

Lesson 34

Translation 5

Vocabulary

buth	to gather (not said of people)	rahadihad	never
buzhehoth	conference center [buzh (conference) + hoth (place)]	raláad	to non-perceive [ra- (NON) + láad (to perceive)]
dáan	word	ramíili	evil (theological) [ra- (NON) + míili (radiance)]
dalellohobewan	weapon [dalel (made-thing) + olob (trauma; blow) + -lh- (PEJ) + -wan (PURP)] {AB}	redéb	to find
dedide	story	shineshid	to be invited
dishóodalel	news-viewing device [di (speak) + shóo (happen) + dalel (made-thing)]	shinóoya	be fertile; be creative [shin (two) + óoya (heart)]
duthel	be useful [duth (use) + el (make)]	shishid	to be united [shidi (be together)]
elathóo	to be welcome [ela- (GLAD) + thóo (guest)]	shishidebeth	nation; country [shishid (be united) + beth (home)]
elathóodi	to bid welcome [elathóo (be welcome) + di (speak)]	shishidebethá	citizen
elathóoshub	to make welcome [elathóo (be welcome) + shub (do)]	sholan	to be alone
hadihad	always	shóo	to happen; to come to pass; to occur
hithena	happiness, for good reason(s) <i>one of a set of words we'll see later</i>	thēna	joy, for good reason(s) <i>one of a set of words we'll see later</i>
méwith	crowd [mé- (COLLV) + with (person)]	uhud	nuisance
nahin	to become	yibili	ice [yib (be solid—as opposed to liquid or gaseous) + ili (water)]
nóo-	Prefix (verb): to pause in VERBing; to interrupt VERBing	yon	government
obeth	neighbor [o (around) + beth (home)]	zha	name
ohēna	respect for good reason(s) <i>one of a set of words we'll see later</i>	zhebud	uniform (clothing) [zhe (be alike) + bud (clothing)]
ona	face (body part) [on (head)]	zhedi	to agree in word [zhe (be alike) + di (speak)]
radi	be secret [ra- (NON) + di (speak)] {AB}	zhelith	to agree in thought [zhe (be alike) + lith (to think)]

“**Buth**” (to gather, not of people) is a transitive verb (it takes an Object) whose Object is the things being gathered. This is distinct from “**lolin**” (to gather), which we’ve seen previously, which is intransitive and whose Subject is the people who gather together.

Inherent in the etymology of “**dalelolhobewan**” (weapon) are “**olob**” (blow; trauma; to strike; to hit) and “**-lh-**” (PEJ). It also involves a case ending we have yet to encounter; please be patient.

The word “**dishóodalel**” is part of a set consisting also of:

dishóo

to tell news [di (to speak) + shóo (to happen)]

dishóodal

news article; news story; news program [dishóo (tell news) + dal (thing)]

shóodal

news [shóo (to happen) + dal (thing)]

With “**duthel**” (to be useful) come two derivative words formed at the same time:

duthele

no longer useful for its original purpose, but still useful if repurposed

raduthel

to be useless

Like “**doól**” (at last; finally), “**hadihad**” (always) and “**rahadihad**” (never) occur after the Place case phrase, if any, in the clause they modify. This is where the Time case (the next case to be introduced) will typically occur.

The words “**hithena**,” “**ohena**” and “**thena**” are from a set of words we’ll meet in a future lesson. They are the most general of three sets of words meaning, respectively, “**happiness**,” “**respect**,” and “**joy**,” specifically, they mean “**happiness for good reason**,” “**respect for good reason**,” and “**joy for good reason**.”

The word “**méwith**” (crowd) is derived from “**with**” (person) plus a new prefix, “**mé-**” (COLLV) that makes collective noun forms. From “**babí**” (bird), the form “**mébabí**” means “**flock of birds**.” Likewise, from “**dithemid**” (cow), the form “**médithemid**” means “**herd of cattle**.”

“**Nahin**” (become) is typical of a rule that will be presented in a future lesson. For now, all we need to remember is that its Subject is its “before” self (the thing that becomes something else), and its “after” self (what it becomes) is presented in the Identifier Case.

In the etymology of “**ramíili**” (evil, theological), we see “**míili**” (radiance).

In the etymology of “**shinóoya**” (be fertile) we find “**óoya**” (heart) [oya (skin)].

The words “**zhedi**” (agree in word) and “**zhelith**” (agree in thought) are half of a set with two more:

zheláad

agree in perception; consensus [zhe (be alike) + láad (perceive)]

zheshub

cooperate [zhe (be alike) + shub (to do)]

Láadan Text

Wowem Wothulid Letha

²Bíide thulid letha lalomám i lomám wa; mehan with woho rano bath. Thedehul shishidebeth batha; sháad lalom ba nudim núude. Bithim ba worabalin wowithizh, i meheba bezh. Wóoban be leth aril id shebasheb. Beróo eba batho i shem batha shishidebethám, nahin ba habelidám—izh ra shishidebethám. Dom ra le thulizh lethath; thi le thulid lethath neda, izh bahid wothal wothulem. Mehabelid lezh shidinal i hithenanal; el ba lometh i lalom; ulanin i elash le.

