## Vocabulary

| | | |
|---|---|---|
| a | love of inanimates | *More about this type of word in a future lesson* |
| am | love for one related by blood | |
| bere... ébere | if... then | |
| boó | three | *More about this type of word in a future lesson* |
| –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} | |
| náwí | to grow; growth [ná– (CONT) + wí (life)] {AB} | |
| nede | one | *More about this type of word in a future lesson* |
| 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. | *More about this type of word in a future lesson* |
| shebasheb | death [sheb (to change)] *used as a verb:* to die | |
| shin | two | *More about this type of word in a future lesson* |
| wem | to lose | |
| woho | all, every | *More about this type of word in a future lesson* |

Along with lhith, lhitharil and lhitheril (above) came "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:** _____

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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:** _____

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**E:** _____

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Fear of loss may teach the importance of family.

**L:** _____

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**E:** _____

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# 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. Sháad 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. Sháad hath, i lhith behid. Sháad hath; doól lhitheril behid; i naloláad behid beyeth: am be hena bethath, i rilrili loláad be shamaháalisheth bere wem be behizheth.

| Bíide | ham | háawithid | wo. |
|---|---|---|---|
| DECL + NARR | BePresent | Boy | MADEUP |

| Thi | be | henahizheth | shin, | i | a | rashe | behid | bezheth. |
|---|---|---|---|---|---|---|---|---|
| Have | X1 | BirthSib + FEM = Sister + OBJ | #2 | And | LoveInanim | Non + Comfort = Torment | He | X2-5 + OBJ |

| Sháad | hath, | i | nárashe | behid | bezheth. |
|---|---|---|---|---|---|
| ComeGo | Time | And | CONT + Torment | He | X2-5 + OBJ |
| | Time Passes | | | | |

| Menáwí | bezh | boó, | izh | nórashe | ra | be | bezheth. |
|---|---|---|---|---|---|---|---|
| PL + Grow | X2-5 | #3 | But | STOP + Torment | NEG | X1 | X2-5 + OBJ |

| Id | nahéeya | henahizh | betha | nede. |
|---|---|---|---|---|
| AndThen | BEGIN + Sickness | Sister | X1 + POSSBirth | #1 |

| Éeyaháalish | be; | shebasheb | rano | be. |
|---|---|---|---|---|
| Sickness + DEGExtraord | X1 | Death | Almost | X1 |

| Lhitharil | behid. |
|---|---|
| PEJ + Think = Fret + FUT = Worry | He |

| Sháad | hath, | i | lhith | behid. |
|---|---|---|---|---|
| ComeGo | Time | And | PEJ + Think = Fret | He |
| | Time Passes | | | |

| Sháad | hath; | doól | lhitheril | behid; | i | naloláad | behid | beyeth: |
|---|---|---|---|---|---|---|---|---|
| ComeGo | Time | AtLast | Fret + PAST = Regret | He | And | BEGIN + PerceiveInt | He | Indef1 + OBJ |
| | Time Passes | | | | | | | |

| am | be | hena | bethath, |
|---|---|---|---|
| LoveBloodKin | X1 | Sibling | X1 + POSSBirth + OBJ |

| i | rilrili | loláad | be | shamaháalisheth |
|---|---|---|---|---|
| And | HYPOTH | PerceiveInt | X1 | Grief(Ext,–,–) + DEGExtraord + OBJ |

| bere | wem | be | behizheth. |
|---|---|---|---|
| If | Lose | X1 | She + 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.

Notes: _____

Fear of loss may teach the importance of family.

Bíidi rilrili om héeya wemethu oth onidathuth wa.

| Bíidi | rilrili | om | héeya | wemethu | oth | onidathuth | wa. |
|-------|---------|------|----------|--------------|--------------|----------------|--------|
| DECL + DIDACT | HYPOTH | TEACH | BEAFRAID | LOSE + PARTV | BEIMPORANT | FAMILY + PARTV | 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. Sháad hath, i nárashe behid bezheth. Menáwí bezh boó, izh nórashe ra be bezheth. Id nahéeya henahizh betha nede. Eeyaháalish be; shebasheb rano be. Lhitharil behid. Sháad hath, i lhith behid. Sháad hath; doól lhitheril behid; 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 "sháad 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.

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