

Lesson 35

Your Turn 5

Vocabulary

áada
to smile [ada (laugh)]
bosh
wood
boshoya
bark (of a tree) [bosh (wood) + oya (skin)]
dihem
accept [di (say) + em (yes)] {AB}
dod
to fast (not eat)
edeláad
to believe
Lahila
Holy One; Deity
lámáhel
to carve; to sculpt [lámála (to caress) + el (to make)]
máa
egg
mar
absence {SH}
marenil
hollow [mar (absence) + nil (inside)] {AB}
nasháal
dawn [na- (begin) + sháal (day)]
nath
price
nena
contentment
one of a set of words we'll see later

nonede
a/the last one; a/the final one [no- (FINISH) + nede (one)]
odayáaninetha
branch (of a tree) [oda (arm) + yáanin (tree) + -tha (POSSBIRTH)]; lit: "tree's arm"
ol
to store
razhe
to be different [ra- (NON) + zhe (be similar)]
thon
seed
udadem
statue [u (open) + dadem (picture)] {AB}
widom
to hold [wida (to carry)]
wíitham
clergy [wíi (living) + tham (circle)]
wóbáan
to bring to birth (the activity of a midwife or other person helping with the delivery of an infant) [woban (birth)]
yahanesh
magic
yahaneshá
magician; magic-maker; witch
yoth
will (theological)
zhida
to push; to pull [wida (carry)] {AB}

English Text

The Tree

²There was a very large tree. This tree was the soul of our country and of our family. It was ancient, and it was dying. Its branches were dried out and brittle. Its bark had fallen off. Its wood had been buffeted by the sun and the wind until it was gray. We had to save this tree.

³We called many gardeners and botanists. They all tried and failed to save the tree.

⁴We called priests of many beliefs. They all said, "It's the Will of the Divine; there's nothing to be done."

⁵Finally, we called a magician. She said, "Perhaps I can save your tree, but the price will be high. And you might not rejoice afterward." We accepted and gave her her price, and she got to work.

⁶She took hold of a branch and pulled; it broke off, and she had a large branch of dead wood in her hand. She set about singing and carving a statue out of the wood. She told us, "This statue will be the heart of the tree."

⁷She asked us for a seed of the tree. We gave her the last one; we had put it into storage long ago. She told us, "This seed will be the soul of the tree."

⁸She gathered a mound of many different kinds of eggs. She sang using many strange words and chose one peculiar egg and, still singing, placed it and the seed in the statue's open mouth. She told us, "This egg will be the life of the tree." She then placed the statue with the egg and the seed in a hollow in the ancient tree. She sat and sang and fasted. A day passed, and she neither stood nor ate nor stopped singing. Two more days passed likewise. The next dawn arrived, and she appeared exhausted but also contented; she said, "Come and see."

⁹The statue was gone and so were the egg and the seed. In their place, inside the hollow in the ancient tree, was a tiny shoot, a baby tree with only two tiny leaves. Her magic had not saved the wood of the old tree, but it had brought its heart and soul to a rebirth. And it was thriving and would grow and be strong.

¹⁰Our family and our nation also now could experience a new birth.

Your Láadan Translation & Retranslation into English

The Tree

L: _____

E: _____

²There was a very large tree. This tree was the soul of our country and of our family. It was ancient, and it was dying. Its branches were dried out and brittle. Its bark had fallen off. Its wood had been buffeted by the sun and the wind until it was gray and shiny. We had to save this tree.

L: _____

E: _____

³We called many gardeners and botanists. They all tried and failed to save the tree.

L: _____

E: _____

⁴We called priests of many beliefs. They all said, "It's the Will of the Divine; there's nothing to be done."

L: _____

E: _____

⁵Finally, we called a magician. She said, "Perhaps I can save your tree, but the price will be high. And you might not rejoice afterward." We accepted and gave her her price, and she got to work.

