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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.

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

# 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 “ <u>calm</u> ”
	e	as in “ <u>bell</u> ”
	i	as in “ <u>bit</u> ”
	o	as in “ <u>home</u> ”
	u	as in “ <u>soon</u> ”

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

## Examples

Mary	"Mary" transliterates very easily. 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.	Méri
Anna	Again, the consonant-vowel alternation is already present, and the phonemes are easily substituted.	Ána
Beth	This is a direct transliteration. But it does have the drawback that this word already has a couple of other meanings—look out for puns.	Beth
Bethany	This is almost as direct as "Beth;" 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
Marsha Marcia	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
Elizabeth	This one is easy!	Elízhabeth

Carol	Remember, we're after the <i>sound</i> , not the <i>spelling</i> .	Hérel
Teresa	Another easy, one-for-one transliteration.	Therísha
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
Suzette	How could we omit the founding mother of Láadan?	Shuzhéth

Below are some male names and a couple of place-names.

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*
Matthew	This one is pretty straightforward.	Máthu
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*
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 possibilities:	Shíwen Thíben* Shethíben
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:	Halishóna

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?

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# 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.

## 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."

## 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 each set of exercises. My answers follow the worksheet.

### 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 English:

2 English:

3 English:

4 English:

5 English:

6 English:

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**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 Láadan:

English:

8 Láadan:

English:

9 Láadan:

English:

10 Láadan:

English:

11 Láadan:

English:

12 Láadan:

English:

**Translate these from English to Láadan.**

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

13 Láadan:

14 Láadan:

15 Láadan:

16 Láadan:

17 Láadan:

18 Láadan:

Notes





# Lesson 3:

## Vocabulary Interlude 1

Periodically, 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

ána	sleep	rahu	to be closed
áath	door	rana	drink; beverage
bud	clothing	shum	air
ede	grain	tham	circle
héeya	to fear	thili	fish
hesh	grass	thom	pillow
i	and	u	to be open
lom	song	ud	stone
mime	to ask	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.

Bíi ána with wa.           The woman sleeps.  
Bíi ána mid wa.           The animal sleeps.  
Bíi ána muda wa.           The pig sleeps.

Did you notice, in the middle 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 the Subject Case suffix, which is a "null suffix"); this will become clear in subsequent lessons.

Bíi hal with wa.           The woman works.  
Bíi óoha with wa.           The woman is weary  
Bíi hal i óoha with wa.    The woman works and is weary.

## Exercises

Translate the following into English.

- 1 Bii áya bud wa.
- 2 Bii héeya thili wa.
- 3 Bii wii hesh wa.
- 4 Bii áya ede wa.
- 5 Bii mime thul wa.
- 6 Bii áya shum wa.
- 7 Bii doth thili wa.
- 8 Bii zháadin with wa.
- 9 Bii áya ud wa.
- 10 Bii óoha i áana Therísha wa.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

7 English:

8 English:

9 English:

10 English:

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**Translate the following into Láadan.**

- 11 The door is open.
- 12 The parent sleeps.
- 13 The fish is tired.
- 14 The pig follows.
- 15 The woman asks.
- 16 The song is beautiful.
- 17 The animal is afraid.
- 18 The circle is closed.
- 19 Mary menopauses.
- 20 The grain is alive.

11 Láadan: \_\_\_\_\_

12 Láadan: \_\_\_\_\_

13 Láadan: \_\_\_\_\_

14 Láadan: \_\_\_\_\_

15 Láadan: \_\_\_\_\_

16 Láadan: \_\_\_\_\_

17 Láadan: \_\_\_\_\_

18 Láadan: \_\_\_\_\_

19 Láadan: \_\_\_\_\_

20 Láadan: \_\_\_\_\_

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1 The clothing is beautiful. 2 The fish is afraid (the fish fears). 3 The grass is alive. 4 The grain is beautiful.  
 5 The parent asks. 6 The air is beautiful. 7 The fish follows. 8 The woman menopauses. 9 The stone is beautiful.  
 10 Teresa is tired and sleeps.  
 11 Bii u dáth wa. 12 Bii dána thui wa. 13 Bii óoha thili wa. 14 Bii doth muda wa. 15 Bii mime with wa. 16 Bii áya  
 lom wa. 17 Bii héya mid wa. 18 Bii rahu tham wa. 19 Bii zhadain Méri wa. 20 Bii wi! ede wa.

# Vocabulary So Far

After every third lesson, we'll have 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: beautiful  
Beth: Beth  
Bétheni: Bethany  
bud: clothing  
doth: follow  
ede: grain  
Elízhabeth: Elizabeth  
hal: work  
Halishóna: California  
héeya: afraid (adj)/fear (v)  
hena: sibling-by-birth  
Hérel: Carol  
hesh: grass  
i: and  
Láadan: Láadan  
lom: song  
Másha: Marsha  
Máthu: Matthew  
Máyel: Michael  
Mázhareth: Margaret  
Méri: Mary  
mid: animal/creature  
mime: ask  
muda: pig  
óoha: tired/weary  
rahu: closed  
rana: drink/beverage  
shum: air  
Shuzhéth: Suzette  
tham: circle  
Therísha: Teresa  
Thíben: Steven  
thili: fish  
thom: pillow  
thul: parent  
u: open  
ud: stone  
wíi: alive/living  
with: person/woman  
zháadin: menopause (v)

# Lesson 4: Plural

## Vocabulary

dathim	to needlework
di	to say; to talk; to speak
-id	Suffix: male
le	I (first person pronoun, singular)
lezh	we (first person pronoun, several: 2 to 5)
len	we (first person pronoun, many: 6 or more)
me-	Prefix (on verb): plural
míi	to be amazed
thal	to be good
wáa	Evidence Word: assumed true by speaker because speaker trusts source

Pronouns, as in English, fill the position of nouns and are treated, grammatically, exactly like nouns.

In connected sentences uttered by the same speaker where the Evidence Word would not change (“my perception” vs “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. Without it, the noun or pronoun is gender-neutral. So, to specify “man” we would use “with” (person) and apply the male suffix, giving “withid.” Since Láadan provides this mechanism for making a noun phrase explicitly male but none for making it explicitly female, the noun phrase without the “-id” suffix can be translated as female, barring other factors that make that translation inappropriate. Hence, you may see “with” translated as “woman” as often as you will as “person.”

## 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 consonants may occur together, and no two vowels may occur together (unless one is high-toned and the other is normal-toned and they are otherwise identical—and they’re in the same root word). To accomplish this, 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 its initial vowel and the final “e” of “me-.”

There is a variant form which is also correct. When the verb being made plural begins with a "d," it can be pluralized by the use of the variant plural prefix "n-." This "n-" is known as a "syllabic n;" it is a syllable unto itself—like the last syllable of the English word "button." As a syllable unto itself, no inserted "e" will be necessary to separate it from the following "d."

## Examples

Bíi hal le wa.	I work.
Bíi mehal lezh wa.	We (few) work.
Bíi mehal len wa.	We (many) work.

Note that the plural form of the verb is 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 ndi withid wáa.	The men speak (I'm told).
Bíi medi withid wáa.	The men speak (I'm told).

Bíi áya with wa.	The woman is beautiful (my perception).
Bíi meháya with 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," which begins with a consonant, "h."

Bíi áya i thal with wa.	The woman is beautiful and good (my perception).
Bíi meháya i methal with wa.	The women 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. Compound case phrases are just as easy to form, as you'll see below.

Bíi meháya thom i hesh wa.	The pillow and the grass are beautiful.
Bíi mezháadin Ána i Bétheni wáa.	Ann and Bethany are menopausal (I'm told).

Of course, with a compound Subject, the verb must be plural.

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## Exercises

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

- 1 Bii memii thul waa.
- 2 Bii mezháadin with waa.
- 3 Bii meháya thili wa.
- 4 Bii methal thom wa.
- 5 Bii mehána lezh wa.
- 6 Bii medoth hena wa.

1 English:

Láadan:

English:

2 English:

Láadan:

English:

3 English:

Láadan:

English:

4 English:

Láadan:

English:

5 English:

Láadan:

English:

6 English:

Láadan:

English:

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

- 7 Bii héeya mid wa.
- 8 Bii wii mudahid wáa.
- 9 Bii hal withid wa.
- 10 Bii thal rana wáa.
- 11 Bii di le wa.
- 12 Bii rahu áath wa.

7 English:

Láadan:

English:

8 English:

Láadan:

English:

9 English:

Láadan:

English:

10 English:

Láadan:

English:

11 English:

Láadan:

English:

12 English:

Láadan:

English:

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

- 13 The pigs 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 menopausal.

13 Láadan:

14 Láadan:

15 Láadan:

16 Láadan:

17 Láadan:

18 Láadan:

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1 The parents are amazed. Bli mii thul wá. The parent is amazed. 2 The women are menopausal. Bli zhdadin with wá. The woman is menopausal. 3 The fish are beautiful. Bli dya thili! wá. The fish is beautiful. 4 The pillows are good. Bli thal thom wá. The pillow is good. 5 We (few) sleep. Bli dana le wá. I sleep. 6 The siblings follow. Bli doth hena wá. The sibling follows.

7 The animal is afraid. Bli mehéya mid wá. The animals are afraid. 8 The boar (male pig) is alive. Bli mewii mudahid wá. The boars are alive. 9 The man works. Bli mehal withid wá. The men work. 10 The drink is good. Bli methal rana wá. The drinks are good. 11 I speak. Bli medi len (lezh) wá. We (many/few) speak. 12 The door is closed. Bli merahu dath wá. The doors are closed.

13 Bli mehóha muda wá. 14 Bli methal lom wá. 15 Bli medathim Héré! Máthu wá. 16 Bli ndi len wá. 17 Bli meháya ud wá. 18 Bli mezháadin thul wá.

# Lesson 5: Negative

## Vocabulary

bal	bread
dóon	to be correct
em	yes
laya	to be red
ne	you (second person pronoun, singular)
nezh	you (second person pronoun, several: 2 to 5)
née	to be alien
nen	you (second person pronoun, many: 6 or more)
ra	negative, no, not
wi	Evidence Word: known to the speaker because the matter is self-evident to the speaker and the hearer

## Negative

### [Verb (Negative) CP–S]

The parentheses around “Negative” mean that it is an optional element in the sentence.

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.

“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. We’ve seen one example of this already: “rahu” (to be closed) comes from “ra-” (non-, not-) + “u” (to be open).

## Examples

Bíi thal with wa.	The woman is good (according to my perceptions).
Bíi thal ra mid wáa.	The creature is not good (I’m told).
Bíi di ne wáa.	You speak (I’m told).
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 Bii mehóoha ra len wa.
- 2 Bii née ra mid wáa.
- 3 Bii u ra áath wi.
- 4 Bii medi ra nezh wáa.
- 5 Bii medoth ra thili wa.
- 6 Bii mezháadin ra with wáa.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

Notes  
Notes  
Notes  
Notes  
Notes  
Notes  
Notes  
Notes  
Notes  
Notes

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

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

7 English:

Láadan:

English:

8 English:

Láadan:

English:

9 English:

Láadan:

English:

10 English:

Láadan:

English:

11 English:

Láadan:

English:

12 English:

Láadan:

English:

Notes  
Notes  
Notes  
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 do not ask.
- 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."

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

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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 menopausal (I'm told). 7 The sibling is asleep (I'm told). 8 The parents are amazed. 9 We (few) are afraid. 10 The circle is closed. 11 The clothing is correct. 12 Bethany needleworks (obviously). 13 Bii hal ra ud wi. 14 Bii wii ra hesh wá. 15 Bii mime ra le wa. 16 Bii methal ra thom wá. 17 Bii laya ra ne wá. 18 Bii dya ra lom wá.

# Lesson 6: Time Out 1

From time to time, 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.

Between the text in Láadan and the English translation, we'll see 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
liyen	to be green
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

## Text

### Hathal Sháal

Bíide hóya Halishóna 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 meháya nezh wa."

Bíide yod Ána wo. Methal bal i rana, izh thal ra thilhi.

Bíide lith Ána wo, "Bíi hothal Halishóna wa."

Notes

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## Morpheme-by-Morpheme Analysis

Láadan uses words and word-parts to build more complex words—like Tinker-Toys. 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 (PREFIX + WORD + WORD + SUFFIX); notice that the context words, prefixes and suffixes may be abbreviated.

Hathal            Sháal  
BE GOOD:TIME    DAY

Bíide            hóya            Halishóna    wo.  
DECL + NARR    BE BEAUTIFUL:PLACE    CALIFORNIA    MADEUP

Míi            Méri    i    di,    “Bíi    háya            sháal    wi.”  
BE AMAZED    MARY    AND    SAY    DECL    BE BEAUTIFUL: TIME    DAY    SELF EVID

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

izh    melaya    ra    thom;    melula    thom.  
BUT    PL + BE RED    NOT    PILLOW    PL + BE PURPLE    PILLOW

Bíide            di    Méri    wo,    “Bíi    óoha    le    wa,”  
DECL + NARR    SAY    MARY    MADEUP    DECL    BE WEARY    I    MYPERC

izh    óoha    ra    Ána.    Áana    Méri.  
BUT    BE WEARY    NOT    ANNA    SLEEP    MARY

Bíide            u    áath    wo.    Tháa    i    liyen    hesh.  
DECL + NARR    BE OPEN    DOOR    MADEUP    THRIVE    AND    BE GREEN    GRASS

Leyi    i    bol    thosh.    Mehéeya    ra    mid;    di    Ána,  
BE BLU    AND    BE FLEECY-    SKY    PL + BE AFRAID    NOT    CREATURE    SAY    ANNA  
CLOUDED

“Bíi    meháya    nezh    wa.”  
DECL    PL + BE BEAUTIFUL    YOU:2-5    MYPERC

Notes

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Bíide	yod	Ána	wo.	Methal	bal	i	rana,
DECL + NARR	EAT	ANNA	MADEUP	PL + BE GOOD	BREAD	AND	BEVERAGE

izh	thal	ra	thilhi.
BUT	BE GOOD	NOT	FISH + PEJ

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Bíide	lith	Ána	wo,	"Bíi	hothal	Halishóna	wa."
DECL + NARR	THINK	ANNA	MADEUP	DECL	BE GOOD:PLACE	CALIFORNIA	MYPERC

## Free Translation

### Day Is-Good

California is beautiful. Mary is amazed and says, "The day is beautiful."

Mary and Anna are needleworking. The clothing is red, but the pillows are not red; the pillows are purple.

Mary says, "I am weary," but Anna is not tired. Mary sleeps.

The door is open. The grass is thriving and green. The sky is blue and fleecy-clouded. The animals are not afraid; Anna says, "You are beautiful."

Anna eats. The bread and the beverage are good, but the fish has gone off and is not good.

Anna thinks, "California is good."

## Comments

This story *is* rather cartoonish, but what more can be expected with a limited vocabulary and only a few grammatical features to work with?

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, so the speaker would include a Type-of-Sentence Word. 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.

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



# Vocabulary So Far

áana: sleep	rahu: closed
áath: door	rana: drink/beverage
Ána: Anna	sháal: day
Ánetheni: Anthony	shum: air
Aranesha: Arkansas	Shuzhéth: Suzette
áya: beautiful	tháa: thrive/be well
bal: bread	thal: good
Beth: Beth	tham: circle
Bétheni: Bethany	Therísha: Teresa
bol: fleecy-clouded	Thíben: Steven
bud: clothing	thili: fish
dathim: needlework (v)	thom: pillow
di: say/talk/speak	thosh: sky
dóon: correct	thul: parent
doth: follow	u: open
ede: grain	ud: stone
Elízhabeth: Elizabeth	wíi: alive/living
em: yes	with: person/woman
hal: work	yod: eat
Halishóna: California	zháadin: menopause (v)
hathal: good (of time)	
háya: beautiful (of time)	
héeya: afraid (adj)/fear (v)	
hena: sibling-by-birth	
Hérel: Carol	
hesh: grass	
hothal: good (of place)	
hóya: beautiful (of place)	
i: and	
-id: Suffix: male	
izh: but	
Láadan: Láadan	
laya: red	
le: I	
len: we: 6+	
leyi: blue	
lezh: we: 2-5	
lith: think	
liyen: green	
lom: song	
lula: purple	
Másha: Marsha	
Máthu: Matthew	
Máyel: Michael	
Mázhareth: Margaret	
Méri: Mary	
mid: animal/creature	
míi: amazed	
mime: ask	
muda: pig	
ne: you: I	
née: alien (adj)	
nen: you: 6+	
nezh: you: 2-5	
óoha: tired/weary	

# Lesson 7: Yes/No Questions

## Vocabulary

Báa	Type-of-Sentence Word: interrogative
balin	to be old (of persons or animals; rarely of inanimates to mean “antique”)
be	he/she/it (third person pronoun, not gender-marked, singular)
bezh	they (third person pronoun, not gender-marked, few: 2 to 5)
ben	they (third person pronoun, not gender-marked, many: 6 or more)
bun	to be new (of inanimates; occasionally of persons who are “new” to a role or position)
dala	plant, any growing thing
oób	to jump
shane	to be downy; to be furry
waá	Evidence Word: believed to be false because the speaker mistrusts the source

As we discussed in the previous lesson, once the Type-of-Sentence Word is established, it need not be repeated in connected sentences. Another factor enters the situation when we have more than one type of Type-of-Sentence Word. When the Type-of-Sentence Word changes (“statement” to “question” or vice-versa), the new one must be given. Where the Type-of-Sentence Word would not change from sentence to sentence, it may be omitted after the first sentence.

Note that the third person pronouns are not gender-marked. This means that they do not carry the meaning of “he” (marked as male) or “she” (marked as female); neither are they the neuter “it,” (marked as *neither* male *nor* female). Because this lack of gender can be difficult to render in English, we sometimes resort to “X” to translate the problematic pronoun; more often, we supply a gender based on context.

As in the case of “with” (person) you can specify that a given pronoun refers to a male by use of the suffix “-id” (male); thus “behid” (remember the “h” to separate the vowels) would mean “he”—explicitly male.

## Yes/No Questions

[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. The main difference is that instead of starting the sentence with “Bíi,” you begin with “Báa,” the interrogative Type-of-Sentence Word. And, when you ask a question, rather than providing information you are asking for some. Therefore, you won’t use an Evidence Word at the end of a question.

## Examples

Bíi thal with wa.	The woman is good.
Báa thal with?	Is the woman good?

Notes:

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Bíi tháa ne wáa.  
Báa tháa ne?

You thrive, I hear.  
Do you thrive? Are you well?

"Báa tháa ne?" is also the standard question "How are you?"

Bíi laya bal waá.  
Báa laya bal?

The bread is red (I hear, but I don't believe it).  
Is the bread red?

## Exercises

Translate the following into English.

- 1 Báa shane mid?
- 2 Báa mehóoha thul?
- 3 Báa hal be?
- 4 Báa thal bal?
- 5 Báa medóon bezh?
- 6 Báa née dala?

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

Notes  
Notes  
Notes  
Notes  
Notes  
Notes  
Notes  
Notes  
Notes  
Notes

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

- 7 Bii oób hena wa.
- 8 Bii wii hesh wáa.
- 9 Bii medathim benid wáa.
- 10 Bii héeya thili wi.
- 11 Bii ndi Shuzhéth i Thíben wáa.
- 12 Bii memíi nen wa.

7 English:

Láadan:

English:

8 English:

Láadan:

English:

9 English:

Láadan:

English:

10 English:

Láadan:

English:

11 English:

Láadan:

English:

12 English:

Láadan:

English:

Notes  
Notes  
Notes  
Notes  
Notes  
Notes

**Translate the following into Láadan.**

- 13 Is the stone beautiful?
- 14 Do the pigs follow?
- 15 Is the grain red?
- 16 Is the pillow old?
- 17 Are you thriving?
- 18 Are the doors open?

In #16, you might be tempted to use the verb "balin" (old, of animates). The pillow in #16 doesn't qualify (unless it's an antique—a state not declared for it in this sentence). 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 have lived 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.

13 Láadan:

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14 Láadan:

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15 Láadan:

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16 Láadan:

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17 Láadan:

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18 Láadan:

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Notes  
Notes  
Notes

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1 Is the creature furry? 2 Are the parents weary? 3 Does X work (is X working)? 4 Is the bread good? 5 Are they (few) correct? 6 Is the plant alien?  
 7 A sibling jumps. Baa oob hena? Is a sibling jumping? 8 The grass is alive. Baa wi! hesh? Is the grass alive?  
 9 They (many, male) needlework. Baa medathim benid? Do they (many, male) needlework? 10 The fish is afraid. Baa hēya thii? Is the fish afraid? 11 Suzette and Steven speak. Baa nd! Shuzhēth! Thiben? Do Suzette and Steven speak? 12 You (many) are amazed. Baa mem! nen? Are you (many) amazed?  
 13 Baa āya ud? 14 Baa medoth mudda? 15 Baa laya ede? 16 Baa rabun thom? 17 Baa thda ne? 18 Baa mehu dath?

# Lesson 8: “Wh” Questions

## Vocabulary

-á	Suffix (any): one who, doer
bebáa	interrogative pronoun
bo	mountain
dan	language
dim	container
e-	Prefix (any): science of
hothul	grandparent
lawida	to be pregnant
om	to teach
shon	peace

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.

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;” the last refers to a specialist in education who is not herself necessarily a teacher.

## “Wh”-Questions

[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.

These questions begin with “Báa” like any other question, although in speech that word may not appear when it is not necessary for clarity. The item of information that is being requested appears as the pronoun “be” or one of its plural forms, plus “-báa” to mark it as interrogative.

The interrogative pronoun’s plural forms, “bezhebáa” and “benebáa” are rarely used by English speakers. They are presented mostly to ease the transition into Láadan for those who speak languages that require agreement in number between the interrogative and the items being inquired after.



## Examples

Bíi thal shon wa.  
Báa thal shon?  
Báa thal bebáa?

Peace is good.  
Is peace good?  
Who/what is good?

Bíi om with wáa.  
Báa om with?  
Báa om bebáa?

The woman teaches.  
Does the woman teach?  
Who/what teaches?

Bíi meháya with wa.  
Báa meháya with?  
Báa áya bebáa?  
Báa meháya bebáa?  
Báa meháya bezhebáa?  
Báa meháya benebáa?

The women are beautiful.  
Are the women beautiful?  
Who/what is beautiful?  
Who/what are beautiful?  
Who/what are beautiful?

Bíi laya ra dim wi.  
Báa laya ra dim?  
Báa laya ra bebáa?

The container is not red.  
Isn't the container red?  
What/who isn't red?

## Exercises

Translate the following into English.

- 1 Báa laya bebáa?
- 2 Báa di bebáa?
- 3 Báa míi bebáa?
- 4 Báa om bebáa?
- 5 Báa hal bebáa?
- 6 Báa lawida bebáa?

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

Notes

**Transform the following into “Wh”-questions. Translate into English before and after the transformation.**

- 7 Bii balin with wa.
- 8 Bii thal shon wi.
- 9 Bii mehóoha hothul wa.
- 10 Bii memime lezh wa.
- 11 Bii héeya omá wáa.
- 12 Bii áya bo wa.

Notice, in the answers to #9 and #10, that we’ve used the plural forms of “bebáa” (and pluralized the verbs to agree with them). You won’t see them often, but you should recognize them when you do.

7 English:	_____
Láadan:	_____
English:	_____
8 English:	_____
Láadan:	_____
English:	_____
9 English:	_____
Láadan:	_____
English:	_____
10 English:	_____
Láadan:	_____
English:	_____
11 English:	_____
Láadan:	_____
English:	_____
12 English:	_____
Láadan:	_____
English:	_____

Notes

Notes

Notes

Notes

Notes

**Translate the following questions into Láadan. Then answer each question in Láadan with the supplied word and translate your answer into English.**

- 13 What thrives? dala (plural)
- 14 What is alien? dan
- 15 What is furry? bud
- 16 Who follows? Therísha
- 17 Who needleworks? hena (plural)
- 18 What is open? dim

13 Láadan:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

14 Láadan:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

15 Láadan:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

16 Láadan:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

17 Láadan:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

18 Láadan:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

1 What is red? 2 Who speaks? 3 Who is amazed? 4 Who teaches? 5 Who works? 6 Who is pregnant?  
 7 The woman is old. Bda balin bebdá? Who is old? 8 Peace is good (obviously). Bda thal bebdá? What/who is good? 9 The grandparents are weary. Bda mehóoha bezhebdá? Who/what are weary? 10 We (few) ask. Bda memime benebdá? Who (few) are asking? 11 The teacher is afraid. Bda héya bebdá? Who is afraid? 12 The mountain is beautiful. Bda áya bebdá? What/who is beautiful?  
 13 Bda tháa bebdá? Bii metháa dala wa. The plants thrive. 14 Bda née bebdá? Bii née dan wi. The language is alien. 15 Bda shane bebdá? Bii shane bud wi. The clothes are furry. 16 Bda doth bebdá? Bii doth Therísha wa. Teresa follows. 17 Bda dathim bebdá? Bii medathim hena wa. The sisters needlework. 18 Bda u bebdá? Bii u dim wa. The container is open.

# Lesson 9: Vocabulary Interlude 2

## Vocabulary

ábed	farm	ma	to listen
ábedá	farmer	omid	horse
ada	to laugh	osháana	to menstruate
amedara	to dance	rathal	to be bad
ash	star	ro	weather
babí	bird	shóod	to be busy
boshum	cloud	wam	to be still; to be calm
déela	garden	woth	wisdom
dem	window	yu	fruit
héena	sibling-of-the-heart	yul	wind

Here you'll notice some more "constructed" words. "Rathal" means "to be bad" and is constructed from "ra-" meaning "not" or "non-" joined to "thal" meaning "to be good." Another is "ábedá" (farmer) formed from "ábed" (farm) and "-á" (doer, one who...). And "boshum" (cloud) is formed from "bo" (mountain) and "shum" (air). Previously we saw "rahu" (to be closed), made from "ra-" (non-) and "u" (to be open). 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.
Báa lawida bebáa?	Who is pregnant?
Báa lawida Másha?	Is Marsha pregnant?
Bíi lawida ra Másha waá.	Marsha is not pregnant (I've heard but I don't believe it).
Bíi lawida Másha wi.	Marsha is pregnant, obviously.

Notes  
Notes  
Notes  
Notes  
Notes  
Notes

## Exercises

Translate the following into English.

- 1 Bii yod omid wa.
- 2 Bii amedara ra ábedá wáa.
- 3 Bii ma héena wa.
- 4 Báa osháana thul?
- 5 Bii wam ra yul wi.
- 6 Báa áana bebáa?
- 7 Bii melaya ra yu wi.
- 8 Bii meháya boshum wa.
- 9 Báa rathal ro?
- 10 Bii dóon hothul wa.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

7 English:

8 English:

9 English:

10 English:

Notes  
Notes  
Notes  
Notes  
Notes

**Translate the following into Láadan.**

You'll need to supply Evidence Words; experiment with the meanings the various Evidence Words add to the Láadan that English is simply missing.

- 11 The farms are closed.
- 12 The men are amazed.
- 13 The worker is busy.
- 14 The garden thrives.
- 15 Birds don't needlework.
- 16 The window isn't open.
- 17 Does the animal laugh?
- 18 Does the star teach?
- 19 Is the drink good?
- 20 Who is alive?

Did you have any trouble forming the word for "worker" in #13? We know "hal," the word for "to work;" all we need do is add the "agentive suffix," "-á," and we have "halá," the word for "worker."

- 11 Láadan: \_\_\_\_\_
- 12 Láadan: \_\_\_\_\_
- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_
- 19 Láadan: \_\_\_\_\_
- 20 Láadan: \_\_\_\_\_

Notes \_\_\_\_\_

Notes \_\_\_\_\_

Notes \_\_\_\_\_

Notes \_\_\_\_\_

1 The horse eats. 2 The farmer does not dance. 3 The farmer does not dance. 4 Is the mother menstruating? 5 The wind is not still. 6 Who is asleep? 7 The fruits are not red. 8 The clouds are beautiful. 9 Is the weather bad? 10 The grandmother is correct. 11 Bii merahnu ábed wáa. 12 Bii memii withid wá. 13 Bii shood halá wáa. 14 Bii tháa déela wá. 15 Bii medathim ra babí wi. 16 Bii u ra dem wá. 17 Baa ada mid? 18 Baa om ash? 19 Baa thal rana? 20 Baa wi! bebaa?

# Vocabulary So Far

-á: Suffix: doer/one who	hóya: beautiful (of place)	thosh: sky
ána: sleep	i: and	thul: parent
áath: door	-id: Suffix: male	u: open
ábed: farm	izh: but	ud: stone
ábedá: farmer	Láadan: Láadan	wam: calm/still
ada: laugh	lawida: pregnant	wíi: alive/living
amedara: dance	laya: red	with: person/woman
Ána: Anna	le: I	woth: wisdom
Ánetheni: Anthony	len: we: 6+	yod: eat
Aranesha: Arkansas	leyi: blue	yu: fruit
ash: star	lezh: we: 2-5	yul: wind (n)
áya: beautiful	lith: think	zháadin: menopause (v)
babí: bird	liyen: green	
bal: bread	lom: song	
balin: old (animates)	lula: purple	
be: he/she/it/X	ma: listen	
bebáa: interrogative pron	Másha: Marsha	
ben: they: 6+	Máthu: Matthew	
Beth: Beth	Máyel: Michael	
Bétheni: Bethany	Mázhareth: Margaret	
bezh: they: 2-5	Méri: Mary	
bo: mountain	mid: animal/creature	
bol: fleecy-clouded	míi: amazed	
boshum: cloud	mime: ask	
bud: clothing	muda: pig	
bun: new	ne: you: I	
dala: plant/growing thing	née: alien (adj)	
dan: language	nen: you: 6+	
dathim: needlework (v)	nezh: you: 2-5	
déela: garden	om: teach	
dem: window	omá: teacher	
di: say/talk/speak	omid: horse	
dim: container	oób: jump	
dóon: correct	óoha: tired/weary	
doth: follow	osháana: menstruate	
e-: Prefix: science of	rabalin: young	
ede: grain	rabun: old (inanimate)	
ehom: education	rahu: closed	
ehomá: education specialist	rana: drink/beverage	
Elízhabeth: Elizabeth	rathal: bad	
em: yes	ro: weather	
eshon: peace-science	sháal: day	
eshoná: peace-scientist	shane: downy/furry	
hal: work	shon: peace	
halá: worker	shoná: peacemaker	
Halishóna: California	shóod: busy	
hathal: good (of time)	shum: air	
háya: beautiful (of time)	Shuzhéth: Suzette	
héena: sibling-of-heart	tháa: thrive/be well	
héeya: afraid (adj)/fear (v)	thal: good	
hena: sibling-by-birth	tham: circle	
Hérel: Carol	Therísha: Teresa	
hesh: grass	Thíben: Steven	
hothal: good (of place)	thili: fish	
hothul: grandparent	thom: pillow	

# Lesson 10: Object Case

## Vocabulary

an	to know (of people)
bel	to take; to bring
beth	home
den	to help
dó-	Prefix (verb): to cause to VERB
néde	to want
nin	to cause; to be causal
ren	carpet
rul	cat
-th	Suffix (noun phrase): Object Case

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 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 brings a casserole to the pot-luck,” or “Anna takes a casserole to the pot-luck,” the same person is transporting the same food to the same party; only the point of view of the speaker (linguist-speak: *the deixis*) has changed—either the speaker is at the party or she is 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-” added to a “stative verb” (a verb that, in English, would be an adjective—that discusses a state of being), turns that verb into an “active verb” (one that, in English, would be a verb—that discusses an action). For instance, “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.

## Object Case

[Verb (Neg) CP–S CP–Object]

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.” Notice that there is no ending for the Case Phrase that is a Subject.

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. The two cases we have used so far are Subject and Object. The Subject is the one that acts; the Object is that one that is acted upon. (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.)



## Examples

Bíi om with shoneth wáa.	The woman teaches peace (I'm told).
Báa om with shoneth?	Does the woman teach peace?
Báa om bebáa shoneth?	Who teaches peace?
Báa om with bebáath?	What does the woman teach?

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?

Note the "e" added between "shon" and "-th" to separate the consonants; also note that it's unnecessary between "ede" and "-th" or between "bebáa" and "-th" or between "le" and "-th" below because "ede," "bebáa," and "le" all end in vowels.

Bíi meden thul leth wa.	The parents help me.
Báa meden thul leth?	Do the parents help me?
Báa meden bebáa leth?	Who (plural) help me?
Báa meden thul bebáath?	Whom do the parents help?

Bíi míi le wa.	I am amazed.
Bíi dómíi with leth wa.	The woman causes me to be amazed. (The woman amazes me.)
Bíi medómíi with leth wa.	The women amaze me.

Báa dómíi with leth?	Does the woman amaze me?
Báa medómíi with leth?	Do the women amaze me?
Báa dómíi bebáa leth?	Who amazes me?
Báa dómíi with bebáath?	Whom does the woman amaze?
Báa medómíi with bebáath?	Whom do the women amaze?

Note that the plural prefix is added *subsequent to* any other affix so it appears *first* in the word, no matter how many prefixes there are.

Bíi den Mázhareth leth wa.	Margaret helps me.
Bíi den le beth wa.	I help her.
Bíi den le Mázhareth beth wa.	I help Margaret.
Báa den Mázhareth bebáath?	Whom does Margaret help?
Báa den bebáa Mázhareth beth?	Who helps Margaret?

Note that personal names do not receive Case endings. When the name of a person or animal fulfills the rôle 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.

## Exercises

Translate the following into English.

- 1 Bii néde withid dim wáa.
- 2 Bii mebel bezh ruleth wáa.
- 3 Báa doth muda leth?
- 4 Báa mehan nezh bebáath?
- 5 Bii yod ra omid yuth wo.
- 6 Bii dómime omá thuleth wáa.

Note that there is no Object suffix on “dim” in #1 above. This is because there can be no ambiguity. Because a container cannot “want” anything, in Láadan its Object suffix is optional; you may use the suffix or not, at your discretion. The same applies to #8 below: Láadan cannot “speak the grandparents,” so no Object suffix is required. And to #9 below. And also to #2 and #6 above and #13 below, although in these examples I have chosen to use the Object suffix; it remains grammatically correct even when it is not required.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

Notes

Notes

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Notes

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

- |                          |        |
|--------------------------|--------|
| 7 Bii den Elízhabeth wa. | mid    |
| 8 Bii ndi hothul wáa.    | Láadan |
| 9 Báa mehéeeya babí?     | ábedá  |
| 10 Bii mehom ud wa.      | wam    |
| 11 Bii meyod len wa.     | thili  |
| 12 Báa ma omá?           | bebáa  |

Note the variant plural prefix "n-" in #8. The verb, "di," begins with "d," so we may use the "syllabic n" (like the final syllable in the English word "button") instead of the usual "me-;" the variant pluralized form, "ndi," is still a two-syllable word: "n-di."

7 English:

Láadan:

English:

8 English:

Láadan:

English:

9 English:

Láadan:

English:

10 English:

Láadan:

English:

11 English:

Láadan:

English:

12 English:

Láadan:

English:

Notes

**Translate the following into Láadan.**

- 13 We (several) close the door.
- 14 What do you cause?
- 15 Are you (many) taking the drink?
- 16 Bethany causes the parent to laugh (obviously).
- 17 Does age cause the needleworker to be weary?
- 18 A mountain does not fear a song.

The verb “close” in #13 might be 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” [from “dó-” (cause to VERB) + “rahu” (to be closed)] means just that.

A similar approach should be taken in #16 and #17, but here it is more straightforward because the syntax “cause to VERB” is clearly present. 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).

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 will take no Object—that is, the Subject is “funny” or “comical” in general; there is no specific person being “caused to laugh.”

Did the word “age” in #17 give you pause? A verb can be used as a noun, so long as the result is not nonsense. For “stative verbs” (verbs that, in English, would be adjectives), 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).

By now we’ve seen enough “one who…” formations to recognize how to make them. In #17, “needleworker” would be “dathimá” from “dathim” (to needlework) + “-á” (doer; one who).

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

1 The man wants the container. 2 They (few) take the cat. 3 Is the pig following me? 4 Whom do you (few) know? 5 The horse doesn't eat the fruit (I guess). 6 The teacher causes the parent(s) to ask. 7 Elizabeth helps. Bii den Elizabeth mideth wa. Elizabeth helps the animal. 8 The grandparents speak. Bii ndi hothul Láadan wá. The grandparents speak Láadan. 9 Do the birds fear (are the birds afraid)? Bá mehéya babi ábedáth? Do the birds fear the farmer (are the birds afraid of the farmer)? 10 Stones teach. Bii mehom ud wameth wa. Stones teach stillness. 11 We (many) eat. Bii meyod len thilith wa. We (many) eat fish. 12 Does the teacher listen? Bá ma omd bebdáth? To what/whom does the teacher listen? 13 Bii medórahú lezh áatheth wa. 14 Bá ma nin ne bebdáth? 15 Bá maebel nen ranath? 16 Bii dóhada Bétheni thuleth wi. 17 Bá dá dóhóha balin dathimáth? 18 Bii héya ra bo lometh wi.

# Lesson 11: Relativizer

## Vocabulary

aba	to be fragrant
áwith	baby, infant
berídan	aunt
dizh	kettle
do	to be strong
du-	Prefix (verb): try to VERB
lal	milk
mahina	flower
oba	body
wo-	Prefix (verb-and-noun pair): relativizer

## Relativizer

[Verb (Neg) CP–S (CP–O)]

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 “woháya 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.”

### 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.

You will have no trouble with combining the parts of the words in these patterns if you just add the endings before you add “wo-.” So, “I help the woman” is “Bíi den le witheth wa;” “I help the weary woman” is “Bíi den le wohóoha wowitheth wa.” You would not put an object marker on a verb, you see.

The plural marker is always the last piece added to any verb; thus “beautiful women” will be “mewoháya wowith.” And “I help the weary women” will be “Bíi den le mewohóoha wowitheth wa.”

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## Examples

Bíi do with wa.

Bíi dudo with wa.

Bíi áya with wa.

Bíi dudo woháya wowith wa.

Bíi áya wodudo wowith wa.

The woman is strong.

The woman tries to be strong.

The woman is beautiful.

The beautiful woman tries to be strong.

The trying-to-be-strong woman is beautiful.

Bíi medo with wa.

Bíi medudo with wa.

Bíi meháya with wa.

Bíi medudo mewoháya wowith wa.

Bíi meháya mewodudo wowith wa.

The women are strong.

The women try to be strong.

The women are beautiful.

The beautiful women try to be strong.

The trying-to-be-strong women are beautiful.

Bíi bel with dizheth wáa.

Bíi bel with worabun wodizheth wáa.

Bíi bel with meworabun wodizheth wáa.

The woman brings/takes the kettle.

The woman brings/takes the old kettle.

The woman brings/takes the old kettles.

## Exercises

**Translate the following into English.**

- 1 Bíi do wobalin wowith wa.
- 2 Bíi meshane mewolawida womid wáa.
- 3 Bíi wam wohaba woshum wa.
- 4 Bíi dubel omá wolaya wothilith waá.
- 5 Báa doth bebáa woshóod wohomideth?
- 6 Báa dathim wothal wothul?

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

Notes

**Transform the following into relativized form in Láadan; then translate the result into English.**

Example: "Bíi áya with wa. Balin with." becomes "Bíi áya wobalin wowith wa." The old woman is beautiful.

Note that the Type-of-Sentence Word and Evidence Word are not included in the second source sentence. They would have to be if they changed or if the sentences were 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 and the Evidence Word are the same.

Another example: "Bíi bel omá mahinath waá. Aba mahina wa." gives "Bíi bel omá wohaba womahinath waá." The teacher brings/takes the fragrant flower (I'm told, but I don't believe it).

Note that the second source sentence *does* include an Evidence Word; this is required because it is different than the one in the first sentence. However, since the bringing/taking of the flower (rather than its fragrant-ness) is the key action in the resultant sentence, the first source-sentence's Evidence Word is the one we end up using in the result.

7 Bíi áana áwith wa. Áya áwith.

8 Báa néde ne ruleth? Bíi wam rul wa.

9 Bíi duden héena ábedáth wáa. Née héena wa.

10 Bíi duden héena ábedáth wáa. Míi ábedá.

11 Bíi amedara muda wa. Tháa muda.

12 Bíi dóhu le dimeth wa. Rahu dim.

7 Láadan:

English:

8 Láadan:

English:

9 Láadan:

English:

10 Láadan:

English:

11 Láadan:

English:

12 Láadan:

English:

Notes

**Translate the following into Láadan.**

- 13 Anna eats bad fruit.
- 14 The green plants don't flower.
- 15 The weary worker knows them (many).
- 16 The working aunts speak Láadan.
- 17 What does the laughing grandmother ask?
- 18 Do you (few) teach the correct language?

In #14, did you have any trouble finding a verb meaning "to flower; to put forth flowers?" Remember that any Láadan verb can be used as a noun (so long as the meaning isn't nonsense) and vice-versa. Using more Latinate language, "a flower" (mahina) could be termed "an efflorescence;" in the same idiom, "to flower" would be "to effloresce." Here the noun is clearly derived directly from the verb; I think we can safely use "mahina" to mean the verb "to flower" as well as the noun "flower."

13 Láadan:

14 Láadan:

15 Láadan:

16 Láadan:

17 Láadan:

18 Láadan:

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1 The old woman is strong. 2 The pregnant creatures are furry. 3 The fragrant air is still. 4 The teacher tries to take/bring the red fish (I'm told, but I don't believe it). 5 Who follows the busy horse? 6 Does the good parent needlework?

7 Bii dana woháya woháwíth wa. The beautiful baby is asleep. 8 Baa néde ne wowam woruléth? Do you want a calm cat? 9 Bii duden woné wohéna dbeddth wa. The alien heart-sibling tries to help the farmer. 10 Bii duden héena womii wohábeddth wa. The heart-sibling tries to help the amazed farmer. 11 Bii amedara wotháa womuda wa. The thriving pig dances. 12 Bii dóhu le worahu wodimeth wa. I open the closed container.

13 Bii yod Ána worathal woyuth wá. 14 Bii memahina ra mewoliyen wodala wi. 15 Bii an wohóha woháá beneth wá. 16 Bii ndi mewohal woberidan Láadan wá. 17 Baa míme woháda wohothul bebbáth? 18 Baa mehom nezh wodóon wodaneth?



# Lesson 12: Time Out 2

## Vocabulary

háawith	child
id	and then
lalom	to sing
onida	family
shub	to do
urahu	gate [u (open) + rahu (closed)]

## Text

Bíi medi omá i háawith wa.

Bíi di omá wa, "Bíide hal onida, i tháa déela wo. Thal ro; wam shum. Melalom babí, i áya lom. Tháa hesh. Meliyen dala, i mehaba mewolaya womahina. Amedara i oób rul, id ada wolawida woberídan. Duyod wodo wohomid edeth, izh óoha wobalin wohothulid."

Bíi mime háawith wa, "Báa shub le bebáath?"

Bíi di omá wa, "Bíide duden ne hothulideth wo. Medórahu behid i ne urahuth." Id mehada háawith i omá.

## 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.
DECL	PL + SPEAK	TEACH + DOER = TEACHER		AND	CHILD	MYPERC

Bíi	di	omá	wa,	"Bíide	hal	onida,	i	tháa	déela	wo.
DECL	SAY	TEACHER	MYPERC	DECL + NARR	WORK	FAMILY	AND	THRIVE	GARDEN	MADEUP

Thal	ro;	wam	shum.	Melalom	babí,	i	áya	lom.
BE GOOD	WEATHER	BE STILL	AIR	PL + SING	BIRD	AND	BE BEAUTIFUL	SONG

Tháa	hesh.	Meliyen	dala,	i	mehaba	mewolaya	womahina.	Amedara	i
THRIVE	GRASS	PL + BE GREEN	PLANT	AND	PL + BE FRAGRANT	PL + REL + BE RED	REL + FLOWER	DANCE	AND

oób	rul,	id	ada	wolawida	woberídan.	Duyod
JUMP	CAT	AND THEN	LAUGH	REL + PREGNANT	REL + AUNT	TRYTO + EAT

wodo	wohomid	edeth,	izh	óoha	wobalin	wohothulid."
REL + BE STRONG	REL + HORSE	GRAIN + OBJ	BUT	BE TIRED	REL + BE OLD	REL + GRANDPARENT + MALE = GRANDFATHER

Bíi	mime	háawith	wa,	"Báa	shub	le	bebáath?"		
DECL	ASK	CHILD	MYPERC	INTERR	Do	I	INTERR PRON + OBJ		
Bíi	di	omá	wa,	"Bíide	duden	ne	hothulideth	wo.	
DECL	SAY	TEACHER	MYPERC	DECL + NARR	TRY <sub>TO</sub> + HELP	YOU	GRANDFATHER + OBJ	MADEUP	
Medórahú			behid	i	ne	urahuth."	Id	mehada	háawith
PL + CAUSE <sub>TO</sub> + BE CLOSED			X:1 + MALE = HE	AND	YOU	GATE + OBJ	AND THEN	PL + LAUGH	CHILD
i	omá.								
AND	TEACHER								

## Free Translation

The teacher and a child are speaking.

The teacher says, "A family works, and the garden thrives. The weather is good; the air is calm. Birds are singing, and the song is beautiful. The grass is thriving. The plants are green, and the red flowers are fragrant. A cat dances and jumps, and then the pregnant aunt laughs. The strong horse tries to eat the grain, but the old grandfather is tired."

The child asks, "What am I doing?"

The teacher says, "You're trying to help the grandfather. He and you close the gate." And then the child and the teacher laugh.

## 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").

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 is inquiring as to her place in it. The teacher then creates a role in the story for her, to the amusement of both of them.

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# Vocabulary So Far

-á: Suffix: doer/one who	eshoná: peace-scientist	óoha: tired/weary
ána: sleep	háawith: child	osháana: menstruate
áath: door	hal: work	rabalin: young
aba: fragrant	halá: worker	rabun: old (inanimate)
ábed: farm	Halishóna: California	rahu: closed
ábedá: farmer	hathal: good (of time)	rana: drink/beverage
ada: laugh	háya: beautiful (of time)	rathal: bad
amedara: dance	héena: sibling-of-heart	ren: carpet
an: know (of people)	héeya: afraid (adj)/fear (v)	ro: weather
Ána: Anna	hena: sibling-by-birth	rul: cat
Ánetheni: Anthony	Hérel: Carol	sháal: day
Aranesha: Arkansas	hesh: grass	shane: downy/furry
ash: star	hothal: good (of place)	shon: peace
áwith: baby/infant	hothul: grandparent	shoná: peacemaker
áya: beautiful	hóya: beautiful (of place)	shóod: busy
babí: bird	i: and	shub: do
bal: bread	id: and then	shum: air
balin: old (animates)	-id: Suffix: male	Shuzhéth: Suzette
be: he/she/it/X	izh: but	tháa: thrive/be well
bebáa: interrogative pron	Láadan: Láadan	thal: good
bel: bring/take	lal: milk	tham: circle
ben: they: 6+	lalom: sing	Therísha: Teresa
berídan: aunt	lawida: pregnant	Thíben: Steven
Beth: Beth	laya: red	thili: fish
beth: home	le: I	thom: pillow
Bétheni: Bethany	len: we: 6+	thosh: sky
bezh: they: 2-5	leyi: blue	thul: parent
bo: mountain	lezh: we: 2-5	u: open
bol: fleecy-clouded	lith: think	ud: stone
boshum: cloud	liyen: green	urahu: gate
bud: clothing	lom: song	wam: calm/still
bun: new	lula: purple	wíi: alive/living
dala: plant/growing thing	ma: listen	with: person/woman
dan: language	mahina: flower	woth: wisdom
dathim: needlework (v)	Másha: Marsha	yod: eat
dathimá: needleworker	Máthu: Matthew	yu: fruit
déela: garden	Máyel: Michael	yul: wind (n)
dem: window	Mázhareth: Margaret	zháadin: menopause (v)
den: help (v)	Méri: Mary	
di: say/talk/speak	mid: animal/creature	
dim: container	míi: amazed	
dizh: kettle	mime: ask	
do: strong	muda: pig	
dó-: Prefix (v): cause to VERB	ne: you: I	
dóhada: comical/funny	néde: want	
dóon: correct	née: alien (adj)	
doth: follow	nen: you: 6+	
du-: Prefix (v): try to VERB	nezh: you: 2-5	
e-: Prefix: science of	nin: cause/be causal	
ede: grain	oba: body	
ehom: education	om: teach	
ehomá: education specialist	omá: teacher	
Elízhabeth: Elizabeth	omid: horse	
em: yes	onida: family	
eshon: peace-science	oób: jump	

# Lesson 13: 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
then	to break

“Wil sha” is the standard greeting in Láadan; it means “Let there be harmony.”

“Aril” (Later) is the standard Láadan leave-taking.

## Time Auxiliaries

[(Auxiliary) Verb (Neg) CP–S (CP–O)]

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.

## 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.
Bíi rilrili hal ne wa.	Some day, you will work.
Bíi wil hal ne wa.	Let’s suppose you worked.... What if you worked.... 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 Bii arili balin wodo wohábedá wi.
- 2 Báa eril thal bal?
- 3 Bii aril doth woliyen womazh babíth wa.
- 4 Bii erili di omá wáa, "Bii menéde len shon wa."
- 5 Bii rilrili áana ra Máthu wo.
- 6 Wil amedara.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

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

- |                                   |              |
|-----------------------------------|--------------|
| 7 Bii aril memahina dala wa.      | past         |
| 8 Bii eril mema hena lometh wa.   | optative     |
| 9 Bii rilrili dóhu rul dimeth wo. | far future   |
| 10 Bii héeya thili wo.            | hypothetical |
| 11 Báa aril mehan ben bebáath?    | far past     |
| 12 Bii mehoób omid wa.            | future       |

Notice, in #7: just as Láadan allows you to use a verb as a noun, you can also use a noun as a verb. This process is just as simple as the reverse. Simply apply the appropriate verb affixes (even the lack of an affix for a singular verb) to the noun and use it in the verb's position in the sentence.

Also in #7, you see 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.

We've already seen "dórahu" (to close), so of course you had no difficulty translating the word "dóhu" in #9. The verb "u" means "to be open;" "dó-" means "cause to." So "dóhu" would mean "cause to be open" or "to open."

Notice, in #11: the verb "an" (to know) is used regarding people, so "bebáath" here must refer to "whom," not "what."

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7 English:

Láadan:

English:

8 English:

Láadan:

English:

9 English:

Láadan:

English:

10 English:

Láadan:

English:

11 English:

Láadan:

English:

12 English:

Láadan:

English:

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**Translate the following into Láadan.**

- 13 He ate fruit, long ago.
- 14 The pigs will be tired.
- 15 What would a red stone teach?
- 16 The baby was beautiful; the woman is beautiful; the old woman will be beautiful.
- 17 What if the amazed aunt were laughing?
- 18 Let there be stillness!

Notice, in #6 and #18: In speech and informal writing, a heartfelt wish or, especially, 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.

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

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1 On some distant day the strong farmer will be old (obviously). 2 Was the bread good? 3 The green car will follow the bird. 4 Long ago, a teacher said, "We want peace." 5 Suppose Matthew is not asleep (hypothetically). 6 Let there be dancing.

7 The plants will flower. Bii erii memahina dala wa. The plants flowered. 8 The birth-siblings listened to the song. Bii will mema hena lometh wa. O that the birth-siblings might listen to the song. 9 The cat may open the container. Bii aril! dóhu rul dimeth wa. The cat will, on some distant day, open the container. 10 The fish is frightened. Bii riliril! héeya thili wo. Suppose the fish be frightened. 11 Whom will they (many) know? Baa erii mehan ben bebaath? Whom did they (many) know, long ago? 12 The horses jump. Bii aril mehoob omid wa. The horses will jump.

13 Bii erii! yod behid yuth wa. 14 Bii aril mehóoha muda wa. 15 Baa riliril! om wolaya wohud bebaath? 16 Bii eril áya áwith; ril áya with; aril áya wobalin wowth wa. 17 Baa riliril! ada womil woberidan? 18 Will wami!

# Lesson 14: Identifier Case

## Vocabulary

ana	food
dal	thing
en	to understand
hath	time
hóowith	grandchild; granddaughter
hoth	place
-hul	Degree Marker: to an extreme degree; very; extremely
lása	perception
owa	to be warm
yom	to be safe; to be secure

Notice the word "hóowith" (grandchild) above. It is derived, clearly, from "háawith" (child), but the "háa-" prefix is changed to "hóo-" under the influence of "ho-" (grand-) from "hothul" (grandparent). Linguists call this type of change "*assimilation of place*;" we have also seen this process in "hóya" (beautiful: said of a place) wherein "áya" (beautiful) gains the initial "h" from "hoth" (place) and its "á" becomes "ó," assimilating to the "o" of "hoth." And in "háya" (beautiful: of a time) wherein "áya" is similarly affected by "hath" (time).

## Identifier Case

[(Aux) Ø-Verb (Neg) CP–S CP–Identifier]

To mark a Case Phrase as an Identifier (that which identifies the subject by profession, sexual gender, nationality, etc.), add the zero ending—that is, add no ending. This is identical to the rule for Subject Case Phrases.

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 "cupola" (the stand-alone verb "to be" that English uses, among other things, to equate two things). The Láadan Identifier 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 or denying the Identification altogether, the Auxiliary will precede, and the negative will follow, the invisible verb.

## Examples

Bíi le with wa.	I am a person.
Bíi le wothal wowith wa.	I am a good person.
Bíi le wothalehul wowith wa.	I am an extremely good person.

Notice that, as always, the Subject Case Phrase comes before any other Case Phrase.

Notice, also, the ending "-hul". This is the first you have seen of a whole set of Degree Markers. This one means that the verb (remember that adjectives in Láadan are just verbs) to which it is attached is a "very" form of itself.



Bíi le omá wa.	I am a teacher.
Bíi le omá i thul wa.	I am a teacher and a parent.
Bíi ra le omá wa.	I am not a teacher.

Notice that the Subject (“le” or “l” in all the above examples) can be Identified with more than one other noun, as in the second example above. We can also deny the Identification by inserting “ra” after the verb, just as usual—except that the verb is invisible.

Báa with thul?	Is the person a parent?
Bíi eril ra with thul wa.	The person was not a parent.
Bíi ra with thul wa.	The person is not a parent.
Bíi aril with thul wa.	The person will be a parent.

Notice, in the above, 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).

Báa shon bebáa?	What is peace?
Báa shon yom?	Is peace safety?
Bíi om en wa.	Teaching is understanding.

Consider the Láadan sentence “Bíi áya wíi wa” from Lesson 3. Prior to this lesson, we have translated it, “Being alive is beautiful.” If we reconsider the same sentence as an Identifier Case sequence, it would be translated “Being beautiful is being alive” or “To be beautiful is to be alive” or “Beauty is aliveness.” It is instructive to note that these two very different (in English) thoughts are expressed in exactly the same way in Láadan.

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## Exercises

### Translate the following into English.

- 1 Bii berídan halá wáa.
- 2 Bii ra wohóoha wodená thul wa.
- 3 Báa bebáa ábedá?
- 4 Bii ra wíi yom wi.
- 5 Bii Therísha mahá wáa.
- 6 Báa ra áath dem?

Note the word “dená” in #2; it is formed from “den” (to help) and means “helper” or “assistant.”

Notice the word “mahá” (listener) in #5. It’s formed from “ma” (to listen) and “-á” (doer; one who). Within a morpheme (indivisible meaningful word part), the vowel sequence “aá” would be allowable, but because one of these comes from “ma” (to listen) and the other comes from “-á” (doer), they must be separated by an “h.”

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

### 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 where appropriate.

Example: “with, thul” with “past, not” give “Báa eril ra with thul?” (Wasn’t the woman a parent?) and “Bii eril ra with thul wa.” (The woman was not a parent.)

- |                        |             |
|------------------------|-------------|
| 7 nen, ebalá           | future, not |
| 8 be, wothal wohana    |             |
| 9 dan, Láadan          | not         |
| 10 om, den             |             |
| 11 wodo wowith, hothul | not         |
| 12 hoth, déela         | past        |

Note the word “ebalá” in #7. Formed from “e-” (science of) + “bal” (bread) + “-á” (doer), it means “baker.” Láadan is very good at allowing speakers to “make up” the word that fits the meaning they need.

Also 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 chapters. Until then, a plural pronoun is our only mechanism for indicating plural in an Identifier Case sequence.

7 Láadan:

English:

Láadan:

English:

8 Láadan:

English:

Láadan:

English:

9 Láadan:

English:

Láadan:

English:

10 Láadan:

English:

Láadan:

English:

11 Láadan:

English:

Láadan:

English:

12 Láadan:

English:

Láadan:

English:

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**Translate the following into Láadan.**

- 13 Is the plant green grass?
- 14 The furry creature is not a cat.
- 15 Being old will be a *lot* of work.
- 16 Milk is a beverage.
- 17 To laugh and dance is to be beautiful.
- 18 The thing was not a car.

Note: 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 translated well in English by the word “very.”

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

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1 The aunt is a worker. 2 The tired assistant is not a parent. 3 Who is the farmer? 4 To be alive is not to be safe. (or: Being alive is not being safe). 5 Teresa is one who listens. 6 Isn't the door a window?

7 Báa aril ra nen ebalá? Won't you (many) be bakers? Bii aril ra nen ebalá wa. You (many) will not be bakers. 8 Báa be wothal wohana? Is it good food? Bii be wothal wohana wa. It is good food. 9 Báa ra dan Láadan? Isn't the language Láadan? Bii ra dan Láadan wa. The language is not Láadan. 10 Báa om den? Is teaching helping (or: Is to teach to help)? Bii om den wi. Teaching is helping (or: To teach is to help) (obviously). 11 Báa ra wodo wothal hothul? Isn't the strong woman a grandmother? Bii ra wodo wothal hothul wa. The strong woman isn't a grandmother. 12 Báa eril hoth déla? Was the place a garden? Bii eril hoth déla wa. The place was a garden. 13 Báa dala woliyen wohesh? 14 Bii ra woshane womid nul wa. 15 Bii aril balin halehul wá. 16 Bii lal rana wi. 17 Bii ada i amedara áya wa. 18 Bii eril ra dal mazh wa.

# Lesson 15:

## Vocabulary Interlude 3

### Vocabulary

boóbin	to braid	híya	to be small
dadem	picture	mi	leaf
delith	hair	naya	to care for
dith	voice	oma	hand
doni (Doni)	earth, ground, soil (Earth, the planet)	thi	to have
e... e	either... or	thóo	guest
el	to make	úuya	to hurt; to feel pain
esh	boat	zhe	to be like; to be similar
éthe	to be clean	zho	sound
ham	to be present; there is/are	zhub	insect

Note the “there is/there are” aspect of the verb “ham.” When “ham” is used in this way, it is never pluralized; this means that if you need to specify that “there are” more than one thing, then you’ll need to find another mechanism for showing the plural.

### Examples

Bíi meliyen mi, i laya yu wa.	The leaves are green, and the fruit is red.
Bíi meliyen mi, izh laya yu wa.	The leaves are green, but the fruit is red.
Bíi e meliyen mi e laya yu wa.	Either the leaves are green or the fruit is red.
Bíi ham zho wa.	There is a sound.
Bíi ham woháya wozho wa.	There is a beautiful sound.
Bíi ham mewoháya wozho wa.	There are beautiful sounds.

Note, in the third example above, “zho” is plural. This is expressed by pluralizing the verb “áya” that is relativized with “zho.” As noted above, “ham” used in the “there is/there are” sense is not pluralized.

Bíi éthe wohíya wohesh wáa.	The little boat is clean.
Bíi mehéthe mewohíya wohesh wáa.	The litte boats are clean.
Bíi mehéthe ra mewohíya wohesh wáa.	The little boats are not clean.
Báa mehéthe mewohíya wohesh?	Are the little boats clean?
Báa menaya bebáa Donith?	Who (plural) care for the Earth?
Bíi menaya len Donith wa.	We care for the Earth.

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## Exercises

Translate the following into English.

- 1 Bii eril thi with mewohíya wohomath wa.
- 2 Báa aril menaya thul áwitheth?
- 3 Báa mid wodo wohomid?
- 4 Ra, mid woshane worul wa.
- 5 Báa mewoháya wodal ana?
- 6 Em, bezh bal i yu wi.
- 7 Bii ril meduhel ben esheth wa.
- 8 Bii zhe áath demeth wáa.
- 9 Bii wii woliyen wohesh wi.
- 10 Bii eril en wohada wodená Láadan wáa.

Note the lack of a Type-of-Sentence Word in #4 and #6. Because these are responses to #3 and #5, respectively, they will be statements by the nature of conversation—and they are signalled as such by starting with “ra” (no) and “em” (yes), respectively. As such, there is no need for the Type-of-Sentence Word; there is no danger of confusion.

In #5, if the “things” weren’t “beautiful”—or characterized by some other descriptor—we’d have no way (at least none we’ve seen yet) to indicate that there were more than one of them.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

7 English:

8 English:

9 English:

10 English:

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**Translate the following into Láadan.**

- 11 The bird will eat either fruit or grain.
- 12 Margaret tried to help the old farmer.
- 13 May wisdom cause peace!
- 14 An aunt braids the hair.
- 15 The grandson broke the container.
- 16 The leaves are not fragrant, but the flower will be red and extremely fragrant.
- 17 There was a clean insect.
- 18 The busy worker will be present.
- 19 Is the baker working or sleeping?
- 20 Did the tired pigs feel pain?

- 11 Láadan: \_\_\_\_\_
- 12 Láadan: \_\_\_\_\_
- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_
- 19 Láadan: \_\_\_\_\_
- 20 Láadan: \_\_\_\_\_

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# Vocabulary So Far

-á: Suffix: doer/one who	du-: Prefix (v): try to VERB	mahá: listener/one who	thili: fish
ána: sleep	e-: Prefix: science of	listens	thom: pillow
áath: door	e... e: either... or	mahina: flower	thóo: guest
aba: fragrant	ebalá: baker	Másha: Marsha	thosh: sky
ábed: farm	ede: grain	Máthu: Matthew	thul: parent
ábedá: farmer	ehom: education	Máyel: Michael	u: open
ada: laugh	ehomá: education specialist	mazh: automobile/car	ud: stone
amedara: dance	el: make	Mázhareth: Margaret	urahu: gate
an: know (of people)	Elízhabeth: Elizabeth	Méri: Mary	úuya: hurt/feel pain
ana: food	em: yes	mi: leaf	wam: calm/still
Ána: Anna	en: understand	mid: animal/creature	wíi: alive/living
Ánetheni: Anthony	esh: boat	míi: amazed	wil sha: greeting
Aranesha: Arkansas	eshon: peace-science	mime: ask	with: person/woman
ash: star	eshoná: peace-scientist	muda: pig	woth: wisdom
áwith: baby/infant	éthe: clean	naya: care for	yod: eat
áya: beautiful	háawith: child	ne: you: I	yom: safe
babí: bird	hal: work	néde: want	yu: fruit
bal: bread	halá: worker	née: alien (adj)	yul: wind (n)
balin: old (animates)	Halishóna: California	nen: you: 6+	zháadin: menopause (v)
be: he/she/it/X	ham: present/there is/are	nezh: you: 2-5	zhe: like/similar
bebáa: interrogative pron	hath: time	nin: cause/be causal	zho: sound
bel: bring/take	hathal: good (of time)	oba: body	zhub: insect
ben: they: 6+	háya: beautiful (of time)	om: teach	
berídan: aunt	héena: sibling-of-heart	oma: hand	
Beth: Beth	héeya: afraid (adj)/fear (v)	omá: teacher	
beth: home	hena: sibling-by-birth	omid: horse	
Bétheni: Bethany	Hérel: Carol	onida: family	
bezh: they: 2-5	hesh: grass	oób: jump	
bo: mountain	híya: small	óoha: tired/weary	
bol: fleecy-clouded	hóowith: grandchild/ granddaughter	osháana: menstruate	
boóbin: braid	hoth: place	owa: warm	
boshum: cloud	hothal: good (of place)	rabalin: young	
bud: clothing	hothul: grandparent	rabun: old (inanimate)	
bun: new	hóya: beautiful (of place)	rahu: closed	
dadem: picture	-hul: Degree: extremely/very	rana: drink/beverage	
dal: thing	i: and	rathal: bad	
dala: plant/growing thing	id: and then	ren: carpet	
dan: language	-id: Suffix: male	ro: weather	
dathim: needlework (v)	izh: but	rul: cat	
dathimá: needleworker	láa: perception	sha: harmony	
déela: garden	Láadan: Láadan	sháal: day	
delith: hair	lal: milk	shane: downy/furry	
dem: window	lalom: sing	shon: peace	
den: help (v)	lawida: pregnant	shoná: peacemaker	
dená: assistant/helper	laya: red	shóod: busy	
di: say/talk/speak	le: I	shub: do	
dim: container	len: we: 6+	shum: air	
dith: voice	leyi: blue	Shuzhéth: Suzette	
dizh: kettle	lezh: we: 2-5	tháa: thrive/be well	
do: strong	lith: think	thal: good	
dó-: Prefix (v): cause to VERB	liyen: green	tham: circle	
dóhada: comical/funny	lom: song	then: break (v)	
doni: earth/ground/soil	lula: purple	Therísha: Teresa	
dóon: correct	ma: listen	thi: have	
doth: follow		Thíben: Steven	



# Lesson 16: Verb Complexes

## Vocabulary

bédi	to promise; promise
dom	to remember; remembering
nédeshub	intent; to intend
thad	to be able; ability
them	to need; need
ul	to hope; hope

## Additional Vocabulary

na-	Prefix (verb): to begin to VERB; to start VERBing
nem	pearl
ri	to record
sherídan	niece/nephew

There are verb prefixes that seem, in the English translation, like Verb Complexes, but in Láadan they are just ways you can modify any verb. One such is "na-" (begin to VERB; start VERBing), listed above. Other examples of this type of verb prefix are "du-" (try to VERB) and "dó-" (cause to VERB), both of which we have seen previously.

## Verb Complexes

[(Aux) Verb Complex (Neg) CP–S (CP–O)]

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 néde le (anath) wa.	I want (food).
Bíi di le wa.	I speak.
Bíi néde di le wa.	I want to speak.

Bíi aril methad lezh wa.	We will be able.
Bíi aril mehen lezh wa.	We will understand.
Bíi aril methad mehen lezh wa.	We will be able to understand.

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 bédi ne wa.	You might promise.
Bíi rilrili bédi 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 bédi yod ne wa.	You might promise to eat.
Bíi rilrili bédi 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 subsequent lessons.

Bíi eril om le wa.	I taught.
Bíi eril néde om le wa.	I wanted to teach.
Bíi eril nahom le wa.	I began to teach.
Bíi aril dom be wa.	She will remember.
Bíi aril dódom le beth wa.	I shall cause her to remember.

Sometimes surface similarities can occur in any language. Notice that "beth" in the example above is "be" (third person singular pronoun) + "-th" (object case ending), not "beth" (home).

Notes

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## Exercises

### Translate the following into English.

- 1 Baa eril néde lalom be?
- 2 Bíi aril mehul medi with Láadan wáa.
- 3 Baa aril medom mehal sherídan?
- 4 Bíi ril them áana henahid wa.
- 5 Bíi héeya yod wobalin wodená baleth wáa.
- 6 Bíi nédeshub doth womíi wohebalá ditheth wa.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

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

- 7 They (few) promised [they record the language].
- 8 I intended [I have a pearl].
- 9 Steven may want [Steven be warm].
- 10 The menopausal worker hopes, now, [the menopausal worker teach peace].
- 11 The child is able [the child care for the alien creature].
- 12 Who needs [who be safe]?

7 English:

Láadan:

8 English:

Láadan:

9 English:

Láadan:

10 English:

Láadan:

11 English:

Láadan:

12 English:

Láadan:

**Translate the following into Láadan.**

- 13 We (few) were afraid to laugh.
- 14 Can't the green plants be beautiful now?
- 15 Will the aunt promise to try to make a picture?
- 16 The grandmother tries to attend but begins to be weary.
- 17 Who (plural) want to know the family?
- 18 The pregnant teacher hopes to be strong.

Did you notice that #16 is a “trick question?” It doesn't actually involve a Verb Complex. Instead we have a compound verb, each verb of which uses a prefix to impart one of those meanings that might be mistaken for Verb Complexes.

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

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1 Did she want to sing? 2 The women will hope to speak Láadan. 3 Will the nieces remember to work? 4 The birth-brother needs to sleep now. 5 The old assistant is afraid to eat the bread. 6 The amazed baker intends to follow the voice.

7 They (few) promised to record the language. Bii eril mebedi meri bezh daneth wa. 8 I intended to have a pearl. Bii eril nedeshub thi le nemeth wa. 9 Steven may want to be warm. Bii rilrili néde owa Thiben wa.

10 The menopausal worker now hopes to teach peace. Bii ril ul om wozháadin wohala shoneth wa. 11 The child is able to care for the alien creature. Bii thad naya háawith woné womideth wa. 12 Who needs to be safe? Baa them yom bebáa?

13 Bii eril mehéeya mehadá lezh wá. 14 Baa ril methad meháya ra mewoliyen wodalá? 15 Baa aril bedi duhel beridan dademeth? 16 Bii duham izh nahóoha hothul wá. 17 Baa menéde mehan bebáa onidath? 18 Bii ul do wolawida wohomá wa.

# Lesson 17: Possessives

## Vocabulary

-tha	Suffix (CP): Possessive, by birth
-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

belid	house
eb	to buy; to sell
ith	light
óol	moon
rosh	sun

## Possessive Case

[(Aux) Verb (Neg) CP(–Possessive)–S (CP(–Possessive)–Obj | –Ident)]

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.

Next, realize that the Possessive will always be part of some bigger Case Phrase. When you say “He stole the jewels of the Queen,” the Object is the whole sequence “the jewels of the Queen,” of which “of the Queen” is only a part. This means that, except for those case categories which have a zero ending in Láadan (Subject and Identifier), you will first add the possessive ending and then the case-marker ending of the larger CP. [...] The Possessive marker will always come before the other ending.

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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:

Bíi eril eb le belid withethoth wa.                      I bought the woman's house.  
Bíi eril eb le belid Méri bethoth wa.                      I bought Mary's house.

The sequence “Méri bethoth” is literally “MARY | SHE + POSSESS + OBJECT,” you see. You cannot say “Mérioth” to mean “MARY + POSSESS + OBJECT.” (Note that this rule does not apply to names of places and of times—only living or once-living beings.)

## Examples

In practical terms, what we are doing when we make a Láadan case phrase possessive is *inserting* the possessor + the possessive ending *between* the thing possessed and its case ending. This leaves the thing possessed standing alone without its case ending. In the following examples, look for the •; that's where the possessive content will be inserted.

This 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.

Báa mehéthe oma•?                      Are the hands clean?  
Báa mehéthe oma netha?                      Are your (by birth) hands clean?

In the above example pair, “oma” is the Subject of the sentence before it's made possessive; “oma” is actually “oma” (hand) + “-Ø” (Subject ending). When we insert “ne” (you) + “-tha” (possessive by birth or growth), the “-Ø” remains at the end of the sequence (on “netha”); “oma” now has no case ending at all.

Bíi mebalin ra rul• wa.                      The cats are not old.  
Bíi mebalin ra rul bethi wa.                      Her (by chance) cats are not old.  
Bíi eril yod babí yu•th wa.                      A bird ate fruit.  
Bíi eril yod babí yu letheth wa.                      A bird ate my (no known reason) fruit.

In this pair of sentences it's easier to see that “lethe” [le (I) + -the (possessive, no known reason)] is inserted between “yu” (fruit) and “-th” (Object case ending). The result is that “yu” is left with no endings at all and is followed by “letheth” [le (I) + -the (possessive, no reason) + -th (Object)].

Another way to help explain Láadan possessives is to note that in the English “A bird ate my fruit,” the Object isn't simply “fruit,” but the phrase “my fruit.” It consists of four grammatical elements: I + POSSESSIVE (= “my”) | FRUIT + OBJECT (= “fruit;” the Object marker is transparent in English). In the corresponding Láadan Object phrase “yu letheth,” the same four elements are present, just in a somewhat different configuration: FRUIT | I + POSSESSIVE (NO KNOWN REASON) + OBJECT. The Object ending occurs at the end of the phrase because the whole phrase is the Object, not just the noun.

Bíi them le itheth [ith•th] wa.                      I need light.  
Bíi them le ith roshethuth wa.                      I need the light of (no real ownership) the sun.

Báa thi Másha ana·th?	Does Marsha have the food?
Báa thi Másha ana lezhethith?	Does Marsha have our (by chance) food?

Bíi Thíben sherídan [sherídan·Ø] wa.	Steven is a nephew.
Bíi Thíben sherídan letha wa.	Steven is my (by birth) nephew.

Notice that the Identifier case here—and the Subject in the next example set—have those “null surface form” case endings. So the possessive phrase has no apparent case suffix.

Bíi rabalin woshane worul [worul·Ø] wa.	The furry cat is young.
Bíi rabalin woshane worul lethe wa.	My (no reason) furry cat is young.
Bíi rabalin woshane worul Ána bethe wa.	Anna’s (no reason) furry cat is young.

Notice, in the third of this set, 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.

Also notice that, in this example set, the speaker knows or acknowledges no reason why this cat should belong either to me or to Anna; that’s why she chose to use the possessive suffix “-the.”

Báa áya dala [dala·Ø]?	Is the plant beautiful?
Báa áya dala bebáatho?	Whose (other valid reason) plant is beautiful?

Did the word “bebáatho” confuse you? In a wh-question, the item of information being requested is represented by “bebáa” with various case endings. Here, the item of information being requested is “whose” or “owned by whom:” “bebáatho.”

**To Recap:**

There are two key concepts to be internalized in dealing with the possessive in Láadan. First, we must realize that what in English is called a “case phrase” consists in Láadan of a noun or noun phrase with a suffix denoting its case. So, the Object in a sentence consists of a noun plus the suffix “-th.” In exactly the same way, the Subject or the Identifier in a sentence consists of the noun and a “null” or “zero” suffix. Linguistically, there *is* a suffix there, but it’s invisible (a linguist would say it “has a null surface form”). The same applies to relativized verb-and-noun pairs; the case ending goes on the noun.

Second, the possessive becomes a part of the case phrase by being inserted *between* the noun and its case ending. This leaves the noun without an ending of its own; in this situation, linguistically speaking, the noun *does not* have an ending—not even one with a “null surface form.” The ending for the possessive case phrase is now on the possessive word—the entire phrase, not just the noun, fulfills the case role.

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## Exercises

Translate the following into English.

- 1 Bii eril néde den onida lethá leth wáa.
- 2 Bii eril duyod rul ebalátho babí denáthoth wa.
- 3 Báa be wolaya womazh bebáathi?
- 4 Báa owahul ana omáthe?
- 5 Bii áya ith roshethu, óolethu, i ashethu wa.
- 6 Bii thal ra dadem mudathu wa.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

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**Incorporate the Láadan for the English noun phrase into the sentence; translate the sentence into English before and after.**

- |  |                                       |
|--|---------------------------------------|
| 7 Bii mebalin thul wa.                               | the child's parents                   |
| 8 Bii erili bel wohada wohothul dimeth waa.          | container of soil (no real ownership) |
| 9 Baa eril dom aana heena?                           | their (many of them) heart-sibling    |
| 10 Bii nedeshub doth sheridan wohooha wohomideth wa. | Anna's neice                          |
| 11 Baa aril bedi naya beridan netha awitheth?        | whose baby                            |
| 12 Bii Láadan dan wa.                                | language of women (by gift)           |

Of course, in #10, you didn't try to add the possessive suffix directly to Anna's name. We don't do that in Láadan; instead we follow the name with "be" and add the suffix(es) to the pronoun.

#12 has a "trick question" component: "ownership by gift" is one of the meanings included in "-tho" (possessive: all other reasons, including law, custom, etc.).

- 7 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_
- 8 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_
- 9 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_
- 10 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_
- 11 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_
- 12 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_

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**Translate the following into Láadan.**

- 13 The insect feared the strength of (no real possession) the animal.
- 14 The green leaves of the plant are not fragrant.
- 15 Whose hair will the worker be able to braid?
- 16 Is the peace-maker's (no reason) pearl very safe?
- 17 Did you clean the clothing of (by chance) the dancer's granddaughter?
- 18 The education-specialists recorded your (few of you) speech.

Did you successfully form a word in #17 for "to clean" as distinct from "éthe" (to be clean)? We have the prefix, "dó-" (cause to); so "dóhéthe" would be "to cause to be clean" or "to make clean" or simply "to clean."

And in #17, were you able to form the word for "dancer?" If "to dance" is "amedara" then "one who dances" or "dancer" would be "amedarahá" [amedara (to dance) + -á (doer)].

Also in #17, we see our first "multiple possessive" in the phrase "the clothing of (by chance) the dancer's granddaughter." The clothes are the Object of the sentence and belong to the granddaughter; the granddaughter, in turn, "belongs to" the dancer. An illustration might be in order:

**budeth** [bud•th]      "Clothing" as an Object would be "budeth."  
CLOTHNG + OBJ

<b>bud</b>	<b>hóowithethi•th</b>	"Granddaughter's (by chance) clothing" as an Object would be "bud hóowithethith"—remember that the Object suffix moves to the end of the phrase (after the Possessive suffix).
CLOTHNG	GRANDCHILD + POSS:CHANCE + OBJ	

<b>bud</b>	<b>hóowithethi</b>	<b>amedaraháthath</b>	The entire phrase "clothing of (by chance) the dancer's granddaughter" (still an Object) would be "bud hóowithethi amedaraháthath."
CLOTHNG	GRANDCHILD + POSS:CHANCE	DANCE + DOER = DANCER + POSS:BIRTH + OBJ	

In #18, did you have any trouble with the word "speech?" If we simply use "di" (to say; to speak; to talk) as a noun, it would mean "saying/speaking/talking" or "speech." This word does not refer to "a speech" meaning "an address given before an audience," but rather "speech" meaning "speaking, in general."

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

Notes \_\_\_\_\_  
\_\_\_\_\_

L17:7

1 My (by birth) family wanted to help me. 2 The baker's cat tried to eat the assistant's bird. 3 Whose (by chance) red car is it? 4 Is the teacher's (no known/acknowledged reason) food very warm? 5 The light of (partitive) the sun, the moon and the star(s) is beautiful. 6 The picture of (no ownership) the pig isn't good.  
7 The parents are old. Bii mebalin thul hāawithetha wa. The child's parents are old. 8 Long ago, a laughing grandmother took/brought a container. Bii erili bel wohada wohothul dim donithuth wā. Long ago, a laughing grandmother took/brought a container. 9 Did the heart-sibling remember to sleep? Bāa eril dom āana hēna benetho? Did their heart-sibling remember to sleep? 10 A niece intends to follow the weary horse. Bii nēdeshub doth sherdan āna betha wohōha wohomideth wa. Anna's niece intends to follow the weary horse. 11 Will your aunt promise to care for the baby? Bāa aril bēdi naya beridan netha dāwith bebdathath? Whose baby will your aunt promise to care for? 12 Lāadan is a language. Bii Lāadan dan withetho wa. Lāadan is a language belonging to women.  
13 Bii eril hēya zhub do midethuth wā. 14 Bii mehāba ra mewoliyen womi dalatha wa. 15 Bāa aril thad boobin hāa delith bebdathath? 16 Bāa yomehul nem shonāthe? 17 Bāa eril dōhēthe ne bud hōowithethi amedarahāthath? 18 Bii eril meri ehomā di nezhethoth wā.

