bijapur-the capital city of the Adil Shahi Sultans. The Chishti tradition of Shahpur Hillock was different from most of the later Chisti traditions such as that of Gulbarga in that it maintained distance from the court and the ulema and derived its inspiration from local influences. The chistisaints of Shahpur Hillock was thus much closer to their attitudes to the early Chistisufi of Delhi, though it must be pointed out that the Shahpur Hillock Chishti tradition developed independent of both the Delhi and Gulbarga traditions.

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In Northern India, the resurgence of the Chishti order took place during the later 15th and early 16th Century. Three different branches of the Chisht order- Nagaurlya (after the name of Shaikh Hamiduddin Nagauri), Sabiriya (after the name of Shaikh Alauddin Kaliyari) and Nidya. Another important Chishti centre in Northern India during the later half of the 15th century and in the beginning of the 16th century was Jaunpur, the capital of the Sharqi Sultans. The

Suhrawardisilsilah

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was a major order of the Sultanate period. Its founder in India was Shaikh Bahauddin Zakariya (1182-1262). He was a Khurasani and was a disciple of ShahabuddinSuhrawardi who had initiated the silsilah in Baghdad and was directed by the latter to proceed to India. He made Multan and Sind the centres of his activity. Thus, one of the oldest khanqahs in India was established by him at Multan. Iltutmish was the Sultan of Delhi at that time, but Multan was under the control of his rival, Qubacha. Shaikh Bahauddin Zakariya as critical of Qubacha's administration openly sided with Iltutmish in his conflict against the

Qubacha. After

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the Multan ruler's overthrow, Bahauddin Zakariya received from Iltutmish the title of Sbaikh-ul Islam (Leader of Islam) and endowment. Contrary to the chisti saints of his time, he followed a worldly policy and built up a large fortune, He accepted Statepatronage and maintained links with the ruling classes. However, during the later period many independent sufi lines stemmed from him and some of them came to be known as 'beshara' (illegitimate orders). In addition to Shaikh Bahauddin-Zakariya, many other Khalifas were designated by Shaikh ShahabuddinSuhrawardi to spread the suhrawardisilsilah in India. After his initial NSOU ??CC - HI - 07 289 stay in Delhi, where he failed to establish his supremacy, he went to Bengal. He established his khaqah there and made many disciples, Languages for the distribution of free meals) to his khanqah. He is said to have played an important role in the process of Islamization in Bengd. During the Sultanate period, Punjab, Sind and Bengal became three important centres of the Suhrawardi activity. Scholars are generally of the opinion that the Suhrawardisufis converted Hindus to Islam and in this task they were helped by their affluence and connections with the ruling class. In this connection, a sharp contrast is drawn between their attitude and that of the Chishti sufis whose teachings did not aim at conversion. 19.4

Conclusion

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In addition to the Chishti and the Suhrawardi.orders, there were others such as the Firdausi, the Qadiri,the Shattari, Qalandari etc. which were introduced in India during this period. The Firdausi order was a branch of the Shurawardi which established itself at in Bihar towards the end of the 14th century. The

Qadiri was' the important Sufi order in the Central Islamic countries. It was introduced in India in the late 14th century and established itself in the Punjab, Sind and the Deccan. 19.5

Model Questions Essay Type: 1) what is meant by Sufism? Discuss its origin and growth. 2) Write a note on early Sufis. 3) What do you know about the Chisti order? Discuss. 19.6 Suggested Readings A.L. Srivastava: Medieval Indian Culture, Jaipur, 1964. A.C. Banerjee: The State and society in Northern India, New Delhi, 1998. Satish Chandra: Medieval India, New Delhi, 2003.

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Unit 20 ?? Bhakti Movement and Monotheistic Traditions in South and North India; Women Bhaktas; nathpanthis; Kabir; Nanak and the Sant Tradition

Structure 20.0 Objectives 20.1 Introduction 20.2 Bhakti Movement: Ideology 20.3 Major Schools 20.4 Causes of the rise of the Bhakti Movement 20.5 Main Propagators of Bhakti Movement 20.6 The Sant Tradition 20.7 Conclusion 20.8 Model Questions 20.9 Suggested Readings 20.0

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Objectives After reading this unit one will be able to know about ? the ideology of the Bhakti movement; ? the major schools of the Bhakti movement; ? the impact of the Bhakti movement on society,

literature, etc. 20.1 Introduction The religious milieu of India when Islam reached this subcontinent, presents a phase where Buddhism had lost its supremacy and Brahmanism was trying to consolidate its position by compromising with Buddhist doctrines as well as with pre-Aryan practices. Islam though altogether a new thing, had exercised an influence upon the Indians with its principles of universal brotherhood and human equality. In the words of Tarachand "Not only did Hindu religion, Hindu art, Hindu literature and Hindu Science, absorb Muslim elements, but the very spirit of Hindu culture and the very stuff of Hindu mind were also altered, and the Muslim reciprocated by responding to the change in every

NSOU ??CC - HI - 07 291 development of life". An everlasting process of give and take, thus began. Among the Muslims, Al-Biruni, Amir Khusrau, AbulFazl, Dara Shikoh, etc. tried to understand Hinduism and made valuable attempts to enhance Muslim understanding of Hinduism by their own works and by translating Sanskrit works into Persian. Rulers like Feroze Shah Tughlaq, ZainulAbidin of Kashmir, Sikandar Lodi, Akbar, Jahangir etc. encouraged this trend with the result that scholars like Mirza Jan Janan rose in the 18th century to declare that both Rama and Krishna were prophets. During this period one can identify two significant trends in the realm of religion, mainly Bhakti and Sufi, a detailed discussion on Bhakti Movement follows in the subsequent section. 20.2 Bhakti Movement : Ideology K.M. Pannikar views the Bhakti movement as an outcome of a feeling of escapism which dominated Hindu mind as a result of the conquest of India by Islam. The reaction of the Hindus to the challenge of monotheistic Islam was the rise of many devotional sects based on Bhakti. In spite of the pantheistic philosophy of Shankaracharya, at the time of the arrival of the Muslims in India, the Hindu society comprised the followers of Saivism, Vaishnavism and the cult of Shakti. But there were intellectuals who had no faith in the prescribed path of action (karma marg), but who regarded the path of knowledge (gyanmarg) to be the appropriate method for attaining salvation. The disputes between the upholders of these views totally ignored the actual ethical behaviour of man, improvement of his status in life and fulfilment of his destiny on earth. Brahmanism with all its philosophical and ritualistic progress, had thus become an essentially intellectual doctrine. It ignored the personal religious aspirations of the people. The fundamental principles which it taught were impersonal and speculative. The people who were always in need of an ethical and emotional cult in which it was possible to find both satisfaction of the heart and moral guidance, understood nothing of it. It was in these circumstances that the path of Bhakti, devotion blended with love of God, found a favourable atmosphere. The chief mark of this trend of thought is the relation of the soul with the Supreme Being. The word Bhakti in the Pali literature takes its origin back to the 8th century B.C. The Bhagavadgita, pre-Buddhist texts and ChhandogyaUpanishad, contain some references which underline the emergence of devotion to a single personal God. This reaction of the heart against rigid intellectualism is Bhakti. So, it is slightly harsh to gulp the suggestion of some scholars like Weber who argue that Bhakti was a foreign idea which reached India through Christianity.

292 NSOU ??CC - HI - 07 Scholars like Barth and Senart also maintain that Bhakti, in the sense understood in India and the tradition by which it is inspired, belongs to Indian thought. However, this does not mean that in the process of evolution, Bhakti did not accept any external influences especially after the arrival of Islam in India. The religious point of view of the Hindus, though always based upon old foundation, became considerably modified. From the time of the Bhagavadgita to the 13th century, the concept of Bhakti evolved with a process of compromise between the traditional classical philosophy of the Upanishads and the urge for a personal God. The object of the authors of the Bhagavadgita was not to contribute a definite philosophy but only to establish a compromise between the different schools of Hindu philosophy. Monotheism and pantheism were clubbed together with the warmth of Bhakti in the Bhagavadgita. Thus, up to the 13th century, the period when Islam penetrated into the interior of India, Bhakti to a greater extent remained within the folds of Vedic intellectualism. This is evident from the fact that caste division is recognized in the Bhagavadgita. 20.3 Major Schools The concept of Bhakti was defined and analyzed in different ways and under various shades of opinion at many stages. Shankara, a South Indian Shaivite Brahman, gave the doctrine of Advaita (allowing no second, i.e., monism) and assiduously preached Upanishad doctrine of salvation through Knowledge. Ramanuja, another South Indian Brahman, though a monist did not accept that God may be exempt from form and qualities. Salvation could be attained through devotion and Bhakti. Yoga was the best mystical training. Mutual relationship between the devotee and God was that of a fragment of the totality. Prapti (attainment) was the second means of salvation. Ramanuja's God was a personal Being. He argued that as people need God, God too needs people. The individual soul created by God out of his own essence, returns to its maker and lives with Him forever, but it is always distinct. It was one with God, and yet separate. This system of Ramanuja is called visistadvaita (qualified monism). The translation of the BhagavataPurana from Sanskrit into Indian regional languages made the Bhakti concept predominant in Hinduism. The most important movement in the religious history of Medieval India was the creation of a new sect by Ramananda (c. 13W-1470), a disciple of Ramanuja. He had a better idea of the progress of Islam in North India under the Tughlaqs. By travelling all over India, he gathered ideas and made careful observations. He renounced the rigidity of the Hindu ritual and his disciples took the name of Advadhuta (the detached) and regarded

NSOU ??CC - HI - 07 293 themselves free from all sorts of religious and social customs. But he was not prepared to go very far from the past. That is why in his AnandBhashya he did not recognize the right of a Sudra to read the Vedas. One, therefore, should not expect social equality from Ramananda. Yet, Raidas and Kabir were among his disciples. Ramananda's teachings produced two distinct schools of thought among the Hindus: Saguna and Nirguna. To the first belonged the noted Tulsidas who gave literary form to the religious Bhakti. In worshipping Rama as the personal incarnation of the Supreme God, this school raised the popularity of Rama, besides preserving the authority of the Vedas. Another school was represented by Kabir who preached a religious system strictly monotheistic advocating abolition of Varnaashrama, and casting doubt on the authority of the Vedas and other sacred books. The school of Kabir sought to understand Islam and was sufficiently broad minded to incorporate some of its basic principles. That is why his references are available in the Sufi literature as well. In a 17th century account, the Miratulasar, he is called a Firdausiyasufi. The Dabistan-iMazahib places Kabir against the background of the Vaishnavitevairagis. AbulFazl called Kabir a monotheist. On the authority of the Bijak, the authoritative account of Kabir's philosophy, it may be said that he never thought of founding a religion as happened after his death. He simply wished to give an effect of fullness to the reconciling trend introduced by way of Bhakti and welcomed all who were willing to join him. Belief in a Supreme Being is the foundation of his preaching. He believed that salvation is possible not by knowledge or action but by devotion (Bhakti). He neither favoured Hindus nor Muslims, but admired all that was good in them.

20.4 Causes of the rise of the Bhakti Movement

i) Evils of Hinduism: Some evils crept in the Hindu religion before the spread of Bhakti movement. Caste system and untouchability were widespread and Islamic missionaries tried to attract the Hindus towards Islam by the propaganda of brotherhood and untouchability campaign.

ii) Hindu Muslim Integration: Another basic cause for the rise of Bhakti movement was that the majority of its propagators tried to bring about unity in Hindus and Muslims. They depreciated the fanatic Ulemas.

294 NSOU ??CC - HI - 07 iii) Muslim sovereignty: another important reason was the Muslim sovereignty and Indian reaction to it. Both Hindu and Muslims tried to come closer to each other as they believed that it was impossible to ignore the other.

iv) Propagation of the Sufi saints: the efforts of the Sufi saints paved a favourable atmosphere for the Bhakti movement in India.

v) Rise of saint devotees: The most important cause was the fact that bhakti movement was constantly enriched by Ramanuja, Ramanandakabir and so on.

20.5 Main Propagators of Bhakti Movement

Kabir: Macauliffe writes that Kabir has written works which all religions can accept. He was the greatest of the religious reformers who followed the trail of Ramananda and made Bhakti movement more responsive. Kabir was cosmopolitan in outlook. He spoke himself as sudra. He was brought up in a Muslim family of weavers. He lived in a Hindu environment. He lived during Sikander Lodi. He believed in one God. He rejected both the Vedas and Quran. He preached against rituals. Like Ramananda, he preached in Hindi. His dohas had a great appeal.

20.5.1 Guru Nanak : Another exponent was Guru Nanak. Guru Nanak preached that there is no Hindu, there is no Musalman. These words spelt his mission. He laid emphasis on oneness of God. Guru Nanak was the founder of Sikhism and the first of the ten Sikh Gurus. His birth is celebrated worldwide as Guru Nanak Gurpurab on Kartik Pooranmashi, the full-moon day in the month of Kartik, October–November. Guru Nanak travelled far and wide teaching people the message of one God who dwells in every one of His creations and constitutes the eternal Truth. He set up a unique spiritual, social, and political platform based on equality, fraternal love, goodness, and virtue. Guru Nanak's words are registered in the form of 974 poetic hymns in the holy text of Sikhism, the Guru Granth Sahib, with some of the major prayers being the Japji Sahib, the Asa di Var and the Sidh-Ghost. It is part of Sikh religious belief that the spirit of Guru Nanak's sanctity, divinity and religious authority descended upon each of the nine subsequent Gurus when the Guruship was devolved on to them. The Gurdwara Janam Asthan in Nankana Sahib, Pakistan, commemorates the site where Guru Nanak is believed to have been born.

NSOU 22CC - HI - 07 295 Guru Nanak was born on 29 November 1469 at Rāi Bhoi Kālā Talva (present day Nankana Sahib, Punjab, Pakistan) near Lahore. His parents were Kalyan Chand Das Bedi, popularly shortened to Mehta Kalu, and Mata Tripta. His father was the local patwari (accountant) for crop revenue in the village of Talwandi. His parents were both Hindu Khatri and employed as merchants. He had one sister, Bebe Nanaki, who was five years older than he was. In 1475 she married and moved to Sultanpur. Guru Nanak was attached to his sister and followed her to Sultanpur to live with her and her husband, Jai Ram. At the age of around 16 years, Nanak started working under Daulat Khan Lodi, employer of Nanaki's husband. This was a formative time for Nanak, as the Puratan (traditional) Janam Sakhi suggests, and in his numerous allusions to governmental structure in his hymns, most likely gained at this time. According to Sikh traditions, the birth and early years of Guru Nanak's life were marked with many events that demonstrated that Nanak had been marked by divine grace. Commentaries on his life give details of his blossoming awareness from a young age. At the age of five, Nanak is said to have voiced interest in divine subjects. At age of seven, his father enrolled him at the village school as was the custom. Notable lore recounts that as a child Nanak astonished his teacher by describing the implicit symbolism of the first letter of the alphabet, resembling the mathematical version of one, as denoting the unity or oneness of God. Other childhood accounts refer to strange and miraculous events about Nanak, such as one witnessed by Rai Bular, in which the sleeping child's head was shaded from the harsh sunlight, in one account, by the stationary shadow of a tree, or, in another, by a venomous cobra. On 24 September 1487 Nanak married Mata Sulakkhani, daughter of Mūl Chand and Chando Rāi, in the town of Batala. The couple had two sons, Sri Chand (8 September 1494 – 13 January 1629) and Lakhmi Chand (12 February 1497 – 9 April 1555). Sri Chand received enlightenment from Guru Nanak's teachings and went on to become the founder of the Udasi sect. The earliest biographical sources on Nanak's life recognised today are the Janamsākhās (life accounts). Bhai Gurdas, a scribe of the Gurā Granth Sahib, also wrote about Nanak's life in his vārs. Although these too were compiled some time after Nanak's time, they are less detailed than the Janamsākhās. The Janamsākhās recount in minute detail the circumstances of the birth of the guru. Gyan-ratanavali is attributed to Bhai Mani Singh who wrote it with the express intention of correcting heretical accounts of Guru Nanak. Bhai Mani Singh was a disciple of Guru Gobind Singh who was approached by some Sikhs with a request that he should prepare an authentic account of Guru Nanak's life.

296 NSOU 22CC - HI - 07 One popular Janamsākhā was allegedly written by a close companion of the Guru, Bhai Bala. However, the writing style and language employed have left scholars, such as Max Arthur Macauliffe, certain that they were composed after his death. According to the scholars, there are good reasons to doubt the claim that the author was a close companion of Guru Nanak and accompanied him on many of his travels. Nanak was a Guru (teacher), and founded Sikhism during the 15th century. The fundamental beliefs of Sikhism, articulated in the sacred scripture Guru Granth Sahib, include faith and meditation on the name of the one creator, unity of all humankind, engaging in selfless service, striving for social justice for the benefit and prosperity of all, and honest conduct and livelihood while living a householder's life. The Guru Granth Sahib is worshipped as the Supreme Authority of Sikhism and is considered the eleventh and final guru of Sikhism. As the first guru of Sikhism, Guru Nanak contributed a total of 974 hymns to the book. Nanak's teachings can be found in the Sikh scripture Guru Granth Sahib, as a collection of verses recorded in Gurmukhi. There are two competing theories on Guru Nanak's teachings. One, according to Cole and Sambhi, is based on hagiographical Janamsakhis, and states that Nanak's teachings and Sikhism were a revelation from God, and not a social protest movement nor any attempt to reconcile Hinduism and Islam in the 15th century. [32] The other states, Nanak was a Guru. According to Singha, "Sikhism does not subscribe to the theory of incarnation or the concept of prophethood. But it has a pivotal concept of Guru. He is not an incarnation of God, not even a prophet. He is an illumined soul." The hagiographical Janamsakhis were not written by Nanak, but by later followers without regard for historical accuracy, and contain numerous legends and myths created to show respect for Nanak. The term revelation, clarify Cole and Sambhi, in Sikhism is not limited to the teachings of Nanak, they include all Sikh Gurus, as well as the words of past, present and future men and women, who possess divine knowledge intuitively through meditation. The Sikh revelations include the words of non-Sikh bhagats, some who lived and died before the birth of Nanak, and whose teachings are part of the Sikh scriptures. The Adi Granth and successive Sikh Gurus repeatedly emphasised, states Mandair, that Sikhism is "not about hearing voices from God, but it is about changing the nature of the human mind, and anyone can achieve direct experience and spiritual perfection at any time". Guru Nanak emphasised that all human beings can have direct access to

NSOU ??CC - HI - 07 297 God without rituals or priests. The concept of man as elaborated by Guru Nanak, states Arvind-pal Singh Mandair, refines and negates the "monotheistic concept of self/God", and "monotheism becomes almost redundant in the movement and crossings of love". The goal of man, taught the Sikh Gurus, is to end all dualities of "self and other, I and not-I", attain the "attendant balance of separation-fusion, self-other, action-inaction, attachment- detachment, in the course of daily life". Guru Nanak, and other Sikh Gurus emphasised Bhakti, and taught that the spiritual life and secular householder life are intertwined. In Sikh worldview, the everyday world is part of the Infinite Reality, increased spiritual awareness leads to increased and vibrant participation in the everyday world. Guru Nanak, states Sonali Marwaha, described living an "active, creative, and practical life" of "truthfulness, fidelity, self-control and purity" as being higher than the metaphysical truth. Through popular tradition, Nanak's teaching is understood to be practised in three ways: ? Vand Chakkµo: Sharing with others, helping those with less who are in need ? Kirat Karµo: Earning/making a living honestly, without exploitation or fraud ? Naam Japna: Meditating on God's name to control the five weaknesses of the human personality. Guru Nanak emphasised Nam Japna (or Naam Simran), that is repetition of God's name and attributes, as a means to feel God's presence. Nanak was raised in a Hindu family and belonged to the Bhakti Sant tradition. Scholars state that in its origins, Guru Nanak and Sikhism were influenced by the nirguni (formless God) tradition of Bhakti movement in medieval India. However, Sikhism was not simply an extension of the Bhakti movement. Sikhism, for instance, disagreed with some views of Bhakti saints Kabir and Ravidas. The roots of the Sikh tradition are, states Louis Fenech, perhaps in the Sant- tradition of India whose ideology grew to become the Bhakti tradition. Furthermore, adds Fenech, "Indic mythology permeates the Sikh sacred canon, the Guru Granth Sahib and the secondary canon, the Dasam Granth and adds delicate nuance and substance to the sacred symbolic universe of the Sikhs of today and of their past ancestors". The abandoned Gurudwara Chowa Sahib, located near the Rohtas Fort in Pakistan, commemorates the site where Guru Nanak is popularly believed to have created a water- spring during one of his udasis. Guru Nanak traveled extensively during his lifetime. Some modern accounts state that he visited Tibet, most of South Asia and Arabia starting in 1496, at age 27, when he left his family for a thirty-year period. These claims include Guru Nanak visiting the Mount

298 NSOU ??CC - HI - 07 Sumeru of Indian mythology, as well as Mecca, Baghdad, Achal Batala and Multan, in these places he debated religious ideas with competing groups. These stories became widely popular in the 19th and 20th century, and exist in many versions. The hagiographic details is a subject of dispute, with modern scholarship questioning the details and authenticity of many claims. For example, Callewaert and Snell state that early Sikh texts do not contain these stories, and after these travel stories first appear in hagiographic accounts of Guru Nanak centuries after his death, they continue to become more sophisticated over time, with the late phase Puratan version describing four missionary journeys (udasis), which however differs from the Miharban version. Some of the stories about Guru Nanak's extensive travels first appear in the 19th-century versions of janam- sakhi in the Puratan version. Further, stories about Guru Nanak's travel to Baghdad is absent from even the early 19th-century Puratan version. These embellishments and insertion of new stories, according to Callewaert and Snell, closely parallel claims of miracles by Islamic pirs found in Sufi tazkiras of the same era, and these legends may have been written in a competition. Another source of dispute has been the Baghdad stone inscription in a Turkish script, which some interpret saying Baba Nanak Fakir was there in 1511-1512, other interpret it stating 1521-1522 (and that he lived in the Middle East for 11 years away from his family), while others particularly Western scholars stating that the stone inscription is from the 19th century and the stone is not a reliable evidence that Guru Nanak visited Baghdad in early 16th century. Further, beyond the stone, no evidence or mention of Guru Nanak's journey in the Middle East has been found in any other Middle Eastern textual or epigraphical records. Claims have been asserted of additional inscriptions, but no one has been able to locate and verify them. The Baghdad inscription remains the basis of writing by Indian scholars that Guru Nanak journeyed in the Middle East, with some claiming he visited Jerusalem, Mecca, Vatican, Azerbaijan and Sudan. Novel claims about his travels, as well as claims such as Guru Nanak's body vanishing after his death, are also found in later versions and these are similar to the miracle stories in Sufi literature about their pirs. Other direct and indirect borrowings in the Sikh janam-sakhis relating to legends around Guru Nanak's journeys are from Hindu epics and Puranas and Buddhist Jataka stories. A.C Banerjee is of the view that the sweetness of his character and simple truth behind his teachings made him the object of love.

20.5.2 Chaitanya Mahaprabhu : "MahEprabhu" ("Great Lord"), (18 February 1486 –14 June 1534), was a Bengali Hindu mystic, saint, and the chief proponent of the Achintya

NSOU ??CC - HI - 07 299 Bheda Abheda (Inconceivable Difference/One-ness) Vedanta school and the Gaudiya Vaishnavism tradition within Hinduism. He also expounded the Vaishnava school of Bhakti yoga (meaning loving devotion to God), based on Bhagavata Purana and Bhagavad Gita. Of various forms and direct or indirect expansions of Krishna such as Lord Narasimha (Man-Lion; Krishna in mood of anger), Mahavishnu and Garbhodaksayi Vishnu respectively, he is Krishna in the mood of a devotee. He popularised the chanting of the 'Hare Krishna mantra' and composed the Siksastakam (eight devotional prayers) in Sanskrit. His followers, Gaudiya Vaishnavas, revere him as a Krishna with the mood and complexion of his source of inspiration Radha. His birthday is celebrated as Gaura-purnima. A number of stories also exist telling of Chaitanya's apparent attraction to the chanting and singing of Krishna's names from a very young age, but largely this was perceived as being secondary to his interest in acquiring knowledge and studying Sanskrit. When travelling to Gaya to perform the shraddha ceremony for his departed father, Chaitanya met his guru, the ascetic Ishvara Puri, from whom he received initiation with the Gopala Krishna mantra. This meeting was to mark a significant change in Chaitanya's outlook and upon his return to Bengal the local Vaishnavas, headed by Advaita Acharya, were stunned at his external sudden 'change of heart' (from 'scholar' to 'devotee') and soon Chaitanya became the eminent leader of their Vaishnava group within Nadia. After leaving Bengal and receiving entrance into the sannyasa order by Swami Kesava Bharati, Chaitanya journeyed throughout the length and breadth of India for several years, chanting the divine Names of Krishna constantly. At that time He traveled on foot covering a lot of places like Baranagar, Mahinagar, Atisara and, at last, Chhatrabhog. Chhatrabhog is the place where Goddess Ganga and Lord Shiva met, then one hundred mouths of Ganga were visible from here. From the source of Vrindavana Dasa's Chaitanya Bhagavata, he bathed at Ambulinga Ghat of Chhatrabhog with intimate companions with great chorus-chanting (kirtan). After staying one night he set for Puri by boat with the help of Local Administrator Ram Chandra Khan. He spent the last 24 years of his life in Puri, Odisha, the great temple city of Jagannath in the Radhakanta Math. The Gajapati king, Prataprudra Dev, regarded Chaitanya as Krishna's avatar and was an enthusiastic patron and devotee of Chaitanya's recitation (sankeertan) gatherings. It was during these years that Chaitanya is believed by his followers to have sunk deep into various Divine-Love (samEdhi) and performed pastimes of divine ecstasy (bhakti). Vrindavan, the land of Radha Rani, the "City of Temples" has more than 5000 temples to

300 NSOU ??CC - HI - 07 showcase the pastimes of Radha and Krishna, including temples as old as 5500 years The essence of Vrindavan was lost over time until the 16th century, when it was rediscovered by Chaitanya. In the year 1515, Chaitanya visited Vrindavana, with the purpose of locating the lost holy places associated with Lord Sri Krishna's transcendent pastimes. He wandered through the different sacred forests of Vrindavana in a spiritual trance of divine love. It was believed that by His divine spiritual power, he was able to locate all the important places of Krishna's pastimes in and around Vrindavan including the seven main temples or sapta devalay, which are worshiped by Vaishnavas in the Chaitanya tradition to this day. In 1886 a leading Gaudiya Vaisnava, reformer Bhaktivinoda Thakur, attempted to retire from his government service and move to Vrindavan to pursue his devotional life there. However, he saw a dream in which Chaitanya ordered him to go to Nabadwip instead.] After some difficulty, in 1887 Bhaktivinoda was transferred to Krishnanagar, a district center twenty-five kilometers away from Nabadwip, famous as the birthplace of Chaitanya. Despite poor health, Bhaktivinoda finally managed to start regularly visiting Nabadwip to research places connected with Chaitanya. Soon he came to a conclusion that the site purported by the local brahmanas to be Chaitanya's birthplace could not possibly be genuine. Determined to find the actual place of Chaitanya's pastimes but frustrated by the lack of reliable evidence and clues, one night he saw a mystical vision: By 10 o'clock the night was very dark and cloudy. Across the Ganges in a northern direction I suddenly saw a large building flooded with golden light. I asked Kamala if he could see the building and he said that he could. But my friend Kerani Babu could see nothing. I was amazed. What could it be? In the morning I went back to the roof and looked carefully back across the Ganges. I saw that in the place where I had seen the building was a stand of palm trees. Inquiring about this area I was told that it was the remains of Lakshman Sen's fort at Ballaldighi. Taking this as a clue, Bhaktivinoda conducted a thorough, painstaking investigation of the site, by consulting old geographical maps matched against scriptural and verbal accounts, and eventually came to a conclusion that the village of Ballaldighi was formerly known as Mayapur, confirmed in Bhakti-ratnakara as the actual birth site of Chaitanya. He soon acquired a property in Surabhi-kunj near Mayapur to oversee the temple construction at Yogapith, Chaitanya's birthplace. For this purpose he organized, via Sajjana-tosani and special festivals, as well as personal acquaintances, a massive and hugely successful fundraising effort among the people of Bengal and beyond. Noted Bengali journalist Sisir

NSOU ??CC - HI - 07 301 Kumar Ghosh (1840-1911) commended Bhaktivinoda for the discovery and hailed him as “the seventh goswami” – a reference to the Six Goswamis, renowned medieval Gaudiya Vaisnava ascetics and close associates of Chaitanya who had authored many of the school’s texts and discovered places of Krishna’s pastimes in Vrindavan. There are numerous biographies available from the time giving details of Chaitanya’s life, the most prominent ones being the Chaitanya Charitamrita of Krishnadasa Kaviraja, the earlier Chaitanya Bhagavata of Vrindavana Dasa (both originally written in Bengali but now widely available in English and other languages), and the Chaitanya Mangala, written by “Lochana Dasa”. These works are in Bengali with some Sanskrit verses interspersed. In addition to these there are other Sanskrit biographies composed by his contemporaries. Chief among them are the works Caitanya Carit mrita Mah kavya by Kavi Karnapura and  r  Krishna Caitanya Carita Maha-Kavya by Murari Gupta. According to the hagiographies of 16th-century authors, he exhibited his Universal Form same as had Lord Krishna on number of occasions, notably to Advaita c rya and Nity nanda Prabhu. Gaudiya Vaishnavas consider Chaitanya to be Lord Krishna himself but appearing in the covered form (channa avatar). The Gaudiya Vaishnava acharya Bhaktivinoda Thakura had also found out the rare manuscript of Chaitanya Upanisad of the Atharvaveda section, which reveals the identity of Chaitanya. Chaitanya has left one written record in Sanskrit called Siksastakam (though, in Vaishnava Padavali it is said: “Chaitanya himself wrote many songs on the Radha-Krishna theme”). Chaitanya’s epistemological, theological and ontological teachings are summarized as ten root principles called dasa mula. The statements of amnaya (scripture) are the chief proof. By these statements the following nine topics are taught. 1. Krishna is the Supreme Absolute Truth. 2. Krishna is endowed with all energies. 3. Krishna is the source of all rasa- flavor, quality, or spiritual rapture/emotions. [39] 4. The jivas (individual souls) are all separated parts of the Lord. 5. In bound state the jivas are under the influence of matter, due to their tatastha (marginal) nature. 6. In the liberated state the jivas are free from the influence of matter. 302 NSOU ??CC - HI - 07 7. The jivas and the material world are both different from and identical to the Lord. 8. Pure devotion is the only way to attain liberation. 9. Pure love of Krishna is the ultimate goal. Despite having been initiated in the Madhvacharya tradition and taking sannyasa from Shankara’s tradition, Chaitanya’s philosophy is sometimes regarded as a tradition of his own within the Vaishnava framework – having some marked differences with the practices and the theology of other followers of Madhvacharya. He took Mantra Upadesa from Isvara Puri and Sanyasa Diksha from Keshava Bharati. Chaitanya is not known to have written anything himself except for a series of verses known as the Siksastaka, or “eight verses of instruction”, which he had spoken, and were recorded by one of his close colleagues. The eight verses created by Chaitanya are considered to contain the complete philosophy of Gaudiya Vaishnavism in condensed form. Chaitanya requested a select few among his followers (who later came to be known as the Six Goswamis of Vrindavan) to systematically present the theology of bhakti he had taught to them in their own writings. The six saints and theologians were Rupa Goswami, Sanatana Goswami, Gopala Bhatta Goswami, Raghunatha Bhatta Goswami, Raghunatha dasa Goswami and Jiva Goswami, a nephew of brothers Rupa and Sanatana. These individuals were responsible for systematising Gaudiya Vaishnava theology. Narottama Dasa, Srinivasa Acarya and Syamananda Pandit were among the stalwarts of the second generation of Gaudiya Vaishnavism. Having studied under Jiva Goswami, they were instrumental in propagating the teachings of the Goswamis throughout Bengal, Odisha and other regions of Eastern India. Many among their associates, such as Ramacandra Kaviraja and Ganga Narayan Chakravarti, were also eminent teachers in their own right. In the early 17th century Kalachand Vidyalankar, a disciple of Chaitanya, made his preachings popular in Bengal. He traveled throughout India popularizing the gospel of anti-untouchability, social justice and mass education. He probably initiated ‘Pankti Bhojon’ and Krishna sankirtan in eastern part of Bengal. Several schools (sampradaya) have been practicing it for hundreds of years. Geetashree Chabi Bandyopadhyay and Radharani Devi are among many who achieved fame by singing kirtan. The Dalits in Bengal, at that time a neglected and underprivileged caste, readily accepted his libertarian outlook and embraced the doctrine of Mahaprabhu. His disciples were known as Kalachandi Sampraday, who inspired the people to eradicate illiteracy and casteism. Many consider Kalachand as the Father of Rationalism in East Bengal (Purba Banga). The festival of Kheturi, presided over by Jahnava Thakurani, the wife of Nityananda, was the first time the leaders of the various branches of Chaitanya’s followers assembled

NSOU ??CC - HI - 07 303 together. Through such festivals, members of the loosely organised tradition became acquainted with other branches along with their respective theological and practical nuances. Around these times, the disciples and descendants of Nityananda and Advaita Acharya, headed by Virabhadra and Krishna respectively, started their family lineages (vamsa) to maintain the tradition. The vamsa descending from Nityananda through his son Virabhadra forms the most prominent branch of the modern Gaudiya tradition, though descendants of Advaita, along with the descendants of many other associates of Chaitanya, maintain their following especially in the rural areas of Bengal. Gopala Guru Goswami, a young associate of Chaitanya and a follower of Vakresvara Pandit, founded another branch based in Odisha. The writings of Gopala, along with those of his disciple Dhyanaçandra Goswami, have had a substantial influence on the methods of internal worship in the tradition. From the very beginning of Chaitanya's bhakti movement in Bengal, Haridasa Thakur and others, Muslim or Hindu by birth, were participants. Sri Ramakrishna Paramahansa, the great sage of Dakshineswar, who lived in the 19th century, emphasized the bhakti marga of Chaitanya, whom he referred to as "Gauranga." (The Gospel of Sri Ramakrishna). This openness received a boost from Bhaktivinoda Thakura's broad-minded vision in the late 19th century and was institutionalised by Bhaktisiddhanta Sarasvati in his Gaudiya Matha in the 20th century. In the 20th century the teachings of Chaitanya were brought to the West by A. C. Bhaktivedanta Swami Prabhupada (1896-1977), a representative of the Bhaktisiddhanta Sarasvati branch of Chaitanya's tradition. Prabhupada founded his movement known as The International Society for Krishna Consciousness (ISKCON) to spread Chaitanya's teachings throughout the world. Saraswata gurus and acharyas, members of the Goswami lineages and several other Hindu sects which revere Chaitanya Mahaprabhu, including devotees from the major Vaishnava holy places in Mathura District, West Bengal and Odisha, also established temples dedicated to Krishna and Chaitanya outside India in the closing decades of the 20th century. In the 21st century Vaishnava bhakti is now also being studied through the academic medium of Krishnology in a number of academic institutions.

20.5.3 Mirabai, a 16th century Indian royal, is known more through legend than verifiable historic fact. The following biography is an attempt to report those facts of Mirabai's life which are commonly accepted. Mirabai was known for her songs of devotion to Krishna and for forsaking traditional women's roles to devote life to Krishna-worship. She was a Bhakti saint, poet and mystic, 304 NSOU ??CC - HI - 07 and also a Rani or princess. She lived from about 1498 to about 1545. Her name has also been translated as Mira Bai, Meerabai, Meera Bai, Meera, or Mīrābāī, and she is sometimes given the honorific of Mirabai Devi. Mirabai's Rajput grandfather, Rao Dudaj, created the fortress city of Merta, where Mirabai's father, Ratan Singh, ruled. Mirabai was born in Merta in the Kudki district of Pali, Rajasthan, India, about 1498. The family worshipped Vishnu as their primary deity. Her mother died when Mirabai was about four, and Mirabai was raised and educated by her grandparents. Music was stressed in her education. At an early age, Mirabai became attached to an idol of Krishna, given to her (legend says) by a traveling beggar. At age 13 or 18 (sources vary), Mirabai was married to a Rajput prince of Mewar. Her new in-laws were upset with the time she spent at Krishna's temple. On the advise by letter of the poet Tulsidas, she left her husband and his family. Her husband died only a few years later. His family was shocked that Mirabai did not commit sati, burning herself alive on her husband's funeral pyre, as was considered proper for a Rajputi princess (rani). Then they were further shocked when she refused to remain secluded as a widow and to worship his family's deity, the goddess Durga or Kali. Instead of following these traditional norms for a widowed Rajputi princess, Mirabai took up enthusiastic worship of Krishna as part of the Bhakti movement. She identified herself as the spouse of Krishna. Like many in the Bhakti movement, she ignored gender, class, caste, and religious boundaries, and spent time caring for the poor. Mirabai's father and father-in-law were both killed as a result of a battle to turn away invading Muslims. Her practice of Bhakti worship horrified her in-laws and the new ruler of Mewar. The legends tell of multiple attempts on her life by Mirabai's late husband's family. In all of these attempts, she miraculously survived: a poisonous snake, a poisoned drink, and drowning. Mirabai returned to her home city of Merta, but her family also opposed her turning from traditional religious practices to the new Bhakti worship of Krishna. She later joined a religious community in Vrindaban, a place holy to Krishna. Mirabai's contribution to the Bhakti movement was primarily in her music: she wrote hundreds of songs and initiated a mode of singing the songs, a raga. About 200-400

NSOU ??CC - HI - 07 305 songs are accepted by scholars as being written by Mirabai; another 800-1000 have been attributed to her. Mirabai did not credit herself as the author of the songs — as an expression of selflessness — so her authorship is uncertain. The songs were preserved orally, not written down until long after their composition, which complicates the task of assigning authorship. Mirabai's songs express her love and devotion to Krishna, almost always as Krishna's wife. The songs speak of both the joy and the pain of love. Metaphorically, Mirabai points to the longing of the personal self, atman, to be one with the universal self, or paramatma, which is a poet's representation of Krishna. Mirabai wrote her songs in Rajasthani and Braj Bhasa languages, and they were translated into Hindi and Gujarati. After some years of wandering, Mirabai died at Dwarka, another place sacred to Krishna. Mirabai's willingness to sacrifice family respect and traditional gender, family, and caste restrictions, and to devote herself completely and enthusiastically to Krishna, made her an important role model in a religious movement that stressed ecstatic devotion and that rejected traditional divisions based on sex, class, caste, and creed. Mirabai was a "loyal wife" according to her people's tradition only in the sense that she devoted herself to her chosen spouse, Krishna, giving to him the loyalty she would not give to her earthly spouse, the Rajput prince. Quotes (in translation): "I came for the sake of love-devotion; seeing the world, I wept." "O Krishna, did You ever rightly value my childhood love?" "The Great Dancer is my husband, rain washes off all the other colors." "I danced before my Giridhara. / Again and again I dance / To please that discerning critic, / And put His former love to the test." "I have felt the swaying of the elephant's shoulders; / and now you want me to climb / on a jackass? Try to be serious." 20.5.4 Nathpanthis Like other Vaishnava Bhakti movement the Maharashtra bhakti tradition drew its basic inspiration from BhagavataPurana. It was influenced by the Saivanathpanthis who were quite popular in the lower classes of Maharashtra society. Namdev belonged to tailor caste. He was a link between the maharashtrian Bhakti movement and north Indian monotheistic movement. Eknath and Tukaram were the other prominent bhakti saints. 306 NSOU ??CC - HI - 07 W.H Mcleod says that north Indian Nathpanthi tradition should not be confused with Varkari sect of Maharashtra. The exponent of which was called sants. Thesants were monotheists, but the God whom they addressed sought union was in no sense be understood in anthropomorphic terms. Great importance was attached to the Guru. The Vaishnava Bhakti Movement was popularized by Ramananda. He deviated from the earlier acharyas. He made Bhakti accessible to all. Adigranth was the hymn attributed to him. In eastern India Chaitanya was the most prominent Vaishnava saint of Bengal. His disregard of caste system made him popular in Bengal society. 20.6 The Sant Tradition The most comparable strand of Indian spirituality to the Gnostic tradition is the medieval and modern Sant tradition, an eclectic philosophy concerned with traversing spiritual realms to reach God. Resembling Gnostic metaphysics, there is a God beyond all gods, and this God invites the soul to know It. One achieves God-Realization by turning within one's own consciousness, realizing the microcosm/macrocosm relationship with the Divine. A Sant is one who has accomplished this—an enlightened soul. For a Westerner the term "saint" usually connotes a holy person, one who has sacrificed one's life to serve humankind in some way. In India, these attributes are likewise inherent in a Sant, but, more importantly, a Sant has merged the spirit entity into the Highest Reality, losing all identity. Having reached the highest state of consciousness, one is no longer subject to any form of illusion (maya) or ego (ahamkara). Such a person is considered, in effect, the embodiment of the Divine. This ineffable being, also called the satguru (the true guru), is believed to appear/return in every age to awaken souls from ignorance. Thus, unlike Christianity, salvation is not a onetime event in which the Son of God incarnates once and for all for the salvation of humankind. In other words, the salvific process in the Sant tradition is a continuous one, and a Sant is born in every age to enlighten/free human beings from their ignorance. While this tradition can clearly be traced back to the North Indian mystic Kabir in the fifteenth century C.E. (as well as Guru Nanak and Dadu), some speculate that it has even earlier roots, manifesting in the twelfth or thirteenth century in Maharashtra under the non-sectarian Vaishnava poet-Sants Namdev and Jnaneshvar (otherwise known as Jnanadeva), and later spread under the influence of Eknath (1548-1600) and Tukaram (1598-1649).

NSOU ??CC - HI - 07 307 Recent scholarship suggests that there are really two distinct yet related strands of the "tradition of the Sants": The first, the Maharashtra poet-Sants who flourished from the thirteenth to the eighteenth century, are devotees of the god Vitthala or Vithoba of Pandharpur and contemplate his form (svarupa). Saguna bhakti, worship of a manifestation of the Divine, characterizes the attitude of the Maharashtrian Sants. Vaishnava Hinduism, which was based upon Bhagavata Purana and promoted bhakti (or devotion), plays an extremely important role in shaping this movement; in fact, early in their history, these Sants did not set themselves apart from it. Yet, this group of poet-Sants appear as more or less heterodox, since they pride themselves in being advocates of "true" Vaishnavism, challenging many of the practices and beliefs of the orthodox Vaishnava bhakti tradition. For instance, the Sants, often belonging to the lower strata of the Hindu and the Muslim society, emphasize egalitarian social values, believing in essence that salvation was not the exclusive rite of the "twice-born." Along with the rejection of the caste system, they emphatically insist that ethical behavior is a basic requirement for every devotee, not just the priestly caste. And perhaps what sets this religious tradition apart the most from orthodox Hinduism is the claim that devotion to the Divine Name of God is the only means to attain salvation. Altogether, however, the Maharashtrian Sants are generally placed within the Hindu milieu, primarily because they do not openly reject the authority of the Vedas. The second branch of the Sant tradition spans the area of the Punjab and Rajasthan as well as eastern Uttar Pradesh and has been active from the fifteenth century up until today. Like the Maharashtrian Sants, the northern Sants rebuff orthodox Hinduism for the value it places on rituals, holy books, and idol worship, and they ridicule the caste system, which presents moksha as the privilege of the Brahmin pandit. But, even more extremely, they vehemently reject the authority of the Vedas. Such a severe anti-Brahminical attitude places the northern Sants outside the Hindu fold. While the Maharashtra poet-Sants attribute anthropomorphic characteristics to God by referring to It as "father and mother," the North India Sants generally do not. They seem to reject a saguna God, and, instead, direct their efforts towards a nirguna one. Nirguna bhakti suggests that God cannot be captured in an icon or temple, since God is beyond all attributes and distinctions. Yet, several scholars have pointed out that while the northern Sants may conceptually conceive of a Supreme Being beyond qualities (nirguna brahman), there are also strong elements of saguna bhakti, especially in relation to the satguru. The dual structure between the devotee and the object of

308 NSOU ??CC - HI - 07 devotion (the guru) allows for an intense emotional experience (anubhava), which is said to pull the devotee towards (but not into) the nirguna God. This religious quest (based both upon separation and union) certainly presents contradictions that are not easily reconcilable (and perhaps not meant to be). Also, repeating the name of God, their primary meditative practice, inherently concedes some form to God by suggesting a quality of saguna bhakti. On ethical issues, there is little differentiation between the northern and southern Sants. While frowning upon rigid asceticism, both greatly stress living a moral life that entails three basic requirements: 1) ahimsa (non-violence), which implies maintaining a strict vegetarian diet, free of meat, fish, chicken, and eggs; 2) no intoxicants, such as alcohol; and 3) a moral life in society, including sexual restraint (i.e., no illicit sex). If we look at the Sant tradition as a whole, it seems to be a mixture of Vaishnava bhakti and the esoteric Tantric tradition of the Nath yogis: the Maharashtrian Sants present a "purified" Vaishnavism and the northern group, led by Kabir, advocate a form of Tantric Buddhism in which there is an ineffable Reality transcending all attributes (i.e., sunya). According to Charlotte Vaudeville, a renowned scholar of this movement, "the Sant sadhana or the Sant ideal of sanctity therefore may be viewed as a subtle blending of two main traditions of Hindu mysticism, apparently antagonistic to each other: Vaishnava bhakti and an esoteric Tantric tradition, whose most popular representatives are Gorakhnath and the Nath Yogis, often referred to by Kabir and his followers." Additionally, several scholars argue that there is a great deal of Sufi influence on the Sants. As Bruce Lawrence points out, there is an apparent affinity between Sant poetry and the Sufi worldview—namely, the repudiation of scriptural authority, the inner vision of a Transcendent God, the emphasis on the pangs of separation of a bereaved soul and God (viraha), and intense love and devotion to God (prema-bhakti). Arguably, though the Maharashtrian Sants and the northern Sants may differ somewhat in their theological approach there are certain underlying characteristics that both share which marks them as a distinctive group. Each stresses the necessity of devotion to and the practice of the Divine Name as the means to achieve salvation, along with three cardinal principles: satsang, satguru, shad. The following is an explanation of these three immanent foci: 1) Satsang: satsang to the fellowship of the true believers who have congregated to hear the spiritual discourse of the satguru. Also, internally satsang refers to the union of the soul with God.

NSOU ??CC - HI - 07 309 2) Satguru: The satguru is, employing Max Weber's terminology, the charismatic leader (both of the exemplary and ethical type). Initiates generally refer to the guru as the physical embodiment of the Divine/Numinous, and, as such, all-powerful, all-knowing, and all-loving. What we are confronted with in the guru is a classic hierophany: a profane object which manifests the sacred. Yet, this hierophany has a penultimate theological twist: the human guru not only manifests God, acting as a conduit between the Transmundane and the mundane (axis mundi or tirtha—cross place from profane to sacred), but is, in point of spiritual fact, God Itself. Ideally, this is exactly how the guru is to be regarded. According to the Sant tradition, as exemplified by Tulsi Sahib, one must follow a living guru. It is said that past Sants cannot take the soul back to the God. This is due to two main reasons: 1) the original message of the Sants is believed to be misconstrued after the Sant passes away, while the teachings of a living Sant are pure and charged; 2) and guru-bhakti (devotion to one's guru) aids one's spiritual progress, simply because it is believed to be easier to love someone alive and tangible than someone who has been dead for centuries. At all times, contends this philosophy, at least one God-realized soul ("Son of God") walks the face of the earth imparting divine secrets for those spiritually searching souls. 3) Shabd: the Sants, emerging as heirs to a mixed tradition, can be distinguished from other followers of Indian spirituality by the emphasis they give to a practice known as surat shabd yoga, perhaps the most distinctive feature of the Sant tradition. Surat simply means spirit entity or soul, shabd refers to the sound-current, and yoga, in this context, means union. Hence, it is the ancient science of joining the soul with the sound-current. This sound-current is believed to be the manifestation of the Divine that resounds in every being in creation and upholds all creation. It is also known as the "Audible Life Stream," "Music of the Spheres," "Nad," "Logos," "Akash Bani," "Divine Melody/Harmony," "Word," "Light and Sound," etc. One who seeks liberation (moksha) from the unending cycle of birth and death (samsara) must sit in meditation, withdraw one's consciousness from the body, contact this divine melody within, and attach oneself to it. For nearly two thousand years, Indian mystics have written devotional poems and hymns about this mystical sound. For instance, presumed traditionally to have been written between the second century B.C.E. and the second century C.E., the Maitri Upanishad and the Nadabindu Upanishad contain significant portions dedicated to shabd and to elaborating a technique of auditory mediation (surat shabd yoga). These are advocating an experiential methodology for spiritual ascent. At each stage of ascent a particular sound is heard, like those proceeding from the ocean, the thunder of the clouds,

310 NSOU ??CC - HI - 07 the kettle drum, and as tinkling bells, the conch, the flute, and the vina (a stringed instrument). The writer of the Nadabindu Upanishad expounds: The yogin...should always hear the internal Sound through the right ear...When he comes to that stage when the great kettle-drum is being heard, he should try to distinguish only sounds more and more subtle. The Maitri Upanishad further explains that surat shabd yoga is the "most secret doctrine" to be disclosed to no one. The following passage illustrates the importance of this spiritual practice for attaining moksha: By closing the ears with the thumbs they hear the sound of the space within the hearts. There is the sevenfold comparison of it, like the rivers, bells, a brass vessel, a wheel, the croaking of frogs, the rain ... Having passed beyond this variously characterized sound, they disappear (become merged) in the Supreme, the non-sound, the unmanifest Brahman.. There are two Brahman to be known, the sound Brahman and what is higher. Those who know the sound Brahman get to the higher Brahman ... While surat shabd yoga presumably remains alive in India for centuries, we encounter the clearest articulation of auditory meditation in the Sant tradition. Nam Dev evidently practiced this ancient spiritual method of surat shabd yoga and initiated others into it. Many of the basic tenets of the Sant tradition were then further laid down by Kabir. As with the Gnostic tradition, there is no fixed institution or set boundaries of the Sant tradition, and, in fact, there exists some diversity among the individual Sants. A multiplicity of sects exists for several reasons. First of all, as we have stated, Sants are found throughout history, and each of them usually appoint a successor(s), who is likewise a Sant, to continue the philosophy. But historically at the time of a Sant's death there often appears a multitude of adherents each claiming to have been condoned the rightful successor, and, consequently, numerous factions occur. The proliferation of spiritual sects, each following a particular Sant lineage, perplexes scholars as to whether we can consider this movement as a distinct religious tradition, as we do with Hinduism, Christianity, Buddhism, etc. Simply, is there a "Santism"? According to Daniel Gold, a scholar of the Sant tradition, we can regard it as a religion in its own right comparable to and separate from Hinduism. What lends evidence to a positive affirmation of a larger field of the Sants and not simply disconnected lineages is the intriguing relationship between the earlier Sants and those in the modern, movement. Later

NSOU ??CC - HI - 07 311 Sants give allegiance to earlier ones by citing their verses and drawing upon their theological expressions, bridging the gap between the pioneers of the Sant tradition and the contemporary poet-Sants. Kabir, Dadu, Nanak, Ravidas, Tulsi Sahib, Namdev would be among the many Sants to whom the tradition pays homage. As an example, Shiv Dayal Singh (1818-1878; also known as Soami Ji), the founder of a modern lineage of the Sant tradition known as the Radhasoami Movement, contends that his path and the path of the previous Sants is the same. Shiv Dayal Singh openly remarks: Kabir Sahib and Tulsi Sahib came into the world, and started the path of Dayal (the Absolute Lord). Openly doth Radha Swami say: "I, too, am one of them, teaching the same Path..." If thy mind believeth not my word, then see thou the writings of Kabir and Guru Nanak. The path of Tulsi Sahib is the same, and so to Paltu and Jagjiwan state. Quote I the authority of these Sants; their utterances do I state as witness to my teachings. Tulsi Sahib, a Sant of Hathras from the nineteenth century, recognized that Sants drew upon the teachings of other Sant figures as spiritual resources. Pointing out the common spiritual roots, he identified this movement as a coherent religious tradition, which he called Sant Mat, simply meaning a "Sant faith." Tulsi Sahib comments: The principles and tenets of Sant Mat are one and the same, only there is a difference in terminology. Since the same principles have been stated using different names, you become confused and do not understand them ... Kabir explained Sant Mat in his way, other Sants in other ways. The religion of all those who have gained access within is one and the same. Since most world religions traditionally revere only one particular saint from the past, such as Jesus, Buddha or Zoroaster, the recognition of more than one Son of God, or enlightened being, may seem strange. The Sant tradition argues, however, that the original message of all genuine or perfect Sants is the same. Still there are others (those outside of the Sant tradition) who twist the perennial teachings and construct formal religions, with elaborate rituals, symbols, sanctified books, holy places, and outward observances, whether consciously or, most likely, unconsciously, to accommodate social, emotional and perhaps intellectual needs. Thus, the theologically unique stance of each religion results from a creative interpretation of the primal message. According to Lekh Raj Puri, a devotee in this tradition, no Sant comes into the world to create a religion; this is all the workings of their followers. Puri asserts:

312 NSOU ??CC - HI - 07 Sants have no religious bias; they are free people not bound by the dogma and ties of any religion. They are above all religions. Neither do they try to destroy old religions, nor do they start any new one ... The sole object of the life of a Saint in this world is to lift people from here, and take them back Home, to our true Heavenly Father, Satnam. Saints do not set themselves to reforming this world by changing or altering the existing social, moral and religious practices, nor are they interested in the ritual and ceremonial aspect of life. It should be noted here that the Sant tradition is not against conventional religion. Indeed, it recognizes that one's religious affiliation is in many ways synonymous with one's culture, often serving as a social institution. However, this spiritual tradition claims that conventional religion is like a picture frame, outwardly adorning but ultimately unnecessary, while the Sant's teaching is the picture, the heart or inner message. It questions the value of a picture frame with no picture. If this is the case, as the Sant tradition contends, what is the picture or the spiritual inner message that has been consistently overlooked? The objective in this study is not to unravel "hidden truths" (certainly this is not the task of a phenomenologist), but simply to compare the portrait painted by the Sants with that of the Gnostics. 20.7 Conclusion The doctrine of Bhakti helped the uplift of the contemporary society in many ways. The Indo-Aryan dialects such as Bhojpuri, Magadhi and Maithili of modern Bihar, Avadhi of Avadh region, Brajbhasha of Mathura region and Rajasthani, Punjabi, Kashmiri, Sindhi and Gujarati, also assumed new forms and meaning through Bhakti poetry. Notable progress in Tamil and Marathi literature during medieval times, was made through the writings of famous saints of the Bhakti order. The hymns, ballads, legends and dramas centering around Chaitanya's interpretation of Krishna, made valuable contribution to the Bengali literature. Besides literature, the Bhakti doctrine and its practice by the saints of this order, had an impact upon socio-religious concepts which prepared the ground for improved social conditions in medieval times. It is true that the Bhakti Cult was essentially indigenous, but it received a great impetus from the presence of Muslims in this country. It not only prepared a meeting ground for the devout men of both creeds, it also preached human equality and openly condemned ritualism and casteism. It was radically new, basically

NSOU ??CC - HI - 07 313 different from the old traditions and ideas of religious authorities. It sought to refashion the collective life on a new basis. It cherished the dream of a society based on justice and equality in which men of all creeds would be able to develop their full moral and spiritual stature. 20.8 Model Questions 1) What was the impact of the Bhakti movement on contemporary society? 2) What were the causes of rise of Bhakti Movement? 3) What were the main features of the Maratha Vaishnavism? 4)

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Write a note on Chaitanyadeb. 5) Write a note on Mira bai. 6) Write a note on Guru Nanak. 20.9 Suggested Readings 1)

Yusuf Husain Khan: Glimpses of Medieval Indian Culture, Asia Pub., 1959. 2) A.L. Srivastava: Medieval Indian Culture, Jaipur, 1964 3) J.Estlin .Carpenter:Theism in Medieval India, New Delhi, 1921
314 NSOU ??CC - HI - 07 Unit 21 ???Sufi Literature: Malfuzat, Premkahayans Structure 21.0 Objectives 21.1 Introduction 21.2 Sufi Literature 21.3 Malfuzat 21.4 Premakhyan 21.5 Conclusion 21.6 Model Questions 21.7 Suggested Readings 21.0 Objectives After reading this Unit one should be able to know that traditional crept into the quality of literary works produced during the period under review, about the introduction and growth of Persian language and literature in India, about theorigin and growth of Urdu language, these factors responsible for the growth of regional languages and literature, and about the nature of cultural and literary synthesis achieved in this period. 21.1 Introduction The Sultanate witnessed the flowering of a rich corpus of literature, this was a period when new languages were introduced with a remarkable growth in the sphere of culture and literature. This cultural and literary synthesis is manifested in the origin and growth of a synthetic language like Urdu and in the interchange between' Persian and Sanskrit. The regional languages and literature which were considerably influenced by Sanskrit and Persian mirrored the religious, social and popular, attitudes of the period under study. The Hindi works of Muslim writers like Amir Khusrau and Jayasi as well as the Bengali Vaishnavite poems composed by Bengali: Muslims also highlight the process of cultural synthesis operative during this period.

NSOU ??CC - HI - 07 315 21.2 Sufi Literature

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Sufism in India evolved from the Sufi thought and practices that developed in various parts of the Islamic world, especially in Iran and central Asia. Its subsequent development was influenced more by Indian environment. Once the Sufi orders

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parts of India, they followed their own phases of growth and revival.

Indigenous circumstance played a significant role. Various transcripts were produced in and around the Sufi khanquahs: i) Malfuzat: these are essentially the famous sayings and conversations of Sufi saints. An early malfuzat text is the Fawa'id al-fuad, a collection of famous utterances of Shaikh NizamuddinAuliya, compiled by Amir Hasan, a noted Persian poet. Likewise, there are malfuzats on Chiragh-i-Delhi called Khayr al -majalis and on Burhan al Din Gharib texts like Nafis al anfas. These texts were highly moralistic in tone. They were compiled over centuries. ii) Kashf-ulMahjub: a manual dealing with Sufi thoughts and practices by Usman Hujwiri. iii) Maktubat: they are comprised of letters written by Sufi masters to their disciples and associates. iv) Tazkiras: are hagiographies compiled after a saint's death. 21.3 Malfuzat Malfuzat literally means "words spoken' in common parlance the term is used for the conversations or table talks of a mystic teacher or Shaikh. Malfuzat writing is one of the most important literary achievements of medieval India. The credit of giving this art a definite shape and thereby popularizing it in the religious circles of the country goes to a disciple of Shaikh Nizam al din Awliya.Amir Hasan Sijzi, a famous poet of the Khalji period and a friend of Amir Khusrau, decided to write a summary of what he heard from his master, Shaikh Nizam al din Awliya. The decision was epoch making as it marked the beginning of a new type of mystic literature known as Malfuzat. History educates us about self, past activities, achievements, success, failures of nations, communities, religions, societies and above all mankind. By reading it one can easily understand and know who is he or she? In fact, knowledge of history do influence the human life as it educates not only individuals, but as a whole to society, and human

316 NSOU ??CC - HI - 07 beings and guide them for the future course. Every country, nation, community, society and family had its own history on which, one can boast and feel proud. In history writing Muslims have played a vital role, and it was they, who guided to the proper interpretation, perception of history with scientific approach, methodology, authenticity, honest and just attitude as has been the case of tafsir, Hadith and sira literature. Mystical and spiritual movements and dimensions which in Islam is called Tasawwuf (Sufism), and which had, dominated the world religions and influence the masses too had their own history. This historical aspect of Islam i.e. method of educating people, about hidden treasures known as Ilam-i-batin. The famous and foremost Chishti order founded by Khwaja Abu IshaqShami (Chishti) at Chisht near Herat in the last quarter of 9th Century (880) spread throughout the region due to the hard work of four giant Chishti personalities, contemporary of Khwaja Abdullah Ansari of Heart, and Shaikh Ahmad of Jam, whose Poetries and Malfuzat are found in abundance. Around 1181 AD the order was brought to Indian subcontinent by KhwajaMoin-ud- Din Chishti, years before the establishment of Turkish rule here. Born in Iran, brought up at Khurasan, educated in Central Asia, and spiritually trained in Iraq-Iran, the Khwaja then arrived and settled at Ajmer then the capital of India. He started propagating lofty Chishti ideals of piousness, brotherhood, tolerance, peaceful-coexistence, communal harmony, to the economically exploited people of a caste ridden society, in a politically disturbed region, in a challenging circumstances and hostile atmosphere. His sayings, utterances (malfuzat) shed light on the socio-religious history and conditions of Indian people. He had created history by having a peaceful great revolution in the Indian subcontinent. Malfuzat of Khwaja and his immediate spiritual successors contain lessons of humanism, service to mankind, respect for the emotion of others, and thus educated the masses about moral and ethical values. "The intellectual history of Medieval India begins with the advent of Shaikh Moin-ud- Din Chishti" has been rightly pointed out by none the less, than Prof. Mohammad Habib, the doyen of scientific approach to medieval Indian history. A Schimmel is of the view that his strong personality, love of one God, and His Prophet reflected in the love of mankind, won over a considerable people to his fold. However, his malfuzat, a great source of history and education to the people has initially been dubbed as apocryphal by some modern scholars. But now it has been an established fact that though it contains few mistakes about dates, names of persons and places, yet these historical treatises are the valuable source NSOU ??CC - HI - 07 317 of educating people about religious practices, humanism, moral and ethical values and universal brotherhood. His successors too followed him and spread his message of Sulh- i-kul (peace with all) through actions, sermons, and utterances. Anis-ul-Arwah, Ganj-ul- Asrar, and poetic diwan of KhwajaMoin-ud-Din Chishti, Sururus-Sudur and few epistles (rasails), letters poems etc. of his successor SufiHamiduddinNagori, Dalil-ul-Arifin of KhwajaQutb-ud-din Bakhtiar Kaki Aushi, malfuzat of KhwajaAjmeri collected by KhwajaFakhr-ud-din Gardezi his cousin and khadim-i-khas, (now extinct) are the earliest sources on Chishti philosophy, thought and teachings in the Indian subcontinent. Retaining original names like Madho after conversion with additional degree of Faqih (Jurisprudent) and Imam, discouraging unnecessary killings and burning of animals, specially cows, giving up meat eating habit, to that extent that even in Fateha in the name of saint is not permissible on meat preparation. Adaptation of imperial and local customs, practices, rituals like Roshnee, BasantSandel-pasting, beating of Naubat, vegetarian food preparation in Langar, reflects the education imparted by these great Chishti saints of India to the local populace mixing with a new religion i.e. Islam, were the unifying factor in this region which had largely contributed for the spread of Islam and Sufi thought with a message of Sulh-i-kul. In this paper an attempt has been made to highlight the history, historic role of these Chishti Sufi stalwarts within Indian subcontinent. They had educated and taught people the importance and value of spirituality, morality, purity, simplicity, austerity, love, brotherhood, ethics, sober, etiquettes, graceful actions, values to live with peacefulcoexistence and played a vital role in the annals of the Indian history and in fact had created history.They are still remembered and venerated by the countries devotees and pilgrim irrespective of religion caste, colour, status and position, simply because History is not a heaven of Rationalizes or such a partial of Reasonable. 21.4 Premakhyan Medieval Islamic association with Arabic and Persian languages has justifiably been recognised in literary and intellectual histories, but the emergence of a vast and fascinating corpus of Indic vernacular literature and its association with Islam in medieval India has not been adequately appreciated. Of a variety of Indian languages, in which a whole range of literary compositions emerged by 15th-16th centuries, Hindvi, or simply Hindi, was not only understood and spoken in large parts of the subcontinent, but it also saw

318 NSOU ??CC - HI - 07 considerable literary productions. Though Islamic theoretical and political discussions could still be accessed in Arabic and Persian, Sufis and other Muslim holy men were being heard, already in 13th and 14th centuries, speaking languages such as Punjabi and Bengali, besides what is now identified as Hindi/Urdu. Of particular significance is the composition of a huge body of Sufi poetry of love, premakhyan, in Awadhi dialect of medieval Hindi. Beginning with Mulla Daud's Chandayan as early as 14th century and reaching its climax with Malik Muhammad Jaisi's Padmavat in the 16th century, with a large number of other scintillating examples in between and after, this literature could captivate Muslims and non-Muslims alike. Jaisi's voluminous text also appropriated almost the entire Awadhi version of Ram-Katha then circulating in the public domain. Thirty years later, this was indeed the inspiration for Tulsidas to garner all the glories with his Awadhi text par excellence, Ramcharit Manas. Smarting under their own pedantry of classical Sanskrit, the pundits of Benaras had scoffed at Tulsidas for what they thought was a perversion of sorts, but the latter had the satisfaction not only of seeing its wide circulation amongst a large public devoted to Ram-bhakti, but also had patrons in powerful Mughal mansabdars. Tulsidas and his work could easily fit the cultural taste of stalwarts like Todarmal and Man Singh. The biggest patron of Awadhi and Braj corpus of Hindi, both bhakti (devotional) and riti (erotic courtly) variety, was Abdur Rahim Khan-i-Khanan, a multilingual polyglot, with considerable political clout as a foster son of Emperor Akbar. Hindi was, indeed, the lingua franca in Mughal India. The Mughal court being located at the centre of Braj Mandal, the dialect of the region, Braj, came to occupy an important place as the language of the court. Modern historians of Mughal India have conventionally portrayed Persian as the language of power and dominance, but, as literary historian, Allison Busch has put, Hindi is hidden in plain view of those who are obsessed with Persian in medieval India as they are with English in modern times. It is naïve to imagine that such influential Mughal officials and cultural personalities as Todarmal, Birbal, Man Singh, Tansen and Surdas transacted their private and public business only in Persian. Much as a certain degree of Persianisation happened in many fields over five-six centuries, it will be absurd to assume that people in the bazaars of Jaunpur or even in Agra and Delhi, would speak Persian — the status of the language was somewhat like English today, a language of the power-elite and international discursive engagements. One doubts very much, however, whether even someone like Akbar would speak to the visiting foreign dignitaries in Persian (the official language of the empire) or in Turkish (his mother tongue). While AbulFazl, his brother Faizi, and Abdur Rahim could engage with NSOU ??CC - HI - 07 319 the visitors in their languages, Akbar himself could be comfortable in Hindustani by — whether in quiet contemplation or when emotionally overwhelmed. After all, the first recorded example of a common Hindi expletive, gandu, is attributed to Akbar, by none other than his favourite ideologue AbulFazl. This matter may be left here for now; a proper history of obscenities in medieval India is still awaited. Before the 19th century colonial divide, it was possible for leading Muslim intellectuals and theologians in Delhi to call their language Hindi and even translate the Holy Quran in that language. At that time, the Persianised language of poetry was called Rekhta, or mixed language, and the more deeply rooted (theth) language of prose was referred to as Hindi. The imposition of Sanskritised Hindi in Devnagri script for Hindus and Persianised-Arabicised Urdu in Persian script for Muslims had not come about yet. Still, when a history of Hindi literature is written, even the most prejudiced authors are unable to completely bypass the Awadhi premakhyan or altogether ignore the seminal Mughal contribution to the growth of Braj corpus. On the other hand, the Urdu field, now identified with Muslims alone, is still learning to come to terms with a tradition torn asunder. 21.5 Conclusion: Orthodox and Sufi tendencies in Islam continued to follow separate and divergent paths. This stage is also characterized by the appearance of Sufi literary texts which argued and codified the Sufi ideas and doctrines. Al-Ghazzali was the most outstanding Sufi author. One of the most authentic and celebrated manual of Sufism was Kashful Mahjub written by al-Hujwiri (d. c. 1088). Another salient feature of Sufism during this period was the emergence of Sufi poetry in Persian. While Arabic literature on mysticism is in prose, Persian literature is in poetry. Sufi poetry in Persian in the form of narrative poems (masnavis) reached its peak during the 12th and 13th centuries. Two of its greatest exponents were Fariduddin-Attar (d. 1220) and Jalaluddin Rumi (d. 1273). 21.6 Model Questions 1) Write about the development of the Sufi literature. 2) What is Malfuzat? 3) What is Premakhyan ?

320 NSOU ??CC - HI - 07 21.7 Suggested Readings A.L. Srivastava: Medieval Indian Culture, Jaipur, 1964. A.C. Banerjee: The State and society in Northern India, New Delhi, 1998. Satish Chandra: Medieval India, New Delhi, 2003. Syed Liyaqat Hussain : Malfuzat (Utterances) of the Early Sufi Chishti Saints of India as a Source of History- Education During the Turkish Rule (13th Century) (Article)

Hit and source - focused comparison, Side by Side

Submitted text	As student entered the text in the submitted document.
Matching text	As the text appears in the source.

1/171

SUBMITTED TEXT

351 WORDS

98% MATCHING TEXT

351 WORDS

PREFACE In a bid to standardize higher education in the country, the University Grants Commission (UGC) has introduced Choice Based Credit System (CBCS) based on five types of courses viz. core, discipline specific, generic elective, ability and skill enhancement for graduate students of all programmes at Honours level. This brings in the semester pattern, which finds efficacy in sync with credit system, credit transfer, comprehensive continuous assessments and a graded pattern of evaluation. The objective is to offer learners ample flexibility to choose from a wide gamut of courses, as also to provide them lateral mobility between various educational institutions in the country where they can carry their acquired credits. I am happy to note that the university has been recently accredited by National Assessment and Accreditation Council of India (NAAC) with grade "A". UGC (Open and Distance Learning Programmes and Online Programmes) Regulations, 2020 have mandated compliance with CBCS for UG programmes for all the HEIs in this mode. Welcoming this paradigm shift in higher education, Netaji Subhas Open University (NSOU) has resolved to adopt CBCS from the academic session 2021-22 at the Under Graduate Degree Programme level. The present syllabus, framed in the spirit of syllabi recommended by UGC, lays due stress on all aspects envisaged in the curricular framework of the apex body on higher education. It will be imparted to learners over the six semesters of the Programme. Self Learning Materials (SLMs) are the mainstay of Student Support Services (SSS) of an Open University. From a logistic point of view, NSOU has embarked upon CBCS presently with SLMs in English / Bengali. Eventually, the English version SLMs will be translated into Bengali too, for the benefit of learners. As always, all of our teaching faculties contributed in this process. In addition to this we have also requisitioned the services of best academics in each domain in preparation of the new SLMs. I am sure they will be of commendable academic support. We look forward to proactive feedback from all stakeholders who will participate in the teaching-learning based on these study materials. It has been a very challenging task well executed, and I congratulate all concerned in the preparation of these SLMs. I wish the venture a grand success. Professor (Dr.) Subha Sankar Sarkar Vice-Chancellor 2

PREFACE, In a bid to standardize higher education in the country, the University, Grants Commission (UGC) has introduced Choice Based Credit System, (CBCS) based on five types of courses viz. core, generic, discipline specific, general elective, ability and skill enhancement for graduate students of all, programmes at Honours level. This brings in the semester pattern, which, finds efficacy in sync with credit system, credit transfer, comprehensive, continuous assessments and a graded pattern of evaluation. The objective is, to offer learners ample flexibility of choose from a wide gamut of courses, as, also to provide them lateral mobility between various educational institutions, in the country where they can carry their acquired credits. I am happy to note, that the University has been recently accredited by National Assessment and, Accreditation Council of India (NAAC) with grade "A"., UGC (Open and Distance Learning Programmes and Online Programmes), Regulations, 2020 have mandated compliance with CBCS for U. G. programmes, for all the HEIs in this mode. Welcoming this paradigm shift in higher, education, Netaji Subhas Open University (NSOU) has resolved to adopt, CBCS from the academic session 2021-22 at the Under Graduate Degree, Programme level. The present syllabus, framed in the spirit of syllabi, recommended by UGC, lays due stress on all aspects envisaged in the, curricular framework of the apex body on higher education. It will be, imparted to learners over the six semesters of the Programme., Self Learning Materials (SLMs) are the mainstay of Student Support, Services (SSS) of an Open University. From a logistic point of view, NSOU, has embarked upon CBCS presently with SLMs in English/Bengali. Eventually,, the English version SLMs will be translated into Bengali too, for the benefit, of learners. As always, all of our teaching faculties contributed in this process., In addition to this we have also requisitioned the services of best academics, in each domain in preparation of the new SLMs. I am sure they will be of, commendable academic support. We look forward to proactive feedback, from all stakeholders who will participate in the teaching-learning based on, these study materials. It has been a very challenging task well executed, and, I congratulate all concerned in the preparation, of these SLMs., I wish the venture a grand success., , Professor (Dr.) Subha Sankar Sarkar, Vice-Chancellor

W <https://www.teachmint.com/tfile/studymaterial/b-com/bengali/e-slm-ge-hi-11pdf/9e429e46-e10d-4340- ...>

2/171	SUBMITTED TEXT	16 WORDS	100% MATCHING TEXT	16 WORDS
<p>Printed in accordance with the regulations of the Distance Education Bureau of the University Grants Commission.</p> <p>W https://www.teachmint.com/tfile/studymaterial/b-com/bengali/e-slm-ge-hi-11pdf/9e429e46-e10d-4340- ...</p>		<p>Printed in accordance with the regulations of the Distance, Education Bureau of the University Grants Commission</p>		
3/171	SUBMITTED TEXT	16 WORDS	100% MATCHING TEXT	16 WORDS
<p>Netaji Subhas Open University Under Graduate Degree Programme Choice Based Credit System (CBCS) Subject : Honours in History (HHI)</p> <p>W https://www.teachmint.com/tfile/studymaterial/b-com/bengali/e-slm-ge-hi-11pdf/9e429e46-e10d-4340- ...</p>		<p>Netaji Subhas Open University, Under Graduate Degree Programme, Choice Based Credit System (CBCS), Subject : Honours in History (HHI),</p>		
4/171	SUBMITTED TEXT	12 WORDS	100% MATCHING TEXT	12 WORDS
<p>HI-07 Eastern India (With Special Reference to Bengal) : (Earliest to 1203/1204–1757) 3</p> <p>W http://www.wbnsou.ac.in/student_zone/admissions/admission_information/2021/UG_AY_2021-22/11_UG_Co ...</p>		<p>HI-11: EASTERN INDIA (WITH SPECIAL REFERENCE TO BENGAL): (EARLIEST TO 1203/1204)</p>		
5/171	SUBMITTED TEXT	16 WORDS	100% MATCHING TEXT	16 WORDS
<p>Netaji Subhas Open University Under Graduate Degree Programme Choice Based Credit System (CBCS) Subject : Honours in History (HHI)</p> <p>W https://www.teachmint.com/tfile/studymaterial/b-com/bengali/e-slm-ge-hi-11pdf/9e429e46-e10d-4340- ...</p>		<p>Netaji Subhas Open University, Under Graduate Degree Programme, Choice Based Credit System (CBCS), Subject : Honours in History (HHI),</p>		
6/171	SUBMITTED TEXT	14 WORDS	100% MATCHING TEXT	14 WORDS
<p>of injuries received as the result of a fall from his horse while playing polo.</p> <p>SA MHY-6.docx (D110789933)</p>				
7/171	SUBMITTED TEXT	26 WORDS	51% MATCHING TEXT	26 WORDS
<p>of Badaon, Oudh, Benaras and Siwalik under his control. But his safety depended upon the suppression of his rivals, and he at once turned his attention towards them.</p> <p>SA BHYS-21 History of Medieval India.docx (D113515071)</p>				

8/171	SUBMITTED TEXT	16 WORDS	71% MATCHING TEXT	16 WORDS
<p>marched against him and defeated him in a battle near Tarain in 1215 A.D. Yaldiz was</p> <p>SA BHYS-21 History of Medieval India.docx (D113515071)</p>				
9/171	SUBMITTED TEXT	26 WORDS	51% MATCHING TEXT	26 WORDS
<p>entered into an alliance with the Khokkars, and after defeating Qubacha of Multan, plundered Sind and northern Gujarat and went away to Persia. The Mongols also retired.</p> <p>SA delhi Sultanate AMU.pdf (D142327411)</p>				
10/171	SUBMITTED TEXT	28 WORDS	89% MATCHING TEXT	28 WORDS
<p>The death of Iltutmish was followed by a decade of political instability at Delhi. During this period, four descendants of Iltutmish were put on the throne and murdered.</p> <p>SA delhi Sultanate AMU.pdf (D142327411)</p>				
11/171	SUBMITTED TEXT	17 WORDS	91% MATCHING TEXT	17 WORDS
<p>By these barbarious methods he struck terror into the hearts of the people and depopulated the entire</p> <p>SA delhi Sultanate AMU.pdf (D142327411)</p>				
12/171	SUBMITTED TEXT	12 WORDS	91% MATCHING TEXT	12 WORDS
<p>Bughra Khan, governor of Bengal and advised him to remain faithful to</p> <p>SA BHYS-21 History of Medieval India.docx (D113515071)</p>				
13/171	SUBMITTED TEXT	18 WORDS	91% MATCHING TEXT	18 WORDS
<p>with savage cruelty. From 1306 CE, there was a marked decline in the frequency of the Mongol raids.</p> <p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>				

14/171	SUBMITTED TEXT	19 WORDS	84% MATCHING TEXT	19 WORDS
<p>the Sultanate or the factional conflicts between the old Turkish nobility and the new forces led by the Khaljis.</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				
15/171	SUBMITTED TEXT	17 WORDS	92% MATCHING TEXT	17 WORDS
<p>Opposition to Khusrau's rule arose immediately, led by Ghazi Malik, the warden of the Western Marches at Deopapur.</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				
16/171	SUBMITTED TEXT	17 WORDS	61% MATCHING TEXT	17 WORDS
<p>the entire population of Delhi to move to the new capital, and despite adequate and liberal arrangements</p> <p>SA BHYS-21 History of Medieval India.docx (D113515071)</p>				
17/171	SUBMITTED TEXT	13 WORDS	100% MATCHING TEXT	13 WORDS
<p>Satish, Medieval India: From Sultanate to the Mughals (Delhi Sultanate 1206 – 1526),</p> <p>Satish. (2008). Medieval India: From Sultanate to the Mughals, Delhi Sultanate (1206-1526)</p> <p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>				
18/171	SUBMITTED TEXT	16 WORDS	96% MATCHING TEXT	16 WORDS
<p>Salma Ahmed, A Comprehensive History of Medieval India from the Twelfth to the Mid Eighteenth century,</p> <p>Salma Ahmed, Farooqui, (2011). A Comprehensive History of Medieval India: From the twelfth to the Mid-Eighteenth Century.</p> <p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>				
19/171	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
<p>The king was freed from the people and they from the king'.</p> <p>SA BHYS-21 History of Medieval India.docx (D113515071)</p>				

20/171	SUBMITTED TEXT	17 WORDS	76% MATCHING TEXT	17 WORDS
<p>K.A, eds., Comprehensive History of India (Vol. 5) Habibullah, A.B.M, The foundation of Muslim Rule in India, 1206-1290</p> <p>SA A critical study of crime and punishment under the Sultans of Delhi 1206 to 1526.pdf (D34344326)</p>				
21/171	SUBMITTED TEXT	16 WORDS	90% MATCHING TEXT	16 WORDS
<p>on India more misery than had ever before been inflicted by any conqueror in a single</p> <p>SA BHYS-21 History of Medieval India.docx (D113515071)</p>				
22/171	SUBMITTED TEXT	14 WORDS	100% MATCHING TEXT	14 WORDS
<p>Satish, Medieval India: From Sultanate to the Mughals (Delhi Sultanate 1206 – 1526) ,</p> <p>Satish. (2008). Medieval India: From Sultanate to the Mughals, Delhi Sultanate (1206-1526)</p> <p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>				
23/171	SUBMITTED TEXT	16 WORDS	96% MATCHING TEXT	16 WORDS
<p>Salma Ahmed, A comprehensive History of Medieval India from the Twelfth to the Mid Eighteenth century,</p> <p>Salma Ahmed, Farooqui, (2011). A Comprehensive History of Medieval India: From the twelfth to the Mid-Eighteenth Century.</p> <p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>				
24/171	SUBMITTED TEXT	16 WORDS	66% MATCHING TEXT	16 WORDS
<p>than had ever been inflicted by any conqueror during a single invasion. 3.4 The Condition of</p> <p>SA BHYS-21 History of Medieval India.docx (D113515071)</p>				
25/171	SUBMITTED TEXT	15 WORDS	88% MATCHING TEXT	15 WORDS
<p>Singh, Vipul, Interpreting Medieval India Volume –I, Early Medieval, Delhi Sultanate and Regions (circa 750-1550),</p> <p>Singh, Vipul (2009). Interpreting Medieval India Vol. I. Early Medieval Delhi Sultanate and Regions (circa 750-1550).</p> <p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>				

26/171	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
The Political Condition of India on the Eve of the		The political condition of India on the eve of the		
W	https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...			
27/171	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
The Political Condition of India on the Eve of the		The political condition of India on the eve of the		
W	https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...			
28/171	SUBMITTED TEXT	14 WORDS	96% MATCHING TEXT	14 WORDS
Jackson, Peter, The Delhi Sultanate – A Political and Military History, Cambridge University Press 4)				
SA	HIST 40.docx (D137181858)			
29/171	SUBMITTED TEXT	26 WORDS	60% MATCHING TEXT	26 WORDS
Chandra Satish, Medieval India: From Sultanate to the Mughals (Delhi Sultanate 1206 – 1526), Vol. I, Har Anand Publications Majumdar R.C, ed., The Delhi Sultanate, Bharatiya Vidya		Chandra, Satish. (Reprint, 2008): Medieval India: From Sultanate to the Mughals, Delhi Sultanate (1206-1526) Part one. New Delhi, India: Har-Anand Publications Pvt. Ltd 2) Mazumder, R. C. (1990). The Delhi Sultanate. Bombay, India: Bharatiya Vidya		
W	https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...			
30/171	SUBMITTED TEXT	17 WORDS	62% MATCHING TEXT	17 WORDS
Significance of the First Battle of Panipat (1526) The battle of Panipat was undoubtedly one of the				
SA	MHY-6.docx (D110789933)			

31/171	SUBMITTED TEXT	51 WORDS	94% MATCHING TEXT	51 WORDS
<p>Illutmish can be credited with making Delhi the political, administrative and cultural centre of Turkish rule in India. His steady presence at Delhi was a major factor in this as also the fact that Delhi became the refuge for nobles, bureaucrats, scholars, poets and religious divines from Central Asia to escape the Mongol depredations.</p> <p>SA Sushma Plagiarism Check.docx (D141374512)</p>				
32/171	SUBMITTED TEXT	13 WORDS	100% MATCHING TEXT	13 WORDS
<p>Balban was not prepared to share power with anyone, not even with</p> <p>SA delhi Sultanate AMU.pdf (D142327411)</p>				
33/171	SUBMITTED TEXT	10 WORDS	100% MATCHING TEXT	10 WORDS
<p>Balban's greatest single achievement lay in the revival of</p> <p>SA MHY-6.docx (D110789933)</p>				
34/171	SUBMITTED TEXT	13 WORDS	76% MATCHING TEXT	13 WORDS
<p>In a large measure he prepared the ground for the Khalji state system.</p> <p>SA MHY-6.docx (D110789933)</p>				
35/171	SUBMITTED TEXT	19 WORDS	90% MATCHING TEXT	19 WORDS
<p>Like Balban, Alauddin believed in the majesty of the monarch and in his being God's representative on earth. He</p> <p>SA A critical study of crime and punishment under the Sultans of Delhi 1206 to 1526.pdf (D34344326)</p>				
36/171	SUBMITTED TEXT	14 WORDS	100% MATCHING TEXT	14 WORDS
<p>Sultan of Delhi to bring the Church under the control of the state and</p> <p>SA 014E1220-Social and Cultural History of India from 1206 AD to 1526 AD.docx (D165315243)</p>				

37/171	SUBMITTED TEXT	14 WORDS	100% MATCHING TEXT	14 WORDS
Chandra Satish, Medieval India: From Sultanate to the Mughals (Delhi Sultanate 1206 – 1526),		Chandra, Satish. (2008). Medieval India: From Sultanate to the Mughals, Delhi Sultanate (1206-1526)		
W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...				
38/171	SUBMITTED TEXT	12 WORDS	100% MATCHING TEXT	12 WORDS
Mehta, J.L., Advanced Study in the History of Medieval India, Vol.		Mehta, J.L. (2006). Advanced Study in the History of Medieval India, Vol.		
W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...				
39/171	SUBMITTED TEXT	79 WORDS	90% MATCHING TEXT	79 WORDS
Of all the dynasties of the Sultanate period the Sayyids had the shortest span of life – thirty even years. But its life story is characterized neither by the bold imperialist achievements of the Khaljis nor the novel administrative experiments of the Tughluqs. It, however, forms a watershed in the history of medieval India, indicating a stage in the dismemberment of India, when owing to the strength of centrifugal tendencies the concept of strong centralized monarchy gave place to regionalism or provincialism in administration. The				
SA MA HISTORY M21HS07DC_SLM.pdf (D155219184)				
40/171	SUBMITTED TEXT	15 WORDS	96% MATCHING TEXT	15 WORDS
Islamic stress on equality was respected by the sufis far more than the ulemas		Islamic stress on equality was respected by the Sufis far more than by the ulemas.		
W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...				
41/171	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
stress on love as the basis of the relationship with God.		stress on love as the basis of the relationship with God.		
W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...				

42/171	SUBMITTED TEXT	13 WORDS	100% MATCHING TEXT	13 WORDS
<p>Satish, Medieval India: From Sultanate to the Mughals (Delhi Sultanate 1206 – 1526),</p> <p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>		<p>Satish. (2008). Medieval India: From Sultanate to the Mughals, Delhi Sultanate (1206-1526)</p>		
43/171	SUBMITTED TEXT	16 WORDS	96% MATCHING TEXT	16 WORDS
<p>Salma Ahmed, A comprehensive History of Medieval India from the Twelfth to the Mid Eighteenth century,</p> <p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>		<p>Salma Ahmed, Farooqui, (2011). A Comprehensive History of Medieval India: From the twelfth to the Mid-Eighteenth Century.</p>		
44/171	SUBMITTED TEXT	12 WORDS	100% MATCHING TEXT	12 WORDS
<p>Mehta, J.L, Advanced Study in the History of Medieval India, Vol.</p> <p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>		<p>Mehta, J.L. (2006). Advanced Study in the History of Medieval India, Vol.</p>		
45/171	SUBMITTED TEXT	15 WORDS	88% MATCHING TEXT	15 WORDS
<p>Singh, Vipul, Interpreting Medieval India Volume –I, Early Medieval, Delhi Sultanate and Regions (circa 750-1550),</p> <p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>		<p>Singh, Vipul (2009). Interpreting Medieval India Vol. I. Early Medieval Delhi Sultanate and Regions (circa 750-1550).</p>		
46/171	SUBMITTED TEXT	23 WORDS	50% MATCHING TEXT	23 WORDS
<p>When Malik Shahin, who was naib amir-i-majlis of Sultan Firuz died, he left behind 50 lakh tankas besides jewels, ornaments and costly robes.</p> <p>SA 15 Thesis Aashiq Ahmad Bhat GK1947 History AMU.docx (D149203573)</p>				
47/171	SUBMITTED TEXT	22 WORDS	69% MATCHING TEXT	22 WORDS
<p>The building of a true arch required stones or bricks, to be laid in the shape of a curve and bound together firmly</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				

48/171	SUBMITTED TEXT	10 WORDS	100% MATCHING TEXT	10 WORDS
<p>good binding material. This binding material was lime-mortar. The</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				
49/171	SUBMITTED TEXT	50 WORDS	51% MATCHING TEXT	50 WORDS
<p>true arches and vaults and the spired roofs (shikhar) by domes. Arches are made in a variety of shapes, but in India the pointed form of the Islamic world was directly inherited. And sometimes in the second quarter of the fourteenth century, another variant of the pointed four, the four-centred arch, was introduced</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				
50/171	SUBMITTED TEXT	28 WORDS	94% MATCHING TEXT	28 WORDS
<p>the Tughluqs. It remained in vogue till the end of the Sultanate. The pointed arch was adopted in the Islamic world quite early due to its durability and</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				
51/171	SUBMITTED TEXT	33 WORDS	87% MATCHING TEXT	33 WORDS
<p>ease of construction. The usual method of raising a pointed arch was to erect a light centering and place one layer of bricks over it. This layer supported another thin layer of flat</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				
52/171	SUBMITTED TEXT	45 WORDS	87% MATCHING TEXT	45 WORDS
<p>radiating voussoir of the arch was fixed in mortar. These two bottom layers of brick-work would, if needed, act as permanent shuttering for the arch. It may be noted here that the use of bricks instead of an all-wood centering was a feature typical of regions</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				

53/171	SUBMITTED TEXT	27 WORDS	83% MATCHING TEXT	27 WORDS
<p>has noted that in the buildings of the Khalji period a new method of stone masonry was used. This consisted of laying stones in two different courses</p>				
<p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				

54/171	SUBMITTED TEXT	37 WORDS	38% MATCHING TEXT	37 WORDS
<p>headers and the stretchers. This system was retained in subsequent buildings and became NSOU ??CC - HI - 07 111 a characteristic feature of the late medieval period buildings. The material commonly used for plastering buildings was gypsum.</p>				
<p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				

55/171	SUBMITTED TEXT	92 WORDS	62% MATCHING TEXT	92 WORDS
<p>But characteristically enough, no one type of decoration was reserved for a particular type of building; on the contrary, these pan-Islamic decorative principles were used for all kinds of buildings in the Delhi Sultanate. Calligraphy is an important element of decorative art in the buildings of this period. The Koranic sayings are inscribed on buildings in an angular, sober and monumental script, known as Kufi. They may be found in any part of the building including door frames, ceilings, wall panels, niches etc. and also in a variety of materials like – stone, stucco and painting. Geometric shapes</p>				
<p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				

56/171	SUBMITTED TEXT	35 WORDS	75% MATCHING TEXT	35 WORDS
<p>The dominant form of decoration employed in Sultanate buildings is the arabesque form. It is characterized by a continuous stem which splits regularly, producing a series of leafy secondary stems which can in turn split again or</p>				
<p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				

57/171	SUBMITTED TEXT	33 WORDS	82% MATCHING TEXT	33 WORDS
<p>sides in Arabic or Persian script. In Islam, the inscribing of the ruler's name on the coins was invested with special importance. This privilege, along with the reading of his name in the Khutba,</p>				
<p>SA delhi Sultanate AMU.pdf (D142327411)</p>				

58/171	SUBMITTED TEXT	72 WORDS	78% MATCHING TEXT	72 WORDS
<p>The large influx of gold due to his southern Indian campaign made him to adjust the weight standard of coinage which was in usage all the while. He added the gold dinar of weight 202 grains while compared to the then standard weight of 172 grains. The silver adlis minted during the reign of Muhammad bin Tughluq weighed 144 grains aiming to adjust the commercial value of the metal with respect to gold.</p>				
<p>W https://www.forumancientcoins.com/india/sultanates/sul_del_coinage.html</p>				

59/171	SUBMITTED TEXT	81 WORDS	96% MATCHING TEXT	81 WORDS
<p>All his coins reflect a staunch orthodoxy. The coins issued at both Delhi and Daulatabad were issued in memory of his late father. The Kalima appeared in most of his coinage, the title engraved were "The warrior in the cause of God", "The trustier in support of the four Khalifs - Abubakkar, Umar, Usman and Ali". He minted coins in several places such as Delhi, Lakhnauti, Salgaun, Darul-Islam, Sultanpur (Warrangal), Tughlaqpur (Tirhut), Daulatabad(Devagiri), Mulk-I-Tilang etc. More than thirty varieties of billon coins are</p>				
<p>W https://www.forumancientcoins.com/india/sultanates/sul_del_coinage.html</p>				

60/171	SUBMITTED TEXT	31 WORDS	100% MATCHING TEXT	31 WORDS
<p>known so far, and the types shows his numismatic interest. The copper coins are not that fascinating compared to the billon and his gold coinage, but were minted in varieties of fabric.</p>				
<p>W https://www.forumancientcoins.com/india/sultanates/sul_del_coinage.html</p>				

61/171	SUBMITTED TEXT	21 WORDS	76% MATCHING TEXT	21 WORDS		
<p>or even a fort or a town, and to record on them their names, titles, the date in the Hijri era</p> <p>SA delhi Sultanate AMU.pdf (D142327411)</p>						
62/171	SUBMITTED TEXT	33 WORDS	70% MATCHING TEXT	33 WORDS		
<p>and the place of issue of the coins. The crusading zeal of the early Khalifas of Syria in the eighth century A.D had introduced the Kalima or profession of faith- La ilah –il-illah Muhammad-ur-Rasool Allah.</p> <p>SA delhi Sultanate AMU.pdf (D142327411)</p>						
63/171	SUBMITTED TEXT	53 WORDS	97% MATCHING TEXT	53 WORDS		
<table border="0" style="width: 100%;"> <tr> <td style="width: 50%; vertical-align: top;"> <p>The gold coin of Firoz Shah is fairly common like his predecessor. Atleast six different types were known, they too exhibited similar traditional theme inscribing the name of Khalifs Abul Abbas and his two successors. The obverse portrayed "The right hand of the commander of the merciful" and "the deputy of the commander". Thus, the</p> <p>W https://www.forumancientcoins.com/india/sultanates/sul_del_coinage.html</p> </td> <td style="width: 50%; vertical-align: top;"> <p>The gold coin of Firoz Shah is fairly common like his predecessor. Atleast six different types were known, they too exhibited similar traditional theme inscribing the name of Khalifs Abul Abbas and his two successors. The obverse portrayed "The right hand of the commander of the merciful" and "the deputy of the commander". The</p> </td> </tr> </table>					<p>The gold coin of Firoz Shah is fairly common like his predecessor. Atleast six different types were known, they too exhibited similar traditional theme inscribing the name of Khalifs Abul Abbas and his two successors. The obverse portrayed "The right hand of the commander of the merciful" and "the deputy of the commander". Thus, the</p> <p>W https://www.forumancientcoins.com/india/sultanates/sul_del_coinage.html</p>	<p>The gold coin of Firoz Shah is fairly common like his predecessor. Atleast six different types were known, they too exhibited similar traditional theme inscribing the name of Khalifs Abul Abbas and his two successors. The obverse portrayed "The right hand of the commander of the merciful" and "the deputy of the commander". The</p>
<p>The gold coin of Firoz Shah is fairly common like his predecessor. Atleast six different types were known, they too exhibited similar traditional theme inscribing the name of Khalifs Abul Abbas and his two successors. The obverse portrayed "The right hand of the commander of the merciful" and "the deputy of the commander". Thus, the</p> <p>W https://www.forumancientcoins.com/india/sultanates/sul_del_coinage.html</p>	<p>The gold coin of Firoz Shah is fairly common like his predecessor. Atleast six different types were known, they too exhibited similar traditional theme inscribing the name of Khalifs Abul Abbas and his two successors. The obverse portrayed "The right hand of the commander of the merciful" and "the deputy of the commander". The</p>					
64/171	SUBMITTED TEXT	30 WORDS	60% MATCHING TEXT	30 WORDS		
<table border="0" style="width: 100%;"> <tr> <td style="width: 50%; vertical-align: top;"> <p>India: From Sultanate to the Mughals (Delhi Sultanate 1206 – 1526) , Vol. I, Har Anand Publications Singh, Vipul, Interpreting Medieval India Volume –I, Early Medieval, Delhi Sultanate and Regions (circa 750-1550),</p> <p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p> </td> <td style="width: 50%; vertical-align: top;"> <p>India from the Sultanate to the Mughals Unit 1 Sources of Medieval India 2) Singh, Vipul (2009). Interpreting Medieval India Vol. I. Early Medieval Delhi Sultanate and Regions (circa 750-1550).</p> </td> </tr> </table>					<p>India: From Sultanate to the Mughals (Delhi Sultanate 1206 – 1526) , Vol. I, Har Anand Publications Singh, Vipul, Interpreting Medieval India Volume –I, Early Medieval, Delhi Sultanate and Regions (circa 750-1550),</p> <p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>	<p>India from the Sultanate to the Mughals Unit 1 Sources of Medieval India 2) Singh, Vipul (2009). Interpreting Medieval India Vol. I. Early Medieval Delhi Sultanate and Regions (circa 750-1550).</p>
<p>India: From Sultanate to the Mughals (Delhi Sultanate 1206 – 1526) , Vol. I, Har Anand Publications Singh, Vipul, Interpreting Medieval India Volume –I, Early Medieval, Delhi Sultanate and Regions (circa 750-1550),</p> <p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>	<p>India from the Sultanate to the Mughals Unit 1 Sources of Medieval India 2) Singh, Vipul (2009). Interpreting Medieval India Vol. I. Early Medieval Delhi Sultanate and Regions (circa 750-1550).</p>					
65/171	SUBMITTED TEXT	27 WORDS	50% MATCHING TEXT	27 WORDS		
<p>gold coins in his reign and accounts of the donations he made to foreign visitors suggest that the accumulated treasure of the Delhi Sultanate was not exhausted, the</p> <p>SA Katarina Levic -Global economic history essay.pdf (D23051243)</p>						

66/171	SUBMITTED TEXT	22 WORDS	90% MATCHING TEXT	22 WORDS
<p>Wainganga river in the north to the Krishna in the south and from Daulatabad in the west to Bhangir in the east.</p> <p>SA MHY-6.docx (D110789933)</p>				
67/171	SUBMITTED TEXT	12 WORDS	87% MATCHING TEXT	12 WORDS
<p>divided his kingdom into four provinces, namely, Gulbarga, Daulatabad, Berar and Bidar.</p> <p>SA MHY-6.docx (D110789933)</p>				
68/171	SUBMITTED TEXT	12 WORDS	83% MATCHING TEXT	12 WORDS
<p>of the long drawn struggle between the Bahmani kingdom and the Vijayanagara</p> <p>SA 014E1220-Social and Cultural History of India from 1206 AD to 1526 AD.docx (D165315243)</p>				
69/171	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
<p>departed all the cohesion and power of the Bahmani kingdom". The</p> <p>SA 014E1220-Social and Cultural History of India from 1206 AD to 1526 AD.docx (D165315243)</p>				
70/171	SUBMITTED TEXT	27 WORDS	60% MATCHING TEXT	27 WORDS
<p>Chandra Satish, Medieval India: From Sultanate to the Mughals (Delhi Sultanate 1206 – 1526) , Vol. I, Har Anand Publications Majumdar R.C, ed., The Delhi Sultanate, Bharatiya Vidya</p> <p>Chandra, Satish. (Reprint, 2008): Medieval India: From Sultanate to the Mughals, Delhi Sultanate (1206-1526) Part one. New Delhi, India: Har-Anand Publications Pvt. Ltd 2) Mazumder, R. C. (1990). The Delhi Sultanate. Bombay, India: Bharatiya Vidya</p> <p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>				
71/171	SUBMITTED TEXT	19 WORDS	57% MATCHING TEXT	19 WORDS
<p>in the affairs of state and the responsibility of government passed into the hands of Qasim Barid, a Turki</p> <p>SA 014E1220-Social and Cultural History of India from 1206 AD to 1526 AD.docx (D165315243)</p>				

72/171	SUBMITTED TEXT	19 WORDS	64% MATCHING TEXT	19 WORDS
<p>Model Questions 9.9 Suggested Readings 9.0 Objectives The Objectives of the present unit are to understand the long-term historical evolution of the</p>		<p>Model Questions, 20.16 Suggested Readings, , 20.0 Objective, • , The objective of the present unit is to study the long-term evolution of the,</p>		
<p>W https://www.teachmint.com/tfile/studymaterial/b-com/bengali/e-slm-ge-hi-11pdf/9e429e46-e10d-4340- ...</p>				

73/171	SUBMITTED TEXT	34 WORDS	28% MATCHING TEXT	34 WORDS
<p>the kingdom was split up into five independent Sultanates, namely the Adil Shahi of Bijapur, the Qutb Shahi of Golconda, the Nizam Shahi of Ahmadnagar, the Barid Shahi of Bidar and the Imad Shahi of</p>				
<p>SA 014E1220-Social and Cultural History of India from 1206 AD to 1526 AD.docx (D165315243)</p>				

74/171	SUBMITTED TEXT	92 WORDS	96% MATCHING TEXT	92 WORDS
<p>The foundation of the empire of Vijayanagara in 1336 constitutes a great event in South India in particular and the history of India in general. It was founded as a result of the political and cultural movement against the Tughlaq authority in the South. The empire of Vijayanagara was founded by Harihara I and Bukka, two of five sons of Sangama. But as regards the circumstances leading to the foundation of the empire of Vijayanagara and the origin of the founders of the empire of Vijayanagara, there are a number of controversies and this</p>				
<p>SA MA HISTORY M21HS07DC_SLM.pdf (D155219184)</p>				

75/171	SUBMITTED TEXT	58 WORDS	74% MATCHING TEXT	58 WORDS
<p>has been hotly debated by the scholars since the beginning of the twentieth century, when Robert Sewell published his work The Forgotten Empire (1901) primarily based on the foreign accounts. There are three main theories regarding the origin of the founders of the empire of Vijayanagara: a)The Telegu, the Andhra or the Kakatiya origin, b)The Karnata (Karnataka) or Hoysala origin, c)the Kampili origin.</p>				
<p>SA MA HISTORY M21HS07DC_SLM.pdf (D155219184)</p>				

76/171**SUBMITTED TEXT**

106 WORDS

90% MATCHING TEXT

106 WORDS

the first theory, Harihar and Bukka were the Treasury officers (Pratiharis) of the last Kakatiya ruler Prataparudradeva Kakatiya. After the fall of the Kakatiya kingdom to the Tughlaqs, both brothers reached the present site of Vijayanagara, where a Vaishnava saint Vidyanaya took them under his protection and inspired them to found the city and empire of Vijayanagara. The main support of this theory comes from Kalajnana texts, particularly the Vidyanaya Kalajnana and some other sources. Modern historians supporting this theory further give the arguments that royal crests and the administrative divisions of the empire of Vijayanagara had been borrowed from the Kakatiyas. Besides, the Rayas of Vijayanagara greatly patronized Telegu language and literature.

SA MA HISTORY M21HS07DC_SLM.pdf (D155219184)**77/171****SUBMITTED TEXT**

219 WORDS

96% MATCHING TEXT

219 WORDS

Harihara and Bukka were in the service of the Raya of Kamipili (near Sagar in Karnataka). When Bahauddin Gurshap, a cousin of Md. Bin Tughlaq revolted and took refuge with the Raya of Kampili, the Sultan attacked Kampili and annexed it to the Sultanate. During the course of this war, Harihara and Bukka were both made prisoners of war and taken to Delhi. In 1335, when Tughlaq possessions in the South were in a state of general turmoil, the Sultan released them and sent them as Commanders of the Tughlaq troops to restore order in the South, where they came under the influence of a sage and declared their independence. The issue of the actual circumstances leading to the foundation of the empire of Vijayanagara and the origin of the founders still remain unresolved and several arguments are given in support of each theory. But there is no doubt that Harihara and Bukka, who founded the empire in 1336, were the sons of Sangama and named the first dynasty of Vijayanagara after their father as Sangama dynasty (1336 – 1485). The second dynasty, founded by Saluva Narasimha, known as Saluva dynasty, ruled from 1485 to 1505. The third dynasty, known as Tuluva ruled from 1505 to 1570. The fourth or the Aravidu dynasty ruled till about the middle of the seventeenth century, but was only a pale shadow of its old glory. 140

SA MA HISTORY M21HS07DC_SLM.pdf (D155219184)

78/171	SUBMITTED TEXT	14 WORDS	90% MATCHING TEXT	14 WORDS
<p>assumed the title of Vedamarga-pratishthapaka or the establisher of the path of the Vedas,</p> <p>SA HIST 40.docx (D137181858)</p>				
79/171	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
<p>made him the master of the entire west coast of the Deccan.</p> <p>SA HIST 40.docx (D137181858)</p>				
80/171	SUBMITTED TEXT	17 WORDS	73% MATCHING TEXT	17 WORDS
<p>with the Bahmani Sultan, the Velamas of Rachakonda and the Reddies of Kondavidu. In spite of the</p> <p>SA 014E1220-Social and Cultural History of India from 1206 AD to 1526 AD.docx (D165315243)</p>				
81/171	SUBMITTED TEXT	20 WORDS	55% MATCHING TEXT	20 WORDS
<p>Nicolo Conti visited the imperial city. He described it as having a circumference of 96 kilometers and containing 90,000 potential soldiers.</p> <p>SA MHY-6.docx (D110789933)</p>				
82/171	SUBMITTED TEXT	25 WORDS	67% MATCHING TEXT	25 WORDS
<p>Narasa Nayaka placed on the throne the elder son of Narasimha, Timma. But as Timma was too young to shoulder the burdens of the state, Narasa</p> <p>SA 014E1220-Social and Cultural History of India from 1206 AD to 1526 AD.docx (D165315243)</p>				
83/171	SUBMITTED TEXT	17 WORDS	79% MATCHING TEXT	17 WORDS
<p>was the greatest ruler of Vijayanagara and one of the greatest in the history of India. He</p> <p>SA BHYS-21 History of Medieval India.docx (D113515071)</p>				

84/171	SUBMITTED TEXT	54 WORDS	91% MATCHING TEXT	54 WORDS
<p>is the most learned and perfect king that could possibly be, cheerful of disposition and very merry; he is one that seeks to honour foreigners and receives them kindly, asking all about their affairs whatever their condition may be. He is a great ruler and a man of much justice, but subject to certain fits of rage.</p> <p>SA MHY-6.docx (D110789933)</p>				
85/171	SUBMITTED TEXT	10 WORDS	100% MATCHING TEXT	10 WORDS
<p>the Gajapati gave his daughter in marriage to Krishnadevaraya and</p> <p>SA 014E1220-Social and Cultural History of India from 1206 AD to 1526 AD.docx (D165315243)</p>				
86/171	SUBMITTED TEXT	20 WORDS	93% MATCHING TEXT	20 WORDS
<p>Never perhaps in the history of the world has such havoc been brought and wrought so suddenly on so splendid a city...".</p> <p>SA 014E1220-Social and Cultural History of India from 1206 AD to 1526 AD.docx (D165315243)</p>				
87/171	SUBMITTED TEXT	15 WORDS	88% MATCHING TEXT	15 WORDS
<p>Singh, Vipul, Interpreting Medieval India Volume –I, Early Medieval, Delhi Sultanate and Regions (circa 750-1550), Singh, Vipul (2009). Interpreting Medieval India Vol. I. Early Medieval Delhi Sultanate and Regions (circa 750-1550).</p> <p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>				
88/171	SUBMITTED TEXT	20 WORDS	52% MATCHING TEXT	20 WORDS
<p>a career of conquest. Having defeated Mahmud II of Malwa, he annexed that kingdom to Gujarat in 1531. Next, he a policy of conquest. He defeated Mahmud II of Malwa and annexed his kingdom to Gujrat in 1531 AD. He</p> <p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>				

89/171	SUBMITTED TEXT	15 WORDS	88% MATCHING TEXT	15 WORDS
Singh, Vipul, Interpreting Medieval India Volume –I, Early Medieval, Delhi Sultanate and Regions (circa 750-1550),		Singh, Vipul (2009). Interpreting Medieval India Vol. I. Early Medieval Delhi Sultanate and Regions (circa 750-1550).		
W	https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...			
90/171	SUBMITTED TEXT	14 WORDS	75% MATCHING TEXT	14 WORDS
to Satpura Range in the south, to the frontier of Gujarat in the west,		to Satpura range in the South and to the frontiers of Gujrat in the west.		
W	https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...			
91/171	SUBMITTED TEXT	15 WORDS	90% MATCHING TEXT	15 WORDS
laid the foundation of the Aravidu dynasty. He was succeeded by his son, Ranga II,				
SA	014E1220-Social and Cultural History of India from 1206 AD to 1526 AD.docx (D165315243)			
92/171	SUBMITTED TEXT	19 WORDS	64% MATCHING TEXT	19 WORDS
of Jaunpur 12.3 Conclusion 12.4 Model Questions 12.5 Suggested Readings 12.0 Objectives The aim of this unit is to apprise the		of Devapala, , 12.10 Conclusion, 12.11 Model Questions, 12.12 Suggested Readings, , 12.0 Objective, ●, , The objective of this unit is to study the		
W	https://www.teachmint.com/tfile/studymaterial/b-com/bengali/e-slm-ge-hi-11pdf/9e429e46-e10d-4340-...			
93/171	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
died in A.D 1405, and was succeeded by his son				
SA	BHYS-21 History of Medieval India.docx (D113515071)			
94/171	SUBMITTED TEXT	16 WORDS	70% MATCHING TEXT	16 WORDS
of Bengal 13.3 Conclusion 13.4 Model Questions 13.5 Suggested Readings 13.0 Objectives The aim of this unit is to		of Devapala, , 12.10 Conclusion, 12.11 Model Questions, 12.12 Suggested Readings, , 12.0 Objective, ●, , The objective of this unit is to		
W	https://www.teachmint.com/tfile/studymaterial/b-com/bengali/e-slm-ge-hi-11pdf/9e429e46-e10d-4340-...			

95/171	SUBMITTED TEXT	28 WORDS	60% MATCHING TEXT	28 WORDS
<p>Chandra Satish, Medieval India: From Sultanate to the Mughals (Delhi Sultanate 1206 – 1526) , Vol. I, Har Anand Publications Majumdar R.C, ed., The Delhi Sultanate , Bharatiya Vidya</p>		<p>Chandra, Satish. (Reprint, 2008): Medieval India: From Sultanate to the Mughals, Delhi Sultanate (1206-1526) Part one. New Delhi, India: Har-Anand Publications Pvt. Ltd 2) Mazumder, R. C. (1990). The Delhi Sultanate. Bombay, India: Bharatiya Vidya</p>		
W	<p>https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>			
96/171	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
<p>died in A.D 1457 and was succeeded by his son</p>				
SA	<p>BHYS-21 History of Medieval India.docx (D113515071)</p>			
97/171	SUBMITTED TEXT	40 WORDS	79% MATCHING TEXT	40 WORDS
<p>were distinct from the Indo-Islamic style practiced at Delhi and often displayed definitely original qualities. In the areas which have a strong indigenous tradition of workmanship in masonry, regional styles of Islamic architecture produced the most elegant structures. On the other hand,</p>				
SA	<p>8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>			
98/171	SUBMITTED TEXT	15 WORDS	70% MATCHING TEXT	15 WORDS
<p>between the latter half of the fifteenth and the first half of the sixteenth century</p>		<p>between the, second half of the 11th and the first half of the 12th century</p>		
W	<p>https://www.teachmint.com/tfile/studymaterial/b-com/bengali/e-slm-ge-hi-11pdf/9e429e46-e10d-4340-...</p>			
99/171	SUBMITTED TEXT	27 WORDS	75% MATCHING TEXT	27 WORDS
<p>where these traditions were not so pronounced. In some cases totally novel tendencies, independent of both the indigenous and the imperial Sultanate traditions, are also visible. 14.2 Eastern India</p>				
SA	<p>8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>			

100/171	SUBMITTED TEXT	21 WORDS	65% MATCHING TEXT	21 WORDS
<p>Two major strands of architectural style in eastern India were Bengal and Jaunpur, both which witnessed the rise of regional states. 14.2.1 Bengal</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				
101/171	SUBMITTED TEXT	28 WORDS	84% MATCHING TEXT	28 WORDS
<p>Masjid 14.3 Western India The regional style of architecture that came into being in western India towards the beginning of the fourteenth century is almost exclusively confined to Gujarat. 14.3.1 Gujarat</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				
102/171	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
<p>as "one of the most beautiful mosques in the East".</p> <p>SA MHY-6.docx (D110789933)</p>				
103/171	SUBMITTED TEXT	24 WORDS	94% MATCHING TEXT	24 WORDS
<p>unique character may best be explained as the product as much of a highly specialized local style as of a different kind of Islamic patronage.</p> <p>SA MHY-6.docx (D110789933)</p>				
104/171	SUBMITTED TEXT	26 WORDS	82% MATCHING TEXT	26 WORDS
<p>Central India In Central India, the development of Indo-Islamic architecture remained confined within the Malwa region which became an independent kingdom at the turn of the fifteenth century. 14.4.1</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				

105/171	SUBMITTED TEXT	40 WORDS	79% MATCHING TEXT	40 WORDS
<p>were distinct from the Indo-Islamic style practiced at Delhi and often displayed definitely original qualities. In the areas which have a strong indigenous tradition of workmanship in masonry, regional styles of Islamic architecture produced the most elegant structures. On the other hand,</p>				
<p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				

106/171	SUBMITTED TEXT	23 WORDS	64% MATCHING TEXT	23 WORDS
<p>where these traditions were not so pronounced. In somecases, totally novel tendencies, independent of both the indigenous and the imperial Sultanate traditions, are also visible.</p>				
<p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				

107/171	SUBMITTED TEXT	40 WORDS	79% MATCHING TEXT	40 WORDS
<p>were distinct from the Indo-Islamic style practiced at Delhi and often displayed definitely original qualities. In the areas which have a strong indigenous tradition of workmanship in masonry, regional styles of Islamic architecture produced the most elegant structures. On the other hand,</p>				
<p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				

108/171	SUBMITTED TEXT	16 WORDS	96% MATCHING TEXT	16 WORDS
<p>Salma Ahmed, A comprehensive History of Medieval India from the Twelfth to the Mid Eighteenth century,</p>		<p>Salma Ahmed, Farooqui, (2011). A Comprehensive History of Medieval India: From the twelfth to the Mid-Eighteenth Century.</p>		
<p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>				

109/171	SUBMITTED TEXT	20 WORDS	78% MATCHING TEXT	20 WORDS
<p>The Delhi Sultanate , Bharatiya Vidya Bhavan, Bombay, 2006, Mehta, J.L., Advanced Study in the History of Medieval India, Vol.</p>		<p>The Delhi Sultanate: Bombay, India: Bharatiya Vidya Bhawan 10. J.L. (2006). Advanced Study in the History of Medieval India, Vol.</p>		
<p>W https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20...</p>				

110/171	SUBMITTED TEXT	15 WORDS	88% MATCHING TEXT	15 WORDS
Singh, Vipul, Interpreting Medieval India Volume –I, Early Medieval, Delhi Sultanate and Regions (circa 750-1550),		Singh, Vipul (2009). Interpreting Medieval India Vol. I. Early Medieval Delhi Sultanate and Regions (circa 750-1550).		
W	https://kkhsou.ac.in/eslm/E-SLM_Main/2nd%20Sem/Bachelor%20Degree/History/history%20eng%20block%20 ...			
111/171	SUBMITTED TEXT	25 WORDS	73% MATCHING TEXT	25 WORDS
where these traditions were not so pronounced. In some cases, totally novel tendencies, independent of both the indigenous and the imperial Sultanate traditions, are also visible. 14.9				
SA	8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)			
112/171	SUBMITTED TEXT	26 WORDS	91% MATCHING TEXT	26 WORDS
Introduction The conquest of, northern India by the Ghorids and the establishment of the Delhi Sultanate not only changed the existing political structure but also brought, economic changes.				
SA	unit 3-Society and economy.docx (D165079263)			
113/171	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
no more than intensifying elements already present in Indian 'feudalism'. 15.2				
SA	unit 3-Society and economy.docx (D165079263)			
114/171	SUBMITTED TEXT	29 WORDS	48% MATCHING TEXT	29 WORDS
The number of Iqtas was not fixed. There was no uniformity in their administration. Besides 'Iqtadar', other names of the heads of an Iqta' was Naib Sultan, 'nazim' or 'wali'.				
SA	MHY-6.docx (D110789933)			

115/171	SUBMITTED TEXT	13 WORDS	100% MATCHING TEXT	13 WORDS
<p>the supervision of the Central government and carried on orders of the Sultan. 2.</p>				
SA MHY-6.docx (D110789933)				
116/171	SUBMITTED TEXT	21 WORDS	50% MATCHING TEXT	21 WORDS
<p>mint coins in his name. 9. He could not read 'Khutba' in his name. During the rule of a weak Sultan, the '</p>				
SA MHY-6.docx (D110789933)				
117/171	SUBMITTED TEXT	20 WORDS	75% MATCHING TEXT	20 WORDS
<p>The village, the smallest unit of administration was administered by local hereditary officers and the 'Panchayat' of the village. The '</p>				
SA MHY-6.docx (D110789933)				
118/171	SUBMITTED TEXT	24 WORDS	84% MATCHING TEXT	24 WORDS
<p>The 'Chaudhri' the 'Patwari', the 'Khut' the 'Muqaddam' and the 'Chankidari' were the hereditary officers of the village who helped in the collection of revenue.</p>				
SA MHY-6.docx (D110789933)				
119/171	SUBMITTED TEXT	32 WORDS	73% MATCHING TEXT	32 WORDS
<p>Barani says that AlauddinKhalji brought the doab 248 NSOU ??CC - HI - 07 into khalisa and the tax (mahsul) from there was spent on paying the cash salaries to the soldiers.</p>				
SA unit 3-Society and economy.docx (D165079263)				

120/171	SUBMITTED TEXT	16 WORDS	64% MATCHING TEXT	16 WORDS
<p>History of Medieval India, Orient BlackSwan,Hydebad, 2002. Peter Jackson: The Delhi Sultanate: A Political and Military History,</p> <p>SA 18 Seema Khan HSM404, MEDIEVAL INDIA, SEM-I REVISED FILE CDOE AMU.docx (D142533074)</p>				
121/171	SUBMITTED TEXT	10 WORDS	100% MATCHING TEXT	10 WORDS
<p>that is, on the same soil both the kharif and</p> <p>SA unit 3-Society and economy.docx (D165079263)</p>				
122/171	SUBMITTED TEXT	12 WORDS	100% MATCHING TEXT	12 WORDS
<p>orchards in the vicinity of Delhi to grow seven varieties of grapes</p> <p>SA unit 3-Society and economy.docx (D165079263)</p>				
123/171	SUBMITTED TEXT	22 WORDS	85% MATCHING TEXT	22 WORDS
<p>from the river Yamuna carrying them to Hissar, one from the Kali river in the Doab joining the Yamuna near Delhi; one each from</p> <p>SA unit 3-Society and economy.docx (D165079263)</p>				
124/171	SUBMITTED TEXT	16 WORDS	76% MATCHING TEXT	16 WORDS
<p>The next section was that of the Indian Muslims who were either converted to Islam or were</p> <p>SA MHY-6.docx (D110789933)</p>				
125/171	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
<p>were divided among themselves on the basis of castes. The</p> <p>SA MHY-6.docx (D110789933)</p>				

126/171	SUBMITTED TEXT	22 WORDS	100% MATCHING TEXT	22 WORDS
<p>the most respected and the privileged section of the society. All high offices of the state were kept reserved for them. They</p> <p>SA MHY-6.docx (D110789933)</p>				
127/171	SUBMITTED TEXT	97 WORDS	67% MATCHING TEXT	97 WORDS
<p>The caste-system of the Hindus affected the Muslims, especially the Indian Muslims. They continued to maintain divisions among themselves on the basis of their previous castes. Thus, both the foreign and Indian Muslims were divided among themselves on the basis of their different nationalities and birth. The Muslims were also divided on the basis religious sect, education and professions. Sunnis and the Shiahs differed from each other on the basis of sects while soldiers and scholars were divided among each other on the basis of their professions. There was another class, the Ulema who constituted the religious community among the Muslims and claimed</p> <p>SA MHY-6.docx (D110789933)</p>				
128/171	SUBMITTED TEXT	27 WORDS	46% MATCHING TEXT	27 WORDS
<p>Both these mosques bear the mark of Indian and Islamic art. The construction of Qutb Minar was started by Qutb-ud-din but was completed by Iltutmish. The purpose of</p> <p>SA MHY-6.docx (D110789933)</p>				
129/171	SUBMITTED TEXT	16 WORDS	88% MATCHING TEXT	16 WORDS
<p>was named after the famous Muslim saint Qutb-ud-din who was famous as Qutb Shah. It is</p> <p>SA BHYS-21 History of Medieval India.docx (D113515071)</p>				

130/171	SUBMITTED TEXT	28 WORDS	60% MATCHING TEXT	28 WORDS
<p>the fort and the city of Siri, the Jamaita Khan masjid at the dargah of Nizam-ud- din Auliya, Alai Darwaza at Qutb Minar, the Hauz-i-Alai and the Hauz-i-Khas buildings.</p>				
<p>SA MHY-6.docx (D110789933)</p>				
131/171	SUBMITTED TEXT	25 WORDS	65% MATCHING TEXT	25 WORDS
<p>are Adina Masjid constructed by Sikandar Shah at Pandua the Eklakhi Mausoleum at Hazrat Pandua, the Lotan Masjid and the Bari Sona Masjid at Gaur, the</p>				
<p>SA MHY-6.docx (D110789933)</p>				
132/171	SUBMITTED TEXT	28 WORDS	55% MATCHING TEXT	28 WORDS
<p>buildings of Mandu are the Jami Masjid, the Hindola Mahal, Asharfi Mahal, the Jahaz Mahal, the tomb of Hushang Shah and the palaces of Baz Bahadur and his queen</p>				
<p>SA MHY-6.docx (D110789933)</p>				
133/171	SUBMITTED TEXT	29 WORDS	50% MATCHING TEXT	29 WORDS
<p>Bahamani kingdom also constructed magnificent buildings within their territories. Some of the famous buildings are the mosques at Bidar and Gulbrga, the tomb of Muhammad Adil Shah known as Gol</p>				
<p>SA MHY-6.docx (D110789933)</p>				
134/171	SUBMITTED TEXT	24 WORDS	50% MATCHING TEXT	24 WORDS
<p>and most of the beautiful buildings and temples of the kingdom were destroyed. However, one among them which were survived is the Vithala temple</p>				
<p>SA MHY-6.docx (D110789933)</p>				

135/171	SUBMITTED TEXT	57 WORDS	65% MATCHING TEXT	57 WORDS
<p>the course of evolution. The religious reformers and saints wrote, spoke and preached in languages which could be easily understood by the masses. The growth of Hindi, Marathi, Bengali, Maithili, Punjabi, Gurumukhi and other provincial literatures took place in this age. Ramananda, Kabir, Surdas and Tulsidas preached in Hindi, Mirabai and some other preachers and saints of Radha-Krishna cult preached in</p>				
SA MHY-6.docx (D110789933)				
136/171	SUBMITTED TEXT	23 WORDS	97% MATCHING TEXT	23 WORDS
<p>Hindi literature: The liberal patronage extended by the court of provincial rulers to men of letters has added to the growth of Hindi literature.</p>				
SA MHY-6.docx (D110789933)				
137/171	SUBMITTED TEXT	15 WORDS	71% MATCHING TEXT	15 WORDS
<p>and Namadeva were the first saint to compose the Bhajans and Pads or Verses in Hindi.</p>				
SA MHY-6.docx (D110789933)				
138/171	SUBMITTED TEXT	24 WORDS	100% MATCHING TEXT	24 WORDS
<p>who was intensely devoted to her deity Lord Krishna expressed her love and devotion in exquisite verses which are famous for their sweet melody and</p>				
SA MHY-6.docx (D110789933)				

139/171	SUBMITTED TEXT	47 WORDS	73% MATCHING TEXT	47 WORDS
<p>Marathi Literature: Marathi literature began from the medieval age. Chakradhar, Bhaskar, Bhatt, Narendra, and Mukundaray were the early poets and writers of Marathi. Jnaneswar the famous saint poet of Maharashtra in the 13th century composed his commentary on Gita called Janeshwari in Prakrit Marathi. It appealed to the masses most. 17.2.12</p>				
SA MHY-6.docx (D110789933)				
140/171	SUBMITTED TEXT	23 WORDS	85% MATCHING TEXT	23 WORDS
<p>enriched by the boards and jain monks. To preach the doctrine of Jainism, the Jain monks had composed many works in poetry called Ras.</p>				
SA MHY-6.docx (D110789933)				
141/171	SUBMITTED TEXT	26 WORDS	94% MATCHING TEXT	26 WORDS
<p>The Bhakti movement in Gujarat stimulated the growth of religious literature in Gujarati. Mira and Narsingh Mehta occupy prominent position among the saints and poets of Gujarat. 17.2.13</p>				
SA MHY-6.docx (D110789933)				
142/171	SUBMITTED TEXT	19 WORDS	70% MATCHING TEXT	19 WORDS
<p>Bengali Literature: The work of Vidyapati and Chandi Das renowned poets of the age provided stimulus to the growth of</p>				
SA MHY-6.docx (D110789933)				
143/171	SUBMITTED TEXT	18 WORDS	94% MATCHING TEXT	18 WORDS
<p>The Muslim rulers of Bengal also patronized Bengali. They engaged scholars to translate Ramayan and Mahabharat from Sanskrit</p>				
SA MHY-6.docx (D110789933)				

144/171	SUBMITTED TEXT	11 WORDS	100% MATCHING TEXT	11 WORDS
<p>Chaitanya enriched the Bengali literature with his songs and Bhajans.</p> <p>SA MHY-6.docx (D110789933)</p>				
145/171	SUBMITTED TEXT	11 WORDS	73% MATCHING TEXT	11 WORDS
<p>Ghias-ud-Din Tughlaq who softened the rigours of Ala-ul-Din's revenue/ policy and administration.</p> <p>SA MHY-6.docx (D110789933)</p>				
146/171	SUBMITTED TEXT	18 WORDS	52% MATCHING TEXT	18 WORDS
<p>system of taxation. Under him a further increase in taxation led to a very serious agrarian uprising in the doab.</p> <p>SA unit 3-Society and economy.docx (D165079263)</p>				
147/171	SUBMITTED TEXT	41 WORDS	92% MATCHING TEXT	41 WORDS
<p>got prepared a comprehensive register of the income and expenditure of the Sultanate in order to introduce a uniform standard of land revenue and to bring every village under assessment. Another great experiment of Mohammad Tughalaq, which brought much odium upon him, was</p> <p>SA MHY-6.docx (D110789933)</p>				
148/171	SUBMITTED TEXT	14 WORDS	89% MATCHING TEXT	14 WORDS
<p>it operated to the ruin of the country and decay of the people... the</p> <p>SA 014E1220-Social and Cultural History of India from 1206 AD to 1526 AD.docx (D165315243)</p>				

149/171	SUBMITTED TEXT	18 WORDS	64% MATCHING TEXT	18 WORDS
<p>department of agriculture Diwan-i Kohi. This department made efforts to bring more and more lands under cultivation. Firoz</p> <p>SA MHY-6.docx (D110789933)</p>				
150/171	SUBMITTED TEXT	15 WORDS	80% MATCHING TEXT	15 WORDS
<p>the salaries of the revenue officers so that they may not exploit the poor peasants.</p> <p>SA MHY-6.docx (D110789933)</p>				
151/171	SUBMITTED TEXT	24 WORDS	48% MATCHING TEXT	24 WORDS
<p>a considerable increase in the size and possibly in the number of towns, a marked rise in craft production, and a corresponding expansion in commerce. 18.1</p> <p>SA unit 3-Society and economy.docx (D165079263)</p>				
152/171	SUBMITTED TEXT	21 WORDS	93% MATCHING TEXT	21 WORDS
<p>sides in Arabic or Persian script. In Islam the inscribing of the ruler's name on the coins was invested with special</p> <p>SA delhi Sultanate AMU.pdf (D142327411)</p>				
153/171	SUBMITTED TEXT	19 WORDS	92% MATCHING TEXT	19 WORDS
<p>There developed a number of sufi orders or silsilah in and outside India. All these orders had their specific</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				

154/171	SUBMITTED TEXT	82 WORDS	91% MATCHING TEXT	82 WORDS
	<p>Sufism as it developed in the Islamic world came to stress the importance of traversing the sufi path (tariqa) as a method of establishing direct communion with divine reality (haqiqat). ii) According to the Sufi beliefs, the novice has to pass through a succession of "stations" or "stages"(maqamat) and changing psychological conditions or "states" (hal) to experience God. iii) The sufi path could be traversed only under the strict supervision of a spiritual director (shaikh,pir or murshid) who had himself successfully traversed it and consequently established direct communion with God.</p>			
SA	8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)			
155/171	SUBMITTED TEXT	51 WORDS	81% MATCHING TEXT	51 WORDS
	<p>practicing such spiritual exercises as self-mortification, recollection of God's name to attain concentration (zikr) and contemplation. v) The dis organized impassioned musical recital (sama). The practice of sama was intended to induce a mystical state of ecstasy. However, some sufi orders did not approve of certain forms of sama and the ulemas were particularly hostile</p>			
SA	8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)			
156/171	SUBMITTED TEXT	26 WORDS	78% MATCHING TEXT	26 WORDS
	<p>practice. vi) Yet another feature of sufism is the organization of the sufi into various orders (silsilah). Each of these silsilah e.g. suhrawardi, Qadiri, Chishti, etc. were founded</p>			
SA	8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)			

157/171	SUBMITTED TEXT	68 WORDS	82% MATCHING TEXT	68 WORDS
<p>a leading figure who lent his name to it. A silsilah consisted of persons who had become disciples of a particular sufi. vii) The hospice (khanqah) was the centre of the activities of a sufi order. It was the place where the imparted spiritual training to his disciples. The popularity of the khanqah and its capacity to attract disciples depended on the reputation of the pir. The Khanqahs were supported by endowment and charity.</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				
158/171	SUBMITTED TEXT	15 WORDS	80% MATCHING TEXT	15 WORDS
<p>the time the various sufi orders began their activities in India from the beginning of</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				
159/171	SUBMITTED TEXT	68 WORDS	74% MATCHING TEXT	68 WORDS
<p>full-fledged movement in different parts of the Islamic world. Sufism acquired distinct characteristic in the Indian environment but its growth in India, particularly in the initial phase, was linked in many ways with the developments that occurred in sufi beliefs and practice in the Islamic World during the period between 7th and 13th centuries. The growth of sufism in the central lands of Islam during this period can be divided into three broad phases:</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				
160/171	SUBMITTED TEXT	18 WORDS	63% MATCHING TEXT	18 WORDS
<p>was introduced in India by Khwaja Muinuddin Chisti. He came to India at the time of the Ghori conquest.</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				

161/171

SUBMITTED TEXT

60 WORDS

73% MATCHING TEXT

60 WORDS

The growth of the Chisti order in India during the Sultanate period took place in two phases. The first phase ended with the death of Shaikh Nasiruddin (Chiragh-i-Delhi) in 1356. The second phase is marked by its initial decline during the later part of the 14th century followed by revival and expansion in various parts of the country during the 15th and

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162/171**SUBMITTED TEXT**

339 WORDS

78% MATCHING TEXT

339 WORDS

influential and popular sufi order in India, originated in Herat and was introduced in India by Khwaja Muinuddin Chishti (d. 1236) who was born in Sijisian in c. 1141. He came to India at the time of the Ghori conquest. Finally settled in Ajmer about 1206 and won the respect of both Muslims and nonmuslims. No authentic record of his activities is available. During the later period, legends projected him as an ardent evangelist. However, he was not actively involved in conversions and his attitude towards non-Muslims was one of tolerance. His tomb in Ajmer became a famous centre of pilgrimage in later centuries. The successor of Khwaja Muinuddin Chishti in Delhi was Khwaja Qutbuddin Bakhtiyar Kaki. Shaikh Hamiduddin Nagauri another Khalifa of Shaikh Muinuddin Chishti, made Nagaur in Rajasthan centre of his activity. Shaikh' Hamiduddin established the silsilah in Nagaur where he lived like an ordinary Rajasthani peasant and dissociated himself from those in authoriv. He was a strict vegetarian. He and his successors translated many Persian sufi verses in the local language called Hindavi. Khwaja Qutbuddin Bakhtiyar Kaki was succeeded in Delhi by his Khalifa, KhwajaFariduddinMasud (1175-1265) known as as Baba Farid. Baba Farid left Delhi 286 NSOU ??CC - HI - 07 for Punjab and lived in his khanqah there. He despised association with the ruling class and rich persons. Nathpanthi yogis also visited his khanqah and discussed with him the nature of mysticism. His popularity in Punjab is clear from the fact that more than three hundred years after his death, verses ascribed to him were included in the AdiGranth compiled by the fifth Sikh Guru, Arjun, in 1604. His tomb at Pakpatan soon developed into a centre of pilgrimage. The most celebrated disciple of Baba Farid and the greatest sufi saint of the 14th century was Shaikh Nizmuiddin Auliya (1236-1325). He made Delhi the most famous centre of the Chishti order. Two historians Ziauddin Barani and Amir Khusrau, who were his contemporaries, testify to his eminent position in the social and religious life of northern India during the late 13th and early 14th centuries. Later. His successors spread the Chishti order in various parts of the country. His teachings

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163/171**SUBMITTED TEXT**

205 WORDS

78% MATCHING TEXT

205 WORDS

Amir Hasan Sijzi. This work serves more as a guide to practical aspects of Sufism than as a treatise on its metaphysical and theosophical aspects. Shaikh Nizamuddin Auliya saw the reigns of seven successive Sultans of Delhi. But he always avoided the company of the kings and nobles and never visited the court. The langar (an alms-house for the distribution of free food) of his khanqah was open to Hindus and Muslims alike. In his khanqah, he had many conversations with the Nathpanthi yogi visitors. He adopted many yoga, breathing exercises and was called a sidh (perfect) by the yogis. Amir Khusrau (1253-1325) was a devoted disciple of Shaikh Nizamuddin Auliya. Shaikh Nizamuddin Auliya had many spiritual successors or Khadifs. One of them was Shaikh Burhanuddin Gharib (d. 1340) who was one of those saints who were forced by Sultan Muhammad bin Tughlaq to migrate to the Deccan. He made Daulatabad centre of his activities and introduced the Chishti order there. The most famous of Shaikh Nizamuddin Auliya's Khadifs and his successor in Delhi was Shaikh Nasiruddin Mahmud (d. 1356) who came to be known as Chiragh-i Delhi (Lamp of Delhi). He and some of his disciples discontinued some of those practices of early Chishtis which could clash with Islamic orthodoxy and, in turn, persuaded the ulema to soften their attitude towards the Chishti practice of sama.

SA 8 Seema Khan Sem III Cultural History CDOE AMU.docx (D142785762)**164/171****SUBMITTED TEXT**

71 WORDS

75% MATCHING TEXT

71 WORDS

In Northern India, the resurgence of the Chishti order took place during the later 15th and early 16th Century. Three different branches of the Chishti order- Nagauriya (after the name of Shaikh Hamiduddin Nagauri), Sabiriya (after the name of Shaikh Alauddin Kaliyari) and Nidya. Another important Chishti centre in Northern India during the later half of the 15th century and in the beginning of the 16th century was Jaunpur, the capital of the Sharqi Sultans. The

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165/171

SUBMITTED TEXT

97 WORDS

78% MATCHING TEXT

97 WORDS

was a major order of the Sultanate period. Its founder in India was Shaikh Bahauddin Zakariya (1182-1262). He was a Khurasani and was a disciple of Shahabuddin Suhrawardi who had initiated the silsilah in Baghdad and was directed by the latter to proceed to India. He made Multan and Sind the centres of his activity. Thus, one of the oldest khanqahs in India was established by him at Multan. Iltutmish was the Sultan of Delhi at that time, but Multan was under the control of his rival, Qubacha. Shaikh Bahauddin Zakariya as critical of Qubacha's administration openly sided with Iltutmish in his conflict against the

SA 8 Seema Khan Sem III Cultural History CDOE AMU.docx (D142785762)

166/171

SUBMITTED TEXT

206 WORDS

70% MATCHING TEXT

206 WORDS

the Multan ruler's overthrow, Bahauddin Zakariya received from Iltutmish the title of Sbaikh-ul Islam (Leader of Islam) and endowment. Contrary to the chisti saints of his time, he followed a worldly policy and built up a large fortune. He accepted State patronage and maintained links with the ruling classes. However, during the later period many independent sufi lines stemmed from him and some of them came to be known as 'beshara' (illegitimate orders). In addition to Shaikh Bahauddin-Zakariya, many other Khalifas were designated by Shaikh Shahabuddin Suhrawardi to spread the suhrawardisilsilah in India. After his initial NSOU ??CC - HI - 07 289 stay in Delhi, where he failed to establish his supremacy, he went to Bengal. He established his khaqah there and made many disciples, Languars for the distribution of free meals) to his khanqah. He is said to have played an important role in the process of Islamization in Bengd. During the Sultanate period, Punjab, Sind and Bengal became three important centres of the Suhrawardi activity. Scholars are generally of the opinion that the Suhrawardisufis converted Hindus to Islam and in this task they were helped by their affluence and connections with the ruling class. In this connection, a sharp contrast is drawn between their attitude and that of the Chishti sufis whose teachings did not aim at conversion. 19.4









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167/171	SUBMITTED TEXT	49 WORDS	87% MATCHING TEXT	49 WORDS
<p>In addition to the Chishti and the Suhrawardi.orders, there were others such as the Firdausi, the Qadiri,the Shattari, Qalandari etc. which were introduced in India during this period. The Firdausi order was a branch of the Shurawardi which established itself at in Bihar towards the end of the 14th century. The</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				
168/171	SUBMITTED TEXT	21 WORDS	52% MATCHING TEXT	21 WORDS
<p>Write a note on Chaitanyadeb. 5) Write a note on Mira bai. 6) Write a note on Guru Nanak. 20.9 Suggested Readings 1) Write a short note on Rarh., 5. Write a short note on Vanga., 6. Write a short note on Gauda., , 2.12 Suggested Readings, 1.</p> <p>W https://www.teachmint.com/tfile/studymaterial/b-com/bengali/e-slm-ge-hi-11pdf/9e429e46-e10d-4340- ...</p>				
169/171	SUBMITTED TEXT	33 WORDS	37% MATCHING TEXT	33 WORDS
<p>Objectives After reading this unit one will be able to know about ? the ideology of the Bhakti movement; ? the major schools of the Bhakti movement; ? the impact of the Bhakti movement on society,</p> <p>SA BHYS-21 History of Medieval India.docx (D113515071)</p>				
170/171	SUBMITTED TEXT	37 WORDS	59% MATCHING TEXT	37 WORDS
<p>Sufism in India evolved from the Sufi thought and practices that developed in various parts of the Islamic world, especially in Iran and central Asia. Its subsequent development was influenced more by Indian environment. Once the Sufi orders</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				
171/171	SUBMITTED TEXT	12 WORDS	95% MATCHING TEXT	12 WORDS
<p>parts of India, they followed their own phases of growth and revival.</p> <p>SA 8 Seema KhanSem III Cultural History CDOE AMU.docx (D142785762)</p>				

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PREFACE In a bid to standardize higher education in the country, the University Grants Commission (UGC) has introduced Choice Based Credit System (CBCS) based on five types of courses viz. core, general elective, ability and skill enhancement for graduate students of all programmes at Honours level. This brings in the semester pattern which finds efficacy in sync with credit system, credit transfer, comprehensive continuous assessments and a graded pattern of evaluation. The objective is to offer learners ample flexibility to choose from a wide gamut of courses, as also to provide them lateral mobility between various educational institutions in the country where they can carry their acquired credits.

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UGC (Open and Distance Learning (ODL) Regulations, 2017 have mandated compliance with CBCS for U.G. programmes for all the HEIs in this mode. Welcoming this paradigm shift in higher education, Netaji Subhas Open University (NSOU) has resolved to adopt CBCS from the academic session 2021-22 at the Bachelors Degree Programme (BDP) level. The present syllabus, framed in the spirit of syllabi recommended by UGC, lays due stress on all aspects envisaged in the curricular framework of the apex body on higher education. It will be imparted to learners over the six semesters of the Programme. Self Learning

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SLMs) are the mainstay of Student Support Services (SSS) of an Open University. From a logistic point of view, NSOU has embarked upon CBCS presently with SLMs in English / Bengali. Eventually, the English version SLMs will be translated into Bengali too, for the benefit of learners. As always, all of our teaching faculties contributed in this process. In addition to this we have also requisitioned the services of best academics in each domain in preparation of the new SLMs. I am sure they will be of commendable academic support. We look forward to proactive feedback from all stakeholders who will participate in the teaching-learning based on these study materials. It has been a very challenging task well executed, and I congratulate all concerned in the preparation of these SLMs. I wish the venture a grand success. Professor (Dr.) Ranjan Chakraborty Vice-Chancellor

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Module I: 17th century European Crisis Unit 1 ? Decline of the Mediterranean Economy

Structure 1.0 Objectives 1.1 Introduction 1.2 Decline of the Mediterranean Economy: An Overview 1.3 Conclusion 1.4 Model Questions 1.5 Suggested Readings 1.0 Objectives ? The present unit aims to discuss the decline of the Mediterranean economy in the 17 th century. ? The causes and impact of the decline of the Mediterranean economy will also be discussed. ? This unit will contextualize the decline of the Mediterranean economy in the crisis of the European economy of the 17 th century. 1.1 Introduction There is a general agreement among the historians that the long domination of the Mediterranean on the European economy since the dawn of the civilization in Europe fell into deep crisis with the rise of the Atlantic in the early modern era: the result of the fall of the Mediterranean was the overall decline of the Mediterranean economy. The European economy was primarily divided into three economic zones in the early modern era: the Mediterranean zone, the Atlantic Zone and the Baltic Zone. These three zones were interconnected with each other through trading 7

NSOU CC-HI-08 8 networks. However, Europe witnessed a shift of economic balance from the Mediterranean region to the Atlantic region after the discovery of a direct oceanic link with America. The Mediterranean economic and trading zone was one of the most vibrant commercial regions in Europe since the time of the Greco-Roman time. In the 16th century, the economic and trading activities of the Mediterranean region was still impressive. It had cities like Florence, Venice, Genoa, Milan etc. The approximate population of the region was 60 million in the 16th century. There was adequate development of food production and manufacturing sectors in the region, especially in northern Italy. There were two types of urban centres in early modern northern Italy. The first type of cities were chiefly manufacturing centres. Florence and Milan represented such cities. The second type of the cities were famous for industrial and maritime activities, and shipbuilding. Venice and Genoa were such cities during the period under review. Outside Italy, Ragusa—the major port city of Sicily—specialized in maritime activities. The bulk amount of salt, grain and wool was traded from the port of Ragusa. The Mediterranean region was dependent on the grain-producing regions of Europe for the regular supply of grain. The ships of Venice, Genoa and Ragusa were specially engaged in importing a bulk amount of grain to Italy. The usual items were wheat, barley and millets used for bread and biscuit. It is quite obvious that the entire trading network was interconnected and the region-specific specializations were developed to meet the demands of the other regions. It was due to different reasons the economy of the Mediterranean region started declining in the late 16th and early 17th centuries. In the present unit, an attempt will be made to analyse the fundamental aspects of the decline of the Mediterranean economy during the period under review (Munck 1990, 117-118; Rich and Wilson 1967, 155-156).

1.2 Decline of the Mediterranean Economy: An Overview In the 16th century, the great cities of the Mediterranean region—Venice, Milan, Florence, Genoa and others—were the prime centres of the economic activities connecting Europe and the Levant (especially Constantinople and Cairo) apart from producing industrial goods. However, this prosperity did not continue in the last half of the 16th century. The first sign of recession was first felt in the field of agriculture.

NSOU CC-HI-08 9 The years between 1580 and 1620 saw the initial slowdown of agricultural production. It was followed by the development of commercial stagnation and financial uncertainty in the Mediterranean cities. There was also a drop in urban industry and even population during the same period. All these changes in the Mediterranean economy were an indication of the beginning of a long-term crisis in the region's political economy. The Mediterranean region had for long been the principal centre of sophisticated production and specialized financial services; the economic crunch transformed it into a mere producer of certain goods for the European market (Munck 1990, 117-118). It was the most decisive moment in the economy of the Mediterranean region: it turned an advanced economic zone into a relatively backward one. The north and north-west Europe would become the new dominant regions of 17th century Europe. There were multiple manifestations of the decline of the Mediterranean economy during the period under review. The slow but definitive process of economic decline in the Italian peninsula had begun in much earlier period. In 15th century, Italy witnessed the rise of Signorie and the fall of communes. It created social deterioration by detaching the masses from the administration. Family tradition and political influence suppressed the individual talent and initiative in the new condition. The immediate effect was that the people started considering craft and mercantile activities as socially or culturally low menial occupations. However, though not immediately, this newly developed mentality had long-term negative impact on the economic prosperity of Italy. Italy was able to retain its economic prosperity until the end of the 15th century. The situation began to change in the years between 1494 and 1538. During this period, the Italian state faced foreign aggression. The major European powers like Spain, France and Germany became involved in the conflict in the soil of Italy. This international warfare badly affected the peace, stability and consequently prosperity of the entire region. The war was associated with famines, epidemics, destruction of property and disruption of trade and commerce. All these factors were collectively responsible for the economic decline of the Mediterranean region largely (Cipolla 1976, 236). The decline of the economy of the Mediterranean region was manifested in the textile industry. For example, Brescia's production of woollen cloth drastically fell

NSOU CC-HI-08 10 from 8000 pieces in 1500 to 1000 pieces in 1540. The towns like Como and Pavia also faced economic recession. Pavia also experienced fall of population from about 16,000 at the end of the century to fewer than 7,000 in 1529. Florence was also no exception. The population of the city was reduced to 60,000 in 1530-40 from 72,000 at the end of the 15th century. The number of woollens workshops fell from about 270 to few more than 60, and the annual production of woollens from about 25,000 pieces to a few hundred. However, with the restoration of peace in the middle of the 16th century, the production of woollen cloth began to revive. Bergamo increased its production of woollen cloth from 7000-8000 pieces in 1540 to 26,500 pieces in 1596. Florence produced 14,700 pieces of woollen cloth in 1553; in 1560, it was 30,000. However, these signs of recovery did not ensure the removal of profound elements of crisis from the Italian economy. In fact, the old structure of the economy was restored along traditional way. The guilds achieved new strength and adopted all possible measures to prevent competition. This conservative attitude blocked innovative aptitude in the economic structure of Italy. It made Italy less efficient in the changing international market of Europe as far as competition was concerned. The internal market of Italy was limited. Italy's economic prosperity was primarily dependent on the export of commodities in the various parts of Europe. This dependence on the export economy of Italy came to be questioned by the rise of the manufacturing sector in England and the Low Countries. These regions of 16th century Europe developed their production on new scales. The products of England or the Low Countries competitively penetrated in the international market against the Italian products. Until the end of the 16th century, the Italian manufacturers could not realize the gravity of the changing situation. The 17th century witnessed the full advent of the non-Italian commodities in the market of Europe. It created deep crisis in the economy of the entire Mediterranean region (Cipolla 1976, 236-239). There were other reasons behind the decline of the Mediterranean economy also. The decline of the import of silver from America to Spain in the second decade of the 17th century affected the condition of the Italian financial market. It was because of the fact that the Genoese bankers were for a long period deeply involved in the financial transactions of Spanish government. After 1620, the economic crisis of Spain took an acute form due to the uncertainty of import of silver from American mines. Consequently, Spain failed to meet its various international commitments.

NSOU CC-HI-08 11 Moreover, the internal economic structure of Spain was weak and the establishment of an overseas empire did not make it as economically powerful. The north European states took the advantages of the decline of the Spanish economy in 17th century. The records of the Casa de Contratacion (a government trade council) in Seville do not indicate more than a moderate decline in the volume of the Spanish-American trade in the period 1620-50. However, the nature, value and place of origin of the commodities altered significantly in favour of other European countries (especially the French), at the expense of the domestic Spanish economy. Nevertheless, there were even deeper changes within the Mediterranean region itself affecting the prosperity of the Italian cities. The outside competition reduced the scale of trade and manufacturing capability of the cities like Venice. The early c. 1600 witnessed the decline of the prosperity of Venice. Two factors were immanent in the decline of this city. In the earlier century, the growing piracy and Ottoman turbulence increased the cost of city's defence. After 1600, it faced the British and Dutch competition increasingly. A city like Venice fell into deep crisis due to these two factors. There was shortage of timber for shipbuilding in Venice. The city was forced to impose restriction on the foreign merchants during the same period under review. The Venetian merchants were also instructed not to hire ships from the foreign merchants. In the second quarter of the 17th century, new developments took place. The English textile products flooded the traditional Venetian markets on the one hand; the Dutch low-cost shipping, established dominance in the Mediterranean because of its control over grain and naval products of Baltic. Both the British and Dutch merchants used all possible means including illegal and fraudulent ways to infiltrate in the Venetian market. Moreover, the north European traders enjoyed cheaper labour in comparison with the Venetian labour. It reduced the production cost of the north European products. The emerging economy of the north European states—England, France and the Netherlands—also started attracting the skilled artisans for production of luxury soaps, high quality glass and mirror, paper and cloth. It was a challenge to the Venetian entrepreneurs. The old spice trade operated in the Mediterranean region was also in the crisis as there was new route in the north western Europe. Despite all these setbacks, after 1669, the Venetian economy recovered largely. It was able to maintain its trade, employment and consumption pattern in the second half of the 17th century. According to the modern estimate, by the end of the 17th century the Venetian

NSOU CC-HI-08 12 economy was in many respects similar to what it had been in 1539, before its great boom period: prosperous but not spectacular in any way (Munck 1990, 117-121). The other regions of Italy faced greater economic problems in 17 th century in comparison with Venice. The primary difficulty of Italy's economic structure was that it did not have adequate raw materials for industrial production. Another shortcoming of the Italian economy was that the labour cost was higher than the north western states. Consequently, it became difficult for the Italian manufacturers to compete with their French, English, or Dutch competitors. The higher labour cost in Italy increased the price of its products. The result was that the north European states gradually captured the market driving out the Italian products. It had a long-term effect on the basic structure of Italian economy: in the end of the 17 th century, Italy became the exporter of the raw materials like wine, oil, silk, dyestuffs and fruit and importer of the manufactured commodities. This transformation from advanced economic zone based on manufacturing sector to a relatively backward region relying only on exporting raw materials was the principal crux of the economic crisis of the Mediterranean region in the 17 th century (Munck 1990, 121). Fernand Braudel and Immanuel Wallerstein interpret this decline of the Mediterranean region because of the shift of epicentre of the economic activities of Europe from Venice and Antwerp to Amsterdam in early and mid-16 th century and to London in the later part of the 17 th century. Christopher F. Black argues that there was definitely a shift of the European economic gravity from south to north in 17 th century. However, there were also signs of adjustment, realignment and recovery. It was not at all a total decline of the Mediterranean economy during the period under review (Black 2001, 32). It is also pointed out that there was expansion of market and fairs along with the growth of towns in 16 th century and in the 17 th century. The urban centres like Bari, Lecce, Taranto, Matera and Barletta were benefitted from this wave of urbanization: capital investment came from Venice, Genoa and Tuscany. The rural economy was boosted from the fairs. It increased the financial transaction and commodity exchanges in rural Italy. It is undeniable that the Italian traders lost substantially their command over the international trade. However, recent researches show that the internal economy of Italy in 17 th century was able to retain its economic prosperity largely due to the rise of comparatively lesser known urban or semi-urban

NSOU CC-HI-08 13 areas. These new smaller centres of economic activity in Italy compensated largely the financial crisis of the bigger cities. This rise of the smaller towns and rural areas as new centres of economic activity in 17 th century Italy contributed prosperity to the family-based production system. The families, which had adequate female labour, were the chief beneficiaries of the changing pattern of the Italian economy. Historians like C. M. Belfanti characterize it as 'rural decentralisation of manufacture' or 'proto- industrialization'. The Duchy of Mantua, the Republic of Genoa, or the Bresciano under the Venetian Republic experienced this new system of production. Even the wealthy urban merchants of Mantua and Genoa developed new production centres in the rural areas in order to avoid high labour cost in the urban areas and the strict control of guilds. The plague epidemic of 1579-80 caused many Genoese silk craftsmen to flee Genoa; they remained in the inland villages to create a rural silk processing and weaving industry that survived many vicissitudes till the eighteenth century. Small landholders also became weavers in the changing context. The urban investors wanted freedom from the control of the guild. It led them to search for new lands in rural areas where they might get land at low cost and labour at cheap rate. The result was that there was the development of a new pattern of industrial production in different areas of rural Italy like Bergamo valley, Bresciano valley, the Camonica valley, the Trompia valley and the Sabbia valley. These areas produced cloth, iron, pots, horseshoes, cuirasses firearms, agricultural implements, wires, nails and steel. Lake Garda, situated at the western shore of Italy and poor in food production, developed flax spinning. In various parts of rural Italy, there was development of paper production. The Italian manufacturers were able to diversify their production base substantially in the late 16 th and early 17 th centuries. For example, there was development of cotton manufacturing in Lombard areas around Gallarate and Busto Arizio; cordage and hemp sailcloth in the Cento region between Bologna and Ferrara; hat making from willow shavings in the Pio family's little seignory of Carpi; hemp production in the Bolognese contado areas around Budrio and Castel S. Pietro (Black 2001, 33-36). From this analysis, it is clear that the so-called proto-industrialization in rural Italy played significant role in boosting the income not only of the merchants but also of the rural producers-artisans and peasants. The rural industrial sector quickly achieved considerable importance in the changing paradigm of the Italian economy.

NSOU CC-HI-08 14 It is little bit difficult to assess the degree and extent of changes brought about by proto-industrialization due to lack of precise statistical evidences. Nevertheless, some efforts have been made to make a measurable assessment of the economic changes taking place in 17 th century Italy. For example, it is estimated that there were 10,000 iron workers in the Camonica valley in 1609-10; over 7000 people were producing 60,000 cloths in Busto Arizio in 1767. Del Fabbro-a Friulian entrepreneur- employed 11,000 weavers on looms producing flax and hemp cloth at the end of the 17 th century. In Como, about 18,000 women were involved in the domestic silk industry. In 1620, Bergamo had 84 mines, 11 blast furnaces and 100 forges.The Camonica valley kept up 90-100 forges throughout the period from the 1560s to the 1780s.These facts indicate that rural Italy was being increasingly interlinked with the urban economy of Italy and the international trade in multiple ways. It brings us to the question of material culture and consumerism in 17 th century Italy. There is no evidence that Italy experienced any decline of consumer culture during the period under review. Visual evidences suggest that expanding prosperity was visible not only in the large cities like Venice, Milan or Genoa, but also in the smaller urban centres like Prato. There was increasing desire for comparatively higher lifestyle and improved mode of living in both urban and rural Italy. The movement of traders, investors and even human resources between urban and rural areas was another important aspect of the 17 th century Italian economy. The so-called proto- industrialization provided an opportunity to the rural workforce, especially the female workforce, to get involved in the sophisticated production process. It brought urban taste and culture to the rural population. It created awareness in the rural society about the existence of higher living standard in the urban areas making the rural folks aspirant to achieve this (Black 2001, 36-41).

1.3 Conclusion From this analysis, it is clear that despite the shift of the epicentre of the European economy from the Mediterranean region to the Atlantic region, the economic decline was not as much as it is conventionally thought. It is true that the new economic powers of Europe in 17 th century were the Netherlands, France and England. This century witnessed the rise of the north western Europe in the changing NSOU CC-HI-08 15 global economic and political structure. The economy of the Mediterranean region was not in a position to compete with the economy of the Dutch Republic or England during the 17 th century. However, it is equally true that there was no overall decline of the Mediterranean economy due to the rise of the Atlantic economy. The major centres of the Mediterranean economy, especially the cities and towns of Italy, continuously adjusted with the new situation, invented innovative investment strategy and carried out fresh production process. Though the Mediterranean region definitely lost the economic and commercial leadership in Europe in 17 th century with the rise of the north western Europe, nevertheless, it did not mean the end of prosperity of the region completely. On the contrary, it survived meaningfully through the mobilization of capital and human resources between urban and rural areas. The creation of new wealth and portfolio diversification essentially in rural Italy, along with a visible material culture, was the key to the successful survival of the region's economic prosperity in spite of the rise of English or Dutch economy. The exploitation of cheap labour in rural areas of Italy and expansion of a consumer culture consolidated the process of portfolio diversification. Therefore, we may conclude that the economy of the Mediterranean region suffered some losses in 17 th century, but not as much as it was once envisaged.

1.4 Model Questions 1. Do you think that the Mediterranean region witnessed a drastic decline of its economy inthe 17 th century? 2. Write briefly on the aspects of the decline of the Mediterranean economy in 17 th century. 3. Explain the decline in the textile industry. 4. Were there any signs of recovery in the Mediterranean economy or was it a total decline? 1.5 Suggested Readings Acemoglu, Daron, Simon Johnson and James Robinson. "The Rise of Europe: NSOU CC-HI-08 16 Atlantic Trade, Institutional Change, and Economic Growth". The American Economic Review , Vol. 95, No. 3 (Jun., 2005), pp. 546-579. Black, Christopher F. Early Modern Italy. A Social History . London: Routledge, 2001. Cameron, Euan (Ed). Early Modern Europe: An Oxford History . Oxford: Oxford University Press, 1999. Cipolla, Carlo M. Before the Industrial Revolution: European Society and Economy, 1000-1700 . USA: W.W. Norton & Company, 1976. Cipolla, Carlo M. (Ed.). 1979. The Fontana Economic History of Europe: The Sixteenth and Seventeenth Centuries . Great Britain: Collins/Fontana Books, 1979. Duplessis, Robert S. Transitions to Capitalism in Early Modern Europe . UK: Cambridge University Press, 2004. Koenigsberger, H.G: Early Modern Europe, 1500 – 1789 . England: Pearson Education Limited, 1987. Munck, Thomas. History of Europe.

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NSOU CC-HI-08 17 Unit 2 ? Decline of Spain Structure 2.0 Objectives 2.1 Introduction 2.2 The Decline of Spain in the 17 th Century: Historical Debates 2.3 Conclusion 2.4 Model Questions 2.5 Suggested Readings 2.0 Objectives ? The present unit intends to present an overview of the decline of Spain in the 17 th century. ? The learners will be given an idea of the different aspects of the decline of Spain. ? The historiographical debate on the question of the decline of Spain will also be analyzed in this unit. 2.1 Introduction The history of Spain is extremely interesting. Spain had been a relatively poor region in Europe in the medieval period. Spain did not even hold any significant position in the European politics. Nevertheless, with the discovery of new maritime route thorough Atlantic Ocean for reaching America brought unusual prosperity for Spain. Spain emerged as a global super power in 16 th century Europe from a mere economic and political position. The primary factor behind the rise of Spain in 16 th century was its command over the American mines of precious metals. The trade was expanded along with new routes and new ports. There was increase of both population and price in Spain as well as in entire Europe. However, the prosperity of Spain did not last for long. The economic epicentre of Europe gradually moved towards North Western Europe—the region dominated by England, France and the 17

NSOU CC-HI-08 18 Netherlands. Spain experienced decline of its dominance over the European politics and economy. In this unit, we will try to understand the decline of Spain in the changing political and economic perspective of Europe in the 17 th century. 2.2 The Decline of Spain in the 17 th Century: Historical Debates Historians, especially the economic historians, have long been concerned with the question of the decline of Spain. In the mid-19 th century, the Spanish Romantic thinkers first paid attention to the question specifically: why did Spain fail to sustain its glorious past? What were the factors behind the fall of Spain from its golden age? The present troubled condition of Spain provided impetus to find out the factors responsible for its decline to an obscure regional power from one of the first global super power. In the English-speaking world, Earl J. Hamilton powerfully argues that there was a clear decline of the Spanish economy during the period under review. In 1961, the historian John H. Elliott develops a coherent argument about the decline of Spain in 17 th century in his research paper titled 'The Decline of Spain'. In this paper published in the *Past & Present*, No. 20 (Nov. 1961), he tries to analyse the question of the decline of Spain in 17 th century in detail. In analysing the factors behind the decline of Spain during the period under review, Elliott seeks answer not in the simple explanation of the fall of the import of American silver. Rather, he makes effort to understand the question of decline in the internal political and economic structure of contemporary Spain in general and Castile in particular. The expansion of Spain as an imperial power was made possible due to the contribution of Castile in the 16 th century. Since the late 16 th century, the economy of Castile had been deteriorating at a faster pace with multiple manifestations. The decline of Spain in the 17 th century could be explained from two different plane: first, the economic regression of Spain during the period; second, the transformation of Spain from a major imperial power of the 16 th century to a mere regional entity in the 17 th century. It is needless to point out that these two are interrelated with each other. If we consider the foreign policy of Spain in the 16 th and 17 th century, we will see that its very aim was to expand the Spanish dominance and influence in the international politics and to destroy the heresy. Nevertheless, it had its cost. Philip II spent

NSOU CC-HI-08 19 approximately 13 million ducats in a year between 1593 and 1597; the ministers of Philip IV calculated the sum of 13 million ducats in 1636 for the same purpose. Now the question arises: where did the money come from? In the 16th and 17th centuries, Spanish economy the answer was simple: it was the Castilian tax payers who had to pay for the maintenance as well as expansion of the Spanish imperial dream. In fact, the real foundation of the Spanish power was the Castilian economy and military power. To be more precise, Spain was dependent on Castile in three different areas: firstly, the Castilian tax payers were the primary source of Spanish war expenditure; secondly, the Castilians supplied the main army to Spain; thirdly, the Castilian possession of mines in South America provided additional support to Spanish treasury. It implies that there were three basic factors behind the prosperity of Castile: population, productivity and overseas wealth. Let us examine these three factors separately. As far as the demographic structure of Castile is concerned, both the total number and density of population were on the higher side in the 16th century. In the middle of the 16th century, the total population of Castile was about 6.5 million while the figure of the entire Iberian Peninsula was about 7.5 million excluding Portugal. If we consider the density of population in Castile, there were 22 habitants to the square kilometre in 1594 as against only 13.6 in the Crown of Aragon. In the early 1590s, the central region of Castile accounted for 30.9 percent of the total population of Spain. It clearly indicates that this particular region was heavily populated rather than the other areas of Spain. The arid land and pastoral economy of Castile were however not in a position to feed this over populous region. The South American settlement of Spain opened up new opportunities to those Castilians who were ready to take risk in a completely unknown region. The daredevil mentality of these people was one of the causes behind the successful establishment of the Spanish Empire in South America. However, it is difficult to precisely estimate the total number of immigrations from Castile to South America during this period nevertheless one rough figure is 150,000 up to 1550. It is already noted that Spain had a clear dependence on the Castilian population for its army. In other words, Spain recruited most of the soldiers from Castile. It became increasingly difficult for the provincial governors to recruit fresh blood for the Spanish army in the 17th century. The primary reason behind this difficulty in recruiting new men for army was the massive

NSOU CC-HI-08 20 internal migration: The years between 1530 and 1594 witnessed the drift of population from the rural areas to the urban one. There was a continuous migration of population from North Castile to central Castile during the period under review. It clearly indicates that two types of migration took place in the 16th and 17th centuries Spain: firstly, the migration from Spain to the New World; secondly, the migration within Spain. Andalusia became the El Dorado for those Castilians who failed to cross the Atlantic. Seville – the gateway to Atlantic – increased its population from 45,000 in 1530 to 90,000 in 1594. We must also note that the several northern towns like Medina del Campo recorded a marked decline of population (Elliott 1961, 52-59). Two important events took place in Spain during the same period. In 1599 and 1600, Castile and Andalusia suffered heavily from plague and famine. Though it is difficult to get precise statistical evidence about the number of death toll, nevertheless, we can say that both the plague and famine badly affected the demographic structure of these two provinces. The second event that started affecting the population of structure of Spain was the expulsion of Moriscos (The Moriscos were descendants of Spain's Muslim population that had converted to Christianity by coercion or by royal decree in the early 16th century). We are also not sure about the actual figure regarding it. However, according to M. Lapeyre's estimate, some 275,000 Moriscos were expelled from Spain between 1609 and 1614. Of these 275,000, Castile and Andalusia contributed approximately 90,000. The expulsion of the Moriscos from Castile definitely affected its economy. It needs to be noted that the Moriscos were generally urban dwellers and engaged in menial tasks in Castile. Their expulsion from the province naturally created a vacuum in the Castilian economy. The Castilian economy and population again suffered from catastrophic plague in 1647 and 1650. All these events badly affected the Spanish recruitment of men for its army in the province. During the same period, the Castilian economy also faced difficulties. The researchers show that the economy of Castile passed through a phase of expansion between 1500 and 1548. The annual average price rise in the province was 2.8 percent between 1501 and 1562. Three factors played an important role behind this steady price rise: increasing aristocratic expenditure, mounting debts of Charles V (through the distribution of juros or credit bonds) and escalating demands of food from Castile's growing population. The Castilian fair also integrated its economy with the economy of North Europe and Italy through a complicated network of

NSOU CC-HI-08 21 reciprocal obligation. This boom in the economy of Castile with a continuous price hike, which was essentially a result of the export trade, came to an end in the middle of 16th century because of a particular dramatic decision taken by the government. The government assumed that the increasing export of Castilian products provided stimulation to the hike of commodity prices. Therefore, the government decided to impose prohibition on the export of Castilian products and allowed only the import of the foreign products in order to keep the prices beneath a certain level. This decision soon proved to be disastrous for the economy of Castile. Moreover, the lack of investment as well as absence of adequate demand in the home market further deteriorated the condition of the Castile industries. The erroneous agrarian policy of Castile also aggravated the crisis. It only encouraged sheep farming instead of cultivation. This created deep imbalance within the economy of Castile. The royal administration of Castile also fixed the maximum price of corn. It was another cause of the misery of the farmers. This short-sighted agrarian policy made Castile dependent on northern and eastern Europe for supply of grain. It became clear that the Castilian agriculture was incapable of meeting the growing demand of food. Interestingly, there was expansion of cultivation in south Spain after the middle of the 16th century; however, it met the demands of America instead of the home market of Spain. Possibly, the smaller landholders of Castile were the hardest hit; the big landlords certainly found some escape routes. It possibly created depopulation in rural Castile. The village of Castile was truly unprotected. There was communal indebtedness in the Castilian villages, and the situation became worst when some villagers fled from their ancestral land. There were two options before the deserted villagers: either they could go to big urban centres or they could become vagabonds (Elliott 1961, 59-65). The traditional society of Castile was unlike the English or the Dutch society an almost perfect military society. Essentially based on military ethics and crusading zeal, the Castilian society was incapable of developing so-called capitalist spirit in the 17th century. Instead of investing capital in commercial enterprise, which would obviously involve some amount of risk, the Castilians preferred to invest their money especially in juros or government bonds. Under the established credit system, the wealthy Castilians invested their money at the interest rate of 5%, 7% and 10%. While the municipal corporations and crown offered 7% and 10% rate of interest NSOU CC-HI-08 22 respectively, the lending of money to a private person (censos) would offer the 5% rate of interest. Censos and juros were avenues for investment in safer areas rather than relatively risky regions of commercial enterprises. Agriculture, industry and trade failed to attract investment in Castile because of the attractive rate of interest offered by censos and juros. It undoubtedly largely debilitated the economic growth of Castile in the 17th century. The historians also note that the cultural and educational contacts of the Spaniards with the other European countries were also weakened during the 17th century. The Spanish turn towards the Catholic theology under Philip II certainly blocked the libertarian ideological development, scientific ethos and technical experiments. The conservative religious culturalism sponsored by Catholicism in the late 16th century and entire 17th century Spain could be considered as a kind of obstacle for the development of scientific mentality. It was one of the primary reasons behind the decline of Spain during the period under review (Elliott 1961, 65-68). It is clear from the analysis offered by Elliott that the fall of Castile contributed to the general decline of Spain in the 17th century. Castile lost its demographic and productive vitality, which seemed to be catastrophic for the Spanish economy. After 1601, the Castilian and Andalusia products started losing demands in America causing less supply of silver remittance to Spain. It further deteriorated the condition of the Spanish economy. The result of the entire development of the economy, society and culture of Castile towards a particular direction was that foreign merchants and foreign capital were the principal beneficiaries: the Genoese, the Portuguese Jews and the heretical Dutch. The foreign bankers controlled the Crown's finance. The Castilian economy went under the domination of the foreign merchants. The Dutch were successful in increasing their presence significantly in the overseas trade and empire of both Spain and Portugal. The remittance of the American silver to Spain was decreasing during the period under review. The silver remittances to the Crown at the end of Philip II's reign averaged about two million ducats a year. In 1614-15 and 1616-16, this figure was below million ducats and in 1620, it was as low as 800,000 ducats. The value of the Spanish currency was unstable and falling also. Olivares—the Spanish Prime Minister between 1621 and 1643—tried his best to control the situation. However, he failed. He tried to extract money from the privileged and the exempted category. In the case of the Castilian nobles, this policy

NSOU CC-HI-08 23 proved less fatal. However, the fiscal policy of Olivares extracted the financial vitality of the merchant community. The miserable condition of the Castile's merchant community was the last nail in the coffin of the falling economy of the province. Olivares' tenure of power saw the final alienation of Spain's native business community from its king, and the final defeat of native commercial enterprise in the name of royal necessity. The collapsing of the ostentatious credit structure of Seville and the failure of Seville's trading system with the New World between 1639 and 1641 was the price that Olivares had to pay for his highhanded dealing of Spanish merchants. The other provinces of Spain did not have the financial and military capability to compensate the loss incurred due to the fall of Castile. Therefore, it may be convincingly argued that the Spanish decline of the late 16 th century and in the 17 th century was result of the crisis of the Castile's economy between 1590 and 1620. The erosion of financial and commercial vitality of Castile was the fundamental factor behind the decline of Spain in the 17 th century(Elliott 1961, 69-73). It was more a crisis of Castile rather than of Spain. In 1978, Henry Kamen contributes on the issue of the decline of Spain in early modern era in his paper titled '

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The Decline of Spain: A Historical Myth' (Past & Present , No. 81 (Nov., 1978), pp. 24-50). Kamen

interprets the decline of Spain as a historical myth. He refuses to accept the views postulated by both Earl J. Hamilton and John H. Elliott. While Hamilton argues that there was a clear decline of Spain in the 17 th century, Elliott interprets it not as the decline of Spain but the decline of Castile. Kamen raises questions about the validity of the concept of decline as well as the exact chronology or timing of decline in his argument. According to Kamen, the earlier scholars working on the issue have not made it clear what actually decline means. It is not clear whether it was the decline of the Spanish empire or crisis of the Spanish economy or fall of any specific region like Castile. Timing of the crisis is also baffling in this analysis. One reason behind this lack of identifiable and measurable criteria in the argument offered by Hamilton or Elliott is an unjustified and superfluous identification of Castile with Spain. Another area of difficulty in this argument is that there is a confusion between Spain and its empire. Kamen highlights that the contemporary Spanish commentators of 16 th and 17 th centuries recorded the awful condition of the Spanish economy after death even of Ferdinand and Isabella. The modern writers since the time of Hamilton largely view the 16 th century as the

NSOU CC-HI-08 24 golden age of Spain and the 17 th century as the period of decline. It creates, according to Kamen, confusion about the timing of decline. The contemporary evidences show that Spain was in the midst of poverty even during so-called flourishing period of the 16 th century. For example, Francesco Guicciardini – the Florentine ambassador in 1512 or Hakluyt – an English publicist in 1583 – found immense poverty in Spanish society. The Spanish thinkers in the 16 th and 17 th centuries identified two basic burdens on country's politics and economy: Spain's excessive foreign commitments and nefarious activities of the foreign traders. Even writers such as Sancho de Moncada (1580-1638) in 1619 opined that discovery of Indies was the root of Spain's poverty. Cellorigo(1559-1633) also supported this view. The arbitristas were of opinion that the Spain's empire distorted the development of Spain. All these contemporary evidences – both Spanish and non-Spanish – show that Spain was not a prosperous country though it possessed an empire. The fundamental weakness of the Spanish economy was that though it had an empire, however, it did not possess adequate productive capability and necessary technical skill for industrial development. Consequently, the imperial country had to satisfy itself by exporting raw materials to other European countries and importing finished products from them. It was the basic factor behind the drain of the Spanish economy even during the so-called golden age(Kamen 1978, 24-32). Henry Kamen has also raised serious doubts about the Elliott's opinion about the time of the decline. According to Elliott, it was the year 1640, which saw the final alienation of the Castilian mercantile community from the state and the failure of the Spanish commercial enterprises. This was the peak of the decline of Spain. Kamen however notes that a number of severe crises, the magnitude of which could not be underestimated, took place in Spain even after 1640. These are revolt in Naples, surrender in the Netherlands, conspiracy in Argon, insurrection in Andalusia, unprecedented spread of plague in the entire peninsula – all these happened after 1640. There were also signs of disintegration of the imperial structure after 1640: Catalonia in 1659, Portugal in 1668, Franche Comté in 1678, St. Domingue in 1697 broke away from Spain. Spain also witnessed series of foreign invasion in the late 17 th century and in the 18 th century. The Treaty of Utrecht in 1713 was another blow to the Spain's imperial power: Spain lost Flanders and Italy, according to this treaty. Therefore, even in the 18 th century, the process of decline was continued in Spain, and

NSOU CC-HI-08 25 not confined in the year 1640. The historians who believe that there was a decline of Spain in real sense of the term were not however unanimous about the date. Hamilton is of the opinion that though it is difficult to identify the date of decline precisely, it was the 17th century, which saw the crisis in Spain's economy. Elliott on the contrary argues that the expansion of Spain took place between 1492 and 1550; after 1550, there was a gradual decline of the economy of Spain and year of culmination was 1640. According to Kamen, there was no doubt some symptoms of crisis in the economy Castile, royal bankruptcies in 1557 and decline of business at Medina del Campo. However, it is equally true that there was expansion of business activities in late 16th century Spain. The figures collected by Chausus show that the decline did not begin before the mid-17th century. Spain acquired the Philippines, Milan and Portugal under its control. The country also witnessed general population growth after 1550. In New Castile, some 370 towns emerged. Among these towns, 63 percent had expanding population rate. Therefore, it is difficult to say that there was a general decline of the economy of Spain even after 1550 (Kamen 1978, 32-34). The main point is that Spain had never been a formidable economic power even in the 16th century. Castile, which could be considered as one of the most advanced regions of Spain, was barely self-sufficient in agriculture during the period under review. Kamen identifies three basic aspects of the economy of Castile from which one can get a clear understanding of the nature of decline: these are population decline, agricultural decay and bullion imports. As far as the population structure is concerned, the epidemics played a vital role in depopulating the country. In 1647-52, the mortality rate in Spain was 9 percent due to the spread of epidemic. From 1676 to 1685, Spain lost its population, especially the urban population, at a much higher rate. The drastic population fall was seen in the city of Ciudad Real (lost half of its population), Badajoz (fall of population by 43 percent between 1640 and 1691), Ayamonte (fall of population by 64 percent between 1640 and 1676). However, there were other symptoms of urban regeneration in the same period. For example, the city of Medina del Campo increased its size by 52 percent between 1646 and 1683. The population of Valencia rose by 50 percent between 1646 and 1692. It is clear from these contradictory figures that demographic ups and down and question of decline could not be easily juxtaposed with each other. Kamen also differs from Elliott on

NSOU CC-HI-08 26 the question of imbalance created in the economy of Spain due to the government's special favour to the sheep farming. Elliott argues that it worked against the interest of the Spanish agriculture. Kamen however does not find enough statistical evidences in favour of Elliott's argument. He is opinion that there is no proof that the favouring of wool was not necessarily detrimental to the agriculture. The equilibrium of the Spanish peasant economy in the 16th and 17th centuries was primarily dependent on the close relationship between agriculture and sheep farming. The Spanish peasant economy could supply the basic subsistence needs, but not at all the marketable surplus. Livestock was, on the contrary, marketable and could be considered as equivalent of readily available capital in the period of needs. Elliott overlooks this critical aspect of the Spanish peasant economy during the period under review. It was the existing economic reality and not the government policy that encouraged the expansion of sheep farming in Spain. Moreover, there is no evidence that official policy of favouring mesta (association of sheep ranchers in medieval Castile) acted against the interest of agriculture. The hard times in the sheep farming economy of Spain in the 17th century did not lead to any improvement of agriculture. The Spanish peasant economy remained more or less backward during the entire period. As far as the import of bullion from the New World to Spain is concerned, Hamilton's figures show that between 1503 and 1590 there was a steady rise. After culminating in the peak in 1590, the import of bullion started declining and reached at the lowest level in 1640. It confirms the thesis postulating the idea of the rise and decline of Spain in the 16th century and the 17th century respectively. Hamilton's figures for the slump five-year period 1656-1660 show total imports of under 3.5 million pesos, with a clear hint of even lower totals for subsequent years. The data, according to Kamen, however indicates a different picture. During the period 1671-1700, the five-year totals varied between 35 and 66 million pesos, confirming a departure from earlier amount for the period between 1591 and 1600. There is no conclusive evidence that the second half of the 16th century witnessed decline of bullion imports from America to Spain (Kamen 1978, 35-40). Kamen argues that the rise and decline of Spain could not be fully explained in terms of agriculture vs. sheep farming, population fall and bullion imports. It needs to be analysed in the broader context of the Spanish underdevelopment in the entire early modern era. Early modern Spain failed to develop a unified economic system.

NSOU CC-HI-08 27 It was a backward country, heavily dependent on external support and supplies. Dependency was the principal character of the Spanish economy in the 16th and 17th centuries. We can take the example of wool trade: it flourished during the period of Ferdinand and Isabella. Mesta was organized to regulate the trade of wool. This period also witnessed the prosperity of Burgos—the commercial capital of Castile. However, the fundamental weakness of the booming wool trade was that Spain exported raw wool (with low-income elasticities) to the other European countries and imported finished textile goods (with high-income elasticities). The unfavourable terms of trade as the exporter of raw materials and importer of finished products contributed to the establishment of foreign merchants' domination in the Spanish economy. In the south of Spain, the Genoese financiers exercised control over the economy. The economy of north Castile came to be regulated by the foreign merchants; these merchants even dictated the royal finances. According to Kamen, Spain slowly became a captive of the foreign economic powers. The coming of the bullion to Spain could not solve the problem. As the economic structure of the Peninsula was underdeveloped in nature, it was unable to achieve the balance of trade. The poor production base could not come to any term with the inflow of bullion. The result was that almost the entire amount of the American bullion was transferred to the industrially developed zones of Europe. Therefore, the precious metals did not bring general prosperity in the economy of Spain even in the 16th century. The foreign merchants extended their operation in the New World using Spain as a point of transit. If Spain had an advanced economy with a developed productive capability, the situation would have been definitely different. In that case, it would have extracted raw materials from the New World at cheaper price and exported finished goods to the captive market of colony at a higher price. It was the case of England as a colonial power in the 18th and 19th centuries. France was the one of the greatest beneficiaries of the backward economic condition of Spain. The entire 17th and 18th centuries saw the establishment of unquestionable French domination over Spain. The French control was exercised not only over the metropolitan economy of Castile but also over the regional economy of Aragon, Valencia, Catalonia and Basque provinces. The French were also active in the American trade. In 1670, one-third of all the products sent from Cadiz to America were French. All the available statistical evidences show that French were controlling the economy of NSOU CC-HI-08 28 Spain at an unprecedented scale during the period under review. For example, in 1675, the total value of its textile imports from all other parts of Spain was only 5.7 percent of the value of textiles brought in from France. In the same year, wool made up 78 percent of Aragon's export to France and textile made up 51.6 percent of imports. All these data and evidences suggest that the other European nations achieved remarkable industrial progress at the expense of the backwardness of Spain. Spain remained a backward country having an empire. From this analysis, we can conclude that the theory of decline of Spain was historically untenable. The phrase 'dependency' rather than 'decline' is more apt in case of the Spanish case (Kamen 1978, 40-50). Kamen's view is not however unchallenged and questioned. In 1981, J.I. Israel critically reviews the opinion formulated by Kamen in his paper titled 'The Decline of Spain: A Historical Myth?' (Past & Present, No. 91, May., 1981, pp. 170-180). According to Israel, there are several flaws in the Kamen's argument. The first important point raised by Israel is that Kamen identifies the military defeat of Spain as a mark of weakness not before the year 1643 when the Spanish army was defeated by the French at Rocroy. What Kamen forgets to mention is that the Spanish army was defeated in 1622, by the Dutch at siege of Bergen op Zoom. The Dutch again had a crushing victory against the Spaniards in 1629 (at Hertogenbosch and Wesel) and in 1632 (at Venlo and Maastricht). All these defeats exposed the general weakness of the Spanish military capability in comparison with the other major European powers even before 1643. The second point raised by Israel is the idea of 'dependence'. Israel points out that the term dependence is not free from ambiguity. In order to get a clearer picture, he feels, the relative nature of the term of dependency in the context of history needs to be analysed. While Kamen argues that the entire Spanish economy was backward in nature, Israel shows that until 1590s, the process of urbanization was adequately active in all parts of Castile. In the 16th century, Spain was more urban than France or England. Apart from urbanization, Spain also had bustling industrial centres like Toledo, Segovia, Córdoba, Granada, Soria, Cuenca, Palencia and similar other towns. Two basic factors contributed to the growth of industrial towns in Spain: first, the rising demand due to population increase and secondly, the growth of new demands in Portugal, Indies and north Africa. Until 1590s, the textile industries continued to expand in Spain. Spain also produced high quality wool,

NSOU CC-HI-08 29 which were sold in Spain and abroad. It is true that the country did not possess linen industry; nevertheless, it had highly specialized silk industry. The industrial towns or areas like Toledo, Granada, Seville, Valencia and Murica were famous for silk industries. There were development of other industries also. For example, the paper industry at Segovia, the lather industry at Córdoba, shipbuilding and iron-founding at Basque country. In the late 16 th century, the majority of the ships sailing in the flotas (Fleets, Spanish ships, which formerly sailed every year from Cadiz to Vera Cruz, in Mexico, to transport to Spain the production of Spanish America) to the Indies were of Spanish manufacturing. The manufacturing sectors achieved considerable strength in the Castilian public life though the church and the nobility were still more powerful. It contributed to the development of friction of interest between the manufacturing group and the nobility. In 1520, the Castilian towns broke out in revolt against the Spanish crown. The major force behind the revolt were the manufacturers. Though the state suppressed the revolt immediately, the conflict of interest could not be subdued. The textile sector continued to flourish until 1590s in a steady way. The Flemish textile industry faced disturbances in the decade of 1560s and there was no sign of immediate recovery until 1600. The Dutch cloth industry was stimulated from the crisis of the Flemish textile industry, but it did not take place before 1580s. The religious wars in France seriously disrupted the French cloth industry at Amiens, Rouen, and other towns. The crisis of the French textile industry continued until 1590s. The English cloth industry did not produce those fabrics, which had demand in southern Europe. The Spanish textile industry faced serious foreign competition only in the 17 th century when Flanders, Holland, France and England started producing textile products, which had demands in the Spanish market. It contributed to the collapse of the textile economy of Castile. The end of war with the United Provinces during this period also opened up the market of Spain before the foreign manufacturers (Israel 1981, 170-176). The Castilian manufacturers consequently demanded protection from the increasing foreign competition. The Spanish state was finally compelled to impose restriction on the foreign products facing the demands of the indigenous producers. The prolonged economic embargoes were imposed on the Dutch products between 1621 and 1648. Similar prohibitions were imposed on the French products between 1635 and 1659. French ships and cargos were rigorously excluded in Spain and Spanish Indies during

NSOU CC-HI-08 30 this period. During this period, there some sorts of economic regeneration in Spain. However, it did not last long. In the second half of the 17 th century, Spain was bound to open its market for the foreign products. It was the final blow to the Spanish manufacturing sectors. Spain became virtually the captive market of the Dutch, French and English companies. Israel did not also find any rationality in the Kamen's argument of decline of agriculture and fall of population. Israel argues that until the end of the 16 th century, there was steady growth of urbanization and agricultural expansion in Castile. The large-scale migration of rural population towards the urban areas did not take place before 1611. Therefore, the assumption of Kamen regarding the fall of population due to the epidemic (1599-1602) and the expulsion of Moriscos (1609) was misleading. Israel is of opinion that it is difficult to deny the decline of Spain in the 17 th century, and the decline of Spain was not a myth. (Israel 1981, pp, 177-180). The historical debate on the question of decline of Spain does not however come to an end with the publication of Jonathan Israel's paper in the Past and Present . Henry Kamen publishes a Rejoinder on the issue in the same issue of Past and Present. Kamen also elaborates his argument in his book titled Golden Age Spain (1988, 2005). Kamen points out that he does not oppose Israel's view on the expansion of certain industrial sectors of Castile economy was expanded: it includes textile and shipping. However, this expansion of the Castilian industrial economy did not lead to the 'take off' of Spain towards the full capitalist transition or transformation. Israel tries to show that the Spanish industrial expansion was continued until 1590. Nevertheless, from 1576, the Spanish industrial export to Italy substantially declined. The Spanish export declined two-thirds of the value of goods imported from Italy. It actually reflected the domestic crisis of the Spanish economy. The textile industry was able to survive only in Segovia until 1590s, the population fall took place in Spain much before second decade of the 17 th century. Moreover, the Spanish industrial development was cosmetic rather than organic. There was fundamental structural weakness in the economy of early modern Spain, from which it could never recover. It was an intellectually backward region in Europe. There was no significant achievement in Spain during this period and the Spaniards preferred to remain insular in relation to the rest of Europe. All these indicate that Spain was in the stage of stagnation and dependency in the early modern era. Therefore, the question of decline does not arise here (Kamen 1981, pp. 181-185; Kamen 2005, 40-56).

NSOU CC-HI-08 31 Carlos Álvarez-Nogal and Leandro Prados De La Escosura add new dimensionsto the debate on the question of decline of Spain from completely new perspectives. In two research papers– ‘The decline of Spain (1500-1850): conjectural estimates’ and ‘The rise and fall of Spain (1270-1850)’ –they try to understand the economy of Spain and especially its decline in the perspectives of trends of urbanization and agricultural and aggregate output in the national level and regional level. Their researches find that per capita income in Spain grew in 16 th and early 19th centuries, while shrinkage and sluggishness took place in the 17 th and 18 th centuries. At the time of its imperial expansion, Spain was a relatively advanced country in terms of per capita income during its imperial expansion, and by 1590, it was only behind the Low Countries and Italy as far as the per capita income was concerned. Spain’s decline had its roots in the 17 th century and economic backwardness deepened in the first half of the 19 th century. In fact, the longer view of the economy of Spain highlights the fact that unlike other European countries, Spain had achieved its highest living standards in the 1340s, not by mid-15 th century. To be more precise, during the 14 th and 15 th centuries, Spain displayed a different trajectory of development from that of the western Europe. Most of Spain had a frontier economy with a shortage of labour and abundance of land. It directly implies highest land-labour ratios and possibly increasing returns to labour. According to Álvarez-Nogal and Escosura, it explains the sustained growth of the Spanish economy in the 14 th century. Spain was able to expand its economy until 16 th century. During the 17 th and 18 th centuries, according to these two scholars, there was decline of economy of Spain as it is revealed from the analysis of per capita income. It finally made Spain an economically backward country in the 19 th century (Álvarez-Nogal and Escosura 2007, pp. 319-366; Álvarez- Nogal and Escosura 2013, pp. 1-37).

2.3 Conclusion At the present stage of researches, it is not a very easy task to draw a general conclusion on the question of decline of Spain. A common agreement seems to be implausible now. The scholars who are in favour of the theory of decline of Spain tend to collect their data either from supply of precious metals from the New World to Spain or from per capita income. The arguments of Jonathan Israel do not depend

NSOU CC-HI-08 32 much on statistical evidences. On the contrary, the scholars who argues that there was no such decline of Spain as it was backward country altogether despite some expansion of trade and industry relatively prefer to depend on macro-level data. One point is clear that Spain did not have any unified economic structure in its pre modern phase of history. The micro-level economic data is non-existent in this regard. Therefore, it is very difficult to discern a comprehensive conclusion on the basis of limited amount of data. It is also unclear what kind of disparity existed in income distribution during the period under review in early modern Spain. One point is relevant to understand the extent and degree of the problem: the scholars have talked about the migration of workforce (both within Spain and from Spain to abroad). There is no doubt that it was largely forced migration due to lack of scope of work in rural areas of Spain. It definitely indicates that Spain was a backward country during the period under review. Another important point is that the bullion imported from America was not invested in any productive sectors within Spain. There were three possible channels through which, the bullion was circulated: firstly, the import of industrial goods from other European countries for the American market; secondly, investment for pursuing an aggressive foreign policy in Europe and elsewhere; thirdly, consumption of the precious commodities of the Spanish elites. It indicates that there was no scope for productive investment within the Spanish economy in its early modern phase of history. The absence of sufficient productive sectors is a proof of the backwardness of the Spanish economy. Nevertheless, more researches are required in this regard to have a clear picture what happened in Spain’s economy in the 16 th and 17 th centuries.

2.4 Model Questions

1. Discuss the decline of Spain in the historical perspectives of early modern Spain.
2. What are the historical arguments on the question of decline of Spain?
3. Do you think that Spain experienced a real decline in the 16 th and 17 th centuries?
4. Analyse the debates on the decline of Spain in early modern era.

NSOU CC-HI-08 33 2.5 Suggested Readings Álvarez-

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NSOU CC-HI-08 34 Unit 3 ? Decline of Italy Structure 3.0 Objectives 3.1 Introduction 3.2 Recent arguments on the question of decline of Italy 3.3

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Conclusion 3.4 Model Questions 3.5 Suggested Readings 3.0 Objectives ? The objective of the present unit is to understand the decline of

Italy in the 17 th century. ? The recent historiographical arguments on the decline of Italy will also be analyzed. ? The learners will be given an idea about the various aspects of the decline of Italy. 3.1 Introduction We would like to begin the discussion of the present unit by saying that a lot has already been discussed related to the decline of Italy in the Unit 1 of the present Module. The decline of the Mediterranean economy could not be meaningfully discussed without analysing the economic condition of Italy. Therefore, you may find some areas of discussion and analysis are overlapping.

Nevertheless, the present unit aims to discuss the decline of Italy in the 17 th century, especially in terms of its economy.

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NSOU CC-HI-08 35 3.2 Recent arguments on the question of decline of Italy As we have already presented the data related to the decline of Italy in the Unit 1, let us now begin the analysis with one of the incidences that aggravated the crisis in the Italian economy. Italy became the ground of warfare, foreign control and financial exactions between 1494 and 1538. The powerful international states like Spain and France became involved in the Italian matter. Two principal factors attracted the European powers to Italy: (i) political fragmentation of Italy into relatively weak principalities in the later Middle Ages and (ii) Italy's advanced cultural and economic development (Cipolla 1976, 236; Bonney 1991, 79). In his research, Cipolla argues that the foreign involvement in Italy in the late 15 th century and early 16 th century was followed by famines, epidemics, destruction of capital and disruption of trade. We have already analysed the fall of industrial production in different Italian cities in Unit 1. All these analyses have been made by Cipolla in 1976. In recent historiographical development, some major revisions about the Italian history are made suggesting a break from the older understanding. It is, nevertheless, difficult to deny that the different Italian cities lost the leadership in the European economy. But, it does not seem to imply a complete breakdown or collapse of the economy of Italy. The study of Judith C. Brown also points out that the notion of decline of Italy in the early modern era might be rightly questioned. Brown discusses in detail the theory of re-feudalization of the Italian economy in the 16 th and 17 th centuries. For example, Ruggiero Romano argues that the so-called Renaissance did not bring any structural change in the Italian economy. A new feudalism—that is, the bourgeois feudalism – emerged in Italy in the 17 th century. In other words, Italy became a 'refeudalized society'. In the context of the deepening economic crisis, the Italian elites reinvested their surplus amount to the rural economy, purchased feudal property, government offices and rights. They also invested in the government bonds to secure their income. The establishment of dominance of the elites in the rural society also indicates the increasing exploitation imposed on the peasantry. This development of parasitic social classes blocked the possibility of any real progress of the socio-economic structure in early modern Italy. It only intensified peasant

NSOU CC-HI-08 36 exploitation. Philip Jones also supported the same view that Italy retrogressed towards feudal capitalism. Carlo Cipolla sees refeudalization not as the cause but as the consequence of the 17 th century crisis. The Italian manufacturers, according to Cipolla, failed to compete with the French or the British producers as the French or British commodities were cheaper than the Italian products. Cipolla further argues that the guild regulations, high taxes and high wages played negative role in the industrial development of Italy in the 17 th century. Facing the economic crisis, the Italian elites transferred their capital to the rural sector, -the process which was termed as refeudalization. It converted Italy from a 'fully matured economy' to 'an underdeveloped country'. This view is opposed by Domenico Sella. From Sella's research it is clear that the agriculture in Lombardy had good progress in the mid- 17 th century. He argues that the vigorous rural sector does not support the view, which views Italy had a stagnant refeudalized society during the period under review. The agriculture of Tuscany experienced notable transformations: these transformations were geared by demographic changes and land reclamation. It was started in the 16 th century and continued in the next century. The labour shortage caused by the plague increased the value of labour-power. It actually enhanced the wage in real term. The peasants of Lombardy were also the beneficiaries of the changing situation between 1600 and 1700. Some peasant families also appropriated the opportunity created by the shift of urban industries to rural areas. For example, they supplemented their income from the newly developed silk industry. Rural industries such as silk making, mining, and paper manufacturing, represented areas of net growth in the Italian economy of the late Renaissance. The case of wool was however different. Nevertheless, the decline of urban woollen industry was compensated by the development of rural woollen industry especially in Veneto. The recent researches point out that the Italian industry survived in the 17 th century—sometimes reduced and altered-but largely remained significant. This rural industrialization provided positive impetus to the urban economics also. Precisely speaking, the rural areas acted as the economic hinterland of the urban centres like Venice. The city became a regional port servicing its growing hinterland and its domestic market. In 1680, for example, the city imported over two million pounds of raw wool, in addition to large quantities of dyes and alum. The final destination of these products was not Venice but the Venetian mainland. Venice assumed a new role in the changing economic scenario:

NSOU CC-HI-08 37 it was the entrepôt for retailing and processing agricultural products. It certainly compensated the financial loss occurred due to shifting international balance of trade in the 17 th century. The city of Florence developed the silk industry as well as production of luxury goods. All these evidences amply show that the Italian rural society and economy adjusted and readjusted in the 16 th and 17 th centuries, indicating not a total collapse, but relative prosperity accomplished through rural industrialization (Brown 1989, 761-780). Christopher F. Black in his research shows that there were evidences of industrial activity in different cities of Europe. Black is of opinion that there is no absolute decline in the 17 th century Italy: rather, it was shifts and gains within the economic structure of Italy during the period under review. It is indeed difficult to find out the traces of profound economic and cultural decline of Italy during this period. Even the available data does not confirm to the idea of any fall of standard of living in Italy. The Italian economy slowly recovered from the effect of the Black Death despite the fact that it created acute labour shortage in the rural areas. In the 15 th and 16 th centuries, the symbols of economic regeneration were evident in the economic processes of Italy. The urban capital came to be invested in the rural properties. It cost to the dispossession of the small landholders in many cases. In the 15 th and 16 th centuries, the vitality or the inner strength of the Italian economy was primarily urban in nature. Michel de Montaigne, who toured Italy in 1580-81, saw wealthy cities and gloomy countryside. Even he found lawlessness and robbery in rural Italy. It indicates the existence of rural poverty in the 15 th and 16 th centuries Italy. In 18 th century, the situation was a different one. The buoyant urban centres were less visible; the urban Italy hardly possessed industrial activities. Black argues that there was a shift of the gravity of economic activities from urban Italy to rural Italy in the 17 th centuries. This new economic pattern was based on agricultural development and proliferation of associated rural industries in the countryside. Black is of opinion that this shift was a result of the crisis of the 17 th century (Black 2001, 32-33). It is already noted that the European powers were heavily involved in Italy in 16 th century. A multiple factors acted against the Italian industries during this period: these were the Italian wars, threats from the Turks in Mediterranean, the expansion of European contacts around the world, the discovery of new sources of silver, gold, NSOU CC-HI-08 38 spices and luxury silks—all had adverse effects on the manufacturing sectors of Italy and overseas trade in the 16 th century. However, there were some areas, which compensated the fall of production in the 16 th century. For example, while wool manufacturing declined in Venice and Florence, silks, glassware, pottery, furniture, musical instruments and book production developed their production. There was expansion of production of luxury goods in Italy for the elites of the society. Textile, jewellery, glass and furniture became elaborate, fashion consciousness and sophisticated. The cosmetic and soap industries were developed in the Italian city like Venice in the 16 th century. The Genoese capitalists invested money in the Spanish empire: it fuelled urban manufacturing and investment in land. Historians like Richard Goldthwaite argue that this prosperity was not meant for all: there was emerging income disparity and social inequality in the Italian economic structure. The losers were small wool producers, artisans, patricians and a section of the peasantry, especially the poor peasantry. The rich urban families, the ecclesiastical institutes and hospitals invested capital in rural lands. This investment in rural lands brought mixed impact in the rural social structure. The investment in land with irrigation facilities, the plantation of mulberry and fruit trees and expansion of dairy farming could provide additional income to the rural folks. However, it is also true that there was a transition from labour intensive arable to pasture in the Italian countryside. It brought certain new features in the rural economy: one fundamental aspect is that a section of the peasantry was forced to leave their lands due to the development of a new type of pasture based economy and urban investment in rural areas. There was a profound change in the fiscal policy, which transferred the tax burden from the urban elites to the rural taxpayers. It resulted in the development of rural indebtedness and liquidation of small peasant proprietors in most cases. This process of social differentiation also expanded the number of sharecroppers. The general trend of the 16 th century is that a large section of the people lost their possession and entitlements in the existing social fabric of the rural Italy. Expropriation and exploitation of the peasantry were the most dominant features of the Italian society in the 16 th century. This deterioration of the rural economy in 16 th century Italy contributed to the spread of violence, brigandage and banditry in many parts of the country (Black 2001, 33-34).

NSOU CC-HI-08 39 There is a general agreement that Italy faced economic crisis in 17 th century, especially since 1590, due to the shift of the gravity of the commercial activities of Europe from the Mediterranean region to the Atlantic region. The 17 th century saw the rise of the Netherlands, France and England in the international trade. In the decade of 1590s, the English and the Dutch traders entered Mediterranean to carry the Baltic grains. The English traders gradually expanded their commercial activities in the Italian port like Livorno. They joined the Turks, Berbers, Uskoks and others in deprecating Italian, especially Venetian, shipping. Consequently, Italy declined as an exporter of commodities like woollen textile and metallurgy. The cheaper textiles of the English and Dutch origin captured the market driving out the relatively costlier Italian cloths. The situation became worse for the Italian manufacturers as the European political scenario underwent changes producing negative results. The German war of 1618, the subsequent disruption of overland trade to and through the German states and the increased taxation imposed on the Italian possessions by the Spanish government to meet the war expenditure – all these developments in the first half of the 17 th century affected the health of the Italian economy. Moreover, north Italy faced typhus and plague in 1620s and 1630s, which caused a fall of population. The increasing mortality rate in the cities like Milan and Venice disrupted the industrial production substantially. Nevertheless, since the mid-17 th century, the Italian economy started recovering. The lesser towns and countryside showed relatively greater prosperity. The armament makers were able to accrue profit because of war. The sea route was gradually replaced by the land route, which was not very costly. The plague reduced the labour supply; however, it, on the contrary, increased the value of labour. It could bring additional income to the labouring poor in the second half of 17 th century Italy. The major industrial activities were also shifted towards the rural regions of Italy from the urban areas. It indicates the creation of opportunity of income for the rural families. There was also increased participation of the female labour force in the newly developed rural industries for supplementing the family income. This rural decentralization of production process, which could also be termed as protoindustrialization, augmented the general income pattern of rural Italy from the second half of the 16 th century. The silk industry, for example, was one of the beneficiaries of rural migration of industrial activities. In many cases, the small landholders became weavers to earn some extra income (Black 2001, 34-36). According to Black, the second half of the 16 th century and the entire 17 th century more or less witnessed the proliferation of the industries in rural Italy. This trend continued until the 18 th century. A recent study by Paolo Malanima in his paper titled “When did England overtake Italy? Medieval and early modern divergence in prices and wage” (European Review of Economic History, 17, 45–70) shows that the conventional notion on the divergence and wages in the early modern era does not reflect the reality. The conventional notion is that between 1500 and 1750, a great divergence occurred among countries in the level of wages. Italian real wages belonged to the lowest level in comparison with that of the other European nations. Their relative level even diminished from the 17 th century onwards. Robert C. Allen argues that the range of the European real wages widened during the period 1500-1750, and Italy and England represented the higher and lower margins of this “great divergence”. According to Paolo Malanima, it is not a correct interpretation of the available data on price and wage. Malanima’s research shows that a divergence of about 50 per cent already existed in the late Middle Ages and was in favour of Italy. A convergence (and not at all divergence) occurred in the 16 th and 17 th centuries. England only overtook Italy in 1670-1730, that is, during the late 17 th century. The disparity widened year by year and was particularly significant during the last decades of the 19 th century, when masons’ wages in Italy were one-third of those in England (Malanima 2013, 45-70). Therefore, this view does not support the conventional argument that Italy experienced a decline in the 17 th century. On the contrary, it supports the researches of Christopher F. Black that there was no such absolute decline of the Italian economy in the 16 th and 17 th centuries; there were in fact diversifications and proliferations of industrial activities in rural Italy. This rural industrialization possibly regenerated the economy largely. The long-term analysis of the GDP of Italy between 1300 and 1913 shows that the country was rich in the period of the Renaissance; nevertheless, it experienced fall of economy in the 16 th century. The economy was again regenerated in the 17 th century. This argument is entirely based on the rise and fall of the gross domestic product (GDP) of central and northern Italy between 1300 and 1913. (Malanima 2011, 169-219). The analysis of GDP does not also support the view that there was a decline of the Italian economy in the 17 th century.

NSOU CC-HI-08 41 3.3 Conclusion The development of new researches raises many questions and serious doubts regarding the validity of the notion of decline of Italy in the 17 th century. The older arguments highlights the many aspects of decline especially in the 17 th century due to the shift of international economic balance from the Mediterranean to the Atlantic and the rise of the Netherlands, England and France. This argument emphasizes only on the emerging international trading structure. The new researches focus primarily on the question of internal shifts, adjustments and reinvestment. The development of rural industry is the key in interpreting the economic revitalization of Italy in the 17 th century. The present state of knowledge can confirm only that more researches are required for precise and quantitative understanding of these shifts and readjustment in the internal economy of Italy in the 16 th and 17 th centuries.

3.4 Model Questions 1. How do you explain the decline of Italy in the 17 th century? 2. What is the historiographical critique of the decline of Italy in the 17 th century? 3. What are the revisionist arguments of the decline of Italy during the 17 th century? (The learners are requested to study Unit 1 and Unit 3 collectively as the theme is overlapping.)

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Unit 4 ?Nature and the Extent of the Crisis: Economic, Social and Political Dimensions

Structure 4.0 Objectives 4.1 Introduction 4.2 The Historical arguments on the 17 th century Crisis 4.2.1 The Eurocentric School 4.3 The 17 th Century Crisis in Europe: Economic, Social and Political Dimensions 4.3.1 The 17 th Century Crisis: The Economic and Social Dimensions 4.3.1.1 Population 4.3.1.2 Agriculture 4.3.1.3 Industry 4.3.1.4 The Economic Crisis 4.3.2 The 17 th Century Crisis: The Political Dimensions 4.4 Conclusion 4.5 Model Questions 4.6 Suggested Readings 4.0 Objectives ? To understand the origin, nature and extent of the 17 th century crisis in Europe. ? To comprehend the historiographical critique of the crisis. ? To appreciate the socio-economic dimensions of the crisis. ? To know the political dimensions of the crisis. 44

NSOU CC-HI-08 45 4.1 Introduction The so-called 17th century crisis is one of the most debatable themes in the history of early modern Europe. A number of historians have participated in the debate since the decade of 1950s and with the progress of the debate, new issues emerged, unconventional data was explored and the scope of the debate was expanded. It touches the issues not only of the 17th century political structure but also economic and social processes. Moreover, it is also argued that it left impact on the 18th century socio-economic and political development. The global nature of the crisis is also highlighted in some researches. This new genre of research has expanded the frontier of the 17th century crisis beyond the geographical boundary of Europe: new territories with new issues are incorporated in these researches. Therefore, the 17th century crisis is a complex historical phenomenon leaving deep impact on the history of Europe as well as on the other parts of globe. In this unit, we will discuss the nature and extent of the crisis in the perspectives of economy, society and politics of the contemporary era. We will also focus on the historiographical aspects of the crisis.

4.2 The Historical arguments on the 17th century Crisis Though the professional historians have been engaged in arguing on the nature and extent of the 17th century crisis since the decade of 1950s, nevertheless, the contemporary observers also made important statements on it. A sense of crisis, an apprehension of turmoil and a general fear of breakdown were expressed in the 17th and 18th centuries: John Goodwin (a pamphleteer) in 1642, Jeremiah Whittaker (a preacher) in 17th century, and Ralph Josselin (the vicar of the village of Earls Colne in Essex) in 1652 had expressed concern about the growing turmoil and crisis. Same descriptions about social upheavals and disorders could be found in the writings of Robert Mentet de Salmonet (a Scottish exile in France), Wenceslaus Hollar (a Bohemian graphic artist), Giovanni Battista Birago Avogadro (a historian and juris consult who lived in the first half of the 17th century), Lieuwe van Aitzema (a Dutch historian of 17th century), Thomas Hobbes (famous British political theorist) and

NSOU CC-HI-08 46 Voltaire (French philosopher) were among those who felt the growing crisis of the polity, economy and culture. The destabilization of the social structure, the crumbling of the economic processes and erosion of the dominant political configuration were not gone unnoticed by these contemporary observers. An analysis of these observations shows that the majority of the contemporaries viewed it as a European crisis. Voltaire was the exception, who discovered it even beyond the boundary of Europe. Nevertheless, the modern historical arguments begin in the decade of 1950s with the publication of Eric J. Hobsbawm's essays titled "

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The General Crisis of the European Economy in the 17th Century" and "The Crisis of the 17th Century—

II" in the famous journal Past and Present in May 1954 and November 1954 respectively. These two essays initiated an extensive debate on the very issues of the 17th century crisis. The publication of the Hobsbawm's papers has been followed by the series of publications of H. R. Trevor-Roper, J. H. Elliott, Roland Mousnier, J. H. Elliott, Lawrence Stone, E. H. Kossmann, J. H. Hexter, Geoffrey Parker etc. The French scholars like Jean JurPs and Lucien Febvre also participate in the debate. There are three major historiographical critiques in the understanding of the 17th century crisis. The first school is the Eurocentric School; the second is the Annales School; and the third is the global approach. Now we will try to analyse each school in some detail(Parker and Smith 2005, 1-6; Dewald 2008, 1031-1032).

4.2.1 The Eurocentric School Those scholars, who believe that it was essentially a European crisis, have first initiated the debate on the question of the 17th century crisis. This school includes both the Marxist and the non-Marxist scholars. Hobsbawm—the famous British historian, initiates the first scholarly discussion in 1954. In two lengthy articles published in the renowned journal Past and Present , he tries to understand the causes, nature and results of the crisis. (Hobsbawm May, 1954 and Nov., 1954). The societal disruption and its consequences—both have come under the purview of discussion initiated by Hobsbawm. It in fact expands the frontiers of argument incorporating the social and the economic aspects of the crisis within the discussion. Hobsbawm tries to understand the chaotic situation as a single transformative social crisis of 17th century Europe. In his analysis, he first makes a distinction between the earlier crisis (for example the 14th century crisis) and the 17th century crisis.

NSOU CC-HI-08 47 According to him, as far as the consequences are concerned, the 17 th century crisis was different from its predecessors: it removed the obstacles before the coming of the bourgeois capitalist socio-economic structure in 18 th century. The 17th century experienced a general decline unlike the 14 th century crisis. It was not simply an economic regression or fall of certain regions or decline of the older trade routes: the 17 th century crisis in Europe was much more than any local or regional crisis. Hobsbawm identifies certain profound changes in the economy of Europe during this period bearing indications of the general nature of the crisis. A major area of Europe faced serious economic problem: this area included Mediterranean, Germany, the Baltic Poland and Denmark. Hapsburg Austria was apparently a powerful empire; nevertheless, its economy was poor and lacked a stable structure. The exceptions, according to Hobsbawm, were England, Sweden, the United Provinces, Russia and Switzerland. France was in an intermediate stage. As far as the population growth is concerned, the entire Europe except areas like the Netherlands, Norway, and perhaps Sweden and Switzerland witnessed decline of population. These included Spain, Italy, Poland, Germany, eastern France and Hungary. The English population growth became slower and, after 1630, it ceased. The industrial advancement was halted. Italy became an exporter of cheap raw materials from an industrially advanced nation. The most advanced areas of Europe—industrially and culturally—became one of the backward regions in 17 th century. Only England, Sweden and Switzerland were able to retain their production level. The trading zone of Mediterranean and the Baltic underwent transformation. The Baltic—the European colony of the western urbanized countries—changed its staple exports from foodstuffs to products like timber, metals and naval stores, while its traditional imports of western woollens diminished. The Baltic trade reached its peak between 1590 and 1620. It declined in the decade of 1620s, and catastrophically collapsed in the subsequent decades until 1650s. There was no major improvement of trade up to 1700. The trading pattern of Mediterranean evolved like the Baltic. After 1650s, it became the supplier of raw materials to the Atlantic manufacturers. The north western industrial manufacturers were able to achieve monopoly over the commodity production. The French and Dutch trading pattern was also interesting. The French trade with the Levant halved between 1620 and 1635. However, it sank almost to zero by 1650s. There was no recovery of French trade until 1670s. The Dutch trade with the Levant did not perform well

NSOU CC-HI-08 48 between 1617 and 1650. There was decline of international trade of foodstuff—Baltic corn, Dutch herrings and Newfoundland fish—during the same period under review. The export figures of Europe did not rise significantly between 1620 and 1660 (Hobsbawm 1954, 33-36). The most significant aspect of the 17 th century was that it saw the occurrence of innumerable social revolts in many parts of Europe. It is one of the reflections of the general nature of the crisis. These were the revolt of Fronde in France, Catalan, Neapolitan and Portuguese rebellions in the Spanish Empire in the 1640s, the Swiss peasant war in 1653 and the English Revolution. In Eastern Europe, peasants broke out in revolt against their enserfment. In 1680, the Bohemian peasants revolted against the growing feudal exploitation (Hobsbawm 1954, 37). Hobsbawm after analysing the extent of the crisis of the 17 th century pays attention towards the causes of the crisis. According to him, the capitalist development would require the fulfilment of two basic conditions: the creation of capital and the growth of free labour force. Only simultaneous creation of these two conditions in a given space and time could ensure the emergence of capitalism. In fact, it is the basic Marxist view of the question of transition from feudalism to capitalism. Italy even in the 16 th century possibly still possessed largest amount of capital. However, the presence of this capital did not automatically lead to the growth of capitalist social structure in Italy. This enormous amount of capital was invested largely in unproductive sectors like buildings, art forms etc. Hobsbawm is opinion that there was hardly any room of productive investment in this feudal setting. Capital evolved under this system as a parasite. This socio-economic contradiction of the early modern Italian society could not be resolved without liquidating the existing social fabric and dominant property relationship. Hobsbawm also takes care of the fact that the different regions of Europe had different types of contradictions. For example, the re-enserfment of the peasantry in Eastern Europe re-feudalized the society and ensured the establishment of second serfdom. It definitely increased the power of the lords in the eastern society. However, it also created crisis and contradiction within this society. The emergence of second serfdom in the agrarian society of Eastern Europe actually turned the free peasantry into serfs. It implied the diminishing purchase power of the peasants and subsequently contraction of market. Hobsbawm also shows that the upper nobility consolidated its position at the cost of the lesser nobility during the period of the re-feudalization of the rural social structure. Their

NSOU CC-HI-08 49 socio-economic preponderance was diminishing. For example, the lesser nobility controlled 43.8 percent of ploughs in the mid-15 th century; in the mid-17 th century, it came down to 11.6 percent. The share of the upper nobility regarding the ownership of plough increased from 13.3 to 30.7 in the same period. The re-emergence of feudalism in Eastern Europe also crippled its market largely. These changes opened up new avenues of income and making of profit to the feudal lords. Now the East European feudal lords supplied food grains not only to the Western Europe but also to the Mediterranean region. It intensified exploitation in the agrarian society, leading to the frequent occurrence of peasant revolts and demographic catastrophe. As far as the colonial trade is concerned, the European manufacturers did not accrue profit from it. The different mercantile companies tried only to secure their monopoly over trade routes and commodities. The initial conquest of the new geographical territories brought profit in Europe. Nevertheless, it did not last long. The cost of maintaining overseas empire was rising. Trade was not necessarily linked with production process: the only aim of the monopoly traders was to supply the commodity to the European market at the highest possible price. Until the Industrial Revolution, the European manufacturers did not have connection with the overseas market. The profit of overseas trade was monopolized by the various mercantile companies. It created deep contradiction within the European society. It was indeed a contradiction of the pre-industrial colonial empire based on pure monopoly rights. It was difficult for the European free traders to accept the monopoly rights of the chartered companies. It was one very serious aspect of the 17 th century crisis in Europe. The internal social structure or home market was also not free from contradiction. The 16 th century saw the growing investment in lands in the rural areas of Western Europe: it significantly increased the power of the rural magnets. The rise of rich peasantry or kulak-type property owners destroyed the peasant independence. Even it would be erroneous if we assume that the urban investment in land liberated the peasantry from land. On the contrary, it actually reinforced the peasant exploitations in the rural areas of Western Europe. In the east, the feudal relationships in the agrarian structure reinforced through the rise of second serfdom. The urban investment in the agrarian economy in 17 th century Europe did not automatically create capitalism. Rather, Hobsbawm argues that a parasitic bourgeoisie was created in the rural agrarian structure, especially in France. The imposition of this enormous burden on

NSOU CC-HI-08 50 peasantry – the pressure of the state, landlords and urban inventors–hampered the productivity of the European agriculture in the 17 th century. It caused the rapid rise of agricultural products, and consequently affected the manufacturing sector. A general price hike compelled the masses to reduce the standard of living during the period under review. The persistent decline of the real wage in 17 th century Europe actually stopped the demand for some industrial products(Hobsbawm 1954, 37-48). Hobsbawm argues that the 16 th century economic expansion took place in such a socio-economic framework, that was not capable to hold it for a long period. Once the economic growth reached the frontier of the feudal social fabric, it started crumbling and eventually collapsed. Therefore, the crisis of the 17 th century was a crisis of the feudal mode of production. It reached its possible limits with the expansion of the economic frontier in the 16 th century. Now it required a complete breakdown to reach the next stage of historical development, that is, capitalism. This crisis was indeed an indication of Europe's transformation towards the capitalist mode of production and dissolution of the feudal social relations completely. The class based Marxist interpretation of the 17 th century crisis, as postulated by Hobsbawm, initiated prolonged debates among the historians. The first criticism came from H. R. Trevor-Roper in 1959. He published a lengthy article in the 'Past and Present' (Past & Present, No. 16 (Nov., 1959), pp. 31-64). In this article, Trevor-Roper raised several questions regarding the argument of Hobsbawm and offered an alternative interpretation of the 17 th century crisis. Trevor-Roper first tried to understand the extent and degree of the 17 th century crisis. He pointed out that the revolutionary changes of the 17 th century were not confined to any particular region of Europe: the revolutionary changes were seen in almost all regions of Europe. Therefore, the simple question that struck the contemporary observer as well as the modern historians was the causes of these revolutionary changes and crisis. One general explanation was continuous warfare in Europe during this period, which weakened the very foundation of state and society. For example, the Thirty Years' War dislocated the established structure of trade and trading networks. It created unemployment on the one hand and ruined the commercial as well as manufacturing centres to a large extent. Apart from war, there was widespread peasant unrest in Europe during the same period. All these wars and mutinies contributed to the birth

NSOU CC-HI-08 51 of revolutionary crisis. This argument was, however, not acceptable to Trevor-Roper for two fundamental reasons. Firstly, 16 th century Europe saw such wars, which did not lead to any revolutionary changes. Secondly, the 17 th century revolutionary changes were most explicitly evident in England, which was free from war during the same period. Therefore, the frequent occurrence of war or its intensity could not provide any easy explanation of the origin of 17 th century crisis. The very structure of European state and administration remained unchanged in spite of the changes in the religious world in the 16 th century. On the contrary, the 17 th century saw the disruptions in the structure of state and administration: the crisis in European polity gave birth to a new type of state and society in 17 th century. It was a revolutionary change that Europe experienced during this period. The continuity in the realm of politics, state and administration which had prevailed in Europe since the 15 th century now ceased in the 17 th century. Trevor-Roper argued that such a massive change could only be explained not by war but by the structural weakness of the European monarchical state system. To Trevor-Roper, the Marxist interpretation is also not tenable as it tried to view or interpret the revolutionary changes and crisis of 17 th century as a manifestation of the crisis of relations and forces of production: a crisis of feudalism which was quickly eroded and capitalism which tried to emerge. Trevor-Roper argued that the Marxist interpretation was a hypothesis based on the assumption of the future rise of the industrial bourgeoisie in England. This hypothesis could be true or false: nevertheless, Trevor-Roper pointed out that it is difficult to identify the role of the English bourgeoisie in the puritan victory of 1640-1660. It is even difficult to find out any 'bourgeois aim' of the leaders of the puritan revolution of England in the 17 th century. Therefore, the roots of the general crisis of 17 th century England should be traced in certain other areas. Trevor-Roper was of opinion that the roots of the crisis must be sought in the very structure of the state and society of ancient regime. He further argued that it was a general crisis instead of a crisis of any sector or domain. It is assumed by some of the contemporary observers that the 17 th century crisis was a reflection of the struggle between the 'King' and the 'Estates' or 'Court': for example, in Spain, the significance of the Córtes of Castile was reduced by the Spanish king; the French minister Richelieu discontinued the summoning of the meeting of Estate General; the German Emperor reduced the power and authority of NSOU CC-HI-08 52 the electoral college. The same type of conflict took place between the king and the court in England, Sweden, Denmark, and other states of Europe. Trevor-Roper points out that this struggle between the king and the court in the 17 th century Europe is important for understanding the general crisis; however, this constitutional struggle was not the cause of the crisis, but rather it was the form of crisis. The general crisis of the 17 th century, according to Trevor-Roper, was expressed in the form of constitutional struggle between the king and the court. The causes of the crisis must be sought in the forces behind the articulation of constitutional crisis; it must also be sought in the interests represented by the king or the courts. It is already pointed out that Trevor-Roper accepts neither the class theory of crisis proposed by the Marxist scholars nor the constitutional interpretation of crisis. According to him, it was crisis in the relationship between the society and the state in early modern Europe. He is of opinion that it was the crisis of the Renaissance society and Renaissance state that created the general crisis of the 17 th century. It is pointed out by Trevor-Roper that during the 16 th century, there was steady expansion of the economy and market of Europe. However, it did not lead to the structural changes of the economy. It is true about culture and politics also. Though the cultural productions of the 16 th century were prolific and rich, however, it did not always raise new questions or criticize the existing practices. The political structure also remained unchanged during the 16 th century; the so-called Renaissance State continuously expanded even after 1600 without changing its fundamental structure. This state, according to Trevor-Roper, was medieval in nature and ruled by the Christian aristocratic monarchy. This Renaissance State emerged at the cost of the waning of the autonomous role of the medieval cities. Moreover, the Princes invented the Renaissance Court to consolidate their rule and authority. The entire process strengthened the position of the princes in unprecedented way: it was a new culture of power that evolved around the princes with new set of power apparatuses. The increasing authority of the princes was reflected in their control over economic, cultural and religious life of the cities: the trade came to be monopolized by the princes, the church was subdued, the development of the art and architecture of the cities were also under the control of the princes. It is not that the cities did not oppose these aggressive policies of the new rulers; however, these efforts were not always successful. After 1500, the autonomous culture of the European cities was destroyed

NSOU CC-HI-08 53 by the Princes and their courts. Trevor-Roper also points out that the 16 th century was the century of continuous economic expansion. The new state—the Renaissance State under the princes—emerged at the expense of the autonomy of the cities and appropriated the fruits of the economic expansion of Europe. The Renaissance State as defined by Trevor-Roper was an administrative structure headed by the prince and operated by the bureaucracy. The main strength of the Renaissance State was its 'officers' or 'courtiers'—the fundamental organ of the bureaucratic structure. The most important point is that the number of the officers of the Renaissance State was continuously increasing in the 16 th century. The princes required them more and more in order to establish control over the society, to govern the territory and to extract social surpluses. Therefore, the power of the princes in the Renaissance State grew largely from the command system of the newly emerging bureaucratic officers. We also must remember that there was growing demand to achieve the bureaucratic positions in the contemporary society because it opened lucrative avenues of both powers, enhanced lifestyle and status before the aspirant officers. Trevor-Roper attracts our attention to a highly interesting fact that the payment of the officers did not come from the royal coffers. It is estimated that three-quarters of the payment of the royal officers were directly or indirectly provided by the general taxpayers. The official salary was always meagre and the officers always tried to maximize their income from the private opportunities. Until the 16 th century, thanks to the absence of any general price hike, the common people did not have to pay an exorbitant amount to the royal officers. However, with the passing of the 16 th century, Trevor-Roper argues, there was steady increase of prices, which in turn provided an opportunity to the royal officers to extract more money from the commoners. And it is generally agreed that the casual profit of the royal offices was increased extraordinarily in the 17 th century at the cost of the 'country'. It was inevitable because the princes did not have ready cash to offer to their officers; therefore, they simply granted right of exploitation to the officers. These officers were the most privileged sections of the new regime under the Renaissance State: they were granted crown land as lease on easy terms; they were authorized to collect taxes at their own wishes even irrationally or illegitimately. The officers had the right to impose new taxes on the citizens. The burden of government exploitation on the citizens became manifold as the number of offices as well as officers multiplied in

NSOU CC-HI-08 54 the 17 th century. The creation of new offices by the greedy officers aggravated the financial crisis of the Renaissance State and society. The princes were also the beneficiaries of the entire process as they sold the offices to the aspirant bureaucrats against cash payment. Therefore, this revenue farming process generated profit both for the princes and the officers at the cost of the common masses: the country. It is needless to point out that the bureaucratic structure would soon become parasitic in nature. And the entire process would eventually reach its limit of creation of new offices and farming of revenue. The fissure in this inherently contradictory system would not appear at the surface unless and until the economy was primarily expanding. The 16 th century was such a time when the expanding economy of Europe was able to absorb contradictions within its fold. However, the cracks appeared in the political economy of the European Renaissance State by 1590. The weakness of the Renaissance State was gradually visible in the decades of 1620s and 1630s. It coincided with the rise of the Puritanism as socio-religious ideology and decline of the idea of Renaissance in Europe: it was indeed a reaction against the Renaissance State and its court. Trevor-Roper reminds us that the reaction was obviously heterogeneous in nature. For example, in England the protest came from the gentry, who suffered most from the rising taxes while in France it was the peasantry who started revolting against the oppressive system of taxation. All over Europe, the oppressed masses protested the burden of irrational and illegitimate taxes. They expressed their strong grievances against the creation of unnecessary offices. Therefore, according to Trevor-Roper, it was neither a constitutional crisis nor a crisis of production. It was a conflict between the 'court' and the 'country', and this conflict created a 'revolutionary situation' in Europe during 1620s and 1630s. However, it also needs to be noted that the 'revolutionary situations' did not always automatically culminate into a real 'revolution'. Trevor-Roper points out that it is the responsibility of the historians to study the factors—political events and political errors—behind the transformation of a revolutionary situation to a revolution. Of course, one must study it in keeping with the mind the variations of the 'political events' and 'political errors' from place to place. The study of variations of the 'political events' and 'political errors' is important because only it can explain the heterogeneous nature of the revolution from place to place and time to time. In this context, Professor Trevor-Roper further

NSOU CC-HI-08 55 reminds us that the crisis of the Renaissance State would have been averted if it had taken two principal measures: firstly, reduced the size of the parasitic bureaucracy; secondly, restricted the number of royal officers within the limits of the economy. The European state in the 17th century failed to introduce these two radical measures. However, what it did was to pursue the policy of mercantilism. The effort to adopt this desperate policy of mercantilism was however not always successful. For example, the property of the church on the one hand and the number of the offices on the other hand – both increased in Spain in the 17th century. The trade in Spain was mostly controlled by the foreigners. The dead weight of the old state structure crippled the vitality of the economy and society of Spain. The condition of Netherlands was however very different: it rejected the Renaissance Court on the one hand and adopted the policy of mercantilism on the other hand. This revitalized the economy and trade of Netherland to a significant extent in the 17th century. The situation in 17th century France was midway between Spain and the Netherlands. Unlike Spain, France was able to reduce the importance of the nobility. This reform programme under Richelieu, Mazarine and Colbert, though not revolutionary one, saved the French monarchy until 1789. One must also note that the economy of the country flourished in the 17th century. The burden of taxes, as noted by Trevor-Roper, was not imposed on the gentry, who were vocal in the parliament but on the scattered peasantry. The political reform and the adoption of mercantilism strengthened the military capability of France and rationally organized the state for power and profit. In England, however, the gentry had to bear the increasing burden of taxes under the authority of the Renaissance State and the royal authority was aware of it. Robert Cecil, Earl of Salisbury, and the minister of King James, attempted to solve the problem. He tried to rationalize the farming of taxes and the leasing of Crown lands, to reform the royal household, to liberate the agricultural lands from the feudal shackle, abolish archaic dues in exchange for other forms of income from which the royal house, at least partially, could get additional resources. However, Salisbury was vehemently opposed by the Court; he also lost the favour of the king. Consequently, he failed to reform the parasitic system of taxation. Salisbury was followed by Francis Bacon. Bacon prescribed the same ways as his predecessor had attempted. However, history repeated itself here: the King refused to accept the proposal of Bacon to reform the financial administration of England, and Bacon was overthrown

NSOU CC-HI-08 56 from his post. The subsequent attempt of reform by Lionel Cranfield, Earl of Middlesex was also not successful. In this context, it is pointed out by Trevor-Roper that the English Court was till unreformed in 1640. The Stuart government encouraged trade and commerce. Its mercantilist policy encouraged the capital formation within the English economy. It however brought economic misery and dislocation of social fabric to some sections of the society. The English state did not take any measure to address and ameliorate these mounting social tensions. The result is that when the crisis of political economy in England in the 17th century reached its highest point, the deprived and underprivileged classes of the society attempted to destroy the mechanism of exploitation. The stiff and weakened structure of the English government was no longer able to mitigate the rebel forces. The fact is that the leaders of the Long Parliament, according to Trevor-Roper, did not intend to reverse the economic policy of the Crown; they wanted just to repair the administration. For example, the Earl of Bedford as Lord Treasurer and John Pym, the Chancellor of Exchequer attempted to abolish monopolies, wardships and prerogative taxes, to reduce the expenditure and to reinforce the Stuart Court on a rational less costly basis. The Stuart Court was however never reformed, and it was not possible for the kings to introduce the reform measures, at least moderately. When the reform programme failed to reorient the kingship towards a more rational and logical foundation, the stage was captured by more radical men. Consequently, the English Court – the last Renaissance Court in Europe – was washed out. If the Stuart Kings had adopted reform programmes at the appropriate time, the destiny of the Renaissance Court would have been otherwise. Therefore, it was the failure of the royal authority of England to get reformed and rejuvenated which finally led to the crisis of the 17th century. It is clear from this analysis that it was not any bourgeois revolution, Trevor-Roper argues, that brought political revolution in England because of the general crisis of the 17th century: it was primarily a crisis of administration and authority in England. It was a crisis neither of the English Constitution nor of the production relations. It was a crisis of relation between the state and the society. The winners of the fast-changing situation in the crisis ridden 17th century England were the highly sensitive miscellany of men who revolted against the vast oppressive and parasitic bureaucratic structure of the English state. It implies that a powerful section of the society went against the king's policy of granting offices in an unending

NSOU CC-HI-08 57 manner. Their main intention was to rationalize the administrative and financial structure of the country and to reduce the amount of national waste. If the royal authority of England had imposed checks on the creation of unnecessary offices, the political turmoil would not have taken place. Therefore, it was the failure of the royal authority to take correct measures at the appropriate time; it was not any crisis of mode of production and not the triumph of the bourgeoisie as suggested by Hobsbawm. On the contrary, according to Trevor-Roper, it was a failure of the authority and administration of England in the 17th century. All the major European countries having Renaissance Court suffered from this general crisis of the 17th century. The ancient regime of Spain survived but the country became impoverished. France, Holland, and England witnessed the climax of the crisis. Both France and Holland were able to rationalize their courts to some extent and it saved them from total disaster. The English Court was however more rigid and failed to change itself with the changing situation of time. This failure brought revolution in England. Therefore, the crisis of administration and authority played the most significant factor in the crisis of the 17th century. And in this way, Trevor-Roper refutes the Marxist interpretation of the general crisis of the 17th century (Trevor-Roper 1959, pp. 31-64). The argument put forward by Trevor-Roper against Hobsbawm's interpretation on the 17th century crisis generates lively debate on the question in the subsequent years. In 1960, the *Past and Present* (Past and Present No. 18 (Nov., 1960), pp. 8- 42) published 'Discussion of H.R. Trevor-Roper: "The General Crisis of the Seventeenth Century"'. Several scholars including Hobsbawm participated in this debate. In this Issue of the *Past and Present*, Hobsbawm replied to the questions raised by Trevor-Roper. In his short comment, Hobsbawm first made a clear distinction between the primary objective of his paper and the analysis made by Trevor-Roper. As far as Trevor-Roper's paper is concerned, it aims to understand why the revolutions of the 17th century occurred in various countries of Europe. However, we must note that Hobsbawm's approach is different: he is concerned with the economic history of the period under review. The political revolution of the 17th century is not the direct area of analysis of Hobsbawm's paper. He is however interested in search links between the crisis of the 17th century and the Industrial Revolution of the late 18th century. Hobsbawm tries to interpret the economic consequences of the crisis of the 1620s in its totality; the reference of the political NSOU CC-HI-08 58 crisis, which is the fundamental question in Trevor-Roper's analysis, in Hobsbawm's paper comes as a passing one. Therefore, according to Hobsbawm, both these papers are complementary instead of competitive with each other. The Industrial Revolution of the late 18th century is possible because of the economic forces created by the 17th - century crisis, and this process of transformation took place only in England. Neither France nor the Netherlands witnessed any such transformative progressions. Hobsbawm argues that what transpires from Trevor-Roper's argument is that Europe could have escaped the crisis and political revolution of the 17th century if the Renaissance Court had reformed itself. In other words, the 17th -century political revolution was not inevitable. Hobsbawm is of opinion that the question of the inevitability of political revolution, that is the political revolution could have been avoided, is a metaphysical one. The point is not that whether the political revolution of the 17th century was inevitable or not but the long-term consequences of the entire process. According to Hobsbawm, Trevor-Roper judges the intention of political representatives of the 17th century; this way of analysis is inadequate because there is always a gap between the men's intention and the social consequences of their actions *Past and Present* No. 18 (Nov., 1960), pp. 12-14). The 17th century Revolution is bourgeois because it paved the way for the coming of the bourgeois capitalist economy in the 18th century. In this issue of the *Past and Present*, Lawrence Stone's criticism of the argument put forward by Trevor-Roper needs to be discussed. Stone agrees with the view of Trevor-Roper that the English crisis of the 1640s was a culmination of a long- developed resentment of the Country against the Court. It was also a crisis of confidence of the Court. However, Lawrence Stone does not accept the way of using the conceptual tools of Trevor-Roper in the analysis of the 17th -century crisis. He is of opinion that the English Court and administration were small and relatively inexpensive in the early modern period. The ancient regime of England did not have a standing army; the bureaucracy was also not well paid. The number of the central bureaucracy was also limited. Even, the Stuart dynasty did not have any systematic policy for the sale of office for earning money except certain half-hearted efforts. The Crown grant to the nobility, according to Lawrence Stone, was unevenly distributed. It is estimated that only 117 of the 380 or so English nobles benefitted, and of these a mere 26 received no less than 72% of the total(*Past & Present*, No. 18 (Nov., 1960), pp. 31-32.). It is clear from Lawrence Stone's argument that a tiny majority

NSOU CC-HI-08 59 was indeed beneficiary of the state patronage. It was not supposed to be an articulated class that could represent its own political and economic interest in a cohesive way. The total cost to the taxpayers for the maintenance of the Court was comparatively small in England in comparison with France or Spain. Lawrence Stone points out that it was Normandy alone in contemporary France that 'provided Louis XIII with revenues equal to the total ordinary income of Charles I'. It also needs to be remembered that the English taxpayers were remarkably conscious about the cost required for the maintenance for the Court and the administration. It was because the cost of the Court and administration drained more resources even than war, between 1603 and 1641. In the decade of 1630s, however, the cost of the Court and administration decreased substantially, and Lawrence Stone suggests that if the grievances of the taxpayers had played any role in the political crisis of the 17th century England, the perfect timing of the revolution must have been the 1620s instead of the 1640s. Therefore, the causes of the 17th -century crisis in England were more than simple grievances of the taxpayers against the Crown for maintaining expansive Court and administration: it was more than any single factor whether religious or political or economic. According to Lawrence Stone, England started experiencing growing tension between two cultures: the culture of Country and the culture of Court. The weak administrative structure of the English state subsequently failed to resist the mounting pressure of the 'Country' and collapsed in the 1640 (*Past & Present* , No. 18, Nov., 1960, pp. 32-33.) Another important contribution in the debate is made by Roland Mousnier in the same issue of the *Past & Present*. Mousnier interprets the crisis of the 17th century as an overall crisis of all aspects of human life (*Past & Present* , No. 18, Nov., 1960, pp. 18-24; Steensgaard, Niels in Parker, Geoffrey and Lesley M. Smith 2005, p. 33). It should also be mentioned that Mousnier offers an opposite argument of Trevor-Roper as far as the 'Country' versus 'Court' conflict was concerned. Mousnier shows that in many cases the feudal lords provoked the peasantry not to pay the tallies and the other numerous taxes to the government out of the fear that if the peasants had paid these taxes to the government, they would not have been able to pay the dues of the feudal lords. Even in many cases, the royal officers and the municipal magistrates asked the peasants not to pay the taxes. The rebel peasants refused to pay the taxes and drove off the government officials. The rural gentry on many occasions joined with the rebel

NSOU CC-HI-08 60 peasantry. The early modern cities and towns also saw similar cooperation between some sections of the royal officers and the dissident forces in the 17th century. There are pieces of evidence that the peasants often sent men to the cities for the help of the insurgents; furthermore, the royal officials also played an active role in forming the band of insurgents and paralyzed the government activities. Peasants sometimes seized the towns also. All this evidence shows that in many cases it was not a revolt of the 'Country' against the oppressive public services as suggested by Trevor-Roper; rather, it was the revolt of a public service, which considered itself oppressed. This public service dragged the peasants and other oppressed classes of the society within its fold. Therefore, the nature of the 17th -century crisis is just the opposite of what Trevor-Roper argues. Mousnier also points out that the expenses of the Court were a small fraction of the expenses of the state in the 17th century France. It was not a huge burden as put forward in Trevor-Roper's argument. The government officials were also linked with the local societies, and provided protection to them from time to time. Therefore, the government officials simultaneously represented the interests of the local societies and the king. It is clearly not a simple conflict between the 'Court' and the 'Country' as suggested in the Trevor-Roper's argument. Mousnier unhesitatingly points out that 'it was less an opposition between the country and the Court, than between what remained feudal in society and what was new, étatique, progressive, "modern" in the King's Council and its dependent organs' (*Past & Present* , No. 18 (Nov., 1960), pp. 21-22). modern In Mousnier's argument, the importance to the economic aspects of the crisis is also attached. According to him, though Trevor-Roper discusses the role of the Thirty-Years' War in the crisis, he, however, does not pay adequate attention to the question of the steep economic crisis of the 17th century. This century witnessed bad harvests, subsistence crises, famines, plagues producing cumulative economic hardship in the life of the common masses. There was chronic economic and social distress in the two-thirds of the kingdom after plague of 1629-30. The mounting social tension and economic privation of the peasantry naturally forced them to take the side of the landlords. The peasants selected the option between the feudal dues instead of royal taxes in this struggle. They were quickly incited by the feudal lords to take arms against the royal authority. Placing the entire crisis into the conflict between the 'Court' and the 'Country', Trevor-Roper misses these significant points

NSOU CC-HI-08 61 in his analysis. Moreover, the political and social crisis of the 17th century must be considered as an integral aspect of the intellectual changes of the era. It includes the very perception of the universe, the scientific outlook, and the philosophical rationality (Past & Present, No. 18 (Nov., 1960), pp. 22-24). Therefore, it may be argued that the European approach about the society, the economy, the culture, the rationality, the philosophy – everything was at crossroad and exposed to change. And in this sense, it was truly a general crisis. In his reply, Trevor-Roper disagrees with what Lawrence Stone argues that the cost of the Court declined in England in the 1630s. Trevor-Roper admits that it is difficult to estimate the actual cost—whether increasing or declining—of the Court. However, he presumes that burden of the Court was greater in 1630s than 1620s. According to Trevor-Roper, social crisis is not always a result of the conflict between two mutually exclusive groups: it could even be a result of conflict developing within a group. In fact one cannot identify any clear split within a group in cases of social crises. In Trevor-Roper's language, it is 'untidy inward crumbling', which represents the crisis. The complexity of the human interest caused the complexity in the historical development of the 17th century Europe. It is often overlooked that the 'Court' and the 'Country' in the 17th century constantly overlapped with each other. Therefore, it is not very easy to draw a dividing line in respect of interest of the different social classes during this period of history. It is the responsibility of the historians to explain the social crisis in terms of contradiction emerging in the social structure (Past & Present, No. 18, Nov., 1960, pp. 35-36).

4.3 The 17th Century Crisis in Europe: Economic, Social and Political Dimensions

The 17th century crisis in Europe was multidimensional: almost all the aspects of general life of the people were affected by the crisis. The economic, social, and political dimensions of the crisis, therefore, need to be explored organically; in other words, these three dimensions of crisis must not be discussed in isolation from each other as these were not mutually exclusive. These were interconnected and interdependent with each other. Crisis in European life was manifested in the NSOU CC-HI-08 62 domains of economy, society, and politics in the 17th century. In this sub-unit, we will discuss these three aspects or dimensions of the crisis in detail for the general understanding of the learners.

4.3.1 The 17th Century Crisis: The Economic and Social Dimensions

Niels Stenger (Parker and Smith 2005) in his analysis points out that the major five key areas related to early modern economy of Europe—that is, the population, agriculture, industry, international trade, and public sector—need to be discussed for an understanding of the economic dimensions of the crisis.

4.3.1.1 Population

It is beyond confusion that the European population in the 17th century declined or stagnated in comparison with that of the 16th century. However, it must be remembered that the changes in the demographic structure of Europe were not uniform or identical. There were temporal and spatial variations, which need to be contextualized in detail:

- Castile, the Italian peninsula, and Germany: These areas suffered a substantial decline of population in the first half of the 17th century.
- Catalonia: The population of Catalonia increased until 1630 continuously; however, after 1630, it stagnated.
- The Netherlands: The population graph steadily increased till the mid of the 17th century. The second half of the century saw the stagnation of population in both the north and the south of the Netherlands.
- England: Though the population of England was increased in the 17th century, however, it chiefly took place in the first half of the 17th century.
- Denmark and Poland: Both these two countries suffered from considerable population loss due to Northern War at the end of the 1650s.
- France: France began its journey in the 17th century with the growth of population. This positive pace was noticeable in northern France till 1650s while in southern France it continued up to 1675-80. During the last quarter of the century, the population of France either declined or stagnated (Parker and Smith 2005, pp. 34).

NSOU CC-HI-08 63 One of the basic reasons behind the long-term absence of demographic stability is the high percentage of mortality rate. In this context, we must note that the sources on which the estimate of population is based is not the nationwide census. England first conducted its census in the 19th century. The historians depend mainly on the church registers for birth and death, estate records, land records and health tax registers, and poll-tax lists for estimating the probable population structure. It is generally estimated that Europe had 100 million inhabitants in 1600, 140 million in 1700 and 188 million in 1800. However, this general demographic structure must be interpreted keeping in the mind the following fact that there were wide regional variations in early modern Europe. If we consider the data about the mortality during the period under review, we will find that there were certain factors behind it. We may first consider the high rate of child mortality in pre-industrial Europe. It is found that of every 100 children born, a good half were destined to die before the average age of marriage. Even during the normal years, the population structure could not cross the general pattern of growth. In the rural areas, the demographic structure was relatively better than the urban areas; however, the relative better demographic structure of rural Europe did not last long because of the emigration to the towns. The peasants had also attraction to the new lands. All these factors contributed to the fluctuations in the demographic structure in any given region of early modern Europe. There were other important factors too: Hunger, epidemics, and war. Geoffrey Parker points out that prolonged hunger was one of the causes of the higher mortality rate. Hunger, by weakening the immunity power of population, especially the poor sections of the society, made it a victim to epidemic diseases such as typhus, typhoid, dysentery, and especially bubonic plague. The bubonic plague caused a major setback to the demographic structure. For example, during 1628-31, the plague took away the life of almost a million people in France. In early modern Europe, the rumour of epidemics often created forced migration in different regions of Europe. Even, it interrupted the food supply and caused the exorbitant price hike. The massive migration also disturbed the labour supply and thereby obstructed the agricultural production process (Kellenbenz 1976, pp. 201; Cipolla 1974, pp. 71-72; Parker 2001, pp. 6-7). The historians are not unanimous in assessing the impact of the war on the structure of population. Kellenbenz is of opinion that the Thirty Years' War contributed to the decline of population in Germany. However, the displacement of population by

NSOU CC-HI-08 64 movement from one region to another would be more in realistic term rather than in devastation. The example of the Swiss Confederation aptly illustrates this point. The population of the Confederation increased to 1,200,000 in 1700 from 1,000,000 in 1600. During this period, one must note that about 300,000 Swiss mercenaries left Switzerland; at the same time, the country received the immigrants like the French Huguenots after the Revocation of Edict of Nantes (Kellenbenz 1976, pp. 202). The changes in the demographic structure of Poland during the period under review is also instructive. In the decades of 1650-60, 1670-80 and 1710-20, there was decrease of birth rate in the country. Consequently, the population pattern stagnated during the whole period. In the Danube basin, the war between the Habsburg forces and the Ottoman Turks contributed to the forced movement of the population. The areas taken by the Habsburg Empire were in many cases completely depopulated and recolonised by the settlers who had migrated from south-west Germany and Lorraine. The Habsburg rulers also encouraged the Serbs, the Slovaks, the Wallachians, the Greeks and the Jews to settle on the Hungarian plains. It is true that in some cases, the historians overestimated the effect of war on the demographic structure; however, it is equally true that war was in many cases accompanied by epidemics. There is no doubt that the combined effect of war and epidemics had long-term impact on the population pattern of Europe in the 17th century (Kellenbenz 1976, pp. 204). Frequently, famine followed the epidemics. For example, in Geneva between 1627 and 1630, the price of grains and the number of deaths were doubled because of the combined effect of plague and famine. The social effects were no less negligible: due to the increase of death rate, baptism fell by a third and marriage by a half. The city's population declined to around 10,000 from 15,000 and stayed there for next half century. In this context, we must remember that the catastrophe like famine or war or epidemics did not occur uniformly in Europe. Parker points out that the plague did have little impact on the relatively isolated population. The urban areas were mainly ravaged by the plague. However, it is also true that some areas escaped the devastating impact of plague. For instance, Sicily experienced no plague after 1625 whereas some cities of the Kingdom of Naples lost half of their population in 1656-57. Similarly, there was no outbreak of Plague in Scotland after 1649. Interestingly, one-fifth of the population of London lost their lives in the Great Plague of 1665 (Parker 2001, pp. 7-10).

NSOU CC-HI-08 65 4.3.1.2 Agriculture Niels Steensgaard argues that a comprehensive idea about the general condition of the European agriculture in the 17 th century could be made based on two sets of data: the price of agricultural products and yield ratios. The 16 th century saw the progressive rise of the price of the agricultural products. It came to an end in the years immediately following 1600. However, the outbreak of the Thirty Years' War (1618-48) contributed to the price rise again, however with regional variations. For example, the price rise continued in Denmark, France, and northern Italy until the 1620s, in Germany and Holland until the 1630s and in England, Belgium and Austria until the 1640s. After 1640s, the prices fell in all over Europe until the 18 th century although in Germany a tendency of rise took place somewhat earlier. If the yield ratios of the agrarian production are considered, we find that there was a decline of the yield ratio in Germany in the second half of the 16 th century, in England, Germany, France and eastern Europe in the first half of the 17 th century, and in England, France, Germany and Scandinavia in the second half of the 17 th century. Steensgaard argues that as the decline of yield ratios coincided with either the fall or the stagnation of the prices, it is an indication of the crisis on the demand side of the economy (Parker and Smith 2005, pp. 35-36).

4.3.1.3 Industry The condition of industry in the 17 th century Europe was not uniform. In Italy, for example, the wool industry started declining around 1600 and this decline phase continued in the subsequent decades of the 17 th century. The stagnation of the Castilian wool industry was noticed at the end of the 16 th century. Around 1620, it started experiencing the decline and subsequently in the middle of the 17 th century, it was really and difficult time for the wool industry of Castile. The experience of the north-west Europe was however different: both the production and export of the woollen textile industry of this region of Europe to southern Europe, the Levant and Asia was increasing in the 17 th century. Leiden—the leading Dutch textile centre— continued to flourish until 1654. At Leiden, the annual value of textile production in 1630 was 4 million fl. It increased to 9 million fl. in 1654. It is necessary here to remember that the Netherlands reorganized its textile production in the first two decades of the 17 th century: by 1620s, it concentrated more on the production of

NSOU CC-HI-08 66 expensive goods and started lowering the production of cheaper draperies. However, total Dutch textile export to the Baltic region continued to increase until 1640s. Though adequate data is not available regarding the industrial economy of England in the 17 th century, however, the export of textile products from London was stagnated after the peak year of 1614. However, this estimate does not include the lighter and cheaper new draperies. The English textile industry produced and exported the new draperies in an increasing way in the first half of the 17 th century. The English rural textile industry was able to produce and export the new draperies because it was able to access the long-staple wool. There was rapid advancement of wool industry in the southern Netherlands in the beginning of the 17 th century. In the second decade of the 17 th century, Lille as a production centre continued to prosper. In the 1630s, however, there was noticeable regression of the economic prosperity. Another important centre of textile production in the Netherlands was Hondschoote: it continued to prosper in the third and fourth decades of the 17 th century. There were signs of economic deterioration in the late 1640s; however, there was no catastrophic decline of Hondschoote as a textile production Centre during the period under review. Two important changes took place in the textile industry of the 17 th century Europe. First, there was a shift of the textile production base from urban areas to the rural areas; secondly, more emphasis was put on the production of lighter cloths instead of the heavier one. In the second half of the 17 th century, the Indian textile goods started dominating the European market (Parker and Smith 2005, pp. 36-38).

4.3.1.4 The Economic Crisis Steensgaard points out that the 17 th century economic crisis was not a universal phenomenon of Europe. Its impact was heterogeneous and varied from sector to sector. It is also difficult to pinpoint any precise time frame of the crisis. However, two basic points could be easily discerned: firstly, the low relative prices of the goods, especially, the agricultural products; and secondly, the declining agricultural production. The 17 th century economic crisis affected the poorer sections of the society sharply: they failed to buy corn and other necessary products. It is also important to note that despite the commercial expansion of the European economy in the 16 th century and the 17 th century, it was predominantly a subsistence economy. It implies that any fall—even minor one—of the economy could be a ready factor behind the quick erosion of the livelihood of the peasantry or the artisans. A vast

NSOU CC-HI-08 67 sections of the 17th century European population did not have access to the resources. In this context, the most significant point needs to be remembered that the 17th century crisis was not a crisis of production: rather, it was a crisis of distribution (Parker and Smith 2005, pp. 43-44). An analysis of the occupational structure and wealth distribution might help us to understand the possible impact of the economic crisis. For example, in the last decade of the 17th century, the half of the total population of England, which was roughly 5½ million, did not earn as a family unit more than £20 per annum: these people were classified as labouring poor, out-servants, common seamen, soldiers, cottagers and paupers. These groups of people lived either on the verge of or below the subsistence level. There was another income group—mainly the traders, the shopkeepers, the middle clergy, and the middle peasantry—who earned £40 per annum. They stood above the subsistence level but could not be classified as prosperous. The economically prosperous group in the 17th century England earned more than £100 per annum. The richest section was the nobility and the aristocratic groups enjoying the state power and social surplus. They accounted for only 3 percent of the total population of the late 17th century England while enjoying 14½ percent of the total income of England. The poorest sections of England constituted 62 percent of the total families while they shared less than 21 percent of the national income (Munck 1990, pp. 103-104). It clearly shows the existence of the wide disparity of income and inequality of income distribution. The other regions of the Continental Europe were not an exception as far as the imbalance of income distribution was concerned. It may be argued that the fall of production and the prices—especially of the agricultural goods—and the rising socio-economic inequality fuelled the economic crisis of the 17th century Europe.

4.3.2 The 17th Century Crisis: The Political Dimensions

The political dimension of the 17th century crisis is an integral part of the changing political economy of Europe during the period under review. Trevor-Roper interprets this crisis as a conflict between the 'Court' and the 'Country'. According to him, it was a conflict of interest between the 'parasitic bureaucracy' and the 'indignant puritanically minded country'. The recent researches however draw our attention to the more critical aspects of crisis. It is argued that Europe witnessed the rise and consolidation of the absolutist state: the rise of absolutism implied the

NSOU CC-HI-08 68 beginning of the end of the prevailing decentralized power structure of feudalism. Under the classical form of feudalism, the feudal lords generally enjoyed command over the entire political and socio-economic resources, social surplus and the legal structure. And this right was commonly hereditary. With the emergence of the absolutist states in different parts of Europe, this hereditary command over the local societies, especially on surplus extraction process, legal rights and political hegemony, was getting weakened. Two features of the absolutist state were noteworthy. Firstly, it imposed monopoly over the armed forces; secondly, the boundaries of the states were getting fixed. Richard Lachmann points out three distinct areas where the absolutist state's strategy for strengthening its position was completely different from the previous era: (1) It started appropriating the social surplus as tax, which had been under the control of the feudal lords; (2) The absolutist state almost suspended the hereditary property rights and judicial authority of the feudal lords; these rights enjoyed so far by the feudal lords now came under the sway of the state; (3) The new state exercised more effective control over the political behaviour of the local societies. Due to its newly acquired military and financial strength, the absolutist states in early modern Europe were able to achieve sophistications in using repressive measures against any rebellious activities (Lachmann 1989, p. 141). These developments actually reflected the first phase of the state formation at the national level. The general implication is that it was an expansive, aggressive fiscal-military state. The political economy of this state was based on efficient resource management, increasing power of state at the cost of the feudal lords and consolidation of military strength. All these developments led to the hereditary customary rights of the feudal lords. Obviously, the absolutist state's attempt to curb down the long-standing rights of the feudal lords did not go without any resistance. Steensgaard points out that the revolts and resistance of the feudal lords against the kings aimed to protect the customary rights and to stop the encroachment of the state into their sovereign domain. The revolt of Naples, Palermo, the French feudal lords' opposition to the Parliament of Paris in 1640—all shared the common propositions: it was not at all an ideological battle, but against the expansion of state power at the expenses of the traditional feudal social structure. The local conditions definitely influenced the development and the outcome of the resistance to the state; however, the primary factor behind the disturbances was the state's demand for higher revenue. According

NSOU CC-HI-08 69 to Steensgaard, the intervention of the early modern absolutist state in the traditional domain of feudal lords disrupted the existing social relations of power: in this sense, it was revolutionary in nature itself (Parker and Smith 2005, p. 46). Therefore, political dimension of the 17 th century crisis a was reflection of the conflict between the emerging power of state and feudal lords' resistance against it. 4.4 Conclusion It is clear from this discussion and analysis that the 17 th century crisis in Europe was a multi-layered phenomenon. The historians make relentless efforts to understand and explain the causal origin, the extent and nature of the crisis influencing the European history in the 17 th century. In the early phase of the historical debate on the crisis, two basic lines of argument emerge. While Hobsbawm tries to locate the causal origin of the crisis in the domain of the production relations and production process, Trevor-Roper places it in the conflict between the 'Court' and the 'Country'. In the subsequent period, the historians expand the horizons of the crisis by incorporating the role of state, war, religion, culture and economy. The geographical dimensions are also added in understanding the crisis. The socio-economic and political aspects of the crisis were varied, complex and heterogenous, -both spatially and temporally. The crisis of the 17 th century did not simultaneously affect all the countries of Europe. Even all the sectors of the economy were not disturbed at once. Likewise, the political dimensions of the crisis were far from unitary and homogeneity. One point is however common that the absolutist states in the 17 th century Europe made wholehearted efforts to curb down the traditional power structure of feudalism, to tap the local resources ruthlessly and to consolidate the dominance of the state at any cost. It destabilized the existing power structure of Europe and has come to be interpreted as a crisis. 4.5 Model Questions 1. Identify the basic contours of the historiographical critique of the 17 th century crisis in Europe.

NSOU CC-HI-08 70 2. What were the socio-economic dimensions of the 17 th century crisis? 3. Write a note on the political dimensions of the 17 th century crisis. 4.6 Suggested Readings Cipolla, Carlo M. (Ed.) The Fontana Economic History of Europe. The Sixteenth and Seventeenth Centuries. UK: Collins/Fontana, 1974. Discussion of H. R. Trevor-Roper: "The General Crisis of the Seventeenth Century." Author(s): Roland Mousnier, J. H. Elliott, Lawrence Stone, H. R. Trevor-Roper, E. H. Kossmann, E. J. Hobsbawm and J. H. Hexter. Past & Present , No. 18 (Nov., 1960), pp. 8-42. Dewald, Jonathan. "Crisis, Chronology, and the Shape of European Social History". The American Historical Review , Vol. 113, No. 4 (Oct., 2008), pp. 1031-1052. Elliott, J. H. "Revolution and Continuity in Early Modern Europe". Past & Present , No. 42 (Feb., 1969), pp. 35-56. Hobsbawm,

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NSOU CC-HI-08 72 Unit 5 ? The Thirty Years War Structure 5.0 Objectives 5.1 Introduction 5.2 The Thirty Years' War: Protracted Evolution 5.2.1 The Crisis in Bohemia 5.2.2 The War: The Defeat of Frederic V and the Restoration of Ferdinand II in Bohemia 5.2.3 The Danish Intervention in the War (1624) 5.2.4 The Edict of Restitution and the Treaty of Lübeck, 1629 5.2.5 The Swedish Intervention in the War: Gustavus II Adolphus and Swedish Politico-Military Projects (1629-34) 5.2.6 France, Sweden and the German Wars, 1635-1648 5.2.7 Peace of Westphalia (1648) 5.3 Conclusion 5.4 Model Questions 5.5 Suggested Readings 5.0 Objectives ? The learners will get an idea of origin, spread and end of the Thirty Years War in this unit. ? The religious, political and territorial issues behind the origins of the war will be discussed. ? The protracted nature and evolution of the war over thirty years will also be analysed. ? The Peace of Westphalia along with its terms and conditions will come under analysis. 72

NSOU CC-HI-08 73 5.1 Introduction The Thirty Years' War was the most prolonged devastating war in the history of early modern Europe involving all the major European powers, geographical extent and religious groups in an unprecedented scale. It was not a single war fought between two countries or between two opposing alliances. It was also not war in which all the powers participated at the same time. The different European powers joined the war according to their own conveniences. Religious factor played important role in the war; however, it was not the sole cause behind the spread and continuity of the war in an unprecedented way. Politics, economy and the conflicting national- territorial interests also played equally significant role not only in the articulation of war but also in the prolonged continuousness of war. Though the Thirty Years' War began initially as a conflict between the two contending religious ideologies of the Christian world—that is, Catholicism and Protestantism – however, eventually in the subsequent period, it ended as a struggle to diminish the influence of the Habsburg forces. Ferdinand II (c. 1619-1637), the Emperor of the Holy Roman Empire, made an attempt to unify the empire under the Catholic hegemony. Most of the wars took place in the lands of the Holy Roman Empire, and it is not unnatural that this prolonged war had devastating impact on the contemporary population. Thomas Munck has identified the complexities of the Thirty Years' War from the multiple viewpoints. Firstly, it could be seen as the first major European conflict, the first general war, between the Habsburg power and the rebellious subject during 1618 and 1635. Secondly, this war could also be explained as an integral part of the long-term conflict between two major European political authorities—the dynasties of France and both the branches of the Habsburg dynasties. Thirdly, the war was related to the French search for secured frontier on the one hand and Spanish concern for its north Italian possessions. Fourthly, the Dutch quest for emancipation from the Spain's dominance between 1621 and 1648 also played important role in the contours of the war. Fifthly, the involvement of Denmark and Sweden in the war was equally significant in the history of the Thirty Years' War. Sixthly, the religious outlook of the German princes, whether in favour or in opposition to Calvinism, Catholic Counter Reformation movement and Lutheran

NSOU CC-HI-08 74 ideology. Seventhly, the strategic and commercial interest of the different European powers like the Dutch and the British in the Baltic region intensified the conflict(Munck 1990, pp. 1-2). Therefore, it was an extremely complex, multi-layered sequences of events involving multiple sorts of interests, often conflicting in nature. In this unit, we will study the causal origin, the events and the consequences of the Thirty Years' War in detail. 5.2 The Thirty Years' War: Protracted Evolution The Thirty Years' War is an exceptional war because it was neither pre-planned nor pre-designed: it was not a war consciously conceived and executed by the contemporary powers of Europe over a thirty years span. No European power desires war; however, the war took place and continued for thirty years involving all the major powers of Europe though not simultaneously. The historians are also divided about the origin, nature and consequences of the Thirty Years' War. Some historians have interpreted it as the last phase of the religious war of the 16th century while others construe it as a struggle of the European states to move from the predominantly feudal phase of history to bourgeois phase of history. The war is also interpreted as a part of the process of state formation. A group of scholars argue that it was a German civil war where the other European powers entered and manipulated its course of development. Some scholars even see it not simply as a German civil war but as a European civil war with a larger panorama. Therefore, it was clearly a complex flow of events, actions and reactions of the multiple powers. That is why, the scholars are not unanimous about the origin, nature and consequences of the Thirty Years' War. We may start our discussion with the analysis of the issues of the war. It will help us to understand the shifting patterns of the Thirty Years' War in terms of religion, political economy and international relationships. First was the issue of Bohemia. The central issue of Bohemia was the relationship between the king and the subjects. The second central issue was the relationship of the Holy Roman Emperor and the princes. One common feature of both was the question of regional liberty. Another pertinent issue was the expansionist policy of Sweden specially in the Baltic region.

NSOU CC-HI-08 75 The relationship between Spain and France was also one of the major issues, which influenced the course of events profoundly. The Dutch aspiration for independence also played a critical role in the evolution of a war spanning over thirty years. Amongst these issues of state and politics, the issues of religion and religious practices emerged and shaped the future of Europe to a great extent. All the competing religious genres—the Catholics, the Lutherans, the Calvinists and the other Protestant groups—struggled for securing their space and dominance in time of fluidity and transition (Sturdy 2002, pp. 27-28). This analytical presentation gives us clues to understand this complex historical phenomenon in a rational way and chronological manner. In this unit, we will unfold these central issues of the Thirty Years' War in the perspectives of time and space of the first half of the 17th century Europe.

5.2.1 The Crisis in Bohemia

The complex political and religious developments in Bohemia and its relationship with the Holy Roman Empire ignited the fire for the first explosion in the early phase of the 17th century. The conflict between Catholicism and Protestantism was the most important sources of religious-political instability in the 16th and the early 17th century Europe. In order to solve the problem, the Peace of Augsburg (1555) had recognised the division of the German lands between the Catholics and the Protestants. The peace of Augsburg aimed to bring peace and stability in land ruled by the Holy Roman Empire by adopting the following measures (Munck 1990, pp. 2-3):

- The German lands were divided between Catholicism and Lutheranism according to the decision of each prince.
- The secularisation of the church property, which had become part of the Lutheran areas, was also acknowledged.
- An additional Imperial Edict called Ecclesiastical Reservation was issued. According to this Edict, if a ruler of an independent ecclesiastical territory was converted, he should lose his benefice and privileges. It implies that such territories would remain Catholic through election of a new incumbent. Though it was attached to the Peace, the Protestants were not ready to accept it. Initially, it did not create any tension because there was also a secret imperial declaration

NSOU CC-HI-08 76 by which it was covertly decided that religious toleration would be practiced in such cases, that is, the territories which had been practicing Protestantism. In the long run, however, the Peace of Augsburg was not successful in bringing a stable religious and political settlement in the entire region. The fundamental factor behind the failure of the Peace of Augsburg was that the Protestants did not agree to the to this edict, though it was a part of the agreement. There was a secret imperial declaration ensuring the religious toleration for those ecclesiastical dominions already practicing Protestantism. However, in the long run, it did not work. The increasing secularization of church property after 1582 destabilized the religious relationship and Ecclesiastical Reservation became the central bone of contention between the Protestants and the Catholics. It is true not only for the confessional disputes, but also in such cases where a Protestant could act as an 'administrator' of a see or benefice. The precise rights and entitlements of the Protestant administrators were questioned. The growing strength of the Calvinism was also not recognised in the Peace of Augsburg (Munck 1990, p. 3). In this context, an understanding of the religious configuration of Bohemia will help us to analyse the situation. Bohemia in general had a long tradition of non-conformism. In the 14th and 15th century, the influence of John Huss was immense in this region, and consequently, a kind of non-Catholic religious ideology emerged here. In the 16th century, Lutheranism along with Calvinism and the Bohemian Brethren proliferated in Bohemia and reduced the strength of Catholicism significantly. In the early 1600s, only 10 percent of the population still remained Catholic in this region. The University of Prague was also an important centre of Protestantism reflecting the radical consciousness of the period. The Bohemian Diet was also dominated by the Protestants (Sturdy 2002, pp. 29-30). During the reign of Maximilian II (1563-1576)—the Emperor of the Holy Roman Empire—despite the resolute opposition of the Catholics, the Protestants were able to consolidate their religious position and organizational structure. The Emperor Maximilian II was covertly Lutheran in his belief though he never abandoned the Catholic belief publicly. The sympathetic attitude of the emperor helped the Protestants to freely preach their belief and doctrine among the people. In 1568, Maximilian II allowed his Austrian nobles to convert to Lutheranism if they wished so. Consequently, Protestantism spread even in Austria and Bohemia, which were outside the terms of Peace of Augsburg. Both Calvinism and Anabaptism reached the eastern reaches of

NSOU CC-HI-08 77 the Habsburg Empire. By the 1580s, the following regions came to be influenced by the Protestantism: Moravia, Lusatia, Habsburg Hungary, upper and lower Austria. This rapid spread of Protestantism alarmed the Catholic opponents; it was felt that some strong actions on the part of the Catholics were urgently required to stop the spread of Protestantism in the traditional Catholic lands. The signs of changes appeared with the accession of Rudolph II (1576-1612) to the throne as Emperor. The Wittelsbach dynasty in Bavaria created pressure on the Emperor Rudolph II to stop the expansion of the Protestant influence. The Wittelsbach dynasty was traditionally supporter of the Tridentine Catholic Reformation Movement from 1569. In the southern parts of the Empire, the Jesuits and the Capuchins also offered resistance to the Protestant activities. In 1578, Rudolph II ordered the expulsion of the Protestant preachers from Vienna. He also imposed restrictions on the worship of the Protestants. In 1595, the reaction of the Protestants came in the form of peasant revolt against the repressive measures of the Rudolph government; however, it failed. The continuous anti-Protestant measures destabilized the religious and social relationships of the Empire in the first half of the 17th century. Even family rift occurred due to the blinkered religious policy of Rudolph II: Rudolph's younger brother Archduke Matthias openly revolted against him. In 1608, a compromise was made between Rudolph II and Archduke Matthias. However, in 1609, the Emperor was bound to issue the 'Letter of Majesty' granting religious toleration to both Protestants and Catholics living in the Estate of Bohemia. It also created the 'Bohemian Protestant State Church under the Estate of Bohemia. By the Letter of Majesty, the Estate of Bohemia got religious autonomy (Munck 1990, pp. 3-4; Sturdy 2002, pp. 19-20). The development of Protestantism was also problematic. The bigger threat to the Lutheran brand of the Protestant theology came not from Catholicism but from the followers of Calvin. Moreover, the followers of Luther were already divided into two groups: orthodox Gnesio-Lutheran and the more liberal but less resolute Philipists (followers of Philip Melancthon). The leader of the Gnesio-Lutherans was Matthias Flacius Illyricus (1520-1575), who blamed the Philipists for 'synergism' – the notion that humans cooperated in their salvation. The Formula of Concord made an effort to unify the two opposing streams of Protestant theological propositions in 1578-80. However, it did so with an inclination towards more narrow fundamentalist theological

NSOU CC-HI-08 78 position. The Lutheran theology primarily believed in the secular supremacy of the state or the prince. As it was associated with the ideology of state, the Lutheran theology championed conservative outlook in comparison with the other brands of the Protestantism. The Calvinist theological proposition politically was far less submissive. The situation became more complicated because Calvinism was not recognised in the Peace of Augsburg. Therefore, it was the greatest challenge to the existing confessional balance. Calvinism was also successful in spreading its influence in different parts of Europe between 1556 and 1613. It got foothold in Palatinate, Nassau, Anhalt, Hessen-Kassel, Württemberg, and finally Brandenburg. The princes of these states were eager to arrest the increasing influence of the Imperial Assembly. Even they apprehended that the grant of taxation for an army supposed to fight against the Turks could be mobilized against them also. The mounting tension between the two groups eventually prepared the ground for the formation of two opposing alliances. In May 1608, the Union of Auhausen was formed by a group of the Protestant rulers with Calvinist orientation. It was led by prince Christian of Anhalt – the advisor of Elector's Palatine. However, the absence of Johann Georg of Saxony in the League crippled it from the beginning. In 1609, the Catholic princes revived an older league in Munich under the leadership of Maximilian of Bavaria. It was also weak because the emperor did not join the League (Munck 1990, pp. 4-6). In this context, we must note that the formation of both the Catholic League and Protestant Union did not indicate the inevitability of war between the two contending forces. These two could be considered as pressure groups aiming to secure interest either of the Catholics or the Protestants. It is highly important to note that both the parties looked for external force for protection. But it was also clear to everybody that any intervention of the French or the Spanish power could convert the 'support' provided by the foreign powers into 'control' (Sturdy 2002, pp. 23). The succession issues of the different territories like Jülich, Cleves, Mark, Berg and Ravensberg in north-western Germany in 1609 created tension in the region. However, war between the two groups were averted finally. The weakness of the imperial institutions was another factor for which the growing conflict between the two contending forces could not be tamed. Emperor Matthias (1612-1619) was also not a capable ruler to ensure stability in his empire. It slowly became clear by 1617 that the imperial succession would become a critical issue. The interest of Spanish

NSOU CC-HI-08 79 imperial interest in the German affairs made the matter more complicated. All the conflicting parties knew that the truce of 1609 between the Netherlands and Spain was going to expire in 1621. Spain's imperial interest was related to security of the 'Spanish Road' from the northern Italy to the Netherlands. All these factors increased the political and religious tension in the German lands (Munck 1990, pp. 6). Despite the increasing tension in the region under the conflict between Catholics and the Protestants, the war was not seen to be an inevitable affair in the first half of the 17th century Bohemia. The Habsburg dynasty ruled Bohemia as elected kings for nearly a century. The conflict between the princes and their territorial Estates was a common affair in the early modern Europe. The dukes of Bavaria were able to establish their firm control on the Estates; however, in Württemberg or in Saxony, the Estates enjoyed greater autonomy in respect of taxation, religious matters and even of conduct of war. The Habsburg rulers were aware of the importance of Bohemia. Economically it was one of the most prosperous regions of the empire. It must also be noted that Bohemia was backbone of the Holy Roman Empire. It contributed more money and troops than any other territory of the empire. The population of Bohemia was four million, and in accordance with the 17th century standard, it was thickly populated region. As far as the religious liberty was concerned, the Letter of Majesty of 1609 granted considerable concessions to the different brands of the Protestants. The Hussite, Lutheran, Calvinist and other religious groups under the Bohemian crown enjoyed security from the pressure of the Counter Reformation Movement. Nevertheless, it created complex political and religious condition in Bohemia. Rudolph II preferred Prague as his capital and lived as an eccentric recluse. However, much of his nobility had loyalty towards the Habsburg rule. The year 1617 was critical in the history of Bohemia: in this year, Archduke Ferdinand was recognised as the King of Bohemia. In 1618, he became the King of Hungary. Ferdinand was a supporter of the Catholic Counter Reformation movement. He was educated by the Jesuits with a strong inclination towards Spain. It indicated a shift from the policy of religious toleration to a pro-Catholic religious programme in Bohemia. The change in the religious policy was manifested from the following incidents: closure of Protestant churches, censorship and other forms of repressive measures against the Protestants. It contributed to the birth of agitation and protest among the Protestants in Bohemia. In 1618, eventually, a Protestant assembly was convened in Prague to

NSOU CC-HI-08 80 protest against the growing intolerant religious policy of the Habsburg ruler favouring the Catholics and repressing the other religious groups following the terms of the Letter of Majesty. The Protestant leaders appealed to the emperor regarding the curbing of the religious liberty; nevertheless, it was rejected. A delegation was sent to the governor's room in the Hradshin Palace in Prague on May 23, 1618 with the demand that the Letter of Majesty be observed. After a brief deliberation, the two governors—Martinic and Slavata—along with their secretary—Fabricius—were thrown out of a high window: this dramatic event came to be known as The Defenestration of Prague (1618) in history (The origin of the word 'Defenestration' is the Latin word 'Fenestra', which means 'window'). All three survived; however, it was symbolic act reminding the Defenestration of 1419. It was symbol of revolt against the authority. This incidence changed the political situation in Bohemia completely. The Protestants nobles sent message of disloyalty to Matthias and Ferdinand. They formed a provisional government with thirty-six directors. Ferdinand was also not ready to make any compromise with the rebel Protestants because he was elected King of Hungary during this period. It reinforced his position and drove away the possibility of any chance of reconciliation between the two groups (Sturdy 2002, pp. 29, 35; Munck 1990, pp. 7-8).