L: _____

E: _____

⁶She took hold of a branch and pulled; it broke off, and she had a large branch of dead wood in her hand. She set about singing and carving a statue out of the wood. She told us, "This statue will be the heart of the tree."

L: _____

E: _____

⁷She asked us for a seed of the tree. We gave her the last one; we had saved it for many years. She told us, "This seed will be the soul of the tree."

L: _____

E: _____

⁸She gathered a mound of many different kinds of eggs. She sang using many strange words and chose one peculiar egg and, still singing, placed it and the seed in the statue's open mouth. She told us, "This egg will be the life of the tree." She then placed the statue with the egg and the seed in a hollow in the ancient tree. She sang and fasted for three days. The next dawn arrived, and she appeared exhausted but also contented; she said, "Come and see."

L: _____

E: _____

⁹The statue was gone and so were the egg and the seed. In their place, inside the hollow in the ancient tree, was a tiny shoot, a baby tree with only two tiny leaves. Her magic had not saved the wood of the old tree, but it had brought its heart and soul to a rebirth. And it was thriving and would grow and be strong.

L: _____

E: _____

¹⁰Our family and our nation also now could experience a new birth.

L: _____

E: _____

My Láadan Translation with Morphemic Analysis & Retranslation into English

The Tree

Yáanin

Yáanin

TREE

Tree

²There was a very large tree. This tree was the soul of our country and of our family. It was ancient, and it was dying. Its branches were dried out and brittle. Its bark had fallen off. Its wood had been buffeted by the sun and the wind until it was gray and shiny. We had to save this tree.

²Bíide ril ham worahíyahul woyáanin wo. Yáanin hi óotha shishidibethethu lenethom i hi onidathu lenetham. Balineháalish i théeshebasheb ba. Meralilihul i meralhedazh odayáaninetha batha. Rath i ba boshoyath. Eril meholob rosh i yul bosh bathath, i ril líithin i ithel be. Medush meboódan len yáanineth hi.

Bíide	shishidibethethu	théeshebasheb	ba	ril
DECL + NARR	(BEUNITED + HOME	ABOUTto- + DEATH	XLOVE1	PRES
ril	= NATION) + PARTV	ba.	boshoyath.	líithin
PRES	lenethom	XLOVE1	WOOD + SKIN =	BEGRAY
ham	WE>5 + POSS +	Meralilihul	BARK + OBJ	i
BEPRESENT	IDENT	PL + (NON +	Eril	AND
worahíyahul	i	BEWET = BEDRY) +	PAST	ithel
REL + (NON +	AND	DEGEXTREME	meholob	LIGHT + MAKE =
BE SMALL = BELARGE)	hi	i	PL + TRAUMA	SHINE
+ DEGEXTREME	DEMO1	AND	rosh	be.
woyáanin	onidathu	meralhédazh	SUN	X1
REL + TREE	FAMILY + PARTV	PL + (NON + PEJ +	i	Medush
wo.	lenetham.	BE SOFT = BEHARD +	AND	PL + MUST
MADEUP	WE>5 + POSSBIRTH	PEJ)	yul	meboódan
Yáanin	+ IDENT	odayáaninetha	WIND	PL + RESCUE
TREE	Balineháalish	TREEBRANCH	bosh	len
hi	BEOLD +	batha.	WOOD	WE>5
DEMO1	DEGEXTRAORD	XLOVE1 +	bathath,	yáanineth
óotha	i	POSSBIRTH	XLOVE1 +	TREE + OBJ
SOUL	AND	Rathi	POSSBIRTH + OBJ	hi.
		NON + HAVE = LACK	i	DEMO1
			AND	

²There's an extremely large tree. This tree is our nation's soul and our family's. Beloved-it is extraordinarily old and about to die. Its branches are extremely dry and badly-inflexible. It lacks bark. Sun and wind struck its wood, and now it is gray and shiny. We must save this tree.

³We called many gardeners and botanists. They all tried and failed to save the tree.

³Bíide medithed len déelahádim i edalahádim menedebe wo. Medúubóodan ben woho yáanineth.