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# Lesson 18: Time Out 3

## Vocabulary

dutha	to heal
elahela	celebration
elash	to play
íi	also
ithedal	lamp [ith (light) + dal (thing)]
-lan	Suffix (Type-of-Sentence Word): said in celebration
óotha	soul
rahith	darkness [ra- (non-) + ith (light)]
rilin	to drink
shidi	to be together
yáanin	tree

## Text

### Elahela

Bíi eril dóhowa rosh oba lenethath wa. Héeya amedara Elízhabeth; ada le, izh Máyel shoná. Ril amedara onida lezhetha, i dótháa amedara Doni. Mehamedara hothul lezhetha, thul lezhetha i háawith; nin amedara wothal woroth. Aril áya déela; liyen hesh, i metháa yáanin yuthu, i metháa mid.

Bíi eril melalom len wa. Mehen omid, rul i babí lom lenethoth. Íi mehen mahina, thili i boshum lom lenethoth. Dótháa amedara ábed lenethoth; dutha lom óotha lenethath. Meshidi len, i mehelash i mehada len. Áya zho wa.

Bíi eril mehóoha len aril wa. Ham rahith; óol ithedal lenetho. Hathal sháal. Aba bal berídanetho lezhetha. Merilin len laleth i meyod len yuth. Áana áwith. Bíilan nin elahela shath i wotheth wa.

## Morpheme-by-Morpheme Analysis

### Elahela

CELEBRATION

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Bíi	eril	dóhowa	rosh	oba	lenethath	wa.	
DECL	PAST	CAUSE <sub>TO</sub> + BE WARM	SUN	BODY	WE:6+ + POSS:BIRTH + OBJ	MYPERC	
Héeya	amedara	Elízhabeth;	ada	le,	izh	Máyel	shoná.
FEAR	DANCE	ELIZABETH	LAUGH	I	BUT	MICHAEL + SUBJ	PEACE + DOER = PEACEMAKER + IDENT
Ril	amedara	onida	lezhetha,	i	dótháa	amedara	Doni.
PRES	DANCE	FAMILY	WE:2-5 + POSS:BIRTH	AND	CAUSE <sub>TO</sub> + THRIVE	DANCE	EARTH

<b>Mehamedara</b> PL + DANCE	<b>hothul</b> GRANDPARENT	<b>lezhetha,</b> WE:2-5 + POSS:BIRTH	<b>thul</b> PARENT	<b>lezhetha</b> WE:2-5 + POSS:BIRTH	<b>i</b> AND	<b>háawith;</b> CHILD		
<b>nin</b> CAUSE	<b>amedara</b> DANCE	<b>wothal</b> REL + BE GOOD	<b>woroth.</b> REL + WEATHER + OBJ	<b>Aril</b> FUT	<b>áya</b> BE BEAUTIFUL	<b>déela;</b> GARDEN	<b>liyen</b> BE GREEN	<b>hesh,</b> GRASS
<b>i</b> AND	<b>metháa</b> PL + THRIVE	<b>yáanin</b> TREE	<b>yuthu,</b> FRUIT + PARTV	<b>i</b> AND	<b>metháa</b> PL + THRIVE	<b>mid.</b> CREATURE		

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<b>Bíi</b> DECL	<b>eril</b> PAST	<b>melalom</b> PL + SING	<b>len</b> WE:6+	<b>wa.</b> MYPERC	<b>Mehen</b> PL + UNDERSTAND	<b>omid,</b> HORSE	<b>rul</b> CAT	<b>i</b> AND	<b>babí</b> BIRD
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<b>lom</b> SONG	<b>lenethoth.</b> WE:6+ + POSS + OBJ	<b>Íi</b> ALSO	<b>mehen</b> PL + UNDERSTAND	<b>mahina,</b> FLOWER	<b>thili</b> FISH	<b>i</b> AND	<b>boshum</b> CLOUD	<b>lom</b> SONG
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<b>lenethoth.</b> WE:6+ + POSS + OBJ	<b>Dótháa</b> CAUSE <sub>TO</sub> + THRIVE	<b>amedara</b> DANCE	<b>ábed</b> FARM	<b>lenethoth;</b> WE:6+ + POSS + OBJ	<b>dutha</b> HEAL	<b>lom</b> SONG
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<b>óotha</b> SOUL	<b>lenethath.</b> WE:6+ + POSS:BIRTH + OBJ	<b>Meshidi</b> PL + BE TOGETHER	<b>len,</b> WE:6+	<b>i</b> AND	<b>mehelash</b> PL + PLAY	<b>i</b> AND	<b>mehada</b> PL + LAUGH
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<b>len.</b> WE:6+	<b>Áya</b> BE BEAUTIFUL	<b>zho</b> SOUND	<b>wa.</b> MYPERC
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<b>Bíi</b> DECL	<b>eril</b> PAST	<b>mehóoha</b> PL + BE WEARY	<b>len</b> WE:6+	<b>aril</b> FUT	<b>wa.</b> MYPERC	<b>Ham</b> BE PRESENT	<b>rahith;</b> NON- + LIGHT = DARKNESS
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<b>óol</b> MOON	<b>ithedal</b> LIGHT + THING = LAMP	<b>lenetho.</b> WE:6+ + POSS + IDENT	<b>Hathal</b> BE GOOD:TIME	<b>sháal.</b> DAY	<b>Aba</b> BE FRAGRANT	<b>bal</b> BREAD	<b>berídanetho</b> AUNT + POSS
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<b>lezhetha.</b> WE:2-5 + POSS:BIRTH	<b>Merilin</b> PL + TO DRINK	<b>len</b> WE:6+	<b>laleth</b> MILK + OBJ	<b>i</b> AND	<b>meyod</b> PL + EAT	<b>len</b> WE:6+	<b>yuth.</b> FRUIT + OBJ
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<b>Áana</b> SLEEP	<b>áwith.</b> BABY	<b>Bíilan</b> DECL + CELEB	<b>nin</b> CAUSE	<b>elahela</b> CELEBRATION	<b>shath</b> HARMONY + OBJ	<b>i</b> AND	<b>wotheth</b> WISDOM + OBJ	<b>wa.</b> MYPERC
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# 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 the children dance; the dancing causes good weather. The garden will be beautiful; 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 also understood our song. The dance makes our farm thrive; the song heals 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 day. Our aunt's bread was fragrant. We drank milk and ate fruit. The baby slept. The celebration caused harmony and wisdom!

## Comments

In the first sentence of the final 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.

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# Vocabulary So Far

-á: Suffix: doer/one who	dom: remember	lawida: pregnant	ri: record (v)
ána: sleep	doni: earth/ground/soil	laya: red	rilin: drink (v)/quaff
áath: door	dóon: correct	le: I	ro: weather
aba: fragrant	doth: follow	len: we: 6+	rosh: sun
ábed: farm	du-: Prefix (v): try to VERB	leyi: blue	rul: cat
ábedá: farmer	dutha: heal	lezh: we: 2-5	sha: harmony
ada: laugh	e-: Prefix: science of	lith: think	sháal: day
amedara: dance	e... e: either... or	liyen: green	shane: downy/furry
amedarahá: dancer	eb: buy/sell	lom: song	sherídan: niece/nephew
an: know (of people)	ebalá: baker	lula: purple	shidi: be together
ana: food	ede: grain	ma: listen	shon: peace
Ána: Anna	ehom: education	mahá: listener/one who	shoná: peacemaker
Ánetheni: Anthony	ehomá: education specialist	listens	shóod: busy
Aranesha: Arkansas	el: make	mahina: flower	shub: do
ash: star	elahela: celebration	Másha: Marsha	shum: air
áwith: baby/infant	elash: play (v)	Máthu: Matthew	Shuzhéth: Suzette
áya: beautiful	Elízhabeth: Elizabeth	Máyel: Michael	tháa: thrive/be well
babí: bird	em: yes	mazh: automobile/car	thad: able
bal: bread	en: understand	Mázhareth: Margaret	thal: good
balin: old (animates)	esh: boat	Méri: Mary	tham: circle
be: he/she/it/X	eshon: peace-science	mi: leaf	them: need
bebáa: interrogative pron	eshoná: peace-scientist	mid: animal/creature	then: break (v)
bédi: promise	éthe: clean	míi: amazed	Therísha: Teresa
bel: bring/take	háawith: child	mime: ask	thi: have
belid: house	hal: work	muda: pig	Thíben: Steven
ben: they: 6+	halá: worker	na-: Prefix (v): begin to VERB/ start to VERB	thili: fish
berídan: aunt	Halishóna: California	naya: care for	thom: pillow
Beth: Beth	ham: present/there is/are	ne: you: I	thóo: guest
beth: home	hath: time	néde: want	thosh: sky
Bétheni: Bethany	hathal: good (of time)	nédeshub: intent	thul: parent
bezh: they: 2-5	háya: beautiful (of time)	néé: alien (adj)	u: open
bo: mountain	héena: sibling-of-heart	nem: pearl	ud: stone
bol: fleecy-clouded	héeya: afraid (adj)/fear (v)	nen: you: 6+	ul: hope
boóbin: braid	hena: sibling-by-birth	nezh: you: 2-5	urahu: gate
boshum: cloud	Hérel: Carol	nin: cause/be causal	úuya: hurt/feel pain
bud: clothing	hesh: grass	oba: body	wam: calm/still
bun: new	híya: small	om: teach	wíi: alive/living
dadem: picture	hóowith: grandchild/ granddaughter	oma: hand	wil sha: greeting
dal: thing	hoth: place	omá: teacher	with: person/woman
dala: plant/growing thing	hothal: good (of place)	omid: horse	woth: wisdom
dan: language	hothul: grandparent	onida: family	yáanin: tree
dathim: needlework (v)	hóya: beautiful (of place)	oób: jump	yod: eat
dathimá: needleworker	-hul: Degree: extremely/very	óoha: tired/weary	yom: safe
déela: garden	i: and	óol: moon	yu: fruit
delith: hair	id: and then	óotha: soul	yul: wind (n)
dem: window	-id: Suffix: male	osháana: menstruate	zháadin: menopause (v)
den: help (v)	íi: also	owa: warm	zhe: like/similar
dená: assistant/helper	ith: light	rabalin: young	zho: sound
di: say/talk/speak	ithedal: lamp	rahith: darkness	zhub: insect
dim: container	izh: but	rahu: closed	
dith: voice	láa: perception	rana: drink/beverage	
dizh: kettle	Láadan: Láadan	rathal: bad	
do: strong	lal: milk	ren: carpet	
dó-: Prefix (v): cause to VERB	lalom: sing		
dóhada: comical/funny			

# Lesson 19: Source Case

## Vocabulary

bod	dish
-de	Suffix (CP): Source Case
heshehoth	park [hesh (grass) + hoth (place)]
im	to travel
mina	to move
nu	here
núu	there
sháad	to go; to come
thel	to get; to obtain
wehe	store (market)

The verb “sháad” means “to go” and also “to come,” just as “eb” means “to buy” and “to sell” and “bel” means “to bring” and “to take.” This difference (called “*deixis*” by linguists) merely refers to the *direction* in which the action happens. We will learn how to “disambiguate the deixis” (decipher *which direction* is being spoken about) in this lesson and the next.

## Source Case

[(Aux) Verb (Neg) CP–S (CP–O) 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.

## Examples

Bíi im with wa.	The woman travels.
Bíi im with heshehothede wa.	The woman travels from the park.
Bíi eril eb withid mudath wa.	The man bought (or sold) the pig.
Bíi eril eb withid mudath ebaláde wa.	The man bought the pig from the baker.

Here we see how to resolve the deixis of “eb.” Since we know that ownership of the pig was transferred *from* the baker, we know that the man was buying it (rather than selling it, which would have been *to* the baker).

Báa eril mesháad nen?	Did you (many) come (or go)?
Báa eril mesháad nen bode?	Did you (many) come (or go) from the mountain?

We still cannot disambiguate the deixis on “sháad,” however. We know that the movement being discussed was *from* the mountain. But “you” still could either have “come” from the mountain or “gone” from the mountain. To disambiguate “sháad” we need to know where the speaker is, relative to the Source.

Notes



Báa eril mesháad nen nude?

Did you (many) go hence?

In this example it is clear that “you” “went” (not “came”) “hence;” there is no longer any ambiguity. The word “hence” (“nude” in Láadan) is a somewhat archaic form in English; it means “from here”—Source Case in English! There are a few more English Source Case forms: “thence” (“from there”—“núude” in Láadan), “whence” (“from where”—“bebáade” in Láadan), and “nowhence” (“from nowhere”—“rade” in Láadan).

Bíi eril mina le anath wa.

I moved the food.

Bíi eril mina le anath bodede wa.

I moved the food from the dish.

Bíi eril mina le anath bod nethode wa.

I moved the food from your dish.

Here we see how the Possessive and the Source interact. Just like the Object case suffix did, the Source case suffix moves to the end of the possessive phrase, leaving the noun (“bod” in this case) shorn of its suffix.

### Exercises

Translate the following into English.

- 1 Bíi sháad ebalá mewohóya wobode wa.
- 2 Báa eríli mehim with belidede?
- 3 Bíi aril mebel hena lethá baleth bodede wa.
- 4 Báa eril methel nezh mahinath bebáade?
- 5 Bíi eril eb hóowithid wohéthe womazh Ána bede wa.
- 6 Báa eril doth wolawida wohomid bebáath urahude?

Notice in #3, that we cannot yet disambiguate the deixis on “bel” (to bring; to take). It’s impossible, for the purposes of translation into English, to tell whether my siblings will “take” or “bring” bread from the dish.

Notice in #5, that we do not attach the Source Case suffix directly to personal names.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

Notes  
Notes  
Notes

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

- |  |                 |
|--|-----------------|
| 7 Bii aril memina mewoshane womid waa. | ábed            |
| 8 Baa eril thad eb ne yuth?            | bebáa           |
| 9 Bii erili sháad wonée woháwith waa.  | ash             |
| 10 Bii ril meduhim onida waa.          | mewohaba wohoth |
| 11 Bii eril bel ra rul laleth wa.      | hothul          |
| 12 Bii eril oób háawith waa.           | esh             |

7 English:

Láadan:

English:

8 English:

Láadan:

English:

9 English:

Láadan:

English:

10 English:

Láadan:

English:

11 English:

Láadan:

English:

12 English:

Láadan:

English:

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**Translate the following into Láadan.**

- 13 The farmer gets food from the earth.
- 14 The teacher moved a bad insect from the garden.
- 15 Carol's uncle promises to buy a plant from the weary storekeeper.
- 16 Whence came we (many), long ago?
- 17 The dancer traveled from her safe home.
- 18 My nephew will follow the assistant from the busy store.

Did you have any trouble with the word "storekeeper" in #15? We've learned "wehe" (store); a storekeeper would be one who "does" a store: "wehehá."

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

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1 The baker comes/goes from the beautiful mountains. 2 Did the people, long ago, travel from the house? 3 My blood-siblings will take bread from the dish. 4 Whence (from where) did you (few) get the flower(s)? 5 The grandson bought a clean car from Anna. 6 Whom did the pregnant horse follow from the gate? 7 The furry animals will move. Bii aril memina mewoshane womid ábedede wáa. The furry animals will move from the farm. 8 Were you able to buy/sell the fruit? Baa eril thad eb ne yuth bebdáde? Whence (from where) were you able to buy the fruit? 9 The alien infant came long ago. Bii eril! shad woné wóháwíth ashede wáa. The alien infant came from the star long ago. 10 The families try to travel. Bii ril meduhim onida mewohaba wohothede wáa. The families try to travel from the fragrant places. 11 The cat didn't bring/take the milk. Bii eril bel ra nul laléth hotuhlede wá. The cat didn't bring/take the milk from the grandmother. 12 The child jumped. Bii eril ób háawíth eshede wáa. The child jumped from the boat.

13 Bii thel ábedá anath donide wi. 14 Bii eril mina omá worathal wozhubeth délade wáa. 15 Bii bedi eb beridandí Hérél betha dalath wohóoha woweheháde wá. 16 Baa eril! meshád len bebdáde? 17 Bii eril im amedarahá woyom wobeth bethode wáa. 18 Bii aril doth sheridandí lethá denáth woshóod wowehe wá.

# Lesson 20: Goal Case

## Vocabulary

ban	to give
-di (variant: -dim)	Suffix (CP): Goal Case
dúu-	Prefix (verb): try in vain to VERB; fail to VERB
edin	cousin
-hel	Degree Marker: to a trivial degree; slightly; hardly
no-	Prefix (verb): to finish VERBing; to complete VERBing
olin	forest
sheb	to change
weth	way; path; road
wida	to carry

## Goal Case

[(Aux) Verb (Neg) CP–S (CP–O) CP–Goal]

The Goal Case marks a Case Phrase as the object *toward* which the action is directed. To mark a Case Phrase as a Goal, use the ending “-di.” As always, insert “e” to separate consonants if necessary.

You will notice that a sentence such as “Bíi eril sháad le wethedi wa,” meaning “I went to the road,” is exactly like “Bíi eril sháad le wethede wa,” meaning “I came from the road.” You can only tell the direction of the motion verb by the case ending on “road.” Speakers of some languages are not comfortable keeping the vowels “i” and “e” separate, because in their languages they are only one sound. In such a situation, and if no other information is available in the sentence to make things clear, it is correct to use “-dim” as an alternate form for the Goal Case Phrase. Such a speaker could say “Bíi eril sháad le bodim wa,” for “I went to the mountain.”

## Examples

Bíi thad sháad Máyel wa.	Michael can go/come.
Bíi thad sháad Máyel bethedi wa.	Michael can go/come (to the) home.
Bíi thad sháad Máyel nudi wa.	Michael can come hither.

Here we see the deixis on “sháad” disambiguated in favor of “come” rather than “go.” You may not recognize the rather archaic form “hither.” It’s Goal Case in English and means “to here” (“nudi” in Láadan). There are a few other English Goal Case forms: “thither” means “to there” (“núudi” in Láadan); “whither” means “to where” (“bebáadi” in Láadan); “nowhither” means “to nowhere” (“radi” in Láadan).

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.

Bíi eril om le shoneth wa.	I taught peace.
Bíi eril om le shoneth nedi wa.	I taught (to) you peace.
Bíi eril om le nedi wa.	I taught (to) you.
Bíi eril nohom le wa.	I finished teaching.
Bíi eril dúuhom le shoneth nedi 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 "bédi" (to promise), "di" (to speak), "lalom" (to sing), and "mime" (to ask).

Bíi aril wida le bal belidedi wa.	I will carry bread to the house.
Bíi aril wida le bal belid edinethodi wa.	I will carry bread to the cousin's house.
Bíi aril wida le bal belid edinetho nethadi wa.	I will carry bread to your cousin's house.

Notice that "bal," above, does not have an Object Case suffix; there is no ambiguity since bread cannot carry me anywhere.

Notice also how the Possessive interacts with the Goal Case. The Goal Case suffix moves to the end of the possessive phrase: first to "edinethodi," then to "nethadi." "Belid" is without a case suffix after the first example in this set.

Bíi ril sheb le wa.	I change.
Bíi ril shebehel le wa.	I change trivially. –or– I hardly change.
Bíi ril nasheb le wa.	I begin to change.
Bíi ril nosheb le wa.	I finish changing.

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# Exercises

Translate the following into English.

- 1 Bii aril meshaad edin wehehátha bode nudi wa.
- 2 Baa wida omid berídaneth bebáadi?
- 3 Bii dubel ebalá baleth wehedi wáa.
- 4 Bii nahom sherídan netha Láadan Másha bedi wa.
- 5 Bii eril meban lezh wolaya wobabíth dená lethodi wa.
- 6 Bii ul dúuhim ra héena eshonátho nezhedi wa.

In #1, "shaad" would clearly be translated "come" because the movement *from* the mountain is *to* here.

In #4, we notice once again that personal names do not receive Case suffixes.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

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

- |  |                  |
|--|------------------|
| 7 Bii aril mina ábedá mudath wa.         | weth             |
| 8 Báa eril eb hothul bezhetha mazheth?   | bebáa            |
| 9 Bii rilrili medoth len shonáth wa.     | woliyen woholin  |
| 10 Bii ril thad wida withid obath wáa.   | woyom wohoth     |
| 11 Bii eríli mesháad onida wáa.          | meworahíya wohud |
| 12 Báa eril bel háawith bebáatha nemeth? | wohu wohurahu    |

In #11, the word "rahíya," from "ra-" (not-, non-) + "híya" (small), means "large."

7 English:

Láadan:

English:

8 English:

Láadan:

English:

9 English:

Láadan:

English:

10 English:

Láadan:

English:

11 English:

Láadan:

English:

12 English:

Láadan:

English:

Notes  
Notes  
Notes  
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Notes  
Notes  
Notes

**Translate the following into Láadan.**

- 13 Whither is the grandchild taking the fragrant flowers?
- 14 The teacher asked, "Whither is the beautiful plant traveling?"
- 15 I said to her, "Clearly, the plant is going nowhere."
- 16 The parents gave their baby milk.
- 17 I wish Steven would carry the tired cat to the park.
- 18 The laughing worker sold the farm to them (few).

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

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1 The storekeeper's cousins will come hither from the mountain. 2 Whither is the horse carrying the aunt? 3 The baker is trying to take the bread to a store. 4 Your niece is beginning to teach Marsha Láadan (teach Láadan to Marsha). 5 We (few) gave a red bird to my assistant. 6 The peace-scientist's heart-sibling hopes not to fail to travel to you (few).

7 The farmer will move a pig. Bii aril mina ábedá mudath wethedi wa. The farmer will move a pig to the road. 8 Did their grandmother buy/sell the car? Baa eril eb hothul bezhetha mazheth bebbádi? To whom did their grandmother sell the car? 9 We (many) may follow the peace-maker. Bii rilrili medoth len shonath woliyen woholinei wa. We (many) may follow the peace-maker to the green forest. 10 The man can carry the body. Bii ril thad wida withid obath woyom wohothedi wa. The man can carry the body to a safe place. 11 The families came/went long ago. Bii erili mesháad onida meworahiya wohudedi wa. The families long ago came/went to the large stones. 12 Whose child took/brought the pear? Baa eril bel háawith bebbátha nemeth wohu wohurahudi? Whose child took/brought the pear to the open gate?

13 Baa bel hówith mewohaba womahinath bebbádi? 14 Bii eril mime oma wa, "Baa im woháya wodala bebbádi?" 15 Bii eril di le bedi wa, "Bii sháad ra dala radi wi." 16 Bii eril meban thul laleth áwith bezhethadi wáa. 17 Bii wil wida Thiben wohóoha woruleth heshethothedi wa. 18 Bii eril eb wohada wohala ábedeth bezhedi wáa.



# Lesson 21: Vocabulary Interlude 4

## Vocabulary

bini	gift
bithim	to meet
Bóo	Type-of-Sentence Word: Request
dazh	to be soft, pliant, yielding
ed	tool
éeya	sickness, illness
lan	friend
liri	to be colored
lóolo	to be slow
losh	money, credit
mela	ocean
shad	to be pure; to be perfect
shal	courtesy; manners
she	to comfort; to give comfort
shim	to sexual-act (completely neutral & abstract term)
waálh	Evidence Word: assumed false by X because X distrusts source; evil intent also assumed
we	Evidence Word: perceived by X in a dream
wili	creek, river
wóo	Evidence Word: used to indicate that X states a total lack of knowledge as to the validity of the matter
wóoban	to give birth

## Examples

Bíi éthe beth netho wa.	Your home is clean.
Bíi dóhéthe ne beth nethoth wa.	You clean (cause to be clean) your home.
Báa dóhéthe ne beth nethoth?	Do you clean your home?
Báa dóhéthe bebáa beth nethoth?	Who cleans your home?
Bóo dóhéthe ne beth nethoth.	Prithee clean your home.

In the English translation of a Request, I shall 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.

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, just as is the case with the Interrogative). And on the subject of Evidence Words:

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

## Exercises

Translate the following into English.

- Bíi eril néde ban ábedá mewolaya wobabí ledi wa.
- Bíi liri hul esh wa.
- Bíi áya dala wa. Baa mehaba mahina betha?
- Em, i medazhehul mi betha wa.
- Bíi im lan letho wilidi; nédeshub bithim be wolawida wosherídan bethath wa.
- Bíi shal weth shadi i shonedi wa.
- Baa aril doth Mázhareth edin bethath meladi?
- Bóo bel ne mewoshad wonemeth omádi.
- Bíi aril melóolo ra lezh; ril wóoban berídan lezhetha wa.
- Bíi míi onida; eril sháad rul wodóon wobelidedi wáa.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

7 English:

8 English:

9 English:

10 English:

Notes

**Translate the following into Láadan.**

- 11 The assistant promised to braid my grandmother's hair.
- 12 What did you (few) eat? Was it good?
- 13 Our food was fruit, bread and milk.
- 14 My father couldn't help Michael to safety (I dreamed).
- 15 Who (plural) will move hence (from here) to the mountains?
- 16 Will the weary horse carry grain thither (to there)?
- 17 The money was a gift from the alien.
- 18 The man remembered to buy a tool.
- 19 The bankers don't need to do the work.
- 20 A linguist created Láadan; it comforts us (many).

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 #15, did you notice that you couldn't (yet) specify the mountains as plural? Our next lesson but one will ease this restriction.

In #16 & #18, did you notice the surface similarities between "edeth" from "ede" + "-th" (Object Case: grain) and "edeth" from "ed" + "-th" (Object Case: tool)? This can happen; in connected speech or writing it will not be so confusing.

In #17, did you have any trouble forming the word for "alien" as a noun? An alien is one who is alien (née): *néehá*.

In #19, were you able to form the word for "banker?" A banker is one who deals in (or "does") money and credit: *loshá*."

In #20, were you able to form the word "linguist?" "Linguistics" is the science of language: "edan." One who practices this science is a "linguist:" *edaná*."

Also in #20, 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.

- 11 Láadan: \_\_\_\_\_
- 12 Láadan: \_\_\_\_\_
- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_
- 19 Láadan: \_\_\_\_\_
- 20 Láadan: \_\_\_\_\_



# Vocabulary So Far

-á: Suffix: doer/one who	dith: voice	hothal: good (of place)	néehá: alien (n)
áana: sleep	dizh: kettle	hothul: grandparent	nem: pearl
áath: door	do: strong	hóya: beautiful (of place)	nen: you: 6+
aba: fragrant	dó-: Prefix (v): cause to VERB	-hul: Degree: extremely/very	nezh: you: 2-5
ábed: farm	dóhada: comical/funny	i: and	nin: cause/be causal
ábedá: farmer	dom: remember	id: and then	no-: Prefix (v): finish VERBing/ complete VERBing
ada: laugh	doni: earth/ground/soil	-id: Suffix: male	nu: here
amedara: dance	dóon: correct	íi: also	núu: there
amedarahá: dancer	doth: follow	im: travel	oba: body
an: know (of people)	du-: Prefix (v): try to VERB	ith: light	olin: forest
ana: food	dutha: heal	ithedal: lamp	om: teach
Ána: Anna	dúu-: Prefix (v): try in vain to VERB; fail to VERB	izh: but	oma: hand
Ánetheni: Anthony	e-: Prefix: science of	láa: perception	omá: teacher
Aranesha: Arkansas	e... e: either... or	Láadan: Láadan	omid: horse
ash: star	eb: buy/sell	lal: milk	onida: family
áwith: baby/infant	ebalá: baker	lalom: sing	oób: jump
áya: beautiful	ed: tool	lan: friend	óoha: tired/weary
babí: bird	edan: linguistics	lawida: pregnant	óol: moon
bal: bread	edaná: linguist	laya: red	óotha: soul
balin: old (animates)	ede: grain	le: I	osháana: menstruate
ban: give	edin: cousin	len: we: 6+	owa: warm
be: he/she/it/X	éeya: illness/sickness	leyi: blue	rabalin: young
bebáa: interrogative pron	ehom: education	lezh: we: 2-5	rabun: old (inanimate)
bédi: promise	ehomá: education specialist	liri: colored (adj)	rahith: darkness
bel: bring/take	el: make	lith: think	rahíya: large
belid: house	elahela: celebration	liyen: green	rahu: closed
ben: they: 6+	elash: play (v)	lom: song	rana: drink/beverage
berídan: aunt	Elízhabeth: Elizabeth	lóolo: slow	rathal: bad
Beth: Beth	em: yes	losh: money/credit	ren: carpet
beth: home	en: understand	loshá: banker	ri: record (v)
Bétheni: Bethany	esh: boat	lula: purple	rilin: drink (v)/quaff
bezh: they: 2-5	eshon: peace-science	ma: listen	ro: weather
bini: gift	eshoná: peace-scientist	mahá: listener/one who listens	rosh: sun
bithim: meet (v)	éthe: clean	mahina: flower	rul: cat
bo: mountain	háawith: child	Másha: Marsha	sha: harmony
bod: dish	hal: work	Máthu: Matthew	sháad: come/go
bol: fleecy-clouded	halá: worker	Máyel: Michael	sháal: day
boóbin: braid	Halishóna: California	mazh: automobile/car	shad: pure/perfect
boshum: cloud	ham: present/there is/are	Mázhareth: Margaret	shal: courtesy/manners
bud: clothing	hath: time	mela: ocean	shane: downy/furry
bun: new	hathal: good (of time)	Méri: Mary	she: comfort (v)
dadem: picture	háya: beautiful (of time)	mi: leaf	sheb: change (v)
dal: thing	héena: sibling-of-heart	mid: animal/creature	sherídan: niece/nephew
dala: plant/growing thing	héeya: afraid (adj)/fear (v)	míi: amazed	shidi: be together
dan: language	-hel: Degree: trivial/slightly/ hardly	mime: ask	shim: sexual-act (v)
dathim: needlework (v)	hena: sibling-by-birth	mina: move	shon: peace
dathimá: needleworker	Hérel: Carol	muda: pig	shoná: peacemaker
dazh: soft/pliant/yielding	hesh: grass	na-: Prefix (v): begin to VERB/ start to VERB	shóod: busy
déela: garden	heshehoth: park	naya: care for	shub: do
delith: hair	híya: small	ne: you: I	shum: air
dem: window	hóowith: grandchild/ granddaughter	néde: want	Shuzhéth: Suzette
den: help (v)	hoth: place	nédeshub: intent	tháa: thrive/be well
dená: assistant/helper		née: alien (adj)	thad: able
di: say/talk/speak			thal: good
dim: container			

# Vocabulary So Far

tham: circle  
thel: get/obtain  
them: need  
then: break (v)  
Therísha: Teresa  
thi: have  
Thíben: Steven  
thili: fish  
thom: pillow  
thóo: guest  
thosh: sky  
thul: parent  
u: open  
ud: stone  
ul: hope  
urahu: gate  
úuya: hurt/feel pain  
wam: calm/still  
wehe: store/market  
wehehá: storekeeper  
weth: path/way/road  
wida: carry  
wíi: alive/living  
wil sha: greeting  
wili: creek/river  
with: person/woman  
wóoban: give birth  
woth: wisdom  
yáanin: tree  
yod: eat  
yom: safe  
yu: fruit  
yul: wind (n)  
zháadin: menopause (v)  
zhe: like/similar  
zho: sound  
zhub: insect

# Lesson 22: Path Case

## Vocabulary

ihé	in front of; before
ihée	in back of; behind; beyond
mesh	across
-mu	Suffix (CP): Path case
nil	in; inside; within
nol	atop; on top of; upon
o	around
obe	through
óobe	along
yil	below; under

## Path Case

[(Aux) Verb (Neg) CP–S (CP–Source) (CP–Goal) CP–Path (Postposition)]

The Path Case describes the route the Subject takes to get from the Source to the Goal—although the Source and Goal need not be explicitly mentioned.

The Path Case phrase is usually followed by a word describing the relation of the route to the noun phrase involved. These words, called postpositions, are like English prepositions except that they follow, rather than precede, the case phrase. The Path Case element will sometimes occur *without* a postposition; in such a situation it would be translated “by way of” or something similar.

Postpositions’ forms are invariable; they take no affixes. They also form the bulk of our vocabulary in this lesson.

## Examples

Bíi rilrili mesháad háawith déeladi wáa.	The children may come/go to the garden.
Bíi rilrili mesháad háawith déeladi heshehothemu obe wáa.	The children may come/go to the garden through the park.
Bíi rilrili mesháad háawith déeladi belid nethomu obe wáa.	The children may come/go to the garden through your house.
Bíi eril doth le ruleth wa.	I followed the cat.
Bíi eril doth le ruleth wethemu óobe wa.	I followed the cat along the road.
Bíi eril doth le ruleth beth lethode wa.	I followed the cat from my home.
Bíi eril doth le ruleth beth lethode wethemu óobe wa.	I followed the cat from my home along the road.
Bíi eril doth le ruleth beth lethode olinedim wethemu óobe wa.	I followed the cat from my home to the forest along the road.
Bíi eril doth le ruleth beth lethode olinedim wethemu wa.	I followed the cat from my home to the forest by way of the road.

Báa eril wida be anath nudi?  
Báa eril wida be anath dememu ihé?  
Báa eril wida be anath nudi bebáamu?

Did she carry the food hither?  
Did she carry the food in front of the window?  
How (by what route) did she carry the food hither?

## Exercises

### Translate the following into English.

- 1 Bii eril amedara Therísha beth bethode wohóya woheshehothedi wethemu óobe wáa.
- 2 Báa bel thul netha dizheth wehede bebáamu?
- 3 Bóo medoth nezh woshane womideth wilimu mesh.
- 4 Bii nédeshub im Mázhareth woratháa wohothemu o wi.
- 5 Bii eril dumina dená losheth renemu nol wa.
- 6 Bii aril mehoób Máthu i Thíben worahíyahul wohudemu rayil wa.

Note the word "ratháa" in #4. "Tháa" means "to thrive," so "ratháa" would be its opposite; I've translated it as "be blighted," but it could as easily be translated "be withered" or any number of other common English terms.

Note the word "rayil" in #6. It comes, of course, from "ra-" (non-) + "yil" (below) and means "over; above." This meaning is distinct from "nol" which means "upon; on top of."

1 English:

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2 English:

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3 English:

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4 English:

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5 English:

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6 English:

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**Incorporate the noun or phrase in the second column as a Path with the position from the third column; translate into English before and after.**

7	Bíide eríli mesháad néehá ashede Donidi wo.	rosh	ihée
8	Bíi ril wida Bétheni ithedaleth edin lethadi wa.	olin	obe
9	Báa ham yul bebáade?	déela	nil
10	Bíi eril mehelash háawith wáa.	yáanin thuletho bezhetha	ihé
11	Báa aril bel Másha mahinath Hérel bedim?	nu	óobe
12	Bíi eril medoth ábedá mudath waá.	belid	o, nil i ranil

Did you note the word "ranil" in #12? It's formed, of course, from "ra-" (non-) + "nil" (inside), and means "outside."

7 English:

Láadan:

English:

8 English:

Láadan:

English:

9 English:

Láadan:

English:

10 English:

Láadan:

English:

11 English:

Láadan:

English:

12 English:

Láadan:

English:

Notes

**Translate the following into Láadan.**

- 13 I expect Mary will travel across Arkansas.
- 14 Would that you (many) might move the plant through the gate.
- 15 Anthony jumped behind the curtain.
- 16 How (by what route) might Anna go to California?
- 17 The boat will carry us upon the ocean from our family to a new place.
- 18 Mice followed the grain under my pillow.

Did you note, in #6 & #13, the English versions with "I expect..." at the beginning? This is a natural outgrowth of "wa" (according to my perception) being set in the future, where I cannot reasonably claim to have direct experience. "Wa" also pertains to *internal* perceptions; in the future, this internal perception might be termed "expectation."

Did you note the word "demeren" in my answer to #15? Composed of "dem" (window) + "ren" (carpet), it means "curtain."

Did you have trouble with the word for "mouse" in #18? It's "edemid" from "ede" (grain) + "mid" (creature).

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

Note

1 Teresa danced along the street from her home to the beautiful park. 2 How (by what route) is your mother bringing the kettle from the store? 3 Prithae follow the furry creature across the river. 4 Of course Margaret intends to travel around the blighted place. 5 The helper tried to move the money upon the rug. 6 I expect Matthew and Steven will jump over the huge stone.

7 Once upon a time the aliens came to Earth from the star(s). Bilde erli! mesháad néháh ashede Donidi roshemu ihé wo. Once upon a time the aliens came to Earth from the star(s) (via a route) beyond the sun. 8 Bethany is carrying a lamp to my cousin. Bii ril wida Bétheni! ihedalet edin lethadi olinemu obe wa. Bethany is carrying a lamp through the forest to my cousin. 9 Hence is the wind blowing? Báa ham yul bebdade déla ni? Whence is the wind blowing inside the garden? 10 The children were playing. Bii erli mehelash háawith yáanin thuletho bezhethamu ihé wá. The children were playing (on a route) in front of their parents' tree. 11 Will Marsha bring flower(s) to Carol? Báa aril bel Másha mahinath Hérél bedim numu óobe? Will Marsha bring mudath belidemu o, nil i ranil wá. The farmers followed the pig around, inside and outside of the house (I'm skeptical).

13 Bii aril im Méri Araneshamu mesh wa. 14 Bii wil memina nen dalath urahumu obe wa. 15 Bii erli óób Anetheni demerenemu ihé wá. 16 Báa rilrilli shád Ana Halishónadi bebdamu? 17 Bii aril wida esh leneth onida lenethade wobun wohothedi melamu nol wa. 18 Bii erli medoth edemid edeth thom lethomu yil wa.

# Lesson 23: Quantifiers & Numbers, Part 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 postpositionally (that is, they're placed *after* the case phrase (noun + ending) they modify). And like other postpositions, their forms are immutable; they take no affixes.

## Number Vocabulary

nede	one (1)	thab	ten (10)
shin	two (2)	debe	hundred (100)
boó	three (3)	thob	thousand (1,000)
bim	four (4)	rod	million (1,000,000)
shan	five (5)	merod	billion (1,000,000,000)
bath	six (6)		
um	seven (7)		
nib	eight (8)		
bud	nine (9)		

## Additional Number Vocabulary

lami	number
lamith	to count
elamith	mathematics
uzh	symbol (of notation, alphabet, orthography)

## Examples

nedethab	eleven (11)
shinethab	twelve (12)
bathethab	sixteen (16)

The “teen” forms give the number to be added to ten followed by “thab” (ten). This rule applies to numbers from eleven to nineteen. Remember to insert an “e” where needed to separate forbidden consonant clusters.

thabeshin	twenty (20)
thabeboó	thirty (30)
debeshan	five hundred (500)
thobebath	six thousand (6,000)
rofum	seven million (7,000,000)
merodebud	nine billion (9,000,000,000)

In the forms greater than the teens, the number by which ten (or one hundred or one thousand or one million or one billion) is multiplied is presented *after* the base (the ten, hundred, and so on).

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" but is 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.

## 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.

## Non-Number Vocabulary

menedebe (variant: mendebe)	many
nedebe (variant: ndebe)	few; several
woho	all; every
waha	any

Notice the variant formations for "menedebe" and "nedebe" above. Like the variant plural form introduced in the lesson covering Plurals, these also incorporate a "syllabic n." The syllabic n constitutes a syllable in its own right (like the final syllable in the English word "button"), and so is exempt from the consonant-vowel alternation rules. "Mendebe" (the variant of "menedebe") is still a four-syllable word: me-n-de-be. "Ndebe" (the variant of "nedebe") is still a three-syllable word: n-de-be.

Earlier in this lesson we learned the word "nede" (number: one). Would it surprise you to find that it also has a variant form? It does; it's "nde," a two-syllable word: n-de.

## Additional Non-Number Vocabulary

bre... ébre	if... then
bróo	because
dale	object (made-thing)
ili	water
lam	health
neda	only
shinehothul	great-grandparent [shin (two) + hothul (grandparent)]

A note about the words "bre," "ébre" and "bróo:" in Láadan, the sound "b" should be followed by a vowel sound. An early mistake (occasioned by the fact that "r" is not really a consonant in the same sense that "b" is) allowed a few words with the combination "br" to be created. This is considered an historical accident, and new formations with that combination or similar combinations would not be allowed.

## Examples

Bíi eril bel be mideth withede wáa.	She took the animal from the woman.
Bíi eril mebel bezh mideth withede wáa.	They (few) took the animal from the woman.
Bíi eril bel be mideth withede nedebe wáa.	She took the animal from the several women.
Bíi eril bel be mideth withede menedebe wáa.	She took the animal from the many women.
Bíi eril bel be mideth withede nib wáa.	She took the animal from the eight women.

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 eril bel be mideth nedebe withede.	She took several animals from the woman.
Bíi eril mebel bezh mideth menedebe withede.	They (few) took many animals from the woman.
Bíi eril bel be mideth shan withede nedebe.	She took five animals from several women.

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.

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## Exercises

### Translate the following into English.

- 1 Bii eril memii omá um waá.
- 2 Báa mehim mewolawida wowith nedebe meladim?
- 3 Bii eril sháad wothen womazh bode menedebe wa.
- 4 Báa eril thel hothul daleth nedebe dimede?
- 5 Bii eril bel Ána daleth woho dim onidathode nedebe wa.
- 6 Bii shóodehul thul áwithetha nib bróo menin áwith menedebe halethehul wa.

Note that, as in #1 and #2, when a quantifier—or a number greater than “nede” (one)—is used to modify the Subject, the verb must be plural.

Did you notice that, from the surface shape, “daleth,” of the Objects in #4 & #5, it is impossible to tell whether “thing” or “object” is intended? And the context is no help. On the other hand, in #7 the horse is probably *not* eating a tool (*ed*); grain (*ede*) is much more likely.

Also in #5, did you notice that the phrase “dim onidathode nedebe” is ambiguous? It’s impossible to tell without more information whether the “nedebe” refers to “dim” or to “onida”—that is, whether everything was taken out of several containers belonging to one family or one container belonging to several families—or, indeed, several containers belonging to several families.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

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**Translate the second phrase into Láadan & modify the sentence to include the quantified noun phrase; translate into English before and after.**

- |   |                            |
|---|----------------------------|
| 7 Bii yod omid edeth wa.  | only six horses            |
| 8 Bii eril néde ban ne wolaya wohesh lan nethodi wáa.                   | several red boats          |
| 9 Bóo mebédi mewida nezh bodeth belidede.                               | all the dishes, few houses |
| 10 Bii u urahu wa; bóo mesháad nen déela lethodi.                       | all the gates              |
| 11 Báa eril an bebáa amedaraháth?                                       | ten dancers                |
| 12 Bii úuya ra héena shonátho bróo eril dutha sherídanid betha beth wa. | many heart-siblings        |

Did you remember to pluralize the relativizer as well as the verb in #8?

Did you have any trouble deciphering the word "duthahá" in #12? It comes from "dutha" (to heal) + "-á" (doer) and means "healer," or "one who heals."

7 English:	_____
Láadan:	_____
English:	_____
8 English:	_____
Láadan:	_____
English:	_____
9 English:	_____
Láadan:	_____
English:	_____
10 English:	_____
Láadan:	_____
English:	_____
11 English:	_____
Láadan:	_____
English:	_____
12 English:	_____
Láadan:	_____
English:	_____

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Notes

**Translate the following into Láadan.**

- 13 The many extremely colorful birds are beautiful.
- 14 They (few) will buy the many tools from the storekeeper.
- 15 Prithee teach (you many) your song to all the children.
- 16 A few farmers can move one hundred large pigs to five farms.
- 17 The three small plants have few flowers but many leaves.
- 18 Many animals come from the forest to the creek; Mary cares for them all.

13 Láadan: \_\_\_\_\_

14 Láadan: \_\_\_\_\_

15 Láadan: \_\_\_\_\_

16 Láadan: \_\_\_\_\_

17 Láadan: \_\_\_\_\_

18 Láadan: \_\_\_\_\_

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1 The seven teachers were amazed (I don't believe it). 2 Are the several pregnant women travelling to the ocean? 3 The broken car was coming from the many mountains. 4 Did the grandmother get a few things from the container? 5 Anna took all of the objects from several families' containers. 6 The mother of eight babies is extremely busy because many babies cause an immense amount of work.

7 The horse eats grain. Bii meyod omid bath neda edeth wa. Only six horses eat grain. 8 You wanted to give your friend the red boat. Bii eril néde ban ne mewolaya wohesh nedebé lan nethodi wá. You wanted to give your friend several red boats. 9 Prithee promise (you few) to carry the dish from the house. Bóo mebedí mewida nezh bodeth woho belidede nedebé. Prithee promise (you few) to carry all the dishes from the few houses.

10 The gate is open; prithee come (you many) to my garden. Bii mehu urahu woho wa; bóo mesháad nen déla lethodi. All the gates are open; prithee come (you many) to my garden. 11 Who knew the dancer? Báa eril an bda amedaraháth thab? Who knew the ten dancers? 12 The peace-maker's heart-sibling doesn't hurt because her nephew healed her. Bii mehúya ra héna shonátho mendedbe bróo eril duttha sherdáanid betha beneath wa. The peace-maker's many heart-siblings don't hurt because her nephew healed them.

13 Bii meháya mewolirihul wobabi mendedbe wa. 14 Bii aril meheb bezh edeth mendedbe weheháde wá. 15 Bóo mehom nen lom nenthoth háawithedi woho. 16 Bii methad me'ina ábeda nedebé meworahíya womudath debe ábededi shan wá. 17 Bii methi mewohíya wodala bóo mahinath nedebé izh mith mendedbe wa. 18 Bii mesháad mid mendedbe olinede wíldi; naya Méri beneth woho wa.



# Bonus Exercises

## Number Practice

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

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Form the following numerals into 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

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11 thabeshan i um. 12 debeshan i thabeshan 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 thabebud i shan. 20 thobum i debenib i thabeshan i bim.

# Lesson 24: Time Out 4

## Vocabulary

abesh	all things; all-that-is
-háalish	Degree Marker: to an extraordinary degree; utmostly
layun	to be orange
léli	to be yellow
ozh	dream
shebasheb	to die [sheb (to change)]
wí	life
wum	Postposition: entire; whole; all-of-it {JLP}
yeth	silver

## Text

### Ozh Letho

Bíide melalom ash nemethu nibethab lom shathuth we. Ban lom sheth i shoneth ledi. Áya lom.

Bíide sháad weth udethu bo óolethudi we. Medoth Berídan Hérel i le wetheth núudi. Wida le áwitheth; wida Hérel wolayun woruleth.

Bíide methi yáanin óolethu mewolula womith; meléli mahina benetha we. Medazh ud; mezhe mewoyeth wohud thometh. Rilín le wilide; dutha zho bethu. En le zho wilithu bróo eril rilín le bede. Di be Láadan; di be shimethu i wóobanethu i shebashebethu. Rilín áwith Máyel lal wilithu.

Bíide ada Berídan Hérel ruledi we. Methi mahina mewohamedara wozhubeth menedebe; maháalish rul beneth. Methi zhub boó oba omidethuth; methi ben menedebe oba mudathuth. Thi woleyi wozhub nede oba mazhethuth. Yod mahina woleyi wozhubeth.

Bíide nin yu mahinatha lawidath we. Yod le yu, id wóoban le onida lethath wum i abesheth. Le tham wíthu we.

## Morpheme-by-Morpheme Analysis

Ozh      Letho  
DREAM    I + POSS

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Bíide	melalom	ash	nemethu	nibethab	lom	shathuth	we.
DECL + NARR	PL + SING	STAR	PEARL + PARTV	EIGHTEEN	SONG	HARMONY + PARTV + OBJ	DREAM

Ban	lom	sheth	i	shoneth	ledi.	Áya	lom.
GIVE	SONG	COMFORT + OBJ	AND	PEACE + OBJ	I + GOAL	BE BEAUTIFUL	SONG

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Bíide	sháad	weth	udethu	bo	óolethudi	we.
DECL + NARR	GO/COME	ROAD	STONE + PARTV	MOUNTAIN	MOON + PARTV+ GOAL	DREAM

Medoth Berídan Hérel i le wetheth núdi.  
PL + FOLLOW AUNT CAROL AND I ROAD + OBJ THERE + GOAL

Wida le áwitheth; wida Hérel wodayun woruleth.  
CARRY I INFANT + OBJ CARRY CAROL REL + BE ORANGE REL + CAT + OBJ

Bíide methi yáanin óolethu mewolula womith;  
DECL + NARR PL + HAVE TREE MOON + PARTV PL + REL + BE PURPLE REL + LEAF + OBJ

meléli mahina benetha we.  
PL + BE YELLOW FLOWER X:6+ + POSS:BIRTH DREAM

Medazh ud; mezhe mewoyeth wohud thometh.  
PL + BE SOFT STONE PL + BE SIMILAR PL + REL + SILVER REL + STONE PILLOW + OBJ

Rilin le wilide; dutha zho bethu.  
DRINK I STREAM + SRC HEAL SOUND X:1 + PARTV

En le zho wilithu bróo eril rilin le bede.  
UNDERSTAND I SOUND STREAM + PARTV BECAUSE PAST DRINK I X:1 + SRC

Di be Láadan; di be shimethu i wóobanethu i  
SPEAK X LÁADAN SPEAK IT SEX-ACT + PARTV AND GIVE BIRTH + PARTV AND

shebashebethu. Rilin áwith Máyel lal wilithu.  
DIE + PARTV DRINK INFANT MICHAEL MILK STREAM + PARTV

Bíide ada Berídan Hérel ruledi we.  
DECL + NARR LAUGH AUNT CAROL CAT + GOAL DREAM

Methi mahina mewohamedara wozhubeth menedebe;  
PL + HAVE FLOWER PL + REL + DANCE REL + INSECT + OBJ MANY

maháalish rul beneth.  
LISTEN + DEG:EXTRAORD CAT X:6+ + OBJ

Methi zhub boó oba omidethuth; methi ben menedebe oba  
PL + HAVE INSECT THREE BODY HORSE + PARTV + OBJ PL + HAVE X:6+ MANY BODY

mudathuth. Thi woleyi wozhub nede oba mazhethuth.  
PIG + PARTV + OBJ HAVE REL + BLUE REL + INSECT ONE BODY AUTOMOBILE + PARTV + OBJ

Yod mahina woleyi wozhubeth.  
EAT FLOWER REL + BE BLUE REL + INSECT + OBJ

Bíide nin yu mahinatha lawidath we.  
DECL + NARR CAUSE FRUIT FLOWER + POSS:BIRTH PREGNANT + OBJ DREAM

Yod le yu, id wóoban le onida lethath wum  
EAT I FRUIT AND THEN GIVE BIRTH I FAMILY I + POSS:BIRTH + OBJ ENTIRE

i abesheth. Le tham wíthu we.  
AND ALL-THAT-IS + OBJ I CIRCLE LIFE + PARTV + IDENT DREAM

**Free Translation**

**My Dream**

Eighteen stars of pearl sing a song of harmony. The song gives me comfort and peace. The song is beautiful.

A road of stone goes to the mountain of the moon. Aunt Carol and I follow the road thence. I carry the baby; Carol carries the orange cat.

The trees of the moon have purple leaves; their flowers are yellow. The stones are soft; the silver stones are like pillows. I drink from a stream; its sound heals. I understand the sound of the stream because I drank from it. It speaks Láadan; it speaks of sexual-acting and of giving birth and of dying. Baby Michael drinks the milk of the river.

Aunt Carol laughs at the cat. The flowers have many dancing insects; the cat listens oh-so-intently to them. Three insects have bodies of horses; many have bodies of pigs. One blue insect has the body of a car. A flower eats the blue insect.

The fruit of the flowers cause pregnancy. I eat a fruit, and then I give birth to my entire family and all-that-is. I am the circle of life.

**Comments**

In this story we see another of the set of Degree Markers. “-háalish” means “to an extraordinary degree;” it is the strongest possible Degree Marker.

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# Vocabulary So Far

-á: Suffix: doer/one who	dale: object	hal: work	losh: money/credit
ána: sleep	dan: language	halá: worker	loshá: banker
áath: door	dathim: needlework (v)	Halishóna: California	lula: purple
aba: fragrant	dathimá: needleworker	ham: present/there is/are	ma: listen
ábed: farm	dazh: soft/pliant/yielding	hath: time	mahá: listener/one who listens
ábedá: farmer	debe: hundred	hathal: good (of time)	mahina: flower
abesh: all things/all-that-is	déela: garden	háya: beautiful (of time)	Másha: Marsha
ada: laugh	delith: hair	héena: sibling-of-heart	Máthu: Matthew
amedara: dance	dem: window	héeya: afraid (adj)/fear (v)	Máyel: Michael
amedarahá: dancer	demeren: curtain	-hel: Degree: trivial/slightly/ hardly	mazh: automobile/car
an: know (of people)	den: help (v)	hena: sibling-by-birth	Mázhareth: Margaret
ana: food	dená: assistant/helper	Hérel: Carol	mela: ocean
Ána: Anna	di: say/talk/speak	hesh: grass	menedebe: many
Ánetheni: Anthony	dim: container	heshehoth: park	Méri: Mary
Aranesha: Arkansas	dith: voice	híya: small	merod: billion (1000 million)
ash: star	dizh: kettle	hóowith: grandchild/ granddaughter	mesh: across
áwith: baby/infant	do: strong	hoth: place	mi: leaf
áya: beautiful	dó-: Prefix (v): cause to VERB	hothal: good (of place)	míi: amazed
babí: bird	dóhada: comical/funny	hothul: grandparent	mime: ask
bal: bread	dom: remember	hóya: beautiful (of place)	mina: move
balin: old (animates)	doni: earth/ground/soil	-hul: Degree: extremely/very	muda: pig
ban: give	dóon: correct	i: and	na-: Prefix (v): begin to VERB/ start to VERB
bath: six	doth: follow	id: and then	naya: care for
bathethab: sixteen	du-: Prefix (v): try to VERB	-id: Suffix: male	ne: you: I
be: he/she/it/X	dutha: heal	ihé: before (place)/in front of	neda: only
bebáa: interrogative pron	duthahá: healer	ihée: after (place)/behind	nede: one
bédi: promise	dúu-: Prefix (v): try in vain to VERB; fail to VERB	íi: also	néde: want
bel: bring/take	e-: Prefix: science of	ili: water	nedebe: few/several
belid: house	e... e: either... or	im: travel	nédeshub: intent
ben: they: 6+	eb: buy/sell	ith: light	nedethab: eleven
berídan: aunt	ebalá: baker	ithedal: lamp	née: alien (adj)
Beth: Beth	ed: tool	izh: but	néehá: alien (n)
beth: home	edan: linguistics	láa: perception	nem: pearl
Bétheni: Bethany	edaná: linguist	Láadan: Láadan	nen: you: 6+
bezh: they: 2-5	ede: grain	lal: milk	nezh: you: 2-5
bim: four	edemid: mouse	lalom: sing	nib: eight
bimethab: fourteen	edin: cousin	lami: health	nibethab: eighteen
bini: gift	éeya: illness/sickness	lamith: count (v)	nil: inside
bithim: meet (v)	ehom: education	lan: friend	nin: cause/be causal
bo: mountain	ehomá: education specialist	lawida: pregnant	no-: Prefix (v): finish VERBing/ complete VERBing
bod: dish	el: make	laya: red	nol: upon/on top of
bol: fleecy-clouded	elahela: celebration	layun: orange (color)	nu: here
boó: three	elamith: mathematics	le: I	núu: there
boóbin: braid	elash: play (v)	léli: yellow	o: around
boóthab: thirteen	Elízhabeth: Elizabeth	len: we: 6+	oba: body
boshum: cloud	em: yes	leyi: blue	obe: through
bre... ébre: if... then	en: understand	lezh: we: 2-5	olin: forest
bróo: because	esh: boat	liri: colored (adj)	om: teach
bud: clothing	eshon: peace-science	lith: think	oma: hand
bud: nine	eshoná: peace-scientist	liyen: green	omá: teacher
budethab: nineteen	éthe: clean	lom: song	omid: horse
bun: new	-háalish: Degree: extraordinary degree	lóolo: slow	
dadem: picture	háawith: child		
dal: thing			
dala: plant/growing thing			

# Vocabulary So Far

onida: family	thabebud: ninety
oób: jump	thabenib: eighty
óobe: along	thabeshan: fifty
óoha: tired/weary	thabeshin: twenty
óol: moon	thabum: seventy
óotha: soul	thad: able
osháana: menstruate	thal: good
owa: warm	tham: circle
ozh: dream	thel: get/obtain
rabalin: young	them: need
rabun: old (inanimate)	then: break (v)
rahith: darkness	Therísha: Teresa
rahíya: large	thi: have
rahu: closed	Thíben: Steven
rana: drink/beverage	thili: fish
ranyl: outside	thob: thousand
ratháa: blighted	thom: pillow
rathal: bad	thóo: guest
rayil: over/above	thosh: sky
ren: carpet	thul: parent
ri: record (v)	u: open
rilin: drink (v)/quaff	ud: stone
ro: weather	ul: hope
rod: million	um: seven
rosh: sun	umethab: seventeen
rul: cat	urahu: gate
sha: harmony	úuya: hurt/feel pain
sháad: come/go	uzh: symbol (of notation, alphabet, orthography)
sháal: day	waha: any
shad: pure/perfect	wam: calm/still
shal: courtesy/manners	wehe: store/market
shan: five	wehéhá: storekeeper
shane: downy/furry	weth: path/way/road
shanethab: fifteen	wí: life
she: comfort (v)	wida: carry
sheb: change (v)	wíi: alive/living
shebasheb: death	wil sha: greeting
sherídan: niece/nephew	wili: creek/river
shidi: be together	with: person/woman
shim: sexual-act (v)	woho: all/every
shin: two	wóoban: give birth
shinehothul: great- grandparent	woth: wisdom
shinethab: twelve	wum: entire
shon: peace	yáanin: tree
shoná: peacemaker	yeth: silver
shóod: busy	yil: below/under
shub: do	yod: eat
shum: air	yom: safe
Shuzhéth: Suzette	yu: fruit
tháa: thrive/be well	yul: wind (n)
thab: ten	zháadin: menopause (v)
thabebath: sixty	zhe: like/similar
thabebim: forty	zho: sound
thabeboó: thirty	zhub: insect

# Lesson 25: Instrument Case

## Vocabulary

batha	fork
hum	knife
il	to pay attention to
láad	to perceive
-nan	Suffix (CP): Instrument case
óoyo	mouth
oya	skin
oyi	eye
oyo	nose
oyu	ear

"Láad" (to perceive) is, of course, related to "láa" (perception). It is also the other half of the name of this language: "Láadan" [láad (perceive) + dan (language)].

## Instrument Case

[(Aux) Verb (Neg) CP–S 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.

## Examples

Bíi láad le neth oyinan wa.

I perceive you with (using) (my) eyes.

I see you.

Bíi il le neth oyinan wa.

I pay attention to you with (using) (my) eyes.

I watch you.

Láadan handles perceptions and emotions rather differently than English does. In Láadan you perceive things externally, with your eyes or your ears or your nose or your skin. [...] The first sentence in the example set immediately above says that the speaker perceives "you" and that the speaker's eyes are the instrument for that perception. We could translate it into English as "I see you with my eyes," but that is a little superfluous: English "see" includes the information that it is done with eyes.

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Bíi láad le neth oyunan wa.

I perceive you with (using) (my) ears.

I hear you.

Bíi il le neth oyunan wa.

I pay attention to you with (using) (my) ears.

I listen to you.

Bíi ma le neth wa.

I listen to you.

In the last Láadan sentence above, we find the verb “ma” (listen), which is a shortcut verb for the construct “il ... oyunan” (pay attention using ears).

Bíi láad le delith nethath oyanan wa.

I perceive your hair with (using) (my) skin (when it brushes against me).

I feel your hair (when it brushes against me).

Bíi il le delith nethath oyanan wa.

I pay attention to your hair with (using) (my) skin.

I feel (notice the texture of) your hair.

English doesn’t make this sensory modality easy to talk about; we can use “feel,” but then we almost always have to specify that this isn’t an emotional sensation—and whether it’s an *involuntary* tactile sensation or a *voluntary* act of tactile attention.

Bíi láad le mahinath oyonan wa.

I perceive the flower with (using) (my) nose (as it happens to be in the room).

I smell the flower (as it happens to be in the room).

Bíi il le mahinath oyonan wa.

I pay attention to the flower with (using) (my) nose.

I sniff the flower.

Bíi láad le yuth óoyonan wa. Thal be.

I perceive the fruit with (using) (my) mouth (as it happens to be in my mouth). It’s good.

I taste the fruit (as it happens to be in my mouth). It’s good.

Bóo il ne yuth óoyonan. Báa thal be?

Prithee pay attention to the fruit with (using) (your) mouth. Is it good?

Prithee taste the fruit. Is it good?

Bíi láad le neth wa.

I perceive you (no sensory modality indicated).

I perceive you.

Bíi il le neth wa.

I pay attention to you (no sensory modality indicated).

I pay attention to you.

One of the really wonderful things about Láadan is that one can easily use “láad” by itself to mean “perceive” with no sensory modality implied or required. In English, “perceive” can



feel awkward because we're so used to supplying a sensory modality (i.e.: "see," "hear," "feel," "smell," or "taste"). We can also "pay attention" without specifying a sensory modality—which is not nearly so troublesome in English as "perceive" is.

Bíi sháad be bode wa..

She comes/goes from the mountain

Báa sháad be bode mazhenan?

Does she come/go from the mountain by car (using a car)?

Ra, sháad be bode wilimu eshenan wa..

No, she comes/goes from the mountain via the river by (using a) boat

Bíi sháad be bode esh lethonan wa.

She comes/goes from the mountain with (using) my boat.

Bíi mehom thul shoneth wa.

The parents teach peace.

Báa mehom thul shoneth bebáanan?

How (using what) do the parents teach peace?

Bíi mehom thul shoneth shanan i danenan wa.

The parents teach peace with (using) harmony and with (using) language.

## Exercises

**Translate the following into English.**

- 1 Bíi eríli mewida with anath dimenan wa.
- 2 Báa eril dóyom ábedá mideth nedebe bebáanan?
- 3 Bíi mehil lezh thilith óoyonan, i thal be; aril meyod lezh beth bathanan i humenan wa.
- 4 Bíi eril il wohóoha wohéena letho ilith oyanan; owa be wáa.
- 5 Báa aril mehim sherídan netha ábededi bebáanan?
- 6 Bíi eril dóham edin letho shath shal bethonan wa.

1 English:

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2 English:

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3 English:

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4 English:

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5 English:

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6 English:

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

- |  |                 |
|--|-----------------|
| 7 Bii dóhaba hothul wehehátha beth bethoth wa. | mahina menedebe |
| 8 Bii eril mehel halá esheth boó wáa.          | oma             |
| 9 Baa aril bel ebalá wodazh wobaleth wehedi?   | bebáa           |
| 10 Bii aril dóháana thul háawitheth wa.        | lom             |
| 11 Bii láad omá wilith wa.                     | oyu             |
| 12 Bii eril mesháad hóowith netha olinede wa.  | wodóon womazh   |

7 English:

Láadan:

English:

8 English:

Láadan:

English:

9 English:

Láadan:

English:

10 English:

Láadan:

English:

11 English:

Láadan:

English:

12 English:

Láadan:

English:

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**Translate the following into Láadan.**

- 13 The linguist intended to move her family using a boat.
- 14 The astronomer will see the light of the star.
- 15 My friend bought the pearl with her (by chance) money.
- 16 How (using what) does the healer feed the downy hatchling?
- 17 The amazed cat is able to smell the bird.
- 18 Plants thrive by means of their many leaves.

Were you able to form the word for “astronomer” in #14? We’ve seen “e-,” the prefix for “science of;” “astronomy” is the science of stars: “ehash.” An “astronomer” is one who does astronomy: “ehashá.”

#16 has a couple of words that may need discussion. “Feed” could be “cause to eat:” “dóyod.” “Hatchling” is a little less obvious. “Áwith” (baby; infant) is actually made of two morphemes (meaningful words or word-parts): the prefix “á-” (infant) and “with” (person). We can form a word for “infant bird; hatchling” by using this same prefix with “babí” (bird): “ábabí.”

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

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1 Long ago the women carried food in (using) a container. 2 How (using what) did the farmer make the several creatures safe? 3 We are tasting the fish, and it's good; we'll eat it with fork and knife. 4 My weary heart-sibling felt (paid attention, using skin, to) the water; it was warm. 5 How will your nieces travel to the farm? 6 My cousin caused there to be harmony with her courtesy (using her courtesy).

7 The storekeeper's grandmother makes her home to be fragrant). Bii dóhaba hotul weheháttha beth bethoth mahinanan mendebe wa. The storekeeper's grandmother makes her home fragrant with many flowers. 8 The workers built (made) three boats. Bii eril mehel halá esheth boó omanan wá. The workers built three boats by hand (with (their) hands). 9 Will the baker take the soft bread to the store? Baa aril bel ebalá wodazh wobaléth wehedí bebdáanan? How (using what) will the baker take the soft bread to the store? 10 The parent will cause the child to sleep. Bii aril dóhàana thul háawítheth lomnan wá. The parent will cause the child to sleep with a song. 11 The teacher perceives the river. Bii láad omá wííth oyunan wá. The teacher hears the river. 12 Your grandchildren came from the forest. Bii eril mesháad hóowíth netha olínde wodóon womazhenan wá. Your grandchildren came from the forest by (using) the correct car.

13 Bii eril nédeshub mína edaná onida bethath eshenan wá. 14 Bii aril láad ehashá íth ashethuth oyinan wá. 15 Bii eril eb lan letho nemeth losh bethinan wá. 16 Baa dóyod dutháá woshane woháabvith bebdáanan? 17 Bii ril thad láad womíi wóul babíth oyonan wá. 18 Bii metháa dala mí benethanan mendebe wa.

# Lesson 26: Associate Case

## Vocabulary

bedi	to learn
Bée	Type-of-Sentence Word: Warning
-dan	Suffix (noun): Associate Case—with pleasure
-den	Suffix (noun): Associate Case—neutral
habelid	to dwell
-hil	Degree Marker: to a minor degree; rather; somewhat
-li	Suffix (Type-of-Sentence Word): said in love
lo	to rejoice
ne-	Prefix (verb): repeat VERBing; VERB again
on	head (body part)

Note the Degree Marker “-hil.” It denotes a less-than-neutral degree, but not so much less as “-hel” does.

Note the new Mood Suffix “-li.” It conveys the meaning “said in love” to a Type-of-Sentence Word—whether a statement, a question, a warning, or whatever.

## Associate Case

[(Aux) Verb (Neg) CP–S 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 fork” “Bíi yod le bathanan wa”); one *is accompanied by* an Associate (as in “I eat with a friend” “Bíi yod le laneden wa”).

## Examples

Bíi im be ilidi wa.	She travels to the water.
Bíi nehim be ilidi wa.	She travels to the water again.
Báa im be ilidi bebáaden?	With whom does she travel to the water?
Bíi im be ilidi ruleden wa.	She travels to the water with a cat.
Bíi bedi be Láadan wáa.	She’s learning Láadan.
Báa bedi be Láadan bebáaden?	With whom is she learning Láadan?
Bíi bedi be Láadan edin bethadan wáa.	She is learning Láadan with her cousin (pleasurably).

## Exercises

Translate the following into English.

- 1 Bii eril di wehehá losháden; ril them be losheth wáa.
- 2 Báa mehel berídan netha esheth omáden?
- 3 Bii habelid duthahá héena lethodan i mid bezhethoden menedebe wa.
- 4 Bii mehil ehashá i shoná wohaba wohanath óoyonan wothádan wáa.
- 5 Báa menéde mehim hóowith Másha betha bodi mazhenan bebáaden?
- 6 Bii nédeshub hal ebalá lan bethoden nedebe wa.

In #4, were you able to divine the meaning of "wothá?" From "woth" (wisdom) and "-á" (doer), it means "wise person" or "sage" (not the herb).

1 English:

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2 English:

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3 English:

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5 English:

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6 English:

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

A "\*" in the second column indicates there is pleasure in the association.

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| 7  | Bíi aril mehal Thíben i Shuzhéth wa.                         | *womíi wohehená         |
| 8  | Bíi eril nosháad rul bethedi wáa.                            | áruul bim               |
| 9  | Báa eríli memina onida woho nudi melade?                     | bebáa                   |
| 10 | Bíi ril dathim hothul lethathometh wa.                       | *edin lethathometh      |
| 11 | Báa eril yod wobalin wohábedá bathanan?                      | sherídanid bethathometh |
| 12 | Bíi aríli melo ben bróo ril methad mesháad lezh olinedi wáa. | nen                     |

In #7, were you able to decipher the meaning of "ehená?" The root of the word is "en" (to understand). Add the prefix "e-" (science of) to form "ehen" (philosophy: the science of understanding). Then add the suffix "-á" (doer) to form "ehená" (philosopher).

Were you able to define the word "áruul" in #8? It's composed of "á-" (infant) + "rul" (cat) and means "infant kitten." And how about "nosháad?" Composed of "no-" (to finish) + "sháad" (to come/go), it means "to arrive."

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") by placing a quantifier after the Case Phrase.

- 7 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_
- 8 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_
- 9 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_
- 10 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_
- 11 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_
- 12 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_

**Translate the following into Láadan.**

- 13 They played extremely hard; now the children are sleeping with their cat (said in love).
- 14 The moon can be present with the sun or with the many stars.
- 15 With whom did the traveler sex-act (with pleasure)?
- 16 My birth-sibling comes to my garden with her horse because the grass is good.
- 17 The pregnant woman is learning philosophy with an alien peace-scientist.
- 18 The air dances with the earth and the river; it is the wind.

Did finding a word for “played hard” in #13 give you any difficulty? Of course, “to play” is “elash,” but how can we show that their play was more intense than usual? How about a Degree Marker? I’d use “elashehul” [elash (to play) + -hul (extreme degree)].

Of course you had no problem creating the word for “traveler” in #15: “imá” from “im” (to travel) + “-á” (doer).

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

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1 The storekeeper spoke with a banker; she needs credit (I've heard). 2 Are your aunts making the boat with a teacher? 3 The healer dwells with my heart-sibling (pleasurably) and with their many animals. 4 An astronomer and a peacekeeper taste the fragrant food with the sage (pleasurably). 5 With whom do Marsa's grandchildren want to travel to the mountain in (using) the car? 6 The baker intends to work with several of her friends. 7 Steven and Suzette will work. Bii aril mehal Thiben ! Shuzhétth womi! wohehendán wá. Steven and Suzette will work with the amazed philosopher (with pleasure). 8 The cat arrived (finished coming) home. Bii eril nosháá rui bethedi aruleden bim wá. The cat arrived home with four kittens. 9 Did all the families move hither from the ocean long ago? Báa erili memina onida woho nud! melade bebááden? With whom/what did all the people move hither from the ocean, long ago? 10 My grandmother needleworks a pillow. Bii ril dathim hotuhul lethá thometh edin letháadan wá. My grandmother needleworks a pillow with my cousin (with pleasure). 11 Did the old farmer eat with (using) a fork? Báa eril yod wobalin wohábedá bathanan sheridanid betháden? Did the old farmer eat with (using) a fork with her nephew? 12 Far in the future, they (many) will rejoice because we (few) are able to go to the forest. Bii arili melo ben bróo ril methad mesháad lezh olinedi neneden wá. Far in the future, they (many) will rejoice because we (few) are able to go to the forest with you (many). 13 Bii! eril mehelashehul bezh, ril meháana háawith rui bezhethoden wá. 14 Bii thad ham gól e rosheden e asheden mendedebe wá. 15 Báa eril shim ima bebááden? 16 Bii shad hena lethá déla lethodi omid bethoden bróo thal hesh wá. 17 Bii bedi wolawida wowith eheneh woné woheshonáden wá. 18 Bii amedara shum doniden i williden; be yul wá.

# Lesson 27: Vocabulary Interlude 5

## Vocabulary

Bé	Type-of-Sentence Word: Promise
beye	Indefinite Pronoun (someone, somebody, something)
Bó	Type-of-Sentence Word: Command (rare except to small children)
-hal	Degree Marker: to an unusual degree; quite; fairly
han	south (direction)
hene	east (direction)
hon	west (direction)
hun	north (direction)
íizha	although
lohil	to pay attention (to), internally
loláad	to perceive, internally
ná-	Prefix (verb): continue to VERB; keep VERBing
nó-	Prefix (verb): cease to VERB; stop VERBing
sholan	to be alone
shóo	to happen; to come to pass; to occur
thena	joy
weman	winter (season)
wemen	spring (season)
wemon	autumn; fall (season)
wuman	summer (season)

With the addition, here, of “bé” (promise) and “bó” (command), we now have the full complement of Type-of-Sentence Words. A note about “bé:” we’ve seen it before. The word “bédi” (to promise; promise) is composed of “bé” (promise) and “di” (speak).

“Beye” means “somebody”—just one somebody. Like all the other pronouns, it can take the ending “-zh” to mean two to five persons, and the ending “-n” to mean many persons. It can also mean “something” and is made clear by the verb used with it.

“Beye,” “beyezh,” and “beyen” can also be used following a case phrase to indicate that the precise nature of the noun(s) being discussed is unknown—as the English word “some” is used in sentences such as: “We’re going to some mountains,” (Bíi mesháad lezh bodi beyen wa.) or “She made three dishes using some tool,” (Bíi eril el be bodeth boó edenan beye wáa.)

The new Degree Marker “-hal” means “very,” but not as *strong* a “very” as “-hul” does.

We also see here two new Duration Markers. “Ná-,” (to continue to...) is related to “na-” (to begin to...). “Nó-” (to stop...; to cease...) is related to “no-” (to finish) in much the same way.

The form “thena” given here for “joy” is the most general of five related words for different kinds of joy and is more accurately translated as “joy for good reason(s).” The different forms will be addressed in a future lesson.



## Examples

Bíi wil hal beye wa.	I wish someone would work.
Bóo hal ne.	Prithee work.
Bó hal ne.	Work!
Bée them hal ne wa.	(Warning) You need to work.
Bé aril hal le wa.	I promise I will work.
Bíi lohil le thenath wa.	I pay attention (internally) to joy.
Bíi loláad le thenath wa.	I perceive-internally joy (I am joyful).

Láadan handles perceptions and emotions rather differently than English does. In Láadan you perceive things externally, with your eyes or your ears or your nose or your skin. *[The organ of perception may, optionally, be described in an Instrument Case Phrase.]* Emotions are something you perceive internally, inside yourself. In Láadan you could add an Instrumental Case Phrase to the final example above “with (my) mind” or “with (my) heart” or something of the kind, but it would be considered as odd as saying “I hear you with my ears” in English; the organ or organs of internal perception are assumed.

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## Exercises

### Translate the following into English.

- 1 Baa eril beði eb woden wowithid belideth amedaraháde?
- 2 Bíi loláad sherídan lethath thenath bróo boóbin héena betho delith bethath wa.
- 3 Bíi thi dala mewoliyen womi menedebe i mewolirihal womahina boó wa.
- 4 Bíi néde di wolawida wohalá Láadan háawith bethadi wa.
- 5 Bíi eril mime omá bedihádi wáa, "Baa ril en shinehothul netha ehasheth?"
- 6 Baa aril ban Ána wodazh wobaleth mudadi?
- 7 Bíi eril el lan nezhetho wohaba woranath yunan wa.
- 8 Baa ril dom hal bebáa leneden?
- 9 Bíi eril nosháad worahíyahul wobeye honede wáa.
- 10 Bíi rilrili naya ábedá mewohéeya womid woho wa.

Of course you had no difficulty deciphering the word "bedihádi" in #5. Just in case, it means "student" from "bedi" (to learn) + "-á" (doer); of course, it's in Goal Case since the teacher is speaking to the student.

Did you notice that, without more context, it's impossible to tell whether "mewohéeya" in #10 means that the animals are "fearful" (héeya) or "sick" (éeya).

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

7 English:

8 English:

9 English:

10 English:

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**Translate the following into Láadan.**

- 11 Is the weather good?
- 12 Yes, it's sunny and warm, although there's also a moderate breeze.
- 13 Prithee depart to the river.
- 14 How will I be able to perceive the river?
- 15 You will hear it and see it.
- 16 The baker carried the food with two helpers using a container.
- 17 Long ago, the old people traveled thence (I dreamed).
- 18 The light of the many red stars is beautiful.
- 19 The small bird is not afraid to eat the grain.
- 20 Will the families, in the far future, move to the five southern mountains?

Note the word "depart" in #13. Were you able to form it? A hint: "to depart" means "to begin to go."

- 11 Láadan: \_\_\_\_\_
- 12 Láadan: \_\_\_\_\_
- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_
- 19 Láadan: \_\_\_\_\_
- 20 Láadan: \_\_\_\_\_

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1 Did the helpful man promise to buy the house from the dancer? 2 My niece is joyful because her heart-sibling is braiding her hair. 3 The plant has many green leaves and three quite colorful flowers. 4 The pregnant worker wants to speak Láadan to her child. 5 The teacher asked the student, "Does your great-grandmother understand astronomy?" 6 Will Anna give the soft bread to the pig? 7 Your friend made a fragrant drink from fruit. 8 Who remembers to work with us? 9 Something extremely large arrived from the west. 10 Suppose the farmer cares for all the sick animals.

11 Baa thal ro? 12 Em, ham rosh i owa, izha ham yulehil ii wa. 13 Bóo nasháad ne willidi. 14 Baa aril thad láad le willith bebdáana? 15 Bii aril láad ne beth oyunan i oyinan wa. 16 Bii eril wida ebaala anath denáden shin dimenan wáa. 17 Bii erili mehim mewobalin wowith núde we. 18 Bii áya ith mewolaya wohashethu mendebe wa. 19 Bii héya yod ra wohiya wobabí edeth wa. 20 Baa arili memina onida mewohan wobodi shan?