³Bíide mezha lom batho ramíile shishidebethethu lenethoth wa. Oth hal batho, izh dam ra yon ohenath badim; ba uhudem. Mesháad withid doól; mehune lheben mewoleyan wozhebudeth i mewida dalelolhobewaneth. Mebel lheben thulid lethath dáan ranan belid lezhethode. Meraláad obeth lezhetho wohonan wi. Ham láad le hathóolethameth shinethab, i sholan le wa. Izh dushehul bóodan le thul lethath. Mesháad lan thulidetho letha nedebe ledim; medibé bezh úmú lan letho. Mezhelith with menedebe i thulid letha wáa, izh rayomeháalish zhedi. Rilrili bere sháad le benedim i di dedide lethoth; ébere thad duthel le. Ril medibé mebuth mewobun wolán letho úthú woho aril them le wa. Mebel bezh sháawithizheth ledim; Therísha zha bethom. Aril im be leden, i be nayahá lethom.

⁴Bíide ril ham worahíyaháalish woholin hene shishidebethethusha mesh wa. Meham mewohíya womiwith menedebe neda núusha; ham ra worahíya womiwith. Mehim Therísha i le radinal wothoma womiwithedim. Mehan with miwithethu hi menedebe thulid lethath, izh lothel rawith shóo bathuth. Mehelathóodi with menedebe ledim miwith benethosha. Elathóoshub onida lezheth beth bethosha nil, zhe menédeshub lan letho beth lethosha. Nóosháad with beye wethesha hath menedebe, i di ledim “Bóo di ne dedide nethoth.” Melolin méwith, i di le benedim úthú eril shóo láad lethonal. Ril thel le mewobun wolán menedebe. Methóohim lezh miwith henethudim nidi nedebe. Meshóo dal woho zhenal.

⁵Bíide ril ham shée meworahíyahil womiwitheden nedebe neda han shishidebethethusha wa. Mehim Therísha i le mewobun woláneden beyezh hizhethudim. Radozh wí shéesha, i mehan with nedebe neda thulid lethath—ízha mehelathóoshub onida nedebe Therísha beth i leth i lan lethoth, i mehilehal méwith menedebe dedide lethoth miwithesha woho. Thel le laneth nidi nedebe miwithesha woho.

⁶Bíide ril meham hibo i yed menedebe mewohíya womiwitheden menedebe hon shishidebethethusha wa. Mehim lezh lan lethoden menedebe miwithedim hizh. Mehan with menedebe thulid lethath, i merahíyahal méwith. Medóhu áatham i both áath benethoth, i le woshineshid wodihám. Dedide le, i thel laneth nidi nedebe i dotháth menedebe.

⁷Bíide ril ham rahowahul, hish, hishud, i rohoró yibilithu hun shishidebethethusha hadihad wa. Meham meworahíya womiwith nedebe neda núusha; methóohim len hizhedim shin neda. Radozh wí nusha, i an rawith rano thulid lethath, izh eril melaad with menedebe leth bethu oyunan; ril melolin méwith. Di le beth onidathosha, áathamesha, i buzhehothesha; thel le dotháth menedebe i laneth nedebe. Menahin lan beyezh héenam, i loláad le thenahuleth; eril thi ra le onidath rahadihad eril.

⁸Bíide ril ham woshinóoya worabo meworahíya womiwitheden shin neda i mewohíya womiwith ábedethuden menedebe hatham shishidebethethusha úshahú beth lethá wa. Menéhim len belid letho—ízha eril medóyom lan letho beth; rilrili meyom len nusha. Eril mehan with woho rano thulid lethath, izh ril mehan with menedebe leth íi. Medibithim meworahan wowith ledim; medam mehan ben leth íizha an ra le beneth. Mesháad i mehil meworahíya woméwith menedebe dedide lethoth, íizha thi dishóodalel yonethe radalet re leth bethu re thulid lethath bethu. Dedide le, i medoth with menedebe leth.

⁹Bíide eril mesháad hathóoletham nedebe, i neláad ra le ona bathath oyinan, íizha ril náduredé le bath hadihad wa. Eril oth hal thulidetho lethá wi, i ril dush náshub beye beth. Thad lalom ra le, izh thad dedide—i mehil with leth wa. Ril wohoth wohal thuletho lethá hi lethom. Dush zha le ramíili yonethu shishidebethethuth hi! Wil den sheb le daleth menedebe wa!

Your Translation into English

Wowem Wothulid Letha

E:

²Bíide thulid letha lalomám i lomám wa; mehan with woho rano bath. Thedehul shishidebeth batha; sháad lalom ba nudim núude. Bithim ba worabalin wowithizh, i meheba bezh. Wóoban be leth aril id shebasheb. Beróo eba batho i shem batha shishidebethám, nahin ba habelidám—izh ra shishidebethám. Dom ra le thulizh lethath; thi le thulid lethath neda, izh bahid wothal wothulem. Mehabelid lezh shidinal i hithenanal; el ba lometh i lalom; ulanin i elash le.

