

Lesson 55

Translation 8

Vocabulary

bedina

lesson [bedi (to learn)] {AH}

déeladään

sentence [déela (garden) + dään (word)]

lawith

saint [la- (from Lahila, the Holy One) + with (person)]

lol

a feeling of: community, togetherness, sisterhood, fellowship, belonging, cohesiveness; a group of people gathered with the intention of creating togetherness, sisterhood, fellowship, belonging, community, cohesiveness; different from a city or a general gathering of people because "lol" implies an intention to create a feeling of cohesiveness within the group {JLP}

noline

angel

nori

to send

ohamedí

to pray; prayer [oham (love of what is holy) + di (speak)]

olim

heaven; paradise

wilomina

to act; to perform {SH}

wud

part (as of a machine)

Láadan Text

Im Héedawan

²Bíide loláad yáawith themehaleth wo: them héeda be. Mesháad hath, i rahíyadin them hi loláad bethonāl; rathad wam óohahonetha betha. I mesháad hath, i nárahíyadin them betho; them hi dosh óoyathu betham.

³Bíide sháad be áatham bethodim i dibáa wíthamidedim wo, "Báa rilrili shub le bebáath nahéeda lehéwan?" Ril di behid bedim meham wud wohéeda woháabethu umehé; bere wéedan be beneth zhonal sháaleya woho, ébere héeda be. Sháad be áathamede, i shub be zhe di behid. Thad di be déeladään wohéeda woháabethuth hin domenanehóo hathóolede nedebehóo aril; meden ben beth heyiya e balaya e shalaya e héeyaya, izh názhe them betho: them héeda be.

⁴Bíide sháad be habelid wobalin wowotházhizhehóo olineshaháadim i dibáa rilrili shub be bebáath nahéedawanehé. Ril om wobalin wowothá shuneth nedebe bedim i di bere wilomina be bezheth yodeyodedan hathóoleya woho, ébere héeda be. Sháad be olinede i shub zhe di wobalin wowithizh. Náwéedan íi be wohéeda woháabeth sháaleya woho. Nahom be shuneth hizh beyenedim hathóolethameya nedebe aril; thal den be witheth hinehé, izh názhe them betho: them héeda be.

⁵Bíide om worabalin wohomáhid—medi beyen rilrili behid lawithemehé—thomasha wo. Sháad be láadewan. Dibáa be omáhidedim bedinaya aril rilrili shub be bebáath nahéedawanehé. Ril nédíbíidi bihid bedim edeláad bihid medush medod i medush mehohamedí with woho Lahila Badim wozhe wodiídineya hathóolethameya wohohé; bere shub be hith, ébere héeda behé. Sháad be hothede hi i shub zhe di omáhid. Náwiloma íi be shuneth hathóoleya woho, i wáwéedan be wohéeda woháabeth sháaleya woho. Mesháad hathóoletham thab, i medod i mehohamedí with rod menedebe diídineháalisheya; thal loláad be loleth hihé, izh názhe them betho: them héeda be.

⁶Bíide nosháad hathóoletham úyahú dinime shun be yodeyodedan i dinime ohamedi be dodeden wozhe wosháaleya wo. Loláad be shama úwáanú rathad shub be hizheth shin. Bithim be wohim wodithemáth sháaleya hi. Dibáa dithemá bedim, “Báa loláad ni shama bebáawáan?”

⁷Bíide di be lhebedim wo, “Bíi dush shub le daleth shin sháaleya ril nahéeda lehéwan wáa. Dush dod i dush yodeyod íi le; thad shub ra le daleth hizh shin wi. Báath rilrili shub le bebáath?”

⁸Bíide dibáa dithemá wo, “Báa edeláad ni dush shub ni daleth hizh héedawanehé bebáawáan? Báa medózhe dal hizh nith i Lahila Bath? Báa lith ni duth Lahila hatheth wéedanewanehé? Báa lith ni wilomina Lahila shunethehé? Báa lith ni ham ohamedi Lahila beyehóodimeháahé? Bíidi bere dózhe ra dal waha nith i Lahila Bath, ébere rahol dal hi hatheth wi. Bere duth ni hath nithath zhe duth Lahila hi Bathath, ébere héeda ni hulehul.”

⁹Bíide nahren nárabalin ra with nuyaháa shadon dáanethu dithemátho wo. Nalothel be dush wéedan ra be wohéeda woháabeth wahahé, i dush wilomina ra be shuneth wahahé, i re dush yodeyod re dush dod behé, i thad ohamedi be Lahila Badim úyahú ham nin óoya behóothasha i óotha behóothashahé. Áala be dithemádim i sháad be hothede hi.

¹⁰Bíide duth be hath bethath sháalede hihóo shub be thalethehéwan i den be beyeneth besha ohéwan wo. Duth be mewohéeda woháabeth menedebehóo. Wilomina be shuneth menedebehóo. Ohamedi be Lahila Badim hath menedebe—izh olowodeden hath nedebehóo. Yodeyod be hath nedebe, i dod be rahadihad rano. I náloláad ra be themehul betho.

