

# 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 defined 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.

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## Examples

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

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## Exercises

Translate the following into English.

- 1 Bii ril thaa woliyen wohesh wi.
- 2 Baa eril dozh shida?
- 3 Ra, radozhehal be wa.
- 4 Bé aril owahul wolyo wodizh Hérel betho wa.
- 5 Baa rilrili dúuthal dadem mewoleyan womithu hemenetha?
- 6 Bóo ril dinime nóháana ne, lu.
- 7 Bii eril mebedi mehamedara berídanizh Ánetheni betha i héena wobun wodenátho wáa.
- 8 Baa rilrili modi zho úuyathu zhubetho?
- 9 Baa eril methadehil mewodo wohoma wobalin wohothul bebáatha?
- 10 Bé ril dóon dibóo déelahátho yáanin bethu wa.

Note the lack of a Type-of-Sentence Word in #3. Because this is a response 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, the Type-of-Sentence Word “**baa**” *would* be required.

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.

- 1 E: \_\_\_\_\_
- 2 E: \_\_\_\_\_
- 3 E: \_\_\_\_\_
- 4 E: \_\_\_\_\_
- 5 E: \_\_\_\_\_
- 6 E: \_\_\_\_\_
- 7 E: \_\_\_\_\_
- 8 E: \_\_\_\_\_
- 9 E: \_\_\_\_\_
- 10 E: \_\_\_\_\_

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**Translate the following into Láadan.**

- 11 The guest's carpet was unusually colorful, I'm told.
- 12 Would that the linguist's tired parents be willing to stay.
- 13 Is the container of the baby's needleworked clothing purple?
- 14 Arkansas is beautiful; its blue skies are fleecy-clouded, and its flowers are fragrant.
- 15 I suppose the sailor's yellow fruit may be hard and not very sweet.
- 16 There is honey, and then, of course, the busy ants arrive.
- 17 I promise Suzette's pregnant niece will remember to sing.
- 18 The earth and the water and the air are still, and then the storm begins.
- 19 The fearful travelers will want to forget, but they will be unable to.
- 20 Is the baker working or eating?

In #12, were you able to translate the word “linguist?” “Linguistics” is the science of language: “edan” [e- (SCloF) + 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 #15, how did you do forming a word for “hard?” Did you consider that “to be hard” is the opposite of “to be soft?” We have “dazh” (to be soft; to be pliant; to be yielding); its opposite would be “radazh” (to be hard; to be firm; to be unyielding) [ra- (NON) + dazh (be soft)].

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- (SCloF) + bal (bread) + -á (DOER)].

- 11 L: \_\_\_\_\_
- 12 L: \_\_\_\_\_
- 13 L: \_\_\_\_\_
- 14 L: \_\_\_\_\_
- 15 L: \_\_\_\_\_
- 16 L: \_\_\_\_\_
- 17 L: \_\_\_\_\_
- 18 L: \_\_\_\_\_
- 19 L: \_\_\_\_\_
- 20 L: \_\_\_\_\_

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