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

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

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

...and, finally, this type of box 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.

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

Examples

Anna	The consonant-vowel alternation is already present, and none of the phonemes (that's the linguists' name for "minimal units of sound") 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?	Ánethoni Ánetheni*
Bethany	This is very direct. An accent on the first syllable will simulate the stress pattern of English. Láadan doesn't have a "shwa" vowel (the one between the "th" and the "n").	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.	Másha* Máresha
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.	Mázhareth* Máhareth

Mary	"Mary" transliterates very easily. The consonant-vowel alternation is already present, and the phonemes 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.	Máhel Máshel Máyel*
Steven	We have a problem. No "s;" no "t;" that 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 possibilies:	Shíwen Thíben* Shethíben
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?

Notes

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Notes

Lesson 2
Word Order

Vocabulary

áya	to be beautiful
Bíi	Type-of-Sentence Word—declarative
doth	to follow
hal	to work
hena	sibling (by birth)
mid	animal; any creature
óoha	to be tired; to be weary
thul	parent
wa	Evidence Word—claimed to be true because the speaker herself perceived what has been said
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) as differentiated from "active verbs" (verbs that describe an action).

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."

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Word Order 2

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).

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).

Examples

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

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 áya Bétheni wa.	Bethany is beautiful.

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

Exercises

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

Translate the following from Láadan to English.

1 Bíi doth hena wa.
2 Bíi hal mid wa.
3 Bíi óoha thul wa.
4 Bíi áya with wa.
5 Bíi doth Másha wa.
6 Bíi hal hena wa.

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

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

7 mid wa bíi óoha
8 bíi thul áya wa
9 doth with bíi wa
10 wa Elízhabeth bíi hal
11 hena bíi óoha wa
12 áya bíi wa mid

7 **L:** _____
E: _____
8 **L:** _____
E: _____
9 **L:** _____
E: _____
10 **L:** _____
E: _____
11 **L:** _____
E: _____
12 **L:** _____
E: _____

Notes Notes Notes Notes Notes Notes

Translate these from English to Láadan.

13 The parent follows.
14 The person works.
15 Margaret is weary.
16 The parent is beautiful.
17 A person follows
18 Michael works.

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes

1 A sibling follows. 2 The animal works. 3 The parent is tired. 4 The person is beautiful. 5 Marsha follows. 6 The sibling works.
7 Bíi ǒoha mid wa. The creature is weary. 8 Bíi ǵya thul wa. The parent is beautiful. 9 Bíi doth with wa. The person follows. 10 Bíi hal Elízhabeth wa. Elizabeth works. 11 Bíi ǒoha hena wa. The sibling is tired. 12 Bíi ǵya mid wa. The animal is beautiful.
13 Bíi doth thul wa. 14 Bíi hal with wa. 15 Bíi ǒoha Máźhareth wa. 16 Bíi ǵya thul wa. 17 Bíi doth with wa. 18 Bíi hal Mǵyel 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

áana	sleep	rana	drink; beverage
áath	door	shum	air
bud	clothing	thal	to be good
ede	grain	tham	circle
héeya	to fear	thili	fish
hesh	grass	thom	pillow
i	and	u	to be open
laya	to be red	ud	stone
lom	song	wíi	to be alive; to be living
muda	pig	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.

Notes

Exercises

Translate the following into English.

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

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."

1 **E:** _____

2 **E:** _____

3 **E:** _____

4 **E:** _____

5 **E:** _____

6 **E:** _____

7 **E:** _____

8 **E:** _____

9 **E:** _____

10 **E:** _____

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Notes

Translate the following into Láadan.

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

11 L: _____
12 L: _____
13 L: _____
14 L: _____
15 L: _____
16 L: _____
17 L: _____
18 L: _____
19 L: _____
20 L: _____

Notes Notes Notes Notes Notes

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 láya rana wa. 14 Bíi thal shum wa. 15 Bíi zhádáin thíil wa. 16 Bíi u bud wa. 17 Bíi wíi hesh wa. 18 Bíi láya thom wa. 19 Bíi thal ede wa. 20 Bíi héeya thíil 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.

áana	SLEEP
áath	DOOR
Ána	ANNA
Ánetheni	ANTHONY
Aranesha	ARKANSAS
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
Láadan	LÁADAN
laya	BERED
lom	SONG
Másha	MARSHA
Máthu	MATTHEW
Máyel	MICHAEL
Mázhareth	MARGARET
Méri	MARY
mid	CREATURE
muda	PIG
óoha	BEWEARY
rana	BEVERAGE
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

Vocabulary

dathim	to needlework
di	to say; to talk; to speak
-id	Suffix: male
-izh	Suffix: female
le	I (first person pronoun, singular)
lezh	we (first person pronoun, several: 2 to 5)
len	we (first person pronoun, many: more than 5)
liyen	to be green
me-	Prefix (on verb): plural
míi	to be amazed
wáa	Evidence Word: assumed true by speaker because speaker trusts source

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."

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.

In connected sentences uttered by the same speaker where the Evidence Word would not change—"wa" (my perception) vs "wáa" (trusted report)—from sentence to sentence, it may be omitted after the first sentence.

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.

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.

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.

Notes Notes Notes Notes Notes Notes

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 di withid wáa.	The man speaks (I'm reliably informed).
Bíi medi withid wáa.	The men speak (I'm told).

Bíi áya withizh wa.	The woman is beautiful (my perception).
Bíi meháya withizh wa.	The women 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" or "di," which begin with consonant sounds, "h" and "d," respectively.

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.

Notes Notes Notes Notes Notes Notes

Exercises

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

1 Bíi memíi thul wáa.
2 Bíi mezháadin with wáa.
3 Bíi meháya thili wa.
4 Bíi meliyen thom wa.
5 Bíi meháana lezhizh wa.
6 Bíi medoth hena wa.

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."

1 **E:** _____
L: _____
E: _____
2 **E:** _____
L: _____
E: _____
3 **E:** _____
L: _____
E: _____
4 **E:** _____
L: _____
E: _____
5 **E:** _____
L: _____
E: _____
6 **E:** _____
L: _____
E: _____

№ _____

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

7 Bíi héeya mid wa.
8 Bíi wíi mudahizh wáa.
9 Bíi hal withid wa.
10 Bíi thal rana wáa.
11 Bíi di le wa.
12 Bíi u áath wa.

7 **E:** _____
L: _____
E: _____
8 **E:** _____
L: _____
E: _____
9 **E:** _____
L: _____
E: _____
10 **E:** _____
L: _____
E: _____
11 **E:** _____
L: _____
E: _____
12 **E:** _____
L: _____
E: _____

Notes

Notes

Notes

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

13 The boars are tired.
14 The songs are good.
15 Carol and Matthew needlework.
16 We (many) speak.
17 The stones are beautiful.
18 The mothers are menopausing.

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes Notes Notes Notes Notes Notes Notes

1 The parents are amazed. Bíi míi thul wáa. The parent is amazed. 2 The women are menopausing. Bíi zháádin with wáa. The woman is menopausing. 3 The fish are beautiful. Bíi ýa thíi wa. The fish is beautiful. 4 The pillows are green. Bíi liyen thom wa. The pillow is green. 5 We (few women) sleep. Bíi ána lehízh wa. I (female) sleep. 6 The siblings follow. Bíi doth hena wa. The sibling follows.

7 The animal is afraid. Bíi mehéya mid wa. The animals are afraid. 8 The sow (female pig) is alive. Bíi mewíi mudahízh wáa. The sows are alive. 9 The man works. Bíi mehal withíd wa. The men work. 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 mudahíd wa. 14 Bíi methal lom wa. 15 Bíi medathim Héreł i Máthu wa. 16 Bíi medi len wa. 17 Bíi mehýa ud wa. 18 Bíi mezháádin thulízh wa.

Lesson 5
Negative

Vocabulary

bal	bread
dal	thing
dóon	to be correct
em	yes
ne	you (second person pronoun, singular)
née	to be alien
ra	negative, no, not
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 in the case of "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).

Negative

[Verb (Negative) CP–S]

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 nominal ra-compound, such as "rawith" (no-one), introduced here, 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).

Notes

Notes

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.

Exercises

Translate the following into English.

1 Bíi mehóoha ra len wa.
2 Bíi née ra mid wáa.
3 Bíi u ra áath wi.
4 Bíi medi ra nezh wáa.
5 Bíi medoth ra thili wa.
6 Bíi mezháadin ra with wáa.

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

Notes

Notes

Notes

Notes

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

7 Bíi áana hena wáa.
8 Bíi memíi thul wa.
9 Bíi mehéeya lezh wa.
10 Bíi rahu tham wáa.
11 Bíi dóon bud wa.
12 Bíi dathim Bétheni wi.

7 **E:** _____
L: _____
E: _____
8 **E:** _____
L: _____
E: _____
9 **E:** _____
L: _____
E: _____
10 **E:** _____
L: _____
E: _____
11 **E:** _____
L: _____
E: _____
12 **E:** _____
L: _____
E: _____

Notes

Notes

Notes

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

13 The stone does not work.
14 The grass is not alive.
15 I make no statement.
16 The pillows are not good.
17 You are not red.
18 The song is not beautiful.

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."

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes

Notes

Notes

1 We (many) are not tired. 2 The creature isn't alien. 3 The door is not open, obviously. 4 You (few) do not speak (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 ɗana ra hena wáɗa. 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 thám wáɗa. 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 Béthení wi. Bethany is not needleworking (obviously).
13 Bíi hal ra ud wi. 14 Bíi wíi ra hesh wáɗa. 15 Bíi dibíi ra le wa. 16 Bíi methal ra thom wáɗa. 17 Bíi laya ra ne wáɗa. 18 Bíi ɗya ra lom wáɗa.

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 take the "risk" 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
leyi	to be blue
lith	to think
lula	to be purple
sháal	day
tháa	to thrive; to be well
thosh	sky
wo	Evidence Word: imagined or invented by speaker; hypothetical
yod	to eat

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. Áana 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."

Notes

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: _____

_____

Áana Méri.

E: _____

_____

Bíide u áath wo.

E: _____

_____

Notes

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: _____

_____

Notes

Notes

Notes

Notes

Notes

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 (PREF + WORD + WORD + SUFF); 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	hóya	Halishóni	wo.
DECL + NARR	BEBEAUTIFULPLACE	CALIFORNIA	MADEUP

Míi	Méri	i	di,	"Bíi	háya	sháal	wi."
BEAMAZED	MARY	AND	SAY	DECL	BEBEAUTIFULTIME	DAY	SELFEVID

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	medathim	Méri	i	Ána	wo.	Laya	bud,
DECL + NARR	PL + NEEDLEWORK	MARY	AND	ANNA	MADEUP	BERED	CLOTHING

izh	melaya	ra	thom;	melula	thom.
BUT	PL + BERED	NEG	PILLOW	PL + BEPURPLE	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. Áana Méri.

Bíide	di	Méri	wo,	"Bíi	óoha	le	wa,"
DECL + NARR	SAY	MARY	MADEUP	DECL	BEWEARY	I	MYPERC

izh	óoha	ra	Ána.	Áana	Méri.
BUT	BEWEARY	NEG	ANNA	SLEEP	MARY

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

Not
Notes
Notes

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

Bíide	u	áath	wo.	Tháa	i	liyen	hesh.
DECL + NARR	BEOPEN	DOOR	MADEUP	THRIVE	AND	BEGREEN	GRASS

Leyi	i	bol	thosh.	Mehéeya	ra	mid;	di	Ána,
BEBLUE	AND	BEFLEECYCLOUDED	SKY	PL + BEAFRAID	NEG	CREATURE	SAY	ANNA

"Bíi	meháya	nezh	wa."
DECL	PL + BEBEAUTIFUL	YOU2-5	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	yod	Ána	wo.	Methal	bal	i	rana,
DECL + NARR	EAT	ANNA	MADEUP	PL + BEGOOD	BREAD	AND	BEVERAGE

izh	thal	ra	thilhi.
BUT	BEGOOD	NEG	FISH + PEJ

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

Mary thought, "California is good."

Free Translation

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."

Notes

Notes

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.

Notes

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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.

Vocabulary

ábed	farm
ada	to laugh
belid	house
boshum	cloud
dithemid	cow
do	to be strong
doól	at last; finally
dozh	to be easy
edemid	mouse [ede (grain) + mid (creature)]
éeb	juice; sap
éesh	sheep
éezh	goat
ham	to be present; there is/are
híya	to be small
hob	butter
-hul	Degree Marker: to an extreme degree; extremely
id	and then
lal	milk
lalom	to sing
lóolo	to be slow
meénan	to be sweet (flavor)
modi	to be ugly
na-	Prefix (verb): to begin to VERB; to start VERBing
omid	horse
owa	to be warm
rahíya	to be large [ra- (NON) + híya (be small)]
rahowa	to be cold [ra- (NON) + owa (be warm)]
ralóolo	to be quick; to be rapid; to be fast [ra- (NON) + lóolo (be slow)]
rohoro	storm
róomath	barn
rul	cat
shóod	to be busy
thée-	Prefix (verb): about to VERB, but not any minute
thu	honey
woth	wisdom; used as a verb: to be wise
yom	to be safe; to be secure
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."

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.

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.

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.

Notes Notes Notes Notes Notes Notes Notes

Your Láadan Translation & Retranslation into English

The Farm

L: _____

E: _____

It's an ugly day.

L: _____

E: _____

It's cloudy, windy and cold, and it's about to storm.

L: _____

_____

E: _____

_____

The people are busy and working hard.

L: _____

E: _____

But they sing, and then the work is easy.

L: _____

E: _____

The cows and pigs are big, and the horses are strong.

L: _____

_____

E: _____

_____

The goats are wise, and the sheep are slow.

L: _____

E: _____

Not

The cats are quick; the mice are small and afraid.

L: _____

_____

E: _____

_____

At last the animals are safe; the barn is strong.

L: _____

E: _____

And then the storm begins.

L: _____

E: _____

The house is strong and warm.

L: _____

E: _____

There is bread and butter and honey.

L: _____

E: _____

There is milk and juice.

L: _____

E: _____

The bread is warm; the honey and the juice are sweet.

L: _____

_____

E: _____

_____

Notes

The people eat, and sing and talk and laugh.

L: _____

E: _____

Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes

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. Meham boshum, yul i rahowa, i théeham rohoro. Meshóod i mehalehul with. Izh melalom with, id dozh hal.

Bíide	modi	sháal	wo.
DECL + NARR	BEUGLY	DAY	MADEUP

Meham	boshum,	yul	i	rahowa,	i	théeham	rohoro.
PL + BEPRESENT	CLOUD	WIND	AND	COLD	AND	ABOUTTO– + BEPRESENT	STORM

Mesháad	i	mehalehul	with.
PL + BEBUSY	AND	PL + WORK + DEGEXTREME	PERSON

Izh	melalom	with,	id	dozh	hal.
BUT	PL + SING	PERSON	ANDTHEN	BEEASY	WORK

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	merahíya	dithemid	i	muda,	i	medo	omid	wo.
DECL + NARR	PL + BELARGE	COW	AND	PIG	AND	PL + BESTRONG	HORSE	MADEUP

Mewoth	éezh,	i	melóolo	ésh.
PL + WISDOM	GOAT	AND	PL + BESLOW	SHEEP

Meralóolo	rul,	i	mehíya	i	mehéeya	edemid.
PL + BEQUICK	CAT	AND	PL + BESMALL	AND	PL + BEAFRAID	MOUSE

Doól	meyom	mid;	do	róomath.
ATLAST	PL + BESAFE	CREATURE	BESTRONG	BARN

Id	naham	rohoro.
ANDTHEN	BEGIN + BEPRESENT	STORM

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.

Notes

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	do	i	owa	belid	wo.
DECL + NARR	BeStrong	And	BeWarm	House	MADEUP

Meham	bal	i	hob	i	thu.
PL + BePresent	Bread	And	Butter	And	Honey

Meham	lal	i	éeb.
PL + BePresent	Milk	And	Juice

Owa	bal;	memeénan	thu	i	éeb.
BeWarm	Bread	PL + BeSweet	Honey	And	Juice

Meyod	i	melalom	i	medi	i	mehada	with.
PL + Eat	And	PL + Sing	And	PL + Speak	And	PL + Laugh	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. Meham 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).

Patterned after the corresponding feature in many Romance languages—as well as the emerging standard in 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."

áana	SLEEP
áath	DOOR
ábed	FARM
ada	LAUGH
Ána	ANNA
Ánetheni	ANTHONY
Aranesha	ARKANSAS
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
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

Vocabulary

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....

Additional Vocabulary

mazh	car; automobile
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.

Time Auxiliaries

[(Auxiliary) Verb (Neg) CP–S]

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.

Not Notes Notes Notes

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.

Exercises

Translate the following into English.

1 Bíi aríli dathim Elízhabeth wi.
2 Bíi eril thal bal wo.
3 Bíi aril ralóolohul mazh wa.
4 Bíi eríli di withid wáa, "Bíi aril nahu thosh, id yom rawith wa."
5 Bíi rilrili áana ra Máthu wo.
6 Wil shóod.

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **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.

Notes

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

7	Bíi aril tháa ábed wa.	past
8	Bíi eril dozh zháadin wa.	optative
9	Bíi rilrili shóod ra Hérel wo.	far future
10	Bíi melaya áath wi.	hypothetical
11	Bíi aril melalom thul wáa.	far past
12	Bíi mehóoha omid waá.	future

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.

7 **E:** _____

L: _____

E: _____

8 **E:** _____

L: _____

E: _____

9 **E:** _____

L: _____

E: _____

10 **E:** _____

L: _____

E: _____

11 **E:** _____

L: _____

E: _____

12 **E:** _____

L: _____

E: _____

Notes

Notes

Translate the following into Láadan.

13 The mice ate, long ago.
14 The grain will be green.
15 A stone clearly might be beautiful.
16 Suzette was right; the cat was afraid.
17 The beverage might not be hot.
18 Let there be wisdom!

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes Notes Notes Notes Notes Notes Notes

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 erii thída ábed wa. The farm thrived. 8 Menopausing was easy, in my experience. Bíi will dozh zhádin wa. Would that menopausing be easy. 9 I suppose Carol may not be busy. Bíi arríi shóod ra Hérel wo. I suppose Carol will, long hence, not be busy. 10 Of course the doors are red. Bíi rilrrii melaya áath wi. Of course the doors may be red. 11 The parents will sing. Bíi errii melalom thul wa. Long ago, the parents sang. 12 I'm in some doubt that the horses are weary. Bíi arii mehóoha omid wadí. I'm in some doubt that the horses will be weary.

13 Bíi errii meyod edemid wáa. 14 Bíi arii liyen ede wa. 15 Bíi rilrrii áya ud wi. 16 Bíi erii dóon Shuzhéth wa; héeya rul. 17 Bíi rilrrii owa ra rana wa. 18 Wil wothí

Lesson 9
Verb Complexes

Vocabulary

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

Additional Vocabulary

be	he/she/it (third person pronoun, not gender-marked, singular)
Bé	Type-of-Sentence Word: Promise

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 in the case of "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.

Notes

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Promises

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.

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

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.

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.

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Verb Complexes

[(Aux) Verb Complex (Neg) CP–S]

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 mehen 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.

Exercises

Translate the following into English.

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

1 **E:** _____

2 **E:** _____

3 **E:** _____

4 **E:** _____

5 **E:** _____

6 **E:** _____

Note

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Notes

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

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

7 **E:** _____
L: _____
8 **E:** _____
L: _____
9 **E:** _____
L: _____
10 **E:** _____
L: _____
11 **E:** _____
L: _____
12 **E:** _____
L: _____

Note
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Notes

Translate the following into Láadan.

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

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.

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes Notes Notes Notes Notes Notes Notes

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 Anetheni wi. 11 Long ago, Elizabeth hoped to laugh. Bíi erili 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 níme rahowa ra Ana wáa. 17 Bíi ril menéde medóon ra Shuzhéth i Másha wa. 18 Bíi erili narahíya dithemid wáa.

Lesson 10
Vocabulary Practice 2

Vocabulary

-á	Suffix (any): one who does or makes; doer of; maker of
amedara	to dance
ash	star
babí	bird
déela	garden
dem	window
e-	Prefix (any): science of
héena	sibling-of-the-heart [hena (birth-sibling)]
hothul	grandparent [ho- (one generation removed) + thul (parent)]
lan	friend
lanemid	dog [lan (friend) + mid (creature)]
om	to teach
onida	family
osháana	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.

Notes

Notes

Sciences and Scientists

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.

Exercises

Translate the following into English.

1 Bíi liyen i tháa hesh wi.
2 Bíi aril medo i mehowa belid wo.
3 Bíi eríli rahíya ra ábed wa; ril híya ra be.
4 Bíi ril medoth ra hothul wa.
5 Bíi wil ralóolo i leyi mazh wa.
6 Bíi rilrili medi, melalom, i mehada lan waá.
7 Bé aril nime rathal ra eshoná wa.
8 Bíi aril methem meháana lanemid wi, izh ril menéde ra wa.
9 Bé ril nédeshub amedara le wa.
10 Bíi eril mehéeya mewam thili wáa.

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).

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.

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.
12 The doors are not red.
13 The family is busy.
14 The stars are beautiful.
15 I promise the garden will be good and beautiful.
16 Animals do not needlework, obviously.
17 The alien hopes to be safe at last.
18 I doubt the farmers promised to be correct.
19 A worker clearly must not be slow.
20 I suppose the peacemakers did not remember to eat.

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."

11 L: _____
12 L: _____
13 L: _____
14 L: _____
15 L: _____
16 L: _____
17 L: _____
18 L: _____
19 L: _____
20 L: _____

Notes

Notes

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 willling 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
áana	SLEEP
áath	DOOR
ábed	FARM
ábedá	FARMER
ada	LAUGH
amedara	DANCE
Ána	ANNA
Ánetheni	ANTHONY
Aranesha	ARKANSAS
aril	FUT
Aril	LATER
aríli	FARFUT
ash	STAR
áya	BEBEAUTIFUL
babí	BIRD
bal	BREAD
be	X1
bé	PROMISE
belid	HOUSE
ben	X>5
Bétheni	BETHANY
bezh	X2-5
bíi	DECL
bol	BEFLEECYCLOUDED
boshum	CLOUD
bud	CLOTHING
dal	THING
dathim	NEEDLEWORK
-de	NARR
déela	GARDEN
dem	WINDOW
di	SPEAK
dibé	PROMISE
dibíi	DECLARE
dithemid	COW
do	BESTRONG
dom	REMEMBER
doól	ATLAST
dóon	BECORRECT
doth	FOLLOW
dozh	BEEASY
dush	MUST
e-	SCIOF
ede	GRAIN
edemid	MOUSE
éeb	JUICE
éesh	SHEEP
éezh	GOAT
ehom	EDUCATION
ehomá	EDSPECIALIST
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
hob	BUTTER
hothal	BEGOODPLACE
hothul	GRANDPARENT
hóya	BEBEAUTIFULPLACE
-hul	DEGEXTREME
i	AND
id	ANDTHEN
-id	MASC
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
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
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
osháana	MENSTRUATE
owa	BEWARM
ra	NEG
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

Vocabulary

Báa	Type-of-Sentence Word: interrogative
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)

As we discussed in Lesson 9, 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.

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.”

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Yes/No Questions

[(Aux) Verb (Neg) CP–S]

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.

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.

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?

Notes Notes Notes Notes Not

Exercises

Translate the following into English.

1 Báa shane mid?
2 Báa aril mehóoha ra thulid?
3 Báa eril nime hal be?
4 Báa aril héeya balin ra déelahá?
5 Báa ril medibé medibáa ehomá?
6 Báa rilrili methad meháana ra Bétheni?

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."

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

Notes

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

7 Bé ril wíi edemid wa.
8 Bíi eríli mehu áath i dem wáa.
9 Bíi rahíya i sho dithemid wi.
10 Bíi aril dush bun belid wa.
11 Bé eril methem mehoób omid wa.
12 Bíi ril nime lawida ra ábedá wáa.

7 **E:** _____
L: _____
E: _____
8 **E:** _____
L: _____
E: _____
9 **E:** _____
L: _____
E: _____
10 **E:** _____
L: _____
E: _____
11 **E:** _____
L: _____
E: _____
12 **E:** _____
L: _____
E: _____

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Notes

Translate the following into Láadan.

13 Is the pillow old?
14 Were the rocks black?
15 Won't the fruit be sour?
16 Might the mother hope to menopause?
17 Didn't the grandparents remember to eat?
18 Did the workers begin to laugh?

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.

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes

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. Bád ril wíi edemíd? Is the mouse alive? 8 I understand the door and the window, long ago, were open. Bád erlíi mehu dáth i dem? Were the door and the window open, long ago? 9 Clearly, the cow is large and heavy. Bád rahíya i sho dithemíd? Is the cow large and heavy? 10 The house will have to be new. Bád aril dush bun belíd? Will the house have to be new? 11 Upon my oath, the horses needed to jump. Bád methem mehóob omíd? Did the horses need to jump? 12 I understand the farmer is not willing to be pregnant. Bád ril nime lawída ra ábedáʔ Is the farmer not willing to be pregnant?

13 Bád rabun thom? 14 Bád eril meloyo udʔ 15 Bád aril yem ra yuʔ 16 Bád rilrilí ul zhádáin thulizhʔ 17 Bád eril medom meyod hothulʔ 18 Bád eril menahada halíʔ

Lesson 12
"Wh" Questions

Vocabulary

aba	to be fragrant
bebáa	interrogative pronoun
bo	mountain
dan	language
dim	container
dizh	kettle
du-	Prefix (verb): try to VERB
léli	to be yellow
mahina	flower
othel	to be blessed

"Wh"-Questions

[(Aux) Verb (Neg) CP–S]

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.

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."

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.

Notes

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

Notes

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Exercises

Translate the following into English.

1. Báa ril othel bebáa?
2. Báa aril mehamedara bebáan?
3. Báa eríli dudoth ra bebáa?
4. Báa eril medi i menahada bebáazh?
5. Báa rilrili nime míi bebáa?
6. Báa aril medush mehal bebáan?

1. **E:** _____
2. **E:** _____
3. **E:** _____
4. **E:** _____
5. **E:** _____
6. **E:** _____

Note

Notes

Notes

Notes

Notes

Notes

Notes

Notes

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

7 Bíi aril dathim shoná wo.
8 Bé eril balin déelahá wa.
9 Bíi ril merahíya ra dim wáa.
10 Bíi híya i shane edemid wi.
11 Bíi eril héeya lawida amedarahá wáa.
12 Bé aril methad melalom belidá wa.

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."

7 E: _____
L: _____
E: _____
8 E: _____
L: _____
E: _____
9 E: _____
L: _____
E: _____
10 E: _____
L: _____
E: _____
11 E: _____
L: _____
E: _____
12 E: _____
L: _____
E: _____

No

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
14	What (few/several) are beautiful(place)?	mountain
15	What (many) isn't alien?	language
16	What is yellow and fragrant?	flower
17	Who intended to be good?	grandparent
18	Who (few/several) promised to remember?	peace-scientist

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.

13 L: _____

L: _____

E: _____

14 L: _____

L: _____

E: _____

15 L: _____

L: _____

E: _____

16 L: _____

L: _____

E: _____

17 L: _____

L: _____

E: _____

18 L: _____

L: _____

E: _____

Notes

Notes

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? 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 undersand the grandparent intended to be good. 18 Báa eril dibé dom bebáa? Bíi eril dibé dom eshoná wa. The peace-sicentist promised to remember.

Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes

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

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.

Notes

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.

Notes Notes Notes Notes Notes

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.

Notes

Notes

Notes

Notes

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	omá	wa,
DECL	SAY	TEACHER	MYPERC

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

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

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

meham	shem	i	sherídan;	meham	hoshem	i	hosherídan.
PL + BEPRESENT	OFFSPRING	AND	NIECE/ NEPHEW	PL + BEPRESENT	GRAND + OFFSPRING = GRANDDAUGHTER/ GRANDSON	AND	GRAND + NIECE/NEPHEW = GREATNIECE/ 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 + BEGIN + COMEGO = DEPART	X	NON + BESTRONG = BEWEAK	SENIOR + PERSON	FUT	BEGIN + COMEGO = DEPART	HORSE

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

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

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

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

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

Bíi	di	omá	wa,	"Báade	rilrili	néde	duden	ne?
DECL	SPEAK	TEACHER	MYPERC	Q + NARR	HYPOTH	WANT	TRYTO + HELP	YOU1

Bíide	ril	u	urahu	wo."
DECL + NARR	PRES	BEOPEN	GATE	MADEUP

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

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

Bíi	di	háawith	wa,	"Bíide	eril	den	le	wo,
DECL	SPEAK	CHILD	MYPERC	DECL + NARR	PAST	HELP	I	MADEUP

i	ril	rahu	urahu.	Thad	nasháad	ra	omid;
AND	PRES	NON + BEOPEN = BECLOSED	GATE	BEABLE	DEPART	NEG	HORSE

dush	náham	be.
MUST	CONT + BEPRESENT = REMAIN	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.

Notes Notes Notes Notes Notes Notes

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 will depart.

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

The teacher says, “Might you want to try to help? The gate is 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.

Notes Notes Notes Notes Notes Notes Notes Notes 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.

Notes Notes Notes Notes Notes Notes

Lesson 14
Your Turn 2

Vocabulary

beye	Indefinite Pronoun (someone, somebody, something)
esh	boat
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)]
im	to travel
íthi	to be tall; to be high
líithi	to be white
líithin	to be grey
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.

Indefinites

"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.

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: _____

_____

_____

_____

_____

Notes

Notes

Notes

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: _____

Notes Notes Notes Notes Notes Notes Notes

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	háya	sháal	wa.
DECL	BEBEAUTIFULTIME	DAY	MYPERC

Rahowahil	i	lilihil	yulehal.
NON + BEWARM = BECOLD + DEGMINOR	AND	BEWET + DEGMINOR	WIND + DEGUNUSUAL

Bol	i	leyi	thosh;	mehíthi	i	melíithi	boshum.
BEFLEECYCLOUDEDAND		BEBLUE	SKY	PL + BEHIGH	AND	PL + BEWHITE	CLOUD

Liyen	mela.
BEGREEN	OCEAN

Meshumáad	babí	beyen;	mehilisháad	thili	i	melamid.
PL + AIR + COMEGO = FLY	BIRD	INDEF>5	PL + WATER + COMEGO = SWIM	FISH	AND	DOLPHIN

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.

Notes Notes Notes Notes Notes Notes

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	meham	esh	wa;	merahíya	beyezh	i	mehíya	beyen.
DECL	PL + BePresent	Boat	MYPERC	PL + NON + BeSmall = Indef2-5 BeLarge		And	PL + BeSmall	Indef>5

Melíithi	beyen;	melíithin	beyezh;	meliyen	i	meléli	beyen.
PL + BeWhite	Indef>5	PL + BeGray	Indef2-5	PL + BeGreen	And	PL + BeYellow	Indef>5

Meralóolo	esh	hin.
PL + NON + BeSlow = BeQuick	Boat	Demo>5

Medo	i	meháya	eshá,
PL + BeStrong	And	PL + BeBeautiful	Boat + DOER = Sailor

i	mehimehal	i	mehothel	ben.
And	PL + Travel + DEGunusual	And	PL + BeBlessed	X>5

There are boats; some-few are large and some-many are small. Some-many are white; some-few 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.

Notes

-á	DOER
á-	INFANT
áana	SLEEP
áath	DOOR
aba	BEFRAGRANT
ábabí	HATCHLING
ábed	FARM
ábedá	FARMER
ada	LAUGH
amedara	DANCE
amedarahá	DANCER
Ána	ANNA
Ánetheni	ANTHONY
Aranesha	ARKANSAS
aril	FUT
Aril	LATER
aríli	FARFUT
ash	STAR
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
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
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
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

Vocabulary

-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.

Additional Vocabulary

beth	home
ith	light
oda	arm
óol	moon
rosh	sun

Possessive Case

[(Aux) Verb (Neg) CP–Possessive–S]

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.

Notes

Notes

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?	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?

Notes Notes Notes Notes

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 Ánetheni 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.

Notes

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 (by chance—perhaps won in a contest?) 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 would avoid this type of structure—in English or in Láadan. However, in speech or informal writing, it would not be at all uncommon.

Exercises

Translate the following into English.

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

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)].

1 **E:** _____

2 **E:** _____

3 **E:** _____

4 **E:** _____

5 **E:** _____

6 **E:** _____

Notes

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Notes

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
8	Bíi rilrili dozh hal wo.	the assistant's (no reason) work
9	Bé eril zho dizh wa.	my grandmother's kettle
10	Báa aril dudoth éesh?	whose (few of them, by gift) sheep
11	Bíi wil medibé mebenem shem wa.	a singer's offspring
12	Bíi ril them den edin wi.	a dancer's cousin

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).

Notes Notes Notes Notes Notes Notes Notes

7 E:

L:

E:

8 E:

L:

E:

9 E:

L:

E:

10 E:

L:

E:

11 E:

L:

E:

12 E:

L:

E:

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Translate the following into Láadan.

13 The songwriter's (no reason) flower is tiny and green.
14 Williiam's great-niece began to teach.
15 Whose (many of them) great-aunt is menopausing?
16 The light of the moon is cool and white, but the sun's light is warm and yellow.
17 Do the needleworker's parents want to be safe?
18 The alien's (by chance) creatures were unable to speak [trusted report].

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 forn 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."

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

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1 I promise the education-specialist's family will sing and dance. 2 Do Marsha's niece and the gardener's heart-sibling 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

Vocabulary

dazh	to be soft, pliant, yielding
delith	hair
dith	voice
éthe	to be clean
liri	to be colored
oba	body (body part)
oma	hand (body part)
óoda	leg (body part) [oda (arm)]
wo-	Prefix (verb-and-noun pair): relativizer
yide	to be hungry

Relativizer

[(Aux) Verb (Neg) CP–S]

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 "wohóya 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 "mewohóya wowith."

Of course, translating "wohóya wowith" as "beautiful woman" and "mewohóya 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.

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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.

Notes

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Exercises

Translate the following into English.

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

1. **E:** _____
2. **E:** _____
3. **E:** _____
4. **E:** _____
5. **E:** _____
6. **E:** _____

Note Notes Notes Notes Notes Notes Notes Notes

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.
8 Bíi rilrili memahina ra dala wáa. Menée dala.
9 Báa eril radom lalom onida imátha? Bíi rahíya onida wa. Shóod imá wáa.
10 Bé eril mehéthe oma i óoda amedarahátha wa. Bíi methad oma. Medo óoda.
11 Bíi wil melithehul eshoná wa. Merabalin eshoná.
12 Báa ril melawida mid bebáatho? Bíi meshane mid wáa.

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.

7 **L:** _____
E: _____
8 **L:** _____
E: _____
9 **L:** _____
E: _____
10 **L:** _____
E: _____
11 **L:** _____
E: _____
12 **L:** _____
E: _____

Note

Translate the following into Láadan.

13 Might the quick birds depart?
14 Did the singer's clothed body have to swim?
15 The beautiful voices of the peacemakers will speak [I expect].
16 The moon's white light is cool, clearly.
17 On my honor, that high mountain is now absent.
18 Of whose green house are the purple door and the blue windows closed?

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)].

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes Notes Notes Notes

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 wohávith 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 menashádad meworalóolo wobabí? 14 Báa eril dush ilishádad 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 wohádath 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.

Notes

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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 wohá́ya wozho wa.	There is a beautiful sound.
Bíi meham mewohá́ya 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).

Notes Notes Notes Notes

Exercises

Translate the following into English.

1 Bíi ril tháa woliyen wohesh wi.
2 Báa eril dozh shida?
3 Ra, radozhehal be wa.
4 Bé aril owahul woloyo wodizh Hérel betho wa.
5 Báa rilrili dúuthal dadem mewoleyan womithu hemenetha?
6 Bóo ril dinime nóháana ne, lu.
7 Bíi eril mebedi mehamedara berídanizh Ánetheni betha i héena wobun wodenátho wáa.
8 Báa rilrili modi zho úuyathu zhubetho?
9 Báa 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 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, the Type-of-Sentence Word "báa" *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:** _____

Notes

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Notes

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- (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 #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- (SCIOF) + bal (bread) + -á (DOER)].

11 L: _____
12 L: _____
13 L: _____
14 L: _____
15 L: _____
16 L: _____
17 L: _____
18 L: _____
19 L: _____
20 L: _____

Note

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
áana	SLEEP
áath	DOOR
aba	BEFRAGRANT
ábabí	HATCHLING
ábed	FARM
ábedá	FARMER
ada	LAUGH
amedara	DANCE
amedarahá	DANCER
Ána	ANNA
Ánetheni	ANTHONY
Aranesha	ARKANSAS
Aril	LATER
aril	FUT
aríli	FARFUT
ash	STAR
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
denáá	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
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
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
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
leb	ENEMY
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
ne	YOU1
néde	WANT
nédeshub	INTENTION
née	BEALIEN
néehá	ALIEN
nen	YOU>5
nezh	YOU2-5
nime	BEWILLING
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
oshóana	MENSTRUATE
othel	BEBLESSED
owa	BEWARM
ra	NEG
rabalin	BEYOUNG
rabun	BEOLDINANIM
radazh	BEHARD
rado	BEWEAK
radom	FORGET
radozh	BEDIFFICULT
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
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
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

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

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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 Subect *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]

-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.

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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.	Anna 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).

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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.

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

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Bíi • bezh halám wa.	They-few are workers.
Bíi • bezh hizhem wa.	They-few are this/that.
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 diffferent 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." 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 are somewhat rarified; however, the mechanism exists to say that thing when required.

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Exercises

Translate the following into English.

1. Bíi berídanizh letha wothal wolalomám wáa.
2. Bóo di ne úmú wohóoha wodená, lu.
3. Báa héena bebáatho ábedám?
4. Bíi ra wíi yomem wi.
5. Bíi eríli Therísha edalahám wáa.
6. Bíi beth letho wolíithi wobelid Mázhareth bethom wa.

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."

1. **E:** _____
2. **E:** _____
3. **E:** _____
4. **E:** _____
5. **E:** _____
6. **E:** _____

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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 column will give time and/or negative for the question. The third column 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 wohάayo, bini	future	future, not
8	hi, wohowa wohana	present, not	past
9	dan hi, Láadan		not
10	womeénan woyu, mewolula wohéelen	not	
11	láa hathethu, radal	past	long ago, not
12	hoth hi, Halishóni e Aranesha		

In #7, note the plural form of the pronoun. There is a way to indicate that a noun is plural without a perceptible verb, and we'll see that in a few lessons. Until then, a plural pronoun is our only mechanism for indicating plural in an Identifier Case sequence.

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7 L:

E:

L:

E:

8 L:

E:

L:

E:

9 L:

E:

L:

E:

10 L:

E:

L:

E:

11 L:

E:

L:

E:

12 L:

E:

L:

E:

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Translate the following into Láadan.

13 Is Elizabeth's nephew a short peace-scientist?
14 The furry creature is not the alien's niece's cat.
15 Being old will be a **lot** of work.
16 The voice of the needleworker is a slow song.
17 To laugh and to dance is to be beautiful.
18 The sound of the still wind is wisdom.

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 Case suffix will be the last piece added to the word, so it will be at the very end; this means that any Degree Marker will, perforce, be added beforehand. Semantically, this means that the [Noun + Degree] compound becomes one unit, and that compound unit fulfills the Case role.

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

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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 wohá́ayo binim? Will the trousers and the perfect skirt be gifts? Bíi aril ra inad i woshad wohá́ayo 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

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)].

Note

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."

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."

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?

Notes

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 instead. 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).

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 thi le úthú néde Ána wa.	I have what Anna wants.
Báa aril bel behizh úthú ril thi ebalá wáa.	She will bring what the baker has.

Notes Notes Notes Notes Notes Notes

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 the elements of the unit), 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	néde	babí		yuth?	
Q	WANT	BIRD + SUBJ		FRUIT + OBJ	
Báa	néde	babí	netho	yu	lethoth?
Q	WANT	BIRD	YOU1 + POSS + SUBJ	FRUIT	I + POSS + OBJ

Bíi eril thi le budeth wa.	I had the clothing.
Bíi eril thi le budeth hi wa.	I had this clothing.
Bíi eril thi le budeth beye wa.	I had some clothing.
Bíi eril thi le bud amedaraháthetha wa.	I had the dancer's (chance) clothing.
Bíi eril thi le bud edinethe amedaraháthath wa.	I had 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 the Demostrative pronouns (hi-forms) or Indefinite pronouns (beye-forms) as modifying postposition, the case suffix remains on the noun being modified—as seen in the second and third examples above.

Bíi menéde bezh hith wa.	They (few) want this/that.
Bíi menéde bezh zheth wa.	They want the same thing.
Bíi menéde bezh beyeth wa.	They want something.
Bíi menéde bezh rath wa.	They want nothing.
Bíi menéde bezh radaleth wa.	
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.

Notes

Exercises

Translate the following into English.

1 Bíi aril rathi worabalin wowithid woth wi.
2 Báa eril thel shem Elízhabeth betha woloyo wohéezheth?
3 Báa nime doth berídan ábedátha háamudath?
4 Mehan háawith sherídanizh bebáathath?
5 Bíi yod ra wodo wohomid Máyel betho wolaya wohedeth wo.
6 Bíi eril dibáa omá úthú them hothul Therísha betha wáa.

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.

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

Note
Notes
Notes
Notes

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

7	Bíi eril naya Bétheni wa.	zháamid
8	Bíi aríli medi thul halátha wáa.	Láadan
9	Báa mehéeya yáababí?	melothel ra bezh
10	Bíi mehom ud wa.	wam
11	Báa aril il Másha?	delith lanetha betho
12	Báa eríli meláad néehá?	onida bebáatha

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 in the second column as the Object of the sentence in the first, we'll need to use "úthú" (CONJOBJ).

7 **E:** _____

L: _____

E: _____

8 **E:** _____

L: _____

E: _____

9 **E:** _____

L: _____

E: _____

10 **E:** _____

L: _____

E: _____

11 **E:** _____

L: _____

E: _____

12 **E:** _____

L: _____

E: _____

Notes

Translate the following into Láadan.

13 We (several) close the door.
14 Did the storm cause what you-few now have to clean?
15 The beautiful dancers brought the extremely hot drink.
16 Suzette will cause Matthew's sister to laugh (obviously).
17 Does age cause the needleworker to be weary?
18 The high mountain does not remember the dancing clouds.

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."

A 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)]; informally, however, "éthe" when used with an Object will communicate the meaning without confusion.

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 "old-ness;" that sounds like the nominal form of "balin" (to be old).

13 L: _____
14 L: _____
15 L: _____
16 L: _____
17 L: _____
18 L: _____

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 cared. 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 what they don't know (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.

Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes

Lesson 20
Translation 3

Vocabulary

dutha	to heal
elahela	celebration
en	to understand
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)]
rilin	to drink
shidi	to be together

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. Meháana áwith.

Bíilan nin elahela shath i wotheth wa.

Notes 1

Notes

Notes

Notes

Notes

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. Mehάana áwith.

E: _____

_____

_____

_____

_____

Not _____

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 metháa yáanin yuthu, i metháa mid.

Bíide	dóhowa	rosh	oba	lenethath	wa.
DECL + NARR	CAUSETO + BEWARM	SUN	BODY	WE>5 + POSSBIRTH + OBJ	MYPERC

Héeya	amedara	Elízhabeth;	ada	le,	izh	Máyel	shonám.
BEAFRAID	DANCE	ELIZABETH	LAUGH	I	BUT	MICHAEL	PEACE + DOER = PEACEMAKER + IDENT

Bíi	amedara	onida	lezhetha,	i	dótháa	amedara	Donith.
DECL	DANCE	FAMILY	WE2-5 + POSSBIRTH	AND	CAUSETO + THRIVE	DANCE	EARTH + OBJ

Mehamedara	hothul	lezhetha,	thul	lezhetha	i	lezh;
PL + DANCE	GRANDPARENT	WE2-5 + POSSBIRTH	PARENT	WE2-5 + POSSBIRTH	AND	WE2-5

nin	amedara	wothal	woroth.	Aril	hóya	déela;
CAUSE	DANCE	REL + BEGOOD	REL + WEATHER + OBJ	FUT	BEBEAUTIFULPLACE	GARDEN

liyen	hesh,	i	metháa	yáanin	yuthu,	i	metháa	mid.
BEGREEN	GRASS	AND	PL + THRIVE	TREE	FRUIT + PARTV	AND	PL + THRIVE	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.

No Notes

Notes

Notes

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

Bíide	ril	melalom	len	wa.	Mehen	omid,	rul	i	babí
DECL + NARR	PRES	PL + SING	WE>5	MYPERC	PL + UNDERSTAND	HORSE	CAT	AND	BIRD

lom	lenethoth.	Mehen	mahina,	thili,	i	boshum	íi	lom
SONG	WE>5 + POSS + OBJ	PL + UNDERSTAND	FLOWER	FISH	AND	CLOUD	ALSO	SONG

lenethoth.	Dóthóa	amedara	ábed	lenethoth;	dutha	lom
WE>5 + POSS + OBJ	CAUSETO + THRIVE	DANCE	FARM	WE>5 + POSS + OBJ	HEAL	SONG

óotha	lenethath.	Meshidi	len,	i	mehelash	i	mehada
SOUL	WE>5 + POSSBIRTH + OBJ	PL + BETOGETHER	WE>5	AND	PL + PLAY	AND	PL + LAUGH

len.	Áya	zho	wa.
WE>5	BEBEAUTIFUL	SOUND	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. Meháana áwith.

Bíide	mehóoha	len	aril	wa.	Ham	rahith;
DECL + NARR	PL + BEWEARY	WE>5	FUT	MYPERC	BEPRESENT	NON + LIGHT = DARKNESS

óol	ithedal	lenethom.	Hathal	náal.
MOON	LIGHT + THING = LAMP	WE>5 + POSS + IDENT	BEGOODTIME	NIGHT

Aba	wobun	wobal	berídanetho	lezhetha.
BEFRAGRANT	REL + BENEW	REL + BREAD	AUNT + POSS	WE2-5 + POSSBIRTH

Merilin	len	worahowa	wolaleth
PL + TODRINK	WE>5	REL + NON + BEWARM = BECOLD	REL + MILK + OBJ

i	meyod	len	womeénan	woyuth.	Meháana	áwith.
AND	PL + EAT	WE>5	REL + BESWEET	REL + FRUIT + OBJ	PL + SLEEP	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	nin	elahela	shath	i	wotheth	wa.
DECL + CELEB	CAUSE	CELEBRATION	HARMONY + OBJ	AND	WISDOM + OBJ	MYPERC

The celebration causes harmony and wisdom!

Notes

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

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."

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.

Notes Notes Notes Notes

Lesson 21
Your Turn 3

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: _____

Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes

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

Note Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes

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. 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.

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.

Notes Notes Notes Notes

a	LoveInAnim
-á	DOER
á-	INFANT
áana	Sleep
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
Ánetheni	Anthony
Aranesha	Arkansas
Aril	Later
aril	FUT
aríli	FARFUT
ash	Star
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
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
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
oshóana	MENSTRUATE
oth	BEIMPORTANT
othel	BEBLESSED
owa	BEWARM
ra	NEG
rabalin	BEYOUNG
rabun	BEOLDINANIM
radal	NOTHING
radazh	BEHARD
rado	BEWEAK
radom	FORGET
radozh	BEDIFFICULT
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	DRINK
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
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
yod	EAT
yom	BESAFE
-yóo-	REFLX
yu	FRUIT
yul	WIND
zháa-	SENIOR
zháababí	SENIORBIRD
zháadin	MENOPAUSE
zháawith	ELDER
zho	SOUND
zhub	INSECT

Lesson 22
Advanced Pronouns

Vocabulary

Rather than give an extended list of all the possible forms with their English translations, here they are in grid form. Under each column heading, the Subject form is followed by the reflexive base form in (parentheses). Both of these forms will receive any appropriate case endings. Of course, the nature of the reflexive usually precludes its use as the Subject of a sentence.

		Singular	Several	Many
1st person	neutral	le (leyóo)	lezh (leyóozh)	len (leyóon)
	beloved	la (layóo)	lazh (layóozh)	lan (layóon)
	honored	li (liyóo)	lizh (liyóozh)	lin (liyóon)
	despised	lhele (lheleyóo)	lhelezh (lheleyóozh)	lhelen (lheleyóon)
2nd person	neutral	ne (neyóo)	nezh (neyóozh)	nen (neyóon)
	beloved	na (nayóo)	nazh (nayóozh)	nan (nayóon)
	honored	ni (niyóo)	nizh (niyóozh)	nin (niyóon)
	despised	lhene (lheneyóo)	lhenezh (lheneyóozh)	lhenen (lheneyóon)
3rd person	neutral	be (beyóo)	bezh (beyóozh)	ben (beyóon)
	beloved	ba (bayóo)	bazh (bayóozh)	ban (bayóon)
	honored	bi (biyóo)	bizh (biyóozh)	bin (biyóon)
	despised	lhebe (lhebeyóo)	lhebezh (lhebeyóozh)	lheben (lhebeyóon)
indef-inite	neutral	beye (beyóo)	beyezh (beyóozh)	beyen (beyóon)
	beloved	baye (bayóo)	bayezh (bayóozh)	bayen (bayóon)
	honored	biye (biyóo)	biyezh (biyóozh)	biyen (biyóon)
	despised	lhebeye (lhebeyóo)	lhebeyezh (lhebeyóozh)	lhebeyen (lhebeyóon)

As you may already have observed, the "-ye-" infix is an indefinite marker that is attached to the "be" (third person pronoun) forms. This would in no way interfere with the "be" portion of the indefinite pronouns carrying the sense of "beloved" or "honored" or "despised."

Inflected Pronoun Forms

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).

Notes

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.

Another way to present the extensive table above is this. Simply select one from each column (of course Ø indicates an optional element).

