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ज़ान घद



Zaan Ded

A Story dedicated to Project Zaan

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M. K. Raina

zàn dêd



tsôvâpâri òs shínyah. larí àsû pathar pèmtsû. kúli kâti äsi mùl hêth nêbar drâmûti. ínsànû rüpas manz òs nû kúní kànñ nazrí gatshàn. kénh äsi sâlâbas sûtíy yírû gämûti tû kénh äsi jây trävíth zúv bachàvàn tsâlimûti. àsmânas pêth òs vúní tí krúhún óbúr magar rùd òs vòni daryòmút. kúní kúní äsi hùni tú jànàvâr nazrí gatshàn yím vâràñ jâthas manz khên tshàndní äsi katí tàñm pêthû àmúti .

zàn dèdí díts âchhan mùran. sârisûy vèthûbal kasbas manz äsi zûy tàmîr sâhî salàmath rùdimûti. akh òs dùrí dâriyâvû bãthís pêth sàsû bód vâri pròn bagvàn shankarû súnd mandar yús sâhlâbû kîni vòni nêsúb khótû zyâdû pânís manz òs. byâkh tàmîr òs zàn dèdí hûnz pâhâr, yath tshéy tû búrzû vâsíth òs pyòmút magar kranz òsús mùjùd. zàn dèdí hûnz yí pâhâr äs vûdûr pêthû kani, yémí kîni ath sâhlâbúk asar òs nû vòtmút. bàkay òs sârisûy mâlíyàmèth sapdyòmút.

zàn dêd äs ñabí ñalânas pêth bíhíth yí nazârû vúchhàn. rêtu badên sakhût rùd pênû kîni òs nû tasûnzí pâhrí húnd kànñ tí tàn sâhî rùdmút. pash òs na òr tû na yòr. dàri darvâzan yím vagûvi phard trävíth äsi, tím äsi rùdû tû vâvû sùti vúdúth gämûti. kúthís manz äs tasûnz vasmath vúní tí ñây sèr hânkâl kâríth sângùpàng. ñabí hûndí pharshûki lâkrí takhtû äsi kénh dôdúr âtsíth pathar pèmûti tû kénh jâyí talû nîríth àmûti. magar kùnû manzúk ñuni hachí húnd takhtû yús kâshî nâthan gúlû chhànû súndí madtû sùti sèthàh méhnath kâríth nóvúy òs lògmút, òs sâhî salàmath. zàn dêd äs âthi takhtas pêth bíhíth dùrí shív língúk sú

hísû vúchhàn yús pàní nêbar òs tû yath pêthû kaní vúní tí sartalí hûnz gâgûr avèzàn äs.

zàn dédí díts vasmâts kún nazar. yí vasmath äs tamí zênû pànû pêthay ráchhíth thâvmûts. vúnís tám äsi kâtyàh yípi tû búníli àmûti magar zàn dédí hûnzí ath vasmâts òs nû algûzàr gòmút. ath vasmâts andar kyàh kyàh òs, tí òs nû zàn dédí varäy kânsí patàh. magar yí kath äs òs tãkârû zí yélí tí kânsí shakhsan pràní zamànûch kànñ kath zànûnû khâtrû zàn dédí savàl kór, tamí túl vasmâts thànû thód tû athû trävíth kóḍún savàlúk javàb. dapàn zàn dédí hûnzí ath vasmâts andar òs prath kúní savàlúk javàb mùjûd. 'habû khòtùn kíthû pãthi àyí yùsúph shàh chakas bàgãni', 'avantivarman ràzan kíthû pãthi bachäv kãshir yípi níshí', 'kãshir zabän kíthû pãthi gâyí räyíj', 'pãñḍít sòm dèvan kar lichh kathà sarí sàgar', 'lal dédí hûndi vàkh tû shèkh nûr dîn vâli sûndi shrúkh kòtãh sòn mànè äsi thavàn', khèmèndar sûnzû takhlík karímatsû bèsh kûmath kítabû ràjàvâli tû nrípavâli kót gâyí', yà 'bàbà ríshì tû dastgír sãbas kyàzí äsi baṭû músalman akíy anmànû mànàn', tí òs sòrúy zàn dédí hûnzí vasmâts manz mùjûd. kànñ kath hargàh tré vâri prãni äs yà tré sàs vâri prãni, zàn dédí hûndí akí íshârû sùti äs vasmath tamyúk javàb dívàn. amí kîni äs tas yí panûní zúvû khòtû zyàdû tãth tû sô äs nû zànñ ath pãnas níshí dùr karàn.

zàn dèd kãtsû vârish äs, tí äs nû kânsí khabar. kànñ òs tasûnz vãs zû hath vâri gãnzràvàn tû kànñ sàs vâri. vèthû balúk zyúth ráhîm jû òs vanàn zí tasûndí shúri pànû pêthay chhí tãmi zàn dèd amíy àyí vúchhmûts. ath kathí äs hì dèd, yósû pànû hatû pèthi äs, täyid karàn.

zàn dédí äs sèthàh zìth vãs. dapàn tamí äs path kàlí shàrdà màtàyí hûnz baḍû úpãsanà kãrmûts. amí sùti prasan gãtshíth gâyí tas shàrdà màtã sakshàt ashṭbhújã dúrgà rûpas manz prakãt tû kãrnas akh vardàn dínûch pèshkash. zàn dédí móng amar gatshnúk vardàn. tíkyàzí tas òs yakín zí lûkan péyí hamèshû tasûnz zarùrath. màtã dúrgàyí vónúnas,

'yath dúníyahas manz héki nû kánh amar sapdíth. yús zàv tas chhú marún. amí kîni péyíy tsé tí panûní marnúk kánh natû kánh vakhût múkarar karún'. zàn dédí sunch sêthàh tû vónúnas, 'télí gatshí myòn ant tamí sàtû sapdún yélí mē yakìn gatshí zí lùkan rùz nû myäni zarùrath'. dúrgà màtàyí kór 'tathàstú'.

shúrên òs zàn dédí süti baḍû lagàv tíkyàzí sô äs tíman ràzan tû ràzû kúmàran hûnzû kathû bòznàvàn. yímû kathû àsû sàréy tasûnzí vasmâts manz mùjûd.

zàn dēd äs nû kúníy zâni. tasúnd vanún òs zí vêthûbalûki sâriy lùkh chhí tasûndívûy aulàdav manzû. tí òs pazar tí. sô äs sàrínûy panún zànàn tû tamíy hísàbû tíman pēth hak jatàvàn. lùkh tí äsís dēd zâníth khâdmath karàn tû akàr bakàr yívàn. lùkan hûndí vêvhàrû süti äs sô khôsh.

magar hàlàt badlèyí yakdam. amí kûsmúk sâhlàb òs nû brònṭh zành àmút. vúchhàn vúchhàn lâj asmânas dàr tû sòrúy vêthûbal gav pânís tal. yíman kûsmath òs, tímav kâr hêmáth tû panún pàn bachävíth tsâli. yíman nû kôdratúk bachàv òs, tím môklèyí shúri bāts hêth. makànû péyí vâsíth tû kûti lùkh gâyí tíman andrûy rùzíth màrû. zàn dēd rùz vúchhàn. asmànû àsû traṭû vasàn. vúzmalav vól sârisûy alàkas nâl. kánh rùd nû kânsí madad karún làyakh. yémís yòr kún vath àyí, sú tòr kún tsól. kâtyàh rùdi tû kâtyàh mùdi, tath rùd nû kánh shúmàr. zàn dédí lòg panûni kîni krakû nàd. magar traṭû búznís manz òs nû kánh kânsí hûnd bòzàn. pòni tí òs vârvû vârvû hyór hyór khasàn tû vòni gatshíhè kúní tí sàtû zàn dédí hûnz pâhâr yírû tû tâthi süti tasûnz vasmáth tí. yús zíndû bachav, sú tsól zúv bachàvnû khâtrû môchhí zû vâṭíth. vúchhàn vúchhàn gav pûrvû kasbû khâli. zàn dēd péyí âti.

kénh dôh gâtshíthûy gav rùd band tû nab gav sàph. vârvû kârû hyótún vòni tàph karún magar vêthûbal òs vôjàrû. na òs kúní zan tû na zânpún. dâriyàvas gav pòni kam tû mandar dràv nón. magar pùzà

karan vòl òs nû kành. zàn dèdí bàsêv shív líng tí zan dùyàn. yódvay mandar dūr òs magar zàn dèdí äs nazar baràbar. dūryúk tū nāzdikhúk òs tas pūrí pūr tū sàph yívàn bòznû.

az gav baràbar akh rêth ath kûsas. vêthûbalúk kành nafar àv nû zàn dèdí nazar díní. tas ròv karàr. phìri phìri äs sô lùkan mútlík sònchàn tū tihûnz akh akh kath yàd karàn. tasûndí mútäbík äs pränís zamànas tū äzíkís zamànas zâmìn asmàn pharûk. télí òs àsàn mày móhbat. lùkh äsi akh äkís pêth zúv dívàn. sú pànûnyàr rùd nû vòni kénh. äzyúk ínsàn òs khòd garaz tū dālitròv. zàn dèdí àsû praní zamànûchí tū naví zamànûchí kathû pūrí pūr yàd, zan tū kàlúk batû



kíshû kàk òs dāriyāvû apàrí ròzàn. sú òs dôhay sangar phòlnû bròthúy néndrí vôthàn tū dāriyavas pêth vātàn. shràn dyàn kāríth òs sú khòr nanûvòrúy dāriyavas taràn tū shankaras pòni bàvàn. rùdû traṭû äsitan yà shìnû thósi, kíshû kàkas òs nû mandar yún mãshíth gatshàn. ót vātíth òs sú gòḍû dívûri kanên hûnzû hèrû chhalàn. tamí patû òs sú shív língas gòḍ dívàn tū gägûr baràn. pùzà karnas tí òs nû tas kam vakhût lagàn kénh. yélí sú pùzà kāríth mandrû manzû nèràn òs, tamí vakhtû òs síríyí àsàn vāriyàh hyór vòtmút.

