# Primer of Láadan

## *Simple to Advanced Lessons & Workbook*

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with comments from Suzette Haden Elgin

# Contents


Lesson 1
Pronunciation & Transliteration

Lesson 2
Word Order

Lesson 3
Vocabulary Practice 1

Lesson 4
Plural

Lesson 5
Negative

Lesson 6
Translation 1

Lesson 7
Your Turn 1

Lesson 8
Auxiliaries

Lesson 9
Verb Complexes

Lesson 10
Vocabulary Practice 2

Lesson 11
Yes/No Questions

Lesson 12
“Wh” Questions

Lesson 13
Translation 2

Lesson 14
Your Turn 2

Lesson 15
Possessives

Lesson 16
Relativizer

Lesson 17
Vocabulary Practice 3

Lesson 18
Identifier Case

Lesson 19
Object Case

Lesson 20
Translation 3

Lesson 21
Your Turn 3

Lesson 22
Advanced Pronouns

Lesson 23
Numbers & Quantifiers, Pt 1

Lesson 24
Vocabulary Practice 4

Lesson 25
Manner Case

Lesson 26
Instrument Case

Lesson 27
Translation 4

Lesson 28
Your Turn 4

Lesson 29
Associate Case

Lesson 30
Goal Case

Lesson 31
Vocabulary Practice 5

Lesson 32
Source Case

Lesson 33
Place Case

Path Case

Lesson 34
Translation 5

Lesson 35
Your Turn 5

Lesson 36
Time Case

Lesson 37
Beneficiary Case

Lesson 38
Vocabulary Practice 6: Love

Lesson 39
Purpose Case

Lesson 40
Cause Case

Case Summary

Lesson 41
Translation 6

Lesson 42
Your Turn 6

Lesson 43
Focus Marker

Lesson 44
Embedded Sentences
Lesson 45
Vocabulary Practice 7
Lesson 46
Embedded Questions
Lesson 47
Embedded Relative Clauses
Lesson 48
Translation 7
Lesson 49
Your Turn 7
About Emotions
Amberwind's Perspective
Lesson 50
First Declension Emotions
Lesson 51
Second Declension Emotions
Lesson 52
Opposites of Declined Emotions
Lesson 53
Sex & Anatomy
Lesson 54
The Pejorative Affix & Inherently Negative Words
Lesson 55
Translation 8
Lesson 56
Your Turn 8
Lesson 57
Repetition Words
Lesson 58
States of Consciousness
Lesson 59
Vocabulary Practice 9: Names & Honorifics
Lesson 60
Identifier Case, Pt 2
Lesson 61
Passive Voice
Lesson 62
Translation 9
Lesson 63
Your Turn 9
Lesson 64
Comparisons, Pt 1
Lesson 65
Comparisons, Pt 2
Lesson 66
Vocabulary Practice 10: Calendar
Lesson 67
Numbers, Pt 2
Lesson 68
Advanced Degree Markers
Lesson 69
Translation 10
Lesson 70
Your Turn 10
Supplement:
Babel Story
Supplement:
Psalm 23
Supplement:
Psalm 100
Supplement:
The Lord's Prayer
Supplement:
Irish Blessing
Supplement:
The Shepherd's Boy & the Wolf
Supplement:
The North Wind & the Sun
Supplement:
From A Distance
Appendix:
Suzette's Notes On Adding To Láadan Vocabulary

Throughout these lessons, text shaded with this color is excerpted, with permission, from *A First Dictionary and Grammar of Láadan*, second edition, by Suzette Haden Elgin.

...text shaded in this color is quoted from communications with Suzette Haden Elgin, the founding mother of Láadan.

...text shaded in this color represents less-formal Láadan phraseology. This is perfectly understandable Láadan, only eschewing some of the features required for absolute grammatical formality.

...and, finally, text shaded in this color contains notes on how Láadan was originally, contrasted with how it has evolved since Suzette Haden Elgin died and a second generation has taken over the development of Láadan.

# Lesson 1
# Pronunciation & Transliteration

## Pronunciation

Láadan was constructed to be simple to pronounce. This description is tailored for speakers of English because the material is written in English; but the sound system has been designed to present as few difficulties as possible, no matter what the native language of the learner.

**Vowels:**

a as in "calm"
e as in "bell"
i as in "bit"
o as in "home"
u as in "soon"

When a Láadan vowel is written with an accent mark above it, it is a vowel with high tone. English doesn't have any tones, but that will be no problem for you, since you can express it as heavy stress. Think of the way that you distinguish the noun "convert" from the verb "convert" by stressing one of the two syllables. If you pronounce a high-toned Láadan vowel as you would pronounce a strongly-stressed English syllable, you will achieve the same effect as high tone. Because Láadan does not use English stress, this will not be a source of confusion.

**Consonants:**

b, d, sh, m, n, l, r, w, y, h—as in English
th as in "think"
zh as in "pleasure"
lh see below

There is one more consonant in Láadan: it is "lh" and it has no English equivalent. If you put the tip of your tongue firmly against the roof of your mouth at the point where it begins to arch upward, draw the corners of your lips back as you would for an exaggerated smile, and try to say English "sh," the result should be an adequate "lh." It is a sound with a hissing quality, and is not especially pleasant to hear. In Láadan it occurs only in words that are themselves references to something unpleasant, and can be added to words to give them a negative meaning. This is patterned after a similar feature of Navajo, and is something so very handy that I have always wished it existed in English.

## Transliteration

"Transliteration" is the term that refers to "translating" the sounds (not the meanings—nor the letters) of one language into another. Láadan has a rather limited (from an English standpoint) set of sounds into which to transliterate foreign words. Couple this with Láadan's requirement that vowel-sounds and consonant-sounds occur in strict alternation, and many, if not most, foreign words are likely to come out sounding very different from their originals.

We could start with some names. In English, names have no inherent meanings (or the meanings English names used to have are no longer considered relevant), so they present an excellent opportunity to practice transliteration.

One further point. The Láadan sounds "h," "r," "w," and "y" are not permitted at the end of a word.

# English-Láadan Sound Correspondences

What follows below is a rough chart of Láadan sounds to substitute for English sounds. There will be some variation due to English consonant-clusters, vowel-clusters and other non-Láadan-compatible formations. "Ø" means that it might be possible to simply omit that sound for transliteration purposes.

| | | | | |
|---|---|---|---|---|
| a (pat)<br>a, e | e (pet)<br>e | i (machine)<br>i | q<br>h, sh, Ø | w (want)<br>w |
| a (cake)<br>e | e (meet)<br>i | j<br>zh | r<br>r | x (axe)<br>h |
| a (father)<br>a | e (hey)<br>e | k<br>h, sh, Ø | s (Sam)<br>sh | y (you)<br>y |
| b<br>b | f<br>h, sh | l<br>l | s (daisy)<br>zh | y (cygnet)<br>i |
| c (certain)<br>sh | g (get)<br>d, b, h, zh, Ø | m<br>m | sh<br>sh | y (type)<br>a |
| c (cat)<br>h, sh, Ø | g (George)<br>zh | n<br>n | t<br>th | y (marry)<br>i |
| ch (chat)<br>sh | g (beige)<br>zh | ng<br>n | u (uh)<br>a | z (zoo)<br>zh |
| ch (machine)<br>sh | h (hot)<br>h | o (pot)<br>a, o | u (cue)<br>yu, u | z (azure)<br>zh |
| ch (charisma)<br>h, sh, Ø | i (bit)<br>i | o (boat)<br>o | u (soon)<br>u | |
| d<br>d | i (bite)<br>a | p<br>b | v (very)<br>b, w | |

# Examples

Anna

The consonant-vowel alternation is already present, and none of the sounds is far from one found in Láadan. We should raise the tone of the first syllable to simulate the English stress pattern.

Ána

Anthony

The consonant cluster "nth" does present a bit of a problem: do we interpose a vowel between the "n" and the "th," or do we "lose" one or the other? Láadan doesn't have a "shwa" vowel (the one between the "th" and the "n"); we'll substitute an "e" in that place.

Ánetheni, Áneni, Átheni*

Bethany

This is very direct. An accent on the first syllable will simulate the stress pattern of English.

Bétheni

Carol

Remember, we're after the sound, not the spelling.

Hérel

Elizabeth

This one is easy!

Elízhabeth

Marcia, Marsha

We have a couple of options here. We could insert a vowel to separate the "r" from the "sh" or we could drop one of them.

Máresha, Másha*

Margaret

The "rgr" consonant cluster in the prevalent American English pronunciation of this name presents real difficulty. The fact that it involves the very problematic "g" further complicates matters.

Máhareth, Mázhareth*

Mary
: "Mary" transliterates very easily. The consonant-vowel alternation is already present, and the sounds are easily substituted.
  Méri

Matthew
: This one is pretty straightforward.
  Máthu

Michael
: This name is a little more troublesome than some of the others. It has that "long-i" sound followed immediately by a "k" sound.
  Máyeshel, Máyehel, Máhel, Máshel, Máyel*

Steven
: We have a problem. No "s;" no "t;" the "st" consonant cluster; no "v;" no "shwa." So do we begin with "sh–" or "th–" or "sheth–"? And, for the "v" should we use "b" or "w"? A few possibilities:
  Shethíben, Shíwen, Thíben*

Suzette
: How could we omit the founding mother of Láadan?
  Shuzhéth

Teresa
: Another easy, one-for-one transliteration.
  Therísha

William
: Fairly straightforward; the only real difficulty is the "l" followed immediately by a "y." We'll use the "e" in place of the shwa in the second syllable.
  Wílem

Below are a couple of place-names.

Arkansas
: Suzette Haden Elgin's home state. She has provided two variations of transliterations for this word. The first is a more "formal" transliteration; the second was originally coined as a "pet-name" but has been gaining currency as the "official" version.
  Arahanesha, Aranesha*

California
: This author's home state. No "k;" no "f;" the "rny" consonant cluster. Both the "k" and the "f" could be transliterated using "h" or "sh," but it would be nice to use different sounds to reflect the differences in the original sounds. How about:
  Halishóni

Several of the names above have more than one form. All are valid, formally, but some are more euphonious than others—and some are more typically "Láadan" than their fellows. These are marked with asterisks (*) and will appear in the lessons to follow.

## Exercise

Consider your own name or names and those of your friends and family members. How would they transliterate? How do the transliterations sound?

# Lesson 2
# Word Order

## Word Order 1

NOTE: If you find grammar-geekiness intimidating, skip to "Word Order 2."

**[Type-of-Sentence Word, Verb, Case Phrase–Subject, Evidence Word]**

Don't be concerned about the notation above; it will be useful in the long run. A "Case Phrase" is the same thing as what traditional English grammars call a "prepositional phrase." In English this means a preposition and its following noun phrase, as in "with a hatchet" or "to the beach," most of the time; in Láadan it usually means a noun phrase and its ending. This will become clear as we go along, and each of the sentence patterns explained will use the notation, with "Case Phrase" abbreviated to just "CP" in future to save space. "Case Phrase–Subject" will be written "CP–S."

## Word Order 2

Bíi
: Type-of-Sentence Word—declarative

A Láadan sentence begins with a word, called the *[Type-of-Sentence Word]*, that tells you what sort of sentence it is—statement, question, request, etc. The most common of these words is "Bíi," which begins ordinary statements (known grammatically as declarative sentences).

wa
: Evidence Word—claimed to be true because the speaker herself perceived what has been said

A Láadan sentence ends with a word, called the *["Evidence Word,"]* that states why the speaker considers the sentence to be true. Probably the most common of these words is "wa," which means "claimed to be true because the speaker herself perceived whatever has been said."

Within the sentence that begins with the Type-of-Sentence Word and ends with the Evidence Word, the Verb comes before the Noun(s).

## Vocabulary

ada
: to laugh

áya
: to be beautiful

doth
: to follow

hal
: to work

hena
: sibling (by birth)

mid
: animal; any creature

óoha
: to be tired; to be weary

shóod
: to be busy

thul
: parent

with
: person

Note that Láadan doesn't divide adjectives and verbs into two classes as English does. Thus "áya" means "be beautiful" without any need for a separate word "be" in the sentence.

When discussing the distinctions among the types of verbs in Láadan, it can be useful to describe the descriptive verbs as "stative verbs" (verbs that describe a state of being, eg "áya," "óoha," and "shóod" above) as differentiated from "active verbs" (verbs that describe an action, eg "ada," "doth," and "hal" above).

## Examples

Bíi ada hena wa.
(The/A) sibling laughs.
Bíi áya mid wa.
(The/An) animal is beautiful.
Bíi doth thul wa.
(The/A) parent follows.
Bíi hal with wa.
(The/A) person works.

Note that Láadan has no separate words for "a(n)" or "the." In future examples, one or the other will be provided for the purposes of the English translation.

Bíi óoha Bétheni wa.
Bethany is weary.

Note that names occupy the noun's place in a sentence, just like any other noun.

## Exercises

You will find worksheet space immediately following each exercise. My answers are shown at the end of each lesson.

**Translate the following from Láadan to English.**

1 Bíi shóod hena wa.
E: _____
2 Bíi ada thul wa.
E: _____
3 Bíi áya with wa.
E: _____
4 Bíi doth Másha wa.
E: _____
5 Bíi hal hena wa.
E: _____
6 Bíi óoha mid wa.
E: _____

**Put these in correct Láadan word order, then translate them into English.**

7 thul wa bíi shóod
L: _____
E: _____
8 bíi with ada wa
L: _____
E: _____
9 áya Elízhabeth bíi wa
L: _____
E: _____
10 wa hena bíi doth
L: _____
E: _____
11 mid bíi hal wa
L: _____
E: _____
12 óoha bíi wa thul
L: _____
E: _____

**Translate these from English to Láadan.**

13 The person is busy.
L: _____

14 Margaret laughs.
L: _____

15 A sibling is beautiful.
L: _____

16 An animal follows.
L: _____

17 The parent works.
L: _____

18 A person is weary.
L: _____

## Answers

1
The sibling is busy.

2
A parent laughs.

3
The person is beautiful.

4
Marsha follows.

5
A sibling works.

6
The creature is weary.

7
Bíi shóod thul wa.
The parent is busy.

8
Bíi ada with wa.
A person laughs.

9
Bíi áya Elízhabeth wa.
Elizabeth is beautiful.

10
Bíi doth hena wa.
The sibling follows.

11
Bíi hal mid wa.
The animal works.

12
Bíi óoha thul wa.
The parent is weary.

13
Bíi shóod with wa.

14
Bíi ada Mázhareth wa.

15
Bíi áya hena wa.

16
Bíi doth mid wa.

17
Bíi hal thul wa.

18
Bíi óoha with wa.

# Lesson 3
# Vocabulary Practice 1

In the third of each set of seven lessons, we'll have a lesson with no grammar at all. These will be times to rehearse what we've learned so far and to add some new vocabulary with which to play.

## Vocabulary

áath
: door

bud
: clothing

ede
: grain

héeya
: to fear

hesh
: grass

i
: and

ina
: sleep

laya
: to be red

lom
: song

muda
: pig

rana
: drink; beverage

shum
: air

thal
: to be good

tham
: circle

thili
: fish

thom
: pillow

u
: to be open

ud
: stone

wíi
: to be alive; to be living

zháadin
: to menopause

## Examples

Bíi áya hesh wa.
: The grass is beautiful.

Bíi áya lom wa.
: The song is beautiful.

Bíi áya thili wa.
: The fish is beautiful.

Bíi áya wíi wa.
: Being alive is beautiful.

Did you notice, in the last example, that a word that had been introduced as a verb, "wíi" (to be alive), was used as a noun, "wíi" (being alive).

English does the same thing (known grammatically as "nominalization"), forming "abandonment" from "to abandon," "carelessness" from "to be careless," and so on; any English verb can be used as a noun if "–ing" is added, as in "Swimming is good exercise."

This process, which is common to all human languages, is very easy in Láadan. Simply use the verb in the noun's place in the sentence and add a case suffix to it (in this case that's the Subject Case suffix, which is a "null suffix"); this will become clear in subsequent lessons.

Bíi hal with wa.
: The person works.

Bíi óoha with wa.
: The person is weary.

Bíi hal i óoha with wa.
: The person works and is weary.

## Exercises

### Translate the following into English.

1 Bíi u áath wa.
E: _____
2 Bíi laya bud wa.
E: _____
3 Bíi ina muda wa.
E: _____
4 Bíi wíi ede wa.
E: _____
5 Bíi thal hesh wa.
E: _____
6 Bíi laya tham wa.
E: _____
7 Bíi thal ud wa.
E: _____
8 Bíi zháadin muda wa.
E: _____
9 Bíi wíi thili wa.
E: _____
10 Bíi thal lom wa.
E: _____

Note, in #8, that "zháadin" (to menopause) is done exclusively by females. Therefore, we could be more specific and translate "muda" (pig) in this sentence as "sow."

### Translate the following into Láadan.

11 The circle is open.
L: _____
12 The pig is alive.
L: _____
13 The beverage is red.
L: _____
14 The air is good.
L: _____
15 The fish menopauses.
L: _____
16 The clothing is open.
L: _____
17 The grass is alive.
L: _____
18 The pillow is red.
L: _____
19 The grain is good.
L: _____
20 The fish is afraid.
L: _____

## Answers

1. The door is open.
2. The clothing is red.
3. The pig sleeps.
4. The grain is alive.
5. The grass is good.
6. The circle is red.
7. The stone is good.
8. The sow menopauses.
9. The fish is alive.
10. The song is good.
11. Bíi u tham wa.
12. Bíi wíi muda wa.
13. Bíi laya rana wa.
14. Bíi thal shum wa.
15. Bíi zháadin thili wa.
16. Bíi u bud wa.
17. Bíi wíi hesh wa.
18. Bíi laya thom wa.
19. Bíi thal ede wa.
20. Bíi héeya thili wa.

After every few lessons, there will be a simple list, like this one, that will include all the vocabulary to which we've been introduced thus far.

áath . . . . . Door
ąda . . . . . Laugh
Ána . . . . . Anna
Ąranesha . . . . . Arkansas
Átheni . . . . . Anthony
áya . . . . . BeBeautiful
Bétheni . . . . . Bethany
bíi . . . . . DECL
bud . . . . . Clothing
doth . . . . . Follow
ede . . . . . Grain
Elízhabeth . . . . . Elizabeth
hal . . . . . Work
Halishóni . . . . . California
héeya . . . . . BeAfraid
hena . . . . . BirthSib
Hérel . . . . . Carol
hesh . . . . . Grass
i . . . . . And
ina . . . . . Sleep
Láadan . . . . . Láadan
laya . . . . . BeRed
lom . . . . . Song
Másha . . . . . Marsha
Máthu . . . . . Matthew
Máyel . . . . . Michael
Mázhareth . . . . . Margaret
Méri . . . . . Mary
mid . . . . . Creature
muda . . . . . Pig
óoha . . . . . BeWeary
rana . . . . . Beverage
shóod . . . . . BeBusy
shum . . . . . Air
Shuzhéth . . . . . Suzette
thal . . . . . BeGood
tham . . . . . Circle
Therísha . . . . . Teresa
Thíben . . . . . Steven
thili . . . . . Fish
thom . . . . . Pillow
thul . . . . . Parent
u . . . . . BeOpen
ud . . . . . Stone
wa . . . . . MYPERC
wíi . . . . . BeAlive
Wílem . . . . . William
with . . . . . Person
zháadin . . . . . Menopause

# Lesson 4
# Plural

## Plural

### [Verb CP–S]

In this and subsequent Pattern models, we will assume that the Type-of-Sentence Word is present at the beginning of the model sentence and that the Evidence Word is at the end. With that assumption (and allowing for abbreviations) you will notice that this model is exactly the same as that in Lesson 2.

me–
Prefix (on verb): plural

To make a sentence plural in Láadan, only the verb is affected. To make a verb plural, put the prefix "me–" at the beginning of the word. Notice that the shape of the noun phrase doesn't change in the plural.

Láadan insists that consonant sounds and vowel sounds occur in strict alternation. No two consonant sounds may occur together, and no two vowels may occur together (except for this special case: if, *within the same indivisible word unit*—for example, in the word áath—a vowel is doubled and one or the other of them is high-toned, that is acceptable). To accomplish this alternation, Láadan inserts an "h" to separate two vowels or an "e" to separate two consonants. So, if the verb being made plural begins with a vowel, we must insert an "h" between the final "e" of "me–" and the verb's initial vowel.

There used to be a variant plural form which is now obsolete, though you may encounter it in older texts. When the verb being made plural began with a "d," it could be pluralized using the variant plural prefix "n–." This "n–" was known as a "syllabic n;" it was a syllable unto itself—like the last syllable of the English word "button." As a syllable unto itself, no inserted "e" was necessary to separate it from the following "d." Nevertheless, that gave rise to a "n-grade" plural prefix "ne–" that was sometimes used on verbs beginning with "d." This caused a lot of confusion, and was finally deemed counterproductive in what was intended to be a global language. We mention these variant plural forms here only so you won't be confused if you see them; we will be using "me–" exclusively in these lessons.

le
I (first person pronoun, singular)
lezh
we (first person pronoun, several: 2 to 5)
len
we (first person pronoun, many: more than 5)

Pronouns, as in English, fill the position of nouns and are treated, grammatically, like nouns—except that Láadan pronouns, unlike Láadan nouns, have plural forms. Unlike English pronouns that have only a singular and a plural form, each Láadan pronoun has three forms: a single form, a few-to-several (defined as 2 to 5) form, and a many (defined as more than 5) form. They're all perfectly regular, so for pronouns introduced in future lessons, we'll be given the single form and the plurals will be easy to work out.

–id
Suffix: male
–izh
Suffix: female

The male suffix, "–id," defines the noun or pronoun to which it is applied as male. Similarly, the female suffix, "–izh," defines the noun or pronoun to which it is applied as female. Without either of these suffixes, the noun or pronoun is gender-neutral. So, to specify "man" we would use "with" (person) and apply the male suffix, giving "withid." And, to specify "woman" we would apply the female suffix, giving "withizh."

Originally, in the mid-1980s when Suzette Haden Elgin began creating Láadan, she felt the need, as a reaction to a profoundly male-dominated language and culture, for Láadan to be female-default. That is, all nouns and pronouns for which gender was a consideration were deemed to be female unless the male suffix, "–id," was applied (or context made it obvious that a male was being discussed). So, "with" could as easily be translated "woman" as "person," and "man" would have to be "withid." Since Suzette has died and a second generation is continuing the development of Láadan, we've added "–izh" (female suffix) and now consider nouns and pronouns non-gendered by default. The result is a more gender-balanced language.

wáa
Evidence Word: assumed true by speaker because speaker trusts source

In connected sentences uttered by the same speaker where the Evidence Word remains the same—"wa" (my perception) or "wáa" (trusted report)—from sentence to sentence, it may be omitted after the first sentence. Repetition of the same Evidence Word is permissible (for emphasis or clarity), but is not required.

## Examples

Bíi hal le wa.
I work.
Bíi mehal lezh wa.
We (few) work.
Bíi mehal len wa.
We (many) work.

Note that there is only one plural form of the verb, used with both the "few/several" form and the "many" form of a pronoun.

Bíi hal withizh wáa.
The woman works (I'm reliably informed).
Bíi mehal withizh wáa.
The women work (I'm told).

Bíi áya withid wa.
The man is beautiful (my perception).
Bíi meháya withid wa.
The men are beautiful (my perception).

Note the "h" that has been inserted to separate the final "e" in "me–" from the initial "á" in "áya." Also note that it wasn't necessary when pluralizing "hal," which begins with the consonant sound "h."

Bíi meháya thom i hesh wa.
The pillow and the grass are beautiful.
Bíi mezháadin Ána i Bétheni wáa.
Anna and Bethany are menopausing (I'm told).

Of course, with a compound Subject, the verb must be plural.

Bíi áya i thal with wa.
The person is beautiful and good (my perception).
Bíi meháya i methal with wa.
The people are beautiful and good (my perception).

Notice the compound verbs in the examples in the set above. When the sentence is plural, of course, both verbs have to be plural.

## Vocabulary

dathim
: to needlework

di
: to say; to talk; to speak

do
: to be strong

leyi
: to be blue

liyen
: to be green

lula
: to be purple

míi
: to be amazed

owa
: to be warm

rul
: cat

yod
: to eat

The verb "di" (to say; to talk; to speak) is a very general word. It becomes much more specific when a Type-of-Sentence word is attached to it. So, adding the declarative Type-of-Sentence word, "bíi," we arrive at "dibíi" (to state; to declare). When used as a noun, it would mean "statement; declaration."

## Exercises

**Make the following sentences singular; translate into English before and after.**

1 Bíi memíi thul wáa.
E: _____
L: _____
E: _____

2 Bíi mezháadin with wáa.
E: _____
L: _____
E: _____

3 Bíi meháya thili wa.
E: _____
L: _____
E: _____

4 Bíi meliyen thom wa.
E: _____
L: _____
E: _____

5 Bíi mehina lezhizh wa.
E: _____
L: _____
E: _____

6 Bíi medoth hena wa.
E: _____
L: _____
E: _____

In #2, the Subject, "with" is not marked as female, so it would be formally translated "person/people;" however, it's generally women who menopause, so this would be correctly translated "woman/women." It has been pointed out that trans-men might also experience menopause-like symptoms during their transition, though care is taken in the medical process to avoid or mitigate those symptoms. If we're discussing a trans-man experiencing such symptoms, the form "with" might be translated "man" or "person"—or "withid" would be specifically "man."

In #5, "lezh" is marked as female. We don't have an easy way to render this is English; we'll have to make do with "we few women."

**Make the following sentences plural; translate into English before and after.**

7 Bíi héeya mid wa.
E: _____
L: _____
E: _____

8 Bíi wíi mudahizh wáa.
E: _____
L: _____
E: _____

9 Bíi yod withid wa.
E: _____
L: _____
E: _____

10 Bíi thal rana wáa.
E: _____
L: _____
E: _____

11 Bíi di le wa.
E: _____
L: _____
E: _____

12 Bíi u áath wa.
E: _____
L: _____
E: _____

**Translate these into Láadan (all according to your own perception).**

13 The boars are tired.
L: _____

14 The songs are good.
L: _____

15 Carol and Matthew needlework.
L: _____

16 We (many) speak.
L: _____

17 The stones are blue and purple.
L: _____

18 The mothers are menopausing.
L: _____

## Answers

1
The parents are amazed.
Bíi míi thul wáa.
The parent is amazed.

2
The women are menopausing.
Bíi zháadin with wáa.
The woman is menopausing.

3
The fish are beautiful.
Bíi áya thili wa.
The fish is beautiful.

4
The pillows are green.
Bíi liyen thom wa.
The pillow is green.

5
We (few women) sleep.
Bíi ina lehizh wa.
I (female) sleep.

6
The siblings follow.
Bíi doth hena wa.
The sibling follows.

7
The animal is afraid.
Bíi mehéeya mid wa.
The animals are afraid.

8
The sow (female pig) is alive.
Bíi mewíi mudahizh wáa.
The sows are alive.

9
The man eats.
Bíi meyod withid wa.
The men eat.

10
The drink is good.
Bíi methal rana wáa.
The drinks are good.

11
I speak.
Bíi medi len (lezh) wa.
We (many/few) speak.

12
The door is open.
Bíi mehu áath wa.
The doors are open.

13
Bíi mehóoha mudahid wa.

14
Bíi methal lom wa.

15
Bíi medathim Hérel i Máthu wa.

16
Bíi medi len wa.

17
Bíi meleyi i melula ud wa.

18
Bíi mezháadin thulizh wa.

# Lesson 5
# Negative

## Negative

**[Verb (Negative) CP–S]**

ra
: negative, no, not

To make a sentence negative, just put "ra" immediately after the verb. The "ra" does not change the form of the Verb, nor of the Case Phrases.

The parentheses around "Negative" mean that it is an optional element in the sentence.

"Ra" is a very useful word. In addition to making a sentence negative, "ra" can also be used as a prefix on other words to make them mean their opposites.

A ra-compounded noun/pronoun, such as "rawith" (no-one), introduced below, is, by itself, adequate to make a sentence negative. Additional negatives may be used, at the speaker's discretion, to emphasize the negativity.

## Examples

Bíi thal with wa.
: The person is good (according to my perceptions).

Bíi thal ra with wáa.
: The person is not good (I'm told).

Bíi thal rawith wáa.
: No-one is good (I'm told).

Bíi di ne wáa.
: You speak, I hear.

Bíi di ra mid wi.
: The creature doesn't speak, obviously.

Bíi laya bal wáa.
: The bread is red (I hear from a trusted source).

Bíi laya ra bal wa.
: The bread is not red (according to my perceptions).

Bíi laya ra bal wi.
: The bread is not red (obviously—because it is present for the speaker and hearer to examine).

Bíi hal le wa.
: I work.

Bíi hal ra le wa.
: I don't work.

Bíi mehal lezh wa.
: We (few) work.

Bíi mehal ra len wa.
: We (many) do not work.

## Vocabulary

bal
: bread

dal
: thing

dóon
: to be correct

em
: yes

lóolo
: to be slow

ne
: you (second person pronoun, singular)

née
: to be alien

rahu
: to be closed [ra– (NON) + u (be open)]

rawith
: no-one; nobody [ra– (NON) + with (person)]

wi
: Evidence Word: known to the speaker because the matter is self-evident

Just as with "le," along with "ne" (you, singular) come "nezh" (you, few-to-several: 2-5 of you) and "nen" (you, many: more than 5 of you).

## Exercises

**Translate the following into English.**

1 Bíi mehóoha ra len wa.
E: _____

2 Bíi née ra mid wáa.
E: _____

3 Bíi u ra áath wi.
E: _____

4 Bíi melóolo ra nezh wáa.
E: _____

5 Bíi medoth ra thili wa.
E: _____

6 Bíi mezháadin ra with wáa.
E: _____

**Make the following sentences negative; translate into English before and after.**

7 Bíi ina hena wáa.
E: _____
L: _____
E: _____

8 Bíi memíi thul wa.
E: _____
L: _____
E: _____

9 Bíi mehéeya lezh wa.
E: _____
L: _____
E: _____

10 Bíi rahu tham wáa.
E: _____
L: _____
E: _____

11 Bíi dóon bud wa.
E: _____
L: _____
E: _____

12 Bíi dathim Bétheni wi.
E: _____
L: _____
E: _____

**Translate the following into Láadan (they're trusted hearsay, unless that doesn't make sense).**

13 The stone does not work.
L: _____

14 The grass is not alive.
L: _____

15 I make no statement.
L: _____

16 The pillows are not good.
L: _____

17 You are not red.
L: _____

18 The song is not beautiful.
L: _____

In #13, it should be obvious that a stone does not work. Therefore, I have chosen to use "wi" as the Evidence Word.

The circumstances surrounding the utterance would have to be extremely unusual for the statement in #15 to rely upon hearsay (about myself); for that reason, I have translated this one with the Evidence Word "wa."

In #15, did you have any trouble with the English construction "make a statement"? Bear in mind that "to state/declare" would take an Object; we haven't seen how to form an Object in Láadan, so we use an English construction that means that without requiring an Object. The Láadan verb "dibíi" is translated as "to state; to declare;" however, used without an Object, the English translation would have to be "to make a statement/declaration."

## Answers

1
We (many) are not tired.

2
The creature isn't alien.

3
The door is not open, obviously.

4
You (few) are not slow (I'm told).

5
The fish do not follow.

6
The women are not menopausing (I'm told).

7
The sibling is asleep (I'm told).
Bíi ina ra hena wáa.
The sibling is not asleep (I'm told).

8
The parents are amazed.
Bíi memíi ra thul wa.
The parents are not amazed.

9
We (few) are afraid.
Bíi mehéeya ra lezh wa.
We (few) are not afraid.

10
The circle is closed.
Bíi rahu ra tham wáa.
The circle is not closed.

11
The clothing is correct.
Bíi dóon ra bud wa.
The clothing is not correct.

12
Bethany needleworks (obviously).
Bíi dathim ra Bétheni wi.
Bethany is not needleworking (obviously).

13
Bíi hal ra ud wi.

14
Bíi wíi ra hesh wáa.

15
Bíi dibíi ra le wa.

16
Bíi methal ra thom wáa.

17
Bíi laya ra ne wáa.

18
Bíi áya ra lom wáa.

# Lesson 6
# Translation 1

In the sixth of each seven-lesson set, we'll take a moment out to try some free translation. We will usually add some vocabulary, but only what is necessary for the text at hand.

After the workspace for your translation—as part of my English translation—I'll give a morpheme-by-morpheme analysis. If grammar-geekiness intimidates you, feel free to skip this part; however, those willing to set that intimidation aside will find that it sheds considerable light on how Láadan words and sentences are put together.

## Vocabulary

bol
: to be fleecy-clouded (of the sky)

–de
: Suffix (Type-of-Sentence Word): said in narrative; said as a story

hathal
: good (of a time)

háya
: beautiful (of a time)

hothal
: good (of a place)

hóya
: beautiful (of a place)

izh
: but

lith
: to think

sháal
: day

tháa
: to thrive; to be well

thosh
: sky

wo
: Evidence Word: imagined or invented by speaker; hypothetical

## Láadan Text

Hathal Sháal

Bíide hóya Halishóni wo. Míi Méri i di, "Bíi háya sháal wi."

Bíide medathim Méri i Ána wo. Laya bud, izh melaya ra thom; melula thom.

Bíide di Méri wo, "Bíi óoha le wa," izh óoha ra Ána. Ina Méri.

Bíide u áath wo. Tháa i liyen hesh. Leyi i bol thosh. Mehéeya ra mid; di Ána, "Bíi mehéya nezh wa."

Bíide yod Ána wo. Methal bal i rana, izh thal ra thilhi.

Bíide lith Ána wo, "Bíi hothal Halishóni wa."

## Your Translation into English

Hathal Sháal
E: _____
Bíide hóya Halishóni wo.
E: _____
Míi Méri i di, "Bíi háya sháal wi."
E: _____
Bíide medathim Méri i Ána wo.
E: _____
Laya bud, izh melaya ra thom; melula thom.
E: _____
Bíide di Méri wo, "Bíi óoha le wa," izh óoha ra Ána.
E: _____
Ina Méri.
E: _____
Bíide u áath wo.
E: _____
Tháa i liyen hesh.
E: _____
Leyi i bol thosh.
E: _____
Mehéeya ra mid; di Ána, "Bíi meháya nezh wa."
E: _____
Bíide yod Ána wo.
E: _____
Methal bal i rana, izh thal ra thilhi.
E: _____
Bíide lith Ána wo, "Bíi hothal Halishóni wa."
E: _____

## My English Translation with Morpheme-by-Morpheme Analysis

Láadan uses words and word-parts to build more complex words—like toy blocks. To avoid any confusion in the following analysis, words that have their own meanings will begin with a capital letter (Word); words that are built of two or more "pieces" will be presented with each "piece" beginning with a capital (Word + Word). Words that are there to give context but don't have their own translatable meaning will be presented in all-capital letters (WRD). Prefixes and suffixes will also be presented in all-capital letters (PFX + Word + Word + SFX); notice that the context words, prefixes and suffixes may be abbreviated.

Hathal Sháal

| Hathal | Sháal |
|---|---|
| BeGoodTime | Day |

Day Being-Good-Time

---

Bíide hóya Halishóni wo. Míi Méri i di, "Bíi háya sháal wi."

| Bíide | wo. | i | "Bíi | sháal |
|---|---|---|---|---|
| DECL + NARR | MADEUP | And | DECL | Day |
| hóya | Míi | di, | háya | wi." |
| BeBeautifulPlace | BeAmazed | Say | BeBeautifulTime | SELFEVID |
| Halishóni | Méri | | | |
| California | Mary | | | |

California was beautiful. Mary was amazed and said, "The day is beautiful."

Bíide medathim Méri i Ána wo. Laya bud, izh melaya ra thom; melula thom.

| | | | | |
|---|---|---|---|---|
| Bíide | i | Laya | melaya | melula |
| DECL + NARR | AND | BERED | PL + BERED | PL + BEPURPLE |
| medathim | Ána | bud, | ra | thom. |
| PL + NEEDLEWORK | ANNA | CLOTHING | NEG | PILLOW |
| Méri | wo. | izh | thom; | |
| MARY | MADEUP | BUT | PILLOW | |

Mary and Anna were needleworking. The clothing was red, but the pillows were not red; the pillows were purple.

---

Bíide di Méri wo, "Bíi óoha le wa," izh óoha ra Ána. Ina Méri.

| | | | | |
|---|---|---|---|---|
| Bíide | wo, | le | óoha | Ina |
| DECL + NARR | MADEUP | I | BEWEARY | SLEEP |
| di | "Bíi | wa," | ra | Méri. |
| SAY | DECL | MYPERC | NEG | MARY |
| Méri | óoha | izh | Ána. | |
| MARY | BEWEARY | BUT | ANNA | |

Mary said, "I'm weary," but Anna wasn't tired. Mary slept.

---

Bíide u áath wo. Tháa i liyen hesh. Leyi i bol thosh. Mehéeya ra mid; di Ána, "Bíi meháya nezh wa."

| | | | | |
|---|---|---|---|---|
| Bíide | Tháa | Leyi | Mehéeya | Ána, |
| DECL + NARR | THRIVE | BEBLUE | PL + BEAFRAID | ANNA |
| u | i | i | ra | "Bíi |
| BEOPEN | AND | AND | NEG | DECL |
| áath | liyen | bol | mid; | meháya |
| DOOR | BEGREEN | BEFLEECYCLOUDED | CREATURE | PL + BEBEAUTIFUL |
| wo. | hesh. | thosh. | di | nezh |
| MADEUP | GRASS | SKY | SAY | YOU2-5 |
| | | | | wa." |
| | | | | MYPERC |

The door was open. The grass was thriving and green. The sky was blue and fleecy-clouded. The animals were not afraid; Anna said, "You are beautiful."

---

Bíide yod Ána wo. Methal bal i rana, izh thal ra thilhi.

| | | | | |
|---|---|---|---|---|
| Bíide | wo. | i | izh | ra |
| DECL + NARR | MADEUP | AND | BUT | NEG |
| yod | Methal | rana, | thal | thilhi. |
| EAT | PL + BEGOOD | BEVERAGE | BEGOOD | FISH + PEJ |
| Ána | bal | | | |
| ANNA | BREAD | | | |

Anna ate. The bread and beverage were good, but the fish that had gone off was not good.

---

Bíide lith Ána wo, "Bíi hothal Halishóni wa."

| | | | | |
|---|---|---|---|---|
| Bíide | Ána | "Bíi | Halishóni | wa." |
| DECL + NARR | ANNA | DECL | CALIFORNIA | MYPERC |
| lith | wo, | hothal | | |
| THINK | MADEUP | BEGOODPLACE | | |

Anna thought, "California is good."

## My English Text

Day Being-Good-Time

California was beautiful. Mary was amazed and said, "The day is beautiful."

Mary and Anna were needleworking. The clothing was red, but the pillows were not red; the pillows were purple.

Mary said, "I am weary," but Anna was not tired. Mary slept.

The door was open. The grass was thriving and green. The sky was blue and fleecy-clouded. The animals were not afraid; Anna said, "You are beautiful."

Anna ate. The bread and the beverage were good, but the fish that had gone off was not good.

Anna thought, "California is good."

## Comments

This story *is* rather cartoonish, but what more can be expected with a limited vocabulary and only a few grammatical features with which to work?

Note that the Láadan title of the story lacks the Type-of-Sentence Word and the Evidence Word. The concepts are there, but there's no "framework" to "hang" them on. Without the form provided by the Type-of-Sentence and Evidence Words, it's impossible to translate them into an English sentence.

Note that the Type-of-Sentence Words need not be repeated in connected speech. Of course, the content of a new paragraph is not connected to that of the previous paragraph, so the Type-of-Sentence Word would be required again. Also, the text within a quotation is not connected to that outside the quotation: the speaker would include a Type-of-Sentence Word, so when she's quoted, the Type-of-Sentence word would be included in the quotation.

Similarly, the Evidence Word need not be repeated within connected speech once it is established. The constraints regarding quotations and paragraph boundaries would also apply.

In this story we are introduced to the first of the Mood Suffixes. These will all modify the Type-of-Sentence Word; the sentence will still be a statement, question, and so on, but the purpose or emotional state behind the sentence is made specific. In this case "–de" signifies that what is being related is a story. And, in conjunction with the new Evidence Word "wo," it is clearly a made-up story.

The Mood Suffixes can also be attached to any communication verb: "dide" would mean "speaks, in narrative form," and "dibíide" would mean "states or declares, in telling a story."

Did you note the word "thilhi" in the second-to-last paragraph? We know the word "thili" (fish). Láadan makes it easy to adapt a word to incorporate a "pejorative" (negative) meaning on-the-fly. The sound "lh" is used in Láadan for nothing else, and can be added to the beginning, middle or end of any word to lend a temporary deprecatory meaning—so long as the addition doesn't violate Láadan's requirement that vowel sounds and consonant sounds within a word occur in strict alternation. In addition, if the original word contains the sound "l," that sound can be changed to "lh" (as was done to "thili" here). In either case, the change would not be included in any dictionary; it's strictly temporary and carries the sense of distaste or disapproval of a particular occurrence of the thing—of the fish, in this case.

A somewhat different case involving "lh" is words whose meanings are inherently negative. These words will often include the sound "lh" as a core part of their makeup. This is not temporary, and such words would be found in a dictionary.

# Lesson 7
# Your Turn 1

The seventh lesson of each set of seven will give you the opportunity to put your skills to use in translating from English into Láadan. This story will also be fairly cartoonish, but don't let that stop you from having fun with it.

Language is a fluid medium; there are always many ways to convey the same information. That said, my translation will be one way of rendering the English text into Láadan; yours may very well be another—especially as we go along and have more vocabulary and grammatical features with which to work.

## Weather

boshum
: cloud

ham
: to be present; there is/are

rahowa
: to be cold [ra– (NON) + owa (be warm)]

rohoro
: storm

yul
: wind

In English we say "It's windy," or "It's cold," or "It's stormy." There's no specific thing being referred to by the "it" in these English sentences; it's just the way we talk about the weather. Every language has little pieces of "how we say" certain things that, transposed word for word into another language, make no sense; language students call these pieces "idioms." In Láadan the idiom for speaking about the weather involves the verb "ham" followed by the weather effect (sun, rain, wind, storm, and so on). So the English "It's windy," would be, in Láadan, "ham yul." Of course, this sentence may need the Type-of-Sentence word and Evidence word: "Bíi ham yul wa."

Patterned after the corresponding feature in many Romance languages—as well as the emerging standard in American English—Suzette Haden Elgin held that the verb "ham" when used in the "there is/are" sense would never be pluralized. While this works well in languages where the noun carries the plural, in Láadan where the plural is only carried on the verb, this leads to confusion. Also, it can be very difficult to determine whether the meaning of "ham" should be translated "be present" (which would be pluralized) or "there is/are" (which would not).

The second generation took the decision to pluralize "ham" wherever more than one Subject is being discussed, regardless of whether "be present" or "there is/are" is intended.

Because the weather idiom was coined before the second generation took the decision to pluralize "ham" wherever appropriate—and because there really is only one weather, no matter how many facets thereof are being discussed in a single sentence—the weather idiom is always singular. For example, "It's windy, cloudy, and cold," would be "Bíi ham yul, boshum, i rahowa wa."

## "Aspect" Prefixes

na–
: Prefix (verb): to begin to VERB; to start VERBing

thée–
: Prefix (verb): about to VERB, but not any minute

There are verb prefixes that seem, in the English translation, like "helping verbs," but in Láadan they are just ways you can modify any verb. Two such are "na–" (begin to VERB; start VERBing) and "thée–" (about to VERB, but not any minute), listed above. There are many more that we'll introduce when appropriate.

## Degree Suffixes

–hul
Degree Marker: to an extreme degree; extremely

Notice, also, the ending "–hul." This is the first we've seen of a whole set of Degree Markers. This one means that the verb to which it is attached is an "extremely" form of itself. This is straightforward in stative verbs (verbs that discuss a state of being—translated into English as adjectives); with active verbs (verbs that discuss an action—translated into English as verbs), "–hul" would intensify the action; the English would resemble "VERB extremely hard" or some such.

## Vocabulary

ábed
farm
belid
house
dithemid
cow
doól
at last; finally
dozh
to be easy
edemid
mouse [ede (grain) + mid (creature)]
éeb
juice; sap
éesh
sheep
éezh
goat
híya
to be small
hob
butter
id
and then
lal
milk
lalom
to sing
meénan
to be sweet (flavor)
modi
to be ugly
omid
horse
rahíya
to be large [ra– (NON) + híya (be small)]
ralóolo
to be quick; to be rapid; to be fast [ra– (NON) + lóolo (be slow)]
róomath
barn
thu
honey
woth
wisdom; used as a verb: to be wise
yom
to be safe; to be secure

## English Text

The Farm

It was an ugly day. It was cloudy, windy and cold, and it was about to storm. The people were busy and working hard. But they sang, and then the work was easy.

The cows and pigs were big, and the horses were strong. The goats were wise, and the sheep were slow. The cats were quick; the mice were small and afraid. At last the animals were safe; the barn was strong. And then the storm began.

The house was strong and warm. There was bread and butter and honey. There were milk and juice. The bread was warm; the honey and the juice were sweet. The people ate, and sang and talked and laughed.

## Your Láadan Translation & Retranslation into English

The Farm
L: _____
E: _____
It was an ugly day. It was cloudy, windy and cold, and it was about to storm. The people were busy and working hard. But they sang, and then the work was easy.
L: _____
_____
_____
E: _____
_____
_____

The cows and pigs were big, and the horses were strong. The goats are wise, and the sheep are slow. The cats were quick; the mice were small and afraid. At last the animals were safe; the barn was strong. And then the storm began.

L: _____

E: _____

The house was strong and warm. There was bread and butter and honey. There were milk and juice. The bread was warm; the honey and the juice were sweet. The people ate and sang and talked and laughed.

L: _____

E: _____

## My Láadan Translation with Morphemic Analysis & Retranslation into English

The Farm
Ábed
Ábed
FARM
The/A Farm

---

It was an ugly day. It was cloudy, windy and cold, and it was about to storm. The people were busy and working hard. But they sang, and then the work was easy.
Bíide modi sháal wo. Ham boshum, yul i rahowa, i théeham rohoro. Meshóod i mehalehul with. Izh melalom with, id dozh hal.

| | | | | |
|---|---|---|---|---|
| Bíide | boshum, | théeham | mehalehul | with, |
| DECL + NARR | CLOUD | ABOUTTO- + BEPRESENT | PL + WORK + DEGEXTREME | PERSON |
| modi | yul | rohoro. | with. | id |
| BEUGLY | WIND | STORM | PERSON | ANDTHEN |
| sháal | i | Meshóod | Izh | dozh |
| DAY | AND | PL + BEBUSY | BUT | BEEASY |
| wo. | rahowa, | i | melalom | hal. |
| MADEUP | COLD | AND | PL + SING | WORK |
| Ham | i | | | |
| BEPRESENT | AND | | | |

The day was ugly. It was cloudy, windy and cold, and it was about to storm. The people were busy and working extremely hard. But the people sang, and then the work was easy.

---

The cows and pigs were big, and the horses were strong. The goats were wise, and the sheep were slow. The cats were quick; the mice were small and afraid. At last the animals were safe; the barn was strong. And then the storm began.
Bíide merahíya dithemid i muda, i medo omid wo. Mewoth éezh, i melóolo éesh. Meralóolo rul, i mehíya i mehéeya edemid. Doól meyom mid; do róomath. Id naham rohoro.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | medo<br>PL + BeStrong | melóolo<br>PL + BeSlow | i<br>And | do<br>BeStrong |
| merahíya<br>PL + BeLarge | omid<br>Horse | éesh.<br>Sheep | mehéeya<br>PL + BeAfraid | róomath.<br>Barn |
| dithemid<br>Cow | wo.<br>MADEUP | Meralóolo<br>PL + BeQuick | edemid.<br>Mouse | Id<br>AndThen |
| i<br>And | Mewoth<br>PL + Wisdom | rul,<br>Cat | Doól<br>AtLast | naham<br>BEGIN + BePresent |
| muda,<br>Pig | éezh,<br>Goat | i<br>And | meyom<br>PL + BeSafe | rohoro.<br>Storm |
| i<br>And | i<br>And | mehíya<br>PL + BeSmall | mid;<br>Creature | |

The cows and horses were large, and the horses were strong. The goats were wise, and the sheep were slow. The cats were quick, and the mice were small and afraid. At last the animals were safe; the barn was strong. And then it began to storm.

---

The house was strong and warm. There was bread and butter and honey. There were milk and juice. The bread was warm; the honey and the juice were sweet. The people ate, and sang and talked and laughed.
Bíide do i owa belid wo. Meham bal i hob i thu. Meham lal i éeb. Owa bal; memeénan thu i éeb. Meyod i melalom i medi i mehada with.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | Meham<br>PL + BePresent | Meham<br>PL + BePresent | memeénan<br>PL + BeSweet | melalom<br>PL + Sing |
| do<br>BeStrong | bal<br>Bread | lal<br>Milk | thu<br>Honey | i<br>And |
| i<br>And | i<br>And | i<br>And | i<br>And | medi<br>PL + Speak |
| owa<br>BeWarm | hob<br>Butter | éeb.<br>Juice | éeb.<br>Juice | i<br>And |
| belid<br>House | i<br>And | Owa<br>BeWarm | Meyod<br>PL + Eat | mehada<br>PL + Laugh |
| wo.<br>MADEUP | thu.<br>Honey | bal;<br>Bread | i<br>And | with.<br>Person |

The house was strong and warm. There were bread and butter and honey. There were milk and juice. The bread was warm; the honey and the juice were sweet. The people ate and sang and talked and laughed.

---

## My Láadan Text

Ábed

Bíide modi sháal wo. Ham boshum, yul i rahowa, i théeham rohoro. Meshóod i mehalehul with. Izh melalom with, id dozh hal.

Bíide merahíya dithemid i muda, i medo omid wo. Mewoth éezh, i melóolo éesh. Meralóolo rul, i mehíya i mehéeya edemid. Doól meyom mid; do róomath. Id naham rohoro.

Bíide do i owa belid wo. Meham bal i hob i thu. Meham lal i éeb. Owa bal; memeénan thu i éeb. Meyod i melalom i medi i mehada with.

---

## Comments

Yes, this is a lot of new vocabulary; the topic required more than was planned. But you can handle it. And at least some of the new vocabulary items are just opposites of words we already knew; Láadan forms opposites of many words by simply adding the prefix “ra–” (NON).

áath . . . . . Door
ábed . . . . . Farm
ada . . . . . Laugh
Ána . . . . . Anna
Aranesha . . . . . Arkansas
Átheni . . . . . Anthony
áya . . . . . BeBeautiful
bal . . . . . Bread
belid . . . . . House
Bétheni . . . . . Bethany
bíi . . . . . DECL
bol . . . . . BeFleecyClouded
boshum . . . . . Cloud
bud . . . . . Clothing
dal . . . . . Thing
dathim . . . . . Needlework
-de . . . . . NARR
di . . . . . Speak
dibíi . . . . . Declare
dithemid . . . . . Cow
do . . . . . BeStrong
doól . . . . . AtLast
dóon . . . . . BeCorrect
doth . . . . . Follow
dozh . . . . . BeEasy
ede . . . . . Grain
edemid . . . . . Mouse
éeb . . . . . Juice
éesh . . . . . Sheep
éezh . . . . . Goat
Elízhabeth . . . . . Elizabeth
em . . . . . Yes
hal . . . . . Work
Halishóni . . . . . California
ham . . . . . BePresent
hathal . . . . . BeGoodTime
háya . . . . . BeBeautifulTime
héeya . . . . . BeAfraid
hena . . . . . BirthSib
Hérel . . . . . Carol
hesh . . . . . Grass
híya . . . . . BeSmall
hob . . . . . Butter
hothal . . . . . BeGoodPlace
hóya . . . . . BeBeautifulPlace
-hul . . . . . DEGextreme
i . . . . . And
id . . . . . AndThen
-id . . . . . MASC
ina . . . . . Sleep
izh . . . . . But
-izh . . . . . FEM
Láadan . . . . . Láadan
lal . . . . . Milk
lalom . . . . . Sing
laya . . . . . BeRed
le . . . . . I
len . . . . . We>5
leyi . . . . . BeBlue
lezh . . . . . We2-5
lith . . . . . Think
liyen . . . . . BeGreen
lom . . . . . Song
lóolo . . . . . BeSlow
lula . . . . . BePurple
Másha . . . . . Marsha
Máthu . . . . . Matthew
Máyel . . . . . Michael
Mázhareth . . . . . Margaret
me- . . . . . PL
meénan . . . . . BeSweet
Méri . . . . . Mary
mid . . . . . Creature
míi . . . . . BeAmazed
modi . . . . . BeUgly
muda . . . . . Pig
na- . . . . . BEGIN
ne . . . . . You1
née . . . . . BeAlien
nen . . . . . You>5
nezh . . . . . You2-5
omid . . . . . Horse
óoha . . . . . BeWeary
owa . . . . . BeWarm
ra . . . . . NEG
rahíya . . . . . BeLarge
rahowa . . . . . BeCold
rahu . . . . . BeClosed
ralóolo . . . . . BeQuick
rana . . . . . Beverage
rawith . . . . . Nobody
rohoro . . . . . Storm
róomath . . . . . Barn
rul . . . . . Cat
sháal . . . . . Day
shóod . . . . . BeBusy
shum . . . . . Air
Shuzhéth . . . . . Suzette
tháa . . . . . Thrive
thal . . . . . BeGood
tham . . . . . Circle
thée- . . . . . ABOUTto-
Therísha . . . . . Teresa
Thíben . . . . . Steven
thili . . . . . Fish
thom . . . . . Pillow
thosh . . . . . Sky
thu . . . . . Honey
thul . . . . . Parent
u . . . . . BeOpen
ud . . . . . Stone
wa . . . . . MYPERC
wáa . . . . . TRUSTED
wi . . . . . SELFEVID
wíi . . . . . BeAlive
Wílem . . . . . William
with . . . . . Person
withid . . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP
woth . . . . . Wisdom
yod . . . . . Eat
yom . . . . . BeSafe
yul . . . . . Wind
zháadin . . . . . Menopause

# Lesson 8
# Auxiliaries

## Time Auxiliaries

**[(Auxiliary) Verb (Neg) CP–S]**

ril
: Auxiliary: present

eril
: Auxiliary: past

aril
: Auxiliary: future

eríli
: Auxiliary: far past

aríli
: Auxiliary: far future

rilrili
: Auxiliary: hypothetical

wil
: Auxiliary: optative mood (desire): "would that...," "let there be...," "I wish....

When you need to indicate time in a sentence, put an auxiliary immediately before the verb. Auxiliaries never change their shape in any way, even if the verb itself is made plural.

Absent any auxiliary, present time is assumed. Subsequent to the occurrence of an auxiliary, in connected sentences, that time is assumed until another auxiliary occurs.

## Examples

Bíi hal ne wa.
: You work (implied present-time).

Bíi ril hal ne wa.
: You work now (explicit present-time).

Bíi eril hal ne wa.
: You worked.

Bíi aril hal ne wa.
: You will work.

Bíi eríli hal ne wa.
: Long ago, you worked.

Bíi aríli hal ne wa.
: In the far future, you will work.
: Some day, you will work.

Bíi rilrili hal ne wa.
: Let's suppose you worked....
: Perhaps you work....
: You might work....

Bíi wil hal ne wa.
: Would that you worked....
: If only you would work....
: I wish you would work....

Wil hal.
: Let there be work.

## Vocabulary

den
: to help

elash
: to play

íthi
: to be tall; to be high

líithi
: to be white

líithin
: to be grey

mazh
: car; automobile

ná–
: Prefix (verb): continue to VERB; keep on VERBing

rado
: to be weak [ra– (NON) + do (be strong)]

sha
: harmony

waá
: Evidence Word: believed to be false because the speaker mistrusts the source

"Wil sha" is the standard greeting in Láadan; it means "Let there be harmony." In speech and informal writing, a heartfelt wish or, as in this case, a greeting may appear without Type-of-Sentence Word or Evidence Word. This is perfectly acceptable because no one is going to be confused about the meaning.

"Aril" (Later) is the standard Láadan leave-taking.

## Exercises

**Translate the following into English.**

1 Bíi aríli dathim Elízhabeth wi.
E: _____

2 Bíi eril thal bal wo.
E: _____

3 Bíi aril ralóolohul mazh wa.
E: _____

4 Bíi eríli di withid wáa, "Bíi aril nahu thosh, id yom rawith wa."
E: _____

5 Bíi rilrili ina ra Máthu wo.
E: _____

6 Wil shóod.
E: _____

In #4, did you note in the final clause of the man's speech that "...yom rawith..." (no-one is safe) when spoken aloud sounds identical to "...yom ra with..." (a person is not safe)? This kind of ambiguity is common to human languages. Many mechanisms are available to clarify; one of those in Láadan would be to double the negative: "...yom ra rawith...." A single "ra" is all that's required in Láadan to make a sentence negative, and the "ra–" included in "rawith" suffices; however, it is not a grammatical error in Láadan to include an extra "ra" either for clarity or emphasis.

**Set the following in the tense indicated; translate into English before and after.**

7 Bíi aril tháa ábed wa.
past
E: _____
L: _____
E: _____

8 Bíi eril dozh zháadin wa.
optative
E: _____
L: _____
E: _____

9 Bíi rilrili shóod ra Hérel wo.
far future
E: _____
L: _____
E: _____

10 Bíi melaya áath wi.
hypothetical
E: _____
L: _____
E: _____

11 Bíi aril melalom thul wáa.
far past
E: _____
L: _____
E: _____

12 Bíi mehóoha omid waá.
future
E: _____
L: _____
E: _____

Notice, in #7 (and in #3 above): the Evidence Word "wa" (according to my own perception) used regarding a future event. In most cases, a human speaker cannot have perceived what will happen in the future; in such a case "wa" would be understood to mean "according to my expectation;" expectation is a perception, albeit an internal one.

**Translate the following into Láadan.**

13 The mice ate, long ago.
L: _____

14 The grain will be green.
L: _____

15 A stone clearly might be beautiful.
L: _____

16 Suzette was right; the cat was afraid.
L: _____

17 The beverage might not be hot.
L: _____

18 Let there be wisdom!
L: _____

## Answers

1

Elizabeth will needlework in the far future, obviously.

2

I suppose the bread was good.

3

The car will be extremely quick.

4

I'm told that long ago a man said, "The sky will begin to open, and then no-one will be safe."

5

Matthew might not sleep, I suppose.

6

Let there be busy-ness.

7

The farm will thrive.
Bíi eril tháa ábed wa.
The farm thrived.

8

Menopausing was easy, in my experience.
Bíi wil dozh zháadin wa.
Would that menopausing be easy.

9

I suppose Carol may not be busy.
Bíi aríli shóod ra Hérel wo.
I suppose Carol will, long hence, not be busy.

10

Of course the doors are red.
Bíi rilrili melaya áath wi.
Of course the doors may be red.

11

The parents will sing.
Bíi eríli melalom thul wa.
Long ago, the parents sang.

12

I'm in some doubt that the horses are weary.
Bíi aril mehóoha omid waá.
I'm in some doubt that the horses will be weary.

13

Bíi eríli meyod edemid wáa.

14

Bíi aril liyen ede wa.

15

Bíi rilrili áya ud wi.

16

Bíi eril dóon Shuzhéth wa; héeya rul.

17

Bíi rilrili owa ra rana wa.

18

Wil woth!

# Lesson 9
# Verb Complexes

## Promises

Bé
    Type-of-Sentence Word: Promise

Up until this point, we've only seen "bíi" the Type-of-Sentence word introducing declarative sentences—ordinary statements. We now have a second: "bé," which introduces a promise. Similarly to Evidence Words, when making a series of connected sentences that would all use the same Type-of-Sentence word, it need not be repeated for each sentence—unless for emphasis.

Along with the Type-of-Sentence word, "bé" (said as a promise), we also get a verb, "dibé" (to promise), which is an entirely appropriate verb to include in our vocabulary for this lesson. Of course "dibé" is also a perfectly fine noun, meaning "a/the promise."

When Suzette Haden Elgin created Láadan, she created a word "bédi" (promise); the second generation developing Láadan, as part of a systematic approach to Type-of-Sentence communication verbs, considers that word as obsolete, replaced with "dibé." This allows the application of the Mood Suffixes to the Type-of-Sentence part of the speech verb. We won't be using "bédi" in these lessons, but you may want to recognize it when you see it.

## Examples

Bíi aril hal le wa.
    I will work.
Bé aril hal le wa.
    I will work (a promise).

Bíi ril hal le wa.
    I work.
Bé ril hal le wa.
    I work (a sworn statement).

Bíi eril hal le wa.
    I worked.
Bé eril hal le wa.
    I worked (a sworn statement).

Note that in standard English a promise always refers to the future—except that a small child who has not internalized this rule may say something to the effect of "I promise I didn't break the dish!" to mean that she is stating on her honor that someone else must have been to blame. This usage is an error in English, but is perfectly normative in Láadan. A "promise" made referring to present or past events simply means that the speaker is making the statement under oath.

## Verb Complexes

**[(Aux) Verb Complex (Neg) CP–S]**

dom
    to remember; remembering
dush
    to have to; to be obligated; must

néde
    to want
nédeshub
    to intend; intention
nime
    to will; to be willing; willingness

thad
    to be able; ability
them
    to need; need
ul
    to hope; hope

The sequence "to want + to VERB" in Láadan forms a single unit called a Verb Complex, which is used just like an ordinary verb. The auxiliary goes before it, the negative follows it, and nothing can go between its two parts. Since two verbs are used, both must be marked plural if either is.

Linguistic note: The underlying form here is that of an embedded sentence whose subject is the same as the subject of the sentence as a whole. An example of this would be the sentence "I want to help you." Its underlying structure is the sentence "I want [I help you]," with "I help you" as the embedded sentence. It is common practice in such cases among human languages to drop the duplicate subject of the embedded sentence. In English we usually substitute "to" in that place; in Láadan we treat the two verbs as a Verb Complex. We will address other types of embedded sentences in Láadan in other lessons.

There are many verbs in addition to "néde" (to want) that can become the first element in a Verb Complex; some of these form the bulk of our vocabulary for this lesson.

## Examples

Bíi dush le wa.
I have to.
Bíi di le wa.
I speak.
Bíi dush di le wa.
I have to speak.

Bíi aril methad lezh wa.
We will be able.
Bíi aril medathim lezh wa.
We will needlework.
Bíi aril methad medathim lezh wa.
We will be able to needlework.

Notice that the Auxiliary marking time applies equally to both verbs in the Verb Complex. If we need to put different times on the two verbs, a different type of embedding would be required. We will study the other types of embedding in future lessons.

Bíi rilrili dibé ne wa.
You might promise.
Bíi rilrili dibé ra ne wa.
You might not promise.
Bíi rilrili yod ne wa.
You might eat.
Bíi rilrili yod ra ne wa.
You might not eat.
Bíi rilrili dibé yod ne wa.
You might promise to eat.
Bíi rilrili dibé yod ra ne wa.
You might not promise to eat.
You might promise not to eat.
You might not promise not to eat.

Notice that the Verb Complex structure in the negative does not allow the speaker to disambiguate whether the negative applies to the first or second verb. There are other types of embedding that will; we will study them in future lessons.

Bíi eril lalom le wa.
I sang.
Bíi eril néde lalom le wa.
I wanted to sing.
Bíi eril nalalom le wa.
I began to sing.

## Vocabulary

be
he/she/it (third person pronoun, not gender-marked, singular)
du–
Prefix (verb): try to VERB

Note that "be," the third person pronoun, is not gender-marked. This means that it does not carry the meaning of "he" (marked as male) or "she" (marked as female); neither is it the neuter "it," (marked as *neither* male *nor* female). Just as with "with" (person), you can specify that a given pronoun refers to a female or a male by use of the suffixes "–izh" (female) or "–id" (male); thus "behizh" and "behid" (remember the "h" to separate the vowels) would mean "she" (explicitly female) and "he" (explicitly male), respectively. Because Láadan's native gender-neutrality can be difficult to render in English, we sometimes resort to "X" to translate the problematic "be;" more often, we supply a gender based on context.

And, as may by this time go without saying, along with "be" (X, singular) come "bezh" (X, few-to-several: 2 to 5) and "ben" (X, many: more than 5). The gender suffix, if used, would be attached to the already-formed plural: bezhizh, bezhid, benizh, benid. No "h" need be inserted in these forms, as the plural forms already end in consonants.

Note that the prefix "du–" (try to VERB) seems in the English to be the first element of a Verb Complex. In Láadan, however, it is just another prefix that can be used to modify any verb. Others we've seen of this type include "na–" (begin to VERB) and "ná–" (continue VERBing).

## Exercises

**Translate the following into English.**

1 Bíi eril néde lalom Therísha wa.
E: _____
2 Bíi aril mehul medi withizh wáa.
E: _____
3 Bíi aríli medom mehal ra Thíben waá.
E: _____
4 Bíi ril methem mehina lezh wa.
E: _____
5 Bíi eríli héeya yod éesh wáa.
E: _____
6 Bé menédeshub meyom lezh wa.
E: _____

**Transform the following into Verb Complex form & translate into Láadan.**

7 William promised [William follow].
E: _____
L: _____
8 Would that Margaret be able [Margaret be strong].
E: _____
L: _____
9 The horses are willing [the horses be quick].
E: _____
L: _____
10 Anthony may not have to [Anthony be warm].
E: _____
L: _____
11 Long ago, Elizabeth hoped [Elizabeth laugh].
E: _____
L: _____
12 Nobody needs [nobody be busy].
E: _____
L: _____

**Translate the following into Láadan.**

13 I will remember to think (a promise).
L: _____
14 Of course mice are afraid to be slow.
L: _____
15 May the parents intend to be good.
L: _____
16 Anna will not be willing to be cold.
L: _____
17 Suzette and Marsha don't want to be correct.
L: _____
18 The cow long ago began to be large.
L: _____

Did you notice that #18 is a "trick question?" It doesn't actually involve a Verb Complex. Instead we have a prefix to impart a meaning that might be mistaken for a Verb Complex.

## Answers

1
Theresa wanted to sing.

2
A woman will hope to speak.

3
Steven will, long hence, not remember to work—I'm told, but I doubt it.

4
We-few need to sleep.

5
A sheep was, long ago, afraid to eat, I'm told.

6
We-few intend to be safe (a promise).

7
William promised to follow.
Bíi eril dibé doth Wílem wáa.

8
Would that Margaret be able to be strong.
Bíi wil thad do Mázhareth wa.

9
The horses are willing to be quick.
Bíi ril menime meralóolo omid wo.

10
Anthony may not have to be warm.
Bíi rilrili dush owa ra Átheni wi.

11
Long ago, Elizabeth hoped to laugh.
Bíi eríli ul ada Elízhabeth wáa.

12
Nobody needs to be busy.
Bíi them shóod rawith wa.

13
Bé aril dom lith le wa.

14
Bíi mehéeya melóolo edemid wi.

15
Bíi wil menédeshub methal thul wa.

16
Bíi aril nime rahowa ra Ána wáa.

17
Bíi ril menéde medóon ra Shuzhéth i Másha wa.

18
Bíi eríli narahíya dithemid wáa.

# Lesson 10
# Vocabulary Practice 2

## Sciences and Scientists

–á
: Suffix (any): one who does or makes; doer of; maker of

e–
: Prefix (any): science of

We are introducing two new affixes. "Affix" is a generic term for prefixes (added to the beginning of words) and suffixes (added to the end of words). The term "affix" also includes infixes (added into the middle of words), which English doesn't use but Láadan does somewhat.

The prefix "e–" means "science of" and is similar in meaning to the English suffix "–ology." The suffix "–á" means "doer" or "one who…" and is rather like the English suffixes "–er" and "–ist." You can form many useful words with the suffix "–á" and the prefix "e–". For example, you can begin with "shon," the word meaning "peace;" "shoná" means "peacemaker," "eshon" means "peace science," and "eshoná" would then be "peace scientist." Similarly, from "om," "to teach," we have "omá," "teacher" and "ehom," "education" and "ehomá;" this last refers to a specialist in education who is not herself necessarily a teacher.

## Vocabulary

amedara
: to dance

ash
: star

babí
: bird

benem
: to stay

déela
: garden

dem
: window

héena
: sibling-of-the-heart [hena (birth-sibling)]

ho–
: Prefix (relation-word): one generation removed (GRAND)

hothul
: grandparent [ho– (GRAND) + thul (parent)]

lan
: friend

lanemid
: dog [lan (friend) + mid (creature)]

om
: to teach

onida
: family

oshóana
: to menstruate

rathal
: to be bad [ra– (NON) + thal (good)]

ro
: weather

shon
: peace

urahu
: gate [u (open) + rahu (closed)]

wam
: to be still; to be calm

yu
: fruit

Here you'll notice some more "constructed" words: lanemid, rathal, urahu. Previously we've seen "boshum" (cloud) [bo (mountain) + shum (air)], "rahíya" (be large) [ra– (NON) + híya (be small)], and "rahu" (be closed) [ra– (NON) + u (be open)], among others. Láadan creates new words easily by the process of adding words and meaningful word-parts (linguists call these meaningful word-parts "morphemes") together.

## Examples

Bíi thal ro wa.
: The weather is good.

Bíi thal ra ro wa.
: The weather is not good.

Bíi rathal ro wa.
: The weather is bad.

Bíi rathal ra ro wa.
: The weather is not bad.

## Exercises

**Translate the following into English.**

1 Bíi liyen i tháa hesh wi.
E: _____

2 Bíi aril medo i mehowa belid wo.
E: _____

3 Bíi eríli rahíya ra ábed wa; ril híya ra be.
E: _____

4 Bíi ril medoth ra hothul wa.
E: _____

5 Bíi wil ralóolo i leyi mazh wa.
E: _____

6 Bíi rilrili medi, melalom, i mehada lan waá.
E: _____

7 Bé aril nime rathal ra eshoná wa.
E: _____

8 Bíi aril methem mehina lanemid wi, izh ril menéde ra wa.
E: _____

9 Bé ril nédeshub amedara le wa.
E: _____

10 Bíi eril mehéeya mewam thili wáa.
E: _____

In the second clause of #8, did you notice that the full Verb Complex is not given, since the second verb would be the same as that in the first clause? This is because all human languages resist repeating identical information in rapid succession—which is why we have Verb Complexes in the first place. As shown here, we use the first verb (the one that's different) and omit the second (that's the same).

**Translate the following into Láadan.**

In some of these sentences, I've provided English phrases that suggest Evidence Words; in others you'll need to supply them; experiment with the meanings the various Evidence Words add to the Láadan that the provided English sentence is simply missing.

11 I swear the window is not open.
L: _____

12 The doors are not red.
L: _____

13 The family is busy.
L: _____

14 The stars are beautiful.
L: _____

15 I promise the garden will be good and beautiful.
L: _____

16 Animals do not needlework, obviously.
L: _____

17 The alien hopes to be safe at last.
L: _____

18 I doubt the farmers promised to be correct.
L: _____

19 A worker clearly must not be slow.
L: _____

20 I suppose the peacemakers did not remember to eat.
L: _____

Did you remember to use the place-specific verbs in #15?

How did you do forming the word for "alien" in #17? We know "née" (to be alien); "an alien" is an individual who "is alien." We'd simply apply the "agentive suffix," "–á," and we have "néehá," (remember the "h" to separate the vowels) the Láadan word for "alien."

Did you have any trouble forming the word for "farmer" in #18? We know "ábed," the word for "farm;" all we need do is add "–á," and we have "ábedá," the word for "farmer."

By now you had no trouble forming the word for "worker" in #19. We know "hal," the word for "to work;" all we need do is add "–á," and we have "halá," the word for "worker."

## Answers

1. Clearly, the grass is green and thriving.
2. I’m guessing the houses will be strong and warm.
3. Long ago the farm was not large; now it’s not small.
4. The grandparents are not following.
5. Would that the car be quick and blue.
6. I doubt that the friends might talk, sing, and laugh.
7. I promise the peace-scientist will not be willing to be bad.
8. The dogs will need to sleep, obviously, but right now they don’t want to.
9. I swear I intend to dance.
10. I understand the fish were afraid to be still.
11. Bé u ra dem wa.
12. Bíi melaya ra áath wáa.
13. Bíi shóod onida wa.
14. Bíi meháya ash wi.
15. Bé aril hothal i hóya déela wa.
16. Bíi medathim ra mid wi.
17. Bíi ril ul yom néehá doól wáa.
18. Bíi eril medibé medóon ábedá waá.
19. Bíi dush lóolo ra halá wi.
20. Bíi eril medom meyod ra shoná wo.

-á . . . . . DOER
áath . . . . . Door
ábed . . . . . Farm
ábedá . . . . . Farmer
ada . . . . . Laugh
amedara . . . . . Dance
Ána . . . . . Anna
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
Átheni . . . . . Anthony
áya . . . . . BeBeautiful
babí . . . . . Bird
bal . . . . . Bread
be . . . . . X1
bé . . . . . PROMISE
belid . . . . . House
ben . . . . . X>5
benem . . . . . Stay
Bétheni . . . . . Bethany
bezh . . . . . X2-5
bíi . . . . . DECL
bol . . . . . BeFleecyClouded
boshum . . . . . Cloud
bud . . . . . Clothing
dal . . . . . Thing
dathim . . . . . Needlework
-de . . . . . NARR
déela . . . . . Garden
dem . . . . . Window
den . . . . . Help
di . . . . . Speak
dibé . . . . . Promise
dibíi . . . . . Declare
dithemid . . . . . Cow
do . . . . . BeStrong
dom . . . . . Remember
doól . . . . . AtLast
dóon . . . . . BeCorrect
doth . . . . . Follow
dozh . . . . . BeEasy
du- . . . . . TRYto
dush . . . . . Must
e- . . . . . SCIof
ede . . . . . Grain
edemid . . . . . Mouse
éeb . . . . . Juice
éesh . . . . . Sheep
éezh . . . . . Goat
ehom . . . . . Education
ehomá . . . . . EdSpecialist
elash . . . . . Play
Elízhabeth . . . . . Elizabeth
em . . . . . Yes
eril . . . . . PAST
eríli . . . . . FARPAST
eshon . . . . . PeaceScience
eshoná . . . . . PeaceScientist
hal . . . . . Work
halá . . . . . Worker
Halishóni . . . . . California
ham . . . . . BePresent
hathal . . . . . BeGoodTime
háya . . . . . BeBeautifulTime
héena . . . . . HeartSib
héeya . . . . . BeAfraid
hena . . . . . BirthSib
Hérel . . . . . Carol
hesh . . . . . Grass
híya . . . . . BeSmall
ho- . . . . . GRAND
hob . . . . . Butter
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
-hul . . . . . DEGextreme
i . . . . . And
id . . . . . AndThen
-id . . . . . MASC
ina . . . . . Sleep
íthi . . . . . BeHigh
izh . . . . . But
-izh . . . . . FEM
Láadan . . . . . Láadan
lal . . . . . Milk
lalom . . . . . Sing
lan . . . . . Friend
lanemid . . . . . Dog
laya . . . . . BeRed
le . . . . . I
len . . . . . We>5
leyi . . . . . BeBlue
lezh . . . . . We2-5
líithi . . . . . BeWhite
líithin . . . . . BeGray
lith . . . . . Think
liyen . . . . . BeGreen
lom . . . . . Song
lóolo . . . . . BeSlow
lula . . . . . BePurple
Másha . . . . . Marsha
Máthu . . . . . Matthew
Máyel . . . . . Michael
mazh . . . . . Car
Mázhareth . . . . . Margaret
me- . . . . . PL
meénan . . . . . BeSweet
Méri . . . . . Mary
mid . . . . . Creature
míi . . . . . BeAmazed
modi . . . . . BeUgly
muda . . . . . Pig
na- . . . . . BEGIN
ná- . . . . . CONT
ne . . . . . You1
néde . . . . . Want
nédeshub . . . . . Intention
née . . . . . BeAlien
néehá . . . . . Alien
nen . . . . . You>5
nezh . . . . . You2-5
nime . . . . . BeWilling
om . . . . . Teach
omá . . . . . Teacher
omid . . . . . Horse
onida . . . . . Family
óoha . . . . . BeWeary
oshóana . . . . . Menstruate
owa . . . . . BeWarm
ra . . . . . NEG
rado . . . . . BeWeak
rahíya . . . . . BeLarge
rahowa . . . . . BeCold
rahu . . . . . BeClosed
ralóolo . . . . . BeQuick
rana . . . . . Beverage
rathal . . . . . BeBad
rawith . . . . . Nobody
ril . . . . . PRES
rilrili . . . . . HYPOTH
ro . . . . . Weather
rohoro . . . . . Storm
róomath . . . . . Barn
rul . . . . . Cat
sha . . . . . Harmony
sháal . . . . . Day
shon . . . . . Peace
shoná . . . . . Peacemaker
shóod . . . . . BeBusy
shum . . . . . Air
Shuzhéth . . . . . Suzette
tháa . . . . . Thrive
thad . . . . . BeAble
thal . . . . . BeGood
tham . . . . . Circle
thée- . . . . . ABOUTto-
them . . . . . Need
Therísha . . . . . Teresa
Thíben . . . . . Steven
thili . . . . . Fish
thom . . . . . Pillow
thosh . . . . . Sky
thu . . . . . Honey
thul . . . . . Parent
u . . . . . BeOpen
ud . . . . . Stone
ul . . . . . Hope
urahu . . . . . Gate
wa . . . . . MYPERC
waá . . . . . UNTRUSTED
wáa . . . . . TRUSTED
wam . . . . . BeStill
wi . . . . . SELFEVID
wíi . . . . . BeAlive
wil . . . . . OPTV
Wil_sha . . . . . Greeting
Wílem . . . . . William
with . . . . . Person
withid . . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP
woth . . . . . Wisdom
yod . . . . . Eat
yom . . . . . BeSafe
yu . . . . . Fruit
yul . . . . . Wind
zháadin . . . . . Menopause

# Lesson 11
# Yes/No Questions

## Yes/No Questions

**[(Aux) Verb (Neg) CP–S]**

Báa
Type-of-Sentence Word: interrogative

You'll notice that the sentence word-order is exactly the same for asking a question as for making a statement. There are two main differences. The first is that instead of starting the sentence with "Bíi," we begin with "Báa," the interrogative Type-of-Sentence Word. The second is that we're asking for information rather than providing information for which we would provide evidence. Therefore, we wouldn't use an Evidence Word at the end of a question.

As we have discussed before, once the Type-of-Sentence Word is established, it need not be repeated in connected sentences. We now have three Type-of-Sentence Words; when the Type-of- Sentence Word changes (among "statement," "promise," and "question"), the new one must be given. Where the Type-of-Sentence Word does not change from sentence to connected sentence, it may be omitted after the first sentence.

One further note about questions in Láadan: in English we employ a rising tone at the end of a question. This raised tone is not employed in Láadan; in fact, it might very well confuse the meaning of the word at the end of the question since some Láadan words only vary by the tone on the last syllable.

With the addition of "báa," we also gain a new verb: "dibáa" (to question; to ask). "Dibáa" asks a question; to "ask for" something would involve a different Type-of-Sentence word. Of course, "dibáa" can be used as a noun, in which case it would mean "a/the question."

## Examples

Bíi tháa ne wa.
You thrive.
Báa tháa ne?
Do you thrive? Are you well?

"Báa tháa ne?" is also the standard conversation-opener, "How are you?"

Bíi laya bal waá.
The bread is red (I hear, but I don't believe it).
Báa laya bal?
Is the bread red?
Bíi liyen ra dala wi.
The plant is clearly not green.
Báa liyen ra dala?
Isn't the plant green?

Bíi néde thal withizh wo.
I suppose the woman wants to be good.
Báa néde thal withizh?
Does the woman want to be good?
Bíi eril menédeshub mehamedara omá wáa.
The teachers did not intend to dance.
Báa eril menédeshub mehamedara omá?
Did the teachers intend to dance?

## Vocabulary

balin
: to be old (of persons or animals; rarely of inanimates to mean "antique")

bun
: to be new (of inanimates; sometimes of persons who are "new" to a role or position)

dala
: plant, any growing thing

lawida
: to be pregnant

loyo
: to be black

oób
: to jump

shane
: to be downy; to be furry

sho
: to be heavy

yem
: to be sour (flavor)

zho
: sound

## Exercises

**Translate the following into English.**

1 Báa shane mid?
E: _____

2 Báa aril mehóoha ra thulid?
E: _____

3 Báa eril nime hal be?
E: _____

4 Báa aril héeya balin ra déelahá?
E: _____

5 Báa ril medibé medibáa ehomá?
E: _____

6 Báa rilrili methad mehina ra Bétheni?
E: _____

Did the word "thulid" in #2 give you any difficulty? We know "thul" (parent); we also know "–id" (MASC). This suffix applied to this noun would give the meaning "male parent" or "father." Of course, this sentence is plural, so "thulid" here would be translated "fathers." "Thulid" also suggests "thulizh" (mother) [thul (parent) + –izh (FEM)].

How did you do understanding the word "déelahá" in #4? Its components are "déela" (garden) and "–á" (doer/maker). Together, these components give the meaning "gardener."

**Transform the following into questions; translate into English before and after.**

7 Bé ril wíi edemid wa.
E: _____
L: _____
E: _____

8 Bíi eríli mehu áath i dem wáa.
E: _____
L: _____
E: _____

9 Bíi rahíya i sho dithemid wi.
E: _____
L: _____
E: _____

10 Bíi aril dush bun belid wa.
E: _____
L: _____
E: _____

11 Bé eril methem mehoób omid wa.
E: _____
L: _____
E: _____

12 Bíi ril nime lawida ra ábedá wáa.
E: _____
L: _____
E: _____

**Translate the following into Láadan.**

13 Is the pillow old?
L: _____

14 Were the rocks black?
L: _____

15 Won't the fruit be sour?
L: _____

16 Might the mother hope to menopause?
L: _____

17 Didn't the grandparents remember to eat?
L: _____

18 Did the workers begin to laugh?
L: _____

In #13, you might be tempted to use the verb "balin" (old, of animates). The pillow in this sentence doesn't qualify (unless it's an antique—a state not declared for it here). Instead, we need to use "rabun" (old, of inanimates) [ra– (NON) + bun (new, of inanimates)]. This means "old"—but a very different "old" than "balin." "Balin" refers to people or animals that are honored for having survived a long time. "Rabun" refers instead to objects or things that are no longer new—with the implication that they may be worn out or outmoded. English uses the same word "old" for both concepts. The words we use tend to channel the things we think; so, having only the one word, it becomes more difficult to distinguish the two concepts. This leads to much suffering by our elders as well as much squandering of the skills and wisdom they have accrued over their long lives— which might otherwise benefit us all.

English does much better with "young" versus "new" ("rabalin" versus "bun"). There is no conflation here to muddle our thinking—which also gives us the entree to disambiguating the various meanings of "old."

Did you notice that #18 is a "trick question?" It doesn't actually involve a Verb Complex. Instead we have a verb that uses a prefix to impart one of those meanings that might be mistaken for Verb Complexes. Also note that "me–," the plural prefix, is added subsequent to all other prefixes, with the result that it appears at the very beginning of the word.

## Answers

1
Is the creature furry?

2
Won't the fathers be weary?

3
Was s/he willing to work?

4
Won't the gardener be afraid to be old?

5
Do the education-specialists promise to ask?

6
Might Bethany not be able to sleep?

7
I swear the mouse is alive.
Báa ril wíi edemid?
Is the mouse alive?

8
I understand the door and the window, long ago, were open.
Báa eríli mehu áath i dem?
Were the door and the window open, long ago?

9
Clearly, the cow is large and heavy.
Báa rahíya i sho dithemid?
Is the cow large and heavy?

10
The house will have to be new.
Báa aril dush bun belid?
Will the house have to be new?

11
Upon my oath, the horses needed to jump.
Báa methem mehóob omid?
Did the horses need to jump?

12
I understand the farmer is not willing to be pregnant.
Báa ril nime lawida ra ábedá?
Is the farmer not willing to be pregnant?

13
Báa rabun thom?

14
Báa eril meloyo ud?

15
Báa aril yem ra yu?

16
Báa rilrili ul zháadin thulizh?

17
Báa eril medom meyod hothul?

18
Báa eril menahada halá?

# Lesson 12
# "Wh" Questions

## "Wh"-Questions

**[(Aux) Verb (Neg) CP–S]**

bebáa
interrogative pronoun

The subject of the lesson is Wh-questions (a very English term that owes its form to the fact that most English question words start with "wh"), questions that cannot be answered with "yes" or "no." They are very simply formed in Láadan, but look so different from their English counterparts that they are likely to be awkward for English speakers at first.

In the interrogative pronoun, the interrogative "báa" is attached to the pronoun "be." Since "bebáa" (who/what) is a pronoun, it also has plural forms "bebáazh" (who/what, few/several) and "bebáan" (who/what, many). These plural forms will be used less often than the singular— only when the questioner has reason to expect that more than one thing will satisfy her query. Plurality in an interrogative pronoun may seem foreign to English speakers, but it does provide additional opportunities to mark the plural—such opportunities being relatively rare in Láadan.

Additionally, if the speaker wishes to limit her query to persons or animals of only one gender, it is perfectly feasible to incorporate one of the gender suffixes: bebáahizh (who/what, single, female); bebáahid (who/what, single, male); bebáazhizh (who/what, few/several, all female); bebáazhid (who/what, few/several, all male); bebáanizh (who/what, many, all female); bebáanid (who/what, many, all male). Of course, the plural gendered forms are limiting the entire group that would answer the question to the gender specified; if the speaker wished to include both genders, she would not use a gender suffix to limit her question.

Formally, all questions begin with "Báa." Less formally, since we have a form of the word "báa" embedded in the interrogative pronoun, "bebáa," there can be no confusion that it's a question being posed; therefore, in casual speech and writing we can omit the initial "Báa."

## Examples

Bíi thal shon wa.
Peace is good.
Báa thal shon?
Is peace good?
Báa thal bebáa?
Who/what is good?
Thal bebáa?
Who's/what's good?

Bíi néde om with wáa.
The person wants to teach.
Báa néde om with?
Does the person want to teach?
Báa néde om bebáa?
Who/what wants to teach?
Néde om bebáa?
Who/what wants to teach?

Bíi meháya withizh wa.
The women are beautiful.
Báa meháya withizh?
Are the women beautiful?
Báa meháya bebáazh?
Who/what (few/several) are beautiful?
Meháya bebáazh?
Who're/what're (few/several) beautiful?
Báa meháya bebáan?
Who/what (many) are beautiful?
Meháya bebáan?
Who're/what're (many) beautiful?

Bíi eril u ra áath wi.
The door clearly was not open.
Báa eril u ra áath?
Wasn't the door open?
Báa eril u ra bebáa?
What/who wasn't open?
Eril u ra bebáa?
Who/what wasn't open?

## Vocabulary

aba
: to be fragrant

bo
: mountain

dan
: language

dim
: container

dizh
: kettle

esh
: boat

im
: to travel

léli
: to be yellow

mahina
: flower

othel
: to be blessed

## Exercises

**Translate the following into English.**

1 Báa ril othel bebáa?
E: _____

2 Báa aril mehamedara bebáan?
E: _____

3 Báa eríli dudoth ra bebáa?
E: _____

4 Báa eril medi i menahada bebáazh?
E: _____

5 Báa rilrili nime míi bebáa?
E: _____

6 Báa aril medush mehal bebáan?
E: _____

**Transform the following into "Wh"-questions. Translate into English before and after the transformation.**

7 Bíi aril dathim shoná wo.
E: _____
L: _____
E: _____

8 Bé eril balin déelahá wa.
E: _____
L: _____
E: _____

9 Bíi ril merahíya ra dim wáa.
E: _____
L: _____
E: _____

10 Bíi híya i shane edemid wi.
E: _____
L: _____
E: _____

11 Bíi eril héeya lawida amedarahá wáa.
E: _____
L: _____
E: _____

12 Bé aril methad melalom belidá wa.
E: _____
L: _____
E: _____

Did the word "amedarahá" in #11 give you any trouble? From "amedara" (to dance) and "–á" (doer/maker), it means "dancer." One note: "aá" *is* an allowed vowel combination in Láadan *within* a word or word-part; in fact we've seen it in the Evidence word "waá." However, in this case, the "a" comes from "amedara" (dance) and the "á" from "–á" (DOER)—*separate* words/word-parts—so we do have to separate them with an "h."

It's perfectly understandable if the word "belidá" in #12 was difficult; it's not the most transparent formation. "Belidá" comes from "belid" (house) and "–á" (doer/maker); a "maker of houses" is a "carpenter."

**Translate the following questions into Láadan. Then answer each question in Láadan with the supplied word and translate your answer into English.**

13 What may be extremely hot?
kettle
L: _____
L: _____
E: _____

14 What (few/several) are beautiful(place)?
mountain
L: _____
L: _____
E: _____

15 What (many) aren't alien?
languages
L: _____
L: _____
E: _____

16 What is yellow and fragrant?
flower
L: _____
L: _____
E: _____

17 Who intended to be good?
grandparent
L: _____
L: _____
E: _____

18 Who (few/several) promised to remember?
peace-scientist
L: _____
L: _____
E: _____

In #18, we see a verb, "dom" (to remember), that we've only ever seen as the first element of a Verb Complex (what in English we've been taught to call a "helping verb") used as the second verb (as the main verb in the sentence). It's important to remember that all verbs—even those we're used to seeing as "helping verbs"—can be used in this way.

## Answers

1
Who/what is blessed?

2
Who (many) will dance?

3
Who, long ago, didn't try to follow?

4
Who (few/several) spoke and began to laugh?

5
Who might be willing to be amazed?

6
Who (many) will have to work?

7
I suppose the peacemaker will needlework.
Báa aril dathim shoná?
Will the peacemaker needlework?

8
Upon my oath, the gardener was old.
Báa eril balin déelahá?
Was the gardener old?

9
I understand the containers are not large.
Báa ril merahíya ra dim?
Aren't the containers large?

10
A mouse is small and furry, of course.
Báa híya i shane bebáa?
What is small and furry?

11
The dancer was afraid to be pregnant, I understand.
Báa eril héeya lawida amedarahá?
Was the dancer afraid to be pregnant?

12
I promise the carpenters will be able to sing.
Báa aril methad melalom belidá?
Will the carpenters be able to sing?

13
Báa rilrili owahul bebáa?
Bíi rilrili owahul dizh wo.
I suppose the kettle may be extremely hot.

14
Báa ril mehóya bebáazh?
Bíi ril mehóya bo wa.
The mountains are beautiful(place).

15
Báa ril menée ra bebáan?
Bíi ril menée ra dan wáa.
I understand the languages are not alien.

16
Báa aril léli i aba bebáa?
Bíi aril léli i aba mahina wi.
A flower is yellow and fragrant, clearly.

17
Báa eril nédeshub thal bebáa?
Bíi eril nédeshub thal hothul wáa.
I understand the grandparent intended to be good.

18
Báa eril dibé dom bebáa?
Bíi eril dibé dom eshoná wa.
The peace-scientist promised to remember.

# Lesson 13
# Translation 2

## Demonstratives

hi
    demonstrative pronoun (this, that)

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

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

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

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

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

## Life-Stages

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

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

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

## Vocabulary

berídan
: aunt/uncle

edin
: cousin

háawith
: child

hoberídan
: great-aunt/great-uncle [ho– (GRAND) + berídan (aunt/uncle)]

hoshem
: grandchild [ho– (GRAND) + shem (offspring)]

hosherídan
: grand-niece/grand-nephew [ho– (GRAND) + sherídan (niece/nephew)]

sháad
: to come; to go

shem
: offspring

sherídan
: niece/nephew

thé–
: Prefix (verb): about to VERB, any minute

then
: to break

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

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

## Láadan Text

Bíi medi omá i háawith wa.

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

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

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

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

Id mehada háawith i omá wa.

## Your English Translation

Bíi medi omá i háawith wa.

E: _____

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

E: _____

_____

_____

_____

_____

_____

_____

_____

_____

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

E: _____

_____

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

E: _____

_____

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

E: _____

_____

_____

Id mehada háawith i omá wa.

E: _____

## My English Translation with Morpheme-by-Morpheme Analysis

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

Bíi medi omá i háawith wa.

| | | | | |
|---|---|---|---|---|
| Bíi | omá | i | háawith | wa. |
| DECL | TEACH + DOER = TEACHER | AND | CHILD + PERSON = CHILD | MYPERC |
| medi | | | | |
| PL + SPEAK | | | | |

The teacher and a child are speaking.

---

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

| | | | | |
|---|---|---|---|---|
| Bíi | i | shem | ro; | rul, |
| DECL | AND | OFFSPRING | WEATHER | CAT |
| di | zháawith. | i | wam | i |
| SAY | SENIOR + PERSON | AND | BESTILL | AND |
| omá | Meham | sherídan; | shum. | ada |
| TEACHER | PL + BEPRESENT | NIECE/NEPHEW | AIR | LAUGH |
| wa, | hena | meham | Mezho | yáawithizh. |
| MYPERC | BIRTHSIB | PL + BEPRESENT | PL + SOUND | TEEN + (PERSON + FEM = WOMAN) = TEENWOMAN |
| "Bíide | i | hoshem | babí, | |
| DECL + NARR | AND | GRAND + OFFSPRING = GRANDDAUGHTER/ GRANDSON | BIRD | |
| ham | edin; | | i | Nime |
| BEPRESENT | COUSIN | | AND | BEWILLING |
| onida | meham | i | áya | benem |
| FAMILY | PL + BEPRESENT | AND | BEBEAUTIFUL | STAY |
| wo; | thul | hosherídan. | zho | ra |
| MADEUP | PARENT | GRAND + NIECE/NEPHEW = GREATNIECE/ GREATNEPHEW | SOUND | NEG |
| rahíyahul | i | | hi. | omid; |
| (NON + BESMALL = BELARGE) + DEGEXTRME | AND | | DEMO1 | HORSE |
| onida | berídan; | Mehal | Tháa | dunasháad |
| FAMILY | AUNT/UNCLE | PL + WORK | THRIVE | TRYTO + (BEGIN + COMEGO = DEPART) |
| hi. | meham | with | hesh. | be. |
| DEMO1 | PL + BEPRESENT | PERSON | GRASS | X1 |
| Meham | hothul | hin, | Meliyen | Rado |
| PL + BEPRESENT | GRAND + PARENT = GRANDPARENT | DEMO>5 | PL + BEGREEN | NON + BESTRONG = BEWEAK |
| áwith, | i | i | dala, | zháawith; |
| INFANT + PERSON | AND | AND | PLANT | SENIOR + PERSON |
| háawith, | hoberídan; | tháa | i | thénasháad |
| CHILD + PERSON | GRAND + AUNT/UNCLE = GREATAUNT/ GREATUNCLE | THRIVE | AND | ABOUTTO + DEPART |
| yáawith, | | déela. | mehaba | omid." |
| TEEN + PERSON | | GARDEN | PL + BEFRAGRANT | HORSE |
| sháawith, | meham | Thal | mahina. | |
| ADULT + PERSON | PL + BEPRESENT | BEGOOD | FLOWER | |
| | | | Mehelash | |
| | | | PL + PLAY | |

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

---

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

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

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

---

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

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

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

---

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

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

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

---

Id mehada háawith i omá.

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

And then the child and the teacher laugh.

---

# Free Translation

The teacher and a child are speaking.

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

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

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

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

And then the child and the teacher laugh.

## Comments

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

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

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

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

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

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

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

# Lesson 14
# Your Turn 2

## Indefinites

beye
Indefinite Pronoun (someone, somebody, something)

"Beye" is known grammatically as an "indefinite pronoun" and means "someone" or "something." As it is a pronoun, it also has the forms "beyezh" and "beyen" meaning "some(ones)" or "some(things)"—few/several (2 to 5) and many (more than 5), respectively. Whether the item/items to which "beye/beyezh/beyen" refers is/are people or things is subject to interpretation for the purposes of translation into English.

The various forms of "beye" can also be used to signify a non-specific subset of the available set of a given noun is (are) under discussion—as in the examples below:

Bíi melaya mahina wa.
Flowers are red.
The flowers are red.
Bíi melaya mahina beyen wa.
Some-many flowers are red.

Báa íthi bo?
Is a mountain tall?
Is the mountain tall?
Báa íthi bo beye?
Is some mountain tall?

In both of these examples, the item(s) being discussed are (is) many (or one) of the possible flowers (or mountains), but we're not specifying which one(s). Notice that when used in this way, the "beye/beyezh/beyen" is postpositional to (immediately follows) the noun it modifies.

## Vocabulary

eshá
sailor [esh (boat) + –á (DOER)]
–hal
Degree Marker: to an unusual degree
–hil
Degree Marker: to a minor degree; rather; somewhat
ili
water
ilisháad
to swim [ili (water) + sháad (to go/come)]
lili
to be wet
mela
ocean [me– (aggrandizer) + ili (water)]
melamid
dolphin, porpoise [mela (ocean) + mid (creature)] {CH}
réele
harbor
shumáad
to fly [shum (air) + sháad (to go/come)]

Here we see two more of the set of Degree Markers. The first, "–hal," (to an unusual degree) is less strong than "–hul" (to an extreme degree) which we've seen before. The second, "–hil," (to a minor degree) denotes that the action is less intense than neutral.

## English Text

The Harbor

The day is beautiful. The stiff breeze is cool and moist. The sky is fleecy-clouded and blue; the clouds are high and white. The sea is green. Some-many seabirds are flying; fish and dolphins swim.

There are boats; some-few are large, and some-many are small. Some-many are white; some-few are gray; some-many are green and yellow. These-many boats are fast. The sailors are strong and beautiful, and they travel widely and are blessed.

## Your Láadan Translation & Retranslation into English

The Harbor

L: _____

E: _____

The day is beautiful. The stiff breeze is cool and moist. The sky is fleecy-clouded and blue; the clouds are high and white. The sea is green. Some-many seabirds are flying; fish and dolphins swim.

L: _____

E: _____

There are boats; some-few are large, and some-many are small. Some-many are white; some-few are gray; some-many are green and yellow. These-many boats are fast. The sailors are strong and beautiful, and they travel widely and are blessed.

L: _____

E: _____

# My Láadan Translation with Morphemic Analysis & Retranslation into English

The Harbor
Réele
Réele
HARBOR
Harbor

---

The day is beautiful. The stiff breeze is cool and moist. The sky is fleecy-clouded and blue; the clouds are high and white. The sea is green. Some-many birds are flying; fish and dolphins swim.
Bíi háya sháal wa. Rahowahil i lilihil yulehal. Bol i leyi thosh; mehíthi i melíithi boshum. Liyen mela. Meshumáad babí beyen; mehilisháad thili i melamid.

| | | | | |
|---|---|---|---|---|
| Bíi<br>DECL | i<br>AND | leyi<br>BEBLUE | Liyen<br>BEGREEN | mehilisháad<br>PL + (WATER + COMEGO = SWIM) |
| háya<br>BEBEAUTIFULTIME | lilihil<br>BEWET + DEGMINOR | thosh;<br>SKY | mela.<br>OCEAN | thili<br>FISH |
| sháal<br>DAY | yulehal.<br>WIND + DEGUNUSUAL | mehíthi<br>PL + BEHIGH | Meshumáad<br>PL + (AIR + COMEGO = FLY) | i<br>AND |
| wa.<br>MYPERC | Bol<br>BEFLEECYCLOUDED | i<br>AND | babí<br>BIRD | melamid.<br>DOLPHIN |
| Rahowahil<br>(NON + BEWARM = BECOLD) + DEGMINOR | i<br>AND | melíithi<br>PL + BEWHITE | beyen;<br>INDEF>5 | |
| | | boshum.<br>CLOUD | | |

The day is beautiful. The unusually strong wind is cold and wet, both to a minor degree. The sky is fleecy-clouded and blue; the clouds are high and white. The ocean is green. Some-many birds are flying; fish and dolphins are swimming.

---

There are boats; some-few are large, and some-many are small. Some-many are white; some-few are gray; some-many are green and yellow. These-many boats are fast. The sailors are strong and beautiful, and they travel widely and are blessed.
Bíi meham esh wa; merahíya beyezh, i mehíya beyen. Melíithi beyen; melíithin beyezh; meliyen i meléli beyen. Meralóolo esh hin. Medo i meháya eshá, i mehimehal i mehothel ben.

| | | | | |
|---|---|---|---|---|
| Bíi<br>DECL | i<br>AND | beyezh;<br>INDEF2-5 | esh<br>BOAT | i<br>AND |
| meham<br>PL + BEPRESENT | mehíya<br>PL + BESMALL | meliyen<br>PL + BEGREEN | hin.<br>DEMO>5 | mehimehal<br>PL + TRAVEL + DEGUNUSUAL |
| esh<br>BOAT | beyen.<br>INDEF>5 | i<br>AND | Medo<br>PL + BESTRONG | i<br>AND |
| wa;<br>MYPERC | Melíithi<br>PL + BEWHITE | meléli<br>PL + BEYELLOW | i<br>AND | mehothel<br>PL + BEBLESSED |
| merahíya<br>PL + (NON + BESMALL = BELARGE) | beyen;<br>INDEF>5 | beyen.<br>INDEF>5 | meháya<br>PL + BEBEAUTIFUL | ben.<br>X>5 |
| beyezh,<br>INDEF2-5 | melíithin<br>PL + BEGRAY | Meralóolo<br>PL + (NON + BESLOW = BEQUICK) | eshá,<br>BOAT + DOER = SAILOR | |

There are boats; some-few are large and some-many are small. Some-many are white; somefew are gray; some-many are yellow and green. These-many boats are quick. The sailors are strong and beautiful, and they travel to an unusual degree and are blessed.

## My Láadan Text

Réele

Bíi háya sháal wa. Rahowahil i lilihil yulehal. Bol i leyi thosh; mehíthi i melíithi boshum. Liyen mela. Meshumáad babí beyen; mehilisháad thili i melamid.

Bíi meham esh wa; merahíya beyezh, i mehíya beyen. Melíithi beyen; melíithin beyezh; meliyen i meléli beyen. Meralóolo esh hin. Medo i meháya eshá, i mehimehal i mehothel ben.

## Comments

We've used the new Degree Markers in some routine, normative ways: rahowahil (cool, a minor degree of coldness); lilihil (moist, a minor degree of wetness). We also use them in some more advanced ways: yulehal (stiff breeze, an unusual degree of wind); mehimehal (travel widely, an unusual degree of traveling). These are good examples of perfectly acceptable uses for any of the Degree Markers.

At the beginning of the second paragraph, we use the Indefinite pronouns postpositionally to specify a non-specific subset of the available boats; however, having declared that we're talking about boats in the first clause, we repeatedly use the Indefinite pronouns to modify that noun—but never restate the noun. Human languages avoid the frequent repetition of identical information, so this use of the modifier without the modified noun is perfectly acceptable.

-á . . . . . DOER
á- . . . . . INFANT
áath . . . . . Door
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
ábed . . . . . Farm
ábedá . . . . . Farmer
ada . . . . . Laugh
amedara . . . . . Dance
amedarahá . . . . . Dancer
Ána . . . . . Anna
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
Átheni . . . . . Anthony
áwith . . . . . Infant
áya . . . . . BeBeautiful
báa . . . . . Q
babí . . . . . Bird
bal . . . . . Bread
balin . . . . . BeOldAnim
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
belid . . . . . House
belidá . . . . . Carpenter
ben . . . . . X>5
benem . . . . . Stay
berídan . . . . . Aunt
Bétheni . . . . . Bethany
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bíi . . . . . DECL
bo . . . . . Mountain
bol . . . . . BeFleecyClouded
boshum . . . . . Cloud
bud . . . . . Clothing
bun . . . . . BeNew
dal . . . . . Thing
dala . . . . . Plant
dan . . . . . Language
dathim . . . . . Needlework
-de . . . . . NARR
déela . . . . . Garden
déelahá . . . . . Gardener
dem . . . . . Window
den . . . . . Help
di . . . . . Speak
dibáa . . . . . Question
dibé . . . . . Promise
dibíi . . . . . Declare
dim . . . . . Container
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dom . . . . . Remember
doól . . . . . AtLast
dóon . . . . . BeCorrect
doth . . . . . Follow
dozh . . . . . BeEasy
du- . . . . . TRYto
dush . . . . . Must
e- . . . . . SCIof
ede . . . . . Grain
edemid . . . . . Mouse
edin . . . . . Cousin
éeb . . . . . Juice
éesh . . . . . Sheep
éezh . . . . . Goat
ehom . . . . . Education
ehomá . . . . . EdSpecialist
elash . . . . . Play
Elízhabeth . . . . . Elizabeth
em . . . . . Yes
eril . . . . . PAST
eríli . . . . . FARPAST
esh . . . . . Boat
eshá . . . . . Sailor
eshon . . . . . PeaceScience
eshoná . . . . . PeaceScientist
háa- . . . . . CHILD
háababí . . . . . Nestling
háawith . . . . . Child
hal . . . . . Work
-hal . . . . . DEGunusual
halá . . . . . Worker
Halishóni . . . . . California
ham . . . . . BePresent
hathal . . . . . BeGoodTime
háya . . . . . BeBeautifulTime
héena . . . . . HeartSib
héeya . . . . . BeAfraid
hena . . . . . BirthSib
Hérel . . . . . Carol
hesh . . . . . Grass
hi . . . . . Demo1
-hil . . . . . DEGminor
hin . . . . . Demo>5
híya . . . . . BeSmall
hizh . . . . . Demo2-5
ho- . . . . . GRAND
hob . . . . . Butter
hoberídan . . . . . GreatAunt
hoshem . . . . . Grandchild
hosherídan . . . . . GreatNiece
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
-hul . . . . . DEGextreme
i . . . . . And
id . . . . . AndThen
-id . . . . . MASC
ili . . . . . Water
ilisháad . . . . . Swim
im . . . . . Travel
ina . . . . . Sleep
íthi . . . . . BeHigh
izh . . . . . But
-izh . . . . . FEM
Láadan . . . . . Láadan
lal . . . . . Milk
lalom . . . . . Sing
lan . . . . . Friend
lanemid . . . . . Dog
lawida . . . . . BePregnant
laya . . . . . BeRed
le . . . . . I
léli . . . . . BeYellow
len . . . . . We>5
leyi . . . . . BeBlue
lezh . . . . . We2-5
líithi . . . . . BeWhite
líithin . . . . . BeGray
lili . . . . . BeWet
lith . . . . . Think
liyen . . . . . BeGreen
lom . . . . . Song
lóolo . . . . . BeSlow
loyo . . . . . BeBlack
lula . . . . . BePurple
mahina . . . . . Flower
Másha . . . . . Marsha
Máthu . . . . . Matthew
Máyel . . . . . Michael
mazh . . . . . Car
Mázhareth . . . . . Margaret
me- . . . . . PL
meénan . . . . . BeSweet
mela . . . . . Ocean
melamid . . . . . Dolphin
Méri . . . . . Mary
mid . . . . . Creature
míi . . . . . BeAmazed
modi . . . . . BeUgly
muda . . . . . Pig
na- . . . . . BEGIN
ná- . . . . . CONT
nasháad . . . . . Depart
ne . . . . . You1
néde . . . . . Want
nédeshub . . . . . Intention
née . . . . . BeAlien
néehá . . . . . Alien
nen . . . . . You>5
nezh . . . . . You2-5
nime . . . . . BeWilling
om . . . . . Teach
omá . . . . . Teacher
omid . . . . . Horse
onida . . . . . Family
oób . . . . . Jump
óoha . . . . . BeWeary
oshóana . . . . . Menstruate
othel . . . . . BeBlessed
owa . . . . . BeWarm
ra . . . . . NEG
rabalin . . . . . BeYoung
rabun . . . . . BeOldInanim
rado . . . . . BeWeak
rahíya . . . . . BeLarge
rahowa . . . . . BeCold
rahu . . . . . BeClosed
ralóolo . . . . . BeQuick
rana . . . . . Beverage
rathal . . . . . BeBad
rawith . . . . . Nobody
réele . . . . . Harbor
ril . . . . . PRES
rilrili . . . . . HYPOTH
ro . . . . . Weather
rohoro . . . . . Storm
róomath . . . . . Barn
rul . . . . . Cat
sha . . . . . Harmony
sháa- . . . . . ADULT
sháababí . . . . . AdultBird
sháad . . . . . ComeGo
sháal . . . . . Day
sháawith . . . . . Adult
shane . . . . . BeFurry
shem . . . . . Offspring
sherídan . . . . . Niece
sho . . . . . Heavy
shon . . . . . Peace
shoná . . . . . Peacemaker
shóod . . . . . BeBusy
shum . . . . . Air
shumáad . . . . . Fly
Shuzhéth . . . . . Suzette
tháa . . . . . Thrive
thad . . . . . BeAble
thal . . . . . BeGood
tham . . . . . Circle
thée- . . . . . ABOUTto-
them . . . . . Need
then . . . . . Break
Therísha . . . . . Teresa
Thíben . . . . . Steven
thili . . . . . Fish
thom . . . . . Pillow
thosh . . . . . Sky
thu . . . . . Honey
thul . . . . . Parent
thulid . . . . . Father
thulizh . . . . . Mother
u . . . . . BeOpen
ud . . . . . Stone
ul . . . . . Hope
urahu . . . . . Gate
wa . . . . . MYPERC
waá . . . . . UNTRUSTED
wáa . . . . . TRUSTED
wam . . . . . BeStill
wi . . . . . SELFEVID
wíi . . . . . BeAlive
wil . . . . . OPTV
Wil_sha . . . . . Greeting
Wílem . . . . . William
with . . . . . Person
withid . . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP
woth . . . . . Wisdom
yáa- . . . . . TEEN
yáababí . . . . . Fledgling
yáawith . . . . . Teenager
yem . . . . . BeSour
yod . . . . . Eat
yom . . . . . BeSafe
yu . . . . . Fruit
yul . . . . . Wind
zháa- . . . . . SENIOR
zháababí . . . . . SeniorBird
zháadin . . . . . Menopause
zháawith . . . . . Elder
zho . . . . . Sound

# Lesson 15
# Possessives

## Possessive Case

**[(Aux) Verb (Neg) CP–Possessive–S]**

–tha
  Suffix (CP): Possessive, by birth or growth
–the
  Suffix (CP): Possessive, for no known or acknowledged reason
–thi
  Suffix (CP): Possessive, by chance
–thu
  Suffix (CP): "False" possessive (Partitive); also used to mean "about"
–tho
  Suffix (CP): Possessive, for all other reasons, including law, custom, etc.

To use the Láadan possessive, you must first decide what sort of "ownership" is involved. Is it because of birth, as with "my arm" or "my mother?" If so, add the ending "–tha."

Is it for no known reason—for example, a task that you just ended up with somehow, inexplicably, and that is now "your" work? Then the proper ending is "–the."

Is it a phony ownership, marked in English by "of" but really involving no possession, as in "a heart of stone" or "a collection of books?" If so, use the ending "–thu."

Is it by luck, by chance? Use the ending "–thi."

In any other situation, when ownership is due to law or custom or anything not included in the other forms, use the ending "–tho." You would use "–tho" if you were not certain of the reason but were quite sure there was one and that it was legitimate.

The Láadan Possessive word order may seem awkward at first because English expresses the possessive by stating the possessor first and the thing possessed afterward; arguably, this indicates that the possessor is more important in English while the thing possessed is more important in Láadan.

Finally, you cannot add the Possessive markers directly to the name of a person or animal. Instead, you add a pronoun to carry the case ending—like this:

Báa ril meháya hena?
  Are the siblings beautiful?
Báa ril meháya hena netha?
  Are your (by birth) siblings beautiful?
Báa ril meháya hena Méri betha?
  Are Mary's (by birth) siblings beautiful?

The sequence "Méri betha" is literally "Mary | X1 + POSSBIRTH." You cannot say "Méritha" to mean "Mary + POSSBIRTH." (Note that this rule does not apply to names of places and of times—only living or once-living beings.)

## Possessive Pronouns

The Demonstrative pronouns, "hi/hizh/hin," can stand in for the noun in a Possessive phrase; this construction would be translated "mine" or "ours" or "yours" or "his/hers" or "theirs" rather than "my *[noun]*" or "our *[noun]*" or "your *[noun]*" or "his/her *[noun]*" or "their *[noun]*."

Bíi wil u dem wa.
Would that the window be open.
Bíi wil u dem letho wa.
Would that my window be open.
Bíi wil u hi netho wa.
Would that yours be open.
Bíi wil mehu hin Therísha betho wa.
Would that Teresa's (many) be open.

## Interrogative Possessive

In a wh-question, the item of information being requested is represented by "bebáa." In such a question where the possessor is the item of information being requested, "bebáa" would take the possessive suffix: "bebáatha" (whose, by birth), "bebáathe" (whose, for no known or acknowledged reason), "bebáathi" (whose, by chance), "bebáatho" (whose, for other valid reason), or "bebáathu" (of what, as in "container of what" or "house made of what").

Báa rilrili tháa dala?
Might the plant be thriving?
Báa rilrili tháa dala netho?
Might your (other valid reason) plant be thriving?
Báa rilrili tháa dala Shuzhéth betho?
Might Suzette's plant be thriving?
Báa rilrili tháa hi Shuzhéth betho?
Might Suzette's be thriving?
Báa rilrili tháa dala bebáatho?
Whose plant might be thriving?
Báa rilrili tháa hi bebáatho?
Whose might be thriving?

## Examples

Bíi ril medo oda wo.
I suppose arms are strong.
Bíi ril medo oda netha wo.
I suppose your (by birth) arms are strong.
Bíi ril medo oda Átheni betha wo.
I suppose Anthony's arms are strong.
Bíi ril medo hizh omátha wo.
I suppose the teacher's arms are strong.
Báa ril medo oda bebáatha?
Whose arms are strong?

Bíi eril mebalin ra rul wa.
The cats were not old.
Bíi eril mebalin ra rul nethi wa.
Your (by chance) cats were not old.
Bíi eril mebalin ra rul Elízhabeth bethi wa.
Elizabeth's cats were not old.
Bíi eril mebalin ra hizh shonáthi wa.
The peacemaker's were not old.
Báa eril mebalin ra rul bebáathi?
Whose cats are not old?

Bíi rilrili loyo lanemid wa.
A dog may be black.
Bíi rilrili loyo lanemid nethe wa.
Your (no known reason) dog may be black.
Bíi rilrili loyo lanemid Máthu bethe wa.
Matthew's dog may be black.
Bíi rilrili loyo hi belidáthe wa.
The carpenter's may be black.
Báa rilrili loyo lanemid bebáathe?
Whose dog may be black?

Notice that, in this example set, the speaker knows or acknowledges no reason why this dog should belong either to me, to Matthew, or to the carpenter; that's why she chose to use the possessive suffix "–the."

Bíi aril rahíya éezh wi.
Clearly, the goat will be large.
Bíi aril rahíya éezh netho wi.
Clearly, your (other valid reason) goat will be large.
Bíi aril rahíya éezh Ána betho wi.
Clearly, Anna's goat will be large.
Bíi aril rahíya hi ábedátho wi.
Clearly, the farmer's will be large.
Báa aril rahíya éezh bebáatho?
Whose goat will be large?

Notice, in the third of each of these sets, that the name of a living or once-living person or animal doesn't take suffixes directly. We must insert the pronoun "be" following the name and apply the suffixes to the pronoun instead.

Bíi laya dim wáa.
The container is red, I'm told.
Bíi laya dim udethu wáa.
The container of rocks is red, I'm told.
Bíi laya hi udethu wáa.
That of rocks is red, I'm told.
The one of rocks is red, I'm told.
Báa laya dim bebáathu?
The container is red; what is it a container of?
The container of what is red?

In this example we see the "false possessive" (or, as students of other case languages may be comfortable calling it, the "partitive") case. In Láadan, this is Possessive in form, even though there is no actual ownership involved. The third example in this set is specifying, since containers being red had already been being discussed, whether that applied to the one containing rocks.

Báa léli omid?
Is the horse yellow?
Báa léli omid Hérel bethe?
Is Carol's horse yellow?
Báa léli omid lanethe Hérel betho?
Is Carol's friend's horse yellow?
Báa léli omid lanethe edinetho Hérel betha?
Is Carol's cousin's friend's horse yellow?

Here we see how Láadan can "stack" Possessives. The horse belongs (for no known or acknowledged reason) first to Carol, then to her friend, and lastly to her cousin's friend; the friend "belongs" (other valid reason) first to Carol, then to Carol's cousin; the cousin "belongs" (by birth) to Carol. Note how the Possessive suffix applied to the pronoun (rather than directly to Carol's name) changes in each sentence.

In most cases, formal writing—in English or in Láadan—would avoid this type of structure. However, in speech or informal writing, it is not at all uncommon.

## Vocabulary

beth
home
delith
hair
dith
voice
ith
light
oba
body (body part)
oda
arm (body part)
oma
hand (body part)
óoda
leg (body part) [oda (arm)]
óol
moon
rosh
sun

## Exercises

**Translate the following into English.**

1 Bé aril lalom i amedara onida ehomátha wa.
E: _____
2 Báa ril menédeshub medathim sherídan Másha betha i héena déelahátho?
E: _____
3 Bíi eril medush merahu áath belidethu lezhetho wáa.
E: _____
4 Bíi théethad shumáad yáababí Máyel betho wi.
E: _____
5 Báa abahul bal berídanetho bebáatha?
E: _____
6 Bíi eril ranime ina hoshem Bétheni betha wáa.
E: _____

Did you note the new word in #6? It's a straightforward opposite, so you may have just translated it without noticing that we haven't actually seen it before: "ranime" (to be unwilling) [ra– (NON) + nime (be willing)].

**Incorporate the Láadan for the English noun phrase into the sentence; translate the sentence into English before and after.**

7 Báa eril owahal bud wo.
the traveler's clothes
E: _____
L: _____
E: _____

8 Bíi rilrili dozh hal wo.
the assistant's (no reason) work
E: _____
L: _____
E: _____

9 Bé eril zho dizh wa.
my grandmother's kettle
E: _____
L: _____
E: _____

10 Báa aril dudoth éesh?
whose (few of them, by gift) sheep
E: _____
L: _____
E: _____

11 Bíi wil medibé mebenem shem wa.
a singer's offspring
E: _____
L: _____
E: _____

12 Bíi ril them den edin wi.
a dancer's cousin
E: _____
L: _____
E: _____

Did the word "traveler" in #7 give you any trouble? It's a straightforward "doer" formation based on "im" (to travel): imá (traveler).

How about "assistant" in #8? It's also a straightforward "doer" formation based on "den" (to help): dená (helper; assistant).

#10 has a minor "trick question" component: "ownership by gift" is one of the meanings included in "–tho" (possessive: all other reasons, including law, custom, etc.). Congratulations if you perceived that for yourself!

Did you have any trouble with "singer" in #11? It's a straightforward "doer" formation based on "lalom" (to sing): lalomá (singer). A note about this word: there is another related form based on "lom" (song); "–á," the "doer" suffix, also means "maker" so "lomá" [lom (song) + –á (doer/maker)] means "songwriter" or "maker of songs:" a meaning distinct from "lalomá" (singer).

**Translate the following into Láadan.**

13 The songwriter's (no reason) flower is tiny and green.
L: _____

14 William's great-niece began to teach.
L: _____

15 Whose (many of them) great-aunt is menopausing?
L: _____

16 The light of the moon is cool and white, but the sun's light is warm and yellow.
L: _____

17 Do the needleworker's parents want to be safe?
L: _____

18 The alien's (by chance) creatures were unable to speak [trusted report].
L: _____

In #13, did the word "tiny" give you pause? Consider that "tiny" means "very small": either híyahal [híya (be small) + –hal (Degree: unusual)] or híyahul [híya (be small) + –hul (Degree: extreme)] would serve.

In #17, did you easily form a word for "needleworker?" Consider that a "needleworker" is "one who does needlework:" dathimá [dathim (needlework) + –á (doer/maker)].

Another new word in #20: "to be unable" is a straightforward opposite of "thad" (to be able): "rathad."

## Answers

1

I promise the education-specialist's family will sing and dance.

2

Do Marsha's niece and the gardener's heartsibling intend to needlework?

3

The doors of our house had to be closed.

4

Clearly, Michael's fledgling is about to be able to fly (but not any minute).

5

Whose aunt's bread is extremely fragrant?

6

Bethany's grandchild was unwilling to sleep, I heard.

7

I suppose the clothing was unusually warm.
Báa eril owahal bud imátho wo.
I suppose the traveler's clothing was unusually warm.

8

I suppose the work might be easy.
Bíi rilrili dozh hal denáthe wo.
I suppose the assistant's (no reason) work might be easy.

9

Upon my word, a kettle was singing.
Bé eril zho dizh hothuletho letha wa.
Upon my word, my grandmother's kettle was singing.

10

Will a sheep try to follow?
Báa aril dudoth éesh bebáazhetho?
Whose (few of them) sheep will try to follow?

11

Would that the offspring promise to stay.
Bíi wil medibé mebenem shem lalomátha wa.
Would that the singer's offspring promise to stay.

12

Clearly, the cousin needs to help.
Bíi ril them den edin amedarahátha wi.
Clearly, the dancer's cousin needs to help.

13

Bíi ril híyahul i liyen mahina lomáthe wáa.

14

Bíi eril nahom hosherídan Wílem betha wa.

15

Báa ril zháadin hoberídan bebáanetha?

16

Bíi rahowahil i líithi ith óolethu wi, izh owa i léli ith roshethu.

17

Báa menéde meyom thul dathimátha?

18

Bíi eril merathad medi mid néeháthi wáa.

# Lesson 16
# Relativizer

## Relativizer

**[(Aux) Verb (Neg) CP–S]**

wo–
Prefix (verb-and-noun pair): relativizer

Láadan has a form that is much like an English "adjective + noun" sequence, as in "green tree" or "small child." You can take any sequence of verb and subject (remembering that "adjectives" are only ordinary verbs in Láadan) and put the marker "wo–" at the beginning of each one. "Beautiful woman" is thus "woháya wowith." This is very useful, but it is a bit different from English because it can only be used if you have just one verb. You cannot use this pattern to translate an English sequence like "little red brick wall."

The plural marker is always the last piece added to any verb; thus "beautiful women" will be "mewoháya wowith."

Of course, translating "woháya wowith" as "beautiful woman" and "mewoháya wowith" as "beautiful women," as quoted above, is the older female-default version of Láadan.

Linguistic Note:

English derives "the green grass" from "the grass which is green," with "which is green" the relative clause; when a language does that with a morpheme instead of by grammatical processes like moving things around and deleting and inserting stuff, the morpheme is called a "relativizer." So, "liyen" is "be green" and "hesh" is "grass;" "woliyen wohesh" is "green grass" because of the relativizing prefix.

Regarding Suzette Haden Elgin's example "little red brick wall" above: it would be possible to translate into Láadan by combining the Relativizer with the partitive (false possessive): "wohíya wothibá mewolaya woyóhudethu" (little wall of red bricks). Yes, we were just introduced to two new words, one of which incorporates a new prefix: "thibá" (wall) [thib (to stand; to stand up) + –á (DOER)] and "yóhud" (brick) [yó– (ARTIFIC) + ud (stone)]. Of course, should the meaning you wish to convey be some other combination of these English words (eg, "red wall of little bricks") the translation would be different. If your meaning were "wall made of little red bricks," you'd be up against the one-verb-one-noun rule again.

## Examples

Bíi rahíthi dala wa.
The plant is short.
Bíi modi dala wa.
The plant is ugly.
Bíi rahíthi womodi wodala wa.
The ugly plant is short.
Bíi modi worahíthi wodala wa.
The short plant is ugly.

Bíi bun omá wa.
A teacher is new.
Bíi ham omá wa.
A teacher is present.
Bíi mebun omá wa.
The teachers are new.
Bíi meham omá wa.
The teachers are present.
Bíi ham wobun wohomá wa.
A new teacher is present.
Bíi meham mewobun wohomá wa.
The new teachers are present.

Bíi rahíthi womodi wodala omátho wa.
The teacher's ugly plant is short.
Bíi modi worahíthi wodala omátho wa.
The teacher's short plant is ugly.
Bíi rahíthi dala wobun wohomátho wa.
The new teacher's plant is short.
Bíi modi dala wobun wohomátho wa.
The new teacher's plant is ugly.
Bíi rahíthi womodi wodala wobun wohomátho wa.
The new teacher's ugly plant is short.
Bíi modi worahíthi wodala wobun wohomátho wa.
The new teacher's short plant is ugly.

In the above we see "bun" (new, of inanimates) used of a teacher—a profession filled largely by animate beings. There is no real difficulty; the English definition merely needs a bit of tweaking: "bun" (new, of inanimates or of persons "new" to a role or position).

We also see a new formation: "rahíthi" (to be short; to be low; to be not-tall; to be not-high) [ra– (NON) + íthi (to be tall/high)]. This is rather more narrow in meaning than the English adjective "short" which can indicate limited dimensions of length or time as well; those meanings have different Láadan forms.

## Vocabulary

dazh
to be soft, pliant, yielding
en
to understand
éthe
to be clean
leb
enemy
liri
to be colored
náwí
to grow; growth [ná– (CONT) + wí (life)] {AB}
radazh
to be hard; to be firm; to be unyielding [ra– (NON) + dazh (be soft)]
rilin
to drink
shidi
to be together
yide
to be hungry

## Exercises

**Translate the following into English.**

1 Báa aril doth woléli wolanemid?
E: _____
2 Bíi rilrili om wolirihal wohud wo.
E: _____
3 Bé eril dazhehal woloyo wodelith halátha wa.
E: _____
4 Báa eril mehoób mewonasháad womelamid.
E: _____
5 Bíi aba wowam woshum bethethu wi.
E: _____
6 Bíi othel wohu wohurahu déelathu wa.
E: _____

**Transform the following into relativized form in Láadan; then translate the result into English.**

Example: "Bíi áya withizh wa. Balin withizh." becomes "Bíi áya wobalin wowithizh wa." (The old woman is beautiful.)

Note that the Type-of-Sentence Word, Auxiliary, and Evidence Word often are not included in the second source sentence. They have to be if they change or if the sentences are not connected to each other. The sentences are, by the nature of the exercise, connected; we can therefore assume that the Type-of-Sentence Word, Auxiliary, and the Evidence Word are the same when not presented.

7 Bíi owa áwith wa.
Yide áwith.
L: _____
E: _____

8 Bíi rilrili memahina ra dala wáa.
Menée dala.
L: _____
E: _____

9 Báa eril radom lalom onida imátha?
Bíi rahíya onida wa. Shóod imá wáa.
L: _____
E: _____

10 Bé eril mehéthe oma i óoda amedarahátha wa.
Bíi methad oma. Medo óoda.
L: _____
E: _____

11 Bíi wil melithehul eshoná wa.
Merabalin eshoná.
L: _____
E: _____

12 Báa ril melawida mid bebáatho?
Bíi meshane mid wáa.
L: _____
E: _____

In #8, did you have any trouble with the word "memahina?" Just as any Láadan verb may be used as a noun (so long as the result isn't nonsense), any noun may be used as a verb—and with just as little fuss. Simply apply the appropriate verb affixes (or lack thereof in the singular) to the noun and use it in the verb's position in the sentence. "To put forth flowers" or, more briefly, "to flower" is the most straightforward meaning for the noun "mahina" (flower) when used as a verb. "Memahina" is simply the plural form.

In #9, did the word "radom" give you any difficulty? It's a straightforward opposite of "dom" (to remember) and means "to forget." Like its root, it can be a standalone verb or act as the first element in a Verb Complex.

**Translate the following into Láadan.**

13 Might the quick birds depart?
L: _____

14 Did the singer's clothed body have to swim?
L: _____

15 The beautiful voices of the peacemakers will speak [I expect].
L: _____

16 The moon's white light is cool, clearly.
L: _____

17 On my honor, that high mountain is now absent.
L: _____

18 Of whose green house are the purple door and the blue windows closed?
L: _____

In #14, we see "bud" (clothing) used as a verb. In this sense "bud" means "to clothe."

Could you form a word for "to be absent" in #17? "To be absent" is the opposite of "to be present;" try "raham" (to be absent) [ra– (NON) + ham (be present)].

## Answers

1
Will the yellow dog follow?

2
An unusually colorful stone might teach, I suppose.

3
I swear the worker's black hair was unusually soft.

4
Did the departing dolphins jump?

5
The still air of home is fragrant, obviously.

6
An open garden-gate is blessed.

7
Bíi owa woyide woháwith wa.
The hungry baby is warm.

8
Bíi rilrili memahina ra mewonée wodala wáa.
The alien plants may not flower, I'm told.

9
Báa eril radom lalom worahíya wohonida woshóod wohimátha?
Did the large family of the busy traveler forget to sing?

10
Bé eril mehéthe mewothad wohoma i mewodo wohóoda belidátha wa.
I swear the carpenter's capable hands and strong legs were clean.

11
Bíi wil melithehul meworabalin woheshoná wa.
Would that the young peace-scientists think deeply.

12
Báa ril melawida mewoshane womid bebáatho?
Whose furry animals are pregnant?

13
Báa rilrili menasháad meworalóolo wobabí?

14
Báa eril dush ilisháad wobud wohoba lalomátha?

15
Bíi aril medi mewoháya wodith shonátha wa.

16
Bíi rahowa wolíithi wohith óolethu wi.

17
Bé ril raham wohíthi wobo hi wa.

18
Báa merahu wolula woháath i mewoleyi wodem woliyen wobelidethu bebáatho?

# Lesson 17
# Vocabulary Practice 3

## Vocabulary

bedi
: to learn

bóo
: Type-of-Sentence Word: Request

dadem
: picture

dinime
: to be beholden; "supposed to"

doni (Doni)
: earth, ground, soil (Earth, the planet)

dúu–
: Prefix (verb): try & fail to VERB

e... e
: either... or

halezhub
: ant [hal (work) + zhub (insect)]

hemen
: bush

íi
: also

leyan
: to be brown

mi
: leaf

no–
: Prefix (verb): to finish VERBing; to complete VERBing

nó–
: Prefix (verb): stop VERBing; cease VERBing

ren
: carpet

shida
: game

thóo
: guest

úuya
: to hurt; to feel pain

yáanin
: tree

zhub
: insect

Along with "bóo", the request Type-of-Sentence word, we also get the verb "dibóo" (to request; to ask for). As a noun, "dibóo" would mean (a/the request).

You may encounter the word "mime" in older Láadan texts. It was defned as "to ask." However, the concept is very English-influenced—ambiguous between "questioning" ("asking" a question or for information—using the Láadan Type-of-Sentence word "báa") and "requesting" ("asking" for something or for someone to do something—using the Láadan Type-of-Sentence word "bóo"). "Mime" is not used in these lessons—we'll be using "dibáa" or "dibóo," as appropriate—but it will be helpful to be able to recognize it if you should happen upon it.

## Examples

Bíi aril ina i ada áwith wa.
An infant will sleep and laugh.
Bíi aril ina izh ada íi áwith wa.
An infant will sleep but also laugh.
Bii aril ina e ada áwith wa.
An infant will sleep or laugh.
Bíi aril e ina e ada áwith wa.
An infant will either sleep or laugh.

Note, in the third and fourth examples above, that "e" used singly (between two things) simply means "or." It also can be used before each of the things to mean "either" the first "or" the second.

Bíi ham zho wa.
There is a sound.
Bíi áya zho wa.
A sound is beautiful.
Bíi ham woháya wozho wa.
There is a beautiful sound.
Bíi meham mewoháya wozho wa.
There are beautiful sounds.

Bíi éthe wohíya wohesh hi wáa.
This little boat is clean.
Bíi mehéthe mewohíya wohesh hizh wáa.
These little boats are clean.
Bíi mehéthe ra mewohíya wohesh hizh wáa.
These little boats are not clean.
Báa mehéthe mewohíya wohesh hizh?
Are these little boats clean?

Bíi di ne wa.
You speak.
Bé di ne wa.
Upon my word, you speak.
Báa di ne?
Do you speak?
Bóo di ne.
Prithee, speak.

In the English translation of a Request, we'll use the form "Prithee…." It's rather stilted (perhaps even archaic) English, but it captures the sense of a polite request without the use of "please," for which there is a separate Láadan word, "lu," defined as (please; interjection used when making a request).

Notice that—unlike in English—the Subject is not optional in a Request in Láadan. The Subject will be specified, and usually will be some form of the second-person pronoun, "ne."

Notice also that no Evidence Word is required in a Request (no information is being presented whose validity should be confirmed—similar to the Interrogative).

## Exercises

**Translate the following into English.**

1 Bíi ril tháa woliyen wohesh wi.
E: _____

2 Báa eril dozh shida?
E: _____

3 Ra, radozhehal be wa.
E: _____

4 Bé aril owahul woloyo wodizh Hérel betho wa.
E: _____

5 Báa rilrili dúuthal dadem mewoleyan womithu hemenetha?
E: _____

6 Bóo ril dinime nóhina ne, lu.
E: _____

7 Bíi eril mebedi mehamedara berídanizh Átheni betha i héena wobun wodenátho wáa.
E: _____

8 Báa rilrili modi zho úuyathu zhubetho?
E: _____

9 Báa eril methadehil mewodo wohoma wobalin wohothul bebáatha?
E: _____

10 Bé ril dóon dibóo déelahátho yáanin bethu wa.
E: _____

Note the lack of a Type-of-Sentence Word in #3. Because this is a responses to #2, it will be a statement by the nature of conversation—and it is signalled as such by starting with "ra" (no). As such, there is no need for the Type-of-Sentence Word; there is no danger of confusion. Similarly, "em" (yes) could signal a statement in response to a question. Should one decide to reply to a question with another question or a promise or any non-declarative sentence, the appropriate Type-of-Sentence Word *would* be required. Formally, the "ra" or "em" would be followed by the Type-of-Sentence Word, even if it is the declarative "bíi."

Also in #3, how did you do with the word "radozhehal?" Stripping away the "unusually" Degree Marker, we have "radozh" (be difficult) [ra– (NON) + dozh (be easy)].

In #10, we see a new Possessive structure. The Partitive (false possessive) ending, "–thu," means, roughly, "of." Moving the "–thu" to a new "be" gives "bethu" (literally, "of it") which means "about" and is treated as a postposition.

**Translate the following into Láadan.**

11 The guest's carpet was unusually colorful, I'm told.
L: _____

12 Would that the linguist's tired parents be willing to stay.
L: _____

13 Is the container of the baby's needleworked clothing purple?
L: _____

14 Arkansas is beautiful; its blue skies are fleecy-clouded, and its flowers are fragrant.
L: _____

15 I suppose the sailor's yellow fruit may be hard and not very sweet.
L: _____

16 There is honey, and then, of course, the busy ants arrive.
L: _____

17 I promise Suzette's pregnant niece will remember to sing.
L: _____

18 The earth and the water and the air are still, and then the storm begins.
L: _____

19 The fearful travelers will want to forget, but they will be unable to.
L: _____

20 Is the baker working or eating?
L: _____

In #12, were you able to translate the word "linguist?" "Linguistics" is the science of language: "edan" [e– (SCIOF) + dan (language)]. One who practices this science is a "linguist:" "edaná" [edan (linguistics) + –á (DOER)].

In #14, we have a different formation that looks like "bethu" (about). However, this time, it actually does mean "it-of," as in "of Arkansas." Also notice that, even though the English uses a poetic device, speaking of "blue skies," the Láadan renders it in the singular: there really is only one sky.

In #16, did you derive a word for "arrive?" We have as a pattern the word "nasháad" (depart) [na– (BEGIN) + sháad (come/go)]. Please consider: if "departing" is beginning to come or go, then surely "arriving" is finishing that process: "nosháad" (arrive) [no– (FINISH) + sháad (come/go)].

In #20, we need a word for "baker." The generally accepted word for "baker" is "ebalá" [e– (SCIOF) + bal (bread) + –á (DOER)].

## Answers

1. The green grass is thriving.
2. Was the game easy?
3. No, it was unusually difficult.
4. I swear Carol’s black kettle will be extremely hot.
5. Might the picture of the bush’s brown leaves fail to be good?
6. Prithee you should wake up now.
7. Anthony’s aunt and the new assistant’s heart-sibling learned to dance, I understand.
8. Might the sound of the hurting of an insect be ugly?
9. Whose old grandmother’s strong hands were capable to a minor degree?
10. The gardener’s request about the tree is correct, I swear.
11. Bíi eril lirihal ren thóotho wáa.
12. Bíi wil menime mebenem mewohóoha wothul edanátha wa.
13. Báa ril lula dim wodathim wobudethu áwithetho?
14. Bíi hóya Aranesha wa; bol woleyi wothosh bethu, i mehaba mahina bethu.
15. Bíi rilrili meradazh i meénanehil mewoléli woyu eshátho wo.
16. Bíi ham thu, id menosháad mewoshóod wohalezhub wi.
17. Bé aril dom lalom wolawida wosherídan Shuzhéth betha wa.
18. Bíide mewam doni i ili i shum wo, id naham rohoro.
19. Bíi aril menéde meradom mewohéeya wohimá wa, izh merathad ben.
20. Báa ril hal e yod ebalá?

-á . . . . . DOER
á- . . . . . INFANT
áath . . . . . Door
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
ábed . . . . . Farm
ábedá . . . . . Farmer
ada . . . . . Laugh
amedara . . . . . Dance
amedarahá . . . . . Dancer
Ána . . . . . Anna
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
Átheni . . . . . Anthony
áwith . . . . . Infant
áya . . . . . BeBeautiful
báa . . . . . Q
babí . . . . . Bird
bal . . . . . Bread
balin . . . . . BeOldAnim
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
bedi . . . . . Learn
belid . . . . . House
belidá . . . . . Carpenter
ben . . . . . X>5
benem . . . . . Stay
berídan . . . . . Aunt
beth . . . . . Home
Bétheni . . . . . Bethany
bethu . . . . . About
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bíi . . . . . DECL
bo . . . . . Mountain
bol . . . . . BeFleecyClouded
bóo . . . . . REQ
boshum . . . . . Cloud
bud . . . . . Clothing
bun . . . . . BeNew
dadem . . . . . Picture
dal . . . . . Thing
dala . . . . . Plant
dan . . . . . Language
dathim . . . . . Needlework
dathimá . . . . . Needleworker
dazh . . . . . BeSoft
-de . . . . . NARR
déela . . . . . Garden
déelahá . . . . . Gardener
delith . . . . . Hair
dem . . . . . Window
den . . . . . Help
denáa . . . . . Helper
di . . . . . Speak
dibáa . . . . . Question
dibé . . . . . Promise
dibíi . . . . . Declare
dibóo . . . . . Request
dim . . . . . Container
dinime . . . . . BeBeholden
dith . . . . . Voice
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dom . . . . . Remember
doni . . . . . Earth
doól . . . . . AtLast
dóon . . . . . BeCorrect
doth . . . . . Follow
dozh . . . . . BeEasy
du- . . . . . TRYto
dush . . . . . Must
dúu- . . . . . FAILto
e- . . . . . SCIof
e...e . . . . . Either...Or
ebalá . . . . . Baker
edan . . . . . Linguistics
edaná . . . . . Lingust
ede . . . . . Grain
edemid . . . . . Mouse
edin . . . . . Cousin
éeb . . . . . Juice
éesh . . . . . Sheep
éezh . . . . . Goat
ehom . . . . . Education
ehomá . . . . . EdSpecialist
elash . . . . . Play
Elízhabeth . . . . . Elizabeth
em . . . . . Yes
en . . . . . Understand
eril . . . . . PAST
eríli . . . . . FARPAST
esh . . . . . Boat
eshá . . . . . Sailor
eshon . . . . . PeaceScience
eshoná . . . . . PeaceScientist
éthe . . . . . BeClean
háa- . . . . . CHILD
háababí . . . . . Nestling
háawith . . . . . Child
hal . . . . . Work
-hal . . . . . DEGunusual
halá . . . . . Worker
halezhub . . . . . Ant
Halishóni . . . . . California
ham . . . . . BePresent
hathal . . . . . BeGoodTime
háya . . . . . BeBeautifulTime
héena . . . . . HeartSib
héeya . . . . . BeAfraid
hemen . . . . . Bush
hena . . . . . BirthSib
Hérel . . . . . Carol
hesh . . . . . Grass
hi . . . . . Demo1
-hil . . . . . DEGminor
hin . . . . . Demo>5
híya . . . . . BeSmall
hizh . . . . . Demo2-5
ho- . . . . . GRAND
hob . . . . . Butter
hoberídan . . . . . GreatAunt
hoshem . . . . . Grandchild
hosherídan . . . . . GreatNiece
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
-hul . . . . . DEGextreme
i . . . . . And
id . . . . . AndThen
-id . . . . . MASC
íi . . . . . Also
ili . . . . . Water
ilisháad . . . . . Swim
im . . . . . Travel
imá . . . . . Traveler
ina . . . . . Sleep
ith . . . . . Light
íthi . . . . . BeHigh
izh . . . . . But
-izh . . . . . FEM
Láadan . . . . . Láadan
lal . . . . . Milk
lalom . . . . . Sing
lalomá . . . . . Singer
lan . . . . . Friend
lanemid . . . . . Dog
lawida . . . . . BePregnant
laya . . . . . BeRed
le . . . . . I
léli . . . . . BeYellow
len . . . . . We>5
leyan . . . . . BeBrown
leyi . . . . . BeBlue
lezh . . . . . We2-5
líithi . . . . . BeWhite
líithin . . . . . BeGray
lili . . . . . BeWet
liri . . . . . BeColored
lith . . . . . Think
liyen . . . . . BeGreen
lom . . . . . Song
lomá . . . . . Songwriter
lóolo . . . . . BeSlow
loyo . . . . . BeBlack
lu . . . . . Please
lula . . . . . BePurple
mahina . . . . . Flower
Másha . . . . . Marsha
Máthu . . . . . Matthew
Máyel . . . . . Michael
mazh . . . . . Car
Mázhareth . . . . . Margaret
me- . . . . . PL
meénan . . . . . BeSweet
mela . . . . . Ocean
melamid . . . . . Dolphin
Méri . . . . . Mary
mi . . . . . Leaf
mid . . . . . Creature
míi . . . . . BeAmazed
mime . . . . . OBS:Ask
modi . . . . . BeUgly
muda . . . . . Pig
na- . . . . . BEGIN
ná- . . . . . CONT
nasháad . . . . . Depart
náwí . . . . . Grow
ne . . . . . You1
néde . . . . . Want
nédeshub . . . . . Intention
née . . . . . BeAlien
néehá . . . . . Alien
nen . . . . . You>5
nezh . . . . . You2-5
nime . . . . . BeWilling
no- . . . . . FINISH
nó- . . . . . STOP
noshóad . . . . . Arrive
oba . . . . . Body
oda . . . . . Arm
om . . . . . Teach
oma . . . . . Hand
omá . . . . . Teacher
omid . . . . . Horse
onida . . . . . Family
oób . . . . . Jump
óoda . . . . . Leg
óoha . . . . . BeWeary
óol . . . . . Moon
oshóana . . . . . Menstruate
oth . . . . . BeImportant
othel . . . . . BeBlessed
owa . . . . . BeWarm
ra . . . . . NEG
rabalin . . . . . BeYoung
rabun . . . . . BeOldInanim
radazh . . . . . BeHard
rado . . . . . BeWeak
radom . . . . . Forget
raham . . . . . BeAbsent
rahíthi . . . . . BeLow
rahíya . . . . . BeLarge
rahowa . . . . . BeCold
rahu . . . . . BeClosed
ralóolo . . . . . BeQuick
rana . . . . . Beverage
ranime . . . . . BeUnwilling
rathad . . . . . BeUnable
rathal . . . . . BeBad
rawith . . . . . Nobody
réele . . . . . Harbor
ren . . . . . Carpet
ril . . . . . PRES
rilin . . . . . ToDrink
rilrili . . . . . HYPOTH
ro . . . . . Weather
rohoro . . . . . Storm
róomath . . . . . Barn
rosh . . . . . Sun
rul . . . . . Cat
sha . . . . . Harmony
sháa- . . . . . ADULT
sháababí . . . . . AdultBird
sháad . . . . . ComeGo
sháal . . . . . Day
sháawith . . . . . Adult
shane . . . . . BeFurry
shem . . . . . Offspring
sherídan . . . . . Niece
shida . . . . . Game
shidi . . . . . BeTogether
sho . . . . . Heavy
shon . . . . . Peace
shoná . . . . . Peacemaker
shóod . . . . . BeBusy
shum . . . . . Air
shumáad . . . . . Fly
Shuzhéth . . . . . Suzette
-tha . . . . . POSSbirth
tháa . . . . . Thrive
thad . . . . . BeAble
thal . . . . . BeGood
tham . . . . . Circle
-the . . . . . POSSnone
thée- . . . . . ABOUTto-
them . . . . . Need
then . . . . . Break
Therísha . . . . . Teresa
-thi . . . . . POSSchance
thib . . . . . Stand
thibá . . . . . Wall
Thíben . . . . . Steven
thili . . . . . Fish
-tho . . . . . POSS
thom . . . . . Pillow
thóo . . . . . Guest
thosh . . . . . Sky
thu . . . . . Honey
-thu . . . . . PARTV
thul . . . . . Parent
thulid . . . . . Father
thulizh . . . . . Mother
u . . . . . BeOpen
ud . . . . . Stone
ul . . . . . Hope
urahu . . . . . Gate
úuya . . . . . BeInPain
wa . . . . . MYPERC
waá . . . . . UNTRUSTED
wáa . . . . . TRUSTED
wam . . . . . BeStill
wi . . . . . SELFEVID
wíi . . . . . BeAlive
wil . . . . . OPTV

Wil_sha. . . . . Greeting
Wílem. . . . . William
with . . . . . Person
withid. . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP
wo- . . . . . REL
woth. . . . . Wisdom
yáa- . . . . . TEEN
yáababí. . . . . Fledgling
yáanin. . . . . Tree
yáawith. . . . . Teenager
yem . . . . . BeSour
yide. . . . . BeHungry
yó-. . . . . ARTIFIC
yod . . . . . Eat
yóhud . . . . . Brick
yom. . . . . BeSafe
yu. . . . . Fruit
yul. . . . . Wind
zháa- . . . . . SENIOR
zháababí . . . . . SeniorBird
zháadin . . . . . Menopause
zháawith. . . . . Elder
zho. . . . . Sound
zhub. . . . . Insect

# Lesson 18
# Identifier Case

## Identifier Case

You may not be used to talking about the "case" of noun phrases. Case is the term that refers to the role the noun phrase has in a sentence—that is, whether it is something that acts, something acted upon, something used to act, etc. *[…]* (A Case Phrase is just a noun phrase plus its case-marker ending; a noun phrase is any sequence that can fill a case role, such as a noun or a pronoun.)

Another way to think about Case is that Case defines the relation that a noun phrase has to the verb. The Subject does the verb. The Identifer specifies what the Subject is. The action of the verb is performed upon the Object (we'll discuss the Object in the next lesson). The other Cases we will be studying during these lessons define other relationships that nouns have to the verb in a sentence.

**[(Aux) Ø-Verb (Neg) CP–S CP–ID]**

Note also that the abbreviation "CP" now stands for a Case Phrase—either with or without a Possessive included.

–m
Suffix (noun phrase): Identifier Case

An Identifier identifies the Subject by profession, gender, nationality, etc. The rule for forming an Identifier in Láadan is to add the suffix "–m." Of course, if we're adding this suffix to a Noun Phrase that ends in a consonant, we'll need to add an "e" to separate the consonants.

When Suzette Haden Elgin first created Láadan, she opted for a zero-suffix (no apparent suffix) for the Identifier Case. This falls neatly in line with English, wherein Identifier structures are formally rendered in Subject Case:

Q: "May I speak to Mary?"
A: "I am she."

In ancillary materials, she allowed as how she didn't *think* that would be a problem; in practice, however, it occasioned some unnecessary confusion. The decision was taken by the next generation to change from the zero-suffix to "–m."

The other item of note about a sentence using an Identifier Case structure is that there is no apparent verb. Láadan doesn't have a "copula" (the stand-alone verb "to be" that English uses, among other things, to equate two things). The Láadan Identifer structure appears to have no verb (linguist-speak: the verb *presents a null surface form*); we simply present the Subject (the one being Identified) and the Identifier (what the Subject is being Identified *as*). If we're placing the Identification in another time and/or denying the Identification, the Auxiliary will precede, and/or the negative will follow, the invisible verb.

## Examples

To make it clearer in the examples to follow, we'll insert a "•" where the invisible verb is.

Bíi • le withem wa.
I am a person.
Bíi • le wothal wowithem wa.
I am a good person.
Bíi • le wothalehul wowithem wa.
I am an extremely good person.

Notice that the Subject Case Phrase comes before any other Case Phrase.

Bíi • háawith Ána bem wa.
The child is Anna.

Note that personal names do not receive Case endings. When the name of a person or animal fulfills the role of a Case that would take a suffix, the name is followed by the pronoun "be" which accepts the Case ending instead. This rule applies to the names of living and once-living persons and creatures but not to the names of places or times.

Bíi • Ána omám wa.
Aṇna is a teacher.
Bíi • Ána omám i thulem wa.
Anna is a teacher and a parent.

Notice that the Subject—"Ána" (Anna) in the example set—can be Identified with more than one other noun.

Báa • with thulem?
Is the person a parent?
Bíi eril • ra with thulem wa.
The person was not a parent.
Bíi • ra with thulem wa.
The person is not a parent.
Bíi aril • with thulem wa.
The person will be a parent.

We can also deny the Identification by inserting "ra" after the verb, just as usual—except that the verb is invisible. Notice that in the Identifier Case structure, just as usual, the auxiliary comes before the verb and the negative comes after the verb; the only difference here is that the verb has that "null surface form" (it's invisible and inaudible).

## Identifying Conjunction

Along with the Case suffix comes a new conjunction: "úmú." It implies that the Subject of the sentence can be Identified with something, and that the clause to follow explains what that something is. "Úmú" stands for the Identifier in the clause it introduces, and that clause is the Identifier of the larger sentence.

"Úmú" will most often be translated "who" or "what"—but not the forms of "who" or "what" that pose questions. This form introduces a clause that fulfills the Identifier case-role, as in the English sentences, "I know who you are," or "I know what you are." You will notice, in the examples below, that the clauses introduced by "úmú" have only a noun phrase; just as the Identifier uses no apparent verb, the clause introduced by "úmú" shows no apparent verb. Since Láadan doesn't use the form of the verb "to be" known as a "copula"; for the purposes of translation into English, "úmú" acts as the copula as well as the "who/what." In effect, "úmú" could be translated "who/what *[noun phrase]* is/are/was/were/will be."

Bóo di beye úmú • belidá, lu.
Please, someone, say who the carpenter is.

Of course, the Possessive is one noun phrase, so it is perfectly reasonable to use a Possessive after "úmú."

Bíi ril dibáa le úmú • hena netha wa.
I'm asking who your sibling is.
Bíi ril dibáa le úmú eril • hena netha wa.
I'm asking who your sibling was.

Bíi eril dibíi behid úmú • hal betho wa.
He stated what his work was.
Bíi eril dibíi behid úmú aril • hal betho wa.
He stated what his work will be.

## Possessive Identifier

Báa • hena thulem?
Is the sibling a parent?
Báa • hena netha thulem?
Is your sibling a parent?
Báa • hena thul halátham?
Is the sibling the worker's parent?
Báa • hena netha thul halátham?
Is your sibling the worker's parent?

Regardless of Case, the Possessive becomes *part of* the Case Phrase. Since the Possessive Noun Phrase is a single unit (and so nothing can be inserted between its elements), the Case Suffix must be added to the end—on the Possessor, not on the thing possessed.

The Case Suffix for the Subject (the only Case we've addressed up until now) is what's known as a "null suffix" or "zero suffix" (or, in Linguist-Speak, the suffix is said to "*present a null surface form*"). That "null suffix" on a Possessive in the Subject is attached to the end of the Possessive sequence; however, since it's a "null suffix" (which cannot be seen or heard), we haven't had to address concerns around its placement until now. Perhaps it'll be a little clearer if presented in morphemic analysis of the first and fourth examples above. We'll insert "Ø" where the Subject's null-suffix is.

| | |
|---|---|
| Báa | Báa |
| Q | Q |
| • | • |
| henaØ | hena |
| SIBLING + SUBJ | nethaØ |
| | SIBLING |
| | YOU1 + POSSBIRTH + SUBJ |
| thulem? | thul |
| PARENT + IDENT | halátham? |
| | PARENT |
| | WORKER + POSSBIRTH + IDENT |

A multiply-possessive structure is still a single unit, and so the Case Suffix belongs at the end of the Possessive structure. Note the changes in the Possessive endings as the ownership of the dog evolves through the examples.

Bíi • hi woléli wolanemidem wa.
This is a yellow dog.
Bíi • hi woléli wolanemid lethim wa.
This is my (chance) yellow dog.
Bíi • hi woléli wolanemid lanethi lethom wa.
This is my (other reason) friend's (chance) yellow dog.
Bíi • hi woléli wolanemid lanethi edinetho letham wa.
This is my (birth) cousin's (other reason) friend's (chance) yellow dog.

As you've no doubt noticed in the above examples, in addition to making declarative statements about Identifications, we can inquire about them; we can also make promises about them or requests about them—we can use any available Type-of-Sentence word available to us.

Bíi nezh lan lethom wa.
You are my friends.
Bé nezh lan lethom wa.
Upon my honor, you are my friends.
Báa nezh lan lethom?
Are you my friends?
Bóo nezh lan lethom.
Prithee, be my friends.

Bíi • bezh halám wa.
They-few are workers.
Bíi • bezh hizhem wa.
They-few are these/those.
Bíi • bezh halám hizh wa.
They-few are those workers.
Bíi • bezh beyezhem wa.
They-few are something.
Bíi • bezh halám beyezh wa.
They-few are some workers.
Bíi • bezh zhem wa.
They-few are that same thing.
Bíi • bezh ram wa.
They-few are nothing and no-one.
Bíi • bezh halá ram wa.
They-few are anything but workers.
Bíi • bezh hizh hizhem wa.
They-few are each other.

In contrast to the Possessive structure, when using Demonstrative or Indefinite pronouns (hi-forms or beye-forms, respectively) postpositionally to modify a Case Phrase, the Case ending remains on the noun modified; the postposition takes no Case suffix.

Notice the pair of examples using "ram" [ra– (NON) + –m (IDENT)]. The first of these is a straightforward statement that the Identifier Case does not apply. The second, on the other hand, states that the case does apply, but that the noun it would be applied to absolutely does not. In effect, this example *excludes* this noun from the Identifier Case function.

There is an idiomatic usage in English "each other" (also "one another") that is no less idiomatic in Láadan. However, the Láadan idiom looks quite different from the English. In Láadan, we use a pair of demonstrative pronouns ("hi" forms), one in Subject case and the second in whatever case describes the role "each" has to the "other." Of course, both "hi"-forms would be in the same plural form since both refer to the same people/things. In the seventh example above, this would be "hizh hizhem" (each other, few, as Subject and Identifier). Granted, the circumstances where "hizh hizhem" would apply would not be common; however, the mechanism exists to say that thing when required.

## Vocabulary

áayo
: skirt

ana
: food

bini
: gift

éelen
: grape(s)

hath
: time

hoth
: place

inad
: trousers; pants

láa
: perception

radal
: nothing [ra– (NON) + dal (thing)]

shad
: to be pure; to be perfect

## Exercises

**Translate the following into English.**

1 Bíi berídanizh letha wothal wolalomám wáa.
E: _____

2 Bóo di ne úmú wohóoha wodená, lu.
E: _____

3 Báa héena bebáatho ábedám?
E: _____

4 Bíi ra wíi yomem wi.
E: _____

5 Bíi eríli Therísha edalahám wáa.
E: _____

6 Bíi beth letho wolíithi wobelid Mázhareth bethom wa.
E: _____

In #5, did you get the "sense" of "edalahá?" It means "botanist" [e– (SCIOF) + dala (plant) + –á (DOER)]. It also suggests "edala" (botany) [e– (SCIOF) + dala (plant)]. Note that, though "aá" is an allowed Láadan vowel combination, because the "a" comes from "dala" (plant) and the "á" is from "–á" (DOER) they must be separated by an "h."

**Equate the following—in a question and a statement to answer it—using the Identifier Case, and translate both into English.**

The first word will be the Subject. The second entry will give time and/or negative for the question. The third entry will give these for the answer.

Example: "with, thul" with "past" and "past, not" give "Báa eril with thulem?" (Was the person a parent?) and "Bíi eril ra with thulem wa." (The person was not a parent.)

7 inad i woshad wohá́ayo, bini
future
future, not
L: _____
E: _____
L: _____
E: _____

8 hi, wohowa wohana
present, not
past
L: _____
E: _____
L: _____
E: _____

9 dan hi, Láadan

not
L: _____
E: _____
L: _____
E: _____

10 womeénan woyu, mewolula wohéelen
not
L: _____
E: _____
L: _____
E: _____

11 láa hathethu, radal
past
long ago, not
L: _____
E: _____
L: _____
E: _____

12 hoth hi, Halishóni e Aranesha
L: _____
E: _____
L: _____
E: _____

**Translate the following into Láadan**

13 Is Elizabeth's nephew a short peace-scientist?
L: _____

14 The furry creature is not the alien's niece's cat.
L: _____

15 Being old will be a lot of work.
L: _____

16 The voice of the needleworker is a slow song.
L: _____

17 To laugh and to dance is to be beautiful.
L: _____

18 The sound of the still wind is wisdom.
L: _____

As we see in #15, nouns can also be made "more so" by the addition of "–hul;" however, their increase in degree isn't usually rendered well in English by the word "extremely."

Also in #15, we see a Degree Marker, "–hul" (extremely), and a Case Marker, "–m" (IDENT) applied to the same word. In general, the Degree Marker will be added first, and the [Noun + Degree] compound is treated as one unit. That unit fulfills the Case role, so the Case suffix is added next.

## Answers

1

My aunt is a good singer.

2

Please tell who the weary assistant is.

3

Whose heart-sibling is a farmer?

4

To be alive is not to be safe (OR Being alive is not being safe. OR Aliveness is not safety.) (obviously).

5

Teresa was, long ago, a botanist.

6

My home is Margaret's white house.

7

Báa aril inad i woshad woháayo binim?
Will the trousers and the perfect skirt be gifts?
Bíi aril ra inad i woshad woháayo binim wa.
The trousers and the perfect skirt will not be gifts.

8

Báa ril ra hi wohowa wohanam?
Isn't this warm food?
Bíi eril hi wohowa wohanam wáa.
This was warm food.

9

Báa dan hi Láadanem?
Is this language Láadan?
Bíi ra dan hi Láadanem wa.
This language is not Láadan.

10

Báa ra womeénan woyu mewolula wohéelenem?
Isn't the sweet fruit purple grapes?
Bíi womeénan woyu mewolula wohéelenem.
The sweet fruit is purple grapes.

11

Báa eril láa hathethu radalem?
Was the perception of time nothing?
Bíi eríli ra láa hathethu radalem wáa.
Long ago the perception of time was not nothing.

12

Báa hoth hi Halishónim e Aranesham?
Is that place California or Arkansas?
Bíi hoth hi Halishónim e Aranesham wa.
This place is California or Arkansas.

13

Báa sherídanid Elízhabeth betha worahíthi woheshonám?

14

Bíi ra woshane womid rul sherídanizhetho néehátham wa.

15

Bíi aril balin halehulem wi.

16

Bíi dith dathimátha woralóolo wolomem wa.

17

Bíi ada i amedara áyam wa.

18

Bíi zho wowam woyulethu wothem wa.

# Lesson 19
# Object Case

## Object Case

**[VP CP–S CP–Obj]**

In the above, the new abbreviation VP means "Verb Phrase;" it stands for the optional Auxiliary + the Verb, the Verb Complex, or the Ø-Verb (in the Identifier structure) + the optional Negative. We'll be using this new abbreviation henceforward.

–th
Suffix (noun phrase): Object Case

To mark a Case Phrase as an Object, add "–th;" if the word ends in a consonant and we added "–th," that would result in a forbidden consonant cluster (two or more consonants in a row together, which is forbidden in Láadan). In that case, we insert "e" between the final consonant of the noun phrase and the "–th."

## Examples

Bíi om with shoneth wáa.
The person teaches peace (I'm told).
Báa om with shoneth?
Does the person teach peace?
Báa om bebáa shoneth?
Who teaches peace?
Báa om with bebáath?
What does the person teach?

Note that the Object occurs after the Subject.

Note the "e" added between "shon" and "–th" to separate the consonants; also note that it's unnecessary between "bebáa" and "–th"—or between "ede" and "–th" or "le" and "–th" below because "bebáa," "ede," and "le" all end in vowels.

Note the translation of "bebáath" above. It must be "what" rather than "whom" because verbs involving communication take as their Object the thing communicated. The person to whom the Object is communicated involves the Goal Case, which will be presented in a future lesson.

Bíi néde ra rul edeth wo.
The cat doesn't want the grain (I suppose).
Báa néde ra rul edeth?
Doesn't the cat want the grain?
Báa néde ra bebáa edeth?
Who/what doesn't want the grain?
Báa néde ra rul bebáath?
What doesn't the cat want?

Bíi meden hoshem Méri betha leth wa.
Mary's grandchildren help me.
Báa meden hoshem Méri betha leth?
Do Mary's grandchildren help me?
Báa meden bebáazh leth?
Who (few/several) help me?
Báa meden hoshem bebáatha leth?
Whose grandchildren help me?
Báa meden hoshem Méri betha bebáath?
Whom do Mary's grandchildren help?

Bíi míi le wa.
I am amazed.
Bíi dómíi with leth wa.
The person causes me to be amazed.
The person amazes me.
Bíi medómíi with leth wa.
The people amaze me.

Báa den Mázhareth bebáath?
Whom does Margaret help?
Bíi den Mázhareth leth wa.
Margaret helps me.
Báa den bebáa Mázhareth beth?
Who helps Margaret?
Bíi den le Mázhareth beth wa.
I help Margaret.
Bíi den le beth wa.
I help her/him.

Note that personal names do not receive Case endings. When the name of a person or animal fulfills the role of a Case that would take a suffix, the name is followed by the pronoun "be" which accepts the Case ending in the name's place. This rule applies to the names of living and once-living persons and creatures but not to the names of places or times.

Sometimes surface similarities can occur in any language. Notice that "beth" in the examples above is "be" (third person singular pronoun) + "–th" (object case ending), not "beth" (home).

## Objective Conjunction

Along with the Object Case, we introduce the conjunction "úthú" (what). Though, in English, it resembles a question-word, this conjunction introduces a clause (in Láadan, a "clause" is defined as a Verb Phrase with its Case Phrase(s)—like a sentence but with neither Type-of-Sentence Word nor Evidence Word) that fills the role of an Object in the sentence. It translates as the "what" in the English sentence, "I know what you did last summer."

In the English sentence, "I know what you did last summer," the word "what" does quite a bit of heavy lifting. The sentence says "You did a thing last summer, and I know the nature of that thing." But, rather than stringing it out as a compound sentence, it embeds the clause "you did [a thing] last summer" inside the sentence, "I know ...." The "what" stands as the Object of the embedded sentence, and the embedded sentence is the Object of the outer sentence. In Láadan, "úthú" does this heavy lifting:

Bíi eril radom ne úthú di Mázhareth wa.
You forgot what Margaret said.
Bíi ril bedi le úthú néde Ana wa.
I learn what Anna wants.
Báa aril di behizh úthú ril them ebalá wáa.
She will tell what the baker needs.

Bíi eril them le budeth wa.
I needed clothing.
Bíi eril them le budeth hi wa.
I needed this clothing.
Bíi eril them le budeth beye wa.
I needed some clothing.
Bíi eril them le bud amedaraháthetth wa.
I needed the dancer's (chance) clothing.
Bíi eril them le bud edinethe amedaraháthath wa.
I needed the dancer's (birth) cousin's (chance) clothing.

A multiply-possessive structure, such as that above, is still a single unit, and so the Object suffix belongs at the end of the Possessive structure.

In contrast to the Possessive structure, when using a Demonstrative pronoun (hi-form) or an Indefinite pronoun (beye-form) as a modifying postposition, the case suffix remains on the noun being modified—as seen in the second and third examples above.

## Possessive Objects

Báa néde babí yuth?
Does the bird want fruit?
Báa néde babí netho yuth?
Does your bird want fruit?
Báa néde babí yu lethoth?
Does the bird want my fruit?
Báa néde babí netho yu lethoth?
Does your bird want my fruit?

The Possessive becomes part of the Case Phrase. Since we're treating the Possessive Noun Phrase as a single unit (and so nothing can be inserted between its parts), the Case Suffix must be added to the end—on the Possessor, not the thing possessed. In the first example above, "yu" (fruit) is the Object: "yuth." When we change the Object to "my fruit" (yu letho), the Object suffix is attached to the end of the phrase: "yu lethoth". Perhaps it'll be a little clearer if presented in morphemic analysis of the first and fourth examples above:

| | |
|---|---|
| Báa | Báa |
| Q | Q |
| néde | néde |
| WANT | WANT |
| babí | babí |
| BIRD + SUBJ | netho |
| | BIRD |
| | YOU1 + POSS + SUBJ |
| yuth? | yu |
| FRUIT + OBJ | lethoth? |
| | FRUIT |
| | I + POSS + OBJ |

Bíi menéde bezh hith wa.
They (few) want this/that.
Bíi menéde bezh edeth hi wa.
They (few) want this grain.
Bíi menéde bezh zheth wa.
They want the same thing.
Bíi menéde bezh beyeth wa.
They want something.
Bíi menéde bezh edeth beye wa.
They want some grain.
Bíi menéde bezh rath wa.
Bíi menéde bezh radaleth wa.
They want nothing.
Bíi menéde bezh ede rath wa.
They want anything but grain.
Bíi menéde bezh hizh hizheth wa.
They want each other.

Notice the pair of examples using "rath" [ra– (NON) + –th (OBJ)]. The first of these is a straightforward statement that the Object Case does not apply. The second, on the other hand, states that the case does apply, but that the noun it would be applied to absolutely does not. In effect, this example *excludes* this noun from the Object Case function.

## Vocabulary

an
to know (of people); to be acquainted with (of a place or a topic)
bel
to take; to bring
dó–
Prefix (verb): to cause to VERB
il
to pay attention
láad
to perceive
lothel
to know (of information)
naya
to care for
nin
to cause; to be causal
thel
to get; to obtain
thi
to have

It seems odd to the English ear, but the verb "bel" means both "to take" and "to bring." English uses a pair of unrelated verbs ("bring" and "take") in what linguists call a "*deictic pair*;" not all languages do this to the same extent that English does. An example may be helpful in reducing the oddness: when we say "Anna brought a casserole to the pot-luck," or "Anna took a casserole to the pot-luck," the same person transported the same dish to the same event; only the point of view of the speaker (linguist-speak: *the deixis*) has changed—either the speaker was at the party or she was elsewhere, respectively. Which English verb should be used in translating "bel" can (but need not necessarily) be made clear (linguist-speak: *the deixis can be disambiguated*) by the context in which it occurs.

The prefix "dó–" (cause to VERB) added to a "stative verb" (a verb that discusses a state of being—one that, in English, would be an adjective), turns that verb into an "active verb" (one that discusses an action—that, in English, would be a verb). For example, "míi" means "to be amazed;" "dómíi" means "to cause to be amazed" or, in more colloquial English, "to amaze." The other effect of this transformation is that the Subject of "míi" (the one who is amazed) becomes the Object of "dómíi" (the one whom someone or something else causes to be amazed) and the one doing the amazing is the new Subject.

The verbs "láad" and "il" are essentially Láadan. "Láad" means "to perceive by means of the senses." "Il" means "to pay attention by means of the senses." An English example might clarify the distinction between perception and attention. Using the visual sensory modality, in English we "see" a picture (perception) or we "look at" it (attention). Using the auditory sensory modality, we might "hear" music (perception) or "listen to" it (attention). How to specify the particular sense modality will be made clear in the lesson on the Instrument Case. In the meantime, it is perfectly proper Láadan to use "láad" and "il" without a sensory modality, in which case they would be translated as simply "to perceive" and "to pay attention," respectively.

"Láad" (to perceive) is, of course, the other half of the name of this language: "Láadan" [láad (perceive) + dan (language)].

## Exercises

**Translate the following into English.**

1 Bíi aril rathi worabalin wowithid woth wi.
E: _____

2 Báa eril thel shem Elízhabeth betha woloyo wohéezheth?
E: _____

3 Báa nime doth berídan ábedátha háamudath?
E: _____

4 Mehan háawith sherídanizh bebáathath?
E: _____

5 Bíi yod ra wodo wohomid Máyel betho wolaya wohedeth wo.
E: _____

6 Bíi eril dibáa omá úthú them hothul Therísha betha wáa.
E: _____

Note the word "rathi" in #1. As a straightforward opposite of "thi" (to have), "rathi" means "to lack" [ra– (NON) + thi (to have)].

Note that there is no Object suffix on "woth" in #1 above. This is because there can be no ambiguity. Because "wisdom" cannot "want" anything, in Láadan its Object suffix is optional; you may use the suffix or not, at your discretion—so long as the meaning is not ambiguous.

The same applies to #8 below: Láadan cannot "speak the parents," so no Object suffix is required. And to #13 below. And also to #5 above and #15 and #17 below, although in these examples we have chosen to use the Object suffix; it remains grammatically correct even when it is not required.

Note that there is no Type-of-Sentence Word in #4. Because the sentence contains a form of the Interrogatory Pronoun, "bebáa," there can be no confusion that this is a question. "Báa" at the beginning of the sentence would not be wrong, but it isn't required in a less-formal setting.

**Incorporate the second noun as an Object; translate into English before and after.**

7 Bíi eril naya Bétheni wa.
zháamid
E: _____
L: _____
E: _____

8 Bíi aríli medi thul halátha wáa.
Láadan
E: _____
L: _____
E: _____

9 Báa mehéeya yáababí?
melothel ra bezh
E: _____
L: _____
E: _____

10 Bíi mehom ud wa.
wam
E: _____
L: _____
E: _____

11 Báa aril il Másha?
delith lanetha betho
E: _____
L: _____
E: _____

12 Báa eríli meláad néehá?
onida bebáatha
E: _____
L: _____
E: _____

In #7 & #9, remember that we can specify the life-stage of any life form using the set of life-stage prefixes: in #7 "zháa–" (senior); and in #9 "yáa–" (adolescent), which in birds would be roughly equivalent to "fledgling."

In #9, in order to incorporate the clause (rather than the usual noun phrase) as the Object of the sentence, we'll need to use "úthú" (CONJOBJ). There are other ways of embedding a clause inside a sentence; we'll learn those in future lessons.

**Translate the following into Láadan.**

13 We (several) close the door.
L: _____

14 Did the storm cause you-few to now have to clean?
L: _____

15 The beautiful dancers brought the extremely hot drink.
L: _____

16 Suzette will cause Matthew's sister to laugh (obviously).
L: _____

17 Does age cause the needleworker to be weary?
L: _____

18 The high mountain does not remember the dancing clouds.
L: _____

The verb "close" in #13 might pose a bit of a challenge. We know the verb "rahu" (to be closed); "to close" can also be termed "to cause to be closed." "Dórahu" [dó– (CAUSEto) + rahu (be closed)] means just that.

The verb "rahu" (to be closed) is a stative verb (a verb that, in English, would be an adjective). Formally, it takes only a Subject. Less formally, the assignment of an Object to a Stative Verb implies a conversion to a Transitive Active Verb (one that would, in English, be a Verb that accepts an Object). No confusion will ensue, promise! So, a less-formal usage would find "rahu" to be an acceptable form to mean "to close."

An approach similar to "dórahu" in #13 should be taken in #16, and #17, but here it is more straightforward because the syntax "cause to VERB" is clearly present in the English. Don't be confused by the English tendency to put the Object between "cause" and "to VERB;" Láadan uses the prefix "dó–" (cause to VERB) with the verb, then the Subject (the one doing the causing), then the Object (the one being caused to VERB).

The verb "clean" in #14 might be challenging; like "close" the formal word for "to clean" is "dóhéthe" [dó– (CAUSEto) + éthe (be clean)]; *when used with an Object*, informally, "éthe" will communicate the meaning without confusion. In #14, however, there is no Object in the second clause, so using "éthe" (without the "dó–") would lead to ambiguity between "you-few" "cleaning" or "being clean." In this situation, the formal "dóhéthe" is required.

Note the word "dóhada" (cause to laugh) as seen in #16. It has another meaning: "to be comical" or "to be funny." When used in this way, it is a stative verb (that, in English, would be an adjective) and will take no Object—that is, the Subject is generally "comical" or "funny;" there is no specific person being "caused to laugh." This is another example of the porosity (sometimes, unlike here, only informally) of the boundary between stative and active verbs (those that would, in English, be adjectives and verbs, respectively).

Did the word "age" in #17 present a challenge? Any verb can be used as a noun, so long as the result is not nonsense. For "stative verbs," the translation of the nominal form is perhaps most easily formed by adding "–ness" to the English adjective. In #17, "age" could be termed "oldness;" that sounds like the nominal form of "balin" (to be old).

## Answers

1

The young man will lack wisdom, of course.

2

Did Elizabeth's offspring get a black goat?

3

Is the farmer's aunt willing to follow the juvenile pig?

4

Whose niece do the children know?

5

Michael's strong horse doesn't eat red grain (I guess).

6

The teacher asked what Teresa's grandmother needed.

7

Bethany gave care.
Bíi eril naya Bétheni zháamideth wa.
Bethany cared for the senior-animal.

8

A worker's parents will, in some far time, speak.
Bíi aríli medi thul halátha Láadan wáa.
In some far-off future, a worker's parents will speak Láadan.

9

Do the fledglings fear (are the fledglings afraid)?
Báa mehéeya yáababí úthú melothel ra bezh?
Do the fledglings fear (are the fledglings afraid of) what they don't know?

10

Stones teach.
Bíi mehom ud wameth wa.
Stones teach stillness.

11

Will Marsha pay attention?
Báa aril il Másha delith lanetha bethoth?
Will Marsha pay attention to her friend's hair?

12

Did the aliens perceive, long ago?
Báa eríli meláad néehá onida bebáathath?
Whose family did the aliens perceive, long ago?

13

Bíi medórahu lezh áath wa.

14

Báa nin rohoro úthú ril medush medóhéthe nezh?

15

Bíi eril mebel mewoháya wohamedarahá wohowahul worana wa.

16

Bíi dóhada Shuzhéth hena Máthu bethath wi.

17

Báa dóhóoha balin dathimáth?

18

Bíi dom ra wohíthi wobo mewohamedara woboshumeth wi.

# Lesson 20
# Translation 3

## Vocabulary

dutha
: to heal

elahela
: celebration

ithedal
: lamp [ith (light) + dal (thing)]

–lan
: Suffix (Type-of-Sentence Word): said in celebration

náal
: night

óotha
: soul

rahith
: darkness [ra– (NON) + ith (light)]

## Láadan Text

Elahela

Bíide dóhowa rosh oba lenethath wa. Héeya amedara Elízhabeth; ada le, izh Máyel shonám. Bíi amedara onida lezhetha, i dótháa amedara Donith. Mehamedara hothul lezhetha, thul lezhetha i lezh; nin amedara wothal woroth. Aril hóya déela; liyen hesh, i methάa yáanin yuthu, i methάa mid.

Bíide ril lalom len wa. Mehen omid, rul i babí lom lenethoth. Mehen mahina, thili, i boshum íi lom lenethoth. Dótháa amedara ábed lenethoth; dutha lom óotha lenethath. Meshidi len, i mehelash i mehada len. Áya zho wa.

Bíide mehóoha len aril wa. Ham rahith; óol ithedal lenethom. Hathal náal. Aba wobun wobal berídanetho lezhetha. Merilin len worahowa wolaleth i meyod len womeénan woyuth. Mehina áwith.

Bíilan nin elahela shath i wotheth wa.

## Your English Translation

Elahela
E: _____

Bíide dóhowa rosh oba lenethath wa. Héeya amedara Elízhabeth; ada le, izh Máyel shonám. Bíi amedara onida lezhetha, i dótháa amedara Donith. Mehamedara hothul lezhetha, thul lezhetha i lezh; nin amedara wothal woroth. Aril hóya déela; liyen hesh, i methάa yáanin yuthu, i methάa mid.
E: _____
_____
_____
_____
_____
_____
_____

Bíide ril lalom len wa. Mehen omid, rul i babí lom lenethoth. Mehen mahina, thili i boshum íi lom lenethoth. Dótháa amedara ábed lenethoth; dutha lom óotha lenethath. Meshidi len, i mehelash i mehada len. Áya zho wa.
E: _____
_____
_____
_____
_____

Bíide mehóoha len aril wa. Ham rahith; óol ithedal lenethom. Hathal náal. Aba wobun wobal berídanetho lezhetha. Merilin len worahowa wolaleth i meyod len womeénan woyuth. Mehina áwith.
E: _____
_____
_____
_____
_____

Bíilan nin elahela shath i wotheth wa.
E: _____

## My English Translation with Morpheme-by-Morpheme Analysis

Elahela
Elahela
CELEBRATION
Celebration

Bíide eril dóhowa rosh oba lenethath wa. Héeya amedara Elízhabeth; ada le, izh Máyel shonám. Bíi amedara onida lezhetha, i dótháa amedara Donith. Mehamedara hothul lezhetha, thul lezhetha i lezh; nin amedara wothal woroth. Aril hóya déela; liyen hesh, i methάa yáanin yuthu, i methάa mid.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | ada<br>LAUGH | lezhetha,<br>WE2-5 + POSSBIRTH | lezhetha<br>WE2-5 + POSSBIRTH | déela;<br>GARDEN |
| dóhowa<br>CAUSETO + BEWARM | le,<br>I | i<br>AND | i<br>AND | liyen<br>BEGREEN |
| rosh<br>SUN | izh<br>BUT | dótháa<br>CAUSETO + THRIVE | lezh;<br>WE2-5 | hesh,<br>GRASS |
| oba<br>BODY | Máyel<br>MICHAEL | amedara<br>DANCE | nin<br>CAUSE | i<br>AND |
| lenethath<br>WE>5 + POSSBIRTH + OBJ | shonám.<br>(PEACE + DOER = PEACEMAKER) + IDENT | Donith.<br>EARTH + OBJ | amedara<br>DANCE | methάa<br>PL + THRIVE |
| wa.<br>MYPERC | Bíi<br>DECL | Mehamedara<br>PL + DANCE | wothal<br>REL + BEGOOD | yáanin<br>TREE |
| Héeya<br>BEAFRAID | amedara<br>DANCE | hothul<br>GRANDPARENT | woroth.<br>REL + WEATHER + OBJ | yuthu,<br>FRUIT + PARTV |
| amedara<br>DANCE | onida<br>FAMILY | lezhetha,<br>WE2-5 + POSSBIRTH | Aril<br>FUT | i<br>AND |
| Elízhabeth;<br>ELIZABETH | | thul<br>PARENT | hóya<br>BEBEAUTIFULPLACE | methάa<br>PL + THRIVE |
| | | | | mid.<br>CREATURE |

The sun warmed our bodies. Elizabeth was afraid to dance; I laughed, but Michael was the peacemaker. Our family dances and the dancing causes the Earth to thrive. Our grandparents, our parents and we dance; the dancing causes good weather. The garden will be a beautiful place; the grass will be green, and the fruit trees will thrive, and the animals will be well.

