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Suzette Haden Elgin

A First
Dictionary and
Grammar of
Láadan

Second Edition



A First Dictionary and Grammar of Láadan
By Suzette Haden Elgin

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This is an unauthorized copy of the book, "A First Dictionary and Grammar of Láadan", second edition - not because I deemed it unimportant to ask, but because I have not been able to get in touch with whomever owns the publishing rights to this book. I have tried to reach out to Suzette's surviving husband, and another Láadanist has tried reaching out to the original publisher, but we have not heard anything. Therefore, for archival purposes, I have compiled the book in this format. If there are any complaints, please let me know.

-- Rachel

Notes

Notes

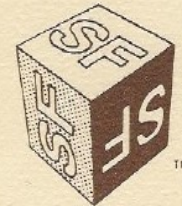
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A First
Dictionary and
Grammar of
Láadan:

Second Edition

Suzette Haden Elgin

Edited by Diane Martin



Society for the Furtherance and Study of Fantasy and Science Fiction, Inc.
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About the Publisher

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Conclusion

We are now at the end of this preliminary grammar. For further materials and information, please feel free to contact me. A tape of this grammar is available for \$5.00 postpaid. Also available is a 50-minute videotape, "Suzette Haden Elgin Talks about *Native Tongue* and the Problems of Women's Language", \$22.50 postpaid, from the same address.

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Diane Martin
Madison, Wisconsin

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2. When the hen asks, "Who will help me?" for the last time, she puts the affix "-da" on the question word, "Báa". This "-da" is the marker that means, "I say this to you only as a joke".

3. Finally, when she tells the do-nothings she doesn't need their help to eat the bread, the hen adds the teaching affix "-di" to the declarative, to let them know that she's hoping they will understand this and learn from it. And the command form "Bó" that starts her speech is one used very rarely, and usually for speaking to small children.

[Add "Who will help me?" and as before, they all say "Not me!" and she says she will do it alone, and she does.]

Ihée di be, "Bíi aril nayod le baleth.

LATER SAY SHE DEC FUTURE START-EAT I BREAD-OBJ MY-PERCEPTIONS

Later she said, "I'm going to eat the bread.

"Báada aril den bebáa leth?"

Q-JOKE FUTURE HELP 3rd-PERSON-Q I-OBJ

"Who will help me?"

"Bíi aril meden neth lezh hulehul wa!"

DEC FUTURE PLURAL-HELP YOU-OBJ WE FOR-SURE MY PERCEPTIONS

"We will help you!"

medi muda i éesha i dithemid.

PLURAL-SAY PIG AND SHEEP AND COW

said the pig and the sheep and the cow.

"Bó mewam nezhi!" eril di lub.

COMMAND PLURAL-BE STILL YOU PAST SAY HEN

"You just stay where you are!" said the hen.

"Bíidi aril meyod, le i álub letha baleth—hulehul—wi!"

DEC-TEACHING FUTURE PL-EAT I-OBJ AND CHICK ME-OBJ BREAD-OBJ FOR SURE SELF-EVIDENT

"We will eat the bread, me and my chick!"

Bíide eril hinal wo.

DEC PAR PAST THUS HYPOTHETICAL

And that's the way it was.

Notes on the Translation

1. The very first line of the Linguist's Translation has a null symbol (\emptyset) in it, as a courtesy to speakers of English. Láadan has no "copula"—that is, no obligatory form of "be" that has to appear; for "she is tired", Láadan, like many other languages, would have just "she tired". The null is where the "be" form would go if Láadan had one.



How To Use This Book

Láadan is a language constructed by a woman, for women, for the specific purpose of expressing the perceptions of women. This grammar and dictionary are intended to introduce you to the language and give you an opportunity to see if it is of interest to you or could be useful to you. Each grammar unit has both a core section and a supplementary section that expands on the core. You might find it best to read through all the core sections first to get the feel and weight of the language, and then return to the supplementary sections.

Vocabulary from the Grammar is listed in the Dictionary section, which is divided into an English-to-Láadan section and a (new to this edition) Láadan-to-English section; following the Dictionary is a set of miscellaneous information, additional vocabulary, and, for reference purposes, a brief listing of the basic rules of Láadan grammar.



Eril náhalehal be i naya álub.

PAST CONTINUE-WORK-VERY SHE AND LOOK-AFTER CHICK POSS-BY-BIRTH
She worked very hard, and looked after her chick.

i thaáhel be wo.

AND GET-BY SHE HYPOTHETICAL
and she got by.

Wemenaya eril di lub, "Bíi aril dala le edeth wa".

SPRING-IN PAST SAY HEN DEC FUTURE PLANT I GRAIN-OBJ MY PERCEPTIONS.
In the spring, the hen said, "I will plant the grain".

I mime be, "Báa aril den bebáa leth?"

AND ASK SHE Q FUTURE HELP 3rd PERSON Q I-OBJ
And she asked, "Who will help me?"

"Bíi ra le hulehul wa!" eril di muda bedim wo.

DEC NEG I FOR-SURE MYPERCEPTIONS PAST SAY PIG SHE-TO HYPOTHETICAL
"Not me!" said the pig to her.

[Repeat for "éesh" (the sheep) and "dithemid" (the cow).]

"Bíi aril hal le sholanenal wi", eril di lub.

DEC FUTURE WORK I ALONE-MANNER SELF-EVIDENT PAST SAY HEN.
"I will do it all by myself", said the hen.

I eril shub be haleth wo.

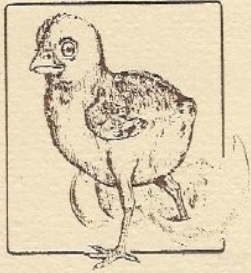
AND PAST DO SHE WORK/OBJ HYPOTHETICAL.
And she did the work.

Wumaneya eril di be,

SUMMER-IN PAST SAY SHE
In the summer, she said,

"Bíi aril róo le edeth i el le baleth wa."

DEC FUTURE HARVEST I GRAIN-OBJ AND MAKE I BREAD-OBJ HYPOTHETICAL
"I will harvest the grain and make the bread".



reprinted from *Hot Wire*³

Lesson 3

Wolaya Wohíya Lub (The Little Red Hen)

Búide:

Rilrili wolaya wohíya lub wo. Eril náhalehal be i naya álub bethath i thaáhel be wo. Wemeneya eril di lub, "Bíi aril dala le edeth wa". I mime be, "Báa aril den bebáa leth?" "Bíi ra le hulehul wa!" eril di muda bedim wo. "Bíi ra le hulehul wa!" eril di éesh bedim wo. I "Bíi ra le hulehul wa!" eril di dithemid bedim wo. "Bíi aril hal le sholanenal wi", eril di lub. I eril shub be haleth wo.

Wumaneya eril di be, "Bíi aril róo le edeth i el le baleth wa. Báa aril den bebáa leth?" "Bíi ra le hulehul wa!" eril di muda. "Bíi ra le hulehul wa!" eril di éesh. I "Bíi ra le hulehul wa!" eril di dithemid. "Bíi aril hal le sholanenal wi", eril di lub. I eril shub be haleth wo.

Ihéé di be, "Bíi aril nayod le baleth. Báada aril den bebáa leth?" "Bíi aril meden neth lezh hulehul wa!" medi muda i éesh i dithemid. "Bó mewam nezh!" eril di lub. "Bíidi aril meyoed le i álub lethá baleth—hulehul—wi!" Bíidi eril hinal wo.

Linguist's Translation

First Line: Láadan

Second Line: MORPHEME-BY-MORPHEME

Third Line: Free Translation

Búide: Rilrili (0) wolaya wohíya lub wo.

DEC-NAR HYP REL-RED REL-LITTLE HEN HYPOTHETICAL

Once upon a time, there was a little red hen.

³This lesson originally appeared in a somewhat different form in *Hot Wire*, November 1986. Used with permission.



Introduction:

The Construction of Láadan

In the fall of 1981, I was involved in several seemingly unrelated activities. I had been asked to write a scholarly review of the book *Women and Men Speaking*, by Cheris Kramarae; I was working on a speech for the WisCon science fiction convention scheduled for March 1982, where I was to be Guest of Honor; and I was reading—and re-reading—Douglas Hofstadter's *Gödel, Escher, Bach*. I had also been reading a series of papers by Cecil Brown and his associates on the subject of lexicalization—that is, the giving of names (words, in most cases, or parts of words) to units of meaning in human languages. Out of this serendipitous mix came a number of things.

(1) I became aware, through Kramarae's book, of the feminist hypothesis that existing human languages are inadequate to express the perceptions of women. This intrigued me because it had a built-in paradox: if it is true, the only mechanism available to women for discussing the problem is the very same language(s) alleged to be inadequate for the purpose.

(2) There occurred to me an interesting possibility within the framework of the Sapir-Whorf Hypothesis (briefly, that language structures perceptions): if women had a language adequate to express their perceptions, it might reflect a quite different reality than that perceived by men. This idea was reinforced for me by the papers of Brown *et al.*, in which there was constant reference to various phenomena of lexicalization as the only natural and self-evident possibilities. I kept thinking that women would have done it differently, and that what was being called the "natural" way to create words seemed to me to be instead the male way to create words.

(3) I read in *Göedel, Escher, Bach* a reformulation of Göedel's Theorem, in which Hofstadter proposed that for every record player there were records it could not play because they would lead to its indirect self-destruction. And it struck me that if you squared this you would get a hypothesis that for every language there were perceptions it could not express because they would lead to its indirect self-destruction. Furthermore, if you cubed it, you would get a hypothesis that for every culture there are languages it could not use because they would lead to its indirect self-destruction. This made me wonder: what would happen to American culture if women did have and did use a language that expressed their perceptions? Would it self-destruct?

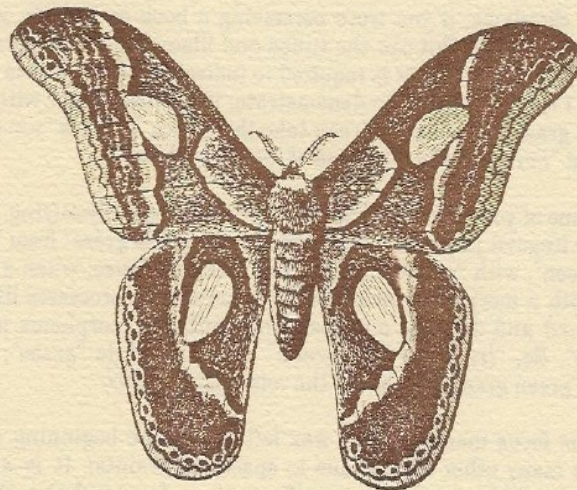
(4) I focused my Guest of Honor speech for WisCon on the question of why women portraying new realities in science fiction had, so far as I knew, dealt only with Matriarchy and Androgyny, and never with the third alternative based on the hypothesis that women are not superior to men (Matriarchy) or interchangeable with and equal to men (Androgyny) but rather entirely different from men. I proposed that it was at least possible that this was because the only language available to women excluded the third reality. Either because it was unlexicalized and thus no words existed with which to write about it, or it was lexicalized in so cumbersome a manner that it was useless for the writing of fiction, or the lack of lexical resources literally made it impossible to imagine such a reality.

Somewhere along the way, this all fell together for me, and I found myself with a cognitive brew much too fascinating to ignore. The only question was how I was to go about exploring all of this. A scientific experiment and a scholarly monograph would have been nice; but I knew what the prospects of funding would be for an investigation of these matters, and I was without the private income that would have let me ignore that aspect of the problem. I therefore chose as medium the writing of a science fiction novel about a future America in which the woman-language had been constructed and was in use. That book, called *Native Tongue* was published by DAW Books in August 1984. Its sequel, *Native Tongue II: The Judas Rose*, appeared from DAW in February 1987.

In order to write the book, I felt obligated to at least try to construct the language. I'm not an engineer, and when I write about engines I make no attempt to pretend that I know how engines are put together or how they function. But I am a linguist, and knowing how languages work is supposed to be my home territory. I didn't feel that I could ethically just fake the woman-language, or just insert a handful of hypothetical words and phrases to represent it. I needed at least the basic grammar and a modest vocabulary,

6. 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.



Wil mehothel uhudemid wa...
LET-THERE-BE PLURAL-BE BLESSED TICK MY PERCEPTIONS
Bless the ticks...

Notes on the Translation:

1. The title means, literally, "Arkansas It-Of"; "About Arkansas". The word "Aranesháa" is a loan word, a "Láadanization" from English.

2. Láadan has a set of degree markers, including "-hal" (neutral "very") and "-hul" ("very, to an extreme degree") and "-háalish" ("very, to extraordinary degree"); that lets you use the contrast between "melirihal" and "melirihul" to indicate the both the birds and the flowers are very colorful, but the flowers are more so.

3. In the sentence about seeing tulips and green grass and silver water, and so on, all the grammatical objects carry the object marker "-th" at the end; this is formally correct. However, whether you must use the object marker or not depends on your worldview. If you want to say that you speak Láadan (*di le Láadan*, SPEAK | LAADAN), you absolutely don't have to add the marker (*Láadaneth*), because "the language speaks me" is entirely impossible. Similarly, if you were perceiving a book or a chair, you would need no object marker. But can the tulips and lilacs and so on "perceive you" back? If so, the object marker is required to indicate who or what is doing the perceiving. I've put them in to demonstrate; if you don't hold with sentient flowers and grass and water, you can take them back off; thus "you see lilacs" becomes just "*láad ne lehina*" instead of "*láad ne lehinath*".

4. Some of you may find that "RELATIVE" morpheme mystifying...I suspect it looks like linguist jargon. 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.

5. The focus marker "-hóo" was left out of the beginning dictionary (along with many other things, due to space constraints). It is added to a word to mean "this particular specific one" or for emphatic stress—the context will indicate which.

and I needed to experience what such a project would be like. I therefore began, on June 28, 1982, the construction of the language that became Láadan.

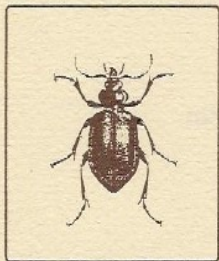
Because I am a linguist, I have studied many existing languages, from a number of different language families. In the construction of Láadan I have tried to use features of those languages which seemed to me to be valuable and appropriate. This method of construction is often called "patchwork", and is not looked upon with great favor in the Patriarchal Paradigm that dominates contemporary science. I would remind you, nonetheless, that among women the patchwork quilt is recognized as an artform, and the methodology of patchwork is respected.

My original goal was to reach a vocabulary of 1,000 words—enough, if well chosen, for ordinary conversation and informal writing. I passed that goal early on, and in the fall of 1982 the journal *Women and Language News* published the first writing in the language, a Nativity story written from Mary's point of view.

There was one more factor that entered into my decision to construct Láadan, and I saved it for last because it was not there originally but developed out of the work that I was doing. I found myself discussing the idea of the woman-language, proposed need for it, etc., at meetings and conferences and among my friends and colleagues. And I found that it was possible to get the necessary concepts across, if I was patient. (There was, for example, the useful fact that English has no word whatsoever for what a woman does during the sexual act...this generally helps to make some points more clear.) But I got thoroughly tired of one question and its answer. People would ask me, "Well, if existing human languages are inadequate to express women's perceptions, why haven't they ever made one up that is adequate?" And all I could ever say was that I didn't know.¹ This became tiresome, and frustrating, and it was a relief to me when I was at last able to say, "Well, as a matter of fact, a woman did construct such a language, beginning on June 28, 1982, and its name is Láadan."

This book is a teaching grammar of Láadan, with an accompanying

¹At that time I had not yet had the opportunity to read Mary Daly's book, published in May 1984, called *Pure Lust*. In that book Daly tells us that St. Hildegard of Bingen, who lived from 1098–1179, constructed a language consisting of 900 words, with an alphabet of 23 letters. She was a distinguished scholar, with publications to her credit in a number of fields; as Daly says, it is impossible for us to know how much of value was lost to us when this language was lost. And I now have an alternative answer to that persistent question, although I have no way of knowing whether St. Hildegard's motivation for the construction of her language was a sense that no language adequate to express her perceptions was available to her.



Reprinted from *Hot Wire*²
Lesson #2

Aranasha Bethu

Bíi nahóya Aranasha Athileya—nahóyaháalish wa. Memahina abesh; zhe womelíithi woboshum yáanin, i mehel oyimahina reneth óoma netha yil wa. Melirihal babi zhe melirihul mahina. Hotheya woho, láad ne hodoth i lehinath i léelith, woliyeneth wohesheth i woyetheth wohilith. Wu hohama wa! Uhudehóo raden, aril hal ra rawith wa. Thalenhal, owáano—thi Aranasha, Athileya, uhudemid. Wil mehothel uhudemid wa.

Vocabulary:

hoya: BE BEAUTIFUL, (of a place)
 líithi: BE WHITE
 uhud: NUISANCE
 uhudemid: TICK (NUISANCE-CREATURE)
 Athil: APRIL
 liri: BE COLORED
 that: BE GOOD
 hothal: BE BLESSED

Linguist's Translation

First line: Láadan
 Second line: MORPHEME-BY-MORPHEME
 Third line: Free Translation

Bíi nahóya Aranasha Athileya—
 DECLARATIVE START-TO-BE BEAUTIFUL ARKANSAS APRIL-IN

²This less originally appeared in a somewhat different form in *Hot Wire*, July, 1986. Used with permission.



**The Sounds
 of Láadan**

Láadan was constructed to be simple to pronounce. This description is tailored for speakers of English, because the material is written in English; but the sound system has been designed to present as few difficulties as possible, no matter what the native language of the learner.

Vowels: a as in "calm"
 e as in "bell"
 i as in "bit"
 o as in "home"
 u as in "dune"

Consonants: b, d, sh, m, n, l, r, w, y, h — as in English

th as in "think"
 zh as in "pleasure"

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

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.



"Wu sháal!" eríl di Shósho.

SUCH-A DAY! PAST SAY MAGIC GRANNY

"Such a day!" said Magic Granny.