# Vocabulary So Far

-á: Suffix: doer/one who	boshum: cloud	el: make	im: travel
á-: Prefix (life-form): infant	bre... ébre: if... then	elahela: celebration	imá: traveler
ána: sleep	bróo: because	elamith: mathematics	ith: light
áath: door	bud: clothing	elash: play (v)	ithedal: lamp
aba: fragrant	bud: nine	Elízhabeth: Elizabeth	izh: but
ábabí: baby bird	budethab: nineteen	em: yes	láa: perception
ábed: farm	bun: new	en: understand	láad: perceive
ábedá: farmer	dadem: picture	esh: boat	Láadan: Láadan
abesh: all things/all-that-is	dal: thing	eshon: peace-science	lal: milk
ada: laugh	dala: plant/growing thing	eshoná: peace-scientist	lalom: sing
amedara: dance	dale: object	éthe: clean	lam: health
amedarahá: dancer	dan: language	-hálish: Degree:	lami: number
an: know (of people)	dathim: needlework (v)	extraordinary degree	lamith: count (v)
ana: food	dathimá: needleworker	háawith: child	lan: friend
Ána: Anna	dazh: soft/pliant/yielding	habelid: dwell	lawida: pregnant
Ánetheni: Anthony	debe: hundred	hal: work	laya: red
Aranesha: Arkansas	déela: garden	-hal: Degree: very/unusually	layun: orange (color)
áru: kitten/baby cat	delith: hair	halá: worker	le: I
ash: star	dem: window	Halishóna: California	léli: yellow
áwith: baby/infant	demeren: curtain	ham: present/there is/are	len: we: 6+
áya: beautiful	den: help (v)	han: south	leyi: blue
babí: bird	dená: assistant/helper	hath: time	lezh: we: 2-5
bal: bread	di: say/talk/speak	hathal: good (of time)	liri: colored (adj)
balin: old (animates)	dim: container	háya: beautiful (of time)	lith: think
ban: give	dith: voice	héena: sibling-of-heart	liyen: green
bath: six	dizh: kettle	héeya: afraid (adj)/fear (v)	lo: rejoice
batha: fork	do: strong	-hel: Degree: trivial/slightly/ hardly	lohil: pay attention, internal
bathethab: sixteen	dó-: Prefix (v): cause to VERB	hena: sibling-by-birth	loláad: perceive, internal
be: he/she/it/X	dóhada: comical/funny	hene: east	lom: song
bebáa: interrogative pron	dom: remember	Hérel: Carol	lóolo: slow
bedi: learn	doni: earth/ground/soil	hesh: grass	losh: money/credit
bédi: promise	dóon: correct	heshehoth: park	loshá: banker
bedihá: student	doth: follow	-hil: Degree (neutral): minor/ rather/somewhat	lula: purple
bel: bring/take	du-: Prefix (v): try to VERB	híya: small	ma: listen
belid: house	dutha: heal	hon: west	mahá: listener/one who listens
ben: they: 6+	duthahá: healer	hóowith: grandchild/ granddaughter	mahina: flower
berídan: aunt	dúu-: Prefix (v): try in vain to VERB; fail to VERB	hoth: place	Másha: Marsha
Beth: Beth	e-: Prefix: science of	hothal: good (of place)	Máthu: Matthew
beth: home	e... e: either... or	hothul: grandparent	Máyel: Michael
Bétheni: Bethany	eb: buy/sell	hóya: beautiful (of place)	mazh: automobile/car
beye: someone/something	ebalá: baker	-hul: Degree: extremely/very	Mázhareth: Margaret
beyen: someones/things: 6+	ed: tool	hum: knife	mela: ocean
beyezh: someones/things: 2-5	edan: linguistics	hun: north	menedebe: many
bezh: they: 2-5	edaná: linguist	i: and	Méri: Mary
bim: four	ede: grain	id: and then	merod: billion (1000 million)
bimethab: fourteen	edemid: mouse	-id: Suffix: male	mesh: across
bini: gift	edin: cousin	ihé: before (place)/in front of	mi: leaf
bithim: meet (v)	éeya: illness/sickness	ihée: after (place)/behind	mid: animal/creature
bo: mountain	ehash: astronomy	íi: also	míi: amazed
bod: dish	ehashá: astronomer	íizha: although	mime: ask
bol: fleecy-clouded	ehen: philosophy	il: pay attention to	mina: move
boó: three	ehená: philosopher	ili: water	muda: pig
boóbin: braid	ehom: education		na-: Prefix (v): begin to VERB/ start to VERB
boóthab: thirteen	ehomá: education specialist		

# Vocabulary So Far

ná-: Prefix (v): continue to VERB/keep VERBing	rahith: darkness	thel: get/obtain
nasháad: depart	rahíya: large	them: need
naya: care for	rahu: closed	then: break (v)
ne: you: I	rana: drink/beverage	thena: joy(good)
ne-: Prefix (v): repeat VERBing/VERB again	ranil: outside	Therísha: Teresa
neda: only	ratháa: blighted	thi: have
nede: one	rathal: bad	Thíben: Steven
néde: want	rayil: over/above	thili: fish
nedebe: few/several	ren: carpet	thob: thousand
nédeshub: intent	ri: record (v)	thom: pillow
nedethab: eleven	rilin: drink (v)/quaff	thóo: guest
née: alien (adj)	ro: weather	thosh: sky
néehá: alien (n)	rod: million	thul: parent
nem: pearl	rosh: sun	u: open
nen: you: 6+	rul: cat	ud: stone
nezh: you: 2-5	sha: harmony	ul: hope
nib: eight	sháad: come/go	um: seven
nibethab: eighteen	sháal: day	umethab: seventeen
nil: inside	shad: pure/perfect	urahu: gate
nin: cause/be causal	shal: courtesy/manners	úuya: hurt/feel pain
no-: Prefix (v): finish VERBing/ complete VERBing	shan: five	uzh: symbol (of notation, alphabet, orthography)
nó-: Prefix (v): cease to VERB/ stop VERBing	shane: downy/furry	waha: any
nol: upon/on top of	shanethab: fifteen	wam: calm/still
nosháad: arrive	she: comfort (v)	wehe: store/market
nu: here	sheb: change (v)	wehehá: storekeeper
núu: there	shebasheb: death	weman: winter
o: around	sherídan: niece/nephew	wemen: spring (season)
oba: body	shidi: be together	wemon: autumn/fall
obe: through	shim: sexual-act (v)	weth: path/way/road
olin: forest	shin: two	wí: life
om: teach	shinehothul: great- grandparent	wida: carry
oma: hand	shinethab: twelve	wíi: alive/living
omá: teacher	sholan: alone	wil sha: greeting
omid: horse	shon: peace	wili: creek/river
on: head (body part)	shoná: peacemaker	with: person/woman
onida: family	shóo: happen/come to pass/ occur	woho: all/every
oób: jump	shóod: busy	wóoban: give birth
óobe: along	shub: do	woth: wisdom
óoha: tired/weary	shum: air	wothá: sage/wise person
óol: moon	Shuzhéth: Suzette	wum: entire
óotha: soul	tháa: thrive/be well	wuman: summer
óoyo: mouth	thab: ten	yáanin: tree
osháana: menstruate	thabebath: sixty	yeth: silver
owa: warm	thabebim: forty	yil: below/under
oya: skin	thabeboó: thirty	yod: eat
oyi: eye	thabebud: ninety	yom: safe
oyo: nose	thabenib: eighty	yu: fruit
oyu: ear	thabeshan: fifty	yul: wind (n)
ozh: dream	thabeshin: twenty	zháadin: menopause (v)
rabalin: young	thabum: seventy	zhe: like/similar
rabun: old (inanimate)	thad: able	zho: sound
	thal: good	zhub: insect
	tham: circle	

# Lesson 28: Place Case

## Vocabulary

both	hotel
buzh	conference; convention; “con”
ehoth	geography [e- (science of) + hoth (place)]
-ha (variant: -sha)	Suffix (noun): Place Case
luben	map
menedebenil	among (many) [menedebe (many) + nil (inside)]
nedenbenil	among (few; several) [nedebe (few; several) + nil (inside)]
shinenil	between [shin (two) + nil (inside)]
than	underground
widahoth	where

“Widahoth” does not mean “where” in the sense of “Where is the...?” Rather, “widahoth” is a subordinating conjunction—like “bróo” (because)—meaning “where” in the sense of “I work where the work is” (Bíi hal le wida<sup>h</sup>oth ham hal wa).

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 six-or-more objects. They are “shinenil,” “nedenbenil” and “menedebenil,” respectively.

## Place Case

[(Aux) Verb (Neg) CP–S CP–Place]

To mark a Case Phrase as Place, add the ending “-ha.” This ending specifies an event or state as being at a particular location in space.

The suffix “-sha” is offered as a variant form for “-ha” so that when the final syllable of a word to which the Place Case marker is to be added is “-ha,” the sequence “-ha+ha” can be avoided. (Suppose the name of some town in Láadan were “Baha” and you wanted to construct a sentence saying that something is located at Baha; instead of “Bahaha” you would use “Bahasha.”)

There are also going to be times when ambiguity would be caused because “h” is the epenthetic phoneme inserted between vowels when two vowels would otherwise occur together, and it could be difficult to tell whether the “h” was that inserted “h” or the first letter of “-ha.” In such cases, you would use “-sha.”

## Examples

Bíi ham babí menedebe thosheha wa.      There are many birds in the sky.  
Bíi meham rosh i óol thosheha wa.      The sun and moon are in the sky.

Notice that when “ham” (to be present; there is/are) is used to mean “there is” or “there are,” it is never pluralized. When “ham” is used to mean “present” (as in the second example above) it is pluralized when the things present are plural.

Báa ham esh bebáaha?

Where is there a boat?

Where is the boat (present)?

Bíi ham esh iliha wa.

There is a boat on the water.

The boat is (present) on 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 work better; if so, the "be present" version will be more appropriate.

Bíi hal le beth lethoha wa.

I work at my home.

Bíi hal le beth lethoha o wa.

I work around my home.

English has a wide variety of prepositions which are used [...] to make the 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 "-ha" means "at" some place; if more precise information is required, the speaker puts an additional locational word at the end of the Case Phrase. In the examples above, the first sentence is perfectly grammatical; the word "o" in the second sentence adds "around" to the meaning at the speaker's discretion. The set of words like "o" (called postpositions) never change their form in any way; they take no affixes at all.

Báa hal be bebáaha?

Where does she work?

Bíi hal be widahoth ham hal wa.

She works where there is work.

She works where the work is.

Note the two very different meanings of the English word "where." In the first example above, it is a question word requesting information about a location (bebáaha in Láadan). In the second, it is a subordinating conjunction—in essence, it is saying that the clause which follows it describes a location (widahoth in Láadan).

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## Exercises

Translate the following into English.

- 1 Bii eril melaad beyezh ith oolethuth oyinan iliha waa.
- 2 Baa ham wolawida wohomid bebaha?
- 3 Bii eril methel babi wothal wohedeth haneha waa.
- 4 Bii aril yod ima widahoth ban beye anath bedi waa.
- 5 Bii yom onida letha betheha wa.
- 6 Bii aril mehamedara withid esh nethoha waa.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

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

- |  |               |
|--|---------------|
| 7 Bii eril mebithim lan netho beyeneth wa. | ábed lezhetho |
| 8 Baa aril wóoban rul?                     | bebáa         |
| 9 Bii eril wóoban rul wa.                  | belid yil     |
| 10 Bóo menáwam nezh.                       | romid ihé     |
| 11 Baa ham wili?                           | bebáa         |
| 12 Bii ham wili wa.                        | weth ihée     |

Did you notice the difference between the questions posed in the second parts of #8 and #11? In #8, the cat will be giving birth; the question is only where this will occur; so we have a verb "wóoban" (to give birth) all ready for us. In #11, the question is entirely about the location of the river; in English we use the verb "to be" in this situation, but Láadan doesn't have that kind of "to be" verb; we use "ham" (to be present; there is/there are) instead—just as we've already seen in #2. So #11 could be translated either "Where is there a river?" or "Where is the river (present)?" The difference between these two English questions comes from the situation: was a river already under discussion? If so, the second translation is more apt; if not, then the first would be.

In #10, did you get the "flavor" of "romid?" Formed from "ro" (weather) + "mid" (creature), it means "wild animal." The complement of "romid" is "shamid" (domestic animal) from "sha" (harmony) + "mid" (creature).

7 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_

8 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_

9 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_

10 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_

11 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_

12 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_

**Translate the following into Láadan.**

- 13 Where does Margaret sleep?
- 14 The old worker traveled, long ago, in the East.
- 15 The teacher and the student will be together in the North.
- 16 The fish feels pain in its mouth (made up).
- 17 My garden is fragrant because beautiful flowers thrive there.
- 18 Something is happening inside the container.

13 Láadan: \_\_\_\_\_

14 Láadan: \_\_\_\_\_

15 Láadan: \_\_\_\_\_

16 Láadan: \_\_\_\_\_

17 Láadan: \_\_\_\_\_

18 Láadan: \_\_\_\_\_

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1 Some (few) ones saw moonlight on the water. 2 Where is the pregnant horse? 3 The birds got/obtained the good grain in the south. 4 The traveler will eat where someone gives her food. 5 My family is safe at home. 6 The men will dance on your boat.

7 Your friends met some people. Bii eril mebitnim lan netho beyeneth abed lezhethoha wa. Your friends met some people on our farm. 8 Will the cat give birth? Baa aril wóban rul bebdaha? Where will the cat give birth? 9 The cat gave birth. Bii eril wóban rul belideha yil wa. The cat gave birth under the house. 10 Prithee remain (continue to be) calm (you several). Bóo mendawam nezh romideha ihé. Prithee remain calm before the wild animal. 11 Is there a river? Baa ham will bebdaha? Where is the river? 12 There is a river. Bii ham will wethaha ihé wa. The river is beyond the road.

13 Baa ana Mazhareth bebdaha? 14 Bii eril! im wobalin wohala Heneha waa. 15 Bii aril meshidi oma i bediha Huneha wa. 16 Bii ril úuya thil! óyo bethaha wa. 17 Bii aba déla letho bróo methaa mewoháya womahina núuha wa. 18 Bii shóo beye dimeha nil wa.

# Lesson 29: Time Case

## Vocabulary

dash	tooth
-di	Suffix (Type-of-Sentence Word): said as teacher
dide	to be early
hadihad	always
hathobéeya	until [hath (time) + obée (during) + ya (Time case)]
náal	night
obée	during
udath	noon
widahath	when
-ya	Suffix (CP): Time Case

In addition to the postpositions 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; after) which locate objects relative to other objects in space.

Like "widahoth" in the Place Case lesson, "widahath" acts as a subordinating conjunction, as in "Bíi hal le widahath ham hal wa" (I work when there is work), rather than as a question-word.

There are a few words we can introduce here. They're new vocabulary, but they're composed of straightforward combinations of words & word-parts that we've seen before. Láadan makes creating new words easy—and deciphering the words so created easy, as well.

háanáal	evening [háa– (child/young) + náal (night)]
háasháal	morning [háa– (child/young) + sháal (day)]
nanáal	sunset [na– (begin) + náal (night)]
nasháal	dawn [na– (begin) + sháal (day)]
udathihée	afternoon [udath (noon) + ihée (after)]

In the first two words in this set, we see what you might have suspected. The prefix "háa-" meaning "child" or "young." Of course, we've seen it in the word "háawith," but it can also be used with other species to mean their children.

## Time Case

[(Aux) Verb (Neg) CP–S 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.

Notes

## Examples

Bíi hal le wa.	I work.
Bíi hal le náaleya wa.	I work at night.
Bíi hal le náaleya obée wa.	I work during the night.
Bíi hal le hadihad wa.	I always work.
Bíi hal le widahath them hal le wa.	I work when I need to work.
Báa hal ne?	Do you work?
Báa hal ne bebáaya?	When do you work?
Bíi nahal le nasháaleya wa.	I begin working at dawn.
Bíi hal le háasháaleya obe wa.	I work through the morning
Bíi náhal le udathihéeya wa.	I continue working in the afternoon.
Bíi nóhal le nanáaleya wa.	I stop working at sunset.

## Exercises

Translate the following into English.

- 1 Bíi aril ham yul nanáaleya wa.
- 2 Bíi mehul menosháad lezh bethedi háasháaleya wa.
- 3 Bíi eril amedara Bétheni onida bethaden i lan bethodan nedebe háanáaleya wáa.
- 4 Bíi meloláad len woho thenahul widahath wóoban beye wi.
- 5 Báa aril áwith háawith bebáaya?
- 6 Bíi rilrili il le ith ashethuth oyinan melaha náaleya wa.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

Notes  
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Notes

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

- |   |                  |
|---|------------------|
| 7 Baa eril bedi di with Láadan?           | bebáa            |
| 8 Bíi menoháana shamid ábedeha o wáa.     | nasháal aril     |
| 9 Baa eril sháad Máthu beyedi?            | wemon hathobéeya |
| 10 Baa mehaba mi dalatha?                 | weman obée       |
| 11 Ra, izh aril menahaba mahina betha wa. | wemen            |
| 12 Bóo eb ne esheth boó ledi.             | udath eril       |

Did you notice the word "beyedi" in #9? Could you tell that it was "beye" (someone/something) + "-di" (Goal Case)? This is how we form the concept "somewhither" or "to somewhere." Given this, we should probably expect to be able to form a number of words using "beye" and its plural forms in various cases: "beyede" (somewhence; from somewhere); "beyeha" ((in/at) somewhere); "beyeya" (somewhen).

7 English:

Láadan:

English:

8 English:

Láadan:

English:

9 English:

Láadan:

English:

10 English:

Láadan:

English:

11 English:

Láadan:

English:

12 English:

Láadan:

English:

Notes

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**Translate the following into Láadan.**

- 13 The sun shines intensely in summer.
- 14 My heart-sibling is alone in the house through the day.
- 15 The old man always slept in the afternoon.
- 16 The teacher's head hurt; the dentist healed a tooth, and the teacher is thriving again.
- 17 The sky was dark when the traveler sang about the beautiful pearl, but the listeners had lamps.
- 18 The strong healer helps the many wild animals when they need safety.

Did you have any trouble with #13? We've seen the idiom for talking about the weather a couple of times before: we use "ham" (there is/are) with the manifestation of the weather (sun, wind, rain, snow, hail, etc.) that is under discussion. So, in #13, the clause about the weather is "ham rosh" (the sun shines—literally "there is sun"). But we have no word for "intense"—and we haven't yet learned to work with "-ly" forms—so how do we emphasize the strength of the sunshine in summer? What if we apply "-hul" (the "extremely" Degree Marker) to "rosh" (sun)....

In #16, we need a word for "dentist." We know "dash" (tooth). We can coin a word for "dentistry:" "edash" from "e-" (science of) + "dash" (tooth). A practitioner of dentistry would be a dentist: "edashá" from "edash" (dentistry) + "-á" (doer).

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

Notes

\_\_\_\_\_

1 There will be wind (it will be windy) at sunset. 2 We hope to arrive home in the morning. 3 Bethany danced with her family and her several friends (with pleasure) in the evening. 4 We all feel great joy when someone gives birth (obviously). 5 When will the baby be a child? 6 I might watch starlight on the ocean at night. 7 Did the woman learn to speak Láadan? 8 Domestic animals around the farm awaken (finish sleeping). Bii menohána shamid ábedeha o nasháleya aril wá. Domestic animals around the farm awaken after dawn. 9 Did Matthew go somewhere? Báa eril sháad Máthu beyedi wemoneya hathobéyá? Did Matthew go somewhere until autumn? 10 Are the plant's leaves fragrant? Báa mehábá mi dalátha wemoneya obéé? Are the plant's leaves fragrant during the winter? 11 No, but its flowers will begin to be fragrant. Ra, zih aril menahába mahina betha wemoneya wa. No, but its flowers will begin to be fragrant in spring. 12 Prithee sell me three boats. Bóo eb ne esheth boó ledi udathéyá eril. Prithee sell me three boats before noon. 13 Bii ham roshéhul wumoneya wi. 14 Bii sholan héna letho belideha sháleya obe wa. 15 Bii eril áana wobalin wowitzid udathihéyá hadihad wá. 16 Bii eril úya on omátha: dutha edasha dasheth, i ril netháa omá wá. 17 Bii eril ham rahith thoshéha widahath lalom imá woháya wonemethu, zih methi mahá ithedaleth wa. 18 Bii den wodo woduthahá romideth menedébe widahath methem ben yometh wáa.

# Lesson 30: Time Out 5

## Vocabulary

dibithim	to greet [di (speak) + bithim (meet)]
dóo	well...
háahomid	young horse [háa- (child) + omid (horse)]
háarul	young cat [háa- (child) + rul (cat)]
heyi	pain
lámála	to caress; to stroke
lanemid	dog [lan (friend) + mid (creature)]
leyan	to be brown
shod	room
Shósho	Magic Granny, a character in stories
wu	what a...; such a...
-ya	Suffix (Type-of-Sentence Word): said in fear

## Text

### Sháal Wíthuya

Bíide áya ith roshethu háasháalethu wo. Melalom mewoshóod wozhub widahath memina ben mahinaha menedebe o. Yod háarul thilith. Mehelash i mehada háawith déelaha; ma Thíben beneth. Mime Máyel behidedi, "Báali aril bel ne áwitheth Ána edashádi bebáaya?"

"Udatheya. Bíiya rilrili yod háahomid worathalehil wohedeth; ril dóyod le behideth heshenan neda wa. Báa rilrili thad dutha Ábedá Méri behideth? Bíi hathal udathihée wa."

Bíide áana Halishóna, wolawida wolanemid; óoha be wo. Oób háarul lanemidedi nol, id amedara be shodemu mesh. Ada onida.

Bíide lithehul Máthu lanemidethu wo. Mime behid, "Báa aril wóoban Halishóna bebáaya?"

Bíide lith Thíben, "Bíili wu worabalin wohehená háawith lezhetha wa," izh di behid, "Bíidi aril wóoban Halishóna widahath dóon hath wa."

Bíide ada Máthu wo. Lámála behid woleyan wodelith bethath i di, "Bíi rilrili eb le yuth wehede widahath mesháad nezh edashádi wa. Aril bithim le nezheth aril."

Bíide di Máyel, "Dóo, bóoli thel ne baleth i laleth íi. Aril ban le losheth nedi wa. Mehelahela len háanáaleya bróo nosháad Shósho wa."

Bíide nosháad Shósho wolirihul wohith nanáalethuden wo. Úuya oba betha, izh loláad be shoneth. Medibithim háawith betha i hóowith betha nedebe beth lámálanan menedebe. Yod onida ana bethoth wosha wohábedeha nanáaleya aril. Wóoban Halishóna álanemideth um náaleya.

Bíide mehamedara ozh wumanethu on Máthu bethaha nil widahath naháana behid.

# Morpheme-by-Morpheme Analysis

Sháal DAY  
Wíthuya LIFE + PARTV + TIME

Bíide DECL + NARR    áya BE BEAUTIFUL    ith LIGHT    roshethu SUN + PARTV    háasháalethu MORNING + PARTV    wo. MADEUP    Melalom PL + SING

mewoshóod PL + REL + BE BUSY    wozhub REL + INSECT    widahath WHEN    memina PL + MOVE    ben X:6+    mahinaha FLOWER + PLC    menedebe MANY

o. AROUND    Yod EAT    háarul CHILD + CAT    thilith. FISH + OBJ    Mehelash PL + PLAY    i AND    mehada PL + LAUGH    háawith CHILD

déelaha; GARDEN + PLC    ma LISTEN    Thíben STEVEN    beneth. X:6+ + OBJ    Mime ASK    Máyel MICHAEL    behidedi, X:1 + MALE = HE + GOAL

"Báali INTERR + LOVE    aril FUT    bel TAKE/BRING    ne YOU:1    áwitheth INFANT + OBJ    Ána ANNA    edashádi SCIOF + TOOTH = DENTISTRY + DOER = DENTIST + GOAL    bebáaya?" INTERR PRON. + TIME

"Udatheya. NOON + TIME    Bíiya DECL + FEAR    rilrili HYPO    yod EAT    háahomid CHILD + HORSE    worathalehil REL + BAD + DEG:MINOR    wohedeth; REL + GRAIN + OBJ

ril PRES    dóyod CAUSE<sub>TO</sub> + EAT    le I    behideth HE + OBJ    heshenan GRASS + INSTR    neda ONLY    wa. MYPERC    Báa INTERR    rilrili HYPO

thad BE ABLE    dutha HEAL    Ábedá FARMER    Méri MARY    behideth? HE + OBJ    Bíi DECL    hathal BE GOOD:TIME    udathihée AFTERNOON    wa." MYPERC

Bíide DECL + NARR    áana SLEEP    Halishóna, CALIFORNIA    wolawida REL + BE PREGNANT    wolanemid; REL + DOG    óoha BE WEARY    be X:1    wo. MADEUP

Oób JUMP    háarul CHILD + CAT    lanemidedi DOG + GOAL    nol, UPON    id AND THEN    amedara DANCE    be X:1    shodemu ROOM + PATH    mesh. ACROSS

Ada LAUGH    onida. FAMILY

Bíide DECL + NARR    lithehul THINK + DEG:EXTREME    Máthu MATTHEW    lanemidethu DOG + PARTV    wo. MADEUP    Mime ASK    behid, HE

"Báa INTERR    aril FUTURE    wóoban GIVE BIRTH    Halishóna CALIFORNIA    bebáaya?" INTERR PRON + TIME

Notes

Notes



Bíide lith Thíben, "Bíili wu worabalin wohehená  
 DECL + THINK STEVEN DECL + LOVE SUCH A... REL + NON- + BE OLD = BE YOUNG REL + SCIOF + UNDERSTAND = PHILOSOPHY + DOER = PHILOSOPHER

háawith lezhetha wa," izeh di behid, "Bíidi aril  
 CHILD WE:2-5 + POSS:BIRTH + IDENT MYPERC BUT SPEAK HE DECL + DIDACT FUT

wóoban Halishóna wídahath dóon hath wa."  
 GIVE BIRTH CALIFORNIA WHEN BE CORRECT TIME MYPERC

Bíide ada Máthu wo. Lámála behid woleyan wodelith  
 DECL + NARR LAUGH MATTHEW MADEUP CARESS HE REL + BE BROWN REL + HAIR

bethath, i di, "Bíi rilrili eb le yuth wehede wídahath  
 X:1 + POSS:BIRTH + OBJ AND SPEAK DECL HYPO BUY/SELL I FRUIT + OBJ STORE + SRC WHEN

mesháad nezh edashádi wa. Aril bithim le nezheth aril."  
 PL + COME/GO YOU:2-5 DENTIST + GOAL MYPERC FUT MEET I YOU:2-5 + OBJ FUT

Bíide di Máyel, "Dóo, bóoli thel ne baleth i  
 DECL + NARR SPEAK MICHAEL WELL... REQ + LOVE GET YOU BREAD + OBJ AND

laleth íi. Aril ban le losheth nedi wa. Mehelahela  
 MILK + OBJ ALSO FUT GIVE I MONEY + OBJ YOU:1 + GOAL MYPERC PL + CELEBRATE

len háanáaleya bróo nosháad Shósho wa."  
 WE:6+ CHILD + NIGHT = EVENING + TIME BECAUSE FINISH + COME/GO = ARRIVE MAGIC GRANNY MYPERC

Bíide nosháad Shósho wolirihul wohith nanáalethuden wo.  
 DECL + NARR ARRIVE MAGIC GRANNY REL + BE COLORED + DEG:EXTREME REL + LIGHT BEGIN + NIGHT = SUNSET + PARTV + ASSOC MADEUP

Úuya oba betha, izeh loláad be shoneth. Medibithim  
 HURT BODY X:1 + POSS:BIRTH BUT PERCEIVE-INTERNAL X:1 PEACE + OBJ PL + SPEAK + MEET = GREET

háawith betha i hóowith betha nedebe beth  
 CHILD X:1 + POSS:BIRTH AND GRANDCHILD X:1 + POSS:BIRTH FEW/SEVERAL X:1 + OBJ

lámálanan menedebe. Yod onida ana bethoth wosha wohábedeha  
 CARESS + INSTR MANY EAT FAMILY FOOD X:1 + POSS + OBJ REL + HARMONY REL + FARM + PLC

nanáaleya aril. Wóoban Halishóna álanemideth um náaleya.  
 SUNSET + TIME FUT GIVE BIRTH CALIFORNIA INFANT + DOG + OBJ SEVEN NIGHT + TIME

Bíide mehamedara ozh wumanethu on Máthu bethaha  
 DECL + NARR PL + DANCE DREAM SUMMER + PARTV HEAD MATTHEW X:1 + POSS:BIRTH + PLC

nil wídahath nahána behid.  
 INSIDE WHEN BEGIN + SLEEP HE

## Free Translation

### A Day in the Life

The morning light is beautiful. Busy insects are singing when they move around the many flowers. The kitten is eating fish. The children play and laugh in the garden; Steven is listening to them. Michael asks him (with love), “When will you take baby Anna to the dentist?”

“At noon. I’m afraid the colt may have eaten tainted grain; I’m feeding him only grass now. Might Farmer Mary be able to heal him? Afternoon would be good.”

California, the pregnant dog, is asleep; she is weary. The kitten jumps on top of the dog and then dances across the room. The family laughs.

Matthew is deep in thought about the dog. He asks, “When will California give birth?”

Steven thinks (with love), “What a young philosopher our son is,” but he says (didactically), “California will give birth when the time is right.”

Matthew laughs. He caresses his brown hair and says, “Maybe I’ll buy fruit from the store when you go to the dentist. I’ll meet you afterward.”

Michael says, “Well, would you get bread and milk also. I’ll give you money. We will celebrate in the evening because Magic Granny will arrive.”

Magic Granny arrives with the extremely colorful light of sunset. Her body hurts, but she feels peace. Her child(ren) and several grandchildren greet her with many hugs. The family eats their food on the harmonious farm after sunset. California gives birth to seven puppies at night.

Dreams of summer dance in Matthew’s head when he goes to sleep.

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# Vocabulary So Far

-á: Suffix: doer/one who	boshum: cloud	edin: cousin	hóowith: grandchild/ granddaughter
á-: Prefix (life-form): infant	both: hotel	éeya: illness/sickness	hoth: place
ána: sleep	bre... ébre: if... then	ehash: astronomy	hothal: good (of place)
áath: door	bróo: because	ehashá: astronomer	hothul: grandparent
aba: fragrant	bud: clothing	ehen: philosophy	hóya: beautiful (of place)
ábabí: baby bird	bud: nine	ehená: philosopher	-hul: Degree: extremely/very
ábed: farm	budethab: nineteen	ehom: education	hum: knife
ábedá: farmer	bun: new	ehomá: education specialist	hun: north
abesh: all things/all-that-is	buzh: convention	ehoth: geography	i: and
ada: laugh	dadem: picture	el: make	id: and then
amedara: dance	dal: thing	elahela: celebration	-id: Suffix: male
amedarahá: dancer	dala: plant/growing thing	elamith: mathematics	ihé: before (place)/in front of
an: know (of people)	dale: object	elash: play (v)	ihée: after (place)/behind
ana: food	dan: language	Elízhabeth: Elizabeth	íi: also
Ána: Anna	dash: tooth	em: yes	íizha: although
Ánetheni: Anthony	dathim: needlework (v)	en: understand	il: pay attention to
Aranesha: Arkansas	dathimá: needleworker	esh: boat	ili: water
áru: kitten/baby cat	dazh: soft/pliant/yielding	eshon: peace-science	im: travel
ash: star	debe: hundred	eshoná: peace-scientist	imá: traveler
áwith: baby/infant	déela: garden	éthe: clean	ith: light
áya: beautiful	delith: hair	háa-: Prefix (life-form): child/ young	ithedal: lamp
babí: bird	dem: window	háahomid: colt/filly	izh: but
bal: bread	demeren: curtain	-háalish: Degree: extraordinary degree	lóa: perception
balin: old (animates)	den: help (v)	háanáal: evening	lóaad: perceive
ban: give	dená: assistant/helper	háarul: kitten	Láadan: Láadan
bath: six	di: say/talk/speak	háasháal: morning	lal: milk
batha: fork	dibithim: greet	háawith: child	lalom: sing
bathethab: sixteen	dide: early	habelid: dwell	lam: health
be: he/she/it/X	dim: container	hadihad: always	lámála: caress/stroke
bebáa: interrogative pron	dith: voice	hal: work	lami: number
bedi: learn	dizh: kettle	-hal: Degree: very/unusually	lamith: count (v)
bédi: promise	do: strong	halá: worker	lan: friend
bedihá: student	dó-: Prefix (v): cause to VERB	Halishóna: California	lanemid: dog
bel: bring/take	dóhada: comical/funny	ham: present/there is/are	lawida: pregnant
belid: house	dom: remember	han: south	laya: red
ben: they: 6+	doni: earth/ground/soil	hath: time	layun: orange (color)
berídan: aunt	dóo: well...	hathal: good (of time)	le: I
Beth: Beth	dóon: correct	hathobéeya: until	léli: yellow
beth: home	doth: follow	háya: beautiful (of time)	len: we: 6+
Bétheni: Bethany	du-: Prefix (v): try to VERB	héena: sibling-of-heart	leyan: brown
beye: someone/something	dutha: heal	héeya: afraid (adj)/fear (v)	leyi: blue
beyen: someones/things: 6+	duthahá: healer	-hel: Degree: trivial/slightly/ hardly	lezh: we: 2-5
beyezh: someones/things: 2-5	dúu-: Prefix (v): try in vain to VERB; fail to VERB	hena: sibling-by-birth	liri: colored (adj)
bezh: they: 2-5	e-: Prefix: science of	hene: east	lith: think
bim: four	e... e: either... or	Hérel: Carol	liyen: green
bimethab: fourteen	eb: buy/sell	hesh: grass	lo: rejoice
bini: gift	ebalá: baker	heshehoth: park	lohil: pay attention, internal
bithim: meet (v)	ed: tool	heyi: pain	loláad: perceive, internal
bo: mountain	edan: linguistics	-hil: Degree (neutral): minor/ rather/somewhat	lom: song
bod: dish	edaná: linguist	híya: small	lóolo: slow
bol: fleecy-clouded	edash: dentistry	hon: west	losh: money/credit
boó: three	edashá: dentist		loshá: banker
boóbin: braid	ede: grain		luben: map
boóthab: thirteen	edemid: mouse		lula: purple

# Vocabulary So Far

ma: listen	nosháad: arrive	sheb: change (v)	urahu: gate
mahá: listener/one who listens	nu: here	shebasheb: death	úuya: hurt/feel pain
mahina: flower	núu: there	sherídan: niece/nephew	uzh: symbol (of notation, alphabet, orthography)
Másha: Marsha	o: around	shidi: be together	waha: any
Máthu: Matthew	oba: body	shim: sexual-act (v)	wam: calm/still
Máyel: Michael	obe: through	shin: two	wehe: store/market
mazh: automobile/car	obée: during	shinehothul: great-grandparent	wehehá: storekeeper
Mázhareth: Margaret	olin: forest	shinenil: between	weman: winter
mela: ocean	om: teach	shinethab: twelve	wemen: spring (season)
menedebe: many	oma: hand	shod: room	wemon: autumn/fall
menedebenil: among (many)	omá: teacher	sholan: alone	weth: path/way/road
Méri: Mary	omid: horse	shon: peace	wí: life
merod: billion (1000 million)	on: head (body part)	shoná: peacemaker	wida: carry
mesh: across	onida: family	shóo: happen/come to pass/occur	widahath: when (conj)
mi: leaf	oób: jump	shóod: busy	widahoth: where (conj)
mid: animal/creature	óobe: along	Shósho: Magic Granny	wíi: alive/living
míi: amazed	óoha: tired/weary	shub: do	wil sha: greeting
mime: ask	óol: moon	shum: air	wili: creek/river
mina: move	óotha: soul	Shuzhéth: Suzette	with: person/woman
muda: pig	óoyo: mouth	tháa: thrive/be well	woho: all/every
na-: Prefix (v): begin to VERB/start to VERB	osháana: menstruate	thab: ten	wóoban: give birth
ná-: Prefix (v): continue to VERB/keep VERBing	owa: warm	thabebath: sixty	woth: wisdom
náal: night	oya: skin	thabebim: forty	wothá: sage/wise person
nanáal: sunset	oyi: eye	thabeboó: thirty	wu: such a.../what a...
nasháad: depart	oyo: nose	thabebud: ninety	wum: entire
nasháal: dawn	oyu: ear	thabenib: eighty	wuman: summer
naya: care for	ozh: dream	thabeshan: fifty	yáanin: tree
ne: you: I	rabalín: young	thabeshin: twenty	yeth: silver
ne-: Prefix (v): repeat VERBing/VERB again	rabun: old (inanimate)	thabum: seventy	yil: below/under
neda: only	rahith: darkness	thad: able	yod: eat
nede: one	rahíya: large	thal: good	yom: safe
néde: want	rahu: closed	tham: circle	yu: fruit
nedebe: few/several	rana: drink/beverage	than: underground	yul: wind (n)
nedebenil: among (few/several)	ranil: outside	thel: get/obtain	zháadin: menopause (v)
nédeshub: intent	ratháa: blighted	them: need	zhe: like/similar
nedethab: eleven	rathal: bad	then: break (v)	zho: sound
née: alien (adj)	rayil: over/above	thena: joy(good)	zhub: insect
néehá: alien (n)	ren: carpet	Therísha: Teresa	
nem: pearl	ri: record (v)	thi: have	
nen: you: 6+	rilin: drink (v)/quaff	Thíben: Steven	
nezh: you: 2-5	ro: weather	thili: fish	
nib: eight	rod: million	thob: thousand	
nibethab: eighteen	romid: wild animal	thom: pillow	
nil: inside	rosh: sun	thóo: guest	
nin: cause/be causal	rul: cat	thosh: sky	
no-: Prefix (v): finish VERBing/complete VERBing	sha: harmony	thul: parent	
nó-: Prefix (v): cease to VERB/stop VERBing	sháad: come/go	u: open	
nol: upon/on top of	sháal: day	ud: stone	
	shad: pure/perfect	udath: noon	
	shal: courtesy/manners	udathihée: afternoon	
	shamid: domesticated animal	ul: hope	
	shan: five	um: seven	
	shane: downy/furry	umethab: seventeen	
	shanethab: fifteen		
	she: comfort (v)		

# Lesson 31: Manner Case

## Vocabulary

alehale	to “music”; to make music (to sing, to whistle, to play a musical instrument)
bishib	to be sudden
hi	demonstrative pronoun (this, that)
lath	to be celibate by choice
-nal	Suffix (noun): Manner Case
rúu	to lie down
shadon	truth; honor [shad (pure; perfect) + on (head)]
wéedan	to read
widaweth	how
wod	to sit

“Hi” is known grammatically as a “demonstrative pronoun” and means “this” or “that.” As a pronoun, it also has the forms “hizh” and “hin” meaning “these” or “those”—few/several (2 to 5) and many (6 or more), 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 specify which item (or items) from a larger array of such items is (are) under discussion—as English “this/that/these/those” are in sentences such as “This flower is red,” (Bíi laya mahina hi wa) or “Are these fish beautiful?” (Báa meháya thili hizh?) In both of these sentences, the item(s) being discussed is (are) one (or a few) of the available flowers (or fish).

“Widaweth” is another of those words for which the English translation seems to pose a question, but that’s not its function. “Widaweth” is a subordinating conjunction meaning “how” as in “Bíi en le widaweth mina thili wa” (I understand how a fish moves).

## Manner Case

[(Aux) Verb (Neg) CP–S 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.”

## Examples

Bíi hal le wa.	I work.
Báa hal le bebáanal?	How do I work?
Bíi hal le lóolonal wa.	I work slowly.
Bíi hal le lan lethonal wa.	I work like (in the manner of) my friend.

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Bíi im ne wilimu wa.	You travel by way of the river.
Bíi im ne wilimu hinal wa.	You travel thus (in this/that manner) by way of the river.
Bíi im ne wilimu zhenal wa.	You travel likewise (in similar manner) by way of the river.
Bíi im ne wilimu beyenal wa.	You travel somehow (in some manner) by way of the river.
Bíi im ra ne wilimu ranal wa.	In no way do you travel by way of the river.

## Exercises

### Translate the following into English.

- 1 Bíi aríli ndi háawith woho Láadan thalenal wa.
- 2 Báa eril wóoban edin netha ralóolonal?
- 3 Báa meyod muda edeth bebáanal?
- 4 Bíi wil áana áwith shonenal wa.
- 5 Bíi ul om berídan duthahátha Elízhabeth bedi widaweth eril dathim hothul betha wo.
- 6 Bíi aril nosháad ábedá didenal wáa.

Notice the word "ralóolonal" in #2; in searching for its meaning, it might be useful to search for its "root" word. Of course, this is Manner Case, so we can drop the "-nal" suffix and consider the word "ralóolo." We could further divest the word of the negative prefix "ra-" (not, non-), leaving us with "lóolo" which we already know to mean "be slow." So, rebuilding the word to better understand its meaning: "ra-" (non-; not) + "lóolo" (be slow) would give "ralóolo" (be quick; be rapid). Building further: "ralóolo" (be quick; be rapid) + "-nal" (Manner Case) would give "quickly; rapidly."

In #5, did the word "bedi" confuse you? Though we are discussing teaching, this is not "bedi" (to learn); rather, this is "bedi" [be (3rd person singular) + -di (Goal case suffix)]. The pronoun "be" carries the Goal case ending since we do not apply case endings to proper nouns.

- 1 English: \_\_\_\_\_
- 2 English: \_\_\_\_\_
- 3 English: \_\_\_\_\_
- 4 English: \_\_\_\_\_
- 5 English: \_\_\_\_\_
- 6 English: \_\_\_\_\_

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

- |  |          |
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| 7 Bii ril methad mehalehale mewobalin wowith wa.   | áya      |
| 8 Bii eril sheb edin lethá áwithede háawithedi wa. | bishib   |
| 9 Báa ma nayahá lometh?                            | bebáa    |
| 10 Bii eril wod rul núuha udathihéeya obée wa.     | wamehul  |
| 11 Bii mebédi meban len mazheth dená lenethodi wa. | beye     |
| 12 Bii aril eb withid belideth ebaláde wáa.        | héeyahel |

Note the word "nayahá" in #9. It's a straightforward formation from "naya" (to care-for) + "-á" (doer) meaning "caregiver."

Note the word "wamehul" [wam (be still) + -hul (extremely)] to be incorporated into #10. When applying multiple suffixes to a word, a Case ending takes precedence over a Degree marker, so the Case suffix will be located closer to the "root word." Therefore, we'd build the word thus: "wam" (be still) + "-nal" (Manner Case) + "-hul" (extremely): "wamenalehul." The same principle would apply to "héeyahel" in #12.

7 English:

Láadan:

English:

8 English:

Láadan:

English:

9 English:

Láadan:

English:

10 English:

Láadan:

English:

11 English:

Láadan:

English:

12 English:

Láadan:

English:

Notes

**Translate the following into Láadan.**

- 13 How did the celibate-by-choice healer learn dentistry?
- 14 My friends are trying to create a family intentionally.
- 15 The education-specialist reads how students lie down and sleep.
- 16 The weary teacher works honorably.
- 17 Does the traveler busily clean her clothing?
- 18 Everything flowers extremely colorfully in spring.

13 Láadan: \_\_\_\_\_

14 Láadan: \_\_\_\_\_

15 Láadan: \_\_\_\_\_

16 Láadan: \_\_\_\_\_

17 Láadan: \_\_\_\_\_

18 Láadan: \_\_\_\_\_

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1 Far in the future all children will speak Láadan well. 2 Did your cousin give birth quickly? 3 How (in what manner) do the pigs eat the grain? 4 Would that the baby should sleep peacefully. 5 The healer's aunt hopes to teach Elizabeth how her grandmother needleworked. 6 The farmer will arrive early.

7 The old women can make music. Bii ril methad mehaléhele mewobalin wowith áyanal wa. The old women can make music beautifully. 8 My cousin changed from a baby to a child. Bii eriil sheb edin lethá áwíthede háawíthedi bishibenal wa. My cousin changed suddenly from a baby to a child. 9 Is the caregiver listening to the song? Báa ma nayahá lometh bebdána? How (in what manner) is the caregiver listening to the song? 10 The cat sat there during the afternoon. Bii eriil wod rul wamenahehul núuha udathihéya obéé wa. The cat sat extremely still there during the afternoon. 11 We promise to give our assistant a car. Bii mebedi meban len mazeth dend lenethodi beyenal wa. We promise to give our assistant a car somehow. 12 The man will buy the house from the baker. Bii aril eb wíthid belideth ebaláde héyanalehel wá. The man will buy the house from the baker a trifle fearfully.

13 Báa eriil bedi wolath woduthahá edasheth bebdána? 14 Bii meduhel lan letho onidath nédeshubenal wá. 15 Bii wéedan ehomá widaweth meruu i meháana bedihá wa. 16 Bii hal wohóoha wohomá shadonenal wá. 17 Báa dóhéthe imá bud bethoth shódenal? 18 Bii mahina abesh lirinalhehul wemeneya wa.



# Lesson 32: Beneficiary Case

## Vocabulary

-da	Suffix (noun): Beneficiary Case, voluntarily (neutral)
-dá	Suffix (noun): Beneficiary Case, under force or coercion
-daá	Suffix (noun): Beneficiary Case, accidentally
-dáa	Suffix (noun): Beneficiary Case, not under force or coercion, but accepting obligation under law or duty
eba	spouse
hoberídan	great-aunt
idon	hairbrush
od	cloth
owe	garment
thol	breast

You may be wondering what the verb form of "eba" (spouse) might be. 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.

## Beneficiary Case

[(Aux) Verb (Neg) CP–S 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."

## Examples

Bíi eril alehale le wa.	I musicked.
Bíi eril alehale le weheháda wa.	I musicked for the storekeeper.
Bíi eril alehale le hoberídan lethoda wa.	I musicked for my great-aunt.
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 withedaá 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 aril nosháad le didenal wa.	I shall arrive early.
Bíi aril nosháad le didenal shada wa.	I shall arrive early for harmony's sake.
Bíi aril nosháad ra le didenal shada wa.	I shall not arrive early for harmony's sake.
Bíi aril nosháad le didenal rada wa.	I shall arrive early for nothing's sake.
Bíi aril nosháad le didenal sha rada wa.	I shall arrive early in spite of harmony.

In the above set of examples, the second sentence specifies that the speaker will arrive “for the benefit of” harmony. The third sentence is somewhat ambiguous: will the speaker refrain from arriving early “in the interest of harmony,” or will she arrive early but *not* in order to promote harmony? The fourth sentence, using “ra” (not) in place of a noun in Benefit Case, is also ambiguous: will she arrive early but not to promote anything in particular, or will she not arrive early no matter who or what might benefit? In the fifth sentence we have a new grammatical structure. The case ending, -da, is split off from its noun and affixed to the word “ra” (not) which follows the noun. This doesn’t just nullify the case function (that is, it doesn’t just express the Subject’s lack of interest in the interests of the beneficiary); rather, it **reverses** the case function (that is, it states explicitly that the Subject is opposed to the interests of the would-be beneficiary). I translated it here as “in spite of,” it might just as well be translated “against,” “opposed to,” “contrary to X’s interests,” or a host of other English phrases.

## Exercises

Translate the following into English.

- 1 Baa mime ne bebáadaa?
- 2 Bii mehéeya ben yom abeshethuda waá.
- 3 Baa hizh owe tholeda?
- 4 Bii néde hoherídan lezhetha idoneth delith bethada i worado wohoma bethadaá wa.
- 5 Bii aril thel Ánetheni edeth omideda háasháaleya wa.
- 6 Bii eril them nasháad rul núude bishibenal náwíidá wáa.

Notice the word “rado” (relativized in “worado” in #4); it is formed from “ra-” (not; non-) + “do” (to be strong) and means, predictably, “to be weak.”

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

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**Incorporate the second noun as a Beneficiary (of the kind specified); translate into English before and after.**

- |                                      |                   |
|--------------------------------------|-------------------|
| 7 Bii eril el odá wodazh wohod wa.   | wehe (obligation) |
| 8 Bii aril yod ra with anath wáa.    | háawith betha     |
| 9 Bii eríli di omá wáa.              | mid woho          |
| 10 Báa bédi ham dená?                | ehená (coercion)  |
| 11 Bii ril naya beye áwitheth wa.    | thul (accident)   |
| 12 Báa eril ban ebalá baleth haládi? | bebáa             |

Did you notice the word "odá" in #7? It's formed from "od" (cloth) + "-á" (doer) and means "weaver."

7 English:

Láadan:

English:

8 English:

Láadan:

English:

9 English:

Láadan:

English:

10 English:

Láadan:

English:

11 English:

Láadan:

English:

12 English:

Láadan:

English:

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**Translate the following into Láadan.**

- 13 The farmer sold the house to my friend for the physician.
- 14 The peacemaker pays attention (internally) to joy in the interests of harmony.
- 15 Is the alien amazed because the weary storekeeper lay down under the window for (accidentally) the baby bird?
- 16 I moved hither from the east for (obligation) my spouse's work.
- 17 The traveler is alone a *whole* lot in the interests of learning.
- 18 For whom/what (coerced) are many people (someones, many) going to the west by boat?

Did you note the word "physician" in #13? "Medicine" would be the "science of healing" or "edutha." A "physician" would be a practitioner of this science: "eduthahá."

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

Notes : \_\_\_\_\_

Notes : \_\_\_\_\_

Notes : \_\_\_\_\_

1 On whose behalf (obligation) are you asking? 2 They fear for (on behalf of) the safety of all-that-is (I doubt it). 3 Are these (few) garments for the breast? 4 Our great-aunt wants a hairbrush for (her) hair and (accidentally) for her weak hand. 5 Anthony will obtain grain for the horse in the morning. 6 The cat needed to depart from there suddenly in the interests (coerced) of survival (of continuing to be alive). 7 The weaver made soft cloth. Bii eril el odd wodazh wohod wehdáa wa. The weaver made soft cloth for (obligation) the store. 8 The woman will not eat the food. Bii aril yod ra with anath hdawith bethada wáa. The woman will not eat the food for her child. 9 Long ago the teacher spoke. Bii eril di oma mideda woho wáa. Long ago the teacher spoke on behalf of all creatures. 10 Does the assistant promise to attend? Bii bedi ham dend ehendá? Does the assistant promise to attend on behalf (due to coercion) of the philosopher? 11 Someone is caring for the baby. Bii ril naya beye awitheth thuleda wá. Someone is caring for the baby on behalf (accidentally) of the parent. 12 Did the baker give bread to the worker? Bda eril ban ebala baleth halá! bbadá? On whose behalf did the baker give bread to the worker? 13 Bii eril eb abeda belideth lan lethod! eduthaháda wa. 14 Bii lohil shona thenath shada wá. 15 Bda mii néha bró eril núu wohóha wowehá demeha yil ábábidá? 16 Bii eril mina le henede nudi hal ebatho lethodáa wa. 17 Bii sholanehul ima bedida wá. 18 Bda meshad beyen honedi eshenan bebdá?

# Lesson 33: Vocabulary Interlude 6

## Vocabulary

áabe	book
áala	thanks; “Thank you”
benem	to stay
-da	Suffix (Type-of-Sentence Word): said in jest; telling a joke
dáan	word
dun	meadow; pasture
ezha	snake
hoshérídan	great-niece
lali	rain
loth	information
lothel	to know
loyo	to be black
obeth	neighbor [o (around) + beth (home)]
ódon	cheese
nedaba	which ( <i>see Suzette Haden Elgin’s discussion of “nedaba” below</i> )
sho	to be heavy
ulanin	to study
wem	to lose
yob	coffee
zha	name

[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 eríl yod bebáa thilith?” could be either “Who ate the fish?” or “What ate the fish?” and “Báa eríl 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.

1	Báa	eríl	yod	bebáa	thilith?
	INTERR	PAST	EAT	INTERR PRON + SUBJ	FISH + OBJ
	Who/what ate the fish?				

To disambiguate:

Báa	eril	yod	bebáa	thilith?	(Báa)	with	nedaba?
INTERR	PAST	EAT	INTERR PRON + SUBJ	FISH + OBJ	(INTERR)	PERSON	WHICH

Who ate the fish?

or

Báa	eril	yod	bebáa	thilith?	(Báa)	mid	nedaba?
INTERR	PAST	EAT	INTERR PRON + SUBJ	FISH + OBJ	(INTERR)	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.

2	Báa	eril	sháad	ne	bebáade?
	INTERR	PAST	Go/COME	You	INTERR PRON + 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.

### Examples

Bíi wéedan le áabe háawitheda nedebe wa.	I read the book for the several children.
Bóo benem ne betheha.	Prithee stay at home.
Báa dán hi bebáa?	What is this word?
Báa sháad ezha bebáanal?	How does the snake go?

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## Exercises

Translate the following into English.

- 1 Bii eril mime obeth letho ledi wa, "Baa meloyo ezha?"
- 2 "Ra," eril di le bedi, "meleyan bezh wa."
- 3 "I meliri babí bebáanal?"
- 4 "Bii lothel ra le wa."
- 5 Baa hi losh bebáatho?
- 6 Baa shub ro bebáa?
- 7 Bii ham lali, izh ham ra yul wa.
- 8 Bii eril eb Therísha ódon lan nethoda wa.
- 9 Bó mebenem nezh núuha!
- 10 Bii aril mesho dim áabethu menedebe wa.

Note the lack of "Baa" at the beginning of #3. This will occur in speech and is perfectly acceptable because there will be no confusion; the "bebáa" form conveys the fact that this is a question as well as what information is being requested. Of course, if the sentence requires a Mood Suffix (to express its emotional tone), we'll need to have a Type-of-Sentence Word to "hang" it on.

Also in #3, we see the idiom for asking "what color" something is. Literally, we are asking "How (in what manner) is it colored?"

Note, in #6, the idiom for asking what the weather is like. Literally, the question means, "What does the weather do?"

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

7 English:

8 English:

9 English:

10 English:

Notes

**Translate the following into Láadan.**

- 11 The ten plants bloomed suddenly.
- 12 I can't sleep because I drank coffee.
- 13 The teacher got information during autumn at the farm.
- 14 The pigs will eat all the grain in the winter (offered as a warning, but with no evidence as to its validity).
- 15 Does the child have beautiful clothing?
- 16 Yes, someone made many garments for her out of good cloth.
- 17 Everything is extremely hot through the summer.
- 18 Either the food is soft or of course the baby will be sick (a warning).
- 19 If your house be not clean then I will clean it (a promise).
- 20 They (few) learn many words when they study Láadan.

Were you able to dissect the word "wohodenan" in the answer to #16? "Wo" is the relativizer that connects it to "wothal;" "h" separates the vowels; "od," the core of the word, means "cloth;" "e" separates the consonants; "nan" is the Instrument case ending. All together, it means "using cloth" (and the cloth is connected by the relativizer to the verb "thal" meaning "good"). Were you misled by the English to try to use "-thu" (of) in forming this word? Remember, you have to look "behind" the English to the *meaning*.

- 11 Láadan: \_\_\_\_\_
- 12 Láadan: \_\_\_\_\_
- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_
- 19 Láadan: \_\_\_\_\_
- 20 Láadan: \_\_\_\_\_

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11 Bii eril memahina dala thab bishibenal wa. 12 Bii ril thad áana ra le bróo eril rilin le yob wa. 13 Bii eril thel omá loth ábedeha wemoneya obée wáa. 14 Bée aril meyod muda edeth wohe wemaneya wóo. 15 Báa th! háawith woháya wobud? 16 Em, eril el beye oweth menedebe beda wothal wohodenan wáa. 17 Bii owahul ábesh wumaneya obe wa. 18 Bée e dazh ana e aril éya áwith wi. 19 Bé aril bre éthe ra belid netho ébre dóhéthe le beth wa. 20 Bii mebedi bezh dáan menedebe widahath mehulanin bezh Láadan wa.

of many books will be heavy. OR The many containers of books will be heavy.

10 The containers (said as to several small children) 8 Teresa bought cheese for your friend. 9 Stay there! 4 "I don't know." 5 Whose money is this? 6 What's the weather like? 7 It's raining, but it's not windy (there's no

1 My neighbor asked me, "Are the snakes black?" 2 "No," I said, "they're brown." 3 "And what color are the birds?"



# Vocabulary So Far

-á: Suffix: doer/one who	bod: dish	ebalá: baker	-hel: Degree: trivial/slightly/ hardly
á-: Prefix (life-form): infant	bol: fleecy-clouded	ed: tool	hena: sibling-by-birth
áabe: book	boó: three	edan: linguistics	hene: east
áala: thanks (Thank You)	boóbin: braid	edaná: linguist	Hérel: Carol
ána: sleep	boóthab: thirteen	edash: dentistry	hesh: grass
áath: door	boshum: cloud	edashá: dentist	heshehoth: park
aba: fragrant	both: hotel	ede: grain	heyi: pain
ábabí: baby bird	bre... ébre: if... then	edemid: mouse	hi: that/this
ábed: farm	bróo: because	edin: cousin	-hil: Degree (neutral): minor/ rather/somewhat
ábedá: farmer	bud: clothing	edutha: medicine	hin: these/those: 6+
abesh: all things/all-that-is	bud: nine	eduthahá: doctor/physician	híya: small
ada: laugh	budethab: nineteen	éeya: illness/sickness	hizh: these/those: 2-5
alehale: music/make music	bun: new	ehash: astronomy	hoberídan: great-aunt
amedara: dance	buzh: convention	ehashá: astronomer	hon: west
amedarahá: dancer	dáan: word	ehen: philosophy	hóowith: grandchild/ granddaughter
an: know (of people)	dadem: picture	ehená: philosopher	hoshérídan: great-niece
ana: food	dal: thing	ehom: education	hoth: place
Ána: Anna	dala: plant/growing thing	ehomá: education specialist	hothal: good (of place)
Ánetheni: Anthony	dale: object	ehoth: geography	hothul: grandparent
Aranesha: Arkansas	dan: language	el: make	hóya: beautiful (of place)
áruł: kitten/baby cat	dash: tooth	elabela: celebration	-hul: Degree: extremely/very
ash: star	dathim: needlework (v)	elamith: mathematics	hum: knife
áwith: baby/infant	dathimá: needleworker	elash: play (v)	hun: north
áya: beautiful	dazh: soft/pliant/yielding	Elízhabeth: Elizabeth	i: and
babí: bird	debe: hundred	em: yes	id: and then
bal: bread	déela: garden	en: understand	-id: Suffix: male
balin: old (animates)	delith: hair	esh: boat	idon: hairbrush
ban: give	dem: window	eshon: peace-science	ihé: before (place)/in front of
bath: six	demeren: curtain	eshoná: peace-scientist	ihée: after (place)/behind
batha: fork	den: help (v)	éthe: clean	íi: also
bathethab: sixteen	dená: assistant/helper	ezha: snake	íizha: although
be: he/she/it/X	di: say/talk/speak	háa-: Prefix (life-form): child/ young	il: pay attention to
bebáa: interrogative pron	dibithim: greet	háahomid: colt/filly	ili: water
bedi: learn	dide: early	-háalish: Degree: extraordinary degree	im: travel
bédi: promise	dim: container	háanáal: evening	imá: traveler
bedihá: student	dith: voice	háarul: kitten	ith: light
bel: bring/take	dizh: kettle	háasháal: morning	ithedal: lamp
belid: house	do: strong	háawith: child	izh: but
ben: they: 6+	dó-: Prefix (v): cause to VERB	habelid: dwell	láa: perception
benem: stay	dóhada: comical/funny	hadihad: always	láad: perceive
berídan: aunt	dom: remember	hal: work	Láadan: Láadan
Beth: Beth	doni: earth/ground/soil	-hal: Degree: very/unusually	lal: milk
beth: home	dóo: well...	halá: worker	lali: rain
Bétheni: Bethany	dóon: correct	Halishóna: California	lalom: sing
beye: someone/something	doth: follow	ham: present/there is/are	lam: health
beyen: someones/things: 6+	du-: Prefix (v): try to VERB	han: south	lámála: caress/stroke
beyezh: someones/things: 2-5	dun: field/meadow/pasture	hath: time	lami: number
bezh: they: 2-5	dutha: heal	hathal: good (of time)	lamith: count (v)
bim: four	duthahá: healer	hathobéeya: until	lan: friend
bimethab: fourteen	dúu-: Prefix (v): try in vain to VERB; fail to VERB	háya: beautiful (of time)	lanemid: dog
bini: gift	e-: Prefix: science of	héena: sibling-of-heart	lath: celibate (by choice)
bishib: sudden	e... e: either... or	héeya: afraid (adj)/fear (v)	lawida: pregnant
bithim: meet (v)	eb: buy/sell		
bo: mountain	eba: spouse		

# Vocabulary So Far

laya: red	ne-: Prefix (v): repeat	oyo: nose	shum: air
layun: orange (color)	VERBing/VERB again	oyu: ear	Shuzhéth: Suzette
le: I	neda: only	ozh: dream	tháa: thrive/be well
léli: yellow	nedaba: which	rabalin: young	thab: ten
len: we: 6+	(disambiguator)	rabun: old (inanimate)	thabebath: sixty
leyan: brown	nede: one	rado: weak	thabebim: forty
leyi: blue	néde: want	rahith: darkness	thabeboó: thirty
lezh: we: 2-5	nedebe: few/several	rahíya: large	thabebud: ninety
liri: colored (adj)	nedebenil: among (few/ several)	rahu: closed	thabenib: eighty
lith: think	nédeshub: intent	ralóolo: fast/rapid/quick	thabeshan: fifty
liyen: green	nedethab: eleven	rana: drink/beverage	thabeshin: twenty
lo: rejoice	née: alien (adj)	ranil: outside	thabum: seventy
lohil: pay attention, internal	néehá: alien (n)	ratháa: blighted	thad: able
loláad: perceive, internal	nem: pearl	rathal: bad	thal: good
lom: song	nen: you: 6+	rayil: over/above	tham: circle
lóolo: slow	nezh: you: 2-5	ren: carpet	than: underground
losh: money/credit	nib: eight	ri: record (v)	thel: get/obtain
loshá: banker	nibethab: eighteen	rilin: drink (v)/quaff	them: need
loth: information	nil: inside	ro: weather	then: break (v)
lothel: know (of information)	nin: cause/be causal	rod: million	thena: joy(good)
loyo: black	no-: Prefix (v): finish VERBing/ complete VERBing	romid: wild animal	Therísha: Teresa
luben: map	nó-: Prefix (v): cease to VERB/ stop VERBing	rosh: sun	thi: have
lula: purple	nol: upon/on top of	rul: cat	Thíben: Steven
ma: listen	nosháad: arrive	rúu: lie down	thili: fish
mahá: listener/one who listens	nu: here	sha: harmony	thob: thousand
mahina: flower	núu: there	sháad: come/go	thol: breast
Másha: Marsha	o: around	sháal: day	thom: pillow
Máthu: Matthew	oba: body	shad: pure/perfect	thóo: guest
Máyel: Michael	obe: through	shadon: honor/truth	thosh: sky
mazh: automobile/car	obée: during	shal: courtesy/manners	thul: parent
Mázhareth: Margaret	obeth: neighbor	shamid: domesticated animal	u: open
mela: ocean	od: cloth	shan: five	ud: stone
menedebe: many	odá: weaver	shane: downy/furry	udath: noon
menedebenil: among (many)	ódon: cheese	shanethab: fifteen	udathihée: afternoon
Méri: Mary	olin: forest	she: comfort (v)	ul: hope
merod: billion (1000 million)	om: teach	sheb: change (v)	ulanin: study (v)
mesh: across	oma: hand	shebasheb: death	um: seven
mi: leaf	omá: teacher	sherídan: niece/nephew	umethab: seventeen
mid: animal/creature	omid: horse	shidi: be together	urahu: gate
míi: amazed	on: head (body part)	shim: sexual-act (v)	úuya: hurt/feel pain
mime: ask	onida: family	shin: two	uzh: symbol (of notation, alphabet, orthography)
mina: move	oób: jump	shinehothul: great- grandparent	waha: any
muda: pig	óobe: along	shinenil: between	wam: calm/still
na-: Prefix (v): begin to VERB/ start to VERB	óoha: tired/weary	shinethab: twelve	wéedan: read
ná-: Prefix (v): continue to VERB/keep VERBing	óol: moon	sho: heavy	wehe: store/market
náal: night	óotha: soul	shod: room	wehehá: storekeeper
nanáal: sunset	óoyo: mouth	sholan: alone	wem: lose
nasháad: depart	osháana: menstruate	shon: peace	weman: winter
nasháal: dawn	owa: warm	shoná: peacemaker	wemen: spring (season)
naya: care for	owe: garment	shóo: happen/come to pass/ occur	wemon: autumn/fall
nayahá: caregiver	oya: skin	shóod: busy	weth: path/way/road
ne: you: I	oyi: eye	Shósho: Magic Granny	wí: life
		shub: do	wida: carry
			widahath: when (conj)

# Vocabulary So Far

widahoth: where (conj)  
widaweth: how (conj)  
wíi: alive/living  
wil sha: greeting  
wili: creek/river  
with: person/woman  
wod: sit  
woho: all/every  
wóoban: give birth  
woth: wisdom  
wothá: sage/wise person  
wu: such a.../what a...  
wum: entire  
wuman: summer  
yáanin: tree  
yeth: silver  
yil: below/under  
yob: coffee  
yod: eat  
yom: safe  
yu: fruit  
yul: wind (n)  
zha: name (n)  
zháadin: menopause (v)  
zhe: like/similar  
zho: sound  
zhub: insect

# Lesson 34: Cause Case

## Vocabulary

bash	common sense
dosh	burden
lud	debt
olob	blow; trauma; to hit
rohoro	storm
uhud	nuisance
-wáan	Suffix (noun): Cause Case
widahuth	why
yada	to thirst; to be thirsty; thirst
yide	to hunger; to be hungry; hunger

"Widahuth" is the final one of the set of words that sound like question-words, but are really subordinating conjunctions. "Widahuth" means "why" as in "Bíi en le widahuth mehal ábedá wa," (I understand why farmers work).

## Cause Case

[(Aux) Verb (Neg) CP–S CP–Cause]

The ending used to mark a Case Phrase as the Cause of what is in the statement. The Cause Case ending is "-wáan," meaning "due to, because of."

## Examples

Bíi sháad with bethedi wa.	The woman comes home.
Bíi sháad with bethedi yidewáan wa.	The woman comes home due to hunger.
Bíi sháad with bethedi yide bethowáan wa.	The woman comes home due to her hunger.

Báa eril ada ne?	Did you laugh?
Báa eril ada ne bebáawáan?	Why (because of what) did you laugh?

Bíi eril di beye ledi widahuth mehaba mahina wa.  
Someone told me why flowers are fragrant.

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## Exercises

Translate the following into English.

- 1 Bii eril amedara ábedá thena ebatho bethowáan wáa.
- 2 Báa mesháad háawith bethedi rohorowáan?
- 3 Ra, menasháad ben nanáalewáan wáa.
- 4 Bii eril úuya withid olobewáan wóo.
- 5 Báa héeya babí bebáawáan?
- 6 Báa mehen thul widahuth áana áwith?

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

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

- |  |             |
|--|-------------|
| 7 Baa lo ehá?                                      | bebáa       |
| 8 Bii boóbin Ána delith berídanetha betha wa.      | naya        |
| 9 Bii aril óoha halá wáa.                          | dosh        |
| 10 Bii meyod zhub menedebe yuth wi.                | yide        |
| 11 Bii eril thad láad Mázhareth wetheth oyinan wa. | ith óolethu |
| 12 Bii eril ada Doni lolonal we.                   | sha         |

Did you perceive the meaning of "ehá" in #7? We know that we can add "e-" to the beginning of a word to mean "science of" whatever the word means. We can also add "-á" to the end of a word to mean "one who does" whatever it is. And we can add both to mean "one who does the science of" whatever. So, if we use just the prefix and the suffix with no word between, we mean "one who does science" with no particular science specified—or simply "scientist." Of course, we add the "h" to separate the two vowels.

7 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

8 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

9 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

10 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

11 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

12 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

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**Translate the following into Láadan.**

- 13 The student is always working because of his debt.
- 14 The old woman sold her house due to illness.
- 15 My assistant will drink the warm coffee because of thirst.
- 16 California is beautiful because of the weather.
- 17 Why (because of what) will there be a sound?
- 18 You (few) know why grass is green.

By this time, I'm sure you easily formed the word for "student" in #13. But if you still want a hint, think "one who learns."

Did you remember to use the "place" variant of "beautiful" in #16?

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

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1 The farmer danced from (because of) her spouse's joy. 2 Are the children going home because of a storm?  
 3 No, they are departing because of sunset. 4 The man was in (felt) pain because of a trauma. 5 Why (because of  
 what) is the bird afraid? 6 Do the parents understand why the baby sleeps?  
 7 Is the scientist rejoicing? Baa lo eha bebáawáan? Why (because of what) is the scientist rejoicing? 8 Anna  
 braids her aunt's hair. Bii bobbin Ana delith beridanetha betha nayáawan wa. Anna braids her aunt's hair  
 because of caring. 9 The worker will be weary. Bii aril óoha hald doshewáan wá. The worker will be weary due  
 to a burden. 10 Many insects eat fruit (obviously). Bii meyod zhuh mendedebe yuth yidewáan wi. Many insects  
 eat fruit from (because of) hunger (obviously). 11 Margaret could see the path. Bii eril thad láad Mázhareth  
 wetheth oyinan ith dolethuwáan wa. Margaret could see the path because of the moonlight. 12 The Earth  
 laughed slowly (I dreamed). Bii eril ada Doni lolonal shawáan we. The Earth laughed slowly because of  
 harmony (I dreamed).  
 13 Bii hal hadihad bedihid lud bethowáan wá. 14 Bii eril eb wobalin wowith belid bethoth éyáawan wa.  
 15 Bii aril rillin dena letho wohowa woyobeth yaddáawan wa. 16 Bii hóya Halishóna rowáan wa. 17 Baa aril ham  
 zho bebáawáan? 18 Bii melothel nezh widahuth liyen hesh wa.

# Lesson 35: Purpose Case

## Vocabulary

áhesh	to be responsible
-d	Suffix (Type-of-Sentence Word): said in anger
dama	to touch
edethi	to share
ilisháad	to swim [ili (water) + sháad (to go/come)]
lishid	to sign (to use sign language)
shumáad	to fly [shum (air) + sháad (to go/come)]
thod	to write
ub	balm
-wan	Suffix (noun): Purpose Case

In addition to Type-of-Sentence Words, the Mood Suffixes can be attached to several verbs that involve communicating. Among the verbs that will accept these suffixes are: “di” (to speak; to say; to talk), “lishid” (to sign), “dama” (to touch). So within a sentence said, for instance, in teaching (one that begins with *Bíidi*), one can independently indicate that someone spoke, signed or touched in a variety of ways (for example, in love or celebration or jest) by adding one of these suffixes directly to the verb.

## Purpose Case

[(Aux) Verb (Neg) CP–S 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.”

The difference between the Cause Case and the Purpose Case may seem a bit abstruse. 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 hungry,” (Cause) or, “So I can eat,” (Purpose); both answers are germane to a “why” question.

Láadan places the burden on the questioner. 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.”

## Examples

Bíi sháad le bethedi yodewan wa.	I’m going home (in order) to eat.
Báa sháad be bethedi áanawan?	Is she going home (in order) to sleep?
Báa sháad ne bethedi bebáawan?	Why (for what purpose) are you going home?



The Purpose Case is the last Case we will study. You may still be uncomfortable with the idea of Case. If so, perhaps a brief summary of *what Case is* might be helpful. Case is nothing more nor less than the relation of a noun phrase to the verb—and sometimes to the Subject. The following summary will illustrate and, I hope, clarify:

Subject	<i>who/what</i> does the VERB
Object	whom/what the VERB is done <i>to</i>
Identifier	no VERB; identifies the Subject <i>as</i> something
Source	where the VERB is done <i>from</i>
Goal	where the VERB is done <i>to, at</i> or <i>toward</i>
Path	what the VERB is done <i>through, over, under, around, etc.</i>
Instrument	what the Subject <i>uses</i> in doing the VERB
Associate	who/what <i>accompanies</i> the Subject in doing the VERB
Place	<i>where</i> the VERB is done
Time	<i>when</i> the VERB is done
Manner	<i>how</i> the VERB is done
Beneficiary	<i>for whom/what</i> the VERB is done
Cause	<i>because of what</i> the VERB is done
Purpose	<i>purpose for which</i> the VERB is done

## Exercises

Translate the following into English.

- 1 Bii ulanin háawith thodewan wáa.
- 2 Bii aril thel Elízhabeth anath edethiwan we.
- 3 Bii eril di shoná wáa, "Bóo mewam nezh lohilewan."
- 4 Bii eril ban be ilith lan lethodi shalewan wa.
- 5 Bii aril mebithim Ánetheni i Másha melaha ilisháadewan wo.
- 6 Báa eril bel odá losheth henedi bebáawan?

Note the word in Purpose case in #1. "Thodewan" means "for the purpose of writing." If we simply add "dale" (object; made thing) to "thodewan," the result would be "dalethodewan" which literally translates to "object for the purpose of writing" and means "writing implement." There is an abbreviated, "familiar" form, "thodi," that means the same thing.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

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

- |   |         |
|---|---------|
| 7 Bii memime ehená wi.                                    | bedi    |
| 8 Bii ma halá diháth wáa.                                 | lishid  |
| 9 Bóo di ne dáan debe.                                    | dom     |
| 10 Bii eril mesháad ábedá heshehothedi elahelaya aril wa. | amedara |
| 11 Báa lámála Hérel ruleth?                               | ra      |
| 12 Báa ril wéedan bedihá áabeth?                          | bebáa   |

Of course you had no problem understanding the Object in #8. Just in case: "di" (to say; to speak; to talk) + "-á" (doer) gives "dihá" (speaker; one who speaks).

Did you notice, in #11, that we added "ra" as a Purpose to form the second sentence? As you might expect, "rawan" means "for no purpose."

- 7 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_
- 8 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_
- 9 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_
- 10 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_
- 11 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_
- 12 English: \_\_\_\_\_  
 Láadan: \_\_\_\_\_  
 English: \_\_\_\_\_

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 \_\_\_\_\_

**Translate the following into Láadan.**

- 13 The woman traveled alone (in order) to think.
- 14 Suppose the man does the work slowly in order to be responsible.
- 15 I shall carry the container to the road in order to help (a promise).
- 16 Some ones (many) stay here in order to laugh.
- 17 Do birds eat insects in order to continue to thrive?
- 18 Why (for what purpose) did the linguist create the language?

13 Láadan: \_\_\_\_\_

14 Láadan: \_\_\_\_\_

15 Láadan: \_\_\_\_\_

16 Láadan: \_\_\_\_\_

17 Láadan: \_\_\_\_\_

18 Láadan: \_\_\_\_\_

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1 The child studies in order to write. 2 Elizabeth will get food to share (I dream). 3 The peacemaker said, "Prithee be still in order to pay attention internally." 4 She gave water to my friend for the purpose of courtesy. 5 Anthony and Marsha will meet at the ocean (in order) to swim (I guess). 6 Why (for what purpose) did the weaver take/bring the money to the east?

7 Philosophers ask (obviously). Bii memime ehend bediwan wi. Philosophers ask in order to learn (obviously). 8 The worker listens to the speaker. Bii ma hald dihatth lishidewan wda. The worker listens to the speaker in order to sign. 9 Prithee say the 100 words. Bóo di ne ddan debe domewan. Prithee say the 100 words in order to remember. 10 The farmers came to the park after the celebration. Bii eril meshdad dbedd heshethed! amedarawan elahelaya aril wa. The farmers came to the park to dance after the celebration. 11 Is Carol petting the cat? Baa lámála Hérel ruleth rawan? Is Carol petting the cat for no purpose? 12 Is the student reading the book? Baa ril wéedan bedihá dabeth bebdawan? Why (for what purpose) is the student reading the book?

13 Bii eril im with sholanenal lithewan wda. 14 Bii riliril! shub withid haleth lolonal dshewan wa. 15 Bé aril wida le dimeth wethedi denewan wa. 16 Bii mebenem beyen nuha adawan wda. 17 Baa meyod babi zhubeth náhdawan? 18 Baa eril el edaná daneth bebdawan?

# Lesson 36: Time Out 6

## Vocabulary

bina	anger (more fully, anger with no cause and no blame, but with remedy) There will be more information in the lesson on Second Declension Nouns
delishe	to cry (not of babies); to weep
diídin	holiday
dimilin	ornament
doól	at last; finally
méwith	crowd
miwith	town, city
radal	nothing [ra- (non-) + dal (thing)]
rahowa	to be cold [ra- (non-) + owa (warm)]
raláadá	non-perceiver [ra- (non-) + láad (perceive) + -á (doer)] (very strong pejorative overtones; never used lightly)
rawíná	ingratitude (for no reason) [ra- (non-) + wíná (gratitude for no reason)] More information will be presented in the lesson on First Declension Nouns
rawith	nobody; no-one [ra- (non-) + with (person)]
shi	to please
-th	Suffix (Type-of-Sentence Word): said in pain
wéná	gratitude (more fully, gratitude for good reason(s)) More information is available in the lesson on First Declension Nouns
zholh	noise [zho (sound) + -lh (pejorative)]

## Text

### Dódóon Máyel Bethu

Bíide eríli ham diídin miwithaha boha shinenil wáa. Meshóod with woho thenanal. Mesháad ben nudi i núudi miwithaha o, i medilan, i mehada. Melalom i mehalehale ben. Ham mewoliri wodimilin menedebe; meliyen i melayun i melula ben. Mehel with anath menedebe diídineda neda. Hathal i háya hi; mehelahela with woho.

Bíide izh loláad ra Máyel thenath wáa. Ham zholh méwithethu. Meshi ra liri dimilinethu behideth. Di háawith behidedi, "Bíilan wil thena diídineya," i di behid bedi binanal; nadelishe be hiwáan.

Bíide memime with woho wáa, "Báath ril loláad ra Máyel thenath bebáawáan?" En rawith. Id di beye Shósho bedi Máyel bethu.

Bíide bithim Shósho Máyel beth wethaha nédeshubewáan wáa, i di be behidedi, "Wil sha, Máyel. Báa tháa ne?"

Bíide di Máyel bedi wáa, "Wil sha, Shósho. Bíi tháahil le wa."

Bíide di Shósho behidedi wáa, "Báa di ne 'tháahil' bebáawáan? Báadi thi ne lameth?"

"Em, Shósho. Bíi thi le lameth wa."

"I báadi thi ne anath i ranath?"

"Em, Shósho. Bíi thi le anath i ranath wa."

"I báadi thi ne betheth? I owa be wemaneya, i rahowahil wumaneya?"

"Em, Shósho. Bíi do belid letho wa."

"I bud; báadi thi ne bud? She be neth? Shi be neth?"

"Em, Shósho. Bíi thi le wothal wobudeth wa."

"I báadi den beye neth widahath them ne deneth?"

"Em, Shósho. Bíi thi le deneth widahath them le beth wa."

"Báadi thad sháad ne e nudi e núudi widahath néde ne hith?"

"Em, Shósho. Bíi thad sháad le nudi i núudi nédewáan neda wa. Báa mime ne daletth hin bebáawan?"

Bíide di Shósho wáa, "Bíi dubedi le beyeth wa."

"Báa néde lothel ne bebáath?"

"Bíidi thi ne dal menedebe wáa. Them ne radal. Báadi tháhul ra ne bebáanal?"

"Bíi eril le raláadá wa. Eril meban beyen binith menedebe ledi, i eril loláad le rawínáth. Doól ril en le bishibenal, i loláad le wénáhul."

Bíide lámála Shósho Máyel beth i di wáa, "Bíi ne wothal wowithid, izh rabalinehal neda wa. Wil thena díidineya," i nasháad.

Bíide dilan Máyel Shósho bedi wáa, "Wil thena díidineya! I áala."

Bíide sháalede hi aril wáa, widahath di beye behidedi, "Wil thena díidineya," di behid hadihad, thenanal, "Wil thenaháalish díidineya!"

