

Lesson 34

Translation 5

Vocabulary

buth	to gather (not said of people)
buzhehoth	conference center [buzh (conference) + hoth (place)]
dáan	word
dalellohobewan	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) <i>One of a set of words we'll see later.</i>
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) <i>One of a set of words we'll see later.</i>
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) <i>One of a set of words we'll see later.</i>
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)].

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Láadan Text

Wowem Wothulid Letha

²Bíide 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.

³Bíide 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 dalelohobewaneth. 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 wolán letho úthú woho aril them le wa. Bithim le sháawithizh; Therísha zha betho. Aril im be leden, i be nayahá lethom.

⁴Bíide 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 wolán menedebe. Methóohim lezh miwith henethudim nidi nedebe. Meshóo dal woho zhenal.

⁵Bíide ril ham shée meworahíyahil womiwithden nedebe neda han shishidebethethusha wa. Mehim Therísha i le mewobun woláaneden 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.

⁶Bíide 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.

⁷Bíide ril ham rahowahul, hish, hishud, i rohoró 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.

⁸Bíide ril ham woshinóoya worabo meworahíya womiwitheden shin neda i mewohíya womiwith ábedethuden menedebe hatham shishidebethethusha úshahú beth lethá 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 radalet re leth bethu re thulid lethath bethu. Dedide le, i medoth with menedebe leth.

⁹Biide eril mesháad hathóoletham nedebe, i neláad ra le ona bathath oyinan, iizha 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: _____

²Bíide 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: _____

[illegible]

⁴Bíide 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: _____

⁵Bíide 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: _____

⁶Bíide 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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⁹Bíide eril mesháad hathóoletham nedebe, i neláad ra le ona bathath oyinan, íizha ril náduredeb le bath hadihad wa. Eril oth hal thulidetho lethwa wi, i ril dush náshub beye beth. Thad lalom ra le, izh thad dedide—i mehil with lethwa. Ril wohoth wohal thuletho lethwa hi lethom. Dush zha le ramíili yonethu shishidebethethuth hi! Wil den sheb le daleth menedebe wa!

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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

²Bíide 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 DECL + NARR	thulid FATHER	letha I + POSSBIRTH	lalomám SING + DOER = SINGER + IDENT		i AND	lomám SONG + DOER = SONGWRITER + IDENT		wa; MYPERC		
mehan PL + BEACQUAINTED	with PERSON	woho #ALL	rano ALMOST	bath. XLOVE1 + OBJ	Thedehul BEFAR + DEGEXTREME	shishidebeth BEUNITED + HOME = NATION		batha; XLOVE1 + POSSBIRTH		
sháad COMEGO	lalom SING	ba XLOVE1	nudim HERE + GOAL	núude. THERE + SRC	Bithim MEET	ba XLOVE1	worabalin REL + NON + BEOLDANIM = BEYOUNG	wowithizh, REL + PERSON + FEM = WOMAN		
i AND	meheba PL + SPOUSE	bezh. X2-5	Wóoban GIVEBIRTH	be X1	leth I + OBJ	aril FUT	id ANDTHEN	shebasheb. DEATH		
Beróo BECAUSE	eba SPOUSE	batho XLOVE1 + POSS	i AND	shem OFFSPRING	batha XLOVE1 + POSSBIRTH	shishidebethám, NATION + DOER = CITIZEN + IDENT				
nahin BECOME	ba XLOVE1	habelidám DWELL + DOER = RESIDENT + IDENT				—izh BUT	ra NEG	shishidebethám. CITIZEN + IDENT		
Dom REMEMBER	ra NEG	le I	thulizh PARENT + FEM = MOTHER	lethath; I + POSSBIRTH + OBJ	thi HAVE	le I	thulid FATHER	lethath I + POSSBIRTH + OBJ	neda. ONLY	
izh BUT	bahid XLOVE1 + MALE = HELOVE		wothal REL + BEGOOD	wothulem. REL + PARENT + IDENT	Mehabelid PL + DWELL	lezh WE2-5	shidinal BETOGETHER + MANN	i AND		
hithenanal; HAPPINESSGOOD + MANN			thod WRITE	i AND	lalom SING	ba; XLOVE1	ulanin STUDY	i AND	elash PLAY	le. I

²My 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.