5.2.2 The War: The Defeat of Frederic V and the Restoration of Ferdinand II in Bohemia All these developments led to the consolidation of the Protestant unity in Bohemia. A confederation was formed to protect the religious liberty of the Protestants granted under the Letter of Majesty: it included Moravia, Silesia and Upper and Lower Lusatia. The rebel soon established a directory along with a military command. In 1619, the meeting of the special General Diet was convened to review the Constitution of Bohemia. It affirmed the electoral nature of the crown, designated war, finance, and the appointment of ministers as spheres in which royal decisions required the approval of Diet, and proclaimed the 'Letter of Majesty' 'fundamental law'. Diplomatic messages were sent to the different powers explaining the causes of the revolt and trying to gain legitimacy. The revolt spread to Upper and Lower Austria. Bethlen Gabor—the Prince of Transylvania—provided assistance to the rebels. In June, the rebels besieged Vienna. However, this attempt became unsuccessful because the rebel force did not get any assistance from the external forces. New

NSOU CC-HI-08 81 developments took place after the death of emperor Matthias in March 1619: the General Diet in its meeting on August 19, 1619, issued a decree which replaced the old Constitution by new one. Therefore, the election of Ferdinand as the King of Bohemia became null and void. On August 22, 1619, the Estate General of the Bohemian Kingdom formally deposed Ferdinand and selected the Calvinist Elector Palatine, Frederick V as their King. He was crowned on November 4, 1619 (Sturdy 2002, pp. 36-37; Munck 1990, p. 8). Frederic V's acceptance of the kingship of Bohemia made full-scale war inevitable in Europe. However, in 1618-19, nobody knew that it would take a pan-European character and last for next thirty years. Everybody expected that it would be a limited scale regional war. In reality, it was the first international war involving all the major contemporary powers of Europe and continued for the next three decades. The military-diplomatic position of Frederic V was weak if it is compared with that of Ferdinand. Frederic who did not have any real connection with Bohemia. It was not that he was a respected personality with political wisdom and military skill. He was heavily influenced by Christian of Anhalt. He got some support from the Protestant princes but from the rest of Europe there was hardly any assistance. Under the command of Ernst von Mansfeld, an army was sent by Duke of Savoy. The support of the other Princes was insignificant. Ferdinand, on the other hand, was given assistance by Spain and Maximilian of Bavaria. Johann Georg of Saxony—a Lutheran elector – extended his support to Ferdinand as he had the ambition in Upper and Lower Lusatia. This division between the Lutheran and the Calvinists weakened the Bohemian rebels internally. The Evangelical Union gradually withdrew itself and created distance from Frederic. Finally, in the Battle of White Mountain (1620), the rebel army under the leadership of Christian of Anhalt was defeated by the joint armies of Ferdinand II, Holy Roman Emperor, led by Charles Bonaventure de Longueval, Count of Bucquoy, and the German Catholic League under Johann Tserclaes, Count of Tilly. This defeat of Frederic effectively ended the Bohemian revolt against the Holy Roman Empire. The Habsburg rule was now imposed on Bohemia. Frederic and his family fled to the Netherlands. Ferdinand completed his occupation of Bohemia and Moravia. Johann Georg of Saxony occupied Upper and Lower Lusatia and Silesia (Sturdy 2002, pp. 38-39; Munck 1990, p. 8).

NSOU CC-HI-08 82 This defeat obviously made the Bohemian nobility depressed. The failure in the battle and the complete isolation from the international situation were a blow to the status and prestige of the nobles. They also failed to mobilize the rural masses in support of their cause. The victorious Ferdinand imposed repressive measures on the Bohemian population. The lands of the rebel leaders were widely confiscated. There was execution of 26 rebel leaders in June 1621. One estimate shows that 680 noble families in Bohemia, 250 in Moravia and many other families suffered humiliation. Their lands were confiscated and peace and safety if their families were not at all secured. Many fled to nearby Saxony and Silesia and took shelter there. The loss of the Protestants means the gain of the Catholics, at least some of them if not all. The principal beneficiaries were the Bohemian Catholic Magnet families including Liechtensteins, the Lobkovics and the Martinic and Slavata. The Eggenbergers were also the beneficiaries of the Catholic victory. Albrecht von Wallenstein (Waldstein) was the notable beneficiary of the Ferdinand II's victory. Wallenstein took the side of the Catholics and got landed estates worth 1.9 million florins. Many non-Catholic nobles were forced to sell their lands. In many cases, the Catholics, who provided support to the Protestant rebels, were fined heavily. One important point is that the most of the new land owners were Bohemian Catholics; however, a significant proportion of the new estate holders were foreigners. They were Germans, Spanish, French, Irish, Italians, Scots and other. There was a drastic transformation of land ownership in Bohemia and other adjoining erstwhile Protestant lands. Before the establishment of the Catholic supremacy in Bohemia, the nobility enjoyed autonomy: it undermined the Habsburg rule in this region. The victory of Ferdinand II not only transformed the land ownership structure but also the political equation of the Bohemian region. The new landlords were Catholics in their religious orientation and pro-Habsburg in political understandings. In other words, Ferdinand II—a Catholic ruler—was successful in creating his support base in an erstwhile predominantly Protestant region. The Papal nuncio (nuncio means 'envoy' or 'messenger': the word is derived from the ancient Latin word 'nuntius'. Nuncio is an ecclesiastical diplomat) in Vienna supported the Ferdinand's repressive policy to the Protestants in Bohemia. The rural peasantry started reacting against the religious and fiscal policies of the Catholic state of Bohemia. In 1621, 1622, 1624 and 1627 the peasants revolted against the high rate of taxes although these attempts were failed and the resistance

NSOU CC-HI-08 83 movements were suppressed. The new forms of government promulgated in 1627 terminated all sorts of religious coexistence in Bohemia and in the 1628 in Moravia respectively. The new political arrangement made the Bohemian crown hereditary in the Habsburg family (Munck 1990, pp. 8-10; Sturdy 2002, p. 39). The deliberate method adopted by Ferdinand II to change the ownership structure of land in Bohemia and Moravia was followed by the progress of Counter-Reformation Movement in this region. Stern policies were adopted as well as quickly executed with by the newly constituted government to eliminate the Protestant elements from the society. However, Ferdinand II promised to the elector of Saxony that the Protestants of Lusatias and Silesia would be treated more softly than the Protestants of Bohemia and Moravia. He introduced series of laws to eliminate the Protestant influences from the day-to-day life of Bohemia between 1621 and 1627 with the assistance of Leichtenstein. He also depended on the newly formed Catholic landholding class in Bohemia and Moravia to accomplish the task. The following measures were taken to convert the Protestant Bohemia to a Catholic one: ? The Protestant churches were ordered to be closed. ? Mass scale conversion to Protestantism was initiated. ? Heavy fine was imposed on those who refused to be converted. ? The Jesuit and other religious orders were requested to supervise the mass conversion and its progress. ? Jesuit colleges were established in major towns. The Jesuits were also held responsible to impose censorship on books. ? The University of Prague was turned into a Catholic institution. ? The Letter of Majesty was revoked in 1627. ? The members of nobility who were not converted yet were given a period of six months to sell their property and leave the country. By 1628, 150,000 nobles left Prague for safe home. The effect of this pro-Catholic rules brought a total transformation of Bohemia and Moravia. In 1620s, 90 percent of the total population of this region was Protestant. In 1630s, it became a Catholic country. Catholicism was fully restored in Bohemia and Moravia.

NSOU CC-HI-08 84 5.2.3 The Danish Intervention in the War (1624) The Habsburg victory in Bohemia and Moravia did not lead to the logical end of the crisis in the sphere of the 17 th century European politics. On the contrary, it actually geared up tension and conflict in new spheres with new players. The Habsburg victory in central and southern Europe created the possibility of new balance of power among the European states, which alarmed France, the Netherlands and England. As a response, these three countries formed a defensive alliance in 1624 to ensure mutual assistance. The Netherlands was in the apprehension of the possible Spanish intervention in its land. Philip IV (1621-1665)–the King of Spain–always considered the Netherlands his primary objective: the principal imperial concern of Spain was to secure the military routes between Italy and the Netherlands. In 1621, the Twelve-Year Truce between Spain and the Netherlands expired. Following the ‘Netherlands First’ strategy, Philip IV resumed war with the Netherlands. The Dutch power tried to encourage the opposition to the Hapsburgs in Germany. Nevertheless, Wallenstein–the military commander of Ferdinand II–defeated the Dutch-subsidized army led by Ernest, Count of Mansfeld at Dessau (25 April 1626). The King of Denmark–Christian IV–intervened in the politico-religious matters of the German lands in this context. He was moved by religious concerns as well as by commercial and political interests. Christian IV stood for the Protestant liberty on the one hand. On the other hand, he had political interest in Germany. Holstein, which was the southernmost province of the Denmark, lay within Holy Roman Empire and formed part of the lower Saxon circle. As a duke of the Holstein (but not as a King of Denmark), he was also a prince of the empire. Moreover, Christian’s kingdom was fairly extensive covering Denmark, Norway, Greenland and Iceland. He was an ambitious ruler aiming to play role in the German politics. It would not be irrelevant to mention here that Christian IV had blood relation with Germany: his father, Frederic II was a half-German while his mother princess Sophie of Mecklenburg was fully a German lady. He married Princess Anne of Brandenburg. Even, it was the common practice in the court of Denmark that German was used instead of Danish. The sons of the Danish nobles usually studied in the Protestant universities of Germany. The commercial interest also played a major role in the formulation of the aggressive foreign policy of Denmark. It controlled the maritime trade route between

NSOU CC-HI-08 85 the Baltic and the North Sea via the narrow belts and sounds which threaded their way around the islands between mainland Denmark and Norway. Two principal fortresses under the Danish control—Elsinor on the Danish side and Helsingborg on the Norwegian side—controlled the maritime trading route and collected taxes from the ships. It was one of the principal sources of income of Denmark. This lucrative income made Denmark independent in relation to the other European states. Christian IV wanted to expand Danish maritime supremacy in north-west Germany around the mouths of Elbe with its port of Hamburg, and the Weser with Bremerhaven and Bremen. Christian IV's chief aim was to establish monopoly on the custom dues of north-west Germany. Therefore, the political, territorial, Belts and Sounds: It is related to the Danish Straits connecting Baltic Sea and North Sea. There are Five straits called belt (Danish: bælt). The other straits are called 'sound' (Danish, Swedish and German: sund). If an island is situated between a 'belt' and a 'sound', generally the bigger strait is called 'belt' and the thinner one is the 'sound'. The Germanic word 'sound' originates either from the verb 'to sunder', that is, 'to separate' or from 'to swim'. In the Swedish language, any strait is called 'sound'. The German word 'sound' does not have any relationship with word 'sound' of the Romance languages. The 'sound' in Romance word originated from the Latin word 'sonus'. Military and religious interests of Denmark in German affairs appeared to be legitimate and logical to Christian IV, and thereby the inevitability of intervention in Germany (Munck 1990, pp. 11-12; Sturdy 2002, p. 50-51; Cameron 2001, pp. 210- 211). A realistic assessment of the circumstances did not however indicate a rosy picture for Denmark. The decision of Christian IV to interfere in the German affairs has been considered by the historians as erroneous and miscalculated. This decision was a result of political cynicism and arrogance. Firstly, the anti-Habsburg alliance was never materialized. Secondly, the expected help from England was not received by Christian IV. Thirdly, the financial resources and military capability of Denmark was overestimated by the Danish king. All these mistakes finally ensured Christian IV's defeat in the battle of Lutter (August 27, 1626). It was a crushing blow upon the Protestant forces by Johan Tzerclaes, Count of Tilly, the Catholic League General. Throughout 1627 and 1628, the imperial force exerted enormous pressure on Christian IV, who was fighting actually a lonely battle. The Catholic forces occupied Mecklenburg, Pomerania and other northern territory. Wallenstein finally invaded Denmark in 1627, and forced the Danish army to surrender. These series of defeats forced the Danish forces to leave the northern Germany and finally withdraw from the war in 1629 (Munck 1990, pp. 12-13; Sturdy 2002, p. 51-54; Cameron 2001, pp. 210-211).

5.2.4 The Edict of Restitution and the Treaty of Lübeck, 1629

All the victories of Ferdinand against the Protestant forces brought a vast territory in central and eastern Europe under the direct Habsburg control and Catholic orbit. Ferdinand took it as a result of divine intention. Now he started thinking to rectify the error committed to the Catholics in the Peace of Augsburg, 1555 as his predestination. Consequently, on March 6, 1629, Ferdinand issued the Edict of Restitution. The leading religious personalities of Catholic genre were consulted before finalizing the Edict. However, the Imperial Diet was not taken into confidence for discussion because the Protestant members of the Diet might question the necessity of this step. Ferdinand had consulted his Jesuit confessor William Lamormaini and the archbishop of Mainz. By the Edict of Restitution, he ordered all Catholic lands in Germany which had turned Protestant since the Treaty of Passau (1552) to be restored to Catholicism. It reversed the status of two archbishoprics (Bremen and Magdeburg), twelve bishoprics, more than fifty monasteries and convents as well as numerous towns and villages. In replying to his critics, Ferdinand justified his position that he had only rectified the Protestant infringements into the Catholic order since 1555. In many cases, the clauses of the Treaty of Augsburg were violated by the act of the Protestants; his intention was only to correct it. Ferdinand further argued that the victory of the imperial forces had already restored Catholicism in vast regions. The Edict only formalized it. It strictly represented the Catholic view that the secularization of church lands since 1552 was illegal and that only those Protestants adhering to the Confession of Augsburg had been included in the provisions of the Peace of Augsburg in 1555. Calvinism was proscribed as a religion in the Empire. Imperial commissioners were deputed to enforce Catholicism in the public life. The Catholic victory and the Edict of Restitution completely transformed the politico-

NSOU CC-HI-08 87 religious scenario of central and eastern Europe. Richard Bonney points out that before 1629 the principal question was that whether the emperor had the capability and might to enforce a decision to restore Catholicism in a land which had already been converted to Protestantism or not: it was not supposed to be a question of right of the ruler. The Edict of Restitution was the sign of changing situation as far as religious questions were concerned after the triumph of Catholic forces in the Habsburg lands (Sturdy 2002, p. 55-56; Bonney 1991, p. 194). The Catholic electors had doubts about the legality of the Edict. They were not opposed to the clauses of the Edict but also in the ways it was promulgated. They argued that the provisions should be scrutinized in the Imperial Diet. Subsequently, there was division between the Habsburg and Wittelsbach dynasties in the question of occupying the reconstituted prince bishoprics. In this competition, the Habsburgs were able to occupy Magdeburg, Bremen, Hildesheim and Halberstad. These were the major bishoprics. The less important Osnabrück, Minden and Verden were acquired by the Wittelsbach. However, the elector reacted by dismissing Wallenstein from the post of Imperial generalissimo in August 1630. The Catholic electors, on the one hand, considered him as the man of low social status. On the other hand, the electors were apprehensive of the military capability of Wallenstein being a commander of 150,000 men. Moreover, the Catholic electors also refused to elect Ferdinand II's son as the King of the Romans. This refusal actually questioned the Habsburg right of succession to the Imperial title. The size of the imperial army was reduced. The electors introduced new ways of financing the army, which was less acceptable to the emperor. Tilly was appointed commander of both the Imperial and Catholic League armies; however, provisions were made to keep the two armies separate from each other (Bonney 1991, p. 194-195). All these were the signs of internal rift of the Habsburg imperial administration and its policies. It encouraged the anti-Habsburg forces to consolidate their military strength and develop future planning to curb down the growing power of the Habsburg Empire. Another major aspect of the Ferdinand II's policy during this period was related to his negotiation with Denmark. Ferdinand thought it was the right time to make a treaty with Christian IV in terms favourable to Habsburg Empire. The Habsburg King viewed the Danish King as a defeated and lost entity upon which crushing terms NSOU CC-HI-08 88 could be imposed. Ferdinand wanted to take a sizeable portion of Jutland and to impose heavy indemnity on Christian IV. He also thought of constituting a Commission of Confiscation: it will cease property of those who assisted Denmark in the war. Wallenstein, however, rejected this idea of Ferdinand II as dangerous. He, on the contrary, advised Ferdinand II to treat Christian IV leniently. Wallenstein apprehended that such hard and ruthless measures might trigger to develop an anti-Catholic and pan-Protestant unity among the German princes. Ferdinand II agreed to Wallenstein though not without reluctance. Consequently, Wallenstein negotiated with Christian IV's representatives and finally terms of treaty were settled. The Treaty of Lübeck was signed on May 22, 1629. Denmark was allowed to retain Jutland and did not have to pay any indemnity. In return, however, he had to give up his claims to German bishoprics. He also made promise that he would remain neutral in case of war in future involving the emperor. The Treaty of Lübeck confirmed the victory of the conciliatory strategy of Wallenstein over the warlike instinct of Ferdinand II (Sturdy 2002, p. 56).

5.2.5 The Swedish Intervention in the War: Gustavus II Adolphus and Swedish Politico-Military Projects (1629-34)

The retreat of Denmark from the German lands was supposed to bring peace and end of war in the region: however, this did not take place due to the intervention of Sweden in the politico-religious struggle of central and eastern Europe. Gustavus Adolfphus (1611-1632)–the warrior king of Sweden–was convinced that Sweden needed an expansionist foreign policy to establish its dominance in the European politics. Since 1611, Gustavus had been engaged in profitable wars: in 1617, he acquired the provinces of Karelia and Ingria from Russia by the Treaty of Stolbova. The increasing influence of Sweden became evident in 1629 when Gustavus secured Livonia and the ports of Elbing, Pillau, Memel, and a share of the custom dues of Danzig through the truce of Altmark with Poland. Sweden actually received the right to two-thirds of the all the shipping tolls of the Polish ports of Elbing, Danzig and Duchy of Prussia. It financed the Swedish involvement in the Thirty Years War. Both the army and navy of Gustavus were powerful and efficient. The Swedish king closely watched the advancement of the Habsburg power in Germany and considered it as a possible threat to its commercial and political interests. The religious factor also played a role: Gustavus thought that as a devout Protestant he should extend his

NSOU CC-HI-08 89 support to the German Protestants. In this critical juncture of history, he was encouraged by France to intervene in the German affairs. France did nothing for the Bohemian rebels; however, the growing political and military influence of the Habsburg Empire created apprehension in France. It was now difficult for France to remain indifferent in the changing international situation. France maintained a safe as well as cautious relationship with Austria in the 1610s. The rise of Cardinal Richelieu in power as the leading minister of Louis XIII (1610-1643) brought anti-Habsburg elements in the French policy. Consequently, there was a shift of the French attitude towards the Austria in the second and third decades of the 17th century. Internally France had already annihilated the Protestants; however, in the foreign affairs, it was eager to ally with the Protestant powers of Europe to stop the Habsburg advancement. It was the logical confluence of both the French and the Swedish interests in the German lands. Both were apprehensive of the growing Habsburg influence in European politics. Richelieu encouraged Sweden to invade Austria in July 1630 (Sturdy 2002, pp. 58-59; Cameron 2001, pp. 211-212). Gustavus also made diplomatic effort to create a broad anti-Habsburg pro-Protestant alliance incorporating the German princes within his fold. However, it was legally difficult for the princes of the Holy Roman Empire to form any alliance with any outside power. It would be treated as treason against the emperor. In case of Christian IV of Denmark, it was not an issue before the German princes as he was also a German prince. However, Gustavus did not have such claim. He was simply considered as an outsider illegally entering the German lands. Gustavus was eager to be appreciated as a 'liberator' of the Protestant lands and not as an 'invader'. Therefore, he was very cautious in his approach before invading the Habsburg lands. He sent messages to several foreign governments clarifying that his chief aim was not to occupy the country but to rescue the protestants from the Catholic oppression. It was an attempt to legitimize Swedish military movement against the Habsburg Empire. Gustavus imposed an alliance upon the Duke of Pomerania, Bogislaw XIV. He did so because Gustavus had the plan of landing on Peenemünde near Stralsund, which was a territory under Bogislaw. Bogislaw immediately wrote a letter to Ferdinand II expressing his apology to the emperor and clarified that the alliance was imposed on him. He intimidated Ferdinand II that he had but no option except to comply with the demands of Gustavus. The Swedish king was also successful in NSOU CC-HI-08 90 making treaty with Mecklenburg, Hesse-Kassel and Brunswick-Wolfenbüttel apart from Pomerania. Gustavus was thinking not only of increasing the number of allies but also of the enormous cost of the war with a super power like the Habsburg. In order to solve the financial problem, he extracted large financial donation from the German princes. It met his problem though not fully. The final solution came from France. Cardinal Richelieu—the chief minister of Louis XIII—signed Treaty of Bärwalde on January 23, 1631 with Sweden. The terms of the treaty were as follows: ? Gustavus received the French subsidies at least for next five years. France agreed to pay 400,000 Reichstaler or one million livres per year, with an additional payment of 120,000 Reichstalers for 1630. ? In return, the Swedish force would not attack the members of the Catholic League. ? Protestantism would not be imposed on the predominantly Catholic towns or cities. Gustavus agreed to the grant of religious liberty for the Catholics. (Sturdy 2002, pp. 59-60). In July 1630, Gustavus landed on Peenemünde. He quickly overran Pomerania and Mecklenburg. Then he moved to the south for Brandenburg in April 1631. However, the sudden and unexpected advancement of Tilly's force and subsequent brutality in the Protestant city of Magdeburg forced Brandenburg to the Swedish camp. In fact, the incidence of Magdeburg in the hands of the Tilly's men represented many symbols: to the Protestants, it was greatest symbols of the Catholic barbarity; to the civilians, it was the pitiless cruelty of vicious and depraved soldiers. The army of Tilly and Gustavus finally met at Breitenfeld on September 17-18, 1631. In this battle, Gustavus heavily defeated the imperial force under Tilly. After this victory, many Protestant princes wanted to make alliance with Gustavus. Gustavus also occupied Würzburg and Frankfurt while the Saxon force captured Prague. Many, especially the Protestants, hoped that the army of Gustavus would now quickly occupy Bohemia, reimpose Frederick V in the throne and restore the Protestant lands which the Commission of Confiscation had sequestered. Nevertheless, Gustavus realized that his army required rest and recuperation. He spent the winter in Mainz. In the Spring of the year 1632, the Swedish forces achieved more stunning victories. Gustavus invaded the Tilly's army once again at Rain near the Danube. The battle

NSOU CC-HI-08 91 took place between April 14-16, 1632. Tilly was not only defeated but he was seriously wounded, and eventually died. This victory of Gustavus at Rain inaugurated new phase in the Thirty Years War. The Swedish army entered Bavaria, which was a member of the Catholic League. It was a clear violation of the Treaty of Bärwalde. The Swedish army ravaged Bavaria, and entered Munich on May 17, 1632. It was now clear to all that the whole of Germany was under the control of Gustavus Adolphus. It raised new question of political power game in the German lands. Firstly, the rapid victories of the Swedish forces over the imperial army frightened the Protestant princes. They had already started paying the fiscal dues to Gustavus. The princes also apprehended that Sweden would also take a share, may be a part of their territory, as a price during the peace negotiation. Secondly, France was also getting more and more alarmed in the new situation. The fundamental objective of France was to curb down the Habsburg influence in Germany using Sweden. It was not that France wanted the Swedish dominance in Germany instead of Austria (Sturdy 2002, pp. 60-62; Cameron 2001, pp. 212-213). It was a critical situation for Ferdinand II: on the one hand, Gustavus and his army appeared to be invincible; on the other hand, the death of Tilly and shift of the Protestant princes' loyalty towards Gustavus created a major setback. In this fast- changing situation, Ferdinand had no option but to reappoint Wallenstein, who was once dismissed by Ferdinand himself. Nevertheless, Wallenstein made a hard bargaining with Ferdinand II: ? Wallenstein would be the supreme commander of the army. ? He would recruit and organize a multi-confessional army. ? The emperor would meet the cost of the war. ? Wallenstein would receive more lands and titles in the peace settlement. The Habsburg power was bound to accept these terms and conditions of Wallenstein. After the finalization of the terms with the emperor, Wallenstein moved swiftly and reoccupied Bohemia from the Saxons. Apprehending the danger, Gustavus attacked the army of Wallenstein at Lützen near Leipzig. Both the Swedish and the Habsburg forces suffered heavy casualties. Wallenstein was defeated by the Swedish forces but Gustavus—the Lion of the North—himself was killed being separated from his main army (Sturdy 2002, pp. 62-63; Cameron 2001, p. 213).

NSOU CC-HI-08 92 The death of Gustavus did not mean the end of the crisis in the German lands. Gustavus had a left his infant daughter Christina as successor. As Christina was infant, the Swedish Chancellor—Axel Oxenstierna—took the responsibility of administering kingdom. In this situation, both the Habsburg and the Swedish forces started rethinking their position and to gain a conclusive victory; however, neither had the capability to achieve a complete victory. There were other complexities also. The German princes were unwilling to pay 'imperium' to Sweden. On the other hand, Wallenstein—the commander of the Catholic army—secretly made negotiation with the Swedish authority for his personal gain. Ferdinand II issued an order to execute Wallenstein. It was performed on February 25, 1634. Immediately the emperor placed Ferdinand, his son, as the commander of the imperial army. The Protestant princes of Germany viewed Swedish intervention as a problem in the German lands, and not as a solution. Firstly, they had to pay a huge amount of money to Sweden. Secondly, the Swedish army was plundering and devastating the country. John George of Saxony made a proposal to bring peace and stability in the region: his proposal is that Ferdinand II would annul the Edict of Restitution and recognize the fact of military stalemate. In return, the Protestant princes would participate in the peace process. The progress of war in favour of the Habsburg in 1634 created suitable condition for the adoption of John George's proposal. The Swedish army without Gustavus became weak. Spain sent an army of 15,000 to assist Ferdinand II. The Habsburg forces defeated the Swedish army at Nördlingen on September 5, 1634. In this context, the proposal of John George was placed before Ferdinand II. He considered the proposal not simply politically but also religiously and morally as Ferdinand II was an ardent champion of Catholicism and the Edict of Restitution was his plan. He not only took the opinion of his political advisors but also invited views of the leading religious personalities. The collective wisdom worked well. It was advised that Ferdinand could sign in the peace treaty without deviating from his stand as a Catholic emperor. The political consideration also played a major role here. Ferdinand II knew that the prolonged war would delay the election of his sons as the Romans. Consequently, the Peace Treaty of Prague was signed on May 30, 1635 between Ferdinand II and John George after negotiations with a hope that the peace would be restored in the region (Sturdy 2002, pp. 63-64; Cameron 2001, pp. 213-214).

NSOU CC-HI-08 93 The Peace Treaty of Prague (1635) was favourable to Ferdinand II's position in many ways. The followings were the main clauses of the Peace Treaty: ? It was resolved in the Peace Treaty that the Edict of Restitution would be suspended (not abrogated) for next 40 years. ? As far as the question of church lands was concerned, the determining year was fixed at 1627. It implies that Ferdinand II agreed to return all church lands, which had been seized after 1627 by the Catholics, to the Protestant princes. The fixing of year 1627 was a compromise between both the Catholics and the Protestants. To the Protestants, the year 1627 was better than 1552 but worse than 1618 when the war began. Between 1618 and 1627, the archbishopric and five bishoprics had passed to the Catholic Church. To the Emperor, 1627 was worse than 1552, but better than 1618. ? The emperor also consented that Lutheranism would be recognized in Lower Silesia. ? Calvinism was given no legal recognition and the Calvinists were excluded from the peace process. The Swedish government was not invited in the peace process. It still remained at war with the Habsburg. Moreover, it was felt that Germany had an immediate requirement of immense material, economic, constitutional and spiritual reconstruction. The major weakness of the Peace Treaty was that it did not include France and Sweden within its scope. In broader sense, it was the expression of German unity under the Habsburg Empire against the foreign intervention. Consequently, the powerful revival of the Habsburg alarmed France, and the French state in this context decided to intervene directly in the Thirty Years War (Sturdy 2002, pp. 63-64; Ingrao 2003, p. 46; Cooper 1971, p. 345). It inaugurated a new phase in the history of this prolonged war.

5.2.6 France, Sweden and the German Wars, 1635-1648

The intervention of France in the Thirty Years War in 1635 needs to be understood in its relationship with Spain. The French power always tried to weaken the Spanish influence in Italy. France also had conflict of interest in the north-eastern frontiers of France and France's northern frontier with the Spanish Netherlands. It

NSOU CC-HI-08 94 must be remembered in this context that Spain had been the traditional enemy of France and the internal political and religious questions of the Habsburg Empire did not play any dominant role in the formulation of the French foreign policy unless and until there was a possibility of military union between Spain and Austria against France. Richelieu also had the apprehension that if the emperor ensured peace in Germany, Austria might dispose its army for the Spanish assistance. In the summer of 1635, the French army besieged Louvain. The Habsburg Emperor Ferdinand II sent a large army to assist the Spanish force and eventually it contributed to the withdrawal of the French army and gave up the plan of occupying Liuvain. France required a pretext to start the war. It came when Spain arrested Philip Christoph von Sötern—the Elector of Trier and France's ally since 1631. He was handed over to the Habsburg Emperor and was not freed before 1645. Richelieu came to the conclusion that the Habsburg Empire must be kept busy in Germany by instigating a new phase of war. It was possible only through the revival of Franco-Swedish alliance stipulated in the Treaty of Bärwalde (1631). The Swedish position in Germany also needs to be explained in details here. It is true that Sweden was defeated by Austria in 1634; however, it was not destroyed completely. The war with Austria was undoubtedly a huge burden on the royal coffers of Sweden and the Swedish rulers had the understanding that they must leave the war as soon as possible. However, the Swedes also unanimously held the view that certain preconditions had to be met before the peace was concluded. Firstly, Sweden must be compensated for its sacrifice for the German Protestants. Secondly, Sweden must be allowed to retain its control over the Baltic ports. Thirdly, the Habsburg influence in northern Germany must be curbed down in perpetuity. The Swedish authority concluded that the war must be continued unless and until these demands were met. The dissatisfaction of some of the German princes, for example, Wilhelm V of Hessen-Kassel or the Dukes of Brunswick. There were many nobles, who lost their property to the Catholics, still supported the Swedish power. All these factors created conditions for renewal of Franco-Swedish alliance. Richelieu met Oxenstierna to make the alliance a reality. Oxenstierna was convinced that the revival of the Treaty of Bärwalde was the best way for safeguarding the mutual interest of both France and Sweden. Richelieu also promised the French subsidies to Sweden. He also took another notable step to normalize the Pol-Sweden relationship. Due to his Richelieu's initiative, the truce of Altmark (1629) was

NSOU CC-HI-08 95 extended via the Treaty of Stuhmsdorf (1635). It freed Sweden from the fear of Polish attack on its Baltic ports. It ensured, consequently, the involvement of Sweden in the German affairs. Being satisfied with the development, Richelieu now started preparation for the war against Spain. On May 19, 1635, Louis XIII declared war on Spain. The entry of France in the Thirty Years War along with its allies made the situation critical (Whaley 2012, pp. 611-612; Sturdy 2002, pp. 66-67). The first attempt of the Franco-Dutch forces to strike at Italy however failed. The attempt by Bernhard of Saxony-Weimar and Cardinal de la Valette to invade southern Germany also failed completely. On the contrary, the Spanish made significant advancement in northern France and reached up to Amiens in 1636. Dijon was also about to fall before the Spanish army. The second campaign of Bernhard of Weimer brought success to the anti-Habsburg alliances: he was able to capture Alsace as well as Breisach on the Rhine. Both were strategically important. However, although the military capability of Bernhard was unquestionable, as an ally he was not trustworthy. On the one hand, it was difficult for Richelieu to meet the growing financial demands of Bernhard. On the other hand, he wanted always to act as the commander-in-chief of his army, and not under the control of the French crown. Nevertheless, the sudden untimely death of Bernhard on July 11, 1639 changed the situation completely. His army and lands now came under the control of Richelieu. The capture of Alsace cut the Spanish land route to Flanders. Spain faced further set back in October 1639 when the Dutch Admiral Maarten Tromp devastated the Spanish fleet in the Battle of the Downs. It cut the sea route for Spain. It was followed by the revolt of Catalonia (Spring, 1640) and Portugal (December, 1640) against Spain. Catalonia became a French Protectorate in January 1641. The isolated Spanish army was crushed by the French army at Rocroi in 1643. In this context, the north-western expansion of France was inevitable, which frightened the Dutch power. France also captured Dunkirk in 1646. The Dutch authority sought immediate negotiations with Spain because the emergence of an extremely powerful France as neighbour of the Netherlands. It led to the formalization of the independence of the Dutch Republic, the end of the Eighty Years War between Spain and the Dutch rebels. The Peace of Münster in 1648 marked the end of hostility between the Netherlands and Spain. The Spanish force disappeared from the Catholic-Protestant conflict of the German lands. Any chance of help from the Spanish Habsburg to Austria ceased to exist (Whaley 2012, pp. 612-613).

NSOU CC-HI-08 96 As far as the conflict in the German lands was concerned, the victory of the Franco-Swedish alliances was gradually visible. The Swedish army made remarkable advancement and reached up to Prague in 1639. The also defeated Denmark in 1643- 45 and stopped any possibility of the Danish intervention in the Thirty Years War. In southern Germany, the joint Franco-Swedish forces defeated the Habsburg army and occupied most of the major areas during 1645-48. In October 1648, the Swedish force under General Johann Christoph von Königsmarck besieged Prague. They also looted the collections of Rudolph II. The military capability of the Habsburg imperial force was seriously diminished. It was understandable that the Habsburgs would not be able to combat with the joint forces of France and Sweden (Whaley 2012, pp. 614- 618; Cameron 2001, pp. 215-217).

5.2.7 Peace of Westphalia (1648) All the parties involved in this protracted war came to the conclusion that the establishment of peace was the urgent task. The emperor-Ferdinand III, who succeeded his father Ferdinand II on 1637—also realized that it was not possible for the imperial army to defeat France and Sweden. In 1637, Ferdinand III was committed to unite the Reich on Habsburg terms, to expel the foreign forces from the German lands and re-establish military superiority. In 1645, he was, on the contrary, searching for peace at any price. France was also in favour of peace because of the internal disturbances namely Fronde (the revolt of the office-holding nobility in January 1648). The influential Swedish politicians also expressed that the war should be terminated now. After long deliberations and negotiations among the parties between 1643 and 1645, the peace treaty was signed in Münster and Osnabrück. Collectively, it came to be known as the Peace of Westphalia. On October 24, 1648 peace terms were signed simultaneously in Münster and Osnabrück. The Peace of Westphalia concluded the following points: ? The Austrian Habsburg imperial lands remained secured and intact. ? Bohemia was kept under the control of Austria. ? The emperor issued a general armistice to all princes. He also formally repealed the Edict of Restitution. However, the ecclesiastical lands would be restored to the position of 1624, and not 1627, as in the Peace of Prague.

NSOU CC-HI-08 97 ? The religion of each territory would be decided by the religious belief of the ruler. However, it also guaranteed that due to belonging to the different religious practices, no citizen would be deprived of civil rights. ? Much of Pomerania went to Sweden. It also got the ecclesiastical principalities of Bremen and Verden. It helped Sweden to establish its authority in the estuaries of the Elbe, Oder, and Weser. Thereafter, Sweden became the leading Baltic power. ? France established much of Alsace. Apart from Alsace, it also got the bishoprics of Metz, Toul and Verdun, and the two fortresses at Breisach and Philippsburg. The aim of France was to secure its north-western frontier as much as possible. ? Brandenburg-Prussia had territorial gain and went ahead of Saxony. ? Calvinism was recognized as an acceptable religion in the Holy Roman Empire. ? The German princes were allowed to determine their own foreign policy. ? France and Sweden were made guarantors of the peace and it provided these two powers the opportunity to intervene in the German affairs in future (Sturdy 2002, pp. 72-74; Cameron 2001, pp. 215-217; Whaley 2012, pp. 619-631).

5.3 Conclusion Prior to the First World War (1914-1918), any war comparable with the Thirty Years War is difficult to be found. It could even be considered as the first international war. It also caused unparalleled loss of life and property. It involved so many powers in the protracted war but not at the same time. It was like a full-scale drama involving innumerable actors and actresses entering and departing the theatre hall following their own sequence. This war definitely involved religion. Nevertheless, religion was not the sole issue of the conflict. The political interest played a more important role behind the war. Moreover, the rights and liberties of the German principalities were evoked time and again. At the end of the war, the German princes were allowed to retain their religious and political liberty. The Thirty Years War was also an indication of the beginning of the erosion of Spanish power in the political structure of the 17th century Europe; it also indicated the triumph of France, though it was not obviously absolute. The end of the Dutch-Spanish conflict was also a result of the war. It is not that after the end of the war, the political map of Europe was fully redefined. However, the Peace of Westphalia in 1648 indicated the beginning of the new era of diplomacy and international politics. France emerged as the major power in western Europe. Prussia appeared to be more influential than Saxony at the end of the war. The Peace of Westphalia ensured peace and stability in Germany at least for next hundred years. The acceptance of Calvinism expressed the recognition of religious toleration in the Holy Roman Empire. It indicated that Europe, though slowly, was trying to move towards a new age – the age of modernity.

5.4 Model Questions 1. What are the factors behind the origin and spread of the Thirty Years War? 2. Review the significance of the Bohemian crisis in the context of the Thirty Years War. 3. Write an essay on the evolution of the Thirty Years War. 4. What was the role of France and Sweden in the Thirty Years War? 5. Discuss the terms and condition of the Peace of Westphalia. 6. What was the significance of the Peace of Westphalia?

5.5 Suggested Readings Bergin, Joseph (Ed.). The Seventeenth Century Europe, 1598-1715 . Oxford: OUP, 2008. Bonney, Richard. The Short Oxford History of the Modern World. The European Dynastic States. 1494–1660 . Oxford: OUP, 1991. Cameron, Euan (Ed.). Early Modern Europe. An Oxford History . Oxford: OUP, 2001. Cooper, J. P. (Ed.) The New Cambridge Modern History. Vol IV. The Decline of Spain and the Thirty Years War, 1609-1648/59 . Cambridge: CUP, 1971. Ingrao, Charles W. New Approaches to European History. The Habsburg Monarchy, 1618-1815 . Cambridge: CUP, 2003.

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NSOU CC-HI-08 100 Module II: The English Revolution Unit 6 ? Major issues Structure 6.0 Objectives 6.1 Introduction 6.2 Revolution: Meaning and Concept 6.3 The English Revolution: Historiography 6.4 The English Revolution: Major Issues 6.4.1 The Changing Political Economy and the English Revolution 6.4.2 The Religious Issues of the English Revolution 6.5 Conclusion 6.6 Model Questions 6.7 Suggested Readings 6.0 Objectives ? The present unit aims to understand the issues, especially the major issues, in the Revolution in 17 th centuryEngland. ? The learners will be offered an analysis of the political and economic issues of the Economic Revolution of 17 th century. ? This unit will also assess the changing political economy of England and its relationships with the Revolution. ? The religious issues of the English Revolution of 1640 will be analysed and interpreted in detail. 100

NSOU CC-HI-08 101 6.1 Introduction The English Revolution of the 17 th century is an outstanding event. It cannot easily be compared with the other revolutions of the contemporary era: for example, the colonial revolts of Ireland, the Netherlands, Catalonia, Portugal and the revolt of Fronde. The 17 th century English Revolution put the king on trial in the name of 'the people of England' and on a charge of high treason for violation of 'the fundamental constitutions of this Kingdom'. Lawrence Stone has pointed out that this was something which had never been done before. The king of England had to face the charge that he had violated the fundamental constitution of the Kingdom, which was truly extraordinary.The Revolution of England in the 17 th century was also remarkably exceptional due to other reasons (Stone 2017, pp. 53-54): ? It involved the abolition of the monarchy instead of the substitution of one king for another. ? It involved the abolition of the House of Lords instead of execution of persons and confiscation of the property of some of the nobility. ? It involved the confiscation of episcopal property instead of protest against the priests and clergies. ? It involved the abolition of highly important government institutions (administrative and legal) instead of the attack on the officials. All the above points clearly indicated the degree and extent of the changes caused by the Revolution of 1640 in England. An enormous volume—about 22,000- of pamphlets, newspapers, sermons, speeches were published between 1640 and 1661. It was an indication of the volcanic eruption of debates within the English society regarding the nature of the state, power of the king and the authority of the Parliament. It was expression of the English thinking about the liberty of the people and of society. The question of liberty of the different sections of the society in the perspectives of the authority of crown and state was interpreted, reinterpreted and contested continuously: it was the clash of ideas and ideologies that eventually gave birth to the radical social forces overhauling the family, society, church and state. In this unit, we will try to understand the issues behind these revolutionary transformation in the domain of politics and ideology.

NSOU CC-HI-08 102 6.2 Revolution: Meaning and Concept Before going into the details of the English Revolution of 1640, we must delve into the meaning and concept of the word 'revolution'. The word 'Revolution' was initially used in Astronomy: it was used to mean the action by a celestial body of going round in an orbit or elliptical course meant for rotation or the rotation of a celestial body on its axis. In social sciences, it means rapid sweeping transformation of the existing state, power relationship and social structure. Theda Skocpol argues that this rapid and basic transformation of state structure and class relationships are accompanied with two other related coincidences: societal structural change with class upheavals on the one hand and political with social transformation on the other hand. Marx has interpreted revolution as a class-based change: it is an outcome of the structural contradictions, which are historically developed and inherent within the existing social structure (Skocpol 1979, pp. 4-5; Stone 2017, 4-27). 6.3 The English Revolution: Historiography The English Revolution of 1640 produces a rich historiographical critique of the origin, events and consequences of the entire process. The first critical understanding of the Revolution of 1640 in England has been offered by

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R. H. Tawney in 1940. Tawney argues that there was a change in the ownership of landed property in England before the civil war: the old

propertied class of rural England started decaying and a new gentry class gradually emerged. The traditional landholding class failed to invent a suitable strategy to deal with the problems of estate management, rising prices, agricultural technique and new market channels. Consequently, (i) there was a fall in the manorial holding of the aristocratic class in comparison with the gentry; (ii) there was a shift in the size of the manorial holdings from large to the medium. Both these two consequences were indeed indications of the change in the power structure of the English agrarian society and political relationships at the level of the state. The next interpretation of the English Revolution of 1640 has been offered by Lawrence Stone in 1948. Stone argues that there was a decline of the traditional landed aristocracy in England before the Revolution as suggested by

NSOU CC-HI-08 103 Tawney; nevertheless, it was due to the inefficient management of the estates. The real reason lies in the over-expenditure of the nobility. It caused the indebtedness of the landed aristocracy and finally decline. In 1953, Trevor-Roper argues that it was not the fall of the traditional landed aristocracy but the decline of the 'mere gentry' that created crisis in the English society in the 17 th century England. The fundamental causes of the decline of the gentry were the inflation and the lack of alternative source of income. Trevor-Roper further reminds us that it was not that the English gentry experienced a general decline in the 17 th century; there were two types of gentries: 'court gentry' and 'country gentry'. It was the country gentry who experienced the decline. The court gentry, on the contrary, was however able not only to maintain the existing standard of living but also to increase their economic prosperity. The maintenance of the economic prosperity by the court gentry was possible due to their proximity with the kings and their involvement in trade and practice of law. The revolt against the king was made by the country gentry, who experienced the decline, and not the prosperous gentry. This 'mere gentry', according to Trevor-Roper, overthrew

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the court system, defeated the king and emerged as the radical leaders of the 'New Model Army'. The

country gentry wanted decentralization of the government administration, reduction of the costs of litigation, elimination of the courts, and end of monopoly in the economic affairs (Stone 2017, pp. 28-31). The argument of Trevor-Roper is, however, not above criticism. The historians like J.E.C. Hill and P. Zagorin raise a number of weak areas in the argument of Trevor-Roper in 1958-59. Even according to them, there are absence of links within the argument of Trevor-Roper. These weak areas are the equation of 'mere gentry' with small gentry and the small gentry with the declining gentry, fall of profit from the agriculture in the age of inflation, the identification of court gentry with economic prosperity, the identification of Independents with the mere gentry, the characterization of the policy of Independents as one of decentralization, and so and so forth. During the same period, J. H. Hexter offers a criticism of Trevor-Roper. He finds a synthesis of Marxist interpretation of History and Lewis Namier's ideas in Trevor-Roper's thesis. On the one hand, Trevor-Roper makes an effort to fit the causal origin of the English civil war in the Marxist theory of the decline of feudalism and the rise of bourgeoisie. On the other hand, he also views the Revolution of 1640 as a conflict between the court gentry and country gentry. Hexter rejects the Lawrence Stone's

NSOU CC-HI-08 104 idea that there was a general decay of the economic prosperity of the landed aristocracy. However, he is of opinion that the landed aristocracy lost its military dominance over the gentry. It implies that there was shift of the political

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power from the House of Lords to the House of Commons; nevertheless, the immediate cause of the English civil war was the

traditional religious issues and contemporary constitutional factors (Stone 2017, p. 31). In 1965, Lawrence Stone published his new researches, where he revised his earlier position. On the basis of new data, he came to the conclusion that there was a decline of the landed aristocracy in terms of economic prosperity and military control during the reign of Elizabeth. However, in the early 17th century, due to buoyant land revenue and lavish royal favours, it sharpened the contradiction between the traditional landed magnates and the gentry. This mounting social contradiction between the two most influential classes of the English society in the early decades of the 17th century created enormous pressure on the royal authority. It was impossible for the king to take an independent neutral stand keeping equal distance both from the landed aristocracy and gentry. This imbalance caused the social and political upheaval in the 17th century England (Stone 2017, pp. 31-32). It is transpired from the trends of more recent researches that there were multilayers of tensions and paradigm shift in the 17th century England. Firstly, there was a growing conflict between the gentry and the royal power. Secondly, there was religious conflict between the Puritans and the Anglicans. Consequently, two broad changes emerged in England in the 17th century. On the one hand, there was a shift of power, prestige and property from the landed aristocracy to the gentry. It was not possible for the royal authority to stop this social process. The rise of gentry ensured deep changes in the power structure of England. The emerging gentry organized its power locally, regionally and also nationally to counter the power of the king: the political, religious and financial policies of king were resisted vigorously. On the other hand, the London centric traders began to offer challenge to the monopolistic trading interest of commercial oligarchy (Stone 2017, pp. 32-33). These shift of power—both in the agrarian structure and in the urban commercial sphere—in the 17th century England was the sole cause of the crisis of the contemporary English political economy.

NSOU CC-HI-08 105 6.4 The English Revolution: Major Issues The major issues of the English Revolution of 1642 were related to political economy, religion and constitution. However, these three domains were not isolated with each other; rather, these were overlapping with each other and acted in a comprehensive manner in the historical context of the 17th century England. Historians like Conrad Russell argue that there was a gradual functional breakdown of the English state in the 17th century. The Stuart kings tried to rectify the major weaknesses of the state structure and economy; nevertheless, they failed. The economic basis of the English monarchy was extremely weak. England lacked a national taxation system, a major source of royal income in country like France. The principal sources of the income of the English king were the ordinary income from the crown lands, feudal dues such as wardship and customs, grants authorized by the Parliament from time to time. The English crown did not have an effective bureaucracy and a standing army. It had to depend on the local elites for collection of taxes and enforcement of laws (Hughes 1988, pp. 14-15).

6.4.1 The Changing Political Economy and the English Revolution Penelope Corfield points out that the economic policies of the Stuart monarchy were guided—though not very consistently—by three fundamental considerations. Firstly, the English crown stood firmly for maintaining the social stability and existing hierarchy. They were always opposed to the disruptive forces. Secondly, the crown had to adjust with the changing economic scenario of the country. The Stuarts allied itself with the big and dominant commercial interest, which wanted social stability and preservation of status quo. The large business interest was ready to pay for privileges and protection. Thirdly, the immediate financial considerations also played a major role behind the formulation of king's financial strategy. The immediate considerations included chronic indebtedness and king's search for way to curb down the power of the Parliament, especially in the financial matters. The Stuart kings were desperate to find out new avenues of income, which were beyond the control of the Parliament (Russell 1973, pp. 203-204). The English royal authority always suffered from a chronic financial problem. The rising inflation and demands for war intensified the problem. Some statistical

NSOU CC-HI-08 106 estimates would help us to understand the situation: in the 16th century, the royal income doubled; however, during the same period, grain prices rose six-fold and the prices of industrial products more than doubled. The general expenditure of the government increased by five folds. The cost of war was another area where the government had to pay extra amount due to inflation. In the 1590s, Elizabeth spent £260,000 per annum for war in Flanders, France and Ireland. In 1625, the government of Charles I estimated £1 Million for war with Spain. If we take it as an exaggerated estimate, the real cost would not go below £500,000. Elizabeth had to sell the crown lands of £650,000 to meet the war with Spain. It was because of the fact that the grant of Parliament met only half of the cost of this war. This sale of crown lands crippled the financial foundation of the royal authority of England in near future. Amidst this financial crunch, the Crown lands were again opted for sale due to war in the 1620s: between 1628 and 1640, an approximate amount of £350,000 was raised either through sales or through mortgages of the Crown lands. These sales and mortgages effectively weakened the Crown's financial strength. In The Books of rates were tables of customs duties or of notional values that existed in medieval and early modern England. Notional values were required for the purpose of the ad valorem duties where, in the absence of adequate documentation, actual values could not be determined. a desperate attempt to augment the royal income, the Book of Rates (Books of rates were tables of customs duties or of notional values. Notional values were required for the purpose of the ad valorem duties where, in the absence of adequate documentation, actual values could not be determined.) was revised in 1608. It was last revised in 1558. Robert Cecil, Earl of Salisbury-the newly appointed Lord Treasurer-made the initiative to publish the new Book of Rates in 1608. The duties were imposed on expanded list of commodities and the level of duties was also increased. According to Bates Case (1606) judgment, these impositions were legal. Nevertheless, it was not sanctioned in the Parliament. It raised fierce oppositions in the Parliament, particularly in 1610 and 1614. James I secured some £70,000 in the royal coffers in 1614. During the reign of Charles I, (in the 1630s) due to the increased impositions, half of the royal income of £900,000 came from custom duties (Hughes 1988, pp. 15-16).

NSOU CC-HI-08 107 Another notable example of the financial and administrative weaknesses of the English state: it was the introduction of custom farming in the early 17th century. Under this system, the royal customs were collected by the syndicate of merchants and courtiers in return for a rent paid to the king. The advantage of this system was that it guaranteed the king's income. However, the negative aspect of the system was that the extra income was appropriated by the syndicate. Moreover, the leading courtiers in many cases appropriated the revenue from the Crown lands. It further reduced the king's income. It also created resentment among those who were deprived of this opportunity and consequently, from additional income. The right of monopoly on the productions of certain commodities like salt, soap, vinegar etc further deprived the Crown of income. The free trade might have augmented the income of state. The sale of offices in England was also controlled by the officers and not the king. It was another financial and administrative weaknesses of the English royal authority. The profit of the sale of offices was appropriated by the government officers and not by the state (Hughes 1988, pp. 16-17). It might be argued that the birth and consolidation of vested interest of courtiers and officers created an impassable bloc in the political economy of the 17th century England and it was not possible for the English Crown to dismantle it. The English state of the late 16th and early 17th century faced significant changes in the idea of property rights. During this period, the rise of the idea of absolute rights of property was an attack on the existing idea of conditional rights of property in England. It was one of the major issues of the English Revolution. It was, moreover, closely linked with the spread of market economy in England during the period under review. In the medieval period, the property was considered as conditional- both technically and in principle. In medieval England, land was granted to the husbandmen by the landlords for use. The husbandmen occupied their land as copyholders (customary land ownership). In most of the cases, they copyholders were at the mercy of the will of the landlords. However, in some cases the copyholders were able to get a kind of formal status by being copied in the manorial court roll. The historical evidences show that a tiny minority of farmers retained their freehold status in medieval England. Nevertheless, it did not mean the existence of the right of private property. On the contrary, it was the notion of conditional private property, which was prevalent in medieval world. We must remember that medieval world had

NSOU CC-HI-08 108 economic affairs, but, the social and spiritual context had the dominance over the economic relationships. The foundation of the social and spiritual context of the medieval world was the idea that the land was held as a trust from God, and was to be used only for the purpose of God. The purpose of God implied the common good of the society. It imposed, at least theoretically, critical restrictions on the use of land for individual profit. Moreover, the people were bound to pay taxes demanded by a king, whatever the amount was, because the king was the supreme custodian of the preservation of common good of the society as a representative of God. In other words, the medieval king could demand any amount of tax from his subjects (Yerby 2020, pp. 102-107). It was the foundation of the medieval kingship in Europe. In the 16 th and 17 th centuries, this notion (conditional property rights and the right of medieval king) faced challenges from those who believed in free trade, market economy and absolute right of private property. Those, who believed in the free trade and market economy, aimed to establish the right of absolute private property in land and economic relations replacing the conditional right of property of the medieval era. Two distinct but essentially interrelated developments created necessary material conditions for the development of the theory of absolute right of private property. Firstly, there were new opportunities of profit from land and trade; secondly, the 16 th century also witnessed the development of lucrative market. Both these two factors encouraged a section of the English people to tap these economic opportunities. The theoretical justification of the changing economy of England was the theory of absolute right of private property and free trade. It might not be irrelevant here to mention that since the 15 th century, England witnessed the expansion of both sheep rearing and cloth trade. The people engaged with economic activities like sheep rearing or cloth trade accumulated substantial amount of profit. It was also clear to the enterprising traders that economic and fiscal independence would increase the rate as well as volume of profit. The potentiality of profit was directly proportioned with the degree of economic and financial liberty of the traders and merchants. The growth of trade, expansion of market and birth of economic specialization gradually reoriented the fundamental economic structure of England from subsistence economy to a market- based economy between the 15 th century and 17 th century. This development was facilitated by another important development in late medieval England. Unlike the NSOU CC-HI-08 109 Continental Europe, England did hardly have any internal trade barriers. Except London, there was no semi-autonomous region which could impose custom duties. Consequently, a nationwide integrated market was slowly emerged in England and it was largely untaxed between 1500 and 1700. It also ensured profit from trade. The traders wanted this practical freedom in principle (Yerby 2020, pp. 107-109). The early Stuart kings failed to understand these deep-seated changes in the political economy of England. The specialization of production, the integration of market, the expansion of trade and accumulation of profit in the 16 th and 17 th centuries England gave birth to a new class of enterprising people as well as a new theory of free trade and market economy that started legitimizing the changes. The Stuart kings like James I or Charles I belonged to the moral economy of the feudal era, and they made wholehearted effort to protect it. Therefore, it was a clash between two contending eras: declining feudal era and emerging capitalist era. In the period of emerging capitalist era (the 16 th and the 17 th centuries), the demand of the freedom of trade was one of the major issues of the English society. Freedom of trade meant freedom from arbitrary impositions of duties by rulers and free movements of commodities from one place to another. In the second half of the 16 th century, the freedom of trade became a dominant political discourse in the public sphere of England. It was in complete contradiction with the royal notion of power, which believed in the king's right of imposition of taxes on its subjects and also in the regulation of trade. Consequently, there emerged two competing forces in late 16 th and early 17 th centuries England: idea of freedom of trade versus royal power of prerogatives and privileges. The expansion of trade, integration of market and accumulation of profit consolidated the financial position of those who believed in free trade. The economic prosperity further made this class confident enough to challenge the political authority of the Stuart kings in the early 17 th century (Yerby 2020, pp. 109-113). Nevertheless, the question of freedom of trade was not raised by the traders only: the other classes like the manufacturers, the artisans, the landowners and the farmers also stood for freedom of trade. It became a collective psychology in 17 th century England. The right of free trade was assumed to be universal and applicable for all domains of the English economy: it was demanded as the very right of the subjects. The absolute right of the private property was also upheld in this context (Yerby 2020, p. 119).

NSOU CC-HI-08 110 The English monarchy during the Tudor period rested upon a subtle balance between the Crown and the emerging class forces. The gentry and the merchants represented a support base to the royal authority as long as the monarchy was engaged in weakening feudalism and preserving the class interest of the gentry and the merchants. We have already noted that the Tudor Monarchy had certain inherent weaknesses. It did not have a standing army or a bureaucracy. The amount of revenue was insufficient to meet the cost of the state. The Tudor monarchy was therefore bound to depend on the merchants and a section of the landed gentry to run the administration. It is needless to point out that it was a risky equilibrium that sustained the integrity of the English monarchy. In the 16th century, the monarchy in England was engaged in the destruction of the medieval military feudalism. The landed gentry, the merchants and the rising middle class were allies of the monarchy in this historical task. As long as the king was engaged in the destruction of feudal remnants and established peace, order and stability in England, these classes extended their support. However, it was impossible for the English monarchy to destroy the feudal structure completely as the monarchy itself was a part of feudalism. The landed gentry, the merchants and the middle class however wanted to destroy the feudalism completely. To the monarchy, it would be a self-destruction. After the destruction of the military feudalism, the emerging social classes like the gentry, the merchants and the middle class, aimed to curb down the power of the monarchy and establish the sovereignty of the Parliament. Therefore, it was essentially a political struggle. The question of the king's right to impose taxes without the consent of the Parliament was the economic expression of this inevitable political struggle between the king and the middle class. While the Stuart kings believed in the Divine Right, the middle class advocated the liberty of the subjects. Therefore, the contradiction between the king and the classes—the gentry, the merchants and the middle class—was irreconcilable. Nevertheless, it must be remembered that the king was guided by predetermined theoretical propositions: it was the establishment of the absolute despotism in England. The theoretical propositions of the middle class were however evolving, and not fully crystalized even in 1640s. The English middle class was trying to develop its own political theory to justify the demand of liberty of the subjects and the notion of parliamentary sovereignty. The entire 17th century witnessed the evolution and articulation of political theory, which would suit to the class interest

NSOU CC-HI-08 111 of the rising bourgeoisie. The historical fate and the results of the struggle between the king and the bourgeoisie were unknown to all in the middle of the 17th century, in other words, it was not possible to imagine the historical development of 1688 in the 1640s (Morton 1989, pp. 190-194). 6.4.2 The Religious Issues of the English Revolution Undoubtedly, the English Revolution of 1640 was a political affair. The origins of the revolutionary transformation were rooted in the crisis of the political economy of the 16th and 17th centuries England. Consequently, it initiated changes in the political sphere of early modern England: the most fundamental feature of the change was the recognition of liberty of the individuals. In this context, we must remember that in any medieval and early modern society, religion was an inseparable part of the politics and society, and England was no exception. Therefore, it would be erroneous to interpret the revolutionary transformation of England in the 17th century as a pure political affair. The religious issues played a significant role in the development of English politics as an inseparable part. Religion was not an isolated domain and a separate entity from politics and society. On the contrary, religion may be viewed as the binding ideology of a pre-modern society like England. Moreover, the institutional expression of religion—the binding ideology of the early modern English society—was church. The church because of its special position in the society controlled almost all the aspects of life of the common people. Indeed, the church had an unparalleled dominance over the society in medieval and early modern era. Few examples will illustrate the all-pervading presence of the church in the 16th and 17th century England's daily life: Sunday prayer was compulsory and the failing of which was unlawful; the people had to pay compulsory tithe to the church; the church had courts to which the people were, at least theoretically, liable; the parish was the social unit in rural England with its own officers exercising effective control over the village population. Apart from the administrative activities, the church had virtual control over the education system of 17th century England. Education was an ecclesiastical monopoly. The bishops enjoyed the authority to censure any book. Unless and until licensed by a bishop, no one was allowed to teach in a school or even privately. Finally, the Bible was considered to be a holy solution of all the problems of life (Hill 1980, pp. 74-76). In other words, all most all the aspects of the life in medieval and

NSOU CC-HI-08 112 early modern England were under the supervision of Christianity and Christian church. It was unprecedented domination of religion on society, which is difficult to be imagined in the modern era. The state was also aware of the significance of the church in the keeping the society both intact and obedient. Religion was considered to be a part of the state politics. The king, the nobility and the bishops represented the common interest. To be precise, it was a patron-client relationship that created bonding among the royal authority, the nobility and the churchmen in the early modern England. Therefore, it can be easily argued that there was no question of democracy within the English church during the period under review. Bishops were also civil servants and state administrators. The High Commission, the supreme power in the Church, was as much an organ of the royal bureaucracy as the Star Chamber. Censorship was used not only for the religious purposes but also for the political purposes. The state and church collectively used excommunication as a tool to suppress the nonconformist voices (Hill 1980, pp. 76-79). Puritanism emerged as a socio-religious force against this king-nobility-bishop nexus in early modern England. It raised new questions about the legitimacy of the existing religious practices in England. It supplied a collective morale to those who did not believe in the power and authority emerged from the above-mentioned politico-religious nexus. The Puritans believed in three fundamental elements: preaching, discipline and Sabbatarianism. Puritanism emphasized on the intellectual aspects of the religious practices against the liturgical and sacramental one. Preaching was part of the struggle of the Puritans against the liturgical and sacramental practices. The emphasis on the notion of discipline was a part of the religious and socio-economic life of the those who believed in the hard work for prosperity. This doctrinal aspect of Puritanism had significant appeal to the small and medium employers, traders and merchants. It would not be irrelevant to mention that Puritanism was strongly visible in commercially prosperous regions like London, Home Counties, East Anglia and other clothing areas. The urban propertied class found hard work through discipline as a way to improve the standard of living and to serve God. Puritan Sabbatarianism was the third important element of the changing religious practices. It argued that the saints' day should no longer be holidays. In medieval England, (also in the other Catholic countries) in the 17th NSOU CC-HI-08 113 century, the year was marked out by over a hundred holy days, on which no work was done. The Puritans in England opposed this idea and pointed out that regular weekly rest day was appropriate for a commercial economy (Hill 1980, pp. 79-84). It was a new development in the 16th and the 17th centuries England: religious practices were reinterpreted and reassessed in the light of the changing structure of economy—from a closed feudal one to open bourgeois one. During the same period, another problem cropped up in the domain of religion. It was associated with the poor economic condition of the clergy in general in England. The rising prices pushed the majority of the clergy towards poverty line. A section of the higher clergy or bishops were however able to maintain and even increase their economic condition. The growing inequality among the clergies became a grave concern in the English society. In 1610, Archbishop Bancroft suggested that all tithes were to be paid in kind; the powers of the ecclesiastical courts should be augmented especially in cases of the tithes; all exemptions from the tithes should be abolished; mortuaries (death duties to church) and other fees to the church needed to be revived. Moreover, 3,849 parishes (over forty per cent) were 'impropriated', that is, the right to tithes and patronage was held by laymen. Bancroft wanted a fund to be raised, by Parliamentary taxation, to buy out these laymen, and the right of presentation to be given to Bishops. If this was not possible, Bishops should be authorised to compel impropiators to increase payments to vicars. This plan could have solved the economic crisis to some extent, if it had been implemented. However, it was dropped because of the fact that it would have deprived the nearly 4000 impropiators and all the property owners of England. The demand for the abolition of pluralism (the holding of several livings by one cleric) was raised on many occasions as it intensified the economic inequality within the clergy. The worst pluralists were the bishops and the cathedral, university, and court clergy. It became almost a class war between the 'court' and the 'country' within the church. It was demanded by the dissenters that the landed property of the higher clergy should be confiscated and used to solve the king's financial crisis. The Puritans wanted the abolition of pluralism. They were also eager to use the revenues of bishops and other higher clergies to organize preaching in every parish. The schools could be established and endow relief might be organized. As there was no organized attempt to address the issue of poverty of the ministers, the Puritans made effort to collect money to

NSOU CC-HI-08 114 alleviate the poverty of the lower clergies. However, this effort was considered as a challenge to the authority, and was crushed immediately. The high clergy was also in favour of personal monarchy (Hill 1980, pp. 84-90). It is clear from this analysis that England witnessed growing religious cleavages between the bishops and higher clergy on the one hand and lower clergy on the other hand. The economic inequality fuelled the differences of religious issues between them. The bishops in early modern England stood in favour of the preservation of the authority of the king and high priests along with the privileges and economic prosperity. They were supported by the 'court'. This group was opposed by the Puritans, who wanted democratization of the church structure and church property, who demanded the more equitable distribution of income and who wanted preaching in every parish of England. Like the political and economic issues, the socio-religious issues were also irreconcilable in 16th and 17th centuries England. Even it is difficult to single out the religious issues from political one: both were intertwined with each other and represented a complex development of the history of England.

6.5 Conclusion In the late 16th century and early 17th century England, the question of the absolute right of private property was defended especially in the domain of trade. Precisely speaking, the question of absolute right of property was considered by the Englishmen in the broader perspectives of general structure of economy and right of the citizens. It was the beginning of certain fundamental changes in the political economy of England in the 16th and the 17th centuries: it underwent a transformation from a feudal political economy dominated by prerogatives and privileges to a capitalist political economy based on the notion of free trade, competition, market opportunities and competence. England signalled a transition from a closed moral economy (obviously in relative sense of the term) to an open market economy in the late Tudor and early Stuart era. The 17th century English Revolution was the political and intellectual expression of this transition. The major issues discussed here are related to this broad revolutionary transformation towards a market-based commercial economy. The political perspective of the English Revolution was the struggle to establish the right of the Parliament in place of the Divine Right of the king. To be more precise, it was a move towards a bourgeois supremacy in the economy, society and politics of the 17th century England from a predominantly feudal structure of the previous centuries.

6.6 Model Questions 1. Discuss the historiographical aspects of the English Revolution of 1640. 2. What were the major issues of the English Revolution of the 17th century? 3. How did the economic condition of England contribute to the Revolution in the 17th century? 4. Do you think that the changing political economy of the 17th century played a major role in the revolutionary transformation of England? 5. How do you assess the importance of the religious issues in the Revolution of England in the 17th century? 6.7 Suggested Readings Cameron, Euan (Ed.). *Early Modern Europe. An Oxford History*. Oxford: OUP, 2001. Cressy, David. *England on Edge. Crisis and Revolution, 1640-1642*. Oxford: OUP, 2006. Hill, Christopher. *The English Revolution 1640 An Essay*. London: Lawrence and Wishart, 1955. Hill, Christopher. *Reformation to Industrial Revolution. The Making of Modern English Society, Vol I, 1530-1780*. New York: Pantheon Books, 1967. Hill, Christopher. *The Century of Revolution, 1603-1714*. London: Routledge, 1980. Hughes, Ann. *The Causes of the English Civil War. Great Britain: Macmillan, 1988*. Kennedy, D. E. *The English Revolution, 1642-1649*. Great Britain: Macmillan, 2000. Koenigsberger, H.G. *Early Modern Europe, 1500 – 1789*. England: Pearson Education Limited, 1987. Morton, A. L. *A People's History of England*. London: Lawrence and Wishart, 1989.

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NSOU CC-HI-08 117 Unit 7 ? Fermentation of Ideas: Political and Intellectual currents Structure 7.0 Objectives 7.1 Introduction 7.2 The Peculiarities of the English Social and Political Context 7.3 The Merchant–Gentry Alliance: The Road to Revolution 7.4 The Long Parliament 7.5 The First Civil War: The King, Parliament and the Army, 1642-1646 7.6 Interregnum 7.7 The Second Civil War, Revolution and Regicide, 1648-1649 7.8 Conclusion 7.9 Model Questions 7.10 Suggested Readings 7.0 Objectives ? The fundamental objective of the present unit is to understand the evolution of the political and intellectual currents of the English Revolution. ? It deals with the basic question of English exceptionalism. ? The following major development would also be discussed: the merchant-gentry alliance, the Long Parliament, the first civil war, the interregnum and the second civil war in detail. ? The learners will eventually get a comprehensive understanding of the deep- rooted changes of the English politics and society during this period. 117

NSOU CC-HI-08 118 7.1 Introduction In the earlier units, we have already discussed the major issues—political, social and religious—of the 17th century English Revolution. It is now evident to us that the English society underwent socio-economic, political and religious transformation during this period. In one sentence, it was a search of the dominant sections of the English society transformation from a closed structure to an open one. In other words, a section of the English society struggled to establish an open society in the 17th century England. It was open in the sense that it would not only include economic freedom but also political and religious liberty of the Englishmen. The 17th century English bourgeoisie questioned the authority of the king to impose taxes arbitrarily and without the consent of the Parliament. The king always considered it as a right and he was not supposed to take consent from the Parliament. In this sense, as some historians suggest, it was a struggle between the 'court' ('court' implies the king and his people who believed in privileges and prerogatives) and the 'country' ('country' means the people who wanted to destroy the privileges and prerogatives of the king and his people and to establish the sovereignty of the Parliament). This contradiction of the English society evolved over the years and turned to a revolutionary situation in the 17th century. A close look of the fermentation of the political and intellectual ideas would reveal the evolution of the revolutionary process and associated changes that transformed England in the 17th century. In this unit, we will concentrate on this particular issue: how political and intellectual ideas germinated, evolved and influenced the course of history of 17th century England.

7.2 The Peculiarities of the English Social and Political Context The early modern England's social and political context was exceptionally different from contemporary European society and politics. This peculiarity gave birth to the distinct political and intellectual currents in England. Let us analyse the peculiarities of the English social and political context in the 16th and the 17th centuries.

NSOU CC-HI-08 119 In England, a major section of the propertied class was engaged in trade of cloth, wool and agricultural commodities during the period under review. It was a lucrative source of income and profit to them. In contemporary France, it was unbelievable for a noble to get involved in such economic activities. The French society was divided into privileged and non-privileged, and all the social classes except the clergy and nobility belonged to the Third Estate. In England, it was a confrontation between the 'court' and the 'country'. The 'court' offered privileges to the monopolists; the 'country' believed in the free trade and liberty. Therefore, it was more of an economic contradiction than a social one. On the contrary, in early modern France, the division was more a social rather than economic one. The propertied class in England during the 16th and 17th centuries aimed (it must be remembered that the English bourgeoisie evolved gradually over the years and therefore, its ideology and class structure took time to get shaped) to establish a parliamentary system of governance where everything would be debated and discussed before the final policy making and the king must not have any exclusive power to impose taxes on the citizens without the consent of the parliament. Both the Tudor and the Stuart Governments were financially and administratively weak. The landed propertied class had already become powerful enough in the English rural society, and they had control over wages and poor relief as Justices of the Peace. They enjoyed virtually independent power over the masses, and the royal government had nothing to do with it. It was not possible for the Stuart Government to regulate the socio-economic life of rural England in a centralized manner. One estimate reveals the social capability of the merchants and the gentry in English society. In ten counties, they voluntarily contributed £500,000 between 1601 and 1630 for poor relief. They had enormous dominance over the masses as the merchants and the gentry controlled and regulated the scheme. They endowed the schools, provided scholarships and assisted the apprentices, and it was through all these steps a kind of society was developed in early modern England, which believed in efficiency and competitive aptitude instead of birth right. Talent became the primary capital of the aspirant section of the masses and not the inherited privileges (Hill 1980, pp. 100-102). The royal authority failed to understand the degree and extent of the changes in the English social life. The king and his associates, on the contrary, tried to protect the monopolists, neglected the interest of the free traders, cornered the Puritans and

NSOU CC-HI-08 120 reduced the importance of the Parliament. Nevertheless, the Stuart kings failed to implement their policy. The peculiarity of the social and political context of early modern England made it difficult to establish the absolute power of the king over the society and politics. The merchants and the gentry were already powerful enough to challenge the royal prerogative, privileges and notion of divine rights in all aspects of the policy formulation and decision-making. Therefore, it was definitely an economic conflict but more than an economic one. It was a contradiction between two opposite ideas, ideology and worldview. It was a confrontation between the two diametrically opposite ages: feudalism and capitalism. 7.3 The Merchant–Gentry Alliance: The Road to Revolution The Stuart kings faced the most formidable challenge from the alliance of the merchants and the gentries in England during the period under review. It is already noted that the both the king and the merchant-gentry represented two different worldviews: monopoly versus free trade; king’s divine privileges versus right of parliament; restrictions imposed by the state versus the liberty of people and so on and so forth. By 1610, the merchant-gentry alliance had consolidated its social and political position to such an extent that it could now challenge the king’s authority in the Parliament. This newly acquired strength of the two emerging social classes of early modern England—merchants and gentry—came to be reflected in the debates against the king’s arbitrary rights and in favour of liberty of the citizens in Parliament during period. In the great constitutional debate of 1610, the issues of freedom of trade and absolute right of property were raised, deliberated and vehemently debated. Indeed, this was the first time, the idea of absolute property was advanced in the parliament to a significant extent. This explicit advancement of the absolute property right’s notion created full-flagged confrontation between those who believed in the representative rights and those who advocated the king’s prerogative. It was for the first time in the history of England the discretionary powers of the Crown were formidably challenged by the House of Commons on the basis a general right of consent. Two factors—distinct but interrelated—played the critical role in articulating

NSOU CC-HI-08 121 the demands of the gentry and the merchants. Firstly, it was the notion of the right of the freedom of trade; secondly, it was the idea of the representative concept. Both were intertwined with each other. The rising bourgeoisie—gentry and merchants— promoted this idea of freedom of trade and liberty of representatives in the parliament. The rationale behind this idea was to have an economic environment without arbitrary royal duties and exactions. It generated a coordinated challenge to the notion of royal prerogative (Yerby 2020, pp. 122-123). In 1610, the notion of the right of freedom of trade was heavily contested and debated in the Parliament. The House of Commons was determined to protect the right of freedom of trade as it was associated also with the right of the parliament as far as the imposition of taxes was concerned. The debate of 1610 was initiated in 1606 when John Bate—a London merchant—refused to pay the taxes imposed on imported currants. He was supported by many traders who opposed the arbitrary royal impositions. This collective voices of the traders against royal impositions without the consent of the parliament was the expression of the demand of the freedom of trade. The House of Commons sharply opposed the monopolistic rights and king’s arbitrary imposition of taxes. However, there was opposition to the those who championed the idea of freedom of trade in the parliament. The royal apologists in the House stood for royal prerogative. They drew strength from the constitutional convention. However, it was not an easy task before the royalists to assert the right of the king in the name of the convention. The member like Sir Nicholas Fuller (1543-1620) was determined to curb down the king’s arbitrary power and to establish the power of the parliament over king. The freedom of trade became the most radical issue in early 17 th century England, and it was felt that it could not be reconciled within the existing structure. It was the long-term dynamics in the history of conflict between the king and the parliament in early 17 th century. The issues were persistence and contentious, and therefore the House of Commons was determined to raise the issue of freedom of trade in the parliament. The king referred the matter to the Court of Exchequer. The Court was of opinion that the king had every right to impose customs by prerogative. Thomas Fleming (1544-1613)—the Chief Baron of the Exchequer since 1604—argued that as king was the guardian of the general public good, therefore, he enjoyed this prerogative power. Moreover, the king also required this power because it also involved relationships with the foreign countries. As this

NSOU CC-HI-08 122 argument seemed to be very sound and rational, the supporters of the freedom of trade had nothing to point out in favour of their viewpoint. However, the question of imposition still continued in the Commons' list of grievances. When in 1606 it was finally presented, the king argued that the issue had already been endorsed by the law lords, and therefore, there was no need to say on it. Robert Cecil (1563-1612)–the Lord High Treasurer–appropriated the opportunity of this situation and imposed taxes on wide range of commodities systematically and extensively. Fleming argued that the royal prerogative was reflection of the Crown's absolute power and it was beyond the jurisdiction of the House of Commons to deliberate on it. It was a sharp blow to the free trader's lobby. The members of the House of Commons were however determined to challenge the notion of king's absolute power and to establish the freedom of trade (Yerby 2020, pp. 123-125). The uncompromising stand of the both sides made the conflict inevitable. In May 1610, the issue was raised in the parliamentary session by Sir Edwin Sandys (1561-1629). The position of the king was already clear: the issue of king's prerogative right of impositions could not be questioned. On May 21, 1610 James came in person to clear his position and tried to address the grievances of the members. He reiterated that it was not lawful for the members of the House of Commons to raise question about the king's authority. The English kings always possessed this power of royal prerogatives: it is true that the kings occasionally made temporary concessions to the traders by waiving impositions in certain respects; nevertheless, it was not the right of the members of the parliament to ask a king to waive imposition because it would, in this case, openly challenge the royal authority. James pointed out that the House of Commons could not raise any question about the right and power of the king in general; instead, what it could do to draw the attention of the king for a particular issue. It was also pointed out by James that he would consult with the members of the House of Commons regarding the impositions, but it did not mean that the English king was bound to accept the advices of the Commons. This royal position on the question of power and authority of the English Crown was unacceptable to the members of the House of Commons. The members of the House of Commons, who were actually reflecting the popular assumption regarding the king's prerogative power, believed that king was bound to exercise his power through parliament only. James Whitelocke(1570-1632) opposed NSOU CC-HI-08 123 the king's view on the basis of two fundamental points of the idea of liberty: firstly, the property of the citizens could not be taken away without his consent; secondly, no law could be made without the consent of the parliament. The first principle actually existed in England in land, and the members of the House of Commons wanted to extend it to the domain of trade. The second principle was also nothing new because in England no law would be legislated without the consent of the parliament. It was reiterated by the members of the parliament that the 'edit of a king was not a law'. The sovereign position of parliament was established in England in the decade of 1530s through the break with the Rome. Henry VIII and his minister Thomas Cromwell believed that the moral authority of the Church of the Christendom could only be displaced by the moral force of the parliament. It established the sovereignty of the parliament. In 1610, the members of the House of Commons made an advancement by redefining and reinterpreting their private or local interests as a collective, national interests. It was a new age in the history of England: the freedom of trade became an issue of public good on the one hand and establishment of sovereignty of parliament over the king's prerogative right (Yerby 2020, pp. 125- 129). The situation would have been developed in a different course if the king had not allowed the further debate in House of Commons. The members of the House of Commons urged that their intention was not to raise dispute over the question of king's power, but wanted to understand the very foundation of it. This appeal was allowed. Nevertheless, it was a self-defeating decision of James as he was of opinion that the king's power stood over parliament. James was bound to do it because of his financial weaknesses. At the end of June and the beginning of July, 1610 the debate on the king's prerogative authority of impositions took place in parliament. The question was very clear: did the king have the right of arbitrary impositions? The answer was obvious to all without any doubt: the king had the power. However, the strong will of the House of Commons sharply contradicted the force of law. The majority of the MPs aimed to bring the question of impositions within the representative consent of parliament. It must be noted that the law was not in favour of the will of the MPs. But it was actually the growth of the political power of the House of Commons indicating the shifting balance of the English society from the royal prerogative to parliamentary authority. Nicholas Fuller was the first speaker on behalf

NSOU CC-HI-08 124 of the parliament. He clearly pointed out that the no part of the property of a subject could not be taken away without his consent and the law could not also be made without the approval of the parliament. It implied that the king did not have any arbitrary power as far as the imposition of taxes was concerned. James Whitelocke, another member of the House of Commons supported Fuller's position that the king had no power to take away the property of the subjects without their consent. Both Fuller and Whitelocke argued that the king could not legislate by patent. Whitelocke advanced this argument to a new level by pointing out that the king operated his power at two levels: the first level of power was exercised by king's own authority; the second level was however exercised within the jurisdiction of parliament, and it was only in the parliament that the king could enact law as sovereign authority, therefore, the second level of power was superior than the first level of power. This argument actually established sovereign power of the parliament, and all the affairs of the state including the financial one was under the representative consent of the parliament (Yerby 2020, pp. 130-134). The strong will of the members of the parliament in favour of freedom of trade and representative consent were reflections of a new class balance in 17th century England. It was the merchant-gentry alliance that completely transformed the political equilibrium and it was difficult for the English king to cope with it. The majority of the members of the House of Commons belonged to the gentry class. It was an exceptional development by which the emerging gentries became dominant in the English political system. The merchants were beneficiaries of this change. It should not be forgotten that a sizable section of the gentries was involved in commercial transactions, and the aims of both the gentries and the merchants were almost identical. A close interest in trade was a distinctive pre-occupation of the Elizabethan and early Stuart gentry in general. Moreover, the gentry forged a crucial link between the farming practices and the market incentives. In many cases, the difference between the gentries and the merchants was getting blurred. It was a new social formation in 17th century England which radicalized the question of sovereignty of the parliament. The House of Commons increasingly supported the demand of the free trade. In 1610 and 1620s, the merchants of Dartmouth and Plymouth raised the issue of free trade respectively and it came to be supported by the House of Commons. The merchants of Plymouth sought legislation to waive the monopoly NSOU CC-HI-08 125 imposed on Newfoundland Cod fishing. It was obvious that the bill had no chance of royal approval. However, in 1624, the House of Commons unilaterally declared the free trade in this area and invalidated the monopoly right. The towns in England emerged as not only centres of trade but also centres of movement against monopoly. The town merchants were the champions of the demand of freedom of trade unequivocally. The House of Commons formalized this demand and provided the constitutional base to it (Yerby 2020, pp. 135-141). The royalists also made efforts to counter the House of Commons' stand in relation to the question of freedom of trade. The Bishop of Lincoln in the House of Lords stated that it was seditious to raise any question about the royal prerogative. James saw the attitude of the House of Commons as subversive. The difference between the royalists and the House of Commons widened. John Chamberlain bracketed the monopolists and impositions with each other. William Nyell of Dartmouth—a prominent free trader—raised his voice against the pretermitted custom duties on cloth, which were levied with the consent of the parliament. Thomas Wentworth argued that the imposition was the sole factor behind the decay of trade and commerce. John Delbridge and Edward Alford expressed similar views. Sir Edward Coke pointed out that the Low Countries became prosperous because of the absence of imposition. In 1624, the session of the parliament was busy with the foreign policy of James I. The House of Commons persuaded King James to abandon his pro-Spanish policy. The issue of free trade did not appear in surface; nevertheless, the James knew that the issue had not gone away. Moreover, he was determined to assert his prerogative right. It is obvious that the House of Commons was also equally resolute to undermine the king's prerogative right and uphold the position of the parliament (Yerby 2020, pp. 141-145). In 1625, Charles I succeeded James I. The merchant-gentry alliance in the House of Commons was now more subtle in pursuing the issue of the free trade in its favour. Charles I expected that the parliament following the traditional convention would grant the tonnage and poundage to the king for lifetime. The English kings since Henry V (1386-1422) had been enjoying this right. However, in the tensed situation the House of Commons was determined to exploit the situation in its favour. The Commons affirmed that unless and until the satisfactory resolution had been

NSOU CC-HI-08 126 received from the king in the matter of royal prerogative, the confirmation of tonnage and poundage would be given for one year only. Sir Robert Phelps demanded that the king must not use this act for imposing taxes against the free traders. During the period of Charles I, the House of Commons was determined to curb down the king's prerogative power. The issue was elaborately discussed in the committee of the whole House on July 5, 1625. The MPs concluded that the parliament itself should assume the responsibility of composing the book of rates relieving the royal officers from this task. Nevertheless, despite the high the determination of the MPs, the existing reality did not allow the parliament to fix everything within a short period. Moreover, the king was not ready to give up his authority. Consequently, the king was able to retain his authority on tonnage and poundage and at the same time the questions raised by the parliament remained unresolved. In 1626, Sir Nathaniel Rich assured Charles that "the subject would keep up his revenues according to the book of rates" if the king "would undertake that he be quieted from further impositions". However, the king did not show any inclination to give up his prerogative right. The MPs again in 1628 reiterated their view that imposition is illegal and the system of prerogative custom dues should be ended. The leaders like Sir Edward Coke and Sir Nathaniel Rich argued that the parliament would grant tonnage and poundage if the king surrendered his right of imposition and allowed them to compile the book of rates. Nevertheless, Charles' position was consistent and he wanted that the tradition should be maintained in the grant of tonnage and poundage. In 1629, the parliament was called to resolve the dispute by granting the tonnage and poundage to the king. Charles urged to the members of the House of Commons that it was a necessity and not supposed to be a right. It indicates that Charles wanted a compromise with the parliament as far as the grant of the tonnage and poundage was concerned. The implication was that if the Commons would pass the bill as it had been done for his predecessors, he would acknowledge that he raised tonnage and poundage by right of this grant, and not by prerogative. However, the king's proposal had no appeal to the members of the House of Commons. The 1629 parliament was finally terminated without any conclusive decision (Yerby 2020, pp. 146-150). The king, thereafter, decided to govern England without taking Parliament into his confidence. Charles failed to pursue the House of Commons to grant the right of

NSOU CC-HI-08 127 tonnage and poundage. The MPs were also determined to abolish the king's right to impose arbitrary taxes (Yerby 2020, p. 150). 7.4 The Long Parliament The parliament once again met in April 1640. It was noticed that both the king and members of the parliament were firm on their position. There was no change of opinion between 1629 and 1640. The king believed in the right of imposition; the House of Commons on the contrary believed in the right of the parliament. Therefore, it is needless to point out that the parliament in 1640 began with a stalemate. The king wanted money immediately for his war with the Scots while the parliament was determined to establish its rights. The parliament was willing to grant money to the king if the king would recognize the right of the parliament. The members of the parliament also raised question about the long intermission of the parliament, and it was termed as 'the grievance of the grievances.' Charles immediately dissolved the parliament in May 1640 in order to avoid this type of criticism. In history, this parliament is known as Short Parliament. The dissolution of the parliament, however, further weakened his position. His weak army was overwhelmed by the Scots in the August 1640 in the Second Bishop's War. Completely demoralized and humiliated, Charles had no other option but to recall the parliament. This session of the parliament came to be known as the Long Parliament. The major significance of the Long Parliament is that during this period no political and military plan of Charles was tenable without the support of the parliament. It was for the first time in the history of England that the parliament was on the command of the situation and course of history. On November 3, 1640 the parliament was recalled (Yerby 2020, pp. 231-235). The members of the parliament realized that their consistent struggle for establishing the right of the parliament was now on the verge of the fulfilment. They seized the chance without any hesitation and took measures to uplift the position of parliament over the king's prerogative power and to establish representative consent in the national affairs. In order to achieve this objective, the Long Parliament introduced the Triennial Act in February of 1641. It was stipulated in the Triennial Act that the summoning of the parliament would no longer depend on the king's

NSOU CC-HI-08 128 wish. It provided instead that parliament would assemble automatically, according to the new law, if the king had failed to call it after a three-year period. The Triennial Act of 1641 was a direct attack on the king's age-old prerogative rights. It also gave the parliament an independent and permanent existence at the centre of the English political life. In this sense, it was really a revolutionary measure. It permanently curbed down the king's power and established the authority of the parliament. In other words, the political balance of the 17th century England was changed in favour of the parliament as a result of the introduction of this act (Yerby 2020, pp. 235-237). The Triennial Act was a radical measure in form and intention as it was able to establish the interest of the masses over the interest of the king. Charles saw the bill as an attempt to override his constitutional authority, and it was therefore not acceptable to him. The members of the House of Commons considered the bill as non-negotiable. Charles fell into deep crisis. If he did not consent to the bill, he faced complete disaster and humiliation in respect of his position in the north. A parliamentary subsidy was the only thing that could provide the financial security against which the king's military needs and obligations could be met, and the Commons were making their cooperation dependent on his acceptance of the triennial bill. The king had nothing to do but to accept the bill. This act fundamentally altered the balance of power between the king and the parliament and started exerting critical influence on the power and authority of the king. The Triennial Act enabled the parliament to employ a systematic and continuous influence over executive decisions at the point of formulation. It indicated the beginning of the formation of a new state structure in England politically under the command of the parliament, and not the king. The English parliament began to emerge as the supreme site of the nation's sovereignty. It acquired a defining role in the sovereign legislative function. The Triennial Act was, and remained, thus the political basis of the English Revolution (Yerby 2020, pp. 238-246).

7.5 The First Civil War: The King, Parliament and the Army, 1642-1646

The English Revolution of the 17th century was a political event and struggle for power between two opposite forces, the interest of both could not be reconciled with

NSOU CC-HI-08 129 each other. It obviously led the entire course of events to the point of resolution through violence. Both the king and the parliament were aware of this fact. Both started preparation for war. Between 1642 and 1646, England witnessed series of wars. Finally, the state system built by the Tudors and Stuarts in medieval and early modern period collapsed. In history, this war between the king and the parliamentarians came to be known as the First Civil War. England was divided into two geographical parts as far as the influence of the both sides was concerned. While the Royalists were dominant in North, Wales and parts of the South-West in 1642-43, the anti-royalist forces controlled populous and economically prosperous southern and eastern half of England. Nevertheless, there were significant pockets within both geographical zones where the opposite forces were strong. The most important point is that the parliament had control over London throughout the war period, which was essentially symbolic. It symbolized the parliament's dominance over money and men during the period of war. Indeed, the control over London and the other ports gave the parliamentarians the ability to tap the major shares of the custom revenue. It provided the financial strength of the anti-Royalist forces. The English navy was also under the control of the parliaments. It helped the anti-royalist forces to maintain control of the coasts; it also secured the supply of two main resources of war—food and men. To be precise, the parliament was able to establish superior control over the resources—both money and men—during the English Civil War in comparison with the king. On the contrary, in the early stages of war, the parliament lacked trained armed forces whereas Charles possessed dashing cavalry. The historical evolution of the 17th century England would have been different if the king had won quick victories in the early years of war. It must be remembered that the parliamentarians were divided among themselves: the pro-war group, the pro-peace group and middle group. Each group competed with each other to gain support from the MPs. The leading military commanders of the parliamentarians—the earls of Essex and Manchester—were not ready to make a ruthless war against the king. However, Charles was irresolute in taking a firm decision, and consequently he did not achieve any decisive victory over the anti-royalist forces in 1642-43. It provided opportunities to the parliamentarians to consolidate their position. It was one of the turning-points in the history of English Civil War. Moreover, the financial strength of the anti-royalist forces was more

NSOU CC-HI-08 130 superior than the royalist forces. During this critical phase of war, the parliamentarians created 'New Model Army' under the command of Sir Thomas Fairfax and Oliver Cromwell. The vigorous attack of this newly constituted force brought victory over the king in the battle of Naseby in 1645. Charles was able to escape though his force was destroyed. He finally surrendered to the Scots (Smith 1997, pp. 309-312). 7.6 Interregnum The term 'Interregnum' is commonly applied to the history of England between 1649 and 1660. During this period the country had no normal ruler. It is also an apt description of the period between the First and Second Civil Wars in all three kingdoms of the British Isles. King Charles, having lost control of Ireland and having been defeated in England and Scotland, became a prisoner first of the Scots and then of the English. He was reduced to soliciting each of his captors to restore his authority on the best terms available. The situation in Ireland was tensed because of the continuation of war between the Confederates and parliament. In June 1646, the Confederates army was able to achieve a decisive victory over the parliamentary forces at Benburgh. It caused the defeat of the Protestant interest in Ireland. During the same time, the Scots handed over the king to the custody of the parliamentary forces. During this period, though the king was imprisoned, however, he was able to exert his influence both on the English and the Scots as neither the English nor the Scots could envisage post-war society excluding the King. Ireland became a battleground between the Catholics and the Puritans (Kennedy 2000, pp. 47-50). In May, 1647 Charles agreed to the following proposals of the parliament: a. He was ready to give concessions in the matters of religion and militia. b. He was ready to accept the Presbyterian Government of the Church of England for three years as trial basis together with the Assembly of Divines at Westminster and the Directory of Worship as proposed by Parliament. c. He also agreed on the parliamentary control over sea and land for ten years. However, the situation was complicated by the new proposal offered by the New Model Army in August 1647. The fresh proposals were the result of the clash—both ideological and political—between the parliamentarians and the army. Ideologically

NSOU CC-HI-08 131 whereas Parliament was dominated by Presbyterians, religious Independents were influential in the army. Apart from the ideological differences, the professional grievances of the soldiers were handled by the parliament in an inept manner. The soldiers believed that they were free citizens currently deprived of the rights of liberty and freedom. They argued that the Presbyterian-dominated Parliament denied the liberty which Christ had ensured for them. This radical outlook of the New Model Army was supported by the Levellers. It indicated a departure from the original war aim of the parliamentarians. The division between the Presbyterians and the Independents became so critical that the radicals wanted to take military action in the form of march on London to subdue their opponents in the Parliament, to impeach the prominent Presbyterians and to support the Army's political allies—'the honest party in the House'—within the Parliament. This purge of the Parliament was to be accompanied by an assumption of control of the London militia, then mobilizing in the Presbyterian cause under the direction of a predominantly Presbyterian Parliament. Oliver Cromwell (1599-1658) was against such raw military aggression towards Parliament and stood for negotiation with the king. This was opposed by the Agitators. In this perspective, General Henry Ireton (1611-1651) proposed new terms of peace on behalf of the Army: it is known as 'The Heads of the Proposal'. This proposal was forwarded to the king sidestepping the Parliament. On July 17, 1647, the Ireton's proposal was presented before the General Council. On July 28, 1647 formal negotiation between the king and the representatives of the Army was started; however, it failed and brought nothing. The division between the Army and the Parliament was also widened during this period. The General Council of the Army adopted 'The Heads of the Proposals' on August 1, 1647. It was also printed as public document stating the Army's programme. The Army marched on London and occupied Westminster briefly on August 6, 1647. It was followed by the reinstatement of the Independent members while the Presbyterian members of the Parliament were at the risk of intimidation (Kennedy 2000, pp. 51-58). The king saw this growing division between the parliamentarians and the Army (ideologically between the Presbyterians and the Independents) as an opportunity before him to regain authority and influence. During August and September 1647, Charles I was sure that he was indispensable to the settlement of peace seemed to be justified. Both Presbyterian Parliamentarians and Army generals sought king's

NSOU CC-HI-08 132 approval for their own proposals. On September 7, 1647, the Presbyterian members of the parliament sent the revised Newcastle Propositions to the king. The king replied that he was in favour of the Army's 'Heads of Proposals' as it would ensure peace. It made the Presbyterian members of the parliament angry. It must be mentioned here that the Heads of Proposals preferred the separation of church and the state. Dealing with the issues of the militia, Ireland and the Church, the Proposals gave Parliament control of the militia for ten years, left the prosecution of the war in Ireland to Parliament, and repudiated the Presbyterian claim to monopolize the Church settlement. However, the more radical section of the Army opposed the Heads of Proposals. Lieutenant-Colonel John Lilburne became an influential character in the newly emerging situation. Those who opposed the Heads of Proposals came to be known as the New Agitators. They believed the Heads of Proposals promoted the king's interest before the army and denied the liberty and independence of the masses. The Levellers of the city of London heavily influenced the political and religious opinion of the New Agitators. The rise of extreme radicalism within the Army actually manifested the fragmentation of opinion. The sharp articulation of the conflicting opinions within the Army exposed its inherent weaknesses (Kennedy 2000, pp. 58-62). The Levellers wanted all freeborn English men to sign a social contract, an Agreement of the People, and to enjoy full participation in a democratic and decentralized state. All the office-holders were to be accountable to their constituencies and the holding of office would be for a limited period.

7.7 The Second Civil War, Revolution and Regicide, 1648- 1649 In November, 1647 Charles escaped from the custody and took shelter in the Isle of Wight. Here Charles took a daring step to restore his authority: he started negotiation with a section of the Scottish nobility for military intervention, which would bring back his throne in return for a three-year embrace of Presbyterianism. After the completion of the negotiation when both parties agreed, message was conveyed to the royalists in different parts of England to make revolt against the NSOU CC-HI-08 133 parliament. The armed disturbances occurred in Kent, Essex, East Anglia, Yorkshire, and Wales. However, these insurrections were weak and poorly coordinated. Therefore, it was not a very hard task for Cromwell and Fairfax to defeat the royalist forces in England and Wales. Moreover, on August 17, 1648, Cromwell devastatingly crushed the combined royalist forces of England and Scotland at Preston. The parliament even after the defeat of the king was interested to negotiate with Charles. The army vehemently opposed this initiative of the parliament commonly known as Newport Treaty. Henry Ireton (1611-1651) drafted the Remonstrance of the Army at the army headquarters: the army being influenced by the Levellers wanted the trial of the king, the abolition of the kingship in England and adoption of the Leveller programme. The parliament refused to accept it. Then the army moved towards the parliament and excluded those members who wanted negotiations with the king. The army actually purged the parliament and this purged parliament came to be known as Rump. It immediately set up the High Court of Justice to try the king. Charles refused to accept the court procedure and its verdict. Nevertheless, he was given death sentence. On January 30, 1649, Charles was beheaded. The execution of Charles marked the end of an age in the history of England (Dewald 2004, pp. 281-282).

7.8 Conclusion Historically, the phase of civil war was one of the most turbulent phases in the history of early modern England. It started with the question of the right of the king to impose tax without the consent of the parliament. It was a battle between the king and the parliament over the issue of power and authority. It was followed by the involvement of the army, which was mostly under the influence of the Leveller ideology. The involvement of the Levellers in the civil war radicalized the historical evolution of England during this period. The culmination of the entire process was the execution of Charles in the hands of the army. The kingship was abolished in England for time being with the establishment of Commonwealth and Protectorate. All these changes and transformations indeed marked the explosion of conflicting and competing social forces in England. The growth of trade, the rise of the gentry, the outlook of the members of the parliament, the role of the army and the articulation of the religious radicalism—all had cumulative effect on the political and

NSOU CC-HI-08 134 intellectual changes during the civil war. Violence was a necessary part of these prolonged changes. Consequently, it largely eliminated the old customs and traditional thought process from the society of early modern England. The country was on the threshold of a new era, that is, the end of the feudalism and rise of the commercial capitalism. The civil war was the symbol of these great transformations.

7.9 Model Questions

1. What were the peculiarities of the English social and political context in the 17th century?
2. What was the role of the merchant-gentry alliance in the 17th century political transformation of England?
3. Write an essay on the Long Parliament.
4. Discuss the various aspects of the First Civil War.
5. What was the role of the King, the Parliament and the Army in the history of England between 1642 and 1649?
6. What was Interregnum?
7. Do you think that the Second Civil War was inevitable in England?
8. Briefly analyze the historical significance of the English Civil War.

7.10 Suggested Readings

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NSOU CC-HI-08 136 Unit 8 ? Commonwealth and Protectorate Structure

8.0 Objectives

8.1 Introduction

8.2 The Rule of the Rump, 1649-53

8.2.1 The abolition of Kingship

8.2.2 Problems in Ireland and Scotland

8.2.3 The Other Difficulties

8.2.4 The Achievements of Rump

8.2.5 The End of the Rump Parliament

8.3 Oliver Cromwell and the Parliament of Saints

8.4 The Protectorate, 1653–8

8.5 Conclusion: Oliver Cromwell-An Assessment

8.6 Model Questions

8.7 Suggested Readings

8.0 Objectives

The major objectives of the present unit are to understand the political evolution of England under Commonwealth and Protectorate. The following areas will be highlighted in this unit: ? The rule of the Rump Parliament and the abolition of kingship in England. ? The rise of Oliver Cromwell in the English politics and the rule of the Protectorate. ? An assessment of Oliver Cromwell. 136

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8.1 Introduction

The result of the Second Civil War was the establishment of a republic in England. It lasted from 1649 to 1660. The establishment of a republic in England was not only a revolutionary step but also an exceptional one. History witnesses the killing of several kings; however, England saw the legal death of a king. And the establishment of republic in England was a direct consequence of this event, that is, the legal death of a king. Nevertheless, the historians have agreed that the revolutionary activities between December 1648 and March 1649 reached a new level in England. It witnessed the trial and execution of king, the establishment of republic and the abolition of the House of Lords: all these unprecedented steps were carried out by a small minority group going against majority moderate group of the Parliament. It was, according to some historians, a military coup that suddenly changed the course of the history of England. In this unit, we will learn the role of the Commonwealth and Protectorate in England between 1649 and 1660. It will systematically analyse the following aspects of the historical evolution of England between 1649 and 1660: (i) the rule of Rump, (ii) Oliver Cromwell and the Parliament of Saints and (iii) the Protectorate.

8.2 The Rule of the Rump, 1649-53

The Rump Parliament undertook a series of significant steps to put an end the royalist influences on the English polity and to bring stability in the political and social structure. The fundamental aim was to establish the supremacy of the Rump Parliament in England. In this section, we will analyse this aspect of the political development of England.

8.2.1 The abolition of Kingship

The first task undertaken by the Rump Parliament was the abolition of kingship in England on the ground that it was 'unnecessary, burdensome and dangerous to the liberty, safety and publicinterest of the people', and 'that for the most part, use hath been made of the regalpower and prerogative to oppress, impoverish and enslave the

NSOU CC-HI-08 138 subject'. Moreover, the House of Lords was also abolished on the ground that it was useless and dangerous to the people of England'. It needs to be mentioned that the House of Lords did not extend its support to the proceedings against Charles I. The political authority was now fully assumed by the Rump Parliament. A Council of State was working alongside the Rump Parliament. The new state was declared as 'Commonwealth and Free State' under the rule of a unicameral Parliament, and the government was entrusted to a Council of State under the provisional chairmanship of Cromwell (Lockyer 2005, 359; Stroud 1999, 127). The radical sections of the English society—especially the Levellers—welcomed this move with an expectation of quick radical transformation of the society, religion and state. On the contrary, the Rump Parliament was not, however, very eager to transform the social structure: it stood in favour of the consolidation of the existing society. It made the Levellers utterly disappointed. In March 1649, John Lilburne published a pamphlet *England's New Chains Discovered*. They opined that the opportunity to establish the true freedom since the time of Norman conquest had been thrown away and the Rump Parliament started implementing only the notional and nominal things, and the actual burdens, bondages and grievances continued despite the establishment of republic. The Levellers wanted the dissolution of the Rump Parliament and the constitution of a new Parliament on the basis of universal male suffrage. Nevertheless, these demands were ignored. The growing radicalization of the English polity alarmed Cromwell. The Rump Parliament soon took stern measures to curb down the Levellers. Lilburne along with other prominent Leveller leaders was arrested. Cromwell with the help with Fairfax suppressed the army mutinies in London and Burford. Why did the Rump Parliament oppose the radical ideology of the Levellers? The fundamental reason was the class basis of the Rump Parliament. The majority of the members of the Rump Parliament belonged to gentry group of the society. They were in favour of conservative stability in the society and politics. The members of the Rump Parliament championed the hierarchy and privileges prevalent in the social structure. They were afraid of anarchy and social disorder, and eager to suppress any kind of radical ideology (Lockyer 2005, 359-360; Stroud 1999, 127).

NSOU CC-HI-08 139 8.2.2 Problems in Ireland and Scotland Apart from the problem of the Levellers, the Rump Parliament also faced difficulties in Ireland and Scotland. Since 1641, Ireland had been in political tension with England. The situation became intensely tensed when a grand alliance was formed between catholic forces and royalists under the leadership of Duke of Ormonde. England apprehended the possibility of military attack by Charles II—the son of Charles I. assessing the situation, Cromwell was sent to Ireland to crush the rebels. Cromwell pursued a ruthless policy against the Levellers. His army was also disciplined and organized; they were even fully paid before the invasion against the Irish forces. In September and October 1649, Cromwell seized Drogheda and Wexford, which was followed by a brutal massacre of the civilian population. Another important aspect of the Cromwell's war against the Irish was that he considered the Irish as uncivilized nation of papists and they should be dealt with in a harsh manner. This racial and religious sentiments were widely prevalent also within the Cromwell's army. In 1650, Cromwell as asked by the Rump Parliament to deal with the Scottish problem. Cromwell also replaced Fairfax in the post of the commander-in-chief of the army. The Scots were required to be punished because they allied with Charles II. Immediately, Cromwell invaded Scotland and defeated the royalist forces at Dunbar. Charles II invaded England; however, Cromwell inflicted a crushing defeat on the Charles' forces in Worcester in September 1651. Charles II fled to the Continent. This victory of England marked the end of the possibility of the third civil war. It also established the command of the Rump Parliament in England (Stroud 1999, 127-128). 8.2.3 The Other Difficulties It has been observed that the Rump Parliament did little between 1649 and 1653. The primary reason behind this inactivity was two-fold. Firstly, it lacked the required legitimacy to rule effectively. It was alienated from the much of the English political nation because of its involvement of regicide. It was the only one remaining part of the traditional three estates of Parliament. Its members had been elected back in 1641, and, of those, many had been purged by the army. It did not have a widely accepted popular support base in the English society. The activities of the county

NSOU CC-HI-08 140 committees and the high level of taxation also made the Rump Parliament unpopular. Secondly, the financial difficulty was another major issue before the Rump. It had to maintain a standing army, -the maintenance cost of which was substantial. Therefore, it had to impose high rate of tax on the common people. In these circumstances, what the Rump Parliament required a fresh election. However, the possibility of re- emergence of the royalist forces in the Parliament prevented it from taking this decision. It aggravated the problem of legitimacy of the Rump Parliament. Another area of difficulty faced by the Rump Parliament was its financial condition. Initially, the Rump Parliament had financial prosperity because of the seizure of the crown lands. Nevertheless, it had to clear all the arrears of the army. The war with Ireland, Scotland and the Dutch force imposed additional financial burden on the exchequer. In this perspective, the Rump Parliament was compelled to increase taxes. However, it did not solve the problem. By April 1653, it was facing a short-fall in revenue of £700,000(Stroud 1999, 128-129). Therefore, financially, the Rump Parliament was crippled from the beginning.

8.2.4 The Achievements of Rump

The Rump Parliament was extremely cautious in its activities. It was ready to accept the reform proposals, which were not radical in nature. For example, it accepted the demand of the Levellers to change the language in the legal proceedings from old French and Latin to English. However, it rejected the proposal to reform the law codes along biblical line. As far as the religious reforms were concerned, the Rump Parliament was equally cautious. It is true that the Rump repealed the regular attendance to the church. Nevertheless, it was not in favour of the complete religious toleration. The rise of the Ranters and Quakers was considered to be a threat to the social hierarchy and stability. The conservative approach was further reflected in the imposition of censorship and Blasphemy Act. It curtailed the liberty of expression in the English society. In order to restrict the evil activities, the Rump Parliament also introduced the Adultery Act. The activities of the Rump in the sphere of the foreign affairs were relatively more significant. In October 1651, the Navigation Act was introduced. It stipulated that all imports to England had to be carried either in the English ships or in the ships of those countries from where the import was made. This act aimed to curb down the influence of the Dutch power in the reading

NSOU CC-HI-08 141 activities of East and West Indies, North America and West Africa. In 1652, the English naval force under the leadership of Robert Blake defeated the Dutch power. This defeat compelled the Dutch to open up negotiations with England. It ensured the end of hostility between the two rival powers (Stroud 1999, 129-130).

8.2.5 The End of the Rump Parliament

The fundamental weakness of the Rump was its unrepresentative nature. It failed to claim that it represented the people of England's general interest unequivocally. England under the Commonwealth was administered by a small self-appointed oligarchy, which did not have any popular mandate. Therefore, the existence of the Rump Parliament was always vulnerable because of its inherent weaknesses since its foundation (Lockyer 2005, 363). The inability of the Rump Parliament to initiate constitutional reform finally prepared its way of its dissolution. It decided to dissolve itself in September 1651. However, the proposal was unclear. On April 1653, Oliver Cromwell lost his patience and entered the Parliament with his troops and forcibly dissolved the Rump Parliament. The Commonwealth's well-being now rested with its army, and more specifically in the hands of its commander-in-chief, Oliver Cromwell (Stroud 1999, 130).

8.3 Oliver Cromwell and the Parliament of Saints

After the dissolution of the Rump Parliament, the man who became the most influential in the England's political development, was Oliver Cromwell. He was the nephew of Thomas Cromwell. Oliver was born in 1599; nevertheless, before 1628 he was in an obscure position though Oliver was elected as a member of Commons in 1628. In 1640, he was able to participate in the national politics actively. It was clear from his parliamentary affairs that Oliver was in the favour of protecting the rights and privileges of the Parliament. The Civil War opened an opportunity to the advancement of his carrier. Before the beginning of actual hostility between the royalists and the parliamentarians, he seized the Cambridge Castle and the colleges' plate for Parliament in July 1642. After the starting of the Civil War, Oliver Cromwell emerged as a natural leader of the anti-royalist forces. In 1643, he secured

NSOU CC-HI-08 142 Lincolnshire for Parliament. His own regiment—the ‘Ironsides’—was famous for its fighting ability; the Cromwell’s force also stood for the liberty of the gospel and laws of the land. In 1644, he was promoted to the post of lieutenant-general. Oliver Cromwell also brought a crucial victory for the Parliament with his victory at Marston Moor in the summer of 1644. His growing importance was visible from his new promotion: Oliver Cromwell became the second-in-command of the New Model Army under Fairfax. In June 1645, Cromwell’s cavalry force completely defeated the royalist force at Naseby. He was also emerging as a leading politician during this period. In 1648, Oliver Cromwell defeated the Scots in the battle of Preston. The credit of the pacification of the Irish forces and the defeat of the Scots in the Third Civil War, at Dunbar and Worcester largely went to him. Moreover, he was one of the key figures in bringing Charles I to the justice and trial. The entire trajectory of the rise of Oliver Cromwell was completed after the retirement of Fairfax in 1650 when he became the supreme commander of the army. After the dissolution of the Rump Parliament, Oliver Cromwell was the most influential personality of the English politics. His sweeping rise in the national level politics of England was largely due to the military victories, which Cromwell was able to achieve. He had the belief about himself that he was an agent of God’s will. ‘Providentialism’ played a key role in shaping Cromwell’s ideology and activities. We also need to understand that though he was conservative in his outlook, nevertheless, Cromwell also believed talent would stand over birth or wealth. Cromwell had no intention of shaking the foundations of English society, particularly at a time of acute instability. He accepted the suggestion of Major-General Harrison: it was the assistance of the puritan ‘saints’ who had set up their Independent and sectarian congregations throughout England and Wales. It must also be remembered that Cromwell had hardly any interest in establishing a military rule after the dissolution of the Rump. He wanted to create a new governmental body for governance and administration in England. The Parliament of Saints was created accordingly. It was a nominated assembly. The army’s Council of Officers nominated 140 members of this body. Major-General Harrison, who was a Fifth Monarchist, intended to set up this body with the Puritan ‘saints’, gathered from the various Independent and Separatist churches. However, in reality, all the members of the Parliament of Saints did not belong to the Saints as envisaged by Harrison. The Parliament of Saints was dominated by the landholders of gentry background. These

NSOU CC-HI-08 143 people were basically conservative. Therefore, the Parliament of Saints offered little radical programmes. (Stroud 1999, 130-133; (Lockyer 2005, 360-365). The primary contradiction within the Parliament of Saints was that all the members were not ‘saints’. Therefore, the clashes emerged soon between the ‘saints’ and the gentry. In its opening session (July 1653), Cromwell stated that the Parliament of Saints would discharge its responsibility for next one year only, and then a new body would be set up to take the responsibility. This proposal was in direct contradiction with Harrison and the hard-core members belonging to the saints, who were eager to seize this opportunity and to implement radical reforms in England. Therefore, the Parliament of Saints started its journey with uneasiness. During its five-month existence, the Parliament of Saints was able to pass thirty-five acts. Some members—radical in nature—were eager to introduce the reform in law following the principle of Old Testament. The Levellers and other radical groups wanted to reduce the size and complexity of law, to abolish tithes and the rights of holders of impropriated tithes and also to rationalize the size of the army. It frightened the land holding gentry class of England. Cromwell was also in favor of maintaining the social stability. The gentry class viewed it as an attack on their property. With Cromwell’s encouragement, the moderates in the assembly met early on the morning of 12 December and voted the Parliament’s dissolution before the radical members had arrived. When the radicals attempted to hold a session anyway, they were cleared from the House by armed troops. The Parliament of Saints’ hope for a godly reformation foundered on the rocks of conservatism (Stroud 1999, 133; Lockyer 2005, 365-366).

8.4 The Protectorate, 1653–8

The consecutive failures of the Rump Parliament and the Parliament of Saints created the conditions for a new rule in England. John Lambert, another general of Cromwell, proposed a new constitution, which was accepted by Cromwell. This written form of government came to be known as Instrument of Government. It clearly laid down the authority and power of the executive and legislature in order to drive out the possibility of any anarchy and misrule. It became clear from the

NSOU CC-HI-08 144 activities of the Rump Parliament and the Parliament of Saints that a strong executive was required in England to check the legislature. The Instrument therefore provided that 'the supreme legislative authority...shall be and reside in one person and the people assembled in Parliament, the style of which person shall be "The Lord Protector of the Commonwealth of England, Scotland and Ireland."' However, Lambert made a subtle balance between the power of the Lord Protectorate and the legislature in his Instrument of Government. The constitution and power of the Parliament as well as the Council of State was made clear in the proposal of Lambert (Lockyer 2005, 366-367). This written form of government explicitly laid down the modalities of power of the Executive and the Legislature in the following way: The power of the Executive ? Executive power to be held by a Lord Protector (i.e. Cromwell), with the assistance of a Council of State. On his death, a new Protector would be elected by the Council. ? Vacancies on the Council to be filled by the Protector, choosing from nominees suggested by the Council and Parliament. ? Officers of State to be chosen with the approval of Parliament. ? The executive was to be in control of the armed forces, and a regular revenue was to be provided to maintain an army of 30,000. In addition, £200,000 was to be provided for the costs of running the Government. Any additional funds would depend on parliamentary approval. The power of the Legislature ? Parliament was to be called at least once every three years, and could not be dissolved without its own consent. ? Its bills could be delayed by the Protector by up to twenty days, but thereafter they would automatically become law. ? The voting franchise was limited (in county seats it was changed from holding land worth 40 shillings or more per year, to those whose total wealth was calculated at £200 or more) thereby reducing the size of the electorate.

NSOU CC-HI-08 145 The Instrument also laid down articles on the practice of religion, which allowed freedom of worship to all, with the exception of Catholics, Episcopalians (those supporting the institution of bishops), and those who 'hold forth and practise licentiousness', a catch-all phrase for sects such as the Ranters and Quakers (Stroud 1999, 133-135). The unicameral Parliament was to consist of four hundred members for England and Wales and thirty each for Scotland and Ireland. Some places not previously represented, such as Halifax, Leeds and Manchester, were given seats. Nevertheless, many decaying and rotten boroughs were disfranchised in a straight-forward way. The right to vote was confined to those who held property or goods worth £200, and at the same time, the number of county members was increased at the expense of the boroughs. In the Long Parliament there had been ninety representatives of the counties in a Lower House numbering more than five hundred members. Now, in a smaller House, there were two hundred and sixty-four. Cromwell preferred the notion of a Parliament dominated by the country gentry, the class of people from which he had sprung. However, the very spirit of the country gentry— often independent in nature—made them difficult partners in the business of government (Lockyer 2005, 367). What was the nature of the 'Instrument of Government'? Was it a revolutionary in nature? Or was it a conservative document? The modern historians have viewed it as a conservative document? It actually restored the traditional pattern of government in England; the era of experiment and innovation was stopped. Only in the domain of religion, some advanced or progressive steps were taken. Cromwell believed in the religious liberty. He considered that the religious liberty was the greatest gain of the civil war. It may be mentioned that though the religious liberty was not extended to the Roman Catholics in theory, nevertheless, in reality, they also enjoyed the independence of their beliefs to some extent. The parliament of Protectorate was a supposed to be new institution based on the principles laid down in the Instrument of Government. However, the majority of the members belonged to the gentry class. The gentries had their own agenda. They were always in favour of protecting the socio-economic stability and property relationships. They also regarded themselves as the inheritors of the parliamentary tradition (Lockyer 2005, 367-369). The political equation in the Parliament of Protectorate was subtle. The Councillors of State, officials of his household and members of the family of the Lord Protectorate

NSOU CC-HI-08 146 extended their support to the Lord Protectorate. However, there was no much attempt in organizing it as a constructive support base. Anticipating this organizational failure, the Republicans seized the opportunity and challenged the very validity of the 'Instrument of Government'. Cromwell in response surrounded the Parliament and asked the rebel members to accept the fundamental principle of rule by a single person and Parliament. The republicans decided to withdraw themselves from the Parliament and refused to acknowledge the Lord Protectorate and Instrument. Nevertheless, the withdrawal of the republican forces from the Parliament did not mean the end of the opposition to Cromwell within it. Many members saw the army under Cromwell as a threat to them. They wanted to reduce the size and influence of the army. They also wanted to create a militia, which would take many of the responsibilities currently undertaken by the army. Cromwell did not like this proposal; he did not also like the growing religious attitude of the some of the members of the parliament. It was evident that many of the members of the Parliament attacked the policy of the religious toleration of Cromwell. It must be mentioned that the growth of religious sects such as Baptists and Quakers alarmed the gentry class. The gentry was propertied class while the Baptists or the Quakers believed in the social equality. The gentry wanted strong steps against these rebel groups. However, Cromwell believed in the religious toleration. Even he was ready to dissolve the Parliament instead of deviating from the path of religious toleration. In January 1655, he dissolved the Parliament (Lockyer 2005, 369; Kishlansky 1997, 207). After the closing of the session of the Parliament, Cromwell as Protectorate ruled England with the Council. It must be remembered that the rule of the Protectorate had a very narrow support base. The major sections of the English society were not ready to accept the rule of Cromwell. The royalists of the West Country returned to the Parliament. There was bitter and rancorous conflict among the various sects. The Fifth Monarchists—one of the older sects—were against the authority of Cromwell. They depicted Cromwell as Antichrist. The very foundation of the Protestant ideology was challenged by the comparatively newer sects like the Quakers. The Quakers under the leadership of George Fox were able to attract a section of the rural communities. This particular sect was truly democratic in both belief and action: from the very beginning, they accepted women as absolutely equals. The Quakers were in fact one of the most radical sect in early modern England. The Quakers

NSOU CC-HI-08 147 preached universal redemption through the power of the innerlight of the Holy Spirit. They rejected the existence of heaven, of hell and of a personal God. Most controversially, they denied that the Bible was the word of God. Rather they were ecstatic believers, and their doctrine of perfectibility led them to provocative demonstrations of purity such as going naked, fasting near to death, and attempting to perform miracles (Kishlansky 1997, 207-208). It indicates that England was undergoing a phase of intense conflict of ideas, of ideology and of power. Cromwell had to deal with this rising tension in England during the period under review. Cromwell gradually realized that there must be some sort of control on the activities of the radical religious sects without abandoning the basic principle of religious toleration. He, therefore, issued an order making it an offence to disrupt the church services. The size of the army was also reduced from sixty thousand to forty thousand. It substantially cut the cost incurred for army. Nevertheless, it failed to expand the support base of the rule of Protectorate. The royalists were still powerful in England. In 1655, under the leadership of John Penruddock, a rising was organized in Wiltshire. Though this anti-Protectorate uprising was easily suppressed, however, it indicated the existence of general apathy of the people to the regime under Cromwell (Lockyer 2005, 369-370). Realizing the intensity of crisis, Cromwell finally imposed a direct military rule in the localities of England. He divided England into ten administrative units, and each unit was placed under the charge of one major-general. These people were entrusted for maintaining peace and order in the local areas, administrating economy and poor relief, upholding public morality, and enforcing godliness. Initiative was taken to organize a new militia in the local areas, the cost of which would be met from a ten per cent decimation tax on delinquent royalists. However, these steps of Cromwell proved more or less ineffective and finally unsuccessful as the trusted major-generals were more dependent on force rather than consensus based on discussion and dialogue. The rule of Protectorate was not finally grounded on broad-based constitutional system. Consequently, the legitimacy of the Protectorate was weak as it was not based on spontaneous consensus. In comparison with the internal policy, the foreign policy of Oliver Cromwell was relatively more successful. By 1651, Ireland and Scotland had come under the control of English. The influence of England was also expanding in Europe as well as in other parts of the world.

NSOU CC-HI-08 148 Cromwell was able to sign a treaty with the Dutch power in April 1654. The terms of the treaty were favourable to England and thereafter peace was maintained between England and the United Province. Cromwell also concluded treaty with Denmark. It opened up Baltic Sea to the English ships. Similarly, the treaty between the England and Portugal gave a secure access to the English merchants to the Portuguese colonies. Nevertheless, his military campaign to capture Hispaniola was unsuccessful in Spring 1655. Cromwell also took initiatives to transform the English navy a regular and organized force. The measures included stipulated promotion procedures and pay structure. During this period, under the general supervision of Cromwell and leadership of Robert Blake, England emerged as one of the principal maritime powers in Europe. Cromwell also made an alliance with France—the chief enemy of Spain—and in the Battle of the Dunes (June 1658), the Spanish forces was completely defeated. Dunkirk was captured, the privateer base was destroyed and it was then handed over to Cromwell as his reward (Lockyer 2005, 369-370). All these successes under the leadership of Cromwell made England's international position significantly high in the second half of the 17th century (Coward and Gaunt 2012, 301).

8.5 Conclusion: Oliver Cromwell-An Assessment

Oliver Cromwell died on 3 September 1658. He was succeeded by his son Richard. There was no opposition to this decision. However, within two years, the English monarchy was restored in 1660. Was the Restoration a symbol of the failure of the Cromwell's system of Protectorate? Why did the Protectorate fail to achieve legitimacy in spite of the fact that under the rule of the Protectorate England had greater religious toleration internally and diplomatic as well as military success abroad? An assessment of Oliver Cromwell and his regime is required to understand these questions and the England's historical transition towards the restoration of monarchy in 1660. The biggest failure of Cromwell and his regime was that it failed to develop an alternative and acceptable form of constitution and consequently a government in England between 1640 and 1658. As a result, the measures adopted by Cromwell did

NSOU CC-HI-08 149 not have any lasting effect and failed to establish the rule of the Protectorate on a firm popular basis. The Cromwellian regime achieved considerable success in the contemporary international politics and foreign affairs. The English navy was able to dominate the high seas to a large extent. Internally, the Cromwell always tried to practice a firm policy of religious toleration as far as possible. However, all these steps and successes did not ensure a permanence, even relatively, of the rule of the Protectorate. Cyril Robinson argues that 'Cromwell's failure was not a failure of authority. He was never in serious danger of being overthrown. It lay rather in this, that he did not arrive at any adequate arrangement by which the people could have a say in the administration. He, the arch-enemy of despotism, could not bring himself to bring democracy its head. The result was that his rule failed to express the true wishes of the people. 'It grew more and more unpopular as time went on...' (Stroud 1999, 142). The primary reason of the failure was the England's historical transition from a personal rule to the parliamentary rule. The people of England actually refused to accept any authoritarian despotism and personal rule. It was the age of rising bourgeoisie and parliamentary democracy. The Cromwellian regime could not adjust with this fast changing political and social perspectives of the 17th century England. Therefore, despite the commendable achievements, the rule of the Protectorate did not last long. The people of England wanted a strong parliamentary democracy in their country not without a king. It prepared the way for the Restoration in 1660.

8.6 Model Questions

1. Write an essay on the rule of the Rump Parliament (1649-53) in England.
2. What was the achievement of the Rump Parliament?
3. Make a review of the rule of the Protectorate in England between 1653 and 1658.
4. Briefly discuss the achievements of the rule of the Protectorate.
5. Make an assessment of Oliver Cromwell.

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8.7 Suggested Readings

Bucholz, Robert and Newton Key. *Early Modern England, 1485-1714: A Narrative History*. UK: Wiley-Blackwell, 2009. Cameron, Euan (Ed.). *Early Modern Europe. An Oxford History*. Oxford: OUP, 2001. Coward, Barry and Peter Gaunt. *The Stuart Age: England, 1603-1714*. London and New York: Routledge, 2012. Hill, Christopher. *The English Revolution 1640. An Essay*. London: Lawrence and Wishart, 1955. Kishlansky, Mark. *A Monarchy Transformed. Britain 1603-1714*. London: Penguin Books, 1997. Lockyer, Roger. *Tudor and Stuart Britain, 1485-1714*. London: Routledge, 2005. Morrill, John. *Stuart Britain. A Very Short Introduction*. Oxford: OUP, 1984. Thomas Munck. *Seventeenth Century Europe 1598-1700*. New York: Macmillan Education, 1990. Smith, Alan, G. R. *The Emergence of a Nation State. The Commonwealth of England, 1529-1660*. London: Longman, 1997. Stroud, Angus. *Stuart England*. London and New York: Routledge, 1999. Sturdy, David J. *Fractured Europe, 1600-1721*. Oxford: Blackwell, 2002.

NSOU CC-HI-08 151 Unit 9 ? Restoration of 1660 Structure 9.0 Objectives 9.1 Introduction 9.2 Context of the Restoration 9.2.1 The Declaration of Breda 9.3 Charles II's Restoration Government in England 9.4 Restoration and Scotland 9.5 Restoration and Ireland 9.6 The Popish Plot 9.7 Constitutional significance of the Restoration 9.8 Conclusion 9.9 Model Questions 9.10 Suggested Readings 9.0 Objectives The unit will discuss the restoration of the monarchical government in England which was the beginning point of the English Revolution. 9.1 Introduction The term Restoration may apply both to the actual event by which the Stuart monarchy was restored, and to the period immediately before and after the event. Restoration, in the context of British History means that the monarchy was restored in England, Scotland and Ireland in 1660. Following the time of Oliver Cromwell's Commonwealth, it signified the return of Charles Stuart as monarch. After Charles II's death in 1685 his Catholic brother James II reigned but was overthrown by the Glorious Revolution of 1688. On 11 May, 1688, the Protestant son-in-law of James 151

NSOU CC-HI-08 152 II, William of Orange and his wife Mary accepted the Crown as co-regents, ending the Restoration period. The Restoration Era was marked by remarkable changes in English polity, society, economy and cultural trends. Religious tension was palpable throughout this period and influenced socio-political decisions. 9.2 Context of the Restoration After nearly a decade of civil conflict, England did something extraordinary in 1649: they tried and executed their king for high treason. The following year, 1650, they established themselves as a commonwealth under Oliver Cromwell. Charles, the second son of Charles I and Henrietta Maria of France, led an army of 10,000 Scots to Worcester to confront Cromwell in 1651, but was defeated and fled to Europe. We will see how things developed in a few years, and Charles II was to return as the new king of England in 1660, marking the restoration of monarchy. Despite his refusal to accept the Crown, Cromwell was King in all but name and soon began to exhibit royal characteristics. He governed in much the same way as Charles did, only summoning parliament when he needed money. Cromwell's regime quickly fell out of favour. Strict Protestantism was imposed, theatres were banned, and ale establishments across the land were closed. Military failures in a war against Spain harmed his reputation abroad, and England was essentially cut off from her European neighbours, who were concerned that unrest and dissatisfaction might spread to the continent. However, Oliver Cromwell was a powerful leader with a strong presence and commanded widespread support especially from the New Model Army. When he died in 1658, his son Richard took over the throne. Richard quickly shown that he was not as skilled as his father. Furthermore, as commander of the army, Oliver had pushed the country into debt and left a power vacuum. The atmosphere got increasingly heated as Parliament and the New Model Army became increasingly sceptical of each other's motives. Cromwell was eventually forced to resign from power in April 1659 by George Monck, commander of the Scottish army. He retired gracefully as Lord Protector and was granted a pension. This prepared the path for the return of Charles I's exiled son, allowing the monarchy to be restored.

NSOU CC-HI-08 153 During the winter of 1659-60, army factions in England attempted to force their will on parliament, and then on each other, ending in coup and counter-coup, leaving England without a functioning government. This facilitated communication between fugitive king and royalists in England and Ireland. Public opinion in London and elsewhere had grown tired of the army's combat and the economic burden imposed on them to sustain the army. Monck demanded that the Rump of the Long Parliament dissolve itself in order to pave space for a new parliament in March 1660. Elections to the new parliament, known as a Convention Parliament because it was not convened by the king, were held in early April and resulted in a landslide victory for candidates with more moderate political and religious views. 9.2.1 The Declaration of Breda Seeking to take advantage of the favourable political circumstances, Charles immediately fled to Dutch territory, rejecting late offers of support from the French and Spanish. On 4 April, Charles sent a declaration from Breda in the Netherlands, assuring parliament, the army, the fleet, and the City of London that he would rule through parliament, that religious toleration would be offered to 'Tender Consciences... which do not disturb the Peace of the Kingdom,' and that he would only seek vengeance against a small portion of those men who had brought about his father's execution. By doing so, he declared that he did not seek to restore Britain to its pre- Civil War state, but rather that he wished to govern through the 'kings, peers, and commons'. When the declaration was presented to the Convention Parliament on 1 May 1660, it was accepted first by the reconvened House of Lords (which had been abolished in February 1649), then by the Commons, and the king was declared King on 8 May. The route was now clear for him to leave the Netherlands, and on May 25, 1660, he embarked for Dover, arriving in London on May 29, his 30th birthday, to take the crown his father had lost. Since this reinstated the monarchy in the United Kingdom, his reign is known as the Restoration. In May 1660, Charles Stuart was restored to the thrones of England, Scotland, and Ireland. In English history, this was a stunning and dramatic turn of events.

NSOU CC-HI-08 154 9.3 Charles II's Restoration Government in England Charles was careful to avoid repeating his father's mistakes, and there was a general pardon for those who had fought against the Restoration. He could not, however, forgive the individuals who had ordered his father's execution. Nine of them were executed. Cromwell's body was excavated from Westminster Abbey and hung at Tyburn. The king was determined to solidify his position as soon as possible. On May 27, Charles convened his council for the first time on English soil in Canterbury. On May 31, when the true business of government began, the council assembled at Whitehall. With the monarch there, the first order of business was to recognise the validity of the Convention Parliament, which had met without the king's consent. Following that, the council promptly addressed the necessity to ensure that judicial procedures continued without interruption so that the legitimacy of the courts' decisions could not be disputed. The king also directed that the army and navy continue to pay their personnel. The Cavalier Parliament was the first English Parliament formed following Charles II's restoration to the throne. Its tone was first passionately royalist, but as time passed, its membership shifted and it grew increasingly critical of many of Charles' initiatives. The Cavalier Parliament is well remembered for enacting harsh restrictions against Roman Catholics and Protestant Dissenters. The Parliament elected in 1661 was adamant about achieving an unwavering Anglican and royalist solution. The Militia Act of 1661 granted Charles unprecedented ability to keep a standing army, while the Corporation Act of 1661 empowered him to expel dissident officials from the boroughs. Other regulations restricted the press and public assembly, while the 1662 Act of Uniformity established educational limitations. The main benefactors of Charles II's restoration were an exclusive group of Anglican clergy and a well-armed landed gentry. In the weeks following the Restoration, the royal government strained to keep up with the volume of work, but the monarch was fast in filling offices with officials or re-appointing those doing the job whose allegiance could be trusted.

NSOU CC-HI-08 155 Between 1665 to 1667, England was at war with the Dutch, and in 1667, the Dutch sank five British ships, which reflected poorly on Charles' foreign policies. Charles created a new alliance with France in the 1670s. However, the French only agreed to back Charles if he restored Catholicism in England. Charles took great care to keep this clause hidden. The Parliament vehemently opposed both the Entente with France and the Dutch War. Furious with the king's move in the Dutch War, the Parliament demanded that the notification be reversed before approving any supplies. In order to sign a peace pact with Holland, Charles II was forced to rescind the proclamation. Not content with this, the Parliament compelled Charles II to sign the Test Act of 1673, which forbade nonconformists of all types from serving in any capacity within the executive branch of government. Catholics were not permitted to hold office in the Parliament as per the Test Act of 1678. Charles II did not have a son but on the issue of succession the Parliament tried to stop his brother James II from succeeding his brother Charles II, since he was a devoted Catholic. Parliament was unsuccessful in preventing the accession of James II. But ultimately James II and his son were expelled by the Glorious Revolution of 1688. Charles controlled Britain competently without entering into any altercation with the Parliament as far as possible. The Parliament's power also gradually increased throughout his reign. When things went awry, Charles made his ministers scapegoats. The Earl of Clarendon, his tutor, accepted responsibility for the unpopular Dutch war; the King, too, deceived and manipulated his five advisers known as the Cabal. Laurence, First Lord of the Treasury, Clarendon's son, was the one who gave Charles the nickname "The Merry Monarch." "He never spoke a dumb thing and never did a wise thing," he added, before responding with a double-edged retort, "My words are my mine, and my acts are those of my ministers." 9.4: Restoration and Scotland George Monck, governor-general of Scotland, was essential in the restoration of Charles II. The latter was proclaimed king at Edinburgh on 14 May 1660. During the Wars of the Three Kingdoms, there was an universal pardon for offences, but there were exceptions and executions. Scotland regained her separate legal system,

NSOU CC-HI-08 156 parliament, and kirk (church/Church of Scotland) under the ultimate political settlement. However, Scotland reclaimed the Lords of the Articles and bishops. Through a series of commissioners, beginning with the Earl of Middleton and concluding with the King's brother and heir, James, Duke of York, Charles II controlled Scotland without regard to Parliament. The reinstatement of the Scottish Episcopacy (church governing structure) resulted in conflicts between the Presbyterians and the bishops belonging to the Episcopalian order. When Charles died in 1685, his brother, the Duke of York, took over as James VII of Scotland and II of England. He survived numerous rebellions, but his Catholicism and policies alienated a large portion of the political nation. The Presbyterians controlled the Scottish Convention called by William of Orange. It offered the kingdom to William and Mary, and following the loss of James' supporters, the bishops were dissolved and a Presbyterian system was reinstated in the kirk.

9.5 Restoration & Ireland In the months before Charles II was restored in May 1660, the established settlers—who had been the primary beneficiaries of the recent confiscation of Catholic estates—asserted themselves to seize the political initiative. The Cromwellian conquest of Ireland (1649-1653) had resulted in huge transfers of land but not commensurate immigration. Despite their real wish for the monarchy to return, they were adamant about protecting the land settlement by barring Catholics from holding political office. Catholics were no longer allowed to sit in the Irish parliament at the urging of Protestants in Ireland, who understood that maintaining political power was essential to maintaining the land settlement. The right to vote was not restricted, but the loss of property and the subsequent change in power in the towns—which had become Protestant strongholds—greatly diminished the Catholic vote's power. Control of military force served as a supplementary settlement pillar. Between 5,000 and 7,000 soldiers made up the standing army, which served as an internal security force throughout several local garrisons and was twice as big as the prewar army. It

NSOU CC-HI-08 157 progressively became a primarily Anglican force after the introduction of the need for attendance at divine service.

9.6 The Popish Plot The Popish Plot of 1678 was an elaborate tissue of fictions and half-truths. Titus Oates, a former Anglican cleric, alleged that that Roman Catholics planned to murder Charles in order to make James a conservative Catholic, the king. Charles was not convinced but he had to give way to national hysteria that clamoured from barring James accession to the throne after him. The fear seemed real as Charles II did not have a legal heir. Charles came dangerously close to losing control of his administration between 1679 and 1681. The monarch was forced to give the earl of Shaftesbury and his Whig supporters—men he hated—positions of authority in both the national and local governments because they supported the authority of the Parliament. On February 6, 1685, Charles passed away but not before he became a Catholic himself, accepting his Catholic leanings in a way though throughout his reign he remained pragmatically tolerant.

9.7 Constitutional significance of the Restoration The historian G.M. Trevelyan made the memorable observation that Parliament summoned the monarch in 1660. The fact that in the word "parliament" Trevelyan capitalised the 'P' indicates a difference: it no longer simply refers to a gathering of representatives gathered at the king's command. It had already demonstrated its own validity, which it later reaffirmed in an Act that received Charles II's approval. The House of Lords was reinstated immediately. The clergy who had been expelled from their livings as well as the Church of England's organisational structure from before the Commonwealth (the time when Cromwell had controlled England as a republic) were reinstated. Legislation was also approved by Parliament to ratify the king's commitments. Feudal tenure was ultimately abolished, and a new standing army was established. The oldest regiments of the British Army originate from the year 1660. Manorial lords now owned their land freehold rather than being

NSOU CC-HI-08 158 subject to the king's control. Feudal rights owed to the monarch were abolished in exchange for a £10,000 yearly payment. We saw the emergence of two political parties during the Restoration era-the Whig and Tory parties. The Tories backed the king, while the Whigs opposed him. The 1679 Act of Habeas Corpus, one of the most important pieces of legislation in the nation, protecting people from unjustified imprisonment, was a magnificent result from the parliamentary entanglements. It was rumoured at the time that the only reason it was successful was because Lords in the Upper House enjoyed counting a really corpulent member as 10. The English Restoration, which followed almost two decades of civil war and democratic experimentation, is probably more notable for what it did not do than for what it did. Many of the same problems that sparked conflict in 1642 were still present, including the monarchy's continued need for tax revenue to run the country and finance war efforts and England's ambiguous theological landscape. After all of this, it is arguably most significant to remember that England survived this turbulent time with a robust constitutional monarchy. No monarch would ever again attempt to raise arms against Parliament to impose unpopular taxes or laws, and Parliament would never again go more than ten years without meeting as it had just before war broke out. The constitutional monarchy established after the civil wars and codified by the English Restoration endured despite a number of unresolved social and economic challenges. Under Charles II and his brother, who succeeded him as James II in 1685, the 'normal' relationship between kings and Parliaments was, in theory, restored. However, a few things had altered. The fact that Charles II held onto the 1661 Parliament for eighteen years without a general election highlighted how governing had started to look unachievable without partnership with Parliament. Neither monarch attempted to generate money without Parliament's approval.

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James II was deposed in 1689 and replaced by his eldest daughter Mary and her husband, William, Prince of Orange,

as a result of his attempts to secure the election of a Parliament that would overturn the Test Act (which barred Catholics from holding public office.

NSOU CC-HI-08 159 9.8 Conclusion Even though Cromwell narrowly defeated England's republican experiment, the Commonwealth and Restoration were crucial in establishing the authority of Parliament and permanently shifting the country's political balance in favour of a constitutional monarchy. A precedent for Parliament to remove the monarch was established when James II was replaced by William and Mary in a deal that placed even more restrictions on the monarch. 9.9 Model Questions 1. Discuss the background of the Restoration of 1660. 2. What was the declaration of the Breda? 3. Elucidate the workings of the government of Charles II in England. 4. How did the restoration impact Scotland and Ireland politically? 5. Write a short note on the significance of the Restoration. 9.10 Suggested Readings Keeble, N.H. The Restoration: England in the 1660s , John Wiley and Sons, 2008. Harris, Tim. Restoration: Charles II and His Kingdoms, 1660-1685 , Penguin Books, 2006. Phukan, Meenaxi. Rise of the Modern West , New Delhi, 2000. Sinha, Arvind. Europe In Transition: From Feudalism to Industrialization , New Delhi, 2013.

NSOU CC-HI-08 160 Unit 10 ? Socio-Economic Changes Structure 10.0 Objectives 10.1 Introduction 10.2 Religious Restoration 10.2.1 Effects of the new religious policy 10.3 Social changes 10.4 Economic changes 10.5 Conclusion 10.6 Model Questions 10.7 Suggested Readings 10.0 Objectives The unit will enquire about the socio-economic changes that occurred during the restoration era of England. 10.1 Introduction Restoration has been often described as a type of revolution as we see in the restoration of 1660, there was no exception. The English Restoration, according to Leopold Von Ranke, was a legislative revolution. The main argument in favour of recalling Charles II was that a legislative government could not be established without a king. The restoration resulted in the restoration of both the King and the Parliament. The restoration had a huge impact on society and the economy. As in the case of political dealings the religious question remained highly central as both the economy and society underwent changes. 160

NSOU CC-HI-08 161 10.2 Religious Restoration In the post-restoration age, the religious question presented the greatest difficulty. Conflicts over religion that were sparked by the Reformation and the Tudor transitions between Anglican and Roman Catholic power had never been settled. King and Parliament relations remained tense as well. Charles promised to protect the Anglican Church while allowing religious tolerance in the Declaration of Breda 1660, which set forth the principles of restoration. However, many members of Parliament were clearly bigoted, which only served to reorient him toward Catholic sympathies fostered on the Continent. The Convention Parliament was unable to address religious issues because the major parties could not come to an agreement. The Council of Presbyters debated the bishop's power in great detail. He expected to become more royalist following the election of a new Parliament because social restoration was moving forward and religious restoration had been put off. Only 60 seats in the new Parliament, which was seated in May, were reserved for Presbyterians. The Solemn league and Covenant of 1643, were to be burned by the common hangman, per the decision of the new Parliament, which mandated that all members participate in the sacrament in accordance with Church of England customs. It constituted treason to harm a person or make a distinction between a person and their office since the monarch held the authority to command the army. Five years of work were put in by the new Parliament before the religious agreement was passed. These rules destroyed the Puritans' assertion of political dominance, reduced their religious authority, restricted their social influence to the middle class and lower classes, and created a new social structure. The Clarendon Code was a collection of four laws passed between 1661 and 1665 that successfully restored the Anglican Church's dominance after the interlude of Cromwell's Commonwealth and put an end to religious tolerance. The Code was given its name in honour of Charles II's Lord Chancellor, Edward Hyde, 1st Earl of Clarendon....the laws enacted after the Restoration that compelled the country to comply and restored the Church of England under bishops' rule. They did not reflect the opinion of Lord Clarendon, Charles II's top minister, but rather the values, goals,

NSOU CC-HI-08 162 and vengeance of the cavalier majority in Parliament. Despite his personal objection to several of the Code's provisions, Clarendon upheld the legislation. The Corporation Act was the first in the series. Only people who had taken communion in accordance with Church of England doctrine, renounced the Solemn League and Covenant of 1643, and swore not to use force against the king were allowed to participate in municipal bodies that oversaw elections to the Parliament and conducted town affairs under the terms of the Corporation Act, which was passed in 1661. This law had the result of barring nonconformists from holding public office. Puritan clergy were dismissed from their positions as a result of their opposition to using the English Prayer Book when an Act of Uniformity was passed the next year and made the use of the English prayer book mandatory in English churches. Nearly 2000 clerics were compelled to abandon their positions because they refused to follow this law. The Conventicle Act of 1664 made attending conventicles, or gatherings of nonconformists, a crime subject to imprisonment. For the first two offences, the penalty was imprisonment; for the third offence, it was transportation under the fear of execution if the offender were returned to England. This law prohibited conventicles, which are gatherings for unauthorised worship, with more than five attendees who are not family members. The intention was to stop dissenting religious organisations from gathering. Pastors and educators were prohibited from travelling within five miles of a city or corporate town under the terms of the 1665 Five Miles Act unless they swore an oath never to attempt to change the state's or the church's system of government. The Five Miles Act was created to reflect the fact that most Puritans lived in towns and cities. The act effectively barred Puritans from attending even private schooling because they preferred to live in towns and cities. The Puritan population in England began to fall rapidly before this action. The Clarendon Code's final act, which targeted nonconformist pastors, was not repealed until 1812. Some historians assert that he pretended to accept all nonconformists in order to avoid Parliamentary opposition to his religious objective of transforming the Church of England into the Church of Rome. He wanted to reinstate Catholicism in England through the Dover Treaty, which he signed with France. However, Charles supposedly extended the Protestants tolerance by suspending all criminal prohibitions against

NSOU CC-HI-08 163 nonconformists of any kind in a proclamation of indulgence before to the third Dutch War. 10.2.1 Effects of the new religious policy The Clarendon Code served as more than just a deterrent to punishment. It was based on legislation passed by the Puritans during their time in power to target the Church of England. Because of their intense hatred toward their long-gone rulers and their belief that avenging them should be their top priority, the Justices of the Peace were given the responsibility of upholding the law. The Conventicle Act resulted in John Bunyan, the author of 'The Pilgrim's Progress', serving twelve years in jail. The Clarendon Code's greatest impact, however, lay not in the persecution it inflicted but rather in the enormous social change it sparked, especially through its first two Acts, the Corporation Act and the Act of Uniformity. The Clarendon Code effectively ended any possibility of the Anglican Church and Nonconformists coming together under one religious and social banner. The religions of Britain were deeply polarized, and religious intolerance would be an ever-present feature of British life for at least the next century. The Clarendon Code's lasting impact was to pave the way for a crucial aspect of modern society known as "the rigorous and exceptional influence of class on religious adherence in England." To maintain their social standing and political rights, the Puritans hastily embraced the dominant faith. The local Whig chiefs were then picked from among the many families around the country that had taken this step. Even while some left the country, the majority of those who suffered the most extreme persecution—which was worse under the Clarendon Code than it was under Laud—remained in England. It was from this outcast element that a free party system's counterbalance evolved. The Clarendon Code also caused a big drop in religious fervour. During this time, hymn writing was the only contribution made to religion. Charles II's religious policy led to a huge societal transformation in the first place. To retain their social standing, the Puritans hastily embraced the dominant faith. Another social consequence that laid the way for a crucial component of modern times was the strict and noticeable impact of class on religious attendance in England. The English populace included both conformists and nonconformists.

NSOU CC-HI-08 164 The removal of the latter from positions of leadership reduced the number of persons who cared about social status or social aspirations. Second, the numerous families around the country who had chosen to quickly adapt to the established Church were eventually chosen to act as the regional Whig party leaders. Thirdly, Charles II's economic strategy on religion led to the rise of the Quakers and Sectaries, who were manufacturers, merchants, and bankers. The Puritans' emphasis of hard work and sobriety contributed to business success. In the end, economic theories and business practices at the time prevailed over religious disagreements. 10.3 Social changes Church courts were reinstated along with the reinstatement of the episcopal hierarchy. Many doctors, surgeons, teachers, and midwives flocked to present themselves and apply for licences to practise, even though they had effectively been able to obtain official recognition of their professional position for more than ten years. In an archdeaconry or a consistory court, you may once more prove a will locally starting in 1660. Once more, neighbours may be reported for moral transgressions including bigamy, adultery, and drunkenness with the expectation that the wrongdoers would be called before the archdeaconry court. After being outlawed by Cromwell, Latin, the language of the courts, made a reappearance. The Puritan government of the interregnum had a strict policy on moral crime, dealing with offenders in the secular country courts and assizes rather than in the church courts. The Adultery Act, which allowed for the death penalty for anyone found guilty, was passed by the Commonwealth government in 1650. The legislation hung over the heads of many even though it was so severe that it was only enforced a few times. More strictly enforced were the prohibitions on swearing (even the phrase "as God is my witness" might result in a fine), the opening of alehouses, and violating the Sabbath. On Sundays, constables might search kitchens to make sure no pointless work was being done. On the Lord's Day, no trading, purchasing, or agricultural activity was allowed, and even taking a romantic stroll could result in a fine. A maidservant who was discovered on a Sunday repairing her dress was denounced to the authorities and punished by being put in the stocks outside in the

NSOU CC-HI-08 165 rain. Therefore, the Commonwealth government's decision to repeal this law represented a significant reduction in social oppression for people who led regular lives. It was a joyful relief to learn that adulterers would once again be subject to a period of humiliation in a white sheet at the church door or in the marketplace rather than being hanged. Charles already had an acknowledged illegitimate child with Lucy Walter when he arrived in England, and everybody who knew him was aware that she would not be the last of his mistresses. The previous administration, had until recently dealt individuals like him with the utmost harshness, stands in stark contrast to the libidinous king. Samuel Pepys, a famous diarist, was astounded by the king's affairs' transparency. He gave his offspring who were not his biological children titles as well. Furthermore, Charles tolerated the rakes rather than severely punishing them. The rakes were fighting back against the puritans in society, just like the monarch himself with all of his women. Their actions were intended to shock and make fun of people who had beheaded Charles I. The king's return ushered in more subtle, all-pervasive changes that went beyond this. An aristocratic renaissance resulted from the return of aristocratic power and the waning of moral norms that were restricting in nature. The fashion for hierarchy returned as people began to openly display their wealth. In contrast to the 1650s, when the interests of the Commonwealth had publicly dominated, conspicuous consumerism was allowed to run wild starting in 1660. Foreign fashions were imported, embraced, and then abandoned after about a year. The amount of textiles coming from the orient, such as Indian chintzes, rose. As the urban and middle classes once more adopted the fashionable practices of the gentry and nobility, new commodities like tea, coffee, and chocolate were also transported to England in much higher quantities. Gambling was prohibited under the Commonwealth so it was carried out in a covert fashion. However, it was not only carried out in public under the reign of Charles II, but also on a grand scale. By 1664, the government had to pass the Gaming Act, which rendered gambling debts greater than £100 unenforceable due to issues with heirs wagering enormous estates. Nevertheless, others kept placing large bets carelessly. The Complete Gamester author Charles Cotton wrote in 1674 that NSOU CC-HI-08 166 several estates totaling more than £2,000 per year had just been squandered at cards and tables. These were not the only venues where people squandered their wealth: bowling greens, cricket grounds, gold courses, pall-mall courses, and tennis courts were all sites where great sums were gained and wasted. At 1667, a wrestling bout in St James's Park between men from the West Country and those from the North was held for a payout of £1,000 in addition to all wagers placed on the outcome. Such a spectacle could not have occurred during Cromwell's reign. Gambling was at the heart of the sport of kings, which, like wrestling, pall-mall, and many other sports, was outlawed or prohibited by the Puritans. After his ascension, one of the new king's first athletic pursuits was to reopen Newmarket, which Cromwell had left in ruins. It immediately became one of the country's most popular horse-racing destinations. Gambling was so popular that gentlemen began to wager on their footmen, and for the first time in England, races between runners were staged. If the wealthy's recreational hobbies changed dramatically in 1660, so did those who were more engaged in popular games and blood sports. The Commonwealth had made bear baiting illegal, not because it was cruel to animals, but because of the crimes that spectators may participate in: drinking, betting, and wearing. Cromwell's men shot all of London's bears, and fighting cocks had their necks wrung. The Restoration also heralded the return of these popular pastimes, as well as traditions like Sunday football and maypole dance. Most notably, Cromwell had prohibited individuals from celebrating Christmas as it was considered to be a mere superstition. As a result, shops were not permitted to close and church ministers were not permitted to preach on Christmas Day. People were not allowed to eat mince pies, plum porridge, or brawn in December, or decorate their homes with holly and ivy boughs, or sing carols, or pass around the wassail bowl, or offer children and slaves food in boxes (thus the name "Boxing Day"). Critics who thought this was going too far issued tracts questioning the innocence of 'Old Father Christmas,' who thus made his first appearance in English culture as a puritanical protest figure. All of this prohibition came to an end with the restoration of the monarch. It was the same with music and the theatre as it was with sports, gambling, games, and season festivities. Although Cromwell did not outright ban music, he did order that it be removed from churches. The disbandment of the cathedral choirs and

NSOU CC-HI-08 167 the chapel royal, as well as the dismissal of court musicians, were important defeats for the profession. Even popular music suffered: magistrates took measures to prevent filthy songs from being played in public places. The restoration of the king essentially overnight infused new life into the art of music-making, since the court demanded a chapel royal staff and court musicians, and ordinary people went back to their old favourite songs and created more of them without fear of punishment. The theatres had all been closed down by 1642. The Globe was demolished, and tenements were constructed on the site. The return of the monarch and his brother, the Duke of York, who both served as patrons of play and lent their names to new London theatre companies, was a great step forward. It marked the beginning of England's second great age of theatrical writing. The Restoration demonstrates how important dynasties and dates can be. In terms of developments, the year 1660 is comparable to a continental shelf in that the new government had a dramatic impact on everyone socially, in their daily lives. During Charles' reign, London was afflicted by the Plague, a devastating epidemic, and the Great Fire in 1665-6. These calamities killed about 70,000 people and destroyed huge areas of the city. Following the Great Fire, he tasked his childhood buddy, Christopher Wren, with rebuilding London. Wren designed almost 50 new churches, including Saint Paul's Cathedral. Simultaneously, Charles' tolerant, libertarian spirit enabled the arts and sciences to flourish once more. Dryden, Etherege, and Sedley wrote witty, immoral plays that piqued the King's interest. The masterpieces of Bunyan and Milton, *Pilgrim's Progress* and *Paradise Lost*, resonated less with the mood of the day, but the authors had more freedom to express themselves. Charles' interest in science led to his patronage of the Royal Observatory at Greenwich, which was run by the first astronomer-royal, John Flamsteed. In 1660, he also founded the Royal Society in London with the goal of "increasing Natural Knowledge." Isaac Newton developed his theories of gravity; Robert Boyle directed modern chemistry away from ancient alchemy; Richard Lower performed the first animal-to-animal blood transfusion; and Edmund Halley predicted the return of the comet named after him. Thus the Restoration was also a period of scientific advance.

NSOU CC-HI-08 168 Due to his love of music and great entertainment, Charles II was dubbed the "merry monarch." 10.4 Economic changes The restoration caused landlords and landowners to be squeezed between falling property values and rising taxes, which accelerated the consolidation of agricultural capitalism. The wealthy landlords evicted a lot of smaller ones. Larger, more potent, and frequently more efficient farmer tenants were able to defeat the smaller ones as competition for markets increased. Agricultural development supported both the industry and the expanding population, even though the new trend was problematic for many small landowners. Thus, during the restoration, the English landlord class cemented its links to agrarian capitalism. Its influence over the English Parliament increased along with several business organisations that became key players in international trade. The restoration also marked the beginning of a tremendous period of commercial expansion in global trade. Many merchant groupings saw vertical expansion by foraying into the more contemporary commercial sectors. Foreign dealers started to take over the English market for new draperies after 1660. The Levant Company's merchants prospered greatly as a result of the Royal monopoly, and a new group of merchants climbed to the ranks of the aristocracy by participating in and profiting from the Levant trade. However, the most impressive profits were earned by long- distance traders with Asia, the West Indies, North America, and Africa. Due to the huge prosperity of the East Indian trade, more and more squatters started to demand monopoly of the chartered joint stock companies. The wealthy merchant class provided the Tory leadership strength by supporting the monarchy for the future. Trade in sugar and tobacco between the United States and the West Indies increased in less than fifty years. After the many barriers to trade and commerce growth were eliminated, re-export trade grew even more quickly. The Revolution of 1688 brought about several long-term socioeconomic growth patterns that had begun in the early modern era.

NSOU CC-HI-08 169 10.5 Conclusion After the restoration in 1660, English society and the economy therefore entered a new era. This made possible a second revolution, the "glorious" revolution of 1688. 10.6 Model Questions 1. Write a note on the religious policy of Charles II. 2. Write a short note on Clarendon Code. 3. What were the different Acts under the Clarendon Code. 4. What were the features of the religious policy of Charles II. 5. The Restoration heralded what changes in the society? 6. Discuss the economic changes brought about by the Restoration. 10.7 Suggested Readings Keeble, N.H. *The Restoration: England in the 1660s*, John Wiley and Sons, 2008. Harris, Tim. *Restoration: Charles II and His Kingdoms, 1660-1685*, Penguin Books, 2006. Sinha, Arvind. *Europe In Transition: From Feudalism to Industrialization*, New Delhi, 2013. Phukan, Meenaxi. *Rise of the Modern West*, New Delhi, 2000.

NSOU CC-HI-08 170 Unit 11 ? The Revolution of 1688 Structure 11.0 Objectives 11.1 Introduction 11.2 The Background 11.3 English Bill of Rights 11.4 Nature of the Revolution 11.5 Conclusion 11.6 Model Questions 11.7 Suggested Readings 11.0 Objectives At the end of the unit the learners will be able to understand: ? The background of the Revolution of 1688. ? The consequences of the Revolution of 1688. 11.1 Introduction In the bloodless 'Glorious' Revolution of 1688–1689, Protestant Mary II and her Dutch husband, Prince William III of Orange, overthrew Catholic King James II of England and assumed his position as monarch. The revolt, which was motivated by both political and religious factors, led to the adoption of the English Bill of Rights in 1689. This fundamentally altered how England was ruled. The foundations of contemporary political democracy were laid as the Parliament expanded its authority over the regal monarchy's prior absolute dominance. 170

NSOU CC-HI-08 171 11.2 The Background Tensions between Protestants and Catholics were already high when after the death of Charles II, his brother James II came to power in England in 1685. James, a devoted Catholic himself, increased Catholics' freedom of worship and gave Catholics preference when choosing military commanders. Many English citizens were outraged by James' apparent religious preference and his close diplomatic links to France, which stoked serious political tension between the king and the British Parliament. The Whigs, a significant political group whose members preferred a constitutional monarchy over James' absolute monarchy, presented James with the strongest resistance in Parliament. The Whigs were particularly angered by the threat that James' rule provided to the possibility of a long line of Catholic succession to the throne, especially after their failed attempt to enact a measure to remove him from the throne between 1679 and 1681. In March 1672, James controversially extended religious liberty by his Royal Declaration of Indulgence by suspending all laws punishing Protestants and Roman Catholics who had rejected the Church of England. James II tried to establish a new Parliament later that year that would agree never to challenge or oppose his rule in accordance with the absolutist "divine right of kings" ideology. When James II's Protestant daughter Mary II became pregnant she allegedly pledged to raise her as a Catholic. Since Mary II was the only legitimate heir to the English throne, fear quickly spread that this alteration in the royal line of succession would lead to an English Catholic dynasty. The flame of revolution was thus fanned by James' ongoing efforts to extend Catholic emancipation, his unpopular friendship with France, his disagreements with the Whigs in Parliament, and the uncertainty surrounding his heir. The nobility were unhappy with James and they encouraged William of Orange to visit England. In addition to being a Protestant prince who could aid the nation, William of Orange was asked to take action since he was wed to Mary, James' daughter. William received legitimacy and a sense of continuity as a result of this. However, it was unclear at the time what to do. Since William was a Protestant, some wanted him to take James' place outright, while others believed he might help with a solution and lead James in a far more amenable direction. Others hoped that James would be effectively scared into reigning more cooperatively

NSOU CC-HI-08 172 by the threat of an invasion by William. A lot of people were against replacing James at all because they feared that the civil war would break out again. A return to the deadly anarchy that had previously restored a Stuart king to the throne was not desired in order to usurp another monarch because it was still within living memory. However, by June 30, 1688, the nation had become so repulsed by James' tactics of arbitrary rule that a letter was despatched to Holland requesting the arrival of William and his troops. William duly started making plans. James spent an excessive lot of time lamenting the lack of the country's devotion for him in letters to his daughters, each of which was more sentimental than the others, while also experiencing awful nosebleeds during this time. William did not actually arrive in England for several months; on November 5, he landed in Brixham, Devon, uncontested. He and his wife Mary would have to wait a few more months before being formally crowned as King and Queen of England. 11.3 English Bill of Rights A bitterly divided English Convention Parliament convened in January 1689 to transfer the thrones of England, Scotland, and Ireland. Radical Whigs thought that William ought to rule as an elected monarch, which would mean that his authority would come from the people. Mary would have served as William's regent if the Tories had their way. William threatened to leave England if he was not given the throne, so Parliament came to an agreement on a dual monarchy with William III as the head of state and Mary II, James' daughter, as the queen. William and Mary were compelled to sign "

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An Act Declaring the Rights and Liberties of the Subject and Settling the Succession of the Crown"

as part of the compromise arrangement with Parliament. The act, also referred to as the English Bill of Rights, defined the civil and constitutional rights of the populace and granted Parliament far more control over the monarchy. William III and Mary II both signed the English Bill of Rights in February 1689, demonstrating that they were more ready than any previous king or queen to submit to parliamentary restraints. The English Bill of Rights recognized, among other constitutional principles, the right to regular sessions of Parliaments, free elections, and freedom of speech in Parliament. It also

NSOU CC-HI-08 173 forbade the monarchy from ever coming under Catholic rule, speaking to the core of the Glorious Revolution. Many historians today concur that England's transition from an absolute to a constitutional monarchy began with the English Bill of Rights. 11.4 Nature of the Revolution Numerous names have been given to the 1688 Revolution, including glorious, bloodless, reluctant, accidental, popular, and the list goes on. It is simple to understand why such a significant moment in the history of Britain is accompanied by so many superlatives. Its legacy continues in many ways. For instance, the removal of the Stuarts, particularly James, led to the emergence of people who are still devoted to the ideals of Stuart kings in Scotland till date. These people continue to toast The Young Pretender, Bonnie Prince Charlie, the successor of James II. For historians, the Revolution of 1688 initially appeared to be an unsolvable problem. The so-called Whig view of the Revolution predominated for almost three hundred years, maintains Schwoerer in the preface of 'The Revolution of 1688-1689: Changing Perspectives'. This interpretation of the events of 1688 was so prevalent that it initially seemed as though more research was not necessary. Modern historians have, however, refuted that viewpoint in recent years. Their findings have not only overturned the conventional wisdom of the Revolution but have also sparked fresh debates regarding its very nature and historical significance for Britain. The Whigs, a political party that came to power following the Settlement of 1689, took over the interpretation of the Revolution after 1688-1689, and David Hume produced the first official account of the events of 1688 from their perspective in 1778. Hume begins his account of the Glorious Revolution of 1688 by denying James II's right to rule over England, Scotland, and Ireland. The majority of the country, according to him, believed that James was capable of committing any crime out of bigotry since they had witnessed how, out of similar motivations, he had committed every imprudence. In contrast, William of Orange is portrayed as a selfless prince who was solely concerned with liberating England from the oppression it had fallen victim to and had no idea that his activities would one day lead to the offer of the English throne. Hume claimed that William of Orange stood up to James II's religious intolerance for the

NSOU CC-HI-08 174 greater good of England. Hume's writings shaped the personalities of the two main political figures of the day. The political agreement, according to Hume, also resolved every issue that had divided the king and Parliament, and as a result, "the powers of royal prerogative were more narrowly confined and more precisely defined, than in any previous time of the English government." The events of 1688—the nation's deliverance from a despotic king and the construction of a more just system of government—are widely regarded as a significant turning point in English political history thanks in large part to Hume's efforts. In the middle of the nineteenth century, the great Whig historian Thomas Babington Macaulay gave the Whig interpretation of events its most identifiable and distinct shape. Many of the issues from Hume's earlier history are continued in Macaulay's 'The History of England from the Accession of James the Second'. William of Orange, "whom God had made the glorious instrument of liberating the nation from superstition and oppression," is the country's saviour, while James II is Macaulay's villain. By asserting that Parliament had resolved to "establish the ancient rights and freedoms of England," Macaulay takes his theory a step further. The Glorious Revolution reestablished the "limited monarchy of the thirteenth century," according to which the king was unable to take any action without "the approval of the representatives of the nation." The Declaration of Rights, according to Macaulay, "had made nothing law which had not already been law," and it served as the foundation for all admirable laws enacted since 1689 as well as for any laws that might be enacted in the future. The Glorious Revolution, in Macaulay's opinion, was the key development in English history. It eliminated prejudice and superstition, which were embodied in James II's brutal rule, and replaced them with a traditional system of English government in which the king's authority was constrained by Parliament. Macaulay saw the Revolution as a conflict between virtue and evil represented by the Whig and Tory political parties, according to W.A. Speck in the introduction to 'Reluctant Revolutionaries'. The Whigs, who supported "the rule of law, a balanced constitution, the crucial role of parliament, and the necessity of religious toleration," finally prevailed. Macaulay viewed the Tories as the antagonists of his tale because they supported absolutism and "divine, indefeasible, hereditary right." According to Macaulay, this victory was unquestionably positive since it finally assured that Parliament would win the power struggle that had occurred

NSOU CC-HI-08 175 between the Stuart kings and Parliament. The Whigs' victory in the political settlement of 1689 made this victory possible. For many years, the Whig account of the events of 1688–1689 was recognised as the final word on the Glorious Revolution. This was the official position of Parliament even in the years leading up to the 1988 tercentenary of the Glorious Revolution, as evidenced by the pamphlets produced by Her Majesty's Government for the occasion. The Glorious Revolution "destroyed the last remnants of the Crown's financial independence and confirmed the authority of Parliament," according to the booklet's conclusion. Some of the conclusions of the Whig version should still be considered even though they have been rightfully contested in recent years. The Glorious Revolution did alter England's political landscape and significantly impacted the country's standing in the international arena. Of course, the substance of that transition is much more nuanced than the Whig history would imply. A situation not dissimilar to that of the relationship between Parliament and the king prior to 1688 was when the king adopted policies that Parliament disagreed with. Up until the 20th century, there were several versions of history outside the Whig history. Edmund Burke's book 'Reflections on the Revolution' in France presented the first significant argument against the Revolution's historical significance. While some say that England got the ability to choose its own government from the Revolution settlement, it did not do so for all, claims Burke, writing in opposition to the French revolution and attempting to disassociate England from the events on the continent. This new, previously unheard-of list of rights, he claims, "belongs to those gentlemen and their faction alone, while being made in the name of the entire nation." The majority of English citizens had no ownership interest in it. Burke contends that the Declaration of Rights is a declaration "declaring the rights and liberties of the subject" and does not address the right of Englishmen to elect their own rulers or establish their own government. Burke downplays the Revolution and its effects on the English polity, viewing it as little more than a blip on the succession radar because James II's removal was necessary to protect the nation from tyranny. Burke believed that the Revolution had little significance and was therefore unworthy of comparison with the contemporary Revolution raging through France. In the latter part of the nineteenth century and up until the present, Marxist historians likewise adopted this minimization of the Revolution of 1688. According to NSOU CC-HI-08 176 to historians like Christopher Hill, the events of 1640 were a true revolution in English politics since they ended "established patriarchal connections between landlords and tenants." The English bourgeois class began to emerge in the 1640s, challenging the traditional elites for control and approval. "The coup d'état of 1688- 89" was an indicator of the changed power dynamics of England. Hill and other Marxists disregard the events of 1688 as having no bearing on English politics. According to their account of events, the Civil Wars of 1640 marked the start of the genuine revolution, and the settlement of 1689 accepted its outcomes as historical truth. In the years leading up to the tercentenary in 1988, the Whig version of events started to come under intense scrutiny. In his biography of William III of Orange, Stephen Baxter makes the case that William's deeds were not solely for England's benefit. "[William] interfered, not for himself or for his wife, but for his faith and for the defence of his own land, the United Provinces," the author claims. Additionally, according to Baxter, William III had significantly more power than the English Parliament in the months immediately following the invasion because "in December of 1688 he might have had anything he wanted." In this interpretation, William is seen as a victorious conqueror who gave Parliament the freedom to set its own terms for capitulation while making sure that no one could accuse William of forcing Parliament, as opposed to Parliament setting the terms. William III, as portrayed by Baxter, is a cunning politician who comes off as more relatable than the altruistic hero of Macaulay's history. The myth of the 1688 Revolution was chipped at in the years leading up to the tercentenary by other histories. According to J. H. Plumb, Parliament was the "key to political instability" since the king failed to effectively control it. Due to this, there is a possibility of political anarchy when the legislature is unchecked and the exchequer is empty. The occurrences of 1688–1689 marked the beginning of the process of parliamentary control, which eliminated its innate volatility and provided Parliament with the framework it required to function. Through Plumb's arguments, we are able to see a Parliament that is riven with instability and in desperate need of reform and control in order to operate smoothly and effectively rather than the virtually omniscient Parliament of the Whig tradition. Only after the events of 1688,

NSOU CC-HI-08 177 which caused England to get involved in conflicts abroad and change into the power of Great Britain, was this efficiency attained. The Revolution was being thoroughly reexamined by historians 300 years after it occurred in 1688, and one of the first to write in time for the tercentenary was W.A. Speck. His book's title, 'Reluctant Revolutionaries', does a fantastic job of summarising his argument. While James II's acts and restrictions disturbed England, according to Speck, it was not a nation that would have uprisen against him in 1688. He emphasises that the later Stuarts came very close to building an absolutist state in England, but that James II's conversion to Catholicism destroyed the support the Crown had received under Charles II and resulted in James' people's widespread unhappiness. Even then, the majority of English people had a passive role in the events of 1688, allowing William to succeed in his invasion; as Speck argues, "In 1685, [James'] subjects' devotion contributed to the king's successful crushing of [Monmouth's] insurrection." In 1688, his subjects' alienation aided the cause of the Revolution.' According to Speck, while the 1689 settlement meant that Parliament became an institution rather than an event, it is difficult to argue that it created a superior form of governance or secured human liberty. Speck writes, "In 1688, there was not much glory." However, a revolution occurred. Many of the Whigs' former claims about the Revolution were thoroughly exposed and refuted by Speck's argument and analysis, which also rejected the Marxist account of what happened. Even though Speck minimised the significance of the events of 1688, he correctly concludes that it was a revolution. Determining the type of revolution that took place in 1688 is a challenge and the reason for its ongoing fascination. In 1988, there were various conferences and symposiums conducted to study the events of 1688 and their impact on the United Kingdom. The discussions at these meetings encompassed every aspect of the Revolution, from the meaning of the name to a broader view of where the Revolution actually took place. Lois Schwoerer wrote that, in regards to the term Glorious Revolution, 'People who used the epithet revealed how myopic and narrow was their perspective, for obviously "Glorious Revolution: could apply only to England, not to Scotland or Ireland.' This is particularly true for Ireland where the Catholic majority rallied to James II in 1689 only to face a crushing defeat under William III that ensured that Ireland would be ruled by a Protestant minority. K.H.D. Haley opined that William's invasion of NSOU CC-HI-08 178 England would not have been successful if he had not won the support from the Dutch States-General. This argument thereby added support to the argument that William's actions in 1688 were in some aspect a foreign invasion. John C. Rule extended the international element of the Revolution of 1688 to a discussion regarding why Louis XIV did seemingly nothing to help his potential ally, James II, ward off William III. These new arguments highlight that historians were finally asking in-depth and complex questions about the Revolution ignored by the Whig historians. There was definitely an implication of the broadening the impact of the Revolution beyond England to the whole of the British Isles and Europe. These were important steps taken in beginning to truly understand what had happened in 1688 and there were a number of conclusions that many of these historians all seemed to reach. The majority of people appear to concur that the Revolution settlement did change the English Polity. Jones describes William III's dismay when Parliament overrode his objections and compelled the army's disbandment at the conclusion of the war that soon followed the Revolution. The Revolution, according to Jones, "did lead to a transformation in the way government was administered," the king and his ministers were subject to the law, and "the executive became dependent on the active cooperation of Parliament and the political nation. Power had shifted from the king to the king in Parliament, a hybrid institution that provided the political elite with a way to successfully oppose royal policies or the king with a stage to win resounding public support for his initiatives. For the British political system, this was a significant mile The Glorious Revolution of 1688 is now commonly understood according to these new concepts, although unlike past decades, study has not stagnated since 1988. The Kingdoms of Scotland and Ireland have been included in recent work that updates the historical narrative of the Glorious Revolution. 'The Revolution of 1688-1689' had an introduction by Lois Schwoerer which made mention of this new development, and articles started to appear more frequently around the tercentenary. However, Tim Harris' book 'Revolution: The Great Crisis of the British Monarchy, 1685-1720' provided the first in-depth analysis of the Glorious Revolution outside of England. In his work, Harris emphasises how James' activities in both Scotland and Ireland raised significant concerns for the English polity, particularly in light of his claims of religious toleration. The Revolution was undoubtedly not glorious for Ireland, where the

NSOU CC-HI-08 179 conflict between James and William resulted in a harsh penal code for the country's preponderance of Catholics, and Scotland ultimately lost its political independence in the decades that followed. The exclusion of Scotland and Ireland, according to Harris' introduction, "has helped perpetuate an image of the Glorious Revolution as a rather tame affair." Understanding the Glorious Revolution's events, which saw England become the dominating power in the British Isles, requires the inclusion of Scotland and Ireland. This shows that the Glorious Revolution was more complex than many historians are ready to acknowledge. William succeeded to the thrones of England, Scotland, and Ireland, and while though the Revolutionary settlement was mostly the work of English politicians, it was intended to cover all three countries. The most nuanced and accurate depiction of the Glorious Revolution's triumphs and the significant cost to the people of the British Isles is provided by this three kingdoms theory.

11.5 Conclusion The Revolution had a negative political and social impact on English Catholics. Catholics were prohibited from voting, holding elected office, or holding commissioned military positions for more than a century. The current queen of England was not permitted to practise Catholicism or wed a Catholic until 2015. The era of English parliamentary democracy was inaugurated by the English Bill of Rights in 1689. Since its adoption, no English monarch or queen has possessed total political authority. The Glorious Revolution had a tremendous impact on American history as well. The harsh rules that Catholic King James II had placed on the Protestant Puritans residing in the American colonies were removed by the Revolution. The American colonists' ambitions for independence were stoked by news of the Revolution, which sparked a number of uprisings and protests against English rule. The Glorious Revolution provided the foundation for constitutional law that established and defined political authority as well as the granting and limiting of rights, which is perhaps most significant. These guidelines for the allocation of duties and responsibilities among clearly defined executive. The constitutions of England,

NSOU CC-HI-08 180 the United States, and many other Western nations all have legislative and judicial departments of government.

11.6 Model Questions 1. Discuss the background of the Glorious Revolution. 2. Discuss briefly the nature of the Glorious Revolution. 3. Write a short note on the Bill of Rights. 11.7 Suggested Readings Harris, Tim. Restoration: Charles II and His Kingdoms, 1660–1685 , Penguin Books, 2006. Schwoerer, Lois G. (ed.) The Revolution of 1688-1689: Changing Perspectives , Cambridge, Cambridge University Press, 1992. Speck, W.A. Reluctant Revolutionaries: Englishmen and the Revolution of 1688 , New York, Oxford University Press, 1988.

NSOU CC-HI-08 181 Unit 12 ? Consequences Structure 12.0 Objectives 12.1 Introduction 12.2 Political Consequences of the Revolution 12.2.1 Parliament and Revolution: Effects 12.3 Revolution Settlement in Scotland and Ireland 12.4 Change in British Foreign and Economic Policy 12.5 Conclusion 12.6 Model Questions 12.7 Suggested Readings 12.0 Objectives

The unit will enquire about the effects and nature of the Glorious Revolution of 1688. How far it will be correct to mark the revolution as a glorious one is the chief question to be enquired on here. 12.1 Introduction The year 1688 can be regarded as a benchmark in the history of England. This year witnessed a revolution of great significance without shedding a drop of blood. With William's landing in England and James II's flight to France this huge political change came about. It is generally known as the Glorious Revolution. For most Englishmen this Revolution was indeed a 'glorious' one. In this chapter we will try to enquire how far 'glorious' was the Glorious Revolution. 181

NSOU CC-HI-08 182 12.2 Political Consequences of the Revolution The essential 'glory' of the British Revolution resided in the fact that it was bloodless, that there was no civil war, massacre, or proscription, and, above all, that theological and political disputes that had long and passionately split persons and parties were settled by accord. The 1689 settlement endured the test of time. The continental revolutions took place in the 18th and 19th centuries where all traces of limited monarchy of the middle ages had long been effaced. The right of the prince to make laws and to levy money, had during many generations been undisputed. It was risky to criticise his government even in the mildest of terms. There was not a single institution left that could provide defence against the tyranny of the Princes, and his subjects kept their personal liberty only under his pleasure. In light of this, the English Revolution of 1688, which eliminated the idea of royal prerogatives and freed the fundamental rules of the realm of ambiguity, was undoubtedly a glorious event. The fact that it was completed without any violence and that it marked the start of a new period in English history based on all the best constitutional ideas that England had been building since the 13th century added to its glory. This Revolution was also glorious because it quietly buried the divine rights of kings and made accession to the throne essentially dependent on an act of Parliament. The fact that the Revolution of 1688 was the final English Revolution is the highest tribute that can be paid to its greatness. The English populace had never before organised resistance to the ruling class. The Crown's prerogatives were converted into Parliament's rights starting at this point. The last attempt in English history to establish the divine right of Kings failed with the overthrow of James II. James II's abdication marked the end of the divine prerogative of Kings in England. The new monarchs, who owed the Parliament their throne, had to swear an oath to rule in accordance with its recommendations.

12.2.1 Parliament and Revolution: Effects

Because there was no king to issue writs for a normal Parliament after the arrival of William of Orange and the departure of James II, it became essential to summon a Convention Parliament identical to that which had been summoned by Charles II.

NSOU CC-HI-08 183 Initially, Tory members supported designating William and Mary regents in the absence of a legitimate king. However, when William spoke emphatically and threatened to return to Holland if no power beyond that of Regent was granted to him, the assembly was forced to approve a resolution declaring James II's monarchy vacant since he had broken the fundamental compact between king and people. The crown was then offered to Mary alone, who refused to accept until it was jointly offered and her husband was given a fair part. The convention also obliged Mary, and both were considered as joint Sovereigns with equal powers on the condition that they ratified a "declaration of rights," a statement enumerating and declaring illegal James II's transgressions. Despite the fact that William and Mary were named joint sovereigns, governance was solely in William's hands. Both accepted the monarchy on the terms presented and were formally proclaimed as William III and Mary II on February 13, 1689. Parliament affirmed the authority to dethrone and install a monarch by deposing James II and elevating William and Mary to the throne. It was a final blow to the king's divine claims. After that, all authority was centralised in the Parliament, which was to steer the nation's policy going forward. Thus, law triumphed over prerogative. The groundwork was created for the cabinet system of government, which is now the way of life in England. "No pardon by crown could be argued to impeachment by the House of Commons—a clause which finally established the duty of the king's minister for all acts of states," Warner and Marten wrote, "No pardon by crown could be pleaded to impeachment by the House of Commons—a clause which final established the responsibility of the king's minister for all acts of states". Since no changes to the electoral laws had been made since the middle of the fifteenth century, the population shift left popular cities unrepresented while towns with few inhabitants kept the power to elect members. This explained the presence of several pocket boroughs where a few remaining electors were swayed by huge landowners or wealthy merchants, as well as the rotten boroughs where votes could be bought. Thus, until the passage of the Great Reform Bill in 1832, the House of Commons was an unrepresentative parliament dominated by aristocratic influence. The Bill made no attempt to modify electoral rolls. There was no attempt to give

NSOU CC-HI-08 184 more share to people in whose name the revolution had taken place. Thus the Bill remained conservative. Following William and Mary's accession to the throne, the convention, which had been transformed by the new sovereigns into a regular Parliament, proceeded to supplement the revolution settlement through a series of Parliamentary Acts, with the 'declaration of rights' which it had drawn up earlier being embodied in a formal state known as the Bill of Rights. This text created the Third Great Charter of English Liberties, completing the work begun by the Magna Carta. It was noteworthy in many ways. First and foremost, it ultimately stripped the crown of all authority to levy taxes without the permission of Parliament. Parliament was now the last and ultimate power in imposing and lowering all taxes. The king now had no right to tax the people on his own. Parliament's supremacy was recognised. It also stripped the king of the authority to suspend laws passed by Parliament at his discretion. As a result, several royal prerogatives were abolished, and the king was forced to abdicate the people's authority. Second, it declared that the election of members to Parliament should be free, and that freedom of expression and discussion in Parliament should not be impeached or challenged in any court other than the Houses of Parliament. Thus, the member was accorded a basic Privilege of free expression in Parliament, which is still highly respected today. Third, it ruled that no sovereign who practised the Catholic faith or married a Catholic could be allowed to rule. In England, Protestantism was designated the state religion. Fourth, it requested regular Parliaments and established the subjects' right to petition the king. Finally, it made the formation or maintaining of a standing army within the kingdom in times of peace illegal without Parliamentary authorization. Despite widespread public opposition to standing armies, the interdependence and politics necessitated such an army, and Parliament was forced to approve funds for keeping soldiers. The Mutiny Act, which authorised martial law penalties, allowed the crown the authority to maintain discipline. This act was only in effect for a year, therefore the king was required to assemble Parliament every year to renew it. The crown's revenue was reduced to a very minimal level, and Parliament resolved to provide annual grants while securing from the king the power to audit the royal finances. This

NSOU CC-HI-08 185 also assured annual sessions of Parliament, because the king could not obtain supplies unless Parliament was summoned every year. As a result, Parliament gained entire control over finance, as well as increased authority over administration. Another Bill introduced in Parliament addressed the issue of religious freedom for dissenters. Even the most fanatical high Church adherents realised by this point that forcing the protestant was impossible. Dissenters are being welcomed back into the Anglican Church. Now that the government was led by a Calvinistic ruler, the issue of religious freedom could no longer be disregarded. However, the High Church group was unwilling to widen the Church's base in order to welcome moderate dissenters. After great debate, the Toleration Act was approved, granting protestant dissenters who embraced the concepts of the Trinity freedom of worship. It granted advantages to Roman Catholics, Jews, and Unitarians. It also did not allow a non-conformist to take office for the Test and Corporation Acts. Nonetheless, despite its substantial rewards, this Act represents the beginning of religious tolerance in England. According to Warner and Marten, "the Toleration Act constituted a significant advance, and since that time, the sentiment of tolerance has continuously increased." 12.3 Revolution Settlement in Scotland and Ireland The revolution settlement in Scotland and Ireland was not as calm as in England. The vast majority of Scots agreed William III was their leader, but the Highlanders of the North and West of Scotland who rose up under him were slaughtered. In Ireland, the opposition to William's rule was much stronger. They sided with James II and recruited an army on his behalf, as did the majority of Irish Roman Catholics. After learning of the intensity of this backing, James decided to travel to Ireland himself to reclaim his kingdom. William also visited Ireland in 1690. At the Battle of the Boyne, his forces dispersed the Irish army, compelling James to retreat in haste and board a ship bound for France. Finally, the Irish agreed on the assurance that Roman Catholics would be allowed to worship freely as they had been during the reign of Charles II. The English Government, however, did not keep the promise. Irish Catholics were excluded government offices only a year later and they had to suffer other restrictions and harassments.

NSOU CC-HI-08 186 12.4 Change in British Foreign and Economic Policy Furthermore, the Glorious Revolution resulted in a significant shift in British foreign policy. Despite the fact that the English had been vehemently opposed to the French, his predecessors James II and Charles II had maintained cordial relations with the French crown. For a while, the relationship between two dynasties resulted in France dominating British foreign policy. However, under the new monarch, England once again became France's main opponent. When William was promised the throne of England, France and the Netherlands were engaged in a regular war. It was only inevitable that William would not rest until French power was utterly smashed. England confronted the difficulty of maintaining Europe's balance of power by opposing Louis XIV's ambitions to gain for France what he saw as its natural borders. Thus, William's accession not only ended absolute monarchy in England, but also changed British foreign policy. It marked the start of a series of wars between England and France that would last more than a century. The English struggle was initially fought for balance of power in Europe, but it later evolved into a war for colonial and commercial domination. War was a serious concern. At the time of his deposition, James II was preparing for war with the Dutch. The war was caused by a combination of factors. The Dutch posed a challenge to James II. The United Provinces of the Netherlands had been formed by rebelling against the Spanish ruler and had since grown to be extremely affluent. Both James II and Louis XIV, both absolutist kings, saw a successful republic as an unpleasant model for their own subjects. The Dutch readiness to house English dissidents (particularly John Locke), publish pamphlets critical of the English government for distribution in England, and intervene in English internal matters further enraged James II. However, one key aspect was that the Dutch posed a threat to the English economy. Trade was the cornerstone of both the English and Dutch success, and they competed in both India and the spice islands. If trade was restricted (as Child believed), every Dutch gain resulted in an English loss. Furthermore, both the

NSOU CC-HI-08 187 English and the Dutch appeared to believe that dominating foreign lands was critical to their success. They'd fought wars at sea, and they were still fighting passionately and bloodily over the spice islands. The opponent was the Netherlands, and France was a natural ally. During the Glorious Revolution, an enemy became an ally, and an ally became an enemy. Only a month after William III's accession to the throne was war proclaimed against France. Louis XIV seemed determined to rule all of Europe, making France a constant danger to the geographical integrity of all other European nations. France was likewise striving to expand New France at the expense of the Hudson's Bay Company and the American colonies, and France was accused of undermining England's trade. The Dutch were now portrayed as a nation whose wealth was due to their own hard work, and whose understanding of a citizen's rights and liberties was similar to that of the English. The tax structure was altered to reflect the new idea of property and prosperity. Under Charles II, Parliament established a hearth tax. Because fire and heating were critical components of many production processes, the burden of this levy fell disproportionately on manufacturers. Recognizing manufacturing and trade as the sources of the country's wealth, the new Parliament abolished the hearth tax. It substituted that tax with a land tax, reversing Child's chosen tax policy. Concerned that the increasing number of textile imports from India was harming English manufacturers, Parliament imposed duties on East Indian textiles. Another significant development was the establishment of the Bank of England, which was initially an organisation that collected deposits, paid interest, and, most significantly, offered loans to manufacturers and dealers. Its principal function was to supply liquidity to England's burgeoning economy, but another duty was always in the works. Warfare technology was evolving, making it more expensive (here). The English government could not fund its war against France with current receipts, so it borrowed from the Bank of England. England's success in its wars against France was due, at least in part, to its "deeper wallets." During the Glorious Revolution, one economic philosophy rose and another fell, a transition that was vividly represented in England's economic policies.

NSOU CC-HI-08 188 12.5 Conclusion An examination of the consequences will perhaps prove that it will not be incorrect to mark the revolution of 1688 as a 'glorious' one. The changes in Britain were far-reaching with beneficial consequences in most cases whether political or economic. Above all, the Revolution of 1688 proved that the real sovereign power belongs to the people, not to the king. After the revolution the king became only the titular head of the state. 12.6 Model Questions 1. What were the political consequences of the Revolution of 1688? 2. How did the Parliament establish its supremacy in England? 3. How did the settlements of Scotland and Ireland impact the polity of the regions? 4. How did the British foreign policy change after 1688. 5. What was the impact on trade as a result of the revolution? 12.7 Suggested Readings Sinha, Arvind . Europe In Transition: From Feudalism to Industrialization , New Delhi, 2013. Chaudhuri, K.C. British History , Calcutta, 1971. Phukan, Meenaxi. Rise of the Modern West , New Delhi, 2000. Schwoerer, Lois G. (ed.) The Revolution of 1688-1689: Changing Perspectives , Cambridge, Cambridge University Press, 1992.

NSOU CC-HI-08 189 Unit 13 ? Intellectual and Cultural Trends Structure 13.0 Objectives 13.1 Introduction 13.2 Restoration in Literature 13.3 Philosophical Context 13.4 Development in Literature 13.5 Poetry 13.6 Prose 13.7 Restoration Theatre 13.8 Conclusion 13.9 Model Questions 13.10 Suggested Readings 13.0 Objectives The unit will enquire on the reflection of the English revolution in literature and other cultural sections. It will mainly focus on the Restoration era which brought about remarkable changes in the intellectual and cultural trends in English history. 13.1 Introduction The way that literature responds to and is necessarily impacted by the political context in which it is written is one of the most significant and fascinating aspects of literature. The Restoration era, which spanned from approximately 1660 to 1688, contains some of the best instances of this. The term "restoration" derives from Charles II's coronation, which symbolises the return of the traditional English monarchical form of governance after a brief period under the control of a few republican governments. 189

NSOU CC-HI-08 190 13.2 Restoration in Literature The Restoration Period in English Literature saw the rise of journalism, poetry written in heroic couplets, and a raw, sexually-charged kind of theatre known as "restoration comedy." The foundation of literary writing is the attempt to come to terms with the political events of prior decades. The literature written during the Restoration era was both unique and broad, covering a wide spectrum of topics and literary genres, from openly religious to caustic and risqué. Many academics consider James II, the brother of Charles II, abdicating in 1688 to be the literary end of the Restoration era. 13.3 Philosophical Context The Enlightenment began about at the same time as the Restoration era and was so named because it continued until the end of the 18th century. Modern science, which sees the natural world as a subject that can be known and tested, was developed in part because of the Enlightenment's emphasis on reason and logic. It's important to acknowledge the respect for human reason that underlies much Restoration literature, despite the Enlightenment's enormous influence on the Restoration era. Many Restoration writers believed that those who ardently followed their philosophy were to blame for the changes in their government and the violence that accompanied them. In this way, the English political events illuminate the cynicism that permeates Restoration literature. 13.4 Development in Literature The Earl of Rochester's 'Sodom' and John Milton's 'Paradise Lost' are both examples of extremes in restoration literature, as are high-spirited sexual comedy of 'The Country Wife' and the moral insight of 'The Pilgrim's Progress'. It witnessed the publication of Locke's 'Treatises of Government', the establishment of the Royal Society, Robert Boyle's mystical explorations and fanatical attacks on theatre, as well as the development of literary criticism by John Dryden and John Dennis. During this

NSOU CC-HI-08 191 time, the essay evolved into a periodical art form, news became a commodity, and textual criticism started. Convention dictates that the dates for Restoration literature vary significantly depending on the genre. As a result, the "Restoration" in drama may last until 1700, whereas it might only last in poetry until 1666 (see 1666 in poetry); in prose, it might end in 1688 due to the rising tensions over succession and the corresponding rise in journalism and periodicals; or it might not end until 1700, when those periodicals became more stable. The literature that started and flourished under Charles II is generally referred to as the "Restoration," whether it was the laudatory ode that found new life with restored aristocracy, the eschatological literature that revealed growing despair among Puritans, or the literature of growing trade and communication which was a result of England's mercantile empire. 13.5 Poetry Poetry flourished during the Restoration. Poems influenced political events and accurately captured the times, making them not only the most widely read type of literature but also the most important. To its own citizens, it was a time when only the king, not any one particular genius, was in charge. The lyric, ariel, historical, and epic poems were being developed at the time. The poetry of the restoration tended to be caustic, realistic, and heroic couplet-based, of which Dryden was the foremost master. He was a key player in the Restoration Era. He also wrote plays and prose pieces. Because of this, the Restoration Age is also known as the "Age of Dryden." Rationale was another essential element of Restoration poetry. It was influenced by various scientific advancements of the day rather than relying on metaphysical concepts, which were the foundation of the majority of earlier poetries. These scientific advancements inspired the people of Britain to approach challenges rationally. The two significant achievements made during the Restoration Era in English Literature are Realism and Preciseness. The focus of the writers was on creating a true reflection of the existing corruption in their society. English authors made an effort to develop a writing and speaking style that was closest to the way people actually communicated. Additionally, they ceased using Latin phrases and classical

NSOU CC-HI-08 192 allusions, among other things. Since it emphasizes accuracy or sparing word use, restoration poetry is seen as moderate. The Restoration school of poetry, often known as the classical school of poetry, dominated English literature for more than a century thanks to its three main characteristics: moderation, realism, and reason. In essence, satire flourished during the Restoration Age. The Restoration Era was an era of satire due to the major influences of the day. In the society of the time, passing judgement and making criticisms were commonplace, and this practise inevitably gave rise to satire. Restoration poets made it their responsibility and joy to publicly refute erroneous spiritual authority. A long time ago, satirists were respected. Restoration poets were inspired to produce satires by the study of such satirists. Moreover, due to the French influence satire writing became very popular. A mock-epic is a work of art that persistently mimics the ornate structure and ceremonial tone of an epic poem while using it to tell a story about a trivial subject. It uses themes that are well-known. As a result, humorous and insightful observations about modern culture, religion, and social issues are frequently made in mock-epic poetry. Mock-epic poetry mainly utilises the satirical approach, which entails using sarcasm, exaggeration, and criticism to make fun of the original subject, usually in an impressive way. 'The Rape of Lock' by Alexander Pope, the best of all the mock- epic or mock-heroic poems, is a notable example of an English mock-epic. The most influential person of the Restoration Era was John Dryden. Political satires, doctrinal poems, and the fables are the three main categories under which Dryden's poetry might be categorised. The poetry of Dryden is eminently emblematic of the Restoration Age and has all its traits. Another of the restoration era's most significant poets was Samuel Butler. 'Absolem' and 'Religio Laici' are two of his best-known compositions. 'Hudibras', a scathing parody on Puritanism that was successfully published in three parts, is his most well-known poem. It attained considerable popularity. Charles-II was so gratified with him that he gave the author a generous financial award. 13.6 Prose Christian religious writing predominates in prose during the Restoration era, although fiction and journalism also saw their beginnings during this time and would

NSOU CC-HI-08 193 go on to become major literary genres. Political and economic writing frequently veered into religious writing, just as religious topics were suggested in or openly addressed in political and economic literature. With the advent of the Restoration Age, English prose quickly transitioned to a strictly functional style. It eliminated any superfluous decoration. During this time, the turbulent antiquity gave way to the stability and balance of the modern era. The transformation was the result of a variety of intricate factors. 'The History of English Literature'. Although there has always been a critical interest in poetry, this interest in prose was only apparent now. The grammar and syntactic rules of English used to be dynamic before this. Many famous writers, including Dryden, advocated for the stabilisation of the English language throughout the Restoration Era. They indicated a wish to definitively rephrase and improve language. For the first time there were writers debating what is good and bad in history. Hobbes and the Royal Society served as the origin of their new interest. Clarity, simplicity, and utility are preferred over adornment, affection, turgidity, etc. in English writing written during the Restoration Era. The best illustration is found in Sprat's 'History of the Royal Society'. English prose underwent a "de-Latinization" process throughout the Restoration diction (word choice) and grammar of English prose were heavily Latinized (structure of the sentence). The complexity of style is the product of this Latinization. After the Restoration Age, English prose underwent a de-Latinization process that resulted in its simplification and modernization. Additionally, it suggested that spoken and written languages will become more similar. Overall, it may be said that English prose advanced significantly from antiquity to contemporary. The founding of the Royal Society in 1662 to further experimental science was one of the most significant influences on the growth of Restoration prose. Charles II gave his approval for the Society's founding. Even their own private laboratories were permitted for courtiers. The founding of the Royal Society resulted in significant developments that transformed English prose from antiquity to modernity. Scientists wanted to explain their experiments in language that was concise, emotionless, and almost mathematical. The Royal Society members' use of and advocacy for clear language had a significant impact on modern men of letters. As a result, the majority

NSOU CC-HI-08 194 of the renowned authors of the time adopted simplicity in language. For the clarity of the text, the age's diviners did just as well as its scientists. The outstanding sermons that were written during that time are legendary. Divines broke with tradition and delivered their sermons in clear, plain English that could be understood and appreciated by the average person. They had no interest in showy displays of affection or treating their listeners like empty vessels to be pumped into. English prose underwent a significant transformation as a result of Tillotson. One of the greatest artists of English writing, Dryden, said that Tillotson was the primary influence on his use of style. Last but not least, the popularisation of the literature at the close of the 17th century had a modernising effect on English writing. The growth of the readership is largely to blame for the English language's stabilisation and simplification. With an eye toward the average person, the writers naturally used basic, understandable language. 13.7 Restoration Theatre A pivotal moment in the history of English theatre occurred in 1660, when the stage-struck Charles II was restored to power. After the previous Puritan regime's ban on public theatrical performances was overturned, the play immediately and abundantly reconstituted itself. The King's and the Duke's Company, two theatre companies, were founded in London, and two opulent playhouses with moveable scenery and thunder and lightning machines were constructed to Christopher Wren's designs. Scholars currently emphasize on the quick evolution of theatre in the period as well as the significance of the social and political circumstances shaping it. Traditionally, Restoration plays have been examined by genre rather than chronology, more or less as if they were all contemporary. The importance of the first professional actresses' appearance is recognized, as is the impact of theatre company competitiveness and playhouse economics. Due to the production of 'Comedy of Manners', the Restoration era (1660–1700 AD) is considered one of the most glorious times in the history of English drama. In addition to the 'Comedy of Manners', the so-called 'Heroic Tragedy' also had a brief run, but it was too artificial and unnatural and only represented a type of French

NSOU CC-HI-08 195 soil. Heroic Drama was another name for Heroic Tragedy, but Dryden, who was a major proponent of Tragedy, preferred the term. These plays were initially composed in blank verse tragedy and afterwards in the classical model of the rhymed heroic couplet. Only a disaster could have happened here. The conflict between love and honour was the central theme of the heroic plays. The heroes and heroine were portrayed in great roles, and their conversation was bombastic and intricate, rhymed in 10-syllable couplets, and full of emotion. No counterpart to these speeches could be found today. The protagonists would exhibit remarkable nobility. The audience would be impressed by this. The show would raise questions and spark people's imaginations. A hero, a heroine, and a villain were present. The antagonist was a powerful figure. The plays were predominately written for men starting in 1660, but in the 1670s and 1680s, the emphasis moved from the hero to the heroine. The heroic play flourished for around 20 years before dying naturally from exhaustion. Dramatic tragedies are primarily written by Dryden. One of the better heroic tragedies is 'The Conquest of Granada', but 'All for Love' is Dryden's best work. Nathaniel Lee and Thomas Otway were two other dramatist playwrights. 13.8 Conclusion The era of restoration and revolution in England witnessed an overall change in the intellectual and cultural patterns of English life. The changed culture is chiefly reflected in contemporary poetry, prose and theatre as discussed above. The legacy of the restoration era produced some of the greatest pieces of English literature and theatre and stood the test of time. 13.9 Model Questions 1. Discuss the reflection of the Restoration era in English poetry. 2. Why is the Restoration era referred to as 'Age of Dryden'? 3. What were the major developments in prose in this period? 4. Discuss the development of theatrical art in the revolution era.

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Module III: Rise of modern science in relation to European society from the Renaissance to the 17 th century Unit 14 ? Origins

Structure 14.0 Objectives 14.1 Introduction 14.2 The Classical Era 14.3 The Materialists, Pythagoreans and Socratic Scholars 14.4 Hellenistic Science 14.5 Roman Period 14.6 Medieval Period – Darkness or Continuity 14.7 Conclusion 14.8 Model Questions 14.9 Suggested Readings 14.0 Objectives The unit will help the learners to: ? Understand the roots of scientific revolution which can be discovered from classical antiquity to the medieval era. ? Build a clear concept of the background history of present-day scientific knowledge system. 197

NSOU CC-HI-08 198 14.1 Introduction We are now living in the age of science and technology. But this epoch had not started suddenly. There is a long history is behind it. It can be said that the present- day knowledge system is the collective contribution of some curious minded scholars' experiment based on academic activities done during the early modern period. The so-called scientific researches of the pre modern period was not alike the present system. Most of the researches were greatly influenced by many medieval prejudices and religious explanations. But still this was the threshold of an epoch characterized by modern science and technology. In this chapter we will try to enquire the origin of the scientific revolution. Primarily the chapter can be taken as the background of the scientific revolution. 14.2 The Classical Era The root of the scientific revolution knowledge system can be found in classical antiquity. Classical antiquity is generally regarded as

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the period between the 8th century BCE and the 6th century CE

centred on the Mediterranean Sea, comprising the interlocking civilizations of ancient Greece and ancient Rome known as the Greco-Roman world. The Greco-Roman world includes both ancient Greece and Rome. It was a time when both Greek and Roman societies were at their height and had a significant impact on most of Europe, Northern Africa, and Western Asia. It is the period in which both Greek and Roman societies flourished and wielded huge influence throughout much of Europe, Northern Africa, and Western Asia. Unlike present day, science was not recognised as a separate academic discipline in the classical antiquity. The entire knowledge system came under philosophy at that time. But the classical method encompassed inquiries into the workings of the world or universe aimed at both practical goals like establishing a reliable calendar or determining how to cure a variety of illnesses as well as more abstract investigations belonging to natural philosophy. The ideas regarding nature that were theorized during this period were not limited to natural science but included myths as well as religion.

NSOU CC-HI-08 199 Philosophers like Hippocrates, Aristotle, Euclid, Archimedes, Hipparchus, Galen and Ptolemy had great contributions in the world of academia. They helped to establish modern science by spreading their ideas and commentary throughout the Eastern, Islamic, and Latin civilizations. Their writings spanned a wide range of subjects, including physics, cosmology, and mathematics. 14.3 The Materialists, Pythagoreans and Socratic Scholars “How did the ordered cosmos in which we live come to be?” – This was the most important curiosity responsible behind every early scientific approach. All the ancient religious texts had their own explanation. These texts explained this origin theory by incorporating God and other divine elements. First alternative or better to say non-religious scientific notion towards the origin theory came from the pre-Socratic materialists. Their explanations tended to center on the material source of things. Early materialist scholar Anaximander suggested that things could not come from a specific substance like water but rather from something he called the “boundless.” Exactly what he meant is uncertain but it has been suggested that it was boundless in its quantity, so that creation would not fail; in its qualities, so that it would not be overpowered by its contrary; in time, as it has no beginning or end; and in space, as it encompasses all things. Later his followers returned to a concrete material substance, air, which could be altered by rarefaction and condensation. They adduced common observations to demonstrate that air was a substance and a simple experiment they used i.e. breathing on one’s hand to show that it could be altered by rarefaction and condensation. Later Heraclitus of Ephesus maintained that change, rather than any substance was fundamental, although the element fire seemed to play a central role in this process. Finally, Empedocles of Acragas seems to have combined the views of his predecessors, asserting that there are four elements (Earth, Water, Air and Fire) which produce change by mixing and separating under the influence of two opposing “forces” that he calls Love and Strife. All these theories imply that matter is a continuous substance. Two Greek philosophers, Leucippus and Democritus of Abdera, who lived about 410 BCE, came up with the notion that there were two real entities: atoms, which were small

NSOU CC-HI-08 200 indivisible particles of matter, and the void, which was the empty space in which matter was located. Although matter is mentioned in every explanation from Thales to Democritus, what is more significant is that these competing explanations imply a continuous process of debate in which alternative theories were presented and contested. The materialist explanation of the origin of the cosmos was very important no doubt. But it was not a perfect explanation. One important point was missing. It does not make much sense to think that an ordered universe comes out of a random collection of matter without having the existence of any ordering principle. An alternative explanation to solve the limitations of the materialists came from the followers of the Pythagoras. They identified for the first time that number is the fundamental unchanging entity underlying all the structure of the universe. For them matter is made up of ordered arrangements of point or atoms. It is arranged according to geometrical principles into triangles, squares, rectangles etc. The components of the universe were organised according to mathematical and musical scale principles, even on a bigger scale. Number was thus emerging with the Pythagoreans as the logical foundation for an organised universe. This may be regarded as the first proposal for a scientific ordering principle of the cosmos and the first complete separation from religious explanations. The Socratic philosophers also went with the Pythagoreans and found the ordering principle of the universe in mathematics or more specifically in geometry. But they were more popular for their contributions to the philosophical basis of scientific method than to any particular scientific concept. For them all things in the material world are imperfect reflections of eternal unchanging ideas similar to mathematical diagrams which are reflections of eternal unchanging mathematical truth. 14.4 Hellenistic Science The classical antiquity had reached in its zenith during the Hellenistic period. With the military expeditions of Alexander the Great, the Greek culture spread over a large area containing varied cultures. Thus the period witnessed a cultural exchange with the east. The city of Alexandria became a major centre of scientific research in

NSOU CC-HI-08 201 the 3rd century BCE. In their scientific inquiries, Hellenistic scholars frequently used the ideas established in previous Greek thought, such as the intentional gathering of actual data or the application of mathematics to events. But opinions about Hellenistic science are very diverse. Mathematics and astronomy reached its zenith during the Hellenistic and early Roman periods, and much of the work represented by scholars such as Euclid, Archimedes, Apollonius, Hipparchus, and Ptolemy was of a very advanced level. Evidence of combining mathematical knowledge with technical or practical applications is also available. Antikythera mechanism may be the best example of this applied scientific knowledge. It is an analogue computer. Not only is that, the accurate measurement for the circumference of the Earth by Eratosthenes, or the mechanical works done by Hero also good examples of their technical advances. Several Hellenistic centres of learning appeared during this period, of which the most important one was the Museum in Alexandria, Egypt, which attracted scholars from across the Hellenistic world mostly Greek, but also Egyptian, Jewish, Persian, Phoenician and even Indian scholars. Hellenistic mathematicians actively corresponded with one another despite their small numbers; sharing and copying one another's work among peers served as the primary form of publication. Most of the scientific texts written in Greek survived through the copying of manuscripts over the centuries, though some fragments dating from antiquity have been found across a large area including Greece, Egypt, Asia Minor, Mesopotamia, and Sicily. 14.5 Roman Period Hellenistic era was particularly important for systemizing scientific knowledge. The Roman science was developed over the platform of this systematic knowledge. The scientific activities continued under the Roman rule were mostly explanations of Hellenic and Hellenistic science. Latin texts of Roman era were mainly compilations drawing on earlier Greek works. Greek remained the primary language used for cutting-edge scientific study and instruction. The few surviving Greek and Hellenistic works were developed and preserved later in the Byzantine Empire and the Islamic world. Late Roman attempts to translate Greek manuscripts into Latin were unsuccessful, and Western Europe did not get direct access to the majority of ancient

NSOU CC-HI-08 202 Greek texts until the 12th century. Pliny the elder and Ptolemy were the most prominent scholars of the Roman era. Pliny wrote 'Naturalis Historia' around 77 CE. This book included his scientific observations of the natural world. Although there are several digressions in each section, Pliny's work is clearly separated into the domain of inorganic substance and the organic world of plants and animals. He is particularly interested in documenting the existence of plants, animals, and insects as well as how they are used (or abused) by humans. The most comprehensive collection of ancient writings currently extant, the description of metals and minerals is particularly thorough and useful. Although much of the work was compiled by judicious use of written sources, Pliny is especially significant because he provides full bibliographic details of the earlier authors and their works he uses and consults. Since Pliny's encyclopaedia survived the Dark Ages, even if the original texts themselves have disappeared, we know of these lost works. The book was one of the first to be printed in 1489, and became a standard reference work for Renaissance scholars, as well as an inspiration for the development of a scientific and rational approach to the world. On the other hand, Ptolemy's research programme involved a combination of theoretical analysis with empirical considerations seen, for instance, in his systematized study of astronomy. Ptolemy's 'Mathçmatikç Syntaxis', better known as the 'Almagest', sought to improve on the work of his predecessors by building astronomy upon a secure mathematical basis and also by demonstrating the relationship between astronomical observations and subsequent astronomical theory. Ptolemy, perhaps for pedagogic purposes, discusses in great detail physical representations of his mathematical models found in the Almagest in his 'Planetary Hypotheses'. In a similar vein, the 'Geography' was primarily concerned with creating precise maps using astronomical data. Apart from astronomy, both the 'Harmonics' and the 'Optics' contain instructions on how to construct and use experimental instruments to corroborate theory. Ptolemy's thoroughness and his preoccupation with ease of data presentation virtually guaranteed that earlier work on these subjects be neglected or considered obsolete, to the extent that almost nothing remains of the works Ptolemy often refers. His astronomical work in particular established the approach and area of study for centuries, and the Ptolemaic system rose to prominence as the standard representation of heavenly motions up until the sixteenth century.

NSOU CC-HI-08 203 14.6 Medieval Period–Darkness or Continuity A common notion towards the explanation of medieval culture is to look upon it as a dark period. It is partially true that the scholarly activities were deeply influenced by the political unstable situation of Western Europe during the early and high medieval period. Particularly with the rise of the Roman Catholic Christianity, scientific activities were largely affected. A number of scholars migrated towards the east and took shelter in the Byzantine world. Thus, the east became the main centre of academia during the medieval period. The Byzantine scholars continued their studies and they were largely influenced by the Arabian and Oriental knowledge system. In this way a mixed approach towards the academia was built. Later with the rise of the Ottomans the eastern academia was again affected badly and a remigration towards the west took place. Most of the eastern scholars took shelter inside the various city-states of Italy like Florence, Venice, and Milan etc. This created the context of the birth of the renascent science which is commonly known as the scientific revolution. 14.7 Conclusion The rediscovery of Greek scientific texts, both ancient and medieval, was accelerated as the Byzantine Empire fell to the Ottoman Turks and many Byzantine scholars sought refuge in the West, particularly Italy. Initially, there were no new developments in physics or astronomy, and the reverence for classical sources further enshrined the Aristotelian and Ptolemaic views of the universe. Renaissance philosophy lost much of its rigor as the rules of logic and deduction were seen as secondary to intuition and emotion. At the same time, Renaissance humanism stressed that nature came to be viewed as an animate spiritual creation that was not governed by laws or mathematics. Only later, when no more manuscripts could be found, did humanists turn from collecting to editing and translating them, and new scientific work began with the work of such figures as Copernicus, Cardano, and Vesalius. Therefore, the late 14th and early 15th centuries was marked by a remarkable change in the scholarly world. Ancient and medieval Greek scientific works were

NSOU CC-HI-08 204 more readily rediscovered after the Byzantine Empire was conquered by the Ottoman Turks and many Byzantine scientists fled to the West, particularly Italy. The Aristotelian and Ptolemaic conceptions of the world were first further cemented by the regard for classical sources and the absence of fresh discoveries in physics or astronomy. Due to the perception that intuition and emotion were more important than the principles of logic and deduction, Renaissance philosophy lost much of its rigour. Renaissance humanism also emphasised how nature began to be seen as an active spiritual creation that was unconstrained by rules or mathematics. Humanists did not start editing and translating manuscripts until later, when no more manuscripts could be found. Finally, a new scientific approach began with the work of such great personalities as Copernicus, Cardano, and Vesalius. 14.8 Model Questions 1. Explain the origin of modern science. 2. Write a short note on medieval science. 3. In what way was Hellenistic science significant? 4. Discuss the scientific developments in Roman period. 14.9 Suggested Readings Cohen, H. Floris. *The Rise of Modern Science Explained : A Comparative History* , Cambridge University Press, 2015. Huff, Toby E. *The Rise of Early Modern Science: Islam, China and the West*, Cambridge University Press, 2017. Henry, John. *The Scientific Revolution and the Origins of Modern Science* , Bloomsbury Publishing, 2008. Sinha, Arvind . *Europe in Transition* , New Delhi, 2013. Phukan, Meenaxi. *Rise of the Modern West* , New Delhi, 2000. Hall, A. *The Scientific Revolution, 1500-1800* , London, 1956.

NSOU CC-HI-08 205 Unit 15 ? Social Context of the Modern Science Structure 15.0 Objectives 15.1 Introduction 15.2 A Changed World–Mechanical Universe 15.3 The Social Context of the Scientific Revolution 15.4 Factors Responsible for the Revolution 15.4.1 The Translation Movement in Europe 15.4.2 Renaissance Humanism 15.4.3 The Invention of the Printing Press 15.4.4 Discovery of the New World 15.5 The Meaning of the Scientific Revolution 15.6 Conclusion 15.7 Model Questions 15.8 Suggested Readings 15.0 Objectives The unit will build a clear concept about: ? The growth and development of a mechanical universe. ? It will also analyse the factors that were responsible for creating a favourable context for the birth of modern science. 15.1 Introduction Starting in the late fourteenth century, the cohesive medieval world began to disintegrate, a process that lasted to the late seventeenth century. Not only did basic medieval institutions like feudalism weaken but also the medieval view of the 205

NSOU CC-HI-08 206 universe, or world-view, faded and was gradually replaced by the modern, scientific understanding of nature. The Renaissance and Reformation, as well as the expansion of commercial affluence and state power, all contributed to the specific historical setting in which this shift took place. A key tenet of Western philosophy since the late seventeenth century, the mastery of nature was increasingly seen by literate elites in early modern Europe as both desired and feasible.

15.2 A Changed World—Mechanical Universe

The Scientific Revolution's new mechanical idea of nature, which allowed Westerners to find and quantitatively describe the laws of nature, was its singular contribution to the creation of the modern worldview. They eventually came to believe that matter was the only element in nature, moving according to rules of force in space and time. This ingenious philosophical framework makes it possible to understand and perhaps even control the physical world. The development of a fresh, scientific technique was another aspect of the Scientific Revolution. Galileo Galilei, William Harvey, Robert Boyle, and Isaac Newton were among the scientists and natural philosophers who carried out successful experiments that gave Western science its still-distinctive technique of observation and investigation. No one could have a genuine interest in any part of the physical order by the late seventeenth century without conducting experiments or without meticulously and methodically monitoring how physical events behaved. Modern scientists were able to decipher and explain the mysteries of nature thanks to the mechanical notion of nature and a strict methodology. The new science started to speak more and more in mathematical terms. Europeans had been using mathematics and geometry to describe many physical processes for ages. A new branch of mathematics known as calculus appeared with the Scientific Revolution, but much more significant was the growing conviction among philosophers that all of nature, including both visible and invisible forces, could be expressed mathematically. Even geometry had advanced to such a level of complexity by the late seventeenth century that even a smart philosopher like Isaac Newton's friend and contemporary John Locke (1632–1704) was unable to comprehend the complicated mathematics employed by Newton in the *Principia*.

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culture emerged, and it became extremely significant throughout the eighteenth-century Enlightenment as a paradigm for advancement in both the natural and social sciences.

15.3 The Social Context of the Scientific Revolution

Between the early seventeenth and the middle of the eighteenth centuries, a significant shift in educated Europeans' thought was largely attributed to the new science. The Scientific Revolution was once thought by historians to be the result of a select group of brilliant scientists whose use of mathematics and experimentation led to a fundamentally new knowledge of the natural world. Now, however, it is believed that the scientific revolution was possibly brought about by the educated elites' embrace and application of the new science. If not for other social and political factors, the science of Galileo, Kepler, Descartes, Boyle, and Newton would have remained the domain of a few or, worse still, a dubious, even heretical, view of nature. The great scientists were not ignorant about those circumstances, nor were their immediate followers or propagandists. Galileo sought the backing of the educated classes and contended that this new mechanical science was appropriate exclusively for them and not for the general public. He contrasted the new science with the traditional knowledge of the scholastic clergy and linked their perception of nature to the naive beliefs of the "masses." He provoked the fury of the church authorities by doing this, and they eventually put an end to him. The new science had much less of an influence on Catholic Europe than in Protestant Europe due to persecution and censorship. The ability to print was essential for the new mechanical knowledge of nature to be accepted. After Galileo was condemned, Descartes fled France and decided to publish and live in the Netherlands. There, he emphasised the virtues of the new science at every turn, emphasising how it could deflect people from meddling in political issues and instead help to promote order and stability. The dream of power that mechanical knowledge gave to governments as well as to the early proponents of industry was the second social aspect that aided in the

NSOU CC-HI-08 208 acceptance of the new science. Even though such knowledge was only a pipe dream in the seventeenth century, it persuaded monarchs and statesmen to support scientific institutes and endeavours. The new mechanical learning—not that found in Newton’s ‘Principia’, which was far too technical for most people, but the mechanical information in handbooks and lectures—gained application first in Britain and Scotland during the second half of the eighteenth century. The applied mechanics that produced the steam engine and improved coal mining and water engineering in general had its origin in the Newtonian lectures and books that proliferated in Britain during the eighteenth century. The road from the Scientific Revolution to the Industrial Revolution is more direct than has often been realized.

15.4 Factors Responsible for the Revolution

The Scientific Revolution cannot be explained by a single factor. A number of reasons contributed to its development and can be discussed in details.

15.4.1 The Translation Movement in Europe

Christians in Western Europe were intrigued by the tales of Greco-Arabic literature in the Arab-controlled nations, particularly in Spain and Sicily. This prompted numerous excursions into regions of the world ruled by Muslims. After Toledo (Spain) fell to the Muslims as a result of the Western Crusades against them in 1085, the Arabic translations of Greek scientific works into Latin began. There was a deluge of translations between 1125 and 1200. The majority of the Christians, Muslims, and Jews who interacted with each other spoke Latin, Greek, and Arabic, and Spain had a significant role in this. Gerard of Cremona was the most significant Arabic to Latin translator. The Latin had heard of Ptolemy’s Almagest but didn’t have a copy, so he went in search of it. When he arrived in Toledo, he studied Arabic and translated the Almagest into Latin. Aristotle’s fundamental works, such as ‘Physics’, ‘On the Heavens and World’, ‘On Generation and Corruption’, and ‘Meteorology’, as well as his writings on logic and scientific method, were among the roughly 70 other volumes he translated from

NSOU CC-HI-08 209 Arabic into Latin. Al-Khwarizmi, an Arab mathematician, wrote both his algebra and Euclid’s geometry, which he also translated. He also translated numerous medical materials, including many works by Galen, as well as significant writings by Arabic physicians and thinkers. Greek and Latin texts were also translated in addition to Arabic-Latin ones. Academics from Latin-speaking Europe went searching for books in old churches and monasteries, which frequently had saved one or two copies of ancient Greek literature, in the same way that Arab scholars had travelled to faraway regions to do so.

15.4.2 Renaissance Humanism

The term “renaissance” historically refers to a cultural movement that originated in Italy and eventually expanded to the rest of Europe. It lasted roughly from the 14th to the 17th century. What “rebirth” was this cultural movement looking for? What was to be reborn specifically? The ancient heritage of Greece and Rome was being sought after during the Renaissance. As we have seen, medieval churchmen began gradually unearthing and incorporating ancient works starting around 1000 CE. However, these works were viewed as handmaids to the Bible and were solely utilised to reaffirm Christian ideas. Beyond the Scholastics, the Renaissance humanists recognised the significance of all classical works of literature from antiquity, regardless of whether they backed Christianity. By education, practise, or identification, a number of early scientists and intellectuals were humanists. They supported innovative approaches to knowledge acquisition and use, which helped spur a “revolution” in science and philosophy and remedy prior errors.

15.4.3 The Invention of the Printing Press

Many people consider the Gutenberg printing press to be the most significant invention of the previous millennium. Johannes Gutenberg created the printing press and independently created a moveable type system in Europe about the year 1450. The same elements still used today, lead, tin, and antimony, were initially utilised by Gutenberg to make his type parts.

NSOU CC-HI-08 210 Block printing was slower and less reliable for alphabetic scripts than movable-type page setup. Typography and fonts were created as a result of the metal type parts' increased durability and uniformity of letters. The printing press was especially efficient for limited alphabets as in the English language, when compared to the Chinese (who were also trying movable type.) The invention of the printing press resulted in the mass manufacture of books on an assembly line, replacing older printing techniques. 3,600 pages could be produced by a single Renaissance printing press in a workday as opposed to around 2,000 by typographic block printing and a few by hand copying. Thousands of thousands of books by best-selling authors like Luther and Erasmus were sold during their lifetimes. From Mainz, Germany, printing quickly expanded to more than 200 locations in 12 different European nations. However, it took until 1475, 25 years later, for the first book in English to appear. In Western Europe, there were more than twenty million volumes produced by printing presses by the year 1500.

15.4.4 Discovery of the New World

On October 12, 1492, Christopher Columbus and his crew arrived in the Americas. Columbus visited several Caribbean islands that are now the Bahamas during four distinct voyages that began with the one in 1492, in addition to the island that would later become known as Hispaniola. He also travelled the shores of Central and South America. He did not, however, make it to North America, which was, of course, already populated by Native Americans. Columbus had set out from Spain to establish a Western passage to China, Japan, and India. Europeans had been making their way to Asia either by land (over the fabled "silk road") or by water, via the southernmost point of Africa (the Cape of Good Hope), which links the Atlantic and Indian oceans. For political considerations, the Spanish were prevented from using either of these routes. In view of this, they were drawn to a fresh path to Asia. The new world's discovery ushered in a new period of exploration, trade, and colonisation. All of the main European nations made an effort to found colonies in the Americas. The native inhabitants that had long before inhabited the Americas suffered severely as a result of being forced into slavery, forced to become Christians,

NSOU CC-HI-08 211 and as a result of contracting new diseases that the European conquerors had brought with them. The discovery of the new globe presented new difficulties in Europe. Suddenly, people, plants, and creatures that the Spanish, Portuguese, Dutch, English, and French had never seen before were coming into contact with them. It also questioned the authority of custom and tradition. People started to question why the Bible didn't mention the New World. They began to ponder what else the Bible might not know as a result. Could they believe it to be an accurate portrayal of the world? It also sparked a sense of inquiry and curiosity.

15.5 The Meaning of the Scientific Revolution

The Scientific Revolution played a major role in forming the modern mindset by shattering the mediaeval conception of the universe and substituting a completely new one. The idea that a stationary planet was at the centre of a limited, star-ringed universe was no longer held. The notion that the universe was split into higher and lower worlds and that the rules of motion in the sky and on earth were different also vanished. Now, nature could be controlled; the universe was seen as a vast machine that operated in accordance with universal rules that could be represented mathematically. The New Science played a crucial historical role in reorienting Western thought away from medieval theology and metaphysics and encouraged the study of physical and human problems. In the later Middle Ages, most men of learning were Aristotelians and theologians. But by the mid-eighteenth century, knowledge of Newtonian science and the dissemination of this new learning had become the goal of the educated classes. It was believed scientific knowledge based on observation, experimentation, and rational deduction, could be systematic, verifiable, progressive, and useful. The advocates of this new approach of learning hailed the scientists of the sixteenth and seventeenth centuries. They wanted to prove that no institution or dogma had the monopoly on truth. A scientific approach to knowledge if properly applied for the good of all people, could produce a new and better age for all humanity. This outlook was of great significance in that it gave thinkers a new

NSOU CC-HI-08 212 confidence in the power of the human mind. They started looking critically and sceptically at the institutions and customs of Europe. The reformers of the eighteenth century would work to establish an Age of Enlightenment after being thus motivated. Traditional Christianity was finally weakened by the Scientific Revolution. It was unclear what God's place was in a mechanical cosmos. Newton had maintained that miracles were still possible because God not only created the cosmos but also intervened in it. Others continued to believe in God as the Creator but saw miracles as exceptions to nature's perfect mechanical design. As soon as the new science's requirements of proof were put forth, other Christian beliefs came under fire as being incompatible with them. Descartes' focus on systematic doubt and clarity of thought, together with Bacon's insistence on close observation, when applied to religious concepts, caused scepticism about the veracity of Christian teachings. Theology eventually began to be seen as a distinct and somewhat unimportant field of intellectual investigation unsuited for the needs of practical, knowledgeable individuals. Along with Christian theology, other widely held and accepted beliefs also came under fire. The aristocratic society despised magic, witchcraft, and astrology, which were nevertheless popular among the common people throughout Europe. The elite culture of the wealthy and landed grew more remote from the public culture as a result of the Scientific Revolution. The majority of people continued to adhere to some form of traditional Christianity, but for the peasants and labourers who were helpless against the forces of nature or the hegemony of the wealthy and landed, the uncertainty of a universe ruled by devils, witches, or the stars persisted as making sense. By the beginning of the seventeenth century, there was an increasing animosity toward scientific ideas in the Catholic countries where the Scientific Revolution first took place. The Counter Reformation's mentality allowed less intelligent people to use their fears and conceit against any notion they thought was dubious. Galileo was stuck in this hostile context, and in 1616, the church denounced the Copernican system. As a result, science had started to become a more Protestant phenomena by the second part of the seventeenth century. Major Protestant nations like England and the Netherlands gave more freedom to the press and valued intellectual freedom. Science

NSOU CC-HI-08 213 ultimately proven to be more in line with the Protestant mindset's emphasis on personal achievement and the commercial exploitation of nature for profit. 15.6 Conclusion The science of Newton gradually evolved into the science of Western Europe, mechanising, analysing, regulating, and mathematizing nature. The Scientific Revolution led educated Westerners to have a stronger belief than ever that nature could be controlled. The science of industry was mechanical science as it was applied to canals, engines, pumps, and levers. The Age of Enlightenment and the Industrial Revolution, two significant milestones of the contemporary West, were thus made possible by the Scientific Revolution, which operated on both an intellectual and a commercial level. 15.7 Model Questions 1. Discuss briefly the socio-cultural context of the scientific revolution. 2. What were the main factors responsible behind the emergence of modern science? 3. Write a short note on the translation movement. 15.8 Suggested Readings Principe, Lawrence M. *The Scientific Revolution: A Very Short Introduction*, OUP Oxford, 2011. Shapin, Steven. *The Scientific Revolution*, University of Chicago Press, 2018. Hellyer, Marcus (ed.). *The Scientific Revolution: The Essential Readings*, Blackwell Publishing, 2003. Sinha, Arvind. *Europe in Transition*, New Delhi, 2013. Phukan, Meenaxi. *Rise of the Modern West*, New Delhi, 2000. Hall, A. *The Scientific Revolution, 1500-1800*, London, 1956.

NSOU CC-HI-08 214 Unit 16 ? Major Developments Structure 16.0 Objectives 16.1 Introduction 16.2 Phases of the scientific developments 16.3 Geocentrism to Heliocentrism—A Shift of Paradigm 16.4 Copernicus 16.5 Tycho Brahe 16.6 Johannes Kepler 16.7 Galileo Galilei 16.8 Isaac Newton 16.9 Developments in Micro Cosmological Studies 16.10 Conclusion 16.11 Model Questions 16.12 Suggested Readings 16.0 Objectives This unit will give a clear concept of: ? The various fields of scientific studies which grew as an outcome of the scientific revolution. ? The life and works of the great scientists 16.1 Introduction The 17 th century witnessed a great change in our perception towards the natural world. It was discovered that the sun or the earth are not the exclusive things created by the nature. Sun is just one among million stars and the earth is also just one of 214

NSOU CC-HI-08 215 the many planets orbiting the sun. This new notion resulted in the demystification of the universe and around the second half of the 17th century a mechanistic view of the universe emerged. It led to a re-thinking of moral and religious matters as well as the traditional ideas on nature. The process of the establishment of this new view of the universe and the knowledge of science is known as the Scientific Revolution. 16.2 Phases of the scientific developments J.D. Bernal in his 'Science in History' divided the entire period of the Scientific Revolution into three phases. The first phase witnessed the replacement of the geocentric view of the universe by the heliocentric concept. The second phase may be regarded as the period of formulation of scientific basis. The third phase witnessed the institutionalisation of the science. Categorically the developments in the field of science during the post renaissance period may be divided into two broad groups– first, micro cosmological studies and secondly, the cosmological studies. Micro cosmology includes mainly physiological studies and cosmology includes various theories on creation of the universe, astronomy and physical or natural sciences. 17th century onwards scientific learning and experiments began to increase dramatically. Examinations and understanding of the physical realm were paid good attention during this time. The subsequent creation of scientific method proved crucial to the evolution of science. The rise of science or the natural philosophy as called in those days was mainly associated with spectacular intellectual triumph in mathematics, astronomy and physics. Observation of natural phenomenon, formulation of laws or principles on the basis of experiment and conclusion were the main features of the scientific revolution. These scientific and intellectual changes played the most vital role in the creation of the modern world. 16.3 Geocentrism to Heliocentrism–A Shift of Paradigm The ancient Greek philosophers, whose ideas shaped the worldview of Western Civilization leading up to the Scientific Revolution in the sixteenth century, had conflicting theories about why the planets moved across the sky. One school of NSOU CC-HI-08 216 thought held that the planets circled the Sun, while Aristotle's theories, which ultimately won out, held that the Sun and the planets actually orbited Earth. A ball tossed straight up into the air doesn't land behind the thrower, as Aristotle predicted it would if the Earth were moving, and he observed no other indication that the Earth was moving. This required that the Earth be locked in place while the planets, the Sun, and the fixed dome of stars circled about it, according to Aristotle. Christian theology developed a geocentric worldview that is both a religious and a natural philosophical concept. Despite that, it was actually a priest who brought back the notion that the Earth moves around the Sun. Nicolaus Copernicus, a Polish clergyman, suggested in 1515 that the Earth was a planet similar to Venus or Saturn and that all planets revolved around the Sun. He did not publish his theory until 1543, just before his passing, out of fear of criticism (some academics believe Copernicus was more worried about the scientific flaws in his theories than he was with the Church's rejection). Few people subscribed to the ideology, and those who did were occasionally accused of being heretics. Giordano Bruno, an Italian scientist, was burnt at the stake for espousing Copernicus' heliocentric theory of the universe along with other heretical notions. But the case for a heliocentric solar system grew stronger with time. Galileo discovered that moons orbited Jupiter in 1610 when he focused his telescope to the night sky for the first time in human history. These moons could not exist if Aristotle's theories about everything orbiting the Earth were accurate. Galileo also saw Venus's phases, which demonstrated that the planet revolves around the Sun. Galileo was prosecuted for heresy by the Roman Inquisition and sentenced to a lifetime of house arrest. Johannes Kepler, a German mathematician, published a set of rules that govern the planets' orbits around the Sun at the same period. The mathematical formulas, which are still in use today, provide precise predictions of the motion of the planets according to Copernican theory. Isaac Newton slammed the hammer down on the Aristotelian, geocentric theory of the cosmos in 1687. Using Kepler's laws as a foundation, Newton provided an explanation for the planets' motion around the Sun and named the force that held it in check, gravity.

NSOU CC-HI-08 217 16.4 Copernicus Mathematician and astronomer Nicolaus Copernicus proposed that the sun was fixed at the centre of the universe and that the earth revolved around it. In order to eliminate Ptolemy's equant, a hypothetical point around which the celestial bodies appeared to follow Aristotle's requirement for the uniform circular motion of all celestial bodies, Copernicus decided that he could only accomplish his goal by using a heliocentric model. Copernicus was troubled by the fact that Ptolemy's geocentric model of the universe failed to follow Aristotle's requirement for the uniform circular motion of all celestial As a result, he developed the idea of a universe in which the size of the planets' orbits directly related to how far away they were from the sun. Although Copernicus's heliocentric theory was very divisive at the time, it marked the beginning of a shift in how people perceived the world, and Copernicus came to be recognised as the father of the Scientific Revolution. When Copernicus first started promoting the heliocentric idea is impossible to pinpoint. He most likely adopted this hypothesis after 1500. Furthermore, it is impossible to pinpoint the precise reason Copernicus started to promote the heliocentric cosmology. Despite Copernicus' significance in the history of philosophy, there aren't many primary sources about him. The 'Commentariolus', the 'Letter against Werner', and 'On the Revolutions' were the only astronomical writings he produced. He also published his translation of Theophylactus' letters and produced several iterations of his treatise on coinage. The majority of the few letters he left behind also have diocesan-related content. Regrettably, the biography by Rheticus, which should have given researchers a wealth of knowledge, has been destroyed. As a result, many of the most intriguing questions surrounding Copernicus's theories and writings have been answered through speculation and inference, and we can only speculate as to why Copernicus chose to embrace the heliocentric theory. 16.5 Tycho Brahe Tycho Brahe was born in 1546 to an aristocratic family in Denmark. King Fredrik's kind assistance was very helpful to Tycho Brahe. The king gave Brahe an

NSOU CC-HI-08 218 island he named Hven. He transformed this island into his own tiny nation. On Hven, Brahe erected a palace that he called Uraniborg in honour of the sky goddess Urania. On the island, he also constructed an observatory. Brahe made use of the island as his home base for making astronomical observations for more than 20 years. Tycho Brahe lost the favour of the Danish king in 1597, so he moved to Wandsbeck in what is now Germany. He finally made Prague his home and kept making astronomical observations there. Tycho Brahe conducted reliable observations over a 20-year span that lent credence to Copernicus' previous heliocentric theory. The sextant and a compass were the sole tools used to make these observations. Brahe recorded more than 1000 stars. Additionally, he demonstrated that comets were actual spacecraft and not merely a by-product of the atmosphere of Earth. Brahe revealed anomalies in the orbit of the Moon and found a brand-new star in the Cassiopeia formation. Brahe created a variety of instruments, such as the Tyconian Quadrant, which was widely imitated and inspired the development of more advanced observational tools. Tycho Brahe employed Johannes Kepler as his assistant in 1600. Kepler would subsequently use Brahe's work as the foundation for the planetary movement rules that he created. The castle and observatory built by him on the island Hven were destroyed within a few years of his death. 16.6 Johannes Kepler The astronomer and mathematician Johannes Kepler of Austria convinced Tycho Brahe to hire him as his assistant so that he may use his planetary tables. Kepler was a Neopythagorean and Platonist by training, and his book 'Mysterium Cosmographicum' is a good example of his tendency toward mysticism. But Kepler was also a firmly committed Copernican. He actually intended to use Tycho's findings to support the Copernican idea. Upon the passing of Brahe, he examined the enormous amount of data. He created new planetary tables using this data. He first concluded that planetary orbits have an oval shape, but he later rejected this conclusion for aesthetic grounds. He discovered a mistake in his calculations and fixed it. The new shape happened to be an ellipse, which fitted well into Kepler's Pythagorean views about nature.

NSOU CC-HI-08 219 Kepler explored a variety of mystical concepts, including the Platonic solids and musical analogies, to characterise planetary orbits. Three pearls, meanwhile, were scattered throughout his extensive computations in 'Astronomia Nova', Kepler's rules of planetary motion. Kepler is credited with creating these principles and is regarded as the father of physical astronomy. According to the first law, the Sun is at one focus of the elliptical orbits that the planets follow. According to the second law, the planets cover the same amount of ground at the same rate (which is equivalent to the statement of conservation of angular momentum.) According to the third law, the semimajor axis cube is proportional to the period squared. Kepler was of the opinion that the planets remained in their orbits by a "anima motrix" (motive soul). However, later he modified it to "vis motrix" (life force). He also developed the concept of a ray and as an aspect of astronomy studied optics in 'Astronomiae Pars Optica' (1604). 16.7 Galileo Galilei Galileo has been referred to as the "father" of modern science, the scientific method, observational astronomy, and modern physics. He was born on February 15, 1564, in Pisa, Italy. Galileo worked on practical science and technology, describing the properties of pendulums and "hydrostatic balances," as well as researching projectile motion, inertia, gravity, and the theory of relativity. He invented the thermoscope, produced a number of military compasses, and employed the telescope to conduct scientific examinations of celestial objects. Telescopic confirmation of Venus' phases, observations of Jupiter's four largest satellites, observations of Saturn's rings, and analyses of lunar craters and sunspots are only a few of his contributions to observational astronomy. Galileo's promotion of Copernican heliocentrism—the idea that the Earth revolves around the sun on a daily basis—was opposed by the Catholic Church and certain astronomers. The Roman Inquisition looked into the issue in 1615 and came to the conclusion that heliocentrism was wrong, ridiculous, and heretical because it went against Holy Scripture.

NSOU CC-HI-08 220 In 'Dialogue Concerning the Two Chief World Systems' (1632), Galileo later defended his ideas. This work appeared to criticise Pope Urban VIII, alienating the Pope and the Jesuits, who had previously backed Galileo. The Inquisition tried him, judged him to be "vehemently suspect of heresy," and had him retract his statements. He spent the rest of his life under house arrest. During this time, he wrote 'Two New Sciences' (1638), primarily concerning kinematics and the strength of materials, summarizing work he had done around forty years earlier. In 1638 he went completely blind and was suffering from insomnia and a painful hernia and. At the age of 77, after suffering from fever and heart palpitations, he died on 8 January 1642. 16.8 Isaac Newton On January 4, 1643, Isaac Newton was born in Woolsthorpe, England. Three months prior to his birth, his farmer father, also called Isaac Newton, passed away. When Isaac was three years old, his mother remarried and left the small boy in the custody of his grandparents. Isaac was largely an only child. He would love to work and live alone for the rest of his life, concentrating on his writing and studies. Isaac enrolled in Cambridge's college in 1661. He would spend a large portion of his time at Cambridge, where he would eventually become a professor of mathematics and a member of the Royal Society (a group of scientists in England. He ultimately won the election to serve as a member of parliament for Cambridge University. Between 1665 and 1667, Isaac was forced to leave Cambridge due to the Great Plague. He developed his theories on calculus, gravitation, and the laws of motion during these two years of study and seclusion in his Woolsthorpe residence. Newton was appointed the London Royal Mint's warden in 1696. He took his responsibilities seriously and worked to restructure England's currency as well as root out corruption. In 1703, he won the presidency of the Royal Society, and in 1705, Queen Anne knighted him. The 'Philosophiae Naturalis Principia Mathematica', often known as the 'Mathematical Foundations of Natural Philosophy', was one of Newton's most significant works and was published in 1687. He discussed the three laws of motion

NSOU CC-HI-08 221 and the law of universal gravitation in this essay. One of the most significant works in the history of science would be this one. It not only defined the foundational ideas of contemporary physics but also introduced the notion of gravity. In 1703, Newton was elected to lead the Royal Society. He became a Knight in 1705, being the first scientist to do so. On March 31, 1727, he passed away in London, England. He was laid to rest at Westminster Abbey after receiving a gallant funeral. 16.9 Developments in Micro Cosmological Studies As was already indicated, biological sciences, and more specifically medical sciences like anatomy and physiology, are included in the microcosmological studies. The scientific revolution greatly enhanced this field of study. Modern science and the scientific method were brought about by the scientific revolution. It contributed to the advancement of medicine by providing doctors with more knowledge about the human body and a better way to look into the phenomena that surround it. The scientific revolution produced a methodology for evaluating theories, and it is this methodology that is responsible for later discoveries like the germ theory. During the scientific revolution, a number of works on biological investigations were written. The extensive work 'History of Animals' was written by Conrad Gesner. Modern botany has benefited from the work of Leonard Fuchs, Otto Brunfels, and Jerome Boeck. Excellent documentation of marine life was produced by Guillaume de Rondelet. At this period, pathology also started to emerge. During this time, numerous studies on various diseases were conducted. Skin conditions, rickets, apoplexy, diabetes, gout, and tuberculosis are among them. But among all of these studies, anatomy was unquestionably the most well-founded. It carefully examined how the bones, muscles, and organs were arranged. During this time, physiology was developing as well. Harvey made the blood flow public knowledge. In 1628, his observation was made public. Undoubtedly, that was a highly significant discovery. The 'Structure of Human Body' was penned by Vesalius. This book was published in 1543. However, it was mostly based on Hippocrates and Galen's physiological

NSOU CC-HI-08 222 theories, which were developed by Greek scholars. Eustachius conducted extensive research on the ear, throat, and tube that connects the throat to the middle ear. Malpighi used a microscope to demonstrate the blood flow, converting belief into reality. Stephen Hales used hydrostatic equipment to conduct significant research on animal blood pressure. Albrecht von Haller offered a more sophisticated perspective on mechanical physiology. He demonstrated how the body functioned as a sort of filter, adding or removing the proper nutritious particles from the blood stream as needed. He established the kidneys' functionality on the basis of this. Over time, chemical science also advanced. Pre-modern alchemy gave rise to contemporary chemistry. The alchemists of this time period made numerous contributions. However, compared to the other natural sciences, their responses to the new trend were a little slower. The most well-known experimentalist and theorist in the subject of chemistry in the 17th century was Robert Boyle. In the 18th century, chemistry saw a dramatic transformation because to the work of Lavoisier. 16.10 Conclusion Around the 17th century, a new style had developed in this fashion. Not only did the scientific revolution revolutionise academic paradigms, but it also altered the entire course of our lives. In the truest sense of the word, this marked the start of the modern era. 16.11 Model Questions 1. Write an essay on the scientific revolution. 2. How did the concept of heliocentric world change the course of science? 3. Write an essay on the scientists of revolution era. 4. Write short notes on (a) Copernicus (b) Brahe (c) Kepler (d) Galileo 16.12 Suggested Readings Bernal, J.D. Science in History, Faber & Faber, 2010.

NSOU CC-HI-08 223 Fauber, L.S. Heaven on Earth: How Copernicus, Brahe, Kepler and Galileo Discovered the Modern World, Pegasus Books, 2019. Miller, Ron. Recentering the universe: The Radical Theories of Copernicus, Kepler, Galileo, and Newton, Twenty First Century Books, 2013. Sinha, Arvind. Europe in Transition, New Delhi, 2013. Phukan, Meenaxi. Rise of the Modern West, New Delhi, 2000. Hall, A. The Scientific Revolution, 1500-1800, London, 1956.

NSOU CC-HI-08 224 Unit 17 ? The Formulation of Scientific Method Structure 17.0 Objectives 17.1 Introduction 17.2 Background–Aristotle 17.3 Renaissance and the Introduction of Rationalism 17.4 Great Thinkers who Formulated the Scientific Methods 17.5 Conclusion 17.6 Model Questions 17.7 Suggested Readings 17.0 Objectives This unit will enquire into the factors responsible for: ? The formulation of scientific methods during the scientific revolution ? The contributions of various great thinkers in this formulation process. 17.1 Introduction Systematic experimentation was stressed as the most reliable research technique during the scientific revolution. This method led to advancements in a variety of academic subjects, including mathematics, physics, astronomy, biology, and many more. The way society views nature has changed as a result of these advances. It was crucial in advancing modern science in European culture. Some of history's most enlightened cultures, as well as some of the greatest scientists or natural philosophers, contributed to the creation of the scientific method. 224

NSOU CC-HI-08 225 17.2 Background—Aristotle The father of science, Aristotle, was the first to understand the significance of empirical measurement since he thought that knowledge could only be gained by expanding on what is previously known. Aristotle made a contribution in the areas of measurement and observation, which are the cornerstones of science. He proposed the use of induction as a technique for knowledge acquisition and recognised the need for empirical evidence to back up abstract arguments. His so-called “proto- scientific technique” involves meticulously noting everything. The first indication of a scientific technique is the presence of literature reviews, agreement, and measurement. Greeks were the first to categorise and give names to distinct disciplines of study, such as Physics, Biology, Politics, Zoology, etc. 17.3 Renaissance and the Introduction of Rationalism One of the most significant turning points in the development of scientific method occurred during the Renaissance, when European intellectuals combined the knowledge of the Greeks and the Muslims to create a new idea. Mankind had a strong desire and search for the ultimate meaning and the primal cause for everything before the renaissance period could take place. The human race conducted a thorough quest during the classical era. Many myths and tales were being produced. Then as time went on, during the Middle Ages, new ideologies began to spread among people. God is the root cause of everything. At that time, monasteries and the monks who lived there were accorded far more importance. The teachings of the church were mindlessly accepted by the populace. The church officials encouraged the emergence of such false understandings. As the years went by, the Renaissance era underwent a significant development. Based on human reasoning, rationalism raised humanity. This was the time when new ideologies first emerged as a result of the capacity of human thought, particularly from the standpoint of how religion and science were developing. It gave rise to humanism, a term that denotes the development of the natural ideas that came from the thinkers of this era. Philosophers and scientists both contributed fresh, fact- and logic-based concepts. Numerous facts were released, however some people were not willing to accept the

NSOU CC-HI-08 226 truth. The religious, political, and social landscapes saw significant change during this time. During this time, there was a significant change in the society’s systems and function. It goes without saying that it would be difficult to name every single academic who made a contribution to this laborious process, but some names always come up in any account of the development of the scientific method. 17.4 Great Thinkers who Formulated the Scientific Methods One of the first European scholars to develop scientific procedures was Roger Bacon. He came up with the concept of making observations, formulating a hypothesis, and conducting experiments to verify the hypothesis. He also properly documented his tests so that other scientists might replicate them and confirm his findings. Although Galileo is most famous for his ground breaking experiment on gravity, he also made significant contributions to the scientific method. Indeed, scientists like Einstein and Stephen Hawking hailed him as the founder of modern science. His approach influenced physics and other disciplines that rely on mathematical theorems. His approaches, which laid the foundation for the division between science and religion, included standardising measures so that experimental results could be verified everywhere. Galileo knew that no practical evidence could exactly match theoretical expectations, thus he employed a largely inductive scientific technique. He thought it would be impossible to account for every potential variable in an experiment. Galileo proposed the idea that mass had no bearing on gravitational acceleration in the field of physics, for instance. On January 22, 1561, Francis Bacon was born at London’s York House, in the Strand. He exhibited an inquisitive mind and one of the best intellects. He spent three years at Trinity College, when he started to design his major philosophical work and gained a deep distaste for the constrictive mediaeval academic education of the period. When it was published, he became not only well-known but also indestructible in the field of methodical study. He developed and popularised the scientific method,

NSOU CC-HI-08 227 which relies on obtaining and analysing evidence from experiments and observations rather than relying on logical reasoning to determine the laws of nature. The 2,000-year-old natural philosophy of Aristotle saw the beginning of its demise with the Baconian method, which also unleashed a torrent of fresh scientific discoveries, especially in the hands of adherents like Robert Boyle. Bacon's goal was to replace Aristotle and Plato's works, which were founded on logical and philosophical reasoning, with a new corpus of scientific knowledge supported by experiments and observations, in contrast to the majority of intellectuals of his time. He also took issue with the way that Aristotle, Plato, and others, such as Pythagoras, combined religious and scientific ideas. The two, in Bacon's opinion, ought to be kept apart. People who claimed that the natural rules were a part of a larger purpose aroused his profound suspicion. He believed that they should be found and, if possible, used. The 'Novum Organum' (The New Tool), Bacon's most important work, outlined what came to be known as the Baconian Method of science. It was part of his 'Instauratio magna' book series and was published in 1620. He was an advocate of science's inductive approach. You switch from specific facts to a general norm in this way. You don't begin with a theory or hypothesis. On the other side, Aristotle employed the deductive approach. From a fundamental principle, he would transition to concrete facts. He began by applying rules that he had created using deductive reasoning. Nine months after Bacon's death, the man who personified the effectiveness of his inductive approach was born. Robert Boyle was the man's name. Boyle adhered to Bacon. He thought that gathering data through experimentation would help him find new natural laws. He was correct, too. He released chemistry as a true quantitative science by dismantling the mysticism of the alchemists using the inductive technique. Boyle was able to improve Bacon's method because he had more hands-on laboratory experience than Bacon. Boyle was the first scientist to write detailed experimental instructions for subsequent researchers, stressing the significance of obtaining accurate, repeatable results. The 'Discourse', which was first published in 1637 and is more properly known as 'Discourse on the Method for Rightly Directing One's Reason and Searching for Truth in the Sciences', is René Descartes' major work on the scientific method. His

NSOU CC-HI-08 228 other books, which also address methodological issues, are still important for comprehending the Cartesian approach to research. The typical perception of Descartes is that he advocated for all science to be based on correct deductions from self-evident facts, similar to how Euclid made geometry demonstrative, rather than being based on observation and experimentation. Descartes is sometimes portrayed as a proponent of the a priori method of knowledge discovery, which is based on the theory of innate ideas and produces an intellectual understanding of the essences of the objects with which we are familiar with our sensory experience of the universe. The method of Newton, Bacon, and the British empiricists, who rejected the metaphysics of essences and the doctrine of innate ideas, is then contrasted to this metaphysics of essences and the accompanying a priori method. For them, knowledge of the world of sensible appearances was to be located not by leaving it to travel to a realm of essences, but by using the method of experiment through which one could identify patterns in this world of causes and effects. This common perception does have some validity, but Descartes' and the empiricists' ideas go far further than this straightforward illustration. Descartes believed that experience and experimentation are just as important for gaining knowledge as those that are known a priori. Descartes contends that the essential mechanical rules that govern empirical study in sciences like optics and physiology—laws about laws that he assumes to govern these sciences—are not themselves empirical but rather necessary truths that can be known a priori. The logical framework of the experimental method in natural science is something that Descartes is well aware of, as we have seen so far. In that sense, he does not hold the a priori method to be universally applicable. He is still legitimately to be included among the rationalists, nevertheless. In fact, he contends that all rules may, at the very least, be known a priori in theory. It's only that the structure of the world of common things is too complex for us to infer from self-evident premises the laws governing the mechanisms behind commonplace observable things and activities with our finite minds and limited understanding of the a priori structure of the world. Knowing in advance that there are more particular laws with the general structure of physical processes and machines is the law about laws. However, determining what those particular laws are will require empirical study because they are conceptually too complex for us to know a priori given our limited knowledge.

NSOU CC-HI-08 229 Descartes contends that everything, including the physical universe we can perceive with our senses, possesses an inner essence or form that accounts for how things typically appear to be structured. These essences or structures are discernible by reason rather than sense. The ability to understand these underlying causes of things, the reasons why certain patterns and regularities exist in the sense world rather than others, is precisely what is meant by the word "reason." He assumes that when a form is known, it exists physically in the knower's consciousness because both the knower and the known have identities. Descartes contends that everything, including the physical universe we can perceive with our senses, possesses an inner essence or form that accounts for how things typically appear to be structured. These essences or structures are discernible by reason rather than sense. The ability to understand these underlying causes of things, the reasons why certain patterns and regularities exist in the sense world rather than others, is precisely what is meant by the word "reason." He assumes that when a form is known, it exists physically in the knower's consciousness because both the knower and the known have identities. Descartes's adherents, known as Cartesians, included both his immediate successors and his contemporaries but shown a stronger preference for philosophical and mathematical theories. His friend and followers in Holland, Henry de Roy or Regius (who followed Descartes in physics and the derivative sciences but disagreed with him on matters of metaphysics), Johann Clauberg in Germany, Malebranche, Simon Foucher, Rohault, Claude Clerselier, and Pierre-Sylvain Regis in France are among them. They made more or less intentional attempts to fill in the gaps they perceived in Descartes's work on human understanding, with each offering his own justification and frequently sparring with one another. Descartes' 'Principia Philosophica', which he published, served as the foundation for the Cartesian theory of mechanical physics. He made the claim that the universe is full of many microscopic particles or corpuscles that make up matter. These particles are constantly moving thanks to the help of God. He completely rejected the idea of a vacuum, believing the universe to be full of constantly rotating particles. The sun is at the centre of the vortex, and the planets and other celestial bodies were propelled into space by the motion of this endless number of vortices. Using the same mechanical principles used in the design of machines, he claimed to have also determined the qualities of the entire cosmos.

NSOU CC-HI-08 230 Descartes' mechanical philosophy included epistemological claims about what constituted true knowledge in addition to ontological statements about the nature of the universe and the things that inhabit it. It insisted that a mechanical explanation of a physical process be given. By the 18th century, Newton's theories had surpassed Descartes's dualistic conception of thought and matter as the dominant physical theory. However, there is no denying that European philosophers have been heavily influenced by the Cartesian school. Thus, Bacon and Descartes gave the avenues for the study of contemporary science, and future phases of scientific advancement were guided by the scientific procedures. The importance of empirical science based on experiments was emphasised by the Baconians in England. The goal of Bacon's concept of research as a group endeavour was to benefit society as a whole practically. Many scientists were greatly influenced by him, including the English Royal Society's founders. Important scientists like Robert Boyle, a renowned chemist who developed Boyle's Law on temperature and gas pressure, William Harvey, a well-known physician who discovered the circulation of blood, and Robert Hooke, a well-known biologist who used a microscope to discover the cellular structure of plants, all adopted this experimental approach. In France, Pierre Gassendi worked on atomic theory in the Cartesian tradition, Blaise Pascal made contributions to the study of conic sections that formed the basis of integral calculus, discovered barometric pressure, and developed a theorem. Not just in England and France but across all of Europe, the intellectual community started paying significant attention to the guiding principles of scientific inquiry and the practises of science. Around the time of Newton, various societies in Western Europe began to institutionalise science. 17.5 Conclusion Thus, the theoretical or methodological formulations began to take shape at the same time as many famous scientists' exceptional accomplishments. Galileo collected data and made observations as Bacon was writing in England about the value of data and observations, which led to the development of new theories that would eventually

NSOU CC-HI-08 231 displace Aristotle's physics and astronomy. Boyle was also inspired by Galileo's work. William Gilbert, who lived in England, had already put what Bacon advocated into reality when he proved through experimentation in 1600 that our globe behaves like a huge magnet. The principles governing planetary motion were also found by Johannes Kepler in Bohemia utilising Tycho Brahe's excellent planet data. The earth and other planets orbit the sun in elliptical orbits, according to Kepler's rules, among other things. The natural philosophy of Aristotle was irreparably undermined and a new era of rational science was inaugurated by Bacon, Galileo, Gilbert, and Kepler more than anyone else.

17.6 Model Questions 1. Write a short note on Aristotle's scientific method. 2. Write briefly on the formulation of scientific method highlighting on the contribution of Rene Descartes. 3. Determine the contributions of Roger Bacon to modern science? 4. Why is Francis Bacon famous? 17.7 Suggested Readings Nolan, Lawrence. *The Cambridge Descartes Lexicon*, Cambridge University Press, 2015. Online Publication, 2016 <https://doi.org/10.1017/CBO9780511894695>. Bacon, Francis. *The New Organon*. New Jersey: Prentice Hall, 1960. Descartes, René. *Discourse on Method and The Meditations*. London: Penguin, 1968 Sinha, Arvind. *Europe in Transition*, New Delhi, 2013. Phukan, Meenaxi. *Rise of the Modern West*, New Delhi, 2000. Hall, A. *The Scientific Revolution, 1500-1800*, London, 1956.

NSOU CC-HI-08 232 Unit 18 ? Science and Religion Structure 18.0 Objectives 18.1 Introduction 18.2 Science and Religion—Two Parallel Lines 18.3 Scientific Revolution as a Product of the Protestant Reformation 18.4 Other Views 18.5 Conclusion 18.6 Model Questions 18.7 Suggested Readings 18.0 Objectives This unit will enquire into the relationship between Christianity and modern science. 18.1 Introduction The link between religion, more notably Christianity, and modern science has been the subject of a protracted discussion. It is intriguing to note right away that many of the new science proponents during the scientific revolution made clear linkages between the reform of religion and a broader reform of knowledge. Francis Bacon, an English philosopher, was right when he said that the renewal of the Church served as a template and a motivation for the future renewal of scientific knowledge. Many other academics, besides just Bacon, had the same opinion. However, other academics have argued that there was little to no connection between Protestantism and modern science. The development of modern science was not confined to the Protestant states, in fact one can say it originated in Italy which was a Catholic state. 232

NSOU CC-HI-08 233 18.2 Science and Religion—Two Parallel Lines During the Scientific Revolution there was hardly any explicit conflict between science and religion, apart from Galileo's famous clash with the Roman Inquisition. Scientists generally adopted (or at least did not openly reject) the religious views of their culture. However, there was a significant reorientation in how men reconceived God. In their thinking he played a much smaller role in the universe than earlier attributed to him. One key to this reorientation was the metaphor of "God's two books"—the Book of Scripture and the Book of Nature—which were considered equally deserving of man's attention. This analogy was popularised in the 17th century by Francis Bacon and has its roots in Thomas Aquinas's division of the worlds into faith and reason. Bacon's admonition against the mixing of the texts of the two books was commonly acknowledged among his many 17th-century followers, and it became widely accepted that the two should be examined quite separately. As far as religious belief was concerned, Bacon urged men to "give to faith only that which is faiths." This attitude was liberating for scientific work, keeping it largely unmolested by religion. The opposite attitude—that religion is closely connected with the study of the physical world—had led to the Church's persecution of Galileo. He had advocated an idea—that the earth moves—that conflicted with Biblical passages implying that the earth does not move. The writings of Bacon were important on all of Europe's new scientific societies, but they were particularly so in England, where the Royal Society of London's founders made explicit mention of them. As a result of this impact, "no one ever presented a public case for a scientific fact with a theological argument" at the Royal Society. It has been pointed out by historians that many of the 17th-century English scientists had ecclesiastical careers. But even these "theologian-scientists" sought to isolate their religious beliefs from their scientific studies, in effect leading "double lives": "English scientists qua scientists kept out of the sacristy, English theologians qua theologians kept out of the rooms where experiments were performed." Among the accomplished scientists, the two figures most famous for their strong religious beliefs were Robert Boyle and Isaac Newton. But even these two were

NSOU CC-HI-08 234 careful to keep a separation between God's two books. According to one historian, "When working as a 'naturalist,' Boyle sought to 'discourse of natural things' only, without 'intermeddling with supernatural mysteries.'" Newton wrote extensively on religion, but his books on science did not contain any religious arguments for his scientific conclusions. When he became the President of the Royal Society, "he banned anything remotely touching on religion."

18.3 Scientific Revolution as a Product of the Protestant Reformation

A number of scholars subscribe the view that the scientific revolution of the 17th century was a product of the Protestant reformation. Among the scholars argue that the rise of the modern science was closely associated with the ideas of the Protestant religion and believed that the experimental science developed by the 17th century because of the new ethical considerations provided by the Protestant thinkers, the names of Max Weber, R.K. Merton, S.F. Mason and Christopher Hill may be included. Max Weber opined that the Protestant religion more specifically Calvinism helped largely to build a favourable condition for experimental science. Similar view was showed Robert K. Merton in his pioneer work 'Science, Technology and Society in the Seventeenth Century England'. He particularly emphasized on those factors which were to be seen in the Protestant ethics and those which promote active life and scientific experimentation. He considers the role of Puritanism as crucial to the emergence of modern science. He compares scientists with theologians or religious reformers and suggested that there are three elements of relationship exist between the two. First the early Protestant ethos was expressed in a scientific thought. Secondly, Calvinism emphasized good deeds, which the scientists also considered important hard work and experimentation. Thirdly, Merton suggests that there was a definite combination between the minute details of the political doctrines of Calvinism and the principles of modern science. He argued that Protestant religious values, particularly those of the Puritan and Priest sects created an intellectual atmosphere that helped scientific development. After citing several examples from the 17th

NSOU CC-HI-08 235 century England he argued that the social utility of both science and technology was increasingly recognized by Puritan values. Merton tried to provide evidence to his argument that Protestants played a major lead in the Royal Society of London. He never implied that it was the sanction of science by religion that led to the discoveries of Boyle or Newton and that Protestant religion was the primary variable on which science was based. Merton suggests that the Puritan values helped to create an audience that was receptive to programmes for the improvement of human life. Important observations came from S.F. Mason also. Mason ascribes in his famous work 'The Scientific Revolution and Protestant Reformation' that a variety of factors to the growth of scientific movements. He points out that the new technical problems in the field of industry; navigation and war were caused by economic stimulus, the religious drive by the Puritans towards performing good work and many other factors. Mason suggests that throughout the 16th century science was closely connected with mercantile enterprise. The merchants promoted science through the translation of scientific works and sponsorship of lectures on mathematics. Mason points out that during the early 17th century English science remained connected with navigational and mercantile problems. William Gilbert and Francis Bacon stressed the value of science for the promotion of industry and the building of a new worldview. During the Civil war Gresham college became the meeting place of a group of scientists who termed themselves the 'Philosophical College', which became the immediate precursor of the Royal Society. However, such factors were essentially practical and could account only for specific branches of science such as magnetism, machines and astronomy but not the structure and pattern of new theories of early modern science, i.e. the ideological theories of which the theology of Calvin was most important in England. Thus the impetus to scientific activity was given by the religious ethos and this, according to Mason, was the most important element that integrated science with religion in the 17th -century England. Christopher Hill, who was one of the most important contributors of the said debate, argued that the scientific development was an ordinary social happening along with the rise of Puritanism and the bourgeois class. In his two monumental work 'The Century of Revolution' and 'The Intellectual Origins of the English Revolution' he tried to focus on the intellectual movements related to the English

NSOU CC-HI-08 236 Revolution. According to him there was a close connection between Puritanism, modern science, merchant class and the skilled artisans. This was for him correctly reflected in the establishment of Greeshan College in 1579, as this college was the creation of the merchants and traders of London and it had a number of scientists on its faculty. Unlike the previous colleges Greeshan offered numerous subjects. Not only that, it became associated to an increasing degree with the Puritan movement during the English Civil War. The group of scientists who laid the foundation of organized experimental science between 1640 and 1660 had their intellectual root in Puritan social values. Greeshan College played a vital role in the establishment of the connection between all those groups and it became the meeting point of many scientists who were the immediate precursors of the Royal Society of London.

18.4 Other Views

A number of scholars have rejected the above mentioned view and opined that there is hardly any connection between the Protestant reformation and the rise of the modern science. Among these scholars mention may be made of M.M. Knappen, M.H. Curtis, J.B. Cannon, T.K. Rabb, T.S. Kuhn and H.F. Kearney et. al. H.F. Kearney had criticized Christopher Hill for treating the scientific revolution too narrowly. Kearney argued that the scientific revolution was not confined only within the geographical limit of England. It was an European revolution. Secondly the merchants and the craftsmen were not the sole source of the patronage for mathematics or other experimental sciences. Kearney nullified the relationship between the Puritanism and the modern science as for him the term Puritanism itself has a very ambiguous meaning. Although he criticized the theory of relationship between the Puritanism and the modern science but he did not deny the relationship between the religious radicalism and the pursuit of science. Throughout the 16th century a rival movement was taking shape simultaneously with the Protestant reformation. This movement included many important figures from both Catholic and the Protestant faiths like Lipsius, Montaigne, Galileo, Kepler and Francis Bacon. T.K. Rabb also criticized Christopher Hill and had opined that there was no clear stastical connection can be found between Puritanism and the rise of modern

NSOU CC-HI-08 237 experimental sciences at least up to 1640. Rather the main centre of the early experimental sciences was Italy which was a Catholic country. Not only that, Copernicus himself was a Catholic priest and held a strong religious view. Galileo and Descartes also wished to stay within the religious fold. Johannes Kepler was a Protestant but he had good terms with the Catholics. In fact he was largely dependent on Jesuits for his astronomical experiments. William Ashworth supported Rabb's view and opined that the Jesuit scientific enterprise was first such collaborative enterprise. Jesuits mostly had keen interest of the value of precision in experimental science. Many of them were directly associated in practising science and made many important discoveries. But at the same time it is true that the Jesuit practice of science was limited in that sense that there was no proper philosophy of nature and that is why the Jesuit science could not be able to achieve the similar position of the modern experimental science practised by Descartes, Galileo or Pascal. Unlike the other scholars Toby Huff totally rejected the theory of any religious influences on the rise of the modern science. Rather he explained the entire process from a culturalist point of view. He opined that for free and objective investigation of nature, autonomous legal corporate bodies are deeply needed. The establishment of various universities in Europe fulfilled this need. The universities promoted independent learning and free thought. Thus 14th century onwards the progress of Arabs and Chinese Science declined gradually and European science rose dramatically. However we should not overlook the economic structure also. The rise of modern science had connection with the contemporary economic context. The dramatic shift from feudalism to capitalism which was taking shape from the 16th century had deep impact on the emergence of modern experimental science. The impact of scientific notion on the religion was also deep. A concept of rational religion developed by this time. In spite of being devout Christians John Locke and Isaac Newton both had argued for this rationality independent of miracles and mysteries contained in the Bible. These rational religious practitioners were physio-theologians who attempted to explain God's natural world in a scientific way rather than blindly accept the biblical explanations.