kädír kàk òs vānsí manz kíshû kàkûní khótû lôkút. sú òs yapàrí yàrbalû ròzàn. yàrbal bãṭhís pätrû kanên pêth nêmaz pāriṭhûy òs sú zàn dèdí nish vātàn tū tas sú phalhàr dívàn yús sú garí pêthû tasûndíy khätrû anàn òs. dapàn kädír kàkas òs pānas batû khyón mãshíth gatshàn magar zàn dèdí húnd phalhàr òsús nû mãshíth gatshàn.

kāshì nàth òs vānsí jàn tū zàn dèdí sūti òsús sakh lagàv. tasúnd vanún òs zí zàn dèdûy chí lùkan hûnz pahchàn. yémí dôh lùkh tas

māshravan, tamíy dôh môklí tíhûnz pahchàn tí. ath kathí äsi säriy búzarg täyid karàn, kénh manû tû kénh zabäni.

amû säbún néchúv âli múhamad òs shahras manz nõkrì karàn. réti dôyí réti yéli sú garû òs yívàn, âkís thèlas manz bārith òs sú äshnàvan tû hamsàyan hûndí khätrû kénh natû kénh anàn. zàn dédí kyút móhrû làth, dandû khílâl, lívrí tû nāv kangani anûni òs nû tas zûhûni māsith gatshàn.

vêthûbalas manz yéli kánh sôrugväs gatshihè, mìlû vâdan tàmm äsi lùkh tath dôhas phàkû dívàn. kríyà karmas manz tí äsi säriy shämíl sapdàn. dãhan dôhan òs nû maran väli sûndí garí dàn dazàn tû sòrúy khên chan òs hamsáyí garan hûndí pêthû vâtàn.

sàrinûy äs zàn dédí hûnz phíkír. kasbúk prath kánh naphar òs tas gähè bègähè shéhh khabar prítshní yívàn. särisûy kasbas äs tasûnz ähi süti.

magar yímû àsû pràní kathû. az òs zamànû badlyòmút. âzyúk ínsàn òs tyùt àvúr zí béyís khabar hênû khätrû òs nû tas vakhtûy. yútúy yòt nû kénh. yùt yùt lúkan hûnd lasún basún tayas pêth vòt, tyùt tyùt tsàv tíman dílas manz khôchar. âkís àv nû béyí sünd khôsh tû akh âkisúnd azarvún gav prath kãnsí pêth hävi. móm tû mày môklêv. tamí badlû zàyí adàvath tû bad khähì. magar zàn dédí süti rùd sàrinûy vèvhàr thikh.

zàn dédí péyí sònchàn sònchàn néndûr. néndrí manz tí thóv tamí panún athû vasmãts hûnzí hänkli pêth. âthi àsnà has manz vúchh tamí sópún

ayòdya äs shòlû màràn. ràzû dashrathûnis mähalkhànas òs zùl kãrith. lùkh äsi nãvi pòshàk lägith ràzû dashrath tû ràjkúmàr ràmm tsãndrû súnz jayjaykàr karàn. az òs ràmm jiyas ayòdhàyí hûnd ràzû banún. ayòdhyà väsi äsi sèthàh khôsh. mãhal khànas brònthû kani òs lùkû samadaràh tath shúb vakhtas pràràn yéli ràmm jì ràj gãdì pêth bíhí. zàn dédí vúchh,

yíman lùkan manz äs sô pànû tí âkí lôkchí kòrí hûndís rûpas manz. kòrí òs nàv bèlà.

bèlà äs sêthàh duri pêthû ràmjì sùnd darshún karní àmûts. lùkan süti süti äs sô tí ràmjì jì sùndís ràj gâdì pêth béhnas pràràn. magar vídàtâhan òs badal kyàhtàm sùnchmút. bèlàyí húnd armàn sapúd nû pùrû. àndrû ràzû mãhlas manz sapúd akh bóḍ bārû anarth. ràni kækayì lòg nyày. ràzû dashrathas péyí tasûndi zû var pùrû karûni. akh òs ràmjì tsândrûni badlû bhàrat jìyas ràj gâdì pêth byúhún, tû béyí ràmjì tsândras tsôdâhan vâriyan pêth banväs gatshún.

yélí yí shéçhh mãhal khànû nêbar vâts, pùrû ayòdyàyí manz sapúd màtam. lùkh gâyí kâli tû zâri. ràzû dashrathas òs gâyílû gòmút. ràmjì, sìtà jì tû lākshman jì dràyí àkhûr sâniyâsi palav lágíth banväs. lùkh làrèyí tíman patû. tím äsi nû ràmjì jìyas varäy ayòdhyàyí manz yatshàn ròzún.

tamsà nâdì pêth vâthíth lòg ràmjì râth gúzarnû khâtrû ḍèrû. lùkh äsi nû vâpas gatshnas tayâr. tím äsi yatshàn banvâsas dòràn ràmjì jìyas sûtíy ròzún. ràmjì jìyas òs nû tyúhúnd takliph túlún bardâsht gatshàn. ràth kyút, yúthúy lùkan néndûr péyí, ràmjì jì dràv tíman tsùrí tsùrí sìtà jì tû lākshman jì hêth sùmantras süti rathas manz.

lùkan yélí súbhas néndûr khúlèyí, ràmjì jì òs dràmút. búthí kót òs gatshún, tí äs nû tíman patâh. mòyüs gâtshíth phìri tím vâpas. magar bèlà phìr nû kénh. sô dràyí brònṭh kún ràmjì jìyas tshànḍní.

sêthàh mãnzíl kâḍíth vâts sô gangâyí bãthís pêth. atí lāj tas patâh zí ràmjì jì, lākshman jì tû sìtà màtà chhí níshâd ràzûnì nâví manz tàr díth dràmûti. bèlàyí gav nû kúní kànḥ kèvaṭ nazrí yús tas tàr díyíhè. tím sâriy äsi ràmjì jìyas sûtíy gãmûti. bèlàyí phút dí. làchâr gâtshíth dyút tamí dâriyâvû bãthís pêth âkís kúlís tal thakh.

bèlàyí kòr pran zí sô gatshí nû ayòdhya titís kâlas vâpas, yitís kâlas nû ràmjì jì vâpas yíyí. kúlís talûy àsan dâriṭh lòg tamí ràmjì jì sùnd dyàn karún.

vúní òs kénh kàlûy gòmút tas ath avasthàiyí manz zí òl tû nakàrû vàyínûchí àvazí sùti phút tasúnd dyàn. tamí díts òrû yòr nazar. dãriyàvû bãthís pèth äsi sãriy kèvat jamàh gãmûti. tím äsi khòsh gãtshíth òl tû nakàrû vàyàn, tû ràmm jiyíni jayjaykàr karàn. bèlàyí tór nû kénh phíkíríh zí tím äsyà ràmm jínís banvàs gatshnas khòsh kínnû nàràz. akí tarphû äsi tím tasûnz jayjaykàr karàn tû béyí tarphû nakàrû vàyàn. tíman prítshíth yí kénh bèlàyí nanêv, tí òs nû tasûndí khãtrû yakín karún layak. ràmm jì, sítà jì tû lãkshman jì äsi tsòdàh vãri vanvàs gúzãriith púshpak vímãnas kèth ayòdhyàyí vãpas àmûti. bèlà äs haybúngû. kèvat tí vanan nû apúz kénh magari tsòdàh vãri kapãri gãyí. tas òs yí sòrúy zan tû sòpún bàsàn. vúní äs sò sònchànûy zí tas bàsêv ràmm jì pãnas brònthû kaní. ràmm jìyan kãr tas athas thaph. yúthúy bèlàyí ràmm jìyún athû lóg, sàsû bãdi síriyí prazlèyí tas brònthû kaní.



síriyí prakàsh vúchhíth phút zàn dèdí néndûr. tamí mútsràví àchh. na äs kúní bèlà, na gangà tû na òs ràmm jì tas brònthû kaní. tamí díts vãrû àchhan mùran tû nêbar kún trãvûn nazar. atí òs badlay àlam. mandar òs nû yívàn labnay. tath búthí äsi nãvi makànû khãtimûti. makànû äsi àlishàn tû rangàbû rãngi. dãriyàv òs gãb tû tath jàyí äs akh lôkût nãli hénà pakàn. mandras patû kaní yús vîrí vãr òs, sù òs khatûm sapdyòmút. tath jàyí òs akh bóđ mädàn yath manz kénh naphar bandùk chlãvnûch mashûk äsi karàn. jàyí jàyí àsû lúkan hûnzû ñiphri. lùkh tí äsi nû tím kénh yím atí brònth rôzàn äsi. kãnsí kãnsí òs phékís pèth bandùk avèzàn. àkís búđû bòní kúlís níshí äsi kénh gúri tû shíkãri hûni gãndíth.

zàn dèdí gav pûrû pãthi sarû zí sò äs bèlàyí hûndís rûpas manz pãzi pãthi tsòdàhan vãriyan shóngíth. ràmm jì àv tsòdàh vãri banvàs kãđíth

ayòdhyàí vâpas. magar tasûndi ràṁ, lākshman tû sītàí àí nû panûnī ayòdhyàí vâpas kénh. tím katí chhí?