¹¹Bíide nebithim with dithemáth úyahú balineháalish be wo. Di dithemá bedim, “Bíi eril shub na thaleth beyeneda wáa. Bóoli ril dídul na lenedim nath; sháad na leden lu. Neril Lahila nath.” En wobalin wowith, bishibenal, úmú with hi: ra hi wohim wodithemám; hi nori Lahila nolinehóoth bedim omewaneháam. Sháad be nolinedan thenaháalishenal déela Lahila Bathadim—olimesha nil.

Your English Translation

Im Héedawan

E: _____

²Bíide loláad yáawith themehaleth wo: them héeda be. Mesháad hath, i rahíyadin them hi loláad bethonal; rathad wam óohahonetha betha. I mesháad hath, i nárahíyadin them betho; them hi dosh óoyathu betham.

E: _____

³Bíide sháad be áatham bethodim i dibáa wíithamidedim wo, “Báa rilrili shub le bebáath nahéeda lehéwan?” Ril di behid bedim meham wud wohéeda woháabethu umehé; bere wéedan be beneth zhonal sháaleya woho, ébere héeda be. Sháad be áathamede, i shub be zhe di behid. Thad di be déeladáan wohéeda woháabethuth hin domenanehóo hathóolede nedebehóo aril; meden ben beth heyiya e balaya e shalaya e héeyaya, izh názhe them betho: them héeda be.

E: _____

⁴Bíide sháad be habelid wobalin wowotházhizhehóo olinesaháadim i dibáa rilrili shub be bebáath nahéedawanehé. Ril om wobalin wowothá shuneth nedebe bedim i di bere wilomina be bezheth yodeyodedan hathóoleya woho, ébere héeda be. Sháad be olinede i shub zhe di wobalin wowithizh. Náwéedan íi be wohéeda woháabeth sháaleya woho. Nahom be shuneth hizh beyenedim hathóolethameya nedebe aril; thal den be witheth hinehé, izh názhe them betho: them héeda be.

E: _____

⁵Bíide om worabalin wohomáhid—medi beyen rilrili behid lawithemehé—thomasha wo. Sháad be láadewan. Dibáa be omáhidedim bedinaya aril rilrili shub be bebáath nahéedawanehé. Ril nédibíidi bihid bedim edeláad bihid medush medod i medush mehohamedi with woho Lahila Badim wozhe wodiídineya hathóolethameya wohohé; bere shub be hith, ébere héeda behé. Sháad be hothede hi i shub zhe di omáhid. Náwiloma íi be shuneth hathóoleya woho, i wáwéedan be wohéeda woháabeth sháaleya woho. Mesháad hathóoletham thab, i medod i mehohamedi with rod menedebe diídineháalisheya; thal loláad be loleth hihé, izh názhe them betho: them héeda be.

E: _____

⁶Bíide nosháad hathóoletham úyahú dinime shun be yodeyodedan i dinime ohamedi be dodeden wozhe wosháaleya wo. Loláad be shama úwáanú rathad shub be hizheth shin. Bithim be wohim wodithemáth sháaleya hi. Dibáa dithemá bedim, “Báa loláad ni shama bebáawáan?”

E: _____

⁷Bíide di be lhebedim wo, “Bíi dush shub le daleth shin sháaleya ril nahéeda lehéwan wáa. Dush dod i dush yodeyod íi le; thad shub ra le daleth hizh shin wi. Báath rilrilli shub le bebáath?”

E: _____

⁸Bíide dibáa dithemá wo, “Báa edeláad ni dush shub ni daleth hizh héedawanehé bebáawáan? Báa medózhe dal hizh nith i Lahila Bath? Báa lith ni duth Lahila hatheth wéedanewanehé? Báa lith ni wilomina Lahila shunethehé? Báa lith ni ham ohamedi Lahila beyehóodimeháahé? Bíidi bere dózhe ra dal waha nith i Lahila Bath, ébere rahol dal hi hatheth wi. Bere duth ni hath nithath zhe duth Lahila hi Bathath, ébere héeda ni hulehul.”

E: _____

⁹Bíide nahen nárabalin ra with nuyaháa shadon dáanethu dithemátho wo. Nalothel be dush wéedan ra be wohéeda woháabeth wahahé, i dush wilomina ra be shuneth wahahé, i re dush yodeyod re dush dod behé, i thad ohamedi be Lahila Badim úyahú ham nin óoya behóothasha i óotha behóothashahé. Áala be dithemádim i sháad be hothede hi.

E: _____

¹⁰Bíide duth be hath bethath sháalede hihóo shub be thalethehéwan i den be beyeneth besha ohéwan wo. Duth be mewohéeda woháabeth menedebehóo. Wilomina be shuneth menedebehóo. Ohamedi be Lahila Badim hath menedebe—izh olowodeden hath nedebehóo. Yodeyod be hath nedebe, i dod be rahadihad rano. I náloláad ra be themehul betho.