---

Bíide ril lalom len wa. Mehen omid, rul i babí lom lenethoth. Mehen mahina, thili, i boshum íi lom lenethoth. Dótháa amedara ábed lenethoth; dutha lom óotha lenethath. Meshidi len, i mehelash i mehada len. Áya zho wa.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | i<br>AND | boshum<br>CLOUD | lenethoth;<br>WE>5 + POSS + OBJ | i<br>AND |
| ril<br>PRES | babí<br>BIRD | íi<br>ALSO | dutha<br>HEAL | mehelash<br>PL + PLAY |
| lalom<br>PL + SING | lom<br>SONG | lom<br>SONG | lom<br>SONG | i<br>AND |
| len<br>WE>5 | lenethoth.<br>WE>5 + POSS + OBJ | lenethoth.<br>WE>5 + POSS + OBJ | óotha<br>SOUL | mehada<br>PL + LAUGH |
| wa.<br>MYPERC | Mehen<br>PL + UNDERSTAND | Dótháa<br>CAUSETO + THRIVE | lenethath.<br>WE>5 + POSSBIRTH + OBJ | len.<br>WE>5 |
| Mehen<br>PL + UNDERSTAND | mahina,<br>FLOWER | amedara<br>DANCE | Meshidi<br>PL + BETOGETHER | Áya<br>BEBEAUTIFUL |
| omid,<br>HORSE | thili,<br>FISH | ábed<br>FARM | len,<br>WE>5 | zho<br>SOUND |
| rul<br>CAT | i<br>AND | | | wa.<br>MYPERC |

We (many) sang. The horses, the cats and the birds understood our song. The flowers, the fish and the clouds understood our song. The dance made our farm thrive; the song healed our souls. We were together, and we played and laughed. The sound was beautiful, to my way of thinking.

---

Bíide mehóoha len aril wa. Ham rahith; óol ithedal lenethom. Hathal náal. Aba wobun wobal berídanetho lezhetha. Merilin len worahowa wolaleth i meyod len womeénan woyuth. Mehina áwith.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | rahith;<br>NON + LIGHT = DARKNESS | Hathal<br>BEGOODTIME | lezhetha.<br>WE2-5 + POSSBIRTH | meyod<br>PL + EAT |
| mehóoha<br>PL + BEWEARY | óol<br>MOON | náal.<br>NIGHT | Merilin<br>PL + TODRINK | len<br>WE>5 |
| len<br>WE>5 | ithedal<br>LIGHT + THING = LAMP | Aba<br>BEFRAGRANT | len<br>WE>5 | womeénan<br>REL + BESWEET |
| aril<br>FUT | lenethom.<br>WE>5 + POSS + IDENT | wobun<br>REL + BENEW | worahowa<br>REL + (NON + BEWARM = BECOLD) | woyuth.<br>REL + FRUIT + OBJ |
| wa.<br>MYPERC | | wobal<br>REL + BREAD | wolaleth<br>REL + MILK + OBJ | Mehina<br>PL + SLEEP |
| Ham<br>BEPRESENT | | berídanetho<br>AUNT + POSS | i<br>AND | áwith.<br>BABY |

We were weary afterward. It was dark; the moon was our lamp. It was a good night. Our aunt's fresh bread was fragrant. We drank cold milk and ate sweet fruit. The babies slept.

---

Bíilan nin elahela shath i wotheth wa.

| | | | | |
|---|---|---|---|---|
| Bíilan<br>DECL + CELEB | elahela<br>CELEBRATION | i<br>AND | wotheth<br>WISDOM + OBJ | wa.<br>MYPERC |
| nin<br>CAUSE | shath<br>HARMONY + OBJ | | | |

The celebration causes harmony and wisdom!

---

## Free Translation

Celebration

The sun warmed our bodies. Elizabeth was afraid to dance; I laughed, but Michael was the peacemaker. Our family dances and the dancing causes the Earth to thrive. Our grandparents, our parents and we dance; the dancing causes good weather. The garden will be a beautiful place; the grass will be green, and the fruit trees will thrive, and the animals will be well.

We (many) sang. The horses, the cats and the birds understood our song. The flowers, the fish and the clouds understood our song. The dance made our farm thrive; the song healed our souls. We were together, and we played and laughed. The sound was beautiful, to my way of thinking.

We were weary afterward. It was dark; the moon was our lamp. It was a good night. Our aunt's fresh bread was fragrant. We drank cold milk and ate sweet fruit. The babies slept.

The celebration causes harmony and wisdom!

---

## Comments

Part-way through the first paragraph, our narrator stops the story to explain the family's activities. You'll notice this change by the repetition of the Declarative Type-of-Sentence word without the Narrative Mood Suffix. Of course, in the English, this change is less explicit; the English narrative past-shift is suspended for the duration of the digression.

In the first sentence of the second-to-last paragraph, we see a new use of a familiar word. Used postpositionally (at the end of a clause), "aril" or "eril" locate the action "later/after" or "earlier/before" in time, respectively, relative to some other action.

Note the Mood Suffix in the last sentence. It lends a sense of celebration to the otherwise simple declaration of the benefits derived from the celebration.

# Lesson 21
# Your Turn 3

## Vocabulary

a
: love of inanimates
: *one of a set of words we'll see later*

am
: love for one related by blood
: *one of a set of words we'll see later*

bere... ébere
: if... then

boó
: three
: *one of a set of words we'll see later*

–di
: Suffix (Type-of-Sentence word): said in teaching; didactically

éeya
: sickness, illness

–háalish
: Degree Marker: to an extraordinary degree; utmostly

loláad
: to perceive, internally [lo– (INT) + láad (to perceive)]

lhith
: to fret [lh– (PEJ) + lith (to think)] {JLP & EC}

lhitharil
: to worry [lhith (fret) + aril (FUT)] {JLP & EC}

lhitheril
: to regret [lhith (fret) + eril (PAST)] {JLP & EC}

nede
: one
: *one of a set of words we'll see later*

oth
: to be important

rano
: almost; nearly; not quite [ra– (NON) + no– (FINISH)] {AB}

rashe
: torment [ra– (NON) + she (comfort)]

shama
: grief for which there is external cause, but no-one to blame and no remedy
: *one of a set of words we'll see later*

shebasheb
: death [sheb (to change)] *used as a verb:* to die

shin
: two
: *one of a set of words we'll see later*

wem
: to lose

woho
: all, every
: *one of a set of words we'll see later*

Along with lhith, lhitharil and lhitheril (above) come "litheril" (reminisce) [lith (think) + eril (PAST)] and "litharil" (anticipate) [lith (think) + aril (FUT)]. All five of these are from {JLP & EC}.

Along with "rashe" (torment) comes "she" (to comfort).

A note about the words "bere" and "ébere:" though an historical accident (occasioned by the fact that "r" is not linguistically a consonant in the same sense that "b" is), these two words were originally coined beginning with "br" which is an illegal consonant cluster. This was corrected by the second generation developing Láadan. Though we will not be using the obsolete forms, "bre" and "ébre," you should recognize them if you should happen across them.

The new words "nede" (one), "shin" (two), "boó" (three) and "woho" (all; every) are all from a set of words to be presented more fully in a future lesson. For now, we just need to know that they are used postpositionally (that is, they follow the case phrase they modify).

## English Text

The Boy and His Sick Sister

Once upon a time there was a boy. He had two sisters, and he loved tormenting them. Time passed, and he continued to torment them. They all three grew, but he didn't stop tormenting them. And then one of his sisters became ill. She was very, very ill; she almost died. He worried. Time passed; he fretted. Time passed; finally, he regretted, and he realized something: he loved his sister, and he would be sorrowful in the extreme if he lost her.

Fear of loss may teach the importance of family.

## Your Translation into Láadan & Retranslation into English

The Boy and His Sick Sister

L: _____

E: _____

Once upon a time there was a boy. He had two sisters, and he loved tormenting them. Time passed, and he continued to torment them. They all three grew, but he didn't stop tormenting them. And then one of his sisters became ill. She was very, very ill; she almost died. He worried. Time passed; he fretted. Time passed; finally, he regretted, and he realized something: he loved his sister, and he would be sorrowful in the extreme if he lost her.

L: _____

E: _____

Fear of loss may teach the importance of family.

L: _____

E: _____

# My Translation into Láadan with Morphemic Analysis & Retranslation into English

The Boy and His Sick Sister

Háawithid i Wohéeya Wohena Betha

| Háawithid | i | Wohéeya | Wohena | Betha |
|---|---|---|---|---|
| (CHILD + PERSON = CHILD) + MALE = BOY | AND | REL + SICKNESS | REL + SIBLING | X1 + POSSBIRTH |

The Boy and His Sick Sister

---

Once upon a time there was a boy. He had two sisters, and he loved tormenting them. Time passed, and he continued to torment them. They all three grew, but he didn't stop tormenting them. And then one of his sisters became ill. She was very, very ill; she almost died. He worried. Time passed; he fretted. Time passed; finally, he regretted, and he realized something: he loved his sister, and he would be sorrowful in the extreme if he lost her.

Bíide ham háawithid wo. Thi be henahizheth shin, i a rashe behid bezheth. Mesháad hath, i nárashe behid bezheth. Menáwí bezh boó, izh nórashe ra be bezheth. Id nahéeya henahizh betha nede. Éeyaháalish be; shebasheb rano be. Lhitharil behid. Mesháad hath, i lhith behid. Mesháad hath; lhitheril behid doól; i naloláad behid beyeth: am be hena bethath, i rilrili loláad be shamaháalisheth bere wem be behizheth.

| Bíide | Mesháad | Id | Mesháad | beyeth: |
|---|---|---|---|---|
| DECL + NARR | hath, | ANDTHEN | hath, | INDEF1 + OBJ |
| ham | PL + COMEGO | nahéeya | PL + COMEGO | am |
| BEPRESENT | TIME | BEGIN + SICKNESS | TIME | LOVEBLOODKIN |
| háawithid | **TIME PASSES** | henahizh | **TIME PASSES** | be |
| BOY | i | SISTER | i | X1 |
| wo. | AND | betha | AND | hena |
| MADEUP | nárashe | X1 + POSSBIRTH | lhith | SIBLING |
| Thi | CONT + TORMENT | nede. | FRET | bethath, |
| HAVE | behid | #1 | behid. | X1 + POSSBIRTH + OBJ |
| be | HE | Éeyaháalish | HE | i |
| X1 | bezheth. | SICKNESS + DEGEXTRAORD | Mesháad | AND |
| henahizheth | X2-5 + OBJ | be; | hath; | rilrili |
| (BIRTHSIB + FEM = SISTER) + OBJ | Menáwí | X1 | PL + COMEGO | HYPOTH |
| shin, | PL + GROW | shebasheb | TIME | loláad |
| #2 | bezh | DEATH | **TIME PASSES** | PERCEIVEINT |
| i | X2-5 | rano | lhitheril | be |
| AND | boó, | ALMOST | FRET + PAST = REGRET | X1 |
| a | #3 | be. | behid | shamaháalisheth |
| LOVEINANIM | izh | X1 | HE | GRIEF(EXT,-,-) + DEGEXTRAORD + OBJ |
| rashe | BUT | Lhitharil | doól; | bere |
| NON + COMFORT = TORMENT | nórashe | (PEJ + THINK = FRET) + FUT = WORRY | ATLAST | IF |
| behid | STOP + TORMENT | behid. | i | wem |
| HE | ra | HE | AND | LOSE |
| bezheth. | NEG | | naloláad | be |
| X2-5 + OBJ | be | | BEGIN + PERCEIVEINT | X1 |
| | X1 | | behid | behizheth. |
| | bezheth. | | HE | SHE + OBJ |
| | X2-5 + OBJ | | | |

There is a boy. He has two siblings, and he loves (of inanimates) to torment them. Time passes, and he continues to torment them. They-three grow, but he does not stop tormenting them. And then one sister of his begins to be sick. She is extraordinarily sick; she almost dies. He worries. Time passes, and he frets. Time passes; finally he regrets; and he begins to perceive-internally something: he loves (for one related by blood) his sister, and he will feel extraordinary grief (external cause, no blame, no remedy) if he loses her.

---

Fear of loss may teach the importance of family.
Bíidi rilrili om héeya wemethu oth onidathuth wa.

| | | | |
|---|---|---|---|
| Bíidi | om | wemethu | onidathuth |
| DECL + DIDACT | TEACH | LOSE + PARTV | FAMILY + PARTV |
| rilrili | héeya | oth | wa. |
| HYPOTH | BEAFRAID | BEIMPORANT | MYPERC |

[Didactic] Fear of loss may teach the importance of family, as I see it.

## My Láadan Text

Háawithid i Wohéeya Wohena Betha

Bíide ham háawithid wo. Thi be henahizheth shin, i a rashe behid bezheth. Mesháad hath, i nárashe behid bezheth. Menáwí bezh boó, izh nórashe ra be bezheth. Id nahéeya henahizh betha nede. Éeyaháalish be; shebasheb rano be. Lhitharil behid. Mesháad hath, i lhith behid. Mesháad hath; lhitheril behid doól; i naloláad behid beyeth: am be hena bethath, i rilrili loláad be shamaháalisheth bere wem be behizheth.

Bíidi rilrili om héeya wemethu oth onidathuth wa.

## Comments

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

By the same token, the "moral" of the fable in this story is introduced using "Bíidi," the didactic-inflected declarative Type-of-Sentence word. Clearly, the story is over, and the lesson begins.

The verb "sháad" (to go; to come) is used here as part of the idiom "mesháad hath" (time passes). Physical movement involves cases not yet presented; please be patient.

The noun "a" (love, of inanimates) is presented in this lesson—and then promptly used as a verb. This is perfectly acceptable and is a mechanism common among human languages; in this case, "a" as a verb stands for the longer phrase "loláad SUBJ ath" (SUBJ feels love). The overriding reason it's that way in this story is because the "loláad" structure takes as its Object the emotion felt (the one toward whom it is felt is presented in a Case we've not yet seen); using the emotion as the verb allows the one toward whom it is felt to be the Object.

The word "doól" (finally) represents the first we've seen of a set of words that refer to the time in which the action described occurs. They occupy the space in the sentence word-order where the Time case will. Don't worry about it; until we introduce the Time case, these words will be the last word in their clause.

a . . . . . LoveInanim
-á . . . . . DOER
á- . . . . . INFANT
áath . . . . . Door
áayo . . . . . Skirt
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
ábed . . . . . Farm
ábedá . . . . . Farmer
ada . . . . . Laugh
am . . . . . LoveBlood
amedara . . . . . Dance
amedarahá . . . . . Dancer
an . . . . . BeAcquainted
ana . . . . . Food
Ána . . . . . Anna
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
Átheni . . . . . Anthony
áwith . . . . . Infant
áya . . . . . BeBeautiful
báa . . . . . Q
babí . . . . . Bird
bal . . . . . Bread
balin . . . . . BeOldAnim
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
bedi . . . . . Learn
bel . . . . . BringTake
belid . . . . . House
belidá . . . . . Carpenter
ben . . . . . X>5
benem . . . . . Stay
bere... ébere . . . . . If...Then
berídan . . . . . Aunt
beth . . . . . Home
Bétheni . . . . . Bethany
bethu . . . . . About
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bíi . . . . . DECL
bini . . . . . Gift
bo . . . . . Mountain
bol . . . . . BeFleecyClouded
boó . . . . . #3
bóo . . . . . REQ
boshum . . . . . Cloud
bud . . . . . Clothing
bun . . . . . BeNew
dadem . . . . . Picture
dal . . . . . Thing
dala . . . . . Plant
dan . . . . . Language
dathim . . . . . Needlework
dathimá . . . . . Needleworker
dazh . . . . . BeSoft
-de . . . . . NARR
déela . . . . . Garden
déelahá . . . . . Gardener
delith . . . . . Hair
dem . . . . . Window
den . . . . . Help
dená . . . . . Helper
di . . . . . Speak
-di . . . . . DIDACT
dibáa . . . . . Question
dibé . . . . . Promise
dibíi . . . . . Declare
dibóo . . . . . Request
dim . . . . . Container
dinime . . . . . BeBeholden
dith . . . . . Voice
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dó- . . . . . CAUSEto
dóhada . . . . . BeComical
dom . . . . . Remember
doni . . . . . Earth
doól . . . . . AtLast
dóon . . . . . BeCorrect
doth . . . . . Follow
dozh . . . . . BeEasy
du- . . . . . TRYto
dush . . . . . Must
dutha . . . . . Heal
dúu- . . . . . FAILto
e- . . . . . SCIof
e...e . . . . . Either...Or
ebalá . . . . . Baker
edala . . . . . Botany
edalahá . . . . . Botanist
edan . . . . . Linguistics
edaná . . . . . Lingust
ede . . . . . Grain
edemid . . . . . Mouse
edin . . . . . Cousin
éeb . . . . . Juice
éelen . . . . . Grape
éesh . . . . . Sheep
éeya . . . . . Illness
éezh . . . . . Goat
ehom . . . . . Education
ehomá . . . . . EdSpecialist
elahela . . . . . Celebration
elash . . . . . Play
Elízhabeth . . . . . Elizabeth
em . . . . . Yes
en . . . . . Understand
eril . . . . . PAST
eríli . . . . . FARPAST
esh . . . . . Boat
eshá . . . . . Sailor
eshon . . . . . PeaceScience
eshoná . . . . . PeaceScientist
éthe . . . . . BeClean
háa- . . . . . CHILD
háababí . . . . . Nestling
-háalish . . . . . DEGextraord
háawith . . . . . Child
hal . . . . . Work
-hal . . . . . DEGunusual
halá . . . . . Worker
halezhub . . . . . Ant
Halishóni . . . . . California
ham . . . . . BePresent
hath . . . . . Time
hathal . . . . . BeGoodTime
háya . . . . . BeBeautifulTime
héena . . . . . HeartSib
héeya . . . . . BeAfraid
hemen . . . . . Bush
hena . . . . . BirthSib
Hérel . . . . . Carol
hesh . . . . . Grass
hi . . . . . Demo1
-hil . . . . . DEGminor
hin . . . . . Demo>5
híya . . . . . BeSmall
hizh . . . . . Demo2-5
ho- . . . . . GRAND
hob . . . . . Butter
hoberídan . . . . . GreatAunt
hoshem . . . . . Grandchild
hosherídan . . . . . GreatNiece
hoth . . . . . Place
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
-hul . . . . . DEGextreme
i . . . . . And
id . . . . . AndThen
-id . . . . . MASC
íí . . . . . Also
il . . . . . PayAttn
ili . . . . . Water
ilisháad . . . . . Swim
im . . . . . Travel
imá . . . . . Traveler
ina . . . . . Sleep
inad . . . . . Trousers
ith . . . . . Light
ithedal . . . . . Lamp
íthi . . . . . BeHigh
izh . . . . . But
-izh . . . . . FEM
láa . . . . . Perception
láad . . . . . Perceive
Láadan . . . . . Láadan
lal . . . . . Milk
lalom . . . . . Sing
lalomá . . . . . Singer
lan . . . . . Friend
-lan . . . . . CELEB
lanemid . . . . . Dog
lawida . . . . . BePregnant
laya . . . . . BeRed
le . . . . . I
leb . . . . . Enemy
léli . . . . . BeYellow
len . . . . . We>5
leyan . . . . . BeBrown
leyi . . . . . BeBlue
lezh . . . . . We2-5
lhith . . . . . Fret
lhitharil . . . . . Worry
lhitheril . . . . . Regret
líithi . . . . . BeWhite
líithin . . . . . BeGray
lili . . . . . BeWet
liri . . . . . BeColored
lith . . . . . Think
litharil . . . . . Anticipate
litheril . . . . . Reminisce
liyen . . . . . BeGreen
loláad . . . . . PerceiveInt
lom . . . . . Song
lomá . . . . . Songwriter
lóolo . . . . . BeSlow
lothel . . . . . Know
loyo . . . . . BeBlack
lu . . . . . Please
lula . . . . . BePurple
-m . . . . . IDENT
mahina . . . . . Flower
Másha . . . . . Marsha
Máthu . . . . . Matthew
Máyel . . . . . Michael
mazh . . . . . Car
Mázhareth . . . . . Margaret
me- . . . . . PL
meénan . . . . . BeSweet
mela . . . . . Ocean
melamid . . . . . Dolphin
Méri . . . . . Mary
mi . . . . . Leaf
mid . . . . . Creature
míi . . . . . BeAmazed
mime . . . . . OBS:Ask
modi . . . . . BeUgly
muda . . . . . Pig
na- . . . . . BEGIN
ná- . . . . . CONT
náal . . . . . Night
nasháad . . . . . Depart
náwí . . . . . Grow
naya . . . . . CareFor
ne . . . . . You1
nede . . . . . #1
néde . . . . . Want
nédeshub . . . . . Intention
née . . . . . BeAlien
néehá . . . . . Alien
nen . . . . . You>5
nezh . . . . . You2-5
nime . . . . . BeWilling
nin . . . . . Cause
no- . . . . . FINISH
nó- . . . . . STOP
nosháad . . . . . Arrive
oba . . . . . Body
oda . . . . . Arm
om . . . . . Teach
oma . . . . . Hand
omá . . . . . Teacher
omid . . . . . Horse
onida . . . . . Family
oób . . . . . Jump
óoda . . . . . Leg
óoha . . . . . BeWeary
óol . . . . . Moon
óotha . . . . . Soul
osháana . . . . . Menstruate
oth . . . . . BeImportant
othel . . . . . BeBlessed
owa . . . . . BeWarm
ra . . . . . NEG
rabalin . . . . . BeYoung
rabun . . . . . BeOldInanim
radal . . . . . Nothing
radazh . . . . . BeHard
rado . . . . . BeWeak
radom . . . . . Forget
raham . . . . . BeAbsent
rahith . . . . . Darkness
rahíthi . . . . . BeLow
rahíya . . . . . BeLarge
rahowa . . . . . BeCold
rahu . . . . . BeClosed
ralóolo . . . . . BeQuick
rana . . . . . Beverage
ranime . . . . . BeUnwilling
rano . . . . . Almost
rashe . . . . . Torment
rathad . . . . . BeUnable
rathal . . . . . BeBad
rathi . . . . . Lack
rawith . . . . . Nobody
réele . . . . . Harbor
ren . . . . . Carpet
ril . . . . . PRES
rilin . . . . . ToDrink
rilrili . . . . . HYPOTH
ro . . . . . Weather
rohoro . . . . . Storm
róomath . . . . . Barn
rosh . . . . . Sun
rul . . . . . Cat
sha . . . . . Harmony
sháa- . . . . . ADULT
sháababí . . . . . AdultBird
sháad . . . . . ComeGo
sháal . . . . . Day
sháawith . . . . . Adult
shad . . . . . BePerfect
shama . . . . . Grief(E,-,-)

shane . . . . . BeFurry
she . . . . . Comfort
shebasheb . . . . . Death
shem . . . . . Offspring
sherídan . . . . . Niece
shida . . . . . Game
shidi . . . . . BeTogether
shin . . . . . #2
sho . . . . . Heavy
shon . . . . . Peace
shoná . . . . . Peacemaker
shóod . . . . . BeBusy
shum . . . . . Air
shumáad . . . . . Fly
Shuzhéth . . . . . Suzette
-th . . . . . OBJ
-tha . . . . . POSSbirth
tháa . . . . . Thrive
thad . . . . . BeAble
thal . . . . . BeGood
tham . . . . . Circle
-the . . . . . POSSnone
thée- . . . . . ABOUTto-
thel . . . . . Get
them . . . . . Need
then . . . . . Break
Therísha . . . . . Teresa
thi . . . . . Have
-thi . . . . . POSSchance
thib . . . . . Stand
thibá . . . . . Wall
Thíben . . . . . Steven
thili . . . . . Fish
-tho . . . . . POSS
thom . . . . . Pillow
thóo . . . . . Guest
thosh . . . . . Sky
thu . . . . . Honey
-thu . . . . . PARTV
thul . . . . . Parent
thulid . . . . . Father
thulizh . . . . . Mother
u . . . . . BeOpen
ud . . . . . Stone
ul . . . . . Hope
úmú . . . . . CONJident
urahu . . . . . Gate
úthú . . . . . CONJobj
úuya . . . . . BeInPain
wa . . . . . MYPERC
waá . . . . . UNTRUSTED
wáa . . . . . TRUSTED
wam . . . . . BeStill
wem . . . . . Lose
wi . . . . . SELFEVID
wíi . . . . . BeAlive
wil . . . . . OPTV
Wil_sha . . . . . Greeting
Wílem . . . . . William
with . . . . . Person
withid . . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP
wo- . . . . . REL
woho . . . . . #All
woth . . . . . Wisdom
yáa- . . . . . TEEN
yáababí . . . . . Fledgling
yáanin . . . . . Tree
yáawith . . . . . Teenager
yem . . . . . BeSour
yide . . . . . BeHungry
yó- . . . . . ARTIFIC
yod . . . . . Eat
yóhud . . . . . Brick
yom . . . . . BeSafe
yu . . . . . Fruit
yul . . . . . Wind
zháa- . . . . . SENIOR
zháababí . . . . . SeniorBird
zháadin . . . . . Menopause
zháawith . . . . . Elder
zho . . . . . Sound
zhub . . . . . Insect

# Lesson 22
# Advanced Pronouns

## Inflected Pronouns

The pronouns of Láadan are perfectly serviceable in their neutral forms. However, we can convey more information about our perception of the person being referred to by inflecting the pronoun. This is accomplished by changing the vowel of the base form away from the "e" of the neutral form.

We can incorporate the meaning "beloved" by changing the "e" to "a." To imbue the pronoun with the sense "honored," we change the vowel to "i." The third inflection of the pronoun brings the meaning "despised;" to do this, rather than changing the vowel, we attach the prefix "lh–" (PEJ) to the base form (of course, we must also insert the "e" to separate the "lh" from the consonant that begins the base form).

In the following excerpt from an online conversation with Suzette Haden Elgin, the italic paragraph is the question posed to Dr. Elgin; the rest is her response:

*Whereas I can reconcile with myself 2nd & 3rd person usage (e.g. "na," "ni," "lhene"), I have some difficulty with 1st person (e.g. "la," "li," "lhele"). Is the agent ambiguous for all persons ("na" meaning "you, beloved by someone") rather than specific ("na" meaning "you, beloved by me")? I have some difficulty not seeing "la" and "li" as rather conceited if the agent isn't ambiguous.*

That's a very good question, and I don't mean that in the cliche sense—it really is a good question; it falls into the area of linguistics called pragmatics. But you've already answered it for yourself. It certainly would be conceited and arrogant for anyone to refer to himself or herself in the first person using the "beloved" or "honored" pronoun forms. There might be special and extraordinary situations in which that would be appropriate, but they would be extremely rare. (Example: in a very intimate situation, one lover might say to the other, "I am so honored to be your beloved," or something of the kind, and that might involve the beloved/honored pronoun forms. And it wouldn't be likely to happen more than once.) It's one thing for someone to say "Honored-you" or "Honored-she"; it's quite another to say "Honored-I." In referring to oneself, the neutral pronouns would be used 999 out of 1000 times.

Implicit in that answer you may have noticed that, as the questioner puts it, the agent is *not* ambiguous; the "honor" or "love" or "despite" is from the point of view of the speaker. In other words, "na" does mean "you, beloved by me" and "bi" does mean "she, honored by me" and "lhele" does mean "I, despised by myself".

## Reflexive Pronouns

When the Subject and another Case Phrase both refer to the same person, the other Case Phrase uses what is referred to as a reflexive pronoun. In English, this is signalled by the suffix "–self;" in Láadan, we use the infix "–yóo–" between the base form ("le," "ne," or "be") or its inflected form and the number ending ("–Ø," "–zh" or "–n" for singular, few/several, or many, respectively) and then the case suffix. The result looks similar to the "beye" forms (referred to grammatically as indefinite pronouns), except that reflexive pronouns are not limited to the third person.

One way to present the process of forming advanced pronouns is the schematic at right. Simply select one from each group (of course Ø indicates an optional element). Another way is the full listing presented below.

**Person**
l– (1st)
n– (2nd)
b– (3rd)
  **Inflection**
  –e– (neutral)
  –a– (beloved)
  –i– (honored)
  lhe–e– (despised)
    **Infix**
    –Ø–
    –báa– (interrogative)
    –ye– (indefinite)
    –yóo– (reflexive)
      **Number**
      –Ø (1)
      –zh (2-5)
      –n (>5)

| | Singular<br>Several<br>Many | Singular<br>Several<br>Many | Singular<br>Several<br>Many |
|---|---|---|---|
| | **1st person** | **2nd person** | **3rd person** |
| neutral | le (leyóo)<br>lezh (leyóozh)<br>len (leyóon) | ne (neyóo)<br>nezh (neyóozh)<br>nen (neyóon) | be (beyóo)<br>bezh (beyóozh)<br>ben (beyóon) |
| beloved | la (layóo)<br>lazh (layóozh)<br>lan (layóon) | na (nayóo)<br>nazh (nayóozh)<br>nan (nayóon) | ba (bayóo)<br>bazh (bayóozh)<br>ban (bayóon) |
| honored | li (liyóo)<br>lizh (liyóozh)<br>lin (liyóon) | ni (niyóo)<br>nizh (niyóozh)<br>nin (niyóon) | bi (biyóo)<br>bizh (biyóozh)<br>bin (biyóon) |
| despised | lhele (lheleyóo)<br>lhelezh (lheleyóozh)<br>lhelen (lheleyóon) | lhene (lheneyóo)<br>lhenezh (lheneyóozh)<br>lhenen (lheneyóon) | lhebe (lhebeyóo)<br>lhebezh (lhebeyóozh)<br>lheben (lhebeyóon) |

As you may already have observed, the "–báa–" and "–ye–" infixes are an interrogative marker and an indefinite marker, respectively, that are attached to the "be" (third person pronoun) forms. This would in no way interfere with the "be" portion of the interrogative and indefinite pronouns carrying the sense of "beloved" or "honored" or "despised."

| | Singular<br>Several<br>Many | Singular<br>Several<br>Many |
|---|---|---|
| | **interrogative** | **indefinite** |
| neutral | bebáa (beyóo)<br>bebáazh (beyóozh)<br>bebáan (beyóon) | beye (beyóo)<br>beyezh (beyóozh)<br>beyen (beyóon) |
| beloved | babáa (bayóo)<br>babáazh (bayóozh)<br>babáan (bayóon) | baye (bayóo)<br>bayezh (bayóozh)<br>bayen (bayóon) |
| honored | bibáa (biyóo)<br>bibáazh (biyóozh)<br>bibáan (biyóon) | biye (biyóo)<br>biyezh (biyóozh)<br>biyen (biyóon) |
| despised | lhebebáa (lhebeyóo)<br>lhebebáazh (lhebeyóozh)<br>lhebebáan (lhebeyóon) | lhebeye (lhebeyóo)<br>lhebeyezh (lhebeyóozh)<br>lhebeyen (lhebeyóon) |

## Examples

Báa meshe nin bayeth?
Will you (many, honored) comfort someone (beloved)?
Báa aril meshe nin niyóoneth?
Will you (many, honored) comfort yourselves?

Notice that, when the honored/beloved/despised form is used in the Subject, it is proper to use that form in the reflexive also—since the same person(s) is(are) being referred to.

Báa eril dóhéthe bibáa shod lethoth?
Who (honored) cleaned my room?
Báa eril dóhéthe bibáa biyóoth?
Who (honored) cleaned themself?

Bíi ril lhebeyezh yáawithem wi.
Someones (few, despised) clearly are teenagers.
Bíi ril lhebeyezh lhebeyóozhem wi.
Someones (few, despised) clearly are themselves.

When the Subject is an Indefinite (one of the "beye" forms) or an Interrogative (one of the "bebáa" forms), the Reflexive will be the corresponding third person form (the matching "be" form with the "–yóo–" infix instead of the "–ye–" or "–báa–" infix). The inflection (neutral/love/honor/despite) and number (single/several/many) will be the same as the Subject—since, again, the same person(s) is(are) being referred to.

## Exercises

**Translate the following into English.**

1 Báa eril bedi sherídan Ána bitha ehasheth?
E: _____
2 Bóo ril menahina nazh, shem letha.
E: _____
3 Bíi ril menédeshub merashe lhebeyen Máyel bath; báa menime medóyom bebáazh bath?
E: _____
4 Bé aril dóhada dená bizhetho bayóoneth wa.
E: _____
5 Bíi merathi lhenezh radaleth wa; bóo menahal doól.
E: _____
6 Bíi eril dudódóon berídan Thíben lhebetha di Láadanethu lethoth wa.
E: _____

In #1, note that we can use the inflected pronoun forms wherever we use a pronoun. The pronoun need not be the primary nominal in its case phrase. The inflected form here grants the attribute "honored" to Anna.

Also in #1, did you successfully form a word for "astronomy?" Consider that "astronomy" is the "science of stars:" "ehash" [e– (SCIOF) + ash (star)]. This form also suggests "ehashá" (astronomer) [ehash (astronomy) + –á (DOER)].

In #3, since the "he/she/it" referred to in both the clauses here is the same person, we would render them both with the same inflection (neutral/beloved/honored/despised)—unless your attitude toward that person changed between one clause and the next, which would certainly be strongly indicated by a mismatch in the inflection of these two pronouns.

Also in #3, how did you do forming a word for "protect?" Please consider that "to protect" means "to make safe;" try "dóyom" (to protect; to shield; to safeguard) [dó– (CAUSETO) + yom (be safe)].

In #5, notice the lack of a Subject in the second clause, despite the rule that the Subject is not optional in a Láadan request. This is perfectly acceptable because it's the same as the Subject in the first clause. Human languages resist the restatement of identical information in successive clauses. Of course, it could be included for emphasis, as it was in #3, above.

In #6, we've used the very formal "dódóon" (CAUSETO + be correct). In more casual usage, "dóon" would be quite sufficient; the fact that there's an Object in the sentence is sufficient to convey the information that someone is correcting (active verb), not simply being correct (stative verb).

**Change the inflection of the asterisk-marked *pronoun* to that described; translate into English before and after.**

7 Báa eríli meden *lhebeyezh lhebeyóozheth*?
beloved
E: _____
L: _____
E: _____

8 Bíi ril lirihul dadem mahinathu *binetho* wa.
despised
E: _____
L: _____
E: _____

9 Bé aril doth *li* *nath* wa.
despised honored
E: _____
L: _____
E: _____

10 Báa eril merahíthi hemen *lhenenetho*?
beloved
E: _____
L: _____
E: _____

11 Bíi wil owahal woloyo wodizh *bazhethe* wa.
despised
E: _____
L: _____
E: _____

12 Báa ril mehan *biyen* wobalin wohábedáth?
beloved
E: _____
L: _____
E: _____

In #7, remember that the Reflexive of an Indefinite pronoun deletes the "–ye–" infix and inserts a "–yóo–" infix in that same place.

In #9, did the form "li" (I, honored) give you pause? Well it might. It could be taken as being akin to the "royal we" in English, whereby a monarch refers to her/himself in the plural to set themselves apart from those they rule—or, as might be argued, to demonstrate linguistically that they are speaking for their domain, including all their subjects. The post-substitution "lhele" (I, despised) is much less troublesome; it simply speaks of the speaker's despite of her/himself.

**Translate the following into Láadan.**

13 Are someones (honored several) hungry?
L: _____

14 Would that (despised singular) you clothe yourself.
L: _____

15 I swear (honored several) your alien creature amazed the zoologist.
L: _____

16 Will (honored singular) someone heal her/himself?
L: _____

17 (Honored many) You are, clearly, yourselves.
L: _____

18 The traveler was unwilling to perceive some-pregnant-and-despised-one, I hear.
L: _____

In #14, did you remember that "bud" (clothing), when used as a verb, means "to clothe?"

In #15, how did you do creating a word for "zoologist?" Consider that zoology is the study of animals: "emid" [e– (SCIOF) + mid (creature)]. Given that, "zoologist" is "emidá" [emid (zoology) + –á (DOER)].

In #18, notice that pronouns, including Indefinite pronouns can also be modified by a Relativized verb.

## Answers

1

Did (honored) Anna's (birth) niece learn astronomy?

2

Prithee go to sleep (begin to sleep), my (birth) (beloved few) offspring.

3

Several (despised) intend to torment (beloved) Michael; who (several) are willing to protect him (beloved).

4

I promise honored-few-their assistants will make them-beloved-many-selves laugh.

5

You (several despised) lack nothing as I perceive it; prithee get to work (begin working) at last.

6

(Despised) Steven's aunt tried to correct my speaking of Láadan.

7

Did some-despised-few-ones help themselves, long ago?
Báa eríli meden bayezh bayóozheth?
Did some-beloved-few-ones help themselves, long ago?

8

(Honored, many) Their picture of flowers is extremely colorful.
Bíi ril lirihul dadem mahinathu lhebenetho wa.
(Despised, many) Their picture of flowers is extremely colorful.

9

"We" (I, honored) promise "We" (I, honored) will follow (beloved) you.
Bé aril doth lhele nith wa.
(Despised) I promise I will follow (honored) you.

10

Were (despised, many) your (other) bushes short?
Báa eril merahíthi hemen nanetho?
Were (beloved, many) your bushes short?

11

Would that (beloved several) their (no reason) black kettle be unusually warm.
Bíi wil owahal woloyo wodizh lhebezhethe wa.
Would that (despised several) their (no reason) black kettle be unusually warm.

12

Do (honored many) someone know the old farmer?
Báa ril mehan bayen wobalin wohábedáth?
Do (beloved many) someone know the old farmer?

13

Báa ril meyide biyezh?

14

Bíi wil bud lhene lheneyóoth wa.

15

Bé eril dómíi wonée womid nizhetho emidáth wa.

16

Báa aril dutha biye biyóoth?

17

Bíi ril nin niyóonem wi.

18

Bíi ril ranime láad imá wolawida wolhebeyeth wáa.

# Lesson 23
# Numbers & Quantifiers, Pt 1

In English, we have two distinct modes of discussing plurality: a thing is either counted or measured. Things such as plates, cups, bowls, flowers, clouds, skirts, and pairs of shoes or gloves or trousers are *counted*; things such as water, flour, dirt, air, cloth, and sand are *measured*. *Counted* things can be said to be "few" or "several" through "many" to "uncountable," etc. *Measured* things would be said to be "a bit" or "a little" through "some" or "quite a bit" to "a lot" or "a bunch" to "all there is." This can get a bit confusing because sometimes collections of *counted* things become *measured* and vice versa: eg, *many* skirts, shirts, pants, dresses, socks, shoes, etc could easily be termed *a lot of* clothing. Conversely, *several* beaches may contain *a great deal* of sand or *a few* bolts may hold *a lot* of cloth. Láadan, like many natural languages, does not employ this mechanism; its pluralizing words are applicable equally to whatever objects, regardless of whether English would deem them *counted* or *measured*. This presents no difficulty in Láadan; the only drawback is when we're translating into English or another language that makes the counted/measured distinction.

This lesson is going to contain a lot of vocabulary. But the two types of words we will learn fulfill the same function: they talk about the number of a noun—either amplifying and specifying the plural or standing in where we have no verb to take the plural. Both are used postpositionally (that is, they're place after the case phrase (noun + ending) they modify). And, as postpositions, their forms are immutable; they take no affixes.

## Numbers

raho
zero
0

nede
one
1
*seen before in Lesson 21*

shin
two
2
*seen before in Lesson 21*

boó
three
3
*seen before in Lesson 21*

bim
four
4

shan
five
5

bath
six
6

um
seven
7

nib
eight
8

bud
nine
9

thab
ten
10

debe
hundred
100

thob
thousand
1,000

rod
million
1,000,000

merod
billion
1,000,000,000

## Examples

nedethab
eleven
11
shinethab
twelve
12
bathethab
sixteen
16

Just as in English, the "teen" forms add "thab" (ten) after the number to be added to ten. This rule applies to numbers from "nedethab" (eleven) to "budethab" (nineteen). Remember to insert an "e" where needed to separate forbidden consonant clusters.

thabeshin
twenty
20
thabeboó
thirty
30
debebim
four hundred
400
thobeshan
five thousand
5,000
rodebath
six million
6,000,000
merodum
seven billion
7,000,000,000

In the forms greater than the teens, the base (the ten, hundred, and so on) is presented first, followed by the number by which it is multiplied.

thobethabenib
eighty thousand
80,000
thobedebebud
nine hundred thousand
900,000
rodethab
ten million
10,000,000
rodethabeshin
twenty million
20,000,000
rodedebeboó
three hundred million
300,000,000
merodethabim
forty billion
40,000,000,000
merodedebeshan
five hundred billion
500,000,000,000
merodethobebath
six thousand billion
6,000,000,000,000

While numbers on this scale are not really Láadan's core mission, it is feasible to form them. Just remember that when the bases decrease in magnitude, their values are multiplied—whereas, if the bases' magnitude increases, their values are added (as in the "teen" forms).

thabeshin i shan
twenty-five
25
debeshan i thabebath i boó
five hundred sixty-three
563
thobenib i debebim i umethab
eight thousand four hundred seventeen
8,417
thobebud i debe i thabeshin
nine thousand one hundred twenty
9,120

To combine elements having different bases, simply place the word "i" (which means "and," used with numbers to represent addition) between them.

Notice that the base appears without modification if the digit in that place is "1".

Notice, also, that any place having a zero value is simply omitted.

## Additional Number-Related Vocabulary

lami
    number
lamith
    to count
elamith
    mathematics [e– (SCIOF) + lamith (count)]
shinehoberídan
    great-great aunt/uncle [shin (two) + hoberídan (great-aunt/uncle)
shinehoshem
    great-grandchild [shin (two) + hoshem (grandchild)]
shinehosherídan
    great-great-niece/nephew [shin (two) + hosherídan (great-niece/nephew)
shinehothul
    great-grandparent [shin (two) + hothul (grandparent)]
uzh
    symbol (of notation, alphabet, orthography)

## Quantifiers

What can we do when we need to be more specific than merely plural—but we don't want to use a number? Or when we need to make a non-Subject case phrase plural and have no verb to show the plural—and we still don't want to use a number? Our answer is quantifiers:

menedebe
    many
nedebe
    few; several
woho
    all; every
        *seen before in Lesson 21*
waha
    any

"Raho" (zero) can also appropriately be included in this set; in this sense, "raho" would mean "none."

When Suzette Haden Elgin first created Láadan, she included a "syllabic n." As you might glean from the name, it stood as a syllable unto itself (like the final syllable in the English word "button") and required no vowel to separate it from the letter "d" that always followed it. We've noted this when pluralizing verbs beginning with "d." It was problematic in that setting and was no less so among numbers and quantifiers.

There were variant formations for "nede," "menedebe" and "nedebe," presented here, incorporating the "syllabic n" in place of the "ne" in all these words. "Mendebe" (the variant of "menedebe") was still a four-syllable word: me-n-de-be. "Ndebe" (the variant of "nedebe") was still a three-syllable word: n-de-be. "Nde," (the variant of "nede") was a two-syllable word: n-de. We won't be using these variant forms, but you should recognize them if you come across them.

## Examples

Bíi hal with wa.
A person works.
Bíi mehal with boó wa.
Three people work.

When a quantifier or a number greater than "nede" (one) is used to modify the Subject, the verb must be plural.

Bíi naya be mideth wi.
Clearly, s/he cares for an animal.
Bíi menaya bezh mideth wi.
Clearly, they-few care for an animal.
Bíi naya be mideth nedebe wi.
Clearly, s/he cares for several animals.
Bíi naya be mideth menedebe wi.
Clearly, s/he cares for many animals.
Bíi naya be mideth nib wi.
Clearly, s/he cares for eight animals.

There are times when when you need to indicate a plural, but you have no verb to take the plural marker, *[as in the third, fourth and fifth sentences above]*. You can then put the word "menedebe" (many) immediately after the noun phrase you want to make plural. The same thing is done with numbers, and with the words "nedebe" (few, several), and "woho" (all, every). These words never change their form, never add prefixes or suffixes; thus, if the "animal" up there were "many animals," you would use "mideth menedebe" (the case marker would never appear on "menedebe"), as below.

Bíi lan bath omám.
The six friends are teachers.
Bíi lan bath omám bim i edalahám shin.
The six friends are four teachers and two botanists.

The above examples do not have any Evidence *[Word]* at the end, and they are not in a series of connected sentences that would indicate what the speaker intended. This is possible in Láadan, but it can mean only one thing: that the speaker does not wish to state the reason why she considers what she says to be true.

## Additional Postposition Vocabulary

neda
Postposition: only
nidi
Postposition: additional; more (not comparative) {AB}
X nidi
another X—"one more" is assumed.
X nidi nede
one more X—"one" is explicit, either for clarity or emphasis.
X nidi #
# more X—"#" is a number or quantifier.
X nidi # neda
only # more X—# is not optional, even if it is "nede" (one).

## Exercises

**Translate the following into numerals.**

1 thabum i um
E: _____

2 debeshin i thabeshan i bath
E: _____

3 thobeshan i debeshan i thabeshan i shin
E: _____

4 debebud i thabebath i shin
E: _____

5 thobebath i debeshan i thabebud i bud
E: _____

6 thobenib i debe i thabeshan i nib
E: _____

7 thobebath i debeshin i bim
E: _____

8 debeboó i thabeshan
E: _____

9 thobum i nibethab
E: _____

10 thobeboó i debenib i thabebim
E: _____

**Form the following numbers in Láadan.**

11 57
L: _____

12 524
L: _____

13 4,587
L: _____

14 3,605
L: _____

15 6,540
L: _____

16 6,158
L: _____

17 3,651
L: _____

18 6,058
L: _____

19 1,295
L: _____

20 7,854
L: _____

**Translate the following into English.**

21 Bíi eril memíi elamithá um waá.
E: _____

22 Báa eril thel hothul déelahátha binith nedebe?
E: _____

23 Bé eril belid beth onidathom nede neda wa.
E: _____

24 Bíi shóodehul thul áshemetha bud wi; menin áwith menedebe halehuleth.
E: _____
_____

25 Bíi medush mebedi mewothad woyáawith woho elamitheth wo.
E: _____

26 Báa eril menéde mehamedara shinehoberídanizh bebáatha boó?
E: _____

In #21, did you divine the meaning of the word "elamithá?" Derived from "elamith" (mathematics) and "–á" (DOER), "elamithá" means "mathematician."

In #24, did you notice the word "áshem?" It's made up of "á–" (life-stage: infant) and "shem" (offspring), and it means "infant offspring." This form would not usually appear in a dictionary because it's a regular, derived form whose meaning is transparent from its constituent parts.

In #25, did you notice that the English phrase "every child" is singular while the synonymous "all children" is plural? In Láadan, "háawith woho" is clearly plural.

**Translate the second phrase into Láadan & modify the sentence to include the quantified noun phrase; translate into English before and after.**

27 Bíi eril yod omid edeth hi wa.
only six horses
E: _____
L: _____
E: _____

28 Bé ril u urahu wa; aril noshάad lalomá.
all the gates, three singers
E: _____
L: _____
E: _____

29 Báa eril an bebáa amedaraháth?
ten dancers
E: _____
L: _____
E: _____

30 Bíi ril úuya ra héena shonátho; eril dutha sherídanizh betha beth wa.
many heart-siblings
E: _____
L: _____
E: _____

31 Báa she wobun wothom beye nath?
sixteen pillows
E: _____
L: _____
E: _____

32 Báa eril dibé bud lamithá beyóoth?
any accountants
E: _____
L: _____
E: _____

Though the surface shape of the Object forms for "ed" (tool) and "ede" (grain) are indistinguishable, the horse in #27 is probably not eating a "tool" (ed); "grain" (ede) is much more likely. This is illustrative of the concept of "*semantic domain*;" (linguist-speak: the topics of discussion that are likely to include a given word). The semantic domains of "ed" (tool) and "ede" (grain) are sufficiently far apart that confusion is unlikely.

In #32, did you recognize the sources for the word "lamithá" (accountant) [lamith (to count) + –á (DOER)]?

**Translate the following into Láadan.**

33 The one thousand extremely colorful birds are beautiful.
L: _____

34 Five farmers cannot bring one hundred more large pigs.
L: _____

35 The three low plants have many leaves but few flowers—and only one fruit.
L: _____

36 I doubt they (honored many) counted the million symbols.
L: _____

37 I swear forty animals departed, and twelve more stayed.
L: _____

38 Would that (beloved) Michael's (birth) great-grandchildren break almost no promise.
L: _____

## Answers

1
77.

2
256.

3
5,552.

4
962.

5
6,599.

6
8,158.

7
6,204.

8
350.

9
7,018.

10
3,840.

11
thabeshan i um.

12
debeshan i thabeshin i bim.

13
thobebim i debeshan i thabenib i um.

14
thobeboó i debebath i shan.

15
thobebath i debeshan i thabebim.

16
thobebath i debe i thabeshan i nib.

17
thobeboó i debebath i thabeshan i nede.

18
thobebath i thabeshan i nib.

19
thob i debeshin i thadebud i shan.

20
thobum i debenib i thabeshan i bim.

21
I doubt the seven mathematicians were amazed.

22
Did the gardener's grandparent get several gifts?

23
I swear the house is the home of only one family.

24
The parent of nine infant offspring is, clearly, extremely busy; many babies cause an immense amount of work.

25
I theorize every child who is able (all children who are able) must learn mathematics.

26
Whose three great-great-aunts wanted to dance?

27
The horse eats this grain.
Bíi meyod omid bath neda edeth hi wa.
Only six horses eat this grain.

28
On my oath, the gate is open; the singer will arrive.
Bé ril mehu urahu woho wa; menosháad lalomá boó.
On my oath, all the gates will be open; three singers will arrive.

29
Who knew the dancer?
Báa eril an bebáa amedaraháth thab?
Who knew the ten dancers?

30
The peace-maker's heart-sibling isn't in pain now; her niece healed her.
Bíi ril mehúuya ra héena shonátho menedebe; eril dutha sherídanizh betha beneth wa.
The peace-maker's many heart-siblings aren't in pain; her niece healed them.

31
Does some new pillow comfort you (beloved)?
Báa meshe mewobun wothom beyen bathethab nath?
Do some sixteen new pillows comfort you (beloved)?

32
Did the accountant promise to clothe her/himself?
Báa eril medibé mebud lamithá waha beyóoth?
Did any accountants promise to clothe themselves?

33
Bíi meháya mewolirihul wobabí thob wa.

34
Bíi merathad mebel ábedá shan meworahíya womudath nidi debe wáa.

35
Bíi methi meworahíthi wodala boó mith menedebe izh mahinath nedebe—i yuth nede neda wa.

36
Bíi eril melamith bin uzheth rod waá.

37
Bé eril menasháad mid thabebim wa, i mebenem mid nidi shinethab.

38
Bíi wil methen shinehoshem Máyel bitha dibéth raho rano wa.

# Lesson 24
# Vocabulary Practice 4

## Vocabulary

beróo
: Conjunction: because

bithim
: to meet

boóbin
: to braid [boó (three)]

dalel
: object; made-thing [dal (thing) + el (make)]

ed
: tool

el
: to make

lam
: health

lámála
: to caress; to stroke

losh
: money, credit

ri
: to record

shal
: courtesy; manners

shim
: to sexual-act (completely neutral & abstract term)

shub
: to do

une
: to wear

waálh
: Evidence Word: assumed false because speaker distrusts source; evil intent also assumed [waá (UNTRUSTED) + –lh (PEJ)]

we
: Evidence Word: perceived in a dream

wili
: creek, river

wóo
: Evidence Word: used to state a total lack of knowledge as to the validity of the matter

wóoban
: to give birth

zhe
: to be like; to be similar; to be the same

The word "beróo" (because) was originally formed as "bróo" utilizing a forbidden consonant cluster, "br." This was considered an historical accident (occasioned by the fact that, linguistically, "r" is a different class of consonant from "b") and corrected by the second generation developing Láadan. We won't use the "bróo" form, but you should recognize it if you should happen upon it.

The word "dalel" (object) was originally formed as "dale" with the only feature that distinguished it from "dal" (thing) being an "e" that looks and sounds just like the "e" that is inserted to separate consonants. The result was that, any time either of them received a suffix that began with a consonant (and almost all of them do), it was impossible to determine whether a "thing" or an "object/made-thing" was being discussed. The second generation changed it to "dalel" to solve this problem—and made its etymology transparent at the same time!

Now that we have the vocabulary, here's the idiom for asking what the weather is like.

Báa shub ro bebáath?
: What is the weather?

Literally, the question means, "What does the weather do?"

Láadan uses the word "zhe" to express similarity. However, it's used very differently than its English equivalents. In English, we say that "X is like/similar to/the same as Y;" "X" is understood to be the Subject, and "Y" is the Object. Contrarily, in Láadan the verb "zhe" (be similar) takes two (or more) Subjects: "…mezhe X i Y (i Z)…" (…X and Y (and Z) are similar/alike…). For the purposes of translation to English, we may take either (any) of these Subjects as the English Subject; the other(s) can be translated as the English Object(s).

"Waálh" is simply "waá" (I mistrust the source of the report) with the pejorative affix, "–lh," added to introduce the perception of ill intent to the situation; this is an excellent example of the use of the pejorative affix.

Now that we've been introduced to "waálh," "we," and "wóo," we are now acquainted with the complete set of Evidence Words as provided by Suzette Haden Elgin.

## Examples

Bíi laya mahina wi.
The flower is red (as anyone can plainly see).

Bíi laya mahina wa.
The flower is red (according to my perceptions).

Bíi laya mahina wáa.
The flower is red (I'm told, and I trust the source).

Bíi laya mahina waá.
The flower is red (I'm told, but I mistrust the source).

Bíi laya mahina waálh.
The flower is red (I'm told, but I mistrust the source—and I believe the source is misleading me on purpose with ill intent).

Bíi laya mahina we.
The flower is red (in my dream).

Bíi laya mahina wo.
The flower is red (in the story I'm making up; hypothetically).

Bíi laya mahina wóo.
The flower is red (as a guess, with no convincing evidence).

## Exercises

**Translate the following into English.**

1 Bíi eril néde thi ábedá mewoléli wobabí boó wáa.
E: _____

2 Bíi wil nosháad wodóhada wodadem nayaháthu wa.
E: _____

3 Báa mehaba i melirihul mahina wohóya wodalatha?
E: _____

4 Em, i medazhehal mi betha íi wa.
E: _____

5 Báa aril doth Mázhareth worabalin wohedin bethath?
E: _____

6 Ra, ranime bithim be wolawida wosherídan bethath wa.
E: _____

7 Bóo mebel nizh mewothóa wohemeneth.
E: _____

8 Bíi ril menime meralóolo déelahá; wóoban berídan bezhetha wa.
E: _____

9 Báa owa ili wilithu beróo ham rosh?
E: _____

10 Bíi ril mezhe dalel beye i ed hi wa.
E: _____

Notice the word "nayaháthu" in #2. Stripping off the Partitive ending, we are left with "nayahá" (caregiver) [naya (care for) + –á (DOER)]. Within a morpheme (indivisible meaningful word part), the vowel sequence "aá" would be allowable, but because one of these comes from "naya" (care for) and the other comes from "–á" (DOER), they must be separated by an "h."

In #4 and #6, notice that there is no Type-of-Sentence word. This is an informal use acceptable because it's an answer to a question—and the answer is providing not only agreement/disagreement but an expansion of the matter at hand. Formally, a Type-of-Sentence word would follow the "em" (yes) or "ra" (no) to make it clear how to construe the rest of the answer.

**Translate the following into Láadan.**

11 The assistant promised to braid the traveler's great-grandmother's hair.
L: _____

12 What did you (few beloved) eat? Was it good?
L: _____

13 I swear our (few) food was fruit, bread, and milk.
L: _____

14 The baker's offspring couldn't help (honored) Michael (I dreamed).
L: _____

15 Will some four large containers of grain be heavy?
L: _____

16 The bankers don't need to get trousers or skirts.
L: _____

17 A linguist created Láadan; it comforts us (many).
L: _____

18 The courteous scientist counted our money and recorded a number.
L: _____

19 Carol and Marsha will caress each other; afterward, they-honored may have sex.
L: _____

20 Clearly it's bitterly cold, but Matthew protects his health; he wears the correct clothing.
L: _____

In #12, because we've already established the interrogative mode and the past tense in the first sentence, we don't need to include either "Báa" or "eril" at the beginning of the second sentence (though we could, for emphasis or to remove any possibility of ambiguity).

In #16, were you able to form the word for "banker?" A banker is one who deals in (or "does") money and credit: "loshá."

In #17, did you notice the ambiguity? The Subject of the second clause is "be" (she/he/it/X). It is impossible to tell, from the Láadan, whether it is the language or the linguist that comforts us. More discourse would be required to clarify—for instance, if we used "dan hi" (this language) instead.

In #18, did you have any trouble forming a word for "scientist?" We have the prefix "e–" (SCIOF) and the suffix "–á" (DOER). Usually the nature of the science is inserted between them; however, in this case we dispense with the core word and use the nonspecific "doer of science" to mean "scientist:" "ehá." Remember the "h" to separate the vowels.

Did you notice, also in #18, that "shal" introduced as a noun (courtesy) was immediately used as a verb (to be courteous).

And, again in #18, also note that "lamith" (to count) is indistinguishable from "lamith" [lami (number) + –th (OBJ)]. This sort of thing can happen; in context, it won't cause any confusion.

## Answers

1. A farmer wanted to have three yellow birds.
2. Would that the comic picture of the caregiver arrive.
3. Are the flowers of the beautiful plant fragrant and extremely colorful?
4. Yes, and its leaves are also unusually soft.
5. Will Margaret follow her young cousin?
6. No, she's unwilling to meet her pregnant niece.
7. Prithee bring (you, several, honored) the thriving bushes.
8. The gardeners are willing to be quick; their aunt is giving birth.
9. Is the river's water warm because it's sunny?
10. Some made-thing is similar to this tool.
11. Bíi eril dibé boóbin dená delith shinehothuletha imátha wa.
12. Báa eril meyod nazh bebáath? Thal be?
13. Bé eril ana lezhetho yum, balem, i lalem wa.
14. Bíi rathad den shem ebalátha Máyel bith we.
15. Báa aril mesho meworahíya wodim edethuth bim beyezh?
16. Bíi methem methel ra loshá inadeth e áayoth wáa.
17. Bíi eril el edaná Láadan wi; ril she be leneth wa.
18. Bíi eril lamith woshal wohehá losh lezhethoth i ri be lamith.
19. Bíi aril melámála Hérel i Másha hizh hizheth wa; rilrili meshim bizh aril.
20. Bíi ril ham rahowaháalish wi, izh dóyom Máthu lam bethoth wáa; une be wodóon wobudeth.

a . . . . . LoveInanim
-á . . . . . DOER
á- . . . . . INFANT
áath . . . . . Door
áayo . . . . . Skirt
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
ábed . . . . . Farm
ábedá . . . . . Farmer
ada . . . . . Laugh
am . . . . . LoveBlood
amedara . . . . . Dance
amedarahá . . . . . Dancer
an . . . . . BeAcquainted
ana . . . . . Food
Ána . . . . . Anna
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
Átheni . . . . . Anthony
áwith . . . . . Infant
áya . . . . . BeBeautiful
ba . . . . . XLove1
báa . . . . . Q
babí . . . . . Bird
bal . . . . . Bread
balin . . . . . BeOldAnim
ban . . . . . Xlove>5
bath . . . . . #6
baye . . . . . IndefLove1
bayen . . . . . IndefLove>5
bayezh . . . . . IndefLove2-5
bazh . . . . . XLove2-5
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
bedi . . . . . Learn
bel . . . . . BringTake
belid . . . . . House
belidá . . . . . Carpenter
ben . . . . . X>5
benem . . . . . Stay
bere... ébere . . . . . If...Then
berídan . . . . . Aunt
beróo . . . . . Because
beth . . . . . Home
Bétheni . . . . . Bethany
bethu . . . . . About
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bi . . . . . XHon1
bíi . . . . . DECL
bim . . . . . #4
bin . . . . . XHon>5
bini . . . . . Gift
bithim . . . . . Meet
biye . . . . . IndefHon1
biyen . . . . . IndefHon>5
biyezh . . . . . IndefHon2-5
bizh . . . . . XHon2-5
bo . . . . . Mountain
bol . . . . . BeFleecyClouded
boó . . . . . #3
bóo . . . . . REQ
boóbin . . . . . Braid
boshum . . . . . Cloud
bud . . . . . #9
bud . . . . . Clothing
bun . . . . . BeNew
dadem . . . . . Picture
dal . . . . . Thing
dala . . . . . Plant
dalel . . . . . MadeThing
dan . . . . . Language
dathim . . . . . Needlework
dathimá . . . . . Needleworker
dazh . . . . . BeSoft
-de . . . . . NARR
debe . . . . . #100
déela . . . . . Garden
déelahá . . . . . Gardener
delith . . . . . Hair
dem . . . . . Window
den . . . . . Help
dená . . . . . Helper
di . . . . . Speak
-di . . . . . DIDACT
dibáa . . . . . Question
dibé . . . . . Promise
dibíi . . . . . Declare
dibóo . . . . . Request
dim . . . . . Container
dinime . . . . . BeBeholden
dith . . . . . Voice
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dó- . . . . . CAUSEto
dóhada . . . . . BeComical
dom . . . . . Remember
doni . . . . . Earth
doól . . . . . AtLast
dóon . . . . . BeCorrect
doth . . . . . Follow
dóyom . . . . . Protect
dozh . . . . . BeEasy
du- . . . . . TRYto
dush . . . . . Must
dutha . . . . . Heal
dúu- . . . . . FAILto
e- . . . . . SCIof
e...e . . . . . Either...Or
ebalá . . . . . Baker
ed . . . . . Tool
edala . . . . . Botany
edalahá . . . . . Botanist
edan . . . . . Linguistics
edaná . . . . . Lingust
ede . . . . . Grain
edemid . . . . . Mouse
edin . . . . . Cousin
éeb . . . . . Juice
éelen . . . . . Grape
éesh . . . . . Sheep
éeya . . . . . Illness
éezh . . . . . Goat
ehá . . . . . Scientist
ehash . . . . . Astronomy
ehashá . . . . . Astronomer
ehom . . . . . Education
ehomá . . . . . EdSpecialist
el . . . . . Make
elahela . . . . . Celebration
elamith . . . . . Mathematics
elamithá . . . . . Mathematician
elash . . . . . Play
Elízhabeth . . . . . Elizabeth
em . . . . . Yes
emid . . . . . Zoology
emidá . . . . . Zoologist
en . . . . . Understand
eril . . . . . PAST
eríli . . . . . FARPAST
esh . . . . . Boat
eshá . . . . . Sailor
eshon . . . . . PeaceScience
eshoná . . . . . PeaceScientist
éthe . . . . . BeClean
háa- . . . . . CHILD
háababí . . . . . Nestling
-háalish . . . . . DEGextraord
háawith . . . . . Child
hal . . . . . Work
-hal . . . . . DEGunusual
halá . . . . . Worker
halezhub . . . . . Ant
Halishóni . . . . . California
ham . . . . . BePresent
hath . . . . . Time
hathal . . . . . BeGoodTime
háya . . . . . BeBeautifulTime
héena . . . . . HeartSib
héeya . . . . . BeAfraid
hemen . . . . . Bush
hena . . . . . BirthSib
Hérel . . . . . Carol
hesh . . . . . Grass
hi . . . . . Demo1
-hil . . . . . DEGminor
hin . . . . . Demo>5
híya . . . . . BeSmall
hizh . . . . . Demo2-5
ho- . . . . . GRAND
hob . . . . . Butter
hoberídan . . . . . GreatAunt
hoshem . . . . . Grandchild
hosherídan . . . . . GreatNiece
hoth . . . . . Place
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
-hul . . . . . DEGextreme
i . . . . . And
id . . . . . AndThen
-id . . . . . MASC
íi . . . . . Also
il . . . . . PayAttn
ili . . . . . Water
ilisháad . . . . . Swim
im . . . . . Travel
imá . . . . . Traveler
ina . . . . . Sleep
inad . . . . . Trousers
ith . . . . . Light
ithedal . . . . . Lamp
íthi . . . . . BeHigh
izh . . . . . But
-izh . . . . . FEM
la . . . . . ILove
láa . . . . . Perception
láad . . . . . Perceive
Láadan . . . . . Láadan
lal . . . . . Milk
lalom . . . . . Sing
lalomá . . . . . Singer
lam . . . . . Health
lámála . . . . . Caress
lami . . . . . Number
lamith . . . . . Count
lamithá . . . . . Accountant
lan . . . . . Friend
lan . . . . . WeLove>5
-lan . . . . . CELEB
lanemid . . . . . Dog
lawida . . . . . BePregnant
laya . . . . . BeRed
lazh . . . . . WeLove2-5
le . . . . . I
leb . . . . . Enemy
léli . . . . . BeYellow
len . . . . . We>5
leyan . . . . . BeBrown
leyi . . . . . BeBlue
lezh . . . . . We2-5
lhebe . . . . . XDesp1
lheben . . . . . Xdesp>5
lhebeye . . . . . IndefDesp1
lhebeyen . . . . . IndefDesp>5
lhebeyezh . . . . . IndefDesp2-5
lhebezh . . . . . XDesp2-5
lhele . . . . . IDesp
lhelen . . . . . WeDesp>5
lhelezh . . . . . WeDesp2-5
lhene . . . . . YouDesp1
lhenen . . . . . YouDesp>5
lhenezh . . . . . YouDesp2-5
lhith . . . . . Fret
lhitharil . . . . . Worry
lhitheril . . . . . Regret
li . . . . . IHon
líithi . . . . . BeWhite
líithin . . . . . BeGray
lili . . . . . BeWet
lin . . . . . WeHon>5
liri . . . . . BeColored
lith . . . . . Think
litharil . . . . . Anticipate
litheril . . . . . Reminisce
liyen . . . . . BeGreen
lizh . . . . . WeHon2-5
loláad . . . . . PerceiveInt
lom . . . . . Song
lomá . . . . . Songwriter
lóolo . . . . . BeSlow
losh . . . . . Money
loshá . . . . . Banker
lothel . . . . . Know
loyo . . . . . BeBlack
lu . . . . . Please
lula . . . . . BePurple
-m . . . . . IDENT
mahina . . . . . Flower
Másha . . . . . Marsha
Máthu . . . . . Matthew
Máyel . . . . . Michael
mazh . . . . . Car
Mázhareth . . . . . Margaret
me- . . . . . PL
meénan . . . . . BeSweet
mela . . . . . Ocean
melamid . . . . . Dolphin
menedebe . . . . . #>5
Méri . . . . . Mary
merod . . . . . #1,000,000,000
mi . . . . . Leaf
mid . . . . . Creature
míi . . . . . BeAmazed
mime . . . . . OBS:Ask
modi . . . . . BeUgly
muda . . . . . Pig
na . . . . . YouLove1
na- . . . . . BEGIN
ná- . . . . . CONT
náal . . . . . Night
nan . . . . . YouLove>5
nasháad . . . . . Depart
náwí . . . . . Grow
naya . . . . . CareFor
nayahá . . . . . Caregiver
nazh . . . . . YouLove2-5
ne . . . . . You1
neda . . . . . Only
nede . . . . . #1
néde . . . . . Want
nedebe . . . . . #2-5
nédeshub . . . . . Intention
née . . . . . BeAlien
néehá . . . . . Alien

nen ..... You>5
nezh ..... You2-5
ni ..... YouHon1
nib ..... #8
nidi ..... Add'l
nime ..... BeWilling
nin ..... Cause
nin ..... YouHon>5
nizh ..... YouHon2-5
no- ..... FINISH
nó- ..... STOP
nosháad ..... Arrive
oba ..... Body
oda ..... Arm
om ..... Teach
oma ..... Hand
omá ..... Teacher
omid ..... Horse
onida ..... Family
oób ..... Jump
óoda ..... Leg
óoha ..... BeWeary
óol ..... Moon
óotha ..... Soul
osháana ..... Menstruate
oth ..... BeImportant
othel ..... BeBlessed
owa ..... BeWarm
ra ..... NEG
rabalin ..... BeYoung
rabun ..... BeOldInanim
radal ..... Nothing
radazh ..... BeHard
rado ..... BeWeak
radom ..... Forget
raham ..... BeAbsent
rahith ..... Darkness
rahíthi ..... BeLow
rahíya ..... BeLarge
raho ..... #0
rahowa ..... BeCold
rahu ..... BeClosed
ralóolo ..... BeQuick
rana ..... Beverage
ranime ..... BeUnwilling
rano ..... Almost
rashe ..... Torment
rathad ..... BeUnable
rathal ..... BeBad
rathi ..... Lack
rawith ..... Nobody
réele ..... Harbor
ren ..... Carpet
ri ..... Record
ril ..... PRES
rilin ..... ToDrink
rilrili ..... HYPOTH
ro ..... Weather
rod ..... #1,000,000
rohoro ..... Storm
róomath ..... Barn
rosh ..... Sun
rul ..... Cat
sha ..... Harmony
sháa- ..... ADULT
sháababí ..... AdultBird
sháad ..... ComeGo
sháal ..... Day
sháawith ..... Adult
shad ..... BePerfect
shal ..... Courtesy
shama ..... Grief(E,-,-)
shan ..... #5
shane ..... BeFurry
she ..... Comfort
shebasheb ..... Death
shem ..... Offspring
sherídan ..... Niece
shida ..... Game
shidi ..... BeTogether
shim ..... SexAct
shin ..... #2
shinehoberídan .... GreatGreatAunt
shinehoshem ..... GreatGrandChild
shinehosherídan .. GreatGreatNiece
shinehothul ..... GreatGrandparent
sho ..... Heavy
shon ..... Peace
shoná ..... Peacemaker
shóod ..... BeBusy
shub ..... Do
shum ..... Air
shumáad ..... Fly
Shuzhéth ..... Suzette
-th ..... OBJ
-tha ..... POSSbirth
tháa ..... Thrive
thab ..... #10
thad ..... BeAble
thal ..... BeGood
tham ..... Circle
-the ..... POSSnone
thée- ..... ABOUTto-
thel ..... Get
them ..... Need
then ..... Break
Therísha ..... Teresa
thi ..... Have
-thi ..... POSSchance
thib ..... Stand
thibá ..... Wall
Thíben ..... Steven
thili ..... Fish
-tho ..... POSS
thob ..... #1,000
thom ..... Pillow
thóo ..... Guest
thosh ..... Sky
thu ..... Honey
-thu ..... PARTV
thul ..... Parent
thulid ..... Father
thulizh ..... Mother
u ..... BeOpen
ud ..... Stone
ul ..... Hope
um ..... #7
úmú ..... CONJident
une ..... Wear
urahu ..... Gate
úthú ..... CONJobj
úuya ..... BeInPain
uzh ..... Symbol
wa ..... MYPERC
waá ..... UNTRUSTED
wáa ..... TRUSTED
waálh ..... UNTRUSTEDpej
waha ..... #Any
wam ..... BeStill
we ..... DREAM
wem ..... Lose
wi ..... SELFEVID
wíi ..... BeAlive
wil ..... OPTV
Wil_sha ..... Greeting
Wílem ..... William
wili ..... River
with ..... Person
withid ..... Man
withizh ..... Woman
wo ..... MADEUP
wo- ..... REL
woho ..... #All
wóo ..... NOEVID
wóoban ..... GiveBirth
woth ..... Wisdom
yáa- ..... TEEN
yáababí ..... Fledgling
yáanin ..... Tree
yáawith ..... Teenager
yem ..... BeSour
yide ..... BeHungry
yó- ..... ARTIFIC
yod ..... Eat
yóhud ..... Brick
yom ..... BeSafe
-yóo- ..... REFLX
yu ..... Fruit
yul ..... Wind
zháa- ..... SENIOR
zháababí ..... SeniorBird
zháadin ..... Menopause
zháawith ..... Elder
zhe ..... BeAlike
zho ..... Sound
zhub ..... Insect

# Lesson 25
# Manner Case

## Manner Case

**[VP CP–S CP–O CP–Manner]**

–nal
Suffix (noun phrase): Manner Case

To mark a Case Phrase as Manner (the way in which something is done), add the ending "–nal." This ending is much like the English "–ly" as in "patiently" and "thoroughly."

Along with the Manner Case comes the conjunction "únalú" (how; in what manner). Not a question-word, "únalú" introduces a clause that fulfills the Manner case-role, as in the English sentence, "I know *how (the manner in which)* birds fly."

Suzette Haden Elgin coined a limited set of conjunctions like "únalú." Her formation in this set for "how" was "widaweth" [wida (carry) + weth (road; path; way)]. We won't be using it here, but you should recognize it if you should happen upon it.

## Adverbs

We're all taught in grammar school that words ending in "–ly" in English are "adverbs" because they can modify a verb or an adjective in addition to modifying a noun. It is important that we draw the distinction between these, which in Láadan are Manner Case elements, and "true adverbs." "True adverbs" are rare and magical words; a true adverb can be placed anywhere in a sentence—and the entire meaning of the sentence changes with each new placement. A few English "true adverbs" are: "almost," "only," and "even." A brief example set using "even:"

Mary can climb that mountain.
Even Mary can climb that mountain.
Mary can even climb that mountain.
Mary can climb even that mountain.

It's instructive to note the how the speaker's perception of Mary's climbing skills and the degree of challenge posed by that mountain change with the various placements of "even."

Láadan uses postpositions for some of these functions, such as "neda" (only) and "rano" (almost). Others are handled by other Láadan grammatical features; "even" is one of these; it will be addressed in a future lesson.

## Examples

Bíi hal behid wa.
He works.
Báa hal behid bebáanal?
How (in what manner) does he work?
Bíi hal behid lóolonal wa.
He works slowly.
Bíi hal behid Méri benal wa.
He works like (in the manner of) Mary.
Bíi hal behid thulenal wa.
He works like (in the manner of) a parent.
Bíi hal behid thul Méri bethanal wa.
He works like (in the manner of) Mary's parent.

By this time it should be routine to note that personal names do not take suffixes, as in the fourth and sixth examples above, and that the Case ending will move to the end of the Possessive case phrase, as in the sixth.

Bíi medibíi bezh únalú hal behid wa.
They (few) declare how (in what manner) he works.

Bíi hal behid hinal wa.
He works thus (in this/that manner).
Bíi hal behid zhenal wa.
He works likewise (in similar manner).
Bíi hal behid beyenal wa.
He works somehow (in some manner).
Bíi hal behid ranal wa.
He works nohow (in no manner).
Bíi hal behid thul ranal wa.
He works in any way but like a parent.
Bíi mehal bezhid hizh hizhenal wa.
They (few, male) work like each other.

Notice the pair of examples using "ranal" [ra– (NON) + –nal (MANN)]. The first of these is a straightforward statement that the Manner Case does not apply. The second, on the other hand, states that the case does apply, but that the noun it would be applied to absolutely does not. In effect, this example *excludes* this noun from the Manner Case function.

## Vocabulary

áhesh
to be responsible
bishib
to be sudden
bú
to be perverse; to be quirky; to be odd; to be hard to understand
–d
Suffix (ToS Word, communication word): said in anger
lema
to be gentle
lo
to rejoice
on
head (body part)
rile
silence
shadon
truth; honor [shad (pure; perfect) + on (head)]
yada
to thirst; to be thirsty

## Exercises

**Translate the following into English.**

1 Bíi aríli medi háawith woho Láadan dozhenal wa.
E: _____
2 Báa ril yod shamid bebáanal? I romid?
E: _____
3 Bé aril mehina shem nitha shenal wa.
E: _____
4 Bíi eril boóbin sherídan letha delith onetha shinehothuletha letha lemaháalishenal wa.
E: _____
5 Bíi wil théenosháad wohúuya wohamedarahá lonal wa.
E: _____
6 Bíid ril lothel Mázhareth únalú naya le shinehoberídan lhebethath wa.
E: _____

In #2, did you get the "flavor" of the word "shamid" (domestic creature) [sha (harmony) + mid (creature)]? The complement of "shamid" is "romid" (wild animal) [ro (weather) + mid (creature)]. The extension of "harmony" to "domestic" and "weather" to "wild" is noteworthy.

Also in #2, note that the Interrogative and Present tense are established in the first sentence and so need not be repeated in the second—though they could be, for emphasis or clarity, at the speaker's discretion.

**Incorporate the second noun as a Manner; translate into English before and after.**

7 Bíi ril methad melalom mewobalin wowithizh wa.
áya
E: _____
L: _____
E: _____

8 Báa il nayahá lometh?
bebáa
E: _____
L: _____
E: _____

9 Bíi aril rilin wohóoha wodéelahá laleth wáa.
yadahal
E: _____
L: _____
E: _____

10 Bíi dibé bel dená lenetho anath wa.
beye
E: _____
L: _____
E: _____

11 Bóo mewam i merile nan.
zhe
E: _____
L: _____
E: _____

12 Báa eril dúuzho woloyo wolanemid?
hi
E: _____
L: _____
E: _____

Note the word "yadahal" [yada (be thirsty) + –hal (DEGUNUSUAL)] to be incorporated into #9. When applying multiple suffixes to a word, the Degree marker becomes part of the meaning that fulfills the Case role; therefore, the Degree marker will be applied and then the Case ending. There are very few suffixes that can follow a Case ending (we'll see them in later lessons). In essence, "yada" (be thirsty) + "–hal" (DEGUNUSUAL) form a single unit "yadahal" (be unusually thirsty); this unit fills the Case role, so the Case ending is applied to the unit: "yadahal" + "–nal" (MANN) = "yadahalenal."

**Translate the following into Láadan.**

13 The education-specialist learns how students dress themselves.
L: _____

14 Are Anthony's friends trying to create a family intentionally?
L: _____

15 Suddenly the senior was responsible to question the sweetness of being alive.
L: _____

16 I understand the busy teacher will depart honorably.
L: _____

17 [narrative, long ago, made-up] All the mice followed the man extremely peculiarly.
L: _____

18 Clearly, every mother wants to protect her children somehow.
L: _____

Did the word "student" in #13 present any difficulty? It may have, as it is not one of the most transparent "–á" formations. In Láadan, a "student" is "one who learns:" "bedihá" [bedi (to learn) + –á (DOER)].

In #17 and #18, we see one sentence plural and one singular—in the English. In Láadan, they both use the quantifier "woho" (all; every). The result is that both Láadan sentences must be plural, regardless of the English.

## Answers

1

In the far future, all children will speak Láadan easily.

2

How (in what manner) does the domestic animal eat? And the wild animal?

3

I promise honored-your children shall sleep comfortably.

4

My niece braided my greatgrandmother's head's hair extraordinarily gently.

5

Would that the dancer arrive rejoicingly.

6

[angry] Margaret knows how I care for despised-her great-great-aunt.

7

The old women can sing.
Bíi ril methad melalom mewobalin wowithizh áyanal wa.
The old women can sing beautifully.

8

Does the caregiver pay attention to the song?
Báa il nayahá lometh bebáanal?
How (in what way) does the caregiver pay attention to the song?

9

I understand the weary gardener will drink milk.
Bíi aril rilin whóoha déelahá laleth yadanal wáa.
I understand the weary gardener will drink milk thirstily.

10

Our (many of us) assistant promised to bring food.
Bíi eril dibé bel dená lenetho anath beyenal wa.
Our (many of us) assistant promised to bring food somehow.

11

Prithee you-many-beloved, be still and silent.
Bóo mewam i merile nan zhenal.
Prithee you-many-beloved, be still and silent likewise.

12

Was the black dog trying in vain to bark?
Báa eril dúuzho woloyo wolanemid hinal?
Was the black dog trying in vain to bark thus?

13

Bíi ril bedi ehomá únalú mebud bedihá beyóoneth wáa.

14

Báa meduhel lan Átheni betho onidath nédeshubenal?

15

Bé eril áhesh dibáa zháawith meénan wíithuth bishibenal wa.

16

Bíi aril nasháad woshóod wohomá shadonenal wáa.

17

Bíide eríli medoth edemid woho withideth búhulenal wo.

18

Bíi menéde medóyom thulizh woho shem benethath beyenal wi.

# Lesson 26
# Instrument Case

## Instrument Case

**[VP CP–S CP–O CP–Mann CP–Instrument]**

–nan
Suffix (noun phrase): Instrument Case

To mark a Case Phrase as an Instrument (as that which is used to do something), use the ending "–nan." Insert an "e" if necessary.

Along with the Instrument Case, we get the conjunction "únanú" (using what; by means of what). It introduces a clause that fulfills the Instrument case-role, as in the English sentence, "I know *by means of what* the men move the furniture," or, in more colloquial English, "I know *what* the men *use* to move the furniture."

## Perception

láad
to perceive
*seen before in Lesson 19*
óoyo
mouth (body part) [oyo (nose)]
oya
skin (body part)
oyi
eye (body part)
oyo
nose (body part)
oyu
ear (body part)

In English, words for perception are specific to the sensory modality involved (see, hear, smell, taste, feel/touch). The non-specific verb "perceive" can feel awkward to English speakers precisely because it *doesn't* contain this sensory modality information.

Láadan handles perception differently; in Láadan, we have a sensory-modality-nonspecific verb (láad) which we can, optionally, make specific by means of an Instrument Case phrase. This is one of the truly liberating things about Láadan: one can easily use "láad" by itself to mean "perceive" with no sensory modality implied or required.

Bíi láad le háawitheth oyinan wa.
I see the child(ren).
Bíi láad le lometh oyunan wa.
I hear the song.
Bíi láad le yuleth oyanan wa.
I feel (with my skin) the wind.
Bíi láad le mahinath oyonan wa.
I smell the flower.
Bíi láad le yuth óoyonan wa.
I taste the fruit (that's in my mouth).

## Attention

il
to pay attention (to)
*seen before in Lesson 19*

Láadan handles attention similarly to perception; we have a sensory-modality-nonspecific verb (il) which we can make specific by means of an Instrument Case phrase. One can "pay attention" using the eyes (English: "watch; look at"); using the ears (English: "listen"—also obsolete Láadan: "ma"); using the mouth (English: "taste"—as in "Here, taste this"—also obsolete Láadan: "lóoyo"); using the nose (English: "smell, sniff"—also obsolete Láadan: "shu"); or using the skin (English doesn't make this easy to say; we can use "feel," but then we almost always have to specify that this isn't an emotional sensation or a mere perception—an unintentional tactile sensation). Again, the sensory modality information is optional; using "il" without Instrument is perfectly acceptable to mean "pay attention" without expressing a sensory modality—which is not nearly so troublesome in English as "perceive" is.

The obsolete Láadan forms mentioned above were formed when Láadan was young and some of the people proposing words were strongly influenced by languages such as English where sense-words *always* incorporate the sensory modality. Láadan makes the "paying attention" primary and the sensory modality secondary—in fact, optional. Those three words, "ma," "shu," and "lóoyo," will not be used in these lessons; nevertheless, it will be valuable if you recognize them should you happen across them.

Bíi il le háawitheth oyinan wa.
I look at/watch the child(ren) (to ensure they're safe and well-behaved).
Bíi il le lometh oyunan wa.
I listen to the song (to detect its melodic, rhythmic, and harmonic structures).
Bíi il le yuleth oyanan wa.
I feel (with my skin) the wind (to sense its speed/direction/temperature/moisture content/etc).
Bíi il le mahinath oyonan wa.
I sniff the flower (to sample its fragrance).
Bíi il le yuth óoyonan wa.
I taste the fruit (to learn if it's sweet or tart, pungent or subtle).

## Sensory Similarity

There is an idiomatic usage in Láadan for specifying similarity using a given sensory-modality:

Báa mezhe be i áwith?
Are it and a baby similar?
Is it like a baby?
Báa mezhe be i áwith oyinan?
Are it and a baby similar using eye(s)?
Does it look like a baby?
Báa mezhe be i áwith oyunan?
Are it and a baby similar using ear(s)?
Does it sound like a baby?
Báa mezhe be i áwith oyanan?
Are it and a baby similar using skin?
Does it feel (to the sense of touch) like a baby?
Báa mezhe be i áwith oyonan?
Are it and a baby similar using nose?
Does it smell like a baby?
Báa mezhe be i áwith óoyonan?
Are it and a baby similar using mouth?
Does it taste like a baby?

The above presents the Láadan idiom in a literal translation to English followed by more colloquial English.

## Emotions

loláad
to perceive internally [lo– (INT) + láad (perceive)]
*seen before in Lesson 21*
lohil
to pay attention to, internally [lo– (INT) + il (pay attention)]

On the other hand, emotions in English are often attributed to "my heart," "my soul," "my very being." Láadan emotions are presented without any such Instrument; when using the Láadan internal perception/attention verbs (loláad and lohil), the organ of feeling for emotions is assumed, just as the organs of external perception are assumed in English. To use an Instrument with internal perception/attention would feel as superfluous as an English speaker stating "I smell it with my nose."

Bíi loláad le ath wa.
I perceive, internally, love for an inanimate.
Bíi lohil le ameth wa.
I pay attention, internally, to love for one related by blood.

## Examples

Bíi hal behid wa.
He works.
Báa hal behid bebáanan?
How (using what) does he work?
Bíi hal behid edenan wa.
He works with (using) a tool.
Bíi hal behid Méri benan wa.
He works with (using) Mary.
Bíi hal behid ed Méri bethanan wa.
He works with (using) Mary's tool.

By this time it should be routine to note that personal names do not take suffixes, as in the fourth and fifth examples above, and that the Case ending will move to the end of the Possessive case phrase, as in the fifth.

Bíi medibíi bezh únanú hal le wa.
They (few) declare how (using what) he works.

Bíi mehal bezh hinan wa.
They (few) work using this/that.
Bíi mehal bezh zhenan wa.
They work using the same.
Bíi mehal bezh beyenan wa.
They work using something.
Bíi mehal bezh ranan wa.
They work using nothing.
Bíi mehal bezh ed ranan wa.
They work using anything but a tool.
Bíi mehal bezh hizh hizhenan wa.
They work using each other.

Notice the pair of examples using "ranan" [ra– (NON) + –nan (INSTR)]. The first of these is a straightforward statement that the Instrument Case does not apply. The second, on the other hand, states that the case does apply, but that the noun it would be applied to absolutely does not. In effect, this example *excludes* this noun from the Instrument Case function.

Bíidu ada Doni mahinanan wi.
The Earth laughs with flowers. (Ralph Waldo Emerson)

In the above we see for the first time the Mood Suffix "–du" meaning "said poetically."

## Vocabulary

bada
: spoon

batha
: fork

bohí
: to be short in 1 dimension [insp: bod (line) + híya (be small)] {AB}

hahí
: to be brief; of small duration [insp: hath (time) + híya (be small)] {AB}

hum
: knife

mihí
: to be small in 2 dimensions [insp: mi (leaf) + híya (be small)] {AB}

óoma
: foot (body part) [oma (hand)]

rabohí
: to be long in 1 dimension [ra– (NON) + bohí (be short, 1D)] {AB}

rahahí
: to be long-lived; of great duration [ra– (NON) + hahí (be brief)] {AB}

ramihí
: to be large in 2 dimensions [ra– (NON) + mihí (be small, 2D)] {AB}

Answering a stated need for more detail in the semantic domain including "híya" (to be small) and its opposite "rahíya" (to be large), the following were proposed and approved: bohí, mihí, hahí and their opposites, rabohí, ramihí, and rahahí as seen above. This left the canonical "híya" (to be small) and "rahíya" (to be large) in three dimensions or where the number of dimensions is immaterial or unspecified.

## Exercises

**Translate the following into English.**

1 Báa eril láad ehá oyinan únanú dóyom ábedá éesheth nedebe wáa.
E: _____

2 Bíi eril il le thilith óoyonan, i thal be wa; aril meyod lezh beth bathanan i humenan.
E: _____

3 Bíi eril il wohóoha wohéena letho ilith oyanan wáa; owa be.
E: _____

4 Bíi dóham edin letha woshad woshath shalenan wa.
E: _____

5 Báa aril menéde menasháad meworabalin wohedalahá óomanan?
E: _____

6 Bé ril she Mázhareth áshinehosherídan bethath lemanal lámálanan i lomenan wa.
E: _____

Did you have any trouble with "áshinehosherídan" (infant great-great-niece/nephew) in #6? We have seen "shinehosherídan" (great-great-niece/nephew); the only innovation here is the addition of "á–" (INFANT); any relative is, by definition, a life-form, and thus is eligible to receive life-stage prefixes.

**Incorporate the second noun as an Instrument; translate into English before and after.**

7 Bíi eril mehel halá esheth boó wáa.
oma
E: _____
L: _____
E: _____

8 Báa aril bel ebalá wodazh wobaleth?
bebáa
E: _____
L: _____
E: _____

9 Bíi aril dóhada zháawith háawitheth wa.
mewohíya wobini
E: _____
L: _____
E: _____

10 Bíi rilrili láad imá zho wilithuth we.
oyu
E: _____
L: _____
E: _____

11 Bé eril menédeshub menáhim néehá wa.
beye
E: _____
L: _____
E: _____

12 Báa aril yod ra bedihá womeénan wohanath?
bada
E: _____
L: _____
E: _____

**Translate the following into Láadan.**

13 The pregnant zoologist learned how (by means of what) the speaker taught Láadan.
L: _____

14 How (using what) does the family make the work easy?
L: _____

15 Prithee clean beloved-your home with (using) this.
L: _____

16 Clearly no-one can help anything just with fretting.
L: _____

17 Will your mother quickly get a new house with (using) her winnings (her-by-chance money)?
L: _____

18 She's asking what you smelled.
L: _____

In #13, did you successfully form the word "dihá" (speaker) [di (to speak; to talk; to say) + –á (DOER)]?

## Answers

1

The scientist perceived by eye the means whereby the farmer caused several sheep to be safe. (The scientist saw what the farmer used to protect several sheep.)

2

I tasted the fish, and it was good; we will eat it with fork(s) and knife(knives).

3

My tired heart-sibling felt the water; it was warm.

4

My cousin causes there to be perfect harmony through (using) courtesy.

5

Will the young botanists want to depart on (using) foot?

6

Upon my oath Margaret is gently comforting her infant great-great-niece using caress(es) and song(s).

7

The workers made three boats.
Bíi eril mehel halá esheth boó omanan wáa.
The workers made three boats by hand (using hand(s)).

8

Will the baker bring/take soft bread?
Báa aril bel ebalá wodazh wobaleth bebáanan?
How (using what) will the baker bring/take soft bread?

9

The senior will make the children laugh.
Bíi aril dóhada zháawith háawitheth mewohíya wobininan wa.
The senior will make the children laugh with (using) small gifts.

10

I dreamed the traveler might perceive the sound of the river.
Bíi rilrili láad imá zho wilithuth oyunan we.
I dreamed the traveler might hear the sound of the river.

11

I swear the aliens intended to continue traveling.
Bé eril menédeshub menáhim néehá beyenan wa.
I swear the aliens intended to continue traveling somehow (using something).

12

Won't the student eat sweet food?
Báa aril yod ra bedihá womeénan wohanath badanan?
Won't the student eat sweet food with a spoon?

13

Bíi eril bedi wolawida wohemidá únanú om dihá Láadan wáa.

14

Báa dódozh onida haleth bebáanan?

15

Bóo ril dóhéthe na beth nathoth hinan.

16

Bíi thad den rawith daleth waha lhithenan neda wi.

17

Báa aril thel thulizh netha wobun wobelideth ralóolonal losh bethinan?

18

Bíi ril dibáa behizh úthú eril láad ne oyonan wa.

# Lesson 27
# Translation 4

## Vocabulary

abesh
: all things; all-that-is

ashon
: love for heart-kin
: *one of a set of words we'll see later*

ban
: to give

bó
: Type-of-Sentence Word: command

dam
: to manifest; to show signs of some state or emotion

layun
: be orange

liyeth
: to be silver (the color)

méesh
: pleasure (not sexual)

miwith
: town; city [mi (leaf) + with (person)]

nem
: pearl

obeyal
: gold (the metal)

ozh
: dream

thil
: vine

un
: to lead

weth
: road; path; way

wí
: life

wida
: to carry

woban
: birth

wum
: Postposition: entire; whole; all-of-it {JLP}

yeth
: silver (the metal)

zhedam
: to resemble

Along with the Type-of-Sentence word "bó" (command), we also get a verb, "dibó" (to command/demand). Of course it's perfectly serviceable as a noun, meaning "command; demand."

The meanings of "bó" (command) and "bóo" (request) might seem very similar. However, there is one major difference. If the person being asked to do something is allowed to refuse, "bóo" is the appropriate Type-of-Sentence Word; if this person is not allowed to refuse (eg, small child, employee, slave), then "bó" is appropriate.

## Láadan Text

Ozh Letho

[2]Bíide melalom ash nemethu merod lom shathuth we. Ban wohá́ya wolom hi sheth, méesheth, i shoneth.

[3]Bíide mehim Hérel Berídan, Máyel Áwith, wolayun worul, i le óomanan we. Wida Hérel ruleth, i le áwitheth. Un Hérel Berídan, i doth le. Rabohíháalish weth yethethu.

[4]Bíide methi yáanin bothu óolethu mewolula womith we; meléli mahina benetha. Medam medazh ud; mezhe mewoliyeth wohud i thom. Rilin le ili wilithuth, id en le wodutha wozho wilithuth. Ril di be Láadan; di be shim bethu i woban bethu i shebasheb bethu. Rilin Máyel Áwith zhenal, i be wili lalethum. Lámála Hérel Berídan ruleth ashonenal.

[5]Bíide wida yáanin nede thil obeyalethuth we; thi thil hi mahinath debe. Methi mahina mewohamedara wozhubeth menedebe; ileháalish rul beneth. Mezhedam oba zhubetha beyen i muda; mezhedam oba benetha beyezh i omid. Mezhedam oba woleyi wozhubetha nede i mazh. Yod mahina woleyi wozhubeth hi.

[6]Bíide di rul we, "Bó yod ne yuth. Bíi dush yod ne yu thilethath wáa." Míi ra le; yod le yu thilethath, i bedi le beyeth: nin yu thiletha lawidath. Meshá́ad hath, i wóoban le onida lethath wum, i beth lenethoth, i miwith lethoth, i Doni wum, i abesheth. Le tham wíthum we.

## Your Translation into English

Ozh Letho

E: _____

[2]Bíide melalom ash nemethu merod lom shathuth we. Ban wohá ya wolom hi sheth, méesheth, i shoneth.

E: _____

_____

_____

3Bíide mehim Hérel Berídan, Máyel Áwith, wolayun worul, i le óomanan we. Wida Hérel ruleth, i le áwitheth. Un Hérel Berídan, i doth le. Rabohíháalish weth yethethu.

E: _____

_____

_____

_____

[4]Bíide methi yáanin bothu óolethu mewolula womith we; meléli mahina benetha. Medam medazh ud; mezhe mewoliyeth wohud i thom. Rilin le ili wilithuth, id en le wodutha wozho wilithuth. Ril di be Láadan; di be shim bethu i woban bethu i shebasheb bethu. Rilin Máyel Áwith zhenal, i be wili lalethum. Lámála Hérel Berídan ruleth ashonenal.

E: _____

_____

_____

_____

_____

_____

_____

[5]Bíide wida yáanin nede thil obeyalethuth we; thi thil hi mahinath debe. Methi mahina mewohamedara wozhubeth menedebe; ileháalish rul beneth. Mezhedam oba zhubetha beyen i muda; mezhedam oba benetha beyezh i omid. Mezhedam oba woleyi wozhubetha nede i mazh. Yod mahina woleyi wozhubeth hi.

E: _____

_____

_____

_____

_____

_____

_____

[6]Bíide di rul we, “Bó yod ne yuth. Bíi dush yod ne yu thilethath wáa.” Míi ra le; yod le yu thilethath, i bedi le beyeth: nin yu thiletha lawidath. Mesháad hath, i wóoban le onida lethathwum, i beth lenethoth, i miwith lethoth, i Doni wum, i abesheth. Le tham wíthum we.

E: _____

_____

_____

_____

_____

_____

# Morpheme-by-Morpheme Analysis with My Translation

Ozh Letho

| Ozh | Letho |
|---|---|
| DREAM | I + POSS |

My Dream

---

[2]Bíide melalom ash nemethu nibethab lom shathuth we. Ban wohá́ya wolom hi sheth, méesheth, i shoneth.

| Bíide | nemethu | shathuth | wohá́ya | sheth, |
|---|---|---|---|---|
| DECL + NARR | PEARL + PARTV | HARMONY + PARTV + OBJ | REL + BEBEAUTIFUL | COMFORT + OBJ |
| melalom | merod | wolom | méesheth, | |
| PL + SING | #1,000,000,000 | we. | REL + SONG | PLEASURE + OBJ |
| ash | lom | DREAM | hi | i |
| STAR | SONG | Ban | DEMO1 | AND |
| | | GIVE | | shoneth. |
| | | | | PEACE + OBJ |

[2]I dreamed a billion stars sang songs of harmony. This song gave comfort, pleasure, and peace.

---

[3]Bíide mehim Hérel Berídan, Máyel Áwith, wolayun worul, i le óomanan we. Wida Hérel ruleth, i le áwitheth. Un Hérel Berídan, i doth le. Rabohíháalish weth yethethu.

| Bíide | Áwith, | óomanan | le | doth |
|---|---|---|---|---|
| DECL + NARR | INFANT + PERSON = INFANT | FOOT + INSTR | I | FOLLOW |
| mehim | wolayun | we. | áwitheth. | le. |
| PL + TRAVEL | REL + BEORANGE | DREAM | INFANT + OBJ | I |
| Hérel | worul, | Wida | Un | Rabohíháalish |
| CAROL | REL + CAT | CARRY | LEAD | (NON + BESHORT1D = BELONG1D) + DEGEXTRAORD |
| Berídan, | i | Hérel | Hérel | weth |
| AUNT | AND | CAROL | CAROL | PATH |
| Máyel | le | ruleth, | Berídan, | yethethu. |
| MICHAEL | I | CAT + OBJ | AUNT | SILVER + PARTV |
| | | i | i | |
| | | AND | AND | |

[3]Aunt Carol, Baby Michael, an orange cat, and I traveled on foot. Carol carried the cat, and I the baby. Carol led and I followed. The road of silver was extraordinarily long.

---

[4]Bíide methi yáanin bothu óolethu mewolula womith we; meléli mahina benetha. Medam medazh ud; mezhe mewoliyeth wohud i thom. Rilin le ili wilithuth, id en le wodutha wozho wilithuth. Ril di be Láadan; di be shim bethu i woban bethu i shebasheb bethu. Rilin Máyel Áwith zhenal, i be wili lalethum. Lámála Hérel Berídan ruleth ashonenal.

| Bíide | mahina | thom. | wozho | bethu |
|---|---|---|---|---|
| DECL + NARR | FLOWER | PILLOW | REL + SOUND | X1 + PARTV = ABOUT |
| methi | benetha. | Rilin | wilithuth. | i |
| PL + HAVE | X>5 + POSSBIRTH | DRINK | RIVER + PARTV + OBJ | AND |
| yáanin | Medam | le | Ril | woban |
| TREE | PL + MANIFEST | I | PRES | BIRTH |
| bothu | medazh | ili | di | bethu |
| MOUNTAIN + PARTV | PL + BESOFT | WATER | SPEAK | ABOUT |
| óolethu | ud; | wilithuth, | be | i |
| MOON + PARTV | STONE | RIVER + PARTV + OBJ | X1 | AND |
| mewolula | mezhe | id | Láadan; | shebasheb |
| PL + REL + BEPURPLE | PL + BEALIKE | ANDTHEN | LÁADAN | DEATH |
| womith | mewoliyeth | en | di | bethu. |
| REL + LEAF + OBJ | PL + REL + BESILVER | UNDERSTAND | SPEAK | ABOUT |
| we; | wohud | le | be | Rilin |
| DREAM | REL + STONE | I | X1 | DRINK |
| meléli | i | wodutha | shim | Máyel |
| PL + BEYELLLOW | AND | REL + HEAL | SEXACT | MICHAEL |

| | | | | |
|---|---|---|---|---|
| Áwith | i | wili | Lámála | ruleth |
| INFANT | AND | RIVER | CARESS | CAT + OBJ |
| zhenal, | be | lalethum. | Hérel | ashonenal. |
| BEALIKE + MANN = LIKEWISE | X1 | MILK + PARTV + IDENT | CAROL | LOVEHEARTKIN + MANN |
| | | | Berídan | |
| | | | AUNT | |

[4]The trees of the mountains of the moon had purple leaves; their flowers were yellow. The stones manifest being soft; the silver stones are like pillows. I drank the river-water, and then I understood the river's healing sound. Now it spoke Láadan; it spoke about sex and about birth and about death. Baby Michael drank likewise, and it was a river of milk. Aunt Carol caressed the cat with love as for a heart-sibling.

---

[5]Bíide wida yáanin nede thil obeyalethuth we; thi thil hi mahinath debe. Methi mahina mewohamedara wozhubeth menedebe; ileháalish rul beneth. Mezhedam oba zhubetha beyen i muda; mezhedam oba benetha beyezh i omid. Mezhedam oba woleyi wozhubetha nede i mazh. Yod mahina woleyi wozhubeth hi.

| | | | | |
|---|---|---|---|---|
| Bíide | hi | rul | oba | nede |
| DECL + NARR | DEMO1 | CAT | BODY | #1 |
| wida | mahinath | beneth. | benetha | i |
| CARRY | FLOWER + OBJ | X>5 + OBJ | X>5 + POSSBIRTH | AND |
| yáanin | debe. | Mezhedam | beyezh | mazh. |
| TREE | #100 | PL + RESEMBLE | INDEF2-5 | CAR |
| nede | Methi | oba | i | Yod |
| #1 | PL + HAVE | BODY | AND | EAT |
| thil | mahina | zhubetha | omid. | mahina |
| VINE | FLOWER | INSECT + POSSBIRTH | HORSE | FLOWER |
| obeyalethuth | mewohamedara | beyen | Mezhedam | woleyi |
| GOLD + PARTV + OBJ | PL + REL + DANCE | INDEF>5 | PL + RESEMBLE | REL + BEBLUE |
| we; | wozhubeth | i | oba | wozhubeth |
| DREAM | REL + INSECT + OBJ | AND | BODY | REL + INSECT + OBJ |
| thi | menedebe; | muda; | woleyi | hi. |
| HAVE | #>5 | PIG | REL + BEBLUE | DEMO1 |
| thil | ileháalish | mezhedam | wozhubetha | |
| VINE | PAYATTN + DEGEXTRAORD | PL + RESEMBLE | REL + INSECT | |

[5]One tree carried a vine of gold; this vine had a hundred flowers. The flowers had many insects; the cat paid extraordinarily close attention to them. The bodies of many of the insects resembled pigs; the bodies of several of them resembled horses. One blue insect's body resembled a car. A flower ate that blue insect.

---

[6]Bíide di rul we, "Bó yod ne yuth. Bíi dush yod ne yu thilethath wáa." Míi ra le; yod le yu thilethath, i bedi le beyeth: nin yu thiletha lawidath. Mesháad hath, i wóoban le onida lethath wum, i beth lenethoth, i miwith lethoth, i Doni wum, i abesheth. Le tham wíthum we.

| | | | | |
|---|---|---|---|---|
| Bíide | Bíi | Míi | i | Mesháad |
| DECL + NARR | DECL | BEAMAZED | AND | hath, |
| di | dush | ra | bedi | PL + COMEGO |
| SPEAK | MUST | NEG | LEARN | TIME |
| rul | yod | le; | le | **TIME PASSES** |
| CAT | EAT | I | I | i |
| we, | ne | yod | beyeth: | AND |
| DREAM | YOU1 | EAT | INDEF1 + OBJ | wóoban |
| "Bó | yu | le | nin | GIVEBIRTH |
| MAND | FRUIT | I | CAUSE | le |
| yod | thilethath | yu | yu | I |
| EAT | VINE + POSSBIRTH + OBJ | FRUIT | FRUIT | onida |
| ne | wáa." | thilethath, | thiletha | FAMILY |
| YOU1 | TRUSTED | VINE + POSSBIRTH + OBJ | VINE + POSSBIRTH | lethath |
| yuth. | | | lawidath. | I + POSSBIRTH + OBJ |
| FRUIT + OBJ | | | BEPREGNANT + OBJ | |

| | | | | |
|---|---|---|---|---|
| wum,<br>ENTIRE | lenethoth,<br>WE>5 + POSS + OBJ | lethoth,<br>I + POSS + OBJ | i<br>AND | tham<br>CIRCLE |
| i<br>AND | i<br>AND | i<br>AND | abesheth.<br>ALLTHATIS + OBJ | wíthum<br>LIFE + PARTV + IDENT |
| beth<br>HOME | miwith<br>TOWN | Doni<br>EARTH + OBJ | Le<br>I | we.<br>DREAM |
| | | wum,<br>ENTIRE | | |

[6]The cat said, "Eat a fruit! I'm reliably informed you must eat a fruit of the vine." I wasn't amazed; I ate a fruit of the vine, and I learned something: the fruit of the vine causes pregnancy. Time passed, and I gave birth to my entire family, and our home, and my city, and the whole world, and all-that-is. I am the circle of life.

## Free Translation

My Dream

[2]I dreamed a billion stars sang songs of harmony. This song gave comfort, pleasure, and peace.

[3]Aunt Carol, Baby Michael, an orange cat, and I traveled on foot. Carol carried the cat, and I the baby. Carol led and I followed. The road of silver was extraordinarily long.

[4]The trees of the mountains of the moon had purple leaves; their flowers were yellow. The stones manifest being soft; the silver stones are like pillows. I drank the river-water, and then I understood the river's healing sound. Now it spoke Láadan; it spoke about sex and about birth and about death. Baby Michael drank likewise, and it was a river of milk. Aunt Carol caressed the cat with love as for a heart-sibling.

[5]One tree carried a vine of gold; this vine had a hundred flowers. The flowers had many insects; the cat paid extraordinarily close attention to them. The bodies of many of the insects resembled pigs; the bodies of several of them resembled horses. One blue insect's body resembled a car. A flower ate that blue insect.

[6]The cat said, "Eat a fruit! I'm reliably informed you must eat a fruit of the vine." I wasn't amazed; I ate a fruit of the vine, and I learned something: the fruit of the vine causes pregnancy. Time passed, and I gave birth to my entire family, and our home, and my city, and the whole world, and all-that-is. I am the circle of life.

## Comments

Names in Láadan are organized somewhat differently than in English. We will have a future lesson covering nothing else, but in brief, naming in Láadan proceeds from the general to the specific. This means that the family name will precede the personal name, and any title will follow the personal name. We see this here in reference to two of our characters: "Hérel Berídan" (Aunt Carol) and "Máyel Áwith" (Baby Michael). One advantage of this arrangement is that a title—like "Berídan" (Aunt) or "Áwith" (Baby)—can take the name's case ending, just as we've seen "be" do up to this point.

How else would a cat bespeak a mere human (read: "monkey-slave;" "bearer-of-thumbs") than by command?

# Lesson 28
# Your Turn 4

## Vocabulary

áabe
: book

bem
: to choose; as a noun: choosing; choice {AB}

bil
: to be fun

bom
: household oil

deheni
: meat

demáazh
: tractor [mazh (automobile)]

dimóowa
: stove [dim (container) + óowa (fire)]

–din; –bin; –in
: Suffix (various): "Process of."
Morpheme with 3 forms; default form: –din.
• When it follows a consonant, the "d" drops away, leaving –in.
• When it follows a vowel (or vowel pair) that occurs after "b" or "m" or "w," the "d" changes to "b," giving –bin.
• In all other environments, the default form, –din, is retained.

dórawulúd
: to repair; to mend; to cause to be unbroken [dó– (CAUSETO) + ra– (NON) + wulúd (be broken)]

duth
: to use

edeni
: bean

emahiná
: chef [e– (SCIOF) + mahin (cooking pot) + –á (DOER)]

hathóoletham
: year [hath (time) + óol (moon) = hathóol (month) + tham (circle)] literally "circle of months"

hohal
: workplace; office [hoth (place) + hal (work)]

iliwush
: mop [ili (water) + wush (broom)]

laheb
: spice

máan
: salt

mahin
: cooking pot

mahinin
: to cook [mahin (cooking pot) + –din/–bin/–in (PROCOF)]

meda
: vegetable

meén
: sugar

mel
: paper

nithedim
: refrigerator [nith (frost) + dim (container)]

ódon
: cheese

oloth
: skill [loth (information) parallel to obedi (body-learn)]

óob
: oven

óowathon
: pepper [óowa (fire) + thon (seed)] {AB}

shel
: to be rigorous

shi
: to please

thesh
: herb

thibeb
: cooking implement

thod
: to write

thodi
: writing implement. Informal form for "dalelethodewan" [dalel (made-thing) + thod (write) + –wan (PURP)]

wush
: broom [onomatopoeia]

yam
: baking dish

The new suffix –din/–bin/–in (PROCOF) is the formalization of an informal suffix used by those forming Láadan words ever since Suzette Haden Elgin, who used it in words such as boóbin (braid)—whose only official etymology is [boó (three)] which can now be expanded to [boó (three) + –din/–bin/–in (PROCOF)]—and zháadin (menopause)—official etymology: [zháa (wrinkle, in skin)]; new etymology: [zháa– (SENIOR) + –din/–bin/–in (PROCOF)]; note the second-generation's extension of "zháa" (wrinkle) to a prefix covering the "senior" life-stage. Another form using the nascent suffix was Sharla Hardy's "dashobin" (to chew) [dashobe (bite) + –din/–bin/–in (PROCOF)]; regrettably, a syllable was dropped out in forming this word, whose *morphologically transparent* (linguist-speak: clear what words and word-parts are combined to constitute the word) shape would have been "dashobebin."

The etymology of "dórawulúd" (repair) references or suggests three more words: "wulúd" (be broken) [wud (part, as of a machine)], "dówulúd" (to break; cause to be broken), and "rawulúd" (be unbroken). Of course, either of the non-negated "wulúd" forms can be rendered with the pejorative "lh" in place of the "l," giving "wulhúd" (be shattered) and "dówulhúd" (to shatter; cause to be shattered).

The etymology of "emahiná" (chef) also suggests "emahin" (cookery science) [e– (SCIOF) + mahin (cooking pot)].

In the definition for "hathóoletham" (year), we see "hathóol" (month) [hath (time) + óol (moon)].

In the definition for "nithedim" (refrigerator), we see "nith" (frost).

In the etymology for "óowathon" (pepper), we see "óowa" (fire) [owa (be warm)] and "thon" (seed).

## English Text

My Work

[2]My mother's work is cleaning. She cleans many families' houses. She also cleans workplaces. She uses brooms, mops, and cloths. She must be rigorous because peoples' health might be in danger. The work is not fun, but it's good work.

[3]My father is a teacher. He teaches using books, writing implements, and paper. He also uses games; he tries to make learning fun because it is very important.

[4]My uncle repairs automobiles and tractors using many tools and skills. If he does his work well, many people can come/go safely.

[5]My aunt is a chef. She cooks using many cooking implements, cooking pots, and baking dishes. She also uses refrigerators, stoves, and ovens. She cooks meat, beans, vegetables, and fruit using oil, spices, herbs, sugar, salt, and pepper. She really likes to create new foods; she often uses cheese.

[6]I'm sixteen, and I must now choose what my work will be.

# Láadan Translation & Retranslation into English

My Work

L: _____

E: _____

[2]My mother's work is cleaning. She cleans many families' houses. She also cleans workplaces. She uses brooms, mops, and cloths. She must be rigorous because peoples' health might be in danger. The work is not fun, but it's necessary work.

L: _____

E: _____

[3]My father is a teacher. He teaches using books, writing implements, and paper. He also uses games; he tries to make learning fun because it is very important.

L: _____

E: _____

[4]My uncle repairs automobiles and tractors using many tools and skills. If he does his work well, many people can come/go safely.

L: _____

E: _____

[5]My aunt is a chef. She cooks using many cooking implements, cooking pots, and baking dishes. She also uses refrigerators, stoves, and ovens. She cooks meat, beans, vegetables, and fruit using oil, spices, herbs, sugar, salt, and pepper. She really likes to create new foods; she often uses cheese.

L: _____

E: _____

[6]I'm sixteen, and I must now choose what my work will be.

L: _____

E: _____

# My Láadan Translation with Morphemic Analysis & Retranslation into English

My Work
Hal Letho

| Hal | Letho |
|---|---|
| Work | I + Poss |

My Work

---

[2]My mother's work is cleaning. She cleans many families' houses. She also cleans workplaces. She uses brooms, mops, and cloths. She must be rigorous because peoples' health might be in danger. The work is not fun, but it's necessary work.
[2]Bíi ril hal thulizhetho letha dóhéthem wa. Éthe ba belid onidathoth menedebe. Éthe ba hohaleth nedebe íi. Duth ba wusheth, iliwusheth, i odeth. Dush shel ba beróo rilrili merayom lam withetha. Ril bil ra hal, izh be wothem wohalem.

| Bíi | Éthe | nedebe | Dush | Ril |
|---|---|---|---|---|
| DECL | BeClean | #2-5 | Must | PRES |
| ril | ba | íi. | shel | bil |
| PRES | XLove1 | Also | BeRigorous | BeFun |
| hal | belid | Duth | ba | ra |
| Work | House | Use | XLove1 | NEG |
| thulizhetho | onidathoth | ba | beróo | hal, |
| Parent + FEM = Mother + POSS | Family + POSS + OBJ | XLove1 | Because | Work |
| letha | menedebe. | wusheth, | rilrili | izh |
| I + POSSbirth | #>5 | Broom + OBJ | HYPOTH | But |
| dóhéthem | Éthe | iliwusheth, | merayom | be |
| CAUSEto + BeClean + IDENT | BeClean | Water + Broom = Mop + OBJ | PL + NON + BeSafe | X1 |
| wa. | ba | i | lam | wothem |
| MYPERC | XLove1 | And | Health | REL + Need |
| | hohaleth | odeth. | withetha. | wohalem. |
| | WorkPlace | Cloth + OBJ | Person + POSSbirth | REL + Work + IDENT |

[2]My mother's work is cleaning. Beloved-she cleans many family's houses. Beloved-she cleans several workplaces also. Beloved-she uses a broom and a mop and a cloth. Beloved-she must be rigorous because people's health might be unsafe. The work is not fun, but it's needed work.

---

[3]My father is a teacher. He teaches using books, writing implements, and paper. He also uses games; he tries to make learning fun because it is very important.
[3]Bíi ril thulid letha omám wa. Om bi áabenan, thodinan, i melenan. Duth bi shidath íi; dudóbil bi bedith beróo othehul be.

| Bíi | omám | áabenan, | Duth | bi |
|---|---|---|---|---|
| DECL | (Teach + DOER = Teacher) + IDENT | Book + INSTR | Use | XHon1 |
| ril | wa. | thodinan, | bi | bedith |
| PRES | MYPERC | WritingImplement + INSTR | XHon1 | Learn + OBJ |
| thulid | Om | i | shidath | beróo |
| Parent + MASC | Teach | And | Game + OBJ | Because |
| letha | bi | melenan. | íi; | othehul |
| I + POSSbirth | XHon1 | Paper + INSTR | Also | BeImportant + DEGextreme |
| | | | dudóbil | be. |
| | | | TRYto + CAUSEto + BeFun | X1 |

[3]My father is a teacher. honored-he teaches with books, writing implements, and papers. Honored-he uses games, also; honored-he tries to cause learning to be fun because it's extremely important.

---

[4]My brother repairs automobiles and tractors using many tools and skills. If he does his work well, many people can come and go safely.
[4]Bíi ril dórawulúd henahid letha mazheth i demáazheth edenan i olothenan menedebe wa. Bere hal ba thalenal, ébere methad mesháad with menedebe yomenal.

| | | | | |
|---|---|---|---|---|
| Bíi | letha | i | hal | mesháad |
| DECL | I + POSSBIRTH | AND | WORK | PL + COMEGO |
| ril | mazheth | olothenan | ba | with |
| PRES | CAR | SKILL + INSTR | XLOVE1 | PERSON |
| dórawulúd | i | menedebe | thalenal, | menedebe |
| CAUSETO + NON + BEBROKEN = REPAIR | AND | #>5 | BEGOOD + MANN | #>5 |
| henahid | demáazheth | wa. | ébere | yomenal. |
| BIRTHSIB + MASC | TRACTOR | MYPERC | ...THEN | BESAFE + MANN |
| | edenan | Bere | methad | |
| | TOOL + INSTR | IF... | PL + BEABLE | |

[4]My brother causes cars and tractors to be unbroken with many tools and skills. If beloved-he works well, then many people can come and go safely.

---

[5]My aunt is a chef. She cooks using many cooking implements, cooking pots, and baking dishes. She also uses refrigerators, stoves, and ovens. She cooks meat, beans, vegetables, and fruit using oil, spices, herbs, sugar, salt, and pepper. She really likes to create new foods; she often uses cheese.
[5]Bíi ril berídanizh letha emahinám wa. Mahinin bi thibebenan, mahinenan, i yamenan menedebe. Duth bi nithedimeth, dimóowath, i óobeth íi. Mahinin bi dehenith, edenith, medath, i yuth bomenan, lahebenan, theshenan, meénenan, máanenan, i óowathonenan. Shiháalish el mewobun wohanathu bith; duth bi ódoneth hath menedebe.

| | | | | | |
|---|---|---|---|---|---|
| Bíi | bi | dimóowath, | yuth | el | |
| DECL | XHON1 | STOVE | FRUIT + OBJ | MAKE | |
| ril | thibebenan, | i | bomenan, | mewobun | |
| PRES | COOKIMPLEMENT + INSTR | AND | OIL + INSTR | PL + REL + BENEW | |
| berídanizh | mahinenan, | óobeth | lahebenan, | wohanathu | |
| AUNTUNCLE + FEM = AUNT | COOKPOT + INSTR | OVEN | SPICE + INSTR | REL + FOOD + PARTV | |
| letha | i | íi. | theshenan, | bith; | |
| I + POSSBIRTH | AND | ALSO | HERB + INSTR | XHON1 + OBJ | |
| emahinám | yamenan | Mahinin | meénenan, | duth | |
| [(SCIOF + COOKPOT = CUISINESCIENCE) + DOER = CHEF] + IDENT | BAKEDISH + INSTR | COOK | SUGAR + INSTR | USE | |
| | menedebe. | bi | máanenan, | bi | |
| wa. | #>5 | XHON1 | SALT + INSTR | XHON1 | |
| MYPERC | Duth | dehenith, | i | ódoneth | |
| Mahinin | USE | MEAT + OBJ | AND | CHEESE + OBJ | |
| COOKPOT + PROCOF = COOK | bi | edenith, | óowathonenan. | hath | |
| | XHON1 | BEAN + OBJ | FIRE + SEED = PEPPER + INSTR | menedebe. | |
| | nithedimeth, | medath, | Shiháalish | TIME | |
| | REFRIGERATOR | VEGETABLE + OBJ | TOPLEASE + DEGEXTRAORD | #>5 | |
| | | i | | **OFTEN** | |
| | | AND | | | |

[5]My aunt is a chef. Honored-she cooks using many cooking implements, cooking pots, and baking dishes. Honored-she also uses a refrigerator, a stove, and an oven. Honored-she cooks meat, beans, vegetables, and fruit using oil, spices, herbs, sugar, salt, and pepper. Creating new foods pleases honored-her to an extraordinary degree; she often uses cheese.

---

[6]I'm sixteen, and I must now choose what my work will be.
[6]Bíi ril ham láad le hathóoletham bathethab, i ril dush bem úmú aril hal letho wa.

| | | | | |
|---|---|---|---|---|
| Bíi | le | bathethab, | dush | aril |
| DECL | I | #6 + #10 = #16 | MUST | FUT |
| ril | hathóoletham | i | bem | hal |
| PRES | TIME + MOON = MONTH + CIRCLE = YEAR | AND | CHOOSE | WORK |
| ham | | ril | úmú | letho |
| láad | | PRES | CONJIDENT | I + POSS |
| BEPRESENT | | | | wa. |
| PERCEIVE | | | | MYPERC |

**TO BE X OLD**

[6]I am now 16 years old, and I must choose what will be my work.

## Láadan Text

Hal Letho

[2]Bíi ril hal thulizhetho letha dóhéthem wa. Éthe ba belid onidathoth menedebe. Éthe ba hohaleth nedebe íi. Duth ba wusheth, iliwusheth, i odeth. Dush shel ba beróo rilrili merayom lam withetha. Bil ra hal, izh be wothem wohalem.

[3]Bíi ril thulid letha omám wa. Om bi áabenan, thodinan, i melenan. Duth bi shidath íi; dudóbil bi bedith beróo othehul be.

[4]Bíi ril dórawulúd berídanid letha mazheth i demáazheth edenan i oloth menedebe wa. Bere hal be thalenal, ébere methad mesháad with menedebe yomenal.

[5]Bíi ril berídanizh letha emahinám wa. Mahinin bi thibebenan, mahinenan, i yamenan menedebe. Duth bi nithedimeth, dimóowath, i óobeth íi. Mahinin bi dehenith, edenith, medath, i yuth bomenan, lahebenan, theshenan, meénenan, máanenan, i óowathonenan. Shiháalish el mewobun wohanathu bith; duth bi ódoneth hath menedebe.

[6]Bíi ril ham láad le hathóoletham bathethab, i ril dush bem úmú aril hal letho wa.

## Comments

In the last sentence of the penultimate paragraph, the verb "shi" (to please) also covers the meaning "to enjoy." To elicit this sense of the word, we simply have to consider that "we enjoy" that which "pleases us." The Subject of a sentence using this verb will be the thing which pleases (in this case, "el mewobun wohanathu"—the making of new foods). The Object will be the one who is pleased (in this case, "bith"—honored-she).

Included here are two idioms we have not seen before:

The first: "ham láad S T #" (S is # Ts old) where S is the Subject, T is a unit of time (the Object), and # is a number or quantifier.

The second: "hath menedebe" (often) [hath (time)] [menedebe (#>5)]. This idiom also suggests another: "hath nedebe" (seldom) [hath (time)] [nedebe (#2-5)].

a . . . . . LoveInanim
-á . . . . . DOER
á- . . . . . INFANT
áabe . . . . . Book
áath . . . . . Door
áayo . . . . . Skirt
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
ábed . . . . . Farm
ábedá . . . . . Farmer
abesh . . . . . AllThatIs
ada . . . . . Laugh
áhesh . . . . . BeResponsible
am . . . . . LoveBlood
amedara . . . . . Dance
amedarahá . . . . . Dancer
an . . . . . BeAcquainted
ana . . . . . Food
Ána . . . . . Anna
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
ashon . . . . . LoveHeartKin
Átheni . . . . . Anthony
áwith . . . . . Infant
áya . . . . . BeBeautiful
ba . . . . . XLove1
báa . . . . . Q
babí . . . . . Bird
bada . . . . . Spoon
bal . . . . . Bread
balin . . . . . BeOldAnim
ban . . . . . Give
ban . . . . . Xlove>5
bath . . . . . #6
batha . . . . . Fork
baye . . . . . IndefLove1
bayen . . . . . IndefLove>5
bayezh . . . . . IndefLove2-5
bazh . . . . . XLove2-5
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
bedi . . . . . Learn
bedihá . . . . . Student
bel . . . . . BringTake
belid . . . . . House
belidá . . . . . Carpenter
bem . . . . . Choose
ben . . . . . X>5
benem . . . . . Stay
bere... ébere . . . . . If...Then
berídan . . . . . Aunt
beróo . . . . . Because
beth . . . . . Home
Bétheni . . . . . Bethany
bethu . . . . . About
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bi . . . . . XHon1
bíi . . . . . DECL
bil . . . . . BeFun
bim . . . . . #4
bin . . . . . XHon>5
bini . . . . . Gift
bishib . . . . . BeSudden
bithim . . . . . Meet
biye . . . . . IndefHon1
biyen . . . . . IndefHon>5
biyezh . . . . . IndefHon2-5
bizh . . . . . XHon2-5
bo . . . . . Mountain
bó . . . . . MAND
bohí . . . . . BeShort1D
bol . . . . . BeFleecyClouded
bom . . . . . HouseholdOil
boó . . . . . #3
bóo . . . . . REQ
boóbin . . . . . Braid
boshum . . . . . Cloud
bú . . . . . BePerverse
bud . . . . . #9
bud . . . . . Clothing
bun . . . . . BeNew
-d . . . . . ANGRY
dadem . . . . . Picture
dal . . . . . Thing
dala . . . . . Plant
dalel . . . . . MadeThing
dalelethodewan
. . . . . WritingImplement
dam . . . . . Manifest
dan . . . . . Language
dashobe . . . . . ToBite
dashobin . . . . . ToChew
dathim . . . . . Needlework
dathimá . . . . . Needleworker
dazh . . . . . BeSoft
-de . . . . . NARR
debe . . . . . #100
déela . . . . . Garden
déelahá . . . . . Gardener
deheni . . . . . Meat
delith . . . . . Hair
dem . . . . . Window
demáazh . . . . . Tractor
den . . . . . Help
denáa . . . . . Helper
di . . . . . Speak
-di . . . . . DIDACT
dibáa . . . . . Question
dibé . . . . . Promise
dibíi . . . . . Declare
dibó . . . . . Command
dibóo . . . . . Request
dihá . . . . . Speaker
dim . . . . . Container
dimóowa . . . . . Stove
-din/-bin/-in . . . . . PROCof
dinime . . . . . BeBeholden
dith . . . . . Voice
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dó- . . . . . CAUSEto
dóhada . . . . . BeComical
dom . . . . . Remember
doni . . . . . Earth
dóól . . . . . AtLast
dóon . . . . . BeCorrect
dórawulúd . . . . . Repair
doth . . . . . Follow
dówulhúd . . . . . Shatter
dówulúd . . . . . Break
dóyom . . . . . Protect
dozh . . . . . BeEasy
-du . . . . . POETRY
du- . . . . . TRYto
dush . . . . . Must
duth . . . . . ToUse
dutha . . . . . Heal
dúu- . . . . . FAILto
e- . . . . . SCIof
e...e . . . . . Either...Or
ebalá . . . . . Baker
ed . . . . . Tool
edala . . . . . Botany
edalahá . . . . . Botanist
edan . . . . . Linguistics
edaná . . . . . Lingust
ede . . . . . Grain
edemid . . . . . Mouse
edeni . . . . . Bean
edin . . . . . Cousin
éeb . . . . . Juice
éelen . . . . . Grape
éesh . . . . . Sheep
éeya . . . . . Illness
éezh . . . . . Goat
ehá . . . . . Scientist
ehash . . . . . Astronomy
ehashá . . . . . Astronomer
ehom . . . . . Education
ehomá . . . . . EdSpecialist
el . . . . . Make
elahela . . . . . Celebration
elamith . . . . . Mathematics
elamithá . . . . . Mathematician
elash . . . . . Play
Elízhabeth . . . . . Elizabeth
em . . . . . Yes
emahin . . . . . CookeryScience
emahiná . . . . . Chef
emid . . . . . Zoology
emidá . . . . . Zoologist
en . . . . . Understand
eril . . . . . PAST
eríli . . . . . FARPAST
esh . . . . . Boat
eshá . . . . . Sailor
eshon . . . . . PeaceScience
eshoná . . . . . PeaceScientist
éthe . . . . . BeClean
háa- . . . . . CHILD
háababí . . . . . Nestling
-háalish . . . . . DEGextraord
háawith . . . . . Child
hahí . . . . . BeBrief
hal . . . . . Work
-hal . . . . . DEGunusual
halá . . . . . Worker
halezhub . . . . . Ant
Halishóni . . . . . California
ham . . . . . BePresent
hath . . . . . Time
hathal . . . . . BeGoodTime
hathóol . . . . . Month
hathóoletham . . . . . Year
háya . . . . . BeBeautifulTime
héena . . . . . HeartSib
héeya . . . . . BeAfraid
hemen . . . . . Bush
hena . . . . . BirthSib
Hérel . . . . . Carol
hesh . . . . . Grass
hi . . . . . Demo1
-hil . . . . . DEGminor
hin . . . . . Demo>5
híya . . . . . BeSmall
hizh . . . . . Demo2-5
ho- . . . . . GRAND
hob . . . . . Butter
hoberídan . . . . . GreatAunt
hohal . . . . . WorkPlace
hoshem . . . . . Grandchild
hosherídan . . . . . GreatNiece
hoth . . . . . Place
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
-hul . . . . . DEGextreme
hum . . . . . Knife
i . . . . . And
id . . . . . AndThen
-id . . . . . MASC
íi . . . . . Also
il . . . . . PayAttn
ili . . . . . Water
ilisháad . . . . . Swim
iliwush . . . . . Mop
im . . . . . Travel
imá . . . . . Traveler
ina . . . . . Sleep
inad . . . . . Trousers
ith . . . . . Light
ithedal . . . . . Lamp
íthi . . . . . BeHigh
izh . . . . . But
-izh . . . . . FEM
la . . . . . ILove
láa . . . . . Perception
láad . . . . . Perceive
Láadan . . . . . Láadan
laheb . . . . . Spice
lal . . . . . Milk
lalom . . . . . Sing
lalomá . . . . . Singer
lam . . . . . Health
lámála . . . . . Caress
lami . . . . . Number
lamith . . . . . Count
lamithá . . . . . Accountant
lan . . . . . Friend
lan . . . . . WeLove>5
-lan . . . . . CELEB
lanemid . . . . . Dog
lawida . . . . . BePregnant
laya . . . . . BeRed
layun . . . . . BeOrange
lazh . . . . . WeLove2-5
le . . . . . I
leb . . . . . Enemy
léli . . . . . BeYellow
lema . . . . . BeGentle
len . . . . . We>5
leyan . . . . . BeBrown
leyi . . . . . BeBlue
lezh . . . . . We2-5
lhebe . . . . . XDesp1
lheben . . . . . Xdesp>5
lhebeye . . . . . IndefDesp1
lhebeyen . . . . . IndefDesp>5
lhebeyezh . . . . . IndefDesp2-5
lhebezh . . . . . XDesp2-5
lhele . . . . . IDesp
lhelen . . . . . WeDesp>5
lhelezh . . . . . WeDesp2-5
lhene . . . . . YouDesp1
lhenen . . . . . YouDesp>5
lhenezh . . . . . YouDesp2-5
lhith . . . . . Fret
lhitharil . . . . . Worry
lhitheril . . . . . Regret
li . . . . . IHon
líithi . . . . . BeWhite
líithin . . . . . BeGray
lili . . . . . BeWet
lin . . . . . WeHon>5
liri . . . . . BeColored
lith . . . . . Think
litharil . . . . . Anticipate
litheril . . . . . Reminisce
liyen . . . . . BeGreen
liyeth . . . . . BeSilver
lizh . . . . . WeHon2-5
lo . . . . . Rejoice
lohil . . . . . PayAttnInt
loláad . . . . . PerceiveInt

lom . . . . . Song
lomá . . . . . Songwriter
lóolo . . . . . BeSlow
lóoyo . . . . . OBS:AttentiveTaste
losh . . . . . Money
loshá . . . . . Banker
lothel . . . . . Know
loyo . . . . . BeBlack
lu . . . . . Please
lula . . . . . BePurple
-m . . . . . IDENT
ma . . . . . OBS:Listen
máan . . . . . Salt
mahá . . . . . OBS:Listener
mahin . . . . . CookPot
mahina . . . . . Flower
mahinin . . . . . ToCook
Másha . . . . . Marsha
Máthu . . . . . Matthew
Máyel . . . . . Michael
mazh . . . . . Car
Mázhareth . . . . . Margaret
me- . . . . . PL
meda . . . . . Vegetable
meén . . . . . Sugar
meénan . . . . . BeSweet
méesh . . . . . Pleasure
mel . . . . . Paper
mela . . . . . Ocean
melamid . . . . . Dolphin
menedebe . . . . . #>5
Méri . . . . . Mary
merod . . . . . #1,000,000,000
mi . . . . . Leaf
mid . . . . . Creature
mihí . . . . . BeSmall2D
míi . . . . . BeAmazed
mime . . . . . OBS:Ask
miwith . . . . . Town
modi . . . . . BeUgly
muda . . . . . Pig
na . . . . . YouLove1
na- . . . . . BEGIN
ná- . . . . . CONT
náal . . . . . Night
-nal . . . . . MANN
nan . . . . . YouLove>5
-nan . . . . . INSTR
nasháad . . . . . Depart
náwí . . . . . Grow
naya . . . . . CareFor
nayahá . . . . . Caregiver
nazh . . . . . YouLove2-5
ne . . . . . You1
neda . . . . . Only
nede . . . . . #1
néde . . . . . Want
nedebe . . . . . #2-5
nédeshub . . . . . Intention
née . . . . . BeAlien
néehá . . . . . Alien
nem . . . . . Pearl
nen . . . . . You>5
nezh . . . . . You2-5
ni . . . . . YouHon1
nib . . . . . #8
nidi . . . . . Add'l
nime . . . . . BeWilling
nin . . . . . Cause
nin . . . . . YouHon>5
nith . . . . . Frost
nithedim . . . . . Refrigerator
nizh . . . . . YouHon2-5
no- . . . . . FINISH
nó- . . . . . STOP
nosháad . . . . . Arrive
oba . . . . . Body
obeyal . . . . . Gold
oda . . . . . Arm
ódon . . . . . Cheese
oloth . . . . . Skill
om . . . . . Teach
oma . . . . . Hand
omá . . . . . Teacher
omid . . . . . Horse
on . . . . . Head
onida . . . . . Family
oób . . . . . Jump
óob . . . . . Oven
óoda . . . . . Leg
óoha . . . . . BeWeary
óol . . . . . Moon
óoma . . . . . Foot
óotha . . . . . Soul
óowa . . . . . Fire
óowathon . . . . . Pepper
óoyo . . . . . Mouth
osháana . . . . . Menstruate
oth . . . . . BeImportant
othel . . . . . BeBlessed
owa . . . . . BeWarm
oya . . . . . Skin
oyi . . . . . Eye
oyo . . . . . Nose
oyu . . . . . Ear
ozh . . . . . Dream
ra . . . . . NEG
rabalin . . . . . BeYoung
rabohí . . . . . BeLong1D
rabun . . . . . BeOldInanim
radal . . . . . Nothing
radazh . . . . . BeHard
rado . . . . . BeWeak
radom . . . . . Forget
rahahí . . . . . BeLongTime
raham . . . . . BeAbsent
rahith . . . . . Darkness
rahíthi . . . . . BeLow
rahíya . . . . . BeLarge
raho . . . . . #0
rahowa . . . . . BeCold
rahu . . . . . BeClosed
ralóolo . . . . . BeQuick
ramihí . . . . . BeLarge2D
rana . . . . . Beverage
ranime . . . . . BeUnwilling
rano . . . . . Almost
rashe . . . . . Torment
rathad . . . . . BeUnable
rathal . . . . . BeBad
rathi . . . . . Lack
rawith . . . . . Nobody
rawulúd . . . . . BeUnbroken
réele . . . . . Harbor
ren . . . . . Carpet
ri . . . . . Record
ril . . . . . PRES
rile . . . . . Silence
rilin . . . . . ToDrink
rilrili . . . . . HYPOTH
ro . . . . . Weather
rod . . . . . #1,000,000
rohoro . . . . . Storm
romid . . . . . WildAnimal
róomath . . . . . Barn
rosh . . . . . Sun
rul . . . . . Cat
sha . . . . . Harmony
sháa- . . . . . ADULT
sháababí . . . . . AdultBird
sháad . . . . . ComeGo
sháal . . . . . Day
sháawith . . . . . Adult
shad . . . . . BePerfect
shadon . . . . . Truth
shal . . . . . Courtesy
shama . . . . . Grief(E,-,-)
shamid . . . . . DomesticAnimal
shan . . . . . #5
shane . . . . . BeFurry
she . . . . . Comfort
shebasheb . . . . . Death
shel . . . . . BeRigorous
shem . . . . . Offspring
sherídan . . . . . Niece
shi . . . . . ToPlease
shida . . . . . Game
shidi . . . . . BeTogether
shim . . . . . SexAct
shin . . . . . #2
shinehoberídan . . . . GreatGreatAunt
shinehoshem . . . . . GreatGrandChild
shinehosherídan . . GreatGreatNiece
shinehothul . . . . . GreatGrandparent
sho . . . . . Heavy
shon . . . . . Peace
shoná . . . . . Peacemaker
shóod . . . . . BeBusy
shu . . . . . OBS:AttentiveSmell
shub . . . . . Do
shum . . . . . Air
shumáad . . . . . Fly
Shuzhéth . . . . . Suzette
-th . . . . . OBJ
-tha . . . . . POSSbirth
tháa . . . . . Thrive
thab . . . . . #10
thad . . . . . BeAble
thal . . . . . BeGood
tham . . . . . Circle
-the . . . . . POSSnone
thée- . . . . . ABOUTto-
thel . . . . . Get
them . . . . . Need
then . . . . . Break
Therísha . . . . . Teresa
thesh . . . . . Herb
thi . . . . . Have
-thi . . . . . POSSchance
thib . . . . . Stand
thibá . . . . . Wall
thibeb . . . . . CookImplement
Thíben . . . . . Steven
thil . . . . . Vine
thili . . . . . Fish
-tho . . . . . POSS
thob . . . . . #1,000
thod . . . . . Write
thodi . . . . . WritingImplement
thom . . . . . Pillow
thóo . . . . . Guest
thosh . . . . . Sky
thu . . . . . Honey
-thu . . . . . PARTV
thul . . . . . Parent
thulid . . . . . Father
thulizh . . . . . Mother
u . . . . . BeOpen
ud . . . . . Stone
ul . . . . . Hope
um . . . . . #7
úmú . . . . . CONJident
un . . . . . Lead
únalú . . . . . CONJmann
únanú . . . . . CONJinstr
une . . . . . Wear
urahu . . . . . Gate
úthú . . . . . CONJobj
úuya . . . . . BeInPain
uzh . . . . . Symbol
wa . . . . . MYPERC
waá . . . . . UNTRUSTED
wáa . . . . . TRUSTED
waálh . . . . . UNTRUSTEDpej
waha . . . . . #Any
wam . . . . . BeStill
we . . . . . DREAM
wem . . . . . Lose
weth . . . . . Path
wi . . . . . SELFEVID
wí . . . . . Life
wida . . . . . Carry
widaweth . . . . . OBS:CONJmann
wíi . . . . . BeAlive
wil . . . . . OPTV
Wil_sha . . . . . Greeting
Wílem . . . . . William
wili . . . . . River
with . . . . . Person
withid . . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP
wo- . . . . . REL
woban . . . . . Birth
woho . . . . . #All
wóo . . . . . NOEVID
wóoban . . . . . GiveBirth
woth . . . . . Wisdom
wulhúd . . . . . BeShattered
wulúd . . . . . BeBroken
wum . . . . . Entire
wush . . . . . Broom
yáa- . . . . . TEEN
yáababí . . . . . Fledgling
yáanin . . . . . Tree
yáawith . . . . . Teenager
yada . . . . . BeThirsty
yam . . . . . BakingDish
yem . . . . . BeSour
yeth . . . . . Silver
yide . . . . . BeHungry
yó- . . . . . ARTIFIC
yod . . . . . Eat
yóhud . . . . . Brick
yom . . . . . BeSafe
-yóo- . . . . . REFLX
yu . . . . . Fruit
yul . . . . . Wind
zháa- . . . . . SENIOR
zháababí . . . . . SeniorBird
zháadin . . . . . Menopause
zháawith . . . . . Elder
zhe . . . . . BeAlike
zhedam . . . . . Resemble
zho . . . . . Sound
zhub . . . . . Insect

# Lesson 29
# Associate Case

## Associate Case

**[VP CP–S CP–O CP–Mann CP–Instr CP–Associate]**

–den
Suffix (noun phrase): Associate Case, neutral
–dan
Suffix (noun phrase): Associate Case, with pleasure

To mark a Case Phrase as an Associate (with whom something is done, as in English "I danced with her."), add the ending "–den." If you want to indicate that there is pleasure in the association, you may use the alternative Associate marker "–dan;" "–den" is a neutral form.

Note that, though the English translation may seem similar (both can be termed "with"), the Associate Case is distinct from the Instrument Case. One uses an Instrument (as in "I eat with a spoon" "Bíi yod le badanan wa,"); one is accompanied by an Associate (as in "I eat with a friend" "Bíi yod le laneden wa,"—or, better yet, "Bíi yod le lanedan wa.").

Along with the Associate Case comes the conjunction "údenú" (with whom/what). It introduces a clause that fulfills the Associate case-role, as in the English sentence, "I know *with whom* the woman works."

## Examples

Bíi hal behid wa.
He works.
Báa hal behid bebáaden?
With (accompanied by) whom does he work?
Bíi hal behid lanedan wa.
He works with (accompanied by, pleasurably) a friend.
Bíi hal behid Méri beden wa.
He works with (accompanied by) Mary.
Bíi hal behid lan Méri bethodan wa.
He works with (accompanied by, pleasurably) Mary's friend.

By this time it should be routine to note that personal names do not take suffixes, as in the fourth and fifth examples above, and that the Case ending will move to the end of the Possessive case phrase, as in the fifth.

Bíi medibíi bezh údenú hal le wa.
They (few) declare with whom he works.

Bíi mehal bezh hiden wa.
They (few) work with this/that (person).
Bíi mehal bezh zheden wa.
They work with the same (person).
Bíi mehal bezh beyeden wa.
They work with someone.
Bíi mehal bezh raden wa.
They work with no-one.
Bíi mehal bezh lan raden wa.
They work with anyone but a friend.
Bíi mehal bezh hizh hizheden wa.
They work with each other.

Notice the pair of examples using "raden" [ra– (NON) + –den (ASSOC)]. The first of these is a straightforward statement that the Associate Case does not apply. The second, on the other hand, states that the case does apply, but that the noun it would be applied to absolutely does not. In effect, this example *excludes* this noun from the Associate Case function.

## Vocabulary

alehale
: to "music"; to make music (to sing, to whistle, to play a musical instrument)

eba
: spouse

habelid
: to dwell; to live (in/at/with)

hish
: snow

hishud
: hail [hish (snow) + ud (stone)]

lish
: lightning

lorolo
: thunder

óomasháad
: to walk; to go on foot

ulanin
: to study

ulin
: school

## Exercises

**Translate the following into English.**

1 Báa mehalehale berídan ehátha omáden bath?
E: _____

2 Bíi habelid duthahá héena nayaháthodan i shamid bezhethoden nib wa.
E: _____

3 Bíi mehil ehashá i shoná wohaba wohanath óoyonan wothádan wáa.
E: _____

4 Báa menédeshub mehim hoshem Másha betha mazhenan bebáaden?
E: _____

5 Bíi néde benem ebalá lan bethodan nedebe wa.
E: _____

6 Bóo dibáa na údenú mehina háashem belidátha ashonenal.
E: _____

In #2, did you understand the word "duthahá" (healer) [dutha (to heal) + –á (DOER)]?

And, in #3, how about "wothá" (wise person; sage—not the herb) [woth (wisdom) + –á (DOER)]?

**Incorporate the second noun as an Associate (* indicates pleasure in the association); translate into English before and after.**

7 Báa eril yod wobalin wohábedá badanan?
sherídan betha
E: _____
L: _____
E: _____

8 Bíi ril dathim hothul letha thometh wa.
*edin letha
E: _____
L: _____
E: _____

9 Bíi aríli melo withizh merod beróo ril medibóo menosháad len wáa.
eshoná hizh
E: _____
L: _____
E: _____

10 Bóo mehel nazh wohahí woháabeth nidi thodinan hi.
Mázhareth
E: _____
L: _____
E: _____

11 Bíi eril mahinin le yuth méeshenal yamenan wa.
*hoberídanizh letha
E: _____
L: _____
E: _____

12 Báa aril lamith néehá nem Máyel bethoth woho?
loshá
E: _____
L: _____
E: _____

Notice in #9 that, even though we have a verb that carries the plural, we can still specify the number (or "several," "many," or even "all" or "none") by placing a quantifier after the Case Phrase.

**Translate the following into Láadan.**

13 The moon clearly can be present with the sun or with the many stars.
L: _____

14 I understand the traveler sex-acted with (pleasurably) someone.
L: _____

15 The worker remembers with whom the pregnant assistant studied philosophy.
L: _____

16 The air dances with the earth and the sea; clearly it is the wind.
L: _____

17 Did honored-your birth-siblings depart with (pleasurably) the philosopher's spouse?
L: _____

18 Clearly, only an extremely strong person would be willing to walk with thunder, lightning, snow, hail, and frost.
L: _____

In #15, did you successfully form the word "ehen" (philosophy) [e– (SCIOF) + en (understand)]? Of course, "ehen" also suggests "ehená" (philosopher) [ehen (philosophy) + –á (DOER)], which we use in #17.

## Answers

1

Is the scientist's aunt/uncle dancing with six teachers?

2

The healer lives with the caregiver's heart-sibling and their eight domestic animals.

3

I understand an astronomer and a peacemaker taste fragrant food with a sage.

4

With whom does Marsha's grandchild intend to travel by car?

5

The baker wants to stay with her/his several friends.

6

Prithee ask, beloved-you, with whom the carpenter's young offspring are sleeping with love-as-for-heart-kin.

7

Did the old farmer eat with a spoon?
Báa eril yod wobalin wohábedá badanan sherídan bethaden?
Did the old farmer eat using a spoon with her/his niece/nephew?

8

My grandparent is needleworking a pillow.
Bíi ril dathim hothul letha thometh edin lethadan wa.
My grandparent is needleworking a pillow with (pleasurably) my cousin.

9

I understand in the far future a billion women will rejoice because we-many now request to arrive.
Bíi aríli melo withizh merod beróo ril medibóo menosháad len eshonáden hizh wáa.
I understand in the far future a billion women will rejoice because we-many now request to arrive with these-few peace-scientists.

10

Prithee beloved-you-few, make another short book using this writing implement.
Bóo mehel nazh wohahí woháabeth nidi thodinan hi Mázhareth beden.
Prithee, beloved-you-few, create another short book using this writing implement with Margaret.

11

I cooked fruit pleasurably using a baking dish.
Bíi eril mahinin le yuth méeshenal yamenan hoberídan lethadan wa.
I cooked fruit pleasurably using a baking dish with (pleasurably) my great-aunt.

12

Will the alien count all Michael's pearls?
Báa aril lamith néehá nem Máyel bethoth woho losháden?
Will the alien count all Michael's pearls with the banker?

13

Bíi thad ham óol rosheden e asheden menedebe wi.

14

Bíi eril shim imá beyedan wáa.

15

Bíi ril dom halá údenú ulanin wolawida wodená eheneth wa.

16

Bíi amedara shum doniden i meladen; be yulem wi.

17

Báa eril menasháad hena nitha eba ehenáthodan?

18

Bíi rilrili nime óomasháad wodohul wowith neda loroloden, lisheden, hisheden, hishudeden, i nitheden wi.

# Lesson 30
# Goal Case

## Goal Case

**[VP CP–S CP–O CP–Mann**
**CP–Instr CP–Assoc**
**CP–Goal]**

–dim
Suffix (noun phrase): Goal Case

The Goal Case Phrase is that toward which the action of the Verb is directed. To mark a Noun as the Goal of a sentence, use the suffix "–dim." Of course, if the Noun ends in a consonant we'll have to insert "e" to separate the consonants.

Along with the Goal Case, we get the conjunction "údimú" (whither—a fairly archaic English form meaning "to where"). Not a question-word, this conjunction introduces a clause that fulfills the Goal case-role—as in the English sentence, "I know *whither* the birds fly."

When Suzette first created Láadan, she elected to use "–de" for the Source Case and "–di" for the Goal Case. However, there are languages in which the vowels "i" and "e" are indistinguishable, or nearly so, one from the other. For speakers of such languages, Suzette allowed an alternate suffix, "–dim." Once the second generation began working with Láadan after Suzette's death, it seemed that, to be as inclusive as possible, these two suffixes should be as distinct as possible—and that taking the alternate Goal Case suffix for a standard was the least disruptive way to accomplish this.

nu
here
núu
there

## Examples

Bíi sháad behid wa.
He comes/goes.
Báa sháad behid bebáadim?
Whither (to where) does he come/go?
Bíi sháad behid déeladim wa.
He comes/goes to a garden.
Bíi sháad behid Méri bedim wa.
He comes/goes to Mary.
Bíi sháad behid déela Méri bethodim wa.
He comes/goes to Mary's garden.

By this time it should be routine to note that personal names do not take suffixes, as in the fourth and fifth examples above, and that the Case ending will move to the end of the Possessive case phrase, as in the fifth.

You may not recognize the rather archaic form "whither." It is Goal Case in English and means "to where" ("bebáadim" in Láadan). There are a few other English Goal Case forms: "hither" means "to here" ("nudim" in Láadan); "thither" means "to there" ("núudim" in Láadan); "nowhither" means "to nowhere" ("radim" in Láadan).

Bíi medibíi bezh údimú sháad behid wa.
They (few) declare whither he comes/goes.

Bíi mesháad bezh nudim wa.
They (few) come hither (to here).
Bíi mesháad bezh núudim wa.
They come/go thither (to there).

English is persnickety about needing to know whether someone or something is "coming" or "going." In reality, this is a distinction without a difference. Láadan doesn't make the distinction and works just fine, as a language, without it. Linguists have a name for this type of ambiguity: *deixis*; it discusses an action for which there are two words, depending upon the point of view of the speaker. In the first example above, the English need to have the ambiguity resolved is satisfied. Because "they" are coming/going "to here" ("here" being, by definition, where the speaker is located), the verb can be clarified to "come" rather than "go."

Bíi mesháad bezh hidim wa.
They (few) come/go to this/that (place).
Bíi mesháad bezh zhedim wa.
They come/go to the same (place).
Bíi mesháad bezh beyedim wa.
They come/go somewhither (to somewhere).
Bíi mesháad bezh radim wa.
They come/go nowhither (to nowhere).
Bíi mesháad bezh déela radim wa.
They come/go *anywhither but* to a garden.
Bíi mesháad bezh hizh hizhedim wa.
They come/go to each other.

Notice the pair of examples using "radim" [ra– (NON) + –dim (GOAL)]. The first of these is a straightforward statement that there is nothing to which the Goal Case applies. The second, on the other hand, states that the case does apply, but that the noun it would be applied to absolutely does not. In effect, this example *excludes* this noun from the Goal Case function.

Bíi eril om le wa.
I taught.
Bíi eril om le shoneth wa.
I taught peace.
Bíi eril om le nedim wa.
I taught (to) you.
Bíi eril om le shoneth nedim wa.
I taught (to) you peace.
Bíi eril nohom le wa.
I finished teaching.
Bíi eril dúuhom le shoneth nedim wa.
I failed to teach you peace.

With any communication verb ("om" in this case), the one doing the communicating is the Subject (here "le"), the thing being communicated (here "shon") is the Object, and the one to whom the Object is being communicated (here "ne") is the Goal. These case assignments remain even when one or more of the case phrases are omitted (as in the first and third examples above). Other verbs we already know that would fall into this category are "ban" (to give), "di" (to speak) and all its derivatives, "lalom" (to sing), and "wida" (to carry).

The word "shon," above, need not have an Object Case suffix; there would be no ambiguity since "peace" cannot teach "me" "to you." Nevertheless, the Object Case sufffix is grammatically correct (if quite formal) when the speaker/writer elects to include it.

## Vocabulary

donithen
earthquake [doni (earth) + then (break)]
dun
field; meadow
eb
to buy; to sell
mina
to move
olin
forest
rashal
discourtesy; rudeness, ill-manners [ra– (NON) + shal (courtesy; politeness; manners)]
re ... re
neither ... nor [ra– (NON) + e (or)]
sheb
to change
shée
desert
yed
valley

## Exercises

**Translate the following into English.**

1 Bíi aril mesháad edin edalahátha nudim wa.
E: _____

2 Báa wida omid berídan lalomáthath bebáadim?
E: _____

3 Bíi dubel ebalá wohowa wobaleth miwithedim wáa.
E: _____

4 Bóo nahom ne Láadan Másha bedim.
E: _____

5 Bíi eril ban Elízhabeth wolaya wobabíth dená omáthodim wa.
E: _____

6 Bíi wil lothel eshoná údimú eril dúuhim héena betho wa.
E: _____

**Incorporate the second noun as a Goal; translate into English before and after.**

7 Bíi ril memina duthahá i ehá wonée womudath wa.
worahith woholin
E: _____
L: _____
E: _____

8 Báa eril eb hothul Mázhareth betha mewobun womazheth?
bebáa
E: _____
L: _____
E: _____

9 Bíi rilrili medoth meworabalin woháawith shonáth wa.
woliyen woyed
E: _____
L: _____
E: _____

10 Bíi ril thad den Átheni wohéeya wohaláth we.
woyom wohoth
E: _____
L: _____
E: _____

11 Bé eríli meshumáad onida lenetha wa.
wohóya wobeth lenetho
E: _____
L: _____
E: _____

12 Bóo ril mehalehale nen yáawith thabeshan.
romid worile woshéethu
E: _____
L: _____
E: _____

In #8, we see the word "eb" (to buy; to sell). Like "sháad" (to come; to go) and "bel" (to bring; to take), the deixis can be confusing in the English translation (even though the ambiguity is a non-issue in Láadan). Unlike "sháad" and "bel," the deixis on "eb" is resolved quite readily; if the Object is being transferred *to* a Goal, then "eb" should be translated "sell."

**Translate the following into Láadan.**

13 Is the carpenter going to change the window into a door?
L: _____

14 The sage promised [didactically] to Steven, "It was stormy and windy, and now the sky is fleecy-clouded, but the weather will be continue to be bad [obviously]."
L: _____

15 Might the caregiver hear whither Matthew and Suzette were departing?
L: _____

16 The farmer asked me, "Whither is the sailor swimming?"
L: _____

17 I promised him, "She arrived at the harbor at last."
L: _____

18 The field is clearly brown with dry grass; is Anna walking thither?
L: _____

If the farmer in #16 had wished to speak less formally, the interrogative Type-of-Sentence Word would have been optional; there is a form of the interrogative pronoun in that sentence that makes it quite clear a question is being posed—and the person relating the utterance also signaled that a question was being asked.

In #17, the provided Láadan shifts the content "promise" into the quotation, since the explicit inclusion of that information is so much easier in Láadan than it is in English.

In #18, did the English construction "brown with dry grass" give you any difficulty? Consider that the dry grass is not accompanying the field; it's the instrument whereby the field is brown. And, of course, "ralili" (to be dry) [ra– (NON) + lili (to be wet)] wouldn't give you any problem.

## Answers

1

The botanist's cousins will come hither (to here).

2

Whither (to where) is the horse carrying the singer's aunt/uncle?

3

I understand the baker is trying to bring/take warm bread to town.

4

Prithee begin to teach Láadan to Marsha.

5

Elizabeth gave a red bird to the teacher's assistant.

6

Would that the peacemaker know whither her/his heart-sibling tried and failed to travel.

7

A healer and a scientist are moving an alien pig.
Bíi ril memina duthahá i ehá wonée womudath worahith woholinedim wa.
A healer and a scientist are moving an alien pig to the dark forest.

8

Did Margaret's grandmother buy/sell the new cars?
Báa eril eb hothul Mázhareth betha mewobun womazheth bebáadim?
To whom/what did Margaret's grandmother sell the new cars?

9

Young children may follow a peacemaker.
Bíi rilrili medoth meworabalin wohá́awith shonáth woliyen woyededim wa.
Young children may follow a peacemaker to a green valley.

10

I dreamed Anthony can help a frightened worker.
Bíi ril thad den Átheni wohéeya wohaláth woyom wohothedim we.
I dreamed Anthony can help a frightened worker to the safe place.

11

I swear, long ago our (many of us) family flew.
Bé eríli meshumáad onida lenetha wohóya wobeth lenethodim wa.
I swear, long ago our (many of us) family flew to our beautiful home.

12

Prithee music, you fifty teenagers.
Bóo ril mehalehale nen yáawith thabeshan romid worile woshéethudim.
Prithee music to the wild animals of the silent desert.

13

Báa aril sheb belidá demeth áathedim?

14

Bíi eril dibé wothá Thíben bedim wa, "Bédi eril ham rohoro i yul, i ril bol thosh, izh aril nárathal ro wi."

15

Báa rilrili láad nayahá oyunan údimú eril menasháad Máthu i Shuzhéth?

16

Bíi eril dibáa ábedá ledim wa, "Báa ril ilisháad eshá bebáadim?"

17

Bíi eril di le behidedim wa, "Bé eril noshá́ad behizh réeledim doól wa."

18

Bíi ril leyan dun woralili woheshenan wi; báa óomasháad Ána núudim?

# Lesson 31
# Vocabulary Practice 5

## Vocabulary

baneban
: to forgive [ban (to give)]

bée
: Type-of-Sentence Word: Warning

betheb
: mirror [beth (home) + theb (beth "mirrored")]

both
: hotel

dash
: tooth

han
: south (direction)

–hel
: Degree Marker: to a trivial degree; slightly; hardly

hene
: east (direction)

heshehoth
: park [hesh (grass) + hoth (place)]

hon
: west (direction)

hun
: north (direction)

íizha
: although

ithel
: shine; glow [ith (light) + el (make)] {YML}

lali
: rain

ne–
: Prefix (verb): repeat VERBing; VERB again

né–
: Prefix (verb): VERB back; VERB in return {AB}

rizh
: Conjunction: except [ra– (NON) + izh (but)] {AB}

shili
: mist [ili (water)]

thóohim
: visit [thóo (guest) + im (travel)]

yime
: to run {CH}

With the new Type-of-Sentence word, "bée," comes the verb "dibée" (to warn); of course, as a noun, "dibée" would mean "warning."

Case assignments in Láadan can sometimes be confusing for English speakers who are not familiar with cased languages. The new word "baneban" (forgive) takes as its Object the wrong forgiven and as its Goal the person forgiven. Likewise, "thóohim" (visit), follows the pattern of its antecedent verb, "im" (travel), taking the person or place being visited as its Goal.

## Examples

With the addition of bée (WARN), we have now seen all the Type-of-Sentence words of Láadan.

Bíi wil hal ne wa.
: Would that you work.

Báa them hal ne?
: Do you need to work?

Bóo hal ne.
: Prithee work.

Bó hal ne.
: Work!

Bée them hal ne wa.
: (WARN) You need to work.

Bé eril hal ne wa.
: I swear you worked.

## Exercises

**Translate the following into English.**

1 Báa eril néde eb woden wowithid belideth amedarahádim?
E: _____

2 Bíi eril úuya omá wáa; dutha edashá beth, i ril nethá be.
E: _____

3 Bé ril nédeshub baneban wobalin wohimá rashaleth shem Hérel bethadim wa.
E: _____

4 Báa eril di edaná nedim únanú mewida lalomá losh bezhethoth hunedim?
E: _____

5 Bée ril liliháalish wohan woholin íizha eril ham rohorohel lalithu neda waá.
E: _____

6 Bíi ril dush rilin áwith laleth wi; aril thad dashobin be dehenith dashenan.
E: _____

7 Bóo ril menéshád nizh ralóolonal heshehothedim, lu.
E: _____

8 Bíi ril il Máyel beyóoth oyinan bethebenan wa; shi ra woboóbin wodelith betha beth.
E: _____

9 Bíi ril methal both woho rizh Both Shili Líithi wa; bée thóohim ra ni núudim.
E: _____

10 Bée ril meyime romid woho nu radim wa; mebenem íizha mehéeya shamid; báa aril ham donithen?
E: _____

In #2, did you correctly interpret "edashá" (dentist) [e– (SCIOF) + dash (tooth) = edash (dentistry) + –á (DOER)]?

In #7, how did you do interpreting "nésháad" (return; come/go back) [né– (BACK) + sháad (come; go)]? This is the first time we've seen the prefix "né–" in action. It makes "back" or "back again" forms of many verbs, eg, "néban" (return; give back), "néheb" (buy back; sell back), and "nésheb" (revert; change back).

Naming in Láadan proceeds from the general to the specific. In the case of the name of the hotel in #9, we begin with the type of place, "Both" (hotel), then the word "Shili" (mist), and then the modifier of the mist "Líithi" (white).

**Translate the following into Láadan.**

11 Some-many beautiful needleworkers brought shining lamps to Anthony's door; did he speak warningly to them?
L: _____

12 I dream Marsha promises to give Bethany food and a kettle of a sweet beverage.
L: _____

13 (WARN) Something extremely large departed westward; what was it?
L: _____

14 The philosopher pays attention (internally) to fear and rejoicing; clearly they are the same.
L: _____

15 (WARN) The journey eastward to Arkansas will take a long time.
L: _____

16 The diligent worker is unwillingly showing signs of minor weariness, imo.
L: _____

17 Did Anna marry the baker or the carpenter?
L: _____

18 I swear Elizabeth is about to arrive at the farm by car.
L: _____

19 The botanist will choose how (in what manner) the aliens listen to these-many growing plants.
L: _____

20 Do the bankers know what you-many did with (using) your money?
L: _____

In #13, did the English construction "something extremely large" give you any trouble? If so, consider that it's shorthand for "something that is extremely large;" we have a Láadan construction that fills the same niche when, as here, there is only one verb and one nominal. The verb "be large" is "rahíya;" "be extremely large" would be "rahíyahul;" the nominal (pronoun, in this case) "something" is, of course, "beye;" therefore, "something extremely large" could very nicely be expressed "worahíyahul wobeye."

In #15, how did you do with the English idiom "take a long time?" Consider that this idiom means simply that the thing it refers to will be of great duration; how about "rahahí?"

You may be wondering what "eba" (spouse) might mean when used as a verb. It probably won't surprise you to find that it means "to marry." Unlike in English, however, in which one person marries another (grammatically, a Subject marries an Object), in Láadan the verb "eba" requires two Subjects; two persons marry (or "spouse") together.

In #17, this grammatical feature of "eba" presents a challenge; if "eba" took a Subject and an Object or some other case, we could present the choices in that other case. However, since all the options are in the Subject, we have to find another way. My solution is to present Anna and each potential spouse with an "e" (or) between the couples.

## Answers

1
Does the helpful man want to sell a house to the dancer?

2
I understand a teacher was in pain; the dentist healed her/him, and now s/he thrives again.

3
I swear the old traveler intends to forgive Carol's offspring for the rudeness.

4
Did the linguist tell you how (using what) the singers carried their money northward?

5
(WARN) I'm not sure the southern forest is now extaordinarily wet, although there was only a trivially strong rainstorm.

6
Clearly the baby now must drink milk; in the future s/he will be able to chew meat using teeth.

7
Please, you-several-honored, return quickly to the park.

8
Michael looks at himself using a mirror; his braided hair doesn't please him.

9
In my opinion all the hotels are good except the White Mist Hotel; (WARN) don't visit thither.

10
(WARN) All the wild animals are running anywhere but hither; the domestic animals are staying, although they're afraid; will there be an earthquake?

11
Bíi eril mebel mewoháya wodathimá beyen mewohithel wohithedal áath Átheni bethodim wáa; báa di be dibéenal benedim?

12
Bíi ril dibé ban Másha anath i dizh womeénan woranathuth Bétheni bedim we.

13
Bée eril nasháad worahíyahul wobeye honedim wáa; báa be bebáam?

14
Bíi lohil ehená héeyath i loth; mezhe bezh wi.

15
Bée aril rahahíhul im henedim Araneshadim wáa.

16
Bíi ril dam óohahil woshel wohalá ranimenal wa.

17
Báa eril meheba Ána i ebalá e Ána i belidá?

18
Bé ril théenoshaad Elízhabeth mazhenan ábededim wa.

19
Bíi aril bem edalahá únalú mehil néehá mewonáwí wodalath hin oyunan wa.

20
Báa ril melothel loshá úthú eril meshub nen losh nenethonan?

a . . . . . LoveInanim
-á . . . . . DOER
á- . . . . . INFANT
áabe . . . . . Book
áath . . . . . Door
áayo . . . . . Skirt
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
ábed . . . . . Farm
ábedá . . . . . Farmer
abesh . . . . . AllThatIs
ada . . . . . Laugh
áhesh . . . . . BeResponsible
alehale . . . . . Music
am . . . . . LoveBlood
amedara . . . . . Dance
amedarahá . . . . . Dancer
an . . . . . BeAcquainted
ana . . . . . Food
Ána . . . . . Anna
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
ashon . . . . . LoveHeartKin
Átheni . . . . . Anthony
áwith . . . . . Infant
áya . . . . . BeBeautiful
ba . . . . . XLove1
báa . . . . . Q
babí . . . . . Bird
bada . . . . . Spoon
bal . . . . . Bread
balin . . . . . BeOldAnim
ban . . . . . Give
ban . . . . . Xlove>5
baneban . . . . . Forgive
bath . . . . . #6
batha . . . . . Fork
baye . . . . . IndefLove1
bayen . . . . . IndefLove>5
bayezh . . . . . IndefLove2-5
bazh . . . . . XLove2-5
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
bedi . . . . . Learn
bedihá . . . . . Student
bée . . . . . WARN
bel . . . . . BringTake
belid . . . . . House
belidá . . . . . Carpenter
bem . . . . . Choose
ben . . . . . X>5
benem . . . . . Stay
bere... ébere . . . . . If...Then
berídan . . . . . Aunt
beróo . . . . . Because
beth . . . . . Home
betheb . . . . . Mirror
Bétheni . . . . . Bethany
bethu . . . . . About
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bi . . . . . XHon1
bíi . . . . . DECL
bil . . . . . BeFun
bim . . . . . #4
bin . . . . . XHon>5
bini . . . . . Gift
bishib . . . . . BeSudden
bithim . . . . . Meet
biye . . . . . IndefHon1
biyen . . . . . IndefHon>5
biyezh . . . . . IndefHon2-5
bizh . . . . . XHon2-5
bo . . . . . Mountain
bó . . . . . MAND
bohí . . . . . BeShort1D
bol . . . . . BeFleecyClouded
bom . . . . . HouseholdOil
boó . . . . . #3
bóo . . . . . REQ
boóbin . . . . . Braid
boshum . . . . . Cloud
both . . . . . Hotel
bú . . . . . BePerverse
bud . . . . . #9
bud . . . . . Clothing
bun . . . . . BeNew
-d . . . . . ANGRY
dadem . . . . . Picture
dal . . . . . Thing
dala . . . . . Plant
dalel . . . . . MadeThing
dalelethodewan . . . . . WritingImplement
dam . . . . . Manifest
dan . . . . . Language
-dan . . . . . ASSOCpleas
dash . . . . . Tooth
dashobe . . . . . ToBite
dashobin . . . . . ToChew
dathim . . . . . Needlework
dathimá . . . . . Needleworker
dazh . . . . . BeSoft
-de . . . . . NARR
debe . . . . . #100
déela . . . . . Garden
déelahá . . . . . Gardener
deheni . . . . . Meat
delith . . . . . Hair
dem . . . . . Window
demáazh . . . . . Tractor
den . . . . . Help
-den . . . . . ASSOC
denáa . . . . . Helper
di . . . . . Speak
-di . . . . . DIDACT
dibáa . . . . . Question
dibé . . . . . Promise
dibée . . . . . Warning
dibíi . . . . . Declare
dibó . . . . . Command
dibóo . . . . . Request
dihá . . . . . Speaker
dim . . . . . Container
-dim . . . . . GOAL
dimóowa . . . . . Stove
-din/-bin/-in . . . . . PROCof
dinime . . . . . BeBeholden
dith . . . . . Voice
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dó- . . . . . CAUSEto
dóhada . . . . . BeComical
dom . . . . . Remember
doni . . . . . Earth
donithen . . . . . Earthquake
doól . . . . . AtLast
dóon . . . . . BeCorrect
dórawulúd . . . . . Repair
doth . . . . . Follow
dówulhúd . . . . . Shatter
dówulúd . . . . . Break
dóyom . . . . . Protect
dozh . . . . . BeEasy
-du . . . . . POETRY
du- . . . . . TRYto
dun . . . . . Field
dush . . . . . Must
duth . . . . . ToUse
dutha . . . . . Heal
duthahá . . . . . Healer
dúu- . . . . . FAILto
e- . . . . . SCIof
e...e . . . . . Either...Or
eb . . . . . BuySell
eba . . . . . Spouse
ebalá . . . . . Baker
ed . . . . . Tool
edala . . . . . Botany
edalahá . . . . . Botanist
edan . . . . . Linguistics
edaná . . . . . Lingust
edash . . . . . Dentistry
edashá . . . . . Dentist
ede . . . . . Grain
edemid . . . . . Mouse
edeni . . . . . Bean
edin . . . . . Cousin
éeb . . . . . Juice
éelen . . . . . Grape
éesh . . . . . Sheep
éeya . . . . . Illness
éezh . . . . . Goat
ehá . . . . . Scientist
ehash . . . . . Astronomy
ehashá . . . . . Astronomer
ehen . . . . . Philosophy
ehená . . . . . Philosopher
ehom . . . . . Education
ehomá . . . . . EdSpecialist
el . . . . . Make
elahela . . . . . Celebration
elamith . . . . . Mathematics
elamithá . . . . . Mathematician
elash . . . . . Play
Elízhabeth . . . . . Elizabeth
em . . . . . Yes
emahin . . . . . CookeryScience
emahiná . . . . . Chef
emid . . . . . Zoology
emidá . . . . . Zoologist
en . . . . . Understand
eril . . . . . PAST
eríli . . . . . FARPAST
esh . . . . . Boat
eshá . . . . . Sailor
eshon . . . . . PeaceScience
eshoná . . . . . PeaceScientist
éthe . . . . . BeClean
háa- . . . . . CHILD
háababí . . . . . Nestling
-háalish . . . . . DEGextraord
háawith . . . . . Child
habelid . . . . . Dwell
hahí . . . . . BeBrief
hal . . . . . Work
-hal . . . . . DEGunusual
halá . . . . . Worker
halezhub . . . . . Ant
Halishóni . . . . . California
ham . . . . . BePresent
han . . . . . South
hath . . . . . Time
hathal . . . . . BeGoodTime
hathóol . . . . . Month
hathóoletham . . . . . Year
háya . . . . . BeBeautifulTime
héena . . . . . HeartSib
héeya . . . . . BeAfraid
-hel . . . . . DEGtrivial
hemen . . . . . Bush
hena . . . . . BirthSib
hene . . . . . East
Hérel . . . . . Carol
hesh . . . . . Grass
heshehoth . . . . . Park
hi . . . . . Demo1
-hil . . . . . DEGminor
hin . . . . . Demo>5
hish . . . . . Snow
hishud . . . . . Hail
híya . . . . . BeSmall
hizh . . . . . Demo2-5
ho- . . . . . GRAND
hob . . . . . Butter
hoberídan . . . . . GreatAunt
hohal . . . . . WorkPlace
hon . . . . . West
hoshem . . . . . Grandchild
hosherídan . . . . . GreatNiece
hoth . . . . . Place
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
-hul . . . . . DEGextreme
hum . . . . . Knife
hun . . . . . North
i . . . . . And
id . . . . . AndThen
-id . . . . . MASC
íi . . . . . Also
íizha . . . . . Although
il . . . . . PayAttn
ili . . . . . Water
ilisháad . . . . . Swim
iliwush . . . . . Mop
im . . . . . Travel
imá . . . . . Traveler
ina . . . . . Sleep
inad . . . . . Trousers
ith . . . . . Light
ithedal . . . . . Lamp
ithel . . . . . Glow
íthi . . . . . BeHigh
izh . . . . . But
-izh . . . . . FEM
la . . . . . ILove
láa . . . . . Perception
láad . . . . . Perceive
Láadan . . . . . Láadan
laheb . . . . . Spice
lal . . . . . Milk
lali . . . . . Rain
lalom . . . . . Sing
lalomá . . . . . Singer
lam . . . . . Health
lámála . . . . . Caress
lami . . . . . Number
lamith . . . . . Count
lamithá . . . . . Accountant
lan . . . . . Friend
lan . . . . . WeLove>5
-lan . . . . . CELEB
lanemid . . . . . Dog
lawida . . . . . BePregnant
laya . . . . . BeRed
layun . . . . . BeOrange
lazh . . . . . WeLove2-5
le . . . . . I
leb . . . . . Enemy
léli . . . . . BeYellow
lema . . . . . BeGentle
len . . . . . We>5
leyan . . . . . BeBrown
leyi . . . . . BeBlue

lezh . . . . . We2-5
lhebe . . . . . XDesp1
lheben . . . . . Xdesp>5
lhebeye . . . . . IndefDesp1
lhebeyen . . . . . IndefDesp>5
lhebeyezh . . . . . IndefDesp2-5
lhebezh . . . . . XDesp2-5
lhele . . . . . IDesp
lhelen . . . . . WeDesp>5
lhelezh . . . . . WeDesp2-5
lhene . . . . . YouDesp1
lhenen . . . . . YouDesp>5
lhenezh . . . . . YouDesp2-5
lhith . . . . . Fret
lhitharil . . . . . Worry
lhitheril . . . . . Regret
li . . . . . IHon
líithi . . . . . BeWhite
líithin . . . . . BeGray
lili . . . . . BeWet
lin . . . . . WeHon>5
liri . . . . . BeColored
lish . . . . . Lightning
lith . . . . . Think
litharil . . . . . Anticipate
litheril . . . . . Reminisce
liyen . . . . . BeGreen
liyeth . . . . . BeSilver
lizh . . . . . WeHon2-5
lo . . . . . Rejoice
lohil . . . . . PayAttnInt
loláad . . . . . PerceiveInt
lom . . . . . Song
lomá . . . . . Songwriter
lóolo . . . . . BeSlow
lóoyo . . . . . OBS:AttentiveTaste
lorolo . . . . . Thunder
losh . . . . . Money
loshá . . . . . Banker
lothel . . . . . Know
loyo . . . . . BeBlack
lu . . . . . Please
lula . . . . . BePurple
-m . . . . . IDENT
ma . . . . . OBS:Listen
máan . . . . . Salt
mahá . . . . . OBS:Listener
mahin . . . . . CookPot
mahina . . . . . Flower
mahinin . . . . . ToCook
Másha . . . . . Marsha
Máthu . . . . . Matthew
Máyel . . . . . Michael
mazh . . . . . Car
Mázhareth . . . . . Margaret
me- . . . . . PL
meda . . . . . Vegetable
meén . . . . . Sugar
meénan . . . . . BeSweet
méesh . . . . . Pleasure
mel . . . . . Paper
mela . . . . . Ocean
melamid . . . . . Dolphin
menedebe . . . . . #>5
Méri . . . . . Mary
merod . . . . . #1,000,000,000
mi . . . . . Leaf
mid . . . . . Creature
mihí . . . . . BeSmall2D
míi . . . . . BeAmazed
mime . . . . . OBS:Ask
mina . . . . . Move
miwith . . . . . Town
modi . . . . . BeUgly
muda . . . . . Pig
na . . . . . YouLove1
na- . . . . . BEGIN
ná- . . . . . CONT
náal . . . . . Night
-nal . . . . . MANN
nan . . . . . YouLove>5
-nan . . . . . INSTR
nasháad . . . . . Depart
náwí . . . . . Grow
naya . . . . . CareFor
nayahá . . . . . Caregiver
nazh . . . . . YouLove2-5
ne . . . . . You1
ne- . . . . . AGAIN
né- . . . . . BACK
neda . . . . . Only
nede . . . . . #1
néde . . . . . Want
nedebe . . . . . #2-5
nédeshub . . . . . Intention
née . . . . . BeAlien
néehá . . . . . Alien
nem . . . . . Pearl
nen . . . . . You>5
nezh . . . . . You2-5
ni . . . . . YouHon1
nib . . . . . #8
nidi . . . . . Add'l
nime . . . . . BeWilling
nin . . . . . Cause
nin . . . . . YouHon>5
nith . . . . . Frost
nithedim . . . . . Refrigerator
nizh . . . . . YouHon2-5
no- . . . . . FINISH
nó- . . . . . STOP
nosháad . . . . . Arrive
nu . . . . . Here
núu . . . . . There
oba . . . . . Body
obeyal . . . . . Gold
oda . . . . . Arm
ódon . . . . . Cheese
olin . . . . . Forest
oloth . . . . . Skill
om . . . . . Teach
oma . . . . . Hand
omá . . . . . Teacher
omid . . . . . Horse
on . . . . . Head
onida . . . . . Family
oób . . . . . Jump
óob . . . . . Oven
óoda . . . . . Leg
óoha . . . . . BeWeary
óol . . . . . Moon
óoma . . . . . Foot
óomasháad . . . . . Walk
óotha . . . . . Soul
óowa . . . . . Fire
óowathon . . . . . Pepper
óoyo . . . . . Mouth
osháana . . . . . Menstruate
oth . . . . . BeImportant
othel . . . . . BeBlessed
owa . . . . . BeWarm
oya . . . . . Skin
oyi . . . . . Eye
oyo . . . . . Nose
oyu . . . . . Ear
ozh . . . . . Dream
ra . . . . . NEG
rabalin . . . . . BeYoung
rabohí . . . . . BeLong1D
rabun . . . . . BeOldInanim
radal . . . . . Nothing
radazh . . . . . BeHard
rado . . . . . BeWeak
radom . . . . . Forget
rahahí . . . . . BeLongTime
raham . . . . . BeAbsent
rahith . . . . . Darkness
rahíthi . . . . . BeLow
rahíya . . . . . BeLarge
raho . . . . . #0
rahowa . . . . . BeCold
rahu . . . . . BeClosed
ralili . . . . . BeDry
ralóolo . . . . . BeQuick
ramihí . . . . . BeLarge2D
rana . . . . . Beverage
ranime . . . . . BeUnwilling
rano . . . . . Almost
rashal . . . . . Discourtesy
rashe . . . . . Torment
rathad . . . . . BeUnable
rathal . . . . . BeBad
rathi . . . . . Lack
rawith . . . . . Nobody
rawulúd . . . . . BeUnbroken
réele . . . . . Harbor
ren . . . . . Carpet
re...re . . . . . Neither...Nor
ri . . . . . Record
ril . . . . . PRES
rile . . . . . Silence
rilin . . . . . ToDrink
rilrili . . . . . HYPOTH
rizh . . . . . Except
ro . . . . . Weather
rod . . . . . #1,000,000
rohoro . . . . . Storm
romid . . . . . WildAnimal
róomath . . . . . Barn
rosh . . . . . Sun
rul . . . . . Cat
sha . . . . . Harmony
sháa- . . . . . ADULT
sháababí . . . . . AdultBird
sháad . . . . . ComeGo
sháal . . . . . Day
sháawith . . . . . Adult
shad . . . . . BePerfect
shadon . . . . . Truth
shal . . . . . Courtesy
shama . . . . . Grief(E,-,-)
shamid . . . . . DomesticAnimal
shan . . . . . #5
shane . . . . . BeFurry
she . . . . . Comfort
sheb . . . . . Change
shebasheb . . . . . Death
shée . . . . . Desert
shel . . . . . BeRigorous
shem . . . . . Offspring
sherídan . . . . . Niece
shi . . . . . ToPlease
shida . . . . . Game
shidi . . . . . BeTogether
shili . . . . . Mist
shim . . . . . SexAct
shin . . . . . #2
shinehoberídan . . . . GreatGreatAunt
shinehoshem . . . . . GreatGrandChild
shinehosherídan . . . . . GreatGreatNiece
shinehothul . . . . . GreatGrandparent
sho . . . . . Heavy
shon . . . . . Peace
shoná . . . . . Peacemaker
shóod . . . . . BeBusy
shu . . . . . OBS:AttentiveSmell
shub . . . . . Do
shum . . . . . Air
shumáad . . . . . Fly
Shuzhéth . . . . . Suzette
-th . . . . . OBJ
-tha . . . . . POSSbirth
tháa . . . . . Thrive
thab . . . . . #10
thad . . . . . BeAble
thal . . . . . BeGood
tham . . . . . Circle
-the . . . . . POSSnone
thée- . . . . . ABOUTto-
thel . . . . . Get
them . . . . . Need
then . . . . . Break
Therísha . . . . . Teresa
thesh . . . . . Herb
thi . . . . . Have
-thi . . . . . POSSchance
thib . . . . . Stand
thibá . . . . . Wall
thibeb . . . . . CookImplement
Thíben . . . . . Steven
thil . . . . . Vine
thili . . . . . Fish
-tho . . . . . POSS
thob . . . . . #1,000
thod . . . . . Write
thodi . . . . . WritingImplement
thom . . . . . Pillow
thóo . . . . . Guest
thóohim . . . . . Visit
thosh . . . . . Sky
thu . . . . . Honey
-thu . . . . . PARTV
thul . . . . . Parent
thulid . . . . . Father
thulizh . . . . . Mother
u . . . . . BeOpen
ud . . . . . Stone
údenú . . . . . CONJassoc
údimú . . . . . CONJgoal
ul . . . . . Hope
ulanin . . . . . Study
um . . . . . #7
úmú . . . . . CONJident
un . . . . . Lead
únalú . . . . . CONJmann
únanú . . . . . CONJinstr
une . . . . . Wear
urahu . . . . . Gate
úthú . . . . . CONJobj
úuya . . . . . BeInPain
uzh . . . . . Symbol
wa . . . . . MYPERC
waá . . . . . UNTRUSTED
wáa . . . . . TRUSTED
waálh . . . . . UNTRUSTEDpej
waha . . . . . #Any
wam . . . . . BeStill
we . . . . . DREAM
wem . . . . . Lose
weth . . . . . Path
wi . . . . . SELFEVID
wí . . . . . Life
wida . . . . . Carry
widaweth . . . . . OBS:CONJmann
wíi . . . . . BeAlive
wil . . . . . OPTV
Wil_sha . . . . . Greeting
Wílem . . . . . William
wili . . . . . River
with . . . . . Person
withid . . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP

wo- ..... REL
woban ..... Birth
woho ..... #All
wóo ..... NOEVID
wóoban ..... GiveBirth
woth ..... Wisdom
wothá ..... WisePerson
wulhúd ..... BeShattered
wulúd ..... BeBroken
wum ..... Entire
wush ..... Broom
yáa- ..... TEEN
yáababí ..... Fledgling
yáanin ..... Tree
yáawith ..... Teenager
yada ..... BeThirsty
yam ..... BakingDish
yed ..... Valley
yem ..... BeSour
yeth ..... Silver
yide ..... BeHungry
yime ..... Run
yó- ..... ARTIFIC
yod ..... Eat
yóhud ..... Brick
yom ..... BeSafe
-yóo- ..... REFLX
yu ..... Fruit
yul ..... Wind
zháa- ..... SENIOR
zháababí ..... SeniorBird
zháadin ..... Menopause
zháawith ..... Elder
zhe ..... BeAlike
zhedam ..... Resemble
zho ..... Sound
zhub ..... Insect

# Lesson 32
# Source Case

## Source Case

**[VP CP–S CP–O CP–Mann**
**CP–Instr CP–Assoc**
**CP–Goal CP–Source]**

–de
Suffix (noun phrase): Source Case

The Source Case identifies a case phrase as the origin or beginning-point of an action. To mark a Case Phrase as a Source, use the ending "–de." If the word ends in a consonant, you'll need to insert "e" to separate the consonants, of course.