Bíide	len	edalahádim	wo.	ben
DECL + NARR	WE>5	[(SCIOF + PLANT = BOTANY) + DOER = BOTANIST] + GOAL	MADEUP	X>5
ril	déelahádim		Medúubóodan	woho
PRES	(GARDEN + DOER = GARDENER) + GOAL		PL + FAILTO + RESCUE	#ALL
medithed		menedebe		yáanineth.
PL + (SPEAK + FAR = CALL)	i	#>5		TREE + OBJ
	AND			

³We call many gardeners and botanists. They all try in vain to save the tree.

⁴We called priests of many beliefs. They all said, "It's the Will of the Divine; there's nothing to be done."

⁴Bíide ril medithed len wíitham edeláadethudim menedebe wo. Medi lheben woho, "Bíidi hi Yoth Lahila Batham wáa; thad shub with raho radaleth."

Bíide	edeláadethudim	lheben	Lahila	shub
DECL + NARR	BELIEVE + PARTV + GOAL	XDESP>5	HOLYONE	Do
ril	menedebe	woho,	Batham	with
PRES	#>5	#ALL	XLOVE1 + POSSBIRTH + IDENT	PERSON
medithed	wo.	"Bíidi	wáa;	raho
PL + CALL	MADEUP	DECL + DIDACT	TRUSTED	#0
len	Medi	hi	thad	radaleth."
WE>5	PL + SPEAK	DEMO1	BEABLE	(NON + THING = NOTHING) + OBJ
wíitham		Yoth		
CLERGY		WILL		

⁴We call priests of many beliefs. They all say, "This is the Holy One's Will; absolutely no-one can do nothing."

⁵Finally, we called a magician. She said, "Perhaps I can save your tree, but the price will be high. And you might not rejoice afterward." We accepted and gave her her price, and she got to work.

⁵Bíide ril medithed len yahaneshádim doól wo. Di bihizh, "Bíi rilrili thad bóodan le yáanin nenethoth wa, izh aril rahiya nath. I rilrili melo ra nen aril." Medihem len i meban nath bithoth bidim, i nahal bi.

Bíide	bihizh,	wa,	ra	nath
DECL + NARR	XHON1 + FEM	MYPERC	NEG	PRICE
ril	"Bíi	izh	nen	bithoth
PRES	DECL	BUT	You>5	XHON1 + POSS + OBJ
medithed	rilrili	aril	aril."	
PL + CALL	HYPOTH	FUT	FUT	bidim,
len	thad	rahiya	Medihem	XHON1 + GOAL
WE>5	BEABLE	BE LARGE	PL + (SPEAK + YES = ACCEPT)	i
yahaneshádim	bóodan	nath.	len	AND
(MAGIC + DOER = MAGICIAN) + GOAL	le	I	WE>5	nahal
doól	I	AND	i	BEGIN + WORK
ATLAST	yáanin	rilrili	AND	bi.
wo.	TREE	HYPOTH	meban	XHON1
MADEUP	nenethoth	melo	PL + GIVE	
Di	You>5 + POSS + OBJ	PL + REJOICE		
SPEAK				

⁵We finally call a magician. Honored-she says, "I may be able to rescue y'all's tree; but the price will be large. And you may not rejoice afterward." We accept and give her her price, and she begins to work.

⁶She took hold of a branch and pulled; it broke off, and she had a large branch of dead wood in her hand. She set about singing and carving a statue out of the wood. She told us, "This statue will be the heart of the tree."

⁶Bíide ril nawidom i zhida bi odayáaninethath wo; then be, id thi bi worahíya wohodayáaninetha woshebasheb woboshethuth oma bithasha. Nalalom i nalámáhel bi udademeth boshenan hi. Di bi lenedim, "Bíi aril udadem hi óoya yáaninetham wa."