Person	Inflection	Infix	Number
l- (1st) n- (2nd) b- (3rd)	-e- (neutral) -a- (beloved) -i- (honored) lhe-e- (despised)	-Ø- -ye- (indefinite) -yoo- (reflexive)	-Ø (1) -zh (2-5) -n (>5)

Notes

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Examples

Báa aril 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.

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), the Reflexive will be the corresponding third person form (the matching "be" form without the "-ye-" 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.

Báa aril naya Méri áwitheth?	Will Mary care for the baby?
Báa aril naya bebáa áwitheth?	Who will care for the baby?
Báa aril naya bebáa beyóoth?	Who will care for himself/herself?
Báa aril menaya bebáazh beyóozheth?	Who (few/several) will care for themselves?
Báa aril menaya bebáan beyóoneth?	Who (many) will care for themselves?

When the subject is an Interrogative (one of the "bebáa" forms), the Reflexive will be the corresponding "be" form with matching plural and inflection.

Notes Notes Notes Notes Notes Notes Notes

Exercises

Translate the following into English.

1 Báa eril bedi sherídan Ána bitha ehasheth?
2 Bóo ril menaháana nazh, shem letha.
3 Bíi ril menédeshub merashe lhebeyen Máyel bath; báa menime medóyom bebáazh bath?
4 Bé aril dóhada dená bizhetho bayóoneth wa.
5 Bíi merathi lhenezh radaleth wa; bóo menahal doól.
6 Bíi eril dudódóon berídan Thíben lhebetha di Láadanethu lethoth wa.

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).

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

Notes

Change the inflection of the underlined pronoun to that described; translate into English before and after.

7	Báa eríli meden lhebeyezh lhebeyóozheth?	beloved
8	Bíi ril lirihul dadem mahinathu binetho wa.	despised
9	Bé aril doth li nath wa.	despised honored
10	Báa eril merahíthi hemen lhenenetho?	beloved
11	Bíi wil owahal woloyo wodizh bazhethe wa.	despised
12	Báa ril mehan biyen wobalin wohábedáth?	beloved

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. The post-substitution "lhele" (I, despised) is much less troublesome; it simply speaks of the speaker's despite of her/himself.

7 **E:** _____

L: _____

E: _____

8 **E:** _____

L: _____

E: _____

9 **E:** _____

L: _____

E: _____

10 **E:** _____

L: _____

E: _____

11 **E:** _____

L: _____

E: _____

12 **E:** _____

L: _____

E: _____

Notes

Translate the following into Láadan.

13 Are someones (honored several) hungry?
14 Would that (despised singular) you clothe yourself.
15 I swear (honored several) your alien creature amazed the zoologist.
16 Will (honored singular) someone heal her/himself?
17 (Honored many) You are, clearly, yourselves.
18 The traveler was unwiling to perceive some-pregnant-and-despised-one, I hear.

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.

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes

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Notes

1 Did (honored) Anna's (birth) niece learn astronomy? 2 Prithee go to sleep (begin to sleep), my (birth) (beloved) offspring. 3 Several (despised) intend to torment (beloved) Michael; who (several) arer 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 erlíi meden bayezh bayózhethp? Did some-beloved-few-ones help themselves, long ago? 8 (Honored, many) Their picture of flowers is extremely colorful. Bíi rii 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 arii doth lhele nith wa. (Despised) I promise I will follow (honored) you. 10 Were (despised) their (other) bushes short? Báa erii merahíthi hemen nanethp? Were (beloved) their 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 rii mehan bayen wobalin wohábedáthp? Do (beloved many) someone know the old farmer?

13 Báa rii meyide biyezhp? 14 Bíi wil bud lhene lhenebyóth wa. 15 Bé erii dómii wonée womid nizhetho emidáth wa. 16 Báa arii duthe biye biyóthp? 17 Bíi rii nin niyóonem wi. 18 Bíi rii ranime láad imá wolawida wolhebeyeth wáa.

Lesson 23
Quantifiers & Numbers, Pt 1

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 pospositionally (that is, they're place *after* the case phrase (noun + ending) they modify). And, as postpositions, their forms are immutable; they take no affixes.

Number Vocabulary

raho	zero (0)
nede	one (1)
shin	two (2)
boó	three (3)
bim	four (4)
shan	five (5)
bath	six (6)
um	seven (7)
nib	eight (8)
bud	nine (9)

Introduced in Lesson 21

thab	ten (10)
debe	hundred (100)
thob	thousand (1,000)
rod	million (1,000,000)
merod	billion (1,000,000,000)

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)

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.

Notes

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.

Notes Notes Notes Notes Notes

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.

Quantifier Vocabulary

menedebe	many	
nedebe	few; several	
woho	all; every	*Introduced in Lesson 21*
waha	any	

"Raho" (zero) can also appropriately be included in this set; in this sense, "raho" would mean "none."

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; the quantifiers are applicable equally to whatever objects, regardless of whether English would deem them *counted* or *measured*.

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 quanitifiers.

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.

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Additional Postposition Vocabulary

neda	Postposition: only
nidi	Postposition: additional; more (not comparative) {AB} X nidi: one more X—"one" 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).

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.

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 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.

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.

Notes

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Exercises

Translate the following into numerals.

1. thabum i um
2. debeshin i thabeshan i bath
3. thobeshan i debeshan i thabeshan i shin
4. debebud i thabebath i shin
5. thobebath i debeshan i thabebud i bud
6. thobenib i debe i thabeshan i nib
7. thobebath i debeshin i bim
8. debeboó i thabeshan
9. thobum i nibethab
10. thobeboó i debenib i thabebim

Form the following numbers in Láadan.

11. 57
12. 524
13. 4,587
14. 3,605
15. 6,540
16. 6,158
17. 3,651
18. 6,058
19. 1,295
20. 7,854

Note

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Translate the following into English.

21 Bíi eril memíi elamithá um waá.
22 Báa eril thel hothul déelahátha binith nedebe?
23 Bé eril belid beth onidathom nede neda wa.
24 Bíi shóodehul thul áshemetha bud wi; menin áwith menedebe halehuleth.
25 Bíi medush mebedi mewothad woyáawith woho elamitheth wo.
26 Báa eril menéde mehamedara shinehoberídanizh bebáatha boó?

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.

21 **E:** _____
22 **E:** _____
23 **E:** _____
24 **E:** _____
25 **E:** _____
26 **E:** _____

Notes Notes Notes Notes Notes Notes

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
28	Bé ril u urahu wa; aril nosháad lalomá.	all the gates, three singers
29	Báa eril an bebáa amedaraháth?	ten dancers
30	Bíi ril úuya ra héena shonátho; eril dutha sherídanizh betha beth wa.	many heart-siblings
31	Báa she wobun wothom beye nath?	sixteen pillows
32	Báa eril dibé bud lamithá beyóoth?	any accountants

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.

In #32, did you recognize the sources for the word "lamithá" (accountant) [lamith (to count) + -á (DOER)]?

27 **E:** _____

L: _____

E: _____

28 **E:** _____

L: _____

E: _____

29 **E:** _____

L: _____

E: _____

30 **E:** _____

L: _____

E: _____

31 **E:** _____

L: _____

E: _____

32 **E:** _____

L: _____

E: _____

Notes

Translate the following into Láadan.

33 The one thousand extremely colorful birds are beautiful.
34 Five farmers cannot bring one hundred more large pigs.
35 The three low plants have many leaves but few flowers—and only one fruit.
36 I doubt they (honored many) counted the million symbols.
37 I swear forty animals departed, and twelve more stayed.
38 Would that (beloved) MIchael's (birth) great-grandchildren break almost no promise.

33 **L:** _____

34 **L:** _____

35 **L:** _____

36 **L:** _____

37 **L:** _____

38 **L:** _____

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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; menoshádd lalomá boó.** On my oath, all the gates will be open; three singers will arrive. 29 Who knew the dancer? **Báa eril an bebáa amedarahátth 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
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
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!

Notes

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).

Examples

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 wi.	The flower is red (as anyone can plainly see).
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).

"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.

Báa shub ro bebáath?	What is the weather?

Note, above, the idiom for asking what the weather is like. Literally, the question means, "What does the weather do?"

Notes Notes Notes Notes Notes Notes

Exercises

Translate the following into English.

1 Bíi eril néde thi ábedá mewoléli wobabí boó wáa.
2 Bíi wil noshάad wodóhada wodadem nayaháthu wa.
3 Báa mehaba i melirihul mahina wohάya wodalatha?
4 Em, i medazhehal mi betha íi wa.
5 Báa aril doth Mázhareth worabalin wohedin bethath?
6 Ra, ranime bithim be wolawida wosherídan bethath wa.
7 Bóo mebel nizh mewothάa wohemeneth.
8 Bíi ril menime meralóolo déelahá; wóoban berídan bezhetha wa.
9 Báa owa ili wilithu beróo ham rosh?
10 Bíi ril mezhe dalel beye i ed hi wa.

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."

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____
7 **E:** _____
8 **E:** _____
9 **E:** _____
10 **E:** _____

Notes

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Notes

Translate the following into Láadan.

11 The assistant promised to braid the traveler's great-grandmother's hair.
12 What did you (few beloved) eat? Was it good?
13 I swear our (few) food was fruit, bread, and milk.
14 The baker's offspring couldn't help (honored) Michael (I dreamed).
15 Will some four large containers of grain be heavy?
16 The bankers don't need to get trousers or skirts.
17 A linguist created Láadan; it comforts us (many).
18 The courteous scientist counted our money and recorded a number.
19 Carol and Marsha will caress each other; afterward, they-honored may have sex.
20 Clearly it's bitterly cold, but Matthew protects his health; he wears the correct clothing.

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 insrtance, 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'll 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.

11 L: _____
12 L: _____
13 L: _____
14 L: _____
15 L: _____
16 L: _____
17 L: _____
18 L: _____
19 L: _____
20 L: _____

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 unwiling 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 rahowahóalish wi, izh dóyom Máthu lam bethoth wáa; une be wodóon wobudeth.

a	LoveInanim
-á	DOER
á-	INFANT
áana	Sleep
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
Ánetheni	Anthony
Aranesha	Arkansas
aril	FUT
Aril	Later
aríli	FARFUT
ash	Star
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
denáa	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
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
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	YouHon>5
nin	Cause
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
oshóana	Menstruate
oth	BeImportant
othel	BeBlessed
owa	BeWarm
ra	NEG
rabalin	BeYoung
rabun	BeOldInanim
radal	Nothing
radazh	BeHard
rado	BeWeak
radom	Forget
radozh	BeDifficult
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	Drink

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

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): 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

Manner Case

[VP CP–S CP–O CP–Manner]

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.

Notes Notes Notes Notes Notes

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 climing 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 mehal bezh hinal wa.	They (few) work thus (in this/that manner).
Bíi mehal bezh zhenal wa.	They work likewise (in similar manner).
Bíi mehal bezh beyenal wa.	They work somehow (in some manner).
Bíi mehal bezh ranal wa.	They work nohow (in no manner).
Bíi mehal bezh thul ranal wa.	They work ***in any way but like*** a parent.
Bíi mehal bezh hizh hizhenal wa.	They 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 Mannner Case function.

Notes

Exercises

Translate the following into English.

1. Bíi aríli medi háawith woho Láadan dozhenal wa.
2. Báa ril yod shamid bebáanal? I romid?
3. Bé aril meháana shem nitha shenal wa.
4. Bíi eril boóbin sherídan letha delith onetha shinehothuletha letha lemaháalishenal wa.
5. Bíi wil théenosháad wohúuya wohamedarahá lonal wa.
6. Bíid ril lothel Mázhareth únalú naya le shinehoberídan lhebethath wa.

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.

1. **E:** _____
2. **E:** _____
3. **E:** _____
4. **E:** _____
5. **E:** _____
6. **E:** _____

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Notes

Incorporate the second noun as a Manner; translate into English before and after.

7	Bíi ril methad melalom mewobalin wowithizh wa.	áya
8	Báa il nayahá lometh?	bebáa
9	Bíi aril rilin wohóoha wodéelahá laleth wáa.	yadahal
10	Bíi dibé bel dená lenetho anath wa.	beye
11	Bóo mewam i merile nan.	zhe
12	Báa eril dúuzho woloyo wolanemid?	hi

Note the word "yadahal" [yada (be thirsty) + -hal (DEGUNUSUAL)] to be incorporated into #10. 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). Therefore, we'd build the word thus: "yada" (be thirsty) + "-hal" (DEGUNUSUAL) + "-nal" (MANN): "yadahalenal."

7 **E:** _____

L: _____

E: _____

8 **E:** _____

L: _____

E: _____

9 **E:** _____

L: _____

E: _____

10 **E:** _____

L: _____

E: _____

11 **E:** _____

L: _____

E: _____

12 **E:** _____

L: _____

E: _____

Note

Notes

Translate the following into Láadan.

13 The education-specialist learns how students dress themselves.
14 Are Anthony's friends trying to create a family intentionally?
15 Suddenly the senior was responsible to question the sweetness of being alive.
16 I understand the busy teacher will depart honorably.
17 [narrative, long ago, made-up] All the mice followed the man extremely peculiarly.
18 Clearly, every mother wants to protect her children somehow.

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.

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes

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Notes

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 great-grandmother'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 Ánetheni 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

Vocabulary

bada	spoon
batha	fork
hum	knife
lohil	to pay attention (to), internally
óoma	foot (body part) [oma (hand)]
óoyo	mouth (body part) [oyo (nose)]
oya	skin (body part)
oyi	eye (body part)
oyo	nose (body part)
oyu	ear (body part)

Instrument Case

[VP CP–S CP–O CP–Mann
CP–Instrument]

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."

Examples

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).

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.

Note

Bíi il le háawitheth oyinan wa.	I look at/watch the child(ren).
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 temperature/direction/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).

The same construct applies to paying attention. One can "pay attention" with the eyes (English: "watch; look at"); with the ears (English: "listen"—also obsolete Láadan: "ma"); with the mouth (English: "taste"—as in "Here, taste this"—also obsolete Láadan: "lóoyo"); with the nose (English: "smell, sniff"—also obsolete Láadan: "shu"); or with 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). We can also "pay attention" without specifying a sensory modality—which is not nearly so troublesome in English as "perceive" is.

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. Again, the sensory modality information is optional; using "il" without Instrument is perfectly acceptable to mean "pay attention" without expressing a sensory modality.

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.

There is an idiomatic usage in Láadan for specifying similarity to a given sensory-modality:

Báa mezhe be i lal oyinan?	Does it look like milk?
Báa mezhe be i lal oyunan?	Does it sound like milk?
Báa mezhe be i lal oyanan?	Does it feel (to the sense of touch) like milk?
Báa mezhe be i lal oyonam?	Does it smell like milk?
Báa mezhe be i lal óoyonan?	Does it taste like milk?

Notes Notes Notes Notes

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.

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 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 thulenan wa.	He works with (using) a parent.
Bíi hal behid thul Méri bethanan wa.	He works with (using) 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 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."

Notes

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Exercises

Translate the following into English.

1 Báa eril láad ehá oyinan únanú dóyom ábedá éesheth nedebe wáa.
2 Bíi eril il le thilith óoyonan, i thal be wa; aril meyod lezh beth bathanan i humenan.
3 Bíi eril il wohóoha wohéena letho ilith oyanan wáa; owa be.
4 Bíi dóham edin letha woshad woshath shalenan wa.
5 Báa aril menéde menasháad meworabalin wohedalahá óomanan?
6 Bé ril she Mázhareth áshinehosherídan bethath lemanal lámálanan i lomenan wa.

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.

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

Notes Notes Notes Notes Notes Notes Notes

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

7	Bíi eril mehel halá esheth boó wáa.	oma
8	Báa aril bel ebalá wodazh wobaleth?	bebáa
9	Bíi aril dóhada zháawith háawitheth wa.	mewohíya wobini
10	Bíi rilrili láad imá zho wilithuth we.	oyu
11	Bé eril menédeshub menáhim néehá wa.	beye
12	Báa aril yod ra bedihá womeénan wohanath?	bada

7 **E:** _____

L: _____

E: _____

8 **E:** _____

L: _____

E: _____

9 **E:** _____

L: _____

E: _____

10 **E:** _____

L: _____

E: _____

11 **E:** _____

L: _____

E: _____

12 **E:** _____

L: _____

E: _____

Notes

Notes

Notes

Translate the following into Láadan.

13 The pregnant zoologist learned how (by means of what) the speaker taught Láadan.
14 How (using what) does the family make the work easy?
15 Prithee clean beloved-your home with (using) this.
16 Clearly no-one can help anything just with fretting.
17 Will your mother quickly get a new house with (using) her winnings (her-by-chance money)?
18 She's asking what you smelled.

In #13, did you successfully form the word "dihá" (speaker) [di (to speak; to talk; to say) + -á (DOER)]?

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes Notes Notes Notes

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. 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 néda 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
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)
nem	pearl
obeyal	gold (the metal)
ozh	dream
rabohí	to be long, in 1 dimension
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.

Notes

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Láadan Text

Ozh Letho

[2]Bíide melalom ash nemethu merod lom shathuth we. Ban wohá ya 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. Sháad hath, i wóoban le onida lethath wum, i beth lenethoth, i miwith lethoth, i Doni wum, i abesheth. Le tham wíthum we.

Notes Notes Notes Notes Notes Notes Notes Notes

Your Translation into English

Ozh Letho

E: _____

[2]Bíide melalom ash nemethu merod lom shathuth we. Ban wohá́ya wolom hi sheth, méesheth, i shoneth.

E: _____

_____

_____

[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.

E: _____

_____

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_____

[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: _____

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Notes

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[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. Sháad hath, i wóoban le onida lethath wum, i beth lenethoth, i miwith lethoth, i Doni wum, i abesheth. Le tham wíthum we.

E: _____

Notes Notes Notes Notes Notes

Morpheme-by-Morpheme Analysis with My Translation

Ozh Letho

Ozh	Letho
DREAM	I + POSS

My Dream

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[2]Bíide melalom ash nemethu nibethab lom shathuth we. Ban wohá́ya wolom hi sheth, méesheth, i shoneth ledim.

[2] Bíide	melalom	ash	nemethu	merod	lom	shathuth
DECL + NARR	PL + SING	STAR	PEARL + PARTV	#1,000,000,000	SONG	HARMONY + PARTV + OBJ

we.	Ban	wohá́ya	wolom	hi	sheth,	méesheth,
DREAM	GIVE	REL + BEBEAUTIFUL	REL +SONG	DEMO1	COMFORT + OBJ	PLEASURE + OBJ

i	shoneth.
AND	PEACE + OBJ

[2]I dreamed a billion stars sang songs of harmony. This song gave comfort, pleasure, and peace.

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[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.

[3] Bíide	mehim	Hérel	Berídan,	Máyel	Áwith,
DECL + NARR	PL + TRAVEL	CAROL	AUNT	MICHAEL	INFANT + PERSON = INFANT

wolayun	worul,	i	le	óomanan	we.
REL + BEORANGE	REL + CAT	AND	I	FOOT + INSTR	DREAM

Wida	Hérel	ruleth,	i	le	áwitheth.	Un	Hérel	Berídan,
CARRY	CAROL	CAT + OBJ	AND	I	INFANT + OBJ	LEAD	CAROL	AUNT

i	doth	le.	Rabohíháalish	weth	yethethu.
AND	FOLLOW	I	NON + BESHORT1D = BELONG1D + DEGEXTRAORD	PATH	SILVER + PARTV

[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.

Notes

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[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.

4	Bíide	methi	yáanin	bothu	óolethu	mewolula	womith	we;
	DECL + NARR	PL + HAVE	TREE	MOUNTAIN + PARTV	MOON + PARTV	PL + REL + BEPURPLE	REL + LEAF + OBJ	DREAM

meléli	mahina	benetha.
PL + BEYELLLOW	FLOWER	X>5 + POSSBIRTH

Medam	medazh	ud;	mezhe	mewoliyeth	wohud	i	thom.
PL + MANIFEST	PL + BESOFT	STONE	PL + BEALIKE	PL + REL + BESILVER	REL + STONE	AND	PILLOW

Rilin	le	ili	wilithuth,	id	en	le
DRINK	I	WATER	RIVER + PARTV + OBJ	ANDTHEN	UNDERSTAND	I

wodutha	wozho	wilithuth.	Ril	di	be	Láadan;	di	be
REL + HEAL	REL + SOUND	RIVER + PARTV + OBJ	PRES	SPEAK	X1	LÁADAN	SPEAK	X1

shim	bethu	i	woban	bethu	i	shebasheb	bethu.
SEXACT	X1 + PARTV = ABOUT	AND	BIRTH	ABOUT	AND	DEATH	ABOUT

Rilin	Máyel	Áwith	zhenal,	i	be	wili	lalethum.
DRINK	MICHAEL	INFANT	BEALIKE + MANN = LIKEWISE	AND	X1	RIVER	MILK + PARTV + IDENT

Lámála	Hérel	Berídan	ruleth	ashonenal.
CARESS	CAROL	AUNT	CAT + OBJ	LOVEHEARTKIN + MANN

[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.

Notes Notes Notes Notes Notes Notes

[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.

[5] Bíide	wida	yáanin	nede	thil	obeyalethuth	we;
DECL + NARR	CARRY	TREE	#1	VINE	GOLD + PARTV + OBJ	DREAM

thi	thil	hi	mahinath	debe.
HAVE	VINE	DEMO1	FLOWER + OBJ	#100

Methi	mahina	mewohamedara	wozhubeth	menedebe;
PL + HAVE	FLOWER	PL + REL + DANCE	REL + INSECT + OBJ	#>5

ileháalish	rul	beneth.
PAYATTN + DEGEXTRAORD	CAT	X>5 + OBJ

Mezhedam	oba	zhubetha	beyen	i	muda;
PL + RESEMBLE	BODY	INSECT + POSSBIRTH	INDEF>5	AND	PIG

mezhedam	oba	benetha	beyezh	i	omid.
PL + RESEMBLE	BODY	X>5 + POSSBIRTH	INDEF2-5	AND	HORSE

Mezhedam	oba	woleyi	wozhubetha	nede	i	mazh.
PL + RESEMBLE	BODY	REL + BEBLUE	REL + INSECT	#1	AND	CAR

Yod	mahina	woleyi	wozhubeth	hi.
EAT	FLOWER	REL + BEBLUE	REL + INSECT + OBJ	DEMO1

[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.

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[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. Sháad hath, i wóoban le onida lethath wum, i beth lenethoth, i miwith lethoth, i Doni wum, i abesheth. Le tham wíthum we.

[6] Bíide	di	rul	we,	"Bó	yod	ne	yuth.
DECL + NARR	SPEAK	CAT	DREAM	MAND	EAT	YOU1	FRUIT + OBJ

Bíi	dush	yod	ne	yu	thilethath	wáa."
DECL	MUST	EAT	YOU1	FRUIT	VINE + POSSBIRTH + OBJ	TRUSTED

Míi	ra	le;	yod	le	yu	thilethath,	i
BEAMAZED	NEG	I	EAT	I	FRUIT	VINE + POSSBIRTH + OBJ	AND

bedi	le	beyeth:	nin	yu	thiletha	lawidath.
LEARN	I	INDEF1 + OBJ	CAUSE	FRUIT	VINE + POSSBIRTH	BEPREGNANT + OBJ

Sháad	hath,	i	wóoban	le	onida	lethath	wum,
COMEGO	TIME	AND	GIVEBIRTH	I	FAMILY	I + POSSBIRTH + OBJ	ENTIRE

i	beth	lenethoth,	i	miwith	lethoth,	i	Donith	wum,
AND	HOME	WE>5 + POSS + OBJ	AND	TOWN	I + POSS + OBJ	AND	EARTH + OBJ	ENTIRE

i	abesheth.	Le	tham	wíthum	we.
AND	ALLTHATIS + OBJ	I	CIRCLE	LIFE + PARTV + IDENT	DREAM

[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.

Notes Notes Notes Notes Notes Notes Notes

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 any 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?

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	to be short in 1 dimension [insp: bod (line) + híya (be small)]
mihí	to be small in 2 dimensions [insp: mi (leaf) + híya (be small)]
hahí	to be brief; of small duration [insp: hath (time) + híya (be small)]

This left the canonical "híya" (to be small) to stand for "to be small in three dimensions".

Of course, this list suggests their opposites, including "rabohí" from the vocabulary presented in this lesson. Also, of course, the canonical "rahíya" (be large) stands for "to be large in three dimensions."

rabohí	to be long in 1 dimension [ra- (NON) + bohí (be short, 1D)]
ramihí	to be large in 2 dimensions [ra- (NON) + mihí (be small, 2D)]
rahahí	to be long-lived; of great duration [ra- (NON) + hahí (be brief)]

Notes Notes Notes Notes Notes Notes

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 suffix 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 strictly formal 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 etymology for "óowathon" (pepper), we see "óowa" (fire) [owa (be warm)].

Notes Notes Notes Notes Notes Notes

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: _____

No Notes Notes Notes Notes Notes Notes Notes

[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: _____

_____

_____

_____

Notes

Notes

Notes

[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: _____

_____

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_____

E: _____

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Notes

Notes

[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

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[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 íi. Duth ba wusheth, iliwusheth, i odeth. Dush shel ba beróo rilrili merayom lam withetha. Bil ra hal, izh be wothem wohalem.

[2] Bíi	ril	hal	thulizhetho	letha	dóhéthem	wa.
DECL	PRES	WORK	PARENT + FEM = MOTHER + POSS	I + POSSBIRTH	CAUSETO + BECLEAN + IDENT	MYPERC

Éthe	ba	belid	onidathoth	menedebe.	Éthe	ba	hohaleth	íi.
BECLEAN	XLOVE1	HOUSE	FAMILY + POSS + OBJ	#>5	BECLEAN	XLOVE1	WORKPLACE	ALSO

Duth	ba	wusheth,	iliwusheth,	i	odeth.
USE	XLOVE1	BROOM + OBJ	WATER + BROOM = MOP + OBJ	AND	CLOTH + OBJ

Dush	shel	be	beróo	rilrili	merayom	lam	withetha.
MUST	BERIGOROUS	X1	BECAUSE	HYPOTH	PL + NON + BESAFE	HEALTH	PERSON + POSSBIRTH

Bil	ra	hal,	izh	be	wothem	wohalem.
BEFUN	NEG	WORK	BUT	X1	REL + NEED	REL + WORK + IDENT

[2]My mother's work is cleaning. Beloved-she cleans many family's houses. Beloved-she cleans workplaces also. Beloved-she uses a broom and a mop and a cloth. Beloved-she must be rigorous because a person's health might be unsafe. The work is not fun, but it's needed work.

Notes

Notes

[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 bedi beróo othehul be.

[3]	Bíi	ril	thulid	letha	omám	wa.
	DECL	PRES	PARENT + MASC	I + POSSBIRTH	TEACH + DOER = TEACHER + IDENT	MYPERC

Om	bi	áabenan,	thodinan,	i	melenan.
TEACH	XHON1	BOOK + INSTR	WRITINGIMPLEMENT + INSTR	AND	PAPER + INSTR

Duth	bi	shidath	íi;
USE	XHON1	GAME + OBJ	ALSO

dudóbil	bi	bedi	beróo	othehul	be.
TRYTO + CAUSETO + BEFUN	XHON1	LEARN	BECAUSE	BEIMPORTANT + DEGEXTREME	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 deméazheth edenan i olothenan menedebe wa. Bere hal ba thalenal, ébere methad mesháad with menedebe yomenal.

[4]	Bíi	ril	dórawulúd	henahid	letha
	DECL	PRES	CAUSETO + NON + BEBROKEN = REPAIR	BIRTHSIB + MASC	I + POSSBIRTH

mazheth	i	deméazheth	edenan	i	olothenan	menedebe	wa.
CAR	AND	TRACTOR	TOOL + INSTR	AND	SKILL + INSTR	#>5	MYPERC

Bere	hal	ba	thalenal,
IF...	WORK	XLOVE1	BEGOOD + MANN

ébere	methad	mesháad	with	menedebe	yomenal.
...THEN	PL + BEABLE	PL + COMEGO	PERSON	#>5	BESAFE + MANN

[4]My brother causes cars and tractors to be unbroken with many tools and skills. If beloved-he works well, many people can come/go safely.

Notes Notes Notes Notes Notes

[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 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.

5	Bíi	ril	berídanizh	emahinám	wa.
	DECL	PRES	AUNTUNCLE + FEM = AUNT	SCIOF + COOKPOT + DOER + IDENT	MYPERC

Mahinin	bi	thibebenan,	mahinenan,	i	yamenan	menedebe.
COOKPOT + PROCOF = COOK	XHON1	COOKIMPLEMENT + INSTR	COOKPOT + INSTR	AND	BAKEDISH + INSTR	MANY

Duth	bi	nithedimeth,	dimóowath,	i	óobeth	íi.
USE	XHON1	REFRIGERATOR	STOVE	AND	OVEN	ALSO

Mahinin	bi	dehenith,	edenith,	medath,	i	yuth
COOK	XHON1	MEAT + OBJ	BEAN + OBJ	VEGETABLE + OBJ	AND	FRUIT + OBJ

bomenan,	lahebenan,	theshenan,	meénenan,	máanenan,	i	óowathoneenan.
OIL + INSTR	SPICE + INSTR	HERB + INSTR	SUGAR + INSTR	SALT + INSTR	AND	FIRE + SEED = PEPPER + INSTR

Shiháalish	el	mewobun	wohanathu	bith;
TOPLEASE + DEGEXTRAORD	MAKE	PL + REL + BENEW	REL + FOOD + PARTV	XHON1 + OBJ

duth	bi	ódoneth	hath	menedebe.
USE	XHON1	CHEESE + OBJ	TIME	#>5
				OFTEN

[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.

6	Bíi	ril	ham	láad	le	hathóoletham	bathethab,
	DECL	PRES	BEPRESENT	PERCEIVE	I	TIME + MOON = MONTH + CIRCLE = YEAR	#6 + #10 = #16
						I AM 16 YEARS OLD	

i	ril	dush	bem	úmú	aril	hal	letho	wa.
AND	PRES	MUST	CHOOSE	CONJIDENT	FUT	WORK	I + POSS	MYPERC

[6]I am now 16 years old, and I must choose what will be my work.

Notes

Notes

Notes

Láadan Text

Hal Letho

[2]Bíi ril hal thulizhetho letha dóhéthem wa. Éthe ba belid onidathoth menedebe. Éthe ba hohaleth 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 bedi beróo othehul be.

[4]Bíi ril dórawulúd berídanid letha mazheth i deméazheth edenan i oloth menedebe wa. Bere hal be thalenal, ébere methad mesháad with menedebe yomenal.

[5]Bíi ril berídanizh 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)].

Notes Notes Notes Notes Notes

a	LoveInanim
-á	DOER
á-	INFANT
áabe	Book
áana	Sleep
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
Ánetheni	Anthony
Aranesha	Arkansas
aril	FUT
Aril	Later
aríli	FARFUT
ash	Star
ashon	LoveHeartKin
áwith	Infant
áya	BeBeautiful
ba	XLove1
báa	Q
babí	Bird
bada	Spoon
bal	Bread
balin	BeOldAnim
ban	XLove>5
ban	Give
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
doól	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
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
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	WeLove>5
lan	Friend
-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
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	YouHon>5
nin	Cause
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
oshóana	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
radozh	BeDifficult
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	Drink
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
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

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
nith	frost
óomasháad	to walk; to go on foot
ulanin	to study

Associate Case

[VP CP–S CP–O CP–Mann
CP–Instr CP–Associate]

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."

Notes Notes Notes Notes

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.

Notes Notes Notes Notes Notes Notes

Exercises

Translate the following into English.

1 Báa mehalehale berídan ehátha omáden bath?
2 Bíi habelid duthahá héena nayaháthodan i shamid bezhethoden nib wa.
3 Bíi mehil ehashá i shoná wohaba wohanath óoyonan wothádan wáa.
4 Báa menédeshub mehim hoshem Másha betha mazhenan bebáaden?
5 Bíi néde benem ebalá lan bethodan nedebe wa.
6 Bóo dibáa na údenú mehéana háashem belidátha ashonenal.

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)]?

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

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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
8	Bíi ril dathim hothul letha thometh wa.	*edin letha
9	Bíi aríli melo withizh merod beróo ril medibóo menosháad len wáa.	eshoná hizh
10	Bóo mehel nazh wohahí woháabeth nidi thodinan hi.	Mázhareth
11	Bíi eril mahinin le yuth méeshenal yamenan wa.	*hoberídanizh letha
12	Báa aril lamith néehá nem Máyel bethoth woho?	loshá

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.

7 **E:** _____

L: _____

E: _____

8 **E:** _____

L: _____

E: _____

9 **E:** _____

L: _____

E: _____

10 **E:** _____

L: _____

E: _____

11 **E:** _____

L: _____

E: _____

12 **E:** _____

L: _____

E: _____

Notes

Notes

Translate the following into Láadan.

13 The moon clearly can be present with the sun or with the many stars.
14 I understand the traveler sex-acted with (pleasurably) someone.
15 The worker remembers with whom the pregnant assistant studied philosophy.
16 The air dances with the earth and the sea; clearly it is the wind.
17 Did honored-your birth-siblings depart with (pleasurably) the philosopher's spouse?
18 Clearly, only an extremely strong person would be willing to walk with thunder, lightning, snow, hail, and frost.

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.

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes

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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 menoshádd 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 wohábeth 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 loshádden?** Will the alien count 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 menashádd hena nitha eba ehenáthodan?** 18 **Bíi rilrili nime óomashádd wodohul wowith neda loroloden, lisheden, hisheden, hishudeden, i nitheden wi.**

Lesson 30
Goal Case

Vocabulary

dun	field; meadow
eb	to buy; to sell
mina	to move
miwith	town; city [mi (leaf) + with (person)]
nu	here
núu	there
olin	forest
sheb	to change
shée	desert
yed	valley

Along with the Goal Case, we get the conjunction "údimú" (whither—another 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."

Goal Case

[VP CP–S CP–O CP–Mann
CP–Instr CP–Assoc
CP–Goal]

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.

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.

Notes

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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.

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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 ("le" here), 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." Nevertheles, the Object Case suffix is grammatically correct (if quite formal) when the speaker/writer elects to include it.

Notes Notes Notes Notes Notes Notes Notes Notes Notes

Exercises

Translate the following into English.

1 Bíi aril mesháad edin edalahátha nudim wa.
2 Báa wida omid berídan lalomáthath bebáadim?
3 Bíi dubel ebalá wohowa wobaleth miwithedim wáa.
4 Bóo nahom ne Láadan Másha bedim.
5 Bíi eril ban Elízhabeth wolaya wobabíth dená omáthodim wa.
6 Bíi wil lothel eshoná údimú eril dúuhim héena betho wa.

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

Notes Notes Notes Notes Notes Notes Notes Notes

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
8	Báa eril eb hothul Mázhareth betha mewobun womazheth?	bebáa
9	Bíi rilrili medoth meworabalin wohóawith shonáth wa.	woliyen woyed
10	Bíi ril thad den Ánetheni wohéeya wohaláth we.	woyom wohoth
11	Bé eríli meshumáad onida lenetha wa.	wohóya wobeth lenetho
12	Bóo ril mehalehale nen yáawith thabeshan.	romid worile woshéethu

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 the 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."

7 **E:** _____

L: _____

E: _____

8 **E:** _____

L: _____

E: _____

9 **E:** _____

L: _____

E: _____

10 **E:** _____

L: _____

E: _____

11 **E:** _____

L: _____

E: _____

12 **E:** _____

L: _____

E: _____

Notes

Notes

Translate the following into Láadan.

13 Is the carpenter going to change the window into a door?

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].”

15 Might the caregiver hear whither Mathew and Suzette were departing?

16 The farmer asked me, “Whither is the sailor swimming?”

17 I promised him, “She arrived at the harbor at last”

18 The field is clearly brown with dry grass; is Anna walking thither?

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.

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes

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 duthaḱ i ehḱ wonée womudath worahith wohollnedim wa. A healer and a scientist are moving an alien pig to the dark forest. 8 Did Margaret’s grandmother 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 meworadolin wohdawith shonátth wollyen 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 Anethéni wohéeya wohdáth woyom wohotheḱim we. I dreamed Anthony can help a frightened worker to the safe place. 11 I swear, long ago our (many of us) family flew. Béé erílí meshumdád onida lenetha wohóya wobeth lenethoḱim wa. I swear, long ago our (many of us) family flew to our beautiful home. 12 Prithee music, you fifty teenagers. Bóo ril mehale nen yádawith thabeshan romid worile woshéethudim. Prithee music to the wild animals of the silent desert.

13 Báa aril sheb beliḱḱ demeth áathedim? 14 Bíi eril dibé wothḱ Thíben bedim wa, "Bédi eril ham rohoro i yul, i ril bol thosh, izh aril nárathal ro wi." 15 Báa rilrili ldád nayahḱ oyunan úḱimú eril menashdád Máthu i Shuzhéthp? 16 Bíi eril dibáa ábedḱ ledim wa, "Báa ril ilishdád eshḱ bebáadim?" 17 Bíi eril di le behideḱim,wa, "Bé eril noshdád behizh réeledim dodl wa." 18 Bíi ril leyan dun woralili wohesheṅan wi; báa óomashdád Ana 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

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.

With the addition of bée (WARN), we have now seen all the Type-of-Sentence words of Láadan.

Nc

Exercises

Translate the following into English.

1 Báa eril néde eb woden wowithid belideth amedarahádim?
2 Bíi eril úuya omá wáa; dutha edashá beth, i ril netháa be.
3 Bé ril nédeshub baneban wobalin wohimá rashaleth shem Hérel bethadim wa.
4 Báa eril di edaná nedim únanú mewida lalomá losh bezhethoth hunedim?
5 Bée ril liliháalish wohan woholin íizha eril ham rohorohel lalithu neda waá.
6 Bíi ril dush rilin áwith laleth wi; aril thad dashobin be dehenith dashenan.
7 Bóo ril menéshάad nizh ralóolonal heshehothedim, lu.
8 Bíi ril il Máyel beyóoth oyinan bethebenan wa; shi ra woboóbin wodelith betha beth.
9 Bíi ril methal both woho rizh Both Shili Líithi wa; bée thóohim ra ni núudim.
10 Bée ril meyime romid woho nu radim wa; mebenem íizha mehéeya shamid; báa aril ham donithen?

In #2, did you correctly interpret "edashá" (dentist) [e- (SCIOF) + dash (tooth) = edash (dentistry) + -á (DOER)]?

In #5, did you have any trouble with the word "rashal" (discourtesy; rudeness, ill-manners) [ra- (NON) + shal (courtesy; politeness; manners)]?

In #7, how did you do interpreting "néshάad" (return; come/go back) [né- (BACK) + shάad (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).

In #10, did you correctly interpret "donithen" (earthquake) [doni (earth) + then (break)]?

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____
7 **E:** _____
8 **E:** _____
9 **E:** _____
10 **E:** _____

Note

Translate the following into Láadan.

11 Some-many beautiful needleworkers brought shining lamps to Anthony's door; did he speak warningly to them?
12 I dream Marsha promises to give Bethany food and a kettle of a sweet beverage.
13 (WARN) Something extremely large departed westward; what was it?.
14 The philosopher pays attention (internally) to fear and rejoicing; clearly they are the same.
15 (WARN) The journey eastward to Arkansas will take a long time.
16 The diligent worker is unwillingly showing signs of minor weariness, imo.
17 Did Anna marry the baker or the carpenter?
18 I swear Elizabeth is about to arrive at the farm by car.
19 The botanist will choose how (in what manner) the aliens listen to these-many growing plants.
20 Do the bankers know what you-many did with (using) your money?

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.

11 L: _____
12 L: _____
13 L: _____
14 L: _____
15 L: _____
16 L: _____
17 L: _____
18 L: _____
19 L: _____
20 L: _____

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 Ánetheni 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 théenosháad 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?

Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes

a	LoveInanim
-á	DOER
á-	INFANT
áabe	Book
áana	Sleep
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
Ánetheni	Anthony
Aranesha	Arkansas
aril	FUT
Aril	Later
aríli	FARFUT
ash	Star
ashon	LoveHeartKin
áwith	Infant
áya	BeBeautiful
ba	XLove1
báa	Q
babí	Bird
bada	Spoon
bal	Bread
balin	BeOldAnim
ban	XLove>5
ban	Give
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	Clothing
bud	#9
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
hathól	MONTH
hathóletham	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
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
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	WELOVE>5
lan	FRIEND
-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
oshóana	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
radozh	BeDifficult
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
ri	Record
ril	PRES
rile	Silence
rilin	Drink
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
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

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)]
thed	to be far
wéedan	to read
wehe	store (market)

Source Case

[VP CP–S CP–O CP–Mann
CP–Instr CP–Assoc
CP–Goal CP–Source]

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."

Notes Notes Notes Notes Notes

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) come 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).
Bíi mesháad bezh zhede wa.	They come/go from the same (place).
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.

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Exercises

Translate the following into English.

1 Báa aril nasháad woshel wolamithá honedim áathamede?
2 Bé eril thel woyide woyodá wohowa wodehenith bod lethode wa.
3 Bíi wil láad imá oyunan údehú aril mebel hena letha baleth wa.
4 Báa eril mewida edin netha thesheth bebáade?
5 Bíi rilrili eb hoshemid halátha wohéthe womazheth Ána bede wa.
6 Bée aril néde doth wolodo wohomid dená nethoth hibodim hatham ábedunethude wáa.

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*).

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

Notes Notes Notes Notes Notes

Incorporate the second noun phrase as a Source; translate into English before and after.

7	Bíi aril medumina héena letho mewoshane woromideth wáa.	ábed
8	Bíi eríli shumáad wonée wodathimá nudim wáa.	woleyi wohash
9	Bée aril duhoób néehá wa.	wohu wodem belidethu ehátho
10	Bé eril ilisháad sherídan ehashátha eshenan meladim wáa.	woyom woréele
11	Báa aril medom melalom meworabalin woduthahá?	urahu déelathu
12	Bóo ril meyime nin shoná ralóolonal róomathedim.	worahowahel woholin

In #10, did you notice the construction "ilisháad ... eshenan"? Literally, it means "to swim using a boat," but idiomatically it means "to sail." 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.

7 **E:** _____

L: _____

E: _____

8 **E:** _____

L: _____

E: _____

9 **E:** _____

L: _____

E: _____

10 **E:** _____

L: _____

E: _____

11 **E:** _____

L: _____

E: _____

12 **E:** _____

L: _____

E: _____

Notes

Translate the following into Láadan.

13 Clearly, the farmer causes food to grow from the earth.
14 Did the fragrance of the colorful flowers cause the beneficial insects to arrive from afar?
15 I promise my grandfather will go with the dancer from the busy store.
16 (WARN) Carol's uncle promises to buy a plant from the weary shopkeeper.
17 Does the eastern road lead from the intersection to the plain?
18 Prithee now declare honored-you-several whence that sage traveled to the river.

In #16, did you have any difficulty forming "wehehá" (shopkeeper) [wehe (market) + -á (DOER)]?

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes Notes Notes Notes

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 carried your cousins 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 memina héena letho mewoshane woromideth ábedede 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 amedarahádеn 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

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	to lie down; to be recumbent
than	to be underground
thoma	to be near [thed (far) + oma (hand)]
wod	to sit; to be seated

In the above list, we see “math” (building) and “róo” (harvest). We have actually seen “math” before in “róomath” (barn), whose etymology we can now give: [róo (harvest) + math (building)].

Notes Notes Notes Notes Notes Notes Notes Notes

Place Case

[VP CP–S CP–O CP–Mann
CP–Instr CP–Assoc
CP–Goal CP–Src CP–Place]

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."

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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 thib behid wa.	He stands.
Báa thib behid bebáasha?	Where does he stand?
Bíi thib behid déelasha wa.	He stands in/at a garden.
Bíi thib behid Méri besha wa.	He stands in/at/on Mary.
Bíi thib behid déela Méri bethosha wa.	He stands in/at 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.

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.

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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.

heb	Postposition: down
ib	Postposition: against; up against; beside; next to
ihé	Postposition: before (place); in front of
ihée	Postposition: after (place); behind, beyond
menedebenil	Postposition: among more than five [menedebe (#>5) + nil (inside)]
mesh	Postposition: across
nedebenil	Postposition: among three to five [nedebe (#2-5) + nil (inside)]
nil	Postposition: inside; within
nol	Postposition: atop; on top of; upon (touching)
o	Postpositiion: around
ob	Postposition: by way of
obe	Postposition: through
óobe	Postposition: along
raheb	Postposition: up
ranil	Postposition: outside
ranol	Postposition: under; beneath; underneath; being sat upon by (touching)
rayil	Postposition: above (not touching)
shinenil	Postposition: between [shin (two) + nil (inside)]
yil	Postposition: below; under (not touching)

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. Just so, 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.

Notes

Notes

Notes

Quite a few of these are straightforward for English speakers:

Bíi sháad le belidesha wa.	I come/go at the house.
Bíi sháad le belidesha heb wa.	I come/go down the house.
Bíi sháad le belidesha ib wa.	I come/go next to the house.
Bíi sháad le belidesha ihé wa.	I come/go in front of the house.
Bíi sháad le belidesha ihée wa.	I come/go behind the house.
Bíi sháad le belidesha menedebenil wa.	I come/go among more than five houses.
Bíi sháad le belidesha mesh wa.	I come/go across the house.
Bíi sháad le belidesha nedebenil wa.	I come/go among three to five houses.
Bíi sháad le belidesha nil wa.	I come/go inside the house.
Bíi sháad le belidesha o wa.	I come/go around the house.
Bíi sháad le belidesha ob wa.	I come/go by way of the house.
Bíi sháad le belidesha obe wa.	I come/go through the house.
Bíi sháad le belidesha óobe wa.	I come/go along the house.
Bíi sháad le belidesha raheb wa.	I come/go up the house.
Bíi sháad le belidesha ranil wa.	I come/go outside the house.
Bíi sháad le belidesha shinenil wa.	I come/go between two houses.

Some few of Láadan's postpositions' English translations are not particularly clear:

Bíi rúu le renesha nol wa.	I lie atop the carpet. *(touching the top of it)*
Bíi rúu le renesha ranol wa.	I lie under the carpet. *(it's resting atop me)*
Bíi rúu le renesha yil wa.	I lie below the carpet. *(not touching it; it's in the air above me)*
Bíi rúu le renesha rayil wa.	I lie above the carpet. *(not touching it; in the air above it)*

Notes Notes Notes Notes Notes Notes

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?
2 Bíi aril yod imá anadaleth úshahú ban beye anath bedim wáa.
3 Bé ril yom onida natha beth ehotháthosha nusha thed wa.
4 Báa eril ranilesháad ábedá ábedunede lanemid bethoden ihé urahusha ob?
5 Bée aril thod wothá uzheth thodinan thibá déelathusha wáa.
6 Bóo aril meyime nen mewoyide wowehehá hishesha obe.

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)].

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

Not Notes

Notes

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
8	Báa aril bedi ni ehasheth e ehotheth?	wohíthi wohibo
9	Bé eril meháana háawith thul bezhethadan wa.	both
10	Bée meham mewolirihul wohesh menedebe wa.	réele
11	Bíi eril mehim ehá miwithedim honede id hunedim wáa.	rabo
12	Bóo melolin nen habelidá yedethu.	hatham rodonithu

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)]?

7 **E:** _____

L: _____

E: _____

8 **E:** _____

L: _____

E: _____

9 **E:** _____

L: _____

E: _____

10 **E:** _____

L: _____

E: _____

11 **E:** _____

L: _____

E: _____

12 **E:** _____

L: _____

E: _____

Notes 1

Notes

Incorporate the postposition from the second column to the Place case phrase; translate into English before and after.

13	Bíi eril wóoban rul áruleth shan belidesha wa.	yil
14	Báa rilrili thib héena edanátho wethesha?	ihée
15	Bé aril ilisháad le wilidunesha wa.	e mesh e óobe
16	Bóo medoth nazh háasherídan letha shamideth heshehothesha.	o
17	Bée eril ri berídanizh letha shub meworahil wozháawithethuth áabesha wáa.	nil
18	Báa dush un Elízhabeth haláth shinethab hanedim mathede shenisha hi?	thoma

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?"

13 **E:** _____

L: _____

E: _____

14 **E:** _____

L: _____

E: _____

15 **E:** _____

L: _____

E: _____

16 **E:** _____

L: _____

E: _____

17 **E:** _____

L: _____

E: _____

18 **E:** _____

L: _____

E: _____

Not

Notes

Translate the following into Láadan.

19 Clearly someone is sitting or lying atop the tall tower.
20 Where (many places) will the conventions be?
21 Prithee fly (you many beloved) above the desert to the eastern mountains.
22 (WARN) One of his followers next to the entrance of the church is asking honored-William whom he called using his telephone.
23 I swear Steven's cousins are playing among the (many) trees at the edge of the forest.
24 I dream the student, the carpenter and all their children know where they are underground.

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, non-sharp;" however, that very constuction 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.

19 L: _____
20 L: _____
21 L: _____
22 L: _____
23 L: _____
24 L: _____

Notes

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 meháana 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 hib 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.

Notes Notes Notes Notes Notes Notes Notes

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 usually followed by a locatory postposition clarifying the relation of the route to the noun phrase involved. The Path Case element would sometimes 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] <wethemu> {wethemu óobe} wa.
I followed the cat (to the forest) [from my home] <by way of the road> {along the road}.
Bíi eril doth le ruleth (olinedim) [beth lethode] <wethesha ob> {wethesha óobe}.

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)]
rahadihad	never
ramíili	evil (theological) [ra- (NON) + míili (radiance)]
radi	be secret [ra- (NON) + di (speak)] {AB}
raláad	to non-perceive [ra- (NON) + láad (to perceive)]
re ... re	neither ... nor [ra- (NON) + e (or)]
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) is "olob" (blow; trauma; to strike; to hit). 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)], and "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) and "raduthel" (to be useless).