Along with the Source Case, we get the conjunction "údehú" (whence; a fairly-archaic English term for "from where"). Not a question word, "údehú" introduces a clause that acts as the Source in its sentence; it translates as the "whence" in an English sentence such as "I know *whence* the birds fly."

## Examples

Bíi sháad behid wa.
He comes/goes.
Báa sháad behid bebáade?
Whence (from where) does he come/go?
Bíi sháad behid déelade wa.
He comes/goes from a garden.
Bíi sháad behid Méri bede wa.
He comes/goes from Mary.
Bíi sháad behid déela Méri bethode wa.
He comes/goes from Mary's garden.

By this time it should be routine to note that personal names do not take suffixes, as in the fourth and fifth examples above, and that the Case ending will move to the end of the Possessive case phrase, as in the fifth.

You may not recognize the rather archaic form "whence." It is Source Case in English and means "from where" ("bebáade" in Láadan). There are a few other English Goal Case forms: "hence" means "from here" ("nude" in Láadan); "thence" means "from there" ("núude" in Láadan); "nowhence" means "from nowhere" ("rade" in Láadan).

Bíi medibíi bezh údehú sháad behid wa.
They (few) declare whence he comes/goes.

Bíi mesháad bezh nude wa.
They (few) go hence (from here).
Bíi mesháad bezh núude wa.
They come/go thence (from there).

English is persnickety about needing to know whether someone or something is "coming" or "going." In reality, this is a distinction without a difference. Láadan doesn't make the distinction and works just fine, as a language, without it. Linguists have a name for this type of ambiguity: *deixis*; it discusses an action for which there are two words, depending upon the point of view of the speaker. In the first example above, the English need to have the ambiguity resolved is satisfied. Because "they" are coming/going "from here" ("here" being, by definition, where the speaker is located), the verb can be clarified to "go" rather than "come."

Bíi mesháad bezh hide wa.
They (few) come/go from this/that (place/person/thing).
Bíi mesháad bezh zhede wa.
They come/go from the same (place/person/thing).
Bíi mesháad bezh beyede wa.
They come/go somewhence (from somewhere).
Bíi mesháad bezh rade wa.
They come/go nowhence (from nowhere).
Bíi mesháad bezh déela rade wa.
They come/go *anywhence but* from a garden.
Bíi mesháad bezh hizh hizhede wa.
They come/go from each other.

Notice the pair of examples using "rade" [ra– (NON) + –de (GOAL)]. The first of these is a straightforward statement that there is nothing to which the Source Case applies. The second, on the other hand, states that the case does apply, but that the noun it would be applied to absolutely does not. In effect, this example *excludes* this noun from the Source Case function.

## Vocabulary

áatham
church [áath (door) + tham (circle)]
ábedun
shepherd's or farmer's field [ábed (farm) + dun (field)] {SH}
bod
dish
bóodan
to rescue
hatham
center [tham (circle)]
hibo
hill [híya (small) + bo (mountain)]
rabo
plain [ra– (NON) + bo (mountain)]
sheni
intersection
thed
to be far
wehe
store; market

## Exercises

**Translate the following into English.**

1 Báa aril nasháad woshel wolamithá honedim áathamede?
E: _____
2 Bé eril thel woyide woyodá wohowa wodehenith bod lethode wa.
E: _____
3 Bíi wil láad imá oyunan údehú aril mebel hena letha baleth wa.
E: _____
4 Báa eril mewida edin netha thesheth bebáade?
E: _____
5 Bíi rilrili eb hoshemid halátha wohéthe womazheth Ána bede wa.
E: _____
6 Bée aril néde doth wolodo wohomid dená nethoth hibodim hatham ábedunethude wáa.
E: _____

In #2, did you have any trouble with the word "yodá" (diner; eater) [yod (eat) + –á (DOER)]?

Notice in #3, that we cannot yet disambiguate the deixis on "bel" (to bring; to take) as to whether my siblings will "take" or "bring" bread. However, it must also be noted that the disambiguation is for English purposes only; Láadan has no need for it.

In #6, did the word "lodo" (be brave/courageous; be strong of mind/will; be firm of intention; etc) [lo– (INT) + do (be strong)] give you any trouble? We have seen the prefix "lo–" in "lohil" (pay attention internally) and "loláad" (perceive internally), but never previously called it out as a *productive morpheme* (linguist-speak: a unit of meaning that can be used to form new words through regular processes).

**Incorporate the second noun phrase as a Source; translate into English before and after.**

7 Bíi aril medumina héena letho mewoshane woromideth wáa.
ábed
E: _____
L: _____
E: _____

8 Bíi eríli shumáad wonée wodathimá nudim wáa.
woleyi wohash
E: _____
L: _____
E: _____

9 Bée aril duhoób néehá wa.
wohu wodem belidethu ehátho
E: _____
L: _____
E: _____

10 Bé eril ilisháad sherídan ehashátha eshenan meladim wáa.
woyom woréele
E: _____
L: _____
E: _____

11 Báa aril medom melalom meworabalin woduthahá?
urahu déelathu
E: _____
L: _____
E: _____

12 Bóo ril meyime nin shoná ralóolonal róomathedim.
worahowahel woholin
E: _____
L: _____
E: _____

In #10, did you notice the construction "ilisháad … eshenan"? Literally, it means "to swim using a boat," but idiomatically it means "to sail; to go by boat." It makes sense when one considers that "ilisháad" [ili (water) + sháad (to go; to come)] means, at core, "to come/go in/on water;" a person can "swim" and a boat can "sail;" both fit that definition.

**Translate the following into Láadan.**

13 Clearly, the farmer causes food to grow from the earth.
L: _____

14 Did the fragrance of the colorful flowers cause the beneficial insects to arrive from afar?
L: _____

15 I promise my grandfather will go with the dancer from the busy store.
L: _____

16 (WARN) Carol's uncle promises to buy a plant from the weary shopkeeper.
L: _____

17 Does the eastern road lead from the intersection to the plain?
L: _____

18 Prithee now declare honored-you-several whence that sage traveled to the river.
L: _____

In #16, did you have any difficulty forming "wehehá" (shopkeeper) [wehe (market) + –á (DOER)]?

## Answers

1

Will the rigorous accountant depart westward from the church?

2

I swear the hungry diner got warm meat from my dish.

3

Would that the traveler hear whence my siblings will take/bring the bread.

4

Whence did your cousins carry the herb? (Where did your cousins carry the herb from?)

5

The worker's grandchild may buy the clean car from Anna.

6

(WARN) I understand the strong-willed horse will want to follow your assistant to the hill from the center of the farmyard.

7

I understand my heart-siblings will try to move the furry wild animals.
Bíi aril medumina héena letho mewoshane woromideth ábededе wáa.
I understand my heart-siblings will try to move the furry wild animals from the farm.

8

I understand the alien needleworker flew hither long ago.
Bíi eríli shumáad wonée wodathimá nudim woleyi wohashede wáa.
I understand the alien needleworker long ago flew hither from the blue star.

9

(WARN) The alien will try to jump.
Bée aril duhoób néehá wohu wodem bethethu eháthode wa.
(WARN) The alien will try to jump from the open window of the scientist's house.

10

I swear the astronomer's niece/nephew sailed to sea.
Bé eril ilisháad sherídan ehashátha eshenan meladim woyom woréelede wáa.
I swear the astronomer's niece/ nephew sailed to sea from a safe harbor.

11

Will the young healers remember to sing?
Báa aril medom melalom meworabalin woduthahá urahu déelathude?
Will the young healers remember to sing from the garden gate?

12

Prithee, honored-you-many peacemakers, run quickly to the barn.
Bóo ril meyime nin shoná ralóolonal róomathedim worahowahel woholinede.
Prithee, honored-you-many peacemakers, run quickly to the barn from the trivially-cool forest.

13

Bíi dónáwí ábedá anath donide wi.

14

Báa eril dónosháad aba mewoliri womahinatha mewothal wozhubeth thededе?

15

Bé aril sháad hothul letha amedaraháden woshóod wowehede wa.

16

Bée ril dibé eb berídanid Hérel betha dalath wohóoha wowehehádе wa.

17

Báa un wohene woweth rabodim shenide?

18

Bóo ril dibíi nizh údehú im wothá hi wilidim.

# Lesson 33
# Place Case

## Place Case

**[VP CP–S CP–O CP–Mann**
**CP–Instr CP–Assoc**
**CP–Goal CP–Src CP–Place]**

–sha
Suffix (noun phrase): Place Case

The Place Case Phrase locates an event or state as being at a specific location in space. To mark a Case Phrase as Place, add the suffix "–sha."

When Suzette Haden Elgin first created Láadan, she designated "–ha" as the Place Case suffix. However, that ran into a problem when it interacted with nouns ending in "…ha" and with other suffixes that also closely resembled "–ha." You might end up with a sequence like "…haha" or even "…hahaháa." So Dr. Elgin offered an alternate suffix, "–sha," for use on nouns ending in "…ha." And then she had to offer an alternate for the other suffix (whose native form is "–háa"): "–sháa" in case it followed the "–ha" Place Case or a noun's final "…ha." The second generation decided that it would be far simpler to instead use "–sha" for the Place Case all the time and not have to use alternates at all. We will be using only the invariant forms in these lessons, but you might want to be able to recognize the archaic forms, should you happen upon them in older texts.

Along with the Place Case comes the conjunction "úshahú" (where). Not a question-word, "úshahú" introduces a clause that fulfills the Place case-role, as in the English sentence, "I know *where* the birds are singing."

Historically, Suzette Haden Elgin coined a short series of conjunctions like "úshahú;" in fact, one—"widahoth" from "wida" (carry) + "hoth" (place)—filled the same lexical space as "úshahú." Unfortunately, she only coined four of them. After her death, the second generation deemed it useful to have a set that included a conjunction for each of Láadan's cases. So "widahoth" has been retired, and "úshahú" has taken its place; nevertheless, you should recognize "widahoth" if you happen upon it.

## Examples

Bíi meham babí menedebe thoshesha wa.
There are many birds in the sky.
Bíi meham rosh i óol thoshesha wa.
The sun and moon are (present) in the sky.

Láadan doesn't have—or need—the sort of verb called a "copula" (in English, "to be"). The use of "ham" in the two examples above is very formal, and stands in for such a verb. Less-formal Láadan simply does away with the verb altogether. In place of the examples above, "Bíi babí menedebe thoshesha wa," and "Bíi rosh i óol thoshesha wa," are both perfectly reasonable Láadan sentences. These less formal sentences do lack the sense of "there is/are" or "be present," so the first would be translated as "Many birds are in the sky."

Báa ham esh bebáasha?
Where is there a boat?
Where is the boat (present)?
Bíi ham esh ilisha wa.
There is a boat in the water.
The boat is (present) in the water.

Note the two different translations possible for each of the sentences above. Since "ham" can mean either "be present" or "there is/are," these are acceptable translations for the Láadan sentences. The choice of which English version to use will be contextual: was a boat being talked about already? If not, the "there is/are" translation will suit better; if so, the "be present" version will be more appropriate.

Less formally, "Báa esh bebáasha?" (or, even less formally, "Esh bebáasha?") and "Bíi esh ilisha wa," are both perfectly reasonable Láadan sentences. These less formal sentences do lack the sense of "there is/are" or "be present," so they would be translatable only as "Where is the boat?" and "The boat is in the water," respectively.

Bíi rúu áwith wa.
The baby lies.
Báa rúu áwith bebáasha?
Where does the baby lie?
Bíi rúu áwith áayosha wa.
The baby lies at/on a skirt.
Bíi rúu áwith Méri besha wa.
The baby lies at/on Mary.
Bíi rúu áwith áayo Méri bethosha wa.
The baby lies at/on Mary's skirt.

By this time it should be routine to note that personal names do not take suffixes, as in the fourth and fifth examples above, and that the Case ending will move to the end of the Possessive case phrase, as in the fifth.

Bíi medibíi bezh úshahú thib behid wa.
They (few) declare where he stands.

Bíi methib bezh nusha wa.
They (few) stand here.
Bíi methib bezh núusha wa.
They stand there.

Bíi methib bezh hisha wa.
They (few) stand in/at this/that (place).
Bíi methib bezh zhesha wa.
They stand in/at the same (place).
Bíi methib bezh beyesha wa.
They stand somewhere.
Bíi methib bezh rasha wa.
They stand nowhere.
Bíi methib bezh déela rasha wa.
They stand anywhere but in/at a garden.
Bíi methib bezh hizh hizhesha wa.
They stand in/at/on each other.

Notice the pair of examples using "rasha" [ra– (NON) + –sha (PLC)]. The first of these is a straightforward statement that there is nothing to which the Place Case applies. The second, on the other hand, states that the case does apply, but that the noun it would be applied to absolutely does not. In effect, this example *excludes* this noun from the Place Case function.

## Postpositions

English has a wide variety of prepositions which are used *[...]* to make *[locatory]* information more precise; thus, something will be said to be not just "at" a particular location but "inside, between, underneath" and so on. In English these prepositions are used as the first element in the phrase and could be said to be used instead of a more general case-marking preposition. In Láadan the general marker is always used, but there is a set of more narrow forms that can be added to the phrase to make its meaning more precise. We can say that "–sha" means "at" some place; if more precise information is required, the speaker puts an additional locational word at the end of the Case Phrase. *[...]* The set of *[these words]* (called postpositions) never change their form in any way; they take no affixes at all.

Formally, English uses "between" to refer to a location intermediate to two objects and "among" if the location is intermediate to three or more objects. In the same way, Láadan uses different words to refer to a location intermediate to two, three-to-five, or more-than-five objects. They are "shinenil," "nedebenil," and "menedebenil," respectively.

## Postpositions & Examples

We can make locatory Case Phrases more specific by adding the right postpositions.

Bíi yime le belidesha/wethesha/bosha wa.
I run at the house/on the road/at the mountain.

In this base example, we offer a few choices of noun because not all postpositions are going to make sense with all nouns.

heb
Postposition: down
Bíi yime le bosha heb wa.
I run down the mountain.

ib
Postposition: against; up against; beside; next to
Bíi yime le belidesha ib wa.
I run next to the house.

ihé
Postposition: before (place); in front of
Bíi yime le belidesha ihé wa.
I run in front of the house.

ihée
Postposition: after (place); behind, beyond
Bíi yime le belidesha ihée wa.
I run behind the house.

menedebenil
Postposition: among more than five [menedebe (#>5) + nil (inside)]
Bíi yime le belidesha menedebenil wa.
I run among more than five houses.

mesh
Postposition: across
Bíi yime le wethesha mesh wa.
I run across the road.

nedebenil
Postposition: among three to five [nedebe (#2-5) + nil (inside)]
Bíi yime le belidesha nedebenil wa.
I run among three to five houses.

nil
Postposition: inside; within
Bíi yime le belidesha nil wa.
I run inside the house.

o
Postposition: around
Bíi yime le belidesha o wa.
I run around the house.

ob
Postposition: by way of
Bíi yime le belidesha ob wa.
I run by way of the house.

obe
Postposition: through
Bíi yime le belidesha obe wa.
I run through the house.

óobe
Postposition: along
Bíi yime le wethesha óobe wa.
I run along the road.

raheb
Postposition: up
Bíi yime le bosha raheb wa.
I run up the mountain.

ranil
Postposition: outside
Bíi yime le belidesha ranil wa.
I run outside the house.

shinenil
Postposition: between [shin (two) + nil (inside)]
Bíi yime le belidesha shinenil wa.
I run between two houses.

The English translations of some few of Láadan's postpositions are not particularly clear. A different base example may be helpful:

nol
Postposition: atop; on top of; upon (touching)
Bíi rúu le renesha nol wa.
I lie atop the carpet.
*(touching the top of it)*

ranol
Postposition: under; beneath; underneath; being sat upon by (touching)
Bíi rúu le renesha ranol wa.
I lie under the carpet.
*(it's resting atop me)*

yil
Postposition: below; under (not touching)
Bíi rúu le renesha yil wa.
I lie below the carpet.
*(not touching it; it's in the air above me)*

rayil
Postposition: above (not touching)
Bíi rúu le renesha rayil wa.
I lie above the carpet.
*(not touching it; in the air above it)*

In the event that we need to use both a number or quantifier and a locatory postposition in the same Case Phrase, the number/quantifier would precede the locatory postposition. The number affects the noun itself; the postposition affects only the case; the noun always precedes the case.

Bíi yime le belidesha shin o wa.
I run around two houses.

Bíi rúu le renesha boó nol wa.
I lie atop three carpets.

## Vocabulary

buzh
: conference; convention, "con"

lolin
: to gather (of people); to assemble (of people)

mari
: island

math
: building

rodoni
: wilderness [ro (weather) + doni (land)] {AB}

róo
: harvest

rúu
: lie down

than
: be underground

thoma
: be near [thed (be far) + oma (hand)]

wod
: sit

In the above list, we see "math" (building) and "róo" (harvest). We have actually seen these two words before in "róomath" (barn), whose etymology we can now give: [róo (harvest) + math (building)].

## Exercises

**Translate the following into English.**

1 Báa ham wolawida wohomid bebáasha? OR Báa wolawida wohomid bebáasha? OR Ham wolawida wohomid bebáasha? OR Wolawida wohomid bebáasha?
E: _____

2 Bíi aril yod imá anadaleth úshahú ban beye anath bedim wáa.
E: _____

3 Bé ril yom onida natha beth ehotháthosha nusha thed wa.
E: _____

4 Báa eril ranilesháad ábedá ábedunede lanemid bethoden ihé urahusha ob?
E: _____

5 Bée aril thod wothá uzheth thodinan thibá déelathusha wáa.
E: _____

6 Bóo aril meyime nen mewoyide wowehehá hishesha obe.
E: _____

In #2, how did you interpret "anadal" (meal) [ana (food) + dal (thing)]?

In #3, did you have any trouble with "ehothá" (geographer) [e– (SCIOF) + hoth (place) = ehoth (geography) + –á (DOER)]?

Also in #3, we see "thed" (be far) used postpositionally to modify a Place case phrase, meaning "far from" the referenced place. This is perfectly acceptable Láadan. "Thoma" (be near) can also be used in this way, meaning "near to."

In #4, did you understand "ranilesháad" (to exit; to come/go out) [ranil (outside) + sháad (come/go)]? Of course, "ranilesháad" also presupposes "nilesháad" (to enter; to come/go in) [nil (inside) + sháad (come/go)].

Also in #4, we see for the first time a postposition used with a case other than the Place case (…lanemid…den ihé…); it is perfectly acceptable Láadan to incorporate postpositional information in any case phrase when needed.

In #5, it would be perfectly understandable if you assumed the sage was going to write on a person who was standing. However, idiomatically, "thibá" means "wall" even though it is transparently derived from [thib (to stand) + –á (DOER)].

**Incorporate the second noun phrase as a Place; translate into English before and after.**

7 Bíi eril medibithim lan netho wowoth wohoshemizh lethath wáa.
mari
E: _____
L: _____
E: _____

8 Báa aril bedi ni ehasheth e ehotheth?
wohíthi wohibo
E: _____
L: _____
E: _____

9 Bé eril mehina háawith thul bezhethadan wa.
both
E: _____
L: _____
E: _____

10 Bée meham mewolirihul wohesh menedebe wa.
réele
E: _____
L: _____
E: _____

11 Bíi eril mehim ehá miwithedim honede id hunedim wáa.
abo
E: _____
L: _____
E: _____

12 Bóo melolin nen habelidá yedethu.
hatham rodonithu
E: _____
L: _____
E: _____

In #7, how did you interpret "dibithim" (greet) [di (speak) + bithim (meet)]?

In #12, did you have any trouble interpreting "habelidá" (dweller; inhabitant) [habelid (dwell) + –á (DOER)]?

**Incorporate the postposition into the Place case phrase; translate into English before and after.**

13 Bíi eril wóoban rul áruleth shan belidesha wa.
yil
E: _____
L: _____
E: _____

14 Báa rilrili thib héena edanátho wethesha?
ihée
E: _____
L: _____
E: _____

15 Bé aril ilisháad le wilidunesha wa.
e mesh e óobe
E: _____
L: _____
E: _____

16 Bóo medoth nazh háasherídan letha shamideth heshehothesha.
o
E: _____
L: _____
E: _____

17 Bée eril ri berídanizh letha shub meworahil wozháawithethuth áabesha wáa.
nil
E: _____
L: _____
E: _____

18 Báa dush un Elízhabeth haláth shinethab hanedim mathede shenisha hi?
thoma
E: _____
L: _____
E: _____

In #15, did you get the sense of "wilidun" (lake) [wili (river) + dun (field)]?

In #17, did you note the use of "shub" (to do) as a noun meaning "deed(s)?" And "rahil" [ra– (NON) + il (pay attention)] meaning "to ignore?"

**Translate the following into Láadan.**

19 Clearly someone is sitting or lying atop the tall tower.
L: _____

20 Where (many places) will the conventions be?
L: _____

21 Prithee fly (you many beloved) above the desert to the eastern mountains.
L: _____

22 (WARN) One of his followers next to the entrance of the church is asking honored-William whom he called using his telephone.
L: _____

23 I swear Steven's cousins are playing among the (many) trees at the edge of the forest.
L: _____

24 I dream the student, the carpenter and all their children know where they are underground.
L: _____

In #19, how did you do forming the word for "tower?" Consider a tower is a building that reaches up into the air. We use "shumath" (tower) [shum (air) + math (building)].

In #22, could you form "dothá" (follower) [doth (to follow) + –á (DOER)]?

And in #22, did you have any trouble forming a word for "entrance?" Consider that an "entrance" is a "way in;" how about "nileweth" (entrance; way in) [nil (inside) + weth (way; path; road)]? And "nileweth" (entrance) also suggests "ranileweth" (exit; way out) [ranil (outside) + weth (way; path; road)].

Also in #22, how did it go forming a word for "to call?" We use "dithed" (to call) [di (speak) + thed (far)]. Of course, as a communication verb, "dithed" takes the person called as its Goal.

And in #22, were you able to form a word for "telephone?" We use "widadith" (telephone) [wida (carry) + dith (voice)].

In #23, the concept of "edge" is interesting. There is a word "nodal" translated "edge, nonsharp;" however, that very construction gives rise to the observation that the edge of something can be discussed as the "ending" of that thing—the place where thing becomes not-thing. Therefore, in this sentence we could use "noholin" to mean "edge of the forest" without having to define a new word; it's simply the meaning that the prefix "no–" (FINISH) would bring when applied to a noun.

Also in #23, the English seems to present two successive Place case phrases. The Láadan has that as one option; another would be to use the Partitive (False Possessive). We will present both in our answers.

# Answers

1

Where is the pregnant horse?

2

I understand the traveler will eat a meal where someone gives her/him food.

3

I swear beloved-your family is safe at the geographer's home far from here.

4

Did the farmer exit the farm-yard with her/his dog ahead (of her/him) by way of the gate?

5

(WARN) I understand the sage will write a symbol with a writing-implement on the garden-wall.

6

Prithee, you-many hungry shopkeepers run in the future through the snow.

7

Your friends greeted my wise granddaughter, I understand.

Bíi eril medibithim lan netho wowoth wohoshemizh lethath marisha wáa.

Your friends greeted my wise granddaughter on the island, I understand.

8

Will honored-you learn astronomy or geography?

Báa aril bedi ni ehasheth e ehotheth wohíthi wohibosha?

Will honored-you learn astronomy or geography at the high hill?

9

I swear the children slept with (pleasurably) their parent.

Bé eril mehina háawith thul bezhethadan bothesha wa.

I swear the children slept with (pleasurably) their parent at the hotel.

10

(WARN) There are many extremely colorful boats.

Bée meham mewolirihul wohesh menedebe réelesha wa.

There are many extremely colorful boats at the harbor.

11

I understand the scientists traveled from the west to the city and then to the north.

Bíi eril mehim ehá miwithedim honede id hunedim rabosha wáa.

I understand the scientists traveled from the west to the city and then to the north in the plain.

12

Prithee, you-many residents of the valley, congregate.

Bóo melolin nen habelidá yedethu hatham rodonithusha.

Prithee, you-many residents of the valley, congregate in the center of the wilderness.

13

The cat gave birth to five kittens at the house.

Bíi eril wóoban rul áruleth shan belidesha yil wa.

The cat gave birth to five kittens below the house.

14

Might the linguist's heart-sibling be standing at the road?

Báa rilrili thib héena edanátho wethesha ihée?

Might the linguist's heart-sibling be standing beyond the road?

15

I promise I shall swim in the lake.

Bé aril ilisháad le wilidunesha e mesh e óobe wa.

I promise I shall swim either across or along the lake.

16

Prithee, my beloved several young nieces/nephews, follow the domestic animal in the park.

Bóo medoth nazh háasherídan letha shamideth heshehothesha o.

Prithee, my beloved several young nieces/ nephews, follow the domestic animal around the park.

17

(WARN) I understand my aunt recorded the deeds of ignored seniors in a book.

Bée eril ri berídadizh letha shub meworahil wozháawithethuth áabesha nil wáa.

(WARN) I understand my aunt recorded the deeds of ignored seniors inside a book.

18

Must Elizabeth lead 12 workers southward from a building at this intersection?

Báa dush un Elízhabeth haláth shinethab hanedim mathede shenisha hi thoma?

Must Elizabeth lead 12 workers southward from a building near this intersection?

19

Bíi ril wod e rúu beye shumathesha nol wi.

20

Aril buzh bebáanesha?

21

Bóo meshumáad nan mewohene wobodim shéesha rayil.

22

Bée ril dibáa dothá bitho nede Wílem bidim nileweth áathamethusha ib údimú dithed bi widadith bithonan wáa.

23

Bé ril mehelash edin Thíben betha yáaninesha menedebenil noholinesha wa. OR Bé ril mehelash edin Thíben betha yáanin noholinethusha menedebenil wa.

24

Bíi melothel bedihá, belidá, i shem bezhetha woho úshahú methan ben we.

# Path Case

In case languages that have one, the Path Case describes the route the Subject takes to get from the Source to the Goal—*whether or not* the Source and/or Goal is explicitly mentioned. Suzette Haden Elgin's teaching grammar was published without this case. The functionality of the Path was given using the Place Case and a postposition describing the Subject's route relative to that Place.

Much later, when Suzette was suffering from the dementia that would eventually take her life, she released the Path Case to those working with Láadan, saying that she had "forgotten" it in publishing the second edition of her teaching grammar. In retrospect, it seems clear that Suzette considered including a Path Case when she was creating Láadan but decided this functionality did not require a separate case. When her cognition was in decline, she found her notes on the Path Case but had forgotten that she'd decided against including it.

## Form

As released in Suzette Haden Elgin's later days, the Path Case phrase (identified by the suffix "–mu") was almost always followed by a locatory postposition clarifying the relation of the route to the noun phrase involved. The Path Case element would very occasionally occur without the postposition; in this situation, it would be translated "by way of" or something similar.

## Second Generation

The second generation working with Láadan have decided to honor Suzette's sense that the Path Case functionality is amply serviced using the Place Case along with a postposition. We have also created a new postposition "ob" (by way of) to give the functionality of the Path Case without postposition.

Given this circumstance, we will not be using the Path Case in these lessons. Nevertheless, you may come across one of the very rare documents including the Path Case. It will benefit you to know what was intended, and you will be able to translate it as though it utilized the Place Case.

## Examples

The examples below will present the Path Case version followed by the English and then the normative Place Case version.

Bíi eril doth le ruleth (olinedim) [beth lethode] <dunemu> {wethemu óobe} wa.
I followed the cat (to the forest) [from my home] <by way of the field> {along the road}.
Bíi eril doth le ruleth (olinedim) [beth lethode] <dunesha ob> {wethesha óobe} wa.

Báa aril wida Méri anath dememu ihé?
Will Mary carry the food in front of the window?
Báa aril wida Méri anath demesha ihé?

Báa aril wida Méri anath nudim bebáamu?
How (by what route) will Mary carry the food hither?
Báa aril wida Méri anath nudim bebáasha ob?

# Lesson 34
# Translation 5

## Vocabulary

buth
: to gather (not said of people)

buzhehoth
: conference center [buzh (conference) + hoth (place)]

dáan
: word

dalelolhobewan
: weapon [dalel (made-thing) + olob (trauma; blow) + –lh– (PEJ) + –wan (PURP)] {AB}

dedide
: story

dishóodalel
: news-viewing device [di (speak) + shóo (happen) + dalel (made-thing)]

duthel
: be useful [duth (use) + el (make)]

elathóo
: to be welcome [ela– (GLAD) + thóo (guest)]

elathóodi
: to bid welcome [elathóo (be welcome) + di (speak)]

elathóoshub
: to make welcome [elathóo (be welcome) + shub (do)]

hadihad
: always

hithena
: happiness, for good reason(s)
*one of a set of words we'll see later*

méwith
: crowd [mé– (COLLV) + with (person)]

nahin
: to become

nóo–
: Prefix (verb): to pause in VERBing; to interrupt VERBing

obeth
: neighbor [o (around) + beth (home)]

ohena
: respect for good reason(s)
*one of a set of words we'll see later*

ona
: face (body part) [on (head)]

radi
: be secret [ra– (NON) + di (speak)] {AB}

rahadihad
: never

raláad
: to non-perceive [ra– (NON) + láad (to perceive)]

ramíili
: evil (theological) [ra– (NON) + míili (radiance)]

redeb
: to find

shineshid
: to be invited

shinóoya
: be fertile; be creative [shin (two) + óoya (heart)]

shishid
: to be united [shidi (be together)]

shishidebeth
: nation; country [shishid (be united) + beth (home)]

shishidebethá
: citizen

sholan
: to be alone

shóo
: to happen; to come to pass; to occur

thena
: joy, for good reason(s)
*one of a set of words we'll see later*

uhud
: nuisance

yibili
: ice [yib (be solid—as opposed to liquid or gaseous) + ili (water)]

yon
: government

zha
: name

zhebud
: uniform (clothing) [zhe (be alike) + bud (clothing)]

zhedi
: to agree in word [zhe (be alike) + di (speak)]

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

[2]Bíide 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.

[3]Bíide 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 wolan letho úthú woho aril them le wa. Mebel bezh sháawithizheth ledim; Therísha zha bethom. Aril im be leden, i be nayahá lethom.

[4]Bíide 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 wolan menedebe. Methóohim lezh miwith henethudim nidi nedebe. Meshóo dal woho zhenal.

[5]Bíide ril ham shée meworahíyahil womiwitheden nedebe neda han shishidebethethusha wa. Mehim Therísha i le mewobun wolaneden 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 miwithesha woho. Thel le laneth nidi nedebe miwithesha woho.

[6]Bíide 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.

[7]Bíide ril ham rahowahul, hish, hishud, i rohoro 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.

[8]Bíide ril ham woshinóoya worabo meworahíya womiwitheden shin neda i mewohíya womiwith ábedethuden menedebe hatham shishidebethethusha úshahú beth letha wa. Menéhim len belid letho—íizha 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 womέwith menedebe dedide lethoth, íizha thi dishóodalel yonethe radaleth re leth bethu re thulid lethath bethu. Dedide le, i medoth with menedebe leth.

[9]Bíide 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 leth wa. Ril wohoth wohal thuletho letha hi lethom. Dush zha le ramíili yonethu shishidebethethuth hi! Wil den sheb le daleth menedebe wa!

## Your Translation into English

Wowem Wothulid Letha

E: _____

[2]Bíide 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.

E: _____

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E: _____

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E: _____

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E: _____

[6]Bíide 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.

E: _____

[7]Bíide ril ham rahowahul, hish, hishud, i rohoro 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.

E: _____

[8]Bíide ril ham woshinóoya worabo meworahíya womiwitheden shin neda i mewohíya womiwith ábedethuden menedebe hatham shishidebethethusha úshahú beth letha wa. Menéhim len belid letho—íizha 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 radaleth re leth bethu re thulid lethath bethu. Dedide le, i medoth with menedebe leth.

E: _____

[9]Bíide 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 leth wa. Ril wohoth wohal thuletho letha hi lethom. Dush zha le ramíili yonethu shishidebethethuth hi! Wil den sheb le daleth menedebe wa!

E: _____

# Morpheme-by-Morpheme Analysis

Wowem Wothulid Letha

| Wowem | Wothulid | Letha |
|---|---|---|
| REL + LOSE | REL + PARENT + MALE = FATHER | I + POSSBIRTH |

My Lost Father

[2]Bíide 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.

| Bíide | batha; | leth | ra | wothulem. |
|---|---|---|---|---|
| DECL + NARR | XLOVE1 + POSSBIRTH | I + OBJ | NEG | REL + PARENT + IDENT |
| thulid | sháad | aril | shishidebethám. | Mehabelid |
| FATHER | COMEGO | FUT | CITIZEN + IDENT | PL + DWELL |
| letha | lalom | id | Dom | lezh |
| I + POSSBIRTH | SING | ANDTHEN | REMEMBER | WE2-5 |
| lalomám | ba | shebasheb. | ra | shidinal |
| (SING + DOER = SINGER) + IDENT | XLOVE1 | DEATH | NEG | BETOGETHER + MANN |
| i | nudim | Beróo | le | i |
| AND | HERE + GOAL | BECAUSE | I | AND |
| lomám | núude. | eba | thulizh | hithenanal; |
| (SONG + DOER = SONGWRITER) + IDENT | THERE + SRC | SPOUSE | PARENT + FEM = MOTHER | HAPPINESSGOOD + MANN |
| wa; | Bithim | batho | lethath; | el |
| MYPERC | MEET | XLOVE1 + POSS | I + POSSBIRTH + OBJ | MAKE |
| mehan | ba | i | thi | ba |
| PL + BEACQUAINTED | XLOVE1 | AND | HAVE | XLOVE1 |
| with | worabalin | shem | le | lometh |
| PERSON | REL + (NON + BEOLDANIM = BEYOUNG) | OFFSPRING | I | SONG + OBJ |
| woho | wowithizh, | batha | thulid | i |
| #ALL | REL + (PERSON + FEM = WOMAN) | XLOVE1 + POSSBIRTH | FATHER | AND |
| rano | i | shishidebethám, | lethath | lalom; |
| ALMOST | AND | NATION + DOER = CITIZEN + IDENT | I + POSSBIRTH + OBJ | SING |
| bath. | meheba | nahin | neda, | ulanin |
| XLOVE1 + OBJ | PL + SPOUSE | BECOME | ONLY | STUDY |
| Thedehul | bezh. | ba | izh | i |
| BEFAR + DEGEXTREME | X2-5 | XLOVE1 | BUT | AND |
| shishidebeth | Wóoban | habelidám | bahid | elash |
| BEUNITED + HOME = NATION | GIVEBIRTH | (DWELL + DOER = RESIDENT) + IDENT | XLOVE1 + MALE = HELOVE | PLAY |
| | be | —izh | wothal | le. |
| | X1 | BUT | REL + BEGOOD | I |

[2]My 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.

[3]Bíide 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 wolan letho úthú woho aril them le wa. Mebel bezh sháawithizheth ledim; Therísha zha bethom. Aril im be leden, i be nayahá lethom.

Bíide
DECL + NARR
mezha
PL + NAME
lom
SONG
batho
XLOVE1 + POSS
ramíili
NON + RADIANCE = EVIL
shishidebethethu
NATION + PARTV
lenethoth
WE>5 + POSS + OBJ
wa.
MYPERC
Oth
BEIMPORTANT
hal
WORK
batho,
XLOVE1 + POSS
izh
BUT
dam
MANIFEST
ra
NEG
yon
GOV'T
ohenath
RESPECTGOOD
badim;
XLOVE1 + GOAL
ba
XLOVE1
uhudem.
NUISANCE + IDENT
Mesháad
PL + COMEGO
withid
PERSON + MALE = MAN
doól;
ATLAST
mehune
PL + WEAR
lheben
XDESP>5
mewoleyan
PL + REL + BEBROWN
wozhebudeth
REL + (BESIMILAR + CLOTHING = UNIFORM) + OBJ
i
AND
mewida
PL + CARRY
dalelolhobewaneth.
(MADETHING + TRAUMA + PEJ + PURP = WEAPON) + OBJ
Mebel
PL + BRINGTAKE
lheben
XDESP>5
thulid
FATHER
lethath
I + POSSBIRTH + OBJ
dáan
ranan
WORD
NON + INSTR
**WITHOUT A WORD**
belid
HOUSE
lezhethode.
WE2-5 + POSS + SRC
Meraláad
PL + NON + PERCEIVE
obeth
AROUND + HOME = NEIGHBOR
lezhetho
WE2-5 + POSS
wohonan
#ALL + INSTR
wi.
SELFEVID
Ham
láad
BEPRESENT
PERCEIVE
**TO BE X OLD**
le
I
hathóolethameth
TIME + MOON = MONTH + CIRCLE = YEAR + OBJ
shinethab,
#2 + #10 = #12
i
AND
sholan
BEALONE
le
I
wa.
MYPERC
Izh
BUT
dushehul
MUST + DEGEXTREME
bóodan
RESCUE
le
I
thul
PARENT
lethath.
I + POSSBIRTH + OBJ
Mesháad
PL + COMEGO
lan
FRIEND
thulidetho
FATHER + POSS
letha
I + POSSBIRTH
nedebe
X2-5
ledim;
I + GOAL
medibé
PL + (SPEAK + PROMISE = PROMISE)
bezh
X2-5
úmú
CONJIDENT
lan
FRIEND
letho.
I + POSS
Mezhelith
PL + BEALIKE + THINK
with
PERSON
menedebe
#>5
i
AND
thulid
FATHER
letha
I + POSSBIRTH
wáa,
TRUSTED
izh
BUT
rayomeháalish
(NON + BESAFE = BEDANGEROUS) + DEGEXTRAORD
zhedi.
BEALIKE + SPEAK
Rilrili
HYPOTH
bere
IF...
sháad
COMEGO
le
I
benedim
X>5 + GOAL
i
AND
di
SPEAK
dedide
STORY
lethoth;
I + POSS + OBJ
ébere
...THEN
thad
BEABLE
duthel
BEUSEFUL
le.
I
Ril
PRES
medibé
PL + PROMISE
mebuth
PL + GATHERX
mewobun
PL + REL + BENEW
wolan
REL + FRIEND
letho
I + POSS
úthú
CONJOBJ
woho
#ALL
aril
FUT
them
NEED
le
I
wa.
MYPERC
Mebel
PL + BRINGTAKE
bezh
X2-5
sháawithizheth
(ADULT + PERSON = WOMAN) + OBJ
ledim;
I + GOAL
Therísha
TERESA
zha
NAME
bethom.
X1 + POSS + IDENT

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

[3]His 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.

---

[4]Bíide 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 i di ledim hath menedebe, "Bóo di ne dedide nethoth." Melolin méwith, i di le benedim úthú eril shóo láad lethonal. Ril thel le mewobun wolan menedebe. Methóohim lezh miwith henethudim nidi nedebe. Meshóo dal woho zhenal.

| | | | | |
|---|---|---|---|---|
| Bíide | ham | lethath, | lezheth | di |
| DECL + NARR | BEPRESENT | I + POSSBIRTH + OBJ | WE2-5 + OBJ | SPEAK |
| ril | ra | izh | beth | ledim |
| PRES | NEG | BUT | HOME | I + GOAL |
| ham | worahíya | lothel | bethosha | "Bóo |
| BEPRESENT | REL + BELARGE | KNOW | X1 + POSS + PLC | REQ |
| worahíyaháalish | womiwith. | rawith | nil, | di |
| REL + (NON + BESMALL = BELARGE) + DEGEXTRAORD | REL + TOWN | NON + PERSON = NOONE | INSIDE | SPEAK |
| | Mehim | shóo | zhe | ne |
| woholin | PL + TRAVEL | HAPPEN | BEALIKE | YOU1 |
| REL + FOREST | Therísha | bathuth. | menédeshub | dedide |
| hene | TERESA | XLOVE1 + PARTV + OBJ | PL + INTENTION | STORY |
| EAST | i | | lan | nethoth." |
| shishidebethethush a | AND | Mehelathóodi | FRIEND | YOU1 + POSS + OBJ |
| NATION + PARTV + PLC | le | PL + [(GLAD + GUEST = BEWELCOME) + SPEAK = SAYWELCOME] | letho | Melolin |
| | I | | I + POSS | PL + ASSEMBLE |
| mesh | radinal | | beth | méwith, |
| ACROSS | (NON + SPEAK = BESECRET) + MANN | with | HOME | COLLV + PERSON = CROWD |
| wa. | wothoma | PERSON | lethosha. | |
| MYPERC | REL + BENEAR | menedebe | I + POSS + PLC | i |
| Meham | womiwithedim. | #>5 | Nóosháad | AND |
| PL + BEPRESENT | REL + TOWN + GOAL | ledim | PAUSE + COMEGO | di |
| mewohíya | Mehan | I + GOAL | with | SPEAK |
| PL + REL + BESMALL | PL + BEACQUAINTED | miwith | PERSON | le |
| womiwith | with | TOWN | beye | I |
| REL + TOWN | PERSON | benethosha. | INDEF1 | benedim |
| menedebe | miwithethu | X>5 + POSS + PLC | wethesha | X>5 + GOAL |
| #>5 | TOWN + PARTV | Elathóoshub | PATH + PLC | úthú |
| neda | hi | BEWELCOME + DO = MAKEWELCOME | hath | CONJOBJ |
| ONLY | DEMO1 | onida | menedebe, | eril |
| núusha; | menedebe | FAMILY | TIME | PAST |
| THERE + PLC | #>5 | | #>5 | shóo |
| | thulid | | **OFTEN** | HAPPEN |
| | FATHER | | i | |
| | | | AND | |

| | | | | |
|---|---|---|---|---|
| láad | thel | menedebe. | henethudim | dal |
| lethonal. | GET | #>5 | EAST + PARTV + GOAL | THING |
| PERCEIVE | le | Methóohim | nidi | woho |
| I + POSS + MANN | I | PL + GUEST + TRAVEL = VISIT | ADD'L | #ALL |
| **ACCORDING TO MY PERCEIVING** | mewobun | lezh | nedebe. | zhenal. |
| Ril | PL + REL + BENEW | WE2-5 | #2-5 | BEALIKE + MANN = SIMILARLY |
| PRES | wolan | miwith | Meshóo | |
| | REL + FRIEND | TOWN | PL + HAPPEN | |

[4]There 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.

---

[5]Bíide ril ham shée meworahíyahil womiwitheden nedebe neda han shishidebethethusha wa. Mehim Therísha i le mewobun wolaneden 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 miwithesha woho. Thel le laneth nidi nedebe miwithesha woho.

| | | | | |
|---|---|---|---|---|
| Bíide | wa. | wí | nedebe | menedebe |
| DECL + NARR | MYPERC | LIFE | #2-5 | #>5 |
| ril | Mehim | shéesha, | Therísha | dedide |
| PRES | PL + TRAVEL | DESERT + PLC | TERESA | STORY |
| ham | Therísha | i | beth | lethoth |
| BEPRESENT | TERESA | AND | X1 + OBJ | I + POSS + OBJ |
| shée | i | mehan | i | miwithesha |
| DESERT | AND | PL + BEACQUAINTED | AND | TOWN + PLC |
| meworahíyahil | le | with | leth | woho. |
| PL + REL + BELARGE + DEGMINOR | I | PERSON | I + OBJ | #ALL |
| | mewobun | nedebe | i | Thel |
| womiwitheden | PL + REL + BENEW | #2-5 | AND | GET |
| REL + TOWN + ASSOC | wolaneden | neda | lan | le |
| nedebe | REL + FRIEND + ASSOC | ONLY | FRIEND | I |
| #2-5 | beyezh | thulid | lethoth, | laneth |
| neda | INDEF2-5 | FATHER | I + POSS + OBJ | FRIEND + OBJ |
| ONLY | hizhethudim. | lethath | i | nidi |
| han | DEMO2-5 + PARTV + GOAL | I + POSSBIRTH + OBJ | AND | ADD'L |
| SOUTH | Radozh | —íizha | mehilehal | nedebe |
| shishidebethethusha | NON + BEEASY = BEDIFFICULT | ALTHOUGH | PL + PAYATTN + DEGUNUSUAL | #2-5 |
| NATION + PARTV + PLC | | mehelathóoshub | méwith | miwithesha |
| | | PL + MAKEWELCOME | CROWD | TOWN + PLC |
| | | onida | | woho. |
| | | FAMILY | | #ALL |

[5]There 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.

---

[6]Bíide 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
DECL + NARR
ril
PRES
meham
PL + BePresentPL + BePresent
hibo
Hill
i
And
yed
Valley
menedebe
#>5
mewohíya
PL + REL + BeSmall
womiwitheden
REL + Town + ASSOC
menedebe
#>5
hizh.
Demo2-5
Mehan
PL + BeAcquainted
with
Person
menedebe
#>5
thulid
Father
lethath,
I + POSSbirth + OBJ
i
And
merahíyahal
PL + BeLarge + DEGunusual
méwith.
Crowd
Medóhu
PL + CAUSEto + BeOpen
áatham
Church
i
And
both
Hotel
áath
Door
benethoth,
X>5 + POSS + OBJ
i
And
le
I
woshineshid
REL + Invite
wodihám.
REL + (Speak + DOER = Speaker) + IDENT
Dedide
Story
le,
I
i
And
thel
Get
laneth
Friend + OBJ
nidi
Add'l
nedebe
#2-5
i
And
dotháth
(Follow + DOER = Follower) + OBJ
menedebe.
#>5

[6]There 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.

---

[7]Bíide ril ham rahowahul, hish, hishud, i rohoro 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
DECL + NARR
ril
PRES
ham
BePresent
rahowahul,
(NON + BeWarm = BeCold) + DEGextreme
hish,
Snow
hishud,
Snow + Stone = Hail
i
And
rohoro
Storm
yibilithu
(BeSolid + Water = Ice) + PARTV
hun
North
shishidebethethusha
Nation + PARTV + PLC
hadihad
Always
wa.
MYPERC
Meham
PL + BePresent
meworahíya
PL + REL + BeLarge
womiwith
REL + Town
nedebe
#2-5
neda
Only
núusha;
There + PLC
methóohim
PL + Visit
len
We>5
hizhedim
Demo2-5 + GOAL
shin
#2
neda.
Only
Radozh
BeDifficult
wí
Life
nusha,
Here + PLC
i
And
an
BeAcquainted
rawith
NON + Person = NoOne
rano
Almost
thulid
Father
lethath,
I + POSSbirth + OBJ
izh
But
eril
PAST
melaad
PL + Perceive
with
Person
menedebe
#>5
leth
I + OBJ
bethu
X1 + PARTV = About
oyunan;
Ear + INSTR
ril
PRES
melolin
PL + Assemble
méwith.
Crowd
Di
Speak

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

[7]It 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.

---

[8]Bíide 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 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 radaleth re leth bethu re thulid lethath bethu. Dedide le, i medoth with menedebe leth.

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

| | | | | |
|---|---|---|---|---|
| dishóodalel | radaleth | re | Dedide | with |
| (Speak + Happen = SayNews) + MadeThing = NewsDevice | NON + Thing = Nothing + OBJ | ...Nor | Story | Person |
| yonethe | re | thulid | le, | menedebe |
| Gov't + POSSnone | Neither... | Father | I | #>5 |
| | leth | lethath | i | leth. |
| | I + OBJ | I + POSSbirth + OBJ | And | I + OBJ |
| | bethu | bethu. | medoth | |
| | About | About | PL + Follow | |

[8]There 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.

---

[9]Bíide 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 leth wa. Ril wohoth wohal thuletho letha hi lethom. Dush zha le ramíili yonethu shishidebethethuth hi! Wil den sheb le daleth menedebe wa!

| | | | | |
|---|---|---|---|---|
| Bíide | ril | ril | mehil | le |
| DECL + NARR | PRES | PRES | PL + PayAttn | I |
| eril | náduredeb | dush | with | ramíili |
| PAST | CONT + TRYto + Find | Must | Person | Evil |
| mesháad | le | náshub | leth | yonethu |
| PL + ComeGo | I | CONT + Do | I + OBJ | Gov't + PARTV |
| hathóoletham | bath | beye | wa. | shishidebethethuth |
| Year | XLove1 + OBJ | Indef1 | MYPERC | Nation + PARTV + OBJ |
| nedebe, | hadihad | beth. | Ril | hi! |
| #2-5 | Always | X1 + OBJ | PRES | Demo1 |
| i | wa. | Thad | wohoth | Wil |
| And | MYPERC | BeAble | REL + BeImportant | OPT |
| neláad | Eril | lalom | wohal | den |
| AGAIN + Perceive | PAST | Sing | REL + Work | Help |
| ra | oth | ra | thuletho | sheb |
| NEG | BeImportant | NEG | Parent + POSS | Change |
| le | hal | le, | letha | le |
| I | Work | I | I + POSSbirth | I |
| ona | thulidetho | izh | hi | daleth |
| Face | Father + POSS | But | Demo1 | Thing + OBJ |
| bathath | letha | thad | lethom. | menedebe |
| XLove1 + POSSbirth + OBJ | I + POSSbirth | BeAble | I + POSS + IDENT | #>5 |
| oyinan, | wi, | dedide | Dush | wa! |
| Eye + INSTR | SELFEVID | Story | Must | MYPERC |
| íizha | i | —i | zha | |
| Although | And | And | Name | |

[9]Several 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

[2]My 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.

[3]His 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.

[4]There 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.

[5]There 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.

[6]There 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.

[7]It 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.

[8]There 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.

[9]Several 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).

# 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

[2]There 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.

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

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

[5]Finally, 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.

[6]She 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."

[7]She 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."

[8]She 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."

[9]The 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.

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

## Your Láadan Translation & Retranslation into English

The Tree

L: _____

E: _____

[2]There 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: _____

_____

_____

_____

_____

_____

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

L: _____

E: _____

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

L: _____

E: _____

[5]Finally, 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: _____

[6]She 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: _____

[7]She 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: _____

[8]She 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: _____

[9]The 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: _____

[10]Our 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

[2]There 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.

[2]Bíide 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 bathath, i ril líithin i ithel be. Medush mebóodan len yáanineth hi.

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

[2]There'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.

[3]We called many gardeners and botanists. They all tried and failed to save the tree.
[3]Bíide medithed len déelahádim i edalahádim menedebe wo. Medúubóodan ben woho yáanineth.

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

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

---

[4]We called priests of many beliefs. They all said, "It's the Will of the Divine; there's nothing to be done."
[4]Bíide ril medithed len wíitham edeláadethudim menedebe wo. Medi lheben woho, "Bíidi hi Yoth Lahila Batham wáa; thad shub with raho radaleth."

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

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

---

[5]Finally, 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.
[5]Bíide 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.

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

[5]We 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.

---

[6]She 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."

[6]Bíide 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 + PARTV + OBJ | (OPEN + PICTURE = STATUE) + OBJ | FUT |
| nawidom | id | oma | boshenan | udadem |
| BEGIN + HOLD = TAKEHOLDOF | ANDTHEN | HAND | WOOD + INSTR | STATUE |
| i | thi | bithasha. | hi. | hi |
| AND | HAVE | XHON1 + POSSBIRTH + PLC | DEMO1 | DEMO1 |
| zhida | bi | Nalalom | Di | óoya |
| PUSHPULL | XHON1 | BEGIN + SING | SPEAK | HEART |
| bi | worahíya | bi | bi | yáaninetham |
| XHON1 | REL + BELARGE | XHON1 | XHON1 | TREE + POSSBIRTH + IDENT |
| odayáaninethath | wohodayáaninetha | i | lenedim, | wa." |
| TREEBRANCH + OBJ | REL + TREEBRANCH | AND | WE>5 + GOAL | MYPERC |
| wo; | | | | |
| MADEUP | | | | |

[6]She 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."

---

[7]She 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."

[7]Bíide 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."

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

[7]She 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."

---

[8]She 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."
[8]Bíide 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 wohu 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 + IDENT | DAY | AND |
| ril | i | wa." | nede, | dam |
| PRES | AND | MYPERC | #1 | MANIFEST |
| buth | dóham | Id | i | óohaháalish |
| GATHERX | CAUSETO + BEPRESENT = PUT | ANDTHEN | AND | BEWEARY + DEGEXTRAORD |
| bi | bi | dóham | re | bi |
| XHON1 | XHON1 | PUT | NEITHER... | XHON1 |
| hibo | beth | bi | thib | izh |
| HILL | X1 + OBJ | XHON1 | STAND | BUT |
| meworazhe | i | udademeth | re | dam |
| PL + REL + (NON + BEALIKE = BEDIFFERENT) | AND | STATUE + OBJ | ...NOR | MANIFEST |
| womáathuth | thoneth | máaden | yod | bi |
| REL + EGG + PARTV + OBJ | SEED + OBJ | EGG + ASSOC | EAT | XHON1 |
| menedebe | nálalomenal | i | re | nenath |
| #>5 | CONT + SING + MANN | AND | ...NOR | CONTENTMENTGOOD + OBJ |
| wo. | wohu | thoneden | nólalom | íi. |
| MADEUP | REL + BEOPEN | SEED + ASSOC | STOP + SING | ALSO |
| Lalom | wohóoyo | marenilesha | bi. | Di |
| SING | REL + MOUTH | (ABSENCE + INSIDE = BEHOLLOW) + PLC | XHON1 | SPEAK |
| bi | udademethusha | nil | Mesháad | bi |
| XHON1 | STATUE + PARTV + PLC | INSIDE | PL + COMEGO | XHON1 |
| mewobú | nil. | wobalineháalish | sháal | áadanal, |
| PL + REL + BEPECULIAR | INSIDE | REL + BEOLD + DEGEXTRAORD | DAY | SMILE + MANN |
| wodáanenan | Di | woyáaninesha. | nidi | "Bóolan |
| REL + WORD + INSTR | SPEAK | REL + TREE + PLC | ADD'L | REQ + CELEB |
| menedebe, | bi | Wod | shin | mesháad |
| #>5 | XHON1 | SIT | #2 | PL + COMEGO |
| i | lenedim, | i | zhenal. | nen |
| AND | WE>5 + GOAL | AND | BEALIKE + MANN = LIKEWISE | YOU>5 |
| bem | "Bíi | lalom | Nosháad | i |
| CHOOSE | DECL | SING | FINISH + COMEGO = ARRIVE | AND |
| bi | aril | i | nasháal | meláad |
| XHON1 | FUT | AND | nede | PL + PERCEIVE |
| wobú | máa | dod | aril, | oyinan." |
| REL + BEPECULIAR | EGG | FAST | BEGIN + DAY = DAWN | EYE + INSTR |
| womáath | hi | bi. | #1 | |
| REL + EGG + OBJ | DEMO1 | XHON1 | FUT | |
| | wí | Sháad | **THE NEXT DAWN** | |
| | LIFE | COMEGO | | |

[8]She 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."

---

[9]The 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.

[9]Bíide 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 náwí i do be.

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

[9]The 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.

---

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

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

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

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

# Láadan Text

Yáanin

[2]Bíide 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.

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

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

[5]Bíide 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.

[6]Bíide 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."

[7]Bíide 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."

[8]Bíide 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 wohu 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."

[9]Bíide 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 náwí i do be.

[10]Bíide 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.

a . . . . . LoveInanim
-á . . . . . DOER
á- . . . . . INFANT
áabe . . . . . Book
áada . . . . . Smile
áath . . . . . Door
áatham . . . . . Church
áayo . . . . . Skirt
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
ábed . . . . . Farm
ábedá . . . . . Farmer
ábedun . . . . . FarmField
abesh . . . . . AllThatIs
ada . . . . . Laugh
áhesh . . . . . BeResponsible
alehale . . . . . Music
am . . . . . LoveBlood
amedara . . . . . Dance
amedarahá . . . . . Dancer
an . . . . . BeAcquainted
ana . . . . . Food
Ána . . . . . Anna
anadal . . . . . Meal
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
ashon . . . . . LoveHeartKin
Átheni . . . . . Anthony
áwith . . . . . Infant
áya . . . . . BeBeautiful
ba . . . . . XLove1
báa . . . . . Q
babí . . . . . Bird
bada . . . . . Spoon
bal . . . . . Bread
balin . . . . . BeOldAnim
ban . . . . . Give
ban . . . . . Xlove>5
baneban . . . . . Forgive
bath . . . . . #6
batha . . . . . Fork
baye . . . . . IndefLove1
bayen . . . . . IndefLove>5
bayezh . . . . . IndefLove2-5
bazh . . . . . XLove2-5
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
bedi . . . . . Learn
bedihá . . . . . Student
bée . . . . . WARN
bel . . . . . BringTake
belid . . . . . House
belidá . . . . . Carpenter
bem . . . . . Choose
ben . . . . . X>5
benem . . . . . Stay
bere... ébere . . . . . If...Then
berídan . . . . . Aunt
beróo . . . . . Because
beth . . . . . Home
betheb . . . . . Mirror
Bétheni . . . . . Bethany
bethu . . . . . About
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bi . . . . . XHon1
bíi . . . . . DECL
bil . . . . . BeFun
bim . . . . . #4
bin . . . . . XHon>5
bini . . . . . Gift
bishib . . . . . BeSudden
bithim . . . . . Meet
biye . . . . . IndefHon1
biyen . . . . . IndefHon>5
biyezh . . . . . IndefHon2-5
bizh . . . . . XHon2-5
bo . . . . . Mountain
bó . . . . . MAND
bod . . . . . Dish
bohí . . . . . BeShort1D
bol . . . . . BeFleecyClouded
bom . . . . . HouseholdOil
boó . . . . . #3
bóo . . . . . REQ
boóbin . . . . . Braid
bóodan . . . . . Rescue
bosh . . . . . Wood
boshoya . . . . . TreeBark
boshum . . . . . Cloud
both . . . . . Hotel
bú . . . . . BePerverse
bud . . . . . #9
bud . . . . . Clothing
bun . . . . . BeNew
buth . . . . . GatherX
buzh . . . . . Convention
buzhehoth . . . . . ConventionCtr
-d . . . . . ANGRY
dáan . . . . . Word
dadem . . . . . Picture
dal . . . . . Thing
dala . . . . . Plant
dalel . . . . . MadeThing
dalelethodewan . . . . . WritingImplement
dalelolhobewan . . . . . Weapon
dam . . . . . Manifest
dan . . . . . Language
-dan . . . . . ASSOCpleas
dash . . . . . Tooth
dashobe . . . . . ToBite
dashobin . . . . . ToChew
dathim . . . . . Needlework
dathimá . . . . . Needleworker
dazh . . . . . BeSoft
-de . . . . . NARR
-de . . . . . SRC
debe . . . . . #100
dedide . . . . . Story
déela . . . . . Garden
déelahá . . . . . Gardener
deheni . . . . . Meat
delith . . . . . Hair
dem . . . . . Window
demáazh . . . . . Tractor
den . . . . . Help
-den . . . . . ASSOC
denáa . . . . . Helper
di . . . . . Speak
-di . . . . . DIDACT
dibáa . . . . . Question
dibé . . . . . Promise
dibée . . . . . Warning
dibíi . . . . . Declare
dibithim . . . . . Greet
dibó . . . . . Command
dibóo . . . . . Request
dihá . . . . . Speaker
dihem . . . . . Accept
dim . . . . . Container
-dim . . . . . GOAL
dimóowa . . . . . Stove
-din/-bin/-in . . . . . PROCof
dinime . . . . . BeBeholden
dishóo . . . . . TellNews
dishóodal . . . . . NewsProgram
dishóodalel . . . . . NewsDevice
dith . . . . . Voice
dithed . . . . . Call
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dó- . . . . . CAUSEto
dod . . . . . ToFast
dóhada . . . . . BeComical
dom . . . . . Remember
doni . . . . . Earth
donithen . . . . . Earthquake
doól . . . . . AtLast
dóon . . . . . BeCorrect
dórawulúd . . . . . Repair
doth . . . . . Follow
dothá . . . . . Follower
dówulhúd . . . . . Shatter
dówulúd . . . . . Break
dóyom . . . . . Protect
dozh . . . . . BeEasy
-du . . . . . POETRY
du- . . . . . TRYto
dun . . . . . Field
dush . . . . . Must
duth . . . . . ToUse
dutha . . . . . Heal
duthahá . . . . . Healer
duthel . . . . . BeUseful
duthele . . . . . BeUsefulIfRepurposed
dúu- . . . . . FAILto
e- . . . . . SCIof
e...e . . . . . Either...Or
eb . . . . . BuySell
eba . . . . . Spouse
ebalá . . . . . Baker
ed . . . . . Tool
edala . . . . . Botany
edalahá . . . . . Botanist
edan . . . . . Linguistics
edaná . . . . . Lingust
edash . . . . . Dentistry
edashá . . . . . Dentist
ede . . . . . Grain
edeláad . . . . . Believe
edemid . . . . . Mouse
edeni . . . . . Bean
edin . . . . . Cousin
éeb . . . . . Juice
éelen . . . . . Grape
éesh . . . . . Sheep
éeya . . . . . Illness
éezh . . . . . Goat
ehá . . . . . Scientist
ehash . . . . . Astronomy
ehashá . . . . . Astronomer
ehen . . . . . Philosophy
ehená . . . . . Philosopher
ehom . . . . . Education
ehomá . . . . . EdSpecialist
ehoth . . . . . Geography
ehothá . . . . . Geographer
el . . . . . Make
elahela . . . . . Celebration
elamith . . . . . Mathematics
elamithá . . . . . Mathematician
elash . . . . . Play
elathóo . . . . . BeWelcome
elathóodi . . . . . SayWelcome
elathóoshub . . . . . MakeWelcome
Elízhabeth . . . . . Elizabeth
em . . . . . Yes
emahin . . . . . CookeryScience
emahiná . . . . . Chef
emid . . . . . Zoology
emidá . . . . . Zoologist
en . . . . . Understand
eril . . . . . PAST
eríli . . . . . FARPAST
esh . . . . . Boat
eshá . . . . . Sailor
eshon . . . . . PeaceScience
eshoná . . . . . PeaceScientist
éthe . . . . . BeClean
háa- . . . . . CHILD
háababí . . . . . Nestling
-háalish . . . . . DEGextraord
háawith . . . . . Child
habelid . . . . . Dwell
habelidá . . . . . Resident
hadihad . . . . . Always
hahí . . . . . BeBrief
hal . . . . . Work
-hal . . . . . DEGunusual
halá . . . . . Worker
halezhub . . . . . Ant
Halishóni . . . . . California
ham . . . . . BePresent
han . . . . . South
hath . . . . . Time
hathal . . . . . BeGoodTime
hatham . . . . . Center
hathóol . . . . . Month
hathóoletham . . . . . Year
háya . . . . . BeBeautifulTime
heb . . . . . Down
héena . . . . . HeartSib
héeya . . . . . BeAfraid
-hel . . . . . DEGtrivial
hemen . . . . . Bush
hena . . . . . BirthSib
hene . . . . . East
Hérel . . . . . Carol
hesh . . . . . Grass
heshehoth . . . . . Park
hi . . . . . Demo1
hibo . . . . . Hill
-hil . . . . . DEGminor
hin . . . . . Demo>5
hish . . . . . Snow
hishud . . . . . Hail
hithena . . . . . HappinessGood
híya . . . . . BeSmall
hizh . . . . . Demo2-5
ho- . . . . . GRAND
hob . . . . . Butter
hoberídan . . . . . GreatAunt
hohal . . . . . WorkPlace
hon . . . . . West
hoshem . . . . . Grandchild
hosherídan . . . . . GreatNiece
hoth . . . . . Place
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
-hul . . . . . DEGextreme
hum . . . . . Knife
hun . . . . . North
i . . . . . And
ib . . . . . UpAgainst
id . . . . . AndThen
-id . . . . . MASC
ihé . . . . . InFront
ihée . . . . . Behind
íi . . . . . Also
íizha . . . . . Although
il . . . . . PayAttn
ili . . . . . Water
ilisháad . . . . . Swim

iliwush . . . . . Mop
im. . . . . Travel
imá . . . . . Traveler
ina . . . . . Sleep
inad . . . . . Trousers
ith . . . . . Light
ithedal . . . . . Lamp
ithel . . . . . Glow
íthi . . . . . BeHigh
izh. . . . . But
-izh . . . . . FEM
la . . . . . ILove
láa . . . . . Perception
láad . . . . . Perceive
Láadan . . . . . Láadan
laheb . . . . . Spice
Lahila . . . . . HolyOne
lal . . . . . Milk
lali. . . . . Rain
lalom. . . . . Sing
lalomá . . . . . Singer
lam . . . . . Health
lámáhel . . . . . Sculpt
lámála . . . . . Caress
lami . . . . . Number
lamith . . . . . Count
lamithá . . . . . Accountant
lan . . . . . Friend
lan . . . . . WeLove>5
-lan. . . . . CELEB
lanemid . . . . . Dog
lawida . . . . . BePregnant
laya . . . . . BeRed
layun . . . . . BeOrange
lazh . . . . . WeLove2-5
le . . . . . I
leb. . . . . Enemy
léli. . . . . BeYellow
lema . . . . . BeGentle
len. . . . . We>5
leyan . . . . . BeBrown
leyi . . . . . BeBlue
lezh . . . . . We2-5
lhebe . . . . . XDesp1
lheben . . . . . Xdesp>5
lhebeye . . . . . IndefDesp1
lhebeyen . . . . . IndefDesp>5
lhebeyezh . . . . . IndefDesp2-5
lhebezh . . . . . XDesp2-5
lhele . . . . . IDesp
lhelen . . . . . WeDesp>5
lhelezh . . . . . WeDesp2-5
lhene . . . . . YouDesp1
lhenen . . . . . YouDesp>5
lhenezh . . . . . YouDesp2-5
lhith. . . . . Fret
lhitharil . . . . . Worry
lhitheril. . . . . Regret
li. . . . . IHon
líithi. . . . . BeWhite
líithin. . . . . BeGray
lili . . . . . BeWet
lin . . . . . WeHon>5
liri . . . . . BeColored
lish. . . . . Lightning
lith . . . . . Think
litharil. . . . . Anticipate
litheril . . . . . Reminisce
liyen. . . . . BeGreen
liyeth . . . . . BeSilver
lizh. . . . . WeHon2-5
lo . . . . . Rejoice
lo- . . . . . INT
lodo . . . . . BeStrongInt
lohil . . . . . PayAttnInt
loláad . . . . . PerceiveInt
lolin . . . . . Assemble
lom. . . . . Song
lomá . . . . . Songwriter
lóolo. . . . . BeSlow
lóoyo. . . . . OBS:AttentiveTaste
lorolo. . . . . Thunder
losh. . . . . Money
loshá. . . . . Banker
lothel . . . . . Know
loyo. . . . . BeBlack
lu . . . . . Please
lula . . . . . BePurple
-m. . . . . IDENT
ma. . . . . OBS:Listen
máa . . . . . Egg
máan . . . . . Salt
mahá . . . . . OBS:Listener
mahin . . . . . CookPot
mahina. . . . . Flower
mahinin . . . . . ToCook
mar. . . . . Absence
marenil . . . . . BeHollow
mari. . . . . Island
Másha . . . . . Marsha
math . . . . . Building
Máthu . . . . . Matthew
Máyel . . . . . Michael
mazh. . . . . Car
Mázhareth . . . . . Margaret
me-. . . . . PL
mé-. . . . . COLLV
meda . . . . . Vegetable
meén. . . . . Sugar
meénan . . . . . BeSweet
méesh . . . . . Pleasure
mel . . . . . Paper
mela. . . . . Ocean
melamid. . . . . Dolphin
menedebe . . . . . #>5
menedebenil. . . . . Among>5
Méri. . . . . Mary
merod . . . . . #1,000,000,000
mesh . . . . . Across
méwith . . . . . Crowd
mi . . . . . Leaf
mid . . . . . Creature
mihí. . . . . BeSmall2D
míi . . . . . BeAmazed
míili . . . . . Radiance
mime. . . . . OBS:Ask
mina . . . . . Move
miwith . . . . . Town
modi. . . . . BeUgly
muda. . . . . Pig
na. . . . . YouLove1
na- . . . . . BEGIN
ná- . . . . . CONT
náal. . . . . Night
nahin . . . . . Become
-nal. . . . . MANN
nan . . . . . YouLove>5
-nan . . . . . INSTR
nasháad . . . . . Depart
nasháal. . . . . Dawn
nath . . . . . Price
náwí . . . . . Grow
naya . . . . . CareFor
nayahá. . . . . Caregiver
nazh. . . . . YouLove2-5
ne . . . . . You1
ne- . . . . . AGAIN
né- . . . . . BACK
neda . . . . . Only
nede . . . . . #1
néde . . . . . Want
nedebe . . . . . #2-5
nedebenil. . . . . Among3-5
nédeshub. . . . . Intention
née . . . . . BeAlien
néehá. . . . . Alien
nem . . . . . Pearl
nen . . . . . You>5
nena . . . . . ContentmentGood
nezh . . . . . You2-5
ni. . . . . YouHon1
nib . . . . . #8
nidi . . . . . Add'l
nil. . . . . Inside
nilesháad . . . . . Enter
nileweth . . . . . Entrance
nime . . . . . BeWilling
nin . . . . . Cause
nin . . . . . YouHon>5
nith . . . . . Frost
nithedim. . . . . Refrigerator
nizh. . . . . YouHon2-5
no- . . . . . FINISH
nó- . . . . . STOP
nodal . . . . . Edge
nol. . . . . Upon
nonede. . . . . LastOne
nóo- . . . . . PAUSE
noshóad. . . . . Arrive
nu. . . . . Here
núu . . . . . There
o. . . . . Around
ob . . . . . ByWayOf
oba. . . . . Body
obe. . . . . Through
obeth . . . . . Neighbor
obeyal. . . . . Gold
oda . . . . . Arm
odayáaninetha . . . . . TreeBranch
ódon . . . . . Cheese
ohena. . . . . RespectGood
ol. . . . . ToStore
olin . . . . . Forest
olob. . . . . Trauma
oloth . . . . . Skill
om . . . . . Teach
oma. . . . . Hand
omá. . . . . Teacher
omid. . . . . Horse
on . . . . . Head
ona . . . . . Face
onida . . . . . Family
oób . . . . . Jump
óob. . . . . Oven
óobe . . . . . Along
óoda . . . . . Leg
óoha . . . . . BeWeary
óol. . . . . Moon
óoma. . . . . Foot
óomasháad . . . . . Walk
óotha. . . . . Soul
óowa . . . . . Fire
óowathon. . . . . Pepper
óoya . . . . . Heart
óoyo . . . . . Mouth
osháana . . . . . Menstruate
oth . . . . . BeImportant
othel . . . . . BeBlessed
owa . . . . . BeWarm
oya . . . . . Skin
oyi. . . . . Eye
oyo . . . . . Nose
oyu . . . . . Ear
ozh . . . . . Dream
ra . . . . . NEG
rabalin . . . . . BeYoung
rabo. . . . . Plain
rabohí. . . . . BeLong1D
rabun . . . . . BeOldInanim
radal. . . . . Nothing
radazh. . . . . BeHard
radi . . . . . BeSecret
rado . . . . . BeWeak
radom . . . . . Forget
radozh . . . . . BeDifficult
raduthel . . . . . BeUseless
rahadihad . . . . . Never
rahahí. . . . . BeLongTime
raham . . . . . BeAbsent
raheb. . . . . Up
rahil. . . . . Ignore
rahith . . . . . Darkness
rahíthi. . . . . BeLow
rahíya. . . . . BeLarge
raho . . . . . #0
rahowa. . . . . BeCold
rahu . . . . . BeClosed
raláad . . . . . NonPerceive
ralili. . . . . BeDry
ralóolo . . . . . BeQuick
ramihí . . . . . BeLarge2D
ramíili . . . . . Evil
rana. . . . . Beverage
ranil . . . . . Outside
ranilesháad . . . . . ToExit
ranileweth. . . . . Exit
ranime . . . . . BeUnwilling
rano . . . . . Almost
ranol. . . . . Beneath
rashal. . . . . Discourtesy
rashe . . . . . Torment
rathad . . . . . BeUnable
rathal. . . . . BeBad
rathi . . . . . Lack
rawith . . . . . Nobody
rawulúd . . . . . BeUnbroken
rayil . . . . . Above
razhe. . . . . BeDifferent
re...re. . . . . Neither...Nor
redeb . . . . . Find
réele. . . . . Harbor
ren. . . . . Carpet
ri. . . . . Record
ril . . . . . PRES
rile . . . . . Silence
rilin . . . . . ToDrink
rilrili. . . . . HYPOTH
rizh . . . . . Except
ro . . . . . Weather
rod . . . . . #1,000,000
rodoni . . . . . Wilderness
rohoro . . . . . Storm
romid. . . . . WildAnimal
róo. . . . . Harvest
róomath. . . . . Barn
rosh . . . . . Sun
rul . . . . . Cat
rúu . . . . . LieDown
sha . . . . . Harmony
-sha . . . . . PLC
sháa- . . . . . ADULT
sháababí . . . . . AdultBird
sháad. . . . . ComeGo
sháal . . . . . Day
sháawith. . . . . Adult
shad . . . . . BePerfect
shadon . . . . . Truth
shal . . . . . Courtesy
shama . . . . . Grief(E,-,-)
shamid . . . . . DomesticAnimal
shan . . . . . #5
shane . . . . . BeFurry
she . . . . . Comfort
sheb. . . . . Change

shebasheb . . . . . Death
shée . . . . . Desert
shel . . . . . BeRigorous
shem . . . . . Offspring
sheni . . . . . Intersection
sherídan . . . . . Niece
shi . . . . . ToPlease
shida . . . . . Game
shidi . . . . . BeTogether
shili . . . . . Mist
shim . . . . . SexAct
shin . . . . . #2
shinehoberídan . . . . GreatGreatAunt
shinehoshem . . . . . GreatGrandChild
shinehosherídan
. . . . . GreatGreatNiece
shinehothul . . . . . GreatGrandparent
shinenil . . . . . Between
shineshid . . . . . BeInvited
shinóoya . . . . . BeFertile
shishid . . . . . BeUnited
shishidebeth . . . . . Nation
shishidebethá . . . . . Citizen
sho . . . . . Heavy
sholan . . . . . BeAlone
shon . . . . . Peace
shoná . . . . . Peacemaker
shóo . . . . . Happen
shóod . . . . . BeBusy
shóodal . . . . . News
shu . . . . . OBS:AttentiveSmell
shub . . . . . Do
shum . . . . . Air
shumáad . . . . . Fly
shumath . . . . . Tower
Shuzhéth . . . . . Suzette
-th . . . . . OBJ
-tha . . . . . POSSbirth
tháa . . . . . Thrive
thab . . . . . #10
thad . . . . . BeAble
thal . . . . . BeGood
tham . . . . . Circle
than . . . . . BeUnderground
-the . . . . . POSSnone
thed . . . . . BeFar
thée- . . . . . ABOUTto-
thel . . . . . Get
them . . . . . Need
then . . . . . Break
thena . . . . . JoyGood
Therísha . . . . . Teresa
thesh . . . . . Herb
thi . . . . . Have
-thi . . . . . POSSchance
thib . . . . . Stand
thibá . . . . . Wall
thibeb . . . . . CookImplement
Thíben . . . . . Steven
thil . . . . . Vine
thili . . . . . Fish
-tho . . . . . POSS
thob . . . . . #1,000
thod . . . . . Write
thodi . . . . . WritingImplement
thom . . . . . Pillow
thoma . . . . . BeNear
thon . . . . . Seed
thóo . . . . . Guest
thóohim . . . . . Visit
thosh . . . . . Sky
thu . . . . . Honey
-thu . . . . . PARTV
thul . . . . . Parent
thulid . . . . . Father
thulizh . . . . . Mother
u . . . . . BeOpen
ud . . . . . Stone
udadem . . . . . Statue
údehú . . . . . CONJsrc
údenú . . . . . CONJassoc
údimú . . . . . CONJgoal
uhud . . . . . Nuisance
ul . . . . . Hope
ulanin . . . . . Study
um . . . . . #7
úmú . . . . . CONJident
un . . . . . Lead
únalú . . . . . CONJmann
únanú . . . . . CONJinstr
une . . . . . Wear
urahu . . . . . Gate
úshahú . . . . . CONJplc
úthú . . . . . CONJobj
úuya . . . . . BeInPain
uzh . . . . . Symbol
wa . . . . . MYPERC
waá . . . . . UNTRUSTED
wáa . . . . . TRUSTED
waálh . . . . . UNTRUSTEDpej
waha . . . . . #Any
wam . . . . . BeStill
we . . . . . DREAM
wehe . . . . . Market
wehehá . . . . . Shopkeeper
wem . . . . . Lose
weth . . . . . Path
wi . . . . . SELFEVID
wí . . . . . Life
wida . . . . . Carry
widadith . . . . . Telephone
widahoth . . . . . OBS:CONJplc
widaweth . . . . . OBS:CONJmann
widom . . . . . Hold
wíi . . . . . BeAlive
wíitham . . . . . Clergy
wil . . . . . OPTV
Wil_sha . . . . . Greeting
Wílem . . . . . William
wili . . . . . River
wilidun . . . . . Lake
with . . . . . Person
withid . . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP
wo- . . . . . REL
wóbáan . . . . . BringToBirth
woban . . . . . Birth
wod . . . . . Sit
woho . . . . . #All
wóo . . . . . NOEVID
wóoban . . . . . GiveBirth
woth . . . . . Wisdom
wothá . . . . . WisePerson
wulhúd . . . . . BeShattered
wulúd . . . . . BeBroken
wum . . . . . Entire
wush . . . . . Broom
yáa- . . . . . TEEN
yáababí . . . . . Fledgling
yáanin . . . . . Tree
yáawith . . . . . Teenager
yada . . . . . BeThirsty
yahanesh . . . . . Magic
yahaneshá . . . . . Magician
yam . . . . . BakingDish
yed . . . . . Valley
yem . . . . . BeSour
yeth . . . . . Silver
yibili . . . . . Ice
yide . . . . . BeHungry
yil . . . . . Below
yime . . . . . Run
yó- . . . . . ARTIFIC
yod . . . . . Eat
yodá . . . . . Eater
yóhud . . . . . Brick
yom . . . . . BeSafe
yon . . . . . Government
-yóo- . . . . . REFLX
yoth . . . . . Will
yu . . . . . Fruit
yul . . . . . Wind
zha . . . . . Name
zháa- . . . . . SENIOR
zháababí . . . . . SeniorBird
zháadin . . . . . Menopause
zháawith . . . . . Elder
zhe . . . . . BeAlike
zhebud . . . . . Uniform
zhedam . . . . . Resemble
zhedi . . . . . AgreeSpeak
zheláad . . . . . Consensus
zhelith . . . . . AgreeThink
zheshub . . . . . Cooperate
zhida . . . . . PushPull
zho . . . . . Sound
zhub . . . . . Insect

# Lesson 36
# Time Case

## Time Case

**[VP CP–S CP–O CP–Mann**
**CP–Instr CP–Assoc**
**CP–Goal CP–Src CP–Plc CP–Time]**

–ya
Suffix (noun phrase): Time Case

To mark a Case Phrase as Time, add the ending "–ya." This ending specifies an event or state as being at a particular location in time.

Along with the Time Case comes the conjunction "úyahú" (when). Not a question-word, "úyahú" introduces a clause that fulfills the Time case-role, as in the English sentence, "I know *when* the birds will sing."

Suzette Haden Elgin coined a limited set of conjunctions like "úyahú." Her formation in this set for "when" was "widahath" [wida (carry) + hath (time)]. We won't be using it here, but you should recognize it if you should happen upon it.

## Examples

Bíi hal behid wa.
He works.
Báa hal behid bebáaya?
When does he work?
Bíi hal behid anadaleya wa.
He works at mealtime(s).
Bíi hal behid Méri beya wa.
He works at Mary-time.
Bíi hal behid anadal Méri bethoya wa.
He works at Mary's mealtime(s).

By this time it should be routine to note that personal names do not take suffixes, as in the fourth and fifth examples above, and that the Case ending will move to the end of the Possessive case phrase, as in the fifth.

Bíi medibíi bezh úyahú hal behid wa.
They (few) declare when he works.

Bíi mehal bezh nuya wa.
They (few) work now.
Bíi mehal bezh núuya wa.
They work then.
Bíi mehal bezh hiya wa.
They (few) work at this/that (time).
Bíi mehal bezh zheya wa.
They work at the same (time).
Bíi mehal bezh beyeya wa.
They work somewhen (sometime).
Bíi mehal bezh raya wa.
They work nowhen (at no time).
Bíi mehal bezh anadal raya wa.
They work at any time but mealtimes.
Bíi mehal bezh hizh hizheya wa.
They work at each other's time.

Notice the pair of examples using "raya" [ra– (NON) + –ya (TIME)]. The first of these is a straightforward statement that there is nothing to which the Time Case applies. The second, on the other hand, states that the case does apply, but that the noun it would be applied to absolutely does not. In effect, this example *excludes* this noun from the Time Case function.

## "Nedaba"

*[In response to Elfquest Chaoist's question, "It seems that question words don't have any way to indicate whether they're asking about a person or an object or a location, although some questions will be obvious," Suzette Haden Elgin wrote:]*

EC is correct; the third person pronoun is ambiguous in questions, so that "Báa eril yod bebáa thilith?" could be either "Who ate the fish?" or "What ate the fish?" and "Báa eril sháad ne bebáade?" could be either "Where did you come from?" or "What did you come from?" This sort of ambiguity is typical of human languages—the classic example for English is sentences like "Visiting relatives can be difficult"—but is a problem only for isolated examples. In actual discourse, spoken or written, ambiguity is very rare, and the language has plenty of resources for fixing it if it happens.

Nevertheless, EC's question makes it clear that it would be useful for Láadan to have a "which" question word. Let's add one—"nedaba," roughly "ONLY + Q"—and set it up like this.

1 Báa eril yod bebáa thilith?

| Báa | eril | yod | bebáa | thilith? |
|---|---|---|---|---|
| Q | PAST | EAT | QPRN1 + SUBJ | FISH + OBJ |

Who/what ate the fish?

To disambiguate:

Báa eril yod bebáa thilith? (Báa) with nedaba?

| Báa | yod | thilith? | (Báa) | nedaba? |
|---|---|---|---|---|
| Q | EAT | FISH + OBJ | (Q) | WHICH |
| eril | bebáa | | with | |
| PAST | QPRN1 + SUBJ | | PERSON | |

Who ate the fish?

or

Báa eril yod bebáa thilith? (Báa) mid nedaba?

| Báa | yod | thilith? | (Báa) | nedaba? |
|---|---|---|---|---|
| Q | EAT | FISH + OBJ | (Q) | WHICH |
| eril | bebáa | | mid | |
| PAST | QPRN1 + SUBJ | | CREATURE | |

What ate the fish?

NOTE: The parentheses around the "Báa" before "nedaba" means that it's optional; it can be used or left out, as the speaker/writer wishes. And you could of course specify "wild animal" or "domestic animal" instead of the generic "creature" if the context required it.

2 Báa eril sháad ne bebáade?

| Báa | eril | sháad | ne | bebáade? |
|---|---|---|---|---|
| Q | PAST | COMEGO | YOU1 | QPRN1 + SRC |

Where/What did you come from?

To disambiguate, follow the sentence with either "(Báa) hoth nedaba?" (which place) or "(Báa) dal nedaba?" (which thing).

NOTE: This doesn't mean that the Láadan word "which" should be used the way the English one is; "nedaba" is intended only as a question word. You wouldn't use it to translate "I know which child ate the fish." How that would be done is a separate issue, and this is enough for now.

## Vocabulary

dide
: to be early

hathemen
: season (of the year)

náa–
: Prefix (verb): to resume VERBing; to start VERBing again

née–
: Prefix (verb): to VERB temporarily; to VERB with the expectation of VERBing in return

obée
: during

udath
: noon

weman
: winter (season)

wemen
: spring (season)

wemon
: autumn; fall (season)

wuman
: summer (season)

## Additional Vocabulary

There are a few more words we can introduce here. They're new vocabulary, but they're straightforward combinations of words & word-parts that we've seen before. Láadan makes creating new words—and deciphering the words so created—easy.

háanáal
: evening [háa– (CHILD) + náal (night)]

háasháal
: morning [háa– (CHILD) + sháal (day)]

hathobéeya
: postposition: until [hath (time) + obée (during) + –ya (TIME)]

híyahath
: week [híya (small) + hath (time)]

nanáal
: sunset [na– (BEGIN) + náal (night)]

nasháal
: dawn [na– (BEGIN) + sháal (day)]
*(previously seen in Lesson 35)*

udathihée
: afternoon [udath (noon) + ihée (beyond)]

In addition to the postposition "obée" (during) above, there are two more words we've already discussed that can be used as postpositions of time. "Eril" (the past auxiliary) can mean "before" or "earlier," and (as we've seen in one of our Time Out lessons) "aril" (the future auxiliary) can mean "after" or "later." These concern time—as distinct from "ihé" (in front of; before) and "ihée" (behind; beyond; after) which locate objects relative to other objects in space.

## Exercises

**Translate the following into English.**

1 Bée aril ham yul nanáaleya wa.
E: _____

2 Bíi melolin with woho wobaneya wi.
E: _____

3 Báa ul noshád eba Wílem betho didenal bethedim miwithede háasháaleya aril?
E: _____

4 Bóo mehamedara ne i lan netho nedebe déelasha ranil háanáaleya.
E: _____

5 Báa rilrili thad láad Mázhareth ith óolethuth oyinan melasha nol bebáaya? Hathemeneya nedaba?
E: _____

6 Bé aril lothel emidá úyahú eril ulanin néehá shamideth wa.
E: _____

**Incorporate the second noun as a Time; translate into English before and after.**

7 Báa eril bedi di Elízhabeth Láadan?
bebáa
E: _____
L: _____
E: _____

8 Báa eril sháad Máthu beyedim?
wemon hathobéeya
E: _____
L: _____
E: _____

9 Bíi aril menahabahal mewolirihul womahina menedebe wa.
wemen
E: _____
L: _____
E: _____

10 Bóo dunéeheb ne esheth hi thiháde.
udath eril
E: _____
L: _____
E: _____

11 Bíi aril benem bedihá ulinesha wáa.
wuman obée
E: _____
L: _____
E: _____

12 Báa eril redeb déelahá áruleth hemenesha nedebenil?
háanáal
E: _____
L: _____
E: _____

In #9, did the word "menahabahal" give you any difficulty? The prefix "me–" tells us it's a plural verb, and "na–" tells us the verb is just beginning. The suffix "–hal" tells us the verb is unusually intense. That leaves us with "haba" or "aba"; contextually (in addition to having no vocabulary item "haba"), "mahina" (flower(s)) tend to be fragrant; we'd therefore expect the root of "menahabahal" to be "aba" (fragrant).

In #10, did the word "dunéeheb" give you any difficulty? We know the prefix "du–" (TRYTO); the rest of the word is "néeheb" (to rent; to lease; to buy/sell temporarily) [née– (TEMP) + eb (buy/sell)]. This is the first we've seen of the new prefix "née–;" other uses for this prefix might be "néeban" (lend) [née– (TEMP) + ban (give)], "néethel" (borrow) [née– (TEMP) + thel (get)], and "néesháad" (to come/go with the expectation of returning) [née– (TEMP) + sháad (come/go)].

Also in #10, we encounter the word "thihá" (owner) [thi (to have) + –á (DOER)]. Surely by now, it presented no trouble.

In #12, we find the word "árul" (infant cat; kitten) [á– (INFANT) + rul (cat)]. This is a regular application of a standard life-stage prefix, and would not be found in a dictionary.

**Translate the following into Láadan.**

13 The traveler sang a comic song about a perfect pearl at night to an audience with lamps. Which night?

L: _____

14 Will the entomologist gather insects from under some-many stones during working hours?

L: _____

15 I'm guessing the caring physician gives the many wild animals food at dawn and when they are hungry.

L: _____

16 Michael runs; he runs to and from work; he runs at sunrise and sunset; he runs everywhere all the time; but (WARN) he is not willing to run near the blighted place; it is dangerous.

L: _____

17 My cousin paused in going up the mountain last week; beloved-she'll resume next month.

L: _____

18 The philosopher teaches entomology, biology, and philosophy to children year-round.

L: _____

In #13, the "audience" are the ones "paying attention:" "ilá" [il (pay attention) + –á (DOER)].

In #14, were you able to devise a word for "entomologist?" How about "ezhubá" [e– (SCIOF) + zhub (insect) = ezhub (entomology) + –á (DOER)]?

In #15, did you devise a word for "physician?" Try "eduthahá" [e– (SCIOF) + dutha (heal) = edutha (medicine) + –á (DOER)].

In #16, we use "woho" (all; every) in some notable ways. Formally, "everywhere" would be "hothesha woho" (in/at every place) and "all the time" would be "hatheya woho" (at every time). When used thus formally, a noun takes the case suffix; the postposition takes none. However, less formally, we can imply the noun and apply the case suffix directly to the erstwhile postposition; in this usage it acts as a pronoun. If the informal usage causes any confusion, the formal will resolve it.

Also in #16, could you form a word for "blighted?" We use "ratháa" (to non-thrive; to be blighted; to be withered) [ra– (NON) + tháa (to thrive)].

Also in #16, how did you do forming a word for "dangerous?" How about "rayom" (be unsafe) [ra– (NON) + yom (be safe)]?

As we see in #17, we can extend the "yesterday/today/tomorrow" idiom by substituting another time period in place of "sháal"; some possibilities are "náal" (night), or "híyahath" (week) or "hathóol" (month) or a season or "hathóoletham" (year). I can even imagine a bureaucratic functionary behind a small window declaiming "With aril" (Next person). Any case ending—such as "–ya" (TIME) or "–de" (SRC) or "–dim" (GOAL)—would go on the noun "sháal" or its substitute.

In #18, how did you do forming a word for "biology?" How about "ewí" [e– (SCIOF) + wí (life)]? Of course, that also suggests "ewíhá" (biologist) [ewí (biology) + –á (DOER)].

## Answers

1
(WARN) It will be windy at sunset.

2
Clearly, everyone congregates at birth-time.

3
Does William's spouse hope to arrive home from the city early tomorrow morning?

4
Prithee dance, you and several of your friends outside the garden in the evening.

5
When might Margaret be able to see moonlight upon the ocean? In which season?

6
I promise the zoologist will know when the alien studied domestic animals.

7
Did Elizabeth learn to speak Láadan?
Báa eril bedi di Elízhabeth Láadan bebáaya?
When did Elizabeth learn to speak Láadan?

8
Did Matthew go somewhere?
Báa eril sháad Máthu beyedim wemoneya hathobéeya?
Did Matthew go somewhere until autumn?

9
The many extremely colorful flowers will begin to be unusually fragrant.
Bíi aril menahabahal mewolirihul womahina menedebe wemeneya wa.
The many extremely colorful flowers will begin to be unusually fragrant in spring.

10
Prithee try to rent this/that boat from the owner.
Bóo dunéeheb ne esheth hi thiháde udatheya eril.
Prithee try to rent this/that boat from the owner before noon.

11
I understand the student will remain at school.
Bíi aril benem bedihá ulinesha wumaneya obée wáa.
I understand the student will stay at school during the summer.

12
Did the gardener find the kitten among the several bushes?
Báa eril redeb déelahá áruleth hemenesha nedebenil háanáaleya?
Did the gardener find the kitten among the several bushes in the evening?

13
Bíi eril lalom imá wodóhada wolom woshad wonem bethu iládim ithedaleden náaleya wáa. Báa náaleya nedaba?

14
Báa aril buth ezhubá zhubeth udede beyen ranol haleya obée?

15
Bíi ril ban wonaya woheduthahá anath romidedim menedebe nasháaleya i úyahú meyide ben wo.

16
Bíi yime Máyel wáa; yime be haledim i halede; yime be nasháaleya i nanáaleya; yime be wohosha wohoya; izh bée nime yime ra be worathéa wohothesha thoma; rayom be.

17
Bíi eril nóosháad edin letha bosha raheb híyahatheya eril wa; aril náasháad ba hathóoleya aril.

18
Bíi om ehená ezhubeth, ewíth, i eheneth háawithedim hathóolethameya wum wa.

# Lesson 37
# Beneficiary Case

## Beneficiary Case

**[VP CP–S CP–O CP–Mann**
**CP–Instr CP–Assoc**
**CP–Goal CP–Src CP–Plc CP–Time**
**CP–Beneficiary]**

–da
Suffix (noun phrase): Beneficiary Case, Voluntarily

To mark a Case Phrase as a Beneficiary (that for whom, or on whose behalf, something is done), add the ending "–da."

The Beneficiary marker given above is the one used when something is done voluntarily. There are three *[additional Beneficiary Case suffixes that reflect the conditions surrounding being of benefit to the Beneficiary]*. If none of the following applies, use "–da."

–daá
Suffix (noun phrase): Beneficiary Case, by Accident
"It 'just happened' that X benefitted; it wasn't my intention."
–dá
Suffix (noun phrase): Beneficiary Case, under Coercion
"I was forced to benefit X, against my will."
–dáa
Suffix (noun phrase): Beneficiary Case, under Duty
"I wasn't forced, but I felt compelled by conscience or a sense of duty or justice."

Along with the Beneficiary Case comes the conjunction "údahú" (for whom/what). Not a queston word, "údahú" introduces a clause that fulfills the Beneficiary case-role, as in the English sentence, "I know *for whom* my parents worked."

## Examples

Bíi hal le wa.
I work.
Bíi hal le héena lethoda wa.
I work for my heart-sibling (because I want to).
Bíi hal le shonedáa wa.
I work for peace (because I feel myself duty-bound).
Bíi hal le withizhedaá hi wa.
I work for this woman (it just happened that way).
Bíi hal le ábedáhidedá wa.
I work for the farmer (so his friends won't break my legs).

Bíi hal behid wa.
He works.
Báa hal behid bebáada?
Whom/what does he work for?
Bíi hal behid laneda wa.
He works for a friend.
Bíi hal behid Méri beda wa.
He works for Mary.
Bíi hal behid lan Méri bethoda wa.
He works for Mary's friend.

By this time it should be routine to note that personal names do not take suffixes, as in the fourth and fifth examples above, and that the Case ending will move to the end of the Possessive case phrase, as in the fifth.

Bíi medibíi bezh údahú hal behid wa.
They (few) declare for whom/what he works.

Bíi mehal bezh hida wa.
They (few) work for this/that (person/thing).
Bíi mehal bezh zheda wa.
They work for the same (person/thing).
Bíi mehal bezh beyeda wa.
They work for someone/something.
Bíi mehal bezh rada wa.
They work for no-one/nothing.
Bíi mehal bezh lan rada wa.
They work for *anyone but* a friend.
They work *in spite of* a friend.
Bíi mehal bezh hizh hizheda wa.
They work for each other.

Notice the pair of examples using "rada" [ra– (NON) + –da (BENEF)]. The first of these is a straightforward statement that there is nothing to which the Beneficiary Case applies. The second, on the other hand, states that the case does apply, but that the noun it would be applied to absolutely does not. In effect, this example *excludes* this noun from the Beneficiary Case function.

Idiomatically, this construction also has the effect of *reversing* the action of the Beneficiary Case function, stating that the action is *opposed to the benefit of* the person/thing named in the case phrase; this reversal is true in all three of the "intentional" cases (Beneficiary, presented here; Purpose, the very next case to be presented; and Cause, the next one after Purpose).

## Vocabulary

dama
to touch
edethi
to share
hu
boss; ruler
lishid
to sign; to use sign language
lod
household
od
cloth
onin
nurse
thó–
Prefix(v): to have just VERBed
wéedan
to read
yidelothel
curiosity [yide (be hungry) + lothel (to know)]

## Exercises

**Translate the following into English.**

1 Bíi mehéeya ehá woho rano yom abeshethuda waá.
E: _____

2 Bée eril them nasháad rul bishibenal núude náwíidá wáa.
E: _____

3 Báa meháya oma behizhetha? Bíidi oth ra hi; oma nayada wa.
E: _____

4 Bóo lishid na shelenal iládáa úthú aril wéedan le wothal wohá abede hi.
E: _____

5 Bíi mehedethi hothul anath, dedideth, i damath onidadim wum hadihad ameda wa.
E: _____

6 Báa lothel with waha údahú aril bel Átheni thuth heshehothedim nude nasháaleya?
E: _____

In #1, note the idiomatic use of the Beneficiary case with the verb "héeya" (to fear; to be afraid) to indicate the person/thing that is in danger from whatever the Subject fears. The person/thing of which the Subject is afraid would be given in the Object case. Of course, the person/creature who is afraid is the Subject.

In the final clause of #3, do you notice there is no verb? In English we use the "copula" (to be) but Láadan doesn't have or need one.

In #5, did you notice that the verb "edethi" (to share) takes as its Object that which is shared and the one(s) with whom it is shared is given in the Goal case? This is the same pattern as that we've seen in communication verbs. If the situation arises that two or more people are sharing something together (rather than one sharing "to" another or others), there could instead be multiple Subjects.

**Incorporate the second noun as a Beneficiary (of the kind specified); translate into English before and after.**

7 Báa eril el odá wodazh wohodeth?
wehe (obligation)
E: _____
L: _____
E: _____

8 Bé aril yod ra Thíben yuth wa.
hosherídan betha
E: _____
L: _____
E: _____

9 Bíidi eríli om wobalin wowíitham wothenal dibáanan yáaninesha yil wáa.
onin menedebe
E: _____
L: _____
E: _____

10 Bée rilrili dibé ham worabalin wodená marisha wóo.
emidá (coercion)
E: _____
L: _____
E: _____

11 Bíi aril wida Máthu woshad wohilith lalomádim Máyel bede wo.
Shuzhéth (accident)
E: _____
L: _____
E: _____

12 Báa eril ban ebalá lanemideth Elízhabeth bedim?
bebáa
E: _____
L: _____
E: _____

In #7, did you notice the word "odá" (weaver) [od (cloth) + –á (DOER)]? This works because "–á" means "maker" as well as "doer."

**Translate the following into Láadan.**

13 I swear I've just moved to California from the east for (obligation) my spouse's work.
L: _____

14 Would that the farmer sell the house to my friend on behalf of the physician.
L: _____

15 (WARN) The philosopher is alone a whole lot, while traveling, in the interests of learning.
L: _____

16 The peacemaker pays attention (internally) to curiosity in the interests of harmony.
L: _____

17 For whom (which person) (coerced) are some (many) ones going to the west by boat?
L: _____

18 Teresa perceived (internally) for whom/what she followed her boss's many commands; she cared for her household with the money.
L: _____

In #18, did you use "doth" (follow) in translating the second clause, as the English idiom would suggest? A more-Láadan formulation would be to use "dihem" (to accept; to agree; literally, to say yes).

## Answers

1

Almost all scientists fear for the safety of all-that-is.

2

(WARN) The cat needed to depart suddenly thence in the interest (coerced) of survival (of continuing to be alive).

3

Are her hands beautiful? (didactic) That's not important; hands are for caregiving.

4

Prithee, beloved-you, sign rigorously for (under obligation) the audience what I shall read from this good book.

5

The grandparents always share food, stories, and touch with the entire family in the interests of love-for-those-related-by-blood.

6

Does anyone know on whose behalf Anthony will take honey hence to the park at dawn?

7

Did the weaver make soft cloth?
Báa eril el odá wodazh wohodeth wehedáa?
Did the weaver make soft cloth for (under obligation) the shop?

8

I promise Steven will not eat the fruit.
Bé aril yod ra Thíben yuth hosherídan bethada wa.
I promise Steven will not eat the fruit to benefit his great-niece/great-nephew.

9

(Didactic) I understand an old priest long ago taught wisely below a tree using questions.
Bíidi eríli om wobalin wowíitham wothenal dibáanan yáaninesha yil onineda menedebe wáa.
(Didactic) I understand an old priest long ago taught wisely below a tree using questions on behalf of many nurses.

10

(WARN) No idea if it's true but the young assistant may promise to be present on the island.
Bée rilrili dibé ham worabalin wodená marisha emidádá wóo.
(WARN) No idea if its true but the young assistant may promise to be present on the island to benefit (coerced) the zoologist.

11

I'm guessing Matthew will carry pure water from Michael to the singer.
Bíi aril wida Máthu woshad wohilith lalomádim Máyel bede Shuzhéth bedaá wo.
I'm guessing Matthew will carry pure water from Michael to the singer for (accidentally) Suzette.

12

Did the baker give Elizabeth a dog?
Báa eril ban ebalá lanemideth Elízhabeth bedim bebáada?
On whose behalf did the baker give Elizabeth a dog?

13

Bé ril thómina le Halishónidim henede hal ebatho lethodáa wa.

14

Bíi wil eb ábedá belideth lan lethodim eduthaháda wa.

15

Bée sholanehul ehená imeya bedida wáa.

16

Bíi ril lohil shoná yidelotheleth shada wáa.

17

Báa ril meshád beyen eshenan honedim bebáadá? Withedá nedaba?

18

Bíi eril loláad Therísha údahú dihem be dibó hutho bethoth menedebe wáa; naya be lod bethoth loshenan.

# Lesson 38
# Vocabulary Practice 6: Love

This is a "themed" Vocabulary Practice. Our theme is "love." Láadan has many separate words for what in English would be various forms of "love."

## Vocabulary

a
: love of inanimates
: *seen before in Lesson 21*

áama
: love for one both liked and respected

áayáa
: mysterious love, not yet known to be welcome or unwelcome

áazh
: love for one sexually desired at one time, but not now

ab
: love for one liked but not respected

ad
: love for one respected but not liked

am
: love for one related by blood
: *seen before in Lesson 21*

ashon
: love for one not related by blood, but kin of the heart
: *seen before in Lesson 27*

aye
: love that is unwelcome and a burden

azh
: love for one sexually desired now

éeme
: love for one neither liked nor respected

oham
: love for that which is holy

sham
: love for the child of one's body, presupposing neither liking nor respect nor their absence

## Examples

In lieu of example sentences for this lesson, here is a presentation of abbreviated versions of the attributes of the various Láadan words for "love."

**Toward**

a
: inanimate

oham
: holy

**Welcome**

áayáa
: unknown

aye
: no (& burden)

**Liking**

**Respect**

áama
: yes
: yes

ab
: yes
: no

ad
: no
: yes

éeme
: no
: no

**Sexual Desire**

azh
: now

áazh
: previously

**Kin by**

am
: blood

ashon
: heart

sham
: child

## Additional Vocabulary

ahana
: chocolate [a (LOVEINANIM) + ana (food)]

donidan
: lovingkindness

Emath
: Mommy/Daddy

lash
: indifference

lila
: to female-sex act

ludi
: to be female

luth
: to rock (as a baby)

maha
: sexual desire

Mathul
: Mom/Dad [ma (OBS: listen) + thul (parent)]

Shathul
: Honored Parent

We see here for the first time various modes of address to one's parents. "Emath" is an intimate form that incorporates a strong sense of endearment; it is used largely by small children. "Mathul" is a casual form, still incorporating strong endearment but not such dependence. "Shathul," on the other hand, is a much more formal form; it has a sense similar to that exemplified in English in Pearl S Buck's *The Good Earth* and the film *Flower Drum Song* (filial piety being a pillar of traditional Chinese society) wherein offspring, even into adulthood, refer to their parents, even to their faces, as "my father" or "my mother;" formality and reverence predominate over intimacy and endearment. Of course, a gender suffix may be appended to any of these forms at the speaker's discretion.

## Exercises

**Translate the following into English.**

1 Bíi rilrili bere meloláad with ath Láadanedim ébere loláad Shuzhéth thenahul wa.
E: _____

2 Bíi eril dam ehená ohameth Elá abeshethudim wáa.
E: _____

3 Bíi di worabalin wowithizh withidedim áayáanal wáa.
E: _____

4 Bíi rilrili othel wí Átheni betha wum—rizh ril loláad Ána ayeth behidedim wo.
E: _____

5 Bé ril thi le woshad woheba wa; naya be leth áamanal.
E: _____

6 Báa aril im hoshem Méri betha maridim abeda?
E: _____

7 Bíi aril dutha Thérisha imáth adenan wáa.
E: _____

8 Báa thad dónahin edaná lasheth éemem donidanenan?
E: _____

9 Báa loláad ne azheth ledim?
E: _____

10 Eril em, izh ril loláad le áazheth nadim wa.
E: _____

11 Bíi eril loláad le shama beróo dam ra Máthu am lenedim wa.
E: _____

12 Báa eril dibáa beye Mázhareth bedim ashonenal, "Báa tháa na?"
E: _____

13 Bíi eril nalolád thul sham áwithedim úyahú wóoban be beth wáa.
E: _____

Of course you had no trouble interpreting the word "Elá" (Creator, but without the feature "male") in #6: "el" (to make) + "–á" (DOER); it's capitalized here because it refers to an aspect of Deity.

**Translate the following into Láadan.**

14 I love (inanim) fruit with chocolate.
L: _____

15 The student carries her many books lovingly (holy).
L: _____

16 My brother doesn't understand my love (mysterious) for the baker.
L: _____

17 He loves (unwelcome/burden) me; I try to be gentle for him.
L: _____

18 I requested of Steven, "Prithee answer (declaratively) me: when will I find love (+like +respect)?"
L: _____

19 The healer is studying medicine; she wants to help many more sick people using love (+like –respect).
L: _____

20 The priest listened for the sake of love (–like +respect).
L: _____

21 The nurse showed signs of love (–like –respect) for the family.
L: _____

22 She female-sex-acts with her husband (pleasurably) because she feels love (curr maha) toward him.
L: _____

23 Michael and I stopped feeling sexual desire for each other long ago; I now comfort him using love (prev maha).
L: _____

24 Bethany makes her grandmother laugh using fun songs and old stories for the sake of love (blood kin).
L: _____

25 Marsha stayed at Elizabeth's home in the time of fear for the sake of love (heart kin).
L: _____

26 Prithee rock me lovingly (child), Mommy.
L: _____

In #23, did you remember the idiom for "each other" or "one another"? We use an appropriately numbered demonstrative pronoun (form of "hi") twice: the first marked as Subject (no apparent case ending) and the second marked with the case ending appropriate to what the relationship is between "each other." So for two of us feeling an emotion toward each other (or not, as in #23), the idiom would be "hizh hizhedim."

In #25, we could use "benem" (to stay) as the verb; however, we could also emphasize that Marsha was temporarily dwelling at Elizabeth's by using "néehabelid" [née– (TEMP) + habelid (to dwell)].

## Answers

1 If people love (inanim) Láadan, then Suzette may feel extreme joy (good reason).

2 The philosopher demonstrated love (holy) toward the Creator of all-that-is.

3 The young woman speaks to the man lovingly (mysterious).

4 Anthony's entire life may be blessed—except Anna feels love (unwelcome/burden) for him.

5 I swear I have the perfect spouse; he cares for me lovingly (+like +respect).

6 Mary's grandchild will travel to the island for the sake of love (+like –respect).

7 Theresa will heal the traveler using love (–like +respect).

8 Can the linguist cause indifference to become love (–like –respect) using lovingkindness?

9 Do you love (curr maha) me?

10 I used to, but now I love (prev maha) you.

11 I grieved (ext cause/no blame/no remedy) because Matthew showed no signs of (blood kin) love for us.

12 Did someone ask Margaret, "How are you?" lovingly (heart kin).

13 The mother began to feel love (child) for the baby when she gave birth to her.

14 Bíi loláad le ath yudim ahanaden wa.

15 Bíi ril wida bedihá áabe bethoth menedebe ohamenal wáa.

16 Bíi ril en ra henahid letha áayáa lethoth ebaládim wa.

17 Bíi loláad behid aye ledim; dulema le behideda wa.

18 Bíi eril dibóo le Thíben bedim wa, "Bóo nédibíi ne ledim: báa aril redeb le áamath bebáaya?"

19 Bíi ril ulanin duthahá eduthath wo; néde den be mewohéeya wowitheth nidi menedebe abenan.

20 Bíi eril il wíitham oyunan adeda wáa.

21 Bíi eril dam onin éemeth onidadim wa.

22 Bíi ril lila behizh ebahid bethodan beróo loláad be azheth behidedim wáa.

23 Bíi eríli menólolóad le i Máyel mahath hizh hizhedim wa; ril she le behideth áazhenan.

24 Bíi dóhada Bétheni hothul bethath mewobil wolomenan i meworabun wodedidenan ameda wa.

25 Bíi eril néehabelid Másha beth Elízhabeth bethosha héeyaya ashoneda wáa.

26 Bóo luth na leth shamenal, Emath.

a . . . . . LoveInanim
-á . . . . . DOER
á- . . . . . INFANT
áabe . . . . . Book
áada . . . . . Smile
áama . . . . . LoveLikeResp
áath . . . . . Door
áatham . . . . . Church
áayáa . . . . . LoveMyster
áayo . . . . . Skirt
áazh . . . . . LovePriorSexDesire
ab . . . . . LoveLikeNoResp
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
ábed . . . . . Farm
ábedá . . . . . Farmer
ábedun . . . . . FarmField
abesh . . . . . AllThatIs
ad . . . . . LoveRespNoLike
ada . . . . . Laugh
ahana . . . . . Chocolate
áhesh . . . . . BeResponsible
alehale . . . . . Music
am . . . . . LoveBlood
amedara . . . . . Dance
amedarahá . . . . . Dancer
an . . . . . BeAcquainted
ana . . . . . Food
Ána . . . . . Anna
anadal . . . . . Meal
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
ashon . . . . . LoveHeartKin
Átheni . . . . . Anthony
áwith . . . . . Infant
áya . . . . . BeBeautiful
aye . . . . . LoveUnwelcome
azh . . . . . LoveCurrSexDesire
ba . . . . . XLove1
báa . . . . . Q
babí . . . . . Bird
bada . . . . . Spoon
bal . . . . . Bread
balin . . . . . BeOldAnim
ban . . . . . Give
ban . . . . . Xlove>5
baneban . . . . . Forgive
bath . . . . . #6
batha . . . . . Fork
baye . . . . . IndefLove1
bayen . . . . . IndefLove>5
bayezh . . . . . IndefLove2-5
bazh . . . . . XLove2-5
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
bedi . . . . . Learn
bedihá . . . . . Student
bée . . . . . WARN
bel . . . . . BringTake
belid . . . . . House
belidá . . . . . Carpenter
bem . . . . . Choose
ben . . . . . X>5
benem . . . . . Stay
bere... ébere . . . . . If...Then
berídan . . . . . Aunt
beróo . . . . . Because
beth . . . . . Home
betheb . . . . . Mirror
Bétheni . . . . . Bethany
bethu . . . . . About
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bi . . . . . XHon1
bíi . . . . . DECL
bil . . . . . BeFun
bim . . . . . #4
bin . . . . . XHon>5
bini . . . . . Gift
bishib . . . . . BeSudden
bithim . . . . . Meet
biye . . . . . IndefHon1
biyen . . . . . IndefHon>5
biyezh . . . . . IndefHon2-5
bizh . . . . . XHon2-5
bo . . . . . Mountain
bó . . . . . MAND
bod . . . . . Dish
bohí . . . . . BeShort1D
bol . . . . . BeFleecyClouded
bom . . . . . HouseholdOil
boó . . . . . #3
bóo . . . . . REQ
boóbin . . . . . Braid
bóodan . . . . . Rescue
bosh . . . . . Wood
boshoya . . . . . TreeBark
boshum . . . . . Cloud
both . . . . . Hotel
bú . . . . . BePerverse
bud . . . . . #9
bud . . . . . Clothing
bun . . . . . BeNew
buth . . . . . GatherX
buzh . . . . . Convention
buzhehoth . . . . . ConventionCtr
-d . . . . . ANGRY
-da . . . . . BENEF
-dá . . . . . BENEFcoerced
-daá . . . . . BENEFaccid
-dáa . . . . . BENEFduty
dáan . . . . . Word
dadem . . . . . Picture
dal . . . . . Thing
dala . . . . . Plant
dalel . . . . . MadeThing
dalelethodewan . WritingImplement
dalelolhobewan . . . . . Weapon
dam . . . . . Manifest
dama . . . . . Touch
dan . . . . . Language
-dan . . . . . ASSOCpleas
dash . . . . . Tooth
dashobe . . . . . ToBite
dashobin . . . . . ToChew
dathim . . . . . Needlework
dathimá . . . . . Needleworker
dazh . . . . . BeSoft
-de . . . . . NARR
-de . . . . . SRC
debe . . . . . #100
dedide . . . . . Story
déela . . . . . Garden
déelahá . . . . . Gardener
deheni . . . . . Meat
delith . . . . . Hair
dem . . . . . Window
demáazh . . . . . Tractor
den . . . . . Help
-den . . . . . ASSOC
denáa . . . . . Helper
di . . . . . Speak
-di . . . . . DIDACT
dibáa . . . . . Question
dibé . . . . . Promise
dibée . . . . . Warning
dibíi . . . . . Declare
dibithim . . . . . Greet
dibó . . . . . Command
dibóo . . . . . Request
dide . . . . . BeEarly
dihá . . . . . Speaker
dihem . . . . . Accept
dim . . . . . Container
-dim . . . . . GOAL
dimóowa . . . . . Stove
-din/-bin/-in . . . . . PROCof
dinime . . . . . BeBeholden
dishóo . . . . . TellNews
dishóodal . . . . . NewsProgram
dishóodalel . . . . . NewsDevice
dith . . . . . Voice
dithed . . . . . Call
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dó- . . . . . CAUSEto
dod . . . . . ToFast
dóhada . . . . . BeComical
dom . . . . . Remember
doni . . . . . Earth
donidan . . . . . Lovingkindness
donithen . . . . . Earthquake
doól . . . . . AtLast
dóon . . . . . BeCorrect
dórawulúd . . . . . Repair
doth . . . . . Follow
dothá . . . . . Follower
dówulhúd . . . . . Shatter
dówulúd . . . . . Break
dóyom . . . . . Protect
dozh . . . . . BeEasy
-du . . . . . POETRY
du- . . . . . TRYto
dun . . . . . Field
dush . . . . . Must
duth . . . . . ToUse
dutha . . . . . Heal
duthahá . . . . . Healer
duthel . . . . . BeUseful
duthele . . . . . BeUsefulIfRepurposed
dúu- . . . . . FAILto
e- . . . . . SCIof
e...e . . . . . Either...Or
eb . . . . . BuySell
eba . . . . . Spouse
ebalá . . . . . Baker
ed . . . . . Tool
edala . . . . . Botany
edalahá . . . . . Botanist
edan . . . . . Linguistics
edaná . . . . . Lingust
edash . . . . . Dentistry
edashá . . . . . Dentist
ede . . . . . Grain
edeláad . . . . . Believe
edemid . . . . . Mouse
edeni . . . . . Bean
edethi . . . . . Share
edin . . . . . Cousin
edutha . . . . . Medicine
eduthahá . . . . . Physician
éeb . . . . . Juice
éelen . . . . . Grape
éeme . . . . . LoveNoLikeNoResp
éesh . . . . . Sheep
éeya . . . . . Illness
éezh . . . . . Goat
ehá . . . . . Scientist
ehash . . . . . Astronomy
ehashá . . . . . Astronomer
ehen . . . . . Philosophy
ehená . . . . . Philosopher
ehom . . . . . Education
ehomá . . . . . EdSpecialist
ehoth . . . . . Geography
ehothá . . . . . Geographer
el . . . . . Make
Elá . . . . . Creator
elahela . . . . . Celebration
elamith . . . . . Mathematics
elamithá . . . . . Mathematician
elash . . . . . Play
elathóo . . . . . BeWelcome
elathóodi . . . . . SayWelcome
elathóoshub . . . . . MakeWelcome
Elízhabeth . . . . . Elizabeth
em . . . . . Yes
emahin . . . . . CookeryScience
emahiná . . . . . Chef
Emath . . . . . Mommy
emid . . . . . Zoology
emidá . . . . . Zoologist
en . . . . . Understand
eril . . . . . PAST
eríli . . . . . FARPAST
esh . . . . . Boat
eshá . . . . . Sailor
eshon . . . . . PeaceScience
eshoná . . . . . PeaceScientist
éthe . . . . . BeClean
ewí . . . . . Biology
ewíhá . . . . . Biologist
ezhub . . . . . Entomology
ezhubá . . . . . Entomologist
háa- . . . . . CHILD
háababí . . . . . Nestling
-háalish . . . . . DEGextraord
háanáal . . . . . Evening
háasháal . . . . . Morning
háawith . . . . . Child
habelid . . . . . Dwell
habelidá . . . . . Resident
hadihad . . . . . Always
hahí . . . . . BeBrief
hal . . . . . Work
-hal . . . . . DEGunusual
halá . . . . . Worker
halezhub . . . . . Ant
Halishóni . . . . . California
ham . . . . . BePresent
han . . . . . South
hath . . . . . Time
hathal . . . . . BeGoodTime
hatham . . . . . Center
hathemen . . . . . Season
hathobéeya . . . . . Until
hathóol . . . . . Month
hathóoletham . . . . . Year
háya . . . . . BeBeautifulTime
heb . . . . . Down
héena . . . . . HeartSib
héeya . . . . . BeAfraid
-hel . . . . . DEGtrivial
hemen . . . . . Bush
hena . . . . . BirthSib
hene . . . . . East
Hérel . . . . . Carol
hesh . . . . . Grass
heshehoth . . . . . Park
hi . . . . . Demo1
hibo . . . . . Hill
-hil . . . . . DEGminor
hin . . . . . Demo>5
hish . . . . . Snow
hishud . . . . . Hail

hithena . . . . . HappinessGood
híya . . . . . BeSmall
híyahath . . . . . Week
hizh . . . . . Demo2-5
ho- . . . . . GRAND
hob . . . . . Butter
hoberídan . . . . . GreatAunt
hohal . . . . . WorkPlace
hon . . . . . West
hoshem . . . . . Grandchild
hosherídan . . . . . GreatNiece
hoth . . . . . Place
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
hu . . . . . Boss
-hul . . . . . DEGextreme
hum . . . . . Knife
hun . . . . . North
i . . . . . And
ib . . . . . UpAgainst
id . . . . . AndThen
-id . . . . . MASC
ihé . . . . . InFront
ihée . . . . . Behind
íi . . . . . Also
íizha . . . . . Although
il . . . . . PayAttn
ilá . . . . . Audience
ili . . . . . Water
ilishád . . . . . Swim
iliwush . . . . . Mop
im . . . . . Travel
imá . . . . . Traveler
ina . . . . . Sleep
inad . . . . . Trousers
ith . . . . . Light
ithedal . . . . . Lamp
ithel . . . . . Glow
íthi . . . . . BeHigh
izh . . . . . But
-izh . . . . . FEM
la . . . . . ILove
láa . . . . . Perception
láad . . . . . Perceive
Láadan . . . . . Láadan
laheb . . . . . Spice
Lahila . . . . . HolyOne
lal . . . . . Milk
lali . . . . . Rain
lalom . . . . . Sing
lalomá . . . . . Singer
lam . . . . . Health
lámáhel . . . . . Sculpt
lámála . . . . . Caress
lami . . . . . Number
lamith . . . . . Count
lamithá . . . . . Accountant
lan . . . . . Friend
lan . . . . . WeLove>5
-lan . . . . . CELEB
lanemid . . . . . Dog
lash . . . . . Indifference
lawida . . . . . BePregnant
laya . . . . . BeRed
layun . . . . . BeOrange
lazh . . . . . WeLove2-5
le . . . . . I
leb . . . . . Enemy
léli . . . . . BeYellow
lema . . . . . BeGentle
len . . . . . We>5
leyan . . . . . BeBrown
leyi . . . . . BeBlue
lezh . . . . . We2-5
lhebe . . . . . XDesp1
lheben . . . . . Xdesp>5
lhebeye . . . . . IndefDesp1
lhebeyen . . . . . IndefDesp>5
lhebeyezh . . . . . IndefDesp2-5
lhebezh . . . . . XDesp2-5
lhele . . . . . IDesp
lhelen . . . . . WeDesp>5
lhelezh . . . . . WeDesp2-5
lhene . . . . . YouDesp1
lhenen . . . . . YouDesp>5
lhenezh . . . . . YouDesp2-5
lhith . . . . . Fret
lhitharil . . . . . Worry
lhitheril . . . . . Regret
li . . . . . IHon
líithi . . . . . BeWhite
líithin . . . . . BeGray
lila . . . . . FemSexAct
lili . . . . . BeWet
lin . . . . . WeHon>5
liri . . . . . BeColored
lish . . . . . Lightning
lishid . . . . . Sign
lith . . . . . Think
litharil . . . . . Anticipate
litheril . . . . . Reminisce
liyen . . . . . BeGreen
liyeth . . . . . BeSilver
lizh . . . . . WeHon2-5
lo . . . . . Rejoice
lo- . . . . . INT
lod . . . . . Household
lodo . . . . . BeStrongInt
lohil . . . . . PayAttnInt
loláad . . . . . PerceiveInt
lolin . . . . . Assemble
lom . . . . . Song
lomá . . . . . Songwriter
lóolo . . . . . BeSlow
lóoyo . . . . . OBS:AttentiveTaste
lorolo . . . . . Thunder
losh . . . . . Money
loshá . . . . . Banker
lothel . . . . . Know
loyo . . . . . BeBlack
lu . . . . . Please
ludi . . . . . BeFemale
lula . . . . . BePurple
luth . . . . . ToRock
-m . . . . . IDENT
ma . . . . . OBS:Listen
máa . . . . . Egg
máan . . . . . Salt
maha . . . . . SexDesire
mahá . . . . . OBS:Listener
mahin . . . . . CookPot
mahina . . . . . Flower
mahinin . . . . . ToCook
mar . . . . . Absence
marenil . . . . . BeHollow
mari . . . . . Island
Másha . . . . . Marsha
math . . . . . Building
Máthu . . . . . Matthew
Mathul . . . . . Mom
Máyel . . . . . Michael
mazh . . . . . Car
Mázhareth . . . . . Margaret
me- . . . . . PL
mé- . . . . . COLLV
meda . . . . . Vegetable
meén . . . . . Sugar
meénan . . . . . BeSweet
méesh . . . . . Pleasure
mel . . . . . Paper
mela . . . . . Ocean
melamid . . . . . Dolphin
menedebe . . . . . #>5
menedebenil . . . . . Among>5
Méri . . . . . Mary
merod . . . . . #1,000,000,000
mesh . . . . . Across
méwith . . . . . Crowd
mi . . . . . Leaf
mid . . . . . Creature
mihí . . . . . BeSmall2D
míi . . . . . BeAmazed
míili . . . . . Radiance
mime . . . . . OBS:Ask
mina . . . . . Move
miwith . . . . . Town
modi . . . . . BeUgly
muda . . . . . Pig
na . . . . . YouLove1
na- . . . . . BEGIN
ná- . . . . . CONT
náa- . . . . . RESUME
náal . . . . . Night
nahin . . . . . Become
-nal . . . . . MANN
nan . . . . . YouLove>5
-nan . . . . . INSTR
nanáal . . . . . Sunset
nasháad . . . . . Depart
nashál . . . . . Dawn
nath . . . . . Price
náwí . . . . . Grow
naya . . . . . CareFor
nayahá . . . . . Caregiver
nazh . . . . . YouLove2-5
ne . . . . . You1
ne- . . . . . AGAIN
né- . . . . . BACK
neda . . . . . Only
nedaba . . . . . Which
nede . . . . . #1
néde . . . . . Want
nedebe . . . . . #2-5
nedebenil . . . . . Among3-5
nédeshub . . . . . Intention
née . . . . . BeAlien
née- . . . . . TEMP
néehá . . . . . Alien
nem . . . . . Pearl
nen . . . . . You>5
nena . . . . . ContentmentGood
nezh . . . . . You2-5
ni . . . . . YouHon1
nib . . . . . #8
nidi . . . . . Add'l
nil . . . . . Inside
nilesháad . . . . . Enter
nileweth . . . . . Entrance
nime . . . . . BeWilling
nin . . . . . Cause
nin . . . . . YouHon>5
nith . . . . . Frost
nithedim . . . . . Refrigerator
nizh . . . . . YouHon2-5
no- . . . . . FINISH
nó- . . . . . STOP
nodal . . . . . Edge
nol . . . . . Upon
nonede . . . . . LastOne
nóo- . . . . . PAUSE
noshóad . . . . . Arrive
nu . . . . . Here
núu . . . . . There
o . . . . . Around
ob . . . . . ByWayOf
oba . . . . . Body
obe . . . . . Through
obée . . . . . During
obeth . . . . . Neighbor
obeyal . . . . . Gold
od . . . . . Cloth
oda . . . . . Arm
odá . . . . . Weaver
odayáaninetha . . . . . TreeBranch
ódon . . . . . Cheese
oham . . . . . LoveHoly
ohena . . . . . RespectGood
ol . . . . . ToStore
olin . . . . . Forest
olob . . . . . Trauma
oloth . . . . . Skill
om . . . . . Teach
oma . . . . . Hand
omá . . . . . Teacher
omid . . . . . Horse
on . . . . . Head
ona . . . . . Face
onida . . . . . Family
onin . . . . . Nurse
oób . . . . . Jump
óob . . . . . Oven
óobe . . . . . Along
óoda . . . . . Leg
óoha . . . . . BeWeary
óol . . . . . Moon
óoma . . . . . Foot
óomashóad . . . . . Walk
óotha . . . . . Soul
óowa . . . . . Fire
óowathon . . . . . Pepper
óoya . . . . . Heart
óoyo . . . . . Mouth
osháana . . . . . Menstruate
oth . . . . . BeImportant
othel . . . . . BeBlessed
owa . . . . . BeWarm
oya . . . . . Skin
oyi . . . . . Eye
oyo . . . . . Nose
oyu . . . . . Ear
ozh . . . . . Dream
ra . . . . . NEG
rabalin . . . . . BeYoung
rabo . . . . . Plain
rabohí . . . . . BeLong1D
rabun . . . . . BeOldInanim
radal . . . . . Nothing
radazh . . . . . BeHard
radi . . . . . BeSecret
rado . . . . . BeWeak
radom . . . . . Forget
radozh . . . . . BeDifficult
raduthel . . . . . BeUseless
rahadihad . . . . . Never
rahahí . . . . . BeLongTime
raham . . . . . BeAbsent
raheb . . . . . Up
rahil . . . . . Ignore
rahith . . . . . Darkness
rahíthi . . . . . BeLow
rahíya . . . . . BeLarge
raho . . . . . #0
rahowa . . . . . BeCold
rahu . . . . . BeClosed
raláad . . . . . NonPerceive
ralili . . . . . BeDry
ralóolo . . . . . BeQuick
ramihí . . . . . BeLarge2D
ramíili . . . . . Evil
rana . . . . . Beverage
ranil . . . . . Outside
ranilesháad . . . . . ToExit
ranileweth . . . . . Exit

ranime . . . . . BeUnwilling
rano . . . . . Almost
ranol . . . . . Beneath
rashal . . . . . Discourtesy
rashe . . . . . Torment
ratháa . . . . . BeBlighted
rathad . . . . . BeUnable
rathal . . . . . BeBad
rathi . . . . . Lack
rawith . . . . . Nobody
rawulúd . . . . . BeUnbroken
rayil . . . . . Above
rayom . . . . . BeUnsafe
razhe . . . . . BeDifferent
re...re . . . . . Neither...Nor
redeb . . . . . Find
réele . . . . . Harbor
ren . . . . . Carpet
ri . . . . . Record
ril . . . . . PRES
rile . . . . . Silence
rilin . . . . . ToDrink
rilrili . . . . . HYPOTH
rizh . . . . . Except
ro . . . . . Weather
rod . . . . . #1,000,000
rodoni . . . . . Wilderness
rohoro . . . . . Storm
romid . . . . . WildAnimal
róo . . . . . Harvest
róomath . . . . . Barn
rosh . . . . . Sun
rul . . . . . Cat
rúu . . . . . LieDown
sha . . . . . Harmony
-sha . . . . . PLC
sháa- . . . . . ADULT
sháababí . . . . . AdultBird
sháad . . . . . ComeGo
sháal . . . . . Day
sháawith . . . . . Adult
shad . . . . . BePerfect
shadon . . . . . Truth
shal . . . . . Courtesy
sham . . . . . LoveChild
shama . . . . . Grief(E,-,-)
shamid . . . . . DomesticAnimal
shan . . . . . #5
shane . . . . . BeFurry
Shathul . . . . . HonParent
she . . . . . Comfort
sheb . . . . . Change
shebasheb . . . . . Death
shée . . . . . Desert
shel . . . . . BeRigorous
shem . . . . . Offspring
sheni . . . . . Intersection
sherídan . . . . . Niece
shi . . . . . ToPlease
shida . . . . . Game
shidi . . . . . BeTogether
shili . . . . . Mist
shim . . . . . SexAct
shin . . . . . #2
shinehoberídan . . . . GreatGreatAunt
shinehoshem . . . . . GreatGrandChild
shinehosherídan . . GreatGreatNiece
shinehothul . . . . . GreatGrandparent
shinenil . . . . . Between
shineshid . . . . . BeInvited
shinóoya . . . . . BeFertile
shishid . . . . . BeUnited
shishidebeth . . . . . Nation
shishidebethá . . . . . Citizen
sho . . . . . Heavy
sholan . . . . . BeAlone
shon . . . . . Peace
shoná . . . . . Peacemaker
shóo . . . . . Happen
shóod . . . . . BeBusy
shóodal . . . . . News
shu . . . . . OBS:AttentiveSmell
shub . . . . . Do
shum . . . . . Air
shumáad . . . . . Fly
shumath . . . . . Tower
Shuzhéth . . . . . Suzette
-th . . . . . OBJ
-tha . . . . . POSSbirth
tháa . . . . . Thrive
thab . . . . . #10
thad . . . . . BeAble
thal . . . . . BeGood
tham . . . . . Circle
than . . . . . BeUnderground
-the . . . . . POSSnone
thed . . . . . BeFar
thée- . . . . . ABOUTto-
thel . . . . . Get
them . . . . . Need
then . . . . . Break
thena . . . . . JoyGood
Therísha . . . . . Teresa
thesh . . . . . Herb
thi . . . . . Have
-thi . . . . . POSSchance
thib . . . . . Stand
thibá . . . . . Wall
thibeb . . . . . CookImplement
Thíben . . . . . Steven
thihá . . . . . Owner
thil . . . . . Vine
thili . . . . . Fish
-tho . . . . . POSS
thó- . . . . . JUST
thob . . . . . #1,000
thod . . . . . Write
thodi . . . . . WritingImplement
thom . . . . . Pillow
thoma . . . . . BeNear
thon . . . . . Seed
thóo . . . . . Guest
thóohim . . . . . Visit
thosh . . . . . Sky
thu . . . . . Honey
-thu . . . . . PARTV
thul . . . . . Parent
thulid . . . . . Father
thulizh . . . . . Mother
u . . . . . BeOpen
ud . . . . . Stone
udadem . . . . . Statue
údahú . . . . . CONJbenef
udath . . . . . Noon
udathihée . . . . . Afternoon
údehú . . . . . CONJsrc
údenú . . . . . CONJassoc
údimú . . . . . CONJgoal
uhud . . . . . Nuisance
ul . . . . . Hope
ulanin . . . . . Study
ulin . . . . . School
um . . . . . #7
úmú . . . . . CONJident
un . . . . . Lead
únalú . . . . . CONJmann
únanú . . . . . CONJinstr
une . . . . . Wear
urahu . . . . . Gate
úshahú . . . . . CONJplc
úthú . . . . . CONJobj
úuya . . . . . BeInPain
úyahú . . . . . CONJtime
uzh . . . . . Symbol
wa . . . . . MYPERC
waá . . . . . UNTRUSTED
wáa . . . . . TRUSTED
waálh . . . . . UNTRUSTEDpej
waha . . . . . #Any
wam . . . . . BeStill
we . . . . . DREAM
wéedan . . . . . Read
wehe . . . . . Market
wehehá . . . . . Shopkeeper
wem . . . . . Lose
weman . . . . . Winter
wemen . . . . . Spring
wemon . . . . . Autumn
weth . . . . . Path
wi . . . . . SELFEVID
wí . . . . . Life
wida . . . . . Carry
widadith . . . . . Telephone
widahath . . . . . OBS: CONJtime
widahoth . . . . . OBS:CONJplc
widaweth . . . . . OBS:CONJmann
widom . . . . . Hold
wíi . . . . . BeAlive
wíitham . . . . . Clergy
wil . . . . . OPTV
Wil_sha . . . . . Greeting
Wílem . . . . . William
wili . . . . . River
wilidun . . . . . Lake
with . . . . . Person
withid . . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP
wo- . . . . . REL
wóbáan . . . . . BringToBirth
woban . . . . . Birth
wod . . . . . Sit
woho . . . . . #All
wóo . . . . . NOEVID
wóoban . . . . . GiveBirth
woth . . . . . Wisdom
wothá . . . . . WisePerson
wulhúd . . . . . BeShattered
wulúd . . . . . BeBroken
wum . . . . . Entire
wuman . . . . . Summer
wush . . . . . Broom
-ya . . . . . TIME
yáa- . . . . . TEEN
yáababí . . . . . Fledgling
yáanin . . . . . Tree
yáawith . . . . . Teenager
yada . . . . . BeThirsty
yahanesh . . . . . Magic
yahaneshá . . . . . Magician
yam . . . . . BakingDish
yed . . . . . Valley
yem . . . . . BeSour
yeth . . . . . Silver
yibili . . . . . Ice
yide . . . . . BeHungry
yidelothel . . . . . Curiosity
yil . . . . . Below
yime . . . . . Run
yó- . . . . . ARTIFIC
yod . . . . . Eat
yodá . . . . . Eater
yóhud . . . . . Brick
yom . . . . . BeSafe
yon . . . . . Government
-yóo- . . . . . REFLX
yoth . . . . . Will
yu . . . . . Fruit
yul . . . . . Wind
zha . . . . . Name
zháa- . . . . . SENIOR
zháababí . . . . . SeniorBird
zháadin . . . . . Menopause
zháawith . . . . . Elder
zhe . . . . . BeAlike
zhebud . . . . . Uniform
zhedam . . . . . Resemble
zhedi . . . . . AgreeSpeak
zheláad . . . . . Consensus
zhelith . . . . . AgreeThink
zheshub . . . . . Cooperate
zhida . . . . . PushPull
zho . . . . . Sound
zhub . . . . . Insect

# Lesson 39
# Purpose Case

## Purpose Case

**[VP CP–S CP–O CP–Mann**
**CP–Instr CP–Assoc**
**CP–Goal CP–Src CP–Plc CP–Time**
**CP–Benef CP–Purpose]**

–wan
Suffix (noun phrase): Purpose Case

The ending used to mark a Case Phrase as the Purpose for what is in the statement. The Purpose Case ending is "–wan," which means "in order to, for the purpose of."

Along with the Cause Case comes the conjunction "úwanú" (why; for what purpose). Not a question-word, "úwanú" introduces a clause that fulfills the Purpose case-role, as in the English sentence, "I know *why (for what purpose)* birds fly."

Suzette Haden Elgin coined a limited set of conjunctions like "úwanú." Her formation in this set for "why" was "widahuth." We won't be using it here, but you should recognize it if you should happen upon it.

## Examples

Bíi hal behid wa.
He works.
Báa hal behid bebáawan?
Why (to what end) does he work?
Bíi hal behid tháawan wa.
He works for (to promote) wellbeing.
Bíi hal behid Méri bewan wa.
He works for Mary's ends.
Bíi hal behid tháa Méri bethowan wa.
He works for Mary's wellbeing.

By this time it should be routine to note that personal names do not take suffixes, as in the fourth and fifth examples above, and that the Case ending will move to the end of the Possessive case phrase, as in the fifth.

Bíi medibíi bezh úwanú hal behid wa.
They (few) declare why (to what end) he works.

Bíi mehal bezh hiwan wa.
They (few) work for (in order that) this/that.
Bíi mehal bezh zhewan wa.
They work for (in order that) the same.
Bíi mehal bezh beyewan wa.
They work for (in order that) someone/something.
Bíi mehal bezh rawan wa.
They work for no purpose/to no end.
Bíi mehal bezh tháa rawan wa.
They work to promote anything *but* wellbeing.
They work even though wellbeing may ensue.
Bíi mehal bezh hizh hizhewan wa.
They work for each other's ends.

Notice the pair of examples using "rawan" [ra– (NON) + –wan (PURP)]. The first of these is a straightforward statement that there is nothing to which the Purpose Case applies. The second, on the other hand, states that the case does apply, but that the noun it would be applied to absolutely does not. In effect, this example *excludes* this noun from the Purpose Case function.

Idiomatically, this construction also has the effect of *reversing* the action of the Purpose Case function, stating that the action is *despite the promotion of* the person/thing named in the case phrase; this reversal is true in all three of the "intentional" cases (Beneficiary, presented previously; Purpose, presented here; and Cause, in the very next lesson).

## Vocabulary

–da
: Suffix (Type-of-Sentence Word): said in jest; telling a joke

domid
: elephant [dom (remember) + mid (creature)]

ezha
: snake

lath
: to be celibate by choice

–li
: Suffix (Type-of-Sentence Word): said in love

máanan
: to be salty (flavor)

rúsho
: to be bitter (flavor)

shod
: room

ub
: balm

wedeth
: to be clear

## Exercises

**Translate the following into English.**

1 Báa thóláad ezhubá oyunan úwanú eril náahulanin háawith?
E: _____

2 Bíi eril théthel Elízhabeth anath edethiwan we.
E: _____

3 Bíi eril di shoná wáa, “Bóo mewam nezh lohilewan.”
E: _____

4 Bíi aril mebithim Átheni i Másha melasha ib ilisháadewan wo.
E: _____

5 Bíi wil ban eduthahá ubeth hoberídan lethodim shewan wa.
E: _____

6 Báa eril bel odá losheth domidenan henedim bebáawan?
E: _____

**Incorporate the second noun as a Purpose; translate into English before and after.**

7 Bíi medibáa ehená daleth woho wi.
bedi—i om
E: _____
L: _____
E: _____

8 Bé eril ilehul Méri diháth wáa.
wowedeth wolishid
E: _____
L: _____
E: _____

9 Báada ril mewéedan bedihá nedebe wozhe woháabeth ezha bethu?
bebáa
E: _____
L: _____
E: _____

10 Bóolan aril meshád nan heshehothedim elahelaya aril wa.
amedara
E: _____
L: _____
E: _____

11 Bíi aril im ehomá shishidebethesha mesh núudim nude wo.
thod
E: _____
L: _____
E: _____

12 Bée lámála yahaneshá udademeth wa.
ramíili beye
E: _____
L: _____
E: _____

**Translate the following into Láadan.**

13 Are the female clergy standing silently for the purposes of celibacy-by-choice?
L: _____

14 I promise I shall carry the container of tools to the road in order to help.
L: _____

15 (LOVE) Prithee, beloved, cook bitter bread using salty butter for breaking our fast.
L: _____

16 (MAND/ANGRY) Eat your vegetables to grow!
L: _____

17 (WARN) Some-many-ones stay inside the barn for safety.
L: _____

18 I dream Mom remembers why (to what end) the linguist paused in creating the language.
L: _____

In #15, did you have any trouble forming a word for "break … fast?" Consider that "to break a fast" means to stop fasting or begin eating (after a fast). Since fasting is essential to both definitions, we've coined a new word (an on-the-fly formation; not one that would be found in a dictionary): "nódod" [nó– (STOP) + dod (to fast)].

## Answers

1
Has the entomologist just heard why (for what purpose) the child resumed studying?

2
In my dream Elizabeth was just about to get food to share.

3
I understand the peacemaker said, "Prithee you-few be still for introspection (in order to pay attention internally).

4
I suppose Anthony and Marsha will meet next to the ocean in order to swim.

5
Would that the physician give my great-aunt a balm to promote comfort.

6
To what end did the weaver take money to the east using an elephant?

7
Clearly, philosophers question everything.
Bíi medibáa ehená daleth woho bediwan—i omewan wi.
Clearly, philosophers question everything in order to learn—and in order to teach.

8
I swear I understand Mary paid extremely close attention to the speaker.
Bé eril ilehul Méri diháth wowedeth wolishidewan wáa.
I swear I understand Mary paid extremely close attention to the speaker for the purposes of clear signing.

9
(JOKE) Are the several students reading the same book about snakes?
Báada ril mewéedan bedihá nedebe wozhe wohá abeth ezha bethu bebáawan?
(JOKE) To what end are the several students reading the same book about snakes?

10
(CELEB) Prithee beloved-you-many come/go to the park after the celebration.
Bóolan aril meshá ad nan heshehothedim elahelaya aril amedarawan wa.
(CELEB) Prithee beloved-you-many come/go to the park after the celebration for dancing.

11
I suppose the education-specialist will travel across the country thither hence (to there from here).
Bíi aril im ehomá shishidebethesha mesh núudim nude thodewan wo.
I suppose the education-specialist will travel across the country thither hence for the purpose of writing.

12
(WARN) The magician caresses the statue.
Bée lámála yahaneshá udademeth ramíiliwan beye.
(WARN) The magician caresses the statue for some evil purpose.

13
Báa ril methib wíithamizh rilenal lathewan?

14
Bé aril wida le dim edethuth wethedim denewan.

15
Bóoli mahinin na worúsho wobaleth womáanan wohobenan nódod lezhethowan.

16
Bód yod ne meda nethoth náwíwan!

17
Bée mebenem beyen róomathesha nil yomewan wa.

18
Bíi ril dom Mathul úwanú eril nóohel edaná daneth we.

# Lesson 40
# Cause Case

## Cause Case

**[VP CP–S CP–O CP–Mann**
**CP–Instr CP–Assoc**
**CP–Goal CP–Src CP–Plc CP–Time**
**CP–Benef CP–Purp CP–Coz]**

–wáan
Suffix (noun phrase): Cause Case

The ending used to mark a Case Phrase as the Cause of what is in the statement is "–wáan;" it can be translated "due to, because of."

The difference between the Cause Case and the Purpose Case may seem a bit abstruse. Partly this is because in English we answer the question "Why...?" either with a Cause or with a Purpose—the nature of the reply is left entirely up to the answerer. As an example, if I were asked why I'm going home, I'm free to answer, "Because I'm tired," (Cause) or, "So I can rest," (Purpose); both answers are germane to a "why" question.

Láadan places this burden on the questioner instead. The words "bebáawáan" (Cause) and "bebáawan" (Purpose) are not so ambiguous as the English "why." Once the question is asked, the respondent may answer the question or not—indeed, she may answer the other question if she wishes. However, it will be evident that the question has been "ducked."

Along with the Cause Case comes the conjunction "úwáanú" (why; from what cause). Not a question-word, "úwáanú" introduces a clause that fulfills the Cause case-role, as in the English sentence, "I know *why (from what cause)* birds fly."

Suzette Haden Elgin coined a limited set of conjunctions like "úwáanú." Her formation in this set for "why" was "widahuth." Unfortunately, "widahuth" was a very English type of "why" that made no distinction between the Cause and the Purpose. With "úwanú" and "úwáanú" at our disposal, we won't be using "widahuth" here, but you should recognize it if you should happen upon it.

## Examples

Bíi hal behid wa.
He works.
Báa hal behid bebáawáan?
Why (from what cause) does he work?
Bíi hal behid lhitharilewáan wa.
He works from (because of) worry.
Bíi hal behid Méri bewáan wa.
He works because of Mary.
Bíi hal behid lhitharil Méri bethowáan wa.
He works from Mary's worry.

By this time it should be routine to note that personal names do not take suffixes, as in the fourth and fifth examples above, and that the Case ending will move to the end of the Possessive case phrase, as in the fifth.

Bíi medibíi bezh úwáanú hal behid wa.
They (few) declare why (from what cause) he works.

Bíi mehal bezh hiwáan wa.
They (few) work from (because of) this/that.
Bíi mehal bezh zhewáan wa.
They work from (because of) the same.
Bíi mehal bezh beyewáan wa.
They work from (because of) someone/something.
Bíi mehal bezh rawáan wa.
They work because of nothing.
Bíi mehal bezh lhitharil rawáan wa.
They work because of anything but worry.
They work despite the fact that worry is present.
Bíi mehal bezh hizh hizhewáan wa.
They work from each other's causes.

Notice the pair of examples using "rawáan" [ra– (NON) + –wáan (COZ)]. The first of these is a straightforward statement that there is nothing to which the Cause Case applies. The second, on the other hand, states that the case does apply, but that the noun it would be applied to absolutely does not. In effect, this example *excludes* this noun from the Cause Case function.

Idiomatically, this construction also has the effect of *reversing* the action of the Cause Case function, stating that the action is despite the presence of the person/thing named in the case phrase; this reversal is true in all three of the "intentional" cases (Beneficiary and Purpose, presented previously; and Cause, presented here).

## Vocabulary

bash
common sense
dosh
burden
heyi
pain
ib
crime
láadom
to recognize [láad (to perceive) + dom (to remember)]
loth
information
lud
debt
owáano
Conjunction: therefore
*synonym: hiwáan*
úushili
fog [úuzh (bed-sheet) + shili (mist)]
–ya
Prefix (Type of Sentence Word): said in fear

Implicit in the etymology for "úushili" (fog) is the word "úuzh" (bed-sheet).

## Exercises

**Translate the following into English.**

1 Bíi eril loláad withizh heyith olobewáan wóo.
E: _____

2 Bé eril amedara dehenihá withedan woho rano thena ebatho bethowáan wa.
E: _____

3 Báa rilrili mesháad háawith bethedim rohorowáan e nanáalewáan?
E: _____

4 Bíi ril dam dathimá nenath dosh betho rawáan i ib rawáan wa.
E: _____

5 Báa náhu urahu déelathu bebáawáan? Haláwáan nedaba?
E: _____

6 Bíi wil mehen thul úwáanú ina áshem bezhetha wa.
E: _____

In #1, did you notice we now have two ways to talk about being in pain? We can either use the verb "úuya" (to hurt) or the verb "loláad" (to perceive, internally) with "heyi" (pain) as its Object.

In #2, did you have any trouble with "dehenihá" (butcher) [deheni (meat) + –á (DOER)]?

**Incorporate the second noun as a Cause; translate into English before and after.**

7 Bée aril óohahal elodá wi.
worahéthehul wobeth nazhetho
E: _____
L: _____
E: _____

8 Bíi ril boóbin Ána delith hoberídanetha betha wa.
am
E: _____
L: _____
E: _____

9 Báa hóya Halishóni?
ro bethu e obeyal
E: _____
L: _____
E: _____

10 Bíidu ada Doni lóolonal we.
sha i shon
E: _____
L: _____
E: _____

11 Béeya rilrili methónilesháad romid róomathedim wo.
yide bezhetho
E: _____
L: _____
E: _____

12 Bóoli wida na, hoshem letha, mahin thulanathuth hi ralóolonal dimodenan hohal woháya wohehasháthodim.
áayáa
E: _____
L: _____
E: _____

In #7, did you have any trouble with "elodá" (housekeeper) [e– (SCIOF) + lod (household) = elod (housekeeping) + –á (DOER)]. This may or may not be a role played by a "lodá" (householder; househusband; housewife) [lod (household) + –á (DOER)].

Also in #7, surely you had no difficulty with "rahéthe" (be dirty) [ra– (NON) + éthe (be clean)].

Did you recognize the "place" variant of "beautiful" in #9?

In #12, there are two new vocabulary words, both comprised of extant roots. The first, "thulana" (soup) [thul (parent) + ana (food)] is not entirely straightforward. The second, on the other hand, is quite transprent: "dimod" (bag; sack; purse) [dim (container) + od (cloth)].

**Translate the following into Láadan.**

13 I understand the farmer is always working because of his debt and because of common sense.
L: _____
14 I swear the old man sold his house suddenly only due to illness.
L: _____
15 (WARN) Any student needs to recognize much information and many facts despite ignorance.
L: _____
16 Prithee, honored-you-few, learn why the bushes are green in the desert today.
L: _____
17 Due to which of her guests is the hostess smiling?
L: _____
18 There was a heavy fog; therefore, the ornithologist could not see the birds that were eating.
L: _____

In #15, did you have any trouble forming a word for "fact"? Consider that a "fact" is "one piece of information". Try "nedeloth" [nede (one) + loth (information)].

And in #15, did you have any trouble with creating a word for "ignorance"? "Ignorance" is the opposite of "knowledge"; "knowledge" is the nominalized form of "to know." Try "ralothel" (to not know; to be ignorant) [ra– (NON) + lothel (to know)]; when used as a noun, it means "ignorance."

Also in #15, please note that (unlike English wherein we use "many" when things are countable and "much" when they're not) in Láadan, "menedebe" means "a lot" whether things are countable (as "nedeloth menedebe:" "many facts") or not (as "loth menedebe:" "much information").

In #17, did you have trouble with "hostess?" Try "ethóoháhizh" [e– (SCIOF) + thóo (guest) = ethóo (hospitality) + –á (DOER) = ethóohá (hostess/host) + –izh (FEM)].

In #18, how did you do forming a word for "ornithologist?" How about "ebabíhá" [e– (SCIOF) + babí (bird) = ebabí (ornithology) + –á (DOER)].

In our answer to #18, you will find two possible renditions for the English "therefore." On the one hand, we have the form "owáano" (therefore); on the other, the demonstrative pronoun "hi" given in the Cause Case, "hiwáan," also states that the second clause is a result of the first.

## Answers

1
I have no idea whether it's true that the woman felt pain due to a trauma.

2
I swear the butcher danced with (pleasurably) almost everyone due to her/his spouse's joy.

3
Might the children be going home due to storm or sunset?

4
The needleworker is manifesting contentment for good reason despite her burdens and despite crime.

5
Due to which worker is the garden gate still open?

6
Would that the parents understand why (because of what) their baby (infant offspring) sleeps.

7
(WARN) Clearly, the housekeeper will be unusually weary.
Bíi aril óohahal elodá worahéthehul wobeth nazhethowáan wi.
(WARN) Clearly, the housekeeper will be unusually weary because of beloved-your extremely dirty home.

8
Anna is braiding her great-aunt's hair.
Bíi ril boóbin Ána delith hoberídanetha betha amewáan wa.
Anna is braiding her great-aunt's hair out of love-of-blood-kin.

9
Is California beautiful?
Báa hóya Halishóni ro bethuwáan e obeyalewáan?
Is California beautiful because of its weather or because of gold?

10
(POETRY, DREAM) The Earth laughs slowly.
Bíidu ada Doni lóolonal shawáan i shonewáan we.
(POETRY, DREAM) The Earth laughs slowly due to harmony and peace.

11
(WARN, FEAR) I'm guessing wild animals may have just gotten into the barn.
Béeya rilrili methónilesháad romid róomathedim yide bezhethowáan wo.
(WARN, FEAR) I'm guessing wild animals may have just gotten into the barn because of their hunger.

12
(LOVE) Prithee, my beloved grandchild, carry this pot of soup quickly to the beautiful astronomer's workplace.
Bóoli wida na, hoshem letha, mahin thulanathuth hi ralóolonal dimodenan hohal woháya wohehasháthodim áayáawáan.
(LOVE) Prithee, my beloved grandchild, carry this pot of soup quickly to the beautiful astronomer's workplace out of mysterious-love-whose-welcome-is-unknown.

13
Bíi ril hal ábedá hadihad ludewáan i bashewáan wáa.

14
Bé eril eb wobalin wowithid belid bethoth bishibenal éeyawáan neda wa.

15
Bée them láadom bedihá waha lotheth menedebe i nedelotheth menedebe ralothel rawáan wi.

16
Bóo mebedi nizh úwáanú meliyen hemen shéesha sháaleya ril wa.

17
Báa ril áada ethóoháhizh bebáawáan? Thóo bethowáan nedaba?

18
Bíi eril ham úushilihal; owáano, thad láad ra ebabíhá mewoyod wobabíth oyinan wi. OR Bíi eril ham úushilihal; thad láad ra ebabíhá mewoyod wobabíth oyinan hiwáan wi.

# Case Summary

We've now seen all the cases used by Láadan. Case is nothing more nor less than the relation of a noun phrase to the verb—and sometimes to the Subject. However, if you are, perhaps, still uncomfortable with the idea of case, the following summary will illustrate and, hopefully, clarify:

## Subject

who/what ***performs*** the action of the VERB

–Ø
- Bíi wida omá wa.
  The teacher carries.

bebáa
- Báa wida bebáa?
  Who carries?

radal, rawith
- Bíi wida rawith anath wa.
  No-one carries.

hi, hizh, hin
- Bíi wida hi wa.
  This/that carries.
- Bíi wida Méri hi wa.
  This/that teacher carries.

beye, beyezh, beyen
- Bíi wida beye wa.
  Someone/something carries.
- Bíi wida omá beye wa.
  Some (one) teacher carries.

## Object

who/what ***receives*** the action of the VERB

–th
- Bíi wida omá anath wa.
  The teacher carries food.

bebáath
- Báa wida omá bebáath?
  The teacher carries what? What does the teacher carry?

radal, rawith
- Bíi wida omá radaleth wa.
  The teacher carries nothing.

hi, hizh, hin
- Bíi wida omá hith wa.
  The teacher carries this/that.
- Bíi wida omá anath hi wa.
  The teacher carries this/that food.

beye, beyezh, beyen
- Bíi wida omá beyeth wa.
  The teacher carries something/someone.
- Bíi wida omá anath beye wa.
  The teacher carries some food.

úthú
- Bíi wida omá úthú dibóo hu wa.
  The teacher carries what the boss requests.

## Identifier

no VERB; identifies the SUBJECT ***as*** something

–m
- Bíi omá hothulem wa.
  The teacher is a grandparent.

bebáam
- Báa omá bebáam?
  Who/what is the teacher?

ram
- Bíi omá ram wa.
  The teacher is no-one/nothing.
- Bíi omá hothul ram wa.
  The teacher is anything but a grandparent.

hi, hizh, hin
- Bíi omá him wa.
  The teacher is this/that.
- Bíi omá hothulem hi wa.
  The teacher is this/that grandparent.

beye, beyezh, beyen
- Bíi omá beyem wa.
  The teacher is something/someone.
- Bíi omá hothulem beye wa.
  The teacher is some grandparent.

úmú
- Bíi di omá úmú hothul wa.
  The teacher tells who the grandparent is.

## Manner

***how*** the VERB is done

–nal
- Bíi wida omá anath dozhenal wa.
  - The teacher carries food easily.

bebáanal
- Báa wida omá anath bebáanal?
  - How does the teacher carry food?

ranal
- Bíi wida omá anath ranal wa.
  - The teacher carries food in no way.
- Bíi wida omá anath dozh ranal wa.
  - The teacher carries food otherwise than easily.

hi, hizh, hin
- Bíi wida omá anath hinal wa.
  - The teacher carries food thus (in this/that way).
- Bíi wida omá anath dozhenal hi wa.
  - The teacher carries food in this/that easy manner.

beye, beyezh, beyen
- Bíi wida omá anath beyenal wa.
  - The teacher carries food somehow.
- Bíi wida omá anath dozhenal beye wa.
  - The teacher carries food in some easy manner.

únalú
- Bíi wida omá anath únalú dibóo hu wa.
  - The teacher carries food how (in the manner that) the boss requests.

## Instrument

***what*** the SUBJECT ***uses*** in doing the VERB

–nan
- Bíi wida omá anath dimodenan wa.
  - The teacher carries food by (using a) bag.

bebáanan
- Báa wida omá anath bebáanan?
  - Using what does the teacher carry food?

ranan
- Bíi wida omá anath ranan wa.
  - The teacher carries food using nothing.
- Bíi wida omá anath dimod ranan wa.
  - The teacher carries food using something other than a bag.

hi, hizh, hin
- Bíi wida omá anath hinan wa.
  - The teacher carries food using this/that.
- Bíi wida omá anath dimodenan hi wa.
  - The teacher carries food using this/that bag.

beye, beyezh, beyen
- Bíi wida omá anath beyenan wa.
  - The teacher carries food using something/someone.
- Bíi wida omá anath dimodenan beye wa.
  - The teacher carries food using some bag.

únanú
- Bíi wida omá anath únanú dibóo hu wa.
  - The teacher carries food using what the boss requests.

## Associate

who/what ***accompanies*** the SUBJECT in doing the VERB

–den (neutral)

–dan (pleasure)

Bíi wida omá anath laneden wa.

The teacher carries food along with a friend.

Bíi wida omá anath lanedan wa.

The teacher carries food along with (pleasurably) a friend.

bebáaden

bebáadan

Báa wida omá anath bebáaden?

With whom/what does the teacher carry food?

Báa wida omá anath bebáadan?

With (pleasurably) whom/what does the teacher carry food?

raden

radan

Bíi wida omá anath raden wa.

The teacher carries food along with no-one/nothing.

Bíi wida omá anath lan raden wa.

The teacher carries food along with someone/something other than a friend.

hi, hizh, hin

Bíi wida omá anath hiden wa.

The teacher carries food along with this/that.

Bíi wida omá anath hidan wa.

The teacher carries food along with (pleasurably) this/that.

Bíi wida omá anath laneden hi wa.

The teacher carries food along with this/that friend.

Bíi wida omá anath lanedan hi wa.

The teacher carries food along with (pleasurably) this/that friend.

beye, beyezh, beyen

Bíi wida omá anath beyeden wa.

The teacher carries food along with someone/something.

Bíi wida omá anath beyedan wa.

The teacher carries food along with (pleasurably) someone/something.

Bíi wida omá anath laneden beye wa.

The teacher carries food along with some friend.

Bíi wida omá anath lanedan beye wa.

The teacher carries food along with (pleasurably) some friend.

údenú

Bíi wida omá anath údenú dibóo hu wa.

The teacher carries food along with whom/what the boss requests.

## Goal

where the VERB is done ***to***, ***at*** or ***toward***

–dim
Bíi wida omá anath áathamedim wa.
The teacher carries food to church.

bebáadim
Báa wida omá anath bebáadim?
Whither carries the teacher food?
Where does the teacher carry food to?

radim
Bíi wida omá anath radim wa.
The teacher carries food to nowhere.
Bíi wida omá anath áatham radim wa.
The teacher carries food to elsewhere than church.

hi, hizh, hin
Bíi wida omá anath hidim wa.
The teacher carries food to this/that place.
Bíi wida omá anath áathamedim hi wa.
The teacher carries food to this/that church.

beye, beyezh, beyen
Bíi wida omá anath beyedim wa.
The teacher carries food to somewhere/someplace.
Bíi wida omá anath áathamedim beye wa.
The teacher carries food to some church.

údimhú
Bíi wida omá anath údimú dibóo hu wa.
The teacher carries food whither (to where) the boss requests.

## Source

where the VERB is done ***from***

–de
Bíi wida omá anath bethede wa.
The teacher carries food from home.

bebáade
Báa wida omá anath bebáade?
Whence carries the teacher food?
Where does the teacher carry food from?

rade
Bíi wida omá anath rade wa.
The teacher carries food from nowhere.
Bíi wida omá anath beth rade wa.
The teacher carries food from elsewhere than home.

hi, hizh, hin
Bíi wida omá anath hide wa.
The teacher carries food from this/that place.
Bíi wida omá anath bethede hi wa.
The teacher carries food from this/that home.

beye, beyezh, beyen
Bíi wida omá anath beyede wa.
The teacher carries food from somewhere/someplace.
Bíi wida omá anath bethede beye wa.
The teacher carries food from some home.

údehú
Bíi wida omá anath údehú dibóo hu wa.
The teacher carries food whence (from where) the boss requests.

## Place

***where*** the VERB is done

–sha

Bíi wida omá anath wethesha óobe wa.

The teacher carries food along the road.

bebáasha

Báa wida omá anath bebáasha?

Where does the teacher carry food?

rasha

Bíi wida omá anath rasha wa.

The teacher carries food (at) nowhere.

Bíi wida omá anath weth rasha óobe wa.

The teacher carries food elsewhere than along the road.

hi, hizh, hin

Bíi wida omá anath hisha wa.

The teacher carries food at this/that place.

Bíi wida omá anath wethesha hi óobe wa.

The teacher carries food along this/that road.

beye, beyezh, beyen

Bíi wida omá anath beyesha wa.

The teacher carries food (at) somewhere/someplace.

Bíi wida omá anath wethesha beye óobe wa.

The teacher carries food along some road.

úshahú

Bíi wida omá anath úshahú dibóo hu wa.

The teacher carries food where-at the boss requests.

## Time

***when*** the VERB is done

–ya

Bíi wida omá anath náaleya wa.

The teacher carries food at night.

bebáaya

Báa wida omá anath bebáaya?

When does the teacher carry food?

raya

Bíi wida omá anath raya wa.

The teacher carries food nowhen. The teacher never carries food.

Bíi wida omá anath náal raya wa.

The teacher carries food elsewhen than at night.

hi, hizh, hin

Bíi wida omá anath hiya wa.

The teacher carries food at this/that time.

Bíi wida omá anath náaleya hi wa.

The teacher carries food on this/that night.

beye, beyezh, beyen

Bíi wida omá anath beyeya wa.

The teacher carries food somewhen/sometime.

Bíi wida omá anath náaleya beye wa.

The teacher carries food on some night.

úyahú

Bíi wida omá anath úyahú dibóo hu wa.

The teacher carries food when the boss requests.

## Beneficiary

***on whose/what's behalf*** the VERB is done

–da (neutral)
–daá (accident)
–dá (coercion)
–dáa (duty)

Bíi wida omá anath wíithameda wa.
The teacher carries food for (neutral/voluntary) the clergy.
Bíi wida omá anath wíithamedaá wa.
The teacher carries food for (accident) the clergy.
Bíi wida omá anath wíithamedá wa.
The teacher carries food for (coercion) the clergy.
Bíi wida omá anath wíithamedáa wa.
The teacher carries food for (duty/obligation) the clergy.

bebáada

Báa wida omá anath bebáada?
For whom (on whose behalf) does the teacher carry food?

rada

Bíi wida omá anath rada wa.
The teacher carries food for no-one/nothing in particular.
Bíi wida omá anath wíitham rada wa.
The teacher carries food against (opposed to the interests of) the clergy.

hi, hizh, hin

Bíi wida omá anath hida wa.
The teacher carries food for this/that.
Bíi wida omá anath wíithameda hi wa.
The teacher carries food for this/that clergy.

beye, beyezh, beyen

Bíi wida omá anath beyeda wa.
The teacher carries food for someone/something.
Bíi wida omá anath wíithameda beye wa.
The teacher carries food for some clergy.

údahú

Bíi wida omá anath údahú dibóo hu wa.
The teacher carries food for whom/what the boss requests.

## Purpose

***purpose for which*** the VERB is done

–wan
- Bíi wida omá anath duthawan wa.
  - The teacher carries food in order to heal.

bebáawan
- Báa wida omá anath bebáawan?
  - Why (for what purpose) does the teacher carry food?

rawan
- Bíi wida omá anath rawan wa.
  - The teacher carries food purposelessly.
- Bíi wida omá anath dutha rawan wa.
  - The teacher carries food for some purpose other than healing.
  - The teacher carries food to hinder healing.

hi, hizh, hin
- Bíi wida omá anath hiwan wa.
  - The teacher carries food for this/that purpose.
- Bíi wida omá anath duthawan hi wa.
  - The teacher carries food for this/that healing.

beye, beyezh, beyen
- Bíi wida omá anath beyewan wa.
  - The teacher carries food for some purpose.
- Bíi wida omá anath duthawan beye wa.
  - The teacher carries food for the purpose of some healing.

úwanú
- Bíi wida omá anath úwanú dibóo hu wa.
  - The teacher carries food for the purpose the boss requests.

## Cause

***because of what*** the VERB is done

–wáan
- Bíi wida omá anath éeyawáan wa.
  - The teacher carries food due to illness.

bebáawáan
- Báa wida omá anath bebáawáan?
  - Why (because of what) does the teacher carry food?

rawáan
- Bíi wida omá anath rawáan wa.
  - The teacher carries food from no cause.
- Bíi wida omá anath éeya rawáan wa.
  - The teacher carries food because of something other than illness.
  - The teacher carries food despite illness.

hi, hizh, hin
- Bíi wida omá anath hiwáan wa.
  - The teacher carries food because of this/that.
- Bíi wida omá anath éeyawáan hi wa.
  - The teacher carries food because of this/that illness.

beye, beyezh, beyen
- Bíi wida omá anath beyewáan wa.
  - The teacher carries food because of something/someone.
- Bíi wida omá anath éeyawáan beye wa.
  - The teacher carries food because of some illness.

úwáanú
- Bíi wida omá anath úwáanú dibóo hu wa.
  - The teacher carries food because the boss requests.

## Word Order

The foregoing, taken together, shows that it is possible to have a simple sentence with many case phrases. Taking all the cases as presented, the following is perfectly reasonable.

Bíi wida omá anath dozhenal dimodenan lanedan áathamedim bethede wethesha óobe náaleya wíithamedáa duthawan éeyawáan wa.

The teacher carries food easily with (using) a bag with (pleasurably) a friend to the church from home along the road at night out of duty to the clergy to promote healing because of illness.

You may notice that the order of the case phrases in the English feels awkward. The standard word order in Láadan is different than that in English, but it seemed more transparent to transpose the Láadan case elements in order, despite the awkwardness of the English.

Regarding the Láadan standard word order in active sentences (Passive construction in Láadan is different and has its own future lesson) is as follows:

- Type-of-Sentence Word. *May have Mood Suffix applied.*
- Verb Phrase
  - optional Auxiliary
  - (plural) Verb
    OR (plural) Verb Complex
    OR Identifier's Ø-Verb
  - optional Negative
- Case Phrases. *It is axiomatic that any Case Phrase*
  *– may be expanded into a possessive phrase,*
  *– may be expanded into an embedded relative clause,*
  *– may contain a relativized verb as appropriate, and/or*
  *– may include a following quantifier, demonstrative, indefinite, and/or other postposition as needed.*
    - Subject
    - Identifier
      OR ◦ Object
    - Manner
    - Instrument
    - Associate
    - Goal
    - Source
    - Place
    - Time
    - Beneficiary
    - Purpose
    - Cause
- Evidential

The above is the *standard* order of Case Phrases (linguist-speak: the "*unmarked order*"). In natural case-languages, the order of case phrases is quite fluid. When, as we hope, Láadan goes out into the world and becomes a living language, the native speaker will have reasons—ranging from emphasizing one Case Phrase over another to poetic needs such as meter or rhyme, and so on—to reorder the Case Phrases. This grammar is in no way sufficiently advanced to cover these eventualities.

You may have noticed some groupings of similar cases in the above list. Since almost all cases relate to the expression of the Verb (with the remainder relating to the Subject), the broad groups are:

1) Subject, Identifier/Object;
2) Manner (the case most purely related to the Verb);
3) Instrument, Associate (the English "with" pair);
4) Goal, Source, Place, Time (the four "locatory" cases);
5) Beneficiary, Purpose, Cause (the "motivational" set).

## Cased Quantifiers

Quantifiers—like "woho" (#All), "waha" (#Any), "menedebe" (#>5), "nedebe" (#2-5)—and numbers—like "raho" (#0), "nede" (#1), "shin" (#2), "thab" (#10), "thabeshin" (#20)—do not *formally* take case suffixes. However, *informally*, it would be perfectly understood to say "wohosha" (everywhere), "menedebedim" (to many—ambiguous as to whether to many places or to many people), "nedebedá" (for the benefit of few, under duress), "nedenal" (singly; one-by-one), or any of a number of other cased quantifier formations. With the exception of "nedenal", all of these are shorthand for longer phrases involving "with" (person) or "dal" (thing) or "hath" (time) or "hoth" (place). If there should be any confusion, the more fully-expressed phrase would likely be necessary to resolve the ambiguity.

# Lesson 41
# Translation 6

## Vocabulary

áala
: thanks; as a verb: to thank

delishe
: to weep; to cry (not of babies)

dí–
: Prefix (verb): allow to VERB; permit to VERB; let VERB {AB}

diídin
: holiday

dimilin
: ornament

dínon
: to be free [dí– (ALLOW) + non (allow)]

dóo
: Phrase: "well..."

harathal
: to be bad (of time) [hath (time) + rathal (bad)]

héedá
: to pick up; to lift up

hulehul
: Phrase: "for sure" (emphatic, strong affirmative) [–hul (DEGEXTREME)]

lishenal
: vividly [lish (lightning) + –nal (MANN)]

non
: to allow; to permit; to let

oho
: Phrase: "You're welcome" (response to "áala")

owe
: garment

raláadá
: non-perceiver [ra– (NON) + láad (perceive) + –á (DOER)] (very strong pejorative overtones; never used lightly)

rashi
: to displease [ra– (NON) + shi (to please)]

rawima
: ingratitude (with no external cause and no blame and no remedy) [ra– (NON) + wena (gratitude)]
  *one of a set of words we'll see later*

shol
: absence of pain

Shósho
: Magic Granny, a character in stories

–th
: Suffix (Type-of-Sentence Word): said in pain

wena
: gratitude (more fully, gratitude for good reason(s))
  *one of a set of words we'll see later*

wu...
: Phrase: "such a...;" "what a..."

zholh
: noise [zho (sound) + –lh (PEJ)]

## Láadan Text

Bóodan Máyel Bethu

[2]Bíide eríli meshóodehul with woho thenahalenal miwithesha bosha menedebenil diídineya wo. Mesháad ben nudim i núudim miwithesha o, i medibithimelan hin hinedim, i mehada shidinal. Melalom i mehalehale beyen. Meham mewoliri wodimilin menedebe; meliyen i melayun i melula ben. Mehel zháawith anath nedebe diídineda neda, i mehom ben bezheth hoshem benethadim. Hathal i háya hi; mehelahela with woho—rizh Máyel.

[3]Bíide loláad ra Máyel thenath wo. Merashi liri dimilinethu behideth. Rashe zholh méwithethu behideth. Di háawithizh behidedim, "Bíilan wil thena diídineya," i nédid behid bedim; nadelishe behizh hiwáan, i nádelishe hathobéeya héedá thul betha beth i she be beth.

[4]Bíide medibáa with hin hinedim wo, "Báath ril loláad ra Máyel thenath bebáawáan?" En with raho. Id di beye Shósho bidim Máyel bethu doól.

[5]Bíide bithim Shósho Máyel beth wethesha nédeshubewáan wo, i nóosháad diwan; di bi, "Wil sha, Máyel. Báa tháa ne?"

[6]Bíide di Máyel bidim wo, "Wil sha, Shósho. Bíi tháahil le wa."

[7]Bíide dibáa Shósho behidedim wo, "Báa di ne 'tháahil' bebáawáan? Éeya ne? Loláad ne heyith?"

[8]“Ra, Shósho. Bíi thi le lameth wa. Loláad le sholeth, hulehul.”

[9]“I báa thi ne anath i ranath?”

[10]“Bíi re yide re yada le wa.”

[11]“I báa thi ne betheth? Owa be wemaneya, i rahowahil wumaneya?”

[12]“Em, Shósho. Bíi habelid le wodo womathesha wa. Meshe shod bethu hathemeneya woho.”

[13]“I bud; báa thi ne bud? She be neth? Shi be neth?”

[14]“Em, Shósho. Bíi thi le mewothal wohoweth menedebe wa.”

[15]“I báa thi ne laneth, i den be neth úyahú them ne deneth?”

[16]“Em, Shósho. Bíi thi le laneth menedebe wa, i meden ben leth themeya waha.”

[17]“I báa nime den ne lan nethoth themeya?”

[18]“Em, Shósho. Bíi bere medibóo neda ben, ébere den le beneth hithenanal themehelewáan.”

[19]“Báa thad sháad ne nudim e núudim úyahú nédehel ne hith?”

[20]“Em, Shósho. Bíi sháad le dínonenal wahadim wa.”

[21]“I báa thi ne haleth? Dóshóod be neth? Shub be thaleth witheda? Them nábedi ne beda?”

[22]“Em, Shósho. Bíi hal le wa. Hi lethoth wothem wohalem. Mehathal mewohal woshál woho rano mewoharathal woshálaleden nedebe neda. Izh báa dibáa ni daleth hin ledim bebáawan?”

[23]Bíide di Shósho wo, “Dóo, bíidi dubedi le beyeth wa.”

[24]“Báa néde lothel ni bebáath?”

[25]“Bíidi thi ne dal woho wothaleháalish wowída wáa. Rathi ne dal raho. Bóodi di ne ledim lu: báadi tháahul ra ne bebáanal?”

[26]Bíide nalolád Máyel shadon dáanethu Shósho bithoth lishenal wo; di be, “Bíi eril lhele raláadám wa. Eril meban with menedebe binith menedebe lheledim, i loláad—i dam—lhele rawimath. Ril en lhele doól, i loláad lhele wenaháalish bishibenal.”

[27]Bíide lámála Shósho Máyel beth lemanal onasha wo i di, “Bóoli zha ra na nayóoth ‘lhele’ lu; bíili ril na wothalehil woyáawithidem; aril náwí na wothal woshá awithem thomaya wa. Bíilan wil thena diídineya,” i náasháad be.

[28]Bíide dithedelan Máyel Shósho bidim wo, “Wil thena diídineya! I áalaháalish!”

[29]Bíide di Shósho behidedim wo, “Oho,” úyahú obée nashá ad bi, i biyóodim, “Bíilan aril ba wu woshi wowith wa.”

[30]Bíide sháalede hi aril wo, úyahú woho di beye behidedim, “Wil thena diídineya,” di behid wenanal hadihad, “Wil thenaháalish diídineya i sháaleya woho!”

## Your English Translation

Bóodan Máyel Bethu

E: _____

[2]Bíide eríli meshóodehul with woho thenahalenal miwithesha bosha menedebenil diídineya wo. Mesháad ben nudim i núudim miwithesha o, i medibithimelan hin hinedim, i mehada shidinal. Melalom i mehalehale beyen. Meham mewoliri wodimilin menedebe; meliyen i melayun i melula ben. Mehel zháawith anath nedebe diídineda neda, i mehom ben bezheth hoshem benethadim. Hathal i háya hi; mehelahela with woho—rizh Máyel.

E: _____

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E: _____

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E: _____

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E: _____

[6]Bíide di Máyel bidim wo, "Wil sha, Shósho. Bíi tháahil le wa."

E: _____

[7]Bíide dibáa Shósho behidedim wo, "Báa di ne 'tháahil' bebáawáan? Éeya ne? Loláad ne heyith?"

E: _____

[8]"Ra, Shósho. Bíi thi le lameth wa. Loláad le sholeth, hulehul."

E: _____

[9]"I báa thi ne anath i ranath?"

E: _____

[10]"Bíi re yide re yada le wa."

E: _____

[11]"I báa thi ne betheth? Owa be wemaneya, i rahowahil wumaneya?"

E: _____

[12]"Em, Shósho. Bíi habelid le wodo womathesha wa. Meshe shod bethu hathemeneya woho."