## Morpheme-by-Morpheme Analysis

Dódóon CAUSE<sub>TO</sub> + BE CORRECT      Máyel MICHAEL      Bethu X:1 + PARTV

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Bíide DECL + NARR	eríli FARPAST	ham BE PRESENT	díidin HOLIDAY	miwitheha CITY + PLC	boha MOUNTAIN + PLC	shinenil BETWEEN	wáa. TRUSTED
Meshóod PL + BE BUSY	with PERSON	woho EVERY	thenanal. JOY (GOOD REASON) + MANN	Mesháad PL + COME/GO	ben THEY:6+	nudi HERE + GOAL	i AND
núudi THERE + GOAL	miwitheha CITY + PLC	o, AROUND	i AND	medilan PL + SPEAK + CELEB	i AND	mehada. PL + LAUGH	
Melalom PL + SING	i AND	mehalehale PL + MUSIC	ben. THEY:6+	Ham BE PRESENT	mewoliri PL + REL + BE COLORED	wodimilin REL + ORNAMENT	menedebe; MANY
meliyen PL + BE GREEN	i AND	melayun PL + BE ORANGE	i AND	melula PL + BE PURPLE	ben. THEY:6+	Mehel PL + MAKE	with PERSON

anath FOOD + OBJ    menedebe MANY    diídineda HOLIDAY + BENEF    neda. ONLY    Hathal BE GOOD:TIME    i AND    háya BE BEAUTIFUL:TIME

hi; DEMO PRON:1    mehelahela PL + CELEBRATE    with PERSON    wo. ALL/EVERY

Bíide DECL + NARR    izh BUT    loláad PERCEIVE:INT    ra NOT    Máyel MICHAEL    thenath JOY:GOOD REASON + OBJ    wáa. TRUSTED

Ham BE PRESENT    zholh SOUND + PEJ = NOISE    méwithethu. CROWD + PARTV    Meshi PL + PLEASE    ra NOT    liri BE COLORED    dimilinetu ORNAMENT + PARTV    behideth. X:1 + MALE = HE + OBJ

Di SPEAK    háawith CHILD    behidedi, HE + GOAL    "Bílan DECL + CELEB    wil OPTV    thena JOY:GOOD REASON    diídineya," HOLIDAY + TIME    i AND

di SPEAK    behid HE    bedi X:1 + GOAL    binanal; ANGER(--+) + MANN    nadelishe BEGIN + WEEP    be X:1    hiwáan. DEMO PRON:1 + CAUSE

Bíide DECL + NARR    memime PL + ASK    with PERSON    wo. ALL/EVERY    wáa, TRUSTED    "Báath INTERR + PAIN    ril PRES    loláad PERCEIVE:INT

ra NOT    Máyel MICHAEL    thenath JOY:GOOD REASON + OBJ    bebáawáan?" INTERR PRON + CAUSE    En UNDERSTAND    rawith. NO-ONE    Id AND THEN

di SPEAK    beye INDEF PRON:1    Shósho MAGIC GRANNY    bedi X:1 + GOAL    Máyel MICHAEL    bethu. X:1 + PARTV

Bíide DECL + NARR    bithim MEET    Shósho MAGIC GRANNY    Máyel MICHAEL    beth X:1 + OBJ    wethaha PATH + PLC    nédeshubewáan INTENTION + CAUSE

wáa, TRUSTED    i AND    di SPEAK    be X:1    behidedi, HE + GOAL    "Wil OPTV    sha, HARMONY    Máyel. MICHAEL    Baa INTERR    thaa THRIVE    ne?" YOU:1

Bíide DECL + NARR    di SPEAK    Máyel MICHAEL    bedi X:1 + GOAL    wáa, TRUSTED    "Wil OPTV    sha, HARMONY    Shósho. MAGIC GRANNY

Bíi DECL    tháahil THRIVE + DEG:MINOR    le I    wa." MYPERC

Bíide DECL + NARR    di SPEAK    Shósho MAGIC GRANNY    behidedi HE + GOAL    wáa, TRUSTED    "Baa INTERR    di SPEAK

ne YOU:1    'tháahil' THRIVE + DEG:MINOR    bebáawáan? INTERR PRON + CAUSE    Báadi INTERR + DIDACT    thi HAVE    ne YOU:1    lameth?" HEALTH + OBJ

"Em, YES    Shósho. MAGIC GRANNY    Bíi DECL    thi HAVE    le I    lameth HEALTH + OBJ    wa." MYPERC

"I báadi thi ne anath i ranath?"  
AND INTERR + DIDACT HAVE You:1 FOOD + OBJ AND DRINK + OBJ

---

"Em, Shósho. Bíi thi le anath i ranath wa."  
YES MAGIC GRANNY DECL HAVE I FOOD + OBJ AND DRINK + OBJ MYPERC

---

"I báadi thi ne betheth? I owa be wemaneya,  
AND INTERR + DIDACT HAVE You:1 HOME + OBJ AND BE WARM X:1 WINTER + TIME  
i rahowahil wumaneya?"  
AND BE COLD + DEG:MINOR SUMMER + TIME

---

"Em, Shósho. Bíi do belid letho wa."  
YES MAGIC GRANNY DECL BE STRONG HOUSE I + POSS MYPERC

---

"I bud; báadi thi ne bud? She be neth?"  
AND CLOTHING INTERR + DIDACT HAVE You:1 CLOTHING COMFORT X:1 You:1 + OBJ  
Shi be neth?"  
PLEASE X:1 You:1 + OBJ

---

"Em, Shósho. Bíi thi le wothal wobudeth wa."  
YES MAGIC GRANNY DECL HAVE I REL + BE GOOD REL + CLOTHING + OBJ MYPERC

---

"I báadi den beye neth widahath them ne deneth?"  
AND INTERR + DIDACT HELP INDEF PRON:1 You:1 + OBJ WHEN NEED You:1 HELP + OBJ

---

"Em, Shósho. Bíi thi le deneth widahath them le  
YES MAGIC GRANNY DECL HAVE I HELP + OBJ WHEN NEED I  
beth wa."  
X:1 + OBJ MYPERC

---

"Báadi thad sháad ne e nudi e núudi  
INTERR + DIDACT BE ABLE COME/GO You:1 EITHER... HERE + GOAL ...OR THERE + GOAL  
widahath néde ne hith?"  
WHEN WANT You:1 DEMO PRON:1 + OBJ

---

"Em, Shósho. Bíi thad sháad le nudi i núudi  
YES MAGIC GRANNY DECL BE ABLE COME/GO I HERE + GOAL AND THERE + GOAL

---

nédewáan neda wa. Báa mime ne daleth hin bebáawan?"  
WANT + CAUSE ONLY MYPERC INTERR ASK You:1 THING + OBJ DEMO PRON:6+ INTERR PRON + PURP

---

Bíide di Shósho wáa, "Bíi dubedi le beyeth wa."  
 DECL + NARR SPEAK MAGIC GRANNY TRUSTED DECL TRY + LEARN I INDEF PRON:1 + OBJ MYPERC

"Báa néde lothel ne bebáath?"  
 INTERR WANT KNOW You:1 INTERR PRON + OBJ

"Bíidi thi ne dal menedebe wáa. Them ne radal.  
 DECL + DIDACT HAVE You:1 THING MANY TRUSTED NEED You:1 NOTHING

Báadi tháahul ra ne bebáanal?"  
 INTERR + DIDACT THRIVE + DEG:EXTREME NOT You:1 INTERR PRON + MANN

"Bíi eril le raláadá wa. Eril meban beyen binith  
 DECL PAST I NONPERCEIVER + IDENT MYPERC PAST PL + GIVE INDEF PRON:6+ GIFT + OBJ

menedebe ledi, i eril loláad le rawínáth.  
 MANY I + GOAL AND PAST PERCEIVE:INT I INGRATITUDE:NO REASON + OBJ

Doól ril en le bishibenal, i loláad le wéná Hul."  
 AT LAST PRES UNDERSTAND I BE SUDDEN + MANN AND PERCEIVE:INT I GRATITUDE:GOOD REASON + DEG:EXTREME

Bíide lámála Shósho Máyel beth i di wáa,  
 DECL + NARR CARESS MAGIC GRANNY MICHAEL X:1 + OBJ AND SPEAK TRUSTED

"Bíi ne wothal wowithid, izh rabalinehal neda  
 DECL You:1 REL + BE GOOD REL + PERSON + MALE + IDENT BUT BE YOUNG + DEG:UNUSUAL ONLY

wa. Wil thena díidineya," i nasháad.  
 MYPERC OPTV JOY:GOOD REASON HOLIDAY + TIME AND BEGIN + Go/COME = DEPART

Bíide dilan Máyel Shósho bedi wáa, "Wil  
 DECL + NARR SPEAK + CELEB MICHAEL MAGIC GRANNY X:1 + GOAL TRUSTED OPTV

thena díidineya! I áala."  
 JOY:GOOD REASON HOLIDAY + TIME AND THANKS

Bíide sháalede hi aril wáa, widahath di beye  
 DECL + NARR DAY + SRC DEMO PRON:1 FUT TRUSTED WHEN SPEAK INDEF PRON:1

behidedi, "Wil thena díidineya," di behid hadihad,  
 HE + GOAL OPTV JOY:GOOD REASON HOLIDAY + TIME SPEAK HE ALWAYS

thenanal, "Wil thenaháalish díidineya!"  
 JOY:GOOD REASON + MANN OPTV JOY:GOOD REASON + DEG:EXTRAORD HOLIDAY + TIME

Notes



## Free Translation

### The Rectification of Michael

Long ago there was a holiday in the town between the mountains. Everyone was joyfully busy. They came and went hither and thither around the town, and spoke-in-celebration and laughed. They sang and made music. There were many colorful ornaments; they were green and orange and purple. The people made many foods only for the holiday. This was a good and beautiful time; everyone celebrated.

But Michael wasn't joyful. There was the noise of the crowd. The colors of the ornaments displeased him. A child said to him in celebration, "Happy holiday!" and he spoke angrily (for no reason) to her; she began to cry because of this.

Everyone asked, pained, "Why does Michael feel no joy?" No-one understood. And then someone spoke to Magic Granny about Michael.

Magic Granny met Michael, intentionally, in the street and said to him, "Hello, Michael. How are you?"

Michael said to her, "Hello, Magic Granny. I'm okay."

Magic Granny said to him, "Why do you say 'okay'? Do you have your health?"

"Yes, Magic Granny. I have my health."

"And do you have food and drink?"

"Yes, Magic Granny. I have food and drink."

"And do you have a home? And is it warm in winter and cool in summer?"

"Yes, Magic Granny. My house is strong."

"And clothes; do you have clothes? Do they comfort you? Do they please you?"

"Yes, Magic Granny. I have good clothes."

"And does someone help you when you need help?"

"Yes, Magic Granny. I have help when I need it."

"Can you go hither or thither when you want to?"

"Yes, Magic Granny. I can go hither and thither, merely because I desire it. To what end do you ask me these things?"

Magic Granny said, didactically, "I am trying to learn something."

"What do you want to know?"

"You have many things. You need nothing. In what way are you not doing very well indeed?"

"I have been deaf, blind and stupid. Many have given me many gifts, and I was ungrateful. At last I now understand, suddenly, and I'm so very grateful."

Magic Granny hugged Michael and said, “You are a good man, merely quite young. Happy holiday,” and departed.

Michael said, in celebration, “Happy holiday! And thank you.”

From that day forward, when someone said to him, “Happy holiday,” he always said, joyfully, “Happy, happy, happy holiday!”

## Comments

In the title, I translated “Dódóon” (causing to be correct) as “Rectification;” it could as easily have been “Correction.”

Láadan handles emotions in more detail than English (or any other man-language) does. For now, we have a few emotion-nouns that will have to stand alone; we’ll get context to fill in around them later—in the lessons dealing with the First Declension Nouns and the Second Declension Nouns. Among these are *rawíná*, *wéná*, *thena*, and *bina*, all of which we used in this lesson.

When Magic Granny asks Michael, “*Báadi thad sháad ne e nudi e núudi widahath néde ne hith?*” that “hith” may confuse you. Of course, it’s the demonstrative pronoun “hi” in Object case, but what “this” or “that” is being referred to? Human languages abhor repeating identical strings of information. Thus, it is incredibly awkward to say, in English, “Can you go hither or thither when you want to go hither or thither?” In Láadan, it is just as awkward to say, “*Báadi thad sháad ne e nudi e núudi widahath néde sháad ne e nudi e núudi?*” So we drop the duplicate information and use a single word to refer to it. The translation of the Láadan adverbial clause “*widahath néde ne hith*,” is literally “when you want this/that,” but idiomatically “when you want to.” In the English, the “to” refers to the clause about being able to “come/go hither or thither.” In Láadan, we use “hi” in the same way: to refer to “*sháad ... e nudi e núudi*.”

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# Vocabulary So Far

-á: Suffix: doer/one who	bishib: sudden	dosh: burden	hadihad: always
á-: Prefix (life-form): infant	bithim: meet (v)	doth: follow	hal: work
áabe: book	bo: mountain	du-: Prefix (v): try to VERB	-hal: Degree: very/unusually
áala: thanks (Thank You)	bod: dish	dun: field/meadow/pasture	halá: worker
ána: sleep	bol: fleecy-clouded	dutha: heal	Halishóna: California
áath: door	boó: three	duthahá: healer	ham: present/there is/are
aba: fragrant	boóbin: braid	dúu-: Prefix (v): try in vain to VERB; fail to VERB	han: south
ábabí: baby bird	boóthab: thirteen	e-: Prefix: science of	hath: time
ábed: farm	boshum: cloud	e... e: either... or	hathal: good (of time)
ábedá: farmer	both: hotel	eba: buy/sell	hathobéeya: until
abesh: all things/all-that-is	bre... ébre: if... then	ebalá: baker	háya: beautiful (of time)
ada: laugh	bróo: because	ed: tool	héena: sibling-of-heart
áhesh: responsible	bud: clothing	edan: linguistics	héeya: afraid (adj)/fear (v)
alehale: music/make music	bud: nine	edaná: linguist	-hel: Degree: trivial/slightly/ hardly
amedara: dance	budethab: nineteen	edash: dentistry	hena: sibling-by-birth
amedarahá: dancer	bun: new	edashá: dentist	hene: east
an: know (of people)	buzh: convention	ede: grain	Hérel: Carol
ana: food	dáan: word	edemid: mouse	hesh: grass
Ána: Anna	dadem: picture	edethi: share	heshehoth: park
Ánetheni: Anthony	dal: thing	edin: cousin	heyi: pain
Aranesha: Arkansas	dala: plant/growing thing	edutha: medicine	hi: that/this
áruł: kitten/baby cat	dale: object	eduthahá: doctor/physician	-hil: Degree (neutral): minor/ rather/somewhat
ash: star	dalethodiwan: writing implement	éeya: illness/sickness	hin: these/those: 6+
áwith: baby/infant	dama: touch	ehá: scientist	híya: small
áya: beautiful	dan: language	ehash: astronomy	hizh: these/those: 2-5
babí: bird	dash: tooth	ehashá: astronomer	hoberídan: great-aunt
bal: bread	dathim: needlework (v)	ehen: philosophy	hon: west
balin: old (animates)	dathimá: needleworker	ehená: philosopher	hóowith: grandchild/ granddaughter
ban: give	dazh: soft/pliant/yielding	ehom: education	hoshérídan: great-niece
bash: common sense	debe: hundred	ehomá: education specialist	hoth: place
bath: six	déela: garden	ehoth: geography	hothal: good (of place)
batha: fork	delishe: weep/cry	el: make	hothul: grandparent
bathethab: sixteen	delith: hair	elahela: celebration	hóya: beautiful (of place)
be: he/she/it/X	dem: window	elamith: mathematics	-hul: Degree: extremely/very
bebáa: interrogative pron	demeren: curtain	elash: play (v)	hum: knife
bedi: learn	den: help (v)	Elízhabeth: Elizabeth	hun: north
bédi: promise	dená: assistant/helper	em: yes	i: and
bedihá: student	di: say/talk/speak	en: understand	id: and then
bel: bring/take	dibithim: greet	esh: boat	-id: Suffix: male
belid: house	dide: early	eshon: peace-science	idon: hairbrush
ben: they: 6+	dihá: speaker	eshoná: peace-scientist	ihé: before (place)/in front of
benem: stay	diídín: holiday	éthe: clean	ihée: after (place)/behind
berídan: aunt	dim: container	ezha: snake	íi: also
Beth: Beth	dimilin: ornament	háa-: Prefix (life-form): child/ young	íizha: although
beth: home	dith: voice	háahomid: colt/filly	il: pay attention to
Bétheni: Bethany	dizh: kettle	-háalish: Degree: extraordinary degree	ili: water
beye: someone/something	do: strong	háanáal: evening	ilisháad: swim
beyen: someones/things: 6+	dó-: Prefix (v): cause to VERB	háarul: kitten	im: travel
beyezh: someones/things: 2-5	dóhada: comical/funny	háasháal: morning	imá: traveler
bezh: they: 2-5	dom: remember	háawith: child	ith: light
bim: four	doni: earth/ground/soil	habelid: dwell	ithedal: lamp
bimethab: fourteen	dóo: well...		izh: but
bina: anger (-, -, +)	doól: at last		
bini: gift	dóon: correct		

# Vocabulary So Far

láa: perception	mi: leaf	olin: forest	shal: courtesy/manners
láad: perceive	mid: animal/creature	olob: blow/trauma	shamid: domesticated animal
Láadan: Láadan	míi: amazed	om: teach	shan: five
lal: milk	mime: ask	oma: hand	shane: downy/furry
lali: rain	mina: move	omá: teacher	shanethab: fifteen
lalom: sing	miwith: city/town	omid: horse	she: comfort (v)
lam: health	muda: pig	on: head (body part)	sheb: change (v)
lámála: caress/stroke	na-: Prefix (v): begin to VERB/ start to VERB	onida: family	shebasheb: death
lami: number	ná-: Prefix (v): continue to VERB/keep VERBing	oób: jump	sherídan: niece/nephew
lamith: count (v)	náal: night	óobe: along	shi: please (v)
lan: friend	nanáal: sunset	óoha: tired/weary	shidi: be together
lanemid: dog	nasháad: depart	óol: moon	shim: sexual-act (v)
lath: celibate (by choice)	nasháal: dawn	óotha: soul	shin: two
lawida: pregnant	naya: care for	óoyo: mouth	shinehothul: great- grandparent
laya: red	nayahá: caregiver	osháana: menstruate	shinenil: between
layun: orange (color)	ne: you: I	owa: warm	shinethab: twelve
le: I	ne-: Prefix (v): repeat VERBing/VERB again	owe: garment	sho: heavy
léli: yellow	neda: only	oya: skin	shod: room
len: we: 6+	nedaba: which (disambiguator)	oyi: eye	sholan: alone
leyan: brown	nede: one	oyo: nose	shon: peace
leyi: blue	néde: want	ozh: dream	shoná: peacemaker
lezh: we: 2-5	nedebe: few/several	rabalin: young	shóo: happen/come to pass/ occur
liri: colored (adj)	nedebeil: among (few/ several)	rabun: old (inanimate)	shóod: busy
lishid: sign (v)	nédeshub: intent	radal: nothing	Shósho: Magic Granny
lith: think	nedethab: eleven	rado: weak	shub: do
liyen: green	née: alien (adj)	rahith: darkness	shum: air
lo: rejoice	néehá: alien (n)	rahíya: large	shumáad: fly
lohil: pay attention, internal	nem: pearl	rahowa: cold	Shuzhéth: Suzette
loláad: perceive, internal	nen: you: 6+	rahu: closed	tháa: thrive/be well
lom: song	nezh: you: 2-5	raláadá: non-perceiver	thab: ten
lóolo: slow	nib: eight	ralóolo: fast/rapid/quick	thabebath: sixty
losh: money/credit	nibethab: eighteen	rana: drink/beverage	thabebim: forty
loshá: banker	nil: inside	ranil: outside	thabeboó: thirty
loth: information	nin: cause/be causal	ratháa: blighted	thabebud: ninety
lothel: know (of information)	no-: Prefix (v): finish VERBing/ complete VERBing	rathal: bad	thabenib: eighty
loyo: black	nó-: Prefix (v): cease to VERB/ stop VERBing	rawíná: ingratitude (no reason)	thabeshan: fifty
luben: map	nol: upon/on top of	rawith: no-one/nobody	thabeshin: twenty
lud: debt	nosháad: arrive	rayil: over/above	thabum: seventy
lula: purple	nu: here	ren: carpet	thad: able
ma: listen	núu: there	ri: record (v)	thal: good
mahá: listener/one who listens	o: around	rilin: drink (v)/quaff	tham: circle
mahina: flower	oba: body	ro: weather	than: underground
Másha: Marsha	obe: through	rod: million	thel: get/obtain
Máthu: Matthew	obée: during	rohoró: storm	them: need
Máyel: Michael	obeth: neighbor	romid: wild animal	then: break (v)
mazh: automobile/car	od: cloth	rosh: sun	thena: joy(good)
Mázhareth: Margaret	odá: weaver	rul: cat	Therísha: Teresa
mela: ocean	ódon: cheese	rúu: lie down	thi: have
menedebe: many		sha: harmony	Thíben: Steven
menedebeil: among (many)		sháad: come/go	thili: fish
Méri: Mary		sháal: day	thob: thousand
merod: billion (1000 million)		shad: pure/perfect	thod: write
mesh: across		shadon: honor/truth	thodi: writing implement
méwith: crowd			

# Vocabulary So Far

thol: breast  
thom: pillow  
thóo: guest  
thosh: sky  
thul: parent  
u: open  
ub: balm  
ud: stone  
udath: noon  
udathihée: afternoon  
uhud: nuisance  
ul: hope  
ulanin: study (v)  
um: seven  
umethab: seventeen  
urahu: gate  
úuya: hurt/feel pain  
uzh: symbol (of notation,  
    alphabet, orthography)  
waha: any  
wam: calm/still  
wéedan: read  
wehe: store/market  
wehehá: storekeeper  
wem: lose  
weman: winter  
wemen: spring (season)  
wemon: autumn/fall  
wéná: gratitude (good)  
weth: path/way/road  
wí: life  
wida: carry  
widahath: when (conj)  
widahoth: where (conj)  
widahuth: why  
widaweth: how (conj)  
wíi: alive/living  
wil sha: greeting  
wili: creek/river  
with: person/woman  
wod: sit  
woho: all/every  
wóoban: give birth  
woth: wisdom  
wothá: sage/wise person  
wu: such a.../what a...  
wum: entire  
wuman: summer  
yáanin: tree  
yada: thirst  
yeth: silver  
yide: hunger  
yil: below/under  
yob: coffee  
yod: eat  
yom: safe  
yu: fruit  
yul: wind (n)  
zha: name (n)  
zháadin: menopause (v)  
zhe: like/similar  
zho: sound  
zholh: noise  
zhub: insect

# Lesson 37: Focus Marker

## Vocabulary

bad	mineral
badazh	metal ?[bad (mineral) + dazh (pliant)]?
bosh	wood
hibo	hill [híya (small) + bo (mountain)]
-hóo	Suffix (any): Focus Marker
mari	island
rabo	plain [ra- (non-) + bo (mountain)]
sheshi	sand
sheshioth	beach [sheshi (sand) + hoth (place)]
yed	valley

The question-marks around the etymology of “badazh” indicate that no official etymology has been supplied; I’m guessing at 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 “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.

It is added to a word to mean “this particular specific one” or for emphatic stress—the context will indicate which.

When I questioned Dr. Elgin about the “this particular specific one” 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 **WEDNES**day morning” is called “contrastive stress.” Another is what I call “announcement stress,” as in “That was the **PRES**ident 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.

## 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.

The above illustrates focusing for the purpose of foregrounding as well as contrastive focusing.

Bíi eril ban Mázhareth nemeth ledi wa.	Margaret gave me a pearl.
Bíi eril ban Mázharethehóo nemeth ledi wa.	MARGaret gave me a pearl!
Bíi eril ban Mázhareth nemethehóo ledi wa.	Margaret gave me a PEARL!
Bíi eril ban Mázhareth nemeth lehóodi wa.	Margaret gave ME a pearl!
Bíi eril ban Mázhareth nemeth ledihóo 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 note I received from Suzette Haden Elgin when I inquired 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.

Báa ril bel Ána losh lethoth wehedi?	Is Anna taking/bringing my money to the store?
Báa rilehóo bel Ána losh lethoth wehedi?	Is Anna, RIGHT NOW, taking my money to the store?
Báa ril behóo Ána losh lethoth wehedi?	Is Anna TAKing/BRINGing my money to the store?
Báa ril bel Ánahóo losh lethoth wehedi?	Is ANNA taking/bringing my money to the store?
Báa ril bel Ána loshehóo lethoth wehedi?	Is Anna taking/bringing my MONEY to the store?
Báa ril bel Ána losh lehóothoth wehedi?	Is Anna taking/bringing the money belonging to ME to the store?
Báa ril bel Ána losh lethohóoth wehedi?	Is Anna taking/bringing the money BELONGING TO me to the store?
Báa ril bel Ána losh lethothehóo wehedi?	Is Anna taking/bringing MY money to the store? Is Anna taking/bringing MY MONEY to the store?
Báa ril bel Ána losh lethoth wehehóodi?	Is Anna taking/bringing my money to the STORE?
Báa ril bel Ána losh lethoth wehedihóo?	Is Anna taking/bringing my money TO the store? Is Anna taking/bringing my money TO the STORE?



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 10th 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, “-di”) or the whole word, “wehedi” (to the store)?

## Exercises

### Translate the following into English.

- 1 Baa thi Araneshahoo sheshihoth?
- 2 Bii eril beth letho boshethuhoo, ra udethu wa.
- 3 Bii eril di abedaa wa, “Boo damahoo ra ne ababi.”
- 4 Baa methel halaa bebaaath hiboha nedebenil; badehoo nedaba?
- 5 Bii ril eduthahaa thoo ebalathohoo yedeha, ra belidatho wa.
- 6 Bii eril ulanin Shuzheth edanethehoo, ra elamitheth waa.

The new word we see in #5, “belidaa” is not so intuitively obvious as many “-aa” formations, though it becomes clearer when we consider that “-aa” means not only “one who does” but also “one who makes or creates.” From “belid” (house) + “-aa” (doer), it means “carpenter.”

1 English:

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2 English:

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3 English:

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4 English:

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5 English:

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6 English:

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

- |   |         |
|---|---------|
| 7 Bii aril shumáadehóo hoshérídan Ána betha maridi wáa.     | island  |
| 8 Bii ra bash ub; be uhudehóo hath menedebe wa.             | balm    |
| 9 Bii eril wem Méri nemehóo imeya we.                       | lost    |
| 10 Bii Máyel zha lehóotho wa.                               | name    |
| 11 Bii delishe Bétheni olob rawáan izh sholanewáanehóo wáa. | weeping |
| 12 Báa rilrili shihóo bini lede Elízhabeth beth?            | me      |

Notice, in #8, the phrase “hath menedebe” (literally, “many times”). This is the idiom (a phrase in one language that may not have the same meaning—or, indeed, any meaning at all—when translated word-for-word into another language) for the English word “often.” There is a related idiom for “seldom:” “hath nedebe” (literally, “few/several times”).

In #11, did you notice the phrase “olob rawáan?” The structure “ra + Case ending,” when used *in place of* a noun, means “nothing + Case” (in this instance it would mean “having no cause”), but when it *follows* a noun (as it does in this exercise), it reverses the meaning of the Case itself (in this instance “not because of” an injury). This same mechanism also can be used with other cases; for example, we could say “lan raden” to mean “without (not accompanied by) friend(s),” or “with rada” meaning “against the interests of a/the woman.”

7 English:

Láadan:

English:

8 English:

Láadan:

English:

9 English:

Láadan:

English:

10 English:

Láadan:

English:

11 English:

Láadan:

English:

12 English:

Láadan:

English:

**Translate the following into Láadan.**

- 13 My family will go NORTH, not east, and meet you (many) at the plain.
- 14 COURTESY, not being right, causes harmony (a lesson).
- 15 There's a GARDEN in the meadow! (celebratory)
- 16 The pregnant woman SIGNED, rather than said, "Hello," to her sibling.
- 17 Matthew was ABLE to color the picture of a fish with a writing implement.
- 18 Will Marsha ARRIVE at the 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 that case assignment would change by dint of the simple addition of the "finish" prefix. Therefore the phrase "at the farm" in #18 must be translated as "ábededi" rather than "ábedeha."

13 Láadan:

14 Láadan:

15 Láadan:

16 Láadan:

17 Láadan:

18 Láadan:

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1 Does ARKANSAS have beach(es)? 2 My house was of WOOD, not of stone. 3 The farmer said, "Prithée, don't TOUCH the baby bird." 4 What MINERAL do the workers get among the (several) hills? 5 The physician is the BAKER's guest in the valley, not the carpenter's. 6 Suzette studied LINGUISTICS, not mathematics. 7 Anna's grand-niece is going to FLY to the island. Bii aril shumáad hoshéridan Ána betha maridíhó wáa. Anna's grand-niece is going to fly to the ISLAND. 8 Common sense is no balm; it is often a NUISANCE. Bii ra bash ubehó; be uhud hath menedebe wa. Common sense is no BALM; it is often a nuisance. 9 Mary lost a PEARL while traveling (I dreamt). Bii eril wemehó Méri nemeth imeya we. Mary LOST a pearl while traveling (I dreamt). 10 Michael is MY name (the name belonging to ME). Bii Máyel zhaó letho wa. Michael is my NAME. 11 Bethany is weeping not from an injury but from ALONENESS. Bii delishéhó Bètheni olób rawáan izh sholanewáan wáa. Bethany is WEEPIng not because of an injury but because of aloneness. 12 Might a gift from me PLEASE Elizabeth? Báa níriri! shi bini lehóde Elizhabeth beth? Might a gift from ME please Elizabeth? 13 Bii aril sháad onida lethá hunedíhó, hene radi, i bithim neneth raboha wa. 14 Biiidi nin shalehó, ra dóon, shath wa. 15 Biiilan ham delahó duneha wa. 16 Bii eril lishidehó, di ra, wolawida wowith "Wil sha," hena bethadi wáa. 17 Bii eril thadehó dóliri! Máthu dadem thilitiuth thodinán wa. 18 Báa aril nosháadehó Masha ábededi hánáaleya obée?

# Lesson 38:

## Embedded Sentences

### Vocabulary

dam	to manifest; to show signs of some state or emotion
dedide	story
-hé	Suffix (embedded clause): Sentence Embedding marker
láadam	to recognize [láad (to perceive) + dom (to remember)]
lema	to be gentle
onin	nurse
oth	to be important
thé-	Prefix (verb): about to VERB, any second
thée-	Prefix (verb): about to VERB, but not any second
thó-	Prefix (verb): to have just VERBed

### Embedded Declarative Sentences

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 so can 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 begins an embedded clause.

### Examples

Bíi lith le [áya with]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 with]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 all the examples above. These are all 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. The Object suffix is grammatically correct and could be included at the speaker/writer's option. The first example above, "Bíi lith le áya withehé wa" (I think that the woman is beautiful) could, equally grammatically, be "Bíi lith le áya withehéth 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 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 lethodi]héwan 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* (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 widahath ham rosh]ehé wa.

You understand [the work pleases me when the sun shines]

You understand that the work pleases me when it’s sunny.

Bíi ril en ne [shi hal leth]ehé widahath 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 “widahath” has come up, there is one more point to make about this word and its kin relative to embedding. We’ve been using the forms “widahath” (when), “widahoth” (where), “widaweth” (how), and “widahuth” (why)—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 widahath lalom babí wa.

Bíi lothel le [lalom babí]héya wa.

Do you perceive that embedding the clause “lalom 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 “wida-” forms:

I know where the bird sings.

Bíi lothel le widahoth lalom babí wa.

Bíi lothel le [lalom babí]héha wa.

I know how the bird sings.

Bíi lothel le widaweth lalom babí wa.

Bíi lothel le [lalom babí]hénal wa.

I know why the bird sings.

Bíi lothel le widahuth lalom babí wa.

Bíi lothel le [lalom babí]héwan wa. OR Bíi lothel le [lalom babí]héwáan wa.

In this last example, the embedded versions are more specific than the dependent clause version because the form “widahuth” conforms more closely to the English word “why” than it does to either the Láadan Purpose (to what end) Case or Cause (due to what) Case.

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## Exercises

### Translate the following into English.

- 1 Bii ril lith le lamith lan netho losh bethothehé wa.
- 2 Bii eril dam ra Máthu rahowa anahé wáa.
- 3 Báa en bebáa mehéthe mudahé?
- 4 Bii eril láad ezha oyinan théshumáad babíhé wa.
- 5 Bii eril shóo shebasheb yáanin wemaneyahé wa.
- 6 Bii lothel wohim woduthahá mebalin obeth nethohé wáa.
- 7 Bii ril dom háawith eril naham rohoró bishibenalehé wa.
- 8 Bii lishid thóo eril lámála withid rulethehé wáa.
- 9 Bóo dom di ne omá nethodi aril methad meham ra lezh sheshihothéha wumaneyahé.
- 10 Bii eríli thod wothá mesháad romid widahoth methad mesháad ra shamidehé wáa.

Note, in #3, that, although the form of the main (or outer) sentence is a question, there is no question as to *whether* the pigs are clean. Embedded questions like that would be a topic for another lesson. The only question here is *who understands* that they're clean.

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).

1 English:

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**Translate the following into Láadan.**

- 11 The baker remembered that the dog was gentle.
- 12 The farmer promised that the baby kittens would be warm.
- 13 Did the story teach us that the birds showed no fear?
- 14 The scientist can smell that the flowers are fragrant.
- 15 The healer signed that Margaret’s mother will be well.
- 16 The philosopher will write that she is singing a song now.
- 17 It’s important that we (many) work extremely hard.
- 18 Teresa thinks the nurse has just read a good book.
- 19 The family knows that the insect is unusually colorful.
- 20 Didn’t anyone tell you that the horse is about to give birth to two foals?

#17 is similar to #5 above in that the embedded sentence (about us working very hard) is the Subject of “oth” (to be important).

In #20, did you successfully form a word for “foal?” Think “infant horse:” “áhomid.”

- 11 Láadan: \_\_\_\_\_
- 12 Láadan: \_\_\_\_\_
- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_
- 19 Láadan: \_\_\_\_\_
- 20 Láadan: \_\_\_\_\_

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1 I think your friend is counting her money. 2 Matthew showed no sign that the food was cold. 3 Who understands that the pigs are clean? 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 remembers that it began to storm suddenly. 8 The guest is signing that the man caressed the cat. 9 Prithee remember to tell your teacher that we will be unable to be present at the beach in the summer. 10 Long ago a sage wrote that wild animals go where domesticated animals cannot go.

11 Bii eril dom ebalá lema lanemidehé(th) wá. 12 Bii eril bedi ábedá mehowa áruléhé(th) wá. 13 Báa eril om dedide lezhedi medam ra babil héyathéhé(th)? ÓR Báa eril om dedide lezhedi medam mehéya ra babrhé(th)? 14 Bii thad láad ehad oyonan mehábá mahinahé(th) wá. 15 Bii eril lishid duthahá aril tháa thul Mázhareth bethahé(th) wá. 16 Bii aril thod ehendá ril lalom be lomethéhé(th) wá. 17 Bii oth mehalehul lenhé wá. 18 Bii lith Therisha thówéedan onin wothal woháabehé(th) wá. 19 Bii lothel onida lirihal zhubehé(th) wá. 20 Báa eril di ra beye nedi ril théewóban omid áhomideth shinehé(th)?





# Lesson 39:

## Vocabulary Interlude 7

### Vocabulary

anadal	meal (lunch, dinner, etc.)
áalaá	butterfly
bada	spoon
bin	bowl
bre	layer
hed	drinking glass
líithi	to be white
líithin	to be grey
lod	household
lub	poultry, fowl
máa	egg
meda	vegetable
ni	cup
ona	face (body part)
óowa	fire
oódóo	bridge
rin	plate
rushi	wine
thu	honey
un	to lead

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



## Exercises

### Translate the following into English.

<sup>1</sup>Bíide eril meyod len óowaha o widadhath nohal le háanáaleya wa. <sup>2</sup>Thalehul anadal. <sup>3</sup>Eril ham lub i bal thuden i wohaba wohódon i máa i meda; rana lenetho rushi. <sup>4</sup>Ham lod wum. <sup>5</sup>Mehalehale i mehamedara len anadaleya aril. <sup>6</sup>Widahath mehóoha len, mesháad len bethedi i naháana le. <sup>7</sup>Thi le mewoháya wohozheth. <sup>8</sup>Shumáad le babídan menedebe i un beneth yáaninedi boó we. <sup>9</sup>Noháana le widadhath nalíithin wohene wothosh wa. <sup>10</sup>Ril láad le owath onanan bróo naham rosh; aril háyahal sháal; rilrili shóo wothalehálish wobeye.

Of course, since the preceding sentences are presented as a story in paragraph form, no Type-of-Sentence Words or Evidence Words are required after the first sentence—except when we switch to dream perception and back.

1 English:

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**Translate the following into Láadan.**

- 11 The teacher asked the child, "Does your horse live on land or in the ocean?"
- 12 "On land," said 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 days for me to travel to the ocean."
- 20 The teacher laughed 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 also."

Notice the word "never" in #19 & 20. We are already acquainted with "hadihad" (always). The opposite of "always" is "never:" "rahadihad" [ra- (non-) + hadihad (always)].

In case you couldn't follow the (fairly advanced) syntax of the answer to #19, the third clause is "...rilrili them [im le meladi]hé sháaleth menedebe..." (...would need [I travel to the ocean] many days...). The embedded sentence is the Subject of the clause.

- 11 Láadan: \_\_\_\_\_
- 12 Láadan: \_\_\_\_\_
- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_
- 19 Láadan: \_\_\_\_\_
- 20 Láadan: \_\_\_\_\_

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1 We ate around the fire when I finished working in the evening. 2 The meal was extremely good. 3 There were poultry, bread with honey, fragrant cheese, eggs and a vegetable; our beverage was wine. 4 The entire household was there. 5 We made music and danced after the meal. 6 When we were tired, we went home and I went to sleep. 7 I had beautiful dreams. 8 I dreamed I was flying with many birds (with pleasure) and led them to the three trees. 9 I awoke when the eastern sky was beginning to be grey. 10 I feel warmth on my face because the sun is beginning to shine; it's going to be an unusually beautiful day; maybe something wonderful will happen.

11 Bii eril mime omd hdaawithedi wda, "Bda habelid omid netho e doniha e melaha?" 12 "Doniha wa," di hdaawith wda. 13 Bii eril mime omd wda, "Bda omid e romid e shamid?" 14 "Shamid wa," 15 "Bda habelid thili e doniha e melaha?" 16 Bii eril lith hdaawith wda, i di be, "Melaha wa." 17 Bii eril wam hdaawith wda. Nadelishhe be lolonal. 18 Bii eril mime omd wda, "Delishhe ne bebdawdan?" 19 Bii eril di hdaawith hiyanal wda, "Bii alehale le omid lethoda, izh aril alehale ra le thilida rahadihad broo rilirili them im le meladidhe shdaleth mendebe wa." 20 Bii eril adda omd lemanal wda, i di, "Bii aril thad ne hith. Rilirili bre thad alehale ra ne thilida rahadihad, ebre delishhe le ti!"

# Vocabulary So Far

-á: Suffix: doer/one who	beyezh: someones/things: 2-5	dim: container	éthe: clean
á-: Prefix (life-form): infant	bezh: they: 2-5	dimilin: ornament	ezha: snake
áabe: book	bim: four	dith: voice	háa-: Prefix (life-form): child/ young
áala: thanks (Thank You)	bimethab: fourteen	dizh: kettle	háahomid: colt/filly
áalaá: butterfly	bin: bowl	do: strong	-háalish: Degree: extraordinary degree
ána: sleep	bina: anger (-, -, +)	dó-: Prefix (v): cause to VERB	háanáal: evening
áath: door	bini: gift	dóhada: comical/funny	háarul: kitten
aba: fragrant	bishib: sudden	dom: remember	háasháal: morning
ábabí: baby bird	bithim: meet (v)	doni: earth/ground/soil	háawith: child
ábed: farm	bo: mountain	dóo: well...	habelid: dwell
ábedá: farmer	bod: dish	doól: at last	hadihad: always
abesh: all things/all-that-is	bol: fleecy-clouded	dóon: correct	hal: work
ada: laugh	boó: three	dosh: burden	-hal: Degree: very/unusually
áhesh: responsible	boóbin: braid	doth: follow	halá: worker
áhomid: foal/infant horse	boóthab: thirteen	du-: Prefix (v): try to VERB	Halishóna: California
alehale: music/make music	bosh: wood	dun: field/meadow/pasture	ham: present/there is/are
amedara: dance	boshum: cloud	dutha: heal	han: south
amedarahá: dancer	both: hotel	duthahá: healer	hath: time
an: know (of people)	bre: layer	dúu-: Prefix (v): try in vain to VERB; fail to VERB	hath menedebe: often
ana: food	bre... ébre: if... then	e-: Prefix: science of	hath nedebe: seldom
Ána: Anna	bróo: because	e... e: either... or	hathal: good (of time)
anadal: meal (lunch, etc)	bud: clothing	eb: buy/sell	hathobéeya: until
Ánetheni: Anthony	bud: nine	eba: spouse	háya: beautiful (of time)
Aranesha: Arkansas	budethab: nineteen	ebalá: baker	hed: glass (drinking)
áarul: kitten/baby cat	bun: new	ed: tool	héena: sibling-of-heart
ash: star	buzh: convention	edan: linguistics	héeya: afraid (adj)/fear (v)
áwith: baby/infant	dáan: word	edaná: linguist	-hel: Degree: trivial/slightly/ hardly
áya: beautiful	dadem: picture	edash: dentistry	hena: sibling-by-birth
babí: bird	dal: thing	edashá: dentist	hene: east
bad: mineral	dala: plant/growing thing	ede: grain	Hérel: Carol
bada: spoon	dale: object	edemid: mouse	hesh: grass
badazh: metal	dalethodiwan: writing implement	edethi: share	heshehoth: park
bal: bread	dam: manifest/show signs	edin: cousin	heyi: pain
balin: old (animates)	dama: touch	edutha: medicine	hi: that/this
ban: give	dan: language	eduthahá: doctor/physician	hibo: hill
bash: common sense	dash: tooth	éeya: illness/sickness	-hil: Degree (neutral): minor/ rather/somewhat
bath: six	dathim: needlework (v)	ehá: scientist	hin: these/those: 6+
batha: fork	dathimá: needleworker	ehash: astronomy	híya: small
bathethab: sixteen	dazh: soft/pliant/yielding	ehashá: astronomer	hizh: these/those: 2-5
be: he/she/it/X	debe: hundred	ehen: philosophy	hoberídan: great-aunt
bebáa: interrogative pron	dedide: story	ehená: philosopher	hon: west
bedi: learn	déela: garden	ehom: education	hóowith: grandchild/ granddaughter
bédi: promise	delishe: weep/cry	ehomá: education specialist	hoshérídan: great-niece
bedihá: student	delith: hair	ehoth: geography	hoth: place
bel: bring/take	dem: window	el: make	hothal: good (of place)
belid: house	demeren: curtain	elahela: celebration	hothul: grandparent
belidá: carpenter	den: help (v)	elamith: mathematics	hóya: beautiful (of place)
ben: they: 6+	dená: assistant/helper	elash: play (v)	-hul: Degree: extremely/very
benem: stay	di: say/talk/speak	Elízhabeth: Elizabeth	hum: knife
berídan: aunt	dibithim: greet	em: yes	hun: north
Beth: Beth	dide: early	en: understand	
beth: home	dihá: speaker	esh: boat	
Bétheni: Bethany	diídín: holiday	eshon: peace-science	
beye: someone/something		eshoná: peace-scientist	
beyen: someones/things: 6+			

# Vocabulary So Far

i: and	lothel: know (of information)	née: alien (adj)	rabun: old (inanimate)
id: and then	loyo: black	néehá: alien (n)	radal: nothing
-id: Suffix: male	lub: fowl/poultry	nem: pearl	rado: weak
idon: hairbrush	luben: map	nen: you: 6+	rahadihad: never
ihé: before (place)/in front of	lud: debt	nezh: you: 2-5	rahith: darkness
ihée: after (place)/behind	lula: purple	ni: cup	rahíya: large
íi: also	ma: listen	nib: eight	rahowa: cold
íizha: although	máa: egg	nibethab: eighteen	rahu: closed
il: pay attention to	mahá: listener/one who	nil: inside	raláadá: non-perceiver
ili: water	listens	nin: cause/be causal	ralóolo: fast/rapid/quick
ilisháad: swim	mahina: flower	no-: Prefix (v): finish VERBing/	rana: drink/beverage
im: travel	mari: island	complete VERBing	ranyl: outside
imá: traveler	Másha: Marsha	nó-: Prefix (v): cease to VERB/	ratháa: blighted
ith: light	Máthu: Matthew	stop VERBing	rathal: bad
ithedal: lamp	Máyel: Michael	nol: upon/on top of	rawíná: ingratitude (no
izh: but	mazh: automobile/car	nosháad: arrive	reason)
láa: perception	Mázhareth: Margaret	nu: here	rawith: no-one/nobody
láad: perceive	meda: vegetable	núu: there	rayil: over/above
Láadan: Láadan	mela: ocean	o: around	ren: carpet
láadom: recognize	menedebe: many	oba: body	ri: record (v)
lal: milk	menedebenil: among (many)	obe: through	rilin: drink (v)/quaff
lali: rain	Méri: Mary	obée: during	rin: plate
lalom: sing	merod: billion (1000 million)	obeth: neighbor	ro: weather
lam: health	mesh: across	od: cloth	rod: million
lámála: caress/stroke	méwith: crowd	odá: weaver	rohoró: storm
lami: number	mi: leaf	ódon: cheese	romid: wild animal
lamith: count (v)	mid: animal/creature	olin: forest	rosh: sun
lan: friend	míi: amazed	olob: blow/trauma	rul: cat
lanemid: dog	mime: ask	om: teach	rushi: wine
lath: celibate (by choice)	mina: move	oma: hand	rúu: lie down
lawida: pregnant	miwith: city/town	omá: teacher	sha: harmony
laya: red	muda: pig	omid: horse	sháad: come/go
layun: orange (color)	na-: Prefix (v): begin to VERB/	on: head (body part)	sháal: day
le: I	start to VERB	ona: face (body part)	shad: pure/perfect
léli: yellow	ná-: Prefix (v): continue to	onida: family	shadon: honor/truth
lema: gentle	VERB/keep VERBing	onin: nurse	shal: courtesy/manners
len: we: 6+	náal: night	oób: jump	shamid: domesticated animal
leyan: brown	nanáal: sunset	óobe: along	shan: five
leyi: blue	nasháad: depart	oódóo: bridge	shane: downy/furry
lezh: we: 2-5	nasháal: dawn	óoha: tired/weary	shanethab: fifteen
líithi: white	naya: care for	óol: moon	she: comfort (v)
líithin: grey	nayahá: caregiver	óotha: soul	sheb: change (v)
liri: colored (adj)	ne: you: I	óowa: fire	shebasheb: death
lishid: sign (v)	ne-: Prefix (v): repeat	óoyo: mouth	sherídan: niece/nephew
lith: think	VERBing/VERB again	osháana: menstruate	sheshi: sand
liyen: green	neda: only	oth: important	sheshihoth: beach
lo: rejoice	nedaba: which	owa: warm	shi: please (v)
lod: household	(disambiguator)	owe: garment	shidi: be together
lohil: pay attention, internal	nede: one	oya: skin	shim: sexual-act (v)
loláad: perceive, internal	néde: want	oyi: eye	shin: two
lom: song	nedebe: few/several	oyo: nose	shinehothul: great-
lóolo: slow	nedebenil: among (few/	oyu: ear	grandparent
losh: money/credit	several)	ozh: dream	shinenil: between
loshá: banker	nédeshub: intent	rabalin: young	shinethab: twelve
loth: information	nedethab: eleven	rabo: plain	sho: heavy

# Vocabulary So Far

shod: room  
sholan: alone  
shon: peace  
shoná: peacemaker  
shóo: happen/come to pass/  
    occur  
shóod: busy  
Shósho: Magic Granny  
shub: do  
shum: air  
shumáad: fly  
Shuzhéth: Suzette  
tháa: thrive/be well  
thab: ten  
thabebath: sixty  
thabebim: forty  
thabeboó: thirty  
thabebud: ninety  
thabenib: eighty  
thabeshan: fifty  
thabeshin: twenty  
thabum: seventy  
thad: able  
thal: good  
tham: circle  
than: underground  
thé-: Prefix (v): about to VERB  
    any second  
thée-: Prefix (v): about to  
    VERB, but not any  
    second  
thel: get/obtain  
them: need  
then: break (v)  
thena: joy(good)  
Therísha: Teresa  
thi: have  
Thíben: Steven  
thili: fish  
thó-: Prefix (v): to have just  
    VERBed  
thob: thousand  
thod: write  
thodi: writing implement  
thol: breast  
thom: pillow  
thóo: guest  
thosh: sky  
thu: honey  
thul: parent  
u: open  
ub: balm  
ud: stone  
udath: noon  
udathihée: afternoon

uhud: nuisance  
ul: hope  
ulanin: study (v)  
um: seven  
umethab: seventeen  
un: lead (v)  
urahu: gate  
úuya: hurt/feel pain  
uzh: symbol (of notation,  
    alphabet, orthography)  
waha: any  
wam: calm/still  
wéedan: read  
wehe: store/market  
wehéhá: storekeeper  
wem: lose  
weman: winter  
wemen: spring (season)  
wemon: autumn/fall  
wéná: gratitude (good)  
weth: path/way/road  
wí: life  
wida: carry  
widahath: when (conj)  
widahoth: where (conj)  
widahuth: why  
widaweth: how (conj)  
wíi: alive/living  
wil sha: greeting  
wili: creek/river  
with: person/woman  
wod: sit  
woho: all/every  
wóoban: give birth  
woth: wisdom  
wothá: sage/wise person  
wu: such a.../what a...  
wum: entire  
wuman: summer  
yáanin: tree  
yada: thirst  
yed: valley  
yeth: silver  
yide: hunger  
yil: below/under  
yob: coffee  
yod: eat  
yom: safe  
yu: fruit  
yul: wind (n)  
zha: name (n)  
zháadin: menopause (v)  
zhe: like/similar  
zho: sound  
zhohh: noise

zhub: insect

# Lesson 40: Embedded Questions

## Vocabulary

desh	drug
-du	Suffix (Type-of-Sentence Word): said in poetry; reciting a poem (SH)
edeláad	to believe
-hée	Suffix (embedded clause): Question Embedding marker
íthi	to be tall; to be high
math	building
olim	heaven; paradise
redéb	to find
wedeth	to be clear
wush	broom [onomatopoeia]

With the addition of “-du” we now have seen all the Mood Suffixes.

## Embedded Questions

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 ending “-hée” to the last word in the <i>[embedded question]</i> .
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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.

In embedded declarative sentences, we learned to ease the translation into English by prefacing the embedded clause with “that;” in embedded questions, the corresponding word is “if” or “whether.”

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. The examples above illustrate this point.

Báa lothel bebáa [mehéthe muda]hé?	Who knows [the pigs are clean]? Who knows that the pigs are clean?
Báa lothel bebáa [mehéthe muda]hée?	Who knows [are the pigs clean]? Who knows if/whether the pigs are clean?

To borrow from the exercises in the lesson covering embedded sentences, the first of these two embeds the statement, “The pigs are clean;” there’s no question that the pigs are clean. The second, identical to the first except for the Embedding marker, throws this matter into doubt by embedding, *as a question*, “Are the pigs clean?”

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 it important whether Anna has a pearl? Is whether Anna has a pearl important?

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.

In an earlier lesson, we came across the sentence “I know which child ate the fish,” which we couldn’t translate then. Now, however, we have the tools to translate it.

Bíi lothel le [eril yod bebáa thilith; nedaba háawith]ehée wa.	I know [Who/what ate the fish? Which child?]. I know which child ate the fish.
--	---

## Exercises

**Translate the following into English.**

- 1 Báa edeláad ábedá thal donihée?
- 2 Bíi eril bedi ra ehá dama háawith zhubethehée wáa.
- 3 Bíi eril ma Méri bel bebáa anathehée wáa.
- 4 Bíi wedeth eril mehulanin bediháhee wi.
- 5 Bóo mime ne eril lalom amedaraháhee.
- 6 Bíi aril lothel omá ril menasháad meworabalin wowithid debe miwithedehée wa.

- 1 English: \_\_\_\_\_
- 2 English: \_\_\_\_\_
- 3 English: \_\_\_\_\_
- 4 English: \_\_\_\_\_
- 5 English: \_\_\_\_\_
- 6 English: \_\_\_\_\_

Notes \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_



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

7 Bii ril láad thul oyunan eril meshumáad babí olinedihé wáa.

8 Bii en Elízhabeth eril im esh melahahé wa.

9 Báa om bebáa eril íthi mathehé?

10 Bóo dom ne methad mehalehale mewobalin wohoninehé.

11 Bii oth ra eríli el Beye abeshehé wa.

12 Bii ril héeya Ána eril ham belid henehahé wáa.

The English translations of #12 are not clear; I apologize for this. The distinction here, as in all of these, is whether there is any *question* that "eril ham belid heneha" (there was a house in the east). Perhaps using the English word "lest" instead of the standard "if/whether" will make the sense of this sentence clearer.

7 English:

Láadan:

English:

8 English:

Láadan:

English:

9 English:

Láadan:

English:

10 English:

Láadan:

English:

11 English:

Láadan:

English:

12 English:

Láadan:

English:

Notes

**Translate the following into Láadan.**

- 13 The philosopher asks whether the book is correct.
- 14 The snake will know whether the fish (plural) slept in the river.
- 15 Prithee tell me whether the pillows will be soft.
- 16 Margaret signed whether the trees thrived in summer.
- 17 No-one knew whether the family had just cleaned the building with a BROOM.
- 18 Carol perceived whether the white butterfly came from the cloud.

How well did you do forming a word for “had just cleaned” in #17? We know “to clean:” “dóhéthe” [dó- (cause to) + éthe (be clean)]. We simply add the prefix “thó-” (to have just VERBed), and there we are: “thódóhéthe.”

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

Notes ↑  
Notes  
Notes

1 Does the farmer believe the soil is good? 2 The scientist did not learn whether the child touched the insect.  
 3 Mary heard who took/brought the food. 4 It's clear whether the students studied. 5 Prithee ask whether the  
 dancer sang. 6 The teacher will know whether the hundred young men are departing from the city.  
 7 The mother hears that the birds flew to the forest. Bii ril láad thul oyunan eril meshumad babí olinedihé  
 wá. The mother hears whether the birds flew to the forest. 8 Elizabeth understands that the boat traveled on the  
 ocean. Bii en Elizabeth eril im esh melahahé wá. Elizabeth understands whether the boat traveled on the  
 ocean. 9 Who is teaching that the building was tall? Bda om bebda eril fthi mathéhé? Who is teaching whether  
 the building was tall? 10 Prithee remember that the old nurses are able to make music. Bóo dom ne methad  
 melahale mewobalin wohoninehé. Prithee remember whether the old nurses can make music. 11 It is not  
 important that, long ago, Someone created all-that-is. Bii oth ra erili el Beýe abeshéhé wá. It is not important  
 whether, long ago, Someone created all-that-is. 12 Anna is afraid that there was a house in the east. Bii ril héýa  
 Ana eril ham belid henehahé wá. Anna is afraid lest there was a house in the east.  
 13 Bii mime ehenda dóon dabehé wá. 14 Bii aril lothel ezha eril mehána thili willihahé wá. 15 Bóo di ne  
 ledi aril medazh thomehé. 16 Bii eril lishid Mázhareth metháa yáanin wumaneyahé wá. 17 Bii eril lothel  
 rawith thódóhéthe onida matheth wushéhonanehé wá. 18 Bii eril láad Hérel shád wolliithi woháladá  
 boshumedeheé wo.

# Lesson 41:

## Embedded Relative Clauses

### Vocabulary

bú	to be perverse; to be quirky; to be odd; to be hard to understand
é-	Prefix (any): potential
-háa (variant: -sháa)	Suffix (embedded clause): Relative Clause Embedding marker
heb	down (direction)
héeda	to be sacred; to be holy
hu	boss, ruler
olowod	group [wod (sit)]
mahin	cooking pot
mel	paper
rawedeth	to be murky; to be obscure

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)].

### Embedded Relative Clauses

A relative clause is a dependent clause that modifies a noun (in this sentence, "that modifies a noun" is, itself, a relative clause modifying the noun phrase "dependent clause"). The relative clause always modifies a noun or noun phrase; **this noun or noun phrase could stand alone (without the dependent clause), resulting in a less detailed sentence.** This is an important point in learning how to form embedded relative clauses in Láadan. In the first sentence of this paragraph, a less-detailed version (without the relative clause) would read "A relative clause is a dependent clause."

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 "-háa," the suffix for embedding a relative clause, follows the Place Case suffix, "-ha," it changes to "-sháa." [Formally, the "h" is deleted and "sh" is inserted in its place.] This is to avoid the sequence "-ha+háa," which becomes "-ha+sháa."

### Examples

In Láadan, unlike in English, the embedded relative clause *contains* the noun phrase it modifies. That noun phrase, of necessity, fulfills some case role in the outer sentence. So the embedded relative clause fulfills the same case role that the noun phrase, unmodified by the embedding, would. 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, I'll present the embedded relative clause in [brackets] as I have been. I'll also underline the noun phrase in the embedded relative clause that could stand alone to give a less-detailed sentence.

- |   |                             |
|---|-----------------------------|
| Bíi an behid <u>witheth</u> wa.             | He knows a woman.           |
| Bíi lalom <u>with</u> wa.                   | The woman sings.            |
| Bíi an behid [lalom <u>with</u> ]eháath wa. | He knows a woman who sings. |

As was the case when we were learning about the Relativizer, there are, in essence, two sentences being combined into one. The first, or outer, sentence is that “less-detailed” sentence alluded to before this example set: “Bíi an behid witheth wa.” The second sentence (embedded as a relative clause), gives context or detail about a noun in the outer sentence: “Bíi lalom with wa.”

In this very basic example, the same woman is being referred to, whether she's referred to as “a woman” or as “a woman who sings,”—that is, with or without the relative clause. In the outer sentence “with” (woman) is the Object of “an” (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 an behid lalom witheháath wa,” the embedded clause, “lalom witheháa” (a woman who sings), is the new Object of “an” (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 láad ehá [mehaba mahina]hé(th) wa.        | The scientist perceives that the flowers are fragrant.       |
| Bíi láad ehá [mehaba mahina]hée(th) wa.       | The scientist perceives if/whether the flowers are fragrant. |
| Bíi láad ehá [mehaba <u>mahina</u> ]háath wa. | The scientist perceives the flowers that are fragrant.       |

The three examples above illustrate 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 láad ehá mewohaba womahinath wa.” On the other hand, using the embedded relative clause structure allows us to *also* use the relativizer, as illustrated below.

Notes

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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?

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]eháadi wa. I speak to the woman who works.

Bíi le [hal with]eháa wa. I am the woman who works.

Bíi di [hal with]eháa wa. The woman who works speaks.

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 bodi]háa wa."

Since "eril sháad with bodi," the embedded clause, is the Subject of the larger sentence, no 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 bodi]háa wa. The woman who went to the mountain is tall.

Bíi íthi [eril sháad with bohóodi]háa wa. The mountain that the woman went to is tall.

And one more example, even more complex because it has two internal case phrases *and* the entire embedded clause is a Goal Case element:

Bíi aril sháad le [habelid lan letho bohóoha]sháadi wa.

I shall go to the mountain where my friend dwells.

Bíi aril sháad le [habelid lanehóo letho boha]sháadi wa.

I shall go to my friend who dwells on the mountain.

Note that we have to use the variant embedding marker, "-sháa" in these examples because it follows "-ha", the Place case suffix.

## Exercises

Translate the following into English.

- 1 Bóo yod ra ne mehaba mahinaháa(th).
- 2 Baa radazh ham bad yedehasháa?
- 3 Bíi eril noshumáad babí naya with shamidetheháadi wa.
- 4 Bíi áhesh omá mewéedan bedihá áabeth menedebháath wáa.
- 5 Báadu lali aril dutha damaháa?
- 6 Bíi aril edethi ril edeláad onidaháa wa.

Notice, in #2, that the embedded clause is the Subject of the sentence.

We also see, in #2, the verb "radazh" for the first time. Just as you may expect, it means "to be hard; to be firm" [ra- (non-) + dazh (to be soft; to be pliant; to be yielding)].

Also in #2, we see "-sháa," the alternate form of "-háa," which occurs when it follows "-ha," the Place case ending.

In #4, we see the embedded clause "mewéedan bedihá áabeth menedebé" (students read many books) as the Object of the verb "áhesh" (to be responsible). This needs to 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.

1 English:

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2 English:

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3 English:

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4 English:

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5 English:

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6 English:

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

- 7 Baa dom hu marithu eril shood withidehé?
- 8 Bii héeya onin rilrili delishe diháhee waa.
- 9 Bii eril láad halá oyinan them ehá denethehé wa.
- 10 Bii ril lothel ehená mebú nedeloth menedebehé wa.
- 11 Baa en bebáa habelid wolíithi woháalaá sheshihahée?
- 12 Bii ulanin imá meyom wethehé waa.

In #10 we see "nedeloth" (fact); it is formed from "nede" (one) + "loth" (information).

7 English:	_____
Láadan:	_____
English:	_____
8 English:	_____
Láadan:	_____
English:	_____
9 English:	_____
Láadan:	_____
English:	_____
10 English:	_____
Láadan:	_____
English:	_____
11 English:	_____
Láadan:	_____
English:	_____
12 English:	_____
Láadan:	_____
English:	_____

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**Embed the second sentence within the first sentence** (the underlined noun/noun phrase is the same in both sentences). **Translate into English before and after.**

Example: "Bíi néde eb Ána yuth wehede wa. Bíi melaya i meléli yu wa," (Anna wants to buy fruit from the store. The fruit are red and yellow.) gives "Bíi néde eb Ána melaya i meléli yuháath wehede wa," (Anna wants to buy the fruit that are red and yellow from the store.).

- 13 Bíi ul di Elízhabeth woháya woduthahádi wáa. Lalom i amedara duthahá wa.
- 14 Bíi eril wod ruł urahuha ihé wa. Bíi rilrili nahóoha ra ruł rahadihad wo.
- 15 Báa láadam Méri lometh? Bíi eril thod hóowith Máyel betha lometh wa.
- 16 Bíi aril elash Ána amedarahádan buzheya obée wáa. Bíi ril nosháad amedarahá eba bethoden wáa.
- 17 Bóo duheb ne laleth woyide woháwitheda. Bíi thi ra áwith ditheth waá.
- 18 Bíi aril ban edin letha anath ledi binenan bim wa. Bíi ril thóhel thul letha bin bim boshenan wa.

13 English:

Láadan:

English:

14 English:

Láadan:

English:

15 English:

Láadan:

English:

16 English:

Láadan:

English:

17 English:

Láadan:

English:

18 English:

Láadan:

English:

Notes



**Translate the following into Láadan.**

- 19 The child stroked the dog that was gentle.
- 20 The sudden storm broke the bridge that was old.
- 21 I shall (a promise) dance with the farmer who traveled.
- 22 Someone who stays at home may be a housekeeper.
- 23 My friend knows many who intended to go to the mountain.
- 24 Several who play music have a meal of fish and vegetable.

Notice, in #20, that the relativizer does the same conceptual work in the Subject that the embedded relative clause does in the Object.

In #22, did you remember to use the alternate form of "-háa?"

Also in #22, we see the word "elodá" [e- (science of) + lod (household) + -á (doer)], a new word, meaning "doer of household-science, housekeeper." Of course, it's used here in an Identifier structure, so no suffix is required.

19 Láadan:

20 Láadan:

21 Láadan:

22 Láadan:

23 Láadan:

24 Láadan:

Notes

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1 Prithee do not eat the flowers that are fragrant. 2 Is the mineral that is in the valley hard? OR Is the valley that the mineral is in hard? 3 The bird finished flying to the woman who was caring for the domestic animal. OR The bird 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 Is rain the touch that will heal (asked poetically)? 6 The family that believes will share.

7 Does the ruler of the island remember that the man was busy? 8 The nurse fears lest the speaker may cry. Does the ruler of the island remember the man who was busy? 9 The nurse fears the speaker who may be crying. 9 The worker saw that the scientist needed help. Bii eril lãad hald oyinan them eha denethethath wã. The worker saw the scientist who needed help. 10 The philosopher knows that many facts are hard to understand. Bii ril lothel ehena mebu nedeloth mendedebethath wã. The philosopher knows many facts that are hard to understand.

11 Who understands whether the white butterfly dwells in sand? Bãa en bebãa habelid wolliithi! wohalãadhõ sheshihashath? Who understands the white butterfly that lives in sand? 12 The traveler studies whether the roads are safe. Bii ulianin imã meyom wethethath wã. The traveler studies the roads that are safe.

13 Elizabeth hopes to speak to the beautiful healer. The healer sings and dances. Bii ul di Elizabeth lalom ! amedara wohãya woduthahãhãdi wã. Elizabeth hopes to speak the beautiful healer who sings and dances. 14 The cat sat in front of the gate. The cat may never tire. Bii eril wod rilrili nahõoha ra rul rahadhãdhã urãhã ihã wã. The cat who may never tire sat in front of the gate. 15 Does Mary recognize the song? Michael's granddaughter wrote a song. Bãa lãadom Mëri eril thod hõowith Mãyel bethã lomethothethath? Does Mary recognize the song Michael's granddaughter wrote with her spouse. Bii aril elash Ana ril noshãad amedãrãhãdhõ eba bethodenehãdãan buzheya obëe wã. Anna will play with 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. Bõo duheb ne laleth thi ra woyide wohãwith dithethethãdhã. Prithee try to buy milk for the hungry baby who has no voice. 18 My cousin will give me food in four bowls. My parent has, just now, made the four bowls out of wood. Bii aril ban edin lethã anãth ledi ril thõhel thul lethã binehõo bim boshenãnehãnã wã. My cousin will give me food in the four bowls my parent just now made out of wood.

19 Bii eril lãmãliã hãawith lãema lãnemidehãth wã. 20 Bii eril then wobishib worohoro rabun oddõohãth wã. 21 Bë aril amedãra le eril im ãbeddhãdhã. 22 Bii rilrili benem beye bethethãshãdhã elodã wã. 23 Bii ril an lãan letho eril mendedeshub meshãad beyenehõo bodihãth wã. 24 Bii methi mehalãhãle beyezhehã anãdãleth thilithu ! medãthũ wã.

# Lesson 42: Time Out 7

## Vocabulary

ahana	chocolate {CH}
balinemid	turtle; tortoise [balin (old) + mid (creature)]
bremeda	onion [bre (layer) + meda (vegetable)]
daleyodewan	table [dale (object) + yod (eat) + -wan (Purpose)]
deheni	meat
dinime	to be beholden; “supposed to”
doyu	apple [do (strong) + yu (fruit)]
dush	to have to; to be obligated to; must
hatham	center [tham (circle)]
hathóol	month [hath (time) + óol (moon)]
hathóoletham	year [hathóol (month) + tham (circle)]; lit: “circle of months”
hiwetha	left [hi (this) + weth (way) + a (left)]
hiwetho	right [hi (this) + weth (way) + o (right)]
hob	butter
homana	dessert [hom (nectar) + ana (food)]
hozhazh	airport [hoth (place) + zhazh (airplane)]
hulehul	for-sure [-hul (extremely)]
mahinin	to cook [mahin (cooking pot)] {AB}
Mathul	Mom [ma (listen) + thul (parent)]
medalayun	carrot [meda (vegetable) + layun (be orange)]
mud	mushroom
onelal	cream [on (head) + lal (milk)]
oyimahina	violet (the flower) [oyi (eye) + mahina (flower)]
shahina	rose (the flower) [sha (harmony) + mahina (flower)]
shée	desert
thizh	pie
thoma	near [oma (hand)]
thulana	soup [thul (parent) + ana (food)]
thuzh	cake
udemeda	potato [ud (stone) + meda (vegetable)]
ume	to be full; to be abundant
wíitham	clergy [wíi (living) + tham (circle)]
yáazh	goose
yodá	diner [yod (eat) + -á (doer)]
yodeyod	feast [yod (eat); patterned after elahela (celebration)] {AB}
zhu	tea

You will have noticed, in “homana” (dessert), the word “hom” (nectar).

And, in “hozhazh” (airport), “zhazh” (airplane).

## Text

### Daleyodewan Díidinethu

Bíi zha letho Máthu wa. Ham láad le hathóolethameth bath i hathóoleth boó. Ril den le Másha, hena lethath, i Shahina, edin lethath; mebud lezh daleyodewaneth yodeyod díidinethuda. Didi thul letha dinime ham rin hathameha i bin beha nol yodáda wahahé. Íi medinime meham batha shin hiwetha rinethuha, i hum i bada shin hiwethoha. Medinime meham hed ilida humeha ihée i hed rushida badaha ihée. Dinime ham ni e yobeda e zhuda bathaha ihée.

Bíi dush áya daleyodewan bróo eril memahinin Mathul i Berídanid Ánetheni i Hothul sháalede shin eril sháaledi ril; abaháalish belid wum wi. Aril ham deheni i thili i yáazh i thulana balinemidethu wáa. Íi ham udemeda onelaleden, i medalayun, i mud bremedadén, i bal i hob. Homana thuzh ahanathu i thizh doyuthu. Aril umeháalish daleyodewan, hulehul.

Bíi ril thódididi Mathul ledi wil dam le shalehé wa. Bílan methéénosháad with menedebe hothede nedebe udathihéeya hi—i ben woho onida letha wáa.

Bíi mehabelid Berídanid Máyel (be hena thulidetha letha) i eba betho, Berídan Méri, hunehoneha melaha thoma; methi bezh háawitheth boó: Nem, Oyimahina, i Elízhabeth. Berídanid Máyel wíitham; ulanin Berídan Méri ehometh.

Bíi mehabelid Berídan Therísha (hena thuletha letha) i Thíben (wobun woheba betho) Halishónaha shéeha thoma; methi ra bezh háawith. Bel Berídan Ánetheni bezheth hozhazhede nudi mazhenan. Widahath meham Berídan Therísha i Berídanid Thíben nuha, mehabelid bezh botheha.

Bíi mehabelid Mathul i thulid letha i Másha (ham láad be hathóoletham bud) i le belid Hothul Shuzhéth bethoha beden wa. Hothul Shuzhéth thul Mathuletha. Mehabelid Berídan Ánetheni i Shahina (ham láad be hathóoletham nib) lezheden íi. Berídan Ánetheni eril shebasheb eba henahidehóotho Mathulethaháa.

Bíi ril loláad le thena bróo aril nebithim le onida lethath wa.

### Morpheme-by-Morpheme Analysis

Daleyodewan Díidinethu  
TABLE HOLIDAY + PARTV

Bíi	zha	letho	Máthu	wa.	Ham	láad	le	hathóolethameth		
DECL	NAME	I + POSS	MATTHEW + IDENT	MYPERC	BE PRESENT	PERCEIVE	I	YEAR + OBJ		
					TO BE X OLD					
bath	i	hathóoleth	boó.	Ril	den	le	Másha,	hena	lethath,	i
SIX	AND	MONTH + OBJ	THREE	PRES	HELP	I	MARSHA	SIBLING	I + POSS:BIRTH + OBJ	AND
Shahina,	edin	lethath;	mebud	lezh	daleyodewaneth	yodeyod	díidinethuda.			
ROSE	COUSIN	I + POSS:BIRTH + OBJ	PL + CLOTHING	WE:2-5	TABLE + OBJ	FEAST	HOLIDAY + PARTV + BENEF			
Didi	thul	letha								
SPEAK + DIDACT	PARENT	I + POSS:BIRTH								

dinime ham rin hathameha i bin beha nol yodáda wahahé.  
 BE BE PLATE CENTER + PLC AND BOWL X:1 + ATOP EAT + DOER = ANY +  
 BEHOLDEN PRESENT PLC DINER + BENEF EMBED

Íi medinime meham batha shin hiwetha rinethuha,  
 ALSO PL + BE BEHOLDEN PL + BE PRESENT FORK TWO LEFT PLATE + PARTV + PLC

i hum i bada shin hiwethoha. Medinime meham hed ilida  
 AND KNIFE AND SPOON TWO RIGHT + PLC PL + BE BEHOLDEN PL + BE PRESENT GLASS WATER +  
 BENEF

humeha ihée i hed rushida badaha ihée. Dinime ham  
 KNIFE + PLC BEYOND AND GLASS WINE + BENEF SPOON + PLC BEYOND BE BEHOLDEN BE PRESENT

ni e yobeda e zhuda bathaha ihée.  
 CUP EITHER... COFFEE + BENEF ...OR TEA + BENEF FORK + PLC BEYOND

Bíi dush áya daleyodewan bróo eril memahinin Mathul i  
 DECL HAVE-TO BE BEAUTIFUL TABLE BECAUSE PAST PL + COOK MOM AND

Berídan Ánetheni i Hothul sháalede shin eril sháaledi ril;  
 AUNT/UNCLE ANTHONY AND GRANDMOTHER DAY + SRC TWO PAST DAY + GOAL PRES

abaháalish belid wum wi. Aril ham deheni i thili i yáazh  
 BE FRAGRANT + HOUSE ENTIRE SELF FUT BE MEAT AND FISH AND GOOSE  
 DEG:EXTRAORD EVID PRESENT

i thulana balinemidethu wáa. Íi ham udemeda onelaleden,  
 AND SOUP TURTLE + PARTV TRUSTED ALSO BE PRESENT POTATO CREAM + ASSOC

i medalayun, i mud bremedaden, i bal i hob. Homana  
 AND CARROT AND MUSHROOM ONION + ASSOC AND BREAD AND BUTTER DESSERT

thuzh ahanathu i thizh doyuthu. Aril umeháalish daleyodewan, hulehul.  
 CAKE CHOCOLATE AND PIE APPLE + PARTV + FUT FULL + TABLE FOR-SURE  
 + PARTV + IDENT IDENT DEG:EXTRAORD

Bíi ril thódidi Mathul ledi  
 DECL PRES TO'VE JUST + SPEAK + DIDACT MOM I + GOAL

wil dam le shalehé  
 OPTATIVE MANIFEST I COURTESY + EMBED

wa. Bíilan methéenosháad with menedebe hothede nedebe  
 MYPERC DECL + CELEB PL + ABOUTTO- + ARRIVE PERSON MANY PLACE + SRC SEVERAL

udathihéeya hi —i ben woho onida lethá wáa.  
 AFTERNOON + TIME DEMO PRON:1 AND X:6+ ALL/EVERY FAMILY I + POSS:BIRTH + IDENT TRUSTED

Bíi mehabelid Berídanid Máyel (be hena thulidetha lethá)  
DECL PL + DWELL UNCLE MICHAEL X:1 SIBLING FATHER + POSS:BIRTH I + POSS:BIRTH + IDENT

i eba betho, Berídan Méri, hunehoneha melaha thoma;  
AND SPOUSE X:1 + POSS AUNT MARY NORTH + WEST + PLC OCEAN + PLC NEAR

methi bezh háawitheth boó: Nem, Oyimahina, i Elízhabeth.  
PL + HAVE X:2-5 CHILD + OBJ THREE PEARL VIOLET AND ELIZABETH

Berídanid Máyel wiitham; ulanin Berídan Méri ehometh.  
UNCLE MICHAEL CLERGY + IDENT STUDY AUNT MARY EDUCATION + OBJ

Bíi mehabelid Berídan Therísha (hena thuletha lethá)  
DECL PL + DWELL AUNT TERESA SIBLING PARENT + POSS:BIRTH I + POSS:BIRTH + IDENT

i Thíben (wobun woheba betho) Halishónaha shéeha  
AND STEVEN REL + NEW REL + SPOUSE X:1 + POSS+ IDENT CALIFORNIA + PLC DESERT + PLC

thoma; methi ra bezh háawith. Bel Berídan Ánetheni bezheth  
NEAR PL + HAVE NOT X:2-5 CHILD TAKE/BRING AUNT/UNCLE ANTHONY X:2-5 + OBJ

hozhazhede nudi mazhenan. Widahath meham Berídan Therísha  
AIRPORT + SRC HERE + GOAL CAR + INSTR WHEN PL + BE PRESENT AUNT TERESA

i Berídanid Thíben nuha, mehabelid bezh botheha.  
AND UNCLE STEVEN HERE + PLC PL + DWELL X:2-5 HOTEL + PLC

Bíi mehabelid Mathul i thulid lethá i Másha  
DECL PL + DWELL MOM AND FATHER I + POSS:BIRTH AND MARSHA

(ham láad be hathóoletham bud) i le belid  
BE PRESENT PERCEIVE X:1 YEAR NINE AND I HOUSE

Hothul Shuzhéth bethoha beden wa. Hothul Shuzhéth  
GRANDMOTHER SUZETTE X:1 + POSS + PLC X:1 + ASSOC MYPERC GRANDMOTHER SUZETTE

thul Mathuletha. Mehabelid Berídan Ánetheni i Shahina  
PARENT MOM + POSS:BIRTH + IDENT PL + DWELL AUNT/UNCLE ANTHONY AND ROSE

(ham láad be hathóoletham nib) lezheden íi. Berídan Ánetheni  
BE PRESENT PERCEIVE X:1 YEAR EIGHT WE:2-5 + ASSOC ALSO AUNT/UNCLE ANTHONY

eril shebasheb eba henahidehóotho Mathulethaháa.  
PAST DEATH SPOUSE SIBLING + MALE = BROTHER + FOCUS+ POSS MOM + POSS:BIRTH + EMBED:REL + IDENT

Bíi ril loláad le thena bróo aril nebithim le onida lethath.  
DECL PRES PERCEIVE:INT I JOY:GOOD BECAUSE FUT AGAIN + MEET I FAMILY I + POSS:  
BIRTH + OBJ

## Free Translation

### Holiday Table

My name is Matthew. I'm six years and three months old. I'm helping Marsha, my sister, and Rose, my cousin; we're setting the table for the holiday feast. My mother instructed that a plate should go in the middle and a bowl on top of it for each diner. Also the two forks should go on the left-hand side of the plate and the knife and two spoons on the right. And the water glass should go beyond the knife and the wine glass should go beyond the spoons. The coffee- or tea-cup should go beyond the forks.

The table has to be beautiful because Mom, Uncle Anthony and Grandmother have been cooking since the day before yesterday; the whole house is soooooo fragrant. There will be meat and fish and goose and turtle soup. Also there will be potatoes with cream, and carrots, and mushrooms with onions, and bread and butter. Dessert will be chocolate cake and apple pie. The table will be extraordinarily full, for-sure.

Mom just instructed me to mind my manners. Many people will be arriving from several places this afternoon—and they all will be my family.

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.

Aunt Teresa (my mother's sister) and Uncle Steven (her new husband) live in California near a desert; they don't have children. Uncle Anthony is driving them here from the airport. While Aunt Teresa and Uncle Steven are here, they'll stay in a hotel.

Mom and my father and Marsha (she's nine) and I live in Grandmother Suzette's house with 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 wife died.

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

## Comments

This is a *whole lot* of vocabulary, but I suspect you're tiring of being spoon-fed just a few words at a time.

You will have noticed, I'm sure, that sometimes *Máthu* refers to his uncle *Ánetheni* as *berídanid* (uncle), and at other times as "*berídan*" (aunt). English lacks a word for "the sibling of one's parent where the sibling is not disclosed to be of either gender." In *Láadan*, female is assumed (much as male is assumed in English), but we can use the un-masculinized version of a noun or pronoun to refer to a male person—just as we have been referring to men using the pronoun "*be*" for some time; we needn't convert it to "*behid*" every time the man is referred to. In fact, it could be argued that insisting on the "-id" suffix is a way to emphasize that he *is* male—in effect saying "...how like a man..." with every noun or pronoun. This is similar to English speakers who insist on referring, for instance, to a woman 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 with wa,*" is not lying, even though he uses "*with*" rather than "*withid*;" he's merely stating that he is a person, no gender declared.