"Radiidin ra; hathalehal sháal hi wa!"

NON-HOLIDAY NO; TIME-GOOD-VERY DAY THIS MY-OWN-PERCEPTIONS.

"This is no non-holiday—this is a fandangous day!"

Notes on the Translation:

English has no verb "to music", but Láadan does. That word "non-holiday" has no English equivalent, but means an alleged holiday when you have to work so hard that it's worse than a working day. "Fandangous" is a better word for "superb".

###

What I want to do here is change keys. I'm going to give you almost the same story, but with a slightly different vocabulary. You do the translation.

Wohiya Wodedide ShóSho Bethu

Bí eríl wod I delishe Shósho wo. Eríl líithin i modi sháal; eríl nótháa déela betho; loláad Shósho shama wo. "Bí ril thi ra le shath wa", eríl di be. "Wu sháal!" eríl di Shósho. "Radiidinelh hulehul; harathalehal sháal hi wa!"

Vocabulary:

delishe: TO WEEP

líithin: GRAY

modi: UGLY

notháa: CEASE TO THRIVE

shama: GRIEF FOR GOOD REASONS, WITH NO ONE TO BLAME, AND NOTHING TO BE DONE ABOUT IT

ra: NEGATIVE, NO

radiidinelh; NON-HOLIDAY + PERJURATIVE

hulehul: FOR-SURE

harathalehal: VERY BAD, SAID OF TIME



Reprinted from *Hot Wire*¹
Lesson #1

Wohiya Wodedide ShóSho Bethu
 (A Little Story About Magic Granny)

Bíide eril wod i alehale Shósho wo. Eril aba i owa sháal;
 eril tháa déela betho; loláad Shósho thena wo. "Bíi ril thi le
 shath wa", eril di be. "Wu sháall" eril di Shósho. "Radiídin ra;
 hathalehal sháal hi wa!"

Linguist's Translation

First Line: Láadan

Second Line: MORPHEME-BY-MORPHEME

Third Line: Free Translation

Bíide eril wod i alehale Shósho wo.
DECLARATIVE PAST SIT AND MUSIC MAGIC GRANNY PERCEIVED-HYPOTHETICALLY NARRATIVE

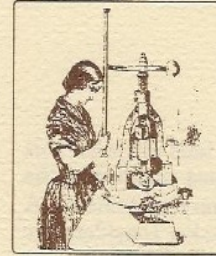
This is a story I'm telling you, that I made up myself, about once when Magic
 Granny was sitting and music-ing.

Eril aba i owa sháal; eril tháa déela betho;
PAST FRAGRANT AND WARM DAY PAST THRIVE GARDEN HER-OF
 The day was fragrant and warm; her garden was thriving.

loláad Shósho thena wo.
PERCEIVE INTERNALLY- MAGIC GRANNY JOY-FOR-GOOD- REASONS PERCEIVED-HYPOTHETICALLY
 Magic Granny was very happy, and with good reason.

"Bíi ril thi le shath wa," eril di be.
DECLARATIVE PAST HAVE I HARMONY+OBJECT MY-OWN-PERCEPTIONS PAST SAY SHE
 "To my way of perceiving things, all's right with my world", she said.

¹This lesson originally appeared in a somewhat different form, in *Hot Wire*, March 1986. Used with permission.



Lesson 1

PATTERN:

[Verb (Negative) Case Phrase-Subject]

(NOTE: 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." The parentheses around "Negative" mean that it is an optional element in the sentence.)

Vocabulary:

Bíi	(declarative)
ra	(no, not, negative)
i	(and)
izh	(but)
be	(she, he, it)
bezh	(they, few)
ben	(they, many)
ro	(weather)
with	(woman, person)
wa	(SEE NOTE BELOW)
thal	(to be good)
hal	(to work)

Examples:

- (a) Bfi thal ro wa.
The weather's good.
- (b) Bfi thal ra ro wa.
The weather's not good.

NOTE: A Láadan sentence begins with a word that tells you what sort of sentence it is—statement, question, request, etc. The most common of the words is "Bfi," which begins declarative sentences, ordinary statements. A Láadan sentence ends with a word that states why the speaker considers the sentence to be true; in the example it is "wa," which means "claimed to be true because the speaker herself perceived whatever has been said". "Wa" is probably the most common of these words, which are called "Evidence Morphemes".

- (c) Bfi hal with wa.
The woman works.
- Bfi hal ra with wa.
The woman doesn't work.
- (d) Bfi hal be wa.
She works.
- Bfi mehal bezh wa.
They work. (2 to 5 persons)
- Bfi mehal ben wa.
They work. (more than 5 persons)
- (e) Bfi hal with wa.
The woman works.
- Bfi mehal with wa.
The women work.

Rules:

1. The basic sentence begins with a Speech Act Morpheme to indicate what the sentence does, and ends with an Evidence Morpheme. (When several sentences are used together by one person, and these remain the same, they don't have to be put on every single sentence—this will become clear.)
2. The verb comes before the noun phrase in Láadan.
3. To make a sentence negative, just put "ra" immediately after the verb.



Dónetháa Ba óotha lethath.
CAUSE-TO-THRIVE-AGAIN X SOUL I-OF-OBJ

Dódoth Ba leth weth donidanethuha,
CAUSE-TO-FOLLOW X I-OBJ WAY LOVINGKINDNESS-OF-IN

zha Bathada.
NAME X-OF-FOR

Iizha im le Yed Rawithu obe, em,
ALTHOUGH TRAVEL I VALLEY DEATH-OF THROUGH YES

Aril héeya ra le rathaleth, bróo Na leden
FUT FEAR NEG I EVIL-OBJ FOR THOU I-WITH

Meshe dáan Natha i oyi Natha leth.
PL-COMFORT WORD THOU-OF AND EYE THOU-OF I-OBJ

Ban Na anath i ranath ledi,
GIVE THOU FOOD-OBJ AND DRINK-OBJ I-TO

íizha meham leb letho
ALTHOUGH PL-BE-PRESENT ENEMY I-OF

Boóbin Na delith lethath oma Nathanan,
BRAID THOU HAIR I-OF-OBJ HAND THOU-OF-WITH

shulin ni letho
OVERFLOW CUP I-OF

Aril mesháad thal i menaleden,
FUTURE GO GOODNESS AND COMPASSION-WITH

sháal woho wi lethu;
EVERY DAY I-OF LIFE

I aril habelid le lod Lahila Bathaha
AND FUTURE DWELL I HOUSEHOLD HOLY-ONE X-OF-IN

ril i aril i rilriti
FOREVER

OTHE.
AMEN

4. 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.)

5. Láadan doesn't divide adjectives and verbs into two classes as English does. Thus "thal" means "be good" without any need for a separate word "be" in the sentence.

SUPPLEMENTAL SECTION:

1. Bíi hal omid wa. HORSE
háawith CHILD
omá TEACHER
thul PARENT
ábedá FARMER

The _____ works.

NOTICE: Láadan has no separate words for "a" or "the".

2. Bíi hal ra áwith wa. BABY
rul CAT
mahina FLOWER
ezha SNAKE

The _____ doesn't work.

3. Bíi áya be wa. BEAUTIFUL
balin OLD
lawida PREGNANT
wam STILL, BUSY
shóod BUSY
lath CELIBATE BY CHOICE

She is _____.

4. Bíi amedara be wa. DANCES
yod EATS
ada LAUGHS
ma LISTENS
osháana MENSTRUATES
wéedan READS
wod SITS
rúu LIES DOWN

She _____.

NOTE: For this (and all the other) supplementary sections, it would be good if you would practice combining the patterns you know—make the positive sentences negative by adding "ra", make the singular verbs plural by adding "me-" and so on. Láadan is a language that works to maintain a pattern of alternating consonants and vowels, for ease of pronunciation; for this reason, you can't put "me-" directly on a verb that begins with a vowel. In such a case, you insert an "h" to keep the pattern. Here are a few examples:

Bíi hal ra omid wa. The horse doesn't work.
 Bíi mehal ra omid wa. The horses don't work.

Bíi áya mahina wa. The flower is beautiful.
 Bíi meháya mahina wa. The flowers are beautiful.

Bíi mehada ben wa. They laugh.



Sháam 23

Láadan

Lahila nayahá lethá. Aril loláad ra le themath, rahath. Dóruu Ba leth mewoliyen woduneha. Dódoth Ba leth mewowam wowiliha; Dónetháa Ba óotha lethath. Dódoth Ba leth weth donidanethuha, zha Bathada. Iizha im le Yed Rawithu obe, em, Aril héeya ra le rathaleth, bróo Na leden. Meshe dáan Natha i oyi Natha leth. Ban Na anath i ranath ledi, fizha meham leb letho. Boóbin Na delith lethath oma Nathanan, shulin ni letho. Aril mesháad thal i mena leden, sháal woho wi lethu; i aril habelid le lod Lahila Bathaha ril i aril i rilrili.
 OTHE.

English

The Lord is my shepherd, I shall not want. He makes me lie down in green pastures. He leads me beside still waters; He restores my soul. He leads me in paths of righteousness for His name's sake. Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me; thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of my enemies. Thou annointest my head with oil, my cup overflows. Surely goodness and mercy shall follow me, all the days of my life; and I shall dwell in the house of the Lord forever. Amen.

Morpheme-By-Morpheme Translation

Lahila nayahá lethá
 HOLY-ONE CAREGIVER I-OF

Aril loláad ra le themath, rahath.
 FUTURE PERCEIVE NEG I WANT+OBJ NEVER

Dóruu Ba³ leth mewoliyen woduneha.
 CAUSE-TO-TO-LIE-DOWN X I-OBJ PL-REL-GREEN REL-FIELD-IN

Dódoth Ba leth mewowam wowiliha;
 CAUSE-TO-FOLLOW X I-OBJ PL-REL-STILL REL-WATER-AT

³Ba" is the third-person version of "na"; a pronoun, meaning beloved He, She, or It, all at once.

Bóo melothel nen: La Lahila; La Elá;
IMP PL-KNOW PL-YOU: HOLY-ONE MAKER

len onida Lahila Latha
WE-PL FAMILY HOLY-ONE POSS.

i len mid menedebe
AND WE-PL CREATURE MANY

naya La bebethe háa
TAKE CARE OF [X] THEY-MANY OBJ-REL

Bóo mesháad nen urahudim Latha áaladan
IMP GO-PL YOU-PL GATE-GOAL POSS THANKS-ASSOC

i mesháad nen décladim dithaledan
AND GO-PL YOU-PL GARDEN-GOAL PRAISE-ASSOC

meloláad nen áalath Ladim
PL-PERCEIVE YOU-PL THANKS-OBJ X-GOAL

i medi nen othel zha Latha
AND PL-SAY YOU-PL BLESSED NAME X-POSS

Bróo thal Lahila; hathehath yiden Latha;
FOR GOOD HOLY-ONE FOREVER MERCY X-OF

i hathehath shadon Latha.
AND FOREVER TRUTH X-OF

(Wáa.)
EVIDENCE MORPHEME: TRUSTED SOURCE



Lesson 2

PATTERN:

[(Auxiliary) Verb (NEG) CP-S]

Vocabulary:

Báa	(question)
eril	(PAST)
aril	(FUTURE)
le	(I)
ne	(you, one)
em	(yes)
mid	(creature, any animal)
dala	(plant, any growing thing)
wí	(to be alive)
owa	(to be warm)
hiya	(to be small)
óoha	(to be weary)

Examples:

- (a) Bii eril wí mid wa.
The creature was alive.
Bii eril wí ra mid wa.
The creature wasn't alive.
- (b) Bii aril mehóoha with wa.
The women will be weary.
Bii eril mehóoha with wa.
The women were weary.

(c) Bíi híya dala wa.
The plant is small.
Báa híya dala?
Is the plant small?

(d) Báa owa ne?
Are you warm?
=Em, owa le wa.
=Yes, I'm warm.
=Ra, owa ra le wa.
=No, I'm not warm.

Rules:

1. 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.

2. When you ask a question, you aren't providing information but are asking for some. Therefore, you don't need an Evidence Morpheme at the end of a question.

NOTE: If you speak English, you may find all these remarks about parts of the sentence being optional, only being used if needed, etc., very confusing—or annoying. Please don't be concerned. If you prefer, use as your rule that you will always put a Speech Act morpheme at the beginning of your sentence, or that you will always use an auxiliary to make your sentence time clear. The result may be very formal Láadan, but it will be grammatical.

SUPPLEMENTAL SECTION:

1. Báa eril	wóoban	ne?	GIVE BIRTH
	mime		ASK
	lothel		KNOW
	bedi		LEARN
	benem		STAY
	ulanin		STUDY
	om		TEACH

Did you _____?

Sháam 100

Láadan

Bíidi, shishidibeth woho: bóo mehel
nen wothema wozhoth Lahila Ladim.
Bóo nen donidaná Lahila Lada
themanan; Bóo mesháad nen
Hamehamedim lomedan; Bóo melothen
nen: La Lahila; La Elá len onida
Lahila Latha i len mid mededebe
naya La benethe háa. Bóo mesháad
nen urahudim Latha áaladan i
mesháad nen déeladim dithaledan
meloláad nen áalath Ladim i medi
nen othel zha Latha. Bróo thal
Lahila; hathehath yidan Latha; i
hathehath shadon Latha. (Wáa.)

English

Make a joyful noise unto the Lord,
All ye lands. Serve the Lord with
gladness; come before His presence
with singing. Know ye that the Lord
He is God: It is He that has made
us and not we ourselves; we are His
people and the sheep of His pastures.
Enter into His gates with
Thanksgiving and into His courts
with praise; be thankful unto Him
and bless His name. For the Lord is
good; His mercy is everlasting,
and His truth endureth unto all
generations.

Morpheme-By-Morpheme Translation

Bíidi,	shishidibeth	woho:	
I-SAY TO YOU, IN TEACHING, NATIONS		ALL	
bóo mehel	nen	wothema wozhoth	Lahila Ladim.
IMP PL-MAKE	PL-YOU	REL-JOY REL-SOUND	HOLY-ONE X-GOAL
Bóo nen	donidaná	Lahila Lada	themanan
IMP PL-YOU	LK-ERS ²	HOLY-ONE X-FOR	JOY-INSTR
Bóo mesháad	nen	Hamehamedim	lomedan
IMP PL-GO	PL-YOU	HOLY-PRESENCE-GOAL	SONG-ASSOC PLEASURE

²LK-ERS = Lovingkindnessers

(On pages 142-3, A FIRST DICTIONARY AND GRAMMAR OF LÁADAN: SECOND EDITION; with my apologies.)

Bijdi, shishidibeth woho:
 bóo mehel nen wothema wozhoth Lahila Badim.
 bóo nen donidaná Lahila Bada themanan.
 bóo mesháad nen Hamehamedim lomedan.
 bóo meiothel nen: Ba Lahila: Ba Ela.
 Len onida Lahila Batha.
 i len mid menedebe naya Ba benetheháa. ***
 bóo meshaad nen urahudim Batha aaladan,
 i meshaad nen déeladim dithaledan;
 meloláad nen áalath Badim.
 i medi nen othel zha Batha.
 Bróo thal Lahila;
 hathehath yiden Batha;
 i hathehath shadon Batha.
 Wáa.

How did this happen? It was entirely my fault. When I sent Diane Martin the packet of materials to be added to the second edition of the book, it included some handwritten translations; among them, somehow, was the UNFINISHED ROUGH DRAFT of the translation of Psalm 100. I can understand how that could happen, since all the handwritten pieces were very rough-looking; what I do NOT understand is how it got past me in two sets of proofs! I am very sorry indeed; it should not have.

Most of the problem, as you'll see at once, is that the pronouns for the Holy One were not the right ones. First person (I/me/my/mine) is La; second person (you/your/yours/thou/thee) is Na; third person (impossible to translate into English, because English insists on a male or female or neuter form, none of which is right) is Ba. If we use X to symbolize the nonexistent English pronoun form, "X is God" should be "Ba Lahila," not "La Lahila"; and so on.

And then there is the line that really got messed up -- (we are) "the sheep of X's pastures." The corrected line above, "i len mid menedebe naya Ba benetheháa" (marked by three asterisks), is literally "and we are the many creatures that X takes care of." Looking at that now, I find it awkward... and there is an alternative possibility: "i len mid menedebe abedun Batha." This is literally "and we are the many creatures of X's field(s)." I will leave the choice to you. The word "abedun," meaning a field in the sense of a farmer/herder's field, as opposed to an open field, is a word coined by Sharla Hardy.

So far as I know, this is the only thing serious that got past the many proofreadings Diane Martin and I did, although there were of course minor things we missed. If I am wrong, and there's still more correcting needed, please let me know and I will see to it.

Suzette Haden Elgin
 February 27, 1988

(Remember that the plural of "ulanin" will be "mehulanin" and the plural of "om" will be "mehom". So, "Báa eril mehom nen?" is the sentence for asking a group of people "Did you teach?")

2. Báa eril	sholan be?	ALONE
	loyo	BLACK
	leyan	BROWN
	aba	FRAGRANT
	liyen	GREEN
	sho	HEAVY

Was it _____ ?

3. Báa	eril	hal ne?	PAST: Did you work?
	aril		FUTURE: Will you work?
	ril		PRESENT: Are you working (now)?
	erli		FAR PAST: Did you work long ago?
	arli		FAR FUTURE: Will you work sometime far ahead?
	rilrili		HYPOTHETICAL: Would you work?
			Might you work?
			Let's suppose you worked...