E: _____

[13]"I bud; báa thi ne bud? She be neth? Shi be neth?"
E: _____

[14]"Em, Shósho. Bíi thi le mewothal wohoweth menedebe wa."
E: _____

[15]"I báa thi ne laneth, i den be neth úyahú them ne deneth?"
E: _____

[16]"Em, Shósho. Bíi thi le laneth menedebe wa, i meden ben leth themeya waha."
E: _____

[17]"I báa nime den ne lan nethoth themeya?"
E: _____

[18]"Em, Shósho. Bíi bere medibóo neda ben, ébere den le beneth hithenanal themehelewáan."
E: _____

[19]"Báa thad sháad ne nudim e núudim úyahú nédehel ne hith?"
E: _____

[20]"Em, Shósho. Bíi sháad le dínonenal wahadim wa."
E: _____

[21]"I báa thi ne haleth? Dóshóod be neth? Shub be thaleth witheda? Them nábedi ne beda?"
E: _____

[22]"Em, Shósho. Bíi hal le wa. Hi lethoth wothem wohalem. Mehathal mewohal woshál woho rano mewoharathal woshálaleden nedebe neda. Izh báa dibáa ni daleth hin ledim bebáawan?"
E: _____

[23]Bíide di Shósho wo, "Dóo, bíidi dubedi le beyeth wa."
E: _____

[24]"Báa néde lothel ni bebáath?"
E: _____

[25]"Bíidi thi ne dal woho wothaleháalish wowída wáa. Rathi ne dal raho. Bóodi di ne ledim lu: báadi tháahul ra ne bebáanal?"
E: _____

[26]Bíide nalolád Máyel shadon dáanethu Shósho bithoth lishenal wo; di be, "Bíi eril lhele raláadám wa. Eril meban with menedebe binith menedebe lheledim, i loláad—i dam—lhele rawimath. Ril en lhele doól, i loláad lhele wenaháalish bishibenal."
E: _____

[27]Bíide lámála Shósho Máyel beth lemanal onasha wo i di, "Bóoli zha ra na nayóoth 'lhele' lu; bíili ril na wothalehil woyáawithidem; aril náwí na wothal wosháawithem thomaya wa. Bíilan wil thena diídineya," i náasháad be.

E: _____

[28]Bíide dithedelan Máyel Shósho bidim wo, "Wil thena diídineya! I áalaháalish!"

E: _____

[29]Bíide di Shósho behidedim wo, "Oho," úyahú obée násháad bi, i biyóodim, "Bíilan aril ba wu woshi wowith wa."

E: _____

[30]Bíide sháalede hi aril wo, úyahú woho di beye behidedim, "Wil thena diídineya," di behid wenanal hadihad, "Wil thenaháalish diídineya i sháaleya woho!"

E: _____

## My English Translation with Morpheme-by-Morpheme Analysis

Bóodan Máyel Bethu

| Bóodan | Máyel | Bethu |
|---|---|---|
| RESCUE | MICHAEL | X1 + PARTV |

The Rescue of Michael

[2]Bíide eríli meshóodehul with woho thenahalenal miwithesha bosha menedebenil diídineya wo. Mesháad ben nudim i núudim miwithesha o, i medibithimelan hin hinedim, i mehada shidinal. Melalom i mehalehale beyen. Meham mewoliri wodimilin menedebe; meliyen i melayun i melula ben. Mehel zháawith anath nedebe diídineda neda, i mehom ben bezheth hoshem benethadim. Hathal i háya hi; mehelahela with woho—rizh Máyel.

| | | | | |
|---|---|---|---|---|
| Bíide | wo. | hin | wodimilin | diídineda |
| DECL+ NARR | MADEUP | hinedim, | REL + ORNAMENT | HOLIDAY + BENEF |
| eríli | Mesháad | DEMO>5 | menedebe; | neda, |
| FARPAST | PL + COMEGO | DEMO>5 + GOAL | #>5 | ONLY |
| meshóodehul | ben | **EACH OTHER>5 + GOAL** | meliyen | i |
| PL + BEBUSY+ DEGEXTREME | X>5 | i | PL + BEGREEN | AND |
| with | nudim | AND | i | mehom |
| PERSON | HERE + GOAL | mehada | AND | PL + TEACH |
| woho | i | PL + LAUGH | melayun | ben |
| #ALL | AND | shidinal. | PL + BEORANGE | X>5 |
| thenahalenal | núudim | BETOGETHER + MANN | i | bezheth |
| JOYGOOD + DEGUNUSUAL + MANN | THERE + GOAL | Melalom | AND | X2-5 |
| | miwithesha | PL + SING | melula | hoshem |
| miwithesha | TOWN + PLC | i | PL + BEPURPLE | GRAND + OFFSPRING = GRANDCHILD |
| TOWN + PLC | o, | AND | ben. | benethadim. |
| bosha | AROUND | mehalehale | X>5 | X>5 + POSSBIRTH + GOAL |
| MOUNTAIN+ PLC | i | PL + MUSIC | Mehel | Hathal |
| menedebenil | AND | beyen. | PL + MAKE | BEGOODTIME |
| #>5 + INSIDE = AMONG>5 | medibithimelan | INDEF>5 | zháawith | i |
| diídineya | PL + (SPEAK + MEET = GREET) + CELEB | Meham | SENIOR + PERSON = SENIOR | AND |
| HOLIDAY + TIME | | PL + BEPRESENT | anath | háya |
| | | mewoliri | FOOD + OBJ | BEBEAUTIFULTIME |
| | | PL + REL + BECOLORED | nedebe | |
| | | | #2-5 | |

| | | | | |
|---|---|---|---|---|
| hi; | with | woho | —rizh | Máyel. |
| Demo1 | Person | #All | Except | Michael |
| mehelahela | | | | |
| PL + Celebration | | | | |

[2]Once upon a time long ago, everyone was extremely and joyfully busy in the town among the many mountains at holiday time. They came and went hither and thither around the town, and greeted each other in celebration and laughed together. Many sang and made music. There were many colorful ornaments; they were green and orange and purple. The old people made a few foods only for the holiday, and they taught them to their grandchildren. This was a good and beautiful time; everyone celebrated—except Michael.

---

[3]Bíide loláad ra Máyel thenath wo. Merashi liri dimilinethu behideth. Rashe zholh méwithethu behideth. Di háawithizh behidedim, "Bíilan wil thena diídineya," i nédid behid bedim; nadelishe behizh hiwáan, i nádelishe hathobéeya héedá thul betha beth i she be beth.

| | | | | |
|---|---|---|---|---|
| Bíide | dimilinethu | háawithizh | behid | thul |
| Decl + Narr | Ornament + PartV | Child + Fem = | He | Parent |
| loláad | behideth. | LittleGirl | bedim; | betha |
| PerceiveInt | (X1 + Male = He) | behidedim, | X1 + Goal | X1 + PossBirth |
| ra | + Obj | He + Goal | nadelishe | beth |
| Neg | Rashe | "Bíilan | Begin + Weep | X1 + Obj |
| Máyel | Non + Comfort = | Decl + Celeb | be | i |
| Michael | Torment | wil | X1 | And |
| thenath | zholh | Optv | hiwáan | she |
| JoyGood + Obj | Sound + Pej = | thena | Demo1 + Coz | Comfort |
| wo. | Noise | JoyGood | i | be |
| MadeUp | méwithethu | diídineya," | And | X1 |
| Merashi | (CollV + Person = | Holiday + Time | nádelishe | beth. |
| PL + (Non + | Crowd) + PartV | i | Cont + Weep | X1 + Obj |
| ToPlease = | behideth. | And | hathobéeya | |
| Displease) | He + Obj | nédid | Until | |
| liri | Di | (Back + Speak = | héedá | |
| BeColored | Speak | Answer) + Anger | PickUp | |

[3]Michael wasn't joyful. The colors of the ornaments displeased him. The noise of the crowd tormented him. A child said to him in celebration, "Happy holiday!" and he answered her angrily; she began to cry because of this and continued to cry until her parent picked her up and comforted her.

---

[4]Bíide medibáa with hin hinedim wo, "Báath ril loláad ra Máyel thenath bebáawáan?" En with raho. Id di beye Shósho bidim Máyel bethu doól.

| | | | | |
|---|---|---|---|---|
| Bíide | wo, | Máyel | raho. | bidim |
| Decl + Narr | MadeUp | Michael | #0 | XHon1 + Goal |
| medibáa | "Báath | thenath | Id | Máyel |
| PL + Question | Q + Pain | JoyGood + Obj | AndThen | Michael |
| with | ril | bebáawáan?" | di | bethu |
| Person | Pres | Qprn1 + Coz | Speak | X1 + PartV |
| hin | loláad | En | beye | doól. |
| hinedim | PerceiveInt | Understand | Indef1 | AtLast |
| Demo>5 | ra | with | Shósho | |
| Demo>5 + Goal | Neg | Person | MagicGranny | |
| **EachOther>5 + Goal** | | | | |

[4]Many people asked each other, pained, "Why does Michael feel no joy?" Not one person understood. And then, at last, someone spoke to Magic Granny about Michael.

---

[5]Bíide bithim Shósho Máyel beth wethesha nédeshubewáan wo, i nóosháad diwan; di bi, "Wil sha, Máyel. Báa tháa ne?"

| | | | | |
|---|---|---|---|---|
| Bíide | beth | i | bi, | Báa |
| DECL + NARR | X1 + OBJ | AND | XHON1 | Q |
| bithim | wethesha | nóosháad | "Wil | tháa |
| MEET | PATH + PLC | PAUSE + COMEGO | OPTV | THRIVE |
| Shósho | nédeshubewáan | diwan; | sha, | ne?" |
| MAGICGRANNY | INTENTION + COZ | SPEAK + PURP | HARMONY | YOU1 |
| Máyel | wo, | di | Máyel. | |
| MICHAEL | MADEUP | SPEAK | MICHAEL | |

[5]Magic Granny met Michael, per intention, in the street and paused to talk; she said, "Hello, Michael. How are you?"

---

[6]Bíide di Máyel bidim wo, "Wil sha, Shósho. Bíi tháahil le wa."

| | | | | |
|---|---|---|---|---|
| Bíide | bidim | sha, | Bíi | I |
| DECL + NARR | XHON1 + GOAL | HARMONY | DECL | wa." |
| di | wo, | Shósho. | tháahil | MYPERC |
| SPEAK | MADEUP | MAGICGRANNY | THRIVE + DEGMINOR | [6]Michael |
| Máyel | "Wil | | le | |
| MICHAEL | OPTV | | | |

answered her, "Hello, Magic Granny. I'm... just okay."

---

[7]Bíide dibáa Shósho behidedim wo, "Báa di ne 'tháahil' bebáawáan? Éeya ne? Loláad ne heyith?"

| | | | | |
|---|---|---|---|---|
| Bíide | behidedim | di | bebáawáan? | Loláad |
| DECL + NARR | HE + GOAL | SPEAK | QPRN1 + COZ | PERCEIVEINT |
| dibáa | wo, | ne | Éeya | ne |
| QUESTION | MADEUP | YOU1 | ILLNESS | YOU1 |
| Shósho | "Báa | 'tháahil' | ne? | heyith?" |
| MAGICGRANNY | Q | THRIVE + DEGMINOR | YOU1 | PAIN + OBJ |

[7]Magic Granny asked him, "Why do you say 'just okay'? Are you ill? Are you in pain?"

---

[8]"Ra, Shósho. Bíi thi le lameth wa, i loláad le sholeth, hulehul."

| | | | | |
|---|---|---|---|---|
| "Ra, | thi | wa, | loláad | sholeth |
| NEG | HAVE | MYPERC | PERCEIVEINT | ABSENCEOFPAIN + OBJ |
| Shósho. | le | i | le | hulehul." |
| MAGICGRANNY | I | AND | I | FORSURE |
| Bíi | lameth | | | |
| DECL | HEALTH + OBJ | | | |

[8]"No, Magic Granny. I have my health, and I'm free of pain, for-sure."

---

[9]"I báa thi ne anath i ranath?"

| | | | | |
|---|---|---|---|---|
| "I | thi | anath | i | ranath?" |
| AND | HAVE | FOOD + OBJ | AND | DRINK + OBJ |
| báa | ne | | | |
| Q | YOU1 | | | |

[9]"And do you have food and drink?"

---

[10]"Bíi re yide re yada le wa."

| | | | | |
|---|---|---|---|---|
| Bíi | yide | yada | le | wa." |
| DECL | BEHUNGRY | BETHIRSTY | I | MYPERC |
| re | re | | | |
| NEITHER... | ...NOR | | | |

[10]"I neither hunger nor thirst."

---

[11]"I báa thi ne betheth? Owa be wemaneya, i rahowahil wumaneya?"

| | | | | |
|---|---|---|---|---|
| "I | ne | Owa | wemaneya, | rahowahil |
| AND | YOU1 | BEWARM | WINTER + TIME | BECOLD + DEGMINOR |
| báa | betheth? | be | i | wumaneya?" |
| Q | HOME + OBJ | X1 | AND | SUMMER + TIME |
| thi | | | | |
| HAVE | | | | |

[11]"And do you have a home? Is it warm in winter and cool in summer?"

---

[12]"Em, Shósho. Bíi habelid le wodo womathesha wa. Meshe shod bethu hathemeneya woho."

| | | | | |
|---|---|---|---|---|
| "Em, | habelid | womathesha | Meshe | hathemeneya |
| YES | DWELL | REL + BUILDING + | PL + COMFORT | SEASON + TIME |
| Shósho. | le | PLC | shod | woho." |
| MAGICGRANNY | I | wa. | ROOM | #ALL |
| Bíi | wodo | MYPERC | bethu | |
| DECL | REL + BESTRONG | | X1 + PARTV | |

[12]"Yes, Magic Granny. I dwell in a strong building. Its rooms are comfortable in all seasons."

---

[13]"I bud; báa thi ne bud? She be neth? Shi be neth?"

| | | | | |
|---|---|---|---|---|
| "I | thi | She | neth? | be |
| AND | HAVE | COMFORT | YOU1 + OBJ | X1 |
| bud; | ne | be | Shi | neth?" |
| CLOTHING | YOU1 | X1 | TOPLEASE | YOU1 + OBJ |
| báa | bud? | | | |
| Q | CLOTHING | | | |

[13]"And clothes; do you have clothes? Do they comfort you? Do they please you?"

---

[14]"Em, Shósho. Bíi thi le mewothal wohoweth menedebe wa."

| | | | | |
|---|---|---|---|---|
| "Em, | Bíi | le | wohoweth | menedebe |
| YES | DECL | I | REL + GARMENT + | #>5 |
| Shósho. | thi | mewothal | OBJ | wa." |
| MAGICGRANNY | HAVE | PL + REL + BEGOOD | | MYPERC |

[14]"Yes, Magic Granny. I have many good garments."

---

[15]"I báa thi ne laneth, i den be neth úyahú them ne deneth?"

| | | | | |
|---|---|---|---|---|
| "I | ne | den | úyahú | ne |
| AND | YOU1 | HELP | CONJTIME | YOU1 |
| báa | laneth, | be | them | deneth?" |
| Q | FRIEND + OBJ | X1 | NEED | HELP + OBJ |
| thi | i | neth | | |
| HAVE | AND | YOU1 + OBJ | | |

[15]"And do you have a friend, and do they help you when you need help"?

---

[16]"Em, Shósho. Bíi thi le laneth menedebe wa, i meden ben leth themeya waha."

| | | | | |
|---|---|---|---|---|
| "Em, | thi | menedebe | meden | themeya |
| YES | HAVE | #>5 | PL + HELP | NEED + TIME |
| Shósho. | le | wa, | ben | waha." |
| MAGICGRANNY | I | MYPERC | X>5 | #ANY |
| Bíi | laneth | i | leth | |
| DECL | FRIEND + OBJ | AND | I + OBJ | |

[16]"Yes, Magic Granny. I have many friends, and they help me in any time of need."

---

[17]"I báa nime den ne lan nethoth themeya?"

| | | | | |
|---|---|---|---|---|
| "I | nime | ne | nethoth | themeya"? |
| AND | BEWILLING | YOU1 | YOU1 + POSS + | NEED + TIME |
| báa | den | lan | OBJ | |
| Q | HELP | FRIEND | | |

[17]"And are you willing to help your friends in time of need?"

---

[18]"Em, Shósho. Bíi bere medibóo neda ben, ébere den le beneth hithenanal themehelewáan."

| | | | | |
|---|---|---|---|---|
| "Em, | bere | ben, | le | hithenanal |
| YES | IF... | X>5 | I | HAPPINESSGOOD + MANN |
| Shósho. | medibóo | ébere | beneth | themehelewáan." |
| MAGICGRANNY | PL + REQUEST | ...THEN | X>5 + OBJ | NEED + DEGTRIVIAL + COZ |
| Bíi | neda | den | | |
| DECL | ONLY | HELP | | |

[18]"Yes, Magic Granny. If they only ask, then I happily help them with the slightest need."

---

[19]"Báa thad sháad ne nudim e núudim úyahú nédehel ne hith?"

| | | | | |
|---|---|---|---|---|
| "Báa | ne | e | úyahú | ne |
| Q | YOU1 | OR | CONJTIME | YOU1 |
| thad | nudim | núudim | nédehel | hith?" |
| BEABLE | HERE + GOAL | THERE + GOAL | WANT + DEGTRIVIAL | DEMO1 + OBJ |
| sháad | | | | |
| COMEGO | | | | |

[19]"Can you go hither or thither when you have a whim to?"

---

[20]"Em, Shósho. Bíi sháad le dínonenal wahadim wa."

| | | | | |
|---|---|---|---|---|
| "Em, | Bíi | le | dínonenal | wahadim |
| YES | DECL | I | (ALLOW + ALLOW = BEFREE) + MANN | #ANY + GOAL |
| Shósho. | sháad | | | wa. |
| MAGICGRANNY | COMEGO | | | MYPERC |

[20]"Yes, Magic Granny. I freely come and go anywhither."

---

[21]"I báa thi ne haleth? Dóshóod be neth? Shub be thaleth witheda? Them nábedi ne beda?"

| | | | | |
|---|---|---|---|---|
| I | haleth? | neth? | thaleth | nábedi |
| AND | WORK + OBJ | YOU1 + OBJ | BEGOOD + OBJ | CONT + LEARN |
| báa | Dóshóod | Shub | witheda? | ne |
| Q | CAUSETO + BEBUSY | DO | PERSON + BENEF | YOU1 |
| thi | be | be | Them | beda?" |
| HAVE | X1 | X1 | NEED | X1 + BENEF |
| ne | | | | |
| YOU1 | | | | |

[21]"And do you have work? Does it keep you busy? Does it do good for people? Do you need to keep learning for it?"

---

[22]"Em, Shósho. Bíi hal le wa. Hi letho wothem wohalem. Mehathal mewohal woshál woho rano mewoharathal woshálaleden nedebe neda. Izh báa dibáa ni daleth hin ledim bebáawan?"

| | | | | |
|---|---|---|---|---|
| "Em, | Hi | mewohal | woshálaleden | dibáa |
| YES | letho | PL + REL + WORK | REL + DAY + ASSOC | QUESTION |
| Shósho. | DEMO1 | woshál | nedebe | ni |
| MAGICGRANNY | I + POSS | REL + DAY | #2-5 | YOUHON1 |
| Bíi | **MINE** | woho | neda. | daleth |
| DECL | wothem | #ALL | ONLY | THING + OBJ |
| hal | REL + NEED | rano | Izh | hin |
| WORK | wohalem. | ALMOST | BUT | DEMO>5 |
| le | REL + WORK + IDENT | mewoharathal | báa | ledim |
| I | Mehathal | PL + REL + BEBADTIME | Q | I + GOAL |
| wa. | PL + BEGOODTIME | | | bebáawan?" |
| MYPERC | | | | QPRN1 + PURP |

[22]"Yes, Magic Granny. I work. Mine is necessary work. Almost all work-days are good with only a few bad days. But to what end do honored-you ask me these things?"

---

[23]Bíide di Shósho wo, "Dóo, bíidi dubedi le beyeth wa."

| | | | | |
|---|---|---|---|---|
| Bíide | Shósho | "Dóo | dubedi | beyeth |
| DECL + NARR | MagicGranny | Well... | TRY + Learn | Indef1 + OBJ |
| di | wo, | bíidi | le | wa." |
| Speak | MADEUP | DECL + DIDACT | I | MYPERC |

[23]Magic Granny said, didactically, "Well, I am trying to learn something."

---

[24]"Báa néde lothel ni bebáath?"

| | | | | |
|---|---|---|---|---|
| "Báa | néde | lothel | ni | bebáath?" |
| Q | Want | Know | YouHon1 | Qprn1 + OBJ |

[24]"What do honored-you want to know?"

---

[25]"Bíidi thi ne dal woho wothaleháalish wowída wáa. Rathi ne dal raho. Bóodi di ne ledim lu: báadi tháahul ra ne bebáanal?"

| | | | | |
|---|---|---|---|---|
| "Bíidi | wothaleháalish | Rathi | di | tháahul |
| DECL + DIDACT | REL + BeGood + DEGextraord | NON + Have = Lack | Say | Thrive + DEGextreme |
| thi | wowída | ne | ne | ra |
| Have | REL + Life + BENEF | You1 | You1 | NEG |
| ne | wáa. | dal | ledim | ne |
| You1 | TRUSTED | Thing | I + GOAL | You1 |
| dal | | raho. | lu: | bebáanal?" |
| Thing | | #0 | Please | Qprn1 + MANN |
| woho | | Bóodi | báadi | |
| #All | | REQ + DIDACT | Q + DIDACT | |

[25]"You have everything for an excellent life. You lack absolutely nothing. Please, tell me: in what way are you not doing very well indeed?

---

[26]Bíide nalolóad Máyel shadon dáanethu Shósho bithoth lishenal wo; di be, "Bíi eril lhele raláadám wa. Eril meban with menedebe binith menedebe lheledim, i loláad—i dam—lhele rawimath. Ril en lhele doól, i loláad lhele wenaháalish bishibenal."

| | | | | | |
|---|---|---|---|---|---|
| "Bíide | lishenal, | raláadám | lheledim, | en | |
| DECL + NARR | Lightning + MANN = Vividly | NON + Perceive + DOER + IDENT | IDesp + GOAL | Understand | |
| nalolóad | wo; | wa. | i | lhele | |
| BEGIN + PerceiveInt = Realize | MADEUP | MYPERC | And | IDesp | |
| Máyel, | di | Eril | loláad | doól, | |
| Michael | Speak | PAST | PerceiveInt | AtLast | |
| shadon | be, | meban | —i | i | |
| Truth | X1 | PL + Give | And | And | |
| dáanethu | "Bíi | with | dam— | loláad | |
| Word + PARTV | DECL | Person | Manifest | PerceiveInt | |
| Shósho | eril | menedebe | lhele | lhele | |
| MagicGranny | PAST | #>5 | IDesp | IDesp | |
| bithoth | lhele | binith | rawimath. | wenaháalish | |
| XHon1 + POSS + OBJ | IDesp | Gift + OBJ | Ingratitude(Int,Ø,-) | GratitudeGood + DEGextraord | |
| | | menedebe | Ril | bishibenal." | |
| | | #>5 | PRES | BeSudden + MANN | |

[26]Michael vividly realized the truth of Magic Granny's words; he said, "I despise myself for having been deaf, blind, and wrong-headed. Many people have given me many gifts, and I was ungrateful. Now I finally understand, and suddenly I'm so very grateful."

---

[27]Bíide lámála Shósho Máyel beth lemanal onasha wo i di, "Bóoli zha ra na nayóoth 'lhele' lu; bíili ril na wothalehil woyáawithidem; aril náwí na wothal wosháawithem thomaya wa. Bíilan wil thena diídineya," i náasháad be.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | i<br>AND | 'lhele'<br>IDESP | aril<br>FUT | Bíilan<br>DECL + CELEB |
| lámála<br>CARESS | di<br>SPEAK | lu;<br>PLEASE | náwí<br>GROW | wil<br>OPTV |
| Shósho<br>MAGICGRANNY | "Bóoli<br>REQ + LOVE | bíili<br>DECL + LOVE | na<br>YOULOVE1 | thena<br>JOYGOOD |
| Máyel<br>MICHAEL | zha<br>NAME | ril<br>PRES | wothal<br>REL + BEGOOD | diídineya,"<br>HOLIDAY + TIME |
| beth<br>X1 + OBJ | ra<br>NEG | na<br>YOULOVE1 | wosháawithem<br>REL + ADULT + PERSON + IDENT | i<br>AND |
| lemanal<br>BEGENTLE + MANN | na<br>YOULOVE1 | wothalehil<br>REL + BEGOOD + DEGMINOR | thomaya<br>BENEAR + TIME = SOONRECENT | náasháad<br>RESUME + COMEGO |
| onasha<br>FACE + PLC | nayóoth<br>YOULOVE1 + REFLX + OBJ | woyáawithidem;<br>REL + TEEN + MAN + IDENT | wa.<br>MYPERC | bi.<br>XHON1 |
| wo<br>MADEUP | | | | |

[27]Magic Granny gently caressed Michael's face and said, lovingly, "Please do not despise yourself; you are a decent young man; you will soon grow into a good adult. Happy holiday!" and resumed her progress.

---

[28]Bíide dithedelan Máyel Shósho bidim wo, "Wil thena diídineya! I áalaháalish!"

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | Máyel<br>MICHAEL | wo,<br>MADEUP | thena<br>JOYGOOD | I<br>AND |
| dithedelan<br>(SPEAK + BEFAR = CALL) + CELEB | Shósho<br>MAGICGRANNY | "Wil<br>OPTV | diídineya!<br>HOLIDAY + TIME | áalaháalish!"<br>THANKS + DEGEXTRAORD |
| | bidim<br>XHON1 + GOAL | | | |

[28]Michael called, in celebration, to Magic Granny, "Happy holiday! And thank you so much!"

---

[29]Bíide di Shósho behidedim wo, "Oho," úyahú obée násháad bi, i biyódim, "Bíilan aril ba wu woshi wowith wa."

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | wo,<br>MADEUP | násháad<br>CONT + COMEGO | biyódim,<br>XHON1 + REFLX + GOAL | wu<br>SUCHA |
| di<br>SPEAK | "Oho,"<br>YOU'REWELCOME | bi,<br>XHON1 | "Bíilan<br>DECL + CELEB | woshi<br>REL + TOPLEASE |
| Shósho<br>MAGICGRANNY | úyahú<br>obée | i<br>AND | aril<br>FUT | wowith<br>REL + PERSON |
| behidedim<br>HE + GOAL | CONJTIME<br>DURING<br>**WHILE** | | ba<br>XLOVE1 | wa."<br>MYPERC |

[29]Magic Granny said to him, "You're welcome," while continuing on her way and, to herself, "Beloved-he will be such a pleasant person."

---

30Bíide sháalede hi aril wo, úyahú woho di beye behidedim, "Wil thena diídineya," di behid wenanal hadihad, "Wil thenaháalish diídineya i sháaleya woho!"

| | | | | |
|---|---|---|---|---|
| Bíide | úyahú | "Wil | wenanal | diídineya |
| DECL + NARR | woho | OPTV | GRATITUDEGOOD + MANN | HOLIDAY + TIME |
| sháalede | CONJTIME | thena | hadihad, | i |
| DAY + SRC | #ALL | JOYGOOD | ALWAYS | AND |
| hi | **WHENEVER** | diídineya," | "Wil | sháaleya |
| DEMO1 | di | HOLIDAY + TIME | OPTV | DAY + TIME |
| aril | SPEAK | di | thenaháalish | woho!" |
| FUT | beye | SPEAK | JOYGOOD + DEGEXTRAORD | #ALL |
| wo, | INDEF1 | behid | | |
| MADEUP | behidedim, | HE | | |
| | HE + GOAL | | | |

30From that day forward, whenever someone said to him, "Happy holiday", he always gratefully said, "Greatest joy at the holiday and every day!"

# Free Translation

The Rescue of Michael

2Once upon a time long ago, everyone was extremely and joyfully busy in the town among the many mountains at holiday time. They came and went hither and thither around the town, and greeted each other in celebration and laughed together. Many sang and made music. There were many colorful ornaments; they were green and orange and purple. The old people made a few foods only for the holiday, and they taught them to their grandchildren. This was a good and beautiful time; everyone celebrated—except Michael.

3Michael wasn't joyful. The colors of the ornaments displeased him. The noise of the crowd tormented him. A child said to him in celebration, "Happy holiday!" and he answered her angrily; she began to cry because of this and continued to cry until her parent picked her up and comforted her.

4Many people asked each other, pained, "Why does Michael feel no joy?" Not one person understood. And then, at last, someone spoke to Magic Granny about Michael.

5Magic Granny met Michael, per intention, in the street and paused to talk; she said, "Hello, Michael. How are you?"

6Michael answered her, "Hello, Magic Granny. I'm... just okay."

7Magic Granny asked him, "Why do you say 'just okay'? Are you ill? Are you in pain?"

8"No, Magic Granny. I have my health, and I'm free of pain, for-sure."

9"And do you have food and drink?"

10"I neither hunger nor thirst."

11"And do you have a home? Is it warm in winter and cool in summer?"

12"Yes, Magic Granny. I dwell in a strong building. Its rooms are comfortable in all seasons."

13"And clothes; do you have clothes? Do they comfort you? Do they please you?"

14"Yes, Magic Granny. I have many good garments."

15"And do you have a friend, and do they help you when you need help"?

16"Yes, Magic Granny. I have many friends, and they help me in any time of need."

17"And are you willing to help your friends in time of need?"

18"Yes, Magic Granny. If they only ask, then I happily help them with the slightest need."

[19]"Can you go hither or thither when you have a whim to?"

[20]"Yes, Magic Granny. I freely come and go anywhither."

[21]"And do you have work? Does it keep you busy? Does it do good for people? Do you need to keep learning for it?"

[22]"Yes, Magic Granny. I work. Mine is necessary work. Almost all work-days are good with only a few bad days. But to what end do honored-you ask me these things?"

[23]Magic Granny said, didactically, "Well, I am trying to learn something."

[24]"What do honored-you want to know?"

[25]"You have everything for an excellent life. You lack absolutely nothing. Please, tell me: in what way are you not doing very well indeed?

[26]Michael vividly realized the truth of Magic Granny's words; he said, "I have been deaf, blind, and wrong-headed. Many people have given me many gifts, and I was ungrateful. Now I finally understand, and suddenly I'm so very grateful."

[27]Magic Granny gently caressed Michael's face and said, lovingly, "Please do not despise yourself; you are a decent young man; you will soon grow into a good adult. Happy holiday!" and resumed her progress.

[28]Michael called, in celebration, to Magic Granny, "Happy holiday! And thank you so much!"

[29]Magic Granny said to him, "You're welcome," while continuing on her way and, to herself, "Beloved-he will be such a pleasant person."

[30]From that day forward, whenever someone said to him, "Happy holiday", he always gratefully said, "Greatest joy at the holiday and every day!"

## Comments

At various points in this story, we've seen "with raho" (no person) or "dal raho" (no thing) when we could more easily have said "rawith" (nobody) or "radal" (nothing). The combined forms carry the same denotation (there is no person/thing that fulfills the function), but the connotations of the structure using the quantifier "raho" (zero) are more emphatic—just as English sequences including the phrases "zero people" or "zero things" would be much more emphatic than ones that made use only of "no-one" or "nothing." An apt English translation for the "raho" sequences might be "absolutely no-one" or "absolutely nothing."

In this story we're introduced to the word "shol" (absence of pain). It is very interesting to note that, among languages, what may be a negative concept (deriving only from its opposition to a positive) in one language may very well be a positive concept in some other language. "Shol" is a clear example of such a word: in Láadan, "shol" is a positive statement; it requires nothing to negate; in English, the nearest we can come to this concept is "the absence of pain".

At one point Magic Granny asks Michael whether he has a friend. The usual formation of this question in English would be "Do you have (any) friends?" Láadan is not so concerned with number, as evidenced by the lack of plural forms for nouns. In the situation Magic Granny finds herself in—asking about the existence of something and then asking particulars about that thing, never having learned how many of the thing there might be—the singular verb (and pronoun, if any) is appropriate. The answerer will correct the number if appropriate, and then the questioner can proceed with that new information.

We see internal reference for the first time in this story, in the phrase "…úyahú nédehel ne hith…" (…when you ever-so-slightly-want to…). The word "hi" in this construction refers to the previous clause (about coming/going hither and thither). It's useful to note that, while this example is instructive of how to form this type of structure, Láadan's case structures would make it much more succinct to render this meaning "nédeheleya" (at the time of merest wanting).

Magic Granny opines that Michael will grow (náwí) from a decent youth to a good adult. The case assignment here is the same as that for "nahin" (to become). The "before" version is rendered in the Subject case, and the "after" version is in the Identifier case. The reasons for these case assignments will be made clear in a future lesson.

We've seen the word "thoma" (to be near) before. However, it is used here in what may be an unexpected way: in a sentence set in the past, "thomaya" (be near + TIME) would mean "recently;" however, in one set, as this one is, in the future, "soon" is the proper translation.

In paragraphs #29 and #30, we see the conjunction "úyahú" (CONJTIME) modified by postpositions. In English we have many words to introduce adverbial phrases of time ("when," "whenever," "before," "during," "after," "while," and so on). In Láadan, we have postpositions that work very well in modifying a time case element, but we haven't seen up 'til now how they might modify a clause introduced by the conjunction "úyahú." The postposition is placed directly after the conjunction and modifies the generic "when" according to its meaning.

In paragraphs #12, #22, and #29, we see transitive verbs (verbs that usually take an Object) "she" (to comfort), "them" (to need), and "shi" (to please) used without Objects. In the latter two of these cases, the verbs are half of a Relativized verb-noun pair that brings a stative (what would, in English, be an adjectival) sense. This is routine; we've seen this many times. However, in #12, the verb "she" (to comfort) is used as the main verb in its clause to describe the rooms Michael inhabits—without stating whom or what is comforted. This use is perfectly acceptable in Láadan; it's simply the reverse of using a stative verb with an Object to imply an active verb's meaning. However, for the purposes of translating into English, we'd have to find an appropriate adjective to use. The English adjectival ending "–able" is usually helpful in forming such an adjective: "…meshe shol…" (…the rooms are comfortable…).

# Lesson 42
# Your Turn 6

This is a fable credited to Aesop.

## Vocabulary

rashadon
falsehood [ra– (NON) + shadon (truth)]
shara
grief (external cause, blame, no remedy)
*one of a set of words we'll see later*

## English Text

Truth & the Traveler

A wayfaring man, traveling in the desert, met a woman standing alone and terribly dejected. He inquired of her, "Who art thou?"

"My name is Truth," she replied.

"And for what cause," he asked, "have you left the city to dwell alone here in the wilderness?"

She made answer, "Because in former times, falsehood was with few, but is now with all men."

## Láadan Translation & Retranslation into English

Truth & the Traveler
L: _____
E: _____

A wayfaring man, traveling in the desert, met a woman standing alone and terribly dejected. He inquired of her, "Who art thou?"
L: _____
_____
_____
E: _____
_____
_____

"My name is Truth," she replied.
L: _____
E: _____

"And for what cause," he asked, "have you left the city to dwell alone here in the wilderness?"
L: _____
_____
E: _____
_____

She made answer, "Because in former times, falsehood was with few, but is now with all men."
L: _____
_____
E: _____
_____

# My Láadan Translation with Morphemic Analysis & Retranslation into English

Truth & the Traveler

Shadon i Imá

| Shadon | i | Imá |
|---|---|---|
| Truth | And | Traveler |

Truth and the Traveler

---

A wayfaring man, traveling in the desert, met a woman standing alone and terribly dejected. He inquired of her, "Who art thou?"

Bíidi mebithim imáhid i withizh shéesha wo. Thib behizh sholanenal, i dam sharahuleth. Dibáa behid behizhedim, "Báa ne bebáam?"

| Bíidi | withizh | behizh, | sharahuleth. | behizhedim, |
|---|---|---|---|---|
| DECL + DIDACT | Person + FEM = Woman | X1 + FEM = She | Grief(Ext,+,-) + DEGextreme + OBJ | She + GOAL |
| mebithim | shéesha | sholanenal | Dibáa | "Báa |
| PL + Meet | Desert + PLC | BeAlone + MANN | Question | Q |
| imáhid | wo. | i | behid | ne |
| Travel + DOER + MASC | MADEUP | And | He | You1 |
| i | Thib | dam | | bebáam?" |
| And | Stand | Manifest | | Qprn1 + IDENT |

[Didact/madeup] A male traveller and a woman meet in the desert. She stands alone and manifests extreme grief. He asks her, "Who are you?"

---

"My name is Truth," she replied.

Bíidi nédi be wo, "Bíi Shadon zha lethom wa."

| Bíidi | be | "Bíi | zha | wa." |
|---|---|---|---|---|
| DECL + DIDACT | X1 | DECL | Name | MYPERC |
| nédi | wo, | Shadon | lethom | |
| BACK + Speak = Answer | MADEUP | Truth | I + POSS + IDENT | |

She answers, "Truth is my name."

---

"And for what cause," he asked, "have you left the city to dwell alone here in the wilderness?"

Bíidi dibáa behid wo, "I báa eril nasháad ne miwithede i ril habelid ne sholanenal rodonisha hi bebáawáan?"

| Bíidi | "I | nasháad | i | sholanenal |
|---|---|---|---|---|
| DECL + DIDACT | And | BEGIN + ComeGo = Depart | And | Alone + MANN |
| dibáa | báa | ne | ril | rodonisha |
| Question | Q | You1 | PRES | (Weather + Land = Wilderness) + PLC |
| behid, | eril | miwithede | habelid | hi |
| He | PAST | Town + SRC | Dwell | Demo1 |
| wo, | | | ne | bebáawáan?" |
| MADEUP | | | You1 | Qprn1 + COZ |

He asks, "And what caused you to leave the city and now to dwell alone in this wilderness?"

---

She made answer, "Because in former times, falsehood was with few, but it is now with all men."

Bíidi nédi behizh wo, "Beróo bíi eríli rashadon witheden nedebe, izh ril witheden woho wa."

| Bíidi | wo, | eríli | nedebe, | witheden |
|---|---|---|---|---|
| DECL + DIDACT | MADEUP | FARPAST | #2-5 | Person + ASSOC |
| nédi | "Beróo | rashadon | izh | woho |
| Answer | Because | Falsehood | But | #All |
| behizh | bíi | witheden | ril | wa." |
| She | DECL | Person + ASSOC | PRES | MYPERC |

She answers, "Because long ago falsehood was with few people, but now (it is) with everyone."

## My Láadan Text

Shadon i Imá

Bíidi mebithim imáhid i withizh shéesha wo. Thib behizh sholanenal, i dam sharahuleth. Dibáa behid behizhedim, "Báa ne bebáam?"

Bíidi nédi be wo, "Bíi Shadon zha lethom wa."

Bíidi dibáa behid wo, "I báa eril nasháad ne miwithede i ril habelid ne sholanenal rodonisha hi bebáawáan?"

Bíidi nédi behizh wo, "Beróo bíi eríli rashadon witheden nedebe, izh ril witheden woho wa."

## Comments

In the last paragraph, no Subject is required in the final clause because it is the same as that in the preceding clause. The parallel structure of "eríli ... witheden nedebe" (long ago ... with few people) and "ril witheden woho" (now with all people) is quite enough to convey her meaning.

a . . . . . LoveInanim
-á . . . . . DOER
á- . . . . . INFANT
áabe . . . . . Book
áada . . . . . Smile
áala . . . . . Thanks
áama . . . . . LoveLikeResp
áath . . . . . Door
áatham . . . . . Church
áayáa . . . . . LoveMyster
áayo . . . . . Skirt
áazh . . . . . LovePriorSexDesire
ab . . . . . LoveLikeNoResp
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
ábed . . . . . Farm
ábedá . . . . . Farmer
ábedun . . . . . FarmField
abesh . . . . . AllThatIs
ad . . . . . LoveRespNoLike
ada . . . . . Laugh
ahana . . . . . Chocolate
áhesh . . . . . BeResponsible
alehale . . . . . Music
am . . . . . LoveBlood
amedara . . . . . Dance
amedarahá . . . . . Dancer
an . . . . . BeAcquainted
ana . . . . . Food
Ána . . . . . Anna
anadal . . . . . Meal
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
ashon . . . . . LoveHeartKin
Átheni . . . . . Anthony
áwith . . . . . Infant
áya . . . . . BeBeautiful
aye . . . . . LoveUnwelcome
azh . . . . . LoveCurrSexDesire
ba . . . . . XLove1
báa . . . . . Q
babí . . . . . Bird
bada . . . . . Spoon
bal . . . . . Bread
balin . . . . . BeOldAnim
ban . . . . . Give
ban . . . . . Xlove>5
baneban . . . . . Forgive
bash . . . . . CommonSense
bath . . . . . #6
batha . . . . . Fork
baye . . . . . IndefLove1
bayen . . . . . IndefLove>5
bayezh . . . . . IndefLove2-5
bazh . . . . . XLove2-5
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
bedi . . . . . Learn
bedihá . . . . . Student
bée . . . . . WARN
bel . . . . . BringTake
belid . . . . . House
belidá . . . . . Carpenter
bem . . . . . Choose
ben . . . . . X>5
benem . . . . . Stay
bere... ébere . . . . . If...Then
berídan . . . . . Aunt
beróo . . . . . Because
beth . . . . . Home
betheb . . . . . Mirror
Bétheni . . . . . Bethany
bethu . . . . . About
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bi . . . . . XHon1
bíi . . . . . DECL
bil . . . . . BeFun
bim . . . . . #4
bin . . . . . XHon>5
bini . . . . . Gift
bishib . . . . . BeSudden
bithim . . . . . Meet
biye . . . . . IndefHon1
biyen . . . . . IndefHon>5
biyezh . . . . . IndefHon2-5
bizh . . . . . XHon2-5
bo . . . . . Mountain
bó . . . . . MAND
bod . . . . . Dish
bohí . . . . . BeShort1D
bol . . . . . BeFleecyClouded
bom . . . . . HouseholdOil
boó . . . . . #3
bóo . . . . . REQ
boóbin . . . . . Braid
bóodan . . . . . Rescue
bosh . . . . . Wood
boshoya . . . . . TreeBark
boshum . . . . . Cloud
both . . . . . Hotel
bú . . . . . BePerverse
bud . . . . . #9
bud . . . . . Clothing
bun . . . . . BeNew
buth . . . . . GatherX
buzh . . . . . Convention
buzhehoth . . . . . ConventionCtr
-d . . . . . ANGRY
-da . . . . . BENEF
-da . . . . . JEST
-dá . . . . . BENEFcoerced
-daá . . . . . BENEFaccid
-dáa . . . . . BENEFduty
dáan . . . . . Word
dadem . . . . . Picture
dal . . . . . Thing
dala . . . . . Plant
dalel . . . . . MadeThing
dalelethodewan . WritingImplement
dalelolhobewan . . . . . Weapon
dam . . . . . Manifest
dama . . . . . Touch
dan . . . . . Language
-dan . . . . . ASSOCpleas
dash . . . . . Tooth
dashobe . . . . . ToBite
dashobin . . . . . ToChew
dathim . . . . . Needlework
dathimá . . . . . Needleworker
dazh . . . . . BeSoft
-de . . . . . NARR
-de . . . . . SRC
debe . . . . . #100
dedide . . . . . Story
déela . . . . . Garden
déelahá . . . . . Gardener
deheni . . . . . Meat
dehenihá . . . . . Butcher
delishe . . . . . Weep
delith . . . . . Hair
dem . . . . . Window
demáazh . . . . . Tractor
den . . . . . Help
-den . . . . . ASSOC
denáa . . . . . Helper
di . . . . . Speak
-di . . . . . DIDACT
dí- . . . . . ALLOW
dibáa . . . . . Question
dibé . . . . . Promise
dibée . . . . . Warning
dibíi . . . . . Declare
dibithim . . . . . Greet
dibó . . . . . Command
dibóo . . . . . Request
dide . . . . . BeEarly
dihá . . . . . Speaker
dihem . . . . . Accept
díídin . . . . . Holiday
dim . . . . . Container
-dim . . . . . GOAL
dimilin . . . . . Ornament
dimod . . . . . Bag
dimóowa . . . . . Stove
-din/-bin/-in . . . . . PROCof
dinime . . . . . BeBeholden
dínon . . . . . BeFree
dishóo . . . . . TellNews
dishóodal . . . . . NewsProgram
dishóodalel . . . . . NewsDevice
dith . . . . . Voice
dithed . . . . . Call
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dó- . . . . . CAUSEto
dod . . . . . ToFast
dóhada . . . . . BeComical
dom . . . . . Remember
domid . . . . . Elephant
doni . . . . . Earth
donidan . . . . . Lovingkindness
donithen . . . . . Earthquake
dóo . . . . . Well...
doól . . . . . AtLast
dóon . . . . . BeCorrect
dórawulúd . . . . . Repair
dosh . . . . . Burden
doth . . . . . Follow
dothá . . . . . Follower
dówulhúd . . . . . Shatter
dówulúd . . . . . Break
dóyom . . . . . Protect
dozh . . . . . BeEasy
-du . . . . . POETRY
du- . . . . . TRYto
dun . . . . . Field
dush . . . . . Must
duth . . . . . ToUse
dutha . . . . . Heal
duthahá . . . . . Healer
duthel . . . . . BeUseful
duthele . . . . . BeUsefulIfRepurposed
dúu- . . . . . FAILto
e- . . . . . SCIof
e...e . . . . . Either...Or
eb . . . . . BuySell
eba . . . . . Spouse
ebabí . . . . . Ornithology
ebabíhá . . . . . Ornithologist
ebalá . . . . . Baker
ed . . . . . Tool
edala . . . . . Botany
edalahá . . . . . Botanist
edan . . . . . Linguistics
edaná . . . . . Lingust
edash . . . . . Dentistry
edashá . . . . . Dentist
ede . . . . . Grain
edeláad . . . . . Believe
edemid . . . . . Mouse
edeni . . . . . Bean
edethi . . . . . Share
edin . . . . . Cousin
edutha . . . . . Medicine
eduthahá . . . . . Physician
éeb . . . . . Juice
éelen . . . . . Grape
éeme . . . . . LoveNoLikeNoResp
éesh . . . . . Sheep
éeya . . . . . Illness
éezh . . . . . Goat
ehá . . . . . Scientist
ehash . . . . . Astronomy
ehashá . . . . . Astronomer
ehen . . . . . Philosophy
ehená . . . . . Philosopher
ehom . . . . . Education
ehomá . . . . . EdSpecialist
ehoth . . . . . Geography
ehothá . . . . . Geographer
el . . . . . Make
Elá . . . . . Creator
elahela . . . . . Celebration
elamith . . . . . Mathematics
elamithá . . . . . Mathematician
elash . . . . . Play
elathóo . . . . . BeWelcome
elathóodi . . . . . SayWelcome
elathóoshub . . . . . MakeWelcome
Elízhabeth . . . . . Elizabeth
elod . . . . . Housekeeping
elodá . . . . . Housekeeper
em . . . . . Yes
emahin . . . . . CookeryScience
emahiná . . . . . Chef
Emath . . . . . Mommy
emid . . . . . Zoology
emidá . . . . . Zoologist
en . . . . . Understand
eril . . . . . PAST
eríli . . . . . FARPAST
esh . . . . . Boat
eshá . . . . . Sailor
eshon . . . . . PeaceScience
eshoná . . . . . PeaceScientist
éthe . . . . . BeClean
ethóo . . . . . Hospitality
ethóohá . . . . . Host(ess)
ewí . . . . . Biology
ewíhá . . . . . Biologist
ezha . . . . . Snake
ezhub . . . . . Entomology
ezhubá . . . . . Entomologist
háa- . . . . . CHILD
háababí . . . . . Nestling
-háalish . . . . . DEGextraord
háanáal . . . . . Evening
háasháal . . . . . Morning
háawith . . . . . Child
habelid . . . . . Dwell
habelidá . . . . . Resident
hadihad . . . . . Always
hahí . . . . . BeBrief
hal . . . . . Work
-hal . . . . . DEGunusual
halá . . . . . Worker
halezhub . . . . . Ant
Halishóni . . . . . California
ham . . . . . BePresent
han . . . . . South
harathal . . . . . BeBadTime
hath . . . . . Time
hathal . . . . . BeGoodTime
hatham . . . . . Center

hathemen . . . . . Season
hathobéeya . . . . . Until
hathóol . . . . . Month
hathóoletham . . . . . Year
háya . . . . . BeBeautifulTime
heb . . . . . Down
héedá . . . . . PickUp
héena . . . . . HeartSib
héeya . . . . . BeAfraid
-hel . . . . . DEGtrivial
hemen . . . . . Bush
hena . . . . . BirthSib
hene . . . . . East
Hérel . . . . . Carol
hesh . . . . . Grass
heshehoth . . . . . Park
heyi . . . . . Pain
hi . . . . . Demo1
hibo . . . . . Hill
-hil . . . . . DEGminor
hin . . . . . Demo>5
hish . . . . . Snow
hishud . . . . . Hail
hithena . . . . . HappinessGood
híya . . . . . BeSmall
híyahath . . . . . Week
hizh . . . . . Demo2-5
ho- . . . . . GRAND
hob . . . . . Butter
hoberídan . . . . . GreatAunt
hohal . . . . . WorkPlace
hon . . . . . West
hoshem . . . . . Grandchild
hosherídan . . . . . GreatNiece
hoth . . . . . Place
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
hu . . . . . Boss
-hul . . . . . DEGextreme
hulehul . . . . . ForSure
hum . . . . . Knife
hun . . . . . North
i . . . . . And
ib . . . . . Crime
ib . . . . . UpAgainst
id . . . . . AndThen
-id . . . . . MASC
ihé . . . . . InFront
ihée . . . . . Behind
íi . . . . . Also
íizha . . . . . Although
il . . . . . PayAttn
ilá . . . . . Audience
ili . . . . . Water
ilisháad . . . . . Swim
iliwush . . . . . Mop
im . . . . . Travel
imá . . . . . Traveler
ina . . . . . Sleep
inad . . . . . Trousers
ith . . . . . Light
ithedal . . . . . Lamp
ithel . . . . . Glow
íthi . . . . . BeHigh
izh . . . . . But
-izh . . . . . FEM
la . . . . . ILove
láa . . . . . Perception
láad . . . . . Perceive
Láadan . . . . . Láadan
láadom . . . . . Recognize
laheb . . . . . Spice
Lahila . . . . . HolyOne
lal . . . . . Milk
lali . . . . . Rain
lalom . . . . . Sing
lalomá . . . . . Singer
lam . . . . . Health
lámáhel . . . . . Sculpt
lámála . . . . . Caress
lami . . . . . Number
lamith . . . . . Count
lamithá . . . . . Accountant
lan . . . . . Friend
lan . . . . . WeLove>5
-lan . . . . . CELEB
lanemid . . . . . Dog
lash . . . . . Indifference
lath . . . . . BeCelibateChoice
lawida . . . . . BePregnant
laya . . . . . BeRed
layun . . . . . BeOrange
lazh . . . . . WeLove2-5
le . . . . . I
leb . . . . . Enemy
léli . . . . . BeYellow
lema . . . . . BeGentle
len . . . . . We>5
leyan . . . . . BeBrown
leyi . . . . . BeBlue
lezh . . . . . We2-5
lhebe . . . . . XDesp1
lheben . . . . . Xdesp>5
lhebeye . . . . . IndefDesp1
lhebeyen . . . . . IndefDesp>5
lhebeyezh . . . . . IndefDesp2-5
lhebezh . . . . . XDesp2-5
lhele . . . . . IDesp
lhelen . . . . . WeDesp>5
lhelezh . . . . . WeDesp2-5
lhene . . . . . YouDesp1
lhenen . . . . . YouDesp>5
lhenezh . . . . . YouDesp2-5
lhith . . . . . Fret
lhitharil . . . . . Worry
lhitheril . . . . . Regret
li . . . . . IHon
-li . . . . . LOVE
líithi . . . . . BeWhite
líithin . . . . . BeGray
lila . . . . . FemSexAct
lili . . . . . BeWet
lin . . . . . WeHon>5
liri . . . . . BeColored
lish . . . . . Lightning
lishenal . . . . . Vividly
lishid . . . . . Sign
lith . . . . . Think
litharil . . . . . Anticipate
litheril . . . . . Reminisce
liyen . . . . . BeGreen
liyeth . . . . . BeSilver
lizh . . . . . WeHon2-5
lo . . . . . Rejoice
lo- . . . . . INT
lod . . . . . Household
lodá . . . . . Householder
lodo . . . . . BeStrongInt
lohil . . . . . PayAttnInt
loláad . . . . . PerceiveInt
lolin . . . . . Assemble
lom . . . . . Song
lomá . . . . . Songwriter
lóolo . . . . . BeSlow
lóoyo . . . . . OBS:AttentiveTaste
lorolo . . . . . Thunder
losh . . . . . Money
loshá . . . . . Banker
loth . . . . . Information
lothel . . . . . Know
loyo . . . . . BeBlack
lu . . . . . Please
lud . . . . . Debt
ludi . . . . . BeFemale
lula . . . . . BePurple
luth . . . . . ToRock
-m . . . . . IDENT
ma . . . . . OBS:Listen
máa . . . . . Egg
máan . . . . . Salt
máanan . . . . . BeSalty
maha . . . . . SexDesire
mahá . . . . . OBS:Listener
mahin . . . . . CookPot
mahina . . . . . Flower
mahinin . . . . . ToCook
mar . . . . . Absence
marenil . . . . . BeHollow
mari . . . . . Island
Másha . . . . . Marsha
math . . . . . Building
Máthu . . . . . Matthew
Mathul . . . . . Mom
Máyel . . . . . Michael
mazh . . . . . Car
Mázhareth . . . . . Margaret
me- . . . . . PL
mé- . . . . . COLLV
meda . . . . . Vegetable
meén . . . . . Sugar
meénan . . . . . BeSweet
méesh . . . . . Pleasure
mel . . . . . Paper
mela . . . . . Ocean
melamid . . . . . Dolphin
menedebe . . . . . #>5
menedebenil . . . . . Among>5
Méri . . . . . Mary
merod . . . . . #1,000,000,000
mesh . . . . . Across
méwith . . . . . Crowd
mi . . . . . Leaf
mid . . . . . Creature
mihí . . . . . BeSmall2D
míi . . . . . BeAmazed
míili . . . . . Radiance
mime . . . . . OBS:Ask
mina . . . . . Move
miwith . . . . . Town
modi . . . . . BeUgly
muda . . . . . Pig
na . . . . . YouLove1
na- . . . . . BEGIN
ná- . . . . . CONT
náa- . . . . . RESUME
náal . . . . . Night
nahin . . . . . Become
-nal . . . . . MANN
nan . . . . . YouLove>5
-nan . . . . . INSTR
nanáal . . . . . Sunset
nasháad . . . . . Depart
nasháal . . . . . Dawn
nath . . . . . Price
náwí . . . . . Grow
naya . . . . . CareFor
nayahá . . . . . Caregiver
nazh . . . . . YouLove2-5
ne . . . . . You1
ne- . . . . . AGAIN
né- . . . . . BACK
neda . . . . . Only
nedaba . . . . . Which
nede . . . . . #1
néde . . . . . Want
nedebe . . . . . #2-5
nedebenil . . . . . Among3-5
nedeloth . . . . . Fact
nédeshub . . . . . Intention
née . . . . . BeAlien
née- . . . . . TEMP
néehá . . . . . Alien
nem . . . . . Pearl
nen . . . . . You>5
nena . . . . . ContentmentGood
nezh . . . . . You2-5
ni . . . . . YouHon1
nib . . . . . #8
nidi . . . . . Add'l
nil . . . . . Inside
nilesháad . . . . . Enter
nileweth . . . . . Entrance
nime . . . . . BeWilling
nin . . . . . Cause
nin . . . . . YouHon>5
nith . . . . . Frost
nithedim . . . . . Refrigerator
nizh . . . . . YouHon2-5
no- . . . . . FINISH
nó- . . . . . STOP
nodal . . . . . Edge
nol . . . . . Upon
non . . . . . Allow
nonede . . . . . LastOne
nóo- . . . . . PAUSE
noshóad . . . . . Arrive
nu . . . . . Here
núu . . . . . There
o . . . . . Around
ob . . . . . ByWayOf
oba . . . . . Body
obe . . . . . Through
obée . . . . . During
obeth . . . . . Neighbor
obeyal . . . . . Gold
od . . . . . Cloth
oda . . . . . Arm
odá . . . . . Weaver
odayáaninetha . . . . . TreeBranch
ódon . . . . . Cheese
oham . . . . . LoveHoly
ohena . . . . . RespectGood
oho . . . . . You'reWelcome
ol . . . . . ToStore
olin . . . . . Forest
olob . . . . . Trauma
oloth . . . . . Skill
om . . . . . Teach
oma . . . . . Hand
omá . . . . . Teacher
omid . . . . . Horse
on . . . . . Head
ona . . . . . Face
onida . . . . . Family
onin . . . . . Nurse
oób . . . . . Jump
óob . . . . . Oven
óobe . . . . . Along
óoda . . . . . Leg
óoha . . . . . BeWeary
óol . . . . . Moon
óoma . . . . . Foot
óomasháad . . . . . Walk
óotha . . . . . Soul
óowa . . . . . Fire
óowathon . . . . . Pepper
óoya . . . . . Heart
óoyo . . . . . Mouth
osháana . . . . . Menstruate
oth . . . . . BeImportant
othel . . . . . BeBlessed
owa . . . . . BeWarm
owáano . . . . . Therefore

owe . . . . . Garment
oya . . . . . Skin
oyi. . . . . Eye
oyo . . . . . Nose
oyu . . . . . Ear
ozh . . . . . Dream
ra . . . . . NEG
rabalin . . . . . BeYoung
rabo . . . . . Plain
rabohí. . . . . BeLong1D
rabun . . . . . BeOldInanim
radal. . . . . Nothing
radazh. . . . . BeHard
radi . . . . . BeSecret
rado . . . . . BeWeak
radom . . . . . Forget
radozh . . . . . BeDifficult
raduthel . . . . . BeUseless
rahadihad . . . . . Never
rahahí. . . . . BeLongTime
raham . . . . . BeAbsent
raheb. . . . . Up
rahéthe . . . . . BeDirty
rahil. . . . . Ignore
rahith . . . . . Darkness
rahíthi. . . . . BeLow
rahíya. . . . . BeLarge
raho . . . . . #0
rahowa. . . . . BeCold
rahu . . . . . BeClosed
raláad . . . . . NonPerceive
raláadá . . . . . NonPerceiver
ralili. . . . . BeDry
ralóolo . . . . . BeQuick
ralothel. . . . . BeIgnorant
ramihí. . . . . BeLarge2D
ramíili . . . . . Evil
rana. . . . . Beverage
ranil . . . . . Outside
ranilesháad . . . . . ToExit
ranileweth. . . . . Exit
ranime . . . . . BeUnwilling
rano . . . . . Almost
ranol. . . . . Beneath
rashadon . . . . . Falsehood
rashal. . . . . Discourtesy
rashe . . . . . Torment
rashi. . . . . Displease
ratháa . . . . . BeBlighted
rathad . . . . . BeUnable
rathal. . . . . BeBad
rathi . . . . . Lack
rawima. . . . . Ingratitude(I,0,-)
rawith . . . . . Nobody
rawulúd . . . . . BeUnbroken
rayil . . . . . Above
rayom. . . . . BeUnsafe
razhe. . . . . BeDifferent
re...re. . . . . Neither...Nor
redeb . . . . . Find
réele. . . . . Harbor
ren. . . . . Carpet
ri. . . . . Record
ril . . . . . PRES
rile . . . . . Silence
rilin . . . . . ToDrink
rilrili. . . . . HYPOTH
rizh . . . . . Except
ro . . . . . Weather
rod . . . . . #1,000,000
rodoni. . . . . Wilderness
rohoro . . . . . Storm
romid. . . . . WildAnimal
róo. . . . . Harvest
róomath. . . . . Barn
rosh . . . . . Sun
rul . . . . . Cat
rúsho . . . . . BeBitter
rúu . . . . . LieDown
sha . . . . . Harmony
-sha . . . . . PLC
sháa- . . . . . ADULT
sháababí . . . . . AdultBird
sháad. . . . . ComeGo
sháal . . . . . Day
sháawith. . . . . Adult
shad . . . . . BePerfect
shadon . . . . . Truth
shal . . . . . Courtesy
sham. . . . . LoveChild
shama . . . . . Grief(E,-,-)
shamid . . . . . DomesticAnimal
shan . . . . . #5
shane . . . . . BeFurry
shara . . . . . Grief(E,+,-)
Shathul . . . . . HonParent
she . . . . . Comfort
sheb. . . . . Change
shebasheb . . . . . Death
shée. . . . . Desert
shel. . . . . BeRigorous
shem . . . . . Offspring
sheni . . . . . Intersection
sherídan . . . . . Niece
shi . . . . . ToPlease
shida. . . . . Game
shidi . . . . . BeTogether
shili. . . . . Mist
shim . . . . . SexAct
shin . . . . . #2
shinehoberídan . . . . GreatGreatAunt
shinehoshem . . . . . GreatGrandChild
shinehosherídan . . GreatGreatNiece
shinehothul . . . . . GreatGrandparent
shinenil . . . . . Between
shineshid. . . . . BeInvited
shinóoya. . . . . BeFertile
shishid . . . . . BeUnited
shishidebeth . . . . . Nation
shishidebethá . . . . . Citizen
sho. . . . . Heavy
shod . . . . . Room
shol. . . . . AbsenceOfPain
sholan . . . . . BeAlone
shon . . . . . Peace
shoná. . . . . Peacemaker
shóo . . . . . Happen
shóod. . . . . BeBusy
shóodal. . . . . News
Shósho . . . . . MagicGranny
shu . . . . . OBS:AttentiveSmell
shub. . . . . Do
shum. . . . . Air
shumáad. . . . . Fly
shumath . . . . . Tower
Shuzhéth. . . . . Suzette
-th . . . . . OBJ
-th . . . . . PAIN
-tha. . . . . POSSbirth
tháa . . . . . Thrive
thab . . . . . #10
thad . . . . . BeAble
thal . . . . . BeGood
tham. . . . . Circle
than . . . . . BeUnderground
-the. . . . . POSSnone
thé- . . . . . ABOUTto
thed . . . . . BeFar
thée-. . . . . ABOUTto-
thel . . . . . Get
them . . . . . Need
then . . . . . Break
thena. . . . . JoyGood
Therísha . . . . . Teresa
thesh . . . . . Herb
thi . . . . . Have
-thi . . . . . POSSchance
thib. . . . . Stand
thibá. . . . . Wall
thibeb. . . . . CookImplement
Thíben . . . . . Steven
thihá . . . . . Owner
thil . . . . . Vine
thili . . . . . Fish
-tho . . . . . POSS
thó- . . . . . JUST
thob . . . . . #1,000
thod . . . . . Write
thodi . . . . . WritingImplement
thom . . . . . Pillow
thoma . . . . . BeNear
thon . . . . . Seed
thóo . . . . . Guest
thóohim . . . . . Visit
thosh . . . . . Sky
thu. . . . . Honey
-thu . . . . . PARTV
thul . . . . . Parent
thulana . . . . . Soup
thulid . . . . . Father
thulizh. . . . . Mother
u . . . . . BeOpen
ub. . . . . Balm
ud . . . . . Stone
udadem. . . . . Statue
údahú. . . . . CONJbenef
udath . . . . . Noon
udathihée. . . . . Afternoon
údehú . . . . . CONJsrc
údenú . . . . . CONJassoc
údimú . . . . . CONJgoal
uhud. . . . . Nuisance
ul . . . . . Hope
ulanin. . . . . Study
ulin . . . . . School
um . . . . . #7
úmú. . . . . CONJident
un. . . . . Lead
únalú . . . . . CONJmann
únanú . . . . . CONJinstr
une . . . . . Wear
urahu . . . . . Gate
úshahú . . . . . CONJplc
úthú . . . . . CONJobj
úushili . . . . . Fog
úuya . . . . . BeInPain
úuzh . . . . . BedSheet
úwáanú . . . . . CONJcoz
úwanú . . . . . CONJpurp
úyahú . . . . . CONJtime
uzh. . . . . Symbol
wa. . . . . MYPERC
waá. . . . . UNTRUSTED
wáa. . . . . TRUSTED
waálh . . . . . UNTRUSTEDpej
-wáan . . . . . COZ
waha . . . . . #Any
wam . . . . . BeStill
-wan. . . . . PURP
we. . . . . DREAM
wedeth . . . . . BeClear
wéedan . . . . . Read
wehe. . . . . Market
wehehá . . . . . Shopkeeper
wem . . . . . Lose
weman . . . . . Winter
wemen . . . . . Spring
wemon. . . . . Autumn
wena. . . . . GratitudeGood
weth . . . . . Path
wi. . . . . SELFEVID
wí . . . . . Life
wida . . . . . Carry
widadith. . . . . Telephone
widahath . . . . . OBS: CONJtime
widahoth . . . . . OBS:CONJplc
widaweth . . . . . OBS:CONJmann
widahuth . . . . . OBS:CONJwhy
widom . . . . . Hold
wíi . . . . . BeAlive
wíitham. . . . . Clergy
wil. . . . . OPTV
Wil_sha. . . . . Greeting
Wílem. . . . . William
wili . . . . . River
wilidun. . . . . Lake
with . . . . . Person
withid. . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP
wo- . . . . . REL
wóbáan . . . . . BringToBirth
woban . . . . . Birth
wod . . . . . Sit
woho . . . . . #All
wóo . . . . . NOEVID
wóoban . . . . . GiveBirth
woth. . . . . Wisdom
wothá. . . . . WisePerson
wu . . . . . SuchA
wulhúd . . . . . BeShattered
wulúd . . . . . BeBroken
wum. . . . . Entire
wuman . . . . . Summer
wush. . . . . Broom
-ya . . . . . FEAR
-ya. . . . . TIME
yáa- . . . . . TEEN
yáababí. . . . . Fledgling
yáanin. . . . . Tree
yáawith. . . . . Teenager
yada. . . . . BeThirsty
yahanesh . . . . . Magic
yahaneshá . . . . . Magician
yam. . . . . BakingDish
yed . . . . . Valley
yem . . . . . BeSour
yeth. . . . . Silver
yibili . . . . . Ice
yide. . . . . BeHungry
yidelothel . . . . . Curiosity
yil . . . . . Below
yime . . . . . Run
yó-. . . . . ARTIFIC
yod . . . . . Eat
yodá . . . . . Eater
yóhud . . . . . Brick
yom. . . . . BeSafe
yon . . . . . Government
-yóo- . . . . . REFLX
yoth. . . . . Will
yu. . . . . Fruit
yul. . . . . Wind
zha . . . . . Name
zháa- . . . . . SENIOR
zháababí . . . . . SeniorBird
zháadin . . . . . Menopause
zháawith. . . . . Elder
zhe. . . . . BeAlike
zhebud. . . . . Uniform
zhedam . . . . . Resemble
zhedi . . . . . AgreeSpeak
zheláad . . . . . Consensus
zhelith . . . . . AgreeThink

zheshub ..... Cooperate
zhida ..... PushPull
zho ..... Sound
zholh ..... Noise
zhub ..... Insect

# Lesson 43
# Focus Marker

## Focus Marker

–hóo
Suffix (any): Focus Marker

In English we use a combination word order and stress to emphasize a certain word in a sentence—to move the "focus" of the sentence onto that word. For example, in a simple declarative sentence like "The book is red," if we need to emphasize that it's the book (and not some other thing) that's red, we can say "The BOOK is red," or "It's the BOOK that's red," or a number of other things. Similar processes would be employed to emphasize that RED (rather than some other color) is the color of the book, or that the book IS (rather than "isn't," or "was," or "will be," or "ought to be") red.

Láadan word order is fairly inflexible, and emphatic stress is not employed. So we must find some other mechanism to emphasize one part of a sentence over another. The Focus Marker, "–hóo," is that mechanism.

When I questioned Dr. Elgin about the use of "–hóo," I got the following response:

English has several kinds of emphatic stress. The one that's used in "It wasn't Tuesday morning, it was WEDNESday morning" is called "contrastive stress." Another is what I call "announcement stress," as in "That was the PRESIdent on the phone!" And then there's the emphatic stress a speaker gives to a word or a part of a word simply to indicate that that element is the part of the language sequence that matters most to him or her and is being foregrounded, with stress as the foregrounding mechanism.

Láadan uses "–hóo" for all three of those kinds of emphasis.

## Adverbs

In the lesson on the Manner Case, we briefly discussed "true adverbs." There was one English example we had no Láadan counterpart for: "even;" the Focus Marker fulfills that functionality in Láadan.

Even Margaret can run to the shop.
Bíi thad yime Mázhareth behóo wehedim wa.
MARGARET can run to the shop.

This simple set of examples illustrates how "true adverbs" can change the meaning of a sentence as their placement within that sentence changes. It's clear here that the speaker is not impressed with Margaret's ability to run—and it's likely that the shop is very near.

Margaret can even run to the shop.
Bíi thad yimehóo Mázareth wehedim wa.
Margaret can RUN to the shop.

Here, the speaker assumes that Margaret could get to the shop, but the statement here is that the shop is near enough that she could run the whole way; Margaret's physical prowess is granted to be equal to the task.

Margaret can run even to the shop.
Bíi thad yime Mázhareth wehedimehóo wa.
Margaret can run TO the shop.
Margaret can run TO the SHOP.
Bíi thad yime Mázhareth wehehóodim wa.
Margaret can run to the SHOP.

Here, on the other hand, Margaret's ability to run is being touted, and the shop is implied to be some distance off.

In the Láadan translations of this third example, the emphasis is ambiguous in that either that Margarette can run "TO the shop" (–dim is receiving the Focus), or "TO the SHOP" (wehedim as a whole is receiving the Focus), or "to the SHOP" (wehe alone receives the Focus, resolving the ambiguity); this will be discussed further below.

## Examples

Bíi laya áabe wa.
The book is red.
Bíi layahóo áabe wa.
The book is RED.
Bíi layahóo áabe, léli ra wa.
The book is RED, not yellow.
Bíi laya áabehóo wa.
The BOOK is red.
Bíi laya áabehóo, ra thodi wa.
The BOOK is red, not the writing implement.
Bíi erilehóo laya áabe; ril léli be wa.
The book WAS red; now it's yellow.
Bíi laya áabe netho wa; léli hi lehóotho.
Your book is red; MINE is yellow.

The above illustrates focusing for the purpose of foregrounding as well as contrastive focusing.

Bíi eril ban Mázhareth nemeth ledim wa.
Margaret gave me a pearl.
Bíi eril ban Mázhareth behóo nemeth ledim wa.
MARGaret gave me a pearl!
Bíi eril ban Mázhareth nemethehóo ledim wa.
Margaret gave me a PEARL!
Bíi eril ban Mázhareth nemeth lehóodim wa.
Margaret gave ME a pearl!
Bíi eril ban Mázhareth nemeth ledimehóo wa.
Margaret gave a pearl TO me!
Margaret gave a pearl TO ME!

This is meant to be announcement focusing. The final two examples also illustrate another response received from Suzette Haden Elgin to an inquiry whether the focus marker would always be placed at the end of the word, or if it might be placed immediately following the morpheme (meaningful word-part) that the speaker wants to emphasize:

Like placing emphatic stress in spoken English, the focus marker gets placed where it will genuinely indicate what is most important to the speaker of the utterance. Some placements are going to be far more likely than others, certainly, and it may sometimes be a struggle to place it properly, but it's at the discretion of the user.

That means that we can place the Focus Marker directly after any part of the word we want to emphasize. In the middle of a word that's perfectly clear. But when the part that needs emphasis is at the end of the word, the result is ambiguous as to whether it's the last part or the whole word that we wanted to emphasize.

Báa ril bel Ána losh lethoth maridim?
Is Anna taking/bringing my money to the island?
Báa rilehóo bel Ána losh lethoth maridim?
Is Anna, RIGHT NOW, taking/bringing my money to the island?
Báa ril belehóo Ána losh lethoth maridim?
Is Anna TAKing/BRINGing my money to the island?
Báa ril bel Ána behóo losh lethoth maridim?
Is ANNA taking/bringing my money to the island?
Báa ril bel Ána loshehóo lethoth maridim?
Is Anna taking/bringing my MONEY to the island?
Báa ril bel Ána losh lehóothoth maridim?
Is Anna taking/bringing the money belonging to ME to the island?
Báa ril bel Ána losh lethohóoth maridim?
Is Anna taking/bringing the money BELONGING TO me to the island?
Báa ril bel Ána losh lethothehóo maridim?
Is Anna taking/bringing MY money to the island?
Is Anna taking/bringing MY MONEY to the island?
Báa ril bel Ána losh lethoth marihóodim?
Is Anna taking/bringing my money to the ISLAND?
Báa ril bel Ána losh lethoth maridimehóo?
Is Anna taking/bringing my money TO the island?
Is Anna taking/bringing my money TO the ISLAND?

The ambiguity in the eighth example above is whether the emphasis is on the Object status of "my money" or on the whole word saying that whatever-it-is (the money, in this case) belongs to me and is the Object of the sentence—or, arguably, since this is a Possessive structure and can be perceived as a single unit, the emphasis is on the entire phrase "losh lethoth" (my money as an Object).

The ambiguity in the last example above is more straightforward. Does the speaker/writer intend to emphasize the direction the money is being taken/brought (just the Goal Case suffix, "–dim") or the whole word, "maridim" (to the island)?

## Vocabulary

bad
: mineral

badazh
: metal [bad (mineral) + ?dazh (pliant)?] {SH}

balinemid
: turtle; tortoise [balin (old) + mid (creature)]

dalatham
: berry [dala (plant) + tham (circle)]

dol
: root (as of a plant)

lel
: seaweed

luben
: map

sheshi
: sand

sheshihoth
: beach [sheshi (sand) + hoth (place)]

uhudemid
: tick (the arachnid) [uhud (nuisance) + mid (creature)]

The question-marks around the etymology of "badazh" indicate that no official etymology has been supplied; this is a guess as to the thought process of the person who coined this word.

## Exercises

**Translate the following into English.**

1 Bée thi ra Aranesha sheshihotheth nedebehóo, i raho leleden wáa.
E: _____

2 Bé aril beth letho boshethuhóo, ra badazhethu wa.
E: _____

3 Báa methel lodáhóo bebáath hibosha nedebenil; badeth nedaba?
E: _____

4 Bóo bithim na lalomáth—e báa erilehóo nahan na bith?
E: _____

5 Bó ril ne, eduthahá, thóo ebaláhóothom yedesha, ra belidáthom wa.
E: _____

6 Bíi eril ulanin Shuzhéth edanethehóo ulineya, ra elamitheth wáa.
E: _____

In #3, please note that "hibo" (hill) is given in the Place Case. Just as in English, wherein we can "get" something "at" a Place or "from" a Source, the Láadan verb "thel" (to get; to obtain) takes the person or place whence the Subject acquires the Object as the Source and the location where the Subject acquires the Object as the Place.

The English word "already" means that an action spoken of as beginning at some specified time was actually begun at a time previous to that. In #4, I've translated the Láadan "erilehóo nahan" (PAST + FOCUS | BEGIN + be acquainted) as "already know," in an example of contrastive focusing.

**Move the focus to the supplied word; translate into English before and after.**

7 Bíi thóshumáadehóo balinemid Ána betho mari sheshithudim we.
tortoise
E: _____
L: _____
E: _____

8 Bée ra bash ubem; be uhudehóom hath menedebe wi.
balm
E: _____
L: _____
E: _____

9 Bé eril wem Méri lanemidehóo bethoth imeya wa.
Mary
E: _____
L: _____
E: _____

10 Báa rilrili shihóo bini letho Elízhabeth beth?
me
E: _____
L: _____
E: _____

11 Bíi Máyel zhahóo nethom wo.
your
E: _____
L: _____
E: _____

12 Bíi ril delishe Bétheni ra olobewáan izh sholanewáanehóo wáa.
weep
E: _____
L: _____
E: _____

In #9, you did remember to split the Focus suffix onto a "be" pronoun, didn't you? Remember, we don't put affixes on the names of living or once-living persons or animals.

In #11, did you note the effect of the Focus marker on a possessive? It changes the simple possessive, eg "my," to a much more emphatic version, eg "my own" or "my very own."

In #12, did you note the construction "ra olobewáan?" We've seen the straightforward "olobewáan" (because of trauma) and the Cause-reversed "olob rawáan" (despite trauma; disregarding the effects caused by trauma). This is a middle course: "ra olobewáan" (not because of trauma).

**Translate the following into Láadan.**

13 Will your family go NORTH, not east, usng a map and meet us-many again on the plain?
L: _____

14 (DIDACT) Clearly COURTESY, not being right, causes harmony.
L: _____

15 (CELEB) I swear there's a GARDEN in the center of the meadow!
L: _____

16 The farmer told me, "(MAND) Do NOT touch the tick!"
L: _____

17 (WARN) The pregnant woman SIGNED, rather than called, "Hello," to her sibling.
L: _____

18 (LOVE) Prithee, beloved-you-few, ARRIVE at the berry farm during the evening.
L: _____

Regarding #18: in English, we say that someone "arrives at" their destination; this seems like it would translate into a straightforward Place Case formation. In Láadan, however, "to arrive" is "nosháad" [no– (FINISH) + sháad (come/go)]. Sháad takes "the place one is coming/going to" as a Goal Case rather than a Place Case element. There is no reason why the simple addition of the "FINISH" prefix would change that case assignment. Therefore the phrase "arrive...at the farm" in #18 must be translated as "nosháad...ábededim" rather than "nosháad...ábedesha."

## Answers

1
(WARN) I understand Arkansas doesn't have even a few beaches, and none with seaweed.

2
I promise my house will be of WOOD, not of metal.

3
Which mineral are the HOUSEHOLDERS getting among the several hills?

4
Prithee, beloved-you, meet the singer—or do you already know honored-her/him?

5
(MAND) Be you, physician, the guest of the BAKER in the valley, not of the carpenter!

6
I understand Suzette studied LINGUISTICS in school, not mathematics.

7
I dreamt Anna's tortoise just FLEW to the island of sand.
Bée thóshumáad balinemidehóo Ána betho mari sheshithudim we.
I dreamt Anna's TORTOISE just flew to the island of sand.

8
(WARN) Clearly, common sense is not a balm; often it's a NUISANCE.
Bée ra bash ubehóom; be uhudem hath menedebe wi.
(WARN) Clearly common sense is not a BALM; often it's a nuisance.

9
I swear Mary lost her DOG while traveling.
Bé eril wem Méri behóo lanemid bethoth imeya wa.
I swear MARY lost her dog while traveling.

10
Might my gift PLEASE Elizabeth?
Báa rilrili shi bini lehóotho Elízhabeth beth?
Might MY gift please Elizabeth?

11
I'm guessing Michael is your NAME.
Bíi Máyel zha nethohóom wo.
I'm guessing Michael is your very own name.

12
I understand Bethany is crying not because of trauma but BECAUSE OF ALONENESS.
Bíi ril delishehóo Bétheni ra olobewáan izh sholanewáan wáa.
I understand Bethany is WEEPING not because of trauma but because of aloneness.

13
Báa aril sháad onida netha lubenenan hunehóodim, ra henedim, i nebithim leneth rabosha?

14
Bíidi nin shalehóo, ra dóon, shath wi.

15
Bélan déelahóo hatham dunethusha wa.

16
Bíi eril di ábedá ledim wa, "Bó dama rahóo ne uhudemideth."

17
Bée eril lishidehóo, dithed ra, wolawida wowith, "Wil sha," hena bethadim wáa.

18
Bóoli menosháadehóo nazh ábed dalathamethudim háanáaleya obée.

# Lesson 44
# Embedded Sentences

## Embedded Declarative Sentences

–hé
Suffix (embedded clause): Embedding marker

This is a lesson about embedding one sentence inside another sentence. In the examples, the embedded sentence will be enclosed in brackets to help make the process clear.

Unlike Verb Complexes, where the subject of the embedded sentence is identical to the subject of the main sentence (and can therefore be deleted as redundant), here the Subject of the embedded sentence need not be the same as that of the main sentence.

To embed a declarative sentence, add the ending "–hé" to the last word in the *[embedded]* sentence.

*[In]* the embedded sentences the verb will be first in the sentence, or the auxiliary will if one is present. (This is the reverse of what appears in the English translations.)

The usual word order in a Láadan clause puts the verb (or auxiliary) as the first element in its clause. When we're hearing or reading a Láadan sentence, if a verb/auxiliary *follows* a noun or pronoun, we can reasonably expect that that verb/auxiliary is the beginning of an embedded clause.

## Examples

Bíi lith le [áya withizh]ehé wa.
I think [the woman is beautiful].
I think that the woman is beautiful.
I think the woman is beautiful.
Bíi lith ra le [áya withizh]ehé wa.
I don't think [the woman is beautiful].
I don't think that the woman is beautiful.
I don't think the woman is beautiful.

As a general rule, if we use the English word "that" to lead into the embedded clause, it will help to ease the translation into English—as in the second line of the English in both of the examples above. These are trivial examples, but the mechanism will prove useful as we go along.

Bíi ul le [naham lali]hé wa.
I hope [it's starting to rain].
I hope that it's starting to rain.
I hope it's starting to rain.
Bíi ul le [noham lali]hé wa.
I hope [it's finished raining].
I hope that it's finished raining.
I hope it's finished raining.
Bíi ul le [ham ra lali]hé wa.
I hope [it's not raining].
I hope that it's not raining.
I hope it's not raining.

In all of the examples above, the embedded clauses are all Objects of "lith" (to think) or "ul" (to hope). Since sentences neither think nor hope, there is no confusion, and we can omit the Object suffix. Nevertheless, the Object suffix is grammatically correct and could be included at the speaker/writer's option. The first example above, "Bíi lith le áya withizhehé wa" (I think that the woman is beautiful) could, equally grammatically, be "Bíi lith le áya withizhehéth wa." The Object suffix indicating that the embedded clause is the Object of "lith" will follow "–hé" (the embedded clause suffix). This will be important if you should ever have a sentence in which the case role of the embedded clause could be mistaken or is not optional.

Bíi néde le [thi Ána nemeth]ehé wa.
I want [Anna have a pearl].
I want that Anna have a pearl.
I want Anna to have a pearl.

Notice here that the embedding suffix follows the Object Case suffix that is internal to the embedded sentence. "Nem" (pearl) is the Object of "thi" (have), the verb in the embedded clause. Of course the embedded clause is the Object of "néde" (want), the verb in the outer sentence, so another Object Case suffix can follow "–hé"—or not, at the speaker/writer's discretion. With the embedding-level Object suffix, this sentence would read, "Bíi néde le thi Ána nemethehéth wa."

Bíi hal be [aril thad yod onida betha]héwan wa.
She works so (in order that) [her family will be able to eat].

Bíi eril eb le nemeth [ril thad ban le beth eba lethodim]ehéwan wa.
I bought a pearl so (in order) that [I am able to give it to my spouse].
I bought a pearl so I would be able, now, to give it to my spouse.

Here we see a non-optional embedding-level case suffix. The Purpose Case suffix indicates that the embedded clause is the reason for her to work and the reason for me to buy the pearl.

Bíi oth [thi Ána nemeth]ehé wa.
Be important [Anna have a pearl].
That Anna have a pearl is important.
It's important that Anna have a pearl.
It's important for Anna to have a pearl.

The two verbs together in this example might confuse you into thinking this is a simple Verb Complex, but it's not. To form a Verb Complex, both verbs must have the same Subject, and "Ána" is not the Subject of "oth" (to be important). In fact, in this sentence, it's the embedded clause "thi Ána nemeth" (Anna have a pearl) that is the Subject of "oth." Of course, the Subject suffix ("–Ø") is already present on the "–hé."

An ambiguity that occurs in English is readily resolved in Láadan. In an English sentence such as "You understand that the work pleases me when the sun is shining," it is impossible to tell whether the dependent adverbial clause "when the sun is shining" refers to "you understand" or to "the work pleases me." We can make it clear by reordering the clauses, but the Láadan is much clearer even without that mechanism to fall back upon:

Bíi ril en ne [shi hal leth úyahú ham rosh]ehé wa.
You understand [the work pleases me when the sun shines].
You understand that, when it's sunny, the work pleases me.
Bíi ril en ne [shi hal leth]ehé úyahú ham rosh wa.
You understand [the work pleases me] when it's sunny.
You understand, when it's sunny, that the work pleases me.

Since the subject of "úyahú" has come up, there is one more point to make about this word and its kin relative to embedding. We've been using this form and its fellows—all subordinating conjunctions, not question words—for some time to introduce adverbial dependent clauses. We can now cover the same semantic "territory" using embedding, as follows:

I know when the bird sings.
Bíi lothel le úyahú zho babí wa.
Bíi lothel le [zho babí]héya wa.

Do you perceive that embedding the clause "zho babí" (the bird sings) and treating the embedded structure as a Time Case element brings the sense of "the time at which the bird sings" or "when the bird sings." We can also use the same mechanism for the other "úXú" forms; just a few examples:

I know where the bird sings.
Bíi lothel le úshahú zho babí wa.
Bíi lothel le [zho babí]hésha wa.
I know how the bird sings.
Bíi lothel le únalú zho babí wa.
Bíi lothel le [zho babí]hénal wa.
I know why the bird sings.
**Purpose Case:**
Bíi lothel le úwanú zho babí wa.
Bíi lothel le [zho babí]héwan wa.
**Cause Case:**
Bíi lothel le úwáanú zho babí wa.
Bíi lothel le [zho babí]héwáan wa.

## Vocabulary

dithem
to beg [di (speak) + them (need)] {AB}
don
comb (for hair)
idon
hairbrush
olowod
group [wod (sit)]
ruhob
to be deep
thun
muscle
ume
to be full; to be abundant
yob
coffee
yun
orange (the fruit)
zhazh
airplane

## Exercises

**Translate the following into English.**

1 Bíi ril lith le lamith lan netho zhazh bethothehé wa.
E: _____

2 Bíi eril dam ra Máthu rahowa anahé wáa.
E: _____

3 Báa en bebáa merahéthe mudahé?
E: _____

4 Bíi eril láad ezha oyinan théshumáad babíhé wa.
E: _____

5 Bíi eril shóo shebasheb yáanin wemaneyahé wa.
E: _____

6 Bíi lothel wohim woduthahá mebalin obeth nethohé wáa.
E: _____

7 Bíi ril néde háawith aril naham rohoro bishibenalehé wa.
E: _____

8 Bíi lishid owehá eril lámála withid rulethehé wáa.
E: _____

9 Bóo dom di ne omá nethodim aril merathad meshád lezh sheshihothedim wumaneyahé.
E: _____

10 Bíi eríli thod wothá meyime romid úshahú menime mehóomashád ra shamidehé wáa.
E: _____

In #3, note that, although the form of the main (or outer) sentence is a question, there is no question as to whether the pigs are dirty. Embedded questions like that are a topic for another lesson. The only question here is who understands *that* they're dirty.

Note, in #5, that there is no apparent Subject for the outer sentence. In English, we would say "'it' came to pass…," but Láadan doesn't use an "it" in this case. In fact, the embedded sentence (about the tree dying in winter) is the Subject of "shóo" (to happen; to occur; to come to pass).

In #8, did the word "owehá" (seamstress; tailor) [owe (garment) + –á (DOER)] give you any trouble? Remember, "–á" means "maker" as well as "doer."

Did you note, in #9, that we've just crossed paths with our very first indirect quote in Láadan? An indirect quote conveys the content of what someone said without quoting their exact words— and avoids the grammatical complexities involved in using quotation marks.

**Translate the following into Láadan.**

11 The gardener warned us that the coffee was bitter and the oranges were still sour.
L: _____

12 The farmer promised that the baby elephants would be safe.
L: _____

13 Did the story teach us that the fledgelings were not afraid?
L: _____

14 The mendicant asked for money as her dog has ticks.
L: _____

15 The scientist believes that the flowers are fragrant.
L: _____

16 The nurse is watching Margaret's mother using a comb and brush on her hair; that the muscles in her hands may once again be strong pleases her.
L: _____

17 Is it important that the philosopher is singing a song now?
L: _____

18 The songwriter begged all her children to study hospitality in order to have full lives.
L: _____

19 The group agrees that the roots of the plant are deep in the earth.
L: _____

20 Aren't you anticipating the horse giving birth to two foals?
L: _____

In #14, did you have any trouble with "mendicant?" "Mendicant" is a high-register word for "beggar:" "dithemá" (beggar; mendicant) [dithem (beg) + –á (DOER)].

#17 is similar to #5 above in that the embedded sentence (about the philosopher singing a song) is the Subject of "oth" (to be important).

In #20, did you successfully form a word for "foal?" Think "infant horse:" "áhomid." This is an on-the-fly formation that would not be found in a dictionary.

## Answers

1
I think your friend is counting her airplanes.

2
Matthew showed no sign that the food was cold.

3
Who understands that the pigs are dirty?

4
The snake saw that the bird was about-to-fly-at-any-moment.

5
It came to pass that the tree died in winter.

6
The traveling healer knows your neighbors are old.

7
The child wants it to begin to storm suddenly.

8
The seamstress is signing that the man caressed the cat.

9
Prithee remember to tell your teacher that we will be unable to go to the beach in the summer.

10
Long ago a sage wrote that wild animals run where domesticated animals are unwilling to walk.

11
Bíi eril dibée déelahá lezhedim rúsho yob i menáyem yunehé wa.

12
Bíi eril dibé ábedá meyom ádomidehé(th) wa.

13
Báa eril om dedide lezhedim mehéeya ra yáababíhé(th)?

14
Bíi dibóo dithemá losheth thi lanemid betho uhudemidethehéwáan wa.

15
Bíi edeláad ehá mehaba mahinahé(th) wáa.

16
Bíi ril il onin duth thul Mázhareth betha doneth i idoneth delith bethashahé(th) oyinan; shi rilrili menedo thun omathu bethahé beth wáa.

17
Báa oth ril lalom ehená lomethehé?

18
Bíi eril dithem lomá mehulanin shem betha woho ethóothehé(th) mewohume wowíwan wáa.

19
Bíi zhelith olowod meruhob dol dalatha donisha wi.

20
Báa litharil ra ne aril wóoban omid áhomideth shinehé(th)?

# Lesson 45
# Vocabulary Practice 7

## Vocabulary

áalaá
: butterfly

bin
: bowl

bire
: layer

bod
: line (on a surface; of text; of computer program)

demeren
: curtain [dem (window) + ren (carpet)]

dumidal
: fox [mid (creature)]

hed
: drinking glass

hom
: nectar

huhid
: king [hu (boss; ruler) + –id (MALE)]

lub
: poultry, fowl

lush
: mystery

ni
: cup

oódóo
: bridge

oyimahina
: violet (the flower) [oyi (eye) + mahina (flower)]

rahol
: to waste; to squander [ra– (NON) + ol (to store)]

rin
: plate

rushi
: wine

shahina
: rose (the flower) [sha (harmony) + mahina (flower)]

yum
: beetle

zhu
: tea

You might be interested in knowing a little more about the words for "bridge" and "butterfly." One of the things that women do in their language behavior, in all of the languages I know, is a whole lot of body language work. I wanted that work to be less in Láadan, and the language is therefore constructed to lexicalize body language. (That is, to give it a pronounced form, instead of leaving it all to be done by tone of voice and gesture and facial expression and so on.) That's why you have the set of words that tell whether the sentence coming up is a statement or question or something else; and that's why you have the endings that tell whether the sentence is meant as a joke or a lesson or a narrative or something else—to reduce the communications labor for the women speaking.

The word for bridge, when its tone markers are in the right place, has a sound pattern like this: –¯–. The word for butterfly is like this: ¯–¯. Since intonation (the melody that carries the spoken words) is part of body language, this is another way of lexicalizing it. For both of these words, the voice makes the shape of the thing named, in the ear's space and the ear's time. Shapes "in the air," you perceive, but for the ear rather than for the eye.

The word "bod" (line) above is a homonym (same sound) of "bod" (dish). This can happen in any language, and Láadan is no exception. Fortunately, the "semantic domains" (the areas of discussion in which they are likely to be used) of these two words are sufficiently distant from each other that no confusion is likely.

The word "bire" (layer) was originally coined as "bre," beginning with "br," a consonant cluster forbidden in Láadan. This was an historical accident (occasioned by the fact that "r" isn't a consonant in the same sense that "b" is), and has been corrected by the second generation developing Láadan. We will not be using the archaic "bre" form—which was also ambiguous, being a homonym for "bre," now "bere," (if)—but you should be prepared to recognize it, should you happen upon it.

## Exercises

### Translate the following into English.

[1]Bíide eril melolin i meyod lod wum óowasha o háanáaleya úyahú nohal le wa. [2]Thalehul anadal. [3]Meham bal hobeden i thuden, i lub i máa wohaba wohódoneden binesha, i mewoliyen womeda rinesha. [4]Merilin len rushith mewowedeth wohedede i yobeth mewolíithi wonide. [5]Mehalehale i mehamedara len anadaleya aril. [6]Uyhahú menahóoha len, mesháad belidedim nil, i nahina le. [7]Thi le mewoháya wohozheth. [8]Shumáad le áalaádan menedebe i un le beneth dun oyimahinathusha rayil id yáaninedim boó oódóosha thoma we. [9]Nohina le didenal wa; dóhu le demereneth, i láad le nahóolíithinehel wohene wothoshehéth oyinan. [10]Ril láad le owath onanan naham roshehéwáan; aril háyahal sháal; rilrili shóo wothaleháalish wobeye.

Of course, since the preceding sentences are presented as a story in paragraph form, no Type-of-Sentence Words are required after the first sentence. Nor are Evidence Words—except when we switch to dream perception and back.

1 E: _____
2 E: _____
3 E: _____
4 E: _____
5 E: _____
6 E: _____
7 E: _____
8 E: _____
9 E: _____
10 E: _____

### Translate the following into Láadan.

11 The teacher asked the child, "Does your horse live on land or in the ocean?"
L: _____
12 "On land," replied the child.
L: _____
13 The teacher asked, "Is a horse a wild animal or a domesticated animal?"
L: _____
14 "A domesticated animal."
L: _____
15 "Does a fish live on land or in the ocean?"
L: _____
16 The child thought and said, "In the ocean."
L: _____
17 The child was still. Slowly she began to cry.
L: _____
18 The teacher asked, "Why are you crying?"
L: _____
19 The child said in a small voice, "I play music for my horse, but I shall never play for the fish because it would need many weeks for me to travel to the ocean."
L: _____
20 The teacher smiled gently and said, "You will be able to do it. If you were never able to play music for the fish, then I would cry too."
L: _____

In case you couldn't follow the (fairly advanced) syntax of the answer to #19, the third clause of the child's reply is "…rilrili them [im le meladim]ehé híyahatheth menedebe…" (…would need [I travel to the ocean] many weeks…). The embedded clause is the Subject of the verb "them" (need).

In the answer to #20, we employ an idiomatic usage of "hi" (this/that) to refer to a previous clause.

## Answers

1

The entire household gathered and ate around the fire in the evening when I finished working.

2

The meal was extremely good.

3

There were bread with butter and honey, poultry and eggs with fragrant cheese on plates, and green vegetables in bowls.

4

We drank wine from clear glasses and coffee from white cups.

5

We made music and danced after the meal.

6

When we began to tire, we went into the house, and I went to sleep.

7

I had beautiful dreams.

8

I dreamed I was flying with many butterflies (with pleasure) and led them over a field of violets and then to three trees near a bridge.

9

I awoke early; I opened the curtain and saw that the eastern sky was just beginning to be trivially grey.

10

I feel warmth on my face due to the sun beginning to shine; it's going to be an unusually beautiful day; maybe something wonderful will happen.

11

Bíi eril dibáa omá háawithedim wáa, "Báa habelid omid netho donisha e melasha?"

12

"Donisha wa," nédi háawith wáa.

13

Bíi eril dibáa omá wáa, "Báa omid romidem e shamidem?"

14

"Shamidem wa."

15

"Báa habelid thili donisha e melasha?"

16

Bíi eril lith háawith wáa, i di be, "Melasha wa."

17

Bíi eril wam háawith wáa. Nadelishe be lóolonal.

18

Bíi eril dibáa omá wáa, "Delishe ne bebáawáan?"

19

Bíi eril di háawith híyanal wáa, "Bíi alehale le omid lethoda, izh aril alehale ra le thilida rahadihad beróo rilrili them im le meladimehé híyahatheth menedebe wa."

20

Bíi eril áada omá lemanal wáa, i di, "Aril thad ne hith. Rilrili bere thad alehale ra ne thilida rahadihad, ébere delishe le íi."

a . . . . . LoveInanim
-á . . . . . DOER
á- . . . . . INFANT
áabe . . . . . Book
áada . . . . . Smile
áala . . . . . Thanks
áalaá . . . . . Butterfly
áama . . . . . LoveLikeResp
áath . . . . . Door
áatham . . . . . Church
áayáa . . . . . LoveMyster
áayo . . . . . Skirt
áazh . . . . . LovePriorSexDesire
ab . . . . . LoveLikeNoResp
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
ábed . . . . . Farm
ábedá . . . . . Farmer
ábedun . . . . . FarmField
abesh . . . . . AllThatIs
ad . . . . . LoveRespNoLike
ada . . . . . Laugh
ahana . . . . . Chocolate
áhesh . . . . . BeResponsible
alehale . . . . . Music
am . . . . . LoveBlood
amedara . . . . . Dance
amedarahá . . . . . Dancer
an . . . . . BeAcquainted
ana . . . . . Food
Ána . . . . . Anna
anadal . . . . . Meal
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
ashon . . . . . LoveHeartKin
Átheni . . . . . Anthony
áwith . . . . . Infant
áya . . . . . BeBeautiful
aye . . . . . LoveUnwelcome
azh . . . . . LoveCurrSexDesire
ba . . . . . XLove1
báa . . . . . Q
babí . . . . . Bird
bad . . . . . Mineral
bada . . . . . Spoon
badazh . . . . . Metal
bal . . . . . Bread
balin . . . . . BeOldAnim
balinemid . . . . . Turtle
ban . . . . . Give
ban . . . . . Xlove>5
baneban . . . . . Forgive
bash . . . . . CommonSense
bath . . . . . #6
batha . . . . . Fork
baye . . . . . IndefLove1
bayen . . . . . IndefLove>5
bayezh . . . . . IndefLove2-5
bazh . . . . . XLove2-5
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
bedi . . . . . Learn
bedihá . . . . . Student
bée . . . . . WARN
bel . . . . . BringTake
belid . . . . . House
belidá . . . . . Carpenter
bem . . . . . Choose
ben . . . . . X>5
benem . . . . . Stay
bere... ébere . . . . . If...Then
berídan . . . . . Aunt
beróo . . . . . Because
beth . . . . . Home
betheb . . . . . Mirror
Bétheni . . . . . Bethany
bethu . . . . . About
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bi . . . . . XHon1
bíi . . . . . DECL
bil . . . . . BeFun
bim . . . . . #4
bin . . . . . Bowl
bin . . . . . XHon>5
bini . . . . . Gift
bire . . . . . Layer
bishib . . . . . BeSudden
bithim . . . . . Meet
biye . . . . . IndefHon1
biyen . . . . . IndefHon>5
biyezh . . . . . IndefHon2-5
bizh . . . . . XHon2-5
bo . . . . . Mountain
bó . . . . . MAND
bod . . . . . Dish
bod . . . . . Line
bohí . . . . . BeShort1D
bol . . . . . BeFleecyClouded
bom . . . . . HouseholdOil
boó . . . . . #3
bóo . . . . . REQ
boóbin . . . . . Braid
bóodan . . . . . Rescue
bosh . . . . . Wood
boshoya . . . . . TreeBark
boshum . . . . . Cloud
both . . . . . Hotel
bú . . . . . BePerverse
bud . . . . . #9
bud . . . . . Clothing
bun . . . . . BeNew
buth . . . . . GatherX
buzh . . . . . Convention
buzhehoth . . . . . ConventionCtr
-d . . . . . ANGRY
-da . . . . . BENEF
-da . . . . . JEST
-dá . . . . . BENEFcoerced
-daá . . . . . BENEFaccid
-dáa . . . . . BENEFduty
dáan . . . . . Word
dadem . . . . . Picture
dal . . . . . Thing
dala . . . . . Plant
dalatham . . . . . Berry
dalel . . . . . MadeThing
dalelethodewan . . . . . WritingImplement
dalelolhobewan . . . . . Weapon
dam . . . . . Manifest
dama . . . . . Touch
dan . . . . . Language
-dan . . . . . ASSOCpleas
dash . . . . . Tooth
dashobe . . . . . ToBite
dashobin . . . . . ToChew
dathim . . . . . Needlework
dathimá . . . . . Needleworker
dazh . . . . . BeSoft
-de . . . . . NARR
-de . . . . . SRC
debe . . . . . #100
dedide . . . . . Story
déela . . . . . Garden
déelahá . . . . . Gardener
deheni . . . . . Meat
dehenihá . . . . . Butcher
delishe . . . . . Weep
delith . . . . . Hair
dem . . . . . Window
demáazh . . . . . Tractor
demeren . . . . . Curtain
den . . . . . Help
-den . . . . . ASSOC
dená . . . . . Helper
di . . . . . Speak
-di . . . . . DIDACT
dí- . . . . . ALLOW
dibáa . . . . . Question
dibé . . . . . Promise
dibée . . . . . Warning
dibíi . . . . . Declare
dibithim . . . . . Greet
dibó . . . . . Command
dibóo . . . . . Request
dide . . . . . BeEarly
dihá . . . . . Speaker
dihem . . . . . Accept
díídin . . . . . Holiday
dim . . . . . Container
-dim . . . . . GOAL
dimilin . . . . . Ornament
dimod . . . . . Bag
dimóowa . . . . . Stove
-din/-bin/-in . . . . . PROCof
dinime . . . . . BeBeholden
dínon . . . . . BeFree
dishóo . . . . . TellNews
dishóodal . . . . . NewsProgram
dishóodalel . . . . . NewsDevice
dith . . . . . Voice
dithed . . . . . Call
dithem . . . . . Beg
dithemá . . . . . Beggar
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dó- . . . . . CAUSEto
dod . . . . . ToFast
dóhada . . . . . BeComical
dol . . . . . Root
dom . . . . . Remember
domid . . . . . Elephant
don . . . . . Comb
doni . . . . . Earth
donidan . . . . . Lovingkindness
donithen . . . . . Earthquake
dóo . . . . . Well...
doól . . . . . AtLast
dóon . . . . . BeCorrect
dórawulúd . . . . . Repair
dosh . . . . . Burden
doth . . . . . Follow
dothá . . . . . Follower
dówulhúd . . . . . Shatter
dówulúd . . . . . Break
dóyom . . . . . Protect
dozh . . . . . BeEasy
du . . . . . POETRY
du- . . . . . TRYto
dumidal . . . . . Fox
dun . . . . . Field
dush . . . . . Must
duth . . . . . ToUse
dutha . . . . . Heal
duthahá . . . . . Healer
duthel . . . . . BeUseful
duthele . . . . . BeUsefulIfRepurposed
dúu- . . . . . FAILto
e- . . . . . SCIof
e...e . . . . . Either...Or
eb . . . . . BuySell
eba . . . . . Spouse
ebabí . . . . . Ornithology
ebabíhá . . . . . Ornithologist
ebalá . . . . . Baker
ed . . . . . Tool
edala . . . . . Botany
edalahá . . . . . Botanist
edan . . . . . Linguistics
edaná . . . . . Lingust
edash . . . . . Dentistry
edashá . . . . . Dentist
ede . . . . . Grain
edeláad . . . . . Believe
edemid . . . . . Mouse
edeni . . . . . Bean
edethi . . . . . Share
edin . . . . . Cousin
edutha . . . . . Medicine
eduthahá . . . . . Physician
éeb . . . . . Juice
éelen . . . . . Grape
éeme . . . . . LoveNoLikeNoResp
éesh . . . . . Sheep
éeya . . . . . Illness
éezh . . . . . Goat
ehá . . . . . Scientist
ehash . . . . . Astronomy
ehashá . . . . . Astronomer
ehen . . . . . Philosophy
ehená . . . . . Philosopher
ehom . . . . . Education
ehomá . . . . . EdSpecialist
ehoth . . . . . Geography
ehothá . . . . . Geographer
el . . . . . Make
Elá . . . . . Creator
elahela . . . . . Celebration
elamith . . . . . Mathematics
elamithá . . . . . Mathematician
elash . . . . . Play
elathóo . . . . . BeWelcome
elathóodi . . . . . SayWelcome
elathóoshub . . . . . MakeWelcome
Elízhabeth . . . . . Elizabeth
elod . . . . . Housekeeping
elodá . . . . . Housekeeper
em . . . . . Yes
emahin . . . . . CookeryScience
emahiná . . . . . Chef
Emath . . . . . Mommy
emid . . . . . Zoology
emidá . . . . . Zoologist
en . . . . . Understand
eril . . . . . PAST
eríli . . . . . FARPAST
esh . . . . . Boat
eshá . . . . . Sailor
eshon . . . . . PeaceScience
eshoná . . . . . PeaceScientist
éthe . . . . . BeClean
ethóo . . . . . Hospitality
ethóohá . . . . . Host(ess)
ewí . . . . . Biology
ewíhá . . . . . Biologist
ezha . . . . . Snake
ezhub . . . . . Entomology
ezhubá . . . . . Entomologist
háa- . . . . . CHILD
háababí . . . . . Nestling
-háalish . . . . . DEGextraord
háanáal . . . . . Evening
háashál . . . . . Morning
háawith . . . . . Child

habelid . . . . . Dwell
habelidá . . . . . Resident
hadihad . . . . . Always
hahí . . . . . BeBrief
hal . . . . . Work
-hal . . . . . DEGunusual
halá . . . . . Worker
halezhub . . . . . Ant
Halishóni . . . . . California
ham . . . . . BePresent
han . . . . . South
harathal . . . . . BeBadTime
hath . . . . . Time
hathal . . . . . BeGoodTime
hatham . . . . . Center
hathemen . . . . . Season
hathobéeya . . . . . Until
hathóol . . . . . Month
hathóoletham . . . . . Year
háya . . . . . BeBeautifulTime
-hé . . . . . EMBED
heb . . . . . Down
hed . . . . . DrinkGlass
héedá . . . . . PickUp
héena . . . . . HeartSib
héeya . . . . . BeAfraid
-hel . . . . . DEGtrivial
hemen . . . . . Bush
hena . . . . . BirthSib
hene . . . . . East
Hérel . . . . . Carol
hesh . . . . . Grass
heshehoth . . . . . Park
heyi . . . . . Pain
hi . . . . . Demo1
hibo . . . . . Hill
-hil . . . . . DEGminor
hin . . . . . Demo>5
hish . . . . . Snow
hishud . . . . . Hail
hithena . . . . . HappinessGood
híya . . . . . BeSmall
híyahath . . . . . Week
hizh . . . . . Demo2-5
ho- . . . . . GRAND
hob . . . . . Butter
hoberídan . . . . . GreatAunt
hohal . . . . . WorkPlace
hom . . . . . Nectar
hon . . . . . West
-hóo . . . . . FOCUS
hoshem . . . . . Grandchild
hosherídan . . . . . GreatNiece
hoth . . . . . Place
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
hu . . . . . Boss
huhid . . . . . King
-hul . . . . . DEGextreme
hulehul . . . . . ForSure
hum . . . . . Knife
hun . . . . . North
i . . . . . And
ib . . . . . Crime
ib . . . . . UpAgainst
id . . . . . AndThen
-id . . . . . MASC
idon . . . . . HairBrush
ihé . . . . . InFront
ihée . . . . . Behind
íi . . . . . Also
íizha . . . . . Although
il . . . . . PayAttn
ilá . . . . . Audience
ili . . . . . Water
ilisháad . . . . . Swim
iliwush . . . . . Mop
im . . . . . Travel
imá . . . . . Traveler
ina . . . . . Sleep
inad . . . . . Trousers
ith . . . . . Light
ithedal . . . . . Lamp
ithel . . . . . Glow
íthi . . . . . BeHigh
izh . . . . . But
-izh . . . . . FEM
la . . . . . ILove
láa . . . . . Perception
láad . . . . . Perceive
Láadan . . . . . Láadan
láadom . . . . . Recognize
laheb . . . . . Spice
Lahila . . . . . HolyOne
lal . . . . . Milk
lali . . . . . Rain
lalom . . . . . Sing
lalomá . . . . . Singer
lam . . . . . Health
lámáhel . . . . . Sculpt
lámála . . . . . Caress
lami . . . . . Number
lamith . . . . . Count
lamithá . . . . . Accountant
lan . . . . . Friend
lan . . . . . WeLove>5
-lan . . . . . CELEB
lanemid . . . . . Dog
lash . . . . . Indifference
lath . . . . . BeCelibateChoice
lawida . . . . . BePregnant
laya . . . . . BeRed
layun . . . . . BeOrange
lazh . . . . . WeLove2-5
le . . . . . I
leb . . . . . Enemy
lel . . . . . Seaweed
léli . . . . . BeYellow
lema . . . . . BeGentle
len . . . . . We>5
leyan . . . . . BeBrown
leyi . . . . . BeBlue
lezh . . . . . We2-5
lhebe . . . . . XDesp1
lheben . . . . . Xdesp>5
lhebeye . . . . . IndefDesp1
lhebeyen . . . . . IndefDesp>5
lhebeyezh . . . . . IndefDesp2-5
lhebezh . . . . . XDesp2-5
lhele . . . . . IDesp
lhelen . . . . . WeDesp>5
lhelezh . . . . . WeDesp2-5
lhene . . . . . YouDesp1
lhenen . . . . . YouDesp>5
lhenezh . . . . . YouDesp2-5
lhith . . . . . Fret
lhitharil . . . . . Worry
lhitheril . . . . . Regret
li . . . . . IHon
-li . . . . . LOVE
líithi . . . . . BeWhite
líithin . . . . . BeGray
lila . . . . . FemSexAct
lili . . . . . BeWet
lin . . . . . WeHon>5
liri . . . . . BeColored
lish . . . . . Lightning
lishenal . . . . . Vividly
lishid . . . . . Sign
lith . . . . . Think
litharil . . . . . Anticipate
litheril . . . . . Reminisce
liyen . . . . . BeGreen
liyeth . . . . . BeSilver
lizh . . . . . WeHon2-5
lo . . . . . Rejoice
lo- . . . . . INT
lod . . . . . Household
lodá . . . . . Householder
lodo . . . . . BeStrongInt
lohil . . . . . PayAttnInt
loláad . . . . . PerceiveInt
lolin . . . . . Assemble
lom . . . . . Song
lomá . . . . . Songwriter
lóolo . . . . . BeSlow
lóoyo . . . . . OBS:AttentiveTaste
lorolo . . . . . Thunder
losh . . . . . Money
loshá . . . . . Banker
loth . . . . . Information
lothel . . . . . Know
loyo . . . . . BeBlack
lu . . . . . Please
lub . . . . . Fowl
luben . . . . . Map
lud . . . . . Debt
ludi . . . . . BeFemale
lula . . . . . BePurple
lush . . . . . Mystery
luth . . . . . ToRock
-m . . . . . IDENT
ma . . . . . OBS:Listen
máa . . . . . Egg
máan . . . . . Salt
máanan . . . . . BeSalty
maha . . . . . SexDesire
mahá . . . . . OBS:Listener
mahin . . . . . CookPot
mahina . . . . . Flower
mahinin . . . . . ToCook
mar . . . . . Absence
marenil . . . . . BeHollow
mari . . . . . Island
Másha . . . . . Marsha
math . . . . . Building
Máthu . . . . . Matthew
Mathul . . . . . Mom
Máyel . . . . . Michael
mazh . . . . . Car
Mázhareth . . . . . Margaret
me- . . . . . PL
mé- . . . . . COLLV
meda . . . . . Vegetable
meén . . . . . Sugar
meénan . . . . . BeSweet
méesh . . . . . Pleasure
mel . . . . . Paper
mela . . . . . Ocean
melamid . . . . . Dolphin
menedebe . . . . . #>5
menedebenil . . . . . Among>5
Méri . . . . . Mary
merod . . . . . #1,000,000,000
mesh . . . . . Across
méwith . . . . . Crowd
mi . . . . . Leaf
mid . . . . . Creature
mihí . . . . . BeSmall2D
míi . . . . . BeAmazed
míili . . . . . Radiance
mime . . . . . OBS:Ask
mina . . . . . Move
miwith . . . . . Town
modi . . . . . BeUgly
muda . . . . . Pig
na . . . . . YouLove1
na- . . . . . BEGIN
ná- . . . . . CONT
náa- . . . . . RESUME
náal . . . . . Night
nahin . . . . . Become
-nal . . . . . MANN
nan . . . . . YouLove>5
-nan . . . . . INSTR
nanáal . . . . . Sunset
nasháad . . . . . Depart
nasháal . . . . . Dawn
nath . . . . . Price
náwí . . . . . Grow
naya . . . . . CareFor
nayahá . . . . . Caregiver
nazh . . . . . YouLove2-5
ne . . . . . You1
ne- . . . . . AGAIN
né- . . . . . BACK
neda . . . . . Only
nedaba . . . . . Which
nede . . . . . #1
néde . . . . . Want
nedebe . . . . . #2-5
nedebenil . . . . . Among3-5
nedeloth . . . . . Fact
nédeshub . . . . . Intention
née . . . . . BeAlien
née- . . . . . TEMP
néehá . . . . . Alien
nem . . . . . Pearl
nen . . . . . You>5
nena . . . . . ContentmentGood
nezh . . . . . You2-5
ni . . . . . Cup
ni . . . . . YouHon1
nib . . . . . #8
nidi . . . . . Add'l
nil . . . . . Inside
nilesháad . . . . . Enter
nileweth . . . . . Entrance
nime . . . . . BeWilling
nin . . . . . Cause
nin . . . . . YouHon>5
nith . . . . . Frost
nithedim . . . . . Refrigerator
nizh . . . . . YouHon2-5
no- . . . . . FINISH
nó- . . . . . STOP
nodal . . . . . Edge
nol . . . . . Upon
non . . . . . Allow
nonede . . . . . LastOne
nóo- . . . . . PAUSE
noshád . . . . . Arrive
nu . . . . . Here
núu . . . . . There
o . . . . . Around
ob . . . . . ByWayOf
oba . . . . . Body
obe . . . . . Through
obée . . . . . During
obeth . . . . . Neighbor
obeyal . . . . . Gold
od . . . . . Cloth
oda . . . . . Arm
odá . . . . . Weaver
odayáaninetha . . . . . TreeBranch
ódon . . . . . Cheese
oham . . . . . LoveHoly
ohena . . . . . RespectGood
oho . . . . . You'reWelcome
ol . . . . . ToStore
olin . . . . . Forest
olob . . . . . Trauma
oloth . . . . . Skill

olowod ..... Group
om ..... Teach
oma ..... Hand
omá ..... Teacher
omid ..... Horse
on ..... Head
ona ..... Face
onida ..... Family
onin ..... Nurse
oób ..... Jump
óob ..... Oven
óobe ..... Along
óoda ..... Leg
oódóo ..... Bridge
óoha ..... BeWeary
óol ..... Moon
óoma ..... Foot
óomasháad ..... Walk
óotha ..... Soul
óowa ..... Fire
óowathon ..... Pepper
óoya ..... Heart
óoyo ..... Mouth
osháana ..... Menstruate
oth ..... BeImportant
othel ..... BeBlessed
owa ..... BeWarm
owáano ..... Therefore
owe ..... Garment
owehá ..... SeamstressTailor
oya ..... Skin
oyi ..... Eye
oyimahina ..... VioletFlower
oyo ..... Nose
oyu ..... Ear
ozh ..... Dream
ra ..... NEG
rabalin ..... BeYoung
rabo ..... Plain
rabohí ..... BeLong1D
rabun ..... BeOldInanim
radal ..... Nothing
radazh ..... BeHard
radi ..... BeSecret
rado ..... BeWeak
radom ..... Forget
radozh ..... BeDifficult
raduthel ..... BeUseless
rahadihad ..... Never
rahahí ..... BeLongTime
raham ..... BeAbsent
raheb ..... Up
rahéthe ..... BeDirty
rahil ..... Ignore
rahith ..... Darkness
rahíthi ..... BeLow
rahíya ..... BeLarge
raho ..... #0
rahol ..... ToWaste
rahowa ..... BeCold
rahu ..... BeClosed
raláad ..... NonPerceive
raláadá ..... NonPerceiver
ralili ..... BeDry
ralóolo ..... BeQuick
ralothel ..... BeIgnorant
ramihí ..... BeLarge2D
ramíili ..... Evil
rana ..... Beverage
ranil ..... Outside
ranilesháad ..... ToExit
ranileweth ..... Exit
ranime ..... BeUnwilling
rano ..... Almost
ranol ..... Beneath
rashadon ..... Falsehood
rashal ..... Discourtesy
rashe ..... Torment
rashi ..... Displease
ratháa ..... BeBlighted
rathad ..... BeUnable
rathal ..... BeBad
rathi ..... Lack
rawima ..... Ingratitude(I,0,-)
rawith ..... Nobody
rawulúd ..... BeUnbroken
rayil ..... Above
rayom ..... BeUnsafe
razhe ..... BeDifferent
re...re ..... Neither...Nor
redeb ..... Find
réele ..... Harbor
ren ..... Carpet
ri ..... Record
ril ..... PRES
rile ..... Silence
rilin ..... ToDrink
rilrili ..... HYPOTH
rin ..... Plate
rizh ..... Except
ro ..... Weather
rod ..... #1,000,000
rodoni ..... Wilderness
rohoro ..... Storm
romid ..... WildAnimal
róo ..... Harvest
róomath ..... Barn
rosh ..... Sun
ruhob ..... BeDeep
rul ..... Cat
rushi ..... Wine
rúsho ..... BeBitter
rúu ..... LieDown
sha ..... Harmony
-sha ..... PLC
sháa- ..... ADULT
sháababí ..... AdultBird
sháad ..... ComeGo
sháal ..... Day
sháawith ..... Adult
shad ..... BePerfect
shadon ..... Truth
shahina ..... Rose
shal ..... Courtesy
sham ..... LoveChild
shama ..... Grief(E,-,-)
shamid ..... DomesticAnimal
shan ..... #5
shane ..... BeFurry
shara ..... Grief(E,+,-)
Shathul ..... HonParent
she ..... Comfort
sheb ..... Change
shebasheb ..... Death
shée ..... Desert
shel ..... BeRigorous
shem ..... Offspring
sheni ..... Intersection
sherídan ..... Niece
sheshi ..... Sand
sheshihoth ..... Beach
shi ..... ToPlease
shida ..... Game
shidi ..... BeTogether
shili ..... Mist
shim ..... SexAct
shin ..... #2
shinehoberídan .... GreatGreatAunt
shinehoshem ..... GreatGrandChild
shinehosherídan
..... GreatGreatNiece
shinehothul ..... GreatGrandparent
shinenil ..... Between
shineshid ..... BeInvited
shinóoya ..... BeFertile
shishid ..... BeUnited
shishidebeth ..... Nation
shishidebethá ..... Citizen
sho ..... Heavy
shod ..... Room
shol ..... AbsenceOfPain
sholan ..... BeAlone
shon ..... Peace
shoná ..... Peacemaker
shóo ..... Happen
shóod ..... BeBusy
shóodal ..... News
Shósho ..... MagicGranny
shu ..... OBS:AttentiveSmell
shub ..... Do
shum ..... Air
shumáad ..... Fly
shumath ..... Tower
Shuzhéth ..... Suzette
-th ..... OBJ
-th ..... PAIN
-tha ..... POSSbirth
tháa ..... Thrive
thab ..... #10
thad ..... BeAble
thal ..... BeGood
tham ..... Circle
than ..... BeUnderground
-the ..... POSSnone
thé- ..... ABOUTto
thed ..... BeFar
thée- ..... ABOUTto-
thel ..... Get
them ..... Need
then ..... Break
thena ..... JoyGood
Therísha ..... Teresa
thesh ..... Herb
thi ..... Have
-thi ..... POSSchance
thib ..... Stand
thibá ..... Wall
thibeb ..... CookImplement
Thíben ..... Steven
thihá ..... Owner
thil ..... Vine
thili ..... Fish
-tho ..... POSS
thó- ..... JUST
thob ..... #1,000
thod ..... Write
thodi ..... WritingImplement
thom ..... Pillow
thoma ..... BeNear
thon ..... Seed
thóo ..... Guest
thóohim ..... Visit
thosh ..... Sky
thu ..... Honey
-thu ..... PARTV
thul ..... Parent
thulana ..... Soup
thulid ..... Father
thulizh ..... Mother
thun ..... Muscle
u ..... BeOpen
ub ..... Balm
ud ..... Stone
udadem ..... Statue
údahú ..... CONJbenef
udath ..... Noon
udathihée ..... Afternoon
údehú ..... CONJsrc
údenú ..... CONJassoc
údimú ..... CONJgoal
uhud ..... Nuisance
uhudemid ..... Tick
ul ..... Hope
ulanin ..... Study
ulin ..... School
um ..... #7
ume ..... BeFull
úmú ..... CONJident
un ..... Lead
únalú ..... CONJmann
únanú ..... CONJinstr
une ..... Wear
urahu ..... Gate
úshahú ..... CONJplc
úthú ..... CONJobj
úushili ..... Fog
úuya ..... BeInPain
úuzh ..... BedSheet
úwáanú ..... CONJcoz
úwanú ..... CONJpurp
úyahú ..... CONJtime
uzh ..... Symbol
wa ..... MYPERC
waá ..... UNTRUSTED
wáa ..... TRUSTED
waálh ..... UNTRUSTEDpej
-wáan ..... COZ
waha ..... #Any
wam ..... BeStill
-wan ..... PURP
we ..... DREAM
wedeth ..... BeClear
wéedan ..... Read
wehe ..... Market
wehehá ..... Shopkeeper
wem ..... Lose
weman ..... Winter
wemen ..... Spring
wemon ..... Autumn
wena ..... GratitudeGood
weth ..... Path
wi ..... SELFEVID
wí ..... Life
wida ..... Carry
widadith ..... Telephone
widahath ..... OBS: CONJtime
widahoth ..... OBS:CONJplc
widaweth ..... OBS:CONJmann
widahuth ..... OBS:CONJwhy
widom ..... Hold
wíi ..... BeAlive
wíitham ..... Clergy
wil ..... OPTV
Wil_sha ..... Greeting
Wílem ..... William
wili ..... River
wilidun ..... Lake
with ..... Person
withid ..... Man
withizh ..... Woman
wo ..... MADEUP
wo- ..... REL
wóbáan ..... BringToBirth
woban ..... Birth
wod ..... Sit
woho ..... #All
wóo ..... NOEVID
wóoban ..... GiveBirth
woth ..... Wisdom
wothá ..... WisePerson
wu ..... SuchA
wulhúd ..... BeShattered
wulúd ..... BeBroken
wum ..... Entire

wuman ..... Summer
wush ..... Broom
-ya ..... FEAR
-ya. ..... TIME
yáa- ..... TEEN
yáababí. ..... Fledgling
yáanin. ..... Tree
yáawith. ..... Teenager
yada ..... BeThirsty
yahanesh ..... Magic
yahaneshá ..... Magician
yam. ..... BakingDish
yed ..... Valley
yem ..... BeSour
yeth. ..... Silver
yibili ..... Ice
yide ..... BeHungry
yidelothel ..... Curiosity
yil ..... Below
yime ..... Run
yó- ..... ARTIFIC
yob ..... Coffee
yod ..... Eat
yodá ..... Eater
yóhud ..... Brick
yom. ..... BeSafe
yon ..... Government
-yóo- ..... REFLX
yoth ..... Will
yu ..... Fruit
yul ..... Wind
yum ..... Beetle
yun ..... Orange
zha ..... Name
zháa- ..... SENIOR
zháababí ..... SeniorBird
zháadin ..... Menopause
zháawith ..... Elder
zhazh ..... Airplane
zhe ..... BeAlike
zhebud. ..... Uniform
zhedam ..... Resemble
zhedi ..... AgreeSpeak
zheláad ..... Consensus
zhelith ..... AgreeThink
zheshub ..... Cooperate
zhida ..... PushPull
zho ..... Sound
zholh. ..... Noise
zhu ..... Tea
zhub ..... Insect

# Lesson 46
# Embedded Questions

## Embedded Questions

–hée
Suffix (embedded clause): Question Embedding marker

This is another lesson on embedding one sentence inside another. In this lesson, the sentences we'll be embedding are questions. To embed a question, add the suffix "–hée" to the last word in the embedded question.

Just as the English word "that" eases the translation of embedded declarative clauses, "if" or "whether" will ease the translation of embedded questions.

## Examples

In the examples to follow, I will present the embedded sentence in [brackets] to make the topic more accessible. I'll then present the English in progressively colloquial forms.

Bíi lothel le [noham lali]hée wa.
I know [has it finished raining?].
I know if/whether it has finished raining.
Bíi lothel ra le [noham lali]hée wa.
I don't know [has it finished raining?].
I don't know if/whether it has finished raining.
Báa lothel ne [noham lali]hée?
Do you know [has it finished raining?]?
Do you know if/whether it has finished raining?

The form of the "outer" sentence (inside which the question is embedded) may or may not, itself, be a question—as illustrated in the examples above.

Báa lothel bebáa [merahéthe muda]hé?
Who knows [the pigs are dirty]?
Who knows that the pigs are dirty?
Báa lothel bebáa [merahéthe muda]hée?
Who knows [are the pigs dirty?]?
Who knows if/whether the pigs are dirty?

To borrow from the exercises in the lesson covering embedded sentences, the first of the two above embeds the statement, "The pigs are dirty;" there's no question that the pigs are dirty. The second, identical to the first except for the Embedding marker, throws this matter into doubt by embedding, as a question, "Are the pigs dirty?"

Bíi oth [thi Ána nemeth]ehé wa.
Be important [Anna have a pearl].
It's important that Anna have a pearl.
Bíi oth [thi Ána nemeth]ehée wa.
Be important [Does Anna have a pearl?].
It's important if/whether Anna has a pearl.
Whether Anna has a pearl is important.
Báa oth [thi Ána nemeth]ehée?
Is [Does Anna have a pearl?] important?
Is whether Anna has a pearl important?
Is it important whether Anna has a pearl?

Stative verbs and intransitive verbs can take an embedded clause *only* as their Subject. "Oth" (to be important) here is one such; another is "shóo," (to happen; to occur; to come to pass) as we saw in the lesson on embedded sentences.

Up until this point, all the example embedded clauses in this lesson feature Yes/No style questions. It's just as feasible to embed bebáa-form questions, as we'll see in the following examples.

Bíi medibáa withizh [eril éthe bebáazh shod lethoth wushenan]ehée wa.
The women ask [who/what-few cleaned my room with a broom?].
The women ask who-few cleaned my room with a broom.
Bíi medibáa withizh [eril éthe Máyel bebáazheth wushenan]ehée wa.
The women ask [Michael cleaned what-few with a broom?].
The women ask [what-few did Michael clean with a broom?].
The women ask what-few Michael cleaned with a broom.
Bíi medibáa withizh [eril éthe Máyel shod bebáazhethoth]ehée wa.
The women ask [Michael cleaned the room of whom-few with a broom?].
The women ask [whose-few room did Michael clean with a broom?].
The women ask whose-few room Michael cleaned with a broom.
Bíi medibáa withizh [eril éthe Máyel shod lethoth bebáazhenan]ehée wa.
The women ask [Michael cleaned my room using what-few?].
The women ask [what-few did Michael use to clean my room?].
The women ask what-few Michael used to clean my room.

In an earlier lesson, we came across the sentence "I know which child ate the fish," which we couldn't, at that point, translate. Now, however, we have the tools to translate it.

Bíi lothel le [eril meyod bebáan thilith; háawith nedaba]hée wa.
I know [Who/what-many ate the fish? Which children?].
I know which-many children ate the fish.

## Vocabulary

bath
nail (body part); claw (body part)
desh
drug
híyamesh
narrow [híya (small) + mesh (across)] {AB}
mezh
powder
shud
to be poor
shun
ritual; ceremony
yáath
turkey [yath (chicken) {CH}
yáazh
goose [yazh (duck)] {CH}
yath
chicken {CH}
yazh
duck {CH}

In this vocabulary list we see "bath" (nail; claw), which is a homonym for a word we already know. Just as the other homonyms we've seen before, its semantic domain is sufficiently distinct from "bath" (six)—and, indeed, from "bath" (XLove1 + OBJ) that there should be no confusion.

You'll notice several specific fowl words in this list. It's worthy of note that Láadan uses the same word for the animal and for its meat. The split in English (cow/beef; chicken/poultry; pig/pork) stems from the historical domination in England of the Anglo-Saxons by the francophone Normans; the Anglo-Saxon words became the farmyard standard (since the peasants raised the animals), while the French-influenced words became the standard for the table (since it was the nobles who ate the meat).

## Exercises

**Translate the following into English.**

1 Báa zhedi huhid memihí bodehée?
E: _____

2 Bíi eril dibáa ra ehá dama háawith yumeth bebáananehée wáa.
E: _____

3 Báa láad Mázhareth mebohí i mehíyamesh bod nisha noleheéth oyinan?
E: _____

4 Bóo mehulanin nezh eril hahí lush marethu lelethuhée.
E: _____

5 Bóo dibé ne lalom Therísha bebáath háanáaleya eril; lometh nedabahéeth olowodedim.
E: _____

6 Bíi aril wedeth ril mewéedan bedihá bebáathehée wa.
E: _____

In #1, did the word "bod" confuse you? It could be either of the homonyms "bod" (line) or "bod" (dish). One clue is the verb "mihí" (small, 2 dimensions); this verb is appropriate to a dish; a line would need "bohí" (short, 1 dimension). This type of problem only presents in isolated sentences such as this one; in actual discourse, the "semantic domain" would be much more clearly defined, leaving much less room for this sort of ambiguity.

In #3, of course, the situation from #1 is reversed; it must be "bod" (line) as evidenced by "bohí" (short, 1 dimension).

In #3 and #4, the embedded question is the Object of the verb in the outer sentence. As such, the Object suffix would, optionally, follow the "–hée" embedding suffix. I've chosen to use it in #3 but not in #4.

In #5, did you recognize what the word "eril" (PAST) was doing in the second clause? It's part of the idiomatic phrase "háanáaleya eril" (last evening).

**Turn the embedded statement into an embedded question. Translate into English before and after.**

7 Bíi methózheláad wíitham aril duth shun mezheth hizhehéth wáa.
E: _____
L: _____
E: _____

8 Bíi en Elízhabeth eril im esh worahíyamesh womelasha meshehé wa.
E: _____
L: _____
E: _____

9 Bóo di na olob dumidal nath bathenanehéth duthahádim.
E: _____
L: _____
E: _____

10 Báa om bebáa eril íthi wobun woshumath birethu thabeshinehé?
E: _____
L: _____
E: _____

11 Báa medom nen náthad amedara wobalin wohoninehéth?
E: _____
L: _____
E: _____

12 Bíi ril héeya Átheni eril ham belid heneshahé wáa.
E: _____
L: _____
E: _____

In #7, speaking/writing less formally, we would not need the verb "duth" in the embedded sentence/question. We could just as intelligibly state, "Bíi methózheláad wíitham [aril shun mezhenan hizh]ehé wáa," which would become "Bíi methózheláad wíitham [aril shun mezhenan hizh]ehée wáa." Through the use of the Instrument Case "mezhenan" (rather than the Object Case "mezheth") we would be providing the information that the ritual will use powder(s). Both versions will be understood.

In #8, did the word "rahíyamesh" (be wide; be broad) [ra– (NON) + híyamesh (be narrow)] give you any difficulty?

In #10, did you note the idiomatic use of "bire" (layer) to refer to the storeys or floors of a building?

Apologies: the English translations of #12 are not clear. The distinction here, as in all of these, is whether there is any question that "eril ham belid henesha" (there was a house in the east). Hopefully, using the English word "lest" instead of the standard "if/whether" will make the sense of this sentence clearer.

In all of the above, the embedded statement is the Object of the verb in the outer sentence and so could take the Object suffix after the embedding suffix. I've used it on some of them and omitted it on others; it's optional throughout.

**Translate the following into Láadan.**

13 For what purpose is it important whether, long ago, Someone created all-that-is?
L: _____

14 Prithee state by what route the ducks flew to the lake.
L: _____

15 (WARN) I'm told you will have to recognize whether the rich man ate chicken or turkey.
L: _____

16 Do you know how you will drink the drug when the physician gives it to you in tea with nectar?
L: _____

17 No-one warned me whether the poor family was about to clean the building with a BROOM.
L: _____

18 The philosopher tries to learn which book is correct.
L: _____

In #15, did you have any difficulty in forming "rashud" (be wealthy; be rich) [ra– (NON) + shud (be poor)]?

How well did you do forming a word for "about to clean" in #17? We know "to clean:" "dóhéthe" [dó– (cause to) + éthe (be clean)]. We simply add the prefix "thé–" (about to VERB, any minute), and there we are: "thédóhéthe."

Speaking less formally in #17, "éthe" (be clean), if provided with an Object (as it is here), would be understood to mean "to clean;" the use of the prefix "dó–" (cause to) is formally correct but not absolutely necessary to be understood. Ergo, in #17, "théhéthe" [thé– (ABOUTto) + éthe (be clean)] would be clearly understood.

## Answers

1

Does the king agree (in word) whether the dishes are small (2D)?

2

The scientist did not ask what the child touched the beetle with.

3

Does Margaret see whether the lines upon the cup are short and narrow?

4

Prithee, you few, study whether the mystery of the absence of seaweed was brief.

5

Prithee swear to the group which song Teresa sang yesterday evening.

6

It will be clear what the students are reading now.

7

The clergy have just reached consensus that the ritual will use these-few powders.
Bíi methózheláad wíitham aril duth shun mezheth hizhehée(th) wáa.
The clergy have just reached consensus whether the ritual will use these-few powders.

8

Elizabeth understands that the boat traveled across the wide ocean.
Bíi en Elízhabeth eril im esh worahíyamesh womelasha meshehée(th) wa.
Elizabeth understands whether the boat traveled across the wide ocean.

9

Prithee, beloved, tell the healer that the fox injured you with (its) claws.
Bóo di na olob dumidal nath bathenanehée(th) duthahádim.
Prithee, beloved, tell the healer whether the fox injured you with (its) claws.

10

Who is teaching that the new tower with twenty storeys was tall?
Báa om bebáa eril íthi wobun woshumath birethu thabeshinehée(th)?
Who is teaching whether the new tower with twenty storeys was tall?

11

Prithee, you many, remember the old nurse can still dance.
Bóo medom nen náthad amedara wobalin wohoninehée(th).
Prithee, you many, remember whether the old nurse can still dance.

12

Anthony is afraid that there was a house in the east.
Bíi ril héeya Átheni eril ham belid heneshahée(th) wáa.
Anthony is afraid lest there was a house in the east.

13

Báa oth eríli el Beye abeshehée(th) bebáawan?

14

Bóo dibíi ne eril meshumáad yazh bebáasha ob wilidunedimehéeth.

15

Bée aril dush láadom ne yod worashud wowithid yatheth e yáathethehée wáa.

16

Báa ril lothel ne aril rilin ne desheth bebáanal úyahú ban eduthahá beth nedim zhusha nil homedenehée.

17

Bíi eril dibée rawith thédóhéthe woshud wohonida matheth wushehóonanehée(th) ledim wa.

18

Bíi dubedi ehená dóon bebáa; áabe nedabahée wáa.

# Lesson 47
# Embedded Relative Clauses

## Embedded Relative Clauses

–háa
Suffix (embedded clause): Relative Clause Embedding marker

Adjectival phrases like "green grass" are actually shorthand for what are known as "relative clauses." In the case of "green grass," that relative clause is "grass that is green" with "that is green" modifying the noun "grass." Such a relative clause is known as a "dependent clause" because it cannot grammatically stand alone. However, the noun it modifies could stand without the modifier; the result would be a less-precise statement. Without the "that is green" our example would simply be "grass."

A clause in Láadan is defined as: (Auxiliary) + Verb + (Negative) + (Possessive) Noun Phrase(s)—just like a simple sentence, except without the Type-of-Sentence and Evidence Words. By this nature of the clause in Láadan, when we embed a clause—whether declarative, interrogative or relative—the first word in the embedded clause will be either a verb or an auxiliary.

To embed a sentence as a relative clause, add the ending "–háa" to the last word of the embedded sentence.

When Suzette Haden Elgin first created Láadan, she designated "–ha" as the Place Case suffix and "–háa" as the Relative Embedding suffix. However, problems arose when these two occurred consecutively—especially if they were appended to a place-name that ended in "ha," in which situation you'd end up with the sequence "hahaháa." To avoid that, Dr. Elgin offered alternates for both suffixes: "–sha" for the Place and "–sháa" for the Relative Embedder. The second generation to develop Láadan decided that it would be much more straightforward to change the Place suffix to *always* be "–sha" and avoid both the potential of "haháa" (or even "hahaháa") and the bother of alternate suffixes. We will not be using any alternate suffixes in these lessons, but you might want to be able to recognize them, should you happen upon them in older texts.

## Relativizer vs Embedded Relative Clause

It is no coincidence that the names of these two grammatical features of Láadan bear a striking resemblance. The first is a short-cut for the functional work of the second. Just as was the case in discussing the Relativizer, there are, in essence, two sentences being combined into one.

The first, or outer, sentence is that "less-detailed" sentence alluded to above. The second sentence (the one being embedded) gives context or detail about a noun in the outer sentence. Where the inner (or "embedded") clause contains only a single verb and its single Subject, it will be simpler to use the Relativizer, "wo–", than to perform the full embedding.

Bíi náwí i tháa hesh wa.
The grass is growing and thriving.
Bíi lilihil hesh wa.
The grass is moist.
Bíi náwí i tháa wolilihil wohesh wa.
The moist grass (grass that is moist) is growing and thriving.

However, the embedded clause may contain multiple verbs or multiple Case Phrases (Object, Manner, Goal, Source, Place, Time, Beneficiary, etc., in addition to the Subject) or an Auxiliary different from the outer sentence. In that situation, since the Relativizer can only act on one verb and one noun, the full embedding is the only way to keep from losing any of that information.

In Láadan, unlike in English, the noun phrase to be modified is moved *into* the embedded relative clause. That noun phrase, of necessity, fulfills some case role in the outer sentence; therefore, the embedded relative clause fulfills *that same* case role. As a consequence, case suffixes applied to the embedded clause as a whole become much more crucial—and much less likely to be optional.

## Examples

In the examples to follow, we'll present the embedded relative clause in [brackets] as we have been. We'll also asterisk-mark the *noun phrase* in the embedded relative clause that could stand alone to give a less-detailed sentence and mark with braces the {case ending} that moves from the unmodified noun phrase to the embedded relative clause.

Bíi bithim Máthu *with*e{th} wa.
Matthew meets a woman.
Bíi lalom *with* huhideda wa.
The woman sings for the king.
Bíi bithim Máthu [lalom *with* huhideda]háa{th} wa.
Matthew meets a woman who sings for the king.

In this example, the same woman is being referred to, whether she's referred to as "a woman" or as "a woman who sings for the king,"—that is, without or with the relative clause. In the outer sentence "with" (woman) is the Object of "bithim" (to meet). In the embedded clause "with" is the Subject of "lalom" (to sing). When we perform the embedding, the embedded clause contains the noun that is common to both sentences, and the entire embedded clause fulfills the case-role that that noun used to fulfill in the outer sentence—in this example, in the resultant sentence-with-embedding, "Bíi bithim Máthu lalom with huhidedaháath wa," the embedded clause, "lalom with huhidedaháa" (a woman who sings for the king), is the new Object of "bithim" (that is, the embedded clause fulfills the case-role of "with" in the outer sentence), and "with" is the Subject of "lalom" (consistent with the second sentence).

Another way to look at the process is that it's somewhat similar to how we form Possessives. In Possessives we insert the possessor and the ending indicating the type of possession between the thing possessed and its case ending. Here we're inserting the entire embedded clause between the noun and its case ending—the difference is we then delete the original noun since it's duplicated in the embedded clause.

Bíi láad déelahá [menáwí dala]hé(th) oyinan wa.
The gardener sees (perceives using eyes) that the plants are growing.
Bíi láad déelahá [menáwí dala]hée(th) oyinan wa.
The gardener sees if/whether the plants are growing.
Bíi láad déelahá [menáwí *dala*]háa{th} oyinan wa.
The gardener sees the plants that are growing.

The example set above illustrates how the three types of embedding in Láadan change the meanings of otherwise identical sentences. In this very simple third example, it is true that the same meaning could have been conveyed using the relativizer instead of embedding a relative clause, giving "Bíi láad déelahá mewonáwí womdalath oyinan wa," (The gardener sees the growing plants). On the other hand, using the embedded relative clause structure allows us to also use the relativizer, as illustrated next:

Báa eril láad ne *wodo wowith*e{th} oyunan?
Did you hear (perceive using ears) the strong woman?
Báa eril láad ne [hal *wodo wowith*]ehé(th) oyunan?
Did you hear that the strong woman worked?
Báa eril láad ne [hal *wodo wowith*]ehée(th) oyunan?
Did you hear whether the strong woman worked?
Báa eril láad ne [hal *wodo wowith*]eháa{th} oyunan?
Did you hear the strong woman who worked?

You'll notice, in the two middle examples above, that the Object suffixes, "–th" are optional. The entire embedded clauses here are the Objects of "láad" (to perceive). There can be no confusion as to Subject versus Object.

The embedded clause, since it takes the place of a noun phrase in the larger sentence, likely will also require a Case ending that refers to the entire embedded clause. This Case suffix will be the same one that was on the noun phrase that is being replaced by the embedded clause. This clause-level Case ending will follow the embedding marker.

Bíi di [hal *with*]eháa{Ø} ledim wa.
The woman who works speaks to me.
Bíi le [hal *with*]eháa{m} wa.
I am the woman who works.
Bíi di le [hal *with*]eháa{nal} wa.
I speak like (in the manner of) the woman who works.
Bíi di le [hal *with*]eháa{dim} wa.
I speak to the woman who works.
Bíi di le [hal *with*]eháa{da} wa.
I speak for (on behalf of) the woman who works.

The embedded relative clause may, of course, have one or more case phrase(s), each with its Case ending, within it; a Case ending on the final noun internal to the embedded clause will occur before the embedding marker. One more, slightly more adventurous, example will illustrate:

Bíi íthi [eril sháad with bodim]eháaØ wa.

Since "eril sháad with bodim," the embedded clause, is the Subject of the larger sentence, no apparent Case ending would be appropriate to follow the "–háa." But there are two noun phrases within the embedded clause, the Subject, "with," and the Goal, "bo." So would the sentence as a whole mean "The woman who went to the mountain is tall" or "The mountain the woman went to is tall?" In usual writing or conversation, this ambiguity would not be an issue. We'd already be talking about tall people or tall mountains. In the event that the ambiguity is, or is likely to be, troublesome, we can disambiguate using the Focus Marker, as follows:

Bíi íthi [eril sháad *with*ehóo bodim]eháa{Ø} wa.
The WOMAN who went to the mountain is tall.
Bíi íthi [eril sháad with *bo*hóodim]eháa{Ø} wa.
The MOUNTAIN that the woman went to is tall.

As may not need stating, the outer sentence can be declarative, interrogative or any of the other forms available in Láadan, as in the next set of examples.

Bíi sháad ne [habelid *withid* melasha ib]eháa{den} wa.
You go with the man who dwells by the sea.
Báa sháad ne [habelid *withid* melasha ib]eháa{den}?
Are you going with the man who dwells by the sea?
Bóo sháad ne [habelid *withid* melasha ib]eháa{den}.
Prithee go with the man who dwells by the sea.
Bó sháad ne [habelid *withid* melasha ib]eháa{den}.
Go with the man who dwells by the sea!
Bé sháad ne [habelid *withid* melasha ib]eháa{den} wa.
I swear you are going with the man who dwells by the sea.
Bée sháad ne [habelid *withid* melasha ib]eháa{den} wa.
[WARN] You are going with the man who dwells by the sea.

And one more example, slightly more complex again because it has two internal case phrases and the entire embedded clause is a Goal Case element:

Bíi aril sháad le [habelid lan letho *hibo*hóosha]háa{dim} wa.
I shall go to the hill where my friend dwells.
Bíi aril sháad le [habelid *lan*ehóo *letho* hibosha]háa{dim} wa.
I shall go to my friend who dwells on the hill.

Under Dr. Elgin's original scheme, the second-to-last word of the two examples in the set immediately above would have had to end in "…hasháadim" because the Relative Embedding suffix following the Place Case suffix required the alternate Embedder. It's much simpler to have them be invariable and engineered not to conflict.

## Vocabulary

doyu
: apple [do (strong) + yu (fruit)]

é–
: Prefix (any): potential

héeda
: to be sacred; to be holy

hozhazh
: airport [hoth (place) + zhazh (airplane)]

mo
: furniture

mud
: mushroom

o–
: Prefix (n): study of; study the teachings of {AB}

óo–
: Prefix (n): devotion to; devotion to the principles of [o– (study of)] {AB}

rasha
: discord (not discord in the home) [ra– (NON) + sha (harmony)]

rashon
: quarrel; argument (not used of an "argument" in a theory or an equation or proposition) [ra– (NON) + shon (peace)]

Note the prefix "é–" (potential). It is a tremendously useful little prefix. One example of how useful it is occurs in the word "édáan" (lexical gap) [é– (potential) + dáan (word)]. As the development of Láadan continues, we are continuously finding édáan for which we must find forms. Other words using "é–" include: "éban" (to offer) [é– (POTENTIAL) + ban (to give)] and "éholob" (threat) [é– (POTENTIAL) + olob (blow; trauma)].

The other two prefixes introduced here are key to discussions of religion, distinct from the discussion of science using the prefix "e–." These prefixes are used with the name of the religious leader or a notable feature of the religion.

obuda
: study of the teachings of the Buddha [o– (STUDYOF) + Buda (loanword: Buddha)]
  : obudahá

óobuda
: Buddhism [óo– (DEVOTIONTO) + Buda (loanword: Buddha)]
  : óobudahá

omuhamad
: study of the teachings of Muhammad [o– (STUDYOF) + Muhamad (loanword: Muhammad)]
  : omuhamadá

óomuhamad
: Islam [óo– (DEVOTIONTO) + Muhamad (loanword: Muhammad)]
  : óomuhamadá

othóra
: study of Torah [o– (STUDYOF) + Thóra (loanword: Torah)]
  : othórahá

óothóra
: Judaism [óo– (DEVOTIONTO) + Thóra (loanword: Torah)]
  : óothórahá

ozheshu
: study of the teachings of Jesus of Nazareth [o– (STUDYOF) + Zheshu (Jesus of Nazareth)]
  : ozheshuhá

óozheshu
: Christianity [óo– (DEVOTIONTO) + Zheshu (Jesus of Nazareth)]
  : óozheshuhá

Of course, any of these religion words can be modified with the suffix "–á" (DOER) to indicate a scholar of or devotee of the religion, as seen in the third in each set above. In addition, the words "ohá" (scholar) and "óohá" (devotee; worshiper) follow the pattern of "ehá" (scientist). You'll also note several religion-specific loanwords used to form the above: buda (buddha; capitalized when referring to "the Buddha"); Muhamad (Muhammad); Thóra (Torah); Zheshu (Jesus of Nazareth).

## Exercises

### Translate the following into English.

1 Bóo humesh ra ne merahíya i melula dalaháath.
E: _____
2 Báa liyen ham bad yedeshaháa?
E: _____
3 Bíi eril noshumáad babí naya withizh shamidetheháadim wa.
E: _____
4 Bíi áhesh omá mewéedan bedihá áabeth menedebeháath wáa.
E: _____
5 Báadu lali aril dutha damaháam?
E: _____
6 Bíi nime edethi ril edeláad onida Lahila Batheháa wa.
E: _____

In #1, did you have any difficulty with "humesh" (to cut) [hum (knife) + mesh (across)]?

Notice, in #2, that the embedded clause is the Subject of the sentence.

Also in #2, the verb "ham" (be present; there is/are) cannot be optional—even in the most informal settings. This is because any embedding begins with an auxiliary, if present, or a verb.

In #4, we see the embedded clause "mewéedan bedihá áabeth menedebe" (students read many books) as the Object of the verb "áhesh" (to be responsible). It should be noted in the definition of "áhesh": that, if it takes an Object, the thing or person over or for which/whom the Subject is responsible is that Object.

In #6, we see the pronoun used to carry case suffixes for Lahila (the Holy One) is traditionally "Ba" (XLove1); it is also capitalized, as befits a deity.

### Change the embedded sentence/question into a relative clause; translate into English before and after.

7 Báa dom hu marithu eril shóod wohéeda wowithideheth?
E: _____
L: _____
E: _____
8 Bíi héeya onin rilrili delishe dihéheeth wáa.
E: _____
L: _____
E: _____
9 Bíi eril láad halá them ehá denetheheth oyinan wa.
E: _____
L: _____
E: _____
10 Bíi ril lothel ehená mebú nedeloth beyenehé wa.
E: _____
L: _____
E: _____
11 Báa lhitharil Elízhabeth rilrili menasháad meworabalin woheshá nedebe miwithedeheth?
E: _____
L: _____
E: _____
12 Bíi ulanin imá meyom wethehée wáa.
E: _____
L: _____
E: _____

**Embed the second sentence within the first sentence; translate into English before and after.**

The asterisk-marked *noun/noun phrase* is the same in both sentences. Example: "Bíi néde eb Átheni *yu*th wehede wa" (Anthony wants to buy fruit from the store) and "Melaya i memeénan *yu*" (The fruit are red and sweet) give "Bíi néde eb Átheni melaya i memeénan yuháath wehede wa," (Anthony wants to buy the fruit that are red and sweet from the store).

13 Bíi ul dithed Wílem *woháya woduthahá*dim wáa.
Lalom i amedara *duthahá* wa.
E: _____
L: _____
E: _____

14 Bíi eril wod *rul* urahusha ihé wa.
Bíi rilrili nahóoha *rul* rahadihad wo.
E: _____
L: _____
E: _____

15 Báa láadom Méri *lom*eth *hi*?
Bíi eril el hoshem Máyel betha *lom*eth *hi* wa.
E: _____
L: _____
E: _____

16 Bíi aril elash Ána *amedarahá*dan buzheya obée wáa.
Bíi ril noshád *amedarahá* eba bethoden wáa.
E: _____
L: _____
E: _____

17 Bóo duheb ne laleth *woyide wohá with*eda.
Bíi thi ra *áwith* ditheth waá.
E: _____
L: _____
E: _____

18 Bíi aril ban edin letha anath ledim *bin*enan *bim* wa.
Bíi ril methóhel thul letha *bin*eth *bim* boshenan wa.
E: _____
L: _____
E: _____

In #15, did you note the English idiom "to write a song?" In Láadan, the idiom would be "to make a song." The verb would be "el" rather than "thod." The same would hold true for a story or a book.

**Translate the following into Láadan.**

19 The child stroked the yellow dog that dwelt beneath the old bridge.
L: _____

20 I promise I'll agree to music with the farmer who traveled from a far country.
L: _____

21 Someone who stays at home may be a housekeeper.
L: _____

22 My friend knows these-many worshipers who intended to go to the park.
L: _____

23 I shall bring a meal of fish and vegetable to several who bought ugly furniture.
L: _____

24 Botanists working with roses in the forest are cooperating with zoologists gathered in the plain for the purposes of understanding.
L: _____

#24 may be a bit unfair; there are two separate embedded clauses standing in for simpler case phrases.

# Answers

1

Prithee do not cut the plants that are large and purple.

2

Is the mineral that is in the valley green? OR Is the valley that the mineral is in green?

3

The bird arrived by air at (finished flying to) the person who was caring for the domestic animal. OR The bird arrived by air at (finished flying to) the domestic animal that the woman was caring for.

4

The teacher is responsible for students who read many books. OR The teacher is responsible for the many books that the students read.

5

(POESY) Is rain the touch that will heal (asked poetically)?

6

The family that believes in the Holy One is willing to share. OR The Holy One the family believes in is willing to share.

7

Does the ruler of the island remember that the holy man was busy?

Báa dom hu marithu shóod wohéeda wowithideháath?

Does the ruler of the island remember the holy man who was busy?

8

The nurse fears lest the speaker may cry.

Bíi héeya onin rilrili delishe diháháath wáa.

The nurse fears the speaker who may be crying.

9

The worker saw that the scientist needed help.

Bíi eril láad halá them ehá denetheháath oyinan wa.

The worker saw the scientist who needed help. OR The worker saw the help that the scientist needed.

10

The philosopher knows that some (many) facts are hard to understand.

Bíi ril lothel ehená mebú nedeloth beyeneháath wa.

The philosopher knows some (many) facts that are hard to understand.

11

Does Elizabeth worry that several young sailors may depart from the city?

Báa lhitharil Elízhabeth rilrili menasháad meworabalin woheshá nedebe miwithedeháath?

Does Elizabeth worry about the several young sailors who may depart from the city?

12

The traveler studies whether the roads are safe.

Bíi ulanin imá meyom wetheháath wáa.

The traveler studies the roads that are safe.

13

William hopes to call the beautiful healer. The healer sings and dances.

Bíi ul dithed Wílem lalom i amedara woháya woduthaháháadim wáa.

William hopes to call the beautiful healer who sings and dances.

14

The cat sat in front of the gate. The cat may never tire.

Bíi eril wod rilrili nahóoha rul rahadihadeháa urahusha ihé wa.

The cat who may never tire sat in front of the gate.

15

Does Mary recognize this song? Michael's grandchild wrote this song.

Báa láadom Méri eril el hoshem Máyel betha lomehóotheháath?

Does Mary recognize this song that Michael's grandchild wrote?

16

Anna will play with (pleasurably) the dancer during the convention. The dancer is arriving now with her spouse.

Bíi aril elash Ána ril noshád amedaraháhóo eba bethodeneháadan buzheya obée wáa.

Anna will play with (pleasurably) the dancer—who is arriving, now, with her spouse—during the convention.

17

Prithee try to buy milk for the hungry baby. The baby has, so I've heard but I don't believe it, no voice.

Bóo duheb ne laleth thi ra woyide woháwith dithetheháada.

Prithee try to buy milk for the hungry baby who has no voice.

18

My cousin will give me food using four bowls. My parents have, just now, made the four bowls out of wood.

Bíi aril ban edin letha anath ledim ril methóhel thul letha binethehóoth bim boshenaneháanan wa.

My cousin will give me food using the four bowls my parents have just now made out of wood.

19

Bíi eril lámála háawith habelid woléli wolanemid worabun wohoódóosha yileháath wáa.

20

Bé aril dihem alehale le eril im ábedá wothed woshishidebethedeháaden.

21

Bíi rilrili benem beye betheshaháa elodám wa.

22

Bíi ril an lan letho eril menédeshub mesháad óohá hinehóo heshehothedimeháath wáa.

23

Bíi aril bel le meheb womodi womo beyezheháadim anadaleth thilithu i medathu wa.

24

Bíi mezheshub mehal edalahá shahinanan olineshaháa i melolin emidá raboshaháa enewan wáa.

# Lesson 48
# Translation 7

## Vocabulary

biremeda
: onion [bire (layer) + meda (vegetable)]

daleleyodewan
: table [dalel (object; made-thing) + yod (eat) + –wan (PURP)]

hiwetha
: left [hi (this) + weth (way) + a (left)]

hiwetho
: right [hi (this) + weth (way) + o (right)]

homana
: dessert [hom (nectar) + ana (food)]

medalayun
: carrot [meda (vegetable) + layun (be orange)]

min
: eating utensil

onelal
: cream [on (head) + lal (milk)]

thizh
: pie {CH}

thuzh
: cake {CH}

udemeda
: potato [ud (stone) + meda (vegetable)]

yodeyod
: feast [yod (eat); patterned after elahela (celebration)] {AB}

## Láadan Text

Daleleyodewan Diídinethu

[2]Bíi ril mebud le i Másha, hena letha, i Shahina, edin letha, daleleyodewaneth yodeyod diídinethuda wa. Dinime shub le úthú woho medibóo bezh.

[3]Bíi dibódi thul letha dinime ham rin hathamesha yodáda woho, i bin besha nol thulanada, i wohíya worin besha ihée homanadahé lezhedim wa. Íi medinime meham batha shin rinesha hiwetha, i hum i bada shin besha hiwetho, i batha nidi rin homanathusha nol. Medinime meham hed humesha ihée ilida i hed badasha ihée rushida. Dinime ham ni bathasha ihée yobeda e zhuda.

[4]Bíi medush mewedethehụl hed; medush mehithel min woho wáa. Dush áya daleleyodewan beróo eril memahinin Mathul i Átheni Berídanid i Hothul sháaleya boó obe, i ril menáhóomahinin bezh. Abaháalish belid wum wi. Aril meham deheni i thili i yáazh i thulana balinemidethu wáa. Íi meham udemeda onelaleden, i medalayun, i mud biremedaden, i wobun wobal womáanan wohobeden. Homana thuzh ahanathum i thizh doyuthum. Aril umeháalish daleleyodewan, hulehul.

[5]Bíi ril thódibódi Mathul ledim wil dam le shalehé wa. Bíilan methéenosháad with menedebe hothede nedebe udathihéeya ril wáa—i ben woho onida letham.

[6]Bíi mehabelid Máyel Berídanid (be hena thulidetha letham) i eba betho, Méri Berídanizh, hunehonesha, melasha thoma wáa; methi bezh shemeth boó: Nem, Oyimahina, i Elízhabeth. Máyel Berídanid wíithamem; ulanin Méri Berídanizh ehometh. Mehim bezh nudim mazhenan.

[7]Bíi mehabelid Therísha Berídan (be hena thulizhetha letham) i Thíben (wobun woheba betho) Halishónisha, shéesha thoma wáa; menáthi ra bezh shemeth. Meshumáad bezh núude zhazhenan, i bel Átheni Berídan bezheth nudim hozhazhede mazhenan. Úyahú meham Therísha Berídan i Thíben Berídan nusha, mehabelid bezh bothesha. En ra le bebáawáan wa, i nime di neda Mathul aril en le úyahú nahin le yáawithemehé.

[8]Bíi mehabelid Mathul i Shathulid i Másha i le (ham láad be hathóolethameth bud i le hathóolethameth bath i hathóoleth boó) belid Shuzhéth Hothulethosha baden wa. Shuzhéth Hothul thul Mathuletham. Mehabelid Átheni Berídan i Shahina (ham láad be hathóolethameth nib) íi lezheden. Átheni Berídan eril shebasheb eba henahidehóotho Mathulethaháam.

[9]Bíi ril loláad le thena beróo aril nebithim le onida lethath wa.

## Your English Translation

Daleleyodewan Diídinethu

E: _____

[2]Bíi ril mebud le i Másha, hena letha, i Shahina, edin letha, daleleyodewaneth yodeyod diídinethuda wa. Dinime shub le úthú woho medibóo bezh.

E: _____

_____

_____

[3]Bíi dibódi thul letha dinime ham rin hathamesha yodáda woho, i bin besha nol thulanada, i wohíya worin besha ihée homanadahé lezhedim wa. Íi medinime meham batha shin rinesha hiwetha, i hum i bada shin besha hiwetho, i batha nidi rin homanathusha nol. Medinime meham hed humesha ihée ilida i hed badasha ihée rushida. Dinime ham ni bathasha ihée yobeda e zhuda.

E: _____

_____

_____

_____

_____

_____

_____

[4]Bíi medush mewedethehul hed; medush mehithel min woho wáa. Dush áya daleleyodewan beróo eril memahinin Mathul i Átheni Berídanid i Hothul sháaleya boó obe, i ril menáhóomahinin bezh. Abaháalish belid wum wi. Aril meham deheni i thili i yáazh i thulana balinemidethu wáa. Íi meham udemeda onelaleden, i medalayun, i mud biremedaden, i wobun wobal womáanan wohobeden. Homana thuzh ahanathum i thizh doyuthum. Aril umeháalish daleleyodewan, hulehul.

E: _____

_____

_____

_____

_____

_____

_____

_____

_____

_____

[5]Bíi ril thódibódi Mathul ledim wil dam le shalehé wa. Bíilan methéenosháad with menedebe hothede nedebe udathihéeya ril wáa—i ben woho onida letham.

E: _____

_____

_____

_____

[6]Bíi mehabelid Máyel Berídanid (be hena thulidetha letham) i eba betho, Méri Berídanizh, hunehonesha, melasha thoma wáa; methi bezh shemeth boó: Nem, Oyimahina, i Elízhabeth. Máyel Berídanid wíithamem; ulanin Méri Berídanizh ehometh. Mehim bezh nudim mazhenan.

E: _____

_____

_____

_____

_____

_____

[7]Bíi mehabelid Therísha Berídan (be hena thulizhetha letham) i Thíben (wobun woheba betho) Halishónisha, shéesha thoma wáa; menáthi ra bezh shemeth. Meshumáad bezh núude zhazhenan, i bel Átheni Berídan bezheth nudim hozhazhede mazhenan. Úyahú meham Therísha Berídan i Thíben Berídan nusha, mehabelid bezh bothesha. En ra le bebáawáan wa, i nime di neda Mathul aril en le úyahú nahin le yáawithemehé.

E: _____

[8]Bíi mehabelid Mathul i Shathulid i Másha i le (ham láad be hathóolethameth bud i le hathóolethameth bath i hathóoleth bọ́) belid Shuzhéth Hothulethosha baden wa. Shuzhéth Hothul thul Mathuletham. Mehabelid Átheni Berídan i Shahina (ham láad be hathóolethameth nib) íi lezheden. Átheni Berídan eril shebasheb eba henahidehóotho Mathulethaháam.

E: _____

[9]Bíi ril loláad le thena beróo aril nebithim le onida lethath wa.

E: _____

## My English Translation with Morpheme-by-Morpheme Analysis

Daleleyodewan Diídinethu

| Daleleyodewan | Diídinethu |
|---|---|
| MadeThing + Eat + Purp = Table | Holiday + PartV |

Holiday Table

[2]Bíi ril mebud le i Másha, hena letha, i Shahina, edin letha, daleleyodewaneth yodeyod diídinethuda wa. Dinime shub le úthú woho medibóo bezh.

| | | | | |
|---|---|---|---|---|
| Bíi | Másha, | edin | diídinethuda | úthú |
| Decl | Marsha | Cousin | Holiday + PartV + Benef | ConjObj |
| ril | hena | letha, | wa. | woho |
| Pres | BirthSib | I + POSSbirth | MyPerc | #All |
| mebud | letha, | daleleyodewaneth | Dinime | medibóo |
| PL + Clothing | I + POSSbirth | Table + Obj | BeBeholden | PL + (Speak + Req = Request) |
| le | i | yodeyod | shub | bezh. |
| I | And | Eat + Eat = Feast | Do | X2-5 |
| i | Shahina, | | le | |
| And | Rose | | I | |

[2]I and Marsha, my sister, and Rose, my cousin, are setting the table for the holiday feast. I'm supposed to do everything they ask.

[3]Bíi dibódi thul letha dinime ham rin hathamesha yodáda woho, i bin besha nol thulanada, i wohíya worin besha ihée homanadahé lezhedim wa. Íi medinime meham batha shin rinesha hiwetha, i hum i bada shin besha hiwetho, i batha nidi rin homanathusha nol. Medinime meham hed humesha ihée ilida i hed badasha ihée rushida. Dinime ham ni bathasha ihée yobeda e zhuda.

Bíi
DECL
dibódi
SPEAK + MAND + DIDACT
thul
PARENT
letha
I + POSSBIRTH
dinime
BEBEHOLDEN
ham
BEPRESENT
rin
PLATE
hathamesha
CENTER + PLC
yodáda
(EAT + DOER = DINER) + BENEF
woho,
#ALL
i
AND
bin
BOWL
besha
X1 + PLC
nol
UPON
thulanada,
PARENT + FOOD = SOUP + BENEF
i
AND
wohíya
REL + BESMALL
worin
REL + PLATE
besha
X1 + PLC
ihée
BEHIND
homanadahé
(NECTAR + FOOD = DESSERT) + BENEF + EMBED
lezhedim
WE2-5 + GOAL
wa.
MYPERC
Íi
ALSO
medinime
PL + BEBEHOLDEN
meham
PL + BEPRESENT
batha
FORK
shin
#2
rinesha
PLATE + PLC
hiwetha,
LEFT
i
AND
hum
KNIFE
i
AND
bada
SPOON
shin
#2
besha
X1 + PLC
hiwetho,
RIGHT
i
AND
batha
FORK
nidi
ADD'L
rin
PLATE
homanathusha
DESSERT + PARTV + PLC
nol.
UPON
Medinime
PL + BEBEHOLDEN
meham
PL + BEPRESENT
hed
GLASS
humesha
KNIFE + PLC
ihée
BEHIND
ilida
WATER + BENEF
i
AND
hed
GLASS
badasha
SPOON + PLC
ihée
BEHIND
rushida.
WINE + BENEF
Dinime
BEBEHOLDEN
ham
BEPRESENT
ni
CUP
bathasha
FORK + PLC
ihée
BEHIND
yobeda
COFFEE + BENEF
e
OR
zhuda.
TEA + BENEF

[3]My parent instructs us that there ought to be a plate in the center for each diner, and a bowl on top of it for soup, and a small plate beyond it for dessert. Also there should be two forks to the left of the plate and a knife and two spoons to its right, and another fork on top of the dessert plate. There ought to be a glass beyond the knife for water and a glass beyond the spoons for wine. There ought to be a cup beyond the forks for coffee or tea.

---

[4]Bíi medush mewedethehul hed; medush mehithel min woho wáa. Dush áya daleleyodewan beróo eril memahinin Mathul i Átheni Berídanid i Hothul sháaleya boó obe, i ril menáhóomahinin bezh. Abaháalish belid wum wi. Aril meham deheni i thili i yáazh i thulana balinemidethu wáa. Íi meham udemeda onelaleden, i medalayun, i mud biremedaden, i wobun wobal womáanan wohobeden. Homana thuzh ahanathum i thizh doyuthum. Aril umeháalish daleleyodewan, hulehul.

Bíi
DECL
medush
PL + MUST
mewedethehul
PL + BECLEAR + DEGEXTREME
hed;
GLASS
medush
PL + MUST
mehithel
PL + (LIGHT + MAKE = SHINE)
min
EATUTENSIL
woho
#ALL
wáa.
TRUSTED
Dush
MUST
áya
BEBEAUTIFUL
daleleyodewan
TABLE
beróo
BECAUSE
eril
PAST
memahinin
PL + (COOKPOT + PROCOF = TOCOOK)
Mathul
MOM
i
AND
Átheni
ANTHONY
Berídanid
AUNTUNCLE + MALE = UNCLE
i
AND
Hothul
GRAND + PARENT = GRANDPARENT
sháaleya
DAY + TIME
boó
#3
obe,
THROUGH
i
AND
ril
PRES
menáhóomahinin
PL + CONT + FOCUS + TOCOOK
bezh.
X2-5
Abaháalish
BEFRAGRANT + DEGEXTRAORD
belid
HOUSE
wum
ENTIRE
wi.
SELFEVID

| | | | | |
|---|---|---|---|---|
| Aril | thulana | onelaleden, | wobun | i |
| FUT | SOUP | (HEAD + MILK = CREAM) + ASSOC | REL + BENEW | AND |
| meham | balinemidethu | i | wobal | thizh |
| PL + BEPRESENT | (BEOLDANIM + CREATURE = TURTLE) + PARTV | AND | REL + BREAD | PIE |
| deheni | wáa. | medalayun, | womáanan | doyuthum. |
| MEAT | TRUSTED | VEGETABLE + BEORANGE = CARROT | REL + SALT | (BESTRONG + FRUIT = APPLE) + PARTV + IDENT |
| i | Íi | i | wohobeden. | Aril |
| AND | ALSO | AND | REL + BUTTER + ASSOC | FUT |
| thili | meham | mud | Homana | umeháalish |
| FISH | PL + BEPRESENT | MUSHROOM | DESSERT | BEFULL + DEGEXTRAORD |
| i | udemeda | biremedaden, | thuzh | daleleyodewan, |
| AND | STONE + VEGETABLE = POTATO | (LAYER + VEGETABLE = ONION) + ASSOC | CAKE | TABLE |
| yáazh | | i | ahanathum | hulehul. |
| GOOSE | | AND | (LOVEINANIM + FOOD = CHOCOLATE) + PARTV + IDENT | FORSURE |
| i | | | | |
| AND | | | | |

[4]The glasses must be extremely clear, and all the eating utensils must shine. The table has to be beautiful because Mom and Uncle Anthony and Grandmother have been cooking for three days and are STILL cooking. Clearly, the entire house is extraordinarily fragrant. I understand there will be meat and fish and goose and turtle soup. Also there will be potatoes with cream, carrots, and mushrooms with onions, and fresh bread with salted butter. Dessert will be chocolate cake and apple pie. The table is going to be extraordinarily full, for-sure.

---

[5]Bíi ril thódibó Mathul ledim wil dam le shalehé wa. Bíilan methéenosháad with menedebe hothede nedebe udathihéeya ril wáa—i ben woho onida letham.

| | | | | |
|---|---|---|---|---|
| Bíi | wil | Bíilan | nedebe | ben |
| DECL | OPTV | DECL + CELEB | #2-5 | X>5 |
| ril | dam | methéenosháad | udathihéeya | woho |
| PRES | MANIFEST | PL + ABOUTTO- + ARRIVE | ril | #ALL |
| thódibó | le | with | AFTERNOON + TIME | onida |
| JUST + (SPEAK + MAND = COMMAND) | I | PERSON | PRES | FAMILY |
| Mathul | shalehé | menedebe | **THIS AFTERNOON** | letham. |
| MOM | COURTESY + EMBED | #>5 | wáa | I + POSSBIRTH + IDENT |
| ledim | wa. | hothede | TRUSTED | |
| I + GOAL | MYPERC | PLACE + SRC | —i | |
| | | | AND | |

[5]Mom just told me to mind my manners. Many people will be arriving from several places this afternoon—and they all will be my family.

---

[6]Bíi mehabelid Máyel Berídanid (be hena thulidetha letham) i eba betho, Méri Berídanizh, hunehonesha, melasha thoma wáa; methi bezh shemeth boó: Nem, Oyimahina, i Elízhabeth. Máyel Berídanid wíithamem; ulanin Méri Berídanizh ehometh. Mehim bezh nudim mazhenan.

| | | | | |
|---|---|---|---|---|
| Bíi | letham) | melasha | Oyimahina, | Berídan |
| DECL | I + POSSBIRTH + IDENT | OCEAN + PLC | VIOLET | AUNTUNCLE |
| mehabelid | i | thoma | i | ehometh. |
| PL + DWELL | AND | BENEAR | AND | (SCIOF + TEACH = EDUCATION) + OBJ |
| Máyel | eba | wáa; | Elízhabeth. | Mehim |
| MICHAEL | SPOUSE | TRUSTED | ELIZABETH | PL + TRAVEL |
| Berídanid | betho, | methi | Máyel | bezh |
| UNCLE | X1 + POSS | PL + HAVE | MICHAEL | X2-5 |
| (be | Méri | bezh | Berídanid | nudim |
| X1 | MARY | X2-5 | UNCLE | HERE + GOAL |
| hena | Berídanizh, | shemeth | wíithamem; | mazhenan. |
| SIBLING | AUNT | OFFSPRING + OBJ | CLERGY + IDENT | CAR + INSTR |
| thulidetha | hunehonesha | boó: | ulanin | |
| FATHER + POSSBIRTH | NORTH + WEST + PLC | #3 | STUDY | |
| | | Nem, | Méri | |
| | | PEARL | MARY | |

[6]Uncle Michael (he's my father's brother) and his wife, Aunt Mary, live in the northwest near the ocean; they have three children: Pearl, Violet and Elizabeth. Uncle Michael is a clergyman; Aunt Mary is studying education. They are traveling hither by car.

---

[7]Bíi mehabelid Therísha Berídan (be hena thulizhetha letham) i Thíben (wobun woheba betho) Halishónisha, shéesha thoma wáa; menáthi ra bezh shemeth. Meshumáad bezh núude zhazhenan, i bel Átheni Berídan bezheth nudim hozhazhede mazhenan. Úyahú meham Therísha Berídan i Thíben Berídan nusha, mehabelid bezh bothesha. En ra le bebáawáan wa, izh nime di neda Mathul aril en le úyahú nahin le yáawithemehé.

| | | | | |
|---|---|---|---|---|
| Bíi<br>DECL | woheba<br>REL + SPOUSE | zhazhenan,<br>AIRPLANE + INSTR | i<br>AND | nime<br>BEWILLING |
| mehabelid<br>PL + DWELL | betho)<br>X1 + POSS | i<br>AND | Thíben<br>STEVEN | di<br>SPEAK |
| Therísha<br>TERESA | Halishónisha<br>CALIFORNIA + PLC | bel<br>BRINGTAKE | Berídan<br>AUNTUNCLE | neda<br>ONLY |
| Berídan<br>AUNTUNCLE | shéesha<br>DESERT + PLC | Átheni<br>ANTHONY | nusha,<br>HERE + PLC | Mathul<br>MOM |
| (be<br>X1 | thoma;<br>BENEAR | Berídan<br>AUNTUNCLE | mehabelid<br>PL + DWELL | aril<br>FUT |
| hena<br>SIBLING | menáthi<br>PL + CONT + HAVE | bezheth<br>X2-5 + OBJ | bezh<br>X2-5 | en<br>UNDERSTAND |
| thulizhetha<br>(PARENT + FEM = MOTHER) + POSSBIRTH | ra<br>NEG | nudim<br>HERE + GOAL | bothesha.<br>HOTEL + PLC | le<br>I |
| letham)<br>I + POSSBIRTH + IDENT | bezh<br>X2-5 | hozhazhede<br>AIRPORT + SRC | En<br>UNDERSTAND | úyahú<br>CONJTIME |
| i<br>AND | shemeth.<br>OFFSPRING + OBJ | mazhenan.<br>CAR + INSTR | ra<br>NEG | nahin<br>BECOME |
| Thíben<br>STEVEN | Meshumáad<br>PL + (AIR + COMEGO = FLY) | Úyahú<br>CONJTIME | le<br>I | le<br>I |
| (wobun<br>REL + BENEW | bezh<br>X2-5 | meham<br>PL + BEPRESENT | bebáawáan<br>QPRN1 + COZ | yáawithemehé.<br>TEEN + PERSON + IDENT + EMBED |
| | núude<br>THERE + SRC | Therísha<br>TERESA | wa,<br>MYPERC | |
| | | Berídan<br>AUNTUNCLE | i<br>AND | |

[7]Aunt Teresa (she's my mother's sister) and Uncle Steven (her new husband) live in California near a desert; they don't have children yet. They're flying thence in a plane, and Uncle Anthony is driving them here from the airport. While they are here, Aunt Teresa and Uncle Steven will stay in a hotel. I don't understand why, and Mom will only say that I will understand when I become a teenager.

---

[8]Bíi mehabelid Mathul i Shathulid i Másha i le (ham láad be hathóolethameth bud i le hathóolethameth bath i hathóoleth boó) belid Shuzhéth Hothulethosha baden wa. Shuzhéth Hothul thul Mathuletham. Mehabelid Átheni Berídan i Shahina (ham láad be hathóolethameth nib) íi lezheden. Átheni Berídan eril shebasheb eba henahidehóotho Mathulethaháam.

| | | | | |
|---|---|---|---|---|
| Bíi | (meham | hathóoleth | Mehabelid | lezheden. |
| DECL | meláad | MONTH + OBJ | PL + DWELL | WE2-5 + ASSOC |
| mehabelid | PL + BEPRESENT | boó) | Átheni | Átheni |
| PL + DWELL | PL + PERCEIVE | #3 | ANTHONY | ANTHONY |
| Mathul | **BE X OLD** | belid | Berídan | Berídan |
| MOM | be | HOUSE | AUNTUNCLE | AUNTUNCLE |
| i | X1 | Shuzhéth | i | eril |
| AND | hathóolethameth | SUZETTE | AND | PAST |
| Shathulid | [(TIME + MOON = | Hothulethosha | Shahina | shebasheb |
| HONOREDPARENT + MALE = HONOREDFATHER | MONTH) + CIRCLE = YEAR] + OBJ | GRANDPARENT + POSS + PLC | ROSE | DEATH |
| i | bud | baden | (ham | eba |
| AND | #9 | XLOVE1 + ASSOC | láad | SPOUSE |
| Másha | i | wa. | BEPRESENT | henahidehóotho |
| MARSHA | AND | MYPERC | PERCEIVE | (SIBLING + MALE = BROTHER) + FOCUS + POSS |
| i | le | Shuzhéth | **BE X OLD** | |
| AND | I | SUZETTE | be | |
| le | hathóolethameth | Hothul | X1 | Mathulethaháam. |
| I | YEAR + OBJ | GRANDPARENT | hathóoletham | MOM + POSSBIRTH + EMBEDREL + IDENT |
| | bath | thul | YEAR | |
| | #6 | PARENT | nib) | |
| | i | Mathuletham. | #8 | |
| | AND | MOM + POSSBIRTH + IDENT | íi | |
| | | | ALSO | |

[8]Mom and Pater and Marsha and I (she's nine and I'm six years and three months old) live in Grandmother Suzette's house with beloved-her. Grandmother Suzette is Mom's mother. Uncle Anthony and Rose (she's eight) also live with us. Uncle Anthony is Mom's brother whose spouse died.

---

[9]Bíi ril loláad le thena beróo aril nebithim le onida lethath wa.

| | | | | |
|---|---|---|---|---|
| Bíi | le | aril | le | lethath. |
| DECL | I | FUT | I | I + POSSBIRTH + OBJ |
| ril | thena | nebithim | onida | |
| PRES | JOYGOOD | AGAIN + MEET | FAMILY | |
| loláad | beróo | | | |
| PERCEIVEINT | BECAUSE | | | |

[9]I'm happy because I'll be meeting my family again.

---

# Free Translation

Holiday Table

[2]I and Marsha, my sister, and Rose, my cousin, are setting the table for the holiday feast. I'm supposed to do everything they ask.

[3]My parent instructs us that there ought to be a plate in the center for each diner, and a bowl on top of it for soup, and a small plate beyond it for dessert. Also there should be two forks to the left of the plate and a knife and two spoons to its right, and another fork on top of the dessert plate. There ought to be a glass beyond the knife for water and a glass beyond the spoons for wine. There ought to be a cup beyond the forks for coffee or tea.