Bíide	then	woshebasheb	nalámáhel	"Bíi
DECL + NARR	BREAK	REL + DEATH	BEGIN + SCULPT	DECL
ril	be,	woboshethuth	udademeth	aril
PRES	X1	REL + WOOD +	(OPEN + PICTURE =	FUT
nawidom	id	PARTV + OBJ	STATUE) + OBJ	udadem
BEGIN + HOLD =	ANDTHEN	oma	boshenan	STATUE
TAKEHOLDOf	thi	HAND	WOOD + INSTR	hi
i	HAVE	bithasha.	hi.	DEMO1
AND	bi	XHON1 +	DEMO1	óoya
zhida	XHON1	POSSBIRTH + PLC	Di	HEART
PUSHPULL	worahíya	Nalalom	SPEAK	yáaninetham
bi	REL + BeLARGE	BEGIN + SING	bi	TREE + POSSBIRTH
XHON1	wohodayáanineth	bi	XHON1	+ IDENT
odayáaninethath	a	XHON1	lenedim,	wa."
TREEBRANCH + OBJ	REL + TREEBRANCH	i	WE>5 + GOAL	MYPERC
wo;		AND		
MADEUP				

⁶She begins to hold a branch and pulls; it breaks, and then she has a large branch of dead wood in her hand. She begins to sing and begins to carve a statue using this wood. She tells us, "This statue will be the heart of the tree."

⁷She asked us for a seed of the tree. We gave her the last one; we had put it into storage long ago. She told us, "This seed will be the soul of the tree."

⁷Bíide ril dibóo bi thon yáaninethath lenedim wo. Meban len nonedeth bidim; eríli menahol len beth. Ril di bi lenedim, "Bíi aril thon hi óoθα yáaninetham wa."

Bíide	yáaninethath	nonedeth	Ril	thon
DECL + NARR	TREE + POSSBIRTH	LASTONE + OBJ	PRES	SEED
ril	+ OBJ	bidim;	di	hi
PRES	lenedim	XHON1 + GOAL	SPEAK	DEMO1
dibóo	WE>5 + GOAL	eríli	bi	óoθα
SPEAK + REQ =	wo.	FARPAST	XHON1	SOUL
REQUEST	MADEUP	menahol	lenedim,	yáaninetham
bi	Meban	PL + BEGIN +	WE>5 + GOAL	TREE + POSSBIRTH
XHON1	len	STORE	"Bíi	+ IDENT
thon	len	len	DECL	wa."
SEED	WE>5	WE>5	aril	MYPERC
		beth.	FUT	
		X1 + OBJ		

⁷She requests of us one of the tree's seeds. We give her the last one; we began storing it long ago. She tells us, "This seed will be the soul of the tree."

⁸She gathered a mound of many different kinds of eggs. She sang using many strange words and chose one peculiar egg and, still singing, placed it and the seed in the statue's open mouth. She told us, "This egg will be the life of the tree." She then placed the statue with the egg and the seed in a hollow in the ancient tree. She sat and sang and fasted. A day passed, and she neither stood nor ate nor stopped singing. Two more days passed likewise. The next dawn arrived, and she appeared exhausted but also contented; she said, "Come and see."

⁸Bíide ril buth bi hibo meworazhe womáathuth menedebe wo. Lalom bi mewobú wodáanenan menedebe, i bem bi wobú womáath nede, i dóham bi beth i thoneth nálalomenal woho wohóoyo udademethusha nil. Di bi lenedim, "Bíi aril máa hi wí yáaninetham wa." Id dóham bi udademeth máaden i thoneden marenilesha nil wobalineháalish woyáaninesha. Wod i lalom i dod bi. Sháad sháal nede, i re thib re yod re nólalom bi. Mesháad sháal nidi shin zhenal. Nosháad nasháal nede aril, i dam óohaháalish bi izh dam bi nenath íi. Di bi áadanal, "Bóolan mesháad nen i meláad oyinan."

