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The History Of Hindostan; From The Earliest Account Of Time, To The Death Of Akbar; Translated From The Persian Of Mahummud Casim Ferishta Of Delhi

Together With A Dissertation Concerning the Religion and Philosophy of the Brahmins ; With An Appendix, Containing the History of the Mogul Empire, from its Decline in the Reign of Mahummud Shaw, to the present Times ; In Two Volumes

Dow, Alexander

London, 1772

Chap. III. War against Suja - He is driven from Mongeer - and Raja-Mahil - The prince Mahommed deserts to Suja - A mutiny in the army - Quelled by the visier - Battle of Tanda - Artifice of ...

urn:nbn:de:gbv:45:1-2198

A U R U N G Z E B E.

C H A P. III.

*War against Suja—He is driven from Mongeer—and Raja-Mábil—
The prince Mabommed deserts to Suja—A mutiny in the army—
Quelled by the visier—Battle of Tanda—Artifice of Aurungzébe
—Mabommed leaves Suja—His imprisonment and character—
Suja driven from Bengal—His flight through the mountains of
Tippera—Arrival at Arracán—Perfidy, avarice, and cruelty of
the Raja—Misfortunes—resolution—bravery—and murder of
Suja—Deplorable fate of his family—Reflections.*

A D. 1659.
Fig. 1669.
Reflections.

THE fears of the emperor from the most formidable of his rivals, were extinguished with the life of Dara. The silence which accompanies the decisions of despotism, is an effectual prevention of tumult and confusion. The people, for some days, were strangers to the death of the prince, and his prior misfortunes had even lessened the regret, which his murder might have otherwise created in the minds of mankind. Misery had risen to its height; and the worst period it could have, was in some degree fortunate. The conduct of the emperor contributed to obliterate his crimes. With an appearance of humanity and benevolence in the common operations of government, men were apt to attribute the instances of cruelty which he exhibited, to the necessity of his situation; and they forgot the evils done to individuals, in the general good of the whole. Should self-preservation be admitted



as an excuse for the commission of bad actions, Aurungzêbe was not without apology. He had gone too far not to go farther still: he had deposed his father, he had excluded his brother from the throne, and a flame had been kindled which could be extinguished by nothing but blood.

A. D. 1659.
Hig. 1069.

During the misfortunes of Dara in the west and north, the war was carried on with vigour in Bengal against Suja. That prince having, after the unfortunate battle of Kidgwâ, escaped to Mongeer, was active in making new preparations for the field. Naturally bold and intrepid, misfortune had no effect upon him but to redouble his diligence to retrieve it; and he wanted not resources in his province for recommencing hostilities, with an appearance of being able for some time to ward off the hand of Fate, which seemed to hang over his head. His first care was to collect the remains of his dissipated army in the neighbourhood of Mongeer, which commands the pass into Bengal; and, whilst he was collecting more troops from the extensive country in his rear, he drew lines from the mountains to the Ganges, to stop the progress of the enemy.

Preparations
of Suja.

Mahommed, the son of Aurungzêbe, had been detached with ten thousand horse from the field of Kidgwâ in pursuit of Suja. The prince was soon joined by Jumla the visier, with a great force; and they proceeded slowly down along the banks of the Ganges. The strong position of Suja gave him a manifest advantage; and Jumla, an able and experienced officer, contrived to drive him from his post without bloodshed. The ridge of mountains to the right of the Ganges are, in their fertile valleys, possessed by petty, but independent princes. Jumla found means to draw these over to his party; and they shewed to him a passage through their country, by which he could turn the rear of Suja. Having, by

Jumla turns
his rear.

way



A. D. 1659.
 Hig. 1069.

way of blind, left a considerable part of the army to fall down, in the common rout, along the river, he himself, accompanied by the prince, entered the mountains, and was heard of by Suja in his rear, when he expected to be attacked in front. Suja decamped with precipitation; but he arrived in the environs of Raja-Mâhil some days before Jumla issued from the mountains. He fortified himself in his camp; and the visier, who could make no impression without artillery, marched toward the left, to join the army coming down along the Ganges.