E: _____

¹¹Bíide nebithim with dithemáth úyahú balineháalish be wo. Di dithemá bedim, “Bíi eril shub na thaleth beyeneda wáa. Bóoli ril dídul na lenedim nath; sháad na leden lu. Neril Lahila nath.” En wobalin wowith, bishibenal, úmú with hi: ra hi wohim wodithemám; hi nori Lahila nolinehóoth bedim omewaneháam. Sháad be nolinedan thenaháalishenal déela Lahila Bathadim—olimesha nil.

E: _____

My English Translation with Morpheme-by-Morpheme Analysis

Im Héedawan

Im TRAVEL Héedawan BeSACRED + PURP

Pilgrimage

²Bíide loláad yáawith themehaleth wo: them héeda be. Mesháad hath, i rahíyadin them hi loláad bethonal; rathad wam óohahonetha betha. I mesháad hath, i nárahíyadin them betho; them hi dosh óoyathu betham.

Bíide DECL + NARR	be. X1	hi DEMO1	óohahonetha HEART + HEAD + POSSBIRTH = MIND	them NEED
loláad PERCEIVEINT	Mesháad hath, PL + COMEGO TIME	loláad bethonal; PERCEIVEINT X1 + POSS + MANN	betha. X1 + POSSBIRTH	betho; X1 + POSS
yáawith TEEN + PERSON	themehaleth NEED + DEGUNUSUAL	I AND	I AND	them NEED
wo: MADEUP	i AND	Mesháad hath, PL + COMEGO TIME	Mesháad hath, PL + COMEGO TIME	hi DEMO1
them NEED	rahíyadin (NON + BeSMALL = BeLARGE) + PROCOF = ENLARGE	rathad NON + BeABLE = BeUNABLE	TIME Pass(es)	dosh BURDEN
héeda BeSACRED	them NEED	wam BeSTILL	i AND	óoyathu HEART + PARTV
			nárahíyadin CONT + ENLARGE	betham. X1 + POSSBIRTH + IDENT

²Once upon a time a teenager feels a great need: she needs to be holy. Time passes, and this need grows in her consciousness; her soul cannot be still. And time passes, and her need continues to grow; this need is the burden of her heart.

³Bíide sháad be áatham bethodim i dibáa wíthamidedim wo, "Báa rilrili shub le bebáath nahéeda lehéwan?" Ril di behid bedim meham wud wohéeda woháabethu umehé; bere wéedan be beneth zhonal sháaleya woho, ébere héeda be. Sháad be áathamede, i shub be zhe di behid. Thad di be déeladáan wohéeda woháabethuth hin domenanehóo hathóolede nedebehóo aril; meden ben beth heyiya e balaya e shalaya e héeyaya, izh názhe them betho: them héeda

be. Bíide DECL + NARR	rilrili HYPOTH	wud PART	woho, #ALL	behid. HE
sháad COMEGO	shub DO	wohéeda REL + BeSACRED	ébere ...THEN	Thad BeABLE
be X1	le I	woháabethu REL + BOOK + PARTV	héeda BeSACRED	di SPEAK
áatham CHURCH	bebáath Q + OBJ	umehé; #7 + EMBED	be. X1	be X1
bethodim X1 + POSS + GOAL	nahéeda BEGIN + BeSACRED	bere If...	Sháad COMEGO	déeladáan GARDEN + WORD = SENTENCE
i AND	lehéwan?" I + EMBED + PURP	wéedan READ	be X1	wohéeda REL + BeSACRED
dibáa QUESTION	Ril PRES	be X1	áathamede, CHURCH + SRC	woháabethuth REL + BOOK + PARTV + OBJ
wíthamidedim CLERGY + MALE + GOAL	di SPEAK	beneth X>5 + OBJ	i AND	hin DEMO>5
wo, MADEUP	behid X1 + MALE = HE	zhonal SOUND + MANN = ALoud	shub DO	domenanehóo REMEMBER + INSTR + FOCUS
"Báa Q	bedim X1 + GOAL	sháaleya DAY + TIME	be X1	hathóolede (TIME + MOON = MONTH) + SRC
	meham PL + BePRESENT		zhe BeALike	
			di SPEAK	

nedebehóo #2-5 + FOCUS	beth X1 + OBJ	e OR	héeyaya, FEAR + TIME	betho: X1 + POSS
aril; FUT	heyiya PAIN + TIME	shalaya GRIEF (EXT,+,+) + TIME	izh BUT	them NEED
meden PL + HELP	e OR	e OR	názhe CONT + BeALike	héeda BeSACRED
ben X>5	balaya ANGER (EXT,+,+) + TIME		them NEED	be. X1

³She goes to her church and asks the clergyman, "What might I do to become holy?" He says to her there are seven parts of the holy book; if she reads them aloud every day, then she is holy. She goes from the church, and she does as he says. She can say those-many sentences of the holy book from memory from just a few months later; they help her in times of pain or anger or grief or fear, but her need is still the same: she needs to be holy.