NSOU CC-HI-08 238 18.5 Conclusion The great discoveries of the Scientific Revolution demonstrated the awesome power of man's rational mind. Since the fall of Rome, Christianity had dominated all cultural and intellectual activity in the West. But by the end of the 17th century, Christianity had lost its dominance in the realm of the intellect, and science had become the primary source of inspiration for those eager to use their minds. Although explicit religious belief remained at high levels among the new scientists, it moved from the foreground to the background of their minds. Aquinas had managed to segregate religion from reason in a manner allowing reason to flourish. Revealed theology—true religion—was displaced by natural theology, dramatically loosening the shackles of religion and inspiring men to look at reality and think. The universe was increasingly seen as a machine that God had designed and then left alone, enabling man, through reason, to discover the laws of nature and to transform the world to suit his needs. The foundation and cause of the Scientific Revolution was not religion or faith but observation and logic. There was still a vestige of a God as a "explanation" of the universe, but future generations would come to understand that there was no need for a God to explain anything. The assertion made by modern religious apologists that the Scientific Revolution was inspired by religion and that faith in some way preceded science is illogical from both a historical and a logical standpoint. The foundation and cause of the Scientific Revolution was not religion or faith but observation and logic. 18.6 Model Questions 1. Discuss briefly the relation between religion and modern science. 2. How far it is correct to say that the scientific revolution was a product of Protestantism? 3. Who believed that there was a close connection between Puritanism, modern science, merchant class and the skilled artisans.

NSOU CC-HI-08 239 4. How was Christopher Hill's views criticized? 18.7 Suggested Readings Wootton, David. 'History: Science and the Reformation' in *Nature* 550, 454-455, October, 2017. Deason, G. (1985). *The Protestant Reformation and the Rise of Modern Science*. *Scottish Journal of Theology*, 38(2), 221-240. doi:10.1017/S0036930600041363. Brooke, John Hedley. 'The parallel between scientific and religious reform (chapter III). In *Science and Religion: Some Historical Perspectives*. Cambridge: Cambridge University Press, 1991. Sinha, Arvind . *Europe in Transition* , New Delhi, 2013. Phukan, Meenaxi. *Rise of the Modern West* , New Delhi, 2000. Hall, A. *The Scientific Revolution, 1500-1800* , London, 1956.

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Module IV: Mercantilism and European Economics: 17 th and 18 th Centuries Unit 19 ? Origins

Structure 19.0 Objectives 19.1 Introduction 19.2 Mercantilism—A Brief Survey 19.3 16 th century Europe—The Atlantic Revolution 19.4 National monarchy and economic nationalism 19.5 Conclusion 19.6 Model Questions 19.7 Suggested Readings 19.0 Objectives The unit will focus on: ? The origin and context of the emergence of mercantilism. ? Atlantic Revolution in 16 th Century Europe ? Relationship between national monarchy and economic nationalism 19.1 Introduction Mercantilism can be explained as an economic theory that lays stress on resource acquisition while keeping a positive trade balance with other nations. Mercantilism Mercantilist policies emphasise resource acquisition while keeping a positive trade balance with other nations. Mercantilism is seen as a type of economic protectionism 240

NSOU CC-HI-08 241 because it aims to increase exports while reducing imports. This 16th-century economic theory, which depends on government action to limit imports and safeguard indigenous industries, had a direct impact on the formation of nation states. Nowadays, most people consider mercantilism to be an outmoded economic doctrine. The forces of supply and demand in the market economy have now supplanted this idea in today's global economic environment. 19.2 Mercantilism—A Brief Survey The nation-state first appeared sometime in the 16th century, and this is when the idea of mercantilism first emerged. The prevailing economic theory said that because there was a limited amount of money in the world, it was better for the country to amass as much as it could. At that time, a nation's worth was determined by how much silver and gold it had. In order to increase their riches, European nations like Britain and France would concentrate on increasing their exports while reducing their imports, which led to a favourable trade balance. The difference would be repaid in silver or gold for nations with a negative trade balance with a mercantilist nation. The early mercantilist governments would implement imperialist strategies by founding colonies in less developed countries in order to preserve a favourable trade balance. The objective was to remove raw materials to be sent home, where they would be processed into produced goods. Following a successful trade balance, the products would be resold to the colonies, enabling the early mercantilist countries to amass wealth. 19.3 16th century Europe—The Atlantic Revolution Europe witnessed a rapid change in various sectors during the 16th century. The medieval practices were rapidly abandoned and the features of modern capitalist culture were taking shape. A shift from Mediterranean region to Atlantic Ocean was the most important economic feature of the said period. This economic shift was mostly responsible to originate a new economic ideology called Mercantilism. It created the contextual background for the outcome of the mercantile theory. European traders had set up marine trading networks by the early 17th century that extended

NSOU CC-HI-08 242 eastward to India and China and across the Atlantic Ocean. Through these networks, they were able to purchase spices, tea, sugar, furs, and other high-end goods that were in high demand across Europe. In the Americas, European settlers began using large numbers of enslaved Africans to grow labour-intensive crops such as sugarcane and tobacco for export to Europe. Many of these slaves were purchased by Portuguese and then Dutch traders from trading ports along the coast of West Africa. After the slaves were sold in the Americas, traders used the money to buy regional goods to export to Europe. Up until the 1800s, this cyclical trade pattern dominated the Atlantic region's economy. European countries guarded their trade networks against competing governments with great care. For instance, the Dutch East India Company had a private army and navy that it employed to protect its commercial relations with India and Southeast Asia. Global trade changed the way that people produce and consume goods around the world, which helped England and the Netherlands develop quickly at the expense of more established colonial powers like Spain and Portugal. The Portuguese cornered the lucrative trade in eastern spices in the 16th century, to the detriment of Venice, which had previously had a virtual monopoly on these valuable commodities. Up until that point, the Venetians had transported these commodities overland through India and Arabia, then across the Mediterranean for distribution in western Europe. Early explorers of the east African coast who had bases in Mozambique and Zanzibar left Portugal. By seizing and strengthening Hormuz at the mouth of the Persian Gulf in 1514, Goa on the west coast of India in 1510, and Malacca, which was manning the route's narrowest waterway in 1511, Albuquerque expands this safe route eastward. In 1534, Bombay Island was given to the Portuguese. The Portuguese presence in Sri Lanka increased rapidly during the century. The Portuguese merchants were also able to establish a colony on the island of Macao in 1557. From the very beginning Goa functioned as the capital of Portuguese India. Portugal held a monopoly on the eastern spice trade thanks to this network of fortified ports and the absence of any ships in the Indian Ocean that may have posed a threat to her supremacy at sea. In fact, the English believed that their only chance of trading with the Far East was to locate a passage north of Russia as they were already building their own interests in ocean commerce. Early attempts to discover

NSOU CC-HI-08 243 a northeast passage led to the formation of one of the first joint-stock companies, the Muscovy Company, which was incorporated in 1555. Spain, one of the other Atlantic maritime powers, was primarily focused on its obligations to the United States and the trade with Portugal directly benefitted the Dutch. Their vessels were the only ones allowed to transport the priceless eastern commodities from Lisbon to northern Europe. When the Spanish invaded Portugal in 1580, the situation abruptly changed. Lisbon took over running the Portuguese empire after the Spanish departed, but the political shift itself had no negative effects on Portugal's commercial interests. Now that they had lost their portion of the eastern commerce, the Dutch decided to establish their own economic network. Their initial thought, like the English, was to search for a northeast passage (a task which takes Willem Barents into uncharted waters). However, they determined in 1595 that confronting the Portuguese on the southern road was their best plan of action. It was a choice that had a significant impact on trade in the east. However, in the near term, more trade was now being conducted by Spain across the Atlantic. Silver was primarily responsible for the prosperity of Spain's new colonies in Latin America. At Potosi, in present-day Bolivia, a vast source of the metal was discovered in 1545. This high Andean region was so rich in silver and tin that it could potentially have 5000 active mines. A year after the finding at Potosi, silver was discovered in Mexico at Zacatecas. In the coming years, Mexico would continue to produce significant amounts of new metal sources. Gold sources were also being tapped, albeit in considerably smaller quantities. Spanish caravel consignments transported the valuable bullion used by the colonists to make their payments back to Spain after delivering the European commodities required in the colonies to Portobelo. The colonists also had to pay their dues to the Spanish crown i.e. 20 % of all gold and silver. These treasures attracted privateers from northern Europe - meaning privately owned vessels operating, even if informally, on behalf of a government. Their captains were drawn to the Spanish Main (the mainland of Spanish America, where the ships dock) like wasps to a honey pot. Sailors from England, such as Francis Drake, preyed on the Spanish fleets in what is effectively a programme of national piracy. At the Spanish end, all trade had to be channelled through the official Casa de Contratación (House of Trade) established in Seville in 1503. As a result of this

NSOU CC-HI-08 244 monopoly, Seville enjoyed increased affluence, which then extended throughout the rest of Europe. Spain as a whole, including the Seville region, was unable to supply all the products needed by the colonists. Far-flung places send raw materials and manufactured commodities to Seville for shipping to America. A pressure toward inflation was already present in 16th-century Europe due to various factors. The Spanish bullion also contributed to the increase in price. The rich fish stocks in the waters near Newfoundland came to the attention of Europeans with John Cabot's expedition in 1497. Soon, European nations with access to the Atlantic started sending fishing fleets there every year to gather cod. Large quantities of salt were carried with them. On the Newfoundland coasts, summer towns were built to process the fish before it was shipped back to European markets in the fall. Humphrey Gilbert legally annexed Newfoundland in 1583 on behalf of the English queen as England took the lead in the trade. It was a claim that was not uncontested, especially by France, whose ships were the English's major competitors in these waters. 19.4 National monarchy and economic nationalism The harmony that most of Western, Southern, and Eastern Europe had known under the Roman Empire had been destroyed by the Feudal System. After Rome fell, Europe was split up into local and regional political and economic units, each of which operated politically and survived economically in varying degrees of isolation from the others. But starting in the fifteenth and sixteenth centuries, forces started to emerge that started to turn this around. Kings and princes were keen to reduce the influence and power of the nobility at the local and regional levels in order to consolidate power in their own hands as "absolute" rulers. As new nation-states emerged under the rule of kings, particularly in France, Spain, and Great Britain, mercantilism emerged as a set of economic measures to aid in the centralization of political power and authority. In these nations, the procedure was carried out in a variety of ways and to varying degrees. Since the tactics and technologies of the day allowed for this consolidation of power in the hands of kings,

NSOU CC-HI-08 245 monarchies in Spain and France almost became “absolute.” The nobility in Great Britain had a long history of fighting against losing their “traditional” rights and privileges, preventing this from occurring to the same extent as in these other countries. It was assumed that the king’s administration had both the right and duty to regulate and oversee the economic activities of the sovereign’s subjects under the Mercantilist view of the nation-state and of society in general. The people and the lands in these nations were seen as the king’s property, which he might use and dispose of however he thought would benefit his interests. The state’s power was used to forbid trade the king disapproved of, compel producers to produce goods the monarch deemed desirable, and to sell them at prices the king deemed “just” and “fair” in order to prevent the king’s subjects from freely trading with buyers and sellers in other nations. The kings of France, perhaps, were the most keen to impose and enforce the Mercantilist policy. Mercantilism of the 16 th century transformed the earlier concepts of the smaller economic units of towns or guilds to the level of the entire state. It did not represent a complete change but gave clear indication that thinkers, administrators and the government of the new states in Europe had brought some coherence to their ideas on economic subjects. With the expansion of the trade and the declining revenues of the feudal states, with the emergence of centralized monarchies and larger and more luxurious courts, the rising states understood the benefits of trade, which increased wealth and state revenue. It was thought that the rulers owned the same wealth as their subjects. This led to active government intervention in economy and political matters and became the central feature of all mercantilist ideas. The chief task of the government was to regulate the economic life of the subjects according to their own ideas. However, the policies adopted by different states varied according to the economic and social conditions prevalent in each state. For mercantilist ideas to succeed, a reasonable development of trade and commerce was necessary. Hence, it can be said that the mercantilist policies and practices could only be adopted in states that had strong governments and a reasonably well-developed trade. It was aimed at strengthening the centralized state structure by weakening and regulating semi- independent local authorities.

NSOU CC-HI-08 246 19.5 Conclusion Thus mercantilism helped the national or absolute monarchy to gain more strength. Richard Dunn has correctly observed ‘that mercantilists were always patriots’. In the beginning the policies of the mercantilist state revealed a wave of nationalism—a desire to defend the frontiers by customs tolls. In the 14 th century, Castile forbade the exports of grain and livestock. France placed an embargo on grain exports in 1305 and 1307; Aragon introduced navigation laws that aimed at controlling foreign trade, while the English placed restrictions on the import of iron in 1355.

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Thus it will not be an exaggeration to say that the

mercantilism was a product of its contemporary condition and it was not a unique idea of 16 th century Europe. We can conclude with the lines of Braudel, ‘there was nothing new about the major decisions of classic mercantilism’. 19.6 Model Questions 1. Trace the origin of Mercantilism. 2. What were the causes behind the rise of the mercantile concept? 3. Explain the Atlantic Revolution. 4. How did mercantilism emerge as a set of economic measures to aid in the centralization of political power of monarchs in Europe. 19.7 Suggested Readings Sinha, Arvind. Europe in Transition , New Delhi, 2013. Phukan, Meenaxi. Rise of the Modern West , New Delhi, 2000. Magnusson, Lars. Mercantilism: the Shaping of an Economic Language , London, 1994. Rich, E. E. & C. H. Wilson, Cambridge Economic History of Europe , vol. IV, Cambridge, 1967.

NSOU CC-HI-08 247 Unit 20 ? The Theory of Mercantilism Structure 20.0 Objectives 20.1 Introduction 20.2 Main features of Mercantilism 20.2.1 Concept of wealth – Bullionism 20.2.2 Balance of Trade 20.2.3 Mining, Manufacturing and Industry 20.2.4 Natural Resources 20.2.5 Factors of Production 20.2.6 Commercial Regulation 20.2.7 Role of State 20.2.8 Taxation 20.2.9 Theory of Value 20.3 Colony and Mercantilism 20.4 Conclusion 20.5 Model Questions 20.6 Suggested Readings 20.0 Objectives ? The unit is a continuation of the previous one where origin of mercantilism has been discussed. ? The present unit will focus on the various features of mercantilism such as bullionism, balance of trade, mining, manufacturing and industry, natural resources, factors of production, commercialization, role of state, taxation, theory of value. 247

NSOU CC-HI-08 248 20.1 Introduction Mercantilism was the main school of economic theory in Europe from the 16th through the 18th centuries. In many nations, it was known by various names. Since it emphasised the value of commerce and free trade, it was known as the commercial system or mercantile system in England. Again since its actual policies included several limits and prohibitions on commerce, it was also known as the "Restrictive system." It was referred to as "Colbertism" in France after Colbert, Louis XIV's Finance Minister. It was known as "Camerarism" in Germany and Austria. Due to the significance placed on gold and silver, it was sometimes referred to as "Bullionism." Along with England, France, Germany, and Italy, mercantilism was also prevalent in Scotland, Spain, and Russia. It adapted to the alterations in the environment. "It had three hundred years run and so it affected the thought and furthermore the deeds of every country in Europe," wrote Alexander Grey. "Mercantilism contains the economic doctrines that predominated among European policymakers from the 16th to the 18th century," according to Haney. 20.2 Main features of Mercantilism The Mercantilist ideas emphasized government stimulation, supervision and protection of the state's economy. It was directly intended to increase the power of the state. It held that the power of a state depended on the actual and calculable wealth which could be represented only through gold and silver bullion. For accumulation of this bullion the state needs unity and absolute power. This Mercantile concept is commonly known as the etatism. 20.2.1 Concept of wealth– Bullionism The idea of bullionism is the key component of Mercantilism. Making a nation strong was the main goal of mercantilism. The wealth of a nation was used to gauge its power, particularly that percentage of the wealth made up of precious metals like gold and silver. Therefore, bullion (gold) was given more significance by the Mercantilists since it was the most resilient, practical, and socially acceptable kind

NSOU CC-HI-08 249 of wealth. The fundamental tenet of mercantilism was that wealth and power were based on gold. Therefore, "more gold, more money, and more power" was the mercantilist catch phrase. The focus of all economic activity in the nation was wealth. In this regard, it appears that the mercantilists should have looked to their forefathers for inspiration, as power was equated with the collection of treasure or precious metals in ancient Greek and Roman culture as well as throughout the Middle Ages. This bullion-centric mania grew as a result of a number of crucial elements. Gold and silver were the only types of wealth that were widely seen as useful and acceptable in the 16th century. Naturally, gold and silver were given additional prominence by the mercantilist. Taxation was only feasible with the development of absolute monarchy if money was utilised as a standard of worth. As a result, money also started to play a bigger role in politics. Money was necessary for fighting wars. The mercantilists held that trade required an abundance of money. Additionally, money was required for the growth of the trade economy. Back then, capital was synonymous with money. The importance of gold and silver increased with the discovery of new lands. As the Spanish empire expanded and dominated Europe after its conquest of the new world and reached in its pinnacle of glory in the 16th century, it was believed by most economic writers and policy makers that the real reason behind the Spanish success was the availability of bullion. In fact the conquest and subsequent plundering of the American colonies by Spain is the best example of mercantilism at work on a large scale. The vast supply of silver to Spain was regarded as a major windfall and many European governments wished to follow the Spanish example in their search for new colonies. Antonio Serra in his monumental work 'Brief Discourse on a Possible Means of Causing Gold and Silver Abound in Kingdoms Where there are No Mines' suggested large scale export of manufactured commodities, which would bring gold and silver into the kingdom. In many states the export of coins and bullion was not encouraged. In France, Jacques Coeur was severely criticized for allegedly sending money out of the kingdom. Drain of silver from England also became a major subject of debate between the supporters and opponents of the English East India Company. As a result, the Mercantilists valued money highly. Given the conditions of the time, Mercantilists were justified in placing a higher value on gold. "The Mercantilists

NSOU CC-HI-08 250 acknowledged the crucial role of money in the economic system," according to Keynes. They investigated the effects of increased money supply on the price level and employment." The Mercantilists therefore valued money highly. If we take into account the historical context, Mercantilists were justified in placing a higher value on gold. The Mercantilists "recognised the vital role of money in the economic system," according to Keynes and they investigated how an increase in money supply would affect employment and price levels.

20.2.2 Balance of Trade

The Balance of Trade was Mercantilism's second crucial idea. The balance of trade theory is another name for the Mercantilist theory of international commerce. This hypothesis was designed to obtain significant quantities of precious metals. Silver and gold were thought to only be obtained through international trade. They thought that by trading for gold and silver from other nations, all those countries that lacked their own gold and silver mines might become wealthy. Sir Thomas Mun the greatest representative of Mercantilist declared that, "foreign trade ought to be encouraged, for, upon it hinges the great revenue of the King, the honour of the kingdom, the noble profession of the merchant, the supply of our poor, the improvement of our lands and means of our treasure". The mercantilists maintained that exports should always outweigh imports in value. They supported a favourable trade balance, to put it briefly. As a result, they promoted exports while discouraging imports. The core of this approach was "export more, import less, and collect the balance in the form of gold and silver." As a result, each exporter was viewed as a close ally of the state and each importer as an adversary. The mercantilist philosophy of international trade, however, is no longer relevant. International trade would cease if every country increased its exports. Additionally, the mercantilists did not differentiate between the specific and overall balance of trade. By general balance of commerce, we mean the harmony between the nation's trade with other nations and with a specific nation. Additionally, the mercantilists were unaware that a favourable balance of trade could not last forever because inflation would result from an increase in gold imports into a nation. As a result, the mercantilist idea of international trade was incorrect.

NSOU CC-HI-08 251 20.2.3 Mining, Manufacturing and Industry

Among the European mercantile states emphasis on mining, manufacturing and industry was common. The mercantilists considered commerce and industry as the most important branches of the national economy. They wanted to increase the national productive efficiency by means of regulation of industry and commerce. They believed that commerce and trade were the most productive occupation and agriculture was the least productive. As they believed that manufacturing industries were more closely connected with commerce, they must receive all attention from the government. To be self-sufficient, it was believed that a country must produce every kind of manufactured goods. It must nurture and protect its industries and start new industries by giving concessions and favours to those who contributed in their objective. However, it should not be misunderstood that the mercantilists regarded agriculture as insignificant. They thought that agriculture did not contribute directly to the strength of the country. Agriculture was given importance primarily to encourage the production raw materials, such as wool, flax, silk or hemp, for the industries.

20.2.4 Natural Resources

The mercantilists wanted to utilize all the natural resources to the maximum extent so as to produce more, export more and import less. They also attached importance to agriculture in order to solve the food problem. Colonies were developed to supply the required raw materials. Further, the colonies were not allowed to export directly to foreign countries. All the commodities should be exported to the mother country only.

20.2.5 Factors of Production

Mercantilists recognised three important factors of production, namely, land, labour and capital. Here we can quote Sir William Petty's saying "Labour is the father and active principle of wealth as land is the mother". The Mercantilists emphasised the cultivation of agricultural waste lands so that food production might increase and the country might become self-sufficient and imports might be reduced.

NSOU CC-HI-08 252 20.2.6 Commercial Regulation Mercantilists believed that commercial regulations were essential for maximising social welfare. Commercial laws were passed to restrict the import of food materials. But no regulation was applied to the import of raw materials because they were required for the industrial development of the country. The state supported the export industries and shipping which would secure a favourable balance of trade. 20.2.7 Role of State The mercantilists regarded the state as the supreme power for controlling the activities of the people. State was the master and its citizens, the servants. The mercantilists believed that state intervention was necessary to solve the problems of the society. They believed that for securing success in wars a strong nation was required. Nearly, all the mercantilist writers believed that since the total economic resources of the world were limited, the economic policy must be framed in such a manner as to increase the power of the state. As a result they suggested the policy of protection. The state policies were shaped according to this idea. Special acts were passed to encourage exports and the development of industries. Protection was given to the industries because their main objective was to maintain a favourable balance of trade. 20.2.8 Taxation The views of the mercantilists on taxation were interesting because they were more scientific and ahead of their time. Broadly speaking the mercantilists favoured a multiple tax system based on the principle of "each should pay according to the benefits received from the state". 20.2.9 Theory of Value Regarding value, both subjective and objective approaches existed. Prior to the mercantilists, value was regarded as an intrinsic quality possessed by a commodity; it depended upon the utility of the commodity. Value was thus considered to be different from price. By the end of the mercantilist period, market value was

NSOU CC-HI-08 253 recognised. Scarcity also determined the value of a commodity. According to the mercantilists the normal value of a commodity depended on the cost of production. 20.3 Colony and Mercantilism The mercantilists also emphasized the role of colonies. In fact mercantilism to a large extent developed as a result of the colonial empires. The mercantilists had discovered the south for new wealth. For a mercantilist colonies were important for several reasons. They provided market for the manufactured products of the country and produced raw materials that could not be produced at home. Colonies also became an important basis for trade and a source of employment. They added to the prestige of a country and hence we notice that a large number of European countries from the 16 th century constantly endeavoured to create their own colonies by reaching out to new lands. Mercantilist ideas and practices resulted in a series of colonial wars among the European powers. The three naval wars between England and Holland and another three wars between France and Holland were primarily caused by mercantilist ideas. Closely associated with this aspect was the importance of sea power. To send goods to foreign markets and to control distant regions, a country required a large number of merchant ships. Moreover, to implement tariff regulations and to protect sea trade against foreigners and pirates, a powerful navy was considered important to threaten opponents, to open up new markets and to enhance the prestige of a country. The French ministers, Richelieu and Colbert made special efforts to develop the French navy during the 17 th century. It was with this navy that France was able to challenge English supremacy over the seas throughout the 18 th century. 20.4 Conclusion Mercantile theory dominated the European economy for a long time.

Although it was very popular for time being because of its patriotic flavour but Mercantilist theories and practices have been criticised by many writers. In reality, opposition began toward the end of the 17th century. In France, the backlash against mercantilism was particularly fierce. Around the turn of the 19th century, Adam Smith produced

NSOU CC-HI-08 254 'The Wealth of Nations', a book with one-fourth of its pages devoted to criticism of mercantilism.

20.5 Model Questions 1. Name the main features of mercantilism. 2. Examine the focus on bullionism in European economy. 3. Why was Balance of Trade regarded as an important characteristic of the mercantilist theory? 4. Elucidate the role of mining, manufacturing and industry in the pre-modern European economic structure. 5. What was the function of the state in mercantilism? 6. Trace the relationship between colony and the concept of Mercantilism. 20.6 Suggested Readings Horrocks, J.W. A Short History of Mercantilism , Routledge, 2018. Sinha, Arvind. Europe in Transition , New Delhi, 2013. Phukan, Meenaxi. Rise of the Modern West , New Delhi, 2000. Magnusson, Lars. Mercantilism: the Shaping of an Economic Language , London, 1994. Rich, E. E. & C. H. Wilson, Cambridge Economic History of Europe , vol. IV, Cambridge, 1967.

NSOU CC-HI-08 255 Unit 21 ? (a) Mercantilism in Action; (b) Rejection of Mercantilism Structure (a) & (b) 21.0 Objectives 21.1 Introduction 21.2 Regional Variations of Mercantilism in Action 21.3 The Rejection of Mercantilism 21.4 Conclusion 21.5 Model Questions 21.6 Suggested Readings 21.0 Objectives At the end of the unit the learner will know about: ? The regional variations of Mercantilism in Portugal, Spain, France and England ? Criticism of the theory of Mercantilism 21.1 Introduction Trade economics known as mercantilism was practised from the 16th through the 18th centuries. Due to the mercantilist belief that wealth in the world remained constant, many European countries sought to amass the maximum possible portion of that riches by increasing their exports and reducing their imports through tariffs. 21.2 Regional Variations of Mercantilism in Action Mercantile theory had many regional variations. Almost every European state had its own concept of Mercantilism and they followed mercantile or semi mercantile policies in accordance with its own economic strengths and needs. 255

NSOU CC-HI-08 256 Venice and Genoa were perhaps the earliest states which followed some sort of mercantile policies. They had established powerful control over trade which came through the eastern land route. The luxury goods that were transported over the Mediterranean Sea were strictly regulated by the Venetian authority. Foreign traders were not allowed to conduct business within the state, and a state monopoly on trade was established. No other European nation could challenge the dominance of the Venetians since they also established a sizable fleet of tiny ships. The Portuguese activity in the sea and the discovery of new areas, however, caused the Venetian dominance to be eclipsed around the end of the 15th century. The economic interest of Portugal was related mainly to Africa and Asia. The Portuguese under Royal supervision had carried out sea explorations for new trade. The trade was carried on by the Royal ships or by merchants who were given license by the king. The new spice trade, along the sea route became a Royal monopoly supervised by Royal officers. The king strictly controlled the pepper trade, and the capital and the resources were provided by the crown. This monopoly enabled the king to buy pepper at a very low cost and to sell it to the merchants outside Portugal at an exorbitant price. Although Portugal remained under Spanish rule from 1580- 1640 and the Portuguese interest were subordinated to Spain, the Portuguese trade ventures continued, though later Portugal lost its monopoly in the eastern seas. During the 16th century the crown monopoly remained effective which resulted in the certain of the first overseas empire by a European state. To retain control over the sources of luxury trade, the Portuguese used naval gunnery and kept all knowledge of sea navigation a closely guarded secret. The early success of the Portuguese directed by the crown opened the way for other European powers. The Spanish empire of the 16th century was the first great mercantile state and at the same time, it was the last great Catholic crusading state. In Spain, certain mercantile tendencies could be noticed from the 13th century itself. Their ruler Alfonso X placed restrictions on the export of gold and silver in 1268. This was continued in the 14th and 15th centuries also. Death penalty could be awarded to a person for sending bullion or coin out of the country by a law of 1471. However, despite legislative measures the efforts of the state failed because the Spanish crown remained financially starved and borrowed from outside sources at high interest rates, which drained money from the country.

NSOU CC-HI-08 257 The Spanish crown adopted strict mercantile legislation to retain monopoly control over the American colonies. This in fact was the best illustration of Mercantile ideas and practices. All the colonies were divided into different categories to be ruled directly or indirectly by Spain. The Royal council of Indies was created to supervise the distant colonies and Casa d Contratacion was founded in 1503 to regulate colonial trade. The twin objectives of protecting and monopolising colonial trade and the state decision to ensure that bullion reached Spain directly, led to a series of restrictive policies and a rigid system of controls. The government imposed alcabala or sales tax which was collected by the crown. Even products like wine, vinegar, meat and oil were placed under excise tax. It is generally argued that such restrictions adversely affected the economic growth of Spain and prevented the accumulation of capital in the hands of merchants. However, the Spanish shipping industry had grown enormously because of colonial requirements. But it was not able to manage the colonial trade by itself, despite the crown monopoly and the foreign merchants benefited from this situation. The foundation of French mercantilist philosophy was a political speech tradition that was very different from that of England. French mercantilism developed from an absolutist political theory that held that the state was the only institution capable of bringing together the diverse wills that make up civil society, in contrast to English mercantilism, which was initially based on a Commonwealth tradition of political thought that saw the health and stability of the state as dependent upon economic relations within an agriculturally dominant civil society. In English mercantilism, civil society's economic ties played a significant role in ensuring the stability and prosperity of the state; in French mercantilism, the state was responsible for ensuring the harmony and cohesion of civil society. The varied historical trajectories that English and French society took to emerge from the feudal crises covered in the preceding chapter were represented in these differing philosophical orientations. The push for absolutism in France created an explosive tension between centrifugal and centripetal interests, unlike England where the state had significantly changed into an institution that represented the self- organization of landed gentlemen. In England, the constitutional monarchy reflected the self-centralization of the ruling class in a very concrete form; in France,

NSOU CC-HI-08 258 centralization came first as a result of the Crown's ongoing conflict with the historically dominating segments of civil society. In a series of dramatic events in the course of nearly a century, an increasing number of French social thinkers were compelled to think in line of absolutist political theory and its mercantilist political economy. In the second half of the sixteenth century, the civil wars provoked men like Bodin to put their weight behind an absolutist-mercantilist concept of state and society. There were huge peasant rebellions in 1578, 1580, and all throughout the 1590s that united the ruling class against threat from the common subjects. Additionally, Third Estate members frequently appealed to the monarchy to rein in the exorbitant privileges enjoyed by the nobility. The gruelling Thirty Years' War also revealed a state's military frailty due to internal strife. The Fronde crisis also showed that no segment of society outside of the court was capable of forming a cohesive political force. The fight for a piece of the centralised feudal rent that the state had appropriated engaged all facets of the ruling elite and those wanting to join it. For many of their contemporaries, only the monarchy offered a potential manifestation of the collective will; it seemed to be above the rampant particularity that was destroying French society. Political philosophy started to think of the state as the active presence that creates the unity of civil society as a result. In the broad context of such a doctrine, French mercantilism first appeared. A key prerequisite for the reconstruction of state power was considered as economic prosperity. Additionally, in a society where the bourgeoisie and the majority of the aristocracy made their fortunes by obtaining political positions that granted them access to a portion of the centralised feudal rent, the duty of fostering industry and commerce looked to fall to the state itself. As a result, while English mercantilist theory and the policies that accompanied it were developed by merchants in the seventeenth century, French mercantilism was essentially a product of royal officials. This aspect makes it particularly challenging to interpret French mercantilism. For when we are dealing with individuals like Richelieu and Colbert, it is quite challenging to distinguish between theory and policy. These were not theorists; they were statesmen. They were primarily aspirational and pragmatist political actors.

NSOU CC-HI-08 259 However, they were not purely utilitarian pragmatists. In actuality, they worked with an established body of ideas that had absolutist thinking as their source. The fact that French mercantilism was in fact, in a very real sense, a subset of absolutist political theory has prevented many scholars from distinguishing between the two doctrines and has led some to associate French mercantilism solely and simply with state building. In the minds of men like Bodin and Montchrétien, the notions of an indivisible source of political authority and of national economic self-sufficiency were inseparable. A strong state, capable of waging both military and economic warfare, had to be capable of administering the economy as a whole, even intervening directly in the economic activities of individuals; its centralized political authority had to be able to command the economic resources of the kingdom, to sustain itself. The central state, in other words, had to be both economically and politically self-sufficient. In political theory, absolutism placed the state above the moral standards of Christianity, which were thought to control interpersonal relationships. Absolutist theorists frequently borrowed Descartes' atomic or corpuscular theory of matter to create a theory of the state and society in response to the fractured body politic that resulted from clashing and competing private interests. They believed that the morals regulating people did not apply to the state. To establish order on the atomic constituents of society was the moral goal of the state. This is why some absolutist theorists openly defended Machiavelli's political beliefs (as did Richelieu). The highest form of human goodness was the concord of society and the unity of the state. Any activities that upheld or furthered that harmony and unification were morally justifiable as "reasons of state." Given that all measures were legitimate in the pursuit or defence of the sovereignty of the state, this could—and frequently did—inspire violence against the king's subjects as well as against foreign countries. The absolute monarch needed exclusive control over the nation's resources just as he needed sovereign authority over his citizens. The economy was seen by French mercantilism as an extension of the aristocracy. Because of this, the French, not the English, are credited with coining the term "political economy." The term first appeared in Antoyne de Montchrétien's 'Traicté de l'oéconomie politico' in 1615 as the title of a work. The goal of Montchrétien's 'Traicté' is to administer the national

NSOU CC-HI-08 260 economy more effectively. The principles appropriate to the royal household's financial organisation are thought to extend to state administration of the economy. A legacy of mercantilist economic discourse that extended the Greek concept of oikonomia (the economic administration of the family) to issues with public finances was established in France by Montchrétien's 'Traicté'. Therefore, it was necessary to make a distinction between private economy, which refers to family management, and public or political economy, which refers to the management of the national economy as seen as an outgrowth of the royal household. The state was designated as the primary unit of economic analysis by French mercantilism. In fact, it combined the ideas of the economy and the state; the phrase "political economy" suggested an unbreakable connection between the two and designated "economics" as a branch of politics. From the perspective of the royal household's financial troubles, economic challenges were seen. Additionally, a patriarchal conception of the economy's structure existed. The king was viewed as the kind master who guided and controlled economic activities for the benefit of the political family as a whole. This viewpoint first appeared in its basic form in Montchrétien's 'Traicté', the central work of French mercantilist political economy. The fundamental tenet of Montchrétien's philosophy was that France had to achieve economic self-sufficiency. Montchrétien shared the view of the majority of old French mercantilists that France was uniquely able to meet all of her economic demands while other countries were dependent on France's agricultural exports. As a result, the development of home industry might reduce imports without affecting French exports in any manner. Additionally, a decrease in imports would automatically increase the country's wealth under the assumption that there is inelastic demand for French exports since profit can only be achieved through foreign commerce (since internal trade is unprofitable for the country as a whole). With very few exceptions, Montchrétien tends to associate wealth with gold and money in accordance with classic bullionist theory. As a result, the 'Traicté' places a strong emphasis on fostering business and industry. It's not like Montchrétien downplayed the value of agriculture. Instead, he asserted that the most essential and fundamental sector of the economy is agriculture. However, industry is the dynamic

NSOU CC-HI-08 261 sector that alone can help to increase national income by reducing imports and creating a positive trade balance—a idea that runs throughout Montchrétien’s entire argument. The ‘Traicté’ is based on the principle of economic self-sufficiency. France may be able to regain its complete dominance through moral and economic reform. Therefore, Montchrétien advanced a system of interconnected concepts: economic self-sufficiency, protection, national development, a positive trade balance, tax reform, and encouragement of industry, commerce, navigation, and colonialism were to fit together as components of a coordinated programme of economic reform. Additionally, the monarch was to be the driving force behind this transition by applying the fundamental tenants of the home economy in its broadest sense. This prognosis was predicated on an idea of the European economy that was largely unchanging. Colbert asserted that essential economic resources, such as ships and gold, were available in set numbers. As a result, only the decline of another nation may lead to an increase in the wealth of another. Therefore, a nation could only increase its riches and influence by bringing in money from other countries. Everyone agrees, according to Colbert, that a state’s grandeur and power can only be increased by an abundance of money in that state. Thus, limiting imports must be the goal of French economic policy in order to preserve a favourable trade balance. Colbert started working tirelessly to put this idea into practise with his policies. He raised tariffs on imported goods, provided the hothouse industry with significant financial incentives, set up international trading firms, and expanded the fleet. The controller general experienced opposition in each of these regions. Colbert became an extreme absolutist as a result of having to deal with criticism of his policies. He railed against all sorts of localism, historical rights, and feudal privileges since they made it difficult for him to plan and run the country’s economy. He became more and more reliant on the intendants, the royal agents Richelieu appointed to serve as the Crown’s representatives in the provinces. Colbert had a strong hatred for any particular interests that stood in the way of advancing what, in his opinion, was in the best interest of the state. Hence, he had a strong dislike for merchants, in contrast to certain interpretations that saw the controller general as a representative of the bourgeoisie. Despite Colbert’s efforts to advance society as a whole, his initiatives NSOU CC-HI-08 262 were faced with a rising tide of criticism. The controller general was eventually blamed for the aristocracy’s, merchants’, and impoverished people’s specific complaints, such as the collapse of trade, starvation, or intolerably high tax assessments. The intensity of this antagonism was reflected in the frenzy of celebration that erupted through Paris in the wake of Colbert’s passing in 1683. The salient features of English mercantilism continued to shift from the end of the 15th to the late 18th centuries. These included emphasis on bullionism and balance of trade and commerce, regulation of domestic industries and manufacturing activities and from the second half of the 17th century, the mercantile emphasis shifted to navigation laws and colonial regulations. Thus, every aspects of economic life was stimulated and regulated by the central government. In 1621, Thomas Mun’s Discourse on English Trade with the East Indies reflected the mercantile spirit and emphasized the importance of foreign trade in this work. In England’s treasury by foreign trade, Thomas Mun wrote on the value of foreign trade stressed that it provided great revenue to the king and brought honour to the kingdom. It help the merchants and the schools of arts, satisfied English wants, provided employment to the poor and brought improvement in economy. During Oliver Cromwell’s time mercantile policies were followed with greater vigor. In 1651, the first navigation act was implemented to established English supremacy over the neighboring waters. This act insighted that European goods could be only transported on English ships or ships belonging the importing country. This implied that goods from colonies could only be carried in English ships as the colonies did not possesses their own ships. The second and third navigation acts led to a naval war that destroyed the commercial supremacy of the Netherlands. 18th century England witnessed increasing regulations over the English colonies. As France was pursuing a similar policy, it resulted in a series of colonial wars between the two countries and hastened the process of colonisation in different parts of the world. The American independence was also the result of this rivalry to a great extent. It was under the guidance of Sir George Downing, who is at times called the architect of the English mercantile system, that trade between England and the colonies was strongly enclosed, protected and channelized in English shipping. Instead of a direct ban on the export of treasure, as seen in the old attempts, the

NSOU CC-HI-08 263 emphasis now shifted to increasing the volume and value of exports, reducing the volume and value of imports carried in foreign owned ships and by receiving income from freight through British ships as far as possible. Thus, we find, the emphasis in English mercantilism changed with the passage of time and with economic development of the country.

21.3 The Rejection of Mercantilism

Numerous authors have criticised mercantilist views and methods. In reality, opposition began toward the end of the 17th century. In France, the backlash against mercantilism was particularly fierce. Around the turn of the 19th century, Adam Smith produced "The Wealth of Nations," a book with one-fourth of its pages devoted to criticism of mercantilism. The expansion of the world market and advent of a system of international lending and credit, and of multilateral payments reduced the anxiety over bullion resources. This began to happen during the 18th century. Nicholas Barbon contested that it is not important to have a large supply of bullion but rather a great stock of useful goods because the value of money lies in its utility as a medium of exchange and not because of its intrinsic value. While emphasising on the need for maintaining the monopoly of the East India trade because of the peculiar difficulties attached to it, Joshua Child advocated freedom of commerce for other regions. He also disapproved of certain mercantile legislation. Charles Davenant strongly criticized the Whig government for restricting trade with France, but he defended the navigational acts and the export of bullion by English companies. France experienced similar criticism of the theory and policy of Mercantilism in the 18th century. One of the most important form of criticism came from the writings of Pierre le Pesant de Boisguilbert. Two important economic ideas emerged during the 18th century - the idea of laissez faire in England and a group of scholars called the Physiocrats in France. These new ideas on economy played a crucial role in the ultimate enfeeblement of the Mercantile system in Europe.

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21.4 Conclusion

It did not have widespread applicability as an economic strategy. As a collection of doctrines, it was unable to offer the appropriate direction to the rulers of the day. They overemphasised the significance of bullion, which led them to mistake the goals with the means. In addition, they saw money and labour as the end purpose of human existence in their effort to boost the nation's overall production. In addition to being effective managers and dealers, mercantilists advanced concepts that helped shape a number of contemporary economic theories. As Dr. Smith correctly noted, "The mercantilists, not Smith, are the intellectual forebears of modern economics." Mercantilism implied a broader understanding of society, which is frequently disregarded. They created a kind of macro-economic strategy to solve societal issues. The mercantilists emphasised the need to maximise exports in the hopes that a thriving export sector would provide employment in addition to the goal of amassing gold and silver. Even the mercantilists' insistence on making more money can be supported by economic arguments. They were conscious of the changing roles that money plays. Lower interest rates would encourage investment since they would be caused by a rise in the money supply. Knut Wicksell used mercantilist principles as the foundation for the development of his theory of interest. Keynes was also a fan of some mercantilist concepts. The mercantilists understood that money serves as a store of value as well as a means of exchange. Keynes observed that the mercantilists were engaged in ensuring the best possible use of the resources and were concerned with the economic system as a whole. Keynes endorsed two mercantilist ideas: more funding for corporate growth and more funding for decreasing interest rates. Many western countries' transition from "commercial capitalism" to "industrial capitalism" was facilitated by mercantilism. Even now, the mercantilist ideals are influential. They all periodically return in different guises as signs and tools of economic strife, according to Eric Roll, "down to the current day."

NSOU CC-HI-08 265 So there were numerous reasons why mercantilism declined. Smith's teachings caused the policy of plenty to start to take the place of the policy of power. The rise of banks diminished the value of coins and bullion. Additionally, the growth of the market economy demonstrated that assets such as homes, businesses, and machines were more significant than precious metals like gold and silver. The Industrial Revolution's economic expansion led to a dependence on competition in society. It was realised that efficient use of natural resources and advancements in science and technology may boost the prosperity of all nations at the same time.

21.5 Model Questions

1. Write an essay on the regional variations of Mercantilism.
2. Do you agree that the Spanish empire of the 16th century was the first great mercantile state?
3. Why is it challenging to interpret French mercantilism.
4. In what way can Montchretien's *Traicté*, be described as the central work of French mercantilist political economy.
5. What were Thomas Mun's *Discourse on English Trade*
6. Write briefly about the rejection of the mercantile theory.

21.6 Suggested Readings

Mun, Thomas. *The Complete Works: Economics and Trade*, Newton Page, 2013. Sinha, Arvind. *Europe in Transition*, New Delhi, 2013. Phukan, Meenaxi. *Rise of the Modern West*, New Delhi, 2000. Magnusson, Lars. *Mercantilism: the Shaping of an Economic Language*, London, 1994. Rich, E. E. & C. H. Wilson, *Cambridge Economic History of Europe*, vol. IV, Cambridge, 1967.

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Module V: European Politics in the 18th Century Unit 22 ? (a) Parliamentary monarchy; (b) Patterns of Absolutism in Europe

Structure (a) & (b) 22.0 Objectives 22.1 Introduction 22.2 Parliamentary Monarchy 22.3 Patterns of Absolutism in Europe 22.3.1 Origin 22.3.2 Regional variations of Absolutism 22.3.3 Limitations 22.4 Conclusion 22.5 Model Questions 22.6 Suggested Readings

22.0 Objectives At the end of this unit the learners will understand: ? The political concept and structure predominant in 18th century Europe. ? The meaning of Parliamentary monarchy and Absolutism ? The conceptual knowledge of both of these political systems.

22.1 Introduction The eighteenth century saw intellectual, social, and political upheaval in Europe. Since the ideals of the previous 100 years were widely adopted in the 18th century, 266

NSOU CC-HI-08 267 this period is frequently referred to as the Age of Enlightenment. Calculus and mechanics, two relatively new disciplines in academia, started to have an impact on how people thought about how the cosmos functioned. In terms of politics, the theories of John Locke, Thomas Hobbes, and others would give rise to a concept of democracy that would eventually displace the monarchical system of government in Europe. Adam Smith's economic theories would serve as the conceptual underpinning for the growth of modern capitalism by the turn of the century.

22.2 Parliamentary Monarchy A monarchical type of government developed under a constitutional monarchy is known by the phrase "the Queen reigns but does not rule" originated under a constitutional monarchy, a system of government in which a king or queen reigns with restrictions on their power alongside a governing body (i.e., Parliament). The majority of constitutional monarchy have a legislative system, and depending on the constitution, the monarch may only have reserve powers or may have obligations that are solely ceremonial. They have a prime minister who is the head of government and has real political authority, who may have been directly or indirectly elected. The executive power of a constitutional monarchy is vested in the head of state, as it is in the majority of republics. As a doctrine of civics, constitutional monarchy nowadays almost usually coexists with representative democracy and strikes a balance between complete faith in the political class and in properly bred and properly trained monarchs who have been raised for the position from infancy. The Prime Minister is the person in charge of running the country, despite the fact that the monarch or queen is recognised as the government's symbolic head. Although restrictions on the monarch's power (referred to as "A Limited Monarchy") date back much further than that, as evidenced by our Magna Carta, the Glorious Revolution of 1688 resulted in a constitutional monarchy in Britain that was governed by laws like the Bill of Rights 1689 and the Act of Settlement 1701. It developed in England throughout history for a variety of complex reasons: occasionally because of a lack of strong leadership, and other times because of strong leaders who were short on funds and needed to address public concerns in order to get this

NSOU CC-HI-08 268 support. Since Magna Carta in 1215, the English have not held the "Divine Right of Kings" in high regard. The Stuart dynasty's abuse of power and attempts to bring the notion of "Divine Right" to England in the 17th century led the English to cast doubt on the king's authority and resurrect prior checks on executive power. In order to restrict the King's power, Parliament made numerous crucial decisions. They brought back the English system of impeachment, which made the king's ministers answerable for his decisions and subject to death for carrying out unpopular measures. Charles I was compelled to sign the Petition of Right, which reaffirmed that in order to implement new laws, taxes, etc., the King must first consult with Parliament. Charles I quickly disregarded the Petition of Right after signing it, which sparked the English Civil Wars and the final beheading of the monarch. Future English rulers were informed by this that they did not possess absolute power. The Habeas Corpus was enacted by Parliament under Charles II's rule. According to the Habeas Corpus Act, the King must offer a trial to any prisoner he takes into custody. This stopped the King from simply imprisoning his opponents to get rid of them. Many individuals did not like James II's display of his Catholicism when he ascended to the throne. As a result, Parliament once more showed off its might by requesting William of Orange to depose the monarch. Coming from the Netherlands, William and his wife Mary deposed James II without a fight. It was referred to as the "Glorious Revolution." William and Mary fully supported the constitutional monarchy once they had taken the throne. Together, they ratified the Bill of Rights, which significantly reduced the king's power and increased the freedom of his subjects. John Locke was a proponent of constitutional monarchy. He declared that direct democracy was the ideal form of administration in his "Treatises on Government." He claimed that people had three basic rights and the capacity to govern themselves. Life, liberty, and property are these rights, and it is the role of the government to uphold these rights. He also penned the idea, which was used as justification for the American Revolution, that the people have the right to overthrow an unjust government. Political parties and other movements like universal suffrage would eventually arise as a result of this mental growth. By the middle of the 20th century, Europe's political culture had changed to the extent that all constitutional monarchs were now

NSOU CC-HI-08 269 merely effective symbolic leaders with no real authority. The true rulers of the country had changed to be the democratically elected parliaments and its prime minister. In many instances, even the monarchs themselves, who historically occupied the highest positions in society and politics, were delegated the title of "servants of the people" to reflect the new, egalitarian reality constitutional system which acknowledges an elected or hereditary monarch as head of state. Modern constitutional monarchies usually implement the concept of trias politica or "separation of powers", where the monarch either is the head of the executive branch or simply has a ceremonial role. An absolute monarchy is one in which the monarch has unrestricted authority. An absolute monarchy may have a considerably different legal and political system than a constitutional monarchy. In representative democracies that are constitutional monarchies, like the United Kingdom, the monarch may be regarded as the head of state but the prime minister, whose power derives directly or indirectly from elections, is head of government. Even though the majority of today's constitutional monarchs are representative democracies (thus the term "constitutional democratic monarchies"), this has not always been the case historically. As was the case in Italy, Japan, and Spain, as well as with military dictatorships, as is the case at the moment in Thailand, monarchs have coexisted with fascist or quasi-fascist constitutions. 22.3 Patterns of Absolutism in Europe The Age of Absolutism was the period around the 16th and 18th centuries when Europe was ruled by some very powerful monarchs. Monarchs with absolute control. Thus, the Age of Absolutism. Absolute monarchs were rulers who held all the power in a country. Under their rule there were no checks and balances on their power, and there were no other governing bodies they shared the power with. These monarchs also ruled by the divine right theory or the belief that their power came directly from God so any opposition to them tantamount to opposing God. It did not have a uniform appearance, although its social base remained more or less the same. It emerged from medieval feudal kingship, where powers were limited by the legislative and judicial rights of vassals, churches, semi-independent provinces

NSOU CC-HI-08 270 and municipal corporations. All these forces were represented in institutions called by different names in different states such as Estates General in France, Diet in the German states, Parliament in England and Cortes in Spain. The absolute rulers began concentrating all authority in their hands by successfully raising standing armies and by creating royal bureaucracies directly under their own control, collecting taxes independently and formulating independent policies. All these developments transformed the physical, military, administrative and legal aspects of feudal states.

22.3.1 Origin Absolutism originated from the crisis of feudalism. The existence of weak feudal states with fragmented sovereignty during the medieval period gave a semblance of stability but in the period of economic and political crises, the solution lay not in the continuation of such frail states but in the absorption and consolidation of smaller units into a strong centralized state. Absolutism was a response to this situation. Gianfranco Poggi lists a number of reasons for the weakening of feudalism. These include increased commercialization, the influx of bullion leading to devalued money and growing expenditure of the ruling classes. With the introduction of new and costly methods of warfare, the feudal lords lost their military significance. The inter-state politics and some major developments in the technology of warfare made it necessary for the states to maintain a standing army and sometimes even a fleet if they wished to survive. These could only be financed and administered by rulers of bigger states who had the capacity to muster greater resources. During the feudal crisis, the kings face the problem of controlling the outlying regions with limited means at their disposal. In the late 15th century, the growing needs of the government forced the rulers to adopt centralized measures for effective governments over the distant provinces, which had enjoyed a fair degree of autonomy. These provided a multitude of assemblies and bodies, which eroded the King's authority and led to the formation of a decentralized power structure. The economic squeezing by the nobles had led to increase exploitation of serfs and consequently led to peasant rebellions. The weakened nobility look to kings to preserve their privileged NSOU CC-HI-08 271 positions and protect them against threats emanating from below. The kings profited from these circumstances and enhanced their own power and wealth at the expense of the nobility. By the end of the 15th century there was widespread support for a strong and effective government to bring internal peace and relief from feudal wars. The rise of Absolutist states particularly in western Europe implied the absorption of smaller states by stronger and bigger states. This strengthened centralized governments under single sovereign heads, establishing law and order. Thus absolute monarchies carried out territorial expansion and consolidation, administrative centralization and political integration that made them extremely powerful. The absolute monarchies of France, Spain and England acted as sovereign power in their respective states and were not answerable to their subjects for any institutions. Absolutism required domination over the feudal aristocracy and independence from outside challenges including the papacy.

22.3.2 Regional variations of Absolutism England One of Europe's oldest and most intricate systems of regal authority was the English monarchy (and remains so to this day). On the island, monarchy first came to power in the 12th century, long before the Age of Absolutism. However, the British monarchy's authority has been constrained ever since the Magna Carta was signed in 1215. Since the Magna Carta, the monarchy on the island has struggled to balance its power with that of the people's civil liberties. For instance, Queen Elizabeth I attracted a lot of admiration for her political, social, and religious tolerance. To keep political power and control, she also used mercantilism, including the colonisation of the New World. James I, her successor, was a little different. James I, like many of the English kings who came after him, was engaged in a never-ending power struggle with Parliament. He openly advocated for absolute monarchy, particularly the notion that he had a divine right to disregard Parliament in order to carry out his agenda. The civil war (1642–1651) that resulted from the infighting between the royal houses and Parliament in the end nearly deprived the English crown of all political power.

NSOU CC-HI-08 272 Spain There were numerous absolute rulers in Spain. The Spanish monarchs Philip II, Philip III, and Charles IV, who reigned during the 16th and 17th centuries when Spain was at its height as the most powerful naval empire to emerge from Europe, are some of the best instances of this. Keep in mind that the Spanish monarchs were fervently Catholic and firmly thought that God had granted them the right to reign. To put things in a little more historical perspective, Philip II was the king who attempted to employ the Spanish Armada to attack England during the Reformation in an effort to convert the country to Catholicism. However, using their interpretation of absolute power to not only reign over Spain but also to develop it as a global force, all three of these rulers promoted colonisation not only in Spain but also in the colonies. By taking money and other resources from the Americas and enforcing religious conversion through the use of conquistadors and the Inquisition system, they were able to rule with an iron fist. But ultimately, this wouldn't continue long because their numerous battles (particularly with England) proved expensive and depleted their gold reserves. The Spanish throne was compelled to abdicate by Napoleon's invasion, which took place well into the 19th century.

France Let us talk about Napoleon now, then France. The French monarchy is remembered as possibly one of the Age of Absolutism's most impactful governments. This is partially attributable to the extreme luxury enjoyed by French kings and queens. They adored expensive parties, opulent palaces, and fine jewellery. In other words, they had luxurious lives while engaging in total debauchery. The French dynasty was started by Henry IV in the 16th century. In large part because of the money the nation amassed as a result of the colonisation of North America, he contributed to establishing France as a major economic and political force. Additionally, French rulers from Henry IV onward were able to finance their opulent tastes and pay for their expanding regime. The most luxurious and enduring of all the absolute kings in French history was perhaps King Louis XIV. He referred to himself as the "Sun King," and his well-known adage, "L'état, c'est moi!" Also, "I am the state!" In other words, he wanted everyone to be aware of his full control over France. By constructing the Palace of Versailles and maintaining total control over the feudal nobles, Louis turned France into the European metropolis of luxury. But his extravagant lifestyle also contributed to his people's impoverishment and a horrible economic disaster. Up until King Louis XVI found himself in the thick of a revolution, the following two Louis kings maintained the French opulence. The French monarchy grew less absolute and eventually disappeared under the new French Republic as the French people started to seek civic rights and privileges (based on Enlightenment principles).

Prussia However, France would not be the only nation affected by the Enlightenment. Beginning in the 17th and 18th centuries, kings in Europe realised that maintaining absolute power was getting harder as their people started demanding their own rights and privileges. The absolute monarchs of Prussia and similar countries were distinct in that they ruled under an innovative version of absolute monarchy known as enlightened absolutism. These monarchs were influenced by Enlightenment values, which resulted in increased support for the arts, a propensity for religious toleration, and a propensity to uphold the law. Frederick the Great can be regarded as the leader of the Enlightenment Absolutists. During his reign as King of Prussia, which spanned the years 1740 to 1786, the Enlightenment movement in philosophy and science was in full swing. By making his subjects' lives better, he thought the Prussian state might be made more contemporary. But more than any previous king, he also promoted religious tolerance. And he was not the only one. Frederick VI of Denmark, Joseph II of Austria, and Catherine the Great were all renowned for incorporating the principles of the Enlightenment into their monarchical rule. However, despite these developments, these tyrants were still kings, and anything they said remained a matter of law. In the end, the absolute monarchs employed Enlightenment principles to strengthen their hold on power and prevent the kinds of uprisings that were happening in France and North America.

22.3.3 Limitations

Absolutism had its own limitations. Absolute rulers raised their standing armies with foreign soldiers constituting the bulk of its force. Diplomacy was institutionalized through permanent embassies yet matrimonial alliances also prevented. Thus in each region, state building involved imposition on central and provincial elites of a complex of linguistic, ritual, social practices to achieve cultural integration. At another level, there occurred a vertical imposition of elite culture on popular culture and made the entire population of the region under central authority distinct from the people in the adjacent states.

22.4 Conclusion

Thus the 18th century European politics witnessed two different ideologies. Parliamentary monarchy was active in one hand and absolute monarchy or absolutist states were also active on the other hand.

22.5 Model Questions

1. Discuss the main features of 18th century European Politics.
2. How did Parliamentary monarchy emerge?
4. What was the relationship between English crown and Parliament?
5. Trace the growth of absolute monarchy in Spain.
6. How did Enlightened Despotism develop in Prussia?
7. Discuss briefly the regional variations of absolutism.

22.6 Suggested Readings

Perry Anderson. Lineages of the Absolutist State, London, 1974
G.R. Elton. The Tudor Revolution in Government, London, 1953

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Module VI: Political and Economic Issues in the American Revolution Unit 23 ?Understanding the American Revolution– Political & Economic Issues

Structure 23.0 Objectives 23.1 Introduction 23.2 Ideological Background of the Revolution 23.3 Series of Acts 23.4 Tea Act & Boston Tea Party 23.5 The War Begins 23.6 Conclusion 23.7 Model Questions 23.8 Suggested Readings 23.0

Objectives At the end of this unit the learners will learn about: ? The causes responsible for the American Revolution. ? Critically analyse how far it would correct to explain the revolution as an ideological conflict or a politico economic conflict. 23.1 Introduction 13 of Britain’s North American colonies rebelled against its imperial rule, sparking an epic political and military conflict known as the American Revolution that lasted from 1765 to 1783. The British crown and Parliament’s imposition of

NSOU CC-HI-08 276 taxes without the consent of the colonial population sparked the initial revolt. Growing political tensions sparked a never-ending cycle of defiant behaviour and harsh rules that eventually resulted in outright rebellion. The American colonies were able to overthrow the British, win their independence, and create the United States of America with the aid of France. Although many scholars believe that the history of the American Revolution began long before the first shots were fired in 1775, but England and America did not begin an overt parting of the ways until 1763. Through almost a century and a half from the first permanent settlement at Jamestown the colonies grew vastly in economic strength and cultural attainment, and virtually all had long years of self- government behind them. No single event caused the revolution. Instead, a chain of circumstances resulted in the war. In essence, it started as a conflict between Great Britain’s administration of the colonies and how the colonies believed they should be handled. Americans believed they were entitled to all Englishmen’s rights. On the other hand, the British believed that the colonies were founded so that they could be exploited in ways that benefited the Crown and Parliament. One of the rallying cries of the American Revolution, “No Taxation without Representation,” captures this contradiction. 23.2 Ideological Background of the Revolution It’s crucial to examine the founding fathers’ perspectives in order to comprehend what sparked the uprising. It should be highlighted that the majority of colonists did not share this viewpoint. Despite the absence of pollsters during the American Revolution, it is plausible to assume that public opinion of the cause fluctuated throughout the conflict. Only approximately 40–45% of the free populace, according to historian Robert M. Calhoon, supported the revolution, whereas only about 15–25% of free white males did. Historically, the 18th century is referred to as the Age of Enlightenment. It was a time when philosophers, statesmen, artists, and other thinkers started to raise fundamental ethical issues about society as a whole, including the politics of government and the function of the church. Many colonists adopted this new style

NSOU CC-HI-08 277 of thinking throughout the time period, which was also referred to as the Age of Reason. Several of the leading figures of the revolution had read important works by the Enlightenment thinkers Thomas Hobbes, John Locke, Jean-Jacques Rousseau, and the Baron de Montesquieu. The founders learned novel political ideas from these philosophers, including the separation of powers, the social contract, and limited government. Particularly Locke’s writings made an impression on people. His writings contributed to the discussion of the British government’s overreach and the rights of the governed. They gave rise to the “republican” philosophy, which fought against those who were perceived as dictators. The Puritan and Presbyterian doctrines had an impact on men like Benjamin Franklin and John Adams. These teachings contained such novel, radical notions as the notion that a king has no divine powers and the idea that all men are created equal. Together, these novel ways of thinking caused many people to feel that it was their responsibility to rebel against the rules they believed to be unfair. Britain failed to establish a comprehensive plan for imperial reform and to specify how the colonies related to the empire. These failures were caused by two things. First, from the War of the Spanish Succession at the turn of the century to the Seven Years’ War in 1763, Britain was involved in expensive wars. Politically and financially, perpetual conflict was expensive. Second, different imperial visions split British authorities. Old Whigs and the Tories who supported them dreamed of a totalitarian empire built on conquest and resource extraction. Raising taxes and reducing spending on the colonies were two strategies they used to try to pay off the national debt. Instead of focusing on land and resources, the radical (or Patriot) Whigs’ imperial vision was focused on trade and manufacturing. They claimed that increasing the economy would reduce the national debt, not hiking taxes. “Patriot Whigs” claimed that the colonies should have equal status with the mother country rather than a totalitarian empire. Throughout the eighteenth century, the two factions engaged in a bitter debate that impeded cogent reform. The colonies had their own ideas about where they fit within the empire. As British subjects, they considered themselves to be “entitled to all the natural,

NSOU CC-HI-08 278 essential, inherent, and inseparable rights of our fellow people in Great-Britain.” In the first half of the eighteenth century, the colonies had seen rapid demographic and economic expansion. They thought that part of their success was due to Britain’s lack of involvement in the colonies. Because of their success, they have become more vital to the mother country’s and the empire’s overall economies. By the middle of the century, colonists thought they had a particular place in the empire, which supported Britain’s laissez-faire attitude. The colonists are entitled to as many rights, liberties, and privileges as the subjects of England, wrote James Otis Jr. in 1764. The colonies created their own regional political structures during this time. The colonies were each referred to by Samuel Adams in the Boston Gazette as a “separate body politic” from Britain. They established a colonial legislature almost quickly after each colony was established. These bodies carried out much of the same responsibilities as the British Commons, such as collecting taxes from citizens, controlling how colonial revenues were spent, and paying salaries to royal officials. Elite colonial leaders unsuccessfully lobbied the Ministry to acknowledge the legal standing of their assemblies in the early 1700s, but the Ministry was too preoccupied with European wars. Royal governors appointed by the Board of Trade made attempts to curtail the authority of the assembly throughout the first part of the eighteenth century, but they mainly failed. The power of the assemblies only grew. Many colonists began to believe that the assemblies had the same authority over them as Parliament did in England. They saw the British government’s inactivity as supporting their longstanding local government practises. However, the British Ministry and Parliament considered the matter as postponed until the Ministry made the decision to directly address the appropriate role of the assemblies. A revolution was not inevitable, but conflict was on the cards. Colonial political culture evolved differently in the colonies than it did in the mother country. Land was necessary for political participation in both Britain and the colonies, but as land was easier to come by in the colonies, more colonists took part in politics. The “country” party in Britain served as an influence for colonial political culture. These concepts, which are collectively referred to as the republican ideology, emphasised the corrupting effects of power on individuals, the need for self- government participants to be moral (i.e., putting the “public good” above their own

NSOU CC-HI-08 279 self-interest), and the necessity of being constantly on guard against the emergence of conspiracies, centralised control, and tyranny. These beliefs were only held by a tiny minority in Britain, but they were commonly held throughout the colonies. The Enlightenment and the Great Awakening, two seemingly opposing schools of thought, started to coalesce in the colonies in the 1740s, challenging traditional notions of authority. John Locke may have had the biggest influence on colonial thought of any individual philosopher. In his Essay Concerning Human Understanding , John Locke believed that people were essentially shaped by their environments and that the mind was initially a tabula rasa (or blank slate). The aristocracy at that time was prosperous or successful not because they were naturally superior but because they had more access to riches, education, and patronage. The essay Some Thoughts Concerning Education that Locke wrote after this one provided radical new concepts regarding the value of education. As opposed to subtly accepting tradition, education would create logical individuals capable of thinking for themselves and challenging authority. Over time, these concepts started to have a significant impact on the colonies. The colonies also went through an extraordinary wave of evangelical Protestant revivalism at the same time that Locke’s theories on knowledge and education gained traction in North America. The mysterious, itinerant preacher Rev. George Whitefield traversed the colonies in 1739–1741, delivering Calvinist sermons to throngs of people. His lectures were intended to appeal to his listeners’ emotions rather than Locke’s logic. Whitefield taught his audience that the only way to find salvation was to take charge of one’s own direct relationship with God, a process that became known as a “conversion” experience. Additionally, he contended that the “unconverted” clergy who make up the current Church hierarchies merely serve as a barrier between people and God. In his aftermath, other congregations broke apart and new itinerant preachers adopted his teachings. Both Locke and Whitefield had the impact of encouraging people to challenge authority and take control of their own lives. The process of eighteenth-century colonists becoming more culturally akin to Britons is known as “Anglicization,” notwithstanding their political and intellectual distinctions. As the economies of the colonies developed, they quickly took on importance as a market for British manufacturing exports. Colonists with access to

NSOU CC-HI-08 280 British markets and discretionary cash tried to imitate British culture. By the middle of the eighteenth century, middle-class colonists could also purchase things like British clothing, dining utensils, and other hitherto regarded luxuries. The desire to take advantage of British liberty and the desire to buy British products were intertwined. The colonies and the mother country developed fundamentally different political, intellectual, cultural, and economic systems. When Britain finally started enacting an imperial reform programme following the Seven Years' War, it clashed with colonists' perceptions of the empire and their place within it, resulting in latent tensions that would eventually come to the fore. 23.3 Series of Acts After three decades of Whig dominance, King George III assumed the throne in 1760 and appointed Tories to his Ministry. They stood for a totalitarian view of empire in which colonies would be subject. The first post-war imperial step by Britain was the Royal Proclamation of 1763. In an effort to prevent expensive wars with Native Americans, the King restricted settlement west of the Appalachian Mountains. However, colonists objected and clamoured for entry to the region for which they had fought alongside the British. Parliament enacted two additional measures in 1764. The Sugar Act reduced the levy in half while stepping up enforcement in an effort to fight the extensive molasses smuggling in New England. Smugglers would also face trials in vice- admiralty tribunals rather than by juries. The Currency Act, which prohibited colonies from issuing paper money, was also passed by Parliament. In the colonies, hard currency like gold and silver coins was in short supply. The absence of money hindered the transatlantic economies of the colonies as they became more advanced, but in 1764 it was especially harmful as the postwar recession had already started. Some colonists started to see a pattern of taxing and limitation after the Currency Act, the Proclamation of 1763, and the Sugar Act's cancellation of jury trials for smugglers.

NSOU CC-HI-08 281 Parliament enacted the Stamp Act in March 1765. The Stamp Act established a new direct (or internal) tax, whereas the Sugar Act sought to compel merchants to pay an already-existing levy. The colonists had never before been directly taxed by Parliament. Instead, colonies made a financial contribution to the empire by paying indirect internal taxes like customs duties. "A right to levy an internal tax on the colonies, without their assent for the sole purpose of income, is denied, a right to regulate their trade without their consent is, granted," wrote Daniel Dulany of Maryland in 1765. All printed materials, such as newspapers, pamphlets, diplomas, legal documents, and even playing cards, were to be required to bear stamps. The Stamp Act had a much wider range of direct effects than the Sugar Act, which mainly affected merchants, including printers, attorneys, college graduates, and even sailors who played cards. In part, this resulted in larger, more widespread resistance. Three types of resistance emerged, mostly based on class: elites engaged in legislative resistance, merchants engaged in economic resistance, and common colonists engaged in popular protest. The ruling class of the colonial era initially reacted with legislative resistance by passing resolutions in their assemblies. The "Virginia Resolves," which said that colonists were entitled to "all the liberties, privileges, franchises, and immunities... enjoyed by the people of Great Britain," are the most well-known anti-Stamp Act resolutions. However, when the resolutions were printed throughout the colonies, they frequently included three additional, much more radical resolutions that had not been approved by the Virginia House of Burgesses. The last of these stated that anyone who disagreed "shall be deemed an enemy to this his majesty's colony" and that only "the general assembly of this colony have any right or power to impose or lay any taxation." In the end, the Stamp Act Congress was called in New York City in October 1765 as a result of the radicalization of subsequent replies from other colonial assemblies due to the propagation of these additional resolves throughout the colonies. Benjamin Franklin, John Dickinson, Thomas Hutchinson, Philip Livingston, and James Otis were among the delegates from the nine colonies. Similar to the Virginia Resolves, the Stamp Act Congress published a "Declaration of Rights and Grievances" that reaffirmed colonists' equality with native Britons

NSOU CC-HI-08 282 while simultaneously pledging devotion to the King and “all proper obedience” to Parliament. These rights included the ability to have a jury trial, which had been restricted by the Sugar Act, and the right to only have their elected officials impose taxes on them. “It is a vital tenet of the English system, that the subject shall not be taxed without his agreement,” wrote Daniel Dulany in 1765. It was referred to by Benjamin Franklin as the “fundamental Maxim of any free Government.” The colonies claimed they were not represented in Parliament and could not be taxed by that body because they did not elect representatives. In response, Parliament and the Ministry claimed that the colonists were “virtually represented,” just like the citizens of the English boroughs and counties where MPs were not chosen by the people. The colonists, on the other hand, were opposed to the idea of virtual representation; one pamphleteer even called it a “monstrous idea.” Economic opposition to the Stamp Act was the second type of protest. Merchants in significant port towns prepared non-importation agreements during the Stamp Act Congress’ deliberations in the hopes that their refusal to import British products would persuade British merchants to advocate for the repeal of the Stamp Act. The strategy worked. Merchants did exert pressure on Parliament to repeal as British shipments to the colony significantly decreased. Public protest was the third sort of opposition, and possibly the most significant. As a result of the violent riots that broke out in Boston, Peter Oliver, the designated Massachusetts stamp collector, was burned in effigy and his building was dragged “down to the Ground in five minutes.” The following day, Oliver gave notice of his resignation as stamp collector. A few days later, a group of people descended on the residence of his brother-in-law, Lt. Governor Thomas Hutchinson, who had made an outspoken case for accepting the stamp duty. The majority of Hutchinson’s house and possessions were burned before the night was out. Direct taxes had been opposed by the colonies, but the Declaratory Act gave Parliament the authority to impose them. Additionally, the colonists expressly acknowledged Parliament’s authority to control colonial trade in their letters to Parliament and countless pamphlets. The Townshend Acts, which were approved in June 1767 and introduced additional customs levies on common goods like lead, glass, paint, and tea in place of direct taxes, represented Britain’s next attempt to

NSOU CC-HI-08 283 raise money from the colonies. Along with formal enforcement methods, the Acts also increased the number of vice-admiralty tribunals and established a new American Board of Customs Commissioners to prosecute smugglers. Customs officers and other royal officials, such as the governors, would be paid with proceeds from customs seizures, motivating them to find guilty defendants. Since paying the governor’s salary gave the assemblies great control over them, these actions boosted the British government’s presence in the colonies while limiting the authority of the colonial assemblies. Naturally, colonists once more resisted.

23.4 Tea Act & Boston Tea Party

To help the struggling East India Company, which had fallen behind in its annual payments to Britain, Parliament introduced the Tea Act in 1773. In addition to being drowning in debt, the Company also had about 15 million pounds of tea stockpiled in warehouses from India to England. The Regulating Act, which was passed by the Parliament in 1773 effectively placed the struggling corporation under government administration. The Tea Act was subsequently approved, enabling the Company to sell tea directly to colonists without paying the customary import tariffs. The cost of tea for colonists would be significantly reduced as a result, but once more, they refused. Since the East India Company’s monopoly made it difficult for merchants to compete, they resisted. But it only had a small, limited impact on a small set of people, much like the Sugar Act. The Tea Act’s overwhelming opposition was motivated more by moral reasons. Even though the tea was less expensive, colonists would be paying the charge and therefore tacitly accepting Parliament’s right to tax them by purchasing it. Prime Minister Lord North was a “great schemer,” according to the Massachusetts Gazette, who tried “to deceive us and to effectively establish that Act, which will forever after he argued as a precedent for any imposition the Parliament of Great-Britain shall consider appropriate to saddle us with.” The Tea Act required payment of the duty at the time the ship unloaded. The major port cities debated what to do when the ships arrived as reflected in newspaper writings and letters throughout the summer of 1773. In November, the Boston Sons

NSOU CC-HI-08 284 of Liberty, led by Samuel Adams and John Hancock, decided to take “the danger of their lives and property” in order to “prevent the landing and sale of the [tea], and the payment of any duty thereon.” Men were chosen at the conference to watch over the wharfs and ensure that the tea remained in the ships until they arrived back in London. The tea was prevented from reaching the coast thanks to this, but by December 16 the ships were still there. Patriots were inspired to do the same to the tea that was waiting in their harbours as word of the action spread throughout the colonies. In addition to Charleston, Philadelphia, and New York, countless more smaller “tea parties” that occurred during 1774 also resulted in the destruction of tea. Britain responded right away. The British referred to a group of four laws introduced by Parliament the following spring as the “Coercive Acts.” The “Intolerable Acts,” however, were how the colonists referred to them. The Boston Port Act first closed the harbour and stopped all trade entering and leaving the city. By dissolving the legislature and limiting town meetings, the Massachusetts Government Act completely underwent British rule. Any royal officer suspected of a crime might be tried in Britain rather than by Massachusetts courts and juries thanks to the Administration of Justice Act. The British army was finally permitted to house freshly arrived soldiers in colonists’ homes once the Quartering Act was established for all colonies. The King, his Ministry, and Parliament swiftly put an end to the revolt after determining that Boston was in open rebellion. The other colonies helped Massachusetts out. The colonists gathered food in order to send it to Boston. In order to show their support, Virginia’s House of Burgesses requested a day of fasting and prayer. Patriots established the “Provincial Congress” in Massachusetts, and they took over the county and local governments as well as the courts throughout 1774. A body made up of middle-class colonists, the Mechanics’ Committee, was chosen by the people of New York to guide the colonies’ response to the Coercive Acts. All of the colonies, with the exception of Georgia, had Committees of Correspondence and/or extra-legal assemblies in place by early 1774. They adopted Massachusetts’ strategy throughout the year and took control of the royal governments.

NSOU CC-HI-08 285 23.5 The War Begins More than a year before Congress proclaimed independence, the conflict broke out in Lexington and Concord. In 1775, the British thought that the colonial uprising could be put down with just the threat of war and a few light incursions to grab supplies. However, those insignificant invasions escalated into a full-fledged armed confrontation. Despite an early American triumph in Boston, the challenge of confronting the largest military in the world remained. In the summer of 1776, the forces that had been in Boston came in New York. Soon after, the greatest expeditionary force in British history—which included tens of thousands of “Hessians”—was assembled. Expeditions to seize control of the Hudson River and cut off New England from the rest of the continent could easily be launched from New York. Additionally, there were a lot of loyalists in New York, especially in the Anglican and commercial groups. The British finally attacked Brooklyn and Manhattan in October. After suffering significant losses, the Continental Army fled via New Jersey. Commander-in-chief George Washington played a significant role in the war. He needed something to boost morale and promote reenlistment as winter arrived. He therefore transported the few thousand troops he had left across the Delaware River at night, and on Christmas Day, he launched a successful surprise attack on the Hessian camp at Trenton. Following the catastrophe in New York, the victory provided the Continental Army with much-needed supplies and a morale boost. 23.6 Conclusion As a result, the intellectual foundation of the American Revolution was anchored in the current politico-economic environment. Between 1765 and 1770, the nature of colonial resistance had changed. During the Stamp Act opposition, elites conducted congresses and produced resolutions while violent crowds tore down homes and burned effigies, with little coordination between colonies. However, strategies for opposition to the Townshend Acts grew more comprehensive and organised. Colonists who had previously been barred from meaningful political engagement began to

NSOU CC-HI-08 286 collect signatures, and all classes of colonists took part in the resistance by refusing to purchase British goods. The colonial population became more vigilant and resistant as a result of Britain’s failed attempts at imperial reform in the 1760s, but more importantly, the colonial and continental political spheres were greatly expanded, far beyond anything that could have been predicted just a few years earlier. The colonists’ united political identity in America started to take shape as a result of a new feeling of grievances. 23.7 Model Questions 1. Discuss briefly the ideological background of the American revolution. 2. How did the various oppressive acts created the background of the American revolution? 3. Write a short note on Boston Tea Party. 4. What role did George Washington play in the war against the British? 23.8 Suggested Readings Perks, H.B. The United States of America: A History, New York, 2019. Beard, Charles and Mary. Rise of American Civilization, New York, 1993.

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Module VII: Preludes to the Industrial Revolution Unit 24 ? Causal Origin of Industrial Revolution

Structure 24.0 Objectives 24.1 Introduction 24.2 Industrial Revolution–Historical Definitions 24.3 Background Revolutions of Industrial Revolution 24.3.1 Agricultural Revolution 24.3.2 Demographic Revolution 24.3.3 Transport Revolution 24.3.4 Technological Revolution 24.4 Elements of production 24.5 Political Stability 24.6 Conclusion 24.7 Model Question 24.8 Suggested Readings 24.0 Objectives The unit will enquire on the origin of the Industrial Revolution. What were the possible causes responsible behind the coming of the Industrial age is the main focus of this unit. 24.1 Introduction The Industrial Revolution saw the shift from small, hand-operated cottage industries to new, mass-produced commodities built in factories powered by steam 287

NSOU CC-HI-08 288 and water. Many of the technological advancements that contributed to the Industrial Revolution were developed in Britain, where it all started around the year 1760. In terms of employment, output value, and capital invested, the textile sector dominated the Industrial Revolution. The adoption of contemporary production techniques was also pioneered by the textile sector. The Industrial Revolution was a significant turning point in history that had some sort of impact on practically every element of daily life. It started in Great Britain for a number of significant reasons. 24.2 Industrial Revolution–Historical Definitions Arnold Toynbee was one of the first economists to adequately analyse the British experience of industrialization in terms of specific concepts. In 1881, Toynbee gave a series of lectures on the topic at the University of Oxford. His students later published these lectures in 1884, following his passing. Toynbee chose 1760 as his place of departure. He referred to the tremendous process of industrialization that started to turn England into a modern civilization in 1760 as the “Industrial Revolution.” He claimed that the steam engine and the power loom struck with such force that the old order was abruptly destroyed. Innovations created a new world while destroying the old one. Economic changes and lawlessness marked the time. It is believed that Toynbee’s lecture’s publishing led to the term “Industrial Revolution” becoming widely used in academia. Toynbee did not, however, coin the phrase “IR.” It was first used as a phrase by a French economist in 1837. He asserted that the industrial state in England had undergone the greatest transformation throughout the revolution. Engles first used the word IR in his book Condition of the Working Class in England from 1845, long before social lives began. He claimed that the IR was just as significant for England as the political revolutions in France and Germany and the intellectual revolution in England. In 1848, John Stuart Mill used the phrase in his Principles of Economy . An English barrister named Michael Angela Garry described how the telegraph and steam transportation had a silent revolution on humankind in 1852. IR was a concept introduced by Karl Marx in the first book of Dos Capital in 1867. He commended the use of the term “inter-period transformation” (IR) as a descriptive designation of the process of transformation between two periods of capitalist development, namely the period of proper manufacture based on

NSOU CC-HI-08 289 the division of manual labour and the period of modern industry based on machinery. He saw the 1785 invention of John Watt’s steaming apparatus as the start of the Industrial Revolution. It was the first invention to fundamentally alter the nature of manufacturing and the working conditions of English labourers. According to Carlo M. Cipolla, the IR is a vast revolution with no analogues in human history. The course of history was inevitably disrupted as a result. It caused a significant break in the progression of historical events. Cipolla asserts that a civilization built on trade, manufacture, and professions motivated by the notions of expediency, profit, and to some extent reason began to form in the region where the predominate agrarian feudal order had been. Man becomes a manipulator of machines powered by inanimate sources of energy after being transformed by the Industrial Revolution from a farmer and shepherd. According to Phillis Deane, not every nation that experiences an Industrial Revolution will experience it in the same way. However, it requires some discernible adjustments to the features and processes of economic organisation. There are seven related modifications in all. (1) widespread and systematic application of empirical knowledge and modern science to the production process; (2) specialisation of economic activity focused on production for both domestic and foreign markets; and (3) migration of people from rural to urban areas; (4) the expansion and depersonalization of the typical unit of production, which is based more on the family or the tribe than on the corporate or public enterprise; (5) the shifting of labour from primary production to manufactured goods and services; (6) the extensive and intensive use of capital resources as a replacement for and supplement to human effort; and (7) the emergence of new social and occupational classes based on ownership. The English Industrial Revolution’s development mechanism was highlighted by W. W. Rostow in his 1960 book The Stages of Economic Growth: A Non Communist Manifesto . He has updated the German historical school’s fundamental notion of the stages of economic progress. He identified five stages of development: (1) traditional society; (2) preconditions for takeoff; (3) takeoff; (4) drive to maturity; and (5) high mass consumption age. Traditional societies were founded on pre-Newtonian science,

NSOU CC-HI-08 290 technology, and perspectives on the physical world. The society's economy was bland, flat, and largely stationary. The possibilities offered by contemporary science and technology either weren't present or weren't routinely and systematically used. Agriculture received a very high percentage of resources, and the social structure was hierarchical with little room for vertical movement. Those who owned or controlled the land typically held the lion's share of political power. However, the prerequisites for takeoff were met in 18th-century Britain. Rostow asserts that current science's ideas, which are being converted into new products, have applications in both industry and agriculture. Britain went through these phases as a result of its advantageous geographic location, resource endowment, comparatively enlightened social and political system, as well as the expansion of her markets and trade. New breeds of business-minded men emerged, ready to risk their savings and pursue profits or modernization. By this period, banks and other organisations for raising funds had emerged. Investment in business and industry rose as a result. It made the environment favourable for the IR to emerge. It was a significant turning point. Economic growth became unstoppable and automatic as a result. It signalled the beginning of steady economic expansion. Rostow compares the IR to an aeroplane or missile that unexpectedly takes off from its runway or launching pad and continues to fly. According to Rostow, the establishment of a dominant economic sector that experiences rapid growth is the sign of a takeoff. The cotton industry was Britain's primary takeoff industry. The national economy was significantly impacted, and spillover effects were felt in linked industries. S. Pollard, D.W. Crossky, and R. M. Hertwell have backed up Rostow's account of the Industrial Revolution. According to Pollard and Crossky, the preparation to the takeoff into persistent growth happened after 1760.

24.3 Background Revolutions of Industrial Revolution

The Industrial Revolution was preceded by a number of structural changes in various fields. Among those changes four revolutions were the most important. These are—(1) Agricultural Revolution, (2) Demographic Revolution, (3) Transport Revolution and (4) Technological Revolution.

NSOU CC-HI-08 291 24.3.1 Agricultural Revolution

For generations, England has been an agricultural country. Crop rotation methods had advanced throughout that time, allowing soil to remain more fertile and increasing growth yields. Additionally, farmers experimented with cattle breeding by limiting breeding to their largest animals. Larger, healthier cattle and lamb were produced as a result. Wealthy landowners acquired lesser farms in the 1700s and fenced in their larger parcels. Enclosure, or the process of fencing in huge areas of land, was one of the most significant changes brought about by the agrarian revolution. The majority of the land was cultivated in the Middle Ages by solitary farmers, each of whom got a strip of a broad, open field. Changes in land usage were difficult to accomplish because the land was utilised "in common," and changes in farming practice were also slow in implementation. An astounding number of more than 3500 distinct acts of Parliament sanctioning the enclosure of agricultural land were passed between 1730 and 1820. As a result, the Midlands and the north were essentially enclosed. Although this enclosure frequently made life difficult for peasant farmers, the landlords were able to introduce innovative farming techniques like controlled crop rotation, regulated stock breeding, and more productive farming on marginal farmland. These developments had a significant social cost because they drove the relocation of the rural working classes frequently in search of employment in industrial urban regions, made many poor farm labourers unemployed, caused impoverished farmers to lose their land. The Agrarian Revolution brought about several improvements, including the planting of crops (especially clover and turnips) to supply sustenance for animals that overwintered. New farm equipment, like the wheeled seed drill, which automated the customary method of manually dispersing seeds, was equally significant. The horse hoe, a tool for removing weeds from between crop rows, was another innovation. Early wooden implements were replaced by iron ones. The iron plough was a significant improvement over the wooden one and was so much more effective that horses could pull it instead of oxen. Affluent "Gentlemen Farmers" like Viscount

NSOU CC-HI-08 292 Townshend and Coke of Holkham Hall (Norfolk) popularised agricultural experimentation. Scientific research centres were established and regular county-by-county agricultural reports were prepared under the reign of George III, who was fervently committed to agricultural reform. During the Napoleonic Wars, when Britain had to survive without supplies from Europe, the pace of reform quickened. As a result, huge tracts of land were initially farmed. As a result, yields increased, making it easier for Britain to feed its expanding population. Although the enclosure movement increased crop yields and farming productivity, it also uprooted many small farmers. These people frequently relocated to urban areas to work in the factories.

24.3.2 Demographic Revolution

The demographic revolution was one of the important preconditions of the Industrial Revolution in England. The population of England grew rapidly during this period. It reached from around 5 million people in 1700 to nearly 9 million by 1801. This population hike was closely connected with rapid urban growth also. In order to seek out new job opportunities in nearby towns and cities, many people left the countryside. Others arrived from far away places from rural areas of Ireland, Scotland and Wales as well as other parts of Europe. Most of the 18th-century towns possessed remarkably young populations. Young people from different areas were drawn to urban areas by the lure of regular and full-time employment. Another important cause was the entertainment that was on offer there: the theaters, inns and pleasure gardens, for example, and the shops displaying the latest fashions, had largely attracted the rich young people. London, the capital city of the UK, in particular was flooded with a lot of young people every year. Among these newly arrived young men, many worked as apprentices to the capital's numerous tradesmen. Other new settlers gained employment as domestic servants to the numerous aristocratic families who resided in elegantly built town houses. Surprisingly the death rates remained relatively high throughout the 17th and 18th centuries. In spite of that, by the end of the 18th century London's population had reached nearly one million people, fed by a ceaseless flow of newcomers. By

NSOU CC-HI-08 293 1800 almost one in ten of the entire British population lived in the capital city. Elsewhere, thousands of people moved to the rapidly growing industrial cities of northern England, such as Manchester and Leeds, in order to work in the new factories and textile mills that sprang up there from the 1750s onwards.

24.3.3 Transport Revolution

The growth of the Industrial Revolution largely depended on the ability to transport raw materials and goods over long distances. Thus transportation played a huge role in fact the most important role in the Industrial Revolution. It was a simultaneous process. Changes in transportation started just before the IR. During the Industrial Revolution, transportation improved rapidly with the advancement and invention of roads, canals, steamboats, and railroads. The road network of Great Britain was not in a very good condition prior to the Industrial Revolution. It grew fast as a huge pressure came from the changing industrial growth. Thus the road network of England began to innovate in the form of Turnpike Trusts. Tolls were charged to travel on especially improved roads, and this helped meet the demand at the beginning of the revolution. However, many deficiencies remained and new modes of transport were invented as a result. Rivers remained an important way used for transport for centuries, but they had many problems also. In the early modern period there were sincere attempts to improve rivers, including cutting past long meanders. This created a vast canal network, which was essentially man-made waterways. Heavy goods could now be moved more easily and cheaply. Although initially slow boom that began in the Midlands and Northwest opened up new markets for a growing industry.

24.3.4 Technological Revolution

The Post scientific Revolution era witnessed a rapid growth in technology. A number of new scientific inventions and developed technologies played a vital role in the Industrial Revolution as the term industrial revolution denoted machine run factory-based production system. In short it may be said that the new innovations changed the way things were powered, how goods were manufactured, how people communicated, and the way goods were transported. These new four-fold developments

NSOU CC-HI-08 294 paved the way of industrial revolution to grow rapidly and spread throughout Europe and elsewhere. Steam power and electricity played a major role in the Industrial growth. James Watt invented a new type of steam engine in 1781 that could be used to power machines in factories. In the 1800s steam engines grew in size and also became more powerful. They were used to not only power factories, but also for purpose of transportation by steamboats and trains. The textile industry was the first grown industry during the Industrial Revolution. Many inventions related to this industry took place during the 18th century. One of the first major inventions among these was the "spinning jenny". It was invented by James Hargreaves in England in 1764. Samuel Crompton made improvements in the textile industry with the "spinning mule", in 1779. 24.4 Elements of production Another important reason why the Industrial Revolution began in Great Britain was the abundance of what economists refer to as the three elements of production. These production variables include land, labour, and capital. These are the inputs utilised in the manufacturing of goods or services to generate a profit. In this economic sense, land is more than just useful open terrain for industry to build on. It also refers to the natural resources required for industrialization. Coal was required in large amounts to fuel steam engines and furnaces throughout the Industrial Revolution. Iron ore was required for machines, structures, and bridges. Both were abundant in England, as were rivers for inland transportation. For the industries, labour constitutes a sizable workforce. With a growing population as a result of increased food production and the enclosure movement driving people to cities, England's industries had more than enough workers. Finally, capital refers to the funds required to fund industry. The well-developed banking system in the United Kingdom enabled loans to be made to industries in order to assist them succeed.

NSOU CC-HI-08 295 24.5 Political Stability Finally, the Industrial Revolution thrived in the Great Britain for political reasons. While England was frequently at war, all of these conflicts occurred outside the kingdom. As a result, the country's existence was rather tranquil. The Glorious Revolution in 1688 was the last significant political upheaval, and a period of calm and stability followed while other nations had revolutions or political transformations. Furthermore, England's governmental structure fostered trade and entrepreneurship. A simple legal structure allowed for the founding of joint-stock firms, the enforcement of property rights, and the respecting of patents for inventions. Finally, in 1832, Parliament approved the Great Reform Act. This gave seats in Parliament to huge cities that sprang up during the Industrial Revolution while taking seats away from smaller towns ruled by a wealthy patron. The Act also increased the electorate from approximately 400,000 to 650,000, making almost one out of every five adult males eligible to vote. 24.6 Conclusion Thus the industrial revolution was an effect of several causes. All these exogenous and endogenous factors collectively created a favourable condition for the coming of the industrial revolution. 24.7 Model Questions 1. Why did Industrial revolution first take place in England? 2. Elucidate the historical definitions of the Industrial revolution. 3. How did the Industrial revolution benefit from the Agricultural revolution? 4. Do you think the Transport revolution was a pre-condition of the Industrial revolution? 5. What technological advancements were made before the Industrial revolution?

NSOU CC-HI-08 296 24.8 Suggested Readings Deane, Phillis. The First Industrial Revolution , London, 1998. Rostow, W. W. Stages of Economic Growth: A Non Communist Manifesto , New York, 1960. Landes, David S. The Unbound Prometheus: Technological Change and Industrial Development in Western Europe from 1750 to the Present , Cambridge University Press, 2003. Allen, Robert C. The British Industrial Revolution in Global Perspective , Cambridge University Press, 2009. Mokyr, Joel. The Enlightened Economy- An Economic History of Britain 1700-1850 , Yale University Press, 2009.

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	<p>UGC (Open and Distance Learning (ODL) Regulations, 2017 have mandated compliance with CBCS for U.G. programmes for all the HEIs in this mode. Welcoming this paradigm shift in higher education, Netaji Subhas Open University (NSOU) has resolved to adopt CBCS from the academic session 2021-22 at the Bachelors Degree Programme (BDP) level. The present syllabus, framed in the spirit of syllabi recommended by UGC, lays due stress on all aspects envisaged in the curricular framework of the apex body on higher education. It will be imparted to learners over the six semesters of the Programme. Self Learning</p>		<p>UGC (Open and Distance Learning Programmes and Online Programmes), Regulations, 2020 have mandated compliance with CBCS for U. G. programmes, for all the HEIs in this mode. Welcoming this paradigm shift in higher, education, Netaji Subhas Open University (NSOU) has resolved to adopt, CBCS from the academic session 2021-22 at the Under Graduate Degree, Programme level. The present syllabus, framed in the spirit of syllabi, recommended by UGC, lays due stress on all aspects envisaged in the, curricular framework of the apex body on higher education. It will be, imparted to learners over the six semesters of the Programme., Self Learning</p>	
	<p>W https://www.teachmint.com/tfile/studymaterial/b-com/bengali/e-slm-ge-hi-11pdf/9e429e46-e10d-4340- ...</p>			

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	<p>SLMs) are the mainstay of Student Support Services (SSS) of an Open University. From a logistic point of view, NSOU has embarked upon CBCS presently with SLMs in English / Bengali. Eventually, the English version SLMs will be translated into Bengali too, for the benefit of learners. As always, all of our teaching faculties contributed in this process. In addition to this we have also requisitioned the services of best academics in each domain in preparation of the new SLMs. I am sure they will be of commendable academic support. We look forward to proactive feedback from all stakeholders who will participate in the teaching-learning based on these study materials. It has been a very challenging task well executed, and I congratulate all concerned in the preparation of these SLMs. I wish the venture a grand success. Professor (Dr.) Ranjan Chakraborty Vice-Chancellor</p> <p>W https://www.teachmint.com/tfile/studymaterial/b-com/bengali/e-slm-ge-hi-11pdf/9e429e46-e10d-4340- ...</p>		<p>SLMs) are the mainstay of Student Support, Services (SSS) of an Open University. From a logistic point of view, NSOU, has embarked upon CBCS presently with SLMs in English/Bengali. Eventually,, the English version SLMs will be translated into Bengali too, for the benefit, of learners. As always, all of our teaching faculties contributed in this process., In addition to this we have also requisitioned the services of best academics, in each domain in preparation of the new SLMs. I am sure they will be of, commendable academic support. We look forward to proactive feedback, from all stakeholders who will participate in the teaching-learning based on, these study materials. It has been a very challenging task well executed, and, I congratulate all concerned in the preparation of these SLMs., I wish the venture a grand success., , Professor (Dr.) Subha Sankar Sarkar, Vice-Chancellor</p>	
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<p>Nogal, Carlos and Leandro Prados De La Escosura. 'The decline of Spain (1500-1850): conjectural estimates'. European Review of Economic History ,</p> <p>SA 120006247-Essay_2-1295889.docx (D17892224)</p>				
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<p>Conclusion 3.4 Model Questions 3.5 Suggested Readings 3.0 Objectives ? The objective of the present unit is to understand the decline of</p> <p>Conclusion, , 7.5, , Model Questions, , 7.6, , Suggested Readings, , 7.0 Objective, ●, , The objective of the present unit is to understand the history of</p> <p>W https://www.teachmint.com/tfile/studymaterial/b-com/bengali/e-slm-ge-hi-11pdf/9e429e46-e10d-4340- ...</p>				
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<p>The Decline of Spain: A Historical Myth?: A Rejoinder.' Past & Present , 91 (May., 1981), pp. 181-185. Kamen, Henry.</p> <p>SA 120006247-Essay_2-1295889.docx (D17892224)</p>				

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<p>Seventeenth Century Europe 1598-1700. State, Conflict and the Social Order in Europe, 1598-1700.</p> <p>SA ROY_13.docx (D73578694)</p>				
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<p>The General Crisis of the European Economy in the 17th Century” and “The Crisis of the 17th Century—</p> <p>SA 140014264-Essay_2-2264084.docx (D27548551)</p>				
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<p>E. J. “The General Crisis of the European Economy in the 17th Century”. Past & Present, No. 5 (May, 1954), pp. 33-53. Hobsbawm, E. J. “The Crisis of the 17th Century— II”. Past & Present ,</p> <p>SA 140014264-Essay_2-2264084.docx (D27548551)</p>				
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<p>Munck, Thomas. Seventeenth Century Europe. State, Conflict and the Social Order in Europe, 1598-1700 . New York:</p> <p>SA ROY_13.docx (D73578694)</p>				
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21/27	SUBMITTED TEXT	25 WORDS	57% MATCHING TEXT	25 WORDS
<p>R. H. Tawney in 1940. Tawney argues that there was a change in the ownership of landed property in England before the civil war: the old</p> <p>SA Banerjee__20106210062.docx (D140364643)</p>				
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<p>the court system, defeated the king and emerged as the radical leaders of the 'New Model Army'. The</p> <p>SA Disha Chatterjee.docx (D73578683)</p>				
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<p>power from the House of Lords to the House of Commons; nevertheless, the immediate cause of the English civil war was the</p> <p>SA Disha Chatterjee.docx (D73578683)</p>				
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<p>James II was deposed in 1689 and replaced by his eldest daughter Mary and her husband, William, Prince of Orange,</p> <p>SA History IA.docx (D118554233)</p>				













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Ú•yl ^òçlyl^ Û, §%Ë, yEİä, w Ó§%Ó^ lyÙy!B, ĩ, ~•z Û%_ ' !Óÿ!Óòfy^ ïï^ Ó^ í, zB√%_ ' !ç«, yD^ ïl xy, öly^ ïÛ, flÿäi, - §j±!i, ~•z ≤Ä!i, ç, yl ^ò^ İçÓ^ §Ö≈≤Ä!Û Ó^ yçf §Ó^ Û, y!Ó^ Û%_ ' !Óÿ!Óòfy^ ïï^ !^ ï§^ İÖ lfyÛ, (NAAC) Û)^°fy!^ ïl Û~Û ^@^ Äi, ≤ÄyÆ • ïï^ İSE- !Óÿ!Óòfy^ ïï^ ÛO%!Ó^ Û, !Ûçl ≤ÄÛ, y!ç!i, !l^ İò≈çlyÛyl^ fl^ y!i, Û, !ç«, ye^ Û^ İÛ, çöNyä, !è, ç, ð, ÌÛ, ≤ÄÛ, Ó^ ïï^ !Ólhfñl Û, Ó^ yÓ^ Û, !y Óy • ïï^ İSE- ~=! • ËüüüË Û^ Û, yÓ^ Û, y§≈Ûñ Û!i, !§! ≤l^ flö!§!Ë, Û, ç, z^ İÛ, !è, È, Ûñ Û^ ç^ İ!Ó^ Û, • z^ İÛ, !è, È, Û ~Óç Û!flò^ Û^ Û~!Ó!i, è, ~l•fy^ İÛrè, ^ Û, y§≈Û- ^ e^ !i, è, ç, ök, !i, Ó^ G, çó^ !È, !_ Û, ^ İÖ^ !Ólhfñl ~•z, çyè, e^ Û !ç«, yl≈#Ó^ Û, y İSE !İÓ≈yä, lydÛ, ç, çyè, e^ İÛ, çyè, @^ Ä• İiÓ^ §%!Ó^ İò ~ïl^ ð^ İÖ- ~Ó^ • z §^ İD İ%_ ' • ïï^ İSE ElyB√y!Û, Û)^°fy!^ !ÓfÓfliy ~Óç^ e^ !i, è, è, Δy^ İÖ^ Ó^ §% İlyà- !ç«, yl≈#ÈÛÈ Û, !wÛ, ~•z ÓfÓfliy Û)^°i, @^ Äi, ÈüÈ!È, !_ Û, !y x!Ó!FSÈB^ xyÈ, fhs^ Ó^ #i Û)^°fy!^ İlÓ^ Ûòf !ò^ İï^ §y!Ó≈Û, Û)^°fy!^ İlÓ^ !ò^ İÛ, ~ İäy^ İÖ ~Óç^ !ç«, yl≈#^ İÛ, !ÓÈï! !İÓ≈yä, İlÓ^ ^ ç, İe İ^ İly, ö!%_ ' §%!Óöy ^ò^ İÖ- !ç«, ye^ İÛÓ^ ≤Ä§y!Ó^ ĩ, ç, ð! §^ İÖ^ !Ó!Óò !ÓÈï! ä, İ^ İlÓ^ §, Û, y !ç«, yl≈#^ İÛ, ^ò^ İçÓ^ xlyf lfy, í, zFä, !ç«, y ≤Ä!i, ç, y İlÓ^ xyhs^ /ÓfÓfliy!^ x!ç!i, e^ !i, è, ç, flylyhs^ İÖ^ §y•ylf Û, Ó^ İÖ- !ç«, yl≈#Ó^ x!È, İlyçl G, çó^ @^ Ä•i ç, Û, y x!%yl^ # çyè, e^ İÛÓ^ !Ólfy§z ~•z İi%, !ç«, ye^ İÛÓ^ ° ç, f- 'UGC (Open and Distance Learning programmes and Online Programmes Regulations, 2020' x!%yl^ # §Û, ° í, zFä, !ç«, y ≤Ä!i, ç, y İlÓ^ fl^ y!i, Û, çyè, e^ İÛ ~•z !§É!ÓÉ!§É~§ çyè, e^ Û, çk, !i, Û, çyè, e^ Û # Û, Ó^ y Óyòfi, yÛ)^°Û, ÈüüË È, í, zFä, !ç«, yÓ^ ç, ð! §^ İÖ^ ~•z çk, !i, ~Û, ^ ÓÛ, !^ Û, ç, ð!Ó^ Ói≈, İlÓ^ §)ä, ly Û, ^ İÖ^ İSE- xyàyÛ# 2021ÈÛÈ22 !ç«, yÓÈİ≈^ İÛ, fl^ y!i, Û, hñl^ İÖ^ ~•z !İÓ≈yä, !È, !_ Û, çyè, e^ Û Û, yl≈Û, Ó^ # Û, Ó^ y • İÖñ ~•z Û^ İÛ≈^ İi, y!ç §%Ë, yEİ Û%_ ' !Óÿ!Óòfy^ ïï^ !§k, yhs^ @^ Ä•i Û, ^ İÖ^ İSE- Ói≈, Ûyl, çyè, e^ Û=!° í, zFä, !ç«, y ^ ç, İeÓ^ !li≈y! Û, Û, ĩ, f^ İÛ, Ó^ İly!Ó!i, ≤ÄhñlyÓly G !l^ İò≈çyÓ^ # x!%y^ İÖ^ Ó^ !ä, ĩ, G !Ólhfñl • ïï^ İSE- !Ó^ İçÈİ = Ó^ çy^ İÖ^ y, ç, ð Û, Ó^ y • ïï^ İSE §z§Ó !òÛ, =!°Ó^ ≤Ä!i, !y ç, zÉ!çÉ!§ Û, ĩ≈, Û, !ä, !• ĩ, G !l^ İò≈ç!ç! - Û%_ ' !Óÿ!Óòfy^ ïï^ Ó^ ^ ç, İe flËÈÛÈ!ç«, y çyè, ÈüÈİ, z, ç, ðÛ, Ó^ ĩ !ç«, yl≈#ÈÛÈÛy! Û, ç, ð!Ó^ İÈİÓyÓ^ ~Û, !è, =Ó^ çç, ç)≈ çç- !§É!ÓÉ!§É~§ çyè, e^ İÛÓ^ ~•z, çyè, ÈüÈİ, z, ç, ðÛ, Ó^ ĩ Û)^°i, Óyç^ y G çzç^ İÖ^ !ç^ İi, !iá!i, • ïï^ İSE- !ç«, yl≈#^ İòÓ^ §%!Ó^ İòÓ^ Û, !y Ûyl^ !^ Ó^ İä xyÛÓ^ y • zç^ İÖ^ !ç çyè, ÈüÈİ, z, ç, ðÛ, Ó^ İiÓ^ Óyç^ y x!%Óy^ İòÓ^ Û, y !çG ~l^ İï^ !SE- !Óÿ!Óòfy^ ïï^ Ó^ xyÈ, fhs^ Ó^ #i !ç«, Û, Ó^ yz Û)^°i, çyè, ÈüÈİ, z, ç, ðÛ, Ó^ ĩ ≤Ä!i, ç, Ó^ ^ ç, İe x@^ Äi# È, !ÛÛ, y !l^ İï^ İSEÈüüËÈ !òG, ç) İÖ≈Ó^ Û^ İi, yz xlyf lfy !Óòfy!^ ĩ, !Û, ≤Ä!i, ç, y İlÓ^ §^ İD §ç!%_ ' x!È, K, !Ó^ İçÈİK, !ç«, Û, ^ İòÓ^ §y•ylf xyÛÓ^ y xÛ%, z, !ä, !_ @^ Ä•i Û, ^ İÖ^ !SE- İñ, y^ İòÓ^ ~•z §y•ylf çyè, ÈüÈİ, z, ç, ðÛ, Ó^ İiÓ^ Ûy İlyB^ İ^ İl §y! Û, • İÖ^ Ó^ İ^ çyÛyÓ^ !Óÿ!Óòfy^ ïï^ È≈, Ó^ İlyàf G Û)^°fÓyl !Óòfy!^ ĩ, !Û, §y•ylf Ó^ çlf xy!Û İñ, y^ İòÓ^ xyhs^ !Ó^ Û, x!È, !@l çylyz- ~•z, çyè, ÈüÈİ, z, ç, ðÛ, Ó^ ĩ Û%_ ' !Óÿ!Óòfy^ ïï^ Ó^ !ç«, í, çk, !i, ç, ÄÛ, Ó^ İi !l^ İl^ İ@^ İ• = Ó^ çç, ç)≈ È, !ÛÛ, y !l^ İÖ- í, zB√%_ ' !ç«, yD^ İlÓ^ ç, è, !çÄ!e^ İ^ y!i §ç!%_ ' §Û, ° !ç«, İÛ, Ó^ §ò!≈Û, G äè, !Û)^°Û, Û, yÛ, xyÛy^ İòÓ^ xyÓ^ G §Û, k, Û, Ó^ İÖ- Û%_ ' !ç«, ye^ İÛ, í, z!Û, ^ İÈİ≈Ó^ ≤Ä^ İYç xyÛÓ^ y ≤Ä!i, ç, ç, ç, ç, çyè, ÈüÈİ, z, ç, ðÛ, Ó^ ĩ ≤Ä!i, ç, §^ İD §ç!Y^ T §Û, ° İÛ, xy!Û xyhs^ !Ó^ Û, x!È, !@l çylyz ~Óç ~•z í, z^ İòfy^ İàÓ^ §Ö≈yD#i §yÈ, °f Û, yÛly Û, !Ó^ - ≤Ä^ İÈ, §Ó^ í, È Ó^ Ol ä, e^ Ói≈, # í, z, çyä, yl≈ Û, yÓ^ ĩ, §Ó^ Û, y^ İÖ^ Ó^ ç)Ó^ !ç«, y, ç, ÈÈ≈^ İòÓ^ !Ó!ò xò%yl^ # Û%!oi, - Printed in accordance with the regulations of the Distance Education Council, Government of India. ≤Ä!Û

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Professor of History NSOU and Chairperson, BoS
Ó^ * ç, ö Û%, ÛyÓ^ ÓÛ≈i Professor of History Jadavpur University }i%, Ûyl%Ó^ !Ue Associate Professor of History
School of Social Sciences, NSOU xÛ^ çy§ Professor (Former) of History University of Kalyani Û^ İlyçyhs^ !Óÿ!Óòfy^ ïï^ Professor
of History Sidho-Kanho-Birsha University ≠ §jçyòy≈ ä, @l Ó§% Professor of History, NSOU ~Û, Û, 1 ≠ Ó^ yçlyÓ^ yl^ ĩ, çy^
Assistant Professor of History, Mahadebananda Mahavidyalaya ~Û, Û, 2ÈÛÈ5 ≠ Û, ÈèÛ, yhs^ ĩ, y!°

Assistant Professor of History Gobardanga Hindu College ~Ü, Ü, 6ÈÜÈ11 ≠ x^ÏcyÜ, Ü%, ÙyÓ° ä, e´ Öï, #≈ Registrar (Former), Institute of Historical Studies ≠ ! Ólfyß ßjöyòly≠ ä, @l Óß%

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ÏÄô–
í, É x!ßi, ÓÓ° l xy•zä, !lÓrðÜ, ~
Ü, Ü, 12ÈÜÈ13 ≠ Ó° yçlyÓ° yí° i, öy° Assistant Professor of History Mahadebananda Mahavidyalaya ~Ü, Ü, 14ÈÜÈ19 ≠ x^ÏcyÜ, Ü%, ÙyÓ° ä, e´ Öï, #≈ Registrar (Former), Institute of Historical Studies ~Ü, Ü, 20ÈÜÈ23 ≠ Ó° yçlyÓ° yí° i, öy° Assistant Professor of History Mahadebananda Mahavidyalaya ≠ Ó° ä, ly≠
ç, ði≈yí° 1 çyÓ° !ßÜ, ßy!•i, f ~ÓÇ ^òç#i° ßy!•i, fÜ, ßÇfl, Ò!i, ñ •z!i, •yßñ flø, !i, Ü, ÿ ~ÓÇ °Üi Ó, _yhs° ~Ü, Ü, 1 □ í, zÍß 9-22 ç, ði≈yí° 2 çy•y!DÓ° G çy•çy•y ^iíÓ° ßÜ!° Ó° yç^ií!i, Ü, ßÇfl, Ò!i, ~Ü, Ü, 2 □ Ü%â° ßy!Äy ^ÏçfÓ° !ÓhfllyÓ° 25-41 ~Ü, Ü, 3 □ Ü!ßÓòyÓ° G çyl° !àÓ° òyÓ° ÓfÓfliyÓ° !ÓÓi≈, l 42-49 ~Ü, Ü, 4 □ ßy!Äy!çfÜ, ßÇfl, Ò!i, 50-56 ~Ü, Ü, 5 □ ^àÑyí, ,y!Ü ~ÓÇ ßÜß!i° ÓyòÈÜÈÜ, çÓ@# ß%!È, ñ !Ü!° y #ÜÓ° òyÓ° y÷ ^iÜ, yñ ßÓ° Ü@ 57-62 ç, ði≈yí° 3 ÁÓ° D ^Ïç^ÏÓÓ° xyÜ^i° Ü%â° ßy!Äyçf ~Ü, Ü, 6 □ ÁÓ° D ^Ïç^ÏÓÓ° xyÜ^i° Ó° y<T... G ðÜ≈ 65-74 ~Ü, Ü, 7 □ í, z_Ó° y!ðÜ, yÓ° m@µ ßÇe´ yhs° ßÜßfy 75-80 ~Ü, Ü, 8 □ ÁÓ° D ^Ïç^ÏÓÓ° ðÜ≈!ä, hs° y ~ÓÇ ðÜ#≈i° ^âyµ, # G ≤Ä!i, µ, y ^iíÓ° ß^ÏD ßjðÜ≈, 81-88 ~Ü, Ü, 9 □ ÁÓ° D ^Ïç^ÏÓÓ° Ó° yçf !ÓhfllyÓ° G ß#ÛyÓk, i, y 89-103 ~Ü, Ü, 10 □ ßÇÜ, ^iè, Ó° ßä, ly≠ ^i, •y!ßÜ, !Ói, Ü≈, 104-109 ~Ü, Ü, 11 □ çyl° !àÓ° òy!Ó° ßÜßfy ~ÓÇ Ü, çEÏÜ, !
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ç, ði≈yí° 4 ò, çf ßÇfl, Ò!i, ≠ !ä, eÜ, °y G fliy, ði, f ~Ü, Ü, 12 □ !ä, eÜ, °y 121-130 ~Ü, Ü, 13 □ Ü%â° fliy, ði, f 131-140 ç, ði≈yí° 5

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ly Ü,`lîÓ°!SÈ`lî,đó°Óí,#≈Ü,y`lî°î,

y È,yÓ°!ŷ`lî, xl%Óyò Ü,`lîÓ°l`óÓ°yÜ áNyÈüÈ`lî°Ó° ,ö%e xyŷ%Ó° Ó°!Ü áylÈüÈ•zÈüÈáylyl– ~SÈyí, ,y xyÓ° G lî,lÓyÓ° È,yÓ°!ŷ`lî, ÓyÓÓ° lyÜy xl)lò,î, •l° – `âyè,y Ü%â° Î%â`lîÓ° ÓyÓ°`lîÓ° Ó° xydç#Ól#Ó° çl!≤Ä!`î,y`lSÈ° xyÜ,yç ã%,l!j!– @`Äsi!è,`lî, ÓyÓÓ° !l`lçÓ° ç#°`lîÓ° Ü,ly Ü`lî° óÓ°`lî, !à`lî° ~Ü,`lò`lîÜ,`lîÜ Ü@`lòÜ, !è,Ó° Ü,ly Ó°`lî°`lSÈlñ xlf !ò`lîÜ,ñ î,yÓ° =iyÓ°#Ó° Ü,lyG Ó°`lî°`lSÈl– È,yÓ°`áyly G ðuf ~lç!`yÓ°`È,Ó°`lây!°Ü,`~Ó!ç:Tñ àySÈÈüÈ,öy`yñ È%,° ,ð–ÈüÈ,öy!áñ lò# V,ç=yÓ° ŷ%@Ó° Óí≈ly Ü`lî° ~Ó°`ã,lyl° – @`Äsi!è, ÓyÓ°`lîÓ° ŷÇ@`ÄyÜ# ç#°`lîÓ° •z!î,Ó, – 1495 !á fiè,y`lSÓ° Ó° Üçyl Üy`lîŷ ÓyÓÓ° È,Ó°`áylyÓ° ŷ%`i,yl •l°– !l, !òÜ, ,öy•y`lî, ,`áÓ°y`SÈyR ~•z Ó°y`lçfÓ° !ál çyŷÜ, •`lî°l î,ál î,yÓ° Ól° ŷ Üye 12 ÓSÈÓ° – ÓyÓ°`lîÓ° Ó° ÓyÓy GÜÓ°`çá !Üç≈y !SÈ`lî°È,yÓ°`áylyÓ° x!ò,đ!î, – 1494 !á fiè,y`lSÓ° Ó° Üçyl Üy`lîŷ !l,!! xyálŷ ò%`lã≈ xÓfllyl Ü,Ó°!SÈ`lî°– ~`lîÜ,Óy`lîÓ° áyí,ç, ,öy•y`lî, ,Ó° G,đó° xÓ!flî, ~•z ò%`lã≈Ó° !Ü,lyÓ° y!`!l,!! Ü,`lî`Ü,è,y Óy!í, ,Óy!`lî°!SÈ`lî°– ~Ü, !òl !ál !l,!! î,yÓ° ŷy`lòÓ° ,öyl`Ó°y`lòÓ° òyl áyG!`y!FSE`lî°l,ál •è,y!í,yÓ° ,öy`lî°Ó° !l`lã,Ó° ,öyè,yí,l`lîÓ° lyl° – !l,!! ,öyl`Ó°yÓ° áyã,y ŷÜ`lî, ,ð`lî, ,lyl ~Ü,òÜ ,öy•y`lî, ,Ó° l#`lã,î° – Ü,î%,ç,•l° î,yÓ° – !,đ,î,yÓ° Ü,î%,fÓ° ,ðÓ° È,yÓ°`ályÓ° x!ò,đ!î, •l!î,!!– È,yÓ°!ŷ`lî, ÓyÓ°`lîÓ°`óç`óá° !SÈ°– È,y!ŷ≈ È,yÉlyl° ~Ü, Ü, !Óí,yÓ° Ó°zG !°`lã!SÈ`lî°ÈüüÈlyÜ Üyl!lÓÈüÈ•zÈüÈÜ%!Ól– ÓyÓÓ°`î,yÓ° ≤Ä!Ü`à#lî, Ü, !Óí,y!`°`lál ≠ !l`lçÓ° •z xydy SÈyí,ç,y ,öy•z ly•zñ`Ü,y`lly Ü,y`lî° !•`lî,Él!ñ !Óy°yŷ# Ó°ŷ%, ~•z È)Ü,ç,`lî°– xhs``lîÓ°Ó° Óyí# SÈyí,ç,y xyÓ°`Ü,y!G Óyí# ,öy•z ly•zñ =! ly•zñ`l`Óyí#`òáy`lî, ,ðñ`á%ã,y`lîÓ° Ü`lîÓ° @y!l– xyÓ°`Ü,y!G Ó°ŷ%, ly•z`ÜyÓ° !l`lçÓ° •`òl° SÈyí,ç,y ~•z óÓ°yí,`lî°–Ü`áÓyÓÓ° lyÜyã xl%ÓyòÈüüÈxî, #l çyly– NSOU r CC-HI-X 11`lî,çy!ŷÜ,`lî,ç%ÓyÓÓ° ŷjò`lîÜ≈, Ó°`lî°`lSÈlñ "In Persian–the language of culture–the Latin of Central Asia–he was an accomplished poet; and his native Turki, he was master of a pure and unaffected style like in prose and verse." ÓyÓ°`lîÓ°`òÓ°Óy`lîÓ°`î%,l!≈,`lòÓ° ,öyçy,öy!ç È,yÓ°!ŷÈüÈÜ, !OÈüÈŷy!•lî, fÜ,Ó°yG , ð,ç,`lî,öyÉlÜ,ç,yöÈ, Ü,`lîÓ°!SÈ°– xy!l,ç Ü,y@y•l°`ñ ly!òÓ° ŷÜÓ°`á!@ñ î,y,zÓ áyG!`y!l° ≤ÄÜ%á È,yÓ°!ŷ Ü,Ü!Ó° ŷy!•lî, fÜ,Ó°y ÓyÓ°`lîÓ°Ó° xl%@`Ä•È,yçl •`lî°!SÈ`lî°– !,đ,î,yÓ°`llyl°`llyl°`l G È,yÓ°!ŷ ŷy!•lî, fÓ° , ð,ç,`lî,öyÉlÜ,ç,yöÈ, Ü,`lîÓ°!SÈ°–

xyli, iC U, y@y.y!O n ly!oO UO a!@n i, y.zO ayGi y!@ zAU%a E, yO !U, !O Uy!i, fU, O y OyO IO O x!%a A.E, ycl
• ii !SE i!- !, oi, yO lfyi fuyi %! G E, yO !U Uy! i, fO , o, m, i, oyEIU, !SE i!- ! iCG U, yOfEUeE, a~, y U, O i, l-
E, yO !U E, yElyi ! i!a!SE i! U!oGi y!U- i, yO oO Oy IO x iIU, K, y!# Of!_ O Uy IOc a i!e, !SE- U, y!CU ayl UO!
O a, ly U, IO !SE i! SÈi •yçyO U, !O i, y U!Bfi, @ Asi •zi, zE, E, EüEi, zEUeç% i •zay- xyU, O IO O xyU iG E, yO !U
Uy! i, fO !O iCG EI !OU, yç a i!e, - E, yO !U E, yElyi xÿyO i !U, S% E @ Asi O i!a, i, •i ~ U i! - Uy! i, fEUeU) i fO
, oyçy, oyç i =!O i! i, y!U, U) fG xllf- xyU, O IO O E, yU, !O ayçy! U ysy! èEUeO O a, ly
UòEUeE•zEUExy i!y! yO n !UO y!EUExy EUeE! E, iñ iU, EüE•zEUeOyoy U%, oyO y! UÜ, y# E, yO !U Uy! i, fO i, z!p
ò, Tyhs - i, yO x, oO E, yU, !O U, !O E, iCG xÿyO i U, yOf zAi, E, y UjòB Of!_ !SE i! i! oG iN, yO x!oU, yçç
@ Asi U) iO lyU çyly U, O i! - Ooyi, z!O U i! i, n i! i, ç, y!oU, @ Asi O a, ly U, IO l- i, IO lyly U, !O i, y Uçà# i,
U! B !O T i, Oy! U O EUExy EUeE% O i, yO !O afyi, @ Asi- çà% xyO E, ç EUe! O EUeU% OyO U, lyàO # !SE i!
xyU, O IO O E, y! U Uy! U, EUeE, zEUeE=i yO yU Oy U, !O i, (Poet Laureate) - UE, yO i, O i, y, y, oy!áU
áO O O , o IO i! i, z U, O i, E, yO i, i, O i, z i! @yEUe, oyO !U, U, !O - ~z U OyO U, lyàO # cá E, i, ç ly iU
, o! i!a, i, !SE i!- iN, yO !O afyi, oNyã, i!e, Uy! E, (Manavis) E, yO !U E, yElyi O i!a, i, - ~=! •
UyO U, yçEUeE•zEUExyòGi yO n % i •zUy!EUeE! yEUe! O! U, ñ i° Gi y oU!ñ •E, i, EüE•zEUe U, çGi yO G
xyU, O O lyUy- i, IO xyU, O O G çy•yD# IO O O yççU, y i, oy! i, f G Uçfl, O i, O « i!e xy% O O !•U
áylEUeE•zEUeäylyEUeE~

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O lyU IO iCG EI i, z iO a i!yaf-

xyU, O IO O ! i! o~ i!ç i! i! %, ç%U, EUeE•zEUeOyO IO E, yO !U E, yElyi x!%Oyò U, IO l-
xy% O EUeO !•U EUeäylyEUeE•zEUeäyly U% a x! E, ç i, i! i! E%, _ !
SE i!- i, yO , o, m, i, oyEIU, i, y! xyO !E, !U
yç#ñ xy% O Oy!U, ñ ly!çO # !çy, o% O # zAU%a E, yO !U U, yOfEUeE Uy! i, f iU, U, k, U, IO l- O a, ly i!ç# O
Uy% i! o~ ç! f !çy, o% O # afy! i, yE, U, IO l- çy•yD# IO O xyU iE, yO !U Uy! i, fO !O iCG EI !OU, yç a i!e, -
OyO IO O U, i, yO G Uy! i, f z!# i! !SE xllf- xydç# O! # ! i! çy•yD# O ! i!ç Uy! i, f z! Ai, E, yO , o! O a, i! o! - i, yO
O i!a, i, i%, ç%U, EUeE•zEUeçy•yD# O # EUeE i, Uy! i, f G •z! i, y i!U x, o) O ~ U O i! a i!e, - çy•yD# O @ Asi! e, Ujò! ~
U, IO i!

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ii, oy IO !! - o O i, # ~ U, y i° •

y!oáyl @ Asiáy! Ujò! U, IO l- çy•yD# IO O E, yUò !SE i! U% i, jòò ayl- z! •zU, Oy EUeElyUyEUeEçy•yD# O # O a, ly
U, IO l- U, yUàO ay i!O Uy! U O EUeE•zEUeçy•yD#
O #
O
lyU!
O iCG EI E, y IO i, z iO a i!
i!yaf - ç
y•
çy•yly fly, oi, f !U ~y i! i! U! i, zoyO •hfl! !SE i! U, !O U

62% MATCHING BLOCK 9/241 SA Tripuray Bharatiya Shastriya Nriyter Prohab O ... (D165073165)

y! i, fU, i! oO G i, U! i, o, m, i, oyEIU, i, y U, IO !

SE i! xU, oi E, y IO - IO i! oçyã, Oç Uy! i, fU, U, !O i, yO O yçE, y! xy! o yE, U, IO l- •Uò! i! iU, xyã, xyO
i, y! U% U, !U çy•çy• i!O E, yU, !O !SE i! - Oç i, z!U, çT !òGi yOy SÈyi, yG Oyòçy• ly iU i! i! ~U, áy! i!

NSOU r CC-HI-X 12 Ü,yÓf Ó`ä,ly Ü,`İÓ`l- ~SËyí, ,y`İÜ,y`İ°Ó` x,öÓ` !Óáfyi, Ü,`İÓ`!SË`İ°l,ı,y!Ó ç`İ`İÜ, xyäi, !Üç≈y
Ü•jèò xy!° äy•zÓ- Ê,yÓ`!İ Ü,`İÓ,yÓ` ~Ü,`İ%ı,ö,ı,ı,`İ,`İ! ≤ÄÖı≈,ıÜ,`İÓ`l- äê,lyÓ` Óı≈ly Ü,y`İÓf ≤ÄÜ,yç Ü,`İÓ`yÓ`
Ó`#ıı,Ó` !ı,`İ!•z !SË`İ°l,öı≤Äòç≈Ü, - ~•z İÜ`İı` xıf ı,z`İÖ`á`İıyàf Ê,yÓ`!İ Ü,`İÓ`!SË`İ°l Ü,y`İÜ áyl ç%`İı`•zı#ñ Ü#Ó`
Ü•jèò`•y`İıçzı İÓ`!Ê,ñ Ü•jèò`•y`İııı Ó`İÜ# G Ü#Ó` Ó`òy òy!ıçÜò#≈- !Ó`İòçyài, ~İÓ`Ó# Ü,`İÓ`ÈÜËËy!•ıı,fÜ,`İÓ`y
SËyí, ,yG Ê,yÓ`ı,`İ#`İ`°áÜ,`İÓ`yG çy•çy•y`İıÓ` xyÜ`İ° !ı`İçÓ` ≤

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Ä!ı,Ê,yÓ` fıly«,Ó` `Ó``İá!SË`İ°l- ~`

İòÓ` Ü`İöf`İı`òy xyÜ,`İÓ`Óyò# ~Óç`•y!òÜ, Ê,`İı,`İ%Ó`#

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Ó` lyÜ !Ó`İçEı ı,z`İÖ`á`İıyàf- ~

SËyí, ,y áfyıı, xç≈ı Ü,`İÓ`!SË`İ°l İ%Ê,#Óyò# Ü,`İÓ`İÓ`Üò- ı,`İÓ`≤ÄİDı, ı,z`İÖ`áf İjÀyê, çy•çy•y`İıÓ` Ó`yçÜ,y`İ°
Ê,yÓ`!İ àòf`°áÜ,`İÓ`y ≤Äöyıı,`•zıı,`•yİ Ó`ä,lyı` Ü`İöf !ı`İç`İòÓ` İ#!Üı, Ó`yáyÓ``ä,çTy Ü,`İÓ`l- ~İÜı`!ı,ı!ı,ı!é,
ÜÓyòçy•lyÜyÜ Ó`!ä,ı,`İı- ~`İòÓ``°áÜ,`İÓ`y`İ° xy!ÜlyÈÜÈ•zÈÜÈ`Ü,yçy•zı#ñ xyΣ%°`•y!Üò`°y`İ•yÓ`# ~Óç`Ü•jèò
Gı`y!Ó`á- çy•çy•y`İıÓ``çfıı,`İ%e òyÓ`y÷`İÜ,y- !ı,`İ!à#ı,y G ı,z,ö!ıÈò Ê,yÓ`!İ Ê,yËııı`xl%Óyò Ü,`İÓ`l- !ıı,yÓ`
Ó`!ä,ı,`İ ÜyçÜyÈüËı,z`İÓ`y!Ó`l @`Ä`İıı İ%!Ê,Óyò G !•@% ò`İÜ≈Ó` Ü`İöf İÜİı`İı`Ó` xyòç≈ ı,zFä,y!Ó`ı, - çy•çyòy
òyÓ`y÷`İÜ,y İÊ,#ııÈÜÈx°ÈüÈxyı,z!ı`y ~Óç İÜ,#lyÈüÈx°ÈüÈxyı,z!ı`y lyÜÜ, @`Ä`İıı İlye`İÜ !Ó!Ê,ı İ`İhs`Ó` ~Óç
!ı`İçÓ` òÜ≈ÈüÈı,z,ö`İòçTy Ü#ı`y Ü#`İÓ`Ó` ç#Óı# xy`İ°yä,ly Ü,`İÓ`l- çy•çy•y`İıÓ` Ü,ıfy çy•lyÓ`yG Ü,yÓf ≤
Ä!ı,Ê,yÓ` x!òÜ,yÓ`# !SË`İ°l-
ııı,yÓ` Ó`!ä,ı,`İ Ü%ııÈüÈxy°ÈüÈxyÓ`Gı`y•lyÜÜ, @`Ä`İıı áyçy Ü•zı%ı!ı!ä,çıı,Ó` ç#Óı# İÓ`° Ê,yËııı` İ%@

95% MATCHING BLOCK 14/241 **SA** CC-BG-02.pdf (D149053334)

Ó`Ê,y`İÓ`xy`İ°y!ä,ı,`İ•`İı`İSË-`İ

Ü,
y`İ°`Óç!
Ü,S%É !•@% ,ö!ıı,G Ê,yÓ`!İ İy!•ıı,f Ó`ı,ö,`ıyË, Ü,`İÓ`l- òyÓ`y÷`İÜ,yÈüÈÓ` İ•`İıyà# !•ıy`İÓ`Ê,yÓ`!İ Ê,yËııı`
xl%Óy`İòÓ` Ü,yç Ü,`İÓ`l ä,wË,yı,ö!ıı, - Ó`y,ı SËB/ly`İÜ,ö!Ó`!ä,ı,`İ ä,wË,yıÈüÈ•z ≤ÄİÜ Ê,

65% MATCHING BLOCK 12/241 **SA** CC-BG-03.pdf (D149053335)

yÓ`!İ Ê,yËııı`# Ü,`İÓ`!İy`İÓ`ç!≤Äıı`ı,y xç≈ı Ü,`İÓ`

l- ı,yÓ` Ó`!ä,ı,`İ àç°=!`áÓ`ç!≤Äıı`ı,y ,öyı- ~SËyí, ,y`İıçyÓhs` Ó`yG Ü%TM# Ü!òGı`ylÜ Ó`ä,lyı``İÜ! Ü%ııı`yly`òáyıı
`ı,Ü!ı`È,y,öı, Ó`yı`ÜÜİ!ÓÜ Ó`ä,lyÓ``«`İe !ıç≤Äıı,Ê,yÓ` SËy,ö Ó`y`İál- xyGÓ`ç`İç`İÓÓ` xyÜ`İ° Üy`İöyÓ`yG
Ó`!ä,ı,`İ•zııy,öe Ó`ä,ly,ö,ı,ı,Ó`ä,Ó`Ü ı,zB`ıı,Ó` fıly«,Ó` Ó•ıÜ,`İÓ`- ~SËyí, ,y İ%çı Ó`y•zñ Ê,àÓyıııı`•zı`Ó`òyİ
lyàÓ` Ü,yÓf İy!ı,f Ó`ä,lyı` !ı`İç`İòÓ`≤Äıı,Ê,yÓ` fıly«,Ó` Ó`y`İál- Üyáı°y`İÜ çy•lyÈüÈ•z çyË,Ó` ly`İÜ ~Ü, Óf!-
Ó`yÜyı`İıÓ` ~Ü, Ê,yÓ`!İ İçfıòÓ`ı≤ÄÜ,yç Ü,`İÓ`l- Ê,yÓ` İ# Ê,yËııı`~İ
Ü`İı`İ`Óç Ü,`İı`Ü,çı !•@%•zıı,`•yİ Ó`ä,ly Ü,`İÓ`l- ~`

İöÓ Ùîöf %çl Ó yîî Ó Ó &ly á%şyİËÛËİ zİËÛËî yİ yİÓ á İÓİçEİ İ zİÖ'á İİyàf- xİË öyl Ó ä lyÓ ^ « îe
çyçyî İÖ İ%à İ% İ ð İİÖ İ!öçyİÓ - È yÓ •yDËÛË•zËÛËçy•yD#Ó # ly İÜ 1648 İá fië y İΣ È yÓ İŞ È yËİyİ ~Ü
xİË öyl ≤Äİİ İ Ü İÖ İ çyÜy İ zİjİ •yşyİ •zO%- şİËyè çyçyî İÖ ðÖ yÜ İç≈ xyÒò% Ó İçò İ Gİ •z Ó ä ly Ü İÖ İ
È yÓ yDËÛË•zËÛË İçò#- ðU#≈İ î ãÑyİ yİÜÓ Ü yÓ îİ ÁÓ D İçÓ Ü İÓ G şyİ İ fÜ İöÓ Ó yçÜ #İ
ð•İ İ öyEİÜ İ y İ İÜ Ö İMÈ İ Ü İÖ İ- È İ İ yÓ y Ü%â ðÖ ÖyÓ İ İÜ İ Öyİ @ Äİ Ü İÖ - şİËyİè Ö Ü İşy
ç#ÓËËİËËËİŞyÓ Ü yÓf G Ü İÖİ yÓ ≤Äİİ xyÜ Èİ≈İ İSÈ- ÜÜ È # SËply İÜ İİ İ İGİ yİËË•zËÛËËË # lyÜÜ
Ü yÓf @ Äsi Ó ä ly Ü İÖ İ- İ İÖ İŞÜÜ y İÖ Ó ð•È È yÓ İŞ Ü İÖ İSÈ İİ İ İÜç≈y xyΣ% Ü yİòÓ İ Öİò- öyè lyÓ
ÖyİŞy •z Ü İÖ xŞçáf ÜÜİÖÜ SËyİ yG xŞçáf à#İİ Ü İÖİ yG Ó ä ly Ü İÖ İ- İ Ö İö İç áfyİ È yÓ İ #İ È yÓ İŞ
Ü İÖ İöÓ Ùîöf İİ İz ŞÖ≈y İİ « y xyò İ -
NSOU r CC-HI-X 13 ÁÓ D İç İÖÓ xyÜ İÜ Ü yÓf şyİ İ f İ Ö İçEİ İ İT ly İ G x İÜ İ İİ •yİŞy şyİ İ f ≤ÄÜ yİçİ •İİ İSÈ
İy İÜÜ y İÜ çyl İİ İ Ö İçEİ şyİ İ y Ü İÖ - ~Ó Ùîöf {ÿâ Ö öyş İyáÓ ÁÓ D İç İÖÓ İ%k ç İİ Ó •zİİ yş
İ İá İSÈ- %çl Ó yİ È yÓ İŞ İİ İ İá İSÈ á%şyİËÛËİ zİËÛËî yİ yİÓ á- 1É3 İç#İ şyİ İ f öyÓ İŞy şyİ İ f
SËyİ yG Ü%â •zİİ •yş İ Ö ä lyÓ İ z öyöyl İ İŞ İÖ İç#İ şyİ İ İ f Ó È) İÜÜ y Ü Ü İİ - ş Ü y İÖ İ

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ÖİË ß È yÓ İ İ #İ È yËİyİ

x İÜÜ İç#İ şyİ İ f Ó İä İİ İ İSÈ İy İ İÜ •zİİ •y İŞ Ö İ İş xy•İİ İ İİ İy İÜ - şİËyè çyçyİ İÖ Ó
ð•İ İ öyEİÜ İ yİ Ü İİ Ü çl Şçfİ Öİ K ç İİ İ şyİ İ f ä ä≈

78% MATCHING BLOCK 15/241 W

y Ü İÖ İ- ~ İöÓ Ùîöf İ z İÖ'á İİyàf •İİ

çàß yİ ç İİ İ - İİ İ Ö ä ly Ü İÖ İ Ó İş aDyóÓ ñ È yİÜİ İ Öyşñ aDy•Ó # çàöyóyÓ İñ xyİÈ İ Öyş - ~ ŞÖ Ü yÓf şyİ İ f
İ İÜ Ü%â xyÜ İÖ Ó çç≈İñ ðU≈ñ çşyİİ çy İİfÖ x@ Äàİİ İşö İÜ≈ xÓ İİ •Gİ y İyİ - İÖÜ yİ# İÖ Ó İ%ÓÓ yç ð ö İİ
İŞç Şçfİ Öİ È yËİyİ Ó ä ly Ü İÖ İ ð ö İİ İ Öyş - İÜ ç Ö öyİŞ Ö Üçy•yD#Ó ä İwÜ yÜñ ÜÓ#Ó İŞç İöÓ ä İ Ö İ Ü
yÜ İ Ö Ó İä İ ÜxÜÓ ÓçyÓ#ñ ÚSÈ≤ÄÜ yçÜ ≤ÄÈ İİ şyİ İ fG Ü%â •zİİ •yş İ Ö ä lyÓ =Ó şc öİ≈ xyÜ Ó -
xyÜ ÓÓ ñ çyçyİ İÖ Ó çyçyİ İÖ Ó yççÜ y İÖ şyİyİçÜ
ðU#≈İ G Ó yç İİ İ Ü ç#Öİ İşö İÜ≈
xy İyÜ İ öyİ Ü İÖ İSÈ İ ç İ aÜ ÖylyÓ İş öyş İ yÓ Úxİ≈Ü İyÜ Öy Úxò≈Ü İÜÜ @ Ä İsi- İ yÓ xİşyİ @ Ä İsiÓ
Ùîöf İ z İÖ'á İİyàf • ÚÓyİÓ İŞ İ Öyşİñ ÚlyÜÜyÜ G Úlyè Ü ŞÜ İ şyÓ Ü- İ Ö Gİ yËËË Öy İá y Ó yçy İöÓ
•zİİ •yş İy Ü%â İöÓ şy İİ İ y İöÓ İşö ≈ çyl İİ İ z İÖ'á İİyàf @ Äsi • Ó#Ó ÈËË yİçİ Ü yÜ yÓf Ü%- İ#ñ
Öyçyñ ÜyÓ yè #ñ Gİ İ İ yñ =çÓ yè # •zİİ f yİò È yÓ İ #İ È yËİyİ Ó İä İ È İ Ü yÓf İÜ) ðU#≈İ xy İÖ y İÖ
x@ Äàİİ Ö •zİİ •yş İ Ö ä lyÓ İ İİyà# İ z öyöyl - ~ Ä İD ŞEòç İİ İÜ Ó ÜDÜ yÓf İÜ) İÜ İ ä İ #ÜDñ ÜŞyÜD° !
Ó İçEİÈ y İÖ İ z İÖ'á İİyàf- İ# İŞ
yİ

İ f %Şyİ yİ# İ İá İ İİ şyİ İ İ f Ó İ oŞİ ≤ÄŞyÓ ä İè Ü%â xyÜ İÖ İ yÓ xyÓ G İ zİ İİ ä İè - ðMÈ yòç İİ İÜ
İ İİ şyİ İ İ f İ È İ Ü y İ% İáÓ İş ä ly ä İè İ y ŞEòç İİ İÜ Ó Üòf È yà ð İhs İ Öhf İİ İSÈ- È İ Ü y İ% ä İÜ
İ İİ şyİ İ İ f Ó İ ð• İ% ä Öy İİ - ~ ŞÜ İİ Ó È İ İ Öyò# Ü İÖÓ y İlyİ È İ şyİ İ f Ó ä ly Ü İÖ İ- Ş İ G İ!≈İ Ó
İ İÜ İ Ü w Ü İÖ İ y Ö È İ Öyò# şyİ İ f Ó ä ly Ü İÖ İ- ~ İöÓ Ùîöf ðU≈öyş İlyÜ ñ öyò%ñ İŞ Ö Öyş ≤ÄÜ)á
İSÈ İİ İ!≈İ Üy İà≈Ó şyÜÜ - İ y İöÓ È İ Öyò# ðò=İ İ İİ şyİ İ İ f Ó xÜ)ş İ İT- ~SËyİ y İŞ İ İ ç#Öİ İÜ İ Ü w
Ü İÖ Óç İÜ S%È @ Äsi Ó İä İ İ - ~=İ Ö Ùîöf Üİò ç İİ#Ó çöPóİñ Üç İİMÓ Üò%Üyİ # xŞyÜ İÖ İ !
ä eyÖİ # !
Ó İçEİÈ y İÖ İ z İÖ'á İİyàf - Ş =
İ Ö

İÜ İ Ü w Ü İÖ İ İŞ Ö şyİ İ f Ó İä İİ İ İŞyİ y İÖ İ y İöÓ Ü) İ z çç#Öf İ Öİİ İSÈ İİ Ó yÜñ ly İ Ü È- İ İİ
şyİ İ İ f Ó xÜÓ Ü İ Ö İ% İŞyÜş ä1532ËËË1623ä ~İ İ İz xyİ ÖÈ) İ İ İ İSÈ İİ- İİ yÓ Ó yÜä İ Ö İ Üyİ @ Ä İsi
ä È #Ó ç#Öİòç=İ G şyİ İ İ f Ü İ z İ Ü È İ≈İ yÓ İ Ü Ö İ « f Ü Ó y İyİ - ð#â≈Ü y Ö İ Ö İ z Ö È yÓ İİ İ Ó
Üyİ İ İ Ö ç#Öİ İ Öyòy ~ @ Äsi

öyòçy•ÈüÈlyÛyÈüÈÉÓ – ^°aÜ, xyΣ%°•y!Ùò °y^Ï•yÓ° # – ò%Üá^Ï, !ÓÈ, _ ~°z @^Ä^Ïsi Ì%ÓÓ°yç á%Ó°%Ó°Ü ~ÓÇ ßjÀyè, çy•çy•y^ÏlÓ° ≤ÄlÙ 20 ÓSÈ^

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ÏÓ°Ó°Ü, y!•l# Ó!i≈i, •^Ïl^ÏSÈ–			

Ï, ^ÏÓ çy•çy•y^ÏlÓ° Ó°yç^ÏcÓ° ≤ÄlÙ 10 ÓSÈ^ÏÓ°Ó° •z!i, •y^ÏÛÓ° çlf @^Äsilè, Û, yç!È, !lÓ° @^Ä^ÏsiÓ°Ü, y^ÏSÈ }i#–
 , öyòçy•lyÛy ly^ÏÜ xy^ÏÓ°Ü, !è, @^Äsi Ó°ä, ly Û, ^ÏÓ°l °y^Ï•yÓ°#Ó° SÈyè Û•jèð Gí°y!Ó°ç– @^Äsilè, ^Ïi, çy•çy•y^ÏlÓ°
 Ó°yç^ÏcÓ° !eç Ó!Ï^ÏÓ°Ó° •z!i, •yÏ !°, òÓk, •^Ïl^ÏSÈ– ~^Ï«, ^Ïe ßjÀy^Ïè, Ó°Ó°yç^ÏcÓ° ≤ÄlÙ 20 ÓSÈ^ÏÓ°Ó° çlf !i, !l =Ó°&
 °y^Ï•yÓ°#Ó° @^Ä^ÏsiÓ° G, òÓ° !lÈ≈, Ó°Ü, Ó°^ÏG ^çÈl 10 ÓSÈ^ÏÓ°Ó° •z!i, •yÏ Ó°ä, ly!° !lç
 x!È, K, i, yÓ° í, z, òÓ° !lÈ≈, Ó°Ü, ^ÏÓ°
 ÌSÈl– çy•çy•ylyÓy^ÏòÓ° •zÛyÓ°^Ïi, Ó°^ÏÓi≈ly !i, !l !ò^Ïl^ÏSÈlñ x!fe, i, y ò%≈È, – , öyòçy•lyÛy ly^ÏÜÓ° i, i, #i°
 @^Äsilè, Ó°Ó°ä, !i, y Û•jèð xy!Ül Û, yç!È, l#– ßjÀyè, çy•çy•y^ÏlÓ° !l^Ïò≈^ÏçÓ°!ä, i, ~°z @^Äsilè, ßjÀy^Ïè, Ó°
 Ó°yçÜ, y^Ï° ≤ÄlÙ òç ÓSÈ^ÏÓ°Ó° •z!i, •yÏ Ói≈ly Û, ^ÏÓ°^ÏSÈ– çy•çy•y^ÏlÓ° Ó°yç^ÏcÓ° ≤ÄlÙ òç ÓSÈ^ÏÓ°Ó° çlf ~°z @^Äsi
 ßÓ≈y!òÜ, !lÈ≈, Ó°^Ïlyàf– Û, yç!È, l# !jÓ°çy•yl !Ó°^ÏÓ°yò# !SÈ^Ïl– i, yÓ° !ÓÓ°&^Ïk, çy•çy•y^ÏlÓ° !Ó°loy^Ï•Ó° çlf !i, !l
 !jÓ°çy•yl^ÏÜ, •z òy!° # Û, ^ÏÓ°^ÏSÈl– ~SÈyí, y ^Ïl^Ïà xy^ÏÓ°y ò%!è, •z!i, •yÏ @^Äsi Ó°!ä, i, •l^ÏüüüÈ~ly^Ïl^Ïi,
 áÑyÈüÈ^ÏÓ° çy•çy•ylyÛy ~ÓÇ Û•jèðÈüÈÉÓ° xy^Ï%Ü•ÈüÈ•zÈüÈçy!°– ~ly^Ïl^ÏáÑyÈüÈ~Ó° ≤ÄÜ, i, ly Û•jèð i, y!Ó°–
 òÓ°Óy^ÏÓ°Ó° =Ó°&c, òj!≈, òöy!òÜ, yÓ° # ~°z Óf!_ Ó°Ü, y^ÏSÈ ßÓ°Ü, y!Ó° !l !j•ç^È, f !SÈ°– i, ySÈyí, y òÓ°ÓyÓ° #
 ^Ïi, •y!ÛÜ, ly •Gí°y!° !lÓ°^Ïè, ò, !<T !l^Ïl^Ïi, !i, !l •z!i, •yÏ !Óò, i, Û, ^ÏÓ°^ÏSÈl– çy•çy•y^ÏlÓ° ≤Äl, i, yÓ° , òç, ç, öyí, ^òáy ^à°G
 ßi, f àè, lyÓ° Ói≈ly!° !i, !l Û%, !Z, i, •l!l– ≤Ä^Ïl^Ïyç^Ïl^Ïi, #ÓÈ, yÈly!° !i, !l ßjÀy^Ïè, Ó°Ûy^Ïyã, lyG Û, ^ÏÓ°^ÏSÈl–
 çy•yD#^ÏÓ°Ó° Û, i%, f ^Ïl^ÏÜ, @^Äsilè, Ó°Ûä, ly •^Ïl^ÏÛy!°E •^Ïl^ÏSÈ çy•çy•y^ÏlÓ° Ó°#òçy!°– çy!°Ü, !jÓ°Ó°yçÜ, #i°
 Û•y^ÏÈ, çáylyÓ° Û, Û#≈ •ÓyÓ° ß%Óy^Ïò x^ÏlÜ, •z!i, •y^ÏÛÓ° í, z, öyòyl ^ò^Ïá!SÈ^Ïl– ≤ÄlÙ @^Äsilè, ^Ïi, ÁÓ°D^Ïç^ÏÓÓ°
 Û, i, ≈, Û, xy@^Äy ò%à≈ xÓ°^ÏÓ°y^ÏòÓ° ßÜ! Û, y° , òl≈hs° •z!i, •yÏ Ó!f≈i, – xyÓ° !mí, #i° !è, xy^ÏSÈ çy•çy•y^ÏlÓ° çßv^Ïl^ÏÜ,
 Û, i%, f Û, y° , òl≈hs° ßÜ^Ïl^ÏÓ° •z!i, •yÏ– ßÜÜ, y°#l !Ó!ç<T òÜ#≈!° Óf!_ ñ K, yl# =!i çlñ !ä, !Ü, !ÛÜ, ñ Û, !Óñ •hflly« Ó°
 !ÓçyÓ° òÈüÈ^òÓ° ç#Ólã, !Ó°i, @^Äsi ^ç^ÏÈl ß!ß^ÏÓ!ç!i, •^Ïl^ÏSÈ– ~SÈyí, y @^Äsilè, Ó°^ç^ÏÈl ^°aÜ, Ì%ÓÓ°yçñ
 GÜÓ°y•ñ ßlyly! Û, ^ÏòÓ° ~Ü, i, y!°Ü, y i, y^ÏòÓ° , òòÜ!≈yòy xl%Ïy^ÏÓ° !ò^Ïl^ÏSÈl– Û•jèð ßy!òÜ, áy! lyj° # çy•çy•y^ÏlÓ°
 ~Ü, Û, Û≈ã, yÓ° # ßÜ, y^Ïl^ÏÓ°ä, ly Û, ^ÏÓ°l çy•çy•ylyÛy ly^ÏÜ x, òÓ° ~Ü, !è, @^Äsi– ßjÀy^Ïè, Ó°Ó°yçÜ, y^Ï°
 !Ó!È, ß° àè, lyÓ°# ~ÓÇ i, yÓ° Ó°#òçyÓ° !ÓÓ°i xy^ÏSÈ @^Äsilè, ^Ïi, – çy•yD#^ÏÓ°Ó° Û, i%, f ^Ïl^ÏÜ, @^Äsilè, Ó°Ûä, ly
 •^Ïl^ÏÛy!°E •^Ïl^ÏSÈ çy•çy•y^ÏòÓ° Ó°#òçy!°– ^°aÜ, SÈl^ÏyçyÓ° # Û!ÛÓòyÓ°Ó° !SÈ^Ïl– Û%a° Ó°yçÜ, Û≈ã, yÓ° # ^ÏòÓ°
 Û^Ïòf , öyÓ° flò!Ó°Ü, ßjè^ÏÜ≈, Ó°Ü, ly çyly !yl^Ïi, yÓ° Ó°ä, ly ^Ïl^ÏÜ, – ßjÀyè, ÁÓ°D^Ïç^ÏÓÓ° Ó°yçÜ, y^Ï° !i, •y!ÛÜ,
 @^Äsi Ó°ä, ly Óyòy≤Äy/E •l° – òÜ#≈!° Û, yÓ°^Ïi, !i, Ó°yç^ÏcÓ° àè, ly e^ÏÜ !°, òÓk, Û, Ó°yÓ° !Ó°^ÏÓ°yò# !SÈ^Ïl–
 Ó°yç^ÏcÓ° ~Ü, yòç Ó!Ï^ÏÓ° ~ßjè^ÏÜ≈, ‡Ü%, ÛlyÛy çy!Ó° Û, ^ÏÓ° •z!i, •yÏ Ó°ä, ly!° !l^ÏÈl^ÏyK, y çy!Ó° Û, ^ÏÓ°l– i, Ó°G
 i, yÓ° xyÜ^Ï° x^ÏlÜ, i, !fÓ°# •z!i, •yÏ @^Äsi Ó°!ä, i, •^Ïl^ÏSÈ°– •^Ïi, çy^ÏÓ°^Ïl^Ï!° ày, ò^Ïl Ó°!ä, i, Óy i, yÓ° ‡Ü%, ÛlyÛy
 çy!Ó°Ó° , ò)^ÏÓ°≈ @^Äsilè, – ~

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Ó°Ü^Ïòf ßÓ≈y^Ïi, òç, y í, z^ÏÖ°á^Ïlyàf •°			

Û#ç≈y Û•jèð Û, yÜ#^ÏçÓ° xy^Ïà#Ó°lyÛy ly ÁÓ°D^Ïç^ÏÓÓ° Ó°yç^ÏcÓ° ≤ÄlÙ òç ÓSÈ^ÏÓ°Ó° •z!i, •yÏ– ßÓ°Ü, y!Ó°
 ò!°ÈüÈòhflly^ÏÓ°^Ïç !lÈ≈, Ó°~ @^Äsi ^çÈl Û•yl Û%a^Ï°á áÁÓ°D^Ïç^ÏÓÓ°ä çlf !Ó°^ÏçÈl Û)°fÓyl– i, álG ßjÀyè, •z!i, •yÏ
 Ó°ä, lyÓ° x, òÓ° !l^ÏÈl^ÏyK, y çy!Ó° Û, ^ÏÓ° !l!– i, ySÈyí, y ^°aÜ, ßÓ°Ü, yÓ° !l! G x!fylf í, z, öyòy^
 !lÓ° í, z, òÓ° !lÈ≈, Ó°Ü, ^ÏÓ°!SÈ^Ïl– ß%
 i, Ó°yç Û%a°

NSOU r CC-HI-X 17 •zli, •yſ ſjõ ÌÜ≈, ~!è, ~Ü, •z !lÈ≈, Ó ~Ïlyàf @ ÑÁsi- ÁÓ D Ìç ÌÓÓ xyÜ ÌÓÓ xli≈ Ìl!i, Ü, xÓfliyñ
oÓfÜ)Ó f Ó, !k, ñ Ü, !ÉÍÓ ÒÈÜÈxÓll!i, ñ ÓífyÓ Ò Ò, ≤ÁÿÜ, !i, Ü, ò%!Ó≈, òyÜ, ≤ÁË, !i, !ÓÉll ~ @ ÑÁ Ìsi xy ÌÓy!ã, i, • Ìl ÌSÈ-
~SÈyí, ,y ÁÓ D Ìç ÌÓÓ Ó yççÜ, y ÌÓÓ çlf xi, fhs = Ó Òc, ò)i≈ @ ÑÁsi • Ü, y!É, áÑyÈÜÈ~Ó
Ü%hflÿáyÓÈÜÈí, z°ÈÜÈ%ÓyÓ- ^áy, ò Ìl Ó !ã, i, ~ @ ÑÁ Ìsi Ìi, Ü% ÌÓÓ Ó Çç Ìç Ó •zli, •yſ ſyÜ! @ ÑÁÜ, È, y ÌÓ fliyl
^, ò ÌÓ Gñ ÁÓ D Ìç ÌÓÓ çyſlÜ, y°z ~ @ ÑÁ Ìsi Ó Ò) Ìç Óç Ìç Ó =iÜ? , ~•z !i, •yſ ÌÜÓ Ò Ò Ìòf
!ÇÓyç#ÈÜÈÍÓ ÌmÉl flòçT- Ì, !ſ Ì Ì%G xy°Üà# ÌÓ Ó Ó fl≈i, y i, yÓ Ìç Ó ~i, y! Ì ~ÓÇ !ÇÓyç#Ó ò«i, y ÌÜ, !i, ! ſ≤Áççſ
ò, !kT Ìi, ò Ìá ÌSÈl- @ ÑÁsi!è, Ó Ó ã, ly çÉl •i 1733 !á fiè, y ÌΣ- ſÓ Ü, y!Ó ò!°ÈÜÈòhflÿ ÌÓç G !l !lÈ≈, Ó ſÜÜ, y°#l
xy ÌÓ Ü, !è, i, z ÌÓ á Ìlyàf @ ÑÁsi • Üſ#Ó ÒÈÜÈzÈÜÈxy°Üà#Ó - ^áÜ, Ü, jòò çyò# áÑy- ~SÈyí, ,y xy!Ü, ° áÑyÈÜÈÓ
•y°yí, ÈÜÈz xy°Üà#Ó # ÁÓ D Ìç ÌÓÓ Ó yççÜ, y ÌÓÓ Óí≈ly ſj!i!i, @ ÑÁsi- xTyòç çl, ÌÜ, Ó !ã, i, Ü%á° ſy!Áy ÌçfÓ
^È, Ó Ìây!°Ü, !ÓÓÓ ÌÜ)°Ü, @ ÑÁsi ã, y•yÓ =°çyl%ÈÜÈ~ ÌſÜ, y ÌÓÓ , ò!ÈÜÈây Ìè, Ó Óí≈ly ^ Ò Ì- Ìi, •yſÜ, Ìò%lyl
ſÓ Ü, yÓ ~•z @ ÑÁ Ìsi Ó i, z, òó !lÈ, ≈Ó Ü, ÌÓ •z i, yÓ ≤ÁlÜ @ ÑÁsi India of Auranzib Ü, ÌÓ l- Ü%á° xyÜ ÌÓÓ Ì ſ
Ó Ó ſ
Ó Ü, y!Ó •zli, •yſ Ó !ã, !i, y

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xy ÌSÈl i, y ÌòÓ Ò Ò Ìòf i, z ÌÓ á Ìlyàf •

Óáç# !lçyÜ%#l xy•Üòñ !È, !Ó ç%oi, y ~ÓÇ áy!È, áÑy- ~ ÌòÓ Ó ã, ly! ÌÓÉll !Ólfy ÌſÓ ò«i, y È, y Èly Üyò%Í≈ñ
xli, Ìçyl! Ì Òç≈ñl lylyl @ ÑÁsi xli%ſſ, yly myÓ y ſ Ìi, f i, z, ò!#i, •ÓyÓ ≤Ál yſ «, f Ü, Ó y ly! ~ ÌòÓ @ ÑÁ Ìsi Ü%á°
Óyòçy• ÌòÓ ãè, lyÓ# ÌòÓ ſy Ìl ſy Ìl ≤Áy ÌòçÜ, Ü%ſÜyl Ó yçf=!Ó •zli, •yſG !iáí, xy ÌSÈ- òy!«i, y Ìi, fÓ
Ó yçf=!Ó çlf !È, !Ó hflÿÓ •zli, •yſ !Ó ÌçÉl =Ó Òc, ò)i≈- Ü, yÓ Ìi, !l !ſáylÜ, yÓ ^yÜ, ~ÓÇ x ÌlÜ, ò!«i, # Ìi, •yſÜ,
i, z, òÜ, Ó Ìi, yÓ Ü, y ÌSÈ Ìç É, f !SÈ- !È, !Ó hflÿÓ •zli, •yſ ſſÓ ſÜy!Æ á Ìè, 1615 ſy Ì- Ìi, l á Ìl, Ó !ã, i,
!È, !Ó hflÿÓ @ ÑÁ Ìsi Ó !mi, #! á, !è, !Ó ÌçÉl Ü)°fÓyl- Ü, yÓ Ìi, ÁÓ D Ìç Ó G i, yÓ Óççòó ÌòÓ !ÓÓÓ Ì
xy ÌSÈ- áy!È, áÑyÓ @ ÑÁsi Ü%hs áyÓÈÜÈí, z°ÈÜÈ%ÓyÓÈÜÈ~ 1680 Ì ÌÜ, 1726 !á fiè, yΣ, ò!≈hs Ü%á° •zli, •yſ
!i, òÓk, - Ì, ÌÓ @ ÑÁsi!è, ſjò)i≈ e#!è, Ü% Ìl - Ü, yÓ Ìi, !l !y!ſÓ ÈÜÈzÈÜÈxy°Üà#Ó # ò Ìá!l !l Óy xyáÓÓ y!ÈÜüüÈG
ò, Ìi, l!- ÁÓ D Ìç ÌÓÓ Ó yççÜ, y ÌÓ •l•% ÌòÓ ^áy ò%!è, È, yſ#≈ •zli, •yſ , òyG! y à ÌSÈ- •zli, •yſ !y ÌÓ @ ÑÁsi
ò%Ü!è, áóÓ Ü)°fÓyl-ÈÜüüÈl%áſyÈÜÈzÈÜÈò%á%ſyñ xlf!è, È, i%, y!ÈÜÈzÈÜÈxy°Üà#Ó # - ≤ÁlÜ!è, Ó ^áÜ, È, #Ü
^ſl- i, yÓ çſvflÿl ÓÓ° •yl, ò%Ó - !mi, #! áy!lÓ Ó ã, !i, y {Y°Ó òyſñ !i, !l !ſÓy =çÓ y Ìè, Ó , òRl la ÌÓ Ó
x!òÓyſ#- Ìò%lyl ſÓ Ü, yÓ ! Ìá ÌSÈlñ ÚÓz ò%Úáy! !i, •yſÜ, ÌòÓ ã, !i, «, ~•z çlf ÜyÜ)°fÓyl Ìñ @ ÑÁsiÜ, yÓ ml
ſyÁyè, òÓ Óy ÌÓ Ó ^Ü, y Ìly ^Üyſy Ì•Ó !SÈ Ìi ly- xlä, ^ſz ſÜl Ü, yÓ Ói, , Ói, , Ó yççÜ, jò≈ã, yÓ # ÌòÓ ſ ÌD
ò!Ó ã, !i, lyÜ, y! x ÌlÜ, ãè, lyÓ ſ!è, Ü, ſÇÓyò , òy•z Ìi, l-Ü {Y°Ó òyſ ÌáÈÜÈí, z°ÈÜÈzſy ÌÜÓ xò# Ìl ã, yÜ%, !Ó
Ü, Ó Ìi, l- •z! ſyÁy ÌçfÓ ſÓ≈≤Áðyl Ü, yç# !SÈ Ìiñ ſÓ≈òy ſyÁyè, ÁÓ D Ìç ÌÓÓ ſ ÌD lyÜ, Ìi, l- {Y°Ó òyſ G i, yÓ
≤ÁË%, Ó ſ ÌD ſ ÌD lyÜ, Ìi, l- È, Ì° i, zFã, ç, òòfli Ó yççÜ, Ü≈ã, yÓ # ÌòÓ !lÜ, è, Ì ÌÜ, !i, !l x ÌlÜ, ſÇÓyò , ò Ìi, l- ~ÓÇ
i, yÈÜÈz•z ÌÑ, yÓ @ ÑÁ Ìsi !i, òÓk, Ü, ÌÓ l- 1684 !á fiè, y ÌΣ Ìá •ç lyey Ü, Ó Ì° {Y°Ó òyſ i, yÓ Ü, yç ÌSÈ Ìi, , òl ~ÓÇ
=çÓ y Ìi, Ó çyſlÜ, i≈, y =çy Ìi, i, áÑyÈÜÈÓ xò# Ìl ã, yÜ%, !Ó Ìl- =çy Ìi, i, áÑy {Y°Ó òyſ ÌÜ, Ìyò, ò%Ó , òÓ ãiyÓ
Ü, i, =°Ü •ÌÓÓ xy!Ü! G !çÜ, òyÓ !l!% Ü, ÌÓ l- Ì ÌçyÓhs !ſÇ ÌÓ Ü, i%, fÓ , òÓ ÁÓ D Ìç Ó Ìyò, ò%Ó x!òÜ, yÓ
Ü, ÌÓ l- Ì ÌçyÓhs !ſÇ ÌÓ lyÓyÜ, , ò%e x!çl, !ſÇ ÌÓ x!È, È, yÓÜ, G Ó «, Ü, !SÈ Ìi ò%à≈yòyſ- ~•z ò%à≈yòyſ
òÓ Ói, #≈Ü, y Ì° ÁÓ D Ìç ÌÓÓ Óçfí, y fl!#Ü, yÓ Ü, ÌÓ l- Ì Ü, y Ìç {Y°Ó òyſ Òòfllü, y Ü, ÌÓ !SÈ Ìi- È, Ì° Ìi, !l
ÁÓ D Ìç ÌÓÓ Ü, ySÈ Ì ÌÜ, 250 çl xY°y ÌÓ y•#Ó ÒlſÓòy ÌÓ Ó , òò òyÈ, Ü, ÌÓ l- Ó, k, Ól Ìſ {Y°Ó òyſ ÌÑ, yÓ
^, ò ÌèÓ xli% ÌÓ y Ìò ÁÓ D Ìç ÌÓÓ flø, !i, Ü, ly !i, òÓk, Ü, ÌÓ !SÈ Ìi- @ ÑÁsi!è, Ìi, çy•çy•y ÌlÓ xſ%flü, yñ ≤ÁlÜ
ſ%çyÓ , òÓ yçl ñ Ü%Ó y ÌòÓ Ó#Ó ñ òyÓ y G ſ%çyÓ , òi, lñ ÁÓ D Ìç ÌÓÓ

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Ó•z!è, Ó Ìi, •yſÜ, Ò)°f x, ò!Ó ſ#Ü- 1657 ^

Ì ÌÜ, 1698 , ò!≈hs ſÜl Ü, y Ì° Üy°G! y G Ìyò,

ö^iö^ó^ •zli^•yſ^ó^ ä^lyó^ çlf^@
Äsilê^!ó^îçÉi^ù^fóy^l- xli^ó^*î^,ö^òy!«^iy^îi^f^ù^â^ Û^yî^Û^y^,ö^î^ly^Áó^D^îç^îíóó^ Û^yî^æ^é^ù^î^@^Ä^îsi^!^,ö^ók,
•îî^îSEñ^i^y^•^lU^%_ſy^ËÛ^•zËÛ^Èlò^á^%ſy^– Ó^z!ê^îi^, 1670^î^îÛ^, 1707^!^á^fiê^y^Σ^,öî^≈hs^”^òy!«^iy^îi^f^ó^ Û^%â^îòó^
•zli^•yſ^ó^!î^≈i^, •îî^îSE– Û^%â^î%î^à^î^Óàç^!Û^,S^%É^@^Ä^îsi^ó^!ä^î, •îî^îSE^îy^ó^ í^z^,öç^#Óf^xyMÈ^!^Û^, •zli^•y^îſó^ äê^ly
≤^Ä^Óy^– Óyç^y^îò^îç^ù^!ç^≈òù^ç^!^°^á^Nyó^ Ó^yçç^Û^y^ ſj^ð!Û^≈,î^, ~Û!^~Û^, @^Ä^îsi^•^ſ!^°Û^í^zÖ^y^•^ó^!ä^î,
î^Gî^y!^ó^ äËÛ^•zËÛ^ËÓyç^y^– @^Ä^îsilê^îi^, Áó^D^îç^îíóó^ ſy^îl^Óyç^y^ó^ ſj^ð^îÛ^,≈ó^ •zli^•yſ^G^!Óð,î^, xy^îSE– Óyç^y^
ſj^ð!Û^≈,î^, ~Û!^xy^ó^G^Û^îî^Û^!ê^, í^z^îí^á^îllyàf^@^Ä^îsi^•^Û^j^øð^Ûylſ^%Û^ó^!ä^î, î^y!^ó^ äËÛ^•zËÛ^Ëçy^•ſ^%çyñ^!ſi^y^ó^ á^Ny
ó^!ä^î, Óy^y!^ó^ hfi^lyl^ËÛ^•zËÛ^Ëây^z!^Óñ^ =^yÛ^†^îſl^ſ^#Û^ó^!ä^î, í^ó^î^yç^ËÛ^Ëî^zſ^ËÛ^Ëſy^y!^î^lñ^Û^#^ó^ =^yÛ^†^îſl^áyl^ó^!ä^î,
!ſî^ó^ËÛ^Ëî^z^ËÛ^ËÛ^%î^,«^î^#î^ (‘Manner of the Moderns’)– !ſî^ó^ËÛ^Ëî^z^ËÛ^ËÛ^%î^,«^ó^#î^ËÛ^Ë~ ≤^Ä^yî^ ſ_ó^ ÓSE^îíó^ó^
•zli^•yſ^ó^!î^≈i^– È^y^ó^îi^, Û^%â^ç^l_ó^, ði^lñ^Ûy^ó^yê^y^îòó^ í^zayl^G^•zç^îíó^ç^îòó^ my^ó^y^Óyç^y^òá^î^ó^ •zli^•y^

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îſó^!ó!è,ß^ äê^ly^ó!î^≈i^, •îî^îSE^@^

Äsilê^îi^,– Û^#^ó^ =^yÛ^†^îſl^áyl^îSE^îí^!ò!Ö^ó^ ~Û^, ſæyhs^”^, ð!^ó^Óy^îíó^ó^ ſhs^”yl– îi^!l^îy^ó^!^, ði^y^ó^ ſ^îD^ò#^â≈Û^y^
Óyç^y^!ó^y^ó^ G^í^zli^, É!f^y^ó^ l^Óy^ó^ò^ó^Óy^îíó^ Û^y!ê^îî^îSE^îí^l– îſz^x!È^K^îy^ó^!È^l_îî^z^îi^!l^~ @^Ä^îsi^ó^ä^ly
Û^îíó^l– xyſyÛ^G^Û^%ä^!ó^y^ó^ ſj^ð!Û^≈,î^, î^l^ſ^ſÛ^k^, @^Ä^îsi^ſy^î^Óí^z!l^xy^•Û^ò^ó^!ä^î, ÛÈ^, îi^î^yËÛ^•zËÛ^Ëxy^Óy^!ó^î^yÛ^G
î^y^ó^!äËÛ^•zËÛ^ËÛ^Û^– !ſſ^%, ≤^Ä^îòç^ſj^ð!Û^≈,î^, @^Ä^îsi^Ûyſ^%Û^#^ó^!ä^î, Ûi^y!^ó^ äËÛ^•zËÛ^ËÛ^Û^%Û^Û^G^Óyà^yl^ËÛ^ËÛ^
î^îÛ^, ≤^Ä^îòç^îç^ó^ •zli^•yſ^çyly^îyl^– !Óçy^,ö^ó^ñ^ à^y^Û^%,l^y^ó^ ſy^îl^Û^%â^îòó^ ſj^ð^îÛ^,≈ó^ •zli^•yſ^çyly^îyl^ ~ ſÛ^îî^
ó^!ä^î, î^óç^!Û^,S^%É^@^Ä^îsi^îî^Û^,– îÛ!ÈÛÛ^ËçG^•Ó^ËÛ^Ë!Ó!%ÈÛ^ËçG^•Ó^ ó^ä^ly^Û^îíó^ld^ÛÛ^j^øð^lyÛyÛ^!Óçy^,ö^îíó^ó^
•zli^•yſ^îy^!ó^ó^í^z^ó^y^î^ó^ Ûi^y!^ó^ äËÛ^•zËÛ^Ëxy^ò^çy^•#Û^~Óç^Û^#ç^≈y^ó^!È^,ËÛ^Ëó^î^y^çy!Û^ó^y!^ËÛ^Ëî^z^%_Û^%_•Û^–
Û^%î^ç^,Óçy^•ſ^%î^y!^îòó^ •zli^•yſ^îÛ^!È^l_Û^îíó^ ~ ſÛ^îî^ îſſ^ó^@^Ä^îsi^ó^!ä^î, •îî^îSE^îy^îòó^ Û^îðf^x!fi^Û^îſî^ò
xy!^î^Óí^Óy^ó^!ä^î, Û^ó^%ó^y!ÈÛ^•zËÛ^ËÛ^!ſó^Û^~Óç^•y!^ó^ó^í^z^ó^y^ËÛ^Ëó^ î^y!^ó^ äËÛ^•zËÛ^ËÛ^,î^ç^çy^•#–
Û^yſ^~#^îíó^ó^ •zli^•yſ^ſçÛ^!î^, •îî^îSE^Û^#ç^≈y^•yl^òy^ó^ó^!ä^î, î^y!^ó^ äËÛ^•zËÛ^Ëó^!ç!ò^@^Ä^îsi^~Óç^•yl^òy^ó^
Ûy!^îÛ^ó^ Ûi^y!^ó^!äËÛ^•zËÛ^ËÛ^yſ^~#^ó^Û^~Óy!ð!^zlyÛyl^îy^ó^°!î^È^,ËÛ^Ëî^z^%xy^á^ó^ËÛ^Ë~Û^%â^îíó^Û^y@y^y^ó^
x!È^,îyl^ſj^ð!Û^≈,î^, í^z^îí^á^îllyàf^î^l^ſ^!^,ö^ók^, Û^îíó^îSEl– 1616^ſy^î^xy^Σ^°^Óy!Û^!î^l^á^îl^, ó^ä^ly^Û^îíó^l
ÛÛy!ſó^ËÛ^•zËÛ^Ëó^!^!ÛÛ^Û^%â^x!È^,çyî^, xy^Σ^°^ó^!^!Û^áyl^ËÛ^•zËÛ^Ëây!ËÛ^Ë~ó^ç^#^Ól^á^!ó^î^– Ûy!ſó^ËÛ^•zËÛ^Ëó^!^!Û
ly^îÛ^îſ^@^Ä^îsi^ó^xy^Σ^°^ó^!^!Û^Ó^Û^,îi^ç^Ói^≈ly^≤^Ä^îD^Û^%â^çyſ^îíó^lylyl^î^l^fy^ó^#^, ði^ó^îíó^ç!^, •îî^îSE– 1É5
flø,îi^Û^ly^G^°Ûi^ó^_yhs^”^î%â!^%yhs^”^ó^

95% MATCHING BLOCK 24/241 SA CC-BG-04.pdf (D149053336)

ó^îíó^È^y^ó^î^ó^îÉ!≈!ó!è,ß^ ſ

Û^îî^!ó^
îòç^,öî^≈ê^,Û^à!È^y^ó^îi^, ~îſîSEl~Óç^~î^òç^èÛ^îíó^x!È^K^îy^îy^ó^y^!^,ö^ók^, Û^îíó^îSEl– îÛày!flî!îſó^
•zli^Û^yñ^È^yËÛ^È!^îî^îíó^îÈ^yËÛ^ÈÛ^%,GÈÛ^È!Û^ç^Óy^z!^zËÛ^È~lÈÛ^Ëſyç^ËÛ^È~ó^!ſËÛ^È~z!^zËÛ^È!Û^, ~Û!^z^ſó^°Ûi^
x!È^K^îy^ó^È^ſ^–
zli^•y^îſó^í^z,
öyòyl^!ſy^îíó^~ſ
ó^°Ûi^ó^_yhs^”^ó^ =^ó^#ç^xÛ^)^f– î^îíó^!È^l^îòç^ò^,!ç^îi^, î^òáy^~ſó^@^Ä^îsi^ſó^≈òy^x^Óç^f^È^y^ó^î^, #î^ ſÛyçñ^òÛ^≈ñ
x!≈l^#î^,ñ^ó^y^ç^T...l^#î^, ſ!è^Û^È^y^îíó^≤^Ä^î,È^yî^,•î!
l–
î^y^z^zli^•y^îſó^í^z,öyòyl^!ſy^îíó^
°Ûi^Û^y!^!#^!^ó^f^ó^y^ó^Û^,ó^y^ó^ſÛ!^îi^•y!ſÛ^Û^ó^ſj^Û^≈,î^y^ó^~Û^yhs^”^≤^Ä^îî^yçl– î^ySÈy!^y^ó^îî^îSE^È^yÈllyàî,
ſÛſyſy– Û^%â^î%î^à^x^Óç^f^!ó^îòç^,öî^≈ê^,Û^ó^y^òy^ËÛ^ËË^yÈ!#^ó^ſy^y!f^!îi^l– 1605^!^á^fiê^y^îſó^, ð^îíó^≈îſó^•
z!^z^îíó^y^,ö#î^,öî^≈ê^îÛ^ó^y^È^y^ó^îi^, xy^îſl^îy^
îòó^Û^îðf^!ó^!è,ç

NSOU r CC-HI-X 19 , ðí≈ê, Û, Ó° fy°É%, , ÎÉ, ä, á1586ËÜË91 !á /ä !Ó°ÏÇÉÍ í, z°ÏÖ'á°ÏÏyàf- ì, ál Ù%â° ÑjÄyè, !SÈ°Ï°!
xyÛ, ÓÓ° - ÑÛÛ, y°#l xyl≈ÈÛËÏyÛy!çÛ, !Ó°ÏÇÉÍ, Óy!l!çfÛ, Û, Û≈Û, y°ÏÛ, Ó° Ó†° í, l f ì, yÓ° Óí≈lyl° Ù°Ï°- çy•y!D°Ï°Ó°
xyÛ°Ï° !ì, lç! !Ó° !è, ç ò)ì, Ù%â° òÓ° Óy°Ï° xy°ÏÛ- ~Ó° y° •Ï°!ÈÛÛÛËË, z•z!°! yÛ •!Û, ™ á1608ËÜË13ãñ ÑfyÓ° è, ÙyÛ °Ó° y
á1615ËÜË18 !á /ãñ G ~í, Gí°yí≈, ^è, Ó° # á1616ËÜË19 !á /äó •!Û, ™ 1607 Ñy°Ï° Ñ%Ó°yè, Ó@°Ï°° xÓí, Ó°î Û, °Ï°l- ^Ñáyl
^Ï°Û, xy@° Äy x!È, Ù%Ï°lá Ìyey Û, °Ï°l ~ÓÇ 1608 Ñy°Ï° çy•y!D°Ï°Ó° òÓ° Óy°Ï° ^, ðÖÑSÈyl- ï%, Û, #≈ çyly ~z° !Ó° !è, ç
, ðí≈ê, ^Û, Ó° Ñy°Ï° x!ã, ^Ï°° z çy•yD#°Ï°Ó° Ñáfí, y à°Ï°, G°Ïè, - Ñ%Ó° y°Ïè, •zfiè, •z!u, Ì°y ^Û, yjðyl#Ó° çlf È, fQÓ° #
≤Ä!í, ç, y Û, Ó°yÓ° çlf !ì, ! çy•y!DÓ° Û, x!%°Ï°ÛyòlG°yÈ, Û, °Ï°l- !ì, l ÓSÈÓ° !ì, ! È, yÓ°°Ï° !SÈ°Ï°!- !Ó° !è, ç
!Ûí, z!ç!°y°Ï°Ó° Ó°!«, ì, •!Û, °Ï°Ï° çyl≈y°Ï° È, yÓ°°Ï°, Ñjð!Û≈, ì, x!È, K, ì, yÓ° Û, Ìy, ðÓ°Óí, #≈Û, y°Ï° !ò •!Û, ™ È, °Ï°°Ï°
(The Hawkins' Voyages) @° Ä°Ïsi ÑÇÛ, !°i, •°Ï°°Ï°ÏÈ- È, yÓ°°Ï°, •zÇ°Ï°°ç •zfiè, •z!l, Ì°y ^Û, yjðyl#Ó° Óy!l!çfÛ, x!òÛ, yÓ°
°y°Ïè, Ó° , ð°Ï° , ðí%, ≈à#ç !Ó°Ï°°yò#
ì, yÓ°
Û, Ìy!
Ó°ÏÇÉÍÈ, y°Ï°Ó°z°Ï°
á Û, ^
Ï°°°ÏÈè, ÙyÛ °Ó°y- çy•y!D°Ï°Ó° ÑD#°!•Ïy°
Ï°È, yÓ°°Ï°, Ó°!È, ß° ≤Äy°Ïhs°
ð!Ó°°Û! Û, °Ï°l ~z° !Ó° !è, ç Ó°yçò)ì, - Ó°yç, ð%ì, ly Ñjð!Û≈, ì, ì, yÓ° Óí≈
ly •
z!ì, •y°Ï°

87%	MATCHING BLOCK 26/241	SA	CC-BG-03.pdf (D149053335)
í, z, ðyòyl !•°Ï°Ï° !Ó°ÏÇÉÍ =Ó° &c, ð)í≈- ~			

í, Gí°yí≈, ^è, !Ó° °óí, ÓSÈÓ° , ðÓ° È, yÓ°°Ï°, Û, y!è, °Ï° !SÈ°Ï°! ÑfyÓ° è, ÙyÛ °Ó°yÈÛË~Ó° ÌyçÛ, !•°Ï°Ï°- !ì, !
È, yÓ°°Ï°, Ó°!È, ß° xMÈ, °, ð!Ó°°Û! Û, °Ï°°Ï°, x!È, K, ì, y°!°! ðÓk, Û, °Ï°l- ÑÛÛ, y°#l x, ðÓ° ~Û, , ðí≈ê, Û, È
, y!™Ï°Û, y ^, ð°Ïyè≈, - çy•y!D°Ï°Ó° Ó°yçÛ, y°Ï° ~z° í, yã, , ðí≈ê, Û, ^lòyÓ°°fy!, ^Ï°Û, È, yÓ°°Ï°, xy°ÏÛ ~ÓÇ ~Ï°Ï°
ò#â≈!ò! x!ì, Óy!°i, Û, °Ï°° Remonstrontie ly°Ï° í, yã, È, yÉÏy!° ~Û, áy! @° Ä°Ïsi Ó°ã, ly Û, °Ï°l- , ðÓ°Óí, #≈Û, y°Ï° @° Ä°Ïsiè,
•zÇ°°yç#°Ï°, x!l)ò! , !° Jhangir's India ly°Û- ^, ð°Ïyè≈, ì, yÓ° Ó°z°Ï°°Ï° Ï°Ï°Ï°Ó° Ó°yç°Ï°!ì, Û, •z!ì, •yÛ á%Ó° ÑÇ°Ï°, ^Ï°, ð
Óí≈ly Û, °Ï°°ÏÈ!- !Û, v ~Ï°Ï°Ó° ÑyÛy!çÛ, G
x!≈°Ï°!ì, Û, •z!ì, •yÛ Ó°ã, lyÓ°
çlf ì, yÓ° @° Ä°Ïsi!
Ó°ÏÇÉÍ í, z°Ï°á°ÏÏyàf- È, yÓ°°Ï°,
ò!# G ò!°°Ï° Ù°Ï°f!ÓÓ°yè, , ðyl≈°Ï°, fÓ° Û, Ìy, ì, yÓ° Ó°ã, ly ^Ï°Û, çyly Ìy!° - È, yÓ°°Ï°, #!° Û, , ÈÛ, ^Ï°Ó° ~òlf ~ÓÇ
Ù%â° Ó°yçÈÛËÛ, Û≈ã, yÓ° #°Ï°° myÓ°y
ì, y°Ï°Ó° í, z, ðÓ° x!ì, fyã, y°Ï°Ó° Û, Ìy ^, ð°Ïyè≈, í, z°Ï°á°Û, °Ï°°ÏÈ!- Ñ
Æòç ç! , ^Û, È, yÓ°°Ï°, Óy!l!çfÛ, Óy!ç°çyì, , ðífn Û, !ÈËÛË, ðífn Ù%â° ÑÓ°Û, y°Ï°Ó° xyl°ÈÛËÓf!° Ñjð!Û≈, ì, ì, l f
!°! ðÓk, Û, °Ï°°ÏÈ! ì, yÓ° @° Ä°Ïsi- çy•çy•y°
Ï°Ó° Ó°yçÛ, y°Ï°È, yÓ°°Ï°, xy°ÏÛ
È, Ó°yÛ# !ã, !Û, ÌÛ, È, y°Ï°Ï°Ï°y°Ï°!≈°Ï°° - !ÛçÓ° ^Ï°Û, ÙÈ, yÓ° ^çÛ, y G ^Ûyáy Ó@Ó° •°Ï° !ì, ! È, yÓ°°Ï°, Ó°
Ñ%Ó°yè, Ó@°Ï°° ~Ï° Ñ, ðÖÑSÈyl- 1659 ^Ï°Û, 166 !á fiè, yΣ , ðí≈hs° !ì, ! È, yÓ°°Ï°, !SÈ°Ï°!- Óy!l!≈°Ï°° !SÈ°Ï°!ç!« , ì, G
, ð!l, ì, Ùyl%~ - 'Prince of Travellers' ly°Û áfyì, á°Ûyòy°Ïè, Ó° Û, yí, zré, Ó°Ï°°ÏÈ!á Óy!l!≈°Ï°° ≤Ä!Û ÁÓ°D°Ï°Ï°Ó°
xò#°Ï°! !ã, !Û, ÌÛ, Û, Û, yç ^Ï° ðÓ°Óí, #≈Û, y°Ï°°Ï°Û, xy!ÛÓ° G ^Ï°Ï°!°#Ó° ÓÛ%, Ñ# òy!çÛ@° áylÈÛË~Ó° xò#°Ï°
ã, yÛ%, Ó° # @° Ä°Ïsi, °Ï°l- !ÑÇ°yÛ°Ï° í, z_Ó°y!òÛ, yÓ° !l°Ï° çy•çy•y°Ï° , ð%e°Ï°Ó° Ù°Ï°f!ÓÓ°y°Ï°° âè, ly !ì, !
≤Ä!í, fç, x!È, K, ì, yÓ° !È, !_!ì, ì, yÓ° @° Ä°Ïsi !°Ï°!á !á°Ï°°ÏÈ!- òyÓ°y+°Û, y°Ï°Û, Íat ÁÓ°Ç°Ï°Ó°!ò!°Ï°Ï°, Ó@# Û, °Ï°° !l°Ï°
~Ï°≤ÄÛ, yçf Ó°yç, ð°Ï° ÑÛ, °Ï°° ÑyÛ°Ï° í, z, ðíflì, Û, °Ï°l° ÑÛ°Ï°° Óy!l!≈°Ï°° !ò!°Ï°Ï°, •z !SÈ°Ï°!- !ì, ! «, f Û, °Ï°l
í, z, ðíflì, çlf, y, ì, y°Ï°° !%ÓÓ°y°Ï°Ó° ~z° yN, ly ^ò°Ï°Û°Ï°ly çyly°Ï°G ^Û, í, z•z ì, y°Ï°Û, Ù%_ Û, Ó°yÓ° çlf x!Û ÓyÓ°
Û, °Ï°l- È, yÓ°°Ï°, #!°Ï°° ~z° !!!; , Ì°y Óy!l!≈°Ï°° ò« , ì, yÓ° Ñy°Ï°Óí≈ly Û, °Ï°°ÏÈ!- òyÓ°yÓ° á, !°°e Óí≈ly Û, °Ï°
!ì, ! Ó°Ï°°ÏÈ!ñ ^Ï°

NSOU r CC-HI-X 20 òyÓ° yÓ° òyÓ° òy ISÈ° Ì Ùy!ÛÜ, Ç!_ Ó° myÓ° y•z !i, ! Ì ÌÜ, y Ìly ÛÜÛfyÓ° ÛÜyòyl Ù, Ó° Ìi, ÇyÓ° ÌÍÓL- ÛÇÿÿ ÛyÜ!Ó° Ù, Ç!_ ÌÜ, !i, ! xÓ° Ì°y Ù, ÌÍÓ° ÌSÈ° Ì°- Çy•Çy•y ÌÍÓ° xÛ•Ì° i, y G ÁÓ° D ÌÇ ÌÍÓÓ° Èi, , ÌsfÜ)°Ü, Ó° yç!#!i, Ó° Ù, Ìy !i, ! fl! , òiÓ° Û ÌÍÓ° xÛyÜylf È, !D Ìi, !%, Ì° ò ÌÍÓ° ÌSÈ Ì, yÓ° @ Ì Ìsi- Óy!i≈ Ì Ì° Ó° i, yÓ° Ó° ä, ly! äè, lyÓ° !ÓÓÓ° Ì!°!Ók, Ù, ÌÍÓ° •z ÌÜ, Ó° Ì, yÓ° òy! Ì° Ç È Ì Ù, ÌÍÓ° !l- äè, lyÓ° , öÿä, yi, , èè, G ≤ Ìi, , le Ì° yG Ófyáfy Ù, ÌÍÓ° ÌSÈL- Ì% Ì_ Ó° Ù, ! Ç, òy! ÌÍÓ° à ÌÈ Ì äè, lyÓ° # ÌÜ, !i, ! Ì Ói≈ ly Ù, ÌÍÓ° ÌSÈ- ~ Çÿ Ì Ì, yÓ° Ó° ä, ly Ù%â° •z!i, •yÛ Ó° ä, ly! Ì° !Ó ÇÈ Ì = Ó° È ç, òi≈ - Ù%â° Ì% Ìà È) !ÜÓ° G, òÓ° ÛjÄy Ìè, Ó° ~Ü, SÈe Ù, Ì, ≈, ç ÌSÈ° Ó° Ì° !i, ! Çy! Ì Ì ÌSÈL- Ì fljÓ° yä, yÓ° # ÇyÛ ÌÜ, !i, ! Ì Ù%â° ÌòÓ° , òi, Ì ÌÍÓ° Çÿ òyl° # Ù, ÌÍÓ° ÌSÈL- Óy!i≈ Ì Ì° Ó° Ù%â° ÛyÄy ÌÇfÓ° Ù, yè, y ÌÜy G Ì, yÓ° ! È, Ì, Ó° Ù, yÓ° ! Ó! È, Ò° Ì, í, ç, òyòyl G Ì, y ÌòÓ° , òyÓ° flò!Ó° Ù, ÛjòÜ≈, !%, Ì° òÓ° Ìi, , Ìä, Ì Ì ÌSÈL- Ì, ÌÍÓ° ~!° Ì Ì, yÓ° ò, ! Ç Ì Ì, È, Ó° yÛ # ! Ó! òÈÜÈÓfÓfÿ Ì ÌÜ, ! È, Ò° Ì, G !Ü, , Ç ÌÍÓ° ≤ Ìi, È, yi, • Ì Ì ÌSÈ- ÛÓ° Ìä, Ì Ì Ói, , Ù, Ìy ÛÈòç Ç, ÌÜ, •z Ù%â° ÛyÄy ÌÇfÓ° Ù, yè, y ÌÜyÓ° òÁÇ ÌÛÓ° x!Óy!i≈ i, y Ûjò ÌÜ≈, !i, ! ! ÌÛÇÇ! ÌSÈ° Ì°- òy! ÇÜò Ìá! ÁÓ° yD ÌÇ ÌÍÓÓ° xyÜ Ì° !ò!Ó° Óy Çy•Çy•yÓy ÌòÓ° ÇyÛÜ, ≈, y ! Ì%_ • Ì Ì ÌSÈ° Ì° Ì Ì Ì, ál x! È, Çy! , Ù, Ì° Óy!i≈ Ì Ì° Ó° Ìy, y! yi, ÛÇ • Ì - Ù%â° ÛÓ° Ù, y ÌÍÓ° Ó° Ù, y ÌÇÓ° Û Ìè Ìi, ! È, yÓ° Ìi, Ó° ! Ó! È, Ò° Ì, Ç•Ó° , òiÓ° °Üi Ù, ÌÍÓ° Ì- Çy•Çy•y Ì ÌÜ, ÁÓ° yD ÌÇ ÌÍÓÓ° •y Ìi, «, Ùi, y •hfllyhs° Ó° !i, ! ≤ Ìi, f«, x! È, K, Ì, yÓ° ! !ÍÓ° Ìä Ói≈ ly Ù, ÌÍÓ° ÌSÈL- xy@ Ì Ìy ò% Ìà≈ Ó° # Çy•Çy•y Ûjò ÌÜ≈, Ù Ùyl% ÌFä, Ìy !° Ìä ÌSÈL Óy!i≈ Ì Ì° Ó° i, yÓ° ! Ó, òÓ° #i, Ó_ Ó° Ìä ÌSÈL- Ó!@ xÓfÿ!y! Çy•Çy•y ! ≤ Ìi Ù, Ìfy Çy•ylyÓ° yÓ° ÛD G xÿÿÿ Ì ÌòÓ° Ûy•ä, Ì≈ Ì ÌÜ, Ó!MÈ, Ì, •! Ì Ì òÜ≈, òy° ÌÍÓ° fljyò# Ìi, y Ì Ì, yÓ° !SÈ° - ~Ü! ÌÜ, ày! Ù, Ìi≈, Ù, # ÌòÓ° ÛDÛ%á° yÈ, Ì ÌÜ, G Ó!MÈ, Ì, •! Ì- ~•z Ì, Ìf Çy! Ì Ì ÌSÈL Óy!i≈ Ì Ì° Ó° - ~Ü! ÌÜ, ÁÓ° D ÌÇÓ° Ì, y ÌÜ, Ùy ÌV, Ù Ìòf í, ç, ò Ìi, ÓÜ, IG , òyè, y Ìi, Ì- !Ü, v Ùyl% Ìä, !° Ìä ÌSÈ° Ì° Ì Ì Ì ÁÓ° D ÌòÓ° Ó!@ Çy•Çy•y ÌÍÓ° ≤ Ìi, Ù, Ù≈, Ç G Ó° *i, , ÓfÓ•yÓ° Ù, Ó° Ìi, Ì- Óy!i≈ Ì Ì° Ó° ÓyÇy Ìi, G ~ Ì ÌSÈ° Ì°- ~áyÜ, yÓ° òy! Ì xyá! Ìä, ! Ì, í, ç, òyòyl G Ó° Ìy!Ó° Ù, Ìy !° Ìä ÌSÈL- Ì Ûz Ûy Ì Ì ò! Ç ÌÍÓ° ÌD xyÓ° yÜ, y! # òÛ% f ÌòÓ° í, ç, ò, òÓ° ÌÍÓ° Ù, ÌyG Ói≈ ly Ù, ÌÍÓ° ÌSÈL- 1640 Ìä fiè, y ÌΣ ~ Ìò ÌÇ xy Ì Ì x, òÓ° ~Ü, È, Ó° yÛ # , òi≈ è, Ù, Ç Ìy Óy! Ì, hfl! è, È, y! Ì≈ Ì Ì - !i, ! ~ Ìò ÌÇ ò#â≈ 27 ÓSÈÓ° x!i, Óy!i, Ù, ÌÍÓ° Ì- Çy•Çy•y ÌÍÓ° Ç%#!Ó° G Ó° b ÓfÓy! # ~•z Óf!_ Ì ò ÌÇÓ° ÓfÓy!y! Çf Ì Ìyà Ì Ìyà ÓfÓfÿ!y Ûjò ÌÜ≈, Ù ÌlyK, Ói≈ ly Ì° Ìä ÌSÈL- Ì ÌÈ, Ì Ìè, Ó° Ói≈ ly! ~ Ìò ÌÇÓ° í, ç, òyòyl ÓfÓfÿ!yÓ° G ÇyÛÓfÓfÿ!yÓ° Ù, Ìy òÓ° y xy ÌSÈ- Ìi, •y!ÛÜ, Ì, ò% ÌÍÓ° Ù Ìi, Ì Ì è, È, y! Ì≈ Ì Ì ÈÜÈÓ° Ç%#!Ó° Ó° Ìä, yá Ìò Ì Ì È, yÓ° Ìi, Ó° •z!i, •yÛ ÌÜ, Ì Ì, yÓ° Ó° ä, ly! Ì Ì Ì° ò ÌÍÓ° ÌSÈL- ÛfyÓ° Óy!i≈ Ì Ì° Ó°

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Ó° ä, ly! È%, Ìè, í, ç, Ìè, ÌSÈ Ì, yÓ°

òyÇ≈!Ü, ò, ! ÇÈ, !D- 1653 Ìä fiè, y ÌΣ Ùyè Ìä, yj ÓSÈÓ° Ói° ÌÛ •zè, y° #! , òi≈ è, Ù, ! ÌÈ, y Ì°y Ì° Ì!è, Ì° y! Ùyl% ÌFä, È, yÓ° Ìi, xy Ì Ì Ì- ~ Ìò ÌÇ•z Ì, yÓ° Ç#Ólò# , ò !Ó≈y! , òi, • Ì - òyÓ° y= ÌÜ, yÓ° Ìày°@yç Óy! Ì#Ó° ÛòÛf !° ÌÛ ÌÍÓ Ù%â° x!È, Çy! , ÌòÓ° Û ÌD Ùyl% ÌFä, Ó° Ûáfÿ, y à Ìi, , Gè, y- í, ç, ò_ y!òÜ, y ÌÍÓ° Ó° Ì% Ìk, Ó° , òÓ° !i, ! ÁÓ° D ÌÇ ÌÍÓÓ° xó# ÌÜ Ù, ÌÜ≈ ! Ì%_ • Ì- Ì Ì, yÓ° È, yÓ° Ì, x!È, K, Ì, yÓ° Ù, Ìy Ùyl% ÌFä, ä, yÓ° á Ìi, , Ó° !ä, Ì, Ù fiè, y!Ó° GÈÜÈ òyÈÜÈ ÙyàÓ° Ù (Storia Do Mogor) lyÜÜ, @ Ì Ìsi !° , òÓk, Ù, ÌÍÓ° Ì- ~!

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è, Ó° x!%Óyò Ù, ÌÍÓ° Ì •zÇ ÌÍÓ° Ç

xy•zÈÜÈ!ÛÈÜÈ~Û x!È, ÛyÓ° í, ç, z!°i° yÜ xy!È≈, Ì- , òÑyä, !è, È, y Ìà !ÓÈ, _ ~•z @ Ì Ì Ìhs° Ó!i≈i, • Ì Ì ÌSÈ ≠ 1È Ùyl% ÌFä, Ó° ÌÈ, !Û Ì ÌÜ, xy@ Ì Ìyey G ÓyÓÓ° Ì ÌÜ, ÁÓ° D ÌÇÓ° , òi≈hs° Ù%â° ÛjÄyè, à ÌÍÓ° ÛÇ!«, ÌÈ !ÓÓÓ° Ì-

NSOU r CC-HI-X 21 2É ÁÓ°D`İç`İÓÓ° çyİÜ,y° G @`ÄsiÜ,y`İÓ°Ó° Óf!_`ài, •z!i,•yİ– 3É Ù%â° òÓ°ÓyÓ° ñ Ó°yçf çyİİ
çk,İi,ñ Ó°yçfİj ÓfÓfIy– 4É 1701 İá fiè,yİ••z`İi, òy!«,İy`İi,f Ù%â° !ç!Ó`İÓ°Ó° àè,lyÓ°# Ó°G çİ%•zè,
Ü,yİ!Ü,`İòÓ° Ü,yİ≈yÓ°#Ó° !ÓÓÓ° İ– 5É 1705 G 1706 İá fiè,y`İΣÓ° àè,lyÓ°#– Óy!≈`İİ°Ó° Ü`İi,y Ùyİ%!Fä, G
çy•çy•y`İİÓ° İ,z_Ó°y!òÜ,yÓ° # İ%`İk,Ó° İy«, # İSÈ`İİ– İ,yÓ° Ó° ä,lyİ` İjÄyè, çy•%çy•yl G òyÓ°y à!İı, İjõ`İÜ≈,Ó°
x`İİÜ, Ói≈ly`Ü`İ°– İÜ%òà`İi,Ó° İ%`İk,Ó° ≤Äİ,f«, İy«, # Ùyİ%!Fä, – ~•z İ%`İk,Ó° çÓ°`İ`İÜ, òyÓ°yÓ° Ü,i%,f çİ≈hs`
İÜhflİ àè,lyÓ° !Öhf,İi, !ÓÓÓ° İ, òyGİ`y İyl` fiè,y!Ó° G İ,yÓ° Üà`İÓ° – Óy!≈`İİ°Ó° Ó° ä,ly`İ`İÜ, Ùyİ%!Fä,Ó° Ói≈ly
x!òÜ,İ,Ó° !Óÿÿİİyàf Ü,yÓ° İ òyÓ°yÓ° İ`İD Óf!_`ài, İjõÜ≈, İyÜ,yİ` Ùyİ%!Fä, x`İİÜ, àè,lyİ` ≤Äİ,f«, İy«, # İSÈ`İİ–
Ùyİ%!Fä, !°İá`İSÈİ !İÇ•yİ`İİ ÓİyÓ° xy`İà G ç`İÓ° ÁÓ°Ç`İçÓ çlà`İiÓ° İÜy`İyä,lyÓ° çoyè İSÈ`İİ– GÓ°Ç`İçÓ
!İÇ•yİ`İİÓ° Óİİ° İi,İ (ò)Ó≈È,yÓ°İ, çİÓ°≈Ü`İi`Ó!Ó°`İİ, çİ`İi,l ~ÓÇ xy@`Äy ~y•yÓyòñ çoyè,ly`İ`İ` İà°#ñ
Ü,y!çÜÓyçyÓ° çİ≈hs` àÜ Ü,`İÓ°l– ~Ó°ç,òÓ° İi,İ İuyoyç G çİ!ç,`İà,Ó° #`İi, İyl G`İşáy`İİ flıyl # È,y`İÓ ÓİÓyİ
Ü,`İÓ°l– İä,İÜ,İİÜ, !İy`İÓ`İşáy`İİ İñ,yÓ° á%Ó İ%lyÜ•İ` ~ÓÇ 1717 İá fiè,y`İΣ`İşáy`İİz`İ,yÓ° Ü,i%,f`İ– Ùyİ%!Fä,Ó°
Ó°ä,lyİ` ~İÓ flıy`İİÓ° İ
yÜy!çÜ, G xİ≈`İİİ,
Ü, ç#Ó`İİÓ°
SÈ!Ó È%,`İè, G`İè, – ~
SÈyİ,çy xy`İÓ°y x`İİÜ, çİ≈è,Ü, È,yÓ°İ, İjõ`İÜ≈, İ,y`İòÓ° Ó_`Óf !°,òÓ¶, Ü,`İÓ°`İSÈİ,İ,y`İòÓ°

83%	MATCHING BLOCK 29/241	SA	CC-BG-03.pdf (D149053335)
Ó° ä,lyİ` – ~`İòÓ° Ü`İòf İ,z`İÖ`á`İİyàf •`İ°			

İÈüüÈ`İy`İİÈ, çfyÓfyB, á1609ÈÜÈ1610än è,Üyİ`Ófiè, á1612ÈÜÈ1614än !`İÜ,y°yİ İ,yİ,zè,l á1614ÈÜÈ1615än`İ,çy
`È,ç# á1623ÈÜÈ1624än !,òè,yÜÓ° Ùy!u, á1630ÈÜÈ1634än`İ`İÈ,lè, á1666ÈÜÈ1667än è,Üyİ`Óyİ,z!Ó° á1669ÈÜÈ1679än
`ç`İÜ!Ö`Ü,y`İÓ°!Ó° á1695à≈ÄÜ%á– 1É6 İ,z,òİÇ•yÓ° !Ó`İòç# Ó° ä,lyİ` x`İİÜ, e8!è, İÓà%,f!i, İyÜ,`İ`G Ù%â° •z!i,•yİ
Ó° ä,lyİ` İ=İÓ° È, !ÜÜ,y =Ó°çc,ò)İ≈– Ü,yÓ° İÜ)İ, Ó°yç`İİİ,Ü, àè,ly`İÜ,`Ü,w Ü,`İÓ°•z İÜ,y`İ°•z!i,•yİ Ó° İä,İ,
•İ, – İjÄy`İè,Ó° Ü,yİ≈Ü,y,òñ İ%k, çİ`ñ çyİİ,yİsfÜ, çò`İ«, çİ`ñ Ó°yçÜ,#İ` İÜ%,ÜlyÜy •zi,fy!ò!ÓÈİİ`İÜ, =Ó°çc
!ò`İİ` İÜÜ,y°#İ` áÜ,Ó°y •z!i,•yİ Ó° ä,lyİ` Ó°İ,#`İi,l– x`İİ`İÜ, xyÓyÓ° İjÄyè, G ≤ÄçyİÜ,`İòÓ° ç,ç,`İ,òyÈİÜ,İ,y°yÈ,
Ü,Ó°yİ` İ,y`İòÓ° Ó_`İÓf ç«,çoy`İi,Ó° !çÓ° !ÓÓ° İSÈ°ly– İjÄy`İè,Ó° İÜ%,`İÜ`İ`İÓ°•z!i,•yİ Ó° İä,İ, •İ,`İşáy`İİ İ

84%	MATCHING BLOCK 35/241	W	
Ó° Ü,y!Ó° İ#!i,Ó° İÜy`İyä,ly Ü,Ó°			

y İ
Ω,Ó İSÈ°ly– İ,`İÓ Ù%â° ≤Äçyİ`İİÓ° xyÈ,fhs`Ó°#İ İÇÓyò Óy İÜ,Ü,y!Ó° !İ,òè Óy Ü•y`İÈ,çáylyÓ° Ü,yàç,òè`òáÓyÓ°
İ%`İİyà İyÜ,yİ` òÓ°Óy!Ó° !i,•y!İÜ, Óy İ,zFä, çòy!òÜ,yÓ° #`İòÓ° xó#İhflİ Ü,Ü≈ä,yÓ° #`İòÓ° myÓ°y Ó° İä,İ,
•z!i,•y`İİ Ó°yç`İİİ,Ü, àè,lyÓ° à)İ, İ,`İ_¥Ó° İ¶,yl`Ü`İ°– xİf!ò`İÜ, !Ó`İòç`áÜ,Ó°y È,yÓ°İ,#İ` àè,lyÓ°# !ÍÓ°`İ,ò«,
ò,İ`T`İi, Ói≈ly Ü,Ó°yÓ° İ%`İİyà çoyGİ`yİ` İñ,yÓ°y !ÍÓ°`İ,ò« È,y`İÓ È,yÓ°İ,#İ` •z!i,•yİ İ,y`İòÓ° Ó° ä,lyİ` İ%,`İ°
ò`İÓ°`İSÈİ– İ,`İÓ İñ,y`İòÓ° !Ü,S%È İ#ÜyÓk,İ,y İSÈ°– x`İİÜ, çİ≈è,Ü,ç È,yÓ°İ,#İ` È,yÈİy Ó°V,`İi,l İy– È,yÓ° !İ
İ,y`İòÓ° xyİ`İç İSÈ°ly– x`İİfÓ° Ù%`İáÓ° Ü,lyÓ° G,çÓ° İñ,yÓ°y x`İİÜ, İÜ!`İÈ≈,Ó° Ü,Ó°yİ` İ,y`İòÓ° Ó° ä,lyİ`
xİ,Ó°Ol Óy È,°İ,İf, çİÓ°`İÓ!çİ, •İİ`İSÈ– İi,çy!İÜ, İò%lyİ İÓ°Ü,yÓ° !°İá`İSÈİñ ÚÚxy!Ü flİ#Ü,yÓ° Ü,ÍÓ°`İñ
`ò`İçÓ° xİ≈`İİİ,Ü, xÓfIyñ ≤Äçy`İòÓ° İ%áó%/än Ó°yhflıyâyè,ñ !ç`ÈÜÈÓy!çf ≤ÄÈ,İi,

É15 í, z, ðŸÇ•yÓ° 2É16 ≤ÄÿÿyÓ°# 2É17 @`Äsi, ð!O 2É0 í, z`ljçf ~•z ~Ü, Ü í, z`ljçf •° !

lj
 ø!°!ái, !ÓEÏÏ° =!°`IÜ, xl%øyÓl Ü, Ó`y ≠ l Ÿy!Ó≈Ü, È, y`ÍÓ Ù%â° Ÿy!Äy`ÏçfÓ° !ÓhflÿÓ°`IÜ, xl%øyÓl Ü, Ó`y 25
 NSOU r CC-HI-X 26 l xyÜ, Ó`ÍÓ`Ó° , ðÓ`Ói, #≈ Ù%â° Ÿy!Äyè, çy•y!D`ÍÓ`Ó° ŸÛ!° Ÿy!Äy`ÏçfÓ° !ÓhflÿÓ° l#l!i, G`i, yÓ°
 È, °yÈ, ° l çy•çy•y`ÏlÓ° Ó`yççÜ, y`Í° Ù%â° Ÿy!Äy!çfÜ, !ÓhflÿÓ° l çy•çy•y`ÏlÓ° òy!«`iyi, f l#l!i, ñ í, z_Ó`ÈüÈ, ð!ÿä, Ü
 Ÿ#Ûyhs` l#l!i, G`Ü ðfÈüÈ~!ç!`y l#l!i, 2É1 È) !ÜÜ, y ~•z ~Ü, `IÜ, Ÿy!Äyè, çy•y!DÓ° G`çy•çy•y`ÏlÓ° ŸÛ!° Ù%â° Ÿy!Äy`ÏçfÓ°
 Ÿ#Ûy Ü, #È, y`ÍÓ !ÓhflÿÓ° °yÈ, Ü, `ÍÓ`!SÈ° ~ÓÇ Ÿy!Äyçf !Óhflÿ`ÍÓ`Ó° çlf Ü, # ðÓ`ÏlÓ° l#l!i, ~•z ð%z Ÿy!Äyè, @`Äi
 Ü, `ÍÓ`!SÈ°`Iç!`y !Ó`ÏÿÈÏ Ü, Ó`y •`ÍÓ– xyÜ, Ó`ÍÓ`Ó° ŸÛ!° Ù%â° Ÿy!Äy`ÏçfÓ° ≤ÄÜ, ,i, ≤Ä!i, ç, y •`Ï!° !SÈ° ð% Ì`ñ iÑ, yÓ°
 Ÿ%ò, i, , l#l!i, @`Ä•`ÏlÓ° È, `Í° í, z_Ó`È, yÓ`i, Ÿ•ÓyÇy`Ï`IÜ, =çÓ`yè, , ð!≈hs` Ù%â° Ÿy!Äy`ÏçfÓ° Ÿ#Ûy !Óhfl, l!i, •! –
 òy!«`iy`l!i, fG Ù%â°Ó`y ≤Ä!Ü ≤Ä`ÍÓç Ü, `ÍÓ` xyÜ, Ó`ÍÓ`Ó° ŸÛ!° – çy•y!D`ÍÓ`Ó° Ù° òy!`c !SÈ° xyÜ, Ó`ÍÓ`Ó° `i, !Ó°
 Ü, Ó`y Ÿy!Äy`ÏçfÓ° ŸÇ•!i, Ó`«`y Ü, Ó`y G Ÿy!Äy!çÜ, ≤ÄÿÓ°`i`IÜ, Ÿä, °`i, ÿ ç!_ çy# Ó`yáy– iÑ, yÓ° í, z`ÍÖ`á`Ïÿàf
 , ðò`!ç, ç •`ÛÓyÓ° ñ ÓyÇy G òy!«`iy`l!i, fÓ° í, z, ðÓ° Ù)à° xy!ð, ði, f ŸÇ•i, Ü, Ó`y– çy•çy•y! Ù%â° !ŸÇ•yŸ`Ïl xyŸ#l
 •G!`yÓ° , ðÓ° Ÿy!Äy!çfÜ, ≤ÄÿÓ°`i`l#l!i, x«%,] ÿ`IÜ, – çy•çy•y`ÏlÓ°
 xlf!`Ü`«`f !SÈ°ñ í, z_Ó`ÈüÈ, ð!ÿä, Ü Ÿ#Ûyhs``IÜ, Ÿ%Ó°`!ç, i, Ü, Ó`y G !Ó`ÏçE
 `IÜ, `ÍÓ` Ü, y@y•yÓ° ~Ó° í, z, ðÓ° Ù%â° xy!ð, ði, f ó`ÍÓ`Ó° yáy– !Ü, v Ù%â° Ó`yç`IÜ, yE!`I`IÜ, !Ó, ð%`xl≈ Óf!° Ÿ`I_¥G
 ~ÓÇ ~Ü, y!ðÜ, xlÈ, ÿl ã, y°y`Ïÿ •`Í°G çy•çy•y`ÏlÓ° í, z_Ó`ÈüÈ, ð!ÿä, Ü Ÿ#Ûyhs` l#l!i, G`Ü ðf ~!ç!`y l#l!i, ≤Äi, fy!ç!i, ŸyÈ, °f
 , ðy!`!– 2É2 çy•y!DÓ° xyÜ, ÓÓ° G`xj!`ÍÓ`Ó° Ó`yçy !Ó•yÓ° #Ü`
 `ÍÓ° Ü, çf y`!l !Ó!È, ð`ly`IÜ, ðiÓ°`!ä, i, !SÈ°`Í°
 lñ iÑ, yÓ° Ó`yç, ð%ç, lyÜ !SÈ° •#Ó`y Ü, y!G!`yÓ° # Óy •Ó° Óyç! ~ÓÇ Ù%Ÿ!°Ü lyÜ !SÈ° Ù!Ó`Í° yÜÈüÈi, zŸÈüÈçyÜy!lÓ° –
 iÑ, yÓ° •z àÈ≈, çy!i, Ÿhs`yl !SÈ°`Ÿ!Ü– 1605 Ÿy`Í° xyÜ, Ó`ÍÓ`Ó° Ù, i%, fÓ° , ðÓ° iÑ, yÓ° `çfç, , ð%e`Ÿ!°Ü 36 ÓSÈÓ°
 Ó!`Í° Ÿyç`Äy ò%`là≈ l%Ó°`ç!j! Ü•j!ð çy•y!DÓ° lyÜ !l`Ï!`!òÖ`#Ó° ÜŸ!`ìò Ó`ÍŸ!– ~•z ≤Äÿ`ID í, z`ÍÖ`áf`Í xyÜ, Ó`ÍÓ`Ó°
 ç#Ó`Ïl ≤Ä!Ü!ò`IÜ, iÑ, yÓ° ð%•z, ð%e Ÿhs`yl Ù%Ó°yò G`òy!l`Ï!°ÈüÈ~Ó° Ù, i%, f •`Í° xyÜ, ÓÓ° Ùy!ŸÜ, È, y`ÍÓ !Óä, !ç, •!
 ~ÓÇ !i, !l Ÿ%!È, Ÿhs`áyçy Ù!%!j! !ä, !hfl!Ó° xyçÜ#Ó° òÓ`àyl` ≤Äyl≈ly Ü, `ÍÓ`l G È, `Ïi, ç, ð%Ó° !Ÿ!e`Ó°`çá`Ÿ!Ü`!ä, !hfl!Ó°
 Ü, y`!SÈ, ð%e Ÿhs`y`ÏlÓ° çlf xyç#Ó≈yò ≤Äyl≈ly Ü, `ÍÓ`l– Ü, !li, xy`!SÈ`Ÿ!Ü`!ä, !hfl!Ó° xyç#Ó≈y`!ò•z xyÜ, ÓÓ° , ð%e
 Ÿhs`yl °yÈ, Ü, `ÍÓ`l– 1569 Ÿy`Í°`Ÿ!°`ÍÜÓ° çßv`•`Í° xyÜ, ÓÓ° ~•z Ÿ`hs`Ó° lyÜ xl%Ÿy`ÍÓ° , ð%`!eÓ° lyÜ Ó`y`!ál`Ÿ!Ü–
 `!i, •y!ŸÜ, Ashirbadi Lal Srivastava iÑ, yÓ° The Mughal Empire, 1526-1803 AD @`Ä`Äsi çy•y!DÓ° ≤Äÿ`ID !°`!ä`!SÈ!ñ
 'Jahangir was a child of many prayers'. Ü, y`Ïç•z`Ÿ!Ü !SÈ°`Iç! xyÜ, Ó`ÍÓ`Ó° !≤Ä!` , ðe G`l!`ÏlÓ° Ù!i– 2É3 çy•y!D`ÍÓ`Ó°
 !ŸÇ•yŸ! °yÈ, G ≤ÄçyŸ!Ü, `âyÈÏy`!i, •y!ŸÜ, A. L. Srivastava !°`!ä`!`!SÈ!ñ !%ÓÓ°yç`Ÿ!°`ÍÜÓ° ≤Ä!i, x!i, !Ó°_`!b`!G!`y
 •`Ï!° !SÈ° ~ÓÇ iÑ, yÓ° !çç, yÓ° çlf Ÿy!Äy`ÏçfÓ° l!%, lÓ°yçòyl# È, `Ïi, ç, ð%Ó° !Ÿ!e`Ï!i, í, z, ð!%_`xy`Ï!`yçl Ü, Ó`y •`Ï!° !SÈ°–

NSOU r CC-HI-X 27 ~áyîl çy•y!DîÓ°Ó° çlf li%l zÚyÓ°î àè,l Ü,Ó°y•îl!SÈ°- ~Ü!Ü, î%ÓÓ°yç°î!ÜÓ° !Óòfyî
ÿGî yÓ° !òlè, 28°ç l îÈ, jÓ° 1573 ÿ°îÜ, flòÓ°î#î Ü, îÓ° î%, î° Ó°yáy•îl!SÈ°- îÑ, yÓ° !ç, yÓ° çlf ~Ü, ò«
!ç«Ü, îlîl- yà Ü, Ó°y•îl!SÈ°- ÿÓ° Ù îòf!SÈ° È, yÓ° !ñ î%, Ü, #≈ñ xyÓ° !ÓÜ, ñ !•!@ñ à!î, ñ •z!î, •yñ È), îày° G xlfylf
!ÓEîîl!SÈ° !ç«yî° !ç«î, ò«ç!ç«Ü, - ~•z!ç«Ü, îòÓ° Ù îòf xyΣ°Ó° Ó° !•Ü áylÈÜÈ•zÈÜÈáylyl lyÜÜ, Ó# !ÓEîîl!
çyÓ° òç#≈ ò«ç!ç«Ü, î!°Ü îÜ, xyÓ° !Ó È, yÈÿ!ç«yñ î%, Ü, #≈ñ È, yÓ° !ñ Çfl,Òì, ~ÓÇ !•!@ G Ü, álg Ü, álg ÿyÜ!Ó° Ü,
G Ü), è, îlîl, Ü, !ÓEîîl!SÈ° !ç«y myÓ° y î!°Ü îÜ, xyÜ, <T Ü, îÓ° l- î, îÓ° î!°Ü •z!î, •yñ È), îày° í, z!qò!Óòfyñ
≤Áyî#!Óòfyñ ðD#î, ñ xB, l !Óòfyñ ÿyÜ!Ó° Ü, !ç«y G xflf!Óòfy !ç«yÓ° ≤Áî, xy@ Á•# •l- çyçy, çy!ç° î!°Ü x!î, !Ó°
Ùòf, çyîl!Ó° ≤Áî, xyÜ, •îl, çîî, l ~ÓÇ !, çî, y xyÜ, Ó°îÓ° !ÓÓ° & îk, ä, e° y îhs° !°Æ •l- ~Ü!Ü, 1601 ÿyî° î!°Ü
îÑ, yÓ° !, çî, yÓ° !ÓÓ° & îk, ~°y•yÓy îò !Ó îoy• âyÈÿy Ü, îÓ° l- î!òG ≤Áî îÜ xyÜ, ÓÓ° îÓy, y î°G î!°Ü îÑ, yÓ°
!çî, yÓ° !ÓÓ° & îk, ~°y•yÓy îò !Ó îoy• âyÈÿy Ü, îÓ° l- xyÜ, ÓÓ° îÓy, y î°G î!°Ü îÑ, yÓ° Ü, î, Ü, îÜ=Ó° çî î!°Ü,
î!°Ü xy î!°Ü- î, î, çò%Ó° yî° 1603 ÿyî° ~°y•yÓy îò !È, îÓ° ~ î, çò%Ó° îly, çîîz ä, °î, ly îÜ, l- ~°z xÓfliyl Ùè°
x!È, çyî, îòÓ° ~Ü, yçç° î!°Ü, çò!Ó° îî≈, îÑ, yÓ° ç%e áfÓ° & îÜ, çò!Ó° #≈ !çç•yîl!Ó° çîk, çy!ç° î, y î°-
ÿz î•yÜ, çÈ, çî≈hs° xyÜ, ÓÓ° ä, yà, yz î, y, yÓ° îòÓ° çò! çò! y xl%ÿ îÓ° áfÓ° & Ó° çy!ç° îÜ, x@ Áy•f Ü, îÓ°
î!°Ü çy!ç° îÜ, Üylf, y çò! ~ÓÇ 1605 ÿyî° xyÜ, Ó° îÓ° Ü, î%, fÓ° îÜ! xyÜ, Ó° îV, î, î, 21°ç x îQyÓÓ° 1605
ÿyî° Ó° yçÜ, #î, çyà, # î!°Ü Ühfî îÜ, çò! îî òl- 1605 ÿyî° Ó° 24 x îQyÓÓ° çî, fya Ü, Ó° î° î!°Ü Üè°
ÿy!ÿ îçfÓ° ÿy!ÿè, •l- î, îÓ 15 ÓSÈÓ° Óî îîz î!°Ü îÜ Ó° yçy È, àÓyl çy î!°Ü Ü, lfy ÿy!ç° îÜ çy•y îl!Ó° !ÓÓy••l-
çò!Ó° î, #≈Ü, y î!°Ü xyÓ° G !ÓÓy Ü, îÓ l îÜ! Ó° yçy í, zò! îç î!°Ü Ü, lfy îyôyÓy! çy îàÜ! çy•y îl!Ó° Ü, ÿ
Ó°y•z îyî - 2É4 Üè° ÿy!ÿçf ÿy!ÿyÓ° î çy•y!D îÓ°Ó° xÓòyl 1605 ÿyî° !çç•yîl!ÓòyÓ° çò! çy•y!DÓ° îÑ, yÓ° çè & G
≤Áî, m@µ# x!È, çyî, îòÓ° ç Üy Ü, îÓ l G î, y îòÓ° çòÜ!≈yòy !È, !Ó° îî òl- ~°z îÜyî çy•y!D îÓ°Ó° ä, e° y îhs°
xyÜ, Ó° îÓ° ÿÈ, yçç° xyÓ° È, ç° !î, •l- î, îÓ çy•y!DÓ° xyÓ° È, ç° îÓ° ç%e áylÈÜÈ•zÈÜÈáylyl îÜ, ÿjyçlÜ, çò ≤Áòyl
Ü, îÓ° l- ~Ü!Ü, Ü#ç≈y xy!çç îÜ, yÜ, y îÜ, G !î, î xy îàÓ° çîòz Ó°y Ó° y îal- Üy!çç•îÜ, G ç Üy Ü, îÓ l G Ü!Ü
çò!Ó° Ó°y Ó° y îal- ~SÈyí, yG çy•y!DÓ° îÑ, yÓ° îÜ≈Ü, îòÓ° !ÓÈ, ß° =Ó° & ç, çî≈, çò!ò !îl! yà Ü, îÓ° l- ~°z îÜ!
!ç çy•y îl!Ó° !, çî, y Ü#ç≈y î!î yî îà îÜ, 1500 Ü!ÜÓòy îÓ°Ó° çò ≤Áòyl ÿ Üz!î, Üy îjy, z°yÜ áî, yÓ° ≤Áòyl Ü, îÓ° l-
çy•y!DÓ° ≤Áçy!Ü, ç« îe lfyî !Óä, yÓ° ≤Áî, ç, yÓ° çlf xy@ Áy ò% îà≈Ó° çy•Ó°Ó° & ç î!Ü, îÜ%ly lò#Ó° î, #Ó°
çò!≈hs° 30 àç °jy îylyÓ° î!Ó° à^ è, y!%_ !çÜ, ° ≤Áçy îòÓ° çlf è, y! îl òl- ≤ÁçyÓ° y !çÜ, ° çò!Ó° è, y! î° ÿy!ÿè, Ó°
à îÓ° à^ è, y Óyçî, - ÿy!ÿè, xy îòÜ, yÓ° #Ó° ≤Áy!≈ly !îç!Óä, yÓ° Ü, Ó° îl, l- î, îÓ
NSOU r CC-HI-X 28 !çÜ, îÓ° x çòfÓ°yÓ° Ü, Ó° î° Ü, îè, yÓ° çy!hfî òGî y î, - ÿz î•yÜ, çy•y!D îÓ°Ó° ~°z çyî, #î
çò!Ü, "ly îÜ, ~Ü, çl fl!Ó° yä, yÓ° # çyî îÜ, Ó° lfy îÈÜÈ, çò yî î, y G ≤ÁçyÜ, °fyü, yÓ° # Üy!îÜ, î, yÓ° Ó! /≤ÄÜ, yç
!ÿy îÓ°z àif Ü, Ó° y îyî - î, ySÈyí, yG çy•y!DÓ° 12!è, xyz! Óy òÓ° ÈÜÈ, z°ÈÜÈxy°Ü çyÓ° # Ü, îÓ° l- î, îÓ ~°z xyz! =!
Ü, î, è, y îè,

100%	MATCHING BLOCK 36/241	W
Ü, È, y îÓ° ≤Á îl! yà Ü, Ó° y •		

îl!SÈ° î, y ÿyü!î Ü, î, ÿ î!Ü, îè, Ü, çyly îyî ly- xyî î° ≤Áçy!Ü, çò çî, yÓ° ç« îe xyÜ, Ó° îÓ°Ó° Ü îl, y !ÓÓ° yè,
Óf!_ îçÓ° Ü, y îSÈ çy•y!DÓ° xÓçf•z x îÜ, yç îç jyl- î, îÓ !î, î! ~ îÜ, Óy îÓ° x, çòyl≈ îSÈ î! ~
Ü!
Ü îl Ü, Ó° yÓ° Ü, y îly Ü, yÓ° î l•z- ~
Ü!Ü,

cy•y!DÓ° í zòyÓ° i yÓ° ſ̂ID cyſl̂ ã y°ŷ ï̂! !Ó!È ß̂ xy•zl̂ cyÓ° # Û̂ ï̂Ó° l̂ñ̂ òyçŷ òy!ç̂ ï̂! ! Û̂%á° Û̂ yÓ° yàŷ ï̂Ó° Ó!® Ó†
 Û̂y!%É! ï̂Û̂ Û̂%!_ Ó° xŷ ï̂òç̂ cyÓ° # Û̂ ï̂Ó° l̂- ï̂ ï̂Ó° ! òï̂ ŷ ò% ï̂eÓ° Û̂ ï̂òf̂ ſ̂ĵòÛ̂≈ ã%Ó ſ̂%áÛ̂ Ó° !SÈ° ly- 1606 ſ̂ŷ ï̂°
 cy•y!DÓ° ò%e áſ̂Ó° & çy• xyã̂ Æy ò%à≈ ï̂ ï̂Û̂ òy!° ï̂ Û̂!%Ó° yÓ° cyſÛ̂ ð̂ ï̂ſ̂ Ó° ï̂àÓ° ſ̂ID Û̂!°î • ï̂ ï̂Ó° ï̂oy• ãyÉÿy
 Û̂ ï̂Ó° - xlf!ò ï̂Û̂ ãſ̂Ó° & òyOŷ ï̂ÓÓ° ï̂ Ó° ï̂ÈÛ̂È ï̂yÓ° ï̂! !çã=Ó° & xç%≈ ï̂Ó° xyç#Ó≈yò òlf̂ • ï̂° cy•y!DÓ° !Óã̂ ï̂! • ï̂ ï̂
 ò ï̂! ï̂! ~Óç̂ Û̂È ŷ ï̂Ó° y_ ï̂ ŷ ï̂Ó° ï̂% ï̂k̂ Û̂ áſ̂Ó° & Ó° Óy!•l̂# ï̂Û̂ !Ók̂ hf̂l̂ Û̂ ï̂Ó° l̂- áſ̂Ó° & Û̂ yÓ° ï̂Ó° !ò ï̂Û̂ òy!° ï̂
 ÿG! yÓ° ã̂ <TÛ̂ Û̂ Ó° ï̂° ã̂ lyÓ° lò# òyÓ° •G! yÓ° ſ̂Û̂ Û̂%á° ſ̂lyÓ° •ŷ ï̂! ò®# •l̂- ï̂ ï̂Ó° ſ̂ĵÀyê çy•y!DÓ° áſ̂Ó° & ï̂Û̂
 Û̂ yÓ° yÓ°#Ó° ! ï̂ò≈ç̂ !ò ï̂°G ï̂Ñ̂ yÓ° xlfylf̂ ſ̂ ï̂ÿà# ï̂òÓ° !® ò° ï̂ yÓ° ſ̂ID •î fy Û̂ Ó° yÓ° ! ï̂ò≈ç̂ òl̂- xÓçf̂
 !Û̂ S%È!ò ï̂Ó° Û̂ ï̂òf̂ áſ̂Ó° & Ó° ≤Ä!ï̂ ſ̂ĵÀyê çy•y!D ï̂Ó° Ó° Û̂lÈ yÓ° ! òï̂ ï̂ ï̂f̂ ï̂! ò!Ó! ï̂!≈ ï̂! •ï̂ ~Óç̂ « Û̂y ≤Äòç≈ ï̂Ó°
 Û̂ ÿ È ŷ ï̂Ó!- 1607 ſ̂ŷ ï̂° cy•y!D ï̂Ó° Ó° ç#Ó! ÿey! ~Û̂ ã̂ e ŷ ÿhŝ áſ̂Ó° & ç! ï̂! ï̂ Û̂l̂ ſ̂Ω yÓŷ ï̂! Ó° •ï̂° ſ̂ĵÀŷ ï̂è Ó°
 ! ï̂ò≈ ï̂ç̂ Û̂•Óï̂ áÑy Ó° yç̂ ò%e áſ̂Ó° & Ó° ò%•ẑ ã̂ yá x¶ Û̂ ï̂Ó° òl̂- ò%e áſ̂Ó° & Ó° ≤Ä!ï̂ ! òï̂ ŷ ſ̂ĵÀyê çy•y!D ï̂Ó° Ó°
 ~•ẑ ſ̂ ï̂°•Óç̂! !®% Ó° ï̂ ŷ ï̂Ñ̂ yÓ° ã̂! Ó° ï̂e Û̂ y!° Uy Û̂ ï̂Ó° ï̂SÈ- xyſ̂ ï̂° áſ̂Ó° & Ó° yç̂ ò%e !•ſ̂ŷ ï̂Ó° Ó° ï̂ò° x!òÛ̂ yÓ° #
 !SÈ° ï̂!- ï̂Ñ̂ yÓ° ã̂! Ó° e !SÈ° ! Û̂≈ñ̂ ï̂ã̂ hŝ yòyÓ° ŷ !SÈ° í zòyÓ° - ~Û̂! Û̂ cy•y!D ï̂Ó° Ó° Ó† ſ̂È yſ̂ò Û̂ ï̂l̂ Û̂ Ó° ï̂! ï̂ ï̂ñ̂
 áſ̂Ó° & ï̂Ñ̂ yÓ° ! òï̂ yÛ̂ xyÛ̂ Ó° ï̂Ó° Ó° È yÓ° òyÓ° y G = ÿyÓ°#Ó° ≤ÄÛ̂ ï̂! í z_ Ó° y!òÛ̂ yÓ° # !SÈ° ï̂!- áſ̂Ó° & Ó° ç! ï̂! ï̂ ÿ̂
 ò ï̂! ï̂! òï̂ ŷ cy•y!DÓ° G x̂ òÓ° e y! ŷ ã%Ó° Ó° Û̂ àçy•yçy•ylã xyç!B ï̂! !SÈ° - ï̂ y•ẑ á%Ó° Ó° Û̂ ! ï̂çÓ° í ẑ ÿçf̂ !ſ̂k̂ Ó° çlf̂
 1622 ſ̂ŷ ï̂° ï̂Ñ̂ yÓ° òy! ï̂ ï̂ç Ó° yáy Ó°# áſ̂Ó° & ï̂Û̂ ſ̂È °È ŷ ï̂Ó° •î fyÓ° É! ï̂! ÿf̂ Û̂ ï̂Ó° - ~•ẑ È ŷ ï̂Ó° È ŷ ï̂àfÓ° ò!ó° •ŷ ï̂ſ̂
 •ï̂ È yàf̂ áſ̂Ó° & Ó° ç#Ó° ï̂Ó° ! Ó° ï̂! yà! yhŝ ò!ó° ï̂! ã̂ ï̂è - ï̂ ï̂Ó° cy•y!D ï̂Ó° Ó° e ŷ ï̂òÓ° í ẑ òçÛ̂ ï̂° ï̂! ï̂ ò% ï̂eÓ°
 çlf̂ ò% ï̂! ï̂! •l̂ ~Óç̂ ï̂Ñ̂ yÓ° ã̂ ŷ ï̂àÓ° !ã̂! Û̂ ÿyÓ° çlf̂ xoy ly ï̂Û̂ ~Û̂ çl̂ òyÓ° !ſ̂Û̂ •y! Û̂ Û̂ ï̂!%_ Û̂ ï̂Ó° l̂- ï̂Ñ̂ yÓ°
 !ã̂! Û̂ ÿy! áſ̂Ó° & Û̂ S%Èè y ò! <Tç!_ !È ï̂Ó° ã̂ ò ï̂°G Ó°#çy•y! ï̂Ñ̂ yÓ° fl̂yfl̂if̂ G Û̂ ÿlyÓ° <T• ï̂! ÿy! - 2É5 Û̂ ÓyÓ°
 ç! ï̂! òï̂ ŷ xyÛ̂ Ó° ï̂Ó° Ó° Û̂î cy•y!DÓ° ſ̂ĵÀyçf̂ ſ̂ĵ±ſ̂yÓ° ï̂ò° l̂#! ï̂! @ Æ•î Û̂ ï̂Ó° l̂- Óy ÿy! ï̂! òï̂ yÓ° xſ̂ĵò!≈ Û̂ yç̂ ſ̂ĵò!≈
 Û̂ Ó° y•ẑ !SÈ° ï̂Ñ̂ yÓ° ≤Äy! Û̂Û̂ °« f̂- ≤Ä! ï̂Û̂•ẑ ï̂! ï̂! çy•çyòy òyÓ° ï̂È ï̂çÓ° ï̂! ï̂! ï̂ç Û̂% ï̂! ï̂! •yçyÓ° ï̂lyÓ° !ÓÓ° yè
 Óy!•l̂# Û̂ Óy ï̂Ó° !ÓÓ° & ï̂k̂ òyè y!- !Û̂ v ~ ï̂k̂ ï̂e ï̂Ñ̂ yÓ° ſ̂yÈ °f ly xyſ̂ÿ! 1608 ſ̂ŷ ï̂° Û̂%á° ï̂ly òï̂ Û̂•Óï̂ áÑyÓ°
 ï̂! ï̂! ï̂ç ò% ï̂! y! Û̂ ÓyÓ° Ó° yçf̂ xye Û̂ Û̂ ï̂Ó° l̂- ï̂ ï̂Ó° ~•ẑ xlÈ ÿ̂ ÿll̂G çy•y!D ï̂Ó° Ó° ſ̂yÈ °f xy ÿſ̂!- ~•ẑ ò!ó° ÿfl̂! ï̂! ï̂!
 ſ̂ĵÀyê çy•y!DÓ° ! ï̂çÓ° lçÓ° òyÓ° #Ó° Û̂ òf̂ !ò ï̂! çy•çyòy á%Ó° Ó° Û̂ Óy çy•çy•y ï̂Ó° ï̂! ï̂! ï̂ç 1613 ſ̂ŷ ï̂° Ó° yç̂ ò% ï̂!
 Ó° yçf̂ Û̂ ÓyÓ° xye Û̂ Û̂ ï̂Ó° l̂ ~Óç̂ ~ ï̂k̂ ï̂e ï̂! ï̂! ſ̂yÈ °f
 NSOU r CC-HI-X 29 òy!- xyſ̂ ï̂° cy•çy•y ï̂Ó° ã̂ Ó° Û̂ xî fyã̂ yÓ° ñ̂ xÓ° ï̂Ó° yòñ̂ %Ẑ l̂•zî fy!ò òò ï̂k̂ ï̂! òÓ° ſ̂yÛ̂ ï̂l̂
 Ó° yç̂ ò% ï̂! ï̂òÓ° Û̂ ÿlyÓ° ï̂È ï̂ID ò ï̂! ï̂! - ~•ẑ ſ̂Û̂ ï̂ Û̂ Óy ï̂Ó° Ó° áyòfyÈ yÓ G ò% ï̂È≈ « ã̂ òáy !ò ï̂° Ó° yly xÛ̂Ó° !ſ̂ç̂
 Û̂%á° ï̂òÓ° ſ̂ID 1615 ſ̂ŷ ï̂° ſ̂! Û̂ Ó° ï̂! òyòf̂ •l̂- ï̂ ï̂Ó° ~•ẑ ſ̂! ï̂ Ó° ç̂ ï̂!≈ Ó° ã̂ ï̂e ſ̂ĵÀyê çy•y!DÓ° ï̂ ï̂k̂T ò!≈ G
 !Óã̂ « ï̂! yÓ° ò!ó° ã̂! ï̂ òl̂- ~•ẑ È ŷ ï̂Ó° Û̂ ÓyÓ° Û̂%á° xò# ï̂! y fl̂# Û̂ yÓ° Û̂ ï̂Ó° ï̂! ï̂ ~Óç̂ ≤Ä ï̂! ÿç̂ ï̂l̂ Û̂%á° ſ̂ĵÀyê ï̂Û̂
 ÿſ̂f̂ ſ̂y•y!f̂ !ò ï̂! ï̂! ï̂! - xlf!ò ï̂Û̂ ~•ẑ ç̂ ï̂!≈ Ó° !Ó! Û̂ ï̂! Ó° yly xÛ̂Ó° !ſ̂ç̂ ï̂Ñ̂ yÓ° ſ̂Û̂@ Æ È ã̂! ï̂! ï̂! òy!- ~Û̂! Û̂
 Ó° yly xÛ̂Ó° !ſ̂ç̂ ï̂Ó° ò%e 5000 Û̂ ÿÓòy!Ó° òy!- çy•y!DÓ° ï̂Ñ̂ yÓ° xyç#Ó!# ï̂% ç%Û̂ ÈÛ̂È•ẑ ÈÛ̂È çy•y!D# ï̂Ó° ï̂!
 fl̂# Û̂ yÓ° Û̂ ï̂Ó° ï̂SÈ! ï̂ñ̂ Û̂ Û̂ ÓyÓ° xyÛ̂ yÓ° ! òï̂ ŷ Óy !•®% fl̂y ï̂Ó° ï̂ Û̂ y! Óyòçy•Ó° Û̂ ŷ ï̂SÈ Û̂yly ÿ Û̂ ï̂Ó° l̂!-
 ≤ÄÛ̂ ï̂! ÿ̂ •~•ẑ xſ̂Ω Ó° ſ̂Ω Ó° ï̂! ï̂! ï̂SÈ xyÛ̂ yÓ° Ó° yçf̂ Û̂ ŷ ï̂°- Û̂ Û̂! Û̂! ï̂! ÿy! ÿÛ̂ A.L. Srivastava Ó° ï̂! ï̂SÈ!ñ̂ “The
 treaty is a landmark in the history of the relations between Mewar and Delhi. No ruler of the Sisodia dynasty even before
 openly professed allegiance to any Mughal emperor.” Óyhf̂! ï̂Ó° ò ï̂k̂ ÿĵÀyê çy•y!DÓ° G ï̂Ñ̂ yÓ° ò%e á%Ó° Ó° Û̂ ~•ẑ
 ſ̂yÈ ï̂°fÓ° òy!ÓòyÓ° !SÈ° ï̂!- Ó° y ÿy! ï̂! zÈ ï̂! Ó° ſ̂ĵòy!•y! ly à!è ï̂! ~•ẑ ſ̂yÈ °f í zÈ ï̂! ò ï̂k̂ Ó° Û̂ ï̂òf̂ ò#à≈ !ò ï̂l̂Ó°
 cy!hŝ Ó° ſ̂ĵòÛ̂≈ ï̂! Ó° Û̂ ï̂Ó° !SÈ°- ï̂ ï̂Ó° lyÛ̂Û̂ye Óçf̂! y fl̂# Û̂ yÓ° Û̂ ï̂Ó° Û̂ ÓyÓ° Û̂ y!≈ ï̂! fl̂yò#l̂•ẑ !SÈ°- xlf!ò ï̂Û̂
 Ó° yç̂ ò% ï̂! ï̂òÓ° ſ̂ID çy•y!DÓ° ï̂! òÓ° ï̂l̂Ó° ÓfÓ° yÓ° Û̂ ï̂Ó° l̂ ŷ ~Û̂ yòŷ ï̂Ó° ï̂! Û̂ Ó° yç̂ ò% ï̂! ï̂òÓ° Ó#Ó° ï̂çÓ° ≤Ä!ï̂
 òk̂ y K̂ y òl̂ ï̂! Û̂! ſ̂ĵÀyê !•ſ̂ŷ ï̂Ó° cy•y!D ï̂Ó° Ó° Û̂ y!%È ò! y G !Ók̂ ï̂ yÓ° ò!ó° ã̂ y! Û̂ Ó° ï̂°•ẑ à!f̂ •G! ŷ í z!ã̂ ï̂! - 2É6
 Óyç° y ç! xyÛ̂ Ó° ï̂Ó° Ó° cyſÛ̂ ŷ ï̂° Óyç° y ç! ſ̂ĵò!≈ Ó° * ò° yÈ ly Û̂ Ó° y! Óyç° yÓ° cyſ̂ ï̂Ó° ã̂ ï̂e Û̂%á° xy!ò òï̂ f̂
 ÿÈ ŷ ï̂Ó° ≤Ä!ï̂! ÿ̂! ï̂! ï̂! - Óyç° yÓ° Û̂ ÓyÓ° È%Ñ̂ •z! yÓ° yÛ̂ Û̂ y!≈ ï̂! fl̂yò#lÈ ŷ ï̂Ó°•ẑ ç̂
 yſ̂Û̂ y!≈ ò!ó° ã̂ y!y Û̂ Ó°
 ÿ̂

G İy İÜ, - İ, yÓ İ, z, öÓ Ó# xyÊ, àyl İyÜhs" Ó yçy Ç!_ çy# • İİ" G İÊ, İ- ~•z xÓfliyİ" Üy!İÇÇ• ÓyÇ°y İ İÜ, ä, İ" İ İİ, •z xyÊ, àyl Ó" İòÓ İ, İÜ, y# İ İ İ, İ, y İ, z İÜyl àyl Ü%ã° xy!ò, òİ, f İÜ, ä, fy İ°O S%È İİ, İ, !Ó İoy• İ ayÉİy Ü, İ Ó İ- È, İ° Ü%ã° İyAyê, çy•y!D İ Ó Ó İy Ü İ İ İ, İ İ İ İy İ İ İ, İ Ó İ - 1606 İy İ° çy•y!DÓ İ İ İ, yÓ ~Ü, yhs" xl%äi, xl%ã, Ó •z İ°y Ü áNy İÜ, ä İ° Ü İ ä, İhflİÓ, ö%eä ÓyÇ°yÓ İ %ÓyòyÓ İ İ%_ Ü, İ İ Ó İ- ~•z İ Ü İ İ İ, İ İ Ü % İy àyl İ Ü, ä İylyÓ" àyGÈÜÈ~Ó xyÊ, àyl İyÜhs" ä, öÓ y!çİ, Ü, İ Ó İ- •z İ Ü İ òf Ü%, İ, İ, àyl İ {çy àyl İ İ % İ° Üyl àyl G İ İ Çy• İ Ó Ó İyÜhs" ≤Äİ, y, öy!òİ, f ~ÓÇ ð#• İRÓ İ % İk, ä1612 İ! fiê, yΣä G İ Üyl àyl Ü%ã° İòÓ Ü, y İSÈ, öÓ y!çİ, İ- ~Ó È, İ° ÓyÇ°yİ" xyÊ, àyl G !•@% İyÜhs" Ó yçy İòÓ ≤Äİ, İ, İ Ó y İòÓ xÓ İy İ - İÜ, S%È İò İÜ" Ü İ òf •z Ü%ã° İy İyÇf, ö)Ö≈ ÓyÇ°yÓ İ Ü%ò İ, z, öÜ), , öİ≈hs" !Óhfl, İ, İ - ~Ü İ İ Ü, Ü%ã° İyAyê, çy•y!DÓ ÓyÇ°yÓ Ó yçöy İ# Ó yçÜ• İ İ Ü, İ, y Ü, y İ İ Ó İ İ İ İ İ İ İy ~ÓÇ İ, y Ü, y İ çy•y!DÓ İ àÓ İy İ Ü İ àÓ ≤Äİ, İ, y, Ü, İ Ó İ- İ, İ Ó ~≤Äİ İ D xyÜy İòÓ Ü İ İ Ó yá İ İ, İ Ó x İ İ Ü Ó x İ •y Ü Ó yçy İòÓ ≤Äİ, İ, İ Ó y İòÓ Ü % İä Ü%ã° á%Ó ~Ü, è, y İÊ, • İ !- !Óä, «, İ çy•y!DÓ ÓyÇ°yÓ İ «, İ ê çy!hs" Óçyl" Ó yáyÓ İ #! İ, z ä İ Å İ Ü, İ Ó İ- İ İ, İ xyÊ, àyl İòÓ !Ó È, İ, İ, z Fä, x İ Ê, çy İ, , èò İ O İ, Ó İ Ü, İ Ó İ- ~•z İ Ó Ü, yç çy•y!D İ Ó Ó ò) Ó òç #≈ İy İyÇf Öyò# İ #! İ, Ó, , ò İ Ó ä, İ - NSOU r CC-HI-X 30 2É7 òy!« İy İ, f ç İ İ İ, y! İ Ü, A.L. Srivastava İ İ İ, yÓ ä İ Å İ İ İ ò İ ä İ İ İ İSÈ İ çy•y!DÓ İ İ İ, yÓ ç#Ó İ İ Ó ≤Äİ Ü İ ò İ Ü, İy İyÇf !Óhfl İy İ Ó Ó İ «, İ ê İ, öİ, y xyÜ, Ó İ Ó Ó İ #! İ, İ Ü, ä İ Å İ Ü, İ Ó İ G xyÜ, Ó İ Ó Ó x İ ð) İ≈ Ü, yç İ Ü, İ ð) İ≈ Ü, Ó yÓ İ ä, ç Ty Ü, İ Ó İ- òy!« İ İ, f Ó İ «, İ İ e İ, yÓ Ó f İ İ, e İ Ü İ - ò İ «, İ Ê, yÓ İ İ, Ó İ «, İ ê xy•Üò àÓ xyÜ, Ó İ Ó Ó İ Ü, è, İ, öÓ y!çİ, İ - ~ÓÇ İ, yÓ ~Ü, yçç Ü%ã° İy İyÇf È), _ İ İ İy çy•y!D İ Ó Ó Ó yç İcÓ İ) ä, İy İ İ, x İ İ Ü, yç İc•z f İ yò # İ Ü İlyÈ, y İ Ó Ó, , ö İ Ó ä, İ İ ò İ- çy•y!DÓ xy•Üò à İ Ó Ó !Ó Ó & İk, İ %k, İ ayÉİy Ü, Ó İ°G İ ð) İ≈È, y İ Ó İy È, f İ İ, İ Ü, y İ ò •z, öy! İ- İ, yÓ Ü, yÓ İ xÓçf•z xy•Ü à İ Ó Ó !çyÜçy•# ÓÇ İcÓ İ, z!çÓ Óy İsf# İy!Ü, x İ İ Ó Ó İ Ü, Öç# İ #! İ, - ~•z Ó f!_ İSÈ İ° İy! Ü! İ #! Óy •yÓ İ # İ, òy İ- İ! İ ≤Äİ Ü ç#Ó İ İ !Óçy, ö%Ó G Ü%ã° İy İy Çf Ó xò# İ Ü, yç Ü, İ Ó ≤Äİ %, Ó

95% MATCHING BLOCK 37/241 W
x!È, K, İ, y xç=İ Ü, İ Ó İ- İ %ò« ç

y İ Ü, G Ü), è İ #! İ, !Óò ~ÓÇ İ Ê, ° İ İy, , ö İ Ó ä, y Ü, ÓyÓ ÓyÓ çy•y!DÓ İ Ü, Ü, İ, İ, ≤Äİ, İ, İ Ó y İòÓ Ü İ òf İ Ê, İ° İ ò- xy İ İ° çy•y!DÓ !ÇÇ°y İ °y İ Ê, Ó, , öÓ İ İ Ü, İy İy Çf Ó x È, fhs" Ó # İ İ İ İy İ ! İ İ Ó f hfl İ • İ İ, , ö İ, İ° İ % İy à ò İ «, İ İ Ó Ó yçf xy•Üò àÓ G ày İ @ç ~Ó !çyÜçy•# ÓÇ İcÓ çy İ Ü, Ó y Üy!Ü, x İ İ Ó Ó İ İ, İc Ü%ã° ≤ÄÈ%, İcÓ İ Ü, y Óly İ Ü, !ç! İ Ü, Ó yÓ İ ä, ç Ty ÷ Ó & Ü, İ Ó İ- ~•z ≤Ä İ ä, ç Ty !Óçy, ö%Ó İ, , ò İ «, İ İ Ó x İ y İ yç xÇ İcG Ü, Ü İ Ó İc İ ày İy! - ~Ó È, İ° İ ò İ, İ İ Ó xy•Üò àÓ G !Óçy, ö% İ Ó Ó Ü İ òf !Üei, yÓ İ ð Ü≈, İ İ Ó İ - ~•z, ö İ Ó !f İ İ, İ İ, İy!Ü, x İ İ Ó Ó İ İ, İc xy!ò çy•# G !çyÜçy•# ÓÇ İcÓ Ü İ òf ~Üe# Ó !Ó È İ İ È, çy•y!DÓ İ İ İ K T = Ó & ç İò İ İ •z İ, z, ö! İ, Ü, Ó İ İ, İ İ ä, ç T • İ- İ, yç çy•y!DÓ 1608 İy İ° xyΣ%Ó Ó !Ü àylÈÜÈ•zÈÜÈáyly İ Ü, xy•Üò à İ Ó Ó !Ó Ó & İk, , öyè, y! İ Ü, v İ İ, İ Ê, ° İy • İ° çy•y!DÓ, , öÓ Ó İ, #≈ Ü, y İ° 1610 İy İ° àylÈÜÈ•zÈÜÈçy•yl °yò # G Üy!İÇÇ İ Ü, ~Ü, İ ò Ü, İ İ Ü, ~ÓÇ x İ f!ò Ü, İ İ Ü, xyÓ ò % Ö y àyl İ Ü, xy•Üò àÓ xye İ Ü İ İ Ó ! İ İ ò ≈ç İ ò İ- İ Ü, v xyÓ ò % Ö y ày İ İ Ó !Ó ä, «, İ İ, yÓ x È, yÓ ~•z x! È, İy İ Ü, Ó f!≈ Ü, İ Ó - İ, yÓ , ò) İ≈ İ % İy à @ İ Å İ Ü, İ Ó Üy!Ü, x İ Ó Ü%ã° x İ ò Ü, İ, x MÈ, ° x İ ò Ü, yÓ È%, _ Ü, Ó yÓ İ, z İòfyà# • İ- ~•z İ Ü İ Ó yç, ö%İ, Ó yçf Ü Öy İ Ó Ó !Ó Ó & İk, İ %k, İ ç È İ Ü, İ Ó İ Ê, ° İ % Ó Ó yç á%Ó Ó Ü İ ò Ö # İ İ, İ Ê, Ó İ İ, İy Ayê, çy•y!DÓ İ İ İ, y İ Ü, òy!« İy İ İ, f Ó, , öyè, y! ~ÓÇ İ İ, İ f İ Ç Üy!%, İ İ, !ç! Ó Ó İ İ, Ó Ü, İ Ó İ İhfl İ, y İç İ Ó Ó y İ ä İ- 1616 İy İ° Ü%ã° Óy!• İ # á%Ó Ó İ Ü Ó İ İ, İc xy•Üò àÓ xye İ Ü, İ Ó x İ ò Ü, yÓ Ü, Ó İ İ, İ ç, Ü • İ- İ, İ Ó İ % Ó Ó yç á%Ó Ó Ü àylÈÜÈ•zÈÜÈáyly İ • x! È, K, İ İy, , ö İ İ, İòÓ , öÓ y! İc≈ xy•Üò à İ Ó Ó İ İ D İ ! İ, Ü, Ó İ İ, İ, z İòfyà# • İ- İ ç È, , ö İ ≈hs" İ, z È, İ , , ö «, İ İ, İ İ, xyÓk, • İ- xyÓyÓ ~ ! Óç İ İ Ó İ İ İ e á%Ó Ó İ Ü Ó ≤ÄÈ, yÓ ≤Äİ, İ, , ö İ- Ó, İk, , öy! - İ Ü, İy İy Ayê, çy•y!DÓ á%Ó Ó Ü İ Ü, Üçy•çy•yl Ü à! Ó İy° Ó Ó yçy à İ, z, öyò # ≤Äòy! Ü, İ Ó İ- İ, İ Ó İ Ó ÇÓ È, yà •z İ, y! İ ò à İ Ü İ Ü, İ Ó İ Ü%ã° İòÓ ~•z ç İ !SÈ Üx# Ü, Ü İy Ó İ İ D Óy hfl İ! Ó Ü, İ, yÓ ~Ü, y! İy à !SÈ İy- İ! òG 1617 İy İ° Ó ~•z İ İ, Ó ç İ≈, y! İy İ Ó Óy yâyè, , x MÈ, ° G xy•Üò à İ Ó Ó ò % à ≈ ~ÓÇ Óy! È ≈ Ü, 12 °ç, è, yÜ, y xy•Üò à İ Ó Ó çy İ Ü, Ó y Ü%ã° İòÓ !ò İ İ, Ó y!ç • İ - İ Ü, v xy•Üò à İ Ó Ó Üsf# İy!Ü, x İ, Ó ~•z İ İ, İ Ü, İy! İ Ü, İ %k, !Ó Ó İ İ, Ó İ° à İ f Ü, İ Ó İ- İ İ, y! İ Ü, İ Ó İ # ≤Äİyò Ó İ° İñ Ü Ü ~•z İ İ, f Ü, y! È, y İ Ó •z İ ay, , ö İ

62% MATCHING BLOCK 38/241 W
Ü, Ó y İy İ Ó İy İ İñ İ Ü, y! è, İ Ü, y! è, è, yÜ, y

l

Ó yç ~ll!i, Ü, G x! ≈ ~ll!i, Ü, !