"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 "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 "shinóoya" (be fertile) we find "óoya" (heart) [oya (skin)].

And in that of "ramíili" (evil, theological) is "míili" (radiance).

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)] and "zheshub" (cooperate) [zhe (be alike) + shub (to do)].

Notes

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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; thod i lalom ba; 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 beyezh ledim; medibé lezh úmú lan letho. Mezhelith with menedebe i thulid letha wáa, izh rayomeháalish zhedi. Rilrili aril sháad le benedim i di dedide lethoth; thad duthel le. Ril medibé mebuth mewobun wolan letho úthú woho aril them le wa. Bithim le sháawithizh; Therísha zha betho. 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 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.

[5]Bíide ril ham shée meworahíyahil womiwithden 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 woméwith 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; thod i lalom ba; ulanin i elash le.

E: _____

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[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 beyezh ledim; medibé lezh úmú lan letho. Mezhelith with menedebe i thulid letha wáa, izh rayomeháalish zhedi. Rilrili aril sháad le benedim i di dedide lethoth; thad duthel le. Ril medibé mebuth mewobun wolan letho úthú woho aril them le wa. Bithim le sháawithizh; Therísha zha bethom. Aril im be leden, i be nayahá lethom.

E: _____

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[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.

E: _____

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[5]Bíide ril ham shée meworahíyahil womiwithden 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.

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: _____

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[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.

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No Notes Notes Notes Notes Notes Notes Notes

[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: _____

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[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: _____

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Morpheme-by-Morpheme Analysis

Wowem Wothulid Letha

Wowem	Wothulid	Letha
REL + LOSE	REL + PARENT + MALE = FATHER	I + POSSBIRTH

My Lost Father

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[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; thod i lalom ba; ulanin i elash le.

[2] Bíide	thulid	letha	lalomám	i	lomám	wa;
DECL + NARR	FATHER	I + POSSBIRTH	SING + DOER = SINGER + IDENT	AND	SONG + DOER = SONGWRITER + IDENT	MYPERC

mehan	with	woho	rano	bath.	Thedehul	shishidebeth	batha;
PL + BEACQUAINTED	PERSON	#ALL	ALMOST	XLOVE1 + OBJ	BEFAR + DEGEXTREME	BEUNITED + HOME = NATION	XLOVE1 + POSSBIRTH

sháad	lalom	ba	nudim	núude.	Bithim	ba	worabalin	wowithizh,
COMEGO	SING	XLOVE1	HERE + GOAL	THERE + SRC	MEET	XLOVE1	REL + NON + BEOLDANIM = BEYOUNG	REL + PERSON + FEM = WOMAN

i	meheba	bezh.	Wóoban	be	leth	aril	id	shebasheb.
AND	PL + SPOUSE	X2-5	GIVEBIRTH	X1	I + OBJ	FUT	ANDTHEN	DEATH

Beróo	eba	batho	i	shem	batha	shishidebethám,
BECAUSE	SPOUSE	XLOVE1 + POSS	AND	OFFSPRING	XLOVE1 + POSSBIRTH	NATION + DOER = CITIZEN + IDENT

nahin	ba	habelidám	—izh	ra	shishidebethám.
BECOME	XLOVE1	DWELL + DOER = RESIDENT + IDENT	BUT	NEG	CITIZEN + IDENT

Dom	ra	le	thulizh	lethath;	thi	le	thulid	lethath	neda.
REMEMBER	NEG	I	PARENT + FEM = MOTHER	I + POSSBIRTH + OBJ	HAVE	I	FATHER	I + POSSBIRTH + OBJ	ONLY

izh	bahid	wothal	wothulem.	Mehabelid	lezh	shidinal	i
BUT	XLOVE1 + MALE = HELOVE	REL + BEGOOD	REL + PARENT + IDENT	PL + DWELL	WE2-5	BETOGETHER + MANN	AND

hithenanal;	thod	i	lalom	ba;	ulanin	i	elash	le.
HAPPINESSGOOD + MANN	WRITE	AND	SING	XLOVE1	STUDY	AND	PLAY	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 and sang; I studied and played.

Note

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[3]Bíide mezha lom batho ramíili 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 beyezh ledim; medibé lezh úmú lan letho. Mezhelith with menedebe i thulid letha wáa, izh rayomeháalish zhedi. Rilrili aril sháad le benedim i di dedide lethoth; thad duthel le. Ril medibé mebuth mewobun wolan letho úthú woho aril them le wa. Bithim le sháawithizh; Therísha zha bethom. Aril im be leden, i be nayahá lethom.

[3]	Bíide	mezha	lom	batho	ramíili	shishidebethethu	lenethoth	wa.
	DECL + NARR	PL + NAME	SONG	XLOVE1 + POSS	NON + RADIANCE = EVIL	NATION + PARTV	WE>5 + POSS + OBJ	MYPERC

Oth	hal	batho,	izh	dam	ra	yon	ohenath	badim;
BEIMPORTANT	WORK	XLOVE1 + POSS	BUT	MANIFEST	NEG	GOV'T	RESPECTGOOD	XLOVE1 + GOAL

ba	uhudem.	Mesháad	withid	doól	mehune	lheben	mewoliyen	wozhebudeth
XLOVE1	NUISANCE + IDENT	PL + COMEGO	PERSON + MALE = MAN	ATLAST	PL + WEAR	XDESP>5	PL + REL + BEGREEN	REL + BESIMILAR + CLOTHING = UNIFORM + OBJ

i	mewida	dalelolhobewaneth.	Mebel	lheben	thulid	lethath
AND	PL + CARRY	MADETHING + TRAUMA + PEJ + PURP = WEAPON + OBJ	PL + BRINGTAKE	XDESP>5	FATHER	I + POSSBIRTH + OBJ

dáan	ranan	belid	lezhethode.	Meraláad	obeth	lezhetho	wohonan
WORD	NON + INSTR	HOUSE	WE2-5 + POSS + SRC	PL + NON + PERCEIVE	AROUND + HOME = NEIGHBOR	WE2-5 + POSS	#ALL + INSTR
WITHOUT A WORD							

wi.	Ham	láad	le	hathóolethameth	shinethab,	i	sholan	le
SELFEVID	BEPRESENT	PERCEIVE	I	TIME + MOON = MONTH + CIRCLE = YEAR + OBJ	#2 + #10 = #12	AND	BEALONE	I
I AM 12 YEARS OLD								

wa.	Izh	dushehul	bóodan	le	thul	lethath.	Mesháad
MYPERC	BUT	MUST + DEGEXTREME	RESCUE	I	PARENT	I + POSSBIRTH + OBJ	PL + COMEGO

lan	thulidetho	letha	beyezh	ledim;	medibé	lezh
FRIEND	FATHER + POSS	I + POSSBIRTH	INDEF2-5	I + GOAL	PL + SPEAK + PROMISE = PROMISE	WE2-5

úmú	lan	letho.	Mezhelith	with	menedebe	i	thulid	letha
CONJIDENT	FRIEND	I + POSS	PL + BEALIKE + THINK	PERSON	#>5	AND	FATHER	I + POSSBIRTH

wáa,	izh	rayomeháalish	zhedi.	Rilrili	aril
TRUSTED	BUT	NON + BESAFE = BEDANGEROUS + DEGEXTRAORD	BEALIKE + SPEAK	HYPOTH	FUT

sháad	le	benedim	i	di	dedide	lethoth;	thad	duthel	le.
COMEGO	I	X>5 + GOAL	AND	SPEAK	STORY	I + POSS + OBJ	BEABLE	BEUSEFUL	I

Ril	medibé	mebuth	mewobun	wolan	letho	úthú	woho
PRES	PL + PROMISE	PL + GATHERX	PL + REL + BENEW	REL + FRIEND	I + POSS	CONJOBJ	#ALL

aril	them	le	wa.	Bithim	le	sháawithizh;	Therísha	zha	bethom.
FUT	NEED	I	MYPERC	MEET	I	ADULT + WOMAN	TERESA	NAME	X1 + POSS + IDENT

Aril	im	be	leden,	i	be	nayahá	lethom.
FUT	TRAVEL	X1	I + ASSOC	AND	X1	CAREFOR + DOER = CAREGIVER	I + POSS + IDENT

Notes:

[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. I might go to them and tell my story; I might be useful. My new friends promised to gather everything I was going to need. I met an adult woman; Teresa was her name. She would travel with me and be my caregiver.

Not Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes

[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.

[4]	Bíide	ril	ham	worahíyaháalish	woholin	hene	shishidebethethusha
	DECL + NARR	PRES	BePresent	REL + NON + BeSmall = BeLarge + DEGextraord	REL + Forest	East	Nation + PARTV + PLC

mesh	wa.	Meham	mewohíya	womiwith	menedebe	neda	núusha;
Across	MYPERC	PL + BePresent	PL + REL + BeSmall	REL + Town	#>5	Only	There + PLC

ham	ra	worahíya	womiwith.	Mehim	Therísha	i	le	radinal
BePresent	NEG	REL + BeLarge	REL + Town	PL + Travel	Teresa	And	I	NON + Speak = BeSecret + MANN

wothoma	womiwithedim.	Mehan	with	miwithethu	hi	menedebe
REL + BeNear	REL + Town + GOAL	PL + BeAcquainted	Person	Town + PARTV	Demo1	#>5

thulid	lethath,	izh	lothel	rawith	shóo	bathuth.
Father	I + POSSbirth + OBJ	But	Know	NON + Person = NoOne	Happen	XLove1 + PARTV + OBJ

Mehelathóodi	with	menedebe	ledim	miwith	benethosha.
PL + GLAD + Guest = BeWelcome + Speak = SayWelcome	Person	#>5	I + GOAL	Town	X>5 + POSS + PLC

Elashóoshub	onida	lezheth	beth	bethosha	nil,	zhe	menédeshub
BeWelcome + Do = MakeWelcome	Family	We2-5 + OBJ	Home	X1 + POSS + PLC	Inside	BeAlike	PL + Intention

lan	letho	beth	lethosha.	Nóosháad	with	beye	wethesha	i
Friend	I + POSS	Home	I + POSS + PLC	PAUSE + ComeGo	Person	Indef1	Path + PLC	And

di	ledim	hath	menedebe,	"Bóo	di	ne	dedide	nethoth."
Speak	I + GOAL	Time	#>5	REQ	Speak	You1	Story	You1 + POSS + OBJ
			Often					

Melolin	méwith,	i	di	le	benedim	úthú	eril	shóo
PL + Assemble	COLLV + Person = Crowd	And	Speak	I	X>5 + GOAL	CONJobj	PAST	Happen

láad	lethonal.	Ril	thel	le	mewobun	wolan	menedebe.
Perceive	I + POSS + MANN	PRES	Get	I	PL + REL + BeNew	REL + Friend	#>5
	According To My Perceiving						

Methóohim	lezh	miwith	henethudim	nidi	nedebe.
PL + Guest + Travel = Visit	We2-5	Town	East + PARTV + GOAL	Add'l	#2-5

Meshóo	dal	woho	zhenal.
PL + Happen	Thing	#All	BeAlike + MANN = Similarly

[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 womiwithden 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.

5 Bíide	ril	ham	shée	meworahíyahil	womiwitheden	nedebe	neda	
DECL + NARR	PRES	BePRESENT	DESERT	PL + REL + BeLARGE + DEGminor	REL + TOWN + ASSOC	#2-5	ONLY	

han	shishidebethethusha	wa.	Mehim	Therísha	i	le	
SOUTH	NATION + PARTV + PLC	MYPERC	PL + TRAVEL	TERESA	AND	I	

mewobun	wolaneden	beyezh	hizhethudim.	Radozh	wí	shéesha,	i	
PL + REL + BeNEW	REL + FRIEND + ASSOC	INDEF2-5	DEMO2-5 + PARTV + GOAL	NON + BeEASY = BeDIFFICULT	LIFE	DESERT + PLC	AND	

mehan	with	nedebe	neda	thulid	lethath	—íizha
PL + BeACQUAINTED	PERSON	#2-5	ONLY	FATHER	I + POSSBIRTH + OBJ	ALTHOUGH

mehelathóoshub	onida	nedebe	Therísha	beth	i	leth	i	lan
PL + MAKEWELCOME	FAMILY	#2-5	TERESA	X1 + OBJ	AND	I + OBJ	AND	FRIEND

lethoth,	i	mehilehal	méwith	menedebe	dedide	lethoth	miwithesha	woho.
I + POSS + OBJ	AND	PL + PAYATTN + DEGunusual	CROWD	#>5	STORY	I + POSS + OBJ	TOWN + PLC	#ALL

Thel	le	laneth	nidi	nedebe	miwithesha	woho.
GET	I	FRIEND + OBJ	ADD'L	#2-5	TOWN + PLC	#ALL

[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.

Notes

[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.

[6]	Bíide	ril	meham	hibo	i	yed	menedebe
	DECL + NARR	PRES	PL + BEPRESENT	HILL	AND	VALLEY	#>5

mewohíya	womiwitheden	menededebe	hon	shishidebethethusha	wa.
PL + REL + BESMALL	REL + TOWN + ASSOC	#>5	WEST	NATION + PARTV + PLC	MYPERC

Mehim	lezh	lan	lethoden	menedebe	miwithedim	hizh.
PL + TRAVEL	WE2-5	FRIEND	I + POSS + ASSOC	#>5	TOWN + GOAL	DEMO2-5

Mehan	with	menedebe	thulid	lethath,	i	merahíyahal	méwith.
PL + BEACQUAINTED	PERSON	#>5	FATHER	I + POSSBIRTH + OBJ	AND	PL + BELARGE + DEGUNUSUAL	CROWD

Medóhu	áatham	i	both	áath	benethoth,	i	le
PL + CAUSETO + BEOPEN	CHURCH	AND	HOTEL	DOOR	X>5 + POSS + OBJ	AND	I

woshineshid	wodihám.	Dedide	le,	i	thel	laneth	nidi	nedebe
REL + INVITE	REL + SPEAK + DOER = SPEAKER	STORY	I	AND	GET	FRIEND + OBJ	ADD'L	#2-5

i	dotháth	menedebe.
AND	FOLLOW + DOER + OBJ	#>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.

Notes Notes Notes Notes Notes Notes Notes

[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.

[7] Bíide	ril	ham	rahowal,	hish,	hishud,	i	rohoro	yibilithu
DECL + NARR	PRES	BePresent	NON + BeWarm = BeCold	Snow	Snow + Stone = Hail	And	Storm	BeSolid + Water = Ice + PARTV

hun	shishidebethethusha	hadihad	wa.	Meham	meworahíya	womiwith
North	Nation + PARTV + PLC	Always	MYPERC	PL + BePresent	PL + REL + BeLarge	REL + Town

nedebe	neda	núusha;	methóohim	len	hizhedim	shin	neda.
#2-5	Only	There + PLC	PL + Visit	We>5	Demo2-5 + GOAL	#2	Only

Radozh	wí	nusha,	i	an	rawith	rano	thulid	lethath,
BeDifficult	Life	Here + PLC	And	BeAcquainted	NON + Person = NoOne	Almost	Father	I + POSSBirth + OBJ

izh	eril	meláad	with	menedebe	leth	bethu	oyunan;
But	PAST	PL + Perceive	Person	#>5	I + OBJ	X1 + PARTV = About	Ear + INSTR

ril	melolin	méwith.	Di	le	beth	onidathosha,	áathamesha,	i
PRES	PL + Assemble	Crowd	Speak	I	Home	Family + POSS + PLC	Church + PLC	And

buzhehothedsha;	thel	le	dotháth	menedebe	i	laneth	nedebe.
Conference + Place	Get	I	Follow + DOER + OBJ	#>5	And	Friend + OBJ	#2-5

Menahin	lan	beyezh	héenam,	i	loláad	le	thenahuleth;
PL + Become	Friend	Indef2-5	HeartSib + IDENT	And	PerceiveInt	I	JoyGood + OBJ

eril	thi	ra	le	onidath	rahadihad	eril.
PAST	Have	NEG	I	Family + OBJ	NON + Always	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.

Notes

[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.

[8] 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	letho I + POSS	—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 Speak + Happen + MadeThing = NewsDevice	yonethe Gov't + POSSnone	radaleth NON + Thing = Nothing + OBJ	re Neither...	leth I + OBJ	bethu About	re ...Nor	thulid Father	
lethath I + POSSbirth + OBJ	bethu. About	Dedide Story	le, I	i And	medoth PL + Follow	with Person	menedebe #>5	leth. I + OBJ

[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.

Notes

[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!

[9]								
Bíide	eril	mesháad	hathóoletham	nedebe,	i	neláad		ra
DECL + NARR	PAST	PL + COMEGO	YEAR	#2-5	AND	AGAIN + PERCEIVE		NEG
le	ona	bathath	oyinan,	íizha	ril	náduredeb		le
I	FACE	XLOVE1 + POSSBIRTH + OBJ	EYE + INSTR	ALTHOUGH	PRES	CONT + TRYTO + FIND		I
bath	hadihad	wa.	Eril	oth	hal	thulidetho	letha	
XLOVE1 + OBJ	ALWAYS	MYPERC	PAST	BEIMPORTANT	WORK	FATHER + POSS	I + POSSBIRTH	
wi,	i	ril	dush	náshub	beye	beth.	Thad	lalom	ra	le,
SELFEVID	AND	PRES	MUST	CONT + DO	INDEF1	X1 + OBJ	BEABLE	SING	NEG	I
izh	thad	dedide	—i	mehil	with	leth	wa.	Ril		
BUT	BEABLE	STORY	AND	PL + PAYATTN	PERSON	I + OBJ	MYPERC	PRES		
wohoth	wohal	thuletho	letha	hi	lethom.					
REL + BEIMPORTANT	REL + WORK	PARENT + POSS	I + POSSBIRTH	DEMO1	I + POSS + IDENT					
Dush	zha	le	ramíili	yonethu	shishidebethethuth	hi!				
MUST	NAME	I	EVIL	GOV'T + PARTV	NATION + PARTV + OBJ	DEMO1				
Wil	den	sheb	le	daleth	menedebe	wa!				
OPT	HELP	CHANGE	I	THING + OBJ	#>5	MYPERC				

[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 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. I might go to them and tell my story; I might be useful. My new friends promised to gather everything I was going to need. I met 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!

Notes Notes Notes Notes Notes

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)].

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.

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).

Notes Notes Notes Notes Notes Notes

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 *More on this type of word in a future lesson.*
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

[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 dawn of the fourth day arrived, and she appeared exhausted but 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.

Notes Notes Notes Notes

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: _____

_____

_____

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[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: _____

_____

_____

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[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: _____

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[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. At sunrise on the fourth day she appeared exhausted but contented; she said, "Come and see."

L: _____

E: _____

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[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: _____

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E: _____

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[10]Our family and our nation also now could experience a new birth.

L: _____

_____

E: _____

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My Láadan Translation with Morphemic Analysis & Retranslation into English

The Tree
Yáanin

Yáanin
TREE

The Tree

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[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 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.

2	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– + DEATH	XLOVE1	PL + NON + BEWET = BEDRY + DEGEXTREME	AND	PL + NON + PEJ + BESOFT = BEHARD + PEJ	TREEBRANCH

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

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

[2]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.

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[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.

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

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

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

[3]We call many gardeners and botanists; they all try in vain to save the tree.

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[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.”

[4]	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

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

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[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.

[5]	Bíide	ril	medithed	len	yahaneshádim	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

[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.

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[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, 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.”

[6] Bíide	ril	nawidom	i	zhida	bi	odayáaninethath
DECL + NARR	PRES	BEGIN + HOLD = TAKEHOLDOF	AND	PUSHPULL	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

[6]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.”

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[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 bath. Ril di bi lenedim, “Bíi aril thon hi óotha yáaninetham wa.”

[7] 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	FARPAST	PL + BEGIN + STORE	WE>5

bath.	Ril	di	bi	lenedim	“Bíi	aril	thon	hi	óotha
XLOVE1 + OBJ	PRES	SPEAK	XHON1	WE>5 + GOAL	DECL	FUT	SEED	DEMO1	SOUL

yáaninetham	wa.”
TREE + POSSBIRTH + IDENT	MYPERC

[7]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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[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 dawn arrived four days later, and she appeared exhausted but 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 bim aril, i dam óohaháalish bi izh dam bi nenath. Di bi áadanal, "Bóolan mesháad nen i meláad oyinan."

[8] 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	wohu	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	COMEGO	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	óohaháalish	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

[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 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."

[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.

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

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

wobalineháalish	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

[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.

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[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.

[10] 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

[10]Now our family and also our nation can internally perceive rebirth.

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Láadan Text

Yáanin

[2]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.

[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, 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."

[7]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."

[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 bim aril, i dam óohaháalish bi izh dam bi nenath. 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.

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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 atrributes 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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a	LoveInanim
-á	DOER
á-	INFANT
áabe	Book
áada	Smile
áana	Sleep
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
Ánetheni	Anthony
Aranesha	Arkansas
aril	FUT
Aril	Later
aríli	FARFUT
ash	Star
ashon	LoveHeartKin
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	Clothing
bud	#9
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
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
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	WeLove>5
lan	Friend
-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	YouHon>5
nin	Cause
nith	Frost
nithedim	Refrigerator
nizh	YouHon2-5
no-	FINISH
nó-	STOP
nodal	Edge
nol	Upon
nonede	LastOne
nóo-	PAUSE
nosháad	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	Drink
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: Where
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

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 composed of straighforward 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)] *First 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.

Notes

Notes

Notes

Time Case

[VP CP–S CP–O CP–Mann
CP–Instr CP–Assoc
CP–Goal CP–Src CP–Plc CP–Time]

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.

Notes

"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.

Báa eril yod bebáa thilith?

1	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	eril	yod	bebáa	thilith?	(Báa)	with	nedaba?
Q	PAST	EAT	QPRN1 + SUBJ	FISH + OBJ	(Q)	PERSON	WHICH

Who ate the fish?

or

Báa eril yod bebáa thilith? (Báa) mid nedaba?

Báa	eril	yod	bebáa	thilith?	(Báa)	mid	nedaba?
Q	PAST	EAT	QPRN1 + SUBJ	FISH + OBJ	(Q)	CREATURE	WHICH

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.

Báa eril sháad ne bebáade?

2	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.

Exercises

Translate the following into English.

1. Bée aril ham yul nanáaleya wa.
2. Bíi melolin with woho wobaneya wi.
3. Báa ul noshád eba Wílem betho didenal bethedim miwithede wohásháaleya aril?
4. Bóo mehamedara ne i lan netho nedebe déelasha ranil háanáaleya.
5. Báa rilrili thad láad Mázhareth ith óolethuth oyinan melasha nol bebáaya? Hathemeneya nedaba?
6. Bé aril lothel emidá úyahú eril ulanin néehá shamideth wa.

1. **E:** _____
2. **E:** _____
3. **E:** _____
4. **E:** _____
5. **E:** _____
6. **E:** _____

Notes Notes Notes Notes Notes Notes Notes Notes

Incorporate the second noun as a Time; translate into English before and after.

7	Báa eril bedi di Elízhabeth Láadan?	bebáa
8	Báa eril sháad Máthu beyedim?	wemon hathobéeya
9	Bíi aril menahabahal mewolirihul womahina menedebe wa.	wemen
10	Bóo dunéeheb ne esheth hi thiháde.	udath eril
11	Bíi aril benem bedihá ulinesha wáa.	wuman obée
12	Báa eril redeb déelahá áruleth hemenesha nedebenil?	háanáal

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 #11, did the word "ulin" give you any trouble? It's related to "ulanin" (to study), and means "school."

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.

Notes Notes Notes Notes Notes Notes Notes

7 E:

L:

E:

8 E:

L:

E:

9 E:

L:

E:

10 E:

L:

E:

11 E:

L:

E:

12 E:

L:

E:

No

Notes

Notes

Notes

Notes

Notes

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?

14 Will the entomologist gather insects from under some-many stones during working hours?

15 I'm guessing the caring physician gives the many wild animals food at dawn and when they are hungry.

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.

17 My cousin paused in going up the mountain last week; beloved-she'll resume next month.

18 The philosopher teaches entomology, biology, and philosophy to children year-round.

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)].

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)].

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes

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 worathóa 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.

Notes Notes Notes Notes Notes Notes Notes Notes Notes

Lesson 37
Beneficiary Case

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)]

Beneficiary Case

[VP CP–S CP–O CP–Mann
CP–Instr CP–Assoc
CP–Goal CP–Src CP–Plc CP–Time
CP–Beneficiary]

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 alternative forms. If none of the others applies, use "-da."

As mentioned above, there are three additional Beneficiary Case suffixes for use to reflect the conditions surrounding being of benefit to the Beneficiary.

-daá	by accident	"It 'just happened' that X benefitted; it wasn't my intention."
-dá	under coercion	"I was forced to benefit X, against my will."
-dáa	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."

Notes

Notes

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 presented; and Cause, the next one after Purpose).

Notes Notes Notes Notes

Exercises

Translate the following into English.

1 Bíi mehéeya ehá woho rano yom abeshethuda waá.
2 Bée eril them nasháad rul bishibenal núude náwíidá wáa.
3 Báa meháya oma behizhetha? Bíidi oth ra hi; oma nayada wa.
4 Bóo lishid na shelenal iládáa úthú aril wéedan le wothal woháabede hi.
5 Bíi mehedethi hothul anath, dedideth, i damath onidadim wum hadihad ameda wa.
6 Báa lothel with waha údahú aril bel Ánetheni thuth heshehothedim nude nasháaleya?

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 of 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 feeling the fear 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 with another or others), there could instead be multiple Subjects.

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

Notes Notes Notes Notes Notes

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)
8	Bé aril yod ra Thíben yuth wa.	hosherídan betha
9	Bíidi eríli om wobalin wowíitham wothenal dibáanan yáaninesha yil wáa.	onin menedebe
10	Bée rilrili dibé ham worabalin wodená marisha wóo.	emidá (coercion)
11	Bíi aril wida Máthu woshad wohilith lalomádim Máyel bede wo.	Shuzhéth (accident)
12	Báa eril ban ebalá lanemideth Elízhabeth bedim?	bebáa

In #7, did you notice the word "odá" (weaver) [od (cloth) + -á (DOER)]? This works because "-á" means "maker" as well as "doer."

7 **E:** _____

L: _____

E: _____

8 **E:** _____

L: _____

E: _____

9 **E:** _____

L: _____

E: _____

10 **E:** _____

L: _____

E: _____

11 **E:** _____

L: _____

E: _____

12 **E:** _____

L: _____

E: _____

Notes

Notes

Translate the following into Láadan.

13 I swear I've just moved to California from the east for (obligation) my spouse's work.
14 Would that the farmer sell the house to my friend on behalf of the physician.
15 (WARN) The philosopher is alone a whole lot, while traveling, in the interests of learning.
16 The peacemaker pays attention (internally) to curiosity in the interests of harmony.
17 For whom (which person) (coerced) are some (many) ones going to the west by boat?
18 Teresa perceived (internally) for whom/what she followed her boss's many commands; she cared for her household with the money.

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).

13 **L:** _____

14 **L:** _____

15 **L:** _____

16 **L:** _____

17 **L:** _____

18 **L:** _____

Notes

Notes

es

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 erílí 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 meshádad beyen eshenan honedim bebáadá? Withedá nedaba?** 18 **Bíi eril loládad 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 *(previously presented 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 *(previously presented in Lesson 21)*
ashon	love for one not related by blood, but kin of the heart
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

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.

Examples

In lieu of example sentences for this lesson, here is a grid presenting abbreviated versions of the attributes of the various Láadan words for "love."

	Toward	Welcome	Liking	Respect	Sexual Desire	Kin by
a	inanimate					
oham	holy					
áayáa		unknown				
aye		no (& burden)				
áama			yes	yes		
ab			yes	no		
ad			no	yes		
éeme			no	no		
azh					now	
áazh					previously	
am						blood
ashon						heart
sham						child

Notes Notes Notes Notes Notes Notes Notes

Exercises

Translate the following into English.

1 Bíi rilrili bere meloláad with ath Láadanedim ébere loláad Shuzhéth thenahul wa.
2 Bíi eril dam ehená ohameth Elá abeshethudim wáa.
3 Bíi di worabalin wowithizh withidedim áayáanal wáa.
4 Bíi rilrili othel wí Ánetheni betha wum—rizh ril loláad Ána ayeth behidedim wo.
5 Bé ril thi le woshad woheba wa; naya be leth áamanal.
6 Báa aril im hoshem Méri betha maridim abeda?
7 Bíi aril dutha Thérisha imáth adenan wáa.
8 Báa thad dónahin edaná lasheth éemem donidanenan?
9 Báa loláad ne azheth ledim?
10 Eril em, izh ril loláad le áazheth nadim wa.
11 Bíi eril loláad le shama beróo dam ra Máthu am lenedim wa.
12 Báa eril dibáa beye Mázhareth bedim ashonenal, "Báa tháa na?"
13 Bíi eril naloláad thul sham áwithedim úyahú wóoban be beth wáa.

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.

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____
7 **E:** _____
8 **E:** _____
9 **E:** _____
10 **E:** _____
11 **E:** _____
12 **E:** _____
13 **E:** _____

Note

Notes

Translate the following into Láadan.

14 I love (inanim) fruit with chocolate.
15 The student carries her many books lovingly (holy).
16 My brother doesn't understand my love (mysterious) for the baker.
17 He loves (unwelcome/burden) me; I try to be gentle for him.
18 I requested of Steven, "Prithee answer (declaratively) me: when will I find love (+like +respect)?"
19 The healer is studying medicine; she wants to help many more sick people using love (+like –respect).
20 The priest listened for the sake of love (–like +respect).
21 The nurse showed signs of love (–like –respect) for the family.
22 She female-sex-acts with her husband (pleasurably) because she feels love (curr maha) toward him.
23 Michael and I stopped feeling sexual desire for each other long ago; I now comfort him using love (prev maha).
24 Bethany makes her grandmother laugh using fun songs and old stories for the sake of love (blood kin).
25 Marsha stayed at Elizabeth's home in the time of fear for the sake of love (heart kin).
26 Prithee rock me lovingly (child), Mommy.

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)].

Notes Notes Notes Notes Notes Notes

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 lolóad le ath yudim ahanaden wa. 15 Bíi ril wida bedihá ádbe bethoth menedebe ohamenal wáa. 16 Bíi ril en ra henahíd letha ádyáa lethoth ebaldáim wa. 17 Bíi lolóad behíd aye ledim; dulema le behídeda wa. 18 Bíi eril dibóo le Thíben bedim wa, "Bóo nédíbíi ne ledim: báa aril redeb le ámath bebáyaa?" 19 Bíi ril ulanin duthahá eduthath wo; néde den be mewohéeyq wowithenth nídi menedebe abenan. 20 Bíi eril il wíitham oyunan adeda wáa. 21 Bíi eril dam onin éemeth onídadim wa. 22 Bíi ril lila behízh ebahíd bethodan beróo lolóad be azheth behídedim wáa. 23 Bíi erlíi menólolóad le i Máyel mahath hízh hízhedim wa; ril she le behídeth ázhenan. 24 Bíi dóhada Béthení hothul bethath mewobíl wolomenan i meworadun wodedídenan ameda wa. 25 Bíi eril néehabeíld Máshа beth Elízhabeth bethosha héeyaa ashoneda wáa. 26 Bóo luth na leth shamenal, Emath.

14 L:

15 L:

16 L:

17 L:

18 L:

19 L:

20 L:

21 L:

22 L:

23 L:

24 L:

25 L:

26 L:

Not Notes Notes Notes Notes

a	LoveInanim
-á	DOER
á-	INFANT
áabe	Book
áada	Smile
áama	LoveLikeResp
áana	Sleep
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
Ánetheni	Anthony
Aranesha	Arkansas
aril	FUT
Aril	Later
aríli	FARFUT
ash	Star
ashon	LoveHeartKin
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
denáá	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
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
ilisháad	Swim
iliwush	Mop
im	Travel
imá	Traveler
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	WeLove>5
lan	Friend
-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
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
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
nosháad	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
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
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	Drink
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: WHEN
widahoth	OBS: WHERE
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

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)
thé-	Prefix (verb): about to VERB, any minute
ub	balm
wedeth	to be clear

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]

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.

Notes

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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 (in order 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 ***anthing 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).

Notes Notes Notes Notes Notes Notes

Exercises

Translate the following into English.

1. Báa thóláad ezhubá oyunan úwanú eril náahulanin háawith?
2. Bíi eril théthel Elízhabeth anath edethiwan we.
3. Bíi eril di shoná wáa, "Bóo mewam nezh lohilewan."
4. Bíi aril mebithim Ánetheni i Másha melasha ib ilisháadewan wo.
5. Bíi wil ban eduthahá ubeth hoberídan lethodim shewan wa.
6. Báa eril bel odá losheth domidenan henedim bebáawan?

1 **E:** _____

2 **E:** _____

3 **E:** _____

4 **E:** _____

5 **E:** _____

6 **E:** _____

Note

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Notes

Incorporate the second noun as a Purpose; translate into English before and after.

7	Bíi medibáa ehená daleth woho wi.	bedi—i om
8	Bé eril ilehul Méri diháth wáa.	wowedeth wolishid
9	Báada ril mewéedan bedihá nedebe wozhe wohóabeth ezha bethu?	bebáa
10	Bóolan aril mesháad nan heshehothedim elahelaya aril wa.	amedara
11	Bíi aril im ehomá shishidebethesha mesh núudim nude wo.	thod
12	Bée lámála yahaneshá udademeth wa.	ramíili beye

7 E: _____

L: _____

E: _____

8 E: _____

L: _____

E: _____

9 E: _____

L: _____

E: _____

10 E: _____

L: _____

E: _____

11 E: _____

L: _____

E: _____

12 E: _____

L: _____

E: _____

Notes

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Notes

Translate the following into Láadan.

13 Are the female clergy standing silently for the purposes of celibacy-by-choice?
14 I promise I shall carry the container of tools to the road in order to help.
15 (LOVE) Prithee, beloved, cook bitter bread using salty butter for breaking our fast.
16 (MAND/ANGRY) Eat your vegetables to grow!
17 (WARN) Some-many-ones stay inside the barn for safety.
18 I dream Mom remembers why (to what end) the linguist paused in creating the language.

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 dictiobary): "nódod" [nó- (STOP) + dod (to fast)].

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes

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es

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 perceive 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. Bíí 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 in order for the purposes of clear signing. 9 (JOKE) Are all the students reading the same book about snakes? Báada ril mewéedan bediná nedebe wozhe wohádabeth ezha bethu bebáawan? (JOKE) To what end are all the students reading the same book about snakes? 10 (CELEB) Prithee beloved-you-many come/go to the park after the celebration. Bóolan aril meshádad 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). Bíí 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 Bíí ril dom Mathul úwanú eril nóohel edaná daneth we.

Lesson 40
Cause Case

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
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).

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]

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 ***anthing 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).

Notes Notes Notes Notes Notes

Exercises

Translate the following into English.

1. Bíi eril loláad withizh heyith olobewáan wóo.
2. Bé eril amedara dehenihá withedan woho rano thena ebatho bethowáan wa.
3. Báa rilrili mesháad háawith bethedim rohorowáan e nanáalewáan?
4. Bíi ril dam dathimá nenath dosh betho rawáan i ib rawáan wa.
5. Báa náhu urahu déelathu bebáawáan? Haláwáan nedaba?
6. Bíi wil mehen thul úwáanú áana áshem bezhetha wa.

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)]?

1. **E:** _____
2. **E:** _____
3. **E:** _____
4. **E:** _____
5. **E:** _____
6. **E:** _____

Notes Notes Notes Notes Notes Notes Notes

Incorporate the second noun as a Cause; translate into English before and after.

7	Bée aril óohahal elodá wi.	worahéthehul wobeth nazhetho
8	Bíi ril boóbin Ána delith hoberídanetha betha wa.	am
9	Báa hóya Halishóni?	ro bethu e obeyal
10	Bíidu ada Doni lóolonal we.	sha i shon
11	Béeya rilrili methónilesháad romid róomathedim wo.	yide bezhetho
12	Bóoli wida na, hoshem letha, mahin thulanathuth hi ralóolonal dimodenan hohal wohéya wohehasháthodim.	áayáa

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: "dimod" (bag; sack; purse) [dim (container) + od (cloth)].

7 **E:** _____

L: _____

E: _____

8 **E:** _____

L: _____

E: _____

9 **E:** _____

L: _____

E: _____

10 **E:** _____

L: _____

E: _____

11 **E:** _____

L: _____

E: _____

12 **E:** _____

L: _____

E: _____

Translate the following into Láadan.

13 I understand the farmer is always working because of his debt and because of common sense.

14 I swear the old man sold his house suddenly only due to illness.

15 (WARN) Any student needs to recognize much information and many facts despite ignorance.

16 Prithee, honored-you-few, learn why the bushes are green in the desert today.

17 Due to which of her guests is the hostess smiling?

18 There was a heavy fog; therefore, the ornithologist could not see the birds that were eating.

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.

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes

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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.

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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 *Méri* anath wa.	Mary carries food.
bebáa	Báa wida bebáa anath?	Who carries food?
radal, rawith	Bíi wida rawith anath wa.	No-one carries food.
hi, hizh, hin	Bíi wida hi anath wa.	This/that carries food.
	Bíi wida *Méri* hi anath wa.	This/that teacher carries food.
beye, beyezh, beyen	Bíi wida beye anath wa.	Someone/something carries food.
	Bíi wida *Méri* beye anath wa. .	Some (one) teacher carries food

Identifier

no VERB; identifies the SUBJECT ***as*** something

-m	Bíi *Méri* hothulem wa.	Mary is a grandparent.
bebáam	Báa *Méri* bebáam?	Who/what is Mary?
ram	Bíi *Méri* ram wa.	Mary is no-one/nothing.
	Bíi *Méri* hothul ram wa.	Mary is anything but a grandparent.
hi, hizh, hin	Bíi *Méri* him wa.	Mary is this/that.
	Bíi *Méri* hothulem hi wa.	Mary is this/that grandparent.
beye, beyezh, beyen	Bíi *Méri* beyem wa.	Mary is something/someone.
	Bíi *Méri* hothulem beye wa.	Mary is some grandparent.
úmú	Bíi wida *Méri* anath úmú thulana wa.	Mary carries food that is soup.

Object

who/what ***receives*** the action of the VERB

-th	Bíi wida *Méri* anath wa.	Mary carries food.
bebáath	Báa wida *Méri* bebáath?	Mary carries what? What does Mary carry?
radal, rawith	Bíi wida *Méri* radaleth wa. .	Mary carries nothing
hi, hizh, hin	Bíi wida *Méri* hith wa.	Mary carries this.
	Bíi wida *Méri* anath hi wa.	Mary carries this food.
beye, beyezh, beyen	Bíi wida *Méri* beyeth wa.	Mary carries something/someone.
	Bíi wida *Méri* anath beye wa.	Mary carries some food.
úthú	Bíi wida *Méri* úthú dibóo hu wa.	Mary carries what the boss requests.

Manner

how the VERB is done

-nal	Bíi wida Méri anath radozhenal wa.	Mary carries food easily.
bebáanal	Báa wida Méri anath bebáanal?	How does Mary carry food?
ranal	Bíi wida Méri anath ranal wa.	Mary carries food in no way.
	Bíi wida Méri anath dozh ranal wa.	Mary carries food otherwise than easily.
hi, hizh, hin	Bíi wida Méri anath hinal wa.	Mary carries food thus (in this/that way).
	Bíi wida Méri anath dozhenal hi wa.	Mary carries food in this/that easy manner.
beye, beyezh, beyen	Bíi wida Méri anath beyenal wa.	Mary carries food somehow.
	Bíi wida Méri anath dozhenal beye wa.	Mary carries food in some easy manner.
únalú	Bíi wida Méri anath únalú dibóo hu wa.	Mary carries food how (in the manner that) the boss requests.

Instrument

what the SUBJECT ***uses*** in doing the VERB

-nan	Bíi wida Méri anath dimodenan wa.	Mary carries food by (using a) bag.
bebáanan	Báa wida Méri anath bebáanan?	Using what does Mary carry food?
ranan	Bíi wida Méri anath ranan wa.	Mary carries food using nothing.
	Bíi wida Méri anath dimod ranan wa.	Mary carries food using something other than a bag.
hi, hizh, hin	Bíi wida Méri anath hinan wa.	Mary carries food using this/that.
	Bíi wida Méri anath dimodenan hi wa.	Mary carries food using this/that bag.
beye, beyezh, beyen	Bíi wida Méri anath beyenan wa.	Mary carries food using something/someone.
	Bíi wida Méri anath dimodenan beye wa.	Mary carries food using some bag.
únanú	Bíi wida Méri anath únanú dibóo hu wa.	Mary carries food using what the boss requests.

Associate

who/what ***accompanies*** the SUBJECT in doing the VERB

-den (neutral)	Bíi wida Méri anath laneden wa.	Mary carries food along with a friend.
-dan (pleasure)	Bíi wida Méri anath lanedan wa.	Mary carries food along with (pleasurably) a friend.
bebáaden	Báa wida Méri anath bebáaden?	With whom/what does Mary carry food?
bebáadan	Báa wida Méri anath bebáadan?	With (pleasurably) whom/what does Mary carry food?
raden	Bíi wida Méri anath raden wa.	Mary carries food along with no-one/nothing.
radan	Bíi wida Méri anath lan raden wa.	Mary carries food along with someone/something other than a friend.
hi, hizh, hin	Bíi wida Méri anath hiden wa.	Mary carries food along with this/that.
	Bíi wida Méri anath hidan wa.	Mary carries food along with (pleasurably) this/that.
	Bíi wida Méri anath laneden hi wa.	Mary carries food along with this/that friend.
	Bíi wida Méri anath lanedan hi wa.	Mary carries food along with (pleasurably) this/that friend.
beye, beyezh,	Bíi wida Méri anath beyeden wa.	Mary carries food along with someone/something.
beyen	Bíi wida Méri anath beyedan wa.	Mary carries food along with (pleasurably) someone/something.
	Bíi wida Méri anath laneden beye wa.	Mary carries food along with some friend.
	Bíi wida Méri anath lanedan beye wa.	Mary carries food along with (pleasurably) some friend.
úndenú	Bíi wida Méri anath údenú dibóo hu wa.	Mary carries food along with whom/what the boss requests.

Goal

where the VERB is done ***to***, ***at*** or ***toward***

-dim	Bíi wida Méri anath áathamedim wa.	Mary carries food to church.
bebáadim	Báa wida Méri anath bebáadim?	Whither carries Mary food? Where does Mary carry food to?
radim	Bíi wida Méri anath radim wa.	Mary carries food to nowhere.
	Bíi wida Méri anath áatham radim wa.	Mary carries food to elsewhere than church.
hi, hizh, hin	Bíi wida Méri anath hidim wa.	Mary carries food to this/that place.
	Bíi wida Méri anath áathamedim hi wa.	Mary carries food to this/that church.
beye, beyezh,	Bíi wida Méri anath beyedim wa.	Mary carries food to somewhere/someplace.
beyen	Bíi wida Méri anath áathamedim beye wa.	Mary carries food to some church.
údimhú	Bíi wida Méri anath údimú dibóo hu wa.	Mary carries food to where the boss requests.

Source

where the VERB is done ***from***

-de	Bíi wida Méri anath bethede wa.	Mary carries food from home.
bebáade	Báa wida Méri anath bebáade?	Whence (from where) does Mary carry food?
rade	Bíi wida Méri anath rade wa.	Mary carries food from nowhere.
	Bíi wida Méri anath beth rade wa.	Mary carries food from elsewhere than home.
hi, hizh, hin	Bíi wida Méri anath hide wa.	Mary carries food from this/that place.
	Bíi wida Méri anath bethede hi wa.	Mary carries food from this/that home.
beye, beyezh, beyen	Bíi wida Méri anath beyede wa.	Mary carries food from somewhere/someplace.
	Bíi wida Méri anath bethede beye wa.	Mary carries food from some home.
údehú	Bíi wida Méri anath údehú dibóo hu wa.	Mary carries food whence (from where) the boss requests.

Place

where the VERB is done

-sha	Bíi wida Méri anath wethesha óobe wa.	Mary carries food along the road.
bebáasha	Báa wida Méri anath bebáasha?	Where does Mary carry food?
rasha	Bíi wida Méri anath rasha wa.	Mary carries food nowhere.
	Bíi wida Méri anath weth rasha óobe wa.	Mary carries food elsewhere than along the road.
hi, hizh, hin	Bíi wida Méri anath hisha wa.	Mary carries food at this/that place.
	Bíi wida Méri anath wethesha hi óobe wa.	Mary carries food along this/that road.
beye, beyezh, beyen	Bíi wida Méri anath beyesha wa.	Mary carries food somewhere/someplace.
	Bíi wida Méri anath wethesha beye óobe wa.	Mary carries food along some road.
úshahú	Bíi wida Méri anath úshahú dibóo hu wa.	Mary carries food where the boss requests.

Time

when the VERB is done

-ya	Bíi wida Méri anath náaleya wa.	Mary carries food at night.
bebáaya	Báa wida Méri anath bebáaya?	When does Mary carry food?
raya	Bíi wida Méri anath raya wa.	Mary carries food nowhen. Mary never carries food.
	Bíi wida Méri anath náal raya wa.	Mary carries food elsewhen than at night.
hi, hizh, hin	Bíi wida Méri anath hiya wa.	Mary carries food at this/that time.
	Bíi wida Méri anath náaleya hi wa.	Mary carries food on this/that night.
beye, beyezh, beyen	Bíi wida Méri anath beyeya wa.	Mary carries food somewhen/sometime.
	Bíi wida Méri anath náaleya beye wa.	Mary carries food on some night.
úyahú	Bíi wida Méri anath úyahú dibóo hu wa.	Mary carries food when the boss requests.

Beneficiary

on ***whose/what's behalf*** the VERB is done

-da (neutral)	Bíi wida Méri anath wíithameda wa.	Mary carries food for (neutral/voluntary) the clergy.
-daá (accident)	Bíi wida Méri anath wíithamedaá wa.	Mary carries food for (accident) the clergy.
-dá (coercion)	Bíi wida Méri anath wíithamedá wa.	Mary carries food for (coercion) the clergy.
-dáa (duty)	Bíi wida Méri anath wíithamedáa wa.	Mary carries food for (duty/obligation) the clergy.
bebáada	Báa wida Méri anath bebáada?	For whom (on whose behalf) does Mary carry food?
rada	Bíi wida Méri anath rada wa.	Mary carries food for no-one/nothing in particular.
	Bíi wida Méri anath wíitham rada wa.	Mary carries food against (opposed to the interests of) the clergy.
hi, hizh, hin	Bíi wida Méri anath hida wa.	Mary carries food for this/that.
	Bíi wida Méri anath wíithameda hi wa.	Mary carries food for this/that clergy.
beye, beyezh, beyen	Bíi wida Méri anath beyeda wa.	Mary carries food for someone/something.
	Bíi wida Méri anath wíithameda beye wa.	Mary carries food for some clergy.
údahú	Bíi wida Méri anath údahú dibóo hu wa.	Mary carries food for whom/what the boss requests.

Purpose

purpose for which the VERB is done

-wan	Bíi wida Méri anath duthawan wa.	Mary carries food in order to heal.
bebáawan	Báa wida Méri anath bebáawan?	Why (for what purpose) does Mary carry food?
rawan	Bíi wida Méri anath rawan wa.	Mary carries food purposelessly.
	Bíi wida Méri anath dutha rawan wa.	Mary carries food to hinder healing.
hi, hizh, hin	Bíi wida Méri anath hiwan wa.	Mary carries food for this/that purpose.
	Bíi wida Méri anath duthawan hi wa.	Mary carries food for this/that healing.
beye, beyezh, beyen	Bíi wida Méri anath beyewan wa.	Mary carries food for some purpose.
	Bíi wida Méri anath duthawan beye wa.	Mary carries food for the purpose of some healing.
úwanú	Bíi wida Méri anath úwanú dibóo hu wa.	Mary carries food for the purpose the boss requests.

Cause

because of what the VERB is done

-wáan	Bíi wida Méri anath éeyawáan wa.	Mary carries food due to illness.
bebáawáan	Báa wida Méri anath bebáawáan?	Why (because of what) does Mary carry food?
rawáan	Bíi wida Méri anath rawáan wa.	Mary carries food from no cause.
	Bíi wida Méri anath éeya rawáan wa.	Mary carries food because of something other than illness.
		Mary carries food despite illness.
hi, hizh, hin	Bíi wida Méri anath hiwáan wa.	Mary carries food because of this/that.
	Bíi wida Méri anath éeyawáan hi wa.	Mary carries food because of this/that illness.
beye, beyezh, beyen	Bíi wida Méri anath beyewáan wa.	Mary carries food because of something/someone.
	Bíi wida Méri anath éeyawáan beye wa.	Mary carries food because of some illness.
úwáanú	Bíi wida Méri anath úwáanú dibóo hu wa.	Mary carries food because the boss requests.

Word Order

The upshot of the foregoing is that it is possible to have a simple sentence with many case phrases.

Bíi wida Méri anath dozhenal dimodenan lanedan áathamedim bethede wethesha óobe náaleya wíithamedáa duthawan éeyawáan wa.	Mary 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 contain relativized verb(s) as appropriate, and/or*
  - *may include a following quantifier 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 "rano" (#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—*ambiguious as to whether* to many places *or* to many people), "nedebedá" (for the benefit of few, by coercion), "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.

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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 (extreme degree)]
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)] *More information in the lesson on Opposites of Declined Nouns*
shod	room
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)) *More information in the lesson on First Declension Nouns*
wu...	Phrase: such a...; what a...
zholh	noise [zho (sound) + -lh (PEJ)]

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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 sháawith 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 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 láadom 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 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.

[28]Bíide dithedelan Máyel Shósho bidim wo, "Wil thena diídineya! I áalaháalish!"