# Vocabulary So Far

-á: Suffix: doer/one who	beye: someone/something	dená: assistant/helper	ehom: education
á-: Prefix (life-form): infant	beyen: someones/things: 6+	desh: drug	ehomá: education specialist
áabe: book	beyezh: someones/things: 2-5	di: say/talk/speak	ehoth: geography
áala: thanks (Thank You)	bezh: they: 2-5	dibithim: greet	el: make
áalaá: butterfly	bim: four	dide: early	elahela: celebration
ána: sleep	bimethab: fourteen	dihá: speaker	elamith: mathematics
áath: door	bin: bowl	diídin: holiday	elash: play (v)
aba: fragrant	bina: anger (-, -, +)	dim: container	Elízhabeth: Elizabeth
ábabí: baby bird	bini: gift	dimilin: ornament	elodá: housekeeper
ábed: farm	bishib: sudden	dinime: beholden	em: yes
ábedá: farmer	bithim: meet (v)	dith: voice	en: understand
abesh: all things/all-that-is	bo: mountain	dizh: kettle	esh: boat
ada: laugh	bod: dish	do: strong	eshon: peace-science
ahana: chocolate	bol: fleecy-clouded	dó-: Prefix (v): cause to VERB	eshoná: peace-scientist
áhesh: responsible	boó: three	dóhada: comical/funny	éthe: clean
áhomid: foal/infant horse	boóbin: braid	dom: remember	ezha: snake
alehale: music/make music	boóthab: thirteen	doni: earth/ground/soil	háa-: Prefix (life-form): child/ young
amedara: dance	bosh: wood	dóo: well...	háahomid: colt/filly
amedarahá: dancer	boshum: cloud	doól: at last	-háalish: Degree: extraordinary degree
an: know (of people)	both: hotel	dóon: correct	háanáal: evening
ana: food	bre: layer	dosh: burden	háarul: kitten
Ána: Anna	bre... ébre: if... then	doth: follow	háasháal: morning
anadal: meal (lunch, etc)	bremeda: onion	doyu: apple	háawith: child
Ánetheni: Anthony	bróo: because	du-: Prefix (v): try to VERB	habelid: dwell
Aranesha: Arkansas	bú: odd/perverse/quirky	dun: field/meadow/pasture	hadihad: always
áarul: kitten/baby cat	bud: clothing	dush: have-to	hal: work
ash: star	bud: nine	dutha: heal	-hal: Degree: very/unusually
áwith: baby/infant	budethab: nineteen	duthahá: healer	halá: worker
áya: beautiful	bun: new	dúu-: Prefix (v): try in vain to VERB; fail to VERB	Halishóna: California
babí: bird	buzh: convention	e-: Prefix: science of	ham: present/there is/are
bad: mineral	dáan: word	é-: potential	han: south
bada: spoon	dadem: picture	e... e: either... or	hath: time
badazh: metal	dal: thing	eb: buy/sell	hath menedebe: often
bal: bread	dala: plant/growing thing	eba: spouse	hath nedebe: seldom
balin: old (animates)	dale: object	ebalá: baker	hathal: good (of time)
balinamid: turtle/tortoise	dalethodiwan: writing implement	ed: tool	hatham: center
ban: give	daleyodewan: table	édáan: lexical gap	hathobéeya: until
bash: common sense	dama: manifest/show signs	edan: linguistics	hathóol: month
bath: six	dama: touch	edaná: linguist	hathóoletham: year
batha: fork	dan: language	edash: dentistry	háya: beautiful (of time)
bathethab: sixteen	dash: tooth	ede: grain	heb: down
be: he/she/it/X	dathim: needlework (v)	edeláad: believe	hed: glass (drinking)
bebáa: interrogative pron	dathimá: needleworker	edemid: mouse	héeda: holy/sacred
bedi: learn	dazh: soft/pliant/yielding	edethi: share	héena: sibling-of-heart
bédi: promise	debe: hundred	edin: cousin	héeya: afraid (adj)/fear (v)
bedihá: student	dedide: story	edutha: medicine	-hel: Degree: trivial/slightly/ hardly
bel: bring/take	déela: garden	eduthahá: doctor/physician	hena: sibling-by-birth
belid: house	deheni: meat	éeya: illness/sickness	hene: east
belidá: carpenter	delishe: weep/cry	ehá: scientist	Hérel: Carol
ben: they: 6+	delith: hair	ehash: astronomy	hesh: grass
benem: stay	dem: window	ehashá: astronomer	heshehoth: park
berídan: aunt	demeren: curtain	ehen: philosophy	heyi: pain
Beth: Beth	den: help (v)	ehená: philosopher	
beth: home			
Bétheni: Bethany			

# Vocabulary So Far

hi: that/this	lan: friend	Méri: Mary	oba: body
hibo: hill	lanemid: dog	merod: billion (1000 million)	obe: through
-hil: Degree (neutral): minor/ rather/somewhat	lath: celibate (by choice)	mesh: across	obée: during
hin: these/those: 6+	lawida: pregnant	méwith: crowd	obeth: neighbor
hiwetha: left(direction)	laya: red	mi: leaf	od: cloth
hiwetho: right(direction)	layun: orange (color)	mid: animal/creature	odá: weaver
híya: small	le: I	míi: amazed	ódon: cheese
hizh: these/those: 2-5	léli: yellow	mime: ask	olim: heaven/paradise
hob: butter	lema: gentle	mína: move	olin: forest
hoberídan: great-aunt	len: we: 6+	miwith: city/town	olob: blow/trauma
hom: nectar	leyan: brown	mud: mushroom	olowod: group
homana: dessert	leyi: blue	muda: pig	om: teach
hon: west	lezh: we: 2-5	na-: Prefix (v): begin to VERB/ start to VERB	oma: hand
hóowith: grandchild/ granddaughter	líthi: white	ná-: Prefix (v): continue to VERB/keep VERBing	omá: teacher
hoshérídan: great-niece	líthin: grey	náal: night	omid: horse
hoth: place	lishid: sign (v)	nanáal: sunset	on: head (body part)
hothal: good (of place)	lith: think	nasháad: depart	ona: face (body part)
hothul: grandparent	liyen: green	nasháal: dawn	onelal: cream
hóya: beautiful (of place)	lo: rejoice	naya: care for	onida: family
hozhazh: airport	lod: household	nayahá: caregiver	onin: nurse
hu: boss/ruler	lohil: pay attention, internal	ne: you: I	oób: jump
-hul: Degree: extremely/very	loláad: perceive, internal	ne-: Prefix (v): repeat VERBing/VERB again	óobe: along
hulehul: for-sure	lom: song	neda: only	oódóo: bridge
hum: knife	lóolo: slow	nedaba: which (disambiguator)	óoha: tired/weary
hun: north	losh: money/credit	nede: one	óol: moon
i: and	loshá: banker	néde: want	óotha: soul
id: and then	loth: information	nedebe: few/several	óowa: fire
-id: Suffix: male	lothel: know (of information)	nedebenil: among (few/ several)	óoyo: mouth
idon: hairbrush	loyo: black	nedeloth: fact	osháana: menstruate
ihé: before (place)/in front of	lub: fowl/poultry	nédeshub: intent	oth: important
ihée: after (place)/behind	luben: map	nedethab: eleven	owa: warm
íi: also	lud: debt	née: alien (adj)	owe: garment
íizha: although	lula: purple	néehá: alien (n)	oya: skin
il: pay attention to	ma: listen	nem: pearl	oyi: eye
ili: water	máa: egg	nen: you: 6+	oyimahina: violet (flower)
ilisháad: swim	mahá: listener/one who listens	nezh: you: 2-5	oyo: nose
im: travel	mahin: pot (cooking)	ni: cup	oyu: ear
imá: traveler	mahina: flower	nib: eight	ozh: dream
ith: light	mahinin: cook	nibethab: eighteen	rabalin: young
ithedal: lamp	mari: island	nil: inside	rabo: plain
íthi: high/tall	Másha: Marsha	nin: cause/be causal	rabun: old (inanimate)
izh: but	math: building	no-: Prefix (v): finish VERBing/ complete VERBing	radal: nothing
láa: perception	Máthu: Matthew	nó-: Prefix (v): cease to VERB/ stop VERBing	radazh: hard/firm
láad: perceive	mathul: mother (mom)	nol: upon/on top of	rado: weak
Láadan: Láadan	Máyel: Michael	nosháad: arrive	rahadihad: never
láadom: recognize	mazh: automobile/car	nu: here	rahith: darkness
lal: milk	Mázhareth: Margaret	núu: there	rahíya: large
lali: rain	meda: vegetable	o: around	rahowa: cold
lalom: sing	medalayun: carrot		rahu: closed
lam: health	mel: paper		raláadá: non-perceiver
lámála: caress/stroke	mela: ocean		ralóolo: fast/rapid/quick
lami: number	menedebe: many		rana: drink/beverage
lamith: count (v)	menedebenil: among (many)		ranil: outside
			ratháa: blighted
			rathal: bad

# Vocabulary So Far

rawedeth: murky/obscure	shumáad: fly	umethab: seventeen	zholh: noise
rawíná: ingratitude (no reason)	Shuzhéth: Suzette	un: lead (v)	zhu: tea
rawith: no-one/nobody	tháa: thrive/be well	urahu: gate	zhub: insect
rayil: over/above	thab: ten	úuya: hurt/feel pain	
redeb: find	thabebath: sixty	uzh: symbol (of notation, alphabet, orthography)	
ren: carpet	thabebim: forty	waha: any	
ri: record (v)	thabeboó: thirty	wam: calm/still	
rilin: drink (v)/quaff	thabebud: ninety	wedeth: clear	
rin: plate	thabenib: eighty	wéedan: read	
ro: weather	thabeshan: fifty	wehe: store/market	
rod: million	thabeshin: twenty	wehehá: storekeeper	
rohoró: storm	thabum: seventy	wem: lose	
romid: wild animal	thad: able	weman: winter	
rosh: sun	thal: good	wemen: spring (season)	
rul: cat	tham: circle	wemon: autumn/fall	
rushi: wine	than: underground	wéná: gratitude (good)	
rúu: lie down	thé-: Prefix (v): about to VERB any second	weth: path/way/road	
sha: harmony	thée-: Prefix (v): about to VERB, but not any second	wí: life	
sháad: come/go	thel: get/obtain	wida: carry	
sháal: day	them: need	widahath: when (conj)	
shad: pure/perfect	then: break (v)	widahoth: where (conj)	
shadon: honor/truth	thena: joy(good)	widahuth: why	
shahina: rose (flower)	Therísha: Teresa	widaweth: how (conj)	
shal: courtesy/manners	thi: have	wíi: alive/living	
shamid: domesticated animal	Thíben: Steven	wítham: clergy	
shan: five	thili: fish	wil sha: greeting	
shane: downy/furry	thizh: pie	wili: creek/river	
shanethab: fifteen	thó-: Prefix (v): to have just VERBed	with: person/woman	
she: comfort (v)	thob: thousand	wod: sit	
sheb: change (v)	thod: write	woho: all/every	
shebasheb: death	thodi: writing implement	wóoban: give birth	
shée: desert	thol: breast	woth: wisdom	
sherídan: niece/nephew	thom: pillow	wothá: sage/wise person	
sheshi: sand	thoma: near	wu: such a.../what a...	
sheshihoth: beach	thóo: guest	wum: entire	
shi: please (v)	thosh: sky	wuman: summer	
shidi: be together	thu: honey	wush: broom	
shim: sexual-act (v)	thul: parent	yáanin: tree	
shin: two	thulana: soup	yáazh: goose	
shinehothul: great-grandparent	thuzh: cake	yada: thirst	
shinenil: between	u: open	yed: valley	
shinethab: twelve	ub: balm	yeth: silver	
sho: heavy	ud: stone	yide: hunger	
shod: room	udath: noon	yil: below/under	
sholan: alone	udathihée: afternoon	yob: coffee	
shon: peace	udemeda: potato	yod: eat	
shoná: peacemaker	uhud: nuisance	yodeyod: feast	
shóo: happen/come to pass/occur	ul: hope	yom: safe	
shóod: busy	ulanin: study (v)	yu: fruit	
Shósho: Magic Granny	um: seven	yul: wind (n)	
shub: do	ume: abundant/full	zha: name (n)	
shum: air		zháadin: menopause (v)	
		zhe: like/similar	
		zho: sound	

# Lesson 43:

## First Declension Nouns

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	excitement?
ména*	compassion	loyalty?
nená	contentment	expectation/anticipation?
ohená	respect	satisfaction?
wéná**	gratitude	

Late addition:  
lena = trust (for good reason(s))

We've also seen "thená" (joy) previously, with a promise that more attention would be paid to it later. Here, then, is the further discussion promised at that time.

### First Declension Nouns

The first declension of emotional states tends toward "happy" emotions; its various forms discuss 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 other forms are presented below with their meanings.

-ena	for good reason(s)
-ona	for foolish reason(s)
-una	for bad reason(s)
-ina	for no reason
-ehena	despite negative circumstances

Due to accidents during the early days of new words being formed for Láadan, two of these words have irregular declensions (there are, as you may have noticed, very *few* irregular formations in Láadan). We'll be exploring these below.

\*The "é" in "ména" (compassion) causes the central vowels in its declensions to become high-toned also. Its various forms are: "ména", "móna", "múna", "mína" and "méhéna".

\*\*Both vowels in "wéná" (gratitude) being high-toned is another irregularity. Its forms are: "wéná", "wóná", "wúná", "wíná" and "wéhéná".

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## Examples

Bíi loláad le dena wa.	I feel friendliness (for good reason).
Bíi loláad le thona wa.	I feel joy (for foolish reason).
Bíi loláad le nuna wa.	I feel contentment (for bad reason).
Bíi loláad le ohina wa.	I feel respect (for no reason at all).
Bíi loláad le wéhená wa.	I feel gratitude (despite negative circumstances).

An event or situation that *causes* an emotional response ought to be rendered in Cause case (-wáan). On the other hand a noun *toward/at which/whom* the emotional response is directed ought to be rendered in Goal case (-di/-dim)—just as is the person to whom speech is directed.

## Exercises

**Translate the following into English.**

- 1 Baa loláad ne dina Beth bedi?
- 2 Ra, izh loláad le wéná bróo eril den be leth wa.
- 3 Baa eril loláad Másha bebáath ebaládi?
- 4 Bíi eril dóhéthe Therísha beth lanetho bethoth thunanal wáa.
- 5 Baa meduloláad nezh móna romidedi?
- 6 Em, izh methad meloláad ra lezh beth wa.

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. Alternatively, this sentiment could be phrased “Em, izh methad ra lezh wa” (Yes, but we cannot), or even “Em, izh medúuthad lezh wa” (Yes, but we are failing to be able to); either would by-pass the Object altogether.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

Notes

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

- |  |                                    |
|--|------------------------------------|
| 7 Bii eril meloláad onida thena shonewáan wáa. | contentment/despite neg. circumst. |
| 8 Bii dam háawith ohuna amedarahádi waá.       | gratitude/no reason                |
| 9 Bii loláad Ána ména thóo bethodi wáa.        | friendliness/bad reasons           |
| 10 Bii eril loláad ehá méhéna ezhadi wa.       | friendliness/foolish reasons       |
| 11 Báa lath with múnawáan?                     | respect/despite neg. circumst.     |
| 12 Báa dam áwith nena lalewáan?                | what                               |

7 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

8 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

9 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

10 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

11 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

12 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

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**Translate the following into Láadan.**

- 13 The weaver will demonstrate joy (despite neg. circumst.) in the morning.
- 14 When will the student be grateful (bad reason)?
- 15 The fish was content (foolish reason) in the river.
- 16 The healer feels compassion (no reason) toward the king but shows him respect (foolish reasons).
- 17 The farmer shows respect (good reason) for the land.
- 18 It is unclear what the carpenter may feel about the gift; is she manifesting signs of gratitude (foolish reasons) or joy (no reason)?

13 Láadan: \_\_\_\_\_

14 Láadan: \_\_\_\_\_

15 Láadan: \_\_\_\_\_

16 Láadan: \_\_\_\_\_

17 Láadan: \_\_\_\_\_

18 Láadan: \_\_\_\_\_

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1 Are you friendly (do you feel friendliness) (no reason) toward Beth? 2 No, but I am grateful (I feel gratitude) (good reason) because she helped me. 3 What did Marsha feel toward the baker? 4 Teresa cleaned her friend's home joyfully (bad reason). 5 Are you (few) trying to feel compassion (foolish reason) for the wild animal? 6 Yes, but we cannot feel it.

7 The families were joyous (good reason) at peace. Bii eril meloláad onida nehena shonewáan wáa. The families were contented (despite neg circumst) with peace. 8 The child is respectful (manifests signs of respect) (bad reason) to the dancer. Bii dam hdaawith winá amedaraháadi wáa. The child is grateful (shows signs of gratitude) (no reason) to the dancer. 9 Anna feels compassion (good reasons) toward her guest. Bii loláad Ána duna thóo bethodi wáa. Anna feels friendliness (bad reasons) toward her guest. 10 The scientist felt compassion (despite negative circumstances) for the snake. Bii eril loláad ehá dona ezháadi wáa. The scientist felt friendliness (foolish reasons) for the snake. 11 Is the woman celibate (by choice) out of (because of) compassion (bad reason)? Bda lath with ohehenawáan? Is the woman celibate (by choice) out of (because of) respect (despite neg. circumst.)? 12 Does the baby appear to be content (good reason) because of the milk? Bda dam áwíth bebdáth lalawáan? What does the baby appear to be feeling because of the milk?

13 Bii dam oda thehena háasháaleya wáa. 14 Bda aril loláad bedihá wúnda bebdáya? 15 Bii eril loláad thilil nona wíllihá wáa. 16 Bii loláad duthahá mína huhidedi, izh dam be ohona behidedi wáa. 17 Bii dam ábedá ohena donidi wáa. 18 Bii rawedeth loláad belidá bebdáth biniwáanehé wáa. Bda dam be e wóná(th) e thína(th)?

# Lesson 44:

## Second Declension Nouns

### Vocabulary

bala	anger
dala	frustration
shala	grief
zhala	regret

humiliation?  
 resentment?  
 disappointment?  
 envy?

### 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 <i>food</i> . 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 <i>that</i> option for self-indulgence....)
ib	crime
lash	indifference
leb	enemy
modi	to be ugly
rasha	discord (not discord in the home) [ra- (non-) + sha (harmony)]

### Second Declension Nouns

Just as in the first declension, there are five forms in this declension, of which those presented in the Vocabulary section are the most general. However, these five forms cover a lot more emotional "territory" than the first declension does. In addition to *reason*, the second declension speaks about *blame* and *remedy*. The details are most easily presented in a grid:

Reason	Blame	Remedy	Declension
+	+	+	-ala
+	+	-	-ara
+	-	+	-ana
+	-	-	-ama
-	-	+	-ina

*Reason* asks the question about the emotion, "Is there a reason that I'm feeling this way?" *Blame* asks, "Is there someone to blame for the situation that has me feeling this way?" *Remedy* asks, "Can something be done about the situation?"



## Examples

Bíi loláad le shama wa.

I feel grief which is for good reason, for which I can blame no one and about which I can do nothing.

Bíi eril loláad be dina wa.

She felt frustration for which there was no reason, so of course she could not blame anyone, but she could do something about the situation.

Báa aril loláad ne bara ledi widahath nasháad le?

Will you be angry (reason, blame, no remedy) with me when I leave?

Ra, aril loláad le zhama núuya wa.

No, I shall feel regret (reason, no blame, no remedy) then.

## Exercises

**Translate the following into English.**

- 1 Bíi eril loláad ebalá bana baledi wa.
- 2 Báa loláad amedarahá shara olob bethiwáan?
- 3 Bíi dam ra bedihá dama omádi lamiwáan menedebe wo.
- 4 Bíi ril dam Bétheni bara bróo il ra huhid them withethoth menedebe wa.
- 5 Bíi eril ada ehá shamanal wáa.
- 6 Báa aril meyod onida anadal zhananal?

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

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**Change the emotion and its attributes to those presented; translate into English before and after.**

- 7 Bii ril loláad odá zhala modi odethuwáan wáa. frustration (reason/blame/no remedy)
- 8 Báa eril loláad babí bala bróo sháad rul beth bethodi nil? what?
- 9 Bii dam Ánetheni bina worabun wobédiwáan wa. frustration (reason/blame/remedy)
- 10 Báa eril medam obeth bama nedi minawáan? regret (reason/no blame/no remedy)
- 11 Bii aril mebenem imá heshehotheha shamawáan wáa. regret (reason/no blame/remedy)
- 12 Báa eril di with lezhedi zhinanal? frustration (no reason/no blame/remedy)

7 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

8 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

9 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

10 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

11 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

12 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

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**Translate the following into Láadan.**

- 13 A father will give the appearance of anger (reason/no blame/no remedy) when his child dies of (due to) an illness, obviously.
- 14 Are the farmers feeling grief (reason/no blame/remedy) or grief (reason/blame/remedy) because plants on their farms are failing to thrive?
- 15 The philosopher is not showing signs of frustration (reason/no blame/no remedy), even though no one pays attention to her.
- 16 Of what is the baby showing signs?
- 17 The man was crying from grief (no reason/no blame/remedy); I tried in vain to learn how I might comfort him.
- 18 My friend signed frustratedly (reason/no blame/remedy); the odd picture was obscure.

13 Láadan:

14 Láadan:

15 Láadan:

16 Láadan:

17 Láadan:

18 Láadan:

Notes

1 The baker was angry (reason/no blame/remedy) at the bread. 2 Is the dancer grieving (reason/blame/no remedy) because of her (by chance) injury? 3 The student doesn't show signs of frustration (reason/no blame/remedy) because of the many numbers to the teacher. 4 Bethany is showing signs of anger (reason, blame, no remedy) because the king pays no attention to the many needs of the people. 5 The scientist laughed sorrowfully (reason/no blame/no remedy). 6 Will the family eat the meal regretfully (reason/no blame/remedy)?  
 7 The weaver feels regret (reason/blame/remedy) at (because of) the ugliness of the cloth. Bii ril loláad odda dara modi odelthuwáan wáa. The weaver is frustrated (reason/blame/no remedy) at the ugliness of the cloth. 8 Was the bird angry (reason/blame/remedy) because the cat came into her home? Baa eril loláad babí bebdáth bróo sháad rui bethodi ni? What did the bird feel because the cat came into her home? 9 Anthony is showing signs of anger (no reason/no blame/remedy) because of an old promise. Bii dam Anetheni dala worabun wobéd!wáan wá. Anthony is showing signs of frustration (reason/blame/remedy) because of an old promise.  
 10 Did the neighbors manifest anger (reason/no blame/no remedy) toward you for (because of) moving? Baa eril medam obeth zhama nedi minawáan? Did the neighbors manifest regret (reason/no blame/no remedy) toward you for (because of) moving? 11 The travelers will stay in the park because of grief (reason/no blame/no remedy). Bii aril mebenem ima heshethothaha zhanawáan wáa. The travelers will stay in the park because of regret (reason/no blame/remedy). 12 Did the woman speak regretfully (no reason/no blame/remedy) to us (few)? Baa eril di with lezhedi dinaana? Did the woman speak frustratedly (no reason/no blame/remedy) to us (few)?  
 13 Bii aril dam thulid bama widahath shebashheb háawith behidetha éyawaan wi. 14 Baa meloláad ábedd e shana e shala bróo meduutháa dala ábed bezhethoha? 15 Bii dam na ehena dama, izha il rawith beth wa. 16 Baa dam áwith bebdáth? 17 Bii eril delishe withid shinawáan: dúbedi le rilri! she le behideth bebdanalehée wa. 18 Bii eril lishid lan letho danana! rawedeth wobu wodadem wa.

# Lesson 45: Vocabulary Interlude 8

This is a “themed” Vocabulary Interlude. Our theme is “love.” Láadan has many separate words for what in English would be various forms of “love.”

## Vocabulary

a	love of inanimates
áyáá	mysterious love, not yet known to be welcome or unwelcome
ázah	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
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

Note: in Time Out 7 we saw the word “ahana” (chocolate) we can now give its derivation: [a (love of inanimates) + ana (food)].

## Additional Vocabulary

donidan	lovingkindness
Emath	Mama
lila	to female-sex act
ludi	to be female
luth	to rock (as a baby)
maha	sexual desire
shathul	honored parent

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## 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.”

	<b>Toward</b>	<b>Welcome</b>	<b>Liking</b>	<b>Respect</b>	<b>Sexual Desire</b>	<b>Kin by</b>
a	inanimate					
oham	holy					
áyáá		unknown				
aye		no (& burden)				
ab			yes	no		
ad			no	yes		
éeme			no	no		
azh					now	
ázh					previously	
am						blood
ashon						heart
sham						child

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## Exercises

Translate the following into English.

- 1 Bii di worabalin wowith withidedi ááyáanal wáa.
- 2 Báa loláad ne azh ledi?
- 3 Eril em, izh ril loláad le áazh nedi wa.
- 4 Báa loláad ne e ab e ad behidedi?
- 5 Ra, loláad le éeme behidedi wa.
- 6 Bii eril dam ehená oham Elá abeshethudi wáa.
- 7 Bii rilrili bre meloláad with a Láadanedi ébre loláad Shuzhéth thenahul wa.
- 8 Bii eril naloláad mathul sham áwithedi widahath wóoban be beth wáa.
- 9 Báa eril mime beye Mázhareth bedi ashonenal, "Báa tháa ne?"
- 10 Bii eril loláad le shama bróo dam ra Máthu am lenedi wa.

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 English:

2 English:

3 English:

4 English:

5 English:

6 English:

7 English:

8 English:

9 English:

10 English:

Notes  
Notes  
Notes  
Notes

**Translate the following into Láadan.**

- 11 I love fruit and chocolate.
- 12 He loves (unwelcome and a burden) me; I try to be gentle to him for harmony's sake.
- 13 The student carries her burden lovingly (of the holy).
- 14 Do you love me, Mommy?
- 15 The farmer traveled home because of love (of family-by-blood).
- 16 Bethany cares for her friend out of love (for kin-of-the-heart).
- 17 The woman female-sex-acts with her husband (pleasurably) out of love (with sexual desire).
- 18 Michael will caress the scientist from love (former sexual desire).
- 19 The priest listened out of love (respect but not liking).
- 20 The nurse showed signs of love (neither liking nor respect) for the family.

11 Láadan: \_\_\_\_\_

12 Láadan: \_\_\_\_\_

13 Láadan: \_\_\_\_\_

14 Láadan: \_\_\_\_\_

15 Láadan: \_\_\_\_\_

16 Láadan: \_\_\_\_\_

17 Láadan: \_\_\_\_\_

18 Láadan: \_\_\_\_\_

19 Láadan: \_\_\_\_\_

20 Láadan: \_\_\_\_\_

Notes

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1 The young woman speaks to the man with (in a manner of) mysterious-love. 2 Do you love (w/ sexual desire) me? 3 I used to, but now I love (w/ former sexual desire) you. 4 Do you either love (liking but not respecting) or love (respecting but not liking) him? 5 No, I love (neither liking nor respecting) him. 6 The philosopher demonstrated love (for the holy) toward the Creator of all-that-is. 7 If women loved Láadan, then Suzette would feel extreme joy (good reason). 8 The mother began to feel love for the baby when she gave birth to her. 9 Did someone ask Margaret, "How are you?" lovingly (family-of-the-heart). 10 I grieved (reason/no blame/no remedy) because Matthew showed no signs of (family-by-blood) love for us.

11 Bii loláad le a yudi! ahanaadi wa. 12 Bii loláad behid aye ledi; dulema le bedi shada wa. 13 Bii ril wida bedihá dosh bethoth ohamenal wáa. 14 Baa loláad ne sham ledi, Emath? 15 Bii eril im ábedá bethedi amewáan wa. 16 Bii ril naya Bétheni lan bethoth ashonewáan wa. 17 Bii ril lila with ebahid bethodan azhewáan wáa. 18 Bii aril lámála Máyel eháth áazhewáan wa. 19 Bii eril ma wiithamid adewáan wáa. 20 Bii eril dam onin éeme onidadi wa.

# Vocabulary So Far

a: love(inanimates)	be: he/she/it/X	dama: frustration(+,-,-)	dúu-: Prefix (v): try in vain to
-á: Suffix: doer/one who	bebáa: interrogative pron	dama: touch	VERB; fail to VERB
á-: Prefix (life-form): infant	bedi: learn	dan: language	e-: Prefix: science of
áabe: book	bédi: promise	dana: frustration(+,-,+)	é-: potential
áala: thanks (Thank You)	bedihá: student	dara: frustration(+,+,-)	e... e: either... or
áalaá: butterfly	bel: bring/take	dash: tooth	eb: buy/sell
ána: sleep	belid: house	dathim: needlework (v)	eba: spouse
áath: door	belidá: carpenter	dathimá: needleworker	ebalá: baker
áayáa: love(mysterious)	ben: they: 6+	dazh: soft/pliant/yielding	ed: tool
áazh: love(sex-desire	benem: stay	debe: hundred	édáan: lexical gap
formerly)	berídan: aunt	dedide: story	edan: linguistics
ab: love(liked not respected)	Beth: Beth	déela: garden	edaná: linguist
aba: fragrant	beth: home	dehena: friendliness(despite)	edash: dentistry
ábabí: baby bird	Bétheni: Bethany	deheni: meat	edashá: dentist
ábed: farm	beye: someone/something	delishe: weep/cry	ede: grain
ábedá: farmer	beyen: someones/things: 6+	delith: hair	edeláad: believe
abesh: all things/all-that-is	beyezh: someones/things:	dem: window	edemid: mouse
ad: love(respected not liked)	2-5	demerem: curtain	edethi: share
ada: laugh	bezh: they: 2-5	den: help (v)	edin: cousin
ahana: chocolate	bim: four	dena: friendliness(good)	edutha: medicine
áhesh: responsible	bimethab: fourteen	dená: assistant/helper	eduthahá: doctor/physician
áhomid: foal/infant horse	bin: bowl	desh: drug	éeme: love(not liked, not
alehale: music/make music	bina: anger (-, -, +)	di: say/talk/speak	respected)
am: love(rel by blood)	bini: gift	dibithim: greet	éeya: illness/sickness
amedara: dance	bishib: sudden	dide: early	ehá: scientist
amedarahá: dancer	bithim: meet (v)	dihá: speaker	ehash: astronomy
an: know (of people)	bo: mountain	díidin: holiday	ehashá: astronomer
ana: food	bod: dish	dim: container	ehen: philosophy
Ána: Anna	bol: fleecy-clouded	dimilin: ornament	ehená: philosopher
anadal: meal (lunch, etc)	boó: three	dina: friendliness(none)	ehom: education
Ánetheni: Anthony	boóbin: braid	dina: frustration(-,-,+)	ehomá: education specialist
Aranesha: Arkansas	boóthab: thirteen	dinime: beholden	ehoth: geography
áru: kitten/baby cat	bosh: wood	dith: voice	el: make
ash: star	boshum: cloud	dizh: kettle	Elá: Creator
ashon: love(kin of heart)	both: hotel	do: strong	elahela: celebration
áwith: baby/infant	bre: layer	dó-: Prefix (v): cause to VERB	elamith: mathematics
áya: beautiful	bre... ébre: if... then	dóhada: comical/funny	elash: play (v)
aye: love(unwelcome)	bremeda: onion	dom: remember	Elízhabeth: Elizabeth
azh: love(sex-desire now)	bróo: because	dona: friendliness(foolish)	elodá: housekeeper
babí: bird	bú: odd/perverse/quirky	doni: earth/ground/soil	em: yes
bad: mineral	bud: clothing	donidan: lovingkindness	Emath: Mama
bada: spoon	bud: nine	dóo: well...	en: understand
badazh: metal	budethab: nineteen	doól: at last	esh: boat
bal: bread	bun: new	dóon: correct	eshon: peace-science
bala: anger (+,+,+)	buzh: convention	doroledim: overeat-as-	eshoná: peace-scientist
balin: old (animates)	dáan: word	selfcare	éthe: clean
balinamid: turtle/tortoise	dadem: picture	dosh: burden	ezha: snake
bama: anger(+,-,-)	dal: thing	doth: follow	háa-: Prefix (life-form): child/
ban: give	dala: frustration(+,+,+)	doyu: apple	young
bana: anger(+,-,+)	dala: plant/growing thing	du-: Prefix (v): try to VERB	háahomid: colt/filly
bara: anger(+,+,-)	dale: object	dun: field/meadow/pasture	-háalish: Degree:
bash: common sense	dalethodiwan: writing	duna: friendliness(bad)	extraordinary degree
bath: six	implement	dush: have-to	háanáal: evening
batha: fork	daleyodewan: table	dutha: heal	háarul: kitten
bathethab: sixteen	dam: manifest/show signs	duthahá: healer	háasháal: morning



# Vocabulary So Far

háawith: child	hulehul: for-sure	lod: household	muda: pig
habelid: dwell	hum: knife	lohil: pay attention, internal	múna: compassion(bad)
hadihad: always	hun: north	loláad: perceive, internal	na-: Prefix (v): begin to VERB/ start to VERB
hal: work	i: and	lom: song	ná-: Prefix (v): continue to VERB/keep VERBing
-hal: Degree: very/unusually	ib: crime	lóolo: slow	náal: night
halá: worker	id: and then	losh: money/credit	nanáal: sunset
Halishóna: California	-id: Suffix: male	loshá: banker	nasháad: depart
ham: present/there is/are	idon: hairbrush	loth: information	nasháal: dawn
han: south	ihé: before (place)/in front of	lothel: know (of information)	naya: care for
hath: time	ihée: after (place)/behind	loyo: black	nayahá: caregiver
hath menedebe: often	íi: also	lub: fowl/poultry	ne: you: I
hath nedebe: seldom	íizha: although	luben: map	ne-: Prefix (v): repeat VERBing/VERB again
hathal: good (of time)	il: pay attention to	lud: debt	neda: only
hatham: center	ili: water	ludi: female (v)	nedaba: which (disambiguator)
hathobéeya: until	ilisháad: swim	lula: purple	nede: one
hathóol: month	im: travel	luth: rock (v)	néde: want
hathóoletham: year	imá: traveler	ma: listen	nedebe: few/several
háya: beautiful (of time)	ith: light	máa: egg	nedebenil: among (few/ several)
heb: down	ithedal: lamp	maha: sexual desire	nedeloth: fact
hed: glass (drinking)	íthi: high/tall	mahá: listener/one who listens	nédeshub: intent
héeda: holy/sacred	izh: but	mahin: pot (cooking)	nedethab: eleven
héena: sibling-of-heart	láa: perception	mahina: flower	née: alien (adj)
héeya: afraid (adj)/fear (v)	láad: perceive	mahinin: cook	néehá: alien (n)
-hel: Degree: trivial/slightly/ hardly	Láadan: Láadan	mari: island	nehena: contentment(despite)
hena: sibling-by-birth	láadom: recognize	Másha: Marsha	nem: pearl
hene: east	lal: milk	math: building	nen: you: 6+
Hérel: Carol	lali: rain	Máthu: Matthew	nená: contentment(good)
hesh: grass	lalom: sing	mathul: mother (mom)	nezh: you: 2-5
heshehoth: park	lam: health	Máyel: Michael	ni: cup
heyi: pain	lámála: caress/stroke	mazh: automobile/car	nib: eight
hi: that/this	lami: number	Mázhareth: Margaret	nibethab: eighteen
hibo: hill	lamith: count (v)	meda: vegetable	nil: inside
-hil: Degree (neutral): minor/ rather/somewhat	lan: friend	medalayun: carrot	nin: cause/be causal
hin: these/those: 6+	lanemid: dog	méhéna: compassion(despite)	nina: contentment(none)
hiwetha: left(direction)	lash: indifference	mel: paper	no-: Prefix (v): finish VERBing/ complete VERBing
hiwetho: right(direction)	lath: celibate (by choice)	mela: ocean	nó-: Prefix (v): cease to VERB/ stop VERBing
híya: small	lawida: pregnant	ména: compassion(good)	nol: upon/on top of
hizh: these/those: 2-5	laya: red	menedebe: many	nona: contentment(foolish)
hob: butter	layun: orange (color)	menedebenil: among (many)	nosháad: arrive
hoberídan: great-aunt	le: I	Méri: Mary	nu: here
hom: nectar	leb: enemy	merod: billion (1000 million)	nuna: contentment(bad)
homana: dessert	léli: yellow	mesh: across	núu: there
hon: west	lema: gentle	méwith: crowd	o: around
hóowith: grandchild/ granddaughter	len: we: 6+	mi: leaf	oba: body
hoshérídan: great-niece	leyan: brown	mid: animal/creature	obe: through
hoth: place	leyi: blue	míi: amazed	obée: during
hothal: good (of place)	lezh: we: 2-5	mime: ask	obeth: neighbor
hothul: grandparent	líithi: white	mína: move	
hóya: beautiful (of place)	líithin: grey	mína: compassion(none)	
hozhazh: airport	lila: female-sex-act (v)	miwith: city/town	
hu: boss/ruler	liri: colored (adj)	modi: ugly	
-hul: Degree: extremely/very	lishid: sign (v)	móna: compassion(foolish)	
	lith: think	mud: mushroom	
	liyen: green		
	lo: rejoice		

# Vocabulary So Far

od: cloth	rasha: discord	shod: room	thulana: soup
odá: weaver	ratháa: blighted	sholan: alone	thuna: joy(bad)
ódon: cheese	rathal: bad	shon: peace	thuzh: cake
oham: love(holy)	rawedeth: murky/obscure	shoná: peacemaker	u: open
ohehena: respect(despite)	rawíná: ingratitude (no reason)	shóo: happen/come to pass/occur	ub: balm
ohena: respect(good)	rawith: no-one/nobody	shóod: busy	ud: stone
ohina: respect(none)	rayil: over/above	Shósho: Magic Granny	udath: noon
ohona: respect(foolish)	redeb: find	shub: do	udathihée: afternoon
ohuna: respect(bad)	ren: carpet	shum: air	udemeda: potato
olim: heaven/paradise	ri: record (v)	shumáad: fly	uhud: nuisance
olin: forest	rilin: drink (v)/quaff	Shuzhéth: Suzette	ul: hope
olob: blow/trauma	rin: plate	tháa: thrive/be well	ulanin: study (v)
olowod: group	ro: weather	thab: ten	um: seven
om: teach	rod: million	thabebath: sixty	ume: abundant/full
oma: hand	rohoro: storm	thabebim: forty	umethab: seventeen
omá: teacher	romid: wild animal	thabeboó: thirty	un: lead (v)
omid: horse	rosh: sun	thabebud: ninety	urahu: gate
on: head (body part)	rul: cat	thabenib: eighty	úuya: hurt/feel pain
ona: face (body part)	rushi: wine	thabeshan: fifty	uzh: symbol (of notation, alphabet, orthography)
onelal: cream	rúu: lie down	thabeshin: twenty	waha: any
onida: family	sha: harmony	thabum: seventy	wam: calm/still
onin: nurse	sháad: come/go	thad: able	wedeth: clear
oób: jump	sháal: day	thal: good	wéedan: read
óobe: along	shad: pure/perfect	tham: circle	wehe: store/market
oódóo: bridge	shadon: honor/truth	than: underground	wehehá: storekeeper
óoha: tired/weary	shahina: rose (flower)	thé-: Prefix (v): about to VERB any second	wéhená: gratitude(despite)
óol: moon	shal: courtesy/manners	thée-: Prefix (v): about to VERB, but not any second	wem: lose
óotha: soul	shala: grief (+, +, +)	thehena: joy(despite)	weman: winter
óowa: fire	sham: love(child)	thel: get/obtain	wemen: spring (season)
óoyo: mouth	shama: grief (+, -, -)	them: need	wemon: autumn/fall
osháana: menstruate	shamid: domesticated animal	then: break (v)	wéná: gratitude (good)
oth: important	shan: five	thena: joy(good)	weth: path/way/road
owa: warm	shana: grief(+, -, -)	Therísha: Teresa	wí: life
owe: garment	shane: downy/furry	thi: have	wida: carry
oya: skin	shanethab: fifteen	Thíben: Steven	widahath: when (conj)
oyi: eye	shara: grief(+, +, -)	thili: fish	widahoth: where (conj)
oyimahina: violet (flower)	shathul: honored parent	thina: joy(none)	widahuth: why
oyo: nose	she: comfort (v)	thizh: pie	widaweth: how (conj)
oyu: ear	sheb: change (v)	thó-: Prefix (v): to have just VERBed	wíi: alive/living
ozh: dream	shebasheb: death	thob: thousand	wíitham: clergy
rabalin: young	shée: desert	thod: write	wil sha: greeting
rabo: plain	sherídan: niece/nephew	thodi: writing implement	wili: creek/river
rabun: old (inanimate)	sheshi: sand	thol: breast	wíná: gratitude(none)
radal: nothing	sheshihoth: beach	thom: pillow	with: person/woman
radazh: hard/firm	shi: please (v)	thona: near	wod: sit
rado: weak	shidi: be together	thóna: joy(foolish)	woho: all/every
rahadihad: never	shim: sexual-act (v)	thóo: guest	wóná: gratitude(foolish)
rahith: darkness	shin: two	thosh: sky	wóoban: give birth
rahíya: large	shina: grief(-, -, +)	thul: parent	woth: wisdom
rahowa: cold	shinehothul: great-grandparent		wothá: sage/wise person
rahu: closed	shinenil: between		wu: such a.../what a...
raláadá: non-perceiver	shinethab: twelve		wum: entire
ralóolo: fast/rapid/quick	sho: heavy		wuman: summer
rana: drink/beverage			wúná: gratitude(bad)
ranyl: outside			

# Vocabulary So Far

wush: broom  
yáanin: tree  
yáazh: goose  
yada: thirst  
yed: valley  
yeth: silver  
yide: hunger  
yil: below/under  
yob: coffee  
yod: eat  
yodeyod: feast  
yom: safe  
yu: fruit  
yul: wind (n)  
zha: name (n)  
zháadin: menopause (v)  
zhala: regret(+, +, +)  
zhama: regret(+, -, -)  
zhana: regret(+, -, +)  
zhara: regret(+, +, -)  
zhe: like/similar  
zhina: regret(-, -, +)  
zho: sound  
zholh: noise  
zhu: tea  
zhub: insect

# Lesson 46: 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.

## 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

These 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. We'll have an Additional Vocabulary section in this lesson to present some words of this kind.

## Additional Vocabulary

lhed	discord-in-the-home [lh- (pejorative) + lod (household)]
ninálh	the one to blame [niná (the one responsible {nin (cause) + -á (doer)}) + -lh (pejorative)]
rahulh	slave [ra- (non-) + hu (ruler) + -lh (pejorative)]
ralhoham	love of evil [ra- (non-) + -lh- (pejorative) + oham (love of the holy)]
ranahálh	alcoholic [ranahá (drinker {rana (beverage) + -á (doer)}) + -lh (pejorative)]
rashelh	torture [rashe (torment {ra- (non-) + she (comfort)}) + -lh (pejorative)]
rashonelh	war [rashon (quarrel {ra- (non-) + shon (peace)}) + -lh (pejorative)]
yodálh	glutton [yodá (diner {yod (eat) + -á (doer)}) + -lh (pejorative)]

Of course you noticed several new words, none of them so pejorative, embedded within this last set:

niná	the one responsible [nin (cause) + -á (doer)]
ranahá	drinker; one who drinks [rana (beverage) + -á (doer)]
rashe	torment [ra- (non-) + she (comfort)]
rashon	quarrel; argument (not used of an “argument” in a theory or an equation or proposition) [ra- (non-) + shon (peace)]

Two more words might have been added to this list except that we’ve already seen them: “zhohh” (noise) [zho (sound) + -lh (pejorative)] and “waálh” (Evidence Word: information presented as “of dubious reliability”—and the speaker believes her source for the information is lying to her on purpose with ill intent).

Did you notice the difference in notation among “lh-” as a prefix, “-lh-” as an infix, and “-lh” as a suffix? This distinction can be very important: for example, the prefix “-á-” (infant) is very different from the suffix “-á” (doer).

## The Pejorative in Láadan

The sound “lh” is used in two main ways to add that “negative meaning” to words: first, as you may remember from our first “Time Out” 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 “Time Out” 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 vowels and consonants 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.

## 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 bebáaha?	Where’s the cat?
Bíi neháana be thom lethoha nol wa.	She’s asleep on my pillow again.
Báa ham rulh bebáaha?	Where’s the darned cat?
Bíid neháana be thom lethoha nol wa.	[Angry] She’s asleep on my pillow again.
Báa ham lherul bebáaha?	Where’s the darned cat?
Bíid neháana be thom lethoha nol wa.	[Angry] She’s asleep on my pillow again.
Báa ham rulelh bebáaha?	Where’s the darned cat?
Bíid neháana be thom lethoha 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.

## Exercises

Translate the following into English.

- 1 Baa loláad yodálh lhohoth?
- 2 Bii eril loláad le ílhi bróo rabalh beth ranahálhetho wa.
- 3 Baa ralh e ib e lha? Em, i ralhá ibálh i lhahá íi wi.
- 4 Bii meshulhe dáan danethu withidethu woludi wowitheth; mehulhad ben woho beth wa.
- 5 Bíide eril ham le mariha sholhanenal hum, batha, i bada raden wo.
- 6 Baa rilrili bre loláad ra with oham, ébre dush loláad be ralhoham? E rilrili loláad be lash mehedeláad beyen mehéeda dalehóo hinehétheháadi?

In #2, we see the word “rabalh” (reek, stink) [ra- (non-) + aba (be fragrant) + -lh (pejorative)].

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.” The word “ibá” [ib (crime) + -á (doer)] *without* the pejorative, on the other hand, might refer to a person who committed a crime—but who could not be classified as a “criminal.” One could hold the same expectation for “rapist” as for “criminal” but the root “ralh” (rape) already incorporates the pejorative.

In #6, we see our first double-embedding. The sentence “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]eháadi? This would give a “structural” translation: Or does she perhaps feel indifference toward [(that) many believe {these THINGS are sacred}]?

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

Notes

**Make the underlined word pejorative; translate into English before and after.**

- 7 Báad eril nórashe ne zhihadeth bebáaya?
- 8 Bíi láadom le ulhadá; eril be leb letho wa.
- 9 Bíith thóhel zhub beth bethoth oyu lethaha wa.
- 10 Bóo di ne ledi eril láad Elízhabeth zho romidethu bim oyunanehéé.
- 11 Bíidu wóoban lhed lhebeth; héeya niná wo.
- 12 Báa eril meredeb ewithá merashon olowod 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- (pejorative) + leb (enemy)] in the transformed sentence still means "enemy," but it has much stronger pejorative overtones.

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 interpret "ewithá" correctly? It comes from "e-" (science of) + "with" (person) + "-á" (doer) and means "anthropologist." Of course, "ewith" would be "anthropology."

7 English: \_\_\_\_\_  
Láadan: \_\_\_\_\_  
English: \_\_\_\_\_

8 English: \_\_\_\_\_  
Láadan: \_\_\_\_\_  
English: \_\_\_\_\_

9 English: \_\_\_\_\_  
Láadan: \_\_\_\_\_  
English: \_\_\_\_\_

10 English: \_\_\_\_\_  
Láadan: \_\_\_\_\_  
English: \_\_\_\_\_

11 English: \_\_\_\_\_  
Láadan: \_\_\_\_\_  
English: \_\_\_\_\_

12 English: \_\_\_\_\_  
Láadan: \_\_\_\_\_  
English: \_\_\_\_\_

Notes \_\_\_\_\_  
\_\_\_\_\_



**Translate the following into Láadan.**

- 13 [warning-fearful] The physician has many drugs and poisons in her home.
- 14 [angry] The slave must show respect (no reason) [self-evident].
- 15 Prithee make a plate, a bowl and a cup of 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 there is discord therefore.

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- (pejorative) + bun (new)].

In the answer to #18, I’ve introduced a new formation: “raban” (to take away) [ra- (non- + ban (give)]. “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.”

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

Notes

1 Is the glutton ashamed? 2 I was disgusted because the alcoholic's home reeked. 3 Is rape a crime or a sin? Yes, and the rapist is a criminal and a sinner (obviously). 4 The words of man's language don't fit a woman; they all betray her. 5 [narrative] I was on an island all alone (abandoned?) without a knife, fork or spoon [made-up]. 6 If a person didn't feel love for the holy, then must she 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? Bád eril nórashehn ne zhilhadeth bebáya. [angry] When did you stop torturing the prisoner? 8 I recognize the betrayer; she was my enemy. Bil láadom le ulhadá; eril be heb letho wa. I recognize the betrayer; she was my bitter enemy. 9 [pain] An insect has made its home in my ear. Bilth thóhel lhezhub beth betho oy lethaha wa. [pain] A noxious insect has made its home in my ear. 10 Prithee tell me whether Elizabeth heard the sound of the four wild animals. Bóo di ne ledi eril láad Elizabeth zholh romidethu bim oyunanehé. Prithee tell me whether Elizabeth heard the noise of the four wild animals. 11 [poetry] Discord in the home gives birth to hatred; fear is the responsible one [made up]. Bilidu wóoban lhed lhebeth; héya ninalh wo. [poetry] Discord in the home gives birth to hatred; fear is the one to blame. 12 Did the anthropologists find the two groups that were quarrelling? Bda eril meredeb ewithá merashonelh olowod shineháa? Did the anthropologists find the two groups that were at war [lit.: that were warring]?

13 Béya thi eduthaha desheth ! lhuith menedebe beth bethoha wáa. 14 Bilid dush dam rahulh ohinath wi. 15 Bóo el ne nineth, bineth ! nith bre badazhethunan um. 16 Bil aril thod Anetheni uzheth meleha wolhebun wodaléthodewanenana wa. 17 Bilth eril olob ezhalh leth bishibenal wa. 18 Bil eril loláad le erabalh; raban le dalheth; ril ham rasha hiwáan wa.



# Lesson 47:

## 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 (beyeyóo)	beyezh (beyeyóozh)	beyen (beyeyóon)
	beloved	baye (bayeyóo)	bayezh (bayeyóozh)	bayen (bayeyóon)
	honored	biye (biyeyóo)	biyeyzh (biyeyóozh)	biyen (biyeyóon)
	despised	lhebeye (lhebeyeyóo)	lhebeyezh (lhebeyeyóozh)	lhebeyen (lhebeyeyóon)

### 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-" (pejorative) 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

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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 cliché 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".

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."

## 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") 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.

## Examples

Bíi eril di ba wa.

She (beloved) spoke.

Bíi eril di ba ledi wa.

She (beloved) spoke to me.

Bíi eril di ba bayóodi wa.

She (beloved) spoke to herself.

Báa menaya nin beyeth?

Are you (many, honored) caring for someone?

Báa menaya nin niyóoneth?

Are you (many, honored) caring for yourselves?

Notice that, when the honored/beloved/despised form is used in the Subject, it is proper form to also use that form in the reflexive—since the same person(s) is(are) being referred to.

Bíi aril meheb withid edeth wáa.  
Bíi aril meheb withid edeth omideda wáa.  
Bíi aril meheb withid edeth beyóozheda wáa.

The men will buy grain.  
The men will buy grain for the horse.  
The men will buy grain for themselves.

## Exercises

### Translate the following into English.

- 1 Shathul, thad dam ni donidaneth lhebenedihóo bebáawáan?
- 2 Háawith lethá, bíidi len woho "lheben" láathu beyehóotho wa; báali ril en na?
- 3 Bíi ril medush meden háawith lethá bayóozheth bash bazhehóothonan wa.
- 4 Bíidi eríli áheshehálish Hu Elízhabeth; elash bi rahadihad waá.
- 5 Bíili aril meháana nazh widahath nosháad berídan nazhetha wa.
- 6 Báa rilrili doroledim with bebáawáan? Bróo naya rawith beth, i thad naya ra be beyóoth wa.

Did you note, in #1, that this sentence is clearly a question, even though it lacks the "báa" at the front? With a form of "bebáa" present (which clearly marks the utterance as interrogative), we may omit the leading "báa". Of course, if we want to specify the "mood" of the question, we'd need the "báa" to attach a Mood Suffix onto.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

Notes  
Notes  
Notes  
Notes  
Notes

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

- 7 Bii aril mime le eduthahádi nedebe eril mehulanin bezh eduthath honored  
bebáhahée wa.
- 8 Bii shóodehul Shósho; ham dush shub bi dalethehóo menedebeháa sháaleya beloved  
ril wáa.
- 9 Bii eril di Mázhareth áalaádi wáa, "Bii áyahal ne wa," izh lhezhubedi, "Modi beloved;  
ne wa." despised
- 10 Bii aril did le loshádi; rilrili meloláad bezh lhohoth bróo menéde meheb bezh despised  
belid lethoth wa.
- 11 Bii aril bithim le háawith i hóowith i sherídan i hosherídan lethath menedebe beloved  
heshehotheha sháaleya aril; ril ul le aril methad meham ben wohohé wa.
- 12 Bii ril ulanin shoná ewitheth; wil redeb be nenath wa. honored

7 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

8 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

9 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

10 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

11 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

12 English:

Láadan: \_\_\_\_\_

English: \_\_\_\_\_

Notes

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Translate the following into Láadan.**

- 13 Many respect (despite negative circumstances) the priest who dwells in the town because she (honored) teaches the ways of goodness.
- 14 You (several, honored) must keep the rapist inside this room because he (despised) feels joy (bad reason) from injury.
- 15 I want to give her (beloved) these (many) flowers because their color is like her (beloved) eyes.
- 16 The group of farmers feels love (holy) for all-that-is, but they (many, honored) feel indifference toward money.
- 17 [lovingly] I am grateful (good reason) to you (beloved), Mom; you (beloved) did many wonderful things for me when I was a child.
- 18 [celebratorily] A traveler will make music in the garden in order to greet you (several, honored) on her own behalf (on behalf of herself) before the celebration [I dreamed].

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

Notes

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# Lesson 48: Time Out 8

## Vocabulary

áatham	church [áath (door) + tham (circle)]
bedina	lesson [bedi (to learn)] {AH}
déeladáan	sentence [déela (garden) + dáan (word)]
dod	to fast (not eat)
duth	to use
hihath	now [hi (this/that) + hath (time)]
Lahila	Holy One; Deity
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}
lu	please (interjection used when making a request)
luhul	beg [insp: lu (interj: please) + -hul (extreme degree)]
luhulá	mendicant; beggar [luhul (beg) + -á (doer)]
noline	angel
ohamedi	to pray; prayer [oham (love of what is holy) + di (speak)]
ol	to store
óoya	heart
óoyahonetha	mind (óoya (heart) + on (head) + -tha (possessive: birth)) (literally: head's heart)
neril	to wait {SH}
nori	to send
re...re	neither...nor [e...e (either...or)]
rahol	to waste; to squander [ra- (non-) + ol (to store)]
shun	ritual; ceremony
thoma	near; to be near [oma (hand)]
wilomina	to act; to perform {SH}
wud	part (as of a machine)

## Text

### Im Héedawan

Bíide eríli ham loláad worabalin wowithehóo themehaletheháa: them héeda be wo. Sháad hath, i narahíyahal them hi óoya bethaha. I sháad hath, i nahothehul them betho óoyahonetha bethaha.

Bíide sháad be áatham bethodi i di wíithamidedi wo, “Báa rilrili shub le bebáath nahéeda lehéwan?” Di bihid bedi ham wud um wohéeda wohábethuhé; bre wéedan be beneth zhonal sháaleya woho, ébre héeda behé. Sháad be áathamede, i shub be zhe thódi



bihid. Thad di be déeladáan hin domenanehóo hathóoleya nedebe aril; meden ben beth e heyiya e balaya e shalaya e héeyaya, izh názhe them betho: them héeda be.

Bíide sháad be habelid wobalin wowotháhóo olinehasháadi i di wo, “Báa rilrili shub le bebáath nahéeda lehéwan?” Om wobalin wowith bedi shuneth nedebe i di bedi bre wilomina be bezheth yodeyodedan hathóoleya woho, ébre héeda behé. Sháad be olinede i shub zhe di wobalin wowith. Íi nágéedan be wohéeda wohábeth sháaleya woho. Nahom be shuneth hizh beyenedi hathóolethameya nedebe aril; thal den be beyeneth hinehé, izh názhe them betho: them héeda be.

Bíide om worabalin wohomáhid—medi beyen rilrili bihid lawithidehé—thomaha wo. Sháad be láadewan. Mime be omádi bedinaya aril, “Báa rilrili shub le bebáath nahéeda lehéwan?” Di bihid bedi edeláad bihid medush medod i medush mehohamedi with woho Lahiladi wozhe wodiídineya hathóolethameya wohohé; bre shub be hith, ébre héeda behé. Sháad be hothede hi i shub zhe di omáhid. Náwilomina be shuneth hathóoleya woho, i nágéedan be wohéeda wohábeth 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.

Bíide ham hath widahath loláad be shama bróo meshóo shun i ohamedi wozhe wosháaleya, i thad shub ra be daleth hizh shin wo. Bithim be wohim woluhuláth sháaleya hi. Mime luhulá bedi, “Báa loláad ni shama bebáawáan?”

Bíide di be lhebedi wo, “Bíi dush shub le daleth shin sháaleya ril nahéeda lehéwan wáa. Dush dod i dush yodeyod le; thad shub ra le daleth hizh shin wa. Báa rilrili shub le bebáath?”

Bíide mime luhulá wo, “Báa edeláad ni dush shub ni daleth hizh héedawanehé bebáawáan? Báa medózhe dal hizh nith i Lahilath? Báa lith ni duth Lahila hatheth wéedanedáahé? Báa lith ni wilomina Lahila shunethehé? Báa lith ni ham ohamedi Lahila beyehóodiháahé? Bíidi bre dózhe ra dal waha nith i Lahilath, ébre rahol dal hi hatheth wi. Bíidi bre duth ni hath nithath zhe duth Lahila hath Bathath, ébre héeda ni hulehul wi.”

Bíide naloláad rabalin ra with hihattheyaháa shadon dánethu luhulátho wo. Thónalothel be dush wéedan ra be wohéeda wohábethehé, i dush wilomina ra be shunethehé, i re dush yodeyod re dush dod behé, i thad ohamedi be Lahiladi widahath ham nin óoya behóothaha i óotha behóothahahé. Áala be luhuládi i sháad hothede hi. Duth be hath bethath sháalede hihóo shub be thalethehéwan i den be beyeneth beha ohéwan. Duth be mewohéeda wohábeth menedebehóo. Wilomina be shuneth menedebehóo. Ohamedi be Lahiladi hath menedebe—izh olowodeden hath nedebehóo.

Bíide widahath balineháalish with, nebithim be luhuláth wo. Di luhulá bedi, “Bíi eril shub na thaleth beyeneda wáa. Bóoli ril dórahóoha na; sháad na leden lu. Neril Lahila nath.” En wobalin wowith, bishibenal: ra hi wohim woluhulá; hi nori Lahila nolinehóoth bedi omewaneháa. Sháad be nolinedan hothede hi déela Lahilathodi—olimeha nil.

## Morpheme-by-Morpheme Analysis

Im Héedawan  
TRAVEL BE SACRED + PURP



Bíide DECL + NARR eríli FARPAST ham BE PRESENT

loláad PERCEIVE:INT worabalin REL + NON- + BE OLD wowithehóo REL + PERSON + FOCUS themehaletheháa: NEED + DEG:UNUSUAL + OBJ + EMBED:REL

them NEED héeda BE SACRED be X:1 wo. MADEUP Sháad COME/GO hath, TIME i AND narahíyahal BEGIN + BE LARGE + DEG:UNUSUAL

them NEED hi DEMO PRON:1 óoya HEART bethaha. X:1 + POSS:BIRTH + PLC I AND sháad COME/GO hath, TIME i AND

nahothedul BEGIN + BE IMPORTANT + DEG:EXTREME them NEED betho X:1 + POSS óoyahonetha MIND bethaha. X:1 + POSS:BIRTH + PLC

Bíide DECL + NARR sháad COME/GO be X:1 áatham CHURCH bethodi X:1 + POSS + GOAL i AND di SPEAK wíithamidedi CLERGY + MALE + GOAL wo, MADEUP

"Báa INTERR rilrili HYPO shub Do le I bebáath INTERR PRON + OBJ

nahéeda BEGIN + BE SACRED lehéwan?" I + EMBED + PURP

Di SPEAK bihid X:HONORED:1 + MALE = HE:HONORED bedi X:1 + GOAL

ham BE PRESENT wud PART um SEVEN wohéeda REL + BE SACRED woháabethuhé: REL + BOOK + PARTV + EMBED

bre IF... wéedan READ be X:1 beneth THE :6+ + OBJ zhonal SOUND + MANN = ALOUD sháaleyá DAY + TIME woho, ALL/EVERY

ébre ...THEN héeda BE SACRED behé. X:1 + EMBED

Sháad COME/GO be X:1 áathamede, CHURCH + SRC i AND shub Do be X:1 zhe BE SIMILAR thódi TO'VE JUST + SPEAK bihid. HE:HONORED

Thad BE ABLE di SPEAK be X:1 déeladáan SENTENCE hin DEMO PRON: 6+ domenanehóo REMEMBER + INSTR + FOCUS hathóoleya MONTH + TIME nedebe FEW/ SEVERAL aril; LATER

meden PL + HELP ben X:6+ beth X:1 + OBJ e EITHER... heyiya PAIN + TIME e ...OR balaya ANGER + TIME e ...OR shalaya GRIEF + TIME e ...OR héeyaya, ILLNESS + TIME

izh BUT názhe CONT + BE SIMILAR them NEED betho: X:1 + POSS them NEED héeda BE SACRED be. X:1

Bíide sháad be  
DECL + NARR COME/GO X:1

habelid wobalin wowotháhóo olinehasháadi  
DWELL REL + BE OLD REL + WISDOM + DOER + FOCUS FOREST + PLC + EMBED:REL + GOAL

i di wo, "Báa rilrili shub le bebáath  
AND SPEAK MADEUP INTERR HYPO Do I INTERR PRON + OBJ

nahéeda lehéwan?"  
BEGIN + BE SACRED I + EMBED + PURP

Om wobalin wowith bedi shuneth nedebe i di bedi  
TEACH REL + BE OLD REL + PERSON X:1 + GOAL RITUAL + OBJ FEW/SEVERAL AND SPEAK X:1 + GOAL

bre wilomina be bezheth yodeyodedan hathóoleya woho,  
IF... PERFORM X:1 X:2-5 + OBJ FEAST + ASSOC:PLEAS MONTH + TIME ALL/EVERY

ébre héeda behé.  
...THEN BE SACRED X:1 + EMBED

Sháad be olinede i shub zhe di wobalin wowith.  
COME/GO X:1 FOREST + SRC AND Do SIMILAR SPEAK REL + BE OLD REL + PERSON

Íi nówéedan be wohéeda woháabeth sháaleya woho.  
ALSO CONT + READ X:1 REL + BE SACRED REL + BOOK + OBJ DAY + TIME ALL/EVERY

Nahom be shuneth hizh beyenedi hathóolethameya  
BEGIN + TEACH X:1 RITUAL + OBJ DEMO PRON:2-5 INDEF PRON:6+ + GOAL YEAR + TIME

nedebe aril; thal  
FEW/SEVERAL FUT BE GOOD

den be beyeneth hinehé,  
HELP X:1 INDEF PRON:6+ + OBJ DEMO PRON:6+ + EMBED

izh názhe them betho: them héeda be.  
BUT CONT + BE SIMILAR NEED X:1 + POSS NEED BE SACRED X:1

---

Bíide om worabalin wohomáhid —medi beyen  
DECL + NARR TEACH REL + YOUNG REL + TEACHER + MALE PL + SPEAK INDEF PRON:6+

rilrili bihid lawithidehé—  
HYPO HE:HONORED SAINT + MALE + IDENT + EMBED

thomaha wo. Sháad be láadewan. Mime be omádi  
NEAR + PLC MADEUP COME/GO X:1 PERCEIVE + PURP ASK X:1 TEACHER + GOAL

bedinaya aril, "Báa rilrili shub le bebáath  
LESSON + TIME FUT INTERR HYPO Do I INTERR PRON + OBJ

nahéeda lehéwan?"  
 BEGIN + BE SACRED I + EMBED + PURP

Di bihid bedi  
 SPEAK HE:HONORED X:1 + GOAL

edeláad bihid medush medod i medush mehohamedi with  
 BELIEVE HE:HONORED PL + HAVE TO PL + FAST AND PL + HAVE TO PL + PRAY PERSON

woho Lahiladi wozhe wodiidineya hathóolethameya wohohé;  
 ALL/EVERY HOLY-ONE REL + REL + HOLIDAY YEAR + TIME ALL/EVERY +  
 + GOAL BE SIMILAR + TIME EMBED

bre shub be hith, ébre héeda behé.  
 IF... DO X:1 DEMO PRON:1 + OBJ ...THEN BE SACRED X:1 + EMBED

Sháad be hothede hi i shub zhe di omáhid.  
 COME/GO X:1 PLACE + SRC DEMO PRON:1 AND DO BE SIMILAR SPEAK TEACHER + MALE

Náwilomina be shuneth hathóoleya woho, i náwéedan be  
 CONT + PERFORM X:1 RITUAL + OBJ MONTH + TIME ALL/EVERY AND CONT + READ X:1

wohéeda woháabeth sháaleyá woho. Mesháad hathóoletham thab, i medod  
 REL + REL + BOOK + DAY + TIME ALL/ PL + YEAR TEN AND PL + FAST  
 BE SACRED OBJ EVERY COME/GO

i mehohamedi with rod menedebe diidineháalisheya; thal  
 AND PL + PRAY PERSON MILLION MANY HOLIDAY + DEG:EXTRAORD + TIME BE GOOD

loláad be loleth hihé,  
 PERCEIVE:INT X:1 COMMUNITY FEELING + OBJ DEMO PRON:1 + EMBED

izh názhe them betho: them héeda be.  
 BUT CONT + BE SIMILAR NEED X:1 + POSS NEED BE SACRED X:1

Bíide ham hath wídahath loláad be shama bróo meshóo shun  
 DECL + BE PRESENT TIME WHEN PERCEIVE: X:1 GRIEF(+-- ) BECAUSE PL + RITUAL  
 NARR INT HAPPEN

i ohamedi wozhe wosháaleyá, i thad shub ra be daleth hizh  
 AND PRAY REL + REL + DAY + AND BE ABLE DO NOT X:1 THING + DEMO PRON:  
 BE SIMILAR TIME OBJ 2-5

shin wo. Bithim be wohim woluhuláth sháaleyá hi. Mime  
 TWO MADEUP MEET X:1 REL + REL + BEGGAR + DAY + TIME DEMO PRON:1 ASK  
 TRAVEL OBJ

luhulá bedi, "Báa loláad ni shama bebáawáan?"  
 BEGGAR X:1 + GOAL INTERR PERCEIVE:INT YOU:HONORED:1 GRIEF(+-- ) INTERR PRON + CAUSE

Bíide di be lhebedi wo, "Bíi dush shub le  
 DECL + NARR SPEAK X:1 X:DESPISED:1 + GOAL MADEUP DECL HAVE TO Do I

daleth shin sháaleyá ril  
 THING + OBJ TWO DAY + TIME PRES  
 TODAY + TIME

nahéeda lehéwan  
 BEGIN + BE SACRED I + EMBED + PURP

wáa. Dush dod i dush yodeyod le; thad shub ra le  
 TRUSTED HAVE TO FAST AND HAVE TO FEAST I BE ABLE Do NOT I

daleth hizh shin wa. Báa rilrili shub le bebáath?"  
 THING + OBJ DEMO PRON:2-5 TWO MYPERC INTERR HYPO Do I INTERR PRON + OBJ

Bíide mime luhulá wo, "Báa edeláad ni  
 DECL + NARR ASK BEGGAR MADEUP INTERR BELIEVE YOU:HONORED:1

dush shub ni daleth hizh héedawanehé  
 HAVE TO Do YOU:HONORED:1 THING + OBJ DEMO PRON:2-5 BE SACRED + PURP + EMBED

bebáawáan? Báa medózhe dal hizh nith  
 INTERR PRON + CAUSE INTERR PL + CAUSE TO + BE SIMILAR THING DEMO PRON:2-5 YOU:HONORED:1 + OBJ

i Lahilath? Báa lith ni  
 AND HOLY ONE + OBJ INTERR THINK YOU:HONORED:1

duth Lahila hatheth wéedanedáahé?  
 USE HOLY ONE TIME + OBJ READ + BENEF:DUTY + EMBED

Báa lith ni  
 INTERR THINK YOU:HONORED:1

wilomina Lahila shunethehé?  
 PERFORM HOLY ONE RITUAL + OBJ + EMBED

Báa lith ne  
 INTERR THINK YOU:HONORED:1

ham  
 BE PRESENT

ohamedi Lahila beyehóodiháahé?  
 PRAY HOLY ONE INDEF PRON:1 + FOCUS + GOAL + EMBED:REL + EMBED

Bíidi bre dózhe ra dal waha nith i Lahilath,  
 DECL + IF... CAUSE TO + NOT THING ANY YOU:HONORED:1 AND HOLY ONE + OBJ  
 DIDACT BE SIMILAR + OBJ

ébre rahol dal hi hatheth wi. Bíidi bre duth  
...THEN WASTE THING DEMO PRON:1 TIME + OBJ SELF EVID DECL + DIDACT IF... USE

ni hath nithath zhe duth Lahila hath  
YOU:HONORED:1 TIME YOU:HONORED:1 + POSS:BIRTH + OBJ BE SIMILAR USE HOLY ONE TIME

Bathath, ébre héeda ni hulehul wi."  
X:BELOVED:1 + POSS:BIRTH + OBJ ...THEN BE SACRED YOU:1 FOR SURE SELF EVID

Bíide naloláad  
DECL + NARR BEGIN + PERCEIVE:INT

rabalin ra with hihatheyaháa  
YOUNG NOT PERSON NOW + TIME + EMBED:REL

shadon dáanethu luhulátho wo. Thónalothel be  
TRUTH WORD + PARTV BEGGAR + POSS MADEUP TO'VE JUST + BEGIN + KNOW X:1

dush wéedan ra be wohéeda woháabethehé,  
HAVE TO READ NOT X:1 REL + BE SACRED REL + BOOK + OBJ + EMBED

i  
AND

dush wilomina ra be shunethehé,  
HAVE TO PERFORM NOT X:1 RITUAL + OBJ+ EMBED

i  
AND

re dush yodeyod re dush dod behé,  
NEITHER... HAVE TO FEAST ...NOR HAVE TO FAST X:1 + EMBED

i  
AND

thad ohamedi be Lahiladi widahath ham nin  
BE ABLE PRAY X:1 HOLY ONE + GOAL WHEN BE PRESENT CAUSE

óoya behóothaha i óotha behóothahahé.  
HEART X:1 + FOCUS + POSS:BIRTH + PLC AND SOUL X:1 + FOCUS + POSS:BIRTH + PLC + EMBED

Áala be luhuládi i sháad be hothede hi. Duth be  
THANK X:1 BEGGAR + GOAL AND COME/GO X:1 PLACE + SRC DEMO PRON:1 USE X:1

hath bethath sháalede hihóo  
TIME X:1 + POSS:BIRTH + OBJ DAY + SRC DEMO PRON:1 + FOCUS

shub be thalethehéwan  
DO X:1 BE GOOD + OBJ + EMBED + PURP

i  
AND

den be beyeneth beha ohéwan.  
HELP X:1 INDEF PRON:6+ + OBJ X:1 + PLC AROUND + EMBED + PURP

Duth be mewohéeda woháabeth menedebhéó. Wilomina be  
USE X:1 PL + REL + BE SACRED REL + BOOK + OBJ MANY + FOCUS PERFORM X:1

shuneth menedebhéó. Ohamedi be Lahiladi hath menedebe  
RITUAL + OBJ MANY + FOCUS PRAY X:1 HOLY ONE + GOAL TIME MANY  
OFTEN

—izh olowodeden hath nedebhéó.  
BUT GROUP + ASSOC TIME FEW/SEVERAL + FOCUS  
SELDOM + FOCUS

Bíide widahath balineháalish with, nebithim be luhuláth  
DECL + NARR WHEN BE OLD + DEG:EXTRAORD PERSON AGAIN + MEET X:1 BEGGAR + OBJ

wo. Di luhulá bedi, "Bíi eril shub na thaleth  
MADEUP SPEAK BEGGAR X:1 + GOAL DECL PAST Do YOU:BELOVED:1 BE GOOD + OBJ

beyeneda wáa. Bóoli ril dórahóoha  
INDEF PRON:6+ + BENEF TRUSTED REQ + LOVE PRES CAUSE<sub>TO</sub> + NON- + BE WEARY = REST

na; sháad na leden lu. Neril Lahila nath."  
YOU:BELOVED:1 COME/GO YOU:BELOVED:1 I + ASSOC PLEASE WAIT HOLY ONE YOU:BELOVED:1 + OBJ

En wobalin wowith, bishibenal: ra hi  
UNDERSTAND REL + BE OLD REL + PERSON BE SUDDEN + MANN NOT DEMO PRON:1

wohim woluhulá; hi  
REL + TRAVEL REL + BEGGAR + IDENT DEMO PRON:1

nori Lahila nolinehóoth bedi omewaneháa.  
SEND HOLY ONE ANGEL + FOCUS + OBJ X:1 + GOAL TEACH + PURP + EMBED:REL + IDENT

Sháad be nolinedan hothede hi déela Lahilathodi  
COME/GO X:1 ANGEL + ASSOC:PLEAS PLACE + SRC DEMO PRON:1 GARDEN HOLY ONE + POSS + GOAL

—olimeha nil.  
PARADISE + PLC IN

## Free Translation

### Pilgrimage

Long ago there was a young woman who felt a great need: she needed to be holy. Time passed, and this need began to be quite large in her heart. And time passed, and her need began to be extremely important in her mind.

She went to her church and said to the clergyman, “What might I do in order to become holy?” He told her that there were seven parts of the holy book; if she read them aloud every day, then she would be holy. She went from the church, and she did as he had just told her. A few months later, she could say those sentences from memory; they helped her in times of pain or anger or grief or fear, but her need remained the same: she needed to be holy.

She went to an old wise-woman who lived in a forest and said, “What might I do in order to become holy?” The old woman taught her several rituals and told her that if she performed them with feasting every month, she would be holy. She left the forest and did as the old woman said. Also she continued to read the holy book every day. After several years she began to teach these rituals to some others; it was good to help these others, but her need remained the same: she needed to be holy.

A young teacher—many said he might be a saint—was teaching nearby. She went to hear. After the lesson, she asked the teacher, “What might I do in order to become holy?” He said to her that he believed that all people were obligated to fast and pray to the Holy One on the same holy day every year; if she did that, she would be holy. She left that place and did as the teacher said. She continued to perform the rituals every month, and she kept reading the holy book every day. Ten years passed, and many millions of people were fasting and praying on the high-holy day; it was good to experience this sense of community, but her need remained the same: she needed to be holy.

There was a time when she was grieving (for reason, though there was no-one to blame, but also no remedy) because the ritual and the prayer were occurring on the same day, and she could not do both things. On this day she met a traveling mendicant. The mendicant asked her, “Why are you grieving?”

She said to her, “I must do two things today in order to become holy. I have to fast and to feast; I cannot do both things. What am I going to do?”

The mendicant asked, “Why do you believe you are obligated to do these things in order to be holy? Do these things cause you to be like the Holy One? Do you think the Holy One spends time reading? Do you think the Holy One performs rituals? Do you think there is someone the Holy One prays to? <Didactically> If any thing doesn’t cause you to be like the Holy One, that thing wastes time. <Didactically> If you spend your time as the Holy One spends Her time, then for sure you will be holy—obviously.”

The woman—who was now not young—began to perceive the truth of the mendicant’s words. She had just realized that she was not obligated to read the holy book, and that she was not obligated to perform the rituals, and that she was obligated neither to feast nor to fast, and that she could pray to the Holy One when there was cause in her own heart and soul. She thanked the mendicant and left that place. From that very day, she used her time to do good and to help those around her. Many were the holy books she used. Many were the rituals she performed. She prayed to the Holy One often—seldom, though, with groups.

When the woman was extraordinarily old, she met the mendicant again. The mendicant said, lovingly, “You have done good for many. Rest now; come with me, please. The Holy One is waiting for you.” Suddenly the old woman understood: this was no traveling mendicant; this was an angel that the Holy One had sent for her instruction. She gladly went with the angel from that place to the garden of the Holy One—in paradise.

## Comments

Yes, this story introduces quite a bit of vocabulary, but I'm confident you can handle it.

The title "Im Héedawan" literally means "Journey for the Purpose of Sacredness;" I translated it "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 (Instrument)] would translate as "using (her) memory"—or, in more colloquial English, "by memory" or "from memory" or "by rote."