achànak gav shòr tû ðìphûrên gâí khalbâli. akí bađí makànû manzû dràí naphar tàrû tû gâí mädànas kún. atí khâti tím tath thâđís kaní drangas pêth yús shàýad lùkav yàrbal phútrâvith tamíchav kanêv sūti banòvmút òs. yíman tréshvûni naphran äsi dâlûvi kòt nâli lâgith. âkís naphras òs tôrû dàr dastàr kalas tû tas patû patû äsi zû javàn bandùk hêth. sú òs bàsàn liđar. amí patû gâí ath drangas brònthû kaní sâríy lùkh hâzír tû biṭhi pathar. kénh javàn rùdi drangas ândi pākhi ístàdû.

liđar òs kyàhtàm vanàn tû lùkh äsi narí túli túli tas täyid karàn. zàn dédí vúchh vâru. kénh lùkh äsi nû narí túlàn. liđar kyàh òs vanàn, tí bòznû khâtrû dyút zàn dédí kan. magar kùshísh kâríth tí hyók nû tamí kíhíni bùzith. achànak vóth majmû manzû akh búzarg tû vónún liđras kún kyàhtàni. búzargas níshí yím naphar äsi, tímav béhnòv sú zabardâstì pathar. liđran vón tas búzargas kyàhtàni tû hyótún béyí takrìr karún. yéli liđran tshôpû kâr, lùkav kór tsarí póp.

búzarg vóth béyí thód tû liđras kún vúchhíth vónún béyí kyàhtàni. liđrû súnd búth vúchhíth òs bàsàn zí tas gâí búzargû súnz kath sêthàh nàgavàr. tâmi hòv âkís bandùkû vâlis íshârû. bandùkû vòl àv búzargas brònth kún tû nari thaph kâríth pakûnòvún bòní kúlís nísh. majmû manzû dràí zû naphar béyí tû tímav thóv búzarg kúlís sūti gândíth. bandùkû vâli díts liđras kún nazar. búzarg òs narí túli túli krakû dívàn. liđran hòv bandùkû vâlis íshârû. tâmi thóv bandùk búzargas ðêkas pêth tû óngjí kârûn zir. búzargas gav kalû alund.

lúkan äs tshôpû. zàn dédí òs nû kíhíni samûj yívàn zí tím äsyà ath kathí täyid karàn kínû tardid. majmû manzû vóth akh navjavàn tû gav kúlís nísh. búzargas mútsròvún ganđ tû tújín tasûnz làsh nakhas pêth. bandùkû vòl òs navjavànas làsh túlnû níshí manàh karàn. magar navjavàn òs nû tí mànnû khâtrû tayàr. bandùkû vâli dyút navjavànas

dakû tû sú pêv làsh hêth pathar. vòni äs lùkan manz bèchænì. tímav manzû àv navjavànû súnd akh sàthì tû túlún navjavàn thód. lìdran vúchh drangú pêtthû vâû. tas bàsêv zí majmû manzû chhí béyí tí kénh naphar tas búthí lagnas àmàdû. tâmi dyút bandùkû vâlís hókúm. hókúm ràtíthûy kâri bandùkû vâli navjavàn tû tasúnd sàthì shâhìd. vòni àsû akí badlû tré làshû pathar.

lùkh rùdi kaṭû chéshnav yí sòrúy vúchhàn. kânsí gâyí nû hêmath kénh vanûnas. lìdran vón baḍí baḍí béyí kyàhtànì tû dràv. tas sùti dràyí tasûndì sàthì tí tû bandùkû vâli tí. amí patû vâthi lùkh thód tû vâû vâû gav mädàn khälì. làshí ròzû títhay pãthi pathar. tíman ândì pãkhi òs khùnûy khùn jamàh. mädânas patû kaní äsi shâl davû dav karàn. shâyad äsi tím mòkas pràràn.

zàn dédí thaví àchh mûtsrävíthûy. kénh kâl gâtshíthûy dràyí äth javàn alag alag makànav manzû tû vâti bònì kúlís nish. atí läj tímav gúrên zìn karûni. gúrên nishíy äsi àkíth kún bandùk tû kénh jòlnû thãvíth. zìnû chãríth túl javànav yí sòrúy sàmànû tû dràyí gúrên pêtth.

zàn dédí díts panûní pãhrí vâû nazar. sô äs títhûy yítsh tasûndì néndûr pênû vakhtû äs. vúḍûr bônû kaní äsi kénh lùkh khàhan manz kãm karàn magar tíman manz òs nû tasûndì pahchànúk kàn. zàn dèd ruz sònchàn, 'àkhûr bû kar labakh panûni aulàd béyí.

dùrí, dôn makànan darmíyàn khrepí mânzi träv zàn dédí nazar. mandrúk kúbû òs bòznû yívàn. mandras búthí òs thód gàsû khótmút. gàsû mânzi vúchh tamí vâû. shív líng òs pathar pyòmút tû gâgûr äs nû kúníy.

shàmas bägi àyí tím javàn vâpas yím gúrên pêtth dràmûti äsi. zàn dédí kâr grand. äthav badlû àyí òrû pàntsay vâpas. gúrên pêtth òs vâriyàh kùmtì sàmànû yús tímav shâyad lùṭû ónmút òs. javàn yéli nãzdìk vâti, zàn dédí vúchh, tíman sàrínûy òs pànas tû palvan khùn lòr. zàn dédí òs yakìn, yí ò chharàh ínsànû khùn.



lasû kàkan díts néchpâtrí nazar. az gâýí tas baràbar tsôdàh vâri vêthûbalû pêthû yòr àmûtís. tas àv sú vakhût àchhan tal yélí vêthûbalûki baskîndar zúv bachàvàn kasbû manzû tsâli. tsalàn tsalàn kús kús músìbath pèv tíman túlún tû tím kâtsan dôhan rùdi pakàn, tamyúk rùd nû kành hísb. ath saphras manz tí gâýí tíman níshí kâtyàh tshênû. vâriyàhav lôktêv baçêv dyút amànath. lasû kâkûni àshéni kamlàvâti rùz trèsh tshànçàn. tasûnzí kòrí yélí dùrí tshändíth tas kíts trèsh âni, sô äs sôrûgvàs gämûts. jànkì nàthûnís dàh vâhrís làçkas mùti làlas khót taph tû gâyas làrní. hâkìm säb òs nû kénh. sú òs bíchârû bùtíyí sònbràvàn sònbràvàn sâhlâbû búzi gòmút. mùti làlas dràýí masàh zû gantû. tasûnz mäj gâýí dèvànû. jànkì nàthas péyí shúri sûnz làsh âti trävíth gôçû zanànû sanbâlûni.

phâtû dédí òs néchúv thaph kâríth paknàvàn. tòtí gâýí sô vútràyí vasàn vasàn dúlû. saphar kaçún gav tyùt múshkíl zí vâriyàhav tròv sú kümti sàmànû tí vatíy yús tímav tsalnû vakhtû süti òs túlmút.

naví jàýí òs nàv bharatpòr. ót vätíth àyí nâvi múshkílât, magar lú kav kâr hêmâth. vâru vâru kór sârivûy panûní lasnúk basnúk íntízàm. kénh kâl gâtshíthûy bùz tímav zí vêthûbalas chhú kamav tàni kazàkêv kabzû kórmút. lùkan hûndí thàk karnû bàvâjùd kâr akí laṭí kâlàs nàthan tû bãdrì nàthan hêmâth tû dràýí panûni zàmìn vúchhní. pandàhí dóhi patû àv bãdrì nàth zúv bachàvàn vâpas. kâlàs nàth òsúkh tòr vätíthûy mâríth tshúnmút. amí patû gâýí nû béyí kânsí tòr gatshnûch hêmâth. sùnchúkh, yà tû gótsh hérím madad àsún, natû gav sòrúy galath.

bharatpòr äs bãç saray. atí äsi vâriyàhan zätsan tû vâriyàhan phírkan hûndi lùkh ròzàn.vêthûbalûkên lùkan süti häv sârivûy hamdardì. nav

värid äsi dänà tí, tû sònchan samjan väli tí. amí kîni gav nû tíman atíkên baskìn daran süti ânzi mâzi gatshnas kànñ taklìph.

vúchhàn vúchhàn badlêv àlam. präni pìr hyâtsûn môklûni. nâv hyâtsûn yîni. yím zànan väli búzarg äsi, tím hétîni akí akí gúZRûni. âthi süti vâthi kénh savàl, yíman húnd javàb dyún lùkan húndí khâtrû krùth gav.

prath garas manz rùdi savà zêvàn. maslan, 'hèrats dóyímís dôhas kyàzí chhí salàm vanàn', yà 'sôndar karnas kyàzí chhí búrzû zàlàn', yà 'vâsû kâkas kithûpäthi vanyòv hâkîm sâban tyók vûchhíthûy zí tas chhú marún.' yíthiy yíthiy äsi prath zéví pèth bè shúmàr savàl, yíman húnd javàb kúní òs mèlàn tû kúní òs nû mèlàn. amyúk matlab òs nû yí zí vèthûbalû rùzìth äsi nû yíthi savàl vôthànûy. tatí tí äsi prath púyí manz yíthi savàl zêvàn. magar tatí òs nû javàb kaḍún múshkíl. zàn dèd äs nà! magar lùkav kâr baḍḍ bàrû galtì. zàn dèdí húndi javàb äsi nû tímav brònṭhkún pakûnâvimûti.