[29]Bíide di Shósho behidedim wo, "Oho," úyahú obée násháad 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!"

Notes Notes Notes Notes Notes Notes Notes Notes Notes

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 sháawith anath nedebe diídineda neda, i mehom ben bezheth hoshem benethadim. Hathal i háya hi; mehelahela with woho—rizh Máyel.

E: _____

[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 beth.

E: _____

Notes

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[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.

E: _____

_____

_____

_____

[5]Bíide bithim Shósho Máyel beth wethesha nédeshubewáan wo, i nóosháad diwan; di bi, "Wil sha, Máyel. Báa tháa ne?"

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: _____

Notes

[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: _____

_____

Notes

[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: _____

_____

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_____

[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: _____

_____

_____

Notes

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E: _____

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[27]Bíide lámála Shósho Máyel beth 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: _____

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[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: _____

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[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

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[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 sháawith anath nedebe diídineda neda, i mehom ben bezheth hoshem benethadim. Hathal i háya hi; mehelahela with woho—rizh Máyel.

[2] Bíide	eríli	meshóodehul	with	woho	thenahalenal
DECL + NARR	FARPAST	PL + BEBUSY + DEGEXTREME	PERSON	#ALL	JOYGOOD + DEGUNUSUAL + MANN

miwithesha	bosha	menedebenil	diídineya	wo.	Mesháad	ben
TOWN + PLC	MOUNTAIN + PLC	#>5 + INSIDE = AMONG>5	HOLIDAY + TIME	MADEUP	PL + COMEGO	X>5

nudim	i	núudim	miwithesha	o,	i	medibithimelan
HERE + GOAL	AND	THERE + GOAL	TOWN + PLC	AROUND	AND	PL + SPEAK + MEET = GREET + CELEB

hin	hinedim,	i	mehada	shidinal.	Melalom	i	mehalehale	beyen.
DEMO>5	DEMO>5 + GOAL	AND	PL + LAUGH	BETOGETHER + MANN	PL + SING	AND	PL + MUSIC	INDEF>5
	EACH OTHER>5 + GOAL							

Meham	mewoliri	wodimilin	menedebe;	meliyen	i	melayun	i	melula
PL + BEPRESENT	PL + REL + BECOLORED	REL + ORNAMENT	#>5	PL + BEGREEN	AND	PL + BEORANGE	AND	PL + BEPURPLE

ben.	Mehel	sháawith	anath	nedebe	diídineda	neda,	i	mehom
X>5	PL + MAKE	SENIOR + PERSON = SENIOR	FOOD + OBJ	#2-5	HOLIDAY + BENEF	ONLY	AND	PL + TEACH

ben	bezheth	hoshem	benethadim.
X>5	X2-5	GRAND + OFFSPRING = GRANDCHILD	X>5 + POSSBIRTH + GOAL

Hathal	i	háya	hi;	mehelahela	with	woho	—rizh	Máyel.
BEGOODTIME	AND	BEBEAUTIFULTIME	DEMO1	PL + CELEBRATION	PERSON	#ALL	EXCEPT	MICHAEL

[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.

Notes

Notes

[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 beth.

[3] Bíide	loláad	ra	Máyel	thenath	wo.	Merashi
DECL + NARR	PERCEIVEINT	NEG	MICHAEL	JOYGOOD + OBJ	MADEUP	PL + NON + TOPLEASE = DISPLEASE

liri	dimilinethu	behideth.	Rashe	zholh	méwithethu.	behideth.
BECOLORED	ORNAMENT + PARTV	X1 + MALE = HE + OBJ	NON + COMFORT = TORMENT	SOUND + PEJ = NOISE	COLLV + PERSON = CROWD + PARTV	HE + OBJ

Di	háawithizh	behidedim,	"Bíilan	wil	thena	diídineya,"	i
SPEAK	CHILD + FEM = LITTLEGIRL	HE + GOAL	DECL + CELEB	OPTV	JOYGOOD	HOLIDAY + TIME	AND

nédid	behid	bedim;	nadelishe	be	hiwáan	i	nádelishe
BACK + SPEAK = ANSWER + ANGER	HE	X1 + GOAL	BEGIN + WEEP	X1	DEMO1 + COZ	AND	CONT + WEEP

hathobéeya	héedá	thul	betha	beth	i	she	beth.
UNTIL	PICKUP	PARENT	X1 + POSSBIRTH	X1 + OBJ	AND	COMFORT	X1 + OBJ

[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.

[4] Bíide	medibáa	with	hin	hinedim	wo,	"Báath
DECL + NARR	PL + QUESTION	PERSON	DEMO>5	DEMO>5 + GOAL	MADEUP	Q + PAIN
				EACHOTHER>5 + GOAL		

ril	loláad	ra	Máyel	thenath	bebáawáan?"	En	with
PRES	PERCEIVEINT	NEG	MICHAEL	JOYGOOD + OBJ	QPRN1 + COZ	UNDERSTAND	PERSON

raho.	Id	di	beye	Shósho	bidim	Máyel	bethu	doól.
#0	ANDTHEN	SPEAK	INDEF1	MAGICGRANNY	XHON1 + GOAL	MICHAEL	X1 + PARTV	ATLAST

[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?"

[5] Bíide	bithim	Shósho	Máyel	beth	wethesha	nédeshubewáan	wo,
DECL + NARR	MEET	MAGICGRANNY	MICHAEL	X1 + OBJ	PATH + PLC	INTENTION + COZ	MADEUP

i	nóosháad	diwan;	di	bi,	"Wil	sha,	Máyel.	Báa	tháa	ne?"
AND	PAUSE + COMEGO	SPEAK + PURP	SPEAK	XHON1	OPTV	HARMONY	MICHAEL	Q	THRIVE	YOU1

[5]Magic Granny met Michael, per intention, in the street and paused to talk; she said, "Hello, Michael. How are you?"

Notes

[6]Bíide di Máyel bidim wo, "Wil sha, Shósho. Bíi tháahil le wa."

[6]	Bíide	di	Máyel	bidim	wo,	"Wil	sha,	Shósho.
	DECL + NARR	SPEAK	MICHAEL	XHON1 + GOAL	MADEUP	OPTV	HARMONY	MAGICGRANNY

Bíi	tháahil	le	wa."
DECL	THRIVE + DEGMINOR	I	MYPERC

[6]Michael 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?"

[7]	Bíide	dibáa	Shósho	behidedim	wo,	"Báa	di	ne
	DECL + NARR	QUESTION	MAGICGRANNY	HE + GOAL	MADEUP	Q	SPEAK	YOU1

'tháahil'	bebáawáan?	Éeya	ne?	Loláad	ne	heyith?"
THRIVE + DEGMINOR	QPRN1 + COZ	ILLNESS	YOU1	PERCEIVEINT	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."

[8]	"Ra,	Shósho.	Bíi	thi	le	lameth	wa,	i	loláad	le
	NEG	MAGICGRANNY	DECL	HAVE	I	HEALTH + OBJ	MYPERC	AND	PERCEIVEINT	I

sholeth	hulehul."
ABSENCEOFPAIN + OBJ	FORSURE

[8]"No, Magic Granny. I have my health, and I'm free of pain, for-sure."

---

[9]"I báa thi ne anath i ranath?"

[9]	"I	báa	thi	ne	anath	i	ranath?"
	AND	Q	HAVE	YOU1	FOOD + OBJ	AND	DRINK + OBJ

[9]"And do you have food and drink?"

---

[10]"Bíi re yide re yada le wa."

[10]	Bíi	re	yide	re	yada	le	wa."
	DECL	NEITHER...	BEHUNGRY	...NOR	BETHIRSTY	I	MYPERC

[10]"I neither hunger nor thirst."

---

[11]"I báa thi ne betheth? Owa be wemaneya, i rahowahil wumaneya?"

[11]	"I	báa	thi	ne	betheth?	Owa	be	wemaneya,	i	rahowahil
	AND	Q	HAVE	YOU1	HOME + OBJ	BEWARM	X1	WINTER + TIME	AND	BECOLD + DEGMINOR

wumaneya?"
SUMMER + TIME

[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."

[12]	"Em,	Shósho.	Bíi	habelid	le	wodo	womathesha	wa.
	YES	MAGICGRANNY	DECL	DWELL	I	REL + BESTRONG	REL + BUILDING + PLC	MYPERC

Meshe	shod	bethu	hathemeneya	woho."
PL + COMFORT	ROOM	X1 + PARTV	SEASON + TIME	#ALL

[12]"Yes, Magic Granny. I dwell in a strong building. Its rooms are comfortable in all seasons."

Not

[13]"I bud; báa thi ne bud? She be neth? Shi be neth?"

[13]"I	bud;	báa	thi	ne	bud?	She	be	neth?	Shi	be	neth?"
AND	CLOTHING	Q	HAVE	YOU1	CLOTHING	COMFORT	X1	YOU1 + OBJ	TOPLEASE	X1	YOU1 + OBJ

[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."

[14]"Em,	Shósho.	Bíi	thi	le	mewothal	wohoweth	menedebe	wa."
YES	MAGICGRANNY	DECL	HAVE	I	PL + REL + BEGOOD	REL + GARMENT + OBJ	#>5	MYPERC

[14]"Yes, Magic Granny. I have many good garments."

---

[15]"I báa thi ne laneth, i den be neth úyahú them ne deneth?"

[15]"I	báa	thi	ne	laneth,	i	den	be	neth	úyahú	them
AND	Q	HAVE	YOU1	FRIEND + OBJ	AND	HELP	X1	YOU1 + OBJ	CONJTIME	NEED

ne	deneth?"
YOU1	HELP + 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."

[16]"Em,	Shósho.	Bíi	thi	le	laneth	menedebe	wa,	i	meden
YES	MAGICGRANNY	DECL	HAVE	I	FRIEND + OBJ	#>5	MYPERC	AND	PL + HELP

ben	leth	themeya	waha."
X>5	I + OBJ	NEED + TIME	#ANY

[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?"

[17]"I	báa	nime	den	ne	lan	nethoth	themeya"?
AND	Q	BEWILLING	HELP	YOU1	FRIEND	YOU1 + POSS + OBJ	NEED + TIME

[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."

[18]"Em,	Shósho.	Bíi	bere	medibóo	neda	ben,	ébere	den	le
YES	MAGICGRANNY	DECL	IF	PL + REQUEST	ONLY	X>5	THEN	HELP	I

beneth	hithenanal	themehelewáan."
X>5 + OBJ	HAPPINESSGOOD + MANN	NEED + DEGTRIVIAL + COZ

[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?"

[19]"Báa	thad	sháad	ne	nudim	e	núudim	úyahú	nédehel
Q	BEABLE	COMEGO	YOU1	HERE + GOAL	OR	THERE + GOAL	CONJTIME	WANT + DEGTRIVIAL

ne	hith?"
YOU1	DEMO1 + OBJ

[19]"Can you go hither or thither when you have a whim to?"

Notes

[20]"Em, Shósho. Bíi sháad le dínonenal wahadim wa."

[20]"Em,	Shósho.	Bíi	sháad	le	dínonenal	wahadim	wa.
YES	MAGICGRANNY	DECL	COMEGO	I	ALLOW + ALLOW = BEFREE + MANN	#ANY + GOAL	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?"

[21]I	báa	thi	ne	haleth?	Dóshóod	be	neth?	Shub	be
AND	Q	HAVE	YOU1	WORK + OBJ	CAUSETO + BEBUSY	X1	YOU1 + OBJ	DO	X1

thaleth	witheda?	Them	nábedi	ne	beda?"
BEGOOD + OBJ	PERSON + BENEF	NEED	CONT + LEARN	YOU1	X1 + BENEF

[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 woshóal woho rano mewoharathal woshóaleden nedebe neda. Izh báa dibáa ni daleth hin ledim bebáawan?"

[22] "Em,	Shósho.	Bíi	hal	le	wa.	Hi	letho	wothem	wohalem.
YES	MAGICGRANNY	DECL	WORK	I	MYPERC	DEMO1	I + POSS MINE	REL + NEED	REL + WORK + IDENT

Mehathal	mewohal	woshóal	woho	rano	mewoharathal
PL + BEGOODTIME	PL + REL + WORK	REL + DAY	#ALL	ALMOST	PL + REL + BEBADTIME

woshóaleden	nedebe	neda.	Izh	báa	dibáa	ni	daleth	hin
REL + DAY + ASSOC	#2-5	ONLY	BUT	Q	QUESTION	YOUHON1	THING + OBJ	DEMO>5

ledim	bebáawan?"
I + GOAL	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."

[23]Bíide	di	Shósho	wo,	"Dóo	bíidi	dubedi	le
DECL + NARR	SPEAK	MAGICGRANNY	MADEUP	WELL...	DECL + DIDACT	TRY + LEARN	I

beyeth	wa."
INDEF1 + OBJ	MYPERC

[23]Magic Granny said, didactically, "Well, I am trying to learn something."

---

[24]"Báa néde lothel ni bebáath?"

[24]"Báa	néde	lothel	ni	bebáath?"
Q	WANT	KNOW	YOUHON1	QPRN1 + OBJ

[24]"What do honored-you want to know?"

Notes

Notes

[25]"Bíidi thi ne dal woho wothaleháalish wowída wáa. Rathi ne dal raho. Bóodi di ne ledim lu: báadi tháahul ra ne bebáanal?"

[25]"Bíidi	thi	ne	dal	woho	wothaleháalish	wowída
DECL + DIDACT	HAVE	YOU1	THING	#ALL	REL + BEGOOD + DEGEXTRAORD	REL + LIFE + BENEF

wáa.	Rathi	ne	dal	raho.	Bóodi	di	ne	ledim	lu:
TRUSTED	NON + HAVE = LACK	YOU1	THING	#0	REQ + DIDACT	SAY	YOU1	I + GOAL	PLEASE

báadi	tháahul	ra	ne	bebáanal?"
Q + DIDACT	THRIVE + DEGEXTREME	NEG	YOU1	QPRN1 + MANN

[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 láadom 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."

[26]"Bíide	láadom	Máyel,	shadon	dáanethu	Shósho	bithoth
DECL + NARR	RECOGNIZE	MICHAEL	TRUTH	WORD + PARTV	MAGICGRANNY	XHON1 + POSS + OBJ

lishenal,	wo;	di	be,	"Bíi	eril	lhele
LIGHTNING + MANN = VIVIDLY	MADEUP	SPEAK	X1	DECL	PAST	IDESP

raláadám	wa.	Eril	meban	with	menedebe	binith
NON + PERCEIVE + DOER + IDENT	MYPERC	PAST	PL + GIVE	PERSON	#>5	GIFT + OBJ

menedebe	lheledim,	i	loláad	—i	dam—	lhele	rawimath.
#>5	IDESP + GOAL	AND	PERCEIVEINT	AND	MANIFEST	IDESP	INGRATITUDE(INT,Ø,–)

Ril	en	lhele,	doól,	i	loláad	lhele	wenaháalish,	bishibenal."
PRES	UNDERSTAND	IDESP	ATLAST	AND	PERCEIVEINT	IDESP	GRATITUDEGOOD + DEGEXTRAORD	BESUDDEN + MANN

[26]Michael vividly recognized 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 understand, finally, and suddenly I'm so very grateful."

---

[27]Bíide lámála Shósho Máyel beth 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.

[27]Bíide	lámála	Shósho	Máyel	beth	onasha	wo	i	di
DECL + NARR	CARESS	MAGICGRANNY	MICHAEL	X1 + OBJ	FACE + PLC	MADEUP	AND	SPEAK

"Bóoli	zha	ra	na	nayóoth	'lhele'	lu;	bíili	ril
REQ + LOVE	NAME	NEG	YOULOVE1	YOULOVE1 + REFLX + OBJ	IDESP	PLEASE	DECL + LOVE	PRES

na	wothalehil	woyáawithidem;	aril	náwí	na
YOULOVE1	REL + BEGOOD + DEGMINOR	REL + TEEN + MAN + IDENT	FUT	GROW	YOULOVE1

wothal	wosháawithem	thomaya	wa.
REL + BEGOOD	REL + ADULT + PERSON + IDENT	BENEAR + TIME = SOONRECENT	MYPERC

Bíilan	wil	thena	diídineya,"	i	náasháad	bi.
DECL + CELEB	OPTV	JOYGOOD	HOLIDAY + TIME	AND	RESUME + COMEGO	XHON1

[27]Magic Granny caressed Michael's face and said, lovingly, "Please do not name yourself 'despised;' you are a decent youth; 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!"

[28]Bíide	dithedelan	Máyel	Shósho	bidim	wo,
DECL + NARR	SPEAK + BEFAR = CALL + CELEB	MICHAEL	MAGICGRANNY	XHON1 + GOAL	MADEUP

"Wil	thena	diídineya!	I	áalaháalish!"
OPTV	JOYGOOD	HOLIDAY + TIME	AND	THANKS + DEGEXTRAORD

[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 biyóodim, "Bíilan aril ba wu woshi wowith wa."

[29]Bíide	di	Shósho	behidedim	wo,	"Oho,"	úyahú	obée
DECL + NARR	SPEAK	MAGICGRANNY	HE + GOAL	MADEUP	YOU'REWELCOME	CONJTIME WHILE	DURING

násháad	bi,	i	biyóodim,	"Bíilan	aril	ba
CONT + COMEGO	XHON1	AND	XHON1 + REFLX + GOAL	DECL + CELEB	FUT	XLOVE1

wu	woshi	wowith	wa."
SUCHA	REL + TOPLEASE	REL + PERSON	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."

---

[30]Bíide sháalede hi aril wo, úyahú woho di beye behidedim, "Wil thena diídineya," di behid wenanal hadihad, "Wil thenaháalish diídineya i sháaleya woho!"

[30]Bíide	sháalede	hi	aril	wo,	úyahú	woho	di	beye	behidedim,
DECL + NARR	DAY + SRC	DEMO1	FUT	MADEUP	CONJTIME WHENEVER	#ALL	SPEAK	INDEF1	HE + GOAL

"Wil	thena	diídineya,"	di	behid	wenanal	hadihad,	"Wil
OPTV	JOYGOOD	HOLIDAY + TIME	SPEAK	HE	GRATITUDEGOOD + MANN	ALWAYS	OPTV

thenaháalish	diídineya	i	sháaleya	woho!"
JOYGOOD + DEGEXTRAORD	HOLIDAY + TIME	AND	DAY + TIME	#ALL

[30]From that day forward, whenever someone said to him, "Happy holiday", he always gratefully said, "Greatest joy at the holiday and every day!"

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Free Translation

The Rescue of Michael

[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]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]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]Magic Granny met Michael, per intention, in the street and paused to talk; she said, "Hello, Michael. How are you?"

[6]Michael answered her, "Hello, Magic Granny. I'm... just okay."

[7]Magic 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 understood 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 understand, finally, and suddenly I'm so very grateful."

[27]Magic Granny caressed Michael's face and said, lovingly, "Please do not name yourself 'despised;' you are a decent youth; 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!"

Notes Notes Notes Notes Notes Notes Notes Notes Notes

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.

Notes

Notes

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...).

Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes

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)
More information in the lesson on the Second Declension

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.”

Notes Notes Notes Notes Notes Notes Notes

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: _____

_____

Notes

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 im withid shéesha, i bithim behid withizheth wo. Thib behizh sholanenal i sharahulenal. Dibáa behid behizhedim, "Báa ne bebáam?"

Bíidi	im	withid	shéesha,	i	bithim	behid
DECL + DIDACT	TRAVEL	PERSON + MALE = MAN	DESERT + PLC	AND	MEET	X1 + MASC = HE

withizheth	wo.	Thib	behizh	sholanenal	i
PERSON + FEM = WOMAN + OBJ	MADEUP	STAND	X1 + FEM = SHE	BEALONE + MANN	AND

sharahulenal.	Dibáa	behid	behizhedim,	"Báa	ne	bebáam?"
GRIEF(EXT,+,–) + DEGEXTREME + MANN	QUESTION	HE	SHE + GOAL	Q	YOU1	QPRN1 + IDENT

[Didact/madeup] A man travels in the desert, and he meets a woman. She stands alone and grieving piteously. He asks her, "Who are you?"

"My name is Truth," she replied.

"Bíi Shadon zha lethom wa," nédi be.

"Bíi	Shadon	zha	lethom	wa,"	nédi	be.
DECL	TRUTH	NAME	I + POSS + IDENT	MYPERC	BACK + SPEAK = ANSWER	X1

"Truth is my name," she answers.

"And for what cause," he asked, "have you left the city to dwell alone here in the wilderness?"

Dibáa behid, "I báa eril nasháad ne miwithede i ril habelid ne sholanenal rodonisha hi bebáawáan?"

Dibáa	behid,	"I	báa	eril	nasháad	ne	miwithede	i	ril
QUESTION	HE	AND	Q	PAST	BEGIN + COMEGO = DEPART	YOU1	TOWN + SRC	AND	PRES

habelid	ne	sholanenal	rodonisha	hi	bebáawáan?"
DWELL	YOU1	ALONE + MANN	WEATHER + LAND = WILDERNESS + PLC	DEMO1	QPRN1 + COZ

He asks, "And what caused you to leave the city and now dwell alone in this wilderness?"

She made answer, "Because in former times, falsehood was with few, but it is now with all men."

Nédi behizh, "Beróo bíi eríli ham rashadon witheden nedebe, izh ril witheden woho wa."

Nédi	behizh,	"Beróo	bíi	eríli	ham	rashadon	witheden	nedebe,
ANSWER	SHE	BECAUSE	DECL	FARPAST	BEPRESENT	FALSEHOOD	PERSON + ASSOC	#2-5

izh	ril	witheden	woho	wa."
BUT	PRES	PERSON + ASSOC	#ALL	MYPERC

She answers, "Because long ago falsehood was with few people, but now (it is) with everyone."

Notes

My Láadan Text

Shadon i Imá

Bíidi im withid shéesha, i bithim behid withizheth wo. Thib behizh sholanenal i sharahulenal. Dibáa behid behizhedim, "Báa ne bebáam?"

"Bíi Shadon zha lethom wa," nédi be.

Dibáa behid, "I báa eril nasháad ne miwithede i ril habelid ne sholanenal rodonisha hi bebáawáan?"

Nédi behizh, "Beróo bíi eríli ham rashadon witheden nedebe, izh ril witheden woho wa."

Comments

In the last paragraph, neither a Verb nor a Subject is required in the final clause because they are the same as those in the preceding clause. The parallel structure of "witheden nedebe" (with few people) and "witheden woho" (with all people) is quite enough to convey her meaning.

Notes Notes Notes Notes Notes Notes Notes Notes Notes

a	LoveInanim
-á	DOER
á-	INFANT
áabe	Book
áada	Smile
áala	Thanks
áama	LoveLikeResp
áana	Sleep
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
Ánetheni	Anthony
Aranesha	Arkansas
aril	FUT
Aril	Later
aríli	FARFUT
ash	Star
ashon	LoveHeartKin
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	Clothing
bud	#9
bun	BeNew
buth	GatherX
buzh	Convention
buzhehoth	ConventionCtr
-d	ANGRY
-da	JEST
-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	SRC
-de	NARR
debe	#100
dedide	Story
déela	Garden
déelahá	Gardener
deheni	Meat
dehenihá	Butcher
delishe	Weep
delith	Hair
dem	Window
demáazh	Tractor
den	Help
-den	ASSOC
denáá	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
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
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	WeLove>5
lan	Friend
-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	YouHon>5
nin	Cause
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
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
oshóana	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
raháthe	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	Drink
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	PAIN
-th	OBJ
-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: When
widahoth	OBS: Where
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

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.

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 very informative 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.

Notes

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 store 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.

Notes Notes Notes Notes

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.

Notes Notes Notes Notes Notes

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)?

Notes Notes Notes Notes

Exercises

Translate the following into English.

1 Bée thi ra Aranesha sheshihotheth nedebehóo, i raho leleden wáa.
2 Bé aril beth letho boshethuhóo, ra badazhethu wa.
3 Báa methel lodáhóo bebáath hibode nedebenil; badeth nedaba?
4 Bóo bithim na lalomáth—e erilehóo nahan na bith?
5 Bó ril ne, eduthahá, thóo ebaláhóothom yedesha, ra belidáthom wa.
6 Bíi eril ulanin Shuzhéth edanethehóo ulineya, ra elamitheth wáa.

In #3, please note that "hibo" (hill) is given in the Source Case. Contrary to 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.

The English word "already" means that an action that was spoken of as beginning now or in the future was actually begun in the past. In #11, I've translated the Láadan "erilehóo nahan" (PAST + FOCUS | BEGIN + BeAcquainted) as "already know," in an example of contrastive focusing.

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

Notes Notes Notes Notes Notes Notes

Move the focus to the supplied word; translate into English before and after.

7	Bíi thóshumáadehóo balinemid Ána betho mari dalathamethudim we.	tortoise
8	Bée ra bash ubem; be uhudehóom hath menedebe wi.	balm
9	Bé eril wem Méri lanemidehóo bethoth imeya wa.	Mary
10	Báa rilrili shihóo bini letho Elízhabeth beth?	me
11	Bíi Máyel zhahóo nethom wo.	your
12	Bíi ril delishe Bétheni ra olobewáan izh sholanewáanehóo wáa.	weep

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).

7 **E:** _____

L: _____

E: _____

8 **E:** _____

L: _____

E: _____

9 **E:** _____

L: _____

E: _____

10 **E:** _____

L: _____

E: _____

11 **E:** _____

L: _____

E: _____

12 **E:** _____

L: _____

E: _____

Notes

Translate the following into Láadan.

13 Will your family go NORTH, not east, usng a map and meet us-many again on the plain?
14 (DIDACT) Clearly COURTESY, not being right, causes harmony.
15 (CELEB) I swear there's a GARDEN in the center of the meadow!
16 The farmer told me, "(MAND) Do NOT touch the tick!"
17 (WARN) The pregnant woman SIGNED, rather than called, "Hello," to her sibling.
18 (LOVE) Prithee, beloved-you-few, ARRIVE at the berry farm during the evening.

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."

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes No

Notes

Notes

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 (from) 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 Betheny 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

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

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 sentence puts the verb (or auxiliary) as the first element in its clause. When we're hearing or reading a 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.

Note

Notes

Notes

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 gramatically, 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 the 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:

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.
Bíi lothel le úwanú zho babí wa.
Bíi lothel le [zho babí]héwan wa.
Bíi lothel le úwáanú zho babí wa.
Bíi lothel le [zho babí]héwáan wa.

Not

Exercises

Translate the following into English.

1 Bíi ril lith le lamith lan netho zhazh bethothehé wa.
2 Bíi eril dam ra Máthu rahowa anahé wáa.
3 Báa en bebáa merahéthe mudahé?
4 Bíi eril láad ezha oyinan théshumáad babíhé wa.
5 Bíi eril shóo shebasheb yáanin wemaneyahé wa.
6 Bíi lothel wohim woduthahá mebalin obeth nethohé wáa.
7 Bíi ril néde háawith aril naham rohoro bishibenalehé wa.
8 Bíi lishid owehá eril lámála withid rulethehé wáa.
9 Bóo dom di ne omá nethodim aril merathad mesháad lezh sheshihothedim wumaneyahé.
10 Bíi eríli thod wothá meyime romid úshahú menime mehóomasháad ra shamidehé wáa.

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.

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____
7 **E:** _____
8 **E:** _____
9 **E:** _____
10 **E:** _____

Notes

Translate the following into Láadan.

11 The gardener warned us that the coffee was bitter and the oranges were still sour.
12 The farmer promised that the baby elephants would be safe.
13 Did the story teach us that the fledgelings were not afraid?
14 The mendicant asked for money as her dog has ticks.
15 The scientist believes that the flowers are fragrant.
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.
17 Is it important that the philosopher is singing a song now?
18 The songwriter begged all her children to study hospitality in order to have full lives.
19 The group agrees that the roots of the plant are deep in the earth.
20 Aren't you anticipating the horse giving birth to two foals?

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.

11 L: _____

12 L: _____

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

19 L: _____

20 L: _____

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 lithariI 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.

Notes

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]Úyhahú menahóoha len, mesháad belidedim nil, i naháana 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]Noháana le didenal; dóhu le demereneth, i láad le nahóolíithinehel wohene wothoshehéth oyinan wa. [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:** _____

Notes

Translate the following into Láadan.

11 The teacher asked the child, “Does your horse live on land or in the ocean?”
12 “On land,” replied the child.
13 The teacher asked, “Is a horse a wild animal or a domesticated animal?”
14 “A domesticated animal.”
15 “Does a fish live on land or in the ocean?”
16 The child thought and said, “In the ocean.”
17 The child was still. Slowly she began to cry.
18 The teacher asked, “Why are you crying?”
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.”
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.”

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.

11 L: _____
12 L: _____
13 L: _____
14 L: _____
15 L: _____
16 L: _____
17 L: _____
18 L: _____
19 L: _____
20 L: _____

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
áana	Sleep
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
Ánetheni	Anthony
Aranesha	Arkansas
aril	FUT
Aril	Later
aríli	FARFUT
ash	Star
ashon	LoveHeartKin
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	XLove>5
ban	Give
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	Clothing
bud	#9
bun	BeNew
buth	GatherX
buzh	Convention
buzhehoth	ConventionCtr
-d	ANGRY
-da	JEST
-da	BENEF
-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
denáá	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
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
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
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	UpAgainst
ib	Crime
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
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	WeLove>5
lan	Friend
-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
nosháad	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
raháthe	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	Drink
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: WHEN
widahoth	OBS: WHERE
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	TIME
-ya	FEAR
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

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 domination 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).

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.

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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.

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Up until this point, all the example embedded clauses in this lesson feature Yes/No style questions. It's just as feasible to use 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.

No Notes Notes Notes Notes Notes Notes Notes

Exercises

Translate the following into English.

1 Báa zhedi huhid memihí bodehée?
2 Bíi eril dibáa ra ehá dama háawith yumeth bebáananehée wáa.
3 Báa láad Mázhareth mebohí i mehíyamesh bod nisha nolehée(th) oyinan?
4 Bóo mehulanin nezh eril hahí lush marethu lelethuhée(th).
5 Bóo dibé ne lalom Therísha bebáath háanáaleya eril; lometh nedabahéeth olowodedim.
6 Bíi aril wedeth ril mewéedan bedihá bebáathehée wa.

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 #5, did you recognize what the word "eril" (PAST) was doing in the second clause? It's part of the idiomatic phrase "háanáaleya eril" (yesterday evening).

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

Notes Notes Notes Notes Notes

Turn the embedded statement into an embedded question. Translate into English before and after.

7 Bíi methózheláad wíitham aril duth shun mezheth hizhehé(th) wáa.
8 Bíi en Elízhabeth eril im esh worahíyamesh womelasha meshehé(th) wa.
9 Bóo di na olob dumidal nath bathenanehé(th) duthahádim.
10 Báa om bebáa eril íthi wobun woshumath birethu thabeshinehé(th)?
11 Báa medom nen náthad amedara wobalin wohoninehé(th)?
12 Bíi ril héeya Ánetheni eril ham belid heneshahé wáa.

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(e)(th) 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.

Notes Notes Notes Notes Notes Notes Notes

7 E:

L:

E:

8 E:

L:

E:

9 E:

L:

E:

10 E:

L:

E:

11 E:

L:

E:

12 E:

L:

E:

No Notes Notes Notes Notes Notes

Translate the following into Láadan.

13 For what purpose is it important whether, long ago, Someone created all-that-is?

14 Prithee state by what route the ducks flew to the lake.

15 (WARN) I'm told you will have to recognize whether the rich man ate chicken or turkey.

16 Do you know how you will drink the drug when the physician gives it to you in tea with nectar?

17 No-one warned me whether the poor family was about to clean the building with a BROOM.

18 The philosopher tries to learn which book is correct.

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.

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes

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 methózheldád 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) duthahddim. 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 Anethen eril ham belid henenshahée wáa. Anthony is afraid lest there was a house in the east.

13 Báa oth erlíi el Beye abeshehée(th) bebáawan? 14 Bóo díbíi ne eril meshumáad yazh bebáasha ob wiilidunedimehéeth. 15 Bée aril dush ídadom ne yod worashud wowithid yathéth e yáathethehée wáa. 16 Báa ril lothel ne aril riiin ne desheth bebáanal úyahú ban eduthahá beth nedim zhusha nil homedenehée. 17 Bíi eril díbée rawith thédóhéthe woshud wohonida mathéth wushehóonanehée(th) ledim wa. 18 Bíi dubedi ehená dóon bebáa; ábe nedabahée wáa.

Lesson 47
Embedded Relative Clauses

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 right-hand column 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).

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" modfying 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) + 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 is growing and thriving.

However, the embedded clause may contain multiple verbs or multiple Case Phrases (Object, Place, Time, Goal, Source, Beneficiary, etc., in addition to the Subject) or an Auxiliary different from the outer sentence. In that situation, since the Relativizer can only accept one verb and one noun, the full embedding is the only way to keep from losing any of that information.

Not

Embedding Examples

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.

In the examples to follow, we'll present the embedded relative clause in [brackets] as we have been. we'll also underline the noun phrase in the embedded relative clause that could stand alone to give a less-detailed sentence and ***bold-italicize-underline*** the case ending that moves from the unmodified noun phrase to the embedded relative clause.

Bíi bithim Máthu with***eth*** 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 be acquainted with). 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 huhidedahá" (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 il déelahá [mehaba mahina]hé(th) oyonan wa.
The gardener sniffs (pays attention using the nose) that the flowers are fragrant.
Bíi il déelahá [mehaba mahina]hée(th) oyonan wa.
The gardener sniffs if/whether the flowers are fragrant.
Bíi il déelahá [mehaba mahina]háa***th*** oyonan wa.
The gardener sniffs the flowers that are fragrant.

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 il déelahá mewohaba womahinath oyonan wa," (The gardener sniffs the fragrant flowers). On the other hand, using the embedded relative clause structure allows us to *also* use the relativizer, as illustrated next:

No

Báa eril láad ne wodo wowitheth? Did you perceive the strong woman?
Báa eril láad ne [hal wodo wowith]ehé(th)?
Did you perceive that the strong woman worked?
Báa eril láad ne [hal wodo wowith]ehée(th)?
Did you perceive whether the strong woman worked?
Báa eril láad ne [hal wodo wowith]eháath?
Did you perceive the strong woman who worked?

You'll notice, in the two middle examples above, that the Object suffix, "-th" is not emphasized. This is because these two are indicating that the embedded clauses themselves, rather than the woman referred to therein, are the Object of "láad" (to perceive).

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 le [hal with]eháanal wa. I speak like (in the manner of) the woman who works.
Bíi di le [hal with]eháada wa. I speak for (on behalf of) the woman who works.
Bíi di le [hal with]eháadim wa. I speak to the woman who works.
Bíi le [hal with]eháam wa. I am the woman who works.
Bíi di [hal with]eháaØ ledim wa. The woman who works speaks to me.

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 withehóo bodim]eháa wa.
The WOMAN who went to the mountain is tall.
Bíi íthi [eril sháad with bohóodim]eháa wa.
The MOUNTAIN that the woman went to is tall.

Notes

Notes

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 hibohóosha]háa***dim*** wa.
I shall go to the hil where my friend dwells.

Bíi aril sháad le [habelid lanehóo 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 example 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.

Notes Notes Notes Notes Notes Notes

Exercises

Translate the following into English.

1 Bóo humesh ra ne merahíya i melula dalaháath.
2 Báa liyen ham bad yedeshaháa?
3 Bíi eril noshumáad babí naya withizh shamidetheháadim wa.
4 Bíi áhesh omá mewéedan bedihá áabeth menedebeháath wáa.
5 Báadu lali aril dutha damaháam?
6 Bíi nime edethi ril edeláad onida Lahila Bathehéa wa.

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.

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

Notes
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Notes

Change the embedded sentence/question into a relative clause; translate into English before and after.

7 Báa dom hu marithu eril shóod wohéeda wowithidehéth?
8 Bíi héeya onin rilrili delishe diháhéeth wáa.
9 Bíi eril láad halá them ehá denethehéth oyinan wa.
10 Bíi ril lothel ehená mebú nedeloth beyenehé wa.
11 Báa lhitharil Elízhabeth rilrili menasháad meworabalin woheshá nedebe miwithedehéth?
12 Bíi ulanin imá meyom wethehée wáa.

7 **E:** _____
L: _____
E: _____
8 **E:** _____
L: _____
E: _____
9 **E:** _____
L: _____
E: _____
10 **E:** _____
L: _____
E: _____
11 **E:** _____
L: _____
E: _____
12 **E:** _____
L: _____
E: _____

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Notes

Embed the second sentence within the first sentence; translate into English before and after.

The underlined noun/noun phrase is the same in both sentences. Example: "Bíi néde eb Ánetheni yuth wehede wa. Melaya i memeénan yu," (Anthony wants to buy fruit from the store. The fruit are red and sweet) gives "Bíi néde eb Ánetheni 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 woduthahádim wáa. Lalom i amedara duthahá wa.

14 Bíi eril wod rul urahusha ihé wa. Bíi rilrili nahóoha rul rahadihad wo.

15 Báa láadom Méri lometh hi? Bíi eril thod hoshem Máyel betha lometh hi wa.

16 Bíi aril elash Ána amedarahádan buzheya obée wáa. Bíi ril noshaad amedarahá eba bethoden wáa.

17 Bóo duheb ne laleth woyide wohawitheda. Bíi thi ra áwith ditheth waá.

18 Bíi aril ban edin letha anath ledim binenan bim wa. Bíi ril methóhel thul letha bineth bim boshenan wa.

13 **E:** _____

L: _____

E: _____

14 **E:** _____

L: _____

E: _____

15 **E:** _____

L: _____

E: _____

16 **E:** _____

L: _____

E: _____

17 **E:** _____

L: _____

E: _____

18 **E:** _____

L: _____

E: _____

Notes

Translate the following into Láadan.

19 The child stroked the yellow dog that dwelt beneath the old bridge.

20 I promise I'll agree to music with the farmer who traveled from a far country.

21 Someone who stays at home may be a housekeeper.

22 My friend knows these-many worshipers who intended to go to the park.

23 I shall bring a meal of fish and vegetable to several who bought ugly furniture.

24 Botanists working with roses in the forest are cooperating with zoologists gathered in the plain for the purposes of understanding.

#24 may be a bit unfair; there are two separate embedded clauses standing in for simpler case phrases.

19 L: _____

20 L: _____

21 L: _____

22 L: _____

23 L: _____

24 L: _____

Notes Notes Notes Notes Notes Notes Notes Notes

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 dihá́háath 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 scentist 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 wohá́ya 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 thod hoshem Máyel betha lomehóotheháath? Does Mary recognize this song 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 noshá́ad 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 duthel ne laleth thi ra woyide wohá́with dithetheháada. Prithee try to get 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.

Notes Notes Notes Notes Notes Notes

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}

Notes Notes Notes Notes Notes Notes Notes Notes

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 wa. Íi medinime meham batha shin rinesha hiwetha, i hum i bada shin besha hiwetho, i batha nidi rin homanathusha nol. Medinime meham hed ilida humesha ihée i hed rushida badasha ihée. Dinime ham ni yobeda e zhuda bathasha ihée.

[4]Bíi medush mewedethehul hed; medush mehithel min woho wáa. Dush áya daleleyodewan beróo eril memahinin Mathul i Ánetheni Berídanid i Hothul sháaleya boó obe, i ril menáhaninin 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 bal i hob. 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 Ánetheni 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 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 Ánetheni Berídan i Shahina (ham láad be hathóolethameth nib) íi lezheden. Ánetheni Berídan eril shebasheb eba henahidehóotho Mathulethaháam.

[9]Bíi ril loláad le thena beróo aril nebithim le onida lethath wa.

Note
Notes
Notes
Notes

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 wa. Íi medinime meham batha shin rinesha hiwetha, i hum i bada shin besha hiwetho, i batha nidi rin homanathusha nol. Medinime meham hed ilida humesha ihée i hed rushida badasha ihée. Dinime ham ni yobeda e zhuda bathasha ihée.

E: _____

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[4]Bíi medush mewedethehul hed; medush mehithel min woho wáa. Dush áya daleleyodewan beróo eril memahinin Mathul i Ánetheni 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: _____

Notes Notes Notes Notes

[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: _____

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[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 Ánetheni 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 le yáawithemehé.

E: _____

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[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 Ánetheni Berídan i Shahina (ham láad be hathóolethameth nib) íi lezheden. Ánetheni Berídan eril shebasheb eba henahidehóotho Mathulethaháam.

E: _____

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[9]Bíi ril loláad le thena beróo aril nebithim le onida lethath wa.

E: _____

_____

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Notes

My English Translation with Morpheme-by-Morpheme Analysis

Daleleyodewan Diídinethu

Daleleyodewan	Diídinethu
TABLE	HOLIDAY + PARTV

Holiday Table

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[2]Bíi ril mebud le i Másha, hena letha, i Shahina, edin letha, daleleyodewaneth yodeyod diídinethuda wa. Dinime shub le úthú woho medibóo bezh.

[2] Bíi	ril	mebud	le	i	Másha,	hena	letha,	i	Shahina,
DECL	PRES	PL + CLOTHING	I	AND	MARSHA	BIRTHSIB	I + POSSBIRTH	AND	ROSE

edin	letha,	daleleyodewaneth	yodeyod	diídinethuda	wa.
COUSIN	I + POSSBIRTH	MADETHING + EAT + PURP = TABLE + OBJ	EAT + EAT = FEAST	HOLIDAY + PARTV + BENEF	MYPERC

Dinime	shub	le	úthú	woho	medibóo	bezh.
BEBEHOLDEN	DO	I	CONJOBJ	#ALL	PL + SPEAK + REQ = REQUEST	X2-5

[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.

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[3]Bíi dibódi thul letha dinime ham rin hathamesha yodáda woho, i bin besha nol thulanada, i wohíya worin besha ihée homanadahé wa. Íi medinime meham batha shin rinesha hiwetha, i hum i bada shin besha hiwetho, i batha nidi rin homanathusha nol. Medinime meham hed ilida humesha ihée i hed rushida badasha ihée. Dinime ham ni yobeda e zhuda bathasha ihée.

[3] Bíi	dibódi	thul	letha
DECL	SPEAK + MAND + DIDACT	PARENT	I + POSSBIRTH

dinime	ham	rin	hathamesha	yodáda	woho,	i
BEBEHOLDEN	BEPRESENT	PLATE	CENTER + PLC	EAT + DOER = DINER + BENEF	#ALL	AND

bin	besha	nol	thulanada,	i	wohíya	worin
BOWL	X1 + PLC	UPON	PARENT + FOOD = SOUP + BENEF	AND	REL + BESMALL	REL + PLATE

besha	ihée	homanadahé
X1 + PLC	BEHIND	NECTAR + FOOD = DESSERT + BENEF + EMBED

wa.	Íi	medinime	meham	batha	shin	rinesha	hiwetha,
MYPERC	ALSO	PL + BEBEHOLDEN	PL + BEPRESENT	FORK	#2	PLATE + PLC	LEFT

i	hum	i	bada	shin	besha	hiwetho,	i	batha	nidi
AND	KNIFE	AND	SPOON	#2	X1 + PLC	RIGHT	AND	FORK	ADD'L

rin	homanathusha	nol.	Medinime	meham	hed	ilida
PLATE	DESSERT + PARTV + PLC	UPON	PL + BEBEHOLDEN	PL + BEPRESENT	GLASS	WATER + BENEF

humesha	ihée	i	hed	rushida	badasha	ihée.	Dinime	ham
KNIFE + PLC	BEHIND	AND	GLASS	WINE + BENEF	SPOON + PLC	BEHIND	BEBEHOLDEN	BEPRESENT

ni	yobeda	e	zhuda	bathasha	ihée.
CUP	COFFEE + BENEF	OR	TEA + BENEF	FORK + PLC	BEHIND

[3]My parent instructs me 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.

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[4]Bíi medush mewedethehul hed; medush mehithel min woho wáa. Dush áya daleleyodewan beróo eril memahinin Mathul i Ánetheni 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.

4	Bíi	medush	mewedethehul	hed;	medush	mehithel	min	woho
	DECL	PL + MUST	PL + BECLEAR	GLASS	PL + MUST	PL + LIGHT + MAKE = SHINE	EATUTENSIL	#ALL

wáa.	Dush	áya	daleleyodewan	beróo	eril	memahinin	Mathul
TRUSTED	MUST	BEBEAUTIFUL	TABLE	BECAUSE	PAST	PL + COOKPOT + PROCOF = TOCOOK	MOM

i	Ánetheni	Berídanid	i	Hothul	sháaleya	boó	obe,
AND	ANTHONY	AUNT + MALE = UNCLE	AND	GRAND + PARENT = GRANDPARENT	DAY + TIME	#3	THROUGH

i	ril	menámahinin	bezh.	Abaháalish	belid	wum	wi.	Aril
AND	PRES	PL + CONT + TOCOOK	X2-5	BEFRAGRANT + DEGEXTRAORD	HOUSE	ENTIRE	SELFEVID	FUT

meham	deheni	i	thili	i	yáazh	i	thulana	balinemidethu
PL + BEPRESENT	MEAT	AND	FISH	AND	GOOSE	AND	SOUP	BEOLDANIM + CREATURE = TURTLE + PARTV

wáa.	Íi	meham	udemeda	onelaleden,	i	medalayun,
TRUSTED	ALSO	PL + BEPRESENT	STONE + VEGETABLE = POTATO	HEAD + MILK = CREAM + ASSOC	AND	VEGETABLE + BEORANGE = CARROT

i	mud	biremedaden,	i	wobun	wobal	womáanan	wohobeden.
AND	MUSHROOM	LAYER + VEGETABLE = ONION + ASSOC	AND	REL + BENEW	REL + BREAD	REL + SALT	REL + BUTTER + ASSOC

Homana	thuzh	ahanathum	i	thizh	doyuthum.
DESSERT	CAKE	LOVEINANIM + FOOD = CHOCOLATE + PARTV + IDENT	AND	PIE	BESTRONG + FRUIT = APPLE + PARTV + IDENT

Aril	umeháalish	daleleyodewan,	hulehul.
FUT	BEFULL + DEGEXTRAORD	TABLE	FORSURE

[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.

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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.

5 Bíi	ril	thódibó	Mathul	ledim
DECL	PRES	JUST + Speak + MAND = Command	Mom	I + Goal

wil	dam	le	shalehé
OPTV	Manifest	I	Courtesy + EMBED

wa.	Bíilan	methéenosháad	with	menedebe	hothede	nedebe
MYPERC	DECL + CELEB	PL + ABOUTTo– + Arrive	Person	#>5	Place + SRC	#2-5

udathihéeya	ril	wáa	—i	ben	woho	onida	letham.
Afternoon + TIME	PRES	TRUSTED	And	X>5	#All	Family	I + POSSBirth + IDENT
This Afternoon							

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.

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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.

6 Bíi	mehabelid	Máyel	Berídanid	(be	hena	thulidetha	letham)
DECL	PL + Dwell	Michael	Uncle	X1	Sibling	Father + POSSBirth	I + POSSBirth + IDENT

i	eba	betho,	Méri	Berídanizh,	hunehonesha	melasha	thoma	wáa;
And	Spouse	X1 + POSS	Mary	Aunt	North + West + PLC	Ocean + PLC	BeNear	TRUSTED

methi	bezh	shemeth	boó:	Nem,	Oyimahina,	i	Elízhabeth.
PL + Have	X2-5	Offspring + OBJ	#3	Pearl	Violet	And	Elizabeth

Máyel	Berídanid	wíithamem;	ulanin	Méri	Berídan	ehometh.
Michael	Uncle	Clergy + IDENT	Study	Mary	AuntUncle	Education + OBJ

Mehim	bezh	nudim	mazhenan.
PL + Travel	X2-5	Here + GOAL	Car + INSTR

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.

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[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 Ánetheni 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 le yáawithemehé.

[7] Bíi	mehabelid	Therísha	Berídan	(be	hena	thulizhetha	
DECL	PL + DWELL	TERESA	AUNTUNCLE	X1	SIBLING	PARENT + FEM = MOTHER + POSSBIRTH	
letham)		i	Thíben	(wobun	woheba	bethom)	
I + POSSBIRTH + IDENT		AND	STEVEN	REL + BENEW	REL + SPOUSE	X1 + POSS+ IDENT	
Halishónisha	shéesha	thoma;	methi	ra	bezh	shemeth.	Bel
CALIFORNIA + PLC	DESERT + PLC	BENEAR	PL + HAVE	NEG	X2-5	OFFSPRING + OBJ	BRINGTAKE
Ánetheni	Berídan	bezheth	nudim	hozhazhede	mazhenan.	Úyahú	
ANTHONY	AUNT/UNCLE	X2-5 + OBJ	HERE + GOAL	AIRPORT + SRC	CAR + INSTR	CONJTIME	
meham	Therísha	Berídan	i	Thíben	Berídan	nusha,	mehabelid
PL + BEPRESENT	TERESA	AUNTUNCLE	AND	STEVEN	AUNTUNCLE	HERE + PLC	PL + DWELL
bezh	bothesha.	En	ra	le	bebáawáan	wa,	izh	nime	di
X2-5	HOTEL + PLC	UNDERSTAND	NEG	I	QPRN1 + COZ	MYPERC	BUT	BEWILLING	SPEAK
neda	Mathul								
ONLY	MOM								
aril	en	le	úyahú	le	yáawithemehé.				
FUT	UNDERSTAND	I	CONJTIME	I	TEEN + PERSON + IDENT + EMBED				

[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, but Mom will only say that I will understand when I'm a teenager.

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[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 Ánetheni Berídan i Shahina (ham láad be hathóolethameth nib) íi lezheden. Ánetheni Berídan eril shebasheb eba henahidehóotho Mathulethaháam.