Bíide	nede,	yáaninetham	sháal	i
DECL + NARR	#1	TREE + POSSBIRTH	DAY	AND
ril	i	+ IDENT	nede,	dam
PRES	AND	wa."	#1	MANIFEST
buth	dóham	MYPERC	i	óohaháalish
GATHERX	CAUSEto +	Id	AND	BeWEARY +
bi	BePRESENT = PUT	ANDTHEN	re	DEGEXTRAORD
XHon1	bi	dóham	NEITHER...	bi
hibo	XHon1	PUT	thib	XHon1
HILL	beth	bi	STAND	izh
meworazhe	X1 + OBJ	XHon1	re	BUT
PL + REL + (NON	i	udademeth	...NOR	dam
+ BeALIKE =	AND	STATUE + OBJ	yod	MANIFEST
BeDIFFERENT)	thoneth	máaden	EAT	bi
womáathuth	SEED + OBJ	i	re	XHon1
REL + Egg +	nálalomenal	AND	...NOR	nenath
PARTV + OBJ	CONT + SING +	thoneden	nólalom	CONTENTMENTGOOD +
menedebe	MANN	SEED + ASSOC	STOP + SING	OBJ
#>5	woho	marenilesha	bi.	íi.
wo.	REL + BeOPEN	(ABSENCE + INSIDE =	XHon1	ALSO
MADEUP	wohóoyo	BeHOLLOW) + PLC	Mesháad	Di
Lalom	REL + MOUTH	nil	PL + COMEGO	SPEAK
SING	udademethusha	INSIDE	sháal	bi
bi	STATUE + PARTV +	wobalineháalish	DAY	XHon1
XHon1	PLC	REL + BeOLD +	nidi	áadanal,
mewobú	nil.	DEGEXTRAORD	ADD'L	SMILE + MANN
PL + REL +	INSIDE	woyáaninesha.	shin	"Bóolan
BePECULIAR	Di	REL + TREE + PLC	#2	REQ + CELEB
wodáanenan	SPEAK	Wod	zhenal.	mesháad
REL + WORD +	bi	SIT	BeALIKE + MANN =	PL + COMEGO
INSTR	XHon1	i	LIKEWISE	nen
menedebe,	lenedim,	AND	Nosháad	You>5
#>5	We>5 + GOAL	lalom	FINISH + COMEGO	i
i	"Bíi	SING	= ARRIVE	AND
AND	DECL	i	nasháal	meláad
bem	aril	AND	nede	PL + PERCEIVE
CHOOSE	FUT	dod	aril,	oyinan."
bi	máa	FAST	BEGIN + DAY = DAWN	EYE + INSTR
XHon1	hi	bi.	#1	
wobú	DEMO1	XHon1	FUT	
REL + BePECULIAR	wí	Sháad	THE NEXT DAWN	
womáath	LIFE	COMEGO		
REL + Egg + OBJ				

⁸She gathers a hill of many different eggs. She sings using many odd words, and chooses one peculiar egg, and puts it and the seed into the open mouth of the statue. She tells us, "This egg will be the life of the tree." And then she puts the statue with the egg and the seed in a

hollow place inside the extraordinarily old tree. She sits and sings and fasts. One day passes, and she neither stands nor eats nor stops singing. Two additional days pass likewise. The next sunrise arrives, and honored-she manifests extraordinary tiredness but also contentment for good reason. She says, smiling and elated, "Prithee come y'all and see."

⁹The statue was gone and so were the egg and the seed. In their place, inside the hollow in the ancient tree, was a tiny shoot, a baby tree with only two tiny leaves. Her magic had not saved the wood of the old tree, but it had brought its heart and soul to a rebirth. And it was thriving and would grow and be strong.

⁹Bíide ril meraham udadem, i máa i thon íi wo. Ham ádala, áyáanin mewohíyahul womiden shin neda, hoth bezhethosha marenil wobalineháalish woyáaninethusha nil. Eril bóodan ra yahanesh bitho bosh wobalin woyáaninethath, izh newóbáan be óoya bathath i óotha bathath. I ril tháa be, i aril nání i do be.