Attacks him
 in his lines.

The whole army having joined, the Imperialists presented themselves before the lines of Suja. The visier opened upon him with his artillery, and made several unsuccessful assaults. During six days he was repulsed with slaughter; but Suja durst not trust the effeminate natives of Bengal in the open field against the Tartars of the north, who composed the greater part of the Imperial army. Jumla played incessantly with his artillery upon the fortifications, which being only made up of hurdles and loose sandy soil, were soon ruined. Suja's post becoming untenable, he decamped under the favour of night; and Jumla, afraid of an ambush, though he was apprised of the retreat of the enemy, durst not follow him. The rainy season commenced on the very night of Suja's flight; and the Imperialists were constrained to remain inactive for some months in the neighbourhood of Raja-Mâhil.

Suja retreats.

Suja, with his army, crossing the Ganges, took the rout of Tanda; and, during the inactivity of the Imperialists, strengthened himself with troops from the Lower Bengal. He also drew from that quarter a great train of artillery, which was wrought by Portuguese and other Europeans, who were settled in that country. Suja, being attached to no system of religion, was favourable to all. He promised to build churches for the Christians, should he succeed in his views

on



on the empire; and the missionaries and fathers entered with zeal into his cause. The affairs of the prince began to wear a better aspect. His effeminate troops acquired confidence from a well-served artillery; and even Aurungzêbe, who confided much in the abilities of Jumla, was not without anxiety. An event happened about this time which raised the hopes of Suja, and added to the fears of his brother.

A. D. 1659.
Hig. 1069.

The prince Mahommed, who, in conjunction with Jumla, commanded the Imperial army, had, before the civil war, conceived a passion for one of the daughters of Suja. Overtures of marriage had been made and accepted; but the consummation of the nuptials had been broken off by the troubles which disturbed the times. He seemed even to have forgot his betrothed wife in his activity in the field; but the princess, moved by the misfortunes of her father, wrote with her own hand a very moving letter to Mahommed. She lamented her unhappy fate, in seeing the prince whom she loved, armed against her father. She expressed her passion and unfortunate condition, in terms which found their way to his heart. His former affections were rekindled in all their fury; and, in the elevation of his mind, he resolved to desert his father's cause.

The prince
Mahommed.

The visier, upon affairs of some importance, was, in the mean time, at some distance from the army, which lay at Raja-Mâhil. The opportunity was favourable for the late adopted scheme of Mahommed. He opened the affair to some of his friends: he complained of his father's coldness, and even of his ingratitude, to a son, to whom, as having seized the person of Shaw Jehân, he owed the empire. He gave many instances of his own services; many of the unjust returns made by Aurungzêbe, and concluded by declaring his fixed resolution to join Suja. They endeavoured to dissuade him from so rash an action; but he had taken his resolution, and he would

goes over to
Suja.



A. D. 1659.
 Hig. 1069.

listen to no argument. He asked them, Whether they would follow his fortunes? they replied, "We are the servants of Mahommed; and if the prince will to-night join Suja, he is so much beloved by the army, that the whole will go over to him by the dawn of day." On these vague assurances, the prince quitted the camp that evening with a small retinue. He embarked in a boat on the Ganges; and the troops thought that he had only gone on a party of pleasure.