Wil héeda zha Natha
LET-IT-BE HOLY NAME YOU-OF

Wil nosháad sha Natha lenedi
LET-IT-BE ARRIVE HARMONY YOU-OF US (MANY)-TO

Wil shóo yoth Natha,
LET-IT-BE COME-TO-PASS WILL YOU-OF

doniha zhe olimeha;
EARTH-AT AS HEAVEN-AT

Wil ban Na bal lenethoth lenedi
LET-IT-BE GIVE YOU BREAD WE (MANY)-OF-OBJ WE (MANY)-TO

i wil baneban Na lud lenethoth lenedi
AND LET-IT-BE FORGIVE YOU DEBT WE (MANY)-OF-OBJ WE (MANY)-TO

zhe mebane len ludá lenethoth lenedi
AS PL-FORGIVE WE (MANY) DEBTOR WE (MANY)-OF-OBJ WE (MANY)-TO

i wil un ra Na leneth erabahladi
AND LET-IT-BE LEAD NEG YOU WE (MANY)-OBJ TEMPTATION-TO

izh wil bóodan Na leneth ramílade
BUT LET-IT-BE RESCUE YOU WE (MANY)-OBJ EVIL-FROM

Bróo
BECAUSE

Sha, sha Natha
HARMONY HARMONY YOU-OF

i hohathad, hohathad Natha
AND POWER POWER YOU-OF

i hohama, hohama Natha
AND GLORY GLORY YOU-OF

ril i aril irilrili
FOREVERMORE

Othe.
AMEN.

The Lord's Prayer

Láadan	English
Bfili,	Our Parent,
Thul lenetha Na ¹ olimeha.	You are in heaven.
Wil héeda zha Natha.	May Your Name be holy.
Wil nosháad sha Natha lenedi.	May Your Harmony come upon us.
Wil shóo yoth Natha,	May Your will come to pass
Doniha zhe olimeha;	on Earth as in heaven.
Wil ban Na bal lenethoth lenedi	May You give us our bread.
I wil baneban Na lud lenethoth lenedi	May You forgive us our debts
Zhe mebane len ludá lenethoth lenedi	as we forgive our debtors.
I wil un ra Na lelneth erabal hedi	And lead us not ito temptation
Izh wil bóodan Na leneth ramfílade	but deliver us from evil.
Bróo sha, sha Natha	For Harmony, it is Yours,
I hohathad, hohama Natha	Power, it is Yours,
I hohama, hohama Natha	Glory, it is Yours,
Ril i aril i rilrili.	Forevermore.
Othe.	Amen.

Morpheme-By-Morpheme Translation:

Bíli
I SAY TO YOU, IN LOVE:

Thul lenetha
PARENT WE(MANY)-OF, BY BIRTH

O Na olimeha
BE YOU HEAVEN-AT

¹The form "na" is a second person pronoun meaning "beloved you/thou"; the capital "N" indicates reverence for the deity.



Lesson 3

PATTERN:

[(Aux) Verb (Neg) CP-S CP-Object]

Vocabulary:

rana	(drink)
ana	(food)
ána	(sleep)
nezh	(you, few)
nen	(you, many)
-(e)th	(OBJECT ending)
néde	(to want)
den	(to help)
di	(to say, speak)
wi	(EVIDENCE MORPHEME) "WI" means "self-evident to everyone".

Examples:

(a) **Bíi owa ana wa.**
The food is hot. (said because the speaker perceives it)
Bíi owa ana wi.
The food is hot. (said because it is obvious to everyone)

(b) **Bíi aril néde with áanath wa.**
The woman will want sleep.
Bíi eril menéde with anath wa.
The women didn't want food.



SUPPLEMENTAL SECTION:

1. Bfi eril néde le esheth wa. BOAT, esh
 áabeth BOOK, áabe
 yobeth COFFEE, yob
 losheth MONEY, losh
 lotheth INFORMATION, loth

I wanted _____.

2. Bfi eril yod be baleth wa. BREAD, bal
 ódoneth CHEESE, odon
 thilith FISH, thili
 yuth FRUIT, yu
 medath VEGETABLE, meda
 anadaeth (a) MEAL, anadal

She ate _____.

3. Báa aril meden with áwitheth? BABY, áwith
 obetheth NEIGHBOR, obeth
 babíth BIRD, babí
 romideth WILD ANIMAL, romid
 shamideth DOMESTIC ANIMAL, shamid
 bediháth STUDENT, bedihá
 eháth SCIENTIST, ehá

Will the women help the _____?





- | | <u>Singular</u> | <u>Several</u> | <u>Many</u> |
|---|-----------------|----------------|-------------|
| 4. Demonstratives | hi | hizh | hin |
| 5. Indefinites: use the base form, plus "-ye-", plus Case Marker. | | | |
| 6. Reflexives: use the base form, plus "-yoo-", plus Case Marker. | | | |
| 7. Interrogatives: use the base form, plus "-baa-", plus Case Marker. | | | |



Set of "Love" Nouns:

áayáa	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

Numbers, Numerals:

1. nede	11. nedethab
2. shin	12. shinethab
3. boó	16. bathethab
4. bim	20. thabeshin
5. shan	21. thabeshin i nede
6. bath	30. thabeboó
7. um	100. debe
8. nib	101. debe i nede
9. bud	1000. thob (one million is "rod")
10. thab	1001. thob i nede (one billion is "merod")

Pronouns:

	<u>Singular</u>	<u>Several</u>	<u>Many</u>
1. 1st person neutral	le	lezh	len
beloved	la	lazh	lan
honored	li	lizh	lin
despised	hele	lhelezh	lhelen
2. 2nd person neutral	ne	nezh	nen
(and so on as above)			
3. 3rd person neutral	be	bezh	ben
(and so on as above)			

NOTE: These are the base forms, to which the Case Markers are added. Thus "I" is "le", "me" is "leth", and so on.



Lesson 4

PATTERN:

[(Aux) Verb Complex (Neg) CP-S]

Vocabulary:

balin	(old)
áya	(beautiful)
wáa	(EVIDENCE MORPHEME)
wo-	(a prefix; explained below)

NOTE: When "wáa" is used, the speaker is stating that the source of the information is one she trusts, even though she has no personal perception of that information to rely on.

Examples:

- (a) Bíi néde hal with wáa.
 The woman wants to work.
 Bíi eril néde hal with wáa.
 The woman wanted to work.
 Bíi eril mende mehal with wáa.
 The women wanted to work.
- (b) Bíi néde hal ra with wáa.
 The woman didn't want to work.

- (c) Bii balin with wáa.
The woman is old.
Bii aya with wáa.
The woman is beautiful.
Bii aya wobalin wowith wáa.
The old woman is beautiful.
Bii meháa mewobalin wowith wáa.
The old women are beautiful.

- (d) Bii néde hal wobalin wowith wáa.
The old woman wants to work.
Bii néde al ra wobalin wowith wáa.
The old woman doesn't want to work.

Rules:

1. 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. As always, the auxiliary does not change its form.

2. 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 "wohaya 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".

3. The plural marker is always the first piece in any verb; thus "beautiful women" will be "mewoháya wowith".

4. 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 helped the woman" is "Bii eril den le withéeth wa"; "I helped the weary woman" is "Bii eril den le wohóoya wowitheth". You would not put an object marker on a verb, you see.



Miscellaneous Additional Information

Days of the Week, with English Equivalents:

Monday	Henesháal	East Day
Tuesday	Honesháal	West Day
Wednesday	Hunesháal	North Day
Thursday	Hanesháal	South Day
Friday	Rayilesháal	Above Day
Saturday	Yilesháal	Below Day
Sunday	Hathamesháal	Center Day

Months of the Year, with English Equivalents:

January	Alel	Seaweed Month
February	Ayáanin	Tree Month
March	Ahesh	Grass Month
April	Athil	Vine Month
May	Amahina	Flower Month
June	Athesh	Herb Month
July	Ameda	Vegetable Month
August	Adalettham	Berry Month
September	Ahede	Grain Month
October	Ayu	Fruit Month
November	Athon	Seed Month
December	Adol	Root Month



Second Declension (Most easily presented as a matrix):

	-ara	-ala	-ama	-ana	-ina
REASON	+	+	+	+	-
BLAME	+	+	-	-	-
FUTILITY	+	-	+	-	-

EXAMPLE: "anger" bara, bala, bama, bana, bina

"Bina" would be an anger for which no reason can be offered, for which no blame can be attributed, but which is not futile anger because something can be done about the matter.

Word Order:

For full details, see the Grammar Lessons. However, the basic order of a Láadan sentence is as follows: Speech Act Morpheme, followed optionally by an Auxiliary, followed by a Verb, followed by one or more Noun Phrases—with Subject preceding Object—followed by an Evidence Morpheme. No distinction is made between "verbs" and "adjectives" in Láadan.

Morphology:

This section does not provide all the regularly derived forms in the language. (Again, see the Grammar Lessons.) However, we have tried to present sufficiently numerous examples of regular processes or word formation to allow the reader to predict many additional forms. For example, sets like "dan" (language) with the prefix "e-" (science of) to form "linguistics" and the agentive suffix "-á" to form "linguist" are found throughout the Dictionary section. The negative prefix "ra-" will also be obvious. We want to point out that Láadan does not permit any consonant clusters, or any sequences of more than one vowel where neither vowel has a tone marker; when combining morphemes would result in such a sequence, the language inserts "h" to break up forbidden vowel sequences, and "e" to break up forbidden consonant sequences. Thus "education" (from "om", "to learn") is not "eom" but "ehom".

NOTE: These forms are the first word in a Láadan sentence. There is a set of suffixes which may be attached to them to further specify the speaker/writer's intentions, as follows:

- | | |
|------------------------|------|
| 1. said neutrally | Ø |
| 2. said in anger | -d |
| 3. said in pain | -th |
| 4. said in love | -li |
| 5. said in celebration | -lan |
| 6. said in jest | -da |
| 7. said in fear | -ya |
| 8. said in narrative | -de |
| 9. said in teaching | -di |

State of Consciousness Morphemes:

(The root, "be in a state of..." is "hahod")

- | | |
|---|--------|
| 1. neutral | Ø |
| 2. ecstasy | -iyon |
| 3. deliberately shut off to all feeling | -ib |
| 4. in a sort of shock, numb | -ihed |
| 5. linked empathically with others | -itha |
| 6. in meditation | -o |
| 7. in hypnotic trance | -óo |
| 8. in bewilderment/astonishment, positive | -imi |
| 9. in bewilderment/astonishment, negative | -imilh |

Noun Declensions:

For those nouns which, like "grief" or "anger" or "joy", have numerous forms, there are two patterns.

First Declension (which always includes the affix "-na"):

- | | |
|--------------------------------|--------|
| for no reason | -i |
| for good reason(s) | -e |
| for foolish reason(s) | -o |
| for bad reason(s) | -u |
| despite negative circumstances | -(e)he |

EXAMPLE: "joy" thina, thena, thona, thuna, thehena



Lesson 5

PATTERN:

[(Aux) Verb (Neg) CP-S (CP-O) CP-GOAL]

Vocabulary:

wida	(to carry)	lezh, len	(we-few, we-many)
sháad	(to come, to go)	nezh, nen	(you-few, you-many)
ban	(to give)	-di	(GOAL ending)
beth	(home)	du-	(try to VERB)
weth	(way, road)		

NOTE: The verb prefix "du-" is very useful. You have the verb "wida", meaning "to carry"; make it "duwida" and you have "try to carry". As always, the plural marker comes first; thus, if many people are involved in the act, the word is "meduwida".

Examples:

- (a) Bíi aril sháad le bethedi wa.
I will go home.
Bíi aril mesháad lezh bethedi wa.
We (few) will go home.
Bíi aril mesháad len bethedi wa.
We (many) will go home.
- (b) Bíi aril sháad le wethedi wa.
I'll go to the road.
Bíi ari dusháad le wethedi wa.
I'll try to go to the road.

(c) Bíi eríl wída le anath wethedi wa.
I carried the food to the road.

(d) Báa eríl ban ne anath withedi?
Did you give the food to the woman?

Rules:

1. To mark a Case Phrase as a Goal, use the ending "-di". As always, if the word ends in a consonant, use "-edi".

2. 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 three cases we have used so far are Subject, Object, and Goal; a Goal Case Phrase is the one to which or toward which something is directed. (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.)

SUPPLEMENTAL SECTION:

1. Bíi eríl ban le beth oninedi	wa.	NURSE, onin
	hudi	BOSS, hu
	ebadi	SPOUSE, eba
	háawithedi	CHILD, háawith
	zhilhadedi	PRISONER, zhilhad
	haládi	WORKER, halá
	duthahádi	HEALER, duthahá
	lanemidedi	DOG, lanemid

I gave it to the _____. (*be + th = it, Object*)

NOTE: The suffix (ending) "-a" is like English "-er, -ist". You see it here in "worker". You can use this piece to form many words from verbs. It is worth looking at the word for "healer" in the example. "To heal" is "dutha"; to add "-a" you must insert an "h" even though a sequence of two vowels is allowed when one of them is high-toned, because the second vowel is a meaningful piece (a morpheme) all by itself.

Evidence Morphemes:

1. wa known to X because perceived by X, externally or internally
2. wi known to X because self-evident
3. we perceived by X in a dream
4. wáa assumed true by X because X trusts source
5. waá assumed false by X because X distrusts source; if evil intent is also assumed, the form is "waálh"
6. wo imagined or invented by X, hypothetical
7. wóo used to indicate that X states a total lack of knowledge as to the validity of the matter
8. Ø used when X makes no comment on validity, either because of personal preference or because no comment is needed (as in a series of sentences in connected discourse)

NOTE: These morphemes are the final word in a Láadan sentence, and are used to make clear the basis upon which the utterance is offered. If none is used, and the context is not one in which the word would be redundant, the speaker is making an overt statement of refusal to supply these forms; that is allowed, but it cannot be easily overlooked. Note that these forms make direct contradiction (like English "I'm cold..." followed by "Oh, you are not," as a response) impossible.

Repetition Morphemes:

1. bada repeatedly, at random
2. badan repeatedly, in a pattern over which humans have no control
3. brada repeatedly, in a pattern fixed arbitrarily by human beings
4. bradan repeatedly, in a pattern fixed by humans by analogy to some phenomenon (such as the seasons)
5. bradá repeatedly, in what appears to be a pattern but cannot be demonstrated or proved to be one

Speech Act Morphemes:

Declarative	Bíi (usually optional)
Question	Báa
Command	Bó (very rare, except to small children)
Request	Bóo (usual "command" form)
Promise	Bé
Warning	Bée

13. Possessive

-tha	by reason of birth
-thi	by reason of chance
-the	for unknown or unacknowledged reasons
-thu	partitive (false possessive)
-tho	other (purchase, gift, law, custom, etc.)

NOTE: Case Markers are attached to noun phrases; when no ambiguity is possible, they are optional—for example, in "I speak Láadan" no ambiguity can occur because languages cannot "speak" persons; therefore, the object marker of "Láadan" may be used or not, as the speaker wishes.

Degree Markers:

1. to a trivial degree, slightly	-hel
2. to a minor degree, rather	-hil
3. to an ordinary degree	-h
4. to an unusual degree, very	-hal
5. to an extreme degree	-hul
6. to an extraordinary degree	-háalish

NOTE: There is an additional set of these forms restricted entirely to negative contexts, and another restricted to positive contexts. Since they would require extensive discussion, they will not be listed here.

Duration Markers:

1. to start to Verb	na-
2. to continue to Verb	ná-
3. to repeat	ne-
4. to finish, complete	no-
5. to cease to Verb	nó-

Embedding Markers:

There are three of these in Láadan. To embed a sentential complement (like English "I know that she left", where "that she left" is embedded), the suffix "-hé" is used. To embed a relative clause (like English "I know the woman who is tired"), the suffix "-háa" is used. To embed a question (like English "I wonder whether/if she left"), the suffix "-hée" is used. The embedding markers are attached to the last element in the embedded clause.

2. Báa eril sháad ne

hozhazhedi	AIRPORT, hohazh
oódóodi	BRIDGE, oódoo
áathamedí	CHURCH, áatham
shéedi	DESERT, shée
ábededi	FARM, ábed
olinedi	FOREST, olin
bothedi	HOTEL, both
maridi	ISLAND, mari
belidedi	HOUSE, belid
hothedi	PLACE, hoth
mewithedi	TOWN/CITY, mewith

Did you go to the _____ ?





Lesson 6

PATTERN:

[(Aux) Verb (Neg) CP-S (CP-O) CP-SOURCE]

Vocabulary:

bel	(take)	thel	(get)
dan	(language)	-de	SOURCE ending
edaná	(linguist)	ná-	continue to VERB,
menedebe	(many)		keep VERBing

Examples:

(a) Bíi eril sháad le wethede wa.
I came from the road.

Bíi eril mesháad with wethede wa
The women come from the road.

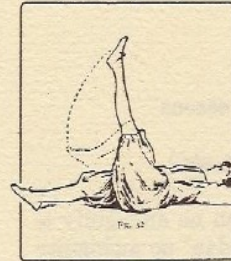
(b) Bíi eril sháad ben wethede.
They came from the road.

Bíi eril násháad ben wethede.
They kept coming from the road.

(c) Bíi eril bel le anath edanáde wa
I took the food from the linguist.

Bíi eril bel le anath edanáde menedebe wa.
I took the food from the many linguists.

(d) Bíi eril thel le anath withede i edanáde wa.
I got the food from the woman and the linguist.



Rules of Láadan Grammar

Auxiliaries:

Present	ril	Distant Past	erli
Past	eril	Distant Future	arili
Future	aril	Hypothetical	rilrili
Optative	wil		

Case Markers:

1. Subject	∅
2. Identifier	∅
3. Object	-th
4. Source	-de
5. Goal	-di, -dim
6. Beneficiary	
-da	voluntarily
-dáa	obligatorily, as by duty
-daá	accidentally
-dá	by force, against X's will
7. Associate	
-den	neutral form
-dan	with pleasure
8. Time	-ya
9. Place	-ha, -sha
10. Manner	-nal
11. Instrument	-nan
12. Cause	
-wan	purpose; in order to
-wáan	reason; because of

zhaláad	the act of relinquishing a cherished/comforting/familiar illusion or frame of perception [zha=name + láad=to perceive]
zhazh	airplane
zhe	to be like, similar
zhehá	identical sibling [zhe=like]
zhilhad	prisoner
zho	sound (audible)
zhob	machine
zholh	noise [zho=sound + lh=negative connotation]
zhomid	bee [literally, sound-creature]
zhonal	aloud [zho=sound + -nal=suffix for manner]
zhu	tea
zhub	insect
zhuth	piano



NOTE: The two examples in (b) above do not have any Evidence Morpheme 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.