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³Bíide 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 lethath beyezh ledim; medibé lezh úmú lan letho. Mezhelith with menedebe i thulid lethath wáa, izh rayomeháalish zhedi. Rilrili aril sháad le benedim i di dedide lethoth; thad duthel le. Ril medibé mebuth mewobun wolán 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	CONJOB	#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		

Note:

³His 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.

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⁴ Bíide ril ham worahíyaháalish woholin hene shishidebethethusha
DECL PRES BEPRESENT REL + NON + BESMALL = REL + EAST NATION + PARTV + PLC
+ NARR BELARGE + DEGEXTRAORD FOREST

mesh wa. Meham mewohíya womiwith menedebe neda núusha;
ACROSS MYPERC PL + BEPRESENT PL + REL REL + TOWN #>5 ONLY THERE + PLC
+ BESMALL

ham ra worahíya womiwith. Mehim Therísha i le radinal
BEPRESENT NEG REL + REL PL + TERESA AND I NON + SPEAK = BESECRET
BELARGE + TOWN TRAVEL + 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 PERSON #>5 I + GOAL TOWN X>5 + POSS + PLC
+ SPEAK = SAYWELCOME

Elashóoshub onida lezheth beth bethosha nil, zhe menédeshub
BEWELCOME + DO FAMILY WE2-5 HOME X1 + POSS INSIDE BEALIKE PL + INTENTION
= MAKEWELCOME + OBJ + PLC

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 CONJOBV PAST HAPPEN

láad lethonal. Ril thel le mewobun wolán 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

⁴There 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.

⁵Bíide ril ham shée meworahíyahil womiwithden nedebe neda han shishidebethethusha wa. Mehim Therísha i le mewobun wolaneden beyezh hizhethudim. Radozh wí shéessa, 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	BE PRESENT	DESERT	PL + REL + BE LARGE + DEG MINOR	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	shéessa, i	
PL + REL + BE NEW	REL + FRIEND + ASSOC	INDEF 2-5	DEMO 2-5 + PARTV + GOAL	NON + BE EASY = BE DIFFICULT	LIFE	DESERT + PLC	AND
mehan	with	nedebe	neda	thulid	lethath	—íizha	
PL + BE ACQUAINTED	PERSON	#2-5	ONLY	FATHER	I + POSS BIRTH + OBJ	ALTHOUGH	
mehelathóoshub	onida	nedebe	Therísha	beth	i	leth	i lan
PL + MAKE WELCOME	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 + PAY ATTN + DEG UNUSUAL	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	

⁵There 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.

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⁶Bíide 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 menedebe 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 DEM02-5

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 ADD'L #2-5 + OBJ

i dotháth menedebe.
AND FOLLOW + DOER + OBJ #>5

⁶There 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.

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⁷Bíide ril ham rahowahul, hish, hishud, i rohoró 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	rohoró	yibilithu
DECL	PRES	BEPRESENT	NON	SNOW	SNOW	AND	STORM	BE SOLID + WATER
+ NARR			+ BEWARM		+ STONE			= ICE + PARTV
			= BECOLD		= HAIL			

hun	shishidebethethusha	hadihad	wa.	Meham	meworahíya	womiwith
NORTH	NATION + PARTV + PLC	ALWAYS	MYPERC	PL	PL + REL	REL + TOWN
				+ BEPRESENT	+ BELARGE	

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,
BE DIFFICULT	LIFE	HERE	AND	BE ACQUAINTED	NON + PERSON	ALMOST	FATHER	I + POSS BIRTH
		+ PLC			= NO ONE			+ OBJ

izh	eril	melaad	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

buzhehothesha;	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	PERCEIVE INT	I	JOY GOOD + OBJ

eril	thi	ra	le	onidath	rahadihad	eril.
PAST	HAVE	NEG	I	FAMILY + OBJ	NON + ALWAYS	PAST

⁷It 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.