[4]The glasses must be extremely clear, and all the eating utensils must shine. The table has to be beautiful because Mom and Uncle Anthony and Grandmother have been cooking for three days and are STILL cooking. Clearly, the entire house is extraordinarily fragrant. I understand there will be meat and fish and goose and turtle soup. Also there will be potatoes with cream, carrots, and mushrooms with onions, and fresh bread with salted butter. Dessert will be chocolate cake and apple pie. The table is going to be extraordinarily full, for-sure.

[5]Mom just told me to mind my manners. Many people will be arriving from several places this afternoon—and they all will be my family.

[6]Uncle Michael (he's my father's brother) and his wife, Aunt Mary, live in the northwest near the ocean; they have three children: Pearl, Violet and Elizabeth. Uncle Michael is a clergyman; Aunt Mary is studying education. They are traveling hither by car.

[7]Aunt Teresa (she's my mother's sister) and Uncle Steven (her new husband) live in California near a desert; they don't have children yet. They're flying thence in a plane, and Uncle Anthony is driving them here from the airport. While they are here, Aunt Teresa and Uncle Steven will stay in a hotel. I don't understand why, and Mom will only say that I will understand when I become a teenager.

[8]Mom and Pater and Marsha and I (she's nine and I'm six years and three months old) live in Grandmother Suzette's house with beloved-her. Grandmother Suzette is Mom's mother. Uncle Anthony and Rose (she's eight) also live with us. Uncle Anthony is Mom's brother whose spouse died.

[9]I'm happy because I'll be meeting my family again.

## Comments

You will have noticed that Máthu refers to his uncles and aunts—and his parents and his grandmother—sometimes with gendered relation-words (berídanizh/berídanid, thulizh/thulid) and often with the non-gendered base form (berídan, thul, hothul). This is perfectly normal and acceptable. Arguably, a speaker or writer insisting on the "–id" or "–izh" suffix is going out of the way to emphasize that the person referred to is male or female—in effect saying "…how like a man…" or "…how typically female…" with every noun or pronoun. This is similar to English speakers who insist on referring, for instance, to a female sculptor as a "sculptress" as though to set her apart, to rate her work on a different scale than that applied to a "real" (ie, male) sculptor. The man saying, in Láadan, "Bíi le withem wa," is not lying, even though he uses "with" rather than "withid;" he's merely stating that he is a person, no gender declared.

Throughout this text, you'll notice that when Matthew refers to his various relations, the word-order he uses is the opposite of that used in English. In the lesson covering Names and Honorifics, we'll explore the mechanisms in more depth. For now, it's sufficient to know that titles (in this case, degrees of relationship) follow the name, if any, they're used with. A happy consequence of this word order is that the relationship word can accept the name's case ending, removing the need to provide a pronoun for that purpose.

A new idiom: "bud S daleleyodewan(eth)" is "S sets the table." Here, "bud" (clothing) is used in a sense of "to clothe."

There is one usage here that may not be transparent to English speakers. For the adverbial meaning "yet," either in the positive or negative, Láadan uses the prefix "ná–" (CONT). Examples: "…menáliyen mi…" (…the leaves are yet green…) or, as in the above, "…náthi ra bezh shemeth…" (…they don't yet have child(ren)…). Translating these more literally ("…the leaves continue to be green…;" "…they continue to not have children…") is not wrong; the two possible English translations are simply not different in Láadan.

# Lesson 49
# Your Turn 7

In Frank Herbert's Dune series, the author supposes an order of women who have mastered many powers of mind and body. One of their calming techniques involves the "Litany Against Fear" which, through much repetition, has the power to turn the litanist's mind from the distress she feels to the situation at hand. A useful trick, that.

## Vocabulary

in
: to exist

óoyahonetha
: mind [óoya (heart) + on (head) + –tha (POSSBIRTH)] (literally: head's heart)

shunedi
: litany [shun (ceremony; ritual) + di (speak)] {AB}

wetham
: to turn [weth (way; path; road) + tham (circle)]

## English Text

The Litany Against Fear

I must not fear.
Fear is the mind-killer.
Fear is the little-death that brings total obliteration.
I will face my fear.
I will permit it to pass over me and through me.
And when it has gone past I will turn the inner eye to see its path.
Where the fear has gone there will be nothing.
Only I will remain.

## Láadan Translation & Retranslation into English

The Litany Against Fear
L: _____
E: _____
I must not fear.
L: _____
E: _____
Fear is the mind-killer.
L: _____
E: _____
Fear is the little-death that brings total obliteration.
L: _____
E: _____
I will face my fear.
L: _____
E: _____
I will permit it to pass over me and through me.
L: _____
E: _____
And when it has gone past I will turn the inner eye to see its path.
L: _____
E: _____
Where the fear has gone there will be nothing.
L: _____
E: _____
Only I will remain.
L: _____
E: _____

## My Láadan Translation with Morphemic Analysis & Retranslation into English

The Litany Against Fear
Shunedi Héeya Rada

| Shunedi | Héeya | Rada |
|---|---|---|
| RITUAL + SPEAK = LITANY | BEAFRAID | NON + BENEF = AGAINST |

Litany Against (Opposed-to-the-benefit-of) Fear

---

I must not fear.
Bíi dush héeya ra le wa.

| Bíi | héeya | ra | le | wa. |
|---|---|---|---|---|
| DECL | BEAFRAID | NEG | I | MYPERC |

dush
MUST

I must not fear.

---

Fear is the mind-killer.
Héeya dóshebashebá óoyahonethathum.

| Héeya | dóshebashebá | óoyahonethathum. |
|---|---|---|
| BEAFRAID | (CAUSETO + DEATH = KILL) + DOER = KILLER | (HEART + HEAD + POSSBIRTH = MIND) + PARTV + IDENT |

Fear is the killer of mind.

---

Fear is the little-death that brings total obliteration.
Héeya nin hishebashebehóo rahineháam.

| Héeya | nin | hishebashebe- | rahineháam. |
|---|---|---|---|
| BeAfraid | Cause | hóo<br>MINI + Death + Focus | NON + Exist + EMBEDrel + IDENT |

Fear is the mini-death that causes nonexistence.

---

I will face my fear.
Nime lohil le héeya lethoth.

| Nime | lohil | le | héeya | lethoth. |
|---|---|---|---|---|
| BeWilling | PayAttnInt | I | BeAfraid | I + POSS + OBJ |

I will-to pay attention internally to my fear.

---

I will permit it to pass over me and through me.
Díloláad le leyóoth lhebeth shelenal.

| Díloláad | le | leyóoth | lhebeth | shelenal. |
|---|---|---|---|---|
| ALLOW + PerceiveInt | I | I + REFLX + OBJ | XDesp1 + OBJ | BeRigorous + MANN |

I allow myself to perceive-internally despised-it rigorously.

---

And when it has gone past I will turn the inner eye to see its path.
I úyahú nololáad le lhebeth, lohil le úthú náham.

| I | nololáad | le | lohil | úthú |
|---|---|---|---|---|
| And | FINISH + PerceiveInt | I | PayAttnInt | CONJobj |
| úyahú | | lhebeth, | le | náham. |
| CONJtime | | XDesp1 + OBJ | I | CONT + BePresent |

And when I've finished perceiving despised-it, I shall pay attention internally to what remains.

---

Where the fear has gone there will be nothing.
Úshahú eril ham héeya, ril ham radal.

| Úshahú | ham | ril | ham | radal. |
|---|---|---|---|---|
| CONJplc | BePresent | PRES | BePresent | NON + Thing = Nothing |
| eril | héeya, | | | |
| PAST | BeAfraid | | | |

Where there was fear, now there is nothing.

---

Only I will remain.
Náham lehóo neda wa.

| Náham | lehóo | neda | wa. |
|---|---|---|---|
| CONT + BePresent = Remain | I + FOCUS | Only | MYPERC |

Only I alone still am present.

---

# Láadan Text

Shunedi Héeya Rada

Bíi dush héeya ra le wa.
Héeya dóshebashebá óoyahonethathum.
Héeya nin hishebashebehóo rahineháam.
Nime lohil le héeya lethoth.
Díloláad le leyóoth lhebeth shelenal.
I úyahú nololáad le lhebeth, lohil le úthú náham.
Úshahú eril ham héeya, ril ham radal.
Náham lehóo neda wa.

## Comments

There was an older translation of this text that cleaved much more closely to the English poetic forms. The newer version is much more Láadan in flavor and focus. The main differences lie in the middle of the passage; the first few lines and the final line are identical. Regardless, here is the older translation:

The Litany Against Fear
    Shunedi Héeya Rada
        Litany Against (Opposed-to-the-benefit-of) Fear

I must not fear.
    Bíi dush héeya ra le wa.
        I must not fear.

Fear is the mind-killer.
    Héeya dóshebashebá óoyahonethathum.
        Fear is the killer of mind.

Fear is the little-death that brings total obliteration.
    Héeya nin hishebashebehóo rahineháam.
        Fear is the mini-death that causes nonexistence.

I will face my fear.
    Aril lohil le héeya lethoth.
        I shall pay attention internally to my fear.

I will permit it to pass over me and through me.
    Dísháad le lhebeth lesha o i lesha obe.
        I shall allow it (despised) to go around me and through me.

And when it has gone past I will turn the inner eye to see its path.
    I úyahú thósháad lhebe, lohil le weth lhebethuth.
        And then when it (despised) has just gone, I shall pay attention internally to its path.

Where the fear has gone there will be nothing.
    Úshahú thósháad héeya, ham radal.
        Where fear has gone, there will be nothing.

Only I will remain.
    Náham lehóo neda wa.
        Only I alone still am present.

a . . . . . LoveInanim
-á . . . . . DOER
á- . . . . . INFANT
áabe . . . . . Book
áada . . . . . Smile
áala . . . . . Thanks
áalaá . . . . . Butterfly
áama . . . . . LoveLikeResp
áath . . . . . Door
áatham . . . . . Church
áayáa . . . . . LoveMyster
áayo . . . . . Skirt
áazh . . . . . LovePriorSexDesire
ab . . . . . LoveLikeNoResp
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
ábed . . . . . Farm
ábedá . . . . . Farmer
ábedun . . . . . FarmField
abesh . . . . . AllThatIs
ad . . . . . LoveRespNoLike
ada . . . . . Laugh
ahana . . . . . Chocolate
áhesh . . . . . BeResponsible
alehale . . . . . Music
am . . . . . LoveBlood
amedara . . . . . Dance
amedarahá . . . . . Dancer
an . . . . . BeAcquainted
ana . . . . . Food
Ána . . . . . Anna
anadal . . . . . Meal
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
ashon . . . . . LoveHeartKin
Átheni . . . . . Anthony
áwith . . . . . Infant
áya . . . . . BeBeautiful
aye . . . . . LoveUnwelcome
azh . . . . . LoveCurrSexDesire
ba . . . . . XLove1
báa . . . . . Q
babí . . . . . Bird
bad . . . . . Mineral
bada . . . . . Spoon
badazh . . . . . Metal
bal . . . . . Bread
balin . . . . . BeOldAnim
balinemid . . . . . Turtle
ban . . . . . Give
ban . . . . . Xlove>5
baneban . . . . . Forgive
bash . . . . . CommonSense
bath . . . . . #6
bath . . . . . ClawNail
batha . . . . . Fork
baye . . . . . IndefLove1
bayen . . . . . IndefLove>5
bayezh . . . . . IndefLove2-5
bazh . . . . . XLove2-5
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
bedi . . . . . Learn
bedihá . . . . . Student
bée . . . . . WARN
bel . . . . . BringTake
belid . . . . . House
belidá . . . . . Carpenter
bem . . . . . Choose
ben . . . . . X>5
benem . . . . . Stay
bere... ébere . . . . . If...Then
berídan . . . . . Aunt
beróo . . . . . Because
beth . . . . . Home
betheb . . . . . Mirror
Bétheni . . . . . Bethany
bethu . . . . . About
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bi . . . . . XHon1
bíi . . . . . DECL
bil . . . . . BeFun
bim . . . . . #4
bin . . . . . Bowl
bin . . . . . XHon>5
bini . . . . . Gift
bire . . . . . Layer
biremeda . . . . . Onion
bishib . . . . . BeSudden
bithim . . . . . Meet
biye . . . . . IndefHon1
biyen . . . . . IndefHon>5
biyezh . . . . . IndefHon2-5
bizh . . . . . XHon2-5
bo . . . . . Mountain
bó . . . . . MAND
bod . . . . . Dish
bod . . . . . Line
bohí . . . . . BeShort1D
bol . . . . . BeFleecyClouded
bom . . . . . HouseholdOil
boó . . . . . #3
bóo . . . . . REQ
boóbin . . . . . Braid
bóodan . . . . . Rescue
bosh . . . . . Wood
boshoya . . . . . TreeBark
boshum . . . . . Cloud
both . . . . . Hotel
bú . . . . . BePerverse
bud . . . . . #9
bud . . . . . Clothing
buda . . . . . Buddha
bun . . . . . BeNew
buth . . . . . GatherX
buzh . . . . . Convention
buzhehoth . . . . . ConventionCtr
-d . . . . . ANGRY
-da . . . . . BENEF
-da . . . . . JEST
-dá . . . . . BENEFcoerced
-daá . . . . . BENEFaccid
-dáa . . . . . BENEFduty
dáan . . . . . Word
dadem . . . . . Picture
dal . . . . . Thing
dala . . . . . Plant
dalatham . . . . . Berry
dalel . . . . . MadeThing
dalelethodewan . . . . . WritingImplement
daleleyodewan . . . . . Table
dalelolhobewan . . . . . Weapon
dam . . . . . Manifest
dama . . . . . Touch
dan . . . . . Language
-dan . . . . . ASSOCpleas
dash . . . . . Tooth
dashobe . . . . . ToBite
dashobin . . . . . ToChew
dathim . . . . . Needlework
dathimá . . . . . Needleworker
dazh . . . . . BeSoft
-de . . . . . NARR
-de . . . . . SRC
debe . . . . . #100
dedide . . . . . Story
déela . . . . . Garden
déelahá . . . . . Gardener
deheni . . . . . Meat
dehenihá . . . . . Butcher
delishe . . . . . Weep
delith . . . . . Hair
dem . . . . . Window
demáazh . . . . . Tractor
demeren . . . . . Curtain
den . . . . . Help
-den . . . . . ASSOC
denáa . . . . . Helper
desh . . . . . Drug
di . . . . . Speak
-di . . . . . DIDACT
dí- . . . . . ALLOW
dibáa . . . . . Question
dibé . . . . . Promise
dibée . . . . . Warning
dibíi . . . . . Declare
dibithim . . . . . Greet
dibó . . . . . Command
dibóo . . . . . Request
dide . . . . . BeEarly
dihá . . . . . Speaker
dihem . . . . . Accept
díidin . . . . . Holiday
dim . . . . . Container
-dim . . . . . GOAL
dimilin . . . . . Ornament
dimod . . . . . Bag
dimóowa . . . . . Stove
-din/-bin/-in . . . . . PROCof
dinime . . . . . BeBeholden
dínon . . . . . BeFree
dishóo . . . . . TellNews
dishóodal . . . . . NewsProgram
dishóodalel . . . . . NewsDevice
dith . . . . . Voice
dithed . . . . . Call
dithem . . . . . Beg
dithemá . . . . . Beggar
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dó- . . . . . CAUSEto
dod . . . . . ToFast
dóhada . . . . . BeComical
dol . . . . . Root
dom . . . . . Remember
domid . . . . . Elephant
don . . . . . Comb
doni . . . . . Earth
donidan . . . . . Lovingkindness
donithen . . . . . Earthquake
dóo . . . . . Well...
doól . . . . . AtLast
dóon . . . . . BeCorrect
dórawulúd . . . . . Repair
dosh . . . . . Burden
doth . . . . . Follow
dothá . . . . . Follower
dówulhúd . . . . . Shatter
dówulúd . . . . . Break
dóyom . . . . . Protect
doyu . . . . . Apple
dozh . . . . . BeEasy
-du . . . . . POETRY
du- . . . . . TRYto
dumidal . . . . . Fox
dun . . . . . Field
dush . . . . . Must
duth . . . . . ToUse
dutha . . . . . Heal
duthahá . . . . . Healer
duthel . . . . . BeUseful
duthele . . . . . BeUsefulIfRepurposed
dúu- . . . . . FAILto
e- . . . . . SCIof
é- . . . . . POTENTIAL
e...e . . . . . Either...Or
eb . . . . . BuySell
eba . . . . . Spouse
ebabí . . . . . Ornithology
ebabíhá . . . . . Ornithologist
ebalá . . . . . Baker
éban . . . . . Offer
ed . . . . . Tool
édáan . . . . . LexicalGap
edala . . . . . Botany
edalahá . . . . . Botanist
edan . . . . . Linguistics
edaná . . . . . Lingust
edash . . . . . Dentistry
edashá . . . . . Dentist
ede . . . . . Grain
edeláad . . . . . Believe
edemid . . . . . Mouse
edeni . . . . . Bean
edethi . . . . . Share
edin . . . . . Cousin
edutha . . . . . Medicine
eduthahá . . . . . Physician
éeb . . . . . Juice
éelen . . . . . Grape
éeme . . . . . LoveNoLikeNoResp
éesh . . . . . Sheep
éeya . . . . . Illness
éezh . . . . . Goat
ehá . . . . . Scientist
ehash . . . . . Astronomy
ehashá . . . . . Astronomer
ehen . . . . . Philosophy
ehená . . . . . Philosopher
éholob . . . . . Threat
ehom . . . . . Education
ehomá . . . . . EdSpecialist
ehoth . . . . . Geography
ehothá . . . . . Geographer
el . . . . . Make
Elá . . . . . Creator
elahela . . . . . Celebration
elamith . . . . . Mathematics
elamithá . . . . . Mathematician
elash . . . . . Play
elathóo . . . . . BeWelcome
elathóodi . . . . . SayWelcome
elathóoshub . . . . . MakeWelcome
Elízhabeth . . . . . Elizabeth
elod . . . . . Housekeeping
elodá . . . . . Housekeeper
em . . . . . Yes
emahin . . . . . CookeryScience
emahiná . . . . . Chef
Emath . . . . . Mommy
emid . . . . . Zoology
emidá . . . . . Zoologist
en . . . . . Understand
eril . . . . . PAST
eríli . . . . . FARPAST
esh . . . . . Boat
eshá . . . . . Sailor
eshon . . . . . PeaceScience
eshoná . . . . . PeaceScientist
éthe . . . . . BeClean
ethóo . . . . . Hospitality
ethóohá . . . . . Host(ess)
ewí . . . . . Biology

ewíhá . . . . . Biologist
ezha . . . . . Snake
ezhub . . . . . Entomology
ezhubá . . . . . Entomologist
-háa . . . . . EMBEDrel
háa- . . . . . CHILD
háababí . . . . . Nestling
-háalish . . . . . DEGextraord
háanáal . . . . . Evening
háasháal . . . . . Morning
háawith . . . . . Child
habelid . . . . . Dwell
habelidá . . . . . Resident
hadihad . . . . . Always
hahí . . . . . BeBrief
hal . . . . . Work
-hal . . . . . DEGunusual
halá . . . . . Worker
halezhub . . . . . Ant
Halishóni . . . . . California
ham . . . . . BePresent
han . . . . . South
harathal . . . . . BeBadTime
hath . . . . . Time
hathal . . . . . BeGoodTime
hatham . . . . . Center
hathemen . . . . . Season
hathobéeya . . . . . Until
hathóol . . . . . Month
hathóoletham . . . . . Year
háya . . . . . BeBeautifulTime
-hé . . . . . EMBED
heb . . . . . Down
hed . . . . . DrinkGlass
-hée . . . . . EMBEDq
héeda . . . . . BeSacred
héedá . . . . . PickUp
héena . . . . . HeartSib
héeya . . . . . BeAfraid
-hel . . . . . DEGtrivial
hemen . . . . . Bush
hena . . . . . BirthSib
hene . . . . . East
Hérel . . . . . Carol
hesh . . . . . Grass
heshehoth . . . . . Park
heyi . . . . . Pain
hi . . . . . Demo1
hibo . . . . . Hill
-hil . . . . . DEGminor
hin . . . . . Demo>5
hish . . . . . Snow
hishud . . . . . Hail
hithena . . . . . HappinessGood
hiwetha . . . . . Left
hiwetho . . . . . Right
híya . . . . . BeSmall
híyahath . . . . . Week
híyamesh . . . . . BeNarrow
hizh . . . . . Demo2-5
ho- . . . . . GRAND
hob . . . . . Butter
hoberídan . . . . . GreatAunt
hohal . . . . . WorkPlace
hom . . . . . Nectar
homana . . . . . Dessert
hon . . . . . West
-hóo . . . . . FOCUS
hoshem . . . . . Grandchild
hosherídan . . . . . GreatNiece
hoth . . . . . Place
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
hozhazh . . . . . Airport
hu . . . . . Boss
huhid . . . . . King
-hul . . . . . DEGextreme
hulehul . . . . . ForSure
hum . . . . . Knife
humesh . . . . . Cut
hun . . . . . North
i . . . . . And
ib . . . . . Crime
ib . . . . . UpAgainst
id . . . . . AndThen
-id . . . . . MASC
idon . . . . . HairBrush
ihé . . . . . InFront
ihée . . . . . Behind
íi . . . . . Also
íizha . . . . . Although
il . . . . . PayAttn
ilá . . . . . Audience
ili . . . . . Water
ilisháad . . . . . Swim
iliwush . . . . . Mop
im . . . . . Travel
imá . . . . . Traveler
in . . . . . Exist
ina . . . . . Sleep
inad . . . . . Trousers
ith . . . . . Light
ithedal . . . . . Lamp
ithel . . . . . Glow
íthi . . . . . BeHigh
izh . . . . . But
-izh . . . . . FEM
la . . . . . ILove
láa . . . . . Perception
láad . . . . . Perceive
Láadan . . . . . Láadan
láadom . . . . . Recognize
laheb . . . . . Spice
Lahila . . . . . HolyOne
lal . . . . . Milk
lali . . . . . Rain
lalom . . . . . Sing
lalomá . . . . . Singer
lam . . . . . Health
lámáhel . . . . . Sculpt
lámála . . . . . Caress
lami . . . . . Number
lamith . . . . . Count
lamithá . . . . . Accountant
lan . . . . . Friend
lan . . . . . WeLove>5
-lan . . . . . CELEB
lanemid . . . . . Dog
lash . . . . . Indifference
lath . . . . . BeCelibateChoice
lawida . . . . . BePregnant
laya . . . . . BeRed
layun . . . . . BeOrange
lazh . . . . . WeLove2-5
le . . . . . I
leb . . . . . Enemy
lel . . . . . Seaweed
léli . . . . . BeYellow
lema . . . . . BeGentle
len . . . . . We>5
leyan . . . . . BeBrown
leyi . . . . . BeBlue
lezh . . . . . We2-5
lhebe . . . . . XDesp1
lheben . . . . . Xdesp>5
lhebeye . . . . . IndefDesp1
lhebeyen . . . . . IndefDesp>5
lhebeyezh . . . . . IndefDesp2-5
lhebezh . . . . . XDesp2-5
lhele . . . . . IDesp
lhelen . . . . . WeDesp>5
lhelezh . . . . . WeDesp2-5
lhene . . . . . YouDesp1
lhenen . . . . . YouDesp>5
lhenezh . . . . . YouDesp2-5
lhith . . . . . Fret
lhitharil . . . . . Worry
lhitheril . . . . . Regret
li . . . . . IHon
-li . . . . . LOVE
líithi . . . . . BeWhite
líithin . . . . . BeGray
lila . . . . . FemSexAct
lili . . . . . BeWet
lin . . . . . WeHon>5
liri . . . . . BeColored
lish . . . . . Lightning
lishenal . . . . . Vividly
lishid . . . . . Sign
lith . . . . . Think
litharil . . . . . Anticipate
litheril . . . . . Reminisce
liyen . . . . . BeGreen
liyeth . . . . . BeSilver
lizh . . . . . WeHon2-5
lo . . . . . Rejoice
lo- . . . . . INT
lod . . . . . Household
lodá . . . . . Householder
lodo . . . . . BeStrongInt
lohil . . . . . PayAttnInt
loláad . . . . . PerceiveInt
lolin . . . . . Assemble
lom . . . . . Song
lomá . . . . . Songwriter
lóolo . . . . . BeSlow
lóoyo . . . . . OBS:AttentiveTaste
lorolo . . . . . Thunder
losh . . . . . Money
loshá . . . . . Banker
loth . . . . . Information
lothel . . . . . Know
loyo . . . . . BeBlack
lu . . . . . Please
lub . . . . . Fowl
luben . . . . . Map
lud . . . . . Debt
ludi . . . . . BeFemale
lula . . . . . BePurple
lush . . . . . Mystery
luth . . . . . ToRock
-m . . . . . IDENT
ma . . . . . OBS:Listen
máa . . . . . Egg
máan . . . . . Salt
máanan . . . . . BeSalty
maha . . . . . SexDesire
mahá . . . . . OBS:Listener
mahin . . . . . CookPot
mahina . . . . . Flower
mahinin . . . . . ToCook
mar . . . . . Absence
marenil . . . . . BeHollow
mari . . . . . Island
Másha . . . . . Marsha
math . . . . . Building
Máthu . . . . . Matthew
Mathul . . . . . Mom
Máyel . . . . . Michael
mazh . . . . . Car
Mázhareth . . . . . Margaret
me- . . . . . PL
mé- . . . . . COLLV
meda . . . . . Vegetable
medalayun . . . . . Carrot
meén . . . . . Sugar
meénan . . . . . BeSweet
méesh . . . . . Pleasure
mel . . . . . Paper
mela . . . . . Ocean
melamid . . . . . Dolphin
menedebe . . . . . #>5
menedebenil . . . . . Among>5
Méri . . . . . Mary
merod . . . . . #1,000,000,000
mesh . . . . . Across
méwith . . . . . Crowd
mezh . . . . . Powder
mi . . . . . Leaf
mid . . . . . Creature
mihí . . . . . BeSmall2D
míi . . . . . BeAmazed
míili . . . . . Radiance
mime . . . . . OBS:Ask
min . . . . . EatUtensil
mina . . . . . Move
miwith . . . . . Town
mo . . . . . Furniture
modi . . . . . BeUgly
mud . . . . . Mushroom
muda . . . . . Pig
Muhamad . . . . . Muhammad
na . . . . . YouLove1
na- . . . . . BEGIN
ná- . . . . . CONT
náa- . . . . . RESUME
náal . . . . . Night
nahin . . . . . Become
-nal . . . . . MANN
nan . . . . . YouLove>5
-nan . . . . . INSTR
nanáal . . . . . Sunset
nasháad . . . . . Depart
nasháal . . . . . Dawn
nath . . . . . Price
náwí . . . . . Grow
naya . . . . . CareFor
nayahá . . . . . Caregiver
nazh . . . . . YouLove2-5
ne . . . . . You1
ne- . . . . . AGAIN
né- . . . . . BACK
neda . . . . . Only
nedaba . . . . . Which
nede . . . . . #1
néde . . . . . Want
nedebe . . . . . #2-5
nedebenil . . . . . Among3-5
nedeloth . . . . . Fact
nédeshub . . . . . Intention
née . . . . . BeAlien
née- . . . . . TEMP
néehá . . . . . Alien
nem . . . . . Pearl
nen . . . . . You>5
nena . . . . . ContentmentGood
nezh . . . . . You2-5
ni . . . . . Cup
ni . . . . . YouHon1
nib . . . . . #8
nidi . . . . . Add'l
nil . . . . . Inside
nileshád . . . . . Enter
nileweth . . . . . Entrance
nime . . . . . BeWilling
nin . . . . . Cause
nin . . . . . YouHon>5
nith . . . . . Frost
nithedim . . . . . Refrigerator
nizh . . . . . YouHon2-5
no- . . . . . FINISH
nó- . . . . . STOP
nodal . . . . . Edge

nol . . . . . Upon
non . . . . . Allow
nonede . . . . . LastOne
nóo- . . . . . PAUSE
nosháad . . . . . Arrive
nu . . . . . Here
núu . . . . . There
o . . . . . Around
o- . . . . . STUDYof
ob . . . . . ByWayOf
oba . . . . . Body
obe . . . . . Through
obée . . . . . During
obeth . . . . . Neighbor
obeyal . . . . . Gold
obuda . . . . . BuddhaStudy
obudahá . . . . . BuddhaScholar
od . . . . . Cloth
oda . . . . . Arm
odá . . . . . Weaver
odayáaninetha . . . . . TreeBranch
ódon . . . . . Cheese
ohá . . . . . Scholar
oham . . . . . LoveHoly
ohena . . . . . RespectGood
oho . . . . . You'reWelcome
ol . . . . . ToStore
olin . . . . . Forest
olob . . . . . Trauma
oloth . . . . . Skill
olowod . . . . . Group
om . . . . . Teach
oma . . . . . Hand
omá . . . . . Teacher
omid . . . . . Horse
omuhamad . . . . . MuhammadStudy
omuhamadá . . . MuhammadScholar
on . . . . . Head
ona . . . . . Face
onelal . . . . . Cream
onida . . . . . Family
onin . . . . . Nurse
óo- . . . . . DEVOTIONto
oób . . . . . Jump
óob . . . . . Oven
óobe . . . . . Along
óobuda . . . . . Buddhism
óobudahá . . . . . Buddhist
óoda . . . . . Leg
oódóo . . . . . Bridge
óoha . . . . . BeWeary
óohá . . . . . Devotee
óol . . . . . Moon
óoma . . . . . Foot
óomasháad . . . . . Walk
óomuhamad . . . . . Islam
óomuhamadá . . . . . Muslim
óotha . . . . . Soul
óothóra . . . . . Judaism
óothórahá . . . . . JewishPerson
óowa . . . . . Fire
óowathon . . . . . Pepper
óoya . . . . . Heart
óoyahonetha . . . . . Mind
óoyo . . . . . Mouth
óozheshu . . . . . Christianity
óozheshuhá . . . . . ChristianPerson
osháana . . . . . Menstruate
oth . . . . . BeImportant
othel . . . . . BeBlessed
othóra . . . . . TorahStudy
othórahá . . . . . TorahScholar
owa . . . . . BeWarm
owáano . . . . . Therefore
owe . . . . . Garment
owehá . . . . . SeamstressTailor
oya . . . . . Skin
oyi . . . . . Eye
oyimahina . . . . . VioletFlower
oyo . . . . . Nose
oyu . . . . . Ear
ozh . . . . . Dream
ozheshu . . . . . JesusStudy
ozheshuhá . . . . . JesusScholar
ra . . . . . NEG
rabalin . . . . . BeYoung
rabo . . . . . Plain
rabohí . . . . . BeLong1D
rabun . . . . . BeOldInanim
radal . . . . . Nothing
radazh . . . . . BeHard
radi . . . . . BeSecret
rado . . . . . BeWeak
radom . . . . . Forget
radozh . . . . . BeDifficult
raduthel . . . . . BeUseless
rahadihad . . . . . Never
rahahí . . . . . BeLongTime
raham . . . . . BeAbsent
raheb . . . . . Up
rahéthe . . . . . BeDirty
rahil . . . . . Ignore
rahith . . . . . Darkness
rahíthi . . . . . BeLow
rahíya . . . . . BeLarge
rahíyamesh . . . . . BeWide
raho . . . . . #0
rahol . . . . . ToWaste
rahowa . . . . . BeCold
rahu . . . . . BeClosed
raláad . . . . . NonPerceive
raláadá . . . . . NonPerceiver
ralili . . . . . BeDry
ralóolo . . . . . BeQuick
ralothel . . . . . BeIgnorant
ramihí . . . . . BeLarge2D
ramíili . . . . . Evil
rana . . . . . Beverage
ranil . . . . . Outside
ranilesháad . . . . . ToExit
ranileweth . . . . . Exit
ranime . . . . . BeUnwilling
rano . . . . . Almost
ranol . . . . . Beneath
rasha . . . . . Discord
rashadon . . . . . Falsehood
rashal . . . . . Discourtesy
rashe . . . . . Torment
rashi . . . . . Displease
rashon . . . . . Quarrel
rashud . . . . . BeWealthy
ratháa . . . . . BeBlighted
rathad . . . . . BeUnable
rathal . . . . . BeBad
rathi . . . . . Lack
rawima . . . . . Ingratitude(I,o,-)
rawith . . . . . Nobody
rawulúd . . . . . BeUnbroken
rayil . . . . . Above
rayom . . . . . BeUnsafe
razhe . . . . . BeDifferent
re...re . . . . . Neither...Nor
redeb . . . . . Find
réele . . . . . Harbor
ren . . . . . Carpet
ri . . . . . Record
ril . . . . . PRES
rile . . . . . Silence
rilin . . . . . ToDrink
rilrili . . . . . HYPOTH
rin . . . . . Plate
rizh . . . . . Except
ro . . . . . Weather
rod . . . . . #1,000,000
rodoni . . . . . Wilderness
rohoro . . . . . Storm
romid . . . . . WildAnimal
róo . . . . . Harvest
róomath . . . . . Barn
rosh . . . . . Sun
ruhob . . . . . BeDeep
rul . . . . . Cat
rushi . . . . . Wine
rúsho . . . . . BeBitter
rúu . . . . . LieDown
sha . . . . . Harmony
-sha . . . . . PLC
sháa- . . . . . ADULT
sháababí . . . . . AdultBird
sháad . . . . . ComeGo
sháal . . . . . Day
sháawith . . . . . Adult
shad . . . . . BePerfect
shadon . . . . . Truth
shahina . . . . . Rose
shal . . . . . Courtesy
sham . . . . . LoveChild
shama . . . . . Grief(E,-,-)
shamid . . . . . DomesticAnimal
shan . . . . . #5
shane . . . . . BeFurry
shara . . . . . Grief(E,+,-)
Shathul . . . . . HonParent
she . . . . . Comfort
sheb . . . . . Change
shebasheb . . . . . Death
shée . . . . . Desert
shel . . . . . BeRigorous
shem . . . . . Offspring
sheni . . . . . Intersection
sherídan . . . . . Niece
sheshi . . . . . Sand
sheshihoth . . . . . Beach
shi . . . . . ToPlease
shida . . . . . Game
shidi . . . . . BeTogether
shili . . . . . Mist
shim . . . . . SexAct
shin . . . . . #2
shinehoberídan . . . . GreatGreatAunt
shinehoshem . . . . . GreatGrandChild
shinehosherídan
. . . . . GreatGreatNiece
shinehothul . . . . . GreatGrandparent
shinenil . . . . . Between
shineshid . . . . . BeInvited
shinóoya . . . . . BeFertile
shishid . . . . . BeUnited
shishidebeth . . . . . Nation
shishidebethá . . . . . Citizen
sho . . . . . Heavy
shod . . . . . Room
shol . . . . . AbsenceOfPain
sholan . . . . . BeAlone
shon . . . . . Peace
shoná . . . . . Peacemaker
shóo . . . . . Happen
shóod . . . . . BeBusy
shóodal . . . . . News
Shósho . . . . . MagicGranny
shu . . . . . OBS:AttentiveSmell
shub . . . . . Do
shud . . . . . BePoor
shum . . . . . Air
shumáad . . . . . Fly
shumath . . . . . Tower
shun . . . . . Ritual
shunedi . . . . . Litany
Shuzhéth . . . . . Suzette
-th . . . . . OBJ
-th . . . . . PAIN
-tha . . . . . POSSbirth
tháa . . . . . Thrive
thab . . . . . #10
thad . . . . . BeAble
thal . . . . . BeGood
tham . . . . . Circle
than . . . . . BeUnderground
-the . . . . . POSSnone
thé- . . . . . ABOUTto
thed . . . . . BeFar
thée- . . . . . ABOUTto-
thel . . . . . Get
them . . . . . Need
then . . . . . Break
thena . . . . . JoyGood
Therísha . . . . . Teresa
thesh . . . . . Herb
thi . . . . . Have
-thi . . . . . POSSchance
thib . . . . . Stand
thibá . . . . . Wall
thibeb . . . . . CookImplement
Thíben . . . . . Steven
thihá . . . . . Owner
thil . . . . . Vine
thili . . . . . Fish
thizh . . . . . Pie
-tho . . . . . POSS
thó- . . . . . JUST
thob . . . . . #1,000
thod . . . . . Write
thodi . . . . . WritingImplement
thom . . . . . Pillow
thoma . . . . . BeNear
thon . . . . . Seed
thóo . . . . . Guest
thóohim . . . . . Visit
Thóra . . . . . Torah
thosh . . . . . Sky
thu . . . . . Honey
-thu . . . . . PARTV
thul . . . . . Parent
thulana . . . . . Soup
thulid . . . . . Father
thulizh . . . . . Mother
thun . . . . . Muscle
thuzh . . . . . Cake
u . . . . . BeOpen
ub . . . . . Balm
ud . . . . . Stone
udadem . . . . . Statue
údahú . . . . . CONJbenef
udath . . . . . Noon
udathihée . . . . . Afternoon
údehú . . . . . CONJsrc
udemeda . . . . . Potato
údenú . . . . . CONJassoc
údimú . . . . . CONJgoal
uhud . . . . . Nuisance
uhudemid . . . . . Tick
ul . . . . . Hope
ulanin . . . . . Study
ulin . . . . . School
um . . . . . #7
ume . . . . . BeFull
úmú . . . . . CONJident
un . . . . . Lead
únalú . . . . . CONJmann
únanú . . . . . CONJinstr
une . . . . . Wear
urahu . . . . . Gate
úshahú . . . . . CONJplc
úthú . . . . . CONJobj

úushili . . . . . Fog
úuya . . . . . BeInPain
úuzh . . . . . BedSheet
úwáanú . . . . . CONJcoz
úwanú . . . . . CONJpurp
úyahú . . . . . CONJtime
uzh . . . . . Symbol
wa . . . . . MYPERC
waá . . . . . UNTRUSTED
wáa . . . . . TRUSTED
waálh . . . . . UNTRUSTEDpej
-wáan . . . . . COZ
waha . . . . . #Any
wam . . . . . BeStill
-wan . . . . . PURP
we . . . . . DREAM
wedeth . . . . . BeClear
wéedan . . . . . Read
wehe . . . . . Market
wehehá . . . . . Shopkeeper
wem . . . . . Lose
weman . . . . . Winter
wemen . . . . . Spring
wemon . . . . . Autumn
wena . . . . . GratitudeGood
weth . . . . . Path
wetham . . . . . ToTurn
wi . . . . . SELFEVID
wí . . . . . Life
wida . . . . . Carry
widadith . . . . . Telephone
widahath . . . . . OBS: CONJtime
widahoth . . . . . OBS:CONJplc
widaweth . . . . . OBS:CONJmann
widahuth . . . . . OBS:CONJwhy
widom . . . . . Hold
wíi . . . . . BeAlive
wíitham . . . . . Clergy
wil . . . . . OPTV
Wil_sha . . . . . Greeting
Wílem . . . . . William
wili . . . . . River
wilidun . . . . . Lake
with . . . . . Person
withid . . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP
wo- . . . . . REL
wóbáan . . . . . BringToBirth
woban . . . . . Birth
wod . . . . . Sit
woho . . . . . #All
wóo . . . . . NOEVID
wóoban . . . . . GiveBirth
woth . . . . . Wisdom
wothá . . . . . WisePerson
wu . . . . . SuchA
wulhúd . . . . . BeShattered
wulúd . . . . . BeBroken
wum . . . . . Entire
wuman . . . . . Summer
wush . . . . . Broom
-ya . . . . . FEAR
-ya . . . . . TIME
yáa- . . . . . TEEN
yáababí . . . . . Fledgling
yáanin . . . . . Tree
yáath . . . . . Turkey
yáawith . . . . . Teenager
yáazh . . . . . Goose
yada . . . . . BeThirsty
yahanesh . . . . . Magic
yahaneshá . . . . . Magician
yam . . . . . BakingDish
yath . . . . . Chicken
yazh . . . . . Duck
yed . . . . . Valley
yem . . . . . BeSour
yeth . . . . . Silver
yibili . . . . . Ice
yide . . . . . BeHungry
yidelothel . . . . . Curiosity
yil . . . . . Below
yime . . . . . Run
yó- . . . . . ARTIFIC
yob . . . . . Coffee
yod . . . . . Eat
yodá . . . . . Eater
yodeyod . . . . . Feast
yóhud . . . . . Brick
yom . . . . . BeSafe
yon . . . . . Government
-yóo- . . . . . REFLX
yoth . . . . . Will
yu . . . . . Fruit
yul . . . . . Wind
yum . . . . . Beetle
yun . . . . . Orange
zha . . . . . Name
zháa- . . . . . SENIOR
zháababí . . . . . SeniorBird
zháadin . . . . . Menopause
zháawith . . . . . Elder
zhazh . . . . . Airplane
zhe . . . . . BeAlike
zhebud . . . . . Uniform
zhedam . . . . . Resemble
zhedi . . . . . AgreeSpeak
zheláad . . . . . Consensus
zhelith . . . . . AgreeThink
Zheshu . . . . . JesusOfNazareth
zheshub . . . . . Cooperate
zhida . . . . . PushPull
zho . . . . . Sound
zholh . . . . . Noise
zhu . . . . . Tea
zhub . . . . . Insect

# About Emotions: Amberwind's Perspective

## Terminology Note

I'm going to eschew the labels "positive" and "negative" for emotional states; these terms seem to be loaded with judgment on those experiencing second-declension-type emotions. I'm going to use "happy" and "unhappy" instead.

## Emotions in Láadan

Suzette created Láadan when she was at the height of her powers. She acknowledged, some years later, that some of the "bells and whistles" that she included (like the "syllabic n") were just showing off and she regretted including them. Some few other things I perceive as too English-influenced (like "widahuth" (why)—which corresponds to an English word but departs quite fundamentally from the Láadan case structure I perceive it ought to reflect).

While not really declensions in any sense recognizable to students of declined natural languages, the first and second declensions for emotions are not in that category at all; they're key to the emotional sapience at the core of Láadan, and they delight me! As I said, Suzette was at the height of her powers; if, as has been propounded on occasion, one extended emotion declension-set (that included all the aspects of the first and second declensions) were what she was after, that's what we would have today. And the fact that we have so little direct-from-the-source information about them may very well derive from the fact that we who are in the second generation to work with Láadan came on the scene much later (in fact—at least in my case—long after she'd already declared the Láadan experiment a failure and moved on). Nevertheless, the only construction I can derive from what we *do* have is the following:

## First Declension

These forms all are "happy" emotions, and the only meta-information we're providing relates to the quality of the *reason* for the emotion. It is one of the following:

- Good reason(s)
- Foolish reason(s)
- Bad reason(s)
- No reason at all
- Despite negative circumstance(s)

It has been argued quite correctly that the English phrases "good reason(s)" and "bad reason(s)" are ambiguous, and that this ambiguity is problematic.

I understand "good" to mean "positive," "harmonious," "contributing to the common weal," etc.
Eg: I'm happy because X won the lottery. (X can be "I"; "you"; "she"; "my cousin"; anybody, really.)

I understand "bad" to mean "negative," "disharmonious," "damaging to the common weal," etc.
Eg: I'm happy because my foe fell down the stairs.

To complete the set:

I understand "foolish reason(s)" to run the gamut…
…from just silly…
Eg: I'm happy because we're trying on clothes we'll never be able to afford, and we're in hysterics, and the poor saleslady knows what's going on, but it's a slow day, so she's humoring us.
…to truly unwise.
Eg: I'm ***happy*** because I'm in ***love***; I know he's ***wrong*** for me, but I ***love*** him, and being ***with*** him just makes me so ***happy***!

I understand “no reason” to mean, essentially, that the person isn’t willing to look at why she’s experiencing this happy emotion; it’s enough that it’s present.

Eg: I don’t know what has made me so happy, but I’m going with it; self-examination is overrated when I’m this happy!

The “despite negative circumstance(s)” declension is, for me, the dead giveaway that this declension was intended to convey information about “happy” emotions. An “unhappy” emotion might be *because* of a negative circumstance, but only a “happy” emotion can possibly be *despite* it.

Eg: I know we’re so poor we’re food-insecure, and the rent and the utilities are always overdue, but we’re all together, and that makes me happy!

## Second Declension

Where the First Declension addresses only one aspect of the emotion, the “reason” for the emotion, the Second Declension addresses three distinct aspects: whether the cause of the emotion is internal or external; whether there is someone to blame for the situation giving rise to the emotion; and whether the situation can be remedied.

The fact that “remedy” is under discussion is strong evidence that the second declension is meant to describe “unhappy” emotions; I don’t know anyone who would want to “remedy” a “happy” emotion….

The fact that “blame” is under discussion is more evidence that we’re discussing “unhappy” emotions. I know of no one who’d try to “blame” another for a happy emotion—except, as has been pointed out in years-long discussions around these declensions, in jest.

That jesting would begin with “Bíida…” [bíi (Type-of-Sentence: declarative) + –da (Mood suffix: jest)] (I say in jest) and might very well include the word “ninálh” (the one to blame) [nin (to cause) + –á (DOER) + –lh (PEJ)]; it would not, grammatically (non-grammatical language in Láadan is, as yet, terra incognita), include a word such as “thara;” “thena” just doesn’t take that declension.

The forms the Second Declension *does* take are:

External Cause
- Blame
  - Remedy
  - No Remedy
- No Blame
  - Remedy
  - No Remedy

Internal Cause—Blame Impossible
- Remedy
- No Remedy

## Opposites

I take as axiomatic that the opposite of a “happy” emotion is an “unhappy” emotion—and, vice versa, that the opposite of an “unhappy” emotion is a “happy” emotion. Given that, I would strongly advocate that any opposite of a First Declension word would be cast as a Second Declension word, and vice versa.

Before Suzette Haden Elgin died, several opposites of First Declension nouns were created, also cast in the First Declension. The second generation working with Láadan took the decision to recast these words in the Second Declension. We hope that Láadan will one day go out into the world and become a living language; we owe it to the future speakers of Láadan to craft a language that is as free of preventable error as possible—especially with regard to this essentially Láadan emotional sapience.

# Lesson 50
# First Declension Emotions

In English and other male-identified languages, emotions are given cursory treatment at best. If you've ever had the unfortunate experience of trying to describe an emotional state and your conversation partner (of either gender) loses interest half-way through the description of what the emotional state *is*, not to mention even discussing what to *do* with or about it, you have some inkling of how useful a more explicit way to discuss emotions could be.

## First Declension Forms

The first declension of emotional states represents "happy" emotions; its various forms discuss various reasons for the emotion. The forms generally presented—as in the Vocabulary section below—are the most general forms, translated as "X for good reason(s)." This and the rest of the forms are presented here with their meanings.

–ena
: for good reason(s)

–ona
: for foolish reason(s)

–una
: for bad reason(s)

–íina
: for no reason
: *formerly "–ina"*

–ehena
: despite negative circumstances

In the early days of Láadan, the First Declension form meaning "for no reason" was given the ending "–ina." This was ambiguous because the Second Declension (we'll learn about the Second Declension in the very next lesson) also has a suffix "–ina." The second generation developing Láadan disambiguated these two suffixes by changing the "for no reason" First Declension suffix to "–íina." We will use only the revised form, but if you happen upon "–ina" forms in the First Declension, you will now be able to understand them.

## First Declension Emotions

dena
friendliness
also: appreciation; liking; admiration
hithena
happiness [hi– (MINI) + thena (joy)]
also: being pleased; gladness; exhilaration; cheerfulness
*seen before in Lesson 34*
ihena
eagerness
also: enthusiasm; excitement
lena
trust
also: loyalty; acceptance
lolena
confidence [lo– (INT) + lena (trust)]
also: empowerment; optimism; hopefulness
mena
compassion
also: generosity
*formerly irregular: ména, etc.*
nena
contentment
also: satisfaction; fulfillment; completion
*seen before in Lesson 35*
ohena
respect
*seen before in Lesson 34*
thena
joy
also: ecstasy
*seen before in Lesson 34*
uhena
tenderness
also: softness; kindness; being "touched"; sympathy; warm-heartedness; intimacy; lovingness
wena
gratitude
also: appreciation
*seen before in Lesson 41*
*formerly irregular: wéná, etc.*

Due to accidents during the early days of new words being formed for Láadan, two of the First Declension nouns had irregular declensions. The "e" in "mena" was inadvertently given high tone; its declensions were: "ména", "móna", "múna", "mína" and "méhéna". Both vowels in "wena" were inadvertently given high tone; its forms were: "wéná", "wóná", "wúná", "wíná" and "wéhená". The second generation developing Láadan has regularized them; we will not be using the irregular forms, but it would be good to be able to recognize them if you happen across them.

The additional English emotion-words listed after "also:" above may be rendered by Degree Markers (as in "ecstasy," which is generally considered an extreme or extraordinary degree of joy: "thenahul" or "thenaháalish"). Then again, your perception of where any emotion that you're feeling or discussing aligns may be different than the above; feel free to use the emotion base-word that feels right to you and add a Degree Marker as needed to express what you're feeling.

An event or situation that *causes* an emotional response ought to be rendered in Cause case (–wáan). On the other hand, a person or situation *toward/at which/whom* the emotional response is directed ought to be rendered in Goal case (–dim)—just as would the person to whom speech is directed.

## Examples

Bíi loláad le dena wa.
I feel friendliness (good reason).
Bíi loláad le ihona wa.
I feel excitement (foolish reason).
Bíi loláad le luna wa.
I feel trust (bad reason).

Bíi lohil le lolíina wa.
I pay attention (internally) to confidence (no reason).
Bíi lohil le mehena wa.
I pay attention (internally) to compassion (despite neg circ).
Bíi lohil le nena wa.
I pay attention (internally) to contentment (good reason).

Bíi dam be ohona wa.
S/he manifests respect (foolish reason).
Bíi dam be thuna wa.
S/he manifests joy (bad reason).
Bíi dam be hithíina wa.
S/he manifests happiness (no reason).

Báa di ne uhehenanal ledim bebáawáan?
Why do you speak to me tenderly (despite neg circ)?
Báa di ne wenanal ledim bebáawáan?
Why do you speak to me gratefully (good reason)?
Báa di ne donanal ledim bebáawáan?
Why do you speak to me friendly (foolish reason)?

Bóo den ne ábedáth ihunawáan.
Prithee help the farmer because of eagerness (bad reason).
Bóo den ne ábedáth líinawáan.
Prithee help the farmer out of trust (no reason).
Bóo den ne ábedáth lolehenawáan.
Prithee help the farmer from confidence (despite neg circ).

Bíi loláad le mena eshádim wa.
I'm feeling compassion (good reason) toward the sailor.
Bíi dam behid nona eshádim wáa.
He is showing contentment (foolish reason) toward the sailor.
Bíi lohil behizh ohuna eshádim wóo.
I may be totally wrong, but she's paying attention (internally) to respect (bad reason) toward the sailor.

Bíi loláad le thíina eshádim biniwáan wa.
I'm feeling joy (no reason) toward the sailor because of a gift.
Bíi dam behid hithehena eshádim biniwáan wáa.
He is feeling happiness (despite neg circ) toward the sailor because of a gift.
Bíi lohil behizh uhena eshádim biniwáan wóo.
I may be totally wrong, but she's paying attention (internally) to tenderness (good reason) toward the sailor because of a gift.

## Other Vocabulary

wihi
emotion

## Exercises

**Translate the following into English.**

1 Báa loláad ne díina Wílem bedim?
E: _____

2 Bíili meyime i medithed i mehada háawith woho ihenanal elahelawáan wa.
E: _____

3 Bíi eril dóhéthe Therísha beth héenatho bethoth uhonawáan wáa.
E: _____

4 Bóo di ra ne lohil yáawith míinaháadim.
E: _____

5 Bíi aril baneban Elízhabeth then hedethuth eba bethodim wehenawáan wa.
E: _____

6 Báa eril dam Másha bebáath ebaládim?
E: _____

Just in case it slipped your mind: the verb "baneban" (to forgive) is a communication verb; this means that, in #5, the transgression being forgiven (then hedethu: breaking of a glass) is rendered in the Object case, and the person being forgiven (eba betho: her husband) is presented in the Goal case.

Did you notice that emotions, since they cannot "feel people," do not require the Object suffix? On the other hand, when using a pronoun in place of any noun (even in place of one that would not require the Object suffix, as in #6), the pronoun does require the suffix because it is no longer transparent which is the Object.

**Change the emotion, and the reason for it, to that presented; translate into English before and after.**

7 Bíi eril melolláad onida thena shonewáan wáa.
contentment/despite neg. circ.
E: _____
L: _____
E: _____

8 Bé eril dashobe zháawith thuzheth hithenanal wa.
trust/foolish
E: _____
L: _____
E: _____

9 Bíi dam wehehá ohehena amedarahádim waá.
gratitude/no reason
E: _____
L: _____
E: _____

10 Báa ril dathim hothul netha wunawan?
friendliness/despite neg. circ.
E: _____
L: _____
E: _____

11 Bóo wida na dosh lethoth monawáan.
respect/no reason
E: _____
L: _____
E: _____

12 Bíi eril lohil wothá ihíina háasháaleya wum obe wáa.
confidence/foolish reason
E: _____
L: _____
E: _____

**Translate the following into Láadan.**

13 Prithee ask your assistant whether she's feeling tenderness (no reason) or trust (good reason).

L: _____

14 Margaret is old, but she still has her teeth; she chews her meat happily (foolish reason).

L: _____

15 [Warning, obvious] Confidence for bad reasons is dangerous.

L: _____

16 The traveler is returning to his country joyfully (despite neg circ) by way of the airport.

L: _____

17 Will Matthew permit the householder to pay attention (internally) to her contentment (bad reason).

L: _____

18 Which emotion is the baby manifesting because of the milk?

L: _____

## Answers

1

Are you friendly (do you feel friendliness) (no reason) toward William?

2

[Loving] All the children are running and calling and laughing eagerly (good reason) due to the celebration.

3

Theresa cleaned her heart-sibling's home out of tenderness (foolish reason).

4

Prithee do not speak to the youth who is paying attention internally to compassion (no reason).

5

Elizabeth will forgive her husband for breaking the glass (lit: breakage of the glass) because of gratitude (despite neg circ).

6

What did Marsha demonstrate toward the baker?

7

The families were joyous (good reason) at peace.

Bíi eril meloláad onida nehena shonewáan wáa.

The families were contented (despite neg circ) with peace.

8

I swear, the senior bit the cake happily (good reason).

Bé dashobe zháawith thuzheth lonanal wa.

I swear, the senior bit the cake trustingly (foolish reason).

9

The shopkeeper is respectful (manifests signs of respect) (despite neg circ) to the dancer (skeptical).

Bíi dam wehehá wíina amedarahádim waá.

The shopkeeper is grateful (shows signs of gratitude) (no reason) to the dancer (skeptical).

10

Is your grandparent needleworking for the purpose of gratitude (bad reason)?

Báa ril dathim hothul netha dehenawan?

Is your grandparent needleworking for the purpose of friendliness (despite neg circ)?

11

Prithee, beloved, carry my burden because of compassion (foolish reason).

Bóo wida na dosh lethath ohíinawáan.

Prithee, beloved, carry my burden because of respect (no reason).

12

The sage paid attention internally to eagerness (no reason) through the entire morning.

Bíi eril lohil wothá lolona háasháaleya wum obe wáa.

The sage paid attention internally to confidence (foolish reason) through the entire morning.

13

Bóo dibáa ne dená nethodim loláad behizh uhíina e lenahée.

14

Bíi balin Mázhareth, izh náthi be dash bethath; dashobin be deheni bethoth hithonanal wa.

15

Bée rayom loluna wi.

16

Bíi nésháad imá shishidebeth bethodim thehenanal hozhazhesha ob wáa.

17

Báa aril non Máthu lohil lodá nuna bethothehé?

18

Báa dam áwith bebáath lalewáan? Wihi nedaba?

# Lesson 51
# Second Declension Emotions

## Second Declension Forms

Similar to the first declension's five, there are six forms in this declension, of which those presented in the Vocabulary section are the most general. However, these six forms cover a lot more emotional "territory" than the first declension's five do. Rather than "Reason(s)," the second declension refers to *External/Internal Cause*; in addition, the second declension speaks about *Blame* and *Remedy*. The details are presented as follows:

| **Cause** | **Blame** | **Remedy** | **Declension** |
|---|---|---|---|
| External | + | + | –ala |
| External | + | – | –ara |
| External | – | + | –ana |
| External | – | – | –ama |
| Internal | Ø | + | –ina |
| Internal | Ø | – | –ima |

***External/Internal Cause*** asks the question about the emotion, "Is there some external situation that's causing me to feel this way, or is the cause internal?"

***Blame*** asks, "Is there someone to blame for the external situation that has me feeling this way?"

***Remedy*** asks, "Can something be done about the external situation?" or "Is there some realization or truth that I need to come to in order to resolve this internal feeling?"

Suzette Haden Elgin defined the Second Declension in terms of the presence or absence of "Reason," "Blame," and "Futility." She also included no option for "No Reason; Futile."

In light of the consideration that there is *always* a reason for an emotional response, we of the second generation examined "Reason" and came to the realization that its presence was really *External Cause*; its inverse ("No Reason") would be *Internal Cause*. We also reversed "Futility" into *Remedy*, as it seems more in keeping with actually dealing with the emotion.

We agreed with Suzette Haden Elgin that *Internal Cause* rules out *Blame*. However, with the redefinition of "No Reason" to *Internal Cause*, *Remedy* in these emotional states becomes representative of doing the work to come to terms with the emotion; *No Remedy* would represent the inability or unwillingness to do that work. To encode that sixth emotional state (*Internal Cause, No Remedy*), we added a sixth suffix, "–ima," which, with "–ina," forms a pair parallel to "–ana" and "–ama."

## Second Declension Emotions

bala
: anger
: also: pique, annoyance, irritation, irked-ness, miffed-ness, resentment, upset, madness, rage, fury

dedala
: frustration, exasperation
: *formerly "dala;" some of its various forms were identical to forms for "dena" (friendliness) as well as other words such as "dala" (plant) and "dama" (touch). To resolve the conflict, the second generation simply reduplicated the initial "d."*

hishala
: sadness [hi– (MINI) + shala (grief)] {AB}

lobala
: depression, non-clinical [lo– (INT) + bala (anger)] {AB}

shala
: grief
: *seen before in Lessons 21 & 42*

yala
: embarrassment {AB}
: also: chagrin, humiliation

zhala
: regret
: also: disappointment

You will note the qualifier "non-clinical" in the definition of "lobala" (depression). This is a very important distinction. Non-clinical depression (also sometimes called "situational depression" is an emotional response to the sufferer's life; it is *nothing like* the same as clinical depression, which is a neurochemical imbalance that can be soul-killing and even life-threatening if not treated appropriately by a medical professional.

## Examples

Bíi loláad le bala wa.
: I feel anger which is caused by external event(s), for which I can blame someone, and about which I can do something.

Bíi loláad le dedara wa.
: I feel frustration with external cause, for which I can blame someone, but about which I can do nothing.

Bíi lohil le lobana wa.
: I'm paying attention, internally, to situational depression with external cause and no-one to blame, but I can remedy the situation.

Bíi lohil le shama wa.
: I'm paying attention, internally, to grief with external cause and no-one to blame, but I can do nothing about the situation.

Bíi dam behizh hishina wáa.
: She's manifesting sadness (internal cause; blame impossible; remedy).

Bíi dam behizh yima wáa.
: She's manifesting embarrassment (internal cause; blame impossible; no remedy).

Bíi di beye zhalanal ledim wa.
: Someone speaks regretfully (ext cause; blame; remedy) to me.

Bíi di beye baranal ledim wa.
: Someone speaks angrily (ext cause; blame; no remedy) to me.

Bíi eril nasháad behid elahelade dedanawáan wáa.
: He left the celebration because of frustration (ext cause; no blame; remedy).

Bíi eril nasháad behid elahelade lobamawáan wáa.
: He left the celebration because of situational depression (ext cause; no blame; no remedy).

## Other Vocabulary

doroledim

This word has no English equivalent whatsoever. Say you have an average woman. She has no control over her own life. She has little or nothing in the way of resources for being good to herself, even when it is necessary. She has family and animals and friends and associates that depend on her for sustenance of all kinds. She rarely has adequate sleep or rest; she has no time for herself, no space of her own, little or no money to buy things for herself, no opportunity to consider her own emotional needs. She is at the beck and call of others because she has these responsibilities and obligations and does not choose to (or cannot) abandon them. For such a woman, the one and only thing she is likely to have a little control over for indulging her own self is food. When such a woman overeats, the verb for that is "doroledim." (And then she feels guilty because there are women whose children are starving and who do not have even that option for self-indulgence….)

## Exercises

**Translate the following into English.**

1 Báa lothel bebáa eril loláad ebalá bana baledimehé?
E: _____

2 Bíi dam ra bedihá dedama omádim édáanewáan menedebe wo.
E: _____

3 Báa lohil amedarahá shara olob bethiwáan?
E: _____

4 Bíi eril ada ehá yamanal wáa.
E: _____

5 Báa eril éholob delishe Wílem leb imáthedim hisharawáan?
E: _____

6 Bóo dibáa ne Ána bedim eril éthe be beth nethoth dedalawáan e yalawaáanehée.
E: _____

In #5, do you remember "éholob" [é– (POTENTIAL) + olob (blow; trauma; injury)]? A "potential injury" is a "threat;" when used as a verb as it is here, "éholob" means "to threaten." As a communication verb, it takes as its Object the potential injury, and the person being threatened is given in the Goal case; it almost goes without saying that the one issuing the threat is the Subject.

**Change the emotion and/or its attributes to those presented; translate into English before and after.**

If the emotion or the attributes is/are not listed, they remain the same.

7 Bíi ril loláad odá zhara modi odethuwáan wáa.
embarrassment
E: _____
L: _____
E: _____

8 Bíi ril dam Bétheni shala beróo il ra huhid themehul withethu bethoth wa.
situational depression
E: _____
L: _____
E: _____

9 Bíi lohil Átheni zhima worabun wodibéwáan wáa.
Int,Ø,+
E: _____
L: _____
E: _____

10 Báa benem Máyel heshehothesha hishanawáan?
grief
E: _____
L: _____
E: _____

11 Bóo dubedi ni eril medi onin bimanal obethedimehée.
situational depression Int,Ø,+
E: _____
L: _____
E: _____

12 Bóo amedara na leden yina ranal.
frustration
E: _____
L: _____
E: _____

In #12, did you have trouble with the syntax "[noun] ranal?" We usually add a case suffix onto the end of a noun to indicate that that noun fulfills that case function in our sentence. Alternatively, we can add the case suffix to "ra–" (NON) instead of a noun to explicitly state that "nothing" is what fulfills that case role in the sentence. A third option is to provide a noun but *deny* or *reverse* the case role for that noun. In this sentence, the syntax "[noun] ranal" reverses the Manner case role for "yina" (embarrassment: int cause//remedy) and then for "dedina" (frustration: int cause//remedy), giving the meaning "in a manner excluding or opposite to [the emotion]."

**Translate the following into Láadan.**

13 A father will give the appearance of anger (ext cause/no blame/no remedy) when his offspring dies of (due to) an illness, obviously.

L: _____

14 My friend signed sadly (ext cause/no blame/no remedy) that the odd picture was obscure.

L: _____

15 Are the farmers feeling depression (ext cause/blame/no remedy) or only regret (ext cause/no blame/no remedy) because the plants are blighted in their fields?

L: _____

16 Prithee allow the youth who is paying attention, internally, to frustration (int cause//no remedy) and depression (int cause//no remedy) to be still.

L: _____

17 Will the family eat the meal regretfully (ext cause/no blame/remedy)?

L: _____

18 Did the housekeeper depart sadly (ext cause/blame/remedy) or embarrassedly (ext cause/no blame/remedy)?

L: _____

In #14, did you have any trouble forming "rawedeth" (be obscure; be unclear; be murky) [ra– (NON) + wedeth (be clear)]?

## Answers

1

Who knows that the baker was angry (Ext,–,+) at the bread.

2

The student doesn't show signs of frustration (Ext,–,–) to the teacher because of the many lexical gaps.

3

Is the dancer paying attention, internally, to grief (Ext,+,–) because of her (by chance) injury?

4

The scientist laughed embarrassedly (Ext,–,–).

5

Did William threaten to weep at the traveler's (no reason why) enemy because of sadness (Ext,+,–)?

6

Prithee ask Anna whether she cleaned your home out of frustration (Ext,+,+) or embarrassment (Ext,+,+).

7

The weaver feels regret (Ext,+,–) at (because of) the ugliness of the cloth.

Bíi ril loláad odá yara modi odethuwáan wáa.

The weaver is embarrassed (Ext,+,–) at the ugliness of the cloth.

8

Bethany is showing signs of grief (Ext,+,+) because the king pays no attention to the extreme need of his people.

Bíi ril dam Bétheni lobala beróo il ra huhid themehul withethu bethoth wa.

Bethany is showing signs of situational depression (Ext,+,+) because the king pays no attention to the extreme need of his people.

9

Anthony is paying attention, internally, to regret (Int,Ø,–) because of an old promise.

Bíi lohil Átheni zhina worabun wodibéwáan wáa.

Anthony is paying attention, internally, to regret (Int,Ø,+) because of an old promise.

10

Is Michael staying in the park because of sadness (Ext,–,+)?

Báa benem Máyel heshehothesha shanawáan?

Is Michael staying in the park because of grief (Ext,–,+)?

11

Prithee, honored one, try to learn whether the nurses spoke angrily (Int,Ø,–) to the neighbor.

Bóo dubedi ni eril medi onin lobinanal obethedimehée.

Prithee, honored one, try to learn whether the nurses spoke depressedly (Int,Ø,+) to the neighbor.

12

Prithee, beloved, dance with me as though you were not embarassed (Int,Ø,+).

Bóo amedara na leden dedina ranal.

Prithee, beloved, dance with me as though you were not frustrated (Int,Ø,+).

13

Bíi aril dam thulid bama úyahú shebasheb shem behidetha éeyawáan wi.

14

Bíi eril lishid lan letho hishamanal rawedeth wobú wodademehé wa.

15

Báa melolád ábedá lobara e zhama neda úwáanú meratháa dala ábedun bezhethosha?

16

Bóo díwam ne lohil yáawith dedima i lobimaháa.

17

Báa aril yod onida anadal zhananal?

18

Báa eril nasháad elodá hishalaanal e yananal?

# Lesson 52
# Opposites of Declined Emotions

The opposite of a "happy" (First Declension) emotion is, by definition, going to be an "unhappy" (Second Declension) emotion, and vice versa.

As noted in the "formerly" lines below, some opposites of First Declension nouns were also cast as First Declension nouns. The second generation has undertaken to resolve this confusing situation by recasting these as Second Declension nouns.

## Ra-Form Declined Emotions

### First Declension

radedena
perseverence [ra– (NON) + dedala (frustration)] {AB}

### Second Declension

radala
unfriendliness [ra– (NON) + dena (friendliness)]
also: animosity, loathing, disgust
*formerly 1st declension: radena, etc.*

rahihala
anxiety [ra– (NON) + ihena (excitement)] {AB}
also: antsiness, apprehension, jitters, nervousness, wariness, overwhelm, desperation

rahithala
unhappiness [ra– (NON) + hithena (happiness)] {AB}

rahohala
disrespect [ra– (NON) + ohena (respect)] {AB}

rahuhala
harshness [ra– (NON) + uhena (tenderness)] {AB}
also: hard-heartedness, jealousy, vengefulness

ralala
mistrust [ra– (NON) + lena (trust)]
*formerly 1st declension: ralena, etc.*

ralolala
unconfidence [ra– (NON) + lolena (confidence)] {AB}

ramala
callousness [ra– (NON) + mena (compassion)]
*formerly irregular 1st declension: raména, etc.*

ranala
discontent [ra– (NON) + nena (contentment)] {AB}

rathala
joylessness [ra– (NON) + thena (joy)]
*formerly 1st declension: rathena, etc.*

rawala
ingratitude [ra– (NON) + wena (gratitude)]
*seen before in Lesson 41*
*formerly irregular 1st declension: rawéná, etc.*

## Examples

Bíi loláad le radedena hal lethodim wa.
I feel perseverence (good) toward my work.
Bíi loláad le radara hal lethodim wa.
I feel animosity (Ext,+,–) toward my work.
Bíi loláad le rahihana hal lethodim wa.
I feel anxiety (Ext,–,+) toward my work.

Bíi dam be rahithama ledim wa.
X manifests unhappiness (Ext,–,–) toward me.
Bíi dam be rahohina ledim wa.
X manifests disrespect (Int,Ø,+) toward me.
Bíi dam be rahuhima ledim wa.
X manifests harshness (Int,Ø,–) toward me.

Bíi lohil le ralala halewáan wa.
I pay attention, internally, to mistrust (Ext,+,+) because of work.
Bíi lohil le ralolara halewáan wa.
I pay attention, internally, to unconfidence (Ext,+,–) because of work.
Bíi lohil le ramana halewáan wa.
I pay attention, internally, to callousness (Ext,–,+) because of work.

Bíi hal be ranamanal wáa.
X works discontentedly (Ext,–,–).
Bíi hal be rathinanal wáa.
X works joylessly (Int,Ø,+).
Bíi hal be rawimanal wáa.
X works ungratefully (Int,Ø,–).

Bíi hal be leda radedonawáan wa.
X works for me out of perseverence (foolish).
Bíi hal be leda radanawáan wa.
X works for me out of unfriendliness (Ext,–,+).
Bíi hal be leda rahihamawáan wa.
X works for me out of anxiety (Ext,–,–).

## Exercises

**Translate the following into English.**

1 Báa loláad Átheni rahithina deneya?
E: _____

2 Bíi dam ehená rahohima; owáano il rawith beth wa.
E: _____

3 Bíi dibó edalahá medónesha meworashon wodená bethohé rahuhalanal wáa.
E: _____

4 Báa eril lohil Máyel ralarath ezhubádim rahahínal?
E: _____

5 Bíi loláad eril thi ra háawithizh laneth ulineyaháa ralolanath wáa.
E: _____

6 Báa dutha Mázhareth imáth ramama betho rawáan?
E: _____

7 Bóo meshád i meshub nen thaleth abesheda ranina nenethowáan.
E: _____

8 Bíi náhel Shuzhéth mewothem wodaleleth lodonal mewoshud wowithizheda menedebesha rathima rawáan wáa.
E: _____

9 Bíi dam Méri rawala ban ehasháhóo binith bedim hithunanaleháadim wa.
E: _____

10 Bíi aril náduredeb Máthu ril edeláad be eril thelh withidehóo losh bethotheháahéth radedunanal wáa.
E: _____

In #3, the verb "dónesha" may have given you pause. Let's build it from scratch. The root is "sha" (harmony). Next we add the prefix "ne–" (AGAIN) giving "nesha" (harmony again). And then the prefix "dó–" (CAUSETO) gives "dónesha" (cause to harmony again): "reconcile." This word is not in the dictionary; it's an on-the-fly formation of the type that Láadan makes so easy. Another formation for the English word "reconcile" might be based in "shon" (peace) or its opposite "rashon" (quarrel) rather than "sha" (harmony), with the differences in connotation that would bring: "dónórashon"?

Also in #3, we see the Type-of-Sentence word "bó" (command—usually to small children) used not to a small child. The distinction between "bó" (command) and "bóo" (request) is whether the person so addressed is allowed to refuse. In #3, the botanist is asserting that the assistants are not so allowed.

#10 has a relative embedding inside a standard embedding. This is, perhaps, the first time we've seen a double-embedding.

#10 also uses a new word: "thelh." It is a pejorative-inflected version of "thel" (to get; to obtain) and means "to get by ill means" or "to get with ill intent;" the English short-form would be "to steal" or "to swindle" or a number of other things in that vein.

**Translate the following into Láadan.**

11 Carol killed the insect out of loathing (Ext,–,–); afterward she felt joy (bad).
L: _____

12 The student displays anxiety (Int,Ø,+) when studying housekeeping.
L: _____

13 Prithee, honored one, inquire of the teacher whether the teen-woman who overate-as-sole-selfcare pays attention, internally, to unhappiness (Int,Ø,–).
L: _____

14 The scientist speaks to the foolish king disrespectfully (Ext,+,+).
L: _____

15 The busy chef harshly (Ext,+,–) warned the cook not to put that powder in the cooking pot.
L: _____

16 A thief, obviously, mistrusts (Ext,–,+) everybody.
L: _____

17 The gardener demonstrates unconfidence (Ext,–,–) as to whether the berries are sweet.
L: _____

18 Prithee tell the resident who is paying attention, internally, to callousness (Int,Ø,+) that the group is worried for her.
L: _____

19 Bethany's discontent (Int,Ø,–) causes some discord in the classroom (I dream).
L: _____

20 Is William unable to leave his house because of joylessness (Ext,+,+)?
L: _____

In #13, we see a double-embedding: in this case, a relative clause is embedded inside an interrogative embedding. Since this is the first double-embedding you've been asked to create, perhaps a slightly diagrammed English version will make it easier:

Prithee, honored one, inquire
[does
{the teen-woman (who) overate-as-sole-self-care}
pay attention, internally, to unhappiness (Int,Ø,–)?]
of the teacher.

Did you have any difficulty forming a word for "foolish" in #14? "Foolishness" would be the opposite of "wisdom:" rawoth [ra– (NON) + woth (wisdom)]. Used as a stative verb, "rawoth" (foolishness) would mean "be foolish."

In #15 we see a new word: "anadalá" (cook) [anadal (meal) + –á (DOER)]—remembering that "–á" means "maker" as well as "doer." A person described as "anadalá" would create meals, but would have nowhere near the level of expertise attributable to one described as "emahiná" (chef).

In #16, we see a new word: thelhá (thief; one who steals) [thel (to get; to obtain) + –lh– (PEJ) = thelh (to steal) + –á (DOER)].

In #18, we have two embeddings, but they are not nested one inside the other.

Another new word in #19: a "classroom" is a "learning room:" "bedishod."

## Answers

1 Does Anthony feel unhappiness (Int,Ø,+) when helping?

2 The philosopher shows signs of disrespect (Int,Ø,–); therefore no one pays attention to X.

3 The botanist harshly (Ext,+,+) commanded that his quarrelling assistants be reconciled.

4 Did Michael pay attention for a long time, internally, to mistrust (Ext,+,–) toward the entomologist?

5 The young girl who had no friends at school feels unconfident (Ext,–,+).

6 Is Margaret healing the traveler despite X's callousness (Ext,–,–)?

7 Prithee, you many, go and do good for all-that-is because of your discontent (Int,Ø,+).

8 Suzette bravely continues to make needed objects for poor women in many places despite joylessness (Int,Ø,–).

9 Mary is showing signs of ingratitude (Ext,+,+) to the astronomer who happily (bad) gave her a gift.

10 Matthew will perseveratively (bad) continue to try to find the man he believes stole his money.

11 Bíi eril dóshebasheb Hérel zhubeth radamaháalishewáan wáa; loláad be thuna aril.

12 Bíi dam bedihá rahihina úyahú ulanin be elodeth wáa.

13 Bóo dibáa ni ril lohil eril doroledim yáawithizhehéa rahithimahée omádim.

14 Bíilan di ehá worawoth wohuhidedim rahohalanal wa.

15 Bíi eril dibée woshóod wohemahiná dóham ra be mezheth hi mahinesha nilehé anadaládim rahuharanal wáa.

16 Bíi loláad thelhá ralana withedim woho wi.

17 Bíi dam déelahá ralolama memeénan dalathamehée wáa.

18 Bóo dibíi ne lohil habelidá raminatheháadim lhitharil olowod bedahé.

19 Bíi nin ranima Bétheni betho rashath beye bedishodesha we.

20 Báa rathad nasháad Wílem belid bethode rathalawáan?

a . . . . . LoveInanim
-á . . . . . DOER
á- . . . . . INFANT
áabe . . . . . Book
áada . . . . . Smile
áala . . . . . Thanks
áalaá . . . . . Butterfly
áama . . . . . LoveLikeResp
áath . . . . . Door
áatham . . . . . Church
áayáa . . . . . LoveMyster
áayo . . . . . Skirt
áazh . . . . . LovePriorSexDesire
ab . . . . . LoveLikeNoResp
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
ábed . . . . . Farm
ábedá . . . . . Farmer
ábedun . . . . . FarmField
abesh . . . . . AllThatIs
ad . . . . . LoveRespNoLike
ada . . . . . Laugh
ahana . . . . . Chocolate
áhesh . . . . . BeResponsible
alehale . . . . . Music
am . . . . . LoveBlood
amedara . . . . . Dance
amedarahá . . . . . Dancer
an . . . . . BeAcquainted
ana . . . . . Food
Ána . . . . . Anna
anadal . . . . . Meal
anadalá . . . . . Cook
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
ashon . . . . . LoveHeartKin
Átheni . . . . . Anthony
áwith . . . . . Infant
áya . . . . . BeBeautiful
aye . . . . . LoveUnwelcome
azh . . . . . LoveCurrSexDesire
ba . . . . . XLove1
báa . . . . . Q
babí . . . . . Bird
bad . . . . . Mineral
bada . . . . . Spoon
badazh . . . . . Metal
bal . . . . . Bread
bala . . . . . Anger(E,+,+)
balin . . . . . BeOldAnim
balinemid . . . . . Turtle
bama . . . . . Anger(E,-,-)
ban . . . . . Give
ban . . . . . Xlove>5
bana . . . . . Anger(E,-,+)
baneban . . . . . Forgive
bara . . . . . Anger(E,+,-)
bash . . . . . CommonSense
bath . . . . . #6
bath . . . . . ClawNail
batha . . . . . Fork
baye . . . . . IndefLove1
bayen . . . . . IndefLove>5
bayezh . . . . . IndefLove2-5
bazh . . . . . XLove2-5
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
bedi . . . . . Learn
bedihá . . . . . Student
bedishod . . . . . Classroom
bée . . . . . WARN
bel . . . . . BringTake
belid . . . . . House
belidá . . . . . Carpenter
bem . . . . . Choose
ben . . . . . X>5
benem . . . . . Stay
bere... ébere . . . . . If...Then
berídan . . . . . Aunt
beróo . . . . . Because
beth . . . . . Home
betheb . . . . . Mirror
Bétheni . . . . . Bethany
bethu . . . . . About
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bi . . . . . XHon1
bíi . . . . . DECL
bil . . . . . BeFun
bim . . . . . #4
bima . . . . . Anger(I,0,-)
bin . . . . . Bowl
bin . . . . . XHon>5
bina . . . . . Anger(I,0,+)
bini . . . . . Gift
bire . . . . . Layer
biremeda . . . . . Onion
bishib . . . . . BeSudden
bithim . . . . . Meet
biye . . . . . IndefHon1
biyen . . . . . IndefHon>5
biyezh . . . . . IndefHon2-5
bizh . . . . . XHon2-5
bo . . . . . Mountain
bó . . . . . MAND
bod . . . . . Dish
bod . . . . . Line
bohí . . . . . BeShort1D
bol . . . . . BeFleecyClouded
bom . . . . . HouseholdOil
boó . . . . . #3
bóo . . . . . REQ
boóbin . . . . . Braid
bóodan . . . . . Rescue
bosh . . . . . Wood
boshoya . . . . . TreeBark
boshum . . . . . Cloud
both . . . . . Hotel
bú . . . . . BePerverse
bud . . . . . #9
bud . . . . . Clothing
buda . . . . . Buddha
bun . . . . . BeNew
buth . . . . . GatherX
buzh . . . . . Convention
buzhehoth . . . . . ConventionCtr
-d . . . . . ANGRY
-da . . . . . BENEF
-da . . . . . JEST
-dá . . . . . BENEFcoerced
-daá . . . . . BENEFaccid
-dáa . . . . . BENEFduty
dáan . . . . . Word
dadem . . . . . Picture
dal . . . . . Thing
dala . . . . . Plant
dalatham . . . . . Berry
dalel . . . . . MadeThing
dalelethodewan
. . . . . WritingImplement
daleleyodewan . . . . . Table
dalelolhobewan . . . . . Weapon
dam . . . . . Manifest
dama . . . . . Touch
dan . . . . . Language
-dan . . . . . ASSOCpleas
dash . . . . . Tooth
dashobe . . . . . ToBite
dashobin . . . . . ToChew
dathim . . . . . Needlework
dathimá . . . . . Needleworker
dazh . . . . . BeSoft
-de . . . . . NARR
-de . . . . . SRC
debe . . . . . #100
dedala . . . . . Frustration(E,+,+)
dedama . . . . . Frustration(E,-,-)
dedana . . . . . Frustration(E,-,+)
dedara . . . . . Frustration(E,+,-)
dedide . . . . . Story
dedima . . . . . Frustration(I,0,-)
dedina . . . . . Frustration(I,0,+)
déela . . . . . Garden
déelahá . . . . . Gardener
dehena . . . . . FriendlinessDespite
deheni . . . . . Meat
dehenihá . . . . . Butcher
delishe . . . . . Weep
delith . . . . . Hair
dem . . . . . Window
demáazh . . . . . Tractor
demeren . . . . . Curtain
den . . . . . Help
-den . . . . . ASSOC
dena . . . . . FriendlinessGood
dená . . . . . Helper
desh . . . . . Drug
di . . . . . Speak
-di . . . . . DIDACT
dí- . . . . . ALLOW
dibáa . . . . . Question
dibé . . . . . Promise
dibée . . . . . Warning
dibíi . . . . . Declare
dibithim . . . . . Greet
dibó . . . . . Command
dibóo . . . . . Request
dide . . . . . BeEarly
dihá . . . . . Speaker
dihem . . . . . Accept
díídin . . . . . Holiday
díina . . . . . FriendlinessNone
dim . . . . . Container
-dim . . . . . GOAL
dimilin . . . . . Ornament
dimod . . . . . Bag
dimóowa . . . . . Stove
-din/-bin/-in . . . . . PROCof
dinime . . . . . BeBeholden
dínon . . . . . BeFree
dishóo . . . . . TellNews
dishóodal . . . . . NewsProgram
dishóodalel . . . . . NewsDevice
dith . . . . . Voice
dithed . . . . . Call
dithem . . . . . Beg
dithemá . . . . . Beggar
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dó- . . . . . CAUSEto
dod . . . . . ToFast
dóhada . . . . . BeComical
dol . . . . . Root
dom . . . . . Remember
domid . . . . . Elephant
don . . . . . Comb
dona . . . . . FriendlinessFoolish
doni . . . . . Earth
donidan . . . . . Lovingkindness
donithen . . . . . Earthquake
dóo . . . . . Well...
doól . . . . . AtLast
dóon . . . . . BeCorrect
dórawulúd . . . . . Repair
doroledim . . . . . OvereatAsSelfcare
dosh . . . . . Burden
doth . . . . . Follow
dothá . . . . . Follower
dówulhúd . . . . . Shatter
dówulúd . . . . . Break
dóyom . . . . . Protect
doyu . . . . . Apple
dozh . . . . . BeEasy
-du . . . . . POETRY
du- . . . . . TRYto
dumidal . . . . . Fox
dun . . . . . Field
duna . . . . . FriendlinessBad
dush . . . . . Must
duth . . . . . ToUse
dutha . . . . . Heal
duthahá . . . . . Healer
duthel . . . . . BeUseful
duthele . . . . . BeUsefulIfRepurposed
dúu- . . . . . FAILto
e- . . . . . SCIof
é- . . . . . POTENTIAL
e...e . . . . . Either...Or
eb . . . . . BuySell
eba . . . . . Spouse
ebabí . . . . . Ornithology
ebabíhá . . . . . Ornithologist
ebalá . . . . . Baker
éban . . . . . Offer
ed . . . . . Tool
édáan . . . . . LexicalGap
edala . . . . . Botany
edalahá . . . . . Botanist
edan . . . . . Linguistics
edaná . . . . . Lingust
edash . . . . . Dentistry
edashá . . . . . Dentist
ede . . . . . Grain
edeláad . . . . . Believe
edemid . . . . . Mouse
edeni . . . . . Bean
edethi . . . . . Share
edin . . . . . Cousin
edutha . . . . . Medicine
eduthahá . . . . . Physician
éeb . . . . . Juice
éelen . . . . . Grape
éeme . . . . . LoveNoLikeNoResp
éesh . . . . . Sheep
éeya . . . . . Illness
éezh . . . . . Goat
ehá . . . . . Scientist
ehash . . . . . Astronomy
ehashá . . . . . Astronomer
ehen . . . . . Philosophy
ehená . . . . . Philosopher
éholob . . . . . Threat
ehom . . . . . Education
ehomá . . . . . EdSpecialist
ehoth . . . . . Geography
ehothá . . . . . Geographer
el . . . . . Make
Elá . . . . . Creator
elahela . . . . . Celebration
elamith . . . . . Mathematics
elamithá . . . . . Mathematician
elash . . . . . Play
elathóo . . . . . BeWelcome
elathóodi . . . . . SayWelcome
elathóoshub . . . . . MakeWelcome

Elízhabeth . . . . . Elizabeth
elod . . . . . Housekeeping
elodá . . . . . Housekeeper
em. . . . . Yes
emahin . . . . . CookeryScience
emahiná . . . . . Chef
Emath . . . . . Mommy
emid . . . . . Zoology
emidá . . . . . Zoologist
en . . . . . Understand
eril. . . . . PAST
eríli . . . . . FARPAST
esh . . . . . Boat
eshá . . . . . Sailor
eshon. . . . . PeaceScience
eshoná . . . . . PeaceScientist
éthe . . . . . BeClean
ethóo . . . . . Hospitality
ethóohá . . . . . Host(ess)
ewí . . . . . Biology
ewíhá. . . . . Biologist
ezha . . . . . Snake
ezhub. . . . . Entomology
ezhubá . . . . . Entomologist
-háa . . . . . EMBEDrel
háa- . . . . . CHILD
háababí . . . . . Nestling
-háalish. . . . . DEGextraord
háanáal . . . . . Evening
háasháal . . . . . Morning
háawith. . . . . Child
habelid . . . . . Dwell
habelidá . . . . . Resident
hadihad . . . . . Always
hahí . . . . . BeBrief
hal. . . . . Work
-hal. . . . . DEGunusual
halá . . . . . Worker
halezhub . . . . . Ant
Halishóni . . . . . California
ham. . . . . BePresent
han . . . . . South
harathal . . . . . BeBadTime
hath . . . . . Time
hathal . . . . . BeGoodTime
hatham . . . . . Center
hathemen. . . . . Season
hathobéeya . . . . . Until
hathóol . . . . . Month
hathóoletham . . . . . Year
háya. . . . . BeBeautifulTime
-hé . . . . . EMBED
heb . . . . . Down
hed . . . . . DrinkGlass
-hée . . . . . EMBEDq
héeda . . . . . BeSacred
héedá . . . . . PickUp
héena . . . . . HeartSib
héeya. . . . . BeAfraid
-hel. . . . . DEGtrivial
hemen . . . . . Bush
hena . . . . . BirthSib
hene . . . . . East
Hérel. . . . . Carol
hesh . . . . . Grass
heshehoth . . . . . Park
heyi . . . . . Pain
hi. . . . . Demo1
hibo . . . . . Hill
-hil. . . . . DEGminor
hin . . . . . Demo>5
hish. . . . . Snow
hishala. . . . . Sadness(E,+,+)
hishama. . . . . Sadness(E,-,-)
hishana. . . . . Sadness(E,-,+)
hishara . . . . . Sadness(E,+,-)
hishima . . . . . Sadness(I,0,-)
hishina . . . . . Sadness(I,0,+)
hishud. . . . . Hail
hithehena . . . . . HappinessDespite
hithena . . . . . HappinessGood
hithíina. . . . . HappinessNone
hithona . . . . . HappinessFoolish
hithuna . . . . . HappinessBad
hiwetha . . . . . Left
hiwetho. . . . . Right
híya . . . . . BeSmall
híyahath. . . . . Week
híyamesh . . . . . BeNarrow
hizh. . . . . Demo2-5
ho- . . . . . GRAND
hob. . . . . Butter
hoberídan . . . . . GreatAunt
hohal . . . . . WorkPlace
hom. . . . . Nectar
homana. . . . . Dessert
hon. . . . . West
-hóo . . . . . FOCUS
hoshem. . . . . Grandchild
hosherídan . . . . . GreatNiece
hoth. . . . . Place
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
hozhazh. . . . . Airport
hu . . . . . Boss
huhid . . . . . King
-hul. . . . . DEGextreme
hulehul. . . . . ForSure
hum. . . . . Knife
humesh . . . . . Cut
hun. . . . . North
i . . . . . And
ib . . . . . Crime
ib . . . . . UpAgainst
id. . . . . AndThen
-id . . . . . MASC
idon . . . . . HairBrush
ihé . . . . . InFront
ihée . . . . . Behind
ihehena . . . . . EagernessDespite
ihena . . . . . EagernessGood
ihíina. . . . . EagernessNone
ihona . . . . . EagernessFoolish
ihuna . . . . . EagernessBad
íi . . . . . Also
íizha . . . . . Although
il . . . . . PayAttn
ilá . . . . . Audience
ili . . . . . Water
ilisháad. . . . . Swim
iliwush . . . . . Mop
im. . . . . Travel
imá. . . . . Traveler
in . . . . . Exist
ina . . . . . Sleep
inad. . . . . Trousers
ith . . . . . Light
ithedal . . . . . Lamp
ithel. . . . . Glow
íthi. . . . . BeHigh
izh. . . . . But
-izh. . . . . FEM
la. . . . . ILove
láa . . . . . Perception
láad . . . . . Perceive
Láadan . . . . . Láadan
láadom . . . . . Recognize
laheb . . . . . Spice
Lahila . . . . . HolyOne
lal . . . . . Milk
lali. . . . . Rain
lalom. . . . . Sing
lalomá . . . . . Singer
lam . . . . . Health
lámáhel . . . . . Sculpt
lámála. . . . . Caress
lami . . . . . Number
lamith . . . . . Count
lamithá. . . . . Accountant
lan. . . . . Friend
lan . . . . . WeLove>5
-lan. . . . . CELEB
lanemid. . . . . Dog
lash . . . . . Indifference
lath. . . . . BeCelibateChoice
lawida . . . . . BePregnant
laya . . . . . BeRed
layun . . . . . BeOrange
lazh . . . . . WeLove2-5
le . . . . . I
leb. . . . . Enemy
lehena . . . . . TrustDespite
lel. . . . . Seaweed
léli. . . . . BeYellow
lema . . . . . BeGentle
len. . . . . We>5
lena . . . . . TrustGood
leyan. . . . . BeBrown
leyi . . . . . BeBlue
lezh . . . . . We2-5
lhebe . . . . . XDesp1
lheben. . . . . Xdesp>5
lhebeye . . . . . IndefDesp1
lhebeyen . . . . . IndefDesp>5
lhebeyezh. . . . . IndefDesp2-5
lhebezh . . . . . XDesp2-5
lhele . . . . . IDesp
lhelen . . . . . WeDesp>5
lhelezh . . . . . WeDesp2-5
lhene . . . . . YouDesp1
lhenen . . . . . YouDesp>5
lhenezh . . . . . YouDesp2-5
lhith. . . . . Fret
lhitharil. . . . . Worry
lhitheril. . . . . Regret
li. . . . . IHon
-li . . . . . LOVE
líina . . . . . TrustNone
líithi. . . . . BeWhite
líithin. . . . . BeGray
lila . . . . . FemSexAct
lili . . . . . BeWet
lin . . . . . WeHon>5
liri . . . . . BeColored
lish. . . . . Lightning
lishenal . . . . . Vividly
lishid. . . . . Sign
lith . . . . . Think
litharil. . . . . Anticipate
litheril . . . . . Reminisce
liyen. . . . . BeGreen
liyeth . . . . . BeSilver
lizh. . . . . WeHon2-5
lo . . . . . Rejoice
lo- . . . . . INT
lobala . . . . . Depression(E,+,+)
lobama . . . . . Depression(E,-,-)
lobana . . . . . Depression(E,-,+)
lobara . . . . . Depression(E,+,-)
lobima . . . . . Depression(I,0,-)
lobina . . . . . Depression(I,0,+)
lod . . . . . Household
lodá . . . . . Householder
lodo . . . . . BeStrongInt
lohil . . . . . PayAttnInt
loláad . . . . . PerceiveInt
lolehena. . . . . ConfidenceDespite
lolena. . . . . ConfidenceGood
lolíina. . . . . ConfidenceNone
lolin . . . . . Assemble
lolona . . . . . ConfidenceFoolish
loluna . . . . . ConfidenceBad
lom. . . . . Song
lomá . . . . . Songwriter
lona . . . . . TrustFoolish
lóolo. . . . . BeSlow
lóoyo. . . . . OBS:AttentiveTaste
lorolo. . . . . Thunder
losh. . . . . Money
loshá. . . . . Banker
loth . . . . . Information
lothel . . . . . Know
loyo. . . . . BeBlack
lu . . . . . Please
lub . . . . . Fowl
luben. . . . . Map
lud . . . . . Debt
ludi . . . . . BeFemale
lula . . . . . BePurple
luna . . . . . TrustBad
lush. . . . . Mystery
luth . . . . . ToRock
-m. . . . . IDENT
ma. . . . . OBS:Listen
máa . . . . . Egg
máan . . . . . Salt
máanan. . . . . BeSalty
maha . . . . . SexDesire
mahá. . . . . OBS:Listener
mahin . . . . . CookPot
mahina. . . . . Flower
mahinin . . . . . ToCook
mar. . . . . Absence
marenil . . . . . BeHollow
mari. . . . . Island
Másha . . . . . Marsha
math . . . . . Building
Máthu . . . . . Matthew
Mathul . . . . . Mom
Máyel . . . . . Michael
mazh. . . . . Car
Mázhareth . . . . . Margaret
me-. . . . . PL
mé-. . . . . COLLV
meda . . . . . Vegetable
medalayun . . . . . Carrot
meén. . . . . Sugar
meénan . . . . . BeSweet
méesh . . . . . Pleasure
mehena . . . . . CompassionDespite
mel . . . . . Paper
mela. . . . . Ocean
melamid. . . . . Dolphin
mena . . . . . CompassionGood
menedebe . . . . . #>5
menedebenil. . . . . Among>5
Méri. . . . . Mary
merod . . . . . #1,000,000,000
mesh . . . . . Across
méwith . . . . . Crowd
mezh . . . . . Powder
mi . . . . . Leaf
mid . . . . . Creature
mihí. . . . . BeSmall2D
míi . . . . . BeAmazed
míili . . . . . Radiance
míina . . . . . CompassionNone
mime. . . . . OBS:Ask
min. . . . . EatUtensil
mina . . . . . Move
miwith . . . . . Town
mo . . . . . Furniture
modi. . . . . BeUgly

mona ..... CompassionFoolish
mud ..... Mushroom
muda ..... Pig
Muhamad ..... Muhammad
muna ..... CompassionBad
na ..... YouLove1
na- ..... BEGIN
ná- ..... CONT
náa- ..... RESUME
náal ..... Night
nahin ..... Become
-nal ..... MANN
nan ..... YouLove>5
-nan ..... INSTR
nanáal ..... Sunset
nasháad ..... Depart
nasháal ..... Dawn
nath ..... Price
náwí ..... Grow
naya ..... CareFor
nayahá ..... Caregiver
nazh ..... YouLove2-5
ne ..... You1
ne- ..... AGAIN
né- ..... BACK
neda ..... Only
nedaba ..... Which
nede ..... #1
néde ..... Want
nedebe ..... #2-5
nedebenil ..... Among3-5
nedeloth ..... Fact
nédeshub ..... Intention
née ..... BeAlien
née- ..... TEMP
néehá ..... Alien
nehena ..... ContentmentDespite
nem ..... Pearl
nen ..... You>5
nena ..... ContentmentGood
nezh ..... You2-5
ni ..... Cup
ni ..... YouHon1
nib ..... #8
nidi ..... Add'l
níina ..... ContentmentNone
nil ..... Inside
nilesháad ..... Enter
nileweth ..... Entrance
nime ..... BeWilling
nin ..... Cause
nin ..... YouHon>5
nith ..... Frost
nithedim ..... Refrigerator
nizh ..... YouHon2-5
no- ..... FINISH
nó- ..... STOP
nodal ..... Edge
nol ..... Upon
non ..... Allow
nona ..... ContentmentFoolish
nonede ..... LastOne
nóo- ..... PAUSE
nosháad ..... Arrive
nu ..... Here
nuna ..... ContentmentBad
núu ..... There
o ..... Around
o- ..... STUDYof
ob ..... ByWayOf
oba ..... Body
obe ..... Through
obée ..... During
obeth ..... Neighbor
obeyal ..... Gold
obuda ..... BuddhaStudy
obudahá ..... BuddhaScholar
od ..... Cloth
oda ..... Arm
odá ..... Weaver
odayáaninetha ..... TreeBranch
ódon ..... Cheese
ohá ..... Scholar
oham ..... LoveHoly
ohehena ..... RespectDespite
ohena ..... RespectGood
ohíina ..... RespectNone
oho ..... You'reWelcome
ohona ..... RespectFoolish
ohuna ..... RespectBad
ol ..... ToStore
olin ..... Forest
olob ..... Trauma
oloth ..... Skill
olowod ..... Group
om ..... Teach
oma ..... Hand
omá ..... Teacher
omid ..... Horse
omuhamad ..... MuhammadStudy
omuhamadá ... MuhammadScholar
on ..... Head
ona ..... Face
onelal ..... Cream
onida ..... Family
onin ..... Nurse
óo- ..... DEVOTIONto
oób ..... Jump
óob ..... Oven
óobe ..... Along
óobuda ..... Buddhism
óobudahá ..... Buddhist
óoda ..... Leg
oódóo ..... Bridge
óoha ..... BeWeary
óohá ..... Devotee
óol ..... Moon
óoma ..... Foot
óomasháad ..... Walk
óomuhamad ..... Islam
óomuhamadá ..... Muslim
óotha ..... Soul
óothóra ..... Judaism
óothórahá ..... JewishPerson
óowa ..... Fire
óowathon ..... Pepper
óoya ..... Heart
óoyahonetha ..... Mind
óoyo ..... Mouth
óozheshu ..... Christianity
óozheshuhá ..... ChristianPerson
osháana ..... Menstruate
oth ..... BeImportant
othel ..... BeBlessed
othóra ..... TorahStudy
othórahá ..... TorahScholar
owa ..... BeWarm
owáano ..... Therefore
owe ..... Garment
owehá ..... SeamstressTailor
oya ..... Skin
oyi ..... Eye
oyimahina ..... VioletFlower
oyo ..... Nose
oyu ..... Ear
ozh ..... Dream
ozheshu ..... JesusStudy
ozheshuhá ..... JesusScholar
ra ..... NEG
rabalin ..... BeYoung
rabo ..... Plain
rabohí ..... BeLong1D
rabun ..... BeOldInanim
radal ..... Nothing
radala ..... Unfriendliness(E,+,+)
radama ..... Unfriendliness(E,-,-)
radana ..... Unfriendliness(E,-,+)
radara ..... Unfriendliness(E,+,-)
radazh ..... BeHard
radedehena .. Perseverence(despite)
radedena ..... Perseverence(good)
radedíina ..... Perseverence(none)
radedona .... Perseverence(foolish)
radeduna ..... Perseverence(bad)
radi ..... BeSecret
radima ..... Unfriendliness(I,0,-)
radina ..... Unfriendliness(I,0,+)
rado ..... BeWeak
radom ..... Forget
radozh ..... BeDifficult
raduthel ..... BeUseless
rahadihad ..... Never
rahahí ..... BeLongTime
raham ..... BeAbsent
raheb ..... Up
raháthe ..... BeDirty
rahihala ..... Anxiety(E,+,+)
rahihama ..... Anxiety(E,-,-)
rahihana ..... Anxiety(E,-,+)
rahihara ..... Anxiety(E,+,-)
rahihima ..... Anxiety(I,0,-)
rahihina ..... Anxiety(I,0,+)
rahil ..... Ignore
rahith ..... Darkness
rahithala ..... Unhappiness(E,+,+)
rahithama ..... Unhappiness(E,-,-)
rahithana ..... Unhappiness(E,-,+)
rahithara ..... Unhappiness(E,+,-)
rahíthi ..... BeLow
rahithima ..... Unhappiness(I,0,-)
rahithina ..... Unhappiness(I,0,+)
rahíya ..... BeLarge
rahíyamesh ..... BeWide
raho ..... #0
rahohala ..... Disrespect(E,+,+)
rahohama ..... Disrespect(E,-,-)
rahohana ..... Disrespect(E,-,+)
rahohara ..... Disrespect(E,+,-)
rahohima ..... Disrespect(I,0,-)
rahohina ..... Disrespect(I,0,+)
rahol ..... ToWaste
rahowa ..... BeCold
rahu ..... BeClosed
rahuhala ..... HardHeart(E,+,+)
rahuhama ..... HardHeart(E,-,-)
rahuhana ..... HardHeart(E,-,+)
rahuhara ..... HardHeart(E,+,-)
rahuhima ..... HardHeart(I,0,-)
rahuhina ..... HardHeart(I,0,+)
raláad ..... NonPerceive
raláadá ..... NonPerceiver
ralala ..... Distrust(E,+,+)
ralama ..... Distrust(E,-,-)
ralana ..... Distrust(E,-,+)
ralara ..... Distrust(E,+,-)
ralili ..... BeDry
ralima ..... Distrust(I,0,-)
ralina ..... Distrust(I,0,+)
ralolala ..... Unconfidence(E,+,+)
ralolama ..... Unconfidence(E,-,-)
ralolana ..... Unconfidence(E,-,+)
ralolara ..... Unconfidence(E,+,-)
ralolima ..... Unconfidence(I,0,-)
ralolina ..... Unconfidence(I,0,+)
ralóolo ..... BeQuick
ralothel ..... BeIgnorant
ramala ..... Callousness(E,+,+)
ramama ..... Callousness(E,-,-)
ramana ..... Callousness(E,-,+)
ramara ..... Callousness(E,+,-)
ramihí ..... BeLarge2D
ramíili ..... Evil
ramima ..... Callousness(I,0,-)
ramina ..... Callousness(I,0,+)
rana ..... Beverage
ranala ..... Discontent(E,+,+)
ranama ..... Discontent(E,-,-)
ranana ..... Discontent(E,-,+)
ranara ..... Discontent(E,+,-)
ranil ..... Outside
ranilesháad ..... ToExit
ranileweth ..... Exit
ranima ..... Discontent(I,0,-)
ranime ..... BeUnwilling
ranina ..... Discontent(I,0,+)
rano ..... Almost
ranol ..... Beneath
rasha ..... Discord
rashadon ..... Falsehood
rashal ..... Discourtesy
rashe ..... Torment
rashi ..... Displease
rashon ..... Quarrel
rashud ..... BeWealthy
ratháa ..... BeBlighted
rathad ..... BeUnable
rathal ..... BeBad
rathala ..... Joylessness(E,+,+)
rathama ..... Joylessness(E,-,-)
rathana ..... Joylessness(E,-,+)
rathara ..... Joylessness(E,+,-)
rathi ..... Lack
rathima ..... Joylessness(I,0,-)
rathina ..... Joylessness(I,0,+)
rawala ..... Ingratitude(E,+,+)
rawama ..... Ingratitude(E,-,-)
rawana ..... Ingratitude(E,-,+)
rawara ..... Ingratitude(E,+,-)
rawedeth ..... Obscure
rawima ..... Ingratitude(I,0,-)
rawina ..... Ingratitude(I,0,+)
rawith ..... Nobody
rawoth ..... Foolishness
rawulúd ..... BeUnbroken
rayil ..... Above
rayom ..... BeUnsafe
razhe ..... BeDifferent
re...re ..... Neither...Nor
redeb ..... Find
réele ..... Harbor
ren ..... Carpet
ri ..... Record
ril ..... PRES
rile ..... Silence
rilin ..... ToDrink
rilrili ..... HYPOTH
rin ..... Plate
rizh ..... Except
ro ..... Weather
rod ..... #1,000,000
rodoni ..... Wilderness
rohoro ..... Storm
romid ..... WildAnimal
róo ..... Harvest
róomath ..... Barn
rosh ..... Sun
ruhob ..... BeDeep
rul ..... Cat
rushi ..... Wine
rúsho ..... BeBitter
rúu ..... LieDown
sha ..... Harmony
-sha ..... PLC
sháa- ..... ADULT

sháababí . . . . . AdultBird
sháad . . . . . ComeGo
sháal . . . . . Day
sháawith . . . . . Adult
shad . . . . . BePerfect
shadon . . . . . Truth
shahina . . . . . Rose
shal . . . . . Courtesy
shala . . . . . Grief(E,+,+)
sham . . . . . LoveChild
shama . . . . . Grief(E,-,-)
shamid . . . . . DomesticAnimal
shan . . . . . #5
shana . . . . . Grief(E,-,-)
shane . . . . . BeFurry
shara . . . . . Grief(E,+,-)
Shathul . . . . . HonParent
she . . . . . Comfort
sheb . . . . . Change
shebasheb . . . . . Death
shée . . . . . Desert
shel . . . . . BeRigorous
shem . . . . . Offspring
sheni . . . . . Intersection
sherídan . . . . . Niece
sheshi . . . . . Sand
sheshihoth . . . . . Beach
shi . . . . . ToPlease
shida . . . . . Game
shidi . . . . . BeTogether
shili . . . . . Mist
shim . . . . . SexAct
shima . . . . . Grief(I,0,-)
shin . . . . . #2
shina . . . . . Grief(I,0,+)
shinehoberídan . . . . GreatGreatAunt
shinehoshem . . . . . GreatGrandChild
shinehosherídan . . . . . GreatGreatNiece
shinehothul . . . . . GreatGrandparent
shinenil . . . . . Between
shineshid . . . . . BeInvited
shinóoya . . . . . BeFertile
shishid . . . . . BeUnited
shishidebeth . . . . . Nation
shishidebethá . . . . . Citizen
sho . . . . . Heavy
shod . . . . . Room
shol . . . . . AbsenceOfPain
sholan . . . . . BeAlone
shon . . . . . Peace
shoná . . . . . Peacemaker
shóo . . . . . Happen
shóod . . . . . BeBusy
shóodal . . . . . News
Shósho . . . . . MagicGranny
shu . . . . . OBS:AttentiveSmell
shub . . . . . Do
shud . . . . . BePoor
shum . . . . . Air
shumáad . . . . . Fly
shumath . . . . . Tower
shun . . . . . Ritual
shunedi . . . . . Litany
Shuzhéth . . . . . Suzette
-th . . . . . OBJ
-th . . . . . PAIN
-tha . . . . . POSSbirth
tháa . . . . . Thrive
thab . . . . . #10
thad . . . . . BeAble
thal . . . . . BeGood
tham . . . . . Circle
than . . . . . BeUnderground
-the . . . . . POSSnone
thé- . . . . . ABOUTto
thed . . . . . BeFar
thée- . . . . . ABOUTto-
thehena . . . . . JoyDespite
thel . . . . . Get
thelh . . . . . Steal
thelhá . . . . . Thief
them . . . . . Need
then . . . . . Break
thena . . . . . JoyGood
Therísha . . . . . Teresa
thesh . . . . . Herb
thi . . . . . Have
-thi . . . . . POSSchance
thib . . . . . Stand
thibá . . . . . Wall
thibeb . . . . . CookImplement
Thíben . . . . . Steven
thihá . . . . . Owner
thíina . . . . . JoyNone
thil . . . . . Vine
thili . . . . . Fish
thizh . . . . . Pie
-tho . . . . . POSS
thó- . . . . . JUST
thob . . . . . #1,000
thod . . . . . Write
thodi . . . . . WritingImplement
thom . . . . . Pillow
thoma . . . . . BeNear
thon . . . . . Seed
thona . . . . . JoyFoolish
thóo . . . . . Guest
thóohim . . . . . Visit
Thóra . . . . . Torah
thosh . . . . . Sky
thu . . . . . Honey
-thu . . . . . PARTV
thul . . . . . Parent
thulana . . . . . Soup
thulid . . . . . Father
thulizh . . . . . Mother
thun . . . . . Muscle
thuna . . . . . JoyBad
thuzh . . . . . Cake
u . . . . . BeOpen
ub . . . . . Balm
ud . . . . . Stone
udadem . . . . . Statue
údahú . . . . . CONJbenef
udath . . . . . Noon
udathihée . . . . . Afternoon
údehú . . . . . CONJsrc
udemeda . . . . . Potato
údenú . . . . . CONJassoc
údimú . . . . . CONJgoal
uhehena . . . . . TendernessDespite
uhena . . . . . TendernessGood
uhíina . . . . . TendernessNone
uhona . . . . . TendernessFoolish
uhud . . . . . Nuisance
uhudemid . . . . . Tick
uhuna . . . . . TendernessBad
ul . . . . . Hope
ulanin . . . . . Study
ulin . . . . . School
um . . . . . #7
ume . . . . . BeFull
úmú . . . . . CONJident
un . . . . . Lead
únalú . . . . . CONJmann
únanú . . . . . CONJinstr
une . . . . . Wear
urahu . . . . . Gate
úshahú . . . . . CONJplc
úthú . . . . . CONJobj
úushili . . . . . Fog
úuya . . . . . BeInPain
úuzh . . . . . BedSheet
úwáanú . . . . . CONJcoz
úwanú . . . . . CONJpurp
úyahú . . . . . CONJtime
uzh . . . . . Symbol
wa . . . . . MYPERC
waá . . . . . UNTRUSTED
wáa . . . . . TRUSTED
waálh . . . . . UNTRUSTEDpej
-wáan . . . . . COZ
waha . . . . . #Any
wam . . . . . BeStill
-wan . . . . . PURP
we . . . . . DREAM
wedeth . . . . . BeClear
wéedan . . . . . Read
wehe . . . . . Market
wehehá . . . . . Shopkeeper
wehena . . . . . GratitudeDespite
wem . . . . . Lose
weman . . . . . Winter
wemen . . . . . Spring
wemon . . . . . Autumn
wena . . . . . GratitudeGood
weth . . . . . Path
wetham . . . . . ToTurn
wi . . . . . SELFEVID
wí . . . . . Life
wida . . . . . Carry
widadith . . . . . Telephone
widahath . . . . . OBS: CONJtime
widahoth . . . . . OBS:CONJplc
widaweth . . . . . OBS:CONJmann
widahuth . . . . . OBS:CONJwhy
widom . . . . . Hold
wihi . . . . . Emotion
wíi . . . . . BeAlive
wíina . . . . . GratitudeNone
wíitham . . . . . Clergy
wil . . . . . OPTV
Wil_sha . . . . . Greeting
Wílem . . . . . William
wili . . . . . River
wilidun . . . . . Lake
with . . . . . Person
withid . . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP
wo- . . . . . REL
wóbáan . . . . . BringToBirth
woban . . . . . Birth
wod . . . . . Sit
woho . . . . . #All
wona . . . . . GratitudeFoolish
wóo . . . . . NOEVID
wóoban . . . . . GiveBirth
woth . . . . . Wisdom
wothá . . . . . WisePerson
wu . . . . . SuchA
wulhúd . . . . . BeShattered
wulúd . . . . . BeBroken
wum . . . . . Entire
wuman . . . . . Summer
wuna . . . . . GratitudeBad
wush . . . . . Broom
-ya . . . . . FEAR
-ya . . . . . TIME
yáa- . . . . . TEEN
yáababí . . . . . Fledgling
yáanin . . . . . Tree
yáath . . . . . Turkey
yáawith . . . . . Teenager
yáazh . . . . . Goose
yada . . . . . BeThirsty
yahanesh . . . . . Magic
yahaneshá . . . . . Magician
yala . . . . . Embarassment(E,+,+)
yam . . . . . BakingDish
yama . . . . . Embarassment(E,-,-)
yana . . . . . Embarassment(E,-,+)
yara . . . . . Embarassment(E,+,-)
yath . . . . . Chicken
yazh . . . . . Duck
yed . . . . . Valley
yem . . . . . BeSour
yeth . . . . . Silver
yibili . . . . . Ice
yide . . . . . BeHungry
yidelothel . . . . . Curiosity
yil . . . . . Below
yima . . . . . Embarassment(I,0,-)
yime . . . . . Run
yina . . . . . Embarassment(I,0,+)
yó- . . . . . ARTIFIC
yob . . . . . Coffee
yod . . . . . Eat
yodá . . . . . Eater
yodeyod . . . . . Feast
yóhud . . . . . Brick
yom . . . . . BeSafe
yon . . . . . Government
-yóo- . . . . . REFLX
yoth . . . . . Will
yu . . . . . Fruit
yul . . . . . Wind
yum . . . . . Beetle
yun . . . . . Orange
zha . . . . . Name
zháa- . . . . . SENIOR
zháababí . . . . . SeniorBird
zháadin . . . . . Menopause
zháawith . . . . . Elder
zhala . . . . . Regret(E,+,+)
zhama . . . . . Regret(E,-,-)
zhana . . . . . Regret(E,-,+)
zhara . . . . . Regret(E,+,-)
zhazh . . . . . Airplane
zhe . . . . . BeAlike
zhebud . . . . . Uniform
zhedam . . . . . Resemble
zhedi . . . . . AgreeSpeak
zheláad . . . . . Consensus
zhelith . . . . . AgreeThink
Zheshu . . . . . JesusOfNazareth
zheshub . . . . . Cooperate
zhida . . . . . PushPull
zhima . . . . . Regret(I,0,-)
zhina . . . . . Regret(I,0,+)
zho . . . . . Sound
zholh . . . . . Noise
zhu . . . . . Tea
zhub . . . . . Insect

# Lesson 53
# Sex & Anatomy

We've seen the most basic words for some functions of the healthy female body; it shouldn't surprise you to find that there are more, richer terms for this realm of women's experience.

Some of the words in the vocabulary of this lesson were coined using non-standard processes, eliding (deleting) various parts of the constituent words. The etymologies given here, where not straightforward, are "best guesses" as to the sources that inspired these words.

## Vocabulary

lila
: to female-sex-act
: *seen before in Lesson 38*

lilahá
: lover; one who carries out the female sexual act (not of males)

### Female Sexual Anatomy

abathede
: clitoris [aba (fragrant) + thede (jewel)] {RB, BG, PJ}

hib
: ovary(ies) [hibid (testicle) ***subtract*** –id (MASC): linguist-speak: *a back-formation*] {YML}

liliháaláa
: labia [lili (wet) + –háalish (DEGREEEXTRAORD) + láa (perception)] {JP}

lul
: vagina

nemeháalish
: clitoris [nem (pearl) + –háalish (DEGREEEXTRAORD)] {RB, BG}

thol
: breast

wodama
: exterior female genitalia [wohóol (entire female genitalia) + dama (touch)] {SH}

wohóol
: entire female genitalia [woho (all; every) + óol (moon)] {SH}

### Menstruation

From Suzette Haden Elgin:

> *[An]* example of an English word that distresses me *[…]* is "menstruation." *[It's]* ugly; it's hard to pronounce; it hovers on the very edge of violating English phonology. And then there's the fact that it's the name of an experience every woman has for most of her life—but its first syllable is *men*! Etymology or no etymology, there sits "men" at the beginning of that word. It's infuriating. But there it is, and there's no way to get rid of the darned thing. Which is one reason why I gave it so much attention when I constructed Láadan…

osháana
: to menstruate; menstrual
: *seen before in Lesson 10*

ásháana
: to menstruate joyfully

desháana
: to menstruate early

elasháana
: to menstruate for the first time

husháana
: to menstruate painfully

wesháana
: to menstruate late

zhesháana
: to menstruate in synch with another woman [zhe (similar) + osháana (menstruate)]

## Blood

We've already seen ili (water) and óol (moon), the bases for most of these words.

luhili
blood [ili (water)] {SH}
luwili
birth blood [luhili (blood)] {SH}
óolewil
menstrual blood [óol (moon) + luwili (birth blood)] {SH}
óolewod
sanitary napkin [óolewil (menstrual blood) + od (cloth)] {SH}
nilewod
tampon [nil (inside) + óolewod (sanitary napkin)] {SH}

## Pregnancy

lawida
to be pregnant
*seen before in Lesson 9*
lalewida
to be joyfully pregnant
lewidan
to be pregnant for the first time
lóda
to be wearily pregnant
widazhad
to be pregnant, late in term and eager for the end

## Menopause

zháadin
to menopause [zháa– (SENIOR) + –din/–bin/–in (PROCOF)]
*seen before in Lesson 3*
azháadin
to menopause uneventfully
elazháadin
to menopause when it's welcome

## Male Sexual Anatomy

bom
penis
hibid
testicle(s)
hibidim
scrotum [hibid (testicles) + dim (container)] {YML}

Beware puns "confusing" bom (penis) with bom (household oil)! Hee hee!

## Exercises

Some friends have agreed to help by providing sentences for us to translate—and one even gave us some short poems! The exercises for this lesson are going to be a little different from what we've seen before; the original English will be followed by a note or two as to the why and wherefore of the translation provided, and then space for you to translate into Láadan and then back into English. A translation will follow, along with morphemic analysis and a re-translation into English.

You may want to cover the provided translation, do your own, and then compare the two.

### From Heather:

1 She menstruated joyfully when she knew that she was not pregnant.

This sentence is translated using "úwáanú" (due to) rather than "úyahú" (when).

L: _____

_____

E: _____

_____

Bíi eril ásháana be wáa úwáanú lothel be lawida rahóo behé.

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Bíi | | be | | úwáanú | | be | | rahóo | |
| | DECL | | X1 | | CONJCOZ | | X1 | | NEG + FOCUS |
| eril | | wáa | | lothel | | lawida | | behé. | |
| | PAST | | TRUSTED | | KNOW | | BEPREGNANT | | X1 + EMBED |
| ásháana | | | | | | | | | |
| | MENSTRUATEJOY | | | | | | | | |

She menstruated joyfully because she knew that she was NOT pregnant.

---

2 Bethany, being very pregnant, dreams of chocolate.

Heather made it clear that her intention was for the English phrase "very pregnant" to be translated "widazhad" (pregnant, late in term and eager for the end).

Do you remember the idiom for "about X"? We use "bethu" [be (X1) + –thu (PARTV)], literally "of him/her/it" as a postposition. This is what we would use for "of chocolate" in #2.

L: _____

_____

E: _____

_____

Bíi ozh widazhad Bétheni beháa ahanath bethu wáa.

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Bíi | | widazhad | | Bétheni | | ahanath | | wáa. | |
| | DECL | | BEPREGNANT- | | BETHANY | | CHOCOLATE + OBJ | | TRUSTED |
| ozh | | | NEARTERM- | beháa | | bethu | | | |
| | DREAM | | EAGER | | X1 + | | X1 + PARTV = | | |
| | | | | | EMBEDREL | | ABOUT | | |

Bethany, who is pregnant, near term, and eager for the end, dreams about chocolate.

It's interesting to note that this Relative Embedding, no matter how convoluted the English translation, contains only one Láadan verb and one noun. We could simplify the grammar quite a bit by using the Relativizer instead, giving the following. We do have a novel situation in that there is a prefix—rather than the usual suffix(es)—that we'll have to supply a pronoun to carry.

Bíi ozh wowidazhad Bétheni wobe ahanath bethu wáa.

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Bíi | | wowidazhad | | Bétheni | | ahanath | | wáa. | |
| | DECL | | REL + BEPREGNANT- | | BETHANY | | CHOCOLATE + OBJ | | TRUSTED |
| ozh | | | NEARTERMEAGER | wobe | | bethu | | | |
| | DREAM | | | | REL + X1 | | X1 + PARTV = | | |
| | | | | | | | ABOUT | | |

Bethany, pregnant, late in term, and eager for the end, dreams about chocolate.

---

3 No one understands her clitoris like her new lady lover.

Grammatically, we cannot modify "lover" with both "new" and "lady"; the relativizer will operate on only one verb at a time. We'll therefore incorporate "lady" into "lover": "lilahá" (doer of the female sex act). The feminine suffix is superfluous when considering the verb "lila;" it is the female sex act, after all.

L: _____

_____

E: _____

_____

Bíi en rawith nemeháalish bethath zhe wobun wolilahá betho wáa.

| | | | | |
|---|---|---|---|---|
| Bíi | nemeháalish | zhe | wolilahá | betho |
| DECL | CLITORIS | BEALIKE | REL + | X1 + POSS |
| en | bethath | wobun | FEMALESEXACT + | wáa. |
| UNDERSTAND | X1 + POSSBIRTH + | REL + BENEW | DOER | TRUSTED |
| rawith | OBJ | | | |
| NOONE | | | | |

No-one understands her clitoris like her new lover.

---

**From Layne:**

4 Hot flash at midnight! She runs naked out into the Blind Snow Storm.

The first sentence isn't, in fact, a sentence; it seems more in the nature of a warning.

We needed a word for "hot flash"; that word is "zháahóowadin" (hot flash, primary indicator of full menopause) [zháadin (menopause) + óowa (fire)] {AB & LA}; it was coined during the writing of this lesson in response to Layne's expressed need for a word for this meaning and has been added to the official Láadan dictionary.

Another word we require is "honáal" (the hours between midnight and dawn) {SH}.

The phrase "Blind Snow Storm" doesn't mean that the storm cannot see; it means that the storm is so severe that we cannot see in it—seems like a job for a degree marker.

L: _____

_____

E: _____

_____

Bée zháahóowadin honáaleya wo! Yime be bud raden rohoroháalish hishethudim nil.

| | | | | |
|---|---|---|---|---|
| Bée | honáaleya | Yime | raden | hishethudim |
| WARN | HOURSMIDNIGHTDAWN | RUN | NON + ASSOC = | SNOW + PARTV + |
| zháahóowadin | + TIME | be | WITHOUT | GOAL |
| HOTFLASH | wo! | X1 | rohoroháalish | nil. |
| | MADEUP | bud | STORM + | INSIDE |
| | | CLOTHING | DEGEXTRAORD | |

[warning] Hot-flash in the wee hours! She runs without clothing into the extraordinarily intense snow-storm.

---

5

She is the wrinkled Sage
She turns blood into water
And then drinks her fill
Beneath the blood moon

We're translating "turn blood into water" as "[CAUSEto + Become] [Blood + OBJ] [Water + IDENT]" consistent with the case assignments for "nahin" (to become)—the reasons for which will be explained in a not-too-far-off lesson.

"To drink her fill" we're translating as "[Drink] [X1] [BeFull] [X1 + EMBED + TIME] [Until]". The rest should be fairly straightforward.

L: _____
_____
_____
_____

E: _____
_____
_____
_____

Bíidu bi wozháa wowothám;

| Bíidu | bi | wozháa | wowothám; |
|---|---|---|---|
| DECL + POETIC | XHon1 | REL + Wrinkle | REL + (Wisdom + DOER = Sage) + IDENT |

[Statement, poetic] She is [a/the] wrinkled sage;

---

Dónahin bi luhilith ilim

| Dónahin | bi | luhilith | ilim |
|---|---|---|---|
| CAUSEto + Become | XHon1 | Blood + OBJ | Water + IDENT |

She causes blood to become water

---

Id rilin bi ume bihéya hathobéeya

| Id | rilin | bi | | bihéya | hathobéeya |
|---|---|---|---|---|---|
| AndThen | Drink | XHon1 | ume | XHon1 + EMBED + TIME | Until |
| | | | BeFull | | |

And then she drinks until she is full

---

Óol luhilithusha yil wo.

| Óol | luhilithusha | yil | wo. |
|---|---|---|---|
| Moon | Blood + PARTV + PLC | Below | MADEUP |

Below the moon of blood.

---

While the third line above is correct, there is another way to say the same thing:

Id rilin bi úyahú hathobéeya ume bi. [AndThen] [Drink] [XHon1] [CONJtime] [Until] [BeFull] [XHon1]

And another version, also correct and even more concise:

Id rilin bi umeya hathobéeya. [AndThen] [Drink] [XHon1] [BeFull + TIME] [Until]

Bíidu bi wozháa wowothám;
Dónahin bi luhilith ilim
Id rilin bi umeya hathobéeya
Óol luhilithusha yil wo.

---

6 desháana: a rose tattoo left behind on the upholstered seat

This is given as a definition, so it is translated as "in teaching"—despite the poetic nature of its form.

We have no word for "tattoo;" we'll use "uzh" (symbol—of notation, alphabet, orthography)—loosely, "glyph."

We also have no word for "upholstery" or "upholstered"; we'll translate this as "the cloth of the chair;" the word for "chair" is dalelewodewan [dalel (object; made-thing) + wod (sit) + –wan (PURP)].

The phrase "left behind" is an idiom for which we have no counterpart in Láadan; we'll render it using the clause "she departs" as an embedded Time-case element.

L: _____

_____

E: _____

_____

Bíidi desháana náham woshahina wohuzh od dalewodewanethusha nasháad behéya arileháam wa.

| | | | | | |
|---|---|---|---|---|---|
| Bíidi | woshahina | dalelewodewanethu- | | behéya | |
| DECL + DIDACT | REL + ROSE | sha | | X1 + EMBED + | |
| desháana | wohuzh | CHAIR + PARTV + PLC | | TIME | |
| MENSTRUATEEARLY | REL + SYMBOL | nasháad | | arileháam | |
| náham | od | BEGIN + | | FUT + EMBEDREL + | |
| CONT + BEPRESENT = | CLOTH | COMEGO = DEPART | | IDENT | |
| REMAIN | | | | wa. | |
| | | | | MYPERC | |

Early menstruation is the rosy glyph that remains on the fabric of a chair after she departs.

---

7 wesháana was her worry, but all she could do was wait

Note how Láadan is creeping into Layne's sentences; it's so much more convenient to have the right word!

We'll need a word we haven't seen heretofore: "neril" (to wait).

L: _____

_____

E: _____

_____

Bíi eril dólhitharil wesháana beth, izh neril nedahóo be wa.

| | | | | | |
|---|---|---|---|---|---|
| Bíi | dólhitharil | wesháana | izh | | nedahóo |
| DECL | CAUSETO + [(PEJ + | MENSTRUATELATE | BUT | | ONLY + FOCUS |
| eril | THINK = FRET) + | beth, | thad | | be |
| PAST | FUT = WORRY] | X1 + OBJ | BEABLE | | X1 |
| | | | neril | | wa. |
| | | | WAIT | | MYPERC |

Menstruating late made her worry, but the ONLY thing she could do was wait.

---

8

with herb tea and a pillow nest,
painful menstruation made her take a rest

It feels odd in Láadan, but for poetic emphasis we're deviating from standard Láadan word order to more closely mirror the English.

We'll also need a verb here that we haven't seen before: "dul" (to refresh; to give rest); in this construction husháana, rather than "refreshing" (dul) her, causes her to "refresh" (dódul) "herself" (beth beyóoth).

We also lack a word for "nest", so we'll use a circumlocution, drawing a word-picture of many pillows around her.

L: _____
_____
_____

E: _____
_____
_____

Bíidu zhu theshethunan i thomenan menedebe besha o,

| Bíidu | theshethunan | i | menedebe | o, |
|---|---|---|---|---|
| DECL + POETIC | HERB + PARTV + INSTR | AND | #>5 | AROUND |
| zhu | | thomenan | besha | |
| TEA | | PILLOW + INSTR | X1 + PLC | |

Using tea of herbs and many pillows around her,

---

eril dódul husháana beth beyóoth wo.

| eril | dódul | husháana | beth | wo. |
|---|---|---|---|---|
| PAST | CAUSETO + GIVEREST | MENSTRUATEPAIN | X1 + OBJ<br>beyóoth<br>X1 + REFLX + OBJ | MADEUP |

painful menstruation caused her to refresh herself.

Bíidu zhu theshethunan i thomenan menedebe besha o,
eril dódul husháana beth beyóoth wo.

---

9

Labia hide the beautiful clitoris,
Both wet with wanting
to share
sweet lover's touch

We'll need a verb we haven't seen before: "rumad" (to hide; to cover; to put away) {SH}.

Another word we'll need is "shimá" [shim (to sex-act) + –á (DOER)].

L: _____
_____
_____
_____

E: _____
_____
_____
_____

Bíidu merumad liliháaláa woháya wohabathedeth,

| Bíidu | merumad | liliháaláa | woháya | wohabathedeth, |
|---|---|---|---|---|
| DECL + POETIC | PL + HIDE | LABIA | REL + BEBEAUTIFUL | REL + CLITORIS + OBJ |

Labia hide the beautiful clitoris,

---

Melili bezh woho mahawáan;

| Melili | bezh | woho | mahawáan; |
|---|---|---|---|
| PL + BEWET | X2-5 | #ALL | SEXDESIRE + COZ |

They all are wet from sexual desire;

---

Menéde mehedethi bezh woho

| Menéde | mehedethi | bezh | woho |
|---|---|---|---|
| PL + WANT | PL + SHARE | X2-5 | #ALL |

They all want to share

---

Wolema wodama shimáthoth wo.

| W16olema | wodama | shimáthoth | wo. |
|---|---|---|---|
| REL + BEGENTLE | REL + TOUCH | SEXACT + DOER + POSS + OBJ | MADEUP |

sexual partner's gentle touch.

Bíidu merumad liliháaláa woháya wohabathedeth,
Melili bezh woho mahawáan;
Menéde mehedethi bezh woho
Wolema wodama shimáthoth wo.

---

10

All she did was sit and weep
But the other got busy and began to sweep
All she did was wonder why
As the other washed the windows and looked out to the sky

Notice the parallel construction in the English distinguishing "she" from "the other." In Láadan we have no way to phrase "the other" so Layne approved the recasting of the poem in terms of "I" and "she."

L: _____
_____
_____
_____

E: _____
_____
_____
_____

Bíidu eril wod i delishe neda lehóo,

| | | | | |
|---|---|---|---|---|
| Bíidu | wod | delishe | neda | lehóo, |
| DECL + POETIC | SIT | WEEP | ONLY | I + FOCUS |
| eril | i | | | |
| PAST | AND | | | |

I only sat and wept,

---

Izh nahal i nawush behóo wo.

| | | | | |
|---|---|---|---|---|
| Izh | i | nawush | behóo | wo. |
| BUT | AND | BEGIN + BROOM | X1 + FOCUS | MADEUP |
| nahal | | | | |
| BEGIN + WORK | | | | |

But SHE set to work and began to sweep.

---

Bíidu dibáa neda lehóo bebáawáanehée,

| | | | | |
|---|---|---|---|---|
| Bíidu | dibáa | neda | lehóo | bebáawáanehée |
| DECL + POETIC | QUESTION | ONLY | I + FOCUS | QPRN1 + COZ + EMBEDQ |

I only asked why

---

Úyahú obée dóhéthe behóo demeth i il behóo thosheth wo.

| | | | | |
|---|---|---|---|---|
| Úyahú | dóhéthe | demeth | il | thosheth |
| CONJTIME | CAUSETO + BECLEAN | WINDOW + OBJ | PAYATTN | SKY + OBJ |
| obée | behóo | i | behóo | wo. |
| DURING | X1 + FOCUS | AND | X1 + FOCUS | MADEUP |

While SHE cleaned the window and regarded the sky.

Bíidu eril wod i delishe neda lehóo,
Izh nahal i nawush behóo wo.
Bíidu dibáa neda lehóo bebáawáanehée,
Úyahú obée dóhéthe behóo demeth i il behóo thosheth wo.

---

11 Put some bom in the palm before putting the palm on the bom and the bom palm will palm the bom quite pleasantly.

There's a new word (invented for this exercise, and since added to the official Láadan dictionary): "niloma" (palm of the hand) [nil (inside) + oma (hand)] {AB}. Added to the dictionary along with "niloma" was "raniloma" (back of the hand) [ranil (outside) + oma (hand)] {AB}.

There's another word that we're encountering for the first time: "méeshim" (sexual pleasure) [méesh (pleasure, not sexual) + shim (to sex-act)].

L: _____
_____
_____

E: _____
_____
_____

Bíida bere dóham ne bometh nilomasha nil dama ne bometh nilomananehéya eril, ébere dama wobom woniloma bometh méeshimehalenal wa.

| | | | | |
|---|---|---|---|---|
| Bíida | bometh | bometh | ébere | bometh |
| DECL + JEST | OIL + OBJ | PENIS + OBJ | ...THEN | PENIS + OBJ |
| bere | nilomasha | nilomananehéya | dama | méeshimehalenal |
| IF... | PALMOFHAND + PLC | PALMOFHAND + | TOUCH | SEXPLEASURE + |
| dóham | nil | INSTR + | wobom | DEGUNUSUAL + |
| CAUSETO + | INSIDE | EMBED + | REL + OIL | MANN |
| BEPRESENT = PUT | dama | TIME | woniloma | wa. |
| ne | TOUCH | eril, | REL + | MYPERC |
| YOU1 | ne | PAST | PALMOFHAND | |
| | YOU1 | | | |

[Jest] If you put oil in the palm before you touch the penis with the palm, then the oily palm touches the penis quite sexual-pleasurably.

As with so many plays on words—even ones, like this one, intended to work on puns in another language—the translation is nowhere nearly so elegant as the original. Indeed, part of my difficulty with the punning aspect of this piece is that we're not using "niloma" (palm) as a verb.

On the other hand (oh, my! pun discovered), what if we *did* use "niloma" as a verb (to palm; to touch with the palm of the hand)? And, if we're going that far, what about using "bom" as a verb (to oil; to apply oil to), as well? We might come up with something quite a bit more elegant....

L: _____
_____
_____

E: _____
_____
_____

Bíida bere bom ne nilomath niloma ne bomethehéya eril, ébere niloma wobom woniloma bometh méeshimehalenal wa.

| | | | | |
|---|---|---|---|---|
| Bíida | nilomath | bomethehéya | niloma | méeshimehalenal |
| DECL + JEST | PALMOFHAND + OBJ | PENIS + OBJ + | PALMOFHAND | SEXPLEASURE + |
| bere | niloma | EMBED + | wobom | DEGUNUSUAL + |
| IF... | PALMOFHAND | TIME | REL + OIL | MANN |
| bom | ne | eril, | woniloma | wa. |
| OIL | YOU1 | PAST | REL + PALMOFHAND | MYPERC |
| ne | | ébere | bometh | |
| YOU1 | | ...THEN | PENIS + OBJ | |

[Jest] If you oil the palm before you palm the penis, then the oiled palm palms the penis quite sexual-pleasurably.

Yes, this version is much more elegant. This very elegance is a testament to the versatility of Láadan, wherein we can convert verbs to nouns and vice-versa with so little fuss.

# Lesson 54
# The Pejorative Affix & Inherently Negative Words

In Láadan, there is a consonant, “lh”, that English does not have.

It is a sound with a hissing quality, and is not especially pleasant to hear. In Láadan it occurs only in words that are themselves references to something unpleasant, and can be added to words to give them a negative meaning. This is patterned after a similar feature of Navajo, and is something so very handy that I have always wished it existed in English.

## The Pejorative in Láadan

lh–; –lh–; –lh
Affix (any): pejorative

The “lh” sound can be a prefix (you may need to add an “e” between it and an initial consonant) or a suffix (an “e” may be needed in case of a final consonant). As you may also remember from that “Translation” lesson, an existing “l” sound in the word can be changed to a “lh” to make the word pejorative. None of these changes would be found in a dictionary; they are made on-the-fly and understood to be temporary.

The sound “lh” can also be an “infix;” this is most common when forming new words from combinations of other words: where vowels would abut, the “lh” conveniently provides the alternation of vowel sounds and consonant sounds that Láadan demands while also conveying the negative meaning.

The second use of the sound “lh” occurs in words with an inherent negative meaning. These would be found in a dictionary. These unfortunate words also comprise our vocabulary for this lesson.

From Suzette Haden Elgin in an article on creating words to add to Láadan vocabulary:

The consonant LH is a consonant like any other consonant, and it's entirely legitimate to use it to add new words. However, it's also a morpheme that has as its specific purpose the semantic information that the item it occurs in has a negative [LS: pejorative] meaning. To use it in any other way would create misleading and ambiguous items.

For example, the word for "apple" is "doyu"; one way to refer to a rotten apple, or an apple with a worm inside it, or an apple that is in some other way repugnant, is to call it "doyulh"instead of just "doyu." Doing that doesn't create a new word of Láadan meaning something like "nasty apple," it just uses LH the way English would use an adjective. On the other hand, there is the word for "rape," which is "ralh"; in that case, the negative meaning carried by LH is an inherent part of the word.

For either of these uses of LH, the only rule is that LH must be added in such a way that the alternating consonant/vowel pattern is preserved and no other rule of the sound system is broken. For example, the word for food is "ana." If you wanted to say of some particular food that it was spoiled, or tasted awful, or anything of that kind, you could say either "analh" or "lhana"; both are acceptable and both would be understood to have that meaning. If you are constructing a new word of Láadan that has an inherently negative meaning you would follow the same rule, but your choice would be more final. It would be unlikely, and uneconomical, for the dictionary of Láadan to include both "analh" and "lhana."

## Vocabulary

erabalh
: temptation

ílhi
: disgust

lha
: sin

lhebe
: hatred

lhoho
: shame

lhu
: poison

ralh
: rape

shulhe
: to not-fit; to be inappropriate; to be wrong for

ulhad
: to betray

zhilhad
: prisoner

The above are all original words not derived from any others. On the other hand, sometimes, when forming a new word with an inherently negative meaning, we use extant words and word-parts that suggest the meaning we're after, but the negativized meaning goes beyond the combination of words and the "pejorative" influence to acquire a separate meaning of its own; such words would be found in dictionaries. The Additional Vocabulary section in this lesson presents some words of this kind.

## Additional Vocabulary

dólhó–
: Prefix(v): force to VERB [dó– (CAUSETO) + –lh– (PEJ)] {AB}

lháada
: smirk [lh– (PEJ) + áada (smile)] {AB}

lhada
: deride; scoff at; laugh-to-scorn [lh– (PEJ) + ada (laugh)] {AB}

lhed
: discord-in-the-home [lh– (PEJ) + lod (household)]

ninálh
: the one to blame [nin (cause) + –á (DOER) = niná (the one responsible) + –lh (PEJ)]

rahulh
: slave [ra– (NON) + hu (ruler) + –lh (PEJ)]

ralhoham
: love of evil [ra– (NON) + –lh– (PEJ) + oham (love of the holy)]

ranahálh
: alcoholic [rana (beverage) + –á (DOER) = ranahá (drinker) + –lh (PEJ)]

rashelh
: torture [ra– (NON) + she (comfort) = rashe (torment) + –lh (PEJ)]

rashonelh
: war [ra– (NON) + shon (peace) = rashon (quarrel) + –lh (PEJ)]

yodálh
: glutton [yod (eat) + –á (DOER) = yodá (diner) + –lh (PEJ)]

Of course you noticed two new words, not so pejorative, embedded within that last set:

niná
: the one responsible [nin (cause) + –á (DOER)]

ranahá
: drinker; one who drinks [rana (beverage) + –á (DOER)]

Some more words might have been added to our Vocabulary list except that we've already seen them:

lhith
: fret [lh– (PEJ) + lith (think)]

lhitharil
: worry [lhith (fret) + aril (FUT)]

lhitheril
: regret [lhith (fret) + eril (PAST)]

waálh
: Evidence Word: information presented as "of dubious reliability"—and the speaker believes the source for the information is lying on purpose with ill intent

zholh
: noise [zho (sound) + –lh (PEJ)]

Did you notice the difference *in notation* among "lh–" as a prefix, "–lh–" as an infix, and "–lh" as a suffix? This notational distinction, while not semantically distinctive among the pejorative affixes, can elsewhere be very important: for example, the prefix "á–" (INFANT) is very different from the suffix "–á" (DOER).

## Examples

Our examples will not necessarily incorporate the vocabulary above. We can now use this new tool to cast a negative light on any word we've learned to this point.

Bíi eril meyod lezh thilith wa.
We ate fish.
Bíi eril meyod lezh thilhith wa.
We ate (tainted) fish.

Báa ham rul bebáasha?
Where's the cat?
Bíi nehina be thom lethosha nol wa.
She's asleep on my pillow again.
Báa ham rulh bebáasha?
Báa ham lherul bebáasha?
Báa ham rulelh bebáasha?
Where's the darned cat?
Bíid nehina be thom lethosha nol wa.
[Angry] She's asleep on my pillow again.

Notice that the "darned cat" concept is expressed equally well by converting the "l" to "lh" or by adding the "lh–" prefix or the "–lh" suffix.

## Exercises

**Translate the following into English.**

1 Báa loláad yodálh lhohoth?
E: _____

2 Bíi eril loláad le ílhi úwáanú rabalh oba ranahálhetha wa.
E: _____

3 Báa ralh ibem e lham? Em, i ralhá ibálhem i lhahám íi wi.
E: _____

4 Bíi meshulhe dáan danethu withidethu withizheth; mehulhad ben wohohóo behizheth wa.
E: _____

5 Bíide eril ham le marisha sholhanenal bud, ana, i rana raden wo.
E: _____

6 Báa rilrili bere loláad ra with oham, ébere dush loláad be ralhoham? E rilrili loláad be lash mehedeláad beyen mehéeda dalehóo hinehéthehéadim?
E: _____

In #2, we see the word "rabalh" (reek, stink) [ra– (NON) + aba (be fragrant) + –lh (PEJ)].

In #3, we see "doer" forms for "lha" (sin), "ralh" (rape), and "ib" (crime). It is interesting that "ibálh" (criminal) is always formed using the pejorative; the official Láadan dictionary contains no non-pejorative word for "criminal." If there were such a word, "ibá" [ib (crime) + –á (DOER)]—without the pejorative—might refer to a person who committed a crime, but who could not be classified as a "criminal." One could not possibly hold the same expectation for "rapist" as for "ibá;" sensibly, the root "ralh" (rape) already incorporates the pejorative.

In #5, we see the form "sholhan," translated here "all alone" with the suggestion "abandoned." Another entirely feasible translation for "sholhan" might be "lonely;" however, it has never been proposed as the official translation for this form; consequently, it is treated here as a simple on-the-fly formation lending a pejorative flavor to alone-ness.

In #6, we see a double-embedding. The clause "mehéeda dalehóo hin" (these many things are sacred) is embedded as the Object of the relative clause "mehedeláad beyen…" (many believe…), giving a translation of "these (many) things that many believe are sacred". This is embedded, in turn, as the Goal of "loláad be lash…" (she feels indifference…). Perhaps this structure could be clarified by some bracketing: E rilrili loláad be lash [mehedeláad beyen {mehéeda dalehóo hin} ehéth]eháadim? This would give a "structural" translation: Or does she perhaps feel indifference toward [(that) many believe {these THINGS are sacred}]?

**Make the asterisk-marked *word* pejorative; translate into English before and after.**

7 Báad eril *nórashe* ne zhilhadeth bebáaya?
E: _____
L: _____
E: _____

8 Bíi láadom le ulhadá; eril be *leb* lethom wa.
E: _____
L: _____
E: _____

9 Bíith thóhel *zhub* beth bethoth oyo lethasha nil wa.
E: _____
L: _____
E: _____

10 Bóo di ne ledim eril láad Elízhabeth *zho* romidethu bim oyunanehée.
E: _____
L: _____
E: _____

11 Bíidu wóoban lhed lhebeth; héeya *niná* wo.
E: _____
L: _____
E: _____

12 Báa eril meredeb ewithá *merashon* olowod shineháa?
E: _____
L: _____
E: _____

Of course, the word "ulhadá" in #8 holds no mystery for you: it means "betrayer" [ulhad (betray) + –á (DOER)].

Also in #8, the word "lheb" [lh– (PEJ) + leb (enemy)] in the transformed sentence still means "enemy," but with much stronger pejorative overtones than "leb."

In #9, the transformed sentence uses "lhezhub" (noxious insect). The official Láadan dictionary *does* have this as an entry separate from "zhub" (insect).

In #12, did you correctly interpret "ewithá" (anthropologist) [e– (SCIOF) + with (person) = ewith (anthropology) + –á (DOER)]?

**Translate the following into Láadan.**

13 [WARN-AFRAID] The physician has many drugs and poisons in her bag.
L: _____

14 [ANGRY] The slave is unwilling to show respect (despite neg circ) [self-evident].
L: _____

15 Prithee buy the plate, bowl and cup I made using seven layers of metal.
L: _____

16 Anthony will write the symbol on paper with a new-fangled writing-implement.
L: _____

17 [PAIN] The dratted snake struck me suddenly.
L: _____

18 I was tempted; I took the foul object; now the family is forcing me to give it back because of discord.
L: _____

In #16, did you succeed in forming a word for "new-fangled"? Consider who uses this term—and why. It is used by those who are, or profess to be, content with the old ways—and to whom new ways are not welcome; in other words, it is pejorative. So, for the term "new-fangled" we could form "lhebun" [lh– (PEJ) + bun (new)] or "bunelh" [bun (new) + –lh (PEJ)].

In the answer to #18, we've introduced a new formation: "raban" (to take away) [ra– (NON) + ban (give)]. Do not confuse this new formation with "bel" which means "to take," but does not mean "to take away from" or "to steal;" "bel" is limited to the "transport" sense of "to take."

Also in #18, notice that there are two Objects in the third clause. The first is the object of "dólhó–" (FORCEto), and the second is the Object of "ban" (give). This sort of thing will happen as the very-Láadan process of word formation and embellishment proceeds; it will not lead to confusion, promise!

## Answers

1
Is the glutton ashamed?

2
I was disgusted because the alcoholic's body reeked.

3
Is rape a crime or a sin? Yes, and the rapist is clearly also a criminal and a sinner.

4
The words of man's language don't fit a woman; they all, each and every one, betray her.

5
[NARRATIVE, MADEUP] I was on an island all alone (abandoned?) without clothing, food or drink.

6
If perhaps a person didn't feel love for the holy, then must X feel love for evil? Or might she feel indifference toward those things that some believe are sacred?

7
[ANGRY] When did you stop tormenting the prisoner?
Báad eril nórashelh ne zhilhadeth bebáaya?
[ANGRY] When did you stop torturing the prisoner?

8
I recognize the betrayer; X was my enemy.
Bíi láadom le ulhadá; eril be lheb lethom wa.
I recognize the betrayer; X was my bitter enemy.

9
[PAIN] An insect has just made its home inside my nose.
Bíith thóhel lhezhub beth bethoth oyo lethasha nil wa.
[PAIN] A noxious insect has just made its home inside my nose.

10
Pray tell me whether Elizabeth heard the sound of the four wild animals.
Bóo di ne ledim eril láad Elízhabeth zholh romidethu bim oyunanehée.
Pray tell me whether Elizabeth heard the noise of the four wild animals.

11
[POETRY, MADEUP] Discord in the home gives birth to hatred; fear is the responsible one.
Bíidu wóoban lhed lhebeth; héeya ninálh wo.
[POETRY, MADEUP] Discord in the home gives birth to hatred; fear is the one to blame.

12
Did the anthropologists find the two groups that were quarreling?
Báa eril meredeb ewithá merashonelh olowod shinehéa?
Did the anthropologists find the two groups that were at war [lit.: that were warring]?

13
Béeya thi eduthahá desheth i lhuth menedebe dimod bethosha wáa.

14
Bíid ranime dam rahulh ohehenath wi.

15
Bóo eb ne eril el le rineth, bineth i nith bire badazhethunan umeháath.

16
Bíi aril thod Átheni uzheth melesha wolhebun wodalelethodewanenan wa.

17
Bíith eril olob ezhalh leth bishibenal wa.

18
Bíi eril loláad le erabalh; raban le dalheleth; ril dólhónéban onida leth lhebeth rashawáan wa.

# Lesson 55
# Translation 8

## Vocabulary

bedina
: lesson [bedi (to learn)] {AH}

déeladáan
: sentence [déela (garden) + dáan (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

ohamedi
: 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

[2]Bíide 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.

[3]Bíide sháad be áatham bethodim i dibáa wíithamidedim wo, "Báa rilrili shub le bebáath nahéeda lehéwan?" Ril di behid bedim meham wud wohéeda wohéabethu 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 wohéabethuth hin domenanehóo hathóolede nedebehóo aril; meden ben beth heyiya e balaya e shalaya e héeyaya, izh názhe them betho: them héeda be.

[4]Bíide sháad be habelid wobalin wowotháhizhehóo olineshaháadim i dibáa rilrili shub be bebáath nahéedawanehée. 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 wohéabeth sháaleya woho. Nahom be shuneth hizh beyenedim hathóolethameya nedebe aril; thal den be witheth hinehé, izh názhe them betho: them héeda be.

[5]Bíide om worabalin wohomáhid—medi beyen rilrili behid lawithemehé—thomasha wo. Sháad be láadewan. Dibáa be omáhidedim bedinaya aril rilrili shub be bebáath nahéedawanehée. 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 wohéabeth 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.

[6]Bíide 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?"

[7]Bíide 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?"

[8]Bíide 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."

[9]Bíide 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 bẹhé, i thad ohamedi be Lahila Badim úyahú ham nin óoya behóothasha i óotha behóothashahé. Aala be dithemádim i sháad be hothede hi.

[10]Bíide 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.

[11]Bíide 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: _____

[2]Bíide 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: _____

_____

_____

_____

_____

[3]Bíide 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: _____

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[4]Bíide sháad be habelid wobalin wowotháhizhehóo olineshaháadim i dibáa rilrili shub be bebáath nahéedawanehée. 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: _____

[5]Bíide om worabalin wohomáhid—medi beyen rilrili behid lawithemehé—thomasha wo. Sháad be láadewan. Dibáa be omáhidedim bedinaya aril rilrili shub be bebáath nahéedawanehée. 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: _____

[6]Bíide 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: _____

[7]Bíide 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: _____

[8]Bíide 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: _____

[9]Bíide 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: _____

[10]Bíide 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 nálolád ra be themehul betho.

E: _____

[11]Bíide 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 | Héedawan |
|---|---|
| TRAVEL | BESACRED + PURP |

Pilgrimage

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[2]Bíide 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 | be. | hi | óohahonetha | them |
|---|---|---|---|---|
| DECL + NARR | X1 | DEMO1 | HEART + HEAD + POSSBIRTH = MIND | NEED |
| loláad | Mesháad | loláad | betha. | betho; |
| PERCEIVEINT | hath, | bethonal; | X1 + POSSBIRTH | X1 + POSS |
| yáawith | PL + COMEGO | PERCEIVEINT | I | them |
| TEEN + PERSON | TIME | X1 + POSS + MANN | AND | NEED |
| themehaleth | **TIME PASS(ES)** | **ACCORDING TO X'S INTERNAL PERCEPTION** | Mesháad | hi |
| NEED + DEGUNUSUAL | i | rathad | hath, | DEMO1 |
| wo: | AND | NON + BEABLE = BEUNABLE | PL + COMEGO | dosh |
| MADEUP | rahíyadin | wam | TIME | BURDEN |
| them | (NON + BESMALL = BELARGE) + PROCOF = ENLARGE | BESTILL | **TIME PASS(ES)** | óoyathu |
| NEED | them | | i | HEART + PARTV |
| héeda | NEED | | AND | betham. |
| BESACRED | | | nárahíyadin | X1 + POSSBIRTH + IDENT |
| | | | CONT + ENLARGE | |

[2]Once 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.

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

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

[3]She 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.

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

[4]She 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.

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[5]Bíide om worabalin wohomáhid—medi beyen rilrili behid lawithemehé—thomasha wo. Ril sháad be láadewan. Dibáa be omáhidedim bedinaya aril rilrili shub be bebáath nahéedawanehée. Ril nédibíidi bihid bedim edeláad bihid medush medod i medush mehohamedi 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 wohóabeth 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.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | aril<br>FUT | woho<br>#All | zhe<br>BeAlike | i<br>And |
| om<br>Teach | rilrili<br>HYPOTH | Lahila<br>HolyOne | di<br>Speak | mehohamedi<br>PL + Pray |
| worabalin<br>REL + Young | shub<br>Do | Badim<br>XLove1 + GOAL | omáhid.<br>Teacher + Male | with<br>Person |
| wohomáhid<br>REL + Teacher + Male | be<br>X1 | wozhe<br>REL + BeAlike | Náwilomina<br>CONT + Perform | rod<br>#1,000,000 |
| —medi<br>PL + Speak | bebáath<br>Qprn1 + OBJ | wodiídineya<br>REL + Holiday + TIME | íi<br>Also | menedebe<br>#>5 |
| beyen<br>Indef>5 | nahéedawaneh<br>ée<br>BEGIN + BeSacred + PURP + EMBEDQ | hathóoletham<br>eya<br>Year + TIME | be<br>X1 | diídineháalisheya<br>;<br>Holiday + DEGextraord + TIME |
| rilrili<br>HYPOTH | Ril<br>PRES | woho;<br>#All | shuneth<br>Ritual + OBJ | thal<br>BeGood |
| behid<br>He | nédibíidi<br>(BACK + Speak + DECL = Answer) + DIDACT | bere<br>If... | hathóoleya<br>Month + TIME | loláad<br>PerceiveInt |
| lawithidemeh<br>é<br>Saint + Male + IDENT + EMBED | bihid<br>XHon1 + MALE = HeHon | shub<br>Do | woho,<br>#All | be<br>X1 |
| —thomasha<br>BeNear + PLC | bedim<br>X1 + GOAL | be<br>X1 | i<br>And | loleth<br>CommunityFeeling + OBJ |
| wo.<br>MADEUP | edeláad<br>Believe | hith,<br>Demo1 + OBJ | náwéedan<br>CONT + Read | hihé,<br>Demo1 + EMBED |
| Ril<br>PRES | bihid<br>HeHon | ébere<br>...Then | be<br>X1 | izh<br>But |
| sháad<br>ComeGo | medush<br>PL + Must | héeda<br>BeSacred | wohéeda<br>REL + BeSacred | názhe<br>CONT + BeAlike |
| be<br>X1 | medod<br>PL + Fast | behé.<br>X1 + EMBED | wohóabeth<br>REL + Book + OBJ | them<br>Need |
| láadewan.<br>Perceive + PURP | i<br>And | Sháad<br>ComeGo | sháaleya<br>Day + TIME | betho:<br>X1 + POSS |
| Dibáa<br>Question | medush<br>PL + Must | be<br>X1 | woho.<br>#All | them<br>Need |
| be<br>X1 | mehohamedi<br>PL + Pray | hothede<br>Place + SRC | Mesháad<br>PL + ComeGo | héeda<br>BeSacred |
| omáhidedim<br>Teacher + MALE + GOAL | with<br>Person | hi<br>Demo1 | hathóoletham<br>Year | be.<br>X1 |
| bedinaya<br>Lesson + TIME | | i<br>And | thab,<br>#10 | |
| | | shub<br>Do | i<br>And | |
| | | | medod<br>PL + Fast | |

[5]A 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.

[6]Bíide 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<br>DECL + NARR | yodeyodedan<br>FEAST + ASSOCPLEAS | wo.<br>MADEUP | hizh<br>DEMO2-5 | hi.<br>DEMO1 |
| nosháad<br>FINISH + COMEGO = ARRIVE | i<br>AND | Loláad<br>PERCEIVEINT | shin.<br>#2 | Dibáa<br>QUESTION |
| hathóoletham<br>YEAR | dinime<br>BEBEHOLDEN | be<br>X1 | Bithim<br>MEET | dithemá<br>BEGGAR |
| úyahú<br>CONJTIME | ohamedi<br>PRAY | shama<br>GRIEF(EXT,-,-) | be<br>X1 | bedim,<br>X1 + GOAL |
| dinime<br>BEBEHOLDEN | be<br>X1 | úwáanú<br>CONJCOZ | wohim<br>REL + TRAVEL | "Báa<br>Q |
| shun<br>RITUAL | dodeden<br>FAST + ASSOC | rathad<br>BEUNABLE | wodithemáth<br>REL + (SPEAK + NEED = BEG) + DOER = BEGGAR) + OBJ | loláad<br>PERCEIVEINT |
| be<br>X1 | wozhe<br>REL + BEALIKE | shub<br>DO | | ni<br>YOUHON1 |
| | wosháaleya<br>REL + DAY + TIME | be<br>X1 | sháaleya<br>DAY + TIME | shama<br>GRIEF(EXT,-,-) |
| | | | | bebáawáan?"<br>QPRN1 + COZ |

[6]A 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?"

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[7]Bíide 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?"

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | le<br>I | lehéwan<br>I + EMBED + PURP | íi<br>ALSO | hizh<br>DEMO2-5 |
| di<br>SPEAK | daleth<br>THING + OBJ | wáa.<br>TRUSTED | le;<br>I | shin<br>#2 |
| be<br>X1 | shin<br>#2 | Dush<br>MUST | thad<br>BEABLE | wi.<br>SELFEVID |
| lhebedim<br>XDESP1 + GOAL | sháaleya<br>ril | dod<br>FAST | shub<br>DO | Báath<br>Q + PAIN |
| wo,<br>MADEUP | DAY + TIME<br>PRES | i<br>AND | ra<br>NEG | rilrili<br>HYPOTH |
| "Bíi<br>DECL | **TODAY + TIME** | dush<br>MUST | le<br>I | shub<br>DO |
| dush<br>MUST | nahéeda<br>BEGIN + BESACRED | yodeyod<br>FEAST | daleth<br>THING + OBJ | le<br>I |
| shub<br>DO | | | | bebáath?"<br>QPRN1 + OBJ |

[7]She 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?"

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[8]Bíide 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
  DECL + NARR
dibáa
  QUESTION
dithemá
  BEGGAR
wo,
  MADEUP
"Báa
  Q
edeláad
  BELIEVE
ni
  YOUHON1
  dush
    MUST
  shub
    DO
  ni
    YOUHON1
  daleth
    THING + OBJ
  hizh
    DEMO2-5
  héedawanehé
    BESACRED + PURP + EMBED
bebáawáan?
  QPRN1 + COZ
Báa
  Q
medózhe
  PL + CAUSETO + BEALIKE
dal
  THING
hizh
  DEMO2-5
nith
  YOUHON1 + OBJ
i
  AND
Lahila
  HOLYONE
Bath?
  XLOVE1 + OBJ
Báa
  Q
lith
  THINK
ni
  YOUHON1
  duth
    USE
  Lahila
    HOLYONE
  hatheth
    TIME + OBJ
  wéedanewanehé?
    READ + PURP + EMBED
Báa
  Q
lith
  THINK
ni
  YOUHON1
  wilomina
    PERFORM
  Lahila
    HOLYONE
  shunethehé?
    RITUAL + OBJ + EMBED
Báa
  Q
lith
  THINK
ni
  YOUHON1
  ham
    BEPRESENT
    ohamedi
      PRAY
    Lahila
      HOLYONE
    beyehóodimeháahé?
      INDEF1 + FOCUS + GOAL + EMBEDREL + EMBED
Bíidi
  DECL + DIDACT
bere
  IF...
dózhe
  CAUSETO + BEALIKE
ra
  NEG
dal
  THING
waha
  #ANY
nith
  YOUHON1 + OBJ
i
  AND
Lahila
  HOLYONE
Bath,
  XLOVE1 + OBJ
ébere
  ...THEN
rahol
  WASTE
dal
  THING
hi
  DEMO1
hatheth
  TIME + OBJ
wi.
  SELFEVID
Bere
  IF...
duth
  USE
ni
  YOUHON1
hath
  TIME
nithath
  YOUHON1 + POSSBIRTH + OBJ
zhe
  BEALIKE
duth
  USE
Lahila
  HOLYONE
hi
  DEMO1
Bathath,
  XLOVE1 + POSSBIRTH + OBJ
ébere
  ...THEN
héeda
  BESACRED
ni
  YOUHON1
hulehul."
  FORSURE

[8]The 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.

[9]Bíide 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.

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

[9]The 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.

---

[10]Bíide 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 nálolád ra be themehul betho.

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

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

[10]From 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.

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[11]Bíide 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.

| | | | | |
|---|---|---|---|---|
| Bíide | eril | sháad | with | omewaneháam. |
| DECL + NARR | PAST | COMEGO | PERSON | TEACH + PURP + EMBEDREL + IDENT |
| nebithim | shub | na | hi: | Sháad |
| AGAIN + MEET | DO | YOULOVE1 | DEMO1 | COMEGO |
| with | na | leden | ra | be |
| PERSON | YOULOVE1 | I + ASSOC | NEG | X1 |
| dithemáth | thaleth | lu. | hi | nolinedan |
| BEGGAR + OBJ | BEGOOD + OBJ | PLEASE | DEMO1 | ANGEL + ASSOCPLEAS |
| úyahú | beyeneda | Neril | wohim | thenaháalishenal |
| CONJTIME | INDEF>5 + BENEF | WAIT | REL + TRAVEL | JOYGOOD + DEGEXTRAORD + MANN |
| balineháalish | wáa. | Lahila | wodithemám; | déela |
| BEOLD + DEGEXTRAORD | TRUSTED | HOLYONE | REL + BEGGAR + IDENT | GARDEN |
| be | Bóoli | nath." | hi | Lahila |
| X1 | REQ + LOVE | YOULOVE1 + OBJ | DEMO1 | HOLYONE |
| wo. | ril | En | nori | Bathadim |
| MADEUP | PRES | UNDERSTAND | SEND | XLOVE1 + POSSBIRTH + GOAL |
| Di | dídul | wobalin | Lahila | —olimesha |
| SPEAK | ALLOW + GIVEREST | REL + BEOLD | HOLYONE | PARADISE + PLC |
| dithemá | na | wowith, | nolinehóoth | nil. |
| BEGGAR | YOULOVE1 | REL + PERSON | ANGEL + FOCUS + OBJ | INSIDE |
| bedim, | lenedim | bishibenal, | bedim | |
| X1 + GOAL | WE>5 + GOAL | BESUDDEN + MANN | X1 + GOAL | |
| "Bíi | nath; | úmú | | |
| DECL | YOULOVE1 + OBJ | CONJIDENT | | |

[11]The 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

[2]Once 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.

[3]She 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.

[4]She 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.

[5]A 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 tho 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.

[6]A 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?"

[7]She 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?"

[8]The 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.

[9]The 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.

[10]From 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.

[11]The 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.

## 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...).

# Lesson 56
# Your Turn 8

Another of Aesop's fables.

## Vocabulary

nedeya
first

## English Text

The Hen & the Swallow

A hen, finding the eggs of a viper and carefully keeping them warm, nourished them into life.

A swallow, observing what she had done, said, "You silly creature! Why have you hatched these vipers which, when they shall have grown, will inflict injury on all, beginning with yourself?"

## Láadan Translation & Retranslation into English

The Hen & the Swallow

L: _____
E: _____

A hen, finding the eggs of a viper and carefully keeping them warm, nourished them into life.

L: _____
_____
E: _____
_____

A swallow, observing what she had done, said, "You silly creature! Why have you hatched these vipers which, when they shall have grown, will inflict injury on all, beginning with yourself?"

L: _____
_____
_____
_____
E: _____
_____
_____
_____

## My Láadan Translation with Morphemic Analysis & Retranslation into English

The Hen & the Swallow

Lub i Robabí

| Lub | i | Robabí |
|---|---|---|
| Fowl | And | Weather + Bird = WildBird |

The Fowl & the Wild Bird

---

A hen, finding the eggs of a viper and carefully keeping them warm, nourished them into life.

Bíide redeb lub máa lhezhathath nedebe wo i dóhowa be bezheth nayanal wóbáanewan.

| Bíide | máa | nedebe | dóhowa | nayanal |
|---|---|---|---|---|
| DECL + NARR | Egg | #2-5 | CAUSEto + BeWarm | CareFor + MANN |
| redeb | lhezhathath | wo | be | wóbáanewan. |
| Find | PEJ + Snake + POSSbirth + OBJ | MADEUP | X1 | BringToBirth + PURP |
| lub | | i | bezheth | |
| Fowl | | And | X2-5 + OBJ | |

Once upon a time, a fowl finds several eggs of a pernicious snake and warms them carefully in order to bring them to birth.

---

A swallow, observing what she had done, said, "You silly creature! Why have you hatched these vipers which, when they shall have grown, will inflict injury on all, beginning with yourself?"

Bíide il robabí hith wo i did, "Báadi eril wóbáan worawoth wolhene aril meholob lhezha hizh mideth woho—i lheneth nedehóoya—náwíya arileháath bebáawan?"

| Bíide | "Báadi | aril | woho | náwíya |
|---|---|---|---|---|
| DECL + NARR | Q + DIDACT | FUT | #All | (CONT + Life = Grow )+ Time |
| il | eril | meholob | —i | arileháath |
| PayAttn | PAST | PL + Trauma | And | FUT + EMBEDrel + OBJ |
| robabí | wóbáan | lhezha | lheneth | |
| WildBird | BringToBirth | PEJ + Snake | YouDesp1 + OBJ | |
| hith | worawoth | hizh | nedehóoya— | bebáawan?" |
| Demo1 + OBJ | REL + (NON + Wisdom = Foolishness) | Demo2-5 | #1 + FOCUS + TIME = First + FOCUS | Qprn1 + PURP |
| i | wolhene | mideth | | |
| And | REL + YouDesp1 | Creature + OBJ | | |
| did, | | | | |
| Speak + ANGER | | | | |

A wild bird attends to this and says, angrily, "[didactically]To what end did foolish despised-you bring to birth these wicked snakes that will, after the time of growing, harm all creatures—and you first of all?

---

## Láadan Text

Lub i Robabí

Bíide eríli redeb lub máa lhezhathath nedebe wo i dóhowa be bezheth nayanal wóbáanewan.

