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William Shakespeare

(1564—1616) playwright and poet

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(1564–1616),

was baptized in Holy Trinity Church, Stratford-upon-Avon, on 26 April 1564. His birth is traditionally celebrated on 23 April, also known to have been the date of his death. He was the eldest son of John Shakespeare, a glover and dealer in other commodities who played a prominent part in local affairs. John had married c.1557 Mary Arden, who came from a family of higher social standing. It is probable that William was educated at the local grammar school. Records indicate that in 1582 he married Anne Hathaway of Shottery, eight years his senior. A daughter, Susanna, was baptized on 26 May 1583, and twins, Hamnet and Judith, on 2 February 1585. According to Aubrey, 'he had been in his younger yeares as Schoolmaster in the Countrey.'

Nothing is known of his beginnings as a writer, nor when or in what capacity he entered the theatre. The first printed allusion to him is from 1592, in the pamphlet *Greenes Groats-Worth of Witte*; its mention of 'an upstart Crow' who 'supposes he is well able ... [Show More](#)

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India

[Arabic, *al-Hind*] The earliest Arab incursions into *India* were in Sind in the early 8th century. Under the early Abbasids, mainly through the patronage of the Barmakid family, Indian sciences were translated from Sanskrit into Arabic. The rise of the Ghaznavid dynasty facilitated major incursions into *India*, lasting some two centuries. It was with the Ghaznavid sultan Mahmud (r. 998–1030) that the incursions penetrated as far as western *India*, into southern Kashmir, and even to Benares. However, since there were no permanent occupations of these territories, there was little sustained cultural or religious interaction between the Ghaznavids and Indians. The chief motive for the Ghaznavid incursions was gold and slaves rather than conversion to Islam. Unconverted Hindu troops were used by the Ghaznavid sultans against their own subjects and to offset the Turks' position in the military. Ghaznavid *India* remained in the territory of Sind and the Punjab. The most important Muslim scholar of Indian civilization at the time was al-*Biruni* (d. 1048), who learned Sanskrit and authored works on Indian religions and philosophies. After the Ghaznavids, the Ghurids (11th–13th centuries) led further incursions into *India*, eventually conquering Delhi (1193) and later Bihar and parts of Bengal. The independent sultanate of Delhi (ruled by successive dynasties until the Mughal empire) was founded by Qutb al-Din Aybak Ilutmish (r. 1211–36), succeeded by his daughter, Raiyya (the first Islamic woman sovereign), who defended his western frontier against the Khwarizm-Shahs while avoiding the Mongols, consolidated his power among his Muslim subjects, and subjugated many Hindu chiefs. The ruling military elite of the sultanate of Delhi was largely made up of Turkish slaves (mamluks), whose power was at times challenged by free immigrants, including nobles, bureaucrats, and soldiers, who fled the Mongol invasion.

In 1241, after subjugating the trans-Indus territories, the Mongols attacked the sultanate of Delhi, sacking Lahore. With the outbreak of the Mongol civil war (1260–61), Balban (r. 1266–87) reconstituted the independence of the sultanate. In 1290 the Mamluk sultans of Delhi were supplanted by the Khaljis (1290–1320), free-born immigrants of Turkish extraction, who undermined the traditional slave status of the ruling elite. The Khalji incursions into *India* penetrated beyond the Punjab; plunder and tribute from these incursions was mainly used for defending against the Mongol onslaughts on the northwestern frontier. Qutb ad-Din al-Khalji was assassinated in 1320 by a Hindu convert, who ascended the throne only to be overthrown by Ghiyath ad-Din Tughluq, a slave commander of Turco-Mongol extraction and the founder of the Tughluqids, who faced pronounced opposition from free-born Indo-Muslims. The Tughluqids therefore relied on and supported Muslim immigration to *India* to broaden their base of support, and in 1414 they were succeeded by the Sayyids (1414–51), the Lodis (1451–1526), and lastly the Suris (1540–55), whose reign ended with the founding of the Mughal Empire.



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(scholarch c. 128–c. 110) regarded his arguments as still promoting *epochē*, but Metrodorus (4) of Stratonicea and Philon (3) of Larissa (possibly the last scholarch, c. 110–c. 79) considered their intent doctrinal, albeit fallibilist, with the 'convincing' (*pithanon*) an adequate basis for both action and philosophical judgement. Cicero's main philosophical works reflect his allegiance to the Philonian **Academy**.

In 87 BC, when the Academics were refugees from Athens, Philon was openly challenged by his disciple Antiochus (11) of Ascalon, whose 'Old **Academy**' claimed to return to the doctrines of the 'ancients', meaning especially Plato and Aristotle. Thereafter the **Academy** as an institution disintegrated (whether Antiochus ever became scholarch is uncertain), although the title 'Academic' lived on (cf. PLUTARCH).

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public gymnasium at Athens, sacred to the hero Academus, north-west of the Dipylon gate. It gave its name to the school founded there by Plato (1) in the early 4th cent. and maintained by an unbroken line of successors until the 1st cent. BC. The school's private property was never there, but, at least during the 4th cent., at Plato's nearby house.

The Early **Academy** is the phase of doctrinal Platonism under Plato himself (d. 347) and his successors Speusippus, Xenocrates (1), Polemon (2), and Crates.

The 'New **Academy**' is the phase, from c.269 to the early or mid-1st cent. BC (its further subdivision, Sext. Emp. *Pyrr.* 220, is a later imposition), in which the school, initially under Arcesilaus (1), interpreted true Platonism as scepticism. Dialectical criticism of doctrines, usually Stoic, was orchestrated to demonstrate *akatalēpsia*, the impossibility of knowledge, resulting in *epochē*, suspension of judgement. Carneades, its most influential head (mid 2nd cent.), was a systematic critic of all doctrines. His successors disagreed about his true intentions: Clitomachus (scholar c.128–c.110) regarded his arguments as still promoting *epochē*, but Metrodorus (4) of Stratonicea and Philon (3) of Larissa (possibly the last scholar, c.110–c.79) considered their intent doctrinal, albeit fallibilist, with the convincing (*pitthanon*) an adequate basis for both action and philosophical judgement. Cicero's main philosophical works reflect his allegiance to the Philonian **Academy**.



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