Notes

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# Vocabulary So Far

Laadan: English	bash: common sense	dadem: picture	doroledim: overeas-as-
a: love(inanimates)	bath: six	dal: thing	selfcare
-á: Suffix: doer/one who	batha: fork	dala: frustration(+, +, +)	dosh: burden
á-: Prefix (life-form): infant	bathethab: sixteen	dala: plant/growing thing	doth: follow
áabe: book	bazh: they (few, beloved)	dale: object	doyu: apple
áala: thanks (Thank You)	be: he/she/it/X	dalethodiwan: writing	du-: Prefix (v): try to VERB
áalaá: butterfly	bebáa: interrogative pron	implement	dun: field/meadow/pasture
ána: sleep	bedi: learn	daleyodewan: table	duna: friendliness(bad)
áath: door	bédi: promise	dam: manifest/show signs	dush: have-to
áatham: church	bedihá: student	dama: frustration(+,-,-)	duth: use (v)
áayáa: love(mysterious)	bedina: lesson	dama: touch	dutha: heal
áazh: love(sex-desire	bel: bring/take	dan: language	duthahá: healer
formerly)	belid: house	dana: frustration(+,-,+)	dúu-: Prefix (v): try in vain to
ab: love(liked not respected)	belidá: carpenter	dara: frustration(+, +, -)	VERB; fail to VERB
aba: fragrant	ben: they: 6+	dash: tooth	e-: Prefix: science of
ábabí: baby bird	benem: stay	dathim: needlework (v)	é-: potential
ábed: farm	berídan: aunt	dathimá: needleworker	e... e: either... or
ábedá: farmer	Beth: Beth	dazh: soft/pliant/yielding	eb: buy/sell
abesh: all things/all-that-is	beth: home	debe: hundred	eba: spouse
ad: love(respected not liked)	Bétheni: Bethany	dedide: story	ebalá: baker
ada: laugh	beye: someone/something	déela: garden	ed: tool
ahana: chocolate	beyen: someones/things: 6+	déeladáan: sentence	édáan: lexical gap
áhesh: responsible	beyezh: someones/things:	dehena: friendliness(despite)	edan: linguistics
áhomid: foal/infant horse	2-5	deheni: meat	edaná: linguist
alehale: music/make music	bezh: they: 2-5	delishe: weep/cry	edash: dentistry
am: love(rel by blood)	bi: X (single, honored)	delith: hair	edashá: dentist
amedara: dance	bim: four	dem: window	ede: grain
amedarahá: dancer	bimethab: fourteen	demerem: curtain	edeláad: believe
an: know (of people)	bin: bowl	den: help (v)	edemid: mouse
ana: food	bin: they (many, honored)	dena: friendliness(good)	edethi: share
Ána: Anna	bina: anger (-, -, +)	dená: assistant/helper	edin: cousin
anadal: meal (lunch, etc)	bini: gift	desh: drug	edutha: medicine
Ánetheni: Anthony	bishib: sudden	di: say/talk/speak	eduthahá: doctor/physician
Aranesha: Arkansas	bithim: meet (v)	dibithim: greet	éeme: love(not liked, not
áru: kitten/baby cat	bizh: they (few, honored)	dide: early	respected)
ash: star	bo: mountain	dihá: speaker	éeya: illness/sickness
ashon: love(kin of heart)	bod: dish	díidin: holiday	ehá: scientist
áwith: baby/infant	bol: fleecy-clouded	dim: container	ehash: astronomy
áya: beautiful	boó: three	dimilin: ornament	ehashá: astronomer
aye: love(unwelcome)	boóbin: braid	dina: friendliness(none)	ehen: philosophy
azh: love(sex-desire now)	boóthab: thirteen	dina: frustration(-,-,+)	ehená: philosopher
ba: X (single, beloved)	bosh: wood	dinime: beholden	ehom: education
babí: bird	boshum: cloud	dith: voice	ehomá: education specialist
bad: mineral	both: hotel	dizh: kettle	ehoth: geography
bada: spoon	bre: layer	do: strong	el: make
badazh: metal	bre... ébre: if... then	dó-: Prefix (v): cause to VERB	Elá: Creator
bal: bread	bremeda: onion	dod: fast/not eat	elahela: celebration
bala: anger (+, +, +)	bróo: because	dóhada: comical/funny	elamith: mathematics
balin: old (animates)	bú: odd/perverse/quirky	dom: remember	elash: play (v)
balinamid: turtle/tortoise	bud: clothing	dona: friendliness(foolish)	Elízhabeth: Elizabeth
bama: anger(+,-,-)	bud: nine	doni: earth/ground/soil	elodá: housekeeper
ban: give	budethab: nineteen	donidan: lovingkindness	em: yes
ban: they (many, beloved)	bun: new	dóo: well...	Emath: Mama
bana: anger (+,-,+)	buzh: convention	doól: at last	en: understand
bara: anger(+, +, -)	dáan: word	dóon: correct	erabalh: temptation

# Vocabulary So Far

esh: boat	hizh: these/those: 2-5	lash: indifference	lu: Please
eshon: peace-science	hob: butter	lath: celibate (by choice)	lub: fowl/poultry
eshoná: peace-scientist	hoberídan: great-aunt	lawida: pregnant	luben: map
éthe: clean	hom: nectar	lawith: saint	lud: debt
ewith: anthropology	homana: dessert	laya: red	ludi: female (v)
ewithá: anthropologist	hon: west	layun: orange (color)	luhul: beg
ezha: snake	hóowith: grandchild/ granddaughter	lazh: we (few, beloved)	luhulá: beggar/mendicant
háa-: Prefix (life-form): child/ young	hoshérídan: great-niece	le: I	lula: purple
háahomid: colt/filly	hoth: place	leb: enemy	luth: rock (v)
-háalish: Degree: extraordinary degree	hothal: good (of place)	léli: yellow	ma: listen
háanáal: evening	hothul: grandparent	lema: gentle	máa: egg
háarul: kitten	hóya: beautiful (of place)	len: we: 6+	maha: sexual desire
háasháal: morning	hoz hazh: airport	leyan: brown	mahá: listener/one who listens
háawith: child	hu: boss/ruler	leyi: blue	mahin: pot (cooking)
habelid: dwell	-hul: Degree: extremely/very	lezh: we: 2-5	mahina: flower
hadihad: always	hulehul: for-sure	lha: sin	mahinin: cook
hal: work	hum: knife	lhahá: sinner	mari: island
-hal: Degree: very/unusually	hun: north	lheb: enemy/pejorative	Másha: Marsha
halá: worker	i: and	lhebe: hatred	math: building
Halishóna: California	ib: crime	lhebe: X (single, despised)	Máthu: Matthew
ham: present/there is/are	ibáalh: criminal	lheben: they (many, despised)	mathul: mother (mom)
han: south	id: and then	lhezbezh: they (few, despised)	Máyel: Michael
hath: time	-id: Suffix: male	lhed: discord-in-home	mazh: automobile/car
hath menedebe: often	idon: hairbrush	lhele: I (despised)	Mázhareth: Margaret
hath nedebe: seldom	ihé: before (place)/in front of	lhelen: we (many, despised)	meda: vegetable
hathal: good (of time)	ihée: after (place)/behind	lhelzh: we (few, despised)	medalayun: carrot
hatham: center	íi: also	lhene: you (singular, despised)	méhéna: compassion(despite)
hathobéeya: until	íizha: although	lhenen: you (many, despised)	mel: paper
hathóol: month	il: pay attention to	lhenezh: you (few, despised)	mela: ocean
hathóoletham: year	íli: disgust	lhezhub: noxious insect	ména: compassion(good)
háya: beautiful (of time)	ili: water	lhoho: shame	menedebe: many
heb: down	ilisháad: swim	lhu: poison	menedebenil: among (many)
hed: glass (drinking)	im: travel	li: I (honored)	Méri: Mary
héeda: holy/sacred	imá: traveler	líithi: white	merod: billion (1000 million)
héena: sibling-of-heart	ith: light	líithin: grey	mesh: across
héeya: afraid (adj)/fear (v)	ithedal: lamp	lila: female-sex-act (v)	méwith: crowd
-hel: Degree: trivial/slightly/ hardly	íthi: high/tall	lin: we (many, honored)	mi: leaf
hena: sibling-by-birth	izh: but	liri: colored (adj)	mid: animal/creature
hene: east	la: I (beloved)	lishid: sign (v)	míi: amazed
Hérel: Carol	láa: perception	lith: think	mime: ask
hesh: grass	láad: perceive	liyen: green	mina: move
heshehoth: park	Láadan: Láadan	lizh: we (few, honored)	mína: compassion(none)
heyi: pain	láadom: recognize	lo: rejoice	miwith: city/town
hi: that/this	Lahila: Holy One/Deity	lod: household	modi: ugly
hibo: hill	lal: milk	lohil: pay attention, internal	móna: compassion(foolish)
hihath: now	lali: rain	lol: community-feeling	mud: mushroom
-hil: Degree (neutral): minor/ rather/somewhat	lalom: sing	loláad: perceive, internal	muda: pig
hin: these/those: 6+	lam: health	lom: song	múna: compassion(bad)
hiwetha: left(direction)	lámála: caress/stroke	lóolo: slow	na: you (singular, beloved)
hiwetho: right(direction)	lami: number	losh: money/credit	na-: Prefix (v): begin to VERB/ start to VERB
híya: small	lamith: count (v)	loshá: banker	ná-: Prefix (v): continue to VERB/keep VERBing
	lan: friend	loth: information	
	lan: we (many, beloved)	lothel: know (of information)	
	lanemid: dog	loyo: black	

# Vocabulary So Far

náal: night	oba: body	rahadihad: never	shana: grief(+,-,-)
nan: you (many, beloved)	obe: through	rahith: darkness	shane: downy/furry
nanáal: sunset	obée: during	rahíya: large	shanethab: fifteen
nasháad: depart	obeth: neighbor	rahol: squander/waste	shara: grief(+,+, -)
nasháal: dawn	od: cloth	rahowa: cold	shathul: honored parent
naya: care for	odá: weaver	rahu: closed	she: comfort (v)
nayahá: caregiver	ódon: cheese	rahulh: slave	sheb: change (v)
nazh: you (few, beloved)	oham: love(holy)	raláadá: non-perceiver	shebasheb: death
ne: you: I	ohamedi: pray	ralh: rape	shée: desert
ne-: Prefix (v): repeat	ohehena: respect(despite)	ralhá: rapist	sherídan: niece/nephew
VERBing/VERB again	ohena: respect(good)	ralhoham: love of evil	sheshi: sand
neda: only	ohina: respect(none)	ralóolo: fast/rapid/quick	sheshihoth: beach
nedaba: which	ohona: respect(foolish)	rana: drink/beverage	shi: please (v)
(disambiguator)	ohuna: respect(bad)	ranahá: drinker	shidi: be together
nede: one	ol: store (v)	ranaháalh: alcoholic	shim: sexual-act (v)
néde: want	olim: heaven/paradise	ranil: outside	shin: two
nedebe: few/several	olin: forest	rasha: discord	shina: grief(-,-,+)
nedebenil: among (few/ several)	olob: blow/trauma	rashe: torment	shinehothul: great- grandparent
nedeloth: fact	olowod: group	rashelh: torture	shinenil: between
nédeshub: intent	om: teach	rashon: quarrel	shinethab: twelve
nedethab: eleven	oma: hand	rashonelh: war	sho: heavy
née: alien (adj)	omá: teacher	ratháa: blighted	shod: room
néehá: alien (n)	omid: horse	rathal: bad	sholan: alone
nehena:	on: head (body part)	rawedeth: murky/obscure	shon: peace
contentment(despite)	ona: face (body part)	rawíná: ingratitude (no reason)	shoná: peacemaker
nem: pearl	onelal: cream	rawith: no-one/nobody	shóo: happen/come to pass/ occur
nen: you: 6+	onida: family	rayil: over/above	shóod: busy
nená: contentment(good)	onin: nurse	re...re: neither...nor	Shósho: Magic Granny
neril: wait	oób: jump	redéb: find	shub: do
nezh: you: 2-5	óobe: along	ren: carpet	shulhe: not-fit/inappropriate
ni: cup	oódóo: bridge	ri: record (v)	shum: air
ni: you (singular, honored)	óoha: tired/weary	rilin: drink (v)/quaff	shumáad: fly
nib: eight	óol: moon	rin: plate	shun: ceremony/ritual
nibethab: eighteen	óotha: soul	ro: weather	Shuzhéth: Suzette
nil: inside	óowa: fire	rod: million	tháa: thrive/be well
nin: cause/be causal	óoya: heart	rohoró: storm	thab: ten
nin: you (many, honored)	óoyahonetha: mind	romid: wild animal	thabebath: sixty
nina: contentment(none)	óoyo: mouth	rosh: sun	thabebim: forty
niná: responsible-one	osháana: menstruate	ruhob: deep	thabeboó: thirty
nináalh: one to blame	oth: important	rul: cat	thabebud: ninety
nizh: you (few, honored)	owa: warm	rushi: wine	thabenib: eighty
no-: Prefix (v): finish VERBing/ complete VERBing	owe: garment	rúu: lie down	thabeshan: fifty
nó-: Prefix (v): cease to VERB/ stop VERBing	oya: skin	sha: harmony	thabeshin: twenty
nol: upon/on top of	oyi: eye	sháad: come/go	thabum: seventy
noline: angel	oyimahina: violet (flower)	sháal: day	thad: able
nona: contentment(foolish)	oyo: nose	shad: pure/perfect	thal: good
nori: send	oyu: ear	shadon: honor/truth	tham: circle
nosháad: arrive	ozh: dream	shahina: rose (flower)	than: underground
nu: here	rabalh: reek/stink	shal: courtesy/manners	thé-: Prefix (v): about to VERB any second
nuna: contentment(bad)	rabalin: young	shala: grief (+,+, +)	thée-: Prefix (v): about to VERB, but not any second
núu: there	rabo: plain	sham: love(child)	
o: around	rabun: old (inanimate)	shama: grief (+,-,-)	
	radal: nothing	shamid: domesticated animal	
	radazh: hard/firm	shan: five	
	rado: weak		

# Vocabulary So Far

thehena: joy(despite)  
thel: get/obtain  
them: need  
then: break (v)  
thena: joy(good)  
Therísha: Teresa  
thi: have  
Thíben: Steven  
thili: fish  
thina: joy(none)  
thizh: pie  
thó-: Prefix (v): to have just  
    VERBed  
thob: thousand  
thod: write  
thodi: writing implement  
thol: breast  
thom: pillow  
thoma: near  
thona: joy(foolish)  
thóo: guest  
thosh: sky  
thu: honey  
thul: parent  
thulana: soup  
thuna: joy(bad)  
thuzh: cake  
u: open  
ub: balm  
ud: stone  
udath: noon  
udathihée: afternoon  
udemeda: potato  
uhud: nuisance  
ul: hope  
ulanin: study (v)  
ulhad: betray  
ulhadá: betrayer  
um: seven  
ume: abundant/full  
umethab: seventeen  
un: lead (v)  
urahu: gate  
úuya: hurt/feel pain  
uzh: symbol (of notation,  
    alphabet, orthography)  
waha: any  
wam: calm/still  
wedeth: clear  
wéedan: read  
wehe: store/market  
wehehá: storekeeper  
wéhená: gratitude(despite)  
wem: lose  
weman: winter

wemen: spring (season)  
wemon: autumn/fall  
wéná: gratitude (good)  
weth: path/way/road  
wí: life  
wida: carry  
widahath: when (conj)  
widahoth: where (conj)  
widahuth: why  
widaweth: how (conj)  
wíi: alive/living  
wíitham: clergy  
wil sha: greeting  
wili: creek/river  
wilomina: act/perform  
wíná: gratitude(none)  
with: person/woman  
wod: sit  
woho: all/every  
wóná: gratitude(foolish)  
wóoban: give birth  
woth: wisdom  
wothá: sage/wise person  
wu: such a.../what a...  
wud: part (as of machine)  
wum: entire  
wuman: summer  
wúná: gratitude(bad)  
wush: broom  
yáanin: tree  
yáazh: goose  
yada: thirst  
yed: valley  
yeth: silver  
yide: hunger  
yil: below/under  
yob: coffee  
yod: eat  
yodá: eater  
yodálh: glutton  
yodeyod: feast  
yom: safe  
-yóo-: -self  
yu: fruit  
yul: wind (n)  
zha: name (n)  
zháadin: menopause (v)  
zhala: regret(+, +, +)  
zhama: regret(+, -, -)  
zhana: regret(+, -, +)  
zhara: regret(+, +, -)  
zhe: like/similar  
zhilhad: prisoner  
zhina: regret(-, -, +)  
zho: sound

zholh: noise  
zhu: tea  
zhub: insect

# Lesson 49: Comparisons, Part 1

## Vocabulary

don	comb
lili	to be wet
máanan	to be salty (flavor)
meénan	to be sweet (flavor)
ruhob	to be deep
rúsho	to be bitter (flavor)
shud	to be poor
thed	to be far
yem	to be sour (flavor)
yun	orange (the fruit)

## Vocabulary Recap: Degree Markers

-háalish	Suffix (verb): to an extraordinary degree
-hul	Suffix (verb): to an extreme degree
-hal	Suffix (verb): to an unusual degree
-Ø	Suffix (verb): to a neutral degree; no statement about degree
-hil	Suffix (verb): to a minor degree
-hel	Suffix (verb): to a trivial 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, but each to a different degree. So, we would use the same verb for each, each time with a different degree marker. 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 VERB.

## Examples

In these examples, I will present a fairly literal transposition from Láadan followed by a more natural English translation.

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Bíi melirihal babí zhe melirihul mahina wa.

The birds are quite 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).

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## Exercises

Translate the following into English, both literally and in the colloquial English comparative.

- 1 Bii aba yun, i mehabahul mahina wa.
- 2 Bii meénan hom, izh meénehul thu wa.
- 3 Bii balinehel wehehá; balinehálish shinehothul lethá wa.
- 4 Bii éthe idon, izh éthehul don wa.
- 5 Bíidu shohal dosh, íizha shohel dim bethu we.
- 6 Bii bishibehálish yul, i bishib lali; bishibehel rohoró wáa.

1 English:

English:

2 English:

English:

3 English:

English:

4 English:

English:

5 English:

English:

6 English:

English:

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**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 rahíya, belid (neutral), ábed (unusual), bo (extraordinary)

9 dazh, od (extreme), thom (extraordinary)

10 íthi, sháad with bodi (unusual), benem with betheha (minor)

11 bú, Mázhareth (unusual), hothul betha (extraordinary)

12 bol, thosh sháaleya ril (trivial), thosh sháaleya bim eril (extreme)

7 Láadan:

English:

English:

8 Láadan:

English:

English:

9 Láadan:

English:

English:

10 Láadan:

English:

English:

11 Láadan:

English:

English:

12 Láadan:

English:

English:

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**Translate the following into Láadan.**

- 13 [lovingly] Your (beloved) eyes are bluer (unusual) than the sky (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 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

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1 The orange is fragrant, and the flowers are extremely fragrant. The orange is much less fragrant than the flowers. 2 Nectar is sweet (neutral), but honey is extremely sweet. Honey is much sweeter than nectar. 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 The wind was extraordinarily sudden; the rain was sudden; the storm was trivially sudden. The wind came up much more suddenly than the rain; the storm was hardly sudden at all.

7 Bii! lèihil hob; lèihil ódon hi wa. Butter is a little yellow; this cheese is quite yellow. This cheese is yellower than butter. 8 Bii! rahíya belid, rahíyahal ábed, ízh rahíyahálish bo wa. The house is large, the farm is quite large, but the mountain is extraordinarily large. The farm is larger than the house, but the mountain is far larger than either. 9 Bii! dazhehul od, í 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 Bii! íthihal shadad with bodíá; íthihil benem with bethesháda wa. The woman who is going to the mountain is unusually tall; the woman who is staying home is slightly tall (minor). The woman who is going to the mountain is taller than the woman who is staying home. 11 Bii! búhal Mázhareth; búhálish hotihul betha wá. Margaret is pretty strange; her grandmother is extraordinarily odd. Margaret is much less odd than (or: nowhere nearly so odd as) her grandmother. 12 Bii! bolehel thosh sháleya ril; bolehel thosh sháleya 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 Bii! meleyihal oyi natha; ley! thosh wa. 14 Bii! rálólohál omid; rálólohel muda; rálólohul babí wa. 15 Bii! eril wam íli, ízh wamehálish shum wa. 16 Bii! eril laynehál thili; melayunehálish mi wemoneya wa. 17 Bii! thedehul shé, í thed mela wá. 18 Bii! radazh dash; radazhehul badazh wá.

# Lesson 50: Comparisons, Part 2

## Vocabulary

éeba	to be portentous
éelen	grape(s)
halid	competition [hal (work) + -id (masculine)]
harathal	to be bad (of time) [hath (time) + rathal (bad)]
hesho	to surpass (in comparatives)
hish	snow
lorolo	thunder
ralili	to be dry
shel	to be rigorous
yib	to be solid (rather than gaseous or liquid)

## Explicit Comparison

[(Aux) "hesho" [verb: surpass] (Neg) CP–S]

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."

## Examples

In these examples, I will present a fairly literal transposition from Láadan 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 mehiya rul i zhub wa. Hesho zhub.

A cat and the insect are small. The insect surpasses.

The insect is smaller than a cat.

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 because they differ from those in the first. Well, actually, a question requires no Evidence Word, so none is included in the second clause.

Bíi melaya mi i mahina wi; hesho bebáa?

The leaf and the flower are red (obviously); 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 would be perfectly grammatical.

Bíi meyide with i háawith i áwith; mehesho áwith i háawith; heshohul áwith wa.

The woman, the child and the baby are hungry; the baby and the child surpass; the baby surpasses very much.

The child is hungrier than the woman; the baby is much hungrier than either of them.

Yes, we can combine implicit comparisons (hesho vs heshohul) with explicit comparisons—to great effect, as we see here.

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## Exercises

Translate the following into English, literally and colloquially.

- 1 Bii íthi bo, i mehíthi boshum wa. Mehesho boshum.
- 2 Bii meliyen éelen hin i hesh; hesho hesh wa.
- 3 Bii meralili dun i olin i shée; hesho shée wi.
- 4 Bii meshud thi with radaletheháa i edethi ra witheháa; hesho edethi ra witheháa wa.
- 5 Bii mehowa yul i lali wa. Báa hesho yul?
- 6 Bii lath i lawida dosh wáa. Báa hesho bebáa?

1 English:

English:

2 English:

English:

3 English:

English:

4 English:

English:

5 English:

English:

6 English:

English:

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**Form explicit comparisons from the supplied verb and nouns (the underlined noun will surpass); translate into English, literally and colloquially.**

7 meénan, yu, thu

8 líithi, hish, mel beye

9 rúsho, zhu, yob, lhu (yes-no question)

10 shane, babí, rul (wh-question)

11 thal, ada, lalom

12 dazh, owe, thom

7 Láadan:

English:

English:

8 Láadan:

English:

English:

9 Láadan:

English:

English:

10 Láadan:

English:

English:

11 Láadan:

English:

English:

12 Láadan:

English:

English:

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**Translate the following into Láadan using explicit comparisons.**

- 13 The fish is saltier than the bread; the soup is saltier than either.
- 14 The many rocks are not wetter than the road.
- 15 Mathematics is more rigorous than peace-science or anthropology.
- 16 Is the beverage sourer than the vegetable?
- 17 The foal is funnier than the kitten.
- 18 Which is more portentous: the smell of a meal or the sound of music [in a dream]?

13 Láadan: \_\_\_\_\_

14 Láadan: \_\_\_\_\_

15 Láadan: \_\_\_\_\_

16 Láadan: \_\_\_\_\_

17 Láadan: \_\_\_\_\_

18 Láadan: \_\_\_\_\_

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1 The mountain is high, and the clouds are high. The clouds are higher than the mountain. 2 These grapes and the grass are green; the grass surpasses. The grass is greener than these grapes. 3 The field, the forest and the desert are all dry; the desert surpasses, obviously. (he desert is clearly drier than either the field or the forest. 4 A person who has nothing and a person who does not share are poor; the person who does not share surpasses. A person who does not share is poorer than a person who has nothing. 5 The wind and the rain are both warm. Does the wind surpass? Is the wind warmer than the rain? 6 Celibacy and pregnancy are burdens. Which surpasses? Which is the greater burden: celibacy or pregnancy?

7 Bii meménan yu ! thu; hesho thu wa. Fruit and honey are sweet; honey surpasses. (oney is sweeter than fruit. 8 Bii !iithi! hish wa. Liithi! mel beye. Hesho hish. The snow is white. Some paper is white. The snow surpasses. The snow is whiter than some paper. 9 Bii merúsho zhu, yob ! lhu wa. Baa hesho lhu? Tea, coffee and poison are bitter. Does the poison surpass? Is poison bitterer than tea or coffee? 10 Bii meshane bab! ! rul wa. Baa hesho bebaa? The bird and the cat are furry/downy. Which surpasses? Is the bird or the cat furrier/downier? 11 Bii methal ada ! lalom wa. Bii hesho ada wa. Laughter and singing are good. Laughter surpasses. Laughter is better than singing. 12 Bii medazh owe ! thom; hesho owe wa. The garment and a pillow are soft; the garment surpasses. The garment is softer than a pillow.

13 Bii memáanan thii! ! bal ! thulana wa. Hesho thii! ! heshohal thulana. 14 Bii !ili! weth; !i mellii! ud mendedebe; mehesho ra ud wa. 15 Bii meshel elamith, eshon ! ewith; hesho elamith wáa. 16 Bii meym rana ! meda wáa; baa hesho rana? 17 Bii medóhada dhomid ! arul wa. Hesho dhomid. 18 Bii mehéba abá anadalethu ! zho alehalethu we. Baa hesho bebaa?

# Lesson 51: Vocabulary Interlude 9

We'll be looking at more vocabulary than usual this lesson. We're going to cover two lists of related words: days of the week and months of the year.

## Vocabulary

Henesháal	Monday (East Day)	Alel	January (Seaweed Month)
Honesháal	Tuesday (West Day)	Ayáanin	February (Tree Month)
Hunesháal	Wednesday (North Day)	Ahesh	March (Grass Month)
Hanesháal	Thursday (South Day)	Athil	April (Vine Month)
Rayilesháal	Friday (Above Day)	Amahina	May (Flower Month)
Yilesháal	Saturday (Below Day)	Athesh	June (Herb Month)
Hathamesháal	Sunday (Center Day)	Ameda	July (Vegetable Month)
		Adalatham	August (Berry Month)
		Ahede	September (Grain Month)
		Ayu	October (Fruit Month)
		Athon	November (Seed Month)
		Adol	December (Root Month)

## Additional Vocabulary

From the above, I'm sure you have deduced a few words we haven't seen yet. They are:

dalatham	berry	thesh	herb
dol	root	thil	vine
lel	seaweed	thon	seed

Germane to this topic, we already know "hathóol" (month) and "hathóoletham" (year); this is an opportune moment to introduce "híyahath" (week) [híya (small) + hath (time)].

## 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, Ayáanin, 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.

## Exercises

Translate the following into English.

- 1 Béli aril dóhéthe le belid nathoth Henesháaleya wa.
- 2 Báa methi thil dalathamethu mewodo wodol i mewoliyen womi i mehabaháalish mewolula womahinaháa?
- 3 Bíith benem duthahá shod bethoha nil wa.
- 4 Bíi ham yáanin nedebe hatham miwithethuha wa.
- 5 Bíi eril ban beye laleth ril dam áwith thenattheháadi wáa.
- 6 Báa lothel bedihá eril meénan yunehée?
- 7 Bíith did withid yide ra behé, i óoha ra behé; them sholan be wa.
- 8 Bíi mehen obeth letho widahuth el le ódon belideha yil wa.
- 9 Bíi thad bedi beye nedeloth menedebe widahath wéedan be áabeth, izh nawoth beye wíinan wa.
- 10 Bíi ril di ehá eril delishe ábedáhé waá.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

7 English:

8 English:

9 English:

10 English:

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**Translate the following into Láadan.**

- 11 Margaret is a baker; she begins to work before sunrise every day.
- 12 Mary asked, “[didactically] Both love-for-heart-kin and love-despite-disliking-and-disrespect are good. [didactically] Which is better?”
- 13 The small animals ate the vegetables but not the seeds; the fishes ate seaweed.
- 14 The bird flew alone above the forest that was on the island.
- 15 The philosopher remembers that the assistants laughed at (because of) the story.
- 16 The farm where the the wild animal sleeps is thriving.
- 17 Has your spouse just signed whether X loves tart fruit?
- 18 The astronomer sees the light of the beautiful star which is high in the sky.
- 19 If the stone is hard, then the minerals will remain inside it.
- 20 The ruler felt gratitude (good reason) when she heard the singing on the holiday.

There are two different strategies for presenting the information in #16. 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; my attempts are in the answers.

Did the word “tart” in #17 pose a problem for you? Did you consider that “tart” means “a little bit sour?”

And the word “remain” in #19? We know “benem” (stay); however, “stay” and “remain” aren't quite synonyms. “To remain” means “to continue to be (somewhere);” try “náham.”

- 11 Láadan: \_\_\_\_\_
- 12 Láadan: \_\_\_\_\_
- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_
- 19 Láadan: \_\_\_\_\_
- 20 Láadan: \_\_\_\_\_

Notes Notes Notes Notes Notes

1 [promise, lovingly] I shall clean your (beloved) house on Monday. 2 Do the berry vines have strong roots and green leaves and purple flowers that are extraordinarily fragrant? 3 [pain] The healer is staying in her room. 4 There are several trees in the middle of the city. 5 Someone gave milk to the baby who now shows signs of joy. 6 Does the student know whether the orange was sweet? 7 [pain] The man says [angry] that he's not hungry, and he's not tired; he needs to be alone. 8 My neighbors understand why I make cheese under the house. 9 One can learn many facts when X reads book(s), but one becomes wise through living. 10 The scientist says that the farmer was crying (but I don't believe it).

11 Bii! Mázhareth ebadá; nahal be nashádeya woho eril wáa. 12 Baa eril mime Méri, "Bíidi methal ashon ! éme wi; báadi hesho bebáa?" 13 Bii eril meyod mewohíya womid medath izh ra thoneth; meyod thili!

leleth wa. 14 Bii eril shumáad babí sholanenal ham olinehóo marisháaha rayil wa. 15 Bii ril dom ehend eril mehada dená dedidewánehe wa. 16 Bii ril tháa ábed widadhoth áana romid wa. or Bii ril tháa áana romid ábedehóohasháa wa. 17 Baa thólishid eba netho a be mewoyemehel woyuhée? 18 Bii láad ehashá oyinan ith ithi woháya wohash thosheshasháathuth wo. 19 Bii bre ril raddazh ud, ébre aril menáham bad beha nil wáa. 20 Bii eril loláad hu wéna widadhath láad be lalometh oyunan didineya wáa.

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

# Vocabulary So Far

a: love(inanimates)	bada: spoon	bre: layer	dizh: kettle
-á: Suffix: doer/one who	badazh: metal	bre... ébre: if... then	do: strong
á-: Prefix (life-form): infant	bal: bread	bremeda: onion	dó-: Prefix (v): cause to VERB
áabe: book	bala: anger (+, +, +)	bróo: because	dod: fast/not eat
áala: thanks (Thank You)	balin: old (animates)	bú: odd/perverse/quirky	dóhada: comical/funny
áalaá: butterfly	balinemid: turtle/tortoise	bud: clothing	dol: root
ána: sleep	bama: anger(+, -, -)	bud: nine	dom: remember
áath: door	ban: give	budethab: nineteen	don: comb
áatham: church	ban: they (many, beloved)	bun: new	dona: friendliness(foolish)
áayáa: love(mysterious)	bana: anger(+, -, +)	buzh: convention	doni: earth/ground/soil
ázah: love(sex-desire formerly)	bara: anger(+, +, -)	dáan: word	donidan: lovingkindness
ab: love(liked not respected)	bash: common sense	dadem: picture	dóo: well...
aba: fragrant	bath: six	dal: thing	doól: at last
ábabí: baby bird	batha: fork	dala: frustration(+, +, +)	dóon: correct
ábed: farm	bathethab: sixteen	dala: plant/growing thing	doroledim: overeas-as-selfcare
ábedá: farmer	bazh: they (few, beloved)	dalatham: berry	dosh: burden
abesh: all things/all-that-is	be: he/she/it/X	dale: object	doth: follow
ad: love(respected not liked)	bebáa: interrogative pron	dalethodiwan: writing implement	doyu: apple
ada: laugh	bedi: learn	daleyodewan: table	du-: Prefix (v): try to VERB
Adalatham: August	bédi: promise	dam: manifest/show signs	dun: field/meadow/pasture
Adol: December	bedihá: student	dama: frustration(+, -, -)	duna: friendliness(bad)
ahana: chocolate	bedina: lesson	dama: touch	dush: have-to
Ahede: September	bel: bring/take	dan: language	duth: use (v)
Ahesh: March	belid: house	dana: frustration(+, -, +)	dutha: heal
áhesh: responsible	belidá: carpenter	dara: frustration(+, +, -)	duthahá: healer
áhomid: foal/infant horse	ben: they: 6+	dash: tooth	dúu-: Prefix (v): try in vain to VERB; fail to VERB
alehale: music/make music	benem: stay	dathim: needlework (v)	e-: Prefix: science of
Alel: January	berídan: aunt	dathimá: needleworker	é-: potential
am: love(rel by blood)	Beth: Beth	dazh: soft/pliant/yielding	e... e: either... or
Amahina: May	beth: home	debe: hundred	eb: buy/sell
Ameda: July	Bétheni: Bethany	dedide: story	eba: spouse
amedara: dance	beye: someone/something	déela: garden	ebalá: baker
amedarahá: dancer	beyen: someones/things: 6+	déeladáan: sentence	ed: tool
an: know (of people)	beyezh: someones/things: 2-5	dehena: friendliness(despite)	édáan: lexical gap
ana: food	bezh: they: 2-5	deheni: meat	edan: linguistics
Ána: Anna	bi: X (single, honored)	delishe: weep/cry	edaná: linguist
anadal: meal (lunch, etc)	bim: four	delith: hair	edash: dentistry
Ánetheni: Anthony	bimethab: fourteen	dem: window	edashá: dentist
Aranesha: Arkansas	bin: bowl	demerem: curtain	ede: grain
áruł: kitten/baby cat	bin: they (many, honored)	den: help (v)	edeláad: believe
ash: star	bina: anger (-, -, +)	dena: friendliness(good)	edemid: mouse
ashon: love(kin of heart)	bini: gift	dená: assistant/helper	edethi: share
Athesh: June	bishib: sudden	desh: drug	edin: cousin
Athil: April	bithim: meet (v)	di: say/talk/speak	edutha: medicine
Athon: November	bizh: they (few, honored)	dibithim: greet	eduthahá: doctor/physician
áwith: baby/infant	bo: mountain	dide: early	éeba: portentous
áya: beautiful	bod: dish	dihá: speaker	éelen: grape(s)
Ayáanin: February	bol: fleecy-clouded	diídin: holiday	éeme: love(not liked, not respected)
aye: love(unwelcome)	boó: three	dim: container	éeya: illness/sickness
Ayu: October	boóbin: braid	dimilin: ornament	ehá: scientist
azh: love(sex-desire now)	boóthab: thirteen	dina: friendliness(none)	ehash: astronomy
ba: X (single, beloved)	bosh: wood	dina: frustration(-, -, +)	ehashá: astronomer
babí: bird	boshum: cloud	dinime: beholden	
bad: mineral	both: hotel	dith: voice	

# Vocabulary So Far

ehen: philosophy	héeda: holy/sacred	il: pay attention to	lheneh: you (many, despised)
ehená: philosopher	héena: sibling-of-heart	ílhi: disgust	lhenezh: you (few, despised)
ehom: education	héeya: afraid (adj)/fear (v)	ili: water	lhezhub: noxious insect
ehomá: education specialist	-hel: Degree: trivial/slightly/ hardly	ilisháad: swim	lhoho: shame
ehoth: geography	hena: sibling-by-birth	im: travel	lhu: poison
el: make	hene: east	imá: traveler	li: I (honored)
Elá: Creator	Henesháal: Monday	ith: light	líthi: white
elahela: celebration	Hérel: Carol	ithedal: lamp	líthin: grey
elamith: mathematics	hesh: grass	ítih: high/tall	lila: female-sex-act (v)
elash: play (v)	heshehoth: park	izh: but	lili: wet
Elízhabeth: Elizabeth	hesho: surpass (comparison)	la: I (beloved)	lin: we (many, honored)
elodá: housekeeper	heyi: pain	lâa: perception	liri: colored (adj)
em: yes	hi: that/this	lâad: perceive	lishid: sign (v)
Emath: Mama	hibo: hill	Lâadan: Lâadan	lith: think
en: understand	hihath: now	lâadom: recognize	liyen: green
erabalh: temptation	-hil: Degree (neutral): minor/ rather/somewhat	Lahila: Holy One/Deity	lizh: we (few, honored)
esh: boat	hin: these/those: 6+	lal: milk	lo: rejoice
eshon: peace-science	hish: snow	lali: rain	lod: household
eshoná: peace-scientist	hiwetha: left(direction)	lalom: sing	lohil: pay attention, internal
éthe: clean	hiwetho: right(direction)	lam: health	lol: community-feeling
ewith: anthropology	híya: small	lámála: caress/stroke	lolâad: perceive, internal
ewithá: anthropologist	híyahath: week	lami: number	lom: song
ezha: snake	hizh: these/those: 2-5	lamith: count (v)	lóolo: slow
háa-: Prefix (life-form): child/ young	hob: butter	lan: friend	lorolo: thunder
háahomid: colt/filly	hoberídan: great-aunt	lan: we (many, beloved)	losh: money/credit
-háalish: Degree: extraordinary degree	hom: nectar	lanemid: dog	loshá: banker
háanáal: evening	homana: dessert	lash: indifference	loth: information
háarul: kitten	hon: west	lath: celibate (by choice)	lothel: know (of information)
háasháal: morning	Honesháal: Tuesday	lawida: pregnant	loyo: black
háawith: child	hóowith: grandchild/ granddaughter	lawith: saint	lu: Please
habelid: dwell	hoshérídan: great-niece	laya: red	lub: fowl/poultry
hadihad: always	hoth: place	layun: orange (color)	luben: map
hal: work	hothal: good (of place)	lazh: we (few, beloved)	lud: debt
-hal: Degree: very/unusually	hothul: grandparent	le: I	ludi: female (v)
halá: worker	hóya: beautiful (of place)	leb: enemy	luhul: beg
halid: competition	hozhazh: airport	lel: seaweed	luhulá: beggar/mendicant
Halishóna: California	hu: boss/ruler	léli: yellow	lula: purple
ham: present/there is/are	-hul: Degree: extremely/very	lema: gentle	luth: rock (v)
han: south	hulehul: for-sure	len: we: 6+	ma: listen
Hanesháal: Thursday	hum: knife	leyan: brown	mâa: egg
harathal: bad (of time)	hun: north	leyi: blue	mâanan: salty
hath: time	Hunesháal: Wednesday	lezh: we: 2-5	maha: sexual desire
hath menedebe: often	i: and	lha: sin	mahá: listener/one who listens
hath nedebe: seldom	ib: crime	lhahá: sinner	mahin: pot (cooking)
hathal: good (of time)	ibáalh: criminal	lheb: enemy/pejorative	mahina: flower
hatham: center	id: and then	lhebe: hatred	mahinin: cook
Hathamesháal: Sunday	-id: Suffix: male	lheben: they (many, despised)	mari: island
hathobéeya: until	idon: hairbrush	lhebezh: they (few, despised)	Másha: Marsha
hathóol: month	ihé: before (place)/in front of	lhed: discord-in-home	math: building
hathóoletham: year	ihée: after (place)/behind	lhele: I (despised)	Máthu: Matthew
háya: beautiful (of time)	íi: also	lhelen: we (many, despised)	mathul: mother (mom)
heb: down	íizha: although	lhezheh: we (few, despised)	Máyel: Michael
hed: glass (drinking)		lhene: you (singular, despised)	mazh: automobile/car
			Mázhareth: Margaret

# Vocabulary So Far

meda: vegetable	nehena:	ona: face (body part)	rawedeth: murky/obscure
medalayun: carrot	contentment(despite)	onelal: cream	rawiná: ingratitude (no reason)
meénan: sweet	nem: pearl	onida: family	rawith: no-one/nobody
méhéna:	nen: you: 6+	onin: nurse	rayil: over/above
compassion(despite)	nená: contentment(good)	oób: jump	Rayilesháal: Friday
mel: paper	neril: wait	óobe: along	re...re: neither...nor
mela: ocean	nezh: you: 2-5	oódóo: bridge	redeb: find
ména: compassion(good)	ni: cup	óoha: tired/weary	ren: carpet
menedebe: many	ni: you (singular, honored)	óol: moon	ri: record (v)
menedebenil: among (many)	nib: eight	óotha: soul	rilin: drink (v)/quaff
Méri: Mary	nibethab: eighteen	óowa: fire	rin: plate
merod: billion (1000 million)	nil: inside	óoya: heart	ro: weather
mesh: across	nin: cause/be causal	óoyahonetha: mind	rod: million
méwith: crowd	nin: you (many, honored)	óoyo: mouth	rohoró: storm
mi: leaf	nina: contentment(none)	osháana: menstruate	romid: wild animal
mid: animal/creature	niná: responsible-one	oth: important	rosh: sun
míi: amazed	ninálh: one to blame	owa: warm	ruhob: deep
mime: ask	nizh: you (few, honored)	owe: garment	rul: cat
mina: move	no-: Prefix (v): finish VERBing/complete VERBing	oya: skin	rushi: wine
mína: compassion(none)	nó-: Prefix (v): cease to VERB/stop VERBing	oyi: eye	rúsho: bitter
miwith: city/town	nol: upon/on top of	oyimahina: violet (flower)	rúu: lie down
modi: ugly	noline: angel	oyo: nose	sha: harmony
móna: compassion(foolish)	nona: contentment(foolish)	oyu: ear	sháad: come/go
mud: mushroom	nori: send	ozh: dream	sháal: day
muda: pig	nosháad: arrive	rabalh: reek/stink	shad: pure/perfect
múna: compassion(bad)	nu: here	rabalin: young	shadon: honor/truth
na: you (singular, beloved)	nuna: contentment(bad)	rabo: plain	shahina: rose (flower)
na-: Prefix (v): begin to VERB/start to VERB	núu: there	radal: nothing	shal: courtesy/manners
ná-: Prefix (v): continue to VERB/keep VERBing	o: around	radazh: hard/firm	shala: grief (+, +, +)
náal: night	oba: body	rado: weak	sham: love(child)
nan: you (many, beloved)	obe: through	rahadihad: never	shama: grief (+, -, -)
nanáal: sunset	obée: during	rahith: darkness	shamid: domesticated animal
nasháad: depart	obeth: neighbor	rahíya: large	shan: five
nasháal: dawn	od: cloth	rahol: squander/waste	shana: grief(+, -, -)
naya: care for	odá: weaver	rahowa: cold	shane: downy/furry
nayahá: caregiver	ódon: cheese	rahu: closed	shanethab: fifteen
nazh: you (few, beloved)	oham: love(holy)	rahulh: slave	shara: grief(+, +, -)
ne: you: 1	ohamedi: pray	raláadá: non-perceiver	shathul: honored parent
ne-: Prefix (v): repeat VERBing/VERB again	ohena: respect(despite)	ralh: rape	she: comfort (v)
neda: only	ohina: respect(good)	ralhá: rapist	sheb: change (v)
nedaba: which (disambiguator)	ohona: respect(none)	ralhoham: love of evil	shebasheb: death
nede: one	ohona: respect(foolish)	ralili: dry	shée: desert
néde: want	ohuna: respect(bad)	ralóolo: fast/rapid/quick	shel: rigorous
nedebe: few/several	ol: store (v)	rana: drink/beverage	sherídan: niece/nephew
nedebenil: among (few/several)	olim: heaven/paradise	ranahá: drinker	sheshi: sand
nedeloth: fact	olin: forest	ranahálh: alcoholic	sheshihoth: beach
nédeshub: intent	olob: blow/trauma	ranil: outside	shi: please (v)
nedethab: eleven	olowod: group	rasha: discord	shidi: be together
née: alien (adj)	om: teach	rashe: torment	shim: sexual-act (v)
néehá: alien (n)	oma: hand	rashel: torture	shin: two
	omá: teacher	rashon: quarrel	shina: grief(-, -, +)
	omid: horse	ratháa: blighted	shinehothul: great-grandparent
	on: head (body part)	rathal: bad	shinenil: between

# Vocabulary So Far

shinethab: twelve	thol: breast	wíná: gratitude(none)
sho: heavy	thom: pillow	with: person/woman
shod: room	thoma: near	wod: sit
sholan: alone	thon: seed	woho: all/every
shon: peace	thona: joy(foolish)	wóná: gratitude(foolish)
shoná: peacemaker	thóo: guest	wóoban: give birth
shóo: happen/come to pass/ occur	thosh: sky	woth: wisdom
shóod: busy	thu: honey	wothá: sage/wise person
Shósho: Magic Granny	thul: parent	wu: such a.../what a...
shub: do	thulana: soup	wud: part (as of machine)
shud: poor	thuna: joy(bad)	wum: entire
shulhe: not-fit/inappropriate	thuzh: cake	wuman: summer
shum: air	u: open	wúná: gratitude(bad)
shumáad: fly	ub: balm	wush: broom
shun: ceremony/ritual	ud: stone	yáanin: tree
Shuzhéth: Suzette	udath: noon	yáazh: goose
tháa: thrive/be well	udathihée: afternoon	yada: thirst
thab: ten	udemeda: potato	yed: valley
thabebath: sixty	uhud: nuisance	yem: sour
thabebim: forty	ul: hope	yeth: silver
thabeboó: thirty	ulanin: study (v)	yib: solid(~gas/~liquid)
thabeboó: thirty	ulhad: betray	yide: hunger
thabebud: ninety	ulhadá: betrayer	yil: below/under
thabenib: eighty	um: seven	Yilesháal: Saturday
thabeshan: fifty	ume: abundant/full	yob: coffee
thabeshin: twenty	umethab: seventeen	yod: eat
thabum: seventy	un: lead (v)	yodá: eater
thad: able	urahu: gate	yodálh: glutton
thal: good	úuya: hurt/feel pain	yodeyod: feast
tham: circle	uzh: symbol (of notation, alphabet, orthography)	yom: safe
than: underground	waha: any	-yóo-: -self
thé-: Prefix (v): about to VERB any second	wam: calm/still	yu: fruit
thed: far	wedeth: clear	yul: wind (n)
thée-: Prefix (v): about to VERB, but not any second	wéedan: read	yun: orange (fruit)
thehena: joy(despite)	wehe: store/market	zha: name (n)
thel: get/obtain	wehéhá: storekeeper	zháadin: menopause (v)
them: need	wéhená: gratitude(despite)	zhala: regret(+, +, +)
then: break (v)	wem: lose	zhama: regret(+, -, -)
thena: joy(good)	weman: winter	zhana: regret(+, -, +)
Therísha: Teresa	wemen: spring (season)	zhara: regret(+, +, -)
thesh: herb	wemon: autumn/fall	zhe: like/similar
thi: have	wéná: gratitude (good)	zhilhad: prisoner
Thíben: Steven	weth: path/way/road	zhina: regret(-, -, +)
thil: vine	wí: life	zho: sound
thili: fish	wida: carry	zholh: noise
thina: joy(none)	widahath: when (conj)	zhu: tea
thizh: pie	widahoth: where (conj)	zhub: insect
thó-: Prefix (v): to have just VERBed	widahuth: why	
thob: thousand	widaweth: how (conj)	
thod: write	wíi: alive/living	
thodi: writing implement	wíitham: clergy	
	wil sha: greeting	
	wili: creek/river	
	wilomina: act/perform	

# Lesson 52: Identifier Case, Part 2

## Vocabulary

bóodan	to rescue
eduth	engineering [e- (science of) + duth (to use)]
elosh	economy [e- (science of) + losh (money/credit)]
emid	biology [e- (science of) + mid (creature)]
in	to exist
léeli	jonquil [léli (yellow)]
memazh	train [me- (larger, more important) + mazh (automobile)]
nime	to be willing {AB}
-ú	Suffix: do-ee; one to whom a VERB is done {AB}
wé-	Prefix (verb): VERB back again; VERB in return {AB}

## 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 identity 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 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 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 le omá wa. I am 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 le omá wa.	I am trying to be a teacher.
Bíi ril dúuhin le omá wa.	I am trying in vain to be a teacher.
Bíi ril nahin le omá wa.	I am beginning to be a teacher.
Bíi ril náhin le omá wa.	I am continuing to be a teacher.
Bíi ril nehin le omá wa.	I am a teacher again.
Bíi ril nóhin le omá wa.	I am ceasing to be a teacher.
Bíi ril nohin le omá wa.	I am finishing being a teacher.
Bíi ril théhin le omá wa.	I am about to be a teacher, any second now.
Bíi ril théehin le omá wa.	I am about to be a teacher, but not any second.
Bíi ril thóhin le omá wa.	I was, just now, being a teacher.

*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 omá wa.	I want to be a teacher.
Bíi ril menéde bedihá omá wa.	The students want to be teachers.
Bíi ril néde nehin le omá wa.	I want to be a teacher again.

The first two examples in the set above could, possibly, be mistakenly translated "I want a teacher," and "The students want a teacher,"—as though, for some reason, the speaker/writer didn't feel the Object ending on "omá" was required. Since the Verb Complex is an abbreviated or "short-hand" form of embedding declarative sentences, this level of ambiguity is permissible; you can always do the full embedding to resolve the ambiguity. On the other hand, omitting the Object ending in this way would be less than ideal form on the part of our mythical speaker/writer precisely because it would engender this kind of ambiguity.

*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 Identifier 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 bedihá mehin bezh omáhé wa.	The students want that they be teachers.





## Exercises

Translate the following into English.

- 1 Baa ril théehin ra Elízhabeth emidá?
- 2 Bii ril thóhin belid beth wa.
- 3 Bii eril néde wobalin wowehehá imá wáa.
- 4 Bé mebédi meduhin lezh mewothal wothul.
- 5 Bii héeya ra ábedá aril be ninálhehéth we.
- 6 Bii en onida náhin nime nathadehéth wa.
- 7 Bii eril memime háawith in homana e thizh e thuzhehé(th) wa.
- 8 Bii aril melothel ilá nehin zho alehalehéeth wa.
- 9 Baa zháadin in duthahá hothul nethaháa?
- 10 Bíidu meloláadeháalish with woho zhanath bróo dúhin rashonelh shon wa.

Of course you had no difficulty with "emidá" in #1; it means "biologist" [emid (biology) + -á (doer)]

Or with "ilá" in #8; it means "spectator" [il (pay attention) + -á (doer)].

1 English:

2 English:

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10 English:

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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 in May.
- 13 Your (honored you) niece is showing signs of being a philosopher.
- 14 [warning] Magic Granny intends to stop being Anthony's neighbor in January.
- 15 Astronomers teach us that our sun is a star.
- 16 Do you (many) believe that the prisoner must be my enemy?
- 17 Margaret remembered whether the holiday was torment.
- 18 The housekeeper knows who is finished being a criminal.
- 19 Their great-aunts were acquainted with the leaves that were herbs.
- 20 Does the nurse care for the listener 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 Láadan: \_\_\_\_\_
- 12 Láadan: \_\_\_\_\_
- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_
- 19 Láadan: \_\_\_\_\_
- 20 Láadan: \_\_\_\_\_

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1 Isn't Elizabeth about to be a biologist? 2 The house has just become a home. 3 The old storekeeper wanted to be a traveler. 4 We promise to try to be good parents. 5 The farmer isn't afraid that she will be the one to blame (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 know whether the sound is music again. 9 Is the healer who is your grandmother menopausal? 10 [poetic] Everyone keenly feels regret (cause, no blame, remedy) because the war is trying in vain to be peace.

11 Bii eril duhin alehalehá lalomá wá. 12 Bii mehulanin Bètheni ! Mýel edutheth; menahin bezh eduthá Amahinaya wá. 13 Bii ril dam sheridan nitha ehendá wá. 14 Bée nédeshub nóhin Shósho obeth Ánetheni betho Aleleya wá. 15 Bii di mehom ehashá in rosh lenetho ashehéth lenedi wá. 16 Baa mehedeláad nen dush zhilhad leb lethohé? 17 Bii eril dom Mázharéth in didin rashéhé wá. 18 Bii lothel elodá nóhin bebáa ibdihéhé wá. 19 Bii eril mehan hoberidan benetha mehin mi theshéháath wá. 20 Baa naya onin nóhin mahá wiithamidéháath?

# Lesson 53: Passive Voice

## Vocabulary

adama	to tickle [ada (laugh) + dama (touch)]
déedan	to interpret
dithal	to praise [di (speak) + thal (be good)]
dóho	to wrap [dó- (cause to) + o (around)] {YML}
dóyom	to protect; to shield; to safeguard [dó- (cause to) + yom (be safe)] {AB}
éholob	threat; to threaten (lit: potential trauma) [é- (potential) + olob (trauma; blow)] {AB}
héda	to drop; to spill; to let fall
héedan	to translate
humesh	to cut [hum (knife) + mesh (across)] {SH}
róo	harvest; to harvest

## Passive Voice

[(Aux) CP–Patient Verb (Neg) CP–Agent+shub]  
[(Aux) CP–Patient Verb+shub (Neg)]

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 grammatically. 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. In the event that no Agent is identified in the Passive sentence, the Agentive "shub" is attached directly to the verb.

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 is the Subject of 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.

## Examples

Bíi yod rul thilith wa.	The cat is eating a fish.
Bíi thilith yod ruleshub wa.	A fish is being eaten by the cat.
Bíi thilith yodeshub wa.	A fish is being eaten.

Bíi aril lamith Méri losheth wáa.	Mary will 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.

Note that the verb becomes plural with the Patient.

Bée aril den le naneth wa.	[Promise] I will help you (many, beloved).
Bée aril naneth meden leshub wa.	[Promise] You (many, beloved) will be helped by me.
Bée aril naneth medeneshub wa.	[Promise] You (many, beloved) will be helped.

Because the Passive word order always begins with a noun phrase or an auxiliary, when Embedding a Passive construction, we will use the “in-support” model. Of course, the “in” is not required if an auxiliary is present to mark the beginning of the embedded clause.

Bíi melothel lezh [dóyom háawith lotheth]ehé(th) wa.  
We know that the child protects the information.

Bíi melothel lezh [eril dóyom háawith lotheth]ehé(th) wa.  
We know that the child protected the information.

Bíi melothel lezh [in lotheth dóyom háawitheshub]ehé(th) wa.  
We know that the information is protected by the child.

Bíi melothel lezh [eril lotheth dóyom háawitheshub]ehé(th) wa.  
We know that the information was protected by the child.

Bíi melothel lezh [in lotheth dóyomeshub]ehé(th) wa.  
We know that the information is protected.

Bíi melothel lezh [eril lotheth dóyomeshub]ehé(th) wa.  
We know that the information was protected.

Bíi melothel lezh [dóyom háawith lotheth]ehée(th) wa.  
We know whether the child protects the information.

Bíi melothel lezh [eril dóyom háawith lotheth]ehée(th) wa.  
We know whether the child protected the information.

Bíi melothel lezh [in lotheth dóyom háawitheshub]ehée(th) wa.  
We know whether the information is protected by the child.

Bíi melothel lezh [eril lotheth dóyom háawitheshub]ehée(th) wa.  
We know whether the information was protected by the child.

Bíi melothel lezh [in lotheth dóyomeshub]ehée(th) wa.  
We know whether the information is protected.

Bíi melothel lezh [eril lotheth dóyomeshub]ehée(th) wa.  
We know whether the information was protected.

Bíi melothel lezh [dóyom háawith lothehóoth]eháa(th) wa.

We know the information that the child protects.

Bíi melothel lezh [eril dóyom háawith lothehóoth]eháa(th) wa.

We know the information that the child protected.

Bíi melothel lezh [in lothehóoth dóyom háawitheshub]eháa(th) wa.

We know the information that is protected by the child.

Bíi melothel lezh [eril lothehóoth dóyom háawitheshub]eháa(th) wa.

We know the information that was protected by the child.

Bíi melothel lezh [in lotheth dóyomeshub]eháa(th) wa.

We know the information that is protected.

Bíi melothel lezh [eril lotheth dóyomeshub]eháa(th) wa.

We know the information that was protected.

When making a Verb Complex passive—and when there is no Agent case phrase to carry the Agentive “-shub”—the suffix is attached to the *first* verb in the Verb Complex *only*.

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]ehéth 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 thilithéhéth néde ruleshub wáa.

Bíi yod rul thilithéhéth nédeshub wáa.

[(That) the cat eat fish] is wanted (by the cat).

It is wanted (by the cat) that the cat eat fish.

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## Exercises

### Translate the following into English.

- 1 Bii eril ruleth bóodan háawitheshub wáa.
- 2 Bii mewohéeda wothodeth medéedan wiithameshub wa.
- 3 Bée rilrili ranath hédashub!
- 4 Báa eril medath mehumesh anadaláshub?
- 5 Bíide eríli huth dithaleshub wáa.
- 6 Bii eril mehim len memazhenanehéeth zheláad olowodeshub wa.

Remember, in #2, that the verb becomes plural with the Patient, which acts as the Subject of the Passive sentence.

Of course you had no difficulty in #4 with the word "anadalá" (cook) [anadal (meal) + -á (doer)].

#6 is a bit advanced. The Patient (what would have been the Object of the Active sentence) is an embedded question, "mehim len memazhenanehé" (whether we travel by train).

Also in #6, did you have any trouble with "zheláad" (consense; agree by consensus) [zhe (same) + láad (perceive)]? It is related to a set of words for "agree:" "zhedi" (agree in speech) [zhe (same) + di (say)] and "zhelith" (agree in thinking) [zhe (same) + lith (think)]. Another related word is "zheshub" (cooperate) [zhe (same) + shub (do)].

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

### Transform the following sentences from Active to Passive, both with and without the Agent; translate all three sentences into English.

- 7 Bii dóyom thul betha áwitheth abeshede wi.
- 8 Bíidi eril el edaná dāaneth édāanewāan wa.
- 9 Bíili eril dóho wehehá binith nada wa.
- 10 Bii aril mehédan ehá wobalin woháabeth Láadanedi wáa.
- 11 Bii ril loláad with wéhenáth óhaháalish rawāan wo.
- 12 Bii ril mezhelith nan eril adama Shósho háawithideth ashonewāanehé wa.

Again, in #10, the verb will become singular with the Patient (wobalin woháabeth). 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.

In #12, you have your choice. You may convert the inner sentence or the outer sentence to the Passive. Or, as an added challenge, do both. I'll give both answers.

Not

7 English:

Láadan:

English:

Láadan:

English:

8 English:

Láadan:

English:

Láadan:

English:

9 English:

Láadan:

English:

Láadan:

English:

10 English:

Láadan:

English:

Láadan:

English:

11 English:

Láadan:

English:

Láadan:

English:

12 English:

Láadan:

English:

Láadan:

English:



**Translate the following into Láadan.**

- 13 Bread is given to Elizabeth by the baker because of friendliness (for bad reasons).
- 14 The dancer was threatened by me (and I despise myself for it).
- 15 The grain is harvested 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 competition.
- 18 Will the kittens that are living under her house be cared for?

One side observation here about #14: "éholob" (to threaten), like all communication-related verbs, takes as its Object that which is communicated (the threat); its Goal is the person communicated to (the one threatened).

- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_

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1 The cat was rescued by the child. 2 The sacred writings are interpreted by the clergy. 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 consensed to by the group. —or— It was consensed to by the group whether we (many) would travel by train.

7 Of course her parent protects a baby from everything. Bii dāwītheth dōyom thul bethashub abeshede wi. Of course a baby is protected from everything by her parent. Bii dāwītheth dōyomeshub abeshede wi. Of course a baby is protected from everything. 8 [didactic] The linguist created the word because of a lexical gap. Bii dāwītheth el edandshub eddanewādan wa. [didactic] The word was created by the linguist because of a lexical gap. Bii dāwītheth el edandshub eddanewādan wa. [didactic] The word was created because of a lexical gap. Bii dāwītheth el edandshub eddanewādan wa. [didactic] The word was created because of a lexical gap. Bii dāwītheth el edandshub eddanewādan wa. [didactic] The word was created because of a lexical gap. 9 [with love] The storekeeper wrapped the gift for you (beloved). Bii el biniith dōho weheshub nadda wa. [with love] The gift was wrapped for you (beloved) by the storekeeper. Bii el biniith dōhoshub nadda wa. [with love] The gift was wrapped for you (beloved) by the storekeeper. Bii el biniith dōhoshub nadda wa. [with love] The gift was wrapped for you (beloved). 10 The scientists will translate the antique book into Lāadan. Bii aril wobalin wohābeshub (nedebe/menedebe) Lāadane! wā. The antique book will be translated into Lāadan by the scientist(s). Bii aril wobalin wohābeshub Lāadane! wā. The antique book will be translated into Lāadan. 11 The woman feels gratitude (despite negative circumstances) in spite of being extraordinarily weary (I suppose). Bii ril wēhenāth lolad wītheshub dōhadālish rawādan wo. Gratitude (despite negative circumstances) is felt by the woman in spite of being extraordinarily weary (I suppose). Bii ril wēhenāth lolad wītheshub dōhadālish rawādan wo. Gratitude (despite negative circumstances) is felt in spite of being extraordinarily weary (I suppose). 12 You (many, beloved) agree-in-thought that Magic Granny tickled the boy out of heart-kin-love (with such love as the Cause). INNER: Bii ril mezhelith nan eril hāawīthideth addama Shōsho beshub ashonewādanehē(th) wa. You (many, beloved) agree-in-thought that the boy was tickled by Magic Granny out of heart-kin-love. Bii ril mezhelith nan eril hāawīthideth ashonewādanehē(th) wa. You (many, beloved) agree-in-thought that the boy was tickled by Magic Granny out of heart-kin-love. OUTER: Bii ril eril addama Shōsho hāawīthideth ashonewādanehēth zhelith naneshub wa. That Magic Granny tickled the boy out of heart-kin-love is agreed-in-thought that the boy out of heart-kin-love is agreed-in-thought that Magic Granny tickled the boy out of heart-kin-love. BOTHT: Bii ril eril hāawīthideth addama Shōsho beshub ashonewādanehēth zhelith naneshub wa. That the boy was tickled by Magic Granny out of heart-kin-love is agreed-in-thought by you (many, beloved). —or— It is agreed-in-thought by you (many, beloved) that the boy was tickled by Magic Granny out of heart-kin-love. Bii ril eril hāawīthideth addama Shub ashonewādanehēth zhelith naneshub wa. That the boy was tickled out of heart-kin-love is agreed-in-thought by you (many, beloved). —or— It is agreed-in-thought by you (many, beloved) that the boy was tickled out of heart-kin-love is agreed-in-thought that the boy was tickled by Magic Granny out of heart-kin-love. Bii ril eril hāawīthideth ashonewādanehēth zhelitheshub wa. That the boy was tickled out of heart-kin-love is agreed-in-thought. —or— It is agreed-in-thought that the boy was tickled out of heart-kin-love.

13 Bii baleth ban ebalāshub Elizhabeth bedi dunawādan wā. 14 Bii eril amedarahāth ēholob lleshshub wa. 15 Bii edeth rōoshub wemoneya wi. 16 Bāa eril beridanid nethath bithim hena nethashub hozhazheha shāaleyā eril? 17 Bii rilrili! thal dathimethu bethoth den halideshub wa. 18 Bāa aril ril mehabelid hāaril belid bethoha yilēhāth menayashub?

# Lesson 54: Time Out 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."

## 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)]
thib	to stand; to stand up
wée	cry (of babies)
womil	livestock
womilá	shepherd [womil (livestock) + -á (doer)]
Zheshu	Jesus of Nazareth [loanword]

## Text

### Wóoban Méri Batha

Bíide eríli wóoban with wemaneya wáa. Wóoban bi áwithid i ban bi zhath "Zheshu" áwithidedi wáa. Eril 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. Eril medi, "Bóo aril meláad len áwithideth oyinan lu."

Bíide eril 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."

Eril yide áwithid Zheshu i lili be wi. Nawée be i nówée be. Éde eril benem mélhewith. Eril lith with "Raláadá menedebe!"

I eril lámála with áwithideth i náluth beth. Bíid mesháad hath i mesháad hath. Doól eril di with biyóodi, "Bóo melith nen woho! Bíi ril nen rathóo wi! Báa melothel nen radaleth? Bíi rilrili meloláad thul nenetha lhohoth." I eril thib with i bel bi áwitheth i naya bi beth.

Bíide eril thi with zhath Méri wáa.

## Morpheme-by-Morpheme Analysis

Wóoban	Méri	Batha
GIVE BIRTH	MARY	X:1(THIRD PERSON, SINGULAR):BELOVED + POSS:BIRTH

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Bíide	eríli	wóoban	with	wemaneya	wáa.	Wóoban	bi
DECL + NARR	FARPAST	GIVE BIRTH	PERSON	WINTER + TIME	TRUSTED	GIVE BIRTH	X:HONORED:1

áwithid i ban bi zhath "Zheshu" áwithidedi wáa.  
 INFANT + PERSON AND GIVE X:HONORED:1 NAME + OBJ JESUS BABY + MALE + GOAL TRUSTED  
 = BABY + MALE

Eril shi áwithid bith, i di bi eba bithodi,  
 PAST PLEASE BABY + MALE X:HONORED:1 AND SAY X:HONORED:1 SPOUSE X:HONORED:1 +  
 + OBJ POSS + GOAL

"Bíili, bre aril tháa ra áwithehóo, ébre aril míi le!"  
 DECL+ LOVE IF... FUT THRIVE NOT BABY + FOCUS ...THEN FUT BE AMAZED I

Id —bishibenal —menosháad womilá menedebe  
 AND THEN BE SUDDEN + MANN PL + FINISH + COME/GO = ARRIVE LIVESTOCK + DOER = SHEPHERD MANY

i noline menedebe i wothidá nedebe wáa.  
 AND ANGEL MANY AND WISDOM + MALE + DOER SEVERAL TRUSTED

Eril medi, "Bóo aril meláad len áwithideth oyinan lu."  
 PAST PL + SAY REQ FUT PL + PERCEIVE WE:6+ BABY + MALE + OBJ EYE + INSTR PLEASE

Bíide eril di with biyóodi, "Wulh hath áwitheláadewan! Methi  
 DECL + PAST SAY PERSON X:HONORED:1 + SUCH A... + TIME BABY + PERCEIVE + PL + HAVE  
 NARR REFLX + GOAL PEJ PURP

ra bash i methi ra shall" —i loláad bi ílhith. Izh di  
 NOT COMMON AND PL + HAVE NOT MANNERS AND PERCEIVE- X:HONORED:1 DISGUST + BUT SAY  
 SENSE INTERNAL OBJ

bi "Wil sha" zhonal: "Bóo mesháad nen i meláad."  
 X:HONORED:1 OPTV HARMONY SOUND + MANN REQ PL + GO/COME YOU:6+ AND PL + PERCEIVE  
 = ALOUD

Eril yide áwithid Zheshu i lili be wi. Nawée be i nówée be.  
 PAST BE BABY + JESUS AND BE X:1 SELF BEGIN + X:1 AND CONT X:1  
 HUNGRY MALE WET EVID CRY + CRY

Éde eril benem mélhewith. Eril lith with "Raláadá menedebe!"  
 NEVERTHELESS PAST STAY CROWD + PEJ PAST THINK PERSON NON- + PERCEIVE + MANY  
 DOER

I eril lámála with áwithideth i náluth beth. Bíid  
 AND PAST CARESS PERSON BABY + MALE + OBJ AND CONT + ROCK X:1 + OBJ DECL+ ANGER

mesháad hath i mesháad hath. Doól eril di with  
 PL + GO/COME TIME AND PL + GO/COME TIME AT-LAST PAST SAY PERSON

biyóodi, "Bóo melith nen woho! Bíi ril nen  
 X:HONORED:1 + REFLX + GOAL REQ PL + THINK YOU:6+ ALL/EVERY DECL PRES YOU :6+

rathóo wi! Báa melothel nen radaleth?  
 NON- + GUEST + IDENT SELF EVID INTERR PL + KNOW YOU:6+ NON- + THING = NOTHING + OBJ

Bíi rilrili meloláad thul nenetha lhohoth." I eril  
 DECL HYPOTH PL + PERCEIVE-INTERNAL PARENT YOU:6+ + POSS:BIRTH SHAME + OBJ AND PAST

thib with i bel bi áwitheth i naya bi beth.  
 STAND PERSON AND TAKE X:HONORED:1 BABY + OBJ AND CARE FOR X:HONORED:1 X:1 + OBJ

Bíide eril thi with zhath Méri wáa.  
 DECL + NARR PAST HAVE PERSON NAME + OBJ MARY TRUSTED

## 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.

## 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 (pejorative)]. 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 (masculine) + -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- (pejorative)]. 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.

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# Vocabulary So Far

a: love(inanimates)	ba: X (single, beloved)	boóthab: thirteen	dimilin: ornament
-á: Suffix: doer/one who	babí: bird	bosh: wood	dina: friendliness(none)
á-: Prefix (life-form): infant	bad: mineral	boshum: cloud	dina: frustration(-,-,+)
áabe: book	bada: spoon	both: hotel	dinime: beholden
áala: thanks (Thank You)	badazh: metal	bre: layer	dith: voice
áalaá: butterfly	bal: bread	bre... ébre: if... then	dithal: praise
ána: sleep	bala: anger (+,+,+)	bremeda: onion	dizh: kettle
áath: door	balin: old (animates)	bróo: because	do: strong
áatham: church	balinemid: turtle/tortoise	bú: odd/perverse/quirky	dó-: Prefix (v): cause to VERB
áayáa: love(mysterious)	bama: anger(+,-,-)	bud: clothing	dod: fast/not eat
ázah: love(sex-desire formerly)	ban: give	bud: nine	dóhada: comical/funny
ab: love(liked not respected)	ban: they (many, beloved)	budethab: nineteen	dóho: wrap
aba: fragrant	bana: anger(+,-,+)	bun: new	dol: root
ábabí: baby bird	bara: anger(+,+, -)	buzh: convention	dom: remember
ábed: farm	bash: common sense	dáan: word	don: comb
ábedá: farmer	bath: six	dadem: picture	dona: friendliness(foolish)
abesh: all things/all-that-is	bathethab: sixteen	dal: thing	doni: earth/ground/soil
ad: love(respected not liked)	bazh: they (few, beloved)	dala: frustration(+,+,+)	donidan: lovingkindness
ada: laugh	be: he/she/it/X	dala: plant/growing thing	dóo: well...
Adalatham: August	bebáa: interrogative pron	dalatham: berry	doól: at last
adama: tickle	bedi: learn	dale: object	dóon: correct
Adol: December	bédi: promise	dalethodiwan: writing implement	doroledim: overeas-as-selfcare
ahana: chocolate	bedihá: student	daleyodewan: table	dosh: burden
Ahede: September	bedina: lesson	dam: manifest/show signs	doth: follow
Ahesh: March	bel: bring/take	dama: frustration(+,-,-)	dóyom: protect/shield/safeguard
áhesh: responsible	belid: house	dama: touch	doyu: apple
áhomid: foal/infant horse	belidá: carpenter	dan: language	du-: Prefix (v): try to VERB
alehale: music/make music	ben: they: 6+	dana: frustration(+,-,+)	dun: field/meadow/pasture
alehalehá: musician	benem: stay	dara: frustration(+,+, -)	duna: friendliness(bad)
Alal: January	berídan: aunt	dash: tooth	dush: have-to
am: love(rel by blood)	Beth: Beth	dathim: needlework (v)	duth: use (v)
Amahina: May	beth: home	dathimá: needleworker	dutha: heal
Ameda: July	Bétheni: Bethany	dazh: soft/pliant/yielding	duthahá: healer
amedara: dance	beye: someone/something	debe: hundred	dúu-: Prefix (v): try in vain to VERB; fail to VERB
amedarahá: dancer	beyen: someones/things: 6+	déede: story	e-: Prefix: science of
an: know (of people)	beyezh: someones/things: 2-5	déedan: interpret	é-: potential
ana: food	bezh: they: 2-5	déela: garden	e... e: either... or
Ána: Anna	bi: X (single, honored)	déeladáan: sentence	eb: buy/sell
anadal: meal (lunch, etc)	bim: four	dehena: friendliness(despite)	eba: spouse
anadalá: cook	bimethab: fourteen	deheni: meat	ebalá: baker
Ánetheni: Anthony	bin: bowl	delishe: weep/cry	ed: tool
Aranesha: Arkansas	bin: they (many, honored)	delith: hair	édáan: lexical gap
áru: kitten/baby cat	bina: anger (-, -, +)	dem: window	edan: linguistics
ash: star	bini: gift	demerem: curtain	edaná: linguist
ashon: love(kin of heart)	bishib: sudden	den: help (v)	edash: dentistry
Athesh: June	bithim: meet (v)	dena: friendliness(good)	edashá: dentist
Athil: April	bizh: they (few, honored)	dená: assistant/helper	ede: grain
Athon: November	bo: mountain	desh: drug	éde: nevertheless
áwith: baby/infant	bod: dish	di: say/talk/speak	edeláad: believe
áya: beautiful	bol: fleecy-clouded	dibithim: greet	edemid: mouse
Ayáanin: February	boó: three	dide: early	edethi: share
aye: love(unwelcome)	boóbin: braid	dihá: speaker	edin: cousin
Ayu: October	boódan: rescue	díidin: holiday	
azh: love(sex-desire now)		dim: container	



# Vocabulary So Far

eduth: engineering	ham: present/there is/are	hóya: beautiful (of place)	le: I
edutha: medicine	han: south	hozhazh: airport	leb: enemy
eduthá: engineer	Hanesháal: Thursday	hu: boss/ruler	léeli: jonquil
eduthahá: doctor/physician	harathal: bad (of time)	-hul: Degree: extremely/very	lel: seaweed
éeba: portentous	hath: time	hulehul: for-sure	léli: yellow
éelen: grape(s)	hath menedebe: often	hum: knife	lema: gentle
éeme: love(not liked, not respected)	hath nedebe: seldom	humesh: cut	len: we: 6+
éeya: illness/sickness	hathal: good (of time)	hun: north	leyan: brown
ehá: scientist	hatham: center	Hunesháal: Wednesday	leyi: blue
ehash: astronomy	Hathamesháal: Sunday	i: and	lezh: we: 2-5
ehashá: astronomer	hathobéeya: until	ib: crime	lha: sin
ehen: philosophy	hathóol: month	ibálh: criminal	lhahá: sinner
ehená: philosopher	hathóoletham: year	id: and then	lheb: enemy/pejorative
éholob: threat(en)	háya: beautiful (of time)	-id: Suffix: male	lhebe: hatred
ehom: education	heb: down	idon: hairbrush	lhebe: X (single, despised)
ehomá: education specialist	hed: glass (drinking)	ihé: before (place)/in front of	lheben: they (many, despised)
ehoth: geography	héda: drop/spill	ihée: after (place)/behind	lhebezh: they (few, despised)
el: make	héeda: holy/sacred	îi: also	lhed: discord-in-home
Elá: Creator	héedan: translate	îizha: although	lhele: I (despised)
elahela: celebration	héena: sibling-of-heart	il: pay attention to	lhelen: we (many, despised)
elamith: mathematics	héeya: afraid (adj)/fear (v)	ilá: spectator	lhelezh: we (few, despised)
elash: play (v)	-hel: Degree: trivial/slightly/hardly	îlhi: disgust	lhene: you (singular, despised)
Elízhabeth: Elizabeth	hena: sibling-by-birth	ili: water	lhenen: you (many, despised)
elodá: housekeeper	hene: east	ilisháad: swim	lhenezh: you (few, despised)
elosh: economy	Henesháal: Monday	im: travel	lhezhub: noxious insect
em: yes	Hérel: Carol	imá: traveler	lhoho: shame
Emath: Mama	hesh: grass	in: exist	lhu: poison
emid: biology	heshehoth: park	ith: light	li: I (honored)
emidá: biologist	hesho: surpass (comparison)	ithedal: lamp	líthi: white
en: understand	heyi: pain	îthi: high/tall	líthin: grey
erabalh: temptation	hi: that/this	izh: but	lila: female-sex-act (v)
esh: boat	hibo: hill	la: I (beloved)	lili: wet
eshon: peace-science	hihath: now	lâa: perception	lin: we (many, honored)
eshoná: peace-scientist	-hil: Degree (neutral): minor/rather/somewhat	lâad: perceive	liri: colored (adj)
éthe: clean	hin: these/those: 6+	Lâadan: Láadan	lishid: sign (v)
ewith: anthropology	hish: snow	lâadam: recognize	lith: think
ewithá: anthropologist	hiwetha: left(direction)	Lahila: Holy One/Deity	liyen: green
ezha: snake	hiwetho: right(direction)	lal: milk	lizh: we (few, honored)
háa-: Prefix (life-form): child/young	híya: small	lali: rain	lo: rejoice
háahomid: colt/filly	híyahath: week	lalom: sing	lod: household
-háalish: Degree: extraordinary degree	hizh: these/those: 2-5	lalomá: singer	lohil: pay attention, internal
háanáal: evening	hob: butter	lam: health	lol: community-feeling
háarul: kitten	hoberídan: great-aunt	lámála: caress/stroke	lolâad: perceive, internal
háasháal: morning	hom: nectar	lami: number	lom: song
háawith: child	homana: dessert	lamith: count (v)	lóolo: slow
habelid: dwell	hon: west	lan: friend	lorolo: thunder
hadihad: always	Honesháal: Tuesday	lan: we (many, beloved)	losh: money/credit
hal: work	hóowith: grandchild/granddaughter	lanemid: dog	loshá: banker
-hal: Degree: very/unusually	hoshérídan: great-niece	lash: indifference	loth: information
halá: worker	hoth: place	lath: celibate (by choice)	lothel: know (of information)
halid: competition	hothal: good (of place)	lawida: pregnant	loyo: black
Halishóna: California	hothul: grandparent	lawith: saint	lu: Please
		laya: red	lub: fowl/poultry
		layun: orange (color)	luben: map
		lazh: we (few, beloved)	



# Vocabulary So Far

lud: debt	náal: night	o: around	rado: weak
ludi: female (v)	nan: you (many, beloved)	oba: body	rahadihad: never
lula: purple	nanáal: sunset	obe: through	rahith: darkness
luhul: beg	nasháad: depart	obée: during	rahíya: large
luhulá: beggar/mendicant	nasháal: dawn	obeth: neighbor	rahol: squander/waste
luth: rock (v)	naya: care for	od: cloth	rahowa: cold
ma: listen	nayahá: caregiver	odá: weaver	rahu: closed
máa: egg	nazh: you (few, beloved)	ódon: cheese	rahuilh: slave
máanan: salty	ne: you: I	oham: love(holy)	raláadá: non-perceiver
maha: sexual desire	ne-: Prefix (v): repeat	ohamedi: pray	ralh: rape
mahá: listener/one who	VERBing/VERB again	ohehena: respect(despite)	ralhá: rapist
listens	neda: only	ohena: respect(good)	ralhoham: love of evil
mahin: pot (cooking)	nedaba: which	ohina: respect(none)	ralili: dry
mahina: flower	(disambiguator)	ohona: respect(foolish)	ralóolo: fast/rapid/quick
mahinin: cook	nede: one	ohuna: respect(bad)	rana: drink/beverage
mari: island	néde: want	ol: store (v)	ranahá: drinker
Másha: Marsha	nedebe: few/several	olim: heaven/paradise	ranahálh: alcoholic
math: building	nedebenil: among (few/	olin: forest	ranil: outside
Máthu: Matthew	several)	olob: blow/trauma	rasha: discord
mathul: mother (mom)	nedeloth: fact	olowod: group	rashe: torment
Máyel: Michael	nédeshub: intent	om: teach	rashelh: torture
mazh: automobile/car	nedethab: eleven	oma: hand	rashon: quarrel
Mázhareth: Margaret	née: alien (adj)	omá: teacher	rashonelh: war
meda: vegetable	néehá: alien (n)	omid: horse	ratháa: blighted
medalayun: carrot	nehena:	on: head (body part)	rathal: bad
meénan: sweet	contentment(despite)	ona: face (body part)	rathóo: non-guest
méhéna:	nem: pearl	onelal: cream	rawedeth: murky/obscure
compassion(despite)	nen: you: 6+	onida: family	rawiná: ingratitude (no
mel: paper	nena: contentment(good)	onin: nurse	reason)
mela: ocean	neril: wait	oób: jump	rawith: no-one/nobody
memazh: train	nezh: you: 2-5	óobe: along	rayil: over/above
ména: compassion(good)	ni: cup	oódóo: bridge	Rayilesháal: Friday
menedebe: many	ni: you (singular, honored)	óoha: tired/weary	re...re: neither...nor
menedebenil: among (many)	nib: eight	óol: moon	redeb: find
Méri: Mary	nibethab: eighteen	óotha: soul	ren: carpet
merod: billion (1000 million)	nil: inside	óowa: fire	ri: record (v)
mesh: across	nime: be willing	óoya: heart	rilin: drink (v)/quaff
méwith: crowd	nin: cause/be causal	óoyahonetha: mind	rin: plate
mi: leaf	nin: you (many, honored)	óoyo: mouth	ro: weather
mid: animal/creature	nina: contentment(none)	osháana: menstruate	rod: million
míi: amazed	niná: responsible-one	oth: important	rohor: storm
mime: ask	ninálh: one to blame	owa: warm	romid: wild animal
mina: move	nizh: you (few, honored)	owe: garment	róo: harvest
mína: compassion(none)	no-: Prefix (v): finish VERBing/	oya: skin	rosh: sun
miwith: city/town	complete VERBing	oyi: eye	ruhob: deep
modi: ugly	nó-: Prefix (v): cease to VERB/	oyimahina: violet (flower)	rul: cat
móna: compassion(foolish)	stop VERBing	oyo: nose	rushi: wine
mud: mushroom	nol: upon/on top of	oyu: ear	rúsho: bitter
muda: pig	noline: angel	ozh: dream	rúu: lie down
múna: compassion(bad)	nona: contentment(foolish)	rabalh: reek/stink	sha: harmony
na: you (singular, beloved)	nori: send	rabalin: young	sháad: come/go
na-: Prefix (v): begin to VERB/	nosháad: arrive	rabo: plain	sháal: day
start to VERB	nu: here	rabun: old (inanimate)	shad: pure/perfect
ná-: Prefix (v): continue to	nuna: contentment(bad)	radal: nothing	shadon: honor/truth
VERB/keep VERBing	núu: there	radazh: hard/firm	shahina: rose (flower)

# Vocabulary So Far

shal: courtesy/manners	thal: good	un: lead (v)	yide: hunger
shala: grief (+, +, +)	tham: circle	urahu: gate	yil: below/under
sham: love(child)	than: underground	úuya: hurt/feel pain	Yilesháal: Saturday
shama: grief (+, -, -)	thé-: Prefix (v): about to VERB	uzh: symbol (of notation, alphabet, orthography)	yob: coffee
shamid: domesticated animal	any second	waha: any	yod: eat
shan: five	thed: far	wam: calm/still	yodá: eater
shana: grief(+, -, -)	thée-: Prefix (v): about to VERB, but not any second	wé-: VERB back again; in return	yodálh: glutton
shane: downy/furry	thehena: joy(despite)	wedeth: clear	yodeyod: feast
shanethab: fifteen	thel: get/obtain	wéedán: read	yom: safe
shara: grief(+, +, -)	them: need	wehe: store/market	-yóo-: -self
shathul: honored parent	then: break (v)	wehehá: storekeeper	yu: fruit
she: comfort (v)	thena: joy(good)	wéhená: gratitude(despite)	yul: wind (n)
sheb: change (v)	Therísha: Teresa	wem: lose	yun: orange (fruit)
shebasheb: death	thesh: herb	weman: winter	zha: name (n)
shée: desert	thi: have	wemen: spring (season)	zháadin: menopause (v)
shel: rigorous	thib: stand	wemon: autumn/fall	zhala: regret(+, +, +)
sherídan: niece/nephew	thil: vine	wéná: gratitude (good)	zhama: regret(+, -, -)
sheshi: sand	thili: fish	weth: path/way/road	zhana: regret(+, -, +)
sheshihoth: beach	thina: joy(none)	wí: life	zhara: regret(+, +, -)
shi: please (v)	thizh: pie	wida: carry	zhe: like/similar
shidi: be together	thó-: Prefix (v): to have just VERBed	widahath: when (conj)	zhedi: agree(word)
shim: sexual-act (v)	thob: thousand	widahoth: where (conj)	zheláad: consense
shin: two	thod: write	widahuth: why	zhelith: agree(thought)
shina: grief(-, -, +)	thodi: writing implement	widaweth: how (conj)	Zheshu: Jesus of Nazareth
shinehothul: great-grandparent	thol: breast	wí: alive/living	zheshub: cooperate
shinenil: between	thom: pillow	wítham: clergy	zhilhad: prisoner
shinethab: twelve	thoma: near	wil sha: greeting	zhina: regret(-, -, +)
sho: heavy	thon: seed	wili: creek/river	zho: sound
shod: room	thona: joy(foolish)	wilomina: act/perform	zholh: noise
sholan: alone	thóo: guest	wíná: gratitude(none)	zhu: tea
shon: peace	thosh: sky	with: person/woman	zhub: insect
shoná: peacemaker	thu: honey	wod: sit	
shóo: happen/come to pass/occur	thul: parent	woho: all/every	
shóod: busy	thulana: soup	womil: livestock	
Shósho: Magic Granny	thuna: joy(bad)	womilá: shepherd	
shub: do	thuzh: cake	wóná: gratitude(foolish)	
shud: poor	u: open	wóoban: give birth	
shulhe: not-fit/inappropriate	-ú: do-ee	woth: wisdom	
shum: air	ub: balm	wothá: sage/wise person	
shumáad: fly	ud: stone	wu: such a.../what a...	
shun: ceremony/ritual	udath: noon	wud: part (as of machine)	
Shuzhéth: Suzette	udathihée: afternoon	wum: entire	
tháa: thrive/be well	udemeda: potato	wuman: summer	
thab: ten	uhud: nuisance	wúná: gratitude(bad)	
thabebath: sixty	ul: hope	wush: broom	
thabebim: forty	ulanin: study (v)	yáanin: tree	
thabeboó: thirty	ulhad: betray	yáazh: goose	
thabebud: ninety	ulhadá: betrayer	yada: thirst	
thabenib: eighty	um: seven	yed: valley	
thabeshan: fifty	ume: abundant/full	yem: sour	
thabeshin: twenty	umethab: seventeen	yeth: silver	
thabum: seventy		yib: solid(~gas/~liquid)	
thad: able			

# Lesson 55: Numbers, Part 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 models addressed.

## Vocabulary

### 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 *nede-yishin* [*nede* (one) + *-yi-* (fraction) + *shin* (two)]. Similarly, two-thirds would be *shineyiboó* [*shin* (two) + *-yi-* (fraction) + *boó* (three)].