Bíide	áda	wobalineháalish	woyáaninethath,	I
DECL + NARR	INFANT + PLANT =	REL + BEOLD +	REL + TREE +	AND
ril	SPROUT	DEGEXTRAORD	POSSBIRTH + OBJ	ril
PRES	áyáanin	woyáaninethusha	izh	PRES
meraham	INFANT + TREE =	REL + TREE +	BUT	tháa
PL + (NON +	SEEDLING	PARTV + PLC	newóbáan	THRIVE
BePRESENT =	mewohíyahul	nil.	AGAIN +	be,
BeABSENT)	PL + REL +	INSIDE	BRINGTOBIRTH	X1
udadem,	BeSMALL +	Eril	be	i
STATUE	DEGEXTREME	PAST	X1	AND
i	womiden	bóodan	óoya	aril
AND	REL + LEAF +	RESCUE	HEART	FUT
máa	ASSOC	ra	bathath	nání
EGG	shin	NEG	XLOVE1 +	CONT + LIFE =
i	#2	yahanesh	POSSBIRTH + OBJ	GROW
AND	neda,	MAGIC	i	i
thon	ONLY	bitho	AND	AND
SEED	hoth	XHON1 + POSS	óotha	do
íi	PLACE	bosh	SOUL	BeSTRONG
ALSO	bezhethosha	WOOD	bathath.	be.
wo.	X2-5 + PARTV +	wobalin	XLOVE1 +	X1
MADEUP	PLC	REL + BEOLD	POSSBIRTH + OBJ	
Ham	marenil			
BePRESENT	HOLLOW			

⁹The statue is absent, and also the egg and the seed. There is an infant plant, an infant tree with only two extremely small leaves, in their place inside the hollow of the extraordinarily old tree. Her magic did not save the old tree's wood, but it did bring its heart and soul to birth again. And now it thrives, and it will grow and be strong.

¹⁰Our family and our nation also now could experience a new birth.

¹⁰Bíide ril methad meloláad onida lenetha i shishidebeth lenetho íi newobaneth wo.

Bíide	meloláad	lenetha	lenetho	newobaneth
DECL + NARR	PL + PERCEIVEINT	WE>5 + POSSBIRTH	WE>5 + POSS	AGAIN + BIRTH +
ril	onida	i	íi	OBJ
PRES	FAMILY	AND	ALSO	wo.
methad		shishidebeth		MADEUP
PL + BeABLE		NATION		

¹⁰Now our family and also our nation can internally perceive rebirth.

Láadan Text

Yáanin

²Bíide ril ham worahíyahul woyáanin wo. Yáanin hi óotha shishidibethethu lenethom i hi onidathu lenetham. Balineháalish i théeshebasheb ba. Meralilihul i meralhedazh odayáaninetha batha. Rathi ba boshoyath. Eril meholob rosh i yul bosh batha, i ril líithin i ithel be. Medush mebóodan len yáanineth hi.

³Bíide ril medithed len déelahádim i edalahádim menedebe wo. Medúubóodan ben woho yáanineth.

⁴Bíide ril medithed len wíitham edeláadethudim menedebe wo. Medi lheben woho, “Bíidi hi Yoth Lahila Batham wáa; thad shub with raho radaleth.”

⁵Bíide ril medithed len yahaneshádim doól wo. Di bihizh, “Bíi rilrili thad bóodan le yáanin nenethoth wa, izh aril rahíya nath. I rilrili melo ra nen aril.” Medihem len i meban nath bithoth bidim, i nahal bi.

⁶Bíide ril nawidom i zhida bi odayáaninethath wo; then be, id thi bi worahíya wohodayáaninetha woshebasheb woboshethuth oma bithasha. Nalalom i nalámáhel bi udademeth boshenan hi. Di bi lenedim, “Bíi aril udadem hi óoya yáaninetham wa.”

⁷Bíide ril dibóo bi thon yáaninethath lenedim wo. Meban len nonedeth bidim; eríli menahol len beth. Ril di bi lenedim, “Bíi aril thon hi óotha yáaninetham wa.”