Jumla perplexed;

Some of the pretended friends of Mahommed wrote letters, containing an account of the desertion of the prince, to the visier. That lord was struck with astonishment at the folly and madness of the deed. He thought it impossible, that, without having secured the army, he could desert his father's cause. He was perplexed with anxiety and doubt; he expected every moment to hear, that the troops were in full march to Tanda; and he was afraid to join them, with a design of restoring them to their duty, lest he should be carried prisoner to the enemy. He, however, after some hesitation, resolved to discharge the part of a good officer. He set out express for the camp, where he arrived next day. He found things in the utmost confusion, but not in such a desperate situation as he had expected. A great part of the army was mutinous, and beginning to plunder the tents of those who continued in their duty. These had taken arms in defence of their property; so that bloodshed must soon have ensued. The country, on every side of the camp, was covered with whole squadrons that fled from the flame of dissention which had been kindled. Tumult, commotion, and disorder reigned everywhere when the visier entered the camp.

quells

The appearance of that lord, who was respected for his great qualities by all, soon silenced the storm. He mounted an elephant in the center of the camp, and spoke after this manner to the army, who crowded tumultuously round him: "You are



no strangers, my fellow-soldiers, to the flight of the prince Mahommed, and to his having preferred the love of the daughter of Suja to his allegiance to his sovereign and father. Intoxicated by the fame to which your valour had raised him, he has long been presumptuous in his hopes. Ambition brought him to the edge of the precipice over which he has been thrown by love. But in abandoning you, he has abandoned his fortune; and, after the first transports are over, regret, and a consciousness of folly, will only remain. Suja has perhaps pledged his faith to support the infatuated prince against his father; he may have even promised the throne of India as a reward for his treachery. But how can Suja perform his promise? We have seen his hostile standards--but we have seen them only to be seized. Bengal abounds with men, with provisions, with wealth; but valour is not the growth of that soil. The armies of Aurungzêbe are numerous; like you they are drawn from the north, and he is himself as invincible in the field as he is wise and decisive in the cabinet.

A. D. 1659.
Hig. 1069.

“ But should we even suppose that Fortune, which has hitherto been so favourable to Aurungzêbe, should desert him in another field, would Mahommed reign? Would Suja, experienced in the arts of government, and ambitious as he is of power, place the scepter of India in the hands of a boy? Would he submit to the authority of the son of a younger brother? to the tool of his own designs? The impossibility is glaring and obvious. Return, therefore, my fellow-soldiers, to your duty. You can conquer without Mahommed. Fortune has not followed him to the enemy. Your valour can command her every where. He has embraced his own ruin; but why should we share in his adverse fate? Bengal lies open before you: the enemy are just not totally broken. They are not objects of terror, but of plunder: you may acquire wealth without trouble, and glory without toil.”

a mutiny



A. D. 1659.
 Hig. 1039.
 in the army.

This speech of the visier had the intended effect. Every species of disorder and tumult subsided in a moment. The troops desired to be led to the enemy; and Jumla did not permit their ardor to cool. He immediately began to throw a bridge of boats across the river. The work was finished in three days; and he passed the Ganges with his whole army. Mahommed, in the mean time, having arrived at Tanda, was received with every mark of respect by Suja. The nuptials were celebrated with the utmost magnificence and pomp; and the festivity was scarce over, when certain news arrived of the near approach of the Imperial army under Jumla. Suja immediately issued out with all his forces from Tanda. He posted himself in an advantageous ground, and waited for the enemy, with a determined resolution to risk all on the issue of a battle.

Defeats Suja.

Mahommed, who was naturally full of confidence and boldness, did not despair of bringing over the greatest part of the army of Jumla to his own side. He erected his standard in the front of Suja's camp; and when that prince drew out his forces in order of battle, he placed himself in the center of the first line. Jumla, conscious of the superiority of his own troops in point of valour, was glad to find the enemy in the open field. He formed his line; and ordered a column of horse to fall immediately upon Mahommed. That prince vainly supposed, when the enemy advanced, that they were determined to desert Jumla. But he was soon convinced of his error by the warmth of their attack. He behaved with his usual bravery; but the effeminate natives of Bengal were not to be kept to their colours. They fled; and he was carried along with their flight. The utmost efforts of Suja proved also ineffectual. His troops gave way on all sides; and he himself was the last who quitted the field. A great slaughter was made in the pursuit, and Tanda opened her gates to the conqueror. The



princes fled to Dacca in the utmost distress, leaving the eldest son of Suja dead on the field: but Jumla, remaining for some time in Tanda to settle the affairs of the now almost conquered province, gave them some respite, which they employed in levying a new army.

