

# 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
na	contentment <i>More on this type of word in a future lesson.</i>
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)]

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# English Text

## The Tree

<sup>2</sup>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.

<sup>3</sup>We called many gardeners and botanists; they all tried and failed to save the tree.

<sup>4</sup>We called priests of many beliefs; they all said, “It’s the Will of the Divine; there’s nothing to be done.”

<sup>5</sup>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.

<sup>6</sup>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.”

<sup>7</sup>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.”

<sup>8</sup>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 dawn of the fourth day arrived, and she appeared exhausted but contented; she said, “Come and see.”

<sup>9</sup>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.

<sup>10</sup>Our family and our nation also now could experience a new birth.

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# Your Láadan Translation & Retranslation into English

## The Tree

**L:** \_\_\_\_\_

**E:** \_\_\_\_\_

<sup>2</sup>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:** \_\_\_\_\_

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<sup>3</sup>We called many gardeners and botanists; they all tried and failed to save the tree.

**L:** \_\_\_\_\_

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<sup>4</sup>We called priests of many beliefs; they all said, “It’s the Will of the Divine; there’s nothing to be done.”

**L:** \_\_\_\_\_

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**E:** \_\_\_\_\_

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<sup>5</sup>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.

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<sup>6</sup>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."

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<sup>7</sup>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."

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<sup>8</sup>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. At sunrise on the fourth day she appeared exhausted but contented; she said, "Come and see."

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<sup>9</sup>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:** \_\_\_\_\_  
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<sup>10</sup>Our family and our nation also now could experience a new birth.

**L:** \_\_\_\_\_  
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**E:** \_\_\_\_\_  
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# My Láadan Translation with Morphemic Analysis & Retranslation into English

The Tree

Yáanin

Yáanin

TREE

The Tree

<sup>2</sup>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.

<sup>2</sup>Bíide ril ham worahíyahul woyáanin wo. Yáanin hi óotha shishidibethethu lenethom i hi onidathu lenetham. Balineháalish ba, i théeshebasheb ba. Meralilihul i meralhedazh odayáaninetha batha. Thi ra ba boshoyath. Eril meholob rosh i yul bosh batha, i ril líithin i ithel be. Medush mebóodan len yáanineth hi.

<sup>2</sup> Bíide ril ham worahíyahul woyáanin  
DECL + NARR PRES BEPRESENT REL + NON + BE SMALL = BE LARGE + DEGEXTREME REL + TREE

wo. Yáanin hi óotha shishidebethethu lenethom  
MADEUP TREE DEMO1 SOUL BEUNITED + HOME = NATION + PARTV WE>5 + POSS + IDENT

i hi onidathu lenetham. Balineháalish ba, i  
AND DEMO1 FAMILY + PARTV WE>5 + POSSBIRTH + IDENT BEOLD + DEGEXTRAORD XLOVE1 AND

théeshebasheb ba. Meralilihul i meralhedazh odayáaninetha  
ABOUTto- XLOVE1 PL + NON + BEWET = AND PL + NON + PEJ + BESOFT TREEBRANCH  
+ DEATH BEDRY + DEGEXTREME = BEHARD + PEJ

batha. Rathi ba boshoyath. Eril meholob rosh i yul  
XLOVE1 NON + HAVE XLOVE1 WOOD + SKIN PAST PL + TRAUMA SUN AND WIND  
+ POSSBIRTH = LACK = BARK + OBJ

bosh bathath i ril líithin i ithel be.  
WOOD XLOVE1 + POSSBIRTH + OBJ AND PRES BEGRAY AND LIGHT + MAKE = SHINE X1

Medush mebóodan len yáanineth hi.  
PL + MUST PL + RESCUE WE>5 TREE + OBJ DEMO1

<sup>2</sup>There's an extremely large tree. This tree is our nation's soul and our family's. Beloved-it is extraordinarily old, and it's about to die. Its branches are extremely dry and badly-inflexible. It has no bark. Sun and wind struck its wood, and now it is gray and shiny. We must save this tree.

<sup>3</sup>We called many gardeners and botanists; they all tried and failed to save the tree.

<sup>3</sup>Bíide medithed len déelahádim i edalahádim mendebe wo; medúubóodan ben woho yáanineth.