⁴Bíide sháad be habelid wobalin wowotházhizhehóo olineshaháadim i dibáa rilrili shub be bebáath nahéedawanehee. Ril om wobalin wowothá shuneth nedebe bedim i di bere wilomina be bezheth yodeyodedan hathóoleya woho, ébere héeda be. Sháad be olinede i shub zhe di wobalin wowithizh. Náwéedan íi be wohéeda woháabeth sháaleya woho. Nahom be shuneth hizh beyenedim hathóolethameya nedebe aril; thal den be witheth hinehé, izh názhe them betho: them héeda be.

Bíide DECL + NARR	bebáath QPRN1 + OBJ	be X1	di SPEAK	hathóolethameya (MONTH + CIRCLE = YEAR) + TIME
sháad COMEgo	nahéedawaneh ée.	bezheth X2-5 + OBJ	wobalin REL + BeOLDANIM	nedebe #2-5
be X1	BEGIN + BeSACRED + PURP + EMBEDQ	yodeyodedan (EAT + EAT = FEAST) + ASSOCPLEAS	wowithizh. REL + (PERSON + FEM = WOMAN)	aril; FUT
habelid DWELL	Ril PRES	hathóoleya MONTH + TIME	Náwéedan CONT + READ	thal BeGOOD
wobalin REL + BeOLDANIM	om TEACH	woho, #ALL	íi ALSO	den HELP
wowotházhizhehó o	wobalin REL + BeOLDANIM	ébere ...THEN	be X1	be X1
REL + (WISDOM + DOER = SAGE) + FEM + FOCUS	wowothá REL + SAGE	héeda BeSACRED	wohéeda REL + BeSACRED	witheth PERSON + OBJ
olineshaháadi m	shuneth RITUAL + OBJ	behé. X1 + EMBED	woháabeth REL + BOOK + OBJ	hinehé, DEMO>5 + EMBED
FOREST + PLC + EMBEDREL + GOAL	nedebe #2-5	Ril PRES	sháaleya DAY + TIME	izh BUT
i	bedim X1 + GOAL	sháad COMEgo	woho. #ALL	názhe CONT + BeALike
dibáa QUESTION	i AND	be X1	Nahom BEGIN + TEACH	them NEED
rilrili HYPOTH	di SPEAK	olinede FOREST + SRC	be X1	betho: X1 + POSS
shub Do	aril FUT	i AND	shuneth RITUAL + OBJ	them NEED
be X1	bere If...	shub Do	hizh DEMO2-5	héeda BeSACRED
	wilomina PERFORM	zhe BeALike	beyenedim DEMO>5 + GOAL	be. X1

⁴She goes to the old wise woman who lives in the forest and asks what she might do to become holy. The old sage teaches her several rituals and says that if she will perform them with feasting every month, then she will be holy. She goes from the forest and does as the old woman says. She also continues to read the holy book every day. She begins to teach these rituals to some-many after several years; it is good to help these people, but her need continues to be the same: she needs to be holy.

⁵Bíide om worabalin wohomáhid—medi beyen rilrili behid lawithemehé—thomasha wo. Ril sháad be láadewan. Dibáa be omáhidedim bedinaya aril rilrili shub be bebáath nahéedawanehé. Ril nédibíidi bihid bedim edeláad bihid medush medod i medush mehoamed with woho Lahila Badim wozhe wodiídineya hathóolethameya woho; bere shub be hith, ébere héeda behé. Sháad be hothede hi i shub zhe di omáhid. Náwiloma íi be shuneth hathóoleya woho, i wáwéedan be wohéeda woháabeth sháaleya woho. Mesháad hathóoletham thab, i medod i mehoamed with rod mendebe diídineháalisheya; thal loláad be loleth hihé, izh názhe them betho: them héeda be.