A. D. 1659.
Hig. 1069.

The news of the flight of Mahommed arriving in the mean time at Delhi, Aurungzêbe concluded that the whole army in Bengal had gone over to Suja. He immediately marched from the capital with a great force. He took, with incredible expedition, the rout of Bengal. He however had not advanced far from Delhi, when intelligence of the success of his arms in the battle of Tanda met him on his way, and he forthwith returned to the capital. He there had recourse to his usual policy. He wrote a letter to his son, as if in answer to one received; and he contrived matters so, that it should be intercepted by Suja. That prince, having perused the letter, placed it in the hands of Mahommed, who swore by the Prophet that he had never once written to his father since the battle of Kidgwâ. The letter was conceived in terms like these:

Artifice of
Aurungzêbe

“To our beloved son Mahommed, whose happiness and safety are joined with our life. It was with regret and sorrow that we parted with our son, when his valour became necessary to carry on the war against Suja. We hoped, from the love we bear to our first-born, to be gratified soon with his return; and that he would have brought the enemy captive to our presence in the space of a month, to relieve our mind from anxiety and fear. But seven months passed away, without the completion of the wishes of Aurungzêbe. Instead of adhering to your duty, Mahommed, you betrayed your father, and threw a blot on your own fame. The smiles of a woman have overcome filial piety. Honour is forgot in

to separate
Mahommed



A. D. 1659.
Hig. 1069.

the brightness of her beauty; and he who was destined to rule the empire of the Moguls, has himself become a slave. But as Mahommed seems to repent of his folly, we forget his crimes. He has called the name of God to vouch for his sincerity; and our parental affection returns. He has already our forgiveness; but the execution of what he proposes is the only means to regain our favour."

from Suja.

The letter made an impression on the mind of Suja, which all the protestations of Mahommed could not remove. He became silent and discontented. He had an affection for the prince, and he was more enraged at being disappointed in the judgment which he had formed, than at the supposed treachery. Having continued three days in this agitation of mind, he at last sent for the prince. He told him, in the presence of his council, that after all the struggles of affection with suspicion, the latter had prevailed; that he could no longer behold Mahommed with an eye of friendship, should he even swear to his innocence in the holy temple of Mecca; that the bond of union and confidence which had lately subsisted between them was broken; and that, instead of a son and a friend, he beheld him in the light of an enemy. "It is therefore necessary for the peace of both," continued Suja, "that Mahommed should depart. Let him take away his wife, with all the wealth and jewels which belong to her rank. The treasures of Suja are open; he may take whatever he pleases. Go.—Aurungzèbe should thank me for sending away his son, before he has committed a crime."

He is dismissed by that prince,

Mahommed, on this solemn occasion, could not refrain from tears. He felt the injustice of the reproach; he admired the magnanimity of Suja; he pitied his misfortunes. But his own condition was equally deplorable. He knew the stern rigour of his father;



ther; who never trusted any man twice. He knew that his difficulty of forgiving was equal to his caution. The prospect was gloomy on either side. Distrust and misery were with Suja, and a prison was the least punishment to be expected from Aurungzêbe. He took leave, the next day, of his father-in-law. That prince presented his daughter with jewels, plate, and money to a great amount; and the unfortunate pair pursued their journey to the camp of Jumla.