òÜ, lò ~ll" = Ó &c, ð) ≈ Ü, y@y•Ó" ~lÜ, !ll" sf"li Ó yáyÓ" •zFSËy Ù" ll Ù" l ^, ðyÉli Ü, Ó" ~ll" l- i, y•z 1606 sy" i" Ü, y@y•yÓ" òá" i" Ó" ~Ü, Ófi ≈ xiÉ, ÝlG Ü, ~l" Ó" l- i, yÓ" , ðÓ" li, ll ßjÁyê, çy•y!D" l" Ó" Ó" ß" lD" Ó" yç ~ll!i, Ü, SË" lyÓ" ^Ü, Óç" xÓ" ð" !l Ü, ~l" Ó" l- xlf! ò" lÜ, ßjÁyê, çy•y!DÓ" çy• xyÓÁy ~l" Ó" ~•z Ó" yç ~ll!i, Ü, SË" ly" !ÓÝ" yß" Ó" yáy" ! li, !l Ü, y@y•y" l" Ó" !lÓ" y, ð- yÓ" ≤ Æ" li, ß!è, Ü, ò, !kT ! ò" lli, ç, ðy" l" Ó" !l- i, yÓ" É, l" 1621 sy" i" Ü%â" ~lòÓ" xË, fhs" Ó" #i m@µ G x" ll" lÜ, fÓ" , ð)i ≈ ß" ~l" yà" lÜ, Ü, y" l" ç" y" l" à" lli" çy• xyÓÁyÜ Ü, y@y•yÓ" x!É, ÝlÜ, ~l" Ó" l- !lòG ßjÁyê, çy•y!DÓ" ~•z ßÜ" á" Ó" Ó" Ü" lÜ, Ü, y@y•yÓ" òá" i" Ó" !l" l" ò ≈ ç" ò" !lÜ, v" Ó" yç ðy" !l" lli, , ðÓ" Ó" i, # ≈ í, z_ Ó" y! òÜ, yÓ" !l" lli" á, Ó" Ü" !Óç, C" y = Ó" & •i" - l) Ó" çy•yl , ðÓ" Ó" i, # ≈ í, z_ Ó" y! òÜ, yÓ" # á% Ó" Ó" ~lÜÓ" , ð! Ó" Ó" lli ≈, çy•! Ó" l" yÓ" ~lÜ, Ü" ~lly" #i, Ü, Ó" yÓ" ~l" Éli, , lsf" ÷ Ó" & Ü, ~l" Ó" l" i" y" á" Ó" Ó" ~lÜÓ" Ü" ~l" Ó" yç ðy" # Ó" Óy •z" l" Ó" l" yGí" yÓ" " «, ^le x! lFSËyÓ" Ü" llyÉ, yÓ" ~i, !Ó" Ü, ~l" Ó" - É, l" Ü, y@y•yÓ" ~lÜ" Ü%â" ~lòÓ" •hfl!á% , fi, • ^i, Ü" !l, , ði, yÓ" !ÓÓ" & " lk, , ð% " leÓ" !Ó" l" o" y" Ü%â" ßjÁyçf" lÜ, Óf" li, Óf" hfl" Ü, ~l" Ó" i" % , °" i" y- ßjÁyê, çy•y!D" l" Ó" Ó" çy" l" G" ßjÁyçf" !Ó" hfl" yÓ" ≤ Æ" l" D" xyÜy" ~lòÓ" Ü, i, Ü, =! " !ÓÉ" lli" Ü" ~l" Ó" ~l" á" i" Ñ, yÓ" Ù) •fy" l" Ü, Ó" ~l" i, • l" Ó" i, y" • ñ" ≤ Æ" l" i, ≠ !, ði, y" xyÜ, Ó" l" Ó" Ó" syÉ, ~l" fÓ" !l" l" Ó" ~l" á" i" Ñ, y" lÜ, !Óä, yÓ" Ü, Ó" ~l" xyÜy" ~lòÓ" É% , °" • l" Ó- !mí, #i" i, ñ, !l, ! , ði, y" xyÜ, Ó" l" Ó" Ó" !#i, ~lÜ, ~l" É, y" l" Ó" i" Ñ, yÓ" Ó" yçÜ, y" l" Ü" l" yòy" ò" Gí" yÓ" ~á, <Ty Ü, ~l" Ó" ~l" SÈ" l" yÓ" É, l" ßjÁy" l" çfÓ" xË, fhs" ~l" Ó" çy" l" hs" G" í, zòy" Ó" i, yÓ" ~l" , ð! Ó" ~l" Óç" ~i, !Ó" • lli" !SÈ" ~l" z !ÓÉ" lli" è, ~lÜ, G" xyÜy" ~lòÓ" É% , l" ^" à" l" ð" á, °" l" Ó" ly- • l" i, ßjÁyê, çy•y!D" l" Ó" Ó" , ð% e" á" l" Ó" & Ó" ≤ Æ" li, !l% , Ó" i, yÓ" !lòç ≈ l" Ó" ~l" á" i" SÈ" l" Óy" Ü, yç" i, , y" ç" lli" Ó" , ðÓ" ò) ~l" à ≈ Ó" É, i, ~l" Ó" ~l" xÜ%â" ~l" y! á, i, Ü, yç" ßÇà" è, i, • lli" ~l" SÈ" i, yÓ" òyl" çy•y!DÓ" ~lÜ, xÓçf •z" lli" i, • l" Ó- ~•z" ßÜ" hfl" ðyÉ" l" è" !è, Óyò" ò" i" ð" ßjÁyê, çy•y!D" l" Ó" Ó" syÉ, °f" á% Ó" Ü, Ü" !SÈ" ly- ^Ü, lly i, yÓ" , ð) ≈ , ð% Ó" & É" l" Ó" y" ~l" Ü, yç" Ü, Ó" ~l" i, Óf" l" • lli" ~l" SÈ" l" !i, !l, i, y" syÉ, ~l" fÓ" Ó" * , ð" ò" Gí" yÓ" ~á, <Ty Ü, ~l" Ó" ~l" SÈ" ñ !Ü, S% É" syÉ, °f" !Ü, S% É" Óf" i ≈ i, y" ~l" i" ~l" SÈ" ñ" È" üü" È" ~Ü" !Ü, ç# Ó" l" l" ç" ^É" i" Ó" ! ò" lÜ, • l" i, ! ≤ Æ" l" i, Üy, ðb# l) Ó" çy•y" l" l" Ó" myÓ" yG" ≤ Æ" , y" l" Ó" i, • lli" Ó" yçÜ, y" lli ≈ xÓ" l" o" y" Ü, ~l" Ó" ~l" SÈ" l- !Ü, v" l" yà" fi, y" lÜ, !i, !l" Üy" lfi, y" ! ò" lli" ~l" SÈ" l- !i, !l" ~l" Óy" l" Ó" Ó" Ó" ylyñ" Óyç" yÓ" ç" !Ü" òy" Ó" ñ" xyÉ, àyl" x! ò, ð" l" i, G" ßjÁy" l" çfÓ" , ðÓ" Ó" i, # ≈ í, z_ Ó" y! òÜ, yÓ" # !lò ≈ yä, ~l" l" Ó" " «, ^leG Ó" yç ~ll!i, Ü, !Óä, «, i, y" G" ò) Ó" ò" l" ç ≈ i, yÓ" xyÿä, i ≈ ßÜ" ß" i" ~l" i, Ó" Ü, ~l" Ó" ~l" SÈ" l- !i, !l" ~è, y•z" ≤ Æ" Üy" l" Ü, Ó" yÓ" ~á, <Ty Ü, ~l" Ó" ~l" SÈ" l" ð% Óy" l" Ó" l" ñ" í, zòy" Ó" i, yG" ßjÁyçf" ßÇà" è, ~l" l" Ó" ^" «, ^le" ßÜy" l" É, y" l" Ó" ≤ Æ" lli" yçl- xyÓyÓ" ßyçfl, ò" !i, Ü, ^" «, ^le !ä, eÓ" !ßÜ, !•sy" l" Ó" !i, !l" áfy" li, ^, ð" lli" ~l" SÈ" l- i, y•z" ~l" i, •y!Ü, ^Ó" l" # ≤ Æ" syò" Ó" i" ð" ~l" SÈ" l" Ü" l" ßjÁyê, NSOU r CC-HI-X 33 çy•y!D" l" Ó" Ó" yçcÜ, y" !SÈ" Ü%â" ßjÁy" l" çfÓ" çy" l" hs" Ó" G" ßÜ, !k, Ó" ßjä, Ü, - !c" Óy" l" l" çf" á, Ó" Ü í, z" lÜ, ~l" É" l" ≈ Ó" Ü, y" - fliy, ç" lli, fÓ" x@" ~l" Áà" !i, Ó" syÜy" l" f" àè, ~l" G" !ä, e" l" c" ~l" ~•z" ßÜ" l" ~l" à" Ó" Ó" l" Ó" Ó" Ü, y" •!sy" l" Ó" à" i" f" •i" - 2É10 çy•çy•y" l" l" Ó" !ßÇ" y" l" yÉ, ßjÁyê, çy•y!DÓ" G" Ó" yçf, ð% i, Ó" yçf" ~l" Óy" Ó" Ó" yçy" í, zò" l" !ßÇ" ^" Ó" Ü, lfy" Ó" yçÜ% , Üy" Ó" # çà" i, ^" à" Ñy" ßy•z" ~Ó" à" È ≈, çy" i, ßhs" yl" !SÈ" i" l" çy•çy•yl- i" Ñ, yÓ" çß" l" •i" 1592 sy" i" 15É" üÉ" •z" çyl" %" l" y" l" Ó" - i" Ñ, yÓ" Óy" f" ly" !SÈ" á" % Ó" Ó" Ü- !i, !l" Óy" f" Ü, y" i" ð" !, ði, y" Ü" • ßjÁyê, xyÜ, Ó" l" Ó" Ó" ! ≤ Æ" l" , ðye" !SÈ" i" l" - !i, !l" y" l" i, • lli" !SÈ" i" l" xyÜ, Ó" l" Ó" Ó" ßhs" yl" #ly, ðb# Ó" y" lÜ, l" y" ^" Ó" à" ~l" Ü" Ó" Ü, y" ~l" SÈ" l- ~Ü" !Ü, É, !ÓÉ" f" ^" lli, Ó" Óy" •çy" # i, á, !ßÇ" y" l" l" Ó" sy" Ó" ç" l" f" ~l" ßÜ" hfl" = iy" Ó" # Ó" ≤ Æ" lli" yçl" !SÈ" i, yÓ" ßÓ" •z" çy•çy•y" l" l" Ó" Ü" l" ò" f" !SÈ" - 1612 sy" i" x!É, çy" i, xyÉ, á" Ñy" Ó" Ü, lfy" xy" Ó" ç% Üy" @" Óy" l" % ^" Ó" à" ~l" Ü" Ó" ß" lD" i" Ñ, yÓ" !Ó" Óy" • i" - !i, •y!Ü, xΣ% Ó" Ó" !ßò" çy•çy•yl" ≤ Æ" l" iD" !" ~l" á" i" SÈ" l" ñ" "Intelligent quick witted and gifted with an excellent memory, he nev- ertheless showed very early his predilection for the profession of arms rather than the pursuit of knowledge." ~Ü" !Ü, ! , ði, y" çy•y!D" l" Ó" Ó" Ó" yçcÜ, y" l" z" çy•çy•yl" ~l" Óy" Ó" ñ" òy" !« , i" y" i, f" G" Ü, yç" i, , y" x!É, Ý" l" l" Ó" ßÜ" l" i" Ñ, yÓ" Ó" yç ~ll!i, Ü, !Óä, «, i, y" G" sy" Ü" l" Ó" Ü, ≤ Æ" li, É, yÓ" !lòç ≈ l" Ó" y" l" à" l- ^" l" Ü, yÓ" ~l" i" òy" !« , i" y" lli, fÓ" syÉ, ~l" fÓ" , ð% Ó" fl" Óy" Ó" fl" l" Ó" * , ð" ßjÁyê, çy•y!DÓ" !l" l" ç i, y" lÜ, Ü" çy•çy•yl" Ü" í, z, ðy" l" ò" ≤ Æ" òyl" Ü, ~l" Ó" l- ßjÁyê, i, y" ^

İÜ, Ē, !ÓÉİfîrî, Ó ŞjÄyê, !ŞyîÖ•z Ùîl Ùîl Ē, yÓîrî, l- xlf!òîÜ, !%ÓÓ yç á%Ó Ó Ù !îçîÜ, Ē, !ÓÉİfîrî, Ó Ù%â
 ŞjÄyê, !ŞyîÖî, yÓ òy!ÓîÜ, !l.Ò^é, Ù, Ó yáîrî, î, yÓ xlf ò%•z Ē, yç áşÓ & G, öyÓîĒ, çîÜ, Ēİf Ù, îÓ •î, fy
 Ù, îÓ l- !Ü, v!%ÓÓ yç á%Ó Ó ÙîÜ ð ŞÛşfy !SÈ xlfēñ Ù, lly ~•z ŞÛî çy•y!D îÓ Ó G, öÓ ð)Ó çy•yîlÓ Ù, î, c•yĒ,
 G Ē, !ÓÉİfîrî, Ó Ù%â ŞjÄyê, !ŞyîÖ ð)Ó çy•y! !îçÓ çyÛyî, y çy•y!Ó î yîÜ, ÓŞyîlyÓ, ð!Ó Ù, "ly çy•çy•y!îÜ, e îÜ•z
 !ò!Ó Ó yç!îrî, Ó Ù) ð flÄyî, îîÜ, ð)îÓ ðē, îp !òîî !SÈ- ~ù!Ü, ~•z ŞÛî çy•çy•y! !, ðî, yÓ !ÓÓ & îk, !Óîoy•
 Ù, îÓ !ò!Ó Ó yç!îrî, îîÜ, Óð)îÓ ð!« îîÛyÜ, îî, l- xÓçf çy•y!D îÓ Ó Ù, î% fÓ, öÓ Ù, öÓ Óî, #≈ Óyòçy•Ü
 !ŞyîÖ çy•y!D îÓ Ó xlf, ç%e çy•y!Ó î yÓ lyÜ âyĒîy Ü, îÓ l- òyîyÓ ò%îà≈ îñ, yÓ x!Ē, îĒİÜ, x!% y, ŞjÖß, î -
 ~!òîÜ, !ò!Ó #Ó x!Ē, çyî, îòÓ Ù îòf ≤ĀĒ, yÓçy•# xyĒĒ, áñy ÜòfÓî, #≈ ÓfÓfîy flŒÓ *, ò, ù, î, áşÓ θÓ, ç%e òyGî yÓ
 Ó: îÜ, ÚÓyòçyÜ !ŞyîÖ âyĒîy Ü, îÓ !îçÓ çyÛyî, y çy•çy•y!îÜ, ð!« îĒ, yÓ î, îîÜ, Ó yçòy! ð!ò#îî, xyŞyÓ
 çf ò)î, çyîè, îî, öÓ yÜç≈ îl- ~•z ŞÛî !ò!Ó #Ó x, öÓ ≤ĀĒ, yÓçy•# x!Ē, çyî, Ù, yÓî, áñyG îòGî y, xyÓ% •yŞyl
 xyĒĒ, áñyÓ î ày, #îî, îyàòy Ü, îÓ l- çy•çy•y!Ē, Ó îî, z xyĒĒ, áñy î, ÑyÓ lyîÜ òÓ ÓyîÓ á%Íoy, öyè,
 Ù, îÓ l- çy•çy•yîlÓ òy!ÓîÜ, !l.Ò^é, Ù, Ù, Ó îrî, çy•y!Ó î yÓ ñ òyGî yÓ Ó: ~Óç òy!îî îp Ó, ç%e îòÓ •î, fy
 Ù, îÓ l- !òG îî, •y!ŞÛ, B. P. Sakesena îñ, yÓ History of Shahjahan @ Ā Āsi !Ü, S%Ē •zi, z îÓ y, ç#î î áÜ, ~Óç
 çyÓ !ŞÛ, Ó ā, lyÓ !Ē, îî, !îā îSĒîñ òyGî yÓ Ó: î, yÓ Ùî, î ðā îî, ~Ü, çlîÜ, Ù, yÓ yày îÓ î Ó îā !îç, çyÓ îŞf
 çy!îî ≤Āy îî Óñ îā, !SÈ îl- î, îÓ çy•çy•yîlÓ ŞÛî îîÜ, z Ù%â îòÓ Ù îòf î, z_Ó y!òÜ, yÓ ŞCe yhs m î@Ó
 flîyî # Şjā, ly îî y, öÓ Óî, #≈ Ù, y îG ā, °îî, îyîÜ, - îy z îyÜ, 1628 Şy îp Ó 24 ç çyl%î y!Ó xyd#î ĒüĒ, ð!Ó ç îlÓ
 NSOU r CC-HI-X 34 Ó îl fl y l Ü, îÓ á%Ó Ó Ù !, ðî, yÓ îòGî y Ü çy•çy•y!Ü
 î, z, çy!ò !îî !Şçy•yîl Ó îŞl ~
 Óç !, ðî, yÓ
 xŞjō)î≈ Ù, yç îÜ, Şjō)î≈ Ù, Ó yÓ çf Ş
 îā, <T •l- 2Ē11 çy•çy•yîlÓ ŞjÄyçf !ÓhflîyÓ !#îrî, çy•çy•y!Şçy•yîl ÓŞyÓ, öÓ îñ, yÓ !ÓÓ & îk, áyĒüĒ•zĒüĒçy•y!
 ^yò# G ççy•y! !ŞçîÓ !Óîoy• òÜ Ü, Ó yÓ, öÓ !, ðî, yÜ• xyÜ, Ó îÓ Ó !#îrî, x!%ŞÓ î Ü, îÓ îî, !Ü%â îòÓ
 çyÿ≈Óî, #≈ Ó yçf=!îÜ, x!ò@ Ā, îîÓ !#îrî, @ Ā•îÜ, îÓ l- xyÓ ~î« îe çy•çy•yîlÓ !çfl îĒ, yÓly Ü, yç
 Ù, îÓ !SÈ î, y • ÚÜ%â xy îy!Ü, î, çy!Ü çyÿ≈Óî, #≈ Ó yçf=!îrî, ā, y% •îp î, y îî, çlā îîÓ Ù, fyfî Şyòl •îÓ- î, y z
 çy•çy•y! ŞjÄyçf !Óhflîy îÓ Ó !#îrî, !îî Ù, î, Ü, !≈, ðò îk, ç @ Ā•îÜ, îÓ l- ~!≈ !yĒüüĒĒā1á Ó yç, ç%î, Ó yçf
 ÓyàylyÓ Ó yçy Óy•y!çîÜ, çòā%, fî, Ü, îÓ ÓyàylyîÜ, áy îç ççy•y!Şçy•y! ŞîD î%_ Ù, îÓ l- ā2ā !Şç%,
 xMĒ, îp Ó Óy%ā, î, z, çylî, îòÓ òÜ Ü, îÓ Ù%â ŞjÄyçfĒ%, _ Ù, îÓ l- ā3ā ày, xMĒ, îp Ó î, z, çyî, #î
 Ó yçy îÜ, öÓ yhfîl Ü, îÓ ≤Āā%, Ó î, z, çî, ÒÜ, !ò îî, Óyòf Ü, îÓ l- !Üyā, xMĒ, îp Ó ày îrî, yî y Ó yçf îÜ,
 ≤ĀİÜÓy îÓ Ó Ófî≈î, yÓ, öÓ !mî, #î ÓyÓ xye Ü îîÓ Ùyòf îÜ, öÓ yhfîl Ü, îÓ ŞjÄyçfĒ%, _ Ù, îÓ l- ā4ā ~ÑÓ
 , öÓ çy•çy•y! Ü, yÿ-# îÓ Ó î, z_Ó !òîÜ, Ó Óy!Ēē, flîyl xye Ü îÜ, îÓ ≤ĀİÜÓy îÓ Ó Ófî≈î, yÓ, öÓ
 !mî, #î ÓyÓ Şly, ðîrî, çyĒ, Ó áy îlÓ îrî, îç Óy!Ēē, flîy îlÓ %î, y, xyŞîÜ, òç «, xy!î≈Ü, «, îrî, ò)Ó î G Ù%â ŞjÄyê,
 çy•çy•y îlÓ lyîÜ á%Íoy, öyè, Ù, îÓ Óyòf Ü, îÓ l- î, ySĒyî, yG çy•çy•y! Ó, ç%e Óy Ù, yÜÓ & î, öÓ Ó yçy
 Óy!lyÓ yî î G x îyÜ Ó yçy îÜ, 1637 Şy îp Ó Ó î, çè, yÓ flî G çî%îk, öÓ yflî Ü, îÓ Ù%â îòÓ ŞîD Ş!Œ, Ü, Ó îrî,
 Óyòf Ü, îÓ l- 2Ē12 òy!« îy îrî, f Şj±ŞyÓ î !#îrî, çy•çy•y îlÓ òy!« îyî, f !#îrî, ≤ĀŞîD îÜ, îy=! î, z îĒ, xyîŞ î, y • !, ðî, yÜ•
 xyÜ, Ó îÓ Ó Şj±ŞyÓ î !#îrî, ~!à îî !îî îyGî yñ !, ðî, yÓ xŞjō)î≈ Ù, yç îÜ, Şjō)î≈ Ù, Ó yñ òy!« îyî, f Şjō îÜ≈,
 çy•çy•y îlÓ !çfl flçç≈Ü, yî, Ó î, yñ ò!« îîÓ áyĒüĒ•zĒüĒçy•y îlÓ !Óîoy• #Gî y G xy•jòlàÓ îÜ, Şy•y!f îòGî y ~Óç
 ò!« îîÓ !çî y Şj±òy îî Ó ðĀçŞ Şyòl !SÈ çy•çy•y îlÓ Ù) î, z îjçf- ù, lly %!B ù îrî, !ÓÿyŞ çy•çy•y îlÓ Ù, y îSÈ
 !çî y Ó yçf=!Ó x!hflîç !SÈ !ÓòÜ#≈Ü îlyĒ, y îÓÓ ŞÛî%, °f- î, y z Óy îyî ñ òy!« îyî, f !#îrî, îrî, Ó yç îlîrî, Ü,
 ÓyòfÓyòÜ, î, yñ ŞjÄyçf !ÓhflîyÓ G çy•çy•y îlÓ òÜ#≈î î, z îjçfñ ~•z îrî, !#îrî, Ó Şyl≈Ü, ŞÛBî ā îē, !SÈ- ò!« î
 Ē, yÓ îrî, Ó « îe çy•çy•y! ≤ĀİÜ•z xy•jòlà îÓ Ó ≤Āîrî, ò, !T òl- ~Ó Ù, yÓ î ~•z Ó yçf îē, Ù%â Ş#Ûy îhs Ó
 ŞBîÜ, îē, !SÈ- î, ySĒyî, y ò#â≈!ò î îÓ xy•ÜòlàÓ G Ù%â ŞçĀĒ≈ G ŞçĀyî, Şî_ŞG Ù%â îòÓ Ófî≈î, y G ŞyĒ, °f ly
 çyGî yÓ, ð!Ó îÓç !Óā, « î G flò!ò≈î, ŞjÄyê, çy•çy•y îlÓ, çî« î Ùîl îGî y ŞŒ, Ó !SÈ ly- ~ù!Ü, ~•z ŞÛî Ùy!Ü,
 xj îÓ Ó Ù, î% fÓ Ē, î xy•jòlà îÓ Ó ò%Ó≈î, y G îÓ y îçfÓ, ð!Ó îÓç x!Ē, K, çy•çy•y îÜ, Ş%îllyà Ü, îÓ
 îđî- î, y z çy•çy•y! ā, îî !SÈ îp !çyÜçy•# çyîÜ, Ó Ù, y îSÈ •î, îàÓ Ó G òy!« îy îrî, f •î, xMĒ, ç%e îÓ & k, yÓ
 Ù, Ó îrî, - î, ySĒyî, y x!Ē, K, îly, ðîrî, áyĒüĒ•zĒüĒçy•y îÜ, ò!« îrî, çyè, y!Ü, v îñ, yÓ Ófî≈î, y G !Óîoy• âyĒîy
 ŞjÄyê, îÜ, !Óā, îrî, Ü, îÓ -

NSOU r CC-HI-X 35 !Ü, v šjÀyè, ~•z šjŮŮ !šk, yhs" ^ll ^î xy•ÙòlàÓ fljyò#l İyÜ, ^î° Ù%â° İòÓ Ü, y^İSÈ İ, y šjŮšfy !•šy^İÓ•z İyÜ, ^İÓ– İ, y•z cy•cy•yl Ÿy!°Ü, xjŮ^İÓ Ó x^İİyàf, ð%e È, ^İİ, áy^İİÓ xš•yl İ, yÓ š%İİyà !İİİ, G !, ðS%È, öy •l!– ^Ü, İly ~•z È, ^İİ, áy^İİÓ š^İD xy•òlà^İÓ Ó š%İ, y^İòÓ šjōÜ≈, !Ó^İçÈİ È, y° İSÈ° ly– ~Ü!Ü, š%İ, yİ^İÜ, •İ, fy Ü, ^İÓ İİ, İİ İŮ, yÓ lyÓy°Ü, ð%e †İšl !çyÙ cy•^İÜ, !šÇ•yš^İl Óšyl !Ü, v xİÈ, çyİ, ^İòÓ šjŮ≈l ly, öyGİ° yİ È, ^İİ, áy Ü%â° İòÓ Ü, y^İSÈ xydšjŮ≈, ðİ Ü, ^İÓ l– İy•z^İ•yÜ, ~•z šjŮŮ Ü, y^İ° šjÀyè, cy•cy•y^İlÓ !≤Ăİ İ, Ÿy, ðb# ŸŮİ, yçÜ•^İÓ Ü, İ%, f á1631 !á <Ty^İšā šÇÓyò cy•cy•yl šl, ðİ, Ù•ÓĂİ, áy^İİÓ G, ðÓ òy!İ c !ò^İİ òy!« İyİ, f İ, fyà Ü, ^İÓ l– Ù•ÓĂİ, áy xy•Ùòlà^İÓ Ó Ó yçöyl# ðòÓİ, yÓyò òá Ü, ^İÓ l– ~•z šjŮŮ È, ^İİ, áy^İÜ, İŮ, yÓ !ÓŸ°yšjāyİ, Ü, İ, yÓ, ð%Ó flÖyÓ fljŮ°*, ð xy•Ùòlà^İÓ Ó !Ü, S%È xçç çyİ !àÓ ^òl– ~•z àè, İyİ cy•ç# È, yš^İ° ly^İÜ ŸyÓ°yè, y ^İİ, yŮ !İ! Ü%â° İòÓ !Óçy, ð%İÓ Ó š%İ, yİ^İÜ, xy•Ùòlà^İÓ Ó ≤Ăyİ^İÜ, w ^òÓİ, yÓyò ð%à≈ xye Ü İİ ≤Ă^İÓ y!ā, İ, Ü, ^İÓ l– ~•z xye Ü İİ Ü%â° Ó yçf !ÓòÁhfİ •İ – †İšl !çyÙ cy•^İÜ, !šÇ•yšl ^İÜ, šjŮ^İİ İ, İ, İ, #İ Ü%İ≈, yçy †İšl cy•^İÜ, xy•Ùòlà^İÓ Ó !šÇ•yš^İl Óšy İly •İ – ~Ü!Ü, Ü%â° İòÓ š^İD È, ^İİ, áy^İİÓ ā%, !_ x@ Äy•f Ü, Ó y •İ – ~•z šjŮŮ cy•cy•yl !İç ^òÓİ, yÓy^İò xy^İšl G ~Ü, ā, İ%, Ü%≈ā# xİÈ, İyİ ā, y!°İİ ≤Ăİ İ, ç« ^İÜ, ðÓ yhfİ Ü, ^İÓ l– ~•z àè, İyİ xy•ÙòlàÓ İ, yÓ fljyò#lİ, y•yÓ yİ – ^àyÜ, İ, y G !Óçy, ð%Ó Ü%â° Óyòcy^İÓ š^İD šjŮ, Ü, Ó ^İİ, Óyôf •İ – ~•z šjŮ, Ó È, ° fljŮ°*, ð !Óçy, ð%Ó İÜ, ^Ü, yB, İ G xy•Ùòlà^İÓ Ó Ü, ^İİ Ü, !è, ^çy ≤Ăòyl Ü, Ó y •İ – ^àyÜ%, İ, yÓ š%İ, yİ xyÓò%Ůy• Ü%, İ%, Ó cy•Ů š%İ!B" Ÿİ, yİ%šy^İÓ òÓ Óy^İÓ á%ÍÓy, öyè, Ü, Ó ^İİ, G ÓSÈ^İÓ 4ÈÜÈ6 °« è, yÜ, y lçÓ°yly !ò^İİ, šjōİ, •l ~Óç xy•øòlà^İÓ Ó !Óçİ # š%İ, yİ İ, İ, #İ Ü%İ≈, yçy †İšl cy•^İÜ, ^àyl y!°İÓ ð% İà≈ Ó@# Ü, ^İÓ Ó yáy •İ – , öyçy, öy!ç Ü%â° G !Óçy, ð%Ó Óy!•# cy•!çÓ, ðŸā, yôyÓl Ü, ^İÓ ^Óç Ü, ^İİ Ü, !è, =Ó &c, ðİ≈ ð%à≈ Ü%â° İòÓ x!òÜ, y^İÓ xy^İl– òy!« İyİ, f İÜ, áy^İ@çŮ ^ÓÓ yÓ Ů İ, İ°Dyly G ^òÓİ, yÓyò ~•z ā, yÓ !è, ≤Ă^İò İç È, yà Ü, Ó y •İ – òy!« İy^İİ, fÓ 64!è, öyÓ≈İ, f ð%à≈ İSÈ° Ü%â° ç!_ Ó Ü, y^İSÈ ≤Ăyİ^İÜ, w fljŮ°*, ð– ò!« İ È, yÓ ^İİ, Ü)à° cyšl ≤Ăİ İ, ç, y °yÈ, Ü, Ó yÓ, ðÓ ~•z xMÈ, ^İÓ cyšl Ü, İ≈, y !•šy^İÓ ÁÓ D^İçÓ İÜ, !İİ yà Ü, Ó y •İ – İİ, İ! 1636 İ^İÜ, 1644, ðİ≈hs" šjŮŮ Ü, y° çyšl Ü, yç , ðÓ ā, y°ly Ü, ^İÓ l– İ, yÓ , ðÓ xyÓyÓ 1662 šy^İ° GÓ D^İçÓ cyšl, !•šy^İÓ !mİ, #İ Óy^İÓ Ó çlf !İ%_ •l– ~•z šjŮŮ İİ, İ! òy!« İy^İİ, fÓ Ó yçöyl# !áİ, Ü, #^İİ, ≤Ăİ İ, ç, İ, Ü, ^İÓ l İyÓ l İ%, İ lyÜÜ, Ó İ •İ ŸxyGÓ DyÓyòÜ– !Ü, v ò!« ^İİÓ xİ%Ó≈Ó È, !Ü Ü%â° Ó yç İflj

66%	MATCHING BLOCK 41/241	W
Ó ā, y!•òy šjÈ, y^İÓ , ð)Ó İ Ü, Ó ^İİ, öy^İÓ !		

lŮ İÜlè, y Ü%â° Ó y xyçy Ü, ^İÓ !SÈ°– ~•z šjŮŮ •z ÁÓ D^İçÓ Ü•yÓ yçT... G =çÓ y^İè, Ó ÙòfÓİ, #≈ Óyà°yly òá Ü, ^İÓ l ~Óç ^àyÜ%, İ, y òá İ^İÓ , ð!Ó Ü, "ly Ü, ^İÓ l ~Óç İšz Ÿİ, xçç•yİ, ^áçyÓ ^ā, <Ty Ü, ^İÓ šÈ, ° •l– šjÀyè, cy•cy•yl ^àyÜ%, İ, yÓ xÈ, fhs" Ó #İ !ÓÈİ^İİ Ó •hfİ^İç, ç ð Ü, ^İÓ l G ÁÓ D^İçÓ İÜ, ^àyÜ%, İ, y xye Ü İİÓ !İ^İò≈ç ^òGİ° yÓ , ð) ^İÓ≈•z ÁÓ D^İçÓ ^àyÜ%, İ, y xye Ü İ, ^İÓ l– xÓçf ^àyÜ%, İ, yÓ š%İ, yİ xÓò%Ůy Ü%, İ%, Ócy• Ü%â° šjÀy^İè, Ó òyÓ# Ÿİ, !ÜÓç%ŸyG İ, yÓ , ð!Ó ÓyÓ ^İÜ, ò!« ^İİÓ cyšl, ÁÓ D^İç^İÓÓ !Ü, è, ç, öy!è, ^İİ !ò^İ°G İ, y İİ, İ% İk, Ó xÓšyl •İ !l– ^çÈİ, ðİ≈hs" š%İ, yİ Ü%â° İòÓ šjŮ çİ≈, ^Ü İl İl– ~•z È, y^İÓ•z Ü%â° šjÀyè, cy•cy•y^İlÓ ^àyÜ%, İ, y çİ šjōİ≈ •İ – xyÓ ~^İç, ^İè ÁÓ D^İç^İÓÓ È, !ÜÜ, yG İSÈ° İ^İlçT–

NSOU r CC-HI-X 36 àyÜ% u,y àáî°Ó ¸ó° çy•çy•yl G ÁÓ D Ìç ÌÍÓÓ lçÓ° ð ÌÍÓ° ò!« ÌÍÓ° x, ðÓ° Ó° yçf
 !Óçy, ð% ÌÍÓ° Ó° í, z, ðÓ° – ÌÍ« ÌÍeG çyÜ, ÁÓ D ÌçÓ° !Óçy, ð% ÌÍÓ° Ó° Ñ% i, yl Ù•jòð xy!ò° çy Ì•Ó° Ù, i%, fÓ° à1656 Ñyà
 , ðÓ° , ðÓ° Ó° i, #≈ çyÜ, Ñ% i, yl !mî, #Í° xy!° xy!ò° çy Ì•Ó° !Óçy, ð% ÌÍÓ° Ó° !Ñç•y ÌÍÓ° ÓçyÓ° ~Óò, y ! ÌÍ° ≤Äÿç ÌÍ, y ÌÍ° l–
 xlä, Ñ% i, yl Ù•jòð xy!ò° çy 1636 Ñy ÌÍ° çy•çy•y ÌÍÓ° Ñ ÌÍD Ñ!¶, Ó° Ùòf !ò ÌÍ° •z !Óçy, ð% Ó° çy Ñ! ä, y! ÌÍ° xy!SÈ ÌÍ° l– ÌÍ, y•z
 !Óçy, ð% Ó° òá ÌÍ° Ó° « ÌÍe ÁÓ D Ìç ÌÍÓÓ !, òi, y ÑjÀyè, çy•çy•y ÌÍÓ° xl% Ù! ÌÍ° Ó° ≤Ä ÌÍ° yçl !SÈ– Ìy•z ÌÍ•yÜ, ÌçÈ ðí≈hs”
 !Óçy, ð% Ó° xye Ù ÌÍ° Ó° « ÌÍe çy•çy•y ÌÍÓ° xl% Ù! ÌÍ° !Ù° ÌÍ° •z ÁÓ D ÌçÓ° !Óçy, ð% Ó° xye Ùi Ü, ÌÍ° !ÓòÓ° G Ü, °fyi#
 x!ò@ ÌÍ•Ü, ÌÍ° Ó° l– ÌÍòG çy•çy•y ÌÍÓ° x, ðÓ° , ð% e òyÓ° yÓ° •hflì ÌÍ« ÌÍ, ð ÌçÈ ðí≈hs” ~•z ÌÍk, flì!àì, •Í° ~Óç
 !Óçy, ð% Ó° ÌÍ, yÓ° xÓfì≈ ði, l ÌÍÜ, !Ü, S% Èè, y •ÌÍ° G Ó° «, y, ðyÌ° – xyÓ° ~ÑÓ° Ù)° f !•Ñy ÌÍ° !Óçy, ð% Ó° ÌÍ Ü, °fyi#ñ
 !ÓòÓ° G, ð ÌÍ° Ó° yÓ° yÌ° ~Óç !Ó, ð% xl≈ «, ÌÍ, (ò) ÌÍ° !•Ñy ÌÍ° !ò ÌÍ, Óyòf •Í° – xy! ÌÍ° àyÜ%, l, y G !Óçy, ð% Ó°
 í, zÈ, ÌÍ° Ó° y ÌçfÓ° « ÌÍe z çy•çy•y ÌÍÓ° È) !ÜÜ, y ÌÍÜ, SÈy! ð ÌÍ° ÁÓ D ÌçÓ° ÌÍ, yÓ° l@ç ÑyjÀyçfÓyò# !# ÌÍ, Ó° , ð!Ó° ä, ÌÍ°
 Ó° yáyÓ° ÌÍ, çTy Ü, ÌÍ° Ó° l– ÌÍ, ÌÍ° ~ÌÍ« ÌÍe çy•çy•yl G ÌÍ, yÓ° xlf, ð% e ÌÍòÓ° myÓ° y Ü, àlG Ü, àlG !Ó ÌÍ° y!òì, y
 ÁÓ D ÌçÓ° ÌÍÜ, Ñjò)ì≈ ÑyÈ, °f ~ÌÍ° ð! ÌÍ° !– 2È13 çy•çy•y ÌÍÓ° í, z_Ó° ÈüÈ, ð!Yä, Ü Ñ#Ûyhs” !# ÌÍ, Ù% à° ÌÍòÓ° òy!« ÌÍ, f çÌ°
 Ñjò)ì≈ •ÌÍ° !Óçy° ÑyjÀyçf ÌÍÜ, Ó° «, yÓ° çlf Ü, yÓ%° G Ü, y@y•y ÌÍ° Ó° í, z, ðÓ° !Ì° sfi Ó° yáy ázÓ° z ≤Ä ÌÍ° yçl !SÈ– ÌÜ, Ìly
 xyÈ, ày! ÌÍly ÌÍÓ° í, z_Ó° !ò ÌÍÜ, í, zç ÌÍ° à ç!_Ó° ÌÍ, ä, y, ð ~Óç ò!« ÌÍe ÈüÈ, ð!Yä, Ü !ò ÌÍÜ, ðyÓ° !ÑÜ, ç!_Ó° ÌÍ, ä, y, ð !SÈ°–
 xy! ÌÍ° xyÈ, ày! ÌÍly ÌÍ G Óy% !ä, hflìy ÌÍÓ° Ùyl% ÌÍe ÌÍ° í, z, ðÓ° !Ì° sfi ≤Ä ÌÍ, ç, y Ü, Ó° y Ù% à° ÌÍòÓ° , ð ÌÍ« ÑÜ, Ó° !SÈ° ly–
 í, z, ðçyì, #Í° fljyò# ÌÍ, yÓ° òyÓ° ÌÍ ~•z xMÈ, ÌÍ° Ó° Ùyl% ÌÍe ÌÍ° Ù ÌÍÓ° Ù ÌÍ° ðf ÌÍ° à ÌÍ° !à ÌÍ° !SÈ°– xlä, Ù% à° Ó° y ~áyÜ, yÓ°
 Ùyl% ÌÍe ÌÍ° xÈ, fhs” Ó° #i !ÓÈ ÌÍ° •hflì ÌÍ« , ð ly Ü, Ó° yÓ° !# ÌÍ, •z ! ÌÍ° !SÈ ÌÍ° l– ÌÍ, ÌÍ°
 ÌÍ°
 Ó° yç ÌÍ! ÌÍ, Ü,
 G xl≈ ÌÍ! ÌÍ, Ü, !
 òÜ, ÌÍÜ, =Ó° &c, ò)ì≈ !SÈ° í, z_Ó°
 ÈüÈ, ð!Yä, Ü Ñ#Ûy ÌÍhs” Ó° Ü, y@y•yÓ° – ~•z Ü, y@y•y ÌÍ° Ó° G, ðÓ° ~Ü, ÑÜ! ÑjÀyè, xyÜ, Ó° ÌÍ° Ó° xlòÜ, yÓ° ≤Ä ÌÍ, !# ÌÍ,
 !SÈ°– !Ü, v çy•y!D ÌÍ° Ó° ÑÜ! Ù% à° ÌÍòÓ° •hflì ä%, fì, •Í° – ÌÍ° l=Ó° &c, ò)ì≈ Ü, y@y•yÓ° ÌÍÜ, çy•çy•yl, ð% ÌÍ° &k, yÓ°
 Ü, Ó° yÓ° ÑçÜ, “ ÌÍ– ~•z

100%	MATCHING BLOCK 42/241	W
í, z ÌÍçf ÌÍÜ, ÑÈ, ° Ü, Ó° yÓ° çlf ç		

y•çy•yl Ü, y@y•yÓ° òáÜ, yÓ° # , òyÓ° ÌÍçfÓ° çyÜ, çy•xyÓÁy ÌÍÓ° Ù, i%, f ÌÍ, çyÜ, ≤ÄÜ, yç Ü, ÌÍ° iÑ, yÓ° xyd# ÌÍ° Ó°
 Ü, y ÌÍSÈ ò)ì, Ùyòf ÌÍÜ ÌÍçyÜ, Óyì≈, y, òyè, yl– !ì, ! ÌÍÜ, !è, ð ÌÍeÓ° Ùyòf ÌÍÜ, òyÓ° Ñf G Ù% à° Óyòçy ÌÍ•Ó° Ù ÌÍòfÜ, yÓ°
 , ð% Ó° ÌÍly Ó¶%, çy•ÌÍÜ, flòÓ° ÌÍÜ, Ó° ÌÍ, ÌÍ, à, çTy Ü, ÌÍ° Ó° l– ÌÍ, ÌÍ° ~•z ÑÜ! , òyÓ° ÌÍçfÓ° çyÜ, xl% Ó° * , ð È, y ÌÍ° ~Ü, ò)ì,
 ÙyÓ° È, ÌÍ, çy•çy•y ÌÍÓ° ≤Ä ÌÍ, iÑ, yÓ° Ü, ÌÍ, K, ÌÍ, y ≤ÄÜ, yç Ü, ÌÍ° Ó° l– Ù% à° ÈüÈ, òyÓ° ÌÍçfÓ° ~•z Ó¶%, ç G Ñ% Ñjò ÌÍÜ≈, Ó°
 !òfSÈyÓ° xhs” Ó° y ÌÍ° z çy•çy•yl Ü, y@y•yÓ° òá ÌÍ° Ó° ÌÍ, çTy Ü, ÌÍ° Ó° l– !ì, !, (ò) Ó≈ , ðÓ° yç ÌÍ° Ó° ≤Ä ÌÍ, ÌÍçyò ÌÍGÌ° yÓ°
 fljç ÌÍ° òá ÌÍ, =Ó° & Ü, ÌÍ° Ó° l– ÌÍç ÑzÜ, Ñ% ÌÍly ÌÍàÓ° Ñ¶, yl Ü, Ó° ÌÍ, ly ÌÍÜ, l– ÌÍy z ÌÍ•yÜ, òyÓ° ÌÍçfÓ° ~Ü, xÈ, fhs” Ó° #i
 !ÓÓyò çy•çy•y ÌÍÜ, Ñz Ñ% ÌÍly ÌÍàÓ° Ñ¶, yl ð! – ÌÍ, y •Ü, y@y•y ÌÍ° Ó° , òyÓ° !ÑÜ, çyÜ, G ÌÍly, ð!ì, xy!° ÙÓ° òyl áy ÌÍÓ°
 Ñ ÌÍD çy•È, Ó° ÑjòÜ≈, È, y ÌÍy !SÈ° ly– Ó° yç ÌÍÜ, y ÌÍe ÌÍ°
 NSOU r CC-HI-X 37 ≤Ä ÌÍòÍ° Ó° yçflj Ü, y@y•y ÌÍ° Ó° çyÜ, !è, Ü, Ü, çÜy Ü, Ó° ÌÍ, l ly– ~•z ÑÜ! , òyÓ° ÌÍçfÓ° çyÜ, çy•
 ÑÈ, Ó° Ü, y@y•y ÌÍ° Ó° çyÜ, xy!° ÙÓ° òyl ÌÍÜ, Ó° yçòÓ° Óy ÌÍ° ÌÍ, ÌÍÜ, òyè, y ÌÍ° !ì, ! ÌÍ, y xÜylf Ü, ÌÍ° Ó° l– ~•z
 ò!Ó° !flì, ÌÍ, çy•È, Ó° xy!° ÙÓ° òyl áy ÌÍÜ, Ü, y@y•y ÌÍ° Ó° çyÜ, ÌÍÜ, Ó° , òò ÌÍÜ, x, ðÓ° Ó° ÌÍÜ, ÌÍ° Ó° l– ~Ó° È, ÌÍ° xy!°
 ÙÓ° òyl áy Ü, yÓ% ÌÍ° Ó° çyÜ, ÌÍ, i≈, y G àçl# Ó° ÌÍly, òy!ì,
 Ó° Ü, y ÌÍSÈ Ñy•y!f ≤Ä ÌÍ≈ly Ü, ÌÍ°

l- ~U!Ü, 1638 ſy`i° !i,!! Ù%â°`lòó° Ü,y@y•yó° ſÜ,ö≈iÜ,`iÓ°l- ~•z Ü,y`içó° ,ö%ó° flòyó° fljÓ°* ,ö cy•cy•yl xy!°
 Úó° òyl áyl`iÜ, ≤Äã% ,ó° x!≈ í,z,ö•yó° `òl- xlf!ò`iÜ, ,öyó°`ſſfó° cyſÜ, cy• ſ!É,ó° !ó!É,ß` xÉ, fhs`ó° #! Ü,y`iç
 Ófhfl! lÿÜ,yó° É,`i° !i,!! Ü,y! ≤Ä!i,`içyò !%k, ſÇà!è,i, Ü,`iÓ°!!l- i,`iÓ°`Ü,`ôc°# cy•cy•yl ~Ü,`!è, ,öe lÿó° É,`i,`yó°
 Ü,y@y•yó° òá° ſÜ!≈l Ü,`iÓ° «`Üy`ã,`iï`~`ll ~Óç !óÉ!l`!è, É%,`i° lÿG!`yó° x!~`iÓ°`yò Ü,`iÓ°l- i,`iÓ°`~z`ãè,lyó°
 ,öó° Ù%â°ÈüÈ,öyó°`ſſfó°`Ü`iòf`Ü)è,`~!l!i,Ü, ſjòÜ≈, cy• ſ!É,ó°`Ü,`i%,f ,ö!≈hs` Ü,y!≈i, áyó°`y,ö !SÈ° ly- ,öó°`ó!i, #≈
 ,öyó°`ſſfó° cyſÜ, !mi, #! cy• xyÓÁyſ cy•cy•y`iíó°`ó°á x!É, lÿ`iíó°`ó°f!≈i,yó° ,ö)i≈ ſ%`iíyà !l`ií` 1648 ~
 Ü,y@y•y`iíó°`ó° !óó°`&`ik, ç!_`cy#` ſly x!É, lÿ!` ≤Áó°`i Ü,`iíó°`l~Óç 157 !ò! xó°`iíó°`y`iòó°` ,öó°` 1649ÈüÈ~ó°``É,ó
 &f`y!ó°`ií, Ü,y@y•yó° ,ö%ló°`y!` ,öyó°`ſſfó°` ſyÉ,y!É,`iòó°` òá°`i° xy`iſ- ,öó°`ó!i, #≈Ü,y`i° xÓçf ſjÁyè, cy•cy•yl
 Ü,y@y•yó°` òá°`i°ó°` çlf 1649ÈüÈ~ cy•cy•yòy Áó°`D`içó°`G ≤ÄòylÜsf# xyóò%`ó°y`áy`iíó°``ií,`iç !óçy°`óy!•!# ,öy!è,`ií` G
 Óf!≈•!- ~ó°` ,öó°` ,ö%ló°`y!` 1652 ſy`i°`Áó°`D`içó°`ſyò%`ó°y`áNy`~Óç`ó°`&`Ü`áNyó°``ií,`iç !óçy°`óy!•!# ,öy!è,`ií`
 Óf!≈•`i°` ,ö%ló°`y!` ſjÁyè, cy•cy•yl 1653 ſy`i°` cy•cy•yòy`òyó°`y`~`iÜ,yó°``ií,`iç ,öNyä,`óyó°` Ü,y@y•yó°``ò%â≈
 xó°`iíó°`yò Ü,`iíó°`G`çÉ! ,ö!≈hs` ,öyó°`!ſÜ,`óy!•!#ó°` ≤Ä!i,`iíó°`y`iòó°``Ü%`iá !óòhfl!`•`ií` !,öSÈ%`•è,`ií,`óyòf`!- ~•z
 È,y`iíó°` ,öó°` ,öó°` Óf!≈ x!É, lÿ`iíó°` ,ö`iíó°`G ſy•ſ# cy•cy•yl`ã,`i%,`i≈ x!É, lÿ`iíó°` È,y`óy!`!è,hs`y`Ü,ó°``ií,`+ó°`&`Ü,ó°``ií°
 iñ,yó°` ,öó°`y`Üç≈òy!yó°`y`iñ,y`iü,`~z`Ü,y`iç`!ó°`hfl!`Ü,`iíó°`l- È,`i°`Ü,y@y•yó°` cy•cy•y`iíó°` ç#!ó!i,Ü,y`i°`xyó°`
 Ù%â°`lòó°` x!òÜ,yó°``iü! xy`iſ!`i,`ü! Ù%â°`ÈüÈ,öyó°`ſſfó°``Ü)è,`~!l!i,Ü, ſjòÜ≈,G`i,`óy!l`ií,`~`iſ`lÿ!`- Ù%â°`lòó°`
 ,ö!Yä,`ÜÈüÈſ#`Üyhs` !#!i,`ó°``«`iè cy•cy•y`iíó°` Ü,y@y•yó°` x!É, lÿ`iíó°` Óf!≈i,y`ſy!ó°`~Ü,È,y`iíó°` Ù%â°`ó°`yçç!_`ó°`
 «`Ü,i,y`G`Ü!≈yòy`iü,`É%,`%`Z,`i,`Ü,`iíó°`- ~•z`x!É, lÿ!`!°ó°` Óf!`!ló≈y,`Ü,ó°``ií,`Ü%â°`ó°`yç`iü,yÉ!`i`iü,`11`Ü,y!è,
 è,y`Ü,y`ó°`!ç`Óf!`•i`ñ`≤Äã% ,ó°``ſlyó°`≤Äy!`lÿ!`G ſjòò`kT`•!`- !Ü,v`~ó°` ,ö`iíó°`G`~Ü,`•z!MÈ,`ç!`Ü`óy`~Ü,`Ü,yly`x!≈`ſjòò`
 Ù%â°`ſy`jÁy`içfó°` xhs`È%≈,`_`•!`!l- ~U!Ü,`çó°`ſſfó°` cy•`ò,`È,`iíó°``ó°`i°!SÈ°`i°!`iñ`Ú!`ò!`ó°` cyſÜ,`ó°`y`ſylyó°`
 !ó!Ü`ií``ò%â≈`ã%,`!ó°``Ü,`ó°``ií,` ,öy`iíó°``!Ü,v`x`i`flfó°``çy`iíó°``ò%â≈`!óç!`Ü,`ó°``ií,` ,öy`iíó°``ly-ÜÜ- ~•z`x,`öÓyò`
 Ù%â°`lòó°``Üyly` ,ö`ií,``Ü`ií`!G!`
 y`SÈy,`y`xyó°``Ü,y`iíy`i,z,`öy!`
 lÿ`iü,`!l- lÿ•z`i`yÜ,`i,z_ó°` ,ö!Yä,`Ü`ſ#`Üy`ihs``Ü,y@y•yó°`` òá°`i°ó°``«`iè`Ü%â°`lòó°``Óf!≈i,yó°``Ü,yó°``i`≤Äſ`iD`
 xòfy,`öÜ,`x!íó°`&k,`ó°`y!``i`!óÉ!l`!°`i%,`i°`ò`iíó°``iSÈ!i,y`•`Ü%â°`lòó°``Ü,y`Üy!`!°`i`i`k`T`ò«`ly`lÿÜ,yñ`≤Äã,`l,`è,y,l,y!`
 Ù%â°`óy!•!#ó°``ó°`!ç!ò!`xó°`iíó°`yò`ã,y`y`iíyó°``«`iè`ſ#`Üy`òk,`i,y`iü!`òy!`#`!SÈ°``i,`ü!` ,ö!Yä,`Ü`x!É, lÿ`iíó°``≤Äã% ,ó°`
 Óf`ií`ó°`!óÉ!l`!è,`xyÜy`iíó°``É%,`i°``à`i°`ã,`°`iíó°`ly-`lÿó°``ſ`iD`!%_`•`ií`!SÈ°`cy•`xyÓÁy`iſó°``•z!z`iíó°`y!` ,ö!`y!`iíó°`
 ſy•y!f`!`ií``i,`i`ó°``i,z`ß`i,`Ü,y`Üy!-`lÿó°``ò«`i,yó°`` ,ö!ó°``ã,`i`
 NSOU`r`CC-HI-X`38,` ,öyó°`!ſÜ,`ó°`y`!ó!É,ß`!%`ik,` ,ö`ií`!SÈ°`i°l-`i,`iíó°`Ü%â°`ſjÁyè,`cy•yçy•y`iíó°``ſy`jÁyçf`
 !óhfl!y`iíó°``«`iè`i,z_ó°`Èü,`ö!Yä,`Ü`ſ#`Üy`ihs``Ü,y@y•yó°`` òá°`i°ó°``Óf!≈i,y`xÓçf`•z`!SÈ°`ñ`i,`iíó°`~•z`Óf!≈i,y`iü,`á%ó°`
 `ó°`!ç`Ü,`iíó°``ly``òáy`z`È,y°-`Ü,yó°``i`Óf!≈`•`ií`G`Ü%â°`ó°`y`!Ü,v`
 i,z_ó°`ÈüÈ,`ö!Yä,`Ü`ſ#`Üy`ihs``ó°`
 Ü,y@y•yó°``ſjò`iü≈,`i,z!ſy•`yó°`y!`!l-`i,yó°`y`Ü,y@y•yó°``iü,` ,ö`ií,`óyó°`óyó°``ã,`çTy`Ü,`iíó°``iSÈ!`xhs`i,`i,y`
 cy•cy•y`iíó°``«`iè`ſ!i,f-`2É14`cy•yçy•y`iíó°``Üòf`ÈüÈ~!ç!`y`!#`ií,`i,z_ó°`È,yó°`i,`ſ•`ſÜ@`Ä`È,yó°`i,`ç`ií`ó°` ,öó°`
 Ù%â°`lòó°``óyó°`iíó°``!` ,öi,`È) !Üó°`≤Ä!i,`x!òÜ,yó°``fliy,`òl`Ü,`ó°`yó°``óyſly`i``óy,`ö` ,ö`ií`!SÈ°`~Ü!`l!`-`!•@%`Ü%,`ç`
 ,` ,öó°`≈i,`G`x«,`%,`lò#ó°``x,` ,öó°``i,`#`iíó°``ſÜhfl!`xMÈ,`i°ó°``i,z,` ,öó°``~•z`ſÜ!``i,`Ü%`iíó°``xy!`ò,` ,öi,f`iü,`flóó°``ií`ó°``iá•z`
 Ù%â°`ó°`y`~•z`xMÈ,`i°ó°``i,z,` ,öó°``!`iç`iòó°``x!òÜ,yó°``flÿÈ,y!óÜ,`G``òò`ó°`i°`Ü`iü,`Ü,`ó°``ií,`l-`óyóó°``ſÜó°``á@`G`
 Óyáyó°`y`òá°`i°ó°``ã,`çTy`Ü,`iíó°`l-`‡Üy!`%!`óyòyáſyl,` ,ö!≈hs``!`içó°``Ü,`i,`ç`óçyl``ó°`y`iá!-`xyó°``xyÜ,`óó°``Üòf`
 ~!ç!`yó°``xMÈ,`°`òá°`i°ó°``çlf`i,zç`iíóÜ,`~Ü!Ü,` ,öyó°`ſf,` ,ö!≈hs``~!à`ií``lÿG!`yó°` ,ö«` ,öy!`#`!SÈ°`i°l-`~Ñó°`
 ,` ,öó°``ó!i,`#≈Ü,y`i°` cy•cy•y`iíó°``ſÜ!``Ü,y°`≤Äſ`iD``!i,`•y!ſÜ,`xyΣ%°`•y!`Üò`y`i°yó°`#`!°`iá`iSÈ!ñ`ÚÚó°`yç`içó°```ày!` ,y`
 `i`iü,`•z`ſjÁy`iè,`ó°``Ü!` ,ö`ií,`!SÈ°`óyòyáſyl`G`óy`á`ç`ií`ó°``!ò`iü,`ÜÜ-`~U!Ü,``ií,`•y!ſÜ,`{`y°ó°`#`≤Äſy`iíóó°``Ü`ií,`ñ`
 cy•yçy•y`iíó°``Üòf`~!ç!`y`x!É, lÿ!`!SÈ°`ſy`jÁyçf`óyò#``Ü`iíyÈ,yó°`G`È,y`óy`iíó°`à`≤Äſ)i,`ñ`lÿ`ò!«`i,`È,yó°`i,`ç`ií`ó°` ,öó°``ó!k,
 ` ,ö`ií`!SÈ°`-`i,yó°`≤ÄÜ,`çT`≤ÄÜy!` ,öyG!`y`lÿ!` ſjÁyè,`Ü,y`ó%`i°ó°``xyÈ,`áyl`i,z,` ,öçy!i,`iíóó°`*`!ó°`lòy°`ſ`L`çG`ií,`!l`
 Óy`áÈüÈ`óyòyáſyl`x!É, lÿ`iíó°` ,ö!ó°`Ü,`ly`Ü,`iíó°`-`~`i«`iè`cy•cy•yl`xç%`y!`!•ſy`iíó°`Ü,y`ó%°`xMÈ,`i°ó°``i,zç`iíó°`#`
 xye`Ü`iíó°``i,`ç`•y!çó°``Ü,`iíó°`l-`Üòf`~!ç!`yó°``hfl!` ,ö`È)!Üó°``lÿlyóó°``Üy!ſÜ,`i,yó°``x!òÜ,yó°`#`i,zç`iíó°`à`G`
 `iüD°`iíóó°``%Z,`l!≤Ä!`G`xye`Ü`iÈüÈ,` ,öó°`y!`ií,y`ſjÁyè,`cy•cy•yl`iü,`È,y!ó°`ií`i%,`i°!SÈ°`-`i`Ü,yó°``ií`
 i,z_ó°`ÈüÈ,`ö!Yä,`Ü`ſ#`Üy`ihs``ó°``!

lÓ y, ð_yÓ çlf ÓyáÈÜÈÓyòyáÿl xye Ù`îiÓ` !ÿk,yhs` ãll- çy•çy•y`îlÓ` çyÿlÜ,y`î°Ó` =Ó`&`îi, ~Ü, îé, ð%È≈,yàfçlÜ, âê,ly`îÜ,` Ù,w Ü,`îÓ` é,Δy™ x!:`î ylyÓ` çyÿÜ,`îbÓ` ÿ`îD çy•çy•y`îlÓ` ÿjð`îÜ≈, È,yé,`ð`îÓ`- çóó`Ói,#≈Ü,y`î°` ÓyáyÓ`y G Óy`îáÓ` çyÿÜ, lçÓ` Ù•jð`îbÓ``~fljÓ`yã,yÓ`# çyÿ`îlÓ` È,`î°`í,zç`îÓà# ÿð≈yÓ`Ó`y`îÓ`îoy• =Ó`&` Ü,Ó``î°`lçÓ` Ù•jð`îbÓ``ç%e xyΣ%` xy!ççG`!ç,öi,yÓ`!ÓÓ`&`îk,`!Ó`îoy•`âyÉÿy Ü,`îÓ`l- ~•z ÿÿl` lçÓ` Ù•jð`îÿAyê, çy•çy•y`îlÓ` ÿy•y!f Ü,yÿly Ü,`îÓ`- ~•z çóó`!fli`îi, 1646 ÿy`î°`çy•çy•y!`l%ÓÓ`yç`Ü`Ó`y`îbÓ``îi,`îc`≤Äy!` ,ðMÈ,yç`yçyÓ` xÿªy`îÓ`y•#`~ÓÇ`òç`yçyÓ` ,ðòy!i,Ü,`ÿly ÿÿl!ÿji, ð`!•@%Ü%,ç,ðÓ≈i,ÿy°y,çyÓ` Ü,`îÓ` Óy°%Ü,yÿl`÷ç`Ü`Ó`&`xMÈ,`°`x!È,ÿy`îlÓ` Ùyðf`îÜ`Óy`á`x!ðÜ,yÓ` Ü,`îÓ`- xÓçf`•z!i,Ü`îðf`lçÓ` Ù•jð`î,çyÓ``îÿfÓ` çy`î•Ó``≤Ä!i,`î,yÓ` xy!%ài,f`flj#Ü,yÓ` Ü,`îÓ`l-`î,`îÓ`Ü`á°`Óy!•#`lçÓ` Ù•jð`îbÓ``ÿ!MÈ,`î,`Óy•y_Ó`°«`Üoyñ`Óy`îÓ`y`°«`é,yÜ,yñ`xyí,`y•z`yçyÓ``âyí,`yñ`îi,lç`í,zè,x!ðÜ,yÓ` Ü,Ó``î°`lçÓ` Ù•jð`îÓyðf`•îi`çyÓ``îÿf`xyó!``îi`-`î,`îÓ`Óy`á`xMÈ,`î°`Ó`í,z,ðó`Ü`á°`îbÓ``xy!ð,öi,f`ð#≈fliy!`#`•!`ll-`Ü,yÓ``î`çy•çy•y`Ü`Ó`yò`!ç,öi,y`çy•çy•y`îlÓ``xl%Ü!i,`SÈyí,`y•z`xy@`Äy!`!È,`îÓ``xy`îÿl-`î,yÓ``ÿly,ö!i,Ó`yG`~•z`ð%à≈Ü`Ü,çT`ÿ!•E%è`xMÈ,`î°`ly`î`îÜ,`Ü%Ó`y`îbÓ``!ç,ðSÈ`îl`!ç,ðSÈ`îl`!ò!Ö`îi,`!È,`îÓ``xy`îÿl-`î,y•z`Ü`á°`îbÓ``Ü`îðf`~çl!`y`çl`fliy!`#`•!`ll`~ÓÇ`NSOU`r`CC-HI-X`39`ÿjAyê,`çy•çy•y!`Ü%Ó`yò`îÜ,`ðÓ`ÓyÓ``î`îÜ,`!lÓy!ÿi,`Ü,`îÓ`l-`~Ó`çóó`xÓçf`ÁÓ`ç`îç`îÓÓ``îi,`îc`çy•çy•y!`~Ü,`îé,`ÿly`ð°`Óy`á`ÓyòyÜ,`ÿly`x!È,ÿy`îl`çyè,y!-`!òG`î,i,`!ò`îl`~•z`xMÈ,`î°`Ó`yç`îl!i,Ü,`«`îe`çóó`Ói≈,!ÈüÈfljÓ`*`ç`lçÓ` Ù•jð`îbÓ``≤Äi,fyÓi≈,`l`G`çyí,#`î`i,yÓy`îb`í,zj#E`í,zç`îÓà#Ó`Ü`á°`ç!`_`îÜ,`ÿÓ`y!lÓ``≤Ä!i,`îÓ`yò`ly`Ü,`îÓ``áiÓ`y`ÿ`îk,Ó`Üyðf`îÜ`≤Ä!i,`îÓ`y`îbÓ``l#!i,`îl!`-`çE!i,`ð!≈hs`ÁÓ`ç`îçÓ`!Óÿ#hfl!`Ó`yç,ð%î,`Óy!•#Ó`ÿy•y`îÿf`í,zç`îÓà#`îbÓ``î%k,`Ü,Ó``îi,`Óyðf`Ü,`îÓ`l`~ÓÇ`≤Ä!Ü`î%`îk,`z`í,zç`îÓà#`îbÓ``çóó`yhfl!`Ü,`îÓ`Óy`á`x!ðÜ,yÓ` Ü,`îÓ`l-`~•z`ÿÿl`Ó`yç,ð%î,`Ü`ð%ÿç•`îÜ,`Óy`îáÓ`çyÿl`Ü,`î≈,`y!•ÿy`îÓ`Óÿy`îly`•!`-`ÁÓ`ç`îçÓ`~Ó`çóó`Ói,#≈`x!È,ÿyl`!•ÿy`îÓ`xyãã,yÓ`!ò`îÜ,`~!à`îi``à`îi`~Ü,`!ÓÓ`yè,`í,zç`îÓà#`ÿly°`ÓyáyÓ`y!`ÁÓ`D`îçÓ`îÜ,`!à`îÓ``È,`î°`!òG`Ü`á°`Óy!•#`z`ÓyáyÓ`yÓ`î%`îk,`î,y`îbÓ``•é,`îi``ò!`-`î,`îÓ`!Óã,«`î`ÁÓ`D`îçÓ`Ó%V,`îi,`çy`îÓ`l`îñ,yÓ``ð`î«`xyÓ`~!à`îi`ÿyG!`y!è,Ü,`•!Ó`ly-`î,y•z`!i,`l`Óy`îá`!È,`îÓ`xy`îÿl-`î,`îÓ`~•z`ÿÿl`!i,`ll`î!`ò,i,`Üy!ÿÿl,`î,yÓ`!lçÓ`Ó`y`îá!ñ`î,yÓ`È,`î°`ÓyáyÓ`yÓ`ÿ%î,y!`ÁÓ`D`îç`îÓÓ`!lÜ,`é,`xydÿÜ,`ð≈`îÜ,Ó`y`îÜ,`^`ð`!Óã,«`îi,yÓ``ð!Ó`ã,`î`Ó`î°`Ü`îl`Ü,`îÓ``l-`xyÿ`î°`Ü`ðf`~çl!`yÓ` Ü,çTÜ,Ó``≤ÄyÜ,`îi,Ü,`çóó``îÓ`îç`Ü`á°``ÿlyÓ`y`Üy!`îi!`!`îi,`çyÓ`!SÈ`îi`ly-`xyÓyÓ``ÁÓ`D`îçÓG`Óy`á`xMÈ,`°`î`îÜ,`ã,`î°`xyÿÓ``!ÿk,yhs`!!`îi`l-`ÿ•z`çóó`!fli!i,`îi,`çy•çy•y!`Óy`îáÓ`çyÿÜ,`lçÓ` Ù•jð`îÜ,`xy!%ài,f`flj#Ü,y`îÓ`Ó`!Ó!Ü`îi`îñ,yÓ`Ó`yçf`ÁÓ`D`îçÓ`îÜ,`!È,`lÓ``îi``àG!`yÓ``çóó`yÜç≈`!ò`îi`l-`ÁÓ`D`îçÓ`!ç,öi,yÓ`xy`îbç`Üy!f`Ü,`îÓ``lçÓ` Ù•jð`îÜ,`ÿy«`y`îi,Ó``≤Ähfl!yÓ`!ò`îi`l-`lçÓ` Ù•jð`î!`îç`ÿy«`y!`ly`Ü,Ó`y!`ÁÓ`D`îçÓ`îñ,yÓ``çóó`e`îÜ,`Óçf!i,yÓ`!Ó!Ü`îi`Óy`á`xMÈ,`°`!È,`lÓ``îi``òl`G`flj`îb`îçÓ`!ò`îÜ,`Ó`Gly`òl-`çóó`l`xÓçf`yçyÓ`y`í,z,ðçyl!i,Ó`xye`Ü`îiÓ``ÿjð%á#l`•!°`ÁÓ`D`îç`îÓÓ`Ó`yç,ð%e`Óy!•#`îÜ,`î,y`≤Ä!i,`îÓ`yò`Ü,Ó`yÓ`çlf`!ç,ðSÈ`îl`Ó``îá`ÁÓ`D`îçÓ`!`îç`Ü,yÓ%`î°`ã,`î°`xy`îÿl-`~•z`ÿÿl`Ó`yç,ð%î,`ÿlyÓ`y`áyòf`ÈÜÈÜ,çT`ÿ!`!Ó!Óð`ÿÿÿfyÓ`ÿjð%á#l`•!°`≤Äã%,Ó``ÿly`≤Äyí`yÓ`yl-`ÿyÿy!f`ÿçáfÜ,`ç#!Ói,`Ü`á°`ÿly`Ü`ðf`~çl!`yÓ``x!È,ÿyl`!òÖ`#`îi,`È,`îÓ`-`~•z`x!È,ÿy`îlÓ``≤Äã%,Ó``≤Äyñ`≤ÄÈ%,î,`ÿjðò`G`xl≈ñ`~ÓÇ`Ü`á°`xydÜ!≈yòy`!Ó!çT`î!`-`xyò%!lÜ,`•z!i,`yÿ!Óð`çl`~È,È`lÓ`ã,yí,≈ÿ`Ü`á°`îi,`y!ÿÿl,`ÿy!ò`îÜ,Ó`ÿy«`f`î%,`î°`ò`îÓ``îSÈñ`"nothing resulted from this expedition except the shedding of blood, the killing of thirty to forty thousand of people, and the expenditure of three crore and fifty lac [35 million] rupees".`îi,`y!ÿÿl,`îb%ly!`ÿÓ`Ü,yÓ`Ü`á°`òÓ`Óy!Ó``î,`ÿf`î`îÜ,`ò!á`îi`îSÈ!ñ`ÿjAyê,`çy•çy•y!`Ó`yç`îl!i,Ü,`!Óã,«`îi,y`È%,`î°`~•z`x,`çóó`îy`Ü`ðç#≈`x!È,ÿy`îlÓ``÷Ó`&`Ü,`îÓ`l-`~Ó`È,`î°`!!`îçÓ``G`ÿy!ÿy`îçfÓ``ÿ%lyÜ`G`Ü!≈yòy`lçT`î!`-`~Ü!lÜ,`Ü`ðf`~çl!`yÓ`Ó`f!≈i,yÓ`È,`î°`xyMÈ,`!Ü,`«`îe`ÿyÓ`yè,yÓ`yG`Ü`á°`îbÓ``!ÓÓ`&`îk,`ÿly`î%,`î°`òyí,`yÓyÓ``îl!i,Ü,`ÿy•ÿ`xç≈l`Ü,`îÓ`-`xyÿ`î°`çy•çy•y`îlÓ``Ü`ðf`~çl!`y`î!i,`!SÈ°`lyly`È%,`îi°`ÿÿy•yÓ`-`îÜ,`lly`≤Ä!Üi,`ñ`Ü,y@y•yÓ``G`Ü`ðf`ÈÜÈ~çl!`y`x!È,ÿyl`!SÈ°`çy•çy•y`îlÓ``!Óã,«`îi,yÓ``xÈ,yÓ`-`!mî,#`î`i,`ñ`~•z`x!È,ÿyl`!°`Ü`ðf`!ò`îi`Ó`yç`îÜ,y`îÈ!Ó``≤Äã%,Ó``xl≈`G`ÿly`«`î,`î!`ÿy,`çóó`Ói,#≈`Ü,y`î°`ÿy!ÿy`îçfÓ``«`îe`î`îlçT`ÿÿÿÿy`î,`lÓ`Ü,`îÓ`-`î,`î,#`î`î,`ñ`çy•çy•y`îlÓ``x!Ó`îÓã,ly`≤Äÿji,`Ü,yç-`!Ó`îçE!`Ü,`îÓ`òyÓ`yÓ`myÓ`y`≤ÄÈ,y!Ói,`•îi`ÁÓ`D`îçÓ`îÜ,`ð!≈yÆ,`ð!Ó`Üyí`ÿly`ly`çyè,y`îlyñ`Ü,y!≈`î«`îe`î,yÓ`È,`°`fljÓ`*`ç`í,z_Ó`ÈÜÈ,`ð!ÿã,`Ü`ÿ#ÿhs`G`Ü`ðf`~çl!`yÓ`

NSOU r CC-HI-X 40 Ófí≈i,y í,í,íÜ, xyí!l- !í,•y!Ü, John F. Richards iñ,yÓ 'The Mughal Empire' @~Á~Ísi Ü~Íl Ü, ~ÍÓ~lñ
çy•çy•yl !ò ≤Á!í,È,yÓylñ ç,C•y, ðÓ~y!ñ ÑyÜ!Ó~Ü, ~lí,y ÁÓ~D~ÍçÓ~ÍÜ, ðí≈y/E ÑyÜ!Ó~Ü, Ñy•y!f ≤Áòyl Ü,Ó~Íl,l G
fl!yò#È,Ë,y~ÍÓ~Í%k, ð!Ó~ã,y•lyÓ~x!òÜ,yÓ G í,zÍ!y• !ò~lí,lñ i,y•!í~•!í, çy•çy•y~ÍlÓ~Ü ðf ~!ç!~y l#!í, ~È,y~ÍÓ~Óf!≈•í,
ly- !í,•y!Ü, xyΣ%° xy!ççG çy•çy•y~ÍlÓ~Ü ðf ~!ç!~y l#!í,Ó~Ófí≈i,y ≤Á~ÍD !°~Íá~ÍSElñ "It had brought nothing but
disaster, famine and death both to the Indians and the Turanians,.....its prestige in Central Asian affairs had vanished and
the myth of its invincibility was shattered." 2É15 í,z, ð!ççy•Ó~ çy•çy•y~ÍlÓ~Ü Ñy!Áyçf !Óhflly~ÍÓ~Ó~«~Íe
í,z_Ó~ÈüÈ, ð!Yã,Ü Ñ#Üyhs~ G Üðf ~!ç!~y l#!í,Ó~«~Íe Ófí≈i,y !ò~Íl~ çy•çy•y~ÍlÓ~Ó~yççÜ,y~ÍÜ, Ü)°fy!~l Ü,Ó~Íl
!è,Ü, •ÍÓ~ly- ~Ü, lly 1627 ~Í~ÍÜ, 1658 Ñy, ðí≈hs~ i,yÓ~Ó~yççÜ,y~ÍÜ Ñy!Áy~ÍçfÓ~xÈ, fhs~ÍÓ~ çy!hs~ ç,C•y Óçy!~
!SÈ- !í, ll ≤Áçy~ÍòÓ~ çf ç!Ü, °fy!Ü)°Ü, l#!í, @~Á~ÍÜ, ~ÍÓ~ÍSE~Í!- Ñy!Áyçf !Óhflly~ÍÓ~Ó~«~Íe G ðy!«~Íy~Íl, f ÑyÈ, °f G
≤Á!í, ~ÍÓç# Ñ#Üyhs~ Ói, #≈ xMÈ, °=!°~ÍÜ, x!òÜ,y~ÍÓ~Ü ~Íl!SÈ~Í!~Óç Ñ%flí ≤Áçy!l í,z, ð•yÓ~!ò~Íl!SÈ~Í!- Ñyçfl,Ò!í,Ü,
~«~Íe !Ó~ÍçE!Ü, ~ÍÓ~Ü %ã~ fliy, ð~Íl, f iñ,yÓ~x, ð)Ó~í#!~ ðyl Ó~Íl~ÍSE- iñ,yÓ~!≤Á!~Í, Üy, ðb# !Ó~Íl~y~ÍàÓ~ç, ðÓ~
≤Áã%,Ó~x!≈ G Ñ!Ü, Óf!~Ü, ~ÍÓ~Í,yççÜ,~ÍÓ~Ü, ~ÍÜ, ÑÓð !Ü≈yi Ü, ~ÍÓ~ÍSE~Í!ñ Íy iñ,yÓ~í,zFã, Ñyçfl,Ò!í,Ü, ~ÍÓy~ÍòÓ~
ç, ð!Ó~ã, Í~Ó~l,Ü, ~ÍÓ~Í- ~ÍÓ~Óf!~Üyl%È!~Íy~ÍÓ~çy•çy•y~ÍlÓ~Ü ~ÍÜðf G Ü, á!G Ü, á!G !!%ç,Ó~Í,y G lfy!~ç, ðÓ~y!~í,y Óy
l#!í, ~ÍÓy~ÍòÓ~xÈ,yÓ ISÈ- ~•z ÑyÜylf e&!è, ÈüÈ!Óã%, flí, Óyò !ò~Íl~ çy•çy•yl Ü%ã~ Ó~yç~ÍçÓ~«~Íe çy!l ÓfÓfliyÓ~
lçÓ~ç, ðÓ~Ói, #≈ ≤Áç~ÍB√Ó~Üyl%~ÍE!Ó~ÑyÜ~Íl~Ó~Íá!SÈ~Í!ñ i,y !l/Ñ~ÍÜ~Í• ≤ÁçççyÓ~Íyãf- 2É16 ≤ÁY~zyÓ~# 1-
çy•y!D~ÍÓ~Ó~Ó~yççÜ,y~ÍÜ Ü%ã~ Ñy!Áy~ÍçfÓ~Ñ#Üy Ü, #È,y~ÍÓ~ÍÓhfl,lí, •Íl~ÍSE~Í!çyÓ~~Ü, !è, !ÓÓÓ~í!ò!- 2-
çy•y!D~ÍÓ~Ó~çy!Ü,y~ÍÓ~Í!Ó~ÍçE!í,z~ÍÓ~áÜ, ~ÍÓ~Óyççy!~Ü%ã~ ç!~Ó~«~Íl,y ≤ÁÑyÓ~ÍÑyççÜ~ÍÜ, ~Ü, !è, è, #Ü,y
!ã%l- 3- Ü%ã~Ó~y Ü, #È,y~ÍÓ~Ü,yççí, y ç!~Ü, ~ÍÓ~ÍSE~Í!çyÓ~4- Ü%ã~ Ñy!Áyè, çy•çy•y~ÍlÓ~Ü Ñy!Áyçf !ÓhfllyÓ~ l#!í, ÑyççÜ~ÍÜ,
~Ü, !è, ≤ÁÓç, !°ã%l- 5- çy•çy•y~ÍlÓ~

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í,z_Ó~ÈüÈ, ð!Yã,Ü È,yÓ~Í,

l#!í, !Ó~ÍY~E!í
Ü,Ó~ç!- 6- xy, ð!! !Ü, Ü~Íl Ü, ~ÍÓ~l~Íç
y•çy•y~ÍlÓ~Ü ðf ~!ç!~y l#!í, ÑÈ, °~Íl~ÍSE~Í!7- çy•çy•y~ÍlÓ~Ü ðy!«~Íy, f l#!í,Ó~~Ü, !è, Ü)°fy!~l Ü,Ó~ç!-
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Ñy!Áy~ÍçfÓ~í, çay!ÈüÈ, ðí, ~ÍlÓ~çz!í, •y!ñ ≤Á!Ü G !mí, #Í~ á!ç, ñ ≤Áà!í, ç#~ ≤ÁÜ, yçlyñ q •y!ÓÓñ~çÓ~È, yl (2018),
Üðf!~ÍàÓ~È,yÓ~Í, ~Ü, !è, ÑÈ, f!çyÓ~çyè, ñ lfyçyly Ó%Ü, è, Δyfiè, - ÈüüüÈÈüüüÈ
NSOU r CC-HI-X 42 ~Ü,Ü, 3 q Ü!ÜÓyÓ~G çy!~ÍàÓ~òyÓ~ÓfÓfliyÓ~!
ÓÓi≈,
l àè, l 3É0 í,z~Íççf 3É1
È, !ÜÜ,y 3É2
çy•y!D~ÍÓ~Ó~xyÜ~ÍÜ Ü!ÜÓyÓ~ÓfÓfliy 3É3 çy•çy•y~ÍlÓ~Ü xyÜ~ÍÜ Ü!ÜÓyÓ~ÓfÓfliy 3É4 çy•y!DÓ~G çy•çy•y~ÍlÓ~Ü xyÜ~ÍÜ
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É5 í,z, ð!ççy•Ó~ 3É6 ≤ÁY~zyÓ~# 3É37 @~Á~Ísi, ð!O 3É0 í,z~Íççf ~•z ~Ü, ~ÍÜ,Ó~ í,z~Íççf •°

Ü%ã~ Ñy!Áy~ÍçfÜ, ÓfÓfliy, ðy!~Ü!ÜÓyÓ~G çy!~ÍàÓ~òy!Ó~≤Ály ÑyççÜ~ÍÜ, ~Ü, !è, ÑyòyÓ~ÍòyÓ~Íy Ü,Ó~y- !í, !°á!
!ÓE!l~Í!Ó~í,z, ðÓ~~•
z xy~Íyã, ly!~ÍÓ~ÍçE!~çyÓ~òG!~y~ÍÓ~ç

l çy•y!D ÎÓÓ xyÛ Î° ÙÛÓòy!Ó ÓfÓfliy G î,yÓ , òÓÓÓî≈, l l çy•çy•y ÎÓÓ Ó yççÛ,y Î° ÙÛÓòy!Ó ÓfÓfliy G î,yÓ !ÓÓî≈, l l çy•y!DÓ G çy•çy•y ÎÓÓ xyÛ Î° çyl ÎàÓ òy!Ó ÓfÓfliyÓ !ÓÓî≈, l 3É1 È) !ÛÛ,y Ù%â° xyÛ Î°Ó ≤ÃçyÛ!Û , òò!Ólyf ÎÓÓ ~Û ,!è , í,z ÎÖ'á ÎÛyàf ~ÓÇ =Ó Æc, ò)î≈ lyÛ • ÙÛÓòyÓ – ÙÛÓòyÓ ≤ÃÛyÓ í,zqÓ Ùòf ~!ç! y! – xyÛ,ÓÓ !Óçy° ÛyÛyçf àè, ÎÓÓ È, °ò&î! !•Ûy ÎÓ ÙÛÓòy!Ó ÓfÓfliyÓ ≤Ãä, °l Û, ÎÓÓ !SÈ Î°l– xyÓ° È, ç Î°Ó xy•z!ÈÛÈ•zÈÛËxyÛ, Ó!Ó ~ÓÇ ÛÆòç ç! , ÎÛ, Ó Ùçy! , Ó! , Û ÎÛ, ≤ÃyÆ î , ÎÛfÓ !È, !_ ÎÛ, ÙÛÓòy!Ó ÓfÓfliy Ûö ÎÛ ≈ , ò! , î , ò y ~Û , è , y òyÓ îy , òyG! yÓ ~ã , <Ty Û, ÎÓÓ – W.H. Moreland iÑ , yÓ 'Rank in the Mughal State Service' ≤ÃÓ Î° , ~ÓÇ xyÓò% xy!çç 'Mansabdari System of the Mughal Army' @ Ã Îsi ÙÛÓòy!Ó Ó ~ÛÓ!Û , Ó!ç<Tf=! Ófyáfy Û, Ó yÓ ≤Ã!Û ~ã , <Ty Û, ÎÓÓ l– , òÓÓÓî, #≈Û , y Î° ~ÛÉ xy! , y•yÓ xy# The Mughal Nobility under Aurangzeb @ Ã Îsi ~ÓÇ •zÓ È , yl •y!ÓÓ iÑ , yÓ 'The Mansab System, 1595-1637' ≤ÃÓ Î° , ò)Ó≈Ó! , #≈ x!È , Û ÎÛ, Ó , òÓÓ Ùyç≈l 42 NSOU r CC-HI-X 43 G Ûç Îçyòl Û, ÎÓÓ l– xyÛ,ÓÓ ≤ÃÓ!î≈ , î , ÙÛÓòy!Ó ÓfÓfliyÓ Ù) !#î , !° ÛÆòç ç! , Û , ò!≈hs Óçyl !SÈ– Û%î , Ó yç ≤ÃÛl 250 ÓSÈ ÎÓÓ Ù%â° çyÛ Û , yè , y ÎÛyÓ ~Û , !è , ≤Ãòyl hflÎΩ , !SÈ ~•z ÙÛÓòy!Ó ÓfÓfliy– î , ÎÓÓ ~•z ≤ÃÛy Óç , ò)Ó≈ ÎÛÛ , •z Ù%Û!Ó !Ó ÎçÈ! Û, ÎÓÓ xyÓÁy!ò á!È , y ÎòÓ ÛÛ ÎÛ ñ ~Û!Û , ~ã , !DÛ áNy G ~î , Ù%ÎÓÓ ÛÛ ÎÛ G ≤Ãä , !° , !SÈ– È , yÓ ~î , Û%î , y! !%Îà ~•z ≤ÃÛy !È , ß x ÎÛ ≈ ã , y° !SÈ– !Û , v Ù%â° !%Îà ÎÛÛÓÓ ≤ÃÛy ã , y° •î ñ , î , y !SÈ ~Û , yhs ~z ÛyÛyè , xyÛ,ÓÓ ÎÓÓ !çç! í , zqyÓl– ÛyòyÓ îÈ , y ÎÓ ÙÛÛÓÓ Û , òy!è , Ó x!≈ !SÈ òòÛ!≈yòy Óy Ó fyB , – ~Ó Û ÎD Ù%â° !%ÎàÓ !Û , S%È òy! c G Û , î ≈ Óf ~ÓÇ !Î ÙÈÛÛÛ , yl%l !%_ • ÎÛ Ûy!@ ÅÛ È , y ÎÓ ÙÛÓ òÛyV , y! , – xyÛ Î° ÎÛ , yl ÛÓ Û , y!Ó Û , Û ≈ ã , yÓ #•z Ù%â° !%Îà ÙÛÓòyÓ !•Ûy ÎÓ à!f • ÎÛ , l– Ó , _Ó x ÎÛ ≈ là Îò ÛyÓ y Ó! , l , ò ÎÛ , l , î , yÓ y•z !SÈ Î° ÙÛÓòyÓ – î , ÎÓ ÛyÛyè , xyÛ,ÓÓ ≤Ãä , !° , ÙÛÓòy!Ó ÓfÓfliy , òÓÓÓî, #≈Û , y Î° lyly òÓ ÎÓÓ , òÓÓÓî≈ , ÎÓÓ Ùòf !ò ÎÛ Ù%â° ≤ÃçyÛ ÎÓÓ òyÓ y ~là ÎÛ ! ÎÛ !Ûy! – !Ó ÎçÈ! Û, ÎÓÓ xyÛ,ÓÓ ÎÓÓ , ò%e çy•y!D ÎÓÓ G î , yÓ , ò%e çy•çy•y ÎÓÓ çyÛÛ , y Î° ÙÛÓòy ÎÓÓ Ûçáfyñ î , y ÎòÓ òy! c G Û , î ≈ Ófñ Ó! , ñ ày!È! , Ó! , ÎÓÓ G , òÓ òyl G ç!Ó ÙylyÓ « , !è , òÓÓÓî≈ , l xyly •î – 3É2 çy•y!D ÎÓÓ xyÛ Î° ÙÛÓòyÓ ÓfÓfliy !î , •y!Û , ÙyÓ °fy ÎÛ , Ó , î , f xl%Ûy ÎÓÓ çyly !Û ñ ÛyÛyè , xyÛ,ÓÓ ÎÓÓ Ó yççÛ , y Î° ÙÛÓòy ÎÓÓ xò# ÎÛ ÛG! yÓ , òò Ûy !ò≈y!Ó î , !SÈ , yÓ x ÎÛ , « , !è , òÓÓÓî≈ , l Û , Ó y •î – ÛyÛyè , çy•y!D ÎÓÓ ~•z , òÓÓÓî≈ , ÎÓÓ Û , yÓ î !SÈ xyÛ,ÓÓ ÎÓÓ ÛÛ ÎÛ , y Î° x ÎÛ , l , î% , l ÙÛÓ , ò ÎòÓ Û , !<T Û , Ó y– xyÓ ~•z òÓ ÎÓÓ ≤ÃçyÛ ÎÓÓ í , z , òÓ !Î sfi ~î , !Ó Û , Ó ~î , çy•y!DÓ ÎÛ , ÛG! yÓ , ò ÎòÓ Ó! , l Û , yè , y ÎÛy ÎÛ , G x ÎÛ , Ó , òÓòÓ Û , Ó ~î , •î – È , Î° xyÛ,ÓÓ ÎÓÓ ÛÛ ÎÛ , yÓ Û , î , xÛy ÎÓÓ y•# ÎòÓ Ó! , l çy•y!D ÎÓÓ ÛÛ Î òG! y •î , ly– çy•y!D ÎÓÓ xyÛ Î° ò%ÈÛËxyÛ , òy G !ç•ÈÛËxyÛ , òy , ò ÎòÓ Ûç ÎÛyçl á !è , !SÈ– ~Û , ç! ÙÛÓòyÓ iÑ , yÓ xl% ÎÛy!ò , ÙÛG! yÓ Û , ò ÎòÓ ~Û , yçç ò%ÈÛËxyÛ , òy G !ç•ÈÛËxyÛ , òy !•Ûy ÎÓ òáy ÎÛyÓ x!òÛ , yÓ ~ , ò ÎÛ , l– ~•z ÙxyÛ , òy ÛçáfyÛ , ÙÛG! y ÎÓÓ ç!f !m=i òy! c G Ó! , ÎÓÓ x!òÛ , yÓ # • ÎÛ , l– xyÓyÓ çy•çy•y ÎÓÓ xyÛ Î° ~•z ò%ÈÛËxyÛ , òy G !ç•ÈÛËxyÛ , òy , òò ≤Ãòy ÎÓÓ Ûçáfy x ÎÛ , Ó !è , !SÈ– iÑ , yÓ xyÛ Î° ≤ÃÛl 60 ç! ÙÛÓòyÓ ~•z , ò ÎòÓ x!òÛ , yÓ # • ÎÛ !SÈ Î°l– ÙxyÛ , òy Û , ò ÎòÓ xÓ!ç<T ÛG! yÓ ÙÓyÓ yG! y!òÛ ly ÎÛ x!È , !° , – !î , •y!Û , •zÓ È , yl •y!ÓÓ ÛÛyÛ! ÎÛ , ò!≈è , Û , •!Û , Î°Ó òG! y î , ÎÛfÓ !È , !_ ÎÛ , òá ÎÛ ÎSÈ Îñ ÛyÛyè , çy•y!DÓ iÑ , yÓ Ó yççÛÓ òÓ ÆÓ !ò ÎÛ , ~Û , ç! ÙÛÓòyÓ ÎÛ , ÛG! yÓ ≤Ã!î , 9600 òyÛ Óy 240 è , yÛ , y !!ò≈<T Û , ÎÓÓ l– !Û , v ÛyÛyè , çy•y!D ÎÓÓ Ó yççÛ , y Î°•z ÙÛÓòyÓ ÓfÓfliy ÎÓ! , l Û , yè , y ÎÛy ÎÛ , xyÛ) òÓÓÓî≈ , l Û , Ó y • ÎÛ !SÈ– ÛyÛyè , xydç#Ó!# î% , çÛ , ÈÛÈ•zÈÛËçy•yD#!Ó ÎÛ , ~•z !ÓÈ! !è , í , z ÎÖ'á Û , ÎÓÓ ÎSÈ!– ~Û!Û , 1616 Ûy Î° è , ÛyÛ Ó y ≤Ãò_ î , f ÎÛÛ , G çyly !Û çy•y!D ÎÓÓ çyÛÛ , y Î° ~Û , ç! ÙÛÓòyÓ ÈÛÈÛG! yÓ ≤Ã!î , ÓSÈ ÎÓÓ Ó! , l , ò ÎÛ , l 4000 òyÛ Óy 200 è , yÛ , y– Î!òG í , / •y!Ó ÎÓÓ Ù ÎÛ , ñ x ÎÛ ≈Ó , òÓÓ Ùy! !SÈ 4400 òyÛ Óy 220 è , yÛ , y xl≈y! 1620 Ûy Î°Ó xy Îà•z ày! , ÛG! yÓ !Û , S%È ÙÛÓòy ÎÓÓ Ó! , l , •...Û Û , Ó y •î – çy•y!DÓ iÑ , yÓ xydç#Ó!# ÎÛ , í , z ÎÖ'á Û , ÎÓÓ ÎSÈ Îñ ÙÛÓòyÓ xyΣ%Óy• áy! ÎÛ , NSOU r CC-HI-X 44 2000 ÛG! yÓ , òò ÓyÓ yG! y!ò !•Ûy ÎÓ ≤Ãòyl Û , Ó yÓ ÛÛ ÎÛ !ç•ÈÛËxyÛ , òy G ò%ÈÛËxyÛ , òy « , !èG Ó! , l !!ò≈<T Û , Ó y •î – xl≈y! çy•y!D ÎÓÓ ÛÛ ÎÛÓòy ÎÓÓ Ó! , l Û , yè , y ÎÛy Îñ ,

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òÓÓÓî≈, l Û, Ó y •î î , y !è , !			

l!!Ĭç•z flj#Ü,yÓ° Ü,ĬĬ°ĬĬSÈĬ- ĩ,ySÈyĭ, y ſfyÓ° ĬÓ°y G ĩĭ, GĬ°yĭ, ≈ Ĭè,y!Ó°Ó° ĩ, Ĭf ĬĬĬÜ, G Ĭyly ĬyĬ° ĬĬñ ſjĬyè, çy•y!DÓ°
1613 ſyĬĬ° xĬÓy ĩ,yÓ° xyĬà•z ÓyÓ°yGĬ°y!ò, ðĬĬòÓ° G, ðĬÓ°ÓĬ≈, Ĭ àè,yĬ ~ÓÇ ĬĬ,!! ÛĬŒÓòyÓ° ĬĬòÓ° Ĭây!EĬĬ, ſGĬ°yÓ°
ſÇáfyÓ° ~Ü, ÈÜÈĬ, Ĭ, #Ĭ°yÇç Ó°yáyÓ° fljyò#ĬĬ,y ĬòĬĬ°!SÈ°ĬĬ- çy•y!DĬĬÓ°Ó° xyÜĬĬ° ~Ü,çĬ ÛĬŒÓòyĬĬÓ°Ó° çyè, çò
x,è!Ó°ÓĬ≈, Ĭ, ĬÓ°Ĭá ſĬGĬ°yÓ° ,ðĬĬòÓ° ÛĬ≈yòy Óyĭ, yĬly •ĬĬ°!SÈ°- ~Ó° È,ĬĬ° òy!Ĭ°c G ĬÓĬ, ĬÓ,Ĭk, Ü, Ó°y òÓ°Ü,yÓ°
•Ĭ - ~zÈ,yĬĬÓ° ĬĬ ſÓ ÛĬŒÓòyÓ° 1000 xŸ°yĬĬÓ°y•# Ĭ, òyEĬĬ Ü, Ó° ĬĬ, Ĭñ ĬyÓ° ÛĬĬòf 300 Ĭç•ÈÜÈxyſ, òyñ 600 ò%ÈÜÈxyſ, òy
~ÓÇ 100 •zĬ°yÜ, ÈÜÈxyſ, òy xĬ≈yĬ ĬÛyè, 2200 xŸ° ĬyÜ, Ĭ, Ĭñ Ĭ,y ĬÜ, 12 ÛyĬŒÓ° ĬÓĬ, Ĭ°y ĬĬÈ, Ó° à•y!Œ°à Ĭ,z, ðĬĬyà# çyĬ°!àÓ°
ĬòGĬ°y •Ĭ, ~•zÈ,yĬĬÓ° 800 ò%ÈÜÈxyſ, òyñ 200 •zĬ°yÜ, ÈÜÈxyſ, òy ſjĬòŒ° ÛĬŒÓòyÓ° àĬÛyè, xŸ° 1800à 10 ÛyĬŒÓ° ĬÓĬ, Ĭ
Ĭ, ðĬĬ, Ĭ- ~z!ŒyĬĬÓ° ĬÜ, Ó° 1000 •zĬ°yÜ, xyſ, òy ſjĬòŒ° 1000 xŸ°yĬĬÓ°y•#Ó° ,ðĬÓ°ĬĬ, òyEĬĬÜ, ÛĬŒÓòyÓ° Ĭ, ðĬĬ, Ĭ5
ÛyĬŒÓ° ĬÓĬ, Ĭ- Ĭ, ĬĬÓ° ĬÓĬ, ĬĬÓ° xĬ≈ Û)°f Ü, #È,yĬĬÓ°!!ð≈y!Ó°Ĭ, •Ĭ, ĬŒ°ÓEĬĬĬĬ ĬĬ, ĬĬĬĬĬĬ Ĭf Ĭz- Ĭ, ĬĬÓ° çy•y!DÓ° G
çy•çy•yĬĬÓ° xyÜĬĬ° ſGĬ°ĬĬÓ°Ó° ~Ü, ĬĬÜ, Ó° ĬÓĬ, Ĭe Ĭç Ü, ÜĬĬĬ, ĬyĬÜ, - 1616 ſyĬĬ° ſGĬ°yĬĬÓ°Ó° ~Ü, ĬĬÜ, Ó° ĬÓĬ, Ĭ 9600
ĬĬĬÜ, Ü, Ü 8800 òyÜ •ĬĬ°!SÈ°- çy•çy•yĬĬÓ° xyÜĬĬ° Ĭ,y xyĬĬÓ°y Ü, ĬĬÜ òŒyĬ, yĬ 800 òyĬÜ- ÛĬŒÓ°ĬòÓ° ĬÓĬ, Ĭ
Ü,yè,yĬÛy Ü%â° Ĭ%Ĭà ÓyĬĬÓ° ÓyĬĬÓ° ,ðĬÓ°ÓĬ≈, Ĭ, •ĬĬ°ĬĬSÈ- zÓ°È,yĬ•y!ÓÓ° òá!ĬĬ°ĬĬSÈĬ ĬĬñ çyè, çòĬòÓ° ĬÓĬ, ĬĬÓ°
•yÓ° á%Ó° ĬÓç Ü, ĬĬÜ ĬyĬ° 1616ÈÜÈ1630 ſyĬĬÓ° ÛĬĬòf- çy•y!DĬĬÓ°Ó° ≤ĬĬÜ òĬÜ, ſGĬ°yÓ° ,ðĬĬòÓ° ~Ü, ĬĬÜ, Ó° ĬĬ
ĬÓĬ, Ĭ!!!ð≈<T Ü, Ó°y •ĬĬ°!SÈ°ñ Ĭ,y 1610ÈÜÈ1616 ſyĬĬÓ° ÛĬĬòf Ü, ĬĬÜ ĬyĬ° - çy•çy•yĬĬÓ° ſÜĬĬ° ≤ĬĬ, ~Ü, ĬĬÜ, Ó° 8800
òyÜ ĬĬĬÜ, Ü, ĬĬÜ 8000 òyĬÜ ~ĬŒ òŒyĬ, yĬ - ĬòG ò%ÈÜÈxyſ, òyñ Ĭç•ÈÜÈxyſ, òyÓ° Ĭ« Ĭè çy•y!DĬĬÓ°Ó° ſÜĬĬ° ĬĬÓĬ, Ĭ
Ó,Ĭk, Ü, Ó°y •ĬĬ°!SÈ° Ĭ,y çy•çy•yĬĬÓ° ſÜĬĬ° xyÓ° G Ó,Ĭk, Ĭ, ðĬĬ°!SÈ°- 1615 ſyĬĬ° çyè, çòĬòÓ° ſÇáfy ç)ĬĬÓ°~Ü,yÓ°
ĬĬĬÜ, Ĭm=ĬÜ, Ó°y •Ĭ - 1615ÈÜÈ32 ſyĬĬÓ° ÛĬĬòf çyè, çòĬòÓ° ſÇáfy 1 3 Ó,Ĭk, çöĬ - xĬf ĬòĬÜ, 1621ÈÜÈ37 ſyĬĬÓ°
ÛĬĬòf ~•z ſÇáfy 1 2 ÓyĬĬ, - Ûçyè, Ü G ŨŒGĬ°yĬĬÓ°Ó°Ü, ðĬĬòÓ°!È, Ĭ, ĬĬ, ÛĬŒÓòyÓ° ĬòÓ° ĬÓĬ, Ĭ!!!ð≈<T Ü, Ó°y •Ĭ, -
ÛĬŒÓòyÓ° ĬòÓ° ĬÓĬ, Ĭ òÈ,yĬĬÓ° ĬòGĬ°y •Ĭ, Ĭ~ĬòÓ° Ó°y •Ĭ, ÜÛĬŒÓòyÓ° ÈÜÈ•zÈÜÈĬàò#Ü- xĬòÜ,yçç ÛĬŒÓòyÓ°!Ü, S%È
!!!ð≈<T ç!Ü ÓÓ°y Ĭ, ðĬĬ, Ĭ~ÓÇ ç!Ü ĬĬĬÜ,!!ð≈y!Ó°Ĭ, áyçly ĬÈ,yà Ü, Ó° ĬĬ, Ĭ- ç!Ü ĬĬĬÜ, xyòyĬÜ, Ĭ, áyçly •° ÜçÛyÜ~ÓÇ
Ĭ, ðĬÓ° ÛyĬ áyçly xyòyĬ° •Ĭ, Ĭ,y ĬÜ, •y!Œ° Ó°y •Ĭ, - Ó† Ĭ« Ĭè çÛy G •y!Œ°ĬĬÓ° ÛĬĬòf Ófy, èÜ, È,yÓ°yÜ, àè, Ĭ, ~ÓÇ ĬŒz
Ü,yÓ° ĬĬ xĬ≈ĬĬĬ, Ü, ÓfÓfĬyĬ° ç!è, °Ĭ,yÓ° Ĭ,zqó •Ĭ - ðÓ°ÓĬ, #≈Ü,yĬĬ° òáy ĬyĬñ çÛy xĬ% òyĬĬ, •y!Œ° Ó†, è!Ó° ÛyĬĬ
Ü, Ü- Ü,yÓ° Ĭ ÛĬŒÓòyĬĬÓ° ſÇáfy Ó,Ĭk, Ó° ſyĬĬ Ĭ,y° ĬÛyĬlyÓ° çĬf Ĭ%, °lyÜ)°Ü, È,yĬĬÓ° Ü, Ü, ðĬÓ° ÛyĬ ç!ÜĬĬ, ÜçÛyÓ°Ü
, ðĬÓ° ÛyĬ ĬÓç òá!ĬĬ° çyĬ°!àÓ° Órè, ĬÜ, Ó°y •ĬĬ°!SÈ°- flĬÈ,yÓĬ, •z Ü•y!Œ°Ü xyòyĬ° xŒΩ, Ó° ĬĬ°!SÈ°- È, ĬĬ° çÛy G
•y!Œ°ĬĬÓ° ~•z, çöĬ≈Ü, f ſyĬĬyĬĬçfÓ° xĬ≈ĬĬ, Ü, È,yDĬĬÓ° ſ)e, çöyĬ, Ü, ĬĬÓ° - 1608 ſyĬĬÓ° ,ðÓ° Û%â° ſyĬĬyĬĬçf çyĬ°!àÓ°
ÓfÓfĬyÓ°!

100%	MATCHING BLOCK 45/241	W
Ü, S%È ,ðĬÓ°ÓĬ≈, Ĭ« Ü, Ó°y		

ĬyĬ° - ſÜÜ,y°#Ĭ Ĭ°áÜ, Ü#ç≈y ĬyĬyĬ Óy•y!Ó° ĬflĬyĬÈÜÈ•zÈÜÈây•zĬÓ° (Baharistan-i-Ghaibi) ÈÜÈĬĬ, ~Ó° !ÓÓÓ°Ĭ

yÓ´ ˆli !è. Û. Ûi. çy!°i. • ˆİFSÈ !Û. ly i. y ˆdáy Ω. Ó • ˆİ – i. ˆİÓ çy•çy•yl xyÛ. Ó ˆİÓ´ Ó´ !İ´ ˆİÛÓ´ !Û. S%È. ð!Ó´ Ói≈. l
Û. ˆİÓ´ Û. ˆİè. yÓ´ È. y ˆİÓ i. y çy! Û. Ó´ yÓ´ ˆä. <Ty Û. ˆİÓ´ l – ÆÛÛÛ! ˆÛ. ˆ°áÛ. xyÓð%° •y! Ûð´ ˆİ•yÓ´ # G•z ÆÛ ˆİİ´ Ó´
1 3 xçç !İ´ Û ≤ ˆÄä. ° ˆİÓ´ i. z ˆİÓ´ á Û. ˆİÓ´ ˆİSÈ l y çó´ Ói. # ≈ Û. y ˆİ´ Û. yÓ%´ ˆİ´ Ó´ ˆ«. ˆİeG ≤ ˆÄ ˆİİ´ yà Û. Ó´ y • ˆİ – Û. y ˆİç•z
xyÛ. Ó´ Ó´ ≤ ˆÄÓ!i≈. ç. Û ÆÓòy!Ó´ Ó´ Ó´ Ó´ fli y Ó´ !ÓÓi≈. ˆİÓ´ ˆ«. ˆİe çy•y!D ˆİÓ´ Ó´ ˆİ´ Û. çy•çy•y ˆİÓ´ È) !ÛÛ. y !SÈ° x ˆİÛ.
ˆÓ!ç – i. ˆİÓ´ !i. ! l Ó´ yç. ð%ı. Û ÆÓòyÓ´ ˆİòÓ´ ˆ«. ˆİe xyÛ. Ó´ ˆİÓ´ Ó´ Ó´ yç. ð%ı. l # !i. Óçyl´ ˆÓ´ ˆİá!SÈ´ ˆİıñ l y Æy!Äy ˆİçfÓ´
Æç!i. Ó´ ˆ«. ˆİe Ói. ç. çò ˆİçç. ð !SÈ° – Û ÆÓòy!Ó´ ≤ ˆÄlyÓ´ = Ó´ &c Ói ≈ ly ≤ ˆÄ ˆİD i. ç. x!l°ä. w Ó´ ˆİ@fy. çyôfy!´ !° ˆİá ˆİSÈ lñ
ÛÛ%°ı. y! l xyÛ ˆİ´ Ó´ ÆyÛ!Ó´ Û. Ó´ Ó´ Ó´ fli y Ó´ i%ı. ly!´ Û ÆÓòy!Ó´ Ó´ Ó´ Ó´ fli y !SÈ° i. zB´ i. Ó´ Ó´ Ó´ fli y ÛÛ – Ó´ i. ~•z Ó´ Ó´ Ó´ fli y Ó´ È. ˆİ´
Û%á° Æy!Äy ˆİè. Ó´ y x´ xy!´ y ˆİ ˆİ ~Óç ÆyÛylf ≤ ˆÄçy! lÛ. ç.

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ð!Ó´ Û. yè. y ˆİÛy Ó´ Ó´ yÓ´ Û. ˆİÓ´ ~Û. !Óçy° ˆİ

ly Óy!•# à ˆİi. ç. i%ı. ˆİi. Æç. Û • ˆİİ´ !SÈ´ ˆİl – Æy!è. xyÛ. Ó´ ˆİÓ´ Ó´ xyÛ ˆİ° Æy!Äy ˆİçfÓ´ «. Ûi. yG ≤ ˆÄ!i. ç. ð. Û. Ó. !k. Û. Ó´ ˆİ°G
çó´ Ói. # ≈ Û. y ˆİ´ Û ÆÓòy!Ó´ Ó´ Ó´ Ó´ fli y Ó´ Û ˆİðf lyly ≤ ˆÄ!i. le ˆİ´ yç#° ç!_´ Ó´ i. zqó ~•z Ó´ Ó´ Ó´ fli y ˆİÛ. xÛ. yl ≈ Û. Ó´ # Û. ˆİÓ´
i%ı. ˆİ°!SÈ° – 3É4 çy•y!DÓ´ G çy•çy•y ˆİÓ´ xyÛ ˆİ° çyl´ !àÓ´ òy!Ó´ Ó´ Ó´ Ó´ fli y Ó´ !ÓÓi≈. l ÆyôyÓ´ ıi. Úçyl´ !àÓ´ ç ˆİΣÓ´ x! ≈ ðá°
Óy ˆÛ. yl fli y ˆİl xÓfli y l – Û xyÓ´ !Ó çΣ çyl´ !àÓ´ ~ÑÓ´ ≤ ˆÄ ˆİİ´ yà
NSOU r CC-HI-X 47 Û%á° ˆİ% ˆİà xyÛ. Ó´ Ó´ •z ≤ ˆÄ!Û Æä. ly Û. ˆİÓ´ l Ó´ ˆİ°
x!ðÛ. yçç´ !i. çy! ÆÛ. Û ˆİÛ Û. ˆİÓ´ l – i. ç.
İÓ´ i. / •zÓ´ È. yl •y!Ó´ ˆİÓ´ Ó´ Û ˆİi. Æ%ı. y! l ˆİ% ˆİà ≤ ˆÄä. !°ı. •z_´ y xyÓ´ ñ Û%á° ˆİ% ˆİàÓ´ çyl´ !àÓ´ çΣ ð%ı. è. Ó´ Û ˆİðf !Ó´ ˆİçÈİ
çy! ≈ Û. f !SÈ° ly – •zÓ´ È. yl •y!Ó´ ˆİÓ´ Ó´ Û ˆİi. Æ%ı. y! l ˆİ% ˆİà ≤ ˆÄä. !°ı. •z_´ y ≤ ˆÄly ≤ ˆÄy ˆİİ´ y!àÛ. Ó´ *ç. ð. ç. ð. ˆİİ´ !SÈ° – i. ˆİÓ´
çyl´ !àÓ´ òy!Ó´ Ó´ Ó´ Ó´ fli y Û. ál•z Óççyl%e !ÛÛ. x!ðÛ. yÓ´ È%. ç. ˆİ´ !l – ÆyôyÓ´ ıi. Û ÆÓòyÓ´ Ó´ Ó´ y lál làò´ Ói. ˆİÓ´
çó´ Ó´ Ó´ ˆİi≈. Æy!Äy ˆİçfÓ´ ~Û. !è. xç ˆİçÓ´ ç! Û ˆİÛ. Ó´ yçfl l xyòy ˆİİ´ Ó´ x!ðÛ. yÓ´ xç=l Û. Ó´ ˆİi. l i. y ˆİòÓ´ Ó´ y •i.
çyl´ !àÓ´ òyÓ´ – xyÓ´ ~•z ÆÛhflı ÆÓ´ Û. y!Ó´ ç! Û ˆİÛ. Ó´ y •i. çyl´ !àÓ´ – i. ˆİÓ´ Û. yl Û ÆÓòyÓ´ ˆİÛ. làò´ Ói. l ˆİòGı´ y • ˆİÓñ
xyÓ´ ˆÛ. yl Û ÆÓòyÓ´ ˆİÛ. çyl´ !àÓ´ ˆİòGı´ y • ˆİÓ i. y Û%á° Æy!è. !l ˆİç. !è. Û. Û. Ó´ ˆİi. ló çyl´ !àÓ´ ≤ ˆÄy. ðÛ.
Û ÆÓòyÓ´ ˆİòÓ´ çyl´ à# ˆİÓ´ Ó´ i. z. çó´ x!ðÛ. yÓ´ Û. i. !ò ˆİÓ´ çlf i. yG !l!ð≈<T !SÈ° ly – ˆÛ. y ˆİly ç! Û ˆİÛ. Û. i. è. y
Ó´ yçfl l çyGı´ y l y ˆİÓ´ ÆÓ´ Û. yÓ´ i. yÓ´ ~Û. è. y !• ˆİyÓ

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Û. Ó´ ˆİi. lñ i. y ˆİÛ. Ó´ y •i.

NSOU r CC-HI-X 51 4É2 ſy!•i, f Û%â° Î%`là ſy!•i, f G !ç`î`Ó° `î`x@`Ãà!i, °«`f Û, Ó° y lÿl` i, y `Û, Ó°Ûye Û%â° ſjÀyè, `î`òÓ°
~Û, yhs` ſ!òFSÈYÓ° ≤Ã!i, È, °l i` - ~ÑÓ° ſ`ID` ~Ó`!ò!çÜ, È, Î` Û%_` , ð!Ó°`î`ÍÓç G Û%â° ſjÀyè, `î`òÓ° ðÛ= ſ!•E%èi, y
!Ó`î`çE!È, y`î`Ó È, yÓ`i, #!` ſ, ç!ç#° `°áÛ, `î`òÓ° ſy•ſ`î`yàyl` - ~z ſÛ!` xyMÈ, !°Û, È, yE!ÿl` !Ó!È, ß` ſy!•`î`i, fÓ°` x@`Ãà!i,
•î` - !çá = Ó°&Û%á# È, !_` ſy!•i, fñ !•!@ ſy!•i, fñ Ó çÓ!° ſy!•i, fñ í, zò%≈ ſy!•i, fñ í, z!í, , Î` y G ÓyÇ°y ſy!•`î`i, fÓ°
, ðyçy, ðy!ç x•Û#!` yñ =çÓ°`y!è, G È, yÓ`! ſjÈ, yE!ÿ G ſy!•`î`i, fÓ°` x@`Ãà!i, à`î`è, - xyÓ° Û%â° Î%`làÓ° x!f!` Û` ð, xÓòyl •
È, yÓ`! ſjÈ, yE!ÿ G ſy!•`î`i, f - Û%â° ſjÀyè, ÓyÓ`î`Ó° çyſÛ, y°`î`ÛÜ, ſy!•i, f`«`î`è`î`!ÓÛ, y`î`çÓ°` ſjÀ, ly`î` i, y
xyÛ, Ó`î`Ó°` Ó`yççÜ, y`î`x`î`lÛ, è, yz, ð!Ó°` , ð!èi, y, ðy! - xyÓ° ſjÀyè, çy•y!DÓ°` G çy•çy•y!`SÈ`î`! Û, y!èi,
ſy!•i, fÓ°`!ſÛ, - çy•y!D`î`Ó°` ſjÈ, yÛ, !Ó`!SÈ`î`! xyÓ°ÈÛÈ!`y!`ÓÈÛÈxyÛ!°ñ xyÓ°` çy•çy•y`î`lÓ°` ſjÈ, yÛ, !Ó`!SÈ`î`! xyÓ°`
i, y!°Ó Û, y!°Û - à, w È, yſ!SÈ`î`! Ó y, î`~Óç Û, jøð xy!°` ſzÓ`!SÈ`î`! !Óáfyi, Û, !Ó - çy•y!D`î`Ó°` xydç#Ó!#
i%, çç%Û, ÈÛÈ•zÈÛÈÇy•yD#!Ó°` ñ Û%î, y!ſò áÑyÓ°` •zÛ, Óy° lyÛy xy°y, z!j`z!f!øy•y!#Ó°` i, y!Ó` áÈÛÈ•zÈÛÈÓyÇ°y`!SÈ°` !Ó`î`çE!`
í, z`î`Ó`á`î`lÿàf ſy!•i, fÓ çy•y!D`î`Ó°` xyÛ`î`Ó°` `ÓſÓ°` Û, yÓ°`# ſy!•i, f Ó`á, lyÓ°` Û`î`òf Û, jøð •y!òÓ°` Ó`á, ly
G!`y!Û, lÿ!`y!`ÈÛÈ•zÈÛÈÇy•yD#Ó°` G Û, yÛàYÓ°` `áo`y!` , áÑyÓ°` Ó`á, ly Û!ſò`ÈÛÈ•zÈÛÈÇy•yD#!Ó°` !SÈ°` í, z`î`Ó`á`î`lÿàf -
xyÓyÓ°` çy•çy•y`î`lÓ°` Ó`yççÜ, y`î`xyÓò%`•y!ùò`y`î`yÓ°`#Ó°` Ó`á, ly , ðyòçlyÛy`!Ó`î`çE!`!i, •y!ſÛ, ſy!•i, f - ~z ſÛ!
ÓyÇ°yÓ°` •z!i, •yſÛ)°Û, @`Ási Óy•y!Ó°` fliylÈÛÈ•zÈÛÈây•z!Ó°` @`Ási!è, !Ó`î`çE!` í, z`î`Ó`á`î`lÿàf - xyÓyÓ°` , ðyòçy•lyÛy lyÛÛ,
i, i, #!` @`Ási!è, Û, jøð xy!Û! Û, yç!È, !# ſçÜ, °l Û, `î`Ó`l - ~SÈy! , yG çy•çy•y`î`lÓ°` Ó`yççÜ, y`î`~ly`î`i, áÑy çy•çy•y! lyÛy
lyÛÛ, `i, y!ſÛ, @`Ási Ó`á, ly Û, `î`Ó`l - ~z ſÛ!` Û, yÓ°` xyÓ°` ~Û, ç!`°áÛ, •`î`! Û, jøð ſy!òÛ, áÑyñ !!l çy•çy•y!ÈÛÈÿÛy
ly`î`Û xyÓ°` ~
Û, !è, @`Ási Ó`á, ly Û, `î`Ó`l - i,`

Û, !è, @`Ási Ó`á, ly Û, `î`Ó`l - i,`
!Ó çy•çy•y!ÈÛÈ, ðÓ°`Ói, #~` , ð`î`Ó≈G Û)â° ſy!•i, f !ÓÛ, yç`yÈ, Û, `î`Ó°`!SÈ° - 4É3 ſD#i, ≤Ãyá, #lÛ, y°`î`ÛÜ, •z È, yÓ°`i, #!`
ſçfl, Ò!i, `î`i, ſD#i, G l, i, f Û, °yÓ°` !Ó`î`çE!` fliyl`!SÈ° - Û%â° ſjÀyè, Ó°`yG ~•z È, yÓ°`i, #!` ſçfl, Ò!i, Ó°` ≤Ã!i, !Ó`î`çE!` xl%Ó°` yá
`ðáyl - ÓyÓÓ°` !l`î`ç ſD#i, !ÓçyÓ°` ð`!SÈ`î`! - !i, !l`!l`î`ç Û, `î`l`Û, !è, àyl Ó`á, ly Û, `î`Ó`l - ðÛy!`%l ≤Ã!i, ſÆy`î`•` ſyÛ G
Ó°`ðÓyÓ°` ſD#i, K, `î`òÓ°` xy°y, ð xy`î`yá, ly =l`î`i, l - xyÓ°` xyÓ°%` È, ç`î`Ó°` Ói≈ly`î`ÛÜ, çyly lÿl`ñ xyÛ, ÓÓ°` `SÈyè, `°Óy
`î`ÛÜ, àyl =l`î`i, È, y°` Óyſ`î`i, l - !•@%ñ •zÓ°` y!lñ Û, yÿ - #Ó°` # Ó!` ſD#i, G l, i, f !ç`#`î`òÓ°` ſ`ID` !i, !l`≤Ãá%, Ó°` ſÛ!
Û, yè, y`î`i, l - !i, !l`!l`î`ç ſD#i, Ó%V, `î`i, l G È, y°` lyÛ, y! , y Óyçy`î`i, l - iñ, yÓ°` Ó`yçòÓ°` Óy`î`Ó°` •z lÓÓ°` `î`òÓ°` x!f!` Û` ð, xÓòyl
Ó°`b`!Û!`y`i, y!`ſ!`!Ó°`yç`Û, Ó°``î`i, l - ~SÈy! , yG ſjÈ, yſò xyΣ%Ó°` Ó°`!•Û àylÈÛÈ•zÈÛÈ àylylñ`~Óç%` ÓyG!`yñ`i, y!`ſ`î`lÓ°`
=Ó°`& flÿÛ#`•!Ó°` ðyſ G ſ%Ó°` ðyſ ≤ÃÛ%á ſD#i, !ÓçyÓ°` ð`!SÈ`î`! - xyÓyÓ°` ſjÀyè, çy•y!DÓ°` ÈÛÈG !, ði, y xyÛ, Ó°`î`Ó°`
Ûi, •z ſD#i, G l, i, f !ç`î`Ó°` xl%Ó°` yà#`!SÈ`î`! - !j) çy•y!` ÓàÛG`!SÈ`î`! !ç`#`î`òÓ°` xl%Ó°` yà# - ſyÛſyÛ!` Û, Û%î, y!ùò
áy`î`lÓ°` •zÛ, Óy°`lyÛyÈÛÈ•zÈÛÈÇy•yD#!Ó°` @`Ási`î`ÛÜ, çy•y!D`î`Ó°` ſÛ!` Û, yÓ°` SÈ!`ç!`ò«` , ſD#i, !ÓçyÓ°` `î`òÓ°` lyÛ
, ðyG!`y lÿl` - , ði≈è, Û, í, z•z!`î`yÛ`!È, O`iñ, yÓ°`

NSOU r CC-HI-X 52 !ÓÓÓ°`#`î`i, í, z`î`Ó`á`Û, `î`Ó°``î`SÈ!`î`ñ çy•y!D`î`Ó°` ſÛ!` Û, y`î`G Û%â°`òÓ°` Óy`î`Ó°` , ð) `î`Ó≈Ó°` Ûi,
ſÆy`î`Ó°` !Ó!È, ß` !ò! =!`î`i, àyl` Û, ñ`!ç`#` G l, i, f !ç`#` `≤Ãðç≈`î`lÓ°` `°Ó` G!`yç` Óy`≤Ã!y`≤Ãá, !°i, !SÈ° - xyÓyÓ°`
çy•y!D`î`Ó°` , ð%e çy•çy•y!`!SÈ`î`! !l`î`ç ſD#`î`i, Ó°` xl%Ó°` yà# - !i, !l`!•!@ È, yE!ÿ` àyl Ó`á, ly Û, Ó°`yÓ°` , ðyçy, ðy!ç àyl
ày•z`î`i, lG - iñ, yÓ°` Û, z, fl!Ó°` !SÈ°` Ûò%Ó°` - , ði≈è, Û, `è, È, yÓ°`!l`î`lÓ°` Ó°`î`SÈ!ñ çy•çy•y`î`lÓ°` Ó°`yççÜ, y`î`
Ó°`yçòÓ°` ÓyÓ°` ſçà#i, Û!` , ð!Ó°``î`Ó`î`ç xyFSÈß` !SÈ° - x!á, xyÛÓ°` yçy! çy•çy•y`î`lÓ°` Ó°`yççÜ, y`î`Ó°`!Ó°` àè, lyÓ°`
ſÛy`î`Óç`á`î`è, !SÈ° - ~Ó°` Ûy`î`V, G ſjÀyè, çy•çy•y! ſçfl, Ò!i, Ó°` ≤Ã!i, lçÓ°` `°Ó``î`á!SÈ`î`! - !i, •y!ſÛ, !ò%ly!`ſÓ°` Û, yÓ°` G
!°`î`á!SÈ!`î`ñ ſjÀy`î`è, Ó°` ày`~i, ſ%Ûò%Ó°` !SÈ°`î`ñ ſyð%ñ ſß` fyſ#` G È, !Û, Ó°` Ó°`y`iñ, yÓ°` àyl ÷`î`l xyd•yÓ°` y`•`î`i` `î`i, l -
çy•çy•y`î`lÓ°` Ó°`yçòÓ°` Óy`î`Ó°` !Óáfyi, ſD#i, K, Ó°`y`•`î`lñ çàß`y!ñ çlyò≈!È, Rñ Ó°`yÛòyſ Û, y, ðye ≤ÃÛ%á - i, `î`Ó°`
çy•çy•y! , ðÓ°`Ói, #≈Û, y`î`ÁÓ°`D`î`ç`î`ÓÓ°` ðÛ#≈!` `àyi, , y!ÛÓ°` myÓ°`y`ä, y!°i, •`î`i` Ó°`yçòÓ°` Óy`î`Ó°` ſD#i, G l, i, f
Û, °y`î`Û, !!!È!k, Û, `î`Ó°`l`~Óç`òÓ°` ÓyÓ°` `î`ÛÜ, !ç`#`î`òÓ°` Ó°`flÒyÓ°` Û, `î`Ó°`l G ſÛſyÛ!` Û, Ûyl%!Fá, Ó°` !ÓÓÓ°`î` `î`ÛÜ,
lÿly lÿl` ſjÀyè, Û, `î`è, yÓ°`i, yÓ°` ſy`î`l ſjÀy`î`çfÓ°` ſÓ≈e ſD#i, G l, i, f Û, °y`î`Û, !!!È!k, Û, `î`Ó°`l - 4É4 fliy, ði, f !ç` Û%â°`!ç`
fliy, ð`î`i, fÓ°` Û`î`òf Û, y!èi, •zſy!ÛÛ, !ç`Ó°`#!i, Ó°` ſ`ID` È, yÓ°`i, #!` !•@%`!ç`Ó°`#!i, Ó°` ſÛß!` á`î`è, - i, `î`Ó°` ðÛy!`%l G
xyÛ, Ó°`î`Ó°` ſÛ!` , ðyÓ°`!ſÛ, !ç`Ó°`#!i, Ó°` ≤ÃÈ, yÓG Û%â°`!ç` fliy, ð`î`i, f`«`f Û, Ó°`y lÿl` - ~Û, ly ſ!i, f`î` ÓyÓÓ°` G
ðÛy!`%l È, yÓ°``î`i, y`î`òÓ°` È, yàf , ðÓ°`#ç, y`~Óç ſjÀyçf`≤Ã!i, yÓ°` Û, y`î`SÈ`Ófhfl lyÛ, yÓ°` ç!f !ç` Û, yÓ°` !ò`ÛÜ,
Û`î`lÿ`î`lÿà#`•`î`i, , ðy`î`Ó°`!l - i, `î`Ó°` ÓyÓÓ°` !i, !l`iñ, yÓ°` xydç#Ó!#`i%, çç%Û, ÈÛÈ•zÈÛÈÓyÓ!Ó°`ÈÛÈ`i, È, yÓ°`i, #!` !ç`
fliy, ði, f ſjð`î`Û≈, lyly Ûhs`Óf Û, `î`Ó°``î`SÈ! - i, `î`Ó°` ÓyÓ°`î`Ó°` ſÛ!` Û, y`î`Ó°` Ó°`•! fliy, ði, f !òç≈! xyç xyÓ°` ſjÈ, y`î`Ó°`
!Û, S%È•z`l•zñ ſÓ°`z`lT`•`î`i` `à`î`SÈñ`!è, `î`ÛÜ, xy`î`SÈ`!Û, S%È`SÈyè, `SÈyè, Ûſ!çò - ÓyÓÓ°` !l`î`ç`ſÓ@!è` Ó°`!ſÛ, •G!`y
ſ`î`ÿ È, yÓ°`i, #!` !ç` fliy, ð`î`i, fÓ°` `«`î`è`!Ó`î`çE!` Û, y! SÈy, ð`È, °`î`i, , ðy`î`Ó°`!l - xyÓ°` ðÛy!`%`î`lÓ°` ſÛ@`Á çç#Ó!`!SÈ°
È, yàf !Ói, !j!i, - !Û, v`ðÛy!`%lÿÛy`î`ÛÜ, çyly lÿl`ñ !ò!`Ó`î`i, Û!ò!ÈÛÈ, ðy•Û ly`î`Û ~Û, !i%, l`làÓ°`#`!Û≈y`î`iÓ°` ,

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ò!Ó Ò Ù, "ly Ò Ù, "ÌÓ!SÈ!Ì!- xyÿ!Ì! Ì! Ì! Ì! Ì! Ì!SÈ!Ì! !

òò#!ÌÛ, •zÿ!y!ÙÛ, ÿçfl,Ò!ì,Ó Ò Ò Ù, w!•ÿy!ÌÓ à!Ì, ,!%,°!Ì!- ,öyOy!ÌÓÓ Ò È, "Ì!Ì!yOy!Ìò!Ì! Ì! ,öyÓ!ÿÛ, Ó Ò #!ì, "Ì! , ~Û, !è, Ù!çò! Ì!Ù≈y! Û, "ÌÓ!- ~Ó Ò Ó!ç ðÙy!%!ÌÓ , ò!«, xyÓ Ò! Û, S%È

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SA Thesis for Sabitri Jhuri.pdf (D134558995)

Û, Ó ò y ÿΩ, Ó •! Ì!- ,òÓ Ò!ì, #≈Û, y!Ì! ^çÓ çy, ^Óç!Û,

S%È!ç" fliy, ò!ì, f! Ì!Ù≈y! Û, "ÌÓ!- ~SÈy!ì, y!ì, Ì! çyÛy! Ò!ÿç! "ÌòÓ" Ì!Ù≈y! Û, yçG ÿjò)≈ Û, "ÌÓ!- xyÛ, ÓÓ Ò Ò Ù, Ó Ò Ùye ÿy!Àyçf! Ò!hfl!yÓ" G <Äçy!•!Ì! È!ÿyÓ" çlf! Ò!áf!y!ì, !SÈ!Ì! lyñ! Ì! Ì! fliy, ò!ì, f! Ì!òç≈!ÌÓ" , ò, ð, "Ì! , öyE!Û, G!SÈ!Ì!- Ì! Ì! , ò!ì, y ðÙy!%!ÌÓ" flø, Ì! , "ÿÓò! Ì!Ù≈y! Û, "ÌÓ! ~Òç xy@ "Äy ò% "Ìà≈Ó" Ì!Ù≈y! Û, y!≈ ÿjò)≈ Û, "ÌÓ!- ÿ!ÌÓ≈y, ò!Ó" iÑ, yÓ" fliy, ò!ì, f! Ó Ò #!ì, Ó Ò Ò_Ó" <Ä!ì, È, yÓ" Ó! / <ÄÛ, yç È, "Ì! , ò%Ó" !ÿ!e" Ó" "ÿÓòÓ" y!ç- =çÓ" yè, !Óç" "Ì!Ó" , òÓ" ÿj!yè, xyÛ, ÓÓ" fl!ÿ!ç! ç, ò!fl!ì, "Ì!Û, 14ÈÛÈ15 ÓSÈÓ" ò!ÌÓ" È, "Ì! , ò%Ó" !àÓ" #! Ì!Ù≈y! Û, "ÌÓ!- È, "Ì! , ò%Ó" !ÿ!e" "Ì! , òÙ≈!ÌÓ" "Ì!ç« , "ÿÓ!òÓ" Ò!Ìòf xlf! Û, !SÈ" ^òG! y!ì áyñ! Ò#Ó" Ó!ÌÓ" à, ñ, òMÈ, Û, •zi, fy!ò- "Ì! , y!ÿÛ, !È, l! "ÿrè, !flø! xyÛ, Ó!ÌÓ" Ó" È, "Ì! , ò%Ó" "ÌÛ, , öy! "ÌÓ" Ó" "Ì! , Ó" Ò Ù, "ly G fl!ç! NSOU r CC-HI-X 53 (Aromance in stone) Ó!Ì! "ÌSÈ!- ~SÈy!ì, yG xyÛ, ÓÓ" iÑ, yÓ" ç! z_Ó" y!òÛ, yÓ" #Ó" çlf xy@ "Äy ò% "Ìà≈Ó" Ì!Û, è, Ó!ì, #≈ fliy!Ì Ûçy!DÓ" Û, Ò Ò Ì!Ù≈y! Û, "ÌÓ!- Ì! , "ÌÓ" fliy, ò!ì, f! !ç" Ì!Ù≈y! "Ì! xyÛ, ÓÓ" !SÈ!Ì! Û%â" çyÿÛ, "ÌòÓ" Ò!Ìòf <ÄÛ, Ì! , ò!Û, Ì!- xlf! ò!Û, çy!DÓ" !SÈ!Ì! !ä, e Ó" !ÿÛ, ñ fliy, ò!ì, f! "ÄÛ# Ì! - 1613 ÿy!Ì! Ì! Ì! "ÿÛ, ywy! "Ì! , !!!Ù≈ì, xyÛ, Ó!ÌÓ" Ó" "ÿÛy!ò" "ÿÓ!òÓ" Û, yç çÈ! Û, "ÌÓ!- Ì! , "ÌÓ" !ç" Ó" !ÿÛ, Ó" y Ó!Ì! xyÛ, ÓÓ" "ÿÛy!ò Ò!@ "ÌÓ" Ó" <Ä!Û, Ì! , !!!Ù≈y! Û, "ÌÓ" !SÈ!Ì!- !m!ì, #!ì, "Ì! , çy!DÓ" Ì!Ù≈y! Û, "ÌÓ!- Ì! , "ÌÓ" !m!ì, "Ì! , Ó" Û, y!Ìç ÿyÛÓ" "ÿfÓ" xÈ, yÓ" Ó" "Ì! "ÌSÈ- ÿ%<Äçfl! Òy!àä, y G Û, !e! çyòy "ÌÓ" Ó" Ûy!ÌV, à!Ì, , "Ì! , y" ~z "ÿÛy!ò" "ÿÓò Ûy!% "ÌE!Ó" xçyhs" •*ò! "Ì! «, ! "ÌÛ, Ó" çlf •! "ÌG çy!hs" Ó" Óy!Ó" !MÈ, l Û, Ó" "Ì! , ÿ«, Û- ÓÓ" ç Ó" y!ÿ! ñ çy!D "ÌÓ" Ó" !%, °ly! iÑ, yÓ" , òb# !)Ó" çy!y! "ÌÓ" fliy, ò!ì, f! <Ä#!ì, !SÈ" x!ÌÛ, "Ò!ç xyÛ, È!≈!#!ì - !)Ó" çy!y! "ÌÓ" ç! z!ÿy!Ì! Ì!Ù%lyÓ" Óy!Ì, #!ÌÓ" 1626 ÿy!Ì! xyà" "Ìay!ì, , y Ûy!ÌÓ≈" , öy! "ÌÓ" !)Ó" çy!y! "ÌÓ" !, ò!ì, y •z!ì, ÛòÈÛÈ! z!ì, ÈÛÈ" òòÖ" yÓ" "ÿÛy!ò" "ÿÓò !!!Ù≈ì, •! - xyÈ, fhs" Ó" #! xçÛÛ, yÓ" "Ì! "ÌÓ" Ó" !!! Ûçy•zÛ, è, y!Ó" ÓfÓ, yÓ" !y! , ò! "Ì! e!%, Ó" y (Pietra dura) Ó" #!ì, Ó" "Ì! Û! Û, Ó" y •! - çy!D "ÌÓ" Ó" "ÿÛ! "y! "Ì! "ÌÓ" Ó" <Äÿyòñ çy! "ÿÛÓ" Óyàñ çy! "ÌòyÓ" y!ì, à"y! "Ì! yÓ" à! "ÌçÓ" "ÿÛ!ò È, Ó! ç! z! "ÌÓ" "Ì!yàf! !ç" Û, #!ì≈, - !òÖ" #! "Ì! , ày!ÈÛÈ•zÈÛÈáylyl xyΣ% Ó" !•Û ~Ó" flø, Ì! , "ÿÓò xyÓ" ~Û, !è, ç! z! "ÌÓ" "Ì!yàf! !ç" Û, #!ì≈, - !òÖ" #! "Ì! , ày!ÈÛÈ•zÈÛÈáylyl xyΣ% Ó" !•Û ~Ó" flø, Ì! , "ÿÓò xyÓ" ~Û, !è, ç! z! "ÌÓ" "Ì!yàf! !ç" Û, #!ì≈, - ~áy!Ì ðÙy!% "Ì!Ó" flø, Ì! , "ÿÓò G , òÓ" Ó!ì, #≈Û, y!ÌÓ" Ì! , yçÛ•! "ÌÓ" <ÄÈ, yÓ" «, f Û, Ó" y!ÿ! - çy•çy!y! "ÌÓ" Ó" yçÛÛ, yÓ" Û%â" fliy, ò!ì, f! Û, #!ì≈, Ó" "ÿÓ!≈!%â" !•ÿy! "ÌÓ" áfy!ì, - çy•çy!y! "ÌÓ" "ÿÛ! Û, y!Ì"z Û%â" fliy, ò!ì, f! "ÿÓ≈" "Ìò, hfl! "ÌÓ" , òÖÑSÈy!ì - !Ó" !çÈ! Û, "ÌÓ" òÓ" Óy! "ÌÓ" , öyÓ" !ÿÛ, <ÄÈ, yÓ" Û%â" fliy, ò!ì, f! Ó" #!ì, Ó" G, òÓ" G Û, yç Û, "ÌÓ" !SÈ" - ~Û, ç! òÓ" !ò !!!Ù≈y! , y! "ÿy! "ÌÓ" çy•çy!y! xy@ "Äy ò%â≈ñ !òÖ" #! ò%â≈ñ "y! "Ì! yÓ" ò%â≈ ~Òç ÿj!y "ÌçfÓ" !Ó!È, ð" fliy!Ì Ò! fliy, ò!ì, f! Û, #!ì≈, <Ä!ì, ð, y Û, "ÌÓ!- !Ó" !çÈ! Û, "ÌÓ" çy•çy!y! "ÌÓ" "ÿÛ! "òG! y!ÈÛÈ•zÈÛÈáyñ "òG! y!ÈÛÈ•zÈÛÈxyÛ" Û!ì, Û!çòñ çy! Û! Û!çòñ! çÈ!Û, òñ Û%ÿy!ø! ÓyÓ" çñ xyç=Ó" # Óyàñ ÛySÈ!# È, Ó! çy•çy!y! "ÌÓ" fliy, ò!ì, f! Û, #!ì≈, Ó" <Ä!Û, ò!ÌÓ≈Ó" !!!òç=Ì- 1627 ÿy!Ì! à201x 67ä È%, è, "Ò" "Ì! , öy!Ó" G Ûy!ÌÓ≈" "Ì!Ó" myÓ" y !!!Ù≈ì, "òG! y!ÈÛÈ•zÈÛÈxyÛ lyÛÛ, ~Û, !è, "ÿÓ" Ω, "ÿÓò ~Ó" , öy!Ìç Ó" "Ì! "ÌSÈ" "òG! y!ÈÛÈ•zÈÛÈáyñ Û!ì, Û!çòñ G! çÈ!Û, Ò- ÛylyÓ" G, ò! "Ì! !ì, !è, àΩ%, ç ~Òç ä, !%, "Ì! "Òy! "Ì! xT "ÌÛ, y!# Û!ly "çy!È, Ì! , "ÿ! , Ûy!ÌÓ≈" "Ì! !!!Ù≈ì, Û!ì, Û!ç! "ÌòÓ" (Pearl Mosque) Ì!Ù≈y! Û, y!≈ xy!%Ûy!Û, 1654 ÿy!Ì! "çÈ, •! - 1638 ÿy!Ì! çy•çy!y! !òÖ" #! "Ì! , çy•çy!y!Óyò ly! "ÌÓ" Ó" yçòyl# Ì!Ù≈y! ò" & Û, "ÌÓ!- ~áy!Ì"z "y" Û, Ö"y 1648 ÿy!Ì! !!!Ù≈ì, •! - ~z ò%â≈ !àÓ" #Ó" , ò!Yä, "ÌÛ xy!SÈ" "y! "Ì! yÓ" ^àè, ñ È, Ì! , "ÌÓ" "òG! y!ÈÛÈ•zÈÛÈxyÛ" "òG! y!ÈÛÈ•zÈÛÈáyñ- "òG! y!ÈÛÈ•zÈÛÈxyÛ ~Ó" !yÛ G à!%ç Û, Ó" & Û, y!≈Û!ì - ~áy!Ì"z !SÈ" Û!ì %Ó" !ÿç•y!l !yÓ" !ç" #!SÈ!Ì! "ÒÓyò" áNy- "òG! y!ÈÛÈ•zÈÛÈáyñ "Ì! "Ì! , ò" xçç Ó" & "Ì! , öyÓ" , öy!ì, "ÿy!ì, y- !ì, !ò" "ÌÛ, !SÈ" Ûy!ÌÓ≈" "ÿly G Û! Û%_ y- ~áy!Ì !, ò! "Ì! ey!%, Ó" y Ó" #!ì, Ó" <Ä! "Ì! yà à!È, !SÈ" - Ó" DÛ, Ò" Óy •zÛ!ì, "Ì! yç Û, Ò" !SÈ" "ÿly Ó" *, öyÓ" , öy!ì, G È%, "Ì! "çy!È, Ì! , - 1644 "Ì!Û, 1658 ÿy!ÌÓ" Ò!Ìòf çy•çy!y! Ûçy! Û! Û!çò! Ì!Ù≈y! Û, "ÌÓ!- Û, !ì, xy!SÈ" çy•çy!y!Ó" yÓ" •zFSÈy xl!%ÿy! "ÌÓ" Ó" çy! Û! Û!çò! !!!Ù≈ì, •! "Ì! !SÈ" - 1630 ÿy!Ì! çy•çy!y! "ÌÓ" , òb# Û!Û, y!ÌçÓ" Û, !%, fÓ" , òÓ" <Äy!ì 22 ÓSÈÓ" ò!ÌÓ" <Äy!ì "Û, y!è, è, yÛ, y Óf "Ì! "Ì! , yÓ" xyYä, !≈ì, Û! , !çT Û!ì, yçÛ, Ò" Ò" !!!Ù≈y! Û, y!≈ ÿjò)≈ Û, "ÌÓ!- Ì! , yçÛ•! "ÌÓ" fli, ò!ì, !•ÿy! "ÌÓ" !È, !ÿ#!

xyÓyÓ° Ó°& ðÜ, ðÜ#≈ !ä, e Ü, °yÓ° !ÓÜ, y°Ïç xyÓ°° •yÿyl çy•y!D°ÏÓ°Ó° xyÛ°Ï° Æ°Ïä, ÏÏ° x!Ë, çy, !ä, e !ç°# !SÈ°Ï!–
Ïy°z°Ï•yÜ, ð!Æ≈ Ó y, z!G fl[#Ü, yÓ° Ü, Ï°° ÏSÈlñ çy•y!D°ÏÓ°Ó° Ü, !%, fÓ° , ðÓ° Û%â° !ä, e Ü, °yÓ° xÓ«, ÏÏ° Ó° Ï%â
=Ó°&•Ï° – Ü, yÓ° ïç•çy•yl, ðÓ°Ó! , #≈Ü, y°Ï° fliy, ð°Ï! , f Ü°Ïly°ÏÏyà# •Ï° !ä, e Ü, °yÓ° ~ðlfi, y xy°ÏÓ° y flðçTË, y°ÏÓ° Ê%, ÏË,
G°Ïë, – 4É6 í, z, ðÿÇ•yÓ° ≤Äy!° ÆÜ, ° Û%â° ÆÏÏyè, !SÈ°Ï! !ç° G Æçfl, Ò! , Ó° x!%Ó° yà# – È, yÓ° ÏÏ! , Ó° Ûy!è, ÏÏ! , ÏÑ, yÓ° y
÷ð% ÏÏ y!Äyçf !ÓhflÏyÓ° Ü, Ï°° !SÈ°Ï! Ï, y Ï° ï° ~Ü, çz Æ°ÏD Û%â° çyÿÜ, Ó° y Óççyl%e° !ÜÜ, È, y°ÏÓ° !ç°ñ Æy!•Ï! , f G Æ
çfl, Ò! , Ó° , ð, ç, Ï, ðyËÜ, Ï, y
í, zòyÓ° È, y°ÏÓ° Ü, Ï°° !

SÈ°Ï!– ~•z ≤Äÿ°ÏD xyÓ° G Ü°Ï! Ó° yáy òÓ° Ü, yÓ° Ï° !•!%
G •zÿ°yÜ í, zÈ, Ï° ð°ÏÜ≈Ó° ÆÛßÏ°Ï° Ó° ≤Ä!e°Ï° y Û%â° çyÿÜ, Ï°Ó° , ð, ç, Ï, ðyËÜ, Ï, yÓ° Ûyðf°ÏÜ !ÓÜ, !ç! , !ç°ñ Ü, °yñ
ÿy!•Ï! , fñ ÆÇà#ñ , ~Óç fliy, ð°Ï! , f ð, ç, fÛyl !SÈ°– Û%â° !ç°Ü, °y Ï°Ó° ÏÏ≈Ó° !ä, Ó° hs°l x!%È) , !Ï, ÏÏ, ≤ÄÜ, yç Ü, Ï°° !SÈ°–
~Ó° È, Ï°

NSOU r CC-HI-X 56 Û%â° áÓ°yly È, yÓ° Ï, #!° !ç°Ü, °yÓ° •z!Ï, •y°ÏÏ !Ó!ç°Tì, y xç≈l Ü, Ï°° ÏSÈ– Û%â° ç!_ Ûðf ~!ç!°y
Ï°ÏÜ, È, yÓ° ÏÏ! , Ó° yçf !ÓhflÏy°Ï° Æ!è ~°Ï!SÈ°– Ü, °y°e° ÏÏÏ, yÓ° y È, yÓ° Ï, #!° ç xç≈l Ü, Ï°° – Û%â° !ç°Ü, °yÓ°
Û°Ïðf ~•z È, yÓ°!è, !Ó°ÏçËÈ È, y°ÏÓ° Ê%, ÏË, G°Ïë, ÏSÈ– Û%â°Ó° y Ï°!ç°Ü, °yÓ° , ð, ç, Ï, ðyËÜ, Ï, y ~•z ð°Ïç Ü, Ï°° !SÈ° Ï, y
Ï°≈ x°Ï≈•z È, yÓ° Ï, #!° ~Óç ÆÛßÏ° Óyò# Æçfl, Ò! , ÏÏ, ≤Ä!Ï, È, !% , Ü, Ï°° – 4É7 ≤Äÿ°yÓ°# 1É Û%â° xyÛ°Ï°°
!ç°ËÛÈÿçfl, Ò! , Ï, ïð°ÏÜ≈, ~Ü, !è, ≤

55%	MATCHING BLOCK 53/241	SA	GE CO 31 A.pdf (D164896191)
ĀÓ¶, Ó° ä, ly Ü, Ó°&l– 2É Û%â° çyÿÜ, ð!Ï Ü, #È, y°ÏÓ° Æy!•Ï! ,			

fÈÛÈÓ° , ð, ç, Ï, ðyËÜ, Ï, y Ü, Ó° Ï, /3É Û%â° xyÛ°Ï° ÆÇà#°Ï! , Ó° !ÓÜ, yç Ü, #È, y°ÏÓ° •ÏÏ° !SÈ°/4É Û%â° fliy, ð°Ï! , fÓ°
Û°)fy!° l Ü, Ó°&l– 4É8 @° Āsi, ð! O q Chandra, Satish (1999). Mediival India. From Sultanate to the Mughals. Mughal
Empire, 1526-1748, Part Two, Har-Anand Publications, New Delhi. q Chandra, Satish (2007). Hitory of Medieval India,
Orint BlackSwan, New Delhi. q Bhargava, Meena (2010). Exploring Medieva lIndia, Vol II, Orint BlackSwan, New Delhi. q
Richards, John F (1993). The Mughal Empire, New Delhi, Oxford Uni- versity Press. q Ó° y!° ñ x!Ó° &k, (2020), Û%â°
ÿy!Äy°çfÓ° í, zaylÈÛÈ, ð, Ï° Ï!Ö° •z!Ï, •yÿñ ≤Ä!Ü G !mi, #!° ál, ñ ≤Ä!Ï, ç#° ≤ÄÜ, yçlyñ q •y!ÓÓ°ñ •zÓ° È, yl (2018),
Ûðf!°ÏàÓ° È, yÓ° Ï, ~Ü, !è, ÆÈ, fi, yÓ° , ðyè, ñ lfyçyly° Ó%Ü, è, Æyfiè, –
NSOU r CC-HI-X 57 ~Ü, Ü, 5 q ð°Ñyí, , y!Ü ~Óç ÆÛßÏ° ÓyòÈÛÈÜ, çÓ°# Æ!È, ñ !Û!° y Û#Ó° ðyÓ° y÷ ÏÏ, yñ Æ
Ó° Û° àè, l 5É0 í, z°Ïçf 5É1 È) !ÜÜ, y 5É2

áyçy Óy!Ü, !ÓÓ°y• 5É3 áyçy áy!° l Üy•Û%ò 5É4 ðÛyl í, z!jl xy•jðò 5É5 !ÜÑ!° y Û#Ó° (Miyan Mir) 5É6 ðyÓ° y÷ ÏÏ, y°
(Darashukho) , ð1615ÈÛÈ1659ä 5É7 Æ
yÓ° Ûyò 5
È8 í, z, ðÿÇ•yÓ° 5É9 ≤Äÿç
yÓ°# 5É8 @° ĀsiyÓ°# 5
È0 í, z°Ïçf ~•z ~Ü, ÏÏ, Ó° í, z°Ïçf •
ÈÛÛÛÈ l Û%â° xyÛ°Ï° •zÿ°y°ÏÜÓ° Û°Ïðf ð°Ñyí, , y!Ü G í, zòyÓ° ÈÛÈÿÛßÏ° Óyò# !ä, hs°yÓ° Û°Ïðf Ï°è, yly°ÏÏ, ðy°Ï! , !SÈ°
xy°Ïyã, ly Ü, Ó° y– l ~•z ≤Äÿ°ÏD xy°Ïyã, ly Ü, Ó° y •Ï° áyçy Óy!Ü, !ÓÓ°yñ áyçy áy!° !Üy•Û%òñ ðÛyl í, z!jl xy•jðòñ !ÜÑ!° y
Û#Ó° ~Óç ðyÓ° y÷ ÏÏ, y ≤ÄÜ%áÓ° Ï, _¥– 5É1 È) !ÜÜ, y •zÿ°yÜ ð°ÏÜ≈G ~Ü, ð!ÏÓ° x!Ï, !w!° Óyò# G Ó° •ÿfÛ!°

88%	MATCHING BLOCK 55/241	SA	Banasree Thesis PDF.pdf (D158239783)
Ûyl°ÏÈÏÓ° í, z, ð!fl!Ï, °«, f Ü, Ó° y Ïy!°			

ñ ~Ó° y
Û, yÿy!° È, Û Óy Æ!È, ly ÏÏ, ð!Ó° !ä, Ï, – !Ï, •y!ÿÜ, •z! , zÿ%È, Ï, y°ÏÏ Û°Ï! Ü, Ï°° l •zÿ°y°ÏÜÓ° Ó«, Ï°òç Ï°ÏÏ, •z
ÿ!È, Óy°ÏòÓ° çßv– xyÿ°° ççÓ° Ï, Ü•jðò !ál •zÿ°y°ÏÜÓ° ÛÜ≈ Ü, ly ≤Ää, yÓ° Ü, Ï°° lñ Ïz ÆÛ!° Óç !Ü, S°È K, yl# x!ä,
!!!Ó≈Óyò# G È, yÓ°Óyò# Ûyl%Ë! ~•z ð°ÏÜ≈Ó° x!%âyÜ# •ÏÏ° !SÈ°Ï!– !Ï, •y!ÿÜ, !È, !° ð° Û, È, !°R ÏÑ, yÓ° 'History of Arabs'
@° Ā°siG í, z°ÏÓ°á Ü, Ï°° ÏSÈl ÏÏ •zÿ°yÜ ð°ÏÜ≈ x!Ï, !w!° Óyò Ï°!Ó°ÏçËÈ Ó°*, ð ðyÓ° ïÜ, Ó° !SÈ° Ï, y°ÏÜ, •z 57

NSOU r CC-HI-X 58 \$%!Ê, Óyò Óy •î – ï, ïÓ ~ïÜ, !ë, Ü, !Ü, S%É í, z, ðÜ•y ïòçyÓ!ÓÓ \$!Ü!<T Óy ïy! ly ÓÓ Ç \$%!Ê, Óyò
• ðÜ≈ \$Çe yhs ï Ó ïÇÉ! ïä, hs y G xl%É, Ó Ü, Ó yÓ ~Ü, !ë, !Ó ïÇÉ! , ðk, !i, – xyÿ ï° xlfylf Ù%ÿ!°Ü ðÜ≈ xy ï@y ïïÓ ï Ü,
\$%!Ê, Ü, Óy ïòÓ G í, zÍ \$• Ü% , Ó yl G •y!òÿ– ï, ïÓ !á fië, #î myòç ç, ïÜ, Ó ï ÇÉ! !òÜ, ï ïÜ, \$%!Ê, Óyò# ïòÓ Ù ïòf
fliy! # G \$%!!!ò≈<T l#ï, Ó !É, !_ï, \$Çàë, l à ïi, G ïë, – !Ü, S%É !ò ïÓ Ù ïòf !Ó!É, ß ï ò ïç Ü, ïï Ü, !ë, fliyò#l \$Çàë, l
à ïi, G ïë, ~!° ïÜ, !ÿ!ÿy• Óy •î – ~ïòÓ \$òÿfÓ y òÓ ïÓç Ó ï° , ð!Ó !ä, i, •ï, l– \$%!Ê, !ÿ!ÿy=!Ó Ù ïòf ~Ü, !ë,
í, z ïÓ á ïÿàf !ÿ!ÿy• •ñ Ü!Ü, ÇÈÜÈÓ@#Ü (Naqsh-bandi) – È, yÓ ïï, Ü%à ï% ïà ~•z \$%!Ê, \$j±òy ïï Ó x!hflic °« f
Ü, Ó y ïy! – áçy Óy•yÈÜÈí, z!l lÜ, \$ÈÜÈÓ@# ~•z !ÿ!ÿyÓ ≤Ä!i, ç, y, y– 1318 \$y ï° ÓáyÓ yÓ Ü, y ïSÈ !i, ! çß @ Ä•î
Ü, ïÓ l ~ÓÇ 1389 \$y ï° ïÑ, yÓ Ü, i%, f •î – i%, Ü, #≈fliy ïl ~•z \$j±òy ïï Ó Ü, yòç≈ á%Ó ç!≤Ä!i !SÈ– ~•z \$j±òy ïï Ó
xyä, Ó ï !Ó!òÓ \$ïD ÓÒk, ïòÓ ðÜ#≈! ïyòyÓ á%Ó !Ü, á%Ñ ïç , ðyG! y ïy! – ~•z ≤Ä!ïD xyÓ G í, z ïÓ á ïñ
, ðMÈ, òç ç, ïÜ, Ùòf ~!ç! y! áçy í, z ïÓ ð í, zÖy• x•Ó Ó Ü!Ü, ÇÈÜÈÓ@#Ü \$j±òy ïï Ó xyòç≈ ïÜ, ≤Ää, yÓ Ü, ïÓ l
~ÓÇ !i, ! ç! y, ðsi# ïòÓ ï ïÜ, \$%!ß ïòÓ Ó «ç, yÓ ï ï ä, <Ty Ü, ïÓ l i, yÓ myÓ y ÓyÓÓ ≤ÄÈ, y!Ói, •l– ~Ü!Ü,
ÓyÓÓ ïÑ, yÓ , ðe ïòÓ ≤Ä!i, \$j±òy ≤Äòç≈l Ü, Ó ïï, l ~ÓÇ i, yÓ y \$ÜÓ á ï@ ÓyÓÓ ïÜ, xyÓ ï òG! yÓ çlf ï ïl<T
xy@ Ä•G ðáy! G ÓyÓ ïÓ Ó \$ïD i, y ïòÓ Ü, ïï Ü, ÓyÓ \$y«ç, y, G •î – ÓyÓyÓ È, yÓ ïï, Ü%à \$y!Àçf ≤Ä!i, ç, y
Ü, Ó ï° í, z ïÓ ð í, zÖy•Ó ÓççòÓ Ó y G i, y ïòÓ xl%àyÜ#Ó y È, yÓ ïï, ~ïÿ

100%	MATCHING BLOCK 56/241	SA	Tripuray Bharatiya Shastriya Nrityer Probhab O ... (D165073165)
fliy! #È, y ïÓ ÓÿÓÿ ðÓ & Ü, ïÓ l ~			

ÓÇ lÜ, ÇÓ@# Ü, yòç≈ ≤Ää, yÓ Ü, ïÓ l– ï, ïÓ #Üy! %l ~•z Ü, yò ïç≈Ó ≤Ä!i, xyÜ, <T •!l– \$jÀyè, xyÜ, Ó ïÓ Ó Ó yçç
Ü, y ï° ðÓ & ïï, •z \$%!Ê, ÈÜÈhs ï!Üç≈y ÇÓ È, í, z!l # ïÿ•zl fliy! #È, y ïÓ È, yÓ ïï, lÜ, ÇÓ@# È, yÓòyÓ y ≤Ää, yÓ
Ü, ïÓ l– \$jÀyè, i, y ïÜ, 5000 Ù!ÿÓ, ðò !ò ïï xyçÜ# ïÓ Ó çy!Ü, i≈, y !ÿy ïÓ ! ïï yà Ü, ïÓ l– xyÜ, Ó ïÓ Ó
çy!Ü, y ï° lÜ, ÇÈÜÈÓ@# ïòÓ \$Çáfy Ó, !k, , ðy! – ~•z \$Ü! áçy xyÓò Ç•#ò \$ÜÓ á@ ï ïÜ, , ðyOy ïÓ xyÜ, Ó ïÓ Ó
\$•ïÿ!äi, y!

80%	MATCHING BLOCK 57/241	SA	Tripuray Bharatiya Shastriya Nrityer Probhab O ... (D165073165)
ÓÿÓÿ Ü, ïÓ !SÈ ï°l– , ðÓ Ói, #≈ \$Ü! Ü, y ï°			

ïÑ, yÓ !ÇE
ïf á! ly ðyhflï ~Ó , ðe \$%ï, yl áçy lÜ, ÇÈÜÈÓ@# ïÜ, xyÜ, ÓÓ xyÜ#Ó , ð ïò ! ïï yà Ü, ïÓ ñ •ç i, #!≈ ïye# ïòÓ xl≈
Órè, ïïÓ «, Ü, y ≤Äòyl Ü, ïÓ l– i, yÓ •z Ü, , áçy xyÓò% xy!çÜ ïÜ, xyÜ, ÓÓ Ó yçòy#Ó \$òÓ , ð ïò ! ïï yà
Ü, ïÓ l– !ï! , ðÓ Ói, #≈Ü, y ï° \$jÀyè, xyÜ, Ó ïÓ Ó \$%ÈÜÈ•zÈÜÈÜ%, ° Ü ïï, Ó \$Ü!≈Ü, !SÈ ï°l– xyÜ, ÓÓ ïÑ, yÓ
Ü, lfyÓ \$ïD Ó yçÜ%, ÙyÓ òy! ïï ï° !ÓÓy• ðl– ïy•z ï•yÜ, xyÜ, Ó ïÓ Ó Ó yççÜ, y ï° lÜ, ÇÓ@# \$j±òy ïï Ó
≤ÄÈ, yÓ Ó, !k, , ð ï°G xyÜ, Ó ïÓ Ó í, zòyÓ ïï!i, Ü, \$Üß ïï Ó !ÓÓ & ïk, lÜ, ÇÈÜÈÓ@# ïòÓ ~Ü, yçç xy ï@y!G à ïi, ,
i%, ï!SÈ ï°l– ï, ïÓ \$yÜ!@ ÄÜ, È, y ïÓ ~•z \$j±òy! xyÜ, Ó ïÓ Ó í, zòyÓ Ü, Óyò ïÜ, \$Ü!≈lÜ, ïÓ !SÈ– 5É2 áçy Óy!Ü,
!ÓÖy• È, yÓ ïï, Ü%à ï% ïà lÜ, ÇÓ@# !ÿ!ÿy• ïÜ, ≤Ä!i, ç, y òG! yÓ «ç, ïe áçy Óy!Ü, !ÓÖy•Ó xÓòyl Ü, Ù !SÈ ly–
!i, ! 1603 \$y ï° Üye 41 ÓSÈÓ Óï ïï ÜyÓ y ïy!– ~•z x" \$Ü ïï •zÿyÜ#ï i, _¥äi, !ÓE ïï Kç, yl y ïÈ, Ó , ðyçy, ðy!ç
\$%!ß , ðsi# ïòÓ xyòç≈ ïÜ, \$ÇÓ «ç, ïïÓ , ð«ç, , ðyi, # !SÈ ï°l– !i, ! ç!Ó ï ïï, Ó !Óòyl ïÜ, ï ïl ä, yÓ í, z, ðÓ çyÓ
òl– •çÓ i, Ü•jèò ç!Ó ï ïï, ï!Óòyl !ò ïï ïSÈ! i, y ≤Ä!i, !ë, Ü%ÿÜy ïlÓ ï ïl ä, y, ð!Óe Ü, i≈, Óf Ó ï° !i, ! ï ïl
Ü, ïÓ l– Óy ïy! ñ Ü%à ï% ïà ≤Ä!yà, •zÿy ïÜÓ , ð!ç≈yàÓ ïï áçy Óy!Ü, !ÓÖy•Ó xÓòyl x@ Ääif– ï, ïÓ !i, ! x"
Ü, ïï Ü, ç! ïÜ, •z ïÑ, yÓ !ÇÉf !ÿy ïÓ ð#!«ç, i, Ü, ïÓ l– !i, ! ïÜ, y ïly Ó Ü, ïÜÓ !ÓòÜ#≈! xyä, Ó ï ïÜ, Ü ïl ≤Äy ïï ä, y
Ü, Ó ïï, l–

NSOU r CC-HI-X 59 5É3 áyçy áyí l Ùy•Ù%ò lÜ, ÇÓ@# !§!§y•Ó ° È, yÓ ° ãî, !Óhflÿ^îÓ ° Ó ° ^ «, ãîe xlfí, Ù !SÈ^îl áyçy áyí l Ùy•Ù%ò- !î, !l fliyí #È, y^îÓ Ù, yÿ-#^îÓ ° !çí y^îòÓ ° ≤ÄÈ, yÓ ≤Äî, ð, ð_ ^Ó yò Ù, Ó yÓ ° ã, <Ty Ù, ^îÓ l- xyÜ, Ó^îÓ ° Ó yç^îcÓ ° ^çEí !ò^îÜ, !î, !l xy@^Áyí ~^î° x^îlÜ, ≤ÄÈ, yÓçy# îÑ, yÓ ° !çEífc @^Á•î Ù, ^îÓ l- ï, ^îÓ çy•y!D^îÓ ° ° §^îD ï, yÓ ° §jòÜ≈, È, y° ly ïyÜ, yí° !î, !l Ù, yÿ-#^îÓ ° !È, ^îÓ ° ïyl G !î, ÓÁ^îî, lÜ, ÇÓ@# È, yÓðyÓ ° y ≤Äã, y^îÓ ° ° ã, <Ty Ù, ^îÓ l- 1642 §y^î° ° y^î•y^îÓ ° îÑ, yÓ ° Ù, ï%, f •í° - 5É4 †Üyl í, z!j! xy•jòð áyçy Óy!Ü, !ÓÏy^î•Ó ° !çEífc^îòÓ ° Ù^îòf xlfí, Ù †Üyl í, z!j! xy•jòð- !î, !l Ù, Ù≈ç#Ól ÷Ó ° & Ù, ^îÓ l ~Ü, çl Ù!§ÓðyÓ ° !•§y^îÓ- !î, !l, ðÓ ° Ói, #≈Ü, y^î° Óy!Ü, !ÓÏy•Ó ° Ùi, yò^îç≈ ð#!« , ï, •^îî° xyç#Ól ï, y^îÜ, ï^î§Óy Ù, ^îÓ l- ~Ü•z xyÓ ° ~Ü, çl áyçy Óy!Ü, !ÓÏy•Ó ° !çEífc •^îl ^çá ï, yçí, z!j!- !î, !l Ù, y!ç!È, Ó ° Ó çy•i, ÈÜÈ•zÈÜÈxy•z!ÈÜÈí, z°ÈÜÈ•yí° yí, lyÜÜ, lÜ, ÇÓ@# óÜ#~í° @^Ási^îÜ, È, yÓ ° !§^î^îÜ, xyÓ ° !Ó È, yEíyí° xl%Óyò Ù, ^îÓ l- áyçy Óy!Ü, !ÓÏy^î•Ó ° ° xl%âyÜ#Ó ° y G îÑ, yÓ ° ð%•z, ð%e áyçy xyò%Ïy• Óy áyçyÈÜÈ•zÈÜÈÜ, y°yl ~ÓÇ áyçy í, z^îÓð%Ïy• Óy áyçyÈÜÈ•zÈÜÈã%Ó ° ò !, ði, yÓ ° ≤Äò!ç≈ï, ð, ð^îl z lÜ, ÇÓ@# È, yÓðyÓ ° y^îÜ, ~!à^îî° !l^îî° ïyl- ~Ü!Ü, ðÓ ° Ói, #≈Ü, y^î° ÁÓ ° D^îç^îÓÓ ° §Üí Ù, y^î° U%ã°^îòÓ ° í, zòyÓ ° ~!î!Ü, È, yÓðyÓ ° Óyðy≤Äy/E •^î° lÜ, ÇÓ@# §j±òy^îî° ° ≤ÄÈ, yÓ xyÓ ° G Ó, !k, çöyl° - ~•zÈ, y^îÓ U%ã°^î%ã° z§y^îÜÓ ° ÷!k, Ù, Ó °^îîÓ ° ^ç, ãîe lÜ, ÇÓ@# §j±òyí° =Ó ° &c, ð)≈ xÓòyl Ó ° y^îá- 5É5 !ÜÑí° y Ù#Ó ° (Miyān Mir) ^çá Ü!•í, z!j! xyÓð% Ù, y!òÓ ° !çy!# á1098ÈÜÈ1166ã Óyàðy^îò Ù, y!ò!Ó ° §!È, fl±òy^îî° ° ≤Äî!î, ç, y Ù, ^îÓ l- ~•z §j±òyí° í, zòyÓ °, çsi# Ùi, yò^îç≈ !ÓÏy§# !SÈ^îl- Ù%ã° §jÁyè, xyÜ, Ó^îÓ ° Ó ° yççÜ, y^î° §Ω, Ói, xyÓ ° Ó Ó!Ü, ^îòÓ ° ÙyÓ ° È, ï, ~•z Ùi, yòç≈ È, yÓ ° i, #!° Ù%§!Ü^îòÓ ° ≤ÄÈ, y!Ói, Ù, ^îÓ !SÈ°- Ù, y!ò!Ó °^î° y^îàyç, #Ó ° ~Ü, çl !Óáfyi, §!È, §hs° •^îl ° y^î•y^îÓ ° ÓyÓy §y!•l Ù#Ó ° Ù•jòð §y!•Ó Óy Ù#Ó ° ñ ïyÓ ° ç!≤Äî° lyÜ !SÈ° !Üí° Ñy Ù#Ó ° (Mian Mir or Miyān Mir) - !î, !l 1550 §y^îÓ ° 11•z xyà<T Ói≈, Ùyl, çöy!Ü, hflÿ^îlÓ ° !§¶%, ≤Ä^îòç çB√ @^Á•î Ù, ^îÓ l- ç, ðÓÓ ° i, #≈Ü, y^î° ° y^î•y^îÓ ° óÓ ° jò%Ó ° y ç•^îÓ ° fliyí° #È, y^îÓ Ó§Óy§ Ù, ^îÓ l- !î, !l !SÈ^îl á!È, y GÜÓ ° ÈÜÈ•zÓlÈÜÈxy•ÈÜÈÜ, yí, yÓ (Khaliph Umar-Ibn-Al-Kattab) ~Ó ° ÓÇçóÓ ° - §!È, §hs° !Ó!Ó çyÜy° áyí%, l !SÈ° ï, yÓ ° ^Óyl- ~•z §!È, §yòÜ, Ù#í° Ñy !ÜÓ ° îÑ, yÓ ° í, zòyÓ °, çsi# Ùi, yòç≈ myÓ ° y Ó† Ùyl%É!^îÜ, xyÜ, <T Ù, ^îÓ !SÈ^îl- îÑ, yÓ ° §^îÿàf !çEífc !SÈ^îl ÓyòyÜ, çy^îlÓ ° ^ÿÏyçy•- !î! Ù, yÿ-#^îÓ ° xy^î§l ~ÓÇ Ó§Óy§ ÷Ó ° & Ù, ^îÓ l G Ùy^îV, Ù^îòf =Ó ° & !ÜÑí° y Ù#^îÓ ° ° §^îD °^î•y^îÓ ° ^òáy Ù, Ó °^îî, l- ~Ü!Ü, Ù%ã° Ó ° yç òÓ ° Óy^îÓ ° çy•çy•y^îlÓ °, ð%e òyÓ ° y÷^îÜ, y G ï, yÓ ° È, @z# çy•ylyÓ ° y Ù, yÿ-#^îÓ ° ~!§ !ÜÑí° y Ù#^îÓ ° ° !çEífc ^ÿÏyçy^î•Ó ° òÓ ° Óy^îÓ ° 1639 §y^î° !çEífc @^Á•î Ù, ^îÓ l- È, yÓ °^îî, ° y^î•y^îÓ ° Ù#Ó ° Ù•jòð G Ù, yÿ-#^îÓ ° ° ^ÿÏyçy^î•Ó °^îî, Ó ° Ùyòf^îÜ•z !ç!« , ï, Ù%§!ÜÓ ° y Ù, y!ò!Ó ° Ùi, Óy^îò xyÜ, <T •l- ~•z Ù•yl Ù%§!Ü §!È, §yòÜ, !Üí° Ñy Ù#^îÓ ° ° Ù, ï%, f •í° 11ÈÜÈ•z xyà<T 1635 §y^î°-

NSOU r CC-HI-X 60 5É6 òyÓ`y= `ÏÜ, y` Darashukho á1615ÈÜÈ1659à Ù%â° ÑjÁyè, Çy•Çy•yl G ÙÙi, yç Ù•`ï°Ó` ^çfϣ, çø%e !SÈ`ï°l òyÓ`y÷`ÏÜ, y- 1615 Ñy`ï° 20`ç Ùyã≈, xyçÙ#`ïÓ` ï, yÓ` çß√. ï` - Óy°fÛ, y°` ï`ÏÜ, í, zòyÓ` !ã, `Ï_Ó` x!òÜ, yÓ` # òyÓ`y÷`ÏÜ, y xyÜ, Ó`ïÓ` Ó` Ùi, z ÑÙßj`ï` Óy`ìò` !Óy°yÑ# !SÈ`ï°l- !i, !l Ñ%!È, G !ç!`y Ù`lì, Ó` xl%Ó`yà# •`ï°G !•@% í, z, ò!!E!`ìòÓ` È, yÓ` !Ñ xl%Óyò Ù, `ïÓ`l- l;Á G í, zòyÓ` ≤ÄÜ, l;ì, Ó` òyÓ`y÷`ÏÜ, y`ÏÜ, z ÑjÁyè, Çy•Çy•yl È, !ÓE!f`lì, Ó` Ù%â° ÑjÁyè, !•Ñy`ïÓ` È, yÓ` ïi, l G ï, y`ÏÜ, z ÑÓ`lã, `ïï` Ó!ç, òSÈ@ Ù, Ó` ïi, l- ÑjÁy`lè, Ó` !≤Ä!` çøe òyÓ`y÷`ÏÜ, y !Ó!È, ß` ò`ÏÜ≈Ó` òÜ#≈!` @`Ási, çøyè, Ù, Ó` yÓ` çøçy, çøy!ç Ñ%!È, Ñhs` !ÙÑ!`y Ù#`ïÓ` Ó` !çE!f Çy•Çy•yòy òyÓ`yÓ` Ñ`ïD !•@%` ïyà# G Ù%Ñ!`Ù È, !Ü, Ó` `ìòÓ` xy!dÜ, `ïyà`ïllyà !SÈ°- •zÑ°yÜ SÈyí, ,yG xlfyf l ò`ÏÜ≈Ó` Ù•! xyòç≈ @`Á•! G ≤Äã, y`ïÓ` Ó` ^ç, `ïe !i, !l !SÈ`ï°l í, zòyÓ` Ù!f!ò- !y`i, !Ü, y°#! Ó` «`îç#° Ù%Ñ!`Ù`ìòÓ` Ù`lì, yÓ` Ñjò`ÏÜ≈, !ÓÓ`* çø òyÓ`iy `ï, !Ó` Ù, `ïÓ` - !yÓ` ≤Ä!i, !e`ï`y`«`f Ù, Ó` y`lÿ!` í, z_Ó`y!òÜ, y`ïÓ` Ó` !%`ìk, Ó` ÑÙ!` - ÑjÁyè, Çy•Çy•yl !Ñ, y`ÏÜ, ~, !è, ç, yz, òSÈ@ Ù, Ó` ïi, l !ÑÓ` ÑÙ!` ï, y`ÏÜ, !ò!`ïi, z, òÓ` ÓyÓ` `ÏÜ, !wÜ, ç, ò!` Ù!` ï° xyÓk, Ó` yá`lì, l- í, z, ç!`_` Ó!` `ïÑ Çy•Çy•yòy òyÓ`y÷`ÏÜ, y ly!òÓ`y Óyl%` ÓàÜ`ÏÜ, !ÓÓy• Ù, `ïÓ`l- !ç«`yñ Ñçfl, ò!i, Ñ!•E%èi, yÓ` xl%Ó`yà# •`ï°G òyÓ`y÷`ÏÜ, yÓ` Ù`ìòf`Ó`yçÜ, #!` =! ÑÙ!`ï•Ó` xÈ, yÓ` !SÈ° Ó`ï° Ù`lì, ï` - Óy, ÑjÁyè, Çy•Çy•y`lìÓ` x!i, !Ó`_` `f!`• G È, y°ÓyÑy Óyhfl!`ïÓ` òyÓ`yÓ` ò%Ó≈°i, yÓ` Ù, yÓ` !i`•Ñy`ïÓ`z ≤Ä!i, çß` ï` - Ù%â° ≤ÄçÑ!`ÏÜ, `ç, `ïe òyÓ`y÷`ÏÜ, y çøyOyÑ Ù%°i, yl G ~°y•yÓy`ìòÓ` Ñ%`ïÓ`òyÓ` fl#Ü, i, •`ï°G ≤Ä!i, f«`È, y`ïÓ` çyÑl, çò!`ã, y`lyÓ` `Ï, yl xl!È, K, i, yz òyÓ`yÓ` !SÈ° ly- i, !y!` ç Ù%â° ÑjÁyè, !Ñ, y`ÏÜ, Ù, çyòçy•Çy•yòyÈÜÈ•zÈÜÈÓ%ç%Ó`à ÙyÓ`i, yÓyÜ Óy`Padshahzada-i- Buzurg Martaba`lyÜÜ, í, z, çy!`ò ≤Äòyl Ù, `ïÓ`l- xyÑ`ï° Óyhfl!`Ói, y`ï`ÏÜ, x`lìÜ, ç, y`ò`ÏÜ` Ñ%Ñ!i, ≤ÄyÑy`ìòÓ` Ù%áÈÜÈÑ!k, Ó` ç#`ò`lì xÈ, fhfl!`òyÓ`y÷`ÏÜ, y`^ç, ÑÙ!`ÏÜ, xÓ`ï°yÈ, `ïÓ` Ù, y!è, `ïï` `ïSÈl- !Ñ, yÓ` •`ïï` Ó`yçf çyÑl Ù, `ïÓ` `ïSÈl, yÓ` xl%ài, ≤Ä!i, !!!òÓ`y- ~Ü!`ÏÜ, 60 •yçy!Ó` çy`lè, Ó` Ù!ÑÓ`y!Ó` `È, yà Ù, Ó` `ï°G Óyhfl!`ÓÜ, x`lì≈`!%k, `ç, `ïe !i, !l `ïÜ!` Ù, y`lly xl!È, K, i, y`ÑMÈ, !` Ù, `ïÓ` !!!`ï` Ù!`ÏÜ, !i, ç ≤Äòç≈`lìÓ` `Ï, yl !!çÓ` fliy, çl Ù, `ïÓ` !!!- !Ñ, yÓ` Ù, y`ÏÈ !Ñ, yÓ` =!@`Áy•# Óy`hfl!yÓÜ, Ó`y`!SÈ° x!i, !≤Ä!` - ÑÙÑyÜ!` Ù, ÑÙ`ïï` Ùyl%!Fã, G òyÓ`y÷`ÏÜ, yÓ` fl!È, yÓ` ≤ÄÑ`ïD !`!á`ïSÈlñ`ÚÜ!`!çÓ` Ó%!k, ÈÜÈÓ, !_`Ñjò`ÏÜ≈, !SÈ° !Ñ, yÓ` x•çÜ, yÓ` ñ, çò`yÜç≈òy!`y`ìòÓ` ≤Ä!i, !SÈ° ã, Ó` Ù`xÓk, y- !•!` Ù, yÓ` #`ìòÓ` ≤Ä!i, G !i, !l •è, y!`ç«`Ñ, `ï`l, !ñ çyhs`G`ï`l, l`ïD Ñ`ïD- È, `ï° Óyhfl!Ó`Ñi, f xl%Ñ, y`lì xyhs`!Ó` Ù, •`ï°G Ñi, f òç≈`lì !Ñ, yÓ` Ù%`Z, y`!SÈ° Ñ#Ûy•#!ÜÜ- ï, `ïÓ` Ùyl%!Fã, Ó` Ó`_` `ïÓ`fÓ` Ñi, fi, y`llyz`ï•yÜ, ly`ÏÜ, l Çy•Çy•yl 1657 Ñy`ï° =Ó`èi, Ó` xÑ%fli •`ï° !Ñ, yÓ` ã, yÓ` çø%`lèÓ` Ù`ìòf`ï`!ÑÇy•Ñ!`ÏÜ, !wÜ, ≤Ä!i, m!@m, yÓ` Ñã, ly`ï` ï, y`ÏÜ, `çE!` ç!`hs` òyÓ`y÷`ÏÜ, y`ÏÜ, ≤Äy!`!ò`lì, ï` 1659 Ñy`ï°Ó` 30`ç xyàçT- ~ ≤ÄÑ`ïD Ó``lì, ï` Ù%â° çò!` ÓyÓ` ≤ÄÑ`ïD `ï`≤ÄÓyò ≤Äã, !°i, !SÈ° ÙÜi, á%ò, xy!`zÓ` ï, ái, #ÜÜ xl≈y!`ÜÜ•!` !ÑÇy•Ñl xlÓy Ù, !È, `ïlÓ` Ù, yè, ÜÜ- ~z ≤ÄÓyò Çy•Çy•y`lìÓ` çøe ÁÓ`D`!çÓ` SÈyí, ,y Ñ%çyñ Ù%Ó`yò G òyÓ`y÷`ÏÜ, yÓ` ç#`Ó`lì Ñi, f •`ïï`!SÈ°- 5É7 ÑyÓ` Ùyò ÑyÓ` Ùyò 1590 Ñy`ï° xy`ÏÜ≈!l`yÓ` ~Ü, !è, z`!ò È, yÓ` !ÑÈÜÈÈ,

63% MATCHING BLOCK 58/241 SA Thesis for Sabitri Jhuri.pdf (D134558995)
yE!#`Ó!`ÏÜ, çò!` Óy`ïÓ` çß√ @`Á•!`ÏÜ, `ïÓ`!SÈ`ï°l- !i, !l ,

òyÓ`!Ñ

55% MATCHING BLOCK 64/241 SA Tripuray Bharatiya Shastriya Nriyter Probhab O ... (D165073165)
Û, `ìòÓ` Ù, ySÈ`ï`ÏÜ, í, z, ç!`_` !ç«`y` çø`ïï`!SÈ`ï°l`ly`Ó!`ÏÜ, !•Ñy`

ïÓ`!Ñ, yÓ` Ù, y`lçÓ` çlf ≤Ä`ïï`yç!#!`
NSOU r CC-HI-X 61 !SÈ°- !i, !l Ù%â° ÑjÁy`lçfÓ` xò#`lì ~Ü, çl x!È, ÓyÑ#`ÓfÓÑy!` # !•Ñy`ïÓ` ≤Ä!i, !ç, i, •G!`yÓ` xy`l`à çò!`hs` `ÏyO`y`ÑÓ`y`~Óç`Ù#Ó` !È, !ò!`Ó`Ñ!`ÏÜ, Ù, y`ÏÈ, çò, ,y=ly Ù, `ïÓ`!SÈ`ï°l- !i, !l È, yÓ`!Ñ È, yE!y!`!`!Ñ, yÓ` `Ó!çÓ`È, yà @`Ási Ó`ã, ly Ù, `ïÓ`!SÈ`ï°l`~Óç`È, yÓ`!Ñ È, yE!y!`ï, yGÓ`y`lì, Ó` (Torah) xl%Óyò ≤ÄÜ, yç Ù, `ïÓ`!SÈ`ï°l- !i, !l ly !SÈ`ï°l`!á`çTylñ ly !SÈ`ï°l`Ù%Ñ!`Üñ ly !SÈ`ï°l`!•@%- È, yÓ` `lì, Ù)°fÓyl`!ç!Ñ, çøe G !ç`Ü, Ù≈=!°`í, zFã, Ù) `ï°f`ÏÜ, ly •`ïFSÈ`÷`lìÑ`ÑÓ`Ûyò`ï, yÓ` !ç!Ñ, çøe ~Ü, !e!è, Ù, `ïÓ` Ù%â° ÑjÁyçf`èÜi Ù, `ïÓ`!SÈ`ï°l`~Óç`~áy`lì !i, !l oÓf=!°`!Ó!e` Ù, Ó`yÓ` x!È, `ï≤Ä!i, Ù, `ïÓ`!SÈ`ï°l- Ói≈, Ùyl`!ò`lì çy!`ÏÜ, hfl!y`lìÓ` !Ñ%`ç, ≤Ä`ïò`lçÓ` !yRyl` (Thatta) !i, !l xÓfliyl Ù, `ïÓ`l- !Ñ, yÓ` á!ç, !çE!`lìòÓ` Ù`ìòf`xÈ, !`ãÑ, yò ly`ÏÜ, çò!`!á, i, ~Ü, çl !•@% !SÈ`ï°l- !òG`ï, y`ìòÓ` Ñjò`ÏÜ≈, Ó` ≤ÄÜ, !i, !l `ïï` !Ó!i, Ù≈, Ó` `ïï` `ïSÈ- xÈ, !`ãÑ, y`ìòÓ` ç#`Ó!`Ñjò`ÏÜ≈, á%Ó`Û, Ù`z çyly`lÿ!`~Óç`ÑyÓ`

Ûyîòó° !çf|Û Û, ÌÓ, y Ófí, #î, ï, yîòó° Û%îáyÛ!á !ÓÓÓ°î !!Yã, ï, Û, Ó°yÓ° çf Û, yG Ìî, •y!ÛÛ, ^Ó°Û, ï, ^l-z-
!Û, S%È, ð!í, ï, Ì%!_ Ìòîî°!SÈ°î° Ìñ ßyÓ°Ûyò ï, yGÓ°yîî, Ó° (Torah) , ðyçy, ðy!ç G°, ^ê, fiê, yîÛrê, ~ÓÇ !í, z
^ê, fiê, yîÛrê, xl%Óyò Û, Ó°yÓ° çf !í%_ Û, ^îÓ°!SÈ°î° xÈ, Ì° ãÑ, yò^ÛÛ, ñ ßΩ, Ó, xÈ, Ì° ãÑ, yò •zß°yÛ Óy •zþò# ðÛ≈
@^Ä°î Û, ^îÓ°!SÈ°î°- ~!è, °« ï#î° Ìñ , ðÓ°Ó, #≈ ÓSÈÓ°=!°î, ñ ßÓ°Ûyò ßÛhflî ð^Û≈Ó° ßÛyîÛyã, ly Û, ^îÓ° ~ÓÇ
xyÓ°G xyòfy!dÛ, xÓfliyl !îîî°!SÈ°ñ Ìy ß%!È, ^î, •f G, ðÓ° ðÓ°yÓ° ~Ó° ðç≈l Ó°l Û, ^îÓ° - á%Ó ßΩ, Ó, ñ ßyÓ°Ûyò G
xÈ, Ì° ãÑ, yò lyly çyl° àyl° °ÛÛ Û, ^îÓ° ≤Ä!^Û °y^Û°yÓ° ñ ï, yÓ° , ðÓ° •yl° oyÓyò ~ÓÇ xÓ°Ïç^ÏÈ! Ìòîî°# Ìî, fliy! # •îî°!SÈ°î°ñ
ï, ^îÓ° ~z æê, lyÓ° ß, f, ï, y, ðyG!^yÓ° Û, yG !ÓY°yß^Ïlyàf í, zÍß Ì-z- ð%Ûç^Ï Û, ßy^Ï °ÛÛ Û, Ó°yÓ° ßÛ!^ Ì, !Û, Ì, Ó° ~ÓÇ
ÛÓ°Û# !°ßy^Û° áfy!ì xç≈l Û, ^îÓ°!SÈ°î°- çy•çy•y^ÏÓ° ^çf#ç, , ð%e ðyÓ°y÷^ÛÛ, y ßyÓ°Ûyò^ÛÛ, Ó°yç ðÓ°Óy^Û° xyÛsfi
çyly^Ï, !, ð, ï, y^ÛÛ, Óyðf Û, ^îÓ°!SÈ°î°- ~z í, z, ð°^Ï« ßyÓ°Ûyò Ó°yçÛ, #î° í, z_Ó°y!ðÛ, yÓ° # ðyÓ°y÷^ÛÛ, y^
ÛÛ, ~î,
àÈ, #Ó°È, y^Û° ≤ÄÈ, y!Ó, Û, ^îÓ°!
SÈ^
î°! ^î, Ì, !
îñ, yÓ° !çÈf •G!^yÓ° ç, ð, Ì, Û, ^îÓ°!SÈ°î°- ßyÓ°Ûyò È, Ó°y!ß !ã, !Û, ÌßÛ, ~ÓÇ °ÛÛÛ, yÓ° # È, Ñy^Ïßy!^y Óy!≈!^y^îÓ°Ó°
ß^ÏD ßy«y, ì, •îî°!SÈ°î°ñ !!! ßyÓ°Ûyò^ÛÛ, Ûl@ç È, !Û, Ó°Û !°ßy^Û° Ûhs^Óf Û, ^îÓ°!SÈ°î°- ßy^Ûy^ÏçfÓ° í, z_Ó°y!ðÛ, yÓ°
!!îî° ÁÓ°Ç^ÏçÓ G ðyÓ°y÷^ÛÛ, yÓ° Û^ÏðfÛ, yÓ° !ÓÓyò Óy^Ïð- ðyÓ°y÷^ÛÛ, y^ÛÛ, •ï, fy Û, ^îÓ° ÁÓ°Ç^ÏçÓ Û%â°
Ó°yçÛ, #î° !ß
Ç•yß^Ï xy^Û°y^Û Û, ^îÓ°!SÈ°î°- ß
yÓ°Ûyò^ÛÛ, ly!hflîÛ, ï, y ðÛ#≈! xl%ç#°^ÏÓ° çf x!È, Ì%_ G ^òyÈ!# ßyÓfhflî Û, Ó°y^Û° ~ÓÇ ß%!È, ðç≈l G í, zòyÓ°
ðÛ#≈! Û, Ì, Óy^Ïð !ÓY°yß# •G!^yÓ° Û, yÓ° ^îî°ÁÓ°Ç^ÏçÓ @^Ä°yÓ° Û, ^îÓ°l- xyGÓ°D^ÏçÓ îñ, yÓ° í, z^Ûy^ÏðÓ°
ßyÓ°Ûyò^ÛÛ, !çK, yß
y Û, Ó°yÓ° !l^ò≈ç Ìòîî°!SÈ°î°
Ìñ ^Û, Ì, !, ! Û, Ó° "There is no God" , ð%lÓ°yÓ!, Û, Û, ^îÓ°!SÈ°î° ~ÓÇ îñ, y^ÛÛ, !mî, #î° xçç ÚÚxyÖ°y •SÈyí, , yGÛÛ
xyÓ!, Û, Ó°yÓ° xy^Ïðç !òîî°^ÏSÈ- !î, ! çÓyÓ Ìòîî°!SÈ°î° Ìñ "I am still absorbed with the negative part. Why should I
tell a lie? ÁÓ°Ç^ÏçÓ 1661 !á <Ty^Ïîñ, y^ÛÛ, !çÓ°^ÏFSÈò Û, ^îÓ° •ï, fy Û, ^îÓ°!SÈ°î°- !ò, Ö°Ó° çyÛy Ûß!ç^ÏðÓ° Û, y^ÏSÈ
îñ, y^ÛÛ, Û, Ó°^òG!^y •îî°!SÈ°- 5È8 í, z, ðßç•yÓ° x!ì, ≤Äyã, #!
Ì%à ^îÛÛ,

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È, yÓ° ï, Ó°^ÏÈ!≈Ó° •z!ì, •y^ÏßÓ°

xlfí, Û Û)° ~Ó!ç<
Tf • ßÛß!^ ßyòl G xy!_Û, Ó°î- Óþ ð^Û≈Ó° ßÇ!Ûø! È, yÓ°^î, •îî°^ÏSÈ- ï, yÓ° Û^Ïðf xlfí, Û • •zß°yÛ- •zß°y^ÛÛÓ°
í, zòyÓ° , ðsi# ðyÓ°yÓ° ß^ÏD !•®% ð^Û≈Ó° í, zòyÓ° , ðsi#Ó° ðyÓ°yÓ° ßÇ!Ûø!

78% MATCHING BLOCK 60/241 W

È, yÓ° ï, Ó°^ÏÈ!≈Ó° ßyçfl, Ò!ì, ^ÛÛ, •z!ì, •y^

ÏßÓ°
xlfí, Û Û)ç<Tf-
NSOU r CC-HI-X 62 ~•
z ≤Äß^ÏD Û^Ïl Ó°yáy ðÓ°Û, yÓ° ^î•
zß°yÛ Û, y^Ïly x!ì, , ÈùÈxã, ° ðÛ#≈! Û, yè, y^ÛÛy Óy !ã, hs^yòyÓ°y !SÈ°ly- ç!Ó°!^î, •zß°y^ÛÛÓ° , ðyçy, ðy!ç ß%!È,
!ã, hs^yòyÓ°y •zß°y^ÛÛÓ° xlfí, Û Û)ç<Tf Ó°!^î!
ï, •y!ÛÛ, Ó°y Û^Ïl Û, ^îÓ°l-
Û%â° çyßÛ, y^Ï° ß%!È, ðç≈lñ !ã, hs^yòyÓ°y G ßÇàè, lç!_ È, yÓ° ï, #î° ðÛ≈!ã, hs^yÓ° Ó, •_Ó° ðyÓ°y!è, ^ÛÛ, , ð%çT
Û, ^îÓ° - ~Ó° Û)° ~Ó!ç<Tf !SÈ° Áòy!≈ G ßÛòç#≈ !#!ì, - Û%â° çyßÛ, Ó°y Óþyç^Ïç ^î ~z ð%zÈùÈ~

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Ó myó y ≤ÄË y!Ói, •îî!SÈî!t

100% MATCHING BLOCK 62/241

SA CC-BG-04.pdf (D149053336)

ï y ÓyÓ x î, ð« y Ó y îá ly-

xyÜ, ÓÓ° G çy•y!D îÓ° Ó° xyÜ î° î î ç, zòyÓ° ò, !kTÈ, !DÓ° ≤ÄÛ yç à îê, !SÈ°ñ çy•çy•yly G ÁÓ° D îç îÓÓ° ÑÛî° ï y x î!Ü ð, è y•z íyl • îî° îyî° – ÁÓ° D îçÓ° Ñ!B° •zÿ°y îÜ àÈ, #Ó° È y îÓ° !Óÿyÿ Ü, Ó° îî, l– îÑ, yÓ° xl%ÿ, î, l#!î, Ó° Û îôf x î!Ü, ÑÛî° •z xl%òyÓ° òÜ#≈î° !ä, hs°yÓ° ≤ÄÛ yç àê, î, – ~Ó° y È, °f!Ó° * ð Ûòf!% îàÓ° È yÓ° îî, òÜ#≈î° !ä, hs°yÓ° Û îôf î î Óf!î îÓ° Ó° x!hf!î ç, z!µ° È y îÓ° ≤ÄÛ yç!ç, •î, ñ î, y xyç!çÜ, È y îÓ° •î°G •y!Ó° îî° îyî° – È yÓ° îî, òÜ#≈î° !ä, hs°yÓ° !ÓÓî≈, îî ~•z ≤Äÿç!è, xi, fhs° =Ó° &c, ð)î≈– 5É9 <ÄÿçyÓ°# 1É Û%â° xyÜ î° òÜ#≈î° ÑÛî° Óyò Ñjò îÜ≈, ~Ü, !è, ≤ÄÛ, !°á!l– 2É òyÓ° y= îÜ, yÓ° òÜ#≈î° ò, !kTÈ, !D Ñjò îÜ≈, ~

91% MATCHING BLOCK 63/241

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Ü, !è, è, #Ü, y Ó° ä, ly Ü, Ó° &l– 3É

Û%â° xyÜ î° Ó° Ñ!È, ÑyòÜ, îòÓ°

100% MATCHING BLOCK 65/241

SA GE CO 31 A.pdf (D164896191)

È), !ÜÜ y !Ó îÿ!Èî Ü, Ó° &l– 5É10 @

ÄsiyÓ°# q Srivatava, Ashirbadi Lal (1959). The Mughul Empire, 1526-1803, Shiva Lal Agarwal & Co., Agra. q Richards, John F (1993). The Mughal Empire, Cambridge University Press, New Delhi, q Philip K. Hatti (1970). History of the Arabs, Macmilan, London. q S.A.A. Rizvi (1993). The Wonder that was India, Vol.-II, Rupa and Co., New Delhi. q Chandra, Satish (1999). Mediival India. From Sultanate to the Mughals. Mughal Empire, 1526-1748, Part Two, Har-Anand Publications, New Delhi. q Chandra, Satish (2007). Hitory of Medieval India, Orint BlackSwan, New Delhi. q Bhargava, Meena (2010). Exploring Medieva lIndia, Vol II, Orint BlackSwan, New Delhi. q Richards, John F (1993), The Mughal Empire, New Delhi, Oxfort University Press. q Ó° yî° ñ x!ÍÓ° &k, (2020), Û%â° Ñy!ÿ îçfÓ° í, zay!ÈÜÈ, òî, î!Ó° •z!î, •yÿñ ≤Ä!Ü G !mi, #î° á! ñ ≤Ä!î, ç#° ≤ÄÛ yçlyñ q •y!ÓÓ° •zÓ° È y! (2018), Ûòf!% îàÓ° È yÓ° î, ~Ü, !è, ÑÈ, fi, yÓ° , òyè, ñ lfyçyly° Ó°Ü, è, Æyfiè, – ÈüüüÈÈüüüÈ
NSOU r CC-HI-X 63 , òî≈yî° 3≠ ÁÓ° D îç îÓÓ° xyÜ î° Û%â° Ñy!ÿçf òçÜ , òe ≠ È yÓ° îî, Ó° •z!î, •yÿñ á1605ÈÜÈ1705 á #/ä NSOU r CC-HI-X 64
NSOU r CC-HI-X 65 ~Ü, Ü, 6 q ÁÓ° D îç îÓÓ° xyÜ î°
Ó° ykT... G òÜ≈ àè, l 6É0 í, z îjçf 6É1 È), !ÜÜ y 6É2
ÁÓ° D îç îÓÓ° òÜ≈!#!î, 6É3 •zÿ°y!ÜÜ, xl%çyÿl 6É3É1É •zÿ°y!Ü xl%çyÿ îÓ° Ü, y!≈Ü, y!Ó° î, y 6É4 !•@% !Ó îÓ° yò# xl%çyÿl ≠ Û!@Ó° òÁÇÿ 6É5 !ç!ç! y Ü, Ó° , ò%l≈≤ÄÓî≈, l à2Ó° y ~!≤Ä°ñ 1679 á #/ä 6É6 ÁÓ° D îç îÓÓ° òÜ≈!#!î, Ñjò îÜ≈, îî, •y!ÿÜ, îòÓ° Û°fyî° î 6
É7 í, z, òÿç•yÓ° 6É8 <ÄÿçyÓ°# 6É9 @ Äsi, ò!O 6É0 í, z îjçf
Óî≈, Ûyl ~Ü, îÜ, Ó° í, z îjçf •
Û%â° Ñy!ÿè, ÁÓ° D îç îÓÓ° xyÜ î° Ó° ykT... G òÜ≈ÈÜÈ~•z ò%•z ~Ó° ÑjòÜ≈, !Ó îÿ!Èî Ü, Ó° y– !î, !°!ä, !ÓÈî° =!° ~•z î°≤Ä!« , îî, xy î°y!ä, î, •îÓ– l •zÿ°y!ÜÜ, xl%çyÿl G Ñy!ÿè, ÁÓ° D îç îÓÓ° òÜ≈!#!î, – l ÁÓ° D îç îÓÓ° Ó° yçcÜ, y î° •zÿ°y!Ü xl%çyÿ îÓ° Ü, y!≈Ü, y!Ó° î, y l ÁÓ° D îç îÓÓ° òÜ#≈î° !#!î, ≠ ≤Ä îî°yà G Û°fyî° l– 6É1 È), !ÜÜ y È yÓ° îî, Ó° Û%ÿ°Ûyl çyÿ îÓ° ≤Ä!î, ç, yÜ, y° î îÜ, •z Ó° y îkT...Ó° ÑîD ò îÜ≈Ó° ÑjòÜ≈, xlÓy Û%ÿ°Ûyl çyÿÜ, îòÓ° Ó° ykT...!#!î, Ó° í, z, òÓ° ò îÜ≈Ó° ≤ÄÈ yÓ° !ÓÈî° !è, !Óî, îÜ≈, Ó° Û, îw, ò!Ó° îî, •îî° îSÈ– î%Ü, #≈ÈÜËyÈ, àyl çyÿÜ, îòÓ° xyÜ î° È yÓ° î, Ó° y îkT...Ó° ≤ÄÛ, !î, Ñjò îÜ≈, xy î°yã, lyî° îÓçÓ° È, yà !î, •y!ÿÜ, ~Ü, Ü, î, •îî° îSÈl îî, á!G Ó° y îkT...Ó° 65

NSOU r CC-HI-X 66 ≤ÄÜ, İİ, ðÛ≈yŏİ° # İSÈ° ly- !òİ° Š%ŏı,y!İÓ° xˆİİÜ, çyŏÜ, á!È,yŎ° Ü,İ,≈, c xhsˆı, İ, İ, _¥àİ, È, yˆİÓ
fl[ŏÜ,yŎ° Ü,Ŏ° ˆİİ,İ- İ, İÓ xyòç≈àİ, È, yˆİÓ ly •İ°G xlðÜ,yçç çyŏÜ, ≤Äˆİİ°yclàİ,È, yˆİÓ !İÓ° ˆİ,ŏ«, Ŏ°y<T...l#İİ,
xl%ŏŎ° ˆİİ xyàˆÄ°# İSÈˆİ°İ- Û%à° çyŏÜ,yˆİ° Ŏ°y İ<T...Ŏ° ≤ÄÜ, İİ, xˆİİÜ, İ, çzòyŎ° •İ°G ~•z !Ŏİ, Û≈, ˆİİÜ İyˆİÜ, İ!-
ŎyŎŎ° ñ †Ûyİ°%İñ çy•y!DŎ° İ, çzòyŎ° İSÈˆİ°İ ly- á!È,yˆİÜ, İy Ûylˆİ°G Û%à° ŠjÀyê, Ŏ°y, ŏİŎe ˆÜ,yŎ°yl G çİŎ°İ°yˆİÜ,
Ûylˆİ,İ,İ- ˆÜ,yŎ°yl G çİŎ°İ°İ, ˆÜˆİİ ä,°İ°G Û%à° Ŏ°y<T...İÜ, ðÛ≈ÈÛÈ!È≈, Ŏ° Ŏ°y<T... Ŏ°y İylˆİ ly- ˆÜ,yˆİly ðÛ#≈İ° ˆİİ,y
~Ŏ° ˆİİ, İ! çİSÈ° ly- xyÜ, Ŏ°İŎ° Ŏ° ðÛ≈ŏİ!•E%èİ,y G ŏÛŏŏİ° Ŏyò# l#İİ, ŏŏç!Ŏİŏİ, - çy•çy•yl ðÛ≈İ° ˆİ« ˆİe İ, çzòyŎ° İSÈˆİ°İ
lyŏ İ!òG İñ,yŎ° ðÛ≈l#İİ, Ŏ°y<T...ŎfŎfİly G Ŏ°y<T...l#İİ, ˆİÜ, İ, İ, è, y ≤ÄÈ,y!Ŏİ, Ü, ˆİÓ°İ!- !Ü, v ÁŎ° DˆİçˆİŎŎ° İ, İyÜ, İİ,
xl%òyŎ° ðÛ≈l#İİ, Ŏ°y İ<T...Ŏ° ˆÜ, f G flıy!İ° ˆİcŎ°

100% MATCHING BLOCK 66/241 **W**
İ, ç, ŏŎ° ˆİİ, Ŏyă, Û, ≤ÄÈ, yŎ° È, ˆİ°!

SÈ°ñ ŏlyİ, İ, İİ, •y!ŏÜ, ˆİòŎ° İă, hsˆy ˆă, İ, İyİ° ÁŎ° DˆİçŎ°İÜ Őŏyİ±òyİŏİ° Ü, Û (Communal) Ŏy ðÛ≈yŏİ, (religious bigot) Ŏ°İ°
!ă, İ, İ, Ü, Ŏ°y •İİ°İSÈ° ~•z xˆİİ≈ ˆİÁŎ° DˆİçˆİŎŎ° ˆàNyİ, ,y ðÛ≈l#İİ, xyÜ, Ŏ°İŎ° Ŏ° xyÜˆİ° xl%ŏİ, ðÛ#≈İ° ŏİ!•E%èİ,y G
ŏÛŏŏİ°İ° Ŏ° ŏyŎ°y ˆİİÜ, !Ŏă% ,fİ, •Gİ yİ° ~Ü, xİflİŎ°İ,yŎ° ŏİ,İ<T•İ° ~Ŏç !•ŏ% ŏyİ±òyİ°İ° Ŏ° ~Ü, İè, Ŏİ, , xçç Û%à°
ŏyİÄyˆİçfŎ° ≤Äİİ, !Ŏŏ°hflİİ,y •yŎ°yl- xÈÛÈÛ%ŏÛyl çİˆİyŏ, #Ŏ° Ûˆİŏf İly ŏŎ° ˆİŎŎ° !ŎŎ°* ,ŏ ≤Äİİ, İe İ°y ŏİ,İ<T•İ° ñ İy
ˆçÈİ, ŏİ≈hsˆ ŏyİÄyˆİçfŎ° ˆÜ, f G çİ!_ !Ŏİ<T

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Ü, ˆİŎ° - ˆÜ,yˆİly ˆÜ,yˆİly İİ, •y!ŏÜ, ÛˆİİÜ, ˆİŎ°İ°

İñ
ÁŎ° DˆİçŎ°İÜ, ŏyİ±òyİŏİ° Ü, Ŏy ðÛ≈yŏİ, Ŏ°İ° İă, İ, İ, Ü, Ŏ°yŎ° ,ŏ)ˆİŎ≈ İñ,yŎ° Ŏ°y<T...l#İİ, G ðÛ≈l#İİ, Ŏ° İİ% , (Ü)°fyİ°İ
≤Äˆİİ°ycl- ŏÛÜ,yŏ#İ xy!≈ÈÛÈŎ°yçˆİİİ, Ü, ŏİŎ° !fİİİ, İñ,yˆİÜ, !Ü, S%È İŏk, yhsˆ İİİ, ≤ÄˆİŎ°y!ă, İ, Ü, ˆİŎ°İSÈ° ˆİÜ !çİçİ°y
Ü, Ŏ° ä, y°%ñ !•ŏ% Û!ŎŎ° ðÁçŏ xlŎy !•ŏ% ˆİòŎ° ≤Äİİ, İñ,yŎ° xl%òyŎ° ð, İ<TÈ, !Dñ İy, ŏİŎ° İyˆİÜ Ŏ°y İ<T...Ŏ° ,ŏİ«
« İİ, Ü, yŎ°Ü, İSÈ°- È, yŎ°İ, •zİİ, •yˆİŏ xyŎ° ˆÜ,yˆİly çyŏİÜ, Ŏ° ðÛ≈l#İİ, !İİ° ~İ, !Ŏİ, Û≈, •İ° !İñ İy ÁŎ° DˆİçˆİŎŎ°
ˆ« ˆİe ä İè, İSÈ°- Ŏİ≈, Ûyl ~Ü, ˆİÜ, ÁŎ° DˆİçˆİŎŎ° ðÛ≈l#İİ, Ŏ° ,ŏİŎ° ˆİçÄİ« İ, xyˆİy!ă, İ, •İŎ- 6É2 ÁŎ° DˆİçˆİŎŎ°
ðÛ≈l#İİ, •zŏy!Ü Ŏ°yçİ, _¥ñ İyŎ° ≤Äİİ, ÁŎ° ˆİDˆİçˆİŎŎ° ~Ü, yhsˆ xyfİly G !Ŏŏ°yŏ İSÈ°ñ İ, yŎ° ≤Äİİ, çyòf !ŎÈİİ° •ñ
Û%ŏ!Ü Ŏ°y<T... Ûy ˆİe•z ðÛ≈yŏİ° # - xl≈yİ ~Ü, çİ Û%ŏÛyl çyŏÜ, xyŎ°yŎ° ≤Äİİ, !İ!ŏ !•İŏˆİŎ° ~Ü, Ûye ˆÜ,yŎ°y ˆİŎ° !İˆò≈ç
xl%İyİ° # Ŏ°y<T... ,ŏİŎ° ä, y°ly Ü,
Ŏ° ˆİŎİ- !ŎðÛ#≈ ˆİòŎ° äÜ, yˆİÈ, Ŏ° ä !ŎŎ° & ˆİk, ˆç•yò ˆâyÈİly Ü, Ŏ° ˆİŎİ ~Ŏç ÛòyŎ° ÈÛÈ, z°ÈÛÈ•yŎ≈ÛÈÛÈˆÜ,
!ŎðÛ#≈Ŏ° Ŏ°yçf ÛòyŎ° ÈÛÈ, z°ÈÛÈ•zŏyÜÛÈÛÈ~ ,ŏİŎ°İ, Ü, Ŏ° ˆİŎİ- ~Ü, İè, ≤ÄÜ, İ, •zŏyÜ#İ° Ŏ°yˆİçf !ŎðÛ#≈Ŏ°
ˆÜ,yİ flıyl İyÜ, ˆİİ, çyˆİŎ° ly- •zŏyÜ#İ° xyòç≈ xl%İyİ° # ˆ, ŏŎ°!Ü, ˆİòŎ° ≤Äİİ, ŏÛŏŏİ°yŎ° ðÛ≈ ˆİİÜ, !Ŏă% ,fİ, Ŏ°
lyÛyhsˆŎ° - ÁŎ° DˆİçˆİŎŎ° ,ŏ)Ŏ≈Ŏİ, #≈ çyŏÜ, ˆİòŎ° ˆÜ, İ, ç xy« !Ŏ° Ü, xˆİİ≈ •zŏyÜ#İ° xyòç≈ xl%İyİ° # Ŏ°y<T...l#İİ,
!İk≈, yŎ° ˆİŎ° İ, ç İòfyà İ!- ˆÜ, yŎ°y ˆİİ Ŏİ≈İ, ŏyÛy!çÜ, ñ Ŏ°yçˆİİ, Ü, ñ xy!≈Ü, G ðÛ#≈İ° xy•zŏÛ% ˆİÜ, İİ, !Ŏ°y<T...#İ°
xy•zˆİŎ° !È, !_ !•ŏyˆİŎ° ≤Äİİ, ç, y Ü, Ŏ° ˆİİ, ä, y!- İİ, !İ ÛðÛ≈yŏİ° #Û Ŏ°y<T...ŎfŎfİly ≤ÄŎ° ˆİŎ° ŏ%flŏçT İ, ç İòfyà İ!-
ŏfyŎ° İð%lyİ ŏŏÜ, yŎ° Ŏ°İñ !İ, yŎyl ÁŎ° DˆİçŎ°ŎŎ° ç İñ,yŎ° !ŏç•yŏİ •yŎ°y ˆİİ, ≤Äİ, İSÈˆİ°İñ !Ü, v İİ, !İñ,yŎ° ðÛ≈ G
çyŏİ#İİ, ,ŏİŎ° Ŏİ≈, ˆİ ≤Äİ, İSÈˆİ°İ ly-

NSOU r CC-HI-X 67 6É3 •zŕyÙ#Ó° xl%çyŕl Ú•zŕyÿ^ÏÜÓ° Ó° « Û Û ÁÓ° D^ÏçÓ° •zŕyÿ!Û xl%çyŕl ≤ÁÓî≈, ^ÏÜÓ° çlf
 !!Ïò≈çlyÛy çyÓ° # Û, ^ÏÜÓ° Û%ŕ!°Û çyŕf! Ó^ÏÜÓ° yò# Ó° #!l#l!l! !!Élk, Û, ^ÏÜÓ° l- ò^ÏÜ≈Ó° ≤Á!l, xyl%à^ÏÜ, fÓ°
 !!òç≈lf!ŕlÓ° * ò Û%ŕ!°Ûy çyŕlÛ, Ó° y Û%oyÓ° í, z, òÓ° ÛÛ, !°ÛyÛ ^áyòy•z Û, Ó° ^ÏÜ, l- !ÓòÛ#≈^ÏÜÓ° àÛ, y^ÏË, Ó° ä•y^ÏÜ,
 ò^ÏÜ, Û, !°ÛyÓ° ò!œeÿ, y l•T •^ÏÜÓ° Ó° Ï° ÁÓ° D^ÏçÓ° ~•z ≤Ály !!!Élk, Û, ^ÏÜÓ° l- ç, òyÓ° !ŕÛ, çyŕlÛ, ^ÏÜÓ° xl%Û, Ó° ^ÏÜ Û%a°
 ŕjÁyè, Ó° y, òyÓ° !ŕÛ, !çl^ÿ ≤Ály ÛlG^ÏÜÓ° yçÛ àlÓÓÉl≈à xl%ç, y!è, ç, òy! Û, Ó° ^ÏÜ, l- •zŕyÿÛ#^ÏÜ !#l!l! !ÓÓ° çk, Ó° Ï°
 ÁÓ° D^ÏçÓ° ~•z xl%ç, y! í, zò%Ïy, òl Óŕl, Û, ^ÏÜÓ° ^òl- ÛÛy!ŕÛ ÈÛÈ•zÈÛÈxy°Û!àÓ° #ÛÈÛÈÓ° ^°áÛ, Û%•jòò ŕyÈ, #
 Û%hflly•zò áNyÈÛÈÓ° Û^ÏÜ, ñ ~•z xl%ç, y! í, z, ò^ÏÜ, ç ŕjÁyè, Ó° y ≤Áã%, Ó° í, z, ò^ÏÜ, ÒÛ, l ^, ò^ÏÜ, l- ç!Ó°^ÏÜ xl%ÿl! #
 Û%ŕ!°ÛyÛ^ÏÜÓ° ~!l!l! Û, ç#ÓlÿeyÓ° í, zB^ÏÜ, Ó° çlf ŕjÁyè, ÛÛ%•ÿ, y!ŕÛÛ lyÛÛ, ~Û, ^ÏÜ!ÏÜÓ° òÛ#≈! Û, Û≈ã, yÓ° # !l^ÏÜ yà
 Û, ^ÏÜÓ° l- ŕÛà^ÿ ÿjÁyçf ^Û, yÓ° y^ÏÜÓ° Óy!# lÿ^ÏÜ, xl%ŕ, l, •l^ÏÜ ñ^ÏÜ, yÓ° í, ç, yÓòy^ÏÜÓ° òy!l^ÿ c !SÈ° Û%•ÿ, y!ŕÛÛ^ÏÜÓ°
 í, z, òÓ° - ç!Ó°^ÏÜ, !Ó^ÏÜÓ° yò# Û, y!≈Û, y^ÏÜ, òÓ° çlf x!È, l%_ ^ÏÜÓ° çy!hfl! !Óòy^ÏÜÓ° x!òÛ, yÓ° í, y^ÏÜÓ° ^ÏÜ, ^òG!^ÿ
 •^ÏÜ!SÈ°- ÿ, ^ÏÜÓ° çlâ^ÏÜÓ° Óf!_ àl, ç#Ó^ÏÜ •hfl!^ÏÜ, ç, ò Û, Ó° yÓ° x!òÛ, yÓ° Û%•ÿ, y!ŕÛÛ^ÏÜÓ° !SÈ° ly- xyÛ, Ó°^ÏÜÓ° xyÛ°
 ^ÏÜ, Ûÿ, ^ÏÜÓ° yáy òç≈lÛ à≤Á^ÏÜ, fÛ, !òl ŕÛ, y^ÏÜ ŕjÁyè, ≤Áÿÿy^ÏÜÓ° x!°@ ^ÏÜ, ≤Áçy^ÏÜÓ° òç≈l !ò^ÏÜ, lã ≤Áã, !°l, !SÈ°ñ
 •zŕyÿÛ!Ó^ÏÜÓ° yò# Ó° Ï° ÁÓ° D^ÏçÓ° ñ, yÓ° Ó° yç^ÏÜÓ° ~Û, yòç Ó° Èl≈~•z ≤Ály !!!Élk, Û, ^ÏÜÓ° l- xyÛ, Ó°^ÏÜÓ° xyÛ°
 ^ÏÜ, !•@%Ó° #!l, xl%ÿl! # Ûl%, yòy!Û ≤Ály àŕjÁy^ÏÜ, Ó° çB^ÏÜ Ìl ŕÛy! Gç^ÏÜÓ° ^ŕylyÈÛÈÓ° * ç, òy òy! Û, Ó° yà ã, y%•l^ÿ -
 ÁÓ° D^ÏçÓ° Ó° yç^ÏÜÓ° myòçÓ° Èl≈~•z !•@%Ó° #!l, Óŕl, Û, ^ÏÜÓ° ^òl- ÿ, Û%Û^ÏÜÓ° ŕÛ!^ÏÜ, xyÛ, Ó°^ÏÜÓ° xyÛ°
 ç, òl≈hs^ÿ Óyòçy^ÏÜ, Û^ÏÜçòyÛ Óy Û%, !≈ç Û, Ó° yÓ° ≤Ály ≤Áã, !°l, !SÈ°- çy•çyÿl Û^ÏÜçòyÛÈÛÈÓ° ç, ò!Ó° Ó°^ÏÜ≈,
 È%, !Ûã%, j! Ó° #!l, ≤ÁÓî≈, l Û, ^ÏÜÓ° !SÈ°^ÏÜ- •zŕyÿÛ#^ÏÜ Ó° #!l! !ÓÓ° çk, Ó° Ï° ÁÓ° D^ÏçÓ° ~•z ≤Ály !!!Élk, Û, ^ÏÜÓ° l- ÓÇ
 ç, ò!Ó° Ó°^ÏÜ≈, Ûxyŕ ŕyÿÛ%xy°y•zÛ%ÛÛ ÓyÓ° Ó° #!l, ≤ÁÓî≈, l Û, ^ÏÜÓ° l- 1668 á #/ òÓ° Óy^ÏÜÓ° l, fñ à#l, !!!Élk, Û, Ó° y
 •l^ÿ - •zŕyÿÛ!Ó^ÏÜÓ° yò# Ó° Ï° ÁÓ° D^ÏçÓ° 1675 á #/ òÓ° Óy^ÏÜÓ° ^çfy!l, Èlã, ã≈, y!Ó!Élk, Û, ^ÏÜÓ° l- ^Û, yÓ° y!Ó^ÏÜÓ° yò#
 Ó° Ï° !l, !l^ÏÜ, yÓ° Ó° yç^ÏÜÓ° ŕlã, e Óy!Èl≈Û, •z!l, yŕl Ó° ã, ly Ók, Û, ^ÏÜÓ° ^òl- 'New Cambridge History' ÈÛÈÓ° ^°áÛ,
 Ó° Ï° ñ Ó# !ã, eÛ, Ó°^ÏÜ, òÓ° ÓyÓ° ^ÏÜ, Ó°•ÒyÓ° Û, Ó° y•^ÏÜ!SÈ°- !•@% G Û%ŕ!°Û xl%ç, y^ÏÜ ç#ÓÈÛÈçvñ, ç, ò%Ó° çÈl G
 lyÓ° #Ó° ≤Á!l, Û!l≈, ÓfÓ°yÓ° !!!Élk, Û, Ó° y•^ÏÜ!SÈ°- ç, òyÈÿÛ, ÈÛÈ, ò!Ó° FSÈò G !Ó°y!ŕÿ, y^ÏÜ, !l, !l!^ÿsf! Û, ^ÏÜÓ° l-
 x!l, !Ó°_ òy!l, Ó° yáy !!!Élk, Û, Ó° y•l^ÿ - Ûy!%Fã, !°lã^ÏÜÈlñ x!l, !Ó°_ òy!l, ^Û, ^ÏÜ, ^È, ^È, yÓ° çlf ŕjÁyè, ~Û, ò°
 Û, Û≈ã, yÓ° # !l^ÏÜ yà Û, ^ÏÜÓ° !SÈ°^ÏÜ- fl!l≈á!ã, l, ç, òyÈÿÛ, !!!Élk, Û, Ó° y•l^ÿ - òÓ° Óy^ÏÜÓ° ^Û, y^ÏÜ y Ó° Û
 fl!l≈ÈÛÈÓ° Ó° ç, òf !!!Û≈l, Ó°Ó° ÓfÓ°yÓ° !!!Élk, Û, Ó° y•l^ÿ!SÈ° Ó° Ï° Û, y!È, áNy í, z^ÏÜÓ° Û, ^ÏÜÓ° !SÈl- È, y^ÏÜ, Ó° ã, yÈl G
 ÓfÓŕyñ ç%l^ÿ lãyñ Ûòf, òy! !!!Élk, Û, Ó° y•l^ÿ - ~SÈy!l, y Û, Ó°^ÏÜÓ° ^ÏÜò !!!Û≈y! ~ÓÇ ŕ!È, G òÓ°^ÏÜÓ° òÓ° ày!^
 lyÓ° #^ÏÜÓ° àÛ !!!Élk, Û, ^ÏÜÓ° l- ^òy^ÏÜÓ° ŕÛ!^ÿ ≤ÁÛ, yçf Ó° yhfllyl^ÿ xÿ#° xyã, Ó° í G l, fà#l, ~ÓÇ Û•Ó°^ÏÜÓ° ŕÛ!
 ÿ, y!çl^ÿ Û, ^Û, w Û, ^ÏÜÓ° xcy!hs^ÿ Óŕl, Û, Ó° yÓ° çlf 1969 !á ç ŕjÁyè, ÿ, y !!!Élk, Û, ^ÏÜÓ° l- lã≈, Û, # G ÓyÓ° Ó!l, y^ÏÜÓ°
 Ó° yçÈÿ, y ^ÏÜ, !Óòy!^òG!^ÿ•l^ÿ ~ÓÇ ÿ, y^ÏÜÓ°^ÏÜ, ŕçŕyÓ° òÛ≈, ç, òy! Û, Ó° yÓ° í, z, ò^ÏÜç ^òl- È, yÓ°^ÿ, #l^ÿ
 Û%ŕ!°ÛyÛ^ÏÜÓ° çlf ~Û, !è, ŕyòyÓ° í xyã, Ó°!Ó!ò ÿ, !Ó°Ó° çlf ŕjÁyè, •yly!È, Ûl, Óy^ÏÜÓ° !È, !_ ^ÏÜ,
 ÛÈ, ^ÏÜ, y!^ÿÈÛÈ•zÈÛÈxy°Û!àÓ° #Û ly^ÏÜ ~Û, !è, Ó, •l @^ÿ Ási ŕçÛ, !°l, Û, ^ÏÜÓ° l-

NSOU r CC-HI-X 68 6É3É1 •zŷy!Ù xl%çyŷîlÓ° Û yî≈Û, !Ó°î, y xÓçf ŷjÀyîlè, Ó° Û, îlè, yÓ° !lîò≈ç ŷî_ŷG ~•z ŷÛ, °
xyîòîçÓ° xîlÛ, =!° Û yî≈Û, Ó° Û, Ó°y ŷΩ, Ó°î! – Û%â° x!È, çyî, Óà≈ Ûðf, òylñ ç%î yîá°yñ l, i, fà#i, ≤ÄÈ, , l, î, î, ~i,
î!ç xÈ, fhflî •îî° , òîî, , !SÈ° îñ ŷjÀyîlè, Ó° !lîò≈îç î, y î, fyà Û, Ó°y ŷΩ, Ó° !S° ly– ÓyÓ° Ólî, yÓ° y !SÈ°ñ x!È, çyî, îòÓ°
xÓÓ° Û•î°Ó° Ó° Ûî#Ó°y xyîàÓ° Ûi, •z ŷD#i, ä, ä≈, y Û, Ó°îî, lñ î, îÓ !Û, S%Èè, y îà, òîl ~Óç ≤Äòylî, ç•Ó° îîÛ,
ò)îÓ° îá, îl ŷjÀyîlè, Ó° Û, í, , y lçÓ° , òi, , y !Û, S%Èè, y xŷ!îÓðyçlÛ, !SÈ° – Catherine Bulter Brown Ûhs °Óf Û, îÓ° îSÈl
'The 'ban' if at all was primarily in the form of prohibition of music in the presence of the emperor himself. This was a
matter of personal renunciation and was not forced upon other connoisseurs'. ÁÓ°D îçîÓÓ° ŷy!•îî, fÓ° ≤Äîî, xl%Ó° yà
!SÈ° – @ Äsiyà, îÓ°Ó° , ò%Ñ!î Ó° « îy îÓ« îîÓ° çl f î, l, xîlÛ, xî≈ Ófî Û, îÓ° !SÈ°î! – ÁÓ°D îçîÓÓ° ò#â≈ 50
ÓSÈ°îÓ° Ó° yççÛ, y î° Û)â° ŷyîÀyçf xylî, îlÓ° !òÛ, îîÛ, , •_Û xyÛ, yÓ° °yÈ, Û, Ó° î°G ŷyîÀy îçfÓ° xî≈îlî, Û,
!È, !_ á%Ó° ~Û, è, y ŷä, ° !SÈ° ly– îñ, yÓ° , ò%Ó≈ŷ!Ó° îòÓ° Û îî, y ÁÓ°D îçÓ° òÓ° yç •y îî, Ófî Û, Ó° yÓ° , ò« , òyî, #
!SÈ°î! ly– îñ, yÓ° !l îçÓ° ≤Äyî, f!•Û, ç#Ólîy, òlG !SÈ° á%Ó°z ŷÓ° – î, îÓ° îñ, yÓ° •y îÓ° Û Û%â° îòÓ° Ûl≈yòy G
îî, •fÛî, •z Óçylî î° îá !SÈ°î! – xÓçf òÓ° Óy îÓ° çÑyÛ, çÛÛ, Û, !Û îî° !ò îî° !SÈ°î! – ŷD#i, Û, yÓ° îòÓ° òÓ° ÓyÓ°
îîÛ, Ó!•ÓyÓ° Û, îÓ° !SÈ°î! Û, v òyòfÛ, yÓ° îòÓ° Û, îÓ° !l – Ó° yçÛ, #î l•Ói, îy ≤Äîî, !ò !lî Û Û, îÓ° ≤Äyŷyò
my îÓ° Óyçî, î, yG Ó¶, •î! – ŷjÀyîlè, Ó° ç#Ólîyey G •zŷy îÛÓ° !Ó!ò ÓfÓfliyÓ° ≤Äîî, ≤Äyàî, , xl%Ó° yà !SÈ° –
ŷÛŷyÛ!î Û, ≤Äîî, îòòîÛ, Ó° xîlÛ, îñ, y îÛ, ÛÈ, yÓ° îî, •zŷyÛ Ó° « Û, Û Ó°î° !ä, !•î, Û, îÓ°SÈl – xî≈yî xyÛ, Ó° îÓ° Ó°
, òÓ° òÛ≈ ŷ!•E%èi, yÓ° !#îî, l, î, l, òylî, ° Û, îÓ° !SÈ°î! – xyò%lÛ, Û, y î°Ó° !î, •y!ŷÛ, Ó° y Ó° îñ ÁÓ°D îçîÓÓ°
, ò)Ó≈ŷ!° îòÓ° Ó° yççÛ, y î° Ó°ŷyç îç !ç!° ≤Äçyŷl !•@% îòÓ° xÓyòf Û, îÓ° î%, î°!SÈ° – ŷyîÀyçf Ó° , yÓ° î, y!à îò
ÁÓ°D îçÓ° x!òÛ, Ûeylî Û%ŷ°Ûyl îòÓ° G, òÓ° !lÈ≈, Ó° ç#° •îî° G îè, l ~Óç ~Ó° È, î° !•@% îòÓ° !ÓÓ° òîk, !Û, S%È
Û, îlè, yÓ° ÓfÓfliy !l îî, •î – xyÛ, Ó° îÓ° Ó° Ó° yççÛ, y î° òÛ≈ÈÛÈŷjò îÛ≈, ŷjÀyè, G Ó° y îkT...Ó° î Û îlyÈ, yÓ° ≤ÄÛ, yç
î, ò îî° !SÈ° î, y Òò î° !à îî° !SÈ° ÁÓ°D îçîÓÓ° çyŷlÛ, y î° – J.F. Richards ÈÛÈ~Ó° Û îî, ñ ŷÛ! îîÛ, •z ~•z òyÓ° îy
îî, Ó° #° î Û%â° ŷyîÀyçf xÓçf•z •zŷy îÛÓ° Ó° ykT... ~Óç ç!Ó° îî, xl%ŷÓ° î Û, îÓ° È, yÓ° î, #î Û%ŷ°Ûyl îòÓ° î, zB îî,
Û, Ó° yz •îÓ° ŷz Ó° y îkT...Ó° î, z îjçf – î, îÓ ŷi, #çä, w Û îlÛ, îÓ° l î ÁÓ°D îçÓ° Û îlçÄy îî !Óÿyŷ Û, Ó° îî, l î Ó° yçf
ç!Ó° îî, î Û îz ä, y° y îî, •îÓ !Û, v î, y îl ç!_ çy° # !•@% x!È, çyî, G ç!ÛòyÓ° î# îÛ, xyâyî, ly Û, îÓ° – 6É4 !•@%
!Ó° îÓ° yò# xl%çyŷl = Û!@Ó° òÁçŷ !•@% îòÓ° ≤Äîî, ä, Ó° Û Û îlyÈ, yÓ° ≤ÄÛ, yç î, ò îî° !SÈ° Û!@Ó° òÁçŷ G !ç!çî y Û, Ó°
, ò%lÓ° yî ä, y° Û, Ó° yÓ° Ûyòf îÛ – ÁÓ°D îçÓ° Ó° yç îçÓ° òÓ° òî, î, ≤Äîî, !ç, î, Û!@Ó° =!° òÁçŷ Û, îÓ° Ó° , ò« , òyî, #
!SÈ°î! ly– î, îÓ lî%, l Û, y îly Û!@Ó° !lÛ≈y îî Ûi, !ò îî, l ly– Ó° yç îçÓ° ≤ÄlÛ ÓSÈ° îÓ° á1659 á #/â ~Û, È, Ó° Ûyl myÓ° y
îlyÓ° îŷÓ° ç îlÛ, , ò% îÓ° y!•î, îÛ, çy! îî° !SÈ°î! î, òiÓe •zŷyÛ#î xy•zl xl%ŷy îÓ° ≤Äyä, #l Û!@ îÓ° Ó°
NSOU r CC-HI-X 69 G, òÓ° •hfîl î« , ò Û, Ó° y îy îÓ ly – î, îÓ Û, y îly l%î, l Û!@Ó° !lÛ≈y îîÓ° xl%Û!î, î òGî° y •îÓ° ly –
1669 á #/ î, zî, , Èl fyñ Û, è, Û, ñ Û!ò!# , ò%Ó° •zî, fy!ò xMÈ, î°Ó° fliy!#î° ŷÓ° Û, y!Ó° Û, Û≈ä, yÓ° # îòÓ° !l îò≈ç
!ò îî° !SÈ°î! îyÓî, #î Û!@Ó° ñ îy !Óaî, 10ÈÛÈ12 ÓSÈ° îÓ° Ó° Û îðf îî, Ó° •îî° !SÈ°ñ î, y òÁçŷ Û, Ó° îî, ~Óç , ò% îÓ° y îly
Û!@Ó° ŷçflÒyÓ° ly Û, Ó° îî, – 1669 á #/ 9•z ~!≤Ä° ≤Äy îò!çÛ, çyŷlÛ, î, ≈y îòÓ° ~Û, !è, ŷyòyÓ° î !l îò≈ç î òGî° y •îî° !SÈ°
î!ÓòÛ#≈ îòÓ° ŷÛ, ° !Óòfyîî ~Óç Û!@Ó° òÁçŷ Û, Ó° îî, •îÓ° ~Óç î, y îòÓ° òÛ#≈î° !ç« , y Ó° #î, l#î, òÛ! Û, Ó° îî,
•îÓ° – ≤Äy îò!çÛ, çyŷÛ, Ó° y ŷjÀyîlè, Ó° ~•z !l îò≈ç Û, yî≈Û, Ó° Û, îÓ° l – 1669 á #/ ~Ó° xyàkT Ûy îŷ îÓlyÓ° îŷÓ°
!Óÿy! Û!@Ó° òÁçŷ Û, Ó° y î – , ò îÓ° Ó° ÓSÈÓ° òÁçŷ Û, Ó° y î° Û!@Ó° yÓ° !Óáfyî, î Û, çÓ° Ó° yî° Û!@Ó° ñ îy ≤Äyî° 33
°« , è, yÛ, y Ófî Û, îÓ° !

76% **MATCHING BLOCK 68/241** **SA** GE-BG-41.pdf (D164891237)

lÛ≈yî Û, îÓ° !SÈ°î! Ó° yçy Ó#Ó° !ŷç Ó°

Ī@y- ~Ū!Ū, !Óáfyĭ, ſyŪlyĭ Ū!@Ó G óÁÇſ≤ĀyÆ •ĭ - ā, Ó Ū •ĭ, yçy ĩ ĩŪ, •z !•@% ĩòó Ū ĩl ſy•ſ ç ĩſ!SÈ° ~ÓÇ ĩ
Ū%ſ!°Ū Ū, Ū≈ā, yÓ # ĩŪ, ĭ, z!ĭ! # ĩſ, ~Ū, ĩ, ſ, Ū!@Ó óÁÇſ Ū, Ó yÓ çſ, ðyē, y ĩly • ĩĭ ĩSÈ° ĩ!•@% Ó y ĩ, y ĩŪ, •ĭ, fy
Ū, ĩÓ ĩSÈ° - =çÓ y ĩē, !•@% ĩòó ≤ĀÓ ≤Āĭ, ĩÓ y ĩò =e Óy ĩÓ Ó lyŪyç, ðĭ, y ≤Āyl Óſ, • ĩĭ ĩ! ĩĭ ĩSÈ° - Ū!@Ó
óÁÇ ĩſſÓ Ū, yÓ ĩĭ ÁÓ D ĩç ĩÓÓ ſ ĩD ĩyò, ð% ĩÓ Ó ſĭòŪ≈, ĩ, ĩ, • ĩĭ ĭ, z ĩē, ĩSÈ° - 1679 á #/ Ūyā≈, ĩ ĩŪ, 1680 á #/
ĩĒ, Ó ħĭ yÓ #ĒĒĒ Ū ĩòſ ĭ, zòĭ, ð% Ó G ĩā, ĩſ, yÓ ĒĒĒ x ĩŪ, Ū!@Ó óÁÇſ Ū, Ó y • ĩĭ ĩSÈ° - ĩò%lyĭ ſŵ Ū, yÓ
'History of Aurangzib' āĭĭ āĭ, āĒĒĒ Ū!@Ó óÁÇ ĩſſÓ ~Ū, !ÓÓÓ ĭ ĩò ĩĭ ĩSÈ- Ū!@Ó óÁÇ ĩſſÓ ĩ, ðSÈ ĩl Ū, Ó Ūye
òŪ#≈ĭ Ū, yÓ ĭ Óy ĭ, z ĩſçſ Ū, yç Ū, ĩÓ ĩSÈ° ~Ū Ē, yÓy ĩē, Ū, ĩĭ - ÁÓ D ĩçŵ ò#≈ĭ òl çyē, ĩ ŪyÓ yē, y ≤ĀĒ, ĩ, ĩ, fllyl#ĭ
≤Āĭ, ĩ, ðĭ çy# ĩ!•@% ç! Ū Ó myÓ y ĭ, zĭ, ſ, • ĩĭ ĩSÈ ĩſ! ~ÓÇ ĭ, y ĩòó òŪ Ū, Ó ĩĭ ĩ! ĩĭ ĩ! ĩ! ſz ſŵ çylĭ, Ó òŪ#≈ĭ
≤Āĭ, ĩ, ç, yl! = ĩŪ, G x, ð!Óe Ū, Ó yÓ Óſŵly Ū, ĩÓ ĩ - ~Ū, •z ſ ĩD ĩ, ĩ! «, ſ Ū, ĩÓ ĩ ĩ Ū!@Ó = ĩ Ó ĩĭ ĩē lyſĒ, y ĩÓ
Ó yçT...!Ó ĩÓ yò# Ū, y ĩçŵ Ū, w- 1669 á #/ ĩ, ĩ! ſŵÓyò, ðyl ĩ ē, yĭ Ū% ĭ, yl ~ÓÇ ÓlyÓ ĩſŵ Ū!@ ĩÓ !•@% ~Ū!Ū,
Ū%ſ!°ŪyĭÓ yG ĩyĭ, yĭyĭ Ū, ĩÓ - ~!ÓĒ ĩĭ ĩ! ĩ! ĩ! ſ!•@% ĩSÈ ĩſ! ĩ ~zĒ, y ĩÓ ſĭĀy ĩē, Ó !ÓÓ & ĩk, xĭ ĩhs yĒ ≤ĀŪ, yç
Ū, Ó yÓ çſ Ū!@Ó = ĩŪ, Ū, w Ū, ĩÓ ≤ĀçyÓ y Ū, yç Ū, Ó ĩSÈ- ĩ, ĩ! ≤Āçy ĩòó !ŵ flf Ū, ĩÓ ĩ - ~•z Ū, yÓ ĩĭ
Ū, yç#Ó !Óſyĭ Ū!@Ó G Ū!% Ó yÓ Ū, çÓ Ó y ĩĭ Ó Ū!@Ó óÁÇſ Ū, ĩÓ Ū!çò !!

Ū≈ĭ, •ĭ -
Ó yç ĩſſŵ Ū, ĩ, ð!Ó ĩſſŵ, Ó
ò!Ó ĩ≤

Ā!« ĩſ, ÁÓ D ĩçŵ ſŵ, ðĭ, ~z Ū, yç Ū, ĩÓ ĩSÈ ĩſ! - xòfy, ðŪ, !Ó ā, yĭ≈, ſ Ū ĩl Ū, ĩÓ ĩſ ĩ Ū!@ ĩÓ Ó Ūyòſ ĩŪ
Ó% ĩŵy ĩòó ç! Ū G à!Ó Ūy ≤ĀŪ, ē, • ĩĭ ĩSÈ° ~ÓÇ ĭ, yÓ y ŪòſĒ, yÓ ĩĭ, ſĭĀyē, ĩŪ, lyſĒ, y ĩÓ xÓK, y Ū, Ó yÓ ĩā, çTy
Ū, ĩÓ ĩSÈ° - ĭ, z ĩŵáſĩ ĩ ſŵ ĩĭ ĩ! ĩ! Ū!@Ó óÁÇſ Ū, Ó ĩĭ, ĩā, ĩĭ ĩSÈĪ ≤Āyl ĩſz ſŵ ĩĭ •z ĩ, ĩ! ĩ! Ū, S%Ē Ū!@Ó ĩŪ,
Ē, ĩŪòyl Ū, Ó ĩSÈ ĩſ! - ĩòG 1672 á #/ ÁÓ D ĩçŵ =çÓ y ĩē, !•@% Ū!@Ó = ĩŪ, ſĭ % Ó ā! ĩòÓ ā òyl ĩ!ĒĪ, Ū, ĩÓ
xy ĩòç òĭ ĩ, ĩy! ð ĩ, ĩ! ŵ, ſyÓ ĩŵ! Ū, S%Ē ŵĒĒ òĒ Ūē, ĩŪ, ~z ≤ĀŪ, yÓ Ē, ĩŪ òyl Ū, ĩÓ ĩ - ĩçā = Ó & Ó yŪòyĭ Ū,
ĩòó yò% ĩl = Ó & myÓ !Ū≈y ĩŵ çſſG ~zĒ, y ĩÓ ç! Ū ĩòĭ y • ĩĭ ĩSÈ° - ĩ, ĩÓ ĩ, ð!Ó Ūy ĩſ Ū!@Ó óÁÇſ • ĩĭ ĩSÈ° ĩſz
ð!Ó Ūy ĩſ ĩſ, ĩ Ū!@Ó ā ĩ, G ĩē, ĩ - 6Ē5 ĩçĭſ Ū, Ó, ð% ĩ ≤ĀÓĭ≈, ĩ à2Ó y ~!≤Ā° ĩ 1679 á #/ ā ÁÓ D ĩç ĩÓÓ
òŪ≈ĭ#ĭ, Ó ~Ū, ĩ, ĭ, z ĩŵáſ ĩſyāſ òŪ, • Ū!çĭſ yŪ Ū, ĩÓ Ó, ð% ĩ / ≤ĀÓĭ≈, ĩ - Ū, Ó Ūye

NSOU r CC-HI-X 70 xĒĒĒĒŪ%ſyĭ ĩòó ~z Ū, Ó !ò ĩſ, •ĭ, ĩ ſŵ Ū, yÓ ĩā Ū, ĩòó Ó ŵ ŵ ŵ!ſyĭ # ÁÓ D ĩçŵ
Ū, ĩ, ≈, Ū, Ū!çĭſ yŪ Ū, Ó, ð% ĩ / ≤ĀÓĭ≈, ĩŵ ≤Āòyl ĭ, z ĩſçſ ĩSÈ Ūzſy ĩŪÓ ſĭ±ſyÓ ĩŪ ~ÓÇ Ū, ðŵ!Ū, ĩòó òŪŪ -
Ū, yĒ, āſy !° ĩā ĩSÈĪ ~z Ū, ĩÓ Ó !ÓÓ & ĩk, xĒĒĒŪ%ſyĭ ĩòó Ū ĩòſ ð% ā G «, yĒ, ſMĒ, yĭÓ ĩ, •ĭ - ĩçĭſ y
Ū, ĩÓ Ó !ÓÓ & ĩk, ≤Āĭ, Óyò çy! ĩĭ ŪyÓ yē, y Ó#Ó !çŵç# ÁÓ D ĩçŵ ĩŪ, çē ° ĩl - Ū, Ē - ŪĒ, ðy!Ē, Ó, ðē
!Ó ĩſſŵ ŵ, ĩÓ !° ĩā ĩSÈĪ ĩſ ĩſ, Ū, Ó Ūye !çŵç# G !•@% ĩòó «, yĒ, ≤ĀŪ, yç •ĭ ĩſ çy! ĒĒĒ òŪ≈ !!Ó≈ ĩç ĩĒĪ
Ū, ſŵK, Ē, yÓ ĩ, Ó yçT... āē, ĩŵ çſ ĩ ĭ, zòyÓ ĩ, yG Ūy!ſŵ, ĩ, yÓ ≤Āĭĭ yçĭ, yÓ !ç«, yG !çŵç# ~z, ð ĩē ſĭĀyē, ĩŪ,
!ò ĩſ, ĩā, ĩĭ ĩSÈ ĩſ! - Ū, v ÁÓ D ĩç ĩÓÓ «, ſ ĩSÈ° zſy ĩŪÓ ſĭ±ſyÓ ĩ - ĩſ, yÓ !Óſyſ ĩSÈ° ĩçĭſ y òy ĩl çç≈!Ó ĩ, • ĩĭ
ò!Ó o !•@% Ó y •zſy Ū òŪ≈ @ Ā•ĭ Ū, ĩÓ !çĭſ y ≤Āòy ĩŵ •yĭ, ĩ ĩŪ, ĩ Ó •y•z, ð ĩſ, ā, y•z ĩÓ - ſŵ, Óĭ, ~z Ū, yÓ ĩſ
ĩ, ĩ! ò!Ó o ĩŵ ĩŵ G, ðŵ Ū, ĩÓ Ó •yÓ ĩÓ ĩā ĩSÈ ĩſ! Óç - Ūy!ſFā, ĩā ĩSÈĪ ĩſ ĩçĭſ yÓ ā, y, ð ~ÓÇ ſŵ Ū, yÓ
Ū, Ū≈ā, yÓ # ĩòó !ĭ ð#ĭ, ĩ ĩŵ Ū, Ū!çŵ ŵ!çŵ xyçyĭ Óĭ!•@% zſy Ū òŪ≈ @ Ā•ĭ Ū, Ó ĩſ, Óyòſ • ĩĭ ĩSÈ ĩſ! - xòfy, ðŪ,
ſĭ, #çā, ĩwÓ ðyÓ ĩy ĩÁÓ D ĩçŵ !ſçyſ ĩſy ĩÓ y • ĩŵ, ðŵ •z !çĭſ y, ð% ĩÓ yĭ ā, y% Ū, Ó yÓ, ð«, ðyĭ, #
ĩSÈ ĩſ! - Ū, v Ū, S%Ē

Ó yç ĩſſŵ Ū, ÓyòſÓyòŪ, ĩ, yÓ çſſ ĩ, ĩ, y Ū, Ó ĩſ, ðy ĩÓ ĩ! - Óy•ç
ÓSÈÓ, ð ĩÓ !çĭſ y Ē, !Ó ĩĭ xy ĩſŵ - ĩſ, yÓ ~z Ū, Ū≈ſ!ā, ≤ĀŪyĭ Ū, ĩÓ ĩ ŵŵ#≈ĭ Ū, yÓ ĩòçĭ, ĩĭ ĩ ĭ, z ĩŵy ĩòó
≤Ā ĩÓ yā, lyĭ ĩĭ ĩ Ū, Ó Ūye Ó yç ĩſŵ Ū, Ū, yÓ ĩſz ĩçĭſ y ā, y% Ū, ĩÓ ĩSÈ ĩſ! - •zĭ, y#Ó, ðĭ≈ē, Ū, Ūy!ſFā, Ó ĩſ!
ĩſ çſŵ ŵ, yĒ! Ū, S%Ēē, y, ð)Ó ĩ Ū, Ó yÓ çſſ ÁÓ D ĩçŵ !çĭſ y Ē, !Ó ĩĭ xy ĩſŵ xl≈yl xl≈Ē, yĭ, yÓ !•ĩſ ĩÓ ĩē,
~Ū, ĩ, ē, = Ó & ç, ðĭ≈ Ū, Ó - ſŵ ĩſŵ ā #ĭē, yĭ Ó!Ū, ĩŪ, ĩŪ! •zç ĩÓ çĭ G@yçĭ Ē, Ó y!ſĭ, ðĭ≈, ĩàç ≤ĀĒ, ĩ, ĩŪ,
Ē, yÓ ĩſ, xyŪòy!Ū, ĩ, ð ĩſŵ G, ðŵ òĭ, çĭ, yçç •y ĩÓ ~Ū, xĭ, ĩÓ - ðŵ!çĭſ yÓ, ð!Ó Ó ĩſ≈, !ò ĩſ, •ĭ, ĩ
çyçy, ðy!ç ò!Ó o !•@% ĩòó G zſy ĩŪ òŪ≈yhs ĩÓ ĩ, Ū, Ó yÓ ~Ū, ē, y, ð!Ó Ū, ĩy ĩSÈ° ĩŵ, yÓ ĩ Ū%ſyĭ • ĩŵ ĩçĭſ y
Ū, ĩÓ Ó •yĭ, ĩŵ, ĩ Ó •y•z, ðyĒ ĩŵ ĩſ, - ĭ, z ĩŵáſĩ ĩçĭſ y, ð% ĩ / ≤ĀÓĭ≈, ĩŵ Ūyòſ ĩŪ Ó yç ĩŵ, yĒ, ð)Ó ĩŵ ĩÓ ĩ
ĭ!ŵ! - ðáy ĩly • ĩĭ ĩSÈĪ ſĭē, @ Āy•ſ ĩŵ Ū, yÓ ĩ!çĭſ y Óyòò xyòyĭ Ū, ĩ, xl≈, ð, ĩŪ, Ē, y ĩÓ Ó yáy •ĭ, ĩ ĩláy ĩŵ,
ò!Ó o Ū%ſyĭ ĩòó ſy•yĭ Ū, Ó yÓ çſſ Ó!rē, ĩ, •ĭ, - ~z Ū, yç •zſy ĩŪÓ !Ó!ò xl%ſy ĩÓ Ó y ĩçT...Ó Ū, Ó ĩſ! ĩSÈ° -
xyŪ, ÓÓ Ū%ſyĭ ſyĭ ĩçŵ !!ò≈T Ū, S%Ē ðĭſŵ, ĩŵ! òŪ#≈ĭ Ū, y ĩç ĩſ!ŵ - Óſ! - ĩ K, yĭ# Óſ! - ĩ!ç« Ū, ĩ Ū, ĩ,
ſlyĭ#Ó !Óòŵyĭ xlyĭ •zĭ, fyĭò ĩòó !ĭòÓ Ē, ĩŵòy ĩŵ Óſŵly

Ü, ^iÓ° !SÈ^i°l- !Ü, v, çó°óí, #≈Ü, y^i° ,

ök, li, Ü, yí≈i, °%Æ •Gí°yí° Ó°yT... làò x^iì≈ ÿy•yí°f Ü, Ó°^iì, Óyôf !SÈ°- ÁÓ°D^içÓ Ü°ÿ°Üyl ^ÜÔ°Óyò#^iòÓ°
x^iìÜ, yçç^iÜ, ≤Äçí° ló^iì, lyÜ, yí° i, y^iòÓ° xy!≈Ü, òyl° iÑ, y^iÜ, Ó•l Ü, Ó°^iì, •iì° !SÈ°- ~SÈyí, ,y ÁÓ°D^iç^iÓÓ°
!ç!ç!°yÈÜÈÓ° ÿ^iD !•@%^iòÓ° òU≈yhs°!Ó°i, Ü, Ó°yÓ° ^i, z^iìççf Ó!≈i, •iì°^iSÈñ^iSÈ, !Ó^içEÍ @^iÁ^iìlyàf lî° - !•@%Ó°y
flfòU≈Ó° «, yí° xy@^iÁ•# !SÈ°- !ç!ç!°y ä, y°% Ü, ^iÓ° !ò !•@%^iòÓ° òU≈yhs°!Ó°i, Ü, Ó°y Ω, Ó°•i, i, y•^i° ÿ%°i, y!# !%à
^iìÜ, •z !ç!ç!°y i, y Ü, Ó°^iì, çy^iÓ° !- !ç!ç!°y ä, y°% Ü, ^iÓ° ÿjÁy^iè, Ó° xÿ°!ÓòyÓ° , òÓ° Ùyí !SÈ° x^iìÜ, ^iÓç- ~•z
Ü, Ó° !•@%Ó°y È, #EÍÈ, y^iÓ x, òSÈ@ Ü, Ó°i, - ç•Ó°yMÈ, ^i° ≤Äyí° •z !ç!ç!°yÓ° ≤Äi, Óy^iò ÓiÜ, Ó°y ~Ü, ^iìy^ià ÓfÓÿy
Ó¶, Ü, Ó°i, ~Óç i, yÓ° È, ^i° ÿyôyÓ° i Üyl% ^iEÍÓ° ò°ò≈çy Ó, k, ^i, ç^iì, ly^iÜ, - ÁÓ°D^içÓ ÿè, Ü, ^iÜ, y^iìy !Óÿ°ÿy Óy
òyÓ° lyÓ° myÓ°y ä, y°i, •iì° !SÈ^i°EüüüEi, y

NSOU r CC-HI-X 71 flòçT lî° - xÓçf !ç!ç!°y, ç%l/≤ÄÓi≈, ^iìÓ° Üyôf^iÜ ÁÓ°D^içÓ òyÓ° ÈüÈi, z°ÈüÈ•zÿ°yÜ à•zÿ°y^iÜÓ°
Ó°yçcà ≤Äi, ç, y Ü, Ó°^iì, ^ä, ^iì° !SÈ^i°l

Ó°i° ÿÜÜ, y#l ò°•z ≤Äi, ^iìÓòÜ, xyÓ° È, ç° ÙyÜ°!Ó° ~Óç Ü, yÈ, # áNy Ühs°Óf Ü, ^iÓ° !SÈ^i°l- !Ü, v ÁÓ°D^içÓ
^iÜ, y^iìyÈ, y^iÓ°xzyÜ, ÓÓ°Ü, i, Ó°yT...ÓfÓfliy^iÜ, çòÓ°Ói≈, l Ü, Ó°^iì, ÿç, Ü !l- !ç!ç!°y SÈyí, ,y !•@%^iòÓ° G, çó°
ä, y, ç, ÿ, i, T Ü, Ó°yÓ° çf ÁÓ°D^içÓ ~Ü, y!òÜ, ÓfÓfliy^iì- 1665 !á / ~!≤Ä° Üy^iÿ ~Ü, xy•zl çy!Ó° Ü, ^iÓ° !•@% G Ü°ÿ°Üyl
ÓfÓÿy! #^iòÓ° ≤Äò_ Òyl!çf ÷^iÖÓÓ° Ü^iòf i, yÓ°i, Üf äe, y^iìy •i° - !fliÓ° •i° ñ Ü°ÿ°Üyl ÓiÜ, Ó°y i, y^iòÓ°
Óy!ççf, ç^iìfÓ° G, çó° 2 ç, yçç •y^iÓ° ÷Ö° ò^iÓñ !Ü, v !•@%^iòÓ° «, ^iè ~•z ÷^iÖÓÓ° •yÓ° •iÓ° 5 ç, yçç- 1667 á
#/ ^iÜ Ùy^iÿ Ü°ÿ°Üyl ÓiÜ, ^iòÓ° ^ç, ^iè Óyl!çfÈüÈ÷Ö° ^Ó° •y•z Ü, ^iÓ° ^òGí°y •i° - 1695 á #/ ~Ü, !l^iò≈ç myÓ°y
ÿjÁyè, Ó°yç, ç°i, SÈyí, ,y xlfylf !•@%^iòÓ° ^ç, ^iè çy°!Ü, ä, i, yñ •y!i, Óy ^áyí, ,y! ä, i, ,y ~Óç ≤ÄyÜ, ^içf xflf Ó•l
!!!Eík, Ü, ^iÓ° òl- ÿfyÓ° G°ÿ ••zà ÁÓ°D^iç^iÓÓ° òU≈l#!i, ^iÜ, Ó°y^iK...Ó° ^ç, ^iè «, i, Ü, yÓ° Ü, •iì° !SÈ° Ó°i°
Ühs°Óf Ü, ^iÓ°^iSÈl- 6É6 ÁÓ°D^iç^iÓÓ° òU≈l#!i, ÿjè^iÜ≈, ^i, •y!ÿÜ, ^iòÓ° Ü°fyí^iÁÓ°D^iç^iÓÓ° òU≈l#!i, ÿjè!Ü≈, i,
xy^i°yã, lyí° ≤Äòyì, ò°•z òÓ°^iìÓ° Üi, yÜi, ç°ç, f Ü, Ó°y lyí° - lò%lyl ÿÜ, yÓ° ~Óç iÑ, yÓ° xl%ayÜ#Ó°y ÁÓ°D^içÓ^iÜ,
~Ü, çl !l, yÓyl ÿ%!B° Ü°ÿ°Üyl !^iÿ^iÓ !ä, !•i, Ü, ^iÓ° iÑ, yÓ° !lÓ°ÓiFSÈB° !•@% !Ó^iÓ°y!ò, yÓ° Ü, ly Ó^i°^iSÈl-
xlf!ò^iÜ, çy!°•çj! È, yÓ°çÜ, #ñ ÿi, #çä, wñ ~ÜÈ xyi, y•yÓ° xy!° ≤ÄÜ%á !i, •y!ÿÜ, ÁÓ°D^içÓ^iÜ, ÷ò°•z !•@% !Ó^iìEÍ#
Ó°iì, lyÓ°yç- !ÑyÓ°y ÁÓ°D^içÓ^iÜ, !•@% !Ó^iìEÍ# Ó°iì, ^ä, ^iì°^iSÈlñ iÑ, yÓ°y ÿjÁyè, Ü, i, ≈, Ü, !•@%ÈüÈ!Ó^iÓ°yò#
!Ó!È, B° xl%çy! çy!Ó°ñ !•@^iÓ°Ó° òÄçÿyòlñ !ç!ç!°y Ü, ^iÓ°Ó° ç%l/≤ÄÓi≈, l •zi, fy!ò !l^iò≈ç i%, ^i° ò^iÓ°^iSÈl-
xlf!ò^iÜ, !ÑyÓ°y ÁÓ°D^içÓ^iÜ, ç°^iÓ°y, ç°!Ó° !•@% !Ó^iìEÍ# Ó°iì, lyÓ°yçñ iÑ, yÓ°y !Ó!È, B° !°!_ Ó°xÓi, yÓ°iy
Ü, ^iÓ°^iSÈl- ÁÓ°D^iç^iÓÓ° , ò)Ó≈Ói, #≈ çyÿÜ, Ó°y •zÿ°y!Ü xyòç≈ xl%lyl # Ó°yçf çy!Ü, ^iÓ° !l- !Ü, v ~Ü, çl !l, yÓyl
ÿ%!B° Ü°ÿ°Üyl !^iÿ^iÓ ÁÓ°D^içÓ •zÿ°y!Ü Ó°yT...i, _¥ xl%lyl # Ó°yT...l#!i, !lò≈yÓ°i Ü, ^iÓ° !SÈ^i°l- !òÖ°# G xy@^iÁyÓ°
ÿç°@ç xMÈ, ^i° ~Óç ò!«, i È, yÓ°^iì, lyly !•@% !Ó^iòy• ÁÓ°D^içÓ^iÜ, çlB, i, Ü, ^iÓ° !SÈ° ~Óç !i, !l !•@%^iòÓ° ≤ÄÈ, yÓ°
áò≈ Ü, Ó°yÓ° çf ~lyÓi xl%ÿ, i, ÿ•ç#° !#lì, çò!Ó°i, fyà Ü, ^iÓ° !•@% !Ó^iÓ°yò# !Ü, S%È !

Ü, S%È ,
òó°
!«, ç @^iÁ•i Ü, ^iÓ°!
SÈ^i°l-
ç

lÜ, à^iÓEiÜ, ç!•Ó°çj! È, yÓ°çÜ, # iÑ, yÓ° 'Aurangzeb and His Times' @^iÁ^iì Ó^i°l^iñ ≤ÄiÜ!ò^iÜ, ÁÓ°D^içÓ
i, zòyÓ°^iì!i, Ü, çyÿÜ, !SÈ^i°lñ !Ü, v !•@%^iòÓ° lyly ÿjÁyçf !Ó^iÓ°yò# Ü, yí≈Ü, y^i, ç çlB, i, •iì° ^iÜ, y^iìy ^iÜ, y^iìy
^ç, ^iè !•@% !Ó^iÓ°yò# !#lì, @^iÁ^iÜ, Ó°^iì, Óyôf •iì° !SÈ^i°l- ÿi, #çä, w iÑ, yÓ° 'Mughal Religious Policies' @^iÁ^iì
ÁÓ°D^iç^iÓÓ° òU≈l#!i, Ó° Ófyáf y Ü, ^iÓ° Ó^i°lñ ≤ÄiÜ, çò!≈y^iì° xl%lyl 1665 !á ≠ çòhs° ÿjÁyè, òU≈yÿ, i, yÓ° , çòÓ° ä, i°
^ò!l- !mì, #í° çò!≈yí° xl%lyl 1666ÈüÈ1689 !á ≠ çò!≈hs° !i, !l òU#≈i° ^ç, ^iè ^àNyí, ,y!ÜÓ° , çòÓ° ä, i° !ò^iì° !SÈ^i°lñ !•@%
!Ó^iìEÍ# ,

òó°i«, ç @^iÁ•i Ü, ^iÓ° !SÈ^i°l- ~
Ó° !, òSÈ^iì òU#≈i° Ü, yÓ°i xl%lyl Óf!_ 'à, òU≈!Óÿ°ÿy Óy i, z^i°Üy^iòÓ° ä, y, ç lî° ñ Ó°yç^iì!i, Ü, Ü, yÓ°i le^i°yç#° !SÈ°-
~•z Ó°yç^iì!i, Ü, Ü, yÓ°i !°Ó° Ü^iòf !SÈ° çyè, ñ !lyÜ#ñ !çá G Ó°y^iè, yÓ°^iòÓ° !Ó^iòy• ~Óç xyÈ, àyl G ÙyÓ°yè, y^iòÓ°
flfò#lì, yf!ò, •y- ~^iì! !Ó, çòòB%, ç, çòÓ° !fli!i, ^iì, ÜyÓ°yè, y xye^iÜ, ^iìÜ, xydÓ° «, yÓ° i, y!à^iò

NSOU r CC-HI-X 72 ÁÓ° D° ĨçÓ Ú%Ń!° Û x!Ē, çyĭ, G ° ÛÒÈ, #° ĩòÓ° flĵ, ð° ĩ«, ð° ĩÓ° Ó° yáyÓ° çlf lyly Ń° ĩÿàĒÛĒŃ!° Óóy
!ò° ĩĭ° !SÈ° ĩ° ĩ- ĩ, ĩ, #ĭ° , ðĭ≈y ĩĭ° xĭ≈yĭ 1689 !á ≠ ĩ° ĩÛ, ĩĭŃ, yÓ° ðÛ≈!#ĭĭ, Ó° !òÛ, ç, ð!Ó° Óĭ≈, ĩĭÓ° xyĒ, yŃ, çyĜĭ° y ĩyĭ -
Û·yÓ° y ĩ° ĩT...Ó° !çO# ð)à≈ xye° Û° ĩĭÓ° ŃÛĭ° ĩ° ĩÛ, ŃĭĀy ĩĒ, Ó° ~Û, SĒe «, Ûĭ, y ĩ° ĩ«, #ĭ° Ûyĭ • ĩFSĒ ĩ, y ÁÓ° D° ĨçÓ° ĭ, ç, ð° !Ų,

88% **MATCHING BLOCK 69/241** **SA** GE-BG-21.pdf (D153200555)

Û, ĩÓ° !SÈ° ĩ° ĩ- ĩ, ĩ, #ĭ° , ðĭ≈y ĩĭ° xĭ≈yĭ 1689 !á ≠ ĩ° ĩÛ, ĩĭŃ, yÓ° ðÛ≈!#ĭĭ, Ó° !òÛ, ç, ð!Ó° Óĭ≈, ĩĭÓ° xyĒ, yŃ, çyĜĭ° y ĩyĭ -
Û·yÓ° y ĩ° ĩT...Ó° !çO# ð)à≈ xye° Û° ĩĭÓ° ŃÛĭ° ĩ° ĩÛ, ŃĭĀy ĩĒ, Ó° ~Û, SĒe «, Ûĭ, y ĩ° ĩ«, #ĭ° Ûyĭ • ĩFSĒ ĩ, y ÁÓ° D° ĨçÓ° ĭ, ç, ð° !Ų,

l ĩ° ĩ° !•@%
Ó° yçy ĩ° ĩòÓ° !Ó° ĩçĒĭĭ, ÛyÓ° yĒ, y ĩ° ĩòÓ° !Ó° ĩoy• ðÛĭ Û, Ó° yÓ° ç!_ ĩ° ĩz- xlf!ò° ĩÛ, çyĭ à#Ó° ðyÓ° # ŃçÛ, Ē, ĩĭĭ°
ÁÓ° D° ĨçÓ° !ă, ĩhs ĩ, !SÈ° ĩ° ĩ- 1689 !á ≠ , ðÓ° Ó° yçòy!# !òÛ° # ĩĭ, Ń%Ē, ĩ° ĩòÓ° ≤ĀĒ, yÓ° Ó, ĩk, ç, ðyĭ - Û, !Ó° xyŃ%° Û, y!òÓ°
° Òò# !ă, ĩhfĭĭ Ńĭ±òy ĩĭ° Ó° ðÛ≈ŃÛŃĭ° Óyò ĩÛ, !Ē, ĩ_

Û, ĩÓ°
Û, yÓf Ó° ä, ly Û, ĩÓ° !SÈ° ĩ° ĩ- !
ç!çĭ° y xyòy ĩĭ° Ó° Ófy, çy ĩÓ° ÁÓ° D° ĨçÓ° 1689 !á ≠ , ðÓ° ~ç!° f ĩ° ðáyĭ- Ńĭ, #çă, w Ûhs° Óf Û, ĩÓ° ĩŃ K, yĭ, Ńy ĩÓ° Óy
xK, yĭ, Ńy ĩÓ° ÁÓ° D° ĨçÓ° Ó° yç° ĩçÓ° ĩçĒĭĭ ĩò≈ ~z, çĀ, yòà!Ûĭ, y ð° Ó° & • ĩĭ° !SÈ°- Ńĭ, #çă, ĩ° ĩwÓ° Ó_ ĩ° ĩÓfÓ° x ĩĭÛ, yçç
@° Āĭ ĩÿàf !Ó° ĩÓ!ă, ĩ, • ĩ° G ≤ĀŸĭ ĩ° ĩÛ, ĩyĭ 1659 !á ≠ ÁÓ° D° ĨçÓ° ĩ° ĩÓ° zŃ° y!Û xĭ%çyĭ çy!Ó° Û, ĩÓ° !SÈ° ĩ° ĩ, y! Û,
òÛ#≈ĭ° ĩ° àŃyĭ, yÛ#Ó° ĭ, ç ĩk≈, !SÈ° Û, y ĩĒ, Ó° ĩ° ĩòÓ° • y ĩĭ, ç, ð ĩĭ, , Û, !° ÛyÓ° , ð!Óeĭ, y ĩT• ĩÓ° Ó° ĩ° Û%oyĭ° Û, !° Ûy
° áyòy•z !!!Ēĭk, Û, Ó° yŃ Û, y ĩĒ, Ó° ĩ° ĩòÓ° !Ó° Ó° ĩk, çy!Ó° Û, Ó° y xĭ%çyĭ ĩĭ° ĩÿ!≈ ≤Ā ĩĭ° y ĩàÓ° çlf Û%•ĭ, y!Ń° lyÛÛ,
Û, Û≈ă, yÓ° # ĩĭ ĩÿàŃ!•@%Ó° #!ĭ, Ó° ĩ° Ûĭ, °yòy!Û ≤Āĭy ÓŲ, Û, Ó° y ðÛ#≈ĭ° ĩ° àŃyĭ, y!ÛÓ° ĭ, ç ĩk≈, !SÈ° Ó° y ä, ĩ° ĩy-
~SĒyĭ, y 1666 !á ≠ ĩ° ĩÛ, 1689 !á ≠ , ðĭ≈hs° ÁÓ° D° Ĩç° ĩ° ĩÓ° ðÛ≈Ų, ĩ, yÓ° ĩ° , ðSĒ ĩĭ Ó° yç° ĩĭ!ĭ, Û, Û, yÓ° ĩ° ĩÛ, =Ó° &c
° ðĜĭ° y • ĩĭ° ĩSÈ°- !Û, v 1668 !á ≠ ðÓ° Óy ĩÓ° ĩ, ĩ, fĒÛĒà#ĭ, !!!Ēĭk, Û, Ó° ĩŃ 1675 !á ≠ ĩçfy!ĭ, Ēĭă, Fă≈, y ÓŲ, Û, Ó° yŃ
ŃĭĀy ĩĒ, Ó° Ó° yç° ĩçÓ° ðçÛ Ó° ĩĒĒ≈ Ń!ă, e • zĭ, • yŃ Ó° ä, ly !!!Ēĭk, Û, Ó° yÓ° ĩ° , ðSĒ ĩĭ Ó° yç° ĩĭ!ĭ, Û, Û, yÓ° ĩ° ĩÛ, #Ē, y ĩÓ° ðyĭ #
!SÈ° Ó° ĩÛ, ĩ° ĩòÓ° G, ðÓ° =Òò ðy ĩĭ≈Ó° Ófy, çy ĩÓ° àÛ%Ń° Ûyĭ ĩ° ĩòÓ° ĩ° , ĩe xyĭ, y•z çĭ, yçç!•@% ĩ° ĩòÓ° ĩ° «, ĩe 5 çĭ, yççă
ŃŲ, Óĭ, ÁÓ° D° Ĩç° ĩ° ĩÓ° ðÛ#≈ĭ° xĭ%òyÓ° ĭ, yÓ° ≤ĀÛ, yçÛyē- 1671 !á ≠ Û, Û≈ă, yÓ° # ĩĭ ĩÿà Ńçe° yhs° ĩĭ ĩò≈çlyÛy
ÁÓ° D° Ĩç° ĩ° ĩÓ° ðÛ≈!#ĭĭ, Ó° ~Û, ĩĒ, !Óĭ, ĩÛ≈, ĩ, !òÛ%, - ~ ĩĭ, á!° Ńy xMĒ, ĩ° ~Û, Ûyē Û%Ń!° Û Ó° yçfĭĒĒÛĒç@° Āy•Û, Óy
ĭ, • ĩç° ðyÓ° !ĩĭ ĩÿà Û, Ó° yÓ° !ĩ° ĩò≈ç ĩ° ðĜĭ° y • ĩĭ° ĩSÈ° ~Óç ≤Āy ĩò!çÛ, çyŃÛ, ĭ≈, y G ĭ, y° Û, ðyÓ° ĩ° ĩòÓ° !•@% ≤Āòyĭ
Û, Ó° ĩĭÛ, ä, ðçÛ, yÓ° ä G ĭ•ŃyÓ° Ó° «, Û, ä° ðĜĭ° yĭăĒÛĒĒ° ðÓ° ÓÓ° áyhĭĭ Û, ĩÓ° ĩ° , ð ĩò Û%Ń!° Û ĩ° ĩòÓ° !ĩĭ ĩÿàÓ°
!ĩ° ĩò≈ç ĩ° ðĜĭ° y • ĩĭ° ĩSÈ°- !Û, v !•@% ĩ° , ðçÛ, yÓ° ĩ° ĩòÓ° Ńy•ĭf SĒyĭ, y ≤Āy ĩò!çÛ, ç
yŃÛ, yĭ≈, ð!Ó° ä, y° ly Û, Ó°

y
xŃŲ, Ó° Ó% ĩV, ĩçĒĭ ĩĒ≈hs° ĩÿyē, ĩ° , ðçÛ, yÓ° ĩ° ĩòÓ° Ńy•ĭf SĒyĭ, y ≤Āy ĩò!çÛ, ç
yŃÛ, yĭ≈, ð!Ó° ä, y° ly Û, Ó°

y
xŃŲ, Ó° Ó% ĩV, ĩçĒĭ ĩĒ≈hs° ĩÿyē, ĩ° , ðçÛ, yÓ° ĩ° ĩòÓ° xò≈yçç!•@% ĩ° ĩòÓ° Ûòf ĩ° ĩÛ, !ĩĭ ĩÿà Û, Ó° yÓ° çlf ŃĭĀyĒ, xy ĩòç
!ò° ĩĭ° !SÈ° ĩ° ĩ- Shri Ram Sharma ĩŃ, yÓ° 'The Religious Policy of the Mughul Emperor' @° Ā ĩsi Ó° ĩ° ĩŃ ÁÓ° D° Ĩç° ĩ° ĩÓ°
xyÛ ĩ° Ń° Û, y!Ó° ä, yÛ, ĩ° ĩĭ, ĭ%, °lyÛ%° Û, Ē, y ĩÓ° !•@% ĩ° ĩòÓ° Ńçăfy Û, ĩÛ!à ĩĭ° !SÈ°- Athar Ali ĩŃ, yÓ° 'The Mughal
Nobility under Aurangzab' @° Ā ĩsi ÁÓ° D° Ĩç° ĩ° ĩÓ° xyÛ ĩ° ĩ° Ó° yç, ð%ĭ, ĭ, ĩy !•@% xĒ, çyĭ, ĩ° ĩòÓ° Ófy, ðÛ, Ńçăfy •...y ĩŃ° ĩ°
≤Āă, ĩ° ĩ, xĒ, ĩÿà ĩ, y xŃ!#Û, yÓ° Û, ĩÓ° ĩSĒĭ- ĩĭ, !ĭ! ð!ă ĩĭ° ĩSĒĭ ÁÓ° D° Ĩç° ĩ° ĩÓ° Ó° yç° ĩçÓ° Ńçăfy •...y ĩŃ° ĩ° ĩ° ≤Āă, ĩ° ĩ,
xĒ, ĩÿà ĩ, y xŃ!#Û, yÓ° Û, ĩÓ° ĩSĒĭ- ĩĭ, !ĭ! ð!ă ĩĭ° ĩSĒĭ ÁÓ° D° Ĩç° ĩ° ĩÓ° Ó° yç° ĩçÓ° ≤ĀĭÛ!ò ĩÛ, !•@% ŃŃŲòyÓ° ĩ° ĩòÓ°
ŃçăfyÓ° ĩ° , ĩĭ° ĩçĒĭ 29 ÓSĒ ĩÓ° Ńçăfy Ó, ĩk, ĩ° , ð ĩĭ° ĩSĒĭ- xyÛ, Ó° ĩÓ° Ó° ŃÛĭ° Ó° yçy Óy Ó° yĭ ĭ, ç, ðy!òòyÓ° #
xĒ, çyĭ, ĩ° ĩòÓ° Ńçăfy ĩSÈ° 52- ÁÓ° D° Ĩç° ĩ° ĩÓ° ŃÛĭ° Ńçăfy !SÈ° 61- xyÛ, Ó° ĩÓ° Ó° xyÛ ĩ° ĩ°

NSOU r CC-HI-X 73 á1595 !á #ä , ðÑyă , •yçyÓ ° Óy ĩ , ò%ðÁ≈ ÙŢÓòyÓ ° ÌòÓ ° Ù Ìòf !•@%Ó ° ŢÇáfy • ° Òyè , 7 çłń ĩ , yÓ ° Ù Ìòf 1çłń çy•çy•y ÌÍÓ ° xyÙ Ì° Òyè , 49 ç ÌÍÓ ° Ù Ìòf !•@% 12 çł– ÁÓ ° D Ìç ÌÍÓ ° xyÙ Ì° á1658ÈÛÈ78 á #/ä ° ŢÇáfy Òyè , 51 çłń !•@% 10 çłń 1676ÈÛÈ1707 !á # ≈ ° ŢÇáfy Òyè , 79 çłń !•@% 26 çł– çy•çy•y ÌÍÓ ° xyÙ Ì° 5 çł , Ì ÌÛ , 5 •yçyÓ ° # ÙŢÓòy ÌÍÓ ° Ò ° Òyè , ŢÇáfy !SÈ° 563 çł– ~Ó ° Ù Ìòf !•@% !SÈ° 110 çłń ~ÓÇ ÁÓ ° D Ìç ÌÍÓ ° xyÙ Ì° ~Ù 508 çł ÙŢÓòy ÌÍÓ ° Ò ° Ù Ìòf !•@% !SÈ° 104 çł– ~Û ĩy ĩè , Û , Ĩń Ûyó yè , y Ĩ° ĩk , Ó ° ŢÛ Ĩ ° Ó yç Ĩ Ĩ ĩ , Û , ≤Ă Ĩ Ĩ yç Ĩ Ĩ Ó † ÛyÓ yè , y ĨÛ , ÙŢÓ ≤Ăòyl Û , Ó y • Ĩ° !SÈ°– Óy ä , Ĩ° ĩń ÁÓ ° D Ìç ÌÍÓ ° xyÙ Ì° Ó † !•@% ĩ , y ĨòÓ ° Ĩyàfi , y xl%Íy Ĩ # ŢÓ Û , yÓ ° # Û , y Ĩç Ĩ Ĩ° !SÈ°– çł Ĩ , ò% ÌÍÓ ° Ó ° yçy Ó ° yÛ !ŢÇ• Ĩ Ĩyò , ò% ÌÍÓ ° Ó ° yçy ĨçÓhs ° !ŢÇ• Ĩ ÛyÓ ° yiy Ó ° yç!ŢÇ Ĩ •Ó ° , ò%e •zw !ŢÇ• Ĩ Óy•yò%Ó ° !ŢÇ• Ĩ Ó ° yç Ûy!ŢÇ • Ó ° y Ĩè , yÓ ° ó ĩò# , ò Ó ° y Ĩ° ≤ĂÛ%á ĩ , zFă , ç òðfi !Óçhfi Û , Û ≈ ä , yÓ ° # !SÈ° Ĩ° Ĩ– Ó !ŢÛ , òyĭ ĩe ° yÓ ° # !SÈ° Ĩ° Ĩ° Ó ° yçf Ĩ !ÓÈ , y ĨàÓ ° Ţ ĨÍÓ ≈ yFă , ç òy!ðÛ , yÓ ° #– Ó ° yçf Ĩ !ÓÈ , y ĨàÓ ° , òò = !° !SÈ° !•@% ĨòÓ ° ~Û , Ĩă ĩ , ĩè Ĩ° y– !•@% Ù !ŢÍÍÓ ° Ó ° áÇŢŢyòl ÁÓ ° D Ìç ÌÍÓ ° ó Û ≈ yĭ , ĩ , y Óy !•@% !Ó ĨmEĭń xl!ò ÌÛ , Ù !@Ó ° = !° ĨÛ , Ó ° yç Ĩ Ĩ ĩ , Û , Eĭ ĩ , ĩsf G !Ó Ĩoy Ĩ Ĩ •Ó ° áÑyĭè ,

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Ó ° * Ĩ , ò !Ó ĨÍÓă ĩy Û , Ó ° y • Ĩ° – Ţ			

ĭ , #çă , w ÁÓ ° D Ìç ĨÍÓ ° !•@% Ù !@Ó ° áÇ ĨÍÓ ° Ù Ìòf Ó ° yç Ĩ Ĩ ĩ , Û , Û , yÓ ° ĩ xl%Ţĭ , y Ĩ , ĨÍÓ ° Ó ° Ĩ° ĨyÓ ° yè , yĭ çyè , •zĭ , fy!ò !•@% çyĭ , = !° !Ó ĨÍÓ ° y!ðĭ , yÓ ° çłf •z Ĩ ĩ , Ĩ ! Ù !@ Ó ° áÇŢ ŢÛ , Ó ° yÓ ° !ĨÍò ≈ ç !ò Ĩ Ĩ° !SÈ° Ĩ° Ĩ– ~ Û ĩy ĩè , Û , Ĩń ÁÓ ° D Ìç Ó ĨÛ Ó † Ù !@Ó ° áÇŢ ŢÛ , ĨÍÓ ° !SÈ° Ĩ° Ĩ Ĩ Ĩ° Ĩ ĩ , Ù Ĩ xyÓyÓ ° Ó † Ù !@Ó ° ĨÛ , ç , ð , Ĩ , Ĩ , òyEĭÛ , ĩ , yG Û , ĨÍÓ ° !SÈ° Ĩ° Ĩ– ĨÛ Ĩ ÒlyÓ ° Ţ È , Ó ° Ûy Ĩ ÁÓ ° D Ìç ĨÍÓ ° ó Û # ≈ Ĩ° Ţ •ç #° ĩ , yÓ ° , ò!Ó ° ä , Ĩ ° Ĩ Ì° – Ţăy Ĩ Ĩ ĩ , Ĩ ! •zŢy ĨÛÓ ° Ĩ Ĩ ĩ , á•yĭ!È , ĩ , _Ÿă xl%Íy Ĩ # , ò% ĨÍÓ ° y Ĩ ĩy Ù !@Ó ° áÇŢ Ţy

71%	MATCHING BLOCK 72/241	SA	Banasree Thesis PDF.pdf (D158239783)
Û , Ó ° Ĩ ĩ , Ĩ !Ĩò ≈ ç !ò Ĩ Ĩ° !SÈ° Ĩ° Ĩ– Ó ° y Ĩy Ĩ ĩ			

Ù !@Ó ° Ţĭ ò!Û ≈ , ĩ , ≤Ă Ĩ Ĩy ç ÁÓ ° D Ìç ĨÍÓ ° ó Û # ≈ Ĩ° ĨăÑyĭ , , y!Û G !Û , S%Èè , y ĩ , zòyÓ ° ĩ , yÓ ° , òyçy , òy!ç ÙŢò Ó ° « , yÓ ° flĭy Ĩ Ĩ ≈ ĩe Ĩ° yç#° !SÈ°– 1679 !á # ≈ !ç!çĭ y Û , ĨÍÓ ° Ó ° , ò%/ ≤ĂÓĭ ≈ , ĩ ≤ĂŢ ĨD òÓ ° Óy!Ó ° °äÛ , Û%•jòð Ţy!Û , Û%hflĭy•zò áyl ÙÛy!ŢÓ ° ÈÛÈ•zÈÛÈxy Ù !àÓ ° #Û @ Ĩ Ĩĭsi Ó ° Ĩ° Ĩ° ĨÛÛÛÈ Ĩ Ĩ Ĩ° Ĩ° , òÛ ≈ ≤Ăyĭ ŢĭAy Ĩè , Ó ° Û , y!hs Û ĩ , z Ĩ Ĩ Ĩçf !SÈ° •zŢy Ù # Ĩ Û , yĭ ĨÍÓ ° ≤ĂŢyÓ ° G ĩy!hflĭÛ , xyă , Ó ° ĨÍÓ ° ĩ , z ĨFSEðń ĩ , yz Ĩ Ĩ ! ĨÛ , y ĨÈ , Ó ° ĨòÓ ° á!ç!Ûă ĨÛ , è , Ĩ ĨÛ , !ç!çĭ y xyòyĭ Û , Ó ° yÓ ° !ĨÍò ≈ ç !ò Ĩ Ĩ° !SÈ° Ĩ° Ĩ– Ù !ÛÓ ° yĭÈÛÈ•zÈÛÈxy•Ûò#ÛÈÛÈÓ ° °äÛ , xy!° Û%•yĭòð áÑy Ó ° Ĩ° Ĩ Ĩ Ĩ° Ĩ° Ĩ° Ĩ° , ç!Ó Ĩ Ĩ Ĩ xl%Íy Ĩ # ŢĭAyè , Ó ° yçT... çò!Ó ° ä , òly Û , Ó ° Ĩ ĩ , Ĩă Ĩ Ĩ° !SÈ° Ĩ° Ĩ Ĩ Ĩ° y •z ĩ , z Ĩ° ÛyÓ ° y ŢĭAyè , ĨÛ , Ó %!V , Ĩ Ĩ° !SÈ° Ĩ° Ĩ Ĩ Ĩ° Ĩ Ĩ Û , y ĨÈ , Ó ° ĨòÓ ° ĩ , z , çò ° !ç!çĭ y ÓÓ !Û , Ó ° y ç!Ó Ĩ Ĩ Ĩ xl%Íy Ĩ # x , ò!Ó •yĭ ≈ – xyò% ĨÛ , °äÛ , ĨòÓ ° Ù Ìòf Ĩò%ly Ĩ Ó Û , yÓ ° ĩń Ó ° ĨÛçă , w Ûç%ÛòyÓ ° ĩ ~ŢÈ xyÓ ° É çÛ ≈ y ≤ĂÛ%á !ç!çĭ y , ò%/ ≤ĂÓĭ ≈ , ĨÍÓ ° Ĩ , òSÈ Ĩ Ĩ òÛ # ≈ Ĩ° ĩ , z Ĩ Ĩçf Óy !•@% Ĩ , ò#ĭ , ĩ , l « , f Û , ĨÍÓ ° ĨSÈĭ– xl!ò ÌÛ , ĩ ĩ , #çă , w ≤ĂÛ%á !ç!çĭ y , ò%/ ≤ĂÓĭ ≈ , ĨÛ , xyĭ ≈ ÈÛÈŢyÛy!çÛ , ^ ≤Ă« , y , ò Ĩè , Ófyáfy Û , ĨÍÓ ° ĨSÈĭ– Ù !ÛÓ ° yĭÈÛÈ•zÈÛÈxy•Ûò#ÛÈÛÈÓ ° °äÛ , xy!° Û%•yĭòð áÑy Ó ° Ĩ° Ĩ° Ĩ° Ĩ° Ĩ° Ĩ° !ç!çĭ y Ĩ ĨÛ , ≤ĂyÆ ĩ ≈ òyĭ , Óf Û , y Ĩç Ófĭ Û , Ó ° y •ĭ , – òÛ ≈ K , Ţĭ fyŢĭ#ń !ÓðÓyń xly Ĩ !ç!çĭ , Ţĭ±òyl °zĭ , fy!ò ĨÛ , Ó ° yçT... Ĩ xyĭ ≈ Û , Ţyĭf Û , Ó ° ĩ , ĩ , y ° !ç!çĭ y Ĩ ĨÛ , ≤ĂyÆ ĩ ≈ !ò Ĩ Ĩ° Û , Ó ° y •ĭ , – ÁÓ ° D Ìç Ó ĩ Ĩ , yÓ ° Ó ° yç ĨçÓ ° ĨçEĭ !ò ĨÛ , !ç!çĭ y xyòy Ĩ Ĩ° Ĩç!f Ĩò!á Ĩ Ĩ° !SÈ° Ĩ° Ĩ– ~SÈyĭ , , y xyŢyò áylń ç%°È , Û , yÓ ° áylń çy•lyó ° y ĨòàÛ Ĩ çyçyòy xyÛ , ÓÓ ° ≤ĂÛ%á ĨyÓ ° y Ó ° yç!çĭ ĩ , Ĩ ĩ , ĩ , z Ĩ° Ûy ĨòÓ ° ≤ĂÈ , yÓ ° « ĩ , Û , yÓ ° Û ,

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Ó ° Ĩ° Ù ĨÛ , Ó ° Ĩ ĩ , ĩ Ĩ , yÓ °			

yG !ç!çĭ yÓ ° !ÓÓ ° & Ĩk , xĭÈ , Ûĭ , Óf_ Û , ĨÍÓ ° !SÈ° Ĩ° Ĩ–

NSOU r CC-HI-X 74 6É7 í, z, ðŸÇ•yÓ° ÁÓ° D° Ĩç° ĨÓÓ° ðÙ≈l#lī, Ó° y° ĨkT...Ó° fljy° Ĩl≈Ó° , ð° Ĩ«, ŸyĪ° Ū, •Ī° Ĩl– ~Ū, Ĩē, Ó†
çylī, G ðÙ≈ ŸjĪ!° Ĩ, Ó° y° ĨkT... ðÙ≈ ŸŪŸĪ° Óy ðÙ≈ Ÿ!•E%èĪ, yÓ° l#lī, xl%Ÿ, Ĩ, •GĪ° y° ≤Ā° ĨĪ° yçl– Ĩ%° Ĩàç, ð° ĨĪyà# ly •GĪ° yĪ°
ÁÓ° D° Ĩç° ĨÓÓ° ðÙ≈l#lī, ŸyĪyĪ° ĨçfÓ° ŸÓ≈hflĪ° ĨÓ° !ÓÓ° * , ð° ≤ĀĪ! , le Ĩ° yÓ° çŸv! ð° ĨĪ° !SÈ°– xyŪ, ÓÓ° Ĩ° ðÙ≈l#lī, ≤ĀĪ° Ĩ°
Ū, ĨĪÓ° !SÈ° Ĩ° Ĩ! ÁÓ° D° Ĩç° ĨÓÓ° !Ó! ðÓfÓfliy° Ĩç° z° Ĩ! , •f° ĨŪ, kT Ū, ĨĪÓ° Ĩ° ðĪ° – Ū%ā° ŸyĪyĪ° ĨçfÓ° xÓ« , ĨĪ° Ó° ~Ū, Ĩē, Ū, çyÓ° Ĩ°
!•ĨŸ° ĨÓ° ÁÓ° D° Ĩç° ĨÓÓ° ~•z xyā, Ó° Ĩ°

ŪŪ, xflĪ#Ū, çyÓ° Ū, Ó° y° Ū, Ĩē, Ĩ– 6

É8 ≤ĀŸçyÓ° # 1É

xy, ðĪ! Ū, Ū° ĨŪ, ĨĪÓ° Ĩ° Ĩ°

ÁÓ° D° ĨçÓ° ~Ū, çl ŸyĪ±òyĪ!° Ū, Óy ðÙ≈yĪ, ĨSÈ° Ĩ° v2É ÁÓ° D° Ĩç° ĨÓÓ° ðÙ≈l#lī, Ū, #Ē, çyĪÓ° xyŪ, Ó° ĨĪÓ° Ó° ðÙ≈l#lī, ĨĪŪ,
, ð, ĨŪ, !SÈ°/3É xy, ðĪ! Ū, Ū° ĨŪ, ĨĪÓ° Ĩ° ÁÓ° D° Ĩç° ĨÓÓ° ðÙ≈l#lī, Ó° y° ĨkT...Ó° Ū, çf G fliyĪ!° ĨçÓ° í, z, ðÓ° ≤ĀĒ, çyÓ°
Ē, Ĩ° !SÈ°/4É ÁÓ° D° Ĩç° ĨÓÓ° Ó° y° kT...l#lī, G ðÙ≈l#lī, Ó° Ū° fylĪ° ĨŪ, Ó° Ĩl– 6É9 @° Āsi, ð! O q Ali-Athar–The Mughal
Nobility under Aurangzeb, Oxford, New Delhi, 1997 q Ali-Athar–The Mughal India, Studies in Polity, Ideas, Society and
Culture, New Delhi, 2006 q Chandra Satish–History of Medieval India, Orient Black Swan, 2016 q Nizami K.A.–State and
Culture in Medieval India, New Delhi–1985 q Sarkar Jadunath–History of Aurangzeb, 5 Vols, Kolkata 1928 q Sharma S.R.–
The Religious Policy of the Mughal Emperors, Oxford, 1940 ÈüüüÈÈüüüÈ

NSOU r CC-HI-X 75 ~Ū, Ū, 7 q í, z, Ó° y! ðŪ, çyÓ° m@µ ŸÇe° yhs° ŸŪŸfy

àē, Ĩ 7É0 í, z, Ĩççf 7É1 È), !ŪŪ, çy 7É2 í,

z, Ó° y! ðŪ, çyÓ° m@µçĪĪ, ŸŪŸfy 7É2É1É m° Ĩ@µÓ° Ū, çyÓ° Ĩ 7É2É2É í, z, Ó° y! ðŪ, çyÓ° m° Ĩ@µÓ° Ĩ, ðSÈ° ĨĪ ð° ĨŪ≈Ó° È), !ŪŪ, çy 7

76%	MATCHING BLOCK 73/241	SA	CC-BG-03.pdf (D149053335)
É3 í, z, ðŸÇ•yÓ° 7É4 ≤ĀŸçyÓ° # 7É5 @° Āsi, ð! O 7É0 í, z, Ĩççf çy•çy•y°			

ĨĪÓ° , ð° e° ĨòÓ° Ū° Ĩòf !ŸÇ•yŸ° Ĩl xy° ĨÓ° y° ĨŪ, Ū, çw Ū, ĨĪÓ° Ĩ° m@µ ŸÇà!ē, Ĩ, •ĨĪ° !SÈ° Ĩ, çy !ĨĪ° Ĩ° Ĩ, çy!Ū, Ó° y° Ĩē, ß° ŪĪ,
Ĩ, çyĪĪ Ū, ĨĪÓ° ĨSÈĪ– ÓĪ≈, Ūyl ~Ū, ĨŪ, Ĩ, Ĩ, çy!Ū, ĨòÓ° ð, !kTĒ, !D xy° Ĩy° ā, Ĩ, •ĨĪÓ° ÈüüüÈ~Ĩē, ÓyŪ, çyÓ° çlf Ĩ° ~•z ŸÇàĒĪ≈
ð%!ē, Ÿj±òy° ĨĪ° Ó° !SÈ° !Ū, lŸñ xlÓy ð%!ē, çó° flòÓ° !Ó° ĨÓ° yò# l#lī, xl≈yl ðŪ#≈Ī° í, zòyÓ° Ĩ, çy ~ÓÇ Ó° «, Ĩç#°

Ĩ,
y° ĨŪ, Ū, çw Ū, ĨĪÓ° à° ĨĪ, í, z, Ĩē, !SÈ°–
Ĩ í, z, Ó° y!