Bíide	aril	woho	zhe	i
DECL + NARR	FUT	#ALL	BEALIKE	AND
om	rilrili	Lahila	di	mehohamed
TEACH	HYPOTH	HOLYONE	SPEAK	PL + PRAY
worabalin	shub	Badim	omáhid.	with
REL + YOUNG	DO	XLOVE1 +	TEACHER + MALE	PERSON
wohomáhid	be	GOAL	Náwilomina	rod
REL + TEACHER +	X1	wozhe	CONT + PERFORM	#1,000,000
MALE	bebáath	REL + BEALIKE	íi	mendebe
—medi	QPRN1 + OBJ	wodiídineya	ALSO	#>5
PL + SPEAK	nahéedawaneh	REL + HOLIDAY	be	diídineháalisheya
beyen	ée	+ TIME	X1	;
INDEF>5	BEGIN +	hathóoletham	shuneth	HOLIDAY +
rilrili	BE SACRED +	eya	RITUAL + OBJ	DEGEXTRAORD +
HYPOTH	PURP +	YEAR + TIME	hathóoleya	TIME
behid	EMBEDQ	woho;	MONTH + TIME	thal
HE	Ril	#ALL	woho,	BEGOOD
lawithidemeh	PRES	bere	#ALL	loláad
é	nédibíidi	If...	i	PERCEIVEINT
SAINT + MALE +	(BACK + SPEAK +	shub	AND	be
IDENT +	DECL = ANSWER) +	DO	náwéedan	X1
EMBED	DIDACT	be	CONT + READ	loleth
—thomasha	bihid	X1	be	COMMUNITYFEELI
BE NEAR + PLC	XHON1 + MALE =	hith,	X1	NG + OBJ
wo.	HEHON	DEMO1 + OBJ	wohéeda	hihé,
MADEUP	bedim	...THEN	REL + BE SACRED	DEMO1 +
Ril	X1 + GOAL	héeda	REL + BOOK + OBJ	EMBED
PRES	edeláad	BE SACRED	sháaleya	izh
COME GO	bihid	behé.	DAY + TIME	BUT
be	HEHON	X1 + EMBED	woho.	názhe
X1	medush	Sháad	#ALL	CONT + BEALIKE
láadewan.	PL + MUST	COME GO	Mesháad	them
PERCEIVE + PURP	medod	be	PL + COME GO	NEED
Dibáa	PL + FAST	X1	hathóoletham	betho:
QUESTION	i	hothede	YEAR	X1 + POSS
be	AND	hi	thab,	them
X1	medush	DEMO1	#10	NEED
omáhidedim	PL + MUST	i	i	héeda
TEACHER + MALE +	mehohamed	AND	medod	BE SACRED
GOAL	PL + PRAY	shub	PL + FAST	be.
bedinaya	with	DO		X1
LESSON + TIME	PERSON			

⁵A young teacher—many say he might be a saint—is teaching nearby. She goes to perceive. After the lesson she asks the teacher what she might do to become holy. Honored-he teaches her in reply that he believes everyone must fast and pray to the Holy One on the same holiday every year; if she do this, then she be holy. She goes from that place and does as the teacher says. She also continues performing the rituals every month, and she continues reading the holy book every day. Ten years pass, and many millions fast and pray on the high-holiday; it is good to feel this community-feeling, but her need continues to be the same: she needs to be holy.

⁶Bíide nosháad hathóoletham úyahú dinime shun be yodeyodedan i dinime ohamedi be dodeden wozhe wosháaleya wo. Loláad be shama úwáanú rathad shub be hizheth shin. Bithim be wohim wodithemáth sháaleya hi. Dibáa dithemá bedim, “Báa loláad ni shama bebáawáan?”

Bíide	yodeyodedan	wo.	hizh	hi.
DECL + NARR	FEAST + ASSOC	MADEUP	DEMO2-5	DEMO1
nosháad	i	Loláad	shin.	Dibáa
FINISH + COME GO = ARRIVE	AND	PERCEIVEINT	#2	QUESTION
hathóoletham	dinime	be	Bithim	dithemá
YEAR	BE BEHOLDEN	X1	MEET	BEGGAR
úyahú	ohamedi	shama	be	bedim,
CONJTIME	PRAY	GRIEF(EXT,-,-)	X1	X1 + GOAL
dinime	be	úwáanú	wohim	“Báa
BE BEHOLDEN	X1	CONJCOZ	REL + TRAVEL	Q
shun	dodeden	rathad	wodithemáth	loláad
RITUAL	FAST + ASSOC	BE UNABLE	REL + (SPEAK + NEED = BEG) + DOER = BEGGAR) + OBJ	PERCEIVEINT
be	wozhe	shub	ni	shama
X1	REL + BE ALIKE	Do	sháaleya	GRIEF(EXT,-,-)
	wosháaleya	be	DAY + TIME	bebáawáan?”
	REL + DAY + TIME	X1		QPRN1 + COZ

⁶A year arrives when she ought to ritual with feasting and ought to pray with fasting on the same day. She feels grief (external cause, no blame, no remedy) as she is unable to do these two. She meets a traveling beggar on this day. The beggar asks her, “Wherefor are you grieving?”

⁷Bíide di be lhebédim wo, “Bíi dush shub le daleth shin sháaleya ril nahéeda lehéwan wáa. Dush dod i dush yodeyod íi le; thad shub ra le daleth hizh shin wi. Báath rilrili shub le bebáath?”

Bíide	le	lehéwan	íi	hizh
DECL + NARR	I	I + EMBED + PURP	ALSO	DEMO2-5
di	daleth	wáa.	le;	shin
SPEAK	THING + OBJ	TRUSTED	I	#2
be	shin	Dush	thad	wi.
X1	#2	MUST	BE ABLE	SELFEVID
lhebédim	sháaleya	dod	shub	Báath
XDESP1 + GOAL	ril	FAST	Do	Q + PAIN
wo,	DAY + TIME	i	ra	rilrili
MADEUP	PRES	AND	NEG	HYPOTH
“Bíi	TODAY + TIME	dush	le	shub
DECL	nahéeda	MUST	I	Do
dush	BEGIN + BE SACRED	yodeyod	daleth	le
MUST		FEAST	THING + OBJ	I
shub				bebáath?”
Do				QPRN1 + OBJ

⁷She says to despised-her, “I understand I must do two things today in order to become holy. I must fast and also feast; clearly I cannot do these two things. What am I going to do?”