[8]	Bíi	mehabelid	Mathul	i	Shathulid	i	Másha	i	le
	DECL	PL + DWELL	MOM	AND	HONOREDPARENT + MALE = HONOREDFATHER	AND	MARSHA	AND	I

(ham	láad	be	hathóolethameth	bud	i	le	hathóolethameth	bath
BEPRESENT	PERCEIVE	X1	TIME + MOON = MONTH + CIRCLE = YEAR + OBJ	#9	AND	I	YEAR + OBJ	#6
BE # OLD								

i	hathóoleth	boó)	belid	Shuzhéth	Hothulethosha	baden
AND	MONTH + OBJ	#3	HOUSE	SUZETTE	GRANDPARENT + POSS + PLC	XLOVE1 + ASSOC

wa.	Shuzhéth	Hothul	thul	Mathuletham.	Mehabelid
MYPERC	SUZETTE	GRANDPARENT	PARENT	MOM + POSSBIRTH + IDENT	PL + DWELL

Ánetheni	Berídan	i	Shahina	(ham	láad	be	hathóoletham	nib)	íi
ANTHONY	AUNTUNCLE	AND	ROSE	BEPRESENT	PERCEIVE	X1	YEAR	#8	ALSO
				BE # OLD					

lezheden.	Ánetheni	Berídan
WE2-5 + ASSOC	ANTHONY	AUNTUNCLE

eril	shebasheb	eba	henahidehóotho	Mathulethaháam.
PAST	DEATH	SPOUSE	SIBLING + MALE = BROTHER + FOCUS + POSS	MOM + POSSBIRTH + EMBEDREL + IDENT

[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.

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[9]Bíi ril loláad le thena beróo aril nebithim le onida lethath wa.

[9]	Bíi	ril	loláad	le	thena	beróo	aril	nebithim	le
	DECL	PRES	PERCEIVEINT	I	JOYGOOD	BECAUSE	FUT	AGAIN + MEET	I

onida	lethath.
FAMILY	I + POSSBIRTH + OBJ

[9]I'm happy because I'll be meeting my family again.

No Notes Notes Notes

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 me 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.

[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 understnad 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, but Mom will only say that I will understand when I'm 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.

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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: "...náham wí oba bathasha..." (...there is yet life in beloved-her body...) or, as in the above, "...náthi ra bezh shemeth..." (...they don't yet have child(ren)...).

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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.

Notes

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: _____

_____

Not

Where the fear has gone there will be nothing.

L: _____

E: _____

Only I will remain.

L: _____

_____

E: _____

_____

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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	dush	héeya	ra	le	wa.
DECL	MUST	BEAFRAID	NEG	I	MYPERC

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
BEAFRAID

nin	hishebashebehóo	rahineháam.
CAUSE	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 shall 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	úyahú	nololáad	le	lhebeth,	lohil	le	úthú	náham.
AND	CONJTIME	FINISH + PERCEIVEINT	I	XDESP1 + OBJ	PAYATTNINT	I	CONJOBJ	CONT + BEPRESENT

And then 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	eril	ham	héeya,	ril	ham	radal.
CONJPLC	PAST	BEPRESENT	BEAFRAID	PRES	BEPRESENT	NON + THING = NOTHING

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.
Í úyahú nololáad le lhebeth, lohil le úthú náham.
Úshahú eril ham héeya, ril ham radal.
Náham lehóo neda wa.

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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 will still be present.

Notes

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a	LoveInanim
-á	DOER
á-	INFANT
áabe	Book
áada	Smile
áala	Thanks
áalaá	Butterfly
áama	LoveLikeResp
áana	Sleep
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
Ánetheni	Anthony
Aranesha	Arkansas
Aril	Later
aril	FUT
aríli	FARFUT
ash	Star
ashon	LoveHeartKin
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	XLove>5
ban	Give
baneban	Forgive
bash	CommonSense
bath	ClawNail
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
bin	Bowl
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
diídin	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
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	UpAgainst
ib	Crime
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
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	YouHon1
ni	Cup
nib	#8
nidi	Add'l
nil	Inside
nilesháad	Enter
nileweth	Entrance
nime	BeWilling
nin	YouHon>5
nin	Cause
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
raháthe	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,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	Drink
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: When
widahoth	OBS: Where
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	TIME
-ya	FEAR
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:

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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!

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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 the above, 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.

Vocabulary

dena	friendliness	also: appreciation; liking; admiration
hithena	happiness [hi- (MINI) + thena (joy)] *(previously seen in Lesson 34)*	also: being pleased; gladness; exhilaration; cheerfulness
ihena	eagerness	also: enthusiasm; excitement
lena	trust	also: loyalty; acceptance
lolena	confidence [lo- (INT) + lena (trust)]	also: empowerment; optimism; hopefulness
mena	compassion *formerly irregular:* ména, *etc.*	
nena	contentment *(previously seen in Lesson 35)*	also: satisfaction; fulfillment; completion
ohena	respect *(previously seen in Lesson 34)*	
thena	joy *(previously seen in Lesson 34)*	also: ecstasy
uhena	tenderness	also: softness; kindness; being "touched"; sympathy; warm-heartedness; intimacy; lovingness
wena	gratitude *(previously seen in Lesson 41)* *formerly irregular:* wéná, *etc.*	also: appreciation

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.

Other Vocabulary

wihi	emotion

First Declension Nouns

The first declension of emotional states represents "happy" emotions; its various forms Sdiscuss various reasons for the emotion. The forms presented in the Vocabulary section are the most general forms, translated as "X for good reason(s)." This and the rest of the forms are presented below with their meanings.

-ena	for good reason(s)
-ona	for foolish reason(s)
-una	for bad reason(s)
-íina	for no reason
-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.

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.

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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.

Note

Exercises

Translate the following into English.

1 Báa loláad ne díina Wílem bedim?
2 Bíili meyime i medithed i mehada háawith woho ihenanal elahelawáan wa.
3 Bíi eril dóhéthe Therísha beth héenatho bethoth uhonawáan wáa.
4 Bóo di ra ne lohil yáawith míinaháadim.
5 Bíi aril baneban Elízhabeth then hedethuth eba bethodim wehenawáan wa.
6 Báa eril dam Másha bebáath ebaládim?

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.

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

Notes Notes Notes Notes Notes Notes

Change the emotion, and the reason for it, to that presented; translate into English before and after.

7	Bíi eril melolâad onida thena shonewáan wáa.	contentment/despite neg. circ.
8	Bé eril dashobe zháawith thuzheth hithenanal wa.	trust/foolish
9	Bíi dam wehehá ohehena amedarahádim waá.	gratitude/no reason
10	Báa ril dathim hothul netha wunawan?	friendliness/despite neg. circ.
11	Bóo wida na dosh lethoth monawáan.	respect/no reason
12	Bíi eril lohil wothá ihíina háasháaleya wum obe wáa.	confidence/foolish reason

7 **E:** _____

L: _____

E: _____

8 **E:** _____

L: _____

E: _____

9 **E:** _____

L: _____

E: _____

10 **E:** _____

L: _____

E: _____

11 **E:** _____

L: _____

E: _____

12 **E:** _____

L: _____

E: _____

Notes

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Translate the following into Láadan.

13 Prithee ask your assistant whether she's feeling tenderness (no reason) or trust (good reason).

14 Margaret is old, but she still has her teeth; she chews her meat happily (foolish reason).

15 [Warning, obvious] Confidence for bad reasons is dangerous.

16 The traveler is returning to his country joyfully (despite neg circ) by way of the airport.

17 Will Matthew permit the householder to pay attention (internally) to her contentment (bad reason).

18 Which emotion is the baby manifesting because of the milk?

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes Notes Notes Notes Notes

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 amedarahddim wad. 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 háashádeleya wum obe wáa. The sage paid attention internally to confidence (foolish reason) through the entire morning.

13 Bóo dibáa ne dená nethodim loládad behizh uhíina e lenahée. 14 Bíi balin Mázharerth, izh náthi be dash bethath; dashobin be dehení bethoth hithonanal wa. 15 Bée rayom loluna wi. 16 Bíi nésháad imá shishidebeth bethodim thehenanal hozhazhesha ob wáa. 17 Báa aril non Máthu lohil loddá nuna bethothehé? 18 Báa dam áwith bebáath lalewáan? Wihi nedabaʔ

Lesson 51
Second Declension Emotions

Vocabulary

bala	anger	also: pique, annoyance, irritation, irked-ness, miffed-ness, resentment, upset, exasperation, mad-ness, rage, fury
dedala	frustration	
hishala	sadness [hi- (MINI) + shala (grief)] {AB}	
lobala	depression, non-clinical [lo- (INT) + bala (anger)] {AB}	
shala	grief *(previously seen in Lessons 21 & 42)*	
yala	embarassment {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.

Additional 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….)

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Second Declension Nouns

Similar to the first declension, 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 most readily presented in a grid:

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* ruled 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*; *No Remedy*), we added a sixth suffix, "-ima," which forms a pair with "-ina" parallel to "-ana" and "-ama."

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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 embarassment (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).

Notes Notes Notes Notes Notes Notes

Exercises

Translate the following into English.

1 Báa lothel bebáa eril loláad ebalá bana baledimehé?
2 Bíi dam ra bedihá dedama omádim édáanewáan menedebe wo.
3 Báa lohil amedarahá shara olob bethiwáan?
4 Bíi eril ada ehá yamanal wáa.
5 Báa eril éholob delishe Wílem leb imáthedim hisharawáan?
6 Bóo dibáa ne Ána bedim eril éthe be beth nethoth dedalawáan e yalawaáanehée.

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.

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

Not Notes Notes Notes Notes Notes Notes

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.	embarassment
8	Bíi ril dam Bétheni shala beróo il ra huhid themehul withethu bethoth wa.	situational depression
9	Bíi lohil Ánetheni zhima worabun wodibéwáan wáa.	Int,Ø,+
10	Báa benem Máyel heshehothesha hishanawáan?	grief
11	Bóo dubedi ni eril medi onin bimanal obethedimehée.	situational depression Int,Ø,+
12	Bóo amedara na leden yina ranal.	frustration

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" (embarassment: int cause//remedy) and then for "dedina" (frustration: int cause// remedy), giving the meaning "in a manner excluding or opposite to [the emotion]."

7 **E:** _____

L: _____

E: _____

8 **E:** _____

L: _____

E: _____

9 **E:** _____

L: _____

E: _____

10 **E:** _____

L: _____

E: _____

11 **E:** _____

L: _____

E: _____

12 **E:** _____

L: _____

E: _____

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.

14 My friend signed sadly (ext cause/no blame/no remedy) that the odd picture was obscure.

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?

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.

17 Will the family eat the meal regretfully (ext cause/no blame/remedy)?

18 Did the housekeeper depart sadly (ext cause/blame/remedy) or embarassedly (ext cause/no blame/remedy)?

In #14, did you have any trouble forming "rawedeth" (be obscure; be unclear; be murky) [ra- (NON) + wedeth (be clear)]?

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes

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 embarassedly (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 embarassment (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 embarassed (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 Anetheni 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 meloláad ábedá lobara e zhama neda úwáanú merathá 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" boxes 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.

Vocabulary

radala	unfriendliness [ra- (NON) + dena (friendliness)]	also: animosity, loathing, disgust *formerly 1st declension:* *radena, etc.*
radedena	perseverence [ra- (NON) + dedala (frustration)] {AB}	
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)] *(previously seen in Lesson 41)*	*formerly irregular 1st declension:* *rawéná, etc.*

Notes

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,–,–).

Notes Notes Notes Notes Notes Notes Notes

Exercises

Translate the following into English.

1. Báa loláad Ánetheni rahithina deneya?
2. Bíi dam ehená rahohima; owáano il rawith beth wa.
3. Bíi dibó edalahá medónesha meworashon wodená bethohé rahuhalanal wáa.
4. Báa eril lohil Máyel ralarath ezhubádim rahahínal?
5. Bíi loláad eril thi ra háawithizh laneth ulineyaháa ralolanath wáa.
6. Báa dutha Mázhareth imáth ramama betho rawáan?
7. Bóo meshάad i meshub nen thaleth abesheda ranina nenethowáan.
8. Bíi náhel Shuzhéth mewothem wodaleleth lodonal mewoshud wowithizheda menedebesha rathima rawáan wáa.
9. Bíi dam Méri rawala ban ehasháhóo binith bedim hithunanaleháadim wa.
10. Bíi aril náduredeb Máthu ril edeláad be eril thelh withidehóo losh bethotheháahéth radedunanal wáa.

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.

Notes

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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 Carol killed the insect out of loathing (Ext,–,–); afterward she felt joy (bad).
12 The student displays anxiety (Int,Ø,+) when studying housekeeping.
13 Prithee, honored one, inquire of the teacher whether the teen-woman who overate-as-sole-selfcare pays attention, internally, to unhappiness (Int,Ø,–).
14 The scientist speaks to the foolish king disrespectfully (Ext,+,+).
15 The busy chef harshly (Ext,+,–) warned the cook not to put that powder in the cooking pot.
16 A thief, obviously, mistrusts (Ext,–,+) everybody.
17 The gardener demonstrates unconfidence (Ext,–,–) as to whether the berries are sweet.
18 Prithee tell the resident who is paying attention, internally, to callousness (Int,Ø,+) that the group is worried for her.
19 Bethany's discontent (Int,Ø,–) causes some discord in the classroom (I dream).
20 Is William unable to leave his house because of joylessness (Ext,+,+)?

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-selfcare}
pay attention, internally, to unhappiness (int cause//no remedy)?]
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."

Notes Notes Notes Not

11 L:

12 L:

13 L:

14 L:

15 L:

16 L:

17 L:

18 L:

19 L:

20 L:

Notes Notes Notes Notes Notes Notes

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; lolád be thuna aril. 12 Bíi dam bedihá rahihina úyahú ulanin be elodeth wáa. 13 Bóo dibáa ni ril lohil eril doroledim yáawithizheháa 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 lolád thelhá ralana withedim woho wi. 17 Bíi dam déelahá ralolama memeénan dalathamehée wáa. 18 Bóo dibíi ne lohil habelidá raminathehádim lhitharil olowod bedahé. 19 Bíi nin ranima Bétheni betho rashath beye bedishodesha we. 20 Báa rathad nashád Wílem belid bethode rathalawáan?

a	LoveInanim
-á	DOER
á-	INFANT
áabe	Book
áada	Smile
áala	Thanks
áalaá	Butterfly
áama	LoveLikeResp
áana	Sleep
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
Ánetheni	Anthony
Aranesha	Arkansas
aril	FUT
Aril	Later
aríli	FARFUT
ash	Star
ashon	LoveHeartKin
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	SRC
-de	NARR
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
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
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
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	UpAgainst
ib	Crime
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
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	WeLove>5
lan	Friend
-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	YouHon1
ni	Cup
nib	#8
nidi	Add'l
níina	ContentmentNone
nil	Inside
nilesháad	Enter
nileweth	Entrance
nime	BeWilling
nin	YouHon>5
nin	Cause
nith	Frost
nithedim	Refrigerator
nizh	YouHon2-5
no-	FINISH
nó-	STOP
nodal	Edge
nol	Upon
non	Allow
nona	ContentmentFoolish
nonede	LastOne
nóo-	PAUSE
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
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	Drink
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: When
widahoth	OBS: Where
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	TIME
-ya	FEAR
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 *previously presented 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): this is known in linguistics as a "back-formation"] {YML}
lilihéaláa	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...

oshéana	to menstruate; menstrual *previously presented in Lesson 10*
ásháana	to menstruate joyfully
deshéana	to menstruate early
elashéana	to menstruate for the first time
hushéana	to menstruate painfully
weshéana	to menstruate late
zheshéana	to menstruate in synch with another woman [zhe (similar) + oshéana (menstruate)]

Note

Pregnancy

lawida	to be pregnant *previously presented 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 *previously presented in Lesson 3*
azháadin	to menopause uneventfully
elazháadin	to menopause when it's welcome

While we'd seen zháadin before, what we hadn't seen was its etymology: [zháa (wrinkle (in the skin))].

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}

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.

Notes

Notes

Notes

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	eril	ásháana	be	wáa	úwáanú	lothel	be
DECL	PAST	MENSTRUATEJOY	X1	TRUSTED	CONJcoz	KNOW	X1

lawida	rahóo	behé.
BEPREGNANT	NEG + FOCUS	X1 + EMBED

She menstruated joyfully because she knew that she was NOT pregnant.

Notes Notes Notes Notes Notes Notes Notes Notes Notes

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 (X) + -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	ozh			
DECL	DREAM			
	widazhad		Bétheni	beháa
	BEPREGNANTNEARTERMEAGER		BETHANY	X1 + EMBEDREL
ahanath		bethu		wáa.
CHOCOLATE + OBJ		X1 + PARTV = ABOUT		TRUSTED

Bethany, who is pregnant, near term and eager for the end, dreams about chocolate.

It's interesting to note that the 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	ozh	wowidazhad		Bétheni	wobe
DECL	DREAM	REL + BEPREGNANTNEARTERMEAGER		BETHANY	REL + X1
ahanath		bethu		wáa.	
CHOCOLATE + OBJ		X1 + PARTV = ABOUT		TRUSTED	

Bethany, who is pregnant, late in term and eager for the end, dreams about chocolate.

Notes

Notes

Notes

Notes

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 en wobun wolilahá betho wáa.

Bíi	en	rawith	nemeháalish	bethath	zhe
DECL	UNDERSTAND	NOONE	CLITORIS	X1 + POSSBIRTH + OBJ	BEALIKE

en	wobun	wolilahá	betho	wáa.
UNDERSTAND	REL + BENEW	REL + FEMALESEXACT + DOER	X1 + POSS	TRUSTED

No-one understands her clitoris like her new lover does.

Notes Notes Notes Notes Notes Notes Notes Notes

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	zháahóowadin	honáaleya	wo!	Yime	be
WARN	HOTFLASH	HOURSMIDNIGHTDAWN + TIME	MADEUP	RUN	X1

bud	raden	rohoroháalish	hishethudim	nil.
CLOTHING	NON + ASSOC = WITHOUT	STORM + DEGEXTRAORD	SNOW + PARTV + GOAL	INSIDE

[warning] Hot-flash in the wee hours! She runs without clothing into the extraordinarily intense snow-storm.

Notes Notes Notes Notes Notes

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] [Be full] [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
ANDTHEN	DRINK	XHON1

ume	bihéya
BEFULL	XHON1 + EMBED + TIME

hathobéeya
UNTIL

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.

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	desháana						
DECL + DIDACT	MENSTRUATEEARLY						
	náham		woshahina	wohuzh	od	dalelewodewanethusha	
	CONT + BEPRESENT = REMAIN		REL + ROSE	REL + SYMBOL	CLOTH	CHAIR + PARTV + PLC	
		nasháad	behéya				
		BEGIN + COMEGO = DEPART	X1 + EMBED + TIME				
		arileháam					
		FUT + EMBEDREL + IDENT					
wa.							
MYPERC							

Early menstruation is the rosy glyph that remains on the fabric of a chair after she departs.

Notes

Notes

Notes

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 wesháana lhitharil bethom, izh thad neril neda be wa.

Bíi	eril	wesháana	lhitharil	bethom,
DECL	PAST	MENSTRUATELATE	WORRY	X1 + POSS + IDENT

izh	thad	neril	neda	be	wa.
BUT	BEABLE	WAIT	ONLY	X1	MYPERC

Menstruating late was her worry, but she could only wait.

Notes Notes Notes Notes Notes Notes Notes Notes

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	zhu	theshethunan	i	thomenan	menedebe	besha	o,
DECL + POETIC	TEA	HERB + PARTV + INSTR	AND	PILLOW + INSTR	#>5	X1 + PLC	AROUND

Using tea of herbs and many pillows around her,

eril dódul husháana beth beyóoth wo.

eril	dódul	husháana	beth	beyóoth	wo.
PAST	CAUSETO + GIVEREST	MENSTRUATEPAIN	X1 + OBJ	X1 + REFLX + OBJ	MADEUP

painful menstruation caused her to refresh herself.

Note

Notes

Notes

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 wohóya wohabathedeth,

Bíidu	merumad	liliháaláa	wohóya	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.

wolema	wodama	shimáthoth	wo.
REL + BEGENTLE	REL + TOUCH	SEXACT + DOER + POSS + OBJ	MADEUP

sexual partner's gentle touch.

Notes

Notes

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: _____

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E: _____

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Bíidu eril wod i delishe neda lehóo,

Bíidu	eril	wod	i	delishe	neda	lehóo,
DECL + POETIC	PAST	SIT	AND	WEEP	ONLY	I + FOCUS

I only sat and wept,

Izh nahal i nawush behóo wo.

Izh	nashóod	i	nawush	behóo	wo.
BUT	BEGIN + BEBUSY	AND	BEGIN + BROOM	X1 + FOCUS	MADEUP

But she began to be busy and began to sweep.

Bíidu dibáa neda lehóo bebáawáanehée,

Bíidu	dibáa	neda	lehóo
DECL + POETIC	QUESTION	ONLY	I + FOCUS

bebáawáanehée
QPRN1 + COZ + EMBEDQ

I only asked why

Úyahú obée dóhéthe behóo demeth i il behóo thosheth wo.

Úyahú	obée	dóhéthe	behóo	demeth	i
CONJTIME	DURING	CAUSETO + BECLEAN	X1 + FOCUS	WINDOW + OBJ	AND

il	behóo	thosheth	wo.
PAYATTN	X1 + FOCUS	SKY + OBJ	MADEUP

While she cleaned the window and regarded the sky.

Note _____

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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)].

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. Try your hand (oh, my! pun discovered) at it; you may do better than I.

L: _____

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E: _____

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Bíida bere dóham ne bom nilomasha nil dama ne bometh nilomananehéya eril, ébere dama wobom woniloma bometh méeshimehalenal wa.

Bíida	bere	dóham	ne	bom	nilomasha	nil
DECL + JEST	IF...	CAUSETO + BEPRESENT = PUT	YOU1	OIL	PALMOFHAND + PLC	INSIDE

dama	ne	bometh	nilomananehéya	eril,
TOUCH	YOU	PENIS + OBJ	PALMOFHAND + INSTR + EMBED + TIME	PAST

ébere	dama	wobom	woniloma	bometh	méeshimehalenal	wa.
...THEN	TOUCH	REL + OIL	REL + PALMOFHAND	PENIS + OBJ	SEXPLEASURE + DEGUNUSUAL + MANN	MYPERC

[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.

Notes

On the other hand (there's that pun again), what if we *did* use "niloma" as a verb? And, if we're going that far, what about using "bom" as a verb, as well? We might come up with something quite a bit more elegant....

L: _____

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E: _____

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Bíida bere bom ne nilomath niloma ne bomethehéya eril, ébere niloma wobom woniloma bometh méeshimehalenal wa.

Bíida	bere	bom	ne	nilomath
DECL + JEST	IF...	OIL	YOU	PALMOFHAND + OBJ

niloma	ne	bomethehéya	eril,
PALMOFHAND	YOU	PENIS + OBJ + EMBED + TIME	PAST

ébere	niloma	wobom	woniloma	bometh
...THEN	PALMOFHAND	REL + OIL	REL + PALMOFHAND	PENIS + OBJ

méeshimehalenal	wa.
SEXPLEASURE + DEGUNUSUAL + MANN	MYPERC

[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.

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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

Prefix, Suffix, Infix (any): the pejorative element "lh" can always be added to a word to give it a negative connotation, so long as it precedes or follows a vowel and does not violate the rules of the Láadan sound system by creating a forbidden cluster. The addition of "lh" need not create an actual new word; for example, "áwith" means "baby"—to use instead "lháwith" (or "áwithelh") means only something like "the darned baby" and is ordinarily a temporary addition. But it is very handy indeed. We are indebted to the Navajo language for this device. {SHE}

The sound "lh" is used in two main ways to add that "negative meaning" to words: first, as you may remember from our first "Translation" lesson, the sound "lh" can be added to a word to indicate a temporary negative perception. The "lh" 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.

Notes
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Notes

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)]

Notes

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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 neháana be thom lethosha nol wa.	She's asleep on my pillow again.
Báa ham rulh bebáasha?	Where's the darned cat?
Bíid neháana be thom lethosha nol wa.	[Angry] She's asleep on my pillow again.
Báa ham lherul bebáasha?	Where's the darned cat?
Bíid neháana be thom lethosha nol wa.	[Angry] She's asleep on my pillow again.
Báa ham rulelh bebáasha?	Where's the darned cat?
Bíid neháana 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.

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Exercises

Translate the following into English.

1 Báa loláad yodálh lhohoth?
2 Bíi eril loláad le ílhi úwáanú rabalh oba ranahálhetha wa.
3 Báa ralh ibem e lham? Em, i ralhá ibálhem i lhahám íi wi.
4 Bíi meshulhe dáan danethu withidethu withizheth; mehulhad ben woho behizheth wa.
5 Bíide eril ham le marisha sholhanenal bud, ana, i rana raden wo.
6 Báa rilrili bere loláad ra with oham, ébere dush loláad be ralhoham? E rilrili loláad be lash mehedeláad beyen mehéeda dalehóo hinehétheháadim?

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 very 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}]?

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

Notes

Notes

Make the <u>underlined word</u> pejorative; translate into English before and after.

7 Báad eril <u>nórashe</u> ne zhilhadeth bebáaya?
8 Bíi láadom le ulhadá; eril be <u>leb</u> lethom wa.
9 Bíith thóhel <u>zhub</u> beth bethoth oyo lethasha nil wa.
10 Bóo di ne ledim eril láad Elízhabeth <u>zho</u> romidethu bim oyunanehée.
11 Bíidu wóoban lhed lhebeth; héeya <u>niná</u> wo.
12 Báa eril meredeb ewithá <u>merashon</u> olowd shineháa?

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)]?

7 **E:** _____
L: _____
E: _____
8 **E:** _____
L: _____
E: _____
9 **E:** _____
L: _____
E: _____
10 **E:** _____
L: _____
E: _____
11 **E:** _____
L: _____
E: _____
12 **E:** _____
L: _____
E: _____

Not

Translate the following into Láadan.

13 [WARN-AFRAID] The physician has many drugs and poisons in her bag.
14 [ANGRY] The slave is unwillling to show respect (despite neg circ) [self-evident].
15 Prithee buy the plate, bowl and cup I made using seven layers of metal.
16 Anthony will write the symbol on paper with a new-fangled writing-implement.
17 [PAIN] The dratted snake struck me suddenly.
18 I was tempted; I took the foul object; now the family is forcing me to give it back because of discord.

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, I've introduced a new formation: "raban" (to take away) [ra- (NON) + ban (give)]. Contrariwise, "bel" 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!

13 L: _____
14 L: _____
15 L: _____
16 L: _____
17 L: _____
18 L: _____

Notes Notes Notes Notes Notes

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 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? Bádad eril nórashelh ne zhilhadeth bebáya. [ANGRY] When did you stop torturing the prisoner? 8 I recognize the betrayer; X was my enemy. Bíi ládadom le ulhadá; eril be lheb lethom wa. I recognize the betrayer; X was my enemy. 9 [PAIN] An insect has just made its home inside my nose. Bíith thóthel 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 ládad 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 nindíh 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 mereded ewithá merashonelh olowod shinehán? 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 umehátth. 16 Bíi aril thod Ánethení uzheth melesha wolhebun wodalelethodewanenan wa. 17 Bíith eril olob ezhalh leth bishibenal wa. 18 Bíi eril loládad le erabalh; raban le dalhelelth; ril dólhónéban onida leth lhebeth rashawáan wa.

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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 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.

[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.

[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.

[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. Báaya rilrilli 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 behé, i thad ohamedi be Lahila Badim úyahú ham nin óoya behóothasha i óotha behóothashahé. Áala 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 Bathodim—olimesha nil.

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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: _____

_____

_____

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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.

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: _____

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[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: _____

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[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: _____

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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. Báaya rilrilli shub le bebáath?"

E: _____

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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."

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: _____

Notes 1

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[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.

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 Bathodim—olimesha nil.

E: _____

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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.

[2]	Bíide	loláad	yáawith	themehaleth	wo:	them	héeda
	DECL + NARR	PERCEIVEINT	TEEN + PERSON	NEED + DEGUNUSUAL	MADEUP	NEED	BESACRED

be.	Mesháad	hath,	i	rahíyadin	them	hi	loláad	bethonal;
X1	PL + COMEGO	TIME	AND	NON + BESMALL = BELARGE + PROCOF = ENLARGE	NEED	DEMO1	PERCEIVEINT	X1 + POSS + MANN
	TIME PASS(ES)						ACCORDING TO X'S INTERNAL PERCEPTION	

rathad	wam	óohahonetha	betha.	I	Mesháad	hath,	i
NON + BEABLE = BEUNABLE	BESTILL	HEART + HEAD + POSSBIRTH = MIND	X1 + POSSBIRTH	AND	PL + COMEGO	TIME	AND
					TIME PASS(ES)		

nárahíyadin	them	betho;	them	hi	dosh	óoyathu	betham.
CONT + ENLARGE	NEED	X1 + POSS	NEED	DEMO1	BURDEN	HEART + PARTV	X1 + POSSBIRTH + IDENT

[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.

3 Bíide	sháad	be	áatham	bethodim	i	dibáa	
DECL + NARR	COMEGO	X1	CHURCH	X1 + POSS + GOAL	AND	QUESTION	

wíithamidedim	wo,	"Báa	rilrili	shub	le	bebáath
CLERGY + MALE + GOAL	MADEUP	Q	HYPOTH	DO	I	Q + OBJ

nahéeda	lehéwan?"
BEGIN + BESACRED	I + EMBED + PURP

Ril	di	behid	bedim
PRES	SPEAK	X1 + MALE = HE	X1 + GOAL

meham	wud	wohéeda	woháabethu	umehé;
PL + BEPRESENT	PART	REL + BESACRED	REL + BOOK + PARTV	#7 + EMBED

bere	wéedan	be	beneth	zhonal	sháaleya	woho,
IF...	READ	X1	X>5 + OBJ	SOUND + MANN = ALOUD	DAY + TIME	#ALL

ébere	héeda	be.	Sháad	be	áathamede,	i	shub	be	zhe	di
...THEN	BESACRED	X1	COMEGO	X1	CHURCH + SRC	AND	DO	X1	BEALIKE	SPEAK

behid.	Thad	di	be	déeladáan	wohéeda	woháabethuth	hin
HE	BEABLE	SPEAK	X1	GARDEN + WORD = SENTENCE	REL + BESACRED	REL + BOOK + PARTV + OBJ	DEMO>5

hathóolede	nedebehóo	aril;	meden	ben	beth	heyiya	e
TIME + MOON = MONTH + SRC	#2-5 + FOCUS	FUT	PL + HELP	X>5	X1 + OBJ	PAIN + TIME	OR

balaya	e	shalaya	e	héeyaya,	izh	názhe	them
ANGER (EXT,+,+) + TIME	OR	GRIEF (EXT,+,+) + TIME	OR	FEAR + TIME	BUT	CONT + BEALIKE	NEED

betho:	them	héeda	be.
X1 + POSS	NEED	BESACRED	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.

[4] Bíide	sháad	be
DECL + NARR	COMEGO	X1

habelid	wobalin	wowotháhizhehóo	olineshaháadim
DWELL	REL + BEOLDANIM	REL + WISDOM + DOER = SAGE + FEM + FOCUS	FOREST + PLC + EMBEDREL + GOAL

i	dibáa
AND	QUESTION

rilrili	shub	be	bebáath	nahéedawanehée.
HYPOTH	DO	X1	QPRN1 + OBJ	BEGIN + BESACRED + EMBEDQ

Ril	om	wobalin	wowothá	shuneth	nedebe	bedim	i	di
PRES	TEACH	REL + BEOLDANIM	REL + SAGE	RITUAL + OBJ	#2-5	X1 + GOAL	AND	SPEAK

bere	wilomina	be	bezheth	yodeyodedan	hathóoleya	woho,
IF...	PERFORM	X1	X2-5 + OBJ	EAT + EAT = FEAST + ASSOCPLEAS	MONTH + TIME	#ALL

ébere	héeda	be.	Sháad	be	olinede	i
...THEN	BESACRED	X1	COMEGO	X1	FOREST + SRC	AND

shub	zhe	di	wobalin	wowithizh.	Náwéedan	íi
DO	BEALIKE	SPEAK	REL + BEOLDANIM	REL + PERSON + FEM = WOMAN	CONT + READ	ALSO

be	wohéeda	woháabeth	sháaleya	woho.	Nahom	be	shuneth	hizh
X1	REL + BESACRED	REL + BOOK + OBJ	DAY + TIME	#ALL	BEGIN + TEACH	X1	RITUAL + OBJ	DEMO2-5

beyenedim	hathóolethameya	nedebe	aril;	thal
DEMO>5 + GOAL	MONTH + CIRCLE = YEAR + TIME	#2-5	FUT	BEGOOD

den	be	witheth	hinehé,
HELP	X1	PERSON + OBJ	DEMO>5 + EMBED

izh	názhe	them	betho:	them	héeda	be.
BUT	CONT + BEALIKE	NEED	X1 + POSS	NEED	BESACRED	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 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 need continues to be the same: she needs to be holy.

Notes

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[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.

[5] Bíide	om	worabalin	wohomáhid	—medi	beyen
DECL + NARR	TEACH	REL + YOUNG	REL + TEACHER + MALE	PL + SPEAK	INDEF>5

rilrili	behid	lawithidemehé—
HYPOTH	HE	SAINT + MALE + IDENT + EMBED

thomasha	wo.	Sháad	be	láadewan.	Dibáa	be	omáhidedim
BENEAR + PLC	MADEUP	COMEGO	X1	PERCEIVE + PURP	QUESTION	X1	TEACHER + MALE + GOAL

bedinaya	aril
LESSON + TIME	FUT

rilrili	shub	be	bebáath	nahéedawanehée
HYPOTH	DO	X1	QPRN1 + OBJ	BEGIN + BESACRED + PURP + EMBEDQ

Ril	nédibíidi	bihid	bedim
PRES	BACK + SPEAK + DECL = ANSWER + DIDACT	XHON1 + MALE = HEHON	X1 + GOAL

edeláad	bihid
BELIEVE	HEHON

medush	medod	i	medush	mehohamedi	with	woho	Lahila
PL + MUST	PL + FAST	AND	PL + MUST	PL + PRAY	PERSON	#ALL	HOLYONE

Badim	wozhe	wodiídineya	hathóolethameya	wohohé;
XLOVE1 + GOAL	REL + BEALIKE	REL + HOLIDAY + TIME	YEAR + TIME	#ALL + EMBED

bere	shub	be	hith,	ébere	héeda	behé.
IF...	DO	X1	DEMO1 + OBJ	...THEN	BESACRED	X1 + EMBED

Sháad	be	hothede	hi	i	shub	zhe	di	omáhid.
COMEGO	X1	PLACE + SRC	DEMO1	AND	DO	BEALIKE	SPEAK	TEACHER + MALE

Náwilomina	íi	be	shuneth	hathóoleya	woho,	i	náwéedan	be
CONT + PERFORM	ALSO	X1	RITUAL + OBJ	MONTH + TIME	#ALL	AND	CONT + READ	X1

wohéeda	woháabeth	sháaleya	woho.	Mesháad	hathóoletham	thab,	i
REL + BESACRED	REL + BOOK + OBJ	DAY + TIME	#ALL	PL + COMEGO	YEAR	#10	AND

medod	i	mehohamedi	with	rod	menedebe	diídineháalisheya;	thal
PL + FAST	AND	PL + PRAY	PERSON	#1,000,000	#>5	HOLIDAY + DEGEXTRAORD + TIME	BEGOOD

loláad	be	loleth	hihé,
PERCEIVEINT	X1	COMMUNITYFEELING + OBJ	DEMO1 + EMBED

izh	názhe	them	betho:	them	héeda	be.
BUT	CONT + BEALIKE	NEED	X1 + POSS	NEED	BESACRED	X1

Notes

[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.

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[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?"

[6]	Bíide	nosháad	hathóoletham	úyahú	dinime	shun	be
	DECL + NARR	FINISH + COMEGO = ARRIVE	YEAR	CONJTIME	BEBEHOLDEN	RITUAL	X1

yodeyodedan	i	dinime	ohamedi	be	dodeden
FEAST + ASSOCPLEAS	AND	BEBEHOLDEN	PRAY	X1	FAST + ASSOC

wozhe	wosháaleya	wo.	Loláad	be	shama	úwáanú
REL + BEALIKE	REL + DAY + TIME	MADEUP	PERCEIVEINT	X1	GRIEF(EXT,–,–)	CONJCOZ

rathad	shub	be	hizh	shin.	Bithim	be	wohim	wodithemáth
BEUNABLE	DO	X1	DEMO2-5	#2	MEET	X1	REL + TRAVEL	REL + SPEAK + NEED = BEG + DOER = BEGGAR + OBJ

sháaleya	hi.	Dibáa	dithemá	bedim,	"Báa	loláad	ni
DAY + TIME	DEMO1	QUESTION	BEGGAR	X1 + GOAL	Q	PERCEIVEINT	YOUHON1

shama	bebáawáan?"
GRIEF(EXT,–,–)	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. Báaya rilrilli shub le bebáath?"

[7]	Bíide	di	be	lhebedim	wo,	"Bíi	dush	shub	le
	DECL + NARR	SPEAK	X1	XDESP1 + GOAL	MADEUP	DECL	MUST	DO	I

daleth	shin	sháaleya	ril
THING + OBJ	#2	DAY + TIME	PRES
		TODAY + TIME	

nahéeda	lehéwan
BEGIN + BESACRED	I + EMBED + PURP

wáa.	Dush	dod	i	dush	yodeyod	íi	le;	thad	shub	ra	le
TRUSTED	MUST	FAST	AND	MUST	FEAST	ALSO	I	BEABLE	DO	NEG	I

daleth	hizh	shin	wi.	Báaya	rilrili	shub	le	bebáath?"
THING + OBJ	DEMO2-5	#2	SELFEVID	Q + FEAR	HYPOTH	DO	I	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."

[8]	Bíide	dibáa	dithemá	wo,	"Báa	edeláad	ni
	DECL + NARR	QUESTION	BEGGAR	MADEUP	Q	BELIEVE	YOUHON1

dush	shub	ni	daleth	hizh	héedawanehé
MUST	DO	YOUHON1	THING + OBJ	DEMO2-5	BESACRED + PURP + EMBED

bebáawáan?	Báa	medózhe	dal	hizh	nith	i	Lahila
QPRN1 + COZ	Q	PL + CAUSETO + BEALIKE	THING	DEMO2-5	YOUHON1 + OBJ	AND	HOLYONE

Bath?	Báa	lith	ni
XLOVE1 + OBJ	Q	THINK	YOUHON1

duth	Lahila	hatheth	wéedanewanehé?
USE	HOLYONE	TIME + OBJ	READ + PURP + EMBED

Báa	lith	ni
Q	THINK	YOUHON1

wilomina	Lahila	shunethehé?
PERFORM	HOLYONE	RITUAL + OBJ + EMBED

Báa	lith	ni
Q	THINK	YOUHON1

ham
BEPRESENT

ohamedi	Lahila	beyehóodimeháahé?
PRAY	HOLYONE	INDEF1 + FOCUS + GOAL + EMBEDREL + EMBED

Bíidi	bere	dózhe	ra	dal	waha	nith	i	Lahila
DECL + DIDACT	IF...	CAUSETO + BEALIKE	NEG	THING	#ANY	YOUHON1 + OBJ	AND	HOLYONE

Bath,	ébere	rahol	dal	hi	hatheth	wi.	Bere	duth	ni
XLOVE1 + OBJ	...THEN	WASTE	THING	DEMO1	TIME + OBJ	SELFEVID	IF...	USE	YOUHON1

hath	nithath	zhe	duth	Lahila	hi	Bathath,
TIME	YOUHON1 + POSSBIRTH + OBJ	BEALIKE	USE	HOLYONE	DEMO1	XLOVE1 + POSSBIRTH + OBJ

ébere	héeda	ni	hulehul."
...THEN	BESACRED	YOUHON1	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.

Notes

[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.

[9] Bíide	nahen
DECL + NARR	BEGIN + UNDERSTAND

nárabalin	ra	with	nuyaháa
CONT + BEYOUNG	NEG	PERSON	HERE + TIME + EMBEDREL

shadon	dáanethu	dithemátho	wo.	Nalothel	be
TRUTH	WORD + PARTV	BEGGAR + POSS	MADEUP	BEGIN + KNOW	X1

dush	wéedan	ra	be	wohéeda	woháabeth	wahahé,
MUST	READ	NEG	X1	REL + BESACRED	REL + BOOK + OBJ	ANY + EMBED

i
AND

dush	wilomina	ra	be	shuneth	wahahé,
MUST	PERFORM	NEG	X1	RITUAL + OBJ	ANY + EMBED

i
AND

re	dush	yodeyod	re	dush	dod	behé,
NEITHER...	MUST	FEAST	...NOR	MUST	FAST	X1 + EMBED

i
AND

thad	ohamedi	be	Lahila	Badim	úyahú	ham	nin
BEABLE	PRAY	X1	HOLYONE	XLOVE1 + GOAL	CONJTIME	BEPRESENT	CAUSE

óoya	behóothasha	i	óotha	behóothashahé.
HEART	X1 + FOCUS + POSSBIRTH + PLC	AND	SOUL	X1 + FOCUS + POSSBIRTH + PLC + EMBED

Áala	be	dithemádim	i	sháad	be	hothede	hi.
THANK	X1	BEGGAR + GOAL	AND	COMEGO	X1	PLACE + SRC	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.

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[10]Bíide duth be hath bethath sháalede hihóo shub be thalethehéwan i den be beyeneth besha ohéwan wo. Duth be mewohéeda wohάabeth 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.

[10] Bíide	Duth	be	hath	bethath	sháalede	hihóo
DECL + NARR	USE	X1	TIME	X1 + POSSBIRTH + OBJ	DAY + SRC	DEMO1 + FOCUS

shub	be	thalethehéwan
DO	X1	BEGOOD + OBJ + EMBED + PURP

i
AND

den	be	beyeneth	besha	ohéwan
HELP	X1	INDEF>5 + OBJ	X1 + PLC	AROUND + EMBED + PURP

wo.	Duth	be	mewohéeda	wohάabeth	menedebehóo.	Wilomina	be
MADEUP	USE	X1	PL + REL + BESACRED	REL + BOOK + OBJ	#>5 + FOCUS	PERFORM	X1

shuneth	menedebehóo.	Ohamedi	be	Lahila	Badim	hath	menedebe
RITUAL + OBJ	#>5 + FOCUS	PRAY	X1	HOLYONE	XLOVE1 + GOAL	TIME	#>5
						OFTEN	

—izh	olowodeden	hath	nedebehóo.	Yodeyod	be	hath	nedebe,	i	dod
BUT	GROUP + ASSOC	TIME	#2-5 + FOCUS	FEAST	X1	TIME	#2-5	AND	FAST
		SELDOM + FOCUS				SELDOM			

be	rahadihad	rano.	I	náloláad	ra	be	themehul	betho.
X1	NEVER	ALMOST	AND	CONT + PERCEIVEINT	NEG	X1	NEED + DEGEXTREME	X1 + POSS

[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 Bathodim—olimesha nil.

11	Bíide	nebithim	with	dithemáth	úyahú	balineháalish
	DECL + NARR	AGAIN + MEET	PERSON	BEGGAR + OBJ	CONJTIME	BEOLD + DEGEXTRAORD

be	wo.	Di	dithemá	bedim,	"Bíi	eril	shub	na	thaleth
X1	MADEUP	SPEAK	BEGGAR	X1 + GOAL	DECL	PAST	DO	YOULOVE1	BEGOOD + OBJ

beyeneda	wáa.	Bóoli	ril	dídul	na	lenedim
INDEF>5 + BENEF	TRUSTED	REQ + LOVE	PRES	ALLOW + GIVEREST	YOULOVE1	WE>5 + GOAL

nath;	sháad	na	leden	lu.	Neril	Lahila	nath."
YOULOVE1 + OBJ	COMEGO	YOULOVE1	I + ASSOC	PLEASE	WAIT	HOLYONE	YOULOVE1 + OBJ

En	wobalin	wowith,	bishibenal,	úmú	with	hi:
UNDERSTAND	REL + BEOLD	REL + PERSON	BESUDDEN + MANN	CONJIDENT	PERSON	DEMO1

ra	hi	wohim	wodithemám;	hi
NEG	DEMO1	REL + TRAVEL	REL + BEGGAR + IDENT	DEMO1

nori	Lahila	nolinehóoth	bedim	omewaneháam.
SEND	HOLYONE	ANGEL + FOCUS + OBJ	X1 + GOAL	TEACH + PURP + EMBEDREL + IDENT

Sháad	be	nolinedan	thenaháalishenal	déela	Lahila
COMEGO	X1	ANGEL + ASSOCPLEAS	JOYGOOD + DEGEXTRAORD + MANN	GARDEN	HOLYONE

Bathadim	—olimesha	nil.
XLOVE1 + POSSBIRTH + GOAL	PARADISE + PLC	INSIDE

[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 for teaching. She extraordinarily joyfully goes with the angel to the Holy One's garden—in paradise.

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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 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”

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: “...mezhe ni i Lahila...” (...you and the Holy One are alike...).

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Lesson 56
Your Turn 8

Another of Aesop's fables.

Vocabulary

nedeya first [nede (number: 1) + -ya (TIME)]

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?"

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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: _____

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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.
Bíidi eríli redeb lub máa lhezhathath nedebe i dóhowa be bezheth nayanal wóbáanewan wo.

Bíidi	eríli	redeb	lub	máa	lhezhathath	nedebe
DECL + DIDACT	FARPAST	FIND	FOWL	EGG	PEJ + SNAKE + POSSBIRTH + OBJ	#2-5

i	dóhowa	be	bezheth	nayanal	wóbáanewan	wo.
AND	CAUSETO + BEWARM	X1	X2-5 + OBJ	CAREFOR + MANN	BRINGTOBIRTH + PURP	MADEUP

[Didact/made-up] Long ago a fowl found several eggs of a bad-snake and warmed 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?”
Il robabí hith i di, “Báad eril wóbáan worawoth wolhene aril meholob lhezha hizh mideth woho—i lheneth nedehóoya—náwíya arileháath bebáawan?”

Il	robabí	hith	i	di,	“Báad	eril	wóbáan
PAYATTN	WILDBIRD	DEMO1 + OBJ	AND	SPEAK	Q + ANGER	PAST	BRINGTOBIRTH

worawoth	wolhene
REL + NON + WISDOM = FOOLISHNESS	REL + YOUDESP1

aril	meholob	lhezha	hizh	mideth	woho	—i
FUT	PL + TRAUMA	PEJ + SNAKE	DEMO2-5	CREATURE + OBJ	#ALL	AND

lheneth	nedehóoya—	náwíya	arileháath
YOUDESP1 + OBJ	#1 + FOCUS + TIME = FIRST + FOCUS	GROW + TIME	FUT + EMBEDREL + OBJ

bebáawan?”
QPRN1 + PURP

A wild bird perceives this and said, “To what end did foolish despised-you bring to birth these bad-snakes that will, after the time of growing, harm all creatures—and you first of all?

Láadan Text

Lub i Robabí

Bíidi eríli redeb lub máa lhezhathath nedebe i dóhowa be bezheth nayanal wóbáanewan wo.

Il robabí hith i di, “Báad eril wóbáan worawoth wolhene aril meholob lhezha hizh mideth woho—i lheneth nedehóoya—náwíya arileháath bebáawan?”

Notes

a	LoveInanim
-á	DOER
á-	INFANT
áabe	Book
áada	Smile
áala	Thanks
áalaá	Butterfly
áama	LoveLikeResp
áana	Sleep
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
Ánetheni	Anthony
Aranesha	Arkansas
Aril	Later
aril	FUT
aríli	FARFUT
ash	Star
ásháana	MenstruateJoy
ashon	LoveHeartKin
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	XLove>5
ban	Give
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,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	Penis
bom	HouseholdOil
boó	#3
bóo	REQ
boóbin	Braid
bóodan	Rescue
bosh	Wood
boshoya	TreeBark
boshum	Cloud
both	Hotel
bú	BePerverse
bud	Clothing
bud	#9
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	SRC
-de	NARR
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
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
denó	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
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
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	UpAgainst
ib	Crime
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
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	XDesp1
lhebe	Hatred
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	YouHon1
ni	Cup
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
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,+)
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	Drink
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
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
weshéana	MenstruateLate
weth	Path
wetham	ToTurn
wi	SELFEVID
wí	Life
wida	Carry
widadith	Telephone
widahath	OBS: When
widahoth	OBS: Where
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	TIME
-ya	FEAR
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,-,-)
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 57
Repetition Words

Vocabulary

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.

Additional Vocabulary

duthahoth	hospital [dutha (heal) + hoth (place)]
limlim	bell [onomatopoeia]
loshebelid	bank [losh (money/credit) + belid (house)]
-ú	Suffix: do-ee; one to whom a VERB is done {AB}
wéehoth	library [wéedan (read) + hoth (place)]

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.

Notes

Notes

Notes

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).

Exercises

Translate the following into English.

1. Bíi eril dibíi ábedá wa, "Bíiya mehéeya dithemid letho bada wa."
2. Bíi naya onin thul lethath baradan wáa.
3. Bíi meshim romid wemeneya badan wáa.
4. Báa dedide omá bedihádim bada?
5. Bíilan mehamedara lezh diídineya barada wa.
6. Báa ozh withid betheth bethu baradá?

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 acknowledgement of speaking in fear.

1. **E:** _____
2. **E:** _____
3. **E:** _____
4. **E:** _____
5. **E:** _____
6. **E:** _____

Note

Add the indicated repetition word; translate into English before and after.

