

Lesson 70

Your Turn 10

This is a fable of Aesop. This translation subtracts the gender of the parent and the offspring and alters the “enemies” frame to a “life-burden” frame; even so, its core message retains its integrity.

Vocabulary

nedebosh

stick [nede (one) + bosh (wood)] {AB}

menedebosh

faggot; bundle of sticks [me- (bigger, greater, more important) + nedebosh (stick)] {AB}

thamesho

to wrap [tham (circle) + mesh (across) + o (around)] {SH}

English Text

The Father and His Sons

A father had a family of sons who were perpetually quarreling among themselves. When he failed to heal their disputes by his exhortations, he determined to give them a practical illustration of the evils of disunion; and for this purpose he one day told them to bring him a bundle of sticks. When they had done so, he placed the faggot into the hands of each of them in succession, and ordered them to break it in pieces. They tried with all their strength, and were not able to do it. He next opened the faggot, took the sticks separately, one by one, and again put them into his sons' hands, upon which they broke them easily.

He then addressed them in these words: “My sons, if you are of one mind, and unite to assist each other, you will be as this faggot, uninjured by all the attempts of your enemies; but if you are divided among yourselves, you will be broken as easily as these sticks.”

The Father and His Sons

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My Láadan Translation with Morphemic Analysis & Retranslation into English

The Father and His Sons

Thul i Shem Betha

Thul i Shem Betha
 PARENT AND OFFSPRING X1 + POSSBIRTH

Parent and Her/His Offspring

A father had a family of sons who were perpetually quarreling among themselves. When he failed to heal their disputes by his exhortations, he determined to give them a practical illustration of the evils of disunion; and for this purpose he one day told them to bring him a bundle of sticks. When they had done so, he placed the faggot into the hands of each of them in succession, and ordered them to break it in pieces. They tried with all their strength, and were not able to do it. He next opened the faggot, took the sticks separately, one by one, and again put them into his sons' hands, upon which they broke them easily.

Bíide thi thul merashon i menárashon shem hin hinedenehé wáa. Úyahú rathad dóshon be rashon benethoth dibóonan, nanédeshub ban be woduthel wodadem rathalethu rashishidethuth benedim; dibó be benedim mebel ben menedebosheth bedimehé hiwan. Úyahú methóbel ben beth bedim, dóham be beth oma benethasha, nade nodim, i dibó be benedim methen ben bethehé. Meduthen ben beth do benethanan woho, izh methad ra. Id rathamesho be menedebosheth, i nedóham be nedeboosheth nedenal, nade nodim, oma shemetha bethasha, i methen ben beneth dozhenal.

Bíide	rashon	mebel	benethasha,	woho,
DECL + NARR	QUARREL	PL + BRINGTAKE	X>5 + POSSBIRTH	#ALL
thi	benethoth	ben	+ PLC	izh
HAVE	X>5 + POSS +	X>5	nade	BUT
thul	OBJ	menedebosheth	nodim,	methad
PARENT	dibóonan,	[PL + (#1	BEGIN + SRC	PL + BeABLE
merashon	(SPEAK + REQ =	+ WOOD =	FINISH + GOAL	ra.
PL + (NON +	REQUEST) + INSTR	STICK) =	FROM FIRST TO LAST	NEG
PEACE =	nanédeshub	FAGGOT] +	i	Id
QUARREL)	BEGIN + INTENTION	OBJ	AND	ANDTHEN
i	= DECIDE	bedimehé	dibó	rathamesho
AND	ban	X1 + GOAL +	COMMAND	NON + WRAP =
menárashon	GIVE	EMBED	be	UNWRAP
PL + CONT +	be	hiwan.	X1	be
QUARREL	X1	Úyahú	benedim	X1
shem	woduthel	CONJTIME	X>5 + GOAL	menedebosheth,
OFFSPRING	REL + (USE + MAKE	methóbel	methen	FAGGOT + OBJ
hin	= BeUSEFUL)	PL + JUST +	PL + BREAK	i
hinedenehé	wodadem	BRINGTAKE	ben	AND
DEMO>5	REL + PICTURE	ben	X>5	nedóham
DEMO>5 +	rathalethu	X>5	bethehé.	AGAIN + PUT
ASSOC +	(NON + BeGOOD =	beth	X1 + OBJ +	be
EMBED	BeBAD) + PARTV	X1 + OBJ	EMBED	X1
EACHOTHER>5 +	rashishidethuth	bedim,	Meduthen	nedeboosheth
ASSOC	NON + BeUNITED +	X1 + GOAL	PL + TRYTO +	STICK + OBJ
wáa.	PARTV + OBJ	dóham	BREAK	nedenal
TRUSTED	benedim;	CAUSETO +	ben	#1 + MANN
Úyahú	X>5+ GOAL	BePRESENT = PUT	X>5	oma
CONJTIME	dibó	be	X1 + OBJ	HAND
rathad	SPEAK + MAND =	X1	do	shemetha
NON + BeABLE	COMMAND	beth	BeSTRONG	OFFSPRING +
dóshon	be	X1 + OBJ	benethanan	POSSBIRTH
CAUSETO + PEACE	benedim	oma	X>5 + POSSBIRTH	bethasha
be	X>5 + GOAL	HAND	+ INSTR	X1 + POSSBIRTH +
X1				PLC