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[illegible]

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E:

Morpheme-by-Morpheme Analysis

Wowem Wothulid Letha

Wowem

REL + LOSE

Wothulid

REL + PARENT +
MALE = FATHER

Letha

I + POSSBIRTH

My Lost Father

²Bíide thulid letha lalomám i lomám wa; mehan with woho rano bath. Thedehul shishidebeth batha; sháad lalom ba nudim núude. Bithim ba worabalin wowithizh, i meheba bezh. Wóoban—izh ra shishidebethám. Dom ra le thulizh lethath; thi le thulid lethath neda, izh bahid wothal wothulem. Mehabelid lezh shidinal i hithenanal; el ba lometh i lalom; ulanin i elash le.

Bíide	batha;	leth	ra	wothulem.
DECL + NARR	XLOVE1 +	I + OBJ	NEG	REL + PARENT +
thulid	POSSBIRTH	aril	shishidebethám.	IDENT
FATHER	sháad	FUT	CITIZEN + IDENT	Mehabelid
letha	COMEGo	id	Dom	PL + DWELL
I + POSSBIRTH	lalom	ANDTHEN	REMEMBER	lezh
lalomám	SING	shebasheb.	ra	We2-5
(SING + DOER =	ba	DEATH	NEG	shidinal
SINGER) + IDENT	XLOVE1	Beróo	le	BEtogether +
i	nudim	BECAUSE	I	MANN
AND	HERE + GOAL	eba	thulizh	i
lomám	núude.	SPOUSE	PARENT + FEM =	AND
(SONG + DOER =	THERE + SRC	batho	MOTHER	hithenanal;
SONGWRITER) +	Bithim	XLOVE1 + POSS	lethath;	HAPPINESSGOOD +
IDENT	MEET	i	I + POSSBIRTH +	MANN
wa;	ba	AND	OBJ	el
MYPERC	XLOVE1	shem	thi	MAKE
mehan	worabalin	OFFSPRING	HAVE	ba
PL + BEACQUAINTED	REL + (NON +	batha	le	XLOVE1
with	BEOLDANIM =	XLOVE1 +	I	lometh
PERSON	BEYOUNG)	POSSBIRTH	thulid	SONG + OBJ
woho	wowithizh,	shishidebethám,	FATHER	i
#ALL	REL + (PERSON +	NATION + DOER =	lethath	AND
rano	FEM = WOMAN)	CITIZEN + IDENT	I + POSSBIRTH +	lalom;
ALMOST	i	nahin	OBJ	SING
bath.	AND	BECOME	neda,	ulanin
XLOVE1 + OBJ	meheba	ba	ONLY	STUDY
Thedehul	PL + SPOUSE	XLOVE1	izh	i
BEFAR +	bez.	(DWELL + DOER =	BUT	AND
DEGEXTREME	X2-5	RESIDENT) + IDENT	bahid	elash
shishidebeth	Wóoban	—izh	XLOVE1 + MALE =	PLAY
BEUNITED + HOME =	GIVEBIRTH	BUT	HELOVE	le.
NATION	be		wothal	I
	X1		REL + BEGOOD	

²My father was a singer and songwriter; almost everyone knew him. His native country was far away; he came hither thence to sing. He met a young woman, and they wed. Later she gave me birth and then died. Because his wife and child were citizens, he became a resident—but not a citizen. I don't remember my mother; I had only my father, but he was a good parent. We dwelt together happily; he wrote songs and sang; I studied and played.