<sup>3</sup> Bíide ril medithed len déelahádim i  
DECL + NARR PRES PL + SPEAK + FAR = CALL WE>5 GARDEN + DOER = GARDENER + GOAL AND

edalahádim mendebe wo; medúubóodan  
SClof + PLANT = BOTANY + DOER = BOTANIST + GOAL #>5 MADEUP PL + FAILTO + RESCUE

ben woho yáanineth.  
X>5 #ALL TREE + OBJ

<sup>3</sup>We call many gardeners and botanists; they all try in vain to save the tree.



<sup>4</sup>We called priests of many beliefs; they all said, “It’s the Will of the Divine; there’s nothing to be done.”

<sup>4</sup>Bíide ril medithed len wíitham edeláadethudim menedebe wo; medi lheben woho, “Bíidi hi Yoth Lahila Batham wáa; thad shub with raho radaleth.”

<sup>4</sup> Bíide ril medithed len wíitham edeláadethudim menedebe  
DECL + NARR PRES PL + CALL WE>5 CLERGY BELIEVE + PARTV + GOAL #>5

wo; medi lheben woho, “Bíidi hi Yoth Lahila  
MADEUP PL + SPEAK XDESP>5 #ALL DECL + DIDACT DEMO1 WILL HOLYONE

Batham wáa; thad shub with raho radaleth.”  
XLOVE1 + POSSBIRTH + IDENT TRUSTED BEABLE Do PERSON #0 NON + THING = NOTHING + OBJ

<sup>4</sup>We call priests of many beliefs; they say, “This is the Holy One’s Will; absolutely no-one can do nothing.”

<sup>5</sup>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.

<sup>5</sup>Bíide ril medithed len yahaneshádím 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.

<sup>5</sup> Bíide ril medithed len yahaneshádím doól wo.  
DECL + NARR PRES PL + CALL WE>5 MAGIC + DOER = MAGICIAN + GOAL ATLAST MADEUP

Di bihizh, “Bíi rilrili thad bóodan le yáanin nenethoth,  
SPEAK XHON1 + FEM DECL HYPOTH BEABLE RESCUE I TREE YOU>5 + POSS + OBJ

wa, izh aril rahíya nath. I rilrili melo ra nen aril.”  
MYPERC BUT FUT BELARGE PRICE AND HYPOTH PL + REJOICE NEG YOU>5 FUT

Medihem len, i meban nath bithoth bidim,  
PL + SPEAK + YES = ACCEPT WE>5 AND PL + GIVE PRICE XHON1 + POSS + OBJ XHON1 + GOAL

i nahal bi.  
AND BEGIN + WORK XHON1

<sup>5</sup>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.

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<sup>6</sup>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.”

<sup>6</sup>Bíide ril nawidom i zhida bi odayáaninethath wo; then be, i 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.”

<sup>6</sup> Bíide	ril	nawidom		i	zhida	bi	odayáaninethath	
DECL + NARR	PRES	BEGIN + HOLD = TAKEHOLD OF		AND	PUSH/PULL	XHON1	TREEBRANCH + OBJ	
wo;	then	be,	i	thi	bi	worahíya	wohodayáaninetha	
MADEUP	BREAK	X1	AND	HAVE	XHON1	REL + BELARGE	REL + TREEBRANCH	
woshebasheb	woboshethuth	oma	bithasha.	Nalalom				
REL + DEATH	REL + WOOD + PARTV + OBJ	HAND	XHON1 + POSSBIRTH + PLC	BEGIN + SING				
i	nalámáhel	bi	udademeth	boshenan	hi.	Di	bi	
AND	BEGIN + SCULPT	XHON1	OPEN + PICTURE = STATUE + OBJ	WOOD + INSTR	DEMO1	SPEAK	XHON1	
lenedim,	“Bíi	aril	udadem	hi	óoya	yáaninetham	wa.”	
WE>5 + GOAL	DECL	FUT	STATUE	DEMO1	HEART	TREE + POSSBIRTH + IDENT	MYPERC	

<sup>6</sup>She begins to hold a branch and pulls; it breaks, and 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.”

<sup>7</sup>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.”

<sup>7</sup>Bíide ril dibóo bi thon yáaninethath lenedim wo. Meban len nonedeth bidim; eríli menahol len bath. Ril di bi lenedim, “Bíi aril thon hi óoθα yáaninetham wa.”