Bíide il robabí hith wo i did, "Báadi eril wóbáan worawoth wolhene aril meholob lhezha hizh mideth woho—i lheneth nedehóoya—náwíya arileháath bebáawan?"

a . . . . . LoveInanim
-á . . . . . DOER
á- . . . . . INFANT
áabe . . . . . Book
áada . . . . . Smile
áala . . . . . Thanks
áalaá . . . . . Butterfly
áama . . . . . LoveLikeResp
áath . . . . . Door
áatham . . . . . Church
áayáa . . . . . LoveMyster
áayo . . . . . Skirt
áazh . . . . . LovePriorSexDesire
ab . . . . . LoveLikeNoResp
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
abathede . . . . . Clitoris
ábed . . . . . Farm
ábedá . . . . . Farmer
ábedun . . . . . FarmField
abesh . . . . . AllThatIs
ad . . . . . LoveRespNoLike
ada . . . . . Laugh
ahana . . . . . Chocolate
áhesh . . . . . BeResponsible
alehale . . . . . Music
am . . . . . LoveBlood
amedara . . . . . Dance
amedarahá . . . . . Dancer
an . . . . . BeAcquainted
ana . . . . . Food
Ána . . . . . Anna
anadal . . . . . Meal
anadalá . . . . . Cook
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
ásháana . . . . . MenstruateJoy
ashon . . . . . LoveHeartKin
Átheni . . . . . Anthony
áwith . . . . . Infant
áya . . . . . BeBeautiful
aye . . . . . LoveUnwelcome
azh . . . . . LoveCurrSexDesire
azháadin . . . . . MenopauseUnvent
ba . . . . . XLove1
báa . . . . . Q
babí . . . . . Bird
bad . . . . . Mineral
bada . . . . . Spoon
badazh . . . . . Metal
bal . . . . . Bread
bala . . . . . Anger(E,+,+)
balin . . . . . BeOldAnim
balinemid . . . . . Turtle
bama . . . . . Anger(E,-,-)
ban . . . . . Give
ban . . . . . Xlove>5
bana . . . . . Anger(E,-,+)
baneban . . . . . Forgive
bara . . . . . Anger(E,+,-)
bash . . . . . CommonSense
bath . . . . . #6
bath . . . . . ClawNail
batha . . . . . Fork
baye . . . . . IndefLove1
bayen . . . . . IndefLove>5
bayezh . . . . . IndefLove2-5
bazh . . . . . XLove2-5
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
bedi . . . . . Learn
bedihá . . . . . Student
bedina . . . . . Lesson
bedishod . . . . . Classroom
bée . . . . . WARN
bel . . . . . BringTake
belid . . . . . House
belidá . . . . . Carpenter
bem . . . . . Choose
ben . . . . . X>5
benem . . . . . Stay
bere... ébere . . . . . If...Then
berídan . . . . . Aunt
beróo . . . . . Because
beth . . . . . Home
betheb . . . . . Mirror
Bétheni . . . . . Bethany
bethu . . . . . About
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bi . . . . . XHon1
bíi . . . . . DECL
bil . . . . . BeFun
bim . . . . . #4
bima . . . . . Anger(I,o,-)
bin . . . . . Bowl
bin . . . . . XHon>5
bina . . . . . Anger(I,o,+)
bini . . . . . Gift
bire . . . . . Layer
biremeda . . . . . Onion
bishib . . . . . BeSudden
bithim . . . . . Meet
biye . . . . . IndefHon1
biyen . . . . . IndefHon>5
biyezh . . . . . IndefHon2-5
bizh . . . . . XHon2-5
bo . . . . . Mountain
bó . . . . . MAND
bod . . . . . Dish
bod . . . . . Line
bohí . . . . . BeShort1D
bol . . . . . BeFleecyClouded
bom . . . . . HouseholdOil
bom . . . . . Penis
boó . . . . . #3
bóo . . . . . REQ
boóbin . . . . . Braid
bóodan . . . . . Rescue
bosh . . . . . Wood
boshoya . . . . . TreeBark
boshum . . . . . Cloud
both . . . . . Hotel
bú . . . . . BePerverse
bud . . . . . #9
bud . . . . . Clothing
buda . . . . . Buddha
bun . . . . . BeNew
buth . . . . . GatherX
buzh . . . . . Convention
buzhehoth . . . . . ConventionCtr
-d . . . . . ANGRY
-da . . . . . BENEF
-da . . . . . JEST
-dá . . . . . BENEFcoerced
-daá . . . . . BENEFaccid
-dáa . . . . . BENEFduty
dáan . . . . . Word
dadem . . . . . Picture
dal . . . . . Thing
dala . . . . . Plant
dalatham . . . . . Berry
dalel . . . . . MadeThing
dalelethodewan . . . . . WritingImplement
dalelewodewan . . . . . Chair
daleleyodewan . . . . . Table
dalelolhobewan . . . . . Weapon
dam . . . . . Manifest
dama . . . . . Touch
dan . . . . . Language
-dan . . . . . ASSOCpleas
dash . . . . . Tooth
dashobe . . . . . ToBite
dashobin . . . . . ToChew
dathim . . . . . Needlework
dathimá . . . . . Needleworker
dazh . . . . . BeSoft
-de . . . . . NARR
-de . . . . . SRC
debe . . . . . #100
dedala . . . . . Frustration(E,+,+)
dedama . . . . . Frustration(E,-,-)
dedana . . . . . Frustration(E,-,+)
dedara . . . . . Frustration(E,+,-)
dedide . . . . . Story
dedima . . . . . Frustration(I,o,-)
dedina . . . . . Frustration(I,o,+)
déela . . . . . Garden
déeladáan . . . . . Sentence
déelahá . . . . . Gardener
dehena . . . . . FriendlinessDespite
deheni . . . . . Meat
dehenihá . . . . . Butcher
delishe . . . . . Weep
delith . . . . . Hair
dem . . . . . Window
demáazh . . . . . Tractor
demeren . . . . . Curtain
den . . . . . Help
-den . . . . . ASSOC
dena . . . . . FriendlinessGood
dená . . . . . Helper
desh . . . . . Drug
desháana . . . . . MenstruateEarly
di . . . . . Speak
-di . . . . . DIDACT
dí- . . . . . ALLOW
dibáa . . . . . Question
dibé . . . . . Promise
dibée . . . . . Warning
dibíi . . . . . Declare
dibithim . . . . . Greet
dibó . . . . . Command
dibóo . . . . . Request
dide . . . . . BeEarly
dihá . . . . . Speaker
dihem . . . . . Accept
díídin . . . . . Holiday
díina . . . . . FriendlinessNone
dim . . . . . Container
-dim . . . . . GOAL
dimilin . . . . . Ornament
dimod . . . . . Bag
dimóowa . . . . . Stove
-din/-bin/-in . . . . . PROCof
dinime . . . . . BeBeholden
dínon . . . . . BeFree
dishóo . . . . . TellNews
dishóodal . . . . . NewsProgram
dishóodalel . . . . . NewsDevice
dith . . . . . Voice
dithed . . . . . Call
dithem . . . . . Beg
dithemá . . . . . Beggar
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dó- . . . . . CAUSEto
dod . . . . . ToFast
dóhada . . . . . BeComical
dol . . . . . Root
dólhó- . . . . . FORCEto
dom . . . . . Remember
domid . . . . . Elephant
don . . . . . Comb
dona . . . . . FriendlinessFoolish
doni . . . . . Earth
donidan . . . . . Lovingkindness
donithen . . . . . Earthquake
dóo . . . . . Well...
doól . . . . . AtLast
dóon . . . . . BeCorrect
dórawulúd . . . . . Repair
doroledim . . . . . OvereatAsSelfcare
dosh . . . . . Burden
doth . . . . . Follow
dothá . . . . . Follower
dówulhúd . . . . . Shatter
dówulúd . . . . . Break
dóyom . . . . . Protect
doyu . . . . . Apple
dozh . . . . . BeEasy
-du . . . . . POETRY
du- . . . . . TRYto
dul . . . . . GiveRest
dumidal . . . . . Fox
dun . . . . . Field
duna . . . . . FriendlinessBad
dush . . . . . Must
duth . . . . . ToUse
dutha . . . . . Heal
duthahá . . . . . Healer
duthel . . . . . BeUseful
duthele . . . . . BeUsefulIfRepurposed
dúu- . . . . . FAILto
e- . . . . . SCIof
é- . . . . . POTENTIAL
e...e . . . . . Either...Or
eb . . . . . BuySell
eba . . . . . Spouse
ebabí . . . . . Ornithology
ebabíhá . . . . . Ornithologist
ebalá . . . . . Baker
éban . . . . . Offer
ed . . . . . Tool
édáan . . . . . LexicalGap
edala . . . . . Botany
edalahá . . . . . Botanist
edan . . . . . Linguistics
edaná . . . . . Lingust
edash . . . . . Dentistry
edashá . . . . . Dentist
ede . . . . . Grain
edeláad . . . . . Believe
edemid . . . . . Mouse
edeni . . . . . Bean
edethi . . . . . Share
edin . . . . . Cousin
edutha . . . . . Medicine
eduthahá . . . . . Physician
éeb . . . . . Juice
éelen . . . . . Grape
éeme . . . . . LoveNoLikeNoResp
éesh . . . . . Sheep
éeya . . . . . Illness
éezh . . . . . Goat
ehá . . . . . Scientist
ehash . . . . . Astronomy
ehashá . . . . . Astronomer
ehen . . . . . Philosophy
ehená . . . . . Philosopher
éholob . . . . . Threat
ehom . . . . . Education
ehomá . . . . . EdSpecialist
ehoth . . . . . Geography

ehothá . . . . . Geographer
el . . . . . Make
Elá . . . . . Creator
elahela . . . . . Celebration
elamith . . . . . Mathematics
elamithá. . . . . Mathematician
elash . . . . . Play
elasháana. . . . . MenstruateFirst
elathóo. . . . . BeWelcome
elathóodi . . . . . SayWelcome
elathóoshub . . . . . MakeWelcome
elazháadin . . . . MenopauseWelcome
Elízhabeth . . . . . Elizabeth
elod . . . . . Housekeeping
elodá . . . . . Housekeeper
em. . . . . Yes
emahin . . . . . CookeryScience
emahiná . . . . . Chef
Emath . . . . . Mommy
emid . . . . . Zoology
emidá . . . . . Zoologist
en . . . . . Understand
erabalh. . . . . Temptation
eril. . . . . PAST
eríli . . . . . FARPAST
esh . . . . . Boat
eshá . . . . . Sailor
eshon. . . . . PeaceScience
eshoná. . . . . PeaceScientist
éthe . . . . . BeClean
ethóo. . . . . Hospitality
ethóohá . . . . . Host(ess)
ewí. . . . . Biology
ewíhá. . . . . Biologist
ewith. . . . . Anthropology
ewithá. . . . . Anthropologist
ezha . . . . . Snake
ezhub. . . . . Entomology
ezhubá . . . . . Entomologist
-háa . . . . . EMBEDrel
háa- . . . . . CHILD
háababí . . . . . Nestling
-háalish. . . . . DEGextraord
háanáal . . . . . Evening
háasháal . . . . . Morning
háawith. . . . . Child
habelid . . . . . Dwell
habelidá . . . . . Resident
hadihad . . . . . Always
hahí. . . . . BeBrief
hal. . . . . Work
-hal. . . . . DEGunusual
halá . . . . . Worker
halezhub . . . . . Ant
Halishóni . . . . . California
ham. . . . . BePresent
han . . . . . South
harathal . . . . . BeBadTime
hath . . . . . Time
hathal . . . . . BeGoodTime
hatham . . . . . Center
hathemen. . . . . Season
hathobéeya . . . . . Until
hathóol . . . . . Month
hathóoletham . . . . . Year
háya. . . . . BeBeautifulTime
-hé . . . . . EMBED
heb . . . . . Down
hed . . . . . DrinkGlass
-hée . . . . . EMBEDq
héeda . . . . . BeSacred
héedá . . . . . PickUp
héena . . . . . HeartSib
héeya. . . . . BeAfraid
-hel. . . . . DEGtrivial
hemen . . . . . Bush
hena . . . . . BirthSib
hene . . . . . East
Hérel . . . . . Carol
hesh . . . . . Grass
heshehoth . . . . . Park
heyi. . . . . Pain
hi. . . . . Demo1
hib . . . . . Ovary
hibid . . . . . Testicle
hibidim . . . . . Scrotum
hibo . . . . . Hill
-hil . . . . . DEGminor
hin . . . . . Demo>5
hish . . . . . Snow
hishala. . . . . Sadness(E,+,+)
hishama. . . . . Sadness(E,-,-)
hishana. . . . . Sadness(E,-,+)
hishara . . . . . Sadness(E,+,-)
hishima . . . . . Sadness(I,0,-)
hishina . . . . . Sadness(I,0,+)
hishud. . . . . Hail
hithehena . . . . . HappinessDespite
hithena . . . . . HappinessGood
hithíina. . . . . HappinessNone
hithona . . . . . HappinessFoolish
hithuna . . . . . HappinessBad
hiwetha . . . . . Left
hiwetho. . . . . Right
híya . . . . . BeSmall
híyahath. . . . . Week
híyamesh . . . . . BeNarrow
hizh. . . . . Demo2-5
ho- . . . . . GRAND
hob. . . . . Butter
hoberídan . . . . . GreatAunt
hohal . . . . . WorkPlace
hom. . . . . Nectar
homana. . . . . Dessert
hon. . . . . West
honáal . . . . . HoursMidnightDawn
-hóo . . . . . FOCUS
hoshem. . . . . Grandchild
hosherídan . . . . . GreatNiece
hoth. . . . . Place
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
hozhazh. . . . . Airport
hu . . . . . Boss
huhid . . . . . King
-hul. . . . . DEGextreme
hulehul. . . . . ForSure
hum. . . . . Knife
humesh . . . . . Cut
hun. . . . . North
husháana . . . . . MenstruatePain
i . . . . . And
ib . . . . . Crime
ib . . . . . UpAgainst
ibálh . . . . . Criminal
id. . . . . AndThen
-id . . . . . MASC
idon . . . . . HairBrush
ihé . . . . . InFront
ihée . . . . . Behind
ihehena . . . . . EagernessDespite
ihena . . . . . EagernessGood
ihíina. . . . . EagernessNone
ihona . . . . . EagernessFoolish
ihuna . . . . . EagernessBad
íi . . . . . Also
íizha . . . . . Although
il . . . . . PayAttn
ilá . . . . . Audience
ílhi . . . . . Disgust
ili . . . . . Water
ilisháad. . . . . Swim
iliwush . . . . . Mop
im. . . . . Travel
imá. . . . . Traveler
in . . . . . Exist
ina . . . . . Sleep
inad. . . . . Trousers
ith . . . . . Light
ithedal . . . . . Lamp
ithel . . . . . Glow
íthi. . . . . BeHigh
izh. . . . . But
-izh. . . . . FEM
la . . . . . ILove
láa . . . . . Perception
láad . . . . . Perceive
Láadan . . . . . Láadan
láadom . . . . . Recognize
laheb . . . . . Spice
Lahila . . . . . HolyOne
lal . . . . . Milk
lalewida . . . . . BePregnantJoy
lali. . . . . Rain
lalom. . . . . Sing
lalomá . . . . . Singer
lam . . . . . Health
lámáhel . . . . . Sculpt
lámála . . . . . Caress
lami . . . . . Number
lamith . . . . . Count
lamithá. . . . . Accountant
lan . . . . . Friend
lan . . . . . WeLove>5
-lan. . . . . CELEB
lanemid. . . . . Dog
lash . . . . . Indifference
lath. . . . . BeCelibateChoice
lawida . . . . . BePregnant
lawith . . . . . Saint
laya . . . . . BeRed
layun . . . . . BeOrange
lazh. . . . . WeLove2-5
le . . . . . I
leb. . . . . Enemy
lehena . . . . . TrustDespite
lel. . . . . Seaweed
léli. . . . . BeYellow
lema . . . . . BeGentle
len. . . . . We>5
lena . . . . . TrustGood
lewidan . . . . . BePregnantFirst
leyan. . . . . BeBrown
leyi . . . . . BeBlue
lezh . . . . . We2-5
lh-, -lh-, -lh. . . . . PEJ
lha. . . . . Sin
lháada . . . . . Smirk
lhada. . . . . Deride
lhahá. . . . . Sinner
lheb. . . . . EnemyPej
lhebe . . . . . Hatred
lhebe . . . . . XDesp1
lheben. . . . . Xdesp>5
lhebeye . . . . . IndefDesp1
lhebeyen . . . . . IndefDesp>5
lhebeyezh. . . . . IndefDesp2-5
lhebezh . . . . . XDesp2-5
lhed . . . . . DiscordAtHome
lhele . . . . . IDesp
lhelen . . . . . WeDesp>5
lhelezh . . . . . WeDesp2-5
lhene . . . . . YouDesp1
lhenen . . . . . YouDesp>5
lhenezh . . . . . YouDesp2-5
lhezhub . . . . . NoxiousInsect
lhith. . . . . Fret
lhitharil. . . . . Worry
lhitheril. . . . . Regret
lhoho . . . . . Shame
lhu. . . . . Poison
li. . . . . IHon
-li . . . . . LOVE
líina . . . . . TrustNone
líithi. . . . . BeWhite
líithin. . . . . BeGray
lila. . . . . FemSexAct
lilahá. . . . . FemSexActor
lili . . . . . BeWet
liliháaláa. . . . . Labia
lin . . . . . WeHon>5
liri. . . . . BeColored
lish. . . . . Lightning
lishenal . . . . . Vividly
lishid. . . . . Sign
lith . . . . . Think
litharil. . . . . Anticipate
litheril . . . . . Reminisce
liyen. . . . . BeGreen
liyeth . . . . . BeSilver
lizh. . . . . WeHon2-5
lo . . . . . Rejoice
lo- . . . . . INT
lobala . . . . . Depression(E,+,+)
lobama . . . . . Depression(E,-,-)
lobana . . . . . Depression(E,-,+)
lobara . . . . . Depression(E,+,-)
lobima . . . . . Depression(I,0,-)
lobina . . . . . Depression(I,0,+)
lod . . . . . Household
lodá . . . . . Householder
lóda . . . . . BePregnantWeary
lodo . . . . . BeStrongInt
lohil. . . . . PayAttnInt
lol. . . . . CommunityFeeling
loláad . . . . . PerceiveInt
lolehena. . . . . ConfidenceDespite
lolena. . . . . ConfidenceGood
lolíina. . . . . ConfidenceNone
lolin . . . . . Assemble
lolona . . . . . ConfidenceFoolish
loluna . . . . . ConfidenceBad
lom. . . . . Song
lomá . . . . . Songwriter
lona . . . . . TrustFoolish
lóolo. . . . . BeSlow
lóoyo. . . . . OBS:AttentiveTaste
lorolo. . . . . Thunder
losh. . . . . Money
loshá. . . . . Banker
loth . . . . . Information
lothel . . . . . Know
loyo. . . . . BeBlack
lu . . . . . Please
lub . . . . . Fowl
luben. . . . . Map
lud . . . . . Debt
ludi . . . . . BeFemale
luhili. . . . . Blood
lul . . . . . Vagina
lula . . . . . BePurple
luna . . . . . TrustBad
lush. . . . . Mystery
luth . . . . . ToRock
luwili . . . . . BirthBlood
-m. . . . . IDENT
ma. . . . . OBS:Listen
máa . . . . . Egg
máan . . . . . Salt
máanan. . . . . BeSalty
maha . . . . . SexDesire
mahá. . . . . OBS:Listener
mahin . . . . . CookPot

mahina . . . . . Flower
mahinin . . . . . ToCook
mar . . . . . Absence
marenil . . . . . BeHollow
mari . . . . . Island
Másha . . . . . Marsha
math . . . . . Building
Máthu . . . . . Matthew
Mathul . . . . . Mom
Máyel . . . . . Michael
mazh . . . . . Car
Mázhareth . . . . . Margaret
me- . . . . . PL
mé- . . . . . COLLV
meda . . . . . Vegetable
medalayun . . . . . Carrot
meén . . . . . Sugar
meénan . . . . . BeSweet
méesh . . . . . Pleasure
méeshim . . . . . SexPleasure
mehena . . . . . CompassionDespite
mel . . . . . Paper
mela . . . . . Ocean
melamid . . . . . Dolphin
mena . . . . . CompassionGood
menedebe . . . . . #>5
menedebenil . . . . . Among>5
Méri . . . . . Mary
merod . . . . . #1,000,000,000
mesh . . . . . Across
méwith . . . . . Crowd
mezh . . . . . Powder
mi . . . . . Leaf
mid . . . . . Creature
mihí . . . . . BeSmall2D
míi . . . . . BeAmazed
míili . . . . . Radiance
míina . . . . . CompassionNone
mime . . . . . OBS:Ask
min . . . . . EatUtensil
mina . . . . . Move
miwith . . . . . Town
mo . . . . . Furniture
modi . . . . . BeUgly
mona . . . . . CompassionFoolish
mud . . . . . Mushroom
muda . . . . . Pig
Muhamad . . . . . Muhammad
muna . . . . . CompassionBad
na . . . . . YouLove1
na- . . . . . BEGIN
ná- . . . . . CONT
náa- . . . . . RESUME
náal . . . . . Night
nahin . . . . . Become
-nal . . . . . MANN
nan . . . . . YouLove>5
-nan . . . . . INSTR
nanáal . . . . . Sunset
nasháad . . . . . Depart
nasháal . . . . . Dawn
nath . . . . . Price
náwí . . . . . Grow
naya . . . . . CareFor
nayahá . . . . . Caregiver
nazh . . . . . YouLove2-5
ne . . . . . You1
ne- . . . . . AGAIN
né- . . . . . BACK
neda . . . . . Only
nedaba . . . . . Which
nede . . . . . #1
néde . . . . . Want
nedebe . . . . . #2-5
nedebenil . . . . . Among3-5
nedeloth . . . . . Fact
nédeshub . . . . . Intention
nedeya . . . . . First
née . . . . . BeAlien
née- . . . . . TEMP
néehá . . . . . Alien
nehena . . . . . ContentmentDespite
nem . . . . . Pearl
nemeháalish . . . . . Clitoris
nen . . . . . You>5
nena . . . . . ContentmentGood
neril . . . . . Wait
nezh . . . . . You2-5
ni . . . . . Cup
ni . . . . . YouHon1
nib . . . . . #8
nidi . . . . . Add'l
níina . . . . . ContentmentNone
nil . . . . . Inside
nilesháad . . . . . Enter
nileweth . . . . . Entrance
nilewod . . . . . Tampon
niloma . . . . . PalmOfHand
nime . . . . . BeWilling
nin . . . . . Cause
nin . . . . . YouHon>5
niná . . . . . OneResponsible
ninálh . . . . . OneToBlame
nith . . . . . Frost
nithedim . . . . . Refrigerator
nizh . . . . . YouHon2-5
no- . . . . . FINISH
nó- . . . . . STOP
nodal . . . . . Edge
nol . . . . . Upon
noline . . . . . Angel
non . . . . . Allow
nona . . . . . ContentmentFoolish
nonede . . . . . LastOne
nóo- . . . . . PAUSE
nori . . . . . Send
nosháad . . . . . Arrive
nu . . . . . Here
nuna . . . . . ContentmentBad
núu . . . . . There
o . . . . . Around
o- . . . . . STUDYof
ob . . . . . ByWayOf
oba . . . . . Body
obe . . . . . Through
obée . . . . . During
obeth . . . . . Neighbor
obeyal . . . . . Gold
obuda . . . . . BuddhaStudy
obudahá . . . . . BuddhaScholar
od . . . . . Cloth
oda . . . . . Arm
odá . . . . . Weaver
odayáaninetha . . . . . TreeBranch
ódon . . . . . Cheese
ohá . . . . . Scholar
oham . . . . . LoveHoly
ohamedi . . . . . Pray
ohehena . . . . . RespectDespite
ohena . . . . . RespectGood
ohíina . . . . . RespectNone
oho . . . . . You'reWelcome
ohona . . . . . RespectFoolish
ohuna . . . . . RespectBad
ol . . . . . ToStore
olim . . . . . Heaven
olin . . . . . Forest
olob . . . . . Trauma
oloth . . . . . Skill
olowod . . . . . Group
om . . . . . Teach
oma . . . . . Hand
omá . . . . . Teacher
omid . . . . . Horse
omuhamad . . . . . MuhammadStudy
omuhamadá . . . MuhammadScholar
on . . . . . Head
ona . . . . . Face
onelal . . . . . Cream
onida . . . . . Family
onin . . . . . Nurse
óo- . . . . . DEVOTIONto
oób . . . . . Jump
óob . . . . . Oven
óobe . . . . . Along
óobuda . . . . . Buddhism
óobudahá . . . . . Buddhist
óoda . . . . . Leg
óodóo . . . . . Bridge
óoha . . . . . BeWeary
óohá . . . . . Devotee
óol . . . . . Moon
óolewil . . . . . MenstrualBlood
óolewod . . . . . SanitaryNapkin
óoma . . . . . Foot
óomasháad . . . . . Walk
óomuhamad . . . . . Islam
óomuhamadá . . . . . Muslim
óotha . . . . . Soul
óothóra . . . . . Judaism
óothórahá . . . . . JewishPerson
óowa . . . . . Fire
óowathon . . . . . Pepper
óoya . . . . . Heart
óoyahonetha . . . . . Mind
óoyo . . . . . Mouth
óozheshu . . . . . Christianity
óozheshuhá . . . . . ChristianPerson
osháana . . . . . Menstruate
oth . . . . . BeImportant
othel . . . . . BeBlessed
othóra . . . . . TorahStudy
othórahá . . . . . TorahScholar
owa . . . . . BeWarm
owáano . . . . . Therefore
owe . . . . . Garment
owehá . . . . . SeamstressTailor
oya . . . . . Skin
oyi . . . . . Eye
oyimahina . . . . . VioletFlower
oyo . . . . . Nose
oyu . . . . . Ear
ozh . . . . . Dream
ozheshu . . . . . JesusStudy
ozheshuhá . . . . . JesusScholar
ra . . . . . NEG
rabalh . . . . . Stink
rabalin . . . . . BeYoung
raban . . . . . TakeAway
rabo . . . . . Plain
rabohí . . . . . BeLong1D
rabun . . . . . BeOldInanim
radal . . . . . Nothing
radala . . . . . Unfriendliness(E,+,+)
radama . . . . . Unfriendliness(E,-,-)
radana . . . . . Unfriendliness(E,-,+)
radara . . . . . Unfriendliness(E,+,-)
radazh . . . . . BeHard
radedehena . . Perseverence(despite)
radedena . . . . . Perseverence(good)
radedíina . . . . . Perseverence(none)
radedona . . . . Perseverence(foolish)
radeduna . . . . . Perseverence(bad)
radi . . . . . BeSecret
radima . . . . . Unfriendliness(I,0,-)
radina . . . . . Unfriendliness(I,0,+)
rado . . . . . BeWeak
radom . . . . . Forget
radozh . . . . . BeDifficult
raduthel . . . . . BeUseless
rahadihad . . . . . Never
rahahí . . . . . BeLongTime
raham . . . . . BeAbsent
raheb . . . . . Up
rahéthe . . . . . BeDirty
rahihala . . . . . Anxiety(E,+,+)
rahihama . . . . . Anxiety(E,-,-)
rahihana . . . . . Anxiety(E,-,+)
rahihara . . . . . Anxiety(E,+,-)
rahihima . . . . . Anxiety(I,0,-)
rahihina . . . . . Anxiety(I,0,+)
rahil . . . . . Ignore
rahith . . . . . Darkness
rahithala . . . . . Unhappiness(E,+,+)
rahithama . . . . . Unhappiness(E,-,-)
rahithana . . . . . Unhappiness(E,-,+)
rahithara . . . . . Unhappiness(E,+,-)
rahíthi . . . . . BeLow
rahithima . . . . . Unhappiness(I,0,-)
rahithina . . . . . Unhappiness(I,0,+)
rahíya . . . . . BeLarge
rahíyamesh . . . . . BeWide
raho . . . . . #0
rahohala . . . . . Disrespect(E,+,+)
rahohama . . . . . Disrespect(E,-,-)
rahohana . . . . . Disrespect(E,-,+)
rahohara . . . . . Disrespect(E,+,-)
rahohima . . . . . Disrespect(I,0,-)
rahohina . . . . . Disrespect(I,0,+)
rahol . . . . . ToWaste
rahowa . . . . . BeCold
rahu . . . . . BeClosed
rahuhala . . . . . HardHeart(E,+,+)
rahuhama . . . . . HardHeart(E,-,-)
rahuhana . . . . . HardHeart(E,-,+)
rahuhara . . . . . HardHeart(E,+,-)
rahuhima . . . . . HardHeart(I,0,-)
rahuhina . . . . . HardHeart(I,0,+)
rahulh . . . . . Slave
raláad . . . . . NonPerceive
raláadá . . . . . NonPerceiver
ralala . . . . . Distrust(E,+,+)
ralama . . . . . Distrust(E,-,-)
ralana . . . . . Distrust(E,-,+)
ralara . . . . . Distrust(E,+,-)
ralh . . . . . Rape
ralhá . . . . . Rapist
ralhoham . . . . . LoveEvil
ralili . . . . . BeDry
ralima . . . . . Distrust(I,0,-)
ralina . . . . . Distrust(I,0,+)
ralolala . . . . . Unconfidence(E,+,+)
ralolama . . . . . Unconfidence(E,-,-)
ralolana . . . . . Unconfidence(E,-,+)
ralolara . . . . . Unconfidence(E,+,-)
ralolima . . . . . Unconfidence(I,0,-)
ralolina . . . . . Unconfidence(I,0,+)
ralóolo . . . . . BeQuick
ralothel . . . . . BeIgnorant
ramala . . . . . Callousness(E,+,+)
ramama . . . . . Callousness(E,-,-)
ramana . . . . . Callousness(E,-,+)
ramara . . . . . Callousness(E,+,-)
ramihí . . . . . BeLarge2D
ramíili . . . . . Evil
ramima . . . . . Callousness(I,0,-)
ramina . . . . . Callousness(I,0,+)
rana . . . . . Beverage
ranahá . . . . . Drinker
ranahálh . . . . . Alcoholic
ranala . . . . . Discontent(E,+,+)
ranama . . . . . Discontent(E,-,-)
ranana . . . . . Discontent(E,-,+)
ranara . . . . . Discontent(E,+,-)

ranil . . . . . Outside
ranilesháad . . . . . ToExit
ranileweth. . . . . Exit
raniloma . . . . . BackOfHand
ranima . . . . . Discontent(I,0,-)
ranime . . . . . BeUnwilling
ranina . . . . . Discontent(I,0,+)
rano . . . . . Almost
ranol. . . . . Beneath
rasha. . . . . Discord
rashadon . . . . . Falsehood
rashal. . . . . Discourtesy
rashe . . . . . Torment
rashelh . . . . . Torture
rashi. . . . . Displease
rashon. . . . . Quarrel
rashonelh . . . . . War
rashud . . . . . BeWealthy
ratháa . . . . . BeBlighted
rathad . . . . . BeUnable
rathal. . . . . BeBad
rathala . . . . . Joylessness(E,+,+)
rathama . . . . . Joylessness(E,-,-)
rathana . . . . . Joylessness(E,-,+)
rathara . . . . . Joylessness(E,+,-)
rathi . . . . . Lack
rathima . . . . . Joylessness(I,0,-)
rathina . . . . . Joylessness(I,0,+)
rawala . . . . . Ingratitude(E,+,+)
rawama . . . . . Ingratitude(E,-,-)
rawana . . . . . Ingratitude(E,-,+)
rawara. . . . . Ingratitude(E,+,-)
rawedeth . . . . . Obscure
rawima. . . . . Ingratitude(I,0,-)
rawina. . . . . Ingratitude(I,0,+)
rawith . . . . . Nobody
rawoth . . . . . Foolishness
rawulúd . . . . . BeUnbroken
rayil . . . . . Above
rayom. . . . . BeUnsafe
razhe. . . . . BeDifferent
re...re. . . . . Neither...Nor
redeb . . . . . Find
réele. . . . . Harbor
ren. . . . . Carpet
ri. . . . . Record
ril . . . . . PRES
rile . . . . . Silence
rilin . . . . . ToDrink
rilrili. . . . . HYPOTH
rin . . . . . Plate
rizh . . . . . Except
ro . . . . . Weather
rod . . . . . #1,000,000
rodoni . . . . . Wilderness
rohoro . . . . . Storm
romid. . . . . WildAnimal
róo. . . . . Harvest
róomath. . . . . Barn
rosh . . . . . Sun
ruhob . . . . . BeDeep
rul . . . . . Cat
rumad. . . . . Cover
rushi . . . . . Wine
rúsho . . . . . BeBitter
rúu . . . . . LieDown
sha . . . . . Harmony
-sha . . . . . PLC
sháa- . . . . . ADULT
sháababí . . . . . AdultBird
sháad . . . . . ComeGo
sháal . . . . . Day
sháawith. . . . . Adult
shad . . . . . BePerfect
shadon . . . . . Truth
shahina . . . . . Rose
shal . . . . . Courtesy
shala . . . . . Grief(E,+,+)
sham . . . . . LoveChild
shama . . . . . Grief(E,-,-)
shamid . . . . . DomesticAnimal
shan . . . . . #5
shana. . . . . Grief(E,-,-)
shane . . . . . BeFurry
shara . . . . . Grief(E,+,-)
Shathul . . . . . HonParent
she . . . . . Comfort
sheb. . . . . Change
shebasheb . . . . . Death
shée. . . . . Desert
shel. . . . . BeRigorous
shem . . . . . Offspring
sheni . . . . . Intersection
sheridan . . . . . Niece
sheshi . . . . . Sand
sheshihoth. . . . . Beach
shi . . . . . ToPlease
shida. . . . . Game
shidi . . . . . BeTogether
shili. . . . . Mist
shim . . . . . SexAct
shima . . . . . Grief(I,0,-)
shimá . . . . . Copulator
shin . . . . . #2
shina . . . . . Grief(I,0,+)
shinehoberídan . . . . GreatGreatAunt
shinehoshem . . . . . GreatGrandChild
shinehosheridan
. . . . . GreatGreatNiece
shinehothul . . . . . GreatGrandparent
shinenil . . . . . Between
shineshid. . . . . BeInvited
shinóoya. . . . . BeFertile
shishid . . . . . BeUnited
shishidebeth . . . . . Nation
shishidebethá . . . . . Citizen
sho. . . . . Heavy
shod . . . . . Room
shol. . . . . AbsenceOfPain
sholan . . . . . BeAlone
shon . . . . . Peace
shoná. . . . . Peacemaker
shóo . . . . . Happen
shóod. . . . . BeBusy
shóodal. . . . . News
Shósho . . . . . MagicGranny
shu . . . . . OBS:AttentiveSmell
shub. . . . . Do
shud. . . . . BePoor
shulhe . . . . . BeInappropriate
shum. . . . . Air
shumáad. . . . . Fly
shumath . . . . . Tower
shun. . . . . Ritual
shunedi . . . . . Litany
Shuzhéth. . . . . Suzette
-th . . . . . OBJ
-th . . . . . PAIN
-tha. . . . . POSSbirth
tháa . . . . . Thrive
thab . . . . . #10
thad . . . . . BeAble
thal . . . . . BeGood
tham. . . . . Circle
than . . . . . BeUnderground
-the. . . . . POSSnone
thé- . . . . . ABOUTto
thed . . . . . BeFar
thée-. . . . . ABOUTto-
thehena. . . . . JoyDespite
thel . . . . . Get
thelh. . . . . Steal
thelhá . . . . . Thief
them . . . . . Need
then . . . . . Break
thena. . . . . JoyGood
Therísha . . . . . Teresa
thesh . . . . . Herb
thi . . . . . Have
-thi . . . . . POSSchance
thib. . . . . Stand
thibá. . . . . Wall
thibeb. . . . . CookImplement
Thíben . . . . . Steven
thihá . . . . . Owner
thíina. . . . . JoyNone
thil . . . . . Vine
thili . . . . . Fish
thizh . . . . . Pie
-tho . . . . . POSS
thó- . . . . . JUST
thob . . . . . #1,000
thod . . . . . Write
thodi . . . . . WritingImplement
thol . . . . . Breast
thom . . . . . Pillow
thoma . . . . . BeNear
thon . . . . . Seed
thona . . . . . JoyFoolish
thóo . . . . . Guest
thóohim . . . . . Visit
Thóra . . . . . Torah
thosh . . . . . Sky
thu. . . . . Honey
-thu . . . . . PARTV
thul . . . . . Parent
thulana . . . . . Soup
thulid . . . . . Father
thulizh. . . . . Mother
thun . . . . . Muscle
thuna. . . . . JoyBad
thuzh . . . . . Cake
u . . . . . BeOpen
ub. . . . . Balm
ud . . . . . Stone
udadem. . . . . Statue
údahú. . . . . CONJbenef
udath . . . . . Noon
udathihée. . . . . Afternoon
údehú . . . . . CONJsrc
udemeda. . . . . Potato
údenú . . . . . CONJassoc
údimú. . . . . CONJgoal
uhehena . . . . . TendernessDespite
uhena . . . . . TendernessGood
uhíina . . . . . TendernessNone
uhona . . . . . TendernessFoolish
uhud. . . . . Nuisance
uhudemid. . . . . Tick
uhuna . . . . . TendernessBad
ul . . . . . Hope
ulanin. . . . . Study
ulhad. . . . . Betray
ulhadá . . . . . Betrayer
ulin . . . . . School
um . . . . . #7
ume. . . . . BeFull
úmú. . . . . CONJident
un. . . . . Lead
únalú . . . . . CONJmann
únanú . . . . . CONJinstr
une . . . . . Wear
urahu . . . . . Gate
úshahú . . . . . CONJplc
úthú . . . . . CONJobj
úushili . . . . . Fog
úuya . . . . . BeInPain
úuzh . . . . . BedSheet
úwáanú . . . . . CONJcoz
úwanú . . . . . CONJpurp
úyahú. . . . . CONJtime
uzh. . . . . Symbol
wa. . . . . MYPERC
waá. . . . . UNTRUSTED
wáa. . . . . TRUSTED
waálh . . . . . UNTRUSTEDpej
-wáan . . . . . COZ
waha . . . . . #Any
wam . . . . . BeStill
-wan. . . . . PURP
we. . . . . DREAM
wedeth . . . . . BeClear
wéedan . . . . . Read
wehe. . . . . Market
wehehá . . . . . Shopkeeper
wehena. . . . . GratitudeDespite
wem . . . . . Lose
weman . . . . . Winter
wemen . . . . . Spring
wemon. . . . . Autumn
wena. . . . . GratitudeGood
wesháana . . . . . MenstruateLate
weth . . . . . Path
wetham . . . . . ToTurn
wi. . . . . SELFEVID
wí. . . . . Life
wida . . . . . Carry
widadith. . . . . Telephone
widahath . . . . . OBS: CONJtime
widahoth . . . . . OBS:CONJplc
widaweth . . . . . OBS:CONJmann
widahuth . . . . . OBS:CONJwhy
widazhad . . . . BePregnantLateEager
widom . . . . . Hold
wihi . . . . . Emotion
wíi . . . . . BeAlive
wíina. . . . . GratitudeNone
wíitham. . . . . Clergy
wil. . . . . OPTV
Wil_sha. . . . . Greeting
Wílem. . . . . William
wili . . . . . River
wilidun. . . . . Lake
wilomina . . . . . Perform
with . . . . . Person
withid. . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP
wo- . . . . . REL
wóbáan . . . . . BringToBirth
woban . . . . . Birth
wod . . . . . Sit
wodama . . . . . ExtFemGenitalia
woho . . . . . #All
wohóol. . . . . EntireFemGenitalia
wona . . . . . GratitudeFoolish
wóo . . . . . NOEVID
wóoban . . . . . GiveBirth
woth. . . . . Wisdom
wothá. . . . . WisePerson
wu . . . . . SuchA
wud . . . . . MachinePart
wulhúd . . . . . BeShattered
wulúd . . . . . BeBroken
wum. . . . . Entire
wuman . . . . . Summer
wuna . . . . . GratitudeBad
wush . . . . . Broom
-ya . . . . . FEAR
-ya. . . . . TIME
yáa- . . . . . TEEN
yáababí. . . . . Fledgling
yáanin. . . . . Tree
yáath . . . . . Turkey

yáawith. . . . . Teenager
yáazh . . . . . Goose
yada . . . . . BeThirsty
yahanesh . . . . . Magic
yahaneshá . . . . . Magician
yala . . . . . Embarassment(E,+,+)
yam. . . . . BakingDish
yama . . . . . Embarassment(E,-,-)
yana . . . . . Embarassment(E,-,+)
yara. . . . . Embarassment(E,+,-)
yath. . . . . Chicken
yazh . . . . . Duck
yed . . . . . Valley
yem . . . . . BeSour
yeth. . . . . Silver
yibili . . . . . Ice
yide . . . . . BeHungry
yidelothel . . . . . Curiosity
yil . . . . . Below
yima . . . . . Embarassment(I,o,-)
yime . . . . . Run
yina . . . . . Embarassment(I,o,+)
yó- . . . . . ARTIFIC
yob . . . . . Coffee
yod . . . . . Eat
yodá . . . . . Eater
yodálh . . . . . Glutton
yodeyod . . . . . Feast
yóhud . . . . . Brick
yom. . . . . BeSafe
yon . . . . . Government
-yóo- . . . . . REFLX
yoth . . . . . Will
yu . . . . . Fruit
yul . . . . . Wind
yum . . . . . Beetle
yun . . . . . Orange
zha . . . . . Name
zháa . . . . . SkinWrinkle
zháa- . . . . . SENIOR
zháababí . . . . . SeniorBird
zháadin . . . . . Menopause
zháahóowadin . . . . . HotFlash
zháawith . . . . . Elder
zhala . . . . . Regret(E,+,+)
zhama. . . . . Regret(E,-,-)
zhana. . . . . Regret(E,-,+)
zhara . . . . . Regret(E,+,-)
zhazh . . . . . Airplane
zhe. . . . . BeAlike
zhebud. . . . . Uniform
zhedam . . . . . Resemble
zhedi . . . . . AgreeSpeak
zheláad . . . . . Consensus
zhelith . . . . . AgreeThink
zhesháana . . . . . MenstruateSynch
Zheshu . . . . . JesusOfNazareth
zheshub . . . . . Cooperate
zhida . . . . . PushPull
zhilhad. . . . . Prisoner
zhima . . . . . Regret(I,o,-)
zhina . . . . . Regret(I,o,+)
zho. . . . . Sound
zholh. . . . . Noise
zhu . . . . . Tea
zhub . . . . . Insect

# Lesson 57
# Repetition Words

## Repetition Words

bada
: repeatedly, at random

badan
: repeatedly, in a pattern over which humans have no control

barada
: repeatedly, in a pattern fixed arbitrarily by human beings

baradan
: repeatedly, in a pattern fixed by humans by analogy to some phenomenon (such as the seasons)

baradá
: repeatedly, in what appears to be a pattern but cannot be demonstrated or proved to be one

There is no interrogative form, so we cannot ask "In what sort of pattern does this occur repeatedly?"

Originally, "barada," "baradan," and "baradá" were all coined beginning with "br," a consonant cluster forbidden in Láadan. This was an historical accident (occasioned by the fact that "r" isn't a consonant in the same sense that "b" is) and has been corrected by the second generation developing Láadan. Though we won't be using "brada," "bradan," and "bradá," you should recognize them should you happen upon them.

## Repetition Word Syntax

The repetition *[words]* ordinarily go at the end of the clause *[defined as: Verb Phrase + Noun Phrase(s)]* over which their scope extends; the Evidence *[Word]* will, of course, occur at the end of the sentence—after the repetition *[word]*. The repetition *[words]* include repetition in their intrinsic meaning; they do not require any assistance (such as the prefix "ne–" on the verb) in conveying this meaning.

## Examples

Bíi ril sháad le bethedim wa.
: I am going home.

Bíi ril sháad le bethedim bada wa.
: I keep going home again and again (but with no particular pattern to my visits).

Bíi memina ash thoshesha wa.
: The stars move in the sky.

Bíi memina ash thoshesha badan wa.
: The stars move in the sky (every night, despite what humans may think or try to do about it).

Bíi dóhéthe le shod lethoth wa.
: I clean my room.

Bíi dóhéthe le shod lethoth barada wa.
: I clean my room regularly (eg weekly: arbitrary period set by humans).

Bíi yod le wa.
: I eat.

Bíi yod le háasháaleya wa.
: I eat in the morning.

Bíi yod le háasháaleya baradan wa.
: I eat every morning (by analogy to pattern of nature).

Bíi yod le baradan wa.
: I eat regularly (in a pattern by analogy to nature).

Bíi ham yul wa.
The wind blows.
Bíi ham yul baradá wa.
The wind blows again and again (in what seems to be a pattern, but cannot be demonstrated or proved to be one).

## Vocabulary

duthahoth
hospital [dutha (heal) + hoth (place)]
éde
nevertheless
*synonym: hi rawáan [DEMO1] [ra– (NON) + –wáan (COZ)]*
limlim
bell [onomatopoeia]
loshebelid
bank [losh (money/credit) + belid (house)]
rathóo
non-guest: someone who comes to visit knowing perfectly well that they are intruding and causing difficulty [ra– (NON) + thóo (guest)]
–ú
Suffix: do-ee; one to whom a VERB is done {AB}
wée
cry (of babies)
wéehoth
library [wéedan (read) + hoth (place)]
womil
livestock
womilá
shepherd [womil (livestock) + –á (DOER)]

## Exercises

**Translate the following into English.**

1 Bíi eril dibíi ábedá wa, "Bíiya mehéeya dithemid letho bada wa."
E: _____
2 Bíi naya onin thul lethath baradan wáa.
E: _____
3 Bíi meshim romid wemeneya badan wáa.
E: _____
4 Báa dedide omá bedihádim bada?
E: _____
5 Bíilan mehamedara lezh diídineya barada wa.
E: _____
6 Báa ozh withid betheth bethu baradá?
E: _____

Something similar to #1 could have been rendered as Bíi eril dibíiya ábedá wa, "Bíi mehéeya dithemid letho bada wa." This would have emphasized the speaker's perception of the fear in the farmer's utterance rather than the farmer's own acknowledgment of speaking in fear.

**Add the indicated repetition word; translate into English before and after.**

7 Bíi eril óomashάad Másha ulinedim wa.
arbitrary-by-human pattern
E: _____
L: _____
E: _____

8 Bíi wetham Doni roshesha o i óol Donisha o wi.
natural pattern
E: _____
L: _____
E: _____

9 Bíi eril bóodan obeth letho rul nethoth yáanin bethode wa.
no pattern
E: _____
L: _____
E: _____

10 Bíidu lothel le lalom wohowa wolali lomethehé wa.
unprovable pattern
E: _____
L: _____
E: _____

11 Báa mebenem with belidesha nil náaleya?
analogy-to-nature pattern
E: _____
L: _____
E: _____

12 Báa wéedan Mázhareth áabeth wéehothesha?
arbitrary-by-human pattern
E: _____
L: _____
E: _____

**Translate the following into Láadan.**

13 The housekeeper cries from grief (Ext,–,–) off-and-on (no pattern).
L: _____

14 Storms go eastward from the west across the plain (apparent-but-unprovable pattern).
L: _____

15 The gardeners will plant vegetables, and their spouses herbs (analogy-to-nature pattern).
L: _____

16 The child is obligated to go to sleep (arbitrary-by-human pattern).
L: _____

17 Birds fly south in autumn (natural pattern).
L: _____

18 I understand the worshipers meet each dawn (analogy-to-nature) at their church.
L: _____

## Answers

1
"[fearfully] My cattle are ill repeatedly-in-no-pattern," said the farmer.

2
The nurse cares for my mother repeatedly (analogy-to-nature pattern).

3
Wild animals copulate in spring-time (natural pattern).

4
Does the teacher speak in narrative to students betimes (no pattern)?

5
[celebratory] We dance repeatedly (arbitrary pattern) at the holidays.

6
Does the man dream of home sometimes (apparent-but-unprovable pattern)?

7
Marsha walked to the school.
Bíi eril óomashάad Másha ulinedim barada wa.
Marsha walked to the school repeatedly (arbitrary-by-human pattern).

8
Clearly, the Earth turns around the sun and the moon around the Earth.
Bíi wetham Doni roshesha o i óol Donisha o badan wi.
Clearly the Earth turns around the sun and the moon around the Earth all the time (natural pattern).

9
My neighbor rescued your cat from her tree.
Bíi eril bóodan obeth letho rul nethoth yáanin bethode bada wa.
My neighbor used to rescue your cat from her tree every so often (no pattern).

10
[poetically] I know that the warm rain sings songs.
Bíidu lothel le lalom wohowa wolali lometh baradáhé wa.
[poetically] I know that the warm rain sometimes (apparent-but-unprovable pattern) sings songs.

11
Are people staying inside houses at night?
Báa mebenem with belidesha nil náaleya baradan?
Do people stay inside houses at nights (analogy-to-natural pattern)?

12
Is Margaret reading a book at the library?
Báa wéedan Mázhareth áabeth wéehothesha barada?
Does Margaret read books at the library regularly (arbitrary-by-human pattern)?

13
Bíi delishe elodá shamawáan bada wáa.

14
Bíi meshάad rohoro henedim honede rabosha mesh baradá wa.

15
Bíi aril medala déelahá medath, i eba benetho thesheth, baradan wáa.

16
Bíi dush nahina háawith barada wáa.

17
Bíi meshumάad babí hanedim wemoneya badan wi.

18
Bíi melolin óohá áatham lenethosha nasháaleya woho baradan wáa.

# Lesson 58
# States of Consciousness

Láadan has a verb with a set of endings that conveys, as its sole function, a person's state of consciousness.

## States of Consciousness

hahod
: to be in a state of...

–Ø
: Neutral state of consciousness ["hahod" with the zero ending]: not elated, not depressed, not excited or agitated, not worried, not "altered," not angry, not irritated, not frightened, not upset, not distressed ... neutral. Try "serene;" that's the closest English word I can suggest.

–ib
: deliberately shut off to all feeling

–ihed
: in a sort of shock, numb

–imi
: in bewilderment/astonishment, positive

–imilh
: in bewilderment/astonishment, negative

–itha
: linked empathically with others

–iyon
: ecstasy

–o
: in meditation

–óo
: in hypnotic trance

## Examples

Báa ril hahodo withizh?
: Is the woman meditating (in a state of meditation)?

Ra, ril hahodóo be wáa.
: No, she's hypnotized (in a state of hypnotic trance).

Bíi eril nahahodihed withid ulhad shemethu bethawáan wáa.
: The man entered (began to be in) a state of numb shock at the betrayal of his child.

Bíi aril di wohahodimilh wowith lezhedim nanáaleya wa.
: The bewildered person will speak to us (few) at sunset.

Bíi eril amedara thul letha hahodiyonenal wa.
: My parent danced ecstatically (in a manner as though being in a state of ecstasy).

You'll note that the "hahod" forms fill all the grammatical roles that any other verb fills.

## Exercises

**Translate the following into English.**

1 Bíi hahod le áhesh le belideth i midethehé rawáan wa.
E: _____

2 Bíi hahodihed háawith shebasheb thulethu bethawáan wa.
E: _____

3 Báa eril hahodimilh ábedá barahul romidethuwáan?
E: _____

4 Bíi ril mehalehale lan letho hahodiyonenal wa.
E: _____

5 Báa eril hahodóo ehená domewan?
E: _____

6 Bíi them hahodib onin úyahú dutha be olobehaleth wa.
E: _____

7 Bíi eril nahahodimi wobalin wowithizh úwáanú ban biye losheháalisheth bedim wa.
E: _____

8 Báa ril mehahoditha amedarahá?
E: _____

9 Báa aril néde hahodo ra woshara wohimá?
E: _____

10 Bíidi thódóhahodóo duthahá théwóoban witheháath wa.
E: _____

**Translate the following into Láadan.**

11 The rigorous scientist is shut off to all feeling when she's working.
L: _____

12 The student was astonished (positively) at the words in Láadan.
L: _____

13 Mary's great-aunt, who was empathically linked with her, felt pain when Mary became sick.
L: _____

14 The assistant meditates (is in a meditative state) at sunrise each day.
L: _____

15 The baker is calm (neutral state) although it's cold, gray and ugly.
L: _____

16 The speaker arrived in a state of numb shock.
L: _____

17 We were bewildered and astonished (negatively) at (because of) the torrential downpour.
L: _____

18 Who is in a state of ecstasy from rejoicing?
L: _____

19 Her husband shows signs of being in an hypnotic trance.
L: _____

20 Carol meditates in the evening (pattern by analogy to nature) because she intends to understand her anger (Int,Ø,+).
L: _____

## Answers

1
I'm serene (neutral state of consciousness) although I'm responsible for the house and the animals.

2
The child is numb with shock due to the death of X's mother.

3
Was the farmer bewildered/astonished (negatively) because of the rage (extreme anger: Ext,+,–) of the wild animal?

4
My friends are playing music ecstatically.

5
Was the philosopher in an hypnotic trance in order to remember?

6
A nurse needs to shut herself off to all feeling when she heals an unusually severe trauma.

7
The old woman entered (began to be in) a bewildered/ astonished (though positive) state because some-honored-one gave her a truly immense amount of money.

8
Are the dancers linked empathically?

9
Won't the grief-stricken (Ext,+,–) traveler want to meditate (be in a meditative state)?

10
[didactically] The healer has just induced a hypnotic trance in the woman who is moments from giving birth.

11
Bíi hahodib woshel wohehá haleya wa.

12
Bíi eril hahodimi bedihá dáan Láadanethuwáan wáa.

13
Bíi eril úuya hahoditha hoberídan Méri betha bedeneháa úyahú nahéeya Méri wáa.

14
Bíi ril hahodo dená nasháaleya baradan wáa.

15
Bíi hahod ebalá íizha meham rahowa, líithin, i modi wa.

16
Bíi eril nosháad wohahodihed wodihá wáa.

17
Bíi eril mehahodimilh lezh laliháalishewáan wa.

18
Báa ril hahodiyon bebáa lowáan?

19
Bíi ril dam hahodóo ebahid betho wa.

20
Bíi hahodo Hérel háanáaleya baradan úwanú nédeshub en be bina bethoth wáa.

# Lesson 59
# Vocabulary Practice 9: Names & Honorifics

## Names

Given names in English, despite what the baby-name books may claim, are not, in practice, imbued with meaning. As such, they are transliterated rather than translated. Exceptions will occur; in fact, this author's taken name, Amberwind, is much more satisfying when translated (Dathimithedeyul: dathi (needle) + mi (leaf) = dathimi (conifer) + thede (jewel) = dathimithede (amber) + yul (wind)) than when transliterated (Ámerewin, or some such).

Regarding family names: Dr Elgin never addressed this topic, so it has been left to the second generation. We've decided that, in line with Láadan naming conventions, wherein the name proceeds from the general to the specific, the family name will precede the given name. In addition, for clarity, family names will also incorporate the suffix "–shem" (derived from "shem" (offspring)).

There are, in English, various types of family names that can be translated; others will have to be transliterated. Some of the general types that can be translated are patronymic names (Albertson, Bettison, Johnson/Jones, Williamson/Williams, Robertson/Roberts, etc.), trade-names (Carpenter, Cooper, Fletcher, Fuller, Smith, Taylor, Tinker, Wright, etc.), color-names (Black, Brown, Green, Grey, White, etc.), and place-names (Carlton, Fields, Rivers, Stone, etc.).

Patronymic (literally father-name) names will likely be the most difficult to translate, consisting as they do of a given name (almost always a male given name; Bettison—son of Betty— is the only one in the list above that is arguably maternal in origin, and even that one uses the male suffix –son). We partially translate the English, using the suffix "–shem" (offspring) added to the transliterated given name. Among our list above are several that show the –son suffix; others show only what appears to be a plural (or perhaps a possessive that has lost its apostrophe); Láadan will use the suffix "–shem" for both of these. Other languages use other forms of suffixes to denote patronymy: Slavic languages "–witz" or "–evich" or "–sky" (feminine form: "–skaya") or "–ov" (feminine: "–ova"); Spanish "–ez" (Portuguese: "–es"); and many others. Láadan would use "–shem" in translating any of these.

Generally speaking, trade names connote that an ancestor of the family had, as an occupation, the profession or trade referenced; as such, and to mark these as family names rather than profession-related honorifics, they would take the "–shem" suffix. Where the vocabulary exists, these names will be translated. Names such as Fletcher, "one who attaches the feathers to arrows," lack the necessary referents in Láadan. On the other hand, focussing on the "feather" aspect of this particular name, we might derive "Hosháshem" [hosh (feather) + –á (DOER) + –shem (SURNAME)]. Where translation is not feasible, professional names would be transliterated.

Color names in English commemorate an ancestor with some notable feature in that color: eyes, hair, skin tone, or some such. Most common color names do have words in Láadan. As such, these names will be translated and take the "–shem" suffix.

To mark place-names as a family name, we will once again employ the "–shem" suffix. Since we are already applying a suffix, we need not bother with a suffix to mark the part like –ton (town) or –ham (village); the remainder may be trade- or color-related and could be translated or it may be related to a given name and might need to be transliterated.

Names that do not fall into one of the above categories would likely have to be transliterated (or a Láadan name made up); in any case, it would feature the "–shem" suffix.

The advantage of translating names is obvious: the name is naturalized into Láadan; a transliterated name is forever marked as a borrowing. Nevertheless, it is important to note the preference of the person being named and adhere to that when referring to her—unless it is your intention to give insult.

## Examples

Elizabeth Taylor
    Oweháshem Elízhabeth
Carol Green
    Liyeneshem Hérel
William Fields
    Duneshem Wílem
Mary Jones
    Zhaneshem Méri

This last name presupposes the personal name "Zhan" for the English "John."

## Honorifics

"Honorifics" or "titles" are used in English with a name (eg, "Mrs Baker," "Dr Brown," "Sr Mary," "Miss Edith") or without (eg, "Miss," "Ma'am," "Sir," "Doctor," "Father," "Sister").

Another class of honorifics is relationship words (eg, "Aunt Carol," "Uncle William," "Cousin Anna," "Grandpa Matthew").

Unlike in English, Láadan honorifics are applied after the name, if any, they're used with—just as we've become used to doing when using a pronoun to carry Case for a name. In fact, an honorific will do double-duty, standing in for the pronoun that carries Case endings for a name as well as carrying the honorific information.

Also unlike in English, where "Dr Brown," "Mrs Baker," and the like are the norm, Láadan stresses personal relationships rather than mere professional/acquaintance relationships. One upshot of this focus is that the Surname-Honorific sequence will be rare in Láadan. Much more common will be Personal Name-Honorific or just the Personal Name or, if the name is not known, just the Honorific.

## Professional Honorifics

Profession-based English honorifics are limited to very few high-status professions (eg, "Dr/Doctor," "Sr/Sister," "Fr/Father"). While in English is it common to address a physician as "Doctor," it feels odd indeed to refer to a plumber or carpenter—or even a lawyer—in the same way. "Sister" and "Father" among Catholic worshipers are an addition to this very short list—likely some conclusion could be drawn as to the status ascribed to such people in their faith community.

Láadan profession-based honorifics are available regardless of the trade or profession. "Ábedá" (Farmer) or "Omá" (Teacher) are as valid as "Eduthahá" (Doctor) or "Wíitham" (Clergy).

## Examples

Doctor Suzette Brown
    Leyaneshem Shuzhéth Eduthahá
Doctor Brown
    Shuzhéth Eduthahá
Doctor
    Eduthahá

Nurse Anthony Carpenter
    Belidáshem Átheni Onin
Nurse Carpenter
    Átheni Onin
Nurse
    Onin

Teacher Marsha Lake
    Wiliduneshem Másha Omá
Teacher Lake
    Másha Omá
Teacher
    Omá

Sister Mary Elizabeth
    Méri Elízhabeth Wíitham
Sister
    Wíitham

# Non-Professional Honorifics

While some English honorifics are profession-based, most English honorifics refer to gender and marital status (Mister/Master, Mrs/Miss, sir, ma'am) and, in British English, degree of nobility.

In forming a Láadan honorific, on the other hand, the feeling (neutral/loved/honored/despised) the speaker has toward the person referred to by the honorific is central; the age and gender are secondary; marital status and rank are not considerations.

Non-professional honorifics in Láadan are pronomial in form; that is, they are made using mechanisms we are used to seeing when dealing with pronouns. We begin with the second-person or third-person pronoun: (ne: you, or be: he/she); if the feeling we have for the person is non-neutral, we may optionally use the inflected form of the pronoun (na/ni/lhene or ba/bi/lhebe). Plural forms are permissible, should the situation warrant. We may then add an optional age-prefix (á–/háa–/yáa–/sháa–/zháa–) and/or an optional gender suffix (–izh/–id). The table below presents the singular forms that can be formed in this way; the plural formations are straightforward.

| 2nd person, neutral | 2nd person, beloved | 2nd person, honored | 2nd person, despised |
|---|---|---|---|
| Ø | Ø | Ø | Ø |
| F | F | F | F |
| M | M | M | M |
| Ø | Ø | Ø | Ø |
| Ne | Na | Ni | Lhene |
| Nehizh | Nahizh | Nihizh | Lhenehizh |
| Nehid | Nahid | Nihid | Lhenehid |
| **Infant** | **Infant** | **Infant** | **Infant** |
| Áne | Ána | Áni | Álhene |
| Ánehizh | Ánahizh | Ánihizh | Álhenehizh |
| Ánehid | Ánahid | Ánihid | Álhenehid |
| **Child** | **Child** | **Child** | **Child** |
| Háane | Háana | Háani | Háalhene |
| Háanehizh | Háanahizh | Háanihizh | Háalhenehizh |
| Háanehid | Háanahid | Háanihid | Háalhenehid |
| **Teen** | **Teen** | **Teen** | **Teen** |
| Yáane | Yáana | Yáani | Yáalhene |
| Yáanehizh | Yáanahizh | Yáanihizh | Yáalhenehizh |
| Yáanehid | Yáanahid | Yáanihid | Yáalhenehid |
| **Adult** | **Adult** | **Adult** | **Adult** |
| Sháane | Sháana | Sháani | Sháalhene |
| Sháanehizh | Sháanahizh | Sháanihizh | Sháalhenehizh |
| Sháanehid | Sháanahid | Sháanihid | Sháalhenehid |
| **Senior** | **Senior** | **Senior** | **Senior** |
| Zháane | Zháana | Zháani | Zháalhene |
| Zháanehizh | Zháanahizh | Zháanihizh | Zháalhenehizh |
| Zháanehid | Zháanahid | Zháanihid | Zháalhenehid |

| 3rd person, neutral | 3rd person, beloved | 3rd person, honored | 3rd person, despised |
|---|---|---|---|
| Ø | Ø | Ø | Ø |
| F | F | F | F |
| M | M | M | M |
| Ø | Ø | Ø | Ø |
| Be | Ba | Bi | Lhebe |
| Behizh | Bahizh | Bihizh | Lhebehizh |
| Behid | Bahid | Bihid | Lhebehid |
| **Infant** | **Infant** | **Infant** | **Infant** |
| Ábe | Ába | Ábi | Álhebe |
| Ábehizh | Ábahizh | Ábihizh | Álhebehizh |
| Ábehid | Ábahid | Ábihid | Álhebehid |
| **Child** | **Child** | **Child** | **Child** |
| Háabe | Háaba | Háabi | Háalhebe |
| Háabehizh | Háabahizh | Háabihizh | Háalhebehizh |
| Háabehid | Háabahid | Háabihid | Háalhebehid |
| **Teen** | **Teen** | **Teen** | **Teen** |
| Yáabe | Yáaba | Yáabi | Yáalhebe |
| Yáabehizh | Yáabahizh | Yáabihizh | Yáalhebehizh |
| Yáabehid | Yáabahid | Yáabihid | Yáalhebehid |
| **Adult** | **Adult** | **Adult** | **Adult** |
| Sháabe | Sháaba | Sháabi | Sháalhebe |
| Sháabehizh | Sháabahizh | Sháabihizh | Sháalhebehizh |
| Sháabehid | Sháabahid | Sháabihid | Sháalhebehid |
| **Senior** | **Senior** | **Senior** | **Senior** |
| Zháabe | Zháaba | Zháabi | Zháalhebe |
| Zháabehizh | Zháabahizh | Zháabihizh | Zháalhebehizh |
| Zháabehid | Zháabahid | Zháabihid | Zháalhebehid |

One further note: it is possible to form an honorific using a first-person pronoun—for instance in a social situation in which it becomes necessary to correct another's way of referring to us. In such a situation, we might use a first-person pronoun; it is difficult to imagine another use for a first-person honorific in courteous discourse.

Presented in another way, the list at right shows the options when forming nonprofessional honorifics; simply choose one element from each group. As denoted by Ø, most elements are optional.

| Age |
|---|
| Ø– |
| á– |
| háa– |
| yáa– |
| sháa– |
| zháa– |
| **Person** |
| ne |
| na |
| ni |
| lhene |
| be |
| ba |
| bi |
| lhebe |
| **Number** |
| –Ø |
| –zh |
| –n |
| **Gender** |
| –Ø |
| –izh |
| –id |

## Examples

Bíi eril di le Elízhabeth Hudim wa; dibó Sháabihizh ledim di le shoneth bethu ninidedimehé.

I spoke to Queen Elizabeth; Her Majesty (adult, honored, female) commanded that I speak to you (many, honored, male) about peace.

Báa néde láad Méri Zháabahizh leth oyinan?

Does Miss Mary (senior, beloved, female) want to see me?

## Exercises

**Translate the following into English.**

1 Bóo dithed ne Elízhabeth Ebaládim; bíi them le thuzheth udathihéeya aril wa.
E: _____

2 Báa medíbel Sháanizhizh leth ranath nizhedim?
E: _____

3 Bíi bedina Wílemeshem Méri Omátho déeladáan Láadanethum sháaleya ril wáa.
E: _____

4 Wil sha, Yáanihizh. Báa duredeb ni bebáath?
E: _____

5 Bíid thad baneban ra le Thíben Sháalhebedim; nálolád le bina lhebedim wa.
E: _____

6 Bíi aril radozh hal le Zháanidaháa wa; dam le ihehena i lolena hi rawáan.
E: _____

7 Bíi eril mebithim ra lezh lawitheth raya wa; báa ril néde di Zháana bebáath lezhedim?
E: _____

8 Báa tháa Hérel Bedihá? Bíi eril dush nasháad Yáabehizh duthahothedim bedishodede wáa.
E: _____

9 Bíith lhitharil le wa, Eduthahá; úuya le wohiwetha wohibidesha.
E: _____

10 Bíilan thónahelasháana shem letha wa; elahela náaleya shin aril; litharil le hoshemeth thenahulenal—beyeya.
E: _____

In #2, the prefix "dí–" (ALLOW) moves the "le" (I) as the Subject of "bel" (bring/take)—the one doing the bringing—to become the Object of "díbel" (ALLOW + bring/take)—the one being allowed; "Sháanizhizh" (you few honored ladies) is the Subject of "díbel"—the ones doing the allowing. "Rana" (beverage), the Object of "bel," has no other case role to occupy, so "díbel" is *bitransitive* (having two Objects). Confusion is unlikely; "beverages" wouldn't be allowed to bring "me." In the event that confusion were a problem, a full embedding would be something like: "Báa menon Sháanizhizh bel le ranath nizhedimehé?" (You Madams permit [I bring beverages to you]?).

In #6, did the phrase "hi rawáan" give you any trouble? The pronoun "hi" (this/that) refers to the topic previously under discussion; "hiwáan" would be "because of the foregoing." Splitting off the case ending and using it with "ra–" (NON) in effect reverses the function of the case. So, "hi rawáan" states that, far from being "because of the foregoing" the action is "despite the foregoing;" it's translated here "nevertheless."

In #7, did you have any trouble interpreting the meaning of "raya"? It's a time-case word with "ra–" (NON) as the time specified: "at no time, never." It's synonymous with "rahadihad." Used in the past, as here, it means "never before" or "never until now." If used in the future, it would have the sense of "never again" or "never from now on."

**Translate the following into Láadan.**

11 I shall ask Anthropologist Anthony at what school he (honored) studied anthropology.
L: _____

12 [Love] You (few, beloved) will be asleep when your Aunt Margaret arrives from Arkansas.
L: _____

13 Entomologist Michael and Farmer Marsha cooperate to heal the seedlings.
L: _____

14 I had hoped that Singer William would now be welcoming Priest Bethany to our town.
L: _____

15 The nurse greeted my sick great-niece, "Greetings, (beloved, infant) Little Miss."
L: _____

16 Matthew Green is extremely busy; he (honored, teen) has many things he ought to do for his family.
L: _____

17 Gardener Teresa intends to care for herself (teen) using her own common sense from this week forward.
L: _____

18 I shall beg Banker Mary—other than at the bank; perhaps she (adult) will be remorseful and not take my house away from me.
L: _____

19 Peacemaker, how (because of what) are you (honored, senior) able to show lovingkindness to THEM (many, despised)?
L: _____

20 Child, [didactically] we all are "they (many, despised)" in SOMEone's perception; [lovingly] now do you (beloved) understand?
L: _____

In #12, "arrive" is translated "finish traveling;" this uses additional vocabulary as well as reinforcing that any travel-type verb can have the English meaning of "arrive" or "depart" with the application of appropriate prefixes.

In #18, did you have trouble with the phrase "other than at the bank"? We've seen this type of construction before, but never in the Place case. Consider "at the bank" (loshebelidesha); if we want to reverse the function of the case to specify "anywhere but at the bank" we'd need to split the case suffix off from the noun and use "ra–" (NON) to reverse the case function: "loshebelid rasha."

## Answers

1
Prithee call Baker Elizabeth; I need a cake tomorrow afternoon.

2
May I bring you ladies beverages?

3
Teacher Mary Williamson's lesson today is about Láadan sentences.

4
Greetings, Honored-Teen-Miss. What are honored-you looking for (trying to find)?

5
[Angry] I cannot forgive despised-adult Steven; I'm still angry (Int,Ø,+) at despised-him.

6
The work I shall do for Honored-Senior-You will be difficult; nevertheless, I shall demonstrate excitement (despite neg circ) and confidence (good).

7
We've never met a saint before; what do Senior-Beloved-You want to tell us?

8
Is Student Carol well? Teen-She had to leave the classroom to go to hospital.

9
[Pain] I'm worried, Doctor; I feel pain in my left testicle.

10
[Joy] My daughter just began menstruating for the first time; the celebration will be two nights from now; I'm looking forward to grandchildren with great joy—sometime.

11
Bíi aril dibáa le Átheni Ewithádim eril ulanin bihid ewith bebáasha—ulinesha nedabahée wa.

12
Bíili aril mehina nazh úyahú nohim Mázhareth Berídan nazhetha Araneshade wa.

13
Bíi mezheshub medutha Máyel Ezhubá i Másha Ábedá ádalathehéwan wa.

14
Bíi eril ul le rilrili elathóodi Wílem Lalomá Bétheni Wíithamedim miwith lenethosha nuyahé wa.

15
Bíi eril dibithim onin wohéeya wohosherídan lethadim wa, "Wil sha, Ánahizh."

16
Bíi shóodehul Liyeneshem Máthu wáa; dinime shub yáabihid daleth menedebehóo onida bithada.

17
Bíi nédeshub naya Therísha Déelahá yáabeyóoth bash behóothanan híyahathede ril wa.

18
Bíi aril dithem le Méri Loshádim loshebelid rasha wa; rilrili lhitheril sháabe i raban ra belid lethoth lede.

19
Shoná, thad dam ni donidaneth lhebenehóodim bebáawáan?

20
Háawith, bíidi len woho "lhebenem" láad beyehóothonal wa; báali ril en na?

a . . . . . LoveInanim
-á . . . . . DOER
á- . . . . . INFANT
áabe . . . . . Book
áada . . . . . Smile
áala . . . . . Thanks
áalaá . . . . . Butterfly
áama . . . . . LoveLikeResp
áath . . . . . Door
áatham . . . . . Church
áayáa . . . . . LoveMyster
áayo . . . . . Skirt
áazh . . . . . LovePriorSexDesire
ab . . . . . LoveLikeNoResp
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
abathede . . . . . Clitoris
ábed . . . . . Farm
ábedá . . . . . Farmer
ábedun . . . . . FarmField
abesh . . . . . AllThatIs
ad . . . . . LoveRespNoLike
ada . . . . . Laugh
ahana . . . . . Chocolate
áhesh . . . . . BeResponsible
alehale . . . . . Music
am . . . . . LoveBlood
amedara . . . . . Dance
amedarahá . . . . . Dancer
an . . . . . BeAcquainted
ana . . . . . Food
Ána . . . . . Anna
anadal . . . . . Meal
anadalá . . . . . Cook
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
ásháana . . . . . MenstruateJoy
ashon . . . . . LoveHeartKin
Átheni . . . . . Anthony
áwith . . . . . Infant
áya . . . . . BeBeautiful
aye . . . . . LoveUnwelcome
azh . . . . . LoveCurrSexDesire
azháadin . . . . . MenopauseUnvent
ba . . . . . XLove1
báa . . . . . Q
babí . . . . . Bird
bad . . . . . Mineral
bada . . . . . REPrand
bada . . . . . Spoon
badan . . . . . REPnatl
badazh . . . . . Metal
bal . . . . . Bread
bala . . . . . Anger(E,+,+)
balin . . . . . BeOldAnim
balinemid . . . . . Turtle
bama . . . . . Anger(E,-,-)
ban . . . . . Give
ban . . . . . Xlove>5
bana . . . . . Anger(E,-,+)
baneban . . . . . Forgive
bara . . . . . Anger(E,+,-)
barada . . . . . REPartific
baradá . . . . . REPmyst
baradan . . . . . REPanalogy
bash . . . . . CommonSense
bath . . . . . #6
bath . . . . . ClawNail
batha . . . . . Fork
baye . . . . . IndefLove1
bayen . . . . . IndefLove>5
bayezh . . . . . IndefLove2-5
bazh . . . . . XLove2-5
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
bedi . . . . . Learn
bedihá . . . . . Student
bedina . . . . . Lesson
bedishod . . . . . Classroom
bée . . . . . WARN
bel . . . . . BringTake
belid . . . . . House
belidá . . . . . Carpenter
bem . . . . . Choose
ben . . . . . X>5
benem . . . . . Stay
bere... ébere . . . . . If...Then
berídan . . . . . Aunt
beróo . . . . . Because
beth . . . . . Home
betheb . . . . . Mirror
Bétheni . . . . . Bethany
bethu . . . . . About
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bi . . . . . XHon1
bíi . . . . . DECL
bil . . . . . BeFun
bim . . . . . #4
bima . . . . . Anger(I,o,-)
bin . . . . . Bowl
bin . . . . . XHon>5
bina . . . . . Anger(I,o,+)
bini . . . . . Gift
bire . . . . . Layer
biremeda . . . . . Onion
bishib . . . . . BeSudden
bithim . . . . . Meet
biye . . . . . IndefHon1
biyen . . . . . IndefHon>5
biyezh . . . . . IndefHon2-5
bizh . . . . . XHon2-5
bo . . . . . Mountain
bó . . . . . MAND
bod . . . . . Dish
bod . . . . . Line
bohí . . . . . BeShort1D
bol . . . . . BeFleecyClouded
bom . . . . . HouseholdOil
bom . . . . . Penis
boó . . . . . #3
bóo . . . . . REQ
boóbin . . . . . Braid
bóodan . . . . . Rescue
bosh . . . . . Wood
boshoya . . . . . TreeBark
boshum . . . . . Cloud
both . . . . . Hotel
bú . . . . . BePerverse
bud . . . . . #9
bud . . . . . Clothing
buda . . . . . Buddha
bun . . . . . BeNew
buth . . . . . GatherX
buzh . . . . . Convention
buzhehoth . . . . . ConventionCtr
-d . . . . . ANGRY
-da . . . . . BENEF
-da . . . . . JEST
-dá . . . . . BENEFcoerced
-daá . . . . . BENEFaccid
-dáa . . . . . BENEFduty
dáan . . . . . Word
dadem . . . . . Picture
dal . . . . . Thing
dala . . . . . Plant
dalatham . . . . . Berry
dalel . . . . . MadeThing
dalelethodewan . . . . . WritingImplement
dalelewodewan . . . . . Chair
daleleyodewan . . . . . Table
dalelolhobewan . . . . . Weapon
dam . . . . . Manifest
dama . . . . . Touch
dan . . . . . Language
-dan . . . . . ASSOCpleas
dash . . . . . Tooth
dashobe . . . . . ToBite
dashobin . . . . . ToChew
dathim . . . . . Needlework
dathimá . . . . . Needleworker
dazh . . . . . BeSoft
-de . . . . . NARR
-de . . . . . SRC
debe . . . . . #100
dedala . . . . . Frustration(E,+,+)
dedama . . . . . Frustration(E,-,-)
dedana . . . . . Frustration(E,-,+)
dedara . . . . . Frustration(E,+,-)
dedide . . . . . Story
dedima . . . . . Frustration(I,o,-)
dedina . . . . . Frustration(I,o,+)
déela . . . . . Garden
déeladáan . . . . . Sentence
déelahá . . . . . Gardener
dehena . . . . . FriendlinessDespite
deheni . . . . . Meat
dehenihá . . . . . Butcher
delishe . . . . . Weep
delith . . . . . Hair
dem . . . . . Window
demáazh . . . . . Tractor
demeren . . . . . Curtain
den . . . . . Help
-den . . . . . ASSOC
dena . . . . . FriendlinessGood
dená . . . . . Helper
desh . . . . . Drug
desháana . . . . . MenstruateEarly
di . . . . . Speak
-di . . . . . DIDACT
dí- . . . . . ALLOW
dibáa . . . . . Question
dibé . . . . . Promise
dibée . . . . . Warning
dibíi . . . . . Declare
dibithim . . . . . Greet
dibó . . . . . Command
dibóo . . . . . Request
dide . . . . . BeEarly
dihá . . . . . Speaker
dihem . . . . . Accept
díídin . . . . . Holiday
díina . . . . . FriendlinessNone
dim . . . . . Container
-dim . . . . . GOAL
dimilin . . . . . Ornament
dimod . . . . . Bag
dimóowa . . . . . Stove
-din/-bin/-in . . . . . PROCof
dinime . . . . . BeBeholden
dínon . . . . . BeFree
dishóo . . . . . TellNews
dishóodal . . . . . NewsProgram
dishóodalel . . . . . NewsDevice
dith . . . . . Voice
dithed . . . . . Call
dithem . . . . . Beg
dithemá . . . . . Beggar
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dó- . . . . . CAUSEto
dod . . . . . ToFast
dóhada . . . . . BeComical
dol . . . . . Root
dólhó- . . . . . FORCEto
dom . . . . . Remember
domid . . . . . Elephant
don . . . . . Comb
dona . . . . . FriendlinessFoolish
doni . . . . . Earth
donidan . . . . . Lovingkindness
donithen . . . . . Earthquake
dóo . . . . . Well...
doól . . . . . AtLast
dóon . . . . . BeCorrect
dórawulúd . . . . . Repair
doroledim . . . . . OvereatAsSelfcare
dosh . . . . . Burden
doth . . . . . Follow
dothá . . . . . Follower
dówulhúd . . . . . Shatter
dówulúd . . . . . Break
dóyom . . . . . Protect
doyu . . . . . Apple
dozh . . . . . BeEasy
-du . . . . . POETRY
du- . . . . . TRYto
dul . . . . . GiveRest
dumidal . . . . . Fox
dun . . . . . Field
duna . . . . . FriendlinessBad
dush . . . . . Must
duth . . . . . ToUse
dutha . . . . . Heal
duthahá . . . . . Healer
duthahoth . . . . . Hospital
duthel . . . . . BeUseful
duthele . . . . . BeUsefulIfRepurposed
dúu- . . . . . FAILto
e- . . . . . SCIof
é- . . . . . POTENTIAL
e...e . . . . . Either...Or
eb . . . . . BuySell
eba . . . . . Spouse
ebabí . . . . . Ornithology
ebabíhá . . . . . Ornithologist
ebalá . . . . . Baker
éban . . . . . Offer
ed . . . . . Tool
édáan . . . . . LexicalGap
edala . . . . . Botany
edalahá . . . . . Botanist
edan . . . . . Linguistics
edaná . . . . . Lingust
edash . . . . . Dentistry
edashá . . . . . Dentist
ede . . . . . Grain
éde . . . . . Nevertheless
edeláad . . . . . Believe
edemid . . . . . Mouse
edeni . . . . . Bean
edethi . . . . . Share
edin . . . . . Cousin
edutha . . . . . Medicine
eduthahá . . . . . Physician
éeb . . . . . Juice
éelen . . . . . Grape
éeme . . . . . LoveNoLikeNoResp
éesh . . . . . Sheep
éeya . . . . . Illness
éezh . . . . . Goat
ehá . . . . . Scientist
ehash . . . . . Astronomy

ehashá . . . . . Astronomer
ehen . . . . . Philosophy
ehená . . . . . Philosopher
éholob . . . . . Threat
ehom . . . . . Education
ehomá . . . . . EdSpecialist
ehoth . . . . . Geography
ehothá . . . . . Geographer
el . . . . . Make
Elá . . . . . Creator
elahela . . . . . Celebration
elamith . . . . . Mathematics
elamithá . . . . . Mathematician
elash . . . . . Play
elasháana . . . . . MenstruateFirst
elathóo . . . . . BeWelcome
elathóodi . . . . . SayWelcome
elathóoshub . . . . . MakeWelcome
elazháadin . . . . MenopauseWelcome
Elízhabeth . . . . . Elizabeth
elod . . . . . Housekeeping
elodá . . . . . Housekeeper
em . . . . . Yes
emahin . . . . . CookeryScience
emahiná . . . . . Chef
Emath . . . . . Mommy
emid . . . . . Zoology
emidá . . . . . Zoologist
en . . . . . Understand
erabalh . . . . . Temptation
eril . . . . . PAST
eríli . . . . . FARPAST
esh . . . . . Boat
eshá . . . . . Sailor
eshon . . . . . PeaceScience
eshoná . . . . . PeaceScientist
éthe . . . . . BeClean
ethóo . . . . . Hospitality
ethóohá . . . . . Host(ess)
ewí . . . . . Biology
ewíhá . . . . . Biologist
ewith . . . . . Anthropology
ewithá . . . . . Anthropologist
ezha . . . . . Snake
ezhub . . . . . Entomology
ezhubá . . . . . Entomologist
-háa . . . . . EMBEDrel
háa- . . . . . CHILD
háababí . . . . . Nestling
-háalish . . . . . DEGextraord
háanáal . . . . . Evening
háasháal . . . . . Morning
háawith . . . . . Child
habelid . . . . . Dwell
habelidá . . . . . Resident
hadihad . . . . . Always
hahí . . . . . BeBrief
hahod . . . . . ConStNeutral
hahodib . . . . . ConStShutOff
hahodihed . . . . . ConStNumbShock
hahodimi . . . . . ConStBewilderPos
hahodimilh . . . . . ConStBewilderNeg
hahoditha . . . . . ConStEmpathLink
hahodiyon . . . . . ConStEcstasy
hahodo . . . . . ConStMedit
hahodóo . . . . . ConStHypnot
hal . . . . . Work
-hal . . . . . DEGunusual
halá . . . . . Worker
halezhub . . . . . Ant
Halishóni . . . . . California
ham . . . . . BePresent
han . . . . . South
harathal . . . . . BeBadTime
hath . . . . . Time
hathal . . . . . BeGoodTime
hatham . . . . . Center
hathemen . . . . . Season
hathobéeya . . . . . Until
hathóol . . . . . Month
hathóoletham . . . . . Year
háya . . . . . BeBeautifulTime
-hé . . . . . EMBED
heb . . . . . Down
hed . . . . . DrinkGlass
-hée . . . . . EMBEDq
héeda . . . . . BeSacred
héedá . . . . . PickUp
héena . . . . . HeartSib
héeya . . . . . BeAfraid
-hel . . . . . DEGtrivial
hemen . . . . . Bush
hena . . . . . BirthSib
hene . . . . . East
Hérel . . . . . Carol
hesh . . . . . Grass
heshehoth . . . . . Park
heyi . . . . . Pain
hi . . . . . Demo1
hib . . . . . Ovary
hibid . . . . . Testicle
hibidim . . . . . Scrotum
hibo . . . . . Hill
-hil . . . . . DEGminor
hin . . . . . Demo>5
hish . . . . . Snow
hishala . . . . . Sadness(E,+,+)
hishama . . . . . Sadness(E,-,-)
hishana . . . . . Sadness(E,-,+)
hishara . . . . . Sadness(E,+,-)
hishima . . . . . Sadness(I,0,-)
hishina . . . . . Sadness(I,0,+)
hishud . . . . . Hail
hithehena . . . . . HappinessDespite
hithena . . . . . HappinessGood
hithíina . . . . . HappinessNone
hithona . . . . . HappinessFoolish
hithuna . . . . . HappinessBad
hiwetha . . . . . Left
hiwetho . . . . . Right
híya . . . . . BeSmall
híyahath . . . . . Week
híyamesh . . . . . BeNarrow
hizh . . . . . Demo2-5
ho- . . . . . GRAND
hob . . . . . Butter
hoberídan . . . . . GreatAunt
hohal . . . . . WorkPlace
hom . . . . . Nectar
homana . . . . . Dessert
hon . . . . . West
honáal . . . . . HoursMidnightDawn
-hóo . . . . . FOCUS
hoshem . . . . . Grandchild
hosherídan . . . . . GreatNiece
hoth . . . . . Place
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
hozhazh . . . . . Airport
hu . . . . . Boss
huhid . . . . . King
-hul . . . . . DEGextreme
hulehul . . . . . ForSure
hum . . . . . Knife
humesh . . . . . Cut
hun . . . . . North
husháana . . . . . MenstruatePain
i . . . . . And
ib . . . . . Crime
ib . . . . . UpAgainst
ibálh . . . . . Criminal
id . . . . . AndThen
-id . . . . . MASC
idon . . . . . HairBrush
ihé . . . . . InFront
ihée . . . . . Behind
ihehena . . . . . EagernessDespite
ihena . . . . . EagernessGood
ihíina . . . . . EagernessNone
ihona . . . . . EagernessFoolish
ihuna . . . . . EagernessBad
íi . . . . . Also
íizha . . . . . Although
il . . . . . PayAttn
ilá . . . . . Audience
ílhi . . . . . Disgust
ili . . . . . Water
ilisháad . . . . . Swim
iliwush . . . . . Mop
im . . . . . Travel
imá . . . . . Traveler
in . . . . . Exist
ina . . . . . Sleep
inad . . . . . Trousers
ith . . . . . Light
ithedal . . . . . Lamp
ithel . . . . . Glow
íthi . . . . . BeHigh
izh . . . . . But
-izh . . . . . FEM
la . . . . . ILove
láa . . . . . Perception
láad . . . . . Perceive
Láadan . . . . . Láadan
láadom . . . . . Recognize
laheb . . . . . Spice
Lahila . . . . . HolyOne
lal . . . . . Milk
lalewida . . . . . BePregnantJoy
lali . . . . . Rain
lalom . . . . . Sing
lalomá . . . . . Singer
lam . . . . . Health
lámáhel . . . . . Sculpt
lámála . . . . . Caress
lami . . . . . Number
lamith . . . . . Count
lamithá . . . . . Accountant
lan . . . . . Friend
lan . . . . . WeLove>5
-lan . . . . . CELEB
lanemid . . . . . Dog
lash . . . . . Indifference
lath . . . . . BeCelibateChoice
lawida . . . . . BePregnant
lawith . . . . . Saint
laya . . . . . BeRed
layun . . . . . BeOrange
lazh . . . . . WeLove2-5
le . . . . . I
leb . . . . . Enemy
lehena . . . . . TrustDespite
lel . . . . . Seaweed
léli . . . . . BeYellow
lema . . . . . BeGentle
len . . . . . We>5
lena . . . . . TrustGood
lewidan . . . . . BePregnantFirst
leyan . . . . . BeBrown
leyi . . . . . BeBlue
lezh . . . . . We2-5
lh-, -lh-, -lh . . . . . PEJ
lha . . . . . Sin
lháada . . . . . Smirk
lhada . . . . . Deride
lhahá . . . . . Sinner
lheb . . . . . EnemyPej
lhebe . . . . . Hatred
lhebe . . . . . XDesp1
lheben . . . . . Xdesp>5
lhebeye . . . . . IndefDesp1
lhebeyen . . . . . IndefDesp>5
lhebeyezh . . . . . IndefDesp2-5
lhebezh . . . . . XDesp2-5
lhed . . . . . DiscordAtHome
lhele . . . . . IDesp
lhelen . . . . . WeDesp>5
lhelezh . . . . . WeDesp2-5
lhene . . . . . YouDesp1
lhenen . . . . . YouDesp>5
lhenezh . . . . . YouDesp2-5
lhezhub . . . . . NoxiousInsect
lhith . . . . . Fret
lhitharil . . . . . Worry
lhitheril . . . . . Regret
lhoho . . . . . Shame
lhu . . . . . Poison
li . . . . . IHon
-li . . . . . LOVE
líina . . . . . TrustNone
líithi . . . . . BeWhite
líithin . . . . . BeGray
lila . . . . . FemSexAct
lilahá . . . . . FemSexActor
lili . . . . . BeWet
liliháaláa . . . . . Labia
limlim . . . . . Bell
lin . . . . . WeHon>5
liri . . . . . BeColored
lish . . . . . Lightning
lishenal . . . . . Vividly
lishid . . . . . Sign
lith . . . . . Think
litharil . . . . . Anticipate
litheril . . . . . Reminisce
liyen . . . . . BeGreen
liyeth . . . . . BeSilver
lizh . . . . . WeHon2-5
lo . . . . . Rejoice
lo- . . . . . INT
lobala . . . . . Depression(E,+,+)
lobama . . . . . Depression(E,-,-)
lobana . . . . . Depression(E,-,+)
lobara . . . . . Depression(E,+,-)
lobima . . . . . Depression(I,0,-)
lobina . . . . . Depression(I,0,+)
lod . . . . . Household
lodá . . . . . Householder
lóda . . . . . BePregnantWeary
lodo . . . . . BeStrongInt
lohil . . . . . PayAttnInt
lol . . . . . CommunityFeeling
loláad . . . . . PerceiveInt
lolehena . . . . . ConfidenceDespite
lolena . . . . . ConfidenceGood
loliína . . . . . ConfidenceNone
lolin . . . . . Assemble
lolona . . . . . ConfidenceFoolish
loluna . . . . . ConfidenceBad
lom . . . . . Song
lomá . . . . . Songwriter
lona . . . . . TrustFoolish
lóolo . . . . . BeSlow
lóoyo . . . . . OBS:AttentiveTaste
lorolo . . . . . Thunder
losh . . . . . Money
loshá . . . . . Banker
loshebelid . . . . . Bank
loth . . . . . Information
lothel . . . . . Know
loyo . . . . . BeBlack
lu . . . . . Please
lub . . . . . Fowl

luben . . . . . Map
lud . . . . . Debt
ludi . . . . . BeFemale
luhili . . . . . Blood
lul . . . . . Vagina
lula . . . . . BePurple
luna . . . . . TrustBad
lush . . . . . Mystery
luth . . . . . ToRock
luwili . . . . . BirthBlood
-m . . . . . IDENT
ma . . . . . OBS:Listen
máa . . . . . Egg
máan . . . . . Salt
máanan . . . . . BeSalty
maha . . . . . SexDesire
mahá . . . . . OBS:Listener
mahin . . . . . CookPot
mahina . . . . . Flower
mahinin . . . . . ToCook
mar . . . . . Absence
marenil . . . . . BeHollow
mari . . . . . Island
Másha . . . . . Marsha
math . . . . . Building
Máthu . . . . . Matthew
Mathul . . . . . Mom
Máyel . . . . . Michael
mazh . . . . . Car
Mázhareth . . . . . Margaret
me- . . . . . PL
mé- . . . . . COLLV
meda . . . . . Vegetable
medalayun . . . . . Carrot
meén . . . . . Sugar
meénan . . . . . BeSweet
méesh . . . . . Pleasure
méeshim . . . . . SexPleasure
mehena . . . . . CompassionDespite
mel . . . . . Paper
mela . . . . . Ocean
melamid . . . . . Dolphin
mena . . . . . CompassionGood
menedebe . . . . . #>5
menedebenil . . . . . Among>5
Méri . . . . . Mary
merod . . . . . #1,000,000,000
mesh . . . . . Across
méwith . . . . . Crowd
mezh . . . . . Powder
mi . . . . . Leaf
mid . . . . . Creature
mihí . . . . . BeSmall2D
míi . . . . . BeAmazed
míili . . . . . Radiance
míina . . . . . CompassionNone
mime . . . . . OBS:Ask
min . . . . . EatUtensil
mina . . . . . Move
miwith . . . . . Town
mo . . . . . Furniture
modi . . . . . BeUgly
mona . . . . . CompassionFoolish
mud . . . . . Mushroom
muda . . . . . Pig
Muhamad . . . . . Muhammad
muna . . . . . CompassionBad
na . . . . . YouLove1
na- . . . . . BEGIN
ná- . . . . . CONT
náa- . . . . . RESUME
náal . . . . . Night
nahin . . . . . Become
-nal . . . . . MANN
nan . . . . . YouLove>5
-nan . . . . . INSTR
nanáal . . . . . Sunset
nasháad . . . . . Depart
nasháal . . . . . Dawn
nath . . . . . Price
náwí . . . . . Grow
naya . . . . . CareFor
nayahá . . . . . Caregiver
nazh . . . . . YouLove2-5
ne . . . . . You1
ne- . . . . . AGAIN
né- . . . . . BACK
neda . . . . . Only
nedaba . . . . . Which
nede . . . . . #1
néde . . . . . Want
nedebe . . . . . #2-5
nedebenil . . . . . Among3-5
nedeloth . . . . . Fact
nédeshub . . . . . Intention
nedeya . . . . . First
née . . . . . BeAlien
née- . . . . . TEMP
néehá . . . . . Alien
nehena . . . . . ContentmentDespite
nem . . . . . Pearl
nemeháalish . . . . . Clitoris
nen . . . . . You>5
nena . . . . . ContentmentGood
neril . . . . . Wait
nezh . . . . . You2-5
ni . . . . . Cup
ni . . . . . YouHon1
nib . . . . . #8
nidi . . . . . Add'l
níina . . . . . ContentmentNone
nil . . . . . Inside
nilesháad . . . . . Enter
nileweth . . . . . Entrance
nilewod . . . . . Tampon
niloma . . . . . PalmOfHand
nime . . . . . BeWilling
nin . . . . . Cause
nin . . . . . YouHon>5
niná . . . . . OneResponsible
ninálh . . . . . OneToBlame
nith . . . . . Frost
nithedim . . . . . Refrigerator
nizh . . . . . YouHon2-5
no- . . . . . FINISH
nó- . . . . . STOP
nodal . . . . . Edge
nol . . . . . Upon
noline . . . . . Angel
non . . . . . Allow
nona . . . . . ContentmentFoolish
nonede . . . . . LastOne
nóo- . . . . . PAUSE
nori . . . . . Send
nosháad . . . . . Arrive
nu . . . . . Here
nuna . . . . . ContentmentBad
núu . . . . . There
o . . . . . Around
o- . . . . . STUDYof
ob . . . . . ByWayOf
oba . . . . . Body
obe . . . . . Through
obée . . . . . During
obeth . . . . . Neighbor
obeyal . . . . . Gold
obuda . . . . . BuddhaStudy
obudahá . . . . . BuddhaScholar
od . . . . . Cloth
oda . . . . . Arm
odá . . . . . Weaver
odayáaninetha . . . . . TreeBranch
ódon . . . . . Cheese
ohá . . . . . Scholar
oham . . . . . LoveHoly
ohamedi . . . . . Pray
ohehena . . . . . RespectDespite
ohena . . . . . RespectGood
ohíina . . . . . RespectNone
oho . . . . . You'reWelcome
ohona . . . . . RespectFoolish
ohuna . . . . . RespectBad
ol . . . . . ToStore
olim . . . . . Heaven
olin . . . . . Forest
olob . . . . . Trauma
oloth . . . . . Skill
olowod . . . . . Group
om . . . . . Teach
oma . . . . . Hand
omá . . . . . Teacher
omid . . . . . Horse
omuhamad . . . . . MuhammadStudy
omuhamadá . . . MuhammadScholar
on . . . . . Head
ona . . . . . Face
onelal . . . . . Cream
onida . . . . . Family
onin . . . . . Nurse
óo- . . . . . DEVOTIONto
oób . . . . . Jump
óob . . . . . Oven
óobe . . . . . Along
óobuda . . . . . Buddhism
óobudahá . . . . . Buddhist
óoda . . . . . Leg
oódóo . . . . . Bridge
óoha . . . . . BeWeary
óohá . . . . . Devotee
óol . . . . . Moon
óolewil . . . . . MenstrualBlood
óolewod . . . . . SanitaryNapkin
óoma . . . . . Foot
óomasháad . . . . . Walk
óomuhamad . . . . . Islam
óomuhamadá . . . . . Muslim
óotha . . . . . Soul
óothóra . . . . . Judaism
óothórahá . . . . . JewishPerson
óowa . . . . . Fire
óowathon . . . . . Pepper
óoya . . . . . Heart
óoyahonetha . . . . . Mind
óoyo . . . . . Mouth
óozheshu . . . . . Christianity
óozheshuhá . . . . . ChristianPerson
osháana . . . . . Menstruate
oth . . . . . BeImportant
othel . . . . . BeBlessed
othóra . . . . . TorahStudy
othórahá . . . . . TorahScholar
owa . . . . . BeWarm
owáano . . . . . Therefore
owe . . . . . Garment
owehá . . . . . SeamstressTailor
oya . . . . . Skin
oyi . . . . . Eye
oyimahina . . . . . VioletFlower
oyo . . . . . Nose
oyu . . . . . Ear
ozh . . . . . Dream
ozheshu . . . . . JesusStudy
ozheshuhá . . . . . JesusScholar
ra . . . . . NEG
rabalh . . . . . Stink
rabalin . . . . . BeYoung
raban . . . . . TakeAway
rabo . . . . . Plain
rabohí . . . . . BeLong1D
rabun . . . . . BeOldInanim
radal . . . . . Nothing
radala . . . . . Unfriendliness(E,+,+)
radama . . . . . Unfriendliness(E,-,-)
radana . . . . . Unfriendliness(E,-,+)
radara . . . . . Unfriendliness(E,+,-)
radazh . . . . . BeHard
radedehena . . Perseverence(despite)
radedena . . . . . Perseverence(good)
radedíina . . . . . Perseverence(none)
radedona . . . . Perseverence(foolish)
radeduna . . . . . Perseverence(bad)
radi . . . . . BeSecret
radima . . . . . Unfriendliness(I,0,-)
radina . . . . . Unfriendliness(I,0,+)
rado . . . . . BeWeak
radom . . . . . Forget
radozh . . . . . BeDifficult
raduthel . . . . . BeUseless
rahadihad . . . . . Never
rahahí . . . . . BeLongTime
raham . . . . . BeAbsent
raheb . . . . . Up
rahéthe . . . . . BeDirty
rahihala . . . . . Anxiety(E,+,+)
rahihama . . . . . Anxiety(E,-,-)
rahihana . . . . . Anxiety(E,-,+)
rahihara . . . . . Anxiety(E,+,-)
rahihima . . . . . Anxiety(I,0,-)
rahihina . . . . . Anxiety(I,0,+)
rahil . . . . . Ignore
rahith . . . . . Darkness
rahithala . . . . . Unhappiness(E,+,+)
rahithama . . . . . Unhappiness(E,-,-)
rahithana . . . . . Unhappiness(E,-,+)
rahithara . . . . . Unhappiness(E,+,-)
rahíthi . . . . . BeLow
rahithima . . . . . Unhappiness(I,0,-)
rahithina . . . . . Unhappiness(I,0,+)
rahíya . . . . . BeLarge
rahíyamesh . . . . . BeWide
raho . . . . . #0
rahohala . . . . . Disrespect(E,+,+)
rahohama . . . . . Disrespect(E,-,-)
rahohana . . . . . Disrespect(E,-,+)
rahohara . . . . . Disrespect(E,+,-)
rahohima . . . . . Disrespect(I,0,-)
rahohina . . . . . Disrespect(I,0,+)
rahol . . . . . ToWaste
rahowa . . . . . BeCold
rahu . . . . . BeClosed
rahuhala . . . . . HardHeart(E,+,+)
rahuhama . . . . . HardHeart(E,-,-)
rahuhana . . . . . HardHeart(E,-,+)
rahuhara . . . . . HardHeart(E,+,-)
rahuhima . . . . . HardHeart(I,0,-)
rahuhina . . . . . HardHeart(I,0,+)
rahulh . . . . . Slave
raláad . . . . . NonPerceive
raláadá . . . . . NonPerceiver
ralala . . . . . Distrust(E,+,+)
ralama . . . . . Distrust(E,-,-)
ralana . . . . . Distrust(E,-,+)
ralara . . . . . Distrust(E,+,-)
ralh . . . . . Rape
ralhá . . . . . Rapist
ralhoham . . . . . LoveEvil
ralili . . . . . BeDry
ralima . . . . . Distrust(I,0,-)
ralina . . . . . Distrust(I,0,+)
ralolala . . . . . Unconfidence(E,+,+)
ralolama . . . . . Unconfidence(E,-,-)
ralolana . . . . . Unconfidence(E,-,+)
ralolara . . . . . Unconfidence(E,+,-)
ralolima . . . . . Unconfidence(I,0,-)

ralolina . . . . . Unconfidence(I,0,+)
ralóolo . . . . . BeQuick
ralothel . . . . . BeIgnorant
ramala . . . . . Callousness(E,+,+)
ramama . . . . . Callousness(E,-,-)
ramana . . . . . Callousness(E,-,+)
ramara . . . . . Callousness(E,+,-)
ramihí . . . . . BeLarge2D
ramíili . . . . . Evil
ramima . . . . . Callousness(I,0,-)
ramina . . . . . Callousness(I,0,+)
rana . . . . . Beverage
ranahá . . . . . Drinker
ranahálh . . . . . Alcoholic
ranala . . . . . Discontent(E,+,+)
ranama . . . . . Discontent(E,-,-)
ranana . . . . . Discontent(E,-,+)
ranara . . . . . Discontent(E,+,-)
ranil . . . . . Outside
ranilesháad . . . . . ToExit
ranileweth . . . . . Exit
raniloma . . . . . BackOfHand
ranima . . . . . Discontent(I,0,-)
ranime . . . . . BeUnwilling
ranina . . . . . Discontent(I,0,+)
rano . . . . . Almost
ranol . . . . . Beneath
rasha . . . . . Discord
rashadon . . . . . Falsehood
rashal . . . . . Discourtesy
rashe . . . . . Torment
rashelh . . . . . Torture
rashi . . . . . Displease
rashon . . . . . Quarrel
rashonelh . . . . . War
rashud . . . . . BeWealthy
ratháa . . . . . BeBlighted
rathad . . . . . BeUnable
rathal . . . . . BeBad
rathala . . . . . Joylessness(E,+,+)
rathama . . . . . Joylessness(E,-,-)
rathana . . . . . Joylessness(E,-,+)
rathara . . . . . Joylessness(E,+,-)
rathi . . . . . Lack
rathima . . . . . Joylessness(I,0,-)
rathina . . . . . Joylessness(I,0,+)
rathóo . . . . . NonGuest
rawala . . . . . Ingratitude(E,+,+)
rawama . . . . . Ingratitude(E,-,-)
rawana . . . . . Ingratitude(E,-,+)
rawara . . . . . Ingratitude(E,+,-)
rawedeth . . . . . Obscure
rawima . . . . . Ingratitude(I,0,-)
rawina . . . . . Ingratitude(I,0,+)
rawith . . . . . Nobody
rawoth . . . . . Foolishness
rawulúd . . . . . BeUnbroken
rayil . . . . . Above
rayom . . . . . BeUnsafe
razhe . . . . . BeDifferent
re...re . . . . . Neither...Nor
redeb . . . . . Find
réele . . . . . Harbor
ren . . . . . Carpet
ri . . . . . Record
ril . . . . . PRES
rile . . . . . Silence
rilin . . . . . ToDrink
rilrili . . . . . HYPOTH
rin . . . . . Plate
rizh . . . . . Except
ro . . . . . Weather
rod . . . . . #1,000,000
rodoni . . . . . Wilderness
rohoro . . . . . Storm
romid . . . . . WildAnimal
róo . . . . . Harvest
róomath . . . . . Barn
rosh . . . . . Sun
ruhob . . . . . BeDeep
rul . . . . . Cat
rumad . . . . . Cover
rushi . . . . . Wine
rúsho . . . . . BeBitter
rúu . . . . . LieDown
sha . . . . . Harmony
-sha . . . . . PLC
sháa- . . . . . ADULT
sháababí . . . . . AdultBird
sháad . . . . . ComeGo
sháal . . . . . Day
sháawith . . . . . Adult
shad . . . . . BePerfect
shadon . . . . . Truth
shahina . . . . . Rose
shal . . . . . Courtesy
shala . . . . . Grief(E,+,+)
sham . . . . . LoveChild
shama . . . . . Grief(E,-,-)
shamid . . . . . DomesticAnimal
shan . . . . . #5
shana . . . . . Grief(E,-,-)
shane . . . . . BeFurry
shara . . . . . Grief(E,+,-)
Shathul . . . . . HonParent
she . . . . . Comfort
sheb . . . . . Change
shebasheb . . . . . Death
shée . . . . . Desert
shel . . . . . BeRigorous
shem . . . . . Offspring
sheni . . . . . Intersection
sherídan . . . . . Niece
sheshi . . . . . Sand
sheshihoth . . . . . Beach
shi . . . . . ToPlease
shida . . . . . Game
shidi . . . . . BeTogether
shili . . . . . Mist
shim . . . . . SexAct
shima . . . . . Grief(I,0,-)
shimá . . . . . Copulator
shin . . . . . #2
shina . . . . . Grief(I,0,+)
shinehoberídan . . . . GreatGreatAunt
shinehoshem . . . . . GreatGrandChild
shinehosherídan
. . . . . GreatGreatNiece
shinehothul . . . . . GreatGrandparent
shinenil . . . . . Between
shineshid . . . . . BeInvited
shinóoya . . . . . BeFertile
shishid . . . . . BeUnited
shishidebeth . . . . . Nation
shishidebethá . . . . . Citizen
sho . . . . . Heavy
shod . . . . . Room
shol . . . . . AbsenceOfPain
sholan . . . . . BeAlone
shon . . . . . Peace
shoná . . . . . Peacemaker
shóo . . . . . Happen
shóod . . . . . BeBusy
shóodal . . . . . News
Shósho . . . . . MagicGranny
shu . . . . . OBS:AttentiveSmell
shub . . . . . Do
shud . . . . . BePoor
shulhe . . . . . BeInappropriate
shum . . . . . Air
shumáad . . . . . Fly
shumath . . . . . Tower
shun . . . . . Ritual
shunedi . . . . . Litany
Shuzhéth . . . . . Suzette
-th . . . . . OBJ
-th . . . . . PAIN
-tha . . . . . POSSbirth
tháa . . . . . Thrive
thab . . . . . #10
thad . . . . . BeAble
thal . . . . . BeGood
tham . . . . . Circle
than . . . . . BeUnderground
-the . . . . . POSSnone
thé- . . . . . ABOUTto
thed . . . . . BeFar
thée- . . . . . ABOUTto-
thehena . . . . . JoyDespite
thel . . . . . Get
thelh . . . . . Steal
thelhá . . . . . Thief
them . . . . . Need
then . . . . . Break
thena . . . . . JoyGood
Therísha . . . . . Teresa
thesh . . . . . Herb
thi . . . . . Have
-thi . . . . . POSSchance
thib . . . . . Stand
thibá . . . . . Wall
thibeb . . . . . CookImplement
Thíben . . . . . Steven
thihá . . . . . Owner
thíina . . . . . JoyNone
thil . . . . . Vine
thili . . . . . Fish
thizh . . . . . Pie
-tho . . . . . POSS
thó- . . . . . JUST
thob . . . . . #1,000
thod . . . . . Write
thodi . . . . . WritingImplement
thol . . . . . Breast
thom . . . . . Pillow
thoma . . . . . BeNear
thon . . . . . Seed
thona . . . . . JoyFoolish
thóo . . . . . Guest
thóohim . . . . . Visit
Thóra . . . . . Torah
thosh . . . . . Sky
thu . . . . . Honey
-thu . . . . . PARTV
thul . . . . . Parent
thulana . . . . . Soup
thulid . . . . . Father
thulizh . . . . . Mother
thun . . . . . Muscle
thuna . . . . . JoyBad
thuzh . . . . . Cake
u . . . . . BeOpen
-ú . . . . . DO-EE
ub . . . . . Balm
ud . . . . . Stone
udadem . . . . . Statue
údahú . . . . . CONJbenef
udath . . . . . Noon
udathihée . . . . . Afternoon
údehú . . . . . CONJsrc
udemeda . . . . . Potato
údenú . . . . . CONJassoc
údimú . . . . . CONJgoal
uhehena . . . . . TendernessDespite
uhena . . . . . TendernessGood
uhíina . . . . . TendernessNone
uhona . . . . . TendernessFoolish
uhud . . . . . Nuisance
uhudemid . . . . . Tick
uhuna . . . . . TendernessBad
ul . . . . . Hope
ulanin . . . . . Study
ulhad . . . . . Betray
ulhadá . . . . . Betrayer
ulin . . . . . School
um . . . . . #7
ume . . . . . BeFull
úmú . . . . . CONJident
un . . . . . Lead
únalú . . . . . CONJmann
únanú . . . . . CONJinstr
une . . . . . Wear
urahu . . . . . Gate
úshahú . . . . . CONJplc
úthú . . . . . CONJobj
úushili . . . . . Fog
úuya . . . . . BeInPain
úuzh . . . . . BedSheet
úwáanú . . . . . CONJcoz
úwanú . . . . . CONJpurp
úyahú . . . . . CONJtime
uzh . . . . . Symbol
wa . . . . . MYPERC
waá . . . . . UNTRUSTED
wáa . . . . . TRUSTED
waálh . . . . . UNTRUSTEDpej
-wáan . . . . . COZ
waha . . . . . #Any
wam . . . . . BeStill
-wan . . . . . PURP
we . . . . . DREAM
wedeth . . . . . BeClear
wée . . . . . BabyCry
wéedan . . . . . Read
wéehoth . . . . . Library
wehe . . . . . Market
wehehá . . . . . Shopkeeper
wehena . . . . . GratitudeDespite
wem . . . . . Lose
weman . . . . . Winter
wemen . . . . . Spring
wemon . . . . . Autumn
wena . . . . . GratitudeGood
wesháana . . . . . MenstruateLate
weth . . . . . Path
wetham . . . . . ToTurn
wi . . . . . SELFEVID
wí . . . . . Life
wida . . . . . Carry
widadith . . . . . Telephone
widahath . . . . . OBS: CONJtime
widahoth . . . . . OBS:CONJplc
widaweth . . . . . OBS:CONJmann
widahuth . . . . . OBS:CONJwhy
widazhad . . . . BePregnantLateEager
widom . . . . . Hold
wihi . . . . . Emotion
wíi . . . . . BeAlive
wíina . . . . . GratitudeNone
wíitham . . . . . Clergy
wil . . . . . OPTV
Wil_sha . . . . . Greeting
Wílem . . . . . William
wili . . . . . River
wilidun . . . . . Lake
wilomina . . . . . Perform
with . . . . . Person
withid . . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP
wo- . . . . . REL
wóbáan . . . . . BringToBirth
woban . . . . . Birth
wod . . . . . Sit

wodama . . . . . ExtFemGenitalia
woho . . . . . #All
wohóol . . . . . EntireFemGenitalia
womil . . . . . Livestock
womilá . . . . . Shepherd
wona . . . . . GratitudeFoolish
wóo . . . . . NOEVID
wóoban . . . . . GiveBirth
woth . . . . . Wisdom
wothá . . . . . WisePerson
wu . . . . . SuchA
wud . . . . . MachinePart
wulhúd . . . . . BeShattered
wulúd . . . . . BeBroken
wum . . . . . Entire
wuman . . . . . Summer
wuna . . . . . GratitudeBad
wush . . . . . Broom
-ya . . . . . FEAR
-ya . . . . . TIME
yáa- . . . . . TEEN
yáababí . . . . . Fledgling
yáanin . . . . . Tree
yáath . . . . . Turkey
yáawith . . . . . Teenager
yáazh . . . . . Goose
yada . . . . . BeThirsty
yahanesh . . . . . Magic
yahaneshá . . . . . Magician
yala . . . . . Embarassment(E,+,+)
yam . . . . . BakingDish
yama . . . . . Embarassment(E,-,-)
yana . . . . . Embarassment(E,-,+)
yara . . . . . Embarassment(E,+,-)
yath . . . . . Chicken
yazh . . . . . Duck
yed . . . . . Valley
yem . . . . . BeSour
yeth . . . . . Silver
yibili . . . . . Ice
yide . . . . . BeHungry
yidelothel . . . . . Curiosity
yil . . . . . Below
yima . . . . . Embarassment(I,0,-)
yime . . . . . Run
yina . . . . . Embarassment(I,0,+)
yó- . . . . . ARTIFIC
yob . . . . . Coffee
yod . . . . . Eat
yodá . . . . . Eater
yodálh . . . . . Glutton
yodeyod . . . . . Feast
yóhud . . . . . Brick
yom . . . . . BeSafe
yon . . . . . Government
-yóo- . . . . . REFLX
yoth . . . . . Will
yu . . . . . Fruit
yul . . . . . Wind
yum . . . . . Beetle
yun . . . . . Orange
zha . . . . . Name
zháa . . . . . SkinWrinkle
zháa- . . . . . SENIOR
zháababí . . . . . SeniorBird
zháadin . . . . . Menopause
zháahóowadin . . . . . HotFlash
zháawith . . . . . Elder
zhala . . . . . Regret(E,+,+)
zhama . . . . . Regret(E,-,-)
Zhan . . . . . John
zhana . . . . . Regret(E,-,+)
zhara . . . . . Regret(E,+,-)
zhazh . . . . . Airplane
zhe . . . . . BeAlike
zhebud . . . . . Uniform
zhedam . . . . . Resemble
zhedi . . . . . AgreeSpeak
zheláad . . . . . Consensus
zhelith . . . . . AgreeThink
zhesháana . . . . . MenstruateSynch
Zheshu . . . . . JesusOfNazareth
zheshub . . . . . Cooperate
zhida . . . . . PushPull
zhilhad . . . . . Prisoner
zhima . . . . . Regret(I,0,-)
zhina . . . . . Regret(I,0,+)
zho . . . . . Sound
zholh . . . . . Noise
zhu . . . . . Tea
zhub . . . . . Insect

# Lesson 60
# Identifier Case, Pt 2

## Verb Prefixes in Identifier Case

### [(Aux) "in" [verb: exist] (Neg) CP–S CP–Identifier]

The Identifier Case structure identifies its Subject with another Case Phrase; it states what the Subject "is" in terms of gender, profession, nationality, and so on. But what if the identification isn't so straightforward? What if the Subject is "trying to be" or "beginning to be" or "being again" whatever-it-is? The verb has that "null surface form" (we can't see or hear it), so we have no apparent verb to which to attach the verb prefixes that would make all those more tenuous Identifier relationships work. At this point, I emailed Suzette Haden Elgin for help. My questions are in italics, Dr. Elgin's responses are in roman type.

The correspondence, below, between me and Dr Elgin predates the adoption of the case suffix "–m" for the Identifier Case. At that time, the Identifier Case used a null suffix (like the Subject Case). We will not be using the null Identifier suffix in these lessons, but you may happen upon it when reading older texts—such as the below—and should be familiar with it.

*The Identifier case makes it easy to say "Bíi le omá wa" (I am a teacher). But we have all these nifty verb prefixes that modify the verb* [...]. *How would we incorporate these meanings into an Identifier structure—where the verb has a null surface form?*

Let's do it the way we do DO-SUPPORT in English. [That is, when we want to do a negative, a question, or an emphatic sentence in English, we insert "do"; it's just there to carry the negative/question/emphasis. As in: "I didn't sing"; "Did I sing?"; "I did sing!"]

Láadan has a verb, "in," that means "to exist." Just insert it in the Identifier-case sentence and let it carry the prefixes. So... "Bíi le omá wa."—I am a teacher. "Bíi nahin le omá wa."—I'm beginning to be a teacher. "Bíi nóhin le omá wa."—I've stopped being a teacher.

## Examples

Our basic Identifier case sentence for these examples is:

Bíi ril Ána omám wa.
Anna is a teacher.

When needed, we insert the verb "in" (to exist) to carry the prefixes that allow the Identifier structure to convey more than a bare equivalence:

Bíi ril duhin Ána omám wa.
Anna is trying to be a teacher.
Bíi ril dúuhin Ána omám wa.
Anna is trying in vain to be a teacher.
Bíi ril nahin Ána omám wa.
Anna is beginning to be a teacher.
Anna is becoming a teacher.
Bíi ril náhin Ána omám wa.
Anna is continuing to be a teacher.
Bíi ril nehin Ána omám wa.
Anna is a teacher again.

Bíi ril nóhin Ána omám wa.
Anna is ceasing to be a teacher.
Bíi ril nohin Ána omám wa.
Anna is finishing being a teacher.
Bíi ril théhin Ána omám wa.
Anna is about to be a teacher, any minute now.
Bíi ril théehin Ána omám wa.
Anna is about to be a teacher, but not any minute.
Bíi ril thóhin Ána omám wa.
Anna has, just now, been a teacher.

At last we can see the derivation of the verb "nahin" (become), introduced in Lesson 28, and why the "after" form is rendered in the Identifier Case.

*The "do-support" model using "in" (to exist) is very elegant. Using the Identifier structure with* ["in," I can now use all those verb prefixes]. *Now, can we take it one small step further? Can we use "in" as the second verb in a verb complex?*

If you needed "in" in your embedded sentence—to carry verb prefixes, for example—you'd keep it. Otherwise, I don't understand what its function would be or why it is needed.

Bíi ril néde Ána omám wa.
Anna wants to be a teacher.
Bíi ril néde nehin Ána omám wa.
Anna wants to be a teacher again.
Bíi ril néde inehóo Ána omám wa.
Anna wants to BE a teacher.

*The rule when embedding is that the embedded clause always begins with a verb or an auxiliary. The verb in an Identifier case structure usually presents a null surface form—a problem for embedding them. When embedding Identifer case structures, when no auxiliary is appropriate, would we use "in" as the verb that begins the embedded clause?*

I have no objection to using "in" as the verb when embedding a sentence that has an Identifier *[noun phrase]* as its predicate.

Bíi néde Ána in Ána omámehé wa.
Anna wants that Anna be a teacher.
Bíi ril menéde ehá mehin bezh omámehé wa.
The scientists want that they be teachers.

Note that the first example above (the full embedding to disambiguate the first example in the previous set) would be awkward. Human languages do not like to repeat identical information within a connected discourse without very good reasons—in this case to explicitly resolve some ambiguity.

Note also, in the sets of sentences that comprise the rest of this lesson's examples, that we needn't use "in" to begin embedded clauses if the clause begins with an auxiliary. This is because the rule for embedding states that an embedded clause begins either with a verb or with an auxiliary. Of course, even in the presence of an auxiliary, if we were going to use one of the verb prefixes, we would use "in" to carry the prefix.

Bíi néde Ána in le omámehé wa.
Anna wants that I be a teacher.
Anna wants me to be a teacher.
Bíi néde Ána rilrili le omámehé wa.
Anna wants that I might be a teacher.
Bíi néde Ána rilrili nahin le omámehé wa.
Anna wants that I might begin to be a teacher.
Anna wants that I might become a teacher.

Bíi di ra Ána in le omámehée wa.
Anna doesn't tell whether I am a teacher.
Bíi di ra Ána eril le omámehée wa.
Anna doesn't tell whether I was a teacher.
Bíi di ra Ána eril dúuhin le omámehée wa.
Anna doesn't tell whether I failed to be a teacher.

Báa di in ehá omámeháa?
Is the scientist who is a teacher speaking?
Báa di aril ehá omámeháa?
Is the scientist who will be a teacher speaking?
Báa di aril nohin ehá omámeháa?
Is the scientist who will finish being a teacher speaking?

As we've seen before, because the Identifier clause generally presents a verb with a null surface form (invisible and inaudible) the conjunction "úmú" has taken only one noun phrase, which represents the Subject of an Identifier clause whose Identifier case phrase, together with the English copula, are represented by the conjunction. When we have affixes for the null-presenting verb in such clauses, we use "in" to carry them; this makes the "úmú" clause much more consistent with other "úXú" clauses.

Bíi di Ána úmú omá wa.
Anna tells who the teacher is.
Bíi di Ána úmú duhin omá wa.
Anna tells who the teacher is trying to be.
Bíi di Ána úmú aril omá wa.
Anna tells who the teacher will be.
Bíi di Ána úmú aril duhin omá wa.
Anna tells who the teacher will try to be.

That noun phrase can be represented by a Possessive structure or an Embedded Relative clause, since both fulfill a case role just like a noun or pronoun, as shown below:

Bíi di Ána úmú omá netho wa.
Anna tells who your teacher is.
Bíi di Ána úmú nahin omá netho wa.
Anna tells what your teacher is beginning to be.
Anna tells what your teacher is becoming.
Bíi di Ána úmú eril omá netho wa.
Anna tells who your teacher was.
Bíi di Ána úmú eril nahin omá netho wa.
Anna tells who your teacher was beginning to be.
Anna tells who your teacher was becoming.

Bíi di Ána úmú om eháháa wa.
Anna tells who the scientist who teaches is.
Bíi di Ána úmú nóhin om eháháa wa.
Anna tells what the scientits who teaches stops being.
Bíi di Ána úmú aril om eháháa wa.
Anna tells who the scientist who will teach is.
Anna tells who the scientist who teaches will be.
Bíi di Ána úmú aril nóhin om eháháa wa.
Anna tells what the scientist who teaches will stop being.

## Vocabulary

eduth
engineering [e– ( SCIOF) + duth (to use)]
eduthemid
beaver [eduth (engineering) + mid (creature)]
elosh
economy [e– (SCIOF) + losh (money/credit)]
emath
architecture [e– ( SCIOF) + math (building)] {YML}
eri
history [e– ( SCIOF) + ri (to record; keep records)]
eróo
agriculture [e– ( SCIOF) + róo (harvest)]
eyon
administration [e– ( SCIOF) + yon (government)]
ezho
accoustics [e– ( SCIOF) + zho (sound)]
léeli
jonquil [léli (yellow)]
memazh
train [me– (larger, more important) + mazh (automobile)]

We first saw “yon” (government) in Lesson 28; “eyon” (administration) isn’t, perhaps, the most transparent “science of” formation from an English standpoint, but it may say something significant about the culture embodied in Láadan.

## Exercises

**Translate the following into English.**

1 Báa ril théehin ra Elízhabeth emidám?
E: _____
2 Bíi ril thónahin belid bethem wa.
E: _____
3 Bíi eril néde wobalin wowehehá imám wáa.
E: _____
4 Báa medibé meduhin Yáanezh mewothal wothulem? Bere em, bé aril den le wohonal wa.
E: _____
5 Bíi héeya ra ábedá aril be ninálhemehéth we.
E: _____
6 Bíi en onida náhin nime nathademehéth wa.
E: _____
7 Bíi eril medibáa háawith in homana thizhem e thuzhemehée(th) wa.
E: _____
8 Bíi aril mebedi ilá nehin zho alehalemehéeth wa.
E: _____
9 Báa azháadin in duthahá hothul nethameháa?
E: _____
10 Bíidu meloláadeháalish with woho zhanath beróo dúuhin rashonelh shonem wa.
E: _____

In #4, did you note the word "wohonal"? *Formally*, postpositions (such as "woho") do not accept case suffixes; therefore, "in every way" would have to be translated "wethenal woho" [weth (road/path/way) + –nal (MANN)] [woho (all/every)]. *Informally*, however, "wohonal" will be clearly understood and, as such, is perfectly acceptable Láadan.

**Translate the following into Láadan.**

11 The musician tried in vain to be a singer.
L: _____
12 Bethany and Michael are studying engineering; they'll commence being engineers next month.
L: _____
13 Your (honored you) niece is showing signs of being a philosopher.
L: _____
14 [warning] Magic Granny intends to stop being Anthony's neighbor in two weeks.
L: _____
15 Astronomers teach us that our sun is a star.
L: _____
16 Do you (many) believe that the prisoner must be my enemy?
L: _____
17 Margaret Brown remembered whether the holiday was torment.
L: _____
18 The housekeeper knows who is finished being a criminal [skeptical].
L: _____
19 Their great-aunt Carol was acquainted with the leaves that were herbs.
L: _____
20 Does the nurse care for the drinker (not an alcoholic) who is ceasing to be a clergyman?
L: _____

Of course you had no trouble with "alehalehá" (musician) and "lalomá" (singer) in #11 or with "eduthá" (engineer) in #12. They are all straightforward "–á" (doer) formations from "alehale" (music), "lalom" (sing) and "eduth" (engineering), respectively.

## Answers

1
Isn't Elizabeth about to be a zoologist?

2
The house has just become a home.

3
The old storekeeper wanted to be a traveler.

4
Do you young people promise to try to be good parents? If so, I promise to help in every way.

5
The farmer isn't afraid that she will be the one to blame (I dreamed).

6
The family understands that to be willing is still to begin to be able. OR ...that willingness continues to be the beginning of ability.

7
The children asked whether dessert was pie or cake.

8
The spectators will learn whether the sound is music again.

9
Is the healer who is your grandmother menopausing uneventfully?

10
[poetic] Everyone feels extraordinarily keenly regret (ext cause, no blame, remedy) because the war is failing to be peace.

11
Bíi eril dúuhin alehalehá lalomám wáa.

12
Bíi mehulanin Bétheni i Máyel edutheth; menahin bezh eduthám hathóoleya aril wa.

13
Bíi ril dam sherídan nitha ehenám wa.

14
Bée nédeshub nóhin Shósho obeth Átheni bethom híyahatheya shin aril wáa.

15
Bíidi mehom ehashá in rosh lenetho ashemehéth lenedim wa.

16
Báa mehedeláad nen dush zhilhad leb lethomehé?

17
Bíi eril dom Leyaneshem Mázhareth in diídin rashemehée wáa.

18
Bíi lothel elodá nohin bebáa ibálhemehée waá.

19
Bíi eril an Hérel hoberídan benetha mehin mi theshemeháath wa.

20
Báa naya onin nóhin ranahá wíithamidemeháath?

# Lesson 61
# Passive Voice

## Passive Voice

There are two new Case roles that occur in the Passive voice that we ought to discuss. The first is the Patient. We've been using the Case label "Object" for the one that receives the action of the verb; another name for such a one is the Patient. The second is the Agent. An Agent is one type of Subject—specifically an Agent is a Subject that acts upon another: upon the Patient.

Heretofore, we've been discussing the Active Voice, which is characterized by the Subject being the actor (or Agent) of the verb; the Object is the one receiving the action (or Patient) of the verb. The Passive Voice is different; the Patient becomes the Subject in the Passive Voice. The Agent can be included in an *optional* Agentive case phrase.

In Láadan's Passive Voice, two things occur grammatically. One, the Patient is moved before the verb; it retains the Object case marker. The Agent remains in its place after the verb (and after the negative, if one is present). Two, the word "shub" (to do) is attached to the Agent.

**[(ToS) (Aux)**
**CP–Patient**
**Verb (Neg) CP–Agent+shub**
**CP–Mann**
**CP–Instr CP–Assoc**
**CP–Goal CP–Src CP–Plc CP–Time**
**CP–Benef CP–Purp CP–Coz**
**(Evid)]**

In the event that no Agent is identified in the Passive sentence, the Agentive "shub" is attached directly to the verb.

**[(Tos) (Aux)**
**CP–Patient**
**Verb+shub (Neg)**
**CP–Mann**
**CP–Instr CP–Assoc**
**CP–Goal CP–Src CP–Plc CP–Time**
**CP–Benef CP–Purp CP–Coz**
**(Evid)]**

Regarding Suzette Haden Elgin's motivation for this radical departure from standard Láadan word order, we have the following statement:

> My goal is to make the passive sentence appear markedly different from the active one; if a nominal carrying the Object case-marker is placed before the verb, I will have accomplished that goal. *[...]* Just seeing that Object-marked nominal before the verb will forcibly signal that the sentence is a passive.

One final grammatical note: since the Patient takes the place of the Agent as the Subject in the Passive construction, the verb becomes plural when the Patient is plural, not the Agent. This may occasion a change in plural status when forming a Passive from an existing Active sentence.

## Examples

Bíi yod rul thilith wa.
The cat eats fish.
Bíi thilith yod ruleshub wa.
Fish is eaten by the cat.
Bíi thilith yodeshub wa.
Fish is eaten.
Bíi aril lamith Méri losheth wáa.
Mary wlll count the money.
Bíi aril losheth lamith Méri beshub wáa.
The money will be counted by Mary.
Bíi aril losheth lamitheshub wáa.
The money will be counted.

In the above, note another situation in which names do not accept affixes.

Next, note that the verb becomes plural with the Patient.

Bé aril den le naneth wa.
[Promise] I will help beloved-you-many.
Bé aril naneth meden leshub wa.
[Promise] Beloved-you-many will be helped by me.
Bé aril naneth medeneshub wa.
[Promise] Beloved-you-many will be helped.

The Passive word order always begins with a noun phrase or an auxiliary. When Embedding a Passive construction that begins with a noun phrase (ie, no auxiliary to mark the beginning of the embedded clause), we will use the "in-support" model.

Bíi láad Méri [yod Ána anath]ehé(th) wa.
Mary perceives that Anna eats food.
Bíi láad Méri [eril yod Ána anath]ehé(th) wa.
Mary perceives that Anna ate food.
Bíi láad Méri [in anath yod Ána beshub]ehé(th) wa.
Mary perceives that the food is eaten by Anna.
Bíi láad Méri [eril anath yod Ána beshub]ehé(th) wa.
Mary perceives that the food was eaten by Anna.
Bíi láad Méri [in anath yodeshub]ehé(th) wa.
Mary perceives that the food is eaten.
Bíi láad Méri [eril anath yodeshub]ehé(th) wa.
Mary perceives that the food was eaten.

Bíi láad Méri [yod Ána anath]ehée(th) wa.
Mary perceives whether Anna eats food.
Bíi láad Méri [eril yod Ána anath]ehée(th) wa.
Mary perceives whether Anna ate food.
Bíi láad Méri [in anath yod Ána beshub]ehée(th) wa.
Mary perceives whether the food is eaten by Anna.
Bíi láad Méri [eril anath yod Ána beshub]ehée(th) wa.
Mary perceives whether the food was eaten by Anna.
Bíi láad Méri [in anath yodeshub]ehée(th) wa.
Mary perceives whether the food is eaten.
Bíi láad Méri [eril anath yodeshub]ehée(th) wa.
Mary perceives whether the food was eaten.

Bíi láad Méri [yod Ána anath]eháa(th) wa.
Mary perceives the food that Anna eats.
Bíi láad Méri [eril yod Ána anath]eháa(th) wa.
Mary perceives the food that Anna ate.
Bíi láad Méri [in anath yod Ána beshub]eháa(th) wa.
Mary perceives the food that is eaten by Anna.
Bíi láad Méri [eril anath yod Ána beshub]eháa(th) wa.
Mary perceives the food that was eaten by Anna.
Bíi láad Méri [in anath yodeshub]eháa(th) wa.
Mary perceives the food that is eaten.
Bíi láad Méri [eril anath yodeshub]eháa(th) wa.
Mary perceives the food that was eaten.

When making a Verb Complex passive—and when there is no Agent case phrase to carry the Agentive "–shub"—the suffix is attached only to the first verb in the Verb Complex.

Bíi néde yod rul thilith wáa.
The cat wants to eat fish.
Bíi thilith néde yod ruleshub wáa.
The fish is wanted to be eaten by the cat.
Bíi thilith nédeshub yod wáa.
The fish is wanted to be eaten.

The Passive wording of these in English is problematic. The Verb Complex in the Active sentence is short-hand for an embedded sentence something like:

Bíi néde rul [yod rul thilith]ehéth wáa.
The cat wants [(that) the cat eat fish].

The Passive construction of the fully-embedded sentence would be one of the two below, depending on whether the inner or the outer sentence was converted to the Passive. The Verb Complex form, as an abbreviated form of embedding, doesn't permit this level of specificity.

Bíi néde rul in thilith yod ruleshub wáa.
Bíi néde rul in thilith yodeshub wáa.
The cat wants [(that) fish be eaten (by the cat)].
The cat wants fish to be eaten (by the cat).
Bíi yod rul thilithehéth néde ruleshub wáa.
Bíi yod rul thilithehéth nédeshub wáa.
[(That) the cat eat fish] is wanted (by the cat).
It is wanted (by the cat) that the cat eat fish.

In English, it is possible to promote a case phrase other than the Object/Patient in a Passive construction. For example, for the Active sentence, "Mary gave me a flower," we can either promote the Object, "A flower was given to me by Mary," or the Indirect Object (Goal), "I was given a flower by Mary." Láadan also allows this, promoting a non-Object case element to the role of Subject in the Passive structure:

Bíi eril ban Méri mahinath ledim wa.
Mary gave me a flower.
Bíi eril mahinath ban Méri beshub ledim wa.
A flower was given to me by Mary.
Bíi eril ledim ban Méri beshub mahinath wa.
I was given a flower by Mary.

Bíi eril im Méri bode wa.
Mary traveled from the mountain.
Bíi eril bode im Méri beshub wa.
The mountain was traveled from by Mary.

Bíi eril yime Méri meladim sheshihothesha mesh wa.
Mary ran across the beach to the sea.
Bíi eril meladim yime Méri beshub sheshihothesha mesh wa.
The sea was run to across the beach by Mary.
Bíi eril sheshihothesha mesh yime Méri beshub meladim wa.
The beach was run across to the sea by Mary.

## Vocabulary

adama
: to tickle [ada (laugh) + dama (touch)]

déedan
: to interpret

dithal
: to praise [di (speak) + thal (be good)]

dóham
: put [dó– (CAUSETO) + ham (be present)]

dóho
: to wrap [dó– (CAUSETO) + o (around)] {YML}

háda
: to fall
  *see also: héda (to drop); héeda (be sacred); héedá (to pick up)*

halid
: competition [hal (work) + –id (MASC)]

héda
: to drop; to spill; to let fall
  *see also: háda (to fall); héeda (be sacred); héedá (to pick up)*

héedan
: to translate

rumadoni
: to bury [rumad (to cover) + doni (earth)]

## Exercises

**Translate the following into English.**

1 Bíi eril lanemideth bóodan Máthu Háabeshub wáa.
E: _____

2 Bíi mewohéeda wothodeth medéedan oháshub wa.
E: _____

3 Bée rilrili ranath hédashub wa!
E: _____

4 Báa eril medath mehumesh anadaláshub?
E: _____

5 Bíide eríli huth dithaleshub wáa.
E: _____

6 Bíi eril mehim len memazhenanehéeth dibáadu olowodeshub wa.
E: _____

Remember, in #2, that the verb becomes plural with the Patient, which acts as the Subject of the Passive sentence.

Also in #2, did the word "ohá" give you any trouble? Remember the prefix "o–" (study of; study of the teachings of)? It would ordinarily be used with the name of a discipline or religious figure and, optionally, an agentive "–á" (DOER) to give the meaning "student of (the teachings of)". In this excercise, however, we forgo the object of study and abut the prefix and the suffix to give the meaning "scholar; student of the teachings." The difference between this type of student and "bedihá" (student) [bedi (learn) + –á (DOER)] is the depth of study: a bedihá learns what is put in front of her in school; an ohá searches out the deep learning in her chosen topic or subject or field.

#6 is a bit advanced. The Patient (what would have been the Object of the Active sentence) is an embedded question, "mehim len memazhenanehée" (whether we travel by train).

**Transform the following sentences from Active to Passive, both with and without the Agent; translate all three sentences into English.**

7 Bíi dóyom thul betha áshemeth abesh rawáan wi.

E: _____
L: _____
E: _____
L: _____
E: _____

8 Bíidi eril el edaná dáaneth édáanewáan wa.

E: _____
L: _____
E: _____
L: _____
E: _____

9 Bíili eril dóho wehehá binith nada; dóham le beth dimesha hi nil wa.

E: _____
L: _____
E: _____
L: _____
E: _____

10 Bíi aril mehéedan ehá wobalin wohá abeth Láadanedim wáa.

E: _____
L: _____
E: _____
L: _____
E: _____

11 Bíi ril loláad with radedehenath óohaháalish rawáan wo.

E: _____
L: _____
E: _____
L: _____
E: _____

12 Bíida eril háda háawithid lubeneth halid adamathuwáan wáa; ril lothel rawith in beth rumadonishub bebáashahée.

E: _____
L: _____
E: _____
L: _____
E: _____

In #7, the verb "dóyom" (protect) is transparently a "dó–" formation from the stative verb, "yom" (be safe). So, of course the Subject of "yom" would become the Object (and the Patient in the Passive) of "dóyom," and "dóyom" would take a new Subject: the one doing the protecting. But what case role ought we to assign to the thing/condition the protector is safeguarding the Patient *from*? In English, clearly, it's the Source case as illustrated by that very "*from*" in the previous sentence. Use of the Source case is idiomatic in English; however, idiomatic usage in one language, by definition, does not translate well into another. The crux of the discussion of protection "*from*" some threat is that the patient/object is safe *despite* the presence of that threat. In Láadan, therefore, it seems meet that the thing being protected from (exemplified by X) should be rendered in the negated Cause case: "X rawáan." This case assignment would apply equally to the verb "yom" (be safe); in this way, the transformation from "yom" to "dóyom" will entail as few case reassignments as possible.

In #9, you have a choice: you may convert the first clause or the second to the Passive—or, do both. All three answers are provided.

Again, in #10, the verb will become singular with the Patient (wobalin woháabeth). Should you want to show, concretely, that there is more than one scientist (ehá) involved, you'd need to provide a quantifier to do that.

**Translate the following into Láadan.**

13 Bread is given to Elizabeth by the baker because of friendliness (for bad reasons).
L: _____

14 The bells were rung by the dancer before the celebration.
L: _____

15 The grain is harvested repeatedly in autumn (obviously).
L: _____

16 Was your uncle met by your sister at the airport yesterday?
L: _____

17 The quality of her needleworking may be helped by more study.
L: _____

18 By whom will the kittens that are living under old Miz Suzette's house be cared for?
L: _____

In #14, did you remember what verb applies to non-linguistic sounds made by creatures or objects?

In the answer provided for #16, did you note that the Time case suffix on "sháal" in the idiomatic phrase "sháaleya eril" (yesterday) is, in fact, superfluous? In less formal speech or writing, the Time case suffix could be omitted because it's clear that "sháal eril" (yesterday) is a Time element. If, on the other hand, we were saying "until yesterday" (sháaledim eril) or "since yesterday" (sháalede eril), those case suffixes would not be optional.

Sorry; #18 is rather advanced. The Patient is represented by an embedded relative clause, and the Agent is an interrogative—a structure we haven't seen before.

# Answers

1

The dog was rescued by young Master Matthew.

2

The sacred writings are interpreted by the scholar(s).

3

[warning] The drink may be spilled!

4

Were the vegetables cut by the cook?

5

[story] Long ago the ruler was praised.

6

Whether we (many) would travel by train was inquired poetically by the group. OR It was inquired poetically by the group whether we (many) would travel by train.

7

Of course her parent protects a baby from everything.

Bíi áshemeth dóyom thul bethashub abesh rawáan wi.

Of course a baby is protected from everything by her parent.

Bíi áshemeth dóyomeshub abesh rawáan wi.

Of course a baby is protected from everything.

8

[didactic] The linguist created the word because of a lexical gap.

Bíidi eril dáaneth el edanáshub édáanewáan wa.

[didactic] The word was created by the linguist because of a lexical gap.

Bíidi eril dáaneth eleshub édáanewáan wa.

[didactic] The word was created because of a lexical gap.

9

[LOVE] A shopkeeper wrapped the gift for beloved-you; I put it in this container.

FIRST:

Bíili eril binith dóho wehehášhub nada; dóham le beth dimesha hi nil wa.

[LOVE] The gift was wrapped by a shopkeeper for beloved-you; I put it in this container.

Bíili eril binith dóhoshub nada; dóham le beth dimesha hi nil wa.

[LOVE] The gift was wrapped for beloved-you; I put it in this container.

SECOND:

Bíili eril dóho wehehá binith nada; beth dóham leshub dimesha hi nil wa.

[LOVE] A shopkeeper wrapped the gift for beloved-you; it was put in this container by me.

Bíili eril dóho wehehá binith nada; beth dóhameshub dimesha hi nil wa.

[LOVE] A shopkeeper wrapped the gift for beloved-you; it was put in this container.

BOTH:

Bíili eril binith dóho wehehášhub nada; beth dóham leshub dimesha hi nil wa.

[LOVE] The gift was wrapped by a shopkeeper for beloved-you; it was put in this container by me.

Bíili eril binith dóhoshub nada; beth dóhameshub dimesha hi nil wa.

[LOVE] The gift was wrapped for beloved-you; it was put in this container.

10

The scientists will translate the antique book into Láadan.

Bíi aril wobalin wohábeth héedan eháshub (nedebe/menedebe) Láadanedim wáa.

The antique book will be translated into Láadan by the scientist(s).

Bíi aril wobalin wohábeth héedaneshub Láadanedim wáa.

The antique book will be translated into Láadan.

11

The woman feels perseverence (despite negative circumstances) in spite of being extraordinarily weary (I suppose).

Bíi ril radedehenath loláad witheshub óohaháalish rawáan wo.

Perseverence (despite negative circumstances) is felt by the woman in spite of being extraordinarily weary (I suppose).

Bíi ril radedehenath loláadeshub óohaháalish rawáan wo.

Perseverence (despite negative circumstances) is felt in spite of being extraordinarily weary (I suppose).

12

A boy-child dropped the map due to a tickling competition; now no-one knows where it's buried.

Bíida lubeneth háda háawithideshub halid adamathuwáan wáa; ril lothel rawith in beth rumadonishub bebáashahée.

The map was dropped by a boy-child due to a tickling competition; now no-one knows where it's buried.

Bíida lubeneth hádashub halid adamathuwáan wáa; ril lothel rawith in beth rumadonishub bebáashahée.

The map was dropped due to a tickling competition; now no-one knows where it's buried.

13

Bíi baleth ban ebaláshub Elízhabeth bedim dunawáan wáa.

14

Bíi eril limlimeth mezho amedaraháshub elahelaya eril wa.

15

Bíi edeth róoshub wemoneya baradan wi.

16

Báa eril berídanid nethath bithim hena nethashub hozhazhesha sháaleya eril?

17

Bíi rilrili thal dathimethu bethoth den ulanineshub nidi wa.

18

Báa aril ril mehabelid háarul belid Shuzhéth Zháabethosha yileháath menaya bebáashub?

# Lesson 62
# Translation 9

This is a Nativity story from Mary's perspective, and is the first story ever written in Láadan. It was written, of course, by Suzette Haden Elgin. Reportedly, it was published in the Fall of 1982 in the journal *Women and Language News*; Suzette Haden Elgin states:

> The story may well have been published in other places without my having been notified. It would be safe to use the Fall 1982 citation and to add the customary "Suzette has no information in her records on the publication history of this story."

A few small grammatical errors have been corrected, so have fun sleuthing for them if you find this story elsewhere.

On the other hand, several archaic case endings and other forms remain un-updated; this is one of the older texts in respect of which the archaic forms have been presented throughout these lessons.

## Láadan Text

Wóoban Méri Batha

Bíide eríli wóoban with wemaneya wáa. Wóoban bi áwithid i ban bi zhath "Zheshu" áwithidedi wáa. Shi áwithid bith, i di bi eba bithodi, "Bíili, bre aril tháa ra áwithehóo, ébre aril míi le!"

Id—bishibenal—menosháad womilá menedebe i noline menedebe i wothidá nedebe wáa. Medi, "Bóo aril meláad len áwithideth oyinan lu."

Bíide di with biyóodi, "Wulh hath áwitheláadewan! Methi ra bash i methi ra shal!"—i loláad bi ílhith. Izh di bi "Wil sha" zhonal: "Bóo mesháad nen i meláad."

Yide áwithid Zheshu i lili be wi. Nawée be i náwée be. Éde benem mélhewith. Lith with "Raláadá menedebe!"

I lámála with áwithideth i náluth beth. Bíid mesháad hath i mesháad hath. Doól di with biyóodi, "Bóo melith nen woho! Bíi ril nen rathóo wi! Báa melothel nen radaleth? Bíi rilrili meloláad thul nenetha lhohoth." I thib with i bel bi áwitheth i naya bi beth.

Bíide thi with zhath Méri wáa.

## Your English Translation

Wóoban Méri Batha

E: _____

Bíide eríli wóoban with wemaneya wáa. Wóoban bi áwithid i ban bi zhath "Zheshu" áwithidedi wáa. Shi áwithid bith, i di bi eba bithodi, "Bíili, bre aril tháa ra áwithehóo, ébre aril míi le!"

E: _____

_____

_____

_____

Id—bishibenal—menosháad womilá menedebe i noline menedebe i wothidá nedebe wáa. Medi, "Bóo aril meláad len áwithideth oyinan lu."

E: _____

_____

_____

Bíide di with biyóodi, "Wulh hath áwitheláadewan! Methi ra bash i methi ra shal!"—i loláad bi ílhith. Izh di bi "Wil sha" zhonal: "Bóo meshád nen i meláad."

E: _____

_____

_____

_____

Yide áwithid Zheshu i lili be wi. Nawée be i náwée be. Éde benem mélhewith. Lith with "Raláadá menedebe!"

E: _____

_____

_____

I lámála with áwithideth i náluth beth. Bíid meshád hath i meshád hath. Doól di with biyóodi, "Bóo melith nen woho! Bíi ril nen rathóo wi! Báa melothel nen radaleth? Bíi rilrili meloláad thul nenetha lhohoth." I thib with i bel bi áwitheth i naya bi beth.

E: _____

_____

_____

_____

_____

_____

Bíide thi with zhath Méri wáa.

E: _____

# Suzette's English Translation with Morpheme-by-Morpheme Analysis

Wóoban Méri Batha

| Wóoban | Méri | Batha |
|---|---|---|
| GiveBirth | Mary | XLove1 + POSSBirth |

The Birth-Giving of Mary the Beloved

---

Bíide eríli wóoban with wemaneya wáa. Wóoban bi áwithid i ban bi zhath "Zheshu" áwithidedi wáa. Shi áwithid bith, i di bi eba bithodi, "Bíili, bre aril tháa ra áwithehóo, ébre aril míi le!"

| Bíide | bi | áwithidedi | bi | ra |
|---|---|---|---|---|
| DECL + NARR | XHon1 | Baby + MASC + GOAL | XHon1 | NEG |
| eríli | áwithid | wáa. | eba | áwithehóo, |
| FARPAST | (Infant + Person = Baby) + MASC | TRUSTED | Spouse | Baby + FOCUS |
| wóoban | i | Shi | bithodi, | ébre |
| GiveBirth | And | ToPlease | XHon1 + POSS + GOAL | ...then |
| with | ban | áwithid | "Bíili, | aril |
| Person | Give | Baby + MASC | DECL + LOVE | FUT |
| wemaneya | bi | bith, | bre | míi |
| Winter + TIME | XHon1 | XHon1 + OBJ | If... | BeAmazed |
| wáa. | zhath | i | aril | le!" |
| TRUSTED | Name + OBJ | And | FUT | I |
| Wóoban | "Zheshu" | di | tháa | |
| GiveBirth | Jesus | Speak | Thrive | |

Long ago, a woman gave birth in the wintertime. She had a baby boy, and she named him "Jesus." The baby pleased her, and she said to her spouse, "If this baby doesn't do well, I'll be very surprised!"

---

Id—bishibenal—menosháad womilá menedebe i noline menedebe i wothidá nedebe wáa. Medi, "Bóo aril meláad len áwithideth oyinan lu."

| Id | womilá | menedebe | wáa. | len |
|---|---|---|---|---|
| AndThen | Livestock + DOER = Shepherd | #>5 | TRUSTED | We>5 |
| —bishibenal— | menedebe | i | Medi, | áwithideth |
| BeSudden + MANN | #>5 | And | PL + Speak | Baby + MASC + OBJ |
| menosháad | i | wothidá | "Bóo | oyinan |
| PL + (FINISH + ComeGo = Arrive) | And | Wisdom + MASC + DOER | REQ | Eye + INSTR |
| | noline | nedebe | aril | lu." |
| | Angel | #2-5 | FUT | Please |
| | | | meláad | |
| | | | PL + Perceive | |

And then—suddenly—there arrived many shepherds, many angels, and several wise men. They said, "May we please see the baby?"

---

Bíide di with biyóodi, "Wulh hath áwitheláadewan! Methi ra bash i methi ra shal!"—i loláad bi ílhith. Izh di bi "Wil sha" zhonal: "Bóo mesháad nen i meláad."

| Bíide | hath | i | loláad | bi |
|---|---|---|---|---|
| DECL + NARR | Time | And | PerceiveInt | XHon1 |
| di | áwitheláadewan! | methi | bi | "Wil |
| Speak | Baby + Perceive + PURP | PL + Have | XHon1 | OPTV |
| with | Methi | ra | ílhith. | sha" |
| Person | PL + Have | NEG | Disgust + OBJ | Harmony |
| biyóodi, | ra | shal!" | Izh | zhonal: |
| XHon1 + REFLX + GOAL | NEG | Manners | But | Sound + MANN = Aloud |
| "Wulh | bash | —i | di | "Bóo |
| SuchA... + PEJ | CommonSense | And | Speak | REQ |

| | | | |
|---|---|---|---|
| mesháad | nen | i | meláad.” |
| PL + ComeGo | You>5 | And | PL + Perceive |

“What a horrible time for a baby-viewing!” the woman said to herself. “They have no common sense and no manners!”—and she was disgusted. But aloud she said, “Please, come and see.”

---

Yide áwithid Zheshu i lili be wi. Nawée be i náwée be. Éde benem mélhewith. Lith with “Raláadá menedebe!”

| | | | | |
|---|---|---|---|---|
| Yide | lili | be | Éde | with |
| BeHungry | BeWet | X1 | Nevertheless | Person |
| áwithid | be | i | benem | “Raláadá |
| Baby + MASC | X1 | And | Stay | NON + Perceive + DOER |
| Zheshu | wi. | náwée | mélhewith. | menedebe!” |
| Jesus | SELFEVID | CONT + Cry | Crowd + PEJ | #>5 |
| i | Nawée | be. | Lith | |
| And | BEGIN + Cry | X1 | Think | |

As would be obvious to any thinking person, the Baby Jesus was hungry and wet. He started crying, and he kept on crying. Nevertheless, the crowd stayed on. “What a lot of blind, deaf, dumb, thick-headed creatures!” the woman thought.

---

I lámála with áwithideth i náluth beth. Bíid mesháad hath i mesháad hath. Doól di with biyóodi, “Bóo melith nen woho! Bíi ril nen rathóo wi! Báa melothel nen radaleth? Bíi rilrili melolâad thul nenetha lhohoth.” I thib with i bel bi áwitheth i naya bi beth.

| | | | | |
|---|---|---|---|---|
| I | i | woho! | Bíi | bel |
| And | And | #All | DECL | BringTake |
| lámála | mesháad | Bíi | rilrili | bi |
| Caress | hath. | DECL | HYPOTH | XHon1 |
| with | PL + ComeGo | ril | melolâad | áwitheth |
| Person | Time | PRES | PL + PerceiveInt | Baby + OBJ |
| áwithideth | **Time Passes** | nen | thul | i |
| Baby + MASC + OBJ | Doól | You>5 | Parent | And |
| i | AtLast | rathóo | nenetha | naya |
| And | di | NON + Guest + IDENT | You>5 + POSSbirth | CareFor |
| náluth | Speak | wi! | lhohoth.” | bi |
| CONT + Rock | with | SELFEVID | Shame + OBJ | XHon1 |
| beth. | Person | Báa | I | beth. |
| X1 + OBJ | biyóodi, | Q | And | X1 + OBJ |
| Bíid | XHon1 + REFLX + GOAL | melothel | thib | |
| DECL + ANGER | “Bóo | PL + Know | Stand | |
| mesháad | REQ | nen | with | |
| hath | melith | You>5 | Person | |
| PL + ComeGo | PL + Think | radaleth? | i | |
| Time | nen | (NON + Thing = Nothing) + OBJ | And | |
| **Time Passes** | You>5 | | | |

And she held the baby close and rocked him. Time went by.... and more time went by. At last the woman said to herself, “All of you, please think! You’re not guests any longer, you’re nothing but trouble! Don’t you know anything? Your parents would be ashamed.” And she stood up and took the baby and took care of him.

---

Bíide eril thi with zhath Méri wáa.

| | | | | |
|---|---|---|---|---|
| Bíide | thi | zhath | Méri | wáa. |
| DECL + NARR | Have | Name + OBJ | Mary | TRUSTED |
| eril | with | | | |
| PAST | Person | | | |

That woman’s name was Mary.

## Suzette's Free Translation

The Birth-Giving of Mary the Beloved

Long ago, a woman gave birth in the wintertime. She had a baby boy, and she named him "Jesus." The baby pleased her, and she said to her spouse, "If this baby doesn't do well, I'll be very surprised!"

And then—suddenly—there arrived many shepherds, many angels, and several wise men. They said, "May we please see the baby?"

"What a horrible time for a baby-viewing!" the woman said to herself. "They have no common sense and no manners!"—and she was disgusted. But aloud she said, "Please, come and see."

As would be obvious to any thinking person, the Baby Jesus was hungry and wet. He started crying, and he kept on crying. Nevertheless, the crowd stayed on. "What a lot of blind, deaf, dumb, thick-headed creatures!" the woman thought.

And she held the baby close and rocked him. Time went by.... and more time went by. At last the woman said to herself, "All of you, please think! You're not guests any longer, you're nothing but trouble! Don't you know anything? Your parents would be ashamed." And she stood up and took the baby and took care of him.

That woman's name was Mary.

## Comments

There are several words Suzette Haden Elgin created for this story that demonstrate the flexible nature of Láadan word-building. These are all on-the-fly formations that would probably not be included in a dictionary.

First, "wothidá" (wise man) [woth (wisdom) + –id (MASC) + –á (DOER)]. There's an interesting commentary going on within the formation of this word. We've seen "wothá" (wise person; sage), and the step to "wothádhid" (male sage; wise man) is a natural one. However, in this word, Dr. Elgin has gone a different direction: she starts with "woth" (wisdom), then adds the masculine ending "–id" to give "wothid" (male wisdom; wisdom as perceived by men) and only then does she add the agentive suffix "–á" to give "wothidá" (doer of male wisdom)—a very different slant from the common English notion of "wise man."

Next, "wulh" (what a horrible...) [wu (what a; such a) + –lh (PEJ)]. Usually, we've seen the pejorative affixes used directly on the thing that is being reviled; in this case, however, it's attached to "wu" (such a...; what a...) to bring the pejorative to the situation rather than the noun that is being discussed.

Next, "áwitheláad" (baby-viewing) [áwith (infant) + láad (perceive)].

Finally, mélhewith (crowd, pejorative) [méwith (crowd) + –lh– (PEJ)]. Do you remember, from when we were studying the pejorative, that the usual use for the pejorative infix is in creating new words? Well, this word makes use of the fact that "méwith" (crowd) is formed from "with" (person) with a variant of "me–" (plural in verbs; also used in forming nouns meaning "larger/more important"); Dr. Elgin simply inserted the pejorative infix between these two word-parts.

Regarding the word-part "mé–": it has recently been defined as a collective-noun prefix. In words like "mébabí" (flock of birds) it stands for "flock;" in "méthili" (school of fish) it stands for "school;" and so on. This has the added benefit of regularizing "méwith" (crowd) as a collective form for people.

# Lesson 63
# Your Turn 9

This classic fable has a good moral.

## Vocabulary

aálesh
: parsley [aále (curl) + thesh (herb)]

badatham
: to stir [bada (spoon) + tham (circle)] {JLP}

bedinadedide
: fable; lesson-story [bedina (lesson) + dedide (story)] {AB}

behi
: be thick (of liquids); be viscous {CH}

behili
: thick fluid; viscous fluid [behi (be viscous) + ili (water)] {CH}

bothá
: hotelier; hoteliere; innkeeper [both (hotel) + –á (DOER)]

budimod
: pocket [bud (clothing) + dimod (bag/sack)] {AB}

hathehath
: forever [hath (time)]

hihath
: now [hi (DEMO1) + hath (time)]

íila
: to boil [ili (water) + óowa (fire)] {AB}

imedim
: suitcase [im (travel) + dim (container)]

lob
: to fill

lúuladol
: turnip [lula (purple) + líithi (white) + dol (root)] {AB}

miwithá
: city-dweller; town-dweller; villager [miwith (town/city) + –á (DOER)]

nididin
: to augment [nidi (ADD'L) + –din/–bin/–in (PROCOF)]

odi
: rumor [o (around) + di (speak)] {AB}

onemeda
: cabbage [on (head) + meda (vegetable)] {AB}

radidal
: a secret [radi (be secret) + dal (thing)] {AB}

rahana
: famine; junk food [ra– (NON) + ana (food)]

rahíyadin
: to expand; to enlarge [rahíya (be large) + –din/–bin/–in (PROCOF)]

rashonelhú
: refugee; displaced person; conscript; veteran [rashonelh (war) + –ú (DO-EE)]

shawith
: elder; civic elder [sha (harmony) + with (person)] {JLP}

thalin
: to improve [thal (be good) + –din/–bin/–in (PROCOF)]

webe
: beer

Regarding "hihath" presented here. It's translated "now," but it's a situational "now." In narrative-time, "now" usually means "at the time of the story's action;" "hihath" is that sort of "now." For an actual "ril" sort of "now," I'd use "nuya" [nu (here) + –ya (TIME)]. This also suggests "núuya" (then) [núu (there) + –ya (TIME)].

The seemingly natural Láadan formation for "soldier" would be "rashonelhá" (doer/maker of war); however this word is already taken. In the Láadan dictionary, "rashonelhá" is translated "aggressor/attacker." In an attempt to make these war-weary veterans more sympathetic, the word used here to refer to them is "rashonelhú" (one to whom war happens—which could as easily refer to a displaced person or conscript as it could to a veteran). It's translated "refugee(s)" for ease in the English; this Láadan word really does portray them as victims of the war rather than as willing participants or instigators.

# English Text

The Fable of Stone Stoup

[2]Once upon a time, there was a great famine upon the land. Three soldiers, hungry and weary of battle, came upon a small and impoverished village. The villagers, suffering a meager harvest and fatigued from the many years of war, saw the three soldiers come upon them. Quickly they hid from sight what little they had to eat.

[3]They met up with the three at the village square. "There's not a bite to eat in the whole province," they told the soldiers. "You'd better just keep moving on to the next village."

[4]"Oh, but we have everything we need," one soldier said. "In fact, we were thinking of making some stone soup to share with all of you. You, sir, look hungry. Would you like some?"

[5]"Stone soup! What a ridiculous thing!" the villagers exclaimed. "You can't make soup from a stone!"

[6]But the three soldiers gingerly reached into their pockets, and each of them in turn slowly pulled out a smooth, round stone. They inspected their stones closely and nodded to one another in assent. "We have brought with us some wonderful stones that should make for a great and hearty soup. Do you have a large cauldron we might borrow to make our stone soup?"

[7]Overcome with hunger and unable to feed the guests staying at his inn, the local innkeeper was intrigued with the idea of making soup from stones. With help from the soldiers, he pulled a large iron cauldron from the kitchen of his inn and placed it in the center of the village square. The three soldiers filled it with water, and built a roaring fire under it.

[8]Then, with great ceremony, the three soldiers took the three stones they had collected on their travels and placed them into the water one at a time. They waited for their stone soup to come to a boil, stirring occasionally with a large wooden spoon.

[9]"Do you know what would really help this soup?" asked one of the soldiers. "A hefty dash of salt and pepper! You can't have a good stone soup without salt and pepper, after all."

[10]Timidly, one of the villagers said, "Well, I think might be able to find some salt and pepper that you might have, if I can share in your stone soup!"

[11]The soldiers quickly nodded and assured the villager that there would be plenty of stone soup to go around, with such a large cauldron of soup on the boil.

[12]By now, hearing the rumor of food, most of the villagers had come to the square or were watching the events of the village square attentively from their windows. As the soldiers fastidiously stirred and sniffed at the "broth," they licked their lips in anticipation. The hunger of the villagers began to abate their initial skepticism.

[13]"Ah," one of the soldiers said rather loudly, "I do like a tasty stone soup. Of course, stone soup with cabbage is hard to beat."

[14]"Oh, yes," added another soldier, "Cabbage really adds flavor to stone soup."

[15]After a few moments, a villager approached hesitantly, holding a cabbage he'd retrieved from its hiding place, and added it to the pot.

[16]Another villager came up and inspected the pot and said, "You know, I have some carrots. That would really add flavor and color to this soup, too!" He ran off to his home to fetch the colorful vegetable.

[17]"Yes, yes, this will be a fine soup," said the third soldier; "but a pinch of some parsley would really make it a soup fit for a king!"

[18]Up jumped a villager, crying, "What luck! I've just remembered where some has been left!" And off she ran, returning with an apron full of parsley and with a turnip, too.

[19]As the kettle boiled on, the memory of the village improved. In a short time, barley, salted beef and rich cream had found their way into the great pot. A grand keg of beer was rolled into the square as the entire village sat down to a great feast. They all ate and danced and sang well into the night, refreshed by the feast and delighting in their newfound friends.

[20]In the morning, the three soldiers awoke to find the entire village standing before them. At their feet lay a satchel filled with the village's best breads and cheeses.

[21]"You have given us the greatest of gifts: the secret of how to make soup from stones," said a village elder. "Rest assured that this is something that we shall never forget and that we shall forever cherish."

[22]The third soldier turned to the crowd, and said: "Whereas there may be no real secret to stone soup, one thing is certain: it takes many and all to make a great feast." And with this, the soldiers kindly accepted their satchel of breads and cheeses and went on their way, never to return.

[23]It is said that soon after meeting these soldiers, the village quickly returned to its former prosperity, and has thrived ever since. The soldiers are said to still walk from town to town collecting stones along the way, and sharing their secret recipe for their famous stone soup.

## Láadan Translation & Retranslation into English

The Fable of Stone Soup

L: _____

E: _____

[2]Once upon a time, there was a great famine upon the land. Three soldiers, hungry and weary of battle, came upon a small and impoverished village. The villagers, suffering a meager harvest and fatigued from the many years of war, saw the three soldiers come upon them. Quickly they hid from sight what little they had to eat.

L: _____

E: _____

[3]They met up with the three at the village square. "There's not a bite to eat in the whole province," they told the soldiers. "You'd better just keep moving on to the next village."

L: _____

E: _____

[4]"Oh, but we have everything we need," one soldier said. "In fact, we were thinking of making some stone soup to share with all of you. You, sir, look hungry. Would you like some?"

L: _____

E: _____

[5]"Stone soup! What a ridiculous thing!" the villagers exclaimed. "You can't make soup from a stone!"

L: _____

E: _____

[6]But the three soldiers gingerly reached into their pockets, and each of them in turn slowly pulled out a smooth, round stone. They inspected their stones closely and nodded to one another in assent. "We have brought with us some wonderful stones that should make for a great and hearty soup. Do you have a large cauldron we might borrow to make our stone soup?"

L: _____

E: _____

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L: _____

E: _____

[8]Then, with great ceremony, the three soldiers took the three stones they had collected on their travels and placed them into the water one at a time. They waited for their stone soup to come to a boil, stirring occasionally with a large wooden spoon.

L: _____

E: _____

[9]"Do you know what would really help this soup?" asked one of the soldiers. "A hefty dash of salt and pepper! You can't have a good stone soup without salt and pepper, after all."

L: _____

E: _____

[10]Timidly, one of the villagers said, "Well, I think might be able to find some salt and pepper that you might have, if I can share in your stone soup!"

L: _____

E: _____

[11]The soldiers quickly nodded and assured the villager that there would be plenty of stone soup to go around, with such a large cauldron of soup on the boil.

L: _____

E: _____

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L: _____

E: _____

[13]"Ah," one of the soldiers said rather loudly, "I do like a tasty stone soup. Of course, stone soup with cabbage is hard to beat."

L: _____

E: _____

[14]"Oh, yes," added another soldier, "Cabbage really adds flavor to stone soup."

L: _____

E: _____

[15]After a few moments, a villager approached hesitantly, holding a cabbage he'd retrieved from its hiding place, and added it to the pot.

L: _____

E: _____

[16]Another villager came up and inspected the pot and said, "You know, I have some carrots. That would really add flavor and color to this soup, too!" He ran off to his home to fetch the colorful vegetable.

L: _____

E: _____

[17]"Yes, yes, this will be a fine soup," said the third soldier; "but a pinch of some parsley would really make it a soup fit for a king!"

L: _____

E: _____

[18]Up jumped a villager, crying, "What luck! I've just remembered where some has been left!" And off she ran, returning with an apron full of parsley and with a turnip, too.

L: _____

E: _____

[19]As the kettle boiled on, the memory of the village improved. In a short time, barley, salted beef and rich cream had found their way into the great pot. A grand keg of beer was rolled into the square as the entire village sat down to a great feast. They all ate and danced and sang well into the night, refreshed by the feast and delighting in their newfound friends.

L: _____

E: _____

[20]In the morning, the three soldiers awoke to find the entire village standing before them. At their feet lay a satchel filled with the village's best breads and cheeses.

L: _____

E: _____

[21]"You have given us the greatest of gifts: The secret of how to make soup from stones," said a village elder. "Rest assured that this is something that we shall never forget and that we shall forever cherish."

L: _____

E: _____

[22]The third soldier turned to the crowd, and said: "Whereas there may be no real secret to stone soup, one thing is certain: It takes many and all to make a great feast." And with this, the soldiers kindly accepted their satchel of breads and cheeses and went on their way, never to return.

L: _____

E: _____

[23]It is said that soon after meeting these soldiers, the village quickly returned to its former prosperity, and has thrived ever since. The soldiers are said to still walk from town to town collecting stones along the way, and sharing their secret recipe for their famous stone soup.

L: _____

E: _____

## My Láadan Translation with Morphemic Analysis & Retranslation into English

The Fable of Stone Soup

Bedinadedide Thulana Udethu Bethu

Bedinadedide
LESSON + STORY = FABLE

Thulana
SOUP

Udethu
STONE + PARTV

Bethu
X1 + PARTV = ABOUT

Fable About Soup of Stone(s)

[2]Once upon a time, there was a great famine upon the land. Three soldiers, hungry and weary of battle, came upon a small and impoverished village. The villagers, suffering a meager harvest and fatigued from the many years of war, saw the three soldiers come upon them. Quickly they hid from sight what little they had to eat.

[2]Bíide rahanaháalish donisha wo. Menosháad mehóoha mewoyide worashonelhú boó rashonelhewáaneháa shudehul wohíya womiwitheháadim. Woshud woróo doshem loláad miwitháthonal woho, i mehóohahul ben hathóoletham rashonelhethuwáan menedebe. Meláad miwithá mesháad rashonelhú boó miwithedimehé oyinan, i merumad ana benethoth nedebehóo ralóolonal.

Bíide
DECL + NARR

rahanaháalish
(NON + FOOD = FAMINE) + DEGEXTRAORD

donisha
LAND + PLC

wo.
MADEUP

Menosháad
PL + (FINISH + COMEGO = ARRIVE)

mehóoha
PL + BEWEARY

mewoyide
PL + REL + BEHUNGRY

worashonelhú
REL + {[(NON + PEACE = QUARREL) + PEJ = WAR] + DO-EE = REFUGEE}

boó
#3

rashonelhewáaneháa
WAR + COZ + EMBEDREL

shudehul
BEPOOR + DEGEXTREME

wohíya
REL + BESMALL

womiwitheháadim.
REL + (LEAF + PERSON = TOWN) + EMBEDREL + GOAL

Woshud
REL + BEPOOR

woróo
REL + HARVEST

doshem
BURDEN + IDENT

loláad
PERCEIVEINT

miwitháthonal
(TOWN + DOER = VILLAGER) + POSS + MANN

woho,
#ALL

i
AND

mehóohahul
PL + BEWEARY + DEGEXTREME

ben
X>5

hathóoletham
(TIME + MOON = MONTH) + CIRCLE = YEAR

rashonelhethuwáan
WAR + PARTV + COZ

menedebe.
#>5

Meláad
PL + PERCEIVE

miwithá
TOWN + DOER = VILLAGER

mesháad
PL + COMEGO

rashonelhú
REFUGEE

boó
#3

miwithedimehé
TOWN + GOAL + EMBED

oyinan,
EYE + INSTR

i
AND

merumad
PL + COVER

ana
FOOD

benethoth
X>5 + POSS + OBJ

nedebehóo
#2-5 + FOCUS

ralóolonal.
(NON + BESLOW = BEQUICK) + MANN

[2]Once upon a time, an extraordinary famine is in the land. Three hungry refugees who are tired from war arrive at a small town that is extremely poor. A poor harvest is a burden according to

all the villagers' internal perceptions, and they are extremely weary because of many years of war. The villagers see that the refugees are coming to the town, and quickly hide their little food.

---

[3]They met up with the three at the village square. "There's not a bite to eat in the whole province," they told the soldiers. "You'd better just keep moving on to the next village."
[3]Bíide mebithim ben bezheth heshehothesha hatham miwithethusha wo. "Bée ham ana raho nusha wa," medi ben rashonelhúdim. "Bóo menásháad nezh miwithedim aril."

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | heshehothesha<br>(GRASS + PLACE = PARK) + PLC | "Bée<br>WARN | wa,"<br>MYPERC | menásháad<br>PL + CONT + COMEGO |
| mebithim<br>PL + MEET | hatham<br>CENTER | ham<br>BEPRESENT | medi<br>PL + SPEAK | nezh<br>YOU2-5 |
| ben<br>X>5 | miwithethusha<br>TOWN + PARTV + PLC | ana<br>FOOD | ben<br>X>5 | miwithedim<br>aril." |
| bezheth<br>X2-5 + OBJ | wo.<br>MADEUP | raho<br>#0 | rashonelhúdim.<br>REFUGEE + GOAL | TOWN + GOAL<br>FUT |
| | | nusha<br>HERE + PLC | "Bóo<br>REQ | **THE NEXT TOWN + GOAL** |

[3]They-many meet them-few at the park in the middle of town. "There is absolutely no food here," they warn the refugees. "Prithee continue on to the next village."

---

[4]"Oh, but we have everything we need," one soldier said. "In fact, we were thinking of making some stone soup to share with all of you. You, sir, look hungry. Would you like some?"
[4]"Bíilan ril methi lezh wothem wodaleth woho wa," di rashonelhú nede wo. "I menédeshub mehel lezh thulana udethuth i mehedethi beth nenedim woho. Bíi dam yide Nihid. Báa rilrili néde ni thulana udethuth?"

| | | | | |
|---|---|---|---|---|
| "Bíilan<br>DECL + CELEB | wa,"<br>MYPERC | mehel<br>PL + MAKE | beth<br>X1 + OBJ | Báa<br>Q |
| ril<br>PRES | di<br>SPEAK | lezh<br>WE2-5 | nenedim<br>YOU>5 + GOAL | rilrili<br>HYPOTH |
| methi<br>PL + HAVE | rashonelhú<br>REFUGEE | thulana<br>SOUP | woho.<br>#ALL | néde<br>WANT |
| lezh<br>WE2-5 | nede<br>#1 | udethuth<br>STONE + PARTV + OBJ | Bíi<br>DECL | ni<br>YOUHON1 |
| wothem<br>REL + NEED | wo.<br>MADEUP | i<br>AND | dam<br>MANIFEST | thulana<br>SOUP |
| wodaleth<br>REL + THING + OBJ | "I<br>AND | mehedethi<br>PL + SHARE | yide<br>BEHUNGRY | udethuth?"<br>STONE + PARTV + OBJ |
| woho<br>#ALL | menédeshub<br>PL + INTENTION | | Nihid.<br>YOUHON1 + MASC | |

[4]"I'm overjoyed to say we have every needful thing," says one refugee. "And we intend to make stone soup and share it with all of you. You, Sir, give evidence of being hungry. Might you want some stone soup?"

---

[5]"Stone soup! What a ridiculous thing!" the villagers exclaimed. "You can't make soup from a stone!"
[5]"Thulana udethu! Wu rawoth!" medi miwithá wo. "Bíid thad el rawith thulana udenan wi!"

| | | | | |
|---|---|---|---|---|
| "Thulana<br>SOUP | rawoth!"<br>NON + WISDOM = FOOLISHNESS | miwithá<br>VILLAGER | thad<br>BEABLE | thulana<br>SOUP |
| udethu!<br>STONE + PARTV | medi<br>PL + SPEAK | wo.<br>MADEUP | el<br>MAKE | udenan<br>STONE + INSTR |
| Wu<br>SUCHA | | "Bíid<br>DECL + ANGER | rawith<br>NON + PERSON = NOBODY | wi!"<br>SELFEVID |

[5]"Soup from stones! What foolishness!" say the villagers angrily. "Obviously, no-one can make soup from stones!"

---

[6]But the three soldiers gingerly reached into their pockets, and each of them in turn slowly pulled out a smooth, round stone. They inspected their stones closely and nodded to one another in assent. "We have brought with us some wonderful stones that should make for a great and hearty soup. Do you have a large cauldron we might borrow to make our stone soup?"

[6]Bíide id methel rashonelhú, nade nodim, mewotham wohudeth lemanal budimod bezhethode wo, i mehilehal ud bezhethoth; mezheláad bezh dáan ranan. "Bíi mebel lezh rilrili mehel mewothalehul wohudeth wothalehal wothulanatheháath lezheden wa. Báa ril methi nen worahíyahul womahineth? Menime mehedethi nen beth lezhedim el thulanathuwan?"

| | | | | |
|---|---|---|---|---|
| Bíide | bezhethode | dáan | wothalehal | worahíyahul |
| DECL + NARR | X2-5 + POSS + SRC | ranan. | REL + BeGood + DEGunusual | REL + (NON + BeSmall = BeLarge) + DEGextreme |
| id | wo, | Word | wothulanatheháath | womahineth? |
| AndThen | MADEUP | NON + INSTR | REL + Soup + OBJ + EMBEDrel + OBJ | REL + CookPot + OBJ |
| methel | i | **Without Word(s)** | lezheden | Menime |
| PL + Get | And | "Bíi | We2-5 + ASSOC | PL + BeWilling |
| rashonelhú, | mehilehal | DECL | wa. | mehedethi |
| Refugee | PL + PayAttn + DEGunusual | mebel | MYPERC | PL + Share |
| nade | ud | PL + BringTake | Báa | nen |
| nodim, | Stone | lezh | Q | You>5 |
| BEGIN + SRC | bezhethoth; | We2-5 | ril | beth |
| FINISH + GOAL | X2-5 + POSS + OBJ | rilrili | PRES | X1 + OBJ |
| **Each In Turn** | mezheláad | HYPOTH | methi | lezhedim |
| mewotham | PL + (BeAlike + Perceive = Consensus) | mehel | PL + Have | We2-5 + GOAL |
| PL + REL + Circle | bezh | PL + Make | nen | el |
| wohudeth | X2-5 | mewothalehul | You>5 | Make |
| REL + Stone + OBJ | | PL + REL + BeGood + DEGextreme | | thulanathuwan?" |
| lemanal | | wohudeth | | Soup + PARTV + PURP |
| BeGentle + MANN | | REL + Stone + OBJ | | |
| budimod | | | | |
| Clothing + Bag = Pocket | | | | |

[6]And then each refugee in turn gently gets a round stone from his pocket and pays close attention to it; they agree wordlessly. "We bring with us extremely good stones that may make unusually good soup. Do you have an extremely large pot? Are you willing to share it with us for soup-making?"

---

[7]Overcome with hunger and unable to feed the guests staying at his inn, the local innkeeper was intrigued with the idea of making soup from stones. With help from the soldiers, he pulled a large iron cauldron from the kitchen of his inn and placed it in the center of the village square. The three soldiers filled it with water, and built a roaring fire under it.

[7]Bíide loláad rathad ban woyideháalish wobotháhid anath thóodim both bethoshaháa ihehena rilrili lothel el be thulanath udenanehéwan wo. Ril zhida be worahíyahul womahin badazhethuth den rashonelhúthunan hatham heshehothethudim both bethode. Melob rashonelhú beth ilinan, i mehel óowahuleth besha yil.

| | | | | |
|---|---|---|---|---|
| Bíide | wobotháhid | ihehena | wo. | den |
| DECL + NARR | REL + (Hotel + DOER = Innkeeper) + MASC | ExcitementDespite | MADEUP | Help |
| loláad | anath | rilrili | Ril | rashonelhúthunan |
| PerceiveInt | Food + OBJ | HYPOTH | PRES | Refugee + PARTV + INSTR |
| rathad | thóodim | lothel | zhida | hatham |
| NON + BeAble | Guest + GOAL | Know | PushPull | Center |
| ban | both | el | be | heshehothethudim |
| Give | Hotel | Make | X1 | Park + PARTV + GOAL |
| woyideháalish | bethoshaháa | be | worahíyahul | both |
| REL + BeHungry + DEGextraord | X1 + POSS + PLC + EMBEDrel | X1 | REL + BeLarge + DEGextreme | Hotel |
| | | thulanath | womahin | bethode. |
| | | Soup + OBJ | REL + CookPot | X1 + POSS + SRC |
| | | udenanehéwan | badazhethuth | |
| | | Stone + INSTR + EMBED + PURP | Metal + PARTV + OBJ | |

| | | | | |
|---|---|---|---|---|
| Melod | beth | i | óowahuleth | besha |
| PL + FILL | X1 + OBJ | AND | FIRE + DEGEXTREME + OBJ | X1 + PLC |
| rashonelhú | ilinan, | mehel | | yil. |
| REFUGEE | WATER + INSTR | PL + MAKE | | BELOW |

[7]The extraordinarily hungry innkeeper who cannot give food to the guests at his inn is excited, despite the negative circumstances, at the prospect of knowing how to make soup from stones. With the help of the refugees, he pulls an extremely large metal cooking pot from his inn to the center of the park. The refugees fill it with water and build a roaring fire below it.

---

[8]Then, with great ceremony, the three soldiers took the three stones they had collected on their travels and placed them into the water one at a time. They waited for their stone soup to come to a boil, stirring occasionally with a large wooden spoon.

[8]Bíide id medóham rashonelhú, nade nodim, eril mebuth bezh udehóoth boó im bezhethoya obéeháath shunehalenal ilidim nil. Ril meneril bezh íila thulana udethuhéya hathobéeya, i mebadatham bezh beth worahíya wobada boshethunan bada.

| | | | | |
|---|---|---|---|---|
| Bíide | mebuth | óobeháath | bezh | mebadatham |
| DECL + NARR | PL + GATHERX | ALONG + EMBEDREL + OBJ | X2-5 | PL + (SPOON + CIRCLE = STIR) |
| id | bezh | shunehalenal | íila | bezh |
| ANDTHEN | X2-5 | RITUAL + DEGUNUSUAL + MANN | BOIL | X2-5 |
| medóham | udehóoth | ilidim | thulana | beth |
| PL + (CAUSETO + BEPRESENT = PUT) | STONE + FOCUS + OBJ | WATER + GOAL | SOUP | X1 + OBJ |
| rashonelhú, | boó | nil. | udethuhéya | worahíya |
| REFUGEE | #3 | INSIDE | STONE + PARTV + EMBED + TIME | REL + BELARGE |
| nade | im | Ril | hathobéeya, | wobada |
| nodim, | TRAVEL | PRES | UNTIL | REL + SPOON |
| BEGIN + SRC | bezhethoya | meneril | i | boshethunan |
| FINISH + GOAL | X2-5 + POSS + TIME | PL + WAIT | AND | WOOD + PARTV + INSTR |
| **EACH IN TURN** | | | | bada. |
| eril | | | | REPRAND |
| PAST | | | | |

[8]And then the refugees, from first to last, put the three stones they gathered during their journey unusually ceremoniously into the water. Now they wait until the stone soup boils, and they stir it periodically using a large wooden spoon.

---

[9]"Do you know what would really help this soup?" asked one of the soldiers. "A hefty dash of salt and pepper! You can't have a good stone soup without salt and pepper, after all."

[9]"Bóo mehil nezh," di rashonelhú nede wo. "Bíi rilrili medenehul máan i óowathon menedebe thulanath hi wa. Thad el rawith wothal wothulana udethuth máan ranan e óowathon ranan wi."

| | | | | |
|---|---|---|---|---|
| "Bóo | "Bíi | menedebe | wothal | e |
| REQ | DECL | #>5 | REL + BEGOOD | OR |
| mehil | rilrili | thulanath | wothulana | óowathon |
| PL + PAYATTN | HYPOTH | SOUP + OBJ | REL + SOUP | ranan |
| nezh," | medenehul | hi | udethuth | PEPPER |
| YOU2-5 | PL + HELP + DEGEXTREME | DEMO1 | STONE + PARTV + OBJ | NON + INSTR |
| di | máan | wa. | máan | **WITHOUT PEPPER** |
| SPEAK | SALT | MYPERC | ranan | wi." |
| rashonelhú | i | Thad | SALT | SELFEVID |
| REFUGEE | AND | BEABLE | NON + INSTR | |
| nede | óowathon | el | **WITHOUT SALT** | |
| #1 | FIRE + SEED = PEPPER | MAKE | | |
| wo. | | rawith | | |
| MADEUP | | NOBODY | | |

[9]"Prithee attend," says one refugee. "A bunch of salt and pepper would help this soup a lot, to my mind. Obviously, nobody can make good stone soup without salt and pepper."

---

[10]Timidly, one of the villagers said, "Well, I think might be able to find some salt and pepper that you might have, if I can share in your stone soup!"
[10]Bíide di miwithá nede héeyanal wo, "Dóo, bíi rilrili thad redeb le máaneth i óowathoneth wa. Methad meduth nezh bezheth—bere menime mehedethi nezh thulana udethuth ledim!"

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | "Dóo,<br>WELL | máaneth<br>SALT + OBJ | nezh<br>YOU2-5 | thulana<br>SOUP |
| di<br>SPEAK | bíi<br>DECL | i<br>AND | bezheth<br>X2-5 + OBJ | udethuth<br>STONE + PARTV + OBJ |
| miwithá<br>VILLAGER | rilrili<br>HYPOTH | óowathoneth<br>PEPPER + OBJ | —bere<br>IF | ledim!"<br>I + GOAL |
| nede<br>#1 | thad<br>BEABLE | wa.<br>MYPERC | menime<br>PL + BEWILLING | |
| héeyanal<br>BEAFRAID + MANN | redeb<br>FIND | Methad<br>PL + BEABLE | mehedethi<br>PL + SHARE | |
| wo,<br>MADEUP | le<br>I | meduth<br>PL + USE | nezh<br>YOU2-5 | |

[10]One villager says, fearfully, "Well, I might be able to find salt and pepper. You might use them—if you were willing to share the stone soup with me!"

---

[11]The soldiers quickly nodded and assured the villager that there would be plenty of stone soup to go around, with such a large cauldron of soup on the boil.
[11]Bíide medihem rashonelhú wo, i medi bezh miwithádim aril ham thulana menedebe witheda woho, hulehul, úwáanú ril íila wu worahíya womahin thulanathuhé.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | i<br>AND | ham<br>BEPRESENT | hulehul,<br>FORSURE | worahíya<br>REL + BELARGE |
| medihem<br>PL + (SPEAK + YES = ACCEPT) | medi<br>PL + SPEAK | thulana<br>SOUP | úwáanú<br>CONJCOZ | womahin<br>REL + COOKPOT |
| rashonelhú<br>REFUGEE | bezh<br>X2-5 | menedebe<br>#>5 | ril<br>PRES | thulanathuhé.<br>SOUP + PARTV + EMBED |
| wo,<br>MADEUP | miwithádim<br>VILLAGER + GOAL | witheda<br>PERSON + BENEF | íila<br>BOIL | |
| | aril<br>FUT | woho,<br>#ALL | wu<br>SUCHA | |

[11]The refugees accept, and they say to the villagers that there will be a lot of soup for everyone, for-sure, since such a large pot of soup is boiling.

---

[12]By now, hearing the rumor of food, most of the villagers had come to the square or were watching the events of the village square attentively from their windows. As the soldiers fastidiously stirred and sniffed at the "broth," they licked their lips in anticipation. The hunger of the villagers began to abate their initial skepticism.
[12]Bíide mehilehul miwithá woho rano shóo heshehothethuth wo, e heshehothesha e dem benethosha obe hihathehóoya. Menalitharilehul ben úyahú mebadatham rashonelhú "thulanath" shelenal i mehil bezh beth oyonan. Menolóaad miwithá ralala yide benethowáan i odi anathuwáan.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | heshehothethuth<br>PARK + PARTV + OBJ | obe<br>THROUGH | mebadatham<br>PL + STIR | beth<br>X1 + OBJ |
| mehilehul<br>PL + PAYATTN + DEGEXTREME | wo,<br>MADEUP | hihathehóoya<br>(DEMO1 + TIME = NOW) + FOCUS + TIME | rashonelhú<br>REFUGEE | oyonan.<br>NOSE + INSTR |
| miwithá<br>VILLAGER | e<br>EITHER | Menalitharilehul<br>PL + BEGIN + (THINK + FUT = ANTICIPATE) + DEGEXTREME | "thulanath"<br>SOUP + OBJ | Menolóaad<br>PL + FINISH + PERCEIVEINT |
| woho<br>#ALL | heshehothesha<br>PARK + PLC | ben<br>X>5 | shelenal<br>BERIGOROUS + MANN | miwithá<br>VILLAGER |
| rano<br>NON + FINISH = ALMOST | e<br>OR | úyahú<br>CONJTIME | i<br>AND | ralala<br>DISTRUST(EXT,+,+) |
| shóo<br>HAPPEN | dem<br>WINDOW | | mehil<br>PL + PAYATTN | yide<br>BEHUNGRY |
| | benethosha<br>X>5 + POSS + PLC | | bezh<br>X2-5 | |

| benethowáan | i | odi | anathuwáan. |
|---|---|---|---|
| X>5 + POSS + COZ | AND | AROUND + SPEAK = RUMOR | FOOD + PARTV + COZ |

[12]By this time, almost all the villagers are paying extremely close attention to the happenings in the park, either in the park or through their windows. They begin to anticipate extremely strongly when the refugees rigorously stir the "soup" and sniff at it. The villagers stop feeling distrust(Ext,+,+) because of their hunger and the rumor of food.

---

[13]"Ah," one of the soldiers said rather loudly, "I do like a tasty stone soup. Of course, stone soup with cabbage is hard to beat."
[13]"Dóo," di rashonelhú zhohalenal wo, "Bíi shi wohaba wothulana udethu leth wa. Izh thalehal thulana udethu onemedanan."

| "Dóo," | zhohalenal | shi | leth | thulana |
|---|---|---|---|---|
| WELL | SOUND + DEGUNUSUAL + MANN | TOPLEASE | I + OBJ | SOUP |
| di | wo, | wohaba | wa. | udethu |
| SPEAK | MADEUP | REL + BEFRAGRANT | MYPERC | STONE + PARTV |
| rashonelhú | "Bíi | wothulana | Izh | onemedanan." |
| REFUGEE | DECL | REL + SOUP | BUT | (HEAD + VEGETABLE = CABBAGE) + INSTR |
| | | udethu | thalehal | |
| | | STONE + PARTV | BEGOOD + DEGUNUSUAL | |

[13]"Well," says a refugee quite loudly, "A fragrant stone soup pleases me. But a stone soup with cabbage is unusually good."

---

[14]"Oh, yes," added another soldier, "Cabbage really adds flavor to stone soup."
[14]"Em," di lan betho wo, "Bíi rilrili nididin onemeda láa thulanathu udethuth óoyonan wa."

| "Em," | betho | rilrili | láa | óoyonan |
|---|---|---|---|---|
| YES | X1 + POSS | HYPOTH | PERCEPTION | MOUTH + INSTR |
| di | wo, | nididin | thulanathu | wa." |
| SPEAK | MADEUP | ADD'L + PROC = INCREASE | SOUP + PARTV | MYPERC |
| lan | "Bíi | onemeda | udethuth | |
| FRIEND | DECL | CABBAGE | STONE + PARTV + OBJ | |

[14]"Yes," says his friend, "Cabbage might increase the perception-using-mouth of soup of stone."

---

[15]After a few moments, a villager approached hesitantly, holding a cabbage he'd retrieved from its hiding place, and added it to the pot.
[15]Bíide sháad miwitháhid rahihinanal eril thel be onemedahóoth hoth rumadethudeháaden wo, i ril dóham be beth mahinesha nil.

| Bíide | thel | rumadethudeháaden, | dóham |
|---|---|---|---|
| DECL + NARR | GET | HIDE + PARTV + SRC + EMBEDREL + ASSOC | PUT |
| sháad | be | | be |
| COMEGO | X1 | | X1 |
| miwitháhid | onemedahóoth | wo | beth |
| VILLAGER + MASC | CABBAGE + FOCUS + OBJ | MADEUP | X1 + OBJ |
| rahihinanal | hoth | i | mahinesha |
| ANXIETY(INT,Ø,+) + MANN | PLACE | AND | COOKPOT + PLC |
| eril | | ril | nil. |
| PAST | | PRES | INSIDE |

[15]A villager comes anxiously (Int,Ø,+) with a cabbage he'd gotten from a place of hiding, and he puts it in the pot.

---

[16]Another villager came up and inspected the pot and said, "You know, I have some carrots. That would really add flavor and color to this soup, too!" He ran off to his home to fetch the colorful vegetable.
[16]Sháad miwithá i il be mahineth wo; di be, "Dóo, bíi thi le medalayuneth nedebe wa. Rilrili merahíyadin bezh íi láa thulanathuth hi oyinan i óoyonan." Yime behid beth bethodim úwanú thel mewoliri womedath.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | di<br>SPEAK | nedebe<br>#2-5 | thulanathuth<br>SOUP + PARTV + OBJ | beth<br>HOME |
| sháad<br>COMEGO | be,<br>X1 | wa.<br>MYPERC | hi<br>DEMO1 | bethodim<br>X1 + POSS + GOAL |
| miwithá<br>VILLAGER | "Dóo,<br>WELL | Rilrili<br>HYPOTH | oyinan<br>EYE + INSTR | úwanú<br>CONJPURP |
| i<br>AND | bíi<br>DECL | merahíyadin<br>PL + (BELARGE + PROCOF = ENLARGE) | i<br>AND | thel<br>GET |
| il<br>PAYATTN | thi<br>HAVE | bezh<br>X2-5 | óoyonan."<br>MOUTH + INSTR | mewoliri<br>PL + REL + BECOLORED |
| be<br>X1 | le<br>I | íi<br>ALSO | Yime<br>RUN | womedath.<br>REL + VEGETABLE + OBJ |
| mahineth<br>COOKPOT + OBJ | medalayuneth<br>CARROT + OBJ | láa<br>PERCEPTION | behid<br>X1 + MASC = HE | |
| wo;<br>MADEUP | | | | |

[16]A villager comes and pays attention to the pot; he says, "Well, I have a few carrots. They also might expand the perception of this soup by eye and by mouth." He runs to his home to get the colorful vegetable.

---

[17]"Yes, yes, this will be a fine soup," said the third soldier; "but a pinch of some parsley would really make it a soup fit for a king!"
[17]"Bíi aril hi wothal wothulanam, hulehul," di rashonelhú wo, "izh rilrili dóthaleháalish aálesh nedebe beth wi!"

| | | | | |
|---|---|---|---|---|
| "Bíi<br>DECL | wothal<br>REL + BEGOOD | di<br>SPEAK | "izh<br>BUT | aálesh<br>PARSLEY |
| aril<br>FUT | wothulanam,<br>REL + SOUP + IDENT | rashonelhú<br>REFUGEE | rilrili<br>HYPOTH | nedebe<br>#2-5 |
| hi<br>DEMO1 | hulehul,"<br>FORSURE | wo,<br>MADEUP | dóthaleháalish<br>CAUSETO + BEGOOD + DEGEXTRAORD | wi!"<br>SELFEVID |

[17]"This will be a good soup, for sure," says a refugee, "but a bit of parsley might make it truly excellent."