Bíi thi le thuzheth *nede-yishin* wa. I have half a cake.

### 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(many) cake(s) do you have?

### Ordinal Numbers

Ordinal numbers (in English, “first,” “second,” “third,” etc.) are formed in Láadan by adding “-ya” (the Time case suffix) 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, “*nede-ya*” simply means the first in time; it carries no “baggage” of “best,” “most proficient,” “most laudable.” And “*shine-ya*,” “*boó-ya*,” and so on, carry none of the inverse baggage of “lacking,” or “deficient.”

Bée thi ne thuzheth *nede-ya* wa. [warning] You have the first cake.

### Frequency Numbers

We've seen the idioms “*hath nede-be*” (seldom) and “*hath menede-be*” (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). We could, of course, also pose the question “how often” meaning “on how many occasions” with the phrase “*hath lamiba*”.

Bíi eril thi le thuzheth *hath shin shá-leya* eril wa. I had cake twice yesterday.

### Factors of Comparison

[(Aux) + *hesho* [verb:surpass] + (Neg) + Subject + (#nal)]

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 # occasions),

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).

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.

## 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 shineya wa.  
Mary ate her apple first; I ate 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.

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## Exercises

Translate the following into English.

- 1 Bii háya sháal ril i háya sháal eril; hesho sháal ril menedebenal wa.
- 2 Baa thi ni háawitheth lamiba?
- 3 Bii wéedan Bétheni áabeth hi hath menedebe; dódelishe woshaneya wowud bath hath woho wáa.
- 4 Bii eril ban hothul lethá dalathameth ledi; yod le bineth nede i shineyiboó wa.
- 5 Bii eril mesháad le i lan letho shan elaheladi sháaleya shin eril; nosháad Máyel batheya wa.
- 6 Bii mesho rul i omid; hesho omid wi; baa hesho omid lamibanal?
- 7 Baa mahinin Mázhareth hath nede sháaleya woho?
- 8 Bóo dóham ne womileth duneha wohiwetha wonedeyishin; bii ham ede wohiwetho wonedeyishineha wa.
- 9 Bii Alel wonedeya wohathóol i Adol woshinethabeya wohathóol wi; baa Athil wolamibaya wohathóol?
- 10 Bii merahíya áwith i with; hesho with thabeshin i shanenal wa.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

7 English:

8 English:

9 English:

10 English:

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**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 Anthony attends church three times each week.
- 14 February is half-again as cold as November.
- 15 How many times did the filly eat yesterday?
- 16 Many flowers 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 Steven knows how much fruit the tortoise ate.
- 20 Will Elizabeth fast eight times this year?

- 11 Láadan: \_\_\_\_\_
- 12 Láadan: \_\_\_\_\_
- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_
- 19 Láadan: \_\_\_\_\_
- 20 Láadan: \_\_\_\_\_

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1 Today is many times more beautiful than yesterday. 2 How many children do you (honored) have? 3 Bethany reads this book often; the fifth part makes her (beloved) cry every time. 4 My grandmother gave me berries; I ate a bowl and two-thirds. 5 Five friends of mine and I went to the celebration day before yesterday (two days ago); Michael arrived sixth. 6 A horse is clearly heavier than a cat; by how much? 7 Does Margaret cook once each day? 8 Prithee put (cause to be present/cause there to be) the livestock in the left half of the field; there's grain in the right half. 9 January is the first month and December is the twelfth month, obviously; which month is April? 10 A person is twenty-five times as large as an infant.

11 Bii duth ábëdä dun betho(th) batheyihum neda hathóolethameya woho wá. 12 Baa bre Henesháal wonedeya wosháal hiyahathethu, ébre Hunesháal lamibaya? 13 Bii ham Anetheni! dathameha hath boó hiyahatheya woho wá. 14 Bii merahowa Ayáani! Athon; hesho Ayáani booyishinena! (—or—nede! nedeyishinena) wá. 15 Baa eril yod háahomid hath lamiba sháleya eril? 16 Bii eril memahina mahina mendede wemeneya eril; memahina léeli nedeya wá. 17 Bii mezhon yul! lorolo; hesho lorolo mendedenal wá. 18 Bii eril nillin ranahá ham yob nihasháa(th) booyishan we. 19 Bii lothel Thiben eril yod balinemid yuth lamibahéé wá. 20 Baa eril dod Elizhabeth hath nib hathóolethameya ril?

# Lesson 56: Comparisons, Part 3

The title of this lesson is a trifle misleading. This is not a lesson about comparisons, *per se*, but rather an advanced lesson on Degree Markers (which can be used in implicit comparisons).

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 (either “opposed to” or “in favor of”). There is a set that conveys a negative response (“opposed to”) and another set that conveys a positive response (“in favor of”).

## Vocabulary

### Neutral Degree Markers

We've seen these already. I'm presenting them here for the sake of completeness.

-hel	to a trivial degree; slightly
-hil	to a minor degree; rather; somewhat
-∅	no lexicalized information about degree
-hal	to an unusual degree; quite
-hul	to an extreme degree; <b>also negative</b> : to a violent degree
-háalish	to an extraordinary degree

### Negative Degree Markers

-hele	to a troublesome degree; <b>also neutral or positive</b> : much
-hile	to a severe degree; <b>also neutral or positive</b> : great
-hule	to an intolerable degree
-shule	<i>special emergency form</i> : unbearable to a degree that would cause catastrophic events such as suicide; a signal for immediate help

### Positive 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

### Interrogative Degree Marker

-haba	“to what degree”; “how VERB” {AB}
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## Examples

### Interrogative

Báa ralóolo memazh?	Is the train fast?
Báa ralóolohaba memazh?	How fast is the train?



## Neutral

Bíi íthihel math wa.	The building is trivially tall.
Bíi íthihil math wa.	The building is tall to a minor degree.
Bíi íthi math wa.	The building is tall (to unspecified degree).
Bíi íthihele math wa.	The building is much tall.
Bíi íthihal math wa.	The building is unusually tall.
Bíi íthihile math wa.	The building is greatly tall.
Bíi íthihul math wa.	The building is extremely tall.
Bíi íthihálish math wa.	The building is extraordinarily tall.

## Positive

Bíi mehabahel mahina wa.	The flowers are trivially fragrant.
Bíi mehabahil mahina wa.	The flowers are fragrant to a minor degree.
Bíi mehaba mahina wa.	The flowers are fragrant (to unspecified degree).
Bíi mehabahele mahina wa.	The flowers are much fragrant.
Bíi mehabathéle mahina wa.	The flowers are fragrant to a pleasing degree.
Bíi mehabahal mahina wa.	The flowers are unusually fragrant.
Bíi mehabahile mahina wa.	The flowers are greatly fragrant.
Bíi mehabathíle mahina wa.	The flowers are fragrant to an excellent degree.
Bíi mehabathúul mahina wa.	The flowers are magnificently fragrant.
Bíi mehabahul mahina wa.	The flowers are extremely fragrant.
Bíi mehabahálish mahina wa.	The flowers are extraordinarily fragrant.
Bíi mehabathúle mahina wa.	The flowers are fragrant to a perfect degree.

## Negative

Note that any Negative Degree Marker more intense than “-Ø” can be translated into English as being “too...” in some degree. On the other hand, of course, “-hel” and “-hil” (both less intense than “-Ø”), when used in a negative context, *decries* the lack of intensity; this is shown in the first two examples below.

Bíi ham owahel wa.	It (the weather) is not nearly warm enough.
Bíi ham owahil wa.	It's not quite warm enough.
Bíi ham owa wa.	It's warm (to unspecified degree).
Bíi ham owahele wa.	It's troublesomely (slightly too) warm.
Bíi ham owahal wa.	It's unusually (a bit too) warm.
Bíi ham owahile wa.	It's severely (too) hot.
Bíi ham owahul wa.	It's violently (too) hot.
Bíi ham owahálish wa.	It's extraordinarily (too) hot.
Bíi ham owahule wa.	It's intolerably (too) hot.
Bíi ham owashule wa.	It's so hot, I'm going to have to do something rash if someone doesn't help!



## Exercises

### Translate the following into English.

- 1 Bii aril shoo shun didenaletihile haashaaaleya aril waa.
- 2 Bii eril shudehile onida letha wa; mehabelid lan wohiyahele woshodeha shin neda.
- 3 Bée loláad eduthahá zharatheshule bróo eril shebasheb áwith radóon bethowáan wáa.
- 4 Báa owahaba Adalatham wohan woHalishónaha? E owathéle e owahule be?
- 5 Bii mezhedi yodá thalehal ana, íizha máananehel behé wáa.
- 6 Bii eríli nédehul i dihul worawoth wohuhid mehel with lhebetho wohóyathúul wodéelath lhebédáahé wáa.
- 7 Bii eril búhele dadem mudathu esheha nil wa.
- 8 Bíide eril shumáad áalaá íthinalehálish, id shumáad be heb; medibithim háawith beth widahath rahíthinalehil be wa.
- 9 Bii rahíyahele woliyen woháabe wi; báa shohile be íi?
- 10 Bii eril redeb ewithá eríli mehel wíitham mewohéedahal wothodehóo menedebe hathóolethameya thobeboó erileháa wáa.

In #3, of course you recognize "radóon" (be incorrect; error) [ra- (non-) + dóon (be correct)].

In #6, did you note "nédehul" (want, to an extreme degree; demand), and "dihul" (tell, to an extreme degree; *by a ruler*: decree). This type of formation can cover a great number of English words for which there are no direct Láadan equivalents in the dictionary. In like vein, do you remember "yemehel" (slightly sour; tart) from an earlier lesson?

Also in #6, of course you recognized "rawoth" (foolishness; be foolish) [ra- (non-) + woth (wisdom; be wise)].

In #7, did you note that Láadan is ambiguous (just as is the English translation) as to whether it's odd that the *pig* or the *picture* is in the boat? Can you craft a Láadan sentence that resolves this ambiguity? Try "Bii eril búhele dadem ham muda esheha nileháa wa," (The picture of the pig that was in a boat was troublesomely odd) or "Bii eril búhele ham dadem mudathuhé esheha nil wa," (It was troublesomely odd that there was a picture of a pig in the boat).

Of course you had no trouble, in #8, with "rahíthi" (be low) [ra- (non-) + íthi (be high/tall)].

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1 English:

2 English:

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4 English:

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6 English:

7 English:

8 English:

9 English:

10 English:

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**Translate the following into Láadan.**

- 11 The cake is severely (too) sweet.
- 12 Aunt Margaret greatly enjoys needleworking.
- 13 My pillow is downy to an excellent degree, but it's slightly too firm.
- 14 The sky yesterday was perfectly blue and slightly fleecy-clouded.
- 15 Mary's beautiful sibling was extraordinarily tired; she needed to sleep.
- 16 Your cat is extremely well; she jumps magnificently and plays unusually vigorously.
- 17 [didactically] Education is extraordinarily important for peace and harmony [obviously].
- 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 negative circumstances), and they think she'll survive.
- 20 How sour are the berries?

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 to a fine degree." In the answer, "beth" (the pronoun carrying the Object suffix for the name "Mázhareth") 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"? 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 Láadan: \_\_\_\_\_
- 12 Láadan: \_\_\_\_\_
- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_
- 19 Láadan: \_\_\_\_\_
- 20 Láadan: \_\_\_\_\_

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1 The ceremony will take place excellently bright-and-early (positive: early to an excellent degree) tomorrow morning. 2 My family was severely poor; we (many, beloved) lived in only two troublesomely small rooms. 3 [Warning] The physician feels such regret (cause, blame, no remedy) because a baby died due to her error that she's liable to [commit suicide/commit murder/etc., depending on where the blame lies]. 4 How warm is August in Southern California? Is it warm to a fine degree or intolerably warm? 5 The diners agree-in-word that the food is very good, although it's slightly salty. 6 Long ago a foolish king demanded and decreed that his (he is despised) people build a magnificently beautiful garden as their duty to him. 7 The picture of a pig in a boat was troublesomely odd. 8 [Story] The butterfly flew extraordinarily high, and then she flew down; the children greeted her when she was rather low. 9 The green book is clearly troublesomely-large; is it also severely heavy? 10 An anthropologist found many unusually sacred writings (that were) made by priests three thousand years ago. 11 Bii meéñanehile thuzh wa. 12 Bii shithéle dathim Beridan Mázhareth (beth) wa. 13 Bii shanethile thom letho, !zh radazhehele be. 14 Bii eril leyithüle ! bolehel thosh shal(eya) eril wa. 15 Bii eril óohahálish woháya wohena Méri betha; them ána be wa. 16 Bii tháahul rui netho; óóbethuul ! elashahal be wa. 17 Bii othehálish ehom shoneda ! shada wi. 18 Bii eril dóhúuyahale edashá leth, !zh héyahale ra le wa. 19 Bii eril lolad onin lhohotheshule shebshheb áwithehéwáan; medam thul ! hothul áwithehtha méhéñath bedi, ! melith ben aril náwii behé wá. 20 Bá meyemehaba dalatham?

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# Lesson 57:

## Vocabulary Interlude 10

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 I give here, where not straightforward, are my best guesses as to the words that inspired these words.

### Vocabulary

lila	to female-sex-act
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) <i>subtract</i> -id (masculine): this is known in linguistics as a “back-formation”] {YML}
liliháaláa	labia [lili (wet) + -háalish (utmost degree) + láa (perception)] {JP}
lul	vagina
nemeháalish	clitoris [nem (pearl) + -háalish (utmost degree)] {RB, BG}
wodama	exterior female genitalia [wohóol (entire female genitalia) + dama (touch)] {SH}
wohóol	entire female genitalia [woho (all; every) + óol (moon)] {SH}

### Menstruation

We've already seen osháana (to menstruate; menstrual). And, 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...

ásháana	to menstruate joyfully
desháana	to menstruate early
elasháana	to menstruate for the first time
husháana	to menstruate painfully
wesháana	to menstruate late
zhesháana	to menstruate in synch with another woman [zhe (similar) + osháana (menstruate)]

## Pregnancy

We've already seen *lawida* (to be pregnant).

<i>lalewida</i>	to be joyfully pregnant
<i>lewidan</i>	to be pregnant for the first time
<i>lóda</i>	to be wearily pregnant
<i>widazhad</i>	to be pregnant, late in term and eager for the end

## Menopause

We've already seen *zháadin* (to menopause). What we haven't seen is its etymology: [*zháa* (wrinkle (in the skin))].

<i>azháadin</i>	to menopause uneventfully
<i>elazháadin</i>	to menopause when it's welcome

## Blood

We've already seen *ili* (water) and *óol* (moon), the bases for most of these words.

<i>luhili</i>	blood [ <i>ili</i> (water)] {SH}
<i>luwili</i>	birth blood [ <i>luhili</i> (blood)] {SH}
<i>óolewil</i>	menstrual blood [ <i>óol</i> (moon) + <i>luwili</i> (birth blood)] {SH}
<i>óolewod</i>	sanitary napkin [ <i>óolewil</i> (menstrual blood) + <i>od</i> (cloth)] {SH}
<i>nilewod</i>	tampon [ <i>nil</i> (inside) + <i>óolewod</i> (sanitary napkin)] {SH}

## Male Sexual Anatomy

<i>bom</i>	penis
<i>bom</i>	household oil
<i>hibid</i>	testicle(s)
<i>hibidim</i>	scrotum [ <i>hibid</i> (testicles) + <i>dim</i> (container)] {YML}

Beware puns “confusing” *bom* (penis) with *bom* (household oil)! Hee hee!

## Exercises

I've invited some friends 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; I'll be giving their original English for you to translate and follow with a note or two as to why I chose to translate the text as I did and then space for you to translate into Láadan and then back into English. I'll then present my translation with morphemic analysis and a re-translation into English. You might want to cover my version, do your own, and then compare the two.

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**From Heather:**

1 She menstruated joyfully when she knew that she was **not** pregnant.

I chose to translate this sentence using "bróo" (because) rather than "widahath" (when).

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

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

Bíi eril ásháana be bróo lothel be lawida rahóo behé wáa.

Bíi	eril	ásháana	be	bróo	lothel	be
DECL	PAST	MENSTRUATE:JOY	X:1	BECAUSE	KNOW	X:1
	lawida	rahóo	behé			
	PREGNANT	NOT + FOCUS	X:1 + EMBED			

wáa.

TRUSTED

She menstruated joyfully because she knew that she was **not** pregnant.

2 Bethany, being very pregnant, dreams of chocolate.

When I spoke to Heather about this sentence, she 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 (partitive)], literally "of him/her/it" This is what we would use for "of chocolate" in #2.

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

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

Bíi ozh widazhad Bétheni beháa ahana bethuth wáa.

Bíi	ozh			
DECL	DREAM			
	widazhad	Bétheni	beháa	
	PREGNANT:NEAR TERM & EAGER	BETHANY	X:1 + EMBED:REL	
ahana	bethuth		wáa.	
CHOCOLATE	X:1 + PARTV = ABOUT + OBJ		TRUSTED	

Bethany, who is pregnant, near term and eager for the end, dreams about chocolate.

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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. I therefore chose to incorporate “lady” into “lover”: “lilahá” (doer of the female sex act).

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

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

Bíi en rawith nemeháalish bethath zhe en wobun wolilahá betho wáa.

Bíi	en	rawith	nemeháalish	bethath	zhe
DECL	UNDERSTAND	NO-ONE	CLITORIS	X:1 + POSS:BIRTH + OBJ	BE SIMILAR

en	wobun	wolilahá	betho	wáa.
UNDERSTAND	REL + NEW	REL + FEMALE-SEX-ACT + DOER	X:1 + POSS	TRUSTED

No-one understands her clitoris like her new lover does.

**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—at least that’s the way I perceive it. We needed a word for “hot flash”; the 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}. We also need a new verb: “yime” means “to run” {CH}. The phrase “Blind Snow Storm” doesn’t really 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, rohorothúul hishethudi nil.

Bée	zháahóowadin	honáaleya	wo!	Yime	be,
WARN	HOT FLASH	HOURS MIDNIGHT–DAWN + TIME	MADEUP	RUN	X:1

bud	raden,	rohorothúul	hishethudi	nil.
CLOTHING	NON- + ASSOC = WITHOUT	STORM + DEG-P:MAGNIF	SNOW + PARTV + GOAL	IN

[warning] Hot-flash in the wee hours! She runs, without clothing, into the magnificently intense snow-storm.



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5 She is the wrinkled Sage  
She turns blood into water  
And then drinks her fill  
Beneath the blood moon

I chose to translate “turn blood into water” as “CAUSE<sub>TO</sub> + CHANGE | BLOOD + OBJ | WATER + GOAL”. “To drink her fill” I chose to translate as “DRINK | X:1 | BE FULL | X:1 + EMBED + TIME | UNTIL”. The rest should be fairly straightforward.

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

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

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

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

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Bíidu bi wozháa wowothá;

Bíidu                      bi                      wozháa                      wowothá;  
DECL + POETIC      X:HONORED:1      REL + WRINKLE      REL + WISDOM + DOER + IDENT  
[Statement, poetic] She is [a/the] wrinkled sage;

Dósheb bi luhilith ilidi

Dósheb                      bi                      luhilith                      ilidi  
CAUSE<sub>TO</sub> + CHANGE      X:HONORED:1      BLOOD + OBJ      WATER + GOAL  
She changes blood to water

Id rilin bi ume bihéya hathobéeya

Id                      rilin                      bi  
AND-THEN      DRINK      X:HONORED:1  
  
                    ume                      bihéya  
                    BE-FULL      X:HONORED:1 + EMBED + TIME

hathobéeya

UNTIL  
And then she drinks until she is full

Óol luhilithuha yil wo.

Óol                      luhilithuha                      yil                      wo.  
MOON      BLOOD + PARTV + PLC      UNDER      MADEUP  
Under the moon of blood.

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6 *desháana*: a rose tattoo left behind on the upholstered seat

This is given as a definition, so I chose to translate it as “in teaching”—in spite of the poetic nature of its form. We have no word for “tattoo”; I used “uzh” (symbol—of notation, alphabet, orthography)—loosely, “glyph.” We also have no word for “upholstery” or “upholstered”; I chose to translate this as “the cloth of the chair;” the word for “chair” is *dalewodewan* [*dale* (object) + *wod* (sit) + *-wan* (purpose)]. The phrase “left behind” is an idiom for which we have no counterpart in Láadan; I chose to render it using the clause “she goes” as an embedded Time-case element.

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

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

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Bíidi *desháana* náham woshahina wohuzh od dalewodewanethuha sháad behéya arileháa wa.

Bíidi	<i>desháana</i>				
DECL + DIDACT	MENSTRUATE:EARLY				
<i>náham</i>	<i>woshahina</i>	<i>wohuzh</i>	<i>od</i>	<i>dalewodewanethuha</i>	
CONT + BE PRESENT	REL + ROSE	REL + SYMBOL	CLOTH	CHAIR + PARTV + PLC	
	<i>sháad</i>	<i>behéya</i>			
	COME/GO	X:1 + EMBED + TIME			
	<i>arileháa</i>				
	FUT + EMBED:REL + IDENT				

wa.  
MYPERC

Early menstruation is the rosy glyph that is still on the fabric of a chair after she goes.

---

7 *wesháana* was her worry, but all she could do was wait

We’ve just been given words for “regret”, “fret”, and “worry”: “lhith” (to fret) [*lith* (think) + *lh* (pejorative)]; “lhitheril” (to regret) [*lhith* (fret) + *eril* (past)]; and “lhitharil” (to worry) [*lhith* (fret) + *aril* (future)]. Along with these came “litheril” (reminisce) [*lith* (think) + *eril* (past)] and “litharil” (anticipate) [*lith* (think) + *aril* (future)]. All these are from {JLP & EC}.

Note how Láadan is creeping into Layne’s sentences; it’s so much more convenient to have the right word!

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

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

Not

Bíi eril nin wesháana lhitharil bethoth, izh thad neril be neda wa.

Bíi        eril        nin        wesháana        lhitharil        bethoth,  
DECL    PAST    CAUSE    MENSTRUATE:LATE    WORRY        X:1 + POSS + OBJ

izh        thad        neril        be        neda        wa.  
BUT      BE-ABLE    WAIT      X:1      ONLY      MYPERC

Menstruating late caused her worry, but she could only wait.

8 with herb tea and a pillow nest,  
painful menstruation made her take a rest

It feels odd in Láadan, but for poetic emphasis I've deviated from standard Láadan word-order; I've more closely mirrored the English. I'm also introducing a new verb here: "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 I used a circumlocution, drawing a word-picture of many pillows around her.

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

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

Bíidu zhu theshethudan i thomedan menedebe beha o,

Bíidu        zhu        theshethudan        i        thomedan        menedebe        beha        o,  
DECL +    TEA        HERB + PARTV +        AND        PILLOW +        MANY        X:1 + PLC        AROUND  
POETIC                    ASSOC:PLEAS                    ASSOC:PLEAS

With tea of herbs and many pillows around her,

eril dódul husháana beth beyóoth wo.

eril        dódul                    husháana                    beth        beyóodi                    wo.  
PAST      CAUSE<sub>TO</sub> + GIVE-REST      MENSTRUATION:PAINFUL      X:1 + OBJ      X:1 + REFLX + GOAL      MADEUP

painful menstruation caused her to give herself a rest.

Notes \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

9 Labia hide the beautiful clitoris,  
Both wet with wanting  
to share  
sweet lover's touch

I'm introducing a new verb, "rumad" (to hide; to cover; to put away) {SH}.

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

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

Bíidu merumad liliháaláa woháya wohabathedeth,  
Bíidu merumad liliháaláa woháya wohabathedeth,  
DECL + POETIC PL + HIDE LABIA REL + BE BEAUTIFUL REL + CLITORIS + OBJ  
Labia hide the beautiful clitoris,

Melili bezh woho mahawáan;  
Melili bezh woho mahawáan;  
PL + BE WET X:2-5 ALL/EVERY SEXUAL DESIRE + CAUSE  
They all are wet from sexual desire;

Menéde mehedethi bezh woho  
Menéde mehedethi bezh woho  
PL + WANT PL + SHARE X:2-5 ALL/EVERY  
They all want to share

wolema wodama shimáthoth wo.  
wolema wodama shimáthoth wo.  
REL + BE GENTLE REL + TOUCH SEX-ACT + DOER + POSS + OBJ MADEUP  
a sexual partner's gentle touch.

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 I recast the poem (with Layne’s approval) in terms of “I” and “she”.

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

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

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 nahal i nawush behóo wo.  
 BUT BEGIN + WORK AND BEGIN + BROOM X:1 + FOCUS MADEUP  
 But she began to work and sweep.

Bíidu mime neda lehóo bebáawáanehéé,  
 Bíidu mime neda lehóo  
 DECL + POETIC ASK ONLY I + FOCUS  
 bebáawáanehéé  
 INTERR PRON + CAUSE + EMBED:Q  
 I only asked why

Widahath dóhéthe behóo demeth i il behóo thosheth wo.  
 Widahath dóhéthe behóo demeth i il behóo thosheth wo.  
 WHEN CAUSE<sub>TO</sub> X:1 + WINDOW + AND PAY X:1 + SKY + OBJ MADEUP  
 + BE CLEAN FOCUS OBJ ATTENTION FOCUS  
 When she cleaned the window and regarded the sky.

Notes \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

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)]. Yes, "méesh" (pleasure, not sexual) is also a new word.

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 I'm reluctant to use "niloma" (palm) as a verb. Try your hand at it; you may do better than I.

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

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

Bíida bre dóham ne bom nilomaha nil dama ne bometh nilomananehéya eril, ébre dama wobom woniloma bometh méeshimenalehal wa.

Bíida	bre	dóham	ne	bom	nilomaha	nil	
DECL + JEST	If...	CAUSE <sub>TO</sub> + BE PRESENT	YOU	OIL	PALM-OF-HAND + PLC	INSIDE	
	dama	ne	bometh	nilomananehéya			
	TOUCH	YOU	PENIS + OBJ	PALM-OF-HAND + INSTR + EMBED + TIME			
eril,	ébre	dama	wobom	woniloma	bometh	méeshimenalehal	wa.
PAST	...THEN	TOUCH	REL + OIL	REL + PALM-OF-HAND	PENIS + OBJ	SEXUAL PLEASURE + MANN + DEG:UNUSUAL	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

N \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

On the other hand (pun discovered), what if we *did* use "niloma" as a verb? We might come up with....

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

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

Bíida bre dóham ne bometh nilomaha dóham ne nilomath bomehahéya eril, ébre niloma wobom woniloma bometh méeshimenahehal wa.

Bíida        bre        dóham                            ne        bometh    nilomaha  
DECL + JEST   If...    CAUSE<sub>TO</sub> + BE PRESENT    YOU    OIL + OBJ    PALM-OF-HAND + PLC

              dóham                            ne        nilomath                            bomehahéya  
              CAUSE<sub>TO</sub> + BE PRESENT    YOU    PALM-OF-HAND + OBJ    PENIS + PLC + EMBED + TIME

eril,        ébre        niloma        wobom        woniloma                            bometh  
PAST        ...THEN    PALM-OF-HAND    REL + OIL    REL + PALM-OF-HAND    PENIS + OBJ

méeshimenahehal                            wa.  
SEXUAL PLEASURE + MANN+ DEG:UNUSUAL    MYPERC

[Jest] If you put oil on the palm before you palm the penis, then the oily palm palms the penis quite sexual-pleasurably.

N  
Notes  
Notes  
Notes  
Notes  
Notes

# Vocabulary So Far

a: love(inanimates)	Ayu: October	bol: fleecy-clouded	desh: drug
-á: Suffix: doer/one who	azh: love(sex-desire now)	bom: household oil	desháana: menstruate early
á-: Prefix (life-form): infant	azháadin: menopause	bom: penis	di: say/talk/speak
áabe: book	unventfully	boó: three	dibithim: greet
áala: thanks (Thank You)	ba: X (single, beloved)	boóbin: braid	dide: early
áalaá: butterfly	babí: bird	bóodan: rescue	dihá: speaker
ána: sleep	bad: mineral	boóthab: thirteen	diídin: holiday
áath: door	bada: spoon	bosh: wood	dim: container
áatham: church	badazh: metal	boshum: cloud	dimilin: ornament
áayáa: love(mysterious)	bal: bread	both: hotel	dina: friendliness(none)
ázah: love(sex-desire	bala: anger (+, +, +)	bre: layer	dina: frustration(-, -, +)
formerly)	balin: old (animates)	bre... ébre: if... then	dinime: beholden
ab: love(liked not respected)	balinemid: turtle/tortoise	bremeda: onion	dith: voice
aba: fragrant	bama: anger(+, -, -)	bróo: because	dithal: praise
ábabí: baby bird	ban: give	bú: odd/perverse/quirky	dizh: kettle
abathede: clitoris	ban: they (many, beloved)	bud: clothing	do: strong
ábed: farm	bana: anger(+, -, +)	bud: nine	dó-: Prefix (v): cause to VERB
ábedá: farmer	bara: anger(+, +, -)	budethab: nineteen	dod: fast/not eat
abesh: all things/all-that-is	bash: common sense	bun: new	dóhada: comical/funny
ad: love(respected not liked)	bath: six	buzh: convention	dóho: wrap
ada: laugh	batha: fork	dáan: word	dol: root
Adalatham: August	bathethab: sixteen	dadem: picture	dom: remember
adama: tickle	bazh: they (few, beloved)	dal: thing	don: comb
Adol: December	be: he/she/it/X	dala: frustration(+, +, +)	dona: friendliness(foolish)
ahana: chocolate	bebáa: interrogative pron	dala: plant/growing thing	doni: earth/ground/soil
Ahede: September	bedi: learn	dalatham: berry	donidan: lovingkindness
Ahesh: March	bédi: promise	dale: object	dóo: well...
áhesh: responsible	bedihá: student	dalethodiwan: writing	doól: at last
áhomid: foal/infant horse	bedina: lesson	implement	dóon: correct
alehale: music/make music	bel: bring/take	dalewodewan: chair	doroledim: overeas-as-
alehalehá: musician	belid: house	daleyodewan: table	selfcare
Alél: January	belidá: carpenter	dam: manifest/show signs	dosh: burden
am: love(rel by blood)	ben: they: 6+	dama: frustration(+, -, -)	doth: follow
Amahina: May	benem: stay	dama: touch	dóyom: protect/shield/
Ameda: July	berídan: aunt	dan: language	safeguard
amedara: dance	Beth: Beth	dana: frustration(+, -, +)	doyu: apple
amedarahá: dancer	beth: home	dara: frustration(+, +, -)	du-: Prefix (v): try to VERB
an: know (of people)	Bétheni: Bethany	dash: tooth	dul: refresh/give rest
ana: food	beye: someone/something	dathim: needlework (v)	dun: field/meadow/pasture
Ána: Anna	beyen: someones/things: 6+	dathimá: needleworker	duna: friendliness(bad)
anadal: meal (lunch, etc)	beyezh: someones/things:	dazh: soft/pliant/yielding	dush: have-to
anadalá: cook	2-5	debe: hundred	duth: use (v)
Ánetheni: Anthony	bezh: they: 2-5	dedide: story	dutha: heal
Aranesha: Arkansas	bi: X (single, honored)	déedan: interpret	duthahá: healer
áru: kitten/baby cat	bim: four	déela: garden	dúu-: Prefix (v): try in vain to
ash: star	bimethab: fourteen	déeladáan: sentence	VERB; fail to VERB
ásháana: menstruate joyfully	bin: bowl	dehena: friendliness(despite)	e-: Prefix: science of
ashon: love(kin of heart)	bin: they (many, honored)	deheni: meat	é-: potential
Athesh: June	bina: anger (-, -, +)	delishe: weep/cry	e... e: either... or
Athil: April	bini: gift	delith: hair	eb: buy/sell
Athon: November	bishib: sudden	dem: window	eba: spouse
áwith: baby/infant	bithim: meet (v)	demerem: curtain	ebalá: baker
áya: beautiful	bizh: they (few, honored)	den: help (v)	ed: tool
Ayáanin: February	bo: mountain	dena: friendliness(good)	édáan: lexical gap
aye: love(unwelcome)	bod: dish	dená: assistant/helper	edan: linguistics



# Vocabulary So Far

edaná: linguist	-háalish: Degree: extraordinary degree	-hile: Degree: greatly/[neg] severely	ithedal: lamp
edash: dentistry	háanáal: evening	hin: these/those: 6+	íthi: high/tall
edashá: dentist	háarul: kitten	hish: snow	izh: but
ede: grain	háasháal: morning	hiwetha: left(direction)	la: I (beloved)
éde: nevertheless	háawith: child	hiwetho: right(direction)	láa: perception
edeláad: believe	habelid: dwell	híya: small	láad: perceive
edemid: mouse	hadihad: always	híyahath: week	Láadan: Láadan
edethi: share	hal: work	hizh: these/those: 2-5	láadom: recognize
edin: cousin	-hal: Degree: very/unusually	hob: butter	Lahila: Holy One/Deity
eduth: engineering	halá: worker	hoberídan: great-aunt	lal: milk
edutha: medicine	halid: competition	hom: nectar	lalewida: pregnant, joyfully
eduthá: engineer	Halishóna: California	homana: dessert	lali: rain
eduthahá: doctor/physician	ham: present/there is/are	hon: west	lalom: sing
éeba: portentous	han: south	honáal: hours, midnight-dawn	lalomá: singer
éelen: grape(s)	Hanesháal: Thursday	Honesháal: Tuesday	lam: health
éeme: love(not liked, not respected)	harathal: bad (of time)	hóowith: grandchild/granddaughter	lámála: caress/stroke
éeya: illness/sickness	hath: time	hoshérídan: great-niece	lami: number
ehá: scientist	hath menedebe: often	hoth: place	lamiba: interrogative quantifier
ehash: astronomy	hath nedebe: seldom	hothal: good (of place)	lamith: count (v)
ehashá: astronomer	hathal: good (of time)	hothul: grandparent	lan: friend
ehen: philosophy	Hathamesháal: Sunday	hóya: beautiful (of place)	lan: we (many, beloved)
ehená: philosopher	hathobéeya: until	hozahzh: airport	lanemid: dog
éholob: threat(en)	hathóol: month	hu: boss/ruler	lash: indifference
ehom: education	hathóoletham: year	-hul: Degree: extremely/very	lath: celibate (by choice)
ehomá: education specialist	háya: beautiful (of time)	-hule: Degree (neg): intolerably	lawida: pregnant
ehoth: geography	heb: down	hulehul: for-sure	lawith: saint
el: make	hed: glass (drinking)	hum: knife	laya: red
Elá: Creator	héda: drop/spill	humesh: cut	layun: orange (color)
elahela: celebration	héeda: holy/sacred	hun: north	lazh: we (few, beloved)
elamith: mathematics	héedan: translate	Hunesháal: Wednesday	le: I
elash: play (v)	héena: sibling-of-heart	husháana: menstruate painfully	leb: enemy
elasháana: menstruate, first time	héeya: afraid (adj)/fear (v)	i: and	léeli: jonquil
elazháadin: menopause, welcome	-hel: Degree: trivial/slightly/hardly	ib: crime	lel: seaweed
Elízhabeth: Elizabeth	-hele: Degree: much/[neg] troublesome	ibáalh: criminal	léli: yellow
elodá: housekeeper	hena: sibling-by-birth	id: and then	lema: gentle
elosh: economy	hene: east	-id: Suffix: male	len: we: 6+
em: yes	Henesháal: Monday	idon: hairbrush	lewidan: pregnant, first time
Emath: Mama	Hérel: Carol	ihé: before (place)/in front of	leyan: brown
emid: biology	hesh: grass	ihée: after (place)/behind	leyi: blue
emidá: biologist	heshehoth: park	íi: also	lezh: we: 2-5
en: understand	hesho: surpass (comparison)	íizha: although	lha: sin
erabalh: temptation	heyi: pain	il: pay attention to	lhahá: sinner
esh: boat	hi: that/this	ilá: spectator	lheb: enemy/pejorative
eshon: peace-science	hib: ovary(ies)	ílihi: disgust	lhebe: hatred
eshoná: peace-scientist	hibid: testicle(s)	ili: water	lhebe: X (single, despised)
éthe: clean	hibidim: scrotum	ilisháad: swim	lheben: they (many, despised)
ewith: anthropology	hibo: hill	im: travel	lhebez: they (few, despised)
ewithá: anthropologist	hihath: now	imá: traveler	lhed: discord-in-home
ezha: snake	-hil: Degree (neutral): minor/rather/somewhat	in: exist	lhele: I (despised)
háa-: Prefix (life-form): child/young		ith: light	lhelen: we (many, despised)
háahomid: colt/filly			lhelezh: we (few, despised)
			lhene: you (singular, despised)
			lhenen: you (many, despised)

# Vocabulary So Far

lhenezh: you (few, despised)	mahina: flower	neda: only	oham: love(holy)
lhezhub: noxious insect	mahinin: cook	nedaba: which (disambiguator)	ohamedi: pray
lhith: fret	mari: island	nede: one	ohehena: respect(despite)
lhitharil: worry	Másha: Marsha	néde: want	ohena: respect(good)
lhitheril: regret	math: building	nedebe: few/several	ohina: respect(none)
lhoho: shame	Máthu: Matthew	nedebenil: among (few/ several)	ohona: respect(foolish)
lhu: poison	mathul: mother (mom)	nedeloth: fact	ohuna: respect(bad)
li: I (honored)	Máyel: Michael	nedeshub: intent	ol: store (v)
líthi: white	mazh: automobile/car	nedethab: eleven	olim: heaven/paradise
líthiin: grey	Mázhareth: Margaret	née: alien (adj)	olin: forest
lila: female-sex-act (v)	meda: vegetable	néehá: alien (n)	olob: blow/trauma
lilahá: lover/fem-sex-actor	medalayun: carrot	nehena: contentment(despite)	olowod: group
lili: wet	meénan: sweet	nem: pearl	om: teach
liliháaláa: labia	méesh: pleasure (not sexual)	nemeháalish: clitoris	oma: hand
lin: we (many, honored)	méeshim: sexual pleasure	nen: you: 6+	omá: teacher
liri: colored (adj)	méhéna: compassion(despite)	nená: contentment(good)	omid: horse
lishid: sign (v)	mel: paper	neril: wait	on: head (body part)
lith: think	mela: ocean	nezh: you: 2-5	ona: face (body part)
litharil: anticipate	memazh: train	ni: cup	onelal: cream
litheril: reminisce	ména: compassion(good)	ni: you (singular, honored)	onida: family
liyen: green	menedebe: many	nib: eight	onin: nurse
lizh: we (few, honored)	menedebenil: among (many)	nibethab: eighteen	oób: jump
lo: rejoice	Méri: Mary	nil: inside	óobe: along
lod: household	merod: billion (1000 million)	nilewod: tampon	oódóo: bridge
lóda: pregnant, wearily	mesh: across	niloma: palm-of-hand	óoha: tired/weary
lohil: pay attention, internal	méwith: crowd	nime: be willing	óol: moon
lol: community-feeling	mi: leaf	nin: cause/be causal	óolewil: menstrual blood
loláad: perceive, internal	mid: animal/creature	nin: you (many, honored)	óolewod: sanitary napkin
lom: song	míi: amazed	nina: contentment(none)	óotha: soul
lóolo: slow	míme: ask	niná: responsible-one	óowa: fire
lorolo: thunder	mína: compassion(none)	ninálh: one to blame	óoya: heart
losh: money/credit	miwith: city/town	nizh: you (few, honored)	óoyahonetha: mind
loshá: banker	modi: ugly	no-: Prefix (v): finish VERBing/ complete VERBing	óoyo: mouth
loth: information	móna: compassion(foolish)	nó-: Prefix (v): cease to VERB/ stop VERBing	osháana: menstruate
lothel: know (of information)	mud: mushroom	nol: upon/on top of	oth: important
loyo: black	muda: pig	noline: angel	owa: warm
lu: Please	múna: compassion(bad)	nona: contentment(foolish)	owe: garment
lub: fowl/poultry	na: you (singular, beloved)	nori: send	oya: skin
luben: map	na-: Prefix (v): begin to VERB/ start to VERB	nosháad: arrive	oyi: eye
lud: debt	ná-: Prefix (v): continue to VERB/keep VERBing	nu: here	oyimahina: violet (flower)
ludi: female (v)	náal: night	nuna: contentment(bad)	oyo: nose
luhili: blood	nan: you (many, beloved)	núu: there	oyu: ear
luhul: beg	nanáal: sunset	o: around	ozh: dream
luhulá: beggar/mendicant	nasháad: depart	oba: body	rabalh: reek/stink
lul: vagina	nasháal: dawn	obe: through	rabalin: young
lula: purple	naya: care for	obée: during	rabo: plain
luth: rock (v)	nayahá: caregiver	obeth: neighbor	rabun: old (inanimate)
luwili: birth-blood	nazh: you (few, beloved)	od: cloth	radal: nothing
ma: listen	ne: you: I	odá: weaver	radazh: hard/firm
máa: egg	ne-: Prefix (v): repeat VERBing/VERB again	ódon: cheese	rado: weak
máanan: salty			rahadihad: never
maha: sexual desire			rahith: darkness
mahá: listener/one who listens			rahíya: large
mahin: pot (cooking)			rahol: squander/waste
			rahowa: cold

# Vocabulary So Far

rahu: closed	shamid: domesticated animal	than: underground	um: seven
rahulh: slave	shan: five	thé-: Prefix (v): about to VERB	ume: abundant/full
raláadá: non-perceiver	shana: grief(+,-,-)	any second	umethab: seventeen
ralh: rape	shane: downy/furry	thed: far	un: lead (v)
ralhá: rapist	shanethab: fifteen	thée-: Prefix (v): about to	urahu: gate
ralhoham: love of evil	shara: grief(+,+, -)	VERB, but not any	úuya: hurt/feel pain
ralili: dry	shathul: honored parent	second	uzh: symbol (of notation,
ralóolo: fast/rapid/quick	she: comfort (v)	thehena: joy(despite)	alphabet, orthography)
rana: drink/beverage	sheb: change (v)	thel: get/obtain	waha: any
ranahá: drinker	shebasheb: death	-théle: Degree (pos): fine	wam: calm/still
ranaháhl: alcoholic	shée: desert	them: need	wé-: VERB back again; in
ranil: outside	shel: rigorous	then: break (v)	return
raniloma: back-of-hand	sherídan: niece/nephew	thena: joy(good)	wedeth: clear
rasha: discord	sheshi: sand	Therísha: Teresa	wée: cry (babies)
rashe: torment	sheshihoth: beach	thesh: herb	wéedan: read
rashelh: torture	shi: please (v)	thi: have	wehe: store/market
rashon: quarrel	shidi: be together	thib: stand	wehehá: storekeeper
rashonelh: war	shim: sexual-act (v)	Thíben: Steven	wéhená: gratitude(despite)
ratháa: blighted	shin: two	thil: vine	wem: lose
rathal: bad	shina: grief(-,-,+)	-thíle: Degree (pos): excellent	weman: winter
rathóo: non-guest	shinehothul: great-	thili: fish	wemen: spring (season)
rawedeth: murky/obscure	grandparent	thina: joy(none)	wemon: autumn/fall
rawíná: ingratitude (no	shinenil: between	thizh: pie	wéná: gratitude (good)
reason)	shinethab: twelve	thó-: Prefix (v): to have just	wesháana: menstruate late
rawith: no-one/nobody	sho: heavy	VERBed	weth: path/way/road
rayil: over/above	shod: room	thob: thousand	wí: life
Rayilesháal: Friday	sholan: alone	thod: write	wida: carry
re...re: neither...nor	shon: peace	thodi: writing implement	widahath: when (conj)
redeb: find	shoná: peacemaker	thol: breast	widahoth: where (conj)
ren: carpet	shóo: happen/come to pass/	thom: pillow	widahuth: why
ri: record (v)	occur	thona: near	widaweth: how (conj)
rilin: drink (v)/quaff	shóod: busy	thon: seed	widazhad: pregnant, late,
rin: plate	Shósho: Magic Granny	thona: joy(foolish)	eager
ro: weather	shub: do	thóo: guest	wíi: alive/living
rod: million	shud: poor	thosh: sky	wíitham: clergy
rohoro: storm	-shule: Degree (neg): special	thu: honey	wil sha: greeting
romid: wild animal	emergency form...	thul: parent	wili: creek/river
róo: harvest	shulhe: not-fit/inappropriate	thulana: soup	wilomina: act/perform
rosh: sun	shum: air	-thúle: Degree (pos): perfectly	wíná: gratitude(none)
ruhob: deep	shumáad: fly	thuna: joy(bad)	with: person/woman
rul: cat	shun: ceremony/ritual	-thúul: Degree (pos):	wod: sit
rumad: hide/cover/put away	Shuzhéth: Suzette	magnificent	wodama: ext fem genitalia
rushi: wine	tháa: thrive/be well	thuzh: cake	woho: all/every
rúsho: bitter	thab: ten	u: open	wohóol: entire fem genitalia
rúu: lie down	thabebath: sixty	-ú: do-ee	womil: livestock
sha: harmony	thabebim: forty	ub: balm	womilá: shepherd
sháad: come/go	thabeboó: thirty	ud: stone	wóná: gratitude(foolish)
sháal: day	thabebud: ninety	udath: noon	wóoban: give birth
shad: pure/perfect	thabenib: eighty	udathihée: afternoon	woth: wisdom
shadon: honor/truth	thabeshan: fifty	udemeda: potato	wothá: sage/wise person
shahina: rose (flower)	thabeshin: twenty	uhud: nuisance	wu: such a.../what a...
shal: courtesy/manners	thabum: seventy	ul: hope	wud: part (as of machine)
shala: grief (+, +, +)	thad: able	ulanin: study (v)	wum: entire
sham: love(child)	thal: good	ulhad: betray	wuman: summer
shama: grief (+,-,-)	tham: circle	ulhadá: betrayer	wúná: gratitude(bad)

# Vocabulary So Far

wush: broom  
yáanin: tree  
yáazh: goose  
yada: thirst  
yed: valley  
yem: sour  
yeth: silver  
-yi-: fraction infix  
yib: solid(~gas/~liquid)  
yide: hunger  
yil: below/under  
Yilesháal: Saturday  
yime: run  
yob: coffee  
yod: eat  
yodá: eater  
yodálh: glutton  
yodeyod: feast  
yom: safe  
-yóo-: -self  
yu: fruit  
yul: wind (n)  
yun: orange (fruit)  
zha: name (n)  
zháa: wrinkle (in skin)  
zháadin: menopause (v)  
zháahóowadin: hot flash  
zhala: regret(+, +, +)  
zhama: regret(+, -, -)  
zhana: regret(+, -, +)  
zhara: regret(+, +, -)  
zhe: like/similar  
zhedi: agree(word)  
zheláad: consense  
zhelith: agree(thought)  
zhesháana: menstruate in  
synch  
Zheshu: Jesus of Nazareth  
zheshub: cooperate  
zhilhad: prisoner  
zhina: regret(-, -, +)  
zho: sound  
zholh: noise  
zhu: tea  
zhub: insect

# Lesson 58: Repetition Words

## Vocabulary

bada	repeatedly, at random
badan	repeatedly, in a pattern over which humans have no control
brada	repeatedly, in a pattern fixed arbitrarily by human beings
bradan	repeatedly, in a pattern fixed by humans by analogy to some phenomenon (such as the seasons)
bradá	repeatedly, in what appears to be a pattern but cannot be demonstrated or proved to be one

There is no interrogative form, so you cannot ask “In what sort of pattern does this occur repeatedly?”

## Additional Vocabulary

duthahoth	hospital [dutha (heal) + hoth (place)]
loshebelid	bank [losh (money/credit) + belid (house)]
róomath	barn [róo (harvest) + math (building)]
ulin	school
wéehoth	library [wéedan (read) + hoth (place)]

## Repetition Words

The repetition [*words*] ordinarily go at the end of the clause [*defined as: (Auxiliary) + Verb + (Negative) + 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.

## Examples

Bíi ril sháad le bethedi wa.	I am going home.
Bíi ril sháad le bethedi bada wa.	I keep going home again and again (but with no particular pattern to my visits).
Bíi memina ash thosheha wa.	The stars move in the sky.
Bíi memina ash thosheha badan wa.	The stars move in the sky (every night, despite what humans may think or try to do about it).
Bíi dóhéthe le betheth wa.	I clean house.
Bíi dóhéthe le betheth brada wa.	I clean house regularly (eg weekly: arbitrary period set by humans).
Bíi yod le háasháaleya wa.	I eat in the morning.
Bíi yod le háasháaleya bradan wa.	I eat every morning (by analogy to pattern of nature).
Bíi yod le bradan wa.	I eat regularly (in a pattern by analogy to nature).

Bíi ham yul wa.  
Bíi ham yul bradá wa.

The wind blows.  
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 di ábedá wa, "Bíiya ham rohoró bada wa."
- 2 Bíi naya onin thul lethath bradan wáa.
- 3 Bíi meshim romid wemeneya badan wáa.
- 4 Báa dide omá bedihádi bada?
- 5 Bíilan mehamedara lezh Yilesháaleya brada wa.
- 6 Báa ozh withid bethethu bradá?

Something similar to #1 could have been rendered as *Bíi eril diya ábedá wa*, "Bíi ham rohoró 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 English:

2 English:

3 English:

4 English:

5 English:

6 English:

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**Add the (indicated repetition word); translate into English before and after.**

- 7 Bii eril sháad Másha ulinedi (arbitrary-by-human pattern) wa.
- 8 Bii ham nasháal i ash thosheha (natural pattern) wi.
- 9 Bii bóodan obeth letho rul nethoth yáanin bethode (no pattern) wa.
- 10 Bíidu lothel le di wohowa wolali dedidethehé (unprovable pattern) wa.
- 11 Báa mebenem with belideha nil náaleya (analogy-to-nature pattern)?
- 12 Báa wéedan Mázhareth áabeth wéehotheha (arbitrary-by-human pattern)?

7 English:

Láadan:

English:

8 English:

Láadan:

English:

9 English:

Láadan:

English:

10 English:

Láadan:

English:

11 English:

Láadan:

English:

12 English:

Láadan:

English:

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Notes  
Notes

**Translate the following into Láadan.**

- 13 The housekeeper cries from grief (reason/no blame/no remedy) off-and-on (no pattern).
- 14 Storms go from west to east through the plain (apparent-but-unprovable pattern).
- 15 The farmers will plant vegetables, and their spouses herbs (analogy-with-nature pattern).
- 16 The child is obligated to go to sleep (arbitrary-by-human pattern).
- 17 Birds fly south in autumn (natural pattern).
- 18 The philosopher shows signs of joy (good reason) at learning (no pattern).

13 Láadan: \_\_\_\_\_

14 Láadan: \_\_\_\_\_

15 Láadan: \_\_\_\_\_

16 Láadan: \_\_\_\_\_

17 Láadan: \_\_\_\_\_

18 Láadan: \_\_\_\_\_

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Notes

1 "fearfully] There are storms repeated-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) on Saturdays. 6 Does the man dream of home sometimes (apparent-but-unprovable pattern)? 7 Marsha went to the school. Bii eril shád Másha ulinedi brada wa. Marsha went to the school repeatedly (arbitrary-by-human pattern). 8 The sun is rising, and there are stars in the sky. Bii ham nashdal i ash thoshéha baddan wi. The sun rises, and there are stars in the sky regularly (natural pattern). 9 My neighbor is rescuing your cat from her tree. Bii bódan obeth letho rui nethoth ydānin bethode bada wa. My neighbor rescues your cat from her tree every so often (no pattern). 10 [poetically] I know that the warm rain tells stories. Bii du lothel le di wohowa wolai! dedideth braddhé wa. [poetically] I know that the warm rain sometimes (apparent-but-unprovable pattern) tells stories. 11 Are people staying inside houses at night? Bāa mebenem with belideha nil nádeya bradan? Do people stay inside houses at nights (analogy-to-natural pattern)? 12 Is Margaret reading a book at the library? Bāa wēddan Mázhareth áabeth wéhothéha brada? Does Margaret read books at the library regularly (arbitrary-by-human pattern)?

13 Bii delishe elodá shamawān bada wāa. 14 Bii meshád rohoro honede henedi rabomu obe brada wa. 15 Bii aril medala ábeda medath, i eba benetho thesheth, bradan wāa. 16 Bii dush nahāna háawith brada wāa. 17 Bii meshumád babi hānedi wemoneya baddan wi. 18 Bii dam ehendá thena bediwān bada wāa.



# Lesson 59:

## 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
-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

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.

### Examples

Báa ril hahodo with?                      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 with widahath shebasheb eba betho wa.  
The woman entered (began to be in) a state of numb shock when her spouse died.

Bíi aril di wohahodimilh wowith lezhedi nanáaleya wa.  
The bewildered woman will speak to us (few) at sunset.

Bíi eril amedara with hahodiyonenal wa.  
The woman danced ecstatically (in a manner as though being in a state of ecstasy).

You'll note that the "hahod" forms are used to fill all the grammatical roles that any other verb fills.

Notes  
Notes  
Notes

## Exercises

Translate the following into English.

- 1 Bii hahod le íizha áhesh le belideth i mideth wa.
- 2 Bii hahodihed háawith bróo eril shebasheb thul betha wa.
- 3 Báa eril hahodimilh ábedá barahul romidethuwáan?
- 4 Bii ril mehalehale lan letho hahodiyonena wa.
- 5 Báa eril hahodóo ehená domewan?
- 6 Bii them hahodib onin widahath dutha be olobehaleth wa.
- 7 Bii eril nahahodimi wobalin wowith bróo ban biye losheháalisheth bedi wa.
- 8 Báa ril mehahoditha amedarahá?
- 9 Báa aril néde hahodo ra woshara wohimá?
- 10 Bíidi thódóhahodóo duthahá théwóoban witheháath wa.

1 English:

2 English:

3 English:

4 English:

5 English:

6 English:

7 English:

8 English:

9 English:

10 English:

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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 wants to understand her anger (no cause/no blame/remedy).

- 11 Láadan: \_\_\_\_\_
- 12 Láadan: \_\_\_\_\_
- 13 Láadan: \_\_\_\_\_
- 14 Láadan: \_\_\_\_\_
- 15 Láadan: \_\_\_\_\_
- 16 Láadan: \_\_\_\_\_
- 17 Láadan: \_\_\_\_\_
- 18 Láadan: \_\_\_\_\_
- 19 Láadan: \_\_\_\_\_
- 20 Láadan: \_\_\_\_\_

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 because her mother died. 3 Was the farmer bewildered/astonished (negatively) because of the rage (extreme anger: reason/blame/no remedy) 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 (cause/blame/no remedy) 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 Bii hahodib woshel wohéha wídahath hal be wa. 12 Bii eril hahodimi bedihá dáan Láadanehthuwáan wáa. 13 Bii eril úuya hahodittha hoberídan Méri betha bedenehá wídahath nahéya Méri wáa. 14 Bii ril hahodo denda nashdaleya bradan wáa. 15 Bii hahod ebaá iizha ham rahowa, iitthin i modi wa. 16 Bii eril nosháad wohahodihed wodihá wáa. 17 Bii eril mehahodimilh lezh laliháalishewan wa. 18 Baa ril hahodiyon bebaá lowáan? 19 Bii ril dam hahodóo ebahid betho wa. 20 Bii hahodo Hérel háanáleya bradan bróo néde en be bina bethoth wáa.

# Lesson 60: Time Out 10

## Vocabulary

áal	minute [sháal (day)] {AB}	eyoná	administrator [eyon (administration) + -á (doer/maker)]
alehala	art [alehale (music)]	ezho	accoustics [e- (science of) + zho (sound)]
alehalahá	artist [alehala (art) + -á (doer/maker)]	ezhohá	acoustics-scientist; acoustician [ezho (acoustics) + -á (doer/maker)]
báahel	to ask (for information; to ask (for a thing/favor) would be bóohel; mime is a general term covering both); question [báa (interrogative SAM) + el (make)]	hazh	cart; wagon [mazh (automobile)] {AB}
badazhel	smith-craft [badazh (metal) + el (make)] {AB}	hiháal	second, moment [hi- (diminutive) + áal (minute)] {AB}
badazhelá	smith [badazhel (smith-craft) + -á (doer)] {AB}	hihath	now [hi (this/that) + hath (time)]
bíihel	to state; statement [bíi (declarative Type-of-Sentence Word) + el (make)]	híyamesh	narrow [híya (small) + mesh (across)] {AB}
dalehale	musical instrument	hoyo	tail {SH}
dedidelom	opera [dedide (story) + lom (song)] {YML}	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}
déethel	flute	ithel	shine; glow [ith (light) + el (make)] {YML}
dínídin	toy	lalen	guitar
dihem	accept [di (say) + em (yes)] {AB}	lolin	to gather (of people); to assemble (of people)
dimod	purse; bag; sack [dim (container) + od (cloth)]	marenil	to be hollow [mar (absence) + nil (inside)] {JC, AB}
dóo-	Prefix (verb): let; permit; allow [dó- (cause to)] {AB}	mé-	herd; flock; school; group; collective noun [back-formation from méwith (crowd)] {JC}
dóolon	violin	melamid	dolphin, porpoise [mela (ocean) + mid (creature)] {CH}
dórawulúd	to cause to be unbroken; to repair [dó- (cause to) + ra- (non-) + wulúd (be broken)] {AB}	nath	price
dówulúd	to cause to be broken; to break [dó- (cause to) + wulúd (be broken)] {AB}	nidi	Postposition: additional; more (not comparative). "One more X" is assumed (though "nede" (one) can be stated for clarity or emphasis), for more than one X, the phrase is "X nidi #" where # is a number or a quantifier. In the case of "only # more X" the phrase is "X nidi # neda" with the # not optional—even if it is "nede" (one). {AB}
dozh	to be easy [dazh (be soft)] {AB}		
éban	to offer [é- (potential) + ban (give)] {AB}		
edeláad	to believe		
emath	architecture [e- (science of) + math (building)]		
emathá	architect [emath (architecture) + -á (doer/maker)]		
eyon	administration [e- (science of) + yon (government)]		

obeyal	gold	wothemid	mule [woth (wisdom) + mid (creature)]
olobedahale	percussion instrument [olob (blow; strike) + dahale (musical instrument)] {AB}	wulúd	be broken [wud (part)] {AB}
rahíyamesh	wide [ra- (non-) + híyamesh (narrow)] {AB}	yáa-	Prefix (life form): adolescent; teenaged; not-quite-mature. Prefix (trade/profession-doer): journeyman (without the feature “male”)
rano	almost; nearly; not quite [ra- (non-) + no- (finished)] {AB}	yidelothel	curiosity {AB}
rawulúd	be unbroken [ra- (non-) + wulúd (be broken)] {AB}	yon	government
réele	harbor	zhedam	to resemble; to be reminiscent of [zhe (alike) + dam (manifest)] {AB}
sháa	hour [sháal (day)] {AB}	zhethal	to be fair; to be just; to be equitable; as a noun: fairness; justice; equity [zhe (alike) + thal (good)] {AB}
shelalen	dulcimer	zhethalel	to police; to act as police [zhethal (just(ice)) + el (make)] {AB}
shem	to choose; as a noun: choosing; choice {AB}	zhethalelá	police officer; one who polices [zhethalel (to police) + -á (doer)] {AB}
sheni	intersection	zhob	machine
shumath	tower [shum (air) + math (building)]	zhomarenil	resonance chamber; sound chamber [zho (sound) + marenil (hollow)] {AB}
wé-	Prefix (verb): to VERB back; to VERB in return {AB}	zhuth	piano
wethemesh	crossroads; fig: a situation in which choice can/must be made [weth (way/path/road) + mesh (across)] {AB}		
wilomina	act; perform {SH}		
wilominabelid	theater [wilomina (perform) + belid (house)] {AB}		

## Text

### Alehalehá

<sup>1</sup>Bíide zha letho Mázhareth, izh mezha with woho leth “Nem;” le Nem hiwáan wa. Eríli, widahath le háawith, dilan omá ledi rilrili thad alehale le thilida melahahé wa. Nin edeláad betho halehul lehé i bedi alehale lehé. Bedi alehale le dalehalenan nedebe; ril thad alehale le zhuthenan i déethelenan i lalenenan i shelalenenan i dólonenan. Íi eril bedi lalom le, izh thalehil neda—thalehul ra—dith lethá.

<sup>2</sup>Bíide ril ham láad le hathóoletham thabeshin, i le yáhalehalehá wa. Aril nahin le wohim wohalehalehá; widahath dóon hath, el le wobun wodalehale. Ril dush nasháad le miwith lethade. Meloláad thul lethá shamath, izh melothel bezh thad bedi le radal nidi nuhahé. Meloláad omá letho thenath bróo aril bedi le thad bedi ra le dalehóoth menedebe nuhasháa. Mehen ra lan letho; dóobenem hal benetho beneth miwitheha hi, izh zhe ra hal letho hal benethoth. Bel le dóloneth, déetheleth i laleneh; thad wida le bezheth, i mehel bezh zhoth menedebe—i thad lalom le lalenehóoden.

<sup>3</sup>Bíide widahath nosháad le wethemesheha, dush shem le néde sháad le bebáamu—wethemu nedabahé wa. Bithim le mehim olowod alehaleháthu shidinaléháath ham le núuhahéya obée. Di nede bezhethu ledi. Zha betho Máthu, i be déethelá. Methi bezh

beth i déethelá nidi, lalomá, i lalená shin. Di be merathi bezh dóolonáhé i mime be néde im le bezhedenehé, i mime lalomá íi. Zha betho Therísha, izh beth zhashub "Sha." Zhedi sháad le bezheden, i menasháad len henedi. Methi bezh wothemideth i hazheth; them wida ra le laleneth i dóoloneth hihatheya—íizha dódozhehal eril el thulid letha dimeth nede hóo laleneda i dóolonedaháa widath. Ril thi le edethi le imeth witheden nidi nedebeháa hihatheya wa. Medi i mededide i melalom i mehalehale len, i sháad hath ralóolonahíwáan.

<sup>4</sup>Bíide widahath menosháad len miwitheha, bel zhethalelá leneth shenidi widahoth ra len éhuhud. Menawilomina len. Míi le; mehalehale len woho thadenal, izh mehesho bezh woho leth. Dush halehul le olob ra le alehalethehéwan. Áyathúul dith Sha betha; nahen le hihatheya widahuth beth zhashub Sha. Nédeshub bedi le menime mehom bezh daleth woho lediháa. Meban ilá lenedi methem len loshehóoth náwiwaneháath; mebenem len núuha hathóolemu nedebe. Om Máyel—déethelá shineya—dal déethelethuth i dithethuth menedebe ledi. Widahath menasháad len, benem Máyel miwitheha hi; nédeshub el be dedidelometh i beth dówilominashub wilominabelideha núuha. Rilrili be huhal betho. Ril ul il le beth beyeya. Thi Máyel wothemid i hazh, izh them ra be bezheth; ban be bezheth Sha bedi hiwáan. Menásháad lezh henedi.

<sup>5</sup>Bíide mehim lezh miwithedi aril, i miwithedi shin aril wa. Mezhe bezh miwitheth nedeya. Izh razhehal miwith bimeya. Ham meworahíyamesh woweth menedebe yáanineden hatham benethumu óobe. Melíithi i mehithel mewohíthihálish woshumath menedebe rosh háasháalethunan. Widahath menahen with mehin lezh alehaleháhé, medam ben zhedam ohena oham ranoháath lezhedi. Meloláad with miwithethu hi mehéeda alehale i alehalahé. Mehoth alehalahá, alehalehá, i emathá, i mehoth hu eyonethu; mehesho re nedeya re shineya benedi. Widahoth woho mesháad lezh, melolin méwith. Mehul meláad ben mewilomina lezhéhé; mehul mehalehale beyen lezheden. Íi mehul meshim beyezh lezheden. Ham hudalehalehá wa; éban dórawulúd be dalehale lezhethoth. In néde be nathehóoth nedaháa mehalehale lezh lometh nede onida bethadahé. Medihem lezh éban bethoth wi! Methal dalehale letho eril wa; methalethúul bezh aril. Lothel dalehalehá dal ezhothuth menedebe; wil benem i ulanin le beden. I wil dóháya be dithehóo lethath, izh ril thad ra be—íizha om Sha ledi; thi le ul nedebe hiwáan. Menosháad lezh wozhedi wohotheha wozhedi wothatheya. Be wilominabelid—worahíya wowilominabelid, i ume be onida dalehaleháthanan. Menanédeshub mewilomina lezh thalenal benedi beda; mehalehale lezh lometh shanethab. Zhethal neda hi bróo thóhalehálish be lezheda. Mebenem—i mehalehale i mebedi—lezh miwitheha wemaneya obe. Widahath nosháad hath nesháadewan, anath baneshub lezhedi imeda, i methi lezh obeyaeth i yetheth dimod lezhethoha nil. Háya wowemen wosháal imewan, i methi lezh lam; meloláad wénáth. Menesháad lezh henedi.

<sup>6</sup>Bíide mesháad hathóoletham boó wa. Menahim alehalehá menedebe lezheden nedenal i shinenal hath menedebe—i menóhim ben zhenal. Bedi le beyenede, i thad om le beyezhedi. Mehim lezh henedi, íizha medush mehim lezh e hunehenedi e hanehenedi hath nedebe. Mesháad len miwithedi menedebe. Bedi le daleth menedebe. Doól menosháad lezh shan miwithedi nodoniha; beth zhashub Meladith. Lezheth beleshub heshehothedi hatham miwithethuha widahoth methad mewilomina lezh. Mehalehale lezh nuha wumaneya obe, id menéde menesháad bezh. Nanédeshub benem le; náhozh alehale le thilida. Menesháad bezh, i benem le sholanenal hiwan.

<sup>7</sup>Bíide nalith le alehale le thilida bebáananehé wa. Alehale le déethel lethonan sháaleya menedebe sheshihotheha, i lith i ulanin le. Olob ili melathu dalehaleth waha wi. I wida ra ili zho dalehalethuth dóonenal. Ham ezhozá miwitheha wa; dóomime behid leth



báaheleth waha bedi. Izh an ra be rilrili dalehaleth waha olob ra ili melathushubeháa. Láad le elash háawith el díníndinehóo zhoth widahath beth olobeshubeháanan. Báade wida ili zho wozhe wodaletthuth dóonenal? Beth thadeshub el e udenan e badazhenan thad olob ra ili melathu bethehéwan? Bíide mime le ezhohá, i bédi ulanin be báaheleth.

<sup>8</sup>Bíide ril wésháad ezhohá ledi wébbíiheleden híyahath shin aril wa. “Bíidi wida ili zho in olobedalehaleth eleshub e udenan e badazhenaneháathuth—brehóo íi ume zhomarenil ilinan wa,” di be ledi. “Rilrili olobedalehaleth menedebe methadeshub mehel. Thi nede woho worazhe wohíyath; ban hi worazhe wozhoth nededi woho wi. Methi mewohíya wonede mewohíthi wozhoth, i methi meworahíya wonede meworahíthi wozhoth. Zhedam zhobehóo zhuthetheháath thabeshub el wa. Thad olob alehalehá olobedalehaleth nede waha hinal widahath néde be; thad alehale be. Lothel ra le shi alehale hi thilithehé.”

<sup>9</sup>Bíide ril duth le hathóoletham boó bedi el le daletth badazhenanehéda wa. Aril el ra le huhal badazhenan rahadihad wa, izh thad el le olobedalehaleth. Ril duth le hathóolethameth shin rano el le olobedalehaleth thabenib i nibehéda. Id duth le hathóoleth nidi bath el le zhobehéda. Meloláad with menedebe yidelotheth shub le bebáathehéethu. Duth le mewodo wobeyzheth; memina lezh zhobeth nameladi. Neril le sháamu nedebe mehume olobedalehale woho ilinanehéya hathobéeya. Nahalehale le eril thod le alehale hatheda hiháath “ilizhuthenan,” id shóo radal. Mehil ra thili. Náhalehale le hi rawáan bróo lith le rilrili them ben hath nidi naláadedahé. Izh náshóo radal. Náhalehale le hi rawáan; alehale le sháamu boóyibim obe. Id nosháad mémelamid réeleha; mehoób i mehelash ben. Hahodimi le, i nóhalehale le hiwáan. Medam mehahod melamid, i menahilisháad ben réelede. Nehalehale le, i mewéhilisháad ben. I mehamedara ben hoyonan iliha nol hihatheya. Alehale le i mehamedara ben mehóohahul len wohohéya hathobéeya.

<sup>10</sup>Bíide háahalehaleháth norishub shod lethodi sháaleya arilehóo wa. Di be ledi meneril huhalehalehá lethehé. Bud le leyóoth ralóolonol, i yime le lolinebelidedi. Widahath nosháad le, redeb le huhalehalehá miwithethuth woho—i eril mehom ezhohá i hubadazhelá letheháath. Ril memime ben báaheleth menedebe ledi. Leth mimeshub alehale le bebáawáan i bebáawanehé. Wédi le a le alehalethehé. Leth mimeshub alehale le melamideda bebáawanehé. Wédi le hinal: “Bíi alehale ra le melamideda, izh thilihóoda wa. Alehale le thilidahé ozh letho háawithéya. Izh mehil ra thili alehale lethoth; dam shi alehale letho melamideth. Rilrili dinime alehale le shi alehale letho iláháada.” Doól di dihá benethu ledi, “Bíi bróo eril im in ne yáhalehaleháhé, bróo eril el ne wobun wodaletthuth, i bróo eril thod ne wobun wohalehale mewobun wohiláda, ril mezheláad len neth dinimeshub zha huhalehaleháhé wa. Báa néde di ne dal waha?” Di le benedi, “Bíilan ril thad áala neda le ninedi wa.”

## Morpheme-by-Morpheme Analysis

<sup>1</sup> Bíide	zha	letho	Mázhareth,	izh	mezha	with	woho	leth	“Nem;”	
DECL + NARR	NAME	I + POSS	MARGARET	BUT	PL + NAME	PERSON	EVERY	I + OBJ	PEARL	
le	Nem	hiwáan	wa.	Eríli,	widahath	le	háawith,	dilan	omá	ledi
I	PEARL + IDENT	DEMO PRON:1 + CAUSE = THEREFORE	MY PERC	FAR PAST	WHEN	I	CHILD + IDENT	SAY + LOVE	TEACH + DOER =TEACHER	I + GOAL
	rilrili	thad	alehale	le	thilida	melahahé				
	HYPO	BE ABLE	MUSIC	I	FISH + BENEF	OCEAN + PLC + EMBED				

wa. Nin edeláad betho  
 MYPERC CAUSE BELIEVE X:1 + POSS  
 halehul lehé  
 WORK + DEG:EXTREME I + EMBED

i  
 AND

bedi alehale lehé.  
 LEARN MUSIC I + EMBED

Bedi alehale le dalehalenan nedebé; ril thad alehale le  
 LEARN MUSIC I INSTRUMENT + INSTR SEVERAL PRES BE ABLE 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 GOOD + DEG:MINOR ONLY

thalehul ra— dith letha.  
 GOOD + DEG:EXTREME NOT VOICE I + POSS:BIRTH

<sup>2</sup> Bíide ril ham láad le hathóoletham thabeshin, i le  
 DECL + PRES BE PERCEIVE I TIME + MOON = MONTH TWENTY AND I  
 NARR PRESENT + CIRCLE = YEAR

yáahalehalehá wa. Aril nahin le wohim wohalehalehá; widahath dóon  
 YOUTH + (MUSIC + MY FUT BEGIN + I REL + REL + MUSICIAN WHEN CORRECT  
 DOER = MUSICIAN) = PERC EXIST TRAVEL  
 JOURNEYMAN MUSICIAN + IDENT

hath, el le wobun wodalehale. Ril dush nasháad le miwith lethade.  
 TIME MAKE I REL + REL + PRES MUST BEGIN + I CITY I + POSS:  
 NEW INSTRUMENT DEPART Go/COME = BIRTH+ SRC

Meloláad thul letha shamath, izh melothel bezh  
 PL + PERCEIVE:INT PARENT I + POSS:BIRTH GRIEF(+--)+ OBJ BUT PL + KNOW X:2-5  
 thad bedi le radal nuhahé.  
 BE ABLE LEARN I NOTHING + (OBJ) HERE + PLC + EMBED

Meloláad omá letho thenath bróo aril bedi le  
 PL + PERCEIVE:INT TEACHER I + POSS JOY:GOOD + OBJ BECAUSE FUT LEARN I

thad bedi ra le dalehóoth menedebé nuhasháa.  
 BE ABLE LEARN NOT I THING + FOCUS + OBJ MANY HERE + PLC + EMBED:REL

Mehen ra lan letho; dóobenem hal benetho beneth miwithaha hi,  
 PL + NOT FRIEND I + ALLOW + WORK X:6+ X:6+ CITY + PLC DEMO  
 UNDERSTAND POSS STAY + POSS + OBJ + OBJ PRON:1

izh zhe ra hal letho hal benethoth. Bel le dóoloneth,  
 BUT BE ALIKE NOT WORK I + POSS WORK X:6+ + POSS + OBJ BRING/TAKE I VIOLIN + OBJ

déetheleth i lalenth; thad wida le bezheth, i mehel bezh  
 FLUTE + OBJ AND GUITAR + OBJ BE ABLE CARRY I X:2-5 + OBJ AND PL + MAKE X:2-5

zhoth menedebé— i thad lalom le lalenehóoden.  
 SOUND + OBJ MANY AND BE ABLE SING I GUITAR + FOCUS + ASSOC.