<sup>7</sup> Bíide	ril	dibóo	bi	thon	yáaninethath	lenedim	wo.		
DECL + NARR	PRES	SPEAK + REQ = REQUEST	XHON1	SEED	TREE + POSSBIRTH + OBJ	WE>5 + GOAL	MADEUP		
Meban	len	nonedeth	bidim;	eríli	menahol	len			
PL + GIVE	WE>5	LASTONE + OBJ	XHON1 + GOAL	FAR PAST	PL + BEGIN + STORE	WE>5			
bath.	Ril	di	bi	lenedim	“Bíi	aril	thon	hi	óoθα
XLOVE1 + OBJ	PRES	SPEAK	XHON1	WE>5 + GOAL	DECL	FUT	SEED	DEMO1	SOUL
yáaninetham		wa.”							
TREE + POSSBIRTH + IDENT		MYPERC							

<sup>7</sup>She requests of us one of the tree’s seeds. We give her the last one; long ago we began storing it. She tells us, “This seed will be the soul of the tree.”

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<sup>8</sup>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 dawn arrived four days later, and she appeared exhausted but contented; she said, "Come and see."

<sup>8</sup>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 wuhu wohóoyo udademethusha nil. Di bi lenedim, "Bíi aril máa hi wí yáaninetham wa." Id dóham bi udademeth máaden i thoneden marenilesha nil wobalinehálish 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 bim aril, i dam óohahálish bi izh dam bi nenath. Di bi áadanal, "Bóolan mesháad nen i meláad oyinan."

<sup>8</sup> Bíide	ril	buth	bi	hibo	meworazhe			
DECL + NARR	PRES	GATHERX	XHON1	HILL	PL + REL + NON + BEALIKE = BEDIFFERENT			
womáathuth	menedebe		wo.	Lalom	bi	mewobú		
REL + EGG + PARTV + OBJ	#>5		MADEUP	SING	XHON1	PL + REL + BEPECULIAR		
wodáanenan	menedebe, i		bem	bi	wobú	womáath		
REL + WORD + INSTR	#>5		AND	CHOOSE	XHON1	REL + BEPECULIAR	REL + EGG + OBJ	
nede, i	dóham		bi	beth	i	thoneth		
#1	AND	CAUSETO + BEPRESENT = PUT		XHON1	X1 + OBJ	AND	SEED + OBJ	
nálalomenal	wuhu		wohóoyo	udademethusha		nil.		
CONT + SING + MANN	REL + BEOPEN		REL + MOUTH	STATUE + PARTV + PLC		INSIDE		
Di	bi	lenedim,	"Bíi	aril	máa	hi	wí	yáaninetham
SPEAK	XHON1	WE>5 + GOAL	DECL	FUT	EGG	DEMO1	LIFE	TREE + POSSBIRTH + IDENT
wa."	Id	dóham	bi	udademeth	máaden		i	thoneden
MYPERC	ANDTHEN	PUT	XHON1	STATUE + OBJ	EGG + ASSOC		AND	SEED + ASSOC
marenilesha	nil		wobalin	woyáaninesha.		Wod	i	
ABSENCE + INSIDE = BEHOLLOW + PLC	INSIDE		REL + BEOLD	REL + TREE + PLC		SIT	AND	
lalom	i	dod	bi.	Sháad	sháal	nede, i	re	yod re
SING	AND	FAST	XHON1	COME	DAY	#1	AND	NEITHER... EAT ...NOR
nólalom	bi.	Mesháad	sháal	nidi	shin	zhenal.		
STOP + SING	XHON1	PL + COMEGO	DAY	ADD'L	#2	BEALIKE + MANN = LIKewise		
Nosháad	nasháal		bim	aril, i	dam	óohahálish		bi
STOP + COMEGO = ARRIVE	BEGIN + DAY		#4	FUT	AND	MANIFEST	BEWEARY + DEGEXTRAORD	XHON1
FOUR DAWNS LATER								
izh	dam	bi	nenath.		Di	bi	áadanal,	
BUT	MANIFEST	XHON1	CONTENTMENTGOOD + OBJ		SPEAK	XHON1	SMILE + MANN	
"Bóolan	mesháad	nen	i	meláad	oyinan."			
REQ + CELEB	PL + COMEGO	You>5	AND	PL + PERCEIVE	EYE + INSTR			

<sup>8</sup>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 extremely 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. She manifests extraordinary tiredness but contentment for good reason at the fourth sunrise afterward. She says, smilingly and celebratorily, "Prithee come y'all and see."

<sup>9</sup>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.

<sup>9</sup>Bíide ril meraham udadem, i máa i thon íi wo. Ham ádala, áyáanin mewohíyahul womiden shin neda, hoth bezhethusha marenil wobalinehálish 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.