ðŪ, çyÓ° ŸÇe° yhs° ~•z m° Ĩ@µ Ū%ā° xĪē, çyĪ, ĨòÓ° È), !ŪŪ, çyG !Ó° ĨŸ° ĨēĪ, •ĨĪÓ– 7É1 È), !ŪŪ, çy Ū%ā° ÓÇ° Ĩç
í, z, Ó° y! ðŪ, çyÓ° ŸÇe° yhs° Ū, çy Ĩly flĪ#Ū, Ĩ, xy•zl ly ĨyŪ, çyĪ° ÓyÓ° ÓyÓ° Ó° yç, ð%Ó° ĨēĪ° ĨòÓ° Ū° Ĩòf !ŸÇ•yŸ° ĨĪÓ°
Ū, Ĩ, ≈, ĨçÓ° ° Ĩ«, fñ ŸÇây° ĨĪ, Ó° Ÿā, ly, ĨĪ° !SÈ°– Ĩ, ĨĪÓ° !ŸÇ•yŸ° ĨĪÓ° çlf Ē, çyĪ, m° Ĩ@µÓ° Ÿā, ly, Ĩ° çy•y!D° ĨĪÓ° Ó° Ū, Ĩ%, fÓ°
, ðÓ° – ĨŸ, çyÓ° ð%•z, ð° e° çy•çy•y! G çy•Ó° Ĩ° yÓ° !Ĩ° Ĩç° ĨòÓ° ŸĪyē, Ó° Ĩ° āyĪĪy Ū, ĨĪÓ° ~Ū, Ó° _ «, Ĩ° # ŸÇà° ĨĪē≈ !° E
•ĨĪ° !SÈ° Ĩ° Ĩ– ~•z ŸÓ° ā, Ĩ% Ĩk, Ó° , ð!Ó° ĨyŪ !SÈ° !Ó° ð%° °yŪ, «, Ĩ, ~ÓÇ xl≈ ÓfĪ° – ŪŸlò ðà° ĨŪ, Ū, çw Ū, ĨĪÓ° ~•z
Ó° yçŪ, #Ī° xflĪÓ° Ĩ, çyĪyĪ° ĨçfÓ° çyŸĪ Ū, çyē, çyĪŪy° ĨĪ, È, çyē, ° ð!Ó° ĨĪ° Ĩ° ðĪ° – ~•z Ÿ° ĨĪyà @° ĀĪ° Ū, ĨĪÓ° Ĩ, çzFā, çyŪ, çyC#
xĪē, çyĪ, àĪ ~ÓÇ xyMĒ, !Ū, çyŸŪ, Óà≈– ~•z ŸÓ° xhs≈° m° Ĩ@µ xyŪ#Ó° ÈüÈGŪÓ° y• Óy xĪē, çyĪ, ĨòÓ° ~Ū, ē, çy =Ó° Ĩç, ðĪ≈
È), !ŪŪ, çy ĨyŪ, Ĩ, – 75

NSOU r CC-HI-X 76 7É2 í, z, Ó° y! ðŪ, çyÓ° m@µçĪĪ, ŸŪŸfy ç!•Ó° Ĩ!Ī È, çyÓ° ĨŪ, #ñ xy•zñ ~•zā, È Ū%, ĨĪÓ° ç#Ó° ŪĪ,
Ĩ, çy!Ū, Ó° y° çy•çy•y° ĨĪÓ° , ð° e° ĨòÓ° Ū° Ĩòf í, z, Ó° y! ðŪ, çyÓ° ŸÇe° yhs° m@µ ŪŪ, ð%!ē, Ÿj±òy° ĨĪ° Ó° Ū° Ĩòf m@µ
!•ĨŸ° ĨÓ° ≤ĀĪ! , ðß° Ū, Ó° yÓ° , ð« , çyĪ, #– çy•çy•y° ĨĪÓ° Ĩ° çā, ð° e° òyÓ° y= ĨŪ, çy !SÈ° Ĩ° Ĩ! Ĩ! G í, zòyÓ° – !Ç« , çyñ ð#« , çy
~ÓÇ !ā, hs° yÓ° í, zĪŪ, ĨĪē≈ Ĩ! , !Ī !SÈ° Ĩ° Ĩ! È, çy•z° ĨòÓ° Ū° Ĩòf xā° ĀĪ#– Ū•yl xyŪ, Ó° ĨĪÓ° Ó° Ĩ° fl° •ç#° Ĩ, çyÓ° l#lī, Ó° ≤ĀĒ, çyÓ°
ĨŸ, çyÓ° í, z, ðÓ° , ð° ĨĪ, !SÈ°– !•@%° ĨòÓ° Ĩ° òyhs° ñ !ā fiē, çyĪ° ĨòÓ° !Ī, çz Ĩē, fiē, çyĪŪrē, ñ , çyĪÓ° ŸŪ, ĨòÓ° Ĩ, çyŪ% ð° ~ÓÇ
Ÿ%!È, Ÿhs° ĨòÓ° !Ó!È, ß° @° ĀĪ° ĨsiÓ° ŸÇ° ĨD° ĨŸ, çyÓ° xyhs° !Ó° Ū, , ð!Ó° ā, Ĩ! !SÈ°– ĨŸ, çyÓ° Ĩā, <ŸĪ° xlŪ≈ ĨĪò ð° ~ÓÇ
í, z, ð!ē!È ð% È, çyÓ° !Ÿ È, çyĪĪ! xl! ðĪ, •ĨĪ° !SÈ°– •zŸ° yŪ SÈyĪ, çy xlfylf ð° ĨŪ≈Ó° Ū_Ó° xyòç≈ @° ĀĪ° ĨĪ G ≤Āā, çyĪÓ° !Ī, !Ī
!SÈ° Ĩ° Ĩ, zòyÓ° G !Ī/çB, – ŸŸ, ÓĪ, òyÓ° yÓ° ~•z í, zòyÓ° Ĩ, çy ĨāŸyĪ, çy Ū%Ÿ° Ūyl° ĨòÓ° Ū° ĨĪ! ÓÓ° * , ð° ≤ĀĪ! , le Ĩ° y° Ÿ, !kT
Ū, ĨĪÓ° !SÈ° ñ ĨyÓ° ≤ĀĪ! , È, çy° «, çf Ū, Ó° y° ĨĪ! í, z, Ó° y! ðŪ, çyÓ° Ĩ° Ĩk, Ó° ŸŪĪ° – òyÓ° y= ĨŪ, çyÈüÈÓ° !•@%° ĨòÓ° ≤ĀĪ! ,
Ÿ!•E%èĪ, çy•zŸ° y° ĨŪÓ° flĪy≈ !Ó° ĨÓ° yò#– ÁÓ° D° ĨçÓ° ðÙ≈! ÓŸ° y° ĨŸÓ° Ĩ° «, Ĩē !SÈ° Ĩ° Ĩ! āŸyĪ, çy Ÿ%!ß° – Ū, çyÓ° Ĩ! G •y! ðŸ !SÈ°
ĨŸ, çyÓ° Ū, çz, hflĪ– òyÓ° yÓ° ðÙ≈#Ī° xyā, Ó° ĨĪ° ÁÓ° D° ĨçÓ° % , ŸĪ, !SÈ° Ĩ° Ĩ! Ĩ! òyÓ° yÓ° í, zòyÓ° Ĩ, çyG ŸŪŸĪ° # ðÙ≈
òç≈ ĨĪÓ° Ū° Ĩòf •zŸ° y° ĨŪÓ° !Ó° , ðò xyçB, çy Ū, ĨĪÓ° ðÙ≈ Ó° «, çyÓ° çlf Ū%Ÿ° Ūyl° ĨòÓ° Ū, çfÓk, Ū, ĨĪÓ° òyÓ° yÓ° !

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Ü, İy í, z ã Ö á Ü, Ó y • í – ŞyÜ%Ó à ã İ, , Ó í %

İk, Ó (ö) İÖ ≈ òyÓ yÓ ò Ù ≈ ä%, fī, Ę, yÖĖ) İi ≈, ~ÖÇ !•@% G xÜ%Ş°Üyl İòÓ Şy İl à!İı, İ, y Ş!Ódy İĖ, ya# G «, Üi, yCy#
Ü%Ş°Üyl İòÓ Ü İòf ~z òyÓ İy Ók, Ü) Ü, İÓ İ òyÓ yÓ xò# İl !ŞÇ•yŞl flıy! öi, •İ° •zŞ°y İÜÓ !Ó İÇĖİ x!òÜ, yÓ
«%, ß •İÖ – İ, y•zn İÜ, S%ĖĖ, y ò Ù ≈ çİ ~ÖÇ !Ü, S%ĖĖ, y x!hfİİç Ó «, yÓ İ, y!à İò Ó † Ü%Ş°Üyl ÁÓ D İÇ İÖÓ , ö«
İl İİ İSÈ İİ – ç İİÜ, İi, •y!Ş İÜ, Ó Ói ≈ ly x!%İyİ # Ó%Ó •yl, ö%Ó İ İÜ, İyeyÓ , ö) İÖ ≈ ÁÓ D İÇ Ó Ó%Ó •yl, ö% İÖ
İ çá xyΣ% ° İi, İĖ, Ó xyç#Ó ≈ yò ≤ Ąyl ≈ ly Ü, İÓ l ~•z Ü İÜ ≈ İ İi, İ! 'Prince of Heretics' ~Ó !ÓÓ & İk, İ%k, İyey
Ü, İÖ İSÈİ – ò Ù ≈ y İi, Ó İ% İk, Ó , öÓ çy•ylyÓ yĖÜĖÓ !İÜ, ė, İ İÜ, ~Ü, İĖ, İă, İĖ, Ó í, z, İÖ òyÓ yÓ ≤ Ąİi,
NSOU r CC-HI-X 78 İİ, yÓ xŞ İhs yĖİ İi, İ! ò, İ, Ė, y İÖ Óf_ Ü, İÖ l – İi, İ! ~G x!Ė, İİyà Ü, İÖ l İ òyÓ y
ÁÓ D İÇ İÖÓ ≤ Ąİi, !Ó İmĖİĖ, y İÖ , öyĖİ İÜ, Ó İi, İİ ~Ü! İÜ, ÁÓ D İÇ Ó İÜ, •i, fyÓ , ö! Ó Ü, "lyG Ü, İÖ İSÈ İİ –
ÁÓ D İÇ Ó Óf_ Ü, İÖ l İ òyÓ yÓ ò Ù ≈ İÖyò ~ÖÇ İİ, yÓ ò Ù ≈ İİ Ü, yİ ≈ Ü, y, ö •zŞ°yÜ ~ÖÇ ŞyİÄy İçfÓ , ö İk,
«, İi, Ü, yÓ Ü, – ~Ü, çl çyŞÜ, !İİ ŞyİÄy İçfÓ flıyİ ≈ İÖ İÖ yò# Ü, yçÜ, İÜ ≈ !°Ėñ İi, İ! İİ, yÓ ò Ù ≈ İİ İ# İi, Ó ≤ Ąİi,
òk, yç# İ – ~•z ≤ ĄİİD İi, İ! ŞyİÄy İçfÓ ≤ Ąİi, «, İi, Ü, yÓ Ü, ≤ ĄĖ, yÓ !•İŞ İÖ 1657 á #/ İÇy, ö%Ó xye Ü İİó ŞÜİ
Ü%â° Óy!•İ İÜ, İĖ, İÖ xyŞyÓ !İ İò ≈ İÇ Ó í, z ã Ö á Ü, İÖ Ó İİ òyÓ yÓ ~•z !İ İò ≈ ç İÜ ŞyİÄy İçfÓ
flıyİ ≈ İÖ İÖ yò#ñ İi, İ! İ ŞlyÓy!•İ#Ó , ö İk, G «, İi, Ü, yÓ Ü, – İ, İÖ ~Ü, İy Ü İl Ü, Ó yÓ Ü, yÓ İ •z İ òyÓ y ~ÖÇ
ÁÓ D İÇ İÖÓ , ö, İÜ, ò, İ!TĖ, İD x!Ė, çy İòÓ í, zòyÓ ~ÖÇ Ó «, İç#° ~•z ò%•z Ė, y İà !ÖĖ, _ Ü, İÖ İSÈİ – òyÓ y G
ÁÓ D İÇ İÖÓ ä, İÓ İİe İÜ İİÓ İ ä, İİİ x!Ü•z İ Ó!çñ òyÓ y Şy!Ė, ò Ó İÖÇ G !•@% İyà# İòÓ Ş İD !Üç İi, İİ
~İÜ, Ÿ°Ó Óy İò !ÖŸ°yŞ# İSÈ İİ – İi, İ! Óy•z İÖ İ G İÒ ò , öyĖ,

88% MATCHING BLOCK 78/241

W

Ü, İÖ İSÈ İİ İİ İİ İÜ İÜ, Ó İ İi, İ

Ó ò G ~İÜ, Ÿ°Ó Óy İòÓ ŞÜİ ≈ ly İSÈ – ÁÓ D İÇ Ó İSÈ İİ ò Ù ≈ Ė, #Ó & Ü%Ş°Üyl İ Ü, yÓ yl G ò Ù ≈ çyftf , ö İi, , İSÈ İİ İİ
Ü%Ş°Üyl xyä, yÓ ĖÜĖxyä, Ó İ İi, İ! , öy! Ü, Ó İi, İ – òyÓ y ÁÓ D İÇ Ó İÜ, Ó İi, İ, Ü, , öĖ, ñ Ė, İ, ó ÁÓ D İÇ Ó İ, İy İÜ,
Ó İi, İ ò Ù ≈ İoy•# (heretic) – İÜ, v ~•z Ü, yÓ İ İi x!Ė, çyİ, Ó y ò İÜ ≈ Ó !Ė, İ_ İi, !ÖĖ, _ •İİ , ö İi, , İ! – í, zòyÓ İ#İİ, Óyò#
Óy àÑyİ, , y Ó «, İç#° ~•z Ė, y İÖ !ÖĖ, yçl •İ! – x!Ė, çyİ, Ó y !İ İç İòÓ Óf_ Óy àyã, # flıy İİ ≈ Ó Ü, İy İĖ, İÖ Ü, yç
Ü, Ó İi, İ – Ó yç, ö%eÓ y xyŞİ İ, z_Ó y!òÜ, yÓ İ% İk, Ó Ü, İy Üylyİ İ Ó İà x!Ė, çyİ, G Ó yç, ö%e Ó yçy İòÓ ŞÜİ ≈ İ
xyòy İİ Ó İ ä, <Ty Ü, İÖ İSÈ İİ – ÁÓ D İÇ Ó Ó yç, ö%İ, Ó yly çİ !ŞÇ•İÜ, ò İİ° , öyGİ yÓ çlf xy ≤ Ąyİ , ä, <Ty
ä, y!° İİ İSÈ İİ – í, z_Ó y!òÜ, yÓ İ% İk, x!Ė, çyİ, Ó y ò İÜ ≈ Ó !Ė, İ_ İi, Ó yç, ö%İ, İòÓ ŞÜİ ≈ İİ İà İİ xy İŞİİ – Ü, yÓ İ,
áyl ~ÖÇ çİ, Ó çy° •yòy òyÓ yÓ , ö İk, İyà !ò İ°G İçÓ İ, áyl ~ÖÇ Ü#Ó ç%Üy ÁÓ D İÇ İÖÓ ≤ Ąİi, x!%äi, İSÈ İİ – çy•
İGİ yç áyl !İİ ÁÓ D İÇ İÖÓ a!İT İSÈ İİ İi, İ! GÓ D İÇ Ó İÜ, í, z_Ó y!òÜ, yÓ İ% İk, Şy•yİf Ü, İÖ İSÈ İİ – İ, y•z ~Ė, y
Ü İl Ü, Ó yÓ Ü, yÓ İ •z İ Ü%Ş°Üyl Ü, Ü ≈ ä, yÓ #àİ Ü, fÓk, Ė, y İÖ ÁÓ D İÇ İÖÓ , ö İk, ŞÜ İÖİ, •İİ İSÈ İİ –
xyÓyÓ ÁÓ D İÇ Ó ~Ü, ŞÇáfya!Ó , ç, Ó yç, ö%İ, İòÓ Şyİ İ, İ, y y İĖ, Ş«, Ü •İİ İSÈ İİ – İÜÓy İÖ Ó Ó yly Ó yç !ŞÇ•
ÁÓ D İÇ İÖÓ ≤ Ąİi, Şy!%Ė) İi, ç#° İSÈ İİ – xÓçf Ó yç !ŞÇ İÖÓ Şy•y İİfÓ !Ó İÜ İİ ÁÓ D İÇ Ó 1654 á #/ Ó ylyÓ •İ,
, öÓ àİy İĖ, İÓ İİ òGİ yÓ ≤ Ąİi, òİİ, İò İİ İSÈ İİ – x!Ė, çyİ, Ó y ò İÜ ≈ Ó !Ė, İ_ İi, !ÓÓyòÜyl Ó yç, ö%e İòÓ
í, z_Ó y!òÜ, yÓ İ% İk, xçç İİ İİ İSÈ İÜ, lyĖÜĖ ≈ ≤ ĄŞ İD ŞÜŞyÜİ Ü, İ, İİfÓ !Ė, İ_ İi, xylyÓ xy# İòá İİ İSÈ İİ 87 çl
~Ü, •yçyÓ # ÜİŞÓòyÓ Óy İ, yÓ İ Óİç İyÓ y òyÓ yÓ ŞÜİ ≈ İİ İ% İk, İyà İò İİ İSÈ İİ İi, y İòÓ Ü İòf İSÈ İİ 23 çl
•zÓ y!İİ 16 çl İ%, Ó y!İİ 1 çl xyĖ, àylİ 23 çl xlfylf Ü%Ş°Üylİ 22 çl Ó yç, ö%İ, ~ÖÇ 2 çl ÜyÓ yĖ, y – xlf!ò İÜ, 1000 Óy
İ, yÓ İ Çç # , òy!òÜ, yÓ # 124 çl ÜİŞÓòyÓ İòÓ Ü İòf İyÓ y ÁÓ D İÇ İÖÓ , ö İk, İSÈ İİ İ, y İòÓ Ü İòf İSÈ İİ 27
çl •zÓ y!İİ 20Ė çl İ%, Ó y!İİ 23 çl xlfylf Ü%Ş°Üylİ 9 çl Ó yç, ö%İ, İ 10 çl ÜyÓ yĖ, y ~ÖÇ 2 çl xlfylf !•@% – ŞyçyĖÜĖÓ
, ö İk, İSÈ İİ 10 çl ~Ü, •yçÓ # Óy İ, yÓ İ Óİç ÜİŞÓòyÓ İİ y İòÓ Ü İòf İSÈ İİ 1 çl •zÓ y!İİ 3 çl İ%, Ó y!İİ 1 çl xyĖ, àyl
~ÖÇ 5 çl xlfylf Ü%Ş°Üyl – 11 çl ~Ü, •yçyÓ # Óy İ, yÓ İ Óİç ÜİŞÓòyÓ İyÓ y Ü%Ó y İòÓ , ö İk, İSÈ İİ İİ

NSOU r CC-HI-X 79 i, y^iòó ù^iòf !SÈ^i! 1 ç, l •zÓ^y!ñ 1 çl xyÉ, àylñ 7 çl xlfylf Ù%§!°Ù ~ÓÇ 2 çl Ó^yç, ð%î, – ~z
, ð!Ó^§Çáfyl ñ^iÜ, Óy^i^i, çy^iÓ^î x!É, çyî, Ó^y çylî, ð^iÜ≈Ó^!É, !_^i, !ÓÈ, _^ •iî^, ð^iî, !– ≤Ä!i, m@µ#
Ó^yç, ð%è! !Ó^içÉi, òyÓ^y ~ÓÇ ÁÓ^D^içÓ^~Ü, Ói, §ÇáfÜ, x!É, çyî, iòó^ §yî^i, y^, ð^iî^!SÈ^i! ~ÓÇ ~^iòó^ ù^iòf
!SÈ^i! x^iî^iÜ, •z =Ó^&c, ði≈ x!É, çyî, ~ÓÇ ~Ü, y^i!y !!j≈T ðÜ#≈i^ §j±òy^iî^Ó^ xhs≈^É, _^ !SÈ^i! ly– 22 çl !•@%
x!É, çyî, i^y^iòó^ ù^iòf 11 çl Ó^yç, ð%î, ñ 10 çl ÙyÓ^yè, yñ 2 çl, xlfylf !•@% ÁÓ^D^içÓ^~ÓÇ Ù%Ó^yò^iÜ, §Ü≈!
Ü, iò^!SÈ^i!ñ xlf!ò^iÜ, 24 çl !•@% x!É, çyîEüüüÈ i^y^iòó^ ù^iòf !SÈ^i! 22 çl Ó^yç, ð%î, ~ÓÇ 2 çl ÙyÓ^yè, y òyÓ^y^iÜ,
§Ü≈! çy!^iî^iSÈ^i!– ~z, ð!Ó^§Çáfyl ñ^iÜ, f!ò<T^i ð^iÜ≈Ó^!É, !_^i, x!É, çyî, iòó^ ù^iòf ^Ü, y! §Ü^iV, yî, y^i!–
ÁÓ^D^iç^iÓó^ !§Ç•y§!^y^iÈ, Ó^ ≤Ä!^y^i§Ó^ ^«^iè iñ, yÓ^!•@%!Ó^iò^yò# Óy Ó^yç, ð%î, !Ó^iò^yò# Ù^iÿÈ, y^iÓó^
xÈ, yÓ^x^iÜ, iÜ, È, y!Ó^iî^i, y^i^i– ÁÓ^D^iç^iÓó^, ðÓ^Ói, #≈Ü, y^i^i x!%§, i, !•@%!Ó^iò^yò# Óy Ó^yç, ð%î,
!Ó^iò^yò# ò, !<TÈ, !D §j±òy^iÜ≈, íál^i, !! !•@%!Ó^iò^yò# x!%çy! çy!Ó^Ü, iò^!SÈ^i!ñ Ù!@Ó^ ðÁÇ§Ü, Ó^yÓ^!^iò≈c
!ò^iî^iSÈ^i!ñ !ç!ç!^yÜ, iò^Ó^, ð%/ÈüÈ≤ÄÓi≈, iÜ, iò^!SÈ^i! Óy 1680 !á ≠ Ùyí, Gí^yÓ^ ~ÓÇ ^ÜÓy^iò^Ó^ !Óó^&^ik,
î%k, ^âyÉiy
Ü,
iò^!
SÈ^
i!–

85% MATCHING BLOCK 79/241 **W**

i, z^iò'á Ü, Ó^y^i^i, çy^iÓ^ xyÜ, Ó^iò^

Ó^, ðÓ^Ói, #≈Ü, y^
i^Ó^yç, ð%î, Óy !•@%Ó^y §y!Áy^içf^Ü, y! =Ó^&c, ði≈, ð^iò x!ð!µ, i, !SÈ^i! ly– ^ÓlyÓ^§È, Ó^Ûy^i! ÁÓ^D^içÓ^Ó^yiy ç!^
!§Ç•iÜ, ^òGí^y ≤Ä!i, ð&i, çy!Ü, iò^!SÈ^i! ~ÓÇ ~Ü, i, z^òÜ#≈i^ !ÓÉ!^iî^ •hfl^i«^, ðlyÜ, Ó^yÓ^Ü, lyÓy •iî^!SÈ^–
, ðÓ^Ói, #≈Ü, y^i^i xÓçf ÁÓ^D^iç^iÓó^ !#!i, Ó^, ð!Ó^Ói≈, l^«^f Ü, Ó^y !à^iî^!SÈ^– 7É3 i, z, ð§Ç•yÓ^ i, z_Ó^y!ðÜ, yÓ^
m@µ §Çe^yhs^!ÓÉ!i^è, iÜ, iÜ, wÜ, iò^!i, y!§Ü, Ó^y!Ói, iÜ≈, !^E, iî^iSÈ!– !i, y!§Ü, Ó^y ~z m@µ^iÜ, ð%!è,
§j±òy^iî^Ó^ ù^iòf §ÇÜ, è, !SÈ^!Ü, lyñ Óy ò%!è, ðÓ^flòó^!Ó^iò^yò# !#!i, ðÜ#≈i^ i, zòyÓ^i, y ~ÓÇ Ó^«^iç#^
i,
y^
iÜ, iÜ, wÜ, iò^à^i, i, z^iè, !SÈ^
i, y!
l^iî^!Ó^iÿ^EiÜ, iò^iSÈ!– xyÓ^É!è, èÉ!è, ðyè, #Ó^Üi, i, y!§Ü, Ó^y ù^iÜ, iò^iSÈ! ð^iÜ≈Ó^ fljy^iî^≈z
ÁÓ^D^iç^iÓó^ §Ü≈^i! x!É, çyî, Ó^y ~!à^iî^ ~^i§!S^– î!ò^i, yz •i^ñ^i, y^i^i ≤Äÿç G^iè, EüüüÈÁÓ^D^içÓ^!Ü, ðÜ≈Ó^«^yÓ^
Ü, yÓ^iî^!§Ç•y§!^yÈ, ≤Ä^iî^yçl Óf_

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Ü, iò^!SÈ^i! x!Óy i, z_Ó^y!ðÜ, yÓ^

m^i@µÓ^ ^, ðSÈ^i! ^Ü, y! li%, l ðÜ#≈i^ !#!i, ^âyÉiy Ü, iò^!SÈ^i!– ~Ü, ly flò<T^i GÓ^D^içÓ^!§Ç•y§!iò^ ≤Ä!i, m!@i, y
Ü, Ó^yÓ^ ^, ðSÈ^i! ^Ü, y! !•@%!Ó^iò^yò# !#!i, x!%§Ó^iÜ, iò^!i! ~ÓÇ ÁÓ^D^iç^iÓó^ ~z !•@%!Ó^iò^yò# Óy
Ó^yç, ð%î, !Ó^iò^yò# !#!i, Ó^ x!%, ð!f!i!i, Ó^ §^iD, ðÓ^Ói, #≈Ü, y^i^i ÁÓ^D^iç^iÓó^ !•@% Ù!@Ó^ ðÁÇ§ñ !ç!ç!^y
Ü, iò^Ó^, ð%/fliy, ðl Óy 1680 !á ≠ Ùyí, Gí^yÓ^ ~ÓÇ ^ÜÓy^iò^Ó^ î%ik, Ó^ ù^iòf §j±òy^iÜ≈, x!%§, y^iò^ ^ä, <Ty Ü,
iò^!–

100% MATCHING BLOCK 80/241 **W**

i, z^iò'á Ü, Ó^y^i^i, çy^iÓ^ ñ

ÁÓ^D^iç^iÓó^ ðÜ#≈i^ !#!i, Ó^ ^«^iè, ðÓ^Ói, #≈Ü, y^i^i, ð!Ó^Ói≈, l, ð!Ó^!«^i, •i^ – 7É4 ≤ÄÿçyÓ^# 1É
xy, ð!Ü, ù^iÜ, iò^!^i

Ùòfí%`là È,yÓ`~îi, í,z_Ó`y!òÛ,yÓ` m@µ ò%!è, ßj±òyí` ñ ò%!è, , òÓ`flòÓ` !Ó`ÏÓ`yò# l#lì, òÙ#≈î` í,zòyÓ`i,y ~ÓÇ òÙ#≈î` ^ÙÒ`Óyò`
ÏÛ, ^Û,w Û, ^ÏÓ` à`îi, , í,z`îè, ISÈ%
NSOU r CC-HI-X 80 2É
xy, ò! !Û, Ù`îl Û, ^ÏÓ` l`î`
í,z_Ó`y!òÛ,yÓ` m@µ ÏÛ, ^Û,w Û, ^ÏÓ` x!È, çyì, Ó`y òÙ≈ G çylì, Ó` !È, !_`îi, !ÓÈ, _` •`îi` , ò`îi, , ISÈ%/7É5 @`Äsi, ò!O
Ali, Athar–The Mughal India, Studies in Polity, Ideas, Society and Culture, Oxford, 2008 Irvine, William–The Later Mughals,
Vol. 1, 1707–20, Calcutta, 1922 Tripathi, R.P.–Rise and Fall of the Mughal Empire, Vol. 2, Delhi Qureshi, i.H–A History of the
Freedom Movement being the story of Muslim Struggle for Freedom of Hind-Pakistan, 1707–1947, Karachi, 1967 Qureshi,
I. H. (ed)–A Short History of Pakistan, Karachi, 1967. ÈüüüÈÈüüüÈ
NSOU r CC-HI-X 81 ~Û, Û, 8 q ÁÓ`D`Îç`ÏÓÓ` òÙ≈!ä, hs`y ~ÓÇ òÙ#≈î` ^`àyµ, # G ≤Ä!
î, µ, y`îlÓ` ß`ÏD ßjòÛ≈, àè, l 8É0 í, z`îjçf 8É1 È), !ÛÛ, y 8É2
òÙ#≈î` ^`àyµ, # G !Ó!È, ß` ≤Ä!î, µ, y`îlÓ` ≤Ä!î, ÁÓ`D`Îç`ÏÓÓ` x!%ß, î, l#lì, 8É2É1É ≤Ä!Û, òÓ≈ à1658ÈÛÈ1679 là #à
8É2É2É !mì, #î` , òÓ≈ à1679ÈÛÈ1707 là #à 8

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É3 í, z, òßÇ•yÓ` 8É4 ≤ÄÿÿyÓ`# 8É5 @`Äsi, ò!O 8É0 í, z`îjçf ~•z ~Û, Û, !è, , òyè, Û, Ó`

yÓ`
Ûyòf`ÏÛ !lì`!`!áì, !ÓÈÏÏ` =!` ßj
ò`ÏÛ≈, !ç«y!#≈Ó`y çyl`îi, , òyÓ` ^ÏÓ!ÈüüüÈ l ÁÓ`D`Îç`ÏÓÓ` òÙ#≈î` !ä, hs`y l !Ó!È, ß` òÙ#≈î` ^`àyµ, # ~ÓÇ
≤Ä!î, µ, y`îlÓ` ≤Ä!î, xyGÓ`D`Îç`ÏÓÓ` ò, !<TÈ, !D G l#lì, l ÁÓ`D`Îç`ÏÓÓ` òÙ#≈î` l#lì, Ó` !ÓÓi≈, l G !Ó!È, ß` , òÓ≈– 8É1
È), !ÛÛ, y ÁÓ`D`Îç`ÏÓÓ` ò#à≈ , òMÈ, yç ÓSÈÓ` Ó`yçcÛ, y`î` Ù%à` ßy!Àyçf xyl`i, ^îlÓ` !òÛ, ^î`ÏÛ, Ó, •_Û xyÛ, yÓ` `yÈ,
Û, ^ÏÓ` – í, z_`ÏÓ` Û, yÿ~#Ó` ^î`ÏÛ, ò!« , ^îi !ç!O ~ÓÇ , ò) ^ÏÓ≈ ä, R@`ÄyÛ ^î`ÏÛ, , ò!ÿä, ^ÏÛ !•@%Û%, ç , òy•yí, , , òî≈hs`
!SÈ`i, yÓ` ßy!Ày`ÎçfÓ` ^È, Òà!`Û, y xyÛ, yÓ` – ßy!Ày`ÎçfÓ` x!≈`Ï!lì, Û, !È, !_` á%Ó` ~Û, è, y ßä, `ly •`î`G ÁÓ`D`Îç`ÏÓÓ`
ò« , î, yñ ß, î, y ~ÓÇ x!%ß , ò!Ó` ò`ÏÛÓ` È, ^î`•z ßy!Àyçf Óì, , xyÛ, y`ÏÓ` !Ó, òî≈î` ^î`ÏÛ, Ó` « , y` , ò`îi` !SÈ`– ßfyÓ` !ò%lyl
ßÓ`Û, yÓ` !`îá`îSÈl ^î`Ó%k, ñ ä, !Ó`e xyÓ` , ò!Ó` ò`ÏÛ ÁÓ`D`ÎçÓ` !SÈ`îl` ßj`î%`îàÓ` ~!ç!`yÓ` x!fì, Û` òµ, çyßÛ, – !ì, !l
!SÈ`îl` x!ÿyòy`î` , ò!Ó` òÙ#ñ l#lì, Óyò# ~ÓÇ òy!l`cç#– çyßÛ, !•ÿy`ÏÓ` çÑÛÛ, çÛÛ, , òSÈ@ Û, Ó` ^îi, l ly–
, ò)Ó≈ß%!Ó` ^îòÓ` Ûì, ÁÓ`D`ÎçÓ` òÓ`yç •y`îi, Ófl` Û, Ó`yÓ` , ò« , , òyì, # 81
NSOU r CC-HI-X 82 !SÈ`îl` ly – !l`ÎçÓ` ≤Äyì, f!•Û, ç#Ó!ly, ò!G !SÈ` á%Ó`•z ßÓ`°– •zßy`ÏÛÓ` !Ó!òÓfÓfllyÓ` ≤Ä!î,
≤Äâyì, , x!%Ó`yà !SÈ`– ~•z Û, yÓ` ^îi ßÛÿÛ!î`Û, ≤Ä!î, ^ÏÓòÛ, ^îòÓ` x`îl`ÏÛ, •z îÑ, y`ÏÛ, ÛÈ, yÓ` ^îi, •zßy`ÏÛÓ` Ó` « , Û, Û
Ó`î` !ä, !•`î, Û, ^ÏÓ` ^îSÈl– ÁÓ`D`ÎçÓ` !SÈ`îl` •zßy`Û!Ó`yçì, ^îsf !Óÿyß#– òÙ≈ !ÓÈÏ`ÏÏ` !SÈ`îl` àÑyì, , y ~ÓÇ Ó` « , îç#–
î, ^ÏÓ` ò%Óf!_` àì, !ä, hs`yÈ, yÓly îÑ, yÓ` òÙ#≈î` ò, !<TÈ, !D àè, l
Û, ^ÏÓ` !l– îÑ, yÓ` x`îlÛ,
Ó`yç`Ï!lì, Û, ñ x!≈`Ï!lì, Û,
ñ ß
yÛy!çÛ,
G ≤
Äçyß!Û, ßÛÿfy !SÈ`– í, / ß, #çä, w Ù`îl Û, ^ÏÓ` l`î` ÁÓ`D`ÎçÓ` Ù`îl ≤Äy`îi ~è, y•z !Óÿyß Û, Ó` ^îi, l ^î`Ó`yçf ç!Ó`î`î,
^Û`îl`•z ä, y•y`îi, •`ÏÓ` !Û, v, î, y` Û, y!È, y`îlÓ`•z ^î`ç!_` çy# !•@% x!È, çyì, G ç!ÛòyÓ` ^ò!î`ÏÛ, xyâyì, ly Û, ^ÏÓ` – ÓyhflÏÓ
, ò!Ó` !fl!lì, ßjòÛ≈, !ì, !l ßçyà !SÈ`îl`– ~•z !môy m`Ï@µÓ` Ùòf !ò`îi` òÙ#≈î` ^`àyµ, # G !Ó!È, ß` ≤Ä!î, µ, y`îlÓ` ß`ÏD
îÑ, yÓ` ßjòÛ≈, à`îi, , í, z`îè, !SÈ`– 8É2 òÙ#≈î` ^`àyµ, # G !Ó!È, ß` ≤Ä!î, µ, y`îlÓ` ≤Ä!î, ÁÓ`D`Îç`ÏÓÓ` x!%ß, î, l#lì, òÙ#≈î`
^`àyµ, # G ≤Ä!î, µ, y`îlÓ` ß`ÏD ÁÓ`D`Îç`ÏÓÓ` ßjòÛ≈, !l`îi` ^îi, •y!ÛÛ, Ó`y lyly ≤Äÿÿ`î%, ^î`îSÈl– Óy •`îi` ^îSÈ` ^î`ÁÓ`D`ÎçÓ`
xyÛ, Ó`ÏÓ`Ó` ß`ç#`l#lì, Ó` , ò!Ó` Ói≈, l Û, ^ÏÓ` !•@%`îòÓ` xyl%ài, f, y!Ó` ^îi` !SÈ`îl`îñ i, yÓ` çyßÛ, y`î` à!Ó`!oy•
•`îi` !SÈ`ñ ßy!Ày`ÎçfÓ` !È, !_` ò%Ó≈•`îi` , ò`îi, , !SÈ`– !Û, S%È xyò%!Û, ^îi, •y!ÛÛ, ^îòÓ` x!È, Ûì, •`îi`•@%`îòÓ`
ßy!Ày`ÎçfÓ` ≤Ä!î, xyl%ài, f •yÓ`y`îlyÓ` ç!f ÁÓ`D`ÎçÓ`ÏÛ, òy!`# Û, Ó`y x`îl!Ó`_` Û, – !•@%Ó`y ßy!Ày`ÎçfÓ` ≤Ä!î,
xyl%ài, f •y!Ó` ^îi` !SÈ`îl`îñ !l`Îç`îòÓ` ç!_` Ó, !k, Û, Ó` ^îi, ß« , Û •`îi` !SÈ`îl` ÁÓ`D`Îç`ÏÓÓ` , ò)Ó≈ß!Ó` ^îòÓ` çyßÛ, y`îi≈
xÓ`î`•yÓ` Û, yÓ` ^îi– ~•z , ò!Ó` !fl!lì, ^îi, ÁÓ`D`ÎçÓ`ÏÛ, !•@%`îòÓ` ≤Ä!î, Û, ^îè, yÓ` ^îi, •`îi` !SÈ`~ÓÇ ßy!Ày`ÎçfÓ`
flÿ`îi≈ Û%ß`Ûyl`îòÓ` ßÛ!≈l xyòy`îi` Ó` °`î« , f îÑ, yÓ` l#lì, !lò≈yÓ`î Û, Ó` ^îi, •`îi` !SÈ`–

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Ó`yç`ll!i, Ü, ñ x!≈`ll!i, Ü, ñ ßyÜy!çÜ, xÓfliyÓ` , ð!Ó``

l̄≤Á!«, ^li, ðU#≈l̄ ^ày# # G ≤Á!i, #, y^l̄l̄Ó` ≤Á!i, iÑ, yÓ` ßjðÜ≈, à^li, , í, z^l̄è, !SÈ°- iÑ, yÓ` ðU≈l#!i, ^l̄Ü, +ð% ßÓ`°ñ
~Ü, ~l̄Ó`!áÜ, !ÓÓi≈, l̄!•ßy^l̄Ó` ðáy ß!è, Ü, •^l̄Ó` ly- +ð% Óf!_` ài, !ä, hs`yÈ, yÓly myÓ`y !i, !l̄ ðU#≈l̄` ð, !<TÈ, !D àè, l
Ü, ^l̄Ó` !!!- Óf!_` ài, È, y^l̄Ó` !i, !l̄ •zßy!Ü Ó`yç, ^l̄sf !Óÿyß# ^l̄°G Óyhfl̄l̄Ó` , ð!Ó` !fli!i, ^l̄Ü, xfl!#Ü, yÓ` Ü, ^l̄Ó` iÑ, yÓ`
çyßll#!i, !l̄ð≈yÓ` îÜ, ^l̄Ó` !!!- Ó`yçf ç!Ó` î`i, ^l̄Ü`ll ä, y^y`l̄i, ä, y•z^l̄°G ç!_` çy# !•@% x!È, çyi, G ç!ÜòyÓ` ^l̄!i^l̄Ü, xyâyi,
Ü, Ó`^l̄i, ä, yl!l- ÁÓ`D`l̄ç^l̄ÓÓ` ðU≈ ßjð!Ü≈, i, !ä, hs`yÈÜÈÈ, yÓly G Ü, yçÜ, Ü≈^l̄Ü, ð%È,
y^l̄à

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SA GE-BG-21.pdf (D153200555)

È, yà Ü, ^l̄Ó` xy^l̄yã, ly Ü, Ó`y

l̄yi ≠ 1658ÈÜÈ1679 !á ≠ ~ÓÇ 1679ÈÜÈ1707 !á ≠- 8É2É1É ≤Á!Ü , ðÓ≈ á1658ÈÜÈ1679 !á ≠á !ßÇ•yß^l̄l̄ xy^l̄Ó`y^l̄l̄Ó` , ðÓ`
ÁÓ`D`l̄çÓ` Ü, i, Ü, =!`~l̄i, Ü, G ðU#≈l̄` !!!Ü!Ó!ð ≤ÁÓi≈, l̄Ü, ^l̄Ó`l-` i, Ü`^l̄Ó` Ó` ßÜ!` ^l̄l̄Ü, xyÜ, Ó`^l̄Ó` Ó` xyÜ` , ði≈hs`
Óyòçy•^l̄Ü, Ü`ßçòyÜ Óy Ü% !≈ç Ü, Ó`yÓ` ≤Ály ≤Áä, !°i, !SÈ°- çy•çy•y! Ü`ßçòyÜÈÜÈÓ` , ð!Ó` Ó`^l̄i≈, È) !Üã%, j!l̄ Ó` #!i,
≤ÁÓi≈, l̄Ü, ^l̄Ó` !SÈ`i°l- •zßy!Ü Ó` #!i, !ÓÓ` ðk, Ó`i° ÁÓ`D`l̄çÓ` ~•z ≤Ály !!!Èlk, Ü, ^l̄Ó`l- ÓÇ, ð!Ó` Ó`^l̄i≈, Úxyß ßy^yÜ%
xy°y•zÜ%, ÜÜ Ó`y Ó` #!i, ≤ÁÓi≈, l̄Ü, ^l̄Ó`l- í, z^l̄°ÜyÓ` à!Ó` #, xÇ^l̄çÓ` Ü`l̄i, y !i, !l̄G Ü`l̄l̄Ü, Ó`^l̄i, l̄^l̄ ~•z ≤ÁlyÜ ~Ü, Üye
{ÿ°Ó`^l̄Ü, •z Ü, Ó`y ^l̄l̄i, çy^l̄Ó` - ð^l̄Ü≈Ó` ≤Á!i, xyl!à^l̄i, fÓ` !l̄ðç≈l̄ÈÜÈfl̄jÓ` * , ð Ü%ß°Üyl çyßÜ, Ó`y Ü%oyÓ` G, ðÓ`
Ü, °Üy`áyòy•z Ü, Ó`^l̄i, l- !ÓðU#≈`l̄òÓ` •y^l̄i, ç, ð^l̄i, , Ü, °ÜyÓ` , ð!Óèi, y kT •^l̄Ó` Ó`i° ÁÓ`D`l̄çÓ` ~•z ≤Ály !!!Èlk,
Ü, ^l̄Ó` ^l̄l- çyÓ`!ßÜ, çyßÜ, ^l̄òÓ` x!%Ü, Ó`^l̄i Üã°
NSOU r CC-HI-X 83 çyßÜ, Ó`y çyÓ`!ßÜ, !ç!`y l̄ÓÓÈl≈ x!%ç, yl àlG^l̄Ó`yçä , çy! Ü, Ó`^l̄i, l- ÁÓ`D`l̄çÓ` ÜlG^l̄Ó`yçÜ
í, z!ßÓ` Ó` , Ü, ^l̄Ó`l Ü, yÓ` î~Ó` ß`l̄D •zßy^l̄ÜÓ` ßjðÜ≈, !SÈ° ly- ç!Ó` î`i, ^l̄Ü`ll ≤ÁçyÓ`y ç#Ó! !l̄Ó≈y• Ü, Ó`^l̄SÈ`!Ü, ly, i, y
`ðáyÓ` çlf ≤Á!i, !è, ≤Á`l̄ò`l̄ç Ü%•i, y!ßÓ` !l̄l̄`yà Ü, ^l̄Ó`l- ~Ó`y Üòf, çy!ñ ç%l̄`y`l̄á°y Ó` , Ü, Ó`y Óy ç!Ó` î`i, !Ó`^l̄Ó`yò#
Ü, y!≈Ü, °y`l̄, ðÓ` çlf x!È, !%_`^l̄òÓ` çy!hfl̄!Óðyl Ü, Ó`yÓ` x!ðÜ, yÓ` ^, ð`l̄! !SÈ°l- i, ^l̄Ó` ç!à^l̄iÓ` Óf!_` ài, ç#Ó`l̄
•hfl̄!`k, ç, ð Ü, Ó`yÓ` x!ðÜ, yÓ` Ü%•i, y!ßÓ`^l̄òÓ` !SÈ° ly- ÁÓ`D`l̄ç^l̄ÓÓ` !Óÿyß !SÈ° ^l̄≤Áçy^l̄òÓ` ÜD`ÈÜÈ xÜD`i°Ó` çlf
ßjAyè, •z òyl`#- 1669 !á ≠ ÁÓ`D`l̄çÓ` Ü, i, Ü, =!`x!≈`ll!i, Ü, ñ ßyÜy!çÜ, G Ü%, ßçfl̄òyÓ` !Ó`^l̄Ó`yò# ÓfÓfliy`ll- !i, !l̄
òÓ`Óy^l̄Ó` ßD#i, !!!Èlk, Ü, ^l̄Ó`l- !l̄òG Ó`yç xhs`/ , ç%`^l̄Ó` Ó` Ü!•y G x!È, çyi, ^l̄òÓ` ^« , ^l̄è, i, y Ó` , •i`!l- ~•z ßÜ!
È, yÓ`!ßÈ, yÈl̄y!` ð ð, ðò# È, yÓ`i, #!` ßD#`l̄i, Ó` G, ðÓ` x`l̄l̄Ü, @`Ási`^áy`•i` - ÁÓ`D`l̄çÓ` !l̄ç` Ó`#yÓyò`l̄l̄ò« , !SÈ`i°l-
xyÜ, Ó`^l̄Ó` Ó` xyÜ` ^l̄l̄Ü, ÜV, ^l̄Ó`yáy ðç≈l̄Ü à≈Á`l̄i, fÜ, !òl̄Ü, y`i° ßjAyè, ≤Áyßy^l̄òÓ` x!@`^l̄l̄Ü, ≤Áçy^l̄òÓ` ðç≈l̄
!ò`l̄i, !ä ≤Áä, !°i, !SÈ°- •zßy!Ü !Ó`^l̄Ó`yò# Ó`i° ÁÓ`D`l̄çÓ` iÑ, yÓ` Ó`yç^l̄çÓ` ~Ü, yòç Ó`l̄Èl̄≈ ~•z ≤Ály !!!Èlk, Ü, ^l̄Ó`l-
xyÜ, Ó`^l̄Ó` Ó` xyÜ` ^l̄l̄Ü, !•@%Ó` #!i, x!%y!`# Üi°, °yòylÜ ≤Ály ðßjAy`l̄è, Ó` çß!ò`l̄l̄ÜßÜyl Gç`l̄l̄Ó` ^l̄ylyÈÜÈÓ` * , çy òyl
Ü, Ó`yà ä, y%•i` - ÁÓ`D`l̄çÓ` Ó`yç^l̄çÓ` myòçÓ`l̄Èl̄≈ ~•z !•@%Ó` #!i, Ó` , Ü, ^l̄Ó` ^l̄l- ÁÓ`D`l̄çÓ` xyÓ` G Ü, i, Ü, =!`
~l̄i, Ü, G ßyÜy!çÜ, ßçfl̄òyÓ` ≤ÁÓi≈, l̄Ü, ^l̄Ó`l- ßjAyè, !•@%Ó` yçy^l̄òÓ` Ü, çy`i° !è, Ü, y, ðÓ`y`l̄i, lÈüüüÈ~ ≤Ály Ó` ,
•i` - ≤ÁÜ, y`l̄çf`^y!` G Ü•Ó`^l̄ÜÓ` ^çyÈ, ylyey !!!Èlk, •i` - !i, !l̄ ßÈ, yßò`l̄òÓ` ^Ó`çÜ#` çyÈlyÜ, çÓ`^l̄i, !l̄Èl̄ò
Ü, ^l̄Ó`l- !ßÇ•yß! á%Ó` ßyòyÓ` iÈ, y^l̄Ó` ßçy`l̄y`•i, - ðÓ`Óy^l̄Ó` ^Ü, yl Ó`Ü, Ü fl!i≈ÈÜÈÓ` Ó` ð, çf !!!Ü≈i, Ó`Ó` ÓfÓ•yÓ`
!!!Èlk, Ü, Ó`y •l̄l̄!SÈ° Ó`i° Ü, y!È, áÑy í, z^l̄Ó`á Ü, ^l̄Ó`^l̄SÈl- ^Ü, yÓ`yl !Ó`^l̄Ó`yò# Ó`i° ÁÓ`D`l̄çÓ` iÑ, yÓ` Ó`yç^l̄çÓ`
ß!ä, è Óy!Èl̄≈Ü, •z!i, •yß Ó` ä, ly Ó` , Ü, ^l̄Ó`l- New Cambridge History ÈÜÈÓ` ^°aÜ, Ó`i°l̄ Ó`!ä, eÜ, Ó`^l̄l̄Ü, ðÓ`ÓyÓ`
^l̄l̄Ü, Ó!•çyÓ` Ü, Ó`y •l̄l̄!SÈ°- !•@% G Ü%ß!`Ü x!%ç, y`l̄ ç#ÓÈÜÈçvñ , ç%Ó` ðÈl̄ G lyÓ` #Ó` ≤Á!i, Ü!i≈, ÓfÓ•yÓ`
!!!Èlk, •l̄l̄!SÈ°- Ó`yçf çyßÜ, Ó`^l̄i, !à`l̄l̄ ÁÓ`D`l̄çÓ` «, f Ü, ^l̄Ó`l` ^l̄Ü%ß°ÜylÓ`y x!ðÜ, Üyeyl` ßÓ`Ü, y^l̄Ó` Ó`
Ü`áy`l̄, ð« , #ñ !•@%`l̄òÓ` Ü`l̄i, y, i, yÓ`y ÓfÓyÈÜÈÓy!çf Ü, Ó`^l̄i, xy@`Á•#l̄l̄ - ÁÓ`D`l̄çÓ` Ü%ß°Üyl`l̄òÓ` ÓfÓßy
Óy!çf Ü, Ó`^l̄i, í, z!ßy• ^l̄l- Ü`l̄l̄•l̄i, çy^l̄Ó` ^l̄ÁÓ`D`l̄çÓ` Ü%ß°Üyl`l̄òÓ` ≤Á!i, ç« , çy!i, ç Ü, ^l̄Ó`^l̄SÈl- 1671 á #/ ~•z
!l̄l̄ò≈`l̄ç ≤Ái, fy•yÓ` Ü, Ó`^l̄i, •i` - Óy`^l̄l̄i, çy^l̄Ó` ^l̄ÁÓ`D`l̄ç^l̄ÓÓ` ~•z ßÓ` ßçfl̄òy^l̄Ó` Ó` Üyòf`l̄Ü ≤Á!i, #, y G
ðU#≈l̄` ^ày# #Ó` ^« , ^l̄è ßçÜ, #i≈ ð, !<TÈ, !DÓ` , ð!Ó`á, .l̄` !ò`l̄l̄`^l̄SÈlñ`ÓÈl̄ÜfÜ)Ü, xyã, Ó`i`Ü, ^l̄Ó`^l̄SÈl- ~Ó` È, ^l̄i°
ßÇáfy!áÓ` #, !•@% ≤ÁçyÓ`y ßjAy`l̄è, Ó` ≤Á!i, xßvT`^l̄l̄!SÈ°- !•@%`l̄òÓ` ðU#≈l̄` ^ày# # G ≤Á!i, #, y^l̄l̄Ó` ^« , ^l̄è
^l̄ÓÈl̄ÜfÜ)Ü, Ü`l̄yÈ, yÓ` ≤ÁÜ, yç` , ð`l̄l̄!SÈ° Ü!@Ó` ðÁçß ~ÓÇ !ç!ç!`y , ç%l̄Ó`yl` ä, y% Ü, Ó`yÓ` Üyòf`l̄Ü- Ó`yç^l̄çÓ`
=Ó` ð`l̄i, xÓçf ÁÓ`D`l̄çÓ` ç!Ó` î`i, !#!i, x!%ßy^l̄Ó` ≤Á!i, !# , i, Ü!@Ó` =!` ðÁçß Ü, Ó`yÓ` , ç« , çy! , # !SÈ`i°l̄ ly- i, ^l̄Ó`
^Ü, y`l̄y l!%, l̄Ü!@Ó` !!!Ü≈y`l̄i Ü, i, ð!l- ^ÓlyÓ` ß G Ó, @yÓ`l̄l̄Ó` Ó`y, î`l̄òÓ` ^ðG!`y È, Ó`Üy`l̄l̄ ~•z

ç!ç! y ,ø%/≤ÄÖi≈, îlÓ´ ^,øSÈ`lL Ó`yç`îÜ, yEİ ,ø%Ó´`îiÓ´`î`î!_´`àáy`İly`•İİ``İSÈ`İç`@`Äy`f İl` Ü, yÓ`î`!ç!ç! y ÓyÓyò xyòy!`İ`Ü, İ, x!≈ , ð, İÜ, È, y`İÓ Ó`yáy`•İ, ~ÓÇ`İşáy!`î`İÜ, ò!Ó`o`Ù`İ%Üyl`İbÓ` İy`yİf Ü, Ó`yÓ`çlf Ó!rè, İ, •İ, - ~z`Ü, yç`•zİ`y`İÜÓ´`İ!Ó`xl%İy`İÓ´`Ó`y`İkT...Ó´`Ü, Ó`ı#İ!`İSÈ`- xyÜ, ÓÓ´`Ù`İ%Üyl`İy`İçÓ´`!!ò≈çT`İÜ, S%È`^İİ`İÜ, `İÜ! òÜ#≈ı` Ü, y`İç`!İ!%_´`Óf!_´`ñ`K, y!#`!çç, Ü, ñ`Ü, İ, `İly!#Ó´`!Ó`òÓyñ`xly!`•zı, fy!ò`İbÓ´`!k`ÒÓ´`È,`!Üòy`İlÓ´`ÓfÓfİy Ü, `İÓ´`İSÈ`İPl-`ç`ò`Óı, #≈Ü, y`İP´´`
øK, İ, Ü, yİ≈ı, %Æ`•İİ`İyGı`yİ`Ó`yçT...`làò`x`İl≈`İy`yİf`Ü, Ó´`İİ, Óyòf`İSÈ`-`ÁÓ`D`İçÓ`Ù`İ%Üyl`^`Ü`Ó`Óyò#`İbÓ´`x`İlÜ, yçç`İÜ,`≤`Äç!`İb`İİ, İyÜ, yİ`İ, y`İbÓ´`xy!≈Ü, òyİ`İÑ, y`İÜ, Ó`İ`Ü, Ó´`İİ,`•`İİ`İSÈ`-`!ç!ç!`y`Ü, Ó´`ÓyÓò`≤`Äy`Æ`x!≈`ı, z`İP`Üy`İbÓ´`İşÖyİ`Óf!`Ü, Ó´`y`•İ, -`ı, /`İİ, #çä, `İwÓ´`!•İyÓ`xl%İy!`#`x`İ, òç, yÜ, İ, ò!Ó´`o`^ò!İÓ´`G, çÓ´`!ç!ç!`y`Ü, `İÓ´`Ó´`ä, y, ç`ò!#`İbÓ´`xl%, òy`İİ, İ`İkT`^`Ó!ç`İSÈ`-`!ç!ç!`y`òyİ≈`Ü, Ó´`yÓ´`ı, zj`İçf`İÓ`òÜ#≈`İbÓ´`İşö!_Ó´`Üy!°Ü, ylyÓ´`!

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È, İ, `İİ, İ, İ, İ!è, `^òİ`İİ, !ÓÈ, _´`Ü, Ó´`y`•`İİ`!

SÈ`ÈüüÈ10`•yçyÓ´`!òÓ´`•yÜ`~ÓÇ`İ, yÓ´`^`Ó!ç`İy`İbÓ´`xyl`İ, yÓ´`y`İSÈ`≤`ÄİÜ`^`òİÈ%_´`~ÓÇ`İ, y`İbÓ´`!ò`İİ, •İ, Óy!Èİ≈Ü, 48`İbÓ´`•yÜ`-`!mı, #ı´`^`òİÈ%_´`İSÈ`200`î`İÜ, 10`•yçyÓ´`!òÓ´`•yÜ`İy`İbÓ´`xyl`~ÓÇ`İ, y`İbÓ´`!ò`İİ, •İ, 24`İbÓ´`•yÜ`-`200`G`İ, yÓ´`Ü, Ü`xyl`İşöb`Óf!_´`Ó`y`İSÈ`İ, İ, #ı´`^`ò!İÓ´`xhs`≈ı, ~ÓÇ`İ, y`İbÓ´`≤`Ä`İbı´`Óy!Èİ≈Ü, !ç!ç!`y`Ü, Ó´`İSÈ`12`!òÓ´`•yÜ`-`è, yÜ, yÓ´`x`İB, ~z, •yÓ´`İSÈ`İlye`İÜ`İy`İİ, , 13Èüü`1`3`è, yÜ, yñ`6ÈÈüü`2`3`è, yÜ, yñ`3Èüü`1`3`è, yÜ, y-`Ü!°yñ`ò!Ó´`o`G`İÓ´`Ü, y!Ó´`Ü, Ü≈ä, yÓ´`#`İbÓ´`!ç!ç!`y`Ü, Ó´`î`İÜ, `^`Ó´`•yç`^`òGı`y`•İ`-`!ç!ç!`y`İSÈ`İşö!_Ó´`G, çÓ´`òyİ≈`Ü, Ó´`ñ`^`Ü, yl`Óf!_´`Ó´`xyl`Ü, Ó´`İİ`-`!ç!ç!`y`NSOU`r`CC-HI-X`86`İl%`İ, Ü, `İÓ´`ä, y%`Ü, Ó´`yÓ´`^,`øSÈ`İl`!•@%`İbÓ´`òÜ≈yhs`!Ó´`İ, Ü, Ó´`yÓ´`İ`ı, z`İj`İçf`Ó!İ≈ı,`•`İİ``İSÈ`İ!è, !Ó`İçÈİÈ, y`İÓ`@`Äı`İlyaf`İl`-`ÁÓ`D`İç`İÓÓ´`Ó`yç`İcÓ´`x`İlÜ, xy`İà`î`İÜ, •z`İŞ%`ñ, ð!Yä, Ü, òyOyÓñ`Ü, yY`-`#Ó´`G,`ç`ò)ó≈ó`İDÓ´`!•@%Ó´`y`•zİ`yÜ`òÜ≈`@`Äı`Ü, `İÓ´`İSÈ`-`ı, /`İİ, #çä, w`!ç!ç!`y`ä, y%`Ü, Ó´`yÓ´`^,`øSÈ`İl`Ó´`yç`İl!İ, Ü, Ü, yÓ´`İ`İÜ, `Ù`àf`Ü`İl`Ü, `İÓ´`İSÈ!-`ò!ç, `İiÓ´`ò!è, `Ù`İ%Üyl`Ó´`yçfÈüüÈ!Óçy,`ø%Ó´`G`^`ày`Ü%, İ, y`!

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İ, İ! @`Äy`Ü, Ó´`İİ, `^`ä, `İİ`İSÈ`İPl-`!Ü, v`İŞ

Ü, yç`•zİ`yÜ`İÓ`İÓ´`yò#`Ó´`İP`İä, !•İ, •Gı`yÓ´`İΩ, Óly`İSÈ`-`İ, yç`İİ, İ!`İl`İçÓ´`xÓfİly!`İ%Ó´`!ç, İ, Ü, Ó´`İİ, `^`ä, `İİ`İSÈ`İPl-`İÑ, yÓ´`!ÓY`yŞ`İSÈ`İ`!ç!ç!`y`ä, y%`•`İP`Ù`İ%Üyl`İy`ç`İÑ, yÓ´`İÜ!≈Ü,`•`İİ`ı, zè, `İÓ`~ÓÇ`İÓçy,`ø%Ó´`G`^`ày`Ü%, İ, y`òá`G`İç`•`İÓ`-`!ç!ç!`y`ä, y%`•Gı`yİ`!•@%Ó´`y`È, #ÈİÈ, y`İÓ`xİvçT`•l`~ÓÇ`≤`Äİİ, Óyò`Ü, `İÓ´`-`^`Ü`Ó`Óyò#`İbÓ´`Ü, y`İSÈ`Óf!_´`àı, È, y`İÓ`Ü, Ó´`çÜy`^`òGı`yÓ´`İÜ`İİ`!•@%`İbÓ´`òÜ≈ı, İy`İj±òyİ`!`İİ`İlyE, y`İÓ`x, òÜy`İlÓ´`!çÜ, yÓ´`•`İİ, •İ, -`ç`Ó´`yMÈ, `İP`≤`Äyİ`•z`!ç!ç!`yÓ´`!ÓÓ´`Ş`İk,`≤`Äİİ, Óy`İò`Ó!Ü, Ó´`y`~Ü, İ`İD`ÓfÓşy`Óİ, Ü, Ó´`İ, ~ÓÇ`İ, yÓ´`È, `İP`İşyòyÓ´`İ`Ùy!%`İÈİÓ´`ò%ò≈çy`Ó, İk, `^,`ø`İİ, İy`İÜ, -`!ç!ç!`y`ä, y%`•Gı`yÓ´`È, `İP`Ó´`y`İkT...`xÜ`İ%Üyl`İbÓ´`Ü!≈yòy`•y!`İ`à`İè, -`xyò%`!Ü, `!`
İ, •y!`İÜ, Ó´`y`Ü`İl`Ü, `İÓ´`İ`İ`!
ç!ç!`y`ä, y%`Ü, Ó´`yÓ´`Üyòf`İÜ`xhs`İ, `İçÈİÓy`İÓ´`Ó´`Üı,`•zİ`y`İÜÓ´`^`àÓÓ´`Ó`~ÓÇ`Ù`İ%Üyl`İbÓ´`ı, zFä, İ, Ó´`Ü!≈yòy`≤`Äİİ, ç, yÓ´`^`ä, çTy`•İİ`İSÈ`-`ÁÓ`D`İç`İÓÓ´`İÜÜ, y%`#l`ò%`z`≤`Äİİ, `İİòÜ, xyÓ%`È, ç,`Üy`Ü!`Ó´`~ÓÇ`Ü, yÈ, #`áyİG`Ühs`Óf`Ü, `İÓ´`İ`İ`!ç!ç!`y,`ø%/≤`ÄÖi≈, `İlÓ´`Üyòf`İÜ`ÁÓ`D`İçÓ`òyÓ´`ÈüÈı, z`ÈüÈ•zİ`yÜ`ä`zİ`y`İÜÓ´`Ó´`yççä`≤`Äİİ, ç,
y`Ü, Ó´`İİ, `^`ä, `İİ`İSÈ`İPl-`!
Ü, v`
ÁÓ`D`İçÓ´`Ü, y`İlyÈ, y`İÓ`z`xyÜ, ÓÓ´`Ü, İ, Ó´`yçT...`ÓfÓfİyÓ´`!

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ò!Ó´`Óı≈, İ`Ü, Ó´`İİ, `^`òy`İÓ´`!

l Óy ÙÛÓ Ì`ÏÜ, !•@%`ìòó` Ñjð)≈ !Óì,yí, l Û, Ó`y ïÑ, yÓ` , ð`ì«, ÑΩ, Ó`•Í`!!- ÁÓ`D`Ìç`ÏÓÓ` Ó`yçcÛ, y`Ï`Ó`
!mì, #ì`y`Ìò≈ !•@%
Û, Û≈ã, yÓ` #Ó` ÑÇáfy
í, z`ÏÖ`á`Ïÿàf È, y`ÏÓ` Ó, !k, ` ,
ð`Ï`!
SÈ°- 8

É2É2 !mì, #ì` , ðó≈ à1679ÈÛÉ1707 !á ≈ã 1679 `ì`ÏÜ, 1687 !á ≈ , ðì≈hs` ÁÓ`D`ÌçÓ` !SÈ`Ï! Û%Û`Ûy`Ï`òó` Ó` « , yÛ, ï≈, yñ
xyó! - !Óçy, ð%ó` ~Óç` `ày`Û%, [, y x!È, Ìy l Û, y`Ï` ï, !, ! !`Ìç`ÏÜ, •zÛ`y`ÏÜó` ~Û, !m, yÓy l`Û, !•`Ï`ÏÓ` ≤ÃÛyì

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Û, Ó` `ì, `ã, `Ï` !SÈ`Ï! !Û, v			

òy!« , Ìy`Ïì, fÓ` Ó`yçf=!Ó` !ÓÓ`&`Ìk, ïÑ, yÓ` x!È, Ìy l xy, ðyÛÓ` Û%Û`Ûy`Ï`òó` ÑÛ!≈l , ðy!`!!- Ì!òG ~•z` Ó`yçf=!Ó`
!ÓÓ`&`Ìk, Ìì, !! ðÛ≈ !Ó`ÏÓ`yò# Û, y`ÏçÓ` x!È, `Ïÿà ~`Ï!SÈ`Ï!- òy!« , Ìy`Ïì, fÓ` çyÛ, `Ïòó` !!@y Û, Ó`y`•`Ï`!SÈ° Û, yÓ` ï
ï, yÓ`y`° !ÓòÛ≈ ÛyÓ`yè, y`Ïòó` Ó`% , ñ çyÛ, Ó`y`° Ó`fy!È, ã, yÓ` # G , ðy, ð#ó` •zÛ`yÛñ Û%Û`Ûy l G ÛÛç`Ï`òó` `Áµ°f
`Ûáy`Ïì `l-zó` x, ðó` !ò`ÏÜ, `òó` Û!@`ÏÓ`Ó` ÑÇáfy Ó, !k, ` , ð`Ï`Ï`!SÈ- ~ÛÓ` Û, `ÏÓ` G ò!« , ï# çyÛ, G ÛyÓ`yè, y`Ïòó`
Ó`% , `ÏçÓ` Û`Ïòf È, yè, ° ðó`y`Ïì, , ðy`ÏÓ`!!- Û, y`Ïÿ È, y`ÏÓ`z fl, `ð`Ì« , xyl`Ïì, Ó`f!≈`•`Ï` ÑÿÁyè, ÑÓ`yÛ!Ó` Ì`Ïk, Ó`
Ûyòf`ÏÜ !Óçy, ð%ó` G `ày`Û%, u, y x!òÛ, yÓ` Û, Ó` `ì, Ñ`Ïã, <T •- 1688 !á ≈ ðòó` Û, yç#` ÑÈ% , ° •zÛ`yÛ òy!« , Ìy`Ïì, fÓ`
Û%Û`Û Ó`y<T... ð%!è, Ó` !ÓÓ`&`Ìk, °í, , y•z`ÏÜ, xy•z!Ûjðì, Ó`Ï` È, `Ïì, y!`y` ò`Ïì, Ó`y!ç`•!!- !Óçy, ð%ó` G `ày`Û%, [, y
!Óç`Ï`Ó` , ðó` ` ð%!è, Ó`y`Ïçf ≤Ãã, !, ÌyÓì, #Í` •zÛ`yÛ !Ó`ÏÓ`yò# ≤Ãÿy !!Èk, Û, Ó`y`°ñ !•@% Û!@Ó` ðÁÇÛ Û, `ÏÓ`
ÛÛçò` !!Û≈yì Û, Ó`y`°- ` ð%z` Ó`y`ÏçfÓ` •zÛ`yÛ

NSOU r CC-HI-X 87 !Ó`ÏÓ`yò# Û, y!≈Û, °y, ð`Ïy`Ïì, ïÑ, y`ÏÜ, `Û, Û, y`Ïÿ È, y`ÏÓ`z flðç≈ Û, Ó` `ì, ly , ðy`ÏÓ` `Ûçlf
ÁÓ`D`ÌçÓ` Ñ`Ïã, Ì, È, y`ÏÓ` !!`Ìç`ÏÜ, ð`ÏÛ≈Ó` Ó` « , Û, !•`Ï`ÏÓ` ≤
Ãÿ, m, y Û, Ó` `ì, `ã, `Ï` !SÈ`Ï!- !
Óçy, ð%ó`

G `ày`Û%, [, y ç`Ï`Ó` , ðó` ÁÓ`D`ÌçÓ` ï, `Ï`Dyly G Û, ï≈yè, `ÏÜ, Ó` Ó`yçñ ly!`Û, G `òçÛ%`ÏáÓ` xyl%ài, f`y`ÏÈ, Ó`
≤Ãÿ`yÛ ã, y!`•`Ï`!S`Ï!- ï, `ÏÓ` ~•z` ÑÛ!` ïÑ, yÓ` `ÛòÓ`yò# !ã, hs`yÈ, yÓy x`ÏÛ, è, y•z` Û!° !•`Ï`!SÈ°- ~•z` ÑÛ!` Ìì, !!
, ð%`ÏÓ`y`Ïÿ !•@% Û!@Ó` ðÁÇ`Ï`Û` !#!ì, `Ï`ÏÜ, Ñ`ÏÓ` xy`ÏÛñ Ó`yç`Ï!Ï!Û, !Ó`ÏÓ`y!òì, y`Ï`Ï`¥G Ìì, !! Û!@Ó` ðÁÇÛ
Û, `ÏÓ`!!- ÑÛÛyÛ!Û, ç`ÏÛ, ðì≈`ÏÓ« , Û, !È, Û`ÏÛ! ~•z` ÑÛ!` !Óçy, ð%ó` G Û, ï≈yè, `ÏÜ, Ó` xÛÇáfy Û!@`ÏÓ`Ó` x!hfl`ÏçÓ`
Û, Ìy í, z`ÏÖ`á`Û, `ÏÓ` `°`Ïá≈ 'The temples in Bijapur and Hyderabad Karnataka are beyond num- bering, and each temple
is like the fort of a Parena and Sholapur. In the whole world nowhere else are there so many temples' ï, `ÏÓ`x`
Û, `Ï`Û, Ìè, SÈyí, , y ÁÓ`D`ÌçÓ`!Ó`ÏÓ`y!òì, yÓ` È, `Ï`Û` Û!@Ó` ðÁÇ`Ï`Û` , ð`Ïì x@`ÃÛÓ` •!!- ò!« , `Ïì Ì%k, ã, °`Ïì, ÌyÛ, y!`
Û%a`Ïòó` !ÓÓ`&`Ìk, çlÛì, `Ïì, Ó` •`Ïì, Ìy`ÏÜ, - ~•z` xÓ`fÏyÓ` `≤Ã« , y, ð`Ïè, ÁÓ`D`ÌçÓ` 1704 !á ≈ ðy!« , Ìy`Ïì, f`!ç!ç!`y
≤Ãÿ, fy•yÓ` Û, `ÏÓ`l- !ç!ç!`y Û, Ó` ≤Ãÿ, fy•y`ÏÓ`Ó` , ðSÈ`Ïì í, z`Ï`Ûy`Ïòó` !ÓÓ`&`Ìk, ÁÓ`D`ÌçÓ` ~Ó` x!È, `Ïÿà !SÈ°-
Ó`yç`ÏçÓ` ÷Ó`&`Ï`ÏÜ, ÁÓ`D`ÌçÓ` ÛÈ, yÓ` ò!Ó`o G , ð!u, Ì, Ó`f!_`Ïòó` çlf x!≈ , ðyè, y`Ïì, Ìñ !Û, v í, z`Ï`ÛyÓ`y`ì, y xydÛy!`
Û, Ó`ì, - ÁÓ`D`ÌçÓ` ÛÈ, yÓ` ç!Ó`È, `ÏÜ, x!≈ xydÛy!`Û, Ó`yÓ` çlf Ñì, Û≈, Û, `ÏÓ`l- !ì, !! Ó`Ï`Ï`ñ'Why should it (the money)

not be distributed among the poor of the country because the manifestation of God is reflected in every country?
!Û, S%È xyò%!!Û, `Ìì, •y!Û, Ûhs`Ó`f Û, `ÏÓ` `ÏSÈ!` Ì ÁÓ`D`Ìç`ÏÓÓ` ðÛ≈!#!ì, Ó` í, z`Ï`Ûçf !SÈ° ðyÓ`ÈüÈí, z`ÈüÈ•yÓ`Ó`ÏÜ,
•zÛ`y`ÏÜ, ð!Ó`Ïì, Û, Ó`y- Ì!òG ÁÓ`D`ÌçÓ`Û`ÏÛ, `ÏÓ`!SÈ`Ï! !ÓòÛ#≈`Ïòó` ðÛ≈yhs`Ó`Û, Ó`ì`°`~Óòñ ï, `ÏÓ`
, ð!Ó`Û, !`Ï, È, y`ÏÓ`Ó, í xyÛ, y`ÏÓ` çÓÓ`ò!hfl`ðÛ≈yhs`Ó`Û, Ó` `ÏìÓ` !!çÓ` `l-z- ÁÓ`D`ÌçÓ` Û, y`Ïÿ È, y`ÏÓ`z
xyÛ, ÓÓ`Û, Ì, Ó`y<T... Ó`fÓ`fÏyÓ` , ð!Ó`Ó`ì≈, l Û, Ó` `Ïì, Ñ« , Û`•!!- ÛÛÓ` `ì`ÏÜ, !•@%`ìòó` Ñjð)≈ !Óì,yí, l ÑΩ, Ó`•Í`!!-
xyì, y•yÓ` xy!` ïÑ, yÓ` à`ÏÓ`ÈÏyì` `ò!á`Ï`ÏSÈ!` Ì ÁÓ`D`Ìç`ÏÓÓ` Ó`yç`ÏçÓ` !mì, #ì`y`Ìò≈ ÛyÓ`yè, yÛ`!•@%
x!È, çyì, `Ïòó` ÑÇáfy `Ûyè, x!È, çyì, `Ïòó` ~Û, ÈüÈì, Ì, #ì`yçç- ï, `ÏÓ` ÛyÓ`yè, y`Ïòó`yÓ` `Ïòó` x`ÏÛ, =!° í, z`Fã, ÛÛÓ`
`òG!`y`•`Ï`G`ÏÿÓy!•!#Ó` ≤Ãòyl Óy àÈ, l≈`ÏÓ`Ó` , ðò`ì, y`Ïòó` `òG!`y`•!`!!- çyÛÈüÈÛ, yè, y`ÏÛy!` Ì, y`Ïòó`
fÏy!`#È, y`ÏÓ`xhs`È%≈, _ Û, Ó`y`•!`! Óy ÁÓ`D`Ìç`ÏÓÓ` Ñ`ÏD ÛyÓ`yè, y`Ïòó` Ó`f!_`ã, Ó`f`ÛyÛ!çÛ, ÑìòÛ≈, fÏy!` , ðì,
•!`!!- 8É3 í, z, ðÛçyó` ðÛ#≈!` `ày`m, # G !Ó!È, ß` ≤Ãÿ, m, y`ÏÓ` Ñ`ÏD ÁÓ`D`Ìç`ÏÓÓ` ÑìòÛ≈, !Ó`Ï`Ï`È!`Ïì` Ìì, •y!Û,

İoy• oÙˆİl Ófhfİİ İyÜ, yÓˆ Ê, ˆİ° İİ, İİ İyİÄy ˆİçf çyİhsˆ Ç, C°y Óçyİˆ Óˆ yáˆİİ, Ófİ≈ •ˆİİˆ İSÈˆİ°İ– òÙ≈K, ñ Ó%İk, Üyl ~ÓÇ
 ä, İ%, Óˆ •Gİˆ y İİçG ÁÓˆ DˆİçÓ İyİÄy ˆİçfÓˆ ÓyhflİÓ, ò!Óˆ İfİİİ, İ, z, ò!İ, Ü, Óˆ ˆİİ, Ófİ≈ •İ ~ÓÇ ÇÓˆ 8Óˆ # İÈ, İ, ˆİİ,
 İÜİİy İÜyôy İlÓˆ çİf İİè, Ü, ç, òˆ İç, ç, ò İİİ, İç, Ü •İİ– Óˆ yç, ò%İ, ñ çyè, ñ İçáñ Ó%ˆİ°İy ~ÓÇ ÜyÓˆ yè, y ˆİòÓˆ ≤Äİİ,
 xİ%İ, İ, İİ, yÓˆ İ#İİ, ÁÓˆ DˆİçÓˆ İÜ, İ, y ˆİòÓˆ xyl%äİ, f ˆİİÜ, ÓİMÈ, İ, Ü, ˆİÓˆ çèθˆİİ, ç, ò!Óˆ İİ, Ü, ˆİÓˆ İSÈ°– İyİÄy ˆİçfÓˆ
 çyİhsˆ Ç, C°y çlà İlÓˆ ç#Óİ G İjİò!_Óˆ İlÓˆ y, ç, ò, y! òˆ İİ, İİ, İİ, Ófİ≈ •ˆİİˆ İSÈˆİ°İ– 9É2 Óˆ yçf İ!ÖhfİlyÓˆ ≠ İ, z_Óˆ ÈüÈ, ç, ò)≈
 İ#Üyhsˆ İ#İİ, ÁÓˆ DˆİçˆİÓÓˆ ≤ÄİÜ = Óˆ ç, ç, ò)≈ x!È, İyl •İ, İ, z_Óˆ ÈüÈ, ç, ò)≈ İ#Üyhsˆ x!È, İyl– Ü%âˆ İyİÄy ˆİçfÓˆ
 İ, z_Óˆ ÈüÈ, ç, ò)≈ İ#Üy ˆİhsˆ Óˆ ~ˆİÜ, Óy ˆİÓˆ ˆçÈİ ≤Äy ˆİhsˆ İSÈˆ Ü, yä, ˆİ!Ó•yÓˆ G xyİyÜ ~•z ò%İè, İ!•% Óˆ yçf– àÈ, #Óˆ
 çD° xyÓˆ, ç, òy, yİ, myÓˆ y ˆİ!çTİ, ~•z ò%İè, Óˆ yçf ≤ÄÜ, İİ, Ü, İ!Ü, ˆİİÜ, İ%Óˆ İç, İ, İyÜ, yİˆ ò#â≈İ!ò È, yÓˆ ˆİİ, Óˆ
 Ü%İ!Ü çyİÜ, ˆİòÓˆ xye ˆİİ ˆİİÜ, İİçˆİòÓˆ fljyò#İ xİhfİç Óˆ ç, y Ü, ˆİÓˆ İSÈ°– Ü ˆİDy°#İˆ çyİ, İ, È, yàfy ˆİİİİ#
 ˆİİÜ, İ!ÖY°İÇ• 1515 İá ≠ ˆÜ, yä, ˆİ!Ó•yÓˆ Óˆ yçf ≤Äİİ, ç, y Ü, ˆİÓˆ İ– İ!ÖY°İÇ• 1540 İá ≠ ç, òİ≈hsˆ Óˆ yçç Ü, ˆİÓˆ !
 SÈˆİ°İ ~ÓÇ xİ, fhsˆ òç, İ, yÓˆ İ ˆİD Ç
 yİÜ, yİ≈,
 ò!Óˆ ä, y°İy Ü, ˆİÓˆ !
 SÈˆİ°İ– !
 Ü,
 v, ç, y!Óˆ Óy!Óˆ Ü, İ!ÓÓy ˆİòÓˆ Ê, ˆİ° Èİyİ, ç çİ, yΣ#Óˆ ˆçÈİ! òˆ İÜ, ÓyçyÓˆ İ, z_Óˆ yMÈ, ˆİ°Óˆ ~Ü, İè, xÇç ~ÓÇ
 xyİy İÜÓˆ, ò!Yä, ÜyMÈ, ˆİ°Óˆ ~Ü, İè, xÇç İ! İİˆ à!è, İ, ˆÜ, yä, ˆİ!Ó•y ˆİÓˆ Óˆ !•% Óˆ yçf ò%İè, È, y İà İ!ÓÈ, ˆİˆ •İİˆ
 ç, òˆ İİ, ç, – ˆÜ, yä, ˆİ!Ó•yÓˆ Óˆ y ˆİçfÓˆ xÈ, fyhsˆ Óˆ #İ!ÓÓy ˆİòÓˆ İ% ˆİİy ˆİà çy•y!DÓˆ 1612 İá ≠ xyİy ˆİÜÓˆ ˆàylˆ y° ç, yİ, ç, y
 ~ÓÇ Ü, yÜÓˆ *ˆİ, ç, ò Ü%âˆ xy!ò, ç, òİ, f fljy, ç, òl Ü, ˆİÓˆ İ– Ü%âˆ İ#Üyly İ, z_Óˆ ÈüÈ, ç, ò)ˆ İÓ≈ xyİyÜ İ#Üy ˆİhsˆ ÓÓˆ İò# ç, òİ≈hsˆ
 !Öhfİ, İİ, •İˆ – ~Óˆ È, ˆİ° xyİy ˆİÜÓˆ x ˆİ•yÜ ˆİòÓˆ İ ˆİD Ü%âˆ ˆİòÓˆ !Óˆ İÓˆ yò x!İÓyİ≈ ˆİİˆ G ˆİè, – x ˆİ•yÜÓˆ y Üy ˆİV, Ü ˆİòf•z
 Ü%âˆ ~yÜ, yİˆ xye ˆİİ Ü, Óˆ İ, ~ÓÇ Óyçy ˆİİÜ, ò!ÈüÈİjİòò G Üy)Èİçİ)è, Ü, ˆİÓˆ İ! İİˆ ˆİİ, ç, – x ˆİ•yÜÓˆ yç
 İ!İİÜ, y ˆİÓˆ Óˆ Óˆ yççÜ, y ˆİ° à1603ÈüÈ41 İá ≠ à Ü%âˆ ˆİòÓˆ İ ˆİD ò#â≈fljyİ # İÇç ˆİyÜ ä, ˆİ°İSÈ°– ò#â≈İ!ò İÇçàÈİ≈ ä, ç, yÓˆ
 ç, ò)ˆ 1638 İá ≠ İ, zÈ, ˆİİˆ Óˆ Ü ˆİòf ˆİçyİhsˆ ä%, İ, ˆİç, ç, ò!Óˆ İ, •ˆİİˆ İSÈ° İ, ç, y ˆİİ, x ˆİ•yÜÓˆ yçf G Ü%âˆ İyİÄy ˆİçfÓˆ İ#Üyly
 !lò≈y!Óˆ İ, •ˆİİˆ İSÈ° ÓÓˆ İò#– çyçy•y ˆİlÓˆ, ç, ò%è ˆİòÓˆ Ü ˆİòf à, İ!% İk, Óˆ İÜİˆ xÓfljyÓˆ İ% ˆİİyà İ! İİˆ ˆÜ, yä, Óˆ yçf G
 x ˆİ•yÜÓˆ y ~Ü, İ ˆİD Ü%âˆ x!òÜ, ç, İ, Ü, yÜÓˆ * ç, ò xye ˆİİ Ü, ˆİÓˆ – x ˆİ•yÜÓˆ y 1658 à #/ ˆàò•y!è, ˆİİÜ, ˆÜ, yä, ˆİ!Ó•y ˆİÓˆ Óˆ
 ˆİf ˆİòÓˆ !Óİ, yİ, ç, İ, Ü, ˆİÓˆ Óˆ ç, ò%è İ, z, ç, òİ, fÜ, yÓˆ, ç, ò)≈yMÈ, ˆİ° Ü, ç, c ≤Äİİ, ç, y Ü, ˆİÓˆ – İ, z_Óˆ y!òÜ, yÓˆ m ˆİ°µ
 çİˆ yÈ, Ü, ˆİÓˆ
 NSOU r CC-HI-X 91 ÁÓˆ DˆİçÓˆ İ, z_Óˆ ÈüÈ, ç, ò)≈ İ#Üyhsˆ İjİò ˆİÜ≈, ç, òİ, İ!İk, yhsˆ ˆİl ~ÓÇ ÓyçyÓˆ İ!ÓÈüÈ!İ%_ àÈ, İ, ç, ò
 Ü#Óˆ ç%Üy ˆİÜ, İ, z_Óˆ ÈüÈ, ç, ò)≈ İ#Üy ˆİhsˆ x!È, İyl ˆçÄÓˆ ˆİİÓˆ İ! ˆİò≈ç ˆòİ– Ü#Óˆ ç%Üy xye ˆİİ Ü, Óˆ ˆİ° İyÜylf
 ≤Äİİ, ˆİÓˆ y ˆİòÓˆ, ç, ò)ˆ ~ˆİÜ, ~ˆİÜ, ˆİyly İò#Óˆ ˆÜy•lyİˆ xÓ!fljy, ˆİyà#≈È, y ò%â≈ñ ÓÓˆ İò#Óˆ ˆÜy•lyİˆ ˆàò•y!è, G
 ð#âyè, ò)à≈ñ Ü, y°yç İò#Óˆ ˆÜy•lyİˆ ç, yu%, ˆİ°İ, ç, yñ Ü, yç! ò)à≈ ~ÓÇ ç, ç, yÓˆ y! İò#Óˆ ˆÜy•lyİˆ İÜòyÓˆ y ò%â≈ G Ó
 ç, ò%è İ ˆİòÓˆ ò!ç, İİ, #Óˆ fljy!yàİ, ç, ò%â≈ Ü%âˆ ˆİòÓˆ x!òÜ, ç, İ, •İˆ – x ˆİ•yÜÓˆ y ç, ò)ˆ yçİ, •İ°G ç, Ü, y G Óˆ yçf
 ç, ò%lÓˆ çk, y ˆİÓˆ Óˆ xyçyİ, fyà Ü, ˆİÓˆ İ!– Ü#Óˆ ç%ÜyG İİ, yÓˆ xòÜf Ü ˆİlyÓˆ xyÓˆ àÈ, #Óˆ Ü, ç, òİ, ç, Óf ˆİÓyò myÓˆ y
 Ü%âˆ Óy!•İ ˆİÜ, xİ%≤Äy!İİ, Ü, Óˆ İ, – Ü%âˆ Óy!•İ x ˆİ•yÜ Óˆ yç çİ òÁ ˆİçÓˆ ≤ÄhfİlyÓ xyl%İy ˆİÓˆ İ, zÈ, ˆİİˆ Óˆ Ü ˆİòf ~Ü, İè,
 ä%, İ, ˆİç, ç, ò!Óˆ İ, •İˆ – ä%, İ, ˆİç, ç, ò!Óˆ çİ òÁç ç, İ, ç, ò!Óˆ İ!•İy ˆİÓˆ ≤Ää%, Óˆ xİ≈ ~ÓÇ Óyİ!Óˆ Ü, Ü, Óˆ !ò ˆİİ, Óˆ yçç•İ–
 x ˆİ•yÜ Óˆ y ˆİçf İÈ, ç, x!È, İy ˆİlÓˆ, ç, ò)ˆ İ, ç, yÜ, y ≤Äİ, fyÓİ≈, ˆİlÓˆ, ç, ò)ˆ İ Ü#Óˆ ç%ÜyÓˆ Ü, İ%, ç, İˆ à31 Üyã≈, ñ 1663 İá ≠ à–
 Ü#Óˆ ç%ÜyÓˆ Ü, İ%, ç, ˆİİ, ÁÓˆ DˆİçÓˆ İİ, yÓˆ ~Ü, ç, İ!ÖY°hfİİ ˆİly, ç, òİ, ˆİÜ, •yÓˆ yl– Ü#Óˆ ç%Üy İjİò ˆİÜ≈, İò%lyİ
 İÓˆ Ü, yÓˆ Óˆ İ!ñ İ İ% ˆİà xİf ˆÜ, ç, y ˆİly ˆİly, ç, òİ, Ü#Óˆ ç%ÜyÓˆ Ü, İ, ÜylÓİ, y G İfyİˆ, ç, ò)ˆ yİˆ İİ, yÓˆ İ ˆİD İ%k, ç, ò!Óˆ ä, y°İy
 Ü, ˆİÓˆ İ!– İ%k, ˆİç, ˆİè ~Ü, ç, İyòyÓˆ İ Üyl% ˆİÈİÓˆ Ü, İ, ˆİlyÓy!•İ#Óˆ İD# İSÈˆİ°İ ~ÓÇ İ, ç, yˆ

76%	MATCHING BLOCK 91/241	SA	GE-BG-41.pdf (D164891237)
İòÓˆ Ü, ç, z Ü, ç, T flj#Ü, yÓˆ Ü, ˆİÓˆ İSÈˆİ°İ–			

Î%k, Û, yî° %è, òyè, ly Û, Ó° ãîñ çlàîîÛ, xî, fyã, yÓ° ly Û, Ó° ãîñ, ~ÓÇ lyÓ° # !@ã. ãîîÛ, !ÓÓ° ï, ÿÛ, ãîñ, !î, !î
 ãlyÓy!•!# îÛ, !î Ìò=ç !ò Ìî° !SÈî°!– ~Û! ~Û, ç! ãly, òîñ, ãîñ îÛ≈, Îò%ly) ÑÓ° Û, yÓ° Ûhs° Óf Û, ãîñ° ãSÈîñ “With a hero
 like Mir Jumla, the rhetoric of the historian Talish ceases to be extravagance; his eulogy of the general is not fulsome
 flattery but homage deservedly paid to a born king of men.” 9É2É1 í, z_Ó° ÈüÈ, ò)Ó≈ Ñ#Ûyhs° x!È, ÿî ÌÓ° Û)°fyî° l
 Û#Ó° ç%ÛyÓ° í, z_Ó° ÈüÈ, ò)Ó≈ Ñ#Ûyhs° x!È, ÿî ÌÓ° Û)°fyî° l <ãî ÌD Óy ÿî° ãîñ <ãî! Û%, ° xÓfliyÓ° Û Ìòf e° Ûyàì,
 Î%k, Û, ãîñ° !î, !î í, z_Ó° ÈüÈ, ò)Ó≈ Ñ#Ûyhs° xMÈ, ãîñ Û%ã° Û, ÿ, ≈, ç !ÓhfllyÓ° Û, ãîñ° !SÈî°!– Û, yÛÓ° * , ò G
 Û, yã, !Ó•y îÓ° Û%ã° x!ò, òï, f Û, y, ãîñ Û Û, Ó° ãîñ xyÿy îÛÓ° ~Û, yçç Û%ã° ÑyÿÀyçfÈ%, _° •– xyÿy îÛÓ° Óy!Û, xççG
 Ñyÿy Ìè, Ó° Óçfî, y fl#Û, yÓ° Û, Ó° – Óç òÿÿò òyÈ, Û, Ó° ãîñ ãîñ, yÓ° ~•z x!È, ÿî Û%ã° ÌòÓ° xyÓ° yÛ, y l G ÓÛ≈y
 !Óç ãîñ° ò, òì <ãçhfl Û, Ó° – ï, ãîñ í, z_Ó° ÈüÈ, ò)Ó≈ Ñ#Ûyÿhs° ò#ã≈!ò! Î%k, ò, ò° ã, y°ly Û, Ó° ãîñ, !à Ìî° Û#Ó° ç%Ûy
 ÓyçyÓ° çlà ÌÓ° í, z, òÓ° Ó° yç ãîñ!Ó° ÓyV, y ã, y! , ò ãîñ° !SÈî°!– ~Ó° È, ãîñ Óç ãîñ, e° í « Û, yÓ° xÈ, y îÓ xly•y îÓ°
 ÛyÓ° y !à Ìî° !SÈ– !ò%ly) ÑÓ° Û, yÓ° ãîñ, yÓ° History of Bengal à2î° áî, ä @ ãîñ ãîñ ãîñ ãîñ ãîñ ãîñ ãîñ ãîñ ãîñ ãîñ ãîñ
 ÓyçyÓ° ãîñ Û, Û òy îÛ !ç!ÿ Û, ãîñ ÓfÓÿyî° # ãîñ ò° ï, y Óç òy îÛ !Û, l Ìî, Óyòf Û, Ó° ãîñ, l– Û%ã° ÌòÓ° ~•z ÑyÈ, °f
 ò#ã≈fliyî° # •! !– 1667 !á ≈ , òì≈hs° Û#Ó° ç%ÛyÈüÈÓ° xyÿyÛ x!È, ÿî ÌÓ° ÑyÈ, °f Óçyî° !SÈ°– ç! òÁç !çç ãîñ°
 í, z_Ó° y!òÛ, yÓ° # ã, e° òÁçÈüÈ~Ó° ãlyÓy!•!# 1667 !á ≈ ÈüÈÓ° l ÌÈ, ç! ÌÓ° ãîñ•y!è, ç, ò%ÍÓ° &k, yÓ° Û, ãîñ° – ã, e° òÁç
 , ò!ÿã, Û!ò ÌÛ, ãîñ Ûyÿÿ ò# , òì≈hs° ãîñ, yÓ° Ó° yçfÿÿÛy !ÓhfllyÓ° Û, ãîñ° l– ã, e° òÁç ÌçÓ° Û, ÿ, fÓ° , òÓ° á1670 !á ≈ ä
 , òÓ° xhs≈° m Ì@µ x ãîñ•yÛ Ó° yçÓçç ò%Ó≈° • Ìî° , òì, ãîñ° 1679 !á ≈ Û%ã° Ó° y ÑyÛ! Û, È, y îÓ ãîñ•y!è, òá° Û, Ó° ãîñ, ÑÛ!≈
 •! – !Û, v ò%ÓSÈ îÓ° Ó° Û Ìòf 1681 !á ≈ x ãîñ•yÛÓ° yç àòyÓÓ° !çç•Û, yÛÓ° * , ò , ò%l≈òá° Û, ãîñ° l– ÁÓ° D ÌçÓ°
 ~Û, ç, ãîñ, yÓ° í, z Ìççf•#È, y îÓ x ãîñ•yÛ ÌòÓ° Ñ ÌD °í, y, z ã, y!° Ìî° ãîñ, ÿî ÌÛ, l–
 NSOU r CC-HI-X 92 1662 !á ≈ Û#Ó° ç%Ûy Ìál xyÿy îÛ Ófhflîñ ^

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Û, yã, !Ó•y îÓ° Ó° Ó° yçy <ãyî lyÓ° yî° î

ï, á! ~•z Ñ% Ìÿy Ìà ã Û, yã, !Ó•yÓ° òá° Û, ãîñ° l– 1664 !á ≈ Ûyã≈, Ûy Ìÿ ÓyçyÓ° , òÓ° Óï, #≈ çyÿÛ, ç≈y çy Ìÿ hflly áÑy
 Ó° yçÛ• ãîñ° ~ï° ã Û, yã, !Ó•y îÓ° Ó° Ó° yçy ãîñ, yÓ° Û, y ÌSÈ xydÿÛ, ò≈ï Û, ãîñ° ló 1666 !á ≈ <ãyî lyÓ° yî° ãîñ° Û, ÿ, fÓ°
 , òÓ° <ãyî xò≈çî, yç# , ò ÌÓ° xhs≈° m Ì@µÓ° È, ãîñ° Û, yã, !Ó•yÓ° ò%Ó≈° • Ìî° , òì, ãîñ° Ñz ò%Ó≈° ï, yÓ° Ñ% Ìÿy Ìà
 Û%ã° Ó° y Ó° ç, òÓ° ~Óç xyÿy îÛÓ° xhs° ã≈ï, Û, yÛÓ° * Ì, òÓ° Óç !Û, S%È xMÈ, ° òá° Û, ãîñ° Ìî° – 1666 !á ≈
 çy Ìÿ hflly áÑyÈüÈ~Ó° ã, R@ ãyÛ !Óç ãîñ° Ó° , ò)Ó≈ , òì≈hs° ã, R@ ãy ÌÛÓ° í, z, òÓ° xyÓ° yÛ, y ÌÓ° ~Û, Û, xy!ò, òï, f
 !SÈ°– Û%ã° Ñ% ÓyòyÓ° Ó° y ã, R@ ãyÛ x!òÛ, y îÓ° Ó° Óf!≈ <ãî° yÿ ã, y!° Ìî° !SÈî°!– ã, R@ ãyÛ Ìî ÌÛ, Ûà ç° ò%fÓ° y
 , òì)≈, !àç ÌòÓ° Ñ ÌD ~Û, Ìÿy Ìà Û%ã° ÓyçyÓ° ,

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ò)Ó≈ G ò!«, ãÈüÈ, ò)Ó≈ Ó ÌDÓ° í, z,

öÜ%, î° xÓyò °%è,î, Ó`yç ã,y`yî, – Ù%â`Ó`y` Û,y`Ïly ≤ÃÜ,y`ÎÓ` ~Ó` ≤Ã!î, !Óôyl Û,Ó``îî, ,öy`ÎÓ`!! Û,y`Ó`î Óyç`yÓ`
Ó`yçôyl# î,y`Û,y`!SÈ° ã,R@`ËÛ` ã`ÏÛ, x`ÏÛ, ò) ÎÓ` xÓ!flîî, ñ`Ïyà`Ïly`ÏàÓ` ,ö! !SÈ° ò%à~Û– Óyç`yÓ` !!Ó`y,ö_y
Ó`«y,Ó` çlf`Ùà% ç`òðf`ÏòÓ` òÛ`Û,Ó`y`~Û,y`hs` ≤Ã`Ï`yç! !SÈ°– xyÓ`y`Û,y`ÏlÓ` Ùà% Ó`yçyÓ` x!òÛ,î,
ã,R@`ËÛ`ÏÛÓ` !ÓÓ`&`Ïk, çy`ÏÏ`hflÏy`áÑyÓ` ,ö%e Ó`ç%ã≈ í,z`ÏÛ`ò`áyl`~Óç`Ï`l`ÒÈÛÈx`òf« ,zÓ!`yÿy`ÏlÓ``îî,`Ïc`~Û,`!è,
!Óçy`ç!_`çy`#`Óy!`!#` ,öyè,y`Ïly`•– Ù%â` Óy!`!#Ó` •y`Ïî, ÙàÓ`y` ,öÓ`y!çî, ~Óç`!Ó`ò`Áhflî`•! – ç!`y`ÏÈ,Ó` È,`î°
Ùà`ÏòÓ` •y`Ïî,`!Ó`!`ÿ`fl`Ày!`òÛ,` Óy,y`#`!%ÓÛ,` Ù%!_` ,öy! – ÓÈÛÈm# ,ö`xMÈ,`î°`Û,`!ÈÏÛ,yç`Ó,`!k, ,öy!`ñ`ã,R@`ËÛ`ÏÛ
~Û,çl`Ù`à` `È,`ÓçòyÓ` !!î%_`•! – ~zÈ,y`ÏlÓ`ã,R@`ËÛ`x!òÛ,î,`•î°`Ùà`G`!È,`!Ó`D`#`ÏòÓ``ò`ÓÓ`y`ÏdÓ`xÓÿl`á`!è,
~Óç`Óyç`yÓ` ò!«`!ÈÛÈ,`ò!Ó`≈ í,z,`öÜ%,`°`xMÈ,`î°`çy!`hs` !È,`ÏlÓ`xy`Ïÿ– 9É2É2`í,z_Ó`ÈÛÈ,`ò!ÿã,`Û`ÿ#`Ûyhs`ÿÿÿfy#
í,z,`öçylî,`!Ó`Ïoy,`È,y`Ó`î,`G`xyÈ,`àyl!`hflÏy`ÏlÓ` Ù`òf`Ói,`#≈`xMÈ,`î°`~Óç` ,öyÿ`ò!i,`#≈` ,öyÓ`≈i,`f`xMÈ,`î°`Î
!%,`Û≈`ÈÛÈ`zÓ`y!`lÓ``à`yã,`#Ó`xÿÇáf`°y`ÏÛ,`Ó`Ó`Óyÿñ`î,y`Ó`y`!SÈ° ,öyè,yl– •zÿ°y`òÛ≈`ã`•î`Û,`Ó`yÓ` ,öÓ`G
î,y`Ó`y`î,y`ÏòÓ` í,z,`öçylî,`#!`ÿÇàè,`lñ`Ó`#!î,`ÈÛÈ!`#!î,`x«%`ß` `Ó``Ïà!SÈ°– ~z` ,öyè,yl`í,z,`öçylî,`Ó`y`!SÈ°`fl`ÿò`#!`!ã,`î,yñ
!`Çfl`Àñ`ÿy`ÿ#`G`!%k,`Óyç– ,öyÓ`fl`ò!Ó`Û,`!ÓÓy`Ïò`!`Æ`!`ÏÛ,`î,y`Ó`y`!`Ïç`ÏòÓ` çlf`Û,y`Ïly`Ó`yçf`≤Ã!î,`ã,y`Û,`Ó``îî,
,öy`ÏlÓ`!!– î,y`ÏòÓ` Ù`Ïòf`xy!`òÛ`à`yã,`#î,`sf`!SÈ°`≤ÃÓ°– Û,y`Ïly`ÿ%ÿÇàè,`î,`ÿ`Û,`Û,y`Ó`î,y`ÏòÓ` !!î`sf`Û,`Ó``îî,
,öy`ÏlÓ`!!– xl%ÓÁ≈Ó`xMÈ,`î°Ó`~z` ,öyè,yl`ÏòÓ`%Z,`lÓ,`!_z`!SÈ°`≤Ãòy!`ç#!`ÓÛ,y– ~z`í,z,`öçylî,`=!°Ó` Ù`Ïòf`xlf`Û,
≤Ãòy!`•`xy!È,`!òñ`•zî,zÿ%È,`çy`z`G`áè,`Û,`– í,z_Ó`ÈÛÈ,`ò!ÿã,`Û`ÿ#`Ûyhs` Ù%â`ÏòÓ` Û,y`ÏSÈ`ÿÿÿfy`G`í,z`Ïm`ÏàÓ` Û,y`Ó`î
!SÈ°– 1586`!á`≠`xyÛ,`ÓÓ`

í,z_Ó`ÈÛÈ,`ò!ÿã,`Û`ÿ#`Ûy`Ïhs`Ó` •
zî,zÿ%È,`çy`z`G`Ûy`@yÓ` í,z,`öçylî,`ÏÛ,`òÛ`Û,`Ó`yÓ` çlf`Ó`yçy`Ó#Ó`Ó`î°Ó``îî,`Ïc`xyè`•yçyÓ``ÿ`ÏlÓ``Ï!`x!È,`Ïyl
,öy!è,`ÏÏ`!SÈ`î°ñ`î,y`ÿÈ,`°`•!`!!– Ù%â`ÿj`Àyè,`Ó`y`í,z,`öçylî,`ÏòÓ`fl`ÿî,`sf`Û`Ïl`!`ÏÏ`î,y`ÏòÓ`°%è,`öy`!è,`Ó`Ófy,`öy`ÏlÓ`
í,z`zòy!`#!`!`ÏÛ,`Ûyè,y`Û%!è,`çy!`hs`Ó`«y`Û,`Ó``îî,l– Ù%â`ÿj`Àyè,`ÏòÓ`Û)í,z`Ïjçf`!SÈ°`í,z_Ó`ÈÛÈ,`ò!ÿã,`ÏÛÓ`
!à!Ó` ,ö`ÏlÓ` !!Ó`y,ö_y`Ó`«y`Û,`Ó`y`~Óç`!î,`f`l`i,`z,`öi,`f`Û,y!`çy!`hs` Óçyl`Ó`yáy– !Û,v`í,z,`öçylî,`ÏòÓ``ò`ÓÓ`ydf
ÿ!`f`Ó`ÿ#`Ûy`x!î,e`Û`Û,`Ó``î°`ÁÓ`D`ÏçÓ`î,y`ÏòÓ`!ÓÓ`&`Ïk,`ÿy!`Ó!`Û,`x!È,`Ïyl`≤ÃÓ``ÏlÓ`!`ÿk,yhs``Ïl–
NSOU`r`CC-HI-X`93`9É2É3`•zî,zÿ%È,`çy`z`!Ó`Ïoy,`á1667`!á`≠`fl`ÿî,`ñ`Óyçy!`zÓ`í,z,`öi,`f`Û,y`~Óç` ,ö`Ïçyl`y`ÏlÓ`Ó`
ÿÛi,`°È)!`ÏÏ,`Ó`ÓyÿÛ,`yÓ`#`•zî,zÿ%È,`çy`z`çylî,`î,y`ÏòÓ``îî,`ÿÈ,y=Ó``îî,`Ïc`1667`!á`≠`Ã!Û`!ò`ÏÛ,`Ù%â`ÏòÓ`
!ÓÓ`&`Ïk,`!Ó`Ïoy,`â`yÈÏÏy`Û,`ÏlÓ`– È,y=•zî,zÿ%È,`çy`z` ,öyè,yl`ÏòÓ`!`ÏÏ`~Û,`!è,`ÿÿÓy!`!#`ÿÇàè,`î,`Û,`ÏlÓ`
xyè,`ÏÛ,`Ó`Û,y`ÏSÈ`!`ÿ%ç,`lò`x!î,e`Û`Û,`ÏlÓ`•yçyÓ`y`ç`yÓ` ,öyá!`xyè`Ûi`Û,`ÏlÓ`l– !î,`!`~áy!Û,y`ÿyòÛyl`ò%ã≈`òá`
Û,`ÏlÓ`l`~Óç`Û,`ÈÏÛ,`ÏòÓ`!`ÏÛ,`è,`!`ÏÛ,`Ó`yçfl`xyòyl`Û,`ÏlÓ`l– xlfylf`•zî,zÿ%È,`çy`z`ò°=!°`xyè,`Û,`G
,`ò!ÿã,`ÛÈÛÈ` ,ö`Ïçyl`yÓ`°%è,`öyè,`+Ó`&`Û,`ÏlÓ`– •zî,zÿ%È,`çy`z`ÏòÓ`òÛ`Û,`Ó`yÓ` çlf`ÁÓ`D`ÏçÓ`Û,y`Ó%`î°Ó`
çy!Û,`î≈,`yñ`xyè,`ÏÛ,`Ó``È,`ÓçòyÓ``ÏÛ,`!`Ïò≈ç`òl– 1667`!á`≠`xyè,`ÏÛ,`Ó``È,`ÓçòyÓ`Û,y!`Û`áÑy`•yÓ`&l
•zî,zÿ%È,`çy`z`ÏòÓ`xyè`Ûi`Û,`ÏlÓ`– fl`ÿî,`í,z,`öi,`f`Û,y`Ó`!`çy!`@`ËÛ`ÏÛ,`òÁÇÿÛ,`ÏlÓ`xy!`Û!`áÑy`•zî,zÿ%È,`çy`z`ÏòÓ`
!Û,`SÈ`!ò`ÏlÓ`çlf`hfl`Ï,`Û,`ÏlÓ``òl– 1672`!á`≠` ,ö!`≈hs``í,z_Ó`ÈÛÈ,`ò!ÿã,`ÏÛ`!Ó`Ïoy,`ÿÇàè,`î,`•!`!!– 9É2É4`xy!È,`!ò
!Ó`Ïoy,`á1672`!á`≠`á1672`!á`≠`xy!È,`!ò`í,z,`öçylî,`≤Ãòy!`xyÛ,`Û`áÑÈyÈÛÈÓ``îî,`Ïc`xyÓ`~Û,` ,öyè,yl`í,z,`öçylî,`xy!È
,`òÓ`y`Ù%â`ÏòÓ`!ÓÓ`&`Ïk,`!Ó`Ïoy,`â`yÈÏÏy`Û,`ÏlÓ`~Óç`Ù%â`!Ó`ÏlÓ`yò`#`~z`xÈ%,`fay`Ïl`ÿÿhflî,` ,öyè,yl`í,z,`öçylî,`ÏÛ,
`Û,`f`Ók,`•G!`yÓ`xy`¥yl`çylî`– xyÛ,`Û`áÑy`xyÈ,`àyl!`hflÏy`ÏlÓ` Ù%â`≤ÃçyÿÛ,`xy!`Û!`áÑy`ÏÛ,`xyè`Ûi`Û,`ÏlÓ`l`~Óç`
Ù%â`ÏòÓ` ,öy!`#!`ç`ÏlÓ`ÿ`Ó`Ó`y`Ï`•Ó`Ó`ÿ,`Û,`ÏlÓ``òl`– È,`î°`Ù%â`Óy!`!#`È,`#ÈÏÈ,y`ÏlÓ`!Ó,`ò!`≈hflî`•!`– xy!È,`!ò`y`
Ù%â`!ç!`ÓÓ`°%è,`Û,`ÏlÓ`– xyÛ,`Û`áÑyÓ`áfy!î,` ,öyÓ`≈i,`f`~yÛ,y!`SÈ!î,` ,`ÏÏ` ,ö`!î,` ,`~Óç`Ó`ç` ,öyè,yl`!%ÓÛ,`xl≈`G
Ï`ÏçÓ`xyçyl`xyÛ,`Û`áÑyÓ`Óy!`!#`ÏÏ,`Ïyà`ò!`– 9É2É5`áè,`Û,`!Ó`Ïoy,`á1672`!á`≠`xy!È,`!ò`ÏòÓ`ÿyÈ,`Ïf`í,z`Ïÿy!`•,`•ÏÏ`
` ,ö`Ïçyl`yÓ`ñ`Û,y,yè,`~Óç`Óyß`%Ó`áè,`Û,`Ó`y`Ù%â`ÏòÓ`!ÓÓ`&`Ïk,`!Ó`Ïoy,`â`yÈÏÏy`Û,`ÏlÓ`– áè,`Û,`ÏòÓ``îî,y`
á%ÿÈÛÈ•`áÑy`áè,`Û,`ÏòÓ`çyî,`#!`xÈ%,`fay`ÏlÓ`í,z`Ïÿ`ÏÏ`G`Ïè,l– Û,y`@y`ÏlÓ`Ó``ÏÏÛ,`xyè,`Û,` ,ö!`≈hs` ,` ,öyè,yl`
xò%fl`ÈÏÏ,`ÿÛ`ã`xMÈ,`î°`~z`!Ó`Ïoy,` ,ö!Ó`ã,y!`°i,`•!`– !çfl` ,öÓ`≈i,`ÈÛÈÿçÛ,`°`xMÈ,`î°`!%k,`Ó`î,`ç!_`çy`#` ,öyÓ`≈i,`f`
çylî,`=!°`ÏÛ,`òÛ`Û,`Ó`y`Ù%â`ÏòÓ`Û,y`ÏSÈ`~Û,`!è,`ç!è,`ÿy!`Û!`Û,`ÿÿÿfy`•ÏÏ`òÑyí,`y!`– ~SÈyí,`y`!Ó`Ïoy`#`
`îî,`Ó,`ÏlÓ`x`Ïl`ÏÛ,`•z`Ù%â`Óy!`!#`ÏÏ,`Û,yç`Û,`ÏlÓ`!SÈ°`Ó`î°`Ù%â`ÏòÓ`ÿy!`Û!`Û,`ò«`î,yñ`ÿÇàè,l`G`Û,`Óç`ÿj`ò`ÏÛ≈,
xÓ!`•!`!SÈ°– !Ó`Ïoy`#`ÏòÓ`!ÓÓ`&`Ïk,`ÁÓ`D`ÏçÓ`Û,`!è,y`Ó`Óf`Óf!y`Ïl– xy!`Û!`áÑyÓ`Óf!`≈i,y!`«%`Ï,`•ÏÏ`ÁÓ`D`ÏçÓ`
xy!`Û!`áÑyÓ` ,ö!Ó`Ó`Ïl≈`Û,y`Ó!`áÑyÈÛÈ`Û,`ã,`!%,`!≈`Óy`ÏlÓ`Ó`çlf`Û,y`Ó%`î°Ó`çy!Û,`î≈,`y`!`!î%_`Û,`ÏlÓ`Û,y`Ó%`î°
,` ,öyè,yl– !Û,v`Ûy`Ó!`áÑy`!Ó`Ïoy`#` ,öyè,yl`ÏòÓ`ÿ`ÏD`ÿ`ÿ!`Ó`ÿÇà`ÏÈ!≈Ó` ,ö!Ó`Ó`Ïl≈,` ,`à`y,`òl`ÿÛ`ÏV,`yî,y!`~`Ïl`!ñ`
`Û,`í,z`Û,y,z`ÏÛ,`xyè`Ûi`Û,`Ó``ÏlÓ`ly– Ûy`Ó!`áÑyÓ`xy`Ï,` ,öyÈ!`#!î,`ÏÏ,`xÿv`T`•ÏÏ`ÁÓ`D`ÏçÓ`1673`!á`≠`ÿçy`ÏÏ`î,
ÛÑ,y`ÏÛ,` ,öyè,yl`~Óç`î,y`ÏÛ,`ÿy`y!`f`Û,`Ó`yÓ`çlf`!SÈ`î°`!`Ïçy`Óhs`!`ÿç•– ~z`!î,l`ÿlylyl`ÏÛ,`Ó`Û`Ïòf` ,öyÓ`fl`ò!Ó`Û,
{È!≈y`G`x`ÏÛ,`f`ÏÛ,`y!`1674`!á`≠`Óf!`≈i,y`Ó` ,öy!`ÿj`Àyè,`ÏÛ,`Û`Ïl`!`ÏÏ,`•!`– 1674`!á`≠`

NSOU r CC-HI-X 94 Ê Ó Æ ï y Ó # ly à y ò ÷ ö y è y l x y e ù ì ~ Ó Ç ≤ Æ ä , l , Ó E Ì ≈ ï G Ó Ó Ê , ÷ ö y ã ï ï Ó Ê ã ï ð % ç y ã ï ï ï , á Ñ y ~ Ó Ç ï Ñ , y Ó • y ç y Ó • y ç y Ó x l % à y Û # ! ! ï , • l - ÷ ö ï Ó ! f l i i ï , = Ó ÷ c í , z , ð • ! , Û , ã ï Ó ~ Ó y Ó Á Ó D ã ï Ç Ó f l i i Ç ≤ Æ ä % , Ó ÷ ö ï Ó y f l f • ! Ó ç y Ó y ! • l # ! ! ï ï Ó y G Ì y ! ð ! , ð ! u , ~ Ó Ç ã ï ÷ ö ç y l ï y Ó ù ð f Ó ï , # ≈ • y ÷ y l x y Ó ÷ y ò l y Û Û , f l i y ã ï ã ï ð ! ï ð ~ Ó Ç ã ï á y ã ï ã ï ð ! , Ó S È Ó x Ó f l i y l Û , ã ï Ó ð ! % k , ð ! Ó ã , y • l y Û , ã ï Ó l - Á Ó D ã ï Ç ã ï Ó Ó x y à Û ã ï

í , z _ Ó È ù È , ð ! Y ä , Û # ÷ y ã ï h s ã ï Ó ÷ ö ï Ó ! f l i i ï , Ó ÷ ö ï Ó ï ≈ , l á ã ï è , - ! Ó ã ï o y • # ã ï ò Ó ÷ ù l Û , Ó y Ó ç l f ! i , ! ! ã ï ÷ ð % ~ Û , è , y ! Ó Ó y è , ã ï ÷ y ò G ã ï à y ã ï y @ y ç Ó y ! • l # Ó f Ó y Ó Û , ã ï Ó ! S È ã ï ð ! ï , y l ð ñ Û % , è , l # ! i , Ó x f l f G ≤ Æ ã ï ï y à Û , ã ï Ó ! S È ã ï ð ! - ≤ Æ ä % , Ó í , z , ð • y Ó ñ Ó y ç Û , # Ì Ó , ! _ ~ Ó Ç ç y l ã ï Ó ≤ Æ ä Ó l ð ã ï y # ã ï Û , ! l ç ð ð ð x y ã ï ï l l ~ Ó Ç Û % à Ó y ! • l # ã ï , ! ã ï y ã ï Ó ≤ Æ ã ï y È , l ð ð á ã ï ï í , z , ð ç y l i , ≤ Æ ä y l ã ï Ó ! ! ï ! s f i , Û , ã ï Ó l - ~ z È , y ã ï Ó x ã ï Û ã ï Ó Û ã ï ð f • z ã ï y ð ñ l á ç y • z ñ ! ç Ó Ó y l # ~ Ó Ç • z i , z ÷ % È , ç y • z • z i , f y ! ò x ã ï , ð « , ç y Û , ï , Û , R Ó ! Ó ã ï o y • # ã ï ò Ó , ð ÷ y h f l Û , Ó y • l ~ Ó Ç ! l ç f l @ ã ï y Û ã ï Û , Ó ï , y ! , ï , ï , Û , Ó y • l - 1678 l á ≠ x y Û # Ó á Ñ y Û , y Ó % ð ð Ó ÷ % Ó y ò y Ó ! ! ï % _ • l - ! Ó ä , « , ï x y Û # Ó á Ñ y ï Ñ , y Ó ! Ó ç Ó S È ã ï Ó Ó á 1678 È ù È 98 ! á ≠ á ÷ % ã ï Ó y l Ó ã ï , x y È , à y ! f l i y ã ï Ó ÷ ö ï f y x ã ï Û , è , y ã ï ù è , y ã ï , ÷ « , Û • l - x y Û # Ó á Ñ y ! Ó ã ï o y • # í , z , ð ç y l i , ã ï à y # , # Ó Û ã ï Û % à ç y l i ð ã ï Û , x y f l i y ! È , l Ó ã ï ã ï x y ã ï ï l - ~ Û , • z ÷ ã ï D í , z , ð ç y l i , = ! Ó Û ã ï ð f ! Ó ã ï È , ð ÷ , l T Û , ã ï Ó ï , y ã ï ò Ó ÷ % Ó ≈ Û , ã ï Ó ã ï - 9 É 2 É 6 ! Ó ã ï o y ã ï Ó Û y ð f y l ã ï

í , z _ Ó È ù È , ð ! Y ä , Û # ÷ y ã ï h s ã ï Ó , ÷ ö y è y l í , z , ð ç y l i , = ! Ó Û % à Ó ÷ y ã ï ã ï Ç f Ó ! Ó Ó ÷ ã ï k , ! Ó ã ï o y • ã ï Ç È ï , ð ï ≈ h s ã ï Ó f l ≈ • l - ~ • z Ó f l ≈ ï , y Ó ç l f Û) ð ! , ï , y ã ï ò Ó x h s ≈ ! Ó ã ï y ò x ã ï Û , y ç ã ï Ç ÷ y l # - ÷ ö ï f l ð Ó ! Ó Ó y ò ÷ y l í , z , ð ç y l i , = ! ÷ y l ð ! ð ! , È , y ã ï Ó Û % à ã ï ò Ó ! Ó Ó ÷ ã ï k , ã ï Û , y l f l i y l # ≤ Æ ã ï , ã ï Ó y ò Ó f Ó f l i y à ã ï , ï % , ð ï ã ï , ÷ ö y ã ï ! l - ÷ y ! Ó ÷ ç ç ≈ ! Ó ã ï , ~ • z í , z , ð ç y l i , = ! Ó ÷ ö ï « , ç ! _ ç y # Û % à ã ï ò Ó ! Ó Ó ÷ ã ï k , ç ð ! y È , Û , Ó y x ÷ % Ó ! S È - ð ! Ó ÷ í , z , ð ç y l i , ã ï ò Ó x ã ï Û , • z ÷ y À y è , Û , ï , ç , Û , í , z l ã ï Û , y ä , ã ï ð ï ï ! Ó ã ï o y • ã ï Û , ÷ ã ï ð ñ y l i , ã ï ï ! S È - Û % à Ó y ! • l # Ó ! Ó Ó ÷ ã ï k , ÷ y ò y ð ï Û y ã ï Ó x f l f ç f l f ! ! ï ï í , z , ð ç y l i , Ó y ÷ y È , ð f y È , Û , Ó ã ï ã ï , ÷ ö y ã ï ! l - ï , y S È y i , y ÷ Û Ó ! Ó ÷ f y l í , z ÷ ã ï , G ≤ Æ ä % , Ó ÷ ö ï Ó y ã ï f l f ÷ y l i , Û % à Ó y ! • l # Ó ! Ó Ó ÷ ã ï k , ð % ã ï k , ÷ È , ° • G l ï y Ó ç l f ã ï ! ! ð ≈ T ° « , f ñ ã ï y à f ÷ Ç à è , l G ç y i , # ã ï ï , y ã ï Ó y ò l y Û , y ≤ Æ ã ï y ç l ñ í , z , ð ç y l i , ! Ó ã ï o y ã ï ï , y x l % ð ! f l i i , ! S È - ï , ã ï Ó ~ • z í , z , ð ç y l i , ! Ó ã ï o y • Ó f l ≈ • l ð G ~ Ó Ç Á Ó D ã ï Ç Ó ≤ Æ ã ï , f « , ÷ y È , ð f y È , ã ï ð ð G ~ • z ð % ã ï k , Û % à Ó Û Û , y Ó ã ï Û , Û , Û Û) ð f ! ò ã ï , • l ! - ÷ ð % x l ≈ G ã ï y Û « , ã ï ð ñ Ó y ç ã ï ï ! ! ï , Û , ! ò Û , ã ï Û , G Û % à Ó ÷ y À y ç f ã ï Û , ≤ Æ È % , ï , « , ï , f l # Û , y Ó Û , Ó ã ï ã ï , • ã ï ! S È - ! ò % l y l ÷ Ó Û , y Ó ï Ñ , y Ó History of Aurangzeb à ã ï á l , à à ã ï ï Ó ð ! ð ã ï ã ï x y È , à y l ð % k , Û % à x l ≈ l # ! i , Ó , ÷ ö ï « , ! Ó ð ï ≈ l Û , Ó ! S È ñ ~ • z ð % ã ï k , Ó Ó y ç ã ï ï ! ! ï , Û , ≤ Æ È , y Ó ! S È x y Ó G Û y Ó y d Û , - ! Ó ã ï o y • # í , z , ð ç y l i , ã ï ò Ó ! Ó Ó ÷ ã ï k , ð % ã ï k , Ó ÷ Û ! Ó ð ã ï , z , ð ç y l i , ã ï k , y ã ï l ≤ Æ y i ! ð ï ã ï S È ñ ã ï , Û ! x ã ï Û , Û % à Ó ÷ y l ! ! ï , • ã ï ! S È - ! Ó ã ï o y • # í , z , ð ç y l i , ã ï ò Ó í , z l ã ï Û , y ä , ≤ Æ ä y l Û , ã ï Ó ï , y ã ï ò Ó Ó ç Û , Ó ã ï , ! à ã ï ÷ y À y è , ã ï Û , ã ï x l ≈ Ó f l Û , Ó ã ï ã ï , • ã ï ! S È ñ ï , y ÷ y ã ï ã ï Ç f Ó , ÷ ö ï « , = È , Û , Ó , • l ! l -

í , z _ Ó È ù È , ð ! Y ä , Û # ÷ y ã ï h s ã ï Ó ! Ó ã ï o y • # í , z , ð ç y l i , ã ï ò Ó ÷ ù l Û , Ó y Ó ç l f ÷ y ! « , ï y ã ï f ! ! ï % _ ÷ ö ï ≈ ã ï , ð « , y ÷ % ò « , ã ï k , y G ÷ y l y l Û , ã ï ò Ó ÷ ö ï ã ï ï ~ ã ï Û # ÷ y ã ï h s ã ï , ÷ ö y è , y ã ï l y l ð y ! « , ï y ã ï f Û % à ç ! _ ÷ % Ó ≈ • ã ï ã ï ã ï , ! S È ~ Ó Ç

NSOU r CC-HI-X 95 ~ Ó Ê , ã ï ð ! ç Ó y ç # Ó , ÷ ö ï « , ã ï à y Û % , l , y ñ ! Ó ç y , ð % Ó ñ Û , ð ≈ y è , Û , • z i , f y ! ò x M È , ã ï Û , ï , ç , c ≤ Æ l i , # , y Û , Ó y ÷ ç • ã ï ! S È -

í , z _ Ó È ù È , ð ! Y ä , Û # ÷ y ã ï h s ã ï Ó í , z ,

öçylî, îòó° Ù%â° !ÓîÓ° yò# çyî, #îî° yÓyò# !Óîoy• ≤ÄÛyî Û, îîÓ° !SÈ° îî xyMÈ, !°Û, flÿò#lî, yÓ° òy!Ó ÷ð%
!•@%îîò° •z !SÈ° lyñ Ù%Û° Ùylîîò° ÙîðfG î, y !Óhflî, •îî° !SÈ°- 9É3 Ó° yç, ð%î, l#î, ÁÓ° DîÇîîÓÓ° ðÛ≈l#î, Ó°
Ùîî, yîÑ, yÓ° Ó° yç, ð%î, l#î, Ù%â° •zî, •yîî Õ~Û, îê, !Óî, !Û≈, î, !ÓÉîî - xyÛ, Ó° îîÓ° Ó° ÑÛî° îîÛ, Ù%â° Ó° yîkT...Ó°
ÑîD Ó° yç, ð%î, îîò° îî Ó¶%ç, ð)≈ ÑjðÛ≈, àîî, í, zîè, !SÈ°ñ ÁÓ° DîÇîîÓÓ° xyÛîî, yÓ° !Óâ%, flî, àîè, - ≤Äÿç
Gîè, ÁÓ° DîÇîîÓÓ° yç, ð%î, îîò° ≤Äî, xî%î, ~î, !òÛ, yÓ° l#î, Ó° Ù, l, ð!Ó° Óî≈, l âê, yî°Vxyä, yî≈ îò%lyî ÑÓ° Û, yÓ° ñ
{ÿ°Ó° # ≤Äÿyòñ í, z°Ñ# î° à ≤ÄÛ%á !î, •yîîÛ, Ùîî Û, îîÓ° l îñ ÁÓ° DîÇîîÓÓ° ðÛ#≈î° àÑyî, , yÛ# Óçî, / xyÛ, Ó° îîÓ° Ó°
Ó° yç, ð%î, l#î, îîÛ, !Óâ%, flî, •îî° !SÈ°î°- !Û, v xyî, •yÓ° xy!°ñ !çÉ!í, É ÇÛ≈yñ Ñî, #çä, w ≤ÄÛ%á î°á îî° îSÈî îñ ÷ð%
ðÛ#≈î° àÑyî, , yÛ#Ó° çlf ÁÓ° DîÇîîÓÓ° yç, ð%î, îîò° ÑîD ÑçâîÉî≈ !°Æ •îî- Ó° yçîçÓ° ≤ÄîÛ Ù%, !î, ÓSÈÓ° !î, !î
Ó° yç, ð%î, îîò° ≤Äî, (ð)≈Ñ%!Ó° îîò° Ñ•lç#° G Ûe#Ó° l#î, •z xî%îÓ° î Û, îîÓ° !SÈ°î°- ðÛ#≈î° àÑyî, , yÛ# Û, yÓ° î
•î° !Ñç•yîî xy îîÓ° y•îîÓ° ÑÛî° îîÛ, Ó° yç, ð%î, !ÓîÓ° yò# l#î, !î, !î @ Ä°î Û, Ó° îî, l- ÁÓ° DîÇîîÓÓ° ÑîD
Ó° yç, ð%î, îîò° ÑçâîÉî≈ ç!î, îî, ðî, yÓ° Û, yÓ° îî° ÑyîîÓ° Ó° yçîîî, Û, î° ≤Ä«ç, y, ðê, îÛ, òyl° # Û, Ó° yî° -
ÁÓ° DîÇîîÓÓ° Ó° yç, ð%î, l#î, Ù%î, / Ûyî, Gî°yÓ° G ÛÓyÓ° Ó° yçf ð%îê, îÛ, Û, w Û, îîÓ° xyÓî≈, î, •îî° !SÈ°- ~z
ÑÛî° Ûyî, Gî°yÓ° G ÛÓyÓ° !SÈ° Ó° yç, ð%î, Ó° yçf=!°Ó° Ùîðf ÑÓîä, îî° ç!_ çy°#- Ù%î, / xyÛ, Ó° îîÓ° Ó° xî%î, l#î,
l#î, Ó° çlf•z Ûyî, Gî°yÓ° Ù%â° îò° Ó¶%ç, îî, ð!Ó° îî, •îî° !SÈ°- ÛÓyÓ° ≤ÄîÛ !òÛ, Ù%â° Û, î, ≈, ç îÛ, flÿÛ, yÓ° ly
Û, Ó° îî°G, ðîÓ° Ù%â° îò° !Ùeî, yîÛ, Ûîî !îî° !SÈ°- Ûyî, Gî°yîÓ° Ó° Ó¶%ç, ç xyÓ° ÛÓyîÓ° Ó° flÿy, sfîÖyò
ÑyîÄyçfÓyò# ÁÓ° DîÇîîÓÓ° Û, yîSÈ @ Ä°îîÿaf !SÈ° ly- !î, !î ~z ð%îê, Ó° yçfîÛ, ÑÓ° yîÓ° Ù%â° ÑyîÄyîçfÓ°
xhs°É≈, _ Û, Ó° yÓ° Ñ°îÿîàÓ° xî, ð«ç, yî° !SÈ°î°- ÁÓ° DîÇîîÓÓ° ðÛ≈l#î, ñ !ç!ç!y Û, Ó° , ð%/≤ÄÓî≈, l !îî°
ÛÓyîÓ° Ó° Ó° ylyÓ° ≤Äî, Óyò •zî, fy!ò lyly Û, yÓ° îî Ó° yç, ð%î, îîò° ÑîD ÁÓ° DîÇîîÓÓ° ÑjðÛ≈, !î_ •îî°
í, zîè, !SÈ°- ÁÓ° DîÇîîÓÓ° ÛyÓ° Gî°yî, , ðáî°Ó° ^, ðSÈîl, ð!î, î,

90%	MATCHING BLOCK 95/241	SA	GE-EC-41.pdf (D164972222)
Ó° y Û, îî° Û, îê, Û, yÓ° î í, zîîÓ°á Û, îîÓ° ^			

îSÈî- ~îîò° Ùîðf !
SÈ°ÈüüüÈ≤ÄîÛî, ñ Ó° yç, ð%î, ylyî° ÛyÓ° Gî°yîî, Ó° Ùî, ~Û, îê, ç!_ çy°# flÿçy!Ñî, Ó° yîçfÓ° xîhflîç ÑyîÄyîè, Ó° Û, yîSÈ
Û, yÛf !SÈ° ly- ÛyÓ° Gî°yîî, Ó° îê, Òîày!°Û, xÓfliyl ~Û, z !SÈ° îñ ~z Ó° yîçfÓ° Ûòf !òîî° xyâ° Äy îîÛ, !ç!ÑÛ, k,
ç•Ó° xyîÛòyÓyò G Û, yîîjî Ó°îîÓ° îyGî°yÓ° Ñç!«Æ G !lÓ°y, ðò Ó° yhfliyl !SÈ°- ~îî° = Ó° çç, ð)≈ xMÈ, îîÓ° í, z, ðÓ°
ÑyîÄyîè, Ó° !îî° sfi ≤Äîî° yçl !SÈ°- !mî, #îî° ñ ÛyÓ° Gî°yîî, Ó° Ó° yçy îîçyÓ° îhs°Ó° àî, !Ó!ò ÑjðÛ≈, ÑyîÄyê, Ñ!@•yl
!SÈ°î°- ðÛ≈yîè, Ó° î°îk, Ó° òyÓ° yÓ° , ð«ç, xÓ°îîñ äyl%î° yÓ° î°îk, Ó° ≤ÄyE, yî° ÁÓ° DîÇîîÓÓ° ÑîD !Óÿ°yÑâyî, Û, î, y
~Óç îòGÓ°y•zîî° Ó° î°îk, xyÓyÓ° !Óÿ°yÑ È, D Û, îîÓ° ÁÓ° DîÇîîÓ° Û, Ñy°ylfòyl ≤ÄÈ, î, àê, lyÓ° î° ≤Ä«ç, y, ðîè,
îîçyÓhs° !Ñç• ÑyîÄyîè, Ó° xyfliy çç≈îl Ñç, Û •îî- î, îîÓ° îîçyÓ° îhs°Ó° ≤ÄÈ, yÓ° ≤Äî, ç, ð!_ îÛ, !î, !î = Ó° çç !òîî, l Ó° î°•z
îñ, yÓ° ÑîD ÑÓ°yîÓ° ÑçâîÉî≈ îyl!- ÑyîÄyê, Ñ°îÿîàÓ° xî, ð«ç, yî° !SÈ°î°- îîçyÓ° îhs°Ó° Û, î, fÓ° , ðÓ° îñ, yÓ°
lyÓy°Û, , ð%è îò° Ó° yçîç îò!Óç, C°y î°áy î°î° ~Óç ~z Ñ°îÿîà îò

NSOU r CC-HI-X 96 ÚyÓ°Gí°yí, , Ó°y°ÍçfÓ° çeθ°y ÚyÓ°Gí°yí, , òá°Ü, , ÌÓ° Ì, y°Í° ÚyÍÀy°ÍçfÓ° ÚyÓ°≈ÌÈ, ÒÙc ~Ü, è, y
!Ó, ð°ÌòÓ° ÚyÓ°Gí°yí, , ÌÓÈÜüÜÈ~z È, yÓly ÚΩ, Óí, ÚyÁyè, ÌÜ, í, z!mæz Ü, ÌÓ° Ì, Ì°!SÈ°- 1678 á #/ Í°ÍçyÓ° @!l/Úhs°yl
xÓfliy! ÚyÓ°y°à°Í° ÚyÓ°Gí°yí, , òá°Í°Ó° ~í, !òlÜ, yÓ° xyÜ, yCy, ð%Ó° ÌíÓ° Ú% ÌÏyà ~ÌÏ ð°- Ù, Ì, fÜ, y°Í°
Í°ÍçyÓ° Ìhs°Ó° ÌÜ, yl, ð%eÚhs°yl !SÈ° ly- ÌÑ, yÓ° Ú, Ì, fÓ° , ðÓ° ÁÓ°D°ÍçÓ° ÚÙ@°Á ÚyÓ°Gí°yí, , ÌÜ, Úáy!°ÚyÜÈÜÈÓ°
xhs≈È%, _' Ü, ÌÓ° l- Ü, ÌÏ°Ü, çl ÚyÓ°Gí°yí, , ð!l, Ì, Ü°lÜ, ÌÓ° lñ Í°Í°%, Í°ÍçyÓ°hs° !SÈ°!l ~Ü, çl ÜÙÓyÓ° ñ° Ì°•%,
x, ð%eÜ, xÓfliy! Ù, Ì, f, àè, Ì° ÌÑ, yÓ° ÚÙ@°Á ÚyÓ°Gí°yí, , ð!l, Ì, Ü°lÜ, ÌÓ° lñ Í°Í°%, Í°ÍçyÓ°hs° !SÈ°- ~SÈyí, , y, ðy°Í°y!òñ
^, ðyáÓ°yl <ÄÈ, Ì, Ì, ðÓ°alyÓ° ÓyÓò° Óç!Ü, S%È x!≈ Ó°ÍÜ, Ì°y Ó°yçflj ÚyÁy°Ìè, Ó° <Äy, ðf !SÈ°- xyÓyÓ° Í°ÍçyÓ°hs° 1672
!á ≠ =çÓ°y°Ìè, !lÏ%_ ' lyÜ, yÓ° ÚÙÍ° Ó°yç°ÍÜ, yÉÍ° Ì°ÍÜ, !Ü, S%È x!≈ x!@°ÁÜ !°ÍÏ°ÍÓ° !l°Í°!SÈ°!l Ìy Ì, Ì, ð!Ó° Í°ÍçyÓ°
Ü, ÌÓ°!l!- ÌÜ, yl ÌÜ, yl Ì, Ì, y!ÚÜ, Ü°lÜ, ÌÓ° l Í°ÍçyÓ°Gí°yí, , Ì, ly°Íyò, ð%Ó° !SÈ° Ó°y°Ìè, yÓ° ÌòÓ° Gí°yí, l ~Óç Í°ÍçyÓ°
Ù%a° ÚyÁy°Ìè, Ó° !l! sf°ÍíÓ° Óy°z°ÍÓ° - Ó°ÍÜ, Ì°y x!≈ xyòy°Í° Ó° çlf ÚyÁyè, Ìyò, ð%Ó° ÍÜ, áy!°ÚyÜÈÜÈÓ° xhs≈È%, _'
Ü, Ó° Ìí, ä, yl !Ü, v Í°ÍçyÓ° Ìhs°Ó° <Äyòyly Ü!°ÉÍ° Ó°yl# °y!ò Ìyò, ð%Ó° Ì, fyà Ü, Ó°yÓ° , ðç, , ðyí, # !SÈ°!l ly-
^ÜÓy°ÍÓ° Ó° Ó°yly Ó°yç°!Ç° ~!ÓÉÍ°Í° Ó°y!lÜ, ÚÙÍ°lÜ, ÌÓ° l ~Óç Ó°y!lÓ° Ú%Ó° «, yÓ° çlf Ì, !l 5000 xÏy°Í°y°#
^ÚyG°Íyò, ð%ÍÓ° , ðyè, yl- , ð!Ó° !flilí, Ó° =Ó° çc í, z, ð°!l, Ü, ÌÓ° ÁÓ°D°ÍçÓ° 1679 !á ≠ çyl!°yÓ° # Úy°ÍçÓ° ^áyí, , yÍ°
xyçÜ# ÍÓ° í, z, ð!flilí, •Í° Ó°y!l °y!ò ~Óç ÌÑ, yÓ° Ó°y°Ìè, yÓ° x!%âyÜ#Ó°y°Íyò, ð%Ó° Ì, fyà Ü, ÌÓ° - Ìyò, ð%Ó°
Ù%a° ÌòÓ° x!òÜ, y°ÍÓ° xy°ÍÏ- ÚÙÚfy ç!è, ° xyÜ, yÓ° ðyÓ°lÜ, ÌÓ° Íál Ü, Ì, Ó°yçy°Í°ÍçyÓ° Ìhs°Ó° ð%°z xhs°/Ú%y Ó°yl#
ò%!è, , ð%e Úhs°y°ÍÓ° çß/ ðl- Í°Íçy°ÍÓ° Ìhs°Ó° í, z_Ó°y!òÜ, yÓ° # ÌòÓ° ðyÓ°# xflj#Ü, yÓ° Ü, ÌÓ° ÚyÁyè,
Í°ÍçyÓ° Ìhs°Ó° Ü, Ì, çf, °yí, xÜÓ° !Úç°Í°Ó° ^, ðÓe °z@Ó° !Úç° ÍÜ 36 °« , è, yÜ, y° , ðçÜ, yç xyòy°Í° Ó° , ðÓ°
^Íyò, ð%ÍÓ° Ó° x!òÜ, yÓ° x, ð≈íÜ, ÌÓ° l- Ó°y°Ìè, yÓ° Ìí, Ó, @ ~Ó° !
Ó°ÍÓ°y!òí, y Ü, ÌÓ° l- Ì, yÓ°y°
ä, Ì°!SÈ°!l <ÄÍ°yí, Ó°yçyÓ° Ó°y!l G í, zFä, , ðòfli Ü, Ü≈ä, yÓ° # ÌòÓ° •y°Íí, ÚyÓ°Gí°y°Íí, , Ó° çyÚÈ, yÓ° lfhflí °yÜ, -
í, yÓ°y°yç° ð%í, ç!_ Ó° xy= xÓ« Ì° Ó° !ä, hs°yí° ç!B, Ì, •Í° G°Ìè, - ÁÓ°D°ÍçÓ° Íál Í°ÍçyÓ° Ìhs°Ó° !ÓòÓy, ðb# ÌòÓ°
G ðòfçyí, , ð%e ÌòÓ° !lÓ° àí, , ð! Ìà≈ xyè, Ü, Ó°yáyÓ° ÓfÓfliy Ü, ÌÓ° l í, ál Ó°yç° ð%í, ÌòÓ° çB, y xyÓ° G Ófy, ðÜ,
xyÜ, yÓ° ÌÍ° ñ° Í°ÍçyÓ°hs° !Úç°Í°Ó° =È, yl%ðfy!° # ~Óç çyí, #Í° xyò°Íç≈ í, zm%k, Ó°y°Ìè, yÓ° Úò≈yÓ° àí x!çí, !Úç°Í°Ó°
•y°Íí, ÚyÓ°Gí°yí, , Ì, Ì° ðòÓyÓ° ðyÓ°# çyltlñ ~Ü, ÚçÜ, è, ÜÍ° , ð!Ó° !flilí, Ìí, Ó°y°Ìè, yÓ° Ìly, ð!í, ð%à≈yòy°ÍçÓ°
Ú% ÌÏy!àí, yÍ° Ìyò, ð%ÍÓ° Ó° !ÓòÓy Ó°yí# G , ð%e ÌòÓ° ÁÓ°D°Íç°ÍÓ° Ü, Ó° Ì°ÍÜ, ÚÙÍ° Ì° ~Ìl Ìyò, ð%ÍÓ° xyly •Í°
Ó°y°Ìè, yÓ° ÌòÓ° Ü°lòf Ì% , l í, zß°lyòly ^òáy°òí° - Ì, yÓ°y°Íyò, ð%ÍÓ° !l!%_ Ù%a° ^È, ÓçòyÓ° Ì, y!°Ó° áyl°ÍÜ, xye° Üí
Ü, ÌÓ° ñ° çí°Í°, Ó°Í°G°ÍçyÓ°yl Ì°ÍÜ, Ù%a° ÌòÓ° í, z!áyí, Ü, Ó°y°Í° - x!çí, !Úç° ÚyÓ°Gí°y°Íí, Ó° Ó°yçy°!°ÍÏ°ÍÓ° x!È, !ÉÍ°_ •l-
ÁÓ°D°ÍçÓ° Ó°y°Ìè, yÓ° ÌòÓ° ðàlÜ, Ü, Ó°yÓ° çlf ÚÙÍ°Ó°@ áy°ÍlÓ° Ìí, Ì, Ìc ~Ü, Ü%, è, Ì!l!Ü, Ü, , ðò°Í« , ð° Ìl- !l, !l •z@Ó°
!Úç° ÍÜ, ÚyÜ°Íl Ó° Ìá x!çí, !Úç°Í°Ó° ÚÙÍ°ÍV, yí, yÓ° <ÄÈÈ°Í°y° =Ó° ç Ü, ÌÓ°!SÈ°!l- •z!í, Ü°lòf Ù%a° Óy!°#Ó° ÚÙÍ°
Ó°y°Ìè, yÓ° ÌòÓ° Ìeí, e Í%k, ä, Ì°!SÈ°ñ ÁÓ°D°ÍçÓ° xyçÜ# ÍÓ° ~ÍÏ í, z, ð!flilí, •lñ Ù%a°Ó°y°Íyò, ð%Ó° òá° Ü, ÌÓ° ÌÍ°-
ò%à≈yòy°ÍçÓ° ÚÙÍ° x!çí, !Úç° ^ÜÓy°ÍÓ° Ó° Ó°yly Ó°yç°!Ç°Í°Ó° xyÓ°Í° , ðy!°lÜ, ÌÓ° l- Ó°yç°!Ç° ^Ü, yl È, y°ÍÓ°z Ù%a°
xy!ò, ðí, f flj#Ü, yÓ° Ü, Ó° Ìí, ä, yl!l- ^ÜÓy°ÍÓ° Ó° ^È, Òà!°Ü, ð!Ó° !flilí, Ó°
NSOU r CC-HI-X 97 Ü, yÓ° Ìí xyçÜ#Ó° Ì°ÍÜ, ÚyÓ° ~Óç =çÓ°yè, , ð!≈hs° !Óhflí#í≈ ~yÜ, yÍ° ^ÜÓy°ÍÓ° Ó° xy!ò, ðí, f
!SÈ° fljÈ, y!ÓÜ, - Ù%a°Ó°y°ÍyÓ°Gí°yí, , òá° Ü, Ó° Í° ^ÜÓy°ÍÓ° Ó° Ó°ylyÓ° , ð°Í« , Ù%a° ÚyÓ°ÍÜ, í, zòyÚ#l ÌyÜ, y ÚΩ, Ó°
!SÈ° ly- Ì, ySÈyí, , y Ó°yç°!Ç° Ü, Ì°Í° Ü, !è, Ü, yÓ° Ìí Ú!è°Í° È, y°ÍÓ° Ù%a° !Ó°ÍÓ°y!òí, yÓ° !Úç° yhs° Ìl- <ÄlÜí, ñ° ÚyÓ°Gí°yí, ,
Ó°yçy°x!çí, !Úç°Í°Ó° flf# !SÈ°!l ^ÜÓy°ÍÓ° Ó° !ç°Íçy!òí°y°Óç°ÍçÓ° Ó°yçÜ, lfy- Ìí, !l ^ÜÓyÓ° Ó°yç° Ó°yç°!Ç°Í°Ó° Úy°yÍf
ä, y°z°Í° ÚyÓ°Gí°y°Íí, , Ó° ~z°Í°Ó° ð°Íò Ó°yç°!Ç°Í°

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y°y°ÍçfÓ° •yí, Óy!í, , Ì°! Ì°!SÈ°!l- !			

v c

y•çy•y^lío° •hflî^lî«^lî,đó° Ê,^î° ÁÓ°D^lîçó°iñ,yó° xÈ, #¶, °^lî«f^,đõÑSÈ^lî, ðy^lío°!l- !òõ°#ó° !çç•yđ^lîx!đ!¶,lî,
•Gî^yó° ,đó° ÁÓ°D^lîçó° ò%!è, đ%î,y!l ó yçf @^Áyđ Û,ó° ^lî, í,zòfî, •l- ~Û,!ò^lîÛ, !Óçy,đ%ó° G ^ày°Û%,l,yó°
fljyò#l xÓfllylñ Û%â° đjÁy^lîè,ó° ,đ!ó°ó^lî≈, ,ðyó°^lîđfó° çy^lî•ó° ≤Ä!lî, î,y^lîòó° xl%äi,f K,y,đlñ xlf!ò^lîÛ, !ç

100%	MATCHING BLOCK 97/241	SA	CC-BG-03.pdf (D149053335)
Óyç#ó° ^lî, ^lîc Ûyó°yè,y çylî,ó°			

í,z_~lío°y_ó° «, Ûî,y ó,!k, iñ,y^lîÛ, !ä, !hs^î, Û, ^lío°!SÈ°- ≤ÄlîÛ!ò^lîÛ, !çÓyç#ó° í, zayl^lîÛ, =ó° &c ly !ò^lîG !çÓyç#
Û, î,≈, Û, xyÈ,ç° áÑy^lîÛ, •î, fy G çy^lî^hflly áÑyó° !ç!óó° xye^lî ~óç !ó^lîoy•# xyÛ,óó° ^lîÛ, !çÓyç#ó° ,đ%e
çΩ%,ç#ó° òó° Óy^lío° xyđl^òyl ,đ!ó° !flilî, ^lîÛ, çlè≈° Û, ^lío° ^î,y^lî°- òy!«, îy^lî, fó° ~^lî•l ó yç^lîlî, Û, ,đ!ó° !flilî,
!çç•yđ^lío° ,đ^lî«, !ó,đilÛ, ó^î° đjÁyè, fljî^ç òy!«, îy^lî, f !à^lî^ ,đ!ó° !flilî, !ç !lî^sf^lî xyl^lî, ^ä, ^lî^!SÈ^lî°l- ~SÈyí, ,y
!Óçy,đ%ó° G ^ày°Û%,l,y òá° Û, ó^yó° ^,đSÈ^lî xyl!≈Û, Û,yó° íG !SÈ°- ~•z ò%!è, ó^y^lîçfó° đjđ^lîòó° ≤Ä!lî,
đjÁy^lîè,ó° ò,!<T ,đ^lî, !SÈ°- ÁÓ°D^lîçó°x^lîÛ, đlî^ đyÛ!ó° Û, ç!_ lî^ñ í,zl^lîÛ,yä, ≤Äòyl G Elî, Ísf Û, ^lío° ó yçf òá°
Û, ó^yl^ iñ,y^lîÛ, ≤Äâ%ó° xl≈ Ófî^ Û, ó^lî, •lî^!SÈ° ~óç ó yç^lîÛ,y^lîEí xy!l≈Û, đçÛ,è, ^òáy !ò^lî^!SÈ°- ÁÓ°D^lîçó°
^ày°Û%,l,y G !Óçy,đ%ó° ^lîÛ, xyl%äi,f G Û, ó° !lî^ đvT !SÈ^lî°l ly- ~•z ò%•z ó yçf đjÁy è, ^lîÛ, !lî^!Û, È,y^lío° Û, ó°
!òl, ly-
NSOU r CC-HI-X 99 î,y•z xy!l≈Û, đçÛ,è, ò)ó° Û, ó^yó° çlf òy!«, îy, f !ó^lîçEí Û, ^lío° ^ày°Û%,l,y G !Óçy,đ%ó°^lío°ó°
≤ÄÈ),î, đjđò @^Áyđ Û, ó^yó° çlf òy!«, îy, f x!È, lî^lío° ≤Ä^lî^yçl xl%È),î, •lî^!SÈ°- ÁÓ°D^lîçó°^líoó° òy!«, îy, f l#!
î,
lîÛ, !lî!
è, ,đl≈y^lî^ È,yà Û, ó^y^
lî^
lî, ,ðy^lío°
ÈüüüÈäÛ, ä 1658

ÈüÈ1664 !á ≠ Ù`îöf !çÓyç#Ó` í,zayl ~ÓÇ !çÓyç#`îÜ, òÜl Ù, Ó`yÓ` çlf ÁÓ`D`îç`îÓÓ` Ùyi%, ° cy`îî`hflÿ áÑy`îÜ, %ÓyòyÓ` !•`îî`îÓ`òy!« ,iy`îî, f` ≤ÁÓ`îñ`áää`1664ÈüÈ1680 !á ≠ %ÓyòyÓ` Ó`*`î, ò`Û`yÓ`yç`!Ùç≈y`çl`!ç`î•`Ó` Ù%á°` ßy`Ày`îç`fÓ` fl|y|≈`%Ó`« ,yÓ`` ã, <Ty`~ÓÇ`áää`1680ÈüÈ1707 !á ≠ ßy`Ày`îè, Ó``òy!« ,iy`îî, f` àÜl`~ÓÇ`ò!« ,i#`ßÙ`ßfyÓ`` ßÙyòy`îlÓ`` ≤Ái`yß`-`!Óçy,`ø%Ó``G``ày`Ù%,`l,y`îÜ, @`Äyß`Ù, Ó``îi,`ß`îä, <T`•`î°G`ÁÓ`D`îç`Ó`!çÓyç#`Ó`` à!i,`îlÓ`yò` Ù, Ó``îi,`xy@`Ä`#`!SÈ`î°l`y-`!Ü,`v`1659`!á`≠`!Óçy,`ø%`îÓ`Ó`` ≤Ááfyi,`ßly,`ø!i,`xyÈ,`ç`áÑy`îÜ,`•i,`fy`Ü,`îÓ``í,z_Ó`` ù,yB,`îG``Ü,`y°y,`ø%Ó``òá°`Ù,`Ó``î°`ÁÓ`D`îç`Ó`!Óã,`!°i,`•`îî,`ø`îi,`l-`ÁÓ`D`îç`Ó`îÑ,`yÓ``Ùyi%,`°`cy`îî`hflÿ`áÑy`îÜ,`!çÓyç#`îÜ,`òÁçß`Ù,`Ó`yÓ``!!`îò≈ç`!ò`îî`òy!« ,iy`îî,`fÓ``%ÓyòyÓ``!!í%_`Ù,`îÓ`` ,øyè,`yl-`cy`îî`hflÿ`áÑy` ,ø%ly`G` Ù,`°fyi`òá°`Ù,`îÓ`l-`!çÓyç#`ßÓ`yß!Ó``ßçá`îÉi≈`ly`!à`îî`` ù,yB,`îi`!ç`ç!_`Ó,`!k,`Ù,`îÓ`l`~ÓÇ`1663`!á`≠`~Ü,`xí,`!Ü≈,`i` xye`Ù`îi`çy`îî`hflÿ`áÑyÓ``!ç!ÓÓ``i,`SÈiSÈ`Ù,`îÓ```òl-`1664`!á`≠`1y`çyl%`î`y!Ó``!çÓyç#` ,ø!Yä,`Ù`È,`yÓ``îi,`Ó``ßÜ,`k,` Ó@Ó``%Ó`yè,`°%è,`Ù,`îÓ`l-`ÁÓ`D`îç`Ó`cy`îî`hflÿ`áÑy`îÜ,`ÓyçyÓ``%ÓyòyÓ``Ù,`îÓ`` ,øyè,`yl`~ÓÇ`!ÖY`hflÿ` ðly,`ø!i,`xí|Ó`Ó`yç`Ù#ç≈y`çl``!çç•`îÜ,`òy!« ,iy`îî,`f` ,øyè,`yl`!çÓyç#`îÜ,`òÜl`Ù,`Ó`yÓ``çlf-`çl``!çç•`!çÓyç#`Ó`` ≤Á!i,` ~i,`!òl`Ù,`yÓ`` Ù%á°`îòÓ`` ≤Á!i,`xl%ß,i,`l#!i,`Ó``!Ó,`øó`#i,` ,ø`îl`ã,`°`îi,`ã,y•z`î°lñ`Ù%,`è,`l#!i,`Ó``myÓ`y`çl``!çç•`~Ü,`!ò`îÜ,` !çÓyç#`îÜ,`!Ùe`#l`Ù,`Ó`yÓ```ã,`<Ty`Ù,`Ó``î°lñ`xl`f!ò`îÜ,`ß!¶,`Ó`` ≤Áhflÿó`!ò`î°l-`çl``!çç•`~îÜ,`Ó`` ,øó``~Ü,`!çÓyç#`Ó`` ò%à≈=!°`òá°`Ù,`îÓ`l-`!çÓyç#`Ó`` ,ø« ,yÓ`!j#`Ó`çyl`!à`òyÓ`` Ù%á°`îòÓ`` ,ø`îk,``îyà``òl`-`!Óçy,`ø%Ó`` Ù%á°`ÈüÈÜyÓ`yè,`y`ßçá`îÉi≈`!lÓ``îi,`ø« ,ly`îÜ,`-`Ù%á°``ßlf,`ø%Ó``@Ó``ò%à≈`xÓ`îÓ`yò`Ù,`îÓ`` Ù•yÓ`y`îkT...Ó`` Ó`ç` @`Äy`Ù`%Z,`l`Ù,`îÓ`l-`!çÓyç#`x`îÜ,`è,y`Óyðf`•`îî``çl``!çç`î°`ß`îD` ,ø%Ó``@`îÓ`Ó``ß!¶,`fl|y« ,`Ó``Ù,`îÓ`l`àç%lñ`1665` !á`≠`ã-`ß!¶,`Ó``çl≈,`yl%îyl`#`!çÓyç#`îÑ,`yÓ``34!è,`ò%`îà≈Ó`` Ù`îöf`23!è,`Ù%á°`îòÓ``•y`îi,`i%,`î°``òlñ`îyÓ``xyòyl`Ù,`i,` Óy!É!í!Ó`Ù,`Ó`yçfl|`!SÈ`≤Áyl`40`°« ,è,yÜ,y-`!çÓyç#`Ù%á°`îòÓ``ß`îD`!Ùei,`yÓ``ßjðÜ≈,`Óçyl`Ó`yá`îi,`fl|#Ü,`i,`•l-` !çÓyç#`Ó`` ,ø%è`çΩ%,`ç#`îÜ,` ,øÑyä,`•yçyÓ``#`ÙlßÓyòyÓ``#``òGí`yÓ``Ù,`îy`ßÓ`Ù,`y`îÓ`Ó`` ,ø« ,`î`îÜ,`Óy`•i`-`çl`` !çç`î°`` ≤Áhflÿ`îÓ`!çÓyç#`Ù%á°`îòÓ``òó`Óy`îÓ``î`îi,`Ó`y!ç`•l`~ÓÇ`ÁÓ`D`îç`îÓÓ``ß`îD`ßy« ,yl`Ù,`Ó`yÓ``çlf`1666`á`#/`12•z``ù`xy@`Äyl`l`yl-`çl``!çç•`!çÓyç#`îÜ,``îyàf`ßjòyl``òGí`yÓ``çlf`ßy`Àyè,`îÜ,`xl%`îÓ`yò`Ù,`Ó``î°G`ßy`Àyè,`!çÓyç#`G` î,yÓ`` ,ø%è`çΩ%,`ç#`îÜ,`xy@`Äy`ò%`îà≈`Ó@#`Ù,`îÓ`l-`Ù#Ó``Ó:#`xy!Ü`áÑyÓ``ßy•y`îif`!çÓyç#`Ù%á°`Ù,`yÓ`yàyÓ```î`îÜ,`ß,`ø%è` ,øy!`îî``îyl`à19`ç`xyà<Tñ`1666`á`#/`ã`~ÓÇ`Ù•yÓ`y`îkT...`!È,`îÓ``îyl-` ,øó`Ói,`#≈`!i,`l`ÓSÈÓ``!çÓyç#` Ù%á°`îòÓ``ß`îD``Ù,y`îly`Ó`Ù,`Ù`≤Ái,`f« ,`ßçá`îÉi≈`ly`!à`îî``!çç`ç!_`Ó,`!k,`Ù,`Ó``îi,`xyd!l`îî`yà`Ù,`îÓ`l-` í,z_Ó`ÈüÈ,`ø!Yä,`Ù`ß#`Ùy`îhs`` ,øyè,`yl`îòÓ``!Ó`îoy`î•`Ó`fhlÿ`ÁÓ`D`îç`Ó`1668`!á`≠`!çÓyç#`îÜ,`ÚÓ`yçy`Ù`í,z,`øy!ò`îi,` È,`!É!i,`Ù,`îÓ``îÑ,`y`îÜ,`ßç!i,`Ù,`Ó`yÓ```ã,`<Ty`Ù,`îÓ`l-`!Ü,`v`!çÓyç#`ßy`Ü!`îÜ,`î%k,`!ÓÓ`!i,`Ó`` ,øó``!çç•`ái,` ,ñ`Ù,`°fyi`G` í,z_Ó`` ù,yB,`îi`ó``!Ü,`S%È`xMÈ,`°`òá°`Ù,`îÓ`l`ó`` ù,yB,`î`î`îÜ,`Ù%á°`%ÓyòyÓ``îÜ,`!Ói,`y!i,` ,i,`Ù,`Ó`y`•i`-` NSOU`r`CC-HI-X`100`òy!« ,iy`îî,`fÓ`` Ù%á°`%ÓyòyÓ``çy•`xy`Ù`~ÓÇ``ßly,`ø!i,`!ò`#Ó``áÑyÓ``Ùi,`yhs``îÓ`Ó``ß%`îlyà`!l`îî` !çÓyç#`~`îÜ,`Ó`` ,øó``~Ü,`Ù%á°`!ç!ÓÓ``çmy!`îî```òl`~ÓÇ`1670`á`#/`!mí,`#i`ÓyÓ``%Ó`yè,`°%Z,`l`Ù,`îÓ`l-`ÙyÓ`yè,`y` xye`Ù`îi`!Ók,`hflÿ`•i``ÁÓ`Dy`Óy`òñ`Óyà`ylyñ`áy`î@çñ``ÓÓ`yÓ`ñ`~ÓÇ`ßy`yÓ``ò%à≈-`!Óçy,`ø%`îÓ`Ó``ß%`i,`yl`!mí,`#i` xy!ò`çy`î°`Ù,`i%,`f`•`î°`à1672`á`#/`ã`!Óçy,`ø%`îÓ```î`îÓ`yçf`ã,`î°!SÈ`ñ`òy!« ,iyi,`f`î`îÜ,`ò« ,`ßly,`ø!i,`îòÓ`` í,z_Ó`ÈüÈ,`ø!Yä,`Ù`ß#`Ùy`îhs``!Ó`` îoy•#`xyÈ,`àyl`îòÓ``òÜl`Ù,`Ó`yÓ``çlf`!l`îî``îyGí`yí`Ù%á°`îòÓ```î`xy,`øyi,`ßy`Ü!`Ó`Ù,`ò%Ó≈`i,y``òáy`!ò`ñ`i,yÓ``ß%`îlyà` !l`îî``!çÓyç#`Ó`ç`fliyl`òá°•z`Ù,`îÓ`l!lñ`%Ó`y`îè,`Ó``çG•Ó`ñ`Ó`y`Ül`àÓ``•zi,`fy!ò`î`îÜ,``ã,`Òi,`ø!≈hs``xyòyl`Ù,`îÓ`l-` 1674`á`#/`Ó`y!`à`îi,` ,`Ó`yçfy!È,`îÉi`îÜ,`Ó`` ,øó``!çÓyç#`ÚSÈe,`ø!i,`Ù`í,z,`øy!ò`!l`îî``Ù•yÓ`y`îkT...` Ó``!çç•yß`îl`xy`îÓ`y•l`Ù,`Ó``î°`Ù•yÓ``

y`kT...Ó` ſŰ%o í,z,öÜ%, òá`î° Ó`yáyÓ` çlf` ,öyl,y G Û,yÓ` ÓyÓ` x!ôÜ,yÓ` Û,`îÓ`l-` `ày°Ü%,u,yÓ` ſ`ID ä%,!_`Ók,
•`îî°`!CÓyç#`!ç!Oñ`È,`î°yÓ`ñ`Û,î≈yè,`îÛ,Ó` G Û•#-`îÓ`Ó` ~Ü,`!ÓÓ`yè,`xMÈ,°`òá°`Û,`îÓ`l-` 1680`!á`≠`!CÓyç#`Ó`
Û,%`f`•î°`-`xyÜ,%`f`~z`ÛyÓ`yè,y`Ó#`îÓ`Ó` à!i,`≤`ÄÜ,`i,`x`îî≈`ſj`Äyè,`î°`yò`Û,`Ó`îî,`ſ«`Û`•!l-` 1680`!á`≠`xÓfliy`Ó`
xyÜ°` ,ö!Ó`Óí≈,`l`•`îî,`ÿ`îÛ,`-`!Ó`îoy`#` ,ö%e`xyÜ,`Ó`îÓ`Ó`!` ,öS%È`öyGî`y`Û,`îÓ``ÁÓ`D`îçÓ`òy!«`ÿy`îî,`f`~`îſ
í,z,`ö!flii,`•l-`!i,`!l`≤`Äî`îÛ`!CÓyç#`Ó` Ó`yçf`òá`î°`Ó` `ã,`Tÿ`Û,`îÓ``ſÈ,°`•!l-`xyÓyÓ`ÛyÓ`yè,y`îòÓ`!Ó,`ö`î«` ,ò!«`î#`
Ó`yçf`=!`îÛ,`fl,` ,ö`î«` ,xyl`îi,`G`Óf!≈`•l-` ,öyçy,`öy!ç`ÛyÓ`yè,y`îòÓ``ſy•y!f`!l`îî`!Óçy,` ,ö%Ó` G` `ày°Ü%,`u,y`G`x!ôÜ,y`Ó`
Û,`Ó`îî,`G` ,öy`îÓ`!l-`~SÈyí,` ,y`~Ü,`!ò`îÛ,`Û`à°`x!È,`çyi,`îòÓ`Û`îòf`ò°yò!`~Óç`çyl`!àÓ`!l`îî`ſŰſfy`~Óç
x,` ,öÓ`!ò`îÛ,` ,ò#`à≈Ü,y`#l`î%`îk,`Ó` çlf`≤`Ä`!i,`~z`ò%`z`ſŰſfy`ÁÓ`D`îçÓ`îÛ,`!ÓÓ`i,`Û,`îÓ`!SÈ°`-` 1684`!á`≠`ly`àò`
ÁÓ`D`îçÓ`!ſk,`yhs` `îl`ò!«`î#` Ó`yçf`òá°`Û,`Ó`yÓ`-`~z`ſŰî`xÓçf`ÛyÓ`yè,y`îòÓ``ſÓ`Û,`Û`ç!_`!SÈ°`ly`ÿyÓ`myÓ`y`
Û`à°`îòÓ`!i%`l`Û,`îÓ`xye`Ûi`Û,`Ó`îî,` ,öy`îÓ`-`~z`ſ%`îîy`là`GÓ`D`îçÓ`~Ü,`z`ſ`ID`!Óçy,` ,ö%Ó` G` `ày°Ü%,`u,y`
xÓ`îÓ`yò`Û,`îÓ`l`ÿy`!SÈ°`ò#`à≈Ü,y`#l-`~z`ſŰî` `ày°Ü%,`l,y`Ó`xÈ,`fhs`Ó`#i`Û,`•`ã,`Ó`îÛ,` ,öŒÑSÈy!`-`!•@%`Uòyß`y`
G`xáß`yÓ`í,zay`îl`Ó†`x!È,`çyi,`{Eí≈y!ßj,`•î°`-`Ó`y,`îòÓ`≤`Ä!i,` ,ö!_`Ó!k,`îî,` `ày°Ü%,`l,y`Ó`y`îçfÓ`x!È,`çyi,`Ó`y`zſ°yÜ`
Ó`«`yÓ`≤`Ä`îî`yç`îl`ÁÓ`D`îç`îÓÓ`çÓ`ÿy,` ,öß`•l-`ÁÓ`D`îçÓ` `ày°Ü%,`l,y`Ó`ſ%`i,y`îlÓ`Û,y`îSÈ`zſ°yÜ`îÛ,`xÓÛyly`
Û,`Ó`yÓ`çlf`†Ü,`Û,`ò!`~Óç` `ày°Ü%,`l,y`x!ôÜ,y`Ó`Û,`Ó`yÓ`çlf`≤`Ä`x!i,`•l-`!Û,v`~Ü,`!è,`zſ°yÜ`#î` Ó`yçf`îÛ,`xye`Ûi`
í,z!ã,`i,`!Û,`lyÈüÈ~`!l`îî`Û`à°` ,ö`î«`Û,`f`!SÈ°`ly`-`ÁÓ`D`îçÓ`òy!«`ÿy`îî,`f`!l`îçÓ`xÓfliyl`ſ%!!Yã,`i,`Û,`Ó`yÓ`çlf`ò!«`î#`G`
ÛyÓ`yè,y`îòÓ`Ófy,` ,öÛ,`È,y`îÓ`Û!ſÓ`≤`Äòyl`Û,`îÓ`l-`!Û,v`~z`Û!ſÓòyÓ`îòÓ` `òGî`yÓ`çlf`çy!`!àÓ`iÑ,yÓ`•y`îî,
!SÈ°`ly`-`!Ó,` ,ö%`âyè,`!i,` ,ö%Ó`îîÓ`çlf`!i,`!l`!Óçy,` ,ö%Ó` G` `ày°Ü%,`l,y`ç!`Û,`Ó`îî,`ſ`îã,`T`•l-`ÁÓ`D`îçÓ`xi,`fhs`
`Û,` ,öç`î°`ÛyÓ`yè,y`Ó`y`îçfÓ`ſ`ID`!Óçy,` ,ö%Ó` G` `ày°Ü%,`l,y`Ó`ÿyÓi,`#î` `ÿy`à`îÿ`à`Ó`Û,`Û,`îÓ` `ò!-` ,öyçy,` ,öyç`!i,`!l`
!ſj`~Óç` ,öi%≈,`!àç`îòÓ`G`ÛyÓ`yè,y`îòÓ`çè&`îi,` ,ö!Ó`îi,`Û,`îÓ`l-`Û`à°`Óy!•l#Ó`xye`Û`îi`ÛyÓ`yè,y`îòÓ`
,` ,öÓ`yç!`•°`~Óç`1689`!á`≠`çÑ%,`ç#`Ó`!@`xÓfliyl`!l`i,`•l-`ÁÓ`D`îçÓ`!i%`l`í,zòf`îÛ`ÛyÓ`yè,y`îòÓ`!ÓÓ`&`îk,`x@`ÄſÓ`
•l-`çÑ%,`ç#`Ó`l,`ççſ`•i,`fyÜ,yu,`ÛyÓ`yè,y`ſò≈yÓ`îòÓ`Û`îl`È,`#i,`Ó` ,ö!Ó`Ó`îi≈,`≤`Ä!i,`îçyò`flö,`•y`ò,i,` ,Û,`îÓ`-`
Ó`yçyÓ`y`îÛÓ` `îi,`îc`!ç!OÓ`ò%`îÈ≈,`òf`ò%`îà≈`ÛyÓ`yè,y`ſò≈yÓ`Ó`y`ſŰ`îÓi,`•î°`-`ò#`à≈`
NSOU`r`CC-HI-X`101`xyè,`ÓSÈÓ`xÓ`îÓ`y`îòÓ` ,` ,ö`îÓ`!ç!O`Û`à°`îòÓ`•hfl!ài,`•î°`á1698`!á`≠`à`~Ó` ,` ,öÓ`ſyí,yÓ`y`îÛ,
`Û,w`Û,`îÓ` Ó`yçyÓ`y`Û`Û`à°`îòÓ`!Ó`îÓ`y!ò!y`ã,y`y`îi,`ÿ`îÛ,l-`1700`!á`≠`ſyí,yÓ`y`ÁÓ`D`îç`îÓÓ`òá`î°`xy`îſ-`~z`
ÓSÈÓ` Ó`yçyÓ`y`Û`Û`y`à`î°`iÑ,yÓ` ,` ,ö%e`i,`i,`#î°`!CÓyç#`Ó`x!È,`È,y!ÓÜ,y`!•îſ`îÓ`iÑ,yÓ` ,` ,öb#`i,yÓ`y`Óy!`îÛ,
Û`à°`îòÓ`!ÓÓ`&`îk,`ÛyÓ`yè,y`îòÓ` `îi,`c`@`Ä`i`Û,`îÓ`l-`Û`à°`îòÓ`!ÓÓ`&`îk,`ÛyÓ`yè,y`çy!i,`îÛ,`Û,`fÓk,
Û,`îÓ`l-`ſyÜ!Ó`Û,`G`ſyôyÓ`î`≤`Äçy!l`í,zÈ,`î`îk,`îe•z`i,yÓ`yÓy!`Û`!Û,`≤`Ä!i,`È,yÓ`fljy«`Ó` Ó`y`îál-`1707`!á`≠`3Ó`y`
Ûyã≈,`ÁÓ`D`îçÓ`çEí`!l`ÿ°yſ`i,`fyà`Û,`îÓ`l-`ç#`Ójçyl`!i,`!l`ÛyÓ`yè,y`ç!_`Ó`ã%,`í,`yhs` ,` ,öÓ`yç!` `ò`îá`î`îi,
,` ,öy`îÓ`!l-`9É4É1`ÁÓ`D`îç`îÓÓ`òy!«`ÿy,`f`!#`!i,`Ó`Û)°fy!`l`ÁÓ`D`îçÓÓ`!Óçy,` ,ö%Ó` G` `ày°Ü%,`l,y`Ó`!Ó%`!Æ`
ſyò`îlÓ`îÓ!_`Û,`i,y`!l`îî`!Ói,`Û≈,`xy`îSÈ-`!È,`l`îſrè,`!flò!ñ`~!È,`l`îfiè,y`l`≤`
ÄÜ%`á`!i,`•y!ſÛ,`Û`îl`Û,`îÓ`l`î`~•`
z`ò%`!è,`Ó`y`îçfÓ`!Ó`î°y,` ,ö`à!è,`îî`ÁÓ`D`îçÓ`xò%`
Ó`
ò!ç≈i,yÓ` ,` ,ö!Ó`ã,`î°`!ò`îî`!SÈ`î°l-`
i,

y`lòó` ù`lì, !Óçy, ò%ó` G` ày`Ù%, l, y` !SÈ` í, zò#`l` Ùy l` Ùyó` yè, y` ç!_` ó` x@` Æàlì, ó` , ò`l`«` Óyòy fl!ó` *` ò-` ñ`z` Óyòy`
x, òçy!ó` ì, Ù, Ìó` ÑjÀyè, Ùyó` yè, y` l`òó` !ló` B%, ç` «` Ùi, y` ó, k, ó` Ñ%`llyà Ù, Ìó` `òl È, Ì` «%,]` •l` ÑjÀy`lçfó`
!!ó` y, ò_y-` xlf!ò` l`Ü, l`ò%lyl` Ñó` Ù, yó` ñ` Ù, y!` Ù, B, ó` `ò_` ≤`ÃÜ%á` lÈ, ß` Ùi, ` , òyÈlì Ù, Ìó` l-` l`ò%lyl` Ñó` Ù, yó` `ó` l`ñ`
Ù%a` l`òó` Ñ`lD` !Óçy, ò%ó` G` ày`Ù%, l, yó` !Ùei, y` !SÈ` xÑ, Ω, Ó-` Ù%a` ÑjÀyçfÓyò#` l#`lì, ó` Ñ`lD` ~`z` ó` yçf` ò%`!è, ó`
fljyò#` l`_yó` ÑyÙOÑf` !Óðyl Ù, ó` y` ÑΩ, ó` !SÈ` ly-` ~`SÈyì, , y` !Óçy, ò%ó` G` ày`Ù%, l, yó` Ùi, «` , l!` È%è` ~`z` ò%`z`
ó` y` lçfó` , ò`l`«` çyì, #l` `ã, ì, ly!` í, zqSk, Ùyó` yè, y` l`òó` ≤`Ãlì, •, ì, Ù, ó` y` !SÈ` xÑ, Ω, Ó-` Ñi, #çã, Ìwó` Ùhs` Óf` •` Ìñ`
çyl` !àó` òy!ó` ÑçÜ, è, `l`l`Ü, ó` «` , y, òyGì` yó` çlf` Áó` D` lçó` ~`z` ò%`!è, !çl` y` ó` yçf` òá` Ù, Ìó` `ó` yçf` =!` l`Ü, ày!` Ñy`
ç!` Ù` l`i, `ò!ó` ñ, Ù, Ìó` ÙlÑóòyó` l`òó` !Ù, S%È` ç!` Ù` çyl` !àó` `òóyó` Ù, ly` `È, Ìó` !SÈ` l`i-` Ùòfí%` l`àó` È, yó` `lì,
Áó` D` lçó` z` ≤`Ãlì Ù` çyÑ, l, l!` òy!` «` , ñ, f, ó` ≤`Ãyì` ÑÙ@` Æ` xyMÈ, Ì` xy!ò, òi, f` !Óhfllyó` Ù, Ìó` ~`Ü, !Óçy` ÑjÀy`lçfó`
x!òy`ó` •l-` xy, òyì, ò, l`T`lì, Áó` D` lç` l`l`óó` òy!` «` , ñyì, f` l#`lì, ÑyÈ, °` y` yÈ, Ù, ó` `l`G` Ù%a` ÑjÀy`lçfó` `«` , l`è, ì, yó` È, °`
•`lì` !SÈ` Ñ%ò%ó` ≤`Ãyó` #` -` òy!` «` , ñy` l`i, f` ÑÈ, °` x!È, ly` l`l`ó` È, Ì` Ù%a` çyÑ` l`l`ó` G, òó` `l` ≤`ÃçyÑ!` Ù, òy!` cÈ, yó` ~`lì`
, òi, , ñ` ñ, y` ó` •l` Ù, ó` yó` «` , Ùi, y` ó` l`l` yó, k, ó` ñ` Ùœ, yhs` ÑjÀy`lè, ó` !SÈ` ly-` !Óçy` ÑjÀyçf` l`Ü, !è, l`Ü, `lì` `ó` yáyó` Ùi,
≤`ÃçyÑ!` Ù, ç, C` y` G` xy!` ≈` Ù, ÑD!ì, ÑjÀy`lè, ó` !SÈ` ly` Óy` ~`Ü` Ù, yl` l`yàf` í, z_` ó` Ñ%`!ó` !SÈ` ly` l`jÀy`lè, ó` Ù, Ì%` ó` , ò` l`ó`
` ÑjÀy`lçfó` •y` òó` `lì, , òy` l`ó` l-` 1681` l`l`Ü, 1707` l`à` ≠` ~`z` ò#`ã≈` Ù, y` ò«` , ≤`ÃçyÑ, G` Ñlfl` !` l`l` òy!` «` , ñyì, f` xÓfliy` l`l`ó`
È, Ì` í, z_` ó` È, yó` `lì, ó` yçl` #` l`i, `lì, `l` çlfl, yó` Ñ, l`T` •`lì` !SÈ` ñ` ñ, y` ò#` l`ó` ò#` l`ó` !lç` l`i, , l!` Ù%a` çyÑ` l`l`ó` ≤`ÃçyÑ!` Ù,
ç!_` l`Ü, -` Ù, w#`l` çyÑ` l`l`ó` ò%ó` ≈` ñ, yó` Ñ%`lly` l`à` í, zFã, yÜ, yC#` G` x!` ≈` l`yÈ, #` xy` Ù#`ó` G` Ùó` y` G` È%` fljy` Ù#`ó` y` Ù%a`
Ù, Ì, ≈` ç` l`Ü, xfl!` #` Ù, yó` Ù, Ìó` !l` lç` l`òó` Ù, Ì, ≈` ç` çy!` •ó` Ù, ó` yó` `ã, çTy` Ù, Ìó` -` xyÈ, àylñ` çyè, ñ` !çá` G`
ó` yç, ò%`!è, ó` y` Ù, Ì, ≈` , l`có` !óó` &` l`k, !ó` l`oy` •` àyÈlly` Ù, Ìó` -` òy!` «` , ñyì, f` l`l`Ü, ~`z` Ñó` !ó` l`oy` •` ò` Ùl` Ù, ó` y` ÑjÀy`lè, ó`
, ò` l`«` !SÈ` xÑ, Ω, Ó-` !fl` l`l`ó` È, yÈlyl` ñ` 'The Decan was the grave of his body as well as of his empire'. Áó` D` lç` l`l`óó`
òy!` «` , ñyì, f` l#`lì, ó` xy!` ≈` Ù, È, yÈ, °` !SÈ` xi, fhs` =`ó` &ç, òj` ≈` -` ~`z` x!È, ly` l`l`ó` È, Ì` ÑjÀy`lçfó` Ñó` =e` ÓfóÑyÈÜÈÓy!` lçf` G`
Ù, Ì, !ÈlÜ, y` l`l` ≈` !ó` òi` ≈` l` `òáy` l`ò-` !óó` y` Ù#`l` l`%` l`k, ó` È, Ì` ó` yç` l`Ü, yÈl`
NSOU` r` CC-HI-X` 102` !/` lçÈl` •` -` òy!` «` , ñyì, f` l`l`Ü, xy` l`l`ó` , òl` ÓÑ, •` l`l` `à` l`p` Áó` D` lçó` l`Ü, ñÑ, yó` x!È, ly` l`l`ó` çlf`
í, z_` ó` È, yó` ñ, l`l`Ü, x!` ≈` Ñçã` Æ` Ù, ó` `lì, •` -` ã, ó` Ù` xy!` ≈` Ù, ÑçÜ, l`è, ó` ÑÙl` Óyçyó` çyÑ, Ù%` l`ç≈` ò` Ù%, #` ày` l`l`ó`
` ≤`Ãl`ó` ñ, x!` ≈` z` !SÈ` ÑjÀy`lè, ó` ~`Ü, Ùye` È, ó` Ñy-` Áó` D` lç` l`l`óó` òy!` «` , ñyì, f` x!È, ly` l`l`ó` xlf!` Ù, Ù, yó` !` !SÈ`
çyl` !àó` òy!ó` ÑçÜ, l`è, ó` ò!ó` #` Ù, ó` l-` !Ü, v` ÙÑóòyó` l`òó` Ñçáfy` ó, k, ~`z` ÑçÜ, è, l`Ü, xyó` G` ñ, #`ó` Ù, Ìó` `l%` , °`
ì, ySÈyì, , y` ò!` «` , l`#` x!È, çyì, ó` y` ò!` «` , l`l`ó` !lì` Ùy` l`l`ó` ~`Óç` x!%` ≈` ó` çyl` !àó` , ò` l`l` xy` l`òó` Ñv` T` •` l!l-` í, z, òó` v` Óà#` ≈` ó`
•yDy` Ùyñ` Ùyó` yè, yàì` Ù, Ì, ≈` Ù, `çyó` , ò!ó` ≈` Ù, Ù` ã, ò!` Ù` G` ÙÑó` l`òç` Ù%` á#` Ù` xyòy` l`l`ó` È, Ì` çyl` !à` l`ó` ó` xyì` xyó` G`
•••
yÑ` , ò-` ñ, y` z` ñ, yó` y` í, z_` ó` È, yó` `lì, ó` °`
yÈ, çlÜ, í, z_` ≈` ó` çyl` !à` l`ó` ó` òy!ó` Ù, ó` -` l`ò%lyl` Ñó` Ù, yó` È, ó` yÑ#` ÑjÀyè, `l`l` òy!` ñ` l` Óyly, òy` l`è, ≈` ó`
ó` yç` l`l`l`Ü, Ù, ç#`ó!` òyó` yó` Ñ`lD` Áó` D` lç` l`l`óó` ç#`ó` l`l`ó` , ò!ó` l`l`i, !Ù` áÑ%` lç` , ò` l`l` `l`SÈl-` l`j, l!` !` l`á` l`SÈlñ` Ù` l`fl`ò!` ñ`
«` , ñ, Ù` l`l`Ü, l`l`i, òy!` ñ` l`l`ó` Ñó` ≈` ly` lçó` Ù, yó` !` •` l`l` !SÈ` ñ` ñ, Ù!` Ùòy!` «` , ñyì, f` «` , ñ, ÙÈÜÈG` Áó` D` lç` l`l`óó` Ñó` ≈` ly` lçó` xlf!` Ù,
Ù, yó` l-` 9É5` í, z, òçç` yó` ÑjÀyè, xyÜ, ó` l`ó` ó` ÑÙl` `l`l`Ü, Ù%a` ÑjÀy`lçfó` `l`ó` yç` l`l`l`Ü, Ù, ÑyÜy!ó` Ù, !Óhfllyó`
=`ó` &` •` l`l` !SÈ` ñ` Áó` D` lç` l`l`óó` xyÜ` l`p` ñ, y` l`l`ó` ≈` yFã, Ñ#` Ùy!` í, z, ò!` #l, •l` -` ÑÙ@` Æ` È, yó` `lì, Ù%a` xy!ò, òi, f` ≤`Ãlì, l` , ñ, ì,
•` l`l` !SÈ` -` !Ü, v` 1707` Ñy` l`p` Áó` D` lç` l`l`óó` Ù, Ì%` , f`ó` , òó` Ù%a` ÑjÀy`lçfó` Ñ`lB, yã, l, ò` &` •l` -` !l`Yã, ñ, È, y` l`ó` Óy` lyl`
~`ó` Ñj`ò!` ≈` òy!` l` c` Áó` D` lç` l`l`óó` ly` •` l`p` G` xyç!` çÜ, òyl` È, yó` ñÑ, yó` í, z, òó` Ói` ≈` , yl` -` í, z_` ó` ÈÜÈ, òl`Yã, Ù` Ñ#` Ùy` l`hs`
í, z, òçylì, !ó` l`oy` •` ñ` ó` yç, ò%`!è, ç!_` ó` l`à` ≈` ó` Ñ`lD` Áó` D` lç` l`l`óó` Ñj`ò` l`Ü, ≈` , ÑÙÑfyñ` ~`Óç` ò!` «` , l`l` !ó` l`oy` •` #` Ùyó` yè, y`
ç!_` ó` í, zayl` Áó` D` lç` l`l`óó` ç#`ó!` Ù, y` l`p` z` ò#`ã≈` l`Ül` y!ò` !È, ç!_` l`i, ÑjÀy`lçfó` «` , l`i, Ù, Ìó` !SÈ` -` xyÜ, ó` l`ó` ó` ÑÙl`
ó` yç, ò%`!è, ç!_` !SÈ` Ù%a` l`òó` ÑÓã, y` z` l`i, !ÓY` hflì!` Ùe-` Áó` D` lç` l`l`óó` ÑÙl` ñÑ, yó` `yhs` l#`lì, ó` Ù, yó` `lì, ñ, y`
«` , l`i, @` Æflì` •l` -` !çÓy!` çó` `l`i, `lç` Ùyó` yè, y` !ó` l`oy` !l` !l` ò` Ùl` Ù, ó` `l`i, , òy` l`ó` !l!-` Ùyó` yè, y` ç!_` ó` ÑyÜ!ó` Ù,
!Óhflly` l`ó` z` x!` ≈` !SÈ` Ù%a` Ù, Ì, ≈` , l`có` Ñ`lB, yã, l-` ~`ó` Ñ`lD` l`%`_` !SÈ` çÜyÈÜÈ•y!` Ñ`p`ó` ÑÙÑfyñ` x!È, çyì, `ày` , #` =!`ó`
ò` yò!` ñ` çyl` !àó` òy!ó` ÑB, è, •zi, fy!` ò-` 1707` ~`ó` , òó` Ù%a` ç!_` ó` ~`z` ÑB, è, ≤`ÃÜ, yç` Ñj`òj` ≈` È, y` l`ó` ≤`ÃÜ, y!` çl, •l` ~`Óç`
, òi, l`l`ó` Ñ%` !l`Yã, ñ, •l` -` 1750` ~`ó` , òó` Ù%a` ç!_` ly` Ùyè` ó` *` , ò` òyó` ñ, Ù, Ìó` -` ~`ó` Ù, yó` l`i` =!` °%` Ù, `lì` !SÈ` 1707`
~`ó` xy` l`àó` Ù%a` ÑjÀy`lçfó` , l#`lì, ó` Ù` l`òf-` 9É6` ≤`ÃY` yó` #` 1É` Áó` D` lç` l`l`óó` í, z_` ó` Èü, ò!ó` ≈` ~`Óç` í, z_` ó` ÈÜÈ, òl`Yã, Ù`
Ñ#` Ùyhs` l#`lì, ó` , òi` ≈` y` l`yã, ly` Ù, ó` &l-` 2É` Áó` D` lç` l`l`óó` ó` yç, ò%`!è, l#`lì, ó` Ù` ñ` fyl` l` Ù, ó` &l-` 3É` Áó` D` lç` l`l`óó`
òy!` «` , ñyì, f` l#`lì,
xy` l`yã, ly` Ù, ó` &l-` xy, ò!` !Ü, Ù` l`l` Ù, Ìó` l`!
Óçy, ò%ó` G` ày`Ù%, l, y` ~`z` ò%`!è, ó` yçf` l`Ü, Ù%a` ÑjÀy`lçfó` xhs` È%` ≈` , _` Ù, Ìó` `lì, l!
ó` yç` l`l`l`Ü, Ù, xò!ó`
ò!ç` ≈` ñ, yó` , ò!ó` ã, l` !ò` l`l` !SÈ` l`p` v` 4
É` Áó` D` lç` l`l`óó` òy!` «` , ñyì, f` l#`lì, ó` Ù` ñ` fyl` l` Ù, ó` &l-

NSOU r CC-HI-X 103 9É7 @`Äsi, ð!O q Chandra Satish–Parties and Politics at the Mughal Court, 1707–1740, 4th Edition. q Claude Markovit (ed.)–A History of Modern India 1480–1950, London, 2004 q Sarkar J.N.– History of Aurangzeb, 5 vol. Kolkata, 1928 q Srivastava A.L.–The Mughal Empire 1526–1803, Agra, 1952 q Truschke Audrey–Aurangzab: The Life and Legacy of Indias Most Con- troversial King. Stanford University Press, 2017 ÈüüüÈüüüÈ

NSOU r CC-HI-X 104 ~Ü, Ü, 10 q ÇÜ, ^îè, Ó` ð!ä, ly≠ `!i, •y!Û
Ü, !
Ói, Ü≈,
àè, l 10É0 í, z`ljçf 10É1
È), !ÜÜ, y 10
É2 ù%â° ÇÜ, ^îè, Ó` ≤
ÄÜ, , !i, ≠ `!i, •y!Û, , ð!≈y`î`yã, ly 10É3 òy!« , !yî, f ÛÛÛfy 10

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É4 í, z, ðÇ•yÓ` 10É5 ≤ÄÿÿyÓ`# 10É6 @`Äsi, ð!O 10É0 í, z`ljçf ~•z ~Ü, Ü, !è, ,			

öy`îè, Ó`
Ùðf !ò`îî` !
lî`Ó!î≈i, !ÓÈîî` =!° xy, ðlyÓ`y çyl`îi, , öyÓ` `îÓl ≠ l ù%â° ð!Äy`îçfÓ` ÇÜ, è, Ü, #È, y`îÓ ð!T•° ~Óç`i, yÓ` ≤ÄÜ, !i, Ü, #
!S° l ù%â° ÇÜ, è, ð!ö`îÜ≈, , !i, •y!Û, ^îòÓ` ð!«TÈ, !Dñ`Üi, yÜi, ~Óç`!Ói, Ü≈, – l ù%â° ç!_`Ó` òy!« , !yî, f ÛÛÛfy 1È0É1
È), !ÜÜ, y ù%â° ð!ÄyçfÓ` ÇÜ, è, ð!ö`îÜ≈, , xy`î`yã, lyî` ~•z ð!Äy`îçfÓ` È, y, l ~Óç` ð!Äy!çfÜ, ÓfÓf!yî` È, y, ^îÓ`
ÛÛÛ`Ü, y°` !î`îî` í, z•z!`î`yÜ xyÓ` !È, l ~Óç` !ò%ly` ðÓ` Ü, y`îÓ`Ó` ÛÛÛ` `î`îÜ, , !i, •y!Û, , Ó`y`i, y`îòÓ` Üi, yÜi, Óf_`
Ü, ^îÓ` `îSÈl– 1980ÈüÈÖ` ðç`îÜ, xçTyòç` ç!`îÜ, Ó` ≤ÄÛy`îò≈ ù%â° ð!Äy`îçfÓ` ÇÜ, è, ≤ÄÛ`îD xy`î`yã, lyî` x!≈`î!i, Ü,
Ü, yÓ`î`îÜ, =Ó`ç`ç` !ò`îî` Ü, , !È! í, z!`öyòç`!i, ÛÛÛfy ~Óç` Ü, È!Ü, xÛ`îhs`y`îÈ!Ó` !ÓÈ!è, ^îÜ, ≤Äÿòy!f`òG!`y`•îî` `îSÈ–
•zÓ` È, yl`y!ÓÓ` îî, yÓ` The Agrarian System of Mughal India @`Ä`îsi ~•

z !
ÓÈîî` !è,
Ó`
í, z, ðÓ` xy`î`yÜ, , öyî, Ü, ^
îÓ`
îSÈl–
xyÓyÓ` ÁÓ`D`îç`îÓÓ` òy!« , !yî, f !Óç`îî`Ó` , ðÓ` çyl`!àÓ` ÇÜ, è, ñ`Ü!ÛÓòyÓ` `îòÓ` í, zFä, yÜ, yCyñ` ð!Äyè, ^îòÓ` ≤Äî, ,
xyl%â`îi, fÓ` xÈ, yÓ`•zi, fy!ò`!ÓÈîî` !î`îî` xy!Ó` xy!` ði, #çä, w ≤Äù%á xy`î`yã, ly Ü, ^îÓ` `îSÈl– ~SÈyí, , y ù%â°
çyÛ, ^îòÓ` `Ü, w#!` Ü, i, ≈, ^îçÓ` xÓ« , !`ñ xyMÈ, !`Ü, ç!_`Ó` í, zay!ç`!i, x!fliÓ`î, y ÇÜ, ^îè, Ó` Ü, yÓ`î`!`•îÛ`îÓ`
`!i, •y!Û, ^îòÓ` xy`î`yã, lyî` fliyl` ^`ò`îî` `îSÈ– 10É2 ù%â° ÇÜ, ^îè, Ó` ≤ÄÜ, !i, ≠ `!i, •y!Û, , ð!≈y`î`yã, ly ðÈòç` ç!`îÜ, Ó`
≤ÄÛy`îò≈ !òÖ`# !SÈ° ù%â° ð!Äy`îçfÓ` Ó`yç`î!i, Ü, ^Ü, w!Ó@%– ~îÜ, !à`îÓ` ù%â° 104
NSOU r CC-HI-X 105 ð!Äyçf í, z, ^îÓ` Ü, yÓ%` `î`îÜ, xyÛyÜ ~Óç`ò!« , ^îÛ`Û%`îòÓ` í, z, ðÜ%, `È, yà , ð!≈hs` !Óhfl, !i,
!SÈ° – !Ü, v , ðÓ`Ói, #≈ , ðMÈ, yç`ÓSÈ`îÓ`Ó` ù`îðf ~•z !Óç` ð!Äyçf xi, #`îi, Ó` SÈy!`yÜy`îè , ð!Ó`îi, •!` – í, z•z!`î`yÜ
xyÓ`!È, l ~Óç` !ò%ly` ðÓ` Ü, yÓ` È, yÓ`î`#î` ð!Üy`îçÓ` `î!i, Ü, xò/`ð!`îÜ, ~•z xÓ« , ^îî`Ó` ç!f`òy!`#`Ü, ^îÓ` `îSÈl– ~•z
xò/`ð!`îÛÛ!`ÛÛ!`Ü, ð`ñ ≤Äçy!Û!`Ü, G Ó`yç`î!i, Ü, Óf!≈i, yÓ` , ð!≈Ó!`Û, •`îî`!SÈ° – Ó`yç!`sf !SÈ° ð`Ó≈`ñ x!È, çyî, Ó`y
fl!y!≈, ðÓ` G ÇÜ, #î≈Üly– ð%l#≈!i, ñ xò« , !, y G `îÓ`y`îçfÓ` ù`îðf È, yÓ`î, Ó`!È!≈Ó` ð!•!`fñ`!ç`ñ`~Ü!Ü, ði, f ðÜ≈ÈüÈG
ðAçÿ`•îî` !à`îî`!SÈ°– !ò%ly` ðÓ` Ü, yÓ` îî, yÓ` History of Auranzeb @`Ä`îsi Ó`î`!`î`ÁÓ`D`îç`îÓÓ` ç!Ó`î`y`!È≈, Ó`
Ó`yç`T... ài, , yÓ` ≤Äî`y`îÛÓ` !ÓÓ`ç`!k, !•@%≤Äî!`ie`î`y`òày`ò!` – ð!Äy`îè, Ó` xÛ!`E%èi, yñ`!•@%Ü!@`îÓ`Ó` G, ðÓ`
xye`Üñ`!•@%`îòÓ` G, ðÓ` !ç!ç!`y`Ü, Ó` xy`îÓ`y, ð G xlyf!y`!Ó`ò!`îÈ!ò`fliy, ð!`ò`îçÓ` ù`îðf !Ó`îÈ, ð G xçy!hs` ð!ç`T
Ü, ^îÓ`!SÈ°– ð#`îÓ` ð#`îÓ` ð!Äy!çÜ, , Ü, f G ÇÜ•!i, `îi, È, yè, `ò`îÓ`!SÈ°– ç#`ò`îÓ` `çÈ!`ðÑ!`ä, ç`ÓSÈÓ` !i, !
òy!« , !y`îi, fÓ` !ç!`y`Ó`yçf`ò%!è, !Óçy, ð%Ó` G `ày`Ü%, l, y ~Óç` ùyÓ`yè, y`îòÓ` òÜ`îl`Óf`hfl!`!SÈ`î!– !i, !l`ÜyÓ`yè, y
òÜ!`Ü, Ó``îi, Óf!≈`!– îî, yÓ` x!%òyÓ` G ~Ü, ^îòçòç`#≈`Ó`yç`T...!#!i, Ó`yç, ð%è, ñ`çyè, ñ`ç!ñ`Ó%`î@%`y G ð!Üy#`îòÓ`
ù%â° ð!Äy`îçfÓ` çèf`îi, , ð!Ó`îi, Ü, ^îÓ` – òy!« , !y`îi, fÓ` ð!Äyçf`îÜ, ≤ÄÛy!Ó`î, Ü, Ó`yÓ` `ò!« , f`ÛyÓ`yè, y`îòÓ` ð`îD
ÁÓ`D`îç`îÓÓ` !

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Ó ÌÓ`yô ï, #Ó xyÛ, yÓ` ðyÓ` î Û, `ÌÓ` - !

Óçy, ð%Ó` G` ày`Û%, l, y çl` Û, `ÌÓ` G` Û, f fliy, ð`ÌÓ` Û, yç ßjðß` Û, Ó`y Ìy!`!- ~Û, •zË, y`ÌÓ` Ó`yç, ð%ï, yly!` Û, w#l`
`lì, c %ð, ì, Û, Ó``lì, !à`lì` ÁÓ`D`ÌçÓ` Ó`yç, ð%ï, `ÌòÓ` Û`lì, y ð#à~!ò`ÌÓ` !Ùe`ÌòÓ` çe&`lì, ç, ð!Ó`lì, Û, `ÌÓ`l- x!≈y!`
ßy!ÁyçfÓy`ÌòÓ` !È, !_`Ì xyMÈ, !Û, çyßÛ, Óà≈ G flly!≈`Ìày, #Ó` ß•`lly!àì, y G ÷`ÌÈ, FSÈYÓ` G, ðÓ` x`lÛ, yç`Ìç`
òÑy!í, `lì` !SÈ`ñ` ß•z Û, yè, y`lÛy!è, ð%Ó≈`•`lì` , ð`lì, , - Óyl≈y! , ~ßÈ` Û, y•l ~•z xyMÈ, !Û, G fliy!#l` ç!_`=!Ó` ≤ÄÈ, yÓ`
!!`lì` xy`l`yã, ly Û, `ÌÓ``ÌSÈl- !ò%lyl ßÓ` Û, yÓ` SÈy! , y x, ðÓ` Û, `lì` Û, çl` !lì, •y!ßÛ, `lÛ! ~ßÈ xyÓ` çÛ≈y The Religious
Policy of the Mughal Emperors, (ÿ`Ó` #` ≤Äÿyòñ The Mughal Empire, çàò#ç lyÓ`y!`î ßÓ` Û, yÓ``ñ A Study of Eighteenth
Centuryn India @`Ä`lìsi ÁÓ`D`Ìç`ÌÓÓ` x!%òyÓ` ðÛ#≈!` !#lì, Ó` G, ðÓ` =Ó` &c !ò`lì``ÌSÈl- ì, `ÌÓ` Û%à` ßÇÛ, è, `lÛ ,
÷ð%Ùye !•@% ≤Älì, !e`l`y !•`lì`lì`Ó`f` Û, Ó`y ßÛ#ã, #l•`ÌÓ`ly- Û%ß`Ûyl x!È, çy! , ~ÓÇ` Ó`yç Û, Û≈ã, yÓ` #`ÌòÓ`
Û`lòfG xß`lìs`yÈ!`!SÈ- xçTyòç çì, `lÛ, Û%à` ßy!Áy`ÌçfÓ` xÓ«` `lì` Ó` Û, yÓ``ì`á%Ñç`lì, !à`lì` ßì, #çã, w`iÑ, yÓ` The
Parties and Politics at the Mughal Court, 1707-40 @`Ä`lìsi çyßlÓfÓfliyÓ` ßÇàè, !Û, e&!è,
Ó` Û, ly í, z`lì`á Û, `ÌÓ``ÌSÈl-
Û%à` Ó`yç... ÓfÓfliy G xyÛ`y! , `lìsÓ` !ÓÈlì`!è, !SÈ` =Ó` &c, ð!è~ - ÛßÓ` ~ÓÇ` çyl` !àÓ` ÓfÓfliy !SÈ` Û%à` ßy!Áy`ÌçfÓ`
!È, !_ - •zÓ`È, yl •y!ÓÓG Û`lì Û, `ÌÓ`lñ Û%à` Ó`yç... ÓfÓfliy!` ~Û, `lÛ, !wÛ, `fljÓ`yã, yÓ` ß%ßÇÓk, !SÈ- ßyÓ`y
Ó`y`lçfÓ` í, z, ðÓ` ßy!Áy`lè, Ó` ≤Äÿç•#l !lì`sf!`!SÈ- ßy!Áyè, xyÛ, Ó`lì`Ó` xyÛ`lì` ßy!Áy`lè, Ó` Û, wÈ), ì, çyßl !SÈ`l`lì,`
ç!_`çy`#`~ÓÇ`çy•y!D`lì`Ó` çyßlÛ, y`lì`Ó` ÛyV, yÛy!V, , ð!èhs`lì, y !e`l`!`!SÈ- ÛßÓ`òyÓ``lì`Ó` !l`lì`yàñ, ð`lì`òyß`lì,
çyl`!àÓ` Ó`l`è, l, zi, fy!ò !SÈ` ßy!Áy`lè, Ó` !lì`sf!yò#l- ÛßÓ`òyÓ``lì`Ó` Û, Û≈`lì«`eñ ~ÓÇ`çyl`!àÓ` , ð!Ó`Ó!è, `lì`Ó`
Ûyòf`lÛ ßy!Áyè, !Ñ, yÓ` Û, w#l` !lì`sf!`!SÈ, Ó`yá`lì, , ð`lì`Ó`!SÈ`lì- í, à`yß`fiè, Δy! , zßfyu, Û`lì Û, `ÌÓ`lñ Û%à` ßy!Áyçf`
!SÈ` ßy!Áyè, ~ÓÇ` ÛßÓ`òyÓ``lì`Ó` Û`lòf`~Û, ðÓ``lì`Ó` ßÛ`lìV, y! , yÓ` È, ß- !fiè, `lìÈ, l`ÓœfyÛ, ÈüÈ~Ó` x!È, Û, , •ñ
xyÛ, ÓÓ` ÛßÓ`òyÓ``lì`Ó` Û!≈yòy G x!òÛ, yÓ` flj#Û, yÓ` Û, `ÌÓ``lì`G!`y!` !lì, !lì, y`lì`Ó` xyl%ài, f çç≈`lì`ç«` Û, •`

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lì`!SÈ`lì- xyÛ, ÓÓ` í, z, ð%l, Û, `ÌÓ`!SÈ`lì`

l`x!ì, !Ó`_` Û, `lè, yÓ`i, y ~ÓÇ`x!ì, ßyÛylf`!l`sf!`iÑ, yÓ` çyßl`lÛ, ßÇÛ, è, Û!` Û, Ó``lì, çyÓ` - ÁÓ`D`Ìç`lì`ÓÓ` ßlì`
çyl`!àÓ` ÓfÓfliy!
NSOU r CC-HI-X 106 lyly ßÇÛ, è, `òáy`ò!` - iÑ, yÓ` Ó`yç`lì`cÓ``ç`lìÈlì`!ò`lìÛ, ~•z ÓfÓfliy!` ßÇÛ, è, flòçT`•`lì` G`lè,
`l` Û, w#È), ì, xyÛ`y! , sf ßy!Áyçf`lÛ, ~ì, xyl`%`!ò`lì`!SÈ`ñ` ß•z ÓfÓfliy!` ð%Ó≈`i, y`òáy`!ò- çyl`!àÓ`òyÓ``lì`Ó` ßÇáfy
Ó, !k, ~ÓÇ` ß•z x!%, ðy`lì, çyl`!à`lì`Ó` ßÇáfy Ó, !k, ly , ðyG!`yÓ` È, `lì` çyl`!àòy!Ó` ßÇÛ, `lè, Ó` Û`ò` ßÛßfyÓ` ßyòy!`
Û, Ó`y ßΩ, Ó`•`!- xyÓyÓ` Û%à` x!È, çy! , `lì`Ó` !Ó`lçÈl` Û, yl çy!ì, ã, !Ó`e !SÈ`ly- ÛßÓ`òyÓ``lì`Ó` Û`lòf`•zÓ`y!lñ
ì%`Ó`y!lñ xyÈ, àyl`≤ÄÈ, lì, Ó!È≈, yÓ`lì, #l` x!È, çy! , `lì`Ó` , ðyçy, ðy!ç !SÈ` Û%ß`Ûyl G !•@%- !•@%`lì`Ó` Û`lòf`xÓçf
xyÛ, Ó`lì`Ó` Ó`yççÛ, y`l`Û`i, Ó`yç, ð%ï, ~ÓÇ`ÁÓ`D`Ìç`lì`ÓÓ` Ó`yççÛ, y`l`Û`y`Û`yè, yÓ`y•z !SÈ- xyÓyÓ`
Û%ß`Ûyl`lì`Ó` Û`lòf`ß!B``lì`Ó` ≤Äòylf lyÛ, `lì`G`lç!`y`lì`Ó` ßÇáfy Û, Û !SÈ`ly- ÁÓ`D`ÌçÓ`!Óçy, ð%Ó` G` ày`Û%, l, y
ç`lì`Ó` ì, y!`à`lì` ð%•z xMÈ, `lì`Ó``Óç`!Û, S%È x!È, çy! , `lÛ, ÛßÓ`≤Äòyl Û, Ó`y!` Û%à` x!È, çy! , `lì`Ó` Û`lòf`!ÓÈ, yçl`ß, !çT`
•l` - !•@%hflly!# G`ò!«`i# ~•z ð%•z È, y`l`à`!ÓÈ, _`•`lì` , ðì, , yl` xyÛ`y! , sf ð%Ó≈`•`lì` , ð`lì, , ~ÓÇ`l`yàf çyß`lÛ, Ó`
xÈ, y`lì`Ó` çyl`!àòy!Ó` ÓfÓfliy!` ßÇÛ, è, ì, Ó`y!ßlì, •l` - Ó`i, Û%à` ßy!Áy`lçfÓ` fliy!`c G x!hflìc !È≈, Ó`ç#` !SÈ` ßy!Áy`lè, Ó`
Óf!_`c G`ò«`ì, yÓ` í, z, ðÓ` - ßy!Áyè, iÑ, yÓ` ð«`ì, y G Óf!_`c myÓ`y !È, ß` !È, ß` `ày, #ÈüÈflly!≈ myÓ`y , ðÓ`ã, y!`i,
Û, Û≈ã, yÓ` #ñ ßy!Áyè`lì`Û, !lì`sf`lì` Ó`yá`lì, çyÓ``lì, l`Óy` Ó`y`lçT...Ó` flly`lì`lì`Û, y`lì`Ó`fÓ`yÓ` Û, Ó``lì,
çyÓ``lì, l- !Û, v ßy!Áyè, ð%Ó≈`•`lì` , ðì, , `lì` ~ Û, yç Û, Ó`y`iÑ, yÓ` , ð`lì«` , ð%Ó` &••`lì` G`lè, ~ÓÇ``lì«` , `lè`x!È, çy! ,
ßy!Áyè`lì`!lì`ç`lì`Ó` flly!≈!ß!k, Ó` çlf G «` Û, y` Ó, !k, Ó` í, z`lì`çfÓ` Ó`y`lçT...Ó` flly!≈ !Óçç≈!`!ò`lì, •zi, hflly, / Û, `lì`Ó`!-
•zÓ`È, yl •y!ÓÓ`iÑ, yÓ` The Agrarian System of Mughal India @`Ä`lìsi ~•z ßÇÛ, `lè, Ó` Û, yÓ``lì`lì`Ó` Û, ÈlÛ,
xß`lìs`yÈ!`lÛ, ðyl`# Û, `lì`Ó``ÌSÈl- ßÈòç çì, `lÛ, Ó``çÈl`!ò`lÛ, ßy!Áy`lçfÓ` !Ó!È, ß` fliy`lì Û, ÈlÛ, !Ó`lì`o≈!`
ç!`ÛòyÓ``lì`Ó``lì, `lì`c`àè, `lì, ly`lÛ, - ç!`ÛòyÓ``lì`Ó` Ûyòf`lÛ` Ó`yçfl`xyòyl`•
ì, - •zÓ`È, yl •y!ÓÓ` Ûhs`Óf` Û, `lì`Ó``ÌSÈl`lì`
Û%à`È), !Ó`yçfl` ÓfÓfliy!` ~Û, ðÓ``lì`Ó` ßÛ`lìV, y! , y , ð!Ó`!«`ì, , •`lì`!SÈ- Û, ÈlÛ, Ó`yçfl`≤Äòyl Û, Ó`yÓ` , ðÓ` G
!l`lçÓ` ,

ðÓÓÓyÏÓÓÓ ÈÓÓÏÏ, ðyËÏ

G ä, y ÌËÏÓ Ó#Ç G Ü, ÌËÏÓÓyÜ •zi, fy!ðÓÓ ÓfÓfliy Ü, ÓÓÏÏ, ðyÓÓÏ, ~Ü, •z ÑÏD fliyl#Ï Ç!ÜòyÏÓÓÓ G ÈÓÓÏÏÏ, ðyËÏ ã, ðÏ, ~ Ü, v çyl! ÌÀÓÓy!ÓÓ ÑÇÜ, è, Óy çyl! ÌÀÓÓyÓÓ ÌòÓÓ Ì, z! ð#Ï, ÌÓ, Ìk, Ì, ðÏ, Ì, ð) ÌÓ≈ÓÓ Ìã, •yÓÓyÏ ÌÏÜ Ü, ËÏÜ, ÌÏÜ, ðyGÏ y Ìà Ìyñ ÌÏ, Ü! @ ÌÏÏyÜ#Ï, ð!ÓÓ ÌÏÓÇG, ð!ÓÓÓÏ, Ì ðáy Ìò° - Ç!ÜòyÏÓÓÓ y ÌÏÜ Ì, z, ÌÓÓ y_ÓÓ Ó yçfl ÇÏy Ìò ÌÏ, x!#•y ≤ÄÏ, yç Ü, ÓÓñ ÌÏ, Ü! ≤Äyò!ÇÜ, ÇyÏÜ, Ì, yçÓ y Ì, w#Ï Ì, yËÏyàÏÏÓÓÓ ≤Ä, ðf x! = Ìò ÌÏ, ÑjðÏ, •° ly - zÓ È, yl •y!ÓÓ Ü ÌÏ Ü, ÌÓÓ Ì Ìñ xyÜ, ÓÓÏÓÓ Ó yçÜ, y° ÌÏÜ, Ó yçfl xyòy ÌÏÓÓ ~Ü, Ü, ÌË, yÓ ðyÓÓyÓy!•Ü, Ì, y Óçyl ÌÓ yáy Ñ, ÓÓ ÌÏ!SÈ° - ~Ó È, Ì° xyMÈ, Ì°Ü, hflÏÏÓÓ ÌÏÜ Ç!ÜòyÏÓÓÓ ÌÏÜ Ì, w#Ï hflÏÏÓÓ çyl! ÌÀÓÓyÓÓ ÌòÓÓ ÌÏyËÏÜ, ÓÓ y Ñ, ÓÓ ÌÏ!SÈ° - ÌÜ, v, ðÓÓÓÏ!≈, Ì, ð!ÓÓ ÌfllÏÏ, ÌÏ, çyl! ÌÀÓÓyÓÓ ÌòÓÓ ÌÏyËÏÜ, è, y•z ÌÓÇ!SÈ° ÌÏ, yÓÓ ≤ÄË, yÓÓ x!ÏÜ, àË, #ÏÓÓ x!È)Ï, Ì, •Ï - Ì%çÈ%, È, ÓÓ xyÜ Ìòá ÌÏ ÌSÈÏ Ì xTyòç ÇÏ, ÌÏÜ, ÓÓ ðÓ & ÌÏÜ, •z Ó yçfl xyòy ÌÏÓÓ ÑÇÜ, è, à!#È)Ï, Ì, •ÏÏ, ÌyÜ, yÏ çyl! ÌÀÓÓyÓÓ Ó y e ÌÓk, ≈Üy ÌÏÓÓ Ì, y ÌòÓÓ çyl! ÌÀÓÓ •zçyÓÓ y Ìò ÌÏ, ÌyÏÜ, ~ ÌÓ È, Ì° ÌÏÏyËÏÏÓÓ Ìyey Ó, Ìk, çöyÏ - zÓ È, yl •y!ÓÓ Ó Ì°Ïñ Ü, ËÏÏÜ, ÓÓ G, ðÓÓ Ó yç ÌfÏÓÓ ÌÓyV, y ÌyÓÓ ydÜ, •GÏ yÏ Ü, ËÏÜ, ä, yËÏyÓyò ÌSÈÏÏ, Ì, ð°yÏ ÌÜ, ÌÓÓ Ì%Óy ÌÓÏoy•Ü, ÌÓÓ - x!òÜ, yçÇ!ÓÏoy Ì•ÓÓ ÌÏ, ç ðá Ì fliyl#Ï Ç!ÜòyÓÓÓ y - ~È, y ÌÓÏyÏÏyÏÏçfÓÓ ð#ã≈ Ìò ÌÏÓ fÏÏy!≈ Ìày, # = Ì° Ü Ìòf ÌÓyV, y, ðÏ, yÓÓ ð!ÓÓ ÌÓÇ ÌT •Ï -

NSOU r CC-HI-X 107 Ì%ã° ÓÓ y ÌkT...ÓÓ xylfÏ Ü ÑyÈ, °f • ÑyòyÓÓ ÌË, y ÌÓÓ Ì, yÓÓ ~Ü, ðÜ≈!ÓÓ ÌÏ, ð«, Ìã, •yÓÓ y - ~ Ì«, ÌË xyÜ, ÓÓÏÓÓ È), ÌÜÜ, y xllf - ÁÓ D ÌÇÓ Ì! ÌÇÓÓ « ÜÏ, y G ÌÓ ÌÓã, Ìy ÌÓyò Ñjð ÌÏÜ, xàyò xyfliy Ì! ÌÏ •z ÑjÏyè, • ÌÏ!SÈ Ì°Ï! - ÌÜ, v lyly ÜÏ, yÓÓ!# ÌòÓÓ Ì! ÌÏ! à!è, Ì, ÑyÏÏyÏÏçfÓÓ fliyl# ÌçÓÓ çlf ÌÏÜ!#ÏÏ, yÓÓ ≤Ä ÌÏ yçl ÁÓ D ÌÇ ÌÓÓÓ Ì, y ÌÓ ÌÇËÏ!SÈ° ly - xyÓ% È, ç ç yÏ! ÌÏ ÌSÈÏ Ì xyÜ, ÓÓÓ xyã ÌÏy# xye ÌÏÜ, yÓÓ # ÌSÈ Ì°Ï! ly - Ìñ, yÓÓ ÑyÏÏyÏÏçfÓÓyò# Ì!ÏÏ, ÓÓ ~Ü, ÌË, ÌÏÏ, Ü, ÌË, Ì!SÈ° - xyÜ, ÓÓÓ Ü ÌÏ Ü, ÌÓÓ ÌSÈ Ì°Ï! Ì Ì%ã° ÑyÏÏyÏÏçfÓÓ • Ñ•Ç#°ÏÏ, yñ ÌfyÏ G Ñy ÌÏÜfÓÓ G, ðÓÓ ≤ÄÏÏ, Ì, ç, Ì, - xyÜ, ÓÓÓ ≤ÄÏÏ, Ì, Ì, Ì%ã° ÑyÏÏyÏÏçfÓÓ ~Ü, ÌË, ≤ÄòyÏ ÌÓÇTf • Ó yç, ð%Ï, ÌòÓÓ ÑÏD ÌÓ ÌÇËÏ ðÓ ÌÏÓ ÑjðÜ, ~ Ó yç, ð%Ï, ÌòÓÓ ÌÇÓÏ≈ ÑÇyÏ!ÏÜ, ð« Ì, yñ xyl%àÏ, fñ ÌÓy G ÌÓYªhflÏ, y • xyÜ, ÓÓÏÓÓ Ó yç, ð%Ï, Ì!ÏÏ, ÓÓ È, Ì! - Ó yç, ð%Ï, ÇyÏÜ, ÓÓ y ÑyÏÏyÏÏçfÓÓ ÌÓyÏ ÌÏÏyÏÏçfÓÓ Ü, ÌÓÓ ÌSÈ° - xyÜ, ÓÓÏÓÓ ÑÏÏ ÌÏÜ, Ì%ã° ÓÓ y ÌkT...ÓÓ ÑÏD Ó yç, ð%Ï, ÌòÓÓ Ì Ó%ç, ç, ð)≈ ÑjðÜ, à ÌÏ, Ì, Ì, z ÌË, ÌSÈ°ñ ÁÓ D ÌÇ ÌÓÓÓ ÑÏÏ Ì, yÓÓ xÓ!ÏÏ, à ÌË, - Ó yç ÌçÓÓ ≤ÄÏÜ Ìò ÌÏÜ, ÁÓ D ÌÇ ÌÓÓÓ ÑÏD Ó yç, ð%Ï, ÌòÓÓ ÑÏD Ó%ç, ç, ð)≈ ÑjðÜ, Óçyl!SÈ° - 1658ÈÜÈ1667 Ìá ≠ ðÏ!hs ÑÏÏÜ, y Ì° Ó yç, ð%Ï, Ó y Ì%ã° ðÓÓÓyÏ ÌÓ ÑjðyÏ G Ü!≈yòy Ì, ðÏÏ!SÈ Ì°Ï! - ÌÜ, v Ó yç, ð%Ï, ÌòÓÓ ÑÏD ÁÓ D ÌÇ ÌÓÓÓ ÑjðÜ, ð# ÌÓÓ ð# ÌÓÓ xÓ!ÏÏ, •Ï - 1660 Ìá ≠ ÌÜÓyÏÏÓÓ Ó yly çÏ! ÑÇ• ÌÜ, ÌËÏàÏ, x!È, ÌyÏ Ü, ÌÓÓ ÌÏáyÏÜ, yÓÓ Ó yçÜ%, ÌyÓÓ # ÌÏÜ, ÌÓÓy•Ü, ÓÓ Ì° ÁÓ D ÌÇÓÓ «%, Ï, • - ÌÜÓyÏÏÓÓÓ ≤ÄÏÏ, Ìñ, yÓÓ ð) ÌÓ≈Ü, yÓÓ ÑjðÜ, Óçyl!SÈ° ly - xyÓyÓÓ 1662 Ìá ≠ ð%ÏÏ çy ÌÏ hflÏy áy ÌÏÓ ÌÇÓÓÓ xye ÌÏÏÓÓ çlf, ð ÌÓÓ y Ì«, ÜyÏ, GÏ y ÌÓÓ Ì ÌÇyÓhs ÌÏÜ, ~ÓÇ 1666 Ìá ≠ xyã ÌÏy ÌÏÜ, ÌÇÓyç# ÌÏÜ, ðy°y ÌÏyÓÓ çlf xjÏ ÌÓÓÓ çÏ! ÑÇ ÌÓÓ, ð%e Ó yÜ ÑÇ• ÌÏÜ, ÁÓ D ÌÇÓÓ ðyÏ! # Ü, ÌÓÓ ÌSÈ Ì°Ï! - 1666ÈÜÈ1667 Ìá ≠ Ü Ìòf ÑyÏÏyÏÏçfÓÓ ÌÓÈ, Ñ fliyl ÌÓÏoy• ðáy ðGÏ yÏ ÁÓ D ÌÇÓÓ ÌÓÓÏ, • ÌÏ, ð ÌÏ, Ì! - ÌÇÓyç#ÓÓ Ì, zayÏñ ÌÏyÜ# G xyÈ, àyÏ ÌÓÏoy• Ì%ã° ÑyÏÏyÏÏçfÓÓ ÌË, Ì! ð%Ó≈ Ü, ÌÓÓ ðá - ~z ÑÏÏÏ ÌÏ, Ì! Ó yç, ð%Ï, ÌòÓÓ Ì, w ÌÏÜ, ð) ÌÓÓ ÓyÇy G xyÏyÜ x!È, Ìy ÌÏ, ðyè, y ÌÏyÓÓ ÓfÓfliy Ü, ÌÓÓ Ì - Ó yÜ ÑÇ• ÌÏÜ, ÓyÇy G xyÏyÜ x!È, Ìy ÌÏ! Ì%_ Ü, ÓÓ y •Ï - 1671 Ìá ≠ Ì, z_ÓÓ, ð!Ïã, ÌÏÜ xçy!hs Ìòáy Ìò Ì° ÌÇyÓhs ÑÇ• ÌÏÜ, ÌÏáy ÌÏ, ðyè, y ÌÏy •Ï - ÌÜ, v ~z x!È, Ìy ÌÏ ÌÇyÓhs ÑÇ ÌÓÓ ð) ÌÓ≈Ü, yÓÓ Ü!≈yòy Óçyl ÌÓ yáy •Ï! - Ñ, ÓÏ, ÌÇÓyç#ÓÓ, ð°yÏ ÌÏÓ Ìáè, ly G ðy!« Ìy ÌÏ, f ÌÓ, ðÏ! ÌÏÓÓ çlf xjÏÓÓ G ÌÏyò, ð% ÌÓÓÓ, ð!ÓÓÓyÓÓ ÌÏÜ, ðyÏ! # Ü, ÌÓÓ ÌSÈ Ì°Ï! ~ÓÇ Ó yç, ð%Ï, ÌòÓÓ ≤ÄÏÏ, ð) ÌÓ≈Ü, yÓÓ ÑjðÜ, Óçyl ÌÓ y Ìá! - ÑÏ, #çã, w Ì° Ìá ÌSÈÏ Ìñ 1676 Ìá ≠, ðÓÓ ÁÓ D ÌÇÓÓ ðy!« Ìy ÌÏ, f xyã ÌÏyÏ# Ì!ÏÏ, xyl%ÓÓ ÌÜ, ÓÓ yÓÓ ÑÏÏÏ Ó yç, ð%Ï, ÌòÓÓ Ì! ÌÏ!yçÏ, Ü, ÌÓÓ Ì! - Ó yç, ð%Ï, ÌòÓÓ ÑÏD Ìñ, yÓÓ ÑjðÏÜ, ÓÓ xyÓÓ xÓ!ÏÏ, à ÌË, 1678 Ìá ≠ ÌÇyÓhs ÑÇ ÌÓÓ Ü, Ì%ç, fÓÓ, ðÓÓ - Ì, ÌÓ ÌÜÓyÓÓ G ÌyÓÓ GÏ yÏ, SÈyÏ, y xlf Ó yç, ð%Ï, Ó yçf = Ì° ÑÏD ÁÓ D ÌÇ ÌÓÓÓ ÑjðÜ, Óçyl!SÈ° - ÌÏ, Ì! xjÏ ÌÓÓÓ Ó yçy! Ó ÌËÏ! ÑÇ• ÌÏÜ, Ü!%Ó yÏ ÌË, ÓçòyÓÓ! • ÌÏ ÌÓ Ì! ÌÏ!yà Ü, ÓÓ Ì° ÌÓ ÌËÏ! ÑÇ• çyè, ÌÓÏoy• ðÜ ÌÏ! ÌË! È), ÌÜÜ, y, ðyÏ Ü, ÌÓÓ Ì! - ÌÜ, v xyÜ, ÓÓÏÓÓ Ó yç Ìç Ì%ã°ÈÜÈÓ yç, ð%Ï, ÑjðÏÜ, ÓÓ, ð!ÓÓ ÌfllÏÏ, ÌË, ÌÓÓ xy ÌÏ! - Ìò%ÏÏ ÑÓ Ü, yÓÓ Ìhs Óf Ü, ÌÓÓ ÌSÈÏ Ìñ ÁÓ D ÌÇ ÌÓÓÓ Óf!≈, yÓÓ Ü, yÓÓ Ì!z ~è, y à ÌË, ÌSÈ° ~ÓÇ Ì%ã° ÑyÏÏÓÓ Ü, ÌË, Ì! ð%Ó≈ Ü, ÓÓ yÓÓ, ð Ì«, Ì, y Ì!Ï, ÌSÈ° - 10È3 ðy!« ÌyÏ, f ÑÏÏyÏÏçfÓÓ ð%Ó≈ÏÏ, yÓÓ Ì, ðSÈ ÌÏ ÁÓ D ÌÇ ÌÓÓÓ ðy!« ÌyÏ, f Ì!ÏÏ, ÓÓ ÌÓÇËÏ = Ó &ç ÌSÈ° - Ìò%ÏÏ ÑÓ Ü, y ÌÓÓÓ Ü ÌÏ, ðy!« Ìy ÌÏ, fÓÓ Ü, Ì, àyÏ! xçÇ ÇyÏ Ü, ÓÓ y Ì%ã° ÌòÓÓ, ð Ì«, Ñ, ÓÓ Ì, y ÁÓ D ÌÇÓÓ Ì, z, ð!Ï, Ü, ÓÓ ÌÏ, Óf!≈ • ÌÏ!SÈ Ì°Ï! - ÑÏ, #çã, w Ìhs Óf Ü, ÌÓÓ Ì ðy!« ÌyÏ, f Ì!ÏÏ, ≤ÄÏÏ ÌÏÓÓ Ì, ðSÈ ÌÏ lyly ÑÏÏyÏÏçfÓÓ ÌSÈ° -

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Āsi, ð!O q Asraf, K.M., The Mughal Nobility under Auranzeb, Oxford 2001 q Chandra, Satish, Parties and Politics at the Mughal Court, 1707-40, Oxford 2002 q Habib, Irfan, The Agrarian system of Mughal India 1556-1707, Oxford 2013 q Prasad, Iswari, The Mughal Empire, Church Publications, 1974 q Sarkar, Jadunath, Fall of the Mughal Empire, Vol-1, Calcutta 1932 q Sankar, Jagadish Narayana, A study of Eighteenth Century Indian Vol-1, Political History (1707-1761), Calcutta 1976 q Sharma, S.R., The Religious Policy of the Mughal Emperors, Oxford, 1940 q Richards, J.F., Mughal Administration in Golkunda, Oxford, 1975

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y-`Ó`yç`îl`i,`Ü,`x!fi`Ó`i,y

G §yÇàè,!Ü,`ò%Ó≈°i,yç!li,`lyly`Ü,yÓ``îi`çyl`!àÓ`òyÓ``îòÓ`ç,`ð`«ç,`È),!ÜÈÜÈÓ`yçfl`110

NSOU r CC-HI-X 111 xyóy!`Ü,`lè,l`•Gí`yí`ÚçÿyÜ`~ÓÇ Ü,y!`§ÜÈÜÈ~Ó`Ü`îðf`È,yÓ`§yÜfÜ,`Óçyl`Ó`•z`lyñ`xyóy!`Ü,`i,`Ó`yç`îfljÓ`ç,`ò!Ó`Ûy`x`îÜ,`•...y§,`çyí`-`çyl`!àÓ`òyÓ`Ó`y`i,y`îòÓ`xyí`Ó,`k,`Ó`çlf`Ó!ð≈i,`Ó`yçfl`xyóy!`Ü,`Ó``îi,`Ók,`ç,`ò!Ó`Ü,`Ó`•Gí`yí`§Ühfl`ã,y,`ç,`ò`!à`îi`ç,`ð`îi,`!SÈ`ç!ÜòyÓ`G`Ü,`ÉIÜ,`îòÓ`G,`çó`-`xli,`i`Ó`_`çyÉi`G

xí,fyã,y`îÓ`Ó`ã,y`î,`ç`x§y`i`Ü,`ÉIÜ,`Ó`y`!`îç`îòÓ`~yÜ,y`îSÈ`îi,`ã,`î`îi,`~ÓÇ`ü,y`îly`!Ó`îoy`#`ç!Üòy`îÓ`Ó`~yÜ,y`i`Ó!`i,`fliy,`òl`Ü,`îÓ`U%â°ÈÜÈ!Ó`îÓ`yò#`!Ó`îoy`î•`îyà`!òî,-`U%â° çy§`îi`Ó`÷Ó`&`î`îÜ,`•z`Ü,`ÉIÜ,`G`ç!Üòy`îÓ`Ó`!Ó`îoy•`àè,`i,-`i,`îÓ`§Ü,`°!Ó`îoy`î•Ó`ã,`i`Ó`e`~Ü,`!SÈ`ly-`Ü,`á`îly`xl≈`îl`i,`Ü,`çyÉi`ñ`Ü,`á`îly`§yÜy`çÜ,

Ú!≈yòy`îÓyòñ`Ü,`á`îly`òÜ`#≈i`í,z`B`yòlyÈÜüÈ~•z`§Ü,`°!Ó`îoy`î•Ó`Ü) `í,z,`çyòy!`•`î`îÜ`Ü,yç,`îÓ``îSÈ-`11É2`çyl`!àÓ` §ÇÜ,è,`U%â°`Ó`yçT...Ü,yè,y`îÜy`G`§ÿy`îç`ò%lè,`^`ð!i`Ó`≤Āðylf`!SÈ`ÈÜüÈÇ!ÜòyÓ`G`çyl`!àÓ`òyÓ`-`ò%lè,`^`ð!i`z`Ü,`ÉI`îÜ,`Ó`í,zm,`îL`Ó`G,`çó`È,yà`Ó!`îi`!!`îç`îòÓ`«`Üi,y`G`≤Āi`ç,`ò!`!ÓhfllyÓ`Ü,`îÓ`!SÈ-`Ü)à`Ó`yçT...`÷ò%Ûyè`çyÉi`Ü,yÓ`#Ó`Ó`«`Ü,`!SÈ`lyñ`Ó`y`îçT...`Üyðf`îÜ`çyÉi`Ü,`Ó`y`xyí,`y`î`îÜ,`§jðò`xy`Ó`î`Ü,`Ó`i,-`§ÿÿè,`G`i,yÓ`ç,`ò!Ó`É!òÒà≈`!`îç`Ó`y`z`çyÉi`Ü,`^`ð!i`îi,`ç,`ò!Ó`îi,`•`îi`!SÈ-`î`xMÈ,`î`Ó`yçfl`xyÜ`y`îòÓ`Ü`îðf`!Ói,`Ó`i`Ü,`Ó`y`•i,`ñ`i,yÓ`lyÜ`!SÈ`çyl`!àÓ`~ÓÇ`~•z`çyí,`#i`Ó`yç`îfljÓ`x!ðÜ,yÓ`#`îÜ,`Ó`y`çyí`!àÓ`òyÓ`-`çyl`!àÓ`òyÓ`Ó`y`!SÈ`§ÿÿè`îè,`Ó`xò`#`hfl`Ü,`Ü≈ã,yÓ`#`~ÓÇ`i,y`îòÓ`Ó`òç,`îl`Ó`ç,`ò!Ó`Ó`îi`≈,`çyl`!àÓ`î`Gí`y`•i,-`çyl`!àÓ`òyÓ`í,zm,`_`í,zí,`çyò`îl`Ó`~Ü,yçç`È,yà`Ü,`Ó`i,`ó!òG`~Ó`È,`î`ç!ÜÓ`G,`çó``Ü,y`îly`Ûy!`Ü,yly`fl`¥`§,`!çT`•i,`ly-`U%â°`çy§l`ÓfÓfliy!`ÜÜ§ÓÜ`Óy,`ç,`îòÓ`Üyðf`îÜ`~•z`§Ühfl`çyl`!àÓ`òyÓ``îòÓ`fliy!`!i≈i`•i,-`Ül`§òy!Ó`≤Āÿç,y`Ü,`îÓ`§ÿÿè,`xyÜ,`ÓÓ`§Ó`Ü,y!Ó`Ü,`Ü≈ã,yÓ`#`îòÓ`§%Ççàè,

l- xyÓyÓ° ÁÓ° D° Îç° ÎÓÓ° òy!« ìyî, f l#îí, Ó° Ê, ì° ÑÛÿfy xyÓ° G Ó, !k, , òyî° - ÁÓ° D° Îç° ÎÓÓ° òy!« ìyî, f x!È, Ìy° ÎÍÓ° ÑÛÍ°
îí, !ÍÓ° ÎÓ° yò#° ÌòÓ° Ù%â° çyÛî, Ìsf xD#È) , ì, Û, Ó° yÓ° çlf ~ÓÇ ò!« ì# ° yçf=!Ó° í, zFã, yÛ, yCy !ÓkT Û, Ó° yÓ° çlf
í, zòyÓ° •y° Ìí, ÙÛÓ Órè, lÛ, ÌÓ° l- !Û, v ÙÛÓ òyÓ° ÌòÓ° ÑÇáfy Ó, !k, , •° Ì° G Ó° yç ÌfljÓ° ~° Û, yÓ° , ò!Ó° Ùyí
ÑÛyî%, òyî, ì, Û, •y° ÎÓ° Óyí, , y° Ìly ÑΩ, Ó° !SÈ° ly- ÁÓ° D° Îç° ÎÓÓ° òy!« ìyî, f x!È, Ìy° ÎÍÓ° ÑÛÍ° Ì° Ì° Û, !Óçy, ò%Ó° G
° ày° Ù%, Ì, yÓ° ÌÛÓ Ó° yçÛ, Û≈ã, yÓ° # Ù%â° Ó° yç, ò° Ìò° !Í%_ ° •° Ì° ì, y° ÌòÓ° Ó° y •ì, ò!« ì# ÙÛÓ òyÓ° - ~Ó° y ò!« ì
È, yÓ° Ìí, ÙÛÓ Ì° Ìí, ã, y•z Ìí, lÛ, Û, yÓ° î ò!« ì È, yÓ° Ìí, Ó° yçflj , ò%î≈Ûyeyl° xyòl° Û, Ó° y ÑΩ, Ó°
NSOU r CC-HI-X 113 •ì, ly- ì, y•z ñ ì, y° ÌòÓ° x° ÌÛ, ÌÛ, •z ò!« ì È, yÓ° Ìí, Ó° Óy•z ÌÓ° ÑyîÁy° ÎçfÓ° xlfylf xMÈ, Ì°
çyl° !àÓ° òGÏ° y •ì, - ~SÈyî, , y ~zÛÓ lÓyàì, ÙÛÓ òyÓ° Ìy° ÌòÓ° Ù° Ìòf ° Ó!çÓ° È, yà !SÈ° ÙyÓ° yè, y ~ÓÇ xyÈ, àyl ì, y° ÌòÓ°
çyÛ, Ì° Ì° ÌÓ° xhs° È) , ≈!_ Ó° Ê, Ì° , ò%° ÌÓ° y° Ìly ÙÛÓ òyÓ° ÌòÓ° {Èì≈yÓ° , òye •° Ì° G° Ìè, l- Ñ, #çã, w Ó° Ì° Ì° ÌÈì Ìñ
òy!« ìyî, f !SÈ° àyè, Ìí, ~° yÛ, y- ò!« ì È, yÓ° Ìí, xÈÛÈò!« ì# çyl° !àÓ° òyÓ° ÌòÓ° ÑÇáfy ~ì, •z ° Ó!ç !SÈ° Ì° Ì% , l ò!« ì#
ÙÛÓ òyÓ° ÌòÓ° Ù° Ìòf Ñ#!Ûî, , ò!Ó° Ùyí í, zÛ, , <T çyl° !àÓ° Ó° çlf ° Ó° ÈÏy° ÎÓ° !Èì G <Áì, Ìly!àì, y !çÓ° !Ó° #! ÑÇÛ, Ìè, Ó°
Ñ, !<T Û, ÌÓ° !SÈ° - çyl° !àÓ° Ó° xÛÛ Órè, l G Ù% !<T° ÌÛÍ° ÙÛÓ òy° ÌÓ° Ó° •y° Ìí, Ñj ò° ÌòÓ° È, yÓ° ÑyÛf•#! Ì, w#Û, Ó° î ~z
ÑÇÛ, è, ÌÛ, ì, #Ó° ì, Ó° Û, ÌÓ° !SÈ° - xyÓyÓ° í, zÛ, , <T çyl° !àÓ° , ò° Ìí, x° ÌÛ, ÑÛÍ° ° Ì° !à ÌyGí° y Óy x° ÌÛ, Ìã, <TyÓ°
, ò° ÌÓ° çyl° !àÓ° , ò° Ì° G ì, y° Ì° ÌÛ, !!ò≈y!Ó° ì, Ó° yçflj xyòl° Û, Ó° y ÑΩ, Ó° •° Ì° , òì, , yî° x° ÌÛ, ÙÛÓ òyÓ° Ñè, Û, ÑÇáfyî
° Ñlf Ó° yáì, lyñ ~Û! Û, Ì, Û, ì, z Ì, ì, z ÙyÓ° yè, y° ÌòÓ° Ñ° Ì° Û, è, y° ÓyV, y, òì, , yG Û, ÌÓ° Ì° Ì° - ÑÛñfl ÙÛÓ òy!Ó° ≤Ály
° È, Ì, , òì, , Ìí, Ìy° ÌÛ, - 11É3 Û, ÈÛ, !Ó° Ìoy° •° çyÈì G xî, fyã, y° ÌÓ° Ó° !ÓÓ° &° Ìk, Û, ÈÛ° ÌÛ, Ó° Ì° çÈì xflf !SÈ° ≤Áì, Ì° ÌÓ° yò
xy° Ìoy° l- Ù%â° Ì%° !à Û, ÈÛ, Ó° y ≤Áì, y, òçy° # Ù%â° çyÛ° ÌÍÓ° !ÓÓ° &° Ìk, , °ì, , y•z Û, ÌÓ° Ì° ÌÈ- ÁÓ° D° ÎçÓ° Óy îñ, yÓ°
í, z_Ó° y!òÛ, yÓ° #° ÌòÓ° xyÛ° Ì° •è, yí !Û, S%È° à° Ìè, !- ì, ÌÓ° ≤Áì, Ì° ÌÓ° yò xy° Ìoy° ÌÍÓ° ì, #Ó° ì, y G Ófy, òÛ, ì, y Ó, !k,
° , ò° Ì° ÌÈ- ÁÓ° D° Îç° ÎÓÓ° çyÛ Û, y° Ì° Û, ÈÛ, !Ó° Ìoy° Ì° Ó° Ìí, l ° Ó!ç<Tf !SÈ° ì, #Ó° Ùy! ÑÛ, ì, yñ ≤Áì, Ì° ÌÓ° yò G fllyl#î°
È) , Ûf!òÛ, yÓ° #° Óy òÛ#≈!° Ìí, y° ÌòÓ° myÓ° y à!è, ì, í, zB° Ì, ì, Ó° ÑÇàè, l- ≤ÁyÛ%, ÈÛÈÁÓ° D° ÎçÓ° xyÛ° Ì° ≤Á!

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ì, ÌÓ° yò xy° Ìoy° ÌÍÓ° Û, Ì° Ì° Û, !è, Ó° *, ò° Ì° Û!Ó° =k, Û, , È

Û, !Ó° Ìoy° ñ ÑyÛhs° !Ó° Ìoy° ñ ç! ÙòyÓ° G Û, ÈÛ, !Ó° Ìoy° ñ í, z, òçy!ì, ÌòÓ° Ù° Ìòf !Ó° Ìoy° ÈÛÈ° !ay° Ìl ≤Áì, Óyò# òÛ#≈!°
xy° Ìoy° l G Óì≈Óf ÓfllyÓ° í, z, ò° ÌÓ° Gè, yÓ° ≤ÁÿZ G ç!ì, , ì, - ~ ÑÛñfl !ÓÈì° Ì° •z ÁÓ° D° ÎçÓ° G ì, yÓ° , òÓ° Óì, #≈ ÑÛ° Ì° Ó°
≤Áì, Ì° ÌÓ° yò xy° Ìoy° Ì° «, f Û, Ó° y Ìyî° - Ìí, •y! ÑÛ, ÌòÓ° Ù° Ìòf ÁÓ° D° Îç° ÎÓÓ° çyÛÛ, y° Ì° ÑÇà!è, ì, !Ó° Ìoy° =!° ÌÛ,
ÁÓ° D° Îç° ÎÓÓ° òÛ≈!#!ì, Ó° !ÓÓ° &° Ìk, !•° Ì° ÌòÓ° ≤Áì, !è° Ì° y G e ÙÓò≈Ûyl xy!≈Û, çyÈì° Ìí° !ÓÓ° &° Ìk, ≤Áì, Óyò
!•° Ì° ÌÓ° òáyÓ° ≤ÁÓì, y ° «, f Û, Ó° y Ìyî° - ~z ÑÓ à!ÑÇ@° ÁyÛ=!° Ìí, òÛ≈ G xy!≈Û, çyÈì° Ìí° È) , !ÛÛ, y° ÌÛ,

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xflj#Û, yÓ° Û, Ó° y Ìyî° ly ì, ÌÓ°

çyè, G !çá° ÌòÓ° !Ó° Ìoy° Ì° Ó° È, Ì° !È, Ñ° xyMÈ, !° Û, Ó° y<T... à° Ìí, , G° Ìè, - ~Û, !è, , ò, !Û, í, z, òçyî, #!° Ó° y<T... à° Ìí, ,
° Ì, y° yÓ° çlf xyÈ, àyl° ÌòÓ° ÑÇ@° ÁyÛ òÛ

66% MATCHING BLOCK 109/241 SA GE-EC-41.pdf (D164972222)

Û, Ó° y •ì° - , òÓ° Óì, #≈Û, y° Ì° !È, Ñ° , ò!Ó° !fl!ì, Ì°

Ìí, ~Û, !è, xyÈ, àyl Ó° y<T... à° Ìí, , G° Ìè, - 11É3É1 çyè, !Ó° Ìoy° ÁÓ° D° Îç° ÎÓÓ° çyÛÛ, y° ç! ÙòyÓ° ÌòÓ° Ìí, Ì° Ìç ÑÇà!è, ì,
Û, ÈÛ, !Ó° Ìoy° !•° Ì° ÌÓ° !òÖ° # G Ù!%Ó° y xMÈ, Ì° çyè, !Ó° Ìoy° Ì° Ó° á1669 !á° ≈ãÈÛÈÛ, Ìy í, z Ì° Ì° á Û, Ó° y Ìyî° -
≤ÁyÛ%, ÈÛÈÁÓ° D° Îç° ÎÓÓ° xyÛ° Ì° ~z xMÈ, Ì° Ó° Û, ÈÛ, ÌòÓ° !ã, Ó° ÈÛÈ° !Ó° Ìoy° # Ó° Ì° !ã, !•° ì, Û, Ó° y •° Ì° ÌÈ-
çy•y!DÓ° G çy•çy•y° ÌÍÓ° xyÛ° Ì° ~z xMÈ, Ì° Ó° @° ÁyÛÓyÑ#Ó° y Û, Ó° !ò° Ìí, xflj#Û, yÓ° Û, Ó° yî° ~° ÌòÓ° !ÓÓ° &° Ìk,
ÓyÓ° ÓyÓ° x!È, Ìyl ã, y° y° Ìly •ì° - çyè, Ó° y Û)° ì, Û, !Èìç#Ó° #° ò!ì- Ìí, , ò° ÌÍÓ° ç! ÙòyÓ° Ì° àyÛ, y çyè, @° ÁyÛyMÈ, Ì° Ó°
Û, ÈÛ, ÌòÓ° ÑÇàÓk, Û, ÌÓ° !Ó° Ìoy° Ì° àyÈÏy Û, ÌÓ° - !Ó° Ìoy° Ì° Ó°
NSOU r CC-HI-X 114 Û, yÓ° î !SÈ° ÈÛÛÛÈÛ!Ó° yÓ° Ì° È, ÓçòyÓ° xyòò% lÓ#Ó° !ÓÓ° &° Ìk, !Ó° Ìk, yÈ, - Ì° àyÛ, yÓ°
Û, % , fÓ° , òÓ° Ó° yçyÓ° yÛ ~ÓÇ , ò° ÌÓ° ã) , í, , yÛ çy° Ìè, Ó° Ìí, Ì° Ìç !Ó° Ìoy° ã, ° Ìí, Ìy° ÌÛ, - xòfy, òÛ, Ì° àÓì, Û È, o çyè,
!Ó° Ìoy° Ì° Ó°

ò%!è, !ò

Û

Ó Û,ly í,z^ÏÖ'á Û,^ÏÓ''

ÏSÈl- ~

Û, !ò^ÏÛ, ä),í, ,yÛl çyè, !!^Ïç !!lä%, çy!i,È),_ ' ä,yÛyÓ^'ÏòÓ' ßy•yÍf !!^ÏÏ' È,Ó'î,çø%Ó' ~yÛ,yÍ' ò%^ÏÈ≈,òf çD°
 ,è!Ó' flÒyÓ' Û,^ÏÓ' !!^ÏçÓ' «,Ûi,yÍ' fliyÍ' # ~yÛ,y à^Ïí,ç, ^i,y°yÓ' ^ä,çTy Û,^ÏÓ' l- xlf!ò^ÏÛ, !i, !! ^àyè,y xMÈ,° ç% ^Ïí,ç,
 ÓfÓßyÍ' #^ÏòÓ' ~yÛ,yÍ' °%è,í,Ó' yç Û,^ÏÓ' ßjèò ßçã^'Ä• ~Óç,í,y^ÏòÓ' G,èÓ' Û,Ó' òyl≈ Û,Ó' ^Ïi,ç, ÷Ó' & Û,^ÏÓ' l-
 ,è^ÏÓ' È,Ó' &Û,ç!çí^ÏÓ' Ó' Ó' yç^Ïc ä),í, ,yÛl^ÏÛ, •z' xMÈ,^ÏÓ' Û,Ó' xyòy^ÏÏ' Ó' È,yÓ' ^òGí' y •Í' ~Óç çyè,
 «,Ûi,y^ÏÛ, ò#^ÏÓ' ò#^ÏÓ' Û%â° Ó' yçT...ÈüÈ«,Ûi,y fl|#Û,yÓ' Û,^ÏÓ' ^IGÍ' y •°- çyè, ≤Ä!i, ^ÏÓ' yò xy^Ï@y! ç!_ çy#
 •GÍ' yÓ' ^,òSÈ^Ï! !!lä%, çy^Ïi,Ó' È),!ÛÛ,y !SÈ° =Ó' &c,ò)î≈- È,Ó' î,çø%Ó' ò% ^là≈Ó' ,è!Ó' áy Ó' «,iy^ÏÓ«, ^ÏiÓ' È,yÓ'
 ä),í, ,yÛl ä,yÛyÓ' ^ÏòÓ' !ò^ÏÏ' !SÈ^Ï!- çyè, ç!ÛòyÓ' ^ÏòÓ' í,z^Ïè, xyßyÓ' ,èè,È),!Û !•^ÏÏ^ÏÓ' Û,yç Û,^ÏÓ' !SÈ° Û%â°
 Ó' yçfl!ÓfÓfliyÓ' !ÓÓ' &^Ïk, Û,çEÏÛ, ^ÏòÓ' ßçflf !Ó^Ï«,yÈ, - ßyÛy!çÛ,È,y^ÏÓ' x^Ï,è«yÛ,ç,í, !!lä%, çyè, ç!ÛòyÓ' Ó' y
 Û,çEÏÛ, !Ó^Ïk,y^ÏÈ,Ó' ß^ÏD !!^Ïç^ÏòÓ' í,zFä,y!È,°yEÍ ^Ïyà Û,^ÏÓ' •z «,Ûi,y òá° Û,Ó' ^Ïi,ç, ß«,Û •^ÏÏ^ÏSÈ- çyè, !Ó^Ïoy•
 Ói≈ÈüÈßç•!i,ñ ,è% ^ÏÓ' y^Ïly ^ày, #^ÏÛ, xÓòÛÛ, Û,^ÏÓ' !i%,l ^ày, #Ó' í, zaylñ xyMÈ, !Û, Û,çEÏÛ, !Ó^Ïk,y^ÏÈ,Ó'
 ≤ÄÛ,yç ^òáy ÍyÍ' - ^àyÛ,°y G ä%,í, ,yÛl^ÏÓ' ^,òSÈ^Ï! çyè, Û,çEÏÛ, ^ÏòÓ' ~Û,è,y Ói≈ài, ßÛ!≈! SÈ°- ï,yÓ' y' xMÈ,^ÏÓ'
 Û,çEÏÛ, ^ÏòÓ' Ó' yçfl! ly ^òÓyÓ' Û^ÏlyÈ,yÓ' ÏÛ, x!≈yÍ' Ó' yçT...ç!_ Ó' !Ó^ÏÓ' y!òí,y^ÏÛ, Û,y^Ïç°y!à^ÏÏ' !SÈ°- Û,çEÏÛ,
 xß^Ïhs'y^ÏÈÍÓ' ß^ÏD ~Ó' y !!^Ïç^ÏòÓ' í,zFä,y!È,°yEÍ^ÏÛ, !^Ï_ Û,^ÏÓ' !SÈ°- 11É3É2 ßÍyÛ# Û,çEÏÛ, !Ó^Ïoy• â1672 !à ðä
 Û%â° xyÛ^Ï° xyÓ' ~Û,è, Ófy,èÛ, Û,çEÏÛ, !Ó^Ïoy• Û,^ÏÓ' !SÈ° ßÍyÛ#Ó' y- ~Ó' y !SÈ° ~Û,è, ≤Ä!i,Óyò# òÛ#≈Í'
 ßj±òy^ÏÏ' Ó' Ûyl!EÍ- ~Ó' ≤Ä!i,ç,yí,ç,y !SÈ^Ï! Ó#Ó' È,y lÛÛÛ, ~Û, òÛ≈≤Ää,yÓ' Û, - Û,y!È, áyl ~^ÏòÓ' ßjè^ÏÛ≈,Í
 Ó^Ï^ÏSÈl ^Ï•z !•@% È,Û,Ó' Ó' y !òG ~ÓÈéÓ^ÏòÓ' Ûi, ^,öyEÍÛ, ,è!Ó' òyl Û,Ó' i,ñ i,ly!è,í,y^ÏòÓ' ^Ó!çÓ' È,y^ÏàÓ'
 ^,èçy•z !SÈ° ä,yEÍ ~Óç x" ,è%Ñ!ç !!^ÏÏ' ÓfÓßy Û,Ó' y- ï,yÓ' y !!^Ïç^ÏòÓ' ßj±òy^ÏÏ' Ó' ^y^ÏÛ, ^ÏòÓ' ßÍÈ,y^ÏÓ' ç#Ó! Íy,èl
 Û,Ó' ^Ïi,ç, í,zm%k, Û,Ó' i,ç, - ßÍ,í,z,öy^ÏÏ' ≤ÄyÆ ßjèò SÈyí,ç,y xßÍ,í,z,öy^ÏÏ' x!ç≈í, ßjèò xy^ÏòÓ' ä,y•z, ly- i,ç, ^ÏÓ' Û,í,z^Ï!ò
 ~^ÏòÓ' G,èÓ' xi, fyä,yÓ' Óy ç%°Û ä,y°yí,ñ i, ^ÏÓ' ~Ó' y ß•f Û,Ó' i, ly- ~^ÏòÓ' x^Ïl^ÏÛ, xflf òyÓ' í Û,Ó' i,ç, - ~^ÏòÓ'
 ß^ÏD Ó' yçT...ç!_ Ó' ßçây^Ïi,ç, ^Û,y l Ó' Û,Û òÛ#≈Í' !Ó^Ïm^ÏÈÍÓ' ^Û,y^ÏlyÈ),!ÛÛ,y !SÈ° ly- ~Ó' Û,yÓ' í !SÈ° Ó' ài,ç, -
 Û,y!È, áy^ÏlÓ' Ói≈ly x!%ÍyÍ' #ñ ~Û,è!ò lyÓ' l% ^ÏÓ' ~Û,çl ßÍyÛ# ä,yEÍ#Ó' ß^ÏD «,í, Ó' «,iy^ÏÓ«, ïÛ,yÓ' # ~Û,
 ^,èi^yòyÓ' i, #Ó' !Ó^ÏÓ' y^ÏòÓ' È,^Ï° ,èi^yòy Û,çEÏÛ, ^ÏÛ •í, fy Û,Ó' ^Ï° ~Û,è° ßÍyÛ# ~Û,è,ç, •^ÏÏ' ^,èi^yòy^ÏÛ,
 ≤Ä•yÓ' Û,^ÏÓ' - ,è^ÏÓ' !çÛ,òyÓ' ßÍyÛ#^ÏòÓ' ^@^'ÄÈ,í,yÓ' Û,Ó' ^Ïi,ç, ~Û,è° ^,èi^yòy ,öyè,y^Ï° ßÍyÛ#Ó' y
 ^,öyl^yòy^ÏòÓ' !Û,è, ^ÏÛ,ç xflf ^Û,^Ïi,ç, ^ÏÏ' - ~Ó' ,èÓ' ÷Ó' & •Í' Ófy,èÛ, !Ó^Ïoy•- lyÓ' l% ç•^ÏÓ' Ó' È,ÓçòyÓ'
 ~^ÏòÓ' •y^Ïi,ç, !!i,ç, •l ~Óç ç•Ó' ~^ÏòÓ' òá^Ï° ä,^Ï° ÍyÍ' ñ ~•z !Ó^Ïoy^Ï•Ó' lyÍ' Û, !SÈ^Ï! à!Ó' Óòyß•yí,y- ~Ó' y !!^Ïç^ÏòÓ'
 Íyly fliy,èl Û,^ÏÓ' ~Óç Û,Ó' ßçã^'Ä• Û,Ó' ^Ïi,ç, Íy^ÏÛ, - ~^ÏòÓ' !ÓÓ' &^Ïk, !Óçy° ßÍfÓy!•# ,öyè,y^Ïly •Í' ~Óç,í, #Ó'
 !% ^Ïk,Ó' ,è^ÏÓ' ~^ÏòÓ' òÛÛ Û,Ó' y ßΩ,Ó' •Í' - ßÍyÛ#^ÏòÓ' !Ó^Ïoy^Ï•Ó' i, #Ó' í,y G Ó#Ó' ^ÏcÓ' Û,ly ßÛÛyÛ!^ÏÛ,
 •z!i,ç,•yß!òò^ÏòÓ' myÓ' y fl|#Û,í,ç, •^ÏÏ' ^ÏSÈ- Û,y!á áyl Ó^Ï^ÏSÈl ^Ïñ Ó' yçÛ, #Í' ~ßÍfÓ' y ßÍyÛ#^ÏòÓ' È,^ÏÏ' È, #i, !SÈ°
 ~Óç !Ó^Ïoy• òè,ç, ≤ÄßyÓ' °yÈ,

NSOU r CC-HI-X 115 Ü, ÌÓ° !SÈ°- Óy ÌÏ, ðy ÌÓ° Ìñ x° , ð%Ñ!çj° ÓfÓÿl° # G @ ãÿÜ#i Ü, y!Ó° àó° Ìòó°
!Ó Ìoy Ì•Ó° !Ó=k, Ó° * , ð ÌlyÜ# !Ó Ìoy Ì• ≤Ä!i, È, !i, • ÌÏ ÌSÈ- Ù%ã° x!≠l#l!i, Ó° ÌÇÜ, Ìè, Ü, ÈlÜ, Ìòó° ÌD !çÜ, ðyÓ°
^, ðl° yòy Ìòó° ÌÇàÈl≠z ~z !Ó Ìoy Ì•Ó° çB\ ^ ðl° - ~áy Ìl ~Ü, !è, ðÜ#≠l° Ìj±òy ÌÏ° Ó° ÌÇ•!i, G ã, i, ly Ü, ÈlÜ, Ìòó°
Ü Ìòf °i, yÜ%, Ü ÌlyÈ, yÓ ~Ì Ì ðl° - 11É3É3 xyÈ, àyl í, z, ðçy!i, xy Ì@y! à1670ÈÜÈ80 !á ≠ã ÁÓ° D Ìç ÌÓÓ° xyÜ Ì° ≤Äòyl
í, z, ðçy!i, xy Ì@y! • áè, Ü, í, z, ðçy!i, Ó° !Ó Ìoy- áè, Ü, í, z, ðçy!i, xyÜ, Ó ÌÓ° Ó° ÌÛ! ÌÛ, Ù%ã° Ó° y ÌçT...Ó° !Ùeç!_
G !Ó Ìoy Ì•Ó° Ì, y áç° ay! ~Ü, ÌÛ! Ù%ã° ÙlÜòyÓ° !SÈ Ì!- Ù%ã° Ó° yçT... ÌÛ, ÌÛÓy Ü, Ó° yÓ° , ð!Ó° Ó° Ìi≠,
áè, Ü, Ó° y çyçy•y ÌlÓ° xyÜ, ðl≠hs° lyly Ì%!Óðy Ì, ði, - Ó° yçl!l° y xy Ì@y! ðÜ Ìl ~Ó° y Ù%ã° Ó° yçT...ç!_ Ó° ≤Äòyl
Ï ÌÛyà# • Ì - Ó° yçl!l° y xy Ì@y! hf!l!à, • G!° yÓ° , ð ÌÓ° ÁÓ° D ÌçÓ° áè, Ü, Ìòó° ≤Ä!i, Ì, yÈl! l#l!i, Óç≠l Ü, ÌÓ° l-
áè, Ü, Ó° y ~z ðó° ÌlÓ° Ü ÌlyÈ, yÓ ÌÛ, !Óÿyÿäy, Ü, i, y Ù Ìl Ü, ÌÓ° ~Óç xy!È , !ò Ìòó° Ìy! Ì, y!° °y!u, ñ Ì, yè, y°ñ
á Ì, ðyÜ, ñ áyçÓyÓ° •zi, fy!ò xMÈ, Ì° •yDyÜy =Ó° & Ü, ÌÓ° - í, zm, Ì, ð Ìòó° G, ðó° !l! sfi !l! Ì! áè, Ü, í, z, ðçy!i, G
Ù%ã° Ó° yçT...ç!_ Ó° Ó° !Ó ÌÓ° yòz !SÈ° ~z !Ó Ìoy Ì•Ó° ≤Äòyl Ü, yÓ° l- ÁÓ° D ÌçÓ° ÌÛ, x!òÜ, yÓ° È, D Óy
ã%, !_ È, ÌDÓ° ðy ÌÏ° x!È, !%_ Ü, Ó° y • Ì, Ü, yÓ° l!i, !l! Ì, yÓ° , ð)Ó≠, ð%Ó° &È Ìòó° myÓ° y ðl° G áè, ÌÛ, Ó°
fl!ÈÜÈí, z, ðy!ç≠i, x!òÜ, yÓ° Ì, Ì, Ì, !l! Ì ÌSÈ!- ~z !Ó Ìoy Ì•Ó° ÌD Ì, y Ìòó° ÓÑyã, yÓ° ≤Äÿç!í, !i, !SÈ°-
Óy!içf, ð ÌlÓ° , ðy•yÓ° y ðG! y !SÈ° ~ Ìòó° í, z, ðç#!ÓÜ, y ~Óç i, yÓ° , ð!Ó° Ó° Ìi≠, í, z, ðçy!i, Ó° °y ÌÛ, Ó° y = Ìòóó°
xçç Ì, ði, - ÁÓ° D Ìç ÌÓÓ° çy!lÜ, y Ì° 1667 !á ≠zi, zÿ%È, çyçz í, z, ðçy!i, Ì, y È, y=Ó° Ì, Ì, ç, ð!Ó° ã, y!°i, !Ó Ìoy• Ó, Ç,
Ü, Ó° y ÌÇ, Ó° Ì - ~z ÌÇ@ ãÿÜ Ó, Ç, Ü, Ó° y ÌÇ, Ó° Ì°G 1672 !á ≠!m!i, #!° ÓyÓ° xyÈ, àyl !Ó Ìoy• ðáy ðl° - ~z ÌÛ!
!Ó Ìoy Ì•Ó° Ì, Ì, ç, ðl° xy!È , !ò Ì, y xyÜ, Ù° áyl- !i, !l! Ù%ã° Ìòó° !ÓÓ° & Ìk, !Ó Ìoy• Ü, ÌÓ° l ~Óç i, yÓ° ÌD ÌÛyà
^ ðóyÓ° çlf xyÈ, àyl Ìòó° xy≠yl çyl- ^çÈ, ðl≠hs° Ù%ã° Óy!# xyÜ, Ù° áyl ÌÛ, ðó° y!ç!i, Ü, ÌÓ° - 1674 !á ≠ x, ðó°
~Ü, çl Ù%ã° í, zFã, ðòfli Ü, Ù≠ã, yÓ° # Ìçy!i, àyl áyçÓyÓ° xMÈ, Ì° xyÈ, àyl xye Ì Ìòó° ÌjØ%ã#l • l- 1674 !á ≠ ÁÓ° D ÌçÓ°
!l!ç, ð Ìçy! y ÌÓ° Ìyl ~Óç 1675 !á ≠ , ðl≠hs° Ìáy Ìl xÓfliyl Ü, ÌÓ° l- ç!_ G Ü%, è, l#l!i, Ó° myÓ° y Ì, !l xyÈ, àyl Ìòó°
ÏÇ•!i, !ÓkT Ü, ÌÓ° l ~Óç ~z xMÈ, Ì° çy!hs° !È, ÌÓ° xy ÌÛ- ~ Ìk, Ìè Ü, yÓ° Ì° lÓ!l!ç_ Ù%ã° àÈ, l≠

Ó° xyÜ#
Ó° áyl =
Ó° &c, ð)≠ È) !lÜÜ, y , ðy°l Ü, ÌÓ°
l-

xyÈ, àyl !Ó Ìoy Ì• Ù%ã° çy! ÌlÓ° !ÓÓ° & Ìk, ≤Ä!i, Óy Ìòó° Ùyl!Û, i, yÓ° , ð!Ó° ã, i° , ðyG! y Ìy! - ~z !Ó Ìoy• ≤ÄÛy!i
Ü, ÌÓ° Ì fl!yò#l!i, yÓ° xyÜ, yCy ðò%Ùye !•@% ÌÛ! çyè, ñ ÙyÓ° yè, y ~ Ìòó° Ü Ìòf ÌÛyÓk, !SÈ° ly- ~SÈy!i, y xyÈ, àyl
!Ó Ìoy• ~Ü, ÌÇÜ, è, ð)≠ xÓfliy!° !çÓyç# ÌÛ, Ù%ã° xye Ì Ìó° i, #Ó i, y Ì ÌÛ, Ó° «, y Ü, ÌÓ° !SÈ°- ~z Ì% ÌÛy Ìà
!çÓyç# !l!ç ÌÛ, Ó° yçy !• ÌÛ ÌÓ° àyÈl!y Ü, Ó° Ìi, ^, ð ÌÓ° !SÈ Ì! ~Óç !Óçy, ð%Ó° G ãyÜ%, l, yÓ° ÌD !Ùe!i, yÓ°
Ïjò ÌÛ≠, à Ìi, i%, Ì° !SÈ Ì!- 11É3É4 !çá !Ó Ìoy• =Ó° & lyl ÌÛ, Ó° xl% ÌçÁÓ° y!i° , ðyOy ÌÓÓ° ~Ü, !è, ~ ÌÛ, ÿ°Ó° Óyò#ñ
àñ, y!sfÜ, xy Ì@y! !çá Ìòó° Ü Ìòf ~Ü,

NSOU r CC-HI-X 116 l!%, l fl!yò#l !ä, hs° yÓ° çB\ ^ ðl° - lyl ÌÛ, Ó° í, z_ Ó° y!òÜ, yÓ° # !çá =Ó° & Ìòó° ÌD xyÜ, Ó° ÌÓ° Ó°
à!l, ÌjòÜ≠, ÌyÜ, Ì°G !Ó Ìoy•# Ó° yç, ð%e áÛÓ° & ÌÛ, Ìy•y!f Ü, Ó° y!° !çá =Ó° & xç%≠ ÌlÓ° ÌD çy•y!D ÌÓ° Ó° !Ó ÌÓ° yò
=Ó° & • Ì - xyÓ° È !, ðÈ !e, ðyè, # Ù%ã° ÈÜÈ!çá !Ó ÌÓ° y Ìòó° Ü, yÓ° i !• ÌÛ ÌÓ° Ó° Ì!ñ, ðyOy ÌÓÓ° =Ó° & Ó° ≤Ä!i, !l, yÓyl
~Ü, !è, !l!ò≠çT çy!i, ài, G ðÜ#≠l° xyò Ìç≠ í, zm%k, ~Óç ÌÛhf!l Ó° Ü, x!Óã, y ÌÓ° Ó° ≤Ä!i, Óyò Ü, Ó° Ìi, ð, i, ÌÇÜ, "
~Ü, !è, «%o x!ä, e ÙÓò≠Ûyl Ìj±òy ÌÏ° Ó° í, zay Ìl ≤Ä!i, !l, i, Ü, i, Ì, ÌçÓ° ÌD ÌÇây Ìi, Ó° ÌÇ, Óly ðáy ðl° - !çá =Ó° &
Ìòó° e ÙÓò≠Ûyl «, Ìi, y Ìjò ÌÛ≠, Ì Ìã, i, l • G!° yÓ° , ðó° i, y Ìòó° ≤ÄÈ, y!Ói, G !l! sfi Ü, Ó° Ìi, Ù%ã° ÌjAyè, Ó° y Ì Ìã, çT
• l- !ÏÇ•y!l !l! Ì! °y!i, !Ó ÌÓ° y Ìòó° ÌÛ! ÌÛÿÜ! ÌÛ, !çá , ð ÌsiÓ° =Ó° & • Ó° Ó° y!° à1645ÈÜÈ61 !á ≠ã ðyÓ° y ð ÌÛ, y, ÌÛ,
Û!≠l G Ìy•y!f Ü, Ó° y!° ÁÓ° D ÌçÓ° e% k, • l- ðyÓ° yÓ° , ðó° yç ÌÏ° Ó° , ðó° ÁÓ° D Ìç ÌÓÓ° !l!ò≠ Ìç • Ó° Ó° y!° ÌÛ, Ù%ã°
òó° Óy ÌÓ° Ì, ÌÛ, ðyè, y Ìly • Ì° • Ó° Ó° y!° i, yÓ° ^çfçT, ð%e Ó° yÜ Ó° y!° ÌÛ, ðyè, yl- Ó° yÜ Ó° y!° ÁÓ° D Ìç ÌÓÓ°
, ð«, xÓ°j!l Ü, Ó° y!° • Ó° Ó° y!° !çá , ð ÌsiÓ° =Ó° & Ó° * Ì, ð Ìñ, yÓ° ðy!Ó lyÜ, ä, Ü, ÌÓ° !m!i, #!° , ð%e • Ó° !Ü, Èl! ÌÛ,
í, z_ Ó° y!òÜ, yÓ° # !lÓ≠yã, l Ü, ÌÓ° l- =

lñ ÚŮÚhflī ≤ĀÜ, yÓ í, zÍ, ð#í, ĩlÓ !ÓÓ & ĩk, ≤Āİ, ĩÓ y ĩđÓ xyĪ%ò !•İŮ ĩÓ !İ ĩİ y!çİ, •ÓyÓ xyòç~ İyÜ, ĩ°G
áy°ŮyÓ xyÓ ~Ü, İê, xyòç~ !SÈ ~Ü, İê, =Ó & çyİŮ, Ó y ĩçfÓ ≤Āİ, ç, y- Ù%â° !Ó ĩÓ yò# Ü, yİ=Ü, °y, ð
, ð!Ó ã, y° ĩlÓ çf, ðyOy ĩÓÓ , ðyÓ=İ, f xMÈ, ĩ°Ó , ðyò ĩò ĩç ≤Āòyİ Ü, yİ=y°İ fliy, ðİ Ü, ĩÓ ĩ ~ÓÇ xyl@, ð%Ó ĩ ñ
, ðyGlyè, y G ã, yÜ ĩÜ, ÓÓ ly ĩÜ Ü, ĩ ĩ Ü, İê, ð%â~ !Ü=yİ Ü, ĩÓ ĩ- ~•z ŮÜ, ° ð%â~ ĩ ĩÜ, İİ, İİ fliyİ#İ xò~ÈÜÈfİyò#İ
Ó yçf=!Ó G, ðÓ ≤ĀÈ, yÓ !Óhflī ĩÓ Ů ĩă, <T •!Ü, yÓ ĩ ĩŮ, yÓ !ÓŮyŮ !SÈ° ĩ ð%â~Ü, ðyÓ=İ, f ~yÜ, yİ xy!ð, ðİ, f
fliy, ð ĩlÓ Ù ĩđf !ò ĩİ Ù%â° çyŮ ĩlÓ í, z ĩFSÈò ŮΩ, Ó •ĩÓ- =Ó & ĩy!Ó ĩlÓ ŮyÈ, ĩ°f Óy «, İİ, y Ó, İk, ĩİ, ç!B, İ, • ĩİ
, ðyÓ=İ, f ~yÜ, yİ Ó yçyÓ y ÁÓ D ĩç ĩÓÓ çÓ İy, ðß" •İ° ÁÓ D ĩç Ó y ĩ•yÓ G ŮÓ !• ĩlÓ çyŮ, ĩòÓ =Ó &
ĩy!Ó ĩlÓ !ÓÓ & ĩk, x!È, İyl ã, y° ĩlyÓ !İ ĩòç ĩ ðl- Ù%â° ~Ůf xyl@, ð% ĩÓ =Ó & ĩÜ, x ĩÓ ĩÓ yò Ü, ĩÓ -
ŮÇâ ĩÈİ~ =Ó & Ó ð%•z, ð%e ÙyÓ y İyl- Ó† xİ%âyÜ# È, ĩİ , ðy! ĩİ İyİ - =Ó & ĩy!Ó@ ĩÜ, y ĩlye ĩÜ çÈİ, ðİ~hs"
È, yİ!@yİ , ðy! ĩİ İyl ~ÓÇ Úáy°ŮyÜ Óy!•# ĩÜ, ŮÇâ!è, İ, Ü, ĩÓ ĩ- ÁÓ D ĩç Ó ĩŮ, y ĩÜ, Ůy«, y ĩİ, Ó çf xy•yİ çylyl-
ÁÓ D ĩç ĩÓÓ Ů İD Ůy«, y ĩİ, Ó í, z ĩjçf İyeyÜ, y ĩ° =Ó & ĩy!Ó@ ÁÓ D ĩç ĩÓÓ Ù, İ%, fŮÇÓyò, ðyl- 1708 !á ≠
ly ĩy ĩÓ ~Ü, xyÈ, ayl xyİ, İ, yİ #Ó •y ĩİ, =Ó & ĩy!Ó@ !İ, •İ° ĩŮ, yÓ !çá Ó yçf fliy, ð ĩlÓ fl≤İ ŮÈ, ° •İ !İè, Ü, •zñ
!Ü, v Ù%â° ≤Āİ, ĩÓ y ĩđÓ ĩİ, •f Ů, <T Ü, ĩÓ ĩ !çá ĩđÓ Úáy°ŮyÜ Óy!•# ĩÜ, ŮÇâ!è, İ, Ü, ĩÓ , ðÓ Óİ~ç, #Ü, y ĩ°
!çá Ó yçf ãè, ĩlÓ , ðİ Ů%àÜ Ü, ĩÓ !SÈ ĩ°l- !çá xy ĩlÓy°l ≤ĀÜyİ Ü, ĩÓ ĩ Ü, #È, y ĩÓ ~Ü, İê, ðÜ#~İ xy ĩlÓy°l
Ó yç ĩİ!İ, Ü, G ŮyÜ!