<sup>3</sup> Bíide widahath nosháad le wethemesheha, dush shem le  
 DECL + WHEN FINISH + Go/COME I PATH + ACROSS = MUST CHOOSE I  
 NARR = ARRIVE CROSSROADS + PLC

néde sháad le bebáamu— wethemu nedabahée  
 WANT Go/COME I INTERR PRON + PATH PATH + PATH WHICH + EMBED:Q

wa. Bithim le  
 MYPERC MEET I

mehim olowod alehaleháthu shidinaleháath  
 PL + TRAVEL GROUP MUSICIAN + PARTV BE TOGETHER + MANN + EMBED:REL+ OBJ

ham le núuhahéya  
 BE PRESENT I THERE + PLC + EMBED + TIME

obée. Di nede bezhethu ledi. Zha betho Máthu, i be déethelá.  
 DURING SPEAK ONE X:2-5 + I + NAME X:1 + MATTHEW + AND X:1 FLUTE + DOER  
 HAVE PARTV GOAL POSS IDENT = FLAUTIST

Methi bezh beth i déetheláth nidi, lalomá, i lalená shin.  
 PL + X:2-5 X:1 + AND FLAUTIST + ADDITIONAL SING + DOER AND GUITAR + DOER TWO  
 HAVE OBJ OBJ = SINGER = GUITARIST

Di be  
 SPEAK X:1

merathi bezh dóolonáhé  
 PL + NOT + HAVE = LACK X:2-5 VIOLIN + DOER = VIOLINIST + EMBED

i mime be  
 AND ASK X:1

néde im le bezhedenehée,  
 WANT TRAVEL I X:2-5 + ASSOC. + EMBED:Q

i mime lalomá íi. Zha betho Therísha, izh beth zhashub "Sha."  
 AND ASK SINGER ALSO NAME X:1 + TERESA + BUT X:1 + NAME + HARMONY  
 HAVE POSS IDENT PATIENT PASSV

Zhedi sháad le bezheden, i menasháad len henedi. Methi bezh  
 BE ALIKE + SPEAK Go/COME I X:2-5 + AND PL + DEPART WE:6+ EAST + PL + X:2-5  
 = AGREE:WORD ASSOC GOAL HAVE

wothemideth i hazheth; them wida ra le laleneth  
 WISDOM + CREATURE = MULE + OBJ AND CART + OBJ NEED CARRY NOT I GUITAR + OBJ

i dóoloneth hihatheya— íizha dódozhehal  
 AND VIOLIN + OBJ DEMO PRON:1 + TIME = NOW + TIME ALTHOUGH CAUSETO + BE EASY + DEG:UNUSUAL

eril el thulid lethá dimeth nedehóo  
 PAST MAKE PARENT + MALE = FATHER I + POSS:BIRTH CONTAINER + OBJ ONE + FOCUS

laleneda i dóolonedaháa  
 GUITAR + BENEF AND VIOLIN + BENEF + EMBED:REL

widath. Ril thi le  
 CARRY + OBJ PRES HAVE I

edethi le imeth witheden nedebéháa  
 SHARE I TRAVEL + OBJ PERSON + ASSOC SEVERAL + EMBED:REL + (OBJ)

hihatheya wa. Medi i mededide i melalom i mehalehale  
 NOW + TIME MYPERC PL + SPEAK AND PL + STORY AND PL + SING AND PL + MUSIC

len, i sháad hath ralólonal hiwáan.  
 WE:6+ AND COME/GO TIME NOT + SLOW = FAST + MANN THEREFORE

<sup>4</sup> Bfiide widahath menosháad len miwitheha, bel zhethalelá leneth  
 DECL + WHEN PL + ARRIVE WE:6+ CITY + PLC BRING/ BE ALIKE + GOOD = WE:6+  
 NARR TAKE JUST(ICE) + MAKE = + OBJ  
 POLICE + DOER

shenidi widahoth ra len éhuhud. Menawilomina len. Míi le;  
 INTERSECTION WHERE NOT WE:6+ POTENTIAL + PL + BEGIN + WE:6+ BE AMAZED I  
 + GOAL NUISANCE + IDENT PERFORM

mehalehale len woho thadenal, izh mehesho bezh woho leth.  
 PL + MUSIC WE:6+ EVERY BE ABLE + BUT PL + SURPASS X:2-5 EVERY I + OBJ  
 MANN

Dush halehul le  
 MUST WORK + DEG:EXTREME I

olob ra le alehalethehéwan.  
 BLOW/TRAUMA NOT I MUSIC + OBJ + EMBED + PURP

Áyathúul dith Sha betha; nahen le hihatheya widahuth  
 BE BEAUTIFUL + VOICE HARMONY X:1 + nahen le hihatheya widahuth  
 DEG-P:MAGNIF POSS:BIRTH UNDERSTAND NOW + TIME WHY

beth zhashub Sha. Nédeshub bedi le  
 X:1 + PATIENT NAME + PASSV HARMONY INTEND LEARN I

menime mehom bezh daleth woho lediháa.  
 PL + BE WILLING PL + TEACH X:2-5 THING + OBJ ALL/EVERY I + GOAL + EMBED:REL

Meban ilá lenedi  
 PL + GIVE PAY ATTENTION + DOER = SPECTATOR WE:6+ + GOAL

methem len loshehóoth náwiwaneháath;  
 PL + NEED WE:6+ MONEY + FOCUS + OBJ CONT + BE ALIVE + PURP + EMBED:REL+ OBJ

mebenem len núuha hathóolemu nedebe. Om Máyel— déethelá shineya—  
 PL + STAY WE:6+ THERE + MONTH + PATH SEVERAL TEACH MICHAEL FLAUTIST TWO + TIME  
 PLC = SECOND

dal déethelethuth i dithethuth menedebe ledi. Widahath menasháad  
 THING FLUTE + PARTV + AND VOICE + PARTV MANY I + GOAL WHEN PL + DEPART  
 OBJ + OBJ

len, benem Máyel miwitheha hi; nédeshub el be dedidelometh  
 WE:6+ STAY MICHAEL CITY + PLC DEMO PRON:1 INTEND MAKE X:1 STORY + SONG =  
 OPERA + OBJ

i beth dówilominashub wilominabelideha núuha. Rilrili be huhal  
 AND X:1 + CAUSE TO + PERFORM PERFORM + HOUSE = THERE + HYPO X:1 BOSS + WORK  
 PATIENT + PASSV THEATER + PLC PLC = MASTERWORK

betho. Ril ul il le beth beyeya. Thi Máyel wothemideth  
 X:1 + POSS PRES HOPE PAY I X:1 + INDEF PRON:1 HAVE MICHAEL MULE + OBJ  
 + IDENT ATTENTION OBJ + TIME

i hazheth, izh them ra be bezheth; ban be bezheth Sha  
 AND CART BUT NEED NOT X:1 X:2-5 + OBJ GIVE X:1 X:2-5 + OBJ HARMONY

bedi hiwáan. Menásháad lezh henedi.  
 X:1 + GOAL THEREFORE PL + CONT + Go/COME WE:2-5 EAST + GOAL

<sup>5</sup> Bfide	mehim	lezh	miwithedi	aril,	i	miwithedi	shin	aril	wa.	Mezhe
DECL + NARR	PL + TRAVEL	We:2-5	CITY + GOAL	FUT	AND	CITY + GOAL	TWO	FUT	MYPERC	PL + BE ALIKE
bezh	miwitheth	nedeya.	Izh	razhehal		miwith	bimeya.	Ham		
X:2-5	CITY + OBJ	ONE + TIME = FIRST	BUT	NOT + BE ALIKE = BE DIFFERENT + DEG:UNUSUAL		CITY	FOUR + TIME = FOURTH	BE PRESENT		
meworahiyamesh	woweth	menedebe	yáanineden	hatham	benethumu	óobe.				
PL + REL + NOT + BE SMALL + ACROSS = WIDE	REL + PATH	MANY	TREE + ASSOC	CENTER	X:6+ + PARTV + PATH	ALONG				
Melíithi	i	mehithel	mewohíthihálish	woshumath	menedebe	rosh				
PL + BE WHITE	AND	PL + SHINE	PL + REL + HIGH + DEG:EXTRAORDINARY	REL + AIR + BUIDLING = TOWER	MANY	SUN				
háasháalethunan.		Widahath	menahen	with						
CHILD + DAY = MORNING + PARTV + INSTR		WHEN	PL + BEGIN + UNDERSTAND	PERSON						
mehin	lezh	alehaleháhé,								
PL + EXIST	We:2-5	MUSICIAN + IDENT + EMBED								
medam	ben									
PL + MANIFEST	X:6+									
zhedam	ohena	oham	ranoháath							
BE ALIKE + MANIFEST = RESEMBLE	RESPECT:GOOD	LOVE-FOR-HOLY	NOT + FINISH = ALMOST + EMBED:REL + OBJ							
lezhedi.	Meloláad	with	miwithethu	hi						
We:2-5 + GOAL	PL + PERCEIVE:INT	PERSON	CITY + PARTV	DEMO PRON:1						
mehéeda	alehale	i	alehalahé.							
PL + BE HOLY	MUSIC	AND	ART + EMBED							
Mehoth	alehalahá,	alehalehá,	i	emathá,	i	mehoth				
PL + BE IMPORTANT	ART + DOER = ARTIST	MUSICIAN	AND	SCIOF + BUILDING = ARCHITECTURE + DOER = ARCHITECT	AND	PL + BE IMPORTANT				
hu	eyonethu;	mehesho	re	nedeya	re	shineya	benedi.			
BOSS	SCIOF + GOV'T = ADMINISTRATION + PARTV	PL + SURPASS	NEITHER...	FIRST	...NOR	SECOND	X:6+ + GOAL			
Widahoth	woho	mesháad	lezh,	melolin	méwith.	Mehul	meláad	ben		
WHERE	ALL/EVERY	PL + GO/COME	We:2-5	PL + GATHER	CROWD	PL + HOPE	PL + PERCEIVE	X:6+		
mewilomina	lezhehé;									
PERFORM	We:2-5 + EMBED									
mehul	mehalehale	beyen	lezheden.	Íi	mehul	meshim	beyezh	lezheden.		
PL + HOPE	PL + MUSIC	INDEF PRON:6+	We:2-5 + ASSOC	ALSO	PL + HOPE	PL + SEX ACT	INDEF PRON:2-5	We:2-5 + ASSOC		
Ham	hudalehalehá	wa;	éban	dórawulúd	be	dalehale	lezhethoth.			
BE PRESENT	BOSS + INSTRUMENT + DOER = MASTER INSTRUMENT MAKER	MYPERC	POTENTIAL + GIVE = OFFER	CAUSE <sub>TO</sub> + NOT + BE BROKEN = REPAIR	X:1	INSTRUMENT	We:2-5 + POSS + OBJ			
In	néde	be	nathehóoth	nedaháa						
EXIST	WANT	X:1	PRICE + FOCUS + OBJ	ONLY + EMBED:REL						
mehalehale	lezh	lometh	nede	onida	bethadahé.					
PL + MUSIC	We:2-5	SONG + OBJ	ONE	FAMILY	X:1 + POSS:BIRTH + EMBED + IDENT					

<b>Medihem</b> PL + SPEAK + YES = ACCEPT	<b>lezh</b> WE:2-5	<b>éban</b> OFFER	<b>bethoth</b> X:1 + POSS + OBJ	<b>wil</b> SELF EVID	<b>Methal</b> PL + BE GOOD	<b>dalehale</b> INSTRUMENT	<b>letho</b> I + POSS	<b>eril</b> PAST		
<b>wa;</b> MY PERC	<b>methalethúul</b> PL + BE GOOD + DEG-P:MAGNIF	<b>bezh</b> X:2-5	<b>aril.</b> FUT	<b>Lothel</b> KNOW	<b>dalehalehá</b> INSTRUMENT MAKER	<b>dal</b> THING	<b>ezhothuth</b> SCIOF + SOUND = ACOUSTICS + PARTV + OBJ			
<b>menedebe;</b> MANY	<b>wil</b> OPTV	<b>benem</b> REMAIN	<b>i</b> AND	<b>ulanin</b> STUDY	<b>le.</b> I	<b>I</b> AND	<b>wil</b> OPTV	<b>dóháya</b> CAUSE <sub>TO</sub> + BE BEAUTIFUL	<b>be</b> X:1	<b>dithehóo</b> VOICE + FOCUS
<b>lethath,</b> I + POSS:BIRTH + OBJ	<b>izh</b> BUT	<b>ril</b> PRES	<b>thad</b> BE ABLE	<b>ra</b> NOT	<b>be—</b> X:1	<b>íizha</b> ALTHOUGH	<b>om</b> TEACH	<b>Sha</b> HARMONY	<b>ledi;</b> I + GOAL	
<b>thi</b> HAVE	<b>le</b> I	<b>ul</b> HOPE	<b>nedebe</b> FEW/SEVERAL	<b>hiwáan.</b> THEREFORE	<b>Menosháad</b> PL + ARRIVE	<b>lezh</b> WE:2-5	<b>wozhedi</b> REL + AGREE:WORD	<b>wohotheha</b> REL + PLACE + PLC		
<b>wozhedi</b> REL + AGREE:WORD	<b>wohatheya.</b> REL + TIME + TIME	<b>Be</b> X:1	<b>wilominabelid—</b> THEATER + IDENT	<b>worahíya</b> REL + BE LARGE	<b>wowilominabelid,</b> REL + THEATER + IDENT	<b>i</b> AND	<b>ume</b> BE FULL			
<b>be</b> X:1	<b>onida</b> FAMILY	<b>dalehaleháthanan.</b> INSTRUMENT MAKER + POSS:BIRTH + INSTR	<b>Menanédeshub</b> PL + BEGIN + INTEND = DECIDE	<b>mewilomina</b> PL + PERFORM	<b>lezh</b> WE:2-5	<b>thalenal</b> GOOD + MANN				
<b>benedi</b> X:6+ + GOAL	<b>beda;</b> X:1 + BENEF	<b>mehalehale</b> PL + MUSIC	<b>lezh</b> WE:2-5	<b>lometh</b> SONG + OBJ	<b>shanethab.</b> FIFTEEN	<b>Zhethal</b> JUST(ICE)	<b>neda</b> ONLY	<b>hi</b> DEMO PRON:1	<b>bróo</b> BECAUSE	
<b>thóhaleháalish</b> TO'VE JUST + WORK + DEG:EXTRAORD	<b>be</b> X:1	<b>lezheda.</b> WE:2-5 + BENEF	<b>Mebenem—</b> PL + REMAIN	<b>i</b> AND	<b>mehalehale</b> PL + MUSIC	<b>i</b> AND	<b>mebedi—</b> PL + LEARN	<b>lezh</b> WE:2-5		
<b>miwitheha</b> CITY + PLC	<b>wemaneya</b> WINTER + TIME	<b>obe.</b> THROUGH	<b>Widahath</b> WHEN	<b>nosháad</b> ARRIVE	<b>hath</b> TIME	<b>nesháadewan,</b> AGAIN + Go/COME + PURP				
<b>anath</b> FOOD + PATIENT	<b>baneshub</b> GIVE + PASSV	<b>lezhedi</b> WE:2-5: GOAL	<b>imeda,</b> TRAVEL + BENEF	<b>i</b> AND	<b>methi</b> PL + HAVE	<b>lezh</b> WE: 2-5	<b>obeyaeth</b> GOLD + OBJ	<b>i</b> AND	<b>yetheth</b> SILVER + OBJ	
<b>dimod</b> CONTAINER + CLOTH = PURSE	<b>lezhethoha</b> WE:2-5 + POSS + PLC	<b>nil.</b> INSIDE	<b>Háya</b> BE BEAUTIFUL: TIME	<b>wowemen</b> REL + SPRING	<b>wosháal</b> REL + DAY	<b>imewan,</b> TRAVEL + PURP	<b>i</b> AND			
<b>methi</b> PL + HAVE	<b>lezh</b> WE:2-5	<b>lam;</b> HEALTH	<b>meloláad</b> PL + PERCEIVE:INT	<b>wénáth.</b> GRATITUDE: GOOD	<b>Menesháad</b> PL + AGAIN + Go/COME	<b>lezh</b> WE:2-5	<b>henedi.</b> EAST + GOAL			

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<sup>6</sup> <b>Bíide</b> DECL + NARR	<b>mesháad</b> PL + COME/GO	<b>hathóoletham</b> YEAR	<b>boó</b> THREE	<b>wa.</b> MY PERC	<b>Menahim</b> PL + BEGIN + TRAVEL	<b>alehalehá</b> MUSICIAN	<b>menedebe</b> MANY			
<b>lezheden</b> WE:2-5 + ASSOC	<b>nedenal</b> ONE + MANN	<b>i</b> AND	<b>shinenal</b> TWO + MANN	<b>hath</b> TIME	<b>menedebe—</b> MANY AND	<b>menóhim</b> PL + STOP + TRAVEL	<b>ben</b> X:6+	<b>zhenal.</b> BE ALIKE + MANN		
<b>Bedi</b> LEARN	<b>le</b> I	<b>beyenede,</b> INDEF PRON:6+ + SRC	<b>i</b> AND	<b>thad</b> BE ABLE	<b>om</b> TEACH	<b>le</b> I	<b>beyezhedi.</b> INDEF PRON:2-5 + GOAL	<b>Mehim</b> PL + TRAVEL	<b>lezh</b> WE:2-5	<b>henedi,</b> EAST + GOAL
<b>íizha</b> ALTHOUGH	<b>medush</b> PL + MUST	<b>mehim</b> PL + TRAVEL	<b>lezh</b> WE:2-5	<b>e</b> EITHER...	<b>hunehenedi</b> NORTH + EAST + GOAL	<b>e</b> ...OR	<b>hanehenedi</b> SOUTH + EAST + GOAL	<b>hath</b> TIME	<b>nedebe.</b> FEW	

**Mesháad** **len** **miwithedi** **menedebe.** **Bedi** **le** **daleth** **menedebe.** **Doól** **menosháad**  
 PL + WE: CITY + GOAL MANY LEARN I THING + MANY AT LAST PL + ARRIVE  
 Go/COME 6+

**lezh** **shan** **miwithedi** **nodoniha;** **beth** **zhashub** **Meladith.** **Lezheth**  
 WE:2-5 FIVE CITY + GOAL FINISH + EARTH = X:1 + NAME + MELADITH WE:2-5 +  
 COAST+ PLC PATIENT PASSV PATIENT

**beleshub** **heshehothedi** **hatham** **miwithethuha** **widahoth** **methad** **mewilomina** **lezh.**  
 BRING/TAKE + PARK + GOAL CENTER CITY + PARTV + WHERE PL + PL + PERFORM WE:2-5  
 PASSV BE ABLE

**Mehalehale** **lezh** **nuha** **wumaneya** **obe,** **id** **menéde** **menesháad** **bezh.**  
 PL + MUSIC WE:2-5 HERE + SUMMER + THROUGH AND PL + WANT PL + AGAIN + X:2-5  
 PLC TIME THEN GO/COME

**Nanédeshub** **benem** **le;** **náhozh** **alehale** **le** **thilida.** **Menesháad**  
 DECIDE REMAIN I CONT + DREAM MUSIC I FISH + BENEF PL + AGAIN + Go/COME

**bezh,** **i** **benem** **le** **sholanenal** **hiwan.**  
 X:2-5 AND REMAIN I ALONE + MANN DEMO PRON:1 + PURP = TO THIS END

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<sup>7</sup> **Bíide** **nalith** **le**  
 DECL + NARR BEGIN+ THINK I

**ahehale** **le** **thilida** **bebáananehéé**  
 Music I FISH + BENEF INTERR PRON + INSTR + EMBED:Q

**wa.** **Alehale** **le** **déethel** **lethonan** **sháaleya** **menedebe** **sheshihotheha,** **i**  
 MY MUSIC I FLUTE I + POSS + DAY + TIME MANY SAND + PLACE = AND  
 PERC INSTR BEACH + PLC

**lith** **i** **ulanin** **le.** **Olob** **ili** **melathu** **dalehaleth** **waha** **wi.** **I** **wida**  
 THINK AND STUDY I BLOW/ WATER OCEAN + INSTRUMENT + ANY SELF- AND CARRY  
 TRAUMA PARTV OBJ EV

**ra** **ili** **zho** **dalehalethuth** **dóonenal.** **Ham** **ezhohá**  
 NOT WATER SOUND INSTRUMENT + BE CORRECT BE SCIOF + SOUND = ACOUSTICS  
 PARTV + OBJ + MANN PRESENT + DOER = ACOUSTICIAN

**miwitheha** **wa;** **dóomime** **behid** **leth** **báaheleth** **waha** **bedi.**  
 CITY + PLC MY ALLOW + X:1 + MALE I + OBJ INTERR + MAKE = ANY X:1 +  
 PERC ASK = HE QUESTION + OBJ GOAL

**Izh** **an** **ra** **be**  
 BUT BE ACQUAINTED NOT X:1

**rilrili** **dalehaleth** **waha** **olob** **ra** **ili** **melathushubeháa.**  
 HYPO INSTRUMENT + ANY BLOW/ NOT WATER OCEAN + PARTV +  
 PATIENT TRAUMA AGENT + EMBED:REL

**Láad** **le**  
 PERCEIVE I

**elash** **háawith**  
 PLAY CHILD

**el** **dínídinehóo** **zhoth** **widahath** **beth** **olobeshubeháananehéth**  
 MAKE TOY + FOCUS SOUND + OBJ WHEN X:1 + BLOW/TRAUMA + PASSV +  
 PATIENT EMBED:REL + INSTR +  
 EMBED + OBJ

**Báade** **wida** **ili** **zho** **wozhe** **wodalethuth** **dóonenal?**  
 INTERR + NARR CARRY WATER SOUND REL + BE ALIKE REL + OBJECT + PARTV + OBJ BE CORRECT + MANN

Beth X:1 + PATIENT	thadeshub BE ABLE + PASSV	el MAKE	e EITHER...	udenan STONE + INSTR	e ...OR	badazhenan METAL + INSTR				
thad BE ABLE	olob BLOW/TRAUMA	ra NOT	ili WATER	melathu OCEAN + PARTV	bethehéwan? X:1 + OBJ + EMBED + PURP					
Bíide DECL + NARR	mime ASK	le I	ezhohádi, ACOUSTICIAN + GOAL	i AND	bédi PROMISE	ulanin STUDY	be X:1	báaheleth. QUESTION + OBJ		

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<sup>8</sup> Bíide DECL + NARR	ril PRES	wésháad BACK + GO/COME	ezhohá ACOUSTICIAN	ledi I + GOAL	wébíiheleden BACK + (DECL + MAKE = STATEMENT) = ANSWER + ASSOC	híyahath SMALL + TIME = WEEK	shin TWO	aril FUT	wa. MY PERC		
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"Bíidi, DECL + DIDACT	wida CARRY	ili WATER	zho SOUND								
in EXIST	olobedalehaleth BLOW/TRAUMA + INSTRUMENT = PERCUSSION INSTRUMENT + PATIENT					eleshub MAKE + PASSV					
e EITHER...	udenan STONE + INSTR	e ...OR	badazhenaneháathuth— METAL + INSTR + EMBED:REL + PARTV + OBJ								

brehóo IF + FOCUS	íi ALSO	ume BE FULL	zhomarenil SOUND + HOLLOW = RESONANCE CHAMBER	ilinan WATER + INSTR	wa," MY PERC	di SPEAK	be X:1	ledi. I + GOAL	"Rilrili HYPO		
olobedalehaleth PERCUSSION INSTRUMENT + PATIENT			menedebe MANY	methadeshub PL + BE ABLE + PASSV		mehel. PL + MAKE	Thi HAVE	nede ONE	woho ALL/EVERY		
worazhe REL + NOT + BE ALIKE = BE DIFFERENT	wohíyath; REL + BE SMALL + OBJ		ban GIVE	hi DEMO PRON:1	worazhe REL + BE DIFFERENT	wozhoth REL + SOUND + OBJ	nededí ONE + GOAL	woho EVERY	wi. SELF EVID		
Methi PL + HAVE	mewohíya PL + REL + BE SMALL	wonede REL + ONE	mewohíthi PL + REL + BE HIGH	wozhoth, REL + SOUND + OBJ	i AND	methi PL + HAVE	meworahíya PL + REL + BE LARGE	wonede REL + ONE			
meworahíthi PL + REL + NOT + BE HIGH = BE LOW			wozhoth. REL + SOUND + OBJ								

Zhedam RESEMBLE	zhobehóo MACHINE + FOCUS	zhuthetheháath PIANO + OBJ + EMBED:REL + PATIENT									
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thabeshub BE ABLE + PASSV	el MAKE	wa. MY PERC	Thad BE ABLE	olob BLOW/ TRAUMA	alehalehá MUSICIAN	olobedalehaleth PERCUSSION INSTRUMENT + OBJ		nede ONE	waha ANY		
hinal DEMO PRON:1 + MANN = THUS	widahath WHEN		néde WANT	be; X:1	thad BE ABLE	alehale MUSIC	be. X:1	Lothel KNOW	ra NOT	le I	
shi PLEASE		alehale MUSIC	hi DEMO PRON:1	thilithéhée." FISH + OBJ + EMBED:Q							

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<sup>9</sup> Bíide DECL + NARR	ril PRESENT	duth USE	le I	hathóoletham YEAR	boó THREE						
bedi LEARN	el MAKE	le I	daleth THING + OBJ	badazhenaneháda METAL + INSTR + EMBED + BENEF							
wa. MY PERC	Aril FUT	el MAKE	ra NOT	le I	huhal MASTER WORK	badazhenan METAL + INSTR	rahadihad NOT + ALWAYS = NEVER	wa, MYPERC	izh BUT	thad BE ABLE	el MAKE



**le olobedalehaleth. Ril duth le hathóolethameth shin rano**  
 I PERCUSSION INSTRUMENT + OBJ PRES USE I YEAR + OBJ TWO NOT + FINISH = ALMOST

**el le olobedalehaleth thabenib i nibehéda.**  
 MAKE I PERCUSSION INSTRUMENT + OBJ EIGHTY AND EIGHT + EMBED + BENEF

**Id duth le hathóoleth nidi bath**  
 AND THEN USE I MONTH + OBJ ADD'L SIX

**el le zhobehéda.**  
 MAKE I MACHINE + (OBJ) + EMBED + BENEF

**Meloláad with menedebe yidelotheleth**  
 PL + PERCEIVE:INT PERSON MANY CURIOSITY + OBJ

**shub le bebáathehéethu.**  
 DO I INTERR PRON + OBJ + EMBED:Q + PARTV

**Duth le mewodo wobeyezheth; memina lezh zhobeth nameladi.**  
 USE I PL + REL REL + INDEF PRON:2-5 PL + MOVE WE: 2-5 MACHINE + OBJ BEGIN + OCEAN + GOAL

**Neril le sháamu nedebe**  
 WAIT I HOUR + PATH SEVERAL

**mehume olobedalehale woho ilinanehéya**  
 PL + BE FULL PERCUSSION INSTRUMENT EVERY WATER + INSTR + EMBED + TIME

**hathobéeya. Nahalehale le**  
 UNTIL BEGIN + MUSIC I

**eril thod le alehale hatheda hiháath**  
 PAST WRITE I MUSIC TIME + BENEF DEMO PRON:1 + EMBED:REL + OBJ

**"ilizhuthenan," id shóo radal. Mehil ra thili. Náhalehale le**  
 WATER + PIANO + INSTR AND THEN HAPPEN NOTHING PL + PAY ATTENTION NOT FISH CONT + MUSIC I

**hi rawáan bróo lith le**  
 DEMO PRON:1 NOT + CAUSE BECAUSE THINK I  
 NEVERTHELESS

**rilrili them ben hath nidi naláadedahé.**  
 HYPO NEED X:6+ TIME + (OBJ) ADD'L BEGIN + PERCEIVE + BENEF + EMBED

**Izh náshóo radal. Náhalehale le hi rawáan; alehale le**  
 BUT CONT + HAPPEN NOTHING CONT + MUSIC I DEMO PRON:1 NOT + CAUSE MUSIC I  
 NEVERTHELESS

**sháamu boóyibim obe. Id nosháad mémelamid réeleha;**  
 HOUR + PATH THREE + FRAC + FOUR THROUGH AND THEN ARRIVE COLLV + DOLPHIN HARBOR + PLC

**mehoób i mehelash ben. Hahodimi le, i nóhalehale le hiwáan.**  
 PL + JUMP AND PL + PLAY X:6+ STATE OF CONSCIOUSNESS + I AND STOP + MUSIC I THEREFORE  
 AMAZED/BEWILDERED:GOOD

**Medam mehahod melamid, i menahilisháad ben réelede. Nehalehale le,**  
 PL + MANIFEST PL + STATE OF CONSCIOUSNESS + NEUTRAL DOLPHIN AND PL + BEGIN + WATER + GO/COME = SWIM X:6+ HARBOR + SRC AGAIN + MUSIC I

**i mewéhilisháad ben. I mehamadara ben hoyonan iliha nol**  
 AND PL + BACK + SWIM X:6+ AND PL + DANCE X:6+ TAIL + INSTR WATER + PLC UPON

**hihatheya. Alehale le i mehamedara ben**  
 NOW + TIME MUSIC I AND PL + DANCE X:6+

mehóohahul PL + BE WEARY + DEG:EXTREME    len WE:6+    wohohéya ALL/EVERY + EMBED + TIME

**hathobéeya.**  
UNTIL

<sup>10</sup> **Bíide** DECL + NARR    **háahalehaleháth** CHILD + MUSICIAN = APPRENTICE MUSICIAN + PATIENT    **norishub** SEND + PASSV    **shod** ROOM    **lethodi** I + POSS + GOAL

**sháaleya** DAY + TIME    **arilehóo** FUTURE + FOCUS    **wa.** MYPERC    **Di** SPEAK    **be** X:1    **ledi** I + GOAL

**meneril** PL + WAIT    **huhalehalehá** BOSS + MUSICIAN = MASTER MUSICIAN    **lethehé.** I + OBJ + EMBED

**Bud** CLOTHING    **le** I    **leyóoth** I + REFLEXIVE + OBJ    **ralóolonal,** BE QUICK + MANN    **i** AND    **yime** RUN    **le** I    **lolinebelidedi.** GATHER + HOUSE + GOAL

**Widahath** WHEN    **nosháad** ARRIVE    **le,** I    **redéb** FIND    **le** I    **huhalehalehá** MASTER MUSICIAN    **miwithethuth** CITY + PARTV + OBJ    **woho— i** EVERY AND

**eril** PAST    **mehom** PL + TEACH    **ezhohá** ACOUSTICIAN    **i** AND    **hubadazhelá** BOSS + METAL + MAKE + DOER    **letheháath.** I + OBJ + EMBED:REL + OBJ = MASTER SMITH

**Ril** PRES    **memime** PL + ASK    **ben** X:6+    **báaheleth** QUESTION + OBJ    **menedebe** MANY    **ledi.** I + GOAL    **Leth** I + PATIENT    **mimeshub** ASK + PASSV

**alehale** MUSIC    **le** I    **bebáawáan** INTERR PRON + CAUSE    **i** AND    **bebáawanehé.** INTERR PRON + PURP + EMBED:Q

**Wédi** BACK + SPEAK = ANSWER    **le** I

**a** LOVE:INANIMATE    **le** I    **alehalethehé.** MUSIC + OBJ + EMBED

**Leth** I + PATIENT    **mimeshub** ASK + PASSV

**alehale** MUSIC    **le** I    **melamideda** DOLPHIN + BENEF    **bebáawánehé.** INTERR PRON + CAUSE + EMBED:Q

**Wédi** ANSWER    **le** I    **hinal:** DEMO PRON:1 + MANN = THUS    **"Bíi** DECL    **alehale** MUSIC    **le** I    **ra** NOT    **melamideda,** DOLPHIN + BENEF    **izh** BUT

**thilihóoda** FISH + FOCUS + BENEF    **wa.** MYPERC

**Alehale** MUSIC    **le** I    **thilidahé** FISH + BENEF + EMBED

**ozh** DREAM    **letho** I + POSS + IDENT    **háawitheya.** CHILD + TIME    **Izh** BUT    **mehil** PL + PAY ATTENTION    **ra** NOT    **thili** FISH

**alehale** MUSIC    **lethoth;** I + POSS + OBJ    **dam** MANIFEST    **shi** PLEASE    **alehale** MUSIC    **letho** I + POSS    **melamideth.** DOLPHIN + OBJ

**Rilrili** HYPO    **dinime** BEHOLDEN    **alehale** MUSIC    **le** I

**shi** PLEASE    **alehale** MUSIC    **letho** I + POSS    **iláháada."** SPECTATOR + (OBJ) + EMBED:REL + BENEF



Doól di dihá benethu ledi, "Bíi bróo eril im  
 AT LAST SPEAK SPEAKER X:6+ + PARTV I + GOAL DECL BECAUSE PAST TRAVEL  
 in ne yáahalehaleháhé,  
 EXIST YOU:1 JOURNEYMAN MUSICIAN + IDENT + EMBED  
 bróo eril el ne wobun wodalehale, i bróo eril thod  
 BECAUSE PAST MAKE YOU:1 REL + NEW REL + INSTRUMENT + (OBJ) AND BECAUSE PAST WRITE  
 ne wobun wohalehale mewobun wohiláda, ril mezheláad len  
 YOU:1 REL + REL + MUSIC PL + REL + REL + SPECTATOR PRES PL + BE ALIKE + PERCEIVE WE:6+  
 NEW NEW + BENEF = CONSENSE  
 neth dinimeshub zha huhalehaleháhé  
 YOU:1 + PATIENT BEHOLDEN + PASSV NAME MASTER MUSICIAN + EMBED  
 wa. Báa néde di ne dal waha?" Di le binedi,  
 MYPERC INTERR WANT SPEAK YOU:1 THING ANY SPEAK I X:HONORED:6+ + GOAL  
 "Bíilan ril thad áala neda le ninedi wa."  
 DECL + CELEB PRES BE ABLE THANK ONLY I YOU:HONORED:6+ + GOAL MYPERC

## Free Translation

### The Musician

<sup>1</sup>My name is Margaret, but everyone calls me "Pearl;" so I am Pearl. 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.

<sup>2</sup>Now I am twenty years old and a journeyman musician. I shall become an itinerant musician; when the time is right, I'll make a new musical instrument. Now I have to leave the town I was born in. 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 remain 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.

<sup>3</sup>When I arrive at a crossroads, I must choose which road I want to go via. While I'm there, I meet a group of musicians who are traveling together. One of them speaks to me. His name is Matthew, 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. Her name is Teresa, 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 need 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.

<sup>4</sup>When we get to a city, a police officer takes us to an intersection where we won't be a nuisance. 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 everything 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 depart, 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.

<sup>5</sup>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 broad avenues with trees along their centers. The many tall, tall towers are white and shining in the morning sun. When the people discover that we are musicians, they show us respect that resembles almost love-for-the-holy. The people of this city feel that music and art are holy. Artists, musicians, and architects are just as important to them as high administration officials. Everywhere we go crowds gather. They hope to hear us play; some hope to play with us. Also, some few hope to sleep with us. There's a master-instrument-maker who 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 fabulous 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; we play fifteen songs. It's only fair because she's just worked extraordinarily hard on our behalf. 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.

<sup>6</sup>Three years pass. 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 travel eastward, although occasionally we have to travel northeast or southeast. We go to many cities. I learn many things. Finally we five arrive at a city at the shore; it's called Meladith. We are taken to a park in the center of the city where we can perform. We play here through the summer, and then they want to go on. I decide to stay; I still dream of playing for the fish. They go on, and to that end I remain alone.

<sup>7</sup>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. There's an acoustics-scientist 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. 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 not harm it? I ask the acoustician, and he promises to study the question.

<sup>8</sup>The acoustician returns to me two weeks later with an answer. "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 one would have a different size; this would, of course, give each one a different sound. The 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 the fish."

<sup>9</sup>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 the eighty-eight percussion instruments. And then I spend another six months building the machine. Many people are curious about what I was 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 three-quarters of an hour. And then a pod of dolphins arrive in the harbor; they jump and play. I’m astonished, and so I stop 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.

<sup>10</sup>The very next day 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 meeting-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 play not for the dolphins, but for the fish. To play for the fish is 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.” At last their spokesman says to me, “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 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.”

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# Vocabulary So Far

a: love(inanimates)	Ayu: October	bo: mountain	delishe: weep/cry
-á: Suffix: doer/one who	azh: love(sex-desire now)	bod: dish	delith: hair
á-: Prefix (life-form): infant	azháadin: menopause	bol: fleecy-clouded	dem: window
áabe: book	unventfully	bom: household oil	demeren: curtain
áala: thanks (Thank You)	ba: X (single, beloved)	bom: penis	den: help (v)
áalaá: butterfly	babí: bird	boó: three	dena: friendliness(good)
ána: sleep	bad: mineral	boóbin: braid	dená: assistant/helper
áath: door	bada: repeatedly, random	bóodan: rescue	desh: drug
áatham: church	bada: spoon	boóthab: thirteen	deshána: menstruate early
áayáa: love(mysterious)	badan: repeatedly, nature	bosh: wood	di: say/talk/speak
áazh: love(sex-desire	badazh: metal	boshum: cloud	dibithim: greet
formerly)	bal: bread	both: hotel	dide: early
ab: love(liked not respected)	bala: anger (+, +, +)	brada: repeatedly, arbitrary/	dihá: speaker
aba: fragrant	balin: old (animates)	human	diídin: holiday
ábabí: baby bird	balinemid: turtle/tortoise	bradá: repeatedly, unprovable	dim: container
abathede: clitoris	bama: anger(+,-,-)	bradan: repeatedly, human/	dimilin: ornament
ábed: farm	ban: give	analogy/nature	dina: friendliness(none)
ábedá: farmer	ban: they (many, beloved)	bre: layer	dina: frustration(-,-,+)
abesh: all things/all-that-is	bana: anger(+,-,-)	bre... ébre: if... then	dinime: beholden
ad: love(respected not liked)	bara: anger(+, +, -)	bremeda: onion	dith: voice
ada: laugh	bash: common sense	bróo: because	dithal: praise
Adalatham: August	bath: six	bú: odd/perverse/quirky	dizh: kettle
adama: tickle	batha: fork	bud: clothing	do: strong
Adol: December	bathethab: sixteen	bud: nine	dó-: Prefix (v): cause to VERB
ahana: chocolate	bazh: they (few, beloved)	budethab: nineteen	dod: fast/not eat
Ahede: September	be: he/she/it/X	bun: new	dóhada: comical/funny
Ahesh: March	bebáa: interrogative pron	buzh: convention	dóho: wrap
áhesh: responsible	bedi: learn	dáan: word	dol: root
áhomid: foal/infant horse	bédi: promise	dadem: picture	dom: remember
alehale: music/make music	bedihá: student	dal: thing	don: comb
alehalehá: musician	bedina: lesson	dala: frustration(+, +, +)	dona: friendliness(foolish)
Alél: January	bel: bring/take	dala: plant/growing thing	doni: earth/ground/soil
am: love(rel by blood)	belidá: house	dalatham: berry	donidan: lovingkindness
Amahina: May	belidá: carpenter	dale: object	dóo: well...
Ameda: July	ben: they: 6+	dalethodiwan: writing	doól: at last
amedara: dance	benem: stay	implement	dóon: correct
amedarahá: dancer	berídan: aunt	dalewodewan: chair	doroledim: overeas-as-
an: know (of people)	Beth: Beth	daleyodewan: table	selfcare
ana: food	beth: home	dam: manifest/show signs	dosh: burden
Ána: Anna	Bétheni: Bethany	dama: frustration(+,-,-)	doth: follow
anadal: meal (lunch, etc)	beye: someone/something	dama: touch	dóyom: protect/shield/
anadalá: cook	beyen: someones/things: 6+	dan: language	safeguard
Ánetheni: Anthony	beyezh: someones/things:	dana: frustration(+,-,+)	doyu: apple
Aranesha: Arkansas	2-5	dara: frustration(+, +, -)	du-: Prefix (v): try to VERB
áru: kitten/baby cat	bezh: they: 2-5	dash: tooth	dul: refresh/give rest
ash: star	bi: X (single, honored)	dathim: needlework (v)	dun: field/meadow/pasture
áshána: menstruate joyfully	bim: four	dathimá: needleworker	duna: friendliness(bad)
ashon: love(kin of heart)	bimethab: fourteen	dazh: soft/pliant/yielding	dush: have-to
Athesh: June	bin: bowl	debe: hundred	duth: use (v)
Athil: April	bin: they (many, honored)	dedide: story	dutha: heal
Athon: November	bina: anger (-, -, +)	déedan: interpret	duthahá: healer
áwith: baby/infant	bini: gift	déela: garden	dúu-: Prefix (v): try in vain to
áya: beautiful	bishib: sudden	déeladáan: sentence	VERB; fail to VERB
Ayáanin: February	bithim: meet (v)	dehena: friendliness(despite)	e-: Prefix: science of
aye: love(unwelcome)	bizh: they (few, honored)	deheni: meat	é-: potential

# Vocabulary So Far

e... e: either... or	eshoná: peace-scientist	héena: sibling-of-heart	Hunesháal: Wednesday
eb: buy/sell	éthe: clean	héeya: afraid (adj)/fear (v)	husháana: menstruate
eba: spouse	ewith: anthropology	-hel: Degree: trivial/slightly/ hardly	painfully
ebalá: baker	ewithá: anthropologist	-hele: Degree: much/[neg] troublesome	i: and
ed: tool	ezha: snake	hena: sibling-by-birth	ib: crime
édáan: lexical gap	háa-: Prefix (life-form): child/ young	hene: east	ibáalh: criminal
edan: linguistics	háahomid: colt/filly	Henesháal: Monday	id: and then
edaná: linguist	-háalish: Degree: extraordinary degree	Hérel: Carol	-id: Suffix: male
edash: dentistry	háanáal: evening	hesh: grass	idon: hairbrush
edashá: dentist	háarul: kitten	heshehoth: park	ihé: before (place)/in front of
ede: grain	háasháal: morning	hesho: surpass (comparison)	ihée: after (place)/behind
éde: nevertheless	háawith: child	heyi: pain	íi: also
edeláad: believe	habelid: dwell	hi: that/this	íizha: although
edemid: mouse	hadihad: always	hib: ovary(ies)	il: pay attention to
edethi: share	hahod: consc.state:neutral	hibid: testicle(s)	ilá: spectator
edin: cousin	hahodib: consc.state:shut-off	hibidim: scrotum	ílihi: disgust
eduth: engineering	hahodihed: consc.state: numb/shock	hibo: hill	ili: water
edutha: medicine	hahodimi: consc.state: bewilder/pos	hihath: now	ilisháad: swim
eduthá: engineer	hahodimilh: consc.state: bewilder/neg	-hil: Degree (neutral): minor/ rather/somewhat	im: travel
eduthahá: doctor/physician	hahoditha: consc.state: empath-link	-hile: Degree: greatly/[neg] severely	imá: traveler
éeba: portentous	hahodiyon: consc.state: ecstasy	hin: these/those: 6+	in: exist
éelen: grape(s)	hahodo: consc.state:meditat.	hish: snow	ith: light
éeme: love(not liked, not respected)	hahodóo: consc.state: hypnot.	hiwetha: left(direction)	ithedal: lamp
éeya: illness/sickness	hal: work	hiwetho: right(direction)	íthi: high/tall
ehá: scientist	-hal: Degree: very/unusually	híya: small	izh: but
ehash: astronomy	halá: worker	híyahath: week	la: I (beloved)
ehashá: astronomer	halid: competition	hizh: these/those: 2-5	láa: perception
ehen: philosophy	Halishóna: California	hob: butter	láad: perceive
ehená: philosopher	ham: present/there is/are	hoberídan: great-aunt	Láadan: Láadan
éholob: threat(en)	han: south	hom: nectar	láadom: recognize
ehom: education	Hanesháal: Thursday	homana: dessert	Lahila: Holy One/Deity
ehomá: education specialist	harathal: bad (of time)	hon: west	lal: milk
ehoth: geography	hath: time	honáal: hours, midnight- dawn	lalewida: pregnant, joyfully
el: make	hath menedebe: often	Honesháal: Tuesday	lali: rain
Elá: Creator	hath nedebe: seldom	hóowith: grandchild/ granddaughter	lalom: sing
elahela: celebration	hathal: good (of time)	hoshérídan: great-niece	lalomá: singer
elamith: mathematics	hatham: center	hoth: place	lam: health
elash: play (v)	Hathamesháal: Sunday	hothal: good (of place)	lámála: caress/stroke
elasháana: menstruate, first time	hathobéeya: until	hothul: grandparent	lami: number
elazháadin: menopause, welcome	hathóol: month	hóya: beautiful (of place)	lamiba: interrogative quantifier
Elízhabeth: Elizabeth	hathóoletham: year	hozhash: airport	lamith: count (v)
elodá: housekeeper	háya: beautiful (of time)	hu: boss/ruler	lan: friend
elosh: economy	heb: down	-hul: Degree: extremely/very	lan: we (many, beloved)
eloshá: economist	hed: glass (drinking)	-hule: Degree (neg): intolerably	lanemid: dog
em: yes	héda: drop/spill	hulehul: for-sure	lash: indifference
Emath: Mama	héedan: translate	hum: knife	lath: celibate (by choice)
emid: biology		humesh: cut	lawida: pregnant
emidá: biologist		hun: north	lawith: saint
en: understand			laya: red
erabalh: temptation			layun: orange (color)
esh: boat			lazh: we (few, beloved)
eshon: peace-science			le: I
			leb: enemy
			léeli: jonquil

# Vocabulary So Far

lel: seaweed	loshá: banker	mína: compassion(none)	niná: responsible-one
léli: yellow	loth: information	miwith: city/town	ninálh: one to blame
lema: gentle	lothel: know (of information)	modi: ugly	nizh: you (few, honored)
len: we: 6+	loyo: black	móna: compassion(foolish)	no-: Prefix (v): finish VERBing/ complete VERBing
lewidan: pregnant, first time	lu: Please	mud: mushroom	nó-: Prefix (v): cease to VERB/ stop VERBing
leyan: brown	lub: fowl/poultry	muda: pig	nol: upon/on top of
leyi: blue	luben: map	múna: compassion(bad)	noline: angel
lezh: we: 2-5	lud: debt	na: you (singular, beloved)	nona: contentment(foolish)
lha: sin	ludi: female (v)	na-: Prefix (v): begin to VERB/ start to VERB	nori: send
lhahá: sinner	luhili: blood	ná-: Prefix (v): continue to VERB/keep VERBing	nosháad: arrive
lheb: enemy/pejorative	luhul: beg	náal: night	nu: here
lhebe: hatred	luhulá: beggar/mendicant	nan: you (many, beloved)	nuna: contentment(bad)
lhebe: X (single, despised)	lul: vagina	nanáal: sunset	núu: there
lheben: they (many, despised)	lula: purple	nasháad: depart	o: around
lhebezh: they (few, despised)	luth: rock (v)	nasháal: dawn	oba: body
lhed: discord-in-home	luwili: birth-blood	naya: care for	obe: through
lhele: I (despised)	ma: listen	nayahá: caregiver	obée: during
lhelen: we (many, despised)	máa: egg	nazh: you (few, beloved)	obeth: neighbor
lhelezh: we (few, despised)	máanan: salty	ne: you: I	od: cloth
lhene: you (singular, despised)	maha: sexual desire	ne-: Prefix (v): repeat VERBing/VERB again	odá: weaver
lhenen: you (many, despised)	mahá: listener/one who listens	neda: only	ódon: cheese
lhenezh: you (few, despised)	mahin: pot (cooking)	nedaba: which (disambiguator)	oham: love(holy)
lhezhub: noxious insect	mahina: flower	nede: one	ohamedi: pray
lhith: fret	mahinin: cook	néde: want	ohena: respect(good)
lhitharil: worry	mari: island	nedebe: few/several	ohina: respect(none)
lhitheril: regret	Másha: Marsha	nedebenil: among (few/ several)	ohona: respect(foolish)
lhoho: shame	math: building	nedeloth: fact	ohuna: respect(bad)
lhu: poison	Máthu: Matthew	nédeshub: intent	ol: store (v)
li: I (honored)	mathul: mother (mom)	nedethab: eleven	olim: heaven/paradise
líithi: white	Máyel: Michael	née: alien (adj)	olin: forest
líithin: grey	mazh: automobile/car	néehá: alien (n)	olob: blow/trauma
lila: female-sex-act (v)	Mázhareth: Margaret	nehena: contentment(despite)	olowod: group
lilahá: lover/fem-sex-actor	meda: vegetable	nem: pearl	om: teach
lili: wet	medalayun: carrot	nemehálish: clitoris	oma: hand
liliháaláa: labia	meénan: sweet	nen: you: 6+	omá: teacher
limlim: bell	méesh: pleasure (not sexual)	nená: contentment(good)	omid: horse
lin: we (many, honored)	méeshim: sexual pleasure	neril: wait	on: head (body part)
liri: colored (adj)	méhéna: compassion(despite)	nezh: you: 2-5	ona: face (body part)
lishid: sign (v)	mel: paper	ni: cup	onelal: cream
lith: think	mela: ocean	ni: you (singular, honored)	onida: family
litharil: anticipate	memazh: train	nib: eight	onin: nurse
litheril: reminisce	ména: compassion(good)	nibethab: eighteen	oób: jump
liyen: green	menedebe: many	nil: inside	óobe: along
lizh: we (few, honored)	menedebenil: among (many)	nilewod: tampon	oódóo: bridge
lo: rejoice	Méri: Mary	niloma: palm-of-hand	óoha: tired/weary
lod: household	merod: billion (1000 million)	nime: be willing	óol: moon
lóda: pregnant, wearily	mesh: across	nin: cause/be causal	óolewil: menstrual blood
lohil: pay attention, internal	méwith: crowd	nin: you (many, honored)	óolewod: sanitary napkin
lol: community-feeling	mi: leaf	nina: contentment(none)	óotha: soul
loláad: perceive, internal	mid: animal/creature		óowa: fire
lom: song	míi: amazed		óoya: heart
lóolo: slow	mime: ask		óoyahonetha: mind
lorolo: thunder	mina: move		
losh: money/credit			



# Vocabulary So Far

óoyo: mouth	rilin: drink (v)/quaff	shóod: busy	thon: seed
osháana: menstruate	rin: plate	Shósho: Magic Granny	thona: joy(foolish)
oth: important	ro: weather	shub: do	thóo: guest
owa: warm	rod: million	shud: poor	thosh: sky
owe: garment	rohoró: storm	-shule: Degree (neg): special emergency form...	thu: honey
oya: skin	romid: wild animal	shulhe: not-fit/inappropriate	thul: parent
oyi: eye	róo: harvest	shum: air	thulana: soup
oyimahina: violet (flower)	rosh: sun	shumáad: fly	-thúle: Degree (pos): perfectly
oyo: nose	ruhob: deep	shun: ceremony/ritual	thuna: joy(bad)
oyu: ear	rul: cat	Shuzhéth: Suzette	-thúul: Degree (pos): magnificent
ozh: dream	rumad: hide/cover/put away	tháa: thrive/be well	thuzh: cake
rabalh: reek/stink	rushi: wine	thab: ten	u: open
rabalin: young	rúsho: bitter	thabebath: sixty	-ú: do-ee
rabo: plain	rúu: lie down	thabebim: forty	ub: balm
rabun: old (inanimate)	sha: harmony	thabeboó: thirty	ud: stone
radal: nothing	sháad: come/go	thabebud: ninety	udath: noon
radazh: hard/firm	sháal: day	thabenib: eighty	udathihée: afternoon
rado: weak	shad: pure/perfect	thabeshan: fifty	udemeda: potato
rahadihad: never	shadon: honor/truth	thabeshin: twenty	uhud: nuisance
rahith: darkness	shahina: rose (flower)	thabum: seventy	ul: hope
rahíya: large	shal: courtesy/manners	thad: able	ulanin: study (v)
rahol: squander/waste	shala: grief (+, +, +)	thal: good	ulhad: betray
rahowa: cold	sham: love(child)	tham: circle	ulhadá: betrayer
rahu: closed	shama: grief (+, -, -)	than: underground	ulin: school
rahulh: slave	shamid: domesticated animal	thé-: Prefix (v): about to VERB any second	um: seven
raláadá: non-perceiver	shan: five	thed: far	ume: abundant/full
ralh: rape	shana: grief(+, -, -)	thée-: Prefix (v): about to VERB, but not any second	umethab: seventeen
ralhá: rapist	shane: downy/furry	thehena: joy(despite)	un: lead (v)
ralhoham: love of evil	shanethab: fifteen	thel: get/obtain	urahu: gate
ralili: dry	shara: grief(+, +, -)	-théle: Degree (pos): fine	úuya: hurt/feel pain
ralóolo: fast/rapid/quick	shathul: honored parent	them: need	uzh: symbol (of notation, alphabet, orthography)
rana: drink/beverage	she: comfort (v)	then: break (v)	waha: any
ranahá: drinker	sheb: change (v)	thena: joy(good)	wam: calm/still
ranaháalh: alcoholic	shebasheb: death	Therísha: Teresa	wé-: VERB back again; in return
ranil: outside	shée: desert	thesh: herb	wedeth: clear
raniloma: back-of-hand	shel: rigorous	thi: have	wée: cry (babies)
rasha: discord	sherídan: niece/nephew	thib: stand	wéedan: read
rashe: torment	sheshi: sand	Thíben: Steven	wéehoth: library
rashelh: torture	sheshihoth: beach	thil: vine	wehe: store/market
rashon: quarrel	shi: please (v)	-thíle: Degree (pos): excellent	wehehá: storekeeper
rashonelh: war	shidi: be together	thili: fish	wéhená: gratitude(despite)
ratháa: blighted	shim: sexual-act (v)	thina: joy(none)	wem: lose
rathal: bad	shin: two	thizh: pie	weman: winter
rathóo: non-guest	shina: grief(-, -, +)	thó-: Prefix (v): to have just VERBed	wemen: spring (season)
rawedeth: murky/obscure	shinehothul: great- grandparent	thob: thousand	wemon: autumn/fall
rawíná: ingratitude (no reason)	shinenil: between	thod: write	wéná: gratitude (good)
rawith: no-one/nobody	shinethab: twelve	thodi: writing implement	wesháana: menstruate late
rayil: over/above	sho: heavy	thol: breast	weth: path/way/road
rayil: under; below	shod: room	thom: pillow	wí: life
Rayilsháal: Friday	sholan: alone	thoma: near	wida: carry
re...re: neither...nor	shon: peace		widahath: when (conj)
redeb: find	shoná: peacemaker		widahoth: where (conj)
ren: carpet	shóo: happen/come to pass/ occur		
ri: record (v)			

# Vocabulary So Far

widahuth: why	zhana: regret(+,-,+)
widaweth: how (conj)	zhara: regret(+,+,-)
widazhad: pregnant, late, eager	zhazh: airplane
wíi: alive/living	zhe: like/similar
wítham: clergy	zhedi: agree(word)
wil sha: greeting	zheláad: consense
wili: creek/river	zhelith: agree(thought)
wilomina: act/perform	zhesháana: menstruate in synch
wíná: gratitude(none)	Zheshu: Jesus of Nazareth
with: person/woman	zheshub: cooperate
wod: sit	zhilhad: prisoner
wodama: ext fem genitalia	zhina: regret(-,-,+)
woho: all/every	zho: sound
wohóol: entire fem genitalia	zholh: noise
womil: livestock	zhu: tea
womilá: shepherd	zhub: insect
wóná: gratitude(foolish)	
wóoban: give birth	
woth: wisdom	
wothá: sage/wise person	
wu: such a.../what a...	
wud: part (as of machine)	
wum: entire	
wuman: summer	
wúná: gratitude(bad)	
wush: broom	
yáanin: tree	
yáazh: goose	
yada: thirst	
yed: valley	
yem: sour	
yeth: silver	
-yi-: fraction infix	
yib: solid(~gas/~liquid)	
yide: hunger	
yil: below/under	
Yílesháal: Saturday	
yime: run	
yob: coffee	
yod: eat	
yodá: eater	
yodálh: glutton	
yodeyod: feast	
yom: safe	
-yóo-: -self	
yu: fruit	
yul: wind (n)	
yun: orange (fruit)	
zha: name (n)	
zháa: wrinkle (in skin)	
zháadin: menopause (v)	
zháahóowadin: hot flash	
zhala: regret(+,+,-)	
zhama: regret(+,-,-)	



# Lesson 61: Translation Exercise

This is a fable credited to Aesop.

## Vocabulary

rodoni      wilderness [ro (weather) + doni (land)] {AB}

## 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."

## 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.

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

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

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: \_\_\_\_\_

\_\_\_\_\_

### My Láadan Translation with Morphemic Analysis & Retranslation into English

Shadon i Imá

Shadon i Imá  
TRUTH AND TRAVELER  
Truth and the Traveler

Bíidi eríli im wohim wowithid shéeha, i bithim behid thib with sholanenal i sharahulenaleháath wo.

Bíidi	eríli	im	wohim	wowithid	shéeha,	i	bithim	behid
DECL+	FAR PAST	TRAVEL	REL + TRAVEL	REL + PERSON + MALE = MAN	DESERT + PLC	AND	MEET	X:1 + MALE = HE
DIDACT								
	thib	with	sholanenal	i	sharahulenaleháath			
	STAND	PERSON	ALONE + MANN	AND	GRIEF:++- + DEG:EXTREME + MANN + EMBED:REL + OBJ			

wo.  
MADEUP

[Didact/madeup] Long ago an itinerant man traveled in the desert, and he met a woman who was standing alone and greatly grief-stricken.

Notes: \_\_\_\_\_  
\_\_\_\_\_

Mime behid bedi, "Báa ne bebáa?"

Mime behid bedi, "Báa ne bebáa?"  
ASK HE X:1 + GOAL INTERR YOU:1 INTERR PRON + IDENT  
He asks her, "Who are you?"

"Bíi zha letho Shadon wa," wédi be.

"Bíi zha letho Shadon wa," wédi be.  
DECL NAME I + POSS TRUTH + IDENT MYPERC BACK + SPEAK = ANSWER X:1  
"My name is Truth," she replies.

Mime behid, "I báa nasháad ne miwithede habelid ne sholanenal nuha rodonihahéwan bebáawáan?"

Mime behid, "I báa nasháad ne miwithede habelid ne sholanenal nuha rodonihahéwan bebáawáan?"  
ASK HE AND INTERR BEGIN + GO/COME = DEPART YOU:1 CITY + SRC DWELL YOU:1 ALONE + MANN HERE + PLC WEATHER + EARTH = WILDERNESS + PLC + EMBED + PURP

bebáawáan?"  
INTERR PRON + CAUSE

He asks, "And what caused you to depart from the city in order to dwell alone here in the wild-lands?"

Wédi be, "Bíi bróo eríli ham rashadon witheden nedebe, izh ril witheden woho wa."

Wédi be, "Bíi bróo eríli ham rashadon witheden nedebe,  
ANSWER X:1 DECL BECAUSE FARPAST BE PRESENT NON- + TRUTH = FALSEHOOD PERSON + ASSOC FEW/SEVERAL

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

She replies, "Because long ago there was falsehood with a few people, but now with all people."

## Láadan Text

### Shadon i Imá

Bíidi eríli im wohim wowithid shéeha, i bithim behid thib with sholanenal i sharahulenaleháath wo. Mime behid bedi, "Báa ne bebáa?" "Bíi zha letho Shadon wa," wédi be. Mime behid, "I báa nasháad ne miwithede habelid ne sholanenal nuha rodonihahéwan bebáawáan?" Wédi be, "Bíi bróo eríli ham rashadon witheden nedebe, izh ril witheden woho wa."

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# Lesson 62: Translation Exercise

Another of Aesop's fables.

## Vocabulary

náwí      to grow; growth  
wóbáan    to bring to birth

## 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?"

## 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!

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

\_\_\_\_\_

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

\_\_\_\_\_

Why have you hatched these vipers which, when they shall have grown, will inflict injury on all, beginning with yourself?"

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

\_\_\_\_\_

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

\_\_\_\_\_

### My Láadan Translation with Morphemic Analysis & Retranslation into English

Lub i Babí

Lub i Babí  
 FOWL AND BIRD  
 The Fowl & the Bird

Bíidi eríli redeb lub máa lhezhatath i dóhóowa be bezheth nayanal wóbáanewan wo.

Bíidi eríli redeb lub máa lhezhatath i dóhóowa be  
 DECL + FARPAST FIND FOWL EGG PEJ + SNAKE + AND CAUSE<sub>TO</sub> + X:1  
 DIDACT POSS:BIRTH + OBJ BE WARM

bezheth nayanal wóbáanewan wo.  
 X:2-5 + OBJ CARE FOR + MANN BRING TO BIRTH + PURP MADEUP

[Didact/made-up] Long ago a hen found the egg(s) of a bad-snake and warmed them carefully in order to bring them to birth.

Láad babí hith i di, "Bíid lhene wu worawoth womid!

Láad babí hith i di, "Bíid lhene wu  
 PERCEIVE BIRD DEMO PRON(1) + OBJ AND SPEAK DECL + ANGER YOU:DESPISED:1 SUCH A

worawoth womid!  
 REL + NON- + WISDOM REL + CREATURE + IDENT

A bird perceived this and said, "[Angry] You(despised) are such a foolish creature!

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 Notes  
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Báadi eril wóbáan lhene aril meholob lhezha hizh mideth woho—i lheneth nedeya—náwíya arileháath bebáawáan?”

Báadi	eril	wóbáan	lhene			
INTERR + DIDACT	PAST	BRING TO BIRTH	YOU:DESPISED:1			
aril	meholob	lhezha	hizh	mideth	woho	—i
FUT	PL + TRAUMA	PEJ + SNAKE	DEMO PRON(2-5)	CREATURE + OBJ	ALL/EVERY	AND
lheneth	nedeya—	náwíya	arileháath			
YOU:DESPISED:1	ONE + TIME = FIRST	GROW + TIME	FUT + EMBED:REL + OBJ			

bebáawáan?

INTERR PRON + CAUSE

What caused you(despised) to bring to birth these bad-snakes that, after the time of growing, will injure all creatures—and you first?

### Láadan Text

### Lub i Babí

Bíidi eríli redeb lub máa lhezathath i dóhóowa be bezheth nayanal wóbáanewan wo. Láad babí hith i di, “Bíid lhene wu worawoth womid! Báadi eril wóbáan lhene aril meholob lhezha hizh mideth woho—i lheneth nedeya—náwíya arileháath bebáawáan?”

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# Lesson 63: Translation Exercise

This classic fable has a good moral.

## Vocabulary

edemezh flour [ede (grain) + mezh (powder)]  
hédá to drop  
lob to fill

Yes, "mezh" in "edemezh" is a new root meaning "powder."

## English Text

### Stone Soup

Some travelers come to a village, carrying nothing more than an empty pot. Upon their arrival, the villagers are unwilling to share any of their food stores with the hungry travelers. The travelers fill the pot with water, drop a large stone in it, and place it over a fire in the village square. One of the villagers becomes curious and asks what they are doing. The travelers answer that they are making "stone soup", which tastes wonderful, although it still needs a little bit of garnish to improve the flavor, which they are missing. The villager doesn't mind parting with just a little bit of flour to help them out, so it gets added to the soup. Another villager walks by, inquiring about the pot, and the travelers again mention their stone soup which hasn't reached its full potential yet. The villager hands them a little bit of seasoning to help them out. More and more villagers walk by, each adding another ingredient. Finally, a delicious and nourishing pot of soup is enjoyed by all.

## Láadan Translation & Retranslation into English

Stone Soup

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

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

Some travelers come to a village, carrying nothing more than an empty pot.

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

\_\_\_\_\_

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

\_\_\_\_\_

\_\_\_\_\_

Not

Upon their arrival, the villagers are unwilling to share any of their food stores with the hungry travelers.

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

\_\_\_\_\_

\_\_\_\_\_

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

\_\_\_\_\_

\_\_\_\_\_

The travelers fill the pot with water, drop a large stone in it, and place it over a fire in the village square.

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

\_\_\_\_\_

\_\_\_\_\_

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

\_\_\_\_\_

\_\_\_\_\_

One of the villagers becomes curious and asks what they are doing.

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

\_\_\_\_\_

\_\_\_\_\_

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

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

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\_\_\_\_\_

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\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Notes  
Notes  
Notes



The travelers answer that they are making “stone soup”, which tastes wonderful, although it still needs a little bit of garnish to improve the flavor, which they are missing.

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

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

The villager doesn’t mind parting with just a little bit of flour to help them out, so it gets added to the soup.

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

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

Another villager walks by, inquiring about the pot, and the travelers again mention their stone soup which hasn’t reached its full potential yet.

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

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

The villager hands them a little bit of seasoning to help them out.

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

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

More and more villagers walk by, each adding another ingredient.

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

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

Finally, a delicious and nourishing pot of soup is enjoyed by all.

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

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

### My Láadan Translation with Morphemic Analysis & Retranslation into English

Thulana Udethu  
Thulana Udethu  
SOUP STONE + PARTV  
Soup of Stone

Bíide menosháad imá beyezh miwithedi; mewida bezh worahume womahineth neda wáa.

Bíide menosháad imá beyezh miwithedi;  
DECL + NARR PL + FINISH + Go/COME = ARRIVE TRAVELER INDEF PRON:2-5 CITY + GOAL  
mewida bezh worahume womahineth neda wáa.  
PL + CARRY X:2-5 REL + NON- + FULL = EMPTY REL + COOKING POT + OBJ ONLY TRUSTED

Some (several) travelers arrive at a town; they are carrying only an empty cooking-pot.

Widahath menosháad bezh, meranime mehedethi miwithá ol anathu benethoth mewoyide wohimádi.

Widahath menosháad bezh, meranime mehedethi miwithá  
WHEN PL + ARRIVE X:2-5 PL + NON- + BE WILLING = BE UNWILLING PL + SHARE CITY DWELLER  
ol anathu benethoth mewoyide wohimádi.  
STORE FOOD + PARTV X:6+ + POSS + OBJ PL + REL + BE HUNGRY REL + TRAVELER + GOAL

When they arrive, the villagers are unwilling to share their store(s) of food with the hungry travelers.

Melob imá mahineth ilinan, mehéda worahíya wohudeth beha nil, i medóham beth óowaha rayil hatham miwithethuha.

Melob imá mahineth ilinan, mehéda worahíya wohudeth bedi nil,  
 PL + FILL TRAVELER COOKING POT + WATER + PL + DROP REL + NON- + REL + STONE X:1 + INSIDE  
 OBJ INSTR SMALL = LARGE + OBJ GOAL

i medóham beth óowaha rayil hatham miwithethuha.  
 AND PL + CAUSE<sub>TO</sub> + BE PRESENT = PUT X:1 + OBJ FIRE + PLC ABOVE CENTER CITY + PARTV + PLC

The travelers fill the cooking pot with water, drop a large rock into it, and put it over a fire in the center of town.

Naloláad miwithá nede yidelotheth i mime bezhedi meshub bezh bebáathehé.

Naloláad miwithá nede yidelotheth i mime bezhedi  
 BEGIN + PERCEIVE:INT CITY DWELLER ONE CURIOSITY + OBJ AND ASK X:2-5 + GOAL

meshub bezh bebáathehé.  
 PL + DO X:2-5 INTERR PRON + OBJ + EMBED:Q

One villager begins to feel curiosity and asks them what they're doing.

Mewédi imá mehel bezh "thulana udethuhé"; shiháalish láa óoyothu bethu, íizha rathi be dóshi dimilinehel láatheháath.

Mewédi imá  
 PL + ANSWER TRAVELER

mehel bezh "thulana udethuhé";  
 PL + MAKE X2-5 SOUP STONE + PARTV + EMBED

shiháalish láa óoyothu bethu, íizha rathi be  
 PLEASE + DEG:EXTRAORD PERCEPTION MOUTH + PARTV X:1 + PARTV ALTHOUGH NON- + HAVE = LACK X:1

dóshi dimilinehel láatheháath.  
 CAUSE<sub>TO</sub> + PLEASE ORNAMENT + DEG:TRIVIAL PERCEPTION + OBJ + EMBED:REL + OBJ

The travelers answer that they're making "stone soup"; the perception-by-mouth of it pleases extraordinarily, although it lacks a trivial-decoration that causes the perception to please.

Nime ban miwithá edemezh nedebe denewan; medóham beyezh beth thulanaha hiwáan.

Nime ban miwithá edemezh nedebe denewan; medóham beth  
 BE WILLING TO GIVE CITY DWELLER FLOUR FEW/SEVERAL HELP + PURP PL + PUT X:1 + OBJ

thulanaha hiwáan.  
 SOUP + PLC DEMO PRON:1 + CAUSE = THEREFORE

The villager is willing to give a little flour to help; they put it in the soup.

Sháad miwithá shineya i mime mahinethu; menedi imá náthem thulana udethu bezhetho beyehilethehé.

Sháad miwithá shineya i mime mahinethu; menedi imá  
 GO/COME CITY DWELLER TWO + TIME AND ASK COOKING POT + PARTV PL + AGAIN TRAVELER  
 = SECOND + SPEAK

náthem thulana udethu bezhetho beyehilethehé.  
 CONT + NEED SOUP STONE + PARTV X:2-5 + POSS INDEF PRON:1 + DEG:MINOR + OBJ + EMBED

A second villager comes and asks about the pot; the travelers again say that the soup still needs a little something.

Ban miwithá thesh nedebe bezhedi denewan.

Ban miwithá thesh nedebe bezhedi denewan.  
GIVE CITY DWELLER HERB FEW/SEVERAL THEY:2-5 + GOAL HELP + PURP  
The villager gives them a few herbs to help.

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Mesháad miwithá i mesháad miwithá; meban miwithá woho beyeth.

Mesháad miwithá i mesháad miwithá; meban miwithá woho  
PL + Go/COME CITY DWELLER AND PL + Go/COME CITY DWELLER PL + GIVE CITY DWELLER ALL/EVERY

beyeth.

INDEF PRON:1 + OBJ

Villagers come and villagers go; each gives something.

---

Bíidi doól witheth woho shi mahin wothalehálish wothulanathushub wáa.

Bíidi doól witheth woho shi  
DECL + DIDACT AT LAST PERSON + PATIENT ALL/EVERY PLEASE

mahin wothalehálish wothulanathushub wáa.  
COOKING POT REL + BE GOOD + DEG:EXTRAORD REL + SOUP + PARTV + AGENT TRUSTED

[Didact] At last, everyone is pleased by a pot of fandangous soup.

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## Láadan Text

### Thulana Udethu

Bíide menosháad imá beyezh miwithedi; mewida bezh worahume womahineth neda wáa. Widahath menosháad bezh, meranime mehedethi miwithá ol anathu benethoth mewoyide wohimádi. Melob imá mahineth ilinan, mehéda worahíya wohudeth beha nil, i medóham beth óowaha rayil hatham miwithethuha. Naloláad miwithá nede yidelotheth i mime bezhedi meshub bezh bebáathehé. Mewédi imá mehel bezh "thulana udethuhé"; shihálish láa óoyothu bethu, íizha rathi be dóshi dimilinehel láatheháath. Nime ban miwithá edemezh nedebe denewan; medóham beyezh beth thulanaha hiwáan. Sháad miwithá shineya i mime mahinethu; menedi imá náthem thulana udethu bezhetho beyehilethehé. Ban miwithá thesh nedebe bezhedi denewan. Mesháad miwithá i mesháad miwithá; meban miwithá woho beyeth. Bíidi doól witheth woho shi mahin wothalehálish wothulanathushub wáa.

## Comments

In the second sentence 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 pronoun "with" for this case role; it seems to me that 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 Goal case; hence "...mehedethi miwithá ana...th ...imádi..." (...the townfolk share food with the traveler(s)...).

In the final sentence, we find—perhaps for the first time—a Relativized phrase as part of a Possessive phrase (in the Agentive case phrase "mahin wothalehálish wothulanathushub" meaning "by a pot of truly excellent soup").

Also in the final sentence: if you'd rather avoid the Passive (thank you, generations of English teachers), you could render this sentence as "Bíidi doól shi mahin wothalehálish

wothulanathu witheth wohe wáq," which would translate "At last, a pot of truly excellent soup pleases everyone."

Notes Notes

Lined writing area for notes

# Lesson 64: Translation Exercise

This is a fable of Aesop. My translation changes several details, but its core message retains its integrity.

## Vocabulary

dóho	wrap [dó– (cause to) + o (around)] {SH}
nedebosh	stick [nede (number: one) + bosh (wood)] {AB}
menedebosh	faggot; bundle of sticks [me– (bigger, greater, more important) + nedebosh (stick)] {AB}

## 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."

## 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: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Notes: \_\_\_\_\_

\_\_\_\_\_

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

Notes Notes Notes Notes Notes Notes

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: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

## My Láadan Translation with Morphemic Analysis & Retranslation into English

Thul i Háawith Betha Menedebe

Thul	i	Háawith	Betha	Menedebe
PARENT	AND	CHILD	X:1 + POSS:BIRTH	MANY

The Parent and Her Many Children

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Notes



Bíide eríli thi thul merashon háawith menedebe hin hineden hadihadeháa wáa.

Bíide	eríli	thi	thul			
DECL + NARR	FARPAST	HAVE	PARENT			
	merashon	háawith	menedebe	hin	hineden	hadihadeháa
	PL + NON- + PEACE = QUARREL	CHILD	MANY	DEMO PRON(6+)	DEMO PRON(6+) + ASSOC	ALWAYS + EMBED:REL
				EACH OTHER(6+) + ASSOC		

wáa.

TRUSTED

Once upon a time a parent had many children who always quarreled with each other.

Widahath dúudózheláad be beneth bóohelenan, nanédeshub dóláad be benedi rathal lhedethuth, duthenal; bóohel be mebel ben menedebosheth bedihé sháaleya beye hiwan.

Widahath	dúudózheláad	be	beneth	bóohelenan,	nanédeshub	
WHEN	TRY IN VAIN + CAUSE <sub>TO</sub> + SAME + PERCEIVE = CONSENSE	X:1	X:6+ + OBJ	REQ + MAKE = REQUEST + INSTR	BEGIN + INTENTION	
dóláad	be	benedi	rathal	lhedethuth,	duthenal;	bóohel be
CAUSE <sub>TO</sub> + PERCEIVE	X:1	X:6+ + GOAL	NON- + BE GOOD = BE BAD	DISCORD IN HOME + PARTV + OBJ	USE + MANN	REQUEST X:1
	mebel	ben	menedebosheth	bedihé		
	PL + TAKE/BRING	X:6+	FAGGOT + OBJ	X:1 + GOAL + EMBED		

sháaleya

beye

hiwan.

DAY + TIME

INDEF PRON(1)

DEMO PRON(1) + PURP

When she failed to reconcile them with entreaties, she decided to show them usefully the evil of domestic discord; to this end she requested one day that they bring her a faggot of sticks.

Widahath thi be menedebosheth, dóham be beth oma benethaha nade nodi, i bóhel be methen ben bethehé.

Widahath	thi	be	menedebosheth,	dóham	be	beth	oma
WHEN	HAVE	X:1	FAGGOT + OBJ	CAUSE <sub>TO</sub> + BE PRESENT = PUT	X:1	X:1 + OBJ	HAND
benethaha	nade	nodi,	i	bóhel	be		
X:6+ + POSS:BIRTH + PLC	BEGIN + SRC FROM THE FIRST TO THE LAST	FINISH + GOAL	AND	CMD + MAKE = ORDER	X:1		
	methen	ben	bethehé.				
	PL + BREAK	X:6+	X:1 + OBJ + EMBED				

When she had the faggot, she put it in their hands, each in sequence from first to last, and commanded that they break it.

Meduthen ben woho beth do benethanan woho, izh methad ra.

Meduthen	ben	woho	beth	do	benethanan	woho,
PL + TRY <sub>TO</sub> + BREAK	X:6+	ALL/EVERY	X:1	BE STRONG	X:6+ + POSS:BIRTH + INSTR	AL/EVERY
izh	methad	ra.				
BUT	PL + BE ABLE	NOT				

They each tried to break it using all their native strength, but they could not.

Notes

Id radóho be menedebosheth, i nedóham be nedebosheth nede oma háawithetha bethaha wohe, i methen ben beneth dozhenal.

Id	radóho	be	menedebosheth,	i	nedóham	be
AND THEN	NON- + WRAP = UNWRAP	X:1	FAGGOT + OBJ	AND	AGAIN + PUT	X:1
nedebosheth	nede	oma	háawithetha	bethaha	woho,	i
STICK + OBJ	ONE	HAND	CHILD + POSS:BIRTH	X:1 + POSS:BIRTH + PLC	ALL/EVERY	AND
methen	ben	beneth	dozhenal.			
PL + BREAK	X:6+	X:6+ + OBJ	BE EASY + MANN			

And then she unwrapped the faggot, and she again placed one stick in each of her children's hands, and they broke them easily.

Id di be benedi hinal: "Bíidi háawith lethá, bre mezheláad nan i meden nan hin hineth, ébre mezhe nan menedebosheth hi--methad meholob ra dosh wíthu menedebe naneth; izh bre menárashon nan hin hineden, ébre methen mewozhe wodosh naneth nedeboshenal hin wi."

Id	di	be	benedi	hinal:	"Bíidi	háawith	letha,	bre
AND THEN	SPEAK	X:1	X:6+ + GOAL	DEMO PRON(1) + MANN	DECL + DIDACT	CHILD	I + POSS:BIRTH	IF...
mezheláad	nan	i	meden	nan	hin	hineth,	ébre	
PL + CONSENSE	YOU: BELOVED:6+	AND	PL + HELP	YOU:BELOVED:6+	DEMO PRON (6+) EACH OTHER + OBJ	DEMO PRON(6+) + OBJ	...THEN	
mezhe	nan	menedebosheth	hi—	methad	meholob	ra	dosh	
PL + BE LIKE	YOU:BELOVED:6+	FAGGOT + OBJ	DEMO PRON(1)	PL + BE ABLE	PL + BLOW/TRAUMA	NOT	BURDEN	
wíthu	menedebe	naneth;	izh	bre	menárashon	nan		
LIFE + PARTV	MANY	YOU:BELOVED:6+ + OBJ	BUT	IF...	PL + CONT + QUARREL	YOU(6): BELOVED		
hin	hineden,	ébre	methen	mewozhe	wodosh	naneth		
DEMO PRON(6+) EACH OTHER + ASSOC	DEMO PRON(6+) + ASSOC	...THEN	PL + BREAK	PL + REL + BE LIKE	REL + BURDEN	YOU:BELOVED:6+ + OBJ		
nedeboshenal	hin	wi.						
STICK + MANN	DEMO PRON(6+)	SELF EVIDENT						

And then she spoke to them thus: "My beloved children, if you consense together and help each other, then you are like this faggot--the many burdens of life are not able to injure you; but if you continue to quarrel with each other, then surely the same burdens break you like these sticks."

## Láadan Text

### Thul i Háawith Betha Menedebe

Bíide eríli thi thul merashon háawith menedebe hin hineden hadihadeháa wáa. Widahath dúudózheláad be beneth bóohelenan, nanédeshub dóláad be benedi rathal lhedethuth, duthenal; bóohel be mebel ben menedebosheth bedihé sháaleya beye hiwan. Widahath thi be menedebosheth, dóham be beth oma benethaha nade nodi, i bóhel be methen ben bethehé. Meduthen ben wohe beth do benethanan wohe, izh methad ra. Id radóho be menedebosheth, i nedóham be nedebosheth nede oma háawithetha bethaha wohe, i methen ben beneth dozhenal. Id di be benedi hinal: "Bíidi háawith lethá, bre mezheláad nan i meden nan hin hineth, ébre mezhe nan menedebosheth hi--methad meholob ra dosh wíthu menedebe naneth; izh bre menárashon nan hin hineden, ébre methen mewozhe wodosh naneth nedeboshenal hin wi."

## Comments

In this translation exercise, I've used two idioms we may not have discussed before. In the very first sentence I used "háawith menedebe hin hineden" to mean "many children with each other." The idiom involves two iterations of the demonstrative pronoun following a noun phrase. Both of the demonstrative pronouns have the same plural form, and the plural agrees with the number of the noun phrase. The first of the demonstrative pronouns is in Subject case (having no apparent case ending). The second is in a case that describes the relationship between "each other;" in this instance Associate case meaning that the "many children" were doing something (here, "arguing") "with each other." This second demonstrative pronoun can be in whatever case is appropriate for the relationship between the nouns.

The second idiom, "nade nodi," is more specialized. It is composed of "na-" (begin to) + "-de" (Source case) and "no-" (finish) + "-di" (Goal case). It can mean "from the beginning to the end" or "from the first to the last" or "each one, in sequence, including all."

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# Lesson 65: Translation Exercise

In Frank Herbert's *Dune* series, the author supposes an order of women who have 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

shunedi litany [shun (ceremony; ritual) + di (speak)] {AB}

## 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.

## Láadan Translation & Retranslation into English

The Litany Against Fear

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

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

I must not fear.

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

\_\_\_\_\_

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

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Notes

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

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Notes

And when it has gone past I will turn the inner eye to see its path.

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

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

Where the fear has gone there will be nothing.

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

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

Only I will remain.

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

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

### **My Láadan Translation with Morphemic Analysis & Retranslation into English**

Shunedi Héeya Rada

Shunedi	Héeya	Rada
RITUAL + SPEAK = LITANY	FEAR	NON- + BENEFA = AGAINST

Ritual-Speech Against (Opposed-to-the-benefit-of) Fear

Bíi dush héeya ra le wa.

Bíi	dush	héeya	ra	le	wa.
DECL	HAVE TO	FEAR	NOT	I	MYPERC

I must not fear.

N \_\_\_\_\_

Héeya dóshebashehá óoyahonethathu.

Héeya dóshebashehá óoyahonethathu.  
FEAR CAUSE<sub>TO</sub> + DEATH = KILL + DOER = KILLER HEART + HEAD + POSS:BIRTH = MIND + PARTV + IDENT  
Fear is the killer of mind.

---

Héeya nin wohíya woshebashebehóo dórahineháa.

Héeya  
FEAR  
nin wohíya woshebashebehóo dórahineháa.  
CAUSE REL + BE SMALL REL + DEATH + FOCUS CAUSE<sub>TO</sub> + NON- + EXIST + EMBED:REL + IDENT  
Fear is the small death that causes nonexistence.

---

Ril wetham le héeya lethodi.

Ril wetham le héeya lethodi.  
PRES PATH + CIRCLE = TURN I FEAR I + POSS + GOAL  
I now turn toward my fear.

---

Ril dóosháad le lhebeth lemu o i lemu obe.

Ril dóosháad le lhebeth lemu o i lemu obe.  
PRES ALLOW + Go/COME I X:DESPISED:1 + OBJ I + PATH AROUND AND I + PATH THROUGH  
I now permit it (despised) to go around me and through me.

---

Id widahath thósháad lhebe, lohil le weth lhebethuth.

Id widahath thósháad lhebe, lohil le weth lhebethuth.  
AND WHEN TO'VE JUST + Go/COME X:DESPISED:1 PAY ATTN, INTERNAL I PATH X:DESPISED:1 + PARTV + OBJ  
And then when it (despised) has gone, I pay-attention-internally-to it (despised)'s path.

---

Widahoth thósháad héeya, ham radal.

Widahoth thósháad héeya, ham radal.  
WHEEL TO'VE JUST + Go/COME FEAR BE PRESENT NON- + THING = NOTHING  
Where fear has gone, there is nothing.

---

Náham lehóo neda wa.

Náham lehóo neda wa.  
CONT + BE PRESENT = REMAIN I + FOCUS ONLY MYPERC  
I alone remain.

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## Láadan Text

### Shunedi Héeya Rada

Bíi dush héeya ra le wa.

Héeya dóshebasheba óoyahonethathu.

Héeya nin wohíya woshebashebehóo dórahineháa.

Ril wetham le héeya lethodi.

Ril dóosháad le lhebeth lemu o i lemu obe.

Id widahath thósháad lhebe, lohil le weth lhebethuth.

Widahoth thósháad héeya, ham radikal.

Náham lehóo neda wa.

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