<sup>9</sup> Bíide ril meraham udadem, i máa i thon íi wo.  
DECL PRES PL + NON + BEPRESENT STATUE AND EGG AND SEED ALSO MADEUP  
+ NARR = BEABSENT

Ham ádala, áyáanin mewohíyahul  
BEPRESENT INFANT + PLANT = SPROUT INFANT + TREE = SEEDLING PL + REL + BESMALL + DEGEXTREME

womiden shin neda, hoth bezhethusha, marenil  
REL + LEAF + ASSOC #2 ONLY PLACE X2-5 + PARTV + PLC HOLLOW

wobalinehálish woyáaninethusha nil. Eril bóodan ra  
REL + BEOLD + DEGEXTRAORD REL + TREE + PARTV + PLC INSIDE PAST RESCUE NEG

yahanesh bitho bosh wobalin woyáaninethath; izh  
MAGIC XHon1 + POSS WOOD REL + BEOLD REL + TREE + POSSBIRTH + OBJ BUT

newóbáan be óoya bathath i óotha  
AGAIN + BRINGTOBIRTH X1 HEART XLOVE1 + POSSBIRTH + OBJ AND SOUL

bathath. I ril tháa be i aril náwí  
XLOVE1 + POSSBIRTH + OBJ AND PRES THRIVE X1 AND FUT CONT + LIFE = GROW

i do be.  
AND BESTRONG X1

<sup>9</sup>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.

<sup>10</sup>Our family and our nation also now could experience a new birth.

<sup>10</sup>Bíide ril methad meloláad onida lenetha i shishidebeth lenetho íi newobaneth wo.

<sup>10</sup> Bíide ril methad meloláad onida lenetha i  
DECL + NARR PRES PL + BEABLE PL + PERCEIVEINT FAMILY WE>5 + POSSBIRTH AND

shishidebeth lenetho íi newobaneth wo.  
NATION WE>5 + POSS ALSO AGAIN + BIRTH + OBJ MADEUP

<sup>10</sup>Now our family and also our nation can internally perceive rebirth.

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# Láadan Text

## Yáanin

<sup>2</sup>Bíide ril ham worahíyahul woyáanin wo. Yáanin hi óotha shishidibethethu lenethom i hi onidathu lenetham. Balineháalish ba, i théeshebasheb ba. Meralilihul i meralhedazh odayáaninetha batha. Thi ra ba boshoyath. Eril meholob rosh i yul bosh batha, i ril líithin i ithel be. Medush mebóodan len yáanineth hi.

<sup>3</sup>Bíide ril medithed len déelahádim i edalahádim menedebe wo; medúubóodan ben woho yáanineth.

<sup>4</sup>Bíide ril medithed len wíitham edeláadethudim menedebe wo; medi lheben woho, "Bíidi hi Yoth Lahila Batham wáa; thad shub with raho radaleth."

<sup>5</sup>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.

<sup>6</sup>Bíide ril nawidom i zhida bi odayáaninethath wo; then be, i 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."

<sup>7</sup>Bíide ril dibóo bi thon yáaninethath lenedim wo. Meban len nonedeth bidim; eríli menahol len bath. Ril di bi lenedim, "Bíi aril thon hi óotha yáaninetham wa."

<sup>8</sup>Bíide ril buth bi hibo meworazhe womáathuth menedebe wo. Lalom bi mewobú wodáanenán menedebe, i bem bi wobú womáath nede, i dóham bi beth i thoneth nálalomenal wuhu 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 bim aril, i dam óohaháalish bi izh dam bi nenath. Di bi áadanal, "Bóolan mesháad nen i meláad oyinan."

<sup>9</sup>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.

<sup>10</sup>Bíide ril methad meloláad onida lenetha i shishidebeth lenetho íi newobaneth wo.

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## 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, hence 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**”). In this set of idioms, where “**#**” would be “**nede**” (one), it may be omitted as assumed. So, “**sháal nede eril**” and “**sháal eril**” both mean “**yesterday**” (though “**sháal nede eril**” is the much more emphatic “**one day ago**”), “**sháal shin eril**” is “**the day before yesterday**”, and “**sháal boó eril**” is the day before that or “**three days ago**”. On the future side, “**sháal nede aril**” and “**sháal aril**” both mean “**tomorrow**”—with “**sháal nede aril**” (one day from now) again being much more emphatic—“**sháal shin aril**” is “**the day after tomorrow**” and “**sháal boó aril**” is the day after that or “**three days from now**.”

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