Ó Ü, xy ĩlÓy° ĩl Ó *, ðyhs ĩÓ ĩ, • ĩİ, ðy ĩÓ - 11É4 í, z, ðŮÇ•yÓ ~•
z xy ĩ°yã, ly ĩ ĩÜ, flò<T xİ%Ûyl Ü, Ó y İyİ ĩ xTyòç çİ, ĩÜ, Ù%â° ŮyİÄy ĩçf ĩ ŮÇÜ, è, Ů, <T • ĩİ !SÈ° İ, y ĩÜ, y ĩly ~Ü, İê,
Ü, yÓ ĩ ĩ•İ !lò ~Ó !, ðSÈ ĩl Ü, çÜ Ü, ĩÓ !SÈ° x ĩlÜ, ðÓ ĩ ĩÓ í, z, ðyòyl- ÚçÜyÜ
NSOU r CC-HI-X 118 G Ú•y!Ů ĩÓÓ , ðyİ~Ü, fñ í, zB ĩ, Üy ĩlÓ çyl !à ĩÓ Ó xÈ, yÓñ Ù%â° x!È, çyİ, ĩòÓ Ù ĩđf ð°yò°
~ÓÇ Ü, ÈİÜ, ° ĩÓ ≤Āİ, ĩÓ yò 1707ÈÜÈ~Ó xy ĩà ĩ ĩÜ, •z ŮyİÄy ĩçfÓ Ü, yè, y ĩÜy ĩİ, «, İ Ů, <T Ü, ĩÓ !SÈ- 1707 !á ≠
ÁÓ D ĩç ĩÓÓ Ù, İ%, fÓ , ðÓ xÓ«, İ G , ðİ, ĩlÓ ãİ, oŮİ, İ, Ó •İ - Ù%â° ŮyÜ!Ó Ü, Óy!•# ĩ x, ðÓ y ĩçİ ĩ ĩ , y
!Ó ĩoy# ç!_ =! xİ%òyÓl Ü, ĩÓ - ~Ó È, ĩ° 1707 ĩ ĩÜ, 1750ÈÜÈ~Ó Ù ĩđf Ù%â° ŮyİÄyçf Ůİòİ~ç!_ •# ĩ ĩ , ð ĩİ ,
~ÓÇ ŮyİÄy ĩçfÓ , ðİ, İ à ĩè, - 11É5 ≤ĀÏyÓ# 1É Úçyl !à Ó ðy!Ó ŮÇÜ, è, Ü Ó ĩİ, !Ü, ĩÓyV, yİ / ~•z ŮŮŮyÓ ŮŮyòyl !Ü,
ŮΩ, Ó !SÈ° 2È ŮÈòç çİ, ĩÜ, Ó !mİ, #İ y ĩk~ç, Ù%â° çyŮ ĩlÓ !ÓÓ & ĩk, Ü, ÈİÜ, ĩòÓ ≤Āİ, ĩÓ yò xy ĩlÓy° ĩlÓ ~Ü, İê,
!ÓÓÓ ĩ ðl- ~•z !Ó ĩoy~! ĩÜ, !Ü, ÁÓ B, ĩç ĩÓÓ ðÜ~yŮ, İ#İ, Ó !ÓÓ & ĩk, ≤Āİ, İe ĩ y !•İŮ ĩÓ Óf_ Ü, Ó y İyİ / 3È
Ù%â°ÈÜÈ!çá !Ó ĩÓ y!òİ, yÓ Ü, yÓ ĩ Ü, # !SÈ° 11É6 @ ĩŮ, ð!O q Chandra, Satish, Medieval India, Society, the Jagirdari
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Ü, ÈİÜ, !Ó ĩoy~ñ Ü, Ü, yİ, yñ 1983 q ĩçáÓ Ó ĩlÓf y, ðyòfyİ ñ xTyòç çİ, ĩÜ, Ó Ù%â° ŮÇÜ, è, G xyò%!Ü, •zİ, •yŮ
!ã, hs yñ Ü, °Ü, yİ, yñ 2000 ÈüüÈÈüüÈ

NSOU r CC-HI-X 119, ðİ~yİ 4 ≠ ð, çf ŮÇfl, Òİ, ≠ !ã, eÜ, °y G fliy, ðİ, f ðçÜ , ðe ≠ È, yÓ ĩ ĩ, Ó •zİ, •yŮ à1605ÈÜÈ1705 á #/á
NSOU r CC-HI-X 120

NSOU r CC-HI-X 121 ~Ü, Ü, 12 q !ã, eÜ, °
y àè, İ 12É0 í, z ĩjçf 12É1 È) !ÜÜ, y 12É2
çy•yD# ĩÓ Ó xyÜ° 12É3 Ù%â° !ã, eÜ, °yÓ G, ðÓ •zİ, z ĩÓ y, ð#İ ≤ĀÈ, yÓ 12É4 çy•çy• ĩlÓ xyÜ ĩ° !ã, e!ç" 12É5
ÁÓ D ĩç ĩÓÓ xyÜ ĩ° !ã, e!ç" 12

85%	MATCHING BLOCK 110/241	SA	CC-BG-03.pdf (D149053335)
É6 í, z, ðŮÇ•yÓ 12É7 ≤ĀÏyÓ# 12É8 @ ĩŮ, ð!O 12É0 í, z ĩjçf ~•z ~Ü, ĩ			

İÜ, Ó Ù)° xy ĩ°yã, f !ÓÈİİ° Ó •°

Ù%â Í%îàÓ ò,çf Ñçfl,Ò!ì, ÑjõîÛ≈, òyÓîyî, !Ó Û, Ó y- ò,çf Ñçfl,Ò!ì, Óîî, ÑyôyÓî Ê, yîÓ î ÓyV, yî !ä, eÜ, òy G
fliy, òi, f- ~z ~Û, îÛ, xyÛÓ y Û%â !ä, eÜ, òyÓ !Ó!È, Ñ ÌòÛ, ÑjõîÛ≈, !ç« yì#≈ îòÓ xÓ!•, Û, Ó Ó- ~z !ÓÈÏ =!•
≠ l Û%â !ä, eÜ, òyÓ !ÓÛ, yç G !ÓÓ!≈, l !Ó!È, Ñ Û%â ÑjÏyè, çy•yD#Ó ñ çy•cy•yl G ÁÓ Dîç îÓÓ ÑÛî Û%â
!ä, eÜ, çîîÓ !ÓÛ, yç l Û%â !ä, eÜ, òyÓ í, z, òÓ •zî, zîÓ y, ò#î ≤ÄË, yÓ 1É2É1 É) !ÛÛ, y •z!ì, •y Ñ ä, ä≈, yÓ î «, îe
!ç"Û, òy ~Û, fljî, sf Ûî≈òyÓ x!òÛ, yÓ #- fliy, òi, fñ È, yflÒîî≈Ó Ñyîî Ñyîî !ä, eÜ, çîîÓ !Ó!ÈÏÓ òÓ ÓyîÓ Ê, yÓ îî, Ó
lyÛ í, z!µ Û, îÓ îSÈ- ≤Äyã, #l È, yÓ îî, Ó Ûî, Ûòf!î!àG !çîîÓ î «, îe !Ó!ÈÏ í, z!Û, ÈÏ≈î, y «, f Û, Ó y îyî - Û%â
xyÛî Ê, yÓ îî, !ä, eÜ, çîîÓ !Ó!ÈÏÓ Ê, yÓòyÓ yî çy!Ó î, •îî l!%, lòyÓ yÓ !ä, eÜ, òy Ñ, l Û, îÓ - Û%â !ä, eÜ, òy G
î, yÓ !ç"îòÓ ÑjõîÛ≈, K, yl xç≈l•z Óî≈, Ûyl, òyîè, Ó í, z îjçf- Ñ%≤Äyã, #l Û, yò îîÛ, •z È, yÓ î, ÓÈÏ! ≈ !ä, eÜ, òy Ó
Ñ%Ûyl
í, z_Ó y!òÛ, yÓ Ó•l Û, îÓ
xyî îSÈ- xçhsî yñ •z îîyÓ yñ Óyâ=•yÓ =•y!ä, eyÓ# î, yÓ í, z!µ ò, ç, Tyhs - î, îÓ î%îà î%îà !ä, eÜ, çîîÓ ~•z òyÓ y
xÓfy, î, lyÛ, îPG ÑÛîîîÓ Ñyîî Ñyîî î, yÓ xy!DÛ, ñ !ÓÈÏÓ G !ä, eÜ, çîîÓ #!ì, ç, ò!Ó îî≈, î, •îî îSÈ- Û%â xyÛî
È, yÓ îî, 121

NSOU r CC-HI-X 122 îòÓ Óy!Ó !ä, eÜ, òyÓ !ÓÛ, yç â îè, î, y Û%â !ä, eÜ, òy lyîÛ, òÓ !ä, î, - Û%â !ä, eÜ, òy Ó
âÓ ylyÓ Ñ, l Û, îÓ ÛÛ, xyÛ, Ó îÓ Ó xyÛ îîÛ, •z- ÌòG ~Ó ÷È, Ñ) ä, ly â îè, #Ûyî %îlÓ xyÛî•z- È, yÓ î, #î
î, îî îfÓ ÑîD, òyÓ !ÛÛ, !ç" îî, îfÓ Ñç!Ûò!î à îî, G, èy, y •z !çîîÓ, ò)≈ !ÓÛ, yç «, f Û, Ó y îyî ÑÆòç çî, îÛ, -
Û%â ÑjÏyè, ÓyÓ !ä, eÜ, òyÓ í, z!Ûy•# ÑÛî≈Û, îSÈîl- î, yÓ xyçç#Ó!îî, È, yÓ î, Ó îÈÏÓ Ê, yÓ ñ È, ñ ç#ÓçyÓ
Óî≈lyÛ, îPGñ î, yÓ ÑÛÛ, y•#l Û, y îly !ä, îèÓ Ñ, yl Û îîl- ÓyÓ îÓ Ó í, z_Ó y!òÛ, yÓ # #Ûyî %! ò!ÖÓ
!ççy!ä% fî, •îî xyî î l, òyÓ îfÓ ÑyÈ, y!È, ÑjÏyè, çy•î, •Ûy, ò% îfÓ òÓ ÓyîÓ - îyáîl xîÛ, !ç"Ó ÑîD
, ò! ä, î, •î #Ûyî %îlÓ - î, y îòÓ SÈ!Ó ò îà Û%?, •l- ~îòÓ •z xlf, Û îSÈîl Û#Ó Û%Ñy!ÓÓ ñ Û#Ó Ñî ò xy!° G
xyΣ%Ñ ÑyÛò- #Ûyî %! îal, òyÓ îf !SÈîl Ñáy!Û, yÓ !Óáfy, !ä, eÜ, Ó !SÈîl !Óçyò- !Óçy îòÓ ò%•z !çÈf !SÈîl
Û#Ó Ñî ò xy!° G xyΣ%Ñ ÑyÛò- #Ûyî %! «, Ûî, y, ò%lÓ #k, y îÓ Ó, òÓ î, yÓ òÓ ÓyîÓ ~•z, òyÓ !ÛÛ,
!ä, eÜ, Ó îòÓ xyÛsf çyly- Ñ xy•y îl Ñy, y !ò îî î, yÓ y Û%â òÓ ÓyîÓ ~îÑ îyà îl- î, y îòÓ •yî, ò îÓ •z Û%â
Ñ%Ó îáylyÓ !ä, eÜ, yÓ áylyÓ ä, ò, l â îè, - îyáîl î SÈ!Ó =! Ñ, l Û, î ñ î, yÈÛÈ•z Û%â òÓ Óy!Ó !ä, eÜ, òy lyîÛ
, òÓ !ä, î, - #Ûyî %îlÓ xyÛî òÓ ÓyîÓ !ä, eÜ, çîîÓ y î!l%_ •îî îSÈîl î, yÓ ≤ÄÛyî Û îî Ñ xyÛîÓ @ Åsi
ÛÓyî y!ç! Óyî yî, Û îîÛ, - Û#Ó Ñî ò xy!° ñ áyçy xyΣ%Ñ ÑyÛòñ ÛÓyly îÛòyly òÓ îÓç Û•jòG ÛÓyly
•zî, z!ÛÈ, ≤ÄÛ%â #Ûyî %îlÓ xyÛî Û%â !ä, eÜ, çy! î!l%_ !SÈîl- Û#Ó Ñî ò xy!° ~îÑ îSÈîl x!Ó ç îîÛ, xyÓ xyΣ%Ñ
ÑyÛò !çÓ yç îîÛ, - xyΣ%Ñ ÑyÛò G Û#Ó Ñî ò xy!° ò ç, òò# , òyÓ !ÛÛ, Ó #!ì, îî, !ä, eyB, l Û, Ó îî, l- Û%â
òÓ ÓyîÓ G î, yÓ y îz Ó #!ì, •z x!%Ñ îÛ, îÓ l- È, îî ≤ÄÛ î%îàÓ Û%â !ä, eÜ, çîîÓ Û îòf !ÓÈÏ G xy!D îÛ, Ó
, òyÓ !ÛÛ, ≤ÄË, yÓ «, î#î - î, îÓ xyÛ, Ó îÓ Ó xyÛî !Ó!È, Ñ òÓ îîÓ !ç"Ó y Û%â !ä, eÜ, çy! Û, yç Û, Ó yî Û%â
òÓ Óy!Ó !ä, eÜ, çîîÓ í, zqÓ â îè, ly fl!Û, #î î, yî í, z!µ- xyÛ, Ó îÓ Ó xyÛî G !ä, eÜ, çy!Ó îî, îc îSÈîl xyΣ%Ñ
ÑyÛò G Û#Ó Ñî ò xy!°- xyòò%Ñ ÑyÛò È, yÓ îî, xyÛyÓ, ò) îÓ≈•z !ç" !ç« y Û, îÓ îSÈîl !è, Û, •zñ î, îÓ
xyÛ, Ó îÓ Ó, òÓ yÛy îç≈z !ì, l ÷% !ÓÈÏ îî Ó xyÛ, îî, Ì ñ !ÓÈÏ îî Ó xhsî !≈!•, x!≈ È%, !è, îî î, y, yÓ G, òÓ G
çyÓ îl- î, yÓ SÈyè yG, òÓ Óî, #≈Û, y îò «, !ç" # •îî í, z îè, !SÈîl- x!%!ä, eÜ, l Û, Ó «, î, yÓ çlf î, y îÛ,
Û!ç!Ó l Û, òÛ ly îÛ x!È, î, Û, Ó y •î, - xyΣ%Ñ ÑyÛò îòÓ Û, y îçÓ Û îòf ÛyÛçlyÛyÛÈÛÈÓ xçÇÛ, Ó î!°•z ÑÓ≈y!òÛ,
í, z îÓ á îyàf- ≤Ä! îÛ ~ Û, y îçÓ òy!l ç îSÈ Û#Ó Ñî ò xy!° í, z, òÓ - xyÛ, Ó îÓ Ó òÓ ÓyîÓ Ó !Óáfy, !ç" #
!SÈîl ~•z Û#Ó Ñî ò xy!° ç Û, Ó îî, ÛE, y îyey Û, îÓ l- !Û, v !l, !xyÓ !È, îÓ ly ~î° ~òy!l ç ~îÑ, ò îî, xyΣ%Ñ
ÑyÛò îòÓ í, z, òÓ - xyΣ%Ñ ÑyÛò x îÛ, í, z îÓ á îyàf SÈ!Ó !ä, !ei, Û, îÓ l- xyÛ, Ó Ó î, y îÛ, ä, yÓ îçy Û!ÑòyÓ
, òò îl- òÓ Óî, #≈Û, y îî !è, !è, yÛ, çy îîÓ x!òÛ, î≈, y •l- ~Û!Û, xyÓ G, ò îÓ 1587 lyàò xyÛ, Ó Ó îÑ, y îÛ,
Û%î, y îlÓ î òG! yl, ò îò !l%_ Û, îÓ l- Û%â òÓ ÓyÓ # !ç"Ó y Û, Ó SÈ!Ó•z xÑyÛ, îî, l lyñ î, îòÓ x îl îÛ, •z
!SÈîl òç, !, òÛ, yÓ Óy Ó b îáyòy•zÛ, Ó - xyΣ%Ñ ÑyÛò ~Ûl•z ~Û, !ç" # îSÈîl #Ûyî %! G xyÛ, Ó Ó ò%Ûç! îÛ, •z
!l, !l !ç" !ç« y òy Û, îÓ îSÈîl- Ñ îòÛ, î îÛ, Û%â òÓ ÓyîÓ îÑ, yÓ !Ó îçÈf Ûî≈yòy îSÈ- î, yÓ , òe Û%•y!òò
ç!Ó È, G Û%â òÓ Óy!Ó !ä, eÜ, çîîÓ !SÈîl-

NSOU r CC-HI-X 123 xyÜ, Ó^ÍÓ^Ó^ xyÜ^Í° Ù%â° !ä, eçy°yÍ° x^îÜ, !•@% !ç"# !í%_´ •!- iñ, yÓ° xyÜ^Í° !•@% !ç"#Ó° y
ŸÇáfyÍ° !SÈ^Í° 145 xyÓ° Ù%Ÿ!°ÚÓ° y 115 ç!- , ðÓ° Óí, #≈Ü, y^î° çy•y!D^ÍÓ°Ó° xyÜ^Í° !ç"#Ó° ŸÇáfy •...yŸ , ðyÍ° - 43 ç!
!•@% G 41 ç! Ù%Ÿ°Ùy! !ç" òÓ° Óy!Ó° Ù, y^îç !í%_´ •!- Ó>í, xyÜ, ÓÓ° !SÈ^Í° Ù%â° !ä, eÜ, °yÓ° ≤ÄÜ, ,i, ≤Ä!i, ,y, y, çyŸ
ÓfÓfliyÍ° ^îÉ, yÓ°i, #Í°Ü, Ó°i xyÜ, ÓÓ° Ù, ^îÓ° !SÈ^Í° !ä, eÜ, °yÓ° ^«, ^îeG ^î, Ü!l , ðyÓ° !ŸÜ, !ç"Ó° #!i, Ó° Ÿy^îl fliyt#Í°
≤Äyí, y ŸÇ!%_´ •^îl^î, y Ù%â° !ä, eÜ, °yÍ° í, z_#i≈•Í° - xyÜ, Ó^ÍÓ°Ó° xyÜ^Í° òÓ° Óy!Ó° !ä, eÜ, yÓ° áylyÍ° ŸÜ!<Tài, Ü, yç
=Ó° & •Í° - ~Ü, •z !ä, ^îeÓ° !ÓÉ, ß" xç^îçÓ° Ù, yç !ÓÉ, ß" ò«, !ç^îÓ° •y^îi, Ó° ^SÈNyÍ° yÍ° ç#Óhs" •^îl^î G^îe, - 1580
Ÿy^îÓ° , ðÓ° ^îlÜ, Ù%â° !ä, eÜ, °yÍ° •z, z^îÓ° y, ð#Í° !ç" xy!D^îÜ, Ó° xl%≤Ä^îÓç â^îe, - xyÜ, Ó^ÍÓ°Ó° xyÜ^Í° Ù%â°
!ä, eÜ, Ó° ^îoÓ° ^îÜ, •çy!i, ^îi, , ðe%, í°y !SÈ^Í° ly- iñ, yÓ°y !SÈ^Í° !i, ^îÓi≈ ŸΩ%, i, - iñ, yÓ° xyÜ^Í° !Óáfyi, !ä, eÜ, Ó°
òçÓhs" !SÈ^Í° Ü, y•yÓ° Ÿj±òy^îl^î Ó° Ùy!ÉÍ- Ó° yhfly ^îlÜ, iñ, y^îÜ, ~^îl xyΣ%Ÿ ŸyÜy^îòÓ° •y^îi, i%, ^î° ^òl- i, yÓ°
Ü, y^îSÈ•z òçÓ^îhs" Ó° !ç" !ç, y •Í° x!ä, ^îÓ° •z !i, !l ~Ü, ^îð, !ä, eÜ, Ó° •^îl^î G^îe, l- Úi%, !i, lyÜyÜÓ° !Ü, S%È !ä, ^îeñ
i, y!Ó° áEüÈ•zEüÈ!i, Ù%!Ó° í°yEüÉÓ° ÓyÜ, ~i, Ù%^îÓ°Ó° ≤Ä!i, Ü, ,i, xB, ^îl G !Ü, S%È Ÿyò%Ó° ≤Ä!i, Ü, ,i, xB, ^îl òçÓhs"
xŸyòyÓ° í òç, i, yÓ° flj«ç, Ó° Ó° y^îál- ~ŸÉ! ðÉÉ, yÜ≈yÓ° Ù^îi, òçÓ^îhs" Ó° !ä, ^îeÓ° í, z, ðÓ° , ðyÿä, yí, f ≤ÄÈ, yÓ°
°«, ^î#Í° - i, ^îÓ° ^îz Ÿy^îl^î, yÓ° Óf!_` ài, , ðí≈^îÓç, i «, Üi, y G !•@% Ü•yÜ, y!ÓfÜ, K, y!i, yÓ° SÈ!Ó°=!°^îi, ÓyÄÍ° •^îl^î
G^îe, - Ùy!ÉÍ ç#Óçvñ È, #^îi, , Ó° òçfñ ŸÓ!Ü, S%ÈÓ° Ù^îòf•z ≤Ä!i, !e, ≤Äyí#Ó° fljÜ, #Í° È, !DÜyñ òçÓ^îhs" Ó°
SÈ!Ó° ^îi, flò<Tñ Íy ŸÜÜ, y°#l xlfy!f ŸÜ!<Tài, ≤ÄÍ° y^îŸÓ° !ä, eyÓ°#Ó° Ù^îòf xl%, ð!flü, - Ÿ!ø!°i, Ü, y^îçÓ° Ù^îòfG ~•z ^îlçflj
≤Ä!i, È, yÓ° flj«ç, Ó° ñ, y òçÓ^îhs" Ó° Üi, xlf ^îÜ, í, z•z ^Ó° ^îá ^îl^î, , ðy^îÓ° !l!- xyÜ, Ó^ÍÓ°Ó° xyÜ^Í° xlfŸÓ° !Óáfyi,
!ä, eÜ, ^

ÌòÓ° Ù^îòf í, z^îÖ°á^îllyàf •^îi°l

ÓŸ

yGÍ°yln ^Ü, Ÿ% Óy ^Ü, çÓ G È, yÓ° &Ü, ^òà- !ä, ^îeÓ° ^≤Ä«ç, y, ð^îe, Ó° ä, lyñ Ó° ^îÓ° ÓfÓ•yÓ° G ≤Ä!i, Ü, ,i, xB, ^îl
ÓŸGÍ°yl !SÈ^Í° xlÓðf- xyÓ°° È, ç° ^îŸÓ !ç"#Ó° ≤ÄÇÇŸyÍ° , ðMÈ, Ù%á ÓŸGÍ°yl i, y^îòÓ° xlfí, Ü- ^îŸÓ ò#â≈^îÜ! yò#
!ä, eçÄÜ, " xyÜ, Ó^ÍÓ°Ó° xyÜ^Í° @^îÁ, i, Ü, Ó° y •^îi" !SÈ°ñ ^îÜ! Ü•yÜçylyÜyÜñ ÚÓ° çÜlyÜyÜñ
Üi, y!Ó° áEüÈ•zEüÈ!i, Ù%!Ó° í°yÜ ≤ÄÈ, ,i, @^îÁsi !ä, ei G , ðe%! xçÜ, Ó° iñ ŸÓ^îç, ^îe•z ÓŸGÍ°yl xçç@^îÁ, i, Ü, ^îÓ° !SÈ^Í°-
i, ^îÓ° °y•z! í» , zçEüÈ~ !SÈ° i, yÓ° ≤Äòyl òç, i, y- ~ŸÉ !, ðÉÉ, yÜ≈yÓ° Ù^îi, Ù%â° òÓ° Óy!Ó° !ä, eŸÜ) ^î• ^Üyè, 6ç!
^Ü, ç^îÓÓ° í, z, ð!flü, i, °«ç, fi#Í° ñ ~^îòÓ° Ù^îòf ò%ÜçlEüüÈ^Ü, çÓ G ^Ü, çÓòy^îŸÓ° !ä, e , ðyGÍ° y lyÍ° çy•y!D^ÍÓ°Ó°
xyÜ° , ðí≈hs" - iñ, yÓ° y òçç^îl•z , ðyÿä, yí, f !ç" xy!D^îÜ, Ó° !ä, e Ó° ä, lyÍ° òç, i, y ^òáyl- ^Ü, çÓòyŸ ~Ü, y!òÜ,
•z, z^îÓ° y, ç#Í° SÈ!ÓÓ° xl%Ü, Ó° i, Ü, ^îÓ° l- iñ, yÓ° x!B, i, Ù%â° Ó° Üi#Ó° SÈ!Ó° ^îi, Üy, yEüÈ^ÜÓ°#Ó° xyò° «ç, f Ü, Ó° y
ÍyÍ° - xyÓ°° È, ç° !°^îá^îSÈlñ xyÜ, ÓÓ° ≤Ä!i, ŸÆy^î• ~Ü, ÓyÓ° iñ, yÓ° !ä, e!ç"#^îòÓ° Ù, yç , ð!Ó° òç≈l Ü, Ó° ^îi, l-
òy^îÓ° yàÓ° y ≤Ä!i, ŸÆy^î• í, z, ðy!ò, !ä, eŸÜ)• iñ, yÓ° Ÿjø^îá í, z, ðfliy, ðl Ü, Ó° ^îi, lñ ŸjÄyè, i, y^îòÓ° Ù, y^îç Ÿv<T •^î°
, ðeÓ° flÖyÓ° ≤Äòyl Ü, Ó° ^îi, l- Ü, yÓ° G Óy ÜyŸ Üy!•ly Ó, !k, ^îç, ði, - Ù%â° Í°^îá !ç^îÓ° çlf ≤Ä^îl^î yçl#Í° Ó° Çñ i%, !°ñ
Ü, yàçñ ^îylyñ Ó° * , ðyÈüüÈ~ ŸÓ° !Ü, S%È•z ŸÓ° ÓÓ° y, Ü, Ó° ^îi, l , ð, , ^î, ðyEÜÜ, ài- ŸjÄyè, Ó° y !l^îçÓ° y•z x^îl^îÜ,
!ä, eÜ, °y !Óðfy !ç, y Ü, ^îÓ° !SÈ^Í°- #ÜyÍ°%l G xyÜ, Ó^ÍÓ°Ó° Ù, y

NSOU r CC-HI-X 124 ≤ÄŸDí í, z^îÖ°á- xyΣ%Ÿ ŸyÜyò G Ü#Ó° ~ŸÍ° ò xy!Ó° Ù, y^îSÈ xyÜ, ÓÓ° !ä, eyB, l !Óðfy ^ç^îál-
^àNyí, , y í, z^îÜy, ðsi#^îòÓ° !ä, eÜ, °y Ÿjò!Ü≈, i, !^îEÍðyK, y xÜylf Ü, ^îÓ° !i, !l ~ !ç^
í"Ó° , ð, , ^î, ðyEÜÜ, i, y Ü, ^îÓ° !SÈ^
í°l- ÍyÓ° y !

ã,eÜ,ø,y x,øSÈ@ Ü,Ó,^îi,ln xyÜ,ÓÓ,î,y^îòó,á,ty Ü,Ó,^îi,l- !i,!! Ó^î!SÈ^î!ñ Úxy!Ü Ù^îl Ü,ÍÓ, !ç"# îÑ,yÓ, !lçflj
 í,z,ø,y^îi {ÿ°Ó,^îÜ, fløÓ,î Ü,^îÓ,l- Íál !i,!! ~Ü,Ï,è, ç#Óhs" ≤Äÿi#Ó, ≤Ä!i,Ü, !i, xÑy^îÜ,ln î,ál !ÿä,Î,^îÑ,yÓ, Ù^îl
 ,ø^îi, ,ÿl^î ðz {ÿ°Ó,^îÜ, !ll ç#^îÓ ≤Äÿi òyl Ü,^îÓ,l-ÜÜ Ù%â° Î%îàÓ,^î ð, çyÜ, ~È,y^îÓ !ç"#^îòó,^î fljyó#li,y
 ≤Äòyl Ü,^îÓ,^îSÈ^î!ñ î,y,z!i,è%îÓ≈ îÑ,yÓ,y Ü,"lyG Ü,Ó,^îi,ø,yÓ,^îi,y ly- 12É2 çy•y!D^îÓ,Ó, xyÜ° çy•y!D^îÓ,Ó,
 xyÜ^î Ù%â° !ä,eÜ,ø,yÓ, xyÓ,G í,zÍÜ,É!≈i,y,yÈ, Ü,^îÓ, - î,^îÓ !ä,eÜ,yÓ,áyly!^î !ç"#Ó, Çáfy,•..yÿ,øyl - ÿjÿyè, ~Ü,
 ~Ü,çl !ç"#^îÜ, ~Ü, ~Ü,òÓ,^îlÓ, !ä,e xB,^îlÓ,òyl!^î c^î òl- È,^î° ~Ü,çl !ç"#,ÍÓ,^îÇÉÍ,òÓ,^îlÓ, !ä,e xB,^îl ò«,i,y xç≈l
 Ü,^îÓ,l- Ghflÿyò Ùlÿ%Ó, •^îi, G^îè,l È%,ñ È,ñ ç#Óçv xyÜ,yÍ, ò«,ñ xyÜ°° •yÿyl ≤Ä!i,Ü, !i, xB,^îl ò«,ñ çy•y!D^îÓ,Ó,
 xyÜ^î,ø,yÓ,ÿf,^î^îÜ, xy^îÿl xÑyÜ,y !Ó,çy- çy•y!DÓ, xyÜ,Ó,^îÓ,Ó, !ÓÓ,ß^îk,^îÿÉÿy Ü,^îÓ, ~y•yÓy^îòó, xÓfliyl
 Ü,y^î,^îÿáyl !ä,eÜ,yÓ,áyly fliy,òl Ü,^îÓ,l- ^îÿáyl^îz !ä,e xD^îl !l!_ •l xÑyÜ,y ^îÓ,çy- ≤Ä!i,Ü, !i, xB,^îl !i,!! xÿyÜylf
 ò«,i,y ^îòáyl- î,^îÓ çy•y!D^îÓ,Ó, xyÜ^î ò%z ^î, !ä,eÜ,Ó, •^î! xyÜ°° •yÿyl G Ghflÿyò Ùlÿ%Ó, - ~^îòó, Ù^îòf xyÜ°°
 •yÿyl^îÜ, çy•y!DÓ, ly!òó,ÈüÉi,zçÈüÈçyÜyl x!È,òyl,È) !É!i, Ü,^îÓ,l- ~z !ç"# È%,ñ È,ñ ç#ÓçvÓ, SÈ!Ó, xÑyÜ,^î°G
 î,yÓ, ≤Äòyl Ü,yç !SÈ, ≤Ä!i,Ü, !i, xB,l- ÖyhflÍÓðÜ#≈ îÑ,yÓ, ≤Ä!i,Ü, !i, !ä,e^îiÓ, G,òÓ, •z,í,z^îÓ,y,ø#i, ≤ÄÈ,yÓ
 °«,î#î^î - çy•y!DÓ,ñ çy•y•y^îlÓ, ≤Ä!i,Ü, !i, !i,!! xB,l Ü,^îÓ,l- Ù%â° xyÜ^î,^îÍÓ !ç"#,ÍÓ,^îÇÉÍ,ò«,i,y ≤Äòç≈l Ü,^îÓ,l
 î,y^îòó, Ghflÿyòñ ly!òó,ÈüÉi,zçÈüÈçyÜylñ ly!òó,ÈüÈx°%ÈüÈxÜ%Ó, •z,í,fy!ò,í,z,ø,y!ò=Í° ≤Äòyl Ü,Ó,y,î, - ~z
 í,z,ø,y!òòyÓ, #Ó,y !Ó,^îÇÉÍ ÿy!øy!Ü, Úí≈òy,È,yà Ü,Ó,^îi,l ~ÓÇ çyÿÜ,^îÿy, #Ó, !lçflj Ó,^îÓ, Ù^îòf î,yÓ,y xÓfliyl
 Ü,Ó,^îi,l- Ù%â° Ó,yç≤Äÿy^îòó, !!lò≈T fliy^îl ~ÿÓ !ä,e!ç"#^îòó, Ü,y^îçÓ, çyl,ày Ü,Ó,y,î,ñ ~^îÜ, Ó,y,î, Ü,yÓ,áyly-
 ^î,ø,yçyÜ,ñ Ó,bÈüÈx°ÇÜ,yÓ, •z,í,fy!òó, Ùi, SÈ!ÓG ≤Ä!i, •i, ÿjÿyè,^îè,Ó, !lçflj Ü,yÓ,áyly!^î - È,^î° SÈ!Ó,^îi, È%,^îè,
 í,zè,^îi,y ÿjÿyè,^îòó, !lçflj •zFSÈyñ xyÜ,yCyñ È,y^î°yàý- îÑ,y^îòó, ,ø,ç,^î,ø,yÉÜ,î,y SÈyí, ,y Ù%â° !ä,eÜ,ø,yÓ,
 !ÓÜ,yç ÿÖ,Ó !SÈ° ly- î,^îÓ ÿjÿyè, SÈyí, ,yG x!È,çyí, ^îlÍÓ, Óf!_ Ó,yG !ä,^îèÓ, ,ø,ç,^î,ø,yÉÜ, !SÈ^î!- ~z
 ,ø,ç,^î,ø,yÉÜ,Ó, @,^îÓ, xy!l≈Ü, òyl,È,yÓ, •z @^îi,Ü,Ó,^îi,l ly- î,yÓ,y !ç^îÓ, ^îÓyk,yG !SÈ^î!- çy•y!DÓ, ÿjò^îÜ,ç,
 òÓ,Óy!Ó, !ç"#Ó,y Ó,^îi,ln Ú!çÖ,°z•y!•Ü, àÈ,àÓy^îlÓ, SÈy!yà ò%ll,yÓ, ÿÓ,Óy!i, çy•y^îlyÓ, Ùy!Ü, - !l! áÑy!è,
 ç%#!Ó,Ó, Ù^îi,y !ç"#Ó, =îÿä,yz Ü,Ó,^îi,ø,y^îÓ,l- ~z Óf!_ ÍyÓ, ,ø,ç,^î,ø,yÉÜ, !i,!! ÿjÿyè,z È,àÓyl-Ü
 •z,í,z^îÓ,y,ø#i, ,òl≈è,Ü,Ó,y Ù%â° ÿjÿyè, G x!È,çyí,^îòó,^î !Ó,y!ÿyÓ, Ü,ÿy Ó,^î°ÍSElñ î,y ÿÖ,Ó,^îi, !SÈ° ~Ü,Ìò^îÜ,
 î,y^îòó,^îçyÉÍÈüÈ!ç,ø#i,^îlÓ, Ü,yÓ,^îi,xyÓ, xlf!ò^îÜ, Óf! ÿyòf Ü,yÓ,áyly=!^îÜ, ä,y% ^îÓ,^îá- ~Ó, çlf Óf! •i,
 ÿjÿyè,^îè,Ó, ÇçyÓ, áÓ,^îä,Ó, ò%zÈüÈi,î, #î,yçç- Ù%â° x!È,çyí,Ó,yG x!È,ÍÓ,Ó, Çç@^îi, xy@^îi, # !SÈ^î!- SÈ!Ó, !SÈ°
 î,y^îòó, xy@^îi,Ó, xlf!Ü,Ó,-
 fljyÈ,y!ÓÜ,È,y^îÓ,z
 î,yÓ,
 y !ä,e!ç"#^îòó,
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ø,ç,^î,ø,yÉÜ,î,y Ü,Ó,^îi,l-		

Úy!ŤÓ°ÈüÈ•zÈüÈÓ°!•!ÚÚÓ° Ùi, x!È, çyi, ^îóó° ç#Ól#@~Åsi ^îîÜ, Ù~îl•î• ^îñ iÑ, yÓ°yG i, y^îóó° G à, ŤÇ°@z fliy ^îl lã, e
Ù, yÓ° áyly à ^îl, i%, °îl, l~ ^îóó° x^îl^îÜ, xyÓyÓ° !ç^îÓ° ŤÜçòyÓ° G !SÈ^î!- Óy!î≈^îl^îÓ° Ù%â° x!È, çyi, ^îóó°
^çyE!^îó° !!@y! Ù%áó° •^îG fl#Ü, yÓ° Ù, ^îÓ°^îSÈ! ^îñ Ú-z!u, ŤÜÈüÈ~Ó° Ù, yÓ°&!ç" !è, ^îÜ, lyÜ, i, ly !ò ly
GÚÓ°y•Ó°y i, y^îóó° à, •ÈüÈÜ, yÓ° áyly=!^îl, !ç#^îóó° fliy ly !ò^îl, l- Ùy!ŤÓ°ÈüÈ•zÈüÈÓ°!•!ÜÈüÈ^î, xyΣ%Ó° Ó°!•Ü
áy!ÈüÈ•zÈüÈáyly^îlÓ° ç#Ól#Ü, yÓ° xyΣ%Ó° Ó°!•^îÜÓ° !ç" x!%Ó° y^îàÓ° , ð!Ó° ä !^î !ò^îl^îSÈ!- ~Ü, ÓyÓ° ~Ü, !ç#
i, yÓ° !ä, eŤÜ, yÓ° xyÓò%Ó° Ó°!•^îÜÓ° ŤyÜ^îl!Ó!e Ó° çlf •y!çÓ° Ù, Ó°^î° xÓò%Ó° Ó°!•Ü ~Ü, !è, SÈ!Ó° ^ò^îá á%!ç •^îl
i, y^îÜ, ^óç# x!≈ ≤Äöyl Ù, Ó°^îl, ä, y•z^î° !i, !l i, y @^îÄ•Ü, Ó°^îl, xfl#Ü, !i, çyly G , ð!Ó° Ó°^îl, ^îŤ, yÓ° Ù, y^îSÈ òy!Ó°
Ù, ^îÓ° l ^îñ SÈ!Óáy!!Ó° ŤeÜ, E!≈ Ťe !i, !l !l^îó≈ç Ù, Ó°^îÓ!- áy!ÈüÈ•zÈüÈáyly i, y ^ò!á^îl !ò^î° !ç# Ťv<T •^îl^î SÈ!ÓÓ°
òy!Ü•z ^îÜ, Ó° !l^î! lyñ i, yÓ° •zlyÜG @^îÄ•Ü, Ó°^î!- Ù%â° !ä, eÜ, yÓ° áyly! @^îÄsi !ä, ei G ≤Ä!i, Ü, !i, xB, l ≤Äyòylf °yÈ,
Ù, ^îÓ° !SÈ°- ~Ü, y!ðÜ, , ðyÓ° !ŤÜ, Ù, yÓ°f@^îÄ^îsiÓ° Ùi, !•@% Ù•yÜ, yÓ°f=!° x!%Óyò •î° G ~^îóó° Ù^îðf ÚÓ° çŤ%lyÜyÜ
äÜ•yÈ, yÓ°^îl, Ó° , ðyÓ° !ŤÜ, x!%Óyòä •!Ó° Óççñ Ó° yÜyl^î ≤ÄÈ, !i, !ä, !e! , •î° - xyÜ, ÓÓ° !l^îç ~•z @^îÄsi!ä, e^îÜ, yç
i, _ŤyÓòyl Ù, Ó°^îl, l- i, ^îÓ° xyÜ, Ó°^îÓ° xyÜ^î° ŤÜ^îä, ^îl^î ð#â~^îÜ! y!ò , ð!Ó° Ù, "ly !SÈ° ÚòyhfllylÈüÈ~ÈüÈ
xyÜyÓ° •yÜçÜ x°ÇÜ, Ó°î- !Ü, ÇÓò!hs" !lÈ≈, Ó° ~•z Ó, •î° @^îÄ^îsiÓ° x°ÇÜ, Ó°^îl^î Ó!ç !ç# xÇç !l^îl^î !SÈ^î!- x^îl^îÜ, Ó°
Ù^îl, ~•z Ú•yÜçylyÜyÜÓ° !ä, !e! , Ù, Ó° yÓ° Ù, yç ð÷Ó° & •î° ðÜyl^î %^îlÓ° xyÜ^î°- !Ü, v ðÜyl^î %^îlÓ° ŤÜ^îl^î Ù%â°^îóó° ~i,
^°yÜ, Ó° Óy x!≈Ó° !SÈ° ly ^îi, y !ò^îl^î •yÜçylyÜyÜÓ° Ùi, Ó, •î° !ä, eŤÜ, yÓ° à^îl, , ^îi, y°y ŤÜ, Ó°- 1563 !á fiè, y^îŤ ~•z
@^îÄsi!ä, ei ð÷Ó° & •î° ~Óç i, y ä, ^î° , ð^îl^îÓ° y ÓSÈÓ° ð^îÓ° - i, ^îÓ° Ù, y≈ áyü, y°G!^î y°yÈüÈÓ° Ù^îl, 1567 !^îÜ, 1582 !á
fiè, y^îŤÓ° Ù^îðf Ú•yÜçylyÜyÜÓ° !ä, e=!° x!B, i, •^îl^î !SÈ°- x^îçyÜ, òyŤ Ù^îl Ù, ^îÓ° lñ 1567 Ťy^î°Ó° Ù^îðf•z
Ú•yÜçylyÜyÜÓ° Ù, yç ^çE! •^îl^î !à^îl^î !SÈ°- 1567 ^
!^îÜ, 1570 !á fiè, y^îŤÓ° Ù^îðf Ìy x°ÇÜ, Ó°

70%	MATCHING BLOCK 112/241	SA	GE-EC-41.pdf (D164972222)
î Ü, Ó° y •^îl^î !SÈ° i, y ^îóó° Ù^îðf í, z ^îÓ°á^			

ŤyàfÈüüüÈ
Ú=!°hfllylÜñ Úò%Ó≈° Ó°y!# !á!çÓ° áy!Ü ~Óç Úxyl!^î yÓ° ÈüÈÈ•zÈüÈŤ%!•!Ü ≤ÄÈ, !i, @^îÄ^îsiÓ° x°ÇÜ, Ó°î Ü, Ó° y
•^îl^î !SÈ°- •çÓ° i, Ù, •îð^îóó° xyd#!^î •yÜçyÓ° x^î°Ó!Ü, Ü, «, Üi, y^îÜ, ^îÜ, w Ü, ^îÓ° Ó° !ä, i, Ú•yÜçylyÜyÜ ^ä, Òj!è, á^îl,
Ťjð!î≈- !òG ^îÜ, y!G á^îl, Ó° Ťjð!î≈ xÇç , ðyG!^î y!y! !l- i, ^îÓ° ŤÜhfl! !ä, e ~•z @^îÄ^îsi ŤÇ!Y<T Ù, Ó° y •^îl^î !SÈ°ñ i, yÓ°
Ù^îðf Ùye 150!è
í, zk, yÓ° Ù, Ó° y ŤÜ, Ó° •^îl^î^îSÈ- ~
ò^îä≈ xyi, , y•z È%, è, G ≤Ä^îfl! 2 È%, è, Ùy^î, ðÓ° Ù, y, ð^îl, , Ó° G, ðÓ° ~•z SÈ!Ó°=!° x!B, i, •^îl^î !SÈ°- , ðyÓ° !ŤÜ, !°! , ð!Óò
áŤyçy xyi, y! zÖ°y Ù%!!ç Ù, yç!È, l# ≤Ä!i, SÈ!ÓÓ° , ðŤä, y^îl, lyhflly!Ü, !°! , ð^îl, SÈ!ÓÓ° !ÓÓÓ°î !°!ä!SÈ^î!- ≤Ä!^îÜ SÈ!Ó°
xÑyÜ, yÓ° Ù° òy!l^î ^îç !SÈ^î! , ðyÓ° !ŤÜ, !ç# Ù#Ó° ~Ť! ò xy!°- , ðMÈ, yçç! !ç#^îÜ, !l^îl^î Ťy, ÓSÈÓ° Ù, yç Ù, ^îÓ° !i, !l
Ùye ä, yÓ° !è, á^îl,
Ó° !ä, e xB, l Ù, ^îÓ° !SÈ^î!-
xyÜ, ÓÓ° x! , / , ðÓ° i, y^îÜ, •ç !yey!^î , ðy!è, ^îl^î !ò^îl^î xyÓò%Ť ŤyÜy^îóó° G, ðÓ° òy!l^î c ^ò!- , ðÓ° Ói, #≈ xyè, ÓSÈÓ°
ð^îÓ° Ù, yç Ù, ^îÓ° !i, !l, Ú•yÜçylyÜyÜÓ° !ä, eyÓ°#Ó° Ù, yç ^çE! Ù, ^îÓ° l- ~•z !ä, e=!°^îl, ≤Äy!lÜÜ, , ð!≈y^îl^î , ðyÓ° !ŤÜ,
xyÇÜ, y!Ó° Ù, Ó° #!i, Ó° ≤ÄÈ, yÓ° ^òáy ly!^î ñ , ð^îÓ° Ó° SÈ!Ó°=!°^îl, ≤ÄyÜ, !i, Ù, Ó° x!%!ä, ^îe Ó° * , ðyhs" ^îÓ° Ó° SÈy, ð
flö<T •î° - Ùyl%^îE!Ó° Ù%añ xÓ!^î òñ ày^îl^î Ó° Ó° Ç ≤ÄÈ, !i, Óyhfl!Ó çà^îl, ^îÜ! ò, çfÜyl •î° ñ !ç# ^î, Ü!•z È%, !è, ^îl^î
i%, ^î°^îSÈ!- , ðyÓ° !ŤÜ, !ä, eÓ° #!i, ^îl, °« , i#!^î ~Ü, !Ó^îçE!

NSOU r CC-HI-X 126 óÓˆîlÓˆ Ûyl%ÉİËÛÈ~Óˆ Û%á G àySÈ İy ài,yI%àİ,Û, •îİˆ í,zİè,İSÈˆñ •yÛçylyÛyÛÓˆ , ðˆİÓˆ Óˆ
!òˆİÛ,Óˆ İä,e=İˆİi, eˆÛç/İ,y ðİÓˆ Óİi≈,İ, •İi, İy İÛ, – SÈ!Ó İi, İlòçT•İİˆ í,zÈ, İi, İy İÛ, ò,İT@ˆÄy•f çà İi,Óˆ
~İÓçTfÈÛÛÛÈÛyl%İÉİÓˆ çÓˆ # İÓˆ ñ ày İSÈ Û,y İİ, Óy İÓç%ç, ðyi,yÓˆ !Óİfy İİğ– Û•yÛçylyÛyÛÓˆ İä,eYÓˆ# xB, İl
xˆİlÛ, !•% !çˆ#G İİ%_ˆ •İİˆ İSÈˆİl– xyÓ% È,çˆ !ˆİá İSÈİñ ~•z İÓ !•% !çˆ#Óˆ y xˆİlˆİÛ, •z Û%âˆ òÓˆ Óy!Óˆ
Û,Óˆ yáylıˆ !çç,yYÈ, Û, İÓˆ !Óáfıı, ðyÓˆ !İÛ, !çˆ# Ó•%çy İòÓˆ İÛÛ,ç, •İİˆ í,zİè,İSÈˆİl– ~•z @ˆÄsi SÈYı, ,yG
çÓˆ Ói, #~Û,y İˆ ÛòÓˆ ÓyÓˆ lyÛyÛñ ÛÓy•y!Óˆ hfİlyİñ !çy!ÛÈÛÈÓˆ ÛáyÛİyÛñ xy!òÈÛÈÓˆ ÛÛ,y!ıˆ yİl G
lyÈ,y•yi, ÈÛÈx%ÈÛÈİ,zI%İÛ ≤ÄÈ, İi, ðyÓˆ !İÛ, Û,yÓf=İˆG İä, İei, Û,Óˆ yÓˆ Û,yç İjòßˆ •İİˆ İSÈˆ– xyÓ% İ,y!•Óˆ
İ,yÓˆ İ%Û!Óˆ İä,İ, ÛòÓˆ ÓyÓˆ lyÛyÛÈÛÈÓˆ çİf 175İè, SÈ!Ó xNÿ İÛ, İ xyÛ,Óˆ İÓˆ Óˆ İä,eçyˆyÓˆ ÓİGıˆylñ İÛ, İ%ñ Ûò%
çàİñ Û İˆçñ İİ, yÓˆ y G İNÿGˆyñ òÓˆ Ûòyİñ Ûçİ!Û, İñ İy,y ≤ÄÛ%â– xyÛ,Óˆ İÓˆ Óˆ xyÛ İˆ Û,y!òÛ, !•% ðÛ≈@ˆÄ İsiÓˆ
xl%Óyò Û, İÓˆ İ,y İi, İä,e İç İİlyçl Û,Óˆ y•İ – İÛÈÛÛÛÈÓˆ çÛ%lyÛy àÛ•yÈ,yÓˆ İi,Óˆ , ðyÓˆ !İÛ, xl%Óyòàñ Óˆ yÛyl İñ
•!Óˆ Óçç– 1590 İy İˆ ÛxyÛ,ÓÓˆ lyÛyÛÈÛÈÓˆ Óˆ ä,lyÛ,yˆ çÉİ!ˆ İˆ İyAy İè,Óˆ #Û%, İÛ İ,y İä, İei, Û,Óˆ y òˆ ç•İ – ~•z
@ˆÄ İsiÓˆ ò%Û!è, İä,e Óˆ *, ð, ðyGıˆ y İSÈÈÛÛÛÈ~Û, İè, İçÓˆ !ç,İ, xy İSÈ ı, İlÓˆ İÈ, İİQy!Óˆ İ y xfyI, xfyˆÓyèç,
!Ûı,z!çıˆ y İÛ xyÓˆ ~Û, İè,Óˆ xçç!Óˆ İçÉİ xy İSÈ İ,yÓ!ˆ İlÓˆ İ ä, İfiè,yÓˆ !Óİ!y!èç, •y,z İÓˆ !Óˆ İi, – ~Û, •z İÛ İİˆ
ÛÓyÓÓˆ lyÛyÛÓˆ İä, İei, Óˆ *, ð ≤Äı, Û,Óˆ y •İİˆ İSÈˆ– xyÛ,ÓÓˆ lyÛylˆ xˆİlÛ, ÓyhİlÓ àè,ly İÛ, İä,eYı! İ, Û,Óˆ y
•İİˆ İSÈˆ– İÛ İ xyÛ,Óˆ İÓˆ Óˆ xy İò İç xyòÛ áyl İÛ, İ ðyi, •y İ İÛ, İ È, İİˆ ðGıˆyÓˆ àè,ly İä, İei, •İİˆ İSÈˆ– ðyÓˆ !İÛ,
Óˆ #İi, xl%İy İÓˆ xyáfıy!Û!Û, İä, İei, Û,Óˆ y •İG Û%âˆ !çˆ#Óˆ y xyÛ,Óˆ İÓˆ Óˆ ç#ÓlyÓˆ#Óˆ İyè, Û, İ#ıˆ àè,ly İä, İe
È%, İè, İİˆ İ, yˆyÓˆ G, ðÓˆ çyÓˆ !ò İİˆ İSÈİ– xl!ò İÛ, ÓyÓyÓˆ lyÛyÛÓˆ İä,e=İˆ xˆİlÛ, Óçç, ð%Nİ! İÈç, Óˆ G Û, İy
İÈç, Óˆ – İáyı, ,y •zİyÛ#ıˆ xl%çyİ İlÓˆ !ÓÓˆ ç İk, xyÛ,ÓÓˆ İ İä İİˆ İSÈˆİl Û%âˆ İä,eÓˆ#Óˆ Û İòf İ,yÓˆ SÈY, ð
Óˆ İİˆ İSÈˆ– İÛ İä, İeÓˆ İÛ, ylyG xyÓy•Óˆ Û,y İSÈ ≤Äyl≈lyÓˆ İ, xyÛ,ÓÓˆ İÛ, İÛ İ ðáy İy İFSÈ İ, İÛ! İÛ, y İly İä, İe
İ, İ! İçİ%zè, ðyo# İòÓˆ İ İD •zÓyòİ, áylıˆ xy İyã,lyl Óˆ İ, – Û%âˆ İä, İeÓˆ Û İòf İÛÓˆ # G İ#÷Óˆ SÈ!ÓG ðyGıˆ y
İà İİˆ İSÈˆ– İy,z İy İl Û•yÈ,yÓˆ İ, G Óˆ yÛyl İİÓˆ !ÓÈİ G İä, İei, •İİˆ İSÈˆ– !, ði,yÓˆ İfyıˆ çy•y!DÓˆ G İ,yÓˆ ç#Óˆ İlÓˆ
àè,lyÓˆ# !çˆ# İòÓˆ !ò İİˆ İä, İei, Û, İÓˆ İSÈˆİl– İÛ İİñ,yÓˆ Óˆ yçfˆyÈ, İñ İ,zİfİñ çß!ò İlÓˆ Gçl İGıˆyÓˆ xl%ç,yİñ
!çÛ,yÓˆ •zi, fy!òÓˆ àè,ly SÈ!Ó İi, È%, İè, İİˆ İ, yˆy•İi, İy İÛ, – çy•y!D İÓˆ Óˆ xyÛ İˆ Óˆ İä,eÛ,Óˆ İòÓˆ Û İòf İÓáfıı,
İSÈˆİl Ghfİlyò Ûİ%Óˆ ñ xyÓ% •yİyl– Ûİ%Óˆ !ÓÓˆ ≤Äçy!ı,Óˆ , ðç, ðy!áÓˆ SÈ!Ó xNÿÛ,yıˆ Û%İTMıˆ yly İò!á İİˆ İSÈˆİl–
xNÿÛ,y !Óˆ çyÓˆ İSÈˆİl xyÓ% •yİyl İä, İe çy•y!D İÓˆ Óˆ xli, ÛylÓ#ıˆ İ ä, •yÓˆ y İ%, İİˆ ðˆ İÓˆ İ–
İ%, ççÛ, ÈÛÈzÈÛÈçy•y!DÓˆ ÈÛÈ~Óˆ İä,e !Ó İYˆÉİ İñ İÛ! !ÓÈİÛ ÈÛÈ Û, İwÛ, İÓİä,e İ ðáy İyıˆ ñ İ, İÛ! İä,e İçç# İi, xˆİlÛ,
çÓˆ İi, İİÓyò çÓˆ !ç, İ, İ – ðÓˆ Ó#İ≈, Û,y İˆ çy•çy•İlÓˆ Û, ðyòçy•lyÛyÛ İi, G İÛ, S%È İı, İ)–ı,Óˆ Û,y İçÓˆ
çÓˆ ä, İˆ İÛ İˆ – «, İ#ıˆ İ ~•z İÛ İˆ İÛ, !çˆ İ, İççç#ı, yÓˆ İ ä, İİˆ Ûfyly!Óˆ çÛ myÓˆ y,z !Óˆ İçÉİÈ,y İÓˆ ≤ÄÈ,y!Óı,
•İ – ~•z İÛ İˆ İÛ, •z ~Û, İè, !Óˆ İçÉİ İä,e İçç# xyd≤ÄÛ,yç Û, İÓˆ – İä,eÈÛÈ, ðè, Óy ò)Óˆ ÈÛÈ!Û, İè,Óˆ xyÈ,yİñ
Óˆ İ.Óˆ !Óİfyİ ~Óçˆ Óˆ áyÓˆ Ó•Û%â# ≤ÄÛ,y İç, ðyÓˆ İf İä, İei,Óˆ xyòç≈İè,lyÛ, İˆG ~Û İÛ !Ó!ççT İçİ%_ˆ İ İy
İjòİ≈ı, Û%âˆ G È,yÓˆ İ, İ#ıˆ –

NSOU r CC-HI-X 127 İjÀè, xyÛ,ÓÓˆ ≤Äİi,Û, İi, xB, İlÓˆ Ófy, ðy İÓˆ á%ó İ,zİİy•# İSÈˆİl– çy•y!D#Óˆ G İ,yÈÛÈz–
xyÓ% È,çˆ İˆ Óˆ Óı≈ly İ İÛ, çly İyıˆ İñ İyAyè, xyÓÛ,Óˆ İÛhfİ İÈ,yİò İòÓˆ ≤Äİi,Û, İi, xNÿ!Û, İİˆ İSÈˆİl– İ, İÓ
İ,zÈ, İİˆ İ,z İjçf İSÈˆ İÈ,İ – xyÛ,ÓÓˆ İ,yÓˆ xyÛ İˆ Óˆ Óf!_ˆ İ İä≈Óˆ ~Û, İè, ò!°

100% MATCHING BLOCK 113/241 **W**

İ,İÓˆ Û,Óˆ İi, İä, İİˆ İSÈˆİl–

xyÓˆ çy•y!D İÓˆ Óˆ İ,zİİy İ•Óˆ İ, ðSÈ İl İSÈˆ ÛhfİlyıçÛ, Û,yÓˆ İ – ≤Äçyİ!Û, Û,yÓˆ İñ ≤Äİi,Û, İi, xB, İl çyÓˆ
!ò İİˆ İSÈˆİl İi, İ! – İÈ,yò İòÓˆ ≤ÄÛ,İ, Ûyl!İÛ,İ,y xl%òyÓˆ İlÓˆ çİf İi, İı,y İòÓˆ ≤Äİi,Û, İi, xNÿ!Û, İİˆ İSÈˆİl– 12É3 Û%âˆ
İä,eÛ,yÓˆ G, ðÓˆ •zi,z İÓˆ y, ð#ıˆ ≤ÄÈ,yÓˆ 1580ÈÛÈÓˆ , ðÓˆ İ İÛ, Û%âˆ İä,eÛ,yÓˆ G, ðÓˆ •zi,z İÓˆ y, ð#ıˆ ≤ÄÈ,yÓˆ
çÓˆ İi, – İÛ çÓòy İİÓˆ SÈ!Ó İi, •zi,z İÓˆ y, ð#ıˆ ≤ÄÈ,yÓˆ ðáy İyıˆ ñ xl!ò Óˆ SÈ!Ó İi, G ~•z ≤ÄÈ,yÓˆ çÓˆ İi, – È, İˆ
Û%âˆ İä,eÛ,yıˆ Ûyl%İÉİÓˆ çÓˆ #Óˆ G ò,İT@ˆÄy•f ≤ÄyÛ, İi,Û, çàİ İÛ, È%, İè, İİˆ İ, yˆyÓˆ ≤ÄÓıı,y ðáy İòı – xyÓ%
È,ççG! İá İSÈİ İñ, ðyÓˆ !İÛ, Óˆ #İi, SÈYı, ,y ~ İÛ İİˆ Óˆ Û%âˆ SÈ!ÓÓˆ Û İòf •zi,z İÓˆ y, ð#ıˆ ≤ÄÈ,yÓˆ İlòçT•İİˆ
G İè, – İÛ!Û •zi,z İÓˆ y, ð#ıˆ İä,e=İˆ Óˆ ~Û, è,y, İçfİ İçç@ˆÄ İ, İi, İ%, İİˆ İSÈˆİl– ≤ÄİÛ!ò İÛ, !çˆ#Óˆ y SÈ!Ó İi, Û%âˆ
Óˆ ÇÈÛÈ~Óˆ İ İD •zi,z İÓˆ y, ð#ıˆ İçç# ÓfÓ•yÓˆ Û,Óˆ İi, İ – eˆÛç İ,yÓˆ y İä, İe •zi,z İÓˆ y, ð#ıˆ (èè,È) !ÛÛ,y İÛ İñ
•zi,z İÓˆ y, ð#ıˆ çˆ İÓˆ Óˆ Óy •zi,z İÓˆ y, ð#ıˆ Óf!_ˆ İÛ, SÈ!ÓÓˆ Ûy İV, •y!çÓˆ Û,Óˆ İi, İ – çy•y!D İÓˆ Óˆ xyÛ İˆ
!çˆ#Óˆ y SÈ!Ó İi, İä, İfiè,y! ð İÛ≈Óˆ ≤Äİ,Û, G İä, • ÓfÓ•yÓˆ Û,Óˆ İi, İ – èè,È) !ÛÛ,y Óˆ ä,lyıˆ G Óˆ ÇÈÛÈ~Óˆ
ÓfÓ•y!Óˆ •zi,z İÓˆ y, ð#ıˆ İçç#Óˆ xl%Û,Óˆ İ Û, İÓˆ Û%âˆ !çˆ#Óˆ y •zi,z İÓˆ y, ð#ıˆ İçç#Óˆ İy İl Û%âˆ İçç#Óˆ İç!Ûıı
àè, İ

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ii" !SE"i"l- •zi, z"iO" y, o#i" !

U/ſà≈ ò,çf"iÜ, (œè,È) !ù Ü, "iO" "iÜ, òyO" !ſÜ, Ü, y!•# xNyÜ, y, •"i" "iSE" "i, Ü! "Ü, yO" y"i"lO" ≤Ä!i, !°, òO" , òy"iç
 Ó" "i" "iSE" "iœ, !ùç !ç" # "i"òO" xNyÜ, y, Ü, E!Ü, , ò!O" ÓyO" G "ÜO" #O" SÈ!O- 12É4 çy•çy•y"i"lO" xyÜ"i"p" !ä, e!ç"
 çy•y!D"iO" Ó" Ü, i%, fO" , òO" Ù%ä" !ä, eÜ, °yO" xO«, "i" Ó" ſ)ä, ly ä"i"è, - !%O" yç á%O" Ó" Ü, ò%N!!ä, e ſÇ@ "Ä"i"
 í, z!ſy• "òáy" G, òO" Ói, #≈Ü, y"i"p" ſiÄyè, çy•çy•yl •"i" iN, yO" xy@ "Ä" fliy, òi, f È, yf!O" "i"≈O" !ò"iÜ, xyÜ, !E!≈i, •í - i, "iO"
 !ſÇyſ! °y"i"È, Ó" ≤Ä!Ü Ü, "i" Ü, ÓSÈO" çy•çy•yl !ä, e!ç" # "i"òO" xy"i"àO" Üi, •z Ü, y"i"çO" f!yò#li, y! ò"i"i" !SE"i"l-
 çy•çy•y"i"lO" ſÜ! "≤Ä"i, Ü, !i, xB, "i"lO" G, òO" x!òÜ, =O" &c "òG! "y •í - òO" Óy"iO" x!È, çy! "i"òO" ~Ü!Ü, ſD#i,
 !ç" # "i"òO" G ≤Ä"i, Ü, !i, xNyÜ, y =O" & •í - 1657 !á fiè, y"i"Σ Üçy•çy•ylyÜyÜO" ç!f !ä, e x!B, i, •í - çy•çy•yl ſ)È, ſhs" "i"òO"
 lyä, "òá" iSE! Óy òyO" y= "iÜ, y ÜO" !Ü! "y ſyò% "i"òO" ſ"iD xy"i"p"yä, ly! "Ó" i, ~Ü! !ÓE!i" !È, !_Ü, SÈ!O" ~z, ò%N!!ä, "i"è
 ſÇ!Y" T xy"i"SE- ~Ü, !è, SÈ!O" "i, xyÓyO" !i, fO" i, òO" "iO"ç"i"òO" "òáy" ly! - çy•y!D"iO" Ó" xyÜ"i"p" Ó" Ù%ä" !ä, eyO" # "i"
 "iÜ ſÇ#Ói, y Óy ≤Äy!Óhs" È, yO È%, "i"è, í, z"i"è, "i"SEñ çy•çy•y"i"lO" xyÜ"i"p" x!B, i, SÈ!O"=!° xyÓyO" ≤Äy!•#! !Ü, v
 "çO"ſ) òi≈- Ü!•ò xy!Ü!ÈÜÈ!Ó!ÈÜÈxyO"%ÈÜÈ•yſyl Ü, ſ!i, !iO" !!äi, ÚÓyòçy•lyÜyÜ çy•çy•y"i"lO" Ó" yççÜ, y"i"p" Ó" Ói≈ly
 ſj!i"i, @ "Äsi- ~•z @ "Äsi x"çÜ, Ó" "i"lO" ſÜ! ſiÄyè, ≤Ä"i, !è, , ò, •, y á%!è, "i" "òá"i"l- ſÜÜ, y"p"#! !°! òÜ, yO" "i"òO" ſjyø!
 !SÈ" !ç" # "i"òO" ſÜyl- ÚÓyòçy•lyÜyÜÈÜÈO"
 NSOU r CC-HI-X 128 !ä, !ei, @ "Äsi!è, Ó" Ó" ä, ly! çy•çy•y"i"lO" !ç!f! , ò!O" Ü, "ly Ü, yç Ü, "iO" !
 SÈ" Ó"i"p" !

i, •y!ſÜ, Ó" y Ü"i"l Ü, "iO" l- ~•

z
 ç#Ó!#!ä, "i"èO" òO" Óy"iO" !Ó!È, ß" ≤Ä"i, Ü, !i, =!° xB, "i"l "i" Ü%!TM! "ylyO" , ò!O" ä, !" !ç" #O" y !ò"i"i" !SE"i"lñ i, y xi%, !#i" -
 ~ @ "Ä"i"siO" SÈ!O" xNyÜ, yO" ≤Äòyl òy!i" c !SE"i"l ÜÜ, Ó" - @ "Ä"i"siO" ~Ü, y!òÜ, SÈ!O" "i, "òáy" ly! çy•çy•yl @ "y"iO" Ó"
 í, z, òO" òNy!i, , "i" xy"i"SE!ñ "òòò"i, Ó" y iN, yO" Üyly! Ü%Ü%, è, ò"iO" xy"i"SE!- ~ Ó" *, ò SÈ!O" "i, !O" Ó" ſÜ! !ç" #O" y
 !Yä, i" •z , òyYä, y! f SÈ!O" myO" y ≤ÄÈ, y!Ói, •"i" !SE"i"l- çy•çy•y"i"lO" xyÜ"i"p" ſ) ſO" òO" Óy!O" !ç" # !O" içE! áfy!i, °yÈ,

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Ü, "iO" !SE"i"l i, y"i"òO" Ü"i"òf í, z"iO"á"i"lyàf •"

i°
 !!
 Ó!
 ä, eñ !ä, i, Ó" Üylñ x!%, òSÈ_Ó" ñ Ü!•òò ly!òO" ≤ÄÜ%á- ~"i"òO" x!B, i, çy•çy•y"i"lO" ÚV, "iO" yáy ≤Ä"i, Ü, !i, Ü !ä, e=!°
 !O" içE! í, z"iO"á"i"lyàf- ſiÄyè, ≤Ä"i, !ò! ç!ſyòyO" i"i"Ü, "i" ÜO" yçòç≈!Ü !ò"i"i, !i, y"i"Ü, ÚV, "iO" yáy òç≈!Ü Ó"y •i, - ~•z
 V, y"iO" yáy òç≈! SÈ" ~•z !ä, e=!°Ó" !ÓE!i" Ó- ÚÓyòçy•lyÜÜ !ä, e@ "Ä"i"siO" ≤Äyl" 1 3 xçç ç% "i, , •z Ó" "i" "iSE" ~•z
 V, y"iO" yáy !ä, e=!°- çy•çy•y"i"lO" xyÜ"i"p" !%k, "i"Ü, !ÓE!i" Ü, "iO" x"i"lÜ, !ä, e x!B, i, •í ñ "i"Ü! ÚG! yä, yO" x!ò@ "Ä"i"Ü G
 Ü"òO"y! , yOy"i"òO" !%k, Ü !ä, "i"è È%, !è, "i" "i, y°y •"i" !SE" ~ xyÜ"i"p"- iN, yO" xyÜ"i"p" Ó" Ù%ä" !ç" # "i"òO" !ä, eÜ, Ü≈
 ~Ü, y!òÜ, xfy"Óy"i"Ü , òyG! "y ly! - ~•zſO" xfy"Óy"i"Ü ≤Ä"i, Ü, !i, !ä, "i"èO" ſ"iD !ſà≈ò, çf SÈ!O" "i, , òyG! "y ly! - Ü%ä"
 !ä, eÜ, °y! "ſä, yO" ä, Ó" "i"È, y"iO" ç#Óçvñ àySÈ, òy"yñ È%, °È, ° í, z, òf!iy, ò! Ü, Ó" y •í ñ !ſ!à≈Ü, ò, çf ſÈ, y"iO" Ü, Ó" y •í"
 ly- ÓO"ç" làO" ñ ≤Äyhs" Ó" ñ ç! , òò Óy Ó!È) !Ü Ü, y!•!O" Ó" *, òy! "i"i, (œè, È) !Ü Ó" * "i, çz !ä, !ei, •í - !ç" #O" y ~ ſÜ"i"i"
 Óyhñ!iO" çà! "iÜ, "i"l !%i, !È, y"iO" í, z, ò!flii, Ü, "iO" l- 12É5 ÁO" D"iç"iO" xyÜ"i"p" !ä, e!ç" ÁO" D"içO" "áy! , y ſ%!ß" !SÈ"i"lñ
 !i, !!ä, e!ÓÈ, yà Ó! , Ü, "iO" "ò!- òO" Óy"iO" Ó" !ä, e!ç" #O" y i, ál ≤Äy"i"ò!çÜ, G xyMÈ, !°Ü, òO" Óy"iO" !ä"i"i" í, z, ò!flii,
 •í - ~O" yz , òyOyO" G Ó" yçfliy"i"l !à"i"i" !i%, l "ç" # á"i, , "i, y"i"l- , ò!Yä, Ü È, yO" "i"i, Ó" "ç!ç" "i, "i"i" fO" ſy"i"l Ü%ä"
 Ó" #!i, Ó" !Ü"i"i" Ó" yçfliy!# "ç" # ſ, !<T •í - i, ySÈy! , y x"Tyòç ç! , "iÜ, x"i"lÜ, òO" Óy!O" !ç" #O" y xy!i" "i"l x"i"lyòfyñ
 •yl" òyO" yÓyò Óy Óyç"yl - 12É6 í, z, òſÇyO" Ü%ä" !ä, eÜ, °y Ü)°i, , òy!%, !°, ò !ä, ey! "G "i"ÜyO" yE, y!Ó!fy"i"ſO"
 í, z, òO" !È≈, Ó" Ü, "iO" !ÓÜ, !ç! , •"i" !SE" - #Üyl" %! "Ó!ç"i"òO" !ä, eçy"y"i"Ü, "i" ſO" !ç" # "i"òO" È, yO" "i"i, ~!i" !SE"i"l
 i, y"i"òO" !ä, e"iç" # "i"i, , òyO" ſf "ç" #O" "i" ≤ÄÈ, yO" «, f Ü, Ó" y ly! ñ , òO" Ói, #≈Ü, y"i"p" Ü%ä" !ä, "i"è i, yO" xyO" !O" içE!
 ≤ÄÈ, yO" "òá" ly! ly- , ò!O" Ó"i"i≈, !ä, eÜ, °y! f!yò#! "ç" #
 Ó" í, z, ò!flii, , «, f Ü, Ó" y ly! - †

ÚyÍ°%llyÚyîlî, İyÓ°y İä,eyB,lÜ,îÖ°İSÈ°İ°lî,yîİòÓ° ,öyÓ°İf !Ç°Ó°#İî,Ó° ^àÒò)# ^Ó°yÓ° SÈ!Ó- ,öÓ°Óî, #≈ Ù%â° İä,îeÓ°î.Ó° îİ,zlµ°i,y ðáy İyî ñî,y ‡Ûyî°%llyÚyî° xİ°î,öy!fİİı- İä,e,öîe,Ó° ,ö!Ó°Ü,lyîİî, ,öyÓ°!İÜ, ,öK,İî,Ó° ≤ÄË,yîÖ°İ#ÛyİyÓ° Ó¶,l~i,e,y,z İ%ò,fı, , î Ù°İl•î° İl SÈ!ÓÓ° Ù,z,îÖ°yò•İFSE- ~Ü,İò°İÜ, !Ç°#îİòÓ° ,öyÓ°İf ~Ç°#Ó° İÇfİÖyÓ° xyÓ° xİf !ò°İÜ, È,yÓ°î, #î° ,ö,µ,İ,öyEİ°İÜ,Ó° Ó°yç°İİİ,Ü, İyÛy!çÜ, !Ó!È,ß°İ,yÓ° İeÓk,İ,y !Ç° İä,İs°yİ° İl~Ü, m°İ@µÓ° İ,l<T Ü,îÖ°İSÈ° Ó°İ° Ù°İl•î° - İ,îÖ° ,öyÓ°!İÜ, ≤ÄË,yÓ° Ù%_° •İ° İlyö#İ Ù%â° İä,eÓ°#İî,Ó° ≤ÄİÜ İlò≈çİ

NSOU r CC-HI-X 129 • xyÜ,ÓÓ°lyÛy- È,yÓ°î, #İ° İfyçyly° !Üı,zİçİ°yîÜÓ° Ó°!«,İ, ÓyÓÓ°lyÛy ,öy!%,!°İ,ö İä,îeÓ° İyîİ xyÜ,Ó°İÓ°Ó° xyÜ°İ° İä,İeİ, Ó°çÛlyÛy äly çİ° ,ö%Ó° ≤Äyİyò°y•z İÖ°!Ó°îİ, Ó°!«İ,ä- İä,eyÓ°#Ó° İ!ò İ%,ılyÜ)°Ü, xyî°yä,ly Ü,Ó°y İyİ°İ, İÖ°Ù%â° İä,e ~Ç°# İÓ!Öı, ,İİÖ° Ó°* ,öİe, İÖyV,y İy İÖ- Ù%â° İä,îeÓ° İlçfİ°İ°ç<T ≤ÄÜ,yç ,öyİ° xyÜ,Ó°İÖ°Ó° xyÜ°İ°- e%,İe,lyÛñ•yÜçylyÛñ Ó°çÛlyÛñ xyİGİ°yÓ° ÈüÈ•zÈüÈİ%î°•z!° ~ÓÇ İÖ≈İç°İÈİ xyÜ,ÓÓ°lyÛyÓ° ,öy!%,!°İ,ö İİ İä,îeÓ° İyÛyîÖç äîe, İSÈİ,y !Ó°İÈİyİ° G ~Ç°# İ,zÈ,İ° İòÜ, İîİÜ,•z Ù%â° İä,eÜ,°y İÜ, İlyİ°#ç ≤Äöyl Ü, İÖ°İSÈ- xyÜ,ÓÓ°lyÛy SÈyİ, ,y Óy!Ü, İÖ°=!°•z !Ó!È,ß° Ü,y!İÈüüÈÜ,ä İly İ=İ° ,öyÓ°İİfÓ° ä° Öy Ü, ä İly Öy Ó°yÛyî°İ Öy Ü,yÈ,yÓ°îİ,Ó° È,yÓ°!İ xİ%Öyò- È,İ° İä,eyB, İlÓ° ~Ü, ≤Äİy!Ó°İ, İ«e Ó°İä,İ,İ° - xyÜ,Ó°İÖ°Ó° ç#Ó°İlÓ° Ó!İÓ!ò Ü,Û=Ü,yİ, İÜ, !ÓÈİİ° Ü, İÖ° Ó° İä,İ,İ° xyÜ,ÓÓ°lyÛy- xyÜ,ÓÓ°lyÛyÓ° ~Ü,y!òÜ, ,öy!%,!°İ,ö İİ, äİÈ, İİQy!Ó°İ°y G ~Óyè≈, !Üı,zİçİ°yîÜ Ó°!«İ,ä İİ İä,e ,öyGİ°y İyİ°İ,y İİ, Ù%â° !Ç°İä,İ,lyÓ° İfy İÖ°İe,È, Ó°İä,İ,İ° - İ%,ç%Ü,ÈüÈ•zÈüÈÇy•y!D İÖ°Ó° İä,e !Ó°İYÈİ°İ İÜ! !ÓÈİİ°İÜ, İwÜ, İðáy İyİ°İ,Ü! İä,e ~Ç°# İİı, x İÜ, ,ö!Ó°İİ, İÖyò ,ö!Ó°!«İ,İ,İ° - ,öÓ°Óî, #≈Ü,y İ° Çy•çy•y İlÓ° ,öyò%çy•lyÛy İİ,G İÜ,SÈÈ İj,İ,G İj)-İ,Ó° Ü,y İçÓ° ,ö!Ó°ä,İ° İ°İ°- °«İ#İ° İ°~•z İÜ! İ°İÜ, !Ç° İ,l<T İ,çİç#°İ,yÓ° İä, İİ° Ùfyly!Ó°çÜ myÓ°y•z !Ó°İçÈİ È,y İÖ° ≤ÄË,yİÖı,İ° - ~ İÜ! İ°İÜ,•z ~Ü,İe, !Ó°İçÈİ İä,e İÇ°# xyd≤ÄÜ,yç Ü, İÖ° -- İä,e,öîe,ò)Ó° !Ü,İe,Ó° xyÈ,yİñ Ó°İ.Ó° !Óİfyİ ~ÓÇ°Ó°áyÓ° Ó°İÜ%â# ≤ÄÜ,y İç ,öyÓ°!İÜ, ~Ó!ç<Tf İyÜ, İ°G ~Ü! İÖ°İç<Tf İÇİ%_° İ° İy İj)ı)≈ Ù%â° G È,yÓ°İ, #İ° - Ù°İl Ó°yá İİ, •İÖñ İä,eÈüÈ!Ç° İj)ö İÜ≈, çy•y!D İÖ°Ó° !ÓÈİİ° ÈüÈK,yİ !SÈ°- İ%,ç%Ü,ÈüÈ•zÈüÈÇy•y!D İÖ° İ,yÓ° ,ö!Ó°ä,İ° İ°İ°- ≤ÄİÜ İò°İÜ, çy•y!DÓ° !ÇÜ,y İÖ°Ó° İä,e xB, İlÓ° İò°İÜ, !Ó°İçÈİ İçÓ° İò!- È,İ° İä,îe ≤ÄÜ, İİ,Ó° ò,çfyÓ°# İä,eyİ!İ, Ü,Ó°yÓ° ≤ÄÓİı,y °«f Ü,Ó°y İyİ°İ ñî,y xyÜ,Ó°İÖ°Ó° İÇ°# İòÓ° ÓÇçòÓ° İSÈ°İ°l- İÜ! ÓİGİ°y İlÓ° ,ö%e İSÈ°İ°l Ü°İly•Ó° - İ,Ü! İ°äyÓò≈İñ !ÓÇ@yİñ xyÓ°%•yİyİ (≤ÄÜ)ä ,öy!Ó° Öy!Ó°Ü, İ) İe (ö)Ó≈Óı, #≈ xyÜ°İ°Ó° !Ç°# İòÓ° xyd#İ° İSÈ°İ°l- çy•y!DÓ° !Ç°# İòÓ° =İäİ, Üy İlÓ° !È,İ_İİ, İfİÖ° İÈ,ò Ü, İÖ° İSÈ°İ°l- İ,yÓ° !Óä,y İÖ° •y!İÜ İSÈ°İ°l İ°µ, !Ç°#- İ,yÓ° ,ö İÖ°•z Ü,İøò İÜİ%İÖ°Ó° İlyl- xyÓyÓ° !Ó!ä,İ_Ó° İ°äyÓò≈İñ Ü°İly•Ó° İñ •yİyİ ≤ÄË,İ,İ° !Ç°# İòÓ° İlyl İSÈ° İÜİ%İÖ°Ó° ,ö İÖ° - •y!İÜ Çy•çy•yİñ çy•y!DÓ° Ù%Ü)Èİ≈ •zly İİ°İ° äŸÈüÈÓ° ≤Äİ,Ü,İ,İ, xB,l Ü, İÖ°İ- !Ó!ä,İ_Ó° È° xİB,İ,İ, ≤Äİ,Ü,İ,İ,Ó° Ù°İf Óf!_ÈüÈİ_Ÿyİe, È%,İe, İİ° İ,yÓ° İä,çTy ðáy İyİ°İ - İ°yÛy!rè,Ü, İä,e xB, İlò«, İSÈ°İ°l İ°äyÓò≈İñ - İ)-İ%,!Ó° ÓfÓ°y İÖ° ò«İ,y İò!ä İİ° İSÈ°İ°l İ,İ,İ- İ°äyÓò≈İ G !Ó!ä,İ_ÈüÈÓ° SÈ!ÓÓ° G,öÓ° •zİ,z İÖ°y,ö#İ° İä,e İÇ°#Ó° ≤ÄË,yÓ° °«İ#İ° -

NSOU r CC-HI-X 130 12É7 ≤ÄÿÿyÓ°# 1É Ù%â° İä,e!Ç°İ°Ó° !ÓÜ,yç xyî°yä,ly Ü,Ó°İ- 2É Ù%â° İä,eÜ,°yÓ° İ,z,öÓ° ,öyÓ°!İÜ, G •zİ,z İÖ°y,ö#İ° ≤ÄË,yÓ°

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xyî°yä,ly Ü,Ó°İ- 12É8 @ İÄsı,ö!O q Ó°			

yİ°İä,Öò%Ó°#ñ İ,y,öİ Ü%,ÛyÓ° ä2013än İÜİ° İä,İ,ly G !Ç°İä,İ,lyñ Ü,°Ü,yİ,y- q ä, İİRy,öyöfyİ°İñ Ó°byÓ°# ä2015än òÓ°Öy!Ó° !Ç°İ°Ó° İfİÓ°* ,ö Ù%â° İä,eÜ,°yñ İ#Ûy- NSOU r CC-HI-X 131 ~Ü,Ü, 13 q Ù%â° İlyı,öı,f äè,l 13É0 İ,z İjçf 13É1 È) !ÜÜ,y 13É2 Ù%â° İlyı,öı,fÓ° İ%ä,ly 13É3 xyÜ,Ó°Ó° xyÜ° 13É4 çy•y!D İÖ°Ó° xyÜ° 13É5 Çy•çy•y İlÓ° xyÜ° 13É6 ÁÓ°D İç°İÖÓ° İÜİ°Ü,

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y° 13É7 í, z, öſç•yÓ° 13É8 ≤ÄÿzyÓ°# 13É9 aˆ Asi, ð!O 13É0 í, zˆ lĵçf Ói≈, Ûyl ~Ü, ˆiÜ, Ó° í, zˆ

lĵçf •° !lˆiˆi° Ó!
i≈i, !

94% MATCHING BLOCK 118/241

W

ÓEİİ° =!°Ó° í, z, ç, ðÓ° !ÓˆİçEİ° =Ó° &c xyˆİÓ° y, ç, ð, Ü, ˆiÓ° !ç«,

y!#≈ˆİòÓ° Ù%â° fliy, ç, ðˆİi, fÓ° !i, ç, y!ſÜ, !ÓÓi≈, l ſj;ðˆiÜ≈, xÓ!•i, Ü, Ó° y≠ l Ù%â° fliy, ç, ðˆİi, fÓ° ſ)ä, ly G ≤Äyl!ÜÜ, !ÓÜ, yç l Ù%â° fliy, ç, ði, fÜ, çyÓ° !i, ç, y!ſÜ, !ÓÓi≈, ˆiİÓ° !Ó!E, ß° , ði≈y!° fliy, ç, ði, f !lÜ≈yˆİi Ù%â° İ%â° !ÓˆİçEİ° Ü!≈yòyÓ° xyſˆİl ≤Äİi, !ç, i, ç, ~İ%ˆİà !!!Ü≈i, i, yçÜ° xyçG !Óˆİÿ°Ó° ſÆÜ xyŸä, ˆiİ≈Ó° xlfı, Ü– , öyÓ° !ſÜ, E, çyÓdyÓ° yˆiÜ, xD#E), i, ç, ˆiİÓ° ˆi° zˆİçyÈÜE, ç, ðÓ° !ſÜ, fliy, ç, ði, f Ó° #!i, ç, Ó° !ÓÜ, yç âˆİe, ~ſÜˆiİ° i, çyÓ° í, z!µ° !lòç≈l !Ó!E, ß° ſÛy!ò ˆİÓò G fliy, ç, ði, f Ü, #!i≈, – ſİ%ˆİàÓ° fliy, ç, ði, f ~ç°#ñ fliy, ç, ði, f !lò≈çlñ ſj;Äyè, ˆİòÓ° , ç, ç, ˆi, çyEİÜ, i, çyÓ° fl(Ó° * , ç, ç, zı, f, y!ò ſj;ðˆiÜ≈, xÓ!•i, •G!° y ~z , çyˆİe, Ó° í, zˆ lĵçf– 1É3É1 È), !ÜÜ, çy Ù%â°Ó° y È, çyÓ° ˆiİ, ≤Äyl° xyı, ç, y•zˆİçy ÓSÈÓ° Ó° yçç Ü, ˆiİÓ° !SÈ°– ÓyÓ° İÓ° Ó° •yi, ç, ðˆiİÓ° ˆi ſj;ÄyˆİçfÓ° ſ)ä, ly •İİ° !SÈ° xyÜ, ÓÓ° ñ çy•y!DÓ° ñ çy•çy•yl G ÁÓ° ÇˆİçˆiİÓ° xyÜˆi° i, çyÜ ſ%Ó, •İ xyÜ, çyÓ° öyÓ° i Ü, ˆiİÓ° – ſ%ò« , 131

NSOU r CC-HI-X 132 çyſl ÓfÓfliy ≤ÄÓ!i≈, i, ç, G!° y!° xyÈ, fhsˆÓ° #i çy!hsˆ G xl≈ˆiİi, Ü, ſ%!flii, ç, ≤Äİi, !ç, i, ç, •İ° – Ù%â° ſj;Äyˆİe, Ó° y ð#â≈ !òl çyſlÜ, y!≈ ä, çyÓyÓ° ſ%ˆiİyà , çy!– xl≈ˆiİi, Ü, flſyFSÈ@ G Óf!_ ài, Ó° ç!ä, ˆiİÓyò i, çyˆİòÓ° làÓ° G fliy, ç, ði, f !lÜ≈yˆİi í, z!ſy!•i, Ü, ˆiİÓ° – xyÜ, ÓÓ° È, ˆi, ç, ð°Ó° !ſ!e ñ xy@ ˆiİyˆiÜ, Ó° yççy!# !•ſyˆiİÓ° ÓfÓ•yÓ° Ü, ˆiİÓ° !SÈ° i!ñ çy•y!DÓ° çyˆiİyÓ° ˆiÜ, ñ xyÓyÓ° çy•çy•yl !ò!Öˆiİ, çy•çy•ylyÓyò làÓ° !lÜ≈yi Ü, ˆiİÓ° i, çyˆiİÜ, Ó° yççy!# ˆiİ, ç, ð!Ó° i, ç, Ü, ˆiİÓ° l–

lÓ ≤Äİi, !ç, i, ç, ~ſÜ Ó° yççy!# ˆiİ, i, çyÓ° y l!lyÈ, Ó° yÜ •z!yÓ° i, !lÜ≈yi Ü, ˆiİÓ° ſy!çˆiİ° !SÈ° i!l İyÓ° Ùˆİòf Ù%â° fliy, ç, ði, f ˆiİç°# ÓyÄİ° •İİ° í, zˆ İe, !SÈ°– xyçG !Óˆİÿ°Ó° òÓ° ÓyÓ° i, çy fl(Ü, #!° Ü!•Üy!° í, z!µ– 13É2 Ù%â° fliy, ç, ðˆİi, fÓ° ſ%ä, ly Ù%â° fliy, ç, ði, f Ó° #!i, ç, ˆi, ç, ð!e, ç, ð, i, ç, İ%â° flòçT–ÈüüüE≤ÄiÜ!e, ÓyÓÓ° ˆiˆiÜ, xyÜ, Ó° İÓ° Ó° Ó° yçˆİçÓ° çEİ , ç, ði≈hsˆ – ~z ſÜˆiİ° çyˆiİ° Ó° İ° , çy!ˆiİÓ° Ó° ÓfÓ•yÓ° •İİ° !SÈ° fliy, ç, ði, f !lÜ≈yˆİi– xyÓ° !mı, #!° İe, çy•çy•y İlÓ° Ó° yçˆİçÓ° çEİ , ç, ði≈hsˆ ÓfÆEÜÈİál ſyòy ÛyˆiİÓ°≈ , çy!ˆiİÓ° Ó° ÓfÓ•yÓ° x!òÜ, °ç, i#ı – Ù%â° ſj;ÄyˆİçfÓ° ≤ÄÜ, i, ç, ≤Äİi, ç, ç, yı, ç, xyÜ, Ó° İÓ° Ó° xyÜ° ˆiˆiÜ, Ù%â° fliy, ç, ði, f aÓ° yly !çfl(Ó° * , ç, ç, ç, Äi, Ü, Ó° ˆiGñ ~Ó° ÷È, ſ)ä, ly äˆİe, !SÈ° ÓyÓ° İÓ° Ó° G ç)Üy!°%İlÓ° ſÜ!Ü, çyˆiİÜ, ç, z– ÓyÓyÓ° i, çyÓ° fl(Ü, y#l Ó° yçˆİç !ç° !lòç≈l àˆiİ, ç, ˆi, çyÓ° ˆiİç ſÜ!° ly , ç, ðˆiİç İi, !l fliy, ç, ði, f !lÜ≈yˆİi ~iÜ, ÓyˆiİÓ° í, zòyſ! !SÈ° i!l ly– , çy! , ç, ðˆiİÓ° Ü, çyÓ°!Óyà Üſ!çò G !òÖ°#Ó° , ç, ð) İÓ≈ ſj;ç° ç•İÓ° çyÜy Üſ!çò ˆi, ç, İÓ° Ü, ˆiİÓ° l 1526 !á fiè, yˆiİç– ſŒ, Ói, çy@ ˆiİyÓ° , ç, ð°Ó° yˆiİy °yò# ò) ˆiİ≈Ó° Ùˆİòf ÓyÓÓ° xyˆiİÓ° Ü, İe, Üſ!çò !lÜ≈yi Ü, ˆiİÓ° l– È, çyÓ° ˆiİ, Ó° fliy, ç, ði, f Ü, y!Ó° àÓ° ˆiòÓ° ~l, ç, ð%ıf ſj;ðˆiÜ≈, İi, !l ſk, !SÈ° i!l– i, ˆiİÓ° È, çyÓ° ˆiİ, Ó° ˆİòò=!°Ó° , ç, ð!Ó° Ü, ˆiİy•#İi, çy ſÜ!i, çy!Ó°#İi, çy, İi, ç, ðSÈ@ Ü, Ó° ˆiİ, çy l ly– ≤Äáfıy, çyÓy!l!yl fli, ç, ði, !ſyˆiİÓ° Ü, ˆiİ° Ü, çl SÈyè ˆiİ, İi, !l ~İòˆİç xyſſı çy!l ˆiİ° !SÈ° i!l– i, çyÓ° y ſŒ, Ói, çy ˆiİl!– Ü, çyÓ° i Ù%â° fliy, ç, ði, f , çyÓ° !ſÜ, Ó° #!i, ç, ˆi, ç, ≤ÄÈ, çy!Ói, ç, •İİ° !SÈ°– ˆiİyˆiİ% , ç, #≈ ≤ÄÈ, çyÓ° l•z Ó° ˆiİ° z, ˆiİ° – ≤ÄyÜ, İi, Ü, ˆİÓ@ ˆiİ≈Ó° , ç, ð)çyÓ° # ÓyÓyÓ° xy@ ˆiİy G çyˆiİyˆiİÓ° Ü, İi, ç, =!° í, zòfıy! !lÜ≈yi Ü, ˆiİÓ° !SÈ° i!l– İ!òG ˆİ=!°Ó° x!hflıç á%ñˆİç , çyG!° y İy!° !l– ÓyÓÓ° Ù%â° fliy, ç, ðˆİi, f !ÓˆİçEİ SÈy, ç, ð° ˆiİá ˆiİ, ç, çyˆiİÓ° !l– çy!l°%İlÓ° ˆç, ˆİeG ~

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Ü, ç, z, Ü, çy, Óy ˆiİi, ç, çyˆiİÓ° – !,

çy, çyÓ° ≤Äİi, !ç, i, ç, Ó° yçf •y!Ó° ˆiİ° !i, !l ç#Ó° İl ˆiİç ſſſfy!° , ç, ðˆİi, ç, !SÈ° i!l– , çyÓ° ˆiİçfÓ° çy•i, çy•ÜˆİflòÓ° xò# ˆiİi, ˆiİÜ, ç#Ó° İlÓ° ˆiİç !Ü, çyÈè, çy ſÜ!° Ü, çyè, çy ˆiİ, ç, •İİ° !SÈ°– i, ˆiİÓ° !òÖ°#Ó° !ſç•yſl •yÓ° yÓyÓ° , ç, ð) ˆiİÓ≈ İi, !l çyÜ!è, Üſ!çò !lÜ≈yi Ü, ˆiİÓ° !SÈ° i!l– ~Ü, İe, çy@ ˆiİyÓ° Ü, çyˆiİSÈ° ~Óç xlf!è, çyÓyˆiİÓ° !•ſyÓ° ˆiİçyÓ° xhsˆ à≈i, È, ˆiİ, çy•İò– , çyÓ° !ſÜ, Ó° #!i, ˆiİ, !!!Ü≈i, Ü, çy•z Ü, Ó° y è, çy!ˆiİ, ſİ!i, ~z Üſ!çˆiİòÓ° !lÜ≈yi ˆiİç° Ù%â° fliy, ç, ði, f

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xyÓ° á%Ñ^Íç, öyGí^ñli y^ñli!!– ^çÓ° çy• ðÛy!% ^ÍÛÛ, öÓ°y!çí, Û, ^ÍÓ° ð#l, öly• óÁÇÛÛ, ^ÍÓ° l xyÓ° i, yÓ° çy!^ñli
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^ñli, yÓ° i– xyÓ° ä, y, y^ñliÓ° Ûòffli^ñli ðÛy!ð!è, Ói≈, Ûy!– ðÛy!ð!è, 140 È%, è, í, zÑã%, à!%ç Í%_ ñ lÛÓ° ðy^ñli Ó° ^ñli ^ÍSÈ
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ðyòy Ûy^ñliÓ° , öy!^ÍÓ°Ó° ^Û°Ó^ñli, l^ñli, ^ÍSÈ ~•z ðÛÓ^ñli– xòfy, öÛ, ðÓ° ð# Û%, ÛyÓ° ðÓ° f!i, #Ó° Û^ñli, ñ ~!è, •
i%, Û, #~ fliy, öi, f Ó° #!i, Ó° xl%Û, Ó° i– , öy!ç~ Óy, z! çy!!^ñli ^ÍSÈ! ^ñli, öyÓ° ðf^ñliç°#Ó° È, yÓ° i, #! Û, Ó° i° ~•z
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, öyÓ° ðfÓ° #!i, Ó° ≤ÄË, yÓ°ÈÛÛÛÈ~•z ðÛÓ^ñliÓ° xyÈ, fhs^ñli #! !Ó!fy^ñliG «, f Û, Ó° y^ñli – È, yÓ° i, #! ^ñliç°#Ó° !!òç~l
xl%Ûy^ñliÓ° ~Û, !è, í, zòfy^ñliÓ° Û^ñliðf ^ÍÓð!è, !!!Û~i, – ^ñli, yÛ^ñli, Ó° «, y Û, Ó° yÓ° çlf ^SÈyè, ^SÈyè, !ÛyÓ° ^ñli, lÓ°
•^ñli ^ÍSÈñ lÛ =çÓ°y!è, fliy, ö^ñli, fÓ° ^Ó!ç<Tf– xyÓ° í, z, ö^ñliÓ°Ó° ð%®Ó° SÈe# =!° • Ó° yçf!y!ç°#Ó° !ä, • – 1562 !á
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^ñliÓ^ñliÓ° Û^ñliðf xÓ!f!iç – xyÛ, y^ñliÓ° ^SÈyè, •^ñli G ~!è, Ó° !! Ûy^ñliÓ° , öy!Ó° á!ä, i, – È, yf!Ó!è Û!ç, i, ~•z ðÛy!ð^ñliÓð
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xy@^ñli ð%ã° !!!Û~y^ñliÓ° Û, y^ñliç •y, ^ò!– xyÛ, Ó^ñliÓ° ðið^ñliÓ° xÈ, yÓ° !SÈ° ly– xÈ, yÓ° !SÈ° ly fliy, öi, f Û, #!i≈, !!!Û~y^ñli
í, zÍÛy^ñli•Ó° G– y° ^Ó^ñli, öy!Ó° ^ÍÛÛ, !È, !_ Û, ^ÍÓ° xyÛ, Ó!Ó° fliy, öi, f =!° !!!Û~i, •^ñli !SÈ°– i, ^ÍÓ° i, yÓ° Ûy^ñli, ^ñli
^ñliÈÛÈ, öy!^ÍÓ°Ó° ÓfÓ°yÓ° !SÈ° ^ñli, y^ñliá, öi, , yÓ° Ûi, – xy@^ñli ð%ã° !!!Û~y^ñliÓ° Û, yç •^ñli !SÈ° 1565 !á / ^ñli^ñli, 1573
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òÓ° G!^ñliç ^ñli, Óy, •! , !ò!Ö° ðÓ° G!^ñliç yçy xyÓ°% È, ç° !° !á^ñliÈ! ^ñli xy@^ñli ð%ã° !!!Û~y^ñliÓ° xÈ, fhs^ñliÓ° È, y^ñliá xyÛ, ÓÓ°
, öÑyá, Ûç Óy!ç, Öy!^ñli !SÈ°^ñli– ^ñli =!° y° , öy!^ÍÓ°Ó° ^ñli, lÓ° ~Óç Óyçy G =çÓ°y!è, fliy, öi, f Ó° #!i, ^ñli, !!!Û~i, –
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NSOU r CC-HI-X 134 ðÛÓð Û, Ó° yÓ° çlf ~•z Óy!ç, =!° È, ^ñliD ÈÈ, y, •^ñli !SÈ°– ~•z Óy!ç, =!°Ó° ~Û, !è, !SÈ° çy•y!DÓ°
Û°– ðÛ, Ói, l%ÓÓ° yç ^ñli^ñliÓ° Óyðf!y!ç !SÈ° ~!è, – ~Ó° Û^ñliðfÓ° •° G xlfyf!ç áÓ° =!° x!l! !Ûi, È, y^ñliÓ° ^ñli, lÓ° •^ñli !SÈ°–
^ñli, y^ñliÛÛÛ, y !S° ly– çy•y!DÓ° Û° Û%ã° fliy, öi, f ^ñliáÓ° , ö!Ó°Ói≈, lç#° ðÛ^ñliÓ° !!òç~l– , öMÈ, ðç ç, ^ñliÓ°
^çÈ!ò^ñliÛ, ^ñli, lÓ° ^ñli y!ç!^ñli yÓ° G Ûy!Û!@^ñliÓ°Ó° ð^ñliD ~Ó° i%, öy Û, Ó° y^ñli – 1570 !á / xyÛ, ÓÓ° xyçÛ#Ó° ð%ã° !!!Û~y^ñli
Û, ^ÍÓ° l– ~!è, y^ñli yÓ° ð%ã° Óy àDyÈÛÈÛ%lyÓ° ðDÛf!iç xÓ!f!iç, ~y•yÓyò ð%ã° !!!Û~y^ñliÓ° , àè, !àç, !òÛ, ^ñliÛÛ,
, ö!ÛÛ, – ^SÈyè, •^ñli G xyçÛ#Ó° ð%ã° ç_ Û, ^ñliÓ° !!!Û~i, •^ñli !SÈ°– ð%ã°!è, ä, Gí, y, öÑy!ä, ° !ò!Û^ñli ^ñli áÓ°y ~•z ð%ã°
xyÛ, Ó^ñliÓ° xyçÛ#Ó° ðÛ^ñliÓ° ðÛÛ! Óyðf!y!ç !Ûy^ñliÓ° ÓfÓ°yÓ° Û, Ó° yÓ° çlf !!!Û~i, •! – ~Ó° Ûy^ñli, !SÈ° hfliç, l%_
~Û, !è, •° áÓ° ^òy!ç y ~•z Óy!ç, #^ñli, ð%ÛÛy!Ó° hfliç, !SÈ°– xyÓ° ~Ó° ≤Äli, ^ñli, y^ñli !SÈ° áÓ° – i, ^ñliÓ° Ûy^ñli, Ó° áÓ° !è,
ðÓ° !ä, ^ñliÓ° Ói, – ðÛy^ñliç ðÛy!è, lyÛ, ^ñli, l– i, ^ñliÓ° xyÛ, Ó^ñliÓ° ðÓ° !ä, ^ñli !Óáfyi, fliy, öi, f Û, #!i≈, Ó° !!òç~l Ó° ^ñli ^ÍSÈ
È, ^ñli, ð%Ó° !SÈ° #^ñli, – xy@^ñli ^ñliÛ, 26 Ûy•z ð) ^ñliÓ° ≤Äy! 10 !Û, ^ñli y!Ûè, yÓ° ÓfyÛyò≈ !!^ñli ~•z !àÓ° !ç, !! !!!Û~y^ñli
Û, ^ÍÓ° l ≤Äy! , ö^ñli^ñliÓ° ÓSÈÓ° ð^ñliÓ° – ~Ó° Û^ñliðf !SÈ° Óyðf!y!ç ðÓ° Û, y!Ó° ðÆÓ° ñ ðÛ~y^ñli yä, lyÓ° à, ñ, ð=çy°
•zi, fy!ò– myòç Ó!ðÓ° Û, y° xyÛ, ÓÓ° ~áy^ñli x!i, Óy!ç, Û, ^ñliÓ° !SÈ°^ñli– ^ñli Û!ä, !hfliç ðÛy!ð^ñli, !á^ñliÓ° È, ^ñli, ð%Ó°
!SÈ° # à^ñli, G^ñli, – y° , öy!^ÍÓ° ^ñli, lÓ° ~È•z !àÓ°
í, z_Ó° ÈÛÈ, ð)Ó° ~!òÛ, ^ñliÛÛ, ð!ç, îÈÛÈ, ö!Yä,

Ù !ò ÌÜ, ≤Äÿ!Ó ï, - xMÈ, Ì° öy!Ó Ì Ü, Ìè, Ì, y !ò ÌÌ •z ≤Äÿ!ò =!° Ì, !Ó Ì Ü, Ó y •ÌÌ !SÈ - ~Ü, !è, í, zÑã%, ≤Äÿã, #Ó
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í, z_Ó ÌÈÜÈ, ò)Ó ~ Ì ÌÜ, ò!« ÌÈÜÈ, ò)
Ó ~ !ò ÌÜ, ≤Äÿ!Ó ï, - ~áy Ìl•z à Ìí, G Ìè, Ì òG! ylÈÜÈ•zÈÜÈxyÜ Óy xyÜ, Ó ÌÓ Ó x!È, Ì G Ì òÓ! Ì, áyly Óy Ó yç ≤Äÿ!ò -
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ÿÄÿ Ìè, Ó lyÜ, ÓyÓ áó Ì áy! yÓàÿ•ñ •y!øyl Óy fl Ìy!àÓ - Ì òÓ! Ì, áylyÓ, òy ÌÇ !SÈ •zÓyò, áylyñ È, ò ~áyly Óy
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•yÓ yÜÓ y xyò Ìí, !SÈ ~Ü, Ó, í xRy!Ü, y - Óy!í, !è, Ó =çÓ y!è, !•% fliy, ò Ìí, fÓ xyò Ì° àí, y ÌyÓ Ü Ìòfñ !ÇÜ, ñ
òp •zì, f!ò !•% xÇÜ, Ó Ì° « f Ü, Ó y Ìyl - ~Ó Ì!B Ì, Ìè, •z xÓ!flü, •yG! yÜ• ÓÇ, òMÈ, Ü• - ä, yÓ Ì, y í, zÑã%,
Ì òÓ!è, hfl! ÌΩ, Ó Ì, z, òÓ !È, !_ Ü, ÌÓ ò! y! Üyl - ~SÈyí, y !SÈ Ó#Ó Ó ÌÓ Ì ≤Äÿ!ò Ì Üy!Ó Ì ÌÜÓ Ì ≤Äÿ!ò ñ
ì% Ü, # ~ Ì°! ylyÓ ≤Äÿ!ò - ~SÈyí, yG xlfylf Ì òÓ •zÜyÓ Ì, !SÈ È, Ìí, ò%! Ìe # Ìí, Ì =!° Ì ÌÓ •z Ì òÓ! ~Ü! !, Ì, ñ àè, !àì,
!òÜ, Ì ÌÜ, Ì°Ó & ä, ÌÓy ÌòÓ, ò!Ó ä, y! Ü, - Ì, ÌÓ ~ Ì ÌÓ Ó Ü Ìòf Ü%à fliy, ò Ìí, fÓ Ì òÓ! Ì Ç Ì òÓ! Ì Ç Ì òÓ!
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!ã, !hfl!Ó Üy ÌÓ ~, òy! ÌÓ Ó Ì Üy!ò - Ì, ÌÓ ~z Ü!ç Ìò ≤Ä ÌÓ ÌÇÓ Ì Äòyl òÓ Çy !SÈ Ó% òÓ G! yçy - =çÓ yè,
!ÓÇ ÌÌ Ó fløyÓ Ü, !ÿ ÌÓ xyÜ, ÓÓ ~z òÓ G! yçy!è, !Üy! Ü, ÌÓ Ì 1570ÈÜÈ73 !á fiè, y ÌΣ - ~Ó Ì, zFã, Ì, y Üy!è,
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ò« Ì, yÓ Ì ÌÓ ~Ó, ò!Ó Ü, ly Ó !ã, Ì, G Ì, yÓ Óyhfl!Óy! Ì ÌÜ, Ì òÓ! ~Ü! !, Ì, Ü, ÌÓ ÌSÈ - È, y = Ì ÌÓ Ü Ìí, ñ
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fliy, ò Ìí, fÓ !Üy! ÌÓ Ì ä, ÌÌ !ã, e!ç ÌÓ Çy•y!D ÌÓ Ó xyã Ä! !SÈ ÓÇ# - Ì, Ó%G ÌÑ, yÓ xyÜ ÌÓ Ó !Ü, S%È fliy, òí, f
!òç Ì, òyG! y Ì à ÌSÈ - ~Ó Ü Ìòf ≤Ä ÌÜ Ì, z ÌÓ Ì Ìÿyã • xyã ÄyÓ Ì!B Ì, Ìè, Ì ÌÜ, wy! xyÜ, Ó ÌÓ Ó Ì Üy! ò Ì ÌÓ ò -
~Ó flly! !Ò ~yã, !G ò!Ó Ü, ly ÌΩ, Óí, xyÜ, ÓÓ •z Ü, ÌÓ !à ÌÌ !SÈ Ì° - çy•y!D ÌÓ Ó xyÜ Ì° ~z Ì ÌÓ !!! Ì, Ì, •! - 1613
!á fiè, y ÌΣ ~Ó !Üy! ÌÜyÆ •! - ä, yÓ, òy ÌÇ ≤Äÿã, #Ó Ì Ó!Ç, Ó, í ~Ü, Ì, zòfy ÌÓ Üy ÌV, 320 È%, è, ä, Ì%, Ì ÇÒyí
!Ó!çT ~z ÌÜy! ò Ì ÌÓ ò xÓ!flü, - Ì, zFã, Ì, y 100 È%, è, - ò!« Ì ÌÜ, ~Ó ≤Äòyl ≤Ä ÌÓÇ, ò! òy! ÌÓ Ó x°B, yÓ Ì áy!ã, Ì, ñ
Ì òÓ! ~Ü! !, Ì, - ~Ó ä, yÓ Ì Ü, yyl ä, yÓ !è, Üy ÌÓ ~, òy! ÌÓ Ó !ÜyÓ Óí, Üyl - xyÜ, Ó ÌÓ Ó Ì Üy! ò SÈyí, y
çy•y!D ÌÓ Ó xyÜ Ì° xyÓ G Ü, ÌÌ Ü, è, y fliy, òí, f !òç Ì à Ìí, G Ìè, - ÌÜ Ç°! , ÌÓ Ó Ì Ó y•zÈÜÈ-Ó ~Ü, òÓ çy -
~SÈyí, y çÈ! Ç#Ó Ì çy•y!DÓ •y Ì•y ÌÓ Ó Ü, y ÌSÈ Ç_òÓ y! ! ÌÇÓ Ì Üy! ò Ì ÌÓ Ì !Üy! ò = Ó & Ü, ÌÓ Ì - Ì, yÓ
Ü, Ì%, fÓ, òÓ flf # !Ó çy•y! Ì, y ÿ! Ì ~ Ü, ÌÓ Ì - Ó y!È, !ò#Ó, òy Ìí, ≤Äÿã, #Ó Ì Ó!Ç, ~Ü, Ó, í ä, Ì%, Ì ÇÒyí
Óyà ÌÌÓ Üy ÌV, ~z ÌÜy! ò xÓ!flü, - ~Ü, Ì, y ~z Ì ÌòÓ ≤Ä Ìí, Ì Ü, y Ìí ~Ü, !è, !ÜyÓ xÓ!flü, - Ü) fÓy! Ó b áy!ã, Ì,
ÿyòy Üy ÌÓ ~, òy! ÌÓ Ì, yÜ, y Ü, ÓÓ G Ì, z, ò ÌÓ Ó SÈy ÌòÓ Ü Ìòf ~Ü, ÌSÈyè, à•ZÓ !ò ÌÌ xy Ì°y xyÓ
ÌÓ Ì ÌÓyÓhflü Ü, Ó y - Üy! òÓ Ì G! yáye È, y ÌflÒy !ã, e Çy!È, Ì, G Ü) fÓy! òy!Ó Ì áy!ã, Ì, - ~SÈyí, y Ó ÌÌ ÌSÈ
Üyã ~ Üyçy•z ÌÜ, Ó Ü, yç - Ü%à fliy, ò Ìí, fÓ •z!í, •y Ì çy•y!D ÌÓ Ó Ó yçcÜ, y ~Ü, Ì%à Ì!«, Ì!•ÿ ÌÓ !ã, !•í, -
~!è, xyÜ, Ó!Ó Ì% ÌàÓ ÿ Ì çy•y! # Ì% ÌàÓ ÿ Ç Ìÿyà à!è, ÌÌ ÌSÈ - fliy, òí, f !Üy! ÌÓ Ì, z, òÜ, Ó Ì !•ÿ ÌÓ çy•y!DÓ
xyÜ, Ó!Ó xyÜ ÌÓ Ó y° Ó Ì° òy! ÌÓ Ó ÿ Ì çy•y! xyÜ ÌÓ Ó Ì Ì°! , òy!Ó G Ó fÓ•yÓ Ü, ÌÓ Ì - Ü%!Ü! áy!Ó #!í,
G !•% hfl!Ω, ÈÜÈÜò ~ Ó #!í, Ó Ì ≤Äyòyf «, f Ü, Ó y Ìyl Ì, yÓ xyÜ Ì° Ó !Ç ÈÜÈfliy, ò Ìí, f - xyÇÜ, Ó ÌíÓ Ü, y Ìç
Ì áyòy•z ÌyÓ xy!òÜ, f xì, fylòÜ, Ì òÓ ÌÌ ~Ó Ì!B ÌÓÇ ~ Ì% ÌàÓ !Ç ~ Ó!ÇTf - ~ Ü ÌÌ ÌÓ x, òÓ ~Ü, Ì, z ÌÓ Ì Ìÿyã
fliy, òí, f Ó #!í, •z!í, Ü ÌòÓ òyÓ Ì Üy! ò Ì ÌÓ ò - çy•y!D ÌÓ Ó Ü!•È! !Ó çy•y! ÌÑ, yÓ !, òí, y •z!í, Ü ÌòÓ òyÓ
flø, Ìí, Ìí, ~ Üy! ò !Üy! Ü, ÌÓ Ì 1626 !á fiè, y ÌΣ - xyã ÄyÓ Ì!B Ì, Ìè, ÌÜ%lyÓ ÓyÜ, òy Ìÿã ~ xÓ!flü, xy! Ì, Ì ÌSÈyè,
x, ò)Ó ~ Ü, yÓ & Ü, y! ~ ÌÇy!È, Ì, •zÜyÓ Ì, !è, ÿ! Ì ~ ÿyòy Üy ÌÓ ~, òy! ÌÓ Ì, yÜ, y - ÿyòy Üy ÌÓ ~ Ì° Ó G, òÓ °fy! , òÿ
°yç% #ñ Ü, Ìí ~!í yñ çfy, òÿyÓ ñ è, y, òyç •zì, fylò, òy!Ó Óÿy Ìly x°B, yÓ ~z Ì ÌòÓ !Ó ÌÇÈ! Ó!ÇTf Ìy
Ü! , ò ÌÌ è, Äy Ì%, Ó yÜ

ly ÌÜ, ò!Ó !ã, Ì, - òÓ Óí, # ~Ü, y Ì°
Ü%à fliy, ò Ìí, f, òy! ÌÓ Ó Ì, z, òÓ Ì Ü!Ü%_ Óyÿ ÌlyÓ Ì Ó G! yç = Ó & •ÌÌ !SÈ •z!í, Ü ÌòÓ òyÓ Ì Üy! ò Ì ÌÜ, •z
ì, yÓ Ì!ã, ly •! - «, Ì!í Ì ñ y° Ó Ì° òy! ÌÓ Ó Ì ÌÓ !Üy! ÌÓ !ã, Ó yã, !Ó Ì, Ó #!í, ~Ì«, Ìè x!ÿ, Ì, •! Ì - y Ì•yÓ
≤Äÿ!ò ñ y Ì•y ÌÓ Ó çy•y!D ÌÓ Ó Ì Üy! ò Ì ÌÓ ~ Ì% ÌàÓ •z xlf! , Ü fliy, òí, f !òç Ì - áy!ÈÜÈ•zÈÜÈÿly xyΣ%Ó

ò!O q Majumdar, R.C. (1974), History and Culture of the Indian People: The Mughal Empire, Vol. VII, Bharatiya Vidya Bhavan. q Asher, Catherine Blanshard (1992), Architecture of Mughal India, Cambridge University Press. q Koch, Ebba (2002), Mughal Architecture : An Outline of its History and Development, 1526-1858, Primus Book. q Bhargava, Meena (2010) Exploring Medieval India : Sixteenth to Eighteenth Centuries, Culture, Genre, Regional Patterns, Vol II, Orient BlackSwan. ÈüüüÈÈüüüÈ

NSOU r CC-HI-X 141 ðÏ≈yÏ 5≠ xyMÈ, !°Ü, Ó yç Ñll!i, Ü, ÓfÓfliy

NSOU r CC-HI-X 142

NSOU r CC-HI-X 143 ~Ü, Ü, 14 q Ó yç, ð%î, Ó yç Ñll!i, Ü, Çfl, Ò!i, G Ó y<T... àè,

l àè, l 14É0 í, z Ñjçf 14É1 È), !ÜÜ, y 14

É2

Ó yç, ð%î, Ó y<T...ÓfÓfliy 14É3 Ó y

71%

MATCHING BLOCK 120/241

SA

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ÏT...Ó ≤ÄÜ, !i, 14É4 í, z, ðÇç•yÓ 14É5 ≤ÄÿzyÓ# 14É6 @ Ñsi, ð!O 14É0 í, z Ñjçf ~•z ~Ü, !è, çyè, Ü, ^

ÏÓ !li !°!á! !ÓEÏÏ =!° Ñj

ð ÑÜ≈, !Çç

yÏ#≈Ó y xÓ!•i, • ÑÓl ≠ l Ó yç, ð%î, ç!_ Ó Ó yç Ñll!i, Ü, Çfl, Ò!i, G Ó y<T...àè, l ≤Ä!e !í y Ü, #È, y ÑÓ • ÑÏ !SÈ- l

Ó yç, ð%î, Ó y ÏT...Ó ≤ÄÜ, !i, ÑÜ, Ü!SÈ- l ÑyÜhs Ñi, ÑsfÓ !ÓÜ, y ÑcÓ Ñ ÑD Ó yç, ð%î, Ó y ÏT...Ó ÑjðÜ≈, Ü, #

!SÈ- 1É4É1 È), !ÜÜ, y =Æ ÑyÏÏçfÓ, ði, ÑllÓ È, ÑP ÑÍ Ó yç Ñll!i, Ü, ç!f, yÓ Ñ, !<T • Ñ Ñi, yÓ Ñ ÑÏyà ! ÑÏ fliyl# Ñ

çyÏÜ, Ó y ! Ñç ÑòÓ Ñ Ñòf «, Üi, yÓ m Ñµ!°Æ • Ñ - ÑÓ È, °ð!i, ! ÑÏ ÑÓ, ð%ÈfÈ), !i, ÓÇ ÑcÓ í, zayl à Ñè, ~ÓÇ

•È!≈Ók≈, ÑllÓ Ñ%ò« çyÏ Ñl ~z ÓÇ ÑcÓ ≤Ä!i, ç, ð!_ Ó, !k, çyÏ - •È!≈Ók≈, ÑllÓ Ñi, %fÓ, çÓ xyÓyÓ ~Ü, !Óç, Ç

xòfy ÑÏ Ó Ñjã, ly • Ñ ÑÇ Ó yç, ð%î, ÓÇ ÑçyÏ, =ç≈Ó ≤Ä!i, •yÓ ÑòÓ xy!ÓÈ≈, y ÑÓÓ

xy Ñà, ð!≈hs Ñi, z_ Ó È, yÓ ÑÏ, Ó yç Ñll!i, Ü

fliyl! ÑcÓ, ð!Ó ÑÓç à Ñi, G Ñè, !l- =ç≈Ó ≤Ä!i, •yÓ Ó y ÑÏÏÏçf ≤Ä!i, ç, y Ü, ÑÓ Ñi, y, ð)ÈfÈ), !i, ÑòÓ Ñ ÑÜ, G

!SÈ, Ó, Ñ ÑÇ ç!_ çy# - ~z ~Ü, ÑÜ, Üòf!% ÑàÓ È, yÓ ÑÏ, ~Ü, ÑÏk, çyÏ!i, ! ÑÏ ÑÓ Ó yç, ð%î, ÑòÓ Ó yç Ñll!i, Ü,

xÓfliyÓ, ð!Ó Ñã, Ñ ÑG! y • ÑÓ- ÑçÜ ðè, Ñi, Ó !ÓÓÓ Ñ!x!Ïy!# Ó yç, ð%î, ÑòÓ Ó yç Ñll!i, Ü, Ü, yè, y ÑÜy !SÈ

•zi, z ÑÓ y Ñi, ðÓ Ñi, ÑyÜhs Ñi, y!sfÜ, - Ó yçy È), !ÜÓ x!òÜ, yÓ !ò Ñi, ! Ñçf ~Ó, ð!Ó Ñ Ñi≈, Ó yçf! xyòy! Ü, Ó ÑÏ, l-

~z ÓfÓfliyl ÑyÜhs Ñ ÑÈ%, Ó y ç!_ çy# • ÑÏ G Ñè, ~ÓÇ Ó yçy lyÜÜye ≤Äòyl ! ÑÏ ÑÓ ! ÑçÓ x!hflç !è, !Ü, ÑÏ Ó y Ñál-

xy!ò

100%

MATCHING BLOCK 121/241

SA

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Üòf!% ÑàÓ È, yÓ Ñi, Ó ÑÈ!≈Ó ~Ó!ç

Tf !SÈ ÑSÈy Ñè, y ÑSÈy Ñè, y !Ó!FSÈB Ó y ÑçfÓ x!hflç- Ó yç, ð%î, Ó y<T...ÓfÓfliyl Ó yçf çyÏ, Ó ly ÑÜ, ð!Ó !ã, Ñi,

•i, - Ó yçf=!Ó çyÏ!ÓfÓfliy ðè%Üye çyÏ, ÓfÓfliy 143

NSOU r CC-HI-X 144 myÓ y ≤ÄÈ, y!Ói, • ÑÏ !SÈ Ñi, y Ñ Ñ Óçfliy ÑllÓ Ó yç Ñll!i, Ü, Ñ, f ÑÜ, G ~!è, ≤ÄÈ, y!Ói, Ü, ^

80%

MATCHING BLOCK 122/241

W

ÏÓ !SÈ- í, z ÑÏ'á Ü, Ó y ÑÏ!i, çy ÑÓ Ñ Ñ Ó

yç Ñll!i, Ü

Ü, !i, ç, ÑcÓ xÓç, ÑÏ Ó ≤Äç, ç, ð!è, •

zi, z ÑÓ y Ñi, ð ÑyÜhs Ñi, ÑsfÓ í, zayl • ÑG

Üòf!% Ñà Ó çfliy ÑllÓ «, Ñè ~z ≤Äç, ç, ðè, x!%, ð!flü, !SÈ- 14É2 Ó yç, ð%î, Ó y<T...ÓfÓfliy xy!ò Üòf!% ÑàÓ

È, yÓ ÑÏ, Ó yç, ð%î, ÑòÓ xy!ÓÈ≈, yÓ •zi, •y ÑÓ ~Ü, !è, !Ó Ñçf! xòfyÏ - ÑÇ Ü, ÑÏ Ü, ç, yÏ# ð!Ó Ñi, yÓ y

È, yÓ Ñi, #

Ï

Ó`yç`ll!
 ï,Ü, •
 z!
 ï, •
 y`
 İŷ =
 Ó`θc, ð)î≈
 È), !ÜÜ, y, öy`l Ü, `İÓ`
 İSÈ- •£
 İ≈

Ók≈, `ilÓ` Ù, i%, fÓ` , ðÓ` `î`İÜ, í, z_Ó` È, yÓ` `î`i, Ù%ŷ`Ùyl`ìòÓ` !Óçl` , ðl≈hs` ~•z ŷl` Ü, y`î` Ó`yç, ð%ï, çy!i, Ó`
 ≤Ãÿôylf ≤Ã!i, !¤, i, !SÈ°- Vincent Smith Ó`İ°lñ 'They (i.e. The Rajput clans) became so prominent that the centuries from
 the death of Harsha to the Muslim conquest of Northern India, extending in round numbers from the middle of the
 seventh to the close of the twelfth century, might be called the propriety of the Rajput period' xÓÇf Ó`yç, ð%ï, çy!i, Ó`
 Ü, i, ≈, c í, z_Ó` ~ÓÇ, ð!ÿă, Ù È, yÓ` `î`i, ŷ#ÛyÓk, !SÈ°- `i, •y!ŷÜ, `≤Ã«y, ðè, ~ÓÇ xì≈`ll!i, Ü, xÓfliyÓ` ï, y!à`ìò
 Ó`yç, ð%ï, Ó`yçf=!` çy!i, ài, !È, !_`î, ~Ü, ~Ü, !è, ~Ü, `îÜ, ŷÇà!è, i, •`ll` !SÈ°- S. C. Dutt Ó`İ°lñ 'The ruling class belongs
 to a particular clan...The humblest members of the clan considered themselves along with the ruler as the sons of the
 same father enjoying their patrimony by the same right as the ruler himself. The latter was thus nothing but a primus inter
 pares...The state in fact did not belong to the ruler...it belonged to the clan as a whole.' Ó`yç, ð%ï, Ó`yçT... ÓfÓfliyÓ`
 Ó`yçf=!`Ó` ŷ`İD çy!i, Óy Ó`yçÓÇç ç!i, , `î` ìyÜ, y!` Ó`yçf=!`Ó` xÈ, fhs`Ó` #î çyŷlÓfÓfliy `İÜ! ≤ÃÈ, y!Ói, •`ll` !SÈ°
 `i, Ü! Ó`yç, ð%ï, ylyÓ` Ó`yç`ll!i, Ü, `îÜ, fÓ` í, z, ðÓ` ~Ó` ≤ÃÈ, yÓ` , ð`îi, , !SÈ°- çy!i, Óy ÓÇçà, !ÓÓyò Ó`yç, ð%ï,
 •z!i, •y`İŷÓ` ~Ü, !è, !Ó`İçÉİ`Ó!ççTf- !

88%	MATCHING BLOCK 124/241	W
Ó !è, ç çyŷlyò#l È, yÓ`ï, Ó`İÈİ≈G ~Ó`		

Óf!i, e` Ü •î` ll Ó`İ° J. N. Sarkar Ù`îl Ü, `İÓ`l- J. N. Sarkar Ó`İ°lñ 'The jealous rivalry between the Rathors and the
 Kachhwars the dominating factor of Rajput society even under British rule' Ó`yly ŷD İy`İÜ, İ Ó`yç, ð%ï, Ü, y!•!Ü, yÓ` ài
 à`İÓ≈Ó` ŷ`İD !•@%, öyè, (Hindupat) ly`İÜ x!È, !•i, Ü, `İÓ` `İSÈlñ !i, !l áyl%l`yÓ` İ%`İk, Ó` ŷl` ≤Ãi, f« Ü, `İÓ` l`î
 Ó`yç, ð%ï, Ó`y` Ü, fÓk, È, y`İÓ` i, y`ìòÓ` çèθÓ` !ÓÓ` &`İk, `ÛyÜ, y!Ó`y Ü, Ó`yÓ` çlf ≤Ãi, İi` - ŷÇ@`ÃyÜ !ŷÇ•
 Ó`yç, ð%e`ìòÓ` Ù`ìòf` Ü, f`à`îi, , `î, y`yÓ` ŷ`İă, <T•`İ°G`i, y Ó`yç, ð%ï, `ìòÓ` `i, •f`ài, ŷ
 yÜy!çÜ, G Ó`yç`ll!i, Ü, Ü, yè, y`İÜyÓ` ŷ`
 İD ŷið, _`ly •G!`y!` i, y Ü, y!≈Ü, Ó` #•î` !l- î!ò` Ü, y`İly Ó`yç, ð%e ŷl`@`Ã Ó`yçfliyl`İÜ, !l`îi` ~Ü, !è, Ó`yçf` àè, `îl ŷ« Ü
 •`îi, l, i, y•`İ°•î`i, Ù%ŷ`Ùyl`ìòÓ` ŷy!ÿçf !Óhflly`İÓ` Ó`yç, ð%ï, Ó`yÓi, , Ó`Ü, `İÜÓ` ≤Ã!i, Óŷ, Ü, i, yÓ` Ü, yç Ü, Ó` `îi,
 , öyÓ`i, ñ Ó`yç, ð%ï, Ó`y`i, y`ìòÓ` ŷÇÜ, #î≈`ày¤, #flly`İl≈Ó` í, z`İk≈, í, z`İè, Ù%ŷ`Ùyl ŷy!ÿçf ≤Ã!i, ¤, yÓ` , ð`İl Óyòy
 •`ll` òNÿi, , y`İi, ŷ« Ü•î` !l- `ày¤, # flly!≈
 i, y`ìòÓ` ŷyÜy!çÜ, G xì≈`ll!i, Ü, ç#
 Ó!`İÜ, G ≤ÃÈ, y!Ói, Ü, `İÓ` !SÈ°- ŷÛy`İç Ó`yç, ð%ï, `ìòÓ` fliyl !l!i≈i, •i, ò%!
 è, !ÓÈ!`İi`Ó` G, ðÓ` !È, !_ Ü, `İÓ` - ~Ü, !
 è, •`iN, yÓ` çB√~ÓÇ x, ðÓ` !è, •`ŷ`İÈ), !Ü

NSOU r CC-HI-X 145 Óy ç!ÙÓ° x!òÜ,yÓ° # ï,yÓ° Ù) ^ï°fÓ° G,ðÓ° – ≤Ä!i, !è, Ó°y ^ïçfÓ° çyÛÜ, ^ï!i ç!ÙÓ° xy ^ïï° Ó° í,z,ðÓ° !!È≈, Ó°ç#° !SÈ°!iñ ÓfÓÿy Óy!içf, ð!Ó° ä,y°ly Ù,Ó°i, x,ðÓ° ^àyæ,#È), _ çlàì– Ó°yç,ð%ï,ylyÓ° È%,á[, x!%Ó≈Ó° •G!°yÓ° Ù,yÓ° ^ï Ó°yçÜ,#!° È,Ó°i ^ï,öyÉ!i ^ïÓ° ç!f ≤Ä!i yç!#!° x!≈ ^!yàyi, Ù,Ó°y x° ç!Ù Óy È),á[, ^!iÜ, ßQ,Ó°•i, ly– i,y,z Ó°yç,ð!Ó° Óy ^ïÓ° Ó° Ù ^ïðf È)!Ü ðá ^ïÓ° °i, y,z xÓfy•i, !SÈ°– Ó°yç ^ïÜ,y ^!É! x ^ï≈Ó° xÈ,y ^ïÓ° ^ïÜ,y ^!ly fliyl° # ^ï!fÓ° È,Ó°i ^ï,öyÉ!i ßQ,Ó° !SÈ° ly– ~Ó° ç!f ~!f ^ïÓ° È)!Ü Ó° ^ï@yÓhfl!G ßQ,Ó° !SÈ° ly Ù,yÓ°i áy!°ÿy ç!Ü SÉyí, y xÓ!ç<T ç!Ü !SÈ° x!È, çyi, ^!òÓ° ðá ^ï°– Ó°yçy ^ïÜ, i,y,z ≤Ä!i yç ^!iÓ° ßÜ!° x!È, çyi, Ó° ^!à≈Ó° ßçflf x!%àyÜ# ^!òÓ° ßy•y!f !! ^!i, •i, – çy!i, ÓfÓf!yÓ° ~•z ßQ≈Ófy,ð# ≤ÄÈ,yÓ xyÓ° G i,#Ó i,y •y!Ó° ^!i ^!i° !SÈ° x<Tyòç ç!i, ^!Ü, – í,zFá,yÜ,yA«,# Ó°yçyÓ°y iñ,y ^!òÓ° «,Ü,i,y ß%ò,i, Ù,Ó° ^!iÓ° °^!«çf Ù%á° x!È, çyi, ÓfÓf!y x!%ßÓ° ^!i ß ^!ä,<T •! ~Óç Ó°y ^ïçf ≤ÄÈ,yÓçy°# x!È, çyi, ^!òÓ° ðÜ! Ù,Ó°yÓ° °^!«çf !Ü, S%È Ó!•Ó°yàì, ^!òÓ° x!È, çyi, Ó° Ü!≈yòy ^!ò– Tod Ó° ^!iñ 'Chief of Rathorem, Chauhan, Pramara, Solanki and Bhatti tribes were intermingled' ^!òç#!° ,ð% ^!Ó°y ^!ly x!È, çyi, ^!òÓ° ^!iÜ, !i, l x!È, çyi, ^!òÓ° x ^!i,ðç,yÜ,i, Ù,Ü !!Ó°y,ð_yÓ° Ù,yÓ° ^!i ~Ó°y x!hfl! ^!cÓ° i,y!à ^!ò Ó°yçyÓ° ≤Ä!i, ^!òç# x!%ài, !SÈ°– È)!Ü,ð%è ly •G!°y!° x!≈y!° ~Ó°y,ð% ^!Ó°y ^!ly x!È, çyi, ^!òÓ° Üi, ≤ÄÈ,yÓçy°# ly •G!°y!° Ó°yçy G ~ ^!òÓ° í,z,ðÓ° !Ó°!çÉ! xyfliy Ó° yá ^!i, ^!ð ^!iÓ° !SÈ°!i– ~! ^!_ÿG,ð% ^!Ó°y ^!ly x!È, çyi, ^!òÓ° «,Ü,i,y !Ó°!çÉ! áÓ≈ Ù,Ó°y ßQ,Ó°•!°!– ßÜ, Ó°yç,ð%ï, Ó°yçf=!° ^!i, Ó°yçyÓ° ,ðÓ° ,ðòÜ!≈yòyÓ° !òÜ, ^!iÜ, Ó°yçyÓ° !# ^!ä,•z !SÈ° ~°yÜ,yÓ° ≤Äòy! ^!òÓ° fliyl !yÓ°y ßÓ°y!Ó° Ó°yçyÓ° !!Ü,è, ^!iÜ, i,y ^!òÓ° x!òÜ,yÓ° °yÈ, Ù, ^!iÓ° ^!iSÈ°– ~Ó°y !SÈ° ßÜ, ^!i°z Ó°yç,ð%ï, – ~SÉyí, y !SÈ° ~Ü, !è, ð,Ü, ^!i! ^!y ^!òÓ° 'official fief' Ó°y •!i ^!iSÈ°– Tod Ó° ^!i ^!iSÈ!ñ 'Titles are granted, and even fiefs of office, to ministers and civil servants not Rajputs; they are, however, but official, and never confer hereditary right. In Mewar, the Princes' architect, painter, physician, bard, genealogist, heralds, and all generation of the foster brothers, hold lands'. Ó°yçyÓ° ð%Ó≈°i,yÓ° ß% ^!iÿà !! ^!i° G !Ü, S%È !i, l 'fief' ÈüÈ~Ó° ß,!<T •!i ^!iSÈ°– ≤Äòy!Ó°y i,y ^!òÓ° xy!° ~Óç Ü!≈yòy x!%ÿy ^!iÓ° Ó°yçòÓ° ÓyÓ° !!!ð≈<T fliyl x!òÜ,yÓ° Ù, ^!iÓ° !SÈ°– !Ü, S%È ç!_ çy°# ~Óç ß!ðòçy°# ≤Äòy!à! Ó°yçÜ,#!° xyòÓ° Ù,y!° ðy!° ç#Ó! !y,ð ^!l xÈ, fhfl! •!i° ,ð ^!i, !SÈ°– ~Ó°y !! ^!ç ^!òÓ° ~°yÜ,y!° ≤Äy!° f!ÿò#!È,y ^!iÓ° x!≈ ^!i!i, Ù, Ù,y!≈Ü, °y,ðñ ≤Äçy! !!° sfi Ù,Ó°i,ñ Ó°yçyÓ° ≤Äi, fhs° çy!l Óy ßÓ° Ù,y!Ó° Ù, Ù≈ã,yÓ°#Ó°y ~ ^!i, •hfl! ^!iç,ð Ù,Ó°i, ly– 14É3 Ó°y ^!i<T...° ≤ÄÜ, !i, Ùðf!% ^!à Ó°yç,ð%ï, Ó°yçf=!°Ó° ~•z Ó°yç ^!i!i, Ù, ~Óç ßyÜ!Ó° Ù, ÓfÓf!y !Ó° !è, ç ßy!ÀyçfÓy ^!òÓ° xyây ^!i, È,È, ð ^!i, – è,i, Ó°yç,ð%ï,yly!° ≤Äã,°i, ~•z ÓfÓf!y ^!Ü, ßyÜsfi,y!sfÜ, Ó° ^!i xyáfy !ò ^!i ^!iSÈ!– ~•z ÓfÓf!y ^!Ü, ßyÜhs ^!i,y!sfÜ, Ó°y !y!° !Ü, ly i,yÓ° í,z, ^!iÓ° 1879 !á ≈ Ó°yç,ð%ï,yly ^!à ^!ç!è, !y ^!iÓ° Ó° ≤Ä!Ü á ^!i, Ó°y •!i ^!iSÈñ ^!È,y ^!iÓ° È)!Ü Ó!^è, i, •i,ñ i,yÓ° Ù ^!ðf ßyÜhs ^!iÓ° ÓfÓf!yÓ° ßyÜOÿf !SÈ° ly !!òG ^!Ü,y ^!ly ^!Ü,y ^!ly Ó°y ^!çf ~•z ÓfÓf!y ^!È,y ^!iÓ° !Ü,çy°yÈ, Ù, ^!iÓ° !SÈ°ñ i,y ßyÜhs ^!i, ^!isfÓ° Üi,•z Ó° ^!i Ù ^!i•! – Ó°yç,ð%ï,yly ^!à ^!ç!è, !y ^!iÓ°

NSOU r CC-HI-X 146 à1879ñ 1Ü á[ä Ó°y •!i ^!iSÈÈüüÈ'In fact, the system upon which the land is distributed among the branch families and other great hereditary landholders, is the basis of the political constitution of a Rajput state and forms its characteristic distinction. And this system is not, speaking accurately, feudel, though it has grown in certain states ... something very like feudalism. The tenure of the great classmen involves military service and payment of finacial aids, but its source is to be found in the original clan–occupation of the lands, and in the principles of kinship and a purity of descent from the original occupants or conqueroes.' Ùðf!%à#!° Ó°yç,ð%ï, ÓfÓf!yÓ° Ù)° ~Ó!ç<Tf !Ó°!Y'É!i Ù, ^!iÓ° ^!òáy ≤Ä!i yç! ^!iÓ° ÓfÓf!y!è,Ó° !Ü, S%È !Ü, S%È ~Ó!ç<Tf x ^!iÜ,è,y ßyÜhs ^!i, ^!isfÓ° Üi, (something very like feudalism) ~Óç ~•z !ÓÉ!i ^!è,Ó° ^!è,ç, ^!i, !ÓY°yÛ Ù, ^!iÓ° ^!iSÈ! ^!iÓ° yçfliy ^!i ~Ü, !è, ð!i≈yD ßyÜhs ^!i,y!sfÜ, ÓfÓf!yÓ° !Ü,çyç á ^!è, !SÈ°– ~!è, G x!%ÿy ^!iÓ° ≤Ä!i yç! ^!i ~•z ÓfÓf!yÓ° í,zq ^!iÓÓ° ^!ðSÈ ^!l Ù, # Ù,yÓ°i Óy ^!Ü,y! ,ð!Ó° !f!i!i, ðy!° # !SÈ° !yÓ° myÓ°y ~!è, G x!%ðyÓ! Ù,Ó°y !y!° ^!i•zi,z ^!iÓ°y,ð#!° ßyÜhs ^!i, ^!isfÓ° í,zq ^!iÓÓ° ^!ðSÈ ^!l ^!i,ð!Ó° !f!i!i, ðy!° # !SÈ°ñ ßz, ð!Ó° !f!i!i, Ó° ß!D ~Ó° ßyÜOÿf !SÈ° !Ü,ly,≤ÄÜ,ç,i, ð ^!iç, sub-infeudation Ùðff![_!È,y ^!àÓ° !ÓÉ!i ^!è, Ó°yç,ð%ï,yly!° xçyly !SÈ°ñ !Ü,çyçyÓ° ^!i, Ó,•! ~°yÜ,y!° ≤Äòy! ^!òÓ° @ ^!ÿÜ ðy! Ù,Ó°y•i, i,y ^!òÓ° ßhs ^!yl ~Óç È,y,z ^!òÓ° È,Ó°i ^!i,öyÉ!i ^!iÓ° ç!f– Tod ÈüÈ~Ó° È,yÉ!y!° ñ 'In all the large estates, the chief must provide for his sons or brothers, according to his means and number of immediate descendants' ~•z ≤Ä!y!è, x!È, çyi, ^!òÓ° ð%Ó≈°i,yÓ° Ù,yÓ° •!i ^!iSÈ°ñ ~Óç Ù,áG Óy ç!à ^!iÓ° ÙD ^!iÓ° ,ð ^!iç, xhs ^!Ó°y!° •!i° ðÑy!i, ^!i° !SÈ°– Ùy ^!iv, Ùy ^!iv, ~!è, !SÈ° ßyÜ!@ ^!ÄÜ,È,y ^!iÓ° Ó°y ^!çfÓ° f!ÿ!≈!ÓÓ° &k, – Ó°yç,ð%ï, ßyÇàè, !Ü, Ù,yè,y ^!iÜyÓ° ç!_ G ≤ÄÜ,ç,i

100%	MATCHING BLOCK 125/241	W
ð%!è, !ÓÉ!i ^!iÓ° í,z,ðÓ° !!È, ≈Ó°ç#° !		

SÈÈüüüÈ~Ü, !è, ° Ó yçy ~ÓÇ ≤Äöy~llo° Ù~lôf ,öyó° flô!ó° Ù, öyl!° c ~ÓÇ x, öó° !è, , ° ≤Äöyl ~ÓÇ iñ, yó°
 syóÈüüÈÈ, fyÿy° àxl%àyÜ#à ~Ó° Ù~lôf syö° ÌÜ~è, ó° !!ó° Ìá- è, í, ~z° !óÈl!è, ò%!è, =ó° &c, ò)í≈i, Ìl!fó° sy•y° l!f óf_
 Ü, !íó° ÌSÈl- ~Ü, !è, Ìl, ^ÜGí° yó° ÈüÈ~ó° ≤Äöyl ~ÓÇ xlf!è, Ìl, ^òGà Ìl, , ÈüÉó° í, z, öÈüÈÿyÜhs° ~ó° x!È, Ü, óf_
 Ü, ó° y° •l!° ÌSÈ- ^ÜGí° yó° Ó° yç Üyl!ÿÇ° Ì°ó° !óó° &° Ìk, ≤Äöyl x!È, Ìl, y° Ìàó° sy° Ìó° Ó° ÌÈüüüÈÜó#Ü•yó° yç ~ÓÇ
 ≤Äöyló° y ~Ü, •z° ÓÇ Ìçyq\$ì, ÈüÈÿÜ, Ì°•z° Ó° y° Ìè, yó° - Ó° yçyó° fl!yl sy, Ì°ó° G, ö° Ìó° - xyÜó° y sy, Ì°•z° !óÿ° hfl!
 x!è%àyÜ#Ü- !l, !l xyó° G Ó° Ìlñ Ül!l, «, í xyÜy Ìòó° Ì°óy @° Á° Ìl!yàf !ó° Ìó° ä, í, •Íóñ Ì, Ì, «, í !l, !l xyÜy Ìòó° ≤ÄÈ%, ó° Ìál
 l! Ì Ì, á! xyÜó° y Ìñ, yó° È, y•zñ fl!çy!l, Ì òyó#òyó° Ì ÌÈ, !Üó° í, z, öó° Ü, Ì, ≈, Ìcó° x!òÜ, yó° #~Ü (Sri Maharaja and
 ourselves are of one stock, all Rathors. He is our head, we his servants...when our services are acceptable, then he is he
 our lord/ when not, we are again his brothers and kindred, claimants and laying claim to the land) ~z° Ó_ Óf Ì!ÜÜ,
 Ó° yçy ~ÓÇ ≤Äöyl Ìòó° ,öyó° flô!ó° Ù, öyl!° öyl!° Ìcó° flô:ÿÇK, y, öyGí° y lyl° ly- ~Ü, •zÈ, y° Ìó° òGà Ìl, , ó°
 í, z, öÈüÈÿyÜhs° Ìòó° Ì, y° Ìòó° ≤Äöyl Ìòó° í, z, Ìj° Ìçf óy° •l!° ÌSÈÈüüüÈÜó!ál ^òGà Ìl, , ó° ≤Äl!l, ç, y° Ì Ì Ì, á!•z xyÜy Ìòó°
 Óó° yj !l!ò≈T Ü, Ó° y° •l!° ÌSÈ- ≤Äöy~llo° ÌÜl í, z_ó° y!òÜ, yó° fl!#Ü, Ì, Ì, Ì, Ü!l xyÜy Ìòó° Gñ Ó° ylyó° xó#° Ìl
 ≤Äöyl Ìòó° Ü, xyÜy Ìòó° sy, ° x!òÜ, yó° Ì sy, ° sy° Ìl!yà sy!óóy ~Ü, •z° Ó° Ü, ÌÜó° -Ü (When Deogarh
 NSOU r CC-HI-X 147 was established, at the same time were our allotments; as his patrimony, so is our patrimony... our
 rights and privileges in his family are the same as his in the family of the presence (i.e.the Rana) syóÈüüÈÈ, fyÿy° ÈüÈ° òó°
 x!òÜ, yó° È, y° Ìàó° sy° ÌÜ Ü, ~ó° fG Ó° ÌSÈ- ~Ü!lÜ, Ó° yçxy Ìòc xÜylf Ü, Ìó° G Óy ≤Äöyl Ìòó° ≤Äl!l, Ì, y° Ìòó° öyl° Ók,
 lyÜ, Ìl, •l, - è, í, Ó° Ì° ÌSÈlñ 'If the question was put to a Rajput to whom his sevice in due, whether to his chief or his
 sovereign, the reply would...imply that his own immediate chief is the only authority he regards.' ^Ü, y° Ìly í, z, öÈüÈÿyÜhs°
 Ìñ, yó° í, z, k≈, Ì, l Ü, Ì, ≈, ö° Ì«° !óly x!%Ü!l, Ìl, Ó° yçlfó° Ìà≈ó° ≤Äl!l, Ì°óy ≤Äòc≈l Ü, Ó° Ìl, , öyó° Ì, ly Óy Ó° yçy Óyó°
 Ü, Ó° Ìl, , öyó° Ìl, l ly- Ó° yçy ~ÓÇ í, z, öÈüÈÿyÜhs° Ìòó° Ù~lôf ó° Ìl, , Ìl, ~z° !ç!l!° yó° Ü, yó° Ìl Ó° y° Ìçfó°
 Ó° yç Ìl!l, Ü, Ü, yè, y° ÌÜy ÌÜl ò%ó≈° •l!° , ö° Ìl, , !SÈ°ñ Ì, Ü!l syÜ!ó° Ü, syçàè, Ìllo° í, z, öó° G ~ó° ≤ÄÈ, yó° , ö° Ìl, , !SÈ°-
 Ó° Ì, Ì ò° yç, ö%ì, Ó° y° Ìçf ^Ü, y° Ìly fl!yl° # ~l!fóy!•l# !SÈ° lyñ çó° &ó° # xófl!yl° Ó° yçy ÌÜ, ~z° xófl!yl° ≤Äöyl Ìòó° sy•ylf
 !l!l, •l, - ~l«° Ìè Ó° yçyó° sy° ÌÜ ≤Äöyl Ìòó° Ì°ó•y≈, ò)í≈ syöü≈, ≤Ä° Ìl° yçl!#° !SÈ° Ü, yó° Ì~Äöyló° y ä, y•z° Ì° Ìñ, yó°
 xó#° hfl!l í, z, öÈüÈÿyÜhs° Ìòó° ~Ü, y° Ìç Ófó°•yó° Ü, Ó° Ìl, , öyó° Ì, - Ì, Ìó° ~z° Ófófl!y!è, xTyòc çl, ÌÜ, Ó° yç Ìl!l, Ü,
 ~ÓÇ syÜ!ó° Ü, ä, y° Ì, öó° Ü, y° ÌSÈ° È, Ì, ö° Ìl, , !SÈ°- •z, í, Ìó° y, ö#° Ì syÜhs° Ì, Ìsfó° í, z, ayl à Ìè, !SÈ° Ó° yç Ìl!l, Ü,
 Ü, Ì, ≈, Ìc ò%ó≈° Ì, yó° ≤Ä«° y, ö° Ìè, - Ó° yçl, sf Ìál çl à Ìllo° l!f!l, Ü ä, y!•òy Üsyó° «, yÜ!ò Ìl, Ófl!≈ •l!° !SÈ°ñ Ì, á! çl àl ~ó°
 , ö!ó° Ó° Ìl, ≈, x° Ì, ö«° yÜ, Ì, ç!_ çy#° x!È, çyl, ÌÜ, xyó! Ü, Ìó° syó° «, y° , ö° Ìl, , ä, Ìl!° !SÈ°- syó≈ ÌÈ, ÓÜ «, Ü, yó°
 ò%ó≈° Ì, yó° sy° Ìl!yà ÌÜ, Ü, y° Ìç° y!à Ìl! x!È, çyl, Óà≈ Ó° yçyó° x!òÜ, yó° ~ÓÇ «, Ü, y° xydsyl Ü, Ó° yó° , ö! á%Ñ° Ìç
 ^, ö° Ìl!° !SÈ°- !Ü, v ~z° óó° Ìllo° ≤Ä«° y, öè, Üòf!% Ìàó° Ó° yçfl!y Ìl x!%, ö!fl!l, !SÈ°- ~Ü, ly Ó° y° Ì Ìñ myòc ç
 Ì, ÌÜ, Ó° ^ç ÌÈllo° !ò ÌÜ, í, z_ó° È, yó° Ìl, Ó° !•@% ç
 yÿÜ, Óà≈ í, z_ó° ÈüÈ, ö!ÿä, Ü!òÜ, Ì!ÜÜ, xyàl, Ì%Ü, #≈ xye Ü Ìllo° x!È, äy Ìl, !ó, ö!l≈hfl! •l!° , ö° Ìl, , !SÈ°- !Ü, v ~z°
 !ó, ö!l≈! ^ÜGó° yç Ó° y° Ìçfó° í, z, öó° ≤ÄÈ, yó° È, ° Ìl, , öy° Ìó° !l- Üyó° Gí° yí, , G x!llo° Ó° yçf ÌÜ, ≤ÄÈ, y!ó!l,
 Ü, Ìó° Ìlñ ~Ìòó° xy!óÈ≈, yó° , ö° Ìó° •l!° !SÈ°- Ì, y•z ~Ü, ly Ó° y° lyl° ly ÌÈ, yó° Ì, Ó° ÌÈl!≈ó° ~z° xç° Ìcó° çyÿÜ, Ìòó°
 Ü, Ì, ≈, c ò%ó≈° •l!° , ö!l, y! syÜhs° Ì, y!sfÜ, ≤Äl!l, ç, y° Ìllo° xy!óÈ≈, yó° ≤Ä° Ìl° yçl!#° •l!° , ö° Ìl, , !SÈ°- ò#à≈Ü, y°
 ^ÜGí° yó° G Üyó° Gí° yí, , Áó° D° Ìç° Ìóó° sy° ÌÜ Ì% Ìk, !°Æ lyÜ, Ì°G xlfylf Ó° yç, ö%ì, Ó° yçf=!° Ìl, Ü%à° Ìòó° xó#° Ìl
 çy!hs° Óçyl° !SÈ°- syÜy!çÜ, G Ó° yç Ìl!l, Ü, ç, C°y Óçyl° !SÈ°- ~Ü!lÜ, sy° Ì, y!l xyÜ Ì° xy° yí, z!j° Ìllo° !ä, Ìl, yó° xye Ü!ç!l!l,
 xçy!hs° SÈy!ç, y Ó° yç, ö%ì, yly! syÜ!@° ÄÜ, È, y° Ìó° çyhs° , ö!ó° Ìllo° Óçyl° !SÈ°- Ó° Ì, Ì çy!l, Óy Óççàl, Ófófl!yó° x!hflc
 Ó° yç, ö%ì, Ìòó° Ù~lôf Ól≈, Üyl lyÜ, y! ÌÈ, yó° syÜf !ó!à Ì, •l!° !SÈ°ñ Ì, yó° ≤Ä«° y, ö° Ìè, è, í, syÜhs° Ì, Ìsfó° Ófyáfy
 í, z, öfl!y! , ö!l, Ü, Ìó° ÌSÈl- Ì àè, ly=! è, í, í, z, Ìó° á Ü, Ìó° ÌSÈlñ Ì!° !, , ö!l, Ì, y!sfÜ, öyó° Ìyó° sy° ÌÜ sy, Ìó° ÌSÈ° Ìy
 Ó° yç, ö%ì, Ìòó° Ùl!ÜÜ, ≤ÄÈ, y!ó!l, Ü, Ìó° !SÈ° ~ÓÇ syÜy!çÜ, G Ó° yç Ìl!l, Ü, !óÈl!° =!° !l!° sfl! Ü, Ìó° !SÈ°- Saran Ìlyl~z°
 Ühs° Óf Ü, Ìó° ÌSÈlñ "Many of the in- stitutions and mutual obligations and duties between the chief and his vassals in
 Rajputana arose from their patriarchal basis of society, unlike Europe where they arose out of a contract entered into by
 two parties (not the same family of tirbe), viz. the lord and his client." Üòf!% Ìàó° •z, í, Ìó° y° Ì, ö° Ó° yçy ~ÓÇ
 Ófyó° l!òó° Ù~lôf ä%, !_° •z° !SÈ° ~Ìòó°
 NSOU r CC-HI-X 148 syö° ÌÜ~è, ó° !È, !_° ä%, !_° Ó° ^Ül° yó° ^çÈl° Ì°•z° Ófyó° l Ó° yçyó° ≤Äl!l, Ìñ, yó° Ü, ~ó° f ~ÓÇ
 xyl%ä!l, f ≤Äòc≈l Ì!ÜÜ, Ü%!_° ^, ö!l, - Ó° yçfl!y Ìllo° «° Ìè xóçf ^Ü, y° Ìly ä%, !_° ~z° óó° Ìllo° syöü≈, ÌÜ, !lò≈yó° Ì
 Ü, Ìó° Ìlñ !Ü, v ~áy° Ìl! , ö!l, Ì, sf Óy ^ày#° #, ö!l, çy!l!l, syç Ófófl!yó° sy° ÌÜ sy, Ìó° x!òÜ, yó° ~ÓÇ öyl!° Ìcó° öyó° Ìy
 Ó° yçy ~ÓÇ x!È, çyl, Óy çyl!l, Ìày#° #ó° Ù~lôf syöü≈, !lk≈, yó° Ì Ü, Ìó° !SÈ°- !ó!È, Ì, Ì, •y!syÜ, äy!l, ≤Äl!l, äy Ìl, G Ü°
 !óÈl!° !è, !ó!è ç Ü, Ì, ≈, c ≤Äl!l, ç, yó° sy° Ìl, , ö!l≈hs°
 x, ö!ó° Ó!l≈, Ì, Ì!ÜÜ, !à Ìl!° !SÈ°- 14É4

í,z,õŸÇ•yÓ° Ùòfî%`là Ó`yçfliy`lîÓ° Ó`yçf=!°Ó° Ó`yç`llî;Ü, G ŸyÙ!Ó°Ü, ÓfÓfliy !Ó`ÏY`Eî Ü, Ó`î; Ìà`lî` ^çÜŸ è, í, •zì,z`lîÓ`y,õ#l` ŸyÙhs`i,`lîsfÓ° !Ü,S%È`~Ó!ç:Tf`~áy`lî°«ç,f`Ü,`lîÓ`^lîSÈl- !Ü,v !ÓEÎl`!è, Ÿ!è,Ü,È,y`lîÓ`!Ó`ÏY`Eî Ü,`lîÓ` ^òáy`lî` ^l`zì,z`lîÓ`y,õ#l` ŸyÙhs`i,`lîsfÓ° xy!ÓE≈,yÓ`â`lè,!SÈ° Ó`yç`llî;Ü, Ü,î,≈ç,`lîcÓ° ò%Ó≈°i,yÓ°` ^≤Ã«ç,y,õ`lî«,- Ó`yçl, sf çlà`lîÓ°` l)lfi,`Ü`ã,y!•òy`Ÿ%Ó°`«ç,y`Óy`!Ó`y,õ_y`!ò`lî, Ófî≈`•Gî`yÓ°`Ü,yÓ°`^lî`çlàì`~Ó°` ,ò!Ó°`Ó`lî≈ç, x`l,ò«ç,yÜ,`i, ç!_`çy°#`x!Èç,yi,`Óà≈`lîÜ,`xy!l`Ü,`lîÓ`Ÿ%Ó°`«ç,y` ,õ`lî,`^ã,`lî`!SÈ°- ŸyÓ≈`lîÈ,`ÒÜ`«ç,`Ü,y`yÓ°` ò%Ó≈°i,y`lîÜ,`Ü,y`lîç`y`l`à`lî`x!Èç,yi,`Óà≈`Ó`yçyÓ°`x!òÜ,yÓ°`G`«ç,`Ü,y`xydŸy`Ü,`Ó`yÓ°` ,ò!`á%Ñ`lîç` ,õ`lî`!SÈ°- !Ü,v`~z`òÓ`^lîÓ°` ^≤Ã«ç,y,õè,`Ùòfî%`làÓ°` Ó`yçfliy`lî`xl%,`ò!fîi,`!SÈ°- 14É5`≤ÃYçyÓ°#`1É`Ùòfî%`làÓ°` Ó`yçfliy`lîÓ°` Ó`yç`llî;Ü,`xÓfliyÓ°`~Ü,`lè,`!ÓÓÓ`î`!òl-`2É`xy,`ò!`^çÜŸ`è,`í,`ÈÜÈ~Ó°`Ü,`ŸÜ≈l`Ü,`lîÓ°`l`^lî`•zì,z`lîÓ`y`l,`õÓ°`Ü,` Ó`yç,`õ%î,`Ó`yçf=!°

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Ó° Ó`yç`llî;Ü, Ü,yè,y`lîÜy`Ÿ

yÙhs`i,`lîsfÓ°
í,z,õÓ°`!Èç,`!Ü,`lîÓ°`à`lîç,`í,z`lèç,`!
SÈ°/3
É`Ùòfî%`là Ó`yçfliy`lîÓ°` Ó`yçT...ÓfÓfliyÓ°` ≤ÃÜ,`lî,`Óî≈ly`Ü,`Ó°`&l- 14É6`@`Äsi,`ò!O`q`Banerjee,`Anil`Chandra.`Aspects`of`Rajput`state`and`Society,`New`Delhi,`1983.`q`Chandra,`Satish.`State,`Pluralism`and`the`Indian`Historical`Tradition,`Oxford,`2008.`q`Gupta`R. `K. `&`Bakshi,`S. `R.`Studies`in`Indian`History,`Rajasthan`Through`the`Ages;`The`Heritage`of`Rajputs,`Sarup`&`Sons,`2008.`q`Freitag,`Jason.`Serving`Empire,`Serving`Nation,`James`Tod`and`the`Rajputs`of`Rajasthan,`Leiden,`2009.`q`Naravane,`M.S.`The`Rajputs`of`Rajputana: `A`Glimpse`of`Medieval`Rajasthan,`2014. ÈüüüÈÈÈÈüÈüüüÈ NSOU`r`CC-HI-X`149`~Ü,`Ü,`15`q`ò!«ç,`î` Èç,yÓ°`î,`≠`ÜyÓ°`yè,y`çy!i,`Ó°`xÈ%,`fayl≠`!çÓyç#` àèç,`l`15É0`í,z`lîççf`15É1` Èç,`!ÜÜ,y`15É2`!ç` Óyç#Ó°`í,zay`lîÓ°` ^≤Ã«ç,` ,õè,`15É3`!çÓyç#Ó°` ^lî,`^lîç`çy,`#l` Ó`y`^lîT...Ó°` ^≤Ãlîçç,y`15É3É1`Ù`â`èÈüÈÜyÓ°`yè,y`ŸÇây,` 15É4`!çÓyç#Ó°`x!Èç,`lîÈlÜ,`15É5`!çÓyç#Ó°`f!jÓ`yçf`15`

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É6`í,z,`õŸÇ•yÓ°` 15É7`≤ÃYçyÓ°#`15É8`@`Äsi,`ò!O`15É0`í,z`lîççf`~z`~Ü,`^`

lîÜ,`Ó°`Ù)°`í,z`lîççf`•°`
ò!«ç,`îÈç,yÓ°`^`
lîç,`!ç`

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Óyç#Ó°` ^lî,`^lîç`ÜyÓ°`yè,y`çy!i,`Ó°`xÈ%,`fayl`^`

lîÜ,`xl%òyÓl`Ü,`Ó°`y-`~z`
xy`lîyã,`ly!èç,`Ü,`Ó°`yÓ°`ŸÜl`xyÜÓ°`y`!lî`!°!áç,`!`

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ÓEÎl`^!Ó°`í,z,`õÓ°`=Ó°`&c`xy`lîÓ°`y,`õ`Ü,`Ó°`

Ó`≠`l`^`

Ü,yl Ó`yç`lll,Ü, ^≤Ä«y,ö`lè, !ÇÓyç#Ó` í,zayl â`lè, !SÈ°- l`Ü%â°`• xlfylf ç!_´Ó` ^`ÛyÜ,y!Ó`y Ü,`lÓ` !ÇÓyç#
Ü,#È,y`lÓ` çyi,#l` Ó`y`lT...Ó` ≤Äl,ç,y`Ü,`lÓ` !SÈ`l°l- l`!ÇÓyç#Ó` fljÓ`yçfÈüÈÓ` ≤ÄÜ,ç,li,`^Ü,`l!SÈ°- 1È5É1
È),!ÜÜ,y`ÁÓ`D`lç`lÓÓ` Ó`yççÜ,y`l°`ÛyÓ`yè,y`çyl,`Ó` í,zay`llÓ` È,`l°`òy!«`ÿ`l,`fÓ` ,`ö!Ó`!fli,ç,`xçyhs` `•`l`l`G`lè,-
ÁÓ`D`lçÓ`iN,yÓ` Ó`yçcy`l°Ó` ≤Äyl`x`lò≈Ü,`l!Ü` a1682ÈüÈ17ÈüÈ07`!á`/ä`xl≈yl`25`ÓSÈÓ` òy!«`ç`ÿ`l,`f`x!l,`Óy!•i,
Ü,`lÓ`l-`iN,yÓ` òy!«`ÿ`l,`f`l#l,`Ó` ò%!è,`í,z`lçf`!SÈ°ÈüüÈ~Ü,`lè,`•`òy!«`ÿ`l,`fÓ` ò%!è,`fljyó#l`l°i,y!l`Ó`yçf
!Óçy,`è°Ó`G`^à°Ü%,l,y`lÜ,`Ü%â°`ÿy`ÿ`lçfÓ` xhs`È%≈,`_`Ü,`lÓ``ÿy`ÿ`lçfÓ``l#Ûy`lç±ÿy!Ó`i,`Ü,`Ó`y`~ÓÇ
x,`óÓ`!è,`•`ÛyÓ`yè,y`çyl,`l`lÜ,`òÜ`Ü,`lÓ` `xMÈ,`l°`Ü%â`l°Ó` fljyl≈`l°Ó`!«`i,`Ü,

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Ó`y-`Üòf!%`l`àÓ` È,yÓ`^`l,`Ó` Ó`yç`lll,Ü,`•z!l,`y`l`l`

ÛyÓ`yè,y`çyl,`È,`yÓ`^`l,`Ó` Ó`yçl#l,`Ó``Ü)`lfl`ÿ`l,`Ó``l`lD`l%_´`•`l`l`≤Äyl`!l`sf`l`lÓ`È`È),!ÜÜ,y`l`l`l`!SÈ°- 149
NSOU`r`CC-HI-X`150`ÛyÓ`yè,y`Ó`#Ó`!ÇÓyç#`ÛyÓ`yè,y`çyl,`Ó` í,zay`ll`≤Äòyl

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È),!ÜÜ,y`l`l`l`!SÈ`l°l-`iN,yÓ``l`

y`l`n`^`òç`l`≤ÄÜ`n`xyd,`fyà`n`lç`àè,l`≤Äl,`È,y`~ÓÇ`Óf!_´`à,`í,z`Fä,yçy`~Ü,`lè,`!Ó!F`SÈB`n`xl%B`i,`~ÓÇ`xhs≈`m`l`l`@μ`!°Æ
çyl,`l`lÜ,`Ü,`fÓk,`Ü,`lÓ` çyi,#l` Ó`y`T...`≤Äl,ç,yÓ` fljç`l`òáy`l,`lç,`Ü,`l`l`!SÈ°-`~z`~Ü,`l`lÜ,`l`Æ`òç`ç,`l`lÜ,`!ç

95% MATCHING BLOCK 132/241 **SA** CC-BG-03.pdf (D149053335)
Óyç#Ó``l,`lç`ÛyÓ`yè,y`çyl,`Ó`xÈ%,`

faylÈüÈ~Ó` ^≤Ä«y,`èè,`n`iN,yÓ` Ó`yçfç`l`l`Ó` ^`öSÈ`l`l`+ò%`ÿy`ÿ`ÿçf`≤Äl,ç,yÓ``•z`FSÈyÈüüüÈly!Ü,`l,`l`l`^`Ü,y`l`ly
í,z`Fä,`i,`Ó`xyòç≈`myÓ`y`xl%≤Äy`l,`l,`•`l`l`!SÈ`l°l`~ÓÇ`Ü,#È,y`lÓ`l,`l`l`ÛyÓ`yè,y`l`òÓ`~Ü,`lè,`fljyó#l`n`xyd!Ó`ÿ`ÿ`#n`
`Ü,`fÓk,`çyl,`l,`l,`í,z`B`#i,`Ü,`Ó`^`l,`l,`l`l`l`ç`T`•`l`l`!SÈ`l°l`i,yÓ` ,`ö!Ó``ä,`l`^`òG`i`y`•`lÓ-`15É2`!ÇÓyç#Ó` í,zay`llÓ`
^≤Ä«`ç,`èè,`Èÿi,`ç`ç,`l`lÜ,`òy!«`ÿ`l,`f`í,z,`öi,`fÜ,yÓ` ,`ö!ÿä,`Ü`≤Äyhs` ,`ö!Ó`!ä,`i,`!SÈ°`Ü`yÓ`y`çT...`ly`l`lÜ-`ly`l`lÜ,`n`è`è%ly`n`
ÿy,`yÓ`y`ç`y`n`xy`j`è`l`àÓ`G`^çy,y,`è%`lÓ`Ó`~Ü,yçç`~ÓÇ`l`lç,`Ói,`ÁÓ`DyÓy`l`òÓ` ,`ö!ÿä,`Ü`Ü,y,l%`!SÈ°`Ü`yÓ`y`l`T...
Ó`xhs`≈i,`-`~z`xMÈ,`l°Ó`~Ü,`lè,`çyl,`Óy`Ó`l`l`≈Ó`Ûyl%È!`!SÈ°`ÛyÓ`yè,y-`~SÈy,`y,`ö!ÿä,`Ûâyè,`èÓ≈i,`l`l`lÜ,
xyÓ`Ó`l`lÜ%ò` ,`ö!≈hs`!`Óhfl,`l,`lçÜ,`#i≈`xMÈ,`°`Óy`^`Ü,yB,`^`l`l,y`l`l`òÓ`Ó`l`lçy`l`!SÈ°-`fljyÈ,y!ÓÜ,`Ó,`!çT,`öy`l,`l,`Ó`
x!l`ÿä,`l`i,yÓ`Ü,yÓ`^`l`l`~z`xMÈ,`°`!SÈ°`ä,yE`l`xyÓy`l`òÓ`xl%,`ö!%_´`^`SÈyè,`^`SÈyè,`ç`öy,y,`ç`G`çD`l°`ç`è`i≈`xl%Ó≈Ó`~z`
xMÈ,`°`fljyÈ,y!ÓÜ,`È,y`lÓ`ÛyÓ`yè,y`l`òÓ`ÿy`l`#`G`Ü,`çT`l`•E%è`Ü,`lÓ`i%,`l°!SÈ°-`Ü,`!E`l`í,z`l,`öyò`l`l`!ÿä,`l`i,y`ly`l`yÜ,y`l`
l`l`n`ò«`G`ç,`ö!Ó``Ü`#`Ü`yÓ`y`çT...`Óy`l`#`Ü`òf`òy!«`ÿ`l,`fÓ` Ó`yçf`!`l`l,`~`l`l`l`lÜ,`Ó`Ó,`!`@`^`Ä`•`Ü,`lÓ`-`!Óçy,`è°Ó`n`
^à°Ü%,`l,`y`n`!`ò`ò`n`xy`j`è`l`àÓ`≤ÄÈ,`l,`l,`òy!«`ÿ`l,`fÓ` Ó`yçf`!`l`l,`ÿy`l`l`Ü,`Ü,`G`≤Äçy`l`lÜ,`Ü,y`l`ç`xçç`!`l`l`i,yÓ`

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y`Ó`yç`lll,Ü,`Ü,y`l≈Ü,`y`l,`èÓ``l`

ĪD ,ō!Ó !ā ,ī ,•Ī - ÛyÓ y!è , Ó y ,î ^ay# # Û)°i , ≤Ăcyđ!Û , Û ,y Īç !Ī ĪĪ y!çĭ , •Ī - ÛyÓ yē ,y G Û% ,ÍÓ# Û ,ĒÛ , ĪŃi
ŷyŪ!Ó Û , Ó ,!_ @ Āi Û , Ó yĭ ĩ ,y ĪòÓ Û Īđf Ū!≈yòy G ŷyŪf ĪŌyô çBĪ ĪĪ - xy•jòlà ĪŌ Ó Ó ≤Ăđyl Ūsf# Ūy!Û , xĭjÓ
ÛyÓ y!è , Û ,ĒÛ , ĪòÓ ^!áŌ °y Ī%k , , òk , Īĭ , ĪĪ , ≤ĂĪç , ĩ ò ĪĪ ĩ ,y ĪòÓ x≤ĂĪĪ , ĪŌ yòf Û , ĪŌ ĩ ,y ĪŌ - ŷ%°i ,yĪ# Ī%Īà
Ōy•Ū!# Ō y ĪçfŌ xò# ĪĪ Û)°i , ÛyÓ yē ,y ĪòÓ ŷyŪ!Ó Û , ç!_ Ō !ŌhflĪyŌ á Īē , - Ōy•Ū!# ĪòÓ , òĭ , ĩ àĪē , ĪĪ
xy•jòlàŌ !Ōçy , ò%Ō G ĪyŪ% , Ī ,y Ō yçf àĪē , Ī , •Ī° ÛyÓ yē ,y ĪòÓ flĪyĪ# Ī hflĪ ĪŌ ≤ĂĒ , yŌ xyŌ G ŌĪk , , òyĭ -
!çŌyç# ~ ĪòÓ Û , fŌk , Û , ĪŌ ŷ%ç , ĩ , ç!_ ĪĪ , òĪŌ ĪĪ , Û , ĪŌ Ī - ĩ , ĪŌ ~Ō ! , òSĒ ĪĪ ò#â≈! ò ĪĪŌ ðŪ G Ī Ū , ŌçŌ Û , yç
Û , ĪŌ ĪSĒ - !çŌyç#Ō , ò)Ō≈ , ò%Ō çĒĪ Ûy ĪŌyç# G ĪĒ , Īē , yç# ĵòŌi , yŌy ĪòÓ ŌđĪ , flĪy , òĪ Û , ĪŌ !ŷ% , Īā ĪĪ , Ō
ĪyŌŌ ĪòÓ xò# ĪĪ xŷy ĪŌ y•# Ōy!•#Ō ≤Ăđyl , ò Īò ĪĪ!_ ĪSĒ ĪŌ - , òŌ Ōi , #≈Û , y ĪŌ Ûy ĪŌyç# xy•Ūòlà ĪŌ Ûy!Û ,
xĭj ĪŌ Ó xò# ĪĪ ā , yŪ , ĪŌ ĪĪ - 1622 Īā = Ûy ĪŌyç#Ō , ò%e çyç# ā!çŌyç#Ō ! , òĭ , yā Ûy!Û , xĭjŌ ^çy , y , ò%Ō G , ò%ly
, òŌ àly ò%Īē , çyĪ ĪàŌ !• Īŷ ĪŌ ≤Ăđyl Û , Ō yĭ çyç#Ō ç#Ō ĪĪ xyŪ% , òĪŌ Ō = Ī xy Īŷ - Û , v xy•ŪòlàŌ òŌ Ōy ĪŌ
Ō yç# ĪĪ , Ō !çŪ , yŌ • ĪĪ çyç#Ō ŷ≈+Ō %Û , yç# 1630 Īā / ĪĪ , • ĪŌ çyç# çyçy ĪŌ xy•y ĪĪ Û%ā !çŌ ĪŌ Īyā
!ò ĪĪ ĪĪ , ĪŪ , ĪŌ , ò%ĪŌ yŌ çyĪ ĪàŌ °yĒ , Û , ĪŌ Ī - Û , v çyç# Ō!çŌ! Û%ā !çŌ ĪŌ Īy ĪŪ , ĪĪ - 1632 Īā = ĪĪ , ĪĪ
, ò%ĪŌ yĭ !Ōçy , ò%Ō !çŌ ĪŌ Īyā òĪ ~Ōç xy•Ūòlà ĪŌ Ó ŷ ĪĐ ŷ%đĪŌ≈ , à ĪĪ , ĪĪ , y ĪŌ ~Ōç ŷz Ō y ĪçfŌ !Û , S%Ē
xMĒ , ° xĪŌÛ , yŌ

NSOU r CC-HI-X 151 Û , ĪŌ Ī - 1636 Īā / !Ōçy , ò%Ō Û%ā ĪòÓ ŷ ĪĐ ŷ%Ī , Û , Ō yĭ ĪĪ , ĪĪ xy•Ūòlà ĪŌ Ó xMĒ , ° =!
!Ōçy , ò%Ō ŷ%Ī , yĪ ĪŪ , ĪSĒ ĪĪ , !ò ĪĪ ò!« , ĪĪ Û , Ī≈yē , Û , çyĪ ĪàŌ °yĒ , Û , ĪŌ Ī - Īz ŷ ĪĪ !Ōçy , ò%ĪŌ Ō
ò%Ō≈i , yŌ ŷ ĪĪy Īà çyç# ŌfyDy ĪŌy ĪŌ ~Û , Īē , ĪçfĪ Ō yĪ...ŌfŌfliy à ĪĪ , ĪĪ , yŌyŌ ≤ĂĪ yĪ ā , yŪĪ - Û , Ī≈yē , ĪŪ ,
ŌfhflĪ ĪyŪ , yŌ Û , yŌ ĪĪ ĪĪ , ĪĪ ò%lyŌ çyĪ ĪàŌ Īŷ , yŌ flf# ĪçyŌy{ ~Ōç Īŷ , yŌ lyŌyŪ , ò%e !çŌyç# ĪŪ , x , ò≈Ī
Û , ĪŌ Ī - ŌyŸÛ , yŌ ĪĪ Ū , !çŌyç# ĪSĒ ĪŌ ! , òĭ , yŌ ĪflĪ • G !ç , y ĪĪ Ū , Ō!MĒ , Ī , - !çŌyç# Īŷ , yŌ ŪyĪ , y ĪçyŌy{ G
xĪĒ , Ē , yŌŪ , òyòyç# Û , yĪ , Īò ĪŌŌ ŷy , ā , ĪĪ ≈ Ī , zFā , yĪĒ , yĒĪ# • ĪĪ G Īē , Ī - ŷyŪyĪf , ò%lyŌ çyĪ ĪàŌ ĪĪ ĪĪ ŷvT
Īy ĪŪ , ĪĪ - Ûyē 18 ŌSĒŌ ŌĪ Īŷ ĪĪ , ĪĪ , ò%lyŷ Ō yĭ āĪ , ĪĪ , yĒĪ≈y ≤ĂĒ , ĪĪ , xĪŌÛ , yŌ Û , ĪŌ Ī - 1647 Īā = òyòyç#Ō Û , Ī% , f
• ĪŌ ĪĪ , ĪĪ ĪĪçz , ĪĪçŌ ≤ĂĒ% , • ĪĪ G Īē , Ī - ŌyDy ĪŌy ĪŌ çyç# ĪŪ ĪĪç

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ĪŪ , ≤ĂĪĪ , Ī , Ī , Û , Ō yŌ ^ā , çTy Û , ĪŌ ĪSĒ ĪŌ

Īŷ !çŌyç# ĪĪ , Ū , z ÛyŌ y ĪçT... ~Û , z Û , yç Û , ĪŌ ĪSĒ ĪŌ - !Ōçy , ò%Ō ŷ%Ī , yĪ çyç# ĪŪ , Ō!Ō Û , ĪŌ Ī - ĪĪ ĪŌ
Û%ā ĪòÓ ŷy•yĪf ĪĪ ĪĪ !çŌyç# ! , òĭ , yŌ Û%Ī_ Ō ŌfŌfliy Û , ĪŌ Ī - 1656 Īā / çyç#Ō Û , Ī% , f • ĪŌ !çŌyç# ĪĪ , ĪŌe ĪŪ
~°yŪ , y òá ĪŌ Ī , z Īòfya# • Ī - Ē , yāfy ĪŷĪĪ# ŷĪŪ , !• Īŷ ĪŌ Ō!FSĒB ÛyŌ yē , y çyĪĪ , ĪŪ , Û , fŌk , Û , ĪŌ çyĪ , ĪĪ
Ō y ĪçT...Ō ≤ĂĪĪ , ç , yŌ flĪçĪ ĵòĪĪĪ - !çŌyç#Ō ĪĪ , ĪĪ ç Ō yç ĪĪĪ , Û , ç!_ !• Īŷ ĪŌ ÛyŌ yē , y ĪòÓ Ī , zayĪ Û , yĪ
xyŪ , ĪflŌÛ , āē , ly ĪSĒ ly - M.G. Ranade Īŷ , yŌ 'Rise of the Maratha Power' @ Ā Īŷi !çŌyç#Ō Ī , zayĪ ≤ĂĪ ĪĐ xy ĪŌyā , ly
Û , ĪŌ ĪSĒĪ - !çŌyç#Ō Ī , zayĪ G ŷyĒ , ĪŸfŌ ^ , òSĒ ĪĪ ÛyŌ y ĪçT...Ō ÛyŌ yē , yŷ Û% , ĪŌ# Ī Û , y!ŷ G xĪlyĪf
Ī , z , òçyĪ , ĪĪ Û , ĒÛ , ĪŷĪ# Ō Ō ĪçĒĪĪĪ) !ÛÛ , y ĪSĒ - ~°z ŷÛ , Ō , Û , ĪĒç#Ō# ÛyĪ%ĒĪ ŷĪŪ , !• Īŷ ĪŌ !çŌyç#Ō ŷyĒ , ĪŸfŌ
ĪĒ , ĪĪ Ō ā , ly Û , ĪŌ ĪSĒ - ŷÆòç çĪ , ĪŪ , ÛyŌ yē , y ĪòÓ xĒ% , fay ĪŌ xĪfĪ , Û Ī , z , òyòyĪ !• Īŷ ĪŌ ÛyŌ yē , y ĪòÓ
ŷyŪyĪçŪ , ŷyŪf ĪŌy ĪòÓ Ē) !ÛÛ , y ĪSĒ - ĒĪyĪ , ç çĪ , ĪŪ , Ē , Ī_ xy ĪŌyŸÛ ÛyŌ yē , y ĪòÓ Û Īđf ŷyŪf G çyĪ , ĪĪ Û , f
ŷ%òĪ , Û , ĪŌ - ÛyŌ y ĪçT...Ō çyĪ , ĪĪ Ī , yŌyò# xy ĪŌyŸÛ ĪŌ òyç≈!Û , ĪĒ , Ī_ ŷÛÛ , yŸ#Ī Ī , zòyŌ , òsi# òŪ#≈Ī
xy ĪŌyŸÛ ĪŌ Û Īđf xĪ%ŷĪ , yĪ Û , Ō y ĪyĪ - Ī% , Û , yŌ yŪŷ Ō y Ūòyŷŷ ŌyŪ , òĪ , ĪĪ , ĪĪ ~Û , lyĪ ≤ĂÛ%ā Ē , Ī_ Ōyò# ŷyò ĪŪ , Ō
ŌyĪ# ŪyŌ y ĪçT...Ō ŷyòyŌ Ī ŪyĪ%ĪĒŌ Û ĪĪ āĒ , #Ō ≤ĂĒ , yŌ !ŌhflĪyŌ Û , ĪŌ - ÛyŌ yē , y Û , f ĪŌyô çyāŌ ĪŌ
~Û , Īē , Ī , z , òyòyĪ !SĒ ÛyŌ y ĪçT...Ō ŷyĪ , ĪĪ , fŷ ÛyŌ y ĪçT...Ō ≤Ăyā , #Ī ĪĪ , f ĵòŌŌ Ō ~Ōç ŌŌŌ ĪçŌ Û , yĪ!#ĪĒ , Ī_ Û ,
Ō# āyly Ō Īā , ĪĪ , ĪĪ ĪSĒ - ÛyŌ y ĪçT...Ō ā , yŌ Ī Ū , ĪŌŌ y @ Āy ĪŪ ~°z ŷÛ , ç , àyly ŷ%Ō Û , ĪŌ Īyzi , ~Ōç ~°z ŷÛ ,
ĵòŌŌ Ōāyly ÛyŌ yē , y ĪòÓ Û ĪĪ āĒ , #Ō ~°ç ĪçĪĂÛ çy@ ĀĪ , Û , ĪŌ - J.N. Sarkar Ūhs Ōf Û , ĪŌ ĪSĒĪŷ 'Nature
developed in them 'self reliance', courage, perseverance, a stern simplicity, a rough straight- forwardness, a sense of
social equality and consequently pride in the dignity of man as man - thus a remarkable community of language, creed
and life was attained in the Maharashtra in the 17th century, even before political unity was conferred by Shivaji'
ÛyŌ yē , y ĪòÓ çyĪ , ĪĪ Ī , y ĪŌy ĪòÓ Ī , zq ĪŌŌ ^≤Ă , y , òē , !• Īŷ ĪŌ ~°z Û , yŌ Ī =! ŷyòyŌ ĪĒ , y ĪŌ à , #Ī , • ĪŌG x ĪĪÛ ,
, òĪ , ĪĪ , ĪĒ , ŷÛ , ÛĪ , òyĒĪ Û , ĪŌ Ī - J.N. Sarkar ~Ōç G.S. Sardesai ÁŌ Īç ĪŌŌ òŪ≈Ī#ĪĪ , Ō !ŌŌ & Īk , !•Ō% ≤ĂĪĪ , Īē Ī y
!• Īŷ ĪŌ Ōf_ Û , ĪŌ ĪSĒĪ - zŌ Ē , yĪ ŌŌ xi , fyā , yĪŌ ĪĪ , Û , ĒÛ , ĪŷĪ , ĪòÓ ŌŌ ŷyŸÛ ÛyĪ!ŷÛ , Ī , yŌ ŷ ĪĐ ÛyŌ yē , y ĪòÓ
Ī , zayĪ ĪŌ Īyāŷe xĪ%ŷĪ , yĪ Û , ĪŌ ĪSĒĪ - Û , ĪĒŌŌ ŷ ĪĐ Ī%_ çĪāĪĪ , y ĪòÓ ŷyŪyĪçŪ ,

NSOU r CC-HI-X 152 Úí≈yòy Ó!k, Ó ì, y!àò xl!È, Ó Û, Ó ù, ù, òy ÌÓ l- ì%, Û, yÓ yÙñ Ó yÙòyñ ~Û, lyì ≤ÄÜ%á È, ! ùyòÛ ài !Ó!FSÈB ùyó yè, y ÌòÓ Ù Ìòf ÙyÙfÓy ÌòÓ Óyi, yÓÓ ì ù, !Ó Û, ÌÓ ÌSÈñ ù, ù, ò Ìò !CÓyç#Ó ì, zay ÌÓ Û, y Ìç ì, y ÌòÓ È, ! ÛÛ, y ÌSÈ = Ó ðç, ò!ì ≈ - M. G. Ranade ~ÓÇ V. K. Rajwade ~Û, ì, zFä, ì, Ó xyòç ≈ ÈÛÈ! •®% çyi, # Ì ì, yÓyò Óy !Ó!FSÈB Ì •®% çy! ì, ÌÛ, Û, fÓk, Û, ÌÓ Ùyó ≈ ÌÈ, Ó Û !•®% Ó y<T... ≤ÄÏ, ç, y ÌÛ, Ùyó yè, y ÌòÓ Ó yç ÌÏ! Û, flÿò# Ì, y òy ÌÈ, Ó xyÛ, yA< yÓ Û, yÓ ì ÌSÈ Ó Ì Ù ÌÛ, ÌÓ ÌSÈ Ì - = Ó ð Ó yÙòy ïÑ, yÓ @ Ì Asi Úxyl!È, Ó ÌÛ ~z xyò Ìç ≈ Ó Û, ly ì%, Ì ð ÌÓ ÌSÈ Ì - 15É3 !CÓyç#Ó ù, ù, Ìc çyi, # Ì Ó y ÌkT... Ó ≤ÄÏ, ç, y !CÓyç#Ó ì, zay! G çyi, # Ì Ó y ÌkT... Ó ≤ÄÏ, ç, y Ó ù, òSÈ Ì Ì ÛÛ, y# Ì, ò%ly G Û, yÓ y ÌkT... Ó ÙyÙy!çÛ, ò! Ì! Ì! ì, Ó ÌçÈ Ì È, ! ÛÛ, y ÌSÈ - !, òi, y çy•ç# ≤Äò_ çy! ÌàÓ ~Ó ð ÌÈ Ì! Ì, ò%ly Ì ÓÛÛÛ Û, Ó ÌÛ, Ì - ~z ÛÛ, ò%ly Ó xÇáç ÌSÈyè, ÌSÈyè, ì, y% ÌÛ, ì, z_ Ó y!òÛ, yÓ ð ÌÈ ≤ÄyÆ Óy çyÓ, ò!ò ≈ Û, óá Û, Ó y ~Û, ~Û, Ìè, ì, y% ÌÛ, Ùyó yè, y ly Ì Û, Ó y È, ! Û Ó yç flÿòy Ì Û, Ó ÌÛ, Ì - Ùyó yè, y ly Ì Û, ÌòÓ Ù Ìòf ÙÇayi, ÌSÈ Ì! ì, fÈÛÈ Ì! Û, Ì, àè, ly - ò%ly xMÈ, Ì ð ~z óÓ ÌÓ x! Ì! Ó ì, y ò Ó # Û, Ó Ì òyòyç# Ì Û, y, ÌòÓ ~ÓÇ, ò ÌÓ !CÓyç# xyd! Ì Ì yà Û, ÌÓ Ì - !CÓyç# ÌÈ, y ÌÓ ò, ì, ç, yÓ Ì ÌD, ò%ly xMÈ, Ì ð ~z óÓ ÌÓ x! Ì! Ó ì, y ò Ó # Û, Ó Ì ~ÓÇ lfy Ì ≤ÄÏ, ç, y Ó

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Û, y Ìç xyd! Ì Ì yà Û, ÌÓ Ì -

ì, yÓ È, Ì ð flÿl! # ì, ò! ÓyÓ = Ì Ó Ù Ìòf !CÓyç#Ó ç! ≤ÄÏ ì, y Ó!k, çy Ì - !CÓyç# Ùyó yè, y ly Ì Û, ÌòÓ xyflÿÈ, yç! • Ì Ì G ÌÈ, Ì, - !CÓyç#Ó lfy Ì, òÓ y Ì Ì, yñ Ì, fl! ç, yñ ò% Ó ≈ Ì Ó ≤ÄÏ, Ùy% ÌÈ, Ì, •zi, fy!ò = ìyÓ#Ó myÓ y xyÛ, <T • Ì Ì Û, yÓ y ÌkT... Ó @ Ì ÌÛ, Ì ÌÛ, @ Ì ÌÛ yhs Ì ÌÓ Ó Ùy!% Ì ð Ì ð Ì Ì ÌÛ, yÓ, òi, yÛ, yì, Ì ð Û ÌÓ Ì, • Ì - !CÓyç# e Ì ÌÛ e Ì ÌÛ Ùyó yè, y ÌòÓ Ù Ìòf çyi, # Ì ÌÛ, fÓ Ì Ì, ly ÌMÈ, yÓ Û, ÌÓ flÿÓ yç ≤ÄÏ, ç, y Ó, ò Ì x@ Ì ÌÓ • Ì - 15É3É1 Û%á ÈÛÈ Ùyó yè, y ÙÇayi, !CÓyç#Ó Ó yç ÌÏ! Û, ÙÇayi Ì, Ó ≤ÄÏ Û Ì Ì, òç, ÌSÈ Ì Óçy, ò% Ó Ó yçf - !CÓyç#Ó Û, y Ì ≈ Û, y Ì ò È, # Ì, • Ì Ì Ì Óçy, ò% Ó Ì % ò, y! !CÓyç#Ó Ì Ó Ó ð Ìk, Û Û Ó Û y = Ó ð Û, Ó Ì ð ~Û, •z Û Ì Ì 1657 Ìá / ÁÓ D Ìç ÌÓ Ó Ì, Ìc Û%á Óy! • Ì! Óçy, ò% ÌÓ Ó Ì ð ÌÛ, x@ Ì ÌÓ • Ì Ì, ly ÌÛ, - !CÓyç# Ì Óçy, ò% Ó óá Ì ÁÓ D Ìç Ó ÌÛ, Ùy Ìy Ì Û, Ó yÓ ≤ÄÏ, ç, y Ì! Ì Ì Ì Û%á ÌòÓ Ì ÌD Ì Ûe# Û, ÌÓ G Ì% Ìÿà Ò% ÌV, Ì Ìz Ì Ûe# xfl! # Û, yÓ Û, ÌÓ Û%á ~yÛ, y Ì Ófy, òÛ, %è, Ì, Ó yç Ì, y! Ì Ì (≤ÄÈ), Ì, ò Ì ð ò ÙÇ@ Ì Ì Û, ÌÓ Ì - ÁÓ D Ìç Ó ì, z_ Ó y!òÛ, yÓ ÙÇe yhs Ì % Ìk, Ó çf! ò ò # Ì Ì, ≤ÄÏ, fy ò Ì, Ì Û, Ó Ì ð Ì Ì, ò% Ó !CÓyç# Û, Óç G ÙyÙ! Ó Û, òç, ì, yÓ Û Û Ì Ì àè, Ì Ì Ì Û, yB, Ì Ì! Óçy, ò% ÌÓ Ó Ó ð ò%á ≈ • hfl! à, Û, ÌÓ Ì - 1659 Ìá / Ù Ìòf, ò%ly Ìç yÓ ò! ç, ÌÈ, yà ì, z_ Ó ÈÛÈ Û, yB, Ì !CÓyç#Ó çy Ìyò# Ì flÿ! òi, • Ì - !CÓçy, ò% Ó Ì % ò, y! Û Û ÙyÓ Û Û Ûyç ÙyÓ çf Ì % òç, Ì Ùy, ò! ì, xyÈ, ç, áÑyÓ Ì Ì, Ìc 10 •yçyÓ Ì Ùy! !CÓyç#Ó ì, z Ì Ì Ìç f Ì ≤ÄÓ Ì Û, ÌÓ Ì - !CÓyç# Ùyò%á Ì%k, ~ì, Ì Ì Ì ÌyG Ì y Ì flÿ Ó Û, ÌÓ Ì Û, yÓ Ì Ì Ì, yÓ Ì Ùy Ì Ì! ÌSÈ Ìy - Ì! Ì! Ì! Ì, Ó ≤ÄhflÿÓ Û, ÌÓ Ì - 1649 Ìá / xyÈ, ç Ì Ì Ó Ì Ì Ì, yÓ Ó Ù Ìòf •z Ì Ìy, ò! Óyál Ìá Ó Ùy•y Ì Ìf !CÓyç# xyÈ, ç, áÑy ÌÛ, • Ì, fy Û, ÌÓ Ì - !CÓçy, ò% Ó Ì Ùyò SÈÈ, D • Ì Ì, çy! Ì Ì ÌyG Ì yÓ Û Û Ì, òy Ì Ó Ì, Ì Ùy ÌòÓ %è, Û, ÌÓ !CÓyç# Ì, ò% Û Û Ó yff ~ÓÇ Ó Ì ð óá Û, ÌÓ Ì -

NSOU r CC-HI-X 153 xyÈ, ç, áÑyÓ • Ì, fy ≤ÄÏ Ì, fÛ, ÌÛ, hfl! Ì, Ì, Û, ÌÓ - ÙyÙy Ì Û, çy!àÓ òyÓ ÈÛÈ Ò, ò%e Û, # È, y ÌÓ !CÓçy, ò% ÌÓ Ó Ù Ì Ì, y òy! ç, Ìy Ì Ì, fÓ Ùy!ò ≈ Û, ç! Ì çy# Ó y Ìç fÓ Ì Ùy, ò! Ì, ÌÛ, • Ì, fy Û, Ó Ì Ì, çy ÌÓ Ì ÈÛÈ Ì Ì ~z !Ó È Ì Ì! è, Û, Ó ÌÛ, È, y! Ó Ì Ì Ì, y Ì ð - ò Ì ð Ì ð Ùyó yè, y Ùy ÌSÈy, y !CÓçy, ò% ÌÓ Ó Óç xyÈ, àyl Ì ÙyG Ì, yÓ ò È% _ Ì Ì, ly ÌÛ, - ~Ó, òÓ !CÓyç# Û, y, y, ò% Ó xye Ì Û, ÌÓ, çy! • y ò! à ≈ óá Û, ÌÓ Ì - x, òÓ ~Û, x! È, Ìy Û, ÌÓ Ì Û, yB, Ì x!òÛ, yÓ Û, ÌÓ Ì - ÓÇ Û, yB, Ì Ì Ó @ Ì ÌÛ G Ó Ó Ó %è, Û, ÌÓ Ì - 1662 Ìá / !CÓçy, ò% Ó Ì % ò, y! !CÓyç#Ó Ì ÌD !Ó ÌÓ yò Ì Û! è, Ì Ì Ì Ì - ÓÇ Ì Ì Ì, yÓ Ó y Ìç fÓ ì, z_ Ó, ò! Ìyá, Ùyç Ìç !CÓyç#Ó x!òÛ, yÓ fl! # Û, yÓ Û, ÌÓ Ì - 1659 Ìá / ÁÓ D Ìç Ó Ìçy, y Ì Ì xy Ì Ó y Ì Û, ÌÓ òy! ç, Ìy Ì Ì, f Ùyó yè, y óá Ì Ó

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Û, y Ìç Û Ì Ìy! Ì Óç Û, ÌÓ Ì -

ÛyÓ`yè,y`îòó` !óó`θ`îk, î%`îk, Û%â`îó` ,öy`îç òÑyí, ,y`îlyó` çlf ÑjÀyè, !Óçy, ò%ó` Ñ%`i,yl`îÜ, !!`îò=c` òl-
 !çÓyç#`îÜ, òÜl`Ü, ó`yó` çlf òy!«`îy`îi, fÓ` Ñ%Óyòyó` çy`îi`hflÿ áyl`îÜ, !!`îò=c` òl- !ó, ò%` Ñlyò`îó` xye`Ú`îiÓ`
 `ÛyÜ, y!ó`y`Ü, ó`y`!çÓyç#ó` , ò`î«` ÑΩ, ó`ly`•Gí`yí` , ò%lyÑ`•Ó‡`Ûyó`yè, y`xMÈ, °`!çÓyç#ó` •hflÿ%`fí, •í` - ã, yÜ, lÑ`
 ~Ü, y!òÜ, ò%à≈G`Û%â`Óy!•l#`òá`Ü, `îó``îi` - !çÓyç#`≤Ãi, f«` ÑÇây`îi, ó` , ò!ó`ó`îi≈, `ày, ò`îl`xyÜ, !fløÜ, xye`Úi
 Ü, `îó` çy`îi`hflÿ áy`îiÓ` , ò%e`G`~Ü, `Ñly, ò!i, `îÜ, •i, fy`Ü, `îó`l- çy`îi`hflÿ áyl`Ü, y`îlye`îÜ`ó`Ü, `îÜ`≤Ãyíó`«`y
 Ü, `îó`lñ`~ó` , ò`îó` !çÓyç#`È, yó``îi, ó``î`•, Û%â`ó`òó` Ñ%ó`yè, xye`Úi`Ü, `îó``≤Ãã%`ó` làò`xl≈`G`òÑjòò`%è,
 Ü, `îó`l- !çÓyç#ó` e`ÚÓk≈`Ûyl`í, zayl`~óç`Û%â`îòó` x, òÛylçlÜ, xÓfliy`Áó`D`îçó`îÜ, !ã, !hs`î, Ü, `îó`l- !i, !l
 !çÓyç#ó` `ÛyÜ, y!ó`yó` çlf çí` !ÑÇ`•`îÜ, 1664`!á / òy!«`îy`îi, f`≤Ãó`i`Ü, `îó`l- çí` !ÑÇ`•`!SÈ`îl`xl`È, K, `Ñly, ò!i, ~óç
 ã, î%, ó`Ü), è, l#!i, Ü, - !çÓyç#ó` çèθ`îòó` lyly!óò`≤Ã`îyÈ, l`òá`îi` !lç, ò`î«` xylyó` ÓfÓfliy`Ü, `îó`l- !Óçy, ò%ó`
 Ñ%`i, yÑ`•`x`îiÜ, Ûó`yè, y`Ñò≈yó``îÜ, xyÑ`î%`îk, Û%â`îó` , ò`î«` xylyó` ÓfÓfliy`Ü, `îó`l- ~ó` , òó` !i, !l, ò%ó`òó`
 ò%à≈`xó`îó`yò`Ü, `îó`l- 1665`!á / ò#â≈`xó`îó`y`îòó` È, `î`È, #i, •`îi` !çÓyç#`çí` !ÑÇ`î`ó` Ñ`îD`Ñ!¶, Ü, ó``îi, Óyòf
 •l- , ò%ó`ò`îó`ó` Ñ!¶, myó`y`!flió`•í``î`!çÓyç#`Óy!Eí≈Ü, ã, yó`°«` , ñl`xyí`!Ó!ç<T`23!è, ò%à≈`Û%â`îòó``SÈ`îi` ,
 `ò`îó`l- !çÓyç#`Û%â`îó``≤Ã!i, xyl%ài, f`G`ÑÓy`≤Ãòy`îiÓ` !Ó!lÜ`îi` Óy!Eí≈Ü, ~Ü, °«` , ñl`xyí`!Ó!ç<T`12!è, ò)à≈`!lç
 i, _Ñyóòy`îl`ó`yá`îi, , öyó``îó`l- !çÓyç#ó` , ò%e`çÑ%, ç#` , òÑyã, •yçyó`#`ÜÑó`yÈ, Ü, `îó`l- ~SÈyí, , y`!flió`•í``îñ
 !çÓyç#`!i` `Û, y<òi`xMÈ, `îó``ã, yó`°«` , ñl`xyí`!Ó!ç<T`~óç`Óy`yáyè, xMÈ, `î` , òÑyã, °«` , ñl`xyí`!Ó!ç<T`i, y%Ü,
 , öy`îó`l- Û%â`Ü, i, ≈, Ü, !Óçy, ò%ó``òá`îó` , òó` !çÓyç#`~z`xMÈ, °` , öy`îó`l`~óç`!Ó!lÜ`îi` !i, !l`Û%â`ÑjÀyè, `îÜ,
 Ü, `îi`Ü, !è, !Ü, !hfl`îi, ã, !Õ`ç`°«` , ñl`≤Ãòyl`Ü, ó``îó`l- Ñi, #çã, w`Ü`îl`Ü, `îó`l`î`çí`!ÑÇ`î`ó`°«` , f`!SÈ`Ñ%ò)ó``≤ÃÑyó`#`-
 !i, !l`!çÓyç#`îÜ, Ü, y`îç`y!à`îi` òy!«`îy`îi, f`xy@`ÑyÑ#`

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l#!i, xó;j!l`Ü, ó``îi, `ã, `îi`!SÈ`îl`Ü,		

yó`î`!çÓyç#ó` ~Ü, yó` , ò`î«` !Óçy, ò%ó` ó`y`îçfó``Ñz`~yÜ, y`òá`Ü, ó`y`xÑΩ, ó`!SÈ-`Ñáy!`î`îÜ, `≤Ã!i, ÓSÈó`
 ã, yó`°«` Ü, `îó``ñl`xyòy`îi`ó` xyçyG`!SÈ-`çí` !ÑÇ`•`ÑjÀy`îè, ó` !lÜ, è, `î`îÜ, !Óçy, ò%ó``òá`îó``xl%Ü!i`G
 `ã, `îi`!SÈ`îl- !Ü, v`çí` !ÑÇ`î`ó` , ò`î«` !Óçy, ò%ó``òá`Ñ`ç`!SÈ`ly-`ày`Ü%, l, yó` Ñ%`i, yl`!Óçy, ò%ó``ó`«`yó` çlf`12
 •yçyó` xY³y`îó`y`#`Ñ`•`40`•yçyó` , òòy!i, Ü, `ÑlyG` , öy!è, `îi`!SÈ`îl-`çí`!ÑÇ`î`ó` !lÜ, è, `≤Ã`îi`yçl`#í``Ñly`G
 `ày`yÓyó`θ`ò`ly`lyÜ, yí` !i, !l`!Óçy, ò%`îó``ÑÈ, °`•!l-`~z` , ò!ó`!flii, `îi, !l`îçó``xÓfliyl`Ñ%ó`!«`i, Ü, ó`y`~óç`ÑjÀy`îè, ó`

yÓ` Úyôf`îÜ ÚyÓ`yè,y çy!i, Ó` flÿi, sf G x!hflíc Ó`« ,y Ü, Ó`yÓ` ðÜ#≈î` ^≤ÃÓ`iy =Ó`& Ó`yÜòy`îÛÓ` !Ü, è, ^î`îÜ, !çÓyç#` ^, ð`îî`!SÈ`î!- !çÓyç#` !îç`îÜ, !•@% ðÜ≈ G` àyÈüÈÓ`y, î≤Ã!i, ðy`Ü, Ó`*`î, ð≤Ãä, yÓ` Ü, ^îÓ``îSÈl- ~•zÈ, y`îÓ` !i, !l ~Ü, ßyçfl, Ò!i, Ü, Ó`*` ðyhs` Ó` àè, yl ~Óç`î, yÓ` fl!Ó`yçfÈüÈÓ` î, _¥äi, !È, !_ Ó`ä, ly Ü, ^îÓ`l- !çÓyç#` Ó` í, z, ðyßf` ^òöi, y`!SÈ`î! i%, °cy È, Óyl#ñ` !Ó`îè, yÓy` ~Óç` Ü•y`îòÓ`- ~•z` ßÓ` ^òöi, y`îòÓ` ≤Ã!i, ÚyÓ`yè, y`îòÓ` ðk, y G È, !_ !SÈ° !lÓ`B%ç- iÑ, yÓ`` ßly`îòÓ` Ó` i#B, yÓ`•z`!SÈ°ÈüüÈÜ•Ó` •Ó` Ü•y`îòÓ`Ü- ~•zÈ, y`îÓ` !çÓyç#` Ó` fl!Ó`yçf ~Ü, ðÜ#≈î` G` ßyÜ!Ó`Ü, ä, !Ó` e xç≈l Ü, ^îÓ`!SÈ°- !çÓyç#` Ó`y, î`îòÓ` ≤Ãyã, #l ßyÜy!çÜ, Ü!≈yòy, ð%/`≤Ã!i, ç, y!` xy@`Ã•#`!SÈ`î!- ðÜ≈yhs`!Ó`î, !•@%`îòÓ` !i, !l, ð%lÓ`y!` !•@%`ð`îÜ≈ !È, ^îÓ` xyßyÓ` çlf í, z!ßy!•i, Ü, ^îÓ`!SÈ`î!- Ó`yç, ð%î, ^îòÓ` ß`îD`î%`îk, xÓi, #i≈•!l- î, y`îòÓ` ß`îD`î%ßj;ðÜ≈, Óçyl` Ó`yáyÓ`` ä, <Ty Ü, ^îÓ`!SÈ`î!- x, ðÓ`lò`îÜ, îò%ly!` ßÓ`Ü, yÓ`ñ` {Y`Ó`#≤Ãÿyò≤ ÆÜ%á`!i, •y!ß`îÜ, Ó`Ü`îl Ü, ^îÓ`l`î`~ Ü, è, y`Ü•í

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Ó`yç`îl!i, Ü, xyòç≈ xl%ßÓ`î Ü, ^îÓ` î, y`îÜ, ÓyhflíÓy!î`î, Ü, Ó`			

yÓ` Üi, ç!_` G` ßÜ!` !çÓyç#` !SÈ° ly- !çÓyç#` iÑ, yÓ` Ó`yç`îl!i, Ü, flÿi`îl≈Ó` !Ó`îÓ`yò#` !•@% G` Ü%ß°Üyl`îòÓ` ~Ü, •zÈ, y`îÓ` xyä, Ó`î Ü, Ó``îi, l- !•@%`îòÓ` !Ü, è, ^î`îÜ, G` ä, Òi xyòyl` Ü, Ó`y`î, - ßÓ`yè, %Z, ^îlÓ` ßÜ!` !•@% ÓfÓßy!`#Ó`yG`ÚyÓ`yè, y`îòÓ`•y, ^î`îÜ, ^Ó`•y•z, ðy!`!- xyÓyÓ` iÑ, yÓ` ≤Ãçyß`îlG` ßyÜ!Ó`Ü, Óy!•#`îi, Ó`ç`ò«` Ü%ß°Üyl`!l!_`•`îî`!SÈ°- Ü%ã`îÓ` !ÓÓ`&`îk, Ü%ß°Üyl`Ó`yçf`!Óçy, ð%`îÓ` Ó` ßy•y!f`!`îî`!SÈ`î!- !çÓyç#` Ó` °ç, f`!SÈ° ð«`îiÓ` Ó`yçf`!`ó`Ü%ã`îÓ` !ÓÓ`&`îk, ßyÓ`y È, yÓ`î, Ófy, ð#`xy`î@y!`à`îi, , ^i, y`yÓ` °ç, f`iÑ, yÓ` !SÈ° ly- Ü%ã`îÓ` !ÓÓ`&`îk, çyè, ñ` ßlyÜ#` ~Óç`!çá`îòÓ` NSOU r CC-HI-X 156 !Ó`löy`î•Ó` ß`îD`iÑ, yÓ`` ^Ü, yl`îyà`!SÈ° ly- !•@% Ó`yçT... à`îi, , ^i, y`yÓ` í, z!ßy•`!ò`îî` Ó`yç, ð%î, ßò≈yÓ``îòÓ` ß`îD`Ü, yl`!Üeï, yÓ` ßj;ðÜ≈, à`îi, , ^i, y`î!l! Óy`Ü%ã`îòÓ` !ÓÓ`&`îk, ^Ü, y`îly`Ó`yç, ð%î, ßò≈y`îÓ` Ó` ßy•y`îl!fÓ` çlf ß`îä, <T`•!l- Óy`î`îi, , ðy`îÓ``îñ` ßÓ≈È, yÓ`î, #!` !•@% Ó`yçf`≤Ã!i, ç, y`l`ñ`Ü•yÓ`y`îkT... ÚyÓ`yè, y çyl!i, ^îÜ, ^Ü, fÓk, Ü, ^îÓ` Ó`yç`îl!i, Ü, ≤Ã!i, ç, y`!ò`îi, ^ä, ^îî`!SÈ`î!- 15É7 ≤ÃÿçyÓ`#`1É !çÓyç#` Ó``îi, ^îc ÚyÓ`yè, y`îòÓ` í, zay`îlÓ` , ðè, È) !Ü`Ói≈ly`Ü, Ó`&l- 2É !çÓyç#` Ó` Ó`yçfç`îl`Ó` ^, ðSÈ`îl`÷ð%`ßy!Äyçf`≤Ã!i, ç, yÓ`•zFSÈyÈüÈy!Ü, !i, !l`Ü, y`îly`í, zFä, î, Ó` xyòç≈ myÓ`y xl%≤Ãy!i, , •`îî`!SÈ`î!v`3É Ü%ã`ÈüÈÜyÓ`yè, y`ßçây`îi, Ó`Ü, yÓ`î`Ü, #`!SÈ° ~Óç`~Ó`È, °`Ü, #`•`îî`!SÈ°/15É8 @`Äsi, ð!O q Gordon, Stewart. The Marathas 1600-1818, Cambridge, 1993 q Kulkarni, A. R. Maharashtra in the Age of Shivaji, 2008 q Ranade, M.G. Rise of the Maratha Power, 1900 q Sardesai G. S. New History of the Marathas, 3 vols, 1946. q Sarkar, Jadunath. Shivaji and His Times, London, 2nd Edn., 1920 q Sarkar, Jadunath. History of Aurangzeb, Longmans, 1920. q Srivastava, A. L. The Mughal Empire, 1526-1803, Agra, 1952. ÈüüÈÈüüÈ NSOU r CC-HI-X 157 ~Ü, Ü, 16 q ^, ð`îçyl`y`îòÓ` xò#`îl`ÚyÓ`yè, y`ß y!Äy`îçfÓ` !ÓhfllyÓ` àè, l`16É0 í, z`ljçf`16É1 È) !ÜÜ, y`16É2 Óy°yç#` !ÓY`ly!`á1713ÈÈüüÈ1720 !á`#ä`16É3 ≤Ã!Ü`Óyç#`Ó`yG`á1720ÈüüÈ1740 !á`#ä`16É4 Óy°yç#` Óyç#` Ó`yG`á1740ÈüüÈ1761 !á`#ä`16É4É1 Óy°yç#` Óyç#` Ó`yG`ÈüÈ~Ó` Ü, !i, ç`16

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É5 í, z, ðßç•yÓ` 16É6 ≤ÃÿçyÓ`#` 16É7 @`Äsi, ð!O 16É0 í, z`ljçf`~•z`~Ü, Ü, !è, , ðyè, Ü, Ó``î!`!ç«`			

y!#≈Ó`
y`1713`
î`îÜ, 1761 , ð!≈hs` ^, ð`îçyl`y`îòÓ``îi, ^îc`ÚyÓ`yè, y`ßy!Äy`îçfÓ` !ÓhfllyÓ` ßj;ð`îÜ≈, xÓ!•i, •`îÓ`- ~•z`xy`î`yã, ly`≤Ãÿ`îD`!l!`!ái, !

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ÓÉİİ° =!°Ó° í,z,ö° =Ó° &c xy İÓ° y,ö Ü, İÓ° !Ó°

İY°Éİ Ü,Ó° y •İÓ° ≠ l 1713 İİÜ, 1720 ,öİ≈hs° Óy°yç# !ÓY°ly İİÓ° İÜİ° ^,ö İçyl° yi, İsfÓ° í, zayl ~ÓÇ !ÇÓyç#ÈÜÈİ,z_Ó° İÜİİ° ÜyÓ° yē,y ç!_ Ó° ≤ÄİyÓ° İİÓ° İä,ly- l ≤ÄİÜ Óyç# Ó° yGÈÜÈ~Ó° Ó° yçcÜ,y İ° 1720 İİÜ, 1740 ,öİ≈hs° ÜyÓ° yē,y ç!_ Ó° Ó° yç İİİ,Ü, İyÜ!Ó° Ü, İj±İyÓ° İ G ^,ö İçyl° y Ó° *İ,ö ≤ÄİÜ Óyç# Ó° yGÈÜÈ~Ó° Ü, İ,ç c !Óä,yÓ° - l 1740 İİÜ, ,öyİ,ö İİÓ° İ%k, xİ≈yİ 1761 ,öİ≈hs° Óy°yç# Óyç# Ó° yGÈÜÈ~Ó° İİ, İc ÜyÓ° yē,y ç!_ Ó° ,öİ≈ İj±İyÓ° İ ~ÓÇ İ, İ, #İ° ,öyİ,ö İİÓ° İ%İk, xyÈ,äyl ç!_ Ó° Ü, y İSÈ ÜyÓ° yē,y İbÓ° ,öÓ° yçİ - l Óy°yç# Óyç# Ó° yGÈÜÈ~Ó° Ü, İ,ç c !Óä,yÓ° - 1ÈÈÉÈ È) !ÜÜ,y 1680 !á fiē,y İΣ SÈē,öİ, !ÇÓyç#Ó° Ü,İ%,fÓ° ,öÓ° ÜyÓ° yē,y İbÓ° İyÜİ° Ü, !Ó,öİ≈İ° äē, İ°G xıTyòç çİ, İÜ, ^,ö İçyl° y İbÓ° İİ, İc ÜyÓ° yē,y Ó° y ,ö%ÍÓ° yİ !İç İbÓ° İ%İçälē, İ, Ü, Ó° İİ, İç, Ü •İ° - !ÇÓyç#Ó° ÓÇçó° àİ 157

NSOU r CC-HI-X 158 xydÜ, °İ° !°E • İİ° ÜyÓ° yē,y İbÓ° xİ, #İ, İİ, °f ~ÓÇ =Ó° &c İT Ü, İÓ° İÈ, İ°İ - ~°z ,öÍÓ° !İİİ, İİ, çyİ İÜ, Ó° İÜhİİ «, İİ,y İÜ,w#È) İ, •İ° ^,ö İçyl° yÓ° •y İİ, İbG ^,ö İçyl° y SÈē,öİ, Ó° xó#İhİİ Ü, Ü≈ä,yÓ° # !°İ İİÓ°z àİf • İİ, l Óy SÈē,öİ, •z İSÈ İ°İ ^,ö İçyl° yÓ° !İ İİ° yàÜ, İ≈, y- Ü,yÓ° y İkT...Ó° xÈ,fhs° İÓ° !ÇÓyç#Ó° ,öÍÓ° ÓyÓ° í,z_Ó° y!öÜ,yÓ° m@µ İÜ, ^ Ü,w Ü, İÓ° İyİ,yÓ° y G İÜ,y°y,ö%Ó° ~°z ö°z çyáİ° !ÓÈ,_ • İİ° ,ö İİ,ç, - çÈİ ,öİ≈hs° Óy°yç# !ÓY°ly İİÓ° İ İİyİäİ,yİ° çQ%,ç#Ó° ,ö%e çy# SÈē,öİ, Ó° Üİ≈yòy È, yà Ü, Ó° İİ, İç, Ü İ- Óİ, çy#Ó° Ü İöf !ÇÓyç#Ó° =İyÓ°# xy İbÓ° İSÈ İy- ä,yÍÓ° İeÜ, ö, İ, İ,y Óy İyÜ!Ó° Ü, xÈ,K, İ,y İyÜ,yİ° Ü%ä° İbÓ° İ İD İj,ö İÜ≈, Ó° ≤Ä İYz Óy İfıfıf ÜyÓ° yē,y İbÓ° İ İD !Ó İÓ° y İb İİ, İ !ÍÓ° İ, • İİ° ,ö İİ,ç, l- İİ, İİ e' Üç ^,ö İçyl° y Óy°yç# !ÓY°ly İİÓ° G,öÓ° !Èē, ≈Ó° ç#° • İİ° ,ö İİ,ç, l ~ÓÇ Ü,İ%,fÓ° ,ö) İÓ° ≈ ^,ö İçyl° y İÜ, ÜyÓ° yē,y Ó° y İçfÓ° İ İÓ° ≈ yFä, Ü, İ,ç c öyl Ü, İÓ° İyl- ÜyÓ° yē,y Ó° yçİ#İİ, İİ, ^,ö İçyl° yi, İsfÓ° ≤Ä İİ, ç,y •İ° - 1713ÈÜÈ1761 !á ≠ Ü İöf İİ, İçl ^,ö İçyl° y İİyē İÜ Óy°yç# !ÓY°ly İİ ≤Ä İÜ Óyç# Ó° yG ~ÓÇ Óy°yç# Óyç#Ó° yGÈÜÈ~Ó° İİ, İc ÜyÓ° yē,y İyİAyçf È,yÓ° İİ, Ó° ~Ü, !Óhİİ#İ≈ xMÈ, İ° ≤Ä İyÓ° °yÈ, Ü, İÓ° ~ÓÇ ÜyÓ° yē,y çyİ, Ó° Üİ≈yòy Ó,İk, ,öyl - 16ÈÈ Óy°yç# !ÓY°ly à1713ÈÈÜÜÈ1720 !á ≈ä ÜyÓ° yē,y İİ, •yİ İÜ, Ó° y Óy°yç# !ÓY°ly İÜ, ÜyÓ° yē,y Ó° y İçfÓ° !mİ, #İ° ≤Ä İİ, ç,yİ,y Ó° İ° Ü İÜ Ü, İÓ° İSÈİ- Óy°yç# !ÓY°ly !SÈ İ°İ ^ Ü,yB, İİÓ° ~Ü, Ó,y, İ ,öÍÓ° Óy İÓ° Ó° İhs°yl- 1708 !á / SÈē,öİ, !ÇÓyç#Ó° İİy,öİ, ölyç# İyò İÓÓ° xó# İİ ~Ü, çl Ó° yçfİ Ü, Ü≈ä,yÓ° # !°İ İİÓ° İÜ Ü,yÍÓ° Ü,y İç !İİ%_ •İ- !Óä,ç, İ Ü) ,ē, İ#İ, !Óò G xÈ,K, ≤Ä çyİÜ, ~°z !ä, İ, öyÓÍ Ó y, İ ÜyÓ° yē,y İbÓ° à, •İÓ°y İbÓ° İÜİ° çy#Ó° ,öç, xÓ°İl Ü, İÓ° l ~ÓÇ x!öÜ,yçç ÜyÓ° yē,y İb≈yÓ° İÜ, çy#Ó° ,ö İç, xy İİl- Ü,yÓ° y İkT...Ó° xÈ,fhs° İÓ° !ÇÓyç#Ó° ,öÍÓ° Óy İÓ° à, •İ%k, İ öáy !ö İ° ÜyÓ° yē,y İb≈yÓ° Ó° y ~°z İ İİy İä !İç İbÓ° ≤Ä È,yÓ° ≤Ä İİ, ,ö !_ !ÓhİİyÓ° Ü, İÓ° İSÈ İ°İ - Óy°yç# !ÓY°ly İ, y İbÓ° Ü İöf ç,C°y ~ÓÇ çyİ, #İ° İÜ, fÓ° öyÓ° İy İÈ, !Ó İİ° xyl İİ, x İÜ,yç İç È, •İ- Óy°yç#Ó° Ü, Ü≈ò« İ,yİ° xyÜ, çT • İİ° çy# İÑ, y İÜ, Ü, ö İçyl° yÜ Óy ≤Ä öylÜsf# ,ö İò İ,zB° #İ, Ü, İÓ° l- ^,ö İçyl° y ,öò @ Ä° İİÓ° ,ö İÓ° •z Óy°yç# !ÓY°ly İ ,ö İbÓ° Ó° yç İİİ,Ü, =Ó° &c Ó,İk, Ü, Ó° İİ, İ İä,çT •İ- İÜ, S%Èİb İİÓ° Ü İöf ÜyÓ° yē,y Ó° ykT...Óf Ófİyİ° SÈē,öİ, İ àÖİ ~ÓÇ ^,ö İçyl° y Ü%áf • İİ° G İē, l- Ü%ä° İbÓ° à, •İÓ°yò G òyò!Ó° İ İİy İä !ÇÓyç#Ó° xyòç≈ G °ç,f,ö) Ó° İ Ü, Ó° y İQ, Ó° ~İē, İÑ,yÓ° Ü İİ • İİ° İSÈ° - çy# İ#İ, äİ, È,y İÓ° ~ÓÇ Óf l- äİ, È,y İÓ° Ü%ä° !Ó İÓ° y!öİ,yİ° Ó° yç# !SÈ İ°İ ly- İÜ,v ÜyÓ° yē,y Ó° y İçfÓ° x!hİİç fİyİ° # Ü, Ó° yÓ° çİf ~Ó° ≤Ä İİ° yçl !SÈ° - ≤Ä Ü, İ, ,ö İç, !Óä,ç, İ Ó° yçİ#İ, !Óò Óy İÜÓ° Ü%,ç# İyç,yÓ° İÜ,yİ =İ çy#Ó° Ü İöf İy İyÜ,yİ° İİ, İ !İçÓ° İ#ÜyÓk,

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İ,y İj,ö İÜ≈, İ İä, İ, l !SÈ İ°İ - İ,y,z !

İ, İİ
Ó° y İçfÓ° İÜhİİ öyİ!° c Óy°yç# !ÓY°ly İİÓ° G,öÓ° İSÈ İİ,ç, İòl- ÜyÓ° yē,y İbÓ° Ó° yç İİİ,Ü, •zİ, •y İİ
^,ö İçyl° yi, İsfÓ° í, zayl ä İē, - ^,ö İçyl° y ,ö İb !İİ%_ • İİ° Óy°yç# !ÓY°ly ÜyÓ° yē,y İb≈yÓ° İbÓ° Ü İöf ç,C°y İÈ, !Ó° İİ° ~ İİ İÜ@ Ä Ü,yÓ° y İkT... İb≈yÓ° İbÓ° İÜİ≈İ SÈē,öİ, çy#Ó° ,ö İç, !İ İİ° xyİyÓ° ° İç, f İİ, İİ,y İbÓ° «, İİ,y G xylİ≈Ü, İ İİy İä ÈÈ İ°Óöy Ó,İk, Ü, İÓ° l- Óy°yç# !ÓY°ly ~°z İİ° Ü ≤Ä İ°İ≈, l Ü, İÓ° l İñ İÜ@ Ä xyöyİ° #Ü, İ, İä, Ö İİÓ° 25 çİ,yçç ,öy İÓÍ SÈē,öİ, - 9 çİ,yçç SÈē,öİ, !İçÓ° •zFSÈyÜİ, İ İÜ,y İly Ü, Ü≈ä,yÓ° # İÜ, İ ò İÓİñ xÓ!çT

NSOU r CC-HI-X 159 66 çî, yçç Ùyó`yè, y ð≈yó`îòó` Ù`îðf ó!`è, ì, •îó- î, îó ðó`îòçù%á#ó` ÑÙa`Äè, y•z
, öy`îó! SÈe, ð!i, - ~•z ÓfÓfliy Ùyó`yè, y ð≈yó`îòó` ÑvT Ù, îó - çy† î, y`îòó` xyl%äi, f °yË, Ù, îó`l ~Óç Óy`yç#
!Óÿ!ly`îò` ≤ÄË, yó ó, !k, ç, öy! - î, îó ~•z ÓfÓfliyó` Ñ%ò)ó` ≤Äÿó` # È, °! SÈ° Ùyó`yè, y ó`y`Ïçfó` xÑç•!i, ó`
Û, yó`îñ`ã, Ò`îíó``ó!çó` È, yà xçç`È, y`làó` x!òÛ, yó` °yË, Ù, ó`y!` ð≈yó`îòó` «, Ùi, yñ`≤Ä!i, ç, ò!_ G
í, zFä, yÛ, yA«ç, y`ó`îi, ç, îy!` ~Óç`íó`ÏçÉ!Ë, y`îó`ð%ó≈`°` ç, ð`Ïçyl`y`îó` xyÜ`î° ð≈yó`îòó` •y`îi, ç, ~•z xli, ç, Ùi, yó`
`Û, w#î`Û, ó`î çyi, #î` Ñç•!i, ó` , ð!ó` , ðsi# •îî` ðÑyi, ç, y! - Ù%â° ÑjAyè, Áó`D`Ïç`îóó` Ù, i%, fó` , çó` ðó` Óy`îó`
`ây, #m`î@µó` Ñ%`îlyà`!`îî` Óy`yç# Ùyó`yè, y ç!_`ó, !k, Ù, îó`l - ÑjAyè, È, yó`ßÛ, ç!i`y`îó`ó` !óó`ß`ik,
É!i, ç, !sfÛ, yó` #`îi`ò`øyi, m!` x!≈y!`îi`ò`xyòð%õy`~Óç`îi`ò`ç`!`Ñl xy# Ùyó`yè, y`îòó` Ñy•y!f`ã, y•z`î° Óy`yç#`!Óÿ!ly
ó`y!ç`•l - ~•z`ð%•z`È, y•z`Û, `îî`Û, ÓSÉó`ð`îó` ÑjAyè, `îi, ó`Û, ó`
yó`È) !ÙÛ, y!`xó!i, #î≈`•îî`!SÈ`î°l-
Óy`yç#`!Óÿ!ly) Ù%â°`ðó`Óy`îó``îi`ò`øyi, ç, m`îî`ó``≤ÄË, yó`≤Ä!i, ç, ò!_ Ñjð`îü≈, xó!•i, !

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SÈ`î°l- !i, !i, ç, ç, ð°!Ñ, Ù, îó`			

l`î`îi`ò`ç`!`Ñl xy#ó` Ñ`îD`!Uei, y fliy, ð! Ù, ó``îi, ç, öyó``î° Ùyó`yè, y ç!_`ó` «, Ùi, y G Ùi≈yòy`x`îlÛ, yç`îç`ó, !k,
, öy`îó` - çy†ó` , ð`î«, Óy`yç#`!Óÿ!ly) 1714`!á /`îi`ò`ç`!`Ñl xy#ó` Ñ`îD`ä%, !_` Ñjðyòl Ù, îó`l - ~•z`ä%, !_` myó`y`flió`
•!`îñ`ã!à!çÓyç#ó` ó`y`Ïçfó``î`xMÈ, °=!° Ù%â°ó`y`òá° Ù, `îó`!`îî`!SÈ°`i, ç, çy†`îü, !È, íó``îî``òG!`y`îó -`ã2à
áy`îç`ñ`à`îi, y!`lyñ`óó`yó`ñ`Û, l≈yè, Ù, ç, ≤ÄË, ç, !i, `î`ÑÙhfl!`xMÈ, °` Ùyó`yè, yó`y`ç!`Û, `îó`!SÈ°`Ñ`!°ó` G, çó`
Ûyó`yè, yó`yç`çy†ó` , ð!i≈`Û, ç, ç`Û%â°ó`y`fl#Û, yó` Ù, `îó``l`îó -`ã3à`òy!«`iy`îi, fó` SÈ!`!è, Ù%â°`Ñ%Óy`î`îü,
`ã`ò!`G`ðó``îòçù%á#`xyòy`îi`ó` x!òÛ, yó` Ùyó`yè, yó`y`°yË, Ù, ó``îó`ñ`î, `îó`~•z`xMÈ, °=!°`îi, ç, y!`hs`ç, C`y`Óçy!
ó`yáyó`çlf`ç, ð`îló``yçyó` Ù%â°`xÿy`îó`y`#`Ñly`Ûy!y`îi`l`Û, ó`y`•îó -`~•z`Óy!`!#ó``ófl`È, yó`ó`•!`Û, ó``îó!
Ù%â°`ÑjAyè, -`ã4à`SÈe, ð!i, ç, çy†`Û%â°`ÑjAy`îè, ó`Û, ó`ò`ÑyÙhs`!•`îi`îó`ÑjAy`îè, ó`óçfi, y`ly`îü`yè`fl#Û, yó`Û, `îó`
!`î°G`flió`•!`î`îi, ç, !l`fl#yó`#lÈ, y`îó`z`ó`yçç`Û, ó``îó`l`~Óç`Ù%â°`ÑjAyè, `îü, Óy!`îó`Û, 10`«`è, yÛ, y`lçó`yly`!`îi`îó`
`ò`îó!`ñ`ã5à`çy†`≤Ä!i, ç, ð!i, ç, ð!`î`îi, ç, !l`Û, y`y, ç%`îó`ó` Ù•yó`yçy`!m!i, #î`çÑ%, ç#ó`ó`yçf`xye`Ûi`Û, ó``îó`l`y -`1719
!á /`È, ó`ß!`yó`#`Ûy`îi`îi`ò`ç`!`Ñl xy#`îñ, yó`!i, l`!Ue`Ûyó`yè, y`îòó` Ñ`îD`!`îî`!òó`#`≤Ä`îóç`Û, `îó`l`~Óç
È, yó`ßÛ, ç!i`yó``îü, !Ñç•y!lã%, fi, ç, `îó`~Û, çl, ç%`i%, °`ÑjAyè, ó`!È, È`ÛÉ, z`ò%`È`ÛÈ`òó`yçyi, `îü, !Ñç•y!`îl`Ñy! -`~•z
ÑjAy`îè, ó`myó`y`1718`!á /`ä%, !_` xli`îü`y!`ò!i, •!`~Óç`Óy`yç#`!Óÿ!ly) ä%, !_` , ðe`~Óç`ó`yç, ð!ó`Óy`îó`ó`
Ù%!`_`≤Äy`È`Ñf`îòó``àçy†ó`Ûy`îi`Ñ%Óy•z`ñ`çy†ó`flf`ñ`Ùò!`Ñç`~Óç`Ûyó`yè, y`ó`yç, ð!ó`Óy`îó`ó` xlfylf`Ñf`fó, @`ä
!`îî`Û•yó`y`T...`!È, `îó`xy`îi`Ñ -`Ñfyó`!ó`ã, y!≈, `è, ç, ð°`1719`!á /`Ñjðy!`ò!i, ä%, !_``îü, 'Magna Carta of the Maratha
dominion'`ó`î°`í, ç, z`îó`á`Û, ó``î°G`Óy`îi, ç, y!`Ñy, !çÉ`~ÑË`ðó``îòçy•z`~•z`ä%, !_``îü, ÙÓy`yç#`!Óÿ!ly`îi`ò`ò%ó`ò!ç≈i, y`G
`àÈ, #ó`ó`yç`îü`îi, ç, ç, y!i, ç, `îi, fó` , ð!ó`ã, y!`Û, Û`Û`îü`Û, ó``î°G`xlf`~Û, ð°`!i, ç, y!`Ñy, Û`îü`Û, `îó`l`îñ`~•z`ä%, !_`
fl#y«`ó`Û, `îó`Óy`yç#`!Óÿ!ly) !çÓyç#ó` fl#y`y`Ïçfó` xyòç≈`!ÓÑç≈!`ò`îî`!SÈ`î°l-`Ûyó`yè, y`ò%È`ÛÈ`òçÛ, ð`îó`
fl#yò`#îi, yó`!`k, ç, y!`îi`!SÈ`ñ`fl#yò`#îi, y`!SÈ°`Ûyó`yè, y`çyi, #î`i, y`îó`y`îó` xyòç≈`G`xli`l`≤Áó`îyñ`Óy`yç#`i, y`ó`«`y
Û, ó``îi, ç, öy`îó`!!! -`Ù%â°`ÑjAyçf`xÈ, fhs`ó`#î`m`î@µ`!ó, ð!≈hfl`•îî` , ç, ð!i, ç, !SÈ°`ñ`Óy`yç#`!Óÿ!ly) ~•z`Ñ%`îlyà`îü,
Û, y`Ïç`y!`à`îî`Ûyó`yè, y`ÑjAyçf`à`îi, ç, i%, °`îi, ç, öyó``îi, l -`ã%, !_`ó` ÑÛ≈Û, ó`y`Û`îü`Û, `îó`l`
NSOU r CC-HI-X 160`î`Óy`yç#`!Óÿ!ly)!`óä, «`îi, ç, yó` Ñ`îD`Ù%â°`îòó``xhs`/Ñyó`ç)lf`ÑjAyçf`à!ó`Ûy`îü, fl#Û, yó`
Û, `îó`!`îî`≤ÄÛ, ç, ç, ç, Ùi, y`Ûyó`yè, y`îòó`•y`îi, ç, î°`îl -`ã, ò!`~Óç`ðó``îòçù%á#`xyòy`îi`ó` Ñ`îD`Ñ`îD`
òy!«`iy`îi, fó` G, çó` Ùyó`yè, y`îòó` xyl`ð, ð!i, f`fliy!`ç, ð!i, •!` -`î, `îó`1719`!á /`ä%, !_``îü, `Û, w`Û, `îó`Óy`yç#`!Óÿ!ly) `î`
ÓfÓfliy`àè, l`Û, `îó`l`îi, yó` Ù`îðf`Ûyó`yè, y`ÑjAy`Ïçfó``ð%ó≈`i, yó``óç`!!!•i, !SÈ° -`îi, ç, ç, ð!«`iy`îi, fó` SÈ!`!è,
Ñ%Óyó`ó`yçfl`xyòy`îi`ó`çlf`~•z`xMÈ, °=!°`Ûyó`yè, y`ð≈yó`îòó` Ù`îðf`È, yà`Û, `îó``òl -`Ûyó`yè, y`ð≈yó`îòó`
òy!`c`òG!`y`•!`!ç`!ç`xMÈ, `î°`ó`yçfl`xyòy`îi`ó` Ñ`îD`î`z`xMÈ, °`çy!`Û, ó`y`Óy`Ñf`fó!`!#`ó`«`iy`îó«`îü, ó`y`-
Ñçà, #îi, ó`yç`îfl#ó`~Û, l`è, !!!`ð≈≈`T`xçç`i, yó`y`çy†`îü, `ò`îó!`ðó``îòçù%á#`!`Ñy`îó -`~SÈyi, ç, y`ã, Ò`îíó` 34`çî, yçç
çy†`îü, `ò`îó! -`~ó`È, `î°`Ûyó`yè, y`ó`y`Ïçf`ÑyÙhs`i, y!`sfÛ, ç, ≤ÄÛ, y`ç!_`çy#`•îî`G`îè, -`16É3`≤Ä!ü`Óyç#ó`y`G
`á1720`È`üü`È1740`!á`#`ã`1720`!á /`Óy`yç#`!Óÿ!ly`îi`ò`Û, i%, fó` , çó` , ç%e`≤Ä!ü`Óyç#`ó`y`G` , ç, ð`Ïçyl`y` , ç, ð`ò`x!`ò!`ç, ç, •l -`
Óyç#`ó`y`G`!SÈ`î°l`~Û, çl`Û%, ç#`xÿy`îó`y`#`îyk, yñ`Û), è, l`#`!i, ç, Û, ~Óç`ò)ó`òç#≈`ó`y`T...`îi, yñ`x`ó!`îi`îi`z`!Ó!È, ß`
ÑÛó`y!È, îy`îi`! , ç, ð!i, yó` Ñ%`îlyà`#`!•`îi`îó`Óyç#`ó`y`G`îñ, yó` Ñy`Û`ó`Û, ç, ≤

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Äi, È, yó fly«ó ^ó ^iá!SÈ^i!-`i,•

y!šÜ, @`Äy^`è, i,yÈ, iN,y^iÜ, UÛyó`yè,y`l`i`öy!°i`U ly`iÜ xyáfy!i`i, Ü, ^iÓ`!SÈ^i!- ó`yç`ll!i,Ü, ò)ó`ò!ç≈i,y
iN,yó`šy;ÄyçfÓyò l#i, llò≈yó`^i`šy•y!f Ü, ^iÓ`!SÈ°- Û%â° šy;Äy`içfó` È, @çòcy ~ÓÇ x!È, çy, ^iòó` Ù`iòf ò°yò!°ó`
š%`ll`yà !l`i` lU≈òy`lò#ó` í,z_`iÓ` ó`yçf!Óhfllyó` Ü, ^iÓ` Ù%â° šy;Äy`içfó` •*!`öi, ç,öi≈hs` Ùyó`yè,y`≤ÄÈ,yó`
!Óhfllyó` Ü, ó`^i, ^ä,`i!`!S`i!- Ùyó`yè,y`šò≈yó`^iòó` x`ll`iÜ, •z xy`ià Ùyó`yè,y`ç!_`^iÜ, òy!«`i,y`i`f`š%ò,i,`
Ü, ^iÓ` i,yó` ,öó` í,z_ó` È,yó`i, x!È,ÿ`i!ó` ,öò`

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ï«ç,ö @`Ä•iÜ,ó`y`i,z!ä,i,

Ó`i° x!È,Üi, ≤ÄÜ,yç Ü,ó`^i°G Óyç# ó`yG í,z_ó` È,yó`i, x!È,ÿ!f!i!äi, ó`yá`i, ä,y!l- Óyç# ó`yG ~ Ófy,öy`iÓ`
SÈe,öi, çyçó` x!%Ü!i, xyòy!` Ü, ^iÓ`!SÈ^i!- Ù%â° šy;Äyçf`iÜ, ~Ü,`!è, Ùó`iy,öB` Ó,`i«`ó` š`iD`i%`ly Ü, ^iÓ`
Ó`i°!EüüüEÜxyÛy`iòó` Ùó`iy,öB` Ó,`i«`ó` Ü,y`i!i, xyâyi, Ü,ó`y`i,z!ä,i`ñ`i,yó` çyáy=!° xy,öly`i`iÜ, •z`ö`i,ÿ,ÿ`iÓ-
i,ál•z Ü, Èy`i`iÜ, !š%ç, ç,öi≈hs` Ùyó`yè,y`öi,yÜ,y`í,z,Ü, #l`yÜ, ^iÓ`-Ù Ùyó`yè,y`šj±šyó`iÓyò# l#i, x!%šó`^iÓ`
≤ÄyE,y`i°`i,`!•@%, öyòEüÈ, öyòcy•# xyò`iç≈ó` Ü,ÿ`âyEiÿ Ü, ^iÓ`!SÈ^i!- šΩ,ó, iN,yó` í,z`ljçf`!SÈ`È,yó`^i,ó`
!•@% ó`yçy`iòó` š`iD`š`ll`y!äi,y!`!•@%, öyòEüÈ, öyòcy•# fliy,öi Ü,ó`y- ÷ò% Ù•yó`yçT... Óy Ùyó`yè,y`çy!i,ó`^i,ÿ
!•`i`iÓ`l`i`ñ`šU@`ÄÈ,yó`i,ó`iE!≈ó` ~ÓÇ`!Ó`içEi,`!•@% šÛy`içó` ,ö!`eyi,y`!•`i`iÓ`l`i,`!`!`iç`iÜ, i%,`i°`ó`iÓ`l-
iN,yó`!•@% ó`y`içfó` xyòç≈`ò`içó`!•@%`i,`c`iÜ, ^,ö`içy!`yó` x!%ài,`•`i, x!%≤Äy!i, Ü, ^iÓ`!SÈ°- 1723`!á`/
i,`i`içjÓ` Ùy`i`š Óyç# ó`yG Ùyó`xye`Üi Ü,ó`^i°`f!y!#i`!•@% ç!Üòy`iÓ`ó`y`!•@% šy;Äyçf`àè,`i!ó` xyÜ,yA«`y!`
iN,y`iÜ, šÜ!≈l`çy!`- =çó`y`iè,ó` Ù%â° š%Óyòyó` šó`ó`y@`áy`i!ó` x!`fyä,y`iÓ` çç≈!ó`i,`•`i!` =çó`y!è,ó`y`
Ùyó`yè,y`iòó` flyà, çyly!`- šó`ó`y@`áyl Ùyó`yè,y`xye`Üi ≤Ä!i,`iÓ`yò`Ü,ó`^i, Óf!≈`•`i!` 1730`!á`/
Ùyó`yè,y`iòó` š`iD`~Ü,`!è, š!ç,ã%,!_` fly«`ó` Ü, ^iÓ` =çó`y`iè,` ,ö`içy!`yó``ä,ò!G šó`^iòçÜ%â# xyòy`i!`ó`
x!òÜ,yó` f!#Ü,yó` Ü, ^iÓ`l-

NSOU r CC-HI-X 161 i, iÓ Óyç#Ó`yG ~Ó` ſyÉ, °f ÙyÓ`yè,y Ó`y`İçfÓ` ÓÇçyl%e`!ÜÜ, ^ſly,öli, !eijÜ, Ó`yG
öyÓy`İi, , iÜ, {Eİ≈y!ßji, Ü, iÓ` ~ÓÇ`İi,!! Öyç# Ó`yG ~Ó` !ÓÓ`&`İk, !Ó`İoy• ^âyEİiy Ü, iÓ`l- •yl` oyÓy`İòÓ`
!!çyÜÈüÉi,z°%ÈüÈÜ%`Ü%, G ÙyÓ`yè,y`İòÓ` x@`Àaİi, İi, çİB, İ, G {Eİ≈y!ßji, !SÈ`İi-` Ü,y,y,ø%Ó` Ó`yç`!mİ, #İ`
çΩ%, ç# ~ÓÇ`!!çyÜÈüÉi,z°ÈüÈÜ%`Ü, !eijÜ, Ó`yG öyÓy`İi, Ó` ſ`İD`•yi, !Ü!`İİ` ~Ü, İè, ^, öçyl`y!Ó`İÓ`yò#` ^çyè, à`İi, ,
`i,y`İi- Öyç# Ó`yG çyl`İi, l`İñ`!!çy`İÜÓ` «, Üi, y áó~ Ü, Ó`İi, çöyÓ`İ°`ò!«, İÈ,yÓ`İi, İÑ,yÓ` !Ó`İÓ`yò#` ^ây, #
ò%Ó≈` •İİ` ,öi, , iÓ-` ^, ö`İçyl`y` ≤ÄİÜ Öyç# Ó`yG 1728 !á / Öy`İá`İòÓ` İ%`İk, !çyÜ`İÜ, çó`y!çİ, Ü, iÓ`l- !çyÜ
Öyç# Ó`yG ~Ó` ſ`İD`Ü%!D!çÓàÑyG`İi` Ó` ä%, !_` flj«, Ó` Ü, Ó`İi, Öyôf`•-`~z` ä%, !_` Ó` çİ≈, y!%İy!`#
!!çyÜÈüÉi,z°ÈüÈÜ%`Ü, SÈe, öli, çy#`İÜ, Ü•yÓ`y`T... xMÈ, İ°` Ó` l, öli, !•İſ`İÓ` flj#Ü,yÓ` Ü, iÓ`l-~ÓÇ` ſÜa`Ä
òy!«` İy`İi, f` ä, Òi G ſÓ` İòçÜ%á# xyòy`İi` Ó` «, İe çy#Ó` x!òÜ,yÓ` flj#Ü,yÓ` Ü, iÓ`l- İi,!!` Ü,y,y,ø%Ó` ^ây, #Ó`
ſ`İD`İj`öÜ≈, ly Ó`yáyÓ` G ≤Äİi, Ø&İi, ^òl- ç!OÓ`yÓ` !ſj`İj±òy!` G` ^ay!`y!` ,öi≈%, İàç`İòÓ` ,çó`y!çİ, Ü, iÓ`l- İi,!!
Ü•yÓ`y`İkT...Ó` İ, z, öÜ%, ° xMÈ, İ°` ^, ö`İçyl`yÓ` Ü, İ≈, c !İÓ`B%, ç Ü, iÓ`l- ÙyÓ` G =çÓ`y`İè, ÙyÓ`yè,y Ü, İ≈, c
fliy!`öi, •İ - ~Ó` çó` 1731 !á / 1°y`~!≤Ä` öyÓ`İ°` !Ü, è, !Ó%•y,ø%`İÓ` Ó` İ%`İk, !eijÜ, Ó`yG öyÓy`İi, , iÜ,
, çó`y!çİ, G İ, fy Ü, iÓ`l- ÙyÓ`yè,y` ^, ö`İçyl`yİ, İſfÓ` •zli, •y`İſ` Öyç#Ó`yGÈüÈ~•z`!Óçİ` ~Ü, İè, xſyòyÓ`İ`=Ó`&
c, öi≈` àè, ly !•İſ`İÓ` ,öi` Ó` İá, İ, ~~z`!Óç`İi` Ó` È, İ°` ^, ö`İçyl`yÓ` ÙyÓ`yè,y xMÈ, İ°` Ü, yl Ó`yç`İli, Ü, ≤Äİi, m@µ#
İyÜ, °ly-` Ü,y,y,ø%`İÓ` Ó` !mİ, #İ` çΩ%, ç#G 1731 á #/` ^, ö`İçyl`yÓ` Óçfi, y flj#Ü,yÓ` Ü, iÓ`l- !İi` İÑ, yÓ` ſ`İD`
Gİ`yl≈yÓ`ÈüÈ~Ó` !ſj`İ, ä%, !_` İi, xyÓk, •İi, Öyôf`•-` İ, ySÈyİ, ,y !çyÜ` G` ^, ö`İçyl`yÓ` Ü`İòf` flj«, İÓ`İ, x, çó` ~Ü, İè,
ſj`İ, ä%, !_` İi, !fliÓ` •İ` İ`ò!«, İÈ,yÓ`İi, !çy`İÜÓ` xMÈ, İ°` ÙyÓ`yè,yÓ`y`•hflİ`İ«, ^, ö` Ü, Ó`İÓ`lyñ`x!f!`ò`İÜ, İ, z_Ó`
È,yÓ`İi, ^, ö`İçyl`yÓ` ç!_` Ó, İk, İi, !çyÜ` ≤Äİi, Óç, Ü, İ,yÓ` ſ, İ,T Ü, Ó`İÓ`ly-` ~Ó` , çó` ≤ÄİÜ Öyç# Ó`yG
İ, z_Ó`ÈüÈÈ,yÓ`İi, ÙyÓ`yè,y xy!ò, öi, f`!ÖhflİyÓ` Ü, Ó`İi, İ, z`İòfyà#`•-` ~İk, İe İi,!!` xj!`İÓ` Ó` Ó`yçy`!mİ, #İ`
çİ`!ſj`Ç` ſy!`y•z`~ÓÇ`Ó%`İÓ`a`İi, Ó` SÈeçy` Ó%`İÓ`yÓ` ſ•yl`İ, y`y`İÈ, ſy•y!f` Ü, iÓ`!SÈ°- Öyç#Ó`yGÈüÈ~Ó` İi, İç
ÙyÓ`yè,y Óy!`#`!ò`#Ó` !Ü, è, İ, z, ö!flii, •l-` ~áy`İl`ÓſÓyſÜ,yÓ`#`çyè, ñ` ÜGİ`ylè, ſj±òy`İi` Ó` Ùy!%Eİ
ÙyÓ`yè,y`İòÓ` ſÜ≈l` Ü, iÓ` ñ` ÙyÓ`yè,y xye` Üi`≤Äİi, •i, Ü, Ó`yÓ` çlf`Ü%â` ſjAyè, Ü•j`ø`çy•
!!çyÜÈüÉi,z°ÈüÈÜ%`Ü, iÜ, xy•¥yl`çyl-` !Ü, v`ÜÈ), çöy`İ°` İ%`İk, Ü`!!çyÜÈüÉi,z°`Ü%`İÜ, Ó` Öy!`#` çó`y!çİ, •İ`-
Üò%•Ó`y`ſÓ`y•zÓ` ä%, !_` Ü`á1738!á /à`myÓ`y`!!çyÜ` ÙyÓ` ~ÓÇ`İÜ≈òy` G` ä, İj` lò#Ó` Üòf`Öi, #≈` xMÈ, İ°`
ÙyÓ`yè,y`İòÓ` Ü, İ≈, c` Ü`İl`İl-`~SÈyİ, ,y !çyÜ` İ%`İk, Ó` «, İi, ç, ö)ò`İ`ÓyÓò`50`°«` è, yÜ, y`Ü%â` ſjAy`İè, Ó` !Ü, è,
`İi`İÜ, ^, ö`İçyl`yÓ` çlf`xyòy!` Ü, iÓ` `òGİ`yÓ` ≤Äİi, Ø&İi, ^òl-` ≤ÄİÜ Öyç# Ó`yG 1733 !á /` Ü, yB, İ, İ, z, öÜ), İ°`
ç!_`çy#`ſyÜ%!òÜ, ò)à≈`ç!OÓ`y`xÓ`İÓ`yò` Ü, iÓ`l-`ç!OÓ`yÓ` ò%≈`!SÈ°`!ſj`Ó` x!≈y!`xy!Ó`!ſj`İ` Ü%ſ`Üyl`İòÓ` xò#fli-
Öyç# Ó`yGÓ` ſlyÓy!`#`ç!OÓ`y`òà`ly`Ü, Ó`İ°`G`ç!OÓ`yÓ` !Ü, è, Öi, #≈`İyÓi, #İ` xMÈ, İ°` İy`İſj`İòÓ` òá`İ°`!SÈ°`ñ`İſ=!
òá`Ü, iÓ` - 1730 ~Ó` òç`İÜ, Ó` ^çEİ!ò`İÜ, ÙyÓ`yè,y` ſlyÓy!`#` Ü, yB, İ, xMÈ, İ°` ,öi≈%, à#ç`İòÓ` ,çó`y!çİ, Ü, iÓ`
ſ°`İſè, ñ` Òi!G` ä, yİ, z°` Ó@Ó` =!` òá` Ü, iÓ` -`~z` ſÜ!` ly!òÓ` çy•È, yÓ`İ, xye` Üi`Ü, Ó`İ°` Öyç# Ó`yG !ä, İhs`İ, •İi`
, ö`İi, , l`~ÓÇ`!Ó`İòç#` xye` Ü`İiÓ` !ÓÓ`&`İk, ſÜhflİ`È,yÓ`İi, Öyſj`İÜ, Ü, fÓk, Ü, Ó`yÓ` Ü, Ü≈ſ!`ä, İl-` !Ü, v`~•

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z ,ö!Ó`Ü, "ly`ä), İ, , yhs` Ó`*, ö ,

öyGİ`yÓ` xy`İà•z 1740 !á / Ùye` ä, !Ö`ç`ÓSÈÓ` Ói` İſ`İÑ, yÓ` Ü, İ%, f`İ` -
NSOU r CC-HI-X 162 ſÓ` İòçy•zñ`İÈ, É!çÉ`İ`ò`İàn`fiè%, İ`yè≈, ài≈, l`≤ÄÜ%á` İi, •y!ſÜ, ÙyÓ`yè,y ſyjAyçf`à`İi, , İi,y`yÓ`
^«` İe Öyç# Ó`yGÈüÈ~Ó` xÓòy!`Ó`İçEİ`Ü, iÓ` İÑ, yÓ` ſyÜ!Ó`Ü, ≤Äİi, È, y`~ÓÇ`Ü), è, İli, Ü, Ó%`İk, Ó` ≤ÄÇçſy
Ü, iÓ` İSÈl-` ſÓ` İòçy•z` Öyç# Ó`yG`İÜ, ÜÓ, •_Ó` Ü•yÓ`y`İkT...Ó` ≤Äİi, ç, yİ, yÜ`Ó`İ°` Ü`İl`Ü, iÓ` İSÈl-` Ùye`Ü%, İi, ,
ÓSÈ`İÓ` Ó` Ü`İòf` Öyç# Ó`yG` ÙyÓ`yè,y` Ó`y`İkT...Ó` ~Óç`!ÓÜ, Ó`*, öyhs` Ó` à!è, İi`!SÈ`İi-` İ, iÓ` ſÜÓ`!Ó`ò` G
Ó`yç!`İi, Ü, !•İſ`İÓ` ≤ÄİÜ Öyç# Ó`yG` İÜ!Ó`Ü, İ,yÓ` ,öi` Ó` ä, İ` İò`İ°`G` ſçæè, Ü, G` ≤ÄçyſÜ, !•İſ`İÓ` İi,!!` İÈ, °`•!l` Ó`İ°`
`Ü, y`İly`Ü, y`İly`İi, •y!ſÜ, Ü`İl`Ü, iÓ` İSÈl-` ~Ü, çl` ſÈ, °` ſyÜ!Ó`Ü, İi, y`!•İſ`İÓ` ~Ü, İè, !Óçy` ſyjAyçf`à`İi, , İ%, °`İ°`G`
ſyjAyçf`İÜ, fliy!`c`!ò`İi, çöy`İÓ`!!!-` ſyjAy`İçfÓ` xÈ, fhs` İÓ` «%, o`x!ä, ç!_`çy#`!Ü, SÈ°`È` Ó`y`İçfÓ` x!hflİc` Öy
xyòyÈüÈf!yò#`! xMÈ, İ°` Ó` x!hflİc` ~Ü, İè, ò«` , Ü, w#İ` çyſlÓf`Ófliy`à`İi, , İi,y`yÓ` ^«` ,
İe`≤Äİi, Óç, Ü, İ,yÓ` ſ, İ,T Ü, iÓ`!SÈ°-

ÙyÓ`yè,y Ó`y`ÎçfÓ` xl≈~!l!i,Ü, í,zB`î`îl ≤ÄlÜ Óyç# Ó`yG`Ü,yt ßòl≈Ü, ç,öò`l«ç,ö`l!!!- Ü, !E!ñ Óy!`ÎçfÓ` í,zB`î`i,Ó` !ò`lÜ, !i,!! ≤Ä`l!`yçl#î` ò,!<T`ò!!- iÑ,yÓ` Ù)° !E≈ç,Ó`i,y !SÈ°`ã,Ò!G`ßÓ``lòçÙ%á#Ó` í,z,çÓ` - ~•z`Ü,Ó` x`l!l!i,Ü, ~ÓÇ`çyÓ` ,ò)Ó≈Ü, xyòyl` Ü,Ó`yÓ` Ê,`î°`ÙyÓ`yè,y`lòÓ` ≤Ä!i, ßyóyÓ`i`Ùyl%`lE!Ó` xß`l!hs`yE!`Ó,!k, ç,ö`l!l`!SÈ°- %Z,`l!Ó` í,z,çÓ` !É, !_ Ü,`l!Ó``çÇà,•#i, xl≈`Ü,yt Ó`y`l<T...Ó` xl≈!#l!i,`l!Ü, ç!_`çy#`Ü,Ó``l!i, ç,öy`l!Ó` ly- ÙyÓ`yè,y ßò≈yÓ`Ó`y`çyÓ` ,ò)Ó≈Ü,`ã,Ò!G`ßÓ``lòçÙ%á# xyòyl` Ü,Ó`yl`i,y`lòÓ``y`l!i, xl≈ñ`«`Ü,i,y`~ÓÇ`xyMÈ,`!Ü, Ü,`i,≈ç, c`~`l!SÈ°- ~Ó` Ê,`î°`ÙyÓ`yè,y`Ó`y<T...çÇ`l!áÓ``çÇ•!i, !Ó!<T`•`l!`!SÈ°- ày•z`l!Ü,y!`y!ç,`ñ`ÈÑ,yß`l!°ñ`!ß!l,y`≤ÄÈ,ç!i,`à`y#,#Ó``ßò≈yÓ`ài`ç,ö`l!çyl`yÓ``ßÜÙ!≈yòy`G`Ü,i,≈ç,`È,yà`Ü,Ó``l!i, xy@`Ã•#`!SÈ`l!- Óyç#`Ó`yG`~`Ófy,ç,öy`l!Ó``Ü,yt`l!è,Ü, ç,öò`l«ç,ö`@`Ã•i`Ü,`l!Ó`!!!-`l!i,•y!ßÜ`ß%`l!Ó`wlyl``ß!`Óyç#`Ó`yGÈüÈ~Ó``!•@%,ç,öyòÈüÈ,ç,öyòçy!•Ó` xyòç≈`áÑy!è,`!SÈ°`ly`Ó`î°`Ùhs`óf`Ü,`l!Ó``l!SÈ!- 16É4`Óy`yç#`Óyç#`Ó`yG`á1740ÈüüüÈ1761`!á`#á`≤ÄlÜ`Óyç#`Ó`yGÈüÈ~Ó``Ü,i%,`fÓ``çÓ``iÑ,yÓ``ç,e`Óy`yç#`Óyç#`Ó`yG`!!!`lylyßy`l!•Ó`ly`l!Ü`l,ç,ö!Ó`!ä,ç,ñ`Ùye`í,z,l!ç`ÓSÈÓ``Ó!``l!ç`ç,ö`l!çyl`y`ç,ö`l!ò`!l!%_`•l-`ç,ö`l!çyl`y`ç,ö`l!ò`!l!%_`•G!`yÓ``ç,ö`l!Ó≈`ßy!Àyçf!Óhfl!yÓ``~ÓÇ`çyßÜ,y`l!l≈`l!i,!!`iÑ,yÓ``!ç,ö,y`l!Ü,`ßy•ylf`Ü,Ó`y!`l!i,!!`~`ÓE!`l!`x!È,K,`!SÈ`l!-`i,y•z`!Ü,S`È`≤ÄÈ,yÓçy#`ÙyÓ`yè,y`ßò≈y`l!Ó`Ó`xy,ç,ö!`ß`l!_`çG`SÈe,ç,ö!i,`çy#`i,y`l!i,`Ü,i,≈ç,öy!i,`ly`Ü,`l!Ó``Óy`yç#`Óyç#`Ó`yG`l!Ü,`ç,ö`l!çyl`y`ç,ö`l!ò`!l!l!`yà`Ü,`l!Ó`l`~ÓÇ`~Ó`Ê,`î°`ç,ö`l!çyl`y`ç,ö`l!ò`ÓÇçy!%e`!ÜÜ,`xlòÜ,yÓ`ÈüÈ!ç,ö,ì,ç,È,y`l!Ó`≤Ä!i,`l!i,`ç,ö`l!çyl`y`ç,ö`l!ò`x!È,`!E!_`•G!`yÓ``ç,ö``Óy`yç#`Óyç#`Ó`yG`ßy!Àyçf`çÇà!è,ç,`Ü,`Ó`yÓ``Ü,yç`÷`Ó`&`Ü,`l!Ó`l-`~SÈy!ç,y`!Ó!ç!ç,`xMÈ,ç,`l!`l!Ü,`!è,Ü,Ü,`ã,Ò!G`ßÓ``lòçÙ%á#`xyòyl` Ü,Ó`yñ`!ç,ö,`ç,ö!Ó``l!çyò`Ü,Ó`yÓ``òyl!`c`!l!i,`•`l!l`!SÈ°-`~Ó``ç!f`≤Ä`l!`yçl`!SÈ°`x!ÓÓ`yÜ`l%k,`ã,y`l!l`l!yG!`yÓ`ñ`~Ó``ß`l!D`!SÈ°`à,`•!ÓÓyò`ç!l!i,`ç!è,`ç,`ßÜßfyñ`l!yÓ``ßÜyòy`l!Ó``í,z,çÓ``!E≈ç,Ó``Ü,`l!Ó`!SÈ°`ç,ö`l!çyl`y`!•`l!ç`l!Ó`!!Ó`B%,ç`«`Ü,i,yÓ``xlòÜ,yÓ``#`•G!`y-`Óy`yç#`Óyç#`Ó`yG`!ç,ö,yÓ``ßy!Àyçf`Óyò`#`xyò`l!ç≈`xl%≤Äy!l!i,`•`l!l``ßÜ@`Ã`

58% MATCHING BLOCK 146/241 **W**
È,yÓ`î,`ÓE!≈Ófy,ç,ö#`x!È,`l!y,`ç,ö!Ó`ã,y`ly`Ü,`l!Ó`l-`!

l!i,`!`âyE!iy`Ü,`l!Ó`l!ñ`Ùò!«ç,`l!i`Ü,ç,`Ü,`l!`l!Ü,`í,z_Ó`ÈüÈ,ç,ö!Yã,`l!Ü`xyè,`Ü,`ç,ö!≈hs`ç,ö,yÜ,y`í,zÜ,`#i`Ùyl`lyÜ,`l!ÓÜ-`i,`l!Ó`°«ç,f`~Ü,`•G!`y`ß`l!_`çG`ò`•zlòÜ,`lò`l!l`!ç,ö,yÓ``l!#l!i,`l!`l!Ü,`iÑ,yÓ``!Óã%,`f!i,`á`l!è,`!SÈ°-`≤ÄlÜ,i,`ñ`ÙyÓ`yè,y`~`ß!f`Óy!•l#`l!i,`È,y!ç,y`l!è,`~`ß!f`!l!l!`yà`Ü,Ó`y!`ÙyÓ`yè,y`Óy!•l#Ó``Ü,`f`ñ`çÇ•l!i,`G`ç,C`y`l<T`•l!-`!m!ç,#`l!i,`ñ`!ç,ö,yÓ``Ü!•@%,`ç,öyòÈüÈ,ç,öyòçy#`ÜÓ``xyòç≈`!Óçç≈l`lò`l!l`!•@%ÈüÈÜ%ß`Ùyl`!!!`Ó≈`l!ç`l!E!`!Ó!ç!ç,`xMÈ,ç,`NSOU`r`CC-HI-X`163`l!`l!Ü,`çyÓ``ç,ö)Ó≈Ü,`ã,Ò!G`ßÓ``lòçÙ%á#`xyòyl` Ü,`l!Ó`l-`≤ÄlÜ`Óyç#`Ó`yG`ã,Ò!G`ßÓ``lòçÙ%á#`≤ÄÈ,ç,`l!i,`Ü,`l!Ó`Ó`•y!ç,`l!`l!Ü,`í,z_Ó`È,yÓ``l!i,`Ó`!•@%`Ó`yçy`lòÓ``Ó`•y•z`lò`l!l`!SÈ`l!°ñ`!Ü,v`Óy`yç#`Óyç#`Ó`yG`~Ó`~•z`ç,öò`l«ç,`l!ç,öÓ`Ê,`î°`!•@%`Ó`yçy`lòÓ``Ü`lòf`!Ó`l!çE!i,`Ó`yç,ç,ö%ç,`l!òÓ``Ü`lòf`ÙyÓ`yè,y`!Ó`l!Ó`yò`#`Ü`l!yÈ,yÓ`à`l!i,`G`l!è,`-`Óy`yç#`Óyç#`Ó`yGÈüÈ~Ó``Ü,`Ü≈Ó`ç`#`Ó`l!Ó``≤ÄlÜ,`ç,ö!≈y`l!l`Ó``á1740ÈüÈ1749`!á`/à`Ù)°`~`Ó!ç<Tf`•`ç,ö`l!çyl`yÓ``!!Ó`B%,ç`«`Ü,i,y`yÈ,`~ÓÇ`ÙyÓ`yè,y`l!òÓ`

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Ó`yç`l!l!i,`Ü,`Ü,`Ü≈Ü,y`l!i,

Ó° ≤Ãöyl ÑÜ,w !•ÿÿÏÓ ,õ%lyÓ° í,zaylñ ÙyÓ°yè,y^ìòÓ° ÙyÓ° !Óçí° ~ÓÇ Ù,î≈yè,Û, x!Ë,ÿÿ^ÏÓ° Ñ)ã,ly- !mî, #í°
,õ!≈y^Ï° à1749ÈüÈ1761 !á /ä ÓyÇ°yÏ° ÙyÓ°yè,y xye Ù^ÏíÓ° È, °ð&Ï! ,!•ÿÿÏÓ 1751 !á / G!í, ,çy x!òÛ,yÓ° ñ çy†Ó°
í,z_Ó°y!òÛ,yÓ° # Ó°yçyÓ°y^ÏÜÓ° !Ï°sfí ñ^ÏÛ, Ù%!_°yË,ñ í,z_Ó° È,yÓ°^Ïí,Ó° Ó°yç,õ%î,yly ~ÓÇ ,õyOyÓ° ,õ!≈hs°
ÙyÓ°yè,y ç!_Ó° !ÓhflÿÓ° - ï,^ÏÓ° ~•z ÑÿÿÏÿçf!Óhflÿ,Ï!í,Ó° Ù^Ïíðf•z ÙyÓ°yè,y ç!_Ó° ,õÿ,^ÏÓ° Ù,yÓ°^Ïí !Ï!•ï, !SÈ°-
Û,yÓ°^Ïí ,õyOy^ÏÓ ÙyÓ°yè,y ç!_Ó° !ÓhflÿÓ° - ,õyOy^ÏÓ ÙyÓ°yè,y ç!_Ó° ≤Ãyöylf ≤Ã!í, !ð,ï, •Gí°yÓ° È,^Ï°
ÙyÓ°yè,y^ìòÓ° Ñ^ÏD xy•jòð çy•xyÓòy!°Ó° ÑÇâÈ!≈ x!Óy!≈ •^Ï° G^Ïè, - 1761 !á / ï,ï, #í° ,õy!í,õ^ÏÏÓ° !%Ïk, xyÓòy!°Ó°
•y^Ïí, ÙyÓ°yè,y^ìòÓ° ä)í, ,yhs° ,õÓ°yç^ÏÏ°Ó° È,^Ï° ÙyÓ°yè,y x@^Ãà!í, Ófy•ï, •í° - Óy°yç#Ó° í,z^ìòfy^ìàÓ° È,^Ï°
ÙyÓ°yè,y xyl,õ,õï,f í,z_Ó°ñ ò!« í G Ùòf È,yÓ°^Ïí, o&ï, ≤ÃÿÿÓ°°yË, Û,Ó°^Ïí, ÿÿ^ÏÛ, - 1741 !á / Ù%ã° ÑÿÿÏÿè,Ó° ~Û,
È, Ù≈ylÈüÈÓ°Ï° ÙyÓ° G Ó%Ï^@á^Ï!í,Ó° í,z,õÓ° Ù,ï,≈,ç ≤Ã!í, !ð,ï, •í° - çyè,ñ Ó%Ï^@°y^ìòÓ° !Û,è, ^ÏÛ, ÙyÓ°yè,yÓ°y
^ã,Ò! xyòy!° Û,^ÏÓ° - ÙyÓ°yè,y xye Ù!ñ ôÁÇÿ°#y ~ÓÇ °%Z, l ÓyÇ°y^ìò^ÏçÓ° çç#Ó!^ÏÛ, !ÓòÁhflÿ Û,^ÏÓ° !%,^Ï°!SÈ°-
xyl°Ó!ò≈ ayl ÙyÓ°yè,y^ìòÓ° Ñ^ÏD ~Û, !è, ÑÛ^ÏV,ÿÿ,y!° xyÿ^Ïí, Óyðf •í°ÓÇ 1751 !á / flÿ«!Ó°ï, ~Û, !è, ä%,!_Ó°
Ùyðf^ÏÛ !í, !ÛyÓ°yè,y^ìòÓ° Óy!ÿ!Ó° Û, 12°« ,è,yÛ,y ^ã,Ò! •^Ïÿ^ÏÓ° !ò^Ïí, ~ÓÇ í,y^ìòÓ° G!í, ,çy ^SÈ^Ïí, , !ò^Ïí,
flÿ#Û,ï, •í°- 1750 ~Ó° òç^ÏÛ,Ó° ^çÈÿ^Ïk≈, Óy°yç# í,z_Ó° È,yÓ°^Ïí, G òy!« ,ÿÿ^Ïí, f ÑÿÿÏÿçfÈüÈ!Óhflÿ^ÏÓ°Ó° °^Ï« f
ÿÿÛ!Ó° Ù x!Ë,ÿÿ^Ï° ≤ÃÓ°^ÏÛ,^ÏÓ° l- 1757 !á / Ùy≈, Ùy^Ïÿ ~Û, !Óçy° ÙyÓ°yè,y Óy!•!#ÈüÈÛ, Èyè ò#Ó° ò!« ,^Ïí xÓ!flÿ,
«%,o Ó°yçf=!Ó° !Û,è, ^ÏÛ, Ó° ò)Ó≈Û, ≤Ãã%,Ó° ò!ÿ;ò!_ xyòy!° Û,^ÏÓ° - 1760 !á / ^,õ^Ïçÿ!°yÓ° È,y•z^Ïí,õy Ñòy!Ó°
Ó°yG í,zò%!à^ÏÓ°Ó° !%Ïk, !çÿÛ^ÏÛ, ,õÓ°y!çÿ, Û,^ÏÓ° l- ÙyÓ°yè,y^ìòÓ° Ñ^ÏD !çÿ^ÏÛÓ° flÿ«!Ó°ï, ä%,!_ x!%ÿ!° #
!Óçy,õ%Ó° ≤Ã^ìòçñ ≤Ãÿ! ÑÛ@^Ã xyGÓ°DyÓyòñ !Óò^ÏÓ°Ó° ~Û,yçç ~ÓÇ ^òÓ°y,yÓy^ìòÓ° =Ó° &ç,ò)î≈ ò%≈≈ÿ• Óç
!Û, S%È ò%≈≈ ÙyÓ°yè,y^ìòÓ° •hflÿ, •í° - òy!« ,ÿÿ^Ïí, f ÙyÓ°yè,y ç!_Ó° í,z^Ïí^á^Ïÿyàf !Óhflÿ^ÏÓ°Ó° ,õÓ° Óy°yç#
í,z_Ó° È,yÓ°^Ïí, ÙyÓ°yè,y ç!_Ó° !Óhflÿ^ÏÓ° ò,!T^òl- Û,y°#!Û, B,Ó° ò_í,z_Ó° È,yÓ°^Ïí, ÙyÓ°yè,y ç!_Ó° !ÓhflÿÓ°
xyÓ° G =Ó° &ç,ò)î≈ Û^ÏÛ, Û,^ÏÓ°^ÏSÈl- 1756 !á / ^çÈ!ò^ÏÛ, ÑáyÓ°yÛ Óy,õ%Ó°^Ïí, ^Ïç ~Û, !Óçy° ÙyÓ°yè,y Óy!•!#
^òy!°yÓ xMÈ,^Ï° x!òÛ,yÓ° Û,^ÏÓ° - 1757 !á / xyàfiè, Ùy^Ïÿ ÙyÓ°yè,y Óy!•!# !ò,Õ° xye Ù! Û,^ÏÓ° ~ÓÇ ly!çÓÈüÈí, zò
%ÈüÈ^òÓÿy^ÏÛ, xydÿÛ, õ≈^Ïí Óyðf Û,^ÏÓ° - 1758 !á / ~!≤Ã° Ùy^Ïÿ ÙyÓ°yè,yÓ°y !ÿÓ°!•@ ~ÓÇ °y^ÏyÓ° x!òÛ,yÓ°
Û,^ÏÓ° xyl,òy ^Òà ayl ly^ÏÛ ç^ÏÛ, x!Ë, K, flÿ!#^Ï° x!Ë, çÿÿ,^ÏÛ, ,õyOy^ÏÓÓ° çyÿÛ,î≈,y !Ï!%_ Û,^ÏÓ° - xy!òày ^Òà ayl
ÙyÓ°yè,y^ìòÓ° Óy!È!≈Û, 70°« ,è,yÛ,y lçÓ°yly !•^Ïÿ^ÏÓ° !ò^Ïí, ≤Ã!í, ð&Ï! ,^òl- ÙyÓ°yè,y^ìòÓ° ,õyOyÓ° óà^ÏÓ°
!ÓÈ!^Ïí,è,^ÏÛ, !ò%ÿ! ÑÓ° Û,yÓ° x!≈^Ï!í,Û, !òÛ, !ò^Ïí !!k>,° ≤Ã!í yÿ ~ÓÇ Ó°yç^ÏÏ!í,Û, K,yl•#! ~Û, !è, ,õò^Ï« ,õÓ°^Ï°
xyáfy !ò^Ïí^ÏSÈl- ÙyÓ°yè,y^ìòÓ° ,õyOyÓ° x!Ë,ÿÿ^ÏÓ° Óf!° !!Ó≈y• Û,Ó°^Ïí, !à^ÏÏ° 80°« ,è,yÛ,y }^ÏíÓ° ^ÓV,y
ÙyÓ°yè,y^ìòÓ° í,z,õÓ° ^ã,^Ïí,õÓ°^Ïÿ- Ó°yç^ÏÏ!í,Û, !òÛ, ^ÏÛ, ~•z
NSOU r CC-HI-X 164 x!Ë,ÿÿ^ÏÛ ÙyÓ°yè,y^ìòÓ° Ñ^ÏD xy•Ûò çy•xyÓòy!°Ó° !%k, x!Óy!≈ Û,^ÏÓ° ^ÿ,y^Ï°- ,õy!í,õ^ÏÏÓ°
≤Ãÿhs^ÏÓ° xÓòy!°Ó° Ñ^ÏD ÙyÓ°yè,y^ìòÓ° ä)í, ,yhs° ÑÇâÈ!≈ •í° à1761 !á /ä- ÙyÓ°yè,yÓ°y ^ã,Ò! G ÑÓ°^ìòçÛ%ã#
xyòy^ÏÏ°Ó° Ófy,õy^ÏÓ° ÑyÓ°y È,yÓ°^Ïí, ÓÈ!≈Ófy,õ# ~ï,è,y•z ey^ÏÓ° ÑMÈ,yÓ° Û,^ÏÓ°!SÈ°^Ï° ≤Ãÿ! ÑÛ,^Ï°•z í,y^ìòÓ°
≤Ã!í, Ó#ï, ðk, •^ÏÏ° í,z^Ïè, !SÈ°- Ó°yç,õ%î, G çÿ^Ïè,Ó°y ÙyÓ°yè,yÈüÈxyÈ, ayl m^Ï@µ !!Ó°^Ïí,õ« ,ï,y xÓ°j! Û,^ÏÓ°!S°
~ÓÇ !çáÓ°yG ÙyÓ°yè,y^ìòÓ° ÑÛ!≈^Ïí ~!à^ÏÏ° xy^Ïÿ!- ~•z ,õÓ° !flÿ!í, ^Ïí, xyÈ, ayl ^Ïí,y xy•Ûò çy•xyÓòy!°Ó° •^Ïí,
ÙyÓ°yè,yÓ°y
ã%,í, ,yhs^Ïÿ,Û,^ÏÓ° ,õÓ°y!çÿ, •í° - ^,

ôïçylî yó çøe ~ôç Ê,yzîï,öy ~•z î%îk, !!•ï, •lñ ≤Ää%,ó Úyó yè,y ÿlf •ï,yï, •î – çøy!ç,ô ïïó ï,ï, #î î%îk,
çó yç ïï ó @y!l G ì≤Äî ç ïïó ù,ï%, f ÿf ù,ó ïï, ly ç,ô ïïó ùyè x" ù, ïï ù, !ò ïïó ù ïïç 1761 !á / ç%l ùy ïïç
Ê,ç,••ól ^, ç ïïçylî y ôyç# ôyç# ó yG ≤Äyî ï, fyâ ù, ïïó ì- 16É4É1 ôyç# ôyç# ó yGÈüÈ~ó ù, !ï, ç ôyç# ôyç#
ó yGÈüÈ~ó ïï, ïç ùyó yè,y ç!_ó ä,ó ù !óü,yç à ïè, !SÈ- ç,ô ïïçylî yó ÿó=ùî ù,ï,ç, ç,ï, ùyó yè,y çy!ï,ó
ùî≈yòy ò,ïk, ç,ô ïï !SÈ- ôyç# ôyç# ó yG ÿjò ïïù≈, ôy • ïï ïSÈ ïï !ï !ï !SÈ ïï ~ù çl ••ól òyl G ÿçfl,ò!ï, òyl
ùl%Éî- !ï, !ï, çøly ïï, ÷ø% ò!«, î Ê,yó ïï,ó ó yçòy! ï ï ÿçfl,ò!ï,ó çøè,ç,fiyl !•ï ÿ ïïó à ïï, ç, ï,y ïï- ç,ô ïïçylî yó
xò#flï xMÈ, °=! ÿçyç ïïó ó fòflïy ù, ïïó ì- ≤Ä ïï, fy ù, çyï ù, yù!ó ÿòyó !ï%_ ù, ó y • î ïyó y ÿó ù, yó ïï,
ï,y ïïó xò#flï xMÈ, ïïó ù, !Éïñ !ç" G xlfylf ï, ïf ÿó òó y • ù, ó ï, ~ôç ~•z ÿó ï, ïïfó ï, ç,z,óó !É≈,ó ù, ïïó
ç,ô ïïçylî y ó yç ïïf!ó ç,ó ùyî òyî≈ ù,ó ïï, ì- ôyç# ôyç# ó yGÈüÈ~ó x ïïù, x ïï≈ó ≤Ä ïï yç! SÈ- ! ç,ï, ÿ! SÈ
ç,ôMÈ,yç °« ç, è,yù,y- !ù, v î%k, !óðÁhflï òy!« ç,ïy, f ï ïïù, ïóç x!≈ ÿç@ Ä, ù, ó y ïï, yó ç,ô ïï, ÿç,ó, ç,ï !!- ùyó yè,y
ÿlyóy!•ï# ïï, !ï !ï! ù, ïó, ! !ò ïï, çyó ïï, l ly- ÿlfôy!•l# ïï, Ê,yî, ç,y ïè, ÿlf @ Ä, ù, ïïó ì- !ó ïïç# ïïó
ÿlyóy!•l# ïï, @ Ä, ù, ó yó Ê, ïï ùyó yè,y ôy!•l# ò çyï, #î ä, !ó e lT •ïï ïy! - x ïï≈ó çlf Ê,yó ïï,ó !ó!É, ÿ"
xMÈ, ïï ç,ò ïï G ÿó ïïçù%á# xyòy! ù, ó ïï, !à ïï ùyó yè,y ÿò≈yó ó y î !ù≈ù %Z, l!#ï, @ Ä, ù, ïïó !SÈ ïïñ ï,y
!ï sfi ù, ó yó ç,ç, ù, y ç,ô ïïçylî yó !SÈ ly- ç,z,ó ð Ê,yó ïï,ó ó yçl#ï, ÿjò ïïù≈, G ïï, yó ÿùfù, çyó ïy !SÈ ly-
ùyó yè,y ÿò≈y ïïó ó xhs≈ !ó ïïó y ïïó çlf ï,yó y ÿ%ç%, !#ï, çl%ÿó ï ù, ó ïï, çy ïïó !!- xyòy!ó ÿ ïD
ÿçâ ïïç! ç,ï, ç,ïï ç,ó, ç,yó àè, ly ïï, yó ó yç ïï, ù, xò!ó ò!ç≈, çyó ÿyç, f ó, ù, ïïó - lyly e&!è, !óä%, f!ï, ÿ ïï_¥G
~ù, ÿy xóçfz fl#ù,y!≈ î ïï, yó ÿù ïï •z ùyó yè,y ç!_ó ä,ó ù !óü,yç à ïè, !SÈ- 16É5 ç,z,ç,ç,yó ùyó yè,y
ç!_ó •z!ï, ç,y ïï ç,ô ïïçylî yï, ïïsfó ï, çaylñ !óü,yç G ç,ç, ù, y çç, ç, ù, ó ï ~ôç ÿ
ó≈
Ê,yó ïï, #î ó yç ïï, ù, ç,ó ïï
ïïó ùyó yè,y ïïó ≤ÄÊ,yó ≤Äï, ç,y xçTyòç ç,ï, ïï,ó Ê,yó ïï,ó •z!ï, ç,y ïï çlfï, ù, ç,y, ç,ï≈, ç,ò)≈ àè, ly-
ç,ô ïïçylî yï, ïïsfó ï, çayl ÷ø% ùyó
yïkT...ó ôy ò!« ç, Ê,yó ïï,ó •z!