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Bíide DECL + NARR	Iheben XDESP>5	Ham láad BEPRESENT PERCEIVE	bezh X2-5	ébere ...THEN
mezha PL + NAME	mewoleyan PL + REL + BEBROWN	le I hathóolethameth TIME + MOON = MONTH + CIRCLE = YEAR + OBJ	úmú CONJIDENT	thad BEABLE
lom SONG	wozhebudeth REL + (BESIMILAR + CLOTHING = UNIFORM) + OBJ	le I hathóolethameth TIME + MOON = MONTH + CIRCLE = YEAR + OBJ	lan FRIEND	duthel BEUSEFUL
batho XLOVE1 + POSS	i AND	shinethab, #2 + #10 = #12	letho. I + POSS	le. I
ramíili NON + RADIANCE = EVIL	mewida PL + CARRY	i AND	Mezhelith PL + BEALIKE + THINK	Ril PRES
shishidebethethu NATION + PARTV	dalelolhobewaneth. (MADETHING + TRAUMA + PEJ + PURP = WEAPON) + OBJ	sholan BEALONE	with PERSON	medibé PL + PROMISE
lenethoth WE>5 + POSS + OBJ	Mebel PL + BRINGTAKE	le I	menedebe #>5	mebuth PL + GATHERX
wa. MYPERC	Iheben XDESP>5	wa. MYPERC	i AND	mewobun PL + REL + BeNEW
Oth BEIMPORTANT	thulid FATHER	Izh BUT	thulid FATHER	wolan REL + FRIEND
hal WORK	lethath I + POSSBIRTH + OBJ	dushehul MUST + DEGEXTREME	letha I + POSSBIRTH	letho I + POSS
batho, XLOVE1 + POSS	dāan ranan WORD NON + INSTR	bóodan RESCUE	wáa, TRUSTED	úthú CONJOBJ
izh BUT	Mesháad PL + COMEGO	le I	izh BUT	woho #ALL
dam MANIFEST	lezhethode. WE2-5 + POSS + SRC	thul PARENT	rayomeháalish (NON + BeSAFE = BeDANGEROUS) + DEGEXTRAORD	aril FUT
ra NEG	Meraláad PL + NON + PERCEIVE	lethath. I + POSSBIRTH + OBJ	zhedi. BEALIKE + SPEAK	them NEED
yon GOV'T	obeth AROUND + HOME = NEIGHBOR	Mesháad PL + COMEGO	Rilrili HYPOTH	le I
ohenath RESPECTGOOD	lezhetho WE2-5 + POSS	lan FRIEND	bere IF...	wa. MYPERC
badim; XLOVE1 + GOAL	wohonan #ALL + INSTR	thulidetho FATHER + POSS	sháad COMEGO	Mebel PL + BRINGTAKE
ba XLOVE1	wi. SELFEVID	letha I + POSSBIRTH	le I	bezh X2-5
uhudem. NUISANCE + IDENT		nedebe X2-5	benedim X>5 + GOAL	sháawithizheth (ADULT + PERSON = WOMAN) + OBJ
Mesháad PL + COMEGO		ledim; I + GOAL	i AND	ledim; I + GOAL
withid PERSON + MALE = MAN		medibé PL + (SPEAK + PROMISE = PROMISE)	di SPEAK	Therísha TERESA
doól; ATLAST			dedide STORY	zha NAME
mehune PL + WEAR			lethoth; I + POSS + OBJ	bethom. X1 + POSS + IDENT

Aril FUT	be X1	i AND	nayahá CAREFOR + DOER = CAREGIVER	lethom. I + POSS + IDENT
im TRAVEL	leden, I + ASSOC	be X1		

³His songs named the evil of our country. His work was important, but the government did not show him respect; he was a nuisance. At last the men came; they wore brown uniforms and carried weapons. They took my father without a word from our house. Our neighbors nonperceived in all sensory modalities, of course. I was twelve years old, and I was alone. But I absolutely had to rescue my father. Several friends of my father came to me; they promised to be my friends. Many people agree-in-thought with my father, I'm told, but it's extraordinarily dangerous to agree-in-word. If perhaps I go to them and tell my story; I might be able to be useful. My new friends promised to gather everything I was going to need. They brought me an adult woman; Teresa was her name. She would travel with me and be my caregiver.

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Bíide DECL + NARR	ham BePRESENT	lethath, I + POSSBIRTH + OBJ	lezheth We2-5 + OBJ	di SPEAK
ril PRES	ra NEG	izh BUT	beth HOME	ledim I + GOAL
ham BePRESENT	worahíya REL + BeLARGE	lothel KNOW	bethosha X1 + POSS + PLC	"Bóo REQ
worahíyaháalish REL + (NON + BeSMALL = BeLARGE) + DEGEXTRAORD	womiwith. REL + TOWN	rawith NON + PERSON = NoONE	nil, INSIDE	di SPEAK
woholin REL + FOREST	Mehim PL + TRAVEL	shóo HAPPEN	zhe BeALIKE	ne You1
hene EAST	Therísha TERESA	bathuth. XLOVE1 + PARTV + OBJ	menédeshub PL + INTENTION	dedide STORY
shishidebethethush a NATION + PARTV + PLC	i AND	Mehelathóodi PL + [(GLAD + GUEST = BeWELCOME) + SPEAK = SayWELCOME]	lan FRIEND	nethoth." You1 + POSS + OBJ
mesh ACROSS	le I	with PERSON	letho I + POSS	Melolin PL + ASSEMBLE
wa. MYPERC	radinal (NON + SPEAK = BeSECRET) + MANN	menedebe #>5	beth HOME	méwith, COLLV + PERSON = CROWD
Meham PL + BePRESENT	wothoma REL + BeNEAR	ledim I + GOAL	lethosha. I + POSS + PLC	i AND
mewohíya PL + REL + BeSMALL	womiwithedim. REL + TOWN + GOAL	miwith TOWN	Nóosháad PAUSE + COMEGO	di SPEAK
womiwith REL + TOWN	Mehan PL + BeACQUAINTED	benethosha. X>5 + POSS + PLC	with PERSON	le I
menedebe #>5	with PERSON	Elathóoshub BeWELCOME + Do = MAKEWELCOME	beye INDEF1	benedim X>5 + GOAL
neda ONLY	miwithethu TOWN + PARTV	onida FAMILY	wethesha PATH + PLC	úthú CONJOBJ
núusha; THERE + PLC	hi DEMO1		hath TIME	eril PAST
	menedebe #>5		menedebe, #>5	shóo HAPPEN
	thulid FATHER		i AND	