7	Bíi eril óomasháad Másha ulinedim wa.	arbitrary-by-human pattern
8	Bíi wetham Doni roshesha o i óol Donisha o wi.	natural pattern
9	Bíi eril bóodan obeth letho rul nethoth yáanin bethode wa.	no pattern
10	Bíidu lothel le lalom wohowa wolali lomethehé wa.	unprovable pattern
11	Báa mebenem with belidesha nil náaleya?	analogy-to-nature pattern
12	Báa wéedan Mázhareth áabeth wéehothesha?	arbitrary-by-human pattern

7 **E:** _____

L: _____

E: _____

8 **E:** _____

L: _____

E: _____

9 **E:** _____

L: _____

E: _____

10 **E:** _____

L: _____

E: _____

11 **E:** _____

L: _____

E: _____

12 **E:** _____

L: _____

E: _____

Notes

Notes

Notes

Translate the following into Láadan.

13 The housekeeper cries from grief (Ext,–,–) off-and-on (no pattern).
14 Storms go eastward from the west across the plain (apparent-but-unprovable pattern).
15 The gardeners will plant vegetables, and their spouses herbs (analogy-to-nature pattern).
16 The child is obligated to go to sleep (arbitrary-by-human pattern).
17 Birds fly south in autumn (natural pattern).
18 I understand the worshipers meet each dawn (analogy-to-nature) at their church.

13 **L:** _____

14 **L:** _____

15 **L:** _____

16 **L:** _____

17 **L:** _____

18 **L:** _____

Notes Notes Notes Notes

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 óomasháad 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 lalomi 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 mesháad rohoro henedim honede rabosha mesh baradá wa.** 15 **Bíi aril medala déelahá medath, i eba benetho thesheth, baradan wáa.** 16 **Bíi dush naháana háawith barada wáa.** 17 **Bíi meshumáad 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.

Vocabulary

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.

Notes

Notes

Exercises

Translate the following into English.

1. Bíi hahod le áhesh le belideth i midethehé rawáan wa.
2. Bíi hahodihed háawith shebasheb thulethu bethawáan wa.
3. Báa eril hahodimilh ábedá barahul romidethuwáan?
4. Bíi ril mehalehale lan letho hahodiyonenal wa.
5. Báa eril hahodóo ehená domewan?
6. Bíi them hahodib onin úyahú dutha be olobehaleth wa.
7. Bíi eril nahahodimi wobalin wowithizh úwáanú ban biye losheháalisheth bedim wa.
8. Báa ril mehahoditha amedarahá?
9. Báa aril néde hahodo ra woshara wohimá?
10. Bíidi thódóhahodóo duthahá théwóoban witheháath wa.

1 **E:** _____

2 **E:** _____

3 **E:** _____

4 **E:** _____

5 **E:** _____

6 **E:** _____

7 **E:** _____

8 **E:** _____

9 **E:** _____

10 **E:** _____

Not Notes Notes Notes Notes

Translate the following into Láadan.

11 The rigorous scientist is shut off to all feeling when she's working.
12 The student was astonished (positively) at the words in Láadan.
13 Mary's great-aunt, who was empathically linked with her, felt pain when Mary became sick.
14 The assistant meditates (is in a meditative state) at sunrise each day.
15 The baker is calm (neutral state) although it's cold, gray and ugly.
16 The speaker arrived in a state of numb shock.
17 We were bewildered and astonished (negatively) at (because of) the torrential downpour.
18 Who is in a state of ecstasy from rejoicing?
19 Her husband shows signs of being in an hypnotic trance.
20 Carol meditates in the evening (pattern by analogy to nature) because she intends to understand her anger (Int,Ø,+).

11 L: _____
12 L: _____
13 L: _____
14 L: _____
15 L: _____
16 L: _____
17 L: _____
18 L: _____
19 L: _____
20 L: _____

Notes

Notes

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 bedenehá úyahú nahéeya Méri wáa. 14 Bíi ril hahodo dená nashádleya baradan wáa. 15 Bíi hahod ebalá íizha meham rahowa, líithin, i modi wa. 16 Bíi eril noshádad wohahodihed wodihá wáa. 17 Bíi eril mehahodimilh lezh lalihádlishewáan 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, depite what the baby-name books claim, are not generally 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).

That brings up the topic of 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.

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, 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 suffix using "shem" (offspring) as a suffix 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 will be translated insofar as possible (where the vocabulary exists; names such as Fletcher, one who attaches the feathers to arrows, lack the necessary referrents in Láadan). Where translation is not feasible, they would be transliterated. These 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.

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 also 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 likely would 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."

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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.

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 Ánetheni Onin
Nurse Carpenter	Ánetheni Onin
Nurse	Onin
Teacher Marsha Lake	Wiliduneshem Másha Omá
Teacher Lake	Másha Omá
Teacher	Omá
Sister Mary Elizabeth	Méri Elízhabeth Wíitham
Sister	Wíitham

Note

Notes

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-: infant/háa-: child/yáa-: teen/sháa-: adult/zháa-: senior) and/or an optional gender suffix (-izh: feminine/-id: masculine). The table below presents the singlular forms that can be formed in this way; the plural formations are straighforward.

			Ø	Infant	Child	Teen	Adult	Senior
2nd person	neut	Ø	Ne	Áne	Háane	Yáane	Sháane	Zháane
		F	Nehizh	Ánehizh	Háanehizh	Yáanehizh	Sháanehizh	Zháanehizh
		M	Nehid	Ánehid	Háanehid	Yáanehid	Sháanehid	Zháanehid
	love	Ø	Na	Ána	Háana	Yáana	Sháana	Zháana
		F	Nahizh	Ánahizh	Háanahizh	Yáanahizh	Sháanahizh	Zháanahizh
		M	Nahid	Ánahid	Háanahid	Yáanahid	Sháanahid	Zháanahid
	honor	Ø	Ni	Áni	Háani	Yáani	Sháani	Zháani
		F	Nihizh	Ánihizh	Háanihizh	Yáanihizh	Sháanihizh	Zháanihizh
		M	Nihid	Ánihid	Háanihid	Yáanihid	Sháanihid	Zháanihid
	desp	Ø	Lhene	Álhene	Háalhene	Yáalhene	Sháalhene	Zháalhene
		F	Lhenehizh	Álhenehizh	Háalhenehizh	Yáalhenehizh	Sháalhenehizh	Zháalhenehizh
		M	Lhenehid	Álhenehid	Háalhenehid	Yáalhenehid	Sháalhenehid	Zháalhenehid
3rd person	neut	Ø	Be	Ábe	Háabe	Yáabe	Sháabe	Zháabe
		F	Behizh	Ábehizh	Háabehizh	Yáabehizh	Sháabehizh	Zháabehizh
		M	Behid	Ábehid	Háabehid	Yáabehid	Sháabehid	Zháabehid
	love	Ø	Ba	Ába	Háaba	Yáaba	Sháaba	Zháaba
		F	Bahizh	Ábahizh	Háabahizh	Yáabahizh	Sháabahizh	Zháabahizh
		M	Bahid	Ábahid	Háabahid	Yáabahid	Sháabahid	Zháabahid
	honor	Ø	Bi	Ábi	Háabi	Yáabi	Sháabi	Zháabi
		F	Bihizh	Ábihizh	Háabihizh	Yáabihizh	Sháabihizh	Zháabihizh
		M	Bihid	Ábihid	Háabihid	Yáabihid	Sháabihid	Zháabihid
	desp	Ø	Lhebe	Álhebe	Háalhebe	Yáalhebe	Sháalhebe	Zháalhebe
		F	Lhebehizh	Álhebehizh	Háalhebehizh	Yáalhebehizh	Sháalhebehizh	Zháalhebehizh
		M	Lhebehid	Álhebehid	Háalhebehid	Yáalhebehid	Sháalhebehid	Zháalhebehid

Notes

Notes

Presented in another way, the table at right shows the options when forming nonprofessional honorifics; simply choose one element from each column. As denoted by Ø, most elements are optional.

Age	Person	Number	Gender
Ø- á- háa- yáa- sháa- zháa-	ne na ni lhene be ba bi lhebe	-Ø -zh -n	-Ø -izh -id

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.

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?

Notes Notes Notes Notes Notes Notes Notes Notes

Exercises

Translate the following into English.

1 Bóo dithed ne Elízhabeth Ebaládim; bíi them le thuzheth udathihéeya aril wa.
2 Báa medíbel Sháanizhizh leth ranath nizhedim?
3 Bíi bedina Wílemeshem Méri Omátho déeladáan Láadanethum sháaleya ril wáa.
4 Wil sha, Yáanihizh. Báa duredeb ni bebáath?
5 Bíid thad baneban ra le Thíben Sháalhebedim; náloláad le bina lhebedim wa.
6 Bíi aril radozh hal Zháanida wa; dam le ihehena i lolena hi rawáan.
7 Bíi eril mebithim ra lezh lawitheth raya wa; báa ril néde di Zháana bebáath lezhedim?
8 Báa tháa Hérel Bedihá? Bíi eril dush sháad Yáabehizh duthahothedim bedishodede wáa.
9 Bíith lhitharil le wa, Eduthahá; úuya le wohiwetha wohibidesha.
10 Bíilan thónahelasháana shem letha wa; elahela náaleya shin aril; litharil le hoshemeth thenahulenal—beyeya.

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 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 "in spite of 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."

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 I shall ask Anthropologist Anthony at what school he (honored) studied anthropology.
12 [Love] You (few, beloved) will be asleep when your Aunt Margaret arrives from Arkansas.
13 Entomologist Michael and Farmer Marsha cooperate to heal the seedlings.
14 I had hoped that Singer William would now be welcoming Priest Bethany to our town.
15 The nurse greeted my sick great-niece, "Greetings, (beloved, infant) Little Miss."
16 Matthew Green is extremely busy; he (honored, teen) has many things he ought to do for his family.
17 Gardener Teresa intends to care for herself (teen) using her own common sense from this week forward.
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.
19 Peacemaker, how (because of what) are you (honored, senior) able to show lovingkindness to THEM (many, despised)?
20 Child, [didactically] we all are "they (many, despised)" in SOMEone's perception; [lovingly] now do you (beloved) understand?

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."

11 L: _____
12 L: _____
13 L: _____
14 L: _____
15 L: _____
16 L: _____
17 L: _____
18 L: _____
19 L: _____
20 L: _____

Notes

Notes

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 for Honored-Senior-You will be difficult; nevertheless, I will 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 Ánetheni Ewithádim eril ulanin bihid ewith bebáasha—ulinesha nedabahée wa. 12 Bíili aril meháana 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" láa beyehóothonal wa; báali ril en na?

Notes Notes Notes Notes Notes Notes Notes Notes Notes

a	LoveInanim
-á	DOER
á-	INFANT
áabe	Book
áada	Smile
áala	Thanks
áalaá	Butterfly
áama	LoveLikeResp
áana	Sleep
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
Ánetheni	Anthony
Aranesha	Arkansas
Aril	Later
aril	FUT
aríli	FARFUT
ash	Star
ásháana	MenstruateJoy
ashon	LoveHeartKin
áwith	Infant
áya	BeBeautiful
aye	LoveUnwelcome
azh	LoveCurrSexDesire
azháadin	MenopauseUnvent
ba	XLove1
báa	Q
babí	Bird
bad	Mineral
bada	Spoon
bada	REPrand
badan	REPnatl
badazh	Metal
bal	Bread
bala	Anger(E,+,+)
balin	BeOldAnim
balinemid	Turtle
bama	Anger(E,-,-)
ban	Xlove>5
ban	Give
bana	Anger(E,-,+)
baneban	Forgive
bara	Anger(E,+,-)
barada	REPartific
baradá	REPmyst
baradan	REPanalogy
bash	CommonSense
bath	ClawNail
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
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,0,-)
bin	XHon>5
bin	Bowl
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	Penis
bom	HouseholdOil
boó	#3
bóo	REQ
boóbin	Braid
bóodan	Rescue
bosh	Wood
boshoya	TreeBark
boshum	Cloud
both	Hotel
bú	BePerverse
bud	Clothing
bud	#9
buda	Buddha
bun	BeNew
buth	GatherX
buzh	Convention
buzhehoth	ConventionCtr
-d	ANGRY
-da	JEST
-da	BENEF
-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	SRC
-de	NARR
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
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
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
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
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	UpAgainst
ib	Crime
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
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	WeLove>5
lan	Friend
-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	XDesp1
lhebe	Hatred
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
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
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	YouHon1
ni	Cup
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
nínálh	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,+)
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	Drink
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
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: WHEN
widahoth	OBS: WHERE
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,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

Vocabulary

eduth	engineering [e- (science of) + duth (to use)]
eduthemid	beaver [eduth (engineering) + mid (creature)]
elosh	economy [e- (science of) + losh (money/credit)]
emath	architecture [e- (science of) + math (building)] {YML}
eri	history [e- (science) + ri (to record; keep records)]
eróo	agriculture [e- (science of) + róo (harvest)]
eyon	administration [e- (science of) + yon (government)]
ezho	accoustics [e- (science of) + 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.

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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.

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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 le omám wa.	I want to be a teacher.
Bíi ril néde nehin le omám wa.	I want to be a teacher again.
Bíi ril néde inehóo le omám wa.	I want 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 le in le omáhé wa.	I want that I be a teacher.
Bíi ril menéde ehá mehin bezh omáhé 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, the conjunction "úmú" takes 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.

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 netha wa.	Anna tells who your teacher is.
Bíi di Ána úmú nahin omá netha wa.	Anna tells what your teacher is beginning to be. Anna tells what your teacher is becoming.
Bíi di Ána úmú eril omá netha wa.	Anna tells who your teacher was.
Bíi di Ána úmú eril nahin omá netha 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.

Exercises

Translate the following into English.

1 Báa ril théehin ra Elízhabeth emidám?
2 Bíi ril thónahin belid bethem wa.
3 Bíi eril néde wobalin wowehehá imám wáa.
4 Báa medibé meduhin Yáanezh mewothal wothulem? Bere em, bé aril den le wohonal wa.
5 Bíi héeya ra ábedá aril be ninálhemehéth we.
6 Bíi en onida náhin nime nathademehéth wa.
7 Bíi eril medibáa háawith in homana thizhem e thuzhemehée(th) wa.
8 Bíi aril mebedi ilá nehin zho alehalemehéeth wa.
9 Báa azháadin in duthahá hothul nethamehéa?
10 Bíidu meloláadeháalish with woho zhanath beróo dúuhin rashonelh shonem wa.

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.

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 musician tried in vain to be a singer.

12 Bethany and Michael are studying engineering; they'll commence being engineers next month.

13 Your (honored you) niece is showing signs of being a philosopher.

14 [warning] Magic Granny intends to stop being Anthony's neighbor in two weeks.

15 Astronomers teach us that our sun is a star.

16 Do you (many) believe that the prisoner must be my enemy?

17 Margaret Brown remembered whether the holiday was torment.

18 The housekeeper knows who is finished being a criminal [skeptical].

19 Their great-aunt Carol was acquainted with the leaves that were herbs.

20 Does the nurse care for the drinker (not an alcoholic) who is ceasing to be a clergyman?

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.

11 L: _____

12 L: _____

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

19 L: _____

20 L: _____

Notes

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 keenly feels regret (ext cause, no blame, remedy) because the war is failing to be peace.

11 Bíi eril dúuhin alehalehá lalomám wáa. 12 Bíi mehulanin Béthenì i Máyel eduthethː menahin bezh ẏduthám hathóleya aril wa. 13 Bíi ril dam sheríḍan nitha ehenám wa. 14 Béé nédeshub nóhin Shóshо obeth Anethenì bethom híyahatheya shin aril wáa. 15 Bíidi mehom ehashá in rosh lenetho ashemehéth lenedim wa. 16 Báa mehedelḍad nen dush zhilhad leb lethomehé? 17 Bíi eril dom Leyanesehem Máźharеth in díídin rashemehée wáa. 18 Bíi lothel elodá nohin bebáa ibáłhemehée wadí. 19 Bíi eril an Héŕel hoberídan benetha mehin mi thesheméhátth wa. 20 Báa naya onin nóhin ranahá wíithamidemehátth?

Lesson 61
Passive Voice

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)]

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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 gramatically. 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.

Notes

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.

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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.

Not Notes Notes Notes

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]eheth 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) the fish be eaten (by the cat)].

Bíi yod rul thilitheheth néde ruleshub wáa.
Bíi yod rul thilitheheth 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.

Notes

Exercises

Translate the following into English.

1 Bíi eril lanemideth bóodan Máthu Háabeshub wáa.
2 Bíi mewohéeda wothodeth medéedan oháshub wa.
3 Bée rilrili ranath hédashub wa!
4 Báa eril medath mehumesh anadaláshub?
5 Bíide eríli huth dithaleshub wáa.
6 Bíi eril mehim len memazhenanehéeth dibáadu olowodeshub wa.

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).

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____

Notes Notes Notes Notes

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.
8 Bíidi eril el edaná dáaneth édáanewáan wa.
9 Bíili eril dóho wehehá binith nada; dóham le beth dimesha hi nil wa.
10 Bíi aril mehéedan ehá wobalin wohéabeth Láadanedim wáa.
11 Bíi ril loláad with radedehenath óohaháalish rawáan wo.
12 Bíida eril háda háawithid lubeneth halid adamathuwáan wáa; ril lothel rawith in beth rumadonishub bebáashahée.

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 wohéabeth). 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.

Notes Notes Notes Notes Notes Notes

7 E:
L:
E:
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8 E:
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9 E:
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10 E:
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11 E:
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12 E:
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E:

No

Translate the following into Láadan.

13 Bread is given to Elizabeth by the baker because of friendliness (for bad reasons).
14 The bells were rung by the dancer before the celebration.
15 The grain is harvested repeatedly in autumn (obviously).
16 Was your uncle met by your sister at the airport yesterday?
17 The quality of her needleworking may be helped by more study.
18 By whom will the kittens that are living under old Miz Suzette's house be cared for?

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.

13 L: _____
14 L: _____
15 L: _____
16 L: _____
17 L: _____
18 L: _____

Notes Notes Notes Notes Notes Notes

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 ásheməth dóyom thul bethashub dbesh rawáan wi. Of course a baby is protected from everything by her parent. Bíi ásheməth dóyomeshub dbesh 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 edánáshub 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 wehedshub 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 wehedá 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 wehedá 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 wehedshub 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 wohádbeth hédedan ehdshub (nedebe/menedebe) Láddanedim wáa. The antique book will be translated into Láadan by the scientist(s). Bíi aril wobalin wohádbeth hédedaneshub Láddanedim 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 lolddad withneshub óohahdálish rawáan wo. Perseverence (despite negative circumstances) is felt by the woman in spite of being extraordinarily weary (I suppose). Bíi ril radedehenath lolddadeshub óohahdálish 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 ticklíng competition; now no-one knows where it's buried. Bíida lubeneth hódda háawithídeshub halid adamathuwáan wáa; ril lothel rawith in beth rumadonishub bebáashahée. The map was dropped by a boy-child due to a ticklíng competition; now no-one knows where it's buried. Bíida lubeneth hódashub halid adamathuwáan wáa; ril lothel rawith in beth rumadonishub bebáashahée. The map was dropped due to a ticklíng competition; now no-one knows where it's buried.

13 Bíi baleth ban ebaldshub Elízhabeth bedim dunawáan wáa. 14 Bíi eril limlimeth mezho amedarahdshub elahelaya eril wa. 15 Bíi edeth róoshub wemoneya baradan wi. 16 Báa eril berídaníd nethath bithim hena nethashub hozhazhesha shádeleya eril? 17 Bíi rilrili thal dathimethu bethoth den ulaníneshub nidi wa. 18 Báa aril ril mehabelid hádarul belid Shuzhéth Zhádabethosha yilehdath menaya bebáashub?

Notes Notes Notes Notes Notes Notes Notes

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.

Vocabulary

éde	nevertheless
rathóo	non-guest: someone who comes to visit knowing perfectly well that they are intruding and causing difficulty [ra- (NON) + thóo (guest)]
wée	cry (of babies)
womil	livestock
womilá	shepherd [womil (livestock) + -á (DOER)]

Notes Notes Notes Notes Notes Notes

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.

Notes Notes Notes Notes Notes Notes Notes Notes Notes

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 mesháad nen i meláad."

E: _____

_____

_____

_____

Yide áwithid Zheshu i lili be wi. Nawée be i náwée be. Éde benem mélhewith. Lith with "Raláadá menedebe!"

E: _____

_____

_____

Notes

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_____

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.

E: _____

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_____

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_____

Bíide thi with zhath Méri wáa.

E: _____

Notes Notes Notes Notes Notes Notes Notes Notes Notes

Suzette's English Translation with Morpheme-by-Morpheme Analysis

Wóoban Méri Batha

Wóoban	Méri	Batha
GIVEBIRTH	MARY	XLOVE1(THIRD PERSON, SINGULAR, BELOVED) + 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	eríli	wóoban	with	wemaneya	wáa.	Wóoban	bi
DECL + NARR	FARPAST	GIVEBIRTH	PERSON	WINTER + TIME	TRUSTED	GIVEBIRTH	XHON1

áwithid	i	ban	bi	zhath	"Zheshu"	áwithidedi	wáa.
INFANT + PERSON = BABY + MASC	AND	GIVE	XHON1	NAME + OBJ	JESUS	BABY + MASC + GOAL	TRUSTED

Shi	áwithid	bith,	i	di	bi	eba	bithodi,
TOPLEASE	BABY + MASC	XHON1 + OBJ	AND	SPEAK	XHON1	SPOUSE	XHON1 + POSS + GOAL

"Bíili,	bre	aril	tháa	ra	áwithehóo,	ébre	aril	míi	le!"
DECL + LOVE	IF...	FUT	THRIVE	NEG	BABY + FOCUS	...THEN	FUT	BEAMAZED	I

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	—bishibenal—	menosháad	womilá
ANDTHEN	BESUDDEN + MANN	PL + FINISH + COMEGO = ARRIVE	LIVESTOCK + DOER = SHEPHERD

menedebe	i	noline	menedebe	i	wothidá	nedebe	wáa.
#>5	AND	ANGEL	#>5	AND	WISDOM + MASC + DOER	#2-5	TRUSTED

Medi,	"Bóo	aril	meláad	len	áwithideth	oyinan	lu."
PL + SPEAK	REQ	FUT	PL + PERCEIVE	WE>5	BABY + MASC + OBJ	EYE + INSTR	PLEASE

And then—suddenly—there arrived many shepherds, many angels, and several wise men. They said, "May we please see the baby?"

Note

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Notes

Notes

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	di	with	biyóodi,	"Wulh	hath	áwitheláadewan!
DECL + NARR	SPEAK	PERSON	XHON1 + REFLX + GOAL	SUCHA... + PEJ	TIME	BABY + PERCEIVE + PURP

Methi	ra	bash	i	methi	ra	shal!"	—i	loláad	bi
PL + HAVE	NEG	COMMONSENSE	AND	PL + HAVE	NEG	MANNERS	AND	PERCEIVEINT	XHON1

ílhith.	Izh	di	bi	"Wil	sha"	zhonal:	"Bóo	mesháad
DISGUST + OBJ	BUT	SPEAK	XHON1	OPTV	HARMONY	SOUND + MANN = ALOUD	REQ	PL + COMEGO

nen	i	meláad."
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	áwithid	Zheshu	i	lili	be	wi.	Nawée	be	i	náwée	be.
BEHUNGRY	BABY + MALE	JESUS	AND	BEWET	X1	SELFEVID	BEGIN + CRY	X1	AND	CONT + CRY	X1

Éde	benem	mélhewith.	Lith	with	"Raláadá	menedebe!"
NEVERTHELESS	STAY	CROWD + PEJ	THINK	PERSON	NON + PERCEIVE + DOER	#>5

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 meloláad thul nenetha lhohoth." I thib with i bel bi áwitheth i naya bi beth.

I	lámála	with	áwithideth	i	náluth	beth.	Bíid
AND	CARESS	PERSON	BABY + MASC + OBJ	AND	CONT + ROCK	X1 + OBJ	DECL + ANGER

mesháad	hath	i	mesháad	hath.	Doól	di	with
PL + COMEGO	TIME	AND	PL + COMEGO	TIME	ATLAST	SPEAK	PERSON

biyóodi,	"Bóo	melith	nen	woho!	Bíi	ril	nen
XHON1 + REFLX + GOAL	REQ	PL + THINK	YOU>5	#ALL	DECL	PRES	YOU>5

rathóo	wi!	Báa	melothel	nen	radaleth?
NON + GUEST + IDENT	SELFEVID	Q	PL + KNOW	YOU>5	NON + THING = NOTHING + OBJ

Bíi	rilrili	meloláad	thul	nenetha	lhohoth."	I
DECL	HYPOTH	PL + PERCEIVEINT	PARENT	YOU>5 + POSSBIRTH	SHAME + OBJ	AND

thib	with	i	bel	bi	áwitheth	i	naya	bi	beth.
STAND	PERSON	AND	BRINGTAKE	XHON1	BABY + OBJ	AND	CAREFOR	XHON1	X1 + OBJ

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.

Notes

Bíide eril thi with zhath Méri wáa.

Bíide	eril	thi	with	zhath	Méri	wáa.
DECL + NARR	PAST	HAVE	PERSON	NAME + OBJ	MARY	TRUSTED

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.

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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, "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, "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 "wotháhid" (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, "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.

Notes Notes Notes Notes Notes Notes

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

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.

Notes

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 have 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.

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Láadan Translation & Retranslation into English

The Fable of Stone Stoup

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: _____

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[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: _____

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E: _____

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[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: _____

_____

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_____

E: _____

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_____

[5]“Stone soup! What a ridiculous thing!” the villagers exclaimed. “You can’t make soup from a stone!”

L: _____

_____

_____

E: _____

_____

_____

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[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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[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.

L: _____

E: _____

Notes Notes Notes Notes No

[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: _____

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[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: _____

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_____

E: _____

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[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: _____

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E: _____

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[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.

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: _____

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[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: _____

_____

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[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: _____

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E: _____

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[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: _____

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E: _____

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[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: _____

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E: _____

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My Láadan Translation with Morphemic Analysis & Retranslation into English

The Fable of Stone Stoup

Bedinadedide Thulana Udethu Bethu

Bedinadedide	Thulana	Udethu	Bethu
LESSON + STORY = FABLE	SOUP	ST#1 + PARTV	X1 + PARTV = ABOUT

Fable About Soup of Stone(s)

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[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. Mehóohahul with woho hathóoletham rashonelhethuwáan menedebe i woshud woróowáan. Meláad miwithá mesháad rashonelhú boó miwithedimehé oyinan, i merumad ana benethoth nedebehóo ralóolonal.

[2] Bíide	rahanaháalish	donisha	wo.	Menosháad
DECL + NARR	NON + FOOD = FAMINE + DEGEXTRAORD	LAND + PLC	MADEUP	PL + FINISH + COMEGO = ARRIVE

mehóoha	mewoyide	worashonelhú	boó	rashonelhewáaneháa
PL + BEWEARY	PL + REL + BEHUNGRY	REL + NON + PEACE = QUARREL + PEJ = WAR + DO-EE = REFUGEE	#3	WAR + COZ + EMBEDREL

shudehul	wohíya	womiwitheháadim.
BEPOOR + DEGEXTREME	REL + BESMALL	REL + LEAF + PERSON = TOWN + EMBEDREL + GOAL

Mehóohahul	with	woho	hathóoletham	rashonelhethuwáan	menedebe
PL + BEWEARY + DEGEXTREME	PERSON	#ALL	TIME + MOON = MONTH + CIRCLE = YEAR	WAR + PARTV + COZ	#>5

i	woshud	woróowáan.	Meláad	miwithá
AND	REL + BEPOOR	REL + HARVEST + COZ	PL + PERCEIVE	TOWN + DOER = VILLAGER

mesháad	rashonelhú	boó	miwithedimehé
PL + COMEGO	REFUGEE	#3	TOWN + GOAL + EMBED

oyinan,	i	merumad	ana	benethoth	nedebehóo	ralóolonal.
EYE + INSTR	AND	PL + COVER	FOOD	X>5 + POSS + OBJ	#2-5 + FOCUS	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. Everyone is extremely weary from many years of war and a poor harvest. The villagers see that the refugees are coming to the town, and quickly hide their little food.

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[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]Mebithim ben bezheth heshehothesha hatham miwithethusha wo. “Bée ham ana raho nusha wa,” medi ben rashonelhúdim. “Bóo menásháad nezh miwithedim aril.”

[3]	Mebithim	ben	bezheth	heshehothesha	hatham	miwithethusha
	PL + MEET	X>5	X2-5 + OBJ	GRASS + PLACE = PARK + PLC	CENTER	TOWN + PARTV + PLC

wo.	“Bée	ham	ana	raho	nusha	wa,”	medi	ben
MADEUP	WARN	BEPRESENT	FOOD	#0	HERE + PLC	MYPERC	PL + SPEAK	X>5

rashonelhúdim.	“Bóo	menásháad	nezh	miwithedim	aril.”
REFUGEE + GOAL	REQ	PL + CONT + COMEGO	YOU2-5	TOWN + GOAL	FUT
				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.”

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[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,”
	DECL + CELEB	PRES	PL + HAVE	WE2-5	REL + NEED	REL + THING + OBJ	#ALL	MYPERC

di	rashonelhú	nede	wo.	“I	menédeshub	mehel	lezh	thulana
SPEAK	REFUGEE	#1	MADEUP	AND	PL + INTENTION	PL + MAKE	WE2-5	SOUP

udethuth	i	mehedethi	beth	nenedim	woho.	Bíi	dam
STONE + PARTV + OBJ	AND	PL + SHARE	X1 + OBJ	YOU>5 + GOAL	#ALL	DECL	MANIFEST

yide	Nihid.	Báa	rilrili	néde	ni	thulana	udethuth?”
BEHUNGRY	YOUHON1 + MASC	Q	HYPOTH	WANT	YOUHON1	SOUP	STONE + PARTV + OBJ

[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?”

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[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!”

[5]	“Thulana	udethu!	Wu	rawoth!”	medi	miwithá	wo.
	SOUP	STONE + PARTV	SUCHA	NON + WISDOM = FOOLISHNESS	PL + SPEAK	TOWN + DOER = VILLAGER	MADEUP

“Bíid	thad	el	rawith	thulana	udenan	wi!”
DECL + ANGER	BEABLE	MAKE	NON + PERSON = NOBODY	SOUP	STONE + INSTR	SELFEVID

[5]“Soup from stones! What foolishness!” say the villagers angrily. “Obviously, no-one can make soup from stones!”

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[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

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a great and hearty soup. Do you have a large cauldron we might borrow to make our stone soup?"

[6]Izh methel rashonelhú, nade nodim, wotham wohudeth nayanal budimod bethode wo, i ilehal ud bethoth; 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?"

6 Izh	methel	rashonelhú,	nade	nodim,	wotham	wohudeth	
But	PL + Get	Refugee	BEGIN + SRC	FINISH + GOAL	REL + Circle	REL + Stone + OBJ	
			Each In Turn				

nayanal	budimod	bethode	wo,	i	ilehal	
CareFor + MANN	Clothing + Bag = Pocket	X1 + POSS + SRC	MADEUP	And	PayAttn + DEGunusual	

ud	bethoth;	mezheláad	bezh	dáan	ranan.	"Bíi	mebel	lezh
Stone	X1 + POSS + OBJ	PL + BeAlike + Perceive = Consensus	X2-5	Word	NON + INSTR	DECL	PL + BringTake	We2-5
				Without Word(s)				

rilrili	mehel	mewothalehul	wohudeth	wothalehal	wothulanatheháath
HYPOTH	PL + Make	PL + REL + BeGood + DEGextreme	REL + Stone + OBJ	REL + BeGood + DEGunusual	REL + Soup + OBJ + EMBEDrel + OBJ

lezheden	wa.	Báa	ril	methi	nen	worahíyahul	womahineth?
We2-5 + ASSOC	MYPERC	Q	PRES	PL + Have	You>5	REL + NON + BeSmall = BeLarge + DEGextreme	REL + CookPot + OBJ

Menime	mehedethi	nen	beth	lezhedim	el	thulanathuwan?"
PL + BeWilling	PL + Share	You>5	X1 + OBJ	We2-5 + GOAL	Make	Soup + PARTV + PURP

[6]But each refugee in turn carefully gets a round stone from his pocket and pays close attention to it; they agree wordlessly. "We bring extremely good stones that may make unusually good soup with us. Do you have a extremely large pot? Are you willing to share it with us for soup-making?"

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[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]Ril loláad rathad ban woyideháalish wobotháhid anath thóodim both bethoshaháa ihehena rilrili lothel el be thulanath udenanehéwan wo. Zhida be worahíyahul womahin badazhethuth den rashonelhúthuden hatham heshehothethudim both bethode. Melob rashonelhú beth ilinan, i mehel óowahuleth besha yil.

7	Ril	loláad															
	PRES	PERCEIVEINT															
	rathad	ban	woyideháalish	wobotháhid													
	NON + BEABLE	GIVE	REL + BEHUNGRY + DEGEXTRAORD	REL + HOTEL + DOER = INNKEEPER + MASC													
	anath	thóodim	both	bethoshaháa													
	FOOD + OBJ	GUEST + GOAL	HOTEL	X1 + POSS + PLC + EMBEDREL													
ihehena																	
EXCITEMENTDESPITE																	
	rilrili	lothel	el	be	thulanath	udenanehéwan											
	HYPOTH	KNOW	MAKE	X1	SOUP + OBJ	STONE + INSTR + EMBED + PURP											
wo.	Zhida	be	worahíyahul	womahin	badazhethuth	den											
MADEUP	PUSHPULL	X1	REL + BELARGE + DEGEXTREME	REL + COOKPOT	METAL + PARTV + OBJ	HELP											
rashonelhúthuden	hatham	heshehothethudim	both	bethode.	Melod												
REFUGEE + PARTV + ASSOC	CENTER	PARK + PARTV + GOAL	HOTEL	X1 + POSS + SRC	PL + FILL												
rashonelhú	beth	ilinan,	i	mehel	óowahuleth	besha	yil.										
REFUGEE	X1 + OBJ	WATER + INSTR	AND	PL + MAKE	FIRE + DEGEXTREME + OBJ	X1 + PLC	BELOW										

[7]Now 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 cooking pot from his inn to the center of the park. The refugees fill it with water and build a roaring fire below it.

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[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]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.

[8] Id	medóham	rashonelhú,	nade	nodim,
AndThen	PL + CAUSETo + BePresent = Put	Refugee	BEGIN + SRC	FINISH + GOAL
			Each In Turn	

eril	mebuth	bezh	udehóoth	boó	im	bezhethoya	óobeháath
PAST	PL + GatherX	X2-5	Stone + FOCUS + OBJ	#3	Travel	X2-5 + POSS + TIME	Along + EMBEDrel + OBJ

shunehalenal	ilidim	nil.	Ril	meneril	bezh
Ritual + DEGunusual + MANN	Water + GOAL	Inside	PRES	PL + Wait	X2-5

íila	thulana	udethuhéya
Boil	Soup	Stone + PARTV + EMBED + TIME

hathobéeya,	i	mebadatham	bezh	beth	worahíya	wobada
Until	And	PL + Spoon + Circle = Stir	X2-5	X1 + OBJ	REL + BeLarge	REL + Spoon

boshethunan	bada.
Wood + PARTV + INSTR	REPrand

[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 using a large spoon of wood periodically.

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[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."

[9] "Bóo	mehil	nezh,"	di	rashonelhú	nede	wo.	"Bíi	rilrili
REQ	PL + PayAttn	You2-5	Speak	Refugee	#1	MADEUP	DECL	HYPOTH

medenehul	máan	i	óowathon	menedebe	thulanath	hi
PL + Help + DEGextreme	Salt	And	Fire + Seed = Pepper	#>5	Soup + OBJ	Demo1

wa.	Thad	el	rawith	wothal	wothulana	udethuth	máan	ranan
MYPERC	BeAble	Make	Nobody	REL + BeGood	REL + Soup	Stone + PARTV + OBJ	Salt	NON + INSTR
							Without Salt	

e	óowathon	ranan	wi."
Or	Pepper	NON + INSTR	SELFEVID
	Without Pepper		

[9]"Prithee attend," says one refugee. "A bunch of salt and pepper would help this soup a lot, to my mind. Nobody can make good stone soup without salt and pepper."

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[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]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!”

[10] Di	miwithá	nede	héeyanal	wo,	“Dóo,	bíi	rilrili	thad	redeb	le
Speak	Villager	#1	BeAfraid + MANN	MADEUP	Well	DECL	HYPOTH	BeAble	Find	I

máaneth	i	óowathoneth	wa.	Methad	meduth	nezh	bezheth
Salt + OBJ	And	Pepper + OBJ	MYPERC	PL + BeAble	PL + Use	You2-5	X2-5 + OBJ

—bere	menime	mehedethi	nezh	thulana	udethuth	ledim!”
If	PL + BeWilling	PL + Share	You2-5	Soup	Stone + PARTV + OBJ	I + GOAL

[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]Medihem rashonelhú wo, i medi bezh miwithádim aril ham thulana menedebe witheda woho, hulehul, úwáanú ril íila wu worahíya womahin thulanathuhé.

[11] Medihem	rashonelhú	wo,	i	medi	bezh	miwithádim
PL + Speak + Yes = Accept	Refugee	MADEUP	And	PL + Speak	X2-5	Villager + GOAL

aril	ham	thulana	menedebe	witheda	woho,	hulehul,
FUT	BePresent	Soup	#>5	Person + BENEF	#All	ForSure

úwáanú	ril	íila	wu	worahíya	womahin	thulanathuhé.
CONJcoz	PRES	Boil	SuchA	REL + BeLarge	REL + CookPot	Soup + PARTV + EMBED

[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.

Notes Notes Notes Notes Notes Notes

[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]Hihath, 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.

[12] Hihath,	mehilehul	miwithá	woho	rano	shóo
DEMO1 + TIME = NOW	PL + PAYATTN + DEGEXTREME	VILLAGER	#ALL	NON + FINISH = ALMOST	HAPPEN

heshehothethuth	wo,	e	heshehothesha	e	dem	benethosha
PARK + PARTV + OBJ	MADEUP	EITHER	PARK + PLC	OR	WINDOW	X>5 + POSS + PLC

obe.	Menalitharilehul	ben	úyahú	mebadatham
THROUGH	PL + BEGIN + THINK + FUT = ANTICIPATE + DEGEXTREME	X>5	CONJTIME	PL + STIR

rashonelhú	"thulanath"	shelenal	i	mehil	bezh	beth
REFUGEE	SOUP + OBJ	BERIGOROUS + MANN	AND	PL + PAYATTN	X2-5	X1 + OBJ

oyonan.	Menololáad	miwithá	ralala	yide	benethowáan
NOSE + INSTR	PL + FINISH + PERCEIVEINT	VILLAGER	DISTRUST(EXT,+,+)	BEHUNGRY	X>5 + POSS + COZ

i	odi	anathuwáan.
AND	AROUND + SPEAK = RUMOR	FOOD + PARTV + COZ

[12]Now, 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.

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[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 onemedaden."

[13] "Dóo,"	di	rashonelhú	zhohalenal	wo,	"Bíi	shi
WELL	SPEAK	REFUGEE	SOUND + DEGUNUSUAL + MANN	MADEUP	DECL	TOPLEASE

wohaba	wothulana	udethu	leth	wa.	Izh	thalehal
REL + BEFRAGRANT	REL + SOUP	STONE + PARTV	I + OBJ	MYPERC	BUT	BEGOOD + DEGUNUSUAL

thulana	udethu	onemedaden."
SOUP	STONE + PARTV	HEAD + VEGETABLE = CABBAGE + ASSOC

[13]"Well," says a refugee quite loudly, "A fragrant stone soup pleases me. But a stone soup with cabbage is unsually good."

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[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."

[14] "Em,"	di	lan	betho	wo,	"Bíi	rilrili	nididin
YES	SPEAK	FRIEND	X1 + POSS	MADEUP	DECL	HYPOTH	ADD'L + PROC = INCREASE

onemeda	láa	thulanathu	udethuth	óoyonan	wa."
CABBAGE	PERCEPTION	SOUP + PARTV	STONE + PARTV + OBJ	MOUTH + INSTR	MYPERC

[14]"Yes," says his friend, "Cabbage might increase the perception-using-mouth of soup of stone."

Notes

[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]Sháad miwitháhid rahihinanal eril thel be onemedahóoth hoth rumadethudeháaden wo, i dóham be beth mahinesha nil.

[15] Sháad	miwitháhid	rahihinanal
COMEGO	VILLAGER + MASC	ANXIETY(INT,Ø,+) + MANN

eril	thel	be	onemedahóoth	hoth	rumadethudeháaden,
PAST	GET	X1	CABBAGE + FOCUS + OBJ	PLACE	HIDE + PARTV + SRC + EMBEDREL + ASSOC

wo	i	dóham	be	beth	mahinesha	nil.
MADEUP	AND	PUT	X1	X1 + OBJ	COOKPOT + PLC	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.

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[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 láa thulanathuth hi oyinan i óoyonan íi." Yime behid beth bethodim úwanú thel mewoliri womedath.

[16] Sháad	miwithá	i	il	be	mahineth	wo;	di	be,	"Dóo,	bíi
COMEGO	VILLAGER	AND	PAYATTN	X1	COOKPOT + OBJ	MADEUP	SPEAK	X1	WELL	DECL

thi	le	medalayuneth	nedebe	wa.	Rilrili	merahíyadin	bezh
HAVE	I	CARROT + OBJ	#2-5	MYPERC	HYPOTH	PL + BELARGE + PROC = ENLARGE	X2-5

láa	thulanathuth	hi	oyinan	i	óoyonan	íi."	Yime
PERCEPTION	SOUP + PARTV + OBJ	DEMO1	EYE + INSTR	AND	MOUTH + INSTR	ALSO	RUN

behid	beth	bethodim	úwanú	thel	mewoliri	womedath.
X1 + MASC = HE	HOME	X1 + POSS + GOAL	CONJPURP	GET	PL + REL + BECOLORED	REL + VEGETABLE + OBJ

[16]A villager comes and pays attention to the pot; he says, "Well, I have a few carrots. They might expand the perception of this soup by eye and by mouth also." He runs to his home to get the colorful vegetable.

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[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!"

[17] "Bíi	aril	hi	wothal	wothulanam,	hulehul,"	di	rashonelhú	wo,
DECL	FUT	DEMO1	REL + BEGOOD	REL + SOUP + IDENT	FORSURE	SPEAK	REFUGEE	MADEUP

"izh	rilrili	dóthaleháalish	aálesh	nedebe	wi!"
BUT	HYPOTH	CAUSETO + BEGOOD + DEGEXTRAORD	PARSLEY	#2-5	SELFEVID

[17]"This will be a good soup, for sure," says a refugee, "but a bit of parsley might make it truly excellent."

Not

Notes

[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]Nathib miwitháhizh wo i di, “Wu thena! Bíi thódom le úshahú ham beye wa!” I yime be núude, i nésháad wohume wodimod aáleshethuden i lúuladoleden íi.

[18]	Nathib	miwitháhizh	wo	i	di,	“Wu	thena!	Bíi
	BEGIN + STAND	VILLAGER + FEM	MADEUP	AND	SPEAK	SUCHA	JOYGOOD	DECL

thódom	le	úshahú	ham	beye	wa!”	I	yime	be	núude,	i
JUST + REMEMBER	I	CONJPLC	BEPRESENT	INDEF1	MYPERC	AND	RUN	X1	THERE + SRC	AND

nésháad	wohume	wodimod	aáleshethuden	i	lúuladoleden	íi.
BACK + COMEGO	REL + BEFULL	REL + BAG	PARSLEY + PARTV + ASSOC	AND	TURNIP + ASSOC	ALSO

[18]A villager stands up “What joy! I’ve just remembered where some is!” And she runs from there, and returns with a full bag of parsley and turnip(s), too.

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[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]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.

[19]	Thalin	dom	miwithetha	úyahú	náhíila	mahin
	BEGOOD + PROC = IMPROVE	REMEMBER	TOWN + POSSBIRTH	CONJTIME	CONT + BOIL	COOKPOT

wo.	Edeth,	dehenith,	i	wobehi	wohonelaleth
MADEUP	GRAIN + PATIENT	MEAT + PATIENT	AND	REL + BEVISCOUS	REL + HEAD + MILK = CREAM

medóhameshub	mahinesha	nil	thomahaleya.
PL + PUT + PASSV	COOKPOT + PLC	INSIDE	BENEAR + DEGUNUSUAL + TIME = SOONRECENT

Worahíya	wodim	webethuth	zhidashub	heshehothedim
REL + BELARGE	REL + CONTAINER	BEER + PARTV + PATIENT	PUSHPULL + PASSV	PARK + GOAL

úyahú	wod	miwith	wum	yodeyodehulewan.	Meyod	i
CONJTIME	SIT	TOWN	ENTIRE	EAT + EAT = FEAST + DEGEXTREME + PURP	PL + EAT	AND

mehamedara	i	melalom	ben	woho	honáaleya	hathobéeya;
PL + DANCE	AND	PL + SING	X>5	#ALL	HRSMIDNITEDAWN + TIME	UNTIL

menetháa	ben	yodeyodewáan	i	meshihul
PL + AGAIN + THRIVE	X>5	FEAST + COZ	AND	PL + TOPLEASE + DEGEXTREME

mewobun	wolan	beneth.
PL + REL + BENEW	REL + FRIEND	X>5 + OBJ

[19]The memory of the village improves while the pot boils. 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.

Notes

[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]Methib miwithá woho rashonelhúsha boó ihé úyahú menoháana bezh háasháaleya aril wo. Ham imedim benesha thoma; ume be wothaleháalish wobalenan i mewohabaháalish wohódonenan miwitháde.

[20]Methib	miwithá	woho	rashonelhúsha	boó	ihé	úyahú	menoháana
PL + STAND	VILLAGER	#ALL	REFUGEE + PLC	#3	INFRONT	CONJTIME	PL + FINISH + SLEEP

bezh	háasháaleya	aril	wo.	Ham	imedim	benesha
X2-5	CHILD + DAY = MORNING + TIME NEXT MORNING + TIME	FUT	MADEUP	BEPRESENT	TRAVEL + CONTAINER = SUITCASE	X>5 + PLC

thoma;	ume	be	wothaleháalish	wobalenan	i
BENEAR	BEFULL	X1	REL + BEGOOD + DEGEXTRAORD	REL + BREAD + INSTR	AND

mewohabaháalish	wohódonenan	miwitháde.
PL + REL + BEFRAGRANT + DEGEXTRAORD	REL + CHEESE + INSTR	VILLAGER + SRC

[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.

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[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."

[21]"Bíilan	eril	meban	nazh	biniháalisheth
DECL + CELEB	PAST	PL + GIVE	YOULOVE2-5	GIFT + DEGEXTRAORD + OBJ

lenedim	wa:	woradi	woholoth	elethu
WE>5 + GOAL	MYPERC	REL + NON + SPEAK = BESECRET	REL + SKILL	MAKE + PARTV

thulanathuth	udenan,"	di	shawith	wo.	"Aril	medom
SOUP + PARTV + OBJ	STONE + INSTR	SPEAK	ELDER	MADEUP	FUT	PL + REMEMBER

i	meha	len	hith	hathehath,	hulehul."
AND	PL + LOVEINANIM	WE>5	DEMO1 + OBJ	TIME + TIME = FOREVER	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."

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[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]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.” Medihem rashonelhú imedim anathuth uhenanal diden hi, i menáasháad, i menésháad rahadihad.

[22]Di	rashonelhú	méwithedim	wo,	“Bíidi	íizha
SPEAK	REFUGEE	COLLV + PERSON = CROWD + GOAL	MADEUP	DECL + DIDACT	ALTHOUGH

rilrili	ham	ra	woshadon	woradidal	thulana	udethu
HYPOTH	BEPRESENT	NEG	REL + TRUTH	REL + BESECRET + THING = SECRET	SOUP	STONE + PARTV

bethu,	ril	them	el	yodeyodethu	with	menedebe	i	with	woho,
ABOUT	PRES	NEED	MAKE	FEAST + PARTV	PERSON	#>5	AND	PERSON	#ALL

hulehul,	wi.”	Medihem	rashonelhú	imedim	anathuth
FORSURE	SELFEVID	PL + ACCEPT	REFUGEE	SUITCASE	FOOD + PARTV + OBJ

uhenanal	diden	hi,	i	menáasháad	i	menésháad	rahadihad.
TENDERNESSGOOD + MANN	SPEAK + ASSOC	DEMO1	AND	PL + RESUME + COMEGO	AND	PL + BACK + COMEGO	NON + ALWAYS = NEVER

[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 kindly accept 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]Nérashud miwith bithim be rashonelhúth hizhehéya nedebe aril, i náthéa be sháaledim rilehóo wáa. Menáhóomasháad rashonelhú miwithede miwithedim wáa; mebuth udeth wethesha óobe, i mehedethi radidal thulanathu udethuth.

[23]Nérashud	miwith
BACK + NON + BEPOOR = BEPROSPEROUS	TOWN

bithim	be	rashonelhúth	hizhehéya
MEET	X1	REFUGEE + OBJ	DEMO2-5 + EMBED + TIME

nedebe	aril,	i	náthéa	be	sháaledim	rilehóo	wáa.	Menáhóomasháad
#2-5	FUT	AND	CONT + THRIVE	X1	DAY + GOAL	PRES + FOCUS	TRUSTED	PL + CONT + FOOT + COMEGO = WALK
					TODAY + FOCUS + GOAL			

rashonelhú	miwithede	miwithedim	wáa;	mebuth	udeth	wethesha
REFUGEE	TOWN + SRC	TOWN + GOAL	TRUSTED	PL + GATHERX	STONE + OBJ	PATH + PLC

óobe,	i	mehedethi	radidal	thulanathu	udethuth.
ALONG	AND	PL + SHARE	SECRET	SOUP + PARTV	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.