⁸Bíide ril buth bi hibo meworazhe womáathuth menedebe wo. Lalom bi mewobú wodáanenán menedebe, i bem bi wobú womáath nede, i dóham bi beth i thoneth nálalomenal wohu wohóoyo udademethusha nil. Di bi lenedim, “Bíi aril máa hi wí yáaninetham wa.” Id dóham bi udademeth máaden i thoneden marenilesa nil wobalineháalish woyáaninesha. Wod i lalom i dod bi. Sháad sháal nede, i re thib re yod re nólalom bi. Mesháad sháal nidi shin zhenal. Nosháad nasháal nede aril, i dam óohaháalish bi izh dam bi nenath íi. Di bi áadanal, “Bóolan mesháad nen i meláad oyinan.”

⁹Bíide ril meraham udadem, i máa i thon íi wo. Ham ádala, áyáanin mewohíyahul womiden shin neda, hoth bezhethosha marenil wobalineháalish woyáaninethusha nil. Eril bóodan ra yahanesh bitho bosh wobalin woyáaninethath, izh newóbáan be óoya bathath i óotha bathath. I ril tháa be, i aril nání i do be.

¹⁰Bíide ril methad meloláad onida lenetha i shishidebeth lenetho íi newobaneth wo.

Comments

In paragraph #2, we see the word “**ralhedazh**.” We’ve seen “**radazh**” (**be hard; be firm; be unyielding**). In “**ralhedazh**” we’ve incorporated the pejorative “**lh**,” however, instead of simply adding it as a prefix or suffix, we’ve added it to the negative “**ra-**,” creating a pejorative-negative “**ralh-**.” This is an on-the-fly formation that would not be found in a dictionary.

In the third paragraph, we see the Name of the Holy One. As with any personal name, all affixes are moved to a pronoun. The traditional pronoun in this case is in beloved form and capitalized out of respect for the Deity: “**Ba**.” Deities, by definition, are not subject to change, so all attributes are intrinsic; therefore, all possessives are rendered in the “by birth” form.

In paragraph #8, we see a new idiom; the formula is “**sháal # AUX**.” The “**#**” would be replaced with a number or quantifier (except in the special case of “**sháal ril**,” meaning “**today**”). A representative sampling of **#** and **AUX** may be instructive:

sháal ril

today

sháal eril

present tense: **yesterday**

other tenses: **one day earlier; one day previous**

“**nede**” (**one**) is assumed

sháal nede eril

present tense: **YESTERday; ONE day ago**

other tenses: **ONE day earlier; ONE day previous**

sháal shin eril

present tense: **the day before yesterday; two days ago**

other tenses: **two days earlier; two days previous**

sháal boó eril

present tense: **the day before the day before yesterday; three days ago**

other tenses: **three days earlier; three days previous**

sháal aril

present tense: **tomorrow**

other tenses: **one day later; one day after; one day since**

“**nede**” (**one**) is assumed

sháal nede aril

present tense: **TOMORROW; ONE day from now**

other tenses: **ONE day later; ONE day after; ONE day since**

sháal shin aril

present tense: **the day after tomorrow; two days from now**

other tenses: **two days later; two days after; two days since**

sháal boó aril

present tense: **the day after the day after tomorrow; three days from now**

other tenses: **three days later; three days after; three days since**

Note: in paragraph #8, rather than the canonical “**sháal**” (**day**), we’ve used “**nasháal**” (**dawn**). A variety of words are appropriate in this setting; it’s the “**next**” or “**previous**” meaning that’s at the core of this idiom.

Usage note: if it’s currently night-time, “**sháal eril**” means the day just finished and “**sháal aril**” means the day about to dawn. If we want to refer to this time tomorrow, “**náal aril**” would suit, and if we want to talk about this time yesterday: “**náal eril**.” Just so, during day-time, “**náal eril**” and “**náal aril**” would refer to the night before today’s dawn and the night after today’s sunset, respectively.