

କଥୋପକଥନ

ଓଇଲିୟାମ କେରି

ପ୍ରକାଶ କାଳଃ ୧୮୧୮

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WHEN the following Dialogues were first begun, I did not intend to add a Translation: but I soon perceived, that if they were so extended as to include the most common conversations of the country people, it would be necessary to translate them, and to add a few observations.

It is readily acknowledged, that whoever undertakes to learn a language, should accustom himself to give an account of every word, in whatsoever connection it may be found. It is on this count that dialogues with translations have been supposed to be useless, if not injurious, furnishing the student with a kind of knowledge gratis, which he ought to acquire by application; while they leave him unacquainted with the principles of the language. To avoid this evil, and at the same time furnish a necessary help to the student, I have only added a very free translation, leaving it to him to account for every word, by making a strictly literal one.

This appears more necessary when we reflect that many allusive expressions, and idiomatic forms of speech, have scarcely any intelligible meaning when translated literally; but when the student compares his literal translation with the free one annexed, he will easily see the reason of these apparent irregularities, and gain a flexibility of expression, which could not be soon acquired by constant and rigid attention to grammatical rules alone.

I do not suggest by this, that these conversations are ungrammatical; even those Dialogues are strictly regular which are inserted on purpose to show the difference of idiom among the lower orders of people in different situations.

A Khansaman, or a Sirkar, talking to an European, generally intermixes his language with words derived from the Arabic or Persian, and some few corrupted English and Portuguese words: examples of this, in several varieties, occupy the first thirteen pages of the following work. From the thirteenth to the nineteenth page are instances of the grave stile. At the twentieth page is an instance of the common talk of labouring people. Women speak a language considerably

differing from that of the men, especially in their quarrels: instances of this, both in the friendly and contentious stile, will be found from page 52 to 56, 65 to 67 and from 77 to 87 inclusive. The proverbial expressions, and sudden transitions, in these dialogues, will make them appear difficult at first, but the difficulty will soon be surmounted. The dialogue, page 56 is the greatest instance of irregularity; it is the language of fishermen, and is peculiar to that class of people.

There are some contractions, the principal of which are the substituting of ঐ or ঞ, instead of হৈয়া; and sometimes the total elision of the হৈ, in the different forms of the verbs: ঠ is also substituted for ড় at the end of a very few words.

That the work might be as complete as possible, I have employed some sensible natives to compose dialogues upon subjects of a domestic nature, and to give them precisely in the natural style of the persons supposed to be speakers. I believe the imitation to be so exact, that they will not only assist the student, but furnish a considerable idea of the domestic œconomy of the country.

The great want of books to assist in acquiring this language, which is current through an extent of country nearly equal to Great Britain, and which, when properly cultivated, will be inferior to none, in elegance and perspicuity, has induced me to compile this small work; and to undertake the publishing of two or three more, principally translations from the *Sungskrita*. These will form a regular series of books in the Bengalee, gradually becoming more and more difficult, till the student is introduced to the highest classical works in the language.

W. CAREY.

Serampore, June 1, 1818.

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কথোপকথন।



চাকর ভাড়াকরণ।

সাহেব সেলাম।

সেলাম।

তুমি কেটা।

তোমার বাটা কোথায়।

সাহেব আমার নাম
রুমজান। আমার বাটা
কলিকাতায়।

কহ কি নিমিত্তে
আসিয়াছ।

সাহেব আমি বেকার
আছি চাকরির চেষ্টায়
আসিয়াছি।

তুমি কি কার্যের চাকরি
করহ।

সাহেব আমি
সাহেবলোকের
খানসামাগিরি কায় করিয়া
থাকি। পূর্বে খিদ মতগার
ছিলাম এখন
খানসামাগিরি করি।

খানসামা কি কাব্য
করে।

সাহেব খানসামা
সাহেবলোকের খানার
আয়োজন করে এবং

Colloquies.



HIRING
SERVANTS.

Salam, Sir.

Salam.

Who are you?
Where do you live?

Sir, my name is
Rumjan; my house is
at Calcutta.

Say, why are you
come hither?

Sir, I am without
work. I came to seek a
place.

What service do
you do?

Sir, I am
accustomed to do the
work of a gentleman's
Khansaman. I did the
business of a
Khidmutgar some
time ago; now I do
that of a Khansaman.

What work does a
Khansaman do?