Note

Notes

Láadan Text

Bedinadedide Thulana Udethu Bethu

[2]Bíide rahanaháalish donisha wo. Menosháad mehóoha mewoyide worashonelhú boó rashonelhewáaneháa shudehul wohíya womiwitheháadim. Mehóohahul with woho hathóoletham rashonelhethuwáan menedebe i woshud woróowáan. Meláad miwithá mesháad rashonelhú boó miwithedimehé oyinan, i merumad ana benethoth nedebehóo ralóolonal.

[3]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. 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]Izh methel rashonelhú, nade nodim, wotham wohudeth nayanal budimod bethode wo, i ilehal ud bethoth; 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]Ril loláad rathad ban woyideháalish wobotháhid anath thóodim both bethoshaháa ihehena rilrili lothel el be thulanath udenanehéwan wo. Zhida be worahíyahul womahin badazhethuth den rashonelhúthuden hatham heshehothethudim both bethode. Melob rashonelhú beth ilinan, i mehel óowahuleth besha yil.

[8]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 máan i óowathon menedebe thulanath hi wa. Thad el rawith wothal wothulana udethuth máan ranan e óowathon ranan wi."

[10]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]Medihem rashonelhú wo, i medi bezh miwithádim aril ham thulana menedebe witheda woho, hulehul, úwáanú ril íila wu worahíya womahin thulanathuhé.

[12]Hihath, 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.

[13]"Dóo," di rashonelhú zhohalenal wo, "Bíi shi wohaba wothulana udethu leth wa. Izh thalehal thulana udethu onemedaden."

[14]"Em," di lan betho wo, "Bíi rilrili nididin onemeda láa thulanathu udethuth óoyonan wa."

[15]Sháad miwitháhid rahihinanal eril thel be onemedahóoth hoth rumadethudeháaden wo, i dóham be beth mahinesha nil.

[16]Sháad miwithá i il be mahineth wo; di be, "Dóo, bíi thi le medalayuneth nedebe wa. Rilrili merahíyadin bezh láa thulanathuth hi oyinan i óoyonan íi." 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]Nathib miwitháhizh wo i di, "Wu thena! Bíi thódom le úshahú ham beye wa!" I yime be núude, i nésháad wohume wodimod aáleshethuden i lúuladoleden íi.

[19]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]Methib miwithá woho rashonelhúsha boó ihé úyahú menoháana 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]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." Medihem rashonelhú imedim anathuth uhenanal diden hi, i menáasháad, i menésháad rahadihad.

[23]Nérashud miwith bithim be rashonelhúth hizhehéya nedebe aril, i náthána be sháaledim rilehóo wáa. Menáhóomasháad rashonelhú miwithede miwithedim wáa; mebuth udeth wethesha óobe, i mehedethi radidal thulanathu udethuth.

Notes Notes Notes Notes Notes Notes Notes

Comments

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 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." We also adapted this same idiom in the very first paragraph: "miwithedim aril" (to the next village).

Another idiom is used here: "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.

Notes

Notes

a	LoveInanim
-á	DOER
á-	INFANT
áabe	Book
áada	Smile
áala	Thanks
áalaá	Butterfly
aálesh	Parsley
áama	LoveLikeResp
áana	Sleep
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
Ánetheni	Anthony
Aranesha	Arkansas
aril	FUT
Aril	Later
aríli	FARFUT
ash	Star
ásháana	MenstruateJoy
ashon	LoveHeartKin
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	ClawNail
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
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	Line
bod	Dish
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	Clothing
bud	#9
buda	Buddha
budimod	Pocket
bun	BeNew
buth	GatherX
buzh	Convention
buzhehoth	ConventionCtr
-d	ANGRY
-da	JEST
-da	BENEF
-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	SRC
-de	NARR
debe	#100
dedala	FRUSTRATION(E,+,+)
dedama	FRUSTRATION(E,-,-)
dedana	FRUSTRATION(E,-,+)
dedara	FRUSTRATION(E,+,-)
dedide	STORY
dedima	FRUSTRATION(I,0,-)
dedina	FRUSTRATION(I,0,+)
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
denó	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	MOMMY
emath	ARCHITECTURE
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
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	UpAgainst
ib	Crime
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
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
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
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	YouHon1
ni	Cup
nib	#8
nidi	Add'l
nididin	Augment
níina	ContentmentNone
nil	Inside
nilesháad	Enter
nileweth	Entrance
nilewod	Tampon
niloma	PalmOfHand
nime	BeWilling
nin	YouHon>5
nin	Cause
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
odi	Rumor
ódon	Cheese
ohá	Scholar
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
óódóo	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
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
rayom	BeUnsafe
razhe	BeDifferent
re…re	Neither…Nor
redeb	Find
réele	Harbor
ren	Carpet
ri	Record
ril	PRES
rile	Silence
rilin	Drink
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: When
widahoth	OBS: Where
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

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) + liithi (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)]
zhethaleshubá	police officer; one who polices [zhethaleshub (to police) + -á (doer)]

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.

Vocabulary Recap: Degree Markers

-hel	Suffix (verb): to a trivial degree
-hil	Suffix (verb): to a minor degree
-Ø	Null Suffix: 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

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 a different degree marker for each. 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.

Note

Notes

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).

Notes Notes Notes Notes Notes Notes Notes Notes

Exercises

Translate the following into English, both literally and in the colloquial English comparative.

1. Bíidi yéshile halid, i yéshilehul ralima wa.
2. Bíi shel emath, izh shelehal elosh, i shelehul ezho wi.
3. Bíi balinehel wehehá; balineháalish shinehothul letha wa.
4. Bíi éthe idon, izh éthehul don wa.
5. Bíidu shohal dosh, íizha shohel dim bethu we.
6. Bíidi meénan hom, i meénanehal yun wi.

1 **E:** _____

E: _____

2 **E:** _____

E: _____

3 **E:** _____

E: _____

4 **E:** _____

E: _____

5 **E:** _____

E: _____

6 **E:** _____

E: _____

Notes Notes Notes Notes Notes

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)
8 duthel, eyon (unusual), eróo (extreme), eri (extraordinary)
9 dazh, od (extreme), thom (extraordinary)
10 íthi, eril sháad with bodim (unusual), eril benem with bethesha (minor)
11 bú, Mázhareth (unusual), hothul betha (extraordinary)
12 bol, thosh sháaleya ril (trivial), thosh sháaleya bim eril (extreme)

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.

7 L: _____
E: _____
E: _____
8 L: _____
E: _____
E: _____
9 L: _____
E: _____
E: _____
10 L: _____
E: _____
E: _____
11 L: _____
E: _____
E: _____
12 L: _____
E: _____
E: _____

Notes

Translate the following into Láadan.

13 [LOVE] Beloved-your eyes are bluer (extreme) than the lake (neutral).
14 The horse is faster (unusual) than the pig (trivial); the bird is faster (extreme) yet.
15 The water was still (neutral), but the air was utterly (extraordinary) still.
16 The fish was not so (unusual) orange as leaves in autumn (extraordinary).
17 The desert is much (extreme) farther than the ocean is (neutral).
18 A tooth (neutral) is much less hard than metal (extreme).

13 L: _____

14 L: _____

15 L: _____

16 L: _____

17 L: _____

18 L: _____

Notes

Notes

Notes

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, duthelehal eróo, i duthelehálish 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 dazhehálish 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 shádad with bodimehóa; íthihil eril benem with bethesháhóa 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 Mázharerth; búhálish 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 shádeya ril; eril bolehul thosh shádeya 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 Bíiil melеyihul oyi natha; leyi wiildun wa. 14 Bíi ralóolohal omid; ralóolohel mudа; ralóolohul babí wa. 15 Bíi eril wam ili, izh wamehdálish shum wa. 16 Bíi eril layunehal thiil; melayunehdálish mi wemoneya wa. 17 Bíi thedehul shée, i thed mela wáa. 18 Bíi radazh dash; radazhehul badazh wáa.

Lesson 65
Comparisons, Pt 2

Vocabulary

éeba	be portentous
hesho	to surpass (in comparatives)
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	[ili (water)]: be liquid (as opposed to solid or gaseous) {CH}

Explicit Comparison

[(Aux) "hesho" [verb: surpass] (Neg) CP–S CP–O ...]

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."

Notes

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 wa. Hesho zhub.
A mouse and the insect are small. The insect surpasses.
The 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 if 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 implicit comparisons with explicit comparisons (hesho vs heshohul)—to great effect, as we see here.

Notes

Notes

If "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."

Exercises

Translate the following into English, literally and colloquially.

1 Bíi meliyen éelen hin i hesh; hesho hesh wa.
2 Bíi meshinóoya dun i olin i shée wa; hesho olin wi.
3 Bíi mehowa yul i lali wa. Báa hesho yul?
4 Bíi lath i lóda doshem wo. Báa hesho bebáa?
5 Bíi meruhob yed, wilidun beyen, i mela wáa; mehesho bebáazh?
6 Bíi meshud thi beye radalethehéa i ranime edethi withehéa; hesho edethi ra beyehéa wa.

1 **E:** _____
E: _____
2 **E:** _____
E: _____
3 **E:** _____
E: _____
4 **E:** _____
E: _____
5 **E:** _____
E: _____
6 **E:** _____
E: _____

Notes

Form explicit comparisons from the supplied verb and nouns (the underlined noun surpasses); translate into English, literally and colloquially.

7 meénan, yu, thu
8 líithi, hish, mel hi
9 rúsho, zhu, yob, lhu (yes-no question)
10 huma, hum, muhum (wh-question)
11 éeba, zhethal, éholob (warning)
12 dazh, eril oweth el le, eril thometh eb hothul letha (present tense)

7 L: _____
E: _____
E: _____
8 L: _____
E: _____
E: _____
9 L: _____
E: _____
E: _____
10 L: _____
E: _____
E: _____
11 L: _____
E: _____
E: _____
12 L: _____
E: _____
E: _____

Notes

Notes

Notes

Translate the following into Láadan using explicit comparisons.

13 The foal is funnier than the kitten.
14 Is the beverage sourer than the vegetable?
15 Those many rocks are not wetter than the road.
16 Laughter is better medicine than drugs.
17 Which pleases you more: the smell of a meal or the sound of music [in a dream]?
18 The fish is saltier than the bread; the soup is saltier yet.

13 **L:** _____

14 **L:** _____

15 **L:** _____

16 **L:** _____

17 **L:** _____

18 **L:** _____

Notes

Notes

Notes

Notes

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; íi melili ud hin; 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	Rayilesháal: Above Day
Saturday	Yilesháal: Below Day
Sunday	Hathamesháal: Center Day

Vocabulary: Months

January	Anede: One Month
February	Ashin: Two Month
March	Aboó: Three Month
April	Abin: Four Month
May	Ashan: Five Month
June	Abath: Six Month
July	Ahum: Seven Month
August	Anib: Eight Month
September	Abud: Nine Month
October	Athab: Ten Month
November	Anedethab: Eleven Month
December	Ashinethab: Twelve Month

Alel: Seaweed Month
Ayáanin: Tree Month
Ahesh: Grass Month
Athil: Vine Month
Amahina: Flower Month
Athesh: Herb Month
Ameda: Vegetable Month
Adalatham: Berry Month
Ahede: Grain Month
Ayu: Fruit Month
Athon: Seed 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.

Notes Notes Notes Notes Notes Notes Notes Notes Notes

Exercises

Translate the following into English.

1 Béli aril éthe le beth nathoth Henesháaleya barada wa.
2 Báa eril meróo onida dalathameth thil nizhethode Anibeya eril?
3 Bíid benem duthahá shod bethosha nil Rayilesháaledim wa.
4 Bíi en obeth letho úwanú el le ódon belidesha yil Anedethabeya baradan wa.
5 Báa aril thi Anede Hathamesháaleth bim e shan hathóolethameya aril?
6 Bíidi meban with menedebe binith hin hinedim Ashinethabeya wi.
7 Báadi thoneth merumadonishub ábedunesha Abooya? Bíi em, hunesha; hanesha Abudehóoya wi.
8 Bíi aril sháad Leyaneshem Méri Yáabe Bo Líithisha raheb Yilesháaleya shin aril wáa.
9 Bíith eril loláad ril ulanin sháawithizh ezhubetheháa hishima Ashinede nede eril Abimedim wa.
10 Bé eril bel Shósho mewowíi woléeli menedebe habelid le yedehóoshaháadim Ashaneya wa.

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).

1 **E:** _____
2 **E:** _____
3 **E:** _____
4 **E:** _____
5 **E:** _____
6 **E:** _____
7 **E:** _____
8 **E:** _____
9 **E:** _____
10 **E:** _____

Notes

Translate the following into Láadan.

11 Baker Margaret begins to work before sunrise every day except Tuesday.
12 Last Thursday, a bird flew alone above the forest that was on the island.
13 The farm where the the wild animal sleeps is thriving this August.
14 [Angry] The unusually rude shopkeeper smirked at the child who loves tart fruit last Wednesday.
15 My suitcases will remain at the hotel until June.
16 Clergyman Matthew interpreted the big-and-little story for his many contented (no reason) students last winter.
17 During which month and season is the holiday?
18 Which is sooner: October or December?
19 Elizabeth will begin learning chefing (cookery science) in the autumn.
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."

11 L: _____
12 L: _____
13 L: _____
14 L: _____
15 L: _____
16 L: _____
17 L: _____
18 L: _____
19 L: _____
20 L: _____

Notes

Notes

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 Novermber. 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 áana romid Ahumeya ril wa. —or— Bíi ril tháa áana 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.

Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes

a	LoveInanim
-á	DOER
á-	INFANT
áabe	Book
áada	Smile
áala	Thanks
áalaá	Butterfly
aálesh	Parsley
áama	LoveLikeResp
áana	Sleep
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
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
Ánetheni	Anthony
Anib	August
Aranesha	Arkansas
Aril	Later
aril	FUT
aríli	FARFUT
ash	Star
ásháana	MenstruateJoy
Ashan	May
Ashin	February
Ashinethab	December
ashon	LoveHeartKin
Athab	October
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	XHon>5
bin	Bowl
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	Penis
bom	HouseholdOil
boó	#3
bóo	REQ
boóbin	Braid
bóodan	Rescue
bosh	Wood
boshoya	TreeBark
boshum	Cloud
both	Hotel
bothá	Innkeeper
bú	BePerverse
bud	Clothing
bud	#9
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,0,-)
dedina	Frustration(I,0,+)
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
diídin	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
Hathamesháal	SUNDAY
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
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
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	XDESP1
lhebe	HATRED
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
lolíina	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	YouHon1
ni	Cup
nib	#8
nidi	Add'l
nididin	Augment
níina	ContentmentNone
nil	Inside
nilesháad	Enter
nileweth	Entrance
nilewod	Tampon
niloma	PalmOfHand
nime	BeWilling
nin	YouHon>5
nin	Cause
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
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
odi	Rumor
ódon	Cheese
ohá	Scholar
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
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
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	Drink
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	PAIN
-th	OBJ
-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: WHEN
widahoth	OBS: WHERE
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,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
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.

Vocabulary

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

This one *is*, actually, a new vocabulary item. 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 (one) + -yi- (FRAC) + shin (two)]. Similarly, two-thirds would be shineyiboó [shin (two) + -yi- (FRAC) + boó (three)].

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?

Notes Notes Notes Notes

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 to "hath woho" (always; every time; on every occasion) or "hath raho" (never; on no occasion). Did you notice that "hath woho" and "hath raho" are synonyms for "hadihad" (always) and "rahadihad" (never), 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".

Bíi aril thi ne thuzheth hath lamiba sháaleya aril wa.
How many times 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 (Manner case)]. 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 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.

Notes Notes Notes Notes Notes Notes Notes Notes

Exercises

Translate the following into English.

1. Bíi háya sháal ril i háya sháal eril; hesho sháal ril nedebenal wa.
2. Báa thi ni mideth lamiba?
3. Bíi wéedan Bétheni Zháaba áabeth hi hath menedebe; dódelishe wud umeya bath hath woho wáa.
4. Bíi eril ban Máthu Hothul dalathameth ledim wa; yod le bineth nede i shineyiboó.
5. Bíi eril mesháad le i lan letho shan elaheladim híyahatheya shin eril; nosháad Máyel batheya wa.
6. Bíi mesho rul i omid; hesho omid wi; báa hesho omid lamibanal?
7. Báa mahinin Mázhareth hath nede neda sháaleya woho?
8. Bóo dóham ne womileth ábedunesha nedeyishin hiwethasha; bíi ham ede hiwethosha wa.
9. Bíi Méri shem nitham nedeya, i Ánetheni nibeya wáa; báa Shuzhéth lamibaya?
10. Bíi merahíya áwith i sháawith; hesho sháawith thabeshin i shanenal wa.

1 **E:** _____

2 **E:** _____

3 **E:** _____

4 **E:** _____

5 **E:** _____

6 **E:** _____

7 **E:** _____

8 **E:** _____

9 **E:** _____

10 **E:** _____

Notes

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Notes

Translate the following into Láadan.

11 Each year the farmer uses only six-sevenths of his fields.
12 If Monday is the first day of the week, then which is Wednesday?
13 Stephen attends church three times each week.
14 February is half-again as cold as November.
15 How many times were the fish fed yesterday?
16 Many plants bloomed last spring; the jonquils bloomed first.
17 Thunder is many times as loud as the wind.
18 The drinker drank three-fifths of the coffee that was in the cup [I dreamed].
19 Marsha knows how much vegetable the tortoise ate.
20 Will Elizabeth fast eight times this year?

11 L: _____
12 L: _____
13 L: _____
14 L: _____
15 L: _____
16 L: _____
17 L: _____
18 L: _____
19 L: _____
20 L: _____

Notes

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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 Heneshdal shdal híyahathethum nedeya, ébere Huneshdal 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 nishahá(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

We've seen these already. They're presented here for the sake of completeness.

-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
-háalish	to an extraordinary degree

also negative: to a violent 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 positive:* much -hele
-shíle	to a severe degree	*also neutral or positive:* 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 far-right-hand column 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 modelling them on the Approving markers.

Notes

Another aspect of these unpublished forms is the crossover where some Disapproving Degree Markers can be used in a neutral or Approving sense, and some 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. 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.

Not

Exercises

Translate the following into English.

1 Bíi aril shóo shun wodidethíle woháasháaleya aril wáa.
2 Bíi eril shudeshíle onida letha wa; mehabelid lan wohíyashéle woshodesha shin neda.
3 Bée loláad eduthahá zharashúleth beróo eril shebasheb áwith radóon bethowáan wáa.
4 Báa owahába Anib wohan woHalishónisha? Owathéle e owashúul be?
5 Bíi eríli dibó i hudi worawoth wohuhid mehel with lhebetho wohóyathúul wodéelath lhebedáahé wáa.
6 Bíi mezhedi yodá abathúle bal i abathúul thulanahé wa.
7 Bíi eril búshéle dadem mudathu eshesha nil wa.
8 Bíide eril shumáad áalaá íthiháalishenal, id shumáad be heb; medibithim háawith beth úyahú rahíthithélenal be wa.
9 Bíi rahíyashíle woliyen woháabe wi; báa shoshúul be íi?
10 Bíi eril redeb ewithá eríli mehel wíitham mewohéedahul wothodehóo menedebe hathóolethameya thobeboó erileháa wáa.

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).

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 This cake is severely (too) sweet; the pie is sweet to an excellent degree.
12 Aunt Margaret enjoys needleworking to a fine degree.
13 How sour are the berries?
14 My pillow is downy to an excellent degree, but it's slightly too (troublesomely) firm.
15 The sky yesterday was perfectly blue and fleecy-clouded to a fine degree.
16 Mary's beautiful sibling was intolerably tired; she severely needed to sleep.
17 Your cat is perfectly well; she jumps magnificently and plays unusually vigorously.
18 The dentist hurt me troublesomely, but I wasn't troublesomely afraid.
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.
20 This classroom (magnificently) is much more wonderfully clean than my home (excellently).

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."

11 L: _____
12 L: _____
13 L: _____
14 L: _____
15 L: _____
16 L: _____
17 L: _____
18 L: _____
19 L: _____
20 L: _____

Notes

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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 woháya wohena Méri betha; themeshíle áana 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.

Notes Notes Notes Notes Notes Notes Notes Notes Notes

Lesson 69
Translation 10

Vocabulary

áal	minute [sháal (day)] {AB}
alehala	art [alehale (music)]
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. 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. Íi eril bedi lalom le, izh thalehil neda—thalehul ra—dith letha.

Notes

[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 razhe 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 nosháad le wethemeshedim, dush bem le néde sháad le bebáasha óobe—wethesha nedabahée wa. Bithim le mehim alehalehá beyezh shidinaleháath ham le núushahéya obée. 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 sháad 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 razhehal 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 nosháad hath náasháadewan, anath baneshub lezhedim imeda, i methi lezh obeyaleth i yetheth dimod lezhethosha nil. Háya wowemen woshál 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. Hiya thoma, láad le elash háawith zho dínídinehóo úyahú beth olobeshubeháanan. 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 íi ume zhomarenil 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. Medam with menedebe yidelotheleth shub le bebáathehéethu. Duth le mewodo wobeyezheth; memina lezh zhobeth nameladim. Neril le sháaya nedebe obe mehume olobedalehalel woho ilinanehéya hathobéeya. Nahalehale le eril thod le alehaleth hatheda hiháath "ilizhuthenan," i ril shóo radal. Mehil ra thili. Náhalehale le hi rawáan beróo lith le rilrili methem ben hath nidi naláadedahé. Izh náshóo radal. Náhalehale le hi rawáan; alehale le sháaya boóyishin obe. Id nosháad 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 nosháad 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 thod 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."

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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. 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. Íi eril bedi lalom le, izh thalehil neda—thalehul ra—dith letha.

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[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 razhe 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: _____

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[4]Bíide úyahú nosháad le wethemeshedim, dush bem le néde sháad le bebáasha óobe—wethesha nedabahée wa. Bithim le mehim alehalehá beyezh shidinaleháath ham le núushahéya obée. 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 sháad hath ralóolonal hiwáan.

E: _____

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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 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.

E: _____

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[6]Bíide mehim lezh miwithedim aril, i miwithedim shin aril wa. Mezhe bezh i miwith nedeya. Izh razhehal miwith bimeya. Meham meworahíyamesh woweth menedebe yáanineden hatham benethusha óobe. Melíithi i mehithel mewohíthihéalish 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 nosháad hath náasháadewan, anath baneshub lezhedim imeda, i methi lezh obeyaleth i yetheth dimod lezhethosha nil. Háya wowemen wosháal imewan, i methi lezh lam; melolaad 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.

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[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 olobeshubeháanan. 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: _____

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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 íi ume zhomarenil 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: _____

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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. Medam with menedebe yidelotheleth shub le bebáathehéethu. Duth le mewodo wobeyezheth; memina lezh zhobeth nameladim. Neril le sháaya nedebe obe mehume olobedalehalel woho ilinanehéya hathobéeya. Nahalehale le eril thod le alehaleth hatheda hiháath "ilizhuthenan," i ril shóo radal. Mehil ra thili. Náhalehale le hi rawáan beróo lith le rilrili methem ben hath nidi naláadedahé. Izh náshóo radal. Náhalehale le hi rawáan; alehale le sháaya boóyishin obe. Id nosháad 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 nosháad 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 thod 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: _____

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My English Translation with Morpheme-by-Morpheme Analysis

Yáahalehalehá
Yáahalehalehá
TEEN + MUSIC + DOER = MUSICIAN = JOURNEYMANMUSICIAN
Journeyman Musician

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²Bíide 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. 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. Íi eril bedi lalom le, izh thalehil neda—thalehul ra—dith letha.

²	Bíide	Mázhareth,	zha	lethom,	izh	mezha	with	woho	leth
	DECL + NARR	MARGARET	NAME	I + POSS + IDENT	BUT	PL + NAME	PERSON	#ALL	I + OBJ

"Nem;"	Nem	lem	hiwáan	wa.	Eríli,	úyahú	le
PEARL	PEARL	I + IDENT	DEMO1 + COZ = THEREFORE	MYPERC	FARPAST	CONJTIME	I

háawithem,	dibíili	omá	ledim
CHILD + IDENT	SAY + DECL = DECLARE + LOVE	TEACH + DOER =TEACHER	I + GOAL

rilrili	thad	alehale	le	thilida	melashahé
HYPOTH	BEABLE	MUSIC	I	FISH + BENEF	OCEAN + PLC + EMBED

wa.	Nin	edeláad	betho
MYPERC	CAUSE	BELIEVE	X1 + POSS

halehul	lehé
WORK + DEGEXTREME	I + EMBED

i
AND

bedi	alehale	lehé.
LEARN	MUSIC	I + EMBED

Bedi	alehale	le	dalehalelenan	nedebe;	ril	thad	alehale	le
LEARN	MUSIC	I	INSTRUMENT + INSTR	#2-5	PRES	BEABLE	MUSIC	I

zhuthenan	i	déethelenan	i	lalenenan	i	shelalenenan	i
PIANO + INSTR	AND	FLUTE + INSTR	AND	GUITAR + INSTR	AND	DULCIMER + INSTR	AND

dóolonenan.	Íi	eril	bedi	lalom	le,	izh	thalehil	neda—
VIOLIN + INSTR	ALSO	PAST	LEARN	SING	I	BUT	BEGOOD + DEGMINOR	ONLY

thalehul	ra—	dith	letha.
BEGOOD + DEGEXTREME	NEG	VOICE	I + POSSBIRTH

²My 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 BeAble 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 also learned to sing, but my voice is just okay—not great.

Notes

[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 razhe 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.

[3]	Bíide	ril	ham	láad	le	hathóoletham	thabeshin,	i
	DECL + NARR	PRES	BePRESENT	PERCEIVE	I	TIME + MOON = MONTH + CIRCLE = YEAR	#10 + #2 = #20	AND
			BE # OLD					

le	yáahalehalehám	wa.	Dush	nasháad	le	miwith
I	JOURNEYMANMUSICIAN + IDENT	MYPERC	MUST	BEGIN + COMEGO = DEPART	I	TOWN

lethade	i	dush	nahin	le	wohim	wohalehalehám;
I + POSSBIRTH + SRC	AND	MUST	BEGIN + EXIST	I	REL + TRAVEL	REL + MUSICIAN + IDENT

úyahú	dóon	hath,	el	le	wobun	wodalehaleleth.
CONJTIME	BECORRECT	TIME	MAKE	I	REL + NEW	REL + INSTRUMENT + OBJ

Meloláad	thul	letha	shamath,	izh	melothel	bezh
PL + PERCEIVEINT	PARENT	I + POSSBIRTH	GRIEF(EXT,–,–) + OBJ	BUT	PL + KNOW	X2-5

thad	bedi	le	radal	nidi	nushahé.
BEABLE	LEARN	I	NOTHING + (OBJ)	ADD'L	HERE + PLC + EMBED

Meloláad	omá	letho	thenath	beróo	aril	bedi	le
PL + PERCEIVEINT	TEACHER	I + POSS	JOYGOOD + OBJ	BECAUSE	FUTURE	LEARN	I

thad	bedi	ra	le	dalehóoth	menedebe	nushaháa.
BEABLE	LEARN	NEG	I	THING + FOCUS + OBJ	#>5	HERE + PLC + EMBEDREL

Mehen	ra	lan	letho;	non	hal	benetho
PL + UNDERSTAND	NEG	FRIEND	I + POSS	ALLOW	WORK	X>5 + POSS

mebenem	ben	miwithesha	hihé,
PL + STAY	X>5	TOWN + PLC	DEMO1 + EMBED

izh	mezhe	ra	hal	letho	i	hal	benetho.	Bel	le
BUT	PL + BEALIKE	NEG	WORK	I + POSS	AND	WORK	X>5 + POSS	BRINGTAKE	I

dóoloneth,	déetheleth,	i	laleneth;	thad	wida	le	bezheth,	i
VIOLIN + OBJ	FLUTE + OBJ	AND	GUITAR + OBJ	BEABLE	CARRY	I	X2-5 + OBJ	AND

mehel	bezh	zhoth	menedebe	—i	thad	lalom	le	lalenehóoden.
PL + MAKE	X2-5	SOUND + OBJ	#>5	AND	BEABLE	SING	I	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 not like their work. I'm taking 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.

Notes

[4]Bíide úyahú nosháad le wethemeshedim, dush bem le néde sháad le bebáasha óobe—wethesha nedabahée wa. Bithim le mehim alehalehá beyezh shidinaleháath ham le núushahéya obée. 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 nedebehéa nuya wa. Medi i mededide i melalom i mehalehale len, i sháad hath ralóolonal hiwáan.

[4]	Bíide	úyahú	nosháad	le	wethemeshedim,	dush	bem	le
	DECL + NARR	CONJTIME	FINISH + COMEGO = ARRIVE	I	PATH + ACROSS = CROSSROADS + GOAL	MUST	CHOOSE	I

	néde	sháad	le	bebáasha	óobe	—wethesha	nedabahée
	WANT	COMEGO	I	QPRN + PLC	ALONG	PATH + PLC	WHICH + EMBEDQ

wa.	Bithim	le
MYPERC	MEET	I

	mehim	alehalehá	beyezh	shidinaleháath
	PL + TRAVEL	MUSICIAN	INDEF2-5	BETOGETHER + MANN + EMBEDREL+ OBJ

úyahú	le	núusha.	Di	beye	bezhethu	ledim.	Máthu	zha
CONJTIME	I	THERE + PLC	SPEAK	INDEF1	X2-5 + PARTV	I + GOAL	MATTHEW	NAME

bethom,	i	be	déethelám.	Methi	bezh	beth	i
X1 + POSS + IDENT	AND	X1	FLUTE + DOER = FLAUTIST + IDENT	PL + HAVE	X2-5	X1 + OBJ	AND

déetheláth	nidi,	lalomá,	i	lalená	shin.	Di	be
FLAUTIST + OBJ	ADD'L	SING + DOER = SINGER	AND	GUITAR + DOER = GUITARIST	#2	SPEAK	X1

	merathi	bezh	dóolonáhé
	PL + NON + HAVE = LACK	X2-5	VIOLIN + DOER = VIOLINIST + EMBED

i	dibáa	be
AND	SPEAK + Q = QUESTION	X1

	néde	im	le	bezhedenehée,
	WANT	TRAVEL	I	X2-5 + ASSOC + EMBEDQ

i	dibáa	lalomá	íi.	Therísha	zha	bethom,	izh	beth
AND	QUESTION	SINGER	ALSO	TERESA	NAME	X1 + POSS + IDENT	BUT	X1 + PATIENT

zhashub	"Sha."	Dihem	sháad	le	bezheden,	i
NAME + PASSV	HARMONY	SPEAK + YES = ACCEPT	COMEGO	I	X2-5 + ASSOC	AND

menasháad	len	henedim.	Methi	bezh	wothemideth	i
PL + DEPART	WE>5	EAST + GOAL	PL + HAVE	X2-5	WISDOM + CREATURE = MULE + OBJ	AND

hazheth;	them	wida	ra	le	laleneth	i	dóoloneth	nuya—
CART + OBJ	NEED	CARRY	NEG	I	GUITAR + OBJ	AND	VIOLIN + OBJ	HERE + TIME = NOW

íizha	dódozhehal
ALTHOUGH	CAUSETO + BEEASY + DEGUNUSUAL

	eril	el	thulid	letha	dimeth	nedehóo
	PAST	MAKE	PARENT + MALE = FATHER	I + POSSBIRTH	CONTAINER + OBJ	#1 + FOCUS

	laleneda	i	dóolonedaháa
	GUITAR + BENEF	AND	VIOLIN + BENEF + EMBEDREL

widath.	Ril	thi	le
CARRY + OBJ	PRES	HAVE	I

edethi	le	imeth	witheden	nidi	nedebeháa
SHARE	I	TRAVEL + OBJ	PERSON + ASSOC	ADD'L	#2-5 + EMBEDREL + (OBJ)

nuya	wa.	Medi	i	mededide	i	melalom	i	mehalehale	len,
NOW	MYPERC	PL + SPEAK	AND	PL + STORY	AND	PL + SING	AND	PL + MUSIC	WE>5

i	sháad	hath	ralóolonal	hiwáan.
AND	COMEGO	TIME	NON + BESLOW = BEQUICK + MANN	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 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 so the time passes quickly.

Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes

[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.

[5]	Bíide	úyahú	menosháad	len	miwithedim,	bel
	DECL + NARR	CONJTIME	PL + ARRIVE	WE>5	TOWN + GOAL	BRINGTAKE

zhethaleshubá	leneth	shenidim	úshahú	ra	len	éhuhudem,
BEALIKE + BEGOOD = BEJUST + DO = POLICE + DOER = POLICEOFFICER	WE>5 + OBJ	INTERSECTION + GOAL	CONJPLC	NEG	WE>5	POTENTIAL + NUISANCE + IDENT

i	menawilomina	len.	Míi	le;	mehalehale	len	woho
AND	PL + BEGIN + PERFORM	WE>5	BEAMAZED	I	PL + MUSIC	WE>5	#ALL

thadenal,	izh	mehesho	bezh	woho	leth.	Dush	halehul	le
BEABLE + MANN	BUT	PL + SURPASS	X2-5	#ALL	I + OBJ	MUST	WORK + DEGEXTREME	I

olob	ra	le	alehalethehéwan.
BLOWTRAUMA	NEG	I	MUSIC + OBJ + EMBED + PURP

Áyathúul	dith	Sha	bitha;	nahen	le	nuya
BEBEAUTIFUL + DEG+MAGNIF	VOICE	HARMONY	XHON1 + POSSBIRTH	BEGIN + UNDERSTAND	I	NOW

úwáanú	bith	zhashub	Sha.	Nédeshub	bedi	le
CONJCOZ	XHON1 + PATIENT	NAME + PASSV	HARMONY	INTENTION	LEARN	I

menime	mehom	bezh	daleth	waha	ledimeháa.
PL + BEWILLING	PL + TEACH	X2-5	THING + OBJ	#ANY	I + GOAL + EMBEDREL

Meban	ilá	lenedim
PL + GIVE	PAYATTN + DOER = SPECTATOR	WE>5 + GOAL

methem	len	loshehóoth	náwíiwaneháath;
PL + NEED	WE>5	MONEY + FOCUS + OBJ	CONT + BE ALIVE = SURVIVE + PURP + EMBEDREL + OBJ

mebenem	len	núusha	hathóoleya	nedebe	obe.	Om	Máyel—	déethelá
PL + STAY	WE>5	THERE + PLC	MONTH + TIME	#2-5	THROUGH	TEACH	MICHAEL	FLAUTIST

shineya—	dal	déethelethuth	i	dithehóothuth	menedebe.
#2 + TIME = SECOND	THING	FLUTE + PARTV + OBJ	AND	VOICE + FOCUS + PARTV + OBJ	#>5

Úyahú	menáasháad	len,	benem	Máyel	miwithesha	hi;
CONJTIME	PL + RESUME + COMEGO	WE>5	STAY	MICHAEL	TOWN + PLC	DEMO1

nédeshub	el	be	dedidelometh	i	beth
INTENTION	MAKE	X1	STORY + SONG = OPERA + OBJ	AND	X1 + PATIENT

dówilominashub	wilominabelidesha	núusha.	Rilrili	be	huhal	bethom.
CAUSETO + PERFORM + PASSV	PERFORM + HOUSE = THEATER + PLC	THERE + PLC	HYPOTH	X1	BOSS + WORK = MASTERWORK	X1 + POSS + IDENT

Ril	ul	il	le	beth	beyeya.	Thi	Máyel	wothemid
PRES	HOPE	PAYATTN	I	X1 + OBJ	INDEF1 + TIME	HAVE	MICHAEL	MULE

i	hazh,	izh	them	ra	be	bezheth;	ban	be	bezheth	Sha
AND	CART	BUT	NEED	NEG	X1	X2-5 + OBJ	GIVE	X1	X2-5 + OBJ	HARMONY

bidim	hiwáan.	Menáashàad	lezh	henedim.
XHON1 + GOAL	THEREFORE	PL + RESUME + COMEGO	WE2-5	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 live; we stay there a few months. Michael—the second flautist—teaches me a lot about the flute—and 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 theatre 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.

Notes

[6]Bíide mehim lezh miwithedim aril, i miwithedim shin aril wa. Mezhe bezh i miwith nedeya. Izh razhehal 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 nosháad hath náasháadewan, anath baneshub lezhedim imeda, i methi lezh obeyaleth i yetheth dimod lezhethosha nil. Háya wowemen wosháal imewan, i methi lezh lam; meloláad lezh wenath. Menásháad lezh henedim.

[6]										
Bíide	mehim	lezh	miwithedim	aril,	i	miwithedim	shin	aril	wa.	
DECL + NARR	PL + TRAVEL	WE2-5	TOWN + GOAL	FUT	AND	TOWN + GOAL	#2	FUT	MYPERC	
Mezhe	bezh	i	miwith	nedeya.		Izh				
PL + BEALIKE	X2-5	AND	TOWN	#1 + TIME = FIRST		BUT				
razhehal				miwith	bimeya.		Meham			
NON + BEALIKE = BEDIFFERENT + DEGUNUSUAL				TOWN	#4 + TIME = FOURTH		PL + BEPRESENT			
meworahíyamesh				woweth	menedebe	yáanineden	hatham			
PL + REL + NON + BESMALL + ACROSS = BEWIDE				REL + PATH	#>5	TREE + ASSOC	CENTER			
benethusha	óobe.	Melíithi	i	mehithel						
X>5 + PARTV + PLC	ALONG	PL + BEWHITE	AND	PL + LIGHT + MAKE = SHINE						
mewohíthiháalish			woshumath			menedebe	rosh			
PL + REL + BEHIGH + DEGEXTRAORD			REL + AIR + BUILDING = TOWER			#>5	SUN			
háasháalethunan.	Úyahú	menahen				miwithá				
CHILD + DAY = MORNING + PARTV + INSTR	CONJTIME	PL + BEGIN + UNDERSTAND				TOWN + DOER = TOWNDWELLER				
mehin	lezh	alehalehámehé,								
PL + EXIST	WE2-5	MUSICIAN + IDENT + EMBED								
medam	ben									
PL + MANIFEST	X>5									
zhedam	rano	ohena	i	ohameháath						
BEALIKE + MANIFEST = RESEMBLE	NON + FINISH = ALMOST	RESPECTGOOD	AND	LOVEHOLY + EMBEDREL + OBJ						
lezhedim.	Mehedeláad	with	miwithethu	hi						
WE2-5 + GOAL	PL + BELIEVE	PERSON	TOWN + PARTV	DEMO1						
mehéeda	alehale	i	alehalahé.							
PL + BEHOLY	MUSIC	AND	ART + EMBED							

No

Mehoth	alehalahá,	alehalehá,	i	emathá,	i
PL + BeImportant	Art + DOER = Artist	Musician	And	SCIof + Building = Architecture + DOER = Architect	And

mehoth	hu	eyonethu;	mehesho	re	nedeya
PL + BeImportant	Boss	SCIof + Gov't = Administration + PARTV	PL + Surpass	Neither...	First

re	shineya	edeláad	benethonal.	Melolin	méwith
...Nor	Second	Believe	X>5 + POSS + MANN	PL + Gather	Crowd
		According to Their Belief			

mesháad	lezh	hothedim	wohoháasha.
PL + ComeGo	We2-5	Place + GOAL	#All + EMBEDrel + PLC

Mehul	ben
PL + Hope	X>5

mewilomina	lezh	benedahé;
PL + Perform	We2-5	X>5 + BENEF + EMBED

mehul	mehalehale	beyen	lezheden.	Íi	mehul	meshim
PL + Hope	PL + Music	Indef>5	We2-5 + ASSOC	Also	PL + Hope	PL + SexAct

beyezh	lezheden.	Ham	huhelá	dalehalelethu	wa;
Indef2-5	We2-5 + ASSOC	BePresent	Boss + Make + DOER	Instrument + PARTV	MYPERC

éban	dórawulúd	be	dalehalel	lezhethoth.
Potential + Give = Offer	CAUSEto + NON + BeBroken = Repair	X1	Instrument	We2-5 + POSS + OBJ

Nath	betho	neda
Price	X1 + POSS	Only

mehalehale	lezh	lometh	nedehóo	onida	bethadahém
PL + Music	We2-5	Song + OBJ	#1 + FOCUS	Family	X1 + POSSBirth + BENEF + EMBED + IDENT

Medihem	lezh	éban	bethoth	wi!	Methal	dalehalel
PL + Speak + Yes = Accept	We2-5	Offer	X1 + POSS + OBJ	SELFEVID	PL + BeGood	Instrument

letho	eril	wa;	methalethúul	bezh	aril.	Lothel	dalehalelá
I + POSS	PAST	MYPERC	PL + BeGood + DEG+magnif	X2-5	FUT	Know	InstrumentMaker

dal	ezhothuth	menedebe;	wil	benem	i	ulanin
Thing	SCIof + Sound = Acoustics + PARTV + OBJ	#>5	OPTV	Stay	And	Study

le	beden.	I	wil	dóháya	be	dithehóo	lethath,
I	X1 + ASSOC	And	OPTV	CAUSEto + BeBeautiful	X1	Voice + FOCUS	I + POSSBirth + OBJ

izh	ril	thad	ra	be	—íizha	om	Sha	ledim;	thi	le	ul
But	PRES	BeAble	NEG	X1	Although	Teach	Harmony	I + GOAL	Have	I	Hope

nedebe	hiwáan.	Menosháad	lezh	wozhedi	wohothedim
#2-5	Therefore	PL + Arrive	We2-5	REL + AgreeWord	REL + Place + GOAL

wozhedi	wohatheya.	Be	wilominabelidem	—worahíya
REL + AgreeWord	REL + Time + TIME	X1	Theater + IDENT	REL + BeLarge

wowilominabelidem,	i	ume	be	onida	dalehaleláthanan.
REL + Theater + IDENT	And	BeFull	X1	Family	InstrumentMaker + POSSBirth + INSTR

Menanédeshub	mewilomina	lezh	thalenal	benedim	beda;
PL + BEGIN + Intention = Decide	PL + Perform	We2-5	BeGood + MANN	X>5 + GOAL	X1 + BENEF

zhethal	neda	hi	beróo	thóhaleháalish	be	lezheda.
BeJust	Only	Demo1	Because	JUST + Work + DEGextraord	X1	We2-5 + BENEF

Mehalehale	lezh	lometh	shanethab.	Mebenem	—i	mehalehale	i
PL + Music	We2-5	Song + OBJ	#5 + #10 = #15	PL + Stay	And	PL + Music	And

mebedi	—lezh	miwithesha	wemaneya	obe.	Úyahú	nosháad	hath
PL + Learn	We2-5	Town + PLC	Winter + TIME	Through	CONJtime	Arrive	Time

náasháadewan,	anath	baneshub	lezhedim	imeda,	i
RESUME + ComeGo + PURP	Food + PATIENT	Give + PASSV	We2-5 + GOAL	Travel + BENEF	And

methi	lezh	obeyaleth	i	yetheth	dimod	lezhethosha
PL + Have	We2-5	Gold + OBJ	And	Silver + OBJ	Container + Cloth = Bag	We2-5 + POSS + PLC

nil.	Háya	wowemen	wosháal	imewan,	i	methi	lezh
Inside	BeBeautifulTime	REL + Spring = BeVernal	REL + Day	Travel + PURP	And	PL + Have	We2-5

lam;	meloláad	lezh	wenath.	Menásháad	lezh	henedim.
Health	PL + PerceiveInt	We2-5	GratitudeGood	PL + CONT + ComeGo	We2-5	East + GOAL

[6]We travel to the next city, and the one after that. They are like the first city. But the fourth is quite 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 everywhere we go. They hope we'll play for them; some hope to play with us. Also, some few hope to sleep with us. There's a master-instrument-maker; she 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.

[7] Bíide	mesháad	hathóoletham	boó	wa.	Mehim	lezh
DECL + NARR	PL + COMEGO	YEAR	#3	MYPERC	PL + TRAVEL	WE2-5

henedim,	íizha	medush	mehim	lezh	e	hunehenedim	e
EAST + GOAL	ALTHOUGH	PL + MUST	PL + TRAVEL	WE2-5	EITHER...	NORTH + EAST + GOAL	...OR

hanehenedim	bada.	Menahim	alehalehá	menedebe	nedenal
SOUTH + EAST + GOAL	REPRAND	PL + BEGIN + TRAVEL	MUSICIAN	#>5	#1 + MANN

i	shinenal	lezheden	hath	menedebe	—i	menóhim	ben	zhenal.	Bedi
AND	#2 + MANN	WE2-5 + ASSOC	TIME	#>5 / OFTEN	AND	PL + STOP + TRAVEL	X>5	BEALIKE + MANN	LEARN

le	beyenede,	i	thad	om	le	beyezhedim.	Mesháad	len
I	INDEF>5 + SRC	AND	BEABLE	TEACH	I	INDEF2-5 + GOAL	PL + COMEGO	WE>5

miwithedim	menedebe.	Doól	menosháad	lezh	shan	miwithedim	nodonisha;	
TOWN + GOAL	#>5	ATLAST	PL + ARRIVE	WE2-5	#5	TOWN + GOAL	FINISH + EARTH = COAST + PLC	

beth	zhashub	Meladith.	Lezheth	beleshub	heshehothedim	sheshihothesha	
X1 + PATIENT	NAME + PASSV	SEA + VOICE	WE2-5 + PATIENT	BRINGTAKE + PASSV	PARK + GOAL	SAND + PLACE = BEACH + PLC	

thoma	úshahú	methad	mewilomina	lezh.	Mehalehale	lezh	nusha	
BENEAR	CONJPLC	PL + BEABLE	PL + PERFORM	WE2-5	PL + MUSIC	WE2-5	HERE + PLC	

wumaneya	obe,	id	menéde	menáasháad	bezh.	Náhozh	
SUMMER + TIME	THROUGH	ANDTHEN	PL + WANT	PL + RESUME + COMEGO	X2-5	CONT + DREAM	

alehale	le	thilida;	nanédeshub	benem	le	hiwan	úyahú
MUSIC	I	FISH + BENEF	DECIDE	STAY	I	DEMO1 + PURP = TOTHISEND	CONJTIME

menáasháad	bezh,
PL + RESUME + COMEGO	X2-5

[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; decide to stay to that end when they go on.

Notes

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[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 olobeshubeháanan. 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.

[8]			
Bíide	nalith	le	
DECL + NARR	BEGIN + THINK	I	

ahehale	le	bebáanan	thilidahée
MUSIC	I	QPRN1 + INSTR	FISH + BENEF + EMBEDQ

wa.	Alehale	le	déethel	lethonan		sheshihothesha		sháaleya
MYPERC	MUSIC	I	FLUTE	I + POSS + INSTR		BEACH + PLC		DAY + TIME
menedebe	i	lith	i	ulanin	le.	Olob	ili	melathu
#>5	AND	THINK	AND	STUDY	I	BLOWTRAUMA	WATER	OCEAN + PARTV

dalehaleleth	waha	wi.	I	wida	ra	ili	zho
INSTRUMENT + OBJ	#ANY	SELFEVID	AND	CARRY	NEG	WATER	SOUND

dalehalelethuth	dóonenal.	Habelid	ezhohá
INSTRUMENT + PARTV + OBJ	BECORRECT + MANN	DWELL	SCIOF + SOUND = ACCOUSTICS + DOER = ACOUSTICIAN

miwithesha	wa;	dídibáa	be	leth	daleth	waha	bedim.	
TOWN + PLC	MYPERC	ALLOW + QUESTION	X1	I + OBJ	THING + OBJ	#ANY	X + GOAL	
Izh	an	ra	be					
BUT	BEACQUAINTED	NEG	X1					

rilrili	dalehaleleth	waha	olob	ra	ili	melathushubeháa.
HYPOTH	INSTRUMENT + PATIENT	#ANY	BLOWTRAUMA	NEG	WATER	OCEAN + PARTV + AGENT + EMBEDREL

Hiya	thoma,	láad	le
DEMO1 + TIME	BENEAR	PERCEIVE	I

elash	háawith
PLAY	CHILD

zho	dínídinehóo	úyahú	beth	olobeshubeháananehé.
SOUND	TOY + FOCUS	CONJTIME	X1 + PATIENT	BLOWTRAUMA + PASSV + EMBEDREL + INSTR + EMBED

Báade	rilrili	wida	ili	zho	wozhe	wodalelethuth
Q + NARR	HYPOTH	CARRY	WATER	SOUND	REL + BEALIKE	REL + OBJECT + PARTV + OBJ

dóonenal?	Beth	thadeshub	el	e	udenan	e
BECORRECT + MANN	X1 + PATIENT	BEABLE + PASSV	MAKE	EITHER...	STONE + INSTR	...OR

badazhenan	úwanú	thad	olob	ra	ili	melathu	beth?
METAL + INSTR	CONJPURP	BEABLE	BLOWTRAUMA	NEG	WATER	OCEAN + PARTV	X1 + OBJ

Bíide	ril	dibáa	le	ezhohádim,	i	dibé	ulanin	be	dibáath.
DECL + NARR	PRES	QUESTION	I	ACOUSTICIAN + GOAL	AND	PROMISE	STUDY	X1	QUESTION + OBJ

Notes

[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.

Notes

[9]Bíide ril nédibíidi ezhohá ledim híyahatheya shin aril wa. "Em, bíidi wida ili zho in olobedalehaleleth eleshub e udenan e badazhenaneháathuth—berehóo íi ume zhomarenil 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."