Rules:

1. To mark a Case Phrase as a Source, use the ending "-de". If the word ends in a consonant, you'll need to use "-ede", of course.

2. There are times when you need to indicate a plural, but you have no verb to take the plural marker, as in the second sentence of (c) 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", meaning "few, several" and "woho" meaning "all, every". These words never change their form, never add prefixes or suffixes; thus, if those "many linguists" up there were Object Case Phrase members you would use "edanáth menedebe". The case marker would never appear on "menedebe".

3. 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 wethidim wa" for "I went to the house".

BRIEF READING

Bíi eril methi¹ with menedebe dosheth² wa. Medi with, "Bíi methi ra len daneth wa. Methi withed daneth, izh len—ra. Menéde medi len, izh methi ra len dáaneth³ menedebe. Menáde medi, izh methad⁴ len ra." Id⁵ medi edaná, "Bíi aril meden len neneth wa."

¹ thi	= to have
² dosh	= burden
³ dáan	= word
⁴ thad	= to be able
⁵ id	= and then

Free Translation:

There were many women who had a burden. The women said, "We have no language. Men have a language, but as for us—no. We want to speak, but there are many words we don't have. We want to speak, but we can't." And then the linguists said, "We will help you."

Notes on the Reading:

Notice that once the speaker has established that she is offering declarative sentences and is speaking on the basis of her own perception—by beginning with "Bí" and ending with "wa" in her very first sentence—she does not have to keep doing that. If there were a change, if she wanted to ask a question or to offer information based on her trust in a source or something other than her perceptions, she would have to add the words that specify those things. Otherwise, listeners will assume that there is no change. The same thing holds for the auxiliary "eril" that indicates past time; it does not have to go into every sentence in a connected sequence. However, if you are not sure whether to use any of these sentence pieces, you will always be safe putting one in.

SUPPLEMENTAL SECTION:

- | | |
|---------------------------------------|--------------|
| 1. B́í eril bedi le Láadan lanede wa. | FRIEND, lan |
| omáde | TEACHER, omá |
| lebede | ENEMY, leb |

I learned Láadan from a/the _____.

- | | |
|--------------------------------------|-------------------|
| 2. Báa eril mesháad nen wéehothede ? | LIBRARY, wéehoth |
| bode | MOUNTAIN, bo |
| melade | OCEAN, mela |
| wilide | RIVER/CREEK, wili |
| ulinede | SCHOOL, ulin |
| yedede | VALLEY, yed |

Did you come from the _____?

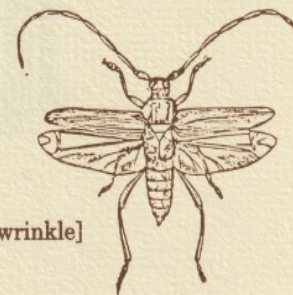
yan
yeb
yed
yem
yen
yéshile
yesh
yida
yidan
yil
Yilesháal
yo
yob
yob
yoda
yodá
yodálh
yom
yomedim
yon
yoth
yu
yul
yulehul

yum
yun
yurana

Z

zha
zháa
zháadin
zhab

analysis
kidney
valley
sour (to taste)
hat
to be bad and good
silver
to hunger, hungry
mercy
under, below
Saturday [Below Day]
spaceship
coffee
to eat
spaceliner [yo=spaceship]
diner, one who eats [yod=to eat]
glutton [yodá=diner + lh=negative connotation]
safe
trunk (for storage) [yom=safe + dim=container]
government
will (theological)
fruit
wind
hurricane [yul=wind + -hul=suffix denoting to an extreme degree]
beetle
orange (the fruit)
cordial (the beverage) [yu=fruit + rana=drink]

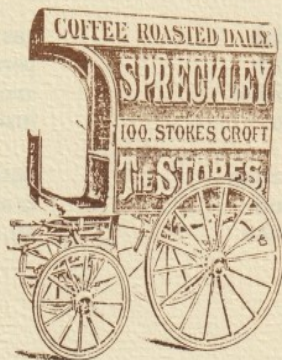


name
wrinkle (in skin)
to menopause [zháa=wrinkle]
enigma, puzzle

wohosheni	a word meaning the opposite of alienation; to feel joined to, part of someone or something without reservations or barriers [woho=all; sheni=intersection]
wohothul	foremother [woho=all + thul=parent]
wom	throat
womedim	neck (body part) [wom=throat + dim=container]
womil	livestock
won	handicap
wona	gratitude for foolish reasons [wehena, wena, wina, wuna=gratitude]
wonewith	to be socially dyslexic; uncomprehending of the social signals of others [won=handicap + with=person]
wóo	indicates that X states a total lack of knowledge as to the validity of the matter [EVIDENCE MORPHEME]
wóoban	to give birth, to bear
wóobaná	birth-giver [wóoban=to give birth]
woth	wisdom
wothá	sage, wise person
wothemid	mule [literally, wisdom-creature]
wu...	SUCH A..., WHAT A...
wud	part (of a machine, etc)
wuman	summer
wuna	gratitude for bad reasons [wehena, wena, wina, wona=gratitude]
wush	broom

Y

yáanin	tree
yada	thirsty, thirsting
yahanesh	magic, enchantment
yam	baking dish





Lesson 7

PATTERN:

[(Aux) Verb (Neg) CP-S (CP-O) CP-INSTRUMENT]

Vocabulary:

oya (skin)	thena (joy)
oyu (ear)	ilhi (disgust)
oyi (eye)	el (to make)
oma (hand)	láad (to perceive)
ili (water)	lolaád (to perceive internally)
zho (sound)	thad (to be able)
	-nan (INSTRUMENT ending)

Examples:

(a) Bíi el le beth omanan wa.
I make it with (my) hands.

(b) Bíi láad le neth oyinan wa. I see you.
Bíi láad le neth oyunan wa. I hear you.
Bíi láad le zhoth oyunan wa. I hear a sound.
Bíi láad le ilith oyunan wa. I feel the water.

(c) Bíi eril loláad with thenath wáa.
The woman was joyful.
Bíi eril loláad with ilhith wáa.
The woman was disgusted.

wehena	gratitude despite negative circumstances [wena, wina, wona, wuna=gratitude]
wem	to lose
weman	winter
wemen	spring (season)
wemon	autumn
wena	gratitude for good reasons [wehena, wina, wona, wuna=gratitude]
wesha	geshalt
wesháana	to menstruate late [osháana=to menstruate]
weth	road, way, path
wethalehale	melody (literally, music path)
wi	known to X because self-evident [EVIDENCE MORPHEME]
wí	life
wida	to carry
widáahith	wire
widadith	telephone [wida=to carry + dith=voice]
widazhad	to be pregnant late in term and eager for the end [wida=to carry + lawida=to be pregnant]
wihi	emotion
wíi	alive, living [wí=life]
wíitham	clergy [wíi=living + tham=circle]
wil	LET THERE BE..., WOULD THAT...
Wil sha	GREETING, Let there be harmony [wil=let there be + sha=harmony]
wili	river, creek [ili=water]
wina	gratitude for no reason [wehena, wena, wona, wuna=gratitude]
wish	gas (oxygen, nitrogen, etc.)
with	person
withid	male person [with=person + -id=suffix for male]
wo	imagined or invented by X, hypothetical [EVIDENCE MORPHEME]
woban	birth
wod	to sit
woho	all, every

umethab	seventeen (17)
un	to lead
uná	leader
une	to wear
urahu	gate [u=to be open + rahu=to be not open]
uth	brain
uthemid	whale [uth=brain + mid=creature]
úuya	to hurt, feel pain
úuzh	sheet bedding
uzh	symbol (of notation or alphabet)

W

wa	known to X because perceived by X [EVIDENCE MORPHEME]
wáa	assumed true by X because X trusts source [EVIDENCE MORPHEME]
waá	assumed false by X because X distrusts source [EVIDENCE MORPHEME]
waáh	assumed false by X because X distrusts source and X suspects source of acting with evil intent [EVIDENCE MORPHEME]
wam	placid, still
wan	back (body part)
we	perceived by X in a dream [EVIDENCE MORPHEME]
web	liver
webe	beer [wébe=ale]
webeha	brewer [webe=beer]
wedeth	clear
wée	cry (of babies) [onomatopoeia]
wébe	ale [webe=beer]
wéedan	to read [dan=language]
wéehoth	library [wéedan=to read + hoth=place]
wehe	store, market



Rules and Explanation:

1. 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.

2. 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. Emotions are something you perceive internally, inside yourself. The first sentence in (b) says that the speaker perceives "you" and that the speakers' eyes are the instrument for that perception. We could translate it as "I see you with my eyes" in English, but that is a little superfluous—English "see" includes the information that it is done with eyes. In Láadan you could add an Instrumental Case Phrase to the examples in (d), using "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.

3. You could translate the examples in (c) as "The woman felt joy" and "The woman felt disgust" if you preferred, or if that phrasing seemed better in the context of your sentence.

4. In Láadan there are a number of different forms for the names of emotions, rather than a single word "joy" or "love" or "hate" and so on. The word translated as "joy" here is the most neutral form, meaning "joy for good reasons".

5. Finally, the object marker has been used in all the example sentences, and it is correct. But it is far more common to omit the object suffix on emotions (since love or disgust cannot "perceive" living things); similarly, it is much more common to say "*Bíi láad le zho oyunan wa,*" than to use "*Zhoth*"; a sound cannot "hear" anything. This is a matter of personal choice and style, so long as the meaning cannot be misunderstood.

BRIEF READING:

Bíide¹ eril meloláad with menedebe shalath² wáa. EriI methi ra ben daneth. Id mesháad edaná i medi benedi, "Bre³ menéde nen daneth, ébre aril mehél len daneth wa." Medi with, "Báa methad nen?" I medi edaná benedi, "Bíi aril dumethad wa." EriI meláad with beneth oyunan i menahul⁴ ben wáa.

¹ bíide = I say in narrative, as in telling a story

² shala = grief for good reasons

³ bre...ébre = if...then

⁴ hul = hope; this form is the verb stem "hul" plus the prefix "na-" which means "to begin to VERB" plus the plural prefix

Free Translation:

Once there were many women who felt grief, and for good reasons. They had no language. And then the linguists came and said to them, "If you want a language, then we will make a language". The women said, "Can you do that?" And the linguists said to them, "We will try". The women heard them and began to hope.

Notes on the Reading:

In this example the speaker has established that she is telling a story by adding "-de" as the Speech Act morpheme at the very beginning. If it were a completely imaginary story, she would close her sentence with "wo", the hypothetical Evidence Morpheme; by using "wáa" instead, she is telling the listener that this is a story she considers to be true because she trusts the source of it. There is a whole set of other endings for "Bíi" to indicate the speaker's feelings, by the way; here are examples using the other ones:

- Bíid = speaking in anger
- Bíith = speaking in pain
- Bíili = speaking in love
- Bíilan = speaking in celebration
- Bíida = speaking in jest, as a joke
- Bíidi = speaking as a teacher
- Bíiya = speaking in fear

SUPPLEMENTAL SECTION:

1. Búi eril láad le lalith oyanan wa. RAIN, lali
 hisheth SNOW, hish
 rosheth SUN, rosh
 yuleth WIND, yul

I felt the _____.

(The object endings are optional here.)

2. Báa eril láad ne nith oyinan? CUP, ni
 bodeth DISH, bod
 onidath FAMILY
 shidath GAME
 déelath GARDEN
 binith GIFT
 shenihaleth COMPUTER, shenihal

Did you see the _____?

thol
 thom
 thon
 thona

thóo
 thosh
 thu
 thud
 thuhá
 thuhál
 thul
 thulana
 thun
 thuna

thuwebe
 thuyu

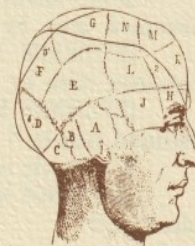
U

u
 ub
 ud
 udath
 udathihée
 udemeda
 uhud
 uhudemid
 ul
 ulanin
 ulhad
 ulin
 um
 ume

breast
 pillow
 seed
 joy for foolish reasons [thehena, thena, thina, thuna=joy]

guest
 sky
 honey
 bone
 beekeeper [thu=honey]
 candy
 parent
 soup [thul=parent + ana=food]
 muscle
 joy for good reasons [thehena, thena, thina, thona=joy]

mead [thu=honey + webe=beer]
 apricot [thu=honey + yu=fruit]



open
 balm
 stone
 noon
 afternoon [udath=noon + ihée=after]
 potato [ud=stone + meda=vegetable]
 nuisance
 tick (insect; literally, nuisance-creature)
 hope
 to study [ulin=school]
 to betray [lh gives negative connotation]
 school
 seven (7)
 to be full, abundant

thabebóo	thirty (30)
thabebud	ninty (90)
thabenib	eighty (80)
thabesham	fifty (50)
thabeshin	twenty (20)
thamum	seventy (70)
thad	to be able
thade	birthday
thal	be good
thaledan	gospel [thal=good; dan=language]
tham	circle
thamehal	globe, sphere, planet [tham-circle + hal=work]
thamehaledal	asteroid [thamehal=globe + dal=thing]
thameyul	tornado [tham=circle + yul=wind]
than	underground
thazh	to inherit, inherited
thed	far, to be far
thede	jewel
thehena	joy despite negative circumstances [thena, thina, thona, thuma=joy]
thel	to get, obtain
théle	television [loanword]
them	need-for X
then	to break, broken
thene	joy for good reasons [thehena, thina, thona, thuna=joy]
thera	Earth, Terra [loanword]
thesh	herb
thi	to have
thib	to rise up, stand up
thibeb	cooking utensil
thihá	owner, possessor [thi=to have]
thil	vine
thili	fish
thini	joy for no reason [thehena, thena, thona, thuna=joy]
thob	one thousand (1,000)
thob i nede	one thousand and one (1,001)
thod	to write, written
thode	writing instrument; short form of delethodiwan

(Notice there's no need for me to write out the basic form for words like "onidath"; the "a" has to be part of the base word, because only "e" is inserted before endings.)

3. Bíi eril láad ra le	zhazheth	oyunan wa.	AIRPLANE, zhazh
	ohamedith		PRAYER
	deleth		RADIO, del
	dedideth		STORY, dedide
	loroloth		THUNDER
	ditheth		VOICE, dith
	limlimeth		BELL, limlim

I didn't hear the _____.

4. Bíi eril loláad with	am	wá.	LOVE, for one related by blood
	sham		LOVE, for a child of her body
	ad		LOVE, for one respected but not liked
	ab		LOVE, for one liked but not respected
	bala		ANGER, for good and not futile reasons
	maha		SEXUAL DESIRE
	heyi		PAIN
	lash		INDIFFERENCE
	shara		GRIEF, for good reasons, but futilely; that is, nothing can be done

The woman felt _____.



Lesson 8

PATTERN:

[(Aux) Verb (Neg) CP-S {CP-ASSOCIATE
CP-BENEFICIARY }]

Vocabulary:

Wil sha	(Hello, Greetings)
Aala	(thank you)
Dóo	(Well...)
Bóo	(request, polite command)
-da	(BENEFICIARY ending)
-den	(ASSOCIATE ending, neutral)
-dan	(ASSOCIATE ending, with pleasure)

Examples:

- (a) Bíi aril hal be witheden wáa.
She'll work with the woman.
Bíi aril hal be withedan wáa.
She'll work with the woman with pleasure.
- (b) Bíi hal be witheda wa.
She works for the woman.
Bíi hal be wobalin wowitheda wa.
She works for the old woman.
- (c) Bú eril el le anath witheda wa.
I made food for the woman.

shina

grief without reason or blame, not futile [shala, shama, shana, shara=grief]

shinehal

computer [shin=two + hal=to work]

shinehóowith

great granddaughter [shin=two + hóowith=grand daughter]

shinehothul

great grandmother [shin=two + hothul=grand mother]

shinethab

twelve (12) [shin=2 + thab=10]

shinishin

calculator [shin=2 + i=and + shin=2]

shineshid

to be invited

shishidebeth

nation

sho

to be heavy

shod

room

shol

absence-of-pain

sholan

to be alone

shon

peace

shoná

peacemaker [shon=peace + -á=suffix for doer]

shóo

to come to pass, to happen

shóod

to be busy

ShóShó

Magic Granny

shoth

predicate

shub

to do

shud

to be poor

shulhe

to not fit, to be wrong for [lh=negative connotation]

shulin

to overflow, as water does

shum

air

shun

ceremony, ritual

T

Tháa

to do well, to thrive

thab

ten (10)

thabebath

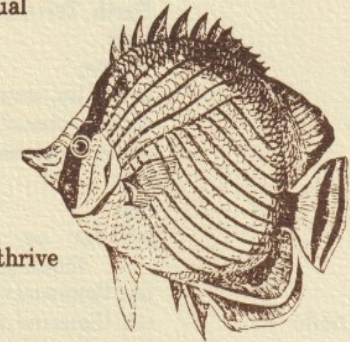
sixty (60)

thabebath i nede

sixty-one (61)

thabebim

forty (40)



shala	grief with reason, with blame, and futile [shama, shane, shara, shine=grief]
sham	love for the child of one's body, presupposing neither love nor respect nor their absence
sham	five (5)
shama	grief with reason, but with no blame, and not futile [shala, shana, shara, shina=grief]
shamethab	fifteen (15) [sham=5 + thab=10]
shamid	domestic animal [sha=harmony + mid=creature]
shana	grief with reason, but with no blame and futile
shane	to be downy, furry
shanemid	rabbit [shane=furry + mid=creature]
shara	grief with reason, with blame, and not futile [shala, shama, shana, shina=grief]
shasho	connection
shathul	mother (formal term, honored mother) [sha=harmony + thul=parent]
she	to comfort
sheb	change
sheba	widow [sheb=change + eba=spouse]
shebasheb	death [sheb=change]
shée	desert
shéeba	earthworm
shehá	comforter [she=to comfort + -á=suffix for doer]
shehéeda	holy day [she=to comfort + héeda=to be sacred]
shel	to be rigorous
shelalen	dulcimer
sheni	intersection
shenidal	network [sheni=intersection + dal=thing]
sherídan	niece
sheshi	sand
sheshihoth	beach [sheshi=sand + hoth=place]
shi	to please
shida	game [shi=to please]
shidi	together
shim	to "sexual act"
shimá	one who performs a sexual act (cannot mean lover) [shim=to "sexual act" + -á=suffix for doer]
shim	to be two, two (2)

Rules:

(1) To mark a Case Phrase as a Beneficiary (that for whom, or on whose behalf, something is done), add the ending "-*da*".