naví púyí òs nû vèthûbal vúchhmút, lêhàzà òs nû tíman tòr vâpas gatshnúk kànñ khàs amàr. magar yús chiz âchhav dùr àsí, tath mútlík naví naví kathû mòlùm karní chhí ínsànû súnz phítrath. amí kîni òs lôḱtên sàrínû shòkh zí tath zâmînas mútlík bòzhân tím kànñ kànñ kath, yósû tíhîndi mâli màjí khùn hàràn trävûts äs.

naví púyí manz yélí zàn dèdí húnz kath lâj, tíman ganèyí tasúnz sakh kal. bríj nàthan yélí mâlís savàl kór zí zàn dèd kót gâyí tû sô drâyí nà tíman süti, tâmi hyók nû kànñ javàb díth. lôḱtên gâyí yí kath nàgavàr zí lùkav träv zàn dèd tâtíy tû tsalnû vakhtû hyâts nû kânsí tas khabar. yí zànûnû khâtrû tí äsi lôḱûti bèkaràr zí vasmath kítsh äs tû tamí manzû kíthû päthi äs zàn dèd javàb kaḍàn.

samû kâkas gâyí néndûr gâb. tas òs nû panún shúrâh kóṭâh kànñ. magar baràdârî húndís prath shúrís òs sú panún shúr mànàn. prath dôh shâmas äsi tím tas nísh yívàn tû präni kathû bòzàn. tímav yélí zàn dèdí

mútlík tas savàl héti karûni, tas phòrêv nû kành javàb. tas kâr panûni zàmìran malàmath. yóhay hàl òs lagbag sarvànandún tí. dôshvay gâýí ath kathí pêth räzi zí tím gatshan akí laṭí zúvas gíndíth vêthûbal tû zàn dédí mútlík karan patàh.

samû kàk òs vânsí manz sarvànandûní khótû sêṭhàh bóḍ. magar tòtí kâr tâmi sêṭhàh hêmath. krùṭh mânzílàh kâḍíth vâti tím vêthûbalas nâzdikh. atí vúchhúkh nóvúy àlam. dílas rùdúkh phraṭû phraṭh. khabar kânsí àsyà zàn dédí mútlík kénh patàh? yà agar patàh àsêkh, tû pazar vanûnà? yà zí yínû mâríthûy tshûnan. samû kâkas péýí hyór kún nazar. vúḍûr pêṭhû kani äs az tí zàn dédí hûnz pâhâr mùjùd. yí vúchhnû khâtrû zí zàn dédí hûnz vasmath chhà mùjùd kínû na, dôshvay gâýí vúḍûr pâti kîni tû khâti hyór. yúthúy tím pâhrí andar tsâyí, dônvay gâýí zan ròṭû. zàn dêd äs títhay pâṭhi ḍabí ḍàlânas pêth bíhíth, yíthû pâṭhi télí äs bêhàn. tas òs kalû bôn kún tú àchh àsas vâṭíth. athû òsús az tí vasmâts hûnzí hânklí thaph kâríth. samû kâkas àv nû samûj kénh. zàn dêd mà chhí môklêmûts? tâmi thóv tas varû varû athas pêth athû. achànak gâýí zàn dêd bêdâr. hânkal râṭûn chîrû tû kalû túlún thód. samû kâkas tû sarvànandas tsâj vadan bàkh nîríth tû péyas paran. zàn dédí parzûnâvi tím dônvay. pânas sùti râṭín nâlûmatí tû dópnaKh, 'kùt kâl gòm pràràn. az péýívû panûni zàn yàd?'

zàn dêd gâýí nû kúníy zâni nêrnas tayàr. dópnaKh agar bû yímû, bû yímû panûni vasmath hêth. maslû òs baḍû krùṭh. vasmath pakûnâvûni òs baḍû múshkíl magar zàn dédí lòg raḍû. tas brònthû kaní chalêv nû tíman kénh. samû kâkan kâr zàn dédí athas thaph, magar tamí kór panún athû yalû. sô äs pânay paknû khâtrû tayàr. sarvànandan kâr vasmâts raz. dôyav naphrav kâr ath dôyav tarphav thaph tû hyótûhâs varû varû lamún. dônvâni hûndí thaph karnû patû bàsèyí nû sô zyàdû gób. dôh vâdan pâkíth kór tímav nêsb mânzílàh tay. bàlû margí andas vâṭíth dyút tímav thakh. búthí äs vútrây magar vasún tí òs sêṭhàh

múshkíl. samû kàkas äs nû vòni kành hêmath rùzmûts. sú òs yatshàn ràtas thûhríth súbhas bròthkún pakún. ràtas tròv tímav kashyap nàgas pèth paḍàv. yí nàg òs àndi pākhi kēv sàrivûy nàgav khótû bóḍ tû amích trèsh äs módúr.

kashyap nàgû pèthû òs bônû kanyúk vāsìh mädàn tû bàlû vútrây sàph yívàn bòznû. dùrí mädànû apàrí òs grazû àrû, yath târíth bharatpòr vath äs. lar tràvànûy péyí gôḍû samû kàkas tû patû sarvànandas néndûr. zàn dèd rùz húshàrûy.

súbhas yélí sarvànand húshàr gav, samû kàk òs amànath díth gòmút. magar yémí laṭí äs zàn dédí sùti sùti tâmi tí thâvmûts vasmâts chîrû thaph kâríth.

sarvànand gav vòni parèshàn. kúnúy zón kyàh hékí kâríth? byàkh naphar àsnû sùti chhú bòr tí kam gatshàn tû hêmath tí baḍàn. zàn dédí dyútúnas mashvarû. dópnas parvây chhúnû kénh. vúní chhú vakhût. agar bharatpòrû pèthû kành gatshí tayàr yòr yínû khàtrû, maslû gatshí hal. sarvànandas bàsêv mashvarû thìkh. zàn dèd äsûy vasmâts rächh karnû bàpat sêthàh. saryí pèthû byàkh naphar sùti anûnúk vàdû díth dràv sú zàn dédí rôkhsath hêth. bharatpòr vätíthûy vâni sarvànandan gôḍû zàn dédí hûnz shéchh tû patû samû kàkûni gúzranûch kath lûkan. zàn dédí húnd bùzìth sapûdi sàriy khòsh magar samû kàkûni kîni pèv sàrisûy saryí màtam. amí dôh sapdèyí nû béyí kành kath.

béyí dôh búlâv sarvànandan zìthên hûnz bæthak tû kórna kh madad karnúk darkhàst. kénh navjavàn tí äsi shòkû àmûti shéchh bòzní. sarvànandas sùti kús kús hékí gâtshíth, ath pèth sapúd mashvarû. dôn navjavànan òs zìthên sùti gatshnúk sakh shòkh. magar tíhîndi mâli màjî díts nû tíman vath tû karnävíkh tshòpû. yódvay gatshnú khàtrû òs nû kâshì nàthas varây kành tí hûkû pãthi tayàr, magar kalû sùti äsi bàsàn sàriy ànkàras. kâshì nàthas òs vúní tí jòsh magar tasûnz vâns vúchhíth

kór lùkav tas manàh. nàv tsàrnû khätrû àyí chìrì tràvnû tû yíthû päthi àv tsòn naphran húnd íntíkhàb kãrith akh phíríst banàvnû.

phírístas manz òs gôḍnyúk nàv akû lálún. sú òs dúnvanzàh vùhúr dúkàndàr. garí äsûs zanànû, zû néchívi tû nôshí. dôshvay néchívi äsís nòkrì karàn. gúzàrû òsúkh jàn. akû lâl òs nû dúkàndàrì kúní kamàyí khätrû karàn. tasúnd vanún òs zí garas manz bíhíth dränj dränj karnû khótû chhú kúní kàmí süti àvúr ròzún jàn. amí süti chhú zúv tí ùhikh ròzàn tû garû tí. dúkànas manz tí òs nû tas hàvún tû bàvún làyakh sauda kénh.

dóyúm nàv òs mòhan lálún. sú òs pàntsûtäji vùhúr. khàndar òsún nû kórmút kénh. garas manz äsís búḍû mòl mäj. zãmìn zíràt òsús jàn. mòhan lâl òs nû khàs pórmút lyùkhmút. púshnay òs sú bad atvâr tû mízàzû tèz. dapàn vèthûbalû äs tas äkís dòn jàyan khàndrû kathû àmtsû. magar yélí ämi kòrì vâlèn panún rüp hòv, tímav kór tas kùr dínas ínkàr. tamí vakhtû òs mòhan là àthòvùh vùhúr. amí patû àv nû kànñ tàn brònñh kún tû mòhan làlan tí tròv khàndras mmútlík kénh sònchnúy.

byàkh nàv òs jamàl säbún. vänsí òs sú akû làlas lôkút tû mòhan làlas zyúth. sú òs béyís saryí manz äkís bàpärís nish múnûsh. bàpäri òs tas sakh yazath karàn. jamàl säbas äs yí nòkrì pasand. yélí khòsh karíhès, téli gatshíhè. pàbandì äsûs nû kúní kûsmûch. jamàl säbas äs zanànû mahbûbû tû akh kùr yàsmìn, yas khàndar òsún kórmút.

tsurím nàv òs gupì nàthún. vänsí tsôyítrûh pàntsûtrûh. sú òs bàpäri. mälís màjì nishí òs alag dràmút tíkyàzí tasûnz zanànû äs mízàzû kìnì tèz. shúr òsús nû kànñ. gupì nàthas tí äs nû mälís süti baràbãdì. tas òs nû hamèshí khätrû mälís tàbéh ròzún pasand. ath màmlas manz äsi säriy zíthi künsi tas nãsihath karnas manz nãkàm sapdèmûti. gupì nàth òs hãthì. sú òs nû kãnsí hûnz kath bòznas tayàr.