A. D. 1659.
Hig. 1069.

Mahommed, accompanied by his spouse the daughter of Suja, ^{seized,} moved slowly toward the camp of Jumla. His melancholy increased as he advanced; but whither could he fly? No part of the vast empire of India was impervious to the arms of Aurungzêbe; and he was not possessed of the means of escaping beyond the limits of his father's power. He was even ashamed to shew himself among troops whom he had deserted. Regret succeeded to folly; and he scarce could reflect with patience on the past, though the fair cause of his misfortunes still kept her dominion over his mind. Having approached within a few miles of the Imperialists, he sent to announce his arrival to the visier. That minister hastened to receive him with all the honours due to his rank. A squadron with drawn swords formed around his tent; but they were his keepers rather than guards. Jumla, the very next day, received a packet from court; which contained orders to send Mahommed, should he fall into his hands, under a strong escort to Delhi. The officer who commanded the party was ordered to obey the commands of the prince; but he, at the same time, received instructions to watch his motions, and to prevent his escape. When he arrived at Agra, he was confined in the citadel, from whence he was soon after sent to Gualiâr, where he remained a prisoner to his death.

Mahommed,



A. D. 1665.
 Hig. 1070.
 and imprisoned.

Mahommed, though brave and enterprizing like his father, was destitute of his policy and art. Precipitate, full of fire, and inconsiderate, he was more fitted for acting the part of a partizan than of a general; and was therefore less adapted for war than for battle. Haughty in his temper, yet easy in his address; an enemy to cruelty, and an absolute stranger to fear. He was daring and active on occasions of danger; but he knew his merit, and he was self-conceited and haughty. He ascribed to his own decisive valour the whole success of his father; and he had been often known to say, that he placed Aurungzêbe on the throne when he might have possessed it himself. Naturally open and generous, he despised the duplicity of his father, and disdained power that must be preserved by art. His free conversations upon these subjects estranged from him the affections of his father, who seems to have confessed this merit by his own fears. Had Mahommed accepted of the offer of Shaw Jehân, when he seized that prince, he had courage and activity sufficient to keep possession of the throne of the Moguls. But he neglected the golden opportunity, and shewed his love of sway, when he was not possessed of any rational means to acquire the empire. His misfortunes however were greater than his folly. He passed seven years in a melancholy prison at Gualiâr, till death put a period to his misery.

Suja

Jumla, having settled the affairs of the western Bengal, marched with his army toward Dacca. Suja was in no condition to meet him in the field; and to attempt to hold out any place against so great a force, would be to ensure, by protracting, his own fate. His resources were now gone. He had but little money, and he could have no army. Men foresaw his inevitable ruin, and they shunned his presence. His appearance to the few troops who had remained near him, was even more terrible than the sight of an enemy. They could not extricate him from misfortune, and they pitied



pitied his fate. He however still retained the dignity of his own soul. He was always cheerful, and full of hopes; his activity prevented the irksomeness of thought. When the news of the approach of the Imperialists arrived, he called together his few friends. He acquainted them with his resolution of flying beyond the limits of an empire, in which he had now nothing to expect but misfortunes; and he asked them, Whether they preferred certain misery with their former lord, to an uncertain pardon from a new master?

A. D. 1660.
Hig. 1070.

To the feeling and generous, misfortune secures friends. They all declared their resolution to follow Suja to whatever part of the world he should take his flight. With fifteen hundred horse he directed his march from Dacca toward the frontiers of Assam. Jumla was close at his heels; but Suja, having crossed the Baramputre, which, running through the kingdom of Assam, falls into Bengal, entered the mountains of Rangamâti. Through almost impervious woods, over abrupt rocks, across deep valleys and headlong torrents, he continued his flight toward Arracân. Having made a circuit of near five hundred miles through the wild mountains of Tippera, he entered Arracân with a diminished retinue. The hardships which he sustained in the march were forgot in the hospitality of the prince of the country, who received him with the distinction due to his rank.

driven from
Bengal,

Jumla lost sight of the fugitive when he entered the mountains beyond the Baramputre. He turned his arms against Cogebâr, and reduced that country, with the neighbouring valleys which intersect the hills of Kokapâgi. But Suja, though beyond the reach of Jumla's arms, was not beyond his policy. The place of his retreat was known; and threatening letters from the visier, whose fame had passed the mountains of Arracân, raised terrors in the mind.

takes refuge
in Arracân.