láad lethonal. PERCEIVE I + POSS + MANN According To My PERCEIVING Ril PRES	thel GET le I mewobun PL + REL + BeNew wolan REL + FRIEND	menedebe. #>5 Methóohim PL + GUEST + TRAVEL = VISIT lezh We2-5 miwith TOWN	henethudim EAST + PARTV + GOAL nidi ADD'L nedebe. #2-5 Meshóo PL + HAPPEN	dal THING woho #ALL zhenal. BEALIKE + MANN = SIMILARLY
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⁴There was a vast forest across the east of the country. There were only many small towns there; there wasn't a large city. Teresa and I traveled secretly to a nearby town. Many people of this town knew my father, but no-one knew what had happened to him. Many people welcomed me to their town. A family made us welcome in their home, as my friends at home intended. Some person would often pause in the street and say to me, "Prithee tell your story." Crowds gathered, and I told them what had happened from my perspective. I gained many new friends. We visited several more towns in the east. Everything happened the same way.

⁵Bíide ril ham shée meworahíyahil womiwitheden nedebe neda han shishidebethethusha wa. Mehim Therísha i le mewobun wolanededen beyezh hizhethudim. Radozh wí shéesha, i mehan with nedebe neda thulid lethath—íizha mehelathóoshub onida nedebe Therísha beth i leth i lan lethoth, i mehilehal méwith menedebe dedide lethoth miwishesha woho. Thel le laneth nidi nedebe miwishesha woho.

Bíide DECL + NARR ril PRES ham BePRESENT shée DESERT meworahíyahil PL + REL + BeLARGE + DEGMINOR womiwitheden REL + TOWN + ASSOC nedebe #2-5 neda ONLY han SOUTH shishidebethethusha NATION + PARTV + PLC	wa. MYPERC Mehim PL + TRAVEL Therísha TERESA i AND le I mewobun PL + REL + BeNew wolanededen REL + FRIEND + ASSOC beyezh INDEF2-5 hizhethudim. DEMO2-5 + PARTV + GOAL Radozh NON + BeEASY = BeDIFFICULT	wí LIFE shéesha, DESERT + PLC i AND mehan PL + BeACQUAINTED with PERSON nedebe #2-5 neda ONLY thulid FATHER lethath I + POSSBIRTH + OBJ —íizha ALTHOUGH mehelathóoshub PL + MAKEWELCOME onida FAMILY	nedebe #2-5 Therísha TERESA beth X1 + OBJ i AND leth I + OBJ i AND lan FRIEND lethoth, I + POSS + OBJ i AND mehilehal PL + PAYATTN + DEGUNUSUAL méwith CROWD	menedebe #>5 dedide STORY lethoth I + POSS + OBJ miwishesha TOWN + PLC woho. #ALL Thel GET le I laneth FRIEND + OBJ nidi ADD'L nedebe #2-5 miwishesha TOWN + PLC woho. #ALL
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⁵There was a desert with only a few moderately large towns in the south of the country. Teresa and I traveled with a few new friends to some few of these. Life was difficult in the desert, and only a few people knew my father—although several families made Teresa and me and my friends welcome, and many crowds paid close attention to my story in each town. I gained a few more friends in each town.

⁶Bíide ril meham hibo i yed menedebe mewohíya womiwitheden menedebe hon shishidebethethusha wa. Mehim lezh lan lethoden menedebe miwithedim hizh. Mehan with menedebe thulid lethath, i merahíyahal méwith. Medóhu áatham i both áath benethoth, i le woshineshid wodihám. Dedide le, i thel laneth nidi nedebe i dotháth menedebe.

Bíide	menedebe	hizh.	áatham	le,
DECL + NARR	#>5	DEMO2-5	CHURCH	I
ril	hon	Mehan	i	i
PRES	WEST	PL + BeACQUAINTED	AND	AND
meham	shishidebethethush	with	both	thel
PL + BePRESENTPL + BePRESENT	a	PERSON	HOTEL	GET
hibo	NATION + PARTV + PLC	menedebe	áath	laneth
HILL	wa.	#>5	DOOR	FRIEND + OBJ
i	MYPERC	thulid	benethoth,	nidi
AND	Mehim	FATHER	X>5 + POSS + OBJ	ADD'L
yed	PL + TRAVEL	lethath,	i	nedebe
VALLEY	lezh	I + POSSBIRTH + OBJ	AND	#2-5
menedebe	WE2-5	i	le	AND
#>5	lan	AND	I	dotháth
mewohíya	FRIEND	merahíyahal	woshineshid	(FOLLOW + DOER = FOLLOWER) + OBJ
PL + REL + BeSMALL	lethoden	PL + BeLARGE + DEGUNUSUAL	REL + INVITE	menedebe.
womiwitheden	menedebe	méwith.	wodihám.	#>5
REL + TOWN + ASSOC	#>5	CROWD	REL + (SPEAK + DOER = SPEAKER) + IDENT	
	miwithedim	Medóhu	Dedide	
	TOWN + GOAL	PL + CAUSETo + BeOPEN	STORY	

⁶There were many hills and valleys with many small towns in the west of the country. We traveled with many friends to several of these towns. Many people knew my father, and the crowds were unusually large. Churches and hotels opened their doors, and I was an invited speaker. I "storied," and I gained a few more friends and many followers.