sarvànand òs kàphì thókmút magar tòtí òs sú yatshàn jaldûy vâpas nèrún. tâmi kór bàkyan tsôn naphran sùti mashvarû. tím äsi yatshàn gôḍû panûní kénh zarùri kàmí môklàvni. phäslû sapúd zì tsônvey naphar vâtan zùnû pachh dâhâm dôh gâsh phôlvúnúy sarvànandún garû tû atí pêthû nèran sâriy yíkûvaṭû. zùnû pachh dâhâm äsi vûní pântsh dôh.

sarvànandas gav akh akh dôh kaḍún múshkíl. magar chàrû òs nû kàngh, amíy pyòs sabûr karún. äkhûras vòt múkarar kórmút dóh. gâsh phôlnû brònṭhúy rùd sarvànand tayâr. sú òs yatshàn súlí khótû súlí nèrún. tas äs zàn dédí hûnz sakh phíkír tíkyazí kâhitàni kâhitàni äs tâmi sô naví sarû lâbmûts.

gâsh phól magar kàngh àv nû. vûni natû vûni yín, yí sùnchíth rùd sarvànand pràrà. yélí nû síríyí khasnû patû vâriyâhas kâlas tí kàngh àv, sarvànandas tsâyí phíkír. khabar rûtsrûy chhúkhû? tâmi kór phäslû sàrinûy húnd garû gâtshíth tíman nazar dínas.

sarvànand vòt gôḍû akû làlún garû. sú òs dúkânas pêth nèrnûch sakhar karàn. sarvànandas vúchhíthûy gâyí tas aklû bêkal magar búth kórún dór. dópnas, 'hè sarvû kak! bû òsús sònchànûy tsû àsûhâkh pràrà. vúnikês òsús bû tséy níshí yínûch tayäri karàn. kâlikêth chhúnà sàligrâmas làḍkas gandún. adû sä tû tsê chhay patàh. yím mà chhí mē varäy kânsí níshí sòdà túlàn. ràth súbhây pēv pânay vâtiṭh tû bóḍ bàrû phíríst kórnam havâlû. ràtû pêthû chhúsay bû tasúndúy sàmànû gandàn. vûní lagnam zû dôh. agar tsû myòn bòzakh, tsû nèr tû vâru kârû. yéti sapdíthûy vâtay bû tûri.' sarvànandûní brònṭhúy lòg akû làlan óngjan pêth hísbâ karún tû vónúnas, 'baràbar vâtay bû pûnīm dôh súbhas. à, agar kúní vajah kîni bû hyókús nû yíth, télí sòzan bû panûní badlû byâkh kàngh. yí gav myòn vâdû.' sarvànandan prútshús, 'yí sàligrâm kús gav?' tâmi dyútús javàb, 'hà yí gav nà makhan làlas

säjù. chhús aslì pítúr sājù, magar yím mà chhí tí mànnàn.' makhan làl òs akû làlûní bãđís néchívís hãhãr.

sarvànandan hyót akû làlas ijàzath. phútímútív kôthêv dràv sú mòhan làlún garû kún.

mòhan làlún garû vätíth kór sarvànandan tas bônû pêthay àlav. kãni dârí kîni díts mòhan làlan nazar. sarvànandas kún nazar pêthûy phyùr sú path. àndrû gáyí kyàhtàm kathû kath. ratsh khand gâtshíth vóth tasúnd búđû mòl bôn. sarvànandas vúchhíth kórún tas namaskàr tû vónúnas, 'vúchh sä tsê lógúy nãhkû pãhkû taklìph. mê vanyòv mòhan jiyas ràthûy zí tsê vaníy pùrû shéchh.' sarvànandas tór nû kénh phíkíríh. mòhan làlûni mãli vónúnas vãrû, 'tsû kar sä así gôđû múbàrak. mòhan jiyas chhí àkís jàyí gandû gand. az shãmas chhí tòrû kénh naphar yínû vãli. agar màjí rãgínyàyí manzùr òs, tû béyí àthvãrí karav kasam dríy. àsi chhíy sãríy àthi kûsas süti àvûri. vóni mà hêkòn vúnikês mòhan jì òrûyòr trãvítth.' sarvànand dràv díl mólul gâtshíth.

phàkay tû phúkray vòt sarvànand jamàl säbún garû. tatí òs nû kûhûni. dârí darvãzû àsi band. òrû yòr nazar díth péyí sarvànandas móhnívís pêth nazar. sú òs bàgas sag dívàn. sarvànandan prítshúnas, 'yí katí sä chhú jamàl säb?' móhnívi vónúnas, 'sú màhrà àvûy nû kãmí pêthû vãpas. tas chhí mãlíkan tamàm chhútíyí band karímatsû'. 'tû mahbùbû katí chhí?', sarvànandan prítshús. 'sô màhrà gãmûts kòrí nazar díní'. sarvànand dràv vãpas. magar tas òs pùrû bíhíth zí jamàl säb tû mahbùbû chhí makãnas andrûy, tû móhnívís athí chhakh zòrû nébûri hãnkãl karnãvmûts.

yítís kãlas sarvànand gúpì nãthún garû vòt, nêsûb dôh òs móklyòmút. yúthúy tas sarvànandas kún nazar péyí, tas àyí búthís rònak, zan tû sú òs tãsi pràràn. kãmítãni às tas brònthûy khabar kãrmûts. 'bû màhrà òsús tóhíy nish pakàn. mê bùz tóhi chhívû nû vúní drãmûti kénh. amíy dópúm gôđû dímmû tóhíy yí khòsh khabar.'

sarvànand gav häràn. 'kôsû sä khôsh khabar?' gupì nàthan vónús, 'mê màhrà gav tãthís süti salàh. ràth òs myòn zyúth màm àmút tû tãmíy dyút así salàh kãríth. az màhràh chhú así tûri gatshún tû ròth karún. mê òs baḍû armàn tôhí süti yínas. mê dízévu mäphì. vâru kârû yíyív tôhi vâpas, bû vâtûnâvòvû túhúnd ròth pânay.'

sarvànand dràv kúnúy zón. yélí sú zàn dédí níshí vòt, sô äs bètàb gâtshíth tâsi pràràn. sarvànand òs tshéníth pyòmút. tâmi dyút panún pàn yí dâpízí tí pathar dâríth. zàn dédí díts òrû yòr nazar. sarvànandas varây äs nû béyí kànñh bòznû. sarvànandan vãnínas sãrûy dâlíl.

pûním àyí tû gâyí magar akû lâl àv nû kénh. sarvànandas dràv narên zangan zúv. sùnchún, akû lâlàn tí mà dyút dòkhay? magar zàn dédí òs díl bóḍ. tamí dyútúnas dílãsû. dópnas, 'akû lâl vaní nû apúz. vâdû chhúnay kórmút, yíyí zarùr. adû az àv nû, béyí pûním yíyí.' sarvànandas baḍèyí hêmáth. vâlinj khãtsûs bóth. panûnís pãnas kãrûn malãmáth zí vúchh bû kyàh kyàh chhús sònchàn. khabar sú bíchârû mà àsí vúní tí sâligràmún sàmànay ganḍàn.

byàkh pûním tí vâts magar akû lâl àv nû. sarvànandas tí äs nû saryí vâpas gâtshíth naví sarû hâlàtan sàm hênûch hêmáth. vandû àv. shìnû razû vâjan. tûrí gatûkâr vóth, magar na àv akû lâl tû na sùz tâmi béyí kànñh. amí patû àv sònth. sarvànandan sùnch zí shàyard mà hyók nû akû lâl vúnís tàmm shìnû mùjúbyíth. sòntûchí gòdníchí pûním rùd sú súbah pêthay grazû àras kún nazar thãvith akû lãlas pràràn. shãmas tàmm tí yélí nû sarvànandan kalû phyúr, zàn dédí dítsnas zir. sarvànandas àsû àchh daras tû pàn òsús shéhlyòmút.

vakh rùd pakàn. kãtyàh zàyí tû kãtyàh mùdi, magar zàn dédí rãv nû hêmáth. tamí thãv vòmèd barkaràr. tíkyàzí vardànû mútãbík yélí tas yí sêkû sapdí zí lúkan chhanû tasûnz zarùrath, tamíy dôh sapdí tasúnd ant. magar zàn dédí òs nû vúní ant manzùr.

dapàn zàn dêd chí az tí kashyap nàgas pèth bíhíth pràrà, yí sùnchíth zí akí natû akí pûním vâtí akû làl yà tasúnd sãthì grazû àras târíth tas athû díní.



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Zaan Ded



English transliteration by



Shri J.L.Manwati, Mumbai.

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[This story is dedicated to the 'Project Zaan'. Zaan Ded, the central character of the story is an imaginary grand-old lady, who holds 'Treasure Trove' of the cultural heritage of Kashmir. She tries to preserve it under even the inhospitable environs and wishes its legacy to percolate to younger generations. 'Project Zaan', launched in the year 1995 in Mumbai, is a joint venture of 'Lalla-Ded Educational & Welfare Trust' and 'Kashmiri Pandits' Association'.]

Every nook and corner looked deserted. Buildings lay devastated and the trees uprooted. There seemed no trace of humans. Some had perhaps been swept away by the floods and some had fled away to save their lives. Though the rain had stopped now but black clouds were hovering. At some places, one could spot dogs and birds, who, God alone knows, had come wherefrom, trying to act as scavengers.