⁸Bíide dibáa dithemá wo, “Báa edeláad ni dush shub ni daleth hizh héedawanehé bebáawáan? Báa medózhe dal hizh nith i Lahila Bath? Báa lith ni duth Lahila hatheth wéedanewanehé? Báa lith ni wilomina Lahila shunethehé? Báa lith ni ham ohamedi Lahila beyehóodimeháahé? Bíidi bere dózhe ra dal waha nith i Lahila Bath, ébere rahol dal hi hatheth wi. Bere duth ni hath nithath zhe duth Lahila hi Bathath, ébere héeda ni hulehul.”

Bíide	i	ni	dal
DECL + NARR	AND	YouHon1	THING
dibáa	Lahila	ham	hi
QUESTION	HOLYONE	BePRESENT	DEMO1
dithemá	Bath?	ohamedi	hatheth
BEGGAR	XLOVE1 + OBJ	PRAY	TIME + OBJ
wo,	Báa	Lahila	wi.
MADEUP	Q	HOLYONE	SELFEVID
“Báa	lith	beyehóodimeháah	Bere
Q	THINK	é?	If...
edeláad	ni	INDEF1 + FOCUS	duth
BELIEVE	YouHon1	+ GOAL +	USE
ni	duth	EMBEDREL +	ni
YouHon1	USE	EMBED	YouHon1
dush	Lahila	Bíidi	hath
MUST	HOLYONE	DECL + DIDACT	TIME
shub	hatheth	bere	nithath
Do	TIME + OBJ	If...	YouHon1 + POSSBIRTH +
ni	wéedanewanehé?	dózhe	OBJ
YouHon1	READ + PURP +	CAUSETO + BEALIKE	zhe
daleth	EMBED	ra	BEALIKE
THING + OBJ	Báa	NEG	duth
hizh	Q	dal	USE
DEMO2-5	lith	THING	Lahila
héedawanehé	THINK	waha	HOLYONE
BeSACRED + PURP +	ni	#ANY	hi
EMBED	YouHon1	nith	DEMO1
bebáawáan?	wilomina	YouHon1 + OBJ	Bathath,
QPRN1 + COZ	PERFORM	i	XLOVE1 + POSSBIRTH +
Báa	Lahila	AND	OBJ
Q	HOLYONE	Lahila	ébere
medózhe	shunethehé?	HOLYONE	...THEN
PL + CAUSETO + BEALIKE	RITUAL + OBJ +	Bath,	héeda
dal	EMBED	XLOVE1 + OBJ	BeSACRED
THING	Báa	ébere	ni
hizh	Q	...THEN	YouHon1
DEMO2-5	lith	rahol	hulehul.”
nith	THINK	WASTE	FORSURE
YouHon1 + OBJ			

⁸The beggar asks, “Wherefor do you believe you must do these things in order to be holy? Do these things cause you and the Holy One to be alike? Do you think the Holy One uses time reading? Do you think the Holy One performs rituals? Do you think there is someone to whom the Holy One prays? [DIDACT] Clearly, if any thing doesn’t cause you and the Holy One to be alike, then that thing wastes time. If you use your time as the Holy One uses hers, then you will be holy, for sure.

⁹Bíide nahren nárabalin ra with nuyaháa shadon dáanethu dithemátho wo. Nalothel be dush wéedan ra be wohéeda woháabeth wahahé, i dush wilomina ra be shuneth wahahé, i re dush yodeyod re dush dod behé, i thad ohamedi be Lahila Badim úyahú ham nin óoya behóothasha i óotha behóothashahé. Aala be dithemádim i sháad be hothede hi.

Bíide	be	ra	i	i
DECL + NARR	X1	NEG	AND	AND
nahren	dush	be	thad	óotha
BEGIN +	MUST	X1	BEABLE	SOUL
UNDERSTAND	wéedan	shuneth	ohamedi	behóothashah
nárabalin	READ	RITUAL + OBJ	PRAY	é.
CONT +	ra	wahahé,	be	X1 + FOCUS
BEYOUNG	NEG	ANY + EMBED	X1	+ POSSBIRTH +
ra	be	i	Lahila	PLC + EMBED
NEG	X1	AND	HOLYONE	Áala
with	wohéeda	re	Badim	THANK
PERSON	REL +	NEITHER...	XLOVE1 +	be
nuyaháa	BE SACRED	dush	GOAL	X1
HERE + TIME +	woháabeth	MUST	úyahú	dithemádim
EMBEDREL	REL + BOOK +	yodeyod	CONJTIME	BEGGAR + GOAL
shadon	OBJ	FEAST	ham	i
TRUTH	wahahé,	re	BE PRESENT	AND
dáanethu	ANY + EMBED	...NOR	nin	sháad
WORD + PARTV	AND	dush	CAUSE	COME GO
dithemátho	dush	MUST	óoya	be
BEGGAR + POSS	MUST	dod	HEART	X1
wo.	wilomina	FAST	behóothasha	hothede
MADEUP	PERFORM	behé,	X1 + FOCUS	PLACE + SRC
Nalothel		X1 + EMBED	+ POSSBIRTH +	hi.
BEGIN + KNOW			PLC	DEMO1

