

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 Text

Sháam Thabeshin i Boóya

Bíidi 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.
Anil mesháad thal i yidan leden, hulehul,
sháal wíthu lethaya woho;
i habelid le lod Lahila Bathasha ril i aril i
rilrili.
Othe.

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.
Bíidi Lahila nayahá letham wa; them le rahóodaleth.

Bíidi	Lahila	nayahá	letham	wa;	them	le	rahóodaleth.
DECL + DIDACT	HOLYONE	CAREFOR + DOER	I + POSSBIRTH + IDENT	MYPERC	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;
CAUSE _{TO} + FOLLOW	XLOVE ₁	I + OBJ	PL + REL + BE _{STILL}	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.
CAUSE _{TO} + AGAIN + THRIVE	XLOVE ₁	SOUL	I + POSS _{BIRTH} + 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
CAUSE _{TO} + FOLLOW	XLOVE ₁	I + OBJ	PATH	BE _{PERFECT} + PARTV + PLC	ALONG

zha Bathada.

NAME	XLOVE ₁ + POSS _{BIRTH} + BENEF
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S/He causes me to follow along path(s) of purity/perfection for Her/His name's sake.

Even though I walk through the valley of the shadow of death,
Íizha óomasháad le Yed Rawíthusha obe,

Íizha	óomasháad	le	Yed	Rawíthusha	obe,
ALTHOUGH	FOOT + COME _{GO} = WALK	I	VALLEY	NON + LIFE = DEATH + PARTV + PLC	THROUGH

Although I walk through the Valley of Non-Life,

I fear no evil, for thou art with me;
héeya le ramíilith raho úwáanú Na leden;

héeya	le	ramíilith	raho	úwáanú	Na	leden;
BE _{AFRAID}	I	NON + RADIANCE = EVIL + OBJ	#0	CONJ _{COZ}	You _{LOVE1}	I + ASSOC

I fear absolutely no evil because Thou art with me;

thy rod and thy staff, they comfort me.
meshe dáan Natha i oyi Natha leth.

meshe	dáan	Natha	i	oyi	Natha	leth.
PL + COMFORT	WORD	You _{LOVE1} + POSS _{BIRTH}	AND	EYE	You _{LOVE1} + POSS _{BIRTH}	I + OBJ

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
CAUSE _{TO} + BE _{PRESENT}	You _{LOVE1}	FOOD + OBJ	AND	BEVERAGE + OBJ	I + BENEF

ham	lebethu	letho	rawáan.
BE _{PRESENT}	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 braided my hair with Thine Own Hand; my cup is always full.

Surely goodness and mercy shall follow me, all the days of my life;
Aril mesháad thal i yidan leden, hulehul, sháal wíthu lethaya woho;

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

Goodness and mercy will go with me, for-sure, every day of my life,

and I shall dwell in the house of the Lord forever.

i habelid le lod Lahila Bathasha ril i aril i rilrili.

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

and I shall dwell in the Holy One's household forevermore.

Amen.

Othe.

Othe.

AMEN

Amen.

English Re-Translation

Twenty-Third Psalm

The Holy One is my carer; I need absolutely nothing.

S/He causes me to lie down in green fields.

S/He causes me to follow next to calm waters;

S/He causes my soul to thrive again.

S/He causes me to follow along path(s) of purity/perfection for Her/His name's sake.

Although I walk through the Valley of Non-Life,

I fear absolutely no evil because S/He is with me;

Thy word and Thine eye comfort me.

Thou causest food and drink to be present for me despite the presence of my enemy(ies).

Thou braided my hair with Thine Own Hand; my cup is always full.

Goodness and mercy will go with me, for-sure, every day of my life,

and I shall dwell in the Holy One's household eternally.

Amen.

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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 Deity 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.

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