Zaan Ded palmed her eyes. She could spot only two remnant standing buildings in the entire 'Vethabal' township. One was an ancient temple of Lord Shankara which stood on the far away river bank and was still half submerged in the flood waters. The other structure was Zaan Ded's cottage. Though its roof was in shambles yet it stood erect. Being on a plateau, the floodwaters had not made a dent on it. Rest everything was in a state of devastation.

Zaan Ded was watching the aftermath scenario from her balcony. Incessant rain for months together had nearly shaken her cottage. Roof lay dangling. The dry-grass curtains, which covered the doors and windows of the cottage, were flown away by wind and rain. But her literary Treasure Trove, which she called 'vasmath' was intact along with its huge latch. At places, the wooden flooring of the balcony had given way and at other places it has loosened. But the walnut wood cot, recently crafted by Gula at the request of Kashi Nath in the corner of the balcony had stood the test of the weather. Sitting on this very cot, Zaan Ded was

looking at far away temple and observing that part of Shivalinga, which was above the water and over which the brass pot was dangling.

Zaan Ded looked at her 'vasmath'. This 'vasmath' she had preserved from her childhood. Time had witnessed lots of ups and downs but this 'vasmath' had braved all those calamities. What lay inside the 'vasmath', that nobody other than Zaan Ded was aware of. But one thing was lucidly clear that whenever anyone, in order to have a peep into the ancient times, asked any question to Zaan Ded, she would put her hand into the 'vasmath' and lo and behold, the answer would manifest itself. It was believed that inside the 'vasmath', there was an answer for every query. 'How did Habba Khatoon come to marry Yusuf Shah Chak', 'how did king Awantivarman save Kashmir from the floods', 'how did Kashmiri language come into being', 'when did Pandit Somadeva write Katha Sarit Sagar', 'what was the mystique of Lalla Ded's Vaakhs or Sheikh Nur-ud-Din's Shrukhs', 'where did the great books Rajavali and Nripavali authored by Kshemendra disappear', 'why did both Hindus and Muslims equally venerated Baba Rishi or Dastgeer Sahib' - all these perplex questions had an answer in Zaan Ded's 'vasmath'. It may have been three-year-old query or three thousand years old mystery, the 'vasmath' would come up with an answer at the behest of Zaan Ded. It was because of this delving capacity in the past and being repository of ancient times that Zaan Ded loved her 'vasmath' and never parted away from it.

The age of Zaan Ded was a mystery, which puzzled everyone. Some would guess it to be a hundred summers and yet some would stretch it to thousand years. Rahim joo, the oldest man in Vethabal would vouch that he had seen Zaan Ded in the same frame ever since his childhood. Hee Ded, who herself was over hundred years old, endorsed Rahim Joo's statement.

Zaan Ded, it was believed, had been booned a long life. Legend had it, that Zaan Ded had performed in the past, austere worship of Sharada Mata. Pleased, Sharada Mata had appeared before her in

the form of eight-armed Durga and asked her to state her wish for a boon. Zaan Ded asked for the boon of immortality, because she was quite aware that people would always need her around. Goddess Durga said that She couldn't grant her this wish because 'one who takes birth had to die'. So she had to set a date of her death. Zaan Ded pondered and then pleaded that let her end come at a time when she would have firm belief that people would no longer need her. Durga Mata said, 'Let it be so'.

Children loved Zaan Ded because she was narrating to them tales and stories of kings and princes, which were all stored in her 'vasmath'.

Zaan Ded was not alone. She believed that all the denizens of Vethabal were her progeny. This contention seemed in a way right, because she treated them as such and at times reprimanded them like one would treat her children. People were also taking due care of Zaan Ded and run her errands. She was quite happy with this caressing behaviour of the people.

But suddenly things went topsy-turvy. Never had such a devastating flood been witnessed in the town. In the twinkle of an eye, torrential rain engulfed the whole Vethabal. Those who had stamina, braved the nature's calamity and fled saving their lives. The less privileged families were routed and finished. Houses collapsed and many persons lost their lives under the debris. Zaan Ded was stunned. It was raining hell from skies and rain and lightening enveloped the whole area. No one was in a state either to rescue or to extend a helping hand. Everyone ran for his own life. How many were consumed by nature's calamity, one couldn't account for. Zaan Ded wailed and cried. But in this fury nothing was audible. The water level was rising fast and it could wash away Zaan Ded's cottage anytime now, and with that her 'vasmath' would also sink. Those who were lucky to escape the fury of the nature ran away for their lives. Gradually the whole town was soulless and Zaan Ded was left behind.

After some days, the rain stopped and the skies opened up. The Sun god smiled but Vethabal lay devastated. There was not a soul around. Water started receding and the temple seemed to protrude out but there was none to pray. Zaan Ded felt as if the Shivlinga was also morose. Though the temple was far away, but Zaan Ded had her eyesight in place. She could see things properly.

Almost a month went by but none of the Vethabal residents came to see Zaan Ded. She became restless. Time and again she would think about the people of the area and would remember them. She believed that there was quite a gulf between ancient and modern ways of living. In those olden days, people were full of warmth. People cared for one another. That bond was missing now. Modern man was selfish and careless. Zaan Ded had vivid idea of olden times as well as modern times, as if it was just a matter of yester years.

Kisha Kak lived on the other side of the river. It was his routine to get up before the dawn and come to the river for morning ablutions. After the morning rituals, he would cross the river bare footed to propitiate Lord Shankara with water. Be it rain or snow blizzard, Kisha Kak would never skip temple attendance. His regimen at the temple was to wash the stone steps leading to the temple, then he would bathe the Linga with water, and filling the pot above Linga with water would be his last duty. This routine was quite time consuming. The Sun would be almost midway up by the time his ritual would conclude.

Kadir Kak was younger to Kisha Kak in age. He lived on this side of the river. After offering his Namaz on the slab stoned bank of the river, he would look always to meet Zaan Ded and offer her the fruits which he would get religiously from his home everyday. It is said Kadir Kak could skip his meal, but Zaan Ded's fruits would not be missed.

Kashi Nath was of ripe age and he was terribly attached to Zaan Ded. He believed that Zaan Ded was symbol of the people around. The day people would stop associating themselves with Zaan Ded,

their very existence would be in jeopardy. All the elders would endorse this view, some explicitly and some implicitly.

Ama Sahib's son Ali Mohammed had his job in the city. After an interval of one or two months, when he would come to town, he would normally get a bagful of gift articles for his relatives and neighbours. For Zaan Ded, he would never fail to get special band for her headgear, her tooth cleaner, mustard jagged sweets and her ladies' comb.

In Vethabal town, when someone died, people would observe fast for the day in memory of the deceased. All of them would also take part in the last rites. For ten days, no food was to be cooked at the household of the deceased and neighbours would look after the arrangements.

Everyone was worried about the welfare of Zaan Ded. They used to make anxious enquiries about her. In return, they would be blessed by her blessings.

But this was old time scenario. Times had changed now. Modern man was so engrossed that he didn't have time to enquire about the welfare of others. That was not all. Affluency of the time brought in an element of deceit. Envy and intolerance became order of the day. Caring and caressing became major victims, and it gave birth to enmity and ill will. But even in the changed scenario, their relationship with Zaan Ded didn't receive any dent.

Pondering upon this new trend, Zaan Ded fell asleep. Even in her state of slumber, she put her hand on the latch of her 'Vasmath'. In the process, she started daydreaming.

She dreamt as if Ayodhya was sparkling with lights. The Palace of Raja Dashrath was well illuminated. Adorning new and colourful clothes, people were hailing King Dashrath and Prince Ramachandra. The occasion was coronation of Prince Rama. The inhabitants of Ayodhya were extremely pleased. A sea of people had assembled in front of the Palace and were anxiously looking forward to the coronation ceremony. Zaan Ded felt herself transformed into a young damsel whose name was Bela.

Bela had travelled a long distance to witness the ceremony. She was keenly waiting for the auspicious moments, but God had willed otherwise. Bela's wish remained unfulfilled. In the corridors of the Palace, something tragic took place. Queen Kaikayee picked up a row and demanded that King Dashratha fulfill the two boons granted to her. One boon, she demanded should make her son Bharat the king of Ayodhya instead of Rama, and by the second, she would like to banish Rama for fourteen years to forests.

When the news leaked from the portals of the Palace, a shadow of gloom descended upon Ayodhya. People were dumbfounded. King Dashratha had swooned. Ramji, Sitaji and Lakshmanji donned the mendicant's apparel and left for the forests. Bewildered people followed them. They were not ready to live in Ayodhya without Rama.

On reaching Tamsa river, Ramji camped there for the night. People were not ready to return. They wanted to toe themselves with Ramji during his banishment. Ramji did not want his people to be put to any inconvenience. When people fell asleep during the night, Ramji along with Sitaji and Lakshmanji left quietly on the chariot with Sumantra.

In the morning when people woke up, they found Ramji had already left. Not knowing where to find Ramji, they returned to Ayodhya with heavy hearts. But Bela didn't. She went ahead in search of Ramji.

After a long journey, she reached the banks of the Ganga. There, she learnt that Ramji, Lakshmanji and Sitaji had crossed the river in the Raja Nishad's boat. She could not see any oarsman who could help her to cross the river, because all of them had followed Ramji. Bela was dejected. Disillusioned, she sat under a tree by the side of the river bank.

Bela decided that she would not return to Ayodhya until Ramji would return. Sitting under the tree, she started meditating upon Ramji.