⁷Bíide ril ham rahowahul, hish, hishud, i rohoró yibilithu hun shishidebethethusha hadihad wa. Meham meworahíya womiwith nedebe neda núusha; methóohim len hizhedim shin neda. Radozh wí nusha, i an rawith rano thulid lethath, izh eril melaad with menedebe leth bethu oyunan; ril melolin méwith. Di le beth onidathosha, áathamesha, i buzhehothesha; thel le dotháth menedebe i laneth nedebe. Menahin lan beyezh héenam, i loláad le thenahuleth; eril thi ra le onidath rahadihad eril.

Bíide	yibilithu	nedebe	nusha,	melaad
DECL + NARR	(BeSOLID + WATER = ICE) + PARTV	#2-5	HERE + PLC	PL + PERCEIVE
ril	hun	neda	i	with
PRES	NORTH	ONLY	AND	PERSON
ham	shishidebethethush	núusha;	an	menedebe
BePRESENT	a	THERE + PLC	BeACQUAINTED	#>5
rahowahul,	NATION + PARTV + PLC	methóohim	rawith	leth
(NON + BeWARM = BeCOLD) + DEGEXTREME	hadihad	PL + VISIT	NON + PERSON = NoONE	I + OBJ
hish,	ALWAYS	len	rano	X1 + PARTV = ABOUT
SNOW	wa.	hizhedim	ALMOST	oyunan;
hishud,	MYPERC	DEMO2-5 + GOAL	thulid	EAR + INSTR
SNOW + STONE = HAIL	Meham	shin	lethath,	ril
i	PL + BePRESENT	#2	I + POSSBIRTH + OBJ	PRES
AND	meworahíya	neda.	izh	melolin
STORM	PL + REL + BeLARGE	ONLY	BUT	PL + ASSEMBLE
rohoró	womiwith	Radozh	eril	méwith.
	REL + TOWN	BeDIFFICULT	PAST	CROWD
		wí		Di
		LIFE		SPEAK

le	buzhehothesha;	i	héenam,	thi
I	CONFERENCE + PLACE	AND	HEARTSIB + IDENT	HAVE
beth	+ PLC	laneth	i	ra
HOME	thel	FRIEND + OBJ	AND	NEG
onidathosha,	GET	nedebe.	loláad	le
FAMILY + POSS +	le	#2-5	PERCEIVEINT	I
PLC	I	Menahin	le	onidath
áathamesha,	dotháth	PL + BECOME	I	FAMILY + OBJ
CHURCH + PLC	FOLLOWER + OBJ	lan	thenahuleth;	rahadihad
i	menedebe	FRIEND	JOYGOOD +	NON + ALWAYS =
AND	#>5	beyezh	DEGEXTREME + OBJ	NEVER
		INDEF2-5	eril	eril.
			PAST	PAST

⁷It was always extremely cold and snowy with hail and ice-storms in the north of the country. There were only a few, large cities there; we visited only two of them. Life was difficult here, and almost no-one knew my father, but many people had heard about me; the crowds gathered. I spoke in family homes, in churches, and in convention centers; I gained many followers and a few friends. Some-few friends became heart-siblings, and I was overjoyed; I had never before had a family.

⁸Bíide ril ham woshinóoya worabo meworahíya womiwitheden shin neda i mewohíya womiwith ábedethuden menedebe hatham shishidebethethusha úshahú beth letha wa. Menéhim len belid lethodim—íizha eril medóyom lan letho beth; rilrili meyom len nusha. Eril mehan with woho rano thulid lethath, izh ril mehan with menedebe leth ii. Medibithim meworahan wowith ledim; medam mehan ben leth íizha an ra le beneth. Mesháad i mehil meworahíya woméwith menedebe dedide lethoth, íizha thi dishóodalel yonethe radalet re leth bethu re thulid lethath bethu. Dedide le, i medoth with menedebe leth.