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⁸Bíide 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 radalet re leth bethu re thulid lethath bethu. Dedide le, i medoth with menedebe leth.

⁸ Bíide	ril	ham	woshinóoya	worabo	meworahíya	womiwitheden
DECL	PRES	BePRESENT	REL + #2 + HEART	REL + NON	PL + REL +	REL + TOWN +
+ NARR			= BeFERTILE	+ MOUNTAIN = PLAIN	BeLARGE	ASSOC

shin	neda	i	mewohíya	womiwith	ábedethuden	menedebe
#2	ONLY	AND	PL + REL + BeSMALL	REL + TOWN	FARM + PART + ASSOC	#>5

hatham	shishidebethethusha	úshahú	beth	letha	wa.
CENTER	NATION + PARTV + PLC	CONJPLC	HOME	I + POSSBIRTH	MYPERC

Menéhim	len	belid	letho	—íizha	eril	medóyom	lan	letho
PL + BACK	We>5	HOUSE	I + POSS	ALTHOUGH	PAST	PL + CAUSETO + BeSAFE	FRIEND	I + POSS
+ TRAVEL						= PROTECT		

beth;	rilrili	meyom	len	nusha.	Eril	mehan	with	woho
X1 + OBJ	HYPOTH	PL + BeSAFE	We>5	HERE + PLC	PAST	PL + BeACQUAINTED	PERSON	#ALL

rano	thulid	lethath,	izh	ril	mehan	with	menedebe	leth
ALMOST	FATHER	I + POSSBIRTH	BUT	PRES	PL + BeACQUAINTED	PERSON	#>5	I + OBJ
		+ OBJ						

íi.	Medibithim	meworahan	wowith	ledim;	medam	mehan	ben
ALSO	PL + SPEAK + MEET	PL + REL + NON	REL	I + GOAL	PL	PL +	X>5
	= GREET	+ BeACQUAINTED	+ PERSON		+ MANIFEST	BeACQUAINTED	

leth	íizha	an	ra	le	beneth.	Mesháad	i	mehil
I + OBJ	ALTHOUGH	BeACQUAINTED	NEG	I	X>5 + OBJ	PL + COMEGO	AND	PL + PAYATTN

meworahíya	woméwith	menedebe	dedide	lethoth,	íizha	thi
PL + REL + BeLARGE	REL + CROWD	#>5	STORY	I + POSS + OBJ	ALTHOUGH	HAVE

dishóodalel	yonethe	radalet	re	leth	bethu	re	thulid
SPEAK + HAPPEN +	Gov'T +	NON + THING	NEITHER...	I + OBJ	ABOUT	...NOR	FATHER
MADETHING	POSSNONE	= NOTHING + OBJ					
= NEWSDEVICE							

lethath	bethu.	Dedide	le, i	medoth	with	menedebe	leth.
I + POSSBIRTH	ABOUT	STORY	I AND	PL +	PERSON	#>5	I + OBJ
+ OBJ				FOLLOW			

⁸There 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.

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9	Biide	eril	mesháad	hathóoletham	nedebe,	i	neláad	ra		
	DECL + NARR	PAST	PL + COME	GO YEAR	#2-5	AND	AGAIN + PERCEIVE	NEG		
le	ona	bathath		oyinan,	íizha	ril	náduredéb	le		
I	FACE	XLOVE1 + POSS	BIRTH + OBJ	EYE + INSTR	ALTHOUGH	PRES	CONT + TRY	To + 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		
woth		wohal		thuletho	letha	hi	lethom.			
REL + BEIMPORTANT		REL + WORK		PARENT + POSS	I + POSSBIRTH	DEMO1	I + POSS + IDENT			
Dush	zha	le	ramíili	yonethu	shishidebethethuth	hil				
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				

Free Translation

⁴There 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.

⁵There 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.

⁶There 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.

⁷It 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.

⁸There 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.

⁹Several 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!

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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).

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