Hardly had she been in the meditative posture, when her concentration was broken by the trumpeting of the drums. She found the boatmen had assembled on the bank. They were gleefully beating the drums and hailing Ramji. Bela could not make out whether they were happy for Ramji's banishment to forests, or were they disheartened? They were singing Ramji's praise and beating the drums simultaneously. Whatever Bela could elicit from them, that appeared unbelievable for her. She learnt that after fourteen years of banishment to forests, Ramji, Lakshmanji and Sitaji had returned to Ayodhya in the Pushpak Vimana. Bela was dazed. She thought why should oarsmen lie, but how did fourteen years pass by? It was a puzzle for her. She felt as if it was an illusion. When she was just pondering upon it, she felt as if Ramji stood before her and held her hand. The moment she sensed the touch of Ramji, she felt as if a thousand Suns had blazed near her.

The glare of the Sun woke up Zaan Ded. She opened her eyes, and to her astonishment, neither Bela was there, nor the Ganga and nor was there the presence of Ramji. She rubbed her eyes properly and looked out. A strange scene appeared before her. The temple was no longer visible. New houses had come up in its front side. Nay they were not just houses but mansions and villas. The mighty river had shrunk into a small rivulet. The willow tree tract, which used to be in the rare site of the temple, was nowhere to be seen. It had turned into a huge ground, bereft of trees, where some people were taking lesson in the art of gunfire. People were seen huddled up all over. There were no familiar faces among them. Some had guns hanging on their shoulders. There were some horses and hounds tied to an old chinar tree.

Zaan Ded realised for certain she was in deep slumber for fourteen years in her guise as Bela. Ramji came back to Ayodhya after fourteen years banishment to the woods. But her Rams, Lakshmans and Sitas did not return to their Ayodhya. "Where were they", she mused.

Suddenly there was noise around and the small groups got panicky. In the meantime, three persons emerged from a big house and headed towards the big ground. There they stood on a high pedestal-like pavement of stones, which perhaps was made from the stones of the river bank. All the three men had leather jackets on. One of them had a turban with a flowing tail donned on his head, and he had two gunmen in his retinue. He seemed to be the leader. All the people sat down on the ground in front of the stone pavement. Some youngsters stood on either side of the pavement.

The leader appeared to be saying something and the crowd seemed to endorse it. Zaan Ded closely watched the scene. She discovered there were some in the crowd who did not approve what the leader was saying. Zaan Ded keenly wanted to hear what the leader spoke, but she failed to make anything out of it. Suddenly one elderly person from the crowd got up and said something to the leader. The people sitting near him persuaded him and made him to sit down. The leader also appeared to have replied to the elderly person, casually though, and proceeded with his speech. When the leader finished his speech, people cheered him.

The elderly person stood up again and addressed something to the leader. Looking at the facial expression of the leader, it appeared he had not liked the old man's point of view. He nodded towards one of his gunman. The gunman held the elderly man by his arm and took him away to the nearby tree. Two persons from the crowd got up and tied the elderly person to the tree. Then the gunman looked at the leader. The elderly person was gesticulating with his hands and crying out something. The leader gave some instructions to the gunman and the gunman pulled the trigger of his gun. The old man's head drooped.

People were dumbstruck. Zaan Ded could not make out whether the people approved or disapproved the action. A youngster stood up from the crowd, headed towards the tree and lifted the dead body on his shoulders after untying his knot. The gunman was

prohibiting the youngster to carry the dead body, but the young man was not ready to listen. The gunman pushed the youngster away and he fell down like a log. Seeing this, all the people became restive. A friend of the young boy came forward and helped his friend to get up. The leader saw it all. He felt that there were some more people who could come to the rescue of these two youngsters. He ordered the gunman to shoot down both these young friends. With downing of these two youngsters, there lay three dead bodies on the ground.

People were watching it all. Nobody dared to say a word. The leader said something aloud this time and left the scene. His concomitants and his gunmen followed him. Thereafter people quietly got up and left the place one by one.

The dead bodies remained unattended. Blood had spluttered around the place. Behind the ground, the jackals were strutting around, perhaps waiting to pounce on the dead bodies.

Zaan Ded kept her eyes wide open. After a while, eight youngsters came out from different houses and reached near the chinar tree. They started to saddle their horses. Near the horses, there were guns in the gunny bags. They lifted the bags and galloped away.

Zaan Ded looked searchingly at her cottage. It looked the same as she had seen it before her slumber. Down the plateau, some people were working in the fields, but there was no familiar face. Zaan Ded kept pondering, "When shall I find my own kith and kin again"?

Zaan Ded peeped through the gap between two houses and found that the pinnacle of the temple was discernable. The tall grass, which had come up on the front of the temple, had obstructed the view of the temple. She saw through the grass and found the Shivlinga had fallen down and the brass pot was nowhere to be seen.

In the evening, the youngsters, who had trotted away, came back. Zaan Ded counted them. Out of eight, only five had returned.

The horses carried lot of costly goods, which perhaps they had looted. When these youngsters neared their homes, Zaan Ded observed that their clothes were stained with blood. Zaan Ded was more than sure that this was only human blood.

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Lasa Kak looked through the Almanac. He realised that fourteen years had passed since he had come here from Vethabal. In a flashback, he remembered the time when the denizens of Vethabal had left the town for the fear of their lives. While fleeing, what hardships they had to undergo and for how many days they had to remain empty stomach, no one had the count of. In this arduous journey, many got separated from their herds. Many a young and elderly ones passed away. Lasa Kak's wife Kamlavati pined for last drop of water. When her daughter brought water from far away place for her to drink, Kamlavati had left her mortal frame. The ten-year old Janki Nath's son Moti Lal developed high fever and convulsions. Hakeem Sahib was not there. He had long before, while he was collecting his medicinal herbs, been washed away by the floods. Moti Lal could hardly fight his malady for two hours. His mother turned hysteric. Janki Nath had to ignore the dead body of his son and attend to his hysteric wife.

Though Fatû Ded was helped to walk by her son, yet she slipped down while descending. Trudging along became so difficult that many people left their valuables enroute which they had carried while fleeing.

The new place of rehabilitation was Bharatpur. It presented new challenges but people gathered courage. Gradually people found means for their sustenance. After passage of some time, people learnt that Vethabal had been invaded by some villainous people and settled there. In spite of people's caution, Kailas Nath and Badri Nath took courage and decided to visit their native land. After fifteen days, Badri Nath could return safely after escaping

unhurt. But Kailas Nath had been murdered at the very time when he had just reached his place. Nobody dared later to visit their place after this gruesome episode. They felt, unless they had government protection, it was useless to make such a naive attempt.

Bharatpur was a large town. People of various castes and creeds lived there. All of them sympathised with the denizens of Vethabal. New settlers were wise as well as thinking people. Therefore they did not have much difficulty in mixing with the people of Bharatpur.

Times changed fast. Old guards nearly vanished. New generation emerged. The wise old men started popping off one by one. This situation presented some intriguing questions which the people found it hard to reply.

Every home presented new queries. For example, 'why was the following day of Herath called Salaam'; or 'why was birch bark lit on 'Sounder' ritual; or, 'how could Hakeem Sahib while looking at the 'Tika' of Vasa Kak say that he was about to die?' There were many a such questions which were posed almost by everyone. Some queries could be answered and some would remain answerless. Though by such queries it couldn't be implied that such intriguing questions were not being raised while living in Vethabal. Even there, every new generation sought answers to such questions but finding answers there was not difficult, because there was all-knowing Zaan Ded available. But people there had committed a blunder. They were not percolating the replies tendered by Zaan Ded to the new generation.

The new generation had not seen Vethabal, so they were not too much enamoured by the idea of returning to their native land. But it is human curiosity which take on you to know about a place or thing which may be far away from you. This curiosity in the youngsters had egged them upon to know more about the place which their parents had left behind after much pain and agony.

When Zaan Ded was talked about amidst the young generation, they yearned to meet her. When Brij Nath enquired of his father, as to where did Zaan Ded go, or didn't she leave with them, he had no answer. Youngsters riled the thought that the people, while fleeing, had not thought about the fate of Zaan Ded. These youngsters were equally curious and keen to know how did 'Vasmath' look and how did Zaan Ded fathom into it to find answers to all the questions.

Sama Kak had turned insomniac. He didn't have any children, but he used to treat children of his community as his own siblings. Every evening, they would throng around him to listen to old tales. When they posed questions to him about Zaan Ded, he would turn speechless. His own conscience would curse him. Sarvanand's plight was almost similar. Both of them decided that they would once, even at the risk of their lives, go to Vethabal and enquire about Zaan Ded.

Sama Kak was quite older than Sarvanand in age. Even then he volunteered. After perilous journey, they arrived at the outskirts of Vethabal. The whole place had undergone a total change. They were scared as well. "Would someone here know about Zaan Ded", they pondered. "Or", they thought, "even if they would know about her, will they speak the truth"? "Who knows", they thought, "they might even kill us". Sama Kak looked up. He noticed that Zaan Ded's hut was intact on the plateau. In order to find if Zaan Ded's 'Vasmath' was there, both of them climbed the plateau from the back side. To their surprise, they found Zaan Ded sitting, as she always would, on the balcony, with her head drooping and eyes closed. Even today, her hand was stuck on the latch of 'Vasmath'. Sama Kak could not make anything out of it. For a moment he thought, Zaan Ded may have passed away. Slowly he put his hand on her hand. Suddenly Zaan Ded came alive. She held the latch tenaciously and raised her head. Both Sama Kak and Sarvanand shrieked and prostrated before her. Zaan Ded recognised both of

them. She hugged them tightly and said, "I have been waiting for long. And did you remember your Zaan (heritage) today.