Bíide	menedebe	lan	ril	an
DECL + NARR	#>5	FRIEND	PRES	BEACQUAINTED
ril	hatham	letho	mehan	ra
PRES	CENTER	I + POSS	PL + BEACQUAINTED	NEG
ham	shishidebethethush	beth;	with	le
BEPRESENT	a	X1 + OBJ	PERSON	I
woshinóoya	NATION + PARTV +	rilrili	menedebe	beneth.
REL + (#2 + HEART	PLC	HYPOTH	#>5	X>5 + OBJ
= BEFERTILE)	úshahú	meyom	leth	Mesháad
worabo	CONJPLC	PL + BESAFE	I + OBJ	PL + COMEGO
REL + (NON +	beth	len	íi.	i
MOUNTAIN = PLAIN)	HOME	We>5	ALSO	AND
meworahíya	letha	nusha.	Medibithim	mehil
PL + REL +	I + POSSBIRTH	HERE + PLC	PL + (SPEAK + MEET	PL + PAYATTN
BE LARGE	wa.	Eril	= GREET)	meworahíya
womiwitheden	MYPERC	PAST	meworahan	PL + REL +
REL + TOWN +	Menéhim	mehan	PL + REL + NON +	BE LARGE
ASSOC	PL + BACK +	PL + BEACQUAINTED	BEACQUAINTED	woméwith
shin	TRAVEL	with	wowith	REL + CROWD
#2	len	PERSON	REL + PERSON	menedebe
neda	We>5	woho	ledim;	#>5
ONLY	belid	#ALL	I + GOAL	dedide
i	HOUSE	rano	medam	STORY
AND	lethodim	ALMOST	PL + MANIFEST	lethoth,
mewohíya	I + POSS + GOAL	thulid	mehan	I + POSS + OBJ
PL + REL +	—íizha	FATHER	PL + BEACQUAINTED	íizha
BE SMALL	ALTHOUGH	lethath,	ben	ALTHOUGH
womiwith	eril	I + POSSBIRTH +	X>5	thi
REL + TOWN	PAST	OBJ	leth	HAVE
ábedethuden	medóyom	izh	I + OBJ	
FARM + PART +	PL + (CAUSETO +	BUT	íizha	
ASSOC	BESAFE = PROTECT)		ALTHOUGH	

dishóodalel (SPEAK + HAPPEN = SAYNEWS) + MADETHING = NEWSDEVICE	radaleth NON + THING = NOTHING + OBJ	re ...NOR	Dedide STORY	with PERSON
yonethe GOV'T + POSSNONE	re NEITHER...	thulid FATHER	le, I	menedebe #>5
	leth I + OBJ	lethath I + POSSBIRTH + OBJ	i AND	leth. I + OBJ
	bethu ABOUT	bethu. ABOUT	medoth PL + FOLLOW	

⁸There was a fertile plain with only two large cities and many small farm-towns in the center of the country where my natal home was. We-many traveled back to my house—although my friends had made it safe; we would be safe here. Almost everyone had known my father, but now many people knew me, also. Many strangers greeted me; they gave evidence of knowing me although I did not know them. Many large crowds came and paid attention to my story, even though the government's news outlet had nothing, neither about me nor about my father. I "storied," and many people followed me.

⁹Bíide eril mesháad hathóoletham nedebe, i neláad ra le ona bathath oyinan, íizha ril náduredeb le bath hadihad wa. Eril oth hal thulidetho letha wi, i ril dush náshub beye beth. Thad lalom ra le, izh thad dedide—i mehil with letha wa. Ril wohoth wohal thuletho letha hi lethom. Dush zha le ramíli yonethu shishidebethethuth hi! Wil den sheb le daleth menedebe wa!

Bíide DECL + NARR	ril PRES	ril PRES	mehil PL + PAYATTN	le I
eril PAST	náduredeb CONT + TRYTO + FIND	dush MUST	with PERSON	ramíli EVIL
mesháad PL + COMEGO	le I	náshub CONT + Do	leth I + OBJ	yonethu GOV'T + PARTV
hathóoletham YEAR	bath XLOVE1 + OBJ	beye INDEF1	wa. MYPERC	shishidebethethut h
nedebe, #2-5	hadihad ALWAYS	beth. X1 + OBJ	Ril PRES	hi! NATION + PARTV + OBJ
i AND	wa. MYPERC	Thad BEABLE	wohoth REL + BEIMPORTANT	Wil DEMO1
neláad AGAIN + PERCEIVE	Eril PAST	lalom SING	wohal REL + WORK	den OPT
ra NEG	oth BEIMPORTANT	ra NEG	thuletho PARENT + POSS	sheb HELP
le I	hal WORK	le, I	letha I + POSSBIRTH	le CHANGE
ona FACE	thulidetho FATHER + POSS	izh BUT	hi DEMO1	I I
bathath XLOVE1 + POSSBIRTH + OBJ	letha I + POSSBIRTH	thad BEABLE	lethom. I + POSS + IDENT	daleth THING + OBJ
oyinan, EYE + INSTR	wi, SELFEVID	dedide STORY	Dush MUST	menedebe #>5
íizha ALTHOUGH	i AND	—i AND	zha NAME	wa! MYPERC

⁹Several years had passed, and I hadn't seen his face again, even though I continued searching for him always. Clearly my father's work had been important, and now someone must continue to do it. I could not sing, but I could "story"—and people paid attention to me. Now my father's important work was mine. I must name the evil of the government of this country! Would that I help change many things!

Free Translation

My Lost Father

²My father was a singer and songwriter; almost everyone knew him. His native country was far away; he came hither thence to sing. He met a young woman, and they wed. Later she gave me birth and then died. Because his wife and child were citizens, he became a resident—but not a citizen. I don't remember my mother; I had only my father, but he was a good parent. We dwelt together happily; he wrote songs and sang; I studied and played.