(2) 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.

(3) The Beneficiary marker given above is the one used when something is done voluntarily. There are three alternative forms:

-*dá* against one's will when forced or coerced

-*daá* accidentally

-*dáa* not because of force or coercion, but because of an obligation of law or duty that one accepts.

In any other situation, use "-*da*".

BRIEF READING:

Bíde eril láad with háawitheth¹ oyinan wo. Eril delishe² háawith. Di with, "Wil sha, háawith! Bóo delishe ra ne!" Izh nádelishe háawith. Eril di with, "Báa loláad ne heyi?" "Ra," di háawith. "Bíi loláad ra le heyi wa. Delishe le bróo³ aril di rawith⁴ leden." Di with, "Dóo, ril⁵ di le nedan. Ril di le nedan i nedan wa." I di háawith withedi, "Aála!" I eril nodelishe⁶ háawith wáa.

¹ háawith = child

² delishe = to cry, to weep

³ bróo = because

⁴ rawith = nobody

⁵ ril = now

⁶ nodelishe = stop + to cry

Free Translation:

Once a woman saw a child. The child was crying. The woman said, "Hello, child! Please don't cry!" But the child kept crying. The woman said, "Do you hurt? Do you feel pain somewhere?" "No," said the child. "I don't hurt. I cry because nobody will talk with me." The woman said, "Well, I am talking with you right now. I am talking with you and I do so with pleasure." And the child said to the woman, "Thank you!" And the child stopped crying.

SUPPLEMENTAL SECTION:

1. Bóo aril lo leden. REJOICE
 edethi SHARE
 lishid SIGN
 alehala MUSIC (that is, make music)
 amedara DANCE (Notice that no Evidence Morpheme
 is used after "Bóo".)

Please _____ with me. or Would you _____ with me?

2. Bfi néde le dizheth laneda wa. KETTLE, dizh
 dínídineth TOY, dínídin
 bineth BOWL, bin
 idoneth BRUSH, idon
 doneth COMB, don
 odeth CLOTH, od
 oweth GARMENT, owe
 dimilineth ORNAMENT, dimilin

I want a/the _____ for a friend.

3. Bfi eril eb le beth laneda wa. BUY
 ri RECORD
 nori SEND
 redeb FIND
 déedan INTERPRET
 héedan TRANSLATE

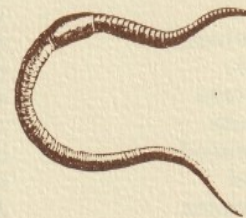
I _____ it for a friend. (all in past tense)

NOTE: the verb "lishid," which means "to sign" as in a sign language, may have added to it the same set of endings that are allowed with the Speech Act morphemes like "Bfi". This is also true for the verb "dama," which means "to touch."

- rizho tape recorder [ri=to record + zho=sound]
 ro weather
 rod million (1,000,000)
 rohoro storm [ro=weather]
 romid wild animal [mid=creature]
 róo harvest
 róohá harvester, gatherer [róo=harvest + -á=suffix for
 doer]
 róomath barn [róo=harvest + math=building]
 rosh sun
 ru synergy
 ruhob to be deep
 rul cat
 rum hip
 rumi shadow
 rush to be last, final
 rushi wine
 rúsho to be bitter (to taste)
 rúu to lie down

S

- sha harmony
 sháad to come, go
 sháadehul growth through transcendence, either of a person, a
 non-human, or thing (for example, an
 organization, or a city, or a sect) [sháad=to
 come, go + -hul=suffix denoting to an
 extreme degree]
 sháal day
 sháam psalm [loanword]
 shadon truth [sha=to be perfect, pure + don=head]
 shahina rose
 shal manners, courtesy



rathóo	non-guest, someone who comes to visit knowing perfectly well that they are intruding and causing difficulty [ra=non- + thóo=guest]
rathuna	despair for bad reasons [ra=non- + thuna=joy for bad reasons]
rawan	chest (body part)
rawedeth	to be murky, obscure [ra=non- + wedeth=to be clear]
raweshalh	non-gestalt, a collection of parts with no relationship other than coincidence, a perverse choice of items to call a set; especially when used as "evidence" [weshal=gestalt + lh=negative connotation]
rawihi	emotionlessness (NOT a complimentary term) [ra=non- + wihi=emotion]
rawíi	to be dead [ra=non- + wíi=to be alive]
rawith	nobody [ra=non- + with=person]
rawoho	none, not at all [ra=non- + woho=all]
rawóobaná	barren one [ra=non- + wóobaná=birth giver]
rayida	anorexia [ra=non- + yila=hunger]
rayil	above [ra=non- + yil=under]
Rayilsháal	Friday (Above Day) [rayil=above + sháal=day]
rayom	danger [ra=non- + yom=safe]
razh	vehicle
redeb	to find
réele	harbor
ren	rug, carpet
resh	wasp
ri	to record, keep records
ridadem	camera, VCR [ri=to record + dadem=picture]
ril	PRESENT [Time Auxilliary]
rile	silence
rilin	to drink
ririli	HYPOTHETICAL (would, might, let's suppose...) [Time Auxilliary]
rim	shoulder
rimáayo	cloak, cape [rim=shoulder + áayo=skirt]
rimel	copier (like Xerox) [ri=to record + mel=paper]
rim	plate





Lesson 9

PATTERN:

[(Aux) Verb (Neg) CP-S { CP-Time
CP-Place }]

Vocabulary:

Aril (Goodbye)	náal (night)
e...e (either...or)	-ya (TIME ending)
o (around)	-ha (PLACE ending)
obée (during)	

Examples:

- (a) Bí aril mesháad ben bethedi náaleyá wáa.
They will go home at night.
- (b) Bí eril mehal ben betheha wáa.
They worked at home.
- (c) Bí hal le betheha o wa.
I work around home.
- (d) Bí hal le náaleyá obée wa.
I work during the night.
- (e) Bí aril hal e with e withid wáa.
Either the woman or the man will work.

Rules and Explanation:

- (1) To mark a Case Phrase as Time, add the ending "-ya".
- (2) To mark a Case Phrase as Place, add the ending "-ha".
- (3) These two endings specify an event or state as being at a particular location in space or time. English has a wide variety of prepositions which are used in such CP's to make the information more precise; thus, something will

ranil
rarilh

outside, out [ra=non- + nil=inside]
to deliberately refrain from recording; for example, the failure throughout history to record the accomplishments of women [ra=non- + ri=to record, keep records + lh=negative connotation]

rarulh

non-synergy, that which when combined only makes things worse, less efficient, etc. [ra=non- + ru=synergy + lh=negative connotation]

rasha

discord (not discord in the home) [ra=non- + sha=harmony]

rashe

to torment [ra=non- + she=comfort]

rasheb

resistance to change [ra=non- + sheb=change]

rashelh

to torture [rashe=to torment + lh=negative connotation]

rashenidal

bureaucracy [ra=non- + shenidal=network]

rashida

non-game, a cruel "playing" that is a game only for the dominant "player" with the power to force others to participate [ra=non- + shida=game]

rashim

celibacy [ra=non- + shim=to sexual act]

rashimá

a celibate [rashim=celibacy + -á=suffix for doer]

rashon

argument, quarrel [ra=non- + shon=peace]

rashonelh

war [rashon=quarrel + lh=negative connotation]

rashonelhá

aggressor [rashonelh=war + -á=suffix for doer]

rathal

to be bad [ra=non- + thal=to be good]

rathena

despair for good reasons [ra=non- + thena=joy for good reasons]

rathina

despair for no reason [ra=non- + thina=joy for no reason]

rathom

non-pillow, one who lures another to trust and rely on them but has no intention of following through, a "lean on me so I can step aside and let you fall" person [ra=non- + thom=pillow]

rathona

despair for foolish reasons [ra=non- + thona=joy for foolish reasons]

ralóolo	to be fast [ra=non- + lóolo=to be slow
ralorolo	non-thunder, much talk and commotion from one (or more) with no real knowledge of what they're talking about or trying to do, something like "hot air" but more so [ra=non- + lorolo=thunder]
ralosh	bankruptcy [ra=non- + losh=money]
raloth	ignorance [ra=non- + loth=information]
ram	presence
ramaha	absence of desire [ra=non- + maha=desire (sexual)]
ramána	callousness for good reasons [ra= non- + mena=compassion for good reasons]
ramíila	evil (theological) [ra=non- + míili=radiance]
ramime	to refrain from asking, out of courtesy or kindness [ra=non- + mime=to ask]
ramimelh	to refrain from asking, with evil intent; especially when it is clear that someone badly wants the other to ask [ramine=to refrain from asking + lh=give negative connotation]
ramína	callousness for no reason [ra-non- + mína=compassion for no reason]
ramóna	callousness for foolish reasons [ra=non- + móna=compassion for foolish reasons]
ramúna	callousness for bad reasons [ra=non- + múna=compassion for bad reasons]
ran	typewriter
rana	drink, beverage
ranahá	drinker [rana=drink + -á=suffix for doer]
ranahálh	alcoholic [ranahá=drinker + lh=negative connotation]
ranal	no how, in no way [ra=non- + -nal=suffix for manner]
ranem	non-pearl, an ugly thing one builds layer by layer as an oyster does a pearl, such as a festering hatred to which one pays attention [ra=non- + nem=pearl]
raneran	computer printout [ran=typewriter]
rani	non-cup, a hollow accomplishment, something one acquires or receives or accomplishes but is empty of all satisfaction [ra=non- + ni=cup]

be said to be not just "at" a particular location but "inside, between, underneath, before", 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 "-ya" and "ha" mean "at" some time or place; if more precise information is required, the speaker puts an additional locational word at the end of the Case Phrase as in example (d) above. "Bti hal le náaleya wa" is grammatical and means "I work at night"; "Bti hal le náaleya obée wa" adds "during" to the sentence at the speaker's option. The set of words like "obée" (called postpositions) is made up of words which never change their form in any way; they take no affixes at all.

BRIEF READING:

Búide erili násháad Dumidu¹ wethaha wo . Eril láad be éelen² oyinan. Lith be, "Womemeénan wohéelen!" Eril nahoób³, be; duthel be éeleneth. Izh eril dúuthel⁴ be beneth. Eril mehíthihal⁵ éelen. Id eril di Dumidul, "Dóo, néde ra le éelheneth! Néde ra rawith éelheneth! Bfi meyemehul⁶ éelen wa!"

¹ dumidu	= fox
² éelen	= grape(s)
³ oób	= to jump
⁴ dúu	= try in vain to VERB; it is a prefix
⁵ mehíthihal	= to be very high
⁶ meyemehul	= to be extremely sour

Free Translation:

Once, a very long time ago, a fox was going along a road. He saw some grapes. He thought, "Sweet-tasting grapes!" He started jumping; he tried to get the grapes. But he tried in vain to get them. The grapes were very high. And then the Fox said, "Well, I don't want the darned grapes! Nobody wants those old grapes! I can tell that they're horribly sour!"

Notes on the Translation:

In this reading you see the use of the Láadan sound "lh" to add a negative meaning. The Fox calls the grapes "éelen" as long as he has only positive feelings about them. But when he becomes upset because he can't

reach them, he calls them "éelhen", translated here as "darned grapes" and "those old grapes". You can always, in Láadan, change an "l" to "lh" or add a "lh" to a word to give it a negative meaning. And of course, the Fox is deliberately lying in this story. Notice that in the last sentence he uses "wa" as his Evidence Morpheme, indicating that he claims the grapes are horribly sour because he has personally perceived them to be so—this has been translated as "I can tell..." The reader is able to determine from the context that the Fox is making this up.

SUPPLEMENTAL SECTION:

(1) Bú hal with	loshebelideya wa.	BANK, loshebelid
	shodeya	ROOM, shod
	duneya	FIELD, dun
	áatheya	DOOR, áath
	sheniya	INTERSECTION, sheni
	weheya	STORE, wehe
	duthahotheya	HOSPITAL, duthahoth
	sheshihotheya	BEACH, sheshihoth

The woman works at/in the _____.

(2) Báa hal na	sháaleha ?	DAY, sháal
	Henesháaleha	MONDAY, Henesháal
	Aleleha	JANUARY, Alel
	wemeneha	SPRING, wemen
	wumaneha	SUMMER, wuman
	díidineha	HOLIDAY, díidin

Do you work on/in _____?

rahith
rahiya
rahobeth

darkness [ra=non- + ith=light]
to be big, large [ra=non- + híya=to be small]
non-neighbor, one who lives nearby but does not fulfill a neighbor's role (not necessarily pejorative)

rahobeyal
rahol
rahom

fool's gold [ra=non- + obeyal=gold]
to waste, squander [ra=non- + ol=to store]
to non-teach, to deliberately fill students' minds with empty data or false information; (can be used only of persons in a teacher/student relationship); [ra=non- + om=to teach]

rahoth
rahowa
rahu
rahub
rahulh

nowhere [ra=non- + hoth=place]
to be cold [ra=non- + owa=to be warm]
to be closed [ra=non- + u=to be open]
irritant substance [ra=non- + ub=balm]
slave [ra=non- + hu=ruler + lh=negative connotation]

raláad
raláadá

to non-perceive [ra=non- + láad=to perceive]
non-perceiver; one who fails to perceive [raláad=to non-perceive + -á=suffix for doer]

raláadálh

non-perceiver, one who fails to perceive deliberately and with evil intent [raláadá=non-perceiver + lh=negative connotation]

ralaheb

something utterly spiceless, "like warm spit", repulsively bland and blah [ra=non- + laheb=spice]

ralali
ralámálha

drought [ra=non- + lali=rain]
tactile deprivation [ra=non- + lámála=to caress + lh=negative connotation]

ralée-

non-meta [prefix], something absurdly or dangerously narrow in scope or range

ralhewedeth

to obfuscate [ra=non- + wedeth=to be clear + lh=negative connotation]

rahoham

love for evil [ra=non- + oham=love for that which is holy]

raliha
ralith

pitcher
to deliberately refrain from thinking about something, to wall it off in one's mind by deliberate act [ra=non- + lith=to think]

ralod

anarchy [ra=non- + lod=household]

raduth	to non-use, to deliberately deprive someone of any useful function in the world, as in enforced retirement or when a human being is kept as a plaything or a pet [ra=non- + duth=to use]
rahána	insomnia [ra=non- + áana=sleep]
rahabelhid	to exile [ra=non- + habelid=to live, inhabit + lh=negative connotation]
rahabelhidá	exile [rahabelhid=to exile + -á=suffix for doer]
rahadidad	never [ra=non- + hadidad=always]
rahana	junk food [ra=non- + ana=food]
rahana	famine [ra=non- + ana=food]
raheb	up [ra=non- + heb=down]
raheb	to hoard [ra=non- + eb=to buy, sell]
rahed	gadget, useless non-tool [ra=non- + ed=tool]
rahéeda	to be accursed, unholy [ra=non- + héeda=to be sacred]
rahéedan	to mistranslate [ra=non- + héedan=to translate]
rahéena	non-heart-sibling, one so entirely incompatible with another that there is no hope of ever achieving any kind of understanding or anything more than a truce, and no hope of ever making such a one understand why; (does not mean "enemy") [ra=non- + héena=sibling of the heart]
rahéelhedan	to deliberately mistranslate with evil intent [rahéedan=to mistranslate + lh=give negative connotation]
rahesh	to be irresponsible [ra=non- + ahesh=to be responsible]
rahéthe	to be dirty [ra=non- + éthe=to be clean]
rahib	non-crime, a terrible thing done because it's necessary but for which there is no blame because there is no choice (never an accident); [ra=non- + ib=crime]
rahil	to non-attend, ignore, withhold attention [ra=non- + il=pay attention to]
rahilh	to non-attend, ignore, withhold attention with evil intent rahil=to withhold attention + lh=gives negative connotation]





Lesson 10

PATTERN:

(Aux) Verb (Neg) CP-S $\left. \begin{array}{l} \text{CP-IDENTIFIER} \\ \text{CP-MANNER} \\ \text{CP-CAUSE} \end{array} \right\}$

Vocabulary:

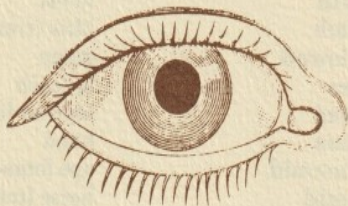
lothel	(to know, not said of people)
an	(to know, of people)
lóolo	(to be slow)
héeya	(to fear)
-nal	(MANNER ending)
-wan	(CAUSE ending)
-wáan	(CAUSE ending)
-Ø	(IDENTIFIER ending)

Examples:

- (a) Búi le with wa.
I am a woman.
Búi le wothal wowith wa.
I am a good woman.
- (b) Búi eril hal withid lóolonal wa.
The man worked slowly.

ráatham	command room (for war)
radazh	to be hard, firm
rabalh	to stink, reek [ra=non- + aba=to be fragrant + lh=negative connotation]
rabalin	to be young [ra=non- + balin=to be old]
raban	to take away from [ra=ono- + ban=to give]
rabinilh	gift with strings attached [ra=non- + bini=gift + lh=negative connotation]
rabo	plain, flat plain [ra=non- + bo=mountain]
rabobosh	floor [ra=non- + bo=mountain + bosh=wood]
rad	node
radal	nothing [ra=non- + dal=thing]
radama	to non-touch, to actively refrain from touching [ra=non- + dama=to touch]
radamalh	to non-touch with evil intent [radama=to non-touch + lh=negative connotation]
radéela	non-garden, a place that has much flash and glitter and ornament, but no beauty [ra=non- + déela=garden]
raden	without
radena	unfriendliness for good reasons [ra=non- + dena=friendliness for good reasons]
radiidin	non-holiday, a time allegedly a holiday but actually so much a burden because of work and preparations that it is a dreaded occasion; especially when there are too many guests and none of them help
radina	unfriendliness for no reason [ra=non- + dina=friendliness for no reason]
rado	to be weak [ra=non- + do=to be strong]
radodelh	non-interface, a situation which has not one single point in common on which to base interaction, often used of personal relationships [ra=non- + dodel=interface + lh=negative connotation]
radona	unfriendliness for foolish reasons [ra=non- + dona=friendliness for foolish reasons]
raduna	unfriendliness for bad reasons [ra=non- + duna=friendliness for bad reasons]

óo tha	soul
óo thanúthul	spiritual orphanhood, being utterly bereft of a spiritual community [óo tha=soul + nuthul=orphan]
óo wa	fire
óo ya	heart
óo yahonetha	mind [óoya=heart + ho=head + -tha=suffix for possession by reason of birth]
óo zh	comset
oshána	to menstruate, menstrual
oth	to be important
Othe	END-OF-PRAYER (like Amen or Selah) [phrase]
othel	to be blessed, holy
owa	to be warm
owáano	therefore
owahúuzh	blanket [owa=to be warm + úuzh=bedding, overing]
owe	dress, gown
owehid	men's garment [owe=dress + -id=suffix for male]
oya	skin, flesh
oyi	eye
oyu	ear
ozh	dream
ozhi	melon



R

ra	no, not
ra-	non- [prefix]
ráahedethi	to be unable to feel lowitheláad, to be empathically impaired [ra=non- + edethi=to share]
ráahedethilh	to be unwilling to feel lowitheláad above; to be deliberately empathically impaired [ráahedethi=to be unable to feel lowitheláad + lh=negative connotation]
ráalehale	to be musically or euphonically deprived

- (c) Bii eril sháad be bethedi halewan wáa.
She went home in order to work.
Bii eril sháad be bethedi héeyawáan wáa.
She went home because of fear.

