Demonstratives

hi
   demonstrative pronoun (this, that)

"Hi" is known grammatically as a "demonstrative pronoun" and means "this" or "that." As it is a pronoun, it also has the forms "hizh" and "hin" meaning "these" or "those"—few/several (2 to 5) and many (more than 5), respectively. Whether the item/items to which "hi/hizh/hin" refers is/are nearer (this/these) or farther away (that/those) is subject to interpretation for the purposes of translation into English.

The various forms of "hi" can also be used to convey the information that, in English, is given in what are known as "demonstrative adjectives" which specify which item (or items) from a larger array of such items is (are) under discussion—as in the examples below:

Bíi laya mahina wa.
   A flower is red.
   The flower is red.
Bíi laya mahina hi wa.
   This/that flower is red.

Báa meháya bo?
   Are mountains beautiful?
   Are the mountains beautiful?
Báa meháya bo hizh?
   Are these/those mountains beautiful?

In both of these sentences, the item(s) being discussed is (are) one (or a few) of the possible flowers (or mountains). Notice that when used in this way, the "hi/hizh/hin" is postpositional to (immediately follows) the noun it modifies.

Life-Stages

á–
   Prefix (life-form): infant
háa–
   Prefix (life-form): child
sháa–
   Prefix (life-form): adult
yáa–
   Prefix (life-form): teen; adolescent; no longer a child but not yet an adult
zháa–
   Prefix (life-form): senior; elder

There is a set of life-stage prefixes: "á–" (infant); "háa–" (child); "yáa–" (adolescent); "sháa–" (adult); and "zháa–" (senior). These prefixes can be applied to with (person), or any animal to make specific what life-stage the person or animal has achieved. For example, the life-stages of humans would be "áwith" (infant), "háawith" (child), "yáawith" (teenager), "sháawith" (adult), and "zháawith" (senior).

And of birds: "ábabí" (hatchling), "háababí" (nestling), "yáababí" (fledgling), "sháababí" (adult bird), and "zháababí" (senior bird). We probably have blood-sport—in the form of falconry, which was popular among English aristocracy—to thank for the variety of English words for the various life-stages of birds.

Vocabulary

berídan
    aunt/uncle
edin
    cousin
háawith
    child
hoberídan
    great-aunt/great-uncle [ho– (GRAND) + berídan (aunt/uncle)]
hoshem
    grandchild [ho– (GRAND) + shem (offspring)]
hosherídan
    grand-niece/grand-nephew [ho– (GRAND) + sherídan (niece/nephew)]
sháad
    to come; to go
shem
    offspring
sherídan
    niece/nephew
thé–
    Prefix (verb): about to VERB, any minute
then
    to break

Before the word "shem" (offspring) was coined, following Suzette Haden Elgin's death, to disambiguate that meaning from "háawith" (child), it was possible for a parent to say, as in English, "You are my child." When the child protested that s/he was a grown adult, the parent could (with complete linguistic surety) aver that, no matter how old, s/he would always be "my child." That is no longer possible, given the form "shem;" when a parent states that "You are my offspring," no argument is possible—or necessary, since there is no longer any imputation of minority. And, in reply, the offspring can readily agree that, "Yes, I am your adult offspring."

Regarding the word "hoshem" (grandchild): an obsolete form for this meaning incorporated "háawith" (child) with the "háa–" prefix assimilated to the "o" from "ho–" (one generation removed): hóowith. Of course, in those days, "granddaughter" would be assumed unless "–id" (male) was added.

Láadan Text

Bíi medi omá i háawith wa.

Bíi di omá wa, "Bíide ham onida wo; rahíyahul onida hi. Meham áwith, háawith, yáawith, sháawith, i zháawith. Meham hena i edin; meham thul i berídan; meham hothul i hoberídan; meham shem i sherídan; meham hoshem i hosherídan. Mehal with hin, i tháa déela. Thal ro; wam shum. Mezho babí, i áya zho hi. Tháa hesh. Meliyen dala, i mehaba mahina. Mehelash rul, i ada yáawithizh. Nime benem ra omid; dunasháad be. Rado zháawith; thénasháad omid."

Bíi di háawith wa, "Wil benem omidelh wa."

Bíi di omá wa, "Báade rilrili néde duden ne? Bíide náhu urahu wo."

Bíi di háawith wa, "Bíide eril den le wo, i ril rahu urahu. Thad nasháad ra omid; dush náham be."

Id mehada háawith i omá wa.

Your English Translation

Bíi medi omá i háawith wa.

