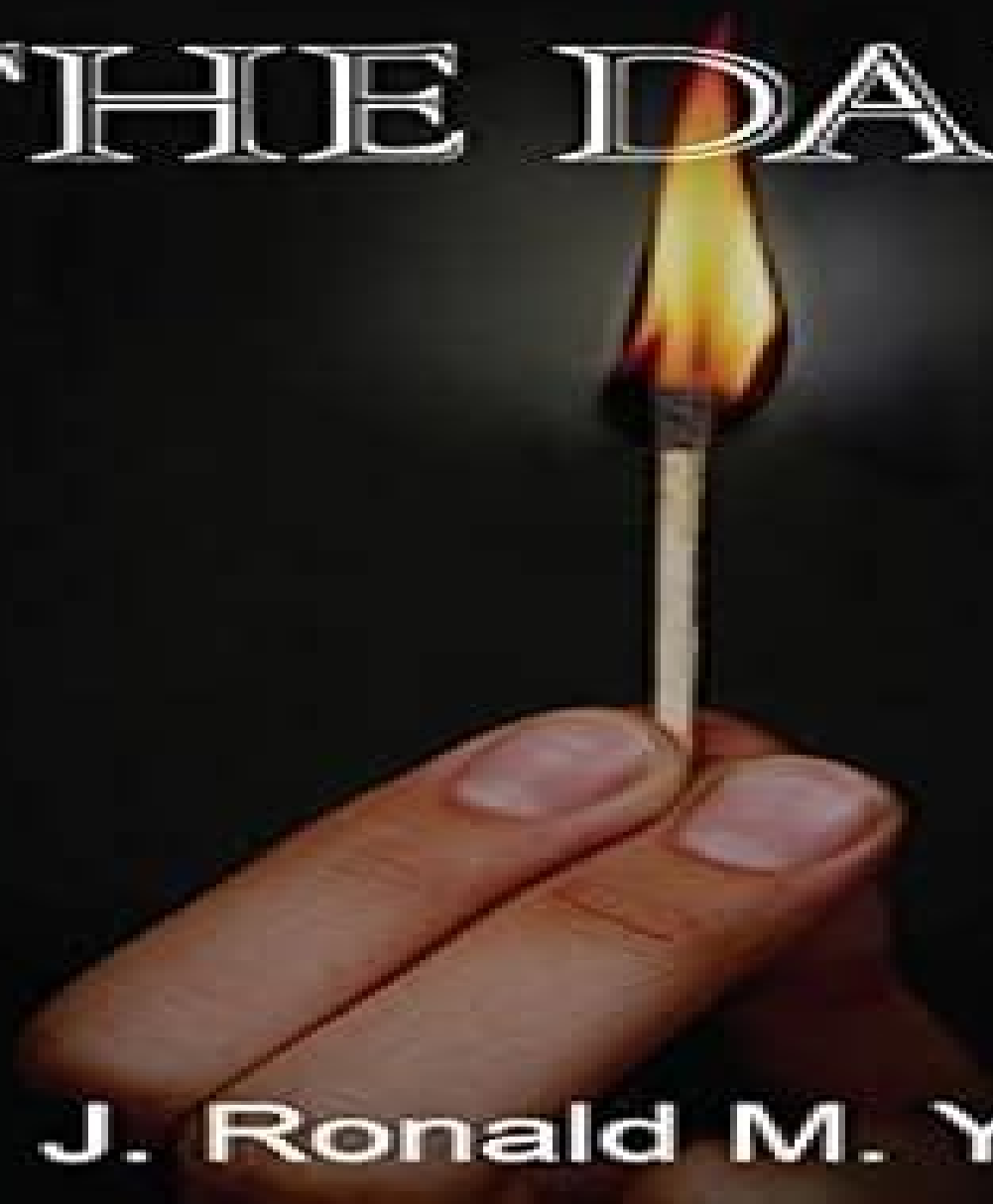


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narratives The story was adapted from an oral epic Chanaini popular in the Awadhi speaking region of north India in the fourteenth century The early manuscripts of C nd yan though composed in the Awadhi dialect were recorded in the Persian script Each stanza like unit is introduced by a phrase or sentences in the Persian language style making it necessary for a reader to know the Persian script and language as well as the Awadhi dialect This somewhat limits the access to fully explore C nd yan In addition to this the esoteric interpretation which is the distinguishing feature that gives the Indian Sufi masnav literature its unique identity was also not yet realized C nd yan deserves to be celebrated and recognized because it marks the beginning of the indigenizing process of the masnav in India and served as a model for this literary genre for the next 540 years A serious study of Maulana Daud s C nd yan composed in 1379 in the reign of Firoz Shah Tughlaq did not begin until well into the twentieth century because only a few pages of its manuscript folios were discovered at a time in various academic institutions and museums around the world C nd yan is a fascinating study of the blending of the features of the Persian masnav with the features of the Hindi prem khy n narratives and the features of the medieval Jain literature Even today annually in the Mahakoshala region C nd yan is presented in the form of drama and in the folk song and play forms Print edition not for sale in South Asia India Sri Lanka Nepal Bangladesh Pakistan and Bhutan

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