96%	MATCHING BLOCK 148/241	W
ï, çy ïï, ç, ÷ÄÊ, çy!óï, ù, ïïó !SÈ ï, çy ïï ï		

ç,z_ó
Ê,yó ïï,ó ó yç ïï, ù, ç,ó ïï
ÈüÈÿyù!ó ù, ÿù#
ù, ó ïïù, ç, ÷ÄÊ, çy!óï, ù, ïïó !SÈ- ç,ô ïïçylî y ïïó ÿùî ùyó yè,y ç!_ó ~ù, !ò ïï, ïïù ò!« ç, Ê,yó ïï,ó ó yçl#ï, ïï,
xï, fhs" =ó ç,ç, ç,ò)≈ ç!_ó •ï, ç, xy!óÈ)≈, ç, ç, ïï !SÈ ïï ï, ù! ç,z_ó Ê,yó ïï,ó !óhflï#ï≈ È, !ù ïï, ùyó yè,yó y e ùç
x≤Äï, ïïó yòf •ïï G ïè, - xó« ç, # ù%à ç!_ó
NSOU r CC-HI-X 165 !óü, " ó •ï, ç, ùyó yè,yó y ~!à ïï xy ïï- ùyó yè,y ïïó ~•z ó yç ïï, ù, ÈüÈÿyù!ó ù,
ÿj±ÿyó ïïó ! ç,òSÈ ïï ç,ô ïïçylî y ïïó =ó ç,ç, ç,ò)≈ xóòy! SÈ- ùyó yè,y ïïó ~•z ç, çayl xyÉ, çyl ç!_ó ÿ ïD ï, ç, ïïó
m@µ x!!ôy!≈ ù, ïïó ï,y ïïñ ïyó ç,ò!ó !ï, ç, ç, #î çøy!ç,ô ïïó î%k, - 1761 ÿy ïïó ~•z î%îk, çó yçlî
ùyó yè,y ïïó ç,ô ïï, !SÈ !ó çø% !ó ç,ò)≈ ï - ~ó Ê, ïï ùyó yè,y ç!_ó ïïù ó yç ïï, ù, ÈüÈÿyù!ó ù, Ê,y ïïó ó çyç ïç
ò%ó≈ •ïï ç,ô ïï, !SÈ ïï ù! ç,ô ïïçylî y ïïó ùî≈yòy G ù, ç, ç, !ù, S%Èè, ç, ïïG çyE, ç, á ïï !SÈ- ï, ç, ç, #î
çøy!ç,ô ïïó î%îk,ó xófó!•ï, ç,ô ïïó 1761 !á = ç,ô ïïçylî y ôyç# ôyç# ó yG Ê, ç,ç, ••ól ïçÉ !ÿÿyÿ ï, fyâ ù, ïïó ì-
ç,z_ó Ê,yó ïï,ó ó yçl#ï, ïïù, ùyó yè,y ïïó ÿyù! ù, ç,òÿyó ï à ïè, - ùyó yè,y ç!_ó ç,ç, ù, y
ç,ò%l≈çÄï, !ç, ç, ç, #î ç,ô ïïçylî y ùyó ó ó yGñ lyly Ê, ç, ç, ïïùóç ~ôç ùyòç! !ï, ç, ïïó ïï, ïç 1770 G 1780 ~ó òç ïï, -
16É6 ≤Äÿyó# 1É xy, ç,ò! ïï, ôyç# !óÿy!y ïïù, ç, ÷Äÿ, ç, ç, ç, ç, ùyó yè,y ÿy!ÿy ïçf !mï, #î ç, ÷Äï, ç, ç, y, y ù ïï ù, ïïó V 2É
xy, ç,ò! ïï, ù ïï ù, ïïó ï ï

Óy°yç# !Óÿ°ly^lÍÓ° xyÚ^l° ^î^ , ð^lçyl^yî, sf ≤Älî, !m, î, •l^ñ ÚyÓ° yè, y Ó° yçl#lî, ^lî, î, y ~Ü, l)î, l lî%îàÓ° ð)ä, ly Ü, ^lÍÓ° !SÈ°
3É ^, ð^lçyl^y ≤ÄlÍÜ Óyç# Ó° yG^lÜ, !Ü, ~Ü, çl Ü), è, l#lî, Ü, ~ÓÇ ò)Ó° ðç#≈ Ó° y<T... ^lî, y !•ÿy^lÍÓ x!È, !•î, Ü, Ó° y^lÿl / 4É
xy, ð! !Ü, ≤ÄlÍÜ Óyç# Ó° yG^lÜ, ÚÓ, •_Ó° Ù•yÓ° y^lÿT...Ó° ≤Älî, m, yî, yÚ Ó° î° Ù^lÜ, ^lÍÓ° V5É ^, ð^lçyl^y Óy°yç# Óyç#
Ó° yGÈÜÈ~Ó° Ü, !î, ^lçÓ° Ù)° fyî^i Ü, Ó° ð!- 16É7 @^ Äsi, ð!O q Chaurasia, R.S. History of the Marathas, New Delhi, 2004 q
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ÈüüÈÈüüÈ

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Ü, Ü, 17 q Ù%â° ðyîÄy^lçfÓ° , ði, l àè, l 17É0 í, z^lçf 17É1 È), !ÜÜ, y 17É2 Ù%â° ðyîÄy^lçfÓ°

È, y, l# ÁÓ° D^lç^lÍÓÓ° í, z_Ó° y!ðÜ, yÓ° #àî 17É3 ðyîÄy^lçfÓ° , ði, ^lî x!È, çyî, ^lòÓ° È), !ÜÜ, y 17É4 ly!òÓ° çy•ÈüÈÓ°
xye^ Üî à1738ÈüÈ39 !á #à 17

É5 í, z, ðçç•

yÓ° 17É6 ≤ÄÿçyÓ°# 17É7 @^

Äsi, ð!O 17

É0 í, z^lçf ~•z ~Ü, Ü, !

è,

Ó° í, z^lçf •

Ù%â° ðyîÄy^lçfÓ° , ði, ^lÍÓ° ≤Äle^î^y^lÜ, !çç, l#~^lòÓ° ðyÜ^lî í, z, ð!flî, Ü, Ó° y- !lî^!áî, !î, !

87% MATCHING BLOCK 149/241

W

è, !ÓÈl^lî^Ó° í, z, ðÓ° =Ó° ðc xy^lÍÓ° y, ð Ü, ^lÍÓ°

Ù%â° ðyîÄy^lçfÓ° , ði, ^

lÍÓ° ≤Äle^î^y^lÜ, x!%ðyÓl Ü, Ó° yÓ° ^ ä, <Ty Ü, Ó°

Ó° ≠ l ÁÓ° D^lç^lÍÓÓ° , ðÓ° Óî, #≈ Ù%â° ðyîÄyè, à^lÍÓ° ðÜl^ Ù%â° ðyîÄy^lçfÓ° xÓç, !^ G È, y, l l Ù%â° ðyîÄy^lçfÓ° xÓç, !^ G
È, y, ^lî x!È, çyî, ^lòÓ° È), !ÜÜ, y, l , ði, ^llyß^%â Ù%â° ðyîÄy^lçfÓ° í, z, ðÓ° ly!òÓ° çy^l•Ó° xye^ Üî G^l, yÓ° ≤ÄÈ, yÓ 1É7É1
È), !ÜÜ, y 1526 !á / , ðy!l, ð^lÍÓ° ≤ÄlÍÜ l^%lç, çl^yÈ, Ü, ^lÍÓ° ç!•Ó° ð!j! ÓyÓÓ° ^l ðyîÄy^lçfÓ° ≤Älî, m, y Ü, ^lÍÓ° !SÈ°^lîñ lyly
ÿçÀè, !Ü, ð%Ó≈°î, y ð^l^çG ≤Äÿl^ ð%•zçî, ÓSÈÓ° î, yÓ° x!hflç Óçyl^ !SÈ°- ^î^Ü, y^lly Ó, •l ðyîÄy^lçfÓ° Üî, •z Ù%â°
ÿyîÄy^lçfÓ° G çyflî, y!sfÜ, ðç, î, y G fliy!l^ c x^lÍÜ, yç^lç l!È≈, Ó° Ü, ^lÍÓ° !SÈ° ðyîÄy^lçfÓ° Óf!_ ^äî, ðç, î, yÓ° G, ðÓ° - ≤ÄlÍÜ
, ð^lÍÓ≈Ó° Ù%â° ðyîÄyè, àî !Ó^lçÈlî, ÓyÓÓ° ^l^lÜ, çy•çyyl, ði≈hs^ ≤Ä^lî, fÜ, Ù%â° ðyîÄy^lçfÓ° Óf!_ ^äî, ðç, î, yñ ^lyàfî, y
G ò)Ó° ò, !TÓ° È, ^lî ðyîÄy^lçfÓ° Ó!•/Ü, yè, y^lÿy Óçyl^ !SÈ°ñ ðyîÄy^lçfÓ° !ÓhfllyÓ° à^lè, !SÈ°- ~Ü!Ü, ÁÓ° D^lç^lÍÓÓ°
Ó° yç^lçÓ° ≤ÄlÍÜ !ò^lÜ, Ù%â° ðyîÄy^lçfÓ° ðyçàè, !Ü, Ü, yè, y^lÿy^l^ !!•î, ð%Ó≈°î, y=!° ≤ÄÜ, è, •^lî^ G^lè, !l-
ÁÓ° D^lç^lÍÓÓ° çyfl^lÍÓ° ^çÈl !ò^lÜ, ~ÓÇ îñ, yÓ° ð%Ó≈° í, z_Ó° y!ðÜ, yÓ° #^lòÓ° 166

NSOU r CC-HI-X 167 xyÚ^l° ~•z ð%Ó≈°î, y=!° ≤ÄÜ, è, •^lî^ G^lè, - l)î, l Ü, ^lÍÓ° ðyîÄy^lçfÓ° !ÓhfllyÓ° ð%lî^ñ

í, z_Ó° y!ðÜ, yÓ° ð)è ≤ÄyÈ x!ðÜ, yÓ° è%, Ü%, Óçyl^ Ó° yáG, ðÓ° Óî, #≈ ÓççðÓ° ^lòÓ° , ð^lçç, ðç, Ó° !î^l!-
ÁÓ° D^lç^lÍÓÓ° Ù, î%, fÓ° Ùyè, ðMÈ, yç ÓSÈ^lÍÓ° Ó° Ù^lòf•z ð%ò)Ó° !Óhfl, lî, Ù%â° ðyîÄyçf^Ü, Ó° Ùyè !òÓ° # G
xy@^ ÄyÓ° Ù^lòf ð#ÿyÓk, •^lî^, ð^lî, - 17É2 Ù%â° ðyîÄy^lçfÓ° È, y, l# ÁÓ° D^lç^lÍÓÓ° í, z_Ó° y!ðÜ, yÓ° #àî Ù%â° ðyîÄy^lçfÓ° , ði, ^lÍÓ° Ü, yÓ° î Ófyáfy Ü,

Ó° ^lî, !à^lî^ !î, •y!ÿ^lÜ, Ó° ylyly x!È, Üî, Óf!_ Ü, ^lÍÓ° ^lSÈl- îð%lyl ðÓ° Ü, yÓ° ~ÓÇ xyÓ° !È, l ÁÓ° D^lç^lÍÓÓ° ðÜ≈!#lî, ñ
, ðÓ° Óî, #≈ Ù%â° ðyîÄyè, ^lòÓ° ðç, î, yÓ° xÈ, yÓ° ~ÓÇ Ù%â° x!È, çyî, à^lîÓ° ^lî, Ü, xð/ , ði, l^lÜ, ðyl^ # Ü, ^lÍÓ° ^lSÈl-
•zÓ° È, yl •y!Ó^lÍÓÓ° xy^lÿyè, ly!^ x!è, !Ó° _ Ó° yçfl^ xyòy^lî^Ó° çlf ç!ÜòyÓ° G Ü, ÈlÜ, ^lòÓ° G, ðÓ° Ó° y^lÿT...Ó° !lî≈yî, l
Ù%â° ðyîÄy^lçf ~^lÜ, Ó° , ðÓ° ~Ü, ç!ÜòyÓ° ÈüÈÜ, ÈlÜ, !Ó° llyy^l•Ó° ≤ÄlÍÜ í, z^lè, ~^lî^lSÈl- ~•z !Ó° llyy^l•Ó° Ù%â° ðyîÄy^lçfÓ° , ði, l^lÜ, cÓ° y!ßfî, Ü, ^lÍÓ°

lSÈl- ði, #çä, w ÙlÿÓòy!Ó° ≤ÄlyÓ° È, y, lñ çyl^ !àÓ° ðy!Ó° ≤Äÿl^ ðçÜ, è, ~ÓÇ ÁÓ° D^lç^lÍÓÓ° Ù, î%, fÓ° , ðÓ° Ù%â°
òÓ° Óy^lÍÓ° x!È, çyî, ^lòÓ° ^ày, #m^l^mÓ° Ù^lòf Ù%â° ðyîÄy^lçfÓ°

xÓç, ^lî^Ó° Ü, yÓ° î x!%ÿ, yl Ü, ^lÍÓ° ^lSÈl-

xyî, y•yÓ° xy°# Ùhs^ Óf Ü, ^lÍÓ° ^lSÈl ^l x<Tyòç çî, ^lÜ, Ó° •zî, z^lÍÓ° y, ð#î^ !Ók, yl G ≤Älî%!_ Ó° ð^lID , ðyÓ°y^l ðGî^yÓ°
<, Üî, y Ù%â° ðyîÄy^lçfÓ° !SÈ° ly- ðyçfl, Ó!î, Ü, ^lç, ^lè •zÿy!ÜÜ, ð%!!î yÓ° Óf!≈, yÓ° Ùðf !ò^lî^ !î, !l Ù%â° ðyîÄy^lçfÓ°
, ði, l^lÜ, Ófyáfy Ü, ^lÍÓ° ^lSÈl- Ù%çyÈ%, È, Ó°

87% MATCHING BLOCK 150/241

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xy°Ü È,yó°i,ó°Īēī≈ó° !ó!È,β°

fliy°Īl xyMÈ,°Ü, ç!_°ó° í,zayl xli,°ó°_° ,ö!ó°Üy°Īi°Ü,w#È),i, Ù%â° ſyĪÀyçf°ĪÜ, ò%ó≈° Ü,°Īó° i%,°Ī°!SÈ°ó°Ī°
Ühs°Óf Ü,°Ī

90% MATCHING BLOCK 152/241

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Īó°l-°ĪÜ,y°Īly°ĪÜ,y°Īly°Īi,°y!ſŪ,

Ù%â° ſyĪÀy°Īçfó° ,öi,°Īló° çlf ò%ó≈° Īlóç!_° ~óç°~ó°Īò!çÜ, xye°Üi°ĪÜ, !ä,°!°i, Ü,°Īó°~ĪSÈl- Ù%â° ſyĪÀy°Īē,ó°
Óf!_°ài, ò«ç,Ī,y ~óç°ĪyàfĪ,yó° í,z,öó° Ù%â° çyſſi,y!sfÜ, ſÇàè,l~óç° ſyĪÀy°Īçfó° fliy!Ī°c x°ĪlÜ,yç°Īç°!Īē≈,ó°ç#°
!SÈ°- xyÜ,óó° ĪĪÜ, Áó°D°Īçó° ,öĪ≈hs° Ù%â° ſyĪÀy°Īē,ó°y i,y°Īòó° ò«ç,Ī,y G°ĪyàfĪ,yó° ſy°y°ĪĪf ſyĪÀy°Īçfó° xy,öyi,
ſÇ°Īi, G fliy!Ī°c !è,!Ü,°ĪĪ°ó°yá°Īi, ſ«ç,Ü°Ī°G Áó°D°Īç°Īóó°ó°yççÜ,y°Ī°x!hs°Ü°Īāç~óç°!ó°ĪçēĪÜ,°Īó°iÑ,yó°ò%
ó≈° í,z_ó°y!òÜ,yó°Īòó° xyÜ°Ī°ſ
yĪÀy°Īçfó° ò%ó≈°i,y=!° ≤ÄÜ,è,°ĪĪ°G°Īē, ~óç°~Ü,òy,öó°ye°yhs° Ù%â° ſyĪÀyçf e°ĪÜ,öi,°Īlyβv%á°ĪĪ° ,ö°Īi,ç, -
ſyĪÀyē,°Īòó° ò%ó≈°i,yó° ſ%Īly°Īà Ù%â°ó°yçòó°óy°Īó° x!È,çyi,°Īòó° Ù°Īòf i,°#ó°àyα,°#m@μ G ò°yò!° Üylyā,yi,ç,y
!ò°ĪĪ°G°Īē, - ſyĪÀy°Īçfó° ≤ÄĪi,°ſóyó° Ùòf !ò°ĪĪ°i,ç,y°Īòó°Ü,Ī≈,çóç,öy°Īló°Ü,ly°!Ófθ,Ī,°Ī- Áó°D°Īç°Īóó°
Ü,i%,fó° ,ö°Īó°z iÑ,yó°!Ī,l,ö%Īēó° Ù°Īòf !ſÇ°yſ°Īló° í,z_ó°y!òÜ,yó°!ĪĪ°à,°Ī°k,°÷ó°&°Ī°- !ſÇ°yſ°Īló° çlf
,ö%e°Īòó° Ù°Īòf ~z ſÇây°Īi,ó° xyçB,yÜ,°Īó° Áó°D°Īç°Īóó°ç#!ó!i,yóſfſy°Īi,°z~Ü, ò!°myó°y!ç ſyĪÀyçf°ĪÜ,
,ö%e°Īòó° Ù°Īòf óz,lÜ,°Īó°!ò°ĪĪ°!SÈ°Ī°l- ò!°x!°ſy!°#Īi,Ī,ö%e°Ü%Īy!Üñ xyçÜ G Ü,yúó: Īlye°ĪÜÜ,yó%ñ
=çó°yè, G òy!«çy°Īi,fó° çyſſi,ç,yó° ,öò°yÈ,Ü,°Īó°l- !Ü,ç Áó°D°Īç°Īóó°Ü,i%,fó° ,öó°~z í,z°z°~Ü,!è,
Ü)°f°#l Ü,yàĪçó°*°öyhs°!ó°i,°Ī°~óç° ,ö%eàĪ!°Īk,°!°Æ°Ī- Ü%Īy!Ü xyçÜ G Ü,yúó:ĪÜ,°Īi,fyÜ,°Īó°óy°yò%ó°çy°
óy çy°xy°Ü í,z,öy!ò!ĪĪ°!ò!óó°!ſÇ°yſ°Īl xy°Īó°y°i Ü,°Īó°l 1708 !á /-
NSOU r CC-HI-X 168 óy°yò%ó°çy°!SÈ°Ī°l~Ü,çl!ç!«ç,Ī,ñ xydÜ!≈yòyſjöβ° G ò«ç,≤ÄçyſÜ, - ó°yçf çyſ°Īló°^ç,°Īē!Ī,Ī!
Áó°D°Īç°Īóó°^àÑyi,ç,y!Ü G ç«ç,öy,Ü)°Ü, l#Īi, çç≈lÜ,°Īó° ,öyó°f!ö!ó°Ü, ſŪĪV,çy,çy G ſ°Īly!ài,yó° l#Īi, @°Ī°i
Ü,°Īó°l- ó°yç°Īçó° ≤ÄĪÜ!ò°ĪÜ, Ī°k, myó°y xj!ó° G Ùóy°Īó°ó° G,öó°!Īſfi ≤ÄĪi,ç,yÜ,ó°Īi, ſĪā,çT°Ī°G ç#â°z
Īi,Ī!ó°yç,ö%ç,~Üe#ó°=ó°&c í,z,ö°!ſ,Ü,°Īó°l~óç°~z ò%!è,ó°y°Īçfó° ſĪD xy°Ī,öyĪÜ#ÜyçſyÜ,°Īó°Ī- Ī,°Īó°
!çá G Üyó°yè,y°Īòó° ≤ÄĪi,Īi,Ī ſŪĪV,çy,çy G Ī°k,ÈüüüÈ~z ò%z l#Īi, x!%ſó°ĪÜ,°Īó°!SÈ°Ī°l- =ó°&°ày!ó°!ſÇ°ĪÜ,
Īly°Īlyàf fl#Ü,Īi, ≤Äòyl Ü,°Īó°!Ī,Ī!çá çy!Ī,ó°~ó!ó°i,y x°ĪlÜ,yç°Īç°...yſÜ,ó°Īi, ſ«ç,Ü°Ī°G =ó°&°ày!ó°Īó°
Ü,i%,fó° ,öó°óy@y óy°yò%ó° ,ö%ló°yĪ° Ù%â°!ó°Īó°y!öi,y÷ó°&Ü,ó°Ī°óy°yò%ó°çy°i,yÜ,°Īē,yó°y°Īi, òÜl
Ü,°Īó°l-°y°yài,ç, ſ°x°ĪlÜ, !çá ò%à≈!Ī,Ī!óá°Ü,°Īó°l- Üyó°yè,y ſò≈yó°Īòó° ≤ÄĪi, iÑ,yó° l#Īi, !SÈ°xſjö)Ī≈-
òy!«çy°Īi,fó° Üyó°yè,y°Īòó° ſó°ĪòçÜ%â#°Ü°Īl!Ī°G°ā,öi ly ÜylyĪ°Īi,Ī!

100% MATCHING BLOCK 153/241

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Ī,y°Īòó° ſv<T Ü,ó°Īi,ç,öy°Īó°!l!- ç

yĪ°ĪÜ,Īi,Ī!çóyç#ó° lfyĪ°ſDi, í,z_ó°y!òÜ,yó°ó°*Ī,ö fl#Ü,Īi,°ò!l- È,°Ī°Üyó°yè,yó°y°Īçfó° x!òÜ,yó°!ĪĪ°
i,yó°yóy{~óç°çyçó° Ù°Īòf i,ç,yz÷ó°&°Ī°- òy!«çy°Īi,ç xó°yçÜ,çy,çy°áy°ò!~óç°çyç~óç°Üyó°yè,y ſò≈yó°ó°y
ſyĪÀy°Īē,ó° í,z,öó° xſv<T°Ī°- Üyó°yè,y ſò≈yó°Īòó° ,öó°f!ö!ó°ó° Ù°Īòf ~óç° Ù%â°Ü,ç,ç,°Īçó°!óó°&°Īk,
Üyó°yè,y°Īòó°i,ç,yz~ó°È,°Ī°òy!«çy°Īi,ç çy!hs° ≤
ÄĪi,ç,yÜ,ó°y ſŪ,ó°Ī°Ī-

Ó%ˆÍ@°Ó`yç SÈeçy° ~ÓÇ çyë, ˆlī,y ā)ı, ,yÙˆİlÓ° ˆİD !Ùeı,y fliy,öl Ü, ˆİÓ° Óy•yò%Ó° ò)Ó°ò,ı<TÓ° ,ö!Ó° ä,ıˆ ˆòl- ~
ˆİ_ŁG ˆİyİÄy ˆİçfÓ° «ıˆ ˆÓ`yò Ü,Ó`y ˆİΩ,Ó•ı!- 1712 á #/ ıİÑ,yÓ° Ü,ı%, fÓ° ˆİD ˆİD ıyı, ,m ˆİ@μ Ü%â° Ó`yçı#ıı,
xçyhs` • ˆİı- G ˆİë, - Óy•yò%Ó° çy ˆİ•Ó° Ó`yççÜ,y ˆİ° Ü%â° ≤Ăçyˆİl xyÓ° G xÓ!ıı, ˆòáy ˆòı° - Ùye ,öÑyă, ÓSÈ ˆİÓ° Ó°
Ó`yççÜ,y ˆİ° Óy•yò%Ó° çy•Ó° òÓ°ÓyÓ° x!È,çyı, ˆİòÓ° òy!Ó° ˆÜ, w • ˆİı- G ˆİë, - ˆİı, #çă, w ÁÓ° D ˆİç ˆİÓÓ° Ó`yç ˆİcÓ°
ˆçEı ,ö ˆİÓ° ≈ ò%ıë, ,öÓ° flöÓ° !Ó ˆİÓ° yò# x!È,çyı, ˆİâyı, # òÓ° Óy ˆİÓ° ı, z, ö!fliıı, !SÈ° - ~Ü, ıë, Ó° ˆİı, ˆİc !SÈ° xyıyò áyl
1676 !á / Gı`y!çÓ° ,ö ˆİò !ıı%_ •ı- 7000 ÙııÓ° ,öòÜıı≈yòy !ı ˆİı 1707 !á ≠ ,öııhs` , ,ö ˆİò !ıı%_ !SÈ ˆİı- xyıyò áyl ˆİÓ°
,ö%e ç%ıÈ, Ü, yÓ° áyl ÙyÓ° yë,y ˆİòÓ° !ÓÓ° ı ˆİk, x!È, ıy ˆİl ò«ı, ı,y ≤Ăòç≈ı Ü, ˆİÓ° l ~ÓÇ 1702 !á ≠ Ü#Ó° Ó°:#ÈÜÈÓ° ,öò
yÈ, Ü, ˆİÓ° l- ~•zÈ,y ˆİÓ° !,öı,yÈÜÈ,ö%e !Ü ˆİ° ˆİyİÄy ˆİçf =Ó° ıç,öıı≈ ≤Ăçyı!Ü, «, Üı,y Ü%, !«, äı, Ü, ˆİÓ° ˆİl-
x,öÓ° !ò ˆİÜ, xyıyò G ç%ıÈ, Ü,y ˆİÓ° Ó° !ÓÓ° ı ˆİk, àyç#ı, z!ıı áyl !È, Ó° ıç çD G ıİÑ,yÓ° ,ö%e !ä, lÜ%, !ıä, áyl
â!ıçyÜÈÜÈı,z°ÈÜÈÜ%Ü, ä G Ü%ıjòò xy!Ü° áyl !ä, l !Ü ˆİ° !ä, l ˆİâyı, # àë, l Ü, ˆİÓ° l- Óy•yò%Ó° çy, ˆİyİÄy, • ˆİı ˆİâyEııy
Ü, ˆİÓ° lı ˆİÓ° x!È,çyı, ~ı, !òl xyç ˆİÜÓ° xı%âyÜ# !SÈ ˆİı ıİÑ,yÓ° y Óy•yò%Ó° çy•Ó° xı%äı, • ˆİ° ,ö% ˆİÓ° y ˆİıy ÙııÓ° !È, ˆİÓ°
,öy ˆİÓ° l- xyıyò áyl G ıİÑ,yÓ° ,ö%e ,ö!Ó° Ó!_≈ı, ,ö!Ó° !fliıı, ˆİı, xyç ˆİÜÓ° ,ö«ı, ı, fyà Ü, ˆİÓ° Óy•yò%Ó° ç

95%	MATCHING BLOCK 154/241	SA	CC-BG-03.pdf (D149053335)
y•Ó° xyl%äı, f flı#Ü,yÓ° Ü, ˆİÓ° l-			

ç%ıÈ, Ü, yÓ° áyl flı,ö ˆİò Ó•y° ıy ˆİÜ, l- Óy•yò%Ó° çy ˆİ•Ó° !ıç•yıı xy ˆİÓ° y• ˆİıÓ° ˆİÜı° Ü%ı!Ü áyl ıİÑ,y ˆİÜ, ˆİy•yıf
Ü, ˆİÓ° !SÈ ˆİı- Óy•yò%Ó° çy• Ü%ı!Ü áyl ˆİÜ, ı, zFă, ,öò ≤Ăıı,öıı!ı, !ò ˆİı! !SÈ ˆİı- ç%ıÈ, Ü, yÓ° áyl Ü#Ó° Ó°:#Ó° ,öò
!È, ˆİÓ° ,öyGı`yı° Ü%ı!Ü áyl ˆİÜ, 7000 ÙııÓ° !ò ˆİı Gı`y!çÓ° !• ˆİı ˆİÓ° !ıı%_ Ü, ˆİÓ° l- xyıyò áyl ˆİÜ, 8000 ÙııÓ° !ò ˆİı
Gı`y!Ü, °ÈÜÈ•zÈÜÈÜ%ı, %Ü, ,öò G xyıyÈ, ÈÜÈı, zòÈÜÈ ˆòÖy ı, z, öy!ö ˆòGı`y •ı- Ü%ı!Ü áyl ˆİÓ° ı, z, öÓ° xyıyò ˆİÜ,
Óıy ˆİıyı° Ü%ı!Ü áyl ˆİÓ° ˆİD xyıyò áyl ˆİÓ° !Ó ˆİÓ° yòı, #Ó•ı- ~SÈyı, ,y Óy•yò%Ó° çy•ÈÜÈÓ° Ó`yççÜ,y ˆİ° Ó†

NSOU r CC-HI-X 170 ÓyÓ°•yÓ° ~ſſ°ò ɣyi, mſ xſ≈yſ ~°y•yÓyˆİòÓ° çyſſŬ, i≈, y •yſyl xy!° xyÓò%Ö'y ~ÓÇ !Ó•yˆİÓ°Ó° çyſſŬ, i≈, y †ˆİſſ xy!°– Ê, yÓ° ɣÜ, !çſ°yÓ° •yſyl xy!° xyÓò%Ö'yˆİÜ, Gſ y!çÓ° , ðˆİò ~ÓÇ †ˆİſſ xy!° İÜ, Ü#Ó° Ó:# , ðˆİò !!ſ°%_ Ü, ˆİÓ° l– Ê, ˆİ° Ü%â° òÓ° ÓyˆİÓ° ~ſſ°ò ɣyi, mˆİſ°Ó° ≤ĂË, yÓ Ó, !k, , ðyl° – ~ſſ°ò ɣyi, yÓ° y , ð%ˆİÓ° yˆİly x!Ê, çyi, ˆİÓ°Ó° ſv<T Ó° yáˆİſ, ˆã, ˆİſ°İSËˆİ°l– !ã, l Ü%, !ã, áylˆİÜ, !çyÜÈÛÉ, zÈÛÈÛ%Ü, í, z, ðylòˆİſ È) !Éſ, Ü, ˆİÓ° òy!« , ſyˆİſ, fÓ° ſ%ÓyòyÓ° , ðˆİò !!ˆİſ yà Ü, Ó° y •ſ – !ã, lÈÛÈÛ%, !ã, áyl òy!« , ſyˆİſ, f çyl° !àÓ° Óré, ˆİÓ° x!òÜ, yÓ° °yË, Ü, ˆİÓ° l G ÜyÓ° yē, y ˆİòÓ° ſˆİD ſjðÛ≈, fliy, ðˆİſ fljyò#ſ, y °yË, Ü, ˆİÓ° l– Ü•jðò xy!Ü! áyl !mſ, #ſ° Ó:#Ó° , ðò °yË, Ü, ˆİÓ° l– xyÓò%ſ ſyÜyò áyl !òG ç%°!Ê, Ü, yÓ° áyˆİſÜ° ſÜ≈Ü, !SËˆİ°ſſ, y ſˆİ_¥G ˆİˆİ%, !ſ, ! !ã, l Ü%, !ã, áyˆİſÜ° xyd#ſ !SËˆİ°ſſ ſˆİˆİ%, !ſ, yˆİÜ, « Üy Ü, Ó° y •ſ – ~ÓÇ ſyi, •çy!Ó°Ó° Üçyè, ÜÈÛÈÛ~Ó° ÜſÓòyÓ° , ðˆİò í, zß° #ſ, Ü, ˆİÓ° °yˆİyˆİÓ°Ó° çyſſŬ, i≈, y , ðˆİò !!ſ°_ Ü, Ó° y •ſ – ſjÁyè, Ê, yÓ° ɣÜ, !çſ°yˆİÓ°Ó° ſˆİD ~ſſ°ò ɣyi, mˆİſ°Ó° ſ%ſjðÛ≈, Óçyl° İyˆİÜ, !l– ≤ĂİÜ ˆİÜ, •z ſſ°ò ɣyi, y ˆİòÓ° ſˆİD Ê, yÓ° ɣÜ, !çſ°yˆİÓ°Ó° ſjðˆİÛ≈, Ó° Üˆİòf ~Ü, è, y , ðyÓ° flò!Ó° Ü, ſˆİ°• G x!ÓY°yˆİſÓ° ~« , e ˆİſ°Ó° •ˆİſ°İSË°– ~ſſ°ò ɣyi, yÓ° y ˆã, ˆİſ°İSËˆİ°ſſ ſjÁyè, ſſſſ !ÓÉſˆİſ ſſſ, y ˆİòÓ° í, z, ðˆİòç Óy , ðÓ° yÜç≈ ˆÜˆİſ, ˆİÓ°l– !Ü, v Ê, yÓ° ɣÜ, !çſ°yÓ° ~ſſ°ò ɣyi, y ˆİòÓ° !ÓÓ° ɣˆİk, ä, e yˆİhs° !°Æ •l– Ü, yË, # áyl !°ÍáˆİSËſ ˆİ ~ſſ°ò ɣyi, y ˆİòÓ° ≤ĂË, yÓ° ~ſ, •z àË, #Ó° •ˆİſ° í, zˆİè, !SË° ˆİ Ü, yſG ÜſÓò ſſſ, y ˆİòÓ° ſjðſ, SËyſ, y Óˆ° è, l Ü, Ó° y ſſſ°Ó° !SË° ly– !ÜÓ° ç%Üy°y †ˆİſ xy!° áyˆİſÜ° ſˆİD , ðÓ° yÜç≈ ly Ü, ˆİÓ° •z òÓ° yç •yˆİſ, ÜſſÓ° !Ó° Ü, Ó° ˆİſ, İyÜ, ˆİ° ~ÓÇ ~ !ÓÉſˆİſ Ê, yÓ° ɣÜ, !çſ°yˆİÓ°Ó° Üòſ, İyÜ, yÓ° Ê, ˆİ° «, ſ, ~ſſ°ò ɣyi, yÓ° y Ê, yÓ° ɣÜ, !çſ°yˆİÓ°Ó° !ÓÓ° ɣˆİk, Éſſ, ſſſ ÷Ó° ɣ Ü, ˆİÓ° l– Ê, yÓ° ɣÜ, !çſ°yˆİÓ°Ó° , ðˆİ« , ~z Éſſ, ſſſ è, Ü, yˆİly ſſſ°Ó° !l– ò%l#≈!ſ, G xſſſ, yÓ° òyˆİſ !ÜÓ° ç%ÜyˆİÜ, « , Üſ, yã%, fi, Ü, Ó° y •ſ – ~ÓÇ ſſſ, yÓ° ÜſſÓ° G çyl° !àÓ° Óyˆİçſ°yÆ Ü, Ó° y •ſ – ~Ó° Ê, ˆİ° Ê, yÓ° ɣÜ, !çſ°yÓ° ð%Ó≈° •ˆİſ° , ðˆİſ, l– ~•z xÓfliyſ Ê, yÓ° ɣÜ, !çſ°yÓ° ſſſ, yÓ° Ó° « , íç#° ˆòGſ yſÈÛÈ•zÈÛÈÛy!°ſy •zlyˆİſ°ſ, Ö'y áyˆİſÜ° ≤ĂˆİÓ° yã, lyſ xÜſſ°ÜyſˆİòÓ° í, z, ðÓ° , ð%lÓ° yſ !çſçſ° yÜ, Ó° xyˆİÓ° y, ð Ü, ˆİÓ° l ~ÓÇ !•%ſſſ# x!Ê, çyi, ˆİòÓ° !Ü, è, ˆİˆİÜ, ÜſſſˆİÓ° •y!Ü°Ü ~°yÜ, yÓ° çyl° !àÓ° òyÓ° =!° !!ˆİſ° !!ˆİſ° !•% x!Ê, çyi, Ó° y Ê, yÓ° ɣÜ, !çſ°yˆİÓ°Ó° G, ðÓ° xſv<T•l– ~ſſ°ò ɣyi, mſ ~•z ſ%ˆİlyˆİàÓ° ſmfÓ°yÓ° Ü, ˆİÓ° l– ſſſ, yÓ° y !•% Üy!ſſſ, ſ, y G xl%Ë), !ſ, ˆİÜ, Ü, yˆİç° yàyl– ~•z ſſſ° Ü, ˆİſ°Ü, çſ ≤ĂË, yÓçy°# x!Ê, çyi, ˆİÜ! ſÓ°Ó°y@ áylſ Ü•jðò xy!Ü! áylſ !çyÜÈÛÉ, zÈÛÈÛ%Ü, ≤ĂÜ%â ſjÁyˆİè, Ó° G, ðÓ° lyly Ü, yÓ° ˆİſ xſv<T•l– ~•z xÓfliyſ Ê, yÓ° ɣÜ, !çſ°yÓ° ſjðſ≈Ë, yˆİÓ° !Ó!FSËß° G ſD#•#ſ •ˆİſ° , ðſ, ˆİ° †ˆİſſ xy!° ÜyÓ° yē, y ~ſſſfÓy!•# ſˆİD !!ˆİſ° !ò!Ö° ≤ĂˆİÓç Ü, ˆİÓ° l ~ÓÇ 1719 á #/ Ê, yÓ° ɣÜ, !çſ°yÓ° ˆİÜ, •ſ, fy Ü, ˆİÓ° l– ~Ó° , ðÓ° ~ſſ°ò Ê, y•zÓ° y çy•y@yÓ° çyÈ•ÈÛÈÓ° ~Ü, Ê, y•z Ó° !Ê, ÈÛÈÛ, zſ%ÈÛÈÛçyˆİſÜ° ð%•z , ð%e Ó° !Ê, ÈÛÈÛ, zò%ÈÛÈÛòÓ° çyl° ~ÓÇ Ó° !Ê, ÈÛÈÛ, zò%ÈÛÈÛòÓ°y•ˆİÜ, x° ſſſˆİſ° çſf , ðÓ° , ðÓ° !ò!Ö°Ó° !ſç•yſˆİſ Óſyl, – ~Ó° , ðÓ° ſjÁyè, •l çy•y@yÓ° çy•ÈÛÈÓ° xyÓ° ~Ü, Ê, y•z çy•yl çy•Ó° , ð%e ˆİ° yçſ xyáſ, yÓ° !!! Ü•jðò çy•í, z, ðylò !!ˆİſ° Ü%â ſjÁyè, , ðˆİò x!Ê, !Éſ_ •l– ~•z ſſſ° ſſ°ò ɣyi, mſ Ü%â° òÓ° ÓyˆİÓ° x≤Ăſſ, •ſ, « , Üſ, yÓ° x!òÜ, yÓ° # •l– ſyſÁyˆİçfÓ° İyÓſ, #ſ° « , Üſ, y ~Ü! !Ü, ſ ſjÁyˆİè, Ó° Óf!_ àſ, ç#ÓſſyeyÓ° G, ðÓ° G ~ſſ°ò ɣyi, y ˆİòÓ° !!ſ° ſſ! !SË° !ÍÓ° B%, ç–

79%	MATCHING BLOCK 155/241	SA	GE-BG-41.pdf (D164891237)
Ê, yÓ° ſ, Ó°ſÈſ≈Ó° Ó° yçˆİſſ, Ü, •zſſ, yˆİſÓ°			

ſſſ, yÓ° y King Maker Óy Ó° yçy ˆİſ° Ü, Ó° yÓ° È) !ÜÜ, yſ° xÓſ, #ſ≈•l– !Ü, v ~ſſ°ò ˆİòÓ° ≤Ăſ, y, ð !!Ó°Ó!FSËß° Ê, yˆİÓ° ä, ˆİſ, , ðyˆİÓ° !!– !çſçſ° yÜ, Ó° ſ%, ˆİ° ˆòGſ yſ ÜyÓ° yē, y ˆİòÓ° !!! ò≈<T !Ü, S%Ë ~°yÜ, y ˆİˆİÜ, ˆã, Ò! G ſÓ° ˆİòçÜ%â# xyòyˆİſ°Ó° flſ#Ü, ſſ, òylſ ã) í, yÜ çyˆİè, Ó° G, ðÓ° !ò!Ö° ˆİˆİÜ, ˆáyl° y!ſ°Ó°

NSOU r CC-HI-X 171 ,đĩ≈hs" !Óhfl,ĩĩ, Ó yç,đĩllÓ" òy!ĩ c x,đĩ≈i~ÓÇ Ê,yÓ"øÜ,ĩçĩ,yÓ"ĩÜ, •ĩ,fy Ü,Ó"yÓ" çlf ~đĩ" ò
 ²yi, mĩ" •zÓ"y! G i%,Ó"y!x!Ë,çyi, ĩ"òÓ" !ÓÓ"yàÈ,yçl •l- ~²z đĩ"ĩ !lçyÜÈüÈĩ,z"ÈüÈÜ%Ü, çy!ĩ, G ò"ĩÜ≈Ó" !ç!àÓ"
 i%, ĩ" ĩ" ãyÈliy Ü, ĩ"Ó" l ĩ"ÈüÈzÓ"y! G i%,Ó"y! ĩ" ãy, #đĩ" đĩ" Ü, Ò"Ü%à" x!Ë,çyi, ĩ"ò!ÍÓ" đĩyøyl đĩy!Ë" ĩ"çfÓ" Ü!≈yòy ~ÓÇ
 •zđĩ"yÜ òÜ≈ ~đĩ" ò ²yi, mĩ" ~ÓÇ ĩ",y ĩ"òÓ" !•@% !Üè" ĩ"òÓ" myÓ"y !Ó,đĩ" • ĩ" ĩ" ISÈ- 1720 !á / 10•z xyàfiè, !çy" ĩ"ÜÓ"
 Óy!•#Ó" •y ĩ"ĩ, ~ÓÇ 1720 !á / 13•z l ĩ"È, ĩ"đ" Ü•jòò xy!Ü! áylñ Ü•jòò áyl ÓDyc ~ÓÇ đĩyËè, Ü•jòò çy ĩ"•Ó" ĩ"Ó! Óy!•#Ó"
 •y ĩ"ĩ, ~đĩ" ò Óy!•#Ó" ,đĩ" yçl" á ĩ"è, - ~²z đĩ" ID Ü%à" òÓ" Óy ĩ"Ó" đĩ" ò ²yi, m ĩ" ĩ" Ó" xy!ò,đĩ" ĩ",fÓ" xÓđyl á ĩ"è, - Ü•jòò
 çy• 1748 !á / ,đĩ≈hs" Ó yçc Ü, ĩ"Ó" l- ĩ", ĩ"Ó" ĩ"ñ,yÓ" đĩ"ò#à≈ Ó" yçcÜ,y ĩ" x!Ë,çyi, ĩ"òÓ" ò"yò!° ~ÓÇ xy!ĩ≈Ü, ò%#≈!ĩ,
 Óçy! ĩ"SE°- ~đĩ" ò ²yi, m ĩ" ĩ" Ó" ,đĩ" ĩ"llÓ" ,đĩ" 1721 !á / ĩ"È, Ó ðĩ"yÓ" # ĩ" ĩ"Ü, 1723 !á / ĩ", ĩ"đĩ"đ" ,đĩ≈hs"
 !lçyÜÈüÈĩ,z"ÈüÈÜ%Ü, G ĩ"y!çÓ" ,đĩ" ò !ĩ!_ !SE" ĩ"ĩ- ~²z đĩ" ĩ" ĩ" çyđĩ, ĩ"sfÓ" !Ó!Ë, ð" ĩ" ĩ"Ó" ò%#≈!ĩ, G !ÓÇ,Cy flòçT
 • ĩ" ĩ" G ĩ"è, - ~Ü,çl ç!_ çy# ~ÓÇ ò)Ó" ò, !Tđĩ"đĩ" çyđĩ, x!Ë,çyi, ĩ"òÓ" đĩ" ò! ĩ",đĩ" ĩ", xÓfliyÓ" đĩyË" ò ĩ", çyÓ" ĩ", ĩ", ĩ"
 !Ü, v Ü•jòò çy• ~Ó" çlf ĩ",z,đĩ" _ Óf!_ !SE" ĩ"ĩ ly- ĩ", ! !SE" ĩ"ĩ ò%Ó≈!ä, _ ~ÓÇ xyÓ"yÜ G !Ó"yđfđ" ĩ"Ó" ≤Ä!ĩ, xyđ_ -
 !ĩ, ! !Ó" yçf,đĩ" ò" ä,y"lyÓ" Ófy,çyÓ" =!° ĩ"Ü, =Ó" ðc !ò ĩ", l ly- Ü%, !Ü, !çl, z ly ĩ"Ü ~Ü, đĩ" @Ó" # G Ó%!k, Ü, # Ü!•y Ü%à"
 òÓ" Óy ĩ"Ó" xđ"Ü, Ó ≤ÄÈ,yÓçy# • ĩ" ĩ" G ĩ"è, ĩ" - Ü%, !Ü, !çl, z !Ó!Ë, ð" Ófy,çy ĩ"Ó" ĩ",z! ĩ"Ü,yä, ! ĩ" ĩ", ĩ" ~ÓÇ đĩ"z ĩ",z! ĩ"Ü,y ĩ"
 Ü•jòò çyÈüÈÓ" È,yà ISÈ°- ~²z ,đĩ" ò !ĩ! ĩ", ĩ", Ü%à" x!≈!#!ĩ, ĩ", È, ĩ", ,đĩ" ĩ", , ~ÓÇ Ó" yç ĩ"Ü,yÈl ç)lf • ĩ" ĩ" ĩ"y! - çyđfÓfóftiy!
 ò« ĩ",y ĩ", ĩ"Ó" ĩ" ĩ" xylyÓ" çlf !lçyÜÈüÈĩ,z"ÈüÈÜ%Ü, !Ü, S%È đĩçflÖyÓ" đĩyò ĩ" ĩ",z ĩ"òfyà# • ĩ" ĩ" G Ü•jòò çy• ~ÓÇ Ü%, !Ü,
 !çl, z ÈüÈ~Ó" !Ó" ĩ"Ó" yò# ĩ",y Ü, ĩ"Ó" l- çyđfçflÖy ĩ"Ó" Óf!≈ • ĩ" ĩ" !lçyÜ G ĩ"y!çÓ"y ĩ",fyà Ü, ĩ"Ó" •y! oyÓy ĩ"ò !à ĩ" ĩ" fl!yò#l
 Ó"y ĩ"çfÓ" ≤Ä!ĩ, ç,y Ü, ĩ"Ó" l- ~²z đĩ" ĩ" ĩ" ĩ"Ü, •z =Ó" ð • ĩ" fl!yò#l •y! oyÓyò Ó"y ĩ"çfÓ" •z ĩ",yđ- Ü%à" đĩyË" ĩ"çfÓ"
 ≤ÄÜ, ĩ", È,y, ĩ"llÓ" =Ó" ð • ĩ" - 17É3 đĩyË" ĩ"çfÓ" ,đĩ" ĩ" l x!Ë,çyi, ĩ"òÓ" È, !ÜÜ,y x!≈ ĩ" ĩ", Ü, xÓ« ĩ" ~ÓÇ x!Ë,çyi, ĩ"òÓ"
 ĩ" ãy, #m@µ Ü%à" đĩyË" ĩ"çf çyđĩ,y!sfÜ, !ÓÇ,CyÓ" çĩv ĩ"đĩ" ~ÓÇ ĩ"Ü, w# ĩ" ç!_ Ó" ò%Ó≈!i,yÓ" đĩ" ĩ"y ĩ"à xyMÈ, !°Ü,
 ç!_ Ó" ĩ",zayl G ĩ" ĩ"ò!çÜ, xye" Ü ĩ"ĩ" ,đĩ" ≤Äçflĩ • ĩ" - Ü%à" ≤Äçyđ!Ü, Ü,yè,y ĩ"ÜyÓ" xlf! Ü ĩ"fl!Ü, fl!Ó" * ,đĩ" !SE" Ü%à"
 x!Ë,çyi, ĩ"ò!ĩ- đĩđyÜ! ĩ", Ü, Ó" yç ĩ" ĩ", Ü, ĩ", w!Ó@%Ó" ä, !Ó" eai, Óy =!ä, ,đĩ" Ó" Ó!≈, ĩ"llÓ" đĩ" ID đĩ" ID x!Ë,çyi, ĩ"òÓ"
 È, !ÜÜ,yÓ" ,đĩ" Ó" Ó!≈, ĩ"à ĩ"è, - Ü%à" đĩyË" ĩ"çfÓ" ĩ"àÓÓ" Ó" Ó!k, Ó" «, ĩ"è ~²z x!Ë,çyi, ĩ"ò!ÍÓ" xÓòyl ĩ"Ü xlf!#Ü,y ĩ"ñ
 ĩ", !Ü! ~ ĩ"òÓ" äè, ĩ",y!sfÜ, ò%Ó≈!i,y ~ÓÇ fl!y!≈m@µ đĩ"z ĩ"àÓÓ" Ó" ĩ"Ü, ĩ",y! Ü, ĩ"Ó" !SE°- ĩ"ò%ly! đĩ" Ü,yÓ" Ü%à" çyđ ĩ"llÓ"
 xÓ«, ĩ" ĩ" Ó" xlf! Ü, Ü,yÓ" ĩ" !• ĩ" ĩ"Ó" x ĩ" ĩ"yàf G fl!y!≈y, x!Ë,çyi, ĩ"òÓ" òyl # Ü, ĩ"Ó" ĩ"SEl- đĩÆòç çl, ĩ"Ü, ≤Ä!ĩ, È,yđĩ"đĩ"
 x!Ë,çyi, ĩ"Ü! xyòò% Ó" !•Üñ đĩyòy, zÓ"y Ü#Ó" ç%Üyñ •zđĩ"yÜ äÑy ≤ÄÜ%à
 xđyòyÓ" ĩ"

100% MATCHING BLOCK 156/241 **W**

Ü, ĩ", ĩ", ĩ"çÓ" ,đĩ" ò" ä, ĩ" ĩ"ò ĩ" ĩ" ISÈ" ĩ"ĩ-

xçTyòç çl, ĩ"Ü, Ó" ≤Ä!Ü !ò ĩ"Ü, G x ĩ"Ü, x!Ë,çyi, !Ó" ĩ"çÈ!ĩ, ç%!È, Ü,yÓ" áylñ ~đĩ" ò ²yi, mĩ" ~ÓÇ
 !lçyÜÈüÈĩ,z"ÈüÈÜ%Ü, ÈüÈ~Ó" ≤Äçyđ!Ü, G Ü, è, ĩ" ĩ", Ü, ò« ĩ",y ≤ÄççđyÓ" òy!Ó" Ó"y ĩ"à- ~đĩ" ò ²yi,yÓ"y ÙyÓ"yè,y
 NSOU r CC-HI-X 172 G Ó" yç,đĩ" ĩ", ĩ"òÓ" đĩ" ID đĩ"đĩ"đĩ"≈, à ĩ", , i%, ĩ" đĩy!±òy! ĩ", đĩy!±#!ĩ, Ó" !çÓ" G đĩ,çT

100% MATCHING BLOCK 157/241 **SA** GE-BG-21.pdf (D153200555)

Ü, ĩ"Ó" !SE" ĩ"ĩ- !Ü, v ĩ"ñ,y ĩ"òÓ" đĩ

Ü, ĩ"Ó" Ü,y ĩ"SE"z Óf!_ fl!y!≈ Óy ĩ" ãy, #fl!y!≈•z Ói, , ISÈ°- đĩyË" ĩ"çfÓ" đĩy!Ó≈Ü, fl!y!≈ ĩ",y ĩ"òÓ" Ü,y ĩ"SE" =Ó" ðc,đĩ"≈
 !SE° ly- đĩ", #çä, w Ü ĩ" Ü, ĩ"Ó" ĩ"ñ ~²z çyđĩ, ĩ"ò!ĩ! ISÈ" Ü%à" đĩyË" ĩ"çfÓ" •zçyöy, ÈüÈÜ,yè,y ĩ"Üyñ !Ü, v xçTyòç çl, ĩ"Ü, Ó"
 ≤Ä!ÜÈ,y ĩ"Ó" ~²z x!Ë,çyi, ĩ"ò!ĩ! ĩ",y ĩ"òÓ" đĩ"z ĩ",z ĩ"Ó"á ĩ" ĩ"yàf È, !ÜÜ,y çy" ĩ"ll Óf!≈ •l- ĩ", ĩ"Ó" ~ ĩ"«, ĩ"è đĩyËè, ĩ",y ĩ"òÓ" à!ĩ, ,đĩ"
 ! ĩ" ĩ"sf Ü, Ó" ĩ", çyÓ" ĩ" ĩ", ĩ" !Ü, v đĩyËè, ò%Ó≈!i x ĩ" ĩ"yàf •G ĩ"y! x!Ë,çyi, ĩ"ò!ĩ! đĩyË" ĩ"çfÓ" ≤Ä!ĩ, đĩ"ÓyÓ" Üòf !ò ĩ" ĩ"
 ĩ",y ĩ"òÓ" Ü, ĩ"≈, Óf, çy" ĩ"ll !ÓÓ" ĩ", • ĩ" ĩ" ISÈ" ĩ"ĩ- 17É4 ly!òÓ" çy•ÈüÈÓ" xye" Ü ĩ"à1738ÈüÈ39 !á ≠à Ü%à" đĩyË" ĩ"çfÓ"
 xÈ, fhs" Ó" # ĩ" đĩ"Ü, ĩ"è, Ó" Ü ĩ"òf, çyÓ" đĩ" đĩyËè, ly!òÓ" çy•Ó" xye" Ü ĩ"SE" đĩyË" ĩ"çfÓ" ,đĩ" ĩ"«, «, ĩ", ĩ",yÓ" Ü, - ly!òÓ"
 çy•Ó" •y ĩ", ,đĩ" ò"y!çl, • ĩ" ĩ" Ü•jòò çy• ĩ"ñ,y ĩ"Ü, ≤Äã%, Ó" ò!đĩ"òò !ò ĩ", Óyòf •l- Ü%à" Ó" yç ĩ"Ü,yÈl ç)lf • ĩ" ĩ" ĩ"y! - Ü•jòò
 çy• ĩ"ñ,yÓ" ò#à≈ Ó" yç ĩ"ç Ü,y ĩ"ly đĩ" ĩ" ĩ" %k, Ü, ĩ"Ó" !l- ~²z çy, # ĩ" Óf!_ Ó" ,đĩ" Ó" È!òÓ"yG !SE" ĩ"ĩ !%k, !ÓÜ%à- ĩ"ò%ly!
 đĩ" Ü,y ĩ"Ó" Ó" Ühs" Óf •ÈüüÈÈçyđĩ, ĩ" ä, !Ó" ĩ"èÓ" !SE" ĩ"ĩ ĩ" đĩ"z Ó" Ü, Ü•z xk, ĩ" x!Ë, K, ~ÓÇ fl!y!≈,đĩ" !SE" ĩ"ĩ
 x!Ë,çyi, Óä≈- đĩ", #ç ä, w ~ÓÇ xy! ,y•yÓ" xy# ĩ"ò!á ĩ" ĩ"SEl ĩ" xy!≈Ü, !Ó,đĩ"≈ ĩ" ĩ" Ó" Ü,yÓ" ĩ" Ü!đfÓyÓ" Ó"y ĩ"ly G Ó" đĩ"
 ĩ"Üy, y ĩ" ĩ" l Ü, Ó" ĩ", çy" ĩ"Ó" !l- Ü%à" đĩyË"çf ĩ", ò! ç!_ çy# !SE" ĩ", ĩ", ò! È,çyÓ" ĩ", ~Ó" ĩ"ò!çÜ, xye" Ü ĩ"à ĩ"è, !l- !Óä, «, ĩ"
 Ü%à" đĩyËè, Ó"y ~Ó" ĩ"ò!çÜ, xye" Ü ĩ"ĩ"Ó" xyçB,y! ĩ"

100% MATCHING BLOCK 158/241

W

È,yó`^îi,ó` í,z_ó` ,ø!ÿä,ù#

Ûy`l̄hs` ði,Û≈ ,ò!<T`^ó`^l̄a!SÈ`l̄o- iñ,yó`y Û,yó%` G Û,y@y•y`l̄ó`^ó` í,z,øó` !l̄`sf̄i`óçyl`^ó`yáyó` í,z`l̄òfyà
 !l̄`l̄l̄`!SÈ`l̄o- !Û,v`Áó`D`l̄ç`l̄l̄óó` Û,i%,fó` ,øó`
 í,z_ó`ÈüÈ,ø!ÿä,ù#Ûy`l̄hs`^ó` !
 l̄ó`y,ø_y`xó`l̄i!•i,`•l̄ - È,`l̄p`È,yó`^îi,ó` !óó`&`l̄k,` ,øyó`f̄f`l̄j`Àyè,`ly!òó`çy•G`xyÈ,`àyl`l̄j`Àyè,`xy•j`èò`çy•xy`òóy!°ó`
 xye`ù`i`Ω,ó`•l̄l̄`!SÈ°- 1736`!á /`l̄yÈ,y`È,`óç`l̄c`ó`ly`óy`Û,`ó`yçy`l̄Û,`!l̄ç•y`l̄l̄ä%,`f̄i,`Û,`l̄l̄ó`ly!òó`l̄al`çy•í,z,`øy!ò`
 @`Ã•i`Û,`l̄l̄ó` ,øyó`f̄f`l̄j`Àyè,`ó`l̄p`^`âyÈl̄iy`Û,`l̄l̄ó`l̄i,`ál`xÈ,`fhs`^ó`#i`!óç,C`y`G`álal`~ó`l̄ò!çÛ,`xye`ù`iç!l̄i,`Û,yó`^îi`
 ,øyó`^l̄l̄fó`^ó`yç`l̄Û,yÈ`ç)l̄f`•l̄l̄`l̄à`l̄l̄`!SÈ°- ly!òó`çy•!l̄l̄çó`«`Û,i,y`l̄ç•i,`Û,`ó`yó`çl̄f`!óçy°`l̄ly`óy!•l̄#ó`
 ≤Ã`l̄l̄`yçl`xl%È,`ó`Û,`l̄l̄ó`l̄~óç`~•z`l̄ly`óy!•l̄#ó`^ó`f̄i`È,yó`^`ùè,y`l̄ly`ó`
 çl̄f`≤Ã`l̄l̄`yçl`!SÈ°`≤Ã`ä%,`ó`x`l̄l̄≈ó`-
 È,yó`^îi,ó``l̄`
 Ûl̄y`Û!`Û,`ó`yç`l̄l̄i,`Û,`ø%ó≈`i,y`
 G`xy!≈`Û,`l̄Û,l̄k,`ly!òó`^l̄Û,`≤Ã°%`l̄Û,`Û,`l̄l̄ó`-`^`Û,y`l̄ly`^`Û,y`l̄ly`l̄Û`Û,`Ûy`ó`yè,y`l̄i,`•y`l̄Û,`ly!òó`çy•ÈüÈó`
 È,yó`i,`xye`ù`l̄l̄ó`^`øSÈ`l̄l̄`Û%â`òó`óy`l̄ó`x`l̄v<T`^`ày,`#ó`^`ùò,`!SÈ°`ó`l̄p`^`l̄l̄`Û,`ó`^`l̄G`xy`ó%`!Û,`à`l̄óÈ!Û,`ó`y`~•z`
 ó`^`l̄ó`fó``l̄i,`f̄i,y`l̄j`è`l̄Û≈,`l̄l̄i@•`≤ÃÛ,yç`Û,`l̄l̄ó`^`l̄SÈl̄-`ly!òó`çy•1738`!á /`^`àyí,`yl`^`Û,y@y•yó`x!òÛ,yó`Û,`l̄l̄ó`l̄-
 ~ó` ,øó`Û,yó%`òá`Û,`l̄l̄ó`^`áy•z`óyó`!à!ó` ,øi`x!i,e`Û`Û,`l̄l̄ó`È,yó`^îi,`≤Ã`l̄l̄óç`Û,`l̄l̄ó`l̄G`y`l̄y`ó`x!òÛ,yó`
 Û,`l̄l̄ó`^`l̄l̄-`y`l̄y`ó`x!òÛ,yó`Û,`l̄l̄ó`ly!òó`l̄al`!ò!ó` ,ø`l̄l̄`x`ã`Ã`ó`•l̄ñ`i,`ál`G`^`z`l̄çÛ,`l̄è,`ó`Û%•`l̄l̄i≈,`Û%â`
 óy!•l̄#`l̄Û,` ,øi`ó`ã,y`ly`Û,`ó`^`l̄l̄i,y`l̄l̄l̄`!ó`l̄l̄ó`yò`G`ó`yçl`#l̄i,`xófy•i,`!SÈ°-
 NSOU`r`CC-HI-X`173`^`Û,y`l̄ly`ó`Û,`l̄l̄Û`~Û,`l̄è,`óy!•l̄#`l̄l̄l̄`Û,`j`èò`çy•ó`i≈,`Ûyl`•l̄ó`l̄l̄yly`ó`Û,y`l̄y`^`p`ly!òó`çy•ÈüÈó`
 óy!•l̄#`l̄l̄`Û`l̄l̄k,`Û,`l̄l̄ó`l̄-`l̄%`l̄k,`Û,`j`èò`çy• ,øó`y!çl̄,`l̄-`ò`#â≈`ò%`z`çl̄,`óSÈ`l̄l̄ó`^`l̄Û`Û,`l̄i,`f`ly`Û,y`l̄l̄`l̄`ç`G`
 i,y`l̄l̄ó`^`l̄l̄ó`^`Û`l̄l̄,y`
 Û%â`^`l̄òó`≤Ã`l̄i,`l̄l̄ó`yò`È,`l̄i,` ,ø`l̄i,`-`Û,yó%`^`l̄l̄Û,` ,øy`óy` ,øi`≈`hs`l̄`l̄y`ó`i,`#l̄`Û%â`ò%â≈`G`≤Ã`l̄i,`l̄l̄ó`yò`ó)f•ly!òó`
 àá`Û,`l̄l̄ó`l̄-`1739`!á /`!ò!`l̄à`ó`#ó`%`Z,l`G`ài•i,`fy`Û%â`l̄y`l̄y`Ày`l̄ç`fó`È,`@,`òçy`l̄Û,`çl̄Û`l̄k,`≤ÃÛ,`è,`Û,`l̄l̄ó`-
 xy`ó%`!Û,`l̄i,`•y`l̄Û,`ó`y`óy`ó`iy`Û,`l̄l̄ó`l̄`l̄`-ò%`Ûye`ó`yç`l̄Û,yÈ`l̄G`≤Ãy`l̄y`ò`%è,`Û,`l̄l̄ó`ly!òó`çy•≤Ãy`l̄`70`^`Û,y`l̄è,
 è,y`Û,y`yÈ,`Û,`l̄l̄ó`l̄-`^`ò`l̄ç`≤Ãi,`fy`ó`i≈,`l̄Û,y`l̄p`^`Û,y`l̄è,`^`Û,y`l̄è,`è,y`Û,y`ó`l̄`l̄D`l̄i,`!l̄çy•çy•y`l̄l̄ó`!óáfyi,`^`Û,y`l̄!`ó`
 •#`l̄l̄ó`G`ù`l̄`ó`!l̄ç•y`l̄~óç`í,z,`ø`l̄i,`òÛ,`l̄!`l̄l̄`l̄l̄ó`y!i,`ñ`^`àyí,`y`ñ`í,zè,`ñ`à`óy!ò` ,ø`-ñ`òy`l̄òy!l̄G`Û,y`l̄!`àó`!l̄l̄`l̄yl-`V.
 A. Smith`~•z`≤Ã`l̄l̄`Û`hs`^`ó`f`Û,`l̄l̄ó`l̄ñ`"Nadir Shah proceeded systematically and remorselessly to collect from all classes
 of population the wealth of Delhi, the accumulation of nearly three centuries and a half. After a stay of fifty eight days, he
 departed for his own country laden with treasure of incalculable richness, including, the world-famed peacock throne, of
 Shah jahan."

90% MATCHING BLOCK 159/241

SA

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È,yó`^îi,ó`^ó`yç`l̄l̄i,`Û,`G`x!≈`l̄l̄i,`Û,`•z!i,`•

y`

l18É4É10É , ð°y!CÓ° î%`îk,Ó° Ê , °yÊ , ° 18

83%

MATCHING BLOCK 163/241

SA

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É5 í , z , ðŸÇ•yÓ° 18É6 ≤ÄÿÿyÓ°# 18É7 @`Äsi , ð!O 18É0 í , z`ljçf

Ói≈ , Ùyl ~Ü , `îÜ , Ó° í , z`ljçf •°

x<Tyòç çì , `îÜ ,

Ó° Ê , yÓ°`îi , Ó° Ó°yç`llüi , Ü ,

ðè , È) !Ü`îi , Ù%â° Ÿy!Äy`îçfÓ° xÓ« , `îi`Ó° ŸÜ`îi` xyMÈ , !°Ü , ç!_`Ó° í , zayl`îÜ , !Ó`îÿ`Éfi Ü , Ó°y- •y!`oyÓyòh x`îÿyòfy G ÓyÇ°y`îÜ , `Ü , w , Ü , `îÓ° xyMÈ , !°Ü , ç!_`Ó° !ÓÜ , yç x<Tyòç çì , `îÜ , Ó° Ê , yÓ°`i , Ó°`îÉi≈ â`îè , !SÈ°- !l`îj` Ó!fi≈ , !

96%

MATCHING BLOCK 164/241

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ÓÉiï° =!°Ó° í , z , ðÓ° =Ó° &c xy`îÓ°y , ð , Ü , `

îÓ° ~•

z xy`î°yã , ly Ü , Ó°y •`

îÓ°≠ 175

NSOU r CC-HI-X 176 l !lçy`îÜÓ°`îi , `îc •y!`oyÓy`îòÓ° í , zayl l`áli , z`îÜ , `Ü , w , Ü , `îÓ° x`îÿyòfyÓ° í , zayl l !Óy!Ó ç!_`îÜ , `Ü , w , Ü , `îÓ° ÓyÇ°yÓ° í , zayl l , ð°y!CÓ° î%k , ñ ÓyÇ°y!` fljyò#l !Óy!ÓÓ° , ði , l G •zç`îÓ°ç ç!_`Ó° « , Üi , y !ÓhfllyÓ° 1É8É1 É) !ÜÜ , y Ù%â° Ÿy!Äy`îçfÓ° Ê , y , `îÓ° ~Ü , flöç<T ≤ÄÜ , yç !SÈ° Ù%â° Ÿ%Óy=!°Ó° flj , sf`ã , i , ly ~ÓÇ xyMÈ , !°Ü , hfi`îÓ° fljyò#l Ó°yçf àè , `îÓ° ≤Äi`yŸ- í / Ü , y!`Ü , B , Ó° ò_ x<Tyòç çì , Ü , `îÜ , ò%/Ÿy•Ÿ# Ê , yàfy`îßfÉi#`îòÓ° î%â Ó°`î° x!È , !•i , Ü , `îÓ°`îSÈl- ò« , Ê , yàfy`îßfÉi#`îÜÜ , ài Ù%â° Ÿy!Äy`îè , Ó° ≤Äi , `îÜÓ!áÜ , xyl%ài , f Óçy!` Ó°`îá !lç !lç xMÈ , `î° fljyò#l ≤ÄçyŸ!Ü , Ü , i , ≈ , c`Ê , yà Ü , Ó°`îi , =Ó° & Ü , `îÓ°l- •y!`oyÓyòh x`îÿyòfyh ÓyÇ°y ≤ÄÈ , !i , xMÈ , ° Ÿy!Äy`îè , Ó° xyl%ài , f flj#Ü , yÓ° Ü , Ó°`î°

G fljyò#l ≤ÄçyŸ!Ü , Ü , i , ≈ , c ~ÜiÈ , y`îÓ°`Ê , yà Ü , Ó°`îi , ≤Äi`yŸ# !SÈ° íy`îi , `Ü , w#È) , i , Ù%â° Ÿy!Äy`îçfÓ° x!Ó`îFSÈòf xD !•`îŸ`îÓ° !Ó`îÓá , ly Ü , Ó°y !SÈ° Ü , <TÜ , Ó° - ~•zŸÓ fljyò#l Ó°y`îçfÓ° çyŸ`îÜ , Ó°y !lç !lç xMÈ , `î° xy•zl C , Ç°y ≤Äi , ç , y Ü , Ó°`îi , ~ÓÇ Ÿ%!Ól f hfi xl≈`îüi , Ü , G ≤ÄçyŸ!Ü , ÓfÓfliy à`îi , , i% , °`îi , Ÿ« , Ü •`îi`!SÈ`î°l- ÁÓ`D`îç`îÓÓ° Ù , i% , fÓ° , ðÓ°`îiŸ , yÓ° ò%Ó°≈ í , z_Ó° Ÿ)!Ó°`îòÓ° , ð`î« , ~•z ≤Äi , Ê , yÓyl xyMÈ , !°Ü , çyŸÜ , `îòÓ° !l`sfü Ü , Ó°y ŸΩ , Ó°`î!- ~`îòÓ°`îÜ , w!ÓÜ%á Ùyl!ŸÜ , i , y G Ü , y!≈Ü , °y`î , ðÓ° Ÿ`îD xy`î , çyŸ Ü , `îÓ°•z`îŸ , yÓ°y Ÿv<T !SÈ`î°l- 18É2 •y!`oyÓyò 1724 !á / ò!« , í Ê , yÓ°`îi , •y!`oyÓyò Ó°yçf ≤Äi , ç , y Ü , `îÓ°l Ù%â° x!È , çy! , Ü#Ó° Ü , yÛyÓ° í , z!j!ÈÜÈ!ä , l Ü% , !°ã , áyl- 1713 !á / Ÿy!Äy , Ê , yÓ° &Ü , !ç!`yÓ° !ä , lÜ% , !°ã , áyl`îÜ , !lçyÜÈÜÈi , z°ÈÜÈÜ%Ü , í , z , çy!ò !ò`îi` òy!« , íy`îi , fÓ°`Ûyè , SÈ!`è , Ÿ%ÓyÓ° Ÿ%`îÓòyÓ° ~ÓÇ ~Ü , •z Ÿ`îD Ü , i≈yè , `îÜ , Ó°`Ê , ÇçòyÓ° , ð`îò !l!%_`Ü , `îÓ°!SÈ`î°l- i , ál òy!« , íy`îi , f Ÿ%#% , ≤ÄçyŸ! !SÈ° ly- !lçyÜÈÜÈ~Ó°`« , f !SÈ° ÙyÓ°yè , y ç!_`îÜ , áÓ≈ Ü , Ó°y- ÙyÓ°yè , y`îòÓ° òÜl Ü , Ó°yÓ° lyly , ð!Ó°Ü , "ly Ó°* , çy!`îi !i , !l x`î`ÄŸÓ°`l- ÙyÓ°yè , y`îòÓ°`ã , Òi xyòy`îi` Ó° !Ó`îÓ°y!ò , i , y Ü , `îÓ°l ~ÓÇ ÙyÓ°yè , y Ÿò≈yÓ°`îòÓ° xhs`m≈@µ`îÜ , Ü , y`îç°y!à`îi` i , yÓ° Ü , i , ≈ , c Ÿ%≤Äi , ç , !ç , i , Ü , Ó°`îi , Ÿ`îä , <T`l- •z!i , Ü`îòf Ó°yçòy!#`îi , Ÿy!Äy`îè , Ó° ò%Ó°≈i , yÓ° Ÿ%`îiyà !l`îi` òÓ° Óy`îÓ°`ây# , #m@µ ≤ÄÓ° xyÜ , yÓ°`îi - ~Ÿ!`ò°y! , y`îòÓ° e`ÛyŸ!`îi` « , Üi , yÓ°!k , Ó° Ü , yÓ°`îi Ÿy!Äy`îè , Ó° Óy!•fÜ , x!hflç !Ó , ðß`•`îi` , ð`îi , , !SÈ°- ~Ü , •z Ÿ`îD Ÿ!`ò°y! , y`îòÓ° !Ó`îÓ°y!ò , i , y G !ÓÓ°* , ði , yÓ° Ê , `î° !lçy`îÜÓ° G Ó°yç`llüi , Ü , ç#Ól !Ü , S%Èè , y x!l!ÿã , i , •`îi` , ð`îi , , !SÈ°- 1715 !á / !lçyÜÈÜÈi , z°ÈÜÈÜ%`îÜ , Ó° x , çŸyÓ°`i ~ÓÇ ç`îŸl xy!° áyl`îÜ , òy!« , íy`îi , fÓ° Ÿ%ÓyòyÓ° , ð`îò !l`îi`y`îàÓ° Ù`îòf`ây# , # Ó°yç!#i , Ó° ≤ÄÜ , yç á`îè , !SÈ°- !lçyÜÈÜÈi , z°ÈÜÈÜ%`îÜ , Ó°`îiŸ , yÓ° x , çŸyÓ°`îiÓ°` , çSÈ`îl`Ÿ!`ò°y! , y`îòÓ° È) !ÜÜ , y !SÈ°- Ÿy!Äy , Ê , yÓ° &Ü , !ç!`yÓ°`îÓ° Ÿ`îD`Ÿ!`ò°y! , y`îòÓ° Üi , !Ó`îÓ°yò`òáy !ò`î° !òÓ°#Ó° Ó°yç!#i , `îi , ŸÇÜ , è , ál#È) , i , •i`-

NSOU r CC-HI-X 177 ^cEł ,đĩ~hs'' ~đĩ' ò ɣyi, mł' Ê ,yÓ' ɛÜ, !çĩ' yÓ' ^İÜ, •i, fy Ü, ^İÓ' l ~ÓÇ !đÇ•yđ^İl Ó' İđl Ü•jðò çy-- Ü•jðò çy• đjÄyê, •^İ°G đÓ≈Üİ' Ü, ĩ, ≈, c !SÈ' đĩ' ò ɣyi, y^İòÓ' •y^İĩ, - ~đĩ' ò ɣyi, y^İòÓ' ~Ü, FSÈe xy!đ, đ' ĩĩ, fÓ' !ÓÓ' ɛ^İk, !łçyÜÈÜÈİ, z°ÈÜÈÜ%'' İÜ, Ó' ^İĩ, ^İc òÓ' Óy^İÓ' ~Ü, !ê, ≤Ăİĩ, m@# Ó' «, ĩç#° ^çyê, ~i, İÓ' •ĩ' - ~đĩ' ò ɣyi, y^İòÓ' , đĩ, l •ĩ' - 1722 !á / !łçyÜÈÜÈİ, z° Ü%Ü, ^İÜ, Gĩ' yç#Ó' , đ' İò !İĩ%_ ' Ü, Ó' y •ĩ' - 1722 ^İ' İÜ, 1724 !á / , đĩ~hs'' !łçyÜ !òÓ' #^İĩ, ĩ, zç#Ó' !•^İđ^İÓ' Ü, Ü≈Ó' ĩ, !SÈ' İ°l ~ÓÇ ~z đÜİ' !ĩ, !ł çyl' !àÓ' ÓfÓfliyÓ' ĩ, zđ' ĩĩ, đyòl ~ÓÇ đÓ' Ü, y^İÓ' Ó' áy!°đy ç!Ü' İĩ, •zçyÓ' yòyÓ' # ÓfÓfliy Ó' İĨ, Ó' , đĩ Ó' Ü, "ly Ü, ^İÓ' l- !Ü, v ò%Ó≈' ĩă, ĩ, y đjÄyê, Ü•jðò çy• !łçy^İÜÓ' , đ' Ó' Ü, "ly Ó' * , òyl' ^İĩ x!İFSÈy ≤ĂÜ, yç Ü, ^İÓ' l- đjÄy^İê, Ó' ò%Ó≈' ĩ, y ~ÓÇ òÓ' Óy^İÓ' Ó' ^ày•, #m^İ@μ Üœ, yhs'' •^İİ' !łçyÜ 1724 !á / Ó' yçòy!# ĩ, fyà Ü, ^İÓ' l ~ÓÇ !ĩ, l Ü, ^İÓ' òy!« , ĩy^İĩ, fÓ' đ%'' İÓòyÓ' , òò @ ^Ăĩ Ü, ^İÓ' l- !òÖ' #Ó' ≤ĂÈ, yÓÜ%_ ' •^İİ' ò!« , ĩ Ē, yÓ' ^İĩ, ~Ü, !ê, fljyò#l Ó' yçf à^İĩ, , ^İ, y°yÓ' , đ' Ó' Ü, "ly ^İl- !łçyÜ^İÜ, òy!« , ĩyĩ, f !Ó' İçEİÈ, y^İÓ' xyÜ, Eİ≈İ Ü, ^İÓ' !SÈ'- ≤Ăy!ÜÜ, , đ' İÓò ≈òy!« , ĩy^İĩ, f ≤Ăçyđ!Ü, òy! c @ ^Ăĩ Ü, Ó' yÓ' , đ' Ó' !ĩ, !l ò« , ĩ, yÓ' đ' İD òy!« , ĩy^İĩ, f ÜyÓ' yê, y ≤ĂÈ, yÓ áÓ≈ Ü, ^İÓ' ç, C°y !È, !Ó' ^İİ' ~^İİ!SÈ' İ°l- ^đz đÜİ' òy!« , ĩy^İĩ, fÓ' SÈİ !ê, đ%ÓyÓ' ^Ü, w !SÈ° ÁÓ' DyÓyò- đ%ÓyÓ' ^Ü, w!° !SÈ° ÁÓ' DyÓyòñ Ü%•jðòyÓyòñ áy^İ@çñ ^ÓÓ' yÓ' ñ !Óçy, ò%Ó' ~ÓÇ •yl' oyÓyò- ~z đ%Óy=! ^İ' İÜ, ≤Ăİĩ, ÓSÈÓ' à^İĩ, , ≤Ăy! 19 ^

100% MATCHING BLOCK 165/241 W Ü, y!ê, ê, yÜ, y Ó' yçfł xyòyl' •ĩ, -

òy!« , ĩy^İĩ, f !łçy^İÜÓ' ≤Ăĩ, fyÓĩ≈, ^İİÓ' , đ' Ó' !łçyÜ ĩĨ, yÓ' !Ó' İÓ' yò#^İòÓ' ^İ' İÜ, ^ Ó' •y•z , òyl!l- Ó' yçòy!#^İĩ, !łçy^İÜÓ' !Ó' İÓ' yò#Ó' y đjÄy^İê, Ó' !İÜ, ê, lylÜ Ü, y''İÜ, xİÈ, ^İlyà Ü, Ó' ^İĩ, lyÜ, yl' Ü•jðò çy• Ü' İl Ü, ^İÓ' l ^İ' !łçyÜ ĩĨ, yÓ' !ÓÓ' ɛ^İk, !Ó' İoy• Ü, Ó' ^İÓ' l- đjÄyê, !łçy^İÜÓ' ~z xyl%Üy!İÜ, !Ó' İoy• òÜ' İİÓ' çłf •yl' oyÓy^İòÓ' çyđÜ, Ü%Óy!Ó' ç áy! İÜ, !İ' İò≈ç ^òl- Ü%Óy!Ó' ^İçÓ' đ' İD ÜyÓ' yê, y^İòÓ' đjöÜ≈, áyÓ' y, đ' •Gĩ' yl' !łçyÜ G ÜyÓ' yê, y^İòÓ' İ%@- Óy!•# Ü%Óy!Ó' ç áy! İÜ, , đ' Ó' y!çĩ, G •ĩ, fy Ü, ^İÓ' l- , đ' İÓ' Ó' ÓSÈÓ' Ü%Óy!Ó' ç áy! İÓ' , đ' e' İÜ, , đ' Ó' yhfłl Ü, ^İÓ' !łçyÜ •yl' oyÓyò òá' Ü, ^İÓ' l ~ÓÇ ~Ó' , đ' Ó' •z fljyò#l •yl' oyÓyò Ó' y^İçfÓ' !È, !_ fliy! , đĩ, •ĩ' - ≤Ăçyđ!Ü, đÇfłÖy^İÓ' Ü, y^İç !ĩ, !l ≤Ăİ' İÜ ÁÓ' DyÓy^İò ~Ü, !ê, !İ!ò≈çT È) !ÜÓ' yçfł ÓfÓfliy ä, y%Ü, ^İÓ' l- e' İÜ òy!« , ĩy^İĩ, fÓ' xłfłyl xMÈ, ^İ° ~Ü, •z Ó' Ü, ^İÜÓ' Ó' yçfł Ü, y^İİ' Ü •ĩ' - ÜİđÓ Órê, l ĩ, ly çyl' !àÓ' !lò≈yÓ' ĩ đ' Óz fljyò#È, y^İÓ' Ü, Ó' ^İĩ, l- =yÜ †^İđ !đĩ' yÓ' ÈÜÈİ, z°ÈÜÈÜ)ĩ, y« , !Ó' İÈÜÈ~ !łçyÜÈÈİ, z°ÈÜÈÜ%'' İÜ, Ó' ò#â≈ 37 ÓSÈÓ' ò' İÓ' Ü, yl'≈ĩ, fljyò#È, y^İÓ' ~Ü, !Óçy Ó' yçf çyđl ~ÓÇ ĩ, yÓ' ♦#Ó, !k, âê, y^İlyÓ'

100% MATCHING BLOCK 166/241 SA CC-BG-03.pdf (D149053335) Ü, ly ĩ, z^İÖ' á Ü, ^İÓ' ^İSÈl- !ĩ, !

l đjÄy^İê, Ó' ≤Ăİĩ, Óy!•fÜ, xyl%äĩ, f Óçyl' ^ Ó' ^İá!SÈ' İ°lñ !İ' İçÓ' ly^İÜ á%ÍÓy , òyê, G Ü%oy çyÓ' # Ü, ^İÓ' l!l- ^Ü, ylg đÜ' İİ' !ĩ, !l ≤ĂÜ, y^İçf fljyò#İĩ, y ^âyEİĩy Ü, ^İÓ' l!l Óy đjÄy^İê, Ó' ≤Ăİĩ, xÓK, y ≤Ăòç≈l Ü, ^İÓ' l!l- !łçy^İÜÓ' đÜđfy !SÈ° ÜyÓ' yê, y^İòÓ' !l^İİ' - ĩĨ, yÓ' •z Ü' İĩ, y ≤ĂİÜ Óyç# Ó' yG !SÈ' İ°l ĩ, zFă, yÜ, yA« , #- ≤ĂİÜ Óyç# Ó' yGÈÜÈ~Ó' ^İĩ, ^İc ÜyÓ' yê, yÓ' y ò!« , ^İĩñ , ò!Yă, ^İÜ G ĩ, z_ ^İÓ' đjÄyçf !Óhfłly^İÓ' Ó' Ü, y^İç !İĩ%_ !SÈ'- !łçyÜ , đ' ĩçyl' yÓ' !ÓÓ' ɛ^İk, ÜyÓ' yê, y đò≈yÓ' ^İòÓ' !łç, đ' ĩ« , xyl' İĩ, đ' İă, <T •^İİ' ≤Ă' İİ' yçlÜĩ, çyl' !àÓ' G Ó^' ê, l Ü, ^İÓ' l- ~Ü, •z đ' İD çy#Ó' !ÓÓ' ɛ^İk, ^Ü, y°y, ò%'^İÓ' çQ%, ç#Ó' đ' İDG ^İyà^İlyà Ü, ^İÓ' l- 1728 !á fiê, y^İΣ , òy'^İá ^İòÓ' İ%'^İk, ^ , đ' ĩçyl' y ≤ĂİÜ Óyç# Ó' yG !łçyÜ^İÜ, , đ' Ó' y!çĩ, Ü, ^İÓ' l ~ÓÇ Ü%!DÈÜÈ' đ' Ó' àÑyG^İİ' Ó' !đĩ, Ó' myÓ' y !łçyÜ , đ' ĩçyl' yÓ' ≤Ăy! đÜhfłl òy!Ó' ^Ü' İl !İ' ĩĩ, Óyòf •l-

NSOU r CC-HI-X 178 ^, đ' ĩçyl' yÓ' đ' İD ä%, !_ Ó' , đ' Ó' òy!« , ĩy^İĩ, f Ü, yl'≈ĩ, !łçyÜ•z •^İİ' G^İê, l Ü%â° đjÄy^İçfÓ' ĩ, z_ Ó' y!đÜ, yÓ' # - ^ , đ' ĩçyl' y Óyç# Ó' yG !òÖ' #xİÈ, İyl Ü, Ó' ^İ° ĩĨ, y^İÜ, ≤Ăİĩ, ^İÓ' yò Ü, Ó' yÓ' çłf đjÄyê, !łçyÜ^İÜ, ^İ, ^İÜ, , òyê, y^İ° !łçyÜ ĩĨ, yÓ' !mĩ, #ĩ' , ò%e ly!đÓ' çD' İÜ, òy!« , ĩy^İĩ, fÓ' òyl' c !ò' İİ' 1737 !á /ÈÜÈ~Ó' ç%°y•z Üy^İđ !òÖ' # ^ , đ' ÖÑSÈl- đjÄyê, ĩĨ, y^İÜ, xyđÈ, ÈÜÈV, y ĩ, z, òy!đ' İĩ, È) !Èİĩ, Ü, ^İÓ' l- !

Ü, v ^, ð Ìçyî yÓ ° Ñ ÌD ^ È, y, öy ^ iÓ ° Î % Ìk, ÌçyÜ, ðÓ ° y!çî, • l – 1738 !á / 7 • z çyl % Î yÓ ° # Ñ jöy!öi, ~Ü, ä%, ! _ ' myÓ ° y
 ÌçyÜ Ñ jÄy ^ È, Ó °, ð Ì «, Ó yç # Ó ° yG ^ ÌÜ, Ùy ^ ÌÓÓ ° Ñ % ÌÓòy!Ó ° Ñ • xyÓ ° G, Ì, S % È Ñ %! Óòy ≤ Äòyl Ü, ^ ÌÓ ° l – ~Ó °, ðÓ °
 ÌçyÜ • y! ° oyÓy ^ ò ! È, ^ ÌÓ ° Ìyl ~ÓÇ fljyò # lÈ, y ^ ÌÓ çyfl Ü, Ó ° ^ Ìi, ÷ Ó ° & Ü, ^ ÌÓ ° l – !Ó ° Ìoy • # Ñ yÜhs ^ ÌòÓ ° ! Ì ° sfi Ü, ^ ÌÓ ° l –
 ! • @ % Ó i!Ü, G Ù • yçl ^ ÌòÓ ° Ñ ÌD Ñ jöÜ, fliy, ð Ì lÓ ° Ùyò f ^ ÌÜ çyfl Ó fÓ fliy à ^ Ìi, ^ Ì, y ^ Ì ° l – iÑ, yÓ ° ^ çE Ì Ü, Ìi, c ! SÈ °
 xyÜ, ~, ^ È, Ó ° í, z, ðÓ ° Ü, Ì, ~, c ≤ Ä Ìi, ç, y – 1741 !á / Ü, Ì, ~yè, ^ ÌÜ, ç, % e ly! Ñ ° çD !Ó ° Ìoy • Ü, Ó ° ^ Ì ° !çyÜ Ì, y ò ÌÜ, ^ ÌÓ ° l
 ~ÓÇ 1743 !á / ly! Ñ ° çD ÌÜ, • z Ü, Ì, ~yè, ^ ÌÜ, Ó ° Ñ % ^ ÌÓòyÓ ° ! Ì % _ ' Ü, ^ ÌÓ ° l – 1748 !á / !çy ^ ÌÜÓ ° Ü, i, % , f • Í – ~ • z Ñ ÌÜ Ì Ü % ä °
 Ñ jÄy ^ È, Ó ° ≤ Ä Ìi, Óy! • fÜ, çyl % äi, f Óçyl ^ Ó ° ^ Ìá • y! ° oyÓyò ! SÈ ° Ü, y! = i, ~Ü, Ì, È, fljyò # l Ó ° yçf – x! ° ä, w Ó ° Ì ° f, y, öyò fy! ^
 Ü ^ ÌÜ, ^ ÌÓ ° l ^ Ì Ü % ä ° Ñ
 y! Äy ^ ÌçfÓ ° ð ÁÇ Ñ hf! Ì ^ Ìi, ðÓ ° G, ðÓ °
 à ^ Ìi, G, è, y xlfylf xyMÈ, ! ° Ü, Ó ° yçf = ! ° Ó ° ^ ä, ^ Ìi ° • y! ° oyÓyò Ì ^ Ìk T ^ Ó! ç Ü, Ìi, ^ ÌcÓ ° x! ðÜ, yÓ ° # ! SÈ ° – Ì, ^ ÌÓ ° !çy ^ ÌÜÓ °
 Ü, i, % , fÓ °, ç, ðÓ °, % e ly! Ñ ° çD ~ÓÇ ^, ðÖe Ü % çÈ % °, È, Ó ° çD í, z _ Ó ° y! ðÜ, yÓ ° Ì % ^ Ìk, ! ° Æ • Ì ° • y! ° oyÓy ^ ÌòÓ °
 Ó ° yçl # Ìi, ^ Ìi, !ÓÇ, C ° y ^ ðáy Ìy! ^ ~ÓÇ ~ • z Ñ % ^ Ìy ^ Ìà •
 zÇ ^ ÌÓ ° ç • zfiè, • z!u, Ì ^ y ^ Ü, y! öy!
 l ò «, Ì È, yÓ ° ^ Ìi, Ó ° Ó ° yçl # Ìi, ^ Ìi, Ü, Ì, ~, c ! Ó hfliyÓ ° Ü, ^ ÌÓ ° – 18É3 x ^ Ìlyòfy x T yò ç çì, ^ ÌÜ, Ü % ä ° Ñ y! Äy ^ ÌçfÓ ° È, y, ^ ÌlÓ °
 ^ ≤ Ä «, y, ç, ð Ì è, à ^ Ìi, G, è, y fljyò # l xyMÈ, ! ° Ü, Ó ° yçf = ! ° Ó ° Ü ^ Ìò f x ^ Ìlyòfy ! SÈ ° xlfì, Ü – x ^ Ìlyòfy Ñ % ÓyÓ ° xy! ^ Ì, l ! SÈ °
 !Óçy • ÈüüüÈ ~ • z Ó ° y ^ ÌçfÓ ° Ñ # Ùyly, ò) ^ ÌÓ ~ ^ ÓlyÓ ° Ñ ð, ð! ÿä, ^ ÌÜÓ ° !Ü, S % È È, á[, ~ÓÇ ~ • y • yÓyò G Ü, yl, % ^ ÌÓ ° Ó °
 Ñ ! B ^ ! • i, Ü, ^ Ìi ° Ü, Ì, È, ^ çy ! ^ Ìi ^ à! è, Ì, – ÁÓ ° D Ìç ^ ÌÓÓ ° Ó ° yç ^ ÌcÓ ° ^ çE Ì, ðÓ ~ ^ Ì ÌÜ, x ^ Ìlyòfy! ^ fliy! # Ì È, fljyÜ # ^ ÌòÓ °
 !Ó ° Ìoy • à ^ Ìè, – ~ • z, ðÓ ° ! fl! Ìi, ^ Ìi, 1722 !á / Ñ yòyi, áyl äxy Ñ lyÜ Ü # Ó ° Ü, jò ð xy! Ü! ä Ñ % ^ ÌÓòyÓ °, ç, ð Ì ò ! Ì % _ ' • l –
 , öyÓ ° ^ ÌçfÓ ° ^ áyÓ ° y Ñ yl ^ Ì ÌÜ, xyäi, È, yàfy ^ Ì Ñ ÌÉ Ì # Ñ yòyi, áyl ^ ÓlyÓ ° Ñ Ñ • àyç #, % Ó ° ñ ^ çÒ, % Ó ° G ä % , ly ^ ÌÓ ° Ó °
 G, ðÓ ° Ü, Ì, ~, c ≤ Ä Ìi, ç, y Ü, Ó ° ^ Ì ° Ñ ly, ð Ìi, ~ÓÇ ≤ Äçy Ñ Ü, ! • Ñ Ñ ÌÓ Ì Ñ, yÓ ° áfy! Ì, SÈ Ìi, ^ Ìi, ç, ð Ìi, ~ÓÇ ~ Ó °, % Ó ° flòyÓ °
 ! • Ñ Ñ ÌÓ Ñ jÄyè, iÑ, y ^ ÌÜ, Ó ° Ó ° • y! ÈüÈi, z ° ÈüÈÜ % Ü,
 í, z, öy! ð Ìi, È, ! È Ìi, Ü, ^ ÌÓ ° l – !
 Óä, «, Ì ñ í, zFä, yÜ, yA «, # ñ Ñ y # ñ ð, Ì, ≤ Ä Ìi, K, ≤ Äçy Ñ Ü, Ñ yòyi, áyl Ü % ä ° Ñ y! Äy ^ ÌçfÓ ° ð % Ó ~ ° i, yÓ ° Ñ % ^ Ìy ^ Ìà x ^ Ìlyòfy ^ ÌÜ,
 ^ Ü, w Ü, ^ ÌÓ ° ~Ü, Ì, È, fljyò # l G Ñ Ü, k, Ó ° yçf àè, ^ ÌÓ °, ð! Ó ° Ü, "ly ^ Ìl – Ñ yòyi, áy ^ ÌlÓ ° ° «, f ! SÈ ° x ^ Ìlyòfy! ^, öy! Ó ° Óy! Ó ° Ü,
 ! Ì ° sfi ≤
 Ä Ìi, ç, y Ü, Ó ° y – ^ Ñ • z í, z ^ Ìj ^ Ìçf
 çyÜy, y Ñ È, ðÓ ° çD ^ ÌÜ, Ìi, Ì! Ì! ^ ÌçÓ ° Ñ • Ü, yÓ ° #, ç, ð Ì ò ! Ì % _ ' Ü, ^ ÌÓ ° l ~ÓÇ Ñ jÄy ^ È, Ó ° x! % ^ ÌÜyòl xyòy! ^ Ü, ^ ÌÓ ° l –
 ≤ Äçy Ñ ÌÜ, Ì! ^ ÌçÓ ° x! % ài, Ó ° yáyÓ ° Ì, y! ^ Ìò x! = Ó fÓ fliyÓ ° í, z, ðÓ ° Ì! ^ ÌçÓ ° ! Ì ° sfi lyÜ, yÓ ° ≤
 Ä ^ Ìi yçl # Ìi, y í, z, ç, ð! Ñ, Ü, ^ ÌÓ °
 lñ Ñ yòyi, áyl ≤ Ä ÌÜ • z x ^ Ìlyòfy! çy! hs ° ç, C ° y, % l / ≤ Ä Ìi, ç, yÓ ° ° Ì «, f Ü, ^ Ìè, yÓ ° • y ^ Ìi, !Ó ° Ìoy • # ç! ÜòyÓ ° G

NSOU r CC-HI-X 179 ſyÙhs Ó ycy ãòÓ òÙl Û ãìÓ xÈ fhs Ó #i Ç,Coy ð%/≤Ä!i, ð, yÓ ° ã« f Û, ãë, yÓ ° y ãìi, !Ó ãìoy # ç! ÛòyÓ G ſyÙhs Ó ycy ãòÓ òÙl Û ãìÓ xÈ fhs Ó #i Ç,Coy !È, !Ó ãìi xy ãìl- xy•zl Ç,Coy ≤Ä!i, ð, yÓ ° ðyçy, ðy! Ç Ó yçflj ÓfÓfliyÓ ſÇflÒy ãìÓ í, z ãìòfyà ãì- !i, !i ãìG! y! ≤Äçyſl x!≈y! Ó yçflj !ÓÈ, yà !! ãìçÓ ° xò# ãìl !i ãìi xy ãìl ~Óç ~•z !ÓÈ, y ãìà ãìyaf !•@% « ç, e# Û, Û≈ã, yÓ # ãìòÓ !i ãìi yà Û, Ó y •í - (ò)Ó≈i, l È) ! Û Ó ãì@yÓhflì, ðk, !i, Ó ſÇflÒyÓ Û, ãìÓ fliyl#! ≤ÄÈ, yÓçy°# Óf!_ ãìòÓ Û ãìòf çy! !àÓ Órè, l Û, Ó y •í - fliyl#! x!≈ÓfÓfliyÓ í, zß !i, à ãìÈ, ~Óç Û, !È! ð ãìfÓ !Ó, ðil Ó, !k, ðy! ñ Óy!içf ſy±ſy! Ó i, •í - x ãìlyòfy! !i, l xy! ãìÛ, ð, !Ó ãìÓ ãìç ãìyÓ y ſÛ, !k, Ó ſ% ãìyà @ ãì•i Û, ãìÓ i, y ãìòÓ Û ãìòf !SÈ È, yÓ i, #! Û%ſ°Ûyl G xyÈ, àyl ſò≈yÓ Ó y ~Óç i, y ãìòÓ ſ ãìD !•@% Ó!iÛ, ãìay, # - ~Ó y ſyòyi, ày ãìÓ ſÛ≈ã ãìÛ, ð! Ó ãìi, •l- ſyòyi, àyl x ãìlyòfyÓ ſ ãìD ~°y•yÓyò G ÓyÓ y!ſ# xMÈ, ° ãì_ Û, ãìÓ l- !i, !i ſyÀy ãìÈ, Ó ≤Ä!i, xy!%ài, f Óçy! Ó ãìã!SÈ ãìl- 1739 !á / ly!òÓ çy•Ó xye Ûi ≤Ä!i, ãìÓ y ãìòÓ çf ſyÀy ãìÈ, Ó Û, y ãìSÈ Û, yl≈y ãìÓ ãì% ãìk, ãìyà !ò ãìi !SÈ ãìl- i, ãìÓ ſyÀy ãìÈ, Ó Û, y ãìSÈ Û#Ó Ó: #ÈÛÈÓ °, ðò ≤Äy!≈ly Û, ãìÓ Óf!≈ •í ly!òÓ çy•ÈÛÈÓ °, ð« xÓ!l Û, ãìÓ l- ly!òÓ çy•i ñ, y ãìÛ, ≤Äi, fyáfyl Û, ãìÓ l- ~z àè, lyÓ °, ðÓ 1739 !á / 20 Ûyã≈, ſyòyi, àyl !òÓ # ãìi, xyd•i, fy Û, ãìÓ l- ~Ó È, ãì° «, !i È%è Û%ã° ſy!Àyçf ~Û, ç! ð«, ≤ÄçyſÛ, ãìÛ, •yÓ yl - ſyòyi, àylÈÛÈ~Ó Û, i%, fÓ °, ðÓ ãìi, yÓ çyÛy! y, ãìy %y%, çò%e ſÈ, ðÓ ° çD à1739ÈÛÈ54 !á / à, ðÓ Ói, #≈ ſ% ãìòyÓ !•!ſ ãìÓ !i!%_ •l- ſÈ, ðÓ ° çD !SÈ ãìl ~Û, ç! ãìyaf çyſÛ, - çyſl ſÇflÒy ãìÓ Ó ° «, ãìÈ !i, !i ſyòyi, ày ãìÓ !#!i, x!≈ſÓ i Û, ãìÓ l- !i, !i x ãìlyòfy! çy!hs Ç,Coy Óçy! Ó y ãìã!ñ x ãìlyòfyÓ ſÛ, !k, ð! Ó °!«, i, •í - çy!i, ÈÛÈòÛÈÛÈ!!Ó≈ ãìç ãìÈ! ſÛ, ° ãìÛ, ãìyaf! yÓ !È, !_ ãìi, í, zFã, ð ãìò !i ãìi yà Û, Ó y •í - ſÈ, ðÓ ° çDÈÛÈ~Ó xyÛ ãì° x ãìlyòfyÓ !ÓyÓ ãìòÓ Û, Û≈ã ãìÛ, w ° ãìk, Ó ç, ãìÓ fliylhs !Ó i, •í ñ í, zqÓ à ãìÈ, Û° ãìk, Ó ſÇflÒ!i, Ó Û- ~z ſÛ ãì° ãìk, Ó ſy!•i, fñ ſD#i, ñ l, i, fÛ, °yñ !ç fliyl, ð ãìi, fÓ °, à, à≈, yÓ ° Û, ãìw, ð! Ó ãìi, •í - Ói, , zÛyÛÓy! , yñ ãìSÈyè, •zÛyÛÓy! , yñ È%, °È%, y•z! yñ Ó #! Û ðÓ G! ycy ≤ÄÈ, !i, í, z ãìÓ á ãìyaf fliyl, ði, f ~•z ſÛ ãìi Ó ſ, !kT- i, ãìÓ ðÓ Óy! Ó ° yçl#!i, ãìi, ſÈ, ðÓ ° çD !Ó ãìçÈ!È, y ãìÓ ç!í, , ãìi, ð ãìi, !SÈ ãìl- iñ, yÓ ° o#i, «, Ûi, y Ó, !k, x ãìl ãìÛ, ãìÛ ãìl !i, ðy ãìÓ !i- !ò!Ó ° ðÓ Óy ãìÓ xi, fhs ° ≤ÄÈ, yÓçy°# x!È, çy! çy ãìÈ, ð ày ãìÓ ſ ãìD àyã, #ài, °i, y•z ãìi ç!í, , ãìi, ð ãìi, l- 1753 !á / =Èayi, Û, !ò ãìi çy ãìÈ, ð àyl ãìÛ, •i, fy Û, Ó yl- iñ, yÓ ° ~•z xyã, Ó ãìiÓ È, ãì° ðÓ Óy ãìÓ çè#ſÇáfy Ó, !k, ðy! ~Óç ſyÀyè, G iñ, y ãìÛ, í, z ãì, ð« çy Û, ãìÓ l- ſÈ, ðÓ ° çD x ãìlyòfy! !È, ãìÓ xy ãìl- 1744 !á / iñ, yÓ ° Û, i%, f •í° iñ, yÓ °, ð%e ſ%çyÈÛÈi, zòÈÛÈ ðÓÓy ãìÛ, x ãìlyòfyÓ ſ% ãìòyÓ !•ſy ãìÓ àyÈ!ry Û, Ó y •í - x ãìlyòfyÓ í, z, ðÓ ° !ò!Ó ° Û, i, ≈, c !SÈ lyÛÛye- í, z, Ó È, yÓ ° ãìi, i, ál x ãìlyòfy !SÈ ~Û, Ûye ç!_ çy°# Ó yçfñ ly Û%ã° ſy!Ày ãìçfÓ ° ≤ÄÛ, i, í, z, Ó y!òÛ, yÓ # •íi í, z ãìÈ, !SÈ- 18É4 Óyç°y Óyç°y! fljyò#! !Óy!ÓÓ ° ≤Ä!i, ð, y Û, ãìÓ !SÈ ãìl Û%!ç≈òÛ%, !° àyl à1700ÈÛÈ1727 !á / à- çß√ſ) ãìÈ Û%!ç≈òÛ%, !° àyl !SÈ ãìl ÓÓ °•yl, ð%Ó ° xMÈ, ãì° Û, ð! «, í Ó y, í- !i, !i •zſyÛ ð ãìÛ ≈ ðÛ≈yhs !Ó i, •l ~Óç •zjðy•y ãìÓ

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iñ, y ãìÛ, Û%!ç≈òÛ%, !° àyl í, z, ðy! ð ãìi, È) !È!i, Û, ãìÓ l- 1702 !

xye' U' i' i' o' ≤ Æ Ë, y' o' ! SÈ° ß% ò) Ó' ≤ Æ ßy' Ó' # - Ü, y' # ! Ü, ÇB, Ó' ò_ x' Tyòç ç' i, ' i' Ü, Ó' ≤ Æ Ì Üy' Ì ò ≈ Üy' Ó' yè, y xye' U' i' ' i' Ü,
ÓyÇy' Ó' • z! i, • y' ' ß ß ß, Ói, ' ß' Ì Æ, ' i' i' «, i, ' i, Ü, y' Ó' Ü, àè, ly' Ó' ' i' Ü, i, ≤ Æ Ü, y' Ç Ü, ' i' Ó' ' Ì SÈ Ì - ~ • z xye' U' i' ÓyÇy' Ó'
xl ≈ ' i' i' i, Ü, ' ßy' Üy' ! çÜ, G' Ó' yç' ' i' i' i, Ü,
ç# Ó' i' ' i' Ü, ≤ Æ Ë, y' ! Ó' i,
Ü, ' i' Ó' ! SÈ° - Üy' Ó' yè, y ' i' ò Ó' ° % Z, l ~ ÓÇ xi, fyã, y' ' i' Ó' Ó' È, ' i' ° ÓyÇy' Ó' y Óy' ! i' çfñ ! Ç" Ü% oy Óf Óf liy G Ü, ' ! E' ! Ó' ðí ≈ hflí
• í - ! Ç" # G Ü, y' ! Ó' à ' i' Ó' Ó' y Üy' Ó' yè, y ' i' ò Ó' xi, fyã, y' ' i' Ó' xl' i, < T • ' i' i' ! ! ' i' Ç' ' i' ò Ó' ~ y' Ü, y' ' SÈ ' i' i, , ã, ' i' ° Ìy' i' - È, ' i' ° ! Ç"
, ðif í, z' i, ðy' ò! ! Ó' à' i' i, • í - è, y' Ü, y, ðí' ßy' % ! Z, i, • G' i' y' Ó' È, ' i' ° Ü% oy Óf Óf liy' i' ã, Ó' Ü' ' ÇÜ, è, ' òáy' ò' ò' -
NSOU r CC-HI-X 186 Ü, ' ! E' i' Ü, y' Ç Ófy' i, • G' i' y' i' áy' òf ' ÇÜ, è, ã, Ó' Ü' G' ' i' è, ~ ÓÇ o' Óf Ü) ° f Ó, ! k, , ðy' i' - Üy' Ó' yè, y
xye' U' i' i' o' È, ' i' ° ÓyÇy' Ó' , ð! ' Yã, Ü' ≤ Æ yhs' ç' i' l' f • ' i' i' , ð' i' i, , - ð) Ò ≈ G í, z, Ó' ÓD ~ ÓÇ Ü, ° Ü, y' i, y' i' ç' i' Çáfy' Ó, ! k,
, ðy' i' - , ðy' ! Ó' Óy' ' i' Ó' Ó' ' Ü' ' i' i' Ó' y Üy' Ó' yè, y ' ßf ' i' ò Ó' my' Ó' y ly' l' y' È, y' ' i' Ó' xi, fyã, y' ! Ó' i, G x, ðÜy' ! i, , • ' i' i, l -
Ó' yç' ' i' i' i, Ü, ' «, ' i' eñ Üy' Ó' yè, y xye' U' i' i' o' ' ß% ' i' i' yà ! ! ' i' i' ! Óy' ' i' Ó' Ó' ! Ó' Ó' & ' i' k, xyÈ, ày' l' Ó' y' ! Ó' ' i' oy' • # • ' i' i' G' ' i' è, - í, z' i, ,
E' i' fy' Ó' G, ð' Ó' Üy' Ó' yè, y Ü, i, ≈, c ' ß% ≤ Æ ! i' i, ! k, i, • ' i' i' ! SÈ° - Üy' Ó' yè, y xye' U' i' G xi, fyã, y' Ó' ' i' ' i' Ü, Ü% ! _ , ðy' G' i' y' Ó' ç' i' f Ó' ÷
Üy' l' % E' i' Ü, ° Ü, y' i, y' i' • zÇ' ' i' Ó' ç' ' i' ò Ó' à Ñy' ! è, ' i' i, xy' l' i' ! ! ' i' i' ! SÈ° - ' òç' Óy' ß# ! Óy' ' i' Ó' Ó' ≤ Æ ! i, xy' liy' • # ! ~ ÓÇ • zÇ' ' i' Ó' ç' ' i' ò Ó'
G, ð' Ó' xy' liy' Ç# • ' i' i' , ð' i' i, l - ~ • z àè, ly' , ð' Ó' Ói, # ≈ Ü, y' ' i' ° • zÇ' ' i' Ó' ç' Ü, i, ≈, ' i' c' Ó' ' ß ß, y' Óy' ' ß, < T Ü, ' i' Ó' - 18É4É7É
xy' Ó' ò # ≈ áy' l' G • z' i, z' ' i' Ó' y, ð' # í' Ó' ! i' Ü, ài xy' ! ° Ó' ò # ≈ áy' l' Ó' y' ' i' ç' f' Ó' ' ß Ü, ! k, Ó' ç' i' f' ' i' i' < T xy' @ ' Æ • # ! SÈ ' i' ° l - È) ! Ü' Ó' yç' f' l'
Ó, ! k, Ó' ' ß% ' i' i' yà Ü, Ü' l' y' Ü, y' i' ! i, ! ! Óy' ! i' ç' f' È Ü' È Ó, ! k, Ó' ! ò' ' i' Ü, ! Ó' ' i' ç' E' i' l' ç' Ó' ' ò l - Óy' Çy' ' i' ò ' i' ç' Óy' ! i' ç' f' Ó' i, • zÇ' ' i' Ó' ç' ñ
È, Ó' y' ß# ñ í, yã, ≤ Æ Ë, ' i, Ó' ! i' Ü, ' i' ày' ð, # Ó' Óy' ! i' ' i' ç' f' Ó' ' ß ± ßy' Ó' ' i' ! Ó' ' i' ç' E' i' í, z' i' ßy' • ≤ Æ òç ≈ l Ü, ' i' Ó' ! SÈ ' i' ° l - Ó' ! i' Ü, ' i' ò Ó' Ü' ' i' ò f'
Óy' ! i' ç' f' ài, ' i' ' Ü, y' ' i' l' y' Ó' Ü, ' i' Ü' Ó' ! Ó' Óy' ò ! Óy' Ó' ! ' i' ç' Ó' í, z' ' i' ò f' y' ' i' à ! Ü' ! è, ' i' i' ! ! ' i' i, l' Ó' ' i' ° ~ ßÉ ! ßÉ ! ° Ühs' ' Óf'
Ü, ' i' Ó' ' i' SÈ Ì - !
i, !
í, z, ð' ° ! Ç, Ü, ' i' Ó' ! SÈ ' i' ° l ^
í
Ó ! •
Ó ≈
y' ! i' ç' f' ' ò ' i' c' Ó' xl ≈ ' i' i' i, Ü, Ó, ! k, Ó' ' ßy' i' Ü, - i, ' i' Ó' ! i, ! ! Ó' ' i' ò ! ç' Ó' ! i' Ü, ' i' ò Ó' Ó' yç' ' i' i' i, Ü, G ' ßy' Ü' ! Ó' Ü, «, Ü' i, y' Ó, ! k, xl% ' i' Üy' ò l'
Ü, ' i' Ó' ! ! l - ! i, ! ! ' ã, ^

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i' i' ! SÈ ' i' ° l • z' i, z' ' i' Ó' y, ð' # í'

Ó' ! i' Ü, Ó' y' ' Ü, Ó' Üy' e Ó' ! i' Ü, ! • ' ß' ' i' Ó' ÓyÇy' y' i' ' Ó' ßy' ß Ü, Ó' & Ü, ~ ÓÇ Ü' % à' ' ßy' Ày' ' i' è, Ó' ! ! Ü, è, ' i' ' i' Ü, xlç ≈ i, Óy' ! i' ç' f' Ü,
' ß% ! Óáy' ! ° • z' i, z' ' i' Ó' y, ð' # í' Ó' y' È, yà Ü, Ó' & Ü, ! Ü, v ' òá' i' i, • ' i' Ó' • z' i, z' ' i' Ó' y, ð' # í' Ó' ! i' Ü, Ó' y' l' y' ' i' i, ' Ü, y' ' i' l' y' Ó' Ü, Ü' x' ' i' Ó' ò
' ß% ' i' i' yà È, yà Ü, Ó' ' i' i, ly' , ðy' ' i' Ó' Óy' i, y' ' i' ò Ó' Óy' ! i' ç' f' Ü, ' ß% ' i' i' yà ß% ! Óáy' ! ° ! l' Óy' ' i' Ó' Ó' ' ßy' Ó ≈ ' i' È, Ó' Ü «, Ü' i, y' Ó' , ð' i' i'
≤ Æ ! i, Ç' i, Ü, i, y' Ó' ' ß, < T Ü, Ó' ' i' i, ly' , ðy' ' i' Ó' - • z' i, z' ' i' Ó' y, ð' # í' Ó' ! i' Ü, ' i' ò Ó' ð# Ó, ! k, Ó' G, ð' Ó' ÓyÇy' Ó' xl ≈ ' i' i' i, Ü, ' ßy' ! k,
' i' x' ' i' Ü, y' Ç' i' ç' ! ! È ≈, Ó' ç' # ° i, y xy' ! ° Ó' ò # ≈ ! Óy' ßy' ß

83% MATCHING BLOCK 175/241 **W**
Ü, Ó' ' i' i, l - • z' i, z' ' i' Ó' y, ð' # í' Ó' ! i' Ü,

Ó' y' ÓyÇy' ' i' ò ' i' ç' Ó' , ðif e' i' ' Ü, ' i' Ó' ÓyÇy' Ó' Óy • z' ' i' Ó' Ó' Æy' ! Ü, Ó' ' i' ° • z' i, z' ' i' Ó' y, ð' # í' Ó' ! i' Ü, ' i' ò Ó' ! ! Ü, è, ' i' ' i' Ü,
≤ Æ y' Æ ÷ Ò Ò Ó' y' ' i' k' T... Ó' xy' l' Ó, ! k, ' i' i, ' ßy' i' Ü, • ' i' Ó' - Scrafton ly' ' i' Ü ç' ' i' i' Ü, • zÇ' ' i' Ó' ç' Ü, Ü ≈ ã, y' Ó' # ! ° ' i' á' ' i' SÈ Ì È üüü È
' Alivardi used to compare the Europeans to a hive of bees of whose honey you might reap the benefit, but if you distrub
their hive they would sting you to death'. i, ' i' Ó' xy' ! ° Ó' ò # Ó' ' ß' i' D Ó' ! i' Ü, ' i' ò Ó' ' ß' Ó' Ü' i' ' ß% ' ßi' ð' Ü ≈, Óçy' l' ' y' ' i' Ü, l - 1740 ! á /
' i' ' i' Ü, Óy' Ó' Óy' Ó' • z' i, z' ' i' Ó' y' ' i' , ð' Ó' ! Ó' ! È, ß' xçç' i' % ' i' k, ç' i' i, , ' i' i' , ð' i' , ' i' i, l' y' ' i' Ü, ~ ÓÇ ≤ Æ y' i' ' ß' Ó' ' «, ' i' e • zÇ' ° fy' l, G È
, y' TM ! Ó' ð' Ó' # i, , ð' i' k, ! SÈ° - ~ • z' i' % ' i' k, Ó' ≤ Æ Ë, y' ' i' Ó' ÓyÇy' y' i' • zÇ' ' i' Ó' ç' G È, Ó' y' ß# ' Ü, y' i' ðy' ! = ! ° ' ßÇá' ' i' È' i' ≈ ! ° Æ • i, - ò ! «, ' i' i'
Ü, Ó' Ü' i, ' i' Ó' í, z, ð' Ü), ' i' ° ~ • z' ' ß' ßy' f' à' # È), i, • G' i' y' i' i, y' Ó' ≤ Æ Ë, y' Ó' ÓyÇy' y' i' , ð' i' i, ! SÈ° - • zÇ' ' i' Ó' ç' G È, Ó' y' i' f' í, z' È, ' i' i' • z'
ÓyÇy' ' i' ò ' i' ç' ò % à ≈ ! ! Ü ≈ y' i'
Ü, Ó' ' i' i, ã, y • z' ' i' ° ! i, ! ! ! È È ò Ü, ' i' Ó' l ~ ÓÇ Ó' ' i' ° l ^

ı,yÓ y ~ İò İç Óy!ıçf Ü, Ó ~ İı, ~ İİ İSÈñ ı,y İòÓ ò% İà~Ó ~ Ü,y İly ≤Ä İİ yçl İ•z- xy! Óò#~ ı,y İòÓ !Ó y, ò_y
 òGİ yÓ ≤Ä İı, òİ İı, òİ- ~SÈy ı,y •zÇ İÓ ç Ü,y ıöyl# İİ İÜİ 1717 İá / ,öyGİ y òhfl İÜ, Ó x, òÓf Ó•yÓ Ü, Ó İı,
 ä,y•zı, - xy! Óò#~
 NSOU r CC-HI-X 187 ı,y İÜ İİ İİİ- Ü, İı, fÜ, y İı İ, z_Ó y! òÜ, yÓ # İSÓ yçÈÜ Èı, zò% ÈÜ È~ òÖ Ö y İÜ, İSÒ òy
 •zı, z İÓ y, òİ İı, Ó İİÜ, İòÓ İı ò İÜ, İçyà İy Ü, yÓ ! İò~ç İò İİ İyl- 18É4É8É İSÓ yçÈÜ Èı, zò% ÈÜ È~ jÓ y á1756ÈÜ È57 İá
 ãä 1756 İá / 10•z ~İ Ä x, ò% eÜ, xÓfliy İı İÓyÓ xy! Óò#~ Ó Ü, İı, f İ ÖyÇ yÓ İİ Ç•y İİ xy İÓ y İ Ü, İÓ İ xy! Óò#~ Ó
 İ, İ, İ İ y Ü İfy xy! Üly İà İÜ Ó ~çç, ò% e İSÓ yçÈÜ Èı, zò% ÈÜ È~ òÖ Ö y- İSÓ y İçÓ İÓy! Ó y İÈ, Ó , òİ Üİ, İ SÖ ly-
 İİ Ñ, yÓ ç eİ İSÈ İı! xy! Óò#~ Ó ~çç, Ü, İfy à İİ İé, İà Ü ~ÓÇ Ü òf Ü, ò% e İSÜ, İ, ÈÜ ÈçD- xy! Óò#~ Ó İly, òİ,
 İÜ Ó çy È, Ó G İSÓ y İçÓ !Ó Ó İ İk, İÓ Ó * , ò İly È, yÓ , öy È İ Ü, Ó İı, İ- ~SÈy ı,y İSÈ İı! İ, yÜ, yÓ òG İ y İ
 Ó yçÓ Ö È, İy İÜ, İSÓ yç xy! Óf İ İ Ó ! İyÓ òy! á Ü, Ó yÓ ! İò~ç İò İ Ó yçÓ Ö È, İ, y ly Ü, İÓ İ İhfl İ = Ó İç, òİ ~
 Ü, yàç, òe ~ÓÇ İ MÈ, İ, òİ Ó bÈÜ Èİ, ò% e Ü, Èèòy İÜ, Ü, Ü, yı, yİ •zÇ İÓ ç Ü, y ıöy! İÓ xy! İİ, öy! è, İİ İ òİ-
 Ó yçÓ Ö È, İSÓ y İçÓ !Ó Ó İ İk, Èİ, İ İsf İ! È •İ- İSÓ y İçÓ İ İD •zÇ İÓ ç •zÇ, İ y İ, y ıöy! İÓ İı ò İÜ, Ó
 xÓ İİ, àè, İ İ İSÓ yçÈÜ È İÓ İÓ yò# Èİ, İsf İı, İ Üyey, öyİ - 18É4É9É İSÓ yçÈÜ Èı, zò% ÈÜ È~ jÓ y G •
 zÇ İÓ ç •zfiè, •zlu, İ y İ, y ıöy!
 İ İSÓ yçÈÜ Èı, zò% ÈÜ È~ òÖ Ö yÓ İ İD •zÇ İÓ ç •zÇ, İ y İ, y ıöy! İÓ !Ó İÓ y İòÓ Ü, yÓ İ ≤Ä İ İD İ
 İ, y İÜ, İòÓ Ü İ òf İı, öy! ~Ü, f xy İSÈ-
 Ü, y İly İ Ü, y İly İı, y İÜ, İÓ İç Èİı, •zÇ İÓ ç İà Ü, Ó y ~z İı İÜ, Ó xÓ İı, Ó ç İf İSÓ y İçÓ Óf İ, İı, eİ İé, G
 İ, zFä, yÜ, yAç, y İÜ, öyİ # Ü, İÓ İ İSÈİ- •G İİ İ İSÓ yç İÜ, ~Ü, ç İ İı, K, yİ, # İñ İf İÓ yä, yÓ # G İı ~ İıy È, # Ó İı
 xİ È, İı, Ü, İÓ İ İSÈİ- İÈ È İ! İSÓ y İçÓ İx•! ÜÜ, y G İx İ İıy È, İİÜ, ~z İÇ äy İı, Ó ç İf öyİ # Ü, İÓ İ İSÈİñ ~SÈy ı,y
 İı, İİ ≤Ä yä, f G , öy İä, y İı, fÓ Üy! İÜ, İ, yÓ İ Üf ~ÓÇ İÓ È, İ, È, yÓ İ, İı, xÈÜ È Ü% İ Üy! àyç, # Ó İÓ İç Èİı, İ•% İòÓ
 İç, y È, G x İ İhs y İ È İÓ Ü, İy G İ, z İÖ á Ü, İÓ İ İSÈİ- İSÓ y İçÓ xÇ Ü, yÓ ~ÓÇ òİ İıy È, ≤Ä İ İD İ! Ó İı İñ xy! Óò#~ Ó
 çy İÜ, y İ İSÓ yç ~Ü, ÓyÓ •zÇ İÓ ç İòÓ Ü, y İç Ü Óyç yÓ Ü% İ, è, òİ Ó òç ~ İİ Ó ~ÓÇ İş äy İİ Ó y İe Ö y İSÓ •zFSÈy
 çy! İİ İSÈ- •zÇ İÓ ç Ó y ~ İı, İı İı, İy òG İ yİ İSÓ yçÈÜ Èxy İ, İñ İİ Ñ, yÓ xyd İı øy İİ y İà- İSÓ yç İÓyÓ İ İı, İÜ, y# İ
 Ó # İı, İx İy İÓ •zÇ İÓ ç Ó y İly İİ, òİ Ó Üy İ İ, z, ò İı, ÖÜ, İ, öyè, yİ İ!- ~ç İf İSÓ yç •zÇ İÓ ç İòÓ G, òÓ !Ó Ó _ İ-
 İ! İÓ Ü İı İñ İSÓ yç İSÈ İı! xı, fhs ò İıy È, #- òİ, Üy Ó È, İ, İı, İ Ü, Ü, yı, yÓ İ İ İ İ Ó İ Ç Óyò , ò İİ İx İ ÈÜ È İı ò
 % Z, İİ Ó İ, z İj İç f Ü, Ü, yı, y òà ~xye İı Ü, İÓ İ- ~Ó , òSÈ

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İİ Ü, y İly Ó yç İİ İı, Ü, ≤Ä İİ yçl İSÈ İy- İ! •zÇ İÓ ç İòÓ İ İD İSÓ y

İçÓ Üy! İÜ, İ, yÓ İ, Üf İÜ, İÓ İÓ y İòÓ ç İf öyİ # Ü, İÓ Ó İı İñ •zÇ İÓ ç Ü, y ıöy! İxÓy òÈÜ ÈÓy! İçf İı! İı, G xy•z İİ Ó
 çy İ İİ Ó , òç , öyİ, # İSÈ- İÜ, v İSÓ yç İİ Ñ, yÓ ä, Ó Ü İf İÓ İ, İsf # Ü İly È, y İÓ Ó Ü, yÓ İı •zÇ İÓ ç İòÓ xy•z İı İı,
 Óy! İçf İÜ, İÇ Ü% İ, İ, İ, Ü, Ó yÓ İä, ç Ty Ü, Ó İı İÇ ä Èİ ~x İ Öy İ~ İ İ G İè, - ~SÈy ı,y İ! •~ÓÇ İÓ İç İ = È İ, İÜ, y# İ! İ•%
 ç! ÜòyÓ İ äyç, # Ó G İ, zFä, , òòfli İ•% İSÓ Ü, y! Ó Ü, Ü# ~ İòÓ İç, y È, G x İ İhs y İ È İÓ Ü, İy İ, z İÖ á Ü, İÓ Ó İı İñ
 çà İ çè, G İİ Ñ, yÓ İx İäy Ü# İòÓ İSÓ yçÈÜ È İÓ İÓ yò# Èİ, İsf İSÈ İı, İÜ, y# İ! İ•% İÜy İçÓ İf İÓ İ, y İsfÜ,
 NSOU r CC-HI-X 188 Ü İSÓ Üy! çy İ İİ Ó !Ó Ó İ İk, ≤Ä İı, İe İ yÓ È, òİ İı, - İÈ ~È İÓ•z! ~Ü, •zÈ, y İÓ Ühs Óf Ü, İÓ İ
 İ •zÇ İÓ ç Ó y 1757 İá / İ Ü İÓ ≤ İ İÓ Ü òf İò İİ ÖyÇ y x! òÜ, yÓ Ü, İÓ İSÈ İı, y İSÈ İ! İ•% Öy! İçf Ü, İı İ Ü, İı, Ü,
 , òİ Ó ä, y! İı, İÓ İ İÓ Ó È, İñ İÓy Ó Ü, İı, Ü, ÖyÇ y İ İÜ, •zÇ İÓ ç Ó y !Ó İ, y! İ, İ, İ, yÜ, ~è, y İ, yÓ y ä, y İİ-
 x, òÓ İò İÜ, İ İò% İy İSÓ Ü, yÓ İñ Ü, È Ü, È ò İñ Ó İÜ Çä, w Üç Ü òy Ó İñ Ó y Ü İäy, öy İñ İÓ İç İ = È ≤Ä Ü% á İı, y İÜ,
 ~z Ó _ İ İÓf Ó !Ó İÓ y! òİ, y Ü, İÓ İ İSÈİ- İÓ İç İ = È İ! İÓ Ó _ İ İÓf Ó Ü İ òf İ Ü, y İy Ü Ö İf a% İ İç, öyİ İ- İı, İ İ Ó İı İñ
 Ü% İç ~ò Ü%, İÓ İ İÜ İ İÜ, İ, zq(İ, İ•% ≤Ä İı, è, İçy# İäyç, # Ó İ, zqÓ àè, İı G İ, y İSÓ y İçÓ !Ó Ó İ İk, Óf Ó•İ,
 İ İ!- Óf İ, İı, İf İı ~ä, İÓ İ, y ~ Ü, Ó yÓ İı Ç, f Ü, İ İ Ü, ç İ! İ•% İSÓ yç İÓ İÓ yò# Èİ, İ İsf İ! È •İ İ İSÈ İı! İÜ, v ~z
 Èİ, İ İsf İ Ü, Ó İ! İ•% Ó y İSÈ İı! İñ Ü# Ó çy È, İÓ Ó Ü İı, y Ü% İ Üy İG İSÈ İı! - xyÓy Ó İñ ≤Ä yä, f , öy İä, y İı, f Ó
 Üy! İÜ, İ, yÓ İ, Üf İı

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İñ Öy hfl İİ Ó Ó yç İİ İı, Ü, G İı ~ İİ İı, Ü, ≤

Ã`ll`yç`ll`z !ÛÓ`yç`zÇ`lÓ`ç`lòÓ` !ÓÓ`&`l`k, xflfóyÓ`î`Ü,`l`lÓ`!SÈ`l`l-` `Ü,`É` `Ü,`É`ò_!ÛÓ`y`l`çÓ` ß`l`D`•zÇ`lÓ``l`çÓ`
!Ó`lÓ`y`l`òÓ` `Ü,`yÓ`î`!•`l`l`lÓ`•zÇ`lÓ``l`çÓ` !ÓÓ`&`l`k,`l`l,`l`è,`!!l`ò≈`T`x!È,`l`l`yà`~`l`l`Ó`l`l`l`l`ñ`â1â`≤`Ã`ã,`!`i,`xy•z!`È,`D`
Ü,`l`lÓ`~`ÓÇ`lÓy`l`lÓÓ` ßyó≈`l`È,`ò`Ù`«`Ù`i,`y`xfl`#`Ü,`yÓ` `Ü,`l`lÓ`•zÇ`lÓ``ç`àì`ò`%`à≈`!!Ù≈`yi`G`áy°`á!l`Ü,`l`lÓ`!SÈ°`ñ`l`y`
lÓy`l`lÓÓ` ,`è`l`«,` `Ü`l`l`l`l`G!`y`x`Û`Ω,`Ó`!SÈ°-`ã2ã`•zÇ`lÓ``ç`Ü,`l`l,`≈,`è«,`lÓy`l`lÓÓ``!l`l`È`l`ò`x`Ù`y`l`f`Ü,`l`lÓ``ò`h`f`l`l`l`Ü,`ç`
Ó`f`y,`è`Ü,`x,`è`Ó`f`Ó`•y`Ó` `Ü,`l`lÓ`!SÈ°`ñ`l`y`lÓy`l`lÓÓ``x`l`≈`l`l`l`!`Ü,`Ü,`f`l`j`y`l`≈`«`l`i,`@`"`Ã`h`f`l`l`Ü,`l`lÓ`!S°-`ã3ã`lÓy`Ó`Ü,`l`l,`≈,`Ü,`x!È,`l`%_`
Ü,`È`è`y`Û`l`l`Ü,`Ó`yç`l`l`l`!`Ü,`xy`l`l`ò`y`l`Ü,`l`lÓ`~`ÓÇ`lÓy`l`lÓÓ` !ÓÓ`&`l`k,`È`l`i,`l`l`sf`!°`Æ`ã`l`l`l`e,`l`Ò`à`Ù`ñ`Ü`#`Ó`çy`È,`Ó`
≤`Ã`Ü`%`ã`l`l`Ü,`Ü`ò`i,`l`ò`l`l`•zÇ`lÓ``ç`Ó`y`lÓy`l`lÓÓ``x`l`h`f`l`l`c`l`l`Ü,`!`Ó,`è`b` `Ü,`l`lÓ`!SÈ°-` `Ü,`y`l`l`y`f`l`j`y`ò`#`l`ñ`ßyó≈`l`È,`ò`Ù`lÓy`l`lÓÓ`
,`è`l`«,`~`è,`y` `Ü`l`l`l`l`G!`y`Û`Ω,`Ó`!SÈ°`ly-`Ó`i,`è`l`«,`ñ`≤`Ã`l`Ü`l`l`l`Ü,`•z`•zÇ`lÓ``ç`Ó`y`!ÛÓ`y`l`çÓ``x,`è`Ûy`Ó`î` `ã,`l`l`l`!SÈ°-`
Ü,`yÓ`î`•zÇ`lÓ``ç`l`òÓ` !Óy`y`Û`!SÈ°`l`ñ`!ÛÓ`y`l`çÓ``x`l`h`f`l`l`c`l`i,`y`l`òÓ` Ó`f`l`_`à`i,`Óy`l`l`ç`f`Ó``ø`#`Ó,`l`k,`Ó` ,`è`l`l`Óy`òy`f`l`l`Ó`*`è-`
~`z,`è`l`!`f`l`l`!`i,`l`i,`Ü`#`Ó`çy`È,`Ó`ñ`ç`àì`^`çè,`≤`Ã`Ü`%`ã`!l`l`ç`l`òÓ` Ó`f`l`_`à`i,`f`l`j`y`l`≈`ã,`l`Ó`i,`y`l`≈`Ü,`Ó`yÓ``ç`l`f`!ÛÓ`yç`È`l`i,`l`l`sf`!°`Æ`
Ó`l`l`•zÇ`lÓ``ç`l`òÓ` `Ü,`yç`x`l`l`Ü,`è,`y•z`Û`ç`•`l`l`l`l`y`l`-`1747`!`á`/`23`ç`ç`%`l`Ü`%`!`ç`≈`òy`Óy`l`òÓ` `Ü,`y`l`SÈ,`è`y`!`çÓ``≤`Ã`y`h`s`"l`lÓ`
•zÇ`lÓ``ç`Óy`!`l`#`È`l`i,`l`l`sf`Ó``xy`l`l`!`l`l`l`l`lÓy`l`lÓÓ` Óy`!`#`l`l`Ü,`è`Ó`y`!`ç`i,`Ü,`l`lÓ`-`•z`<`T`•z`!`u,`l`y` `Ü,`y`l`òy`!`lÓ` ß`l`l`y`!`à`i,`y`l`
Ü`#`Ó`çy`È,`Ó` Óyç`y`Ó` l`i,`l`lÓy`Ó,`è`l`ò`x`!`ò`!`ç,`i,`•l`-`18É4É10É,`è`y`!`çÓ``l`%`l`k,`Ó`È,`y`È,`è,`è`y`!`çÓ``l`%`l`k,`Ó`
Û`%`ò`Ó`≤`Ã`Ûy`Ó`#`È,`y`È,`°`!
l`l`l`l`l`l`l`l`•y`!ÛÜ,`l`l`òÓ` `Ü`l`l`ò`f`Ü`i,`è`y`l`≈`Ü,`f`xy`l`SÈ-`
è`y`!`çÓ``l`%`l`k,`Óyç`y`Ó``f`l`j`y`ò`#`l`lÓy`l`lÓÓ``x`Ó`Ûy`l`~`ÓÇ`•zÇ`lÓ``ç`Ü,`l`l,`≈,`l`l`c`Ó``Û`ã,`ly`•`l`l`l`!SÈ°`Ó`l`l` `Ü,`y`l`l`y` `Ü,`y`l`l`y`
`l`i,`•y`!ÛÜ,`Ü`h`s`Ó`f`Ü,`l`lÓ`l`SÈl`-`lÓ`#`l`ã,`w`l`l`G,`è`y`!`çÓ``l`%`l`k,`Ó`È,`l`l`
È,`y`Ó`l`l`i,`Ó` Ó`yç`l`l`l`!`Ü,`È,`y`à`f`y`Ü,`y`l`ç`
x`l`Ü,`y`l`lÓ`Ó``Û`ã,`ly`•`l`l`l`!SÈ°`Ó`l`l` `Ü`l`l`Ü,`l`lÓ`l`-`~`z`Ü`i,`Û`l`l`≈`l`l`y`à`f`l`l`

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Ó`l`l`x`l`l`l`l`Ü,`Ü`l`l`Ü,`l`lÓ`l`-`è`y`!`çÓ`			

l`%`l`k,`Ó`
È,`l`l`•zÇ`lÓ``ç`Ó`y`l`i,`l`Ü,`l`lÓ`Ó`yç`l`l`l`!`Ü,`Óy`Óy`!`ç`f`Ü,`x`l`ò`Ü,`y`Ó`y`È,`Ü,`l`lÓ`!l`-`~`z`l`%`l`k,`Ó`è`l`lÓ`G`Óyç`y`Ó`
çy`l`l`i,`y`l`sf`Ü,

NSOU r CC-HI-X 189 ≤Āōyl !SĒ^!l ÓyÇyÓ^ lÓyÓ- •zÇ^!Ó^ çÓ^ y !Ü, S%È x!≈~!l!i, Ü, %~!l!ya %!Óōy SĒy, y ^Ü, yl çy!l!y!sfÜ, x!δÜ, yÓ^ Óy ſyÓ≈~!Ē, ŌÜ «, Üi, yÓ^ x!δÜ, yÓ^ # •! !l- , ðÓ^ Ōi, #≈Ü, y^!^! !ÜÓ^ Ü, y!çÜ Ü, i, ≈, Ü, ç!_ çy^# ~ſlfÓy!# •!# àè, lñ Ō^ yçòy!# fllylyhs^ Ü, Ō^! ſÇe^ yhs^ , ðò^!« , ð ÓyÇyÓ^ lÓy^!ÓÓ^ ſyÓ≈~!Ē, ŌÜ «, Üi, yÓ^ x!δÜ, y^!Ó^ Ō^ x!hfl!c-z ≤ĀÜy!i, •!^ - , ðoy!ç^!i, •zÇ^!Ó^ ç G lÓyÓ^!Ó^ Ù^!öf^! ſÇây, •!^ ñ i, y^!i, •zÇ^!Ó^ ç^!òÓ^ ſyÜ!Ó^ Ü, ^ç, ç ≤ĀÜy!i, •!^! !l- lÓy^!ÓÓ^ ç!^ y^!Ē, Ō^ ſΩ, yÓly !SĒ- Ù#Ō^ Ùò! !!i, •G!^ y!^ ſ-z ſΩ, yÓly !Ó!T^!^ - !ÜÓ^ çyĒ, Ō^ !%k, ^!« , ^!e !ſÓ^ y^!çÓ^ ſ^!D !ÓŸ^yſây, Ü, i, y, Ü, ^!Ó^ !%!k, xÇç^!ll!- , ðoy!çÓ^ ç!^ !SĒ^ E!i, , !^!sfÓ^ Ē, °- i, ^!Ó^ ~z !%!k, ç!^ y^!Ē, Ō^ Ē, ^!e, yÓ^ i, #!^ Ō^ yçlfÓà≈ ~ÓÇ^ z, z^!Ó^ y, ð#!^ Ō!i!Ü, ſj±òy^!i Ō^ ^ā, y^!ā •zÇ^!Ó^ ç^!òÓ^ Ű!≈yòy, Ō!k, ^, ð^!i^!SĒ^ Ō^!^ i, yÓ^ yāÑ, yò Űhs^ Ōf Ü, ^!Ó^ ^!SĒ!- , ðÓ^ Ōi, #≈Ü, y^!^! !ÜÓ^ çyĒ, ^!Ó^ Ō^ ð%Ō≈^ çy!l G Ōf!_ ^ ç •zÇ^!Ó^ ç^!òÓ^ Ō^ yç^!l!i, Ü, «, Üi, y, y^!Ē, Ō^ ſ%~!l!ya Ü, ^!Ó^ !ò^!i^!SĒ^ - !ò%ly! ſÓ^ Ü, yÓ^ , ðoy!çÓ^ !%k, ^!Ü, ÓyÇyÓ^ lÓçyàŌ^ !iÓ^ ſjā, ly !•ſy^!Ó^ ò^!ā^!SĒ!- ÓyÇy!^ !^ , ðyYā, y, f !ç« yÓ^ ſjā, ly •!i^!SĒ^ i, y !%ā !%à ð^!Ó^ ā, ^!i^! xyſy Ü, ſçfl!òyÓ^ G x!ſ!ÓŸ^yſ^!Ü, ò)Ō^ Ü, ^!Ó^ ~ÓÇ^ , ðyYā, y^!i, fÓ^ !%!_ Óyò# G Ō^Óyò# òç≈! ÓyÇy i, ly Ē, yÓ^ i, ^!Ü, x^!l!Ü, Ē, y, z, i, zB^!i, Ō^ !ò^!Ü, !!^!i^!y! - , ðoy!çÓ^ !%!k, Ō^ x!≈~!l!i, Ü, ≤Ā!i, e^! y !SĒ^ i, y! , ð!≈, ð!i≈- , ðoy!ç^!i^!Ü, ÓyÇy!^ !ç^! Óy!^!çfÓ^ G, ðÓ^ ^!Ü, y!ðy!lÓ^ xy!ð, ði, f flly, ði, •!i^!SĒ^ ñ ð^!Œ •!i^!SĒ^ !!≈! %Z, l, ðÓ≈- i, ^!Ó^ !ò%ly! ſÓ^ Ü, yÓ^ ñ xÜ^!iç le, ðyē, #ñ i, ç, ò! Ō^ y!^ ā, Ōò%Ō^ # ≤ĀÜ%ā ≤ĀyÜ%, Ē, Ē, ðoy!ç, ð^!Ó≈z ÓyÇyÓ^ x!≈!#!i, ^!i, Ē, y, ^!lÓ^ ſjā, ly •!i^!SĒ^ Ō^!^ Ű^!Ü, Ü, ^!Ó^ l- !ò%ly! ſÓ^ Ü, yÓ^ Űhs^ Ōf Ü, ^!Ó^ ^!SĒ!^! Ű!%!ç≈òÜ%, !^ āyl Ü, ^!è, yÓ^ •y^!i, ÓyÇyÓ^ Ē) !ÜŌ^ yçfl! xyòy!^ Ü, ^!Ó^ !ò^!Ü, , ðyē, y^!lyÓ^ Ē, ^!i^! ÓyÇy^!i^!Ü, !Óçy, ðiŌ^ Űy! ſjð^!òÓ^ !!ſÓ^ i àè, i, ~ÓÇ^ ~Ō^ Ē, ^!e ſyòyŌ^ i Űyl%~!Ē!Ō^ •y^!i, làò x^!l!≈Ō^ ſMĒ, !^ •...yſ, ðy!^ G i, y^!òÓ^ e^! «, Üi, y, Ü, ^!Ü ſy! - x, ðÓ^ !ò^!Ü, l^!Ó^ wÜ, Ēè !ſ!yñ ſÓfſyā, # ĒRyā, y!≈ñ ſ%ç#^ ā, Ōò%Ō^ # ≤ĀÜ%ā !i, •y!ſÜ, ÓyÇyÓ^ xy!≈ĒÜĒÓ^ yç^!l!i, Ü, xŌ« , ^!i^!Ō^ ſjā, ly , ðoy!ç, ðÓ^ Ōi, #≈Ü, y^!^!Ō^ àè, ly Ō^!^ Ű^!Ü, Ü, ^!Ó^ l- !ò%ly! ſÓ^ Ü, y^!Ó^ Ō^ ≤ĀyÜ%, Ē, Ē, ðoy!ç, ð^!Ó≈ ÓyÇyÓ^ x!≈!#!i, ^!i, Ē, y, l ≤Āſ^!D Óy •!^ !^ ~z , ð^!Ó≈ zçT^!z!u, !^ y ^!Ü, y!ðy!l ÓyÇy^!ò^!ç Óy!^!çfÓ^ ≤Ā^!i^! yç^!l •z, z^!Ó^ y, ð^!i^!Ü, ≤Āā%, Ō^ , ð!Ō^ Űy! ſylyĒÜĒÓ^ *, ðyÓ^ Ű^oy xy!òy!l Ü, Ō^ i, ~ÓÇ^ , ðif e^!i^!Ō^ çlf i, yÓ^ y flly!#!^ xy!≈Ü, ≤Ā!i, ç, yl=!^ !^!Ü, x!≈ĒÜ!G !i, - ~Ō^ Ē, ^!e ÓyÇyÓ^ x!≈!#!i, ſÜ, k, •!^ ~ÓÇ^ çà!^!ç^!è, Ō^ Ű^!i, y Ōfyç!Ü, ç ≤Ā!i, ç, yl=!^ ſÜ, k, çy^# •!^ - ≤ĀyÜ%, Ē, Ē, ðoy!ç, ð^!Ó≈ ÓyÇyÓ^ Ōfç!Ü, ç ŌfŌflly i, zB^!i, !SĒ^ Ō^!^ •zŌ^ Ē, yl •y!ŌŌ Űhs^ Ōf Ü, ^!Ó^ ^!SĒ!- , ðoy!çĒÜĒ, z_Ō^ Ü, y^!^! Ōfy, ðÜ, •y^!Ó^ ſjðò !/ſÓ^ i •!i^!SĒ^ Ō^!^ •zŌ^ Ē, yl •y!ŌŌ Ű^!Ü, Ü, ^!Ó^ l- Űy!Ű≈, l^!i, •y!ſÜ, Ō ŒÜ, ſ xfy, y!Ű% Ű^!Ü, Ü, ^!Ó^ l^!i, ðoy!ç^!i^!Ü, ^!xy!≈Ü, !k, ; Ü^!iŌ^ ð^!Œ •!i^!SĒ^ i, y ^!i^!Ü, •zÇ^!fy^!i, Ō^ , ð%Ñ!ç, ði, Ō^ y yĒ, Ōyl •ñ , ð)Ñ!ç à^!i, , G^!è, ly !ç^!Ō≤^!ŌŌ^ ſy!^!Ü, •!^ - •zÇ^!Ó^ ç^!Ü, y!ðy!lñ •zÇ^!Ó^ ç Ü, Ű≈ā, yÓ^ #^!òÓ^ ^!ſÓ^ Ü, yÓ^ # Óy!çf ~ÓÇ^ ^!SĒyē, Ē, Ē, ðoy!ç, •zÇ^!Ó^ ç Ō^ yçÜ, Ű≈ā, yÓ^ #^!òÓ^ x^!Ōò i, z, ðy^!i^! x!ç≈i, x!≈, i, y^!òÓ^ ^!ò^!ç ā, ^!i^! ſ!i, ly^!Ü, - ~!ç^!TM# •y, zſ=!Ō^ Űyðf^!Ü ſjðò !/ſÓ^ ^!iŌ^ Ē, ^!i^! ÓyÇyÓ^ Ōfyç!Ü, ç ŌfŌflly Ē, ^!i, ð^!i, , - ~!ò^!ç x!ç≈i, x!≈^!ò^!çÓ^ !ç^! Óy!^!çfĒÜĒ!æ, Ü, ^!Ó^ !l- ^!Ü, y!ðy!lŌ^ NSOU r CC-HI-X 190 Ü, Ű≈ā, yÓ^ #Ō^ y ð≈^! Óy!^!çfÓ^ G, ðÓ^ ~Ü, y!ð, ði, f flly, ðl Ü, ^!Ó^ !lñ i, yÓ^ y xĒ, fhs^ Ō^ #i !ç^! i, z, ðyò^!lÓ^ G, ðÓ^ !l!^ ſfi flly, ðl Ü, ^!Ó^ !SĒ- ſŌfſyā, # Ē, Ryā, y!≈ ò^!ā^!i^!SĒ!^! ſ

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Ō^ yç^!l!i, Ü, «, Üi, y^!i^!Ü, Ü, y^!ç^!y!ā^!i^! !Ō^ !			

ē, ç •zçT^!z!u, !^ y ^!Ü, y!ðy!l
ÓyÇyÓ^ Ōflf Óy!^!çfÓ^ G, ðÓ^ ~

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Ü, ^!ā, !è, !^ y !l!^ ſfi Ü, y^!i^!Ü, Ü, Ō^ ^!i, ſ^			

!ā, çT^!i^!SĒ- !ñ, yÓ^ Ű^!i, ~z ≤Ā!e^! y • 'Domination Effect' Ō^ ~Ō^ Ē, ^!e ÓyÇyÓ^ xŌ« , !^ òáy ò!^ ~ÓÇ^ ~Ō^ x!lÓy!≈ Ē, ° •xŌ!ç^!y!l- ^!Ü, y!ðy!lŌ^ !i, l xy!≈Ü, !#!i, ñ ŌſŌ^ Ü, y!Ō^ Óy!çfñ ^!Ü, y!ðy!lŌ^ Ü, Ű≈ā, yÓ^ #^!òÓ^ Ōf!_ ^!i, ŌfŌſy G ð%!#≈!i, ~ÓÇ^ Ü, !E!ñ !ç^! G Óy!^!çfÓ^ xŌ« , !^ •!^ , ðoy!ç %Z, ^!lŌ^ xŌçfΩ, yÓ# , ðiŌ^!i, - 18Ē5 i, z, ðſç^!yÓ^ xçTyòç ç, ^!Ü, Ō^ Ē, yÓ^ ^!i, Ō^ •z!i, •yſ xi, fhs^ àè, lyŌ†- ~z ç, Ü, x^!l!Ü, ðÓ^ ^!lŌ^ , ðÓ^ flðÓ^ !Ō^!Ō^ yò# àè, lyē Űñ Ō^ yç^!l!i, Ü, ðy^!yòð G ſÇây, ſB%, ſyÜ!Ō^ Ü, !Ō!fyſ ≤Ā!i, f« , Ü, ^!Ó^ ^!SĒ- Ō^ yç^!l!i, Ü, Ē, Ē, ſyÜ!Ō^ Ü, ſÜ#Ü, Ō^ i^!Ü ~z ç, ^!i, x!i, òŒ, , ðiŌ^ Ō!≈, i, •!i^!SĒ^ ñ i, Ű!l x!≈!#!i, Ō^ , ðiŌ^ ſ^!Ō^ àĒ, #Ō^ , ðiŌ^ Ō!≈, l ~z ~Ü, •z ſÜ!^!Ü, y^!i^! •!i^!SĒ- xçTyòç ç, ^!Ü, Ō^ ſŌ≈y^!i, ð« , y, i, y! , ð!≈, ð!i≈ àè, ly • Ű%ā^! ſy!Āy^!çfÓ^ xŌ« , !^ G , ði, l- Ű%ā^! ſy!Āy^!çfÓ^ ç!lflly!l ≤Āy!lÜÜ, Ē, y^!iŌ^ òá^! Ü, ^!Ó^ !SĒ^ !^ ŌŌ^ ^!lŌ^ ç!_ ^!i,

y^lòó^

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Ü, ò%!è, È, y^là È, yà Ü, Ó y ^l^lì, òy^lòó ≠ àÜ, ä

í, z_Ó y!òÜ, yÓ # Ó yçfÜ)•ñ Óy successor states, ~Óç ááá !Ó^loy•# Ó yçf Ü)• Óy rebel states – Óyç°yñ x^llyôfy G
 •yl^oyÓyò ≤ÄlÜ òó^lìó Ó yçfó ð«yhs^lìó^ Ùyó^yè, y Óy !cá ç!_ !SÈ° !Ó^loy•# Ó yçf– x!≈yl^Óyç°yñ •yl^oyÓyò
 ~Óç x^llyôfy !Ó^loy• Óy Ó _' òy^lì, Ó Ùyôf^lÜ Ù%â° ðyÿÄy^lçfÓ^ ^l^lì, ð, lÜ, •l^l!– ÓÓ^ç ì, _¥àì, È, y^lò Ü%â°
 ç!_ Ó^ ðyó~^lÈ, ÒÜc ~•z !lì, lè, Ó y^lçfÓ^ çyÜ, ài fl|#Ü, yÓ^ Ü, Ó^lì, !mòy Ü, Ó^i, ly– Óyhflì^lò xÓçf ì, yÓ y fljyò#l
 xyä, Ó^i z Ü, Ó^i, – ~•z lì, lè, Ó y^lçfÓ^ ç!_ Ó^ ≤Älì, ç, y G ≤ÄlyÓ^ xTyòç çì, ^lÜ,
 Ó^ È, yÓ^lì, Ó^ Ó yç^lì, lÜ,
 ÈÜÈÿyÜ!Ó^ Ü, ä, y^lè, e^lÜ, Ó^yç^lç lì%, l^ä, •yó^y !ò^lì^l!SÈ°– xyMÈ, !°Ü, G fllyl#l^ hflì^lò^ ~Ó^ ç!è, ° G àÈ, #Ó^
 ≤ÄÈ, yÓ, ð^lì, !SÈ°– Ó yç^lì, lÜ, ≤ÄÈ%, çñ Ó yçfl^xyòyl^ñ Óyçy^lò^!ÓÜ, yçñ Óy!l^lçfÓ^ ≤ÄlyÓ^i ðÜ !Ü, S%È•z ~•z
 , ð!Ó^Ói≈, ^lìó^ ðy«, # !SÈ°– xTyòç çì, ^lÜ, Ó^ Óyç°yl^ ðç, Ói, ðç, y àÈ, #Ó^ , ð!Ó^Ói≈, ^lìó^ ð)ä, ly •lì^l!SÈ°–
 ~•z , ð!Ó^Ói≈, ^lìó^ ð)e, òyi, à^lè, !SÈ° 1757 ðy^l^, ò°y!çÓ^ !%^lk, !ðÓ^y^lçÓ^ , ðÓ^yçl^ G •
 zç^lò^ç •zfiè, •zlu, l^y ^Ü, yjòy!lò^
 çl^# •Gl^yÓ^ Ù^lòf !ò^lì^ – ~Ó^ È, ^lì^

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Óyç°y ì, ly È, yÓ^lì, Ä, ð!^lò!çÜ, ì,

yÓy^lòó^ ð)e, òyi, à^lè, ñ ly, ðó^Ói, #≈ ≤Äyl^ ò%ç ÓSÈÓ^ ~•z ^ò^lçÓ^ •z!lì, yÿ^lÜ, ≤ÄÈ, y!Ói, Ü, ^lò^!SÈ°– 18É6
 ≤ÄÿyÓ^# 1É Ü, #È, y^lò xTyòç çì, ^lÜ, Ù%â° ðyÿÄy^lè, Ó^ ≤Älì, xyl%ài, f Óçyl^ Ó^lè •yl^oyÓy^lòó^ ~Ü, lè, fljyò#l
 Ó yçf à^lì, G^lè /2É Ü, #È, y^lò xTyòç çì, ^lÜ, Ù%â° ðyÿÄy^lçfÓ^ È, y, ^lìó^ ^≤Ä«y, ð^lè, x^llyôfy ~Ü, lè, fljyò#l
 Ó yçf !^lÿ^lò à^lì, G^lè, /
 xy, ð! !Ü, Ù^lì Ü, ^lò^l^l
 í, z_Ó^ È, yÓ^lì, x^llyôfy !SÈ° ~Ü, lè, ç!_ çy°#
 NSOU r CC-HI-X 191 Ó yçfñ ly Ù%â° ðyÿÄy^lçfÓ^ ≤ÄÜ, ì, í, z_Ó y!òÜ, yÓ # •lì^lì, í, z^lè, !SÈ°/3É Ù%!ç≈òÜ%, !° áy^lìó^
 È) !Ü Ó yçfl^l#lì, Ó^ ~Ü, lè, ðyÿ^l^yã, ly)Ü, !Óä, yÓ^ Ü, Ó^&l– Óyç°yÓ^ @^ÄyÜ#l ðyÿ^lçÓ^ G, ðó^ ~•z !#lì, Ó^ Ü, #
 ≤ÄÈ, yÓ, ð^lì, !SÈ°/4É xy, ð! !Ü, xTyòç çì, ^lÜ, Ó^ ≤ÄlÜy^lò≈ Ùyó^yè, y xye Ü!lÜ, Óyç°yÓ^ •z!lì, •y^lÿ ðó^lè, ^lì^
 «, lì, Ü, yÓ^Ü, àè, ly Ó^lì^lì Ü, ^lò^V5É xy!°Óò#≈ áy^lìó^ ð^lìD •zi, z^lò^y, ð#l^ Ó!lÜ, ^lòó^ ðjòÜ≈, xy^l^yã, ly Ü, Ó^&l–
 6É !ðÓ^yçÈÜÈí, zòÈÜÈ^òÓ^yÓ^ ð^lìD •zç^lò^ç •zçT •zlu, l^y ^Ü, yjòy!lò^ !Ó^lò^y^lòó^ Ü, yÓ^i Ü, # !SÈ°/7É , ò°yç#Ó^
 !%^lk, Ó^ È, °yÈ, °xy^l^yã, ly Ü, Ó^&l– ~•z !%^lk, !Ü, Óyç°yÓ^ fljyò#l !Óy!ÓÓ^ xÓÿyl ~Óç •zç^lò^ç Ü, ì, ≈, ^lçÓ^ ð)ä, ly
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 NSOU r CC-HI-X 192 ~Ü, Ü, 19 q È, yÓ^i, •z!lì, y^lÿ xTyòç çì, Ü, ≠ ^lì, •
 y!ÿÜ, !
 Ói, Ü≈, àè, l 19É0 í, z^lçf 19É1
 È) !ÜÜ, y 19É2
 xTyòç çì, Ü, ≠ ^lì, •y!ÿÜ, !Ói, Ü≈, 19É3 xì, #^lì, Ó^ ð^lìD òyÓ^yÓy!•Ü, ì, y G , ð!Ó^Ói≈,
 l 19
 É4 í, z, ðÿç•
 yÓ^ 19É5 ≤ÄÿyÓ^# 19É6 @^
 Äsi, ð!O 19
 É0 í, z^lçf ~•z ~Ü, Ü, ,

öy^lë,
Ó
í,z^ljçf •
Ë,yÓ^i,Ó
ĪĒĪ≈Ó •z!i,•y
Ī
x<Tyòç çĭ,Ü,^
TÜ,^Ü,w Ü,^ĪÓ^ ĩ ĩ,•y!ŖÜ, !Ói,Ū≈, ĩi,!Ó •ĪĪ^ĪSÈ ĩ,y !Ó^ĪY'ĒĪi Ü,Ó^y- ~z xy^Īyã,lyĪ^ ò%!è, !

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ÓĒĪĪĪÓ^ í,z,ðÓ^ ^çyÓ^ ^òGĪ^y •

ĪÓ≠ l ≤ĀĪÜ !ÓĒĪĪ^!è, • x<Tyòç çĭ,Ü,^TÜ,^ Ü,w Ü,^ĪÓ^ ĩi,•y!ŖÜ, à^ĪiÓ^ Ü^Īòf ^Ī !Ói,Ū≈, Ó^ĪĪ^ĪSÈ ĩ,y Ófyáfy Ü,Ó^y- l !mi,#!^ !ÓĒĪĪ^!è, • òyÓ^yÓy!•Ü,ĭ,y G, ð!Ó^Ói≈, l Ü, #Ē,y^ĪÓ x<Tyòç çĭ,^TÜ,Ó^ Ē,yÓ^ ĩi,Ó^ •z!i,•y

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TÜ, ≤ĀĒ,y!Ói, Ü,^ĪÓ^ ĪSÈ ĩ,y xl%òyÓl Ü,Ó^y- 1

È9Ē1 È),!ÜÜ,y Ē,yÓ^ ĩi,Ó^ •z!i,•y ĪŖ x<Tyòç çĭ,^TÜ, ~Ü, ò^TÜ, Ü%á^ ŖyĀy^ĪçfÓ^ Ē,y.lñ xlf!ò^TÜ, !Ó !è,ç ŖyĀy^ĪçfÓ^ ≤ĀŖyÓ^ áè, ĩi,^ òáy lyĪ^ - ĩyÓ^ Ē,°ð&!i, •° Ŗ

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yÜy!çÜ,ñ xĪ≈ĪĪi,Ü, ~Óç Ó^yçĪĪi,Ü, , ò!Ó^Ói≈, l- ~•

z ò%!è, !ÓĒĪĪ^ , òĪ≈y^Īyã,ly Ü,^ĪÓ^ lyly !Ói, !Ū≈, ĩ, ò, !kTĒ, !DÓ^ xÓi,yÓ^ ĩy Ü,Ó^y •ĪĪ^ĪSÈ- ~Ü, ò^ ĩi,•y!ŖÜ, Ü^Īl Ü,^ĪÓ^ l ĩ x<Tyòç çĭ,^TÜ, Ē,yÓ^ ĩi,Ó^ ŖÜyç G xĪ≈!#Īi,Ó^ lyly flĪĪÓ^ xÓ«^ ĪĪ^Ó^ !ã, • flòçT •ĪĪ^ ĩ,z^Īë, !SÈ- x, òÓ^ ò^ Ü^Īl Ü,^ĪÓ^ l ĩ x<Tyòç çĭ,Ü, Ē,yÓ^ ĩi,Ó^ •z!i,•yŖ ð#Ó, !k, G ŖÜ, !k, Ó^ Ī%à- xyÓyÓ^ ^Ü,y Īly ^Ü,y Īly ĩi,•y!ŖÜ, ~z !Ŗk,y Īhs^ ~ĪŖ ĪSÈĪ Ī xi, # ĩi,Ó^ ŖĪD ^Ü,y Īly ĪSÈ ò Ē,yÓ^ ĩ, •z!i,•y ĪŖÓ^ x<Tyòç çĭ,^TÜ, , ò!Ó^!« , ĩ, •Ī^ !ó xi, # ĩi,Ó^ ŖĪD Ói≈, Ūy ĪlÓ^ òyÓ^yÓy!•Ü, ĩ,y ~z çĭ,^TÜ, ŖĪðĪ≈Ē,y ĪÓ^ ÓçyĪ^ !SÈ- 192 NSOU r CC-HI-X 193 19É2 x<Tyòç çĭ,Ü, ≠ ĩi,•y!ŖÜ, !Ói,Ū≈, Ē,yÓ^ ĩi,Ó^ •z!i,•y ĪŖ x<Tyòç çĭ,Ü,^TÜ, xÓ« , Ī^ñ ĪÓ^yçf G xÓ^yçÜ, ĩ,

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yÓ^ Ī%à !•Ŗy^ĪÓ !ã, !•ĭ, Ü,Ó^y

ĪyĪ^ !Ü, ly ĪŖ ≤ĀŖĪD x!òÜ,yçç •zç^ĪÓ^ ç ĩi,•y!ŖÜ, ĪĪÜ ĪçÜŖ !Üñ Īi,É ~zã,ñ ^ÜyÓ^°fyĪ, Ŗ• Ē,yÓ^ ĩi, #Ī^ ĩi,•y!ŖÜ, ĪĪÜ Īò%lyĪ ŖÓ^ Ü, yÓ^ ñ {Y^Ó^ # ≤ĀŖyò ~Óç ĩ,yÓ^ yãÑ,yò ≤ĀÜ%á ~z çĭ,Ü,^TÜ, xÓ«^ ĪĪ^Ó^ Ü,y^ !•Ŗy^ĪÓ !ã, !•ĭ, Ü,^ĪÓ^ Ó^Īi^ Īñ ~z çĭ,^TÜ, Ó^yçĪĪi,Ü,ñ xĪ≈ĪĪi,Ü, ~ ÓçŖ yçfl,ò!i,Ü,^ « , ^

Īe xÓ«Ī ĩ flò«T•ĪĪ!SÈ°– xĭ, fhs ĩ c!_ ĩy°# Ī Ū, w#Ē)ĭ, Ū%â° ſyĪÀyçf Ī Ē, Ī. è%, Ū, ĪĪÓ°y è%, Ū, ĪĪÓ°y •ĪĪ!SÈ°ñ ~ÓÇ ~•z Ē, y, l!SÈ° , ðĭ, ĪĪlyB/v%á Ū, yè, y ĪŪyÓ° Ē, °ð&Īĭ – ĪŃ, y ĪĪòÓ° Ū ĪĪ, !Ó !è, ç ſyĪÀyçf ≤ĀĪĭ!Ī, ĭ, •GĪ°yÓ° (ò) ĪĪÓ≈ Ē, yÓ° ĩ, ÓĒĪ≈ xyÓk, !SÈ° ~Ū, ĩè, àĪĭ, •#l flĪ!ÓÓ° ſyŪy!çŪ, G xĭ≈ĪĪĭ, Ū, ſÇaè, ĪĪÓ° Ū ĪĪòf– @ ĀyŪ=!Ó° !Ó!FSÈB° ĩ, yñ Ū, ĩEĪ G Ū, y!Ó° à!Ó° ĩ, zĭ, ðyò ĪĪÓ° ~Ū, #Ū, Ó° ĩ ~ÓÇ Ū, y!Ó° àÓ° ĪĪòÓ° G, ðÓ° xĪĭ!Ó° _ !ĪĒ≈, Ó° ç#° ĩ, yñ ðŪ!ÓĒ, yç ĪĪÓ° xĪ, f° ĩ, yñ Ū, ĩEĪ G! ç Ī° ≤ĀĪ!_ Ó° xĪ@ ĀſÓ° ĩ, yñ çyĪĭ, ĪĒ, ð ≤ĀĪyÓ° çĪf ſyŪy!çŪ, flĪ!ÓÓ° ĩ, y @ ĀyŪ#Ī ſŪyç Ī ĪŪ, ĩ, zm, _ ſĭð ĪĪòÓ° x, ð, Ó° ĩ ~ÓÇ ĩ, yÓ° Ē, Ī° (ò)Ń!ç ſÇ@ Ā• Ū, Ó° yÓ° «, ĪĒ ≤ĀĪĭ, Óſ, Ū, ĩ, y ~ÓÇ ĩ, zFă, Ó ĪĪ≈Ó° Ūyl% ĪĒĪÓ° Ū, ĩ, ≈, çyò#l ðŪ≈!ĪĒ≈, Ó° !ç«yÓfÓfĪy •zĭ, fy!ò ĪŪ, ~•z çĭ, ĪŪ, Ē, yÓ° ĩ, #Ī° xĭ≈l#Īĭ, G ſŪy ĪçÓ° , ðYă, yòÓ!Ī≈, ĩ, yÓ° ð, çTyhs° !•ſy ĪĪÓ° ĩ%, Ī° ðÓ° y •ĪĪ° ĪSÈ– x, ðÓ° !ò ĪŪ, xyò%ĪŪ, à ĪÓĒĪyÓ°

80% MATCHING BLOCK 189/241 **SA** Tripuray Bharatiya Shastriya Nriyter Probhab O ... (D165073165)

xĭ≈ĪĪĭ, Ū, ĩ ſyçfl, ðĪĭ, Ū, ~ÓÇ Ó° yç ĪĪĭ, Ū,

ò, !çT ĪŪ, yĪ Ī ĪŪ, !Ó° ĪY°ĒĪ Ū, Ī ĪÓ° xçTyòç çĭ, Ū, ĪŪ, ſÆòç çĭ, ĪŪ, Ó° xĪſyÓ° # Óy, ð!Ó° (ò)Ó° Ū, Ó°y •ĪĪ° ĪSÈ–

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xçTyòç çĭ, ĪŪ, Ó° Ó° yç ĪĪĭ, Ū, ĩ, ð!Ó° ÓĪ≈, Ī

ĪĪÓ° Ē, Ī° Ē, yÓ° ĪĪĭ, ĪĪĭ, lĪ%ĪàÓ° ſă, ly •ĪĪ° ĪSÈ ĪyÓ° Ē, Ī° Ē, yÓ° ĪĪĭ, Ó° !ă, Ó° yă, !Ó° ĩ, ç#Ó° ĪĪ, ð!Ó° ÓĪ≈, l ~Īſ ĪSÈ ~ÓÇ Ē, yÓ° ĪĪĭ, xyò%ĪŪ, ĩ, yÓ° ſă, ly •ĪĪ° ĪSÈ ~ÓÇ Ī ŪĪ, Ī Īă, ĩ, ly G ĩ, z_Ó° ĪĪÓ° , ðòðĀ! xçTyòç çĭ, ĪŪ, Ī çyly Īà ĪĪ!SÈ° ĩ, y (ò)Ī≈Ī, y , ð ĪĪ° ĪSÈ ĩ, z!ÓÇç çĭ, ĪŪ, – ĪŪ, Ē ~ŪĒ, ðyĪĒ, yÓ° ñ ĪſĒ ~Ē Ī°z!ñ Ū%çyĒ, %Ē, Ó° xy°Ūñ Īă, ĩ, l!ſÇñ ĪàÒĪ, Ū Ē, oñ ≤ĀŪ%â ~•z Ī%Īà lyly !Ó, ðĪ≈ĪĪ° Ó° Ū ĪĪòf aĪĭ, ç#° ĩ, y G ĩ, zB ĪĪ° ĪĪÓ° ĩ, z, ðyòyl á%Ń Īç Ī, ð ĪĪ° ĪSÈĪ– Ū%â° ſyĪÀy ĪçfÓ° , ðĭ, ĪĪÓ° Ī≤Ā«y, ð ĪĒ, Ī ðç ç%ĪĪĭ, xò/ ðĭ, l Īòáy ðĪ!Ī– ſyŪy!çŪ, ĩ xĭ≈ĪĪĭ, Ū, G ſÇfl, ðĪĭ, Ó° Ó, _Ó° Ī≤Ā«y, ð ĪĒ, Ó° ĪĪÓ° Īă ~•z çĭ, Ū, ĪŪ, ſÆòç çĭ, Ū, Ī ĪŪ, ſĭð)Ī≈, ð, ĪŪ, Ē, y ĪĪÓ° ðáy Ī%Ī!_ ĪĪ_ ĪĪ – Ū%â° ſyĪÀy ĪçfÓ° xÓ«Ī Ī Īòáy Īò ĪĪ°G Ū%â° ≤Āçyſ!Ū, ĩ, y G xĭ≈ĪĪĭ, Ū, Ū, yè, y ĪŪy ſŪ≈e ≤Āyl Ī ~Ū, •z Ó° Ū, Ū ĪSÈ°– Ó° yç ĪĪĭ, Ū, xĪĪă, Ī Ī, y ~ÓÇ ſçflf ſÇâyĭ, Ī ð ĪçÓ° ĪŪ, y Īly ĪŪ, y Īly xMĒ, Ī°Ó° xĭ≈l#Īĭ, Ó° G, ðÓ° xyăyĭ, Ī •ĪĪ!SÈ° !è, Ū, •zó !Ū, v ~Ó° ≤ĀĒ, yÓ° ſŪ≈e ſŪylĒ, y ĪĪÓ° , ð ĪĪ, Ī!–

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Ē, yÓ° ĪĪĭ, Ó° ĪŪ, y Īly ĪŪ, y Īly xMĒ, ĪĪ°

89% MATCHING BLOCK 190/241 **W**

Ó° yç ĪĪĭ, Ū, G xĭ≈ĪĪĭ, Ū, ĩ, ð!Ó° ĪflĪĪĭ,

Ó° Ī≤Ā!«Ī, Ī ĪĪ, xçTyòç çĭ, ĪŪ, Ó° Ē, yÓ° ĩ, ÓĒĪ≈ ĪŪ, !Ó° ĪY°ĒĪ Ū, ĪĪÓ° Īòá ĪĪ° ĪSÈĪ ĪĪÁÓ° D Īç ĪĪÓÓ° Ū, ĩ%, fÓ° xÓfÓ!•Ī, ð ĪÓ° •z Ē, yÓ° ĪĪĭ, Ó° Ó° yçĪ!#Ī, ĪŪ, Ófy, ðŪ, ŪxÓ° yçŪ, Ī, yÓ° Ū, yÓ° Ū°y ſŪ#ă, #l ĪĪ – ĪŃ, yÓ° Ū ĪĪĭ, ñ Ū!Ó° Ī°yſĪ, Ū =!° ĪŪ, ≤ĀðyĪÓ° y !ÓyÓ ĩ, z, ðy!ò !ĪĪ°G ĪŃ, yÓ° y flſyò#l Óy ſyÓ≈ ĪĒ, ÓŪ ĪSÈ Ī°l ly – ≤ĀĪĭ, ĩè, !Ó° Ī°yſĪĪĭ, ĪĪĪĪ° y ĪàÓ° Ī«Ī ĪĒ Ū%â° ſyĪÀy ĪĒ, Ó° xĪſĪ ĪŪyòl!SÈ° ÓyòfĪ, yŪ)Ū, – xòfy, ðŪ, xyç#l ðyç=Æ Īòá ĪĪ° ĪSÈĪ Īñ ſŪÓ° yè, Ū%ſ!° , ð_Ūñ ĩ, yŪ, y •zĭ, fy!ò ç•Ó° =!° xÓ«Ī, ĪĪ° Ó° , ð ĪĪ° Īà ĪĪ°G ~•z ≤ĀĪĒ Ī° y xĭ≈ĪĪĭ, Ū, xÓ«Ī, ĪĪ° Ó° •z!DĪ, Óy•# !SÈ° ly– 1730 !á / , ðÓ° ſŪÓ° y ĪĒ, Ó° , ðĭ, l àè, ĪĪ°G ſŪÓ° y ĪĒ, Ó° flĪyl ðá° Ū, ĪĪÓ° ĪĪ° Ū, y!Ū, è, G , ð%!Ū, è, – ĪŪ!Óy!Ī!çfŪ, ≤ĀĪĭ, Ī, yĪ=!° !Ó!Ē, B° xMĒ, Ī°Ó° Ū ĪĪòf , ðĪf , ä , °yă, Ī°Ó° ÓfÓfĪy Ū, ĪĪÓ° !SÈ°ñ Ē, Ī° xĒ, fhs Ó° #Ī!Óy!ĪçfÓ° ð#Ó!k, à ĪĒ, ĪSÈ°– !ÓĒ xyÓ° Ē @ ĀĒ, yÓ°

Óy!í!çf !Ó!í!í! yà Ü, Ó y •
 í, - í, !Ó ~•z Ü!í! •z!z!ÍÓ y í, ðÓ x!≠l#!í, !í, !í ~Ó≤!ÓÜ, à!í, Ü!í, y «, f Ü, Ó y !y! ñ í, y È, yÓ ~í!í, Ó ~«, !é
 xl%, ð!í!í, !SÈ- Ü, !É! G !ç!í! í, zÈ, !í! «, !é•z Ü, y!Ó! à!Ó G ≤Á!%!_ !Óòfy! Ó† ç! yΣ# ð!íÓ ~Ü, y!íly í, zB!í, à!é, !l-
 •z!z!ÍÓ y í, ðÓ Ü!í!í, y !ç!ÈüÈÓy!çf !É, ≈Ó ç•Ó È, yÓ ~í!í, !SÈ lyñ !í Ü, yÓ ~í!í @ ÄyÜ#i x!≠l#!í, !í, !çÜ, è, ^ ðáy
 !ò!í ç•Ó =! Ó «, yÜ, Óä, !•y!ÍÓ Ü, yç Ü, Ó ~í!í, çy!ÍÓ !l- •z!z!ÍÓ y í, ðÜ, l ≤Á!%!_ ÓfÓ•yÓ Ü, !íÓ ~!fÓy!•l#
 à!í, , !í, y y •í! !SÈñ í, yÓ !ÍD ≤Á!í, !í!y!à!í, y Ü, Ó yÓ !y!Ü ≈ Ü%â Óy!•l#Ó !SÈ ly- xy!Í@ç! y!f! =! í, zB!í, Üy !lÓ
 !SÈ lyñ Ü%, !é, Ó !ç" ≤Äy!ÜÜ, hf!í!ÍÓ •z !í!Ü, !à!í! !SÈ- í, zB!í, ≤Á!%!_ Ó ÓfÓ•yÓ Ü, Ó y •í! !l- xy!í, y•yÓ xy!°Ó
 Ü!í!í ñ Ü%â !y!Äy!ÍçfÓ, ð!í!ÍÓ Ü, yÓ í •Üyçf!l, Ó!í, Ü, Óf!≈í, yÜ- ~z Óf!≈í, yÓ ç!f !y!Äyçf Ü, !É! !çÜ, !é, Ó
 ^Üy, y!Ó y Ü, Ó ~í!í, çy!ÍÓ !ñ ÈüüüÈ!yÜ!Ó Ü, G Ó yç!í!í, Ü, !Ó, ð!≈í ~!í!SÈ- xçTyòç ç!í, !Ü, È, yÓ í, #! !Ü%
 Ó!Ü, Ó y •z!z!ÍÓ y, ð#! !òÓ Ü, y!SÈ !, ð!SÈ!í! , ð!í, , - ~ç#! ^ ðç=!Ó Ü!òf !yÜ!òÜ, Óy!çf ~Óç È, yÓ í, G
 •z!z!ÍÓ y í, ðÓ Ü!òf Óy!í!çfÓ ^Ó!çÓ È, yà ~•z !Ü! •z!z!ÍÓ y, ð#! ^Ü, y!öy! =!Ó !í! sfiyò#! •í! ñ!òG
 È, yÓ í, #! !òÓ xyMÈ, !Ü, G ð)Ó çy!Ó yÓ xhs~" !òç#! Óy!çf xyÓ G !Ü, S%È!ò! !é, !Ü, !SÈ- xçTyòç ç!í, !Ü, Ó
 ≤Á!Ü !ò!Ü, Óyçy G x!ílyòfÓ xyMÈ, !Ü, Óy!çf È, y à, !í!SÈ- Ü, yÿ-#Ó ñ !Óy!ç, ð%Ó G ^ÜyÓ ðyÓy!òÓ
 ÓfÓy! #Ó y ~•z !Ü!í! í, !, ðÓ !SÈ- í, !Ó •z!z!ÍÓ y í, ðÓ Óy!í!çf !í ~Ó≤!ÓÜ, , ð!Ó Ó!≈, ! Óy à!í, Ü!í, y «, f
 Ü, Ó y !y! ñ í, y È, yÓ ~í!í, Ó ~«, !é
 í, z, ð!í!í, !SÈ ly- í, ð! Ó y! !ä, Óð%Ó # ^ò!á!í! !SÈ! !í È, yÓ ~í!í
 Óy!í!çfÜ, , ð!Ó Ü, yè, y!ÜyÓ !ÍD @ ÄyÜ!È, !_Ü, «%, oyl!í, l •hf!í!ç!í!Ó í, z!í, çyò! Ü, yè, y!ÜyÓ ä, !Ó e G ä!í, y!à!í, Ü,
 ≤Á!%!_ !Óòfy ~Ü, ðÓ ~í!Ó È, yÓ !y!Üf Óçy! ^Ó ~!á!SÈñ !áy!íl, ð!Ó Ó!≈, !í!Ó í, y!àò xl%È), !í, •í! !- •zÓ È, y! •y!ÓÓ
 Ó!í!SÈ!
 zç!ÍÓ ç •zçT •z!ü, !í y ^Ü, y!öy!ÍÓ
 xy!ò, ð!í, f ≤Á!í, !í, !í, •G!í yÓ È, !í È, yÓ í, #! !òÓ !Ü, è, !í!Ü, !Ó, ð%, ç!Ó Üy! lçÓ yly xyòy! ~Óç È, yÓ ~í!í, Ó
 Óy•z!ÍÓ ~í! =!Ó !Ó!í!í! yà Óy!í!çfÜ, , ð%Ñ!çÓ !ÓÜ, y!Íç!Óà! !, !çT, Ü, !ÍÓ !SÈ ~Óç È, yÓ ~í!í, Ó Ü, !É! x!≠l#!í, !í,
 Ä, ð!í!ÍÓ!çÜ, !í! sfi! %ò, !, , •í! !SÈ- ~SÈy! , y È, yÓ ~í!í, !ylyÈüÈÓ * çyÓ xyÜòy!ÍÓ , ð!Ó Üy! •...y! çy! - Ó%!í l
 xyÜòy!ÍÓ , ð!Ó Üy! •...y! çyG!í yÓ È, !í ^ò!çÓ x!≠l#!í, «, !í, @ Ähf!í •í - È, yÓ í, #! !çò !là~Ü!lÓ ≤Á!e!í y í, #Ó
 í, Ó •í - Ó!í, ^Ü, y!öy!ÍÓ !çÜ, yÓ !SÈ x!≈!í!í, Ü, G !y!y!çÜ, !òÜ, !í!Ü, È, yÓ í, #! !Üy!çÓ f!y!í!≈Ó
 , ð!Ó , ðsi# - •
 zÓ È, y! •y!ÓÓ Ü!í!Ü, !íÓ !ñ ≤
 ÄyÜ%, ÈüÈÄ, ð!í!ÍÓ!çÜ, È, yÓ ~í!í, , ð%Ñ!ç !MÈ, !í!Ó G í, z!í, çyò! ÓfÓf!y! , ð%Ñ!çÓyò# !çÜ, à!í, ,
 NSOU r CC-HI-X 196 Gè, yÓ ~ÄÜy! , çyG!í y !y! !y !é, Ü, •zñ !Ü, v !í !Ü! Ó yçT... È), !ÜÓ yçf! l!ò è, yÜ, y! xyòy!
 Ü, Ó y! Óy!í!çfÜ, , ð%Ñ!çÓ !ÓÜ, yç à!é, !SÈ !òG ~•z !ÓÜ, yç ç•Ó yMÈ, !í•z !#ÜyÓk, !SÈ- Óy!í!çfÜ, , ð%Ñ!çÓ
 !ÍD @ ÄyÜyMÈ, !íÓ !, ð!SÈ!í! , ð!í, , y xMÈ, !íÓ ~Ü, y !ly !yà!í!yà à!í, , G !é, !l- Ä, ð!í!

71% MATCHING BLOCK 193/241 SA GE CO 31 A.pdf (D164896191)
 !Ó!çÜ, x!≠l#!í, Ó !ÓÜ, yç !y!Ó≈Ü, È, y!ÍÓ ^

òçç Óy!í!çfÜ, , ð%Ñ!çÓ ≤Äy!ÍÓ Ó , ð! Ó çk, Ü, !ÍÓ !SÈ- 19É3 xi, #!í, Ó !ÍD ðyÓ yÓy!•Ü, !í, y G , ð!Ó Ó!≈, l
 ^Ü, y!íly ^Ü, y!íly !í, •y!Ü, Ü!í!Ü, !íÓ !ñ xçTyòç ç!í, !Ü, Ó È, yÓ í, !SÈ Ü)ç, xi, #!í, Ó !ÍD ðyÓ yÓy!•Ü, !í, yÓ
 •z!í, •y! - !Ó !é, çÓ y !ÓyÓ!òÓ !Ü, è, !í!Ü, !í!çy!Ü, ðÆÓ =! ^, ð!í!SÈñ !í =!Ó !y•y!Íf !í, yÓ y ≤Äçy!Ü, Ü,
 Ü, yçyÜ, Ü ≈ ä, y! !í! !SÈ- ≤Äçy!Ü, Ü, y!ç !í, yÓ y f!y!#! í, zFä, !ÍÓà#≈! !òÓ G, ðÓ !É≈, Ó Ü, !ÍÓ !SÈ-
 È), !ÜÓ yçf! xyòy!í! Ó ~Ä!e!í y çÓ y!B!í, Ü, Ó yÓ Ü, y!Íç ~Óç Óy!í!çfÓ !ç!yÓ ~í!í!Ü, !É! , ð!í!çÓ Óy!í!çfÜ, Ó ~í!
 !í!í, yÓ y í, z!òfyà# •í! !SÈ- !#~Ü!í! Ü%áyç# ≈ ~Óç xyÓ È •zÈ !É , !Ü, !Óyà≈ 'The Ryotwari System and Sccial
 Organisation in Madras Presidency' ≤ÁÓ!í, Ó!í! !ò«, !È, yÓ ~í!í, Ó y!í, G!í y!Ó Ó!í!y!ÍçfÜ ≤Ää, !Ü, !ÍÓ
 •zç!ÍÓ çÓ y !í, •fä!í, Ü, !É!ÓfÓf!yÓ

100% MATCHING BLOCK 195/241 W
 ðyÓ yÓy!•Ü, !í, y Óçy! Ó yá!í, ^ ä, ^

ii°!SÈ°- x<Tyòç çì, ÌÜç, ÑÛyç G ÑÇfl,Ò!ì, Ì«, Ìle òyÓ°yÓy!•Ü, Ì, y °« f Ü, Ó°y Ìà°Ì° ~ÓÇ ~•z çì, ÌÜ, Ó° ÑÛyç G ÑÇfl,Ò!ì, Ìì, Ó° «, Ìç#°ì, y G xÓ«, Ìì° Ó° SÈy, ò flò<T •Ì°G Ü, Ìì° Ü, Ìè, Ì«, Ìle, ò!Ó°Óì≈, ÌìÓ° xyÈ, yÏ, òyGÌ°y ÌyÌ° - !ò!Ó°Ó° çyÏÜ, Ìì! xydÜ, •G Ó°yç°Ì!ì, Ü, «, Ì, y, y òà°Ì°Ó° °ì, y, z°Ìì° Ó°fhfl ÌyÜ, yÌ° Ù%á° !ç°Ü, °y G fliy, òì, f È, y flÒ°Ìì≈Ó° xÓ!ì, àè, Ì° •yÌ°oyÓyòñ°°Ì«, Òñ, òyè, ly ≤ÄÈ, Ìì, ç•Ó°=!°Ìì, !ç°#Ó°y!È, Ì, Ü, Ìì°Ó° ~ÓÇ ~Ó° È, Ìì° ~•z ÑÓç•Ìì° !ç°Ü, °yÓ° ã, ã≈ç, y Ì°Ìì, ÌyÌ° - x<Tyòç çì, ÌÜ, !ÓK, yl G Ü, y!Ó°à!Ó° !ç«yÌ° È, yÓ°ì, •zì, z°Ìì°y Ì, òÓ° Ì%°lyÌ° !, ò!SÈ°Ìì° ÌyÜ, Ìì°G È, yÓ°ì, #Ì° çyÏÜ, Ìày, #, ò!ÿã, !Ü !ÓK, yl G Ü, y!Ó°à!Ó° !ç«yÓ° =Ó° ßc Ñjò°ÌÜ≈, Ñ Ìã, Ì, l •Ìì° G Ìè, - •yÌ°òyÓ° xy°#ñ !è, ò% Ñ%°ì, yl ≤ÄÜ%á° ~ Ófy, òy°Ìì° xy@°Ä°# !SÈ°Ìì°- x<Tyòç çì, ÌÜ, È, yÓ° Ìì, Ó° !Ó!È, ß° fliy Ìì xyMÈ, !°Ü, òÑy Ìã, Ó°yç°Ì!ì, Ü, Ñ Ñ yÜy!çÜ, Ñ xÌ≈Ì!ì, Ü, G Ñ yçfl,Ò!ì, Ü, Ó°fÓfliy à°Ìì, G Ìè, Ñ ÌyÓ° Ù°Ìòf ~Ü, è, y xÏÜ G fliy!#Ì° ä, !Ó°e Ì, z°Ìì°y!ã, Ì, •Ì° - 19É4 Ì, z, òÏÇ•yÓ° x<Tyòç çì, Ü, ÌÜ, È, yÓ° Ìì, Ó° •z!ì, •y Ìì xÓ«, Ì°ñ Ìì°yçf G xÓ°yçÜ, Ì, yÓ° Ì%à° !°Ìì°Ìì° !ã, !°ì, Ü, Ìì°Ó° ~ÓÇ ~•z Ì!_°Ìì, Ì, y Ìly Ì, y Ìly Ìì, •y!ÏÜ, !Ó !è, ç Ñy!ÄyçfÓyòç ≤Äÿy°Ìì°Ó° ~Ü, è, y Ìì, Ü, Ìly≈ì, y á%Ìç° òáyÓ° Ìã, <Ty Ü, Ìì°Ó° ÌSÈ!- Ñ yÜy!çÜ, Ñ xÌ≈Ì!ì, Ü, G Ñyçfl,Ò!ì, Ü, Ó, •_Ó°° ≤Ä« y, ò Ìè, x°Ìì°Ü, ÑÆòç çì, ÌÜ, Ó° xÌ°ÏyÓ°# Óy, ò!Ó°, ò)Ó°Ü, Ó°Ì°ÌSÈ!- x°Ìì°Ü, ~•z Ì%Ìà Ìyly !Ó, ò!≈Ìì°Ó° Ù°ÌòfG !Ó!È, ß° à!ì, ç#°ì, y G Ì, z, Ìì°Ìì° Ìì, z, òyòyl á%Ñ°Ìç° Ìì°Ìì°ÌSÈ!- Ì, Ìì°Ó° ~•z ÑÜÌ° •zì, z°Ìì°y Ì, òÓ° xÌ≈Ì!ì, Ìì, Ìì° Ì°≤!ÓÜ, à!ì, Ù!ì, y °«, f Ü, Ó°y NSOU r CC-HI-X 197 !à°Ìì° !SÈ°ñ Ì, y È, yÓ° Ìì, Ó° Ì«, Ìle xÌ%, ò!flìì, !SÈ° Ó°Ìì° x°Ìì°Ü, x!È, Ìì, Ì, òyÏÌ Ü, Ìì°Ó°- x<Tyòç çì, ÌÜ, ÑÛyç G ÑÇfl,Ò!ì, Ó° òyÓ°yÓy!•Ü, Ì, y °«, f Ü, Ó°y Ìà°Ìì° ~ÓÇ ~•z çì, ÌÜ, Ó° ÑÛyç G ÑÇfl,Ò!ì, Ìì, Ó° «, Ìç#°ì, y ~ÓÇ xÓ«, Ìì°Ó° SÈy, ò flò<T •Ì°G Ü, Ìì° Ü, Ìè, Ì«, Ìle, ò!Ó°Óì≈, ÌìÓ° SÈy, ò, òyGÌ°y ÌyÌ° - x<Tyòç çì, ÌÜ, !ÓK, yl G Ü, y!Ó°à!Ó° !ç«yÌ° È, yÓ°ì, •zì, z°Ìì°y Ì, òÓ° Ì%°lyÌ° !, ò!SÈ°Ìì° ÌyÜ, Ìì°G È, yÓ°ì, #Ì° çyÏÜ, Ìày, # !ÓK, yl G Ü, y!Ó°à!Ó° !ç«yÓ° =Ó° ßc Ñjò°ÌÜ≈, Ñ Ìã, Ì, l •Ìì° G Ìè, - •yÌ°òyÓ° xy°#ñ !è, ò% Ñ%°ì, yl ≤ÄÜ%ÌàÓ° Ù°Ìòf ~•z òÓ° Ìì° xy@°Ä°°«, f Ü, Ó°y ÌyÌ° - 19É5 ≤ÄÿyÓ°# 1É x<Tyòç çì, Ü, ÌÜ, !Ü, È, yÓ° Ìì, Ó° •z!ì, •y Ìì xÓ«, Ì° G xÓ°yçÜ, Ì,

100%	MATCHING BLOCK 196/241	SA	GE-BG-21.pdf (D153200555)
yÓ° Ì%à°!°ÿy°Ìì° !ã, !°ì, Ü, Ó°y			

ÌyÌ°/~ !ÓÈÌìì° Ñì, #çã, ÌìwÓ° x!È, Ìì, Ó°fyáfy Ü, Ó°ß!- 2É È, yÓ° Ìì, Ó° •z!ì, •y Ìì x<Tyòç çì, ÌÜ, Ó° = Ó°ßc Ü, # !SÈ°~ !ÓÈÌìì° xyò%!!Ü, Ìì, •y!ÏÜ, ÌìòÓ° x!È, Ìì, !

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Ó°ÿÿ°ÈÌì Ü, Ó°ß!- 19É6 @°Äsi, ò!Ó			

q Alam, Muzaffar. The Crisis of Empire in Mughal North India; Awadh and Punjab, 1707-1748, Oxford, 2013 q Ali, Athar. Mughal India, Studies in Polity, Ideas, Society and Culture, 1707- 1740, Oxford, 2006 q Bayley, C.A. Rulers, Townsmen and Bazars; North Indian Society, in the Age of British Expansion 1770-1870, Cambridge, 1983. q Chandra, Satish. Medieval India, Society, Jagirdari Crisis and the Village, Delhi, 1982 q Chandra, Satish. The 18th Century India; Its Economy and the Role of the Marathas, The Jats, The Sikha and Afghans, Calcutta, 1986 q Chandra, Satish. Parties and Politics at the Mughal Court, 1707-40, Oxford, 2002. q Wink, Andre. Land Sovereignty in India, Agrarian Society and Politics Under Eighteenth Century Maratha Swarajya, Cambridge, 1986 q Habib, Irfan. The Agrarian System of Mughal India 1556-1707 Oxford 2013 q Prasad, Iswari. The Mughal Empire, Chug Publication, 1974

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Û ly^ÛÜ x!Ë, !i, Û, Ó^y •í - ß%≤Äyã, #! ^

Û^î.

Ó^ái, ßË, fí, yí^ !á fiè, (ö)Ó≈ 4000 x^îΣ^ ^, öyí, ,
y Û, y, ð≈yß Ó#^îçÓ^ !!òç≈l, öyGí^y ^à^îSÈ- !ß¶%, ßË,
fí, yí^ Û^î•^îOyòy^îÓ^y^îi, !á fiè, (ö)Ó≈ 2000 x^îΣ^ Û, y, ð≈yß Ó^îfíFÓ^ ^SÈyè, ^SÈyè, è%, Û, ^îÓ^y !Û^îO^îSÈ- ≤ÄyÜ,
Ä, ð!^îÓ!çÜ, xyÛ^î^i, z!^öy!òì, ç^îfíFÓ^ ^Ûyè, Û)^f G ðÜç!_ ^Ó^ xyl^î, ^îlÓ^ !!lÓ^ ^!á Û, ^!ËÍÓ^ Óy•z^îÓ^ ßQ, Óì,
ßQ≈ÈÜÈÓ, •!ç" !SÈ^ ß%îi, Óff- f!ÿË, y!ÓÜ, È, y^îÓ•z ^î Û, í^îÜ, Óç^

100% MATCHING BLOCK 201/241

SA CC-BT-07 Final.pdf (D164975454)

îÓ^ í, ç, ðÓ^ !!Ë≈, Ó^ Û, ^îÓ^ ~•z !ç^

îÓ^ !ÓÜ, yç á^îè, î, y !/ß^î@^î• =Ó^ &c, (ö)î≈- Û%á° xyÛ^î^È,
yÓ^ ^îi, Û, y!Ó^à!

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SA CC-BG-03.pdf (D149053335)

Ó^ !ç^îÓ^ Û^îðf Óff!ç" ßQ≈y^î, ð«, y í, z^îÖ^á^îÿàf

ÿyÓ^ áfy!i, çáí^îçyí, y- ^«i, ^îÛ, Û, y, ð≈yß ßç@^Ä• ^îÛ, -ó^ & Û, ^îÓ^ Óff í, z!^öy!òì Û, Ó^y ç, ð!≈hs^ ^àyè, y
≤Ä!è^îy!è, Û, y!Ó^à!Ó^ ð«i, yÓ^ í, ç, ðÓ^ !SÈ^ !!Ë≈, Ó^ ç#- ≤Ä!i, !è, öy^î, ð^Óç !Û, S%È !sf, öy!i, ÓfÓ•*i, •^îi, y-
ßQ≈≤Ä!Ü Ó#ç^îÛ, Û, y, ð≈y^îßÓ^ xÑyç SÈyí, , yÓyÓ^ çlf ð%è, ^Ó^y^yÓ^ !Ó!ç<T á, Ó^ Û, y Óy á, Ó^ !Û, lyÛÜ, ~Û, !è,
Û, y^îè, Ó^ !sf ÓfÓ•*i, •i, - ~!è, ßjð)î≈ È, yÓ^î, #!^ !sf- È!ç, çí, yΣ#Ó^ xçhs^y =•yÓ^ ~Û, l!jÓ^ =•y!^ x!B, i, !ä, ^!è ~•z
î^!sfÓ^ SÈ!Ó^ ðáy !yl^ - Û%á° xyÛ^î^ ßÆòç çí, yΣ#^îi, ä, Ó^ Û, yÓ^ ä, yÛ, y ^âyÓ^ yÓyÓ^ çlf •yi, ° (crank handle) °yàyÓyÓ^
ÓfÓfliy •í - ~SÈyí, , y!%, ^îy ^, ðÑçyÓ^ çlf Ú!%, ^îy ^, ðÑçyÓ^ ð!%Û, Û (scutch bow) ÓfÓ•yÓ^ Û, Ó^y •i, - !%, ^îy
^îÛ, ß%îi, y^îi, Ó^ çlf ÓfÓ•*i, •^îi, y ß%îi, y ^ÓylyÓ^ ä, Ó^ Û, yÈÜÈÓ^ Óy !flð!ç #z^îÓ^ - ~•z ä, Ó^ Û, y! ßÆòç
çí, yΣ#Ó^ ≤Ä!Ü !ò^îÛ, ^Û, y! •yi, ° !SÈ^ ly- Û%á° !Ü!îî^ ä, yÓ^ ^, ð•z!rè, Ç (miniature Painting) ÈÜÈ~ ~•z ßÜ!^ Û, y^îÓ^
ä, Ó^ Û, y!^ ^Û, y! •yi, °«f Û, Ó^y !yl^ ly- !Û, v, ðÓ^ Ói, #≈Û, y^îÓ^ !Ó!È, B^ SÈ!Ó^îi, ä, Ó^ Û, y!^ •yi, ° ðáy !yl^ - 1630 !á
fiè, y^îΣ%È, àyl^ Û, ^îòÓ^ !!îî^ xÑyÛ, y SÈ!Ó^îi, ä, Ó^ Û, y!^ •yi, ° ðáy !yl^ - ÁÓ^ D^îç^îÓÓ^ xyÛ^îÓ^ à1659ÈÜÈ1707ä
~Û, SÈ!Ó^îi, ^ðáy !yl^ ^î ~Û, @^ÄyÜ#í Ü!•y •yi, °!%_ ä, Ó^ Û, y!^ ß%îi, y Û, yè, ^îSÈ!- Û, y, ðí, , Ó%!^îi, x!%È), !ÛÜ, !sf
ÓfÓ•yÓ^ Û, Ó^y •i, - Û%á° xyÛ^î^ è, ylyÈÜÈîÑ, y^îi, ñîÑ, y!i, Ó^y áyí, , y Ó!^î!sfÓ^ G, ðÓ^ ^îÛ, è, yly ß%îi, y l#^îä,
ly!Ü^îî^ !òì, ñ!y^îi, îÑ, y!i, Ó^y ð^îi, l ß%îi, y Ó•Û, yÓ^ #ÛyÜ%, Ó^ Ûðf !ò^îî^ ä, y!^îî^ Û, y, ðí, , Óy ày!^ä, yÓ^ G, ðÓ^ !:y
Ó%îi, y- Û, yÿ-#^îÓ^ ~•z, ðk, !i, ^îi, çy^îi, !Ó^ Û, Ó^y •i, - 1679 !á fiè, y^îΣ x^î¶... Ó^ ~•yÓ^ &ÈÜÈ^î, ~Û, ð^zÓ^y!l
~Û, •z Ó^ Û, Û áyí, , y Ó!^î!sf ÓfÓ•yÓ^ Û, ^îÓ^ ày!^ä, y^îi, !Ó^ Û, Ó^î, - Û, y, ðí, , ^ÓylyÓ^ , ðÓ^ Ó^ç Û, Ó^y •^îi, y-
ò%è, ç, ðk, !i, ^îi, Û, y, ðí, , Ó^ç Û, Ó^y •^îi, yÈÜÈÓÑyóly G ÓœÛ,
NSOU r CC-HI-X 203 !≤Ä!rè, Ç- ÓÑyóly çk, !i, ^îi, Û, y, ðí, , ≤Ä!^îÛ ^ÓÑ^îò !!îî^ î, yÓ^ G, ðÓ^ !Û, çy È%, !è, ^îî^
^î, y^yÓ^ çlf Ó^ç Û, Ó^y •i, - xyÓ^ !mí, #!^ ^«^!è Û, y, ð^îi, , lÜ%, çy SÈy, öy •i, lÜ, çy Û, Ó^y Û, y^îè, Ó^ Óœ^îÛ, Ó^ç
°ylà^îî^ î, y Û, y, ð^îi, , SÈy, ð^îÓ^ - È!yí, , çÈÜÈßÆòç çí, ^îÛ, ~•z çk, !i, ^îi, Û, y, ðí, , SÈy, öy •i, - ~•z, çk, !i, ^îi, ≤Ä!x,
Û, y, ðí, , ^îÛ, Ú!SÈè, Û (chint) Óy •i, - !y, ðÓ^ Ói, #≈Û, y^îO^ •zi, z^îÓ^ y, ð#!^îòÓ^ Û, y^îSÈ x, ð°çç •^îî^ chintz ly^îÛ
ç, ð!Ó^ !ä, i, •í - !Ó^!òç# Ó!iÛ, Ó^y ^îÛ lÜ, çy (design) !ò^îi, l Û, y!Ó^ àò^Ó^y ^î, !Û! ß%îi, Ó^ SÈy, öy ^îi, !Ó^ Û, ^îÓ^ !ò^îi, l-
î, yÈ, y!l≈îî^ ^îÓ^ Ó^ ä, ly!^ ~Ó^ í, z^îÖ^á Ó^îî^ ^îSÈ- ~i, G!^yí≈, G^è, Ó^ #È, yÓ^ ^îi, Ó^ Ó^ol!ç" ^ò^!á Ü%?,
•^îî^ !SÈ^î!- xyÛ, Ó^îÓ^ Ó^ xyÛ^îO^ Û%á° x!È, çyí, xyΣ%^ áylÈÜÈ•zÈÜÈÁyl 1590ÈÜÈ~ !ßQ^î^îçÓ^ Û, ^îî^ Û, çl Û, y!Ó^ à^îÓ^
Ó^ ç, ð, ^îi, öyÈÛ, î, y Û, ^îÓ^ l
ÿyÓ^ !SÈè, Û, y, ðí, , SÈy, öyÓyÓ^ È, °îÛ, lÜ, ßy Û, Ó^ ^îi, l- ß%îi, Ó^ SÈy, öy Û, y, ðí, , ^îi, !Ó^ Ó^ ≤Äöyl ^Û, w !SÈ^
^ÓÓ^yÓ^ ñ Ó%Ó^ •yl, ð%Ó^ ñ xy•^îÛyòyò G xy@^Äy- ^ÿlyÓ^ ç!Ó^ G^Ó^çÜ ß%îi, y !Ü!ç^îî^ Û, y, ðí, , ^îi, !Ó^ Û, y, ðí, ,
çÓ^ ÓyÈ%, î, Óy !Û, ÇáyÓ ly^îÛ, ð!Ó^ !ä, i, !SÈ- !ç!^yí, z!j ÓyÓ^ !# ßyóyÓ^ î^°y^îÛ, Ó^ ßyÛ^îl≈Ó^ Óy•z^îÓ^ !yÛ, y Óy
ò!# Óf!_ ^îòÓ^ , ð!Ó^ ^îò!^ !•ÿy^îÓ^ ^îÓ^îffFÓ^ î, y!

ĪcĒĪ ò«ĭ,y ħ ò!á ħ ħ ĨSÈ°– xy@ ħ Ĩy ħ ħ ĨÓ° xŪ, #Ū, (agate) flz, ĩ,Ē, Ū, G xlfylf ĩ, z, öyòy ħ ĨÓ° ĩ, z, òÓ° ħ ſylyÓ° Ū, yç Ū, Ó° y
•ĭ, – àÓ° #Ó° Ūyl%ĒĪ G ĨSĒy ħ ĨĒ, y ĨSĒ ħ ĨÓ° y ħ Ĩz Ū, y Ĩĸ Ĩ!ĪĪĪ_ •ĭ, ~ÓÇ xi, fhs” oħĭ, ĩ, y G ò«ĭ, yÓ° ſ ĨD ĩ, y Ū, Ó° ħ Ĩ, ſ«ĭ, Ū
!SÈ°– çŊy òf ħ ĨĪĒ, ĩ,Ē, !° Ĩá ĨSĒ ħ Ĩĸ Ĩ, ~Ū, ĩ, y° ħ ſylyÓ° Ū, y ĨĸÓ° çłf ĩ, yÓ° y ò%•z e ĩ, z, ĨĪ Ĩç%!Ó° Ó° ħ, òĭ, – ſÆòç
çĭ, ĨŪ, Ó° ſÓ° Ū, y!Ó° òÆ ĨÓ° ò!° ĨÛĒ Ĩòħflĭy ĨÓç ≤ĸĭ, ħ Ó! ĨŪ, ħ •ħflĭ!°, ò!Óò% G Ĩç«ĭ, y!#~ ĨòÓ° Ū, y Ĩĸ Ū, yà ĨĸÓ°
≤ĸ ĨĪ yçĪ Ó!k, ĩ, z, öyl – ~z ſŪĪ ħ ĨŪ, Ē, yÓ° ħ Ĩ, Ū, yàç Ĩĸ ĨÓ° !Ó ĨçĒĪ ĨŪ, yç á ĨĒ, – ĩ, z_Ó° Ē, yÓ° ħ Ĩ, Ó° çD° Ĩ ĨŪ,
Ū, yĒ, ſç@ Ĩĸ, Ū, ĨÓ ħ Ū, y ĨĒ, Ó° Ĩ, òĭ, Ĩ ĨŪ, Ū, yàç Ĩ Ĩ, Ó° Ū, Ó° y ħ Ĩ, ĩ, y ĨŪ, – !Ó° y ĨÓ° Ó°
NSOU r CC-HI-X 205 !Ó!Ē, ß° xMĒ, ° Ū, yàç Ĩ Ĩ, Ó° Ó° çłf áfyĭ, ĩ, yĒ, Ū, ĨÓ° ĨSÈ°– ĩ, z_Ó° Ē, yÓ° Ĩ, Ĩ ĨŪ, Ū, fy Ĩĭ ĨĒĒĒ Ĩ,
Ū, yàç ħ ≤ĸÓ° Ĩ Ū, Ó° y •ĭ, – ſáyl Ĩ ĨŪ, ĩ, y !Ó Ĩò Ĩĸ Ó° Ēy! Ĩ, – Ū%a° xyŪ Ĩ° Ĩ ſŪħflĭ ſyŪ@ Ĩĸ! Ĩò ĨĪ Ū, yàç Óyly Ĩly •ĭ,
ĭ, yÓ° Ū Ĩòf ĨSÈ° ĨSĒĪ, y ſ%ĭ, Ó° Ū, y, òĭ, ħ, ò%Ó° Ĩly òĭ, ĩ, G Ĩĭ ſy ĨĪÓ° Ĩ, vĒĒĒ!Ó!çT á, ĨĒ, Ó° Ĩ° ~ÓÇ Ū, Ĩ, Ĩ, òĭ
°ĭ, y= ĨĪ-ŪÓ° SĒy°– ~!° ~Ū, ĩ,Ē, ĩ, y!%ŪÓ° á Ĩ, ÓÓyFă, yă Ū Ĩòf ç Ĩ° ĩ%!Ó° ĨĪ ĨĒ Ĩ, çy Ĩly •ĭ, – ĩ, yÓ° òÓ° Ĩ, òĭ!Ē ĨĪ Ĩ, y Ūĭ,
Óyly Ĩly •ĭ, Ĩ, y– xi, /, òÓ° Ĩ, Ó° Ūyĭ Ū ĨĪ, y Ĩſyĭ, y Óy á%, Ĩç Ĩ° = Ĩ° Ĩ, yÓ° Ū Ĩòf xyÓyÓ° G•z Ū, Ū, ĨŪ, Ĩ, á, yÓy Ĩly •ĭ, –
~Ó° Ĩ, òÓ° Óy ĨſÓ° e%, Ū, ĨÓ° yÓ° SĒŊyă, = Ĩ° y Ū, Ĩ, Ĩ, çy Ĩly Ĩ, á, ÓÓyFă, yĪ ĨĒ, y •ĭ, ~ÓÇ Ū ĨŪ, Ó° ĨĒ%, Ū%, ĩ, y ĨĪ,
xyĒ, ĨŪ, ĨĪ, ħ Ĩ, y SĒyĭ, Ĩ, ĨĪ Ĩ, y!° Ū, ĨÓ° Ó° y Ĩò = Ū, y ĨĪ, Ĩ, ĨĪ, y– Ū, yà ĨĸÓ° ĩ, z, ò!Ó° Ē, yà ~Ū, ĩ,Ē, ç, öylÓ° Óy
ŪŊ, yă, Ĩò ĨĪ Ĩá ĨĪĪ ŪſĪ Ū, ĨÓ° Ĩ, y ĨĪ, Ĩ, Ĩ, f xly •ĭ, – ſÆòç çĭ, yΣ# ĨĪ, ĩ, z, ß° Ĩ, ſy ĨĪÓ° òy! Ū Ū, yà Ĩĸ ĨſylyÓ° ç° Ū, Ó° y
Ē%, ° SĒy, ç ò ĨĪ y •ĭ, – ~z çĭ, ĨŪ, Ū, yà ĨĸÓ° ÓfÓ°yÓ° Ó!k, ç, öyl – Ĩ, Ĩ° ſÓ° Ū, y!Ó° òÆ ĨÓ° !•ſyŪ, òe Ó° yáy ſ%!Óóy
•ĭ – Óy!çf ſçe yhs” Ū, yàç, òĕ Ĩ! Ó ĨçĒĪĪ, Ĩ!Ī, Ó° Ĩ! ĨflĭyÓ° á ĨĒ, – !Ū, v° «ĭ#ĭ Ĩ ĨŪoi!ç ĨĪÓ° x@ Ĩĸ ĨĪ, á ĨĒ, Ĩ!– ≤ĸŪĪĪ,
ĩ, z ĨŪá f Ĩá, ĨĪ Ū%o ĨĪÓ° •zĭ, •y ĨſÓ° ſă, ĩ, y ŪÓŪ çĭ, yΣ# ĨĪ, – á, Ĩ%, ò≈ç çĭ, yΣ#Ó° ĨçĒĪ ò ĨŪ, ĩ, yŪ, •zĭ, z ĨÓ° y ĨĪ, ò
Ĩ, òŪ ĨĪ SĒĪ ĨyĪ – Ĩçſ%•zĒ, ç, öyo# Óy •zĭ, z ĨÓ° y, òĕ ĨĪ ĨòÓ° Ūyòf ĨŪ Ū%a° òÓ° Óy ĨÓ° SĒy, çy Ó°z G Ū, yĒ, Ĩ, áyòy•z
Ū%oyB, ĨĪÓ° xy!ÓĒ, ≈yÓ áĒ, Ĩ° G Ē, yÓ° ĨĪ, Ū%oi!ç” ſĭ, ò ĨŪ≈, !Ó ĨçĒĪ ĨŪ, y Ĩly xy@ Ĩĸ, ſ, ĨT •ĭ! – •ĨĪ, ç, öy ĨÓ° Ē, yÓ° Ĩ!
Óĭ≈Ūy°yÓ° ĨlyĪ Ĩ!Óly ĨſÓ° xſ%!Óóy Ū%oi!ç ĨĪÓ° !ÓŪ, y Ĩĸ ≤ĸĪĪ, Óſſ, Ū, ĩ, y ſ, ĨT Ū, ĨÓ° ĨSÈ°– xĪÓy !ÓÓ° yĒ, ſçáfŪ,
•ħflĭ!°, ò !ÓçyÓ° ĨòÓ° ĩ, z, ò!ħflĭ, ħ ĨyÓ° y Ó•z ĨŪ, ° Ū, Ó° yÓ° çłf ſŪ≈òy ≤ĸĪĪ, !SÈ° ħ ĩ, yÓ° y Ū%oi!ç ĨĪÓ° ≤ĸĪĪ, Óſſ, Ū,
flĪÓ° *, ò SÈ°– SĒy, çyÓyÓ° á, y•z ĨĪ, Ūyl%ĒĪ Ĩ, y ĨòÓ° ĩ, z, òÓ° •z ĨÓç# ĨĒ≈, Ó° Ū, Ó° Ĩ, – 20Ē3 ≤ĸĪ!Ī_ Ū%a° xyŪ Ĩ°
!Ó!Ē, ß° òÓ° ĨĪÓ° Ū, Ĩ, çyĒ Ĩ Ĩ, Ó° •ĨĪ, y– Ē, yÓ° Ĩ, #ĭ ĨŪ!ál Ū, Ĩ, çyĒ Ó ĨŪ°Ó° !Ó!Ē, ß° Ĩò Ĩç çĭ!≤ĸĪĪ Ĩ, y xç=Ī Ū, ĨÓ° ĨSÈ°–
Ūyl%!Fă, Ó° Óĭ≈ly Ĩ ĨŪ, çyly ĨyĪ Ĩ ĨŪ, y Ĩă, Ó° Ĩ Ĩ, Ó° Ĩ, òĭ, y°yÓ° Ĩ ĨŪ, G ſ%oÓ° G Ū, yà ĨĸÓ° Ĩá, ĨĪ G, çyĭ, y! SÈ°
~•z Ū, Ĩ, çyĒ– Óſy_ ŪylĒ, Ó° ſ ĨD, ò=Ó° á, !Ó≈ Ĩ!Īç ĨĪ ſyÓy Ĩ Ĩ, Ó° Ó° Ū, Óç° Ē, yÓ° ĨĪ, xyŪòy!Ī •ĨĪ ĨSÈ°
Ū%ſŪyl ĨòÓ° •yĭ, ò ĨÓ° •z– ~•z Ū, y!Ó° à!Ó° !ç ĨĪÓ° ſy•y ĨĪf ſħflĭyĪ G oħĭ, Ū, y, ç, Ĩ, ç, öyl y ſŪ, Ó° •ĭ, – ç, ò!Ó° Ó° ĨĪÓ°
Ū, y Ĩĸ ÓfÓ°•ĭ, •ĭ ~Ū ĨyŪÓy•Ī ĨŪ≈y ĨĪG Óĭ Ūyl%ĒĪ Ĩ!Ī_ !SÈ°– ĨáyĒĒĒĒĒĒ, Ĩ, ĨŪ, y G çy•yç ĨŪ≈y ĨĪ
Ē, yÓ° Ĩ, #ĭ Ū, y!Ó° àÓ° Ó° y
ò«ĭ, y xç=Ī Ū, ĨÓ° ĨSÈ°– xĒ, fhs” Ó° #ĭ ÓyĪ Ĩĸf ĨŪŪ, yÓ° !Ó ĨçĒĪĪ Ĩ, ŪŪ, y! SÈ°– Ĩò#Ó° ç, òĪĪ, çĭf, ò!Ó° Ó° ĨĪÓ° çłf
ĨŪŪ, y x, ç, ò!Ó° •yĪ≈!SÈ°– xyÓ° Ē, ç ĨĪÓ° Óĭ≈ly Ĩ ĨŪ, çyly ĨyĪ Ĩ ŪĒĪ≈yŪ, y Ĩ° Ĩyĭ, yĪ y ĨĪ, Ó° ≤ĸ ĨĪ yçĪ SĒyĭ, yG Ĩ% Ĩk, Ó°
Ū, y Ĩĸ G Ó° ſò, ò!Ó° Ó° ĨĪÓ° çłf ĨŪŪ, y ÓfÓ°yÓ° Ū, Ó° y ĨĪ, y– xyŪ, Ó° ĨÓ° Ó° xyŪ Ĩ° ~Ū ĨŪŪ, yG Ĩ Ĩ, Ó° Ū, Ó° y •ĭ,
Ĩ= Ĩ° y •yĪ, ç, ò!Ó° Ó° ĨĪ ſ«ĭ Ū ĨSÈ°– ſ%çĭ Ó° y•z ĨŪŪ, y ĨŪ≈y ĨſÓ° Ū, y!Ó° àÓ° ĨòÓ° !Ó ĨçĒĪ ò«ĭ, ĩ, yÓ° Ū, Ĩy !° Ĩá ĨSĒĪ–
ĨĪŪ, y Ĩſy Ū, ĨrĒ, ĒĒĒĒÓ° Óĭ≈ly Ĩ ĨŪ, çyly ĨyĪ Ē, yÓ° Ĩ, #ĭ Ó° y •zĭ, z ĨÓ° y, òĕ ĨĪ ĨòÓ° Ĩá, ĨĪ G ĨÓç Óĭ, çy•yç ĨŪ≈yĪ
Ū, Ó° ĨĪ, ç, öyÓ° ĨĪ, y– ç, òĪyă, Ū, Ĩ, z, òŪ), Ĩ° ſ%Ó° yĒ, ħ Ó! ĨĪ ĨáyĪ yĪ Ĩ, ò)Ó≈ĒĒĒĒ, z, òŪ), Ĩ° Ūſ%!°, ò_Ū ħ ĩ, z_Ó° Ē, yÓ° ĨĪ,
°y Ĩ°yÓ° G ~°y•yÓy Ĩò çy•yç ĨŪ≈yĪ!ç ĨĪÓ° ≤ĸŲyl Ū, w!SÈ°– ç, ò)Ó≈ Ē, yÓ° ĨĪ, Ó° ĩ, yŪ, yĒĒĒĒ, R@ ĨáyĒĒĒĒĒĒĒĒ ĨŪG
çy•yç ĨŪ≈ĭ, •ĭ – ſÆòç çĭ, yΣ#Ó° ≤ĸĪŪy Ĩò≈ Ē, yÓ° Ĩ, #ĭ çy•yç ĨŪ≈yĪ!ç” ſy ĨŪŪ, òŊy Ĩă, á, °SÈ°– !Ū, v G•z
NSOU r CC-HI-X 206 çĭ, ĨŪ, Ó° Ĩmĭ, #ĭ y Ĩò≈ çy•yç ĨŪ≈yĪ!ç Ĩ”
Ē, yÓ° Ĩ, #ĭ Ū, y!Ó° àÓ° Ó° y
xſyòf ſyòĭ Ū, ĨÓ° ĨSÈ°– 1668 Ĩá ĨĒ, y ĨΣ •zç ĨĪÓ° ç Ū%, ĨĒ, Ĩ°yÓ° y, òĭ≈hs” ſ%Ó° yĒ, Ĩ ĨŪ, ĩ, y ĨòÓ° çy•yç Ĩ Ĩ, Ó° Ó° çłf
ĩ, zĪſy•# •ĨĪ ĩ, z ĨĒ, !SÈ°– ~ſŪĪ Ĩ Ū, yçy!ĪÓ° Ū, Ĩ, ≈, ò«ĭ Ū, ĩ, yÓ° y ſ%Ó° y ĨĒ, Ó° Ū, y!Ó° àÓ° ĨòÓ° ſĭ, ò ĨŪ≈, !° Ĩá!SÈ° ħ
ŪŪ~z S%Ē ĨĪ, yÓ° ĒĒĒĒÓ° y Ĩ, y ĨòÓ° Ū, yĪ ~ĭ, Ĩ, y•z!ÓçyÓ° ò G ſ%ò«ĭ, •ĨĪ ĩ, z ĨĒ, ĨSĒ ĨĪ ~áy ĨĪ ~Ū Ĩ ĨŪ, Ē, yÓ° Ĩ, #ĭ
ĨŪĒĒĒĒÓ° ĨĪ ĨSĒ ĨĪ= Ĩ° y xyŪ, ĨĪ, ĨĪ, •zç°fyŪ, Óy •fyĪĪ, Ĩ Ĩ, Ó° •ĨĪ y çy•yç= Ĩ° y ĨŪ, SĒy! ç ĨĪ Ĩy ĨÓ– 1671 Ĩá ĨĒ, yΣ
lyàò Ē, yĪ yÓ° ſ%Ó° y ĨĒ, ~Ū, ĨçyÓ° G Óçĭ, z, ß° Ĩ, ſy ĨĪÓ° çy•yç Ĩò Ĩá!SĒ ĨſſſyÓ° Ū Ĩòf ĨĪ, ĨĒĒĒĒ, yÓ° ĨĒ, !SÈ° ‘Man of
War’ ~ÓÇ ĨĪ=!Ó° xyŪ, yÓ° !SÈ° Third Rate Ship ĒĒĒĒÓ° Ūĭ, !Óçy– ‘Man of War’ Ó° ĨĪ, ſz çy•yç ĨŪ, z ĨÓyV, yĭ,
ĨĪ=!Ī Ĩ, Ū, yſſly ſſy, ĨĪ, y ~ÓÇ ĨĪ=!° çy ĨſÓ° ſy•y ĨĪf á, y°y ĨĪ, •ĭ, – zç°fy ĨŪ, ſÆòç çĭ, yΣ#Ó° ≤ĸĪŪ Ĩò ĨŪ, ~òÓ° ĨĪÓ°
çy•yç Ĩ Ĩ, Ó° •ĭ, – xyÓ° ‘Man of War’ •ĭ ſ=!° ĨĪ=!° ĨĪ, 64 Ĩ ĨŪ, 80 ĨĒ, Ū, yſſly ſſy, Ĩ, ~ÓÇ 60 Óy Ĩ, yÓ° ĨÓç xy ĨĪçĪ
xflfÓy•# ~ſłf ĨyŪ, ĨĪ, y– Ē, yĪ yÓ° !° Ĩá ĨSĒĪ Ĩ ~òÓ° ĨĪÓ° çy•yç
Ē, yÓ° Ĩ, #ĭ Ū, y!Ó° àÓ° Ó° y Ū, Ó° ĨĪ, Ĩ, ò

NSOU r CC-HI-X 207 ÜÑ,y Ìä,Ó !ç!lŸ í,zí,öyò Ìl Ù%â° Î° Ìä x@ Æàlì, !SÈ° Ÿ#!Ûì, – È, Ì° ÜÑ,y Ìä,Ó ^, òSÈ Ìl, öyÓ ° ò !Üò ÌrÓ ° ≤ Æ Ì° ö yàÿ Ìly xyÏ ly Öly Ìly ŸΩ,Ó ° í!– Ìçlf xçTyòç Cì,yŸ# , òl=hs Ë, yÓ Ì, #Ï ÌòÓ °, öy!°ç Ù, Ó y •zflöy ÌòÓ ° xyÏ ly ÓfÓ•yÓ ° Ù, Ó ° Ìr, •ì, – xyÛ,Ó ÌÓ ° Ó ŸË,yÜ,Ó Ì Ë,ç# í,z_ ° °™ Ì° _ ã çÙyÓ ° í,z,òÓ ° Ì,yÓ ° !È≈, Ó Ì,yÓ ° ≤ Æ ŸD í,z ÌÒ á Ü, ÌÓ ° ÌSÈl– Ì, ÌÓ Ë,yÓ ° Ìr, xÓçf Ì, á Ìly ~° Ì, ÌÓ ° •ì, ly– •zì,z ÌÓ ° y, ò Ì ÌÜ, xyÏ Ìr, y– Ù%â° x!È, çyì, Ó y ÌÓ Ìòç ã, çÙy í,z, ò•yÓ ° !Ÿy ÌÓ @ Æ Ì° Ü, Ó ° Ìr, l– È, Ì° ÌflÖy Ì, òÓ ° «, ÌeG ~Ü, •z Ù, Ìy ≤ Æ Ìlyçf– Ì,y •zì,z ÌÓ ° y, ò Ì ÌÜ, xyÛòy! •ì, – !ò Ì Ìr, çì !Ÿç Ì° Ó Ùy!Ü!@ ÌÓ ° à1710ä Ì Ì è, Ì° ÌflÖy, ò ≤ Æ Ìr, ç,y Ü, Ó y • Ì Ì° SÈ° ñ Ì,y •zì,z ÌÓ ° y, ò Ì ÌÜ, •z xyly • Ì Ì° SÈ° – Ùy!Ü!@ ÌÓ ° Ó ò)Ó ÌÓ ÌlÓ ° Ÿy•y Ìlf +e @ Æ Ì° Ó ° ã,wÜ, °y ò,çfÛy! •ì, – Ù%â° Ì° Ìä äÓ ° è,yÏ,y Ü, Ó yÓ °, òk, Ìr, Ü,y!Ó ° àÓ ° Ó ° y xyÏ _ Ü, ÌÓ ° SÈ° – xyÓ° È, ç° Ì° Ìä ÌSÈl Ìñ È, yÓ ° Ìr, Ó ° !ÓÓ ° Æ Ìk, x!È, Ìlyä • ~ Ìò Ìç è,yÏ,y ç Ì° Ó ° xÈ,yÓ xyÓ ° x!r, ÌÓ ° _ àÓ Ù – !mì, #Ï !ÓÈ Ì Ì è, Ó ° ÙyÜ,y!Óy Ü, Ó yÓ ° çlf áÓ ° è,yÏ,y Ü, Ó yÓ ° ÓfÓf!y • Ì – Ù è, Ü, ãÑ, yò Óy•yÓ ° Ü à1739äÈÜÈ ~ ~z, òk, Ìr, Ó ° Óì≈ly Ù Ì° – ãŸ%°° ly ÌÜÓ ° ~Ü, Ì° Óç Ÿ%â!Ÿ, !çÜ, í, Ó ° Ì Ì° SÈ° – Ÿz !çÜ, í, Ü,y Ìe, Ó ° È, Ì° ÌÜÓ ° Ù Ìòf Ó!Ÿ Ì Ì Ù%ç, Ìe, Ì° Ó ° Ÿy Ìly •ì, – ~z á ÌŸÓ ° È, Ì° ÌÜ ç° !ò Ì° Ùòf @ Æ Ì° kç# Ìr, Ó ° x!%È) Ìr, !Ûr, – ç° è,yÏ,y Ó yáyÓ ° çlf ÌŸyÓ yÈÜÈÓ ° ÓfÓ•yÓ ° ò Ó ° Æ • Ì° xyÛ,Ó ÌÓ ° xyÛ° Ì ÌÜ, – ŸÆòç Cì, ÌÜ, Ìòç°y•z Ì Ì Ó ° Ù,y!è, Ó ° Ì, ÌÓ ° Ó ° Ù, Ü, Óç° È, yÓ Ì, #Ï xyÏ _ Ü, ÌÓ ° SÈ° – Ù è, Ü, ãÑ, yò Óy•yÓ ° ÜÈÜÈ ~ ~Ü, Ìe, Ü,y!è, Ó ° x@ Æ È, yà à!°r, ãŸ, ÌÜ, ã%, !Ó Ì Ì !Û, È,y ÌÓ Ìòç°y•z Ì Ì Ó ° Ù,y!è, Ì, ÌÓ ° •ì, ñ Ì,yÓ ° Óì≈ly xy ÌSÈ° – !@%f!y Ì Ì ~ ÌÜ, Óy •ì, Ù!ò! y Ÿy•y•zÜ – •zì,z ÌÓ ° y Ì, ò xÓçf Ì Èyí, ç Cì, ÌÜ, •z •zç°fy Ìr, Ìòç°y•z Ì Ì Ó ° ≤ Æ ã, ° Ì Ì° SÈ° – ŸyòyÓ ° Ìr, xy Ì°y çµy°yÓyÓ ° çlf Ùçy° ÓfÓ•yÓ ° Ü, Ó ° y •ì, ñ Ìy Ìr, ÌSÈl, y lfyÜ, í, y Ÿ° Ìr, çì, y Ìly òy!%, Ó ° Ÿ ÌD Ü,y Ìe, Ó ° Óyè, °yàÿ Ìly ÌyÜ, Ìr, ~ Ìe, Ó•l Ü, Ó ° Ì, ÌyÓ ° y Ì,y ÌòÓ ° Ùçy°lã, Óy •ì, – Ùy ÌV, Ùy ÌV, Ì,yÓ ° y Ìly ày Ì° _ òyì, Ó ° Óyì, ° Ì ÌÜ, Ì, Ì° Ÿ° Ìr, Ìr, Ì, Ì° Ìòr – Èlyí, ç Cì, ÌÜ, ÌÜyÜÓy!r, Ìy ÌÜ, ÙcÜÜ Óy •ì, ñ Ì,yÓ ° ÓfÓ•yÓ ° ò Ó ° Æ • Ì° – xyÓ° È, ç° Ì° ÓçyÜ, Ìr, ÌÜyÜÓy!r, Ì, Ì° Ó ° çlf xyÛ,Ó Ó ° ÌÜ, Ü, Ìr, ç !ò Ì Ì° SÈl – ÌÜyÜÓy!r, SÈÑy Ìä, Óly Ìly •ì, G òyì, Ó ° ÙyÜòy!lÓ ° G, òÓ ° Ì,y f!y, òl Ü, Ó ° y • Ìr, y– çy•çy•y ÌlÓ °, òyè, yàÿ ÌÓ ° Ó ° çlf ≤ Æ ãì, Óyòç•lyÜyÈÜÈ Ì x!B, Ì, !ã, e Ì ÌÜ, çyly Ìyl Ì °yG!l y! Ìy Ìr, ÌÜyÜÓy!r, ! ÌÈ, ly Ìyl Ì Ÿ çlf Ì,y Ü,y Ìä, Ó ° Óyì, Ì° Ó ° Ù Ìòf Ó yáy •ì, – Ì, ÌÓ Óy!≈ Ì Ì Ó ° 1663 !á fiè, y ÌŸ Óì≈ly Ì ÌÜ, çyly Ìyl Ì ° Ì Ÿ Ÿ!l° !òò#Ó °, òlàyè, xy Ì°y!Ü, Ì, Ü, Ó yÓ ° çlf ÌÜ, y Ìly ÓfÓf!y ÌSÈ° ly Ìy ŸÜ,y Ì° òfy!Ó ° ÌŸ ÌSÈ° – Ù%â° xyÛ Ì° !!Ü≈y!Ü, y!≈ !ç, òŸyÜñ ã%, ly, öy!ò ñ Ü, Ì° ã%, l òy!È, Óy çyÜ%Ü, ã%, l •zì, fy!ò ÓfÓ•*ì, •ì, – ŸÆòç Cì, ÌÜ, Ó ° ≤ Æ ÌÜ !ò ÌÜ, à1626 !á fiè, y ÌŸä ^, ò°yè≈, Ì° Ìä ÌSÈl Ìñ ã%, ÌlÓ ° Ÿy Ìl òò° xyÓ ° !ã, !l !Ü!ç Ì Ì Óy!r, Óyly Ìly • Ìr, y ~Óç Ì,y !ò Ì Ì° òG! y Ì° Ÿyòy ≤ yfiè, yÓ ° Ü, Ó ° y •ì, – ~z ≤ yfiè, yÓ ° •fy Ìr, Ó ° Ì ÌÜ, y Ìly ≤ yfiè, y ÌÓ ° Ó ° ã, Ì Ì° SÈ° í,z Ìr, Ùy Ìl– f!y, òr, f !Ü≈y ÌrÓ ° «, Ìe Ù%â° y ŸÓ° (Portable) Óy!r, Ì, Ì° Ó ° í,zqyÓl# «, Ü,yÓ °, ò!Ó ° ã, Ì° !ò Ì Ì° SÈ° – Ü,y Ìe, Ó ° ÌyÜ Óy Ü, Ìr, Ó, ò≈y ç% Ìr, ç, % Ìr, ~z Óy!r, = Ì°y Ì, Ì° Ü, Ó ° y •ì, – ~z ÌyÜ Óy Ü, Ìr, Ó, ò≈y Ÿç!ç_ Ü, Ó ° y • Ìr, y ~ ÌòÓ ° Ùy!yl° !Ó, òÓ ° #ì, òÜ≈# !È, Ìe, çç Ÿ °y•yÓ ° áy, ò !ò Ì Ì ñ Ìy Ìr, Ÿ Ìç Ì,y á% Ì° È, °y

NSOU r CC-HI-X 208 Ìyl – ~z Óy!r, =!Ó ° òG!y° G SÈyò Ì, Ì° •ì, Ó%lè, áy ÌŸÓ ° ã,yòÓ ° !ò Ì Ì° – xyÛ, ÓÓ ° ~Ü, çyl° áy Ì ÌÜ, xlf çyl° áy! ÌyG!yÓ ° Ÿ!l° ~z Óy!r, =!° ÌÜ, Ó•l Ü, Ó ° y •ì, – ŸÆòç Cì, ÌÜ, ~z Óy!r, =!° ÌÜ, Óy •ì, ÓyçyÜ – ò° Ì ÌÜ, •z Ÿy Ì° ÌòÓ ° ÓyŸf!y! Óyç Ì°yÈÜÈÓ ° xy!ÓÈ≈, yÓ á Ìe, ÌSÈ° – SÈyì, y Ór, Ór, •zÛyÓ ° Ì, !!Ü≈y ÌrÓ ° G Ÿr%, Ì, Ì° Ìr, Ù%â° Ì° ÌäÓ ° Ü,y!Ó ° àÓ ° ÌòÓ ° •z!O!l° y!Ó ° ç òç, Ì,yÓ °, ò!Ó ° ã, Ì° Ì Ì° – ÌŸ%, ÈÜÈñ!Ω, G ÌŸ%, Ó ° !á°y! !!Ü≈y Ìr ~ Ì° ÌäÓ ° !ç#Ó ° y òç, Ì,yÓ °, ò!Ó ° ã, Ì° !ò Ì° G Ì,yÓ ° Ù Ìòf !Ü, S%È Ÿ#ÛyÓk, Ìr, çyG Ó ° Ì Ì° !à Ì Ì° SÈ° – È, yÓ ° Ìr, Ó ° °Ö•ÈÜÈxyÜ, ÌÓ ° ÌÜ, Ó ° ≤ Æ ã%, Ì≈ Ó ° Ì Ì° SÈ° – ÌáylÜ, yÓ ° x!òÓyŸ#Ó ° y

ÓÜ,y ÌçÓ °, ò! ÌÜ, ≤ Æ çhfl ÌÜ, ÌÓ ° –

á!ç Ÿjòò !• ÌŸ ÌÓ Ùòf!% Ìä, Ó ° ÌrÓ °, ò ÌÓ ° •z ÌSÈ° °Ö•ÈÜÈxyÜ, ÌÓ ° ÌÜ, Ó ° ~Ó ° f!y! – ~ Ìò Ìç òyÜyflÖyŸ Ìf!è, ° !ò Ì Ì° Ì, Ó ° Óy!Ó ° Ì, Ì° •ì, – Ì, ÌÓ Ù%â° xyÛ Ì° Ì,y•y•z °y•yÓ ° Ì, Ì° Ì° Ü,y! Ór, Ùy Ì, òÓ ° !ç! ÌŸÓ ° Ì, Ì° Ì ÌÜ, y! Ìz ÌÒ á Ìlyàf !!òç≈l, öyG!y Ìyl ly– Ì, ÌÓ xl% ÌÜ! Ìñ •zì,z ÌÓ ° y Ì, òÓ ° °y•yÓ ° xy Ìç!° ylf ~Óç ÌyDÓ ° myÓ ° y xl% ≤ Æ Ìr, • Ì° ~ Ìò Ìç Ü,y!Ó ° àÓ ° Ó ° y Ì,y•y•z °y•y Ì, Ì° Ó ° ã, çTy Ü, ÌÓ ° SÈ° – xy Ì°Ü, çyu, yÓ ° •fy!ÜÇÈ, l1760 Ÿy Ì° í,z!r, È!fy èÜ ÌrÓ ° Ÿ!l° «, f Ü, ÌÓ ° SÈ° Ì° Ì Ì Ìáyl Ì° Ö•ÈÜÈxyÜ, !Ó ° ÌÜ, Ó ° ≤ Æ ã%, Ì≈ Ó ° Ì Ì° SÈ° – ÌáylÜ, yÓ ° x!òÓyŸ#Ó ° y °y•yÓ ° !DÓ ° ≤ Æ ãì, Ü, ÌÓ ° Ì,y•y•z Ü, ÌÓ ° – Ì, ÌÓ Ì,y •zì,z ÌÓ ° y, ò ð! Ùy ÌlÓ ° ŸÜ, òl≈y! È% _ Ì Ì° – È, y Ì°y °y•y Ü,yè, yÓ ° Ì ÌŸÓ ° «, Ìe òl≈yÈ Ìz!Ü, È!≈ Ÿy!òr, ly •G! y! È, yÓ Ì, #Ï Ì° Ö•ÈÜÈxyÜ, Ó ° •zì,z ÌÓ ° y Ì, òÓ ° Ì%, òyl° !, ò!SÈ Ì Ì° ò Ìr, ÌSÈ° – Ì%, Ó ° ò%l Óy!r, ° (Drill) ãyÓ ° y Ìly •ì òl% ÌÜ, Ó ° SÈ°y ÌÜ, ~Ü, x Ìç, Ó ° !Ó, òÓ ° #ì, Ù% Ìä ã,y!° Ì Ì° – ~Ó ° Ü, Ì Ì%, Ó °, ò%l SÈ Ìr, yÓ ° G Ù!!Ü, yÓ ° ÈüüÈòçç Ì!z ÓfÓ•yÓ ° Ü, Ó Ì, – çyl ÌòÓyÓ ° ÌŸ SÈ° ç _ , öy! ÌÓ ° Ó ° ã,yÜ,y Ìy Ìr, à ÌÈ! à ÌÈ! °y•yÓ ° SÈ!Ó ° Ó ° òyÓ ° òG!y Óy ŸyÈ, Óy, öy!°ç Ü, Ó ° y •ì, – ŸÓ ÌŸf!° ŸÓ•z ÌSÈ° Ÿy ÌÓ!Ü – ≤ Æ Ì!_ ãì, ÌÜ, y Ìly í,z Ìr, ~z Ì ÌŸf «, f Ü, Ó ° y Ìyl !! – ~ Ìç, Ìe ŸÆòç Cì,yŸ# Ìr, ~Ü, Ùyè Ì Ì ÌŸf í,z Ìr, «, ç Ü, Ó ° y Ìyl Ì,y • Ù!!Ü, y ÌÓ ° Ó ° Ì%, ò≈%l ã,y°y ÌlyÓ ° çlf Belt drive ~Ó ° ÓfÓ•yÓ ° – ~Ü, Ìe, Ór, Ü,y Ìe, Ó ° ã, e ã,yÓ ° çl °yÜ, !Û Ì° áyÓ ° yì, ~Óç Ì,yÓ ° Ÿy Ìl ÓÇÈ, !ò Ì Ì° Ì° _ x Ì, òç,yÜ, Ì, ÌSÈyè, ã, e Ìe, Ìr, ÌyÜ, Ìr, Ì%, Ó °, ò%l – È

NSOU r CC-HI-X 210 xy ã È, yÓ ã Ìi, Ó ÑÓ≈e ÍçÙy!! ≤Äly !SÈ– ì, ÌÓ Ù•yÓ y<T... ~ÓÇ ÓyÇ°yí° ~•z ≤ÄlyÓ° ≤Äã, ! !SÈ°
ÑÓ Ìã, Ìi° Ò!Ç– ð# ÌÓ° ð# ÌÓ° Óyçy ÌÓ° Ó° Ñj±ÑyÓ Ì G ã, y!•oy Ó, k, Ó° È, Ì° Ù, y!Ó° àÓ° ÌòÓ° G, ðÓ° e° Ùç ã, y, ð
Ó, k, ð, òy! – ~•z xÓfliy!° x!@ ÌÜ ≤Äòy! Ù, ÌÓ° Ù, y!Ó° àÓ° ÌòÓ° ~Ù, yÇç ÌÜ, @ ÌÿÙ#i Ù, !E! x!≈l#!i, Ì ÌÜ, Ñ!Ó° Ìi°
ÌG!° y •! – x!@ ÌÜ ≤Äòy ÌiÓ° ~•z ðk, !i, Ùòyò!! Ù ly ÌÜ, ð!Ó° Ìã, Ì, – ~•z ÓfÓfliyÓ° Ù, y!Ó° àÓ° Ó° y ÙòfÓi, #≈ òy°Ó Óy
!Ó Ìe Ì, y ÌòÓ° Ù, ySÈ Ì ÌÜ, Ìàò x!≈ }! Ù, ÌÓ° Óy ÙÑ, yã, yÙy° !! Ìi° í, z! ðyò! Ù, y Ìi° !°Æ •i, – ~•z òyò!! ≤ÄlyÓ°
xy!ÓÈ≈, y ÌÓ x<Tyòç ç, ÌÜ, Ó° Ñ)ã, ly Ì ÌÜ, ÍçÙy!! ≤ÄlyÓ° xÓÑy! à Ìe, – Ù%ã° Ì% ÌàÓ° ÑyÙ!@ ÌÜ, !ç° í, z! ðyò!
ÓfÓfliyÓ° !ò ÌÜ, !çÓ° Ù, Ó° Ì° Ù, Ì, = Ì°y Ì!i, Óyã, Ù, !ò Ù, È%, Ìe, G Ìe, –
È, yÓ Ì, #!° Ù, y!Ó° àÓ° Ó° y á%Ó Ñ
yòyÓ Ì Ùy ÌiÓ° ≤Ä!%!_ ≤Ä Ìi° yã Ù, ÌÓ° , ðif í, z! ðyò! Ù, Ó° Ì, – òy!%, Ó° Ìi, !Ó° Ìsf, ðy!i, Ó° ã, y•z Ìi, Ù, yã, !!! Ù≈i,
Ì ÌsfÓ° ≤Äyòylyf !SÈ– ì, y !ò Ìi° •z ÌÑ, yÓ y !ç° ÑyÙ@ Ìã# í, z! ðß Ù, Ó° Ì, – Óy!≈ Ìi° Ó° !ò!Ó° Ù, y!Ó° àÓ° ÌòÓ° ~•z
xÓfliy ÌÜ, Ù!sf, ðy!i, Ó° xÈ, yÓ@ ÌfiÙ ðçy Ó Ì° Ói≈ly Ù, ÌÓ° ÌSÈ!– çmy°y!! !• ÌÑ ÌÓ Ù, Ì° yÓ° ÓfÓ•yÓ° !SÈ° á%Ó•z Ù, Ù–
~•z ò%Ó≈i, y í, zB Ìi, ≤Ä!%!_ Ó° í, zqyÓ Ì! ≤Ä!i, Ó, Ù, Ì, y Ñ, !<T Ù, ÌÓ° – ≤Ä!%!_ Ó° ≤Ä!i, Ùy!% ÌE!Ó° x!#•y !SÈ° ≤ÄÜ, è, –
ð! ÙÜ, !ÓÜ, !• ÌÑ ÌÓ° ≤Ä!%!_ Ó° ÓfÓ•yÓ° Ì, yÓ° y Ù, ÌyG Ù, Ó° Ìi, ðyÓ° Ì, ly– Ì ÌsfÓ° Ìã, Ìi° Óf!_ ài, ð« Ì, y Óy
Ùy!!ÓÜ, Ì, ð% ÌifÓ°

96% MATCHING BLOCK 208/241 W
í, z, ðÓ° x!òÜ, =Ó° &c xy ÌÓ° y, ð Ù, Ó° y •

ì, – ì, ÌÓ È%, ° Ì° ã, ° ÌÓ ly ~•z Óf!_ ài, ð« Ì, yÓ° í, z, ðÓ° !!È≈, Ó° Ù, ÌÓ° x!i, ÑyòyÓ Ì Ìsf, ðy!i, Ó° Ñy•y Ìif
È, yÓ Ì, #!° Ù, y!Ó° àÓ° Ó° y
í, z!Ü, <TÙy ÌiÓ° Óf!f í, z! ðyò Ì! Ñ«, Ù !SÈ° Ìy çál Ìçyí, y áfy!i, xç≈ ÌiÓ° Ñ« Ù • Ìi° !SÈ°– È, yÓ Ì, #!° •y!i, ÈÜÈÓ@%Ü, G
ðy!á ÙyÓ° y Ó@% ÌÜ, Ó° í, zB Ìi, Ùy ÌiÓ° ≤ÄççÑy Ù, ÌÓ° ÌSÈ! Óy!≈ Ìi° Ó° – ÑEòç ç, ÌÜ, È, yÓ Ìi, Ìi, !Ó° Ù, yÙy! G
ÌÿyÓ° Ùy! G Ù, Ù≈« Ù, Ì, y Ñjð ÌÜ≈, Ù, yÓ° G xÑ Ìhs° yE! !SÈ° ly– çy•y ÌçÓ° , ðyè, y!i, Ìi, !Ó° Ó° È, yÓ Ì, #!° , ðk, !i,
•z!z ÌÓ° y, ð#!° , ðk, !i, Ì ÌÜ, !SÈ° í, zFã Ùy ÌiÓ° – ç°ç!_ Óy Óy! %ç!_ ÓfÓ•y ÌÓ° Ó° ≤Ä!%!_ ài, Ì, Óç°
È, yÓ Ì, #!° ÌòÓ° xçyly !SÈ°– Ì, ÌÓ° ~G Ìe, Ù, Ì òy!« Ìy Ìi, f

95% MATCHING BLOCK 209/241 W
G í, z_Ó° ÈÜÈ, ð!ÿã, Ù ≤Ä Ìò Ìç •

yçyÓ° y ç°y!° ç° ã, y!°i, Ù, ° myÓ° y òy!ÈÜÈÈ, yly Óy i%, Ìi°y Ì, ðÑçyÓ° Ù, yç ≤Äã, !°i, !SÈ°– Ó@% ÌÜ, Ó° ÑD#!ÈÜÈ~
Óy!≈ ÌçÓ° Ù, yç Óy , ðy! ÌÓ° Ó° Ñyly V, y° ÌG!° yÓ° Ù Ìi, y ~Ù! ÌÜ, S%È ≤Ä!%!_ È, yÓ Ì, #!° ÌòÓ° çyly !SÈ° Ìy
•z!z ÌÓ° y, ð#!° ÌòÓ° K, y ÌiÓ° Óy•z ÌÓ° !SÈ°– Ìsf, ðy!i, Ó° xÈ, yÓ ÌyÜ, y ÑçG
È, yÓ Ì, #!° Ù, y!Ó° àÓ° Ó° y G !ç°#Ó°
y Ìi, zqyÓ!# ç!_ Ó° , ð!Ó° ã, Ì! Ìò Ìi° ÌSÈ!ñ Óy!≈ Ìi° yÓ° ñ È, y!° yÓ° ñ G!È, Çe, ÌiÓ° Ùi, !Ó° Ìò!ç , ð!≈e, Ù, àiG ≤ÄççÑy
Ù, ÌÓ° ÌSÈ!– ~Ù! Ù, ÌÑ, y ÌòÓ° Ù Ìi, Ìi° !SÈ° Ìi°
È, yÓ Ì, #!° Ù, y!Ó° àÓ° Ó° y •
z!z ÌÓ° y, ð#!° ÌòÓ° í, z!Ü, E!≈i, y ÌÜ, G SÈy!i, , Ìi° Ìà Ìi° !SÈ°– Ìi, •y!ÑÜ, Ìò%ly! ÑÓ° Ù, yÓ° !° Ìà ÌSÈ! Ìñ Ù%ã° Ì% Ìà
Ó° y<T... Óy x!È, çy!i, Óã≈ ÌÜ, í, z•z ~ÓK, y!Ü, xy!Ó<Óy ÌÓ° Ó° xçyly Ó° yhf!y!i° •Ñy Ìe, !!– x!f!ò ÌÜ, ð!Ó° o
Ù, y!Ó° àÓ° ÌòÓ° , ð Ì« G V%Ñ, !Ü, ð)≈ Óf!° Ó° Ìi%, !≤Ä!%!_ @ Ìã, ÌiÓ° Ñy•Ñ ðáyÓyÓ° « Ùi, y !SÈ° ly– Ù, y!Ó° àÓ° Ó° y
f!Ñò#! •!°G Ì, y ÌòÓ° xÓfliy òy ÌÑ ÌòÓ° ã, y•z Ìi, í, zB Ìi, !SÈ° ly– ~Ó° Ñy Ìi° Ì%_ • Ìi° !SÈ° ≤ÄçyÑ!Ü, í, z! ð#í, !– í, yã,
, ð!≈e, Ù, Ì, ð°Ñy Ìe≈, Ó° Ói≈ly Ì ÌÜ, çyly Ìy! ñ Ù, y!Ó° àÓ° ÌòÓ° Ùç%!Ó° !SÈ° á%Ó Ù, Ù– ≤ÄçyÑ! ð! ÙÜ, !! ð#í, !
Ñjð ÌÜ≈, í, zòyÑ#! !SÈ°– x ÌÜ, Ìç, Ìe Ì, yÓ° y•z !! ð#í, , ÌÜ, Ó° È, !ÜÜ, y !i, – Ù%ã° Ì% Ìà ≤Ä!%!_ Ó° x!@ ÌÜ Ìi, yÓ°
Ù, yÓ Ìi° !• ÌÑ ÌÓ ÙyÜ, ≈ÑÓyò# Ìi, •y!ÑÜ, Ó° y Ói≈ÈÜÈÓfÓfliyÓ° Ù%, È, ° ÌÜ,

NSOU r CC-HI-X 211 òyî° # Û, îÓ° ãîSÈl- !•@%ÉüÈÛ%§°Ûyl í, zË, îîl° Ó Ççyl%e' !ÛÛ, Ó!_ ò ãîÛÓ° à!î, ç#°î, yîÛ, l kT Û, îÓ° !ò îî° !SÈ°- ã, ò°ÿyè≈, Ó î° ãîSÈlñ xÿÓî≈ !ÓÓy• myÓ° y Ó!_ Ó, ò!Ó° Óî≈, l Û, Ó° y xÿΩ, Ó !SÈ°- ~Ó° Ê, î° !Ó ãîcÈî ãyα, #Ó° Û ãîðf !Ó ãîcÈî ò« î, y xyÓk, • îîl° ò ãîlî, - î, îÓ° ≤ ãî!%!_ Ó° x@ ãî!lî, Ó° ò ãîlî Óî≈ ÓfÓfliyÓ° ~•z x!hfîc ãy, ãîlly ≤ ãî!lî, Ó° Û, î, y ÿ, !kT Û, îÓ° !l Ó î°•z ° !î, •y!ÿÛ, •zÓ° Ê, yl •y!ÓÓ Û ãîl Û, îÓ° l- î, yÓ° Û ãîlî, ãî, òçyÓ° ò%î° yÓ° ÿÛ, î° Ó° çlf í, z ðv%_ !SÈ°- ãy, ãîlly !! ò≈<T Óî≈ !ã, Ó° Û, y î° Ó° çlf ~Û, !ê, Ûyè ã, òçyÓ° à!î, Ó° Û ãîðf ! ãîcÈî òÓ° xyÓk, Ó° y îá!l- ÿÛhfîc çylî, Ó° çlf ã, òçyÓ° ÿ% ãîlly ãî!áÓ° ÓfÓfliy Û, Ó° îî, ≤ ãîçyÿl x îÛ, ÿÛî í, z ãî!òfyà !!î, - ÁÓ° D ãîçÓ° ~•z Û ãîÛ≈ !l ãî!ò≈ç !ò îî° !SÈ° !° îñ xy ãîÛòyÓy ãî!ò ã≈çÓ° y îê, ã ÿÓy•z îÛ, Û, y, òí, , ã°ylyÓ° Û, yç !ç« , yÓ° ÿ% ãîllyà !ò îî, • îÓ°- 20É5 ≤ ãîÿÿyÓ°# 1É ÿÆòç çî, îÛ, È, yÓ° ãî!î, ≤ ãî!%!_ Ó° !ÓÛ, yç Û, #È, y îÓ° !ç ãî!Ó° x@ ãî!lî, Ó° ò ãî!ç, ÿ•y! Û, • îîl° !SÈ°/2É Û%ã° xy Û î° È, yÓ° ãî!î, Ó° !Ó!È, ð° !ç° ÿ!ò îÛ≈, ~Û, ÿç!« , Æ !lÓ° , !°á%l- 3É Û%ã° î% ãî!à Ófîf !ç ãî!Ó° !ÓÛ, yç ÿ ò îÛ≈, ~Û, !ê, è, #Û, y !°á%l- 20É6 @"