---

[18]Up jumped a villager, crying, "What luck! I've just remembered where some has been left!" And off she ran, returning with an apron full of parsley and with a turnip, too.
[18]Bíide nathib miwitháhizh wo i di, "Wu thena! Bíi thódom le úshahú meham beyezh wa!" I yime be núude, i nésháad wohume wodimod aáleshethuden i lúuladoleden íi.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | "Wu<br>SUCHA | meham<br>PL + BEPRESENT | núude,<br>THERE + SRC | aáleshethuden<br>PARSLEY + PARTV + ASSOC |
| nathib<br>BEGIN + STAND | thena!<br>JOYGOOD | beyezh<br>INDEF2-5 | i<br>AND | i<br>AND |
| miwitháhizh<br>VILLAGER + FEM | Bíi<br>DECL | wa!"<br>MYPERC | nésháad<br>BACK + COMEGO | lúuladoleden<br>[(PURPLE + WHITE = PURPLEWHITE) + ROOT = TURNIP] + ASSOC |
| wo<br>MADEUP | thódom<br>JUST + REMEMBER | I<br>AND | wohume<br>REL + BEFULL | |
| i<br>AND | le<br>I | yime<br>RUN | wodimod<br>REL + (CONTAINER + FABRIC = BAG) | |
| di,<br>SPEAK | úshahú<br>CONJPLC | be<br>X1 | | íi.<br>ALSO |

[18]A villager stands up "What joy! I've just remembered where some is!" And she runs thence and returns with a full bag of parsley and with turnip(s), too.

---

[19]As the kettle boiled on, the memory of the village improved. In a short time, barley, salted beef and rich cream had found their way into the great pot. A grand keg of beer was rolled into the square as the entire village sat down to a great feast. They all ate and danced and sang well into the night, refreshed by the feast and delighting in their newfound friends.
[19]Bíide thalin dom miwithetha úyahú náhíila mahin wo. Edeth, dehenith, i wobehi wohonelaleth medóhameshub mahinesha nil thomahaleya. Worahíya wodim webethuth zhidashub heshehothedim úyahú wod miwith wum yodeyodehulewan. Meyod i mehamedara i melalom ben woho honáaleya hathobéeya; menetháa ben yodeyodewáan i meshihul mewobun wolan beneth.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | dehenith,<br>MEAT + PATIENT | Worahíya<br>REL + BELARGE | yodeyodehulewan.<br>(EAT + EAT = FEAST) + DEGEXTREME + PURP | hathobéeya;<br>UNTIL |
| thalin<br>BEGOOD + PROCOF = IMPROVE | i<br>AND | wodim<br>REL + CONTAINER | Meyod<br>PL + EAT | menetháa<br>PL + AGAIN + THRIVE |
| dom<br>REMEMBER | wobehi<br>REL + BEVISCOUS | webethuth<br>BEER + PARTV + PATIENT | i<br>AND | ben<br>X>5 |
| miwithetha<br>TOWN + POSSBIRTH | wohonelaleth<br>REL + (HEAD + MILK = CREAM) + PATIENT | zhidashub<br>PUSHPULL + PASSV | mehamedara<br>PL + DANCE | yodeyodewáan<br>FEAST + COZ |
| úyahú<br>CONJTIME | medóhameshub<br>PL + PUT + PASSV | heshehothedim<br>PARK + GOAL | i<br>AND | i<br>AND |
| náhíila<br>CONT + (WATER + FIRE = BOIL) | mahinesha<br>COOKPOT + PLC | úyahú<br>CONJTIME | melalom<br>PL + SING | meshihul<br>PL + TOPLEASE + DEGEXTREME |
| mahin<br>COOKPOT | nil<br>INSIDE | wod<br>SIT | ben<br>X>5 | mewobun<br>PL + REL + BENEW |
| wo.<br>MADEUP | thomahaleya.<br>BENEAR + DEGUNUSUAL + TIME = SOONRECENT | miwith<br>TOWN | woho<br>#ALL | wolan<br>REL + FRIEND |
| Edeth,<br>GRAIN + PATIENT | | wum<br>ENTIRE | honáaleya<br>HRSMIDNITEDAWN + TIME | beneth.<br>X>5 + OBJ |

[19]The memory of the village improves while the pot continues to boil. Quite soon, grain, meat, and thick cream are put into the pot. A large container of beer is pushed into the park when the entire village sit down to feast. They all eat and dance and sing until well after midnight; they are thriving again because of the feast, and their new friends delight them.

---

[20]In the morning, the three soldiers awoke to find the entire village standing before them. At their feet lay a satchel filled with the village's best breads and cheeses.
[20]Bíide methib miwithá woho rashonelhúsha boó ihé úyahú menohina bezh háasháaleya aril wo. Ham imedim benesha thoma; ume be wothaleháalish wobalenan i mewohabaháalish wohódonenan miwitháde.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | ihé<br>INFRONT | háasháaleya aril<br>(CHILD + DAY = MORNING) + TIME | benesha<br>X>5 + PLC | i<br>AND |
| methib<br>PL + STAND | úyahú<br>CONJTIME | FUT<br>**NEXT MORNING + TIME** | thoma;<br>BENEAR | mewohabaháalish<br>PL + REL + BEFRAGRANT + DEGEXTRAORD |
| miwithá<br>VILLAGER | menohina<br>PL + FINISH + SLEEP | wo.<br>MADEUP | ume<br>BEFULL | wohódonenan<br>REL + CHEESE + INSTR |
| woho<br>#ALL | bezh<br>X2-5 | Ham<br>BEPRESENT | be<br>X1 | miwitháde.<br>VILLAGER + SRC |
| rashonelhúsha<br>REFUGEE + PLC | | imedim<br>TRAVEL + CONTAINER = SUITCASE | wothaleháalish<br>REL + BEGOOD + DEGEXTRAORD | |
| boó<br>#3 | | | wobalenan<br>REL + BREAD + INSTR | |

[20]All the villagers are standing before the three refugees when they awake the next morning. There is a suitcase nearby; it's full of truly excellent bread and extraordinarily fragrant cheeses from the villagers.

---

[21]"You have given us the greatest of gifts: the secret of how to make soup from stones," said a village elder. "Rest assured that this is something that we shall never forget and that we shall forever cherish."
[21]"Bíilan eril meban nazh biniháalisheth lenedim wa: woradi woholoth elethu thulanathuth udenan," di shawith wo. "Aril medom i meha len hith hathehath, hulehul."

| | | | | |
|---|---|---|---|---|
| "Bíilan | biniháalisheth | woholoth | shawith | meha |
| DECL + CELEB | GIFT + DEGEXTRAORD + OBJ | REL + SKILL | HARMONY + PERSON = ELDER | PL + LOVEINANIM |
| eril | lenedim | elethu | wo. | len |
| PAST | WE>5 + GOAL | MAKE + PARTV | MADEUP | WE>5 |
| meban | wa: | thulanathuth | "Aril | hith |
| PL + GIVE | MYPERC | SOUP + PARTV + OBJ | FUT | DEMO1 + OBJ |
| nazh | woradi | udenan," | medom | hathehath, |
| YOULOVE2-5 | REL + (NON + SPEAK = BESECRET) | STONE + INSTR | PL + REMEMBER | TIME + TIME = FOREVER |
| | | di | i | hulehul." |
| | | SPEAK | AND | FORSURE |

[21]"You gave us an extraordinary gift: the secret skill of making soup from stones," says a civic elder. "We shall remember and love this forever, for sure."

---

[22]The third soldier turned to the crowd, and said: "Whereas there may be no real secret to stone soup, one thing is certain: It takes many and all to make a great feast." And with this, the soldiers kindly accepted their satchel of breads and cheeses and went on their way, never to return.
[22]Bíide di rashonelhú méwithedim wo, "Bíidi íizha rilrili ham ra woshadon woradidal thulana udethu bethu, ril them el yodeyodethu with menedebe i with woho, hulehul, wi." Mebel rashonelhú imedim anathuth áalanal diden hi, i menáasháad, i menésháad rahadihad.

| | | | | |
|---|---|---|---|---|
| Bíide | ham | them | hulehul, | hi, |
| DECL + NARR | BEPRESENT | NEED | FORSURE | DEMO1 |
| di | ra | el | wi." | i |
| SPEAK | NEG | MAKE | SELFEVID | AND |
| rashonelhú | woshadon | yodeyodethu | Mebel | menáasháad |
| REFUGEE | REL + TRUTH | FEAST + PARTV | PL + BRINGTAKE | PL + RESUME + COMEGO |
| méwithedim | woradidal | with | rashonelhú | i |
| (COLLV + PERSON = CROWD) + GOAL | REL + (BESECRET + THING = SECRET) | PERSON | ÁAREFUGEE | AND |
| wo, | thulana | menedebe | imedim | menésháad |
| MADEUP | SOUP | #>5 | SUITCASE | PL + BACK + COMEGO |
| "Bíidi | udethu | i | anathuth | rahadihad. |
| DECL + DIDACT | STONE + PARTV | AND | FOOD + PARTV + OBJ | NON + ALWAYS = NEVER |
| íizha | bethu, | with | áalanal | |
| ALTHOUGH | ABOUT | PERSON | THANKS + MANN | |
| rilrili | ril | woho, | diden | |
| HYPOTH | PRES | #ALL | SPEAK + ASSOC | |

[22]A refugee says to the crowd, didactically, "Although there may be no true secret of stone soup, clearly the making of a feast needs many people and everybody, for sure." With that said, the refugees gratefully take the suitcase of food, and resume their way, and return never.

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[23]It is said that soon after meeting these soldiers, the village quickly returned to its former prosperity, and has thrived ever since. The soldiers are said to still walk from town to town collecting stones along the way, and sharing their secret recipe for their famous stone soup.
[23]Bíide nérashud miwith bithim be rashonelhúth hizhehéya nedebe aril, i náthàa be sháaledim rilehóo wáa. Menáhóomasháad rashonelhú miwithede miwithedim wáa; mebuth udeth wethesha óobe, i mehedethi radidal thulanathu udethuth.

| | | | | |
|---|---|---|---|---|
| Bíide | miwith | rashonelhúth | nedebe | i |
| DECL + NARR | TOWN | REFUGEE + OBJ | aril, | AND |
| nérashud | bithim | hizhehéya | #2-5 | náthàa |
| BACK + (NON + BEPOOR = BEPROSPEROUS) | MEET | DEMO2-5 + EMBED + TIME | FUT | CONT + THRIVE |
| | be | | **SHORTLY THEREAFTER** | be |
| | X1 | | | X1 |

sháaledim rilehóo
DAY + GOAL PRES + FOCUS
**TODAY + FOCUS + GOAL**
wáa.
TRUSTED

Menáhóomashsáad
PL + CONT + (FOOT + COMEGO = WALK)
rashonelhú
REFUGEE
miwithede
TOWN + SRC

miwithedim
TOWN + GOAL
wáa;
TRUSTED
mebuth
PL + GATHERX
udeth
STONE + OBJ

wethesha
PATH + PLC
óobe,
ALONG
i
AND
mehedethi
PL + SHARE

radidal
SECRET
thulanathu
SOUP + PARTV
udethuth.
STONE + PARTV + OBJ

[23]The village returns to prosperity soon after it meets these refugees, and it continues to thrive to this very day, it is said. The refugees continue to walk from town to town; they gather stones along the way and share the secret of stone soup.

# Láadan Text

Bedinadedide Thulana Udethu Bethu

[2]Bíide rahanaháalish donisha wo. Menosháad mehóoha mewoyide worashonelhú boó rashonelhewáaneháa shudehul wohíya womiwitheháadim. Woshud woróo doshem loláad miwitháthonal woho, i mehóohahul ben hathóoletham rashonelhethuwáan menedebe. Meláad miwithá mesháad rashonelhú boó miwithedimehé oyinan, i merumad ana benethoth nedebehóo ralóolonal.

[3]Bíide mebithim ben bezheth heshehothesha hatham miwithethusha wo. "Bée ham ana raho nusha wa," medi ben rashonelhúdim. "Bóo menásháad nezh miwithedim aril."

[4]"Bíilan ril methi lezh wothem wodaleth woho wa," di rashonelhú nede wo. "I menédeshub mehel lezh thulana udethuth i mehedethi beth nenedim woho. Bíi dam yide Nihid. Báa rilrili néde ni thulana udethuth?"

[5]"Thulana udethu! Wu rawoth!" medi miwithá wo. "Bíid thad el rawith thulana udenan wi!"

[6]Bíide id methel rashonelhú, nade nodim, mewotham wohudeth lemanal budimod bezhethode wo, i mehilehal ud bezhethoth; mezheláad bezh dáan ranan. "Bíi mebel lezh rilrili mehel mewothalehul wohudeth wothalehal wothulanatheháath lezheden wa. Báa ril methi nen worahíyahul womahineth? Menime mehedethi nen beth lezhedim el thulanathuwan?"

[7]Bíide loláad rathad ban woyideháalish wobotháhid anath thóodim both bethoshaháa ihehena rilrili lothel el be thulanath udenanehéwan wo. Ril zhida be worahíyahul womahin badazhethuth den rashonelhúthuden hatham heshehothethudim both bethode. Melob rashonelhú beth ilinan, i mehel óowahuleth besha yil.

[8]Bíide id medóham rashonelhú, nade nodim, eril mebuth bezh udehóoth boó im bezhethoya obéeháath shunehalenal ilidim nil. Ril meneril bezh íila thulana udethuhéya hathobéeya, i mebadatham bezh beth worahíya wobada boshethunan bada.

[9]"Bóo mehil nezh," di rashonelhú nede wo. "Bíi rilrili medenehul máaneth i óowathoneth menedebe thulanath hi wa. Thad el rawith wothal wothulana udethuth máan ranan e óowathon ranan wi."

[10]Bíide di miwithá nede héeyanal wo, "Dóo, bíi rilrili thad redeb le máaneth i óowathoneth wa. Methad meduth nezh bezheth—bere menime mehedethi nezh thulana udethuth ledim!"

[11]Bíide medihem rashonelhú wo, i medi bezh miwithádim aril ham thulana menedebe witheda woho, hulehul, úwáanú ril íila wu worahíya womahin thulanathuhé.

[12]Bíide mehilehul miwithá woho rano shóo heshehothethuth wo, e heshehothesha e dem benethosha obe. Menalitharilehul ben úyahú mebadatham rashonelhú "thulanath" shelenal i mehil bezh beth oyonan. Menololáad miwithá ralala yide benethowáan i odi anathuwáan hihathehóoya.

[13]"Dóo," di rashonelhú zhohalenal wo, "Bíi shi wohaba wothulana udethu leth wa. Izh thalehal thulana udethu onemedanan."

[14]"Em," di lan betho wo, "Bíi rilrili nididin onemeda láa thulanathu udethuth óoyonan wa."

15 Bíide sháad miwitháhid rahihinanal eril thel be onemedahóoth hoth rumadethudeháaden wo, i ril dóham be beth mahinesha nil.

16 Bíide sháad miwithá i il be mahineth wo; di be, "Dóo, bíi thi le medalayuneth nedebe wa. Rilrili merahíyadin bezh íi láa thulanathuth hi oyinan i óoyonan." Yime behid beth bethodim úwanú thel mewoliri womedath.

17 "Bíi aril hi wothal wothulanam, hulehul," di rashonelhú wo, "izh rilrili dóthaleháalish aálesh nedebe beth wi!"

18 Bíide nathib miwitháhizh wo i di, "Wu thena! Bíi thódom le úshahú meham beyezh wa!" I yime be núude, i nésháad wohume wodimod aáleshethunan i lúuladolenan íi.

19 Bíide thalin dom miwithetha úyahú náhíila mahin wo. Edeth, dehenith, i wobehi wohonelaleth medóhameshub mahinesha nil thomahaleya. Worahíya wodim webethuth zhidashub heshehothedim úyahú wod miwith wum yodeyodehulewan. Meyod i mehamedara i melalom ben woho honáaleya hathobéeya; menetháa ben yodeyodewáan i meshihul mewobun wolan beneth.

20 Bíide methib miwithá woho rashonelhúsha boó ihé úyahú menohina bezh háasháaleya aril wo. Ham imedim benesha thoma; ume be wothaleháalish wobalenan i mewohabaháalish wohódonenan miwitháde.

21 "Bíilan eril meban nazh biniháalisheth lenedim wa: woradi woholoth elethu thulanathuth udenan," di shawith wo. "Aril medom i meha len hith hathehath, hulehul."

22 Bíide di rashonelhú méwithedim wo, "Bíidi íizha rilrili ham ra woshadon woradidal thulana udethu bethu, ril them el yodeyodethu with menedebe i with woho, hulehul, wi." Mebel rashonelhú imedim anathuth áalanal diden hi, i menáasháad, i menésháad rahadihad.

23 Bíide nérashud miwith bithim be rashonelhúth hizhehéya nedebe aril, i nátháa be sháaledim rilehóo wáa. Menáhóomasháad rashonelhú miwithede miwithedim wáa; mebuth udeth wethesha óobe, i mehedethi radidal thulanathu udethuth.

## Comments

In paragraph 2, did you have any trouble with the idiom "loláad miwitháthonal" (according to the villagers' internal perceptions)?

In the third, fifth, ninth, and final paragraphs we use the verb "edethi" (to share); we need a case assignment for the person with whom the Subject (the person sharing) is sharing the Object (the thing being shared). The English uses, idiomatically, the preposition "with" for this case role. Arguably, the essence of sharing is that a thing being shared is given by one who has it to another, either in part or temporarily. Therefore, the one to whom the thing being shared is given should be rendered in the Láadan Goal case; hence, from the end of the fifth paragraph "…mehedethi nen beth lezhedim…" (…you-many share it with us-few…).

In the sixth paragraph, another idiom is used: "nade nodim." It is composed of "na–" (BEGIN) + "–de" (SRC) and "no–" (FINISH) + "–dim" (GOAL). It can mean "from the beginning to the end" or "from the first to the last" or "each one, in sequence, including all" or, in English, "from A to Z." Given that, though only the first one and the last one are referred to specifically, every intervening one is included *gratis*. Therefor, "nade nodim" would be treated as plural.

In paragraph 7, did you have any problem with the concept "to feed?" In English, this word covers a fairly wide range of meanings, from "offer food" through "cause to eat" to "supply raw materials for use in some process." For the first two, Láadan uses an idiomatic sequence: "ban OBJ-th GOAL-dim yodewan" (give OBJ to GOAL for the purposes of eating; feed OBJ to GOAL). The Láadan for the more mechanical aspects of the English word "feed" are still terra incognita.

Two notes about the eighth paragraph: 1) The English source text begins with "Do you know what would…." That's merely an attention-getting device in English; the speaker's intent is not to elicit information, but rather to get the attention of his listeners in order to provide some. In Láadan, the request for attention is transparent. 2) At the end of the paragraph, we run into the construction "no-one can make good stone soup without salt and pepper"; at a meta-linguistic level, the information being provided is that "the making of good stone soup must be *with salt and pepper*" (both salt and pepper are required); by casting it in the negative—a valid linguistic tactic—when we reverse the "with" to "without" we must either also reverse the "and" to "or" or treat "salt and pepper" as one indirect object. English allows "salt and pepper" to be treated as a single case element because it stands not only for the actual substances listed, but also idiomatically for basic spicing in any dish. Láadan has no standalone "without" that would allow the use of "i" (and); therefor, we would need to use "máan ranan e óowathon ranan" (without salt or without pepper). The retranslation into English would not necessarily reflect this, as an English speaker would find that construction cumbersome and awkward.

In the very last paragraph, we need to translate the English phrase "very soon after meeting" into Láadan. We can adapt the by-now familiar idiom "sháal # aril" (tomorrow). In the adapted form, we don't have a unit of time to stand in for "sháal" (day), but the embedded sentence about the town meeting the refugees can stand in that place. We also don't have an exact number of these impromptu units of time, but there aren't many of them, so "nedebe" (few/several)—which can also mean "a little bit"—can stand here. The resultant Láadan, "bithim…ya nedebe aril," is easily translated "a little bit after meeting…." We also adapted this same idiom in the very first paragraph: "miwithedim aril" (to the next village).

a . . . . . LoveInanim
-á . . . . . DOER
á- . . . . . INFANT
áabe . . . . . Book
áada . . . . . Smile
áala . . . . . Thanks
áalaá . . . . . Butterfly
aálesh . . . . . Parsley
áama . . . . . LoveLikeResp
áath . . . . . Door
áatham . . . . . Church
áayáa . . . . . LoveMyster
áayo . . . . . Skirt
áazh . . . . . LovePriorSexDesire
ab . . . . . LoveLikeNoResp
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
abathede . . . . . Clitoris
ábed . . . . . Farm
ábedá . . . . . Farmer
ábedun . . . . . FarmField
abesh . . . . . AllThatIs
ad . . . . . LoveRespNoLike
ada . . . . . Laugh
adama . . . . . Tickle
ahana . . . . . Chocolate
áhesh . . . . . BeResponsible
alehale . . . . . Music
alehalehá . . . . . Musician
am . . . . . LoveBlood
amedara . . . . . Dance
amedarahá . . . . . Dancer
an . . . . . BeAcquainted
ana . . . . . Food
Ána . . . . . Anna
anadal . . . . . Meal
anadalá . . . . . Cook
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
ásháana . . . . . MenstruateJoy
ashon . . . . . LoveHeartKin
Átheni . . . . . Anthony
áwith . . . . . Infant
áya . . . . . BeBeautiful
aye . . . . . LoveUnwelcome
azh . . . . . LoveCurrSexDesire
azháadin . . . . . MenopauseUnvent
ba . . . . . XLove1
báa . . . . . Q
babí . . . . . Bird
bad . . . . . Mineral
bada . . . . . REPrand
bada . . . . . Spoon
badan . . . . . REPnatl
badatham . . . . . Stir
badazh . . . . . Metal
bal . . . . . Bread
bala . . . . . Anger(E,+,+)
balin . . . . . BeOldAnim
balinemid . . . . . Turtle
bama . . . . . Anger(E,-,-)
ban . . . . . Give
ban . . . . . Xlove>5
bana . . . . . Anger(E,-,+)
baneban . . . . . Forgive
bara . . . . . Anger(E,+,-)
barada . . . . . REPartific
baradá . . . . . REPmyst
baradan . . . . . REPanalogy
bash . . . . . CommonSense
bath . . . . . #6
bath . . . . . ClawNail
batha . . . . . Fork
baye . . . . . IndefLove1
bayen . . . . . IndefLove>5
bayezh . . . . . IndefLove2-5
bazh . . . . . XLove2-5
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
bedi . . . . . Learn
bedihá . . . . . Student
bedina . . . . . Lesson
bedinadedide . . . . . Fable
bedishod . . . . . Classroom
bée . . . . . WARN
behi . . . . . BeViscous
behili . . . . . ViscousFluid
bel . . . . . BringTake
belid . . . . . House
belidá . . . . . Carpenter
bem . . . . . Choose
ben . . . . . X>5
benem . . . . . Stay
bere... ébere . . . . . If...Then
berídan . . . . . Aunt
beróo . . . . . Because
beth . . . . . Home
betheb . . . . . Mirror
Bétheni . . . . . Bethany
bethu . . . . . About
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bi . . . . . XHon1
bíi . . . . . DECL
bil . . . . . BeFun
bim . . . . . #4
bima . . . . . Anger(I,o,-)
bin . . . . . Bowl
bin . . . . . XHon>5
bina . . . . . Anger(I,o,+)
bini . . . . . Gift
bire . . . . . Layer
biremeda . . . . . Onion
bishib . . . . . BeSudden
bithim . . . . . Meet
biye . . . . . IndefHon1
biyen . . . . . IndefHon>5
biyezh . . . . . IndefHon2-5
bizh . . . . . XHon2-5
bo . . . . . Mountain
bó . . . . . MAND
bod . . . . . Dish
bod . . . . . Line
bohí . . . . . BeShort1D
bol . . . . . BeFleecyClouded
bom . . . . . HouseholdOil
bom . . . . . Penis
boó . . . . . #3
bóo . . . . . REQ
boóbin . . . . . Braid
bóodan . . . . . Rescue
bosh . . . . . Wood
boshoya . . . . . TreeBark
boshum . . . . . Cloud
both . . . . . Hotel
bothá . . . . . Innkeeper
bú . . . . . BePerverse
bud . . . . . #9
bud . . . . . Clothing
buda . . . . . Buddha
budimod . . . . . Pocket
bun . . . . . BeNew
buth . . . . . GatherX
buzh . . . . . Convention
buzhehoth . . . . . ConventionCtr
-d . . . . . ANGRY
-da . . . . . BENEF
-da . . . . . JEST
-dá . . . . . BENEFcoerced
-daá . . . . . BENEFaccid
-dáa . . . . . BENEFduty
dáan . . . . . Word
dadem . . . . . Picture
dal . . . . . Thing
dala . . . . . Plant
dalatham . . . . . Berry
dalel . . . . . MadeThing
dalelethodewan . . . . . WritingImplement
dalelewodewan . . . . . Chair
daleleyodewan . . . . . Table
dalelolhobewan . . . . . Weapon
dam . . . . . Manifest
dama . . . . . Touch
dan . . . . . Language
-dan . . . . . ASSOCpleas
dash . . . . . Tooth
dashobe . . . . . ToBite
dashobin . . . . . ToChew
dathim . . . . . Needlework
dathimá . . . . . Needleworker
dazh . . . . . BeSoft
-de . . . . . NARR
-de . . . . . SRC
debe . . . . . #100
dedala . . . . . Frustration(E,+,+)
dedama . . . . . Frustration(E,-,-)
dedana . . . . . Frustration(E,-,+)
dedara . . . . . Frustration(E,+,-)
dedide . . . . . Story
dedima . . . . . Frustration(I,o,-)
dedina . . . . . Frustration(I,o,+)
déedan . . . . . Interpret
déela . . . . . Garden
déeladáan . . . . . Sentence
déelahá . . . . . Gardener
dehena . . . . . FriendlinessDespite
deheni . . . . . Meat
dehenihá . . . . . Butcher
delishe . . . . . Weep
delith . . . . . Hair
dem . . . . . Window
demáazh . . . . . Tractor
demeren . . . . . Curtain
den . . . . . Help
-den . . . . . ASSOC
dena . . . . . FriendlinessGood
denáa . . . . . Helper
desh . . . . . Drug
desháana . . . . . MenstruateEarly
di . . . . . Speak
-di . . . . . DIDACT
dí- . . . . . ALLOW
dibáa . . . . . Question
dibé . . . . . Promise
dibée . . . . . Warning
dibíi . . . . . Declare
dibithim . . . . . Greet
dibó . . . . . Command
dibóo . . . . . Request
dide . . . . . BeEarly
dihá . . . . . Speaker
dihem . . . . . Accept
díidin . . . . . Holiday
díina . . . . . FriendlinessNone
dim . . . . . Container
-dim . . . . . GOAL
dimilin . . . . . Ornament
dimod . . . . . Bag
dimóowa . . . . . Stove
-din/-bin/-in . . . . . PROCof
dinime . . . . . BeBeholden
dínon . . . . . BeFree
dishóo . . . . . TellNews
dishóodal . . . . . NewsProgram
dishóodalel . . . . . NewsDevice
dith . . . . . Voice
dithal . . . . . Praise
dithed . . . . . Call
dithem . . . . . Beg
dithemá . . . . . Beggar
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dó- . . . . . CAUSEto
dod . . . . . ToFast
dóhada . . . . . BeComical
dóham . . . . . Put
dóho . . . . . Wrap
dol . . . . . Root
dólhó- . . . . . FORCEto
dom . . . . . Remember
domid . . . . . Elephant
don . . . . . Comb
dona . . . . . FriendlinessFoolish
doni . . . . . Earth
donidan . . . . . Lovingkindness
donithen . . . . . Earthquake
dóo . . . . . Well...
doól . . . . . AtLast
dóon . . . . . BeCorrect
dórawulúd . . . . . Repair
doroledim . . . . . OvereatAsSelfcare
dosh . . . . . Burden
doth . . . . . Follow
dothá . . . . . Follower
dówulhúd . . . . . Shatter
dówulúd . . . . . Break
dóyom . . . . . Protect
doyu . . . . . Apple
dozh . . . . . BeEasy
-du . . . . . POETRY
du- . . . . . TRYto
dul . . . . . GiveRest
dumidal . . . . . Fox
dun . . . . . Field
duna . . . . . FriendlinessBad
dush . . . . . Must
duth . . . . . ToUse
dutha . . . . . Heal
duthahá . . . . . Healer
duthahoth . . . . . Hospital
duthel . . . . . BeUseful
duthele . . . . . BeUsefulIfRepurposed
dúu- . . . . . FAILto
e- . . . . . SCIof
é- . . . . . POTENTIAL
e...e . . . . . Either...Or
eb . . . . . BuySell
eba . . . . . Spouse
ebabí . . . . . Ornithology
ebabíhá . . . . . Ornithologist
ebalá . . . . . Baker
éban . . . . . Offer
ed . . . . . Tool
édáan . . . . . LexicalGap
edala . . . . . Botany
edalahá . . . . . Botanist
edan . . . . . Linguistics
edaná . . . . . Lingust
edash . . . . . Dentistry
edashá . . . . . Dentist
ede . . . . . Grain
éde . . . . . Nevertheless
edeláad . . . . . Believe
edemid . . . . . Mouse

edeni . . . . . Bean
edethi . . . . . Share
edin . . . . . Cousin
eduth . . . . . Engineering
edutha . . . . . Medicine
eduthá . . . . . Engineer
eduthahá . . . . . Physician
eduthemid . . . . . Beaver
éeb . . . . . Juice
éelen . . . . . Grape
éeme . . . . . LoveNoLikeNoResp
éesh . . . . . Sheep
éeya . . . . . Illness
éezh . . . . . Goat
ehá . . . . . Scientist
ehash . . . . . Astronomy
ehashá . . . . . Astronomer
ehen . . . . . Philosophy
ehená . . . . . Philosopher
éholob . . . . . Threat
ehom . . . . . Education
ehomá . . . . . EdSpecialist
ehoth . . . . . Geography
ehothá . . . . . Geographer
el . . . . . Make
Elá . . . . . Creator
elahela . . . . . Celebration
elamith . . . . . Mathematics
elamithá . . . . . Mathematician
elash . . . . . Play
elasháana . . . . . MenstruateFirst
elathóo . . . . . BeWelcome
elathóodi . . . . . SayWelcome
elathóoshub . . . . . MakeWelcome
elazháadin . . . . MenopauseWelcome
Elízhabeth . . . . . Elizabeth
elod . . . . . Housekeeping
elodá . . . . . Housekeeper
elosh . . . . . Economy
em . . . . . Yes
emahin . . . . . CookeryScience
emahiná . . . . . Chef
emath . . . . . Architecture
Emath . . . . . Mommy
emid . . . . . Zoology
emidá . . . . . Zoologist
en . . . . . Understand
erabalh . . . . . Temptation
eri . . . . . History
eril . . . . . PAST
eríli . . . . . FARPAST
eróo . . . . . Agriculture
esh . . . . . Boat
eshá . . . . . Sailor
eshon . . . . . PeaceScience
eshoná . . . . . PeaceScientist
éthe . . . . . BeClean
ethóo . . . . . Hospitality
ethóohá . . . . . Host(ess)
ewí . . . . . Biology
ewíhá . . . . . Biologist
ewith . . . . . Anthropology
ewithá . . . . . Anthropologist
eyon . . . . . Administration
ezha . . . . . Snake
ezho . . . . . Acoustics
ezhub . . . . . Entomology
ezhubá . . . . . Entomologist
-háa . . . . . EMBEDrel
háa- . . . . . CHILD
háababí . . . . . Nestling
-háalish . . . . . DEGextraord
háanáal . . . . . Evening
háasháal . . . . . Morning
háawith . . . . . Child
habelid . . . . . Dwell
habelidá . . . . . Resident
háda . . . . . ToFall
hadihad . . . . . Always
hahí . . . . . BeBrief
hahod . . . . . ConStNeutral
hahodib . . . . . ConStShutOff
hahodihed . . . . . ConStNumbShock
hahodimi . . . . . ConStBewilderPos
hahodimilh . . . . . ConStBewilderNeg
hahoditha . . . . . ConStEmpathLink
hahodiyon . . . . . ConStEcstasy
hahodo . . . . . ConStMedit
hahodóo . . . . . ConStHypnot
hal . . . . . Work
-hal . . . . . DEGunusual
halá . . . . . Worker
halezhub . . . . . Ant
halid . . . . . Competition
Halishóni . . . . . California
ham . . . . . BePresent
han . . . . . South
harathal . . . . . BeBadTime
hath . . . . . Time
hathal . . . . . BeGoodTime
hatham . . . . . Center
hathehath . . . . . Forever
hathemen . . . . . Season
hathobéeya . . . . . Until
hathóol . . . . . Month
hathóoletham . . . . . Year
háya . . . . . BeBeautifulTime
-hé . . . . . EMBED
heb . . . . . Down
hed . . . . . DrinkGlass
héda . . . . . DropSpill
-hée . . . . . EMBEDq
héeda . . . . . BeSacred
héedá . . . . . PickUp
héedan . . . . . Translate
héena . . . . . HeartSib
héeya . . . . . BeAfraid
-hel . . . . . DEGtrivial
hemen . . . . . Bush
hena . . . . . BirthSib
hene . . . . . East
Hérel . . . . . Carol
hesh . . . . . Grass
heshehoth . . . . . Park
heyi . . . . . Pain
hi . . . . . Demo1
hib . . . . . Ovary
hibid . . . . . Testicle
hibidim . . . . . Scrotum
hibo . . . . . Hill
hihath . . . . . Now
-hil . . . . . DEGminor
hin . . . . . Demo>5
hish . . . . . Snow
hishala . . . . . Sadness(E,+,+)
hishama . . . . . Sadness(E,-,-)
hishana . . . . . Sadness(E,-,+)
hishara . . . . . Sadness(E,+,-)
hishima . . . . . Sadness(I,0,-)
hishina . . . . . Sadness(I,0,+)
hishud . . . . . Hail
hithehena . . . . . HappinessDespite
hithena . . . . . HappinessGood
hithíina . . . . . HappinessNone
hithona . . . . . HappinessFoolish
hithuna . . . . . HappinessBad
hiwetha . . . . . Left
hiwetho . . . . . Right
híya . . . . . BeSmall
híyahath . . . . . Week
híyamesh . . . . . BeNarrow
hizh . . . . . Demo2-5
ho- . . . . . GRAND
hob . . . . . Butter
hoberídan . . . . . GreatAunt
hohal . . . . . WorkPlace
hom . . . . . Nectar
homana . . . . . Dessert
hon . . . . . West
honáal . . . . . HoursMidnightDawn
-hóo . . . . . FOCUS
hoshem . . . . . Grandchild
hosherídan . . . . . GreatNiece
hoth . . . . . Place
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
hozhazh . . . . . Airport
hu . . . . . Boss
huhid . . . . . King
-hul . . . . . DEGextreme
hulehul . . . . . ForSure
hum . . . . . Knife
humesh . . . . . Cut
hun . . . . . North
husháana . . . . . MenstruatePain
i . . . . . And
ib . . . . . Crime
ib . . . . . UpAgainst
ibálh . . . . . Criminal
id . . . . . AndThen
-id . . . . . MASC
idon . . . . . HairBrush
ihé . . . . . InFront
ihée . . . . . Behind
ihehena . . . . . EagernessDespite
ihena . . . . . EagernessGood
ihíina . . . . . EagernessNone
ihona . . . . . EagernessFoolish
ihuna . . . . . EagernessBad
íi . . . . . Also
íila . . . . . Boil
íizha . . . . . Although
il . . . . . PayAttn
ilá . . . . . Audience
ílhi . . . . . Disgust
ili . . . . . Water
ilisháad . . . . . Swim
iliwush . . . . . Mop
im . . . . . Travel
imá . . . . . Traveler
imedim . . . . . Suitcase
in . . . . . Exist
ina . . . . . Sleep
inad . . . . . Trousers
ith . . . . . Light
ithedal . . . . . Lamp
ithel . . . . . Glow
íthi . . . . . BeHigh
izh . . . . . But
-izh . . . . . FEM
la . . . . . ILove
láa . . . . . Perception
láad . . . . . Perceive
Láadan . . . . . Láadan
láadom . . . . . Recognize
laheb . . . . . Spice
Lahila . . . . . HolyOne
lal . . . . . Milk
lalewida . . . . . BePregnantJoy
lali . . . . . Rain
lalom . . . . . Sing
lalomá . . . . . Singer
lam . . . . . Health
lámáhel . . . . . Sculpt
lámála . . . . . Caress
lami . . . . . Number
lamith . . . . . Count
lamithá . . . . . Accountant
lan . . . . . Friend
lan . . . . . WeLove>5
-lan . . . . . CELEB
lanemid . . . . . Dog
lash . . . . . Indifference
lath . . . . . BeCelibateChoice
lawida . . . . . BePregnant
lawith . . . . . Saint
laya . . . . . BeRed
layun . . . . . BeOrange
lazh . . . . . WeLove2-5
le . . . . . I
leb . . . . . Enemy
léeli . . . . . Jonquil
lehena . . . . . TrustDespite
lel . . . . . Seaweed
léli . . . . . BeYellow
lema . . . . . BeGentle
len . . . . . We>5
lena . . . . . TrustGood
lewidan . . . . . BePregnantFirst
leyan . . . . . BeBrown
leyi . . . . . BeBlue
lezh . . . . . We2-5
lh-, -lh-, -lh . . . . . PEJ
lha . . . . . Sin
lháada . . . . . Smirk
lhada . . . . . Deride
lhahá . . . . . Sinner
lheb . . . . . EnemyPej
lhebe . . . . . Hatred
lhebe . . . . . XDesp1
lheben . . . . . Xdesp>5
lhebeye . . . . . IndefDesp1
lhebeyen . . . . . IndefDesp>5
lhebeyezh . . . . . IndefDesp2-5
lhebezh . . . . . XDesp2-5
lhed . . . . . DiscordAtHome
lhele . . . . . IDesp
lhelen . . . . . WeDesp>5
lhelezh . . . . . WeDesp2-5
lhene . . . . . YouDesp1
lhenen . . . . . YouDesp>5
lhenezh . . . . . YouDesp2-5
lhezhub . . . . . NoxiousInsect
lhith . . . . . Fret
lhitharil . . . . . Worry
lhitheril . . . . . Regret
lhoho . . . . . Shame
lhu . . . . . Poison
li . . . . . IHon
-li . . . . . LOVE
líina . . . . . TrustNone
líithi . . . . . BeWhite
líithin . . . . . BeGray
lila . . . . . FemSexAct
lilahá . . . . . FemSexActor
lili . . . . . BeWet
liliháaláa . . . . . Labia
limlim . . . . . Bell
lin . . . . . WeHon>5
liri . . . . . BeColored
lish . . . . . Lightning
lishenal . . . . . Vividly
lishid . . . . . Sign
lith . . . . . Think
litharil . . . . . Anticipate
litheril . . . . . Reminisce
liyen . . . . . BeGreen
liyeth . . . . . BeSilver
lizh . . . . . WeHon2-5
lo . . . . . Rejoice
lo- . . . . . INT
lob . . . . . Fill
lobala . . . . . Depression(E,+,+)

lobama . . . . . Depression(E,-,-)
lobana . . . . . Depression(E,-,+)
lobara . . . . . Depression(E,+,-)
lobima . . . . . Depression(I,0,-)
lobina . . . . . Depression(I,0,+)
lod . . . . . Household
lodá . . . . . Householder
lóda . . . . . BePregnantWeary
lodo . . . . . BeStrongInt
lohil . . . . . PayAttnInt
lol. . . . . CommunityFeeling
loláad . . . . . PerceiveInt
lolehena . . . . . ConfidenceDespite
lolena . . . . . ConfidenceGood
loĺiina. . . . . ConfidenceNone
lolin . . . . . Assemble
lolona . . . . . ConfidenceFoolish
loluna . . . . . ConfidenceBad
lom. . . . . Song
lomá . . . . . Songwriter
lona . . . . . TrustFoolish
lóolo. . . . . BeSlow
lóoyo. . . . . OBS:AttentiveTaste
lorolo. . . . . Thunder
losh . . . . . Money
loshá. . . . . Banker
loshebelid . . . . . Bank
loth . . . . . Information
lothel . . . . . Know
loyo. . . . . BeBlack
lu . . . . . Please
lub . . . . . Fowl
luben. . . . . Map
lud . . . . . Debt
ludi . . . . . BeFemale
luhili. . . . . Blood
lul . . . . . Vagina
lula . . . . . BePurple
luna . . . . . TrustBad
lush. . . . . Mystery
luth . . . . . ToRock
lúuladol . . . . . Turnip
luwili . . . . . BirthBlood
-m. . . . . IDENT
ma. . . . . OBS:Listen
máa . . . . . Egg
máan . . . . . Salt
máanan. . . . . BeSalty
maha . . . . . SexDesire
mahá . . . . . OBS:Listener
mahin . . . . . CookPot
mahina. . . . . Flower
mahinin . . . . . ToCook
mar. . . . . Absence
marenil . . . . . BeHollow
mari. . . . . Island
Másha . . . . . Marsha
math . . . . . Building
Máthu . . . . . Matthew
Mathul . . . . . Mom
Máyel . . . . . Michael
mazh. . . . . Car
Mázhareth . . . . . Margaret
me-. . . . . PL
mé-. . . . . COLLV
meda . . . . . Vegetable
medalayun . . . . . Carrot
meén. . . . . Sugar
meénan . . . . . BeSweet
méesh . . . . . Pleasure
méeshim . . . . . SexPleasure
mehena . . . . . CompassionDespite
mel . . . . . Paper
mela. . . . . Ocean
melamid. . . . . Dolphin
memazh . . . . . Train
mena . . . . . CompassionGood
menedebe . . . . . #>5
menedebenil. . . . . Among>5
Méri. . . . . Mary
merod . . . . . #1,000,000,000
mesh . . . . . Across
méwith . . . . . Crowd
mezh . . . . . Powder
mi . . . . . Leaf
mid . . . . . Creature
mihí. . . . . BeSmall2D
míi . . . . . BeAmazed
míili . . . . . Radiance
míina . . . . . CompassionNone
mime. . . . . OBS:Ask
min. . . . . EatUtensil
mina . . . . . Move
miwith . . . . . Town
miwithá. . . . . TownDweller
mo . . . . . Furniture
modi. . . . . BeUgly
mona . . . . . CompassionFoolish
mud . . . . . Mushroom
muda. . . . . Pig
Muhamad . . . . . Muhammad
muna . . . . . CompassionBad
na. . . . . YouLove1
na- . . . . . BEGIN
ná- . . . . . CONT
náa- . . . . . RESUME
náal. . . . . Night
nahin . . . . . Become
-nal. . . . . MANN
nan . . . . . YouLove>5
-nan . . . . . INSTR
nanáal. . . . . Sunset
nasháad . . . . . Depart
nasháal. . . . . Dawn
nath . . . . . Price
náwí . . . . . Grow
naya . . . . . CareFor
nayahá. . . . . Caregiver
nazh. . . . . YouLove2-5
ne . . . . . You1
ne- . . . . . AGAIN
né- . . . . . BACK
neda . . . . . Only
nedaba . . . . . Which
nede . . . . . #1
néde . . . . . Want
nedebe . . . . . #2-5
nedebenil. . . . . Among3-5
nedeloth . . . . . Fact
nédeshub. . . . . Intention
nedeya . . . . . First
née . . . . . BeAlien
née- . . . . . TEMP
néehá. . . . . Alien
nehena . . . . . ContentmentDespite
nem . . . . . Pearl
nemeháalish . . . . . Clitoris
nen . . . . . You>5
nena . . . . . ContentmentGood
neril . . . . . Wait
nezh . . . . . You2-5
ni . . . . . Cup
ni. . . . . YouHon1
nib . . . . . #8
nidi . . . . . Add'l
nididin . . . . . Augment
níina. . . . . ContentmentNone
nil. . . . . Inside
nilesháad . . . . . Enter
nileweth . . . . . Entrance
nilewod . . . . . Tampon
niloma . . . . . PalmOfHand
nime . . . . . BeWilling
nin . . . . . Cause
nin . . . . . YouHon>5
niná . . . . . OneResponsible
ninálh . . . . . OneToBlame
nith . . . . . Frost
nithedim. . . . . Refrigerator
nizh. . . . . YouHon2-5
no- . . . . . FINISH
nó- . . . . . STOP
nodal . . . . . Edge
nol. . . . . Upon
noline. . . . . Angel
non . . . . . Allow
nona . . . . . ContentmentFoolish
nonede. . . . . LastOne
nóo- . . . . . PAUSE
nori . . . . . Send
noshóad. . . . . Arrive
nu. . . . . Here
nuna . . . . . ContentmentBad
núu. . . . . There
o. . . . . Around
o- . . . . . STUDYof
ob . . . . . ByWayOf
oba. . . . . Body
obe. . . . . Through
obée . . . . . During
obeth . . . . . Neighbor
obeyal. . . . . Gold
obuda . . . . . BuddhaStudy
obudahá . . . . . BuddhaScholar
od . . . . . Cloth
oda . . . . . Arm
odá. . . . . Weaver
odayáaninetha . . . . . TreeBranch
odi . . . . . Rumor
ódon . . . . . Cheese
ohá. . . . . Scholar
oham . . . . . LoveHoly
ohamedi. . . . . Pray
ohehena. . . . . RespectDespite
ohena. . . . . RespectGood
ohíina . . . . . RespectNone
oho . . . . . You'reWelcome
ohona. . . . . RespectFoolish
ohuna. . . . . RespectBad
ol. . . . . ToStore
olim. . . . . Heaven
olin . . . . . Forest
olob. . . . . Trauma
oloth . . . . . Skill
olowod . . . . . Group
om . . . . . Teach
oma. . . . . Hand
omá. . . . . Teacher
omid. . . . . Horse
omuhamad. . . . . MuhammadStudy
omuhamadá . . . MuhammadScholar
on . . . . . Head
ona . . . . . Face
onelal . . . . . Cream
onemeda . . . . . Cabbage
onida . . . . . Family
onin . . . . . Nurse
óo- . . . . . DEVOTIONto
oób . . . . . Jump
óob. . . . . Oven
óobe . . . . . Along
óobuda . . . . . Buddhism
óobudahá . . . . . Buddhist
óoda . . . . . Leg
oódóo . . . . . Bridge
óoha . . . . . BeWeary
óohá . . . . . Devotee
óol. . . . . Moon
óolewil . . . . . MenstrualBlood
óolewod . . . . . SanitaryNapkin
óoma. . . . . Foot
óomasháad . . . . . Walk
óomuhamad. . . . . Islam
óomuhamadá . . . . . Muslim
óotha. . . . . Soul
óothóra . . . . . Judaism
óothórahá . . . . . JewishPerson
óowa . . . . . Fire
óowathon. . . . . Pepper
óoya . . . . . Heart
óoyahonetha . . . . . Mind
óoyo . . . . . Mouth
óozheshu . . . . . Christianity
óozheshuhá . . . . . ChristianPerson
osháana . . . . . Menstruate
oth . . . . . BeImportant
othel . . . . . BeBlessed
othóra . . . . . TorahStudy
othórahá. . . . . TorahScholar
owa . . . . . BeWarm
owáano . . . . . Therefore
owe . . . . . Garment
owehá . . . . . SeamstressTailor
oya . . . . . Skin
oyi. . . . . Eye
oyimahina . . . . . VioletFlower
oyo . . . . . Nose
oyu . . . . . Ear
ozh . . . . . Dream
ozheshu . . . . . JesusStudy
ozheshuhá. . . . . JesusScholar
ra . . . . . NEG
rabalh . . . . . Stink
rabalin . . . . . BeYoung
raban . . . . . TakeAway
rabo . . . . . Plain
rabohí. . . . . BeLong1D
rabun . . . . . BeOldInanim
radal. . . . . Nothing
radala. . . . . Unfriendliness(E,+,+)
radama. . . . . Unfriendliness(E,-,-)
radana. . . . . Unfriendliness(E,-,+)
radara . . . . . Unfriendliness(E,+,-)
radazh. . . . . BeHard
radedehena . . Perseverence(despite)
radedena . . . . . Perseverence(good)
radedíina . . . . . Perseverence(none)
radedona . . . . Perseverence(foolish)
radeduna . . . . . Perseverence(bad)
radi . . . . . BeSecret
radidal. . . . . Secret
radima . . . . . Unfriendliness(I,0,-)
radina . . . . . Unfriendliness(I,0,+)
rado . . . . . BeWeak
radom . . . . . Forget
radozh . . . . . BeDifficult
raduthel . . . . . BeUseless
rahadihad . . . . . Never
rahahí. . . . . BeLongTime
raham . . . . . BeAbsent
rahana . . . . . FamineJunkFood
raheb. . . . . Up
rahéthe . . . . . BeDirty
rahihala . . . . . Anxiety(E,+,+)
rahihama . . . . . Anxiety(E,-,-)
rahihana . . . . . Anxiety(E,-,+)
rahihara . . . . . Anxiety(E,+,-)
rahihima. . . . . Anxiety(I,0,-)
rahihina. . . . . Anxiety(I,0,+)
rahil. . . . . Ignore
rahith . . . . . Darkness
rahithala . . . . . Unhappiness(E,+,+)
rahithama. . . . . Unhappiness(E,-,-)
rahithana. . . . . Unhappiness(E,-,+)

rahithara . . . . . Unhappiness(E,+,-)
rahíthi. . . . . BeLow
rahithima . . . . . Unhappiness(I,0,-)
rahithina . . . . . Unhappiness(I,0,+)
rahíya. . . . . BeLarge
rahíyadin . . . . . Expand
rahíyamesh . . . . . BeWide
raho . . . . . #0
rahohala . . . . . Disrespect(E,+,+)
rahohama . . . . . Disrespect(E,-,-)
rahohana . . . . . Disrespect(E,-,+)
rahohara. . . . . Disrespect(E,+,-)
rahohima. . . . . Disrespect(I,0,-)
rahohina. . . . . Disrespect(I,0,+)
rahol . . . . . ToWaste
rahowa. . . . . BeCold
rahu . . . . . BeClosed
rahuhala. . . . . HardHeart(E,+,+)
rahuhama. . . . . HardHeart(E,-,-)
rahuhana. . . . . HardHeart(E,-,+)
rahuhara . . . . . HardHeart(E,+,-)
rahuhima . . . . . HardHeart(I,0,-)
rahuhina . . . . . HardHeart(I,0,+)
rahulh . . . . . Slave
raláad. . . . . NonPerceive
raláadá . . . . . NonPerceiver
ralala . . . . . Distrust(E,+,+)
ralama . . . . . Distrust(E,-,-)
ralana . . . . . Distrust(E,-,+)
ralara . . . . . Distrust(E,+,-)
ralh . . . . . Rape
ralhá . . . . . Rapist
ralhoham . . . . . LoveEvil
ralili. . . . . BeDry
ralima . . . . . Distrust(I,0,-)
ralina . . . . . Distrust(I,0,+)
ralolala. . . . . Unconfidence(E,+,+)
ralolama . . . . . Unconfidence(E,-,-)
ralolana . . . . . Unconfidence(E,-,+)
ralolara . . . . . Unconfidence(E,+,-)
ralolima . . . . . Unconfidence(I,0,-)
ralolina . . . . . Unconfidence(I,0,+)
ralóolo . . . . . BeQuick
ralothel. . . . . BeIgnorant
ramala. . . . . Callousness(E,+,+)
ramama. . . . . Callousness(E,-,-)
ramana. . . . . Callousness(E,-,+)
ramara . . . . . Callousness(E,+,-)
ramihí. . . . . BeLarge2D
ramíili . . . . . Evil
ramima . . . . . Callousness(I,0,-)
ramina . . . . . Callousness(I,0,+)
rana. . . . . Beverage
ranahá . . . . . Drinker
ranahálh. . . . . Alcoholic
ranala . . . . . Discontent(E,+,+)
ranama . . . . . Discontent(E,-,-)
ranana . . . . . Discontent(E,-,+)
ranara . . . . . Discontent(E,+,-)
ranil . . . . . Outside
ranilesháad . . . . . ToExit
ranileweth. . . . . Exit
raniloma . . . . . BackOfHand
ranima . . . . . Discontent(I,0,-)
ranime . . . . . BeUnwilling
ranina . . . . . Discontent(I,0,+)
rano . . . . . Almost
ranol. . . . . Beneath
rasha. . . . . Discord
rashadon . . . . . Falsehood
rashal. . . . . Discourtesy
rashe . . . . . Torment
rashelh . . . . . Torture
rashi. . . . . Displease
rashon. . . . . Quarrel
rashonelh . . . . . War
rashonelhá . . . . . Aggressor
rashonelhú. . . . . Refugee
rashud . . . . . BeWealthy
ratháa . . . . . BeBlighted
rathad . . . . . BeUnable
rathal. . . . . BeBad
rathala . . . . . Joylessness(E,+,+)
rathama. . . . . Joylessness(E,-,-)
rathana. . . . . Joylessness(E,-,+)
rathara . . . . . Joylessness(E,+,-)
rathi . . . . . Lack
rathima . . . . . Joylessness(I,0,-)
rathina . . . . . Joylessness(I,0,+)
rathóo . . . . . NonGuest
rawala . . . . . Ingratitude(E,+,+)
rawama . . . . . Ingratitude(E,-,-)
rawana . . . . . Ingratitude(E,-,+)
rawara. . . . . Ingratitude(E,+,-)
rawedeth . . . . . Obscure
rawima. . . . . Ingratitude(I,0,-)
rawina. . . . . Ingratitude(I,0,+)
rawith . . . . . Nobody
rawoth . . . . . Foolishness
rawulúd . . . . . BeUnbroken
rayil . . . . . Above
rayom. . . . . BeUnsafe
razhe. . . . . BeDifferent
re...re. . . . . Neither...Nor
redeb . . . . . Find
réele. . . . . Harbor
ren. . . . . Carpet
ri. . . . . Record
ril . . . . . PRES
rile . . . . . Silence
rilin . . . . . ToDrink
rilrili. . . . . HYPOTH
rin . . . . . Plate
rizh . . . . . Except
ro . . . . . Weather
rod . . . . . #1,000,000
rodoni . . . . . Wilderness
rohoro . . . . . Storm
romid. . . . . WildAnimal
róo. . . . . Harvest
róomath. . . . . Barn
rosh . . . . . Sun
ruhob . . . . . BeDeep
rul . . . . . Cat
rumad. . . . . Cover
rumadoni. . . . . Bury
rushi . . . . . Wine
rúsho . . . . . BeBitter
rúu . . . . . LieDown
sha . . . . . Harmony
-sha . . . . . PLC
sháa- . . . . . ADULT
sháababí . . . . . AdultBird
sháad. . . . . ComeGo
sháal . . . . . Day
sháawith. . . . . Adult
shad . . . . . BePerfect
shadon . . . . . Truth
shahina . . . . . Rose
shal . . . . . Courtesy
shala . . . . . Grief(E,+,+)
sham . . . . . LoveChild
shama . . . . . Grief(E,-,-)
shamid . . . . . DomesticAnimal
shan . . . . . #5
shana. . . . . Grief(E,-,-)
shane . . . . . BeFurry
shara . . . . . Grief(E,+,-)
Shathul . . . . . HonParent
shawith. . . . . Elder
she . . . . . Comfort
sheb. . . . . Change
shebasheb . . . . . Death
shée. . . . . Desert
shel. . . . . BeRigorous
shem . . . . . Offspring
sheni . . . . . Intersection
sherídan . . . . . Niece
sheshi . . . . . Sand
sheshihoth. . . . . Beach
shi . . . . . ToPlease
shida. . . . . Game
shidi . . . . . BeTogether
shili. . . . . Mist
shim . . . . . SexAct
shima . . . . . Grief(I,0,-)
shimá . . . . . Copulator
shin . . . . . #2
shina . . . . . Grief(I,0,+)
shinehoberídan . . . . GreatGreatAunt
shinehoshem . . . . . GreatGrandChild
shinehosherídan
. . . . . GreatGreatNiece
shinehothul . . . . . GreatGrandparent
shinenil . . . . . Between
shineshid. . . . . BeInvited
shinóoya. . . . . BeFertile
shishid . . . . . BeUnited
shishidebeth . . . . . Nation
shishidebethá . . . . . Citizen
sho . . . . . Heavy
shod . . . . . Room
shol. . . . . AbsenceOfPain
sholan . . . . . BeAlone
shon . . . . . Peace
shoná. . . . . Peacemaker
shóo . . . . . Happen
shóod. . . . . BeBusy
shóodal. . . . . News
Shósho . . . . . MagicGranny
shu . . . . . OBS:AttentiveSmell
shub. . . . . Do
shud. . . . . BePoor
shulhe . . . . . BeInappropriate
shum. . . . . Air
shumáad. . . . . Fly
shumath . . . . . Tower
shun. . . . . Ritual
shunedi . . . . . Litany
Shuzhéth . . . . . Suzette
-th . . . . . OBJ
-th . . . . . PAIN
-tha. . . . . POSSbirth
tháa . . . . . Thrive
thab . . . . . #10
thad . . . . . BeAble
thal . . . . . BeGood
thalin . . . . . Improve
tham. . . . . Circle
than . . . . . BeUnderground
-the. . . . . POSSnone
thé- . . . . . ABOUTto
thed . . . . . BeFar
thée-. . . . . ABOUTto-
thehena. . . . . JoyDespite
thel . . . . . Get
thelh. . . . . Steal
thelhá . . . . . Thief
them . . . . . Need
then . . . . . Break
thena. . . . . JoyGood
Therísha . . . . . Teresa
thesh . . . . . Herb
thi . . . . . Have
-thi . . . . . POSSchance
thib. . . . . Stand
thibá. . . . . Wall
thibeb. . . . . CookImplement
Thíben . . . . . Steven
thihá . . . . . Owner
thíina. . . . . JoyNone
thil . . . . . Vine
thili . . . . . Fish
thizh . . . . . Pie
-tho . . . . . POSS
thó- . . . . . JUST
thob . . . . . #1,000
thod . . . . . Write
thodi . . . . . WritingImplement
thol . . . . . Breast
thom . . . . . Pillow
thoma . . . . . BeNear
thon . . . . . Seed
thona. . . . . JoyFoolish
thóo . . . . . Guest
thóohim . . . . . Visit
Thóra. . . . . Torah
thosh . . . . . Sky
thu. . . . . Honey
-thu . . . . . PARTV
thul . . . . . Parent
thulana . . . . . Soup
thulid . . . . . Father
thulizh. . . . . Mother
thun . . . . . Muscle
thuna. . . . . JoyBad
thuzh . . . . . Cake
u . . . . . BeOpen
-ú . . . . . DO-EE
ub. . . . . Balm
ud . . . . . Stone
udadem. . . . . Statue
údahú. . . . . CONJbenef
udath . . . . . Noon
udathihée. . . . . Afternoon
údehú . . . . . CONJsrc
udemeda. . . . . Potato
údenú . . . . . CONJassoc
údimú . . . . . CONJgoal
uhehena . . . . . TendernessDespite
uhena . . . . . TendernessGood
uhíina . . . . . TendernessNone
uhona . . . . . TendernessFoolish
uhud. . . . . Nuisance
uhudemid. . . . . Tick
uhuna . . . . . TendernessBad
ul . . . . . Hope
ulanin. . . . . Study
ulhad. . . . . Betray
ulhadá . . . . . Betrayer
ulin . . . . . School
um . . . . . #7
ume . . . . . BeFull
úmú. . . . . CONJident
un. . . . . Lead
únalú . . . . . CONJmann
únanú . . . . . CONJinstr
une . . . . . Wear
urahu . . . . . Gate
úshahú . . . . . CONJplc
úthú . . . . . CONJobj
úushili . . . . . Fog
úuya . . . . . BeInPain
úuzh . . . . . BedSheet
úwáanú . . . . . CONJcoz
úwanú . . . . . CONJpurp
úyahú. . . . . CONJtime
uzh. . . . . Symbol
wa. . . . . MYPERC
waá. . . . . UNTRUSTED
wáa. . . . . TRUSTED
waálh . . . . . UNTRUSTEDpej
-wáan . . . . . COZ
waha . . . . . #Any

wam . . . . . BeStill
-wan . . . . . PURP
we . . . . . DREAM
webe . . . . . Beer
wedeth . . . . . BeClear
wée . . . . . BabyCry
wéedan . . . . . Read
wéehoth . . . . . Library
wehe . . . . . Market
wehehá . . . . . Shopkeeper
wehena . . . . . GratitudeDespite
wem . . . . . Lose
weman . . . . . Winter
wemen . . . . . Spring
wemon . . . . . Autumn
wena . . . . . GratitudeGood
wesháana . . . . . MenstruateLate
weth . . . . . Path
wetham . . . . . ToTurn
wi . . . . . SELFEVID
wí . . . . . Life
wida . . . . . Carry
widadith . . . . . Telephone
widahath . . . . . OBS: CONJtime
widahoth . . . . . OBS:CONJplc
widaweth . . . . . OBS:CONJmann
widahuth . . . . . OBS:CONJwhy
widazhad . . . . BePregnantLateEager
widom . . . . . Hold
wihi . . . . . Emotion
wíi . . . . . BeAlive
wíina . . . . . GratitudeNone
wíitham . . . . . Clergy
wil . . . . . OPTV
Wil_sha . . . . . Greeting
Wílem . . . . . William
wili . . . . . River
wilidun . . . . . Lake
wilomina . . . . . Perform
with . . . . . Person
withid . . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP
wo- . . . . . REL
wóbáan . . . . . BringToBirth
woban . . . . . Birth
wod . . . . . Sit
wodama . . . . . ExtFemGenitalia
woho . . . . . #All
wohóol . . . . . EntireFemGenitalia
womil . . . . . Livestock
womilá . . . . . Shepherd
wona . . . . . GratitudeFoolish
wóo . . . . . NOEVID
wóoban . . . . . GiveBirth
woth . . . . . Wisdom
wothá . . . . . WisePerson
wu . . . . . SuchA
wud . . . . . MachinePart
wulhúd . . . . . BeShattered
wulúd . . . . . BeBroken
wum . . . . . Entire
wuman . . . . . Summer
wuna . . . . . GratitudeBad
wush . . . . . Broom
-ya . . . . . FEAR
-ya . . . . . TIME
yáa- . . . . . TEEN
yáababí . . . . . Fledgling
yáanin . . . . . Tree
yáath . . . . . Turkey
yáawith . . . . . Teenager
yáazh . . . . . Goose
yada . . . . . BeThirsty
yahanesh . . . . . Magic
yahaneshá . . . . . Magician
yala . . . . . Embarassment(E,+,+)
yam . . . . . BakingDish
yama . . . . . Embarassment(E,-,-)
yana . . . . . Embarassment(E,-,+)
yara . . . . . Embarassment(E,+,-)
yath . . . . . Chicken
yazh . . . . . Duck
yed . . . . . Valley
yem . . . . . BeSour
yeth . . . . . Silver
yibili . . . . . Ice
yide . . . . . BeHungry
yidelothel . . . . . Curiosity
yil . . . . . Below
yima . . . . . Embarassment(I,0,-)
yime . . . . . Run
yina . . . . . Embarassment(I,0,+)
yó- . . . . . ARTIFIC
yob . . . . . Coffee
yod . . . . . Eat
yodá . . . . . Eater
yodálh . . . . . Glutton
yodeyod . . . . . Feast
yóhud . . . . . Brick
yom . . . . . BeSafe
yon . . . . . Government
-yóo- . . . . . REFLX
yoth . . . . . Will
yu . . . . . Fruit
yul . . . . . Wind
yum . . . . . Beetle
yun . . . . . Orange
zha . . . . . Name
zháa . . . . . SkinWrinkle
zháa- . . . . . SENIOR
zháababí . . . . . SeniorBird
zháadin . . . . . Menopause
zháahóowadin . . . . . HotFlash
zháawith . . . . . Elder
zhala . . . . . Regret(E,+,+)
zhama . . . . . Regret(E,-,-)
Zhan . . . . . John
zhana . . . . . Regret(E,-,+)
zhara . . . . . Regret(E,+,-)
zhazh . . . . . Airplane
zhe . . . . . BeAlike
zhebud . . . . . Uniform
zhedam . . . . . Resemble
zhedi . . . . . AgreeSpeak
zheláad . . . . . Consensus
zhelith . . . . . AgreeThink
zhesháana . . . . . MenstruateSynch
Zheshu . . . . . JesusOfNazareth
zheshub . . . . . Cooperate
zhida . . . . . PushPull
zhilhad . . . . . Prisoner
zhima . . . . . Regret(I,0,-)
zhina . . . . . Regret(I,0,+)
zho . . . . . Sound
zholh . . . . . Noise
zhu . . . . . Tea
zhub . . . . . Insect

# Lesson 64
# Comparisons, Pt 1

## Implicit Comparison

The culture embodied in Láadan does not foster competition to the same degree that those inherent in man-languages do. Consequently, comparatives do not come as easily in Láadan as they do in most man-languages. One way we *can* effect comparison is to *imply* a comparison.

To do this, we state that the two or more things being compared share a quality, each to a different degree. To this end, we use the same verb for each—but with different degree markers. The difference in the degree markers will imply which is more intensely VERBed than the other—*voilà*, instant comparison. Of course, we could use the *same* degree marker for two or more of them; we would then be stating that they are equally VERBed.

## Examples

In these examples, a fairly literal transposition from Láadan will be followed by a more natural English translation.

Bíi melirihal babí zhe melirihul mahina wa.
The birds are unusually colorful like the flowers are extremely colorful.
The flowers are more colorful than the birds.

Please notice that the comparisons here are not explicit. The speaker states that the birds and the flowers are both highly colorful. We are able to infer that the flowers are more so from the fact that they are presented as colorful to an "extreme degree" (melirihul) whereas the birds are presented as colorful only to an "unusual degree" (melirihal).

Bíi mehíthi yu, i mehíthihul mahina, izh mehíthihel mi wa.
The fruit are high, and the flowers are extremely high, but the leaves are scarcely high.
The flowers are higher than the fruit, but they are both much higher than the leaves.

Notice also that the implied form is quite flexible. We can use it to compare two or even more things in the same sentence. And the implied comparison comes with (from, actually) an explicit statement about actual degrees of VERBing—that some things are not very VERB at all (like the leaves)—and that some are just ordinarily or highly VERB (like the fruit or the flowers).

## Vocabulary Recap: Degree Markers

–hel
Suffix (verb): to a trivial degree
–hil
Suffix (verb): to a minor degree
–Ø
Null Suffix (verb): to a neutral degree; no statement about degree
–hal
Suffix (verb): to an unusual degree
–hul
Suffix (verb): to an extreme degree
–háalish
Suffix (verb): to an extraordinary degree

## Vocabulary

báanibel
to give and take [ban (give) + i (and) + bel (take/bring)] {SH}
badazhel
smith-craft [badazh (metal) + el (make)] {AB}
badazhelá
smith [badazhel (smith-craft) + –á (doer)] {AB}
lóothi
be black and white [loyo (black) + líithi (white)]
nóowid
be big and little
sholalan
be alone in a crowd of people [sholan (alone)]
yéshile
be good and bad
zhethal
be fair; be just; be equitable [zhe (alike) + thal (good)] {AB}
zhethaleshub
to police; to act as police [zhethal (just(ice)) + shub (do)] {AB}
zhethaleshubá
police officer; one who polices [zhethaleshub (to police) + –á (doer)] {AB}

In "báanibel," "lóothi," "nóowid," and "yéshile" we meet a class of Láadan verbs that contain diametrically opposed qualities within the same word. These are indicative of a reality where something is not entirely one thing nor its opposite but a blending of the two; anything so described contains both opposites in one.

## Exercises

**Translate the following into English, both literally and in the colloquial English comparative.**

1 Bíidi yéshile halid, i yéshilehul ralima wa.
E: _____
E: _____
2 Bíi shel emath, izh shelehal elosh, i shelehul ezho wi.
E: _____
E: _____
3 Bíi balinehel wehehá; balineháalish shinehothul letha wa.
E: _____
E: _____
4 Bíi éthe idon, izh éthehul don wa.
E: _____
E: _____
5 Bíidu shohal dosh, íizha shohel dim bethu we.
E: _____
E: _____
6 Bíidi meénan hom, i meénanehal yun wi.
E: _____
E: _____

**Form implicit comparisons from the supplied verb and nouns (to the degrees indicated); translate into English, both literally and colloquially.**

7 léli, hob (minor), ódon hi (unusual)
L: _____
E: _____
E: _____

8 duthel, eyon (unusual), eróo (extreme), eri (extraordinary)
L: _____
E: _____
E: _____

9 dazh, od (extreme), thom (extraordinary)
L: _____
E: _____
E: _____

10 íthi, eril sháad with bodim (unusual), eril benem with bethesha (minor)
L: _____
E: _____
E: _____

11 bú, Mázhareth (unusual), hothul betha (extraordinary)
L: _____
E: _____
E: _____

12 bol, thosh sháaleya ril (trivial), thosh sháaleya bim eril (extreme)
L: _____
E: _____
E: _____

In the answer provided for #12, did you note that the Auxiliaries as well as the Time Case markers are unnecessary? The construction "sháal # AUX" clearly marks a time, so the Time Case affix is not needed. And the fact that one is set in "sháal ril" (today) clearly indicates it's in the present time, while the other just as clearly places the action "sháal bim eril" (four days ago)—clearly past, no Auxiliaries needed for either.

**Translate the following into Láadan.**

13 [LOVE] Beloved-your eyes are bluer (extreme) than the lake (neutral).
L: _____

14 The horse is faster (unusual) than the pig (trivial); the bird is faster (extreme) yet.
L: _____

15 The water was still (neutral), but the air was utterly (extraordinary) still.
L: _____

16 The fish was not so (unusual) orange as leaves in autumn (extraordinary).
L: _____

17 The desert is much (extreme) farther than the ocean is (neutral).
L: _____

18 A tooth (neutral) is much less hard than metal (extreme).
L: _____

## Answers

1

Competition is good and bad, and mistrust (int,Ø,–) is extremely good and bad.

Mistrust (int,Ø,–) is both much better and much worse than competition.

2

Architecture is rigorous, but economy is unusually rigorous, and acoustics is extremely rigorous.

Acoustics is much more rigorous than economy, but architecture is rather less rigorous than either.

3

The storekeeper is not very (trivially) old; my great grandmother is extraordinarily old.

My great grandmother is ever so much older than the storekeeper.

4

The brush is clean, but the comb is extremely clean.

The comb is much cleaner than the brush.

5

[POETIC/DREAM] The burden is unusually heavy, although its container is trivially heavy.

[POETIC/DREAM] The burden is much heavier than its container.

6

[DIDACT] Clearly, nectar is sweet (neutral), and an orange is unusually sweet.

[DIDACT] Clearly, an orange is somewhat sweeter than nectar.

7

Bíi lélihil hob; lélihal ódon hi wa.

Butter is a little yellow; this cheese is quite yellow.

This cheese is quite a bit yellower than butter.

8

Bíi duthelehal eyon, duthelehul eróo, i duthelehéalish eri wa.

Government is unusually useful, agriculture is extremely useful, and history is extraordinarily useful.

While agriculture is more useful than government, by my lights history is much more useful than either.

9

Bíi wil dazhehul od, i dazhehéalish thom wa.

Would that the fabric were extremely soft and the pillow were extraordinarily soft.

I wish the cloth were almost as soft as the pillow.

10

Bíi íthihal eril sháad with bodimehéa; íthihil eril benem with betheshahéa wa.

The person who went to the mountain is unusually tall; the person who stayed home is slightly tall (minor).

The person who went to the mountain is taller than the person who stayed home.

11

Bíi búhal Mázhareth; búhéalish hothul betha wáa.

Margaret is pretty strange; her grandmother is extraordinarily odd.

Margaret is much less odd than (or: nowhere nearly so odd as) her grandmother.

12

Bíi ril bolehel thosh sháaleya ril; eril bolehul thosh sháaleya bim eril wa.

The sky today is trivially cloudy; four days ago the sky was extremely cloudy.

The sky today is not nearly so cloudy as it was four days ago.

13

Bíili meleyihul oyi natha; leyi wilidun wa.

14

Bíi ralóolohal omid; ralóolohel muda; ralóolohul babí wa.

15

Bíi eril wam ili, izh wameháalish shum wa.

16

Bíi eril layunehal thili; melayuneháalish mi wemoneya wa.

17

Bíi thedehul shée, i thed mela wáa.

18

Bíi radazh dash; radazhehul badazh wáa.

# Lesson 65
# Comparisons, Pt 2

## Explicit Comparison

**[(Aux) "hesho" [verb: surpass] (Neg) CP–S CP–O …]**

hesho
to surpass (in comparatives)

The implicit comparison is very flexible and useful, but occasionally we don't have all the information, or the point of our discourse would be obfuscated by the inclusion of the degrees of VERBing found in each of the things being compared.

As a general principle, the form of an explicit comparative statement involves a statement that two or more things share some characteristic followed by a statement that one of them surpasses the other or others. No information need be provided beyond the fact that one or another of the things surpasses.

Suzette Haden Elgin gives this account of her answer to the expressed need for an explicit comparative structure in Láadan.

This came up in an issue of the newsletter that (briefly) was published by the original Láadan Network. The solution I chose was based on the comparative construction used in Kumeyaay, a Native American language of California. In Kumeyaay, when you want to say "The tree is taller than the bush" you say, literally, "The tree is tall; the bush is tall; the tree wins." That's the basic pattern, and it works very well. Suppose in Láadan you want to say that X is more beautiful than Y, or that Y is less beautiful than X. It's done by saying, literally, "X is beautiful; Y is beautiful; X surpasses." (Or "Y is beautiful; X is beautiful; X surpasses." The order is irrelevant.) For "nobody surpasses," (X and Y are equally beautiful, X is as beautiful as Y), you'd use "rawith," the word for "nobody." The verb for "surpasses" is "hesho;" I have it in my dictionary as "hesho—to surpass; used in comparatives."

## Examples

In these examples, a fairly literal transposition from Láadan will be followed by a more natural English translation.

Bíi íthi yu wa. Íthi mi. Hesho mi.
The fruit is high. The leaf is high. The leaf surpasses.
The leaf is higher than the fruit.

Bíi mehíya edemid i zhub hi wa. Hesho zhub.
A mouse and this insect are small. The insect surpasses.
This insect is smaller than a mouse.

Notice in the examples above that the sentences after the first need neither Type-of-Sentence Words nor Evidence Words. In connected speech (or writing), when these two words would remain the same they need not be repeated for sentences after the first—though of course they may be, at the speaker's discretion.

Bíi melaya mi i mahina wi; báa hesho mahina?
The leaf and the flower are red (obviously); does the flower surpass?
Is the flower redder than the leaf?

Here, of course, the Type-of-Sentence Word and Evidence Word must be included in the second clause because they differ from those in the first. Of course, a question requires no Evidence Word, so none is included in the second clause here.

Bíi melaya mi i mahina wi; hesho bebáa?
The leaf and the flower clearly are red; what surpasses?
Which is redder, the flower or the leaf?

This is only a slight variation on the previous example, but with a form of the word "bebáa" included, the second clause is obviously a question, so the interrogative Type-of-Sentence Word can be omitted. However, a Type-of-Sentence Word can always be included even when not necessary; it remains perfectly grammatical.

Bíi meyide sháawith i háawith i áwith; mehesho áwith i háawith; heshohul áwith wa.
The adult, the child and the baby are hungry; the baby and the child surpass; the baby surpasses very much.
The child is hungrier than the adult; the baby is much hungrier than either of them.

Yes, we can combine explicit comparisons (hesho vs heshohul) with implicit comparisons—to great effect, as we see here.

When "hesho" takes an Object, it is the person or thing that is surpassed:

Bíi methed beth letho, hi Ána betho, i hi omátho wa; hesho hi letho hi Ána bethoth, izh ra hi omáthoth.
My home, Anna's and the teacher's are all far; mine surpasses Anna's but not the teacher's.
My home is further away than Anna's but not than the teacher's.

In the above example, did you have any difficulty with the Possessive phrases containing "hi" (this/that)? Remember, when forming the Láadan counterpart to the English "possessive pronouns" we use "hi" or one of its plurals in place of the noun. So, "beth letho" is "my home" and "hi letho" is "mine"; "beth Ána betho" would be "Anna's home" (as might well go unsaid by this point, personal names do not accept suffixes, so we add a pronoun to take the suffix) and "hi Ána betho" is "Anna's"; "beth omátho" would be "the teacher's home" and "hi omátho" is "the teacher's." If any of us had more than one home, we'd say "hizh Xtho" or "hin Xtho."

## Vocabulary

alehala
art [alehale (music)]
éeba
be portentous
huma
be sharp [hum (knife)]
muhum
scissors [hum (knife) + muh (knife, reflected)] {SH}
radiídin
non-holiday: a time allegedly a holiday but actually so much of a burden because of work and preparations that it is a dreadful occasion—especially when there are too many guests and none of them help
shinehal
computer [shin (two) + hal (work)]
shinishin
calculator [shin (two) + i (and) + shin (two)]
wothemid
mule [woth (wisdom) + mid (creature)]
yib
to be solid (rather than gaseous or liquid)
zhili
be liquid (as opposed to solid or gaseous) [ili (water)] {CH}

## Exercises

**Translate the following into English, literally and colloquially.**

1 Bíi meliyen éelen hin i hesh; hesho hesh wa.
E: _____
E: _____

2 Bíi meshinóoya dun i olin i shée wa; hesho olin wi.
E: _____
E: _____

3 Bíi mehowa yul i lali wa. Báa hesho yul?
E: _____
E: _____

4 Bíi lath i lóda doshem wo. Báa hesho bebáa?
E: _____
E: _____

5 Bíi meruhob yed, wilidun beyen, i mela wáa; mehesho bebáazh?
E: _____
E: _____

6 Bíi meshud thi beye radalethehéa i ranime edethi withehéa; hesho edethi ra beyehéa wa.
E: _____
E: _____

**Form explicit comparisons from the supplied verb and nouns (the asterisk-marked *noun* surpasses); translate into English, literally and colloquially.**

7 meénan, yu, *thu*
L: _____
E: _____
E: _____

8 líithi, hish, *mel* hi
L: _____
E: _____
E: _____

9 rúsho, zhu, yob, *lhu* (yes-no question)
L: _____
E: _____
E: _____

10 huma, hum, muhum (wh-question)
L: _____
E: _____
E: _____

11 éeba, *zhethal*, éholob (warning)
L: _____
E: _____
E: _____

12 dazh, eril *oweth* el le, eril thometh eb hothul letha (present tense)
L: _____
E: _____
E: _____

**Translate the following into Láadan using explicit comparisons.**

13 The foal is funnier than the kitten.
L: _____

14 Is the beverage sourer than the vegetable?
L: _____

15 Those many rocks are not wetter than the road.
L: _____

16 Laughter is better medicine than drugs.
L: _____

17 Which pleases you more: the smell of a meal or the sound of music [in a dream]?
L: _____

18 The fish is saltier than the bread; the soup is saltier yet.
L: _____

## Answers

1

These grapes and the grass are green; the grass surpasses.
The grass is greener than these grapes.

2

The field, the forest, and the desert are all fertile; the forest surpasses [obviously].
Of course the forest is more fertile than either a field or a desert.

3

The wind and the rain are both warm. Does the wind surpass?
Is the wind warmer than the rain?

4

Celibacy and weary-pregnancy are burdens. Which surpasses?
Which is the greater burden: celibacy or being wearily pregnant?

5

The valley, many lakes, and the sea are deep [trusted report]; what [few] surpass?
Which-few are deeper: the valley, some lakes, or the sea [according to trusted report]?

6

Someone who has nothing and someone who is unwilling to share are poor; someone who does not share surpasses.
Someone who will not share is poorer than someone who has nothing.

7

Bíi memeénan yu i thu; hesho thu wa.
Fruit and honey are sweet; honey surpasses.
Honey is sweeter than fruit.

8

Bíi líithi hish wa. Líithi mel hi. Hesho mel.
The snow is white. This paper is white. The paper surpasses.
This paper is whiter than snow.

9

Bíi merúsho zhu, yob i lhu wa. Báa hesho lhu?
Tea, coffee and poison are bitter. Does the poison surpass?
Is poison bitterer than tea or coffee?

10

Bíi mehuma hum i muhum wa. Báa hesho bebáa?
The knife and the scissors are sharp. Which surpasses?
Is the knife or the scissors sharper?

11

Bíi mehéeba zhethal i éholob wi; bée hesho zhethal wa.
Justice and threats are portentous [obviously]; [warning] justice surpasses.
[Warning] Justice is more portentous than threats.

12

Bíi ril medazh eril oweth el leháa i eril thometh eb hothul lethaháa; hesho owe wa.
The garment that I made and the pillow that my grandparent bought are soft; the garment surpasses.
The garment I made is softer than the pillow my grandparent bought.

13

Bíi medóhada áhomid i árul wa. Hesho áhomid.

14

Bíi meyem rana i meda wáa; báa hesho rana?

15

Bíi lili weth; melili ud hin íi; mehesho ra ud wa.

16

Bíi desh i ada mewothal wohedutham wa; hesho ada wa.

17

Bíi meshi aba anadalethu i zho alehalethu leth we. Báa hesho bebáa?

18

Bíi memáanan thili i bal i thulana wa. Hesho thili, i heshohal thulana.

# Lesson 66
# Vocabulary Practice 10: Calendar

We'll be looking at more vocabulary than usual this lesson. We're going to cover two related lists of words: days of the week and months of the year.

## Vocabulary: Days of the Week

Monday
- Henesháal: East Day

Tuesday
- Honesháal: West Day

Wednesday
- Hunesháal: North Day

Thursday
- Hanesháal: South Day

Friday
- Rayileháal: Above Day

Saturday
- Yilesháal: Below Day

Sunday
- Hathameháal: Center Day

## Vocabulary: Months

January
- Anede: One Month
  - Alel: Seaweed Month

February
- Ashin: Two Month
  - Ayáanin: Tree Month

March
- Aboó: Three Month
  - Ahesh: Grass Month

April
- Abim: Four Month
  - Athil: Vine Month

May
- Ashan: Five Month
  - Amahina: Flower Month

June
- Abath: Six Month
  - Athesh: Herb Month

July
- Ahum: Seven Month
  - Ameda: Vegetable Month

August
- Anib: Eight Month
  - Adalatham: Berry Month

September
- Abud: Nine Month
  - Ahede: Grain Month

October
- Athab: Ten Month
  - Ayu: Fruit Month

November
- Anedethab: Eleven Month
  - Athon: Seed Month

December
- Ashinethab: Twelve Month
  - Adol: Root Month

When Suzette Haden Elgin first formed Láadan words for the months of the year, she naturally chose poetic forms that conformed to the growing season. Regrettably, the growing season she chose was that of the northern hemisphere, which is offset by six months from that in the southern hemisphere (eg, winter begins in June in the southern hemisphere and in December in the north).

This did not sit well with the second generation working with Láadan, who felt that Láadan should not present a calendar that fails so dramatically to reflect the life experience of the speakers of such a large segment of the population of the planet. The second generation took the decision to use the words for the numbers (this scheme is not at all poetic, but is easy to understand—and is reminiscent of the English month names September through December, which reflect the Latin words for "seven" through "ten".

We will not be using the poetic forms in these lessons, but you should be able to recognize them if you should happen upon them in older texts.

## Examples

Bíi thi híyahath sháaleth um wi.
A week has seven days, obviously.
Bíi thi hathóoletham hathóoleth shinethab wi.
A year has twelve months, obviously.

Bíi methi hathóol nedebe sháaleth thabeboó wa.
Several months have thirty days.
Bíi methi hathóol menedebe sháaleth thabeboó i nede wa.
Many months have thirty-one days.
Bíi thi hathóol nede neda, Ashin, sháaleth e thabeshin i nib e thabeshin i bud wa.
Only one month, February, has either twenty-eight or twenty-nine days.
Bíi thi hathóoletham sháaleth e debeboó i thabebath i shan e debeboó i thabebath i bath wa.
A year has either three hundred sixty-five or three hundred sixty-six days.

Bíi merahahí hathóol i hathóoletham wi; hesho hathóoletham.
A month and a year clearly are long; a year surpasses.
A year is clearly longer than a month.

## Exercises

**Translate the following into English.**

1 Béli aril éthe le beth nathoth Henesháaleya barada wa.
E: _____
2 Báa eril meróo onida dalathameth thil nizhethode Anibeya eril?
E: _____
3 Bíid benem duthahá shod bethosha nil Rayilesháaledim wa.
E: _____
4 Bíi en obeth letho úwanú el le ódon belidesha yil Anedethabeya baradan wa.
E: _____
5 Báa aril thi Anede Hathamesháaleth bim e shan hathóolethameya aril?
E: _____
6 Bíidi meban with menedebe binith hin hinedim Ashinethabeya wi.
E: _____
7 Báadi thoneth merumadonishub ábedunesha Abooya? Bíi em, hunesha; hanesha Abudehóoya wi.
E: _____
8 Bíi aril sháad Leyaneshem Méri Yáabe Bo Líithisha raheb Yilesháaleya shin aril wáa.
E: _____
9 Bíith eril loláad ril ulanin sháawithizh ezhubethehá hishima Ashinede nede eril Abimedim wa.
E: _____
10 Bé eril bel Shósho mewowíi woléeli menedebe habelid le yedehóoshaháadim Ashaneya wa.
E: _____

Did you note, in #1, that the stative verb (in English, an adjective) "éthe" (be clean) would be understood to be an active verb (to clean) when supplied with an Object? The more formal form "dóhéthe" (cause to be clean; to clean) is another option.

Did you note, in #6, that the quantifier "menedebe", while formally correct, is unnecessary? The information that "many" people give is clearly represented by the duplicated pronoun "hin" (these/those, many) in the construction "hin hinedim" (to each other).

**Translate the following into Láadan.**

11 Baker Margaret begins to work before sunrise every day except Tuesday.
L: _____

12 Last Thursday, a bird flew alone above the forest that was on the island.
L: _____

13 The farm where the the wild animal sleeps is thriving this August.
L: _____

14 [Angry] The unusually rude shopkeeper smirked at the child who loves tart fruit last Wednesday.
L: _____

15 My suitcases will remain at the hotel until June.
L: _____

16 Clergyman Matthew interpreted the big-and-little story for his many contented (no reason) students last winter.
L: _____

17 During which month and season is the holiday?
L: _____

18 Which is sooner: October or December?
L: _____

19 Elizabeth will begin learning chefing (cookery science) in the autumn.
L: _____

20 The young man who fell off my boat into the deep lake on Thursday shows trust (despite neg circ) toward me.

There are two different strategies for presenting the information in #13. In one we use a subordinating conjunction, in the other we use an embedded relative clause. If you'd like, try your hand at both; one version of each is in the answers.

Did the word "tart" in #14 pose a problem for you? Did you consider that "tart" means "a little bit sour?"

And the word "remain" in #15? We know "benem" (stay); however, "stay" and "remain" aren't quite synonyms; "stay" has a component of volition that isn't necessarily present in "remain", which means merely "to continue to be (somewhere);" try "náham."

## Answers

1
[promise, lovingly] I shall clean your (beloved) home on Mondays.

2
Did the families harvest berries from your (honored you few) vines last August?

3
[angry] The healer is staying in her room until Friday.

4
My neighbor understands why I make cheese under the house every November.

5
Will January have four or five Sundays next year?

6
[didact] Many people give gifts to each other in December [obviously].

7
[didact] Are seeds buried in farmers' fields in March? Yes, in the north; in the south it's in September [obviously].

8
Miss Mary Brown will go up White Mountain the Saturday after next.

9
[pain] The woman who is studying entomology felt sadness (Int,Ø,–) from last February to April.

10
I swear Magic Granny brought many living jonquils to the valley where I live in May.

11
Bíi nahal Mázhareth Ebalá nasháaleya eril sháaleya woho rizh Honesháaleya wáa.

12
Bíi eril shumáad babí sholanenal in olinehóo marishaháasha rayil Hanesháaleya nede eril wa.

13
Bíi ril tháa ábed úshahú ina romid Ahumeya ril wa. OR Bíi ril tháa ina romid ábedehóoshaháa Ahumeya ril wa.

14
Bíid eril lháada worashalehal wowehehá ril a háawith woyemehel woyutheháadim Hunesháaleya eril wa.

15
Bíi aril menáham imedim letho buthesha Abathedim wa.

16
Bíi eril déedan Wílem Wíitham wonóowid wodedideth mewoníina wobediháda menedebe wemaneya eril wáa.

17
Báa diídin bebáaya? Hathóoleya nedaba? Hathemeneya nedaba?

18
Bíi methoma Athad i Ashinethab; báa hesho bebáa?

19
Bíi aril nabedi Elízhabeth emahineth wemoneya wáa.

20
Bíi ril dam eril háda yáawithid esh lethode woruhob wowilidunedim Hanesháaleyaháa lehenath ledim wa.

a . . . . . LoveInanim
-á . . . . . DOER
á- . . . . . INFANT
áabe . . . . . Book
áada . . . . . Smile
áala . . . . . Thanks
áalaá . . . . . Butterfly
aálesh . . . . . Parsley
áama . . . . . LoveLikeResp
áath . . . . . Door
áatham . . . . . Church
áayáa . . . . . LoveMyster
áayo . . . . . Skirt
áazh . . . . . LovePriorSexDesire
ab . . . . . LoveLikeNoResp
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
Abath . . . . . June
abathede . . . . . Clitoris
ábed . . . . . Farm
ábedá . . . . . Farmer
ábedun . . . . . FarmField
abesh . . . . . AllThatIs
Abim . . . . . April
Aboó . . . . . March
Abud . . . . . September
ad . . . . . LoveRespNoLike
ada . . . . . Laugh
Adalatham . . . . . OBS:August
adama . . . . . Tickle
Adol . . . . . OBS:December
ahana . . . . . Chocolate
Ahede . . . . . OBS:September
Ahesh . . . . . OBS:March
áhesh . . . . . BeResponsible
Ahum . . . . . July
alehala . . . . . Art
alehale . . . . . Music
alehalehá . . . . . Musician
Alel . . . . . OBS:January
am . . . . . LoveBlood
Amahina . . . . . OBS:May
Ameda . . . . . OBS:July
amedara . . . . . Dance
amedarahá . . . . . Dancer
an . . . . . BeAcquainted
ana . . . . . Food
Ána . . . . . Anna
anadal . . . . . Meal
anadalá . . . . . Cook
Anede . . . . . January
Anedethab . . . . . November
Anib . . . . . August
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
ásháana . . . . . MenstruateJoy
Ashan . . . . . May
Ashin . . . . . February
Ashinethab . . . . . December
ashon . . . . . LoveHeartKin
Athab . . . . . October
Átheni . . . . . Anthony
Athesh . . . . . OBS:June
Athil . . . . . OBS:April
Athon . . . . . OBS:November
áwith . . . . . Infant
áya . . . . . BeBeautiful
Ayáanin . . . . . OBS:February
aye . . . . . LoveUnwelcome
Ayu . . . . . OBS:October
azh . . . . . LoveCurrSexDesire
azháadin . . . . . MenopauseUnvent
ba . . . . . XLove1
báa . . . . . Q
báanibel . . . . . GiveAndTake
babí . . . . . Bird
bad . . . . . Mineral
bada . . . . . REPrand
bada . . . . . Spoon
badan . . . . . REPnatl
badatham . . . . . Stir
badazh . . . . . Metal
badazhel . . . . . Smithcraft
badazhelá . . . . . Smith
bal . . . . . Bread
bala . . . . . Anger(E,+,+)
balin . . . . . BeOldAnim
balinemid . . . . . Turtle
bama . . . . . Anger(E,-,-)
ban . . . . . Give
ban . . . . . Xlove>5
bana . . . . . Anger(E,-,+)
baneban . . . . . Forgive
bara . . . . . Anger(E,+,-)
barada . . . . . REPartific
baradá . . . . . REPmyst
baradan . . . . . REPanalogy
bash . . . . . CommonSense
bath . . . . . #6
bath . . . . . ClawNail
batha . . . . . Fork
baye . . . . . IndefLove1
bayen . . . . . IndefLove>5
bayezh . . . . . IndefLove2-5
bazh . . . . . XLove2-5
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
bedi . . . . . Learn
bedihá . . . . . Student
bedina . . . . . Lesson
bedinadedide . . . . . Fable
bedishod . . . . . Classroom
bée . . . . . WARN
behi . . . . . BeViscous
behili . . . . . ViscousFluid
bel . . . . . BringTake
belid . . . . . House
belidá . . . . . Carpenter
bem . . . . . Choose
ben . . . . . X>5
benem . . . . . Stay
bere... ébere . . . . . If...Then
berídan . . . . . Aunt
beróo . . . . . Because
beth . . . . . Home
betheb . . . . . Mirror
Bétheni . . . . . Bethany
bethu . . . . . About
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bi . . . . . XHon1
bíi . . . . . DECL
bil . . . . . BeFun
bim . . . . . #4
bima . . . . . Anger(I,o,-)
bin . . . . . Bowl
bin . . . . . XHon>5
bina . . . . . Anger(I,o,+)
bini . . . . . Gift
bire . . . . . Layer
biremeda . . . . . Onion
bishib . . . . . BeSudden
bithim . . . . . Meet
biye . . . . . IndefHon1
biyen . . . . . IndefHon>5
biyezh . . . . . IndefHon2-5
bizh . . . . . XHon2-5
bo . . . . . Mountain
bó . . . . . MAND
bod . . . . . Dish
bod . . . . . Line
bohí . . . . . BeShort1D
bol . . . . . BeFleecyClouded
bom . . . . . HouseholdOil
bom . . . . . Penis
boó . . . . . #3
bóo . . . . . REQ
boóbin . . . . . Braid
bóodan . . . . . Rescue
bosh . . . . . Wood
boshoya . . . . . TreeBark
boshum . . . . . Cloud
both . . . . . Hotel
bothá . . . . . Innkeeper
bú . . . . . BePerverse
bud . . . . . #9
bud . . . . . Clothing
buda . . . . . Buddha
budimod . . . . . Pocket
bun . . . . . BeNew
buth . . . . . GatherX
buzh . . . . . Convention
buzhehoth . . . . . ConventionCtr
-d . . . . . ANGRY
-da . . . . . BENEF
-da . . . . . JEST
-dá . . . . . BENEFcoerced
-daá . . . . . BENEFaccid
-dáa . . . . . BENEFduty
dáan . . . . . Word
dadem . . . . . Picture
dal . . . . . Thing
dala . . . . . Plant
dalatham . . . . . Berry
dalel . . . . . MadeThing
dalelethodewan . . . . . WritingImplement
dalelewodewan . . . . . Chair
daleleyodewan . . . . . Table
dalelolhobewan . . . . . Weapon
dam . . . . . Manifest
dama . . . . . Touch
dan . . . . . Language
-dan . . . . . ASSOCpleas
dash . . . . . Tooth
dashobe . . . . . ToBite
dashobin . . . . . ToChew
dathim . . . . . Needlework
dathimá . . . . . Needleworker
dazh . . . . . BeSoft
-de . . . . . NARR
-de . . . . . SRC
debe . . . . . #100
dedala . . . . . Frustration(E,+,+)
dedama . . . . . Frustration(E,-,-)
dedana . . . . . Frustration(E,-,+)
dedara . . . . . Frustration(E,+,-)
dedide . . . . . Story
dedima . . . . . Frustration(I,o,-)
dedina . . . . . Frustration(I,o,+)
déedan . . . . . Interpret
déela . . . . . Garden
déeladáan . . . . . Sentence
déelahá . . . . . Gardener
dehena . . . . . FriendlinessDespite
deheni . . . . . Meat
dehenihá . . . . . Butcher
delishe . . . . . Weep
delith . . . . . Hair
dem . . . . . Window
demáazh . . . . . Tractor
demeren . . . . . Curtain
den . . . . . Help
-den . . . . . ASSOC
dena . . . . . FriendlinessGood
dená . . . . . Helper
desh . . . . . Drug
desháana . . . . . MenstruateEarly
di . . . . . Speak
-di . . . . . DIDACT
dí- . . . . . ALLOW
dibáa . . . . . Question
dibé . . . . . Promise
dibée . . . . . Warning
dibíi . . . . . Declare
dibithim . . . . . Greet
dibó . . . . . Command
dibóo . . . . . Request
dide . . . . . BeEarly
dihá . . . . . Speaker
dihem . . . . . Accept
díídin . . . . . Holiday
díina . . . . . FriendlinessNone
dim . . . . . Container
-dim . . . . . GOAL
dimilin . . . . . Ornament
dimod . . . . . Bag
dimóowa . . . . . Stove
-din/-bin/-in . . . . . PROCof
dinime . . . . . BeBeholden
dínon . . . . . BeFree
dishóo . . . . . TellNews
dishóodal . . . . . NewsProgram
dishóodalel . . . . . NewsDevice
dith . . . . . Voice
dithal . . . . . Praise
dithed . . . . . Call
dithem . . . . . Beg
dithemá . . . . . Beggar
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dó- . . . . . CAUSEto
dod . . . . . ToFast
dóhada . . . . . BeComical
dóham . . . . . Put
dóho . . . . . Wrap
dol . . . . . Root
dólhó- . . . . . FORCEto
dom . . . . . Remember
domid . . . . . Elephant
don . . . . . Comb
dona . . . . . FriendlinessFoolish
doni . . . . . Earth
donidan . . . . . Lovingkindness
donithen . . . . . Earthquake
dóo . . . . . Well...
doól . . . . . AtLast
dóon . . . . . BeCorrect
dórawulúd . . . . . Repair
doroledim . . . . . OvereatAsSelfcare
dosh . . . . . Burden
doth . . . . . Follow
dothá . . . . . Follower
dówulhúd . . . . . Shatter
dówulúd . . . . . Break
dóyom . . . . . Protect
doyu . . . . . Apple
dozh . . . . . BeEasy
-du . . . . . POETRY
du- . . . . . TRYto
dul . . . . . GiveRest
dumidal . . . . . Fox
dun . . . . . Field
duna . . . . . FriendlinessBad
dush . . . . . Must

duth . . . . . ToUse
dutha . . . . . Heal
duthahá . . . . . Healer
duthahoth . . . . . Hospital
duthel . . . . . BeUseful
duthele . . . . . BeUsefulIfRepurposed
dúu- . . . . . FAILto
e- . . . . . SCIof
é- . . . . . POTENTIAL
e...e. . . . . Either...Or
eb . . . . . BuySell
eba . . . . . Spouse
ebabí . . . . . Ornithology
ebabíhá . . . . . Ornithologist
ebalá . . . . . Baker
éban . . . . . Offer
ed . . . . . Tool
édáan . . . . . LexicalGap
edala . . . . . Botany
edalahá . . . . . Botanist
edan . . . . . Linguistics
edaná . . . . . Lingust
edash . . . . . Dentistry
edashá . . . . . Dentist
ede . . . . . Grain
éde . . . . . Nevertheless
edeláad . . . . . Believe
edemid . . . . . Mouse
edeni . . . . . Bean
edethi . . . . . Share
edin . . . . . Cousin
eduth . . . . . Engineering
edutha . . . . . Medicine
eduthá . . . . . Engineer
eduthahá . . . . . Physician
eduthemid . . . . . Beaver
éeb . . . . . Juice
éeba . . . . . BePortentous
éelen . . . . . Grape
éeme . . . . . LoveNoLikeNoResp
éesh . . . . . Sheep
éeya . . . . . Illness
éezh . . . . . Goat
ehá . . . . . Scientist
ehash . . . . . Astronomy
ehashá . . . . . Astronomer
ehen . . . . . Philosophy
ehená . . . . . Philosopher
éholob . . . . . Threat
ehom . . . . . Education
ehomá . . . . . EdSpecialist
ehoth . . . . . Geography
ehothá . . . . . Geographer
el . . . . . Make
Elá . . . . . Creator
elahela . . . . . Celebration
elamith . . . . . Mathematics
elamithá . . . . . Mathematician
elash . . . . . Play
elasháana . . . . . MenstruateFirst
elathóo . . . . . BeWelcome
elathóodi . . . . . SayWelcome
elathóoshub . . . . . MakeWelcome
elazháadin . . . . MenopauseWelcome
Elízhabeth . . . . . Elizabeth
elod . . . . . Housekeeping
elodá . . . . . Housekeeper
elosh . . . . . Economy
em . . . . . Yes
emahin . . . . . CookeryScience
emahiná . . . . . Chef
emath . . . . . Architecture
Emath . . . . . Mommy
emid . . . . . Zoology
emidá . . . . . Zoologist
en . . . . . Understand
erabalh . . . . . Temptation
eri . . . . . History
eril . . . . . PAST
eríli . . . . . FARPAST
eróo . . . . . Agriculture
esh . . . . . Boat
eshá . . . . . Sailor
eshon . . . . . PeaceScience
eshoná . . . . . PeaceScientist
éthe . . . . . BeClean
ethóo . . . . . Hospitality
ethóohá . . . . . Host(ess)
ewí . . . . . Biology
ewíhá . . . . . Biologist
ewith . . . . . Anthropology
ewithá . . . . . Anthropologist
eyon . . . . . Administration
ezha . . . . . Snake
ezho . . . . . Acoustics
ezhub . . . . . Entomology
ezhubá . . . . . Entomologist
-háa . . . . . EMBEDrel
háa- . . . . . CHILD
háababí . . . . . Nestling
-háalish . . . . . DEGextraord
háanáal . . . . . Evening
háasháal . . . . . Morning
háawith . . . . . Child
habelid . . . . . Dwell
habelidá . . . . . Resident
háda . . . . . ToFall
hadihad . . . . . Always
hahí . . . . . BeBrief
hahod . . . . . ConStNeutral
hahodib . . . . . ConStShutOff
hahodihed . . . . . ConStNumbShock
hahodimi . . . . . ConStBewilderPos
hahodimilh . . . . . ConStBewilderNeg
hahoditha . . . . . ConStEmpathLink
hahodiyon . . . . . ConStEcstasy
hahodo . . . . . ConStMedit
hahodóo . . . . . ConStHypnot
hal . . . . . Work
-hal . . . . . DEGunusual
halá . . . . . Worker
halezhub . . . . . Ant
halid . . . . . Competition
Halishóni . . . . . California
ham . . . . . BePresent
han . . . . . South
Hanesháal . . . . . Thursday
harathal . . . . . BeBadTime
hath . . . . . Time
hathal . . . . . BeGoodTime
hatham . . . . . Center
hathehath . . . . . Forever
hathemen . . . . . Season
hathobéeya . . . . . Until
hathóol . . . . . Month
hathóoletham . . . . . Year
háya . . . . . BeBeautifulTime
-hé . . . . . EMBED
heb . . . . . Down
hed . . . . . DrinkGlass
héda . . . . . DropSpill
-hée . . . . . EMBEDq
héeda . . . . . BeSacred
héedá . . . . . PickUp
héedan . . . . . Translate
héena . . . . . HeartSib
héeya . . . . . BeAfraid
-hel . . . . . DEGtrivial
hemen . . . . . Bush
hena . . . . . BirthSib
hene . . . . . East
Henesháal . . . . . Monday
Hérel . . . . . Carol
hesh . . . . . Grass
heshehoth . . . . . Park
hesho . . . . . Surpass
heyi . . . . . Pain
hi . . . . . Demo1
hib . . . . . Ovary
hibid . . . . . Testicle
hibidim . . . . . Scrotum
hibo . . . . . Hill
hihath . . . . . Now
-hil . . . . . DEGminor
hin . . . . . Demo>5
hish . . . . . Snow
hishala . . . . . Sadness(E,+,+)
hishama . . . . . Sadness(E,-,-)
hishana . . . . . Sadness(E,-,+)
hishara . . . . . Sadness(E,+,-)
hishima . . . . . Sadness(I,0,-)
hishina . . . . . Sadness(I,0,+)
hishud . . . . . Hail
hithehena . . . . . HappinessDespite
hithena . . . . . HappinessGood
hithíina . . . . . HappinessNone
hithona . . . . . HappinessFoolish
hithuna . . . . . HappinessBad
hiwetha . . . . . Left
hiwetho . . . . . Right
híya . . . . . BeSmall
híyahath . . . . . Week
híyamesh . . . . . BeNarrow
hizh . . . . . Demo2-5
ho- . . . . . GRAND
hob . . . . . Butter
hoberídan . . . . . GreatAunt
hohal . . . . . WorkPlace
hom . . . . . Nectar
homana . . . . . Dessert
hon . . . . . West
honáal . . . . . HoursMidnightDawn
Honesháal . . . . . Tuesday
-hóo . . . . . FOCUS
hoshem . . . . . Grandchild
hosherídan . . . . . GreatNiece
hoth . . . . . Place
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
hozhazh . . . . . Airport
hu . . . . . Boss
huhid . . . . . King
-hul . . . . . DEGextreme
hulehul . . . . . ForSure
hum . . . . . Knife
huma . . . . . BeSharp
humesh . . . . . Cut
hun . . . . . North
Hunesháal . . . . . Wednesday
husháana . . . . . MenstruatePain
i . . . . . And
ib . . . . . Crime
ib . . . . . UpAgainst
ibálh . . . . . Criminal
id . . . . . AndThen
-id . . . . . MASC
idon . . . . . HairBrush
ihé . . . . . InFront
ihée . . . . . Behind
ihehena . . . . . EagernessDespite
ihena . . . . . EagernessGood
ihíina . . . . . EagernessNone
ihona . . . . . EagernessFoolish
ihuna . . . . . EagernessBad
íi . . . . . Also
íila . . . . . Boil
íizha . . . . . Although
il . . . . . PayAttn
ilá . . . . . Audience
ílhi . . . . . Disgust
ili . . . . . Water
ilisháad . . . . . Swim
iliwush . . . . . Mop
im . . . . . Travel
imá . . . . . Traveler
imedim . . . . . Suitcase
in . . . . . Exist
ina . . . . . Sleep
inad . . . . . Trousers
ith . . . . . Light
ithedal . . . . . Lamp
ithel . . . . . Glow
íthi . . . . . BeHigh
izh . . . . . But
-izh . . . . . FEM
la . . . . . ILove
láa . . . . . Perception
láad . . . . . Perceive
Láadan . . . . . Láadan
láadom . . . . . Recognize
laheb . . . . . Spice
Lahila . . . . . HolyOne
lal . . . . . Milk
lalewida . . . . . BePregnantJoy
lali . . . . . Rain
lalom . . . . . Sing
lalomá . . . . . Singer
lam . . . . . Health
lámáhel . . . . . Sculpt
lámála . . . . . Caress
lami . . . . . Number
lamith . . . . . Count
lamithá . . . . . Accountant
lan . . . . . Friend
lan . . . . . WeLove>5
-lan . . . . . CELEB
lanemid . . . . . Dog
lash . . . . . Indifference
lath . . . . . BeCelibateChoice
lawida . . . . . BePregnant
lawith . . . . . Saint
laya . . . . . BeRed
layun . . . . . BeOrange
lazh . . . . . WeLove2-5
le . . . . . I
leb . . . . . Enemy
léeli . . . . . Jonquil
lehena . . . . . TrustDespite
lel . . . . . Seaweed
léli . . . . . BeYellow
lema . . . . . BeGentle
len . . . . . We>5
lena . . . . . TrustGood
lewidan . . . . . BePregnantFirst
leyan . . . . . BeBrown
leyi . . . . . BeBlue
lezh . . . . . We2-5
lh-, -lh-, -lh . . . . . PEJ
lha . . . . . Sin
lháada . . . . . Smirk
lhada . . . . . Deride
lhahá . . . . . Sinner
lheb . . . . . EnemyPej
lhebe . . . . . Hatred
lhebe . . . . . XDesp1
lheben . . . . . Xdesp>5
lhebeye . . . . . IndefDesp1
lhebeyen . . . . . IndefDesp>5
lhebeyezh . . . . . IndefDesp2-5
lhebezh . . . . . XDesp2-5
lhed . . . . . DiscordAtHome
lhele . . . . . IDesp
lhelen . . . . . WeDesp>5

lhelezh . . . . . WeDesp2-5
lhene . . . . . YouDesp1
lhenen . . . . . YouDesp>5
lhenezh . . . . . YouDesp2-5
lhezhub . . . . . NoxiousInsect
lhith . . . . . Fret
lhitharil . . . . . Worry
lhitheril . . . . . Regret
lhoho . . . . . Shame
lhu . . . . . Poison
li . . . . . IHon
-li . . . . . LOVE
líina . . . . . TrustNone
líithi . . . . . BeWhite
líithin . . . . . BeGray
lila . . . . . FemSexAct
lilahá . . . . . FemSexActor
lili . . . . . BeWet
liliháaláa . . . . . Labia
limlim . . . . . Bell
lin . . . . . WeHon>5
liri . . . . . BeColored
lish . . . . . Lightning
lishenal . . . . . Vividly
lishid . . . . . Sign
lith . . . . . Think
litharil . . . . . Anticipate
litheril . . . . . Reminisce
liyen . . . . . BeGreen
liyeth . . . . . BeSilver
lizh . . . . . WeHon2-5
lo . . . . . Rejoice
lo- . . . . . INT
lob . . . . . Fill
lobala . . . . . Depression(E,+,+)
lobama . . . . . Depression(E,-,-)
lobana . . . . . Depression(E,-,+)
lobara . . . . . Depression(E,+,-)
lobima . . . . . Depression(I,0,-)
lobina . . . . . Depression(I,0,+)
lod . . . . . Household
lodá . . . . . Householder
lóda . . . . . BePregnantWeary
lodo . . . . . BeStrongInt
lohil . . . . . PayAttnInt
lol . . . . . CommunityFeeling
loláad . . . . . PerceiveInt
lolehena . . . . . ConfidenceDespite
lolena . . . . . ConfidenceGood
loliina . . . . . ConfidenceNone
lolin . . . . . Assemble
lolona . . . . . ConfidenceFoolish
loluna . . . . . ConfidenceBad
lom . . . . . Song
lomá . . . . . Songwriter
lona . . . . . TrustFoolish
lóolo . . . . . BeSlow
lóothi . . . . . BeBlackWhite
lóoyo . . . . . OBS:AttentiveTaste
lorolo . . . . . Thunder
losh . . . . . Money
loshá . . . . . Banker
loshebelid . . . . . Bank
loth . . . . . Information
lothel . . . . . Know
loyo . . . . . BeBlack
lu . . . . . Please
lub . . . . . Fowl
luben . . . . . Map
lud . . . . . Debt
ludi . . . . . BeFemale
luhili . . . . . Blood
lul . . . . . Vagina
lula . . . . . BePurple
luna . . . . . TrustBad
lush . . . . . Mystery
luth . . . . . ToRock
lúuladol . . . . . Turnip
luwili . . . . . BirthBlood
-m . . . . . IDENT
ma . . . . . OBS:Listen
máa . . . . . Egg
máan . . . . . Salt
máanan . . . . . BeSalty
maha . . . . . SexDesire
mahá . . . . . OBS:Listener
mahin . . . . . CookPot
mahina . . . . . Flower
mahinin . . . . . ToCook
mar . . . . . Absence
marenil . . . . . BeHollow
mari . . . . . Island
Másha . . . . . Marsha
math . . . . . Building
Máthu . . . . . Matthew
Mathul . . . . . Mom
Máyel . . . . . Michael
mazh . . . . . Car
Mázhareth . . . . . Margaret
me- . . . . . PL
mé- . . . . . COLLV
meda . . . . . Vegetable
medalayun . . . . . Carrot
meén . . . . . Sugar
meénan . . . . . BeSweet
méesh . . . . . Pleasure
méeshim . . . . . SexPleasure
mehena . . . . . CompassionDespite
mel . . . . . Paper
mela . . . . . Ocean
melamid . . . . . Dolphin
memazh . . . . . Train
mena . . . . . CompassionGood
menedebe . . . . . #>5
menedebenil . . . . . Among>5
Méri . . . . . Mary
merod . . . . . #1,000,000,000
mesh . . . . . Across
méwith . . . . . Crowd
mezh . . . . . Powder
mi . . . . . Leaf
mid . . . . . Creature
mihí . . . . . BeSmall2D
míi . . . . . BeAmazed
míili . . . . . Radiance
míina . . . . . CompassionNone
mime . . . . . OBS:Ask
min . . . . . EatUtensil
mina . . . . . Move
miwith . . . . . Town
miwithá . . . . . TownDweller
mo . . . . . Furniture
modi . . . . . BeUgly
mona . . . . . CompassionFoolish
mud . . . . . Mushroom
muda . . . . . Pig
Muhamad . . . . . Muhammad
muhum . . . . . Scissors
muna . . . . . CompassionBad
na . . . . . YouLove1
na- . . . . . BEGIN
ná- . . . . . CONT
náa- . . . . . RESUME
náal . . . . . Night
nahin . . . . . Become
-nal . . . . . MANN
nan . . . . . YouLove>5
-nan . . . . . INSTR
nanáal . . . . . Sunset
nasháad . . . . . Depart
nasháal . . . . . Dawn
nath . . . . . Price
náwí . . . . . Grow
naya . . . . . CareFor
nayahá . . . . . Caregiver
nazh . . . . . YouLove2-5
ne . . . . . You1
ne- . . . . . AGAIN
né- . . . . . BACK
neda . . . . . Only
nedaba . . . . . Which
nede . . . . . #1
néde . . . . . Want
nedebe . . . . . #2-5
nedebenil . . . . . Among3-5
nedeloth . . . . . Fact
nédeshub . . . . . Intention
nedeya . . . . . First
née . . . . . BeAlien
née- . . . . . TEMP
néehá . . . . . Alien
nehena . . . . . ContentmentDespite
nem . . . . . Pearl
nemeháalish . . . . . Clitoris
nen . . . . . You>5
nena . . . . . ContentmentGood
neril . . . . . Wait
nezh . . . . . You2-5
ni . . . . . Cup
ni . . . . . YouHon1
nib . . . . . #8
nidi . . . . . Add'l
nididin . . . . . Augment
níina . . . . . ContentmentNone
nil . . . . . Inside
nilesháad . . . . . Enter
nileweth . . . . . Entrance
nilewod . . . . . Tampon
niloma . . . . . PalmOfHand
nime . . . . . BeWilling
nin . . . . . Cause
nin . . . . . YouHon>5
niná . . . . . OneResponsible
ninálh . . . . . OneToBlame
nith . . . . . Frost
nithedim . . . . . Refrigerator
nizh . . . . . YouHon2-5
no- . . . . . FINISH
nó- . . . . . STOP
nodal . . . . . Edge
nol . . . . . Upon
noline . . . . . Angel
non . . . . . Allow
nona . . . . . ContentmentFoolish
nonede . . . . . LastOne
nóo- . . . . . PAUSE
nóowid . . . . . BeBigLittle
nori . . . . . Send
noshád . . . . . Arrive
nu . . . . . Here
nuna . . . . . ContentmentBad
núu . . . . . There
o . . . . . Around
o- . . . . . STUDYof
ob . . . . . ByWayOf
oba . . . . . Body
obe . . . . . Through
obée . . . . . During
obeth . . . . . Neighbor
obeyal . . . . . Gold
obuda . . . . . BuddhaStudy
obudahá . . . . . BuddhaScholar
od . . . . . Cloth
oda . . . . . Arm
odá . . . . . Weaver
odayáaninetha . . . . . TreeBranch
odi . . . . . Rumor
ódon . . . . . Cheese
ohá . . . . . Scholar
oham . . . . . LoveHoly
ohamedi . . . . . Pray
ohehena . . . . . RespectDespite
ohena . . . . . RespectGood
ohíina . . . . . RespectNone
oho . . . . . You'reWelcome
ohona . . . . . RespectFoolish
ohuna . . . . . RespectBad
ol . . . . . ToStore
olim . . . . . Heaven
olin . . . . . Forest
olob . . . . . Trauma
oloth . . . . . Skill
olowod . . . . . Group
om . . . . . Teach
oma . . . . . Hand
omá . . . . . Teacher
omid . . . . . Horse
omuhamad . . . . . MuhammadStudy
omuhamadá . . . MuhammadScholar
on . . . . . Head
ona . . . . . Face
onelal . . . . . Cream
onemeda . . . . . Cabbage
onida . . . . . Family
onin . . . . . Nurse
óo- . . . . . DEVOTIONto
oób . . . . . Jump
óob . . . . . Oven
óobe . . . . . Along
óobuda . . . . . Buddhism
óobudahá . . . . . Buddhist
óoda . . . . . Leg
oódóo . . . . . Bridge
óoha . . . . . BeWeary
óohá . . . . . Devotee
óol . . . . . Moon
óolewil . . . . . MenstrualBlood
óolewod . . . . . SanitaryNapkin
óoma . . . . . Foot
óomasháad . . . . . Walk
óomuhamad . . . . . Islam
óomuhamadá . . . . . Muslim
óotha . . . . . Soul
óothóra . . . . . Judaism
óothórahá . . . . . JewishPerson
óowa . . . . . Fire
óowathon . . . . . Pepper
óoya . . . . . Heart
óoyahonetha . . . . . Mind
óoyo . . . . . Mouth
óozheshu . . . . . Christianity
óozheshuhá . . . . . ChristianPerson
oshóana . . . . . Menstruate
oth . . . . . BeImportant
othel . . . . . BeBlessed
othóra . . . . . TorahStudy
othórahá . . . . . TorahScholar
owa . . . . . BeWarm
owáano . . . . . Therefore
owe . . . . . Garment
owehá . . . . . SeamstressTailor
oya . . . . . Skin
oyi . . . . . Eye
oyimahina . . . . . VioletFlower
oyo . . . . . Nose
oyu . . . . . Ear
ozh . . . . . Dream
ozheshu . . . . . JesusStudy
ozheshuhá . . . . . JesusScholar
ra . . . . . NEG
rabalh . . . . . Stink
rabalin . . . . . BeYoung
raban . . . . . TakeAway
rabo . . . . . Plain

rabohí . . . . . BeLong1D
rabun . . . . . BeOldInanim
radal . . . . . Nothing
radala . . . . . Unfriendliness(E,+,+)
radama . . . . . Unfriendliness(E,-,-)
radana . . . . . Unfriendliness(E,-,+)
radara . . . . . Unfriendliness(E,+,-)
radazh . . . . . BeHard
radedehena . . Perseverence(despite)
radedena . . . . . Perseverence(good)
radedíina . . . . . Perseverence(none)
radedona . . . . Perseverence(foolish)
radeduna . . . . . Perseverence(bad)
radi . . . . . BeSecret
radidal . . . . . Secret
radiídin . . . . . NonHoliday
radima . . . . . Unfriendliness(I,0,-)
radina . . . . . Unfriendliness(I,0,+)
rado . . . . . BeWeak
radom . . . . . Forget
radozh . . . . . BeDifficult
raduthel . . . . . BeUseless
rahadihad . . . . . Never
rahahí . . . . . BeLongTime
raham . . . . . BeAbsent
rahana . . . . . FamineJunkFood
raheb . . . . . Up
raháthe . . . . . BeDirty
rahihala . . . . . Anxiety(E,+,+)
rahihama . . . . . Anxiety(E,-,-)
rahihana . . . . . Anxiety(E,-,+)
rahihara . . . . . Anxiety(E,+,-)
rahihima . . . . . Anxiety(I,0,-)
rahihina . . . . . Anxiety(I,0,+)
rahil . . . . . Ignore
rahith . . . . . Darkness
rahithala . . . . . Unhappiness(E,+,+)
rahithama . . . . . Unhappiness(E,-,-)
rahithana . . . . . Unhappiness(E,-,+)
rahithara . . . . . Unhappiness(E,+,-)
rahíthi . . . . . BeLow
rahithima . . . . . Unhappiness(I,0,-)
rahithina . . . . . Unhappiness(I,0,+)
rahíya . . . . . BeLarge
rahíyadin . . . . . Expand
rahíyamesh . . . . . BeWide
raho . . . . . #0
rahohala . . . . . Disrespect(E,+,+)
rahohama . . . . . Disrespect(E,-,-)
rahohana . . . . . Disrespect(E,-,+)
rahohara . . . . . Disrespect(E,+,-)
rahohima . . . . . Disrespect(I,0,-)
rahohina . . . . . Disrespect(I,0,+)
rahol . . . . . ToWaste
rahowa . . . . . BeCold
rahu . . . . . BeClosed
rahuhala . . . . . HardHeart(E,+,+)
rahuhama . . . . . HardHeart(E,-,-)
rahuhana . . . . . HardHeart(E,-,+)
rahuhara . . . . . HardHeart(E,+,-)
rahuhima . . . . . HardHeart(I,0,-)
rahuhina . . . . . HardHeart(I,0,+)
rahulh . . . . . Slave
raláad . . . . . NonPerceive
raláadá . . . . . NonPerceiver
ralala . . . . . Distrust(E,+,+)
ralama . . . . . Distrust(E,-,-)
ralana . . . . . Distrust(E,-,+)
ralara . . . . . Distrust(E,+,-)
ralh . . . . . Rape
ralhá . . . . . Rapist
ralhoham . . . . . LoveEvil
ralili . . . . . BeDry
ralima . . . . . Distrust(I,0,-)
ralina . . . . . Distrust(I,0,+)
ralolala . . . . . Unconfidence(E,+,+)
ralolama . . . . . Unconfidence(E,-,-)
ralolana . . . . . Unconfidence(E,-,+)
ralolara . . . . . Unconfidence(E,+,-)
ralolima . . . . . Unconfidence(I,0,-)
ralolina . . . . . Unconfidence(I,0,+)
ralóolo . . . . . BeQuick
ralothel . . . . . BeIgnorant
ramala . . . . . Callousness(E,+,+)
ramama . . . . . Callousness(E,-,-)
ramana . . . . . Callousness(E,-,+)
ramara . . . . . Callousness(E,+,-)
ramihí . . . . . BeLarge2D
ramíili . . . . . Evil
ramima . . . . . Callousness(I,0,-)
ramina . . . . . Callousness(I,0,+)
rana . . . . . Beverage
ranahá . . . . . Drinker
ranahálh . . . . . Alcoholic
ranala . . . . . Discontent(E,+,+)
ranama . . . . . Discontent(E,-,-)
ranana . . . . . Discontent(E,-,+)
ranara . . . . . Discontent(E,+,-)
ranil . . . . . Outside
ranilesháad . . . . . ToExit
ranileweth . . . . . Exit
raniloma . . . . . BackOfHand
ranima . . . . . Discontent(I,0,-)
ranime . . . . . BeUnwilling
ranina . . . . . Discontent(I,0,+)
rano . . . . . Almost
ranol . . . . . Beneath
rasha . . . . . Discord
rashadon . . . . . Falsehood
rashal . . . . . Discourtesy
rashe . . . . . Torment
rashelh . . . . . Torture
rashi . . . . . Displease
rashon . . . . . Quarrel
rashonelh . . . . . War
rashonelhá . . . . . Aggressor
rashonelhú . . . . . Refugee
rashud . . . . . BeWealthy
ratháa . . . . . BeBlighted
rathad . . . . . BeUnable
rathal . . . . . BeBad
rathala . . . . . Joylessness(E,+,+)
rathama . . . . . Joylessness(E,-,-)
rathana . . . . . Joylessness(E,-,+)
rathara . . . . . Joylessness(E,+,-)
rathi . . . . . Lack
rathima . . . . . Joylessness(I,0,-)
rathina . . . . . Joylessness(I,0,+)
rathóo . . . . . NonGuest
rawala . . . . . Ingratitude(E,+,+)
rawama . . . . . Ingratitude(E,-,-)
rawana . . . . . Ingratitude(E,-,+)
rawara . . . . . Ingratitude(E,+,-)
rawedeth . . . . . Obscure
rawima . . . . . Ingratitude(I,0,-)
rawina . . . . . Ingratitude(I,0,+)
rawith . . . . . Nobody
rawoth . . . . . Foolishness
rawulúd . . . . . BeUnbroken
rayil . . . . . Above
Rayilesháal . . . . . Friday
rayom . . . . . BeUnsafe
razhe . . . . . BeDifferent
re...re . . . . . Neither...Nor
redeb . . . . . Find
réele . . . . . Harbor
ren . . . . . Carpet
ri . . . . . Record
ril . . . . . PRES
rile . . . . . Silence
rilin . . . . . ToDrink
rilrili . . . . . HYPOTH
rin . . . . . Plate
rizh . . . . . Except
ro . . . . . Weather
rod . . . . . #1,000,000
rodoni . . . . . Wilderness
rohoro . . . . . Storm
romid . . . . . WildAnimal
róo . . . . . Harvest
róomath . . . . . Barn
rosh . . . . . Sun
ruhob . . . . . BeDeep
rul . . . . . Cat
rumad . . . . . Cover
rumadoni . . . . . Bury
rushi . . . . . Wine
rúsho . . . . . BeBitter
rúu . . . . . LieDown
sha . . . . . Harmony
-sha . . . . . PLC
sháa- . . . . . ADULT
sháababí . . . . . AdultBird
sháad . . . . . ComeGo
sháal . . . . . Day
sháawith . . . . . Adult
shad . . . . . BePerfect
shadon . . . . . Truth
shahina . . . . . Rose
shal . . . . . Courtesy
shala . . . . . Grief(E,+,+)
sham . . . . . LoveChild
shama . . . . . Grief(E,-,-)
shamid . . . . . DomesticAnimal
shan . . . . . #5
shana . . . . . Grief(E,-,-)
shane . . . . . BeFurry
shara . . . . . Grief(E,+,-)
Shathul . . . . . HonParent
shawith . . . . . Elder
she . . . . . Comfort
sheb . . . . . Change
shebasheb . . . . . Death
shée . . . . . Desert
shel . . . . . BeRigorous
shem . . . . . Offspring
sheni . . . . . Intersection
sherídan . . . . . Niece
sheshi . . . . . Sand
sheshihoth . . . . . Beach
shi . . . . . ToPlease
shida . . . . . Game
shidi . . . . . BeTogether
shili . . . . . Mist
shim . . . . . SexAct
shima . . . . . Grief(I,0,-)
shimá . . . . . Copulator
shin . . . . . #2
shina . . . . . Grief(I,0,+)
shinehal . . . . . Computer
shinehoberídan . . . . GreatGreatAunt
shinehoshem . . . . . GreatGrandChild
shinehosherídan
. . . . . GreatGreatNiece
shinehothul . . . . . GreatGrandparent
shinenil . . . . . Between
shineshid . . . . . BeInvited
shinishin . . . . . Calculator
shinóoya . . . . . BeFertile
shishid . . . . . BeUnited
shishidebeth . . . . . Nation
shishidebethá . . . . . Citizen
sho . . . . . Heavy
shod . . . . . Room
shol . . . . . AbsenceOfPain
sholalan . . . . . BeAloneCrowd
sholan . . . . . BeAlone
shon . . . . . Peace
shoná . . . . . Peacemaker
shóo . . . . . Happen
shóod . . . . . BeBusy
shóodal . . . . . News
Shósho . . . . . MagicGranny
shu . . . . . OBS:AttentiveSmell
shub . . . . . Do
shud . . . . . BePoor
shulhe . . . . . BeInappropriate
shum . . . . . Air
shumáad . . . . . Fly
shumath . . . . . Tower
shun . . . . . Ritual
shunedi . . . . . Litany
Shuzhéth . . . . . Suzette
-th . . . . . OBJ
-th . . . . . PAIN
-tha . . . . . POSSbirth
tháa . . . . . Thrive
thab . . . . . #10
thad . . . . . BeAble
thal . . . . . BeGood
thalin . . . . . Improve
tham . . . . . Circle
than . . . . . BeUnderground
-the . . . . . POSSnone
thé- . . . . . ABOUTto
thed . . . . . BeFar
thée- . . . . . ABOUTto-
thehena . . . . . JoyDespite
thel . . . . . Get
thelh . . . . . Steal
thelhá . . . . . Thief
them . . . . . Need
then . . . . . Break
thena . . . . . JoyGood
Therísha . . . . . Teresa
thesh . . . . . Herb
thi . . . . . Have
-thi . . . . . POSSchance
thib . . . . . Stand
thibá . . . . . Wall
thibeb . . . . . CookImplement
Thíben . . . . . Steven
thihá . . . . . Owner
thíina . . . . . JoyNone
thil . . . . . Vine
thili . . . . . Fish
thizh . . . . . Pie
-tho . . . . . POSS
thó- . . . . . JUST
thob . . . . . #1,000
thod . . . . . Write
thodi . . . . . WritingImplement
thol . . . . . Breast
thom . . . . . Pillow
thoma . . . . . BeNear
thon . . . . . Seed
thona . . . . . JoyFoolish
thóo . . . . . Guest
thóohim . . . . . Visit
Thóra . . . . . Torah
thosh . . . . . Sky
thu . . . . . Honey
-thu . . . . . PARTV
thul . . . . . Parent
thulana . . . . . Soup
thulid . . . . . Father
thulizh . . . . . Mother
thun . . . . . Muscle
thuna . . . . . JoyBad
thuzh . . . . . Cake
u . . . . . BeOpen
-ú . . . . . DO-EE
ub . . . . . Balm
ud . . . . . Stone

udadem . . . . . Statue
údahú . . . . . CONJbenef
udath . . . . . Noon
udathihée . . . . . Afternoon
údehú . . . . . CONJsrc
udemeda . . . . . Potato
údenú . . . . . CONJassoc
údimú . . . . . CONJgoal
uhehena . . . . . TendernessDespite
uhena . . . . . TendernessGood
uhíina . . . . . TendernessNone
uhona . . . . . TendernessFoolish
uhud . . . . . Nuisance
uhudemid . . . . . Tick
uhuna . . . . . TendernessBad
ul . . . . . Hope
ulanin . . . . . Study
ulhad . . . . . Betray
ulhadá . . . . . Betrayer
ulin . . . . . School
um . . . . . #7
ume . . . . . BeFull
úmú . . . . . CONJident
un . . . . . Lead
únalú . . . . . CONJmann
únanú . . . . . CONJinstr
une . . . . . Wear
urahu . . . . . Gate
úshahú . . . . . CONJplc
úthú . . . . . CONJobj
úushili . . . . . Fog
úuya . . . . . BeInPain
úuzh . . . . . BedSheet
úwáanú . . . . . CONJcoz
úwanú . . . . . CONJpurp
úyahú . . . . . CONJtime
uzh . . . . . Symbol
wa . . . . . MYPERC
waá . . . . . UNTRUSTED
wáa . . . . . TRUSTED
waálh . . . . . UNTRUSTEDpej
-wáan . . . . . COZ
waha . . . . . #Any
wam . . . . . BeStill
-wan . . . . . PURP
we . . . . . DREAM
webe . . . . . Beer
wedeth . . . . . BeClear
wée . . . . . BabyCry
wéedan . . . . . Read
wéehoth . . . . . Library
wehe . . . . . Market
wehehá . . . . . Shopkeeper
wehena . . . . . GratitudeDespite
wem . . . . . Lose
weman . . . . . Winter
wemen . . . . . Spring
wemon . . . . . Autumn
wena . . . . . GratitudeGood
wesháana . . . . . MenstruateLate
weth . . . . . Path
wetham . . . . . ToTurn
wi . . . . . SELFEVID
wí . . . . . Life
wida . . . . . Carry
widadith . . . . . Telephone
widahath . . . . . OBS: CONJtime
widahoth . . . . . OBS:CONJplc
widaweth . . . . . OBS:CONJmann
widahuth . . . . . OBS:CONJwhy
widazhad . . . . BePregnantLateEager
widom . . . . . Hold
wihi . . . . . Emotion
wíi . . . . . BeAlive
wíina . . . . . GratitudeNone
wíitham . . . . . Clergy
wil . . . . . OPTV
Wil_sha . . . . . Greeting
Wílem . . . . . William
wili . . . . . River
wilidun . . . . . Lake
wilomina . . . . . Perform
with . . . . . Person
withid . . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP
wo- . . . . . REL
wóbáan . . . . . BringToBirth
woban . . . . . Birth
wod . . . . . Sit
wodama . . . . . ExtFemGenitalia
woho . . . . . #All
wohóol . . . . . EntireFemGenitalia
womil . . . . . Livestock
womilá . . . . . Shepherd
wona . . . . . GratitudeFoolish
wóo . . . . . NOEVID
wóoban . . . . . GiveBirth
woth . . . . . Wisdom
wothá . . . . . WisePerson
wothemid . . . . . Mule
wu . . . . . SuchA
wud . . . . . MachinePart
wulhúd . . . . . BeShattered
wulúd . . . . . BeBroken
wum . . . . . Entire
wuman . . . . . Summer
wuna . . . . . GratitudeBad
wush . . . . . Broom
-ya . . . . . FEAR
-ya . . . . . TIME
yáa- . . . . . TEEN
yáababí . . . . . Fledgling
yáanin . . . . . Tree
yáath . . . . . Turkey
yáawith . . . . . Teenager
yáazh . . . . . Goose
yada . . . . . BeThirsty
yahanesh . . . . . Magic
yahaneshá . . . . . Magician
yala . . . . . Embarassment(E,+,+)
yam . . . . . BakingDish
yama . . . . . Embarassment(E,-,-)
yana . . . . . Embarassment(E,-,+)
yara . . . . . Embarassment(E,+,-)
yath . . . . . Chicken
yazh . . . . . Duck
yed . . . . . Valley
yem . . . . . BeSour
yéshile . . . . . BeGoodBad
yeth . . . . . Silver
yib . . . . . BeSolid
yibili . . . . . Ice
yide . . . . . BeHungry
yidelothel . . . . . Curiosity
yil . . . . . Below
Yilesháal . . . . . Saturday
yima . . . . . Embarassment(I,o,-)
yime . . . . . Run
yina . . . . . Embarassment(I,o,+)
yó- . . . . . ARTIFIC
yob . . . . . Coffee
yod . . . . . Eat
yodá . . . . . Eater
yodálh . . . . . Glutton
yodeyod . . . . . Feast
yóhud . . . . . Brick
yom . . . . . BeSafe
yon . . . . . Government
-yóo- . . . . . REFLX
yoth . . . . . Will
yu . . . . . Fruit
yul . . . . . Wind
yum . . . . . Beetle
yun . . . . . Orange
zha . . . . . Name
zháa . . . . . SkinWrinkle
zháa- . . . . . SENIOR
zháababí . . . . . SeniorBird
zháadin . . . . . Menopause
zháahóowadin . . . . . HotFlash
zháawith . . . . . Elder
zhala . . . . . Regret(E,+,+)
zhama . . . . . Regret(E,-,-)
Zhan . . . . . John
zhana . . . . . Regret(E,-,+)
zhara . . . . . Regret(E,+,-)
zhazh . . . . . Airplane
zhe . . . . . BeAlike
zhebud . . . . . Uniform
zhedam . . . . . Resemble
zhedi . . . . . AgreeSpeak
zheláad . . . . . Consensus
zhelith . . . . . AgreeThink
zhesháana . . . . . MenstruateSynch
Zheshu . . . . . JesusOfNazareth
zheshub . . . . . Cooperate
zhethal . . . . . BeJust
zhethaleshub . . . . . ToPolice
zhethaleshubá . . . . . PoliceOfficer
zhida . . . . . PushPull
zhilhad . . . . . Prisoner
zhili . . . . . BeLiquid
zhima . . . . . Regret(I,o,-)
zhina . . . . . Regret(I,o,+)
zho . . . . . Sound
zholh . . . . . Noise
zhu . . . . . Tea
zhub . . . . . Insect

# Lesson 67
# Numbers, Pt 2

This lesson is actually more about some number-related idioms than any new grammatical features of Láadan. The vocabulary section of the lesson will, therefore, be atypical; no list of words will be presented; rather, we'll see instructions on how to apply the various idiomatic models addressed.

## Interrogative Quantifier

lamiba
  interrogative quantifier

We've had occasion to notice the lack of any mechanism to ask "How many...?" We now have one: lamiba (interrogative quantifier) [lami (number) + –ba (interrogative inspired by "báa")]. It is used just like any other quantifier, but rather than meaning "several" or "many" or "all," "lamiba" means "how many"—of course, it's used only in interrogative settings.

Báa thi ne thuzheth lamiba wa?
  How much (How many) cake(s) do you have?

## Fractions

–yi–
  Infix (numbers): fraction marker

To form a fraction, we insert the infix "–yi–" between the numerator (the top number) and the denominator (the bottom number). So, one-half would be nedeyishin [nede (#1) + –yi– (FRAC) + shin (#2)]. Similarly, two-thirds would be shineyiboó [shin (#2) + –yi– (FRAC) + boó (#3)].

As we've come to expect, numbers and quantifiers are postpositional to the noun-phrase they modify; this expectation is equally valid for fractions which are merely another form of number/quantifier.

Bíi thi le thuzheth nedeyishin wa.
  I have half a cake.

Of course, we can pose a question about the fraction by including "lamiba."

Báa thi ne thuzheth lamibayinib?
  How many eighths of the cake do you have?
Báa thi ne thuzheth boóyilamiba?
  The English here gets a bit convoluted:
  I see you have three pieces of cake; what fraction of the cake is each piece?

## Ordinal Numbers

Ordinal numbers (in English, "first," "second," "third," etc.) are formed in Láadan by adding "–ya" (TIME) to a number.

In English, it's always best to be first; to be second is not nearly so good (the English idioms "second-best," "second-rate," "second fiddle," and "second-class," among a host of others, all illustrate this), and to be third is to be woefully deficient. In Láadan, on the other hand, "nedeya" simply means the first in time; it carries no "baggage" of "best," "most proficient," "most laudable." And "shineya," "boóya," and so on, carry none of the inverse baggage of "lacking," or "deficient."

Bé aril thi ne thuzheth nedeya wa.
  [promise] You will have the first cake.

It's also possible to pose a question using "lamiba:"

Báa aril thi Méri thuzheth lamibaya wa.
  At what point in the sequence will Mary have cake?

## Frequency Numbers

We've seen the idioms "hath nedebe" (seldom) and "hath menedebe" (often). Well, if we want to speak or write about "once" meaning "on one occasion" in Láadan, we can use the same structure: "hath nede." Likewise, "twice" meaning "on two occasions" becomes "hath shin." And "thrice" or "three times" meaning "on three occasions" is "hath boó." This can continue through all the numbers and quantifiers all the way from "hath raho" (never; on no occasion) to "hath woho" (always; every time; on every occasion). Did you notice that "hath raho" and "hath woho" are synonyms for "rahadihad" (never) and "hadihad" (always), respectively?

Bíi eril thi le thuzheth hath shin sháaleya eril wa.
I had cake twice yesterday.

We could, of course, also pose the question "how often" meaning "on how many occasions" with the phrase "hath lamiba".

Báa aril thi ne thuzheth hath lamiba sháaleya aril?
How many times will you have cake tomorrow?
How often will you have cake tomorrow?

## Factors of Comparison

A very different use of the English words "twice" or "thrice" or "three times" or their ilk is in comparisons, to mean "double" or "treble/triple." The idiom above, "hath #" (on # occasion(s)), is not appropriate for this use. There is another idiom altogether that fills this need, which would be used in the explicit comparison structure—the one that uses "hesho" (to surpass, in comparisons).

**[(Aux) + hesho [verb:surpass] + (Neg) + CP–S + (CP–O) + (#nal)]**

The new element in this structure is #nal (factor of surpassing) [# (a number word or quantifier) + –nal (MANN)]. The use of the Manner case on the number is saying that the one that surpasses does so "two-ly/twofold" (shinenal) or "three-ly/threefold" (boónal) or "four-ly/four-fold" (bimenal)—or, indeed, "several-ly/several-fold" (nedebenal) or "many-ly/manifold" (menedebenal).

Bíi methi le i ne thuzheth; hesho le shinenal wa.
I have twice as much cake as you do.

Of course, the interrogative can be used in this setting, too:

Bíi methi Ána i le thuzheth wa; báa hesho Méri lamibanal?
How many times as much cake does Mary have than I do?

## Examples

Báa eril yod Méri doyuth lamiba?
How many apples did Mary eat?
Bíi eril yod be doyuth boóyibim neda wa.
She only ate three quarters of an apple.
Bíi eril yod le doyuth nede i nedeyishin wa.
I ate an apple and a half.

Báa eril yod Méri doyu bethoth nedeya e shineya?
Did Mary eat her apple first or second?
Bíi eril yod Méri doyu bethoth nedeya; yod le hi lethoth shineya wa.
Mary ate her apple first; I ate mine second.

Báa yod ne doyuth hath lamiba?
How often (on how many occasions) do you eat apples?
Bíi yod le doyuth hath menedebe; eril yod le doyuth hath bim sháaleya eril wa.
I eat apples often; I ate apples four times yesterday.

Bíi eril meyod Méri i le doyuth; hesho le wa.
I ate more apple than Mary.
Báa hesho ne lamibanal?
How much more?
Bíi hesho le shinenal wa.
Twice as much.

## Exercises

**Translate the following into English.**

1 Bíi háya sháal ril i háya sháal eril; hesho sháal ril nedebenal wa.
E: _____

2 Báa thi ni mideth lamiba?
E: _____

3 Bíi wéedan Bétheni Zháaba áabeth hi hath menedebe; dódelishe wud umeya bath hath woho wáa.
E: _____

4 Bíi eril ban Máthu Hothul dalathameth ledim wa; yod le bineth nede i shineyiboó.
E: _____

5 Bíi eril meshάad le i lan letho shan elaheladim híyahatheya shin eril; noshάad Máyel batheya wa.
E: _____

6 Bíi mesho rul i omid; hesho omid wi; báa hesho omid lamibanal?
E: _____

7 Báa mahinin Mázhareth hath nede neda sháaleya woho?
E: _____

8 Bóo dóham ne womileth ábedunesha nedeyishin hiwethasha; bíi ham ede hiwethosha wa.
E: _____

9 Bíi Méri shem nitham nedeya, i Átheni nibeya wáa; báa Shuzhéth lamibaya?
E: _____

10 Bíi merahíya áwith i sháawith; hesho sháawith thabeshin i shanenal wa.
E: _____

**Translate the following into Láadan.**

11 Each year the farmer uses only six-sevenths of his fields.
L: _____

12 If Monday is the first day of the week, then which is Wednesday?
L: _____

13 Stephen attends church three times each week.
L: _____

14 February is half-again as cold as November.
L: _____

15 How many times were the fish fed yesterday?
L: _____

16 Many plants bloomed last spring; the jonquils bloomed first.
L: _____

17 Thunder is many times as loud as the wind.
L: _____

18 The drinker drank three-fifths of the coffee that was in the cup [I dreamed].
L: _____

19 Marsha knows how much vegetable the tortoise ate.
L: _____

20 Will Elizabeth fast eight times this year?
L: _____

## Answers

1
Today is several times more beautiful than yesterday.

2
How many animals do you (honored) have?

3
Dear Old Miss Bethany reads this book often; the seventh part makes her (beloved) cry every time.

4
Grandpa Matthew gave me berries; I ate a bowl and two-thirds.

5
Five friends of mine and I went to the celebration two weeks ago; Michael arrived sixth.

6
A horse is clearly heavier than a cat; by how much?

7
Does Margaret cook only once each day?

8
Prithee put (cause to be present/cause there to be) the livestock in the left half of the pasture; there's grain in the right.

9
Mary is your (honored you) first child, and Anthony is your eighth; which number is Suzette?

10
An adult is twenty-five times as large as an infant.

11
Bíi duth ábedá dun betho(th) batheyihum neda hathóolethameya woho wáa.

12
Báa bere Henesháal sháal híyahathethum nedeya, ébere Hunesháal lamibaya?

13
Bíi ham Thíben áathamesha hath boó híyahatheya woho wáa.

14
Bíi merahowa Ashin i Anedethab; hesho Ashin boóyishinenal (OR nede i nedeyishinenal) wa.

15
Báa eril thilidim mebaneshub anath hath lamiba sháaleya eril?

16
Bíi eril memahina dala menedebe wemeneya eril; memahina léeli nedeya wa.

17
Bíi mezho yul i lorolo; hesho lorolo menedebenal wi.

18
Bíi eril rilin ranahá ham yob nishaháa(th) boóyishan we.

19
Bíi lothel Másha eril yod balinemid medath lamibahée wáa.

20
Báa aril dod Elízhabeth hath nib hathóolethameya ril?

# Lesson 68
# Advanced Degree Markers

The degree-markers we've seen up 'til now are all Neutral Degree Markers. They state a degree—without any judgment; they don't indicate an emotional response to that degree. There are also Degree Markers that convey, along with the degree, an emotional response. There is a set that conveys an approving response ("in favor of") and another set that conveys a disapproving response ("opposed to").

## Vocabulary

### Neutral Degree Markers

This set is presented here for the sake of completeness only; they're the same ones we've been using.

–hel
: to a trivial degree; slightly

–hil
: to a minor degree; rather; somewhat

–Ø
: no lexicalized information about degree

–hal
: to an unusual degree; quite

–hul
: to an extreme degree
*also disapproving:* to a violent degree

–háalish
: to an extraordinary degree

### Interrogative Degree Marker

–hába
: "to what degree"; "how VERB" {AB}

### Approving Degree Markers

–théle
: to a pleasing degree; fine

–thíle
: to a more-than-pleasing degree; excellent

–thúul
: to an extraordinarily pleasing degree; magnificent

–thúle
: to the furthest degree of pleasingness possible; perfect

### Disapproving Degree Markers

–shéle
: to a troublesome degree
*also neutral or approving:* much
–hele

–shíle
: to a severe degree
*also neutral or approving:* great
–hile

–shúul
: to an intolerable degree
–hule

–shúle
: *special emergency form:* unbearable to a degree that would cause catastrophic events such as suicide; a signal for immediate help
–shule

Among the Disapproving Degree Markers above, the last entry for each item presents Suzette Haden Elgin's unpublished versions of these markers. They were clearly a work-in-progress since, with the addition of any suffix, most of them would be indistinguishable from Neutral Degree Markers. The second generation undertook to make the Disapproving Degree Markers more distinctive by modeling them on the Approving markers, but utilizing the "sh" from Suzette's unpublished "special emergency" form.

Another aspect of these unpublished forms is the crossover where some Disapproving Degree Markers can be used in a neutral or Approving sense, and one of the Neutral markers can be used in a Disapproving sense. While it is possible to interpret an utterance in Láadan as positive or negative based upon Mood Suffixes or First- or Second-Declension emotion words, these are more impressions than clear markers. Without such transparent markers, it is impossible to tell whether an approving, neutral or disapproving meaning is intended. For this reason, these usages will not be put forward in these lessons.

## Examples

### Neutral

Bíi íthihel yáanin wa.
The tree is trivially tall.
Bíi íthihil yáanin wa.
The tree is tall to a minor degree.
Bíi íthi yáanin wa.
The tree is tall (to unspecified degree).
Bíi íthihal yáanin wa.
The tree is unusually tall.
Bíi íthihul yáanin wa.
The tree is extremely tall.
Bíi íthiháalish yáanin wa.
The tree is extraordinarily tall.

### Interrogative

Báa ralóolo memazh?
Is the train fast?
Báa ralóolohába memazh?
How fast is the train?

Note that, with the presence of the interrogative degree marker, the Type-of-Sentence word "Báa" becomes redundant. It is still grammatically correct, but is not required.

### Approving

Bíi áya math wa.
The building is beautiful (to unspecified degree).
Bíi áyathéle math wa.
The building is beautiful to a pleasing degree.
Bíi áyathíle math wa.
The building is beautiful to an excellent degree.
Bíi áyathúul math wa.
The building is beautiful to a magnificent degree.
Bíi áyathúle math wa.
The building is beautiful to a perfect degree.

### Disapproving

Bíi éeya le wa.
I'm sick (to an unspecified degree).
Bíi éeyashéle le wa.
I'm troublesomely sick.
*(sniffles and a low-grade fever, but I'm gonna be okay)*
Bíi éeyashíle le wa.
I'm severely sick.
*(muscle aches, fever, and a nasty cough; nevertheless, I expect to recover fully)*
Bíi éeyashúul le wa.
I'm intolerably sick.
*(can't get out of bed amid the coughing, sneezing, fever, muscle aches, and exhaustion; I do expect to recover, but it may be a while)*
Bíi éeyashúle le wa.
I'm sick unto death.
*(I don't know where I picked up this virus, but my lungs feel like they're full of goo; I just hope the hospital has enough ventilators....)*

Note that any Disapproving Degree Marker when applied to a stative verb (in English, an adjective) can be translated into English as being "too..." in some degree.

## Exercises

**Translate the following into English.**

1 Bíi aril shóo shun wodidethíle woháasháaleya aril wáa.
E: _____

2 Bíi eril shudeshíle onida letha wa; mehabelid lan wohíyashéle woshodesha shin neda.
E: _____

3 Bée loláad eduthahá zharashúleth beróo eril shebasheb áwith radóon bethowáan wáa.
E: _____

4 Báa owahába Anib wohan woHalishónisha? Owathéle e owashúul be?
E: _____

5 Bíi eríli dibó i hudi worawoth wohuhid mehel with lhebetho wohóyathúul wodéelath lhebedáahé wáa.
E: _____

6 Bíi mezhedi yodá abathúle bal i abathúul thulanahé wa.
E: _____

7 Bíi eril búshéle dadem mudathu eshesha nil wa.
E: _____

8 Bíide eril shumáad áalaá íthiháalishenal, id shumáad be heb; medibithim háawith beth úyahú rahíthithélenal be wa.
E: _____

9 Bíi rahíyashíle woliyen woháabe wi; báa shoshúul be íi?
E: _____

10 Bíi eril redeb ewithá eríli mehel wíitham mewohéedahul wothodehóo menedebe hathóolethameya thobeboó erileháa wáa.
E: _____

In #3, of course you had no trouble with "radóon" (be incorrect; error) [ra– (NON) + dóon (be correct)].

In #5, did you note "hudi" (decree) [hu (ruler; boss) + di (speak)]? This is also one of the Láadan words that translate the English word "law". "Hudi" refers to laws put in force by civic rulers; there's also "thamedi" for laws put in force by religious authority. The third, "nalabesh" [–nal (MANN) + abesh (all-that-is)], refers to so-called "laws" such as gravity that are simply features of the physical universe rather than laws imposed by human agency.

In #7, did you note that the Láadan is ambiguous (just as is the English translation) as to whether there's a pig in a boat in a picture or a pig in a picture in a boat? Can you craft a Láadan sentence that resolves this ambiguity? Try "Bíi eril búshéle dadem ham muda eshesha nileháathu wa," (The picture of the pig that was in a boat was troublesomely odd) or "Bíi eril búshéle ham dadem mudathuhé eshesha nil wa," (It was troublesomely odd that there was a picture of a pig in the boat).

**Translate the following into Láadan.**

11 This cake is severely (too) sweet; the pie is sweet to an excellent degree.
L: _____

12 Aunt Margaret enjoys needleworking to a fine degree.
L: _____

13 How sour are the berries?
L: _____

14 My pillow is downy to an excellent degree, but it's slightly too (troublesomely) firm.
L: _____

15 The sky yesterday was perfectly blue and fleecy-clouded to a fine degree.
L: _____

16 Mary's beautiful sibling was intolerably tired; she severely needed to sleep.
L: _____

17 Your cat is perfectly well; she jumps magnificently and plays unusually vigorously.
L: _____

18 The dentist hurt me troublesomely, but I wasn't troublesomely afraid.
L: _____

19 The nurse felt shame-beyond-what-she-could-live-with at the death of a baby; the baby's parents and grandparents all showed her compassion (despite), and they think she'll survive.
L: _____

20 This classroom (magnificently) is much more wonderfully clean than my home (excellently).
L: _____

In #12, you may have noticed we haven't got a verb "to enjoy." In Láadan we convey this meaning by saying, as in this example, "needleworking pleases Aunt Margaret." In the answer, the Object suffix for the name "Mázhareth"—applied to the title "Berídan" (Aunt)—is in parentheses because it's optional; it would be nonsense to say "Aunt Margaret greatly pleases needleworking."

In #18, did you have any difficulty with the verb "to hurt" used in a transitive sense? Beyond "olob" (blow/trauma; to strike/injure)—a connotative difference not found in the English—we don't have one, but we can say "cause to feel pain."

In #19, did you find a way to form the concept of "to survive"? Try "to continue to be alive."

## Answers

1
The ceremony will take place in the excellently early (positive: early to an excellent degree) morning tomorrow.

2
My family was severely poor; we (many, beloved) lived in only two troublesomely small rooms.

3
[Warning] The physician feels such regret (Ext,+,–) because a baby died due to her error that she's liable to [commit suicide/ murder/etc.].

4
How warm is August in Southern California? Is it warm to a fine degree or intolerably warm?

5
Long ago a foolish king commanded and decreed that his (he is despised) people build a magnificently beautiful garden as their duty to him.

6
The diners agree-in-word that the bread is perfectly fragrant and the soup is magnificently fragrant OR The diners agree-in-word that the bread is even more delightfully fragrant than the soup.

7
The picture of a pig in a boat was troublesomely odd.

8
[Narrative] The butterfly flew extraordinarily high, and then she flew down; the children greeted her when she was low to fine degree.

9
The green book is clearly severely large; is it also intolerably heavy?

10
An anthropologist found many extremely sacred writings (that were) made by priests three thousand years ago.

11
Bíi meénaneshíle thuzh hi; meénanethíle thizh wa.

12
Bíi shithéle dathim Mázhareth Berídan(eth) wa.

13
Báa meyemehába dalatham?

14
Bíi shanethíle thom letho, izh radazheshéle be.

15
Bíi eril leyithúle i bolethéle thosh sháal(eya) eril wáa.

16
Bíi eril óohashúul wohéya wohena Méri betha; themeshíle ina be wa.

17
Bíi tháathíle rul netho; oóbethúul i elashehal be wa.

18
Bíi eril dóhúuyashéle edashá leth, izh héeyashéle ra le wa.

19
Bíi eril loláad onin lhohoshúleth shebasheb áwithethuwáan wáa; medam thul i hothul áwithetha mehenath bedim, i ril melith ben aril náwíi behé.

20
Bíi éthethúul bedishod hi i éthethíle beth letho wa.

# Lesson 69
# Translation 10

## Vocabulary

áal
: minute [sháal (day)] {AB}

alehalahá
: artist [alehala (art) + –á (doer/maker)]

dalehalel
: musical instrument [dalel (made thing) + alehale (music)]

dedidelom
: opera [dedide (story) + lom (song)] {YML}

déethel
: flute

déethelá
: flautist; flute player

dínídin
: toy

dóolon
: violin

emathá
: architect [emath (architecture) + –á (doer/maker)]

eyoná
: administrator [eyon (administration) + –á (doer/maker)]

ezhohá
: acoustics-scientist; acoustician [ezho (acoustics) + –á (doer/maker)]

hazh
: cart; wagon [mazh (automobile)] {AB}

hiháal
: second, moment [hi– (diminutive) + áal (minute)] {AB}

hoyo
: tail {SH}

huhal
: master-work (the project a journeyman completes and presents to the guild for their approval in order to be elevated to the rank of master) [hu (boss) + hal (work)] {AB}

lalen
: guitar

olobedalehalel
: percussion instrument [olob (blow; strike) + dalelehalel (musical instrument)] {AB}

sháa
: hour [sháal (day)] {AB}

shelalen
: dulcimer

wethemesh
: crossroads; fig: a situation in which choice can/must be made [weth (way/path/road) + mesh (across)] {AB}

wilominabelid
: theater [wilomina (perform) + belid (house)] {AB}

zhob
: machine

zhomarenil
: resonance chamber; sound chamber [zho (sound) + marenil (hollow)] {AB}

zhuth
: piano

## Láadan Text

Yáahalehalehá

[2]Bíide Mázhareth zha lethom, izh mezha with woho leth "Nem;" Nem lem hiwáan wa. Eríli, úyahú le háawithem, dibíili omá ledim rilrili thad alehale le thilida melashahé wa. Eril nin edeláad betho halehul lehé i bedi alehale lehé. Bedi alehale le dalehalelenan nedebe; ril thad alehale le zhuthenan i déethelenan i lalenenan i shelalenenan i dóolonenan. Eril bedi lalom íi le, izh ril thalehil neda—thalehul ra—dith letha.

[3]Bíide ril ham láad le hathóoletham thabeshin, i le yáahalehalehám wa. Dush nasháad le miwith lethade i dush nahin wohim wohalehalehám; úyahú dóon hath, el le wobun wodalehaleleth. Meloláad thul letha shamath, izh melothel bezh thad bedi le radal nidi nushahé. Meloláad omá letho thenath beróo aril bedi le thad bedi ra le dalehóoth menedebe nushaháa. Mehen ra lan letho; non hal benetho mebenem ben miwithesha hihé, izh merazhe hal letho i hal benetho. Néde bel le dóoloneth, déetheleth, i laleneth; thad wida le bezheth, i mehel bezh zhoth menedebe—i thad lalom le lalenehóoden.

[4]Bíide úyahú noshaad le wethemeshedim, dush bem le néde shaad le bebaasha óobe—wethesha nedabahée wa. Bithim le mehim alehalehá beyezh shidinaleháath úyahú obée le núusha. Di beye bezhethu ledim; Máthu zha bethom, i be déethelám. Methi bezh beth i déetheláth nidi, lalomá, i lalená shin. Di be merathi bezh dóolonáhé i dibáa be néde im le bezhedenehée, i dibáa lalomá íi. Therísha zha bethom, izh beth zhashub "Sha." Dihem sháad le bezheden, i menasháad len henedim. Methi bezh wothemideth i hazheth; them wida ra le laleneth i dóoloneth nuya—íizha dódozhehal eril el thulid letha dimeth nedehóo laleneda i dóolonedaháa widath. Ril thi le edethi le imeth witheden nidi nedebeháa nuya wa. Medi i mededide i melalom i mehalehale len, i mesháad hath ralóolonal hiwáan.

[5]Bíide úyahú menosháad len miwithedim, bel zhethaleshubá leneth shenidim úshahú ra len éhuhudem, i menawilomina len. Míi le; mehalehale len woho thadenal, izh mehesho bezh woho leth. Dush halehul le olob ra le alehalethehéwan. Áyathúul dith Sha bitha; nahen le nuya úwáanú bith zhashub Sha. Nédeshub bedi le menime mehom bezh daleth waha ledimeháa. Meban ilá lenedim methem len loshehóoth náwíiwaneháath; mebenem len núusha hathóoleya nedebe obe. Om Máyel—déethelá shineya—dal déethelethuth i dithehóothuth menedebe. Úyahú menáasháad len, benem Máyel miwithesha hi; nédeshub el be dedidelometh i beth dówilominashub wilominabelidesha núusha. Rilrili be huhal bethom. Ril ul il le beth beyeya. Thi Máyel wothemid i hazh, izh them ra be bezheth; ban be bezheth Sha bidim hiwáan. Menáasháad lezh henedim.

[6]Bíide mehim lezh miwithedim aril, i miwithedim shin aril wa. Mezhe bezh i miwith nedeya. Izh razhethíle miwith bimeya. Meham meworahíyamesh woweth menedebe yáanineden hatham benethusha óobe. Melíithi i mehithel mewohíthiháalish woshumath menedebe rosh háasháalethunan. Úyahú menahen miwithá mehin lezh alehalehámehé, medam ben zhedam rano ohena i ohameháath lezhedim. Mehedeláad with miwithethu hi mehéeda alehale i alehalahé. Mehoth alehalahá, alehalehá, i emathá, i mehoth hu eyonethu; mehesho re nedeya re shineya edeláad benethonal. Melolin méwith mesháad lezh hothedim wohoháasha. Mehul ben mewilomina lezh benedahé; mehul mehalehale beyen lezheden. Íi mehul meshim beyezh lezheden. Ham huhelá dalehalelethu wa; éban dórawulúd be dalehalel lezhethoth. Nath betho neda mehalehale lezh lometh nedehóo onida bethadahém. Medihem lezh éban bethoth wi! Methal dalehalel letho eril wa; methalethúul bezh aril. Lothel dalehalelá dal ezhothuth menedebe; wil benem i ulanin le beden. I wil dóháya be dithehóo lethath, izh ril thad ra be—íizha om Sha ledim; thi le ul nedebe hiwáan. Menosháad lezh wozhedi wohothedim wozhedi wohatheya. Be wilominabelidem—worahíya wowilominabelidem, i ume be onida dalehaleláthanan. Menanédeshub mewilomina lezh thalenal benedim beda; zhethal neda hi beróo thóhaleháalish be lezheda. Mehalehale lezh lometh shanethab. Mebenem—i mehalehale i mebedi—lezh miwithesha wemaneya obe. Úyahú noshaad hath náasháadewan, anath baneshub lezhedim imeda, i methi lezh obeyaleth i yetheth dimod lezhethosha nil. Háya wowemen woshaal imewan, i methi lezh lam; meloláad lezh wenath. Menásháad lezh henedim.

[7]Bíide mesháad hathóoletham boó wa. Mehim lezh henedim, íizha medush mehim lezh e hunehenedim e hanehenedim bada. Menahim alehalehá menedebe nedenal i shinenal lezheden hath menedebe—i menóhim ben zhenal. Bedi le beyenede, i thad om le beyezhedim. Mesháad len miwithedim menedebe. Doól menosháad lezh shan miwithedim nodonisha; beth zhashub Meladith. Lezheth beleshub heshehothedim sheshihothesha thoma úshahú methad mewilomina lezh. Mehalehale lezh nusha wumaneya obe, id menéde menáasháad bezh. Náhozh alehale le thilida; nanédeshub benem le hiwan úyahú menáasháad bezh.

[8]Bíide nalith le alehale le bebáanan thilidahée wa. Alehale le déethel lethonan sheshihothesha sháaleya menedebe, i lith i ulanin le. Olob ili melathu dalehaleleth waha wi. I wida ra ili zho dalehalelethuth dóonenal. Habelid ezhohá miwithesha wa; dídibáa be leth daleth waha bedim. Izh an ra be rilrili dalehaleleth waha olob ra ili melathushubeháa. Láad le, hiyahóo thoma, elash háawith zho dínídinehóo úyahú beth olobeshubeháananehé. Báade rilrili wida ili zho wozhe wodalelethuth dóonenal? Beth thadeshub el udenan e badazhenan úwanú thad olob ra ili melathu beth? Bíide ril dibáa le ezhohádim, i dibé ulanin be dibáath.

[9]Bíide ril nédibíidi ezhohá ledim híyahatheya shin aril wa. "Em, bíidi wida ili zho in olobedalehaleleth eleshub e udenan e badazhenaneháathuth—berehóo ume zhomarenil íi ilinan wa," di be ledim. "Rilrili olobedalehaleleth menedebe methadeshub mehel. Methi ben woho meworazhe wohíyath; ban hi meworazhe wozhoth benedim woho wi. Methi mewohíya wobeyen mewohíthi wozhoth, i methi meworahíya wobeyen meworahíthi wozhoth. Mezhedam zhobehóo i zhutheháath thadeshub el wa. Hinal, thad olob alehalehá olobedalehaleleth nede waha úyahú néde be; thad alehale be. Ril lothel ra le rilrili shi alehale hi thilithehée."

[10]Bíide ril duth le hathóoletham boó úwanú bedi el le daleleth badazhenan wa. Aril el ra le huhal badazhenan rahadihad wa, izh ril thad el le olobedalehaleleth. Duth le hathóolethameth shin rano úwanú el le olobedalehaleleth thabenib i nib. Id duth le hathóoleth nidi bath úwanú el le zhobeth. Meyidelothel with menedebe shub le bebáathehéethu. Duth le mewodo wobeyezheth; memina lezh zhobeth nameladim. Neril le sháaya nedebe obe mehume olobedalehalel woho ilinanehéya hathobéeya. Nahalehale le eril el le alehaleth hatheda hiháath "ilizhuthenan," i ril shóo radal. Mehil ra thili. Náhalehale le hi rawáan beróo lith le rilrili methem ben hath nidi naláadewanehé. Izh ril náshóo radal. Náhalehale le hi rawáan; alehale le sháaya boóyishin obe. Id noshád mémelamid réeledim; mehoób i mehelash ben. Hahodimi le, i nóohalehale le hiwáan. Medam mehahod melamid, i menahilisháad ben réelede. Náahalehale le, i menéhilisháad ben. I mehamedara ben hoyonan ilisha nol nuya. Alehale le i mehamedara ben mehóohahul len wohohéya hathobéeya.

[11]Bíide háahalehaleháth norishub shod lethodim háasháaleya nedehóo aril wa. Di be ledim meneril huhalehalehá lethehé. Bud le leyóoth ralóolonal, i yime le lolinebelidedim. Úyahú noshád le, redeb le huhalehalehá miwithethuth woho—i eril mehom ezhohá i hubadazhelá letheháath. Ril medibáa bin daleth menedebe ledim. Leth dibáashub alehale le bebáawan i bebáawáanehée. Nédi le loláad le ath alehaledimehé. Leth dibáashub alehale le melamideda bebáawanehée. Nédi le hinal: "Bíi alehale le melamidedaá; alehale le thilihóoda wa. Alehale le thilidahé ozh lethom háawitheya. Izh mehil ra thili alehale lethoth; medam melamid shi alehale letho benethehé. Rilrili alehale le shi alehale letho iláthehéadáa." Menádibáa bin daleth nidi menedebe ledim; doól, di biye ledim bineda, "Bíi beróo eril im in ne yáahalehalehámehé, beróo eril el ne wobun wodalehaleleth, i beróo eril el ne wobun wohalehale mewobun woméhiláda, ril mezheláad len in neth dinimeshub zha huhalehalehámehé wa. Báa néde di ne daleth waha?" Di le binedim, "Bíilan ril thad áala neda le ninedim wa."

## Your English Translation

Yáahalehalehá

E: _____

[2]Bíide Mázhareth zha lethom, izh mezha with woho leth "Nem;" Nem lem hiwáan wa. Eríli, úyahú le háawithem, dibíili omá ledim rilrili thad alehale le thilida melashahé wa. Eril nin edeláad betho halehul lehé i bedi alehale lehé. Bedi alehale le dalehalelenan nedebe; ril thad alehale le zhuthenan i déethelenan i lalenenan i shelalenenan i dóolonenan. Eril bedi lalom íi le, izh ril thalehil neda—thalehul ra—dith letha.

E: _____

_____

_____

_____

_____

_____

_____

_____

_____

[3]Bíide ril ham láad le hathóoletham thabeshin, i le yáahalehalehám wa. Dush nasháad le miwith lethade i dush nahin wohim wohalehalehám; úyahú dóon hath, el le wobun wodalehaleleth. Meloláad thul letha shamath, izh melothel bezh thad bedi le radal nidi nushahé. Meloláad omá letho thenath beróo aril bedi le thad bedi ra le dalehóoth menedebe nushaháa. Mehen ra lan letho; non hal benetho mebenem ben miwithesha hihé, izh merazhe hal letho i hal benetho. Néde bel le dóoloneth, déetheleth, i laleneth; thad wida le bezheth, i mehel bezh zhoth menedebe—i thad lalom le lalenehóoden.

E: _____

[4]Bíide úyahú nosháad le wethemeshedim, dush bem le néde sháad le bebáasha óobe—wethesha nedabahée wa. Bithim le mehim alehalehá beyezh shidinaleháath úyahú obée le núusha. Di beye bezhethu ledim; Máthu zha bethom, i be déethelám. Methi bezh beth i déetheláth nidi, lalomá, i lalená shin. Di be merathi bezh dóolonáhé i dibáa be néde im le bezhedenehée, i dibáa lalomá íi. Therísha zha bethom, izh beth zhashub "Sha." Dihem sháad le bezheden, i menasháad len henedim. Methi bezh wothemideth i hazheth; them wida ra le laleneth i dóoloneth nuya—íizha dódozhehal eril el thulid letha dimeth nedehóo laleneda i dóolonedaháa widath. Ril thi le edethi le imeth witheden nidi nedebeháa nuya wa. Medi i mededide i melalom i mehalehale len, i mesháad hath ralóolonal hiwáan.

E: _____

[5]Bíide úyahú menosháad len miwithedim, bel zhethaleshubá leneth shenidim úshahú ra len éhuhudem, i menawilomina len. Míi le; mehalehaḷe len woho thadenal, izh mehesho bezh woho leth. Dush halehul le olob ra le alehalethehéwan. Áyathúul dith Sha bitha; nahen le nuya úwáanú bith zhashub Sha. Nédeshub bedi le menime mehom bezh daleth waha ledimeháa. Meban ilá lenedim methem len loshehóoth náwíiwaneháath; mebenem len núusha hathóoleya ṇedebe obe. Om Máyel—déethelá shineya—dal déethelethuth i dithehóothuth menedebe. Úyahú menáasháad len, benem Máyel miwithesha hi; nédeshub el be dedidelometh i beth dówilominashub wilominabelidesha núusha. Rilrili be huhal bethom. Ril ul il le beth beyeya. Thi Máyel wothemid i hazh, izh them ra be bezheth; ban be bezheth Sha bidim hiwáan. Menáasháad lezh henedim.

E: _____

[6]Bíide mehim lezh miwithedim aril, i miwithedim shin aril wa. Mezhe bezh i miwith nedeya. Izh razhethíle miwith bimeya. Meham meworahíyamesh woweth menedebe yáanineden hatham benethusha óobe. Melíithi i mehithel mewohíthiháalish woshumath menedebe rosh háasháalethunan. Úyahú menahen miwithá mehin lezh alehalehámehé, medam ben zhedam rano ohena i ohameháath lezhedim. Mehedeláad with miwithethu hi mehéeda alehale i alehalahé. Mehoth alehalahá, alehalehá, i emathá, i mehoth hu eyonethu; mehesho re nedeya re shineya edeláad benethonal. Melolin méwith mesháad lezh hothedim wohoháasha. Mehul ben mewilomina lezh benedahé; mehul mehalehale beyen lezheden. Íi mehul meshim beyezh lezheden. Ham huhelá dalehalelethu wa; éban dórawulúd be dalehalel lezhethoth. Nath betho neda mehalehale lezh lometh nedehóo onida bethadahém. Medihem lezh éban bethoth wi! Methal dalehalel letho eril wa; methalethúul bezh aril. Lothel dalehalelá dal ezhothuth menedebe; wil benem i ulanin le beden. I wil dóháya be dithehóo lethath, izh ril thad ra be—íizha om Sha ledim; thi le ul nedebe hiwáan. Menosháad lezh wozhedi wohothedim wozhedi wohatheya. Be wilominabelidem—worahíya wowilominabelidem, i ume be onida dalehaleláthanan. Menanédeshub mewilomina lezh thalenal benedim beda; zhethal neda hi beróo thóhaleháalish be lezheda. Mehalehaḷe lezh lometh shanethab. Mebenem—i mehalehale i mebedi—lezh miwithesha wemaneya obe. Úyahú noshád hath náasháadewan, anath baneshub lezhedim imeda, i methi lezh obeyaleth i yetheth dimod lezhethosha nil. Háya wowemen wosháal imewan, i methi lezh lam; melolád lezh wenath. Menásháad lezh henedim.

E: _____

[7]Bíide mesháad hathóoletham boó wa. Mehim lezh henedim, íizha medush mehim lezh e hunehenedim e hanehenedim bada. Menahim alehalehá menedebe nedenal i shinenal lezheden hath menedebe—i menóhim ben zhenal. Bedi le beyenede, i thad om le beyezhedim. Mesháad len miwithedim menedebe. Doól menosháad lezh shan miwithedim nodonisha; beth zhashub Meladith. Lezheth beleshub heshehothedim sheshihothesha thoma úshahú methad mewilomina lezh. Mehalehale lezh nusha wumaneya obe, id menéde menáasháad bezh. Náhozh alehale le thilida; nanédeshub benem le hiwan úyahú menáasháad bezh.

E: _____

[8]Bíide nalith le alehale le bebáanan thilidahée wa. Alehale le déethel lethonan sheshihothesha sháaleya menedebe, i lith i ulanin le. Olob ili melathu dalehaleleth waha wi. I wida ra ili zho dalehalelethuth dóonenal. Habelid ezhohá miwithesha wa; dídibáa be leth daleth waha bedim. Izh an ra be rilrili dalehaleleth waha olob ra ili melathushubeháa. Hiya thoma, láad le elash háawith zho dínídinehóo úyahú beth olobeshubeháananehé. Báade rilrili wida ili zho wozhe wodalelethuth dóonenal? Beth thadeshub el udenan e badazhenan úwanú thad olob ra ili melathu beth? Bíide ril dibáa le ezhohádim, i dibé ulanin be dibáath.

E: _____

9Bíide ril nédibíidi ezhohá ledim híyahatheya shin aril wa. "Em, bíidi wida ili zho in olobedalehaleleth eleshub e udenan e badazhenaneháathuth—berehóo ume zhomarenil íi ilinan wa," di be ledim. "Rilrili olobedalehaleleth menedebe methadeshub mehel. Methi ben woho meworazhe wohíyath; ban hi meworazhe wozhoth benedim woho wi. Methi mewohíya wobeyen mewohíthi wozhoth, i methi meworahíya wobeyen meworahíthi wozhoth. Mezhedam zhobehóo i zhutheháath thadeshub el wa. Hinal, thad olob alehalehá olobedalehaleleth nede waha úyahú néde be; thad alehale be. Ril lothel ra le rilrili shi alehale hi thilithehée."

E: _____

10Bíide ril duth le hathóoletham boó úwanú bedi el le daleleth badazhenan wa. Aril el ra le huhal badazhenan rahadihad wa, izh ril thad el le olobedalehaleleth. Duth le hathóolethameth shin rano úwanú el le olobedalehaleleth thabenib i nib. Id duth le hathóoleth nidi bath úwanú el le zhobeth. Meyidelothel with menedebe shub le bebáathehéethu. Duth le mewodo wobeyezheth; memina lezh zhobeth nameladim. Neril le sháaya nedebe obe mehume olobedalehalel woho ilinanehéya hathobéeya. Nahalehale le eril el le alehaleth hatheda hiháath "ilizhuthenan," i ril shóo radal. Mehil ra thili. Náhalehale le hi rawáan beróo lith le rilrili methem ben hath nidi naláadewanehé. Izh ril náshóo radal. Náhalehale le hi rawáan; alehale le sháaya boóyishin obe. Id noshád mémelamid réeledim; mehoób i mehelash ben. Hahodimi le, i nóohalehale le hiwáan. Medam mehahod melamid, i menahilisháad ben réelede. Náahalehale le, i menéhilisháad ben. I mehamedara ben hoyonan ilisha nol nuya. Alehale le i mehamedara ben mehóohahul len wohohéya hathobéeya.

E: _____

[11]Bíide háahalehaleháth norishub shod lethodim háasháaleya nedehóo aril wa. Di be ledim meneril huhalehalehá lethehé. Bud le leyóoth ralóolonal, i yime le lolinebelidedim. Úyahú noshάad le, redeb le huhalehalehá miwithethuth woho—i eril mehom ezhohá i hubadazhelá lethehάath. Ril medibáa bin daleth menedebe ledim. Leth dibáashub alehale le bebáawan i bebáawáanehée. Nédi le loláad le ath alehaledimehé. Leth dibáashub alehale le melamideda bebáawanehée. Nédi le hinal: "Bíi alehale le melamidedaá; alehale le thilihóoda wa. Alehale le thilidahé ozh lethom háawitheya. Izh mehil ra thili alehale lethoth; medam melamid shi alehale letho benethehé. Rilrili alehale le shi alehale letho iláthehάadáa." Menádibáa bin daleth nidi menedebe ledim; doól, di biye ledim bineda, "Bíi beróo eril im in ne yáahalehalehámehé, beróo eril el ne wobun wodalehaleleth, i beróo eril el ne wobun wohalehale mewobun woméhiláda, ril mezheláad len in neth dinimeshub zha huhalehalehámehé wa. Báa néde di ne daleth waha?" Di le binedim, "Bíilan ril thad áala neda le ninedim wa."

E: _____

## My English Translation with Morpheme-by-Morpheme Analysis

Yáahalehalehá
Yáahalehalehá
TEEN + (MUSIC + DOER = MUSICIAN) = JOURNEYMANMUSICIAN
Journeyman Musician

[2]Bíide Mázhareth zha lethom, izh mezha with woho leth "Nem;" Nem lem hiwáan wa. Eríli, úyahú le háawithem, dibíili omá ledim rilrili thad alehale le thilida melashahé wa. Eril nin edeláad betho halehul lehé i bedi alehale lehé. Bedi alehale le dalehalelenan nedebe; ril thad alehale le zhuthenan i déethelenan i lalenenan i shelalenenan i dóolonenan. Eril bedi lalom íi le, izh ril thalehil neda—thalehul ra—dith letha.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | Eríli,<br>FARPAST | wa.<br>MYPERC | dalehalelenan<br>INSTRUMENT + INSTR | dóolonenan.<br>VIOLIN + INSTR |
| Mázhareth,<br>MARGARET | úyahú<br>CONJTIME | Eril<br>PAST | nedebe;<br>#2-5 | Eril<br>PAST |
| zha<br>NAME | le<br>I | nin<br>CAUSE | ril<br>PRES | bedi<br>LEARN |
| lethom,<br>I + POSS + IDENT | háawithem,<br>CHILD + IDENT | edeláad<br>BELIEVE | thad<br>BEABLE | lalom<br>SING |
| izh<br>BUT | dibíili<br>(SAY + DECL = DECLARE) + LOVE | betho<br>X1 + POSS | alehale<br>MUSIC | íi<br>ALSO |
| mezha<br>PL + NAME | omá<br>TEACH + DOER =TEACHER | halehul<br>WORK + DEGEXTREME | le<br>I | le,<br>I |
| with<br>PERSON | ledim<br>I + GOAL | lehé<br>I + EMBED | zhuthenan<br>PIANO + INSTR | izh<br>BUT |
| woho<br>#ALL | rilrili<br>HYPOTH | i<br>AND | i<br>AND | ril<br>PRES |
| leth<br>I + OBJ | thad<br>BEABLE | bedi<br>LEARN | déethelenan<br>FLUTE + INSTR | thalehil<br>BEGOOD + DEGMINOR |
| "Nem;"<br>PEARL | alehale<br>MUSIC | alehale<br>MUSIC | i<br>AND | neda—<br>ONLY |
| Nem<br>PEARL | le<br>I | lehé.<br>I + EMBED | lalenenan<br>GUITAR + INSTR | thalehul<br>BEGOOD + DEGEXTREME |
| lem<br>I + IDENT | thilida<br>FISH + BENEF | Bedi<br>LEARN | i<br>AND | ra—<br>NEG |
| hiwáan<br>DEMO1 + COZ = THEREFORE | melashahé<br>OCEAN + PLC + EMBED | alehale<br>MUSIC | shelalenenan<br>DULCIMER + INSTR | dith<br>VOICE |
| wa.<br>MYPERC | | le<br>I | i<br>AND | letha.<br>I + POSSBIRTH |

[2]My name is Margaret, but everyone calls me "Pearl;" so Pearl am I. Long ago, when I was a child, a teacher lovingly told me that I would be able to play music for the fish in the ocean. Her belief caused me to work extremely hard and learn to play music. I learned to play several instruments; I can play the piano, the flute, the guitar, the dulcimer, and the violin. I learned to sing also, but my voice is just okay—not great.