A. D. 1660.
Hig. 1070.

mind of the Raja. He thought himself unsafe in his natural fastness; and a sudden coolness to Suja appeared in his behaviour. The wealth of his unfortunate guest became also an object for his avarice. Naturally ungenerous, he determined to take advantage of misfortune; but he must do it with caution, for fear of opposing the current of the public opinion. He sent a message to Suja requiring him to depart from his dominions. The impossibility of the thing was not admitted as an excuse. The Monsoons raged on the coast; the hills behind were impassable, and covered with storms. The violence of the season joined issue with the unrelenting fate of Suja. The unfeeling prince was obstinate. He issued his commands, because he knew they could not be obeyed. Suja sent his son to request a respite for a few days. He was accordingly indulged with a few days; but they only brought accumulated distress.

His uncommon

Many of the adherents of the prince had been lost in his march; many, foreseeing his inevitable fate, deserted him after his arrival at Arracân. Of fifteen hundred only forty remained; and these were men of some rank, who were resolved to die with their benefactor and lord. The Sultana, the mother of his children, had been for some time dead: his second wife, three daughters, and two sons composed his family. The few days granted by the Raja were now expired; Suja knew of no resource. To ask a longer indulgence was in vain; he perceived the intentions of the prince of Arracân, and he expected in silence his fate. A message in the mean time came from the Raja, demanding in marriage the daughter of Suja. "My misfortunes," said the prince, "were not complete, without this insult. Go tell your master, that the race of Timur, though unfortunate, will never submit to dishonour. But why does he search for a cause of dispute? His inhumanity and avarice are too obvious to be covered by any pretence. Let him



him act an open part; and his boldness will atone for a portion of his crime." A. D. 1650.
Hig. 1070.

The Raja was highly offended at the haughtiness of the answer of Suja. But the people pitied the fugitive, and the prince durst not openly do an act of flagrant injustice. To assassinate him in private was impossible, from the vigilance of his forty friends. A public pretence must be made to gain the wealth of Suja, and to appease his enemies by his death. The report of a conspiracy against the Raja, was industriously spread abroad. It was affirmed that Suja had formed a design to mount the throne of Arracân, by assassinating its monarch. The thing was in itself improbable. How could a foreigner, with forty adherents, hope to rule a people of a different religion with themselves. An account of the circumstances of the intended revolution was artfully propagated. The people lost their respect for Suja, in his character of an assassin. It was in vain he protested his innocence; men who could give credit to such a plot, had too much weakness to be moved by argument. distress.

The Raja, in a pretended terror, called suddenly together his council. He unfolded to them the circumstances of the conspiracy, and he asked their advice. They were unanimously of opinion, that Suja and his followers should be immediately sent away from the country. The Raja was disappointed in his expectations; he had hoped that death should be the punishment of projected murder. But the natural hospitality of the nobles of Arracân prevailed over his views. He, however, under the sanction of the determination of his council, resolved to execute his own designs. The unfortunate prince, with his family and his forty friends, were apprised of his intentions. They were encamped on a narrow plain which lay between a precipice and a river, which issuing from Arracân, falls into the country of Pegû. Ordered to
leave Arracân.



A. D. 1666.
Hig. 1076.

either end of the plain a pass was formed between the rock and the river. Suja, with twenty of his men, possessed himself of one; and his son with the rest, stood in the other in arms. They saw the Raja's troops advancing; and Suja, with a smile on his countenance, addressed his few friends:

His resolution,

“The battle we are about to fight is unequal; but, in our present situation, the issue must be fortunate. We contend not now for empire; nor even for life, but for honour. It is not fitting that Suja should die, without having his arms in his hands: to submit tamely to assassination, is beneath the dignity of his family and former fortune. But your case, my friends, is not yet so desperate. You have no wealth to be seized; Aurungzêbe has not placed a price upon your heads. Though the Raja is destitute of generosity; it is not in human nature to be wantonly cruel. You may escape with your lives, and leave me to my fate. There is one, however, who must remain with Suja. My son is involved with me in my adverse fortune; his crime is in his blood. To spare his life, would deprive the Raja of half his reward from Aurungzêbe for procuring my death.”