i	methen	ben	beneth	dozhenal.
AND	PL + BREAK	X>5	X>5 + OBJ	BEASY + MANN

A parent has many offspring that quarrel and keep quarrelling with each other. When s/he is unable to pacify their quarrels through requests, s/he decides to give them a useful picture of the badness of disunity; to this end, s/he commands them to bring her/him a faggot of sticks. When they had brought it to her/him, s/he puts it their hands, from first to last, and commands that they break it. They try to break it using all their native strength, but they cannot. And then s/he unwraps the faggot, and again puts the sticks singly in the hands of her/his offspring, and they break them easily.

S/He then addressed them in these words: "My sons, if you are of one mind, and unite to assist each other, you will be as this faggot, uninjured by all the attempts of your enemies; but if you are divided among yourselves, you will be broken as easily as these sticks."

Bíde id di be benedim dáanenán hin wáa: "Bíidi bere ril mezhelith nan, shem letha, i meshishid nan úwanú meden nan hin hineth, ébere mezhe nan i menedebosh hi; aril olob ra dosh wíthu naneth wa. Izh, shinesha, bere ril menárashon nan hin hineden, ébere aril naneth methen dosh wíthushub zhehóo methen nan nedebosheth hin dozhenal."

Bíide	nan,	mezhe	wa.	aril
DECL + NARR	YOULOVE>5	PL + BEALIKE	MYPERC	FUT
id	shem	nan	Izh,	naneth
ANDTHEN	OFFSPRING	YOULOVE>5	BUT	YOULOVE>5 +
di	letha,	i	shinesha,	PATIENT
SPEAK	I + POSSBIRTH	AND	#2 + PLC	methen
be	i	menedebosh	bere	PL + BREAK
X1	AND	FAGGOT	If...	dosh
benedim	meshishid	hi;	ril	BURDEN
X>5 + GOAL	PL + BEUNITED	DEMO1	PRES	wíthushub
dáanenán	nan	aril	menárashon	LIFE + PARTV +
WORD + INSTR	YOULOVE>5	FUT	PL + CONT +	PASSV
hin	úwanú	methad	QUARREL	zhehóo
DEMO>5	CONJPURP	PL + BEABLE	nan	BEALIKE + FOCUS
wáa:	meden	meholob	YOULOVE>5	methen
TRUSTED	PL + HELP	PL + BLOWTRAUMA	hin	PL + BREAK
"Bíidi	nan	ra	hineden,	nan
DECL + DIDACT	YOULOVE>5	NEG	DEMO>5	YOULOVE>5
bere	hin	dosh	DEMO>5 + ASSOC	nedebosheth
If...	hineth	BURDEN	EACHOTHER>5 +	STICK + OBJ
ril	DEMO>5	wíthu	ASSOC	hin
PRES	DEMO>5 + OBJ	LIFE + PARTV	ébere	DEMO>5
mezhelith	EACHOTHER>5 + OBJ	naneth	...THEN	dozhenal.
PL + (BEALIKE +	ébere	YOULOVE>5 + OBJ		BEASY + MANN
THINK =	...THEN			
AGREE/THINK)				

And then s/he speaks to them didactically using these words: "If you, my beloved offspring, agree-in-mind and are united in order to help each other, then you and this faggot will be alike; the burdens of life will not harm you. But, on the other hand, if you continue to quarrel with each other, you will be broken by the burdens of life exactly as you easily broke these sticks."

Láadan Text

Thul i Shem Betha

Bíide thi thul merashon i menárashon shem hin hinedenehé wáa. Úyahú rathad dóshon be rashon benethoth dibóonan, nanédeshub ban be woduthel wodadem rathalèthu rashishidethuth benedim; hiwan, dibó be benedim mebel ben menedebosheth bedimehé. Úyahú methóbel ben beth bedim, dóham be beth oma benethasha, nade nodim, i dibó be benedim methen ben bethehé. Meduthen ben beth do benethanan woho, izh methad ra. Id rathamesho be menedebosheth, i nedóham be nedebosheth nedenal, nade nodim, oma shemetha bethasha, i methen ben beneth dozhenal.

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Comments

We introduce a new idiom here in the form of the word “shinesha” (on the other hand) [shin (#2) + -sha (PLC)]. It forms a rhetorical alternative to whatever has been said immediately beforehand. In Láadan it would be perfectly reasonable to include a third and successive alternatives using the appropriate numbers—which is a bit more awkward in English because just whose *is* that third hand? If one wished, one could set the expectation that such a list would be forthcoming by introducing the *first* alternative with “nedesha” (on the one hand) [nede (#1) + -sha (PLC)].

One further note about “shinesha” and its fellows: though they are, in appearance and derivation, Place Case elements, they would not appear in the Place Case’s place in their clauses. They are located at the beginning of their clauses to introduce the rhetorical alternatives being put forward.