[3]Bíide ril ham láad le hathóoletham thabeshin, i le yáahalehalehám wa. Dush nasháad le miwith lethade i dush nahin wohim wohalehalehám; úyahú dóon hath, el le wobun wodalehaleleth. Meloláad thul letha shamath, izh melothel bezh thad bedi le radal nidi nushahé. Meloláad omá letho thenath beróo aril bedi le thad bedi ra le dalehóoth menedebe nushaháa. Mehen ra lan letho; non hal benetho mebenem ben miwithesha hihé, izh merazhe hal letho i hal benetho. Néde bel le dóoloneth, déetheleth, i laleneth; thad wida le bezheth, i mehel bezh zhoth menedebe—i thad lalom le lalenehóoden.

Bíide
DECL + NARR
ril
PRES
ham
láad
BePresent
Perceive
**Be # Old**
le
I
hathóoletham
(Time + Moon = Month) + Circle = Year
thabeshin,
#10 + #2 = #20
i
And
le
I
yáahalehalehám
JourneymanMusician + IDENT
wa.
MYPERC
Dush
Must
nasháad
BEGIN + ComeGo = Depart
le
I
miwith
Town
lethade
I + POSSbirth + SRC
i
And
dush
Must

nahin
BEGIN + Exist
le
I
wohim
REL + Travel
wohalehalehám;
REL + Musician + IDENT
úyahú
CONJtime
dóon
BeCorrect
hath,
Time
el
Make
le
I
wobun
REL + New
wodalehaleleth.
REL + Instrument + OBJ
Meloláad
PL + PerceiveInt
thul
Parent
letha
I + POSSbirth
shamath,
Grief(Ext,-,-) + OBJ
izh
But
melothel
PL + Know
bezh
X2-5
thad
BeAble
bedi
Learn

le
I
radal
Nothing + (OBJ)
nidi
Add'l
nushahé.
Here + PLC + EMBED
Meloláad
PL + PerceiveInt
omá
Teacher
letho
I + POSS
thenath
JoyGood + OBJ
beróo
Because
aril
Future
bedi
Learn
le
I
thad
BeAble
bedi
Learn
menedebe
#>5
nushaháa.
Here + PLC + EMBEDrel

Mehen
PL + Understand
ra
NEG
lan
Friend
letho;
I + POSS
non
Allow
hal
Work
benetho
X>5 + POSS
mebenem
PL + Stay
ben
X>5
miwithesha
Town + PLC
hihé,
Demo1 + EMBED
izh
But
merazhe
PL + (NON + BeAlike = BeDifferent)
hal
Work
letho
I + POSS
i
And
hal
Work
benetho.
X>5 + POSS
Néde
Want

bel
BringTake
le
I
dóoloneth,
Violin + OBJ
déetheleth,
Flute + OBJ
i
And
laleneth;
Guitar + OBJ
thad
BeAble
wida
Carry
le
I
bezheth,
X2-5 + OBJ
i
And
mehel
PL + Make
bezh
X2-5
zhoth
Sound + OBJ
menedebe
#>5
—i
And
thad
BeAble
lalom
Sing
le
I
lalenehóoden.
Guitar + FOCUS + ASSOC

[3]Now I am twenty years old and a journeyman musician. I have to leave the town I was born in and become an itinerant musician; when the time is right, I'll make a new musical instrument. My parents are grieving—and they have cause, though there is no-one to blame and no remedy—but they know that I cannot learn anything more here. My teachers are joyful—with good reason—because I shall learn many things that I cannot here. My friends don't understand; their work allows them to stay in this town, but my work is different from their work. I want to take a violin, a flute and a guitar; I can carry them, and they make a lot of sound—and with the guitar I can sing.

[4]Bíide úyahú nosháad le wethemeshedim, dush bem le néde sháad le bebáasha óobe—wethesha nedabahée wa. Bithim le mehim alehalehá beyezh shidinaleháath úyahú obée le núusha. Di beye bezhethu ledim; Máthu zha bethom, i be déethelám. Methi bezh beth i déetheláth nidi, lalomá, i lalená shin. Di be merathi bezh dóolonáhé i dibáa be néde im le bezhedenehée, i dibáa lalomá íi. Therísha zha bethom, izh beth zhashub "Sha." Dihem sháad le bezheden, i menasháad len henedim. Methi bezh wothemideth i hazheth; them wida ra le laleneth i dóoloneth nuya—íizha dódozhehal eril el thulid letha dimeth nedehóo laleneda i dóolonedaháa widath. Ril thi le edethi le imeth witheden nidi nedebeháa nuya wa. Medi i mededide i melalom i mehalehale len, i mesháad hath ralóolonal hiwáan.

Bíide
DECL + NARR
úyahú
CONJtime
nosháad
FINISH + COMEGO = ARRIVE
le
I
wethemeshedim,
(PATH + ACROSS = CROSSROADS) + GOAL
dush
MUST
bem
CHOOSE
le
I
néde
WANT
sháad
COMEGO
le
I
bebáasha
QPRN + PLC
óobe
ALONG
—wethesha
PATH + PLC
nedabahée
WHICH + EMBEDQ
wa.
MYPERC
Bithim
MEET
le
I
mehim
PL + TRAVEL
alehalehá
MUSICIAN
beyezh
INDEF2-5
shidinaleháath
BETOGETHER + MANN + EMBEDrel+ OBJ
úyahú
CONJtime
obée
DURING
le
I
núusha.
THERE + PLC
Di
SPEAK
beye
INDEF1
bezhethu
X2-5 + PARTV
ledim;
I + GOAL
Máthu
MATTHEW
zha
NAME
bethom,
X1 + POSS + IDENT
i
AND
be
X1
déethelám.
(FLUTE + DOER = FLAUTIST) + IDENT
Methi
PL + HAVE
bezh
X2-5
beth
X1 + OBJ
i
AND
déetheláth
FLAUTIST + OBJ
nidi,
ADD'L
lalomá,
SING + DOER = SINGER
i
AND
lalená
GUITAR + DOER = GUITARIST
shin.
#2
Di
SPEAK
be
X1
merathi
PL + (NON + HAVE = LACK)
bezh
X2-5
dóolonáhé
(VIOLIN + DOER = VIOLINIST) + EMBED
i
AND
dibáa
SPEAK + Q = QUESTION
be
X1
néde
WANT
im
TRAVEL
le
I
bezhedenehé
e,
X2-5 + ASSOC + EMBEDQ
i
AND
dibáa
QUESTION
lalomá
SINGER
íi.
ALSO
Therísha
TERESA
zha
NAME
bethom,
X1 + POSS + IDENT
izh
BUT
beth
X1 + PATIENT
zhashub
NAME + PASSV
"Sha."
HARMONY
Dihem
SPEAK + YES = ACCEPT
sháad
COMEGO
le
I
bezheden,
X2-5 + ASSOC
i
AND
menasháad
PL + DEPART
len
WE>5
henedim.
EAST + GOAL
Methi
PL + HAVE
bezh
X2-5
wothemideth
(WISDOM + CREATURE = MULE) + OBJ
i
AND
hazheth;
CART + OBJ
them
NEED
wida
CARRY
ra
NEG
le
I
laleneth
GUITAR + OBJ
i
AND
dóoloneth
VIOLIN + OBJ
nuya
HERE + TIME = NOW
—íizha
ALTHOUGH
dódozhehal
CAUSEto + BEEASY + DEGunusual
eril
PAST
el
MAKE
thulid
PARENT + MALE = FATHER
letha
I + POSSbirth
dimeth
CONTAINER + OBJ
nedehóo
#1 + FOCUS
laleneda
GUITAR + BENEF
i
AND
dóolonedaháa
VIOLIN + BENEF + EMBEDrel
widath.
CARRY + OBJ
Ril
PRES
thi
HAVE
le
I
edethi
SHARE
le
I
imeth
TRAVEL + OBJ

witheden
Person + ASSOC
nidi
Add'l
nedebeháa
#2-5 + EMBEDrel + (OBJ)

nuya
Now
wa.
MYPERC
Medi
PL + Speak
i
And

mededide
PL + Story
i
And
melalom
PL + Sing
i
And

mehalehale
PL + Music
len,
We>5
i
And

meshàad
hath
PL + ComeGo
Time
**Time Passes**
ralóolonal
(NON + BeSlow = BeQuick) + MANN
hiwáan.
Therefore

[4]When I arrive at a crossroads, I must choose which road I want to go along. While I'm there, I meet some musicians who are traveling together. One of them speaks to me; Matthew is his name, and he's a flautist. They have him and one more flautist, a singer and two guitarists. He says they lack a violinist and asks whether I want to travel with them, and the singer asks, too. Teresa is her name, but she is called "Harmony." I agree to travel with them, and we depart eastward. They have a mule and cart; now I don't need to carry the guitar and the violin—although the single container my father made for the guitar and the violin makes the carrying pretty easy. I have several more people with whom to share the journey now. We talk and tell stories and sing and play music, and so the time passes quickly.

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[5]Bíide úyahú menosháad len miwithedim, bel zhethaleshubá leneth shenidim úshahú ra len éhuhudem, i menawilomina len. Míi le; mehalehale len woho thadenal, izh mehesho bezh woho leth. Dush halehul le olob ra le alehalethehéwan. Áyathúul dith Sha bitha; nahen le nuya úwáanú bith zhashub Sha. Nédeshub bedi le menime mehom bezh daleth waha ledimeháa. Meban ilá lenedim methem len loshehóoth náwíiwaneháath; mebenem len núusha hathóoleya ŋedebe obe. Om Máyel—déethelá shineya—dal déethelethuth i dithehóothuth menedebe. Uyahú menáasháad len, benem Máyel miwithesha hi; nédeshub el be dedidelometh i beth dówilominashub wilominabelidesha núusha. Rilrili be huhal bethom. Ril ul il le beth beyeya. Thi Máyel wothemid i hazh, izh them ra be bezheth; ban be bezheth Sha bidim hiwáan. Menáasháad lezh henedim.

Bíide
DECL + NARR
úyahú
CONJtime
menosháad
PL + Arrive
len
We>5
miwithedim,
Town + GOAL
bel
BringTake
zhethaleshubá
[(BeAlike + BeGood = BeJust) + Do = ToPolice] + DOER = PoliceOfficer
leneth
We>5 + OBJ
shenidim
Intersection + GOAL
úshahú
CONJplc
ra
NEG
len
We>5

éhuhudem,
POTENTIAL + Nuisance + IDENT
i
And
menawilomina
PL + BEGIN + Perform
len.
We>5
Míi
BeAmazed
le;
I
mehalehale
PL + Music
len
We>5
woho
#All
thadenal,
BeAble + MANN
izh
But
mehesho
PL + Surpass
bezh
X2-5

woho
#All
leth.
I + OBJ
Dush
Must
halehul
Work + DEGextreme
le
I
olob
BlowTrauma
ra
NEG
le
I
alehalethe-héwan.
Music + OBJ + EMBED + PURP
Áyathúul
BeBeautiful + PosDEGmagnif
dith
Voice
Sha
Harmony

bitha;
XHon1 + POSSbirth
nahen
BEGIN + Understand
le
I
nuya
Now
úwáanú
CONJcoz
bith
XHon1 + PATIENT
zhashub
Name + PASSV
Sha.
Harmony
Nédeshub
Intention
bedi
Learn
le
I
menime
PL + BeWilling
mehom
PL + Teach
bezh
X2-5

daleth
Thing + OBJ
waha
#Any
ledimeháa.
I + GOAL + EMBEDrel
Meban
PL + Give
ilá
PayAttn + DOER = Spectator
lenedim
We>5 + GOAL
methem
PL + Need
len
We>5
loshehóoth
Money + FOCUS + OBJ
náwíiwane-háath;
(CONT + Be alive = Survive) + PURP + EMBEDrel + OBJ

| | | | | |
|---|---|---|---|---|
| mebenem | i | be | bethom. | them |
| PL + STAY | AND | X1 | X1 + POSS + IDENT | NEED |
| len | dithehóothuth | dedidelometh | Ril | ra |
| WE>5 | VOICE + FOCUS + PARTV + OBJ | (STORY + SONG = OPERA) + OBJ | PRES | NEG |
| núusha | menedebe. | i | ul | be |
| THERE + PLC | #>5 | AND | HOPE | X1 |
| hathóoleya | Úyahú | beth | il | bezheth; |
| MONTH + TIME | CONJTIME | X1 + PATIENT | PAYATTN | X2-5 + OBJ |
| nedebe | menáasháad | dówilominashub | le | ban |
| #2-5 | PL + RESUME + COMEGO | CAUSETO + PERFORM + PASSV | I | GIVE |
| obe. | len, | wilominabelidesh | beth | be |
| THROUGH | WE>5 | a | X1 + OBJ | X1 |
| Om | benem | (PERFORM + HOUSE = THEATER) + PLC | beyeya. | bezheth |
| TEACH | STAY | núusha. | INDEF1 + TIME | X2-5 + OBJ |
| Máyel | Máyel | THERE + PLC | Thi | Sha |
| MICHAEL | MICHAEL | Rilrili | HAVE | HARMONY |
| —déethelá | miwithesha | HYPOTH | Máyel | bidim |
| FLAUTIST | TOWN + PLC | be | MICHAEL | XHON1 + GOAL |
| shineya— | hi; | X1 | wothemid | hiwáan. |
| #2 + TIME = SECOND | DEMO1 | huhal | MULE | THEREFORE |
| dal | nédeshub | BOSS + WORK = MASTERWORK | i | Menáasháad |
| THING | INTENTION | | AND | PL + RESUME + COMEGO |
| déethelethuth | el | | hazh, | lezh |
| FLUTE + PARTV + OBJ | MAKE | | CART | WE2-5 |
| | | | izh | henedim. |
| | | | BUT | EAST + GOAL |

[5]When we get to a city, a police officer takes us to an intersection where we won't be a nuisance, and we begin to perform. I'm amazed; they all play more ably than I. I have to work extremely hard lest I harm the music. Harmony's voice is magnificently beautiful; now I begin to understand why she's called Harmony. I intend to learn anything they're willing to teach me. The audience give us the money we need to survive; we stay there a few months. Michael—the second flautist—teaches me a lot about the flute and, especially, the voice. When we continue on our way, Michael stays in that city; he intends to write an opera and have it performed in the theater there. It would be his master-work. I hope to see it sometime. Michael owns the mule and cart, but he doesn't need them; so he gives them to Harmony. We continue eastward.

[6]Bíide mehim lezh miwithedim aril, i miwithedim shin aril wa. Mezhe bezh i miwith nedeya. Izh razhethíle miwith bimeya. Meham meworahíyamesh woweth menedebe yáanineden hatham benethusha óobe. Melíithi i mehithel mewohíthihάalish woshumath menedebe rosh háasháalethunan. Úyahú menahen miwithá mehin lezh alehalehámehé, medam ben zhedam rano ohena i ohameháath lezhedim. Mehedeláad with miwithethu hi mehéeda alehale i alehalahé. Mehoth alehalahá, alehalehá, i emathá, i mehoth hu eyonethu; mehesho re nedeya re shineya edeláad benethonal. Melolin méwith mesháad lezh hothedim wohoháasha. Mehul ben mewilomina lezh benedahé; mehul mehalehale beyen lezheden. Íi mehul meshim beyezh lezheden. Éban dórawulúd huhelá dalehalelethu dalehalel lezhethoth. Nath betho neda mehalehale lezh lometh nedehóo onida bethadahém. Medihem lezh éban bethoth wi! Methal dalehalel letho eril wa; methalethúul bezh aril. Lothel dalehalelá dal ezhothuth menedebe; wil benem i ulanin le beden. I wil dóháya be dithehóo lethath, izh ril thad ra be—íizha om Sha ledim; thi le ul nedebe hiwáan. Menosháad lezh wozhedi wohothedim wozhedi wohatheya. Be wilominabelidem—worahíya wowilominabelidem, i ume be onida dalehaleláthanan. Menanédeshub mewilomina lezh thalenal benedim beda; zhethal neda hi beróo thóhaleháalish be lezheda. Mehalehale lezh lometh shanethab. Mebenem—i mehalehale i mebedi—lezh miwithesha wemaneya obe. Úyahú noshάad hath náasháadewan, anath baneshub lezhedim imeda, i methi lezh obeyaleth i yetheth dimod lezhethosha nil. Háya wowemen woshάal imewan, i methi lezh lam; meloláad lezh wenath. Menásháad lezh henedim.

Bíide
DECL + NARR
mehim
PL + TRAVEL
lezh
WE2-5
miwithedim
aril,
TOWN + GOAL
FUT

**NEXT TOWN + GOAL**

i
AND
miwithedim
shin
aril
TOWN + GOAL
#2
FUT

**TOWN AFTER NEXT + GOAL**

wa.
MYPERC
Mezhe
PL + BEALIKE
bezh
X2-5
i
AND
miwith
TOWN
nedeya.
#1 + TIME = FIRST
Izh
BUT
razhethíle
(NON + BEALIKE = BEDIFFERENT) + POSDEGEXCEL
miwith
TOWN
bimeya.
#4 + TIME = FOURTH
Meham
PL + BEPRESENT
meworahíyamesh
PL + REL + [NON + (BESMALL + ACROSS = BENARROW) = BEWIDE]
woweth
REL + PATH
menedebe
#>5
yáanineden
TREE + ASSOC
hatham
CENTER
benethusha
X>5 + PARTV + PLC
óobe.
ALONG
Melíithi
PL + BEWHITE
i
AND
mehithel
PL + (LIGHT + MAKE = SHINE)
mewohíthihάalish
PL + REL + BEHIGH + DEGEXTRAORD
woshumath
REL + (AIR + BUILDING = TOWER)
menedebe
#>5
rosh
SUN
háasháalethunan.
(CHILD + DAY = MORNING) + PARTV + INSTR
Úyahú
CONJTIME
menahen
PL + BEGIN + UNDERSTAND
miwithá
TOWN + DOER = TOWNDWELLER
mehin
PL + EXIST
lezh
WE2-5
alehalehámeh
é,
MUSICIAN + IDENT + EMBED
medam
PL + MANIFEST
ben
X>5
zhedam
BEALIKE + MANIFEST = RESEMBLE
rano
NON + FINISH = ALMOST
ohena
RESPECTGOOD
i
AND
ohameháath
LOVEHOLY + EMBEDREL + OBJ
lezhedim.
WE2-5 + GOAL
Mehedeláad
PL + BELIEVE
with
PERSON
miwithethu
TOWN + PARTV
hi
DEMO1
mehéeda
PL + BEHOLY
alehale
MUSIC
i
AND
alehalahé.
ART + EMBED
Mehoth
PL + BEIMPORTANT
alehalahá,
ART + DOER = ARTIST
alehalehá,
MUSICIAN
i
AND
emathá,
(SCIOF + BUILDING = ARCHITECTURE) + DOER = ARCHITECT
i
AND
mehoth
PL + BEIMPORTANT
hu
BOSS
eyonethu;
(SCIOF + GOV'T = ADMINISTRATION) + PARTV
mehesho
PL + SURPASS
re
NEITHER...
nedeya
#1 + TIME = FIRST
re
...NOR
shineya
#2 + TIME = SECOND
edeláad
benethonal.
BELIEVE
X>5 + POSS + MANN

**ACCORDING TO THEIR BELIEF**

Melolin
PL + GATHER
méwith
CROWD
údimú
CONJPLC
woho
#ALL
mesháad
PL + COMEGO
lezh.
WE2-5
Mehul
PL + HOPE

ben
X>5
mewilomina
PL + Perform
lezh
We2-5
benedahé;
X>5 + BENEF + EMBED
mehul
PL + Hope
mehalehale
PL + Music
beyen
Indef>5
lezheden.
We2-5 + ASSOC
Íi
Also
mehul
PL + Hope
meshim
PL + SexAct
beyezh
Indef2-5
lezheden.
We2-5 + ASSOC
Éban
Potential + Give = Offer
dórawulúd
CAUSEto + NON + BeBroken = Repair
huhelá
Boss + Make + DOER
dalehalelethu
Instrument + PARTV
dalehalel
Instrument
lezhethoth.
We2-5 + POSS + OBJ
Nath
Price
betho
X1 + POSS
neda
Only
mehalehale
PL + Music
lezh
We2-5
lometh
Song + OBJ
nedehóo
#1 + FOCUS
onida
Family
bethadahém
X1 + POSSbirth + BENEF + EMBED + IDENT
Medihem
PL + (Speak + Yes = Accept)
lezh
We2-5
éban
Offer
bethoth
X1 + POSS + OBJ
wi!
SELFEVID
Methal
PL + BeGood
dalehalel
Instrument
letho
I + POSS
eril
PAST
wa;
MYPERC
methalethúul
PL + BeGood + PosDEGmagnif
bezh
X2-5
aril.
FUT
Lothel
Know
dalehalelá
InstrumentMaker
dal
Thing
ezhothuth
(SCIof + Sound = Acoustics) + PARTV + OBJ
menedebe;
#>5
wil
OPTV
benem
Stay
i
And
ulanin
Study
le
I
beden.
X1 + ASSOC
I
And
wil
OPTV
dóháya
CAUSEto + BeBeautiful
be
X1
dithehóo
Voice + FOCUS
lethath,
I + POSSbirth + OBJ
izh
But
ril
PRES
thad
BeAble
ra
NEG
be
X1
—íizha
Although
om
Teach
Sha
Harmony
ledim;
I + GOAL
thi
Have
le
I
ul
Hope
nedebe
#2-5
hiwáan.
Therefore
Menosháad
PL + Arrive
lezh
We2-5
wozhedi
REL + AgreeWord
wohothedim
REL + Place + GOAL
wozhedi
REL + AgreeWord
wohatheya.
REL + Time + TIME
Be
X1
wilominabelidem
Theater + IDENT
—worahíya
REL + BeLarge
wowilominabelidem,
REL + Theater + IDENT
i
And
ume
BeFull
be
X1
onida
Family
dalehaleláthanan.
InstrumentMaker + POSSbirth + INSTR
Menanédeshub
PL + (BEGIN + Intention = Decide)
mewilomina
PL + Perform
lezh
We2-5
thalenal
BeGood + MANN
benedim
X>5 + GOAL
beda;
X1 + BENEF
zhethal
BeJust
neda
Only
hi
Demo1
beróo
Because
thóhaleháalish
JUST + Work + DEGextraord
be
X1
lezheda.
We2-5 + BENEF
Mehalehale
PL + Music
lezh
We2-5
lometh
Song + OBJ
shanethab.
#5 + #10 = #15
Mebenem
PL + Stay
—i
And
mehalehale
PL + Music
i
And
mebedi—
PL + Learn
lezh
We2-5
miwithesha
Town + PLC
wemaneya
Winter + TIME
obe.
Through
Úyahú
CONJtime
nosháad
Arrive
hath
Time
náasháadewan,
RESUME + ComeGo + PURP
anath
Food + PATIENT
baneshub
Give + PASSV
lezhedim
We2-5 + GOAL
imeda,
Travel + BENEF
i
And
methi
PL + Have
lezh
We2-5
obeyaleth
Gold + OBJ
i
And
yetheth
Silver + OBJ
dimod
Container + Cloth = Bag
lezhethosha
We2-5 + POSS + PLC
nil.
Inside
Háya
BeBeautifulTime
wowemen
REL + Spring = BeVernal

| | | | | |
|---|---|---|---|---|
| wosháal | methi | melolàad | Menásháad | henedim. |
| REL + DAY | PL + HAVE | PL + PERCEIVEINT | PL + CONT + COMEGO | EAST + GOAL |
| imewan, | lezh | lezh | lezh | |
| TRAVEL + PURP | WE2-5 | WE2-5 | WE2-5 | |
| i | lam; | wenath. | | |
| AND | HEALTH | GRATITUDEGOOD | | |

[6]We travel to the next city, and the one after that. They are like the first city. But the fourth is excellently different. There are many broad boulevards with trees along their centers. The many tall, tall towers are white and shining in the morning sun. When the city-dwellers discover that we are musicians, they show us respect that almost resembles love-for-the-holy. The people of this city believe that music and art are holy. Artists, musicians, and architects are just as important, according to their beliefs, as high administration officials. Crowds gather whithersoever we go. They hope we'll play for them; some hope to play with us. Also, some few hope to sleep with us. A master-instrument-maker offers to repair our instruments. Her only price is that we play a single song for her family. Of course we accept her offer! My instruments were good before, but they're magnificent afterward. The instrument-maker knows a lot about acoustics; I wish to stay and study with her. And I wish she could make my voice beautiful, but she cannot—although Harmony is teaching me; so I have some small hope. We arrive at the agreed-upon place and time. It's a theater—a big theater, and it's full of the instrument-maker's family. We decide to give them a good performance for her sake; it's only fair because she had worked extraordinarily hard on our behalf. We play fifteen songs. We stay in the city, playing and learning, through the winter. When the time comes for going on, we are given food for the journey, and we have gold and silver in our purses. It's a beautiful spring day for traveling, and we have our health; we are grateful. We continue to the east.

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[7]Bíide mesháad hathóoletham boó wa. Mehim lezh henedim, íizha medush mehim lezh e hunehenedim e hanehenedim bada. Menahim alehalehá menedebe nedenal i shinenal lezheden hath menedebe—i menóhim ben zhenal. Bedi le beyenede, i thad om le beyezhedim. Mesháad len miwithedim menedebe. Doól menosháad lezh shan miwithedim nodonisha; beth zhashub Meladith. Lezheth beleshub heshehothedim sheshihothesha thoma úshahú methad mewilomina lezh. Mehalehale lezh nusha wumaneya obe, id menéde menáasháad bezh. Náhozh alehale le thilida; nanédeshub benem le hiwan úyahú menáasháad bezh.

| | | | | |
|---|---|---|---|---|
| Bíide | hunehenedim | hath | beyezhedim. | Meladith. |
| DECL + NARR | NORTH + EAST + GOAL | menedebe | INDEF2-5 + GOAL | SEA + VOICE |
| mesháad | e | TIME | Mesháad | Lezheth |
| hathóoletham | ...OR | #>5 | PL + COMEGO | WE2-5 + PATIENT |
| boó | hanehenedim | **OFTEN** | len | beleshub |
| PL + COMEGO | SOUTH + EAST + GOAL | —i | WE>5 | BRINGTAKE + PASSV |
| YEAR | bada. | AND | miwithedim | heshehothedim |
| #3 | REPRAND | menóhim | TOWN + GOAL | PARK + GOAL |
| **THREE YEARS PASS** | Menahim | PL + STOP + TRAVEL | menedebe. | sheshihothesha |
| wa. | PL + BEGIN + TRAVEL | ben | #>5 | (SAND + PLACE = BEACH) + PLC |
| MYPERC | alehalehá | X>5 | Doól | thoma |
| Mehim | MUSICIAN | zhenal. | ATLAST | BENEAR |
| PL + TRAVEL | menedebe | BEALIKE + MANN | menosháad | úshahú |
| lezh | #>5 | Bedi | PL + ARRIVE | CONJPLC |
| WE2-5 | nedenal | LEARN | lezh | methad |
| henedim, | #1 + MANN | le | WE2-5 | PL + BEABLE |
| EAST + GOAL | i | I | shan | mewilomina |
| íizha | AND | beyenede, | #5 | PL + PERFORM |
| ALTHOUGH | shinenal | INDEF>5 + SRC | miwithedim | lezh. |
| medush | #2 + MANN | i | TOWN + GOAL | WE2-5 |
| PL + MUST | lezheden | AND | nodonisha; | Mehalehale |
| mehim | WE2-5 + ASSOC | thad | (FINISH + EARTH = COAST) + PLC | PL + MUSIC |
| PL + TRAVEL | | BEABLE | beth | lezh |
| lezh | | om | X1 + PATIENT | WE2-5 |
| WE2-5 | | TEACH | zhashub | nusha |
| e | | le | NAME + PASSV | HERE + PLC |
| EITHER... | | I | | |

| | | | | |
|---|---|---|---|---|
| wumaneya | menáashád | alehale | benem | úyahú |
| Summer + TIME | PL + RESUME + ComeGo | Music | Stay | CONJtime |
| obe, | bezh. | le | le | menáashád |
| Through | X2-5 | I | I | PL + RESUME + ComeGo |
| id | Náhozh | thilida; | hiwan | bezh. |
| AndThen | CONT + Dream | Fish + BENEF | Demo1 + PURP = ToThisEnd | X2-5 |
| menéde | | nanédeshub | | |
| PL + Want | | Decide | | |

[7]Three years pass. We travel eastward, although occasionally we have to travel northeast or southeast. Many musicians join us in our travels by ones and twos—and they leave us the same way. I learn from many of them, and I am able to teach a few of them. We go to many cities. Finally we five arrive at a city at the shore; it's called Meladith. We are taken to a park near the beach where we can perform. We play here through the summer, and then they want to go on. I still dream of playing for the fish; I decide to stay to that end when they go on.

---

[8]Bíide nalith le alehale le bebáanan thilidahée wa. Alehale le déethel lethonan sheshihothesha sháaleya menedebe, i lith i ulanin le. Olob ili melathu dalehaleleth waha wi. I wida ra ili zho dalehalelethuth dóonenal. Habelid ezhohá miwithesha wa; dídibáa be leth daleth waha bedim. Izh an ra be rilrili dalehaleleth waha olob ra ili melathushubeháa. Láad le, hiyahóo thoma, elash háawith zho dínídinehóo úyahú beth olobeshubeháananehé. Báade rilrili wida ili zho wozhe wodalelethuth dóonenal? Beth thadeshub el udenan e badazhenan úwanú thad olob ra ili melathu beth? Bíide ril dibáa le ezhohádim, i dibé ulanin be dibáath.

| | | | | |
|---|---|---|---|---|
| Bíide | i | ezhohá | olob | olobeshube-háananehé. |
| DECL + NARR | And | (SCIof + Sound = Accoustics) + DOER = Acoustician | BlowTrauma | Blow-Trauma + PASSV + EMBEDrel + INSTR + EMBED |
| nalith | ulanin | miwithesha | ra | Báade |
| BEGIN + Think | Study | Town + PLC | NEG | Q + NARR |
| le | le. | wa; | ili | rilrili |
| I | I | MYPERC | Water | HYPOTH |
| ahehale | Olob | dídibáa | melathushube-háa. | wida |
| Music | BlowTrauma | ALLOW + Question | Ocean + PARTV + AGENT + EMBEDrel | Carry |
| le | ili | be | Láad | ili |
| I | Water | X1 | Perceive | Water |
| bebáanan | melathu | leth | le, | zho |
| Qprn1 + INSTR | Ocean + PARTV | I + OBJ | I | Sound |
| thilidahée | dalehaleleth | daleth | hiyahóo | wozhe |
| Fish + BENEF + EMBEDq | Instrument + OBJ | Thing + OBJ | Demo1 + TIME + FOCUS | REL + BeAlike |
| wa. | waha | waha | thoma, | wodalelethuth |
| MYPERC | #Any | #Any | BeNear | REL + Object + PARTV + OBJ |
| Alehale | wi. | bedim. | elash | dóonenal? |
| Music | SELFEVID | X1 + GOAL | Play | BeCorrect + MANN |
| le | I | Izh | háawith | Beth |
| I | And | But | Child | X1 + PATIENT |
| déethel | wida | an | zho | thadeshub |
| Flute | Carry | BeAcquainted | Sound | BeAble + PASSV |
| lethonan | ra | ra | dínídinehóo | el |
| I + POSS + INSTR | NEG | NEG | Toy + FOCUS | Make |
| sheshihothesha | ili | be | úyahú | udenan |
| Beach + PLC | Water | X1 | CONJtime | Stone + INSTR |
| sháaleya | zho | rilrili | beth | e |
| Day + TIME | Sound | HYPOTH | X1 + PATIENT | Or |
| menedebe | dalehalelethuth | dalehaleleth | | badazhenan |
| #>5 | Instrument + PARTV + OBJ | Instrument + PATIENT | | Metal + INSTR |
| i | dóonenal. | waha | | |
| And | BeCorrect + MANN | #Any | | |
| lith | Habelid | | | |
| Think | Dwell | | | |

úwanú
CONJPURP
thad
BEABLE
olob
BLOWTRAUMA
ra
NEG
ili
WATER
melathu
OCEAN + PARTV
beth?
X1 + OBJ
Bíide
DECL + NARR
ril
PRES
dibáa
QUESTION
le
I
ezhohádim,
ACOUSTICIAN + GOAL
i
AND
dibé
PROMISE
ulanin
STUDY
be
X1
dibáath.
QUESTION + OBJ

[8]I begin to think how I'm to play for the fish. I play my flute on the beach for many days, and I think and study. Clearly, seawater is going to damage any instrument. And water doesn't carry the sound of an instrument properly. An acoustics-scientist lives in the city; he allows me to ask him any question. But he isn't acquainted with any musical instrument that wouldn't be harmed by seawater. Around this time, I perceive a child playing with a toy that makes a sound when it is struck. Might water carry the sound of such an object properly? Could it be made of stone or of metal so that seawater cannot harm it? I ask the acoustician, and he promises to study the question.

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[9]Bíide ril nédibíidi ezhohá ledim híyahatheya shin aril wa. "Em, bíidi wida ili zho in olobedalehaleleth eleshub e udenan e badazhenaneháathuth—berehóo ume zhomarenil íi ilinan wa," di be ledim. "Rilrili olobedalehaleleth menedebe methadeshub mehel. Methi ben woho meworazhe wohíyath; ban hi meworazhe wozhoth benedim woho wi. Methi mewohíya wobeyen mewohíthi wozhoth, i methi meworahíya wobeyen meworahíthi wozhoth. Mezhedam zhobehóo i zhutheháath thadeshub el wa. Hinal, thad olob alehalehá olobedalehaleleth nede waha úyahú néde be; thad alehale be. Ril lothel ra le rilrili shi alehale hi thilithehée."

Bíide
DECL + NARR
ril
PRES
nédibíidi
BACK + DECLARE + DIDACT
ezhohá
ACOUSTICIAN
ledim
I + GOAL
híyahatheya
shin
aril
WEEK + TIME
#2
FUT

**TWO WEEKS LATER**

wa.
MYPERC
"Em,
YES
bíidi
DECL + DIDACT
wida
CARRY
ili
WATER
zho
SOUND
in
EXIST
olobedalehaleleth
(BLOWTRAUMA + INSTRUMENT = PERCUSSINSTR) + PATIENT
eleshub
MAKE + PASSV
e
EITHER...
udenan
STONE + INSTR
e
...OR
badazhenane-háathuth
METAL + INSTR + EMBEDREL + PARTV + OBJ
—berehóo
IF + FOCUS
ume
BEFULL
zhomarenil
SOUND + HOLLOW = RESONANCECHAMBER
íi
ALSO
ilinan
WATER + INSTR
wa,"
MYPERC
di
SPEAK
be
X1
ledim.
I + GOAL
"Rilrili
HYPOTH
olobedalehaleleth
PERCUSSINSTR + PATIENT
menedebe
#>5
methadeshub
PL + BEABLE + PASSV
mehel.
PL + MAKE
Methi
PL + HAVE
ben
X>5
woho
#ALL
meworazhe
PL + REL + BEDIFFERENT
wohíyath;
REL + BESMALL + OBJ
ban
GIVE
hi
DEMO1
meworazhe
PL + REL + BEDIFFERENT
wozhoth
REL + SOUND + OBJ
benedim
X>5 + GOAL
woho
#ALL
wi.
SELFEVID
Methi
PL + HAVE
mewohíya
PL + REL + BESMALL
wobeyen
REL + DEMO>5
mewohíthi
PL + REL + BEHIGH
wozhoth,
REL + SOUND + OBJ
i
AND
methi
PL + HAVE
meworahíya
PL + REL + BELARGE
wobeyen
REL + DEMO>5
meworahíthi
PL + REL + (NON + BEHIGH = BELOW)
wozhoth.
REL + SOUND + OBJ
Mezhedam
PL + RESEMBLE
zhobehóo
MACHINE + FOCUS
i
AND
zhutheháath
PIANO + EMBEDREL + PATIENT
thadeshub
BEABLE + PASSV
el
MAKE
wa.
MYPERC
Hinal,
DEMO1 + MANN = THUS
thad
BEABLE
olob
BLOWTRAUMA
alehalehá
MUSICIAN
olobedalehaleleth
PERCUSSINSTR + OBJ
nede
#1
waha
#ANY
úyahú
CONJTIME
néde
WANT

| | | | | |
|---|---|---|---|---|
| be;<br>X1 | be.<br>X1 | ra<br>NEG | shi<br>ToPlease | hi<br>Demo1 |
| thad<br>BeAble | Ril<br>PRES | le<br>I | alehale<br>Music | thilithehée.”<br>Fish + OBJ + EMBEDQ |
| alehale<br>Music | lothel<br>Know | rilrili<br>HYPOTH | | |

[9]The acoustician answers me two weeks later. “Yes, water carries the sound of a percussion instrument that is made of stone or metal—if the resonance chamber is also full of water,” he tells me didactically. “Many percussion instruments might be made. Each of them would have a different size; this would, of course, give each each of them a different sound. Small ones would have a high sound; the large ones would have a low sound. A machine that resembles a piano could be built. In this way the musician could strike any individual percussion instrument when she wanted; she could play music. I don’t know whether this music would please fish.”

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[10]Bíide ril duth le hathóoletham boó úwanú bedi el le daleleth badazhenan wa. Aril el ra le huhal badazhenan rahadihad wa, izh ril thad el le olobedalehaleleth. Duth le hathóolethameth shin rano úwanú el le olobedalehaleleth thabenib i nib. Id duth le hathóoleth nidi bath úwanú el le zhobeth. Meyidelothel with menedebe shub le bebáathehéethu. Duth le mewodo wobeyezheth; memina lezh zhobeth nameladim. Neril le sháaya nedebe obe mehume olobedalehalel woho ilinanehéya hathobéeya. Nahalehale le eril el le alehaleth hatheda hiháath “ilizhuthenan,” i ril shóo radal. Mehil ra thili. Náhalehale le hi rawáan beróo lith le rilrili methem ben hath nidi naláadewanehé. Izh ril náshóo radal. Náhalehale le hi rawáan; alehale le sháaya boóyishin obe. Id noshád mémelamid réeledim; mehoób i mehelash ben. Hahodimi le, i nóohalehale le hiwáan. Medam mehahod melamid, i menahilisháad ben réelede. Náahalehale le, i menéhilisháad ben. I mehamedara ben hoyonan ilisha nol nuya. Alehale le i mehamedara ben mehóohahul len wohohéya hathobéeya.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | le<br>I | úwanú<br>CONJPurp | zhobeth.<br>Machine + OBJ | nameladim.<br>(BEGIN + Ocean = Shallows) + GOAL |
| ril<br>PRES | huhal<br>MasterWork | el<br>Make | Meyidelothel<br>PL + BeCurious | Neril<br>Wait |
| duth<br>Use | badazhenan<br>Metal + INSTR | le<br>I | with<br>Person | le<br>I |
| le<br>I | rahadihad<br>NON + Always = Never | olobedalehaleleth<br>PercussInstr + OBJ | menedebe<br>#>5 | sháaya<br>Hour + TIME |
| hathóoletham<br>Year | wa,<br>MYPERC | thabenib<br>#10 + #8 = #80 | shub<br>Do | nedebe<br>#2-5 |
| boó<br>#3 | izh<br>But | i<br>And | le<br>I | obe<br>Through |
| úwanú<br>CONJPurp | ril<br>PRES | nib.<br>#8 | bebáathe-héethu.<br>QPrn1 + OBJ + EMBEDQ + PARTV | mehume<br>PL + BeFull |
| bedi<br>Learn | thad<br>BeAble | Id<br>AndThen | Duth<br>Use | olobedalehalel<br>PercussInstr |
| el<br>Make | el<br>Make | duth<br>Use | le<br>I | woho<br>#All |
| le<br>I | le<br>I | le<br>I | mewodo<br>PL + REL + BeStrong | ilinanehéya<br>Water + INSTR + EMBED + TIME |
| daleleth<br>MadeThing + OBJ | olobedalehaleleth.<br>PercussInstr + OBJ | hathóoleth<br>Month + OBJ | wobeyezheth;<br>REL + Indef2-5 + OBJ | hathobéeya.<br>Until |
| badazhenan<br>Metal + INSTR | Duth<br>Use | nidi<br>Add’l | memina<br>PL + Move | Nahalehale<br>BEGIN + Music |
| wa.<br>MYPERC | le<br>I | bath<br>#6 | lezh<br>We2-5 | le<br>I |
| Aril<br>FUT | hathóolethameth<br>Year + OBJ | úwanú<br>CONJPurp | zhobeth<br>Machine + OBJ | eril<br>PAST |
| el<br>Make | shin<br>#2 | el<br>Make | | |
| ra<br>NEG | rano<br>Almost | le<br>I | | |

el
MAKE
le
I
alehaleth
MUSIC + OBJ
hatheda
TIME + BENEF
hiháath
DEMO1 + EMBEDREL + OBJ
"ilizhuthenan,"
WATER + PIANO + INSTR
i
AND
ril
PRES
shóo
HAPPEN
radal.
NOTHING
Mehil
PL + PAYATTN
ra
NEG
thili.
FISH
Náhalehale
CONT + MUSIC
le
I

hi
rawáan
DEMO1
NON + COZ
**NEVERTHELESS**
beróo
BECAUSE
lith
THINK
le
I
rilrili
HYPOTH
methem
PL + NEED
ben
X>5
hath
TIME + (OBJ)
nidi
ADD'L
naláadewaneh
é.
BEGIN + PERCEIVE + PURP + EMBED
Izh
BUT
ril
PRES
náshóo
CONT + HAPPEN
radal.
NOTHING
Náhalehale
CONT + MUSIC

le
I
hi
rawáan;
DEMO1
NON + COZ
**NEVERTHELESS**
alehale
MUSIC
le
I
sháaya
HOUR + TIME
boóyishin
#3 + FRAC + #2
obe.
THROUGH
Id
ANDTHEN
nosháad
ARRIVE
mémelamid
COLLV + DOLPHIN
réeledim;
HARBOR + GOAL
mehoób
PL + JUMP
i
AND
mehelash
PL + PLAY
ben.
X>5
Hahodimi
CONST + AMAZEBEWILDER-GOOD

le,
I
i
AND
nóohalehale
PAUSE + MUSIC
le
I
hiwáan.
THEREFORE
Medam
PL + MANIFEST
mehahod
PL + CONST + NEUTRAL
melamid,
DOLPHIN
i
AND
menahilisháad
PL + BEGIN + (WATER + COMEGO = SWIM)
ben
X>5
réelede.
HARBOR + SRC
Náahalehale
RESUME + MUSIC
le,
I
i
AND
menéhilisháad
PL + BACK + SWIM

ben.
X>5
I
AND
mehamedara
PL + DANCE
ben
X>5
hoyonan
TAIL + INSTR
ilisha
WATER + PLC
nol
UPON
nuya.
HERE + TIME
Alehale
MUSIC
le
I
i
AND
mehamedara
PL + DANCE
ben
X>5
mehóohahul
PL + BEWEARY + DEGEXTREME
len
WE>5
wohohéya
#ALL + EMBED + TIME
hathobéeya.
UNTIL

[10]I spend three years learning to make things out of metal. I shall never make a master-work in metal, but I can make the percussion instruments. I spend almost two years making eighty-eight percussion instruments. And then I spend another six months building the machine. Many people are curious about what I'm doing. I employ a few strong ones; we move the machine to the shallows. I wait a few hours until all the percussion instruments are full of water. I begin to play music I wrote for this occasion on the "water piano," and nothing happens. The fish pay no attention. I continue playing anyway because I think they may need more time to notice. But still nothing happens. I continue playing nonetheless; I play for an hour and a half. And then a pod of dolphins arrives in the harbor; they jump and play. I'm astonished, and so I pause in playing. The dolphins show signs of no longer being excited, and they begin to swim from the harbor. I resume playing and they swim back. And now they're dancing on their tails on the water. I play and they dance until we're all extremely tired.

[11]Bíide háahalehaleháth norishub shod lethodim háasháaleya nedehóo aril wa. Di be ledim meneril huhalehalehá lethehé. Bud le leyóoth ralóolonal, i yime le lolinebelidedim. Úyahú nosháad le, redeb le huhalehalehá miwithethuth woho—i eril mehom ezhohá i hubadazhelá lethehéath. Ril medibáa bin daleth menedebe ledim. Leth dibáashub alehale le bebáawan i bebáawáanehée. Nédi le loláad le ath alehaledimehé. Leth dibáashub alehale le melamideda bebáawanehée. Nédi le hinal: "Bíi alehale le melamidedaá; alehale le thilihóoda wa. Alehale le thilidahé ozh lethom háawitheya. Izh mehil ra thili alehale lethoth; medam melamid shi alehale letho benethehé. Rilrili alehale le shi alehale letho iláthehéadáa." Menádibáa bin daleth nidi menedebe ledim; doól, di biye ledim bineda, "Bíi beróo eril im in ne yáahalehalehámehé, beróo eril el ne wobun wodalehaleleth, i beróo eril el ne wobun wohalehale mewobun woméhiláda, ril mezheláad len in neth dinimeshub zha huhalehalehámehé wa. Báa néde di ne daleth waha?" Di le binedim, "Bíilan ril thad áala neda le ninedim wa."

Bíide
DECL + NARR
háahalehaleháth
(CHILD + MUSICIAN = APPRENTICEMUSICIAN) + PATIENT
norishub
SEND + PASSV
shod
ROOM
lethodim
I + POSS + GOAL
háasháaleya
nedehóo
aril
MORNING + TIME
#1 + FOCUS
FUTURE

**THE VERY NEXT MORNING**

wa.
MYPERC
Di
SPEAK
be
X1
ledim
I + GOAL
meneril
PL + WAIT
huhalehalehá
BOSS + MUSICIAN = MASTERMUSICIAN
lethehé.
I + OBJ + EMBED
Bud
CLOTHING
le
I
leyóoth
I + REFLX + OBJ
ralóolonal,
BEQUICK + MANN
i
AND
yime
RUN
le
I
lolinebelidedim.
(GATHER + HOUSE = MEETINGHALL) + GOAL
Úyahú
CONJTIME
nosháad
ARRIVE
le,
I
redeb
FIND
le
I
huhalehalehá
MASTERMUSICIAN
miwithethuth
TOWN + PARTV + OBJ
woho
#ALL
—i
AND
eril
PAST
mehom
PL + TEACH
ezhohá
ACOUSTICIAN
i
AND
hubadazhelá
BOSS + [(METAL + MAKE = SMITHCRAFT) + DOER = SMITH] = MASTERSMITH
lethehéath.
I + OBJ + EMBEDREL + OBJ
Ril
PRES
medibáa
PL + QUESTION
bin
XHON>5
daleth
THING + OBJ
menedebe
#>5
ledim.
I + GOAL
Leth
I + PATIENT
dibáashub
QUESTION + PASSV
alehale
MUSIC
le
I
bebáawan
QPRN1 + PURP
i
AND
bebáawáanehé
e.
QPRN1 + COZ + EMBEDQ
Nédi
BACK + SPEAK = ANSWER
le
I
loláad
PERCEIVEINT
le
I
ath
LOVEINANIM + OBJ
alehaledimehé.
MUSIC + GOAL + EMBED
Leth
I + PATIENT
dibáashub
QUESTION + PASSV
alehale
MUSIC
le
I
melamideda
DOLPHIN + BENEF
bebáawanehé
e.
QPRN1 + PURP + EMBEDQ
Nédi
ANSWER
le
I
hinal:
DEMO1 + MANN = THUS
"Bíi
DECL
alehale
MUSIC
le
I
melamidedaá;
DOLPHIN + BENEFACCID
alehale
MUSIC
le
I
thilihóoda
FISH + FOCUS + BENEF
wa.
MYPERC
Alehale
MUSIC
le
I
thilidahé
FISH + BENEF + EMBED
ozh
DREAM
lethom
I + POSS + IDENT
háawitheya.
CHILD + TIME
Izh
BUT
mehil
PL + PAYATTN
ra
NEG
thili
FISH
alehale
MUSIC
lethoth;
I + POSS + OBJ
medam
PL + MANIFEST
melamid
DOLPHIN
shi
TOPLEASE
alehale
MUSIC
letho
I + POSS
benethehé.
X>5 + OBJ + EMBED
Rilrili
HYPOTH
alehale
MUSIC
le
I
shi
TOPLEASE
alehale
MUSIC
letho
I + POSS

iláthehéadáa.”
SPECTATOR + OBJ + EMBEDREL + BENEFDUTY
Menádibáa
PL + CONT + QUESTION
bin
XHON>5
daleth
THING + OBJ
nidi
ADD'L
menedebe
#>5
ledim;
I + GOAL
doól,
ATLAST
di
SPEAK
biye
INDEFHON1
ledim
I + GOAL
bineda,
XHON>5 + BENEF
“Bíi
DECL
beróo
BECAUSE
eril
PAST
im
TRAVEL
in
EXIST
ne
YOU
yáahalehale-hámehé,
JOURNEYMAN-MUSICIAN + IDENT + EMBED
beróo
BECAUSE
eril
PAST
el
MAKE
ne
YOU
wobun
REL + NEW
wodalehaleleth,
REL + INSTRUMENT + OBJ
i
AND
beróo
BECAUSE
eril
PAST
el
MAKE
ne
YOU
wobun
REL + BENEW
wohalehale
REL + MUSIC
mewobun
PL + REL + BENEW
woméhiláda,
REL + (COLLV + SPECTATOR = AUDIENCE) + BENEF
ril
PRES
mezheláad
PL + (BEALIKE + PERCEIVE = CONSENSUS)
len
WE>5
in
EXIST
neth
YOU1 + PATIENT
dinimeshub
BEBEHOLDEN + PASSV
zha
NAME
huhalehale-hámehé
MASTERMUSICIAN + IDENT + EMBED
wa.
MYPERC
Báa
Q
néde
WANT
di
SPEAK
ne
YOU
daleth
THING + OBJ
waha?”
#ANY
Di
SPEAK
le
I
binedim,
XHON>5 + GOAL
“Bíilan
DECL + CELEB
ril
PRES
thad
BEABLE
áala
THANK
neda
ONLY
le
I
ninedim
YOUHON>5 + GOAL
wa.”
MYPERC

[11]The very next morning an apprentice-musician is sent to my room. She tells me that the master-musicians are waiting for me. I clothe myself hurriedly and run to the guild-house. When I arrive, I find every master-musician in the city—and the acoustician and the master-smith who taught me. They ask me many questions. I'm asked why and wherefore I play music. I answer that I love music. I'm asked why I play for the dolphins. I reply thus: “I don't intend to play for the dolphins—they just happened to benefit—it's the fish I play for. To play for the fish was my childhood dream. But the fish pay no attention to my music; my music appears to please the dolphins. Maybe I ought to play for the audience that my music pleases.” They continue asking me many things; at last, one speaks to me on their behalf, “Because you have traveled as a journeyman, and because you have built a new musical instrument, and because you have written new music for a new audience, we now consense that you ought to be named master-musician. Do you wish to say anything?” I said to them, in celebration, “Right now, I can only thank you all.”

## Free Translation

The Journeyman Musician

[2]My name is Margaret, but everyone calls me "Pearl;" so Pearl am I. Long ago, when I was a child, a teacher lovingly told me that I would be able to play music for the fish in the ocean. Her belief caused me to work extremely hard and learn to play music. I learned to play several instruments; I can play the piano, the flute, the guitar, the dulcimer, and the violin. I learned to sing also, but my voice is just okay—not great.

[3]Now I am twenty years old and a journeyman musician. I have to leave the town I was born in and become an itinerant musician; when the time is right, I'll make a new musical instrument. My parents are grieving—and they have cause, though there is no-one to blame and no remedy—but they know that I cannot learn anything more here. My teachers are joyful—with good reason—because I shall learn many things that I cannot here. My friends don't understand; their work allows them to stay in this town, but my work is different from their work. I want to take a violin, a flute and a guitar; I can carry them, and they make a lot of sound—and with the guitar I can sing.

[4]When I arrive at a crossroads, I must choose which road I want to go along. While I'm there, I meet some musicians who are traveling together. One of them speaks to me; Matthew is his name, and he's a flautist. They have him and one more flautist, a singer and two guitarists. He says they lack a violinist and asks whether I want to travel with them, and the singer asks, too. Teresa is her name, but she is called "Harmony." I agree to travel with them, and we depart eastward. They have a mule and cart; now I don't neet to carry the guitar and the violin—although the single container my father made for the guitar and the violin makes the carrying pretty easy. I have several more people with whom to share the journey now. We talk and tell stories and sing and play music, and so the time passes quickly.

[5]When we get to a city, a police officer takes us to an intersection where we won't be a nuisance, and we begin to perform. I'm amazed; they all play more ably than I. I have to work extremely hard lest I damage the music. Harmony's voice is magnificently beautiful; now I begin to understand why she's called Harmony. I intend to learn anything they're willing to teach me. The audience give us the money we need to survive; we stay there a few months. Michael—the second flautist—teaches me a lot about the flute—and especially the voice. When we continue on our way, Michael stays in that city; he intends to write an opera and have it performed in the theater there. It would be his master-work. I hope to see it sometime. Michael owns the mule and cart, but he doesn't need them; so he gives them to Harmony. We continue eastward.

[6]We travel to the next city, and the one after that. They are like the first city. But the fourth is excellently different. There are many broad avenues with trees along their centers. The many tall, tall towers are white and shining in the morning sun. When the city-dwellers discover that we are musicians, they show us respect that almost resembles love-for-the-holy. The people of this city believe that music and art are holy. Artists, musicians, and architects are just as important to them as high administration officials. Crowds gather everywhere we go. They hope we'll play for them; some hope to play with us. Also, some few hope to sleep with us. A master-instrument-maker offers to repair our instruments. Her only price is that we play a single song for her family. Of course we accept her offer! My instruments were good before, but they're magnificent afterward. The instrument-maker knows a lot about acoustics; I wish to stay and study with her. And I wish she could make my voice beautiful, but she cannot—although Harmony is teaching me; so I have some small hope. We arrive at the agreed-upon place and time. It's a theater—a big theater, and it's full of the instrument-maker's family. We decide to give them a good performance for her sake; it's only fair because she had worked extraordinarily hard on our behalf. We play fifteen songs. We stay in the city, playing and learning, through the winter. When the time comes for going on, we are given food for the journey, and we have gold and silver in our purses. It's a beautiful spring day for traveling, and we have our health; we are grateful. We continue to the east.

[7]Three years pass. We travel eastward, although occasionally we have to travel northeast or southeast. Many musicians join us in our travels by ones and twos—and they leave us the same way. I learn from many of them, and I am able to teach a few of them. We go to many

cities. Finally we five arrive at a city at the shore; it's called Meladith. We are taken to a park near the beach where we can perform. We play here through the summer, and then they want to go on. I still dream of playing for the fish; to that end, I decide to stay when they go on.

[8]I begin to think how I'm to play for the fish. I play my flute on the beach for many days, and I think and study. Clearly, seawater is going to damage any instrument. And water doesn't carry the sound of an instrument properly. An acoustics-scientist lives in the city; he allows me to ask him any question. But he isn't acquainted with any musical instrument that wouldn't be harmed by seawater. Around this time, I perceive a child playing with a toy that makes a sound when it is struck. Does water carry the sound of such an object properly? Can it be made of stone or of metal so that seawater cannot harm it? I ask the acoustician, and he promises to study the question.

[9]The acoustician answers me two weeks later. "Yes, water carries the sound of a percussion instrument that is made of stone or metal—if the resonance chamber is also full of water," he tells me didactically. "Many percussion instruments might be made. Each of them would have a different size; this would, of course, give each each of them a different sound. Small ones would have a high sound; the large ones would have a low sound. A machine that resembles a piano could be built. In this way the musician could strike any individual percussion instrument when she wanted; she could play music. I don't know whether this music would please fish."

[10]I spend three years learning to make things out of metal. I shall never make a masterwork in metal, but I will be able to make the percussion instruments. I spend almost two years making eighty-eight percussion instruments. And then I spend another six months building the machine. Many people are curious about what I'm doing. I employ a few strong ones; we move the machine to the shallows. I wait a few hours until all the percussion instruments are full of water. I begin to play music I wrote for this occasion on the "water piano," and nothing happens. The fish pay no attention. I continue playing anyway because I think they may need more time to notice. But still nothing happens. I continue playing nonetheless; I play for an hour and a half. And then a pod of dolphins arrives in the harbor; they jump and play. I'm astonished, and so I pause in playing. The dolphins show signs of no longer being excited, and they begin to swim from the harbor. I resume playing and they swim back. And now they're dancing on their tails on the water. I play and they dance until we're all extremely tired.

[11]The very next morning an apprentice-musician is sent to my room. She tells me that the master-musicians are waiting for me. I clothe myself hurriedly and run to the guild-house. When I arrive, I find every master-musician in the city—and the acoustician and the master-smith who taught me. They ask me many questions. I'm asked why—from what cause and to what end—I play music. I answer that I love music. I'm asked why I play for the dolphins. I reply thus: "I don't intend to play for the dolphins—they just happened to benefit—it's the fish I play for. To play for the fish was my childhood dream. But the fish pay no attention to my music; my music appears to please the dolphins. Maybe I ought to play for the audience that my music pleases." They continue asking me many things; at last, one speaks to me on their behalf, Because you have traveled as a journeyman, and because you have built a new musical instrument, and because you have written new music for a new audience, we now consense that you ought now to be named master-musician. Do you wish to say anything?" I said to them, in celebration, "Right now, I can only thank you all."

## Comments

In paragraph 10, there's a somewhat unorthodox fraction: boóyishin [boó (#3) + –yi– (FRAC) + shin (#2)]. "Three-halves" is another way to say "one-and-a-half."

Throughout, when our characters speak of "writing music," they use the Láadan phrase "el… alehaleth" (make/create music). This same verb would be used when creating a book. The English impulse to use the verb "thod" (to write) would be an error in Láadan.

# 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."

# Láadan Translation & Retranslation into English

The Father and His Sons

L: _____

E: _____

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.

L: _____

E: _____

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."

L: _____

E: _____

# 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

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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 nedebosheth nedenal, nade nodim, oma shemetha bethasha, i methen ben beneth dozhenal.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | rashon<br>QUARREL | mebel<br>PL + BRINGTAKE | benethasha,<br>X>5 + POSSBIRTH + PLC | woho,<br>#ALL |
| thi<br>HAVE | benethoth<br>X>5 + POSS + OBJ | ben<br>X>5 | nade<br>nodim,<br>BEGIN + SRC + FINISH + GOAL | izh<br>BUT |
| thul<br>PARENT | dibóonan,<br>(SPEAK + REQ = REQUEST) + INSTR | menedebosheth<br>[PL + (#1 + WOOD = STICK) = FAGGOT] + OBJ | **FROM FIRST TO LAST** | methad<br>PL + BEABLE |
| merashon<br>PL + (NON + PEACE = QUARREL) | nanédeshub<br>BEGIN + INTENTION = DECIDE | bedimehé<br>X1 + GOAL + EMBED | i<br>AND | ra.<br>NEG |
| i<br>AND | ban<br>GIVE | hiwan.<br>DEMO1 + PURP | dibó<br>COMMAND | Id<br>ANDTHEN |
| menárashon<br>PL + CONT + QUARREL | be<br>X1 | Úyahú<br>CONJTIME | be<br>X1 | rathamesho<br>NON + WRAP = UNWRAP |
| shem<br>OFFSPRING | woduthel<br>REL + (USE + MAKE = BEUSEFUL) | methóbel<br>PL + JUST + BRINGTAKE | benedim<br>X>5 + GOAL | be<br>X1 |
| hin<br>hinedenehé<br>DEMO>5 | wodadem<br>REL + PICTURE | ben<br>X>5 | methen<br>PL + BREAK | menedebosheth,<br>FAGGOT + OBJ |
| DEMO>5 + ASSOC + EMBED | rathalethu<br>(NON + BEGOOD = BEBAD) + PARTV | beth<br>X1 + OBJ | ben<br>X>5 | i<br>AND |
| **EACHOTHER>5 + ASSOC** | rashishidethuth<br>NON + BEUNITED + PARTV + OBJ | bedim,<br>X1 + GOAL | bethehé.<br>X1 + OBJ + EMBED | nedóham<br>AGAIN + PUT |
| wáa.<br>TRUSTED | benedim;<br>X>5+ GOAL | dóham<br>CAUSETO + BEPRESENT = PUT | Meduthen<br>PL + TRYTO + BREAK | be<br>X1 |
| Úyahú<br>CONJTIME | dibó<br>SPEAK + MAND = COMMAND | be<br>X1 | ben<br>X>5 | nedebosheth<br>STICK + OBJ |
| rathad<br>NON + BEABLE | be<br>X1 | beth<br>X1 + OBJ | beth<br>X1 + OBJ | nedenal<br>#1 + MANN |
| dóshon<br>CAUSETO + PEACE | benedim<br>X>5 + GOAL | oma<br>HAND | do<br>BESTRONG | oma<br>HAND |
| be<br>X1 | | | benethanan<br>X>5 + POSSBIRTH + INSTR | shemetha<br>OFFSPRING + POSSBIRTH |
| | | | | bethasha<br>X1 + POSSBIRTH + PLC |

| | | | | |
|---|---|---|---|---|
| i | methen | ben | beneth | dozhenal. |
| And | PL + Break | X>5 | X>5 + OBJ | BeEasy + 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.

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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 dáanenan 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 + PATIENT |
| di | letha, | i | shinesha, | methen |
| Speak | I + POSSBirth | And | #2 + PLC | PL + Break |
| be | i | menedebosh | bere | dosh |
| X1 | And | Faggot | If... | Burden |
| benedim | meshishid | hi; | ril | wíthushub |
| X>5 + GOAL | PL + BeUnited | Demo1 | PRES | Life + PARTV + PASSV |
| dáanenan | nan | aril | menárashon | zhehóo |
| Word + INSTR | YouLove>5 | FUT | PL + CONT + Quarrel | BeAlike + FOCUS |
| hin | úwanú | methad | nan | methen |
| Demo>5 | CONJpurp | PL + BeAble | YouLove>5 | PL + Break |
| wáa: | meden | meholob | hin | nan |
| TRUSTED | PL + Help | PL + BlowTrauma | hineden, | YouLove>5 |
| "Bíidi | nan | ra | Demo>5 | nedebosheth |
| DECL + DIDACT | YouLove>5 | NEG | Demo>5 + ASSOC | Stick + OBJ |
| bere | hin | dosh | **EachOther>5 + ASSOC** | hin |
| If... | hineth | Burden | ébere | Demo>5 |
| ril | Demo>5 | wíthu | ...Then | dozhenal. |
| PRES | Demo>5 + OBJ | Life + PARTV | | BeEasy + MANN |
| mezhelith | **EachOther>5 + OBJ** | naneth | | |
| PL + (BeAlike + Think = AgreeThink) | ébere | YouLove>5 + OBJ | | |
| | ...Then | | | |

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 rathalęthu 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.

Bíide id di be benedim dáanenan 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."

## 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.

a . . . . . LoveInanim
-á . . . . . DOER
á- . . . . . INFANT
áabe . . . . . Book
áada . . . . . Smile
áal . . . . . Minute
áala . . . . . Thanks
áalaá . . . . . Butterfly
aálesh . . . . . Parsley
áama . . . . . LoveLikeResp
áath . . . . . Door
áatham . . . . . Church
áayáa . . . . . LoveMyster
áayo . . . . . Skirt
áazh . . . . . LovePriorSexDesire
ab . . . . . LoveLikeNoResp
aba . . . . . BeFragrant
ábabí . . . . . Hatchling
Abath . . . . . June
abathede . . . . . Clitoris
ábed . . . . . Farm
ábedá . . . . . Farmer
ábedun . . . . . FarmField
abesh . . . . . AllThatIs
Abim . . . . . April
Aboó . . . . . March
Abud . . . . . September
ad . . . . . LoveRespNoLike
ada . . . . . Laugh
Adalatham . . . . . OBS:August
adama . . . . . Tickle
Adol . . . . . OBS:December
ahana . . . . . Chocolate
Ahede . . . . . OBS:September
Ahesh . . . . . OBS:March
áhesh . . . . . BeResponsible
Ahum . . . . . July
alehala . . . . . Art
alehalahá . . . . . Artist
alehale . . . . . Music
alehalehá . . . . . Musician
Alel . . . . . OBS:January
am . . . . . LoveBlood
Amahina . . . . . OBS:May
Ameda . . . . . OBS:July
amedara . . . . . Dance
amedarahá . . . . . Dancer
an . . . . . BeAcquainted
ana . . . . . Food
Ána . . . . . Anna
anadal . . . . . Meal
anadalá . . . . . Cook
Anede . . . . . January
Anedethab . . . . . November
Anib . . . . . August
Aranesha . . . . . Arkansas
aril . . . . . FUT
Aril . . . . . Later
aríli . . . . . FARFUT
ash . . . . . Star
ásháana . . . . . MenstruateJoy
Ashan . . . . . May
Ashin . . . . . February
Ashinethab . . . . . December
ashon . . . . . LoveHeartKin
Athab . . . . . October
Átheni . . . . . Anthony
Athesh . . . . . OBS:June
Athil . . . . . OBS:April
Athon . . . . . OBS:November
áwith . . . . . Infant
áya . . . . . BeBeautiful
Ayáanin . . . . . OBS:February
aye . . . . . LoveUnwelcome
Ayu . . . . . OBS:October
azh . . . . . LoveCurrSexDesire
azháadin . . . . . MenopauseUnvent
ba . . . . . XLove1
báa . . . . . Q
báanibel . . . . . GiveAndTake
babí . . . . . Bird
bad . . . . . Mineral
bada . . . . . REPrand
bada . . . . . Spoon
badan . . . . . REPnatl
badatham . . . . . Stir
badazh . . . . . Metal
badazhel . . . . . Smithcraft
badazhelá . . . . . Smith
bal . . . . . Bread
bala . . . . . Anger(E,+,+)
balin . . . . . BeOldAnim
balinemid . . . . . Turtle
bama . . . . . Anger(E,-,-)
ban . . . . . Give
ban . . . . . Xlove>5
bana . . . . . Anger(E,-,+)
baneban . . . . . Forgive
bara . . . . . Anger(E,+,-)
barada . . . . . REPartific
baradá . . . . . REPmyst
baradan . . . . . REPanalogy
bash . . . . . CommonSense
bath . . . . . #6
bath . . . . . ClawNail
batha . . . . . Fork
baye . . . . . IndefLove1
bayen . . . . . IndefLove>5
bayezh . . . . . IndefLove2-5
bazh . . . . . XLove2-5
be . . . . . X1
bé . . . . . PROMISE
bebáa . . . . . Qprn1
bebáan . . . . . Qprn>5
bebáazh . . . . . Qprn2-5
bedi . . . . . Learn
bedihá . . . . . Student
bedina . . . . . Lesson
bedinadedide . . . . . Fable
bedishod . . . . . Classroom
bée . . . . . WARN
behi . . . . . BeViscous
behili . . . . . ViscousFluid
bel . . . . . BringTake
belid . . . . . House
belidá . . . . . Carpenter
bem . . . . . Choose
ben . . . . . X>5
benem . . . . . Stay
bere... ébere . . . . . If...Then
berídan . . . . . Aunt
beróo . . . . . Because
beth . . . . . Home
betheb . . . . . Mirror
Bétheni . . . . . Bethany
bethu . . . . . About
beye . . . . . Indef1
beyen . . . . . Indef2-5
beyezh . . . . . Indef>5
bezh . . . . . X2-5
bi . . . . . XHon1
bíi . . . . . DECL
bil . . . . . BeFun
bim . . . . . #4
bima . . . . . Anger(I,0,-)
bin . . . . . Bowl
bin . . . . . XHon>5
bina . . . . . Anger(I,0,+)
bini . . . . . Gift
bire . . . . . Layer
biremeda . . . . . Onion
bishib . . . . . BeSudden
bithim . . . . . Meet
biye . . . . . IndefHon1
biyen . . . . . IndefHon>5
biyezh . . . . . IndefHon2-5
bizh . . . . . XHon2-5
bo . . . . . Mountain
bó . . . . . MAND
bod . . . . . Dish
bod . . . . . Line
bohí . . . . . BeShort1D
bol . . . . . BeFleecyClouded
bom . . . . . HouseholdOil
bom . . . . . Penis
boó . . . . . #3
bóo . . . . . REQ
boóbin . . . . . Braid
bóodan . . . . . Rescue
bosh . . . . . Wood
boshoya . . . . . TreeBark
boshum . . . . . Cloud
both . . . . . Hotel
bothá . . . . . Innkeeper
bú . . . . . BePerverse
bud . . . . . #9
bud . . . . . Clothing
buda . . . . . Buddha
budimod . . . . . Pocket
bun . . . . . BeNew
buth . . . . . GatherX
buzh . . . . . Convention
buzhehoth . . . . . ConventionCtr
-d . . . . . ANGRY
-da . . . . . BENEF
-da . . . . . JEST
-dá . . . . . BENEFcoerced
-daá . . . . . BENEFaccid
-dáa . . . . . BENEFduty
dáan . . . . . Word
dadem . . . . . Picture
dal . . . . . Thing
dala . . . . . Plant
dalatham . . . . . Berry
dalehalel . . . . . Instrument
dalel . . . . . MadeThing
dalelethodewan . . . . . WritingImplement
dalelewodewan . . . . . Chair
daleleyodewan . . . . . Table
dalelolhobewan . . . . . Weapon
dam . . . . . Manifest
dama . . . . . Touch
dan . . . . . Language
-dan . . . . . ASSOCpleas
dash . . . . . Tooth
dashobe . . . . . ToBite
dashobin . . . . . ToChew
dathim . . . . . Needlework
dathimá . . . . . Needleworker
dazh . . . . . BeSoft
-de . . . . . NARR
-de . . . . . SRC
debe . . . . . #100
dedala . . . . . Frustration(E,+,+)
dedama . . . . . Frustration(E,-,-)
dedana . . . . . Frustration(E,-,+)
dedara . . . . . Frustration(E,+,-)
dedide . . . . . Story
dedidelom . . . . . Opera
dedima . . . . . Frustration(I,0,-)
dedina . . . . . Frustration(I,0,+)
déedan . . . . . Interpret
déela . . . . . Garden
déeladáan . . . . . Sentence
déelahá . . . . . Gardener
déethel . . . . . Flute
déethelá . . . . . Flautist
dehena . . . . . FriendlinessDespite
deheni . . . . . Meat
dehenihá . . . . . Butcher
delishe . . . . . Weep
delith . . . . . Hair
dem . . . . . Window
demáazh . . . . . Tractor
demeren . . . . . Curtain
den . . . . . Help
-den . . . . . ASSOC
dena . . . . . FriendlinessGood
dená . . . . . Helper
desh . . . . . Drug
desháana . . . . . MenstruateEarly
di . . . . . Speak
-di . . . . . DIDACT
dí- . . . . . ALLOW
dibáa . . . . . Question
dibé . . . . . Promise
dibée . . . . . Warning
dibíi . . . . . Declare
dibithim . . . . . Greet
dibó . . . . . Command
dibóo . . . . . Request
dide . . . . . BeEarly
dihá . . . . . Speaker
dihem . . . . . Accept
díidin . . . . . Holiday
díina . . . . . FriendlinessNone
dim . . . . . Container
-dim . . . . . GOAL
dimilin . . . . . Ornament
dimod . . . . . Bag
dimóowa . . . . . Stove
-din/-bin/-in . . . . . PROCof
dínídin . . . . . Toy
dinime . . . . . BeBeholden
dínon . . . . . BeFree
dishóo . . . . . TellNews
dishóodal . . . . . NewsProgram
dishóodalel . . . . . NewsDevice
dith . . . . . Voice
dithal . . . . . Praise
dithed . . . . . Call
dithem . . . . . Beg
dithemá . . . . . Beggar
dithemid . . . . . Cow
dizh . . . . . Kettle
do . . . . . BeStrong
dó- . . . . . CAUSEto
dod . . . . . ToFast
dóhada . . . . . BeComical
dóham . . . . . Put
dóho . . . . . Wrap
dol . . . . . Root
dólhó- . . . . . FORCEto
dom . . . . . Remember
domid . . . . . Elephant
don . . . . . Comb
dona . . . . . FriendlinessFoolish
doni . . . . . Earth
donidan . . . . . Lovingkindness
donithen . . . . . Earthquake
dóo . . . . . Well...
doól . . . . . AtLast
dóolon . . . . . Violin
dóoloná . . . . . Violinist
dóon . . . . . BeCorrect
dórawulúd . . . . . Repair
doroledim . . . . . OvereatAsSelfcare
dosh . . . . . Burden
doth . . . . . Follow
dothá . . . . . Follower
dówulhúd . . . . . Shatter
dówulúd . . . . . Break
dóyom . . . . . Protect

doyu . . . . . Apple
dozh . . . . . BeEasy
-du . . . . . POETRY
du- . . . . . TRYto
dul . . . . . GiveRest
dumidal . . . . . Fox
dun . . . . . Field
duna . . . . . FriendlinessBad
dush . . . . . Must
duth . . . . . ToUse
dutha . . . . . Heal
duthahá . . . . . Healer
duthahoth . . . . . Hospital
duthel . . . . . BeUseful
duthele . . . . . BeUsefulIfRepurposed
dúu- . . . . . FAILto
e- . . . . . SCIof
é- . . . . . POTENTIAL
e...e . . . . . Either...Or
eb . . . . . BuySell
eba . . . . . Spouse
ebabí . . . . . Ornithology
ebabíhá . . . . . Ornithologist
ebalá . . . . . Baker
éban . . . . . Offer
ed . . . . . Tool
édáan . . . . . LexicalGap
edala . . . . . Botany
edalahá . . . . . Botanist
edan . . . . . Linguistics
edaná . . . . . Lingust
edash . . . . . Dentistry
edashá . . . . . Dentist
ede . . . . . Grain
éde . . . . . Nevertheless
edeláad . . . . . Believe
edemid . . . . . Mouse
edeni . . . . . Bean
edethi . . . . . Share
edin . . . . . Cousin
eduth . . . . . Engineering
edutha . . . . . Medicine
eduthá . . . . . Engineer
eduthahá . . . . . Physician
eduthemid . . . . . Beaver
éeb . . . . . Juice
éeba . . . . . BePortentous
éelen . . . . . Grape
éeme . . . . . LoveNoLikeNoResp
éesh . . . . . Sheep
éeya . . . . . Illness
éezh . . . . . Goat
ehá . . . . . Scientist
ehash . . . . . Astronomy
ehashá . . . . . Astronomer
ehen . . . . . Philosophy
ehená . . . . . Philosopher
éholob . . . . . Threat
ehom . . . . . Education
ehomá . . . . . EdSpecialist
ehoth . . . . . Geography
ehothá . . . . . Geographer
el . . . . . Make
Elá . . . . . Creator
elahela . . . . . Celebration
elamith . . . . . Mathematics
elamithá . . . . . Mathematician
elash . . . . . Play
elasháana . . . . . MenstruateFirst
elathóo . . . . . BeWelcome
elathóodi . . . . . SayWelcome
elathóoshub . . . . . MakeWelcome
elazháadin . . . . MenopauseWelcome
Elízhabeth . . . . . Elizabeth
elod . . . . . Housekeeping
elodá . . . . . Housekeeper
elosh . . . . . Economy
em . . . . . Yes
emahin . . . . . CookeryScience
emahiná . . . . . Chef
emath . . . . . Architecture
Emath . . . . . Mommy
emathá . . . . . Architect
emid . . . . . Zoology
emidá . . . . . Zoologist
en . . . . . Understand
erabalh . . . . . Temptation
eri . . . . . History
eríl . . . . . PAST
eríli . . . . . FARPAST
eróo . . . . . Agriculture
esh . . . . . Boat
eshá . . . . . Sailor
eshon . . . . . PeaceScience
eshoná . . . . . PeaceScientist
éthe . . . . . BeClean
ethóo . . . . . Hospitality
ethóohá . . . . . Host(ess)
ewí . . . . . Biology
ewíhá . . . . . Biologist
ewith . . . . . Anthropology
ewithá . . . . . Anthropologist
eyon . . . . . Administration
eyoná . . . . . Administrator
ezha . . . . . Snake
ezho . . . . . Acoustics
ezhohá . . . . . Acoustician
ezhub . . . . . Entomology
ezhubá . . . . . Entomologist
-háa . . . . . EMBEDrel
háa- . . . . . CHILD
háababí . . . . . Nestling
-háalish . . . . . DEGextraord
háanáal . . . . . Evening
háasháal . . . . . Morning
háawith . . . . . Child
-hába . . . . . DEGq
habelid . . . . . Dwell
habelidá . . . . . Resident
háda . . . . . ToFall
hadihad . . . . . Always
hahí . . . . . BeBrief
hahod . . . . . ConStNeutral
hahodib . . . . . ConStShutOff
hahodihed . . . . . ConStNumbShock
hahodimi . . . . . ConStBewilderPos
hahodimilh . . . . . ConStBewilderNeg
hahoditha . . . . . ConStEmpathLink
hahodiyon . . . . . ConStEcstasy
hahodo . . . . . ConStMedit
hahodóo . . . . . ConStHypnot
hal . . . . . Work
-hal . . . . . DEGunusual
halá . . . . . Worker
halezhub . . . . . Ant
halid . . . . . Competition
Halishóni . . . . . California
ham . . . . . BePresent
han . . . . . South
Haneshá al . . . . . Thursday
harathal . . . . . BeBadTime
hath . . . . . Time
hathal . . . . . BeGoodTime
hatham . . . . . Center
Hathamesháal . . . . . Sunday
hathehath . . . . . Forever
hathemen . . . . . Season
hathobéeya . . . . . Until
hathóol . . . . . Month
hathóoletham . . . . . Year
háya . . . . . BeBeautifulTime
hazh . . . . . Cart
-hé . . . . . EMBED
heb . . . . . Down
hed . . . . . DrinkGlass
héda . . . . . DropSpill
-hée . . . . . EMBEDq
héeda . . . . . BeSacred
héedá . . . . . PickUp
héedan . . . . . Translate
héena . . . . . HeartSib
héeya . . . . . BeAfraid
-hel . . . . . DEGtrivial
hemen . . . . . Bush
hena . . . . . BirthSib
hene . . . . . East
Henesháal . . . . . Monday
Hérel . . . . . Carol
hesh . . . . . Grass
heshehoth . . . . . Park
hesho . . . . . Surpass
heyi . . . . . Pain
hi . . . . . Demo1
hib . . . . . Ovary
hibid . . . . . Testicle
hibidim . . . . . Scrotum
hibo . . . . . Hill
hiháal . . . . . Moment
hihath . . . . . Now
-hil . . . . . DEGminor
hin . . . . . Demo>5
hish . . . . . Snow
hishala . . . . . Sadness(E,+,+)
hishama . . . . . Sadness(E,-,-)
hishana . . . . . Sadness(E,-,+)
hishara . . . . . Sadness(E,+,-)
hishima . . . . . Sadness(I,0,-)
hishina . . . . . Sadness(I,0,+)
hishud . . . . . Hail
hithehena . . . . . HappinessDespite
hithena . . . . . HappinessGood
hithíina . . . . . HappinessNone
hithona . . . . . HappinessFoolish
hithuna . . . . . HappinessBad
hiwetha . . . . . Left
hiwetho . . . . . Right
híya . . . . . BeSmall
híyahath . . . . . Week
híyamesh . . . . . BeNarrow
hizh . . . . . Demo2-5
ho- . . . . . GRAND
hob . . . . . Butter
hoberídan . . . . . GreatAunt
hohal . . . . . WorkPlace
hom . . . . . Nectar
homana . . . . . Dessert
hon . . . . . West
honáal . . . . . HoursMidnightDawn
Honesháal . . . . . Tuesday
-hóo . . . . . FOCUS
hoshem . . . . . Grandchild
hosherídan . . . . . GreatNiece
hoth . . . . . Place
hothal . . . . . BeGoodPlace
hothul . . . . . Grandparent
hóya . . . . . BeBeautifulPlace
hoyo . . . . . Tail
hozhazh . . . . . Airport
hu . . . . . Boss
hudi . . . . . CivicLaw
huhal . . . . . Masterwork
huhid . . . . . King
-hul . . . . . DEGextreme
hulehul . . . . . ForSure
hum . . . . . Knife
huma . . . . . BeSharp
humesh . . . . . Cut
hun . . . . . North
Hunesháal . . . . . Wednesday
husháana . . . . . MenstruatePain
i . . . . . And
ib . . . . . Crime
ib . . . . . UpAgainst
ibálh . . . . . Criminal
id . . . . . AndThen
-id . . . . . MASC
idon . . . . . HairBrush
ihé . . . . . InFront
ihée . . . . . Behind
ihehena . . . . . EagernessDespite
ihena . . . . . EagernessGood
ihíina . . . . . EagernessNone
ihona . . . . . EagernessFoolish
ihuna . . . . . EagernessBad
íi . . . . . Also
íila . . . . . Boil
íizha . . . . . Although
il . . . . . PayAttn
ilá . . . . . Audience
ílhi . . . . . Disgust
ili . . . . . Water
ilishá ad . . . . . Swim
iliwush . . . . . Mop
im . . . . . Travel
imá . . . . . Traveler
imedim . . . . . Suitcase
in . . . . . Exist
ina . . . . . Sleep
inad . . . . . Trousers
ith . . . . . Light
ithedal . . . . . Lamp
ithel . . . . . Glow
íthi . . . . . BeHigh
izh . . . . . But
-izh . . . . . FEM
la . . . . . ILove
láa . . . . . Perception
láad . . . . . Perceive
Láadan . . . . . Láadan
láadom . . . . . Recognize
laheb . . . . . Spice
Lahila . . . . . HolyOne
lal . . . . . Milk
lalen . . . . . Guitar
lalená . . . . . Guitarist
lalewida . . . . . BePregnantJoy
lali . . . . . Rain
lalom . . . . . Sing
lalomá . . . . . Singer
lam . . . . . Health
lámáhel . . . . . Sculpt
lámála . . . . . Caress
lami . . . . . Number
lamiba . . . . . #q
lamith . . . . . Count
lamithá . . . . . Accountant
lan . . . . . Friend
lan . . . . . WeLove>5
-lan . . . . . CELEB
lanemid . . . . . Dog
lash . . . . . Indifference
lath . . . . . BeCelibateChoice
lawida . . . . . BePregnant
lawith . . . . . Saint
laya . . . . . BeRed
layun . . . . . BeOrange
lazh . . . . . WeLove2-5
le . . . . . I
leb . . . . . Enemy
léeli . . . . . Jonquil
lehena . . . . . TrustDespite
lel . . . . . Seaweed
léli . . . . . BeYellow
lema . . . . . BeGentle

len. . . . . We>5
lena . . . . . TrustGood
lewidan . . . . . BePregnantFirst
leyan . . . . . BeBrown
leyi . . . . . BeBlue
lezh . . . . . We2-5
lh-, -lh-, -lh . . . . . PEJ
lha . . . . . Sin
lháada . . . . . Smirk
lhada . . . . . Deride
lhahá . . . . . Sinner
lheb . . . . . EnemyPej
lhebe . . . . . Hatred
lhebe . . . . . XDesp1
lheben . . . . . Xdesp>5
lhebeye . . . . . IndefDesp1
lhebeyen . . . . . IndefDesp>5
lhebeyezh . . . . . IndefDesp2-5
lhebezh . . . . . XDesp2-5
lhed . . . . . DiscordAtHome
lhele . . . . . IDesp
lhelen . . . . . WeDesp>5
lhelezh . . . . . WeDesp2-5
lhene . . . . . YouDesp1
lhenen . . . . . YouDesp>5
lhenezh . . . . . YouDesp2-5
lhezhub . . . . . NoxiousInsect
lhith . . . . . Fret
lhitharil . . . . . Worry
lhitheril . . . . . Regret
lhoho . . . . . Shame
lhu . . . . . Poison
li . . . . . IHon
-li . . . . . LOVE
líina . . . . . TrustNone
líithi . . . . . BeWhite
líithin . . . . . BeGray
lila . . . . . FemSexAct
lilahá . . . . . FemSexActor
lili . . . . . BeWet
lilháaláa . . . . . Labia
limlim . . . . . Bell
lin . . . . . WeHon>5
liri . . . . . BeColored
lish . . . . . Lightning
lishenal . . . . . Vividly
lishid . . . . . Sign
lith . . . . . Think
litharil . . . . . Anticipate
litheril . . . . . Reminisce
liyen . . . . . BeGreen
liyeth . . . . . BeSilver
lizh . . . . . WeHon2-5
lo . . . . . Rejoice
lo- . . . . . INT
lob . . . . . Fill
lobala . . . . . Depression(E,+,+)
lobama . . . . . Depression(E,-,-)
lobana . . . . . Depression(E,-,+)
lobara . . . . . Depression(E,+,-)
lobima . . . . . Depression(I,0,-)
lobina . . . . . Depression(I,0,+)
lod . . . . . Household
lodá . . . . . Householder
lóda . . . . . BePregnantWeary
lodo . . . . . BeStrongInt
lohil . . . . . PayAttnInt
lol. . . . . CommunityFeeling
loláad . . . . . PerceiveInt
lolehena . . . . . ConfidenceDespite
lolena . . . . . ConfidenceGood
loliina . . . . . ConfidenceNone
lolin . . . . . Assemble
lolona . . . . . ConfidenceFoolish
loluna . . . . . ConfidenceBad
lom . . . . . Song
lomá . . . . . Songwriter
lona . . . . . TrustFoolish
lóolo . . . . . BeSlow
lóothi . . . . . BeBlackWhite
lóoyo . . . . . OBS:AttentiveTaste
lorolo . . . . . Thunder
losh . . . . . Money
loshá . . . . . Banker
loshebelid . . . . . Bank
loth . . . . . Information
lothel . . . . . Know
loyo . . . . . BeBlack
lu . . . . . Please
lub . . . . . Fowl
luben . . . . . Map
lud . . . . . Debt
ludi . . . . . BeFemale
luhili . . . . . Blood
lul . . . . . Vagina
lula . . . . . BePurple
luna . . . . . TrustBad
lush . . . . . Mystery
luth . . . . . ToRock
lúuladol . . . . . Turnip
luwili . . . . . BirthBlood
-m . . . . . IDENT
ma . . . . . OBS:Listen
máa . . . . . Egg
máan . . . . . Salt
máanan . . . . . BeSalty
maha . . . . . SexDesire
mahá . . . . . OBS:Listener
mahin . . . . . CookPot
mahina . . . . . Flower
mahinin . . . . . ToCook
mar . . . . . Absence
marenil . . . . . BeHollow
mari . . . . . Island
Másha . . . . . Marsha
math . . . . . Building
Máthu . . . . . Matthew
Mathul . . . . . Mom
Máyel . . . . . Michael
mazh . . . . . Car
Mázhareth . . . . . Margaret
me- . . . . . PL
mé- . . . . . COLLV
meda . . . . . Vegetable
medalayun . . . . . Carrot
meén . . . . . Sugar
meénan . . . . . BeSweet
méesh . . . . . Pleasure
méeshim . . . . . SexPleasure
mehena . . . . . CompassionDespite
mel . . . . . Paper
mela . . . . . Ocean
melamid . . . . . Dolphin
memazh . . . . . Train
mena . . . . . CompassionGood
menedebe . . . . . #>5
menedebenil . . . . . Among>5
menedebosh . . . . . FaggotOfSticks
Méri . . . . . Mary
merod . . . . . #1,000,000,000
mesh . . . . . Across
méwith . . . . . Crowd
mezh . . . . . Powder
mi . . . . . Leaf
mid . . . . . Creature
mihí . . . . . BeSmall2D
míi . . . . . BeAmazed
míili . . . . . Radiance
míina . . . . . CompassionNone
mime . . . . . OBS:Ask
min . . . . . EatUtensil
mina . . . . . Move
miwith . . . . . Town
miwithá . . . . . TownDweller
mo . . . . . Furniture
modi . . . . . BeUgly
mona . . . . . CompassionFoolish
mud . . . . . Mushroom
muda . . . . . Pig
Muhamad . . . . . Muhammad
muhum . . . . . Scissors
muna . . . . . CompassionBad
na . . . . . YouLove1
na- . . . . . BEGIN
ná- . . . . . CONT
náa- . . . . . RESUME
náal . . . . . Night
nahin . . . . . Become
-nal . . . . . MANN
nalabesh . . . . . PhysicLaw
nan . . . . . YouLove>5
-nan . . . . . INSTR
nanáal . . . . . Sunset
nasháad . . . . . Depart
nasháal . . . . . Dawn
nath . . . . . Price
náwí . . . . . Grow
naya . . . . . CareFor
nayahá . . . . . Caregiver
nazh . . . . . YouLove2-5
ne . . . . . You1
ne- . . . . . AGAIN
né- . . . . . BACK
neda . . . . . Only
nedaba . . . . . Which
nede . . . . . #1
néde . . . . . Want
nedebe . . . . . #2-5
nedebenil . . . . . Among3-5
nedebosh . . . . . Stick
nedeloth . . . . . Fact
nédeshub . . . . . Intention
nedeya . . . . . First
née . . . . . BeAlien
née- . . . . . TEMP
néehá . . . . . Alien
nehena . . . . . ContentmentDespite
nem . . . . . Pearl
nemeháalish . . . . . Clitoris
nen . . . . . You>5
nena . . . . . ContentmentGood
neril . . . . . Wait
nezh . . . . . You2-5
ni . . . . . Cup
ni. . . . . YouHon1
nib . . . . . #8
nidi . . . . . Add'l
nididin . . . . . Augment
níina . . . . . ContentmentNone
nil. . . . . Inside
nilesháad . . . . . Enter
nileweth . . . . . Entrance
nilewod . . . . . Tampon
niloma . . . . . PalmOfHand
nime . . . . . BeWilling
nin . . . . . Cause
nin . . . . . YouHon>5
niná . . . . . OneResponsible
ninálh . . . . . OneToBlame
nith . . . . . Frost
nithedim . . . . . Refrigerator
nizh . . . . . YouHon2-5
no- . . . . . FINISH
nó- . . . . . STOP
nodal . . . . . Edge
nol. . . . . Upon
noline . . . . . Angel
non . . . . . Allow
nona . . . . . ContentmentFoolish
nonede . . . . . LastOne
nóo- . . . . . PAUSE
nóowid . . . . . BeBigLittle
nori . . . . . Send
noshaad . . . . . Arrive
nu . . . . . Here
nuna . . . . . ContentmentBad
núu . . . . . There
o . . . . . Around
o- . . . . . STUDYof
ob . . . . . ByWayOf
oba . . . . . Body
obe . . . . . Through
obée . . . . . During
obeth . . . . . Neighbor
obeyal . . . . . Gold
obuda . . . . . BuddhaStudy
obudahá . . . . . BuddhaScholar
od . . . . . Cloth
oda . . . . . Arm
odá . . . . . Weaver
odayáaninetha . . . . . TreeBranch
odi . . . . . Rumor
ódon . . . . . Cheese
ohá . . . . . Scholar
oham . . . . . LoveHoly
ohamedi . . . . . Pray
ohehena . . . . . RespectDespite
ohena . . . . . RespectGood
ohíina . . . . . RespectNone
oho . . . . . You'reWelcome
ohona . . . . . RespectFoolish
ohuna . . . . . RespectBad
ol . . . . . ToStore
olim . . . . . Heaven
olin . . . . . Forest
olob . . . . . Trauma
olobedalehalel . . . . . PercussInstr
oloth . . . . . Skill
olowod . . . . . Group
om . . . . . Teach
oma . . . . . Hand
omá . . . . . Teacher
omid . . . . . Horse
omuhamad . . . . . MuhammadStudy
omuhamadá . . . MuhammadScholar
on . . . . . Head
ona . . . . . Face
onelal . . . . . Cream
onemeda . . . . . Cabbage
onida . . . . . Family
onin . . . . . Nurse
óo- . . . . . DEVOTIONto
oób . . . . . Jump
óob . . . . . Oven
óobe . . . . . Along
óobuda . . . . . Buddhism
óobudahá . . . . . Buddhist
óoda . . . . . Leg
oódóo . . . . . Bridge
óoha . . . . . BeWeary
óohá . . . . . Devotee
óol. . . . . Moon
óolewil . . . . . MenstrualBlood
óolewod . . . . . SanitaryNapkin
óoma . . . . . Foot
óomasháad . . . . . Walk
óomuhamad . . . . . Islam
óomuhamadá . . . . . Muslim
óotha . . . . . Soul
óothóra . . . . . Judaism
óothórahá . . . . . JewishPerson
óowa . . . . . Fire
óowathon . . . . . Pepper
óoya . . . . . Heart

óoyahonetha . . . . . Mind
óoyo . . . . . Mouth
óozheshu . . . . . Christianity
óozheshuhá . . . . . ChristianPerson
osháana . . . . . Menstruate
oth . . . . . BeImportant
othel . . . . . BeBlessed
othóra . . . . . TorahStudy
othórahá . . . . . TorahScholar
owa . . . . . BeWarm
owáano . . . . . Therefore
owe . . . . . Garment
owehá . . . . . SeamstressTailor
oya . . . . . Skin
oyi . . . . . Eye
oyimahina . . . . . VioletFlower
oyo . . . . . Nose
oyu . . . . . Ear
ozh . . . . . Dream
ozheshu . . . . . JesusStudy
ozheshuhá . . . . . JesusScholar
ra . . . . . NEG
rabalh . . . . . Stink
rabalin . . . . . BeYoung
raban . . . . . TakeAway
rabo . . . . . Plain
rabohí . . . . . BeLong1D
rabun . . . . . BeOldInanim
radal . . . . . Nothing
radala . . . . . Unfriendliness(E,+,+)
radama . . . . . Unfriendliness(E,-,-)
radana . . . . . Unfriendliness(E,-,+)
radara . . . . . Unfriendliness(E,+,-)
radazh . . . . . BeHard
radedehena . . Perseverence(despite)
radedena . . . . . Perseverence(good)
radedíina . . . . . Perseverence(none)
radedona . . . . Perseverence(foolish)
radeduna . . . . . Perseverence(bad)
radi . . . . . BeSecret
radidal . . . . . Secret
radiídin . . . . . NonHoliday
radima . . . . . Unfriendliness(I,0,-)
radina . . . . . Unfriendliness(I,0,+)
rado . . . . . BeWeak
radom . . . . . Forget
radóon . . . . . BeIncorrect
radozh . . . . . BeDifficult
raduthel . . . . . BeUseless
rahadihad . . . . . Never
rahahí . . . . . BeLongTime
raham . . . . . BeAbsent
rahana . . . . . FamineJunkFood
raheb . . . . . Up
rahéthe . . . . . BeDirty
rahihala . . . . . Anxiety(E,+,+)
rahihama . . . . . Anxiety(E,-,-)
rahihana . . . . . Anxiety(E,-,+)
rahihara . . . . . Anxiety(E,+,-)
rahihima . . . . . Anxiety(I,0,-)
rahihina . . . . . Anxiety(I,0,+)
rahil . . . . . Ignore
rahith . . . . . Darkness
rahithala . . . . . Unhappiness(E,+,+)
rahithama . . . . . Unhappiness(E,-,-)
rahithana . . . . . Unhappiness(E,-,+)
rahithara . . . . . Unhappiness(E,+,-)
rahíthi . . . . . BeLow
rahithima . . . . . Unhappiness(I,0,-)
rahithina . . . . . Unhappiness(I,0,+)
rahíya . . . . . BeLarge
rahíyadin . . . . . Expand
rahíyamesh . . . . . BeWide
raho . . . . . #0
rahohala . . . . . Disrespect(E,+,+)
rahohama . . . . . Disrespect(E,-,-)
rahohana . . . . . Disrespect(E,-,+)
rahohara . . . . . Disrespect(E,+,-)
rahohima . . . . . Disrespect(I,0,-)
rahohina . . . . . Disrespect(I,0,+)
rahol . . . . . ToWaste
rahowa . . . . . BeCold
rahu . . . . . BeClosed
rahuhala . . . . . HardHeart(E,+,+)
rahuhama . . . . . HardHeart(E,-,-)
rahuhana . . . . . HardHeart(E,-,+)
rahuhara . . . . . HardHeart(E,+,-)
rahuhima . . . . . HardHeart(I,0,-)
rahuhina . . . . . HardHeart(I,0,+)
rahulh . . . . . Slave
raláad . . . . . NonPerceive
raláadá . . . . . NonPerceiver
ralala . . . . . Distrust(E,+,+)
ralama . . . . . Distrust(E,-,-)
ralana . . . . . Distrust(E,-,+)
ralara . . . . . Distrust(E,+,-)
ralh . . . . . Rape
ralhá . . . . . Rapist
ralhoham . . . . . LoveEvil
ralili . . . . . BeDry
ralima . . . . . Distrust(I,0,-)
ralina . . . . . Distrust(I,0,+)
ralolala . . . . . Unconfidence(E,+,+)
ralolama . . . . . Unconfidence(E,-,-)
ralolana . . . . . Unconfidence(E,-,+)
ralolara . . . . . Unconfidence(E,+,-)
ralolima . . . . . Unconfidence(I,0,-)
ralolina . . . . . Unconfidence(I,0,+)
ralóolo . . . . . BeQuick
ralothel . . . . . BeIgnorant
ramala . . . . . Callousness(E,+,+)
ramama . . . . . Callousness(E,-,-)
ramana . . . . . Callousness(E,-,+)
ramara . . . . . Callousness(E,+,-)
ramihí . . . . . BeLarge2D
ramíili . . . . . Evil
ramima . . . . . Callousness(I,0,-)
ramina . . . . . Callousness(I,0,+)
rana . . . . . Beverage
ranahá . . . . . Drinker
ranahálh . . . . . Alcoholic
ranala . . . . . Discontent(E,+,+)
ranama . . . . . Discontent(E,-,-)
ranana . . . . . Discontent(E,-,+)
ranara . . . . . Discontent(E,+,-)
ranil . . . . . Outside
ranilesháad . . . . . ToExit
ranileweth . . . . . Exit
raniloma . . . . . BackOfHand
ranima . . . . . Discontent(I,0,-)
ranime . . . . . BeUnwilling
ranina . . . . . Discontent(I,0,+)
rano . . . . . Almost
ranol . . . . . Beneath
rasha . . . . . Discord
rashadon . . . . . Falsehood
rashal . . . . . Discourtesy
rashe . . . . . Torment
rashelh . . . . . Torture
rashi . . . . . Displease
rashon . . . . . Quarrel
rashonelh . . . . . War
rashonelhá . . . . . Aggressor
rashonelhú . . . . . Refugee
rashud . . . . . BeWealthy
ratháa . . . . . BeBlighted
rathad . . . . . BeUnable
rathal . . . . . BeBad
rathala . . . . . Joylessness(E,+,+)
rathama . . . . . Joylessness(E,-,-)
rathana . . . . . Joylessness(E,-,+)
rathara . . . . . Joylessness(E,+,-)
rathi . . . . . Lack
rathima . . . . . Joylessness(I,0,-)
rathina . . . . . Joylessness(I,0,+)
rathóo . . . . . NonGuest
rawala . . . . . Ingratitude(E,+,+)
rawama . . . . . Ingratitude(E,-,-)
rawana . . . . . Ingratitude(E,-,+)
rawara . . . . . Ingratitude(E,+,-)
rawedeth . . . . . Obscure
rawima . . . . . Ingratitude(I,0,-)
rawina . . . . . Ingratitude(I,0,+)
rawith . . . . . Nobody
rawoth . . . . . Foolishness
rawulúd . . . . . BeUnbroken
rayil . . . . . Above
Rayilesháal . . . . . Friday
rayom . . . . . BeUnsafe
razhe . . . . . BeDifferent
re...re . . . . . Neither...Nor
redeb . . . . . Find
réele . . . . . Harbor
ren . . . . . Carpet
ri . . . . . Record
ril . . . . . PRES
rile . . . . . Silence
rilin . . . . . ToDrink
rilrili . . . . . HYPOTH
rin . . . . . Plate
rizh . . . . . Except
ro . . . . . Weather
rod . . . . . #1,000,000
rodoni . . . . . Wilderness
rohoro . . . . . Storm
romid . . . . . WildAnimal
róo . . . . . Harvest
róomath . . . . . Barn
rosh . . . . . Sun
ruhob . . . . . BeDeep
rul . . . . . Cat
rumad . . . . . Cover
rumadoni . . . . . Bury
rushi . . . . . Wine
rúsho . . . . . BeBitter
rúu . . . . . LieDown
sha . . . . . Harmony
-sha . . . . . PLC
sháa . . . . . Hour
sháa- . . . . . ADULT
sháababí . . . . . AdultBird
sháad . . . . . ComeGo
sháal . . . . . Day
sháawith . . . . . Adult
shad . . . . . BePerfect
shadon . . . . . Truth
shahina . . . . . Rose
shal . . . . . Courtesy
shala . . . . . Grief(E,+,+)
sham . . . . . LoveChild
shama . . . . . Grief(E,-,-)
shamid . . . . . DomesticAnimal
shan . . . . . #5
shana . . . . . Grief(E,-,-)
shane . . . . . BeFurry
shara . . . . . Grief(E,+,-)
Shathul . . . . . HonParent
shawith . . . . . Elder
she . . . . . Comfort
sheb . . . . . Change
shebasheb . . . . . Death
shée . . . . . Desert
shel . . . . . BeRigorous
shelalen . . . . . Dulcimer
-shéle . . . . . DEG-trouble
shem . . . . . Offspring
sheni . . . . . Intersection
sherídan . . . . . Niece
sheshi . . . . . Sand
sheshihoth . . . . . Beach
shi . . . . . ToPlease
shida . . . . . Game
shidi . . . . . BeTogether
-shíle . . . . . DEG-severe
shili . . . . . Mist
shim . . . . . SexAct
shima . . . . . Grief(I,0,-)
shimá . . . . . Copulator
shin . . . . . #2
shina . . . . . Grief(I,0,+)
shinehal . . . . . Computer
shinehoberídan . . . . GreatGreatAunt
shinehoshem . . . . . GreatGrandChild
shinehosherídan
. . . . . GreatGreatNiece
shinehothul . . . . . GreatGrandparent
shinenil . . . . . Between
shineshid . . . . . BeInvited
shinishin . . . . . Calculator
shinóoya . . . . . BeFertile
shishid . . . . . BeUnited
shishidebeth . . . . . Nation
shishidebethá . . . . . Citizen
sho . . . . . Heavy
shod . . . . . Room
shol . . . . . AbsenceOfPain
sholalan . . . . . BeAloneCrowd
sholan . . . . . BeAlone
shon . . . . . Peace
shoná . . . . . Peacemaker
shóo . . . . . Happen
shóod . . . . . BeBusy
shóodal . . . . . News
Shósho . . . . . MagicGranny
shu . . . . . OBS:AttentiveSmell
shub . . . . . Do
shud . . . . . BePoor
-shúle . . . . . DEG-emerg
shulhe . . . . . BeInappropriate
shum . . . . . Air
shumáad . . . . . Fly
shumath . . . . . Tower
shun . . . . . Ritual
shunedi . . . . . Litany
-shúul . . . . . DEG-intol
Shuzhéth . . . . . Suzette
-th . . . . . OBJ
-th . . . . . PAIN
-tha . . . . . POSSbirth
tháa . . . . . Thrive
thab . . . . . #10
thad . . . . . BeAble
thal . . . . . BeGood
thalin . . . . . Improve
tham . . . . . Circle
thamedi . . . . . ReligiousLaw
thamesho . . . . . Wrap
than . . . . . BeUnderground
-the . . . . . POSSnone
thé- . . . . . ABOUTto
thed . . . . . BeFar
thée- . . . . . ABOUTto-
thehena . . . . . JoyDespite
thel . . . . . Get
-théle . . . . . DEG+fine
thelh . . . . . Steal
thelhá . . . . . Thief
them . . . . . Need
then . . . . . Break
thena . . . . . JoyGood
Therísha . . . . . Teresa
thesh . . . . . Herb
thi . . . . . Have
-thi . . . . . POSSchance

thib . . . . . Stand
thibá . . . . . Wall
thibeb . . . . . CookImplement
Thíben . . . . . Steven
thihá . . . . . Owner
thíina . . . . . JoyNone
thil . . . . . Vine
-thíle . . . . . DEG+excel
thili . . . . . Fish
thizh . . . . . Pie
-tho . . . . . POSS
thó- . . . . . JUST
thob . . . . . #1,000
thod . . . . . Write
thodi . . . . . WritingImplement
thol . . . . . Breast
thom . . . . . Pillow
thoma . . . . . BeNear
thon . . . . . Seed
thona . . . . . JoyFoolish
thóo . . . . . Guest
thóohim . . . . . Visit
Thóra . . . . . Torah
thosh . . . . . Sky
thu . . . . . Honey
-thu . . . . . PARTV
thul . . . . . Parent
thulana . . . . . Soup
-thúle . . . . . DEG+perfect
thulid . . . . . Father
thulizh . . . . . Mother
thun . . . . . Muscle
thuna . . . . . JoyBad
-thúul . . . . . DEG+magnif
thuzh . . . . . Cake
u . . . . . BeOpen
-ú . . . . . DO-EE
ub . . . . . Balm
ud . . . . . Stone
udadem . . . . . Statue
údahú . . . . . CONJbenef
udath . . . . . Noon
udathihée . . . . . Afternoon
údehú . . . . . CONJsrc
udemeda . . . . . Potato
údenú . . . . . CONJassoc
údimú . . . . . CONJgoal
uhehena . . . . . TendernessDespite
uhena . . . . . TendernessGood
uhíina . . . . . TendernessNone
uhona . . . . . TendernessFoolish
uhud . . . . . Nuisance
uhudemid . . . . . Tick
uhuna . . . . . TendernessBad
ul . . . . . Hope
ulanin . . . . . Study
ulhad . . . . . Betray
ulhadá . . . . . Betrayer
ulin . . . . . School
um . . . . . #7
ume . . . . . BeFull
úmú . . . . . CONJident
un . . . . . Lead
únalú . . . . . CONJmann
únanú . . . . . CONJinstr
une . . . . . Wear
urahu . . . . . Gate
úshahú . . . . . CONJplc
úthú . . . . . CONJobj
úushili . . . . . Fog
úuya . . . . . BeInPain
úuzh . . . . . BedSheet
úwáanú . . . . . CONJcoz
úwanú . . . . . CONJpurp
úyahú . . . . . CONJtime
uzh . . . . . Symbol
wa . . . . . MYPERC
waá . . . . . UNTRUSTED
wáa . . . . . TRUSTED
waálh . . . . . UNTRUSTEDpej
-wáan . . . . . COZ
waha . . . . . #Any
wam . . . . . BeStill
-wan . . . . . PURP
we . . . . . DREAM
webe . . . . . Beer
wedeth . . . . . BeClear
wée . . . . . BabyCry
wéedan . . . . . Read
wéehoth . . . . . Library
wehe . . . . . Market
wehehá . . . . . Shopkeeper
wehena . . . . . GratitudeDespite
wem . . . . . Lose
weman . . . . . Winter
wemen . . . . . Spring
wemon . . . . . Autumn
wena . . . . . GratitudeGood
wesháana . . . . . MenstruateLate
weth . . . . . Path
wetham . . . . . ToTurn
wethemesh . . . . . Crossroads
wi . . . . . SELFEVID
wí . . . . . Life
wida . . . . . Carry
widadith . . . . . Telephone
widahath . . . . . OBS: CONJtime
widahoth . . . . . OBS:CONJplc
widaweth . . . . . OBS:CONJmann
widahuth . . . . . OBS:CONJwhy
widazhad . . . . BePregnantLateEager
widom . . . . . Hold
wihi . . . . . Emotion
wíi . . . . . BeAlive
wíina . . . . . GratitudeNone
wíitham . . . . . Clergy
wil . . . . . OPTV
Wil_sha . . . . . Greeting
Wílem . . . . . William
wili . . . . . River
wilidun . . . . . Lake
wilomina . . . . . Perform
wilominabelid . . . . . Theatre
with . . . . . Person
withid . . . . . Man
withizh . . . . . Woman
wo . . . . . MADEUP
wo- . . . . . REL
wóbáan . . . . . BringToBirth
woban . . . . . Birth
wod . . . . . Sit
wodama . . . . . ExtFemGenitalia
woho . . . . . #All
wohóol . . . . . EntireFemGenitalia
womil . . . . . Livestock
womilá . . . . . Shepherd
wona . . . . . GratitudeFoolish
wóo . . . . . NOEVID
wóoban . . . . . GiveBirth
woth . . . . . Wisdom
wothá . . . . . WisePerson
wothemid . . . . . Mule
wu . . . . . SuchA
wud . . . . . MachinePart
wulhúd . . . . . BeShattered
wulúd . . . . . BeBroken
wum . . . . . Entire
wuman . . . . . Summer
wuna . . . . . GratitudeBad
wush . . . . . Broom
-ya . . . . . FEAR
-ya . . . . . TIME
yáa- . . . . . TEEN
yáababí . . . . . Fledgling
yáanin . . . . . Tree
yáath . . . . . Turkey
yáawith . . . . . Teenager
yáazh . . . . . Goose
yada . . . . . BeThirsty
yahanesh . . . . . Magic
yahaneshá . . . . . Magician
yala . . . . . Embarassment(E,+,+)
yam . . . . . BakingDish
yama . . . . . Embarassment(E,-,-)
yana . . . . . Embarassment(E,-,+)
yara . . . . . Embarassment(E,+,-)
yath . . . . . Chicken
yazh . . . . . Duck
yed . . . . . Valley
yem . . . . . BeSour
yéshile . . . . . BeGoodBad
yeth . . . . . Silver
-yi- . . . . . FRAC
yib . . . . . BeSolid
yibili . . . . . Ice
yide . . . . . BeHungry
yidelothel . . . . . Curiosity
yil . . . . . Below
Yilesháal . . . . . Saturday
yima . . . . . Embarassment(I,0,-)
yime . . . . . Run
yina . . . . . Embarassment(I,0,+)
yó- . . . . . ARTIFIC
yob . . . . . Coffee
yod . . . . . Eat
yodá . . . . . Eater
yodálh . . . . . Glutton
yodeyod . . . . . Feast
yóhud . . . . . Brick
yom . . . . . BeSafe
yon . . . . . Government
-yóo- . . . . . REFLX
yoth . . . . . Will
yu . . . . . Fruit
yul . . . . . Wind
yum . . . . . Beetle
yun . . . . . Orange
zha . . . . . Name
zháa . . . . . SkinWrinkle
zháa- . . . . . SENIOR
zháababí . . . . . SeniorBird
zháadin . . . . . Menopause
zháahóowadin . . . . . HotFlash
zháawith . . . . . Elder
zhala . . . . . Regret(E,+,+)
zhama . . . . . Regret(E,-,-)
Zhan . . . . . John
zhana . . . . . Regret(E,-,+)
zhara . . . . . Regret(E,+,-)
zhazh . . . . . Airplane
zhe . . . . . BeAlike
zhebud . . . . . Uniform
zhedam . . . . . Resemble
zhedi . . . . . AgreeSpeak
zheláad . . . . . Consensus
zhelith . . . . . AgreeThink
zhesháana . . . . . MenstruateSynch
Zheshu . . . . . JesusOfNazareth
zheshub . . . . . Cooperate
zhethal . . . . . BeJust
zhethaleshub . . . . . ToPolice
zhethaleshubá . . . . . PoliceOfficer
zhida . . . . . PushPull
zhilhad . . . . . Prisoner
zhili . . . . . BeLiquid
zhima . . . . . Regret(I,0,-)
zhina . . . . . Regret(I,0,+)
zho . . . . . Sound
zhob . . . . . Machine
zholh . . . . . Noise
zhomarenil . . . . . ResonanceChamb
zhu . . . . . Tea
zhub . . . . . Insect
zhuth . . . . . Piano

# Supplement: Babel Story

## English Text

[1]Now the whole world had one language and a common speech. [2]As men moved eastward, they found a plain in Shinar and settled there. [3]They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar. [4]Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth. [5]But the Lord came down to see the city and the tower that the men were building. [6]The Lord said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. [7]Come, let us go down and confuse their language so they will not understand each other." [8]So the Lord scattered them from there over all the earth, and they stopped building the city. [9]That is why it was called Babel—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth.

## Láadan Translation with Morphemic Analysis & Retranslation into English

[1]Now the whole world had one language and a common speech.

[1]Bíide thi doni wum daneth nede neda hiya wáa, i medi with woho beth.

| | | | | |
|---|---|---|---|---|
| Bíide | wum | neda | i | woho |
| DECL + NARR | ENTIRE | ONLY | AND | #ALL |
| thi | daneth | hiya | medi | beth. |
| HAVE | LANGUAGE + OBJ | DEMO1 + TIME | PL + SPEAK | X1 + OBJ |
| doni | nede | wáa. | with | |
| EARTH | #1 | TRUSTED | PERSON | |

[1]The entire earth has only one language at this time, and all people speak it.

---

[2]As men moved eastward, they found a plain in Shinar and settled there.

[2]Meredeb with raboth Shinaresha úyahú mewida ben henedim; menohim i menahabelid ben núusha.

| | | | | |
|---|---|---|---|---|
| Meredeb | Shinaresha | ben | i | núusha. |
| PL + FIND | "SHINAR" + PLC | X>5 | AND | THERE + PLC |
| with | úyahú | henedim; | menahabelid | |
| PERSON | CONJTIME | EAST + GOAL | PL + BEGIN + DWELL | |
| raboth | mewida | menohim | ben | |
| NON + MOUNTAIN = PLAIN | PL + MOVE | PL + FINISH + TRAVEL | X>5 | |

[2]People find a plain at Shinar when they move eastward; they stop traveling and begin to dwell there.

---

[3]They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar.
[3]Medi ben hin hinedim, "Wil mehel len yóhudeth menedebe i mehóowahal beneth." Meduth ben yóhudeth hoth udethusha i donimutheth hoth dóshidihudethusha.

| | | | | |
|---|---|---|---|---|
| Medi | mehel | mehóowahal | hoth | hoth |
| PL + Speak | PL + Make | PL + Fire + DEGunusual | udethusha | dóshidihude- |
| ben | len | beneth." | Place | thusha. |
| X>5 | We>5 | X>5 + OBJ | Stone + PARTV + PLC | Place |
| hin | yóhudeth | Meduth | **InsteadOf + Stone** | (CAUSEto + BeTogether + Stone = Mortar) + PARTV + PLC |
| hinedim, | (ARTIFIC + Stone = Brick) + OBJ | PL + Use | i | **InsteadOf + Mortar** |
| Demo>5 | menedebe | ben | And | |
| Demo>5 + GOAL | #>5 | X>5 | donimutheth | |
| **EachOther>5 + GOAL** | i | yóhudeth | (Earth + Tar = Bitumen) + OBJ | |
| "Wil | And | Brick + OBJ | | |
| OPTV | | | | |

[3]They say to each other, "Let's make many bricks and fire them unusually well." They use bricks in the place of stone and bitumen instead of mortar.

---

[4]Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth.
[4]Id medi ben, "Wil mehel len miwitheth shumatheden olimedim raheb úwanú aril zha lenethoth mehan witheshub woho i leneth meralolineshub ra Donisha wum mesh."

| | | | | |
|---|---|---|---|---|
| Id | miwitheth | aril | woho | ra |
| AndThen | Town + OBJ | FUT | #All | NEG |
| medi | shumatheden | zha | i | Donisha |
| PL + Speak | (Air + Building = Tower) + ASSOC | Name | And | Earth + PLC |
| ben, | olimedim | lenethoth | leneth | wum |
| X>5 | Heaven + GOAL | We>5 + POSS + PATIENT | We>5 + PATIENT | Entire |
| "Wil | raheb | mehan | meralolineshub | mesh." |
| OPTV | Up | PL + BeAcquainted | PL + (NON + Gather = Disperse) + PASSV | Across |
| mehel | úwanú | witheshub | | |
| PL + Make | CONJpurp | Person + PASSV | | |
| len | | | | |
| We>5 | | | | |

[4]And then they say, "Let us make a city with a tower up to heaven so that our name will be known by all people and we shall not be dispersed across the whole Earth."

---

[5]But the Lord came down to see the city and the tower that the men were building.
[5]Izh ril sháad Lahila úwanú láad Ba mehel with miwitheth i shumathetheháath.

| | | | | |
|---|---|---|---|---|
| Izh | Lahila | Ba | miwitheth | shumathethe- |
| But | HolyOne | XLove1 | Town + OBJ | háath. |
| ril | úwanú | mehel | i | Tower + OBJ + EMBEDrel + OBJ |
| PRES | CONJpurp | PL + Make | And | |
| sháad | láad | with | | |
| ComeGo | Perceive | Person | | |

[5]But the Holy One comes in order to perceive the city and tower they were building.

---

[6]The Lord said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them.
[6]Di Lahila, "Bíi bere thónashub mehin ben shonidam nede i medi ben wozhe wodanehéa hihóoth, ébere aril methad meshub ben wonédeshub wodaleth wahahóo wa.

| | | | | |
|---|---|---|---|---|
| Di<br>SPEAK | mehin<br>PL + EXIST | i<br>AND | hihóoth,<br>DEMO1 + FOCUS + OBJ | ben<br>X>5 |
| Lahila,<br>HOLYONE | ben<br>X>5 | medi<br>PL + SPEAK | ébere<br>...THEN | wonédeshub<br>REL + INTENTION |
| "Bíi<br>DECL | shonidam<br>PEACE + FAMILY = TRIBE + IDENT | ben<br>X>5 | aril<br>FUT | wodaleth<br>REL + THING + OBJ |
| bere<br>IF... | nede<br>#1 | wozhe<br>REL + BEALIKE | methad<br>PL + BEABLE | wahahóo<br>#ANY + FOCUS |
| thónashub<br>JUST + BEGIN + DO | | wodanehéa<br>REL + LANGUAGE + EMBEDREL | meshub<br>PL + DO | wa.<br>MYPERC |

[6]The Holy One says, "If they who are one tribe and who speak the same language have just begun to do even this, then they will be able to do any intended thing at all.

---

[7]Come, let us go down and confuse their language so they will not understand each other."
[7]Wil dórawedeth Lan dan benethoth úwanú aril mehen ra ben hin hineth."

| | | | | |
|---|---|---|---|---|
| Wil<br>OPTV | Lan<br>WELOVE>5 | OBJ<br>úwanú<br>CONJPURP | mehen<br>PL + UNDERSTAND | hin<br>hineth." |
| dórawedeth<br>CAUSETO + NON + BECLEAR | dan<br>LANGUAGE | aril<br>FUT | ra<br>NEG | DEMO>5<br>DEMO>5 + OBJ |
| | benethoth<br>X>5 + POSS + | | ben<br>X>5 | **EACHOTHER>5 + OBJ** |

[7]Let us go and make their language unclear so that they may not understand each other."

---

[8]So the Lord scattered them from there over all the earth, and they stopped building the city.
[8]I rabuth Lahila beneth núude Donidim wum mesh, i menóhel ben miwitheth.

| | | | | |
|---|---|---|---|---|
| I<br>AND | Lahila<br>HOLYONE | Donidim<br>EARTH + GOAL | mesh,<br>ACROSS | menóhel<br>PL + STOP + MAKE |
| rabuth<br>NON + GATHERX = SCATTER | beneth<br>X>5 + OBJ | wum<br>ENTIRE | i<br>AND | ben<br>X>5 |
| | núude<br>THERE + SRC | | | miwitheth.<br>TOWN + OBJ |

[8]And the Holy One broadcast them thence across the entire Earth, and they stopped building the city.

---

[9]That is why it was called Babel—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth.
[9]Hotheth hi zhashub Babel hiwáanehóo—beróo dórawedeth Lahila dan withethoth woho núushahóo. Rabuth Lahila beneth núudehóo Donidim wum mesh.

| | | | | |
|---|---|---|---|---|
| Hotheth<br>PLACE + PATIENT | hiwáanehóo<br>DEMO1 + COZ + FOCUS | Lahila<br>HOLYONE | núushahóo.<br>THERE + PLC + FOCUS | núudehóo<br>THERE + SRC + FOCUS |
| hi<br>DEMO1 | —beróo<br>BECAUSE | dan<br>LANGUAGE | Rabuth<br>SCATTER | Donidim<br>EARTH + GOAL |
| zhashub<br>NAME + PASSV | dórawedeth<br>CAUSETO + NON + BECLEAR | withethoth<br>PERSON + POSS + OBJ | Lahila<br>HOLYONE | wum<br>ENTIRE |
| Babel<br>BABEL | | woho<br>#ALL | beneth<br>X>5 + OBJ | mesh.<br>ACROSS |

[9]For this reason this place is called Babel—because there the Holy One made their language unclear. From there the Holy One scattered them across the entire Earth.

## Láadan Text

[1]Bíide thi doni wum daneth nede neda hiya wáa, i medi with woho beth. [2]Úyahú mewida with henedim, meredeb ben raboth Shinaresha; menohim i menahabelid ben núusha. [3]Medi ben hin hinedim, "Wil mehel len yóhudeth menedebe i mehóowahal beneth." Meduth ben yóhudeth hoth udethusha i donimutheth hoth dóshidihudethusha. [4]Id medi ben, "Wil mehel len miwitheth shumatheden olimedim raheb úwanú aril zha lenethoth mehan witheshub woho i leneth meralolineshub ra Donisha wum mesh." [5]Izh ril sháad Lahila úwanú láad Ba mehel with miwitheth i shumathetheháath. [6]Di Lahila, "Bíi bere thónashub mehin ben shonidam nede i medi ben wozhe wodaneháa hihóoth, ébere aril methad meshub ben wonédeshub wodaleth wahahóo wa. [7]Wil dórawedeth Lan dan benethoth úwanú aril mehen ra ben hin hineth." [8]I rabuth Lahila beneth núude Donidim wum mesh, i menóhel ben miwitheth. [9]Hotheth hi zhashub Babel hiwáanehóo—beróo dórawedeth Lahila dan withethoth woho núushahóo. Rabuth Lahila beneth núudehóo Donidim wum mesh.

# Supplement: Psalm 23

## English Text

Psalm 23

The Lord is my shepherd, I shall not want.
He makes me lie down in green pastures;
He leads me beside still waters;
He restores my soul.
He leads me in paths of righteousness for His name's sake.
Even though I walk through the valley of the shadow of death,
I fear no evil, for thou art with me;
thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of my enemies.
Thou anointest my head with oil, my cup overflows.
Surely goodness and mercy shall follow me, all the days of my life;
and I shall dwell in the house of the Lord forever.
Amen.

## Láadan Translation with Morphemic Analysis & Retranslation into English

Psalm 23
Sháam Thabeshin i Boóya

| Sháam | Thabeshin | i | Boóya |
|---|---|---|---|
| PSALM | #10 + #2 = #20 | AND | #3 + TIME = THIRD |

Twenty-Third Psalm

---

The Lord is my shepherd, I shall not want.
Bíidu Lahila nayahá letham wa; rathi le rahóodaleth.

| Bíidu | nayahá | letham | rathi | rahóodaleth. |
|---|---|---|---|---|
| DECL + POETIC | CAREFOR + DOER | I + POSSBIRTH + IDENT | NON + HAVE = LACK | (NON + THING = NOTHING) + FOCUS + OBJ |
| **Lahila** | | **wa;** | **le** | |
| HOLYONE | | MYPERC | I | |

The Holy One is my carer; I lack absolutely nothing.

---

He makes me lie down in green pastures;
He leads me beside still waters;
He restores my soul.
Dórúu Ba leth mewoliyen wodunesha;
Dódoth Ba leth mewowam wohilisha ib;
Dónetháa Ba óotha lethath.

| | | | | |
|---|---|---|---|---|
| Dórúu<br>CAUSEto + LieDown | Ba<br>XLove1 | leth<br>I + OBJ | mewoliyen<br>PL + REL + BeGreen | wodunesha;<br>REL + Field + PLC |
| Dódoth<br>CAUSEto + Follow | leth<br>I + OBJ | mewowam<br>PL + REL + BeStill | wohilisha<br>REL + Water + PLC | ib;<br>Against |
| Ba<br>XLove1 | | | | |
| Dónetháa<br>CAUSEto + AGAIN + Thrive | Ba<br>XLove1 | óotha<br>Soul | lethath.<br>I + POSSbirth + OBJ | |

S/He causes me to lie down in green fields.
S/He causes me to follow next to calm waters;
S/He causes my soul to thrive again.

---

He leads me in paths of righteousness for His name's sake.
Dódoth Ba leth weth shadethusha óobe zha Bathada.

| | | | | |
|---|---|---|---|---|
| Dódoth<br>CAUSEto + Follow | leth<br>I + OBJ | shadethusha<br>BePerfect + PARTV + PLC | óobe<br>Along | Bathada.<br>XLove1 + POSSbirth + BENEF |
| Ba<br>XLove1 | weth<br>Path | | zha<br>Name | |

S/He causes me to follow along path(s) of purity/perfection on behalf of Her/His name.

---

Even though I walk through the valley of the shadow of death,
I fear no evil, for thou art with me;
thy rod and thy staff, they comfort me.
Íizha óomasháad le Yed Rawíthusha obe,
héeya le ramíilith raho úwáanú Na leden;
meshe dáan Natha i oyi Natha leth.

| | | | | |
|---|---|---|---|---|
| Íizha<br>Although | óomasháad<br>Foot + ComeGo = Walk | le<br>I | Rawíthusha<br>NON + Life = Death + PARTV + PLC | obe,<br>Through |
| | | Yed<br>Valley | | |
| héeya<br>BeAfraid | ramíilith<br>NON + Radiance = Evil + OBJ | raho<br>#0 | Na<br>YouLove1 | leden;<br>I + ASSOC |
| le<br>I | | úwáanú<br>CONJcoz | | |
| meshe<br>PL + Comfort | Natha<br>YouLove1 + POSSbirth | i<br>And | Natha<br>YouLove1 + POSSbirth | leth.<br>I + OBJ |
| dáan<br>Word | | oyi<br>Eye | | |

Although I walk through the Valley of Non-Life,
I fear absolutely no evil because Thou art with me;
Thy word and Thine eye comfort me.

---

Thou preparest a table before me in the presence of my enemies.
Dóham Na anath i ranath leda ham lebethu letho rawáan.

| | | | | |
|---|---|---|---|---|
| Dóham | anath | ranath | ham | letho |
| CAUSEto + BePresent | Food + OBJ | Beverage + OBJ | BePresent | I + POSS |
| Na | i | leda | lebethu | rawáan. |
| YouLove1 | And | I + BENEF | Enemy + PARTV | NON + COZ = Despite |

Thou causest food and drink to be present for me despite the presence of my enemy(ies).

---

Thou anointest my head with oil, my cup overflows.
Boóbin Na delith lethath oma Nahóothanan; ume ni letho hadihad.

| | | | | |
|---|---|---|---|---|
| Boóbin | lethath | Nahóothanan; | ume | letho |
| Braid | I + POSSbirth + OBJ | YouLove1 + FOCUS + POSSbirth + INSTR | BeFull | I + POSS |
| Na | oma | | ni | hadihad. |
| YouLove1 | Hand | | Cup | Always |
| delith | | | | |
| Hair | | | | |

Thou braidest my hair with Thine Own Hand; my cup is always full.

---

Surely goodness and mercy shall follow me, all the days of my life;
and I shall dwell in the house of the Lord forever.
Aril mesháad thal i yidan leden, hulehul, sháal wíthu lethaya woho;
i habelid le lod Lahila Bathasha ril i aril i rilrili.

| | | | | |
|---|---|---|---|---|
| Aril | i | leden, | sháal | lethaya |
| FUT | And | I + ASSOC | Day | I + POSSbirth + TIME |
| mesháad | yidan | hulehul, | wíthu | woho; |
| PL + ComeGo | Mercy | ForSure | Life + PARTV | #All |
| thal | | | | |
| BeGood | | | | |

---

| | | | |
|---|---|---|---|
| i | le | Lahila | ril |
| And | I | HolyOne | i |
| habelid | lod | Bathasha | aril |
| Dwell | Household | XLove1 + POSSbirth + PLC | i |
| | | | rilrili. |
| | | | PRES |
| | | | And |
| | | | FUT |
| | | | And |
| | | | HYPOTH |
| | | | **Forevermore** |

Goodness and mercy will go with me, for-sure, every day of my life,
and I shall dwell in the Holy One's household forevermore.

---

Amen.
Othe.
Othe
Amen
Amen.

## Láadan Text

Sháam Thabeshin i Boóya

Bíidu Lahila nayahá letham wa; rathi le rahóodaleth.
Dórúu Ba leth mewoliyen wodunesha;
Dódoth Ba leth mewowam wohilisha ib;
dónetháa Ba óotha lethath.
Ḍódoth Ba leth weth shadethusha óobe zha Bathada.
Íizha óomasháad le Yed Rawíthusha obe,
héeya le ramíilith raho úwáanú Na leden;
meshe dáan Natha i oyi Natha leth.
Dóham Na anath i ranath leda ham lebethu letho rawáan.
Boóbin Na delith lethath oma Nathanan; ume ni letho hadihad.
Aril mesháad thal i yidan leden, hulehul, sháal wíthu lethaya woho;
i habelid le lod Lahila Bathasha ril i aril i rilrili.
Othe.

## Comments

There are two lines in Psalm 23 in which the Láadan differs quite dramatically from the English. In the first of these, the English refers to "Thy rod and Thy staff:" one a weapon and the second an instrument of corporal punishment. Neither of these would be appropriate to the Diety in Láadan culture.

In the second, the English is "Thou anointest my head with oil; my cup overflows." Láadan began as a woman's language; any woman being offered the "gift" of having her head anointed with oil is going to—more or less graciously—decline; it's wasteful and messy and requires that her hair, body, and clothes will all need to be cleaned afterward. On the other hand, the Deity Herself braiding her hair is a loving, caring gesture that brings only positive associations. Likewise, an overflowing cup is just a mess that she's going to have to clean up; the substitution of an always-full cup gives the sense of abundance without the negative consequences.

# Supplement: Psalm 100

## English Text

Psalm 100

Make a joyful noise unto the LORD, all ye lands.
Serve the LORD with gladness:
come before his presence with singing.
Know ye that the LORD he is God:
it is he that hath made us, and not we ourselves;
we are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving,
and into his courts with praise:
be thankful unto him, and bless his name.
For the LORD is good;
his mercy is everlasting;
and his truth endureth to all generations.

## Láadan Translation with Morphemic Analysis & Retranslation into English

Psalm 100
Sháam Debeya

| Sháam | Debeya |
|---|---|
| PSALM | #100 + TIME = HUNDREDTH |

One-Hundredth Psalm

---

Make a joyful noise unto the LORD, all ye lands.
Bíi wil mehel nen, Doni wum, wothena wozhoth Lahila Badim wáa.

| Bíi | nen, | wum, | wozhoth | Badim |
|---|---|---|---|---|
| DECL | YOU>5 | ENTIRE | REL + SOUND + OBJ | XLOVE1 + GOAL |
| **wil** | **Doni** | **wothena** | **Lahila** | **wáa.** |
| OPTV | EARTH | REL + JOYGOOD | HOLYONE | TRUSTED |
| **mehel** | | | | |
| PL + MAKE | | | | |

Would that you-many, the entire Earth, make joyful sound to the Holy One.

---

Serve the LORD with gladness:
come before his presence with singing.
Nen donidanám thenanal Lahila Bada:
Menosháad nen lalomenal Hameham Bathadim.

| Nen | donidanám | thenanal | Lahila | Bada: |
|---|---|---|---|---|
| YOU>5 | LOVINGKINDNESS + DOER + IDENT | JOYGOOD + MANN | HOLYONE | XLOVE1 + BENEF |

---

| Menosháad | nen | lalomenal | Hameham | Bathadim. |
|---|---|---|---|---|
| PL + FINISH + COMEGO = ARRIVE | YOU>5 | SING + MANN | HOLYPRESENCE | XLOVE1 + POSSBIRTH + GOAL |

Be lovingkindness-ers joyfully on Her/His behalf:
Arrive you-many songfully in Her/His Presence.

---

Know ye that the LORD he is God:
it is he that hath made us, and not we ourselves;
we are his people, and the sheep of his pasture.
Melothel nen ril Ba Lahila Bamehé:
eril el Bahóo leneth, i ra len leyóonethehé;
ril len shonida Batham, i womil dunethu Bathamehé.

| | | | | |
|---|---|---|---|---|
| Melothel<br>PL + KNOW<br>nen<br>YOU>5 | ril<br>PRES | Ba<br>XLOVE1 | Lahila<br>HOLYONE | Bamehé:<br>XLOVE1 +<br>IDENT +<br>EMBED |
| eril<br>PAST<br>el<br>MAKE | Bahóo<br>XLOVE1 +<br>FOCUS | leneth,<br>WE>5 + OBJ<br>i<br>AND | ra<br>NEG<br>len<br>WE>5 | leyóonethehé;<br>WE>5 +<br>REFLX + OBJ<br>+ EMBED |
| ril<br>PRES<br>len<br>WE>5 | shonida<br>PEACE + FAMILY<br>= TRIBE | Batham,<br>XLOVE1 +<br>POSSBIRTH +<br>IDENT | i<br>AND<br>womil<br>LIVESTOCK<br>dunethu<br>FIELD + PARTV | Bathamehé.<br>XLOVE1 +<br>POSSBIRTH +<br>IDENT +<br>EMBED |

Know you-many that S/He is the Holy One:
that S/He made us, and not we ourselves;
that we are Her/His tribe, and the livestock of Her/His field.

---

Enter into his gates with thanksgiving,
and into his courts with praise:
be thankful unto him, and bless his name.
Wil menilesháad nen áalanal urahu Bathasha obe,
i dithalenal déela Bathadim nil:
meháala nen Badim, i mehothel nen zha Bathath.

| | | | | |
|---|---|---|---|---|
| Wil<br>OPTV<br>menilesháad<br>PL + INSIDE +<br>COMEGO = ENTER | nen<br>YOU>5<br>áalanal<br>THANKS + MANN | urahu<br>OPEN + NON +<br>OPEN = GATE | Bathasha<br>XLOVE1 +<br>POSSBIRTH + PLC | obe,<br>THROUGH |
| i<br>AND | dithalenal<br>SPEAK + BEGOOD =<br>PRAISE + MANN | déela<br>GARDEN | Bathadim<br>XLOVE1 +<br>POSSBIRTH + GOAL | nil:<br>INSIDE |
| meháala<br>PL + THANKS<br>nen<br>YOU>5 | Badim,<br>XLOVE1 + GOAL | i<br>AND<br>mehothel<br>PL + BEBLESSED | nen<br>YOU>5<br>zha<br>NAME | Bathath.<br>XLOVE1 +<br>POSSBIRTH + OBJ |

Enter you-many thankfully through Her/His gate,
and praisefully into Her/His garden:
thank you-many Her/Him, and bless you-many Her/His name.

---

For the LORD is good;
his mercy is everlasting;
and his truth endureth to all generations.
Beróo ril thal Lahila;
yidan Batha hathehath;
i shadon Batha ril i aril i rilrili.

| | | | |
|---|---|---|---|
| Beróo<br>BECAUSE | ril<br>PRES | thal<br>BEGOOD | Lahila;<br>HOLYONE |
| yidan<br>MERCY | Batha<br>XLOVE1 +<br>POSSBIRTH | hathehath;<br>TIME + TIME =<br>FOREVER | |
| i<br>AND | shadon<br>TRUTH | Batha<br>XLOVE1 +<br>POSSBIRTH | ril<br>i<br>aril<br>i<br>rilrili.<br>PRES<br>AND<br>FUT<br>AND<br>HYPOTH |

Because the Holy One is good;
Her/His mercy is forever;
and Her/His truth is forevermore.

**FOREVERMORE**

## Láadan Text

Sháam Debeya

Bíi wil mehel nen, Doni wum, wothena wozhoth Lahila Badim wáa.
Nen donidanám thenanal Lahila Bada:
Menosháad nen lalomenal Hameham Bathadim.
Melothel nen ril Ba Lahila Bamehé:
eril el Bahóo leneth, i ra len leyóonethehé;
ril len shonida Batham, i womil dunethu Bathamehé.
Wil menilesháad nen urahu Bathasha obe áalanal,
i dithalenal déela Bathadim nil:
ṃeháala nen Badim, i mehothel nen zha Bathath.
Uwáanú ril thal Lahila;
yidan Batha hathehath;
i shadon Batha ril i aril i rilrili.

# Supplement: The Lord's Prayer

## English Text

Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
as we forgive our debtors.
And lead us not into temptation,
but deliver us from evil:
For thine is the kingdom,
and the power,
and the glory,
forever.
Amen.

## Láadan Translation with Morphemic Analysis & Retranslation into English

Our Father which art in heaven,
Hallowed be thy name.
Habelid Thul lenetha olimeshaháa,
bíi wil héeda zha Natha.

| | | | |
|---|---|---|---|
| Habelid<br>DWELL | Thul<br>PARENT | lenetha<br>WE>5 + POSSBIRTH | olimeshaháa,<br>HEAVEN + PLC + EMBEDREL |

| | | | | |
|---|---|---|---|---|
| bíi<br>DECL | wil<br>OPTV | héeda<br>BESACRED | zha<br>NAME | Natha.<br>YOULOVE1 + POSSBIRTH |

Our Parent that dwells in Heaven,
may Your name be sacred.

Thy kingdom come,
Thy will be done in earth as it is in heaven.
Noshάad sha Natha,
Shóo yoth Natha donisha zhe olimesha.

| | | |
|---|---|---|
| Noshάad<br>FINISH + COMEGO = ARRIVE | sha<br>HARMONY | Natha,<br>XLOVE1 + POSSBIRTH |

| | | | | |
|---|---|---|---|---|
| Shóo<br>HAPPEN | Natha<br>YOULOVE1 + POSSBIRTH | donisha<br>EARTH + PLC | zhe<br>BEALIKE | olimesha.<br>HEAVEN + PLC |
| yoth<br>WILL | | | | |

May Your harmony arrive,
May Your will come to pass on earth as in heaven.

Give us this day our daily bread.
Ban Na bal sháalethu lenethoth lenedim sháaleya ril.

| | | | | |
|---|---|---|---|---|
| Ban | bal | lenethoth | lenedim | sháaleya |
| GIVE | BREAD | WE>5 + POSS + OBJ | WE>5 + GOAL | ril. |
| Na | sháalethu | | | DAY + TIME |
| YOULOVE1 | DAY + PARTV | | | PRES |
| | | | | **TODAY** |

May You give us today our bread of the day.

---

And forgive us our debts,
as we forgive our debtors.
I baneban Na lud lenethoth lenedim,
Zhe mebaneban len ludá lenethodim.

| | | | | |
|---|---|---|---|---|
| I | Na | lud | lenethoth | lenedim, |
| AND | YOULOVE1 | DEBT | WE>5 + POSS + OBJ | WE>5 + GOAL |
| baneban | | | | |
| FORGIVE | | | | |
| Zhe | mebaneban | len | ludá | lenethodim. |
| BEALIKE | PL + FORGIVE | WE>5 | DEBT + DOER = DEBTOR | WE>5 + POSS + GOAL |

And may You forgive us our debts,
as we forgive our debtors.

---

And lead us not into temptation,
but deliver us from evil:
I un ra Na leneth erabalhedim,
izh bóodan Na leneth ramíili rawáan:

| | | | | |
|---|---|---|---|---|
| I | ra | Na | leneth | erabalhedim, |
| AND | NEG | YOULOVE1 | WE>5 + OBJ | TEMPTATION + GOAL |
| un | | | | |
| LEAD | | | | |
| izh | Na | leneth | ramíili | rawáan: |
| BUT | YOULOVE1 | WE>5 + OBJ | NON + RADIANCE = EVIL | NON + COZ = DESPITE |
| bóodan | | | | |
| RESCUE | | | | |

And may You not lead us to temptation,
but may You rescue us from evil:

---

For thine is the kingdom,
and the power,
and the glory,
forever.
Beróo ril sha woho sha Natham,
I hohathad woho hohathad Natham,
I hohama woho hohama Natham,
hathehath.

| | | | | |
|---|---|---|---|---|
| Beróo<br>BECAUSE | sha<br>HARMONY | woho<br>#ALL | sha<br>HARMONY | Natham,<br>YOULOVE1 + POSSBIRTH + IDENT |
| ril<br>PRES | | | | |
| I<br>AND | hohathad<br>OMNIPOTENCE | woho<br>#ALL | hohathad<br>OMNIPOTENCE | Natham,<br>YOULOVE1 + POSSBIRTH + IDENT |
| I<br>AND | hohama<br>GLORY | woho<br>#ALL | hohama<br>GLORY | Natham,<br>YOULOVE1 + POSSBIRTH + IDENT |

hathehath.
TIME + TIME = FOREVER
Because all harmony is Your harmony
And all omnipotence is Your omnipotence
And all glory is Your glory
Forever.

---

Amen.
Othe.
Othe.
AMEN
Amen.

---

# Láadan Text

Habelid Thul lenetha olimeshaháa,
bíi wil héeda zha Natha.
Nosháad sha Natha,
Shóo yoth Natha donisha zhe olimesha.
Ban Na bal sháalethu lenethoth lenedim sháaleya ril.
I baneban Na lud lenethoth lenedim,
Zhe mebaneban len ludá lenethodim.
I un ra Na leneth erabalhedim,
izh bóodan Na leneth ramíili rawáan:
Beróo ril sha woho sha Natham,
I hohathad woho hohathad Natham,
I hohama woho hohama Natham,
hathehath.
Othe.

# Supplement: Irish Blessing

## English Text)

Irish Blessing

May the road rise up to meet you.
May the wind always be at your back.
May the sun shine warm upon your face,
And rains fall soft upon your fields.
And until we meet again,
May God hold you in the palm of His hand.

## Láadan Translation with Morphemic Analysis & Retranslation into English

Irish Blessing
Ath Éredonide

| Ath | Éredonide |
|---|---|
| BENISON | (EIRE + LAND = IRELAND) + SRC |

Benison from Ireland

---

May the road rise up to meet you.
Bíi wil dezh weth óoma nathasha ranol.

| Bíi | dezh | óoma | nathasha | ranol. |
|---|---|---|---|---|
| DECL | BESMOOTH | FOOT | YOULOVE1 + POSSBIRTH + PLC | NON + UPON = BENEATH |
| wil | weth | | | |
| OPTV | PATH | | | |

May the way be smooth beneath your* feet.

---

May the wind always be at your back.
Wil ham yul wan nathasha ib hadihad.

| Wil | yul | nathasha | ib | hadihad. |
|---|---|---|---|---|
| OPTV | WIND | XLOVE1 + POSSBIRTH + PLC | UPAGAINST | ALWAYS |
| ham | wan | | | |
| BEPRESENT | BACKOFBODY | | | |

May the wind always blow against your* back.

---

May the sun shine warm upon your face,
And rains fall soft upon your fields.
Wil ham rosh owanal ona nathasha,
I ham wolema wolali dun nathosha nol.

| Wil | rosh | owanal | ona | nathasha, |
|---|---|---|---|---|
| OPTV | SUN | BEWARM + MANN | FACE | YOULOVE1 + POSSBIRTH + PLC |
| ham | | | | |
| BEPRESENT | | | | |

---

| I | wolema | dun | nathasha | nol. |
|---|---|---|---|---|
| AND | REL + BEGENTLE | FIELD | YOULOVE1 + POSS + PLC | UPON |
| ham | wolali | | | |
| BEPRESENT | REL + RAIN | | | |

May the sun shine warmly on your* face,
And gentle rain fall upon your* field.

---

And until we meet again,
May God hold you in the palm of His hand.
I menebithim lezhehéya hathobéeya,
Wil widom Lahila nath Niloma Bathasha.

| | | | |
|---|---|---|---|
| I | menebithim | lezhehéya | hathobéeya, |
| AND | PL + AGAIN + MEET | WE2-5 + EMBED + TIME | UNTIL |
| Wil | Lahila | Niloma | Bathasha. |
| OPTV | HOLYONE | PALMOFHAND | XLOVE1 + POSSBIRTH + PLC |
| widom | nath | | |
| HOLD | YOULOVE1 + OBJ | | |

And until we meet again,
May the Holy One hold you* in the Palm of Her/His* Hand.

## Láadan Text

Ath Éredonide

Bíi wil dezh weth óoma nathasha ranol.
Wil ham yul wan nathasha ib hadihad.
Wil ham rosh owanal ona nathasha,
I ham wolema wolali dun nathosha nol.
I menebithim lezhehéya hathobéeya,
Wil widom Lahila nath Niloma Bathasha.

## Comments

All the pronouns marked with an asterisk (*) in the re-translation into English above are in the "beloved" form.

# Supplement:
# The Shepherd's Boy & the Wolf

## English Text

The Shepherd's Boy and the Wolf

A Shepherd-boy, who watched a flock of sheep near a village, brought out the villagers three or four times by crying out, "Wolf! Wolf!" and when his neighbors came to help him, laughed at them for their pains. The wolf, however, did truly come at last. The shepherd-boy, now really alarmed, shouted in an agony of terror: "Pray, do come and help me; the wolf is killing the sheep;" but no one paid any heed to his cries, nor rendered any assistance. The wolf, having no cause of fear, at his leisure lacerated or destroyed the whole flock.

There is no believing a liar, even when he speaks the truth.

## Láadan Translation with Morphemic Analysis & Retranslation into English

The Shepherd's Boy and the Wolf

Háawomilá i Holanemid

| Háawomilá | i | Holanemid |
|---|---|---|
| CHILD + (LIVESTOCK + DOER = SHEPHERD) = APPRENTICESHEPHERD | AND | GRAND + (FRIEND + CREATURE = DOG) = WOLF |

The Apprentice-Shepherd and the Wolf

A Shepherd-boy, who watched a flock of sheep near a village, brought out the villagers three or four times by crying out, "Wolf! Wolf!" and when his neighbors came to help him, laughed at them for their pains. The wolf, however, did truly come at last. The shepherd-boy, now really alarmed, shouted in an agony of terror: "Pray, do come and help me; the wolf is killing the sheep"; but no one paid any heed to his cries, nor rendered any assistance. The wolf, having no cause of fear, at his leisure lacerated or destroyed the whole flock.

Bíide dósháad naya háawomilá méhéesheth miwithesha thomaháa miwitháth únanú dithed be, "Béeya ham holanemid wa! Holanemid!" hath boó e bim, i lhada be obeth bethodim úyahú mesháad ben denewan wáa. Sháad holanemid shadonenal doól. Dithed háawomilá héeyashúlenal, "Bóoya mesháad i meden nen leth; béeya dóshebasheb holanemid éesheth wa," izh re mehil miwithá dithed bethoth re mesháad denewan. Dashemesh i wulhúd them héeya ra holanemideháa méhéesheth wum dínonenal.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | miwitháth<br>TOWN + DOER = VILLAGER | hath<br>TIME | bethodim<br>X1 + POSS + GOAL | doól.<br>ATLAST |
| dósháad<br>CAUSETO + COMEGO | únanú<br>CONJINSTR | boó<br>#3 | úyahú<br>CONJTIME | Dithed<br>CALL |
| naya<br>CAREFOR | dithed<br>SPEAK + FAR = CALL | e<br>OR | mesháad<br>PL + COMEGO | háawomilá<br>APPRENTICESHEPHERD |
| háawilomá<br>APPRENTICE-SHEPHERD | be,<br>X1 | bim<br>#4 | ben<br>X>5 | héeyashúlenal,<br>FEAR + NEGDEGEMERG |
| méhéesheth<br>(COLLV + SHEEP = SHEEPFLOCK) + OBJ | "Béeya<br>WARN + FEAR | i<br>AND | denewan<br>HELP + PURP | "Bóoya<br>REQ + FEAR |
| miwithesha<br>TOWN + PLC | ham<br>BEPRESENT | lhada<br>PEJ + LAUGH = DERIDE | wáa.<br>TRUSTED | mesháad<br>PL + COMEGO |
| thomaháa<br>BENEAR + EMBEDREL | holanemid<br>WOLF | be<br>X1 | Sháad<br>COMEGO | i<br>AND |
| | wa!<br>MYPERC | obeth<br>AROUND + HOME = NEIGHBOR | holanemid<br>WOLF | meden<br>PL + HELP |
| | Holanemid!"<br>WOLF | | shadonenal<br>TRUTH + MANN | nen<br>YOU>5 |

| | | | | |
|---|---|---|---|---|
| leth;<br>I + OBJ | izh<br>BUT | bethoth<br>X1 + POSS + OBJ | i<br>AND | holanemidehá́a<br>WOLF + EMBEDREL |
| béeya<br>WARN + FEAR | re<br>NEITHER... | re<br>...NOR | wulhúd<br>SHATTER | méhéesheth<br>SHEEPFLOCK |
| dóshebasheb<br>CAUSETO + DEATH | mehil<br>PL + PAYATTN | mesháad<br>PL + COMEGO | them<br>NEED | wum<br>ENTIRE |
| holanemid<br>WOLF | miwithá<br>VILLAGER | denewan.<br>HELP + PURP | héeya<br>BEAFRAID | dínonenal.<br>(ALLOW + ALLOW = BEFREE) + MANN |
| éesheth<br>SHEEP + OBJ | dithed<br>CALL | Dashemesh<br>TOOTH + ACROSS | ra<br>NEG | |
| wa,"<br>MYPERC | | | | |

An apprentice shepherd who is caring for a flock of sheep near a village causes the villagers to come by calling a fearful warning: "There's a wolf! Wolf!" several times, and derides her/his neighbors when they come to help. The wolf truly comes at last. The apprentice shepherd calls in desperate fear, "Prithee come and help me; the wolf is killing the sheep," but the villagers neither pay attention to her/his cries nor come to help. The wolf, who does not need to fear, freely tears and shatters the entire flock of sheep.

---

There is no believing a liar, even when he speaks the truth.
Bíidi thad edeláad rawith rashadonáth, úyahúhóo di be shadoneth wi.

| | | | | |
|---|---|---|---|---|
| Bíidi<br>DECL + DIDACT | edeláad<br>BELIEVE | rashadonáth,<br>[(NON + TRUTH = FALSEHOOD) + DOER = LIAR] + OBJ | úyahúhóo<br>CONJTIME + FOCUS | be<br>X1 |
| thad<br>BEABLE | rawith<br>NOBODY | | di<br>SPEAK | shadoneth<br>TRUTH + OBJ |
| | | | | wi.<br>SELFEVID |

Obviously, no-one can believe a liar, even when s/he tells the truth.

---

## Láadan Text

Háawomilá i Holanemid

Bíide dósháad naya háawomilá méhéesheth miwithesha thomaháa miwitháth únanú dithed be, "Béeya ham holanemid wa! Holanemid!" hath boó e bim, i lhada be obeth bethodim úyahú mesháad ben denewan wáa. Sháad holanemid shadonenal doól. Dithed háawomilá héeyashúlenal, "Bóoya mesháad i meden nen leth; béeya dóshebasheb holanemid éesheth wa;" izh re mehil miwithá dithed bethoth re mesháad denewan. Dashemesh i wulhúd them héeya ra holanemidehá́a méhéesheth wum dínonenal.

Bíidi thad edeláad rawith rashadonáth, úyahúhóo di be shadoneth wi.

---

## Comments

A note about the word "dashemesh" (translated here "tear") [dash (tooth) + mesh (across)]: this is an on-the-fly formation that would likely not be found in a dictionary. It's evocative of cutting—see "humesh" (to cut) [hum (knife) + mesh (across)]—but using "dash" (tooth) in place of "hum" (knife).

# Supplement: The North Wind & the Sun

## English Text

The North Wind and the Sun

The north wind and the sun were disputing which was the stronger, when a traveller came along wrapped in a warm cloak. They agreed that the one who first succeeded in making the traveller take his cloak off should be considered stronger than the other.

Then the north wind blew as hard as he could, but the more he blew the more closely did the traveller fold his cloak around him; and at last the north wind gave up the attempt.

Then the sun shone out warmly, and immediately the traveller took off his cloak.

And so the north wind was obliged to confess that the sun was the stronger of the two.

## Láadan Translation with Morphemic Analysis & Retranslation into English

The North Wind and the Sun
Wohun Woyul i Rosh

| Wohun | Woyul | i | Rosh |
|---|---|---|---|
| REL + NORTH | REL + WIND | AND | SUN |

Northern Wind And Sun

---

The north wind and the sun were disputing which was the stronger, when a traveller came along wrapped in a warm cloak. They agreed that the one who first succeeded in making the traveller take his cloak off should be considered stronger than the other.
Bíide medo wohun woyul i rosh wo, izh merazhedi bezh hesho bebáahée. Sháad une imá wohowa worimáayothehéa hisha óobe hiya. Mezheláad medunin bezh nóhune imá rimáayothehéth; hesho wothad wobe.

| Bíide | izh | Sháad | hisha | nóhune |
|---|---|---|---|---|
| DECL + NARR | BUT | COMEGO | DEMO1 + PLC | STOP + WEAR |
| medo | merazhedi | une | óobe | imá |
| PL + BESTRONG | PL + (NON + AGREESPEAK = DISAGREESPK) | WEAR | ALONG | TRAVELLER |
| wohun | bezh | imá | hiya. | rimáayothehéth; |
| REL + NORTH | X2-5 | TRAVEL + DOER = TRAVELLER | DEMO1 + TIME | CAPE + OBJ + EMBED + OBJ |
| woyul | hesho | wohowa | Mezheláad | hesho |
| REL + WIND | SURPASS | REL + BEWARM | PL + CONSENSUS | SURPASS |
| i | bebáahée. | worimáayothe-háa | medunin | wothad |
| AND | QPRN1 + EMBEDQ | REL + (SHOULDER + SKIRT = CAPE) + OBJ + EMBEDREL | PL + TRYTO + CAUSE | REL + BEABLE |
| rosh | | | bezh | wobe. |
| SUN | | | X2-5 | REL + X1 |
| wo, | | | | |
| MADEUP | | | | |

The north wind and the sun are both strong, but they disagree-in-word as to who surpasses. A traveler who is wearing a warm cape comes along this place at this time. They reach consensus to try to cause the traveler to stop wearing the cloak; s/he that is able surpasses.

---

Then the north wind blew as hard as he could, but the more he blew the more closely did the traveller fold his cloak around him; and at last the north wind gave up the attempt.
Bíide id ham wohun woyul do bethanan woho wo, izh widom imá rimáayoth zhenal do bethanan woho beyóosha o. Dibíith wohun woyul doól rathad dónóhune be imáth rimáayothehé.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | bethanan<br>X1 + POSSBIRTH + INSTR | rimáayoth<br>CAPE + OBJ | o.<br>AROUND | dónóhune<br>CAUSETO + STOP + WEAR |
| id<br>ANDTHEN | woho<br>#ALL | zhenal<br>BEALIKE + MANN | Dibíith<br>SPEAK + DECL = STATEMENT + PAIN | be<br>X1 |
| ham<br>BEPRESENT | wo,<br>MADEUP | do<br>BESTRONG | wohun<br>REL + NORTH | imáth<br>TRAVELLER + OBJ |
| wohun<br>REL + NORTH | izh<br>BUT | bethanan<br>X1 + POSSBIRTH | woyul<br>REL + WIND | rimáayothehé<br>CAPE + OBJ + EMBED |
| woyul<br>REL + WIND | widom<br>HOLD | woho<br>#ALL | doól<br>ATLAST | |
| do<br>BESTRONG | imá<br>TRAVELLER | beyóosha<br>X1 + REFLX + PLC | rathad<br>NON + BEABLE | |

Then the north wind blows with all its native strength, but the traveller likewise holds the cloak around himself with all his native strength. At last, the north wind says, pained, that it cannot cause the traveller to remove the cloak.

---

Then the sun shone out warmly, and immediately the traveller took off his cloak.
Bíide id ham rosh owanal wo, i nóhune imá rimáayoth thomaháalisheya.

| | | | | |
|---|---|---|---|---|
| Bíide<br>DECL + NARR | rosh<br>SUN | wo,<br>MADEUP | nóhune<br>STOP + WEAR | thomaháalisheya.<br>BENEAR + DEGEXTRAORD + TIME |
| id<br>ANDTHEN | owanal<br>BEWARM + MANN | i<br>AND | imá<br>TRAVELLER | |
| ham<br>BEPRESENT | | | rimáayoth<br>CAPE + OBJ | |

And then the sun shines warmly, and the traveller doffs the cape straightaway (extraordinarily soon).

---

And so the north wind was obliged to confess that the sun was the stronger of the two.
Bíidi dush zhedi wohun woyul hesho roshehé hiwáan wo.

| | | | | |
|---|---|---|---|---|
| Bíidi<br>DECL + DIDACT | zhedi<br>AGREESPEAK | woyul<br>REL + WIND | roshehé<br>SUN + EMBED | wo.<br>MADEUP |
| dush<br>MUST | wohun<br>REL + NORTH | hesho<br>SURPASS | hiwáan<br>DEMO1 + COZ | |

Therefore the north wind is obligated to agree that the sun surpasses.

---

# Láadan Text

Wohun Woyul i Rosh

Bíide medo wohun woyul i rosh wo, izh merazhedi bezh hesho bebáahée. Sháad une imá wohowa worimáayothehéa hisha óobe hiya. Mezheláad medunin bezh nóhune imá rimáayothehéth; hesho wothad wobe.

Bíide id ham wohun woyul do bethanan woho wo, izh widom imá rimáayoth zhenal do bethanan woho beyóosha o. Dibíith wohun woyul doól rathad dónóhune be imáth rimáayothehé.

Bíide id ham rosh owanal wo, i nóhune imá rimáayoth thomaháalisheya.

Bíidi dush zhedi wohun woyul hesho roshehé hiwáan wo.

# Supplement:
# From A Distance

## English Text

From a Distance
(Julie Gold)

From a distance the world looks blue and green
And the snow-capped mountains white
From a distance the ocean meets the stream
And the eagle takes to flight

From a distance there is harmony
And it echoes through the land
It's the voice of hope, it's the voice of peace
It's the voice of every man

From a distance we all have enough
And no one is in need
There are no guns, no bombs, no diseases
No hungry mouths to feed

From a distance we are instruments
Marching in a common band
Playing songs of home, playing songs of peace
They're the songs of every man

God is watching us, God is watching us
God is watching us from a distance

From a distance you look like my friend
Even though we are at war
From a distance I can't comprehend
What all this war is for

From a distance there is harmony
And it echoes through the land
It's the hope of hopes, it's the love of loves
It's the heart of every man

It's the hope of hopes, It's the love of loves
It's the song of every man

# Láadan Translation with Morphemic Analysis & Retranslation into English

From a Distance
Thedenal
Thedenal
BeDistant + MANN
Distantly

---

From a distance the world looks blue and green
And the snow-capped mountains white
From a distance the ocean meets the stream
And the eagle takes to flight
Bíidu leyi i liyen Doni thedenal wa,
I melíithi bo hishenan nol.
Mebithim mela i wili thedenal,
I nashumáad huhoyibabí.

| | | | | |
|---|---|---|---|---|
| Bíidu<br>DECL + POETRY | i<br>And | Doni<br>Earth | thedenal<br>BeDistant + MANN | wa,<br>MYPERC |
| leyi<br>BeBlue | liyen<br>BeGreen | | | |
| I<br>And | melíithi<br>PL + BeWhite | bo<br>Mountain | hishenan<br>Snow + INSTR | nol.<br>Upon |
| Mebithim<br>PL + Meet | mela<br>Ocean | i<br>And | wili<br>River | thedenal,<br>BeDistant + MANN |
| I<br>And | nashumáad<br>BEGIN + (Air + ComeGo = Fly) | huhoyibabí.<br>Ruler + (Eye + Bird = Raptor) = Eagle | | |

The world is blue and green, distantly,
And the mountains are white with snow upon them.
The ocean and the river meet distantly,
And an eagle takes off.

---

From a distance there is harmony
And it echoes through the land
It's the voice of hope, it's the voice of peace
It's the voice of every man
Ham sha thedenal,
I zhorumi be donisha mesh.
Be dith ulethum; be dith shonethum;
Be dith withetham woho.

| | | | | |
|---|---|---|---|---|
| Ham<br>BePresent | sha<br>Harmony | thedenal,<br>BeDistant + MANN | | |
| I<br>And | zhorumi<br>Sound + Shadow = Echo | be<br>X1 | Donisha<br>Earth + PLC | mesh.<br>Across |
| Be<br>X1 | ulethum;<br>Hope + PARTV + IDENT | be<br>X1 | dith<br>Voice | shonethum;<br>Peace + PARTV + IDENT |
| dith<br>Voice | | | | |
| Be<br>X1 | dith<br>Voice | withetham<br>Person + POSSbirth + IDENT | woho.<br>#All | |

There is harmony, distantly,
And it echoes across the land.
It is the voice of hope; it is the voice of peace;
It is everyone's voice.

---

From a distance we all have enough
And no one is in need
There are no guns, no bombs, no diseases
No hungry mouths to feed.
Methi len woho mewothem wodaleth woho thedenal,
I loláad rawith themeth.
Ham re dalelolhobewan, re dalelemeholhobewan, re éeya,
Re mewoyideshúul wowith.

| | | | | |
|---|---|---|---|---|
| Methi<br>PL + Have | len<br>We>5 | mewothem<br>PL +REL + Need | woho<br>#All | thedenal,<br>BeDistant + MANN |
| | woho<br>#All | wodaleth,<br>REL + Thing + OBJ | | |
| I<br>And | loláad<br>PerceiveInt | rawith<br>NON + Person = Nobody | themeth.<br>Need + OBJ | |
| Ham<br>BePresent | dalelolhobewan,<br>MadeThing + BlowTrauma + PURP = Weapon | re<br>...Nor | dalelemeholhobewan<br>Weapon + PL = WMD | re<br>...Nor |
| re<br>Neither... | | | | éeya<br>Illness |
| Re<br>...Nor | mewoyideshúul<br>PL + REL + BeHungry + NegDEGintol | wowith.<br>REL + Person | | |

We all have all needful things, distantly,
And no-one experiences need.
There are neither weapons, nor WMD, nor illness,
Nor intolerably hungry people.

---

From a distance we are instruments
Marching in a common band
Playing songs of home, playing songs of peace
They're the songs of every man
Len dalehalelem thedenal,
I mezhehóomasháad shidinal alehalewan.
Mehalehale lom bethethuth; mehalehale lom shonethuth;
Hizh lom withetham woho.

| | | | | |
|---|---|---|---|---|
| Len<br>WE>5 | dalehalelem<br>(MADETHING + MUSIC = INSTRUMENT) + IDENT | thedenal,<br>BEDISTANT + MANN | | |
| I<br>AND | mezhehóomasháad<br>PL + [BEALIKE + (FOOT + COMEGO = WALK) = MARCH] | shidinal<br>BETOGETHER + MANN | alehalewan.<br>MUSIC + PURP | |
| Mehalehale<br>PL + MUSIC | bethethuth;<br>HOME + PARTV + OBJ | mehalehale<br>PL + MUSIC | lom<br>SONG | shonethuth;<br>PEACE + PARTV + OBJ |
| lom<br>SONG | | | | |
| Hizh<br>DEMO2-5 | lom<br>SONG | withetham<br>PERSON + POSSBIRTH + IDENT | woho.<br>#ALL | |

We are musical instruments, distantly,
And we march together to make music.
We play songs of home; we play songs of peace;
These are everyone's songs.

---

God is watching us, God is watching us
God is watching us from a distance
Il Lahila leneth; il Lahila leneth;
Il Lahila leneth thedenal.

| | | | | |
|---|---|---|---|---|
| Il<br>PAYATTN | leneth;<br>WE>5 + OBJ | Il<br>PAYATTN | Lahila<br>HOLYONE | leneth;<br>WE>5 + OBJ |
| Lahila<br>HOLYONE | | | | |
| Il<br>PAYATTN | Lahila<br>HOLYONE | leneth<br>WE>5 + OBJ | thedenal.<br>BEDISTANT + MANN | |

The Holy One regards us; the Holy One regards us;
The Holy One regards us distantly.

---

From a distance you look like my friend
Even though we are at war
From a distance I can't comprehend
What all this war is for

Mezhedam ne i lan letho thedenal,
Íizha merashonelh lezh hizh hizh rada.
Thad en ra le thedenal,
Rilrili rashonelh bebáawanehéeth.

| | | | | |
|---|---|---|---|---|
| Mezhedam<br>PL + BeAlike + Manifest = Resemble | ne<br>You1<br>i<br>And | lan<br>Friend | letho<br>I + POSS | thedenal,<br>BeDistant + MANN |
| Íizha<br>Although | merashonelh<br>PL + NON + Peace + PEJ = War | lezh<br>We2-5 | hizh<br>hizh<br>rada.<br>Demo2-5<br>Demo2-5<br>NON + BENEF<br>**Against Each Other** | |
| Thad<br>BeAble | en<br>Understand | ra<br>NEG | le,<br>I | thedenal,<br>BeDistant + MANN |
| Rilrili<br>HYPOTH | rashonelh<br>War | bebáawane-héeth.<br>Qprn1 + PURP + EMBEDQ + OBJ | | |

You resemble my friend, distantly,
Although we war against each other.
I cannot understand, distantly
For what purpose war might be.

From a distance there is harmony
And it echoes through the land
It's the hope of hopes, it's the love of loves
It's the heart of every man
Ham sha thedenal,
I zhorumi be Donisha mesh.
Be ul ulethum; be oham ohamethum;
Be óoya withetham woho.

| | | | | |
|---|---|---|---|---|
| Ham<br>BePresent | sha<br>Harmony | thedenal,<br>BeDistant + MANN | | |
| I<br>And | zhorumi<br>Echo | be<br>X1 | Donisha<br>Earth + PLC | mesh.<br>Across |
| Be<br>X1<br>ul<br>Hope | ulethum;<br>Hope + PARTV + IDENT | be<br>X1 | oham<br>LoveHoly | ohamethum;<br>LoveHoly + PARTV + IDENT |
| Be<br>X1 | óoya<br>Heart | withetham<br>Person + POSSbirth + IDENT | woho.<br>#All | |

There is harmony, distantly
And it echoes across the land.
It is the hope of hope; it is the holy-love of holy-love;
It is everyone's heart.

---

It's the hope of hopes, It's the love of loves
It's the song of every man
Sha ul ulethum; sha oham ohamethum;
Sha lom withetham woho.

| | | | | |
|---|---|---|---|---|
| Sha<br>Harmony | ulethum;<br>Hope + PARTV + IDENT | sha<br>Harmony | oham<br>LoveHoly | ohamethum;<br>LoveHoly + PARTV + IDENT |
| ul<br>Hope | | | | |
| Sha<br>Harmony | lom<br>Song | withetham<br>Person + POSSbirth + IDENT | woho.<br>#All | |

Harmony is the hope of hope; harmony is the holy-love of holy-love;
Harmony is everyone's song.

## Láadan Text

Thedenal
(Obeyaleshem Zhúli)

Bíidu leyi i liyen Doni thedenal wa,
I melíithi bo hishenan nol.
Mebithim mela i wili thedenal,
I nashumáad huhoyibabí.

Ham sha thedenal,
I zhorumi be donisha mesh.
Be dith ulethum; be dith shonethum;
Be dith withetham woho.

Methi len woho mewothem wodaleth woho thedenal,
I loláad rawith themeth.
Ham re dalelolhobewan, re dalelemeholhobewan, re éeya,
Re mewoyideshúul wowith.

Len dalehalelem thedenal,
I mezhehóomasháad shidinal alehalewan.
Mehalehale lom bethethuth; mehalehale lom shonethuth;
Hizh lom withetham woho.

Il Lahila leneth; il Lahila leneth;
Il Lahila leneth thedenal.

Mezhedam ne i lan letho thedenal,
Íizha merashonelh lezh hizh hizh rada.
Thad en ra le thedenal,
Rilrili rashonelh bebáawanehéeth.

Ham sha thedenal,
I zhorumi be Donisha mesh.
Be ul ulethum; be oham ohamethum;
Be óoya withetham woho.

Sha ul ulethum; sha oham ohamethum;
Sha lom withetham woho.

# Appendix: Suzette's Notes On Adding To Láadan Vocabulary

Now that the Láadan Working Group has begun putting substantial amounts of material for the language on the Internet, more and more proposed new words and morphemes are arriving. It seems, therefore, that it might be useful to have a brief overview available about adding new items to the vocabulary. I'll do my best to be brief without being obscure, and to define my terms as I go along. I'll try not to slip into LinguistSpeak (LS), but will provide the more common technical terms [in square brackets] so that they'll be familiar for those who may want to read further on the topic.

## General Information

All living human languages have methods for adding new items [LS: *neologisms*] to their vocabularies [LS: *lexicons*]. Some of these methods are systematic and can be easily described; however, there is no rule forbidding native speakers of languages to simply make up new items from scratch. That is, no rule would prevent me from adding the new word "kappid" to English to mean "upper surface of the entire left thumb." Making that word succeed—so that people would say it and write it, and it would be added to the dictionary—is an entirely different matter. We don't know much about why a given newly-coined item does or doesn't "make it" in a language. A few things we do know are.....

1. It helps if the item gets introduced in a movie or novel that's a smash hit and has a huge marketing budget behind it, or is introduced by an organization of scientists, or some such thing.

2. Items that violate the grammar rules of the language—for any part of the grammar—are unlikely to succeed. Consider my earlier example, "kappid." If I tried to make that "mkappid" instead, native speakers of English would immediately reject it, because the part of English grammar that determines how the language sounds [LS: *English phonology*] doesn't allow words to start with an M sound followed by a K sound. M and K are both meaningful English sounds [LS: *phonemes*] and either one of them could be first in a word, but "mk" at the beginning of a word is unacceptable.

The Láadan sound system has a rule that says there can never be a sequence of two identical vowel sounds inside a morpheme. (Note: "Working" is just one word, but it contains two morphemes: "work," which is a morpheme that can stand alone, and "-ing," which is a morpheme that can't stand alone.) This means that if there were native speakers of Láadan, and someone tried to introduce "maath" as a new morpheme, it would be rejected for violating that rule. Any time two identical vowels would occur together, one of them has to have tone (in Láadan, a higher pitch, indicated by an accent marker). So, either "máath" or "maáth" would be acceptable, but just plain "maath" is unacceptable in Láadan just as "mkappid" is unacceptable in English.

(Note: If you are e-mailing a proposed new Láadan item and don't have convenient access to the accent mark, just substitute a capital letter for the vowel-plus-tone. In such a situation, Láadan would be written as "LAadan.")

3. It's much harder for a proposed new morpheme to succeed if it's part of a "closed class" of morphemes in a language. A proposed new English pronoun, for example, or a proposed new English tense ending, will inevitably face an uphill fight.

Because Láadan is a new language with no native speakers its grammar isn't firmly set in the fashion that the grammar of English is, and many of the new items that have been proposed for it have been part of word-sets like the pronouns, the Speech Act morphemes, and the like. That's still possible for Láadan in a way that it's not possible for English or Cherokee or Japanese or Sign—the boundaries of "closed classes" haven't been established by centuries of speech and writing and signing—but it will nevertheless be harder to do than just adding a new noun or verb, and should be done with care. Once a class of words becomes closed, the language is essentially stuck with it; if that turns out to be awkward—the way not having a gender-neutral third person pronoun for English is awkward—it's not easy to fix.

# How the Original Láadan Dictionary was Constructed

My goal when I constructed Láadan was that it should be as easy to pronounce as possible—and its pronunciation as easy to understand as possible—no matter what the native language of the learner might be. Roughly speaking, the easiest linguistic structure for achieving that goal is sequences in which consonant sounds alternate with vowel sounds. How long or short the words and morphemes are isn't particularly important; some languages have very short words, some have words that are as long as a sizable English sentence. But the consonant sound/vowel sound alternation really matters. I therefore used a number of different strategies to preserve that structure as I put the language together.

[Note: The reason I keep saying "consonant sound" and "vowel sound" is because English sometimes uses more than one consonant to write a single consonant sound and more than one vowel to write a single vowel sound. Linguists identify a phoneme—a single meaningful sound—by writing it between slashes—like /m/ and /sh/—so that it won't be mixed up with the letters of the English alphabet.]

Another goal I had for Láadan was that it should be as easy as possible to figure out what a particular word or morpheme means just by looking at it [LS: *that the language should have transparent morphology*]. I wanted the language to work like a Tinkertoy® set works, so that people could take the pieces and fit them together easily to make larger forms. For example: the Láadan word for "bee" is "zhomid;" that word is made from "zho"—the Láadan word for "sound," and "mid"—the Láadan word for "creature." The meaning is transparent from the word's parts.

First, however, I had to construct the most basic elements of the language—the words/morphemes that are called "roots" and can't be taken apart into smaller meaningful pieces. When linguists begin working with a language for which no grammar or dictionary is available, they ordinarily start with a set of roughly 100 very basic words [LS: *Swadesh list*] made up of items like "eat" and "sleep" and "food." I followed that practice, and began by constructing a core vocabulary of those basic words; when I had those done I began adding additional roots that I felt were needed. Sometimes I can explain to some extent how I chose a particular shape for one of those words; much of the time I can't.

For example… I can explain that I chose "oódóo" for "bridge" because when pronounced its tune makes the shape of a humpback bridge. I can explain that I chose "rul" for "cat" because the purring of a cat sounds to me like "rulrulrulrul…." But the choice of "ana" for "food" and "ina" for "sleep" was arbitrary; I have no explanation for those choices other than that I tried to give them a shape that could easily be combined with other morphemes. For any constructed language that isn't based on some existing language, the hardest part will always be putting together the inventory of roots.

The "Tinkertoy®" strategy leads naturally to sets of words that people can easily recognize, even if they can't be certain of the exact meaning. When you see a Láadan word that includes "mid" as one of its morphemes, it should be the case that you can assume that the word is the name of an animal, even if you can't be sure precisely which one. (The word for "cat," because it's from the core vocabulary and is a root word—and all other animal names in the core vocabulary—will be an exception; the assumption is that people will learn the core vocabulary first and then move on from there.) So: "dithemid" is "cow"—"mid" plus "dith," which means "voice;" "lanemid" is "dog"—"mid" plus "lan," which means "friend."

Just as Láadan doesn't allow two identical vowel sounds in a row inside a single morpheme, it forbids any two consonant sounds or two vowel sounds in a row both inside a morpheme and when you put morphemes together. (This is consistent with the strategy of trying to maintain consonant sound/vowel sound alternation at all times.) But obviously, when you start combining morphemes you're going to run into situations where you do have two consonant or vowel sounds in a row. Láadan has two rules that take care of this problem:

1. When adding one morpheme to another would give you a sequence of two vowel sounds, insert an H sound [LS: */h/*] to prevent that.

2. When adding one morpheme to another would give you a sequence of two consonant sounds, insert an E sound (the vowel sound in English "bed") to prevent that.

The sound system of Láadan won't allow either "dithmid" for "cow" or "lanmid" for "dog;" instead, they become "dithemid" and "lanemid." Similarly, when I added the morpheme "–á" (which means "one who does") to "bedi" (which means "learn") to make the words "student" and "learner," I couldn't just make that word "bediá;" it had to become "bedihá." If I wanted to put the morpheme "du–" (which means "try to") at the beginning of a verb that starts with a vowel sound, I had to insert an H sound; so, "try to sell" (from the verb "eb") had to become "duheb."

This word-building process can result in some very long words. If my goal for Láadan had been that it should be composed as much as possible of short words, that would be a problem. If Láadan were a natural language, its speakers might decide over time that they didn't like long words, and they might start shortening them. That sort of thing happens in languages. However, there's a reasonable probability that the speakers of the language would try to preserve the two basic goals—ease of pronunciation based on consonant sound/vowel sound alternation, and ease of understanding based on the construction of words from already known morphemes. I don't claim that that's probable because it's "better" or "more logical" or "more esthetically pleasing" or anything of that kind. It's probable because when I constructed the language I built in many rules, at many levels of the grammar, that all work together to maintain those two goals.

Those rules could all be changed by native speakers, certainly, over generations; that happens with languages too. The end result would be a perfectly fine language, but it would be a very *different* language.

## Additional miscellaneous word-formation rules and/or constraints

1. There are four Láadan sounds that can't be used as the final consonant in a word or morpheme: Y, W, H, and R [LS: */y/, /w/, /h/, /r/*]. This isn't an arbitrary rule; it's part of the set of rules that work to maintain the consonant/vowel alternation in the language mentioned above. Although it's traditional to put those four sounds into the class of consonants for the English alphabet, none of them is—in linguistics terms—a true consonant.

2. I've had many queries about the set of morphemes that contain the sequence BR, which includes "bre…ébre" ("if…then"), "bre" ("layer"), "bremeda" ("onion"), "bróo" ("because"), and the three Repetition Morphemes "brada, bradan, bradá." Since Láadan is said to have a rule forbidding consonant clusters, this set should not exist—but there it is. The explanation is very simple: I made a mistake during the construction of the language and added these items, which most certainly do violate that rule, and I apologize.

There are several possible ways of handling this. [Deleting the anomalous items isn't one of them, because languages don't work that way; anomalies may die out over time because native speakers fail to use them, but "legislative" attempts to stamp out particular morphemes, even for very good reasons, are always a waste of time.] The possibilities are:

a. Say that these forms are a historical accident—which is true, that they should be treated as exceptions to the consonant cluster rule, and that no more items containing BR should be added.

b. Rewrite the rule about consonant clusters to say that the only consonant cluster Láadan allows is BR. This would be simple, but it would open the vocabulary to many more forms containing BR.

c. Rewrite the rule about consonant clusters to say that Láadan allows no clusters of *true* consonants, rather than just no clusters of consonants. R (along with H and W and Y) is not a true consonant, which would mean that BR is not a violation of the rule. However, doing this would suddenly open up the vocabulary to a large number of other sequences that would seriously complicate the sound system. It would be better not to do this.

My personal preference is for alternative (a), because it is simplest and introduces the fewest complications.

3. The consonant LH is a consonant like any other consonant, and it's entirely legitimate to use it to add new words. However, it's also a morpheme that has as its specific purpose the semantic information that the item it occurs in has a negative [LS: *pejorative*] meaning. To use it in any other way would create misleading and ambiguous items.

For example, the word for "apple" is "doyu;" one way to refer to a rotten apple, or an apple with a worm inside it, or an apple that is in some other way repugnant, is to call it "doyulh" instead of just "doyu." Doing that doesn't create a new word of Láadan meaning something like "nasty apple," it just uses LH the way English would use an adjective. On the other hand, there is the word for "rape," which is "ralh;" in that case, the negative meaning carried by LH is an inherent part of the word.

For either of these uses of LH, the only rule is that LH must be added in such a way that the alternating consonant/vowel pattern is preserved and no other rule of the sound system is broken. For example, the word for "food" is "ana." If you wanted to say of some particular food that it was spoiled, or tasted awful, or anything of that kind, you could say either "analh" or "lhana;" both are acceptable and both would be understood to have that meaning. If you are constructing a new word of Láadan that has an inherently negative meaning you would follow the same rule, but your choice would be more final. It would be unlikely, and uneconomical, for the dictionary of Láadan to include both "analh" and "lhana."