

**MUNTAKHBT-I-HIND, OR, SELECTIONS IN
HINDUSTANI, WITH VERBAL
TRANSLATIONS IN PARTICULAR
VOCABULARIES, AND A GRAMMATICAL
ANALYSIS OF SOME PARTS, FOR THE USE
OF STUDENTS OF THE LANGUAGE. VOL. I**

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Muntakht-i-hind, or, selections in Hindustani, with verbal translations in particular vocabularies, and a grammatical analysis of some parts, for the use of students of the language.
Vol. I by John Shakespear

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JOHN SHAKESPEAR

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By JOHN SHAKESPEAR.

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THE

FIFTH EDITION

OF

SELECTIONS IN HINDUSTANI,

IS,

WITH GREAT RESPECT,

DEDICATED BY

THEIR VERY OBEDIENT SERVANT,

JOHN SHAKESPEAR.

London, 13th August, 1846.

P R E F A C E.

To learners of Hindustani, in Europe, the oral assistance of an instructor can rarely be given so assiduously as to enable them to advance well at the outset in reading and translating Hindustani compositions, whether manuscript or printed in the usual manner; and, so different is the taste of the people of India from that of Europeans, that passages not unfrequently occur in the literary productions of the former, which to the latter appear indecent or disgusting. With a view to supply that deficiency in some measure, and to obviate the inconvenience above noticed, the following selection, with some assistance in reading, translating and grammatical analysis, has been prepared. The Arabic and Nagari characters used in the impression are plain and legible: and, where the former are adopted, the notation peculiar to the Arabs is made use of, as far as appears practicable and necessary, to guide the reader's pronunciation. But, besides this help on so important a point to the learner of a living language as pronunciation, the reading of a few short stories at the commencement is given word by word in the Italic character; a verbal translation of the same stories is also given, as well as a grammatical analysis of them, together with references to the rules in the Author's Hindustani Grammar, for the accommodation of mere beginners: and particular vocabularies of some subsequent stories are, moreover, inserted to facilitate the student's ulterior progress.

These selections are made from many different authors; so that variety of style is exhibited in a small compass: but a considerable part of the impression in the Arabic character, which comprises a description of some of the most important productions of India, as well as of the religious sects and manners of the Hindūs, by *Sher Āli Afsoos*, is preferred on account both of the elegance of the language, and of the correct interesting information it contains: and the second volume is intended to comprise, in the first place, a general description of the various provinces and most remarkable places of that country by the same author.

In reading that part which is in the Arabic character, the vowel *fathā* may be generally understood to be pronounced after a consonant which is not marked with any vowel or with the sign *jazm*: excepting, after either of the letters و or ي , or when the consonant is final in a word, or after a letter followed by either the *wāw-i-majhūl*, pronounced as *oa* in the English word “boar,” or the *yā-i-majhūl* pronounced as *ea* in the English word “bear”; the consonant immediately preceding the و or ي when either of these sounds is intended being necessarily left void of any vowel point, because the Arabic orthography affords not the means of denoting them; and after final letters, if no vowel is given to them, as well as after all consonants which have the sign *jazm* superscribed, no vowel is to be sounded. To distinguish, in the Arabic character, the *nūn-i-ghunna*, or nasal *nūn*, which in Nagari the sign *anuswāra* (ँ) denotes, no discriminative mark or character has been devised which can uniformly and conveniently be adopted in printing; this sound is, therefore, here signified by the simple letter و : to assist learners, however, in ascertaining the pronunciation, we may remark, that in Hindī terminations denoting

the plural number or the future tense or the ordinal of a number the ن is always nasal, as well as in the pronouns مَیں تَیں , the substantive verb ہوں , the postpositions $\text{میں تین سون تین تین}$, and in all adverbs derived from Hindustani pronouns. Of the letter س when used as supplementary to the preceding consonant to represent some aspirated Indian letter, the form س or س or س is adopted discriminatively in the middle or at the end of a word: and, at the end of a word the compound س is used to distinguish the hā-i-malfūzī or the س which is sensibly uttered from the hā-i-mulḥtafī , which is but very imperceptibly if at all sounded, and which the simple character denotes. To mark the ends of verses in poetry, and sometimes to make a division in prose where rhyme is adopted, or the sense might be doubtful without it, the sign “ or ’ is here used: and a mark thus (⊛) is occasionally inserted to point out the beginning of a new subject in the discourse.

The powers of the letters by which the Hindustani pronunciation is denoted in the Roman part of this impression, together with the corresponding Arabic and Nagari characters have been explained in the Author's Hindustani Grammar, as well as in the Preface to his Dictionary; for which reason it is thought needless to repeat them here: it may be noted, however, that when, in that part, two vowels come together, each of which should be distinctly sounded, they are often separated by a comma placed above: and a hyphen is very frequently used to distinguish the adventitious from the radical part of a word, as well as to shew the different portions of a compound term or word and the connexion between a noun and the postposition by which it is governed.

CORRECTIONS.

Page.	Line from the top.			Page.	Line from the top.
9	13 for	نامی read	نامی	6	21 for <i>shazādon</i> read <i>shahzādōn</i>
11	13 —	بیر —	بیر	7	12 — <i>pakarkar</i> — <i>pakaṣkar</i>
13	8 —	مغضب —	مغضب	12	1 — <i>ki</i> — <i>kī</i>
33	14 —	رکبوں —	رکبوں	19	3 — <i>larā'iyān</i> — <i>larā'iyān</i>
35	last —	اس —	اس	۲۷	16 — मे — मे
۷۸	14 —	چیزیں —	چیزیں	۴۲	19 — व — व
۸۰	3 —	کتوڑیکی —	کتوڑیکی	۴۳	3 — जो — जो
۸۶	5 —	لگام سے اسی —	لگام سے اسی	۴۳	17 — बुद्धि — बुद्धि
۹۴	3 —	تقسیم —	تقسیم	۴۴	14 — ल — ल
100	1 —	مقاتلوں —	مقاتلوں	۴۴	17 — होक — होके
104	14 —	لہریزی —	لہریزی	۴۷	8 — होंग — होंगे
116	9 —	دندو —	دندو	۴۷	2 — लडकी — लडकी
116	12 —	کتیوا —	کتیوا	۵۲	11 — मङ्गरत — मङ्गरत
116	14 —	گویا —	گویا	۵۳	16 — हूँ — हूँ
127	3 —	اسی —	اسی	۵۴	1 — नहों — नहों
127	9 —	ذکی —	ذکی	۵۵	14 — वचैनी — वचैनी
127	10 —	بھی —	بھی	۵۷	6 — और — और
138	10 —	حاضر —	حاضر		
142	1 —	ب —	ب		