Rules and Explanation:

(1) 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.

(2) To mark a Case Phrase as Manner (the way in which something is done), add the ending "-nal". This ending is much like English "-ly" as in "patiently" and "thoroughly".

(3) There are two endings used to mark a Case Phrase as the Cause of what is in the statement. One is "-wan", which means "in order to, for the purpose of"; the other is "-wáan", which means "due to, because of".

(4) As you can see from the examples in (c) above, you can turn a verb of Láadan into a noun phrase by giving it a case-marker ending. English does the same thing, 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".

BRIEF READING:

Büde eril melothel with nedelotheth¹ menedebe wáa. Eril medam² ben wotheth.³ Medi ben edanádi, "Bre aril mehel nen daneth leneda, ébre aril loláad len thenath. Izh aril memú⁴ len woho." Eril medi edaná benedi, "Bii mehan len neneth wa. Nen with, len with. Bre medúuhel len daneth witheda, ébre aril meloláad len shamath."⁵

- ¹ nedeloth = fact
² dam = to show, to manifest
³ woth = wisdom
⁴ mú = to be amazed
⁵ shama = grief for good reasons, but grief for which nobody is to blame and about which nothing can be done

Free Translation:

Women knew many things. They showed wisdom. They said to the linguists, "If you make a language for us, we will be joyful. But we will be amazed, every one of us." The linguists said to them, "We know you. You are women, we are women. If we fail to make a language for women, we will be sorrowful—but that will just be the way things are."

Notes on the Translation:

There are of course many ways to translate the end of the reading. For example, "We hope we can do it, and we will be sorry if we can't, but all we can do is try. And if we fail that's how it goes sometimes." It's not that you cannot express in English what is expressed in Láadan by "*shama*", but it is extremely cumbersome to do so.

SUPPLEMENTAL SECTION:

(1) Bii eril di with	shóodenal wáa.	BUSY, shóod
	rahowana	COLD, rahowa
	lirinal	COLORFUL, liri
	menanal	MENA, compassion for good reasons
	balanal	ANGER, for good reasons
	ohenanal	RESPECT, for good reasons
	bishibenal	SUDDEN, bishib

The woman spoke _____ly.

(2) Bii le	ewithá wa.	ANTHROPOLOGIST
	ehashá	ASTRONOMER
	emidá	BIOLOGIST
	eloshá	ECONOMIST
	eduthá	ENGINEER
	hená	SIBLING
	belidá	CARPENTER
	lilahá	LOVER, one who carries out the female sexual act; not of males
	yodá	DINER, one who eats
	yodááh	GLUTTON, one who eats too much

I am a(n) _____.

NOTE: You can form many useful words with the suffix "-á" and the

odayáaninetha	branch [oda=arm + yáanin=tree + -tha=suffix for possession by reason of birth]
ódon	cheese
oham	love for that which is holy
ohamedí	prayer [oham=love for that which is holy + di=to say, speak]
ohehena	respect despite negative circumstances [ohena, ohina, ohona, ohuna=respect]
ohena	respect for good reasons [ohehena, ohina, ohona, ohuna=respect]
Oho	YOU'RE WELCOME [phrase]
ohona	respect for foolish reasons [ohena, ohena, ohina, ohuna=respect]
ohuna	respect for bad reasons [ohehena, ohena, ohina, ohona=respect]
ol	to store
olim	paradise
olin	forest
olob	blow (trauma)
olowod	group
om	to teach
omá	teacher [om=to teach + -á=suffix for doer]
oma	hand
omamid	ape [oma=hand + mid=creature]
omid	horse [mid=creature]
on	head
ona	face (the body part)
onelal	cream [on=head + lal=milk]
onida	family
onin	nurse
óób	to jump
óob	oven
óoba	leg
óódóo	bridge
óoha	to be weary
óol	moon
óom	to mourn
óoma	foot (the body part)
óomi	shoe [óoma=foot]



noline	angel
nolob	to become full [no=prefix implies completion + lob=to fill up, to fill]
nona	contentment for foolish reasons [nehena, nena, nina, numa=contentment]
nonede	a/ the final one [no=prefix implies completion + nede=one, 1]
nóowid	to be big and little
nori	to send
nósháad	to arrive [no=prefix implies completion + sháad=to come, go]
nótháa	to cease to thrive [no=prefix implies completion + tháa=to thrive, to do well]
nu	here
nub	mode
núháam	to feel oneself cherish, cared for, nurtured by someone
nuna	contentment for bad reasons [nehena, nena, nina, nona=contentment]
nuthul	orphan [thul=parent]
núu	there [nu=here]

O

o	around
oba	body
obe	through
obed	cause, reason
obée	during
obeth	neighbor
obeyal	gold
od	cloth
odá	weaver
oda	arm (the body part)



prefix "e-" shown above. ("E-" means "science of", something like English "-ology".) 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.

(3) Bii ril sháad be áanawan wáa.	SLEEP, áana
imewan	TRAVEL, im
róowan	HARVEST, róo
rúuwan	LIE DOWN, rúu

She's going now in order to _____.

(4) Bii eril delishe be	olobewáan wáa.	BLOW, TRAUMA, olob
	ibewáan	CRIME, ib
	doshewáan	BURDEN, dosh
	ludewáan	DEBT, lud
	ozhewáan	DREAM, ozh
	lodewáan	HOUSEHOLD, lod
	uhudewáan	NUISANCE, uhud
	éeyawáan	SICKNESS, ILLNESS

She wept because of the _____.





Lesson 11

PATTERN:

[(Aux) Verb (Neg) CP-S CP-POSSESSIVE]

Vocabulary:

-tha	(POSSESSIVE ending, by birth)
-the	(POSSESSIVE ending, for no known or acknowledged reason)
-thi	(POSSESSIVE ending, by chance)
-tho	(POSSESSIVE ending, other; by law or custom or gift, etc.)
-thu	(POSSESSIVE ending; this is the "false" possessive, and is explained below)

NOTE: Because the explanation of the Possessive takes so much space, no other vocabulary is added in this section.

Examples:

- (a) Baa eril ma lan netho?
Did your friend listen?
Baa arl yod eba netho?
Will your spouse eat?
Baa mehóoha oyi netha?
Are your eyes tired?
Baa thal ana nethe?
Is your food all right?

(In these sentences, your friend and your spouse are asserted to be "yours" by law or custom or something of the kind; your eyes are yours because you were born with them; and the speaker who mentions "your" food is stating that

N

náal
nab
nath
naya
nayahá

neda
nede
néde
nedebe
nedeloth
nédeshub
nedethab
née
néehá
nehena

nem
nena

ni
nib
nibethab
nil
nin
nina

niná

ninálh

nish
nith
nithedim



night
bramble
price
to take care of
care-giver [naya=to take care of + -á=suffix for doer]

only [nede=one]
one, (1)
to want
to be few
to be several [but not many]
fact [nede=1 + loth=information]
intent
eleven (11) [nede=1 + thab=10]

to be alien
alien [née=to be alien + -á=suffix for doer]
contentment despite negative circumstances [nena, nina, nona, nuna=contentment]

pearl
contentment for good reasons [nehena, nina, nona, nuna=contentment]

cup
eight (8)
eighteen (18) [nib=8 + thab=10]
inside
to cause, causal
contentment for no reason [nehena, nena, nona, nuna=contentment]

the one responsible [nin=to cause + -á=suffix for doer]

the one to blame [niná=the one responsible + lh=negative connotation]

weed
frost
refrigerator [nith=frost + dim=container]

memazh	train [mazh=car + me=implies greater weight or size or importance]
ména	compassion for good reasons [méhéna, mína, móna, múna=compassion]
menedebe	to be many [nedebe=to be few + me=implies greater weight or size or importance]
merod	billion (1,000,000,000) [rod=million (1,000,000) + me=implies greater weight or size or importance]
mesh	across
méwith	crowd [with=person + me=implies greater weight or size or importance]
mi	leaf
mid	creature
midemath	stable [mid=creature + math=building]
míi	to be amazed
míili	radiance [míi=to be amazed]
mime	to ask
miméne	coverings, bedding
min	eating utensil
mina	to move
mína	compassion for no reason [ména, méhéna, móna, múna=compassion]
miwith	town, city [with=person]
miwithá	city-dweller [miwith=city + -á=suffix for doer]
modem	modem [loanword]
modi	to be ugly
móna	compassion for foolish reasons [méhéna, ména, mína, múna=compassion]
mud	mushroom
muda	pig
múna	compassion for bad reasons [méhéna, ména, mína, múna=compassion]



she either does not know or will not acknowledge why it should belong to you.)

- (b) Bii eril meláad len beth nethoth wa.
We saw your home.
Bii eril mesháad len beth nethodi wa.
We went to your house.

Rules and Explanation:

(1) 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.

(2) 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. When "your house" is the Goal, and English would show that by the sequence "to your house", Láadan uses "belid" plus the ending "-tho" plus the Goal ending "-di", to give you "belidethodi". The Possessive marker will always come before the other ending.

(3) 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:

- (a) Bii eril eb le belid withethoth wa.
I bought the woman's house.
(b) Bii eril eb le belid Meri bethoth wa.
I bought Mary's house.

The sequence "Meri bethoth" is literally "Mary she-of-OBJECT", you see. You cannot say "Merithoth" to mean "Mary-of-OBJECT". (Note that this rule does not apply to names of places and of times—only living or once-living beings.)

BRIEF READING:

Bíide eril el edaná daneth wa. Eiril thi dan zhath¹, Láadan. Bfí ril le nedi, "Ril nawéedan ne Láadan, dan withetho nede". Eiril el edaná Láadan, izh ril ra dan edanátho wa. Bre menéde with Láadan, ébre Láadan dan witheda i withetho.

¹ zha = name

Free Translation:

Once a linguist made a language. The language had the name, Láadan. I say to you, "You are reading Láadan now, one woman's language". A linguist made Láadan, but it is not the linguist's language now. If women want Láadan, then Láadan is a language for women and of women.

Notes on the Translation:

There might be disagreement about the choice of the possessive ending in "*dan withetho nede*". Like any human language, Láadan has possible ambiguities, and this is one of them. You cannot tell from these few sentences if "*dan withetho nede*" means "one language of a woman" or "one 'woman's language'"; nor can you tell why "*-tho*" has been chosen. You know only that the speaker or writer is claiming that the ownership is not because of birth, that it is not unknown or unacknowledged, and that it is claimed to be real ownership rather than the "house of wood" sort. It may be like the situation in English when we speak of "Emily Dickinson's poems" or "the novels of Jane Austen"; there is a sense in which such things "belong" to those who make them, but it is a restricted sense. To make this reading quite clear on the subject, it would have to be longer. (The word "*Láadan*", by the way, is formed from "*láad*", to perceive; and "*dan*", language.)

lush
Lushede
luth
lúul

mystery
deity, goddess (informal address)
to rock (of babies)
guardian

M

ma
máa
máan
máanan
maha
mahanal

to listen, to listen to
egg
salt
to be salty
desire (sexual)
desiringly, lustfully (NOT a negative term)
[maha=desire (sexual) + -nal=suffix for manner]



mahin
mahina
mal
mari
math
mathul

cooking pot
flower
nut-tree
island
building
mothul (intimate informal term, but not Mama)
[ma=to listen + thul=parent]

mazh
meda
medalayun
méehan
méhéna

car, automobile
vegetable
carrot [meda=vegetable + layun=orange]
to be sweet
compassion despite negative circumstances [ména, mína, móna, múna=compassion]

mel
mela

paper
ocean [(ili=water + me=implies greater weight or size or importance)]

melahá
meloth

ocean-dweller [mela=ocean + -á=suffix for doer]
evidence [loth=information + me=implies greater weight or size or importance]

limlim	bell [onomatopoeia]
liri	to be colored
lish	to lightning
lishid	to sign (as in ASL)
lishidá	signer (as in ASL) [lishid=to sign + -á=suffix for doer]
lith	to think
lithewil	hypothesis [lith=to think + Wil...=LET THERE BE]
liyen	to be green
lo	to rejoice
lob	to fill, fill up
lod	household
lóda	to be pregnant wearily [lawida=to be pregnant]
loláad	to perceive internally, to feel [láad=to perceive]
loláad lhohoth	to be ashamed, to perceive one's shame [lolaad=to perceive internally + lhoho=shame + -th =suffix for object]
lolin	to gather, assemble (said of people)
lolin	rocking chair
lom	song
lóolo	to be slow
lóothi	to be black and white
lorolo	thunder
losh	credit, money
loshá	banker [losh=money + -á=suffix for doer]
loshebelid	bank (financial) [losh=money + belid=house]
loth	information
lothel	to know (not of people) [loth=information]
lowitheláad	to feel, as if directly, another's pain/joy/anger/grief/surprise/ etc.; to be empathetic, without the separation implied in empathy [with=person + láad=to perceive]
loyo	to be black
Lu...	PLEASE...[phrase]
lub	poultry, fowl
luben	map
lud	debt
lu'	vagina
lula	to be purple
lulin	cradle [lul=vagina]

SUPPLEMENTAL SECTION:

(1) Bóo dama ra ne	oda lethath.	ARM
	oba lethath.	BODY
	ona lethath.	FACE
	óoda lethath.	LEG
	óoyo lethath.	MOUTH
	oyo lethath.	NOSE
	thom lethoth.	PILLOW

Please don't touch my _____.

(2) Bii eril	lámála	beye rul nethoth wa.	CARESS, STROKE
	wem		LOSE
	bel		TAKE
	she		COMFORT
	doth		FOLLOW
	bóodan		RESCUE
	naya		TAKE CARE OF
	Somebody	(VERBed) your cat.	

NOTE: "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.





Lesson 12

PATTERN: 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.

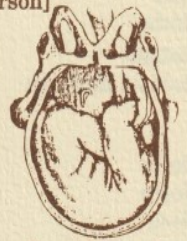
Vocabulary:

lali	(rain, or to rain)
rahowa	(to be cold)
na-	(to begin to VERB)
no-	(to cease to VERB)
lith	(to think)
bróo	(because)
-hé	(statement embedding marker)
-hée	(question embedding marker)

Examples:

- (a) Bí lith le [rahowa lalihé] wa.
I think that the rain is cold.
- (b) Bú lith ra le [rahowa lalihé] wa.
I don't think that the rain is cold.
- (c) Báa lith ne [rahowa lalihée] ?
Do you think that the rain is cold?
- (d) Bú lothel ra le [rahowa lalihée] wa.
I don't know whether the rain is cold.

lalal	mother's milk
lalen	guitar
lalewida	to be pregnant joyfully [lawida=to be pregnant]
lali	rain, to rain [lil=water]
lam	health
lámála	to caress, stroke
lan	friend
lanemid	dog [lan=friend + mid=creature]
lash	indifference
lath	to be celibate by choice
lawida	to be pregnant
lawith	saint [Lahila=Holy-One + with=person]
laya	to be red
layun	to be orange
leb	enemy
lée-	meta- [prefix]
lehina	lilac (the flower, bush)
lel	seaweed
léli	to be yellow
lem	to be gentle
lewidan	to be pregnant for the first time [lawida=to be pregnant]
leyan	to be brown
leyi	to be blue
lha	sin [lh=negative connotation]
lheb	enemy, with pejorative overtones [leb=enemy + lh=negative overtones]
lhed	discord in the home [lh=negative connotation]
lhezhub	noxious insect [lh=negative connotation + zhub=insect]
lhoho	shame [lh=negative connotation]
lhu	poison [lh=negative connotation]
lhud	debt, with pejorative overtones [lh=negative connotation + lud=debt]
líithi	to be white
líithin	to be gray
lila	to female-sexual-act
lilahá	lover (female only) [lila=to female sexual act + -á=suffix for doer]
lili	to be wet [lil=water]



ib	crime; against
ibálh	criminal [ib=crime + -á=suffix for doer + lh =negative connotation]
ibo	to exhaust oneself
id	and-then
idon	brush (for hair)
ihe	before [ihée=after]
ihée	after [ihe=before]
í zha	although
il	to watch, pay attention
ilhi	disgust [lh=negative connotation]
ilhilh	disgust with pejorative overtones, disgust and disapproval [lh=negative connotation]
ili	water
ilihede	rice [ili=water + ede=grain]
ilimeda	lettuce [ili=water + meda=vegetable]
ilwush	mop [ili=water + wush=broom]
im	to travel
in	to exist
ina	to sleep [áana=sleep]
inad	trousers, pants
ishid	digit (fingers, toes)
ishida	gloves, mittens, socks [ishid=digit (finger, toe)]
ith	light
ithedal	lamp, light [ith=light + dal=thing]
íthi	to be high, tall
izh	but

L

láa	perception [láad=to perceive]
láad	to perceive [láa=perception]
laheb	spice
Lahila	Holy-One, Deity
lal	milk



- (e) Bii lith le [nalalihé] wa.
I think that it's starting to rain.
Bii lith le [nolalihé] wa.
I think that it has stopped raining.