[9] Bíide	ril	nédibíidi	ezhohá	ledim	híyahatheya		
DECL + NARR	PRES	BACK + DECLARE + DIDACT	ACOUSTICIAN	I + GOAL	WEEK + TIME		
shin	aril	wa.	"Em,	bíidi	wida	ili	zho
#2	FUT	MYPERC	YES	DECL + DIDACT	CARRY	WATER	SOUND
in	olobedalehaleleth						eleshub
EXIST	BLOWTRAUMA + INSTRUMENT = PERCUSSIONINSTRUMENT + PATIENT						MAKE + PASSV
e	udenan	e	badazhenaneháathuth				
EITHER...	STONE + INSTR	...OR	METAL + INSTR + EMBEDREL + PARTV + OBJ				
—berehóo	íi	ume	zhomarenil			ilinan	wa,"	di
IF + FOCUS	ALSO	BEFULL	SOUND + HOLLOW = RESONANCECHAMBER			WATER + INSTR	MYPERC	SPEAK
be	ledim.	"Rilrili	olobedalehaleleth		menedebe	methadeshub		
X1	I + GOAL	HYPOTH	PERCUSSIONINSTRUMENT + PATIENT		#>5	PL + BEABLE + PASSV		
mehel.	Methi	ben	woho	meworazhe		wohíyath;	ban	
PL + MAKE	PL + HAVE	X>5	#ALL	PL + REL + BEDIFFERENT		REL + BESMALL + OBJ	GIVE	
hi	meworazhe	wozhoth	benedim	woho	wi.	Methi		
DEMO1	PL + REL + BEDIFFERENT	REL + SOUND + OBJ	X>5 + GOAL	#ALL	SELFEVID	PL + HAVE		
mewohíya	wobeyen	mewohíthi	wozhoth,	i	methi			
PL + REL + BESMALL	REL + DEMO>5	PL + REL + BEHIGH	REL + SOUND + OBJ	AND	PL + HAVE			
meworahíya	wobeyen	meworahíthi	wozhoth.					
PL + REL + BELARGE	REL + DEMO>5	PL + REL + NON + BEHIGH = BELOW	REL + SOUND + OBJ					
Mezhedam	zhobehóo	i	zhutheháath					
PL + RESEMBLE	MACHINE + FOCUS	AND	PIANO + EMBEDREL + PATIENT					
thadeshub	el	wa.	Hinal,	thad	olob	alehalehá		
BEABLE + PASSV	MAKE	MYPERC	DEMO1 + MANN = THUS	BEABLE	BLOWTRAUMA	MUSICIAN		
olobedalehaleleth	nede	waha	úyahú	néde	be;	thad	alehale	be.
PERCUSSIONINSTRUMENT + OBJ	#1	#ANY	CONJTIME	WANT	X1	BEABLE	MUSIC	X1
Ril	lothel	ra	le					
PRES	KNOW	NEG	I					
rilrili	shi	alehale	hi	thilithehée."				
HYPOTH	TOPLEASE	MUSIC	DEMO1	FISH + OBJ + EMBEDQ				

[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]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. Medam with menedebe yidelotheleth shub le bebáathehéethu. Duth le mewodo wobeyezheth; memina lezh zhobeth nameladim. Neril le sháaya nedebe obe mehume olobedalehalel woho ilinanehéya hathobéeya. Nahalehale le eril thod 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 noshaad mémelamid réeledim; mehoób i mehelash ben. Hahodimi le, i nóohalehale le hiwáan. Medam mehahod melamid, i menahilishaad ben réelede. Náahalehale le, i menéhilishaad ben. I mehamedara ben hoyonan ilisha nol nuya. Alehale le i mehamedara ben mehóohahul len wohohéya hathobéeya.

[10]	Bíide	ril	duth	le	hathóoletham	boó	úwanú	bedi	el	le
	DECL + NARR	PRES	USE	I	YEAR	#3	CONJPURP	LEARN	MAKE	I

daleleth	badazhenan	wa.	Aril	el	ra	le	huhal
MADETHING + OBJ	METAL + INSTR	MYPERC	FUT	MAKE	NEG	I	MASTERWORK

badazhenan	rahadihad	wa,	izh	ril	thad	el	le
METAL + INSTR	NON + ALWAYS = NEVER	MYPERC	BUT	PRES	BEABLE	MAKE	I

olobedalehaleleth.	Duth	le	hathóolethameth	shin	rano	úwanú
PERCUSSIONINSTRUMENT + OBJ	USE	I	YEAR + OBJ	#2	ALMOST	CONJPURP

el	le	olobedalehaleleth	thabenib	i	nib.	Id	duth	le
MAKE	I	PERCUSSIONINSTRUMENT + OBJ#10 + #8 = #80		AND	#8	ANDTHEN	USE	I

hathóoleth	nidi	bath	úwanú	el	le	zhobeth.	Medam	with
MONTH + OBJ	ADD'L	#6	CONJPURP	MAKE	I	MACHINE + OBJ	PL + MANIFEST	PERSON

menedebe	yidelotheleth
#>5	CURIOSITY + OBJ

shub	le	bebáathehéethu.
DO	I	QPRN1 + OBJ + EMBEDQ + PARTV

Duth	le	mewodo	wobeyezheth;	memina	lezh	zhobeth
USE	I	PL + REL + BESTRONG	REL + INDEF2-5 + OBJ	PL + MOVE	WE2-5	MACHINE + OBJ

nameladim.	Neril	le	sháaya	nedebe	obe
BEGIN + OCEAN + GOAL	WAIT	I	HOUR + TIME	#2-5	THROUGH

mehume	olobedalehalel	woho	ilinanehéya
PL + BEFULL	PERCUSSIONINSTRUMENT	#ALL	WATER + INSTR + EMBED + TIME

hathobéeya.	Nahalehale	le
UNTIL	BEGIN + MUSIC	I

eril	thod	le	alehaleth	hatheda	hiháath
PAST	WRITE	I	MUSIC + OBJ	TIME + BENEF	DEMO1 + EMBEDREL + OBJ

"ilizhuthenan,"	i	ril	shóo	radal.	Mehil	ra	thili.
WATER + PIANO + INSTR	AND	PRES	HAPPEN	NOTHING	PL + PAYATTN	NEG	FISH

Náhalehale	le	hi	rawáan	beróo	lith	le
CONT + MUSIC	I	DEMO1	NON + COZ	BECAUSE	THINK	I
		NEVERTHELESS				

rilrili	methem	ben	hath	nidi	naláadewanehé.
HYPOTH	PL + NEED	X>5	TIME + (OBJ)	ADD'L	BEGIN + PERCEIVE + PURP + EMBED

Izh	ril	náshóo	radal.	Náhalehale	le	hi	rawáan;	alehale	le
But	PRES	CONT + Happen	Nothing	CONT + Music	I	Demo1	NON + COZ	Music	I
						Nevertheless			

sháaya	boóyishin	obe.	Id	nosháad	mémelamid
Hour + TIME	#3 + FRAC + #2	Through	AndThen	Arrive	COLLV + Dolphin

réeledim;	mehoób	i	mehelash	ben.	Hahodimi	le,
Harbor + GOAL	PL + Jump	And	PL + Play	X>5	ConSt + AmazeBewilderGood	I

i	nóohalehale	le	hiwáan.	Medam	mehahod	melamid,
And	PAUSE + Music	I	Therefore	PL + Manifest	PL + ConSt + Neutral	Dolphin

i	menahilisháad	ben	réelede.	Náahalehale	le,
And	PL + BEGIN + Water + ComeGo = Swim	X>5	Harbor + SRC	RESUME + Music	I

i	menéhilisháad	ben.	I	mehamedara	ben	hoyonan
And	PL + BACK + Swim	X>5	And	PL + Dance	X>5	Tail + INSTR

ilisha	nol	nuya.	Alehale	le	i	mehamedara	ben
Water + PLC	Upon	Here + TIME	Music	I	And	PL + Dance	X>5

mehóohahul	len	wohohéya
PL + BeWeary + DEGextreme	We>5	#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.

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[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 noshaad 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 iláthehaadáa." 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 thod 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."

[11]	Bíide	háahalehaleháth	norishub	shod
	DECL + NARR	CHILD + MUSICIAN = APPRENTICEMUSICIAN + PATIENT	SEND + PASSV	ROOM

lethodim	háasháaleya	nedehóo	aril	wa.	Di	be	ledim
I + POSS + GOAL	MORNING + TIME	#1 + FOCUS	FUTURE	MYPERC	SPEAK	X1	I + GOAL

meneril	huhalehalehá	lethehé.
PL + WAIT	BOSS + MUSICIAN = MASTERMUSICIAN	I + OBJ + EMBED

Bud	le	leyóoth	ralóolonal,	i	yime	le	lolinebelidedim.
CLOTHING	I	I + REFLX + OBJ	BEQUICK + MANN	AND	RUN	I	GATHER + HOUSE + GOAL

Úyahú	nosháad	le,	redeb	le	huhalehalehá	miwithethuth	woho	—i
CONJTIME	ARRIVE	I	FIND	I	MASTERMUSICIAN	TOWN + PARTV + OBJ	#ALL	AND

eril	mehom	ezhohá	i	hubadazhelá	letheháath.
PAST	PL + TEACH	ACOUSTICIAN	AND	BOSS + METAL + MAKE + DOER = MASTERSMITH	I + OBJ + EMBEDREL + OBJ

Ril	medibáa	bin	daleth	menedebe	ledim.	Leth	dibáashub
PRES	PL + QUESTION	XHON>5	THING + OBJ	#>5	I + GOAL	I + PATIENT	QUESTION + PASSV

alehale	le	bebáawan	i	bebáawáanehée.
MUSIC	I	QPRN1 + PURP	AND	QPRN1 + COZ + EMBEDQ

Nédi	le
BACK + SPEAK = ANSWER	I

loláad	le	ath	alehaledimehé.
PERCEIVEINT	I	LOVEINANIM + OBJ	MUSIC + GOAL + EMBED

Leth	dibáashub
I + PATIENT	QUESTION + PASSV

alehale	le	melamideda	bebáawanehée.
MUSIC	I	DOLPHIN + BENEF	QPRN1 + PURP + EMBEDQ

Nédi	le	hinal:	"Bíi	alehale	le	melamidedaá;	alehale	le
ANSWER	I	DEMO1 + MANN = THUS	DECL	MUSIC	I	DOLPHIN + BENEFACCID	MUSIC	I

thilihóoda	wa.
FISH + FOCUS + BENEF	MYPERC

Alehale	le	thilidahé
MUSIC	I	FISH + BENEF + EMBED

ozh	lethom	háawitheya.	Izh	mehil	ra	thili	alehale
DREAM	I + POSS + IDENT	CHILD + TIME	BUT	PL + PAYATTN	NEG	FISH	MUSIC

lethoth;	medam	melamid
I + POSS + OBJ	PL + MANIFEST	DOLPHIN

shi	alehale	letho	benethehé.
TOPLEASE	MUSIC	I + POSS	X>5 + OBJ + EMBED

Rilrili	alehale	le
HYPOTH	MUSIC	I

shi	alehale	letho	iláthehéadáa."	Menádibáa
TOPLEASE	MUSIC	I + POSS	SPECTATOR + OBJ + EMBEDREL + BENEFDUTY	PL + CONT + QUESTION

bin	daleth	nidi	menedebe	ledim;	doól,	di	biye
XHON>5	THING + OBJ	ADD'L	#>5	I + GOAL	ATLAST	SPEAK	INDEFHON1

ledim	bineda,	"Bíi	beróo	eril	im
I + GOAL	XHON>5 + BENEF	DECL	BECAUSE	PAST	TRAVEL

in	ne	yáahalehalehámehé,
EXIST	YOU	JOURNEYMANMUSICIAN + IDENT + EMBED

beróo	eril	el	ne	wobun	wodalehaleleth,	i	beróo	eril	thod
BECAUSE	PAST	MAKE	YOU	REL + NEW	REL + INSTRUMENT + OBJ	AND	BECAUSE	PAST	WRITE

ne	wobun	wohalehale	mewobun	woméhiláda,
YOU	REL + BENEW	REL + MUSIC	PL + REL + BENEW	REL + COLLV + SPECTATOR = AUDIENCE + BENEF

ril	mezheláad	len
PRES	PL + BEALIKE + PERCEIVE = CONSENSUS	WE>5

in	neth	dinimeshub	zha	huhalehalehámehé
EXIST	YOU1 + PATIENT	BEBEHOLDEN + PASSV	NAME	MASTERMUSICIAN + IDENT + EMBED

wa.	Báa	néde	di	ne	dal	waha?"	Di	le	binedim,
MYPERC	Q	WANT	SPEAK	YOU	THING + (OBJ)	#ANY	SPEAK	I	XHON>5 + GOAL

"Bíilan	ril	thad	áala	neda	le	ninedim	wa."
DECL + CELEB	PRES	BEABLE	THANK	ONLY	I	YOUHON>5 + GOAL	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."

Notes

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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 also learned to sing, 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 not like their work. I’m taking 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 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 live; we stay there a few months. Michael—the second flautist—teaches me a lot about the flute—and 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 theatre 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 quite 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. There’s a master-instrument-maker; she offers to repair our instruments. The only price she wants 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 master-work 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".

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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."

Notes Notes Notes Notes Notes Notes

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.

L: _____

_____

E: _____

_____

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.

L: _____

_____

_____

_____

_____

E: _____

_____

_____

_____

_____

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.

L: _____

_____

_____

E: _____

_____

_____

They tried with all their strength, and were not able to do it.

L: _____

_____

E: _____

_____

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: _____

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_____

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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

A father had a family of sons who were perpetually quarreling among themselves.
Bíide thi thul merashon i menárashon shem hin hinedenehé wáa.

Bíide	thi	thul
DECL + NARR	HAVE	PARENT

merashon	i	menárashon	shem
PL + NON + PEACE = QUARREL	AND	PL + CONT + QUARREL	OFFSPRING

hin	hinedenehé
DEMO>5	DEMO>5 + ASSOC + EMBED
	EACHOTHER>5 + ASSOC

wáa.
TRUSTED

A parent has many offspring that quarrel and keep quarrelling with each other.

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.
Úyahú rathad dóshon be rashon benethoth dibóonan, nanédeshub ban be woduthel wodadem rathalethu rashishidethuth benedim; hiwan, dibó be benedim mebel ben menedebosheth bedimehé.

Úyahú	rathad	dóshon	be	rashon	benethoth
CONJTIME	NON + BEABLE	CAUSETO + PEACE	X1	QUARREL	X>5 + POSS + OBJ

dibóonan,	nanédeshub	ban	be	woduthel
SPEAK + REQ = REQUEST + INSTR	BEGIN + INTENTION = DECIDE	GIVE	X1	REL + USE + MAKE = BEUSEFUL

wodadem	rathalethu	rashishidethuth	benedim;
REL + PICTURE	NON + BEGOOD = BEBAD + PARTV	NON + BEUNITED + PARTV + OBJ	X>5+ GOAL

hiwan,	dibó	be	benedim
DEMO1 + PURP	SPEAK + MAND = COMMAND	X1	X>5 + GOAL

mebel	ben	menedebosheth	bedimehé
PL + BRINGTAKE	X>5	#>5 + WOOD = FAGGOT + OBJ	X1 + GOAL + EMBED

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.

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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.
Úyahú methóbel ben beth bedim, dóham be beth oma benethasha, nade nodim, i dibó be benedim methen ben bethehé.

Úyahú	methóbel	ben	beth	bedim,	dóham
CONJTIME	PL + JUST + BRINGTAKE	X>5	X1 + OBJ	X1 + GOAL	CAUSETO + BEPRESENT = PUT

be	beth	oma	benethasha,	nade	nodim,	i
X1	X1 + OBJ	HAND	X>5 + POSSBIRTH + PLC	BEGIN + SRC	FINISH + GOAL	AND
				FROM FIRST TO LAST		

dibó	be	benedim
COMMAND	X1	X>5 + GOAL

methen	ben	bethehé.
PL + BREAK	X>5	X1 + OBJ + EMBED

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 tried with all their strength, and were not able to do it.
Meduthen ben beth do benethanan woho, izh methad ra ben.

Meduthen	ben	beth	do	benethanan	woho,
PL + TRYTO + BREAK	X>5	X1	BESTRONG	X>5 + POSSBIRTH + INSTR	#ALL

izh	methad	ra.
BUT	PL + BEABLE	NEG

They try to break it using all their native strength, but they cannot.

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.
Id rathamesho be menedebosheth, i nedóham be nedebosheth nedenal, nade nodim, oma shemetha bethasha, i methen ben beneth dozhenal.

Id	rathamesho	be	menedebosheth,	i	nedóham	be
ANDTHEN	NON + WRAP = UNWRAP	X1	FAGGOT + OBJ	AND	AGAIN + PUT	X1

nedebosheth	nedenal	oma	shemetha	bethasha
#1 + WOOD = STICK + OBJ	#1 + MANN	HAND	OFFSPRING + POSSBIRTH	X1 + POSSBIRTH + PLC

i	methen	ben	beneth	dozhenal.
AND	PL + BREAK	X>5	X>5 + OBJ	BEEASY + MANN

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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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.”

Id di be benedim dáanenan hin: “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.”

Id	di	be	benedim	dáanenan	hin:	“Bíidi	bere
AndThen	Speak	X1	X>5 + GOAL	Word + INSTR	Demo>5	DECL + DIDACT	If...

ril	mezhelith	nan,	shem	letha,	i
PRES	PL + BeAlike + Think = AgreeThink	YouLove>5	Offspring	I + POSSBirth	And

meshishid	nan	úwanú	meden	nan	hin	hineth
PL + BeUnited	YouLove>5	CONJpurp	PL + Help	YouLove>5	Demo>5	Demo>5 + OBJ
					EachOther>5 + OBJ	

ébere	mezhe	nan	i	menedebosh	hi;	aril	methad
...Then	PL + BeAlike	YouLove>5	And	Faggot	Demo1	FUT	PL + Be able

meholob	ra	dosh	wíthu	naneth	wa.	Izh,	shinesha,
PL + BlowTrauma	NEG	Burden	Life + PARTV	YouLove>5 + OBJ	MYPERC	But	#2 + PLC

bere	ril	menárashon	nan	hin	hineden,	ébere
If...	PRES	PL + CONT + Quarrel	YouLove>5	Demo>5	Demo>5 + ASSOC	...Then
				EachOther>5 + ASSOC		

aril	naneth	methen	dosh	wíthushub
FUT	YouLove>5 + PATIENT	PL + Break	Burden	Life + PARTV + PASSV

zhehóo	methen	nan	nedebosheth	hin	dozhenal.
BeAlike + FOCUS	PL + Break	YouLove>5	Stick + OBJ	Demo>5	BeEasy + MANN

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 if you continue to quarrel with each other, you will be broken by the burdens of life just as you easily broke these sticks.”

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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 rathalethu 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 ben. Id rathamesho be menedebosheth, i nedóham be nedebosheth nedenal, nade nodim, oma shemetha bethasha, i methen ben beneth dozhenal. Id di be benedim dáanenan hin: "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 in the preceding clause. In Láadan it would be perfectly reasonable to include a third and successive alternatives using the appropriate numbers—which is a bit more difficult 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)].

Notes Notes Notes Notes Notes Notes Notes

a	LoveInanim
-á	DOER
á-	INFANT
áabe	Book
áada	Smile
áal	Minute
áala	Thanks
áalaá	Butterfly
aálesh	Parsley
áama	LoveLikeResp
áana	Sleep
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
Ánetheni	Anthony
Anib	August
Aranesha	Arkansas
Aril	Later
aril	FUT
aríli	FARFUT
ash	Star
ásháana	MenstruateJoy
Ashan	May
Ashin	February
Ashinethab	December
ashon	LoveHeartKin
Athab	October
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	XLove>5
ban	Give
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	XHon>5
bin	Bowl
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	Line
bod	Dish
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	JEST
-da	BENEF
-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	SRC
-de	NARR
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
denó	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	Mommy
emath	Architecture
emathá	Architect
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
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
Hanesháal	Thursday
harathal	BeBadTime
hath	Time
hathal	BeGoodTime
hatham	Center
Hathameshháal	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
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	UpAgainst
ib	Crime
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
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	XDesp1
lhebe	Hatred
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
lolíina	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	YouHon1
ni	Cup
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
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
odi	Rumor
ódon	Cheese
ohá	Scholar
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
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	Drink
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: WHEN
widahoth	OBS: WHERE
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.

[1]	Bíide	thi	doni	wum	daneth	nede	neda	hiya	wáa.	i
	DECL + NARR	HAVE	EARTH	ENTIRE	LANGUAGE + OBJ	#1	ONLY	DEMO1 + TIME	TRUSTED	AND

medi	with	woho	beth.
PL + SPEAK	PERSON	#ALL	X1 + OBJ

[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]Úyahú mewida with henedim, meredeb ben raboth Shinaresha; menohim i menahabelid ben núusha.

[2]	Úyahú	mewida	with	henedim,	meredeb	ben	raboth
	CONJTIME	PL + MOVE	PERSON	EAST + GOAL	PL + FIND	X>5	NON + MOUNTAIN = PLAIN

Shinaresha;	menohim	i	menahabelid	ben	núusha.
“SHINAR” + PLC	PL + FINISH + TRAVEL	AND	PL + BEGIN + DWELL	X>5	THERE + PLC

[2]When people come to the east, they find a plain at Shinar; they stop traveling and begin to dwell there.

Note

Notes

Notes

[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.

[3]	Medi	ben	hin	hinedim,	“Wil	mehel	len
	PL + Speak	X>5	Demo>5	Demo>5 + GOAL	OPTV	PL + Make	We>5
			EachOther>5 + GOAL				

yóhudeth	menedebe	i	mehóowahal	beneth.”	Meduth
ARTIFIC + Stone = Brick + OBJ	#>5	And	PL + Fire + DEGunusual	X>5 + OBJ	PL + Use

ben	yóhudeth	hoth	udethusha	i	donimutheth
X>5	Brick + OBJ	Place	Stone + PARTV + PLC	And	Earth + Tar = Bitumen + OBJ
			InsteadOf + Stone		

hoth	dóshidihudethusha.
Place	CAUSEto + BeTogether + Stone = Mortar + PARTV + PLC
	InsteadOf + Mortar

[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.

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[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.”

[4]	Id	medi	ben,	“Wil	mehel	len	miwitheth
	AndThen	PL + Speak	X>5	OPTV	PL + Make	We>5	Town + OBJ

shumatheden	olimedim	raheb	úwanú	aril	zha	lenethoth
Air + Building = Tower + ASSOC	Heaven + GOAL	Up	CONJpurp	FUT	Name	We>5 + POSS + PATIENT

mehan	witheshub	woho	i	leneth	meralolineshub	ra
PL + BeAcquainted	Person + PASSV	#All	And	We>5 + PATIENT	PL + NON + Gather = Disperse + PASSV	NEG

Donisha	wum	mesh.”
Earth + PLC	Entire	Across

[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.”

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[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.

[5]	Izh	ril	sháad	Lahila	úwanú	láad	Ba
	But	PRES	ComeGo	HolyOne	CONJpurp	Perceive	XLove1

mehel	with	miwitheth	i	shumathetheháath.
PL + Make	Person	Town + OBJ	And	Tower + OBJ + EMBEDrel + OBJ

[5]But the Holy One comes in order to perceive the city and tower they were building.

Notes

[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 wodaneháa hihóoth, ébere aril methad meshub ben wonédeshub wodaleth wahahóo wa.

[6]	Di	Lahila,	“Bíi	bere	thónashub
	Speak	HolyOne	Decl	If...	Just + Begin + Do

mehin	ben	shonidam	nede	i	medi	ben	wozhe	wodaneháa
Pl + Exist	X>5	Peace + Family = Tribe + Ident	#1	And	Pl + Speak	X>5	Rel + BeAlike	Rel + Language + EmbedRel

hihóoth,	ébere	aril	methad	meshub	ben	wonédeshub
Demo1 + Focus	...Then	Fut	Pl + BeAble	Pl + Do	X>5	Rel + Intention

wodaleth	wahahóo	wa.
Rel + Thing + Obj	#Any + Focus	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.

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[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.”

[7]	Wil	dórawedeth	Lan	dan	benethoth	úwanú
	OptV	CauseTo + Non + BeClear	WeLove>5	Language	X>5 + Poss + Obj	ConjPurp

aril	mehen	ra	ben	hin	hineth.”
Fut	Pl + Understand	Neg	X>5	Demo>5	Demo>5 + Obj
					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.

[8]	I	rabuth	Lahila	beneth	núude	Donidim	wum	mesh,	i
	And	Non + GatherX = Scatter	HolyOne	X>5 + Obj	There + Src	Earth + Goal	Entire	Across	And

menóhel	ben	miwitheth.
Pl + Stop + Make	X>5	Town + Obj

[8]And the Holy One broadcast them thence across the entire Earth, and they stopped building the city.

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[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.

[9]	Hotheth	hi	zhashub	Babel	hiwáanehóo	—beróo
	Place + Patient	Demo1	Name + Passv	Babel	Demo1 + Coz + Focus	Because

dórawedeth	Lahila	dan	withethoth	woho	núushahóo.
CauseTo + Non + BeClear	HolyOne	Language	Person + Poss + Obj	#All	There + Plc + Focus

Rabuth	Lahila	beneth	núudehóo	Donidim	wum	mesh.
Scatter	HolyOne	X>5 + Obj	There + Src + Focus	Earth + Goal	Entire	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.

Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes Not

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; them le rahóodaleth.

Bíidu	Lahila	nayahá	letham	wa;
DECL + POETIC	HOLYONE	CAREFOR + DOER	I + POSSBIRTH + IDENT	MYPERC

them	le	rahóodaleth.
NEED	I	NON + FOCUS + THING = NOTHING + OBJ

The Holy One is my carer; I need absolutely nothing.

He makes me lie down in green pastures.
Dórúu Ba leth mewoliyen wodunesha.

Dórúu	Ba	leth	mewoliyen	wodunesha.
CAUSETO + LIEDOWN	XLOVE1	I + OBJ	PL + REL + BEGREEN	REL + FIELD + PLC

S/He causes me to lie down in green fields.

He leads me beside still waters;
Dódoth Ba leth mewowam wohilisha ib;

Dódoth	Ba	leth	mewowam	wohilisha	ib;
CAUSETO + FOLLOW	XLOVE1	I + OBJ	PL + REL + BESTILL	REL + WATER + PLC	AGAINST

S/He causes me to follow next to calm waters;

He restores my soul.
dónetháa Ba óotha lethath.

dónetháa	Ba	óotha	lethath.
CAUSEto + AGAIN + THRIVE	XLOVE1	SOUL	I + POSSBIRTH + OBJ

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	Ba	leth	weth	shadethusha	óobe
CAUSEto + FOLLOW	XLOVE1	I + OBJ	PATH	BEPERFECT + PARTV + PLC	ALONG

zha	Bathada.
NAME	XLOVE1 + POSSBIRTH + BENEF

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.
Ízha óomasháad le Yed Rawíthusha obe,
héeya le ramíilith raho úwáanú Na leden;
meshe dáan Natha i oyi Natha leth.

Ízha	óomasháad	le	Yed	Rawíthusha	obe,
ALTHOUGH	FOOT + COMEGO = WALK	I	VALLEY	NON + LIFE = DEATH + PARTV + PLC	THROUGH

héeya	le	ramíilith	raho	úwáanú	Na	leden;
BEAFRAID	I	NON + RADIANCE = EVIL + OBJ	#0	CONJCOZ	YOULOVE1	I + ASSOC

meshe	dáan	Natha	i	oyi	Natha	leth.
PL + COMFORT	WORD	YOULOVE1 + POSSBIRTH	AND	EYE	YOULOVE1 + POSSBIRTH	I + OBJ

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	Na	anath	i	ranath	leda
CAUSEto + BEPRESENT	YOULOVE1	FOOD + OBJ	AND	BEVERAGE + OBJ	I + BENEF

ham	lebethu	letho	rawáan.
BEPRESENT	ENEMY + PARTV	I + POSS	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 Nathanan; ume ni letho hadihad.

Boóbin	Na	delith	lethath	oma	Nathanan;
BRAID	YOULOVE1	HAIR	I + POSSBIRTH + OBJ	HAND	YOULOVE1 + POSSBIRTH + INSTR

ume	ni	letho	hadihad.
BEFULL	CUP	I + POSS	ALWAYS

Thou braidest my hair with Thine Own Hand; my cup is always full.

Note

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	mesháad	thal	i	yidan	leden,	hulehul,
FUT	PL + COMEGO	BEGOOD	AND	MERCY	I + ASSOC	FORSURE

sháal	wíthu	lethaya	woho;
DAY	LIFE + PARTV	I + POSSBIRTH + TIME	#ALL

i	habelid	le	lod	Lahila	Bathasha
AND	DWELL	I	HOUSEHOLD	HOLYONE	XLOVE1 + POSSBIRTH + PLC

ril	i	aril	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; them le rahóodaleth.
Dórúu Ba leth mewoliyen wodunesha.
Dódoth Ba leth mewowam wohilisha ib;
dónetháa Ba óotha lethath.
Dódoth 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.

Notes

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Notes

Comments

There are two lines in Psalm 23 in which the Láadan differs quite dramatically from the initial 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 lends the sense of abundance without the negative aftermath.

Notes Notes Notes Notes Notes Notes Notes Notes Notes Notes

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

One-Hundredth Psalm

Make a joyful noise unto the LORD, all ye lands.
Bíi wil mehel nen, shishidebeth woho, wothena wozhoth Lahila Badim wáa.

Bíi	wil	mehel	nen,	shishidebeth	woho,	wothena
DECL	OPTV	PL + MAKE	YOU>5	BEUNITED + HOME = NATION	#ALL	REL + JOYGOOD

wozhoth	Lahila	Badim	wáa.
REL + SOUND + OBJ	HOLYONE	XLOVE1 + GOAL	TRUSTED

Would that you-many, all nations, 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;
len shonida Batham, i womil dunethu Bathamehé.

Melothel	nen
PL + KNOW	YOU>5

ril	Ba	Lahila	Bamehé:
PRES	XLOVE1	HOLYONE	XLOVE1 + IDENT + EMBED

eril	el	Bahóo	leneth,
PAST	MAKE	XLOVE1 + FOCUS	WE>5 + OBJ

i	ra	len	leyóonethehé;
AND	NEG	WE>5	WE>5 + REFLX + OBJ + EMBED

len	shonida	Batham,	i
WE>5	PEACE + FAMILY = TRIBE	XLOVE1 + POSSBIRTH + IDENT	AND

womil	dunethu	Bathamehé.
LIVESTOCK	FIELD + PARTV	XLOVE1 + POSSBIRTH + IDENT + 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:
meháala nen Badim, i mehothel nen zha Bathath.

Wil	menilesháad	nen	áalanal
OPTV	PL + INSIDE + COMEGO = ENTER	YOU>5	THANKS + MANN

urahu	Bathasha	obe,
OPEN + NON + OPEN = GATE	XLOVE1 + POSSBIRTH + PLC	THROUGH

i	dithalenal	déela	Bathadim	nil:
AND	SPEAK + BEGOOD = PRAISE + MANN	GARDEN	XLOVE1 + POSSBIRTH + GOAL	INDSIDE

meháala	nen	Badim,	i	mehothel	nen	zha	Bathath.
PL + THANKS	YOU>5	XLOVE1 + GOAL	AND	PL + BEBLESSED	YOU>5	NAME	XLOVE1 + 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.

Notes

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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	ril	thal	Lahila;
BECAUSE	PRES	BEGOOD	HOLYONE

yidan	Batha	hathehath;
MERCY	XLOVE1 + POSSBIRTH	TIME + TIME = FOREVER

i	shadon	Batha	ril	i	aril	i	rilrili.
AND	TRUTH	XLOVE1 + POSSBIRTH	PRES	AND	FUT	AND	HYPOTH
					FOREVERMORE		

Because the Holy One is good;
Her/His mercy is forever;
and Her/His truth is forevermore.

Láadan Text

Sháam Debeya

Bíi wil mehel nen, shishidebeth woho, 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;
len shonida Batham, i womil dunethu Bathamehé.
Wil menilesháad nen urahu Bathasha obe áalanal,
i dithalenal déela Bathadim nil:
meháala nen Badim, i mehothel nen zha Bathath.
Beróo ril thal Lahila;
yidan Batha hathehath;
i shadon Batha ril i aril i rilrili.

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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,
for ever.
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	Thul	lenetha	olimeshaháa,
DWELL	PARENT	WE>5 + POSSBIRTH	HEAVEN + PLC + EMBEDREL

bíi	wil	héeda	zha	Natha.
DECL	OPTV	BESACRED	NAME	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.
Nosháad sha Natha,
Shóo yoth Natha donisha zhe olimesha.

Nosháad	sha	Natha,
FINISH + COMEGO = ARRIVE	HARMONY	XLOVE1 + POSSBIRTH

Shóo	yoth	Natha	donisha	zhe	olimesha.
HAPPEN	WILL	YOULOVE1 + POSSBIRTH	EARTH + PLC	BEALIKE	HEAVEN + PLC

May Your harmony arrive.
May Your will come to pass on earth as in heaven.

Notes

Give us this day our daily bread.
Ban Na bal sháalethu lenethoth lenedim sháaleya ril.

Ban	Na	bal	sháalethu	lenethoth	lenedim	sháaleya	ril.
GIVE	YOULOVE1	BREAD	DAY + PARTV	WE>5 + POSS + OBJ	WE>5 + GOAL	DAY + TIME	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	baneban	Na	lud	lenethoth	lenedim,
AND	FORGIVE	YOULOVE1	DEBT	WE>5 + POSS + OBJ	WE>5 + GOAL

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 ramíilide:

I	un	ra	Na	leneth	erabalhedim,
AND	LEAD	NEG	YOULOVE1	WE>5 + OBJ	TEMPTATION + GOAL

izh	bóodan	Na	leneth	ramíilide:
BUT	RESCUE	YOULOVE1	WE>5 + OBJ	NON + RADIANCE = EVIL + SRC

And may You not lead us to temptation,
but may You rescue us from evil:

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For thine is the kingdom,
and the power,
and the glory,
for ever.
Beróo ril sha woho sha Natham,
I hohathad woho hohathad Natham,
I hohama woho hohama Natham,
ril i aril i rilrili.

Beróo	ril	sha	woho	sha	Natham,
BECAUSE	PRES	HARMONY	#ALL	HARMONY	YOULOVE1 + POSSBIRTH + IDENT

I	hohathad	woho	hohathad	Natham,
AND	OMNIPOTENCE	#ALL	OMNIPOTENCE	YOULOVE1 + POSSBIRTH + IDENT

I	hohama	woho	hohama	Natham,
AND	GLORY	#ALL	GLORY	YOULOVE1 + POSSBIRTH + IDENT

ril	i	aril	i	rilrili.
PRES	AND	FUT	AND	HYPOTH
FOREVERMORE				

Because all harmony is Your harmony
And all omnipotence is Your omnipotence
And all glory is Your glory
Forevermore.

Amen.
Othe.

Othe.
AMEN

Amen.

Láadan Text

Habelid Thul lenetha olimeshaháa,
bíi wil héeda zha Natha.
Noshάad 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 ramíilide:
Beróo ril sha woho sha Natham,
I hohathad woho hohathad Natham,
I hohama woho hohama Natham,
ril i aril i rilrili.
Othe.

Notes

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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
Áth Éredonide

Áth	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	wil	dezh	weth	óoma	nathasha	ranol.
DECL	OPTV	BESMOOTH	PATH	FOOT	YOULOVE1 + POSSBIRTH + PLC	NON + UPON = BENEATH

May the road be smooth beneath your* feet.

May the wind always be at your back.
Wil ham yul wan nathasha ib hadihad.

Wil	ham	yul	wan	nathasha	ib	hadihad.
OPTV	BEPRESENT	WIND	BACKOFBODY	XLOVE1 + POSSBIRTH + PLC	UPAGAINST	ALWAYS

May the wind blow against your* back always.

May the sun shine warm upon your face,
And rains fall soft upon your fields.
Wil ham rosh owanal ona nathasha,
I ham lali lemanal dun nathosha nol.

Wil	ham	rosh	owanal	ona	nathasha,
OPTV	BEPRESENT	SUN	BEWARM + MANN	FACE	YOULOVE1 + POSSBIRTH + PLC

I	ham	lali	lemanal	dun	nathasha	nol.
AND	BEPRESENT	RAIN	BEGENTLE + MANN	FIELD	YOULOVE1 + POSS + PLC	UPON

May the sun shine warmly on your* face,
And rain fall gently upon your* field.

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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
AND

menebithim	lezhehéya
PL + AGAIN + MEET	WE2-5 + EMBED + TIME

hathobéeya,
UNTIL

Wil	widom	Lahila	nath	niloma	Bathasha.
OPTV	HOLD	HOLYONE	YOULOVE1 + OBJ	PALMOFHAND	XLOVE1 + POSSBIRTH + PLC

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 lali lemanal dun nathosha nol.
I menebithim lezhehéya hathobéeya,
Wil widom Lahila nath Niloma Bathasha.

Comments

All the pronouns in the above marked with an asterisk (*) are in the “beloved” form.

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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

Notes Notes Notes Notes Notes Notes Notes

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 cameto 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	dósháad
DECL + NARR	CAUSETo + COMEGo

naya	háawilomá	méhéesheth	miwithesha	thomaháa
CAREFOR	APPRENTICESHEPHERD	COLLV + SHEEP = SHEEPFLOCK + OBJ	TOWN + PLC	NEAR + EMBEDREL

miwitháth	únanú	dithed	be,	“Béeya	ham
TOWN + DOER = VILLAGER	CONJINSTR	SPEAK + FAR = CALL	X1	WARN + FEAR	BEPRESENT

holanemid	wa!	Holanemid!”	hath	boó	e	bim,
GRAND + FRIEND + CREATURE = WOLF	MYPERC	WOLF	TIME	#3	OR	#4

i	lhada	be	obeth	bethodim	úyahú
AND	PEJ + LAUGH = DERIDE	X1	AROUND + HOME = NEIGHBOR	X1 + POSS + GOAL	CONJTIME

mesháad	ben	denewan	wáa.	Sháad	holanemid	shadonenal	doól.
PL + COMEGO	X>5	HELP + PURP	TRUSTED	COMEGO	WOLF	TRUTH + MANN	ATLAST

Dithed	háawomilá	héeyashúlenal,	Bóoya	mesháad	i
CALL	APPRENTICESHEPHERD	FEAR + DEG–EMERG	REQ + FEAR	PL + COMEGO	AND

meden	nen	leth;	béeya	dóshebasheb	holanemid	éesheth
PL + HELP	YOU>5	I + OBJ	WARN + FEAR	CAUSETo + DEATH	WOLF	SHEEP + OBJ

wa,”	izh	re	mehil	miwithá	dithed	bethoth	re
MYPERC	BUT	NEITHER...	PL + PAYATTN	VILLAGER	CALL	X1 + POSS + OBJ	...NOR

mesháad	denewan.	Dashemesh	i	wulhúd
PL + COMEGO	HELP + PURP	TOOTH + ACROSS	AND	SHATTER

them	héeya	ra	holanemideháa
NEED	BEAFRAID	NEG	WOLF + EMBEDREL

méhéesheth	wum	dínonenal.
SHEEPFLOCK	ENTIRE	ALLOW + ALLOW = BEFREE + MANN

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!” three or four 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.

Notes

There is no believing a liar, even when he speaks the truth.
Bíidi thad edeláad rawith rashadonáth, úyahúhóo di be shadoneth wi.

Bíidi	thad	edeláad	rawith	rashadonáth,
DECL + DIDACT	BEABLE	BELIEVE	NOBODY	NON + TRUTH = FALSEHOOD + DOER = LIAR + OBJ

úyahúhóo	di	be	shadoneth	wi.
CONJTIME + FOCUS	SPEAK	X1	TRUTH + OBJ	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 holanemideháa 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).

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Supplement:
The North Wind & the Sun

English Text

The Northwind 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.

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Láadan Translation with Morphemic Analysis & Retranslation into English

The Northwind 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.
Bíidi medo wohun woyul i rosh, izh merazhedi bezh hesho bebáahée wáa. Sháad une imá wohowa worimáayotheháa hisha óobe hiya. Mezheláad medunin bezh nóhune imá rimáayotheháth; hesho wothad wobe.

Bíidi	medo	wohun	woyul	i	rosh,	izh	merazhedi	bezh
DECL + NARR	PL + BESTRONG	REL + NORTH	REL + WIND	AND	SUN	BUT	PL + NON + AGREESPEAK = DISAGREESPK	X2-5

hesho	bebáahée
SURPASS	QPRN1 + EMBEDQ

wáa.	Sháad
TRUSTED	COMEGO

une	imá	wohowa	worimáayotheháa
WEAR	TRAVEL + DOER = TRAVELLER	REL + BEWARM	REL + SHOULDER + SKIRT = CAPE + OBJ + EMBEDREL

hisha	óobe	hiya.	Mezheláad	medunin	bezh
DEMO1 + PLC	ALONG	DEMO1 + TIME	PL + CONSENSUS	PL + TRYTO + CAUSE	X2-5

nóhune	imá	rimáayotheháth;
STOP + WEAR	TRAVELLER	CAPE + OBJ + EMBED + OBJ

hesho	wothad	wobe.
SURPASS	REL + BEABLE	REL + X1

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.

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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.
Id ham wohun woyul do bethanan woho, izh widom imá rimáayoth zhenal do bethanan woho beyóosha o. Doól, dibíith wohun woyul rathad dónóhune be imáth rimáayothehé.

Id	ham	wohun	woyul	do	bethanan	woho,
AndThen	BePresent	REL + North	REL + Wind	BeStrong	X1 + POSSBirth + INSTR	#All

izh	widom	imá	rimáayoth	zhenal	do	bethanan	woho
But	Hold	Traveller	Cape + OBJ	BeAlike + MANN	BeStrong	X1 + POSSBirth	#All

beyóosha	o.	Doól,	dibíith	wohun	woyul
X1 + REFLX + PLC	Around	AtLast	Speak + DECL = Statement + PAIN	REL + North	REL + Wind

rathad	dónóhune	be	imáth	rimáayothehé.
NON + BeAble	CAUSETo + STOP + Wear	X1	Traveller + OBJ	Cape + OBJ + EMBED

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. And so the north wind was obliged to confess that the sun was the stronger of the two.
Id ham rosh owanal, i nóhune imá rimáayoth thomaháalisheya. Dush zhedi wohun woyul hesho roshehé hiwáan.

Id	ham	rosh	owanal,	i	nóhune	imá	rimáayoth
AndThen	BePresent	Sun	BeWarm + MANN	And	STOP + Wear	Traveller	Cape + OBJ

thomaháalisheya.	Dush	zhedi	wohun	woyul
BeNear + DEGExtraord + TIME	Must	AgreeSpeak	REL + North	REL + Wind

hesho	roshehé
Surpass	Sun + EMBED

hiwáan.
Demo1 + COZ

And then the sun shines warmly, and the traveller doffs the cloak straightaway (extraordinarily soon). Therefore the north wind is obligated to agree that the sun surpasses.

Láadan Text

Wohun Woyul i Rosh

Bíi medo wohun woyul i rosh, izh merazheláad bezh hesho bebáahée wáa. Sháad une imá wohowa worimáayotheháa hisha óobe hiya. Mezhedi medunin bezh nóhune imá rimáayotheháth; hesho wothad wobe.

Id ham wohun woyul do bethanan woho, izh widom imá rimáayoth zhenal do bethanan woho beyóosha o. Doól, dibíith wohun woyul rathad dónóhune be imáth rimáayothehé.

Id ham rosh owanal, i nóhune imá rimáayoth thomaháalisheya. Dush zhedi wohun woyul hesho roshehé hiwáan.

Notes

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

Notes

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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 thedenal, leyi i liyen doni,
I melíithi bo hisheden nol wa.
Thedenal, mebithim mela i wili,
I nashumáad huhoyibabí.

Bíidu	thedenal,	leyi	i	liyen	doni,
DECL + POETRY	BeDistant + MANN	BeBlue	And	BeGreen	Earth

I	melíithi	bo	hisheden	nol	wa.
And	PL + BeWhite	Mountain	Snow + ASSOC	Upon	MYPERC

Thedenal,	mebithim	mela	i	wili,
BeDistant + MANN	PL + Meet	Ocean	And	River

I	nashumáad	huhoyibabí.
And	BEGIN + Air + ComeGo = Fly	Ruler + Eye + Bird = Raptor = Eagle

Distantly, the world is blue and green,
And the mountains with snow upon them are white.
Distantly, the ocean and the river meet,
And the eagle begins to fly.

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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
Thedenal, ham sha,
I zhorumi be donisha mesh.
Be dith ulethum; be dith shonethum;
Be dith withetham woho.

Thedenal,	ham	sha,
BeDistant + MANN	BePresent	Harmony

I	zhorumi	be	donisha	mesh.
And	Sound + Shadow = Echo	X1	Earth + PLC	Across

Be	dith	ulethum;	be	dith	shonethum;
X1	Voice	Hope + PARTV + IDENT	X1	Voice	Peace + PARTV + IDENT

Be	dith	withetham	woho.
X1	Voice	Person + POSSBirth + IDENT	#All

Distantly, there is harmony,
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
Thedenal, methi len woho úthú mewothem,
I loláad rawith themeth.
Ham re dalelolhobewan, re dalelemeholhobewan, re éeya,
Re mewoyideshúul wowith.

Thedenal,	methi	len	woho	úthú	methem,
BeDistant + MANN	PL + Have	We>5	#All	CONJobj	PL + Need

I	loláad	rawith	themeth.
And	PerceiveInt	NON + Person = Nobody	Need + OBJ

Ham	re	dalelolhobewan,	re	dalelemeholhobewan	re	éeya
BePresent	Neither...	MadeThing + BlowTrauma + PURP = Weapon	...Nor	Weapon + PL = WMD	...Nor	Illness

Re	mewoyideshúul	wowith.
...Nor	PL + REL + BeHungry + DEG–intol	REL + Person

Distantly, we all have what we need,
And no-one experiences need.
There are neither weapons, nor WMD, nor illness,
Nor intolerably hungry people.

Notes

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
Thedenal, len dalehalelem,
I mezhehóomasháad shidinal alehalewan.
Mehalehale lom bethethuth; mehalehale lom shonethuth;
Hizh lom withetham woho.

Thedenal,	len	dalehalelem,
BeDistant + MANN	We>5	MadeThing + Music = Instrument + IDENT

I	mezhehóomasháad	shidinal	alehalewan.
And	PL + BeAlike + Foot + ComeGo = March	BeTogether + MANN	Music + PURP

Mehalehale	lom	bethethuth;	mehalehale	lom	shonethuth;
PL + Music	Song	Home + PARTV + OBJ	PL + Music	Song	Peace + PARTV + OBJ

Hizh	lom	withetham	woho.
Demo2-5	Song	Person + POSSBirth + IDENT	#All

Distantly, we are musical instruments,
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	Lahila	leneth;	Il	Lahila	leneth;
PayAttn	HolyOne	We>5 + OBJ	PayAttn	HolyOne	We>5 + OBJ

Il	Lahila	leneth	thedenal.
PayAttn	HolyOne	We>5 + OBJ	BeDistant + MANN

The Holy One regards us; the Holy One regards us;
The Holy One regards us distantly.

Not Notes Notes Notes Notes

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
Thedenal, mezhedam ne i lan letho
Íizha merashonelh lezh hizh hizh rada.
Thedenal, thad en ra le
In rashonelh bebáawanehéeth.

Thedenal,	mezhedam	ne	i	lan	letho
BeDistant + MANN	PL + BeAlike + Manifest = Resemble	You1	And	Friend	I + POSS

Íizha	merashonelh	lezh	hizh	hizh	rada.
Although	PL + NON + Peace + PEJ = War	We2-5	Demo2-5	Demo2-5	NON + BENEF
			Against Each Other		

Thedenal,	thad	en	ra	le
BeDistant + MANN	BeAble	Understand	NEG	I

In	rashonelh	bebáawanehéeth.
Exist	War	Qprn1 + PURP + EMBEDq + OBJ

Distantly, you resemble my friend
Although we war against each other.
Distantly, I cannot understand
For what purpose is war.

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
Thedenal, ham sha,
I zhorumi be donisha mesh.
Be ul ulethum; be oham ohamethum;
Be óoya withetham woho.

Thedenal,	ham	sha,
BeDistant + MANN	BePresent	Harmony

I	zhorumi	be	donisha	mesh.
And	Echo	X1	Earth + PLC	Across

Be	ul	ulethum;	be	oham	ohamethum;
X1	Hope	Hope + PARTV + IDENT	X1	LoveHoly	LoveHoly + PARTV + IDENT

Be	óoya	withetham	woho.
X1	Heart	Person + POSSBirth + IDENT	#All

Distantly, there is harmony,
And it echoes across the land.
It is the hope of hopes; it is the holy-love of holy-loves;
It is everyone's heart.

Notes

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	ul	ulethum;	sha	oham	ohamethum;
HARMONY	HOPE	HOPE + PARTV + IDENT	HARMONY	LOVEHOLY	LOVEHOLY + PARTV + IDENT

Sha	lom	withetham	woho.
HARMONY	SONG	PERSON + POSSBIRTH + IDENT	#ALL

Harmony is the hope of hopes; harmony is the holy-love of holy-loves;
Harmony is everyone's song.

Láadan Text

Thedenal

(Obeyaleshem Zhúli)

Bíidu thedenal, leyi i liyen doni,
I melíithi bo hisheden nol wa.
Thedenal, mebithim mela i wili,
I nashumáad huhoyibabí.

Thedenal, ham sha,
I zhorumi be donisha mesh.
Be dith ulethum; be dith shonethum;
Be dith withetham woho.

Thedenal, methi len woho úthú methem,
I loláad rawith themeth.
Ham re dalelolhobewan, re dalelemeholhobewan, re éeya,
Re mewoyideshúul wowith.

Thedenal, len dalehalelem,
I mezhehóomasháad shidinal alehalewan.
Mehalehale lom bethethuth; mehalehale lom shonethuth;
Hizh lom withetham woho.

Il Lahila leneth; Il Lahila leneth;
Il Lahila leneth thedenal.

Ṭhedenal, mezhedam ne i lan letho
Íizha merashonelh lezh hizh hizh rada.
Thedenal, thad en ra le
In rashonelh bebáawanehéeth.

Thedenal, ham sha,
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.