E: _____

Bíi di omá wa, "Bíide ham onida wo; rahíyahul onida hi. Meham áwith, háawith, yáawith, sháawith, i zháawith. Meham hena i edin; meham thul i berídan; meham hothul i hoberídan; meham shem i sherídan; meham hoshem i hosherídan. Mehal with hin, i tháa déela. Thal ro; wam shum. Mezho babí, i áya zho hi. Tháa hesh. Meliyen dala, i mehaba mahina. Mehelash rul, i ada yáawithizh. Nime benem ra omid; dunasháad be. Rado zháawith; thénasháad omid."

E: _____

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Bíi di háawith wa, "Wil benem omidelh wa."

E: _____

_____

Bíi di omá wa, "Báade rilrili néde duden ne? Bíide ril náhu urahu wo."

E: _____

_____

Bíi di háawith wa, "Bíide eril den le wo, i ril rahu urahu. Thad nasháad ra omid; dush náham be."

E: _____

_____

_____

Id mehada háawith i omá wa.

E: _____

My English Translation with Morpheme-by-Morpheme Analysis

Due to the difficulty in concisely translating a 3rd person singular, gender-neutral pronoun into English, I'll be using "X" to represent all third-person pronouns in all Morpheme-by-Morpheme Analyses from this point on.

Bíi medi omá i háawith wa.

Bíi	omá	i	háawith	wa.
DECL	Teach + Doer =	And	Child + Person =	MYPERC
medi	Teacher		Child	
PL + Speak				

The teacher and a child are speaking.

Bíi di omá wa, "Bíide ham onida wo; rahíyahul onida hi. Meham áwith, háawith, yáawith, sháawith, i zháawith. Meham hena i edin; meham thul i berídan; meham hothul i hoberídan; meham shem i sherídan; meham hoshem i hosherídan. Mehal with hin, i tháa déela. Thal ro; wam shum. Mezho babí, i áya zho hi. Tháa hesh. Meliyen dala, i mehaba mahina. Mehelash rul, i ada yáawithizh. Nime benem ra omid; dunasháad be. Rado zháawith; aril nasháad omid."

Bíi	i	shem	ro;	rul,
DECL	And	Offspring	Weather	Cat
di	zháawith.	i	wam	i
Say	Senior + Person	And	BeStill	And
omá	Meham	sherídan;	shum.	ada
Teacher	PL + BePresent	Niece/Nephew	Air	Laugh
wa,	hena	meham	Mezho	yáawithizh.
MYPERC	BirthSib	PL + BePresent	PL + Sound	Teen + (Person +
"Bíide	i	hoshem	babí,	Fem = Woman) =
DECL + NARR	And	Grand + Offspring	Bird	TeenWoman
ham	edin;	= Granddaughter/	i	Nime
BePresent	Cousin	Grandson	And	BeWilling
onida	meham	i	áya	benem
Family	PL + BePresent	And	BeBeautiful	Stay
wo;	thul	hosherídan.	zho	ra
MADEUP	Parent	Grand +	Sound	NEG
rahíyahul	i	Niece/Nephew =	hi.	omid;
(NON + BeSmall =	And	GreatNiece/	Demo1	Horse
BeLarge) +	berídan;	GreatNephew	Tháa	dunasháad
DEGextrme	Aunt/Uncle	Mehal	Thrive	TRYto + (BEGIN +
onida	meham	PL + Work	hesh.	ComeGo = Depart)
Family	PL + BePresent	with	Grass	be.
hi.	hothul	Person	Meliyen	X1
Demo1	Grand + Parent =	hin,	PL + BeGreen	Rado
Meham	Grandparent	Demo>5	dala,	NON + BeStrong =
PL + BePresent	i	i	Plant	BeWeak
áwith,	And	And	i	zháawith;
Infant + Person	hoberídan;	tháa	And	Senior + Person
háawith,	Grand +	Thrive	mehaba	thénasháad
Child + Person	Aunt/Uncle =	déela.	PL + BeFragrant	ABOUTto + Depart
yáawith,	GreatAunt/	Garden	mahina.	omid."
Teen + Person	GreatUncle	Thal	Flower	Horse
sháawith,	meham	BeGood	Mehelash	
Adult + Person	PL + BePresent		PL + Play	

The teacher says, "There's a family; this family is extremely large. There are infants, children, teenagers, adults and seniors. There are siblings and cousins; there are parents and aunts/uncles; there are grandparents and great-aunts/great-uncles; there are offspring and nieces/nephews; there are grandchildren and great-nieces/great-nephews. These people work, and the garden thrives. The weather is good; the air is calm. Birds sing, and this sound is beautiful. The grass thrives. The plants are green, and the flowers are fragrant. Cats play, and a teenwoman laughs. A horse is not willing to stay; it's trying to depart. The oldster is weak; the horse is just about to depart.

Bíi di háawith wa, "Wil benem omidelh wa."