NOTE: Láadan does not require any "it" in the sentence to do the raining, although one will appear in the English translation.

Rules and Explanation:

(1) To embed a declarative sentence, add the ending "-hé" to the last word in the sentence.

(2) To embed a question, add the ending "-hée" to the last word in the sentence.

(3) It's true that the embedded sentences in the examples above are all Objects of the verb "to think". However, it is impossible for a sentence to be doing the thinking, and there can be no misunderstanding; no "-th" ending is required here. If you should ever have a sentence that could be misunderstood in this way, the embedding marker will follow the case-marker ending—this is the ONLY piece that can be added to a case-marker ending, and it will very rarely be necessary.

BRIEF READING:

Bíide eríli nasháad lanemid¹ wetheha óobe wo. Eril láad be anath oyinan doniha; di be, "Wu² wothal wohana! Néde le beth!" I bel be anath i nawida be beth. Eril nosháad lanemid iliha. Eril láad be lanemideth i anath oyinan iliha yil.³ Di be, "Bii néde le beth wa!" Id eril wem⁴ be anath, bróo u⁵ óoyo betha. I bróo eril lanemid yodalh⁶ wi.

- | | |
|-----------|-----------------------|
| 1 lanemid | = dog |
| 2 Wu | = what a.../such a... |
| 3 yil | = under |
| 4 wem | = to lose |
| 5 u | = to be open |
| 6 yodalh | = glutton |

Free Translation:

Once long ago a dog was going along a road. It saw some food on the ground; it said, "What good food! I want it!" And it took the food and began to carry it. The dog stopped at some water. It saw a dog and some food under the water. It said, "I want it!" And then it lost the food, because its mouth was open. And—as anyone can see—because it was a glutton.

SUPPLEMENTAL SECTION:

(1) Bfi lothel le	owa roshehé	wa.	the sun is warm
	oth shenidalehé		a network is important
	lalewida withehé		the woman is (joyfully) pregnant
	elesháana withehé		the woman is menstruating for the first time
	zháadin withehé		the woman is menopausal
	eril lhedahé		there was discord-in-the-home (lhed = discord-in-the-home)
	aril rashahé		there will be discord
<i>I know that (SENTENCE) .</i>			

NOTE: Remember that in the embedded sentences above 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 word for "network" is "shenidal"; the others should be clear.

hoberidan	great-aunt [beridan=aunt]
hod	stomach
hoda	APOLOGY (pardon me) [phrase]
hodáath	bowels [hod=stomach + áath=door]
hodo	tulip
hohal	office, workplace [hal=to work]
hohathad	all-power, omnipotence [thad=to be able]
hom	nectar
homana	nectar food [hom=nectar + ana=food]
homeyu	nectarine [hom=nectar + yu=fruit]
hon	west
Honesháal	Tuesday (West Day); [hon=west + sháal=day]
hóo	mattress
hóoda	APOLOGY (excuse me) [phrase] [hoda=APOLOGY]
hoówith	granddaughter [with=person]
hoówithid	grandson [with=person + -id=suffix for male]
hosh	feather
hoshéridan	great niece [sheridan=niece]
hoth	place
hothal	to be good [said of place]
hothul	grandmother [thul=parent]
hóya	to be beautiful (said of place) [áya=to be beautiful]
hozahz	airport [zhazh=airplane]
hu	ruler, boss
hulehul	for sure (an emphatic, strong positive) [phrase] [–hul=suffix denoting to an extreme degree]
hum	knife
hun	north
Hunesháal	Wednesday (North Day) [hun=north + sháal=day]
husháana	to menstruate painfully [osháana=to menstruate]
húumid	owl húu (onomatopoeia) [mid=creature]

I

i

and



Hanesháal	Thursday (South Day) [han=south + sháal=day]
hath	time
hath menedebe	often [hath=time + menedebe=many]
nath nedebe	seldom [hath=time + nedebe=few]
hathal	to be good [said of time]
hatham	center [tham=circle]
Hathamesháal	Sunday (Center Day) [hatham=center + sháal=day]
hathethath	forever, time everlasting [hath=time]
hathóol	month [hath=time + óol=moon]
háwithá	baby nurse [áwith=baby + -á=suffix for doer]
háya	to be beautiful (said of time) [áya=to be beautiful]
heb	down
hed	glass (for drinking)
héda	to drop, spill, let fall [héeda=to pick up, lift up]
héedá	to pick up, lift up [héda=to drop, let fall]
héeda	to be sacred
héedan	to translate [dan=language]
héeya	to fear
hem	underwear
hemen	bush
hena	sibling by birth [héena=sibling of the heart]
hene	east
Henesháal	Monday (East Day) [hene=east + sháal=day]
hesh	grass
heshehoth	park [hesh=grass + hoth=place]
heth	dowry
heyi	pain
hezh	lemon [hizh=lime]
hi	this, that, these, those
hibid	testicle
hibo	hill [híya=small + bo=mountain]
hibomid	camel [hibo=hill; mid=creature]
hidel	ham radio [híya=small + del=radio]
hinal	thus [hi=this, that + -nal=suffix for manner]
hish	snow
hishud	hail [hish=snow + ud=stone]
híya	to be small
híyahath	week [híya=small + hath=time]
hizh	lime [hezh=lemon]
hob	butter





Lesson 13

PATTERN: This is another lesson about embedding one sentence in another; this time we will be looking at what are called "relative clauses" in English. They will be in brackets in the examples.

Vocabulary:

elahela	(celebration)
oth	(to be important)
Hathamesháal	(Sunday)
shóo	(to happen, come to pass, take place)
dom	(to remember)
-háa	(relative clause embedding marker)

Examples:

(a) Bfí aril shóo elahela Hathamesháaleya wáa.
The celebration happens on Sunday.

Bfí oth [aril shóo elahela Hathamesháaleyaháa] wáa.
The celebration that happens on Sunday is important.

(b) Bfí dom le [hal withehé] wa.
I remember that the woman works.

Bfí dom le [hal witheháa] wa.
I remember the woman that works.

Rules and Explanation:

(1) To embed a sentence as a relative clause, add the ending "-háa" to the last word of the embedded sentence. (NOTE: When this ending follows the case-marking ending of PLACE, "-ha", it has an alternate form "-sháa".)

eri

history [e-=prefix for science of + ri=to keep records]

eril

PAST (time aux.) [eri=history]

eríi

FAR PAST, LONG AGO (time aux.) [eri=history]

eróo

agriculture [e-=prefix for science of + róo=harvest]

eruhá

synergist [e-=prefix for science of + ru=synergy + á=suffix for doer]

esh

boat

eshon

peace-science [e-=prefix for science of + shon=peace]

etham

geometry [e-=prefix for science of + tham=circle]

éthe

to be clean

éthedal

vacuum cleaner [éhe=clean + dal=thing]

éthehod

washcloth [éthe=clean + od=cloth]

ethoo

hospitality [e-=prefix for science of + thoo=guest]

ewith

anthropology [e-=prefix for science of + with=person]

ewithid

science of males [e-=prefix for science of + with=person + -id=suffix for male]

eyon

administration [e-=prefix for science of + yon=government]

ezha

snake

ezhahith

lightning bolt [ezha=snake + ith=light]



háawith

child [with=person]

háawithid

boy child [háawith=child + -id= suffix for male]

habelid

to live, inhabit [(belid=house)]

habo

coat

hadidad

always

hahod

to be in a state of

halá

worker [hal=work + -á=suffix for doer]

halith

proposition, argument

ham

to attend, to be present at

han

south



éesh	sheep
éeya	sickness
éezh	goat
ehá	scientist [e=prefix for science of + -á=suffix for doer]
ehana	nutrition [e=prefix for science of + ana=food]
ehash	astronomy [e=prefix for science of + ash=star]
ehath	chronography [e=prefix for science of + hath=time]
ehéeda	religion [e=prefix for science of + héedaa=sacred]
ehen	philosophy [e=prefix for science of + en=to understand]
ehoba	anatomy [e=prefix for science of + oba=body]
ehod	textile science [e=prefix for science of + od=cloth]
ehom	education [e=prefix for science of + om=to teach]
ehoth	geography [e=prefix for science of + hoth=place]
ehoyu	audiology [e=prefix for science of + oyu=ear]
el	to make
elahela	celebration [alehale=to make music]
elashána	to menstruate for the first time [oshana=to menstruate]
elazháadin	to menopause when it's welcome [zháadin=to menopause]
elith	psychology [e=prefix for science of + lith=think]
elodá	housewife/househusband [e=prefix for science of + lod=household + á=suffix for doer]
elosh	economics [e=prefix for science of + losh=money, credit]
eloth	information science [e=prefix for science of + loth=information]
elothel	memory [eloth=information science]
em	yes [INTERJECTION]
Emath	Mama [mathul=mother] (intimate, informal)
emid	biology [e=prefix for science of + mid=creature]
emina	transportation [e=prefix for science of + mina=to move]
en	to understand
enid	brush (not for hair)
enoline	angel-science [e=prefix for science of + noline=angel]
erabalh	temptation

(2) The primary purpose of the examples in (a) is to show you what is just about the longest and most complicated-appearing word (to an English speaker) that you are likely to have to deal with in Láadan. The complexity of the form is more in its appearance than in reality, however; let's analyze "Hathamesháaleyaháa" to see what it's made of. You will see the root "sháal" in the middle of the long word and recognize it as the word for "day". "Hathamesháal" is equivalent to "Sunday". The TIME ending, "-ya", has been added, along with an "e" to separate the two consonants, and then the embedding marker "-háa" has been added to that.

(3) The purpose of the two examples in (b) is to show you why just one embedding marker won't be sufficient.

(4) It would be absurd to pretend that the grammar explanation in this lesson and Lesson 12 has been complete enough. Many more examples and explanations would be required before that claim could be made. But you will have a general overview of the embedding processes of Láadan, and would be able to understand complex sentences like these in reading and listening even if you could not comfortably construct them yourself. Their proper place in any more detailed discussion is in a more advanced grammar of the language—please do not be concerned if you are not at ease with them.

SUPPLEMENTAL SECTION:

(1) Bíi néde le	rahíya beyeháa wa.	BIG, LARGE
	éthe	CLEAN
	shane	DOWNY, FURRY
	dash	SOFT, PLIANT

I want something that is _____.





Lesson 14

This is the final lesson in this simple grammar; like Lessons 12 and 13, it is intended only to present material briefly so that you will be able to deal with it in reading or listening. 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. I will just provide an example of each kind, which means that the format of this lesson will be unlike any of the others.

These questions begin with "báa" like any other question, although in speech that word may not appear when it is not necessary for clarity. (Obviously, if you want to use any of the endings that show that you ask your question in anger, or in jest, etc., you cannot drop the "Báa" to which those endings are attached.) Then 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, followed by the proper case-marking ending. Here are the examples, for your information.

- (1) Báa eril yod bebáa thilith? Who ate the fish?
 Q PAST EAT SOMEBODY FISH

NOTE: Since the Subject case ending is Ø, "bebáa" has no other marker. The same thing will be true for an Identifier.

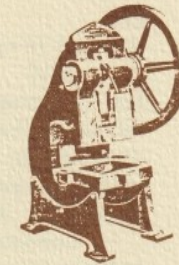
- (2) Báa eril yod thili bebáath? What did the fish eat?
 (3) Báa eril sháad ne bebáadi? Where did you go (to)?
 (4) Báa eril sháad ne bebáade? Where did you come from?
 (5) Báa eril thod ne bebáanan? What did you write with?

dúu [plus verb]

to try in vain to VERB [du- =to try to VERB]

E

e...e	or, either/or
eb	to buy, sell
eba	spouse
ebid	neurology [e-=prefix for science of + bid=nerve]
ebod	ceramics [e-=prefix for science of + bod=dish]
ed	tool
edeláad	to believe, believe in [láad=to perceive]
edama	science of touch [e-=prefix for science of + dama=touch]
edan	linguistics [e=prefix for science of + dan=language]
edaná	linguist [edan=linguistics + á=suffix for doer]
edáanashon	poetics (the science of poetry)
edáanelom	poetry
edash	dentistry [e-=prefix for science of + dash=tooth]
ede	grain
éde	nevertheless
ededal	pasta [ede=grain + dal=thing]
edemath	grainery [ede=grain + math=building]
edethi	to share [thi=to have]
edi	rhetoric [e-=prefix for science of + di=speak]
edin	cousin
eduth	engineering [e=prefix for science of + duth=to use]
eduthá	engineer [eduth=engineering + -á=suffix for doer]
edutha	medicine [e-=prefix for science of + dutha=to heal]
eduthahá	doctor, physician, healer [edutha=medicine + -á=suffix for doer]
éeb	juice, sap
ééden	formalism, scientific notation
ééle	terror
éelen	grape
éeme	love for one neither liked nor respected



dóolon
dóon
dórado
doroledim

violin
to be correct
to dominate

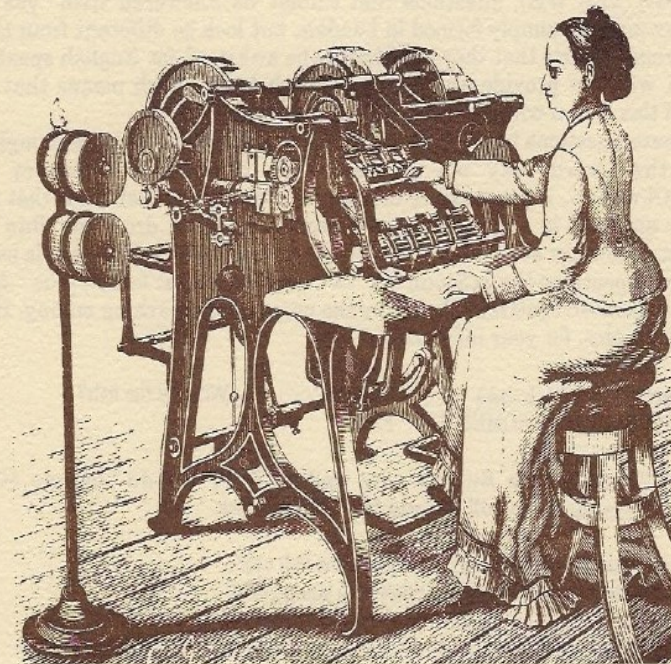
This word has no English equivalent whatsoever. Say you have an average woman. She has no control over her life. She has little or nothing in the way of a resource for being good to herself, even when it is necessary. She has family and animals and friends and associates that depend on her for sustenance of all kinds. She rarely has adequate sleep or rest; she has no time for herself, no space of her own, little or no money to buy things for herself, no opportunity to consider her own emotional needs. She is at the beck and call of others, because she has these responsibilities and obligations and does not choose to (or cannot) abandon them. For such a woman, the one and only thing she is likely to have a little control over for indulging her own self is FOOD. When such a woman overeats, the verb for that is "doroledim". (And then she feels guilty, because there are women whose children are starving and who do not have even THAT option for self-indulgence...)

dosh
doth
doyu
du-[plus verb]
dul
dumidu
dun
duna
duth
dutha
duthahá
duthahod
duthahoth
duthamazh

burden
to follow
apple [do=strong + yu=fruit]
try to VERB
to give rest, to refresh
fox [mid=creature]
meadóow, field
friendliness for bad reasons (see "friendliness")
to use
to heal
healer [dutha=to heal + -á=suffix for doer]
bandage [dutha=to heal + od=cloth]
hospital [dutha=to heal + hoth=place]
ambulance [dutha=to heal + mazh=car]

- (6) Baa eril hal ne bebáaden?
- (7) Baa eril hal ne bebáaya?
- (8) Baa eril hal ne bebáaha?
- (9) Baa eril hal ne bebáanal?
- (10) Baa eril hal ne bebáawan?
Baa eril hal ne bebáawáan?
- (11) Baa eril hal ne bebáada?
- (12) Baa eril wéedan ne áabe bebáathoth?
- (13) Baa bebáa omá?

Who did you work with?
When did you work?
Where did you work (at)?
How (in what manner) did you work?
Why did you work?
Why did you work?
Who did you work for?
Whose book did you read?
Who is a/the teacher?