³His songs named the evil of our country. His work was important, but the government did not show him respect; he was a nuisance. At last the men came; they wore brown uniforms and carried weapons. They took my father without a word from our house. Our neighbors non-perceived in all sensory modalities, of course. I was twelve years old, and I was alone. But I absolutely had to rescue my father. Several friends of my father came to me; they promised to be my friends. Many people agree-in-thought with my father, I'm told, but it's extraordinarily dangerous to agree-in-word. If perhaps I go to them and tell my story, I might be able to be useful. My new friends promised to gather everything I was going to need. They brought me an adult woman; Teresa was her name. She would travel with me and be my caregiver.

⁴There was a vast forest across the east of the country. There were only many small towns there; there wasn't a large city. Teresa and I traveled secretly to a nearby town. Many people of this town knew my father, but no-one knew what had happened to him. Many people welcomed me to their town. A family made us welcome in their home, as my friends at home intended. Some person would often pause in the street and say to me, "Prithee tell your story." Crowds gathered, and I told them what had happened from my perspective. I gained many new friends. We visited several more towns in the east. Everything happened the same way.

⁵There was a desert with only a few somewhat large towns in the south of the country. Teresa and I traveled with a few new friends to some few of these. Life was difficult in the desert, and only a few people knew my father—although several families made Teresa and I and my friends welcome, and many crowds paid close attention to my story in each town. I gained a few more friends in each town.

⁶There were many hills and valleys with many small towns in the west of the country. We traveled with many friends to several of these towns. Many people knew my father, and the crowds were unusually large. Churches and hotels opened their doors, and I was an invited speaker. I "storied," and I gained a few more friends and many followers.

⁷It was always extremely cold and snowy with hail and ice-storms in the north of the country. There were only a few, large cities there; we visited only two of them. Life was difficult here, and almost no-one knew my father, but many people had heard about me; the crowds gathered. I spoke in family homes, in churches, and in convention centers; I gained many followers and a few friends. Some-few friends became heart-siblings, and I was overjoyed; I had never before had a family.

⁸There was a fertile plain with only two large cities and many small farm-towns in the center of the country where my natal home was. We-many traveled back to my house—although my friends had made it safe; we would be safe here. Almost everyone had known my father, but now many people knew me, also. Many strangers greeted me; they gave evidence of knowing me although I did not know them. Many large crowds came and paid attention to my story, even though the government's news outlet had nothing, neither about me nor about my father. I "storied," and many people followed me.

⁹Several years had passed, and I hadn't seen his face again, even though I continued searching for him always. Clearly my father's work had been important, and now someone must continue to do it. I could not sing, but I could "story"—and people paid attention to me. Now my father's important work was mine. I must name the evil of the government of this country! Would that I help change many things!

Comments

I've used an idiom we've seen only once before: “ham láad S T #” where “S” is the Subject, “T” is a time period and “#” is a number or quantifier. It means, in English, that “S is # Ts old.”

Another idiom used here is “hath menedebe” (often) [hath (time) + menedebe (many)]. There is also a similar idiom: “hath nedebe” (seldom) [hath (time) + nedebe (few/several)]. These idioms occur after the Place case—where the Time case will be when it's introduced in the next grammar lesson.

A new idiom introduced in this story is: “láad Xthonal” [X + POSS + MANN] (to X; according to X's perceiving). This idiom could also appropriately use “loláad” (perceive internally) or “edeláad” (believe). This is similar in function to “wa” (MYPERC), except it can be attributed to others—it is assumed that the speaker has discussed the subject's perceptions sufficiently to make a case for this attribution.

In paragraph #3, we see the word “wohonan.” Formally, postpositions such as “woho” do not take case endings; a noun takes the case ending and the postposition follows. Informally, however, when it will be clearly understood, the noun can be omitted and the erstwhile postposition can take the case ending, acting more in the capacity of a pronoun.

Also in paragraph #3, we see “úthú woho:” a quantifier placed after a subordinating conjunction. “Úthú alone means “what”; with the addition of “woho” (all; every), “what” becomes “whatever.”

In paragraph #4, we see the phrase “wothoma womiwith” (nearby town). This is the third distinct English translation for “thoma.” The first is, of course, as a stative verb meaning “to be near.” The second we saw was as a postposition meaning “near to” a locatory case phrase. It is the nature of different languages to divide up observed reality in different ways; these three related concepts in English are the same in Láadan.

In paragraph #4, we see an idiomatic usage, “shóo Xthu” (happened to X); in essence, a Possessive-enhanced case phrase where “shóo” could be translated “occurrence” or “happening.” In English we use something that strongly resembles Goal case for this meaning. The use of the Láadan Goal case for the patient of the occurrence (the one who suffered it) would suggest the Source case for its agent (the one who caused it). That's not appropriate in an intransitive verb; if we want to include all that information, we'd instead use a transitive verb, eg “shub” (to do).