Bíi	háawith	"Wil	omidelh	wa."
DECL	CHILD	OPTV	HORSE + PEJ	MYPERC
di	wa,	benem		
SPEAK	MYPERC	STAY		

The child says, "I wish the darn horse would stay."

Bíi di omá wa, "Báade rilriili néde duden ne? Bíide ril náhu urahu wo."

Bíi	wa,	néde	Bíide	urahu
DECL	MYPERC	WANT	DECL + NARR	GATE
di	"Báade	duden	ril	wo."
SPEAK	Q + NARR	TRYTO + HELP	PRES	MADEUP
omá	rilrili	ne?	náhu	
TEACHER	HYPOTH	YOU1	CONT + BeOPEN	

The teacher says, "Might you want to try to help? The gate is still open."

Bíi di háawith wa, "Bíide eril den le wo, i ril rahu urahu. Thad nasháad ra omid; dush náham be."

Bíi	"Bíide	wo,	urahu.	omid;
DECL	DECL + NARR	MADEUP	GATE	HORSE
di	eril	i	Thad	dush
SPEAK	PAST	AND	BeABLE	MUST
háawith	den	ril	nasháad	náham
CHILD	HELP	PRES	DEPART	CONT + BePRESENT
wa,	le	rahu	ra	= REMAIN
MYPERC	I	NON + BeOPEN =	NEG	be."
		BeCLOSED		X1

The child says, "I helped, and now the gate is closed. The horse cannot depart; it must remain."

Id mehada háawith i omá.

Id	mehada	háawith	i	omá.
ANDTHEN	PL + LAUGH	CHILD	AND	TEACHER

And then the child and the teacher laugh.

Free Translation

The teacher and a child are speaking.

The teacher says, "There's a family; this family is extremely large. There are infants, children, teenagers, adults and seniors. There are siblings and cousins; there are parents and aunts/uncles; there are grandparents and great-aunts/great-uncles; there are offspring and nieces/nephews; there are grandchildren and great-nieces/great-nephews. These people work, and the garden thrives. The weather is good; the air is calm. Birds sing, and this sound is beautiful. The grass thrives. The plants are green, and the flowers are fragrant. Cats play, and a teen-woman laughs. A horse is not willing to stay; it's trying to depart. The oldster is weak; the horse is just about to depart.

The child says, "I wish the darn horse would stay."

The teacher says, "Might you want to try to help? The gate is still open."

The child says, "I helped, and now the gate is closed. The horse cannot depart; it must remain."

And then the child and the teacher laugh.

Comments

Did you notice the Type-of-Sentence and Evidence Words that were used? The person telling us about the teacher and the child is presenting it as her own experience (beginning her sentences with "bíi' and ending with "wa"); the teacher, in that account (it's not presented as a story; no "–de" on the ToS word), is presenting her story as something made up to amuse or instruct the child (beginning her sentences with "bíide' and ending with "wo").

English has many, many tenses and modes; its narrative tradition is to put a story's action in the past, invoking many of its tenses to adjust to this tense-shift. In comparison, Láadan's set of tenses is fairly limited. This is not a problem, but it is convenient that Láadan's narrative structure is set in the present with the "–de" suffix on the Type-of-Sentence word; story events that take place in the past are rendered in the past with "eril" or "eríli," and those in the future with "aril" or "aríli." Of course, those merely supposed or hypothesized get "rilrili."

Did you note the idiomatic usage of "zho" (sound) as a verb to mean (make a sound)? It varies from the English idiom, wherein "birds sing" (mezho babí); in some dialects, "kettles sing" while in others "kettles whistle" (mezho dizh); cats "mew" or "meow" (mezho rul); and dogs "bark" (mezho lanemid). It's used in this sense when referring to animals or made-things that make a sound but do not use language. This differs from the verb "di" (say; speak; tell) and "lalom" (sing) which are communication verbs, and, as such, can take some case endings that we haven't encountered yet to indicate the content of the utterance and the one addressed. Since linguistic content is not at issue, "zho" doesn't take these case endings.

The word "sháad" means both "to go" and "to come"; more information on this will be presented in the lessons on the Goal and Source Cases.

Did you have any trouble with the translation of "nasháad" [na– (begin VERBing) + sháad (to go/to come)] as "depart"? Consider that one "departs" when one begins to go or come.

Did you have any trouble translating the Láadan word, "náham"? Consider the strict translation of the two word-parts involved: "ná–" (continue to VERB) + "ham" (be present). With those two parts, "continue to be present" would be "to remain; to continue to be present." This presents a slightly different shade of meaning from the more voluntary "benem" (to stay).

Author's note about the third paragraph: I lack certain grammatical and vocabulary features to make it clear that the child has become "caught up" in the story, and the teacher then creates a role in the story for her, to the amusement of both of them.