Äsi, ò!O q Raychoudhuri, Tapan, Habib, Irfan (1982). The Cambridge Economic History of India. Vol. 1, c, 1200-c. 1750. Cambridge University Press. q •y!ÓÓñ •zÓ° Ê, yl (2011), Ûòf î% ãî!áÓ° È, yÓ° î, #î° ≤ ãî!%!_ ñ 650ÈüÈ1750 !á fiè, yÿñ lfycyly° Ó°Û, ~ ãîç!™- q È, òñ ãî!òî, Û (1991), Û%ã° î% ãî!à Û, !È!ÈüÈx!≈t#!!î, G Û, ËÛ, !Ó° !oy•ñ ÿ%Óî≈ ãî!Ó° áy ÈüüÈÈüüÈ

NSOU r CC-HI-X 212 ~Û, Û, / 21 q Û%oy ÓfÓfliy àè, l 21É0 í, z ãîçf 21É1 È), !ÛÛ, y 21É2 Û%oyÓ° òÓ° î 21É3 Û%oyÓ° àì, , l 21

É4 í, z, òÿÇ•
yÓ° 21É5 xl%çy°
l# 21É6 @
Äsi, ò!O 21É0
í, z ãîçf ~•z ~Û, Û, !
è, ,
òy ãî!è, Ó°
Ûyòf ãî!Û

Û%ã° x!≈ ãî!lî, Û, ÓfÓfliyÓ° xD !•ÿy ãî!Ó Û%oy ÓfÓfliy ÿ!ò îÛ≈, òyÓ° îy !ç« , y!#≈Ó° y Û, Ó° ãî!î, òçyÓ° ãî!Ó- !lî° !°áì, !ÓÈ!l° =!Ó° í, z, òÓ° ~•z ~Û, îÛ, =Ó° &c ÿÛ, y îÓ° xy î°yã, ly • îÓ° ≠ l ÿ%°î, y!# xy Û î°Ó° Û%oy ÓfÓfliy ãî!Û, ÿ îÓ° ~ ãî!ÿ Û%ã°Ó° y ~ ãî!òç Û, #Ó° * ò Û%oy ÓfÓfliy à ãî!î, , î%, ãî!° !SÈ° È l Û%ã° Û%oyÓ° òÑyã, G àì, , l Û, Û !SÈ°- 21É1 È), !ÛÛ, y È, yÓ° ãî!î, î%ã î%ã ò îÓ° !Ó!È, ð° Ó° yçf Óy ÿy!ÿçf ãî!î, , í, z ãî!è, ãî!SÈ- xÿÇáf Ó° yç ÓÇç ãî!Û Ó° yçf Óy ÿy!ÿ ãî!çf Ó° yç Û, îÓ° ãî!SÈ- ≤ ãîçyÿ ãî!Ó° xD !•ÿy ãî!Ó x!≈ ãî!lî, Û, ÓfÓfliy ãî!Û, ÿ%α, È, y îÓ° ò!Ó° ã, !°î, Û, Ó° ãî!î, î ÿ Ò Ó° yçf Óy ÿy!ÿ ãî!çf Ó° çyÿ ãî!Û, Ó° y ÿ%!! ò≈<T Û%oy l# îî, xl%ÿÓ° î Û, îÓ° ãî!SÈ- È, î° ÿyÓ° y È, yÓ° î, Ófy, ò# xÿÇáf Û%oyÓ° í, z, ò!fîlî, °« , Û, Ó° y îy!° - ãî!Èy, ç çî, îÛ, !Ó° ãî!òçyãì, Û%ã°Ó° y ~ ãî!òç ~ ãî!ÿ È, yÓ° î, ÓÈ!≈ ãî!Û, ãî!Û, Ó° !! ãîcÈî òÓ° ÓyÿÈ), !ÛÛ, îÓ° îî!ñ ò« , ≤ ãîçyÿ ÓfÓfliy à ãî!î, , î%, ° ãî!î, G í, z ãî!òfyà# • î° ~ÓÇ° ò ãî!çÓ° x!≈ ãî!lî, Û, ÓfÓfliy ãî!Û, ÿ%

83%	MATCHING BLOCK 210/241	W
<p>ò, ã, !È, !_Ó° x, òÓ° ≤ ãî!lî, !α, î, Û, Ó° ãî!î,</p>		

Û ãîlly ãîllyà# • î° - î, y ãî!òÓ° • y ãî!î, Ûòf!% ãî!áÓ° È, yÓ° ãî!î, ÿ%!! ò≈<T Û%oy x!≈ l# îî, Óyhîl!Ó Ó° * ò òy!° - 21É2 Û%oyÓ° òÓ° î ÿÛÛ, y# ! Ó° ãî!ÿ° Û%ã° ÿy!ÿ ãî!çfÓ° Û%oy ÿÛ) • !SÈ° !Ó ãîcÈÈ, y îÓ° ÿÛy!òî, - î, îÓ° Û ãî!l Ó° yã ãî!î, • îÓ° Ûòf!% ãî!áÓ° È, yÓ° ãî!î, Û%oy ÓfÓfliy ≤ ãî!Óî≈, ãî!l ãî!Ó° çy, ~Û, í, z lµ° ly Û- ãî!Ó° òçf Û%oy Ó° * ãî!l, òí° yÓ° ÿy ãî!l ÿy ãî!l 212 NSOU r CC-HI-X 213 !î, !l fl!î≈ Û%oy G î, y!À Û%oy G ≤ ãî!Óî≈, l Û, îÓ° l- xyÛ, Ó° îÓ° Ó° xy Û î° ãî!çÓ° çy, ≤ ãî!Ó!î≈, î, ~•z ÓfÓfliy

100%	MATCHING BLOCK 211/241	W
<p>ò, ã, !È, !_Ó° í, z, òÓ° ≤ ãî!lî, !α, î, •</p>		

Î - ã, ï%, ò≈ç çî, îÛ, ãî, Û%Ó °ç È, yÓî, xye' Ûi Û, îÓl - î, yÓ °, ðÑyã, ð%Ó°θEÍ, ðÓ° ðÛyD°Ó°y Û%á° lyÛ Ì!î
xyÓyÓ È, yÓ î, xy!ÓÈ)≈, î, •î - ~Óy îÓ î, yÓ°y î, yÓ °%Z, l Û, îÓ !È, îÓ îy! Ì! - ~îò îçÓ ðÛyÀyçf ≤Ã!î, ð, y
Û, îÓ fliy! # ÓÛ!î, à îî, ï%, î!SÈ° - xyÓ° çy!•Ó° θ!j! Û•jòð ÓyÓÓ° •î! î! ð•z ÓfÓfliyÓ° Û, y! y!Ó° - 1526 !á fié, y ÌΣ
ç, ðy! ð îÓ î% Ìk, l ò!Ö'

Ó° ð%î, y! •zÓ y!•Û °yò# îÛ, ðÓ°y!çî, G !î, Û, îÓ Û%á° ðÛyÀyçf ≤Ã!î, ð, y Û, îÓ l!
î, Ì! - î, îÓ îç!ò! î, Ì! ~•z ðÛyÀyçf È, yà Û, Ó° î, ç, ðy îÓ Ì! - ðò% !î, Ì!•z Ìñ îÑ, yÓ °, ð%e ðÛy!°%G î, y•z - 1530 !á
fié, y ÌΣ ÓyÓ îÓ° Ó° xÛ, fløy! Û, ï%, ç, f •î - xyÓ° ðÛy!°% îçÓ çy î•Ó° Û, y îSÈ, ðÓ°y!çî, •ÓyÓ °, ðÓ° 1542 !á fié, y ÌΣ
~îòç î îÛ, !Ó! y!î, î, •l - ≤Ãy! î, îÓ y ÓSÈÓ° Ûðf ~!çî yÓ° !Ó! È, ð fliy! G, çyÓ° îÛf !ò! îy, ð! Û, Ó° yÓ °, ðÓ° î, Ì!
ç, ð%lÓ° y! 1555 !á fié, y ÌΣ !ò! Ò° ç, ð%lÓ° θk, yÓ° Û, îÓ l - Û%á° ðÛyÀyçf ð%

ò, ï, !
È, Ì_Ó° í, z, ðÓ° ≤Ã!î, ð, y Û, î
îÓ°

l ðÛy!°% îÓ °, ð%e çy°y!î, z!j! Û•jòð xyÛ, ÓÓ° - îÑ, yÓ ° •y îî, •z Û%á° Ó° y<T...#î° ≤Ãçy! ð%!!!ò≈<T Ó° * ç, ð yÈ, Û, îÓ -
í, z_Ó° G Ûðf È, yÓî, ~Óç òy!« îyî, f xMÈ, î° î, Ì! Û%á° îòÓ° Û, î, ≈, ç ≤Ã!î, ð, y Û, Ó° î, Ì! ðk, Û •l - î, Ì!•z ≤ÃÛ Û ~Û,
ð%!!!ò≈<T Û%á° Û%oyÈÛÈ!î, Ì! ≤ÃÓ!≈, l Û, îÓ l - ÓyÓÓ° ðÛy!°% îçÓ çy xyÛ, ÓÓ° îÑ, y îòÓ° Ó° yç îçÓ° ≤ÃÛ Ì! î, ÓSÈÓ°
° Ó° ð, çf !!! Û≈î, çy•Ó° θá# Û%oy ≤Ãã, ð! Û, îÓ l - ðMÈ, òç çî, îÛ, Ó° ð!ã, ly î îÛ, ãî, Û%Ó° Óçç#î çyÛ, çy•Ó° θá î
Û%oy ≤Ãã, ð! Û, îÓ l î, y çy•Ó° θá# Û%oy ly îÛ, ð!Ó° !ã, î, !SÈ° - 72 @ ã! Gç îÛ° ~•z î Ó° ð, çf Û%oy ðÛ@ ã
ÛðfÈÛÈ~!çî y, çyÓ° ðf G x«%, l ð#Ó° x, ðÓ° ç, ðy îî, xÓ!flî, çy•Óy!ò ðÛyÀy îçf Ó° ≤Ãã, ð! î, !SÈ° - Û%oyÓ° ðÛyçy
!ò îÛ, !Ó! È, ð xyÛ, y îÓ° Ó° áò° y çy! àyÓ° Û îðf Û, y! ðÛy ~Óç Óy•z îÓ° Û%oyÓ° ≤Ãyhs È, y Ì! Óy Ûy!ç~ î! ã, yÓ° ç!
á!°È, yÓ° lyÛ í, z!Û, #î≈ Û, Ó° y lyÛ, î, - Û%oyÓ° í, z ÌÈé, y !, ð îè, ≤ÃÓ!≈, Û, çyÛ îÛ, Ó° lyÛ ñ î, yÓ° í, z, çy! ðñ ðy°ñ
é, yÛ, çy îÓ° lyÛ í, z_#î≈ Û, Ó° y lyÛ, î, - ÓyÓ îÓ° Ó° xyÛ îÓ° ~•z çy•Ó° θá# Û%oy! Ûx°% ð%î, y! x°% xyç Û G!° y x°
áyÛ, y! x° ÛÛ, Ó° Ó° Û çy!•Ó° θ!j! Û•jòð ÓyÓÓ° Óyòçy• àyç#Û í, z!Û, #î≈ Û, Ó° y •î, - ðÛy!°% îÓ° Û%oy îî, Ûx° ð%î, y! x°
xyç Û G!° y x° áyÛ, y! ÛÛ, Ó° Ó° Û Û•jòð ðÛy!°% îçÓ çy• àyç#Û í, z!Û, #î≈ Û, Ó° y lyÛ, î, y - xyÛ, ÓÓ° G ðÛy!°% îÓ° Û,
î, yÓ° Û%oy îî, Ûçy°y!î, z!j! Û•jòð xyÛ, ÓÓ° Óyòçy• Û ~•z lyÛ í, z!Û, #î≈ Û, îÓ !SÈ° î! - xy@ ã!yñ çÓ! ð%Ó° ñ Û, yÓ°%ñ
°y î•yÓ° ñ Óyòáçy!ñ ðÛÓ° á@ G Û, yÓ°% î îÛ, çy•Ó° θá# Û%oy ≤ÃÓ!≈, l Û, îÓ !SÈ° î! ÓyÓÓ° - ðÛÓ° á@ñ Óòáçy!ñ
Û, yÓ°% î îÛ, îÛÓ Û%oy=! î, yÓ° xyÛ î° ≤Ãã, ð! î, •î! î!SÈ° î! =! î, ÓyÓÓ° !lç, ð!Ó° ã, y! Û, !ã, î•Ó° SÈy, ð !ò î! ð
Óyçy îÓ° îSÈ îî, îSÈ î! - ~î« îè ÓyÓÓ° î, l ðÓ° îÓ° SÈy, ð Û îÓ° îSÈ! ãÛ, ã SÈyè, ã, Òá%! ð !í, çy•z îÓ° Û îðf
Ûxyò° ÓyÓÓ° Û !°! ðÓk, Û, Ó° y - áää ~Û, ã, Òá%! ð !y ã, yÓ° !é, çy, ð! î, !ò î! ð áò° y îSÈ° ñ î, yÓ° Û îðf
Ûxyò° ÓyÓÓ° àyç#Û í, z!Û, #î≈ Û, Ó° y - ~SÈy! , y áää Û, y îly Û%oy! Ûçy!•Ó° θ!j! Û•jòð ÓyÓÓ° Û °áy - ðÛy!°% îÓ°
xyÛ î° xy@ ã!yñ Û, yÓ°%ñ °y î•yÓ° ñ Û, y@y•yÓ° î îÛ, çy•Ó° θá# Û%oy ≤Ãã, ð! î, •î! î!SÈ° - xyÛ, ÓÓ° Û, Ó° °y î•yÓ°
î îÛ, •z çy•Ó° θá# Û%oy ã, y°% Û, îÓ l - ≤Ãã, ð! î, çy•Ó° θá# Û%oyÓ° G, ðÓ° Ûxyò° xyÛ, ÓÓ° Û SÈy, ð !ò î! ð G î, y!Ó° á
í, z!Û, #î≈ Û, îÓ° î! =! , ð%l/≤ÃÓ!≈, l Û, îÓ l - ~•z SÈy, ð ðG!° y Û%oy! 983 ~Óç 984 !•!çÓ° y xΣ í, z!Û, #î≈ Û, Ó° y •î -
!Û, SÈÈ çy•Óy!ò! Û%oy îî, G Ûxyò° Û, yÓ°%Û G 963ñ 964ñ 968ñ 982

ÄlÜ!ò"iÜ, Ó" Ù%oyl" ^Ü, Ó"•z•zoy!• ðÜ≈Üi, xl%ÿy"iÓ" ÚxyÖ"y• xyÜ, ÓÓ"Ü ~Ü, !ò"iÜ, ñ xlf!ò"iÜ, ÚçyÖ"y çy°y"ÜÓy
ÚçyÖ"y çy°xy°yÜ !, ðÖk, Ü, Ó"y •l" – i, yÓ" Ó" yç"iCÓ" 30 i, Ü ÓSÈ"iÓ" ~•z Ù%oy=^i°y ≤ÄÖi≈, lÜ, Ó"y •l" – !mi, #l"
≤ÄÜ, y"iÓ" Ó" •zoy!• Ù%oyl" ~Ü, !ò"iÜ, ÚçyÖ"y çy°y"Ü •zoy!• çΣ G Ù%oy ~i, !Ó" Ó" ðy" í, zÍÜ, #i≈ Ü, Ó"y lyÜ, i, –
Ó" yç"iCÓ" 35i, Ü ÓSÈÓ" , ði≈hs" ~•z Ù%oy ≤Ää, °l Ü, Ó"y •l"i"iSÈ– i, i, #l" ðÓ" ^iÓ" Ù%oyÓ" ≤Ää, °l ÷Ó" & •l" iN, yÓ"
Ó" yç"iCÓ" 35 i, Ü ÓSÈÓ" ^i"iÜ, – Ù%oyÓ" ~Ü, !ò"iÜ, •zoy!• Üi, xyÖ" xlf!ò"iÜ, ð%Ü°y•z"iÜ, y!Ó" á í, zÍÜ, #i≈ Ü, Ó"y
÷Ó" & •l" – ~•z ðÜi" ^i"iÜ, ^Ü, yl Úy"iÜ Ù%oy!è, ≤Ää, °l Ü, Ó"y •l"iFSÈñ i, y í, zÍÜ, #i≈ Ü, Ó"y lyÜ, i, – Ù%â" Ù%oy •zli, •y"iÜ
~li%, lÏÇ"iÏyçl– i, i"iÓ xyÜ, ÓÓ" Ù%oyl" è, yÜ, çy"iÓ" lyÜ í, z"iÖ"á Ü, Ó"yÓ" Ó" #i, !È, !Ó" ^i"i" ~i"iSÈ"i"l–
xyÜ, Ó"iÓ" Ó" Ó" yç"iCÓ" ^çEiÜ, y° , ði≈hs" ~•z , ðk, !i, x«%ß" iSÈ– i, i"iÓ Ù%oyl" xyÜ, ÓÓ" xyÖ"G !Ü, S%È
, ðÓ" #ç, yÈÜÈiÓ" #ç, y ä, y!^i"i" iSÈ"i"l– i, yÓ" ≤Ää, !°i, !Ü, S%È flfi≈ G ^Ó" Ò" ðf Ù%oyl" ðç!ÜÜ, ðið!Ü≈, i, !ä, •, ≤Ää, °l
Ü, ^iÓ" l– ^iÜ Ó" yç"iCÓ" ä, !Ö"çi, Ü ÓSÈ"iÓ" Ù%oyl" ð%Ü°y•z"iÜ Ó" Ü, !Öi, y ^áyòy•z Ü, Ó"y Ù%oyÓ" ≤Ää, °l Ü, ^iÓ" l–
!òG !Ü, S%È !ò"iÜ" Ù"iðf•z i, y xyÓyÓ" Ó"¶, •"i"i" lyi" – i, i"iÓ iN, yÓ" çyÏÜ, y"iÓ" 49i, Ü ÓSÈÓ" ^i"iÜ, xyÜ, i%, f ~•z
Ü, !Öi, y í, zÍÜ, #i≈ Ü, Ó"y Ù%oy ≤Äi, !y"iÜ ðz ≤Ää, !°i, •i, – ~SÈyí, , y !Ü, S%È Ù%oyl" SÈ!Ó" í, zÍÜ, #i≈ Ü, ^iÓ" iSÈ"i"l
xyÜ, ÓÓ" – áy"iÖç G xy!ÏÖ" áí, , ð%â≈ çl" Ü, Ó"yÓ" , ðÓ" !i, !l" i flfi≈ Ù%oy ≤Ää, °l Ü, ^iÓ" l, yÓ" ~Ü, !ò"iÜ, Óyç, ðy!á G
xlf!ò"iÜ, è, yÜ, çy"iÓ" lyÜ G i, y!Ó" á ^áyòy•z Ü, Ó"y iSÈ– ~SÈyí, , y ~•z ð"iè !Ü, S%È ^Ó" Ò" ðf Ù%oyG ≤ÄÖi≈, lÜ, ^iÓ" l
~ÖÇ xlf !Ü, S%È Ù%oyl" Óyç, ðy!á ð• xÿ°yÓ" *i, , xyÜ, Ó"iÓ" Ó" ≤Äi, !y, !i x!B, i,
NSOU r CC-HI-X 216 •"i"i" iSÈ– iN, yÓ" Ó" yç"iCÓ" , ðMÈ, yç ÓSÈÓ" í, z, ð"i"i"ç, !Ü, S%È ^ÿly G Ó" & , ðyÓ" Ù%oy
≤ÄÖi≈≈, i, •l" – ~!°"i"i, lyàÓ" # •Ó" ^iÈ, Ó" yÜ!Ïy" !, !, ð ð, ð#i, y G Ó"y"iÜÓ" SÈ!Ó" í, zÍÜ, #i≈ Ü, Ó"y SÈyí, , yG •ÇÏ !ä, !ei,
Ü, Ó"y •l" – 1605 !á fiè, y"iΣ xyÜ, ÓÓ" ÙyÓ"y lyÓyÓ" , ðÓ" •z ^içy•y!D"iÓ" Ó" Ó" yçf!È, ^iÈiÜ, •"i"i"iSÈ"i, y l"i" – iN, yÓ"
Ó" yçf!È, ^iÈiÜ, Ü, ^i"i"Ü, ÚyÏ, ð"iÓ" 1605 !á fiè, y"iΣ •l" – !i, !l" ~•z ðÜ"i"i" xy"iòç çy!Ó" Ü, ^iÓ" iSÈ"i"l ^iñ !ò"i"i,
Ó" yç, ð"iò x!È, ^iÈi" ly •G! y , ði≈hs" i, yÓ" ly"iÜ"i"l" ^Ü, yl Ù%oy ≤Ää, °l Ü, Ó"y •l" – i, i"iÓ ðQ, Öi, ðÜhfl" èN, yÜ, çy°
i, yÓ" ~•z !l"iò≈ç Úy"i"l" – ~•z xhs" Ó≈i, #≈ ðÜi" xy@"ÁyÓ" èN, yÜ, çy° ^i"iÜ, ð%!è, Óy"iÜ, fÓ" Ü, !Öi, y í, zÍÜ, #i≈ Ü, Ó"y
~Ü, flfi≈ Ù%oy ≤Ää, °l Ü, Ó"y •l" ñ ly"i"i, Ú51i, Ü Ó"yçç ÓiÓ"Ü"Ü, lyè, y í, zÍÜ, #i≈ Ü, Ó"y •l"i"iSÈ– çy•y!D"iÓ" Ó"
Ó" yç"iCÓ" ≤ÄiÜ ÓSÈ"iÓ" ðiÁyè, xyÜ, Ó"iÓ" Ó" SÈ!Ó" í, zÍÜ, #i≈ Ü, Ó"y ~Ü, !è, ^Üy•Ó" ≤Ää, °l Ü, Ó"y •l" ~ÖÇ ~•z
xhs" Ó≈i, #≈ ðÜ"i"i" Ü, yÓ% G xy"ÜyòyÓyò" ^i"iÜ, Ó"Ó" yçÜ%Ü, ÚyÓ" ð!ÜÜ í, zÍÜ, #i≈ ^Ó" Ò" ðf Ù%oy ≤Ää, !°i, •l" –
Ó" yçfy!È, ^iÈi"iÜ, Ó" xÓfÓ!•i, , ðÓ" çy•y!DÓ" ðÜhfl" Ù%oyÓ" Gçl 20 %Ü, ^iÓ" Óyí, , yÓyÓ" !l"iò≈ç"òl– ^ÿlyÖ"
Ù%oyÓ" Gçl Ó, !k, ^, ð"i"i" •l" 202 @"Äiñ Ó" & , ðyÓ" Ù%oy 212 @"Äl– i, yÓ" Ó" yç"iCÓ" ä, i%, !≈ ÓSÈÓ" ^i"iÜ, •z Gçl
Óy!í, , ^i"i" Ü, Ó"y •l" !lyè"iÜ 212 @"Äi G 222 @"Äi– !Ü, v ~•z ðÖ, È, yÓ" # Ù%oy Ó•l Ü, Ó"y xÏ%!ÓðyçlÜ, Ó"i" ç!ài
ðiÁy"iÈ, Ó" ð, !T xyÜ, Èi≈i Ü, Ó" ^i"i" flfi≈ G ^Ó" Ò" ðf Ù%oyÓ" Gçl Ü, !Ü"i"i" Ü, Ó"y •l" !lyè"iÜ 170 @"ÄyÜ G 178 @"ÄyÜ–
xyÜ, i%, f iN, yÓ" Ó" yççÜ, y"i" ~•z Gç"i"lÓ" flfi≈ G ^Ó" Ò" ðf Ù%oy Ó•y" iSÈ– çy•y!D"iÓ" Ó" xyÜ"i" xy•Üòlào"
È, ^i"i" , ð%Ó" çy•y!DÓ" làÓ" Ü, yÿ–#Ó" ñ y"i"yÓ" ñ , ðyè, ly G è, yRy"i"iÜ, flfi≈ Ù%oy ä, y%Ü, Ó"y •l" – ÷ð% ^Ó" Ò" ðf
Ù%oyÓ" ≤Ää, °l Ü, Ó"y •l" ~ÓÓ" yè, ñ lyÓ" ^i"ly" ~ÖÇ í, zò! , ð%Ó" ^i"iÜ, – ^Ü, Ó"Ùyè i, y!ÀÙ%oy ≤Ää, i, Ü, Ó"y •i,
xyÜ, ÓÓ" làÓ" ñ ~y•yÓyòñ ÓyÓyÓ" ñ •z!ä, , ð%Ó" ñ ç"i"Y°Ó" ñ Ü, è, Ü, ñ , ðyOlào" ñ ^Ó" yè, yÏ ~ÖÇ
í, zò%≈ÈÜÈÓ" y!•ÈÜÈ"òÜ, yl àòy!« , i"y"i"i, fÓ" , ð"i"i" xÓ!flfi, !ç!ÓÓ" ä"i"iÜ, – i, yÜy G Ó" & , ðy í, zÈ, !" ≤ÄÜ, yÓ" Ù%oyÓ"
≤Ää, °l Ü, Ó"y •l"i"iSÈ" Ü, yÓ%ñ Ü, y@y•yÓ" ñ ð%Ó" yè, G í, zÍ!l# ^i"iÜ, – xyÜ, Ó"iÓ" Ó" i%, °lyi" x"i"iÜ, Ü, Ü ðçáfÜ,
è, NlyÜ, ðy" ^i"iÜ, çy•y!D"iÓ" Ó" xyÜ"i" Ù%oy !!Ü≈i, •i, – çy•y!D"iÓ" Ó" Ó" yç"iCÓ" Èiç, ÓÈi≈ Óy i, yÓ" , ðÓ" ^i"iÜ, ≤Ää, i,
Ü, Ó"y Ù%oyÓ" ~Ü, !ò"iÜ, Úl%Ó" & !j! çy•yD#Ó" çy• xyÜ, ÓÓ" çy•Ü ~ÖÇ xlf!ò"iÜ, èN, yÜ, çy"iÓ" lyÜ •zoy!• Úy"iÜÓ"
lyÜ Ó" yçf!È, ^iÈiÜ, G !•çÓ"y ÓÈi≈ í, zÍÜ, #i≈ Ü, Ó"y •l"i, y– ~SÈyí, , y çy•y!D"iÓ" Ó" x"i"iÜ, Ù%oyl" , ðòf í, zÍÜ, #i≈
Ü, Ó"y •i, – iN, yÓ" Ó" yç"iCÓ" Èiç, ^i"iÜ, !ÓÜ ÓSÈ"iÓ" Ó" Ù"iðf çy•y!D"iÓ" Ó" x"i"iÜ, Ù%oyl" , ðòf í, zÍÜ, #i≈ Ü, Ó"y
•i, – iN, yÓ" Ó" yç"iCÓ" Èiç, ^i"iÜ, !ÓÜ ÓSÈ"iÓ" Ó" Ù"iðf çy•y!DÓ" ~Ü! !Ü, S%È, Ù%oyÓ" ≤Ää, °l Ü, ^iÓ" lñ ^i=^i"i,
iN, yÓ" SÈ!Ó" í, zÍÜ, #i≈ Ü, Ó"y lyÜ, i, – Ù%oy=!°"i, !l"iN, yÓ" !≤Äi" , ðyè"iòÓ" í, z, ð•yÓ" !ò"i"i, l– Ó" yç"iCÓ" Èiç, Ói"iÓ"
ä, y%Ü, Ó"y çy•y!D"iÓ" Ó" SÈ!Ó" í, z, #i≈ Ü, Ó"y Ù%oy , ðyG! y ^à"iSÈ– ~ðÓ SÈ!Ó"i"i, çy•y!D"iÓ" Ó" ð!ç, i"i"i"fl" Ü, á!G
Ü, á!G xyÓyÓ" , ðyl, ðye Óy Ü, á!G ÓyÓ" y@yl" •yí, Ó" yáy xÓfliyl" ðiÁy"iÈ, Ó" xyÓ« , !ä, e– ðÈÜ Ói"i"iÓ" Ó" Ù%oyl"
ðiÁyè, ^iÜ, , ðy"i"i" Ó" í, z, ðÓ" , ðy i%, ^i"i"iSÈ– i, á!í, yÓ" í, yl, •y"i"i, , ðyl, ðye
^óáy lyi" – xyÓ" Ù%oyÓ" xlf !, ð"iè, !Ü, S%È ≤Äi, #Ü, !ä, •, G !°i, ð í, zÍÜ, #i≈ Ü, Ó"y – Ó" yç"iCÓ" xçTÜ ÓSÈ"iÓ" ≤Ää, !°i,
Ù%oyÓ" ~Ü, !ò"iÜ, í, z, ð!Ö"çT ðiÁyè, ~ÖÇ xylf!ò"iÜ, ~Ü, !è, !ÏÇ, í, zÍÜ, #i≈ Ü, Ó"y •l" – ~i, !òl , ði≈hs" ≤Ää, °l Ü, Ó"yÓ"
ðiÁy"iÈ, Ó" SÈ!Ó" ði!°i, Ù%oy=!°"i, ^Ü, yl

NSOU r CC-HI-X 217 fliyl ÌÌÛÜ, ÌÛ=! ã,y% Û,Ó'y •ÌÌ^ÌSÈñ Ì,yÓ' í,z^ÌÖ'á ÌyÜ,Ï, ly- !Û,v lÓÙ Ó^ÌEÌ≈ ≤Äã, !°i, ~Ó* ã, ð Ù%oyl^ fliyl lyÜ x!B,Ï, •Í - ' ÓSÈÓ' ã,y% Û,Ó'y Ù%oy=! ^Í xyçÜ#í, , ÌÛÜ, ≤Äã, !°i, •ÌÌ^ÌSÈ°ñ Ì,y Ù%oyl^ í,zlÜ, #í≈ Û,Ó'y •Í - Ó'yç^ÌcÓ' 13i, Ù ÓSÈ^ÌÓ' çy•y!DÓ' Ì,yÓ' Ù%oyl^ Ó'y!çã,e' í,zlÜ, #í≈ Û, ^ÌÓ' l- Ì, ^ÌÓ' ~Ó* ã, ð Ù%oyÓ' ÑÇáfy Û, Ù- ÌÑ,yÓ' Ó'yç^ÌcÓ' ^çE!ò^ÛÜ, ÑyÏÄy^ÌçfÓ' Û, Ì,≈, c l%Ó' çy•y^ÌlÓ' •hflíàÏ, •Í - Ù%oy^Ìi, G Ì,yÓ' ≤ÄE, yÓ ð, ð^Ìi, , - ~ ÑÜ^ÌÌ^ xy@^Äyñ xyÜ, ÓÓ' làÓ' ñ ~y•yÓyò ðyè, lyñ xy•ÙòyÓyòñ Ñ%Ó' yè, ñ Û, yÿ-#Ó' ñ °y^Ì•yÓ' ^ÌÛÜ, ≤Äã, !°i, Ù%oyl^ ð%Û, ðç!_ Ó' Û, !Ói, y ^°áy ÌyÜ, ^Ìi, y/ Ûç# ðÜ, Ù çy• çy•yD#Ó' Í yE, i%, çΣ !çÓyÓ' ÓyÈÜÈlyÜ l)Ó' ç•ÑyÓyòçy ^ÓàÜ çyÓ' -Û x!≈yl^ çy•y!D^ÌÓ' Ó' xy^Ìò^Ìç ^ÑylyÓ' í,z, ðÓ' l)Ó' çy•yl ^Óà^ÛÜÓ' lyÜ fliy, ðl Û, Ó' yl^ ^Ñyly çÏ, ã=íä ^ÑÓ^Ì≈ÛÍ' •ÌÌ^ í,zè, ^Ìy- Ìi, lòl çy•y!DÓ' ç#!Ói, ISÈ^Ì°l Ì,Ï, !ò^Ì ~•z Ù%oy=! ≤Äã, !°i, !SÈ°- Ì, ^ÌÓ' çy•çy•yl !ÑÇ•yÑ^Ì ÓÑ^Ì° ~•z Ù%oy G Ó' y!çã,e' Ñj!°i, Ù%oyÓ' ÓfÓ•yÓ' !!!E!k, Û, ^ÌÓ' l- G•z Ù%oy ÓfÓ•*i, •^Ì° ÓfÓ•yÓ' Û, yÓ' #^ÌòÓ' Ù, i%, fòl, ^òG!^yÓ' G xy^Ìòç çy!Ó' Û, ^ÌÓ' l- ÑÓy•z^ÛÜ, Ù%oy=! èÑ, yÜ, çy^Ì° ^È, Ó' i, ^òG!^yÓ' !l^Ìò≈ç ^òl ~Óç Ì, y à!°ÌÌ^ ^È, °^Ìi, Ó^Ì°l- çy•y!DÓ' G çy•çy•y^ÌlÓ' ÙòfÓi, #≈ Û, y^Ì° Ùyè !i, l Ùy^ÌÑÓ' çlf Ó'yçç Û, ^ÌÓ' l áÑÓ' ðÓ' çø%è òyG!^yÓ' Ó: àl^ÌE, j!Ó' 1627 ^ÌÛÜ, çyl%l^yÓ' #ñ 1628 !á ä- Ì, yÓ' xyÜ^Ì° ≤Äã, !°i, Ù%oyÓ' ~Û, !, ð^Ìè, Û, !°Ûy xyÓ' xlf !, ð^Ìè, xyÓ% Ù%çyÈ, È, Ó' òyG!^yÓ' Ó: ÓyòçyÜ lyÜ í,zlÜ, #í≈ Û, Ó' y •i, - çy•çy•y^ÌlÓ' xyÜ^Ì°G flí≈G Ó' Ó, ðfÙ%oyÓ' ~Û, !ò^ÛÜ, Û, y!°Ûy G èÑ, yÜ, çy^Ì°Ó' lyÜ ~Óç xlf!ò^ÛÜ, !ç lyÜ G í,z, òy!ò í,zlÜ, #í≈ Û, Ó' y •i, - Ó'yç^ÌcÓ' ≤ÄlÜ, ðÑyã, ÓSÈ^ÌÓ' ^ÌÑÓ' Ù%oy ≤Äã, !°i, •ÌÌ^ÌSÈ° ^Û=!Ó' x^çÜ, Ó' i^!SÈ° Ñç ÑÓ'°- !Û, v, ðMÈ, Ù ÓSÈÓ' ^ÌÛÜ, ÌÑ,yÓ' Ó'yç^ÌcÓ' ^çE! ðí≈hs^ çy•çy•yl ≤Äã, !°i, Ù%oyl^ Ó^!Óò x^çÜ, Ó' i^!SÈ° Ñç ÑÓ'°- ÌÑ,yÓ' Ù%oyl^ á!È, y^ÌòÓ' lyÜ í,zlÜ, #í≈ Û, Ó' yÓ' Ó' #!i, xyÓyÓ' =Ó' ð •Í - ^Ñyly G Ó' ð, ðyÓ' Ù%oyÓ' Ùi, çy•çy•y^ÌlÓ' Ó'yç^ÌcÓ' ≤ÄlÜ Û, ^ÌÌ^Û, ÓSÈ^ÌÓ' Ó' Ì, yÜyÓ' Ù%oy^Ìi, G ^Ñyçy !ò^ÛÜ, Û, y!°Ûy ~Óç !Ó, ðÓ' #i, !ò^ÛÜ, ÑyÏÄy^Ìè, Ó' lyÜ G í,z, òy!ò í,zlÜ, #í≈ Û, Ó' y •i, - Ì, ^ÌÓ' Ó' yç^Ìc ã, i%, Ì≈ ÓEÌ≈ ^ÌÛÜ, çy•çy•yl Ì, yjÀ Ù%oyl^ Û, y!°Ûy í,zlÜ, #í≈ Û, Ó' y fli!àÏ, Ó' y^Ìál ~Óç Ù%oyÓ' ^Ñyçy !ò^ÛÜ, Ó' yçyÓ' lyÜ G í,z, òy!ò í,zlÜ, #í≈ Û, Ó' yÓ' !l^Ìò≈ç ^òl- 1656ÈÜÈ57 !á fiè, y^ÌΣ çy•çy•yl =Ó' ði, Ó' xÑ%fli •ÓyÓ' , ðÓ' !ÑÇ•yÑ^ÌlÓ' í,z_Ó' y!òÜ, yÓ' !l^ÌÌ^ ÌÑ,yÓ' , ð%è^ÌòÓ' Ù^Ìòf °i, , y•z =Ó' ð •Í - ~•z ÑÜÍ' !ÑÇ•yÑ^Ìl^Ìç^ÌòÓ' òy!Ó' ^çyÓ' y^Ì°y Û, Ó' yÓ' çlf l%ÓÓ' yç çy• Ñ%çy ~Óç Ù%Ó' yò Ó: !l^Ìç^ÌòÓ' ly^ÛÜ Ù%oy ≤Äã, !°i, Û, ^ÌÓ' l- çy• Ñ%çyÓ' Ù%oy ≤Äã, !°i, Û, Ó' y •Í ^Óyç°yÓ' xyÜ, ÓÓ' làÓ' ^ÌÛÜ, xyÓ' =çÓ' y^Ìè, Ó' xy•jòlàÓ' ñ Ñ%Ó' yè, G áy!jy, ^ÌÛÜ, Ù%Ó' yò Ó^Ì:Ó' ly^ÛÜ Ù%oy ≤Äã, !°i, •Í - ~^ÌòÓ' Ù%oyÓ' xyÜ, !i, ã, i%, ^Ìç^Ìy- Ù%oyÓ' ~Û, !ò^ÛÜ, ÛÜ, y!°ÛyÜ G xlf!ò^ÛÜ, á!È, y^ÌòÓ' lyÜ í,zlÜ, #í≈ Û, Ó' y lyÜ, ^Ìi, y- ~SÈyí, , y Ù%oyl^ Ì%ÓÓ' yç^ÌòÓ' lyÜ G í,z, òy!ò ^°áy ÌyÜ, ^Ìi, y- ð%•z Ó' yç, ð%è•z !l^Ìç^ÌòÓ' Û!ÑÜ, y@yÓ' Ñ!!Ü Óy !mí, #Í^ xy^Ì°Û, çyl, yÓ' Ó^Ì° í,z^ÌÖ'á Û, ^ÌÓ' ^ÌSÈl- ÁÓ' D^ÌçÓ' !ÑÇ•yÑ^Ìl xy^ÌÓ' y•! Û, ^ÌÓ' l 1659 !á fiè, y^ÌΣ- !ÑÇ•yÑ^Ìl Ó^ÌÑz !i, !l Ù%oyl^ ÛÜ, y!°ÛyÜ í,zlÜ, #í≈ Û, Ó' y Ó¶, Û, ^ÌÓ' ^òl- Û, yÓ' í Ù%oy •hflíyhs^!Ó' i, Û, Ó' yÓ' ÑÜÍ' Û, y^ÌÈ, Ó' Óy xÙ%Ñ°Ûyl^ÌòÓ' Ñçflò^Ìç≈

NSOU r CC-HI-X 218 ^Û, yÓ' y^ÌlÓ' Óyí# x, ð!Óe •^ÌÓ

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Ó^Ì° !i, !l Ù^Ìl Û, Ó' ^Ìi, l-		

Āsi, ð!O q Raychaudhuri, Tapan and Habib, Irfan (1982). The Cambridge Economic History of India. Volume. 1, c, 1200 - c. 1750. Cambridge University Press. q Habib, Irfan (1963). The Agrarian System pf Mughal India, 1556-1707, Asia Publishing House. q Gupta, Parameswari Lal. (1969). Coins. National Book Trust. ÈüüüÈÈüüüÈ

NSOU r CC-HI-X 221 ~Ü, Ü, / 22 q ÓyçyÓ´ó , ð!Ó´Ó•l ÓfÓfliyó ſyÜ!

Ó´

Ü, ^Ü, w àè, l 22É0 í, z ^ljçf 22É1 È) !ÜÜ, y 22

É2

ÓyçyÓ´ 22É3 , ð!Ó´Ó•l 22É4 lyà!Ó´Ü, ^Ü, w 22

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É5 í, z, ðſÇ•yÓ´ 22É6 ≤ÄÿÿyÓ´# 22É7 @´ Āsi, ð!O 22É0 í, z ^ljçf ~•z ~Ü, ^Ü, Ó´ í, z ^ljçf •´!

l´Ĵj´´ Ó!î≈ı, !ÓE

ĴĴ´´ =!° xðfĴ´ l Ü, Ó´y ≠ l Ü%â° xyÜ´Ĵ´Ó´ ÓyçyÓ´ ÓfÓfliy l Ü%â° xyÜ´Ĵ´Ó´ , ð!Ó´Ó•l ÓfÓfliy l Ü%â° xyÜ´Ĵ´Ó´ , lyà!Ó´Ü, ^Ü, ^lwÓ´ !ÓÜ, yç G !ÓÓı≈, l 22É1 È) !ÜÜ, y ^Ĵ´Ü, y ^Ĵly Ĵ%`làÓ´

xı≈´ĴĴı, Ü, Ü, Ü≈Ü, y´Ĵı, Ó´

xĴfı, Ü í, z, ðyòyl´• ÓyçyÓ´ ñ , ð!Ó´Ó•l G ç•Ó´ – È, yÓ´ ^Ĵı, xĴı, ≤Äyă, #l Ĵ%à ^Ĵ´Ü, •z ÓyçyÓ´ ñ , ð!Ó´Ó•l G là´ĴÓ´Ó´ !ÓÜ, yç à´Ĵè, !SÈ°– ÓyçyÓ´ ñ Óylıçf G , ðıf , ð!Ó´Ó•l ĴÓ´ Üyôf ^ĴÜ È, yÓ´ ^Ĵı, Ó´ Üı, l !Ócy´ ^ò´ĴçÓ´ ~Ü, xçç xĴf

xç´ĴçÓ´ ſ´ĴD ſçĴ%_´ !SÈ°– Ó´y<T...#Ĵ´´ Ü, f G ſyıÄy´ĴçfÓ´ í, zayl xı≈´ĴĴı, Ü, ^« , e=!Ó´ !Ó!FSÈß´ı, y ò)Ó´ Ü, Ó´yÓ´ , ð´Ĵ« ſ•yĴ´Ü, •´ĴĴ´ !SÈ°– xyÜ, Ó´ĴÓ´Ó´ ſÜĴ´ ^Ĵ´Ü, È, yÓ´ ^Ĵı, Ó´ Üı, l !Ócy´ ^ò´Ĵç Ü%â°`ĴòÓ´ ≤ÄÜ, ı, Ó´ yç´ĴĴı, Ü, xy!ò, ðı, f G ſyÜ!Ó´Ü, ≤ÄſyÓ´ x<ÄĴı, ^ĴÓ´yôf àĴı, ^Ĵı, ÷Ó´&•Ĵ´ – ~•z ≤ÄſyÓ´ î , ð)ı≈ àĴı, ^Ĵı, ſ!e´Ĵ´ !SÈ° ÁÓ´D´Ĵç´ĴÓÓ´

Ó´yççÜ, y´ , ðı≈hs´ – Ü%â° ç!_´ Ó´ ſyÜ!Ó´Ü, !ÓçĴ´ È, yÓ´ ^Ĵı, Ó´ !Óhflı#ı≈ xMÈ, ^Ĵ´ çy!hs´ G ſçç!ı, ſ%!!ıŸă, ı, Ü, Ó´ ^Ĵı, ſ« , Ü´•ĴĴ´ !SÈ°– ~Ó´ È, ^ı´ flĴ´ , ðyÖ´yÓ´ ÓyĴı´ĴçfÓ´ , ðyçy, ðy!ç ò)Ó´ , ðyÖ´yÓ´ ÓyĴı´ĴçfÓ´ ≤ÄſyÓ´ à´Ĵè, – ~Ó´ ſ´ĴD ſçĴ%_´ •Ĵ´ Óyçy´ĴÓ´Ó´ !ÓÜ, yç– ÓyçyÓ´ ñ Óylıçfñ , ð!Ó´Ó•l G làÓ´ ~Ü, ſ)´Ĵè àŸıy!y !SÈ°– Ü%â° xı≈l#Ĵı, Ó´

^ă, •yÓ´ yÈüÈă, !Ó´ e´ĴÜ, ſy!Ó≈Ü, 221

NSOU r CC-HI-X 222 È, y´ĴÓ´Ó´V, ^Ĵı, ^à´Ĵ´ı, yz , ð!Ó´Ó•l ÓfÓfliyñ ÓyçyÓ´ G lyà!Ó´Ü, ^Ü, w=!Ó´ •z!ı, •yſ´ĴÜ, ^Óy, yç ≤Ä´ĴĴ´yçĴ– ~•z ~Ü, ^ĴÜ, ^ſz ≤ÄĴ´yſ @´Ā•ı Ü, Ó´y´•ĴĴ´`ĴSÈ– 22É2 ÓyçyÓ´ Ü%â° xyÜ´Ĵ´Ó´ x!òÜ, yçç ç•´ĴÓ´

~Ü, y!òÜ, ÓyçyÓ´ !SÈ°– ı, ^ĴÓ´ı, yÓ´ Ü´Ĵòf ~Ü, !è, ÈüÈ•z !SÈ° ≤Äðyl– ſ%Ó´yè, ñ #à´#ñ ſÆ@´ĀyÜ ≤ÄÈ, ı, ç•´ĴÓ´Ó´ Óyçy´ĴÓ´Ó´ Ü, ly !Ó!È, ß´ !Ó´Ĵò!ç , ðı≈è, Ü, ^ĴòÓ´ Óı≈lyĴ´ Ó!ı≈ı, •´ĴĴ´`ĴSÈ– ſ%Ó´y´Ĵè, Ó´ Óyçy´ĴÓ´ ~ı, ^Ó!ç´yÜ, ĴŸ, yı, Óy´Ó´çÜ Óıfı!Ó!e´ Ü, Ó´ı, ^Ĵ´Óyçy´ĴÓ´ Ĵyı, yĴ´y´Ĵı, xſ%!Óðy ſ, !<T´ı, – !Ó´Ĵò!ç , ðı≈è, Ü, ſ%Ó´yè, Óy xy@´ĀyÓ´

ÓyçyÓ´´ĴÜ, •z!ç´Ĵ≤WzÓ´ çÜçÜyè, Óyçy´ĴÓ´Ó´ ſ´ĴD ı%, ıy Ü, ^ĴÓ´`ĴSÈl– ~ſÓ´ Óyçy´ĴÓ´Ó´ , ðıf ſyÜ@´Ā#´Ü, Ó´ fliyl#ı´ă, y!•òy´ĴÜ, •z , ð!Ó´ı Ü, Ó´ı, ı, y (Ĵ´ñ ò)Ó´ ÓyĴı´ĴçfÓ´ Ó!Ü, ^ĴòÓ´ă, y!•òyG´Üè, yı, – !ç´ , ðıf í, zı, ðyò´ĴĴÓ´ çĴf

≤Ä´ĴĴ´yçĴ ÜŸ, yă, yÜy°– ~•z ÜŸ, yă, yÜy° í, zı, ðyò´ĴĴÓ´ çĴf ^ſÜ, y´Ĵ´Ü, ^ĴĴ´Ü, ıè, fliyl

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ÓyĴı´çfÜ, !òÜ, ^Ĵ´Ü, =Ó´&c, ð)ı≈•´

ĴĴ´´ í, z´Ĵè, !SÈ°– ^ĴÜ ſ%ı, y´ı, Ó´Ó´ çĴf !Óáfıyı, !SÈ° =çÓ´y´Ĵè, Ó´ Óy´ĴÓ´yă, G Üy•yÜ%òyÓyò– ~áyl´Ĵ´Ü, xĴfe ſ%ı, y ſÓ´ÓÓ´••ı, – =çÓ´y´Ĵı, Ó´ Ü, ^ĴĴ´Ü, ıè, Üy!ı, !Óáfıyı, !SÈ° ı%, y´!Ó!e´Ó´ çĴf– ^ĴÜ çyıſſÓ´– Ü, yŸ–#Ó´ G =çÓ´y´Ĵè, Ü, y´Ĵè, Ó´ ^ày´yÓ´ Óı, ÓyçyÓ´ !SÈ°– Ü, y!çÜÓyçy´ĴÓ´Ó´ Ü, y´ĴSÈ´çÓ´ , ð%Ó´ ò!ı, ^ı, !Ó´Ó´ çĴf !SÈ° !Óáfıyı, – ~Ó´ , ðyçy, ðy!ç !Ü, S%È !Ü, S%È ç•Ó´ !!ıò≈<T´ , ðıf !Ó!e´Ó´ çĴf ſ%áfıyı, !SÈ°– ^ĴÜ ^àyl´y G ^ÓáyG ò%Ü)≈°f , ðyĴ´ĴÓ´Ó´ çĴf !Óáfıyı, !SÈ°– =çÓ´y´Ĵı, ^Ó´çÜ !ç´´ ^Óç ſÜ, !k, xç≈l Ü, ^ĴÓ´!SÈ°– G•z !ç´´ Óyçy´yÓ´ ^Ó´ç´ĴÜÓ´ G , ðÓ´ !İÈ≈, Ó´ç#° !SÈ°– Óyçy´ ^Ĵ´Ü, ÜŸ, yă, y´Ó´çÜ xy@´Āy´Ĵı, G Ó´Æy!ı•ı, – ^áyl´Ĵ´Ü, ı, y´Ĵı, =çÓ´yè, ñ , ðyÓ´ſfñ ı%, !Ü≈, hflıy´Ĵl– í, z_Ó´ È, yÓ´ ^Ĵı,

Ó´ Ó!Ü, Ó´y´~•z ÓyĴı´çf !Ĵ´sfı Ü, Ó´ı, –

òyÓ° y Ó° ïï° ÌSÈ ¶%≤Äyã, #lñ lá fiè, , , ò)Ó≈ •Ó° Øy ¶È, fi, y ≤ÄÌÙ x!hflíc ç•ÌÓ° Ó° x!hflíc á%Ñ° Ìç , òyGí° y ÌyÍ°
Ù° Ì° ÌOyòy ÌÓ° yñ •Ó° Øy •zi, fy!ò ç•ÌÓ° Ó° Ù° Ìòf- ~•z ¶È, fi, y òÁÇ ÌÏÓ° , òÓ° Ói, #≈ •yçyÓ° ÓSÈ ÌÓ° Ó° Ù° Ìòf Ù, y!l
lì, l làÓ° Óy ly!à!Ó° Ù, ¶È, fi, yÓ° !ã, • , , òyGí° y ÌyÍ° ly- ~Ò!òÙ, ¶È, fi, y !SÈ° ≤ÄòyÌ, @ ÌyÙ#ì ¶È, fi, y Ìy Ù, !ÈÌ G
, ò÷, òy!° ÌÛ, ÌÛ, w Ù, ÌÛ, ÌÓ° !ÓÛ, !çì, • ÌÛ° !SÈ°- !á fiè, , , ò)Ó≈ ÈÌ¶, çì, yΣ#° ÌÛ, Ù° Ìòf ày ÌDÍ° í, z, òi, fÛ, yÍ° xyÓyÓ° làÓ°
~Ó° xy!ÓÈ≈, yÓ à Ìè, - ~Ìè, È, yÓ° ÌÛ, Ó° !mì, #Í° làÓ° ÈùÈ!Ó≤° Ó ly ÌÛ° •zÌ, •y ÌÛ áfyì, - !á fiè, #° Ì, Ì, #Í° çì, Ù, , òì≈hs"
~•z làÓ° !ÓÛ, y ÌçÓ° òyÓ° y xÓfy•i, Ìy ÌÛ, - Ì, ÌÓ° Ì, Ì, #Í° çì, ÌÛ, x!òÙ, yçç là ÌÓ° Ó° , òi, l à Ìè, ñ !!òG ç•Ó° =!° Ì°
~ÌÛ, Óy ÌÓ° !!!Yã, • , • ÌÛ° !à ÌÛ° !SÈ° Ì, y ÌÛ - , òÓ° Ói, #≈ •zÏ°y ÌÛÓ° xy!ÓÈ≈, y ÌÓÓ° , òÓ° òçÙ çì, Ù, ÌÛ, È, yÓ° ÌÛ,
lì%, l Ù, ÌÛ, ÌÓ° làÓ° yÍ° Ì≤Ä!e Ì° y =Ó° & •Í° - Óy!íçf G ≤ÄçyÏ!Û, Ù, yÓ° ÌÛ!Ó!È, ß° ç•Ó° à ÌÛ, G Ìè, - ã, Ì%, ò÷ç çì, ÌÛ, Ó°
, òÓ° È, yÓ° ÌÛ, Ó° lì%, l Ù, ÌÛ, ÌÓ° làÓ° yÍ° !!Ó≤° ÌÓÓ° «, Ìè çyÍ° yÓ° xy ÌÛ- ÌÛ, •y!Û, ÌòÓ° Ù° ÌÛ, ¶%° Ì, y! Ì%à ò° & •Í°
~•z làÓ° yÍ° Ì à Ìè, - •z_ y ÓfÓfliy làÓ° yÍ° Ì≤Ä!e Ì° y ÌÛ, ç!_ ÌyàyÍ° - ~Ó° È, Ì° ¶%° Ì, y! Ì≤ÄçyÏ!Û, ÓfÓfliy ≤Ä!ì, !¶, Ì, •Í° ñ
ÏlyÓy!#•Ó° ¶!e Ì° Ì, y Ó!k, , òyÍ° - ~Ó° È, Ì° Óy!í Ìçfñ , ò!Ó° Ó!ñ ÓyçyÓ° G ¶ÌÓ≈y, ò!Ó° í, z! , òyò! ÓfÓfliy Ì°
à!ì, ç#° Ì, y çß! ÌÛ - ¶%° Ì, y! Ì% Ìà ò° & •GÍ° y ~•z à!ì, ç#° làÓ° yÍ° Ì≤Ä!e Ì° y Ù° à° xyÙ° Ì° G ¶ã, ° G ¶!e Ì° !SÈ° - •zÓ° È, y!
•y!ÓÓÈùÈ~Ó° Ù° ÌÛ, ~•z òÓ° Ì!Ó° làÓ° !Ó≤° ÌÓ° Ù° È) !!Û, y !! ÌÛ° !SÈ° !Ó° !òç ÌÛ, xyÏy Ù, y!Ó° àÓ° Ó° y ÌyÓ° y
È, yÓ° Ì, #Í° ¶ÛçÓfÓfliy Ì° Ù° Ìç !

73% **MATCHING BLOCK 218/241** **SA** CC-BG-02.pdf (D149053334)

à ÌÛ° !SÈ°- ÌÛ, Ì, z ÌÛ, Ì, z Ù° ÌÛ, ÌÛ, ÌÓ° Ì Ì° Ì~Ó° È, Ì° Ó# !•@%

Ù, y!Ó° àÓ° Ù° ¶!° Ù° ÌÛ° ÌyÍ° Ù° Ì, xy!≈Ù, °y ÌÈ, Ó° xyçyÍ° G ¶yÙy!çÛ, ~ÓÈ!Ùf ~ì, , y ÌÛ, - xòfy, òÛ, l%Ó° &° •yÏy! •z_ y
ÓfÓfliy ≤ÄÓi≈, l Ùòf!% ÌàÓ° È, yÓ° ÌÛ, làÓ° yÍ° ÌÛ° ≤Äçhflì
Ù, ÌÓ° !SÈ° Ó°

95% **MATCHING BLOCK 219/241** **SA** CC-BT-04.pdf (D150574669)

Ì° Ù° ÌÛ, ÌÛ, ÌÓ° Ì- , òÓ° Ói, #≈ Ù, y Ì°

Ù° à° xyÙ° Ì° làÓ° yÍ° ÌÛ° çyÍ° yÓ° xy ÌÛ ~Óç xÏçáf làÓ° à ÌÛ, G Ìè, - ~ÌòÓ° Ù° Ìòf !Û, v ÌÛ!lì%, l là ÌÓ° Ó° ¶ã, ly •Í°
Ï, Ù! ÌÛ, S%È ≤Äyã, #l là ÌÓ° Ó° , ò%!Ó° &!Ó! à Ìè, !SÈ°- Ì, yÓ° Ù° Ìòf xyÓyÓ° !Û, S%È làÓ° ÈùÈxyhs" ç≈y!ì, Ù, =Ó° &c G
xç≈l Ù, Ó° ÌÛ, ¶«, Ù, • ÌÛ° !SÈ° ~Ó° !ò!çÛ, Óy!í ÌçfÓ° Ù, yÓ° ÌÛ- ~!°Ó° ÌÛ, !k, Ì° Ìà !Ó° !òç# , òì≈è, Ù, Ó° yG xÓyÛ,
• ÌÛ° !SÈ° ÌÛ- Ù° làÓ° = Ì° y à ÌÛ, G è, yÓ° , òSÈ ÌÛ ~Ù, y!òÙ, Ù, yÓ° ÌÛ!SÈ°- Ó° yç ÌÛ!ì, Ù, ÈùÈÏy!Ó° Ù, ÈùÈÓy!íçf ≤ÄÈ, ÌÛ,
Ù, yÓ° ÌÛ ~•z làÓ° =!Ó° xy!ÓÈ≈, yÓ à Ìè, - Ì, ÌÓ° ≤Ä!ì, !è, «, Ìè•z í, zm, _ í, z! , òyò! làÓ° !ÓÛ, yç ÌÛ, ≤ÄÈ, y!Ói,
Ù, ÌÓ° ÌSÈ- làÓ° ¶yòyÓ° ÌÛ, ≤ÄçyÏ!Û, G Ù, y!Ó° àÓ° Ì!Ó° Ù, Ù≈ ÌÛ, w G xyÓyÏfi° !SÈ°- ày ÌòfÓ° çlf ÌÛ, y! xMÈ, Ì°Ó°
Ù, !ÈÌ «, Ìè í, zm, _ í, z! , òyò! Ì!Ó° í, z, òÓ° là ÌÓ° Ó° Óy!Ï@y ÌòÓ° !!È, ≈Ó° Ì, y x!Óy!≈ !SÈ°- x ÌÛ, ÌÛ, Ù° ÌÛ, ÌÓ° Ì Ì°
là ÌÓ° Ó° !ÓÛ, yç Óy xÓ!ì, Ó° ÌÛ x!≈ ÌÛ!ì, Ù, ã, y!•òy ÌÛ, è, y Ù, y!≈ Ù, yÓ° ÌÛ ð ÌÛ≈, xyÓk, xlf ÌÛ, y! !ÓÈ! ÌÛ° Ó° ÌÛ ÌÛ, y
xì, è, y ÌÛ - xyã, y!≈ Ìò%ly! ÌÓ° Ù, y ÌÓ° Ó° SÈye ÌÛ, •y!Û, çàò#çlyÓ° y! ÌÛÓ° Ù, yÓ° xÓçf ~Ó° ÌÛ ÌÓf ÌÛ, ÌÛ- ÌÛ, !! Ù° ÌÛ
Ù, ÌÓ° Ì È, yÓ° ÌÛ, ~Ù! làÓ° Ó# Ó° ÌÛ° !SÈ ÌyÓ° xy!ÓÈ≈, yÓ ~Ó° , òYã, y ÌÛ, Ó° yç ÌÛ!ì, Ù, Ù, yÓ° ÌÛ G ¶y!Ó° Ù, ~Óç
≤ÄçyÏ!Û, ≤Ä ÌÛ° yç! =Ó° &c, ò!≈ !SÈ°- ~Ù! x ÌÛ, làÓ° Ù° à° Ì% Ìà à ÌÛ, G è, yÓ° , òYã, y ÌÛ, Ó° yç Ù, #Í° , ò, ¶, Ì, òyÈ!Û,
ì, y =
Ó° &c, ò!≈ È) !!Û, y !! ÌÛ° !SÈ°- ~ ≤
ÄÏ ÌD ÌÛ, !! !ò!Ó° xyã Ìy •zi, fy!ò ç•ÌÓ° Ó° Ù, Ìy Ó° ÌÛ° !SÈ!- myòç çì, Ù, ÌÛ, xçTyòç çì, Ù, , òì≈hs"
NSOU r CC-HI-X 225 !ò!Ó° È, yÓ° ÌÛ, Ó° ≤Äòy! ≤ÄçyÏ!Û, ÌÛ, w !•Ïy ÌÓ° xÓfliy Ù, ÌÛ° - ò!« Ì È, yÓ° ÌÛ, Ó° xye Ù° ÌÛ°
xyçß, y !ò!Ó° !!Ó° y, ò_y ¶%!!!Yã, Ì, Ù, Ó° ÌÛ, Ìy ÌÛ, ~Ù, ÙòfÓi, #≈ !!Ó° y, ò_y Ó° Ì° à ÌÛ, Ì%, ° ÌÛ, ã, y•z ÌÛ° ñ làÓ° #
!•Ïy ÌÓ° xyã ÌyÓ° í, zay! à Ìè, - ≤ÄçyÏ!Û, ÌÛ, w !•Ïy ÌÓ° xyã ÌyÈùÈ!ò!Ó° ÌÛ!Û Ìy!Ûy ÌçfÓ° ≤Äòy! ç•Ó° • ÌÛ° í, z Ìè, !SÈ° ñ
Ï, Ù! !Ó° y ÌÓ° Ó° , òyè, ly ~Óç ày Ìçç ≤ÄçyÏ!Û, =Ó° & ÌçÓ° Ù, yÓ° ÌÛ!z Ói, , ç•Ó° !•Ïy ÌÓ° xy!ÓÈ≈, Ì, •Í° - Ì, Ù!
xyÓyÓ° òÙ#≈!° fliy ÌÛ Ùy!% ÌÈ!Ó° xyly Ìyàlyñ !Ó, ò° ç!ççáf yÓ° í, z, ò!f!lì, Ì° Óy!íçfÛ, ¶Û, yÓly ÌÛ, Ì, ÌÓ° Ù, ÌÓ° !SÈ°
ì, yG xyÓyÓ° !Û, S%È là ÌÓ° Ó° !ÓÛ, yç ÌÛ, ¶y! Ì, y Ì% Ìà ÌÛ° !SÈ°-
Ó° yç ÌÛ!ì, Ù, G x!≈ ÌÛ!ì, Ù,

Ü,yÓ°î là'ÍÓ°Ó° !ÓÜ,y'îçÓ° !,öSÈ°îl Ü,yç Ü, 'ÍÓ°!SÈ°- 'ÎUl ÓyÓ°yîš#ñ ly!šÜ,ñ xyçÜ#Ó° - í,z_Ó° È,yÓ°'îl, ä,yÓ°
≤ÄÜ,y'ÍÓ°Ó° là'ÍÓ°Ó° x!hfllic°«f Ü,Ó°y lyî°ñ ≤ÄlÜî,ñ ≤Äôyl ≤Äçyš!lÜ, Ü,Ü≈Ü,y[, ^Ü,w !•šy'ÍÓ°È,yÓ°'îl,Ó° làÓ°
à'îl, , í,z'îè, !SÈ° 'Íáy'îl Óy!çfÜ, Óy xlyfyl Ü,Ü≈Ü,y'îl,Ó° =Ó°&c !SÈ° 'àôî- xy@'Äy !ò!Ö' ~ÓÇ°y'î,yÓ° ç•Ó° Óy
,öÓ°Ói, #≈ Ü,y'î° •yl°oyÓyò G 'È, çyÓyò- !mî, #î'î, / ~Ul làÓ° !SÈ° 'î =!° Óy!çfÜ, G !ç" í,zí,öyòl ^Ü,w !•'îš'ÍÓ°
=Ó°&c xç≈l Ü, 'ÍÓ°!SÈ° !òG 'Íáy'îl ≤Äçyš!lÜ, šçæè, 'îlÓ° x!hfllic !SÈ° î,Ó°
G x!≈'îl!l,Ü, Ü,Ü≈Ü,y'îl,Ó° =
Ó°&'îcÓ° î%,°lyl° ≤Äçyš!lÜ, =Ó°&c !SÈ° 'àôî- xy'îÜòyÓyò ~z ^ò!îÈ%,' ç•Ó° !SÈ°- î,î, #î'î, / !Ü,S%È ç•Ó° òÜ#≈î°
fliyl°
îÜ, ^Ü,w Ü, 'ÍÓ° à'îl, , í,z'îè, !SÈ°- ^
Íáy'îl fliyl#î° x!òÓyš#îòÓ° šy'îl šy'îl î, #î≈lye#îòÓ° šÜyàÜ •î, - ^ÓlyÓ°š ~z ^ò!îÓ° ç•Ó° !SÈ°°«î#î° í,z_Ó°
È,yÓ°'îl,Ó° ≤Äôyl lò#Ó° î, #îÓ° xÓ!flîî, •Gî°yl° 'Íyà'îlÿà ÓfÓfliyÓ° š%!Óòy 'È,yà Ü, 'ÍÓ°'îSÈ- ~SÈyí, ,y ~Ü, •z Ü,ly
≤Ä'îlyçf !î,Ó°& ò!î,ñ xyçÜ#Ó° çÓ°#È, šjò'îÜ≈, - !î, •y!šÜ, !ò%lyl šÜ'Ü,yÓ° !°'îá'îSÈ! ÚÜòÜ≈ fliyl'îl, #î≈lye#îòÓ°
šÜyàÜ G

82% **MATCHING BLOCK 220/241** **W**

î,y'îòÓ° ä,y!•òy ,ò)Ó°'îl!Ó°îè'î,y'îòÓ° š

Üy'ÍÓç ~ÓÇ°~Ó° È, 'î° Óyçy'ÍÓ° ≤Älî,ç,y G ÓyçyÓ° 'îÜ, ^Ü,w Ü, 'ÍÓ° •hflî !ç'î'Ó° !ÓÜ,yç •zi, fy!ò'îÜ, ^Ü,w
Ü, 'ÍÓ°•z ç•'ÍÓ°Ó° ≤Älî,ç,y,î, •î°-ÜÜ š'ÍÓ°≈y,ò!Ó°ñ •hflî!ç" Óy fliyl#î° í,zí,öyò'îlÓ° !Ó°îçEî'îcÓ° çlf
àÜfy!%È, fyÜ, ä,y!Ó°ç ^è,Ü, !lÜ, ä Óy fliyl#î° áfy!î,Ó° çlf !Ü,S%È là'ÍÓ°Ó° xy!ÓÈ≈,yÓ à'îè, !SÈ°- 'îÜl !#°
í,zí,öyò'îlÓ° Ü,yÓ°'îl ÓyáÓ°yÓyò G ò!Ó°'î°yÓyò Óflf í,zí,öyò'îlÓ° çlf làÓ° !•šy'ÍÓ° e'Üç ≤Älî,ç,y xç≈l Ü, 'ÍÓ°!SÈ°-
Ü%a° î%îà !Ó°îçEîî, ^Èlyí,ç 'î'îÜ, x<Tyòç çî,Ü, !SÈ° È,yÓ°'îl,Ó° flî≈l%à-

83% **MATCHING BLOCK 221/241** **SA** CC-BG-04.pdf (D149053336)

È,yÓ°'îl,Ó° !Óhflî#î≈È) ,á'îl, ~Ü, •z çyš

l ≤Äiy°#Ó° ≤Älî,ç,y à'îè, !S° ly x!≈'îl!l,Ü, !
ÓÜ,y'îçÓ° ,ò!îÜ, ≤Äçhflî Ü, 'ÍÓ° -
Óy!çfÜ, Ü,Ü≈Ü,y'îl,Ó° ð#Ó!k, âè,yî° - šyÓ°y'îò'îç ~Ü, •z Ü°oy ÓfÓfliy ≤ÄÓ!î≈,î, •î° - x'îlÜ, xÈ, fhs"Ó° #î =ÖÖ
!Ó°%!Æ ,òif ä, yä, ° šçî,Ó° Ü, 'ÍÓ° - ,ò!Ó°'îy'îÜ xyhs"/Óy!çf xÈ),î, ,ò)Ó≈ !ÓÜ,yç à'îè, ~ÓÇ° ~Ü, •zš'îD
šÜ%òÈüÈÓy!î'îçfÓ° ≤ÄÈ),î, í,zB'îl, šy!òî, •î° - ~z x!%Ü),° ,ò!Ó°'îÓ'îç ~Ü,y!òÜ, làÓ° ~Ó° xy!ÓÈ≈,yÓ à'îè, -
Ú!ÜÓ°y!ÈüÈ•zÈüÈxy•Üò#Ü @'Äsi 'î'îÜ, çyly lyî° xyÜ,Ó°'ÍÓ°Ó° Ó°yç'îcÓ° ^çEî !ò'îÜ, ~Ü, ç Ü%,î, ,!è, Ó,í ç•Ó°ñ !î, l
•yçy'ÍÓ°Ó° í,z,öÓ° 'SÈyè, ç•Ó° Óy Ü,šÓy !SÈ°- ~z ç•'ÍÓ°Ó° x!òÜ,yçç @'ÄyÜ 'î'îÜ, í,z_#î≈ •'îl!SÈ° ~ÓÇ°
Óy!çfÜ, !ÓÜ,yç î,yÓ° ≤Äôyl ä,y!Ü,y ç!_ Ó°*î,ö Ü,yç Ü, 'ÍÓ°!SÈ°- Ó°fy°È, !È, 'îä,Ó° šy«f x!%lyl° # xy@'Äy !SÈ°
šÜÜ,y'îÓ° ^ð« G šÓ≈y!òÜ, çlÓ#° ç•Ó° - ~Ü!Ü, çyçy•y'îlÓ° xyÜ'î° !ò!Ö'îl, Ó°yçòyl# fliylhs" !Ó°î, •î°G xy@'ÄyÓ°
'àòÓ°Ó° x«%,] ly'îÜ, - Óy!l≈'îl'Ó° ≤ÄÜ)á ,ò!è,Ü, 'îòÓ° Ói≈lyl° xy@'ÄyÓ° !Óçy°î,yÓ° Ü,ly ÓyÓ°ÓyÓ° ~îš'îSÈ-
î, 'ÍÓ°y'î,yÓ°ñ ,öyè,ly Óy ^ÓlyÓ° šG Óí, ,

86% MATCHING BLOCK 228/241

SA CC-BG-03.pdf (D149053335)

İ° làÓ° !ÓÜ ,y^İçÓ° òyÓ° y xy^İ°yã ,ly Ü ,Ó°&l- 2

É §
Æòç Çİ , ^İÜ , Óyİçf

88% MATCHING BLOCK 229/241

W

Ü , #È ,y^İÓ làÓ° !ÓÜ ,yç^İÜ , ≤ÄÈ ,y!Óİ , Ü , ^İÓ° !

SÈ°/3É Ù%â° İ°İà , ò!Ó° Ó•l ÓfÓftiyÓ° í , z , òÓ° ~Ü , !è , è , #Ü ,y !°á%l- 4É Ù%â° x!≈l#İ , ^İİ , Óyçy^İÓ° Ó° È) !ÜÜ ,y §İ

100% MATCHING BLOCK 230/241

SA CC-BG-02.pdf (D149053334)

ò^İÜ≈ , §Ç!« ,Æ xy^İ°yã ,ly Ü ,Ó°&l- 22É7 @"

Äsi , ò!O
q Raychaudhuri, Tapan and Habib, Irfan (1982). The Cambridge Economic History of India. Volume. 1, c, 1200 - c. 1750. Cambridge University Press. q È , oñ ^àÒİ , Ù (1991) Ù%â° İ°İà Ü , !ÈİÈÜÈx!≈l#İ , G Ü , ÈİÜ , !Ó° İoy•ñ §%Óİ≈^İÓ° áy q Ó°yİ° ñ x!lÓ°&k , (2016) Ùòfİ°İàÓ° È , yÓ° İ , #İ° Ç•Ó° ñ xyl® , òyÓ°!°Çy§≈ ÈüüÈÈüüÈÈ NSOU r CC-HI-X 230 ~
Ü , Ü , 23 □ È , yÓ° İ , Ü •y§yàÓ° #İ° §Ù%o Óyİçf
àè , l 23É0 í , z ^İçf 23É2 È) !ÜÜ ,y 23É3 È , yÓ° İ ,
Ü •y§
yàÓ° 23É4 È , yÓ° İ , Ü •y§yà^İÓ° ÓyİçfÓ° !ÓÜ ,yç 23É5 §Ù%oàyÜ# çy•yç 23É6 Óy!İçfÜ , , òİfÈÜÈ§yÜ@~Ä# 23É7 §Ù%İo Óy!İçfÜ , xy!ò , ò^İİ , fÓ°
Ó°* , òyhs"

100% MATCHING BLOCK 231/241

SA CC-BG-03.pdf (D149053335)

Ó° 23É8 í , z , ò§Ç•yÓ° 23É9 x!%ç#°l# 23É10 @~Äsi , ò!O 23É0 í , z ^İçf ~•z ~Ü , Ü , !è , , òyè , Ü , ^

İÓ° !ç« ,
y!≈#Ó° y
Ù%â° İ°İà È , yÓ° İ , Ü •y§yà^İÓ° §Ù%o ÓyİçfÓ° •z!İ , •y§ §İò^İÜ≈ , xÓ!•İ , •İÓ- !l^İİ° Ó!İ≈İ , !ÓÈİİ° =!° §İò^İÜ≈ , ~•
z !Ó° İY°Èİ°İ!
Ó°İçÈİ =Ó°&c xy^İÓ° y , ò Ü ,
Ó° y •
İÓ° ≠ l È , yÓ° İ , Ü •y§yà^İÓ° ^İÖÈÜÈÓy!İçfÓ° !ÓÜ ,yç G !ÓÓİ≈ , l l §Ù%oàyÜ# çy•yç G , òİfÈÜÈ§yÜ@~Ä#Ó° •z!İ , •y§ l §Ù%o Óy!İçf xy!ò , òİ , f ≤Äİ , ç , yÓ° m@µ 23É2 È) !ÜÜ ,y ^İ Ü ,y İly ^ò^İçÓ° flİÈ , y^İàÓ° •z!İ , •y§ x!òÜ , ä , !ã≈ , İ , G Ó#° , ò!è , İ , ç-È , y^İàÓ° G ^İ •z!İ , •y§ İyÜ , ^İİ , , òy^İÓ° İ , y xyÓ° Ü , Üç^İl•z Óy çy^İv~^İò^İç !ç=Ü , y° ^İ^İÜ , ≤Äyã , #l È , yÓ° ^İİ , Ó° ^ÜÓ!≈İ%ãñ Ü% , Èİyİ İ%à Óy =Æ İ°İàÓ° •z!İ , •y§ , òİ , y İly •^İİ° İy^İÜ , - xyÓ° §%°İ , yl# xyÜ° Óy Ù%â° §yİÄy^İçfÓ° •z!İ , •y§ İ§Ó° , òè , lÈÜÈ , òyè , l ^İ , y ~!l!_Ü , àè , ly- !Ü , v È , yÓ° ^İİ , Ó° ò!« , İİ ^İ !Óhfl , İİ , ç°Ó° y!ç Óİ≈ , Üyl İ , yÓ° G ^İ §Ü , k , •z!İ , •y§ Ó° ^İİ° İSE ^İò^İÜ , §ã , Ó° xyÜy^İòÓ° lçÓ° , ò^İİ , ly- ^ã , y° xyÜ° ^İ^İÜ , •z È , yÓ° İ , §Ù%İoÓ° G , òÓ° 230
NSOU r CC-HI-X 231 Ü , İ≈ , ç Ü , ^İÓ° İSE- ^ã , y° çy§Ü , Ó° y İçw ^ã , y° ñ ≤ÄİÜ Ó° yçÓ° y İçÓ° xyÜ^İ° ^ã , y° İòÓ° ~ç^İ°w §yİÄyçf x!È , İylñ ð#°B , yÓ° x!lÓ° yòy , ò%Ó° ^İÜÓ° òÄÇ§yòİñ Óy Ù°m# , ò !Óç^İİ° Ó° Ùyòf^İÜ È , yÓ° İ , #İ° Ó° y §Ù%o çy§^İlÓ° ^İ l!çÓ° ^Ó° İã^İSEñ , òÓ° Óİ≈ , #Ü , y^İ° İ , y ly İyÜ , ^İ°G §Ù%İoÓ° •z!
İ , •y§ İ§Ó° §^İD È , yÓ° İ , Ó° İÈİ≈Ó°

lyÙ Gi, ^î<Äyî, È, y^ÏÓ ¶Ç!ÿ<T- x<Tyòç çî, Û, ^î^ÏÜ, ~ ^òç ^îÄ, ò!^ÏÓ!çÜ, çy¶^ÏÓ ^òí, ,yçy^Ï ç!í, ,^Ï^, ò^Ïí, , ì, y
~^Ï^ÏSÈ ðyÙ%!oÜ, ¶Ç^ÏÏy^ÏàÓ ^Û, yÓ ^Ïîz- , òi≈%, !àçñ !ò^ÏÏÜyÓ ñ •zÇ^ÏÓ ç Óy È, Ó y!¶Ó y ðyÙ%!oÜ, xy!ò, òi, f
≤Ä!í, ¶, yÓ ðe ò^ÏÓ •z È, yÓ ^Ïî, ì, y^ÏòÓ í, z, ò!^ÏÓç ≤Ä!í, ¶, y Û, Ó ^Ïî, ¶Ï!≈ •î - ≤Ä!í, f« È, y^ÏÓ •z!í, z^ÏÓ y, ò^ÏÜ,
ç% ^Ïí, , ^ò! ~ ^ò^ÏçÓ Óy!í^ÏçfÓ ð^ÏD- xyÓ ^Ïz ð^Ïe•z ÚÓ!í^ÏÜ, Ó Úylò! Û ^òáy ^ò!^ ÚÓ yçò! Û Ó *^Ï, ò- È, yÓ ^Ï,
Û•yÿyà^ÏÓ Ó ^Ïz ðyÙ% Óy!í^ÏçfÓ ðy^ÏSÈyeSÈye#^ÏòÓ , ò!Ó ä, !^ àè, y^ÏÏy•z ~ , òy^Ïè, Ó í, z^Ïçf- 23É3 È, yÓ ^Ï,
Û•yÿyàÓ xy^Ïyã, f ðyÙ^Ï È, yÓ ^Ïî, Ó Óy!í^ÏçfÜ, Û, Û≈Û, y! , ^ÏÜ, ^ÏyV, yÓ ðy!Óòy^Ï!≈

88% MATCHING BLOCK 232/241 **W**
ò%ÛÈ, y^Ïà È, yà Û, Ó y ^Ï^Ïî, , òy^ÏÓ

ÈüüÈxÈ, fhs^Ó #î G ^Ó^Ïò!çÜ, Óy!íçf- ~ Ó^Ïò!çÜ, Óy!íçf^ÏÜ, xyÓyÓ ò%È,
y^Ïà

100% MATCHING BLOCK 233/241 **SA** GE-BG-21.pdf (D153200555)
È, yà Û, ^ÏÓ xy^Ïyã, ly Û, Ó y ^Ï^Ïî, , òy^ÏÓ

fli° Óy!íçf G ðyÙ%òÈÈÛÈÓy!íçf- ~ ^ò^ÏçÓ ^È, Ó^Ïày!°Û, xÓfliyl ì, ly È, yÓ ^Ïî, Ó , ò)Ó≈ÈÛÈ, ò!ÿã, Û G ò!« , î<Äyhs^
ç% ^Ïí, , !Óhfl, !î, çÓ y!çÓ í, z, ò!fli!î, ¶%≤Äyã, #Û, y° ^Ï^ÏÜ, ðyÙ% Óy!íçf^ÏÜ, ¶Ω, Ó Û, ^ÏÓ ðy, ^Ï!SÈ- È, yÓ ^Ïî, Ó
, ò!ÿã, ^ÏÜ xyÓ Ó ðyàÓ ñ , ò) ^ÏÓ≈ Ó^ÏDy, òÿyàÓ xyÓ ò!« , ^Ïî È, yÓ ^Ïî, Û•yÿyà^ÏÓ Ó xÓfliyl- ≤Äyã, #Û, y^Ï!•@%Ó y
, ò!ÿã, ^ÏÜÓ ~•z çÓ y!ç^ÏÜ, , ò!ÿã, Û ðyàÓ Óy, - xyÓ !@^ÄÜ, ò, !<T^Ïî, È, yÓ ^Ïî, Ó ò!« , îÚÈ, yÓ ^Ïî, Û•yÿyàÓ Û ly^ÏÜ
, ò!Ó !ä, !, !SÈ- ≤Äyã, #Û, y^ÏÓ È, yÓ ^Ïî, #!^ ì, !f¶^Ïe ~•z çÓ y!ç^ÏÜ, , ò)Ó≈ , ò!ÿã, Û G ò!« , îÛ%o ly^ÏÜ í, z!Ö!áí,
•^Ï!^ÏSÈ- ^Û, ylyG È, yÓ ^Ïî, Û•yÿyàÓ ç^ÏΣÓ í, z^ÏÓ^á !•z- !@^ÄÜ, ÈÛÈ^Ó yÛyl ò, !<T^Ïî, È, yÓ ^Ïî, Ó ò!« , ifli çÈ, yà
È, yÓ ^Ïî, ðyàÓ ly^ÏÜ, ò!Ó !ä, !, - !≤!ÈÛÈÓ !fyã, yÓ y° !•fiè, Δ^Ïî, ≤ÄÏÜ È, yÓ ^Ïî, ðyà^ÏÓ Ó , ò!Ó ä, !^ Û^Ï- ^ÏÓ
î, yÓ G , ò) ^ÏÓ≈ !á fiè, , ò)Ó≈ ≤ÄÏÜ çî, ^ÏÜ, ^•^ÏÓ y^Ïî, yè, yÛ ~!Ó^Ï!y ðy^ÏÛÛÛ ly^ÏÜ ~Û, ðyÙ%^ÏòÓ Û, ly!^Ï!^ÏSÈ!- ð
Ó!≈ly ^Ûyî, y^ÏÓÛ, ~•z ðyÙ%o xy!È, Û, y ^Ï^ÏÜ, çy, òyl Óy ðyÙ, y°#! !@^ÄÜ, çà^Ïî, Ó , ò!Ó !ä, !, , ò)Ó≈, Û xMÈ, , ò!≈hs^
!Óhfl, !î, !SÈ- ~Ó Û^Ïòf !SÈ° •z!u, !^ y ~álÛ, yÓ !¶¶%, ≤Ä^Ïòç- x!≈yl
È, yÓ ^Ïî, Ó , ò!ÿã, Û í, z, òÛ)°

È, yà , ò!≈hs^ !SÈ ^Ïz ~!Ó^Ï!y ðy^ÏÛÛÛÈ~Ó ≤Äyhs^ #Ûy- , òyÓ ðf í, z, òÿyàÓ G ^y!•î, ðyàÓ G !SÈ ^Ïz çÓ y!çÓ
xhs^È≈%, _ - ¶Ω, Óí, xy!È, Û, yÓ , ò)Ó≈ í, z, òÛ) , °Ó!≈, # G ~!ç!^yÓ ^Ïî, #Ó^Ó!≈, # ðyà^ÏÓ Ó^Ïî, è%, Û%, xÇç !@^ÄÜ,
çà^Ïî, Ó Û, y^ÏSÈ , ò!Ó !ä, !, !SÈ° ì, yz Úz!Ó !î^Ï ðyàÓ Û ly^ÏÜ , ò!Ó !ä, !, !SÈ- , òÓ^Ó!≈, # í, z^ÏÓ^á !Ïyàf @^Äsi
^, ò!Ó ≤yÿ xÈ, !ò ~!Ó^Ï!^Ïyl !á fiè, #!^ ≤ÄÏÜ çî, ^ÏÜ, Ó Ó ä, ly- Ó ä, !^ ì, y xK, yì, lyÛy ~Û, !@^ÄÜ, ly!ÓÛ, - ðyà^ÏÓ Ó
, ò!ÿã, Û xy!È, Û, y Û•y^Ïò^ÏçÓ , ò)Ó≈ í, z, òÛ) , ° lyÛ, ^ÏG ~Ó , ò)Ó≈ ≤Äy^Ïhs^Ó #Ûyly xy^ÏàÓ ðy, ^Ïy!^ x^ÏÏÜ,
≤Äÿy!Ó^Ïî, ÈüüÈÉá ^Ï!áÓ y Óy ðyÙ%ò!^Ïòç , ò!≈hs^ !Óhfl, !î, - ¶%í, Ó yç ðyÙ^Ï!Ó ðy^ÏÏ ðy^ÏÏ •z!Ó !^Ï ðyàÓ ≤Äÿy!Ó^Ïî,
•^Ï!^ÏSÈ° ~Óç ^y!•î, ðyàÓ , òyÓ ðf í, z, òÿyàÓ xyÓ Ó ðyàÓ G Ó^ÏDy, òÿyàÓ ~Ó xhs^È≈%, _ •^Ï!^Ïy!^ -
NSOU r CC-HI-X 232 ¶%í, Ó yç Óy ly!^ @^Ä^ÏÜ, yÈÛÈ^Ó yÛyl ò, !<T^Ïî, ly È, yÓ ^Ïî, ðyàÓ ñ !•@% ò, !<T^Ïî, ì, y , ò!ÿã, Û
ðyàÓ - xyÓyÓ !á fiè, Δ#^ !ÓÛ çî, ^ÏÜ, xyÓ ÓÓ y ^Ïz çÈ, yà^ÏÜ, •z !•@%fliy^Ï!Ó ðyÙ%o Ó^Ï x!È, !•î, Û, Ó ^Ïî, y- 23É4
È, yÓ ^Ïî, Û•yÿyà^ÏÓ Óy!í^ÏçfÓ !ÓÛ, yç ≤Äyã, #Û, y° ^Ï^ÏÜ, !ä, ^Ï!Ó ðy^ÏÏ^Ó yÛyl ðy!Äy^ÏçfÓ
!Óy!í^ÏçfÜ, ðyöÛ≈, à^Ïí, , í, z^Ïè, !SÈ°ñ ì,

ÓSÉÓ ~•z xyÓ Ó ÓíÜ, ÌòÓ òçÈÜÈÓy ÌÓ yè, çy•yç 2200 Óy•yÓ Gç ÌlÓ Ùçy, òl, G, #!~lye# l Ì Ì òy!i,
ÿà ÌÓ Ó í, z Ìj Ìçf, òy!i, !òì, - xyÓyÓ òy!i, ÿàÓ xMÈ, ò Ì ÌÜ, x ÌÜ, çy•yç xyÓ Ó ÓíÜ, ÌòÓ l Ì Ì Ü, y!Ü, Ìè,
xy Ì y G, òif ÿç Æ Ì Ó çf ~ÿÓ Óí Ì Ü, Ó y Ü, y!Ü, Ìè, Ü, Ì Ì Ü, Üy ÌÿÓ çf x!i, Óy!i, Ü, Ó Ì Ì, l - ÒÈ, y Ì Ó
Ü, y!Ü, è, !ÙçÓ ñ !ÿÓ Ì yñ ãyÓ y Ì ñ, òyÓ ÿfñ, ò!Yä, Ü xy!É, Ü, y ÆÈ, Ì, xMÈ, ò Ì ÌÜ, xyäi, ÓíÜ, ÌòÓ !Ó ÌçÈÿ,
Ù%ÿ Üyl ÓíÜ, ÌòÓ ÓyÿÈ, Ü • Ì G Ìè, - xyÓ !SÈ =çÓ y!è, ÓíÜ, Ó y - ÌÑ, yÓ y, òyÓ ÿf í, z, òÿàÓ G òy!i, ÿàÓ
xMÈ, Ì Óÿ!i, à Ì Ì, !SÈ - ÌÑ, y ÌòÓ Ì, y Ìly çy•yç !SÈ ly Ó Ìè, - !Ü, v, i, yÓ çf ÿÜ% Óy!içf xyè, ÌÜ, Ìy ÌÜ, ! - Ì ÿhflí
çy•yç
È, yÓ Ì Ì, Ó, ò!Yä, Ü í, z, òÜ),
Ì xy ÿ Ì, y ÿ = Ìy Ì Ì, •z ÌÑ, yÓ y, òy!i, çÜy Ì Ì, y - ~•z çy•yç = Ì ÌÜ, Óy • Ì Ì, y !•%fliy Ì ÌÓ Ó Ó - ~•z È, y Ì Ó
, òi% , !àç ÌòÓ ÆÿÈ, y Ì È, yÓ Ì, Ü •yÿà Ì Ó Ó, ò!Yä, Ü ò Ì Ü, x!zyl xyÓ Ó ÿàÓ xMÈ, Ì !SÈ xyÓ Ó ÓíÜ, ÌòÓ
Æÿòylfñ, ò)Ó Ì ÌÜ, !ä, ly ÓíÜ, ÌòÓ Æÿòylfñ ÌyÓ y ò!« Ì !ä, l ÿàÓ G ÿyE, yÓ Ì Ìòf xy!ò, òi, f !ÓhflíyÓ Ü, Ì Ó
xlf Ìò ÌçÓ ÓíÜ, ÌòÓ • Ì, Ì Ì - Ì ÿÜ Ì Ì •z Ì òy Ì Ìç! yÓ ÿÜ%, ò Ì Ì Ì, Ìè, Ì, y Óy!içf Ü, Ó Ì, çyÈ, y G
Üy Ì Ì Ó Óf Óÿ!i # Ó y - Ìòf Ói%, # xç Ìç x!zyl Ü, fy Ì Ì, Ì Ì Ü, ÜyE, y, òi%hs Ì SÈ =çÓ y Ìè, Ó ÿÜ% Üyl Ì, Ìy
È, yÓ Ì, #! ÓíÜ, ÌòÓ Æÿòylf - ~Ü, Ü, Ìy Ì È, yÓ Ì, ÿà Ì Ó Ó, ò)Ó Ì ÌÜ, !ä, ly çy Ì Ì, Ó Æÿòylf xyÓ
, ò!Yä, Ü ò Ì Ü, xyÓ Ó ÌòÓ òyGÈÜÈ~Ó Æÿòylf - xyÓ Ìòf Ói%, # xç Ìç È, yÓ Ì, #! çy•yç - òMÈ, òç ç, Ì Ü, Ó çÈÍ
G È Ìyí, ç ç, Ì Ü, Ó ÿä, ly Ì ~z !SÈ È, yÓ Ì, ÿà Ì Ó Ó Óy!içf Ó Ü) Ü, Ìy - Ì, Ì Ó, ò!Yä, Ü È, yÓ Ì, ÿà Ì Ó Ó
!Ó ÌçÈÿ, òy!i, ÿàÓ G, òyÓ ÿf í, z, òÿÿà Ì Ó G È, yÓ Ì, #! çy•yç Ó Ìy, y! y, !SÈ - ÆÿDi, í, z Ì Óá fñ, òMÈ, òç
ç, Ì Ü, Ó çÈÍ ò Ì Ü, È, yÓ Ì Ì, Ó í, z, òÜ), ° Ó Ó yÓ Ó Ì Ì Ó Óy!içf !SÈ Ì, y Ü) ò, !SÈ ÿÜ% Üyl ÓíÜ, ÌòÓ ! Ì sf Ì Ì -
xyÓ ÿÜ% Óy!içf, òif ÿÓ Ó Ó y Ì Ó Ì Óf Óÿ !SÈ Ì, yÓ ! Ì sf !SÈ !•% ÌòÓ •y Ì Ì, - Ü Ì Ó yá Ì Ì, • Ì Ó È Ìyí, ç
ç, Ì Ü, Ó ÿä, ly Ì È, yÓ Ì, Ü •yÿà Ì Ó Ó ò#ã Ì, Ü Óy!içf, òi !SÈ òy!i, ÿà Ì Ó ÿÜ% Ìá xÓ!flí, ~ Ì Ì, Ì Ì Ü, ò Ó ç
Ü, Ì Ó =çÓ yè, Óy Ü, Ó Ü, (í, z, òÜ), ° • Ì Ì ò!« ÌÈÜÈ, ò)Ó ~ç! yÓ ÜyE, y, òi%hs Æÿ!Ó Ì, -
NSOU r CC-HI-X 234 23É5 ÿÜ% òyÜ# çy•yç È, yÓ Ì, Ü •yÿà Ì Ó Ó, ò!Yä, Ü ò Ì Ü, òMÈ, òç È Ìyí, ç ç, Ì Ü, Ì Ó
Óy!içf í, Ó í# Ó òáy !Ü, Ì, í, y ÌòÓ, ò, ÌÜ, ly !SÈ - , ò!Yä, Ü ÿà Ì Ó xyÓ Ó ÌòÓ Ì çy•yç ä, Ì Ì, y ÿ = Ì ÌÜ, ÜòyGÜ
Óy • Ì, - !òG xyÓ Ó Ó y Ü, á Ìly Ì, y ÌòÓ çy•yç ÌÜ, ÜòyGÜ Ó Ì çly, Ü, Ì Ó ! - •z, í, Ó y, ò#! Ó yz xyÓ Ó ÌòÓ
çy•yç ÌçÓ ~Ó * ò lyÜÜ, Ó í Ü, Ì Ó - ~! Ó xyl Ì, Ì, ÌÜ, y# Ì È) Ìòf ÿàÓ #! Óy í, z, Ó •z, í, Ó y, ò#! çy•yç ÌçÓ
ä, yz Ì Ì, G Óí, !SÈ - ÌyÓ òfy Ì Ì, Ó Ì Ì Ì, ñ ~z çy•yç = Ì Ó Ó! « Ü, y !SÈ 125 è, l - !ä, Ì Ì Ó ÜçyB, Ü ä!ä, Ì Ì Ó
çy•yç ÌÜ, Ó Ì • Ì, ä ~z ÜòyGÜÈÜÈ~Ó Ì, Ì Ì G Óí, G ç, !SÈ - ÿÜ% ÌòÓ è, yzÈ%, l Æ Ì Ì, Ì Ó yò Ü, Ì Ó ÿ = Ì Ì, ä, ò Ì Ì,
, òyÓ Ì Ì, y - xlf ò Ì Ü, òyG = Ì Ó à!i, !SÈ çyB, x Ì, òç, y x Ì Ü, Ì Óç# - xyÓyÓ È, yÓ Ì, #! çy•yç = Ì Ó G !Ó È, Ì lyÜ
!SÈ - Ì ÜÈÜÜÈÓyà yñ ÿyÓ ÓÜ, ñ Ü, !è, Ì y G í, y!ä# - ~Ó Ì Ìòf Óyà y ÿÓ y Ì, òç, y Ó, í !SÈ - ÿ = Ì Ü, y Ìè, Ó Ì, !Ó
~ÿÓ È, yÓ Ì, #! çy•yç ~Ü, Æÿ, yÓ xyè, y yà y Ìly • Ì Ì, y Ìy Ì Ì, Ü, Ì Ó Ü, y Ìè, òyÜ, ly ò Ì Ó G ò#ã Ì ò! ç Ì
lyÜ, Ì Ì, òy Ì Ó - 23É6 Óy!içfÜ, òifÈÜÈÿÜ@ Æ# ÌÿÓ, ò Ì Ìf Ó Ü, yÓ ÓyÓ ä, ò, ~z ÿÜ% Óy!içf Ì, yÓ Ì Ìòf Óf
G ÿyE, !SÈ ÿÓ y!òÜ, í, z Ì Óá Ìlyàf - òy!i, ÿàÓ xMÈ, Ì Ó Æy! • Ì Ì, y Ü, y, òi, ñ !# xyÓ ÜyòÜ, óf - xyÜòy!Ü, Ì,
, ò Ì Ìf Ó Ì Ìòf í, z Ì Óá Ìlyàf • à Ó Ü Ü, y, òi, ñ Ó çÜ Óf!f G ÿly Ó * òy - Ó Æy!Ü, Ì, ò Ì Ìf Ó Ì Ìòf !# xy Ì Ì, y
=çÓ yè, G xy@ Æy Ì Ì Ü, ñ ÜyE, yÓ xMÈ, ò Ì Ì Ü, Ì ày!Ü! Ì Ì, ñ ÿç, Ì Ì Ü, òyÓ ç!ä, ! ñ È, yÓ Ì, ÓÈ Ì Ì Ì Ü, Ü, y, òi, ,
Ì Ì, ò!« ÌÈÜÈ, ò)Ó ~ç! yÓ ÜyE, y! - =çÓ y!è, ÓíÜ, ÌòÓ ~Ü, Ì ày, # È, yÓ Ì, ÓÈ Ì Ì Ì Ü, Ü, y, òi, , ~Óç
áyòfç Ìÿf Ó !Ó!Ü Ì Ì, ò)Ó ~xy!É, Ü, y Ì Ì Ü, e #i, òy Ì ñ xyÓ %ç Ü, yè, ñ •y!i, Ó òÑyí, G ÿly •zi, fy!ò xyÜòy!
Ü, Ó Ì Ì, y - ~SÈyí, ç xlf ~Ü, !è, ÿÜ% ò Ì È, yÓ Ì, #! ÓíÜ, Ó y •!», yÜG Ì Ì Ü, • Ó Ìç • Ì Ì, òyÓ ÿf ÿàÓ !ò Ì Ì
È, yÓ Ì Ì, xy Ì, Ì àyí, yñ ÿ% Ì y òy!ç Ì y! ÿÓ Ó G Ü, y! Ì, òè, è, ! Ì Ì - Óyçy Ì Ì Ü, ÿÜ% ò Ì Ó Æy! • Ì, Ü, y, òi, , ñ
ÜÑ, yä, y Ó çÜ G áyòfçÿf - Ü, Ó Ü, (í, z, òÜ), Ì Ó Ó Ó Ó Ì Ì Ü, Ó Æy! • Ì Ì, y Ü, y, òi, , G ÿ% Ì Ì, y - òMÈ, òç
ç, Ì Ü, Ó çÈÍ ò Ü, Ì Ì Ü, ÜyE, y! =çÓ y!è, ÓíÜ, ÌòÓ Óÿ!i, à Ì Ì, G Ìè, - Ü Ì Ó yá Ì Ì, • Ì Ó ò!« ÌÈÜÈ, ò)Ó ~
~ç! y! !Ó ÌçÈÿ, Üyçym# Ì, ò ÿhflíy G Ìyè, y Ü, y, ò Ì, Ó Ì, ä, y!òy !SÈ ÆÈ, Ì - !Ü, v Ìòf Æÿä, f òy!i, ÿàÓ G
, òyÓ ÿf í, z, òÿàÓ xMÈ, Ì !ÿÓ Ü, y, òi, , Ó Æy! • Ì Ì, y, yÓ ~Ü, è, y Óí, , xççz !SÈ òy!Ü G !Ü! • Ü, y, òi, , - È, yÓ Ì,
Ü •yÿàÓ xMÈ, Ì !ÿÓ òif Óyçy Ì Ì Ü, Ó Æy! • Ì Ì, y, yÓ Ì Ìòf í, z Ì Óá Ìlyàf !SÈ ÜÑ, yä, y Ó çÜ ñ !ä, ! G Óf!f -
~SÈyí, ç =çÓ yè, Ì Ì Ü, Ó Æy! • Ì Ì, y, y, Ì Ìyñ ÜyE, yÓ Ì Ì Ü, Ì ày!Ü! Ì Ì, - !# Ó Æy! • Ì Ì, y =çÓ yè, G Óyçy
Ì Ì Ü, - •z, í, Ó y, Ì, ò È, yÓ Ì, #! !# Ì Ó á Ó ä, y!òy !SÈ - Ü, yÓ Ì ~Ó òyÜ G Ü, y! Ì Ì Ü, y Ó ç -
Ó Ó •y!i, ò% Ó ñ ÿÓ Ì àç G Óy! ylyÈÜÈ Ì àxy@ ÆyÓ Ü, y ÌSÈ à í, z!Ü, çT !# í, z!i, òB" • Ì Ì, y - Ì, Ì Ó ÿÈ òç ç, Ì Ü, Ó

NSOU r CC-HI-X 235 Ę,yÓ`i, #! l#° ~Ó` ä,y!•öy•...yſ ,öyl` - ~•z ſŰ!` ^!`İÜ, xyÓyÓ` ^ſyÓ`y Ó`Æ!l•İi, ÷Ó` & Ü, ^İÓ` -
ſÆòç G x<Tyòç Çi, İÜ, ,öi≈%, !àçÓ`y SËyi, ,yGı,yä, G •zÇ`İÓ`çÓ`y ~•z ſyÓ`yÓ` ÓfÓſy İİ` !°Æ•İ - ^Ëİyi, ç Çi, İÜ,
^İſÓ ,öif ſyÜa` ^Ä# Ę,yÓ`i, Ó`İËİ≈ Ę,yÓ`i, Ü•yſyà`İÓ`Ó` !ÓİË, ß` xMË, °` İ`İÜ, xyſ`İi,y,i,yÓ` Ü`İòf <Äòyl•İFSË` ſylyñ
Ó`&, öyñ !Ü, S%Ë Ûç°y, öyİi, xyÓ` ^âyı, ,y- xyÓ` x` !ÓhflİÓ` xyſ`İi,y Üyİ` ^!`İÜ, İè, İñ ,ò)Ó≈ÈüËxy!Ë` Ü,y ^!`İÜ,
•yİi, Ó` òNyi, - öyÓ` ſf i,z, öſyàÓ` #!` xMË, °` İ`İÜ, Ó` Ç` Ü, Ó`yÓ` çf ayä, ÈüËäySËi, ,yñ Üòñ ^ây°y, òç° G lyly ÷Ü, ^İy
Ë, °- i,z İÖ`áf ^İñ` ſyly Ó` * ,öy xyÜòy!! Ó` İ%, °lyİ` ~ſÓ , ò`İifÓ` Ü)°f `İ, Ü`İ Ó`Ç !SË° ly- ,ö!Yä, Ü ~!Çİ`y ^!`İÜ, ^ſyly
Ó` * ,öy Ę,yÓ` İi, xyÜòy!! •İi,y ſË, ,y•z` Ó`Ç xı≈Ü, Ó` # !SË°- ò!« İÈüË, ò)Ó≈ ~!Çİ`y ^!`İÜ, ^İ xyÜòy!! •İi,y İ,y
, ò!Yä, İÜÓ` xyÜòy!! Ó` İ%, °lyİ` !Ó`İçËİ i,z İÖ`á`İlyàf İİ` - 23Ë7 ſŰ%`İo Óy!İ!çfÜ, xy!ò, ò`İi, fÓ` Ó` * ,öyhs`Ó` 1498 İä
fiè,y İΣ Ę,y İflÖyÈüËöyÈüËäyÜyÈüÈÓ` İi, ,İç İ,z Üyçy xhs`Ó` # , ò •İİ` Ę,yÓ` İi, xyſyÓ` ,öİ xy!Óç, Òi, •İ - ~Ó` Ę, İ°
~ál İ`İÜ, Ę,yÓ` İi, Ó` Óyİ!çf •zi, z İÖ`y`İ, òÓ` Óy!İ`İçfÓ` ſy`İİ İ%_` •İİ` , ò`İi, , - ,öi≈%, !àçÓ`y
Ë,yÓ`i, Ü•yſyà`İÓ`Ó` ſŰ%o Óyİ!çf <

Äİi, ç,y Ü, İÖ`İ`İ,y Estado-da-India ly İÜ ,ò)Ó` İä, İ, - Ę,yÓ`i, Ü•yſyà`İÓ` ,öi≈%, !àç`İòÓ` ~•z xy!ÓË≈, yÓ` ^Ëİyi, ç
Çi, İÜ, ſŰ%o Óyİ!`İçf ~Ü, İi%, İ İ%`İàÓ` ſËä, ly ä!è, ^İİ` ^òİ` - çÓ`Ói≈, #` òi, , Üç ÓSËÓ` İ,y İòÓ` ~•z ç° ſyİAyçf
xè%, è, İy İÜ, - İ, İÖ` ~•z Çi, İÜ, •z xyÓ` Ó` ſyà`İÓ`Ó` ày` äñ`İËİ İi, İÈüËİi, İè, ſyİAy`İçfÓ` xy!ÓË≈, yÓ` ä`İè, - ſyË, y!Ë,
Ó`yç ÓÇ`İçÓ` <Äİi, ç,y •İ` ,öyÓ` İſf- Ę,yÓ` İi, Ü%â° ſyİAyçf à`İi, , G`İè, - xyÓ` ~•z ſyİAy`İçfÓ` ^òç, çyſÜ,
xyÜ, ÓÓ` , ò`İİ`İÓ`y`İçy ſŰ`İÓ`Ó` òç İÜ, =çÓ`yè, x!òÜ, yÓ` Ü, İÖ`İ- Üòf ~!Çİ`yÓ` x`İè, yÜyl İ%, Ü≈, #Ó`y
ä,y`İòÓ`y`İİÓ` İ%`İk, ſyË, y!Ë, İòÓ` , çÓ`y!çı, Ü, İÖ` •zÓ`yÜ, òá° Ü, İÖ` - ç`İÓ` !ſ!Ó`İ`y G`İÜç`İÓ`Ó`
Üy`İÜ%Ü, İòÓ` , çÓ`y!çı, Ü, İÖ` ^çy`İçÓ` İ,z, òÓ` xy!ò, öi, f !ÓhflıyÓ` Ü, İÖ` - °y!İ, ſyà`İÓ` İ,y İòÓ` Üi≈, ,ç
<Äİi, ç,y •İ` - ^Ëİyi, ç Çi, İÜ, Ę,yÓ` İi, Ó` ,öİYä, İÜ`İ`Óy!İ`çfÓ` !Ó`İçËİ <ÄſyÓ` ä`İè, ñ İ,y ••`İçÓ` Óyİ!çf- Üyl%Ëİ
•`İçÓ` İ, #!≈İye#` İ°G`Óİ`İÜ, Ó`y ~•z ſ%`İİy`İà` •İçÓ` Óy!İ`çf` Ü`İi, İ,zè, ^İi,y- ~Ü!Ü, İ, #!≈İye#°`yG`İD Ü, İÖ`
Óyİ!çfÈüË, öif !İ`İ` •İç`İi, - !İi, f<Ä`İİ`yç!#İ` oÓf` İ`İÜ, ÷Ó` & Ü, İÖ` Ü)°fÓyl ,öif ſŰ•z äÜſ°yñ Ę,yÓ`i, #İ`
Ü,y, öi, ,ñ Ü)°fÓyl ,öylÓ` •zi, fy!òä` ^òä, y`İÜ, ly ä, °i, - ÜE,yñ Ü!òly` çÜ, yñ` Üyáy`Ó` İÖ`Ó` Ü,y İSË
^Ó•zè`ÈüËxy`ÈüËË, y!Ü, İi, ~ſÓ ÓyçyÓ` Óſ`İi,y- x`İÜ, Ę,yÓ`i, #!` Óİ!Ü, ^Ëİy`İy Çi, İÜ, Ó` ~•z Óyİ!`İçf xÇç`İ!i, -
~•zË, y`İÓ` °y!İ, ſyàÓ` xMË, İ°Ó` ſ`İD`ÈËİyi, ç Çi, İÜ, Ę,yÓ`i, #!` Óİ!Ü, İòÓ` Óy!İ!çfÜ, ſËöÜ≈, ſ%ò, İ, , •İİ`
İ,z`İè, !SË°- çMË, òç Çi, İÜ, Ó` ^ç`İËİ Ę,yÓ` İi, ,öi≈%, !àç`İòÓ` ~•z xy!ÓË≈, yÓ` ^Ëİyi, ç Çi, İÜ, Ę,yÓ`i, Ü•yſyàÓ` #İ`
Óyİ!`İçf ~Ü, !ÓÓ`yè, ,ö!Ó`Ói≈, İ İ`İİ` xy`İſ- İñ, yÓ`y xyÓ` Ó` ſyà`İÓ`Ó` İ,z, òÓ` Ü, İ≈, ,ç <Äİi, ç,yÓ` İ,z, òÓ` ^çyÓ`
^òİ` - Ę,y İflÖy`òy`àyÜy <ÄİÜ İyeyÓ` ſ`İD`İD` ,öi≈%, ày`İ°Ó` Ó`yçy`Üfyl%`İİ` °`Ü, öyÓ` ſfñ Ę,yÓ`i, ~ÓÇ xyÓ` Ó`
ç°, ò`İİÓ` İ, ,öİi, Ü İ,z, öy!ò` İl- ,öi≈%, !àç`İòÓ` °« , f`İİ` , ò`İi, , xyÓ` Ó` ſyà`İÓ`Ó` Ü, İ≈, ,ç <Äİi, ç,yÓ` G, òÓ` - İ,z`İçf
Ë,yÓ`i,

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Ü, Ó`y- ~çf İñ, yÓ`y Ü, İİ`Ü, İè, ÓfÓfıy !°- ~Ü, ñ İñ, yÓ`y ä, Ó`Ü !İ%ç, Ó`İ, y xyÓİ` İİ` Ę,yÓ`i, Ü•yſyà`İÓ` - ò%•zñ
Ü, yı≈, yç <Äy <ÄÓi≈, İ Ü, İÖ` - İi, İñ`È, Ó`İ`ày!°Ü, Ę,y`İÓ` =Ó` &ç, ò)İ≈ fıy`İl ò%ä≈ !İÜ≈yi Ü, İÖ` - İÜ`İ` ày!`yñ` Ü, y!ä, İ
<ÄË, İi, fıy`İl- ~ſÓ ò%`İà≈` ſf` Üyı, y`İİ` İ l yÜ, İi, y ~ÓÇ ,öi≈%, !àç çy•yç=!° xyÓİ` ^, öi, - ~•z`İÖÓy!•#Ó` ſy•y`İİf
, öi≈%, !àçÓ`y xyÓ` ÓſyàÓ` ç°`İi, , è, • İò`İi, İy`İÜ, ~ÓÇ Ü`ſ%Üyl`İòÓ` xyhs`ç≈y!i, Ü, Óyİ!çf`è, !Ü, İİ` Ó`yá`İi, ÷Ó`&
Ü, İÖ` - ~ Ófy, öy`İÓ` İ,yÓ`y !Ü, S%Ëè, y ſË, °`İ°G, ò%`İÓ`yè, y ,öy`İÓ` !- Ü, yı≈, yç ÓfÓfıyİ` <Ä`İi, fÜ, Ę,yÓ`i, #İ`
Óyİ!çf çy•yç ſŰ%o, ò`İİ` ä, °yä, İ°Ó` çf ,öi≈%, !àç`İòÓ` Ü, ySË` İ`İÜ, SËyi, , òè !Ü, İ`İi, •İ, - Ü, yı≈, yç İyÜ, İ° ſŰ%`İo
çy•y`İçÓ` !İÓ`y, ò_y İyÜ, İi, y- İy İyÜ, İ° ÜyV, ſŰ%`İo ,öi≈%, !àçÓ`y çy•yç Óy`İçİ`yÆ Ü, Ó` İi, ,öyÓ`i, - °è, G
Ü, Ó`i, - Óy çy•y`İç`òá° !İ`İİ` xlf`Ó`İÖ` İä`İİ``İſ=!°Ó!è` Ü, İÖ` !òİ, - Ü, yı≈, y`İç çy•y`İçÓ` Üy!°İÜ, Ó` lyÜñ
ly`İáyòyÓ` äçy•y`İçÓ` Ü, fy`İ<Wzlä İyÜñ`àhs`Óf fıi`ñ , ò`İifÓ` !ÓÓÓ`İ`zi, fy!ò !İÈ%_` İyÜ, İi, y- ,öi≈%, !àç`İòÓ` çf
ſÇÓ`İ`« İ, !Ü, S%Ë , ò`İifÓ` Óyİ!çf Ü, Ó`y !İ`İËİò` !SË°- İÜ!` ày`Ü!Ó` ä, - Ü, yı≈, y`İçÓ` öyÜ`Ó!ç ly`İ°G Ü, yı≈, yç
^Ü, İyÓ` xı≈ •• ,öi≈%, !àç`İòÓ` xy!ò, öi, f` Ü`İl`İGİ`y- Ü, yı≈, yç ÓfÓfıy <ÄÓi≈, İ
Ü, İÖ` ,öi≈%, !àçÓ`y <ÄÜyİ Ü, Ó`yÓ` ^ä, <Ty Ü, İÖ``İË, yÓ`

İ, Ü•yſyà`İÓ` İ,y İòÓ` xy!ò, öi, f <Äİi, ç,y ~ÓÇ ſŰ%o Óyİ!çf !İ`sf`İiÓ` x!òÜ, yÓ` İ,y İòÓ` xy`İSË- xyſ`İi` Ę,yÓ`i, #İ`
Ó`yçf=!Ó` ^Ü, y`İly Ç!`çy#` İÖÓ•Ó` ~ ſŰ!` !SË° ly Ó`İ° ,öi≈%, !àçÓ`y İ,y İòÓ` İÖÓ•İÖ`Ó` ^çy`İÓ` Ę,yÓ`i,
Ü•yſyà`İÓ` ~•z xy!ò, öi, f <Äİi, ç,y Ü, İÖ` ^Ëİyi, ç Çi, Ü, ç°`İi, , - SËyi, ,y ſŰ%o, ò`İİ` !İÓ`y, ò`İò` ä, °yä, İ°Ó` çf
, öi≈%, !àç`İòÓ` ÷ÖÖ` İò`İi, •İi, y- ,öi≈%, !àç`Ó`Ó`=!°İi, Ę,yÓ`i, #İ` çy•yç <Ä`İÓç Ü, Ó` İ°İ,y İòÓ` Ü, ySË` İ`İÜ,
÷ÖÖ xyòyİ` Ü, Ó`y •İi, y- Ü, yı≈, yç ÓfÓfıy ſ%ç, Ę,y`İÓ` <Ä`İİ`yà Ü, Ó` İi, ,öi≈%, !àçÓ`y ç°, ò`İİ` Ó`İi, Ó`#Ó` Ó•Ó`
!İ`İİ` ÜyV, ſŰ%`İo è, •öy!Ó` <Äly ÷Ó`& Ü, İÖ` !SË° ~ÓÇ ,öi≈%, !àç xyÜ≈yi, y ç°ÈüËxy!ò, öi, f <Äİi, ç,yİ` İ,z`İòfya#
•İİ` !SË°- ^Ëİyi, ç Çi, İÜ, Ó` !mı, #İ`y`İò≈
Ë,yÓ` İi, Ó` ,öİYä, Ü İ,z, òÜ), ^

İ° ~•z ÓfÓfliy ä,y°% •îî!SÈ°– Ü,yi≈,yç !îî!G È,yÓ'î,#î çy•yç İy'İi, xİfe ä, î° İy İyİ' î çİf ~•z ÓfÓfliy •îî!SÈ°–
xyİ'İ ç,öi≈%,İàç Ó®İÓ' ÷ÖÖ !ò İi, •İi,y Óİ° È,yÓ'î,#İ çy•yç ç,öi≈%,İàç Ó®Ó' =!° ~İi, îî – İİyİ, ç Çi, İÜ,
ç,öi≈%,İàç Ó' Ü)°i, ÜÏyÓ' Óyİçf Ü,Ó'î, – 1511 !á fiè,y İΣ İ,yÓ' y ày°Ü!Ó' ä, İ,zİ,öyò İİÓ' ≤Äöyl Ü,w È,yÓ' İ,
Ü•yİyà İÓ'Ó' (ö)Ö≈ !ò İÜ, xÓ!İiİ, Ü°E,yİ òá° Ü, İÓ' – İ, İÓ' Üy°ÓyÓ' äÈ,yÓ' İ, ä İİÜ, İ,yÓ' y x!òÜ,yÇÇ
ày°Ü!Ó' ä, İÇ@ Ä•Ü,Ó' İi,y – SÈyİ, y àyİ, yÓ' ÓfÓİy İİ', ç,öi≈%,İàç İòÓ' xyÜ,Èİ≈!SÈ°– İ,y İòÓ' =Ó' &c,ö)İ≈
âÑy!è, àyİ' y àyİ, y Óyİ! İçfÓ' =Ó' &c,ö)İ≈ İÜ,w •İİ' İ,z İè,İSÈ°– =çÓ' y!è, Ó!İÜ,Ó' y çy•y İç Ü, İÓ' çyÓ' İf G
°y!i, İyà İÓ'Ó' Ó®Ó' =!° İi, İ,y İòÓ' çİf ç,öyè,y İi,y – İ,yÓ' Ü İòf Üç°yG İSÈ°– ç,öi≈%,İàç Ó' ÜyV, İÜ%İo ~•zİÖ
çy•y İçÓ' İ,z,öÓ' xye' Üi ä,y°y İi, ÷Ó' & Ü, İÓ' – =çÓ' y!è, Ó!İÜ,Ó' y ~•z ç,ö!Ó' İİiİ, İİ, İÜ%o,ö İİ !İÓ' y,ö İò
ä,yä, İ°Ó' çİf ç,öi≈%,İàç İòÓ' Ü,ySÈ ≤Äy İ Ü İİ !İİ' İSÈ°– Ü, fy İjİj İ İÜ, İyey ÷Ó' & Ü, İÓ' =çÓ' y!è, çy•yç
!ò!zÈÜÈ'İ, İà İİ' !à İİ' ÷ÖÖ !ò!z – İ,yÓ' çÓ' İşayİ

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Ó®Ó' =!° =Ó' &c,ö)İ≈ •İİ' İ,z İè,İSÈ° È,yÓ' İ, Ü•yİyàÓ' #İ' Óyİ! İçf ~ÓyÓ' İ,yÓ' Ü, İyİ' xyİy İyÜ, – ~İ«' İe ≤Äİ İÜ•z
=çÓ' y!è,Ó' Ü, fy İjİj İİ°Ó' yè, G !ò!zÈÜÈ' İÓ' Ü, İy Ó' İi, •İ' – Üy°ÓyÓ' xMÈ, İ°Ó' ≤Äöyl Ó®Ó' İSÈ° Ü,y!Ü,è,
xyÓ' (ö)Ö≈ İ,z,öÜ) İ° !Óçİ !àò İyİÄy İçfÓ' xhs È≈%,ç xİ... İ,z,öÜ) İ° ÜÏy!° ç,ö_– xyÓ' Óyç°y İò İç İSÈ°
ä, R@ ÄyÜñ İÆ@ ÄyÜ G ða!° – İ, İÓ' İİyİ, ç Çi, İÜ,Ó' ≤Äİ İÜ Ó®Ó' !•İİ' İÓ' =çÓ' y!è,Ó' İ°Ó' y!è,Ó' İ, Üİ İyÜi,yÜ,
İSÈ° İy– Ü, fy İjİj Ó®İÓ'Ó' !ò!G İ,ál xhİİ!Üi, – İ!òG İ,yÓ' Óyİçf İ,álG xÓfy•İ, – =çÓ' y!è, Ó!İÜ, İòÓ' xyáİ, y İşay İİ–
Ü, fy İjİj İ İÜ, İİÓ'Ó' Üy°E,y Ó®İÓ' İyİ,yİ yİ, Ü,Ó' İi,y – İ, İÓ' Ü, fy İjİj Ó' ≤Äİ, m@µ# !•İİ' İÓ' •zİ, Ü İòf !ò!z G
İ°Ó' yè, e' Üç ≤Äİ, İİy!àİ,yİ' İ İÜ, ç,ö İi, İSÈ° – çÈİ ç,öİ≈hs' !ò!z İ ç,ö Äİ, İİy!àİ,yİ' ~Ñ' İè, İ,zè, İi, ç,öy İÓ' İİ–
İ°Ó' yè, •z =Ó' &c,ö)İ≈ Ó®Ó' •İİ' G İè, – ÷ó% İ,y•z İİ' ñ ~•z Çi, İÜ,Ó' °µ, Ó®Ó' •İİ' İ,z İè,İSÈ° İ°Ó' yè, – İÆòç
Çi, İÜ, İ°Ó' yè, İÜ,İk,Ó' !çá İÓ' İ,z İè,İSÈ° – =çÓ' y!è, °áÜ, °òçy•zñ ÜÜ%Ó' İ İlyl# Ü)Ó' İÜ @ Ä İsi' ò!á İİ' İSÈİ ~•z
İÜİ' Ü, #È,y İÓ' =çÓ' y!è, Óyİ! İçfÓ' Ó' ÜÓ' Üy ä,°İSÈ° – İ°Ó' y!è,Ó' ~•z İÜ,İk,Ó' ç,öy, y İi, Ü%á İyÄyè, İòÓ'
È) !ÜÜ,y İSÈ°– İ,yÓ' y İ°Ó' yè, Ó®Ó' İÜ, •İçÓ' çİf !!!ò≈T Ó®Ó' !•İy İÓ' aİf Ü, İÓ' İSÈ' İİ– ≤Äİ, ÓSÈÓ' Ü%İ°Üyl
İ,#İ!yè#Ó' y ~•z Ó®Ó' !ò İİ' ÜE,yİ' •ç Ü,Ó' İi, İ İi,İ, – SÈyİ, y ~•z Ó®İÓ' Óyİ! İçfÓ' çİf ~Ü, è,y Ói, , Ü%á
İİÓ'Ó' İSÈ°– çy•çy•yl İjİj Ç İ°Ó' y!è,Ó' İÖÈÜÈÓyİ! İçf xy@ Ä•# İSÈ' İİ' ~Óç !Ó' İçÈİ Ü İly İİyà !ò İi,İ – İi, İİ İ°Ó' yè,
İ İÜ, İyáy ç,öi≈hs' çy•yç ç,öyè,y İi,İ – ò!ç, İÈÜÈ,ö)Ö≈ ~!çİ yÓ' ÜÏy Óyİ! İçf xÇÇ İ İi,İ – İi, #çä, İwÓ' °áy İ İÜ,
çyly İyİ' 1650 !á fiè,y İΣ çy•çy•yl =çÓ' y!è, 6 İ İÜ, 8!è, çy•yç İ,İÓ'Ó' !İò≈ç !ò İİ' İSÈ' İİ– Ü#Ó' ç°Üyñ çy•
İ°çyÈÜÈÓ' Üi, çyİÜ, Òà≈G İÜ%o Óyİ! İçf xÇÇ !İİ' İSÈ' İİ– Ü İl Ó' yá İi, •İÓ' È,yÓ' İ,#İ' Ó!İÜ,Ó' y SÈyè, çy•yç
ä,y°y İi,İ – Gç İİÓ' !•İy İÓ' 100 è, İİÓ' Üi, – İ,yÓ' Ó!ç İİ' – !Ü,v Ü%á Ó' yç,ö%Ó' &Èİ' İòÓ' çy•yç=!° •İ, !ÓÓ' yè,
500ÈÜÈ600 è, İİÓ' – İ, İÓ' È,yÓ' İ,#İ' Ó' y •zİ,z İÓ' y İ,öÓ' Gçİ, ök, İi,Ó' ÓfÓ•yÓ' Ü,Ó' İ, İy– İ,yÓ' y Ó' İi, y áy!İ, –
İi, İ áy!İ, İÜyl ~Ü, è,İ – İi, İ, İÜ,Ó' ÜòfÓi≈, # İÜİ' çy•çy•yl Ü%á çy•y İçÓ' İçáfy Ó,İk,

100% MATCHING BLOCK 235/241 SA GE-BG-21.pdf (D153200555)
Ü, İÓ' İSÈ' İİ– ~•z İÜİ' İ İÜ, •z İ%

Ó' yè, İ İÜ, È,yÓ' İ,#İ' çy•yç ç,öyÓ' İf İ,z,öİyà İÓ' çİf !İİ' İ İi, ÷Ó' & Ü, İÓ' – İ,yä, G •zÇ İÓ' ç' İòÓ'
çy•yç=!°Ó' xy İà İ İÜ, •z ç,öyÓ' İf İ,z,öİyà İÓ' İyİ,yİ yİ, Ü,Ó' İ, – È, İ°

62% MATCHING BLOCK 237/241 W
È,yÓ' İ,#İ' çy•y İçÓ' İ İD •zİ,z İÓ' y,ö#İ' çy•y

İçÓ' ≤Äİ, İİy!àİ,y ÷Ó' & İ' – Ü İl Ó' yá İi, •İÖñ İ°Ó' y!è,Ó' çy•yİç Óİİ İÜ,Ó' y x!òÜ,yÇÇ•z ö İÜ≈ İSÈ° Ü%İ°Üyl–
İ, İÓ' !•®% Ó!İÜ, Óy İGòyàÓ' İòÓ' İ çy•yç İSÈ° İy İy İİ' ñ İ, İÓ' İçáfy Ü,Ü– İ İi, İÓ' y Çi, İÜ,Ó' !mİ, #İ' y İò≈
İ°Ó' y!è,Ó' Óİİ' İÜ,Ó' y !İç İòÓ' Ó•Ó' İ, İÓ' Ü, İÓ' İSÈ°– G•z Çi, İÜ,Ó' ≤Äİ Üy İò≈ İ°Ó' y!è, İİy!è,Ó' Ó!ç
ÓyİçfÓ'Ó' İSÈ° İy– Óy!Ü, =!° İy İSÈ° İÜ Ü%á İòÓ' – 1670 !á fiè,y İΣ İ°Ó' y!è, Óyİçf İ,öy İi,Ó' İçáfy !à İİ'
òÑyİ, yİ' İ İÓ'Ó' Ó!ç – ~•z Çi, İÜ,Ó' !mİ, #İ' y İò≈ İ°Ó' yè, Ó®İÓ'Ó' !Óáfyİ, çy•yİç ÓİİÜ, İSÈ' İİ' ÜyÖ'y xyΣ%
àÈ%,Ó' – İi, İi, İÜ,y°#İ È,yÓ' İi,Ó' °µ, İÜ%o Ó!İÜ, – ÁÓ' D İç İÓÓ' xyÜ' İ°

ò%lè, Ó@Ó ° ä R@`ÄyÜ G Æ@a`ÄyÜ- ä R@`ÄyÜ `ì`IÜ, lò# ò`ll `àÓí, , öyu%, Ì`y , òl`hs` xyÿy `Ìi, - ä R@`Äy`IÜÓ`
, ò!Yä, `IÜ`!SÈ` Æ@a`ÄyÜ- ì, `IÓ` Æ@a`ÄyÜ Ó@`IÓ` ç` Ü, `IÜ`ÿGí`yí` Óy`Ó` flí, # lò#`Ìi, , ò!` ò`Ìi, , ÿGí`yí`
Æ@a`Äy`IÜÓ` ò!«` `Ìi` fà!`Ìi, , òi≈%, !àç`lòÓ` lì%, l`Ó@Ó` à`lì, , G`lè, - çy•çy•yl`1632 fà!` `ì`IÜ, , òi≈%, !àç`lòÓ` í, zláyi,
Ü, `IÓ` - ~•z` fà!`!SÈ` Ò`%ä` ÿy`Äy`IçfÓ` , ò)Ó≈` l`ò`IÜ, Ó@Ó` - ~äyl` `ì`IÜ, ì, yÓ`y , öyÓ` `Ißf` Óy!çf çy•yç , öyè, y`Ìi, y-
Ó`yç, ò%Ó` &`IÉÍÓ` yG ~•z` Óy!`Içf` xçç`!`Ìi, l- , ò%!`Ü, è, Ó@`IÓ` Ó` Æ`ID`È, yÓ`ì, Ü•yÿyà`IÓ` Ó` , ò)Ó≈` l`ò`IÜ, Ó`
xlfi, Ü` ð, Óy!çf`IÜ, w` Üy•yE, y` Ó@`IÓ` Ó` `ÿyà`ÿl!y`!SÈ`- ~áy`lì` Èlÿí, , ç`çì, `IÜ, , òi≈%, !àçÓ`y` ≤`Äl`Ü`xy`lß- 1511`!á
fiè, y`Iß`ì, yÓ`y` Üy•yE, y` xlòÜ, yÓ` Ü, `IÓ` xy`Ó%Ü, y`IÜ≈, Ó` `lì, , `lìc-` Èlÿí, , ç`çì, `IÜ, Ó` ≤`Äl`IÜ`=çÓ`y!è, Ó!Ü, `lòÓ`
xy!ò, òi, f`!SÈ` Üy•yE, yí` - =çÓ`y!è, Ó!Ü, `lòÓ` çy•y`Içz` Æ`ÈÜßÜl` Üy•yE, y` `ì`IÜ, Üÿy` `y!•i, ÿyàÓ` G` öyÓ` Æf
í, z, òÿyà`IÓ` Ó` Æy!l` `Ìi, y- ~SÈyí, , y` Üy•yE, y`!SÈ` `ì, `lì`= Ó!Ü, Ó`y`ÿyÓ`y` Ü, `!ç` Óy`!Üè, ç` ÆGòyàÓ` lÿ`IÜ, ò!Ó`!ä, ì,
!SÈ`- ~Ó`y` çyÈ, yÓ` Ó!Ü, `lòÓ` ÿy•y`lßf` , ò)Ó≈` •z` l`@y`lì!çl`y` `ì`IÜ, !Ó!È, ß` Üçy`!Ó`!çÈlì, `ây`Ü!Ó` ä, Üy•yE, yí`!`lì`
~`lß

NSOU r CC-HI-X 240 Ó`IDy, òÿyà`IÓ` Ó` Óy!`Içf` SÈlì, , `lì`!òì, - Óyç`yÓ` Ó!Ü, Ó`yG` Üy•yE, yí` `Ìi, - xyÓ`!SÈ`!ä, lÿ
Ó!Ü, Ó`y- Üy•yE, yÓ` Æ%`y, l`ÜHfll` Ó!Ü, `lòÓ` flÿò#lÈ, y`IÓ` ÓfÓÿy` Ü, Ó` `lì, l`ò`lì, l- !Ó!È, ß` `ò`lçÓ` ÓfÓÿy!`#Ó`y`
Üy•yE, y` ç•`IÓ`!`lìç`lòÓ` `ày, #` àè, l`Ü, `IÓ` , ò, l`Ü, È, y`IÓ` Óy!çf` ä, y•y`lì, l- ì, y`lòÓ` ò%lè, `ày, #`
!SÈ`ÈüüüÈ`=çÓ`y!è, Ó!Ü, `ây, #` G` Ü, `!çÈÜÈ`lòÓ` `lì, `lìc` xlfiylf` Ó!Ü, Ó, @- ~•z` ò!Ó`!fllì, `lì, xy`Ó%Ü, yÜ≈, ~Ó`
`lì, `lìc` , òi≈%, !àçÓ`y` Üy•yE, y` xye` Üi`Ü, `IÓ` òà`Ü, `IÓ` `lì-` Æ`lÜl` ì, yÓ`y`!SÈ` =çÓ`y!è, Ó!Ü, `lòÓ` ≤`Äòyl
≤`Älì, m@µ#- , òi≈%, !àç`lòÓ` •yí, `ì`IÜ, ÓÑyã, `lì, =çÓ`y!è, Ó!Ü, Ó`y` Üy•yE, y` `SÈ`lì, , ä, `lì`ÿl` ~Óç` Üy•yE, yÓ` lì%, l`
Ó`yçòyl#` çy•`IÓ` G` í, z, Ó` Æ`ÜyeyÓ` xy`lã, Ó@`IÓ`!`lìç`lòÓ` Óy!çf` xyÓyÓ` à`lì, , `ì, y`lì-` xl≈yí` Üy•yE, y` `ì`IÜ,
=çÓ`y!è, Ó!Ü, `lòÓ` ÓfÓÿy` xy`lã, `lì, Æ`IÓ` ÿl` - 1530`~Ó` =çÓ`y!è, Óy!çf` `ây`Ü!Ó` ä, G` xlfiylf` Üÿy`!`lì` xy`lã,
`ì`IÜ, `y!•i, ÿyà`IÓ` Ó` í, z`lÿ`Içf` lÿey` Ü, Ó` `lì, y- ≤`ÄßDi, í, z`IÓ`áf` ~•z` =çÓ`y!è, Ó!Ü, `lòÓ` ÿy`lì`300`ÓSÈ`IÓ` Ó`
Ü`lòf` Ü, yl`zì, z`IÓ`y, ò#l` Ó!Ü, `lòÓ` ÆyqÓ` à`lì, , G`lè, l!- ~Ó` Ü, yÓ`ì`=çÓ`y!è, Ó!Ü, Ó`y` Ì, ò`ll` çy•yç` ä, y•y`lì, yñ
`ÿz`~Ü, •z` , ò`ll` •zì, z`IÓ`y, ò#l` Ó`yG` Óy!çf` çy•yç` ä, y•y`lì, y- È, `lì`ÿl, y`lòÓ` Ü`lòf` Ü, álG`!Üè, y`!`!- , òi≈%, !àçÓ`y`
lál` Üy•yE, y` xye` Üi`Ü, Ó`ñ`ì, ál` ÆáylÜ, yÓ` `Ü, `!ç` Ó!Ü, Ó`y`ì, y`lòÓ` `lì, y`l#`l` ä, yè%, Ó` `lì, `lìc` ç•Ó` ì, fya` Ü, `IÓ`!SÈ`-
l`k, !Ü`lè, `à`lì`ÿl, yÓ`y` xyÓyÓ` Üy•yE, yí`!È, `IÓ` xy`lß` G`lÜ%o` Óy!`Içf` Ü!`òl` - ~•z` ÓyÓ` ì, y`lòÓ` ~•z` ÿy`!`lòÜ,
Óy!çf` ≤`Äòyl` Ó% , •l` , òi≈%, !àç` Ó!Ü, Ó`y- =çÓ`y!è, Ó!Ü, Ó`y` È, `lì`•l` `lì, y`áy!Ü, è, y` Æ%!Óòy` , ò`ll`!SÈ`- xÓçf`
ì, y`lòÓ` Ó•Ó` , ò!Yä, Ü`È, yÓ`ì, ÿyà`IÓ` `lì, lÿ- ì, yÓ` ä, yÓ` ÈüÈ, òÑyã, è, y` Óy!çf` çy•yç` , ò%!`Ü, è, G` , ò= `lì, ÿl, yí` yí,
Ü, Ó` `lì, y- , òi≈%, !àç`lòÓ` Æ`lly!äi, yí` ~•z` ÓfÓÿy` ä, y•y`lì, l`~Ü!Ü, , òi≈%, !àç` çy•y`Iç`l#`l` ä, yè%, Ó` , òif` , ò!Ó` Ó•l` , -
~SÈyí, , y` Æl`~`lòÓ` lÿ`IÜ`xy`IÓ`y`~Ü, `IÜ, `!ç` ÓfÓÿy!`#`!SÈ`lì`!lì, yÓ` çy•yç` , öyè, y`lì, , ò%!`Ü, `lè, - !lòG` çyÈ, yÓ`
Óy!`Içf` ì, yÓ` `Ó!ç` í, zláy!`!SÈ`- ≤`Älì, ÓSÈÓ` ~Ü, lè, Óí, , çy•yç` `ây!`y` `ì`IÜ, , ò%!`Ü, è, G` Üy•yE, y` lÿi, yí` yí,
Ü, Ó` `lì, y- xy`IÓ` Ü, lè, `lì, , ò= `lì, È, yí`y` , ò%!`Ü, è, - xlfi`lò`IÜ, , ò%!`Ü, `lè, Ó` ì, y!`Ü` Ü%ÿ!`Ü` Ó!Ü, Ó`y` xy`lãG` `IÜl`
Üy•yE, y`lì, çy•yç` , öyè, yí, ~álG` `ì, Ü!l` , öyè, y`lì, lÿÜ, `lìy- ≤`Älì, ÓSÈÓ` , òÑyã, lè, çy•yç` , ò%!`Ü, è, `ì`IÜ, Üy•yE, yí`
ÿl, yí` yí, Ü, Ó` `lì, y- Üy•yE, yÓ` òà`lì`Ó` , òó` =çÓ`y!è, Ó!Ü, Ó`y` , òi≈%, !àç`lòÓ` çèß`•lìy` Ó`lè, ì, `IÓ` Ü, Ó` Ü!ç`
í, z, òÜ), `lì`Ó` Üy!%Èl` ÿy` , ò%!`Ü, `lè, Ó` Æ`ID`ì, y`lòÓ` Æj`öÜ≈, ò, ì, , •lìy- Ü`lì` Ó`yá`lì, •lì` Ó!çl`là`IÓ` Ó` Æ`ID`
 , òi≈%, !àç`lòÓ` Æ`ÿj`öÜ≈, !SÈ` ~Óç` ~•z` Æj`öÜ≈, ì, yÓ`y` ò, ì, , Ó`yá`lì, ä, y•z`lì, y- ~ÿÜ`Ü, yÓ` `lìz` `òáy`ÿl` `ì`
 , ò%!`Ü, `lè, Ó` Æ`ID` Üy•yE, yÓ` Óy!çf` Èlÿ`çì, `IÜ, Ó` ≤`Äl`Üy`lò≈`xÓ!lì, •l`!l- , òi≈%, !àçÓ`y` ~•z` Æ`lÜl` , ò%!`Ü, è, G`
Ó`IDy, òÿyà`IÓ` Ó` Óy!`Içf` Ó` xÓ!lì, Ó` Ü, yÓ`ì`•l`!l- !Ü, v` Èlÿí, , ç`çì, `IÜ, Ó` !mì, #l`y`lò≈` ~•z` ,

ò!Ó`!fllì, Ó` , ò!Ó`Ói≈, l` àè, °- ≤`Äl`Ül, 1565`!á`fiè, y`Iß`ì, y!`
IÜ, yè, yÓ` l`%`lìk, !Óçl`là`IÓ` Ó` , òi, l`çÓ`y!ßjì, •l` - `ây`Ü% , l, y` Æ%`y, l` `IÈ, y`IÓ`!Óçl`làÓ` %Z`l`Ü, `IÓ`!SÈ`lì`ÿl, y`lì,
~ç•`IÓ` Ó` , òi, l` Æ%!!Yä, ì, •l` - !Óçl`làÓ` òÁçÿ`G`l`yí` , ò%!`Ü, è, Ó@`IÓ` Ó` , òSÈ`lì`Ó` ç!` kT`•- !mì, #l`ì, ñ`
Èlÿí, , ç`çì, `IÜ, Ó` !mì, #l`y`lò≈` , òi≈%, !àç`l#`lì, `lì, G` , ò!Ó`Ói≈, l`~°- ~ì, !òl` Ó`IDy, òÿyàÓ`
NSOU r CC-HI-X 241 xMÈ, `lì`ÿl, y`lòÓ` Óy!çf` ä, `yí, Ó`yçÜ, #l` òÆ`IÓ` Ó`!l`sf`lì- Ó`yçyÓ` çy•y`Iç`~ì, !òl` , òif`
, ò!Ó` Ó•l` ä, `yí, - ~ál` `ì`IÜ, Óf!`_`äi, Óy!çf` çy•yç` ä, y•y`ÓyÓ` xl%Ülì, l`ò`l` òi≈%, `ây`lì`Ó` Ó`yçy- Ó`yçyÓ` çy•y`IçÓ`
, öy`lç` Æ`lÜ`lì` , òi≈%, !àç` ÓÿÓ` Ü, y!Ó` çy•yçG` ä, `lì, =Ó` &` Ü, Ó` `lìy-` Èlÿ`çì, `IÜ, Ó` ≤`Äl`Ü`lò`IÜ, , òi≈%, `ây`lì`Ó`
Ó`IDy, òÿyà`IÓ` Ó` Óy!`Içf` Ó` flÿò#lì, yí` •yí, `ò!`!l- !Ü, v`!mì, #l`y`lò≈` ~`lß` , òi≈%, !àç` ~•z`l#`lì, `lì, ò!Ó`Ói≈, l` ä`lè, -
, ò%!`Ü, è, `ì`IÜ, Üy•yE, yí` , òÑyã, lè, çy•yç` lÿi, yí` yí, Ü, Ó` `lì`!Ó`!çÈl`xl%Ülì, ≤`Äy`Æ` , òi≈%, `à#ç` çy•y`IçÓ` `yÈ, Ü, Ü`
•l` - Æ%`l` Ó`yç` , òi≈%, `ây`!`lò≈`ç` çy!Ó` Ü, Ó` `lì` , òi≈%, !àç` Ó`yçÜ, Ü≈ä, yÓ`#` `ây!`y` `ì`IÜ, , ò%!`Ü, è, •lì` Üy•yE, yí`
çy•yç` , öyè, y`IÓ`- ~•z` Óy!`Içf` ì, yÓ` ~`
Ü, `lã, lè, Ì`y`xlòÜ, yÓ` ≤`Älì, ç, y`•lì- ~Ó`

xl≈•îy~ó`đó`îîü, xyó`û,y`ily`ē,yó`î, #î`çy•yç`Ûy•yE,yó`í,z`îj`îçf`Ïyey`Û,ó`îli,`öyó`îó ly-`~ē,y`îó`
`đ%!°ü,`îē,ó`ē,yó`î, #î`óîü,`îòó`Ûy•yE,yó`î`îD`óy!çf`ó¶,`Û,ó`yó`ófófly`•-`~ó`đ`îó`•z`đ%!°ü,`ē,
ó@`îó`ó`đi,`l`âē,`-`Œèc`çî,`îü,`≤`Ā`îü`lál`í,yā,`óîü,`ó`y,`đ%!°ü,`îē,`xy`îsl`î,`ál`ó@ó`îē,`ó`•î,`ð#`òçy`î,y`îòó`
`ā,y`îā,`đ`îi,`-`Ûye`ò%`Èü`È!`l,`•yçyó`~`y`îü,`ó`óy`î`đáy`îl-`ó@ó`î`îü,`đif`Ûy`Û@`Ā#`çy•y`îç`Û,`îó`Œ%`îo`
`öy!`i,`đî`ly-`Œ%`o,`öy!`i,`òóyó`çf`ç`îó`ó`ófóŒy!`#ó`xy`îó`y`í,z`_ó`!ò`îü,`xó!flii,`li%,`l`ó@`îó`ñ`
Œ%!°`đ`îlñ,`đif,`öyē,y!`-`ēly`îy`çî,`îü,`ó`≤`Ā`îü`
ē,yó`î`li,`ó`đ)ó≈`í,z,`öü),`î°`

đ%!°ü,`ē,`xyó`Œ`îi,`îó`y`çî,`îü,`ó`≤`Ā`îü`Œ%!°`đ`îló`Œy!%!oü,`óy!`îçf`xy!ò,`đi,`f`«`f`Û,`ó`y`Ïy!`-`îi,`•y!Œü,
xyó`Œ`ó`b`îüó`ù`îi,`Û,`ó`Û[,`°`í,z,`öü),`î°`ó@ó`=!°ó`Œü,`lk,`ó`đÿā,y`îi,`fliyl`#î`ó`yç`îl!`Û,`ç!`_`ó`
`í,zay!`Èü`È,`đi,`îló`!óÉ!`îē,`ç!`i,`i,`!SÈ-`ó@`îó`ó`Œü,`lk,`xyē,`fhs`ó`#î`ó`y`çT...ç!`_`ó`í,z,`đó`!È≈,`ó`ç#`!SÈ-`
!ó`îçÉ!`i,`đ%!°ü,`ē,`G`Œ%!°`đ`îló`~`«`îē-`đ%!°ü,`îē,`ó`~`đSÈ`îl`!SÈ`!óç!`là`îó`ó`«`Ûi,y-`xyó`Œ%!°`đ`îló`
`í,zay`îló`đÿā,y`îi,`!SÈ`Û%,`î%,`óçy•#`Œ%`i,y`îló`ó`yçòyl`#`ày`Û%,`l,y-`Œ%`ó`yē,`îü!`xy@`Āyñ`!ò!`ó`G,`đó`
!È≈,`ó`ç#`!SÈ`ñ`î,`ü!`Œ%`Œ%`đ`_`ày`Û%,`l,yó`G,`đó`-`î,`îó`Œ%`ó`yē,`!ò!`ó`Œy`îl`ó!ç`â!`i,`•î!`-`•z,`z`îó`y,`đ#î`
ç!`_`ó`!óó`&`îk,`î,yó`y`Û%`â`îòó`ófó•yó`Û,`îó`!SÈ`Ûye-`!ü,v`Œ%`Œ%`đ`îló`Œ`îD`ày`Û%,`l,y`òó`óy`îó`ó`
â!`i,`îyà`!SÈ-`~`≤`Ā`Œ`îD`ày`Û%,`l,yó`ó`yç,`đó`ó`&`É!`≤`ĀçyŒü,`•z`ó`y!`ó!`ü,`Û#`ó`ç%`Ûyó`Û,`Ïy`≤`ĀyŒ!`DÜ,`-`îi,`!l`
çyŒü,`î≈,`y`!SÈ`î°`ñ`xyóyó`ófóŒy!`#G-`Œ%`Œ%`đ`îló`ó!`ü,`ó`y`!ó`çy#`!ü,v`Œ%`ó`y`îē,`ó`ó!`ü,`îòó`Ûi,`flÿò#`!
l!`-`«`î#î`!óÉ!`î°`•ñ`Œèc`çî,`îü,`Œ%`Œ%`đ`îló`çy•y!ç`ó!`ü,`â!`ü,v`Ûy•yE,yó`Œ`îD`xyó`Œy`đü≈,`≤`Ā!`i,`!i,`Û,`ó`°`ly-`
óò!`î`î,yó`y`í,z`_ó`Œ%`Ûyeyó`xy`îā,`ó@ó`ñ`z`ó`y`ó!`#`lò#`ó`~`Ûy•ly!`xó!flii,`î,`đ=Èü`Éó`Œ`îD`óy!çf`÷`ó`&
Û,`ó`îy-`đ!`ÿā,`Û!ò`îü,`öyó`Œf`í,z,`đÿā`îó`çy•yç`öyē,y`îy-`~ó`Û,yó`î,`đi≈%,`!àç`îòó`î,yó`y`ó¶%,`!•Œy`îó`
@`Ā•`Û,`îó`!`-`Ûy•yE,y,`đi≈%,`!àç`îòó`óà`î°`ÏyG!`y!`ē,yó`î,`Ûy`Œyā`îó`ó`óy!çf`Èü`È,`đ`îl`Û,`îl!`Û,`îē,`đi`ó`ó≈,`l`
Œçâ!`ē,`î,`•î`-`Œ%`Ûyeyó`í,z`_`îó`xy`îā,`ó@ó`=ç`ó`y!ē,`îòó`≤`Āòyl`óy!çf`îü,w`•î`-`~ç#î`ó!`ü,`îòó`óy!çf`
çy•yç`!°`Ûy•yE,y`≤`Āy!`#`ófó•yó`ó¶,`Û,`îó`~`đî`-`đi`ó`ó`îi≈,`Œ%`Ûyey`G`çyē,yó`Ûòfó!≈,`#`Œ%`@y`≤`Āy!`#`ó`
ófó•y`îó`óy`îi,`-`í,z`_ó`çyē,yó`ófyrē,`Û`ó@ó`G`í,z`_ó`Œ%`Ûyeyó`xy`îā,`ó@`îó`ó`óy!`!çf`Û,`Û,`Û≈,`Ûy!`
ó!k,`çöy!`-`Œ%`Œ%`đ`îüó`

NSOU`r`CC-HI-X`242`Œy`îl`î,`đ= `G`xy`îā,`ó`óy!`!çf`Û,`Œy`öü≈,`â`îi,`í,z,`ē,`î°`đi≈%,`!àç`ó`y`Œ%`Œ%`đ`_`Û`îü,`çè&`ó@ó`
ó`*`î,`đ`âif`Û,`îó`G`đi≈%,`!àç`óŒ`ó`Û,y!ó`çy•yç`Œ%`Œ%`đ`îló`óy!`îçf`ó`ó`=!°`îü,`xye`Ûi`Û,`ó`î,`Ïy`îi,
Œ%`Œ%`đ`_`îüó`Œy`îl`xy`îā,`Èü`Éó`óy!çf`lçT`•î`-`xyóyó`xy`îā,`Èü`Éó`çy•yç`Œ%`Œ%`đ`îl`~`î°`Œ%`îü`G,`đi≈%,`!àç`ó`y`
xye`Ûi`Û,`ó`î,`-`Œ%`îòó`flÿò#`li,y`ó`«`yó`~`z`≤`Ā`îā,`çTy`î,`Ïy`xóy`îò`Œ%`o,`đi`ófó•yó`Û,`ó`yó`≤`Ā!`yŒ`≤`Āy!`
xy!`y,z`îçy`óSÈó`đ`îó`ā,`î°`!SÈ`!óÉ!`ß`ó`*`î,`đ`òç`~G`îē,`Û,`î,`đi≈%,`ày`G`ó`îDy,`đÿyā`îó`î,yó`~`z`xy!ò,`đi,`f`
~`ó!ç!`ò!`đ`îó`ó`yá`îi,`öy`îó`!`-`ēly!`i,`ç`çî,`îü,`ó`!mî,`#î`y`îò≈`G`Œèc`çî,`îü,`ó`≤`Ā!`îü`Œ%`Œ%`đ`îlñ`xy`îā,`G`
î,`đ=ó`ó!`ü,`ó`y`Œ%`îo`flÿò#`li,y`ó`«`yó`~`z`≤`Ā!`yŒ`ā,y!`î!`!SÈ-`xlç!`ò`îü,`đi≈%,`!àç`ç!`_`e`Ûç`xyē,`fhs`ó`#î`
ò%`l≈#`î,`ó`Û,yó`îi`ò%`ó≈`•î!`đ`îi,`!ā,`-`~`z`x`ófly!`1641`!á`fiē,y`îΣ`Ûy•yE,y`óà`Û,`îó`í,yā,`ó`y-`~ó`đó`
÷`ó`&`°`í,yā,`îòó`xylò,`đ`îi,`f`ó`î%â-`iñ,yó`y`Œèc`çî,`îü,`ó`ÛyV,yÛy!V,`Œü`î!`ò!«`îÈüÈ,`ò)ó≈`~`ç!`y!`xlçy!f`
ó!`ü,`îòó`óy!çf`xyē,`Û,y`îi,`ÏyŒyòf`ā,`çTy`Û,`îó`-`Œ%`ó`yē,`G`à!`î`îü,`îŒó`çy•yç`ò!«`îÈüÈ,`ò)ó≈`~`ç!`y!`
óy!`îçf`îi,`ñ`Œ`=!°ó`í,z,`đó`xye`Ûi`ā,y`y`îi,y-`î,`ó%`î,yó`y`~`óy!çf`ó¶,`Û,`ó`îi,`öy`îó`!`-`î,`îó`í,yā,`ó`y`1619`lá`
fiē,y`îΣ`óyē,y!È,`î`yó`đ`_`l`âē,y!`~`óç`óyē,y!È,`î`y`îü,`Û,w`Û,`îó`z`í,y`îòó`Ïyó!`#î`ófóŒyÈüÈ`óy!çf`G`
Û,y!≈e`îüó`!ò`îü,`Û`îly!`îóç`Û,`îó`-`đáy`îl`óy!çf`Û,`ó`yó`~`«`îē`≤`ĀÉ),`î,`!ó!`!`îÉ!`òçy!`ó`Û,`îó`-`~`z`Œó`!ó!`ò`
!`îÉ!`òçy!f`Û,`îó`óy!çf`Û,`ó`y`çy•y!ç`ó!`ü,`îòó`đ`î«`!SÈ`~`Û,`≤`ĀÛ,yó`xŒΩ,`ó`-`ē,`î°`ó`îDy,`đÿyā`îó`ó`
î,`#`ó`ó!≈,`#`ó@`îó`ó`ó!`ü,`ó`y`óyē,y!È,`î`yó`Œ`îD`Û,`álG`óy!`îçf`!°E`•î!`-`Œ`îi,`îó`y`çî,`îü,`ó`≤`Ā!`Û`!ò`îü,
óyçy`îò`îçó`≤`Āòyl`ó@ó`•`à!°-`Œè@`ĀyÛ`î,`ál`=ó`&ç`•y!`ó`î!`îSÈ`Œó`flÿ,`#`lò#`îi,`đi°`Œ!MÈ,`î,`•óyó`Û,yó`îi-`
î,yó`fliyl`!`î!`îSÈ`à!°-`~`áy`îl,`đi≈%,`à#ç`îòó`óy!çf`âNy!ē,`-`1632`lá`fiē,y`îΣ`Û%`â`ó`y`à!°`óà`Û,`îó`î!`-`
~ó`đó`î`îü,`à!°`•î`Û%`â`îòó`≤`Āòyl`ó@ó`-`~`z`ó@`îó`~`Û,`z`ó`y!`ófóŒy!`#`Œj±`òy`î!`ó`x!`hflç`!SÈ-`î,yó`y`
öyó`Œf`í,z,`đÿyā`ó`xMÈ,`î°`óy!çf`Û,`đif`~`≤`Āó`î`Û,`ó`îi,y-`!òG`iñ,y`îòó`Œy`öü≈,`!ó`îçÉ!`Û,`SÈ`çyly`Ïy!`ly-`
~`ŒÛ,y`î°`à!°ó`Œ`îD`Œó≈y!`òü,`óy!çf`•î,`ó`îDy,`đÿyā`îó`ó`ó@ó`=`îyó`ñ`ð#`B,y`óy`Ûy`m`#`đ`î`îü,`î,yó`y`Û,`l,`
!`î!`xyŒ`îi,y`óy`ò!«`îÈüÈ,`ò)ó≈`~`ç!`yó`Œ%`y`óy!`îçf`xçç`!i,`-`Œèc`çî,`îü,`ó`çÉ!`ò`îü,`à!°ó`Û%,`l,`ē,y`çy•yç`
~`z`óy!`îçf`!°E`!SÈ-`~`z`çy•yç`!°ó`ó!çó`ē,yà`z`!SÈ`ó`yç,`đó`ó`&`É!`òó`Ûy!`Û,ylyò#`l-`îü!`Û#`ó`ç%`Ûy`ñ`çy•
Œ%çyñ`!ó•yó`G`G!`i,`çyó`òG!`yl`G`î,`ç,`đ%`îē,`àÈ,l`=ó`ñ`ó`yç`Û•`G`à!°ó`î`È,`óçòyó`~ó`y`Œü,`î°`z`Œ%`o`óy!`îçf`
xçç`!`îi,`l-`Œèc`çî,`îü,

NSOU r CC-HI-X 244 i% ,lyl' í ,zÍÜ, <TG Ó Ìè, - ì ,ySÈyí, ,y ÓyÇyYl' Ñhflÿ G í ,zB"i, Ùy ÌlÓ" ^ Ó ÇÜ ,öyGÍ"y ^ Ìi, - ~Ü ,yÓ" Ìi •zÍ ,z ÌÓ"y ,ö#l' ^ Ü ,yíöy!!=!° ÓyÇyYl' Óy!íçf Ü ,Ó" Ìi, =Ó & Ü , ÌÓ" - e' Ùç Ó!Ü , Ì"Ü , i ,yÓ"y çyÿ"Ü , ,ö!Ó" Ìi ,•í - 23É8 í ,z ,öÿÇ•yÓ" ~•z xy Ì"yã ,lyÓ" ^ ≤Á!« , Ìi , Ü , Ì"Ü , Ìè , !ÓÉl" flöxT • Ì" G Ìè, - Ì"Ü Ìè ,yÓ" Ìi ,Ó" Ñ%o Ó!Ü ,Ó"y ^ ò ÌçÓ" Ü , Ì"Ü , Ìè , !Ó ÌçÉÍ ~•yÜ ,yí" Óyÿ Ü ,Ó" Ìi ,l- =çÓ"y Ìè ,Ó" Ñ%Ó"yè , Ó@Ó" ñ" Ü ,Ó"yÓ" í ,z ,öÜ) , Ì"Ó" Ü ,y!Ü ,é ,ñ Ü ,Ó" Ü , Ì"Ó" Ù%!" ,ö_ñ !lÿ ÈüÈäy ÌDÍ" í ,z ,öi ,fÜ ,yÓ" ð!° !SÈ° È ,yÓ" Ìi , Ü•yÿyà ÌÓ" Ñ%o Óy!í ÌçfÓ" ≤Äöyl ^ Ü ,w- ~Ó" Ù Ìðf ÑÆòç çì , ÌÜ ,Ó" Ù%ã° ÑyÿÄy ÌçfÓ" ^ ð , Ó@Ó" làÓ" # !SÈ° Ñ%Ó"yè , - Ñ%Ó"y Ìè ,Ó" Ó!Ü ,Ó"y È ,yÓ" Ìi , Ü•yÿyà ÌÓ"Ó" !Ó!È ,ß" Ó@ ÌÓ"Ó" Ñ" ÌD ÓfÓyYl' ^Æ • Ì" !SÈ" Ì"l- ÑÆòç çì , ÌÜ , Ñ%Ó"y Ìè ,Ó" ÑÜ ,!k , !SÈ° !Ó ÌçÉÍ í ,z ÌÖ"á Ìÿyàf- Ñ%Ó"y Ìè ,Ó" =çÓ"y!è , Ó!Ü , Ì"òÓ" çy•yç=!° ^y!•i , Ñyà ÌÓ"Ó" ^Ûyáy ,ö!≈hs" Ìi ,ñ ^áyl Ì"Ü , !Ü ,S%È çy•yç xyÓyÓ" xy ÌÓ"y ,ö!ÿã , ÌÜ ^çÜ ,y ,ö!≈hs" x@ Ì"Ó" •i , - Ì , ÌÓ" ~Ó" ,ö ÌÓ" xyÓ" ^ Ü ,y Ìly È ,yÓ" Ìi ,#í" çy•yç ÌÜ , i ,yÓ" G ,öy Ìç Ì" Ìi , ^òGí ,y • Ìi ,y ly- à Ìi , , ≤Áy! 40!è , =çÓ"y!è , çy•yç ~•z ^y!•i , ÑyàÓ" #í" Óy!í Ìçf ≤Á Ìi ,ÓSÈÓ" !!lÿ_ lyÜ , Ìi ,y- ≤Äöylÿ , =çÓ"y!è , Ü ,y ,öi , ,ñ xy@ Ìy xMÈ , Ì"Ó" l#°ñ Ùy•yÓy ÌÓ"Ó" Ùçy ~•z ÑÓ"z Ó" Æy!l ,•i , =çÓ"y!è , çy•yç = Ì"yí" - ~Ó" !Ó!Ü Ì" È ,yÓ" Ìi , xyÿ Ìi ,y xyÓ" !Ó ^âyí , ,yñ Ü ,!È ,ñ !Ü ,S%È È ,ç xyÓ" ≤Äã% ,Ó" è ,yÜ ,y- ~È ,y ÌÓ" ÜÑ ,yã ,y è ,yÜ ,y Ü ,i , Ì xyÿ Ìi ,y i ,yÓ" Ñè ,Ü , !•ÑyÓ çyly Ìy! ly- Ùyáy Ó@Ó" ÌÜ , Ñ Ì% Ìà Óy • Ìi ,y ÜÜ%ã° ÑyÿÄy ÌçfÓ" Ó" bÈ ,yl ,yÓ" Ù- ^y!•i , ÑyàÓ" SÈyí , ,y ≤Á Ìi , ÓSÈÓ" =çÓ"y!è , çy•y ÌçÓ" òç çì ,yçç ,öyÓ" Ñf í ,z ,öÿyàÓ" xMÈ , Ì"Ó" xyÓ" òç çì ,yçç ÓyÇyYl' Ìi , - ÑÆòç çì , ÌÜ , ò!« , ÌÈüÈ ,ö)Ó~ ~!ç! yí" =çÓ"y!è , Ó!Ü , Ì"òÓ" çy•yç ^ à Ì" G xTÜ çì , ÌÜ , ò!« , ÌÈüÈ ,ö)Ó~ ~!ç! yÓ" Ñ" ÌD Ìi ,y Ì"òÓ" Óy!í Ìçf Ü@y ^óáy ^ò! - xyÓ" ,ö)Ó~ ~!ç! yÓ" äã ,#lÈüÈçy ,öylä Ñ" ÌD Óy!íçf !SÈ° ly Ó" Ì"•z ä , Ì" - 23É9 xl%ç#l# 1É ÑÆòç çì , ÌÜ ,Ó" ^çÉly Ìò~ G xTyòç çì , ÌÜ ,Ó" ≤Á Ìy Ìò~ È ,yÓ" Ìi , Ü•yÿyà ÌÓ"Ó" Óy!í Ìçf Ü ,# ,ö!Ó" Ói≈ ,l ~ Ì!SÈ° 2É È ,yÓ" Ìi , Ü•yÿyà ÌÓ"Ó" Óy!í Ìçf xçç@ Ì" ÌÜ ,yÓ" # Ó@Ó" =!°Ó" =Ó" & ÌçÓ" !ÓÓi≈ ,l

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xy Ì"yã ,ly Ü ,Ó" &l- 3É È ,yÓ" Ìi ,			

Ü•yÿyà ÌÓ" ^lÈüÈÓy!í Ìçf •zÍ ,z ÌÓ"y ,ö#l' ç!_ =!° Ó" È) !ÜÜ ,y Ñ" ÌÜ ,ç , ~Ü , Ìè , ≤ÄÓ" , !°á!- 23É10 @ Ì" Ìi ,ö!O q Das Gupta, Ashin (1966). Malabar in Asian Trade, 1740-1800. Cambridge University Press.

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Hit and source - focused comparison, Side by Side

Submitted text	As student entered the text in the submitted document.
Matching text	As the text appears in the source.

Ú•yl ðclyl' Û, Š%Ë,yEİä,w ÓŠ%Ó' lyÛy!B,İ, ~•z Û%_'
 !ÓŸ!Óðfy' ð' Ò' í,zB√%_ ' !C« ,yD'İl xy, ðly'İÜ, fljyã, –
 Šj±!İ, ~•z ≤Ä!İ, ı,y ð'İCÓ' ŠÓ≈Ä!Û Ó'yçf ŠÓ' Û,y!Ó'
 Û%_ ' !ÓŸ!Óðfy' !•İŠ'İÓ lfyÛ, (NAAC) Û)°fy'İl Û~Û
 'a'Äi, ≤ÄyÆ•İİ'İSÈ– !ÓŸ!Óðfy' ÛO%!Ó' Û, !Ûçl
 ≤ÄÛ,y!çİ, !İ'İò=çlyÛy' fl'yi, Û, !C« ,ye' Û'İÜ, ç, ðNyä, !è,
 ç, ð, !Û, ≤ÄÛ, Ó'İr !Ólhfhl Û, Ó'yÓ' Û, !y Ó'y •İİ'İSÈ–
 ~=!°•ÈüüÈ Û'Û, yÓ' Û, yŠ≈Ûñ Ú!İ, !Š!≤! flð!Š!È, Û,
 •z'İÛ, !è, È, Ûñ Û'ç'İl!Ó' Û, •z'İÛ, !è, È, Û ~ÓÇ
 Ú!flÓ'Û'Û~!Ó!è, ~!•fyTM'İÛrè, Û, yŠ≈Û– ê'e'İ, è,
 ç, ðk, !İ, Ó' G, çÓ' !È, !_ Û, 'İÓ' !Ólhfhl ~•z ç, ðyè, e' Û
 !C« ,yl≈#Ó' Û, y'İSÈ !İO≈yã, lydÛ, ç, ðyè, e' Û, ç, ðyè,
 @'Ä•İr!Ó' Š%!Ó'İò ~İl'ò'İÓ– ~Ó'•z Š'İD İ%_ ' •İİ'İSÈ
 ÈİyB√y!ŠÛ, Û)°fy' l ÓfÓfliy ~ÓÇ ê'e'İ, è,
 è, ΔyTMÈ, y'İÓ'Ó' Š%İlyà– !C« ,yl≈#ÈÛÈ'Û, !wÛ, ~•z
 ÓfÓfliy Û)°i, 'a'Äi, ÈÛÈ!È, !_Û, !y x!Ó!FSÈB'
 xyÈ, fhs'Ó' #i Û)°fy'İl!Ó' Ûðf !ò'İl' Šy!Ó≈Û,
 Û)°fy'İl!Ó' !ò'İÜ, ~İà'y'İÓ ~ÓÇ !C« ,yl≈#İÜ, !ÓÈİİ'
 !İO≈yã, İlÓ' «, 'İe'İlly, ðİ%_ ' Š%!Óðy ð'İÓ–
 !C« ,ye'İÜÓ' ≤ÄŠy!Ó'İ, ç, ð!Ó' Š'İÓ' !Ó!Óð !ÓÈİİ'
 ä, !'İlÓ' Š« Û, !y !C« ,yl≈#İÜ, 'ò'İCÓ' xlfylf
 í, zFä, !C« ,y ≤Ä!İ, ı,y İlÓ' xyhs' /ÓfÓfliy! x!ç≈İ, ê'e'İ, è,
 fliylyhs'İÓ' Šy•ylf Û, Ó'İÓ– !C« ,yl≈#Ó' x!È, 'İlyçl G
 ç, ð!Ó'@'Ä•İ« Û, !y x!%İy! # ç, ðyè, e'İÜÓ' !ÓlfyŠz ~•z
 lİ%, ! !C« ,ye'İÜÓ' °« ,f– 'UGC (Open and Distance
 Learning programmes and Online Programmes
 Regulations, 2020' x!%İy! # ŠÛ, ° í, zFä, !C« ,y
 ≤Ä!İ, ı,y İlÓ' fl'yi, Û, ç, ðyè, e'İÜ ~•z !ŠÉ!ÓÉ!ŠÉ~Š
 ç, ðyè, e' Û, ç, ðk, !İ, Û, y!≈Û, Ó' # Û, Ó' y
 Óyðfı, yÛ)°Û, ÈüüÈÈ í, zFä, !C« ,yÓ' ç, ð!Ó' Š'İÓ' ~•z
 ç, ðk, !İ, ~Û, ~ÓÛ, !'Û, ç, ð!Ó' Ói≈, İlÓ' Š)ä, ly
 Û, 'İÓ'İSÈ– xyàÛ# 2021ÈüÈ22 !C« ,yÓÈİ≈ 'İ'İÜ,
 fl'yi, Û, hfl'İÓ' ~•z !İO≈yã, !È, !_Û, ç, ðyè, e' Û
 Û, y!≈Û, Ó' # Û, Ó' y •İÓñ ~•z Û'İÜ≈ İlİ, y!ç Š%Ë, yEİ
 Û%_ ' !ÓŸ!Óðfy' !Šk, yhs' @'Ä•İ'Û, 'İÓ'İSÈ– Ói≈, Ûyl
 ç, ðyè, e' Û=!° í, zFä, !C« ,y «, 'İeÓ' !İ≈yl' Û, Û, !, f'İÜ, Ó'
 İly!Ó!•İ, ≤ÄhfliyÓly G !İ'İò=çyÓ# x!%Šy'İÓ' Ó' !ä, !İ, G
 !Ólhfhl •İİ'İSÈ– !Ó'İCÈİ =Ó' &cy'İÓ' y, ç, ð Û, Ó' y
 •İİ'İSÈ ŠzŠÓ !òÛ, =!Ó' ≤Ä!İ, !y •zi, zÉ!çÉ!Š Û, İ≈, Û,
 !ä, !•İ, G !İ'İò=çİ, – Û%_ ' !ÓŸ!Óðfy' ð' Ò' «, 'İe
 fljÈÛÈ!C« ,y ç, ðyè, ÈÛÈİ, z, ç, ðÛ, Ó' ! !C« ,yl≈#ÈÛÈŠy! Û,
 ç, ð!Ó'İEİÓyÓ' ~Û, !è, =Ó' &c, ç)İ≈ xÇÇ– !ŠÉ!ÓÉ!ŠÉ~Š
 ç, ðyè, e'İÜÓ' ~•z ç, ðyè, ÈÛÈİ, z, ç, ðÛ, Ó' ! Û)°i, ÓyÇy G
 •zÇ'İÓ' !ç'İl, !!äi, •İİ'İSÈ– !C« ,yl≈#İòÓ' Š%!Ó'İòÓ'
 Û, !y Ûylyl' 'Ó'İä xyÜÓ' y •zÇ'İÓ' !ç
 ç, ðyè, ÈÛÈİ, z, ç, ðÛ, Ó'İr!Ó' ÓyÇy x!%Óy'İòÓ' Û, y'İçG
 ~!à'İİ'İSÈ– !ÓŸ!Óðfy' ð' Ò' xyÈ, fhs'Ó' #İ
 !C« ,Û, Ó' yz Û)°i, ç, ðyè, ÈÛÈİ, z, ç, ðÛ, Ó' ! ≤Ä!İ, Ó' «, 'İe
 x@'Äi# È, !ÛÛ, y !İ'İ'İSÈ!ÈüüÈ !òG ç, ð)İÓ≈Ó'

Ú•yl ðclyl' Û, Š%Ë,yEİä,w ÓŠ%Ó' lyÛy!B,İ, ~•z Û%_'
 !ÓŸ!Óðfy' ð' Ò' í,zB√%_ ' !C« ,yD'İl xy, ðly'İÜ, fljyã, –
 Šj±!İ, ~•z ≤Ä!İ, ı,y ð'İCÓ' ŠÓ≈Ä!Û Ó'yçf ŠÓ' Û,y!Ó'
 Û%_ ' !ÓŸ!Óðfy' !•İŠ'İÓ lfyÛ, (NAAC) Û)°fy'İl Û~Û
 'a'Äi, ≤ÄyÆ•İİ'İSÈ– !ÓŸ!Óðfy' ÛO%!Ó' Û, !Ûçl
 ≤ÄÛ,y!çİ, !İ'İò=çlyÛy' fl'yi, Û, !C« ,ye' Û'İÜ, ç, ðNyä, !è,
 ç, ð, !Û, ≤ÄÛ, Ó'İr !Ólhfhl Û, Ó'yÓ' Û, !y Ó'y •İİ'İSÈ–
 ~=!°•ÈüüÈ Û'Û, yÓ' Û, yŠ≈Ûñ Ú!İ, !Š!≤! flð!Š!È, Û,
 •z'İÛ, !è, È, Ûñ Û'ç'İl!Ó' Û, •z'İÛ, !è, È, Û ~ÓÇ
 Ú!flÓ'Û'Û~!Ó!è, ~!•fyTM'İÛrè, Û, yŠ≈Û– ê'e'İ, è,
 ç, ðk, !İ, Ó' G, çÓ' !È, !_ Û, 'İÓ' !Ólhfhl ~•z ç, ðyè, e' Û
 !C« ,yl≈#Ó' Û, y'İSÈ !İO≈yã, lydÛ, ç, ðyè, e' Û, ç, ðyè,
 @'Ä•İr!Ó' Š%!Ó'İò ~İl'ò'İÓ– ~Ó'•z Š'İD İ%_ ' •İİ'İSÈ
 ÈİyB√y!ŠÛ, Û)°fy' l ÓfÓfliy ~ÓÇ ê'e'İ, è,
 è, ΔyTMÈ, y'İÓ'Ó' Š%İlyà– !C« ,yl≈#ÈÛÈ'Û, !wÛ, ~•z
 ÓfÓfliy Û)°i, 'a'Äi, ÈÛÈ!È, !_Û, !y x!Ó!FSÈB'
 xyÈ, fhs'Ó' #i Û)°fy'İl!Ó' Ûðf !ò'İl' Šy!Ó≈Û,
 Û)°fy'İl!Ó' !ò'İÜ, ~İà'y'İÓ ~ÓÇ !C« ,yl≈#İÜ, !ÓÈİİ'
 !İO≈yã, İlÓ' «, 'İe'İlly, ðİ%_ ' Š%!Óðy ð'İÓ–
 !C« ,ye'İÜÓ' ≤ÄŠy!Ó'İ, ç, ð!Ó' Š'İÓ' !Ó!Óð !ÓÈİİ'
 ä, !'İlÓ' Š« Û, !y !C« ,yl≈#İÜ, 'ò'İCÓ' xlfylf
 í, zFä, !C« ,y ≤Ä!İ, ı,y İlÓ' xyhs' /ÓfÓfliy! x!ç≈İ, ê'e'İ, è,
 fliylyhs'İÓ' Šy•ylf Û, Ó'İÓ– !C« ,yl≈#Ó' x!È, 'İlyçl G
 ç, ð!Ó'@'Ä•İ« Û, !y x!%İy! # ç, ðyè, e'İÜÓ' !ÓlfyŠz ~•z
 lİ%, ! !C« ,ye'İÜÓ' °« ,f– 'UGC (Open and Distance
 Learning programmes and Online Programmes
 Regulations, 2020' x!%İy! # ŠÛ, ° í, zFä, !C« ,y
 ≤Ä!İ, ı,y İlÓ' fl'yi, Û, ç, ðyè, e'İÜ ~•z !ŠÉ!ÓÉ!ŠÉ~Š
 ç, ðyè, e' Û, ç, ðk, !İ, Û, y!≈Û, Ó' # Û, Ó' y
 Óyðfı, yÛ)°Û, ÈüüÈÈ í, zFä, !C« ,yÓ' ç, ð!Ó' Š'İÓ' ~•z
 ç, ðk, !İ, ~Û, ~ÓÛ, !'Û, ç, ð!Ó' Ói≈, İlÓ' Š)ä, ly
 Û, 'İÓ'İSÈ– xyàÛ# 2021ÈüÈ22 !C« ,yÓÈİ≈ 'İ'İÜ,
 fl'yi, Û, hfl'İÓ' ~•z !İO≈yã, !È, !_Û, ç, ðyè, e' Û
 Û, y!≈Û, Ó' # Û, Ó' y •İÓñ ~•z Û'İÜ≈ İlİ, y!ç Š%Ë, yEİ
 Û%_ ' !ÓŸ!Óðfy' !Šk, yhs' @'Ä•İ'Û, 'İÓ'İSÈ– Ói≈, Ûyl
 ç, ðyè, e' Û=!° í, zFä, !C« ,y «, 'İeÓ' !İ≈yl' Û, Û, !, f'İÜ, Ó'
 İly!Ó!•İ, ≤ÄhfliyÓly G !İ'İò=çyÓ# x!%Šy'İÓ' Ó' !ä, !İ, G
 !Ólhfhl •İİ'İSÈ– !Ó'İCÈİ =Ó' &cy'İÓ' y, ç, ð Û, Ó' y
 •İİ'İSÈ ŠzŠÓ !òÛ, =!Ó' ≤Ä!İ, !y •zi, zÉ!çÉ!Š Û, İ≈, Û,
 !ä, !•İ, G !İ'İò=çİ, – Û%_ ' !ÓŸ!Óðfy' ð' Ò' «, 'İe
 fljÈÛÈ!C« ,y ç, ðyè, ÈÛÈİ, z, ç, ðÛ, Ó' ! !C« ,yl≈#ÈÛÈŠy! Û,
 ç, ð!Ó'İEİÓyÓ' ~Û, !è, =Ó' &c, ç)İ≈ xÇÇ– !ŠÉ!ÓÉ!ŠÉ~Š
 ç, ðyè, e'İÜÓ' ~•z ç, ðyè, ÈÛÈİ, z, ç, ðÛ, Ó' ! Û)°i, ÓyÇy G
 •zÇ'İÓ' !ç'İl, !!äi, •İİ'İSÈ– !C« ,yl≈#İòÓ' Š%!Ó'İòÓ'
 Û, !y Ûylyl' 'Ó'İä xyÜÓ' y •zÇ'İÓ' !ç
 ç, ðyè, ÈÛÈİ, z, ç, ðÛ, Ó'İr!Ó' ÓyÇy x!%Óy'İòÓ' Û, y'İçG
 ~!à'İİ'İSÈ– !ÓŸ!Óðfy' ð' Ò' xyÈ, fhs'Ó' #İ
 !C« ,Û, Ó' yz Û)°i, ç, ðyè, ÈÛÈİ, z, ç, ðÛ, Ó' ! ≤Ä!İ, Ó' «, 'İe
 x@'Äi# È, !ÛÛ, y !İ'İ'İSÈ!ÈüüÈ !òG ç, ð)İÓ≈Ó'

Ù`îi,y•z xlfylf !Óòfyî`i,!!Ü, ≤Ä!i,•y`îlÓ` §`ID §ÇÍ%_´
 x!È,K, !Ó`İÇEİK, !Ç«Ü,`îòÓ` §y•yÍf xyÚÓ`y
 xÚ%Z,İ!ä,`İ_@`Ä•iÜ,`îÓ`!SÈ- iÑ,y`îòÓ` ~•z §y•yÍf
 ,öyè,ÈüÈi,z,öÜ,Ó``îiÓ` Ùy`İlyß`î`îl §y•yÍf Ü, •`İÓ
 Ó`İ•z xyÚyÓ` !Óÿ•y§- !È≈, Ó``İlyàf G Ù)°fÓyl
 !Óòfyî`i,!!Ü, §y•y`İÍfÓ` çlf xy!Ù`iÑ,y`îòÓ` xyhs`!Ó`Ü,
 x!È,l@l çyly•z- ~•z ,öyè,ÈüÈi,z,öÜ,Ó`îU%_´
 !Óÿ•y!Óòfy°`îi`Ó` !Ç«î,øk,İi, ≤ÄÜ,Ó``îi !/§`İ@`İ•
 =Ó`&c,ø)≈È) !ÜÜ,y`î`İÓ- í,zßv%_´ !Ç«yD`îlÓ` ,öè,l
 ≤Ä!e`Í`yÍ` §ÇÍ%_´ §Ü,°!Ç«,`îÜ,Ó` §òì≈Ü, G àè,lÙ)°Ü,
 Ùi,yÙi, xyÚy`îòÓ` xyÓ`G §Ü,k, Ü,Ó``îO- Ù%_´
 !Ç«,ye`îÜ í,zÍÜ,`îÈÍ≈Ó` ≤Ä`İÿz xyÚÓ`y ≤Ä!i,ø&!i,Ók, -
 ,öyè,ÈüÈi,z,öÜ,Ó`î≤Ä!i,Ó` §`ID §ÇÍ%Y`T §Ü,°`İÜ, xy!Ù
 xyhs`!Ó`Ü, x!È,l@l çyly•z ~ÓÇ ~•z í,z`îòfy`làÓ`
 §Ó≈yD#i §yÈ,°f Ü,yÚly Ü,ÍÓ` - ≤Ä`İÈ,§Ó` í,É Ó`Ol
 ä,e`Ói≈,# í,z,öyã,yÍ≈ù,yÓ`i, §Ó`Ü,y`îÓ`Ó`
 ò)Ó`!Ç«y,øÈÍ≈`îòÓ` !Ó!ò xò%ÍyÍ`# ü%!oi, - Printed in
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Ù`îi,y•z xlfylf !Óòfyî`i,!!Ü, ≤Ä!i,•y`îlÓ` §`ID §ÇÍ%_´
 x!È,K, !Ó`İÇEİK, !Ç«Ü,`îòÓ` §y•yÍf xyÚÓ`y
 xÚ%Z,İ!ä,`İ_@`Ä•iÜ,`îÓ`!SÈ- iÑ,y`îòÓ` ~•z §y•yÍf
 ,öyè,ÈüÈi,z,öÜ,Ó``îiÓ` Ùy`İlyß`î`îl §y•yÍf Ü, •`İÓ
 Ó`İ•z xyÚyÓ` !Óÿ•y§- !È≈, Ó``İlyàf G Ù)°fÓyl
 !Óòfyî`i,!!Ü, §y•y`İÍfÓ` çlf xy!Ù`iÑ,y`îòÓ` xyhs`!Ó`Ü,
 x!È,l@l çyly•z- ~•z ,öyè,ÈüÈi,z,öÜ,Ó`îU%_´
 !Óÿ•y!Óòfy°`îi`Ó` !Ç«î,øk,İi, ≤ÄÜ,Ó``îi !/§`İ@`İ•
 =Ó`&c,ø)≈È) !ÜÜ,y`î`İÓ- í,zßv%_´ !Ç«yD`îlÓ` ,öè,l
 ≤Ä!e`Í`yÍ` §ÇÍ%_´ §Ü,°!Ç«,`îÜ,Ó` §òì≈Ü, G àè,lÙ)°Ü,
 Ùi,yÙi, xyÚy`îòÓ` xyÓ`G §Ü,k, Ü,Ó``îO- Ù%_´
 !Ç«,ye`îÜ í,zÍÜ,`îÈÍ≈Ó` ≤Ä`İÿz xyÚÓ`y ≤Ä!i,ø&!i,Ók, -
 ,öyè,ÈüÈi,z,öÜ,Ó`î≤Ä!i,Ó` §`ID §ÇÍ%Y`T §Ü,°`İÜ, xy!Ù
 xyhs`!Ó`Ü, x!È,l@l çyly•z ~ÓÇ ~•z í,z`îòfy`làÓ`
 §Ó≈yD#i §yÈ,°f Ü,yÚly Ü,ÍÓ` - xòfy,ái,Éà Ç%È, ÇB,Ó`
 §Ó`Ü,yÓ` í,z,öyã,yÍ≈ù,yÓ`i, §Ó`Ü,y`îÓ`Ó`
 ò)Ó`!Ç«y,øÈÍ≈`îòÓ` !Ó!ò xò%ÍyÍ`# ü%!oi, - Printed in
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2/241 SUBMITTED TEXT 27 WORDS **72% MATCHING TEXT** 27 WORDS

Professor of History, NSOU ≤ÄK,y,øl ~•z ,öyè,È
 í,z,öÜ,Ó``îiÓ` §Ü%òyÍ` fÍç`îi,y!ç §%È,yEÍ Ù%_´,
 !Óÿ•y!Óòfy°`Ü,İ≈,Ü, §ÇÓ`!«,İ, - !Óÿ•y!Óòfy°`
 Ü,İ≈,ç,ø`İ«,Ó` !°!ái, xl%Ü!i, SÈyí, y ~Ó` Ü,y`İly
 xÇ`İçÓ` ø%lÙ%≈i Óy`Ü,y`İlyÈ,y`îÓ` í,zÄò,İi, §jð)!

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Professor of Economics, NSOU ≤ÄK,y,øl ~•z ,öyè,È
 í,z,öÜ,Ó``îiÓ` §Ü%òyÍ` fÍç`îi,y!ç §%È,yEÍ Ù%_´,
 !Óÿ•y!Óòfy°`Ü,İ≈,Ü, §ÇÓ`!«,İ, - !Óÿ•y!Óòfy°`
 Ü,İ≈,ç,ø`İ«,Ó` !°!ái, xl%Ü!i, Ófy!i,`îÓ``îÜ, ~•z ,öyè,
 í,z,öÜ,Ó``îiÓ` `Ü,y`İly xÇ`İçÓ` ø%lÙ%≈i Óy
 ,ø%lÓ`&Í,öyòl ~ÓÇ`Ü,y`İly Ó`Ü,Ù í,zÄò,İi, §jð)≈`

3/241 SUBMITTED TEXT 4 WORDS **100% MATCHING TEXT** 4 WORDS

İi,y!ç §%È,yEÍ Ù%_´ !Óÿ•y!Óòfy°`Ü,

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İi,y!ç §%È,yEÍ Ù%_´, !Óÿ•y!Óòfy°`Ü,

4/241 SUBMITTED TEXT 8 WORDS **52% MATCHING TEXT** 8 WORDS

xyMÈ,!°Ü, Ó`yç`İl!i,Ü, ÓfÓfıy ~Ü,Ü, 14 □ Ó`yç,ø%ı,
 Ó`yç`İl!i,Ü, §

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xyMÈ,!°Ü, Ó`yç`İl!i,Ü, ò Ó`îi, Ü, #`ÓyV, /3. Ü,Í`!è,
 xyMÈ,!°Ü, Ó`yç`İl!i,Ü,

5/241	SUBMITTED TEXT	7 WORDS	100% MATCHING TEXT	7 WORDS
	É6 í, z, öŸÇ•yÓ° 1É7 xl%Ç#°l# 1É8 @ " Åsi, ö!O 1É0 í, z^ljçf ~•z ~Ü, Ü, ,		É4 í, z, öŸÇ•yÓ° 6É5 xl%Ç#°l# 6Åsi, ö!O 6É1 í, z^ljçf ~•z ~Ü, Ü, !	
	SA CC-BG-03.pdf (D149053335)			
6/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ó° lyÜ !Ó^îçÉİ í, z^İÖ'á^İlyàf–		Ó° lyÜ !Ó^îçÉİ í, z^İÖ'á^İlyàf–	
	SA CC-BG-03.pdf (D149053335)			
7/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	İi, , öy^İÓ° l!l– , öÓ° Ói, #≈Ü, y^İ° •		İi, , öy^İÓ° l!l– , öÓ° Ói≈, #Ü, y^İ°	
	SA CC-BG-04.pdf (D149053336)			
8/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	ly Ü, ^İÓ° !SÈ^İ°l, , öÓ° Ói, #≈Ü, y^İ° i, ,			
	SA Thesis for Sabitri Jhuri.pdf (D134558995)			
9/241	SUBMITTED TEXT	4 WORDS	62% MATCHING TEXT	4 WORDS
	y!•İi, fÜ, ^İöÓ° G ^i, Ü!! , ö, ¢, ^İ, öyÉİÜ, İ, y Ü, ^İÓ° !			
	SA Tripuray Bharatiya Shastriya Nrityer Probbab O Bikash eakti Anneshon submitted by Ishita Bhowmik ... (D165073165)			
10/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ó° lyÜ !Ó^îçÉİ í, z^İÖ'á^İlyàf– ~		Ó° lyÜ !Ó^îçÉİ í, z^İÖ'á^İlyàf–	
	SA CC-BG-03.pdf (D149053335)			
11/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Äİi, È, yÓ° flJy«, Ó° ^Ó° ^İá!SÈ^İ°l– ~^			
	SA Thesis for Sabitri Jhuri.pdf (D134558995)			

12/241	SUBMITTED TEXT	7 WORDS	65% MATCHING TEXT	7 WORDS
	yÓ° !§ È,yËÿÓ° # Ü, !Ó !•ÿy^îÓ ç!!≤Áî°î,y xç≈l Ü, ^îÓ°		yÓ° – ~•z È,yËÿÿ !Ó^îçÉËÈ,y^îÓ ç!!≤Áî°î,y xç≈l Ü, ^îÓ°!	
SA	CC-BG-03.pdf (D149053335)			
13/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ó!È,ß° È,yÓ°î, #î° È,yËÿÿ°		Ó!È,ß° È,yÓ°î, #î° È,yËÿÿ°	
SA	CC-BG-03.pdf (D149053335)			
14/241	SUBMITTED TEXT	4 WORDS	95% MATCHING TEXT	4 WORDS
	Ó° È,y^îÓ xy^îÿy!ä,î, •^îî°^îSÈ– ^ÿ		Ó° È,y^îÓ xy^îÿy!ä,î, •^îî°^îSÈ– ~	
SA	CC-BG-02.pdf (D149053334)			
15/241	SUBMITTED TEXT	6 WORDS	78% MATCHING TEXT	6 WORDS
	y Ü, ^îÓ°l– ~^îòÓ° Ù^îòf í,z^îÖ°á^îÿàf •^î°l		y Ü, ^îÓ°l– ~•z §È,yÓ° §f^îòÓ° Ù^îòf í,z^îÖ°á^îÿàf ! SÈ^î°l	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
16/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	ÏÜ, ^Ü,w Ü, ^îÓ°•z à^îî, í,z^îë,!			
SA	Banasree Thesis PDF.pdf (D158239783)			
17/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	z!î,•y^îÿÓ° ò,!<T^îÜ,yî ^î^îÜ,			
SA	Thesis for Sabitri Jhuri.pdf (D134558995)			
18/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	y^î°Ó° xy^îÓ°Ü,îê, í,z^îÖ°á^îÿàf `!		y^îçÓ° xy^îÓ°Ü,îê, í,z^îÖ°á^îÿàf !	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			

19/241	SUBMITTED TEXT	6 WORDS	65% MATCHING TEXT	6 WORDS
	Ó°Ü,y!Ó°•z!i,•yſ– ~=!° ſÓ°Ü,y!Ó° Ü,Ù≈ã,yÓ°#^ïòÓ°		Ó,!k, Ü,Ó° y•^ïÓ– ſÓ°Ü,y!Ó° Ü,Ù≈ã,yÓ°#^ïòÓ° 50	
	W http://www.jagarandaily.com/wp-content/uploads/2020/11/02-11-2020.pdf			
20/241	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	Ó° Ü^ïòſ ſÓ≈y^ï,ö«y í,z^ïÖ'á^ïÿàſ•°		Ó° Ü^ïòſ ſÓ≈y^ï,ö«y í,z^ïÖ'á^ïÿàſ~	
	SA CC-BG-03.pdf (D149053335)			
21/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ü^ïòſ ≤Ä!^ïÜ•z í,z^ïÖ'á Ü,Ó°^ïi,•f°		Ü^ïòſ ≤Ä!^ïÜ•z í,z^ïÖ'á Ü,Ó°^ïi,•f°	
	SA GE-BG-21.pdf (D153200555)			
22/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	ïÓ°Ó° Ü,y!•!# Ó!i≈i,•^ïï^ïSÈ–			
	SA Banasree Thesis PDF.pdf (D158239783)			
23/241	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	xy^ïSÈ!i,y^ïòÓ° Ü^ïòſ í,z^ïÖ'á^ïÿàſ•°		xy^ïSÈ!i,y^ïòÓ° Ü^ïòſ í,z^ïÖ'á^ïÿàſ	
	SA GE-BG-41.pdf (D164891237)			
24/241	SUBMITTED TEXT	4 WORDS	95% MATCHING TEXT	4 WORDS
	ô^ïÓ° È,yÓ°i,Ó°ïÈ!≈!Ó!È,ß° ſ		ô^ïÓ° È,yÓ°i,Ó°ïÈ!≈Ó°!Ó!È,ß°	
	SA CC-BG-04.pdf (D149053336)			
25/241	SUBMITTED TEXT	5 WORDS	76% MATCHING TEXT	5 WORDS
	Ó•z!è,Ó°^ïi,•y!ſÜ, Ù)°f x,ö!Ó°ſ#Ù– 1657 ^			
	SA Tripuray Bharatiya Shastriya Nrityer Probbab O Bikash eakti Anneshon submitted by Ishita Bhowmik ... (D165073165)			

26/241	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
	í,z,öyòyl !•îſîó !óîçēī =ó°&c,ö)î≈- ~		í,z,ölfyſ !•îſîó !óîçēī =ó°&c,ö)î≈	
SA	CC-BG-03.pdf (D149053335)			
27/241	SUBMITTED TEXT	5 WORDS	95% MATCHING TEXT	5 WORDS
	Ó°ã,lyî° Ê%,îê, í,zîë,îſÈ ì,yó°		Ó°ã,lyî° Ê%,îê, í,zîë,îſÈ- 23É3 ì,yó°	
SA	GE-BG-21.pdf (D153200555)			
28/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	ê,ó° xl%óyò Û,îó°l •zçîó°ç		ê,ó° xl%óyò Û,îó°l •zçîó°!ç°	
SA	CC-BG-03.pdf (D149053335)			
29/241	SUBMITTED TEXT	4 WORDS	83% MATCHING TEXT	4 WORDS
	Ó°ã,lyî° - ~îòó° Ûîôf í,zîö'áîlyàf •î°		Ó°ã,lyî° •yi, îò- îſyîòó° Ûîôf í,zîö'áîlyàf •î°	
SA	CC-BG-03.pdf (D149053335)			
30/241	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	îſó° !ó!È,ß° àê,ly ó!î≈î, •îî°îſÈ @°		îſó° !ó!È,ß° àê,ly ó!î≈î, •îî°îſÈ- ~	
SA	GE-BG-41.pdf (D164891237)			
31/241	SUBMITTED TEXT	11 WORDS	39% MATCHING TEXT	11 WORDS
	xyî°yã,ly Û,ó°&l- 3- •zli,•yîſó° í,z,öyòyl !•ſyîó° xydÛ,ly G °ÛîÈÛÉÓ, _yhs° Ó° =ó°&c xyî°yã,ly Û,ó°&l- 1		xyî°yã,ly Û,ó°&l- 7- xÛ,î,°y° Óſ% Ó° áy °,öóó°y!Û, lyé,ó° ~ó!ç< xyî°yã,ly Û,ó°&l- 8-	
SA	CC-BG-03.pdf (D149053335)			
32/241	SUBMITTED TEXT	5 WORDS	87% MATCHING TEXT	5 WORDS
	î,ñ,ö!ÿä,ÛóD Ó°yçf,ö%hflÛ,öEî≈ò-		î,îñ,ö!ÿä,ÛóD Ó°yçf,ö%hflÛ,öEî≈ò- 3	
SA	GE CO 31 A.pdf (D164896191)			

33/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	í,z_Ó`ÈüÈ,ö!ÿä,ù È,yÓ`ì,		í,z_Ó`ÈüÈ,ö!ÿä,ù È,yÓ`ì, ~	
SA	CC-BT-07 Final.pdf (D164975454)			
34/241	SUBMITTED TEXT	9 WORDS	80% MATCHING TEXT	9 WORDS
	É15 í,z,öŸÇ•yÓ` 2É16 ≤Äÿ,yÓ`# 2É17 @`Äsi,ö!O 2É0 í,z`ljçf ~•z ~Ü,Ü í,z`ljçf •°!		É4 í,z,öŸÇ•yÓ` 7É5 xl%ç#°!# 7É6 @`Äsi,ö!O 7É1 í,z`ljçf ~•z ~Ü,`üÜ,í,z`ljçf •°!ç«,	
SA	CC-BG-03.pdf (D149053335)			
35/241	SUBMITTED TEXT	3 WORDS	84% MATCHING TEXT	3 WORDS
	Ó`Ü,y!Ó` l#!ì,Ó` ŸÛy`î`yã,ly Ü,Ó`		Ó`Ü,y`î`Ó`Ó` î,#Ó ŸÛy`î`yã,ly Ü,Ó`^	
W	https://jagarandaily.com/wp-content/uploads/2022/08/19-08-2022.pdf			
36/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ü,È,y`î`Ó ≤Ä`î`î`yà Ü,Ó`y •^		Ü,È,y`î`Ó ≤Ä`î`î`yà Ü,Ó`y	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
37/241	SUBMITTED TEXT	5 WORDS	95% MATCHING TEXT	5 WORDS
	x!È,K,î,y xç≈l Ü,`î`Ó`l- Ÿ%ò«, ç		x!È,K,î,y xç≈l Ü,`î`Ó`ñ !!!ò≈	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
38/241	SUBMITTED TEXT	8 WORDS	62% MATCHING TEXT	8 WORDS
	Ü,Ó`y îy`î`Ó ly`î`ñ`ü,y!è,`ü,y!è,è,yÜ,y		Ü,Ó`y îy!`-~Ó` çlf`ü,y!è,`ü,y!è,è,yÜ,y	
W	http://www.jagarandaily.com/wp-content/uploads/2020/11/02-11-2020.pdf			
39/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	í,z_Ó`ÈüÈ,ö!ÿä,ù È,yÓ`ì,		í,z_Ó`ÈüÈ,ö!ÿä,ù È,yÓ`ì, ~	
SA	CC-BT-07 Final.pdf (D164975454)			

40/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	ò« ,ì ,yÓ° , ò!Ó° ä ,î° !ò ^îî° !SÈ ^î°l- !		ò« ,ì ,yÓ° , ò!Ó° ä ,î° !ò ^îî° !SÈ ^î°l-	
	SA CC-BG-03.pdf (D149053335)			
41/241	SUBMITTED TEXT	6 WORDS	66% MATCHING TEXT	6 WORDS
	Ó° ä ,y!•òy ^ÛË ,y ^ÏÓ , ò)Ó° î Û , Ó° ^îî , , òy ^ÏÓ° !		Ó° ä ,y!•òy ÈüüÈ È ^î ä ,y!•òy Óyhflî ^ÏÓ , ò)î≈ Û , Ó° ^îî , , òy ^ÏÓ°	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
42/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	í ,z ^îjçf ^ÏÛ , ÛË , ° Û , Ó° yÓ° çlf ç		í ,z ^îjçf ^ÏÛ , ÛË , ° Û , Ó° yÓ° çlf ,	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
43/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	í ,z_Ó° ÈüÈ , ò!ÿä , Û È , yÓ° î ,		í ,z_Ó° ÈüÈ , ò!ÿä , Û È , yÓ° î , ~	
	SA CC-BT-07 Final.pdf (D164975454)			
44/241	SUBMITTED TEXT	9 WORDS	88% MATCHING TEXT	9 WORDS
	É5 í ,z , òÛç •yÓ° 3É6 ≤Äÿ ,yÓ°# 3É37 @ ^Äsi , ò!O 3É0 í ,z ^îjçf ~•z ~Û , ^ÏÛ , Ó° í ,z ^îjçf •°		É4 í ,z , òÛç •yÓ° 7É5 xl%ç#°!# 7É6 @ ^Äsi , ò!O 7É1 í ,z ^îjçf ~•z ~Û , ^ÏÛ , Ó° í ,z ^îjçf •° !ç« ,	
	SA CC-BG-03.pdf (D149053335)			
45/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Û , S%È , ò!Ó° Óî≈ , l « , Û , Ó° y		Û , S%È , ò!Ó° Óî≈ , l Û , Ó° y •	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
46/241	SUBMITTED TEXT	4 WORDS	95% MATCHING TEXT	4 WORDS
	ò!Ó° Óî≈ , l Û , Ó° y •î° î , y !î , !		ò!Ó° Óî≈ , l Û , Ó° y •î° î , y •î ,	
	SA CC-EC-03.pdf (D149057140)			

47/241	SUBMITTED TEXT	6 WORDS	88% MATCHING TEXT	6 WORDS
	ö!Ó°Ü,yë,y^ÏÛy ÓfÓ•yÓ° Ü,^ÏÓ° ~Ü, !Ócy° ^§		ö!Ó°Ü,yë,y^ÏÛy ÓfÓ•yÓ° Ü,^ÏÓ° – Ü,y^	
SA	GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			
48/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ü,Ó°^Ïi,ñi,y^ÏÜ, Óy•i,		Ü,Ó°^Ïi,ñi,y^ÏÜ, Óy•i	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
49/241	SUBMITTED TEXT	9 WORDS	61% MATCHING TEXT	9 WORDS
	Ü,Ó°yÓ°^Ü,y^Ïä,çTy Ü,^ÏÓ°l!!– i,^ÏÓ°1648ÈÜÈ49 §y^Ï° ~•z §		Ü,Ó°yÓ°^Ü,y^Ïly^Ïä,çTy Ü,^ÏÓ°l!!– i,y•z	
SA	GE CO 31 A.pdf (D164896191)			
50/241	SUBMITTED TEXT	8 WORDS	47% MATCHING TEXT	8 WORDS
	y!D^ÏÓ°Ó° Ó°yçcÜ,y^Ï° ÙÏÓòy!Ó° ÓfÓfliy §jð^ÏÜ≈, xy^Ï°yã,ly Ü,Ó°&l– 2É ç		y^ÏÓ°Ó° à,•#i, !Ó°Ïò!ç ç^ÏΣÓ° í,ài, ~Ó!ä,ð^ÏÜ≈, xy^Ï°yã,ly Ü,Ó°&l– 7É	
SA	CC-BG-02.pdf (D149053334)			
51/241	SUBMITTED TEXT	9 WORDS	88% MATCHING TEXT	9 WORDS
	É6 í,z,ð§Ç•yÓ° 4É7 ≤ÄÿÿyÓ°# 4É8 @~Äsi,ð!O 4É0 í,z^Ïjçf ~•z ~Ü,^ÏÜ,Ó° í,z^Ïjçf •°!		É4 í,z,ð§Ç•yÓ° 7É5 xl%ç#°l# 7É6 @~Äsi,ð!O 7É1 í,z^Ïjçf ~•z ~Ü,^ÏÜ,Ó° í,z^Ïjçf •°!ç«,	
SA	CC-BG-03.pdf (D149053335)			
52/241	SUBMITTED TEXT	5 WORDS	58% MATCHING TEXT	5 WORDS
	ö!Ó°Ü,ly Ü,^ÏÓ°!SÈ^Ï!– xyj^Ï! i,!!^Ïä,^ÏÏ°!SÈ^Ï!		ö!Ó°Ü,lyÓ° !ÓÓ°&^Ïk, !SÈ^Ï!– !i,!!^Ïä,^ÏÏ°!SÈ^Ï!	
SA	GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			
53/241	SUBMITTED TEXT	8 WORDS	55% MATCHING TEXT	8 WORDS
	ÄÓ¶, Ó°ä,ly Ü,Ó°&l– 2É Ù%â° çy§Ü,^Ï!i Ü, #È,y^ÏÓ° §y!i,		ÄÓ¶, Ó°ä,ly Ü,Ó°&l– 5É §Ûyçç,^Ïsf^ÏÜ,y^Ïly o^ÏÓfÓ° òyÜ Ü, #È,y^ÏÓ°!!ô≈y!Ó°i, •	
SA	GE CO 31 A.pdf (D164896191)			

54/241	SUBMITTED TEXT	5 WORDS	62% MATCHING TEXT	5 WORDS
	Ü,Ó`y Ω,Ó`î`!- ,đó`óı, #≈Ü,y`î°`^`çó`çy•`^`óç!Ü,			
SA	Thesis for Sabitri Jhuri.pdf (D134558995)			
55/241	SUBMITTED TEXT	5 WORDS	88% MATCHING TEXT	5 WORDS
	Ûyl%`îÉİÓ` í,z,đ!fli!ı, °«,f Ü,Ó`y İyl`			
SA	Banasree Thesis PDF.pdf (D158239783)			
56/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	fliyİ`#È,y`îÖ`ÓÏÓyÏ`÷ó`& Ü,`îÖ`l`~			
SA	Tripuray Bharatiya Shastriya Nrityer Probbab O Bikash eakti Anneshon submitted by Ishita Bhowmik ... (D165073165)			
57/241	SUBMITTED TEXT	5 WORDS	80% MATCHING TEXT	5 WORDS
	ÓÏÓyÏ`Ü,`îÖ`!SÈ`î°!- ,đó`óı, #≈ Ñİ`Ü,y`î°			
SA	Tripuray Bharatiya Shastriya Nrityer Probbab O Bikash eakti Anneshon submitted by Ishita Bhowmik ... (D165073165)			
58/241	SUBMITTED TEXT	7 WORDS	63% MATCHING TEXT	7 WORDS
	yÉİ#`Ó!ıÜ, ,đıó`Óy`îÖ` çß√@`Ã`î Ü,`îÖ`!SÈ`î°!- !ı,!! ,			
SA	Thesis for Sabitri Jhuri.pdf (D134558995)			
59/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	È,yÓ`ı,Ó`îÉİ≈Ó` •z!ı,•y`îÏÓ`			È,yÓ`ı,Ó`îÉİ≈Ó` •z!ı,•Ó`
SA	CC-BG-03.pdf (D149053335)			
60/241	SUBMITTED TEXT	3 WORDS	78% MATCHING TEXT	3 WORDS
	È,yÓ`ı,Ó`îÉİ≈Ó` Ñyçfl,Ò!ı,`îÜ, •z!ı,•y`			È,yÓ`ı,Ó`îÉİ≈Ó` Ñyçfl,Ò!ı,Ü,`ıı,`î•fÓ` •z!ı,•yÏ
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			

61/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ó` myÓ`y ≤ÄË,y!Ói, •`iï`!SÈ`i`l		Ó` myÓ`y ≤ÄË,y!Ói, •`iï`!SÈ`i`v[`	
SA	GE-BG-21.pdf (D153200555)			
62/241	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	i,y Ó`yÓ` x`i,ø«,y Ó`y`lá ly-		i,y Ó`yÓ` x`i,ø«,y Ó`y`lá ly-	
SA	CC-BG-04.pdf (D149053336)			
63/241	SUBMITTED TEXT	5 WORDS	91% MATCHING TEXT	5 WORDS
	Ü, !ê, ê, #Ü,y Ó`ä,ly Ü,Ó`&l- 3É		Ü, !ê, ŒÇ!«,ê, #Ü,y Ó`ä,ly Ü,Ó`&l- 3É	
SA	CC-BG-02.pdf (D149053334)			
64/241	SUBMITTED TEXT	9 WORDS	55% MATCHING TEXT	9 WORDS
	Ü,`iòÓ` Ü,ySÈ`i`iÜ, í,z,øí%_`!ç«,y` ,ø`iï`!SÈ`i`l`y Ó!iÜ, !•jy`			
SA	Tripuray Bharatiya Shastriya Nrityer Probbab O Bikash eakti Anneshon submitted by Ishita Bhowmik ... (D165073165)			
65/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	È, !ÜÜ,y !Ó`iY`Éi`Ü,Ó`&l- 5É10 @`		È, !ÜÜ,y !Ó`iY`Éi`Ü,Ó`&l- 5É10 @`	
SA	GE CO 31 A.pdf (D164896191)			
66/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	í,z,øÓ``^!i,Óyã,Ü, ≤ÄË,yÓ`Ê,`i`!		í,z,øÓ``^!i,Óyã,Ü, ≤ÄË,yÓ`Ê,`i`-	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
67/241	SUBMITTED TEXT	6 WORDS	68% MATCHING TEXT	6 WORDS
	Ü,`iÓ` -`Ü,y`i`ly`Ü,y`i`ly`i`i,•y!Ü, Ü`i`l`Ü,`iÓ`l`^		Ü,`iÓ``Ü,y`i`ly`Ü,y`i`ly`i`i,ø!ÓcyÓ`ò`Ü`i`l`Ü,`iÓ`l`	
SA	CC-BG-04.pdf (D149053336)			

68/241	SUBMITTED TEXT	6 WORDS	76% MATCHING TEXT	6 WORDS
	IÙ≈yi Ü, ^İÓ°!SÈ^İ°! Ó°yçy Ó#Ó° !İÇ Ó% [^]		IÙ≈yi Ü, ^İÓ°!SÈ^İ°!– Ó# Ó° Ó° ^İÇÓ°	
SA	GE-BG-41.pdf (D164891237)			
69/241	SUBMITTED TEXT	5 WORDS	88% MATCHING TEXT	5 WORDS
	Ü, ^İÓ°!SÈ^İ°!– İı,İ! ~G í,z,ø°!Π, Ü, ^İÓ°		Ü, ^İÓ°!SÈ^İ°!– İı,İ! í,z,ø°!Π, Ü, ^İÓ°!	
SA	GE-BG-21.pdf (D153200555)			
70/241	SUBMITTED TEXT	6 WORDS	87% MATCHING TEXT	6 WORDS
	Ü, ^İÓ°!SÈ^İ°!– !Ü, v, øÓ°Óı, #≈Ü, y^İ°			
SA	Tripuray Bharatiya Shastriya Nrityer Probbab O Bikash eakti Anneshon submitted by Ishita Bhowmik ... (D165073165)			
71/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ó°*^İ,ø !Ó^İÓã,ly Ü, Ó°y•İ° – İ		Ó°*^İ,ø !Ó^İÓã,ly Ü, Ó°y•İ°	
SA	CC-BT-04.pdf (D150574669)			
72/241	SUBMITTED TEXT	6 WORDS	71% MATCHING TEXT	6 WORDS
	Ü, Ó° ^İı, !İ^İò≈ç !ò^İİ°!SÈ^İ°!– Ó°y İyİ°ñ			
SA	Banasree Thesis PDF.pdf (D158239783)			
73/241	SUBMITTED TEXT	5 WORDS	76% MATCHING TEXT	5 WORDS
	É3 í,z,øİÇ•yÓ° 7É4 ≤ÄÿçyÓ°# 7É5 @~Äsi,ø!O 7É0 í,z^İjçf çy•çy•y^		É4 í,z,øİÇ•yÓ° 9É5 xl%ç#°!# 9É6 @~Äsi,ø!O 9É1 í,z^İjçf y Ü, y^	
SA	CC-BG-03.pdf (D149053335)			
74/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó^İÓ°y!øı,y Ü, Ó° ^İı, ^ã, ^İİ°!SÈ^		Ó^İÓ°y!øı,y Ü, Ó° ^İı, ^ã, ^İİ°!SÈ°– !	
SA	GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			

75/241	SUBMITTED TEXT	3 WORDS	87% MATCHING TEXT	3 WORDS
	Ü, Ó`yÓ` ,ä!Ó`Ü, "ly Ü, ^iÓ`!SÈ`i!-		Ü, Ó` ^i, i, yÓ` ,ä!Ó`Ü, "ly Ü, ^iÓ`!SÈ`i!	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
76/241	SUBMITTED TEXT	6 WORDS	65% MATCHING TEXT	6 WORDS
	Ü, ÿ í, z`iÖ`á Ü, Ó`y`î` - ÿÛ%Ó`à`îi, , Ó` î%`		Ü, ÿ í, z`iÖ`á Ü, Ó`y`î` - zòy`Ó`ifl[Ó`* , ðñ î!	
SA	GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			
77/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ó`i` Ü`îl Ü, Ó` ^i, i iñ, yÓ`			
SA	Banasree Thesis PDF.pdf (D158239783)			
78/241	SUBMITTED TEXT	5 WORDS	88% MATCHING TEXT	5 WORDS
	Ü, ^iÓ`!SÈ`i!ñ i, i! Ü`îl Ü, Ó` ^i, i`		Ü, ^iÓ`!SÈ`i!- i, i! Ü`îl Ü, Ó` ^i, i`	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
79/241	SUBMITTED TEXT	5 WORDS	85% MATCHING TEXT	5 WORDS
	í, z`iÖ`á Ü, Ó`y`î`i, , ðy`iÓ` xyÜ, Ó`iÓ`		í, z`iÖ`á Ü, Ó`y`î`i, , ðy`iÓ` ! Ó`y`iÓ` !	
W	http://www.jagarandaily.com/wp-content/uploads/2020/11/02-11-2020.pdf			
80/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	í, z`iÖ`á Ü, Ó`y`î`i, , ðy`iÓ`ñ		í, z`iÖ`á Ü, Ó`y`î`i, , ðy`iÓ`ñ ~	
W	http://www.jagarantripura.com/wp-content/uploads/2017/05/31-05-2017.pdf			
81/241	SUBMITTED TEXT	8 WORDS	88% MATCHING TEXT	8 WORDS
	É3 í, z, ðÿÇ`yÓ` 8É4 ≤ÄÿzyÓ`# 8É5 @`Äsi, ð!O 8É0 í, z`ijçf ~•z ~Ü, Ü, !ê, , ðyè, Ü, Ó`		É4 í, z, ðÿÇ`yÓ` 21É5 ,xl%Ç#l# 21É6 @`Äsi, ð!O 21É1 í, z`ijçf ~•z ~Ü, Ü, !ê, , ðyè, Ü, Ó`	
SA	CC-BG-03.pdf (D149053335)			

82/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ë, yà Ü, ^îÓ* xy^î*yä, ly Ü, Ó*y		Ë, yà Ü, ^îÓ* xy^î*yä, ly Ü, Ó*y ^	
SA	GE-BG-21.pdf (D153200555)			
83/241	SUBMITTED TEXT	3 WORDS	83% MATCHING TEXT	3 WORDS
	Ü, ^îÓ* !SÈ^î! xîÓy í, z_Ó*y!ôÜ, yÓ*			
SA	Tripuray Bharatiya Shastriya Nrityer Prohab O Bikash eakti Anneshon submitted by Ishita Bhowmik ... (D165073165)			
84/241	SUBMITTED TEXT	5 WORDS	83% MATCHING TEXT	5 WORDS
	Ë, !_^î, î, î, ê, ^ðî^î, !ÓË, _' Ü, Ó*y •^îî!		Ë, !_^î, î, î, ê, ^ðî^î, Ë, yà Ü, Ó*y •^îî^	
SA	CC-BT-04.pdf (D150574669)			
85/241	SUBMITTED TEXT	6 WORDS	84% MATCHING TEXT	6 WORDS
	î, ! @^ÿÜ Ü, Ó*^î, ^ä, ^îî* !SÈ^î! - !Ü, v ^î		î, ! ≤^ÿ, yÜ Ü, Ó*^î, ^ä, ^îî* !SÈ^î! !Ü, v	
SA	GE-BG-21.pdf (D153200555)			
86/241	SUBMITTED TEXT	5 WORDS	90% MATCHING TEXT	5 WORDS
	Ó*yç^îî, Ü, ñ xî≈^îî, Ü, ñ yÿ!çÜ, xÓfliyÓ* , ô!Ó*^			
SA	Tripuray Bharatiya Shastriya Nrityer Prohab O Bikash eakti Anneshon submitted by Ishita Bhowmik ... (D165073165)			
87/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	ô!Ó* Óî≈, l Ü, Ó*^î, , öy^îÓ* !		ô!Ó* Óî≈, l Ü, Ó*^î, , öy^îÓ* - l ≤	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
88/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ü, Ó*^î, ^ä, ^îî* !SÈ^î! !Ü, v		Ü, Ó*^î, ^ä, ^îî* !SÈ^î! - !Ü, v	
SA	GE-BG-21.pdf (D153200555)			

89/241	SUBMITTED TEXT	4 WORDS	90% MATCHING TEXT	4 WORDS
	Ó`y !Ë,ß" Ùi, ^, öy£ÏÏ Ü, ^ÏÓ" ^ÏSÈl- ï, ^		Ó`y ^ÏÜÿ³Ó" çÜ !Ë,ß" Ùi, ^, öy£ÏÏ Ü, ^ÏÓ" ^ÏSÈl- !i, !	
SA	CC-BG-02.pdf (D149053334)			
90/241	SUBMITTED TEXT	7 WORDS	85% MATCHING TEXT	7 WORDS
	É5 í,z, ðÏÇ•yÓ° 9É6 ≤ÄÿçyÓ°# 9É7 @`Äsi, ð!O 9É0 í,z ^Ïjçf ~•z ~Ü, Ü, ,		É4 í,z, ðÏÇ•yÓ° 21É5 çl%ç#°!# 21É6 @`Äsi, ð!O 21É1 í,z ^Ïjçf ~•z ~Ü, Ü, !	
SA	CC-BG-03.pdf (D149053335)			
91/241	SUBMITTED TEXT	6 WORDS	76% MATCHING TEXT	6 WORDS
	ÏòÓ° Ùi, ç•z Ü, çT fl[#Ü, yÓ° Ü, ^ÏÓ" !SÈ ^Ïl-		ÏòÓ° Ùi, lÜ, ^ÏÓ" - ç!_ fl[#Ü, yÓ° Ü, ^ÏÓ" !SÈ ^Ïl ^	
SA	GE-BG-41.pdf (D164891237)			
92/241	SUBMITTED TEXT	5 WORDS	87% MATCHING TEXT	5 WORDS
	Ü, yä, !Ó•y ^ÏÓ° Ó° Ó° yçy ≤Äÿl lyÓ° yÏ ^i		Ü, yä, !Ó•y ^ÏÓ° Ó° Ó° yçy lÓ° lyÓ° yÏ ^i	
SA	GE-BG-21.pdf (D153200555)			
93/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	ö)Ó≈ G ð!« ç, îËüË, ð)Ó≈ Ó ^ÏDÓ° í, z,		ö)Ó≈ G ð!« ç, îËüË, ð)Ó≈ Ó ^ÏDÓ° í, z,	
SA	CC-BG-02.pdf (D149053334)			
94/241	SUBMITTED TEXT	5 WORDS	71% MATCHING TEXT	5 WORDS
	Ïll, ç, Ü, ñ Ó° yç ~Ïll, ç, Ü, ñ ïyÛy!çÜ, xÓfliyÓ° , ð!Ó° ^Ïç			
SA	Banasree Thesis PDF.pdf (D158239783)			
95/241	SUBMITTED TEXT	5 WORDS	90% MATCHING TEXT	5 WORDS
	Ó`y Ü, ^ÏÏ" Ü, !é, Ü, yÓ° îí, z ^ÏÖ'á Ü, ^ÏÓ° ^		Ó° ≤Äöyö Ü, ^ÏÏ" Ü, !é, Ü, yÓ° îí, z ^ÏÖ'á Ü, ^ÏÓ°	
SA	GE-EC-41.pdf (D164972222)			

96/241	SUBMITTED TEXT	8 WORDS	52% MATCHING TEXT	8 WORDS
	y!•îſîÓ í,zîŒ'á Ü,Ó`y•î* – îŒ`yç,ö%î,Ó`y~Ü,		yîŒÓ` Ü,ÿ í,zîŒ'á Ü,Ó`y•î* – !Ó!ù,ß" ,ö!Ó`Ü,"	
SA	GE-EC-41.pdf (D164972222)			
97/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Óyç#Ó` îŒ, îŒc ÛyÓ`yë,y çy!î,Ó`		Óyç#Ó` îŒ, îŒc ÛyÓ`yë,y çy!î,Ó` Œ	
SA	CC-BG-03.pdf (D149053335)			
98/241	SUBMITTED TEXT	7 WORDS	86% MATCHING TEXT	7 WORDS
	É4 í,z,öŒç•yÓ` 10É5 çÄÿçyÓ`# 10É6 @`Äsi,ö!O 10É0 í,zîŒçf ~•z ~Ü,Ü,îè, ,		É4 í,z,öŒç•yÓ` 21É5 ,xl%ç#°!# 21É6 @`Äsi,ö!O 21É1 í,zîŒçf ~•z ~Ü,Ü,îè, ,	
SA	CC-BG-03.pdf (D149053335)			
99/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	y•yîŒfÓ` •yî, Óy!í, îŒî` !òîŒî`!SÈîŒ!– !			
SA	Thesis for Sabitri Jhuri.pdf (D134558995)			
100/241	SUBMITTED TEXT	7 WORDS	95% MATCHING TEXT	7 WORDS
	ÓîŒ`yô î,#Ó xyÜ,yÓ` ôyÓ`î Ü, îŒÓ` – !		ÓîŒ`yô î,#Ó xyÜ,yÓ` ôyÓ`î Ü,Ó`îŒÓ–	
SA	GE CO 31 A.pdf (D164896191)			
101/241	SUBMITTED TEXT	5 WORDS	78% MATCHING TEXT	5 WORDS
	îŒî`!SÈîŒ!– xyÜ,ÓÓ` í,z,ö°!Œ, Ü, îŒÓ`!SÈîŒ!`		îŒî`!SÈîŒ!– !î,î! í,z,ö°!Œ, Ü, îŒÓ`!SÈîŒ!`	
SA	CC-BG-03.pdf (D149053335)			
102/241	SUBMITTED TEXT	9 WORDS	42% MATCHING TEXT	9 WORDS
	xyîŒyã,ÿ Ü,Ó`&l– 3É Û%â° ŒçÜ, îŒè, ÄÓ`DîŒçîŒÓÓ` È,ÛÜ,y xyîŒyã,ÿ Ü,Ó`&l– 10É6 @`		xyîŒyã,ÿ Ü,Ó`&l– / 3 &*# 1É ÍófÈ,yÓ`î,#xyÍ≈È,yËÿÓ` È,yËÿÿ,Ü, ~Ó!ç<Tf=!° xyîŒyã,ÿ Ü,Ó`&l– 2É ≤	
SA	CC-BG-02.pdf (D149053334)			

103/241	SUBMITTED TEXT	7 WORDS	86% MATCHING TEXT	7 WORDS
	É4 í, z, öŸÇ•yÓ° 11É5 ≤ÄÿzyÓ°# 11É6 @ "Äsi, ö!O 11É0 í, z^ljçf ~•z ~Ü, Ü, !è, ,		É4 í, z, öŸÇ•yÓ° 21É5 ,x!%ç#!# 21É6 @ "Äsi, ö!O 21É1 í, z^ljçf ~•z ~Ü, Ü, !è, ,	
	SA CC-BG-03.pdf (D149053335)			
104/241	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
	ö%Ó° àá° Ü, Ó° ^li, ^ä, ^ll° !SÈ^l°l- !Ü,			
	SA Banasree Thesis PDF.pdf (D158239783)			
105/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	ï, Ü, Ó° ^li, ^ä, ^ll° !SÈ^l°l- ~•z		ï, Ü, Ó° ^li, ^ä, ^ll° !SÈ^l°l- ~•z ¶	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
106/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ü, y!è, ^ll° í, zè, ^li, , öy^lÓ° !!		Ü, y!è, ^ll° í, zè, ^li, , öy^lÓ° !!	
	SA CC-BG-03.pdf (D149053335)			
107/241	SUBMITTED TEXT	6 WORDS	61% MATCHING TEXT	6 WORDS
	ï, ^lÓ° yò xy^l@y^lÓ° Ü, ^ll° Ü, !è, Ó° * , ö ^lÜ! !Ó÷k, Ü, , £		ï, Ü, ^lÓ° - ~•z xy^l@y^lÓ° Ü, ^ll° Ü, !è, ~Ó!ç<T° !!j"Ó° * , öÈüüüÈ Ü, - •	
	SA GE-BG-41.pdf (D164891237)			
108/241	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	xfl[#Ü, yÓ° Ü, Ó° y ly!° ly, ^lÓ°		xfl[#Ü, yÓ° Ü, Ó° y ly!° ly- í, ^lÓ°	
	SA GE-BG-21.pdf (D153200555)			
109/241	SUBMITTED TEXT	4 WORDS	66% MATCHING TEXT	4 WORDS
	Ü, Ó° y •!° - , öÓ° Ói, #≈Ü, y^l° !È, ß" , ö!Ó° !fli!i, ^		Ü, Ó° y •!° - , öÓ° Ói≈, #Ü, y^l° Ó° yçf=!°Ó° , ö!Ó° ¶Çáfyö ï,	
	SA GE-EC-41.pdf (D164972222)			

110/241	SUBMITTED TEXT	6 WORDS	85% MATCHING TEXT	6 WORDS
	É6 í, z, öſÇ•yÓ° 12É7 ≤ÄÿzyÓ°# 12É8 @“Äsi, ö!O 12É0 í, z^ljçf ~•z ~Ü, ^		É4 í, z, öſÇ•yÓ° 21É5 ,x!%ç#°!# 21É6 @“Äsi, ö!O 21É1 í, z^ljçf ~•z ~Ü, ^	
	SA CC-BG-03.pdf (D149053335)			
111/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	ö, ¢, ^i, öyEÜ, i, y Ü, Ó° ^li, l-		ö, ¢, ^i, öyEÜ, i, y Ü, Ó° ^li, l	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
112/241	SUBMITTED TEXT	6 WORDS	70% MATCHING TEXT	6 WORDS
	î Ü, Ó° y • ^i!SÈ^i, y ^iòÓ° Ù^iòf í, z^iÖ'á^		î Ü, Ó° y • i, y ^iòÓ° ü^iòf í, z^iÖ'á^	
	SA GE-EC-41.pdf (D164972222)			
113/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	i, !Ó° Ü, Ó° ^li, ^ä, ^i!SÈ^i!-		i, Ó° # Ü, Ó° ^li, ^ä, ^i!SÈ^i! ~	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
114/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	i!SÈ^i!- •z, z^iÓ° y, ö#i° !		i!SÈ^i!- •z, z^iÓ° y, ö#i°	
	SA GE-BG-21.pdf (D153200555)			
115/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ü, ^iÓ° !SÈ^i! i, y ^iòÓ° Ù^iòf í, z^iÖ'á^i!yàf •^		Ü, ^iÓ° !SÈ^i! i, y ^iòÓ° Ù^iòf í, z^iÖ'á^i!yàf ≤	
	SA GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			
116/241	SUBMITTED TEXT	4 WORDS	88% MATCHING TEXT	4 WORDS
	xy^i°yã, ly Ü, Ó° &l- 12É8 @“Äsi, ö!O q Ó°		xy^i°yã, ly Ü, Ó° &l- 1É9 @“Äsi, ö!O 1É ſÓ°^	
	SA GE CO 31 A.pdf (D164896191)			

117/241	SUBMITTED TEXT	7 WORDS	63% MATCHING TEXT	7 WORDS
	y° 13É7 í,z,öŸÇ•yÓ° 13É8 ≤ÄÿzyÓ°# 13É9 @~Äsi,ö!O 13É0 í,z^ljçf Öi≈, Ùyl ~Ü, ^iÜ, Ó° í,z^		yç 19É7 í,z,öŸÇ•yÓ° 19É8 xl%ç#l# 19É9 @~Äsi,ö!O 19É1 í,z^ljçf ~•z ~Ü, è, ,öyè, Ü, Ó° ^!°EüüÈ í,z,	
SA	CC-BG-03.pdf (D149053335)			
118/241	SUBMITTED TEXT	7 WORDS	94% MATCHING TEXT	7 WORDS
	ÓEiï° =!°Ó° í,z,öÓ° !Ó°içEi =Ó° &c xy^iÓ°y,ö Ü, ^iÓ° !ç«		ÓE Ó° í,z,öÓ° !Ó°içEi à%Ó°%c xy^iÓ°y,ö Ü, ^	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
119/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ü, •z Ü, ÿ Ó°y ^i^i, ,öy^iÓ° – !,			
SA	5.pdf (D121846347)			
120/241	SUBMITTED TEXT	9 WORDS	71% MATCHING TEXT	9 WORDS
	ikT...Ó° ≤ÄÜ, ,li, 14É4 í,z,öŸÇ•yÓ° 14É5 ≤ÄÿzyÓ°# 14É6 @~Äsi,ö!O 14É0 í,z^ljçf ~•z ~Ü, !è, ,öyè, Ü, ^		iŸ Ó° !ÓÜ, É7 í,z,öŸÇ•yÓ° 19É8 xl%ç#l# 19É9 @~Äsi,ö!O 19É1 í,z^ljçf ~•z ~Ü, Ü, !öyè, Ü,	
SA	CC-BG-03.pdf (D149053335)			
121/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Üòf!%^iàÓ° È, yÓ°i, Ó°iEi≈Ó° ~Ó!ç<		Üòf!%^iàÓ° È, yÓ°i, Ó°iEi≈Ó° Ó°	
SA	GE-BG-41.pdf (D164891237)			
122/241	SUBMITTED TEXT	6 WORDS	80% MATCHING TEXT	6 WORDS
	iÓ° !SÈ°– í,z^iÖ'á Ü, Ó°y ^i^i, ,öy^iÓ° ^iñ Ó°		iÓ° Ó° – í,z^iÖ'á Ü, Ó°y ^i^i, ,öy^iÓ° ! Ó°	
W	http://www.jagarandaily.com/wp-content/uploads/2020/11/02-11-2020.pdf			
123/241	SUBMITTED TEXT	5 WORDS	87% MATCHING TEXT	5 WORDS
	iÜ, ≤ÄË, y!Ói, Ü, Ó° ^i, ,öy^iÓ° !iè, Ü, •			
SA	Tripuray Bharatiya Shastriya Nrityer Prohab O Bikash eakti Anneshon submitted by Ishita Bhowmik ... (D165073165)			

124/241	SUBMITTED TEXT	6 WORDS	88% MATCHING TEXT	6 WORDS
	Ó !è,ç çyſlyô#l Ě,yÓ`i,Ó`İĚİ≈G ~Ó`		Ó !è,ç çyſlyô#l Ě,yÓ`i,Ó`İĚİ≈ Ó` !ç«,	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
125/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	ò%!è, !ÓĚİ`İĚİ`Ó` í,z,õÓ` !Ě,≈Ó`ç#` !		ò%!è, !ÓĚİ`İĚİ`Ó` í,z,õÓ` !Ě≈,Ó`	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
126/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó` Ó`yç`İĚİ,Û, Û,yè,y`İÛy ĩ		Ó` Ó`yç`İĚİ,Û, Û,yè,y`İÛy!	
	SA GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			
127/241	SUBMITTED TEXT	6 WORDS	85% MATCHING TEXT	6 WORDS
	É6 í,z,õſç•yÓ` 15É7 ≤ĂÿçyÓ`# 15É8 @`Ăsi,õ!O 15É0 í,z`İjçf ~•z ~Û,`		É4 í,z,õſç•yÓ` 21É5 ,xl%ç#`!# 21É6 @`Ăsi,õ!O 21É1 í,z`İjçf ~•z ~Û,	
	SA CC-BG-03.pdf (D149053335)			
128/241	SUBMITTED TEXT	5 WORDS	95% MATCHING TEXT	5 WORDS
	Óyç#Ó` `İi,`İc ÛyÓ`yè,y çyİi,Ó` xĚ%,fayl`		Óyç#Ó` `İi,`İc ÛyÓ`yè,y çyİi,Ó` ĩĚ,° xĚ%,fayl ~•	
	SA CC-BG-03.pdf (D149053335)			
129/241	SUBMITTED TEXT	5 WORDS	96% MATCHING TEXT	5 WORDS
	ÓĚİĚ`=!°Ó` í,z,õÓ` =Ó`&c xy`İÓ`y,õ Û,Ó`		ÓĚ Ó` í,z,õÓ` =Ó`&c xy`İÓ`y,õ Û,Ó`	
	SA GE-EC-41.pdf (D164972222)			
130/241	SUBMITTED TEXT	5 WORDS	82% MATCHING TEXT	5 WORDS
	Ó`y– Ûòfİ%`İàÓ` Ě,yÓ``İi,Ó` Ó`yç`İĚİ,Û, •z!i,•y`İĚ		Ó`y İyĚ Ě,yÓ``İi,Ó` Ó`yç`İĚİ,Û, •z!i,•y`İĚ ~•	
	SA GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			

131/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	È),!ÙÜ,y !l^îî°!SÈ^î°l- iñ,yó° ¶		È),!ÙÜ,y !l^îî°!SÈ^î°l- iñ,yó° ,	
SA	GE-BG-21.pdf (D153200555)			
132/241	SUBMITTED TEXT	5 WORDS	95% MATCHING TEXT	5 WORDS
	Óyç#Ó° ^îî, ^îc ÙyÓ°yë,y çy!î,Ó° xÈ%,		Óyç#Ó° ^îî, ^îc ÙyÓ°yë,y çy!î,Ó° ¶È,° xÈ%,	
SA	CC-BG-03.pdf (D149053335)			
133/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	y Ó°yç~îî!î,Ü, Ü,y!≈Ü,°y^î,öÓ° ¶		y Ó°yç~îî!î,Ü, Ü,y!≈Ü,°y^î,öÓ°	
SA	GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			
134/241	SUBMITTED TEXT	4 WORDS	84% MATCHING TEXT	4 WORDS
	ÏÜ, ≤Ä!î,!¶,î, Ü,Ó°yÓ° ^ã, <Ty Ü, ^îÓ°!SÈ^î°		ÏÜ, ≤Ä!î,δl Ü,Ó°yÓ° ^ã, <Ty Ü, ^îÓ°!SÈ^î°	
SA	GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			
135/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ü,y^îç xyd!!îî°yà Ü, ^îÓ°l-		Ü,y^îç xyd!!îî°yà Ü, ^îÓ°l- ~•	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
136/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ü,y^îç Ù^îly!!îÓç Ü, ^îÓ°l-		Ü,y^îç Ù^îly!!îÓç Ü, ^îÓ°l- ~•	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
137/241	SUBMITTED TEXT	5 WORDS	76% MATCHING TEXT	5 WORDS
	l#!î, xÓ°j!l Ü,Ó° ^îî, ^ã, ^îî°!SÈ^î°l Ü,		l^î,Ó° # Ü,Ó° ^îî, ^ã, ^îî°!SÈ^î°l ~Ü,	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			

138/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	<p>ïï"!SÈ^ï!- !ï,!!í,z,ø![] , Ü, ^ïÓ"!SÈ^ï!</p> <p>SA CC-BG-03.pdf (D149053335)</p>		<p>ïï"!SÈ^ï!- !ï,!!í,z,ø![] , Ü, SÈ^ï! ^</p>	
139/241	SUBMITTED TEXT	9 WORDS	88% MATCHING TEXT	9 WORDS
	<p>É5 í,z,øÿÇ•yÓ° 16É6 ≤ÄÿÿyÓ°# 16É7 @~Äsi,ø!O 16É0 í,z^ljçf ~•z ~Ü,Ü,!,è, ,öyè, Ü,Ó° ^ï° !ç«,</p> <p>SA CC-BG-03.pdf (D149053335)</p>		<p>É4 í,z,øÿÇ•yÓ° 21É5 ,xl%ç#°!# 21É6 @~Äsi,ø!O 21É1 í,z^ljçf ~•z ~Ü,Ü,!,è, ,öyè, Ü,Ó° ^ï°</p>	
140/241	SUBMITTED TEXT	5 WORDS	86% MATCHING TEXT	5 WORDS
	<p>ÓÉïï"=!°Ó° í,z,øÓ° =Ó°&c xy^ïÓ°y,øÜ, ^ïÓ° !Ó°</p> <p>SA GE-EC-41.pdf (D164972222)</p>		<p>ÓÉ Ó° í,z,øÓ° =Ó°&c xy^ïÓ°y,øÜ, Ó°</p>	
141/241	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	<p>ï,y ðjð^ïÜ≈, ð^lä,ï,!!SÈ^ï!- ï,y•z !</p> <p>SA GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)</p>		<p>ï,y ðjð^ïÜ≈, ð^lä,ï,!!SÈ^ï!- ï,y•z</p>	
142/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	<p>SÈ^ï!- !ï,!!í,z,ø![] , Ü, ^ïÓ°</p> <p>SA CC-BG-03.pdf (D149053335)</p>		<p>SÈ^ï!- !ï,!!í,z,ø![] , Ü, ^ïÓ°!</p>	
143/241	SUBMITTED TEXT	6 WORDS	52% MATCHING TEXT	6 WORDS
	<p>Ó°yç~ï!ï,Ü, xyòç≈ xl%ÿÓ°î Ü, ^ïÓ° ï,y^ïÜ, ÓyhflïÓy!î"ï, Ü,Ó°</p> <p>SA Banasree Thesis PDF.pdf (D158239783)</p>			
144/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	<p>ï« ,ø @~Ä•ïÜ,Ó°y í,zlä,ï,</p> <p>SA CC-BG-02.pdf (D149053334)</p>		<p>ï,ø @~Ä•ïÜ,Ó°y í,zlä,ï, - *</p>	

145/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	z ,ö!Ó`Ü , "ly ä) , í , , yhs` Ó`* , ö ,		z ,ö!Ó`Ü , "ly ä) , í , , yhs` Ó`* , ö ,	
SA	GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			
146/241	SUBMITTED TEXT	4 WORDS	58% MATCHING TEXT	4 WORDS
	Ë , yÓ`ï , ÓË≈Ófy , ö# x!Ë , Ìyl , ö!Ó` ä , y°ly Ü , ^!Ó`l- !		Ë , yÓ`ï , ÓË≈Ó cyflÜ , y!≈ , ö!Ó` ä , y°ly Ü , ^!Ó`l- ~•	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
147/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ä!ï , Ë , yÓ` fljy« , Ó` ^Ó` ^!ä!SÈ^!l- `!ï , •		Ä!ï , Ë , yÓ` fljy« , Ó` ^Ó` ^!ä!SÈ^!l- `!ï , •	
SA	Thesis for Sabitri Jhuri.pdf (D134558995)			
148/241	SUBMITTED TEXT	5 WORDS	96% MATCHING TEXT	5 WORDS
	ï , •yfl^!Ü , ≤ÄË , y!Ó! , Ü , ^!Ó`!SÈ° ï , y lí`ñ		ï , # y ^!Ü , ≤ÄË , y!Ó! , Ü , ^!Ó`!SÈ° ï , y lí`ñ	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
149/241	SUBMITTED TEXT	7 WORDS	87% MATCHING TEXT	7 WORDS
	è , !ÓË!`!l`Ó` í , z , öÓ` =Ó`&c xy^!Ó`y , ö Ü , ^!Ó`		è , !ÓË!`!l`Ó` í , z , öÓ` !Ó`!çË! à%Ó`%c xy^!Ó`y , ö Ü , ^	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
150/241	SUBMITTED TEXT	3 WORDS	87% MATCHING TEXT	3 WORDS
	xy°Ü Ë , yÓ`ï , ÓË≈Ó` !Ó!Ë , ß`		Ë , yÓ`ï , ÓË≈Ó` !Ó!Ë , ß`	
SA	CC-BG-04.pdf (D149053336)			
151/241	SUBMITTED TEXT	2 WORDS	100% MATCHING TEXT	2 WORDS
	Ó`yç~!l!ï , Ü , Ü , Ù≈Ü , y^!l ,		Ó`yç~!l!ï , Ü , Ü , Ù≈Ü , y^!l ,	
SA	Tripuray Bharatiya Shastriya Nrityer Probbab O Bikash eakti Anneshon submitted by Ishita Bhowmik ... (D165073165)			

152/241	SUBMITTED TEXT	5 WORDS	90% MATCHING TEXT	5 WORDS
	<p>ïÓ°l- ^Ü,y^ïly ^Ü,y^ïly `!i,•y!ÛÜ, SA CC-BG-04.pdf (D149053336)</p>		<p>ïÓ°l- ^Ü,y^ïly ^Ü,y^ïly ≤Ä!i,¤,y^!l ~Ü, SA CC-BG-04.pdf (D149053336)</p>	
153/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	<p>ï,y^!òÓ° ßv<T Ü,Ó°^!i, ,öy^!Ó°!l- ç SA GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)</p>		<p>ï,y^!òÓ° ßv<T Ü,Ó°^!i, ,öy^!Ó°!l- ^l• SA GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)</p>	
154/241	SUBMITTED TEXT	5 WORDS	95% MATCHING TEXT	5 WORDS
	<p>y•Ó° xyl%äi,f fl #Ü,yÓ° Ü,^!Ó°l- SA CC-BG-03.pdf (D149053335)</p>		<p>y^!ÛÓ° xyl%äi,f fl #Ü,yÓ° Ü,^!Ó°!l SA CC-BG-03.pdf (D149053335)</p>	
155/241	SUBMITTED TEXT	4 WORDS	79% MATCHING TEXT	4 WORDS
	<p>Ë,yÓ°^i,Ó°^!E!≈Ó° Ó°yç~!l!i,Ü, •z!i,•y^!ÛÓ° SA GE-BG-41.pdf (D164891237)</p>		<p>Ë,yÓ°^i,Ó°^!E!≈Ó° Ó°yç~!l!i,Ü, Ü,i,≈c Ó° • SA GE-BG-41.pdf (D164891237)</p>	
156/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	<p>Ü,ç!i,^!cÓ° ,ö!Ó°ä,i^!ò^!l!i!SÈ^!l- W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		<p>Ü,ç!i,^!cÓ° ,ö!Ó°ä,i^!ò^!l!i!SÈ^!l ~ W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>	
157/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	<p>Ü,^!Ó°!SÈ^!l- !Ü,v^!iÑ,y^!òÓ° ß SA GE-BG-21.pdf (D153200555)</p>		<p>Ü,^!Ó°!SÈ^!l!Ü,v^!iÑ,y^!òÓ° ! SA GE-BG-21.pdf (D153200555)</p>	
158/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	<p>Ë,yÓ°^i,Ó° í,z_Ó° ,ö!Yä,Ü ß# W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>		<p>Ë,yÓ°^i,Ó° í,z_Ó° ,ö!Yä,Ü ß# W https://www.scerttripura.org/upload/Education_Class_XI.pdf</p>	

159/241	SUBMITTED TEXT	5 WORDS	90% MATCHING TEXT	5 WORDS
	Ë,yÓ^îi,Ó^ Ó`yç~llü,Ü, G xì≈~llü,Ü, •z!i,•		Ë,yÓ^îi,Ó^ Ó`yç~llü,Ü, G xì≈~llü,Ü, l#!i, !	
SA	GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			
160/241	SUBMITTED TEXT	4 WORDS	95% MATCHING TEXT	4 WORDS
	Ë),!ÜÜ,y xy^ïyã,ly Ü,Ó^ &l- ßy;		Ë),!ÜÜ,y xy^ïyã,ly Ü,Ó^ &l- 2- y ß	
SA	GE-BG-21.pdf (D153200555)			
161/241	SUBMITTED TEXT	7 WORDS	91% MATCHING TEXT	7 WORDS
	Ü, # !SÈ%Ë,yÓ^îi,Ó^ Ó`yç~llü,Ü, G xì≈~llü,Ü, •z!i,•		Ü, # !SÈ%/2. Ë,yÓ^îi,Ó^ Ó`yç~llü,Ü, G xì≈~llü,Ü, l#!i, !	
SA	GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			
162/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	xy^ïyã,ly Ü,Ó^ &l- 17É7 @~Äsi,ö!O		xy^ïyã,ly Ü,Ó^ &l- 1É9 @~Äsi,ö!O 1	
SA	GE CO 31 A.pdf (D164896191)			
163/241	SUBMITTED TEXT	5 WORDS	83% MATCHING TEXT	5 WORDS
	É5 í,z,öÿç•yÓ^ 18É6 ≤ÄÿzyÓ^# 18É7 @~Äsi,ö!O 18É0 í,z^ljçf		É4 í,z,öÿç•yÓ^ 1É5 xl%ç#%l# 1É6 @~Äsi,ö!O 1É1 í,z^ljçf	
SA	CC-BG-03.pdf (D149053335)			
164/241	SUBMITTED TEXT	4 WORDS	96% MATCHING TEXT	4 WORDS
	ÓEïï^=!Ó^ í,z,öÓ^ =Ó^ &c xy^ïÓ`y,ö Ü,^		ÓE Ó^ í,z,öÓ^ =Ó^ &c xy^ïÓ`y,ö Ü,	
SA	GE-EC-41.pdf (D164972222)			
165/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ü,y!ê, ê,yÜ,y Ó`yçflj xyòyî^ •i,-		Ü,y!ê, ê,yÜ,y Ó`yçflj xyòyî^ •i,- !	
W	http://www.jagarandaily.com/wp-content/uploads/2020/11/02-11-2020.pdf			

166/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ü,ly í,z^iÖ'á Ü, ^iÓ^ ^iSÈl- !i,!		Ü,ly í,z^iÖ'á Ü, ^iÓ^ ^iSÈl i,	
SA	CC-BG-03.pdf (D149053335)			
167/241	SUBMITTED TEXT	8 WORDS	71% MATCHING TEXT	8 WORDS
	iÑ,y^iÜ, Ù%!ç≈òÜ%,!° áyl í,z,öy!ô^iï, È),!Éiï, Ü, ^iÓ^ l- 1702 !		iÑ,y^iÜ, ! ÒòfyÿyaÓ° í,z,öy!ô^iï, È),!Éiï, Ü, ^iÓ^ l- 1841 §	
SA	GE-BG-21.pdf (D153200555)			
168/241	SUBMITTED TEXT	5 WORDS	71% MATCHING TEXT	5 WORDS
	ïl- !Ü, S%È!ò^iilÓ^ Ù^iôf•z •zçyÓ^ yòyÓ^ Ó^ y		ïl çyflf#- !Ü, S%È!ò^iilÓ^ Ù^iôf•z xy^iÜ!Ó^ Ü, y ≤	
SA	GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			
169/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	ÄyÜ,,iï,Ü, ò%^iï≈y^iàÓ^ Ü,yÓ^ ^iï Ó^		ÄyÜ,,iï,Ü, ò%^iï≈y^iàÓ^ Ü,yÓ^ ^iï §Ó^	
SA	GE-EC-41.pdf (D164972222)			
170/241	SUBMITTED TEXT	6 WORDS	83% MATCHING TEXT	6 WORDS
	li, f ≤Ä^iï^yçl#i^ o^iÓfÓ^ òyÜ !SÈ^ Ü, Ù-		li, f ≤Ä^iï^yçl#i^ o^iÓfÓ^ òyÜ á^Ó Ü, Ù	
SA	GE CO 31 A.pdf (D164896191)			
171/241	SUBMITTED TEXT	7 WORDS	64% MATCHING TEXT	7 WORDS
	z!i, •y^iÿ ~Ü, =Ó^ &c•#l xòfyi^ Ó^i° x!È, !•i, Ü, ^iÓ^ ^iSÈl- 18		z!i, •y^iÿ Ó^ Ó^Óyò# Ófyáfy Ó^i° x!È, !•i, Ü, ^iÓ^ ^iSÈl-	
SA	GE CO 31 A.pdf (D164896191)			
172/241	SUBMITTED TEXT	11 WORDS	41% MATCHING TEXT	11 WORDS
	yç~i!i,Ü, ^≤Ä«y,ô^iè,Ó^ !!iÓ^ ^iá Óy†Ó^i° Ó^ yç~i!i,Ü, «,Üi,y àá^ Ü, Ó^ y•z !SÈ^ ^ÿ•z î% ^iàÓ^		yç~i!i,Ü, ^≤Ä«y,ô^iè,Ó^ !!iÓ^ ^iá !Óä,yÓ^ Ü, Ó^ &l- ≤ÄyÜ%, ÈüÉi,z!ç çï,Ü, Ü,yÓfòyÓ^ y^iÿÜ, ~•z î% ^iàÓ^ §	
SA	CC-BG-03.pdf (D149053335)			

173/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	à`lî, , `î,y°yÓ` í,z`lj`lçf =		à`lî, , `î,y°yÓ` í,z`lj`lçf 1993 §	
SA	GE-EC-41.pdf (D164972222)			
174/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	lî`!SÈ`l-l- •zî,z`lÖ`y,õ#l`		lî`!SÈ`l-l- •zî,z`lÖ`y,õ#l`	
SA	GE-BG-21.pdf (D153200555)			
175/241	SUBMITTED TEXT	3 WORDS	83% MATCHING TEXT	3 WORDS
	Ü,Ó` `lî,l- •zî,z`lÖ`y,õ#l` Ó!lÜ,		Ü,Ó` ° ~Ü, lî%,lç!= , - •zî,z`lÖ`y,õ#l` Ó!lÜ,	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
176/241	SUBMITTED TEXT	10 WORDS	50% MATCHING TEXT	10 WORDS
	lî`Ü,y`lly Ó`yç`lll!Ü, Æ`lî`yçl !SÈ° ly- !° •zç`lÖ`ç`lòÓ` §`lD !§Ó`y`		lî`Ü,y`lly Ó`yç`lll!Ü, òç`lÖ`ç`lòÓ` ≤`ÅFSÈyl`y !SÈ° ly- l,`lÖ` ò%ç`lÖ`ç`lòÓ` `«`lè•z Ó°y`	
SA	GE-BG-41.pdf (D164891237)			
177/241	SUBMITTED TEXT	6 WORDS	84% MATCHING TEXT	6 WORDS
	Ó`l° x`l`l`lÜ, Ù`lÜ,Ü,`lÖ`l- ,õ°y!çÓ`		Ó`l° x`l`l`lÜ, Ù`lÜ,Ü,`lÖ`l- ~y á%Ó•	
SA	GE CO 31 A.pdf (D164896191)			
178/241	SUBMITTED TEXT	6 WORDS	96% MATCHING TEXT	6 WORDS
	Ó`yç`lll!Ü,Ü, «,Ül,y`lÜ, Ü,y`lç`y!à`lî` !Ó !		Ó`yç`lll!Ü,Ü, «,Ül,y`lÜ, Ü,y`lç`y!à`lî` `a`Ó`	
SA	GE CO 31 A.pdf (D164896191)			
179/241	SUBMITTED TEXT	5 WORDS	75% MATCHING TEXT	5 WORDS
	Ü,`lã, !è,Î`y !lî`sfî Ü,y`lî`Ü Ü,Ó``lî, §`		Ü,`lã, !è,Î`y Ü,î,≈,ç Ü,y`lî`Ü Ü,Ó``lî, §%!	
SA	GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			

180/241	SUBMITTED TEXT	8 WORDS	91% MATCHING TEXT	8 WORDS
	ïÜ, ò%!è, È,y^là È,yà Ü,Ó*y ^îî, ,öy^iÓ* ≠ aÜ,ä		ïÜ, ò%!è, È,y^là È,yà Ü,Ó*y ^îî, ,öy^iÓ* ÈüüÈá!ä !	
SA	GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			
181/241	SUBMITTED TEXT	4 WORDS	88% MATCHING TEXT	4 WORDS
	ÓyÇ°y î,ly È,yÓ^îî, Å,ð!^iÓ!çÜ,î,		ÓyÇ°y î,ly È,yÓ^îî,Ó^îz Å,ð!^iÓ!çÜ, •z!î,•	
SA	CC-BG-03.pdf (D149053335)			
182/241	SUBMITTED TEXT	6 WORDS	87% MATCHING TEXT	6 WORDS
	ñ ÓyhflíÓ Ó°yç^îî,Ü, G x!≈^îî,Ü, ≤			
SA	Banasree Thesis PDF.pdf (D158239783)			
183/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	ÓEî^îî^Ó° í,z,ðÓ^çyÓ^òGí°y •^		ÓEî^îî^Ó° í,z,ðÓ^çyÓ^òGí°y •	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
184/241	SUBMITTED TEXT	5 WORDS	71% MATCHING TEXT	5 WORDS
	ïÜ, ≤ÄÈ,y!Ói, Ü, ^iÓ^îSÈ î,y xl%öyÓ! Ü,Ó°y- 1		ïÜ, ≤ÄÈ,y!Ói, Ü, ^iÓ^îSÈ î,y xy^îyã,ly Ü,Ó°y •°-	
SA	CC-BT-04.pdf (D150574669)			
185/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	yÓ^ î%à !•ÿ^iÓ !ä,!•î, Ü,Ó°y		yÓ^ î%à !•ÿ^iÓ !ä,!•î, Ü,Ó°y •^	
SA	GE-BG-21.pdf (D153200555)			
186/241	SUBMITTED TEXT	6 WORDS	91% MATCHING TEXT	6 WORDS
	yÜy!çÜ,ñ x!≈^îî,Ü, ~ÓÇ Ó°yç^îî,Ü, ,ð!Ó°Ói≈,l- ~•			
SA	Banasree Thesis PDF.pdf (D158239783)			

187/241	SUBMITTED TEXT	4 WORDS	80% MATCHING TEXT	4 WORDS
	x<Tyòç Çì, ^ìÜ, Ó° Ó°yç~ìl!ì, Ü, , ò!Ó° Óì≈, ^		x<Tyòç Çì, ^ìÜ, Ó° ^çÈË, yà ^ìÜ, Ó°yç~ìl!ì, Ü, , òè, , ò!Ó° Óì≈,	
SA	CC-BG-03.pdf (D149053335)			
188/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	Ë, yÓ° ^ìì, Ó° ^Ü, y^ìly ^Ü, y^ìly xMÈ, ^ì°		Ë, yÓ° ^ìì, Ó° ^Ü, y^ìly ^Ü, y^ìly xMÈ, ^ì° ≤	
SA	CC-BG-02.pdf (D149053334)			
189/241	SUBMITTED TEXT	4 WORDS	80% MATCHING TEXT	4 WORDS
	xì≈~ìl!ì, Ü, ñ ßyçfl, Ò!ì, Ü, ~Òç Ó°yç~ìl!ì, Ü,			
SA	Tripuray Bharatiya Shastriya Nrityer Probbab O Bikash eakti Anneshon submitted by Ishita Bhowmik ... (D165073165)			
190/241	SUBMITTED TEXT	4 WORDS	89% MATCHING TEXT	4 WORDS
	Ó°yç~ìl!ì, Ü, G xì≈~ìl!ì, Ü, , ò!Ó° !fìl!ì,		Ó°yç~ìl!ì, Ü, G xì≈~ìl!ì, Ü, , ò!Ó° !fìl!ì, ~	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
191/241	SUBMITTED TEXT	4 WORDS	76% MATCHING TEXT	4 WORDS
	Î°y ^Ü, yìöy!l Ë, yÓ° î, #Î° Óflf!ç^î"Ó°		Î°y ^Ü, yìöy!l Ë, yÓ° î, Ó^ÈË≈Ó° ç	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
192/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ïç î, yí, òî≈, ò)î≈ È), !ÜÜ, y, öy!l Ü, ^ìÓ° !		Ï î, yí, òî≈, ò)î≈ È), !ÜÜ, y, öy!l Ü, ^ìÓ° -	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
193/241	SUBMITTED TEXT	4 WORDS	71% MATCHING TEXT	4 WORDS
	ÏÓ!çÜ, xì≈l#!ì, Ó° !ÓÜ, yç ßy!Ó≈Ü, Ë, y^ìÓ° ^		ÏÓ ~Ü, !è, xì≈l#!ì, Ó° !ÓÜ, yç á^è, ~Òç Ü, #Ë, y^ìÓ° ~	
SA	GE CO 31 A.pdf (D164896191)			

194/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	xì≈t#lî, ^îÜ, ≤ÄË,y!Óî, Ü, ^îÓ°!SÈ°–			
SA	Banasree Thesis PDF.pdf (D158239783)			
195/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	ôyÓ°yÓy!•Ü,î,y Óçyî° Ó°yá^îî, ^ã, ^		ôyÓ°yÓy!•Ü,î,y Óçyî° Ó°yá^îî, ä,	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
196/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	yÓ° î%à !•ÿy^îÖ !ä, !•î, Ü, Ó°y		yÓ° î%à !•ÿy^îÖ !ä, !•î, Ü, Ó°y •^	
SA	GE-BG-21.pdf (D153200555)			
197/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	Ó°îÿ°Eîî Ü, Ó°&l– 19É6 @°Äsi, ð!O		Ó°îÿ°Eîî Ü, Ó°&l– 5É10 @°Äsi, ð!O 1	
SA	GE CO 31 A.pdf (D164896191)			
198/241	SUBMITTED TEXT	9 WORDS	88% MATCHING TEXT	9 WORDS
	É4 í,z, ðÿÇ•yÓ° 20É5 ≤ÄÿzyÓ°# 20É6 @°Äsi, ð!O 20É0 í,z^îjçf ~•z ~Ü, Ü, !è, , ðyè, Ü, Ó°^î°		É4 í,z, ðÿÇ•yÓ° 21É5 ,xl%Ç#°!# 21É6 @°Äsi, ð!O 21É1 í,z^îjçf ~•z ~Ü, Ü, !è, , ðyè, Ü, Ó°^î°	
SA	CC-BG-03.pdf (D149053335)			
199/241	SUBMITTED TEXT	4 WORDS	84% MATCHING TEXT	4 WORDS
	Ü,y!Ó°àÓ°Ó°y ç#!ÓÜ,y !!Ó≈y•Ü,Ó°		Ü,y!Ó°àÓ°î,y^îòÓ° ç#!ÓÜ,y !!Ó≈y•Ü,Ó°^	
SA	GE CO 31 A.pdf (D164896191)			
200/241	SUBMITTED TEXT	6 WORDS	87% MATCHING TEXT	6 WORDS
	Û ly^îÜ x!Ë, !î, Ü, Ó°y •î° – î%≤Äyã, #l ^		Û ly^îÜ x!Ë, !î, Ü, Ó°y •î° – 206 NSOU l	
SA	CC-BT-04.pdf (D150574669)			

201/241	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	ï°Ó° í,z,öÓ° !lË≈,Ó° Ü,^ïÓ° ~•z !ç^		ïjsÓ° í,z,öÓ° !lË≈,Ó° Ü,^ïÓ° – ~•z ^	
SA	CC-BT-07 Final.pdf (D164975454)			
202/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	çlf !Ó^ïçEï áfy!ï, xç≈l Ü,^ïÓ° !			
SA	Tripuray Bharatiya Shastriya Nrityer Probbab O Bikash eakti Anneshon submitted by Ishita Bhowmik ... (D165073165)			
203/241	SUBMITTED TEXT	7 WORDS	81% MATCHING TEXT	7 WORDS
	Ó° !ç^ï°Ó° Ù^ïðf Óftf!ç" js≈y^ï,ö«y í,z^ïÖ'á^ïlyàf		Ójs ^ïï° Ó° Ó≈y^ï,ö«y í,z^ïÖ'á^ïlyàf ~	
SA	CC-BG-03.pdf (D149053335)			
204/241	SUBMITTED TEXT	5 WORDS	88% MATCHING TEXT	5 WORDS
	Ü,y í,z^ïÖ'á Ü,^ïÓ°^ïSÈlï,yÓ° Ù^ïðf js		Ü,ly í,z^ïÖ'á Ü,^ïÓ°^ïSÈlï,yÓ° Ù^ïðf ~	
SA	CC-BG-03.pdf (D149053335)			
205/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ó° í,zFä, ≤Äççjsy Ü,^ïÓ°!SÈ^ïl–		Ó° í,zFä, ≤Äççjsy Ü,^ïÓ°!SÈ^ïl– ,	
SA	GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			
206/241	SUBMITTED TEXT	6 WORDS	75% MATCHING TEXT	6 WORDS
	Ü,Ó°^ïï,^ã,çTy Ü,^ïÓ°!l– ^°y•yÓ° ~ï,!Ó° !ç!		Ü,Ó°^ïï,^ã,çTy Ü,^ïÓ°!SÈ^ïl– ^àyê,y Ë,yÓ°ï,ÓEï≈ ç%^	
SA	CC-BG-03.pdf (D149053335)			
207/241	SUBMITTED TEXT	5 WORDS	88% MATCHING TEXT	5 WORDS
	ïyí,ç ç çï,yΣ#Ó° ÙðfË,y^là •zí,z^ïÓ°y^ï,ö		ïyí,ç ç çï,yΣ#Ó° ^çEïË,y^là •zí,z^ïÓ°y^ï,ö	
SA	GE CO 31 A.pdf (D164896191)			

208/241	SUBMITTED TEXT	6 WORDS	96% MATCHING TEXT	6 WORDS
	í,z,ëó° x!ôÛ, =ó°&c xy^ïó°y,ë Û,ó°y •		í,z,ëó° x!ôÛ, à%ó°%c xy^ïó°y,ë Û,ó°y ≤	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
209/241	SUBMITTED TEXT	3 WORDS	95% MATCHING TEXT	3 WORDS
	G í,z_ó° ÈüÈ,ö!ÿă, Û ≤Ă^îò^îç •		G í,z_ó° ÈüÈ,ö!ÿă, Û ð#Ûyhs" ≤Ă^îò^îç	
	W https://jagarandaily.com/wp-content/uploads/2022/08/19-08-2022.pdf			
210/241	SUBMITTED TEXT	6 WORDS	83% MATCHING TEXT	6 WORDS
	ò,ì, , !È, !_ó° x,ëó° ≤Ă!î, !â, î, Û, ó° ^îî, •		ò,ì, , !È, !_ó° í,z,ëó° ≤Ă!î, !â, î, Û, ó° ^îî, •	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
211/241	SUBMITTED TEXT	4 WORDS	100% MATCHING TEXT	4 WORDS
	ò,ì, , !È, !_ó° í,z,ëó° ≤Ă!î, !â, î, •		ò,ì, , !È, !_ó° í,z,ëó° ≤Ă!î, !â, î,	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
212/241	SUBMITTED TEXT	8 WORDS	73% MATCHING TEXT	8 WORDS
	Û%oy^îÛ, ä,yó° È,y^là È,yà Û,ó°y ^îîî, ,öy^îó° – ≤		Û≈ð!ä, ^îÛ, ò%! È,y^là È,yà Û,ó°y ^îîî, ,öy^îó°	
	SA GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			
213/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	ó^î° !î, !î Û^îî Û,ó° ^îî, l-		ó^î° !î, !î Û^îî Û,ó° ^îî, l- !ç«,	
	W https://www.scerttripura.org/upload/Education_Class_XI.pdf			
214/241	SUBMITTED TEXT	7 WORDS	81% MATCHING TEXT	7 WORDS
	y,öí, ,y •î°- í,zòy•ó° ífl[ó°*,ë ó°y ^îîî, ,öy^îó°		y y •î°- í,zòy•ó° ífl[ó°*,ë ó°y ^îîî, ,öy^îó°	
	SA CC-BT-07 Final.pdf (D164975454)			

222/241	SUBMITTED TEXT	4 WORDS	87% MATCHING TEXT	4 WORDS
	z ≤Ä!e´î*yîÜ, cÓ*y!ßjî, Ü, îÖ´!		z ≤Ä!e´î*y!ê, îÜ, Ω, Óî, cÓ*y!ßjî, Ü, îÖ´ –	
SA	CC-BT-07 Final.pdf (D164975454)			
223/241	SUBMITTED TEXT	3 WORDS	100% MATCHING TEXT	3 WORDS
	ï,yîòÓ´ Ùîðf í,zîÖ´áîÿàf •î°		ï,yîòÓ´ Ùîðf í,zîÖ´áîÿàf •î°	
SA	CC-BT-07 Final.pdf (D164975454)			
224/241	SUBMITTED TEXT	6 WORDS	73% MATCHING TEXT	6 WORDS
	xyhs´ç≈y!î,Ü, Óy!îçf ~ÓÇ ~•z xyhs´ç≈y!î,Ü, Óy!îîçfÓ´		xyhs´ç≈y!î,Ü, Óy! îîçfÓ´ ßçf!ÓyÓ´ xyhs´ç≈y!î,Ü, Óy!îîçfÓ´	
SA	GE_CO_41 COVER & INSIDE PAGE.pdf (D164896286)			
225/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	ÏÈ– Ü, îî´Ü, !ê, í,zòy•Ó´î!òî°!		ÏÈ– Ü, îî´Ü, !ê, í,zòy•Ó´î!òî° •	
SA	CC-BT-07 Final.pdf (D164975454)			
226/241	SUBMITTED TEXT	4 WORDS	75% MATCHING TEXT	4 WORDS
	Äîî´yç! G, öyÓ´flö!Ó´Ü, ÈüÈ!Ë≈, Ó´î,y ç•Ó´		Äîî´yç!#î´î,y G, öyÓ´flö!Ó´Ü, ç!ÓÜ, !Ë, ≈Ó´î,y !ÓË	
SA	GE-BG-41.pdf (D164891237)			
227/241	SUBMITTED TEXT	5 WORDS	87% MATCHING TEXT	5 WORDS
	Óî° x!Ë, !î, Ü, îÖ´!SÈî°l– xyô%!Ü,		Óî° x!Ë, !î, Ü, îÖ´!SÈî°l– ÓfDydÜ, lÜ, ß	
SA	CC-BG-03.pdf (D149053335)			
228/241	SUBMITTED TEXT	6 WORDS	86% MATCHING TEXT	6 WORDS
	î° làÓ´ !ÓÜ,yîçÓ´ öyÓ´y xyîÿä, ly Ü, Ó´&l– 2		ÏÖ´ !ÓÜ,yîçÓ´ öyÓ´y!ê, xyîÿä, ly Ü, Ó´&l– * - *	"#\$% 1–
SA	CC-BG-03.pdf (D149053335)			

229/241	SUBMITTED TEXT	5 WORDS	88% MATCHING TEXT	5 WORDS
	Ü, #Ë, y^îÓ làÓ° !ÓÜ, yç^îÜ, ≤ÄË, y!Ói, Ü, ^îÓ°!		Ü, Ë, y^îÓ ! ÓÜ, yç^îÜ, ≤ÄË, y!Ói, Ü, ^îÓ°	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
230/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	õ^îÜ≈, ſÇ!«, Æ xy^î°yă, ly Ü, Ó°&l- 22É7 @~		õ^îÜ≈, ſÇ!«, Æ xy^î°yă, ly Ü, Ó°&l- 6É	
SA	CC-BG-02.pdf (D149053334)			
231/241	SUBMITTED TEXT	8 WORDS	100% MATCHING TEXT	8 WORDS
	Ó° 23É8 í, z, õſÇ•yÓ° 23É9 xl%ç#°!# 23É10 @~ Āsi, ò!O 23É0 í, z^îjçf ~•z ~Ü, Ü, !è, , öyè, Ü, ^		Ó° 23É6 í, z, õſÇ•yÓ° 23É7 , xl%ç#°!# 23É8 @~ Āsi, ò!O 23É1 í, z^îjçf ~•z ~Ü, Ü, !è, , öyè, Ü, ^	
SA	CC-BG-03.pdf (D149053335)			
232/241	SUBMITTED TEXT	4 WORDS	88% MATCHING TEXT	4 WORDS
	ò%ÛË, y^îà Ë, yà Ü, Ó°y ^îîi, , öy^îÓ°		ò%•zË, y^îà Ë, yà Ü, Ó°y ^îîi, , öy^îÓ° - 1	
W	https://www.scerttripura.org/upload/Education_Class_XI.pdf			
233/241	SUBMITTED TEXT	6 WORDS	100% MATCHING TEXT	6 WORDS
	Ë, yà Ü, ^îÓ° xy^î°yă, ly Ü, Ó°y ^îîi, , öy^îÓ°		Ë, yà Ü, xy^î°yă, ly Ü, Ó°y ^îîi, , öy^îÓ° - 1- ≤	
SA	GE-BG-21.pdf (D153200555)			
234/241	SUBMITTED TEXT	7 WORDS	62% MATCHING TEXT	7 WORDS
	Ë, yÓ°i, Û•yſyà^îÓ°Ó° çyB, G , ò!Yă, Û Ë, yÓ°i,		Ë, yÓ°i, Û•yſyà^îÓ°Ó° ſÇ°@ç m# , ò, ò%%O- Ë, yÓ°i,	
SA	CC-BT-07 Final.pdf (D164975454)			
235/241	SUBMITTED TEXT	5 WORDS	100% MATCHING TEXT	5 WORDS
	Ü, ^îÓ°!SÈ^îl- ~•z ſÛî° ^îîÜ, •z ſ%		Ü, ^îÓ°!SÈ^îl- ~•z ſÛî° ^îîÜ, •z	
SA	GE-BG-21.pdf (D153200555)			

