

Lesson 13

Translation 2

Vocabulary

á-	Prefix (life-form): infant
benem	to stay
berídan	aunt/uncle
den	to help
edin	cousin
elash	to play
háa-	Prefix (life-form): child
háawith	child
hi	demonstrative pronoun (this, that)
hoberídan	great-aunt/great-uncle [ho- (one generation removed) + berídan (aunt/uncle)]
hoshem	grandchild [ho- (one generation removed) + shem (offspring)]
hosherídan	grand-niece/grand-nephew [ho- (one generation removed) + sherídan (niece/nephew)]
ná-	Prefix (verb): continue to VERB; keep on VERBing
rado	to be weak [ra- (NON) + do (be strong)]
sháa-	Prefix (life-form): adult
sháad	to come; to go
shem	offspring
sherídan	niece/nephew
yáa-	Prefix (life-form): teen; adolescent; no longer a child but not yet an adult
zháa-	Prefix (life-form): senior; elder
zho	sound

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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.”
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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.
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Demonstratives

“**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 flower is red.
Báa meháya bo?	Are mountains beautiful? Are the mountains beautiful?
Báa meháya bo hizh?	Are these 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

Among the vocabulary for this lesson 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.

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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; aril nasháad omid."

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

Bíi di omá wa, "Báade néde duden ne? Bíide u 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; aril nasháad omid."

E: _____

Note

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

E: _____

Bíi di omá wa, "Báade rilrili néde duden ne? Bíide ril u 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	medi	omá	i	háawith	wa.
DECL	PL + SPEAK	TEACH + DOER = TEACHER	AND	CHILD + PERSON = CHILD	MYPERC

The teacher and a child are speaking.

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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 hoshherídan. 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 di omá wa,
DECL SAY TEACHER MYPERC

"Bíide ham onida wo; rahíyahul onida hi. Meham áwith,
DECL BEPRESENT FAMILY MADEUP NON + BESMALL FAMILY DEMO1 PL + INFANT
+ NARR = BELARGE + DEGEXTRME = BEPRESENT + PERSON

háawith, yáawith, sháawith, i zháawith. Meham hena i edin;
CHILD + TEEN + ADULT + AND SENIOR + PL + BIRTHSIB AND COUSIN
PERSON PERSON PERSON PERSON BEPRESENT

meham thul i berídan; meham hothul i hoberídan;
PL + PARENT AND AUNT/UNCLE PL + GRAND + PARENT AND GRAND + AUNT/UNCLE
BEPRESENT = GRANDPARENT = GREATAUNT/GREATUNCLE

meham shem i sherídan; meham hoshem i hoshherídan.
PL + OFFSPRING AND NIECE/ PL + GRAND + OFFSPRING AND GRAND + NIECE/NEPHEW
BEPRESENT NEPHEW BEPRESENT = GRANDDAUGHTER/ = GREATNIECE/
GRANDSON GREATNEPHEW

Mehal with hin, i tháa déela. Thal ro; wam shum.
PL + WORK PERSON DEMO>5 AND THRIVE GARDEN BEGOOD WEATHER BESTILL AIR

Mezho babí, i áya zho hi. Tháa hesh.
PL + SOUND BIRD AND BEBEAUTIFUL SOUND DEMO1 THRIVE GRASS

Meliyen dala, i mehaba mahina. Mehelash rul,
PL + BEGREEN PLANT AND PL + BEFRAGRANT FLOWER PL + PLAY CAT

i ada yáawithizh. Nime benem ra omid;
AND LAUGH TEEN + PERSON + FEM = TEENWOMAN BEWILLING STAY NEG HORSE

dunasháad be. Rado zháawith; aril nasháad omid."
TRYTo + X NON + BESTRONG SENIOR + FUT BEGIN + COMEGO HORSE
BEGIN + COMEGO = DEPART = BEWEAK PERSON = DEPART

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 will depart.

Notes

Comments

Did you notice the Evidence Words that were used? The person telling us about the teacher and the child is presenting it as her own experience (ending her sentences with “**wa**”); the teacher, in that account (it’s not presented as a story), is presenting her story as something made up to amuse or instruct the child (ending her sentences with “**wo**”).

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 stay**.” This presents a slightly different shade of meaning from “**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.

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