লওয়াজেমা সমস্ত সামগ্রী
খানসামার জিম্মা থাকে
আর ছোট চাকরলোক
খানসামার নীচে।

তৎকথা।

খানসামা সাহেরলোকের
দরকারি কয় জন চাকর।

এবং তাহারদের
পদবী কিং।

সাহেব আবশ্যক চাকর
এই কয় জন খানসামা
খিদমতগার মসালচি
বাবচি আবদার ভেস্তি
মেহতর ধোবা হ্কাবরদার
বেহারা পেয়াদা চৌকিদার
দরবান।

খানসামা এ সকল
চাকরে কিং কায করে।

সাহেব আপনং ছদ্দার
কায আপনি আঞ্জাম করে।

খানসামা এ সকল
কাযের পৃথকং কার কোন

Sir, a Khansaman
supplies his master's
table. All articles of
furniture are under his
care, and all the
inferior servants also
are under the
Khansaman.

Continuation.

Khansaman, how
many servants are
necessary for a
gentleman, and what
are their titles?

Sir, the necessary
servants are these: a
Khansaman, a
Khidmutgar, a
Musalchee, a Cook, a
Water-cooler, a Water-
bearer, a Cleaner, a
Washerman, a man to
prepare your Hooka,
Palenquin bearers, a
man to go on errands,
a Watchman, and a
Porter.

Khansaman, what
work do all these
servants do?

Sir, every one does
his own proper work.

Khansaman; What
are the separate

ছদ্দা বেওয়া কৰিয়া কহ।

offices of all these?
Tell the particulars.

যে আজ্ঞা সাহেব।

Sir, as your
command.

সাহেবের হুকুম।

পর দিবস সাহেব প্রাতে
প্রাতে উঠিয়া হুকুম
করিলেন।

খিদমতগার চিলম্‌চি ও
পাত্র করিয়া জল আন।
মুখ ধুইব।

সাহেব জল প্রস্তুত মুখ
ধুন।

নাপিতকে ডাকহ ক্ষৌরী
হইব।

সাহেব নাপিত
আসিয়াছে হাজামত
হউন।

নাপিত কোথায় আমি
চুল বানাইব।

সাহেব এই যে আমি
হাজির আছি।

বেহারা ধোপ বস্ত্র আনহ
আমি কাপড় বদলাইব।

সারথিকে হুকুম দেহ
গাড়ি তৈয়ার করুক।
আমি বেড়াইতে যাইব।

সারথি গাড়ি শীঘ্র
তৈয়ার কর।

কোন গাড়ি তৈয়া করিব
চারি ঘোড়ার কি দুই
ঘোড়ার।

চারি ঘোড়ার গাড়িতে

A GENTLEMAN GIVING ORDERS.

Next day the
gentleman rising in
the morning ordered:
—

Khidmutgar, bring
the chillumchee and
ewer with water; I
want to wash my face.

Sir, water is ready,
please to wash your
face.

Call the Barber, I
will be shared.

Sir, the Barber is
come; please to be
shared.

Where is the
Barber; I want my hair
dressed.

Sir, I am he; I am
present.

Bearer, bring clean
linen. I will change
my clothes.

Give orders to the
Coachman; let him get
the carriage ready; I
will go an airing.

Coachman, make
haste, get the carriage
ready.

ঘোড়া যোড়।

তৎকথা।

খানসামা হাজরির মেজ
দেহ আমি তাগাদা ফিরিব।
বড় মেজ সাজাইও
আর ২ অনেক সাহেবলোক
হাজরিতে আসিবেন।

সাহেব তবে বড় দালানে
মেজ লাগাই।

হাঁ! আগে সপের ওপর
মখমলের বিছানা পাড়িয়া
তারপর মেজ লাগাইও।

রূপার বাসনকূসন
বাহির করিও।

যে হুকুম সাহেব সমস্ত
প্রস্তুত করিলাম প্রায়।

তৎকথা।

সারথি দক্ষিণমুখে
ঘোড়া মুখে হাঁক _____
সাহেবের বাগান তাঁগাইদ
যাইব।

সাহেব সে বাগানে

which carriage shall
I get ready; the coach
and four, or the chaise
and pair?

Get ready the coach
and four.

Continuation.

Khansaman, lay the
table for breakfast; I
will soon return. Get
the great table ready;
several gentlemen will
breakfast here.

Then, Sir, I will lay
the table in the great
hall.

Aye, first spread the
velvet carpet on the
mat, afterwards lay
the table.

Get out the plate.

Sir, as you order. I
have almost got every
thing ready .

Continuation.

Coachman, drive
the south road, I will
go as far as Mr.
_____’s garden.

Sir, there is no road
to that garden; the