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BY NICCOLAO MANUCCI

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WITH INTRODUCTION AND NOTES

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[57] BOOK II

OF THE MOGUL KINGS UP TO THE REIGNING SOVEREIGN, AURANGZEB¹

I WISHED to divide this book into chapters to make easier to the reader the succession of the events I write about ; but since the authors of the Chronicles, and the historians of the wars, do not divide their books into chapters, it would be impossible to arrange under special headings a history so full of varied occurrences. Therefore the reader must be satisfied if I conform to their practice, simply dividing the work under headings for each particular king.

OF TEMURLANG (TAIMŪR-I-LANG) THE GREAT

Much might be written about this great conqueror. But as so many have described the exploits of Taimūr-i-lang, I will content myself with giving a simple mention of this great king. His father [[?] grandfather] was of the Tartar race, of the Chagatā (Chaghātā) family, and a Mahomedan. He was the lord over several villages, owner of many flocks, camels

¹ The following shows the true names and order of succession in juxtaposition with our author's statement :

MANUCCI'S LIST.

1. Taimūr.
2. Mirān Shāh.
3. Abū Sa'id.
4. Shekh 'Umar.
5. Maḥmūd.
6. Bābar.

S. LANE POOLE'S LIST.

1. Taimūr, died 807 H.
2. Mirān Shāh (third son), died 810.
3. [Muḥammad.]
4. Abū Sa'id, died 873.
5. 'Umar Shekh (fifth son), died 895
ruler of Farghānah.
6. Bābar, died 937.

For these reasons he arranged for a speedy retirement to his home country.

Fearing that Jaswant Singh might undertake something in favour of Shāhjahān, Aurangzeb turned and hastened in person to Āgrah. He thought it sufficed to leave Mīr Jumlah with a large force to pursue Shāh Shujā'. He was nominated generalissimo of the army and perpetual viceroy of the whole province of Bengal, the appointment to pass on his death to his son. But from reasons of State he left behind in his (Mīr Jumlah's) company his own first-born son, Sultān Muḥammad, who was to make the campaign under the orders of Mīr Jumlah, but without a command. At this arrangement Sultān Muḥammad was much put out, but he kept this grievance within his breast, waiting until an occasion arose to wreak vengeance.

At this time Shāh Shujā' had fortified himself in the city and fortress of Allahābād, without much reduction of his numbers [233]. He made use of the Hindū princes who live on the right and left banks of the river Ganges, and gathered together in a short time a huge force, through the reputation he had with everybody of being wealthy and liberal. In this way he became extremely strong at that important and famous fortress, which forms the first gate into Bengal. Recognising the valour and strength of Shāh Shujā', Mīr Jumlah did not venture to attack him by force of arms. It sufficed to send him valuable presents and many letters with misleading promises. In another direction he set to work to raise against Shāh Shujā' certain Hindū princes living about Benares and Paṭnah. They had an old quarrel with the prince, and now rose against him; they hindered his supplies, while they gave Mīr Jumlah free passage. The latter lost no time in sending his troops and closing the routes. On receiving this melancholy news Shāh Shujā' beat a retreat, before they could totally block his road, to the ancient city called Banāras (Benares), lying on the river Ganges, on the left bank.

Mīr Jumlah followed in pursuit, and left him no time to fortify himself there. Thus Shāh Shujā' was forced to retreat again, passing by the great city of Paṭnah, not feeling sufficiently

secure there owing to the great open plains of those regions. He took shelter in a little town called Muguer (Munger) that had been founded on the right bank of the river Ganges. It is called by the inhabitants the 'Key of the Kingdom of Bengal,' because it is at the foot of hills, and near it are extensive jungles, called by the dwellers there Burianguel (? Bar Jangal)—that is to say, 'Terrifying Woods,' because in them are many wild beasts, tigers, rhinoceroses, wild buffaloes, and other animals.

At this place (Munger), the best that could be found in those regions, Shāh Shujā' fortified himself. For greater security he made [234] a great wall of earth, beginning at the foot of the hill and ending on the bank of the Ganges, a distance, more or less, of half a league. It was made at a distance of twelve leagues from the city of Munger, and its object was to bar the passage to Mīr Jumlah. Recognising the great difficulty of making an attack on Shāh Shujā', Mīr Jumlah began a correspondence with some rajahs dwelling in the wilds referred to, men who also at one time or another had been injured by Shāh Shujā'. Valuable presents were forwarded, and they permitted the passage of the army. Thus Mīr Jumlah and Sultān Muḥammad marched on with the best of their troops, directing their course towards Raiamahāḥ (Rājmaḥal), the principal residence of Shāh Shujā', with the sole object of cutting off his retreat.

Shāh Shujā', alarmed at this intelligence, abandoned all his entrenchments, and moving with great rapidity, reached Rājmaḥal before the arrival of Mīr Jumlah, and there he entrenched himself as well as he could. Mīr Jumlah failed to get there first, not from want of energy or effort, but by reason of the great forests and many streams on his route. As soon as his men and baggage had come up, Mīr Jumlah made an attack upon Shāh Shujā', who continued a valiant defence for the space of six days. But finding that the heavy artillery of Mīr Jumlah did great damage to the entrenchments, which had been made of earth, gabions (*arca*=boxes), and fascines, he decided to retreat, having no hope of being able to continue his resistance, not only from want of men, but from the

The kingdom of Arakan adjoins that of Bengal to the east, and on its border has, as its maritime frontier, Chātgaṇw (Chittagong). Once on a time many Europeans lived there, men of various nations, principally Portuguese [270], and many indigenous to the country, who were all Christians. These inhabitants inflicted great damage on the lands of Bengal, and, penetrating with their boats into all parts of that province, carried off men, women, and children, gold and silver; and when they could get them, they did not hesitate to carry off babes at the breast along with their mothers. When these cried at night, they would, with unheard of cruelty, snatch them from their mothers' arms and throw them into the sea. They lived with such lawlessness that it would take much space if I attempted to record their misdeeds. I say in one word all that need be said; they were unworthy not merely of the name of Christians, but of men. The King of Arakan relied much on this class, and made little account of the kings his neighbours, both from the bravery of the aforesaid men, also from the nature of his country. No one can enter this territory with an army, the ground being marshy, with impenetrable jungles and mighty rivers full of alligators. If this had not been so, the Mogul would have conquered this kingdom and that of Pegû equally with that of Siaō (Siam), the which are conterminous with one another on his (the Mogul's) frontiers. Arakan is between them and the Mogul territory. In the kingdoms of Arakan and Pegû there are *macoreos*,¹ thus called, which are sudden floods that at certain seasons overflow the country with great velocity, so that a horse galloping its hardest cannot escape. In less than half an hour more than twenty leagues of ground are flooded. The soil is fertile, yielding abundantly and luxuriantly; but the inhabitants are as barbarous as the tigers, elephants, rhinoceroses, and buffaloes which dwell in its jungles.

¹ *Macoraes* (see Yule's 'Glossary,' second edition, 527), a word of doubtful origin, applied to what is now called a *bore*, or tidal wave.]