Zaan Ded was not ready to leave alone. She declared, if at all she would leave, she would carry her 'Vasmath' along. The matter was grave. To carry 'Vasmath' along was quite a difficult task, but Zaan Ded did not budge and they couldn't just ignore her. Sama Kak tried to hold her hand but she shook it away. She was ready to go on her own. Sarvanand tied a rope to 'Vasmath'. Two of them held it on either side and started pulling it slowly. Pulling it with equal force from both sides, it didn't look heavy. After trudging along for days, they covered almost half the distance. On reaching the fringe of 'Balû Marg', they rested. From here, they had to negotiate a deep descent and it was precarious one. Sama Kak had by now lost all the stamina. He wanted to take a night's halt and resume the journey next morning. So they camped at the 'Kashyap Naag' for the night. This spring was bigger than other springs around the place and its water was sweet.

From the table land of Kashyap Naag, one could see huge tract of open land just below and the deep descent. Across this open land was a running torrent 'Grazû Aarû' which had to be crossed to reach Bharatpur. Just as they stretched themselves, Sama Kak was overcome by sleep. Sarvanand followed but Zaan Ded remained awake.

When Sarvanand got up in the morning, Sama Kak, he noticed, had passed away during the night. But this time, along with Zaan Ded, he had also held the latch of 'Vasmath' very tightly with his hands.

Sarvanand got worried. "What could he do all by himself", he pondered. Having a companion makes the burden light and the company is always a source of encouragement. Zaan Ded told him not to worry, and suggested that they had time. If someone would be ready to come from Bharatpur, the problem would be solved. Sarvanand felt that this was a good idea. He knew Zaan Ded was

capable of guarding the 'Vasmath' all by herself. So he took leave of Zaan Ded with the promise to get some help from the town.

On reaching Bharatpur, Sarvanand first narrated the story of finding Zaan Ded and then about the demise of Sama Kak. People were excited about Zaan Ded, but Sarvanand's death made them glum. Nothing more was discussed on that day.

Next day, Sarvanand called a meeting of elders and appealed them to come forward for help. Some youngsters had sheerly out of curiosity come to attend the meeting. 'Who could go along with Sarvanand' was the agenda discussed. Two youngsters were ready to join the elders on the mission, but their parents were reluctant and they made them to keep quiet on the issue. Although there was none other than Kashi Nath who was willingly ready to go, even then others unwittingly nodded in affirmation. Kashi Nath had the zest, but considering his age, people didn't consider his offer. In order to find the solution, lots were drawn and thus four persons were listed after the draw.

The first name in the list was that of Aka Lal. He was a small shopkeeper and aged fifty two. His family consisted of his wife, two sons and daughters-in-law. Both his sons were in service. They were well to do. Aka Lal was not running the shop for any monetary considerations, but his contention was that sitting at home makes one peevish. Therefore, keeping oneself busy is better option. This way, one remained healthy and the atmosphere at home also remained peaceful. The shop was not even well stocked.

The second name in the list was that of Mohan Lal. He was forty five years old but unmarried. He lived with his old parents. He had good landed property. He wasn't quite educated though, yet over and above he was ill-mannered and a little arrogant. It was said that at Vethabal, his marriage was more or less fixed but when the girls side came to know about his traits, they had withdrawn their proposals. That time, Mohan Lal was around twentyeight years old. After that none came forward with any marriage proposal and Mohan Lal also gave up the idea.

Jamal Sahib was the third in the list. Age-wise he was younger than Aka Lal and elder to Mohan Lal. He was working as Accountant with some businessman in some other town. The businessman had all respect for him. Jamal Sahib also liked this occupation. There was no restriction of time, he could come and go at his sweet will. Jamal Sahib, besides his wife Rafiqah, had a daughter Yasmeen who was married.

The fourth name on the list was that of Gopi Nath, about thirtyfour or thirtyfive years of age. He was a businessman. He was not living with his parents because his wife was hot tempered. He didn't have any child. He was not on talking terms with his parents. He never wanted to remain under the command of his parents. All the elders had failed in talking to Gopi Nath or give him their advice on the issue. He was stubborn. He wasn't ready to listen to any one.

Though Sarvanand was quite tired, yet he wanted to return immediately. He consulted the four chosen ones. But they wanted to finish some important jobs on hand before starting on the journey. So, it was decided that all of them would assemble at Sarvanand's place on the tenth day of moonlit fortnight early in the morning and would leave together for the mission. The appointed day was five days away. For Sarvanand, each day passed in agony. But there was no choice and he had perforce to stay on. At last the appointed day arrived. Sarvanand was ready even before the dawn. He was keen to leave as early as possible because he was worried about Zaan Ded, whom he had found after great hardship.

The Sun appeared and it was day light, but nobody turned up. He waited for them anxiously. When no one came, even when the Sun was quite on ascent, he became anxious. "Are they well", he thought to himself and decided to go to everyone's home and enquire about their welfare.

Sarvanand first went to Aka Lal's house. Aka Lal was getting ready to leave for his shop. He was pretty embarrassed on seeing Sarvanand but he put up a brave face. He said, "O' Sarvanand, I did

realise that you would be waiting for me and I was just thinking of coming your way. Day-after is the betrothal ceremony of Saligram's son, and you know, they depend on me for their merchandise. Yesterday morning, he came himself and handed over to me a long list of articles needed for the occasion. Since last night, I am trying to collect his merchandise. I think it will take me another two days for the job. If you listen to me, you please go ahead. After I finish the job here, I shall be with you." Before Sarvanand could react, Aka Lal started counting on fingers and said, "I will be with you on the morning of Poornima. If for some reason I can not make it, then I will send some one else in my place. This is my promise". Sarvanand enquired, "Who is Saligram". "He is the co-brother-in-law of Makhan Lal. To be precise, he is his cousin co-brother-in-law, but they take their relations seriously." Makhan Lal was the brother-in-law of his elder son.

Sarvanand took leave of Aka Lal. Disillusioned, he left for the home of Mohan Lal.

On reaching Mohan Lal's house, Sarvanand called him out. From the attic window, Mohan Lal looked down. Having seen Sarvanand, he withdrew. There was some cacophony inside. After some time, his elderly father came down. He wished Namaskar to Sarvanand and said, "You have taken trouble for nothing. I had asked Mohanji last night only to tell you the whole truth". Sarvanand could not understand a thing. Mohan Lal continued, "Look, you congratulate us first. There is something coming up for Mohan Lal's matrimony. Some people from girl's side are coming this evening. With Goddess Ragyna's blessings, next Sunday there will be engagement ceremony. All of us are busy with its finalisation. At this juncture, how could we allow Mohan Lal to be away?" Sarvanand left crest-fallen.

Empty stomach, Sarvanand reached Jamal Sahib's house. He wasn't there. The house was locked. Surveying here and there, Sarvanand spotted the servant of Jamal Sahib. He was watering the

plants. Sarvanand enquired, "Where is Jamal Sahib?" "He didn't return from the job last night", the servant replied, "His employer has cancelled all his off-days." "And where is Rafiqa?", asked Sarvanand. "She has gone to see her daughter". Sarvanand retracted but he had a hunch that both Jamal Sahib and Rafiqa were inside the house and they had instructed the servant to keep the house locked from outside.

By the time Sarvanand reached Gopi Nath's house, the Sun had started its journey on the west side. The moment Gopi Nath saw Sarvanand, his face flushed as if he was just waiting for him. Somebody had foretold him about the likely visit of Sarvanand. "I was about to come to you. I came to know that you had not started today. Therefore I thought to share the good news with you". Sarvanand was astonished, "What good news?" I have been friends again with Tathya. Yesterday my elder maternal uncle had come and on his intervention, we have buried our past. So today, we are going to his place and make 'Roth' (an offering to God). I had a great desire to accompany you. So please excuse me. I wish you to come back safely and happily, and on your return I would bring the 'Roth' Naveed for you."

Sarvanand left all by himself. When he reached Zaan Ded, she was anxiously waiting for him. He almost fell down in disgust. Zaan Ded looked around. She couldn't locate anyone other than Sarvanand. Sarvanand revealed the whole affair.

Poornima came and the night went by also, but Aka Lal did not come. Sarvanand's legs gave way. He thought, had Aka Lal too ditched him? But Zaan Ded was magnanimous. She gave him moral support. She said, "Aka Lal is not the man who would let you down. If he has promised, he would definitely arrive. If he hasn't come on this Poornima, he would definitely come on the next Poornima". Sarvanand felt encouraged and his spirits soared. He cursed his thought process. He thought to himself, "May be, the poor man is still busy collecting the merchandise of Saligram."

Another Poornima came but Aka Lal did not turn up. Sarvanand too did not have strength enough left in him to go back to the town and assess the situation. The winter had set in and it snowed heavily. It became terribly cold but neither did Aka Lal come, nor did he depute anybody else. The winter passed and the spring dawned. Sarvanand thought, may be because of severe winter conditions, Aka Lal could not make it earlier. When the first Poornima of the spring came, Sarvanand kept looking at the far away 'Grazû Aarû' for Aka Lal. When Sarvanand did not even turn his head backward till evening, Zaan Ded grew anxious. She nudged him. Sarvanand's eyes had deflated and his body had turned cold.

The wheel of time went on. Many were born and many departed, but Zaan Ded didn't lose heart. She was still hopeful. Because as per the boon, she would leave her mortal frame only when she would be sure that people no longer needed her. And Zaan Ded did not want that day to come yet.

Legend has it that Zaan Ded is still waiting at Kashyap Naag, hoping that on some appointed Poornima, Aka Lal or his some deputy would arrive and help her to cross the river of life.



ज़ान दद



Zaan Ded



A Story dedicated to Project Zaan