⁹The person, who is now no longer young, begins to understand the truth of the beggar's words. She realizes she is not obligated to read any holy book, and she is not obligated to perform any ritual, and she is obligated neither to feast nor to fast, and she is able to pray to the Holy One when there is cause in her own heart and her own soul. She thanks the beggar and goes from that place.

¹⁰Bíide duth be hath bethath sháalede hihóo shub be thalethehéwan i den be beyeneth besha ohéwan wo. Duth be mewohéeda woháabeth menedebehóo. Wilomina be shuneth menedebehóo. Ohamedi be Lahila Badim hath menedebe—izh olowodeden hath nedebehóo. Yodeyod be hath nedebe, i dod be rahadihad rano. I náloláad ra be themehul betho.

Bíide	thalethehéwan	Duth	Ohamedi	hath
DECL + NARR	BEGOOD + OBJ	USE	PRAY	nedebehóo.
duth	+ EMBED +	be	be	TIME
USE	PURP	X1	X1	#2-5 + FOCUS
be	i	mewohéeda	Lahila	SELDOM + FOCUS
X1	AND	PL + REL +	HOLYONE	Yodeyod
hath	den	BE SACRED	Badim	FEAST
TIME	HELP	woháabeth	XLOVE1 + GOAL	be
bethath	be	REL + BOOK + OBJ	hath	X1
X1 + POSSBIRTH +	X1	menedebehóo.	menedebe	hath
OBJ	beyeneth	#>5 + FOCUS	TIME	nedebe,
sháalede	INDEF>5 + OBJ	Wilomina	#>5	TIME
DAY + SRC	besha	PERFORM	OFTEN	#2-5
hihóo	X1 + PLC	be	—izh	SELDOM
DEMO1 + FOCUS	ohéwan	X1	BUT	i
shub	AROUND +	shuneth	olowodeden	AND
Do	EMBED +	RITUAL + OBJ	GROUP + ASSOC	dod
be	PURP	menedebehóo.		FAST
X1	wo.	#>5 + FOCUS		be
	MADEUP			X1

rahadihad NEVER	I AND	ra NEG	themehul NEED + DEGEXTREME	betho. X1 + POSS
rano. ALMOST	náloláad CONT + PERCEIVEINT	be X1		

¹⁰From that very day, she uses her time to do good and to help those-many around her. She uses MANY holy books. She performs MANY rituals. She prays to the Holy One often—but SELDOM with groups. She feasts seldom, and fasts almost never. And she no longer feels her great need.

¹¹Bíide nebithim with dithemáth úyahú balineháalish be wo. Di dithemá bedim, “Bíi eril shub na thaletsh beyeneda wáa. Bóoli ril dídul na lenedim nath; sháad na leden lu. Neril Lahila nath.” En wobalin wowith, bishibenal, úmú with hi: ra hi wohim wodithemám; hi nori Lahila nolinehóoth bedim omewaneháam. Sháad be nolinedan thenaháalishenal déela Lahila Bathadim—olimesha nil.

Bíide DECL + NARR	eril PAST	sháad COMEGo	with PERSON	omewaneháam. TEACH + PURP + EMBEDREL + IDENT
nebithim AGAIN + MEET	shub Do	na YouLOVE1	hi: DEMO1	
with PERSON	na YouLOVE1	leden I + ASSOC	ra NEG	Sháad COMEGo
dithemáth BEGGAR + OBJ	thaletsh BeGOOD + OBJ	lu. PLEASE	hi DEMO1	be X1
úyahú CONJTIME	beyeneda INDEF>5 + BENEf	Neril WAIT	wohim REL + TRAVEL	nolinedan ANGEL + ASSOCPLEAS
balineháalish BeOLD + DEGEXTRAORD	wáa. TRUSTED	Lahila HOLYONE	wodithemám; REL + BEGGAR + IDENT	thenaháalishenal JOYGOOD + DEGEXTRAORD + MANN
be X1	Bóoli REQ + LOVE	nath.” YouLOVE1 + OBJ	hi DEMO1	déela GARDEN
wo. MADEUP	ril PRES	En UNDERSTAND	nori SEND	Lahila HOLYONE
Di SPEAK	dídul ALLOW + GIVEREST	wobalin REL + BeOLD	Lahila HOLYONE	Bathadim XLOVE1 + POSSBIRTH + GOAL
dithemá BEGGAR	na YouLOVE1	wowith, REL + PERSON	nolinehóoth ANGEL + FOCUS + OBJ	—olimesha PARADISE + PLC
bedim, X1 + GOAL	lenedim WE>5 + GOAL	bishibenal, BeSUDDEN + MANN	bedim X1 + GOAL	nil. INSIDE
“Bíi DECL	nath; YouLOVE1 + OBJ	úmú CONJIDENT		