English to Láadan Dictionary

A

a/the-final-one	nonede
to be able	thad
above	rayil
absence-of-pain	shol
to be accursed, unholy	rahéeda
across	mesh
after	ihée
afternoon	udathihée
against	ib
agriculture	eróo
air	shum
airplane	zhazh
airport	hozhazh
ale	wéebe
to be alien	née
an alien	née; an alien (noun)=néehá
to be alive	wíi



dib	towel
dide	to be early
dihá	speaker [di=to say; -á=suffix for doer]
diidin	holiday
dim	container
dimidim	cupboard, dresser [dim=container]
dimilin	ornament
dimod	bag, sack, purse [dim=container]
dimóowa	stove [dim=container + óowa=fire]
dina	friendliness for no reason [dehena, dena,dona, duna=friendliness]
dínidin	toy
dineme	to be beholden
dith	voice
dithemid	cow [literally, voice creature]
dizh	kettle
do	to be strong
dob	shelf
dod	to fast
dodel	interface
dodi	tray
dol	root
óolhorado	to dominate with evil intent [dórado=to dominate + lh=negative connotation]
doluth	spine (body part)
dom	to remember
domid	elephant [literally, remember creature]
don	comb
dona	friendliness for foolish reasons [dehena, dena, dina, duna=friendliness]
doni	earth, soil, ground
donidaná	lovingkindnesser, one who channels lovingkind- ness [donidan=lovingkindness + -á=suffix for doer]
donithen	earthquake [doni=earth + then=to break]
dóo	WELL... [PHRASE]
doól	at last, finally
doóledosh	pain or loss which comes as a relief by virtue of ending the anticipation of its coming [doól=at last + dosh=burden]

daletham	berry [dala=plant + tham=circle]
dalethodiwan	writing implement [dale=object + thodi=to write + -wan=suffix for purpose, in order to]
dalewodewan	chair [dale=object + wod=to sit + -wan=suffix for purpose, in order to]
daleyodewan	table [dale=object + yod=to eat + -wan=suffix for purpose, in order to]
dam	to manifest, to show signs of some state or emotion
dama	to touch
dan	language [dáan=word]
dash	tooth
dathim	to needlework
dathimemid	spider
dazh	to be yielding, pliant, soft
debe	one-hundred (100)
debe i nede	one-hundred-and-one (101) [debe=100 + i=and + nede=1]
dedide	story
dedidewoth	myth [dedide=story; woth=wisdom]
déedan	to interpret [dan=language]
déela	garden
déeladáan	sentence
déethel	flute
dehena	friendliness, despite negative circumstances [dena, dina, dona, duna=friendliness]
deheni	meat
del	radio
delin	space (outer)
delishe	to weep (not said of babies)
delith	hair
dem	window
demá	someone you can see right through [dem=window + -á=suffix for doer]
demeren	curtain [dem=window; ren=rug, carpet]
den	to help
dena	friendliness for good reason [dehena, dina, dona, duna=friendliness]
desh	drug
desháana	to menstruate early [osháana=to menstruate]
di	to say, tell, speak

to be alone	sholan
all, every	woho
all-power	hohathad (like "omnipotence", but without the feature MALE)
all things, all-that-is	abesh
although	íizha
always	hadiha
to be amazed	míi
ambulance	duthamazh
Amen	Othe
analysis	yan
anarchy	ralod
and	i
and-then	id
anesthesia	duthawish
angel	noline; angel-science=enoline
angel ¹	bara; bala; bama; bana; bina
animal, domestic	shamid
animal, wild	romid
anorexia	rayide
ape	omamid
APOLOGY	hoda=pardon me; hóoda=excuse me
apple	doyu
apricot	thuyu
April	Athil
argument, quarrel	rashon (not used of an "argument" in a theory or an equation or proposition)
Arkansas	Arahanesha (a loanword) Aranesha, "pet" name, short form
arm (the body part)	oda
around	o
to arrive	nósháad
to ask	mime
asteroid	thamehaledal
at last, finally	doól
to attend, be present at	ham
attend, pay attention to	hil
aunt	berídan; <u>great-aunt=hoberídan</u>

¹Many nouns of emotion have a number of forms in Láadan; see Pages 132-133 for an explanation.

autumn
AUXILIARIES
as, like
to be ashamed

wemon
(See Page 129)
zhe
loláad lhohoth (that is, "perceive shame")

B

baby
baby-nurse
back (body part)
to be bad
to be bad + good²
bag, sack, purse
baking dish
balm
bandage
bank (financial)
bankruptcy
barn
barren-one
beach
to bear, give birth
to be beautiful
because
bed
bee
beetle
before
beer
to be beholden
to believe, believe in

áwith (to indicate a male infant, use the masculine
suffix "id": áwithid)
háwithá
wan
rathal
yéshile
dimod
yam
ub; irritant substance=rahub
duthahod
loshebelid
ralosh
róomath
rawóobaná
sheshihoth
wóoban; birth-giver=wóobaná
áya; of a place=hóya; of a time=háya
bróo
dalehanawan
zhomid
yum
ihe
webe; brewer=webehá
dinime
edeláad



²Láadan has a number of predicates that combine polar opposites in this way, for example, to describe someone who is both bad and good at the same time.

bon
bóo
boó
boóbin
bóodan
boóthab
bosh
boshum
both
bre
bre...ébre
bremeda
bróo
bud
bud
budethab
budim
buth

shirt
REQUEST [speech act morpheme; usual "command"
form]
three (3)
to braid [boó=three]
to rescue, save
thirteen (13) [boó=3 + thab=10]
wood
cloud (bo=mountain + shum=air)
hotel
layer
if...then
onion [bre=layer + meda=vegetable]
because
clothing (general term)
nine (9)
nineteen (19) [bud=9 + thab=10]
wardrobe [bud=clothing + dim=container]
to gather (not used with people)

D

dáan
dáanashoná
dáanelom
dadem
dal
dala
dale
dalebediwan
dalehanawan
dalemath

word [dan=language]
poet
poem
picture
thing
plant
object
desk [dale=object + bedi=learning + -wan=suffix for
purpose, in order to]
bed [dale=object + ana=sleep + -wan=suffix for
purpose, in order to]
warehouse, storehouse [dale=object + math
=building]



babeban	to forgive
bara	anger with reason, with someone to blame, which is not futile [bala, bama, bana, bina=anger]
bash	common sense
bash	thorn
bath	nail, claw (body part)
bath	six
batha	fork
bathethab	sixteen [bath=6 + thab=10]
bé	PROMISE [speech act morpheme]
bedi	to learn
bedihá	student, learner [bedi=learning + á=suffix for doer]
bée	WARNING [speech act morpheme]
behal	work counter, surface [hal=work]
bel	to take
belid	house
belidá	carpenter [belid=house + -á=suffix for doer]
benem	to stay
berídan	aunt
beth	home
betheb	mirror
bid	sink
bid	nerve
bíi	DECLARATIVE [speech act morpheme]
bim	four (4)
bimethab	fourteen (14) [bim=4 + thab=10]
bin	bowl
bina	anger with no reason, with no one to blame, which is not futile [bara, bala, bama, bana=anger]
bini	gift
bishib	sudden
bo	mountain
bó	COMMAND [speech act morpheme] (very rare except to small children)
bod	line (on a surface or of a computer program)
bod	dish
bodibod	program (computer) [bod=line + i=and]
bol	fleecy-clouded (of skies)
bom	penis
bom	oil (household)

bell
benison
berry
to betray
to be big, large
to be big + little⁵
bird
birth (the noun)
birthday
to be bitter (taste)
to be black
to be black + white
blanket
to be blessed, holy
blow (trauma, noun)
to be blue
boat
body

bone
book
bowels
bowl
to braid
brain
bramble
branch
bread
to break
breast
bridge
broom
to be brown
brush
brush (not for hair)

limlim³
ath
daletham
ulhad⁴
rahiya
nóowid
babí
woban
thade
rúsho
loyo
lóothi
owahúuzh
othel
olob
leyi
esh

oba; anatomy=ehoba; body language=dáan i oyi
(idiom)

thud
áabe
hodáath
bin
boóbin
uth
nab
odayáaninetha
bal; baker=balá
then
thol
oódóo⁶
wush
leyan
idon
enid



³An exception to the sound rules.

⁴The word is u + lh+ a + d... the first syllable is u, the second lhad.

⁵See Note 3, above.

⁶This is a visual/aural analog form.

building
burden
bureaucracy
to be busy
but
butter
butterfly
to buy, to sell⁷

math
dosh
rashenhemem
shóod
izh
hob
áalaá
eb

C

calculator
camel
camera, video recorder
callousness
candy
cape, cloak
car
to caress, stroke
carpenter
carrot
to carry

CASE MARKERS

cat
to cause
cause, reason
to cause to VERB
celebration
celibacy

center
ceremony, ritual

shinishin
hibomid
ridadem
raména
thuhál
rimáayo
mazh
lámála
belidá
medalayun
wida

(See Pages 129–130)

rul
nin; one responsible=niná; one to blame=ninálh
obed
dó-
elahela
rashim; a celibate=rashimá; to be celibate, by
choice=lath; celibate, not by choice=ralath
hatham
shun



⁷For the affixes that disambiguate this form, see the Case Markers listed on Pages 129–130.

ashon
ath
Athesh
Athil
Athon
áwith
áwithid

áya
ayáanin
aye
Ayu
azh
azháadin

love for one not related by blood, but heart-kin
benison
June (herb month) [thesh=herb]
April (vine month) [thil=vine]
November (seed month) [thon=seed]
baby, infant [with=person]
male baby, male infant [áwith=baby + -id=suffix for
male]
to be beautiful
February (tree month) [yáanin=tree]
love that is unwelcome and a burden
October (fruit month) [yu=fruit]
love for one sexually desired now
to menopause uneventfully [zháadin=to
menopause]

B

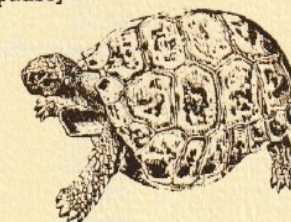
báa
báalish
babí
bad
bada
bal
balá
bala

balin
balinemid
balish
bama

ban
baba

QUESTION

patchwork quilt [balish=quilt, not patchwork]
bird
mineral
spoon
bread
baker [bal=bread + -á=suffix for doer]
anger with reason, with someone to blame, which is
futile [bala, bana, bama, bina=anger]
old
turtle, tortoise [literally, old creature]
quilt, not patchwork
anger with reason, but with no one to blame, which
is not futile [bala, bana, bara, bina=anger]
to give
anger with reason, with no one to blame, which is
futile [bara, bala, bama, bina=anger]



aáláan	wave
áana	sleep [ina=to sleep]
áath	door
áatham	church [áath=door + tham=circle]
áayáa	mysterious love, not yet known to be welcome or not
áayo	skirt
áazh	love for one sexually desired at one time, but not now
ab	love for one liked but not respected
aba	fragrant
ábed	farm
ábedá	farmer [ábed=farm + -á=agent, doer]
abesh	all things, all-that-is
ad	love for one respected but not liked
ada	to laugh
Adaletham	August (berry month) [daletham=berry]
Adol	December (root month) [dol=root]
adoni	to land (as a ship or plane); also a landing [doni=earth]
Ahede	September (grain month) [ede=grain]
áhesh	to be responsible
Ahesh	March (grass month) [hesh=grass]
al	toilet
alehale	to make music
Alel	January (seaweed month) [lel=seaweed]
am	love for one related by blood
Amahina	May (flower month) [mahina=flower]
Ameda	July (vegetable month) [meda=vegetable]
amedara	to dance
an	to know (of people)
ana	food
anadal	meal (lunch, dinner, etc) [ana=food + dal=thing]
anadalá	cook [anadal=meal + -á=suffix for doer]
aril	FUTURE, (time aux) [aril=later]
aril	later
Aril	LEAVETAKING, FAREWELL [aril=later]
arili	FAR FUTURE (time aux)
ash	star
ásháana	to menstruate joyfully [oshaána=to menstruate]

chair	dalewodewan
change	sheb; resistance to change=rasheb
cheese	ódon
chest (body part)	rawan
child	háawith
chronemics	ehath
church	áatham
circle	tham
to be clean	éthe
to be clear	wedeth
clergy	wútham
cloak, cape	rimáayo
cloth	od; weaver=odá textile science=ehod; textile scientist=ehodá
clothing (general term)	bud
cloud	boshum
coat	habo
coffee	yob
to be cold	rahowa
to be colored, have color	liri
comb	don
to come to pass, happen	shóo
to come, go ⁸	sháad
to comfort	she; comforter=shehá
command room, for war	ráatham
common sense	bash
compassion	mína, ména, móna, muna, méhena ⁹
competition	halid
computer	shinehal
comset	óozh
connection	shasho
computer printer	raneran
container	dim
contentment	nina, nena, nona, nuna, nehena ¹⁰
cooking-pot	mahin
cooking-utensil	thibeb

⁸See Case Markers on Pages 129–130 to disambiguate this form.

⁹See Note 2, Page 63.

¹⁰See Note 3, Page 64.

copier (like Xerox)
copulation

cordial (beverage)
to be correct
cousin
coverings (bedding)
cow
cradle
cream
creature
credit, money

crime
criminal
crowd
to cry (of babies)
cup
cupboard, dresser
curtain

rimel
shim (abstract term); Note: "shimá" means
"copulater", not "lover"

yurana
dóon
edin
miméne
dithemid
lulin
onelal
mid
losh; economics=elosh; economist=eloshá; banker
=loshá

ib
ibalh
méwith
wée
ni
dimidim
demeren

D

to dance
danger
darkness
day
DAYS OF THE WEEK
to be dead
death
debt
to be deep
desire (sexual)
desk
despair

amedara
rayom
rahith
sháal
(See Page 135)
rawú
shebasheb
lud; with negative conotation=lhud
ruhob
maha; absence of desire=ramaha
dalebediwan
rathena



Láadan to English Dictionary

(Based on work done by Karen Robinson; used with permission)

As is true in the translation from any language into another, many words of Láadan cannot be translated into English except by lengthy explanation.

We wish to note that the pejorative element "lh" can always be added to a word to give it a negative connotation, so long as it precedes or follows a vowel and does not violate the rules of the Láadan sound system by creating a forbidden cluster. The addition of "lh" need not create an actual new word; for example, "awith" means "baby"—to use instead "lhawith" (or "awithelh") means only something like "the darned baby" and is ordinarily a temporary addition. But it is very handy indeed; we are indebted to the Navajo language for this device.

A

a
áabe
áala
áalaá

love (for inanimates only; to love (inanimates only)
book
THANK-YOU
butterfly



desert
 dessert
 digit (toe, finger)
 to be dirty
 discord
 discord-in-the-home
 disgust
 dish
 to do
 to do well, thrive
 doctor, physician
 dog
 door
 to dominate
 down
 to be downy, furry
 dowry
 dream
 dress, gown
 to drink
 drink, beverage
 to drop, spill, let fall
 drought
 drug
 dulcimer
DURATION MARKERS
 during

shée
 homanáa
 ishíd
 rahéthe
 rasha (not of discord in the home)
 lhed
 flhi; also "flhilh"¹¹
 bod; ceramics=ebod
 shub
 thaá
 eduthahá
 lanemid
 áath
 dórado; with evil intent=dólhórado
 heb
 shane
 heth
 ozh
 owe; man's garment=owehid
 rilin
 rana; drinker=ranahá; alcoholic=ranahálh
 hédá
 ralali
 desh
 shelalen
 (See Page 130)
 obée



E

ear
 to be early
 earth, soil, ground

oyu; audiology=ehoyu
 dide
 doni _____

¹¹"lh" is always a negative and a pejorative.



Earth	Thera (loanword)
earthquake	donithen
earthworm	shéeba
east	hene
to eat	yod
eating-utensil	min
education	ehom
egg	máa
elephant	domid

EMBEDDING MARKERS

emotion	(See Page 130)
emotionlessness	wihi ¹²
empathy (total)	rawihi; not a complimentary term
END-OF-PRAYER	wohosheni
enemy	Othe (used like "Amen")
enigma, puzzle	leb; also "lheb"
every	zhab
evidence	woho
EVIDENCE MORPHEMES	meloth

evil (theological sense)	(See Page 131)
to exhaust oneself	ramíla
to exile	ibo; ibolh
to exist	rahabelhid; an exile, outcast; rahabelhidá
eye	in
	oyi

F

face (body part)	ona
fact	nedeloth
family	onida
famine	rahana
to be far	thed



¹²For Láadan, the sentence pattern for emotions is "X perceives-internally Emotion Y".

work, also to work	hal
work counter, surface	behal
WOULD THAT,	
LET THERE BE...	Wil...
to write	thod
wrinkle (in skin)	zháa
writing-implement	dalethodiwan; short form=thodi

X

(no entries at this time)

Y

to be yellow	léli
yes	em
to be yielding, pliant	dazh
to be young	rabalin
YOU'RE WELCOME	Oho

Z

(no entries at this time)



W

to want	néde
war	rashonelh
wardrobe	budim
warehouse, storehouse	dalemath
to be warm	owa
washcloth	éthehod
wasp	resh
to waste, squander	rahol
to watch, pay attention	il
water	ili
wave	aáláan
way, road, path, etc.	weth
to be weak	rado
to wear	une
to be weary	óoha
weather	ro
weed	nish
week	híyahath
to weep	delishe (not said of infants)
WELL...	Dóo...
west	hon
to be wet	lili
whale	uthemid
to be white	líthi
widow	sheba
will (theological)	yoth
wind	yul
window	dem; someone you can see right through=demá
wine	rushi
winter	weman
wire	widáahith
wisdom	woth; sage, wise one=wothá
without	raden
wood	bosh
word	dáan



farm	ábed; farmer=ábedá
to be fast	ralóolo
to fast	dod
to fear	héeya
feather	hosh
to female-sexual act	lila; lover, female=lilahá—not used to refer to males
few, to be few	nedebe
to fill, fill up	lob; to become full=nolob
to find	redeb
final, last one	nonede
fire	óowa
fish	thili
fleecy-clouded (said of skies)	bol
floor	rabobosh
flower	mahina
flute	déethel