

## Nānsī rī Khyāt, 3:5-12

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## Śrī Rāvājī

## Now the Story of Rāv Jodhojī is Written

Rāv Jodho, having made [his] *vās* in a cart, was staying in Kāhūnī [village]. At that time Nāpo Sāñkhlo, while he was [Jodho's retainer], was with the Rāṇo in Cītoṛ. Nāpo sent word [to Jodho]: "Śrī Rāvājī! If you will at sometime soon afterward go forth in revenge of [your father], Rāv Riṇmaljī, then you should go forth today." Then the Rāvājī made preparations and mounted [his horse].

Then he asked: "Where will one come to [village] settlements going to Mahevo?" Then [his] people entreated: "Śrī Rāvājī! Settlements are [to be encountered] at few places. But at a place just ahead are the carts of Moḍhī Mūlvānī."

Then they left there [and] came to the carts of Moḍhī Mūlvānī. Moḍhī received word. Then Moḍhī showed [them] great hospitality. When they came and dismounted, Moḍhī thought: "Parameśvar! Whenever will a guest equivalent to Rāv Jodho come here [again]? What sort of hospitality should be shown [him]?" Some Sāhukār's maddar (*majīth*), fruit, and coarse flour had been left [there] as a guarantee [for a loan]. And there was a lot of ghee from [his] cows. Then he thought: "Whenever afterward will this maddar and coarse sugar (*khānt*) be useful? You have the maddar crushed and make a fine flour [out of it]." They put in the ghee [and] coarse sugar

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and made a sweet. There was caper bush fruit, of which they made vegetable curry. They brought [everything] and entreated: "Śrī Rāvājī! The meal is ready." Afterward he proceeded to eat with all [his] people. They were served. The entire contingent was served in this manner: [they received] the sweet, the vegetable curry, [and] greens. The people ate. [Rāv Jodhojī] himself ate. The feast occurred at night.

Late at night the Rāvājī departed. When it became morning, all the *thākurs* looked at [their] hands. A reddish color began to be visible. Then all the *thākurs* began to look at one another. Just then someone said: "We must have Moḍhī asked for information about this matter." Then the Rāvājī sent two horsemen to ask Moḍhī. Then Moḍhī saw the horsemen coming, came before [them], and said: "I

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know what they've come for." He said: "Śrī Rāvjī is going [in pursuit of] revenge for Riṅmaljī. Parameśvarjī colored you [red]. And there is no cultivation here; little rice is obtainable. Some madder had fallen; they made a sweet of it. Parameśvarjī colored you. You should say [your] blessing to Śrī Rāvjī. And you should inform [him]: 'The meal will be ambrosia for you.'"

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They came and informed the Rāvjī. The Rāvjī listened and became very pleased.

Afterward they rode from there and came to Baiṃhgaṭī, the village of Sāṅkhlo Harbho. Harbhōjī was an augur. Harbho's sister's son, Jeso Bhāṭī, was standing near [Rāv Jodho]. He gave a command and had them sit together. They performed *salām* [to Rāv Jodho] and sat together. Then Harbho struck [his] forehead. Then he petitioned: "He [Jeso] will become a holder of a share of your wealth. And we will become shareholders of just your land." The Rāvjī finished eating and [then] asked for auguries (*saun*). Then Harbho petitioned: "The auguries are of this sort: the Rāvjī's sons [and] grandsons will obtain as much land as the Rāvjī circles [his] horse within today. The Rāvjī will be very prosperous." Right then the Rāvjī became very pleased. He mounted [his] horse. While mounted, he requested a black drum from Harbho.

Mounted on [his] horse, the Rāvjī proceeded from there to [the house] of Rāvāt Lūṇo. Rāvāt Lūṇo would not meet with [him] in a proper manner. A certain amount of anger with him arose in Śrī Rāvjī's mind. The Rāvāt's wife [was] a Sonagarī. [She] had a connection with the Rāvjī's mother's house, so the Rāvjī had [his] salutation reported [to her]. She summoned Śrī Rāvjī inside [her home]. She made propitiatory offerings. And she said: "Bābā! The wealth [and] goods<sup>1</sup> visible [to you] are yours. You must provide a feast. All will be fine."