bravery,

His friends were silent, but they burst into tears. They took their posts, and prepared themselves to receive with their swords the troops of the Raja. The unfortunate women remained in their tent, in dreadful suspense; till roused by the clashing of arms, they rushed forth with dishevelled hair. The men behaved with that elevated courage which is raised by misfortune in the extreme. They twice repulsed the enemy, who, afraid of their swords, began to gall them with arrows from a distance. The greatest part of the friends of Suja were at length either slain or wounded. He himself still stood undaunted, and defended the pass against the cowardly troops of Arracân. They durst not approach hand to hand; and their missive weapons flew wide of their aim.

The



The officer who commanded the party, sent in the mean time some of his soldiers to the top of the precipice, to roll down stones on the prince and his gallant friends. One fell on the shoulder of Suja; and he sunk down, being stunned with the pain. The enemy took advantage of his fall. They rushed forward, disarmed and bound him.

A. D. 1660.
Hig. 1079.

He was hurried into a canoe which lay ready on the river. The officer told him, that his orders were to send him down the stream to Pegû. Two of his friends threw themselves into the canoe, as they were pushing it away from the bank. The wife and the daughters of Suja, with cries which reached heaven, threw themselves headlong into the river. They were, however, brought ashore by the soldiers; and carried away, together with the son of Suja, who was wounded, to the Raja's palace. The prince, sad and desolate, beheld their distress; and, in his sorrow, heeded not his own approaching fate. They had now rowed to the middle of the stream; but his eyes were turned toward the shore. The rowers, according to their instructions from the cruel Raja, drew a large plug from the bottom of the canoe; and throwing themselves into the river, were taken up by another canoe which had followed them for that purpose. The canoe was instantly filled with water. The unfortunate prince and his two friends betook themselves to swimming. They followed the other canoe; but she hastened to the shore. The river was broad; and at last, worn out with fatigue, Suja resigned himself to death. His two faithful friends at the same instant disappeared in the stream.

misfortunes,
and murder.

Piàra Bani, the favourite, the only wife of Suja, was so famed for her wit and beauty, that many songs in her praise are still sung in Bengal. The gracefulness of her person had even become proverbial. When the Raja came to wait upon her in the haram,

Deplorable
fate of his
family.



A. D. 1660.
Hig. 1070.

she attempted to stab him with a dagger which she had concealed. She, however, was disarmed; and perceiving that she was destined for the arms of the murderer of her lord, in the madness of grief, rage and despair, she disfigured her beautiful face with her own hands; and at last found with sad difficulty a cruel death, by dashing her head against a stone. The three daughters of Suja still remained; two of them found means by poison to put an end to their grief. The third was married to the Raja; but she did not long survive what she reckoned an indelible disgrace on the family of Timur. The son of Suja, who had defended himself to the last, was at length overpowered, by means of stones rolled down upon him from the rock. He was carried to the Raja; and soon after, with his infant brother, fell a victim, by a cruel death, to the jealousy of that prince.

Reflections.

Such was the melancholy end of Suja, and of all his family; a prince not less unfortunate than Dara, though of better abilities to oppose his fate. He was bold and intrepid in action, and far from being destitute of address. His personal courage was great; and he was even a stranger to political fear. Had he, at the commencement of the war, been possessed of troops equal in valour to those of his brother, we might probably have the misfortunes of Aurungzêbe, and not those of Suja, to relate. But the effeminate natives of Bengal failed him in all his efforts. Personal courage in a general, assumes the appearance of fear with a cowardly army. When Suja prevailed, the merit was his own; when he failed, it was the fault of his army. No prince was ever more beloved than Suja; he never did a cruel, never an inhumane action during his life. Misfortune, and even death itself, could not deprive him of all his friends; and though his fate was not known in Hindostan for some years after his death, when it was heard, it filled every eye with tears.

AURUNG-