¹¹The person meets the beggar again when she is extraordinarily old. The beggar says to her, “I understand beloved-you did good for many. [LOVE] Prithee allow us-many to give you rest; come with me, please. The Holy One awaits you.” She suddenly understands who this person is: this is not an itinerant beggar; this is an angel the Holy One sends to her for teaching. She extraordinarily joyfully goes with the angel to the Holy One’s garden—in paradise.

Free Translation

Pilgrimage

²Once upon a time a teenager feels a great need: she needs to be holy. Time passes, and this need grows in her consciousness; her soul cannot be still. And time passes, and her need continues to grow; this need is the burden of her heart.

³She goes to her church and asks the clergyman, "What might I do to become holy?" He says to her there are seven parts of the holy book; if she reads them aloud every day, then she is holy. She goes from the church, and she does as he says. She can say those-many sentences of the holy book from memory from just a few months later; they help her in times of pain or anger or grief or fear, but her need is still the same: she needs to be holy.

⁴She goes to the old wise woman who lives in the forest and asks what she might do to become holy. The old sage teaches her several rituals and says that if she performs them with feasting every month, then she is holy. She goes from the forest and does as the old woman says. She also continues to read the holy book every day. She begins to teach these rituals to some-many after several years; it is good to help these people, but her need continues to be the same: she needs to be holy.

⁵A young teacher—many say he might be a saint—is teaching nearby. She goes to perceive. After the lesson she asks the teacher what she might do to become holy. Honored-he teaches her in reply that he believes everyone must fast and pray to the Holy One on the same holiday every year; if she do this, then she be holy. She goes from that place and does as the teacher says. She also continues performing the rituals every month, and she continues reading the holy book every day. Ten years pass, and many millions fast and pray on the high-holiday; it is good to feel this community-feeling, but her need continues to be the same: she needs to be holy.

⁶A year arrives when she ought to ritual with feasting and ought to pray with fasting on the same day. She feels grief (external cause, no blame, no remedy) as she is unable to do these two. She meets a traveling beggar on this day. The beggar asks her, "Wherefor are you grieving?"

⁷She says to despised-her, "I understand I must do two things today in order to become holy. I must fast and also feast; clearly I cannot do these two things. What am I going to do?"

⁸The beggar asks, "Wherefor do you believe you must do these things in order to be holy? Do these things cause you and the Holy One to be alike? Do you think the Holy One uses time reading? Do you think the Holy One performs rituals? Do you think there is someone to whom the Holy One prays? [DIDACT] Clearly, if any thing doesn't cause you and the Holy One to be alike, then that thing wastes time. If you use your time as the Holy One uses hers, then you will be holy, for sure.

⁹The person, who is now no longer young, begins to understand the truth of the beggar's words. She realizes she is not obligated to read any holy book, and she is not obligated to perform any ritual, and she is obligated neither to feast nor to fast, and she is able to pray to the Holy One when there is cause in her own heart and her own soul. She thanks the beggar and goes from that place.

¹⁰From that very day, she uses her time to do good and to help those-many around her. She uses MANY holy books. She performs MANY rituals. She prays to the Holy One often—but SELDOM with groups. She feasts seldom, and fasts almost never. And she no longer feels her great need.

¹¹The person meets the beggar again when she is extraordinarily old. The beggar says to her, "I understand beloved-you did good for many. [LOVE] Prithiee allow us-many to give you rest; come with me, please. The Holy One awaits you." She suddenly understands who this person is: this is not an itinerant beggar; this is an angel the Holy One sends to her for teaching. She extraordinarily joyfully goes with the angel to the Holy One's garden—in paradise.

Comments

The title “Im Héedawan” literally means “Journey for the Purpose of Sacredness;” it’s translated here “Pilgrimage.” It may be interesting to note that another title was considered: “Héedadin” (Sanctification) [héeda (be sacred) + -din/-bin/-in (PROCoF)].

Did you note the word “domenan” in the second paragraph? Any verb can be used as a noun (so long as it isn’t nonsense). The verb “dom” (to remember) as a noun, would be “remembering” or “memory.” So, “domenan” [dom (remember) + -nan (INSTR)] would translate as “using (her) memory”—or, in more colloquial English, “by memory” or “from memory” or “by rote.”

Throughout, we see the verb “zhe” (be similar; be alike; be the same) used both as a conjunction (X does Y like Z does) and as a verb (A is like B). In English, this latter use states that A, a Subject, is “like” B, an Object; in Láadan on the other hand, we state that two things—both Subjects—are alike, eg: “...mezhe ni i Lahila...” (...you and the Holy One are alike...).