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Then Śrī Rāvjī encamped. There was a feast. He ate. But the anger within [his] mind was not mitigated.

Then Rāvāt Lūṇo took leave of the Rāvjī, went, and slept. Afterward the Sonagarī went and locked [his] room. She had the Rāvjī informed. The Śrī Rāvjī

<sup>1</sup> *Visāyat* = Hindi *basāita*, "miscellaneous small goods." OHED, p. 736. Cf. *ibid.*, *basāat*: "goods, wares."

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looted all the horses, goods, money, etc. By so doing, others as well, all the people [and] *bhomīyos*, feared [him]. They came and saluted [him]. [The Rāv] mounted [his] horse [and left] from there. Meanwhile all those who were *bhomīyos* saluted him. He took [them] with him.

Afterward he married at [the home] of the Sāṅkhlos in Rūṇ. The Sāṅkhlos took the betrothal coconut and came before the Rāvjī. They married the daughter of the Sāṅkhlo heir-apparent, who was called Rāvat, to the Rāvjī. And the Rāvjī also became very benevolent and made the marriage. This news went and reached the Rāṇojī [of Mevār].

Then the Rāṇojī summoned Nāpo Sāṅkhlo into [his] presence. He summoned [him] and asked: “What news do you have concerning the Rāvjī?” Previously when [the Rāṇo] would ask [him], [Nāpo] would generally say: “[What news] has come [to me is] ordinary, there is nothing [special].” And this time when [the Rāṇo] asked [him], he said: “Ḍīvāṇ! The story is true. I too have received this news [about the marriage].”

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Hearing this much, the color of the Rāṇo’s face changed. He said to Nāpo Sāṅkhlo: “In what way might there be peace as well?” Then Nāpo petitioned: “Ḍīvāṇ *salāmat!* The business of the debt of vengeance of the Rāṭhoṛs is quite an intense one [with them].<sup>2</sup> Moreover, the debt of vengeance also [is that] of Rāv Riṇmal,” For these [reasons], the Ḍīvāṇ began to be very afraid. Then Nāpo petitioned: “Ḍīvāṇ! The debt of vengeance is substantial [in this instance]. If, in some way, it might be warded off by giving land, then Ḍīvāṇ! Land should be given.” These words had come into the mind of the Ḍīvāṇ also.

Nāpo came to his camp from the *darbār* and quickly had messengers run to the Rāvjī. [They told him]: “Rāvjī! There is no strength here [in Mevār]. If you would proceed quickly, you should do so.”

Afterward the armies of the Śrī Rāvjī came and attacked various places in Mevār. The punishment of the land [by the Rāṭhoṛs] affected the Ḍīvāṇ very much. The Ḍīvāṇjī became very worried. He said to Nāpo Sāṅkhlo: “If in some way there might be a pact [with the Rāṭhoṛs], it would be good.” Then Nāpo petitioned: “Śrī Ḍīvāṇ! Have [your] *pradhāns* do [this]. If we send [them to a great man, there will be a pact.” Then the Rāṇojī’s *pradhāns* came to the Śrī

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<sup>2</sup> I.e., the Rāṭhoṛs take revenge seriously.

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Rāvjī. They petitioned: “Śrī Rāvjī! What had to happen, happened. And you have had that domain of yours settled. If you destroy [your land], who will protect [it]?”<sup>3</sup> Then the Rāvjī spoke: “These words [are] fine, but creating a debt of vengeance is easy,

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removing one is difficult.” Then once again the Ḍivāṇ’s *pradhāns* petitioned, and the Rāvjī’s *umrāvs* told the *pradhāns*: “The land is given.<sup>4</sup> And you may set up a battle with stakes.” The Ḍivāṇ’s *pradhāns* accepted this statement. They came back to the Ḍivāṇ. The Ḍivāṇ was quite pleased. Under these conditions, the [opposing] armies came near and adjoined [one another]. A [battle] field was prepared between [them]. A boundary marker was driven in. The Rāvjī’s army was due east for the battle; the Ḍivāṇ’s army to the west. But it came into the minds of the Rāvjī’s *pradhāns* that if the land [where the battle was to occur] were taken, it would be good. The *pradhāns* put forth petitions to the Rāvjī of this type: “Having made [our] promises, it would be good if the land were put behind Maṇḍor. They cannot stay in place before the Śrī Rāvjī.” The matter of taking the land came into the mind of the Rāvjī also. The *pradhāns* made a petition: “If the Rāvjī commands [us], we shall establish the type of battle. One *sāmant* of the Rāvjī’s shall go down [to the battlefield] and one *sāmant* of theirs shall go down.” Whosever *sāmant* shall win, he alone [shall] have victory.” And the *pradhāns* again petitioned: “It appears your *nakṣatra* is of this sort: the Rāvjī’s *sāmant* will win.”<sup>5</sup> The Rāvjī accepted the petition. And the Ḍivāṇ’s *pradhāns*

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arranged this matter with the Ḍivāṇ. At that time the Ḍivāṇ’s great *sāmant* was Vikramāyat Jhālo. He came and remained standing [on the battlefield]. From there the Rāvjī commanded Vijo Ūdāvat [to fight Vikramāyat Jhālo]. Then Vijo performed *salām* and was in front of Vikramāyat Vijo had no shield. Then the

<sup>3</sup> Unless *mārasyo* is a mistake for *mārasyāṃ*, the implication apparently is that by risking a fight with Mevār, Rāv Jodho is risking losing his land. Otherwise, the translation would be: “If we kill you, who will protect [your land]?”

<sup>4</sup> I.e., Rāv Jodho’s armies have taken the land already.

<sup>5</sup> I.e., it’s in his horoscope.

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Rāvjī said: “Their *sāmant* has a shield.” He also said to Vijo: “You should take a shield.” Vijo did not even turn back. Right while he was going [to fight], there was a small cannon (*arābo*) belonging to the Rāvjī facing [him]. He removed a wheel belonging to the cannon cart (*rahakalo*) while mounted [on his horse], clutched [it], and took it. He went and joined [Vikramāyat]. He said to the Dīvāṇ’s *sāmant*: “You strike first.” [Vikramāyat], afraid to die, struck the first blow. [Vijo] opposed [the blow with] the wheel; the wheel was cut in half. And Vijo removed [his] sword. Then the Jhālo could not tolerate<sup>6</sup> its brilliance. He began to get down from the stirrups while turned around [toward the back of the horse]. Just before this [happened], Ūdāvat Vijo struck. [Vikramāyat] became two pieces. Right then Sāṅkhlo Nāpo was standing near the Dīvāṇ. He petitioned: “Dīvāṇ *salāmat!* The sword strikes with just one uninterrupted motion.” What was inside the Dīvāṇ’s *sāmant* might have been inside the Dīvāṇ. But the Dīvāṇ was very fortunate. He gave up land and warded off battle. Meanwhile, as they spoke, [the horses of] the Rāvjī’s army were given free rein. Then the Dīvāṇ’s army turned back. Meanwhile

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several senior *thākurs* intervened and said: “*Thākurs!* After they have fled, would you go [back to Mārvār]?” Then they sent the armies ahead. They went to the Pīcholo [Lake] and watered [their] horses. They looted the land of the Dīvāṇ and destroyed [it].<sup>7</sup> Then [Rāv Jodho] proceeded back to Maṇḍor and had Jodhpur settled [on May 12, 1459]. He ruled [there].

**Thus the story of Rāv Jodhojī is concluded.**

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<sup>6</sup> Literally, “grasp.”

<sup>7</sup> *Paimal* = Persian *pā-mal*, “trodden underfoot; destroyed.” OHED, p. 619. *Paimāl karṇo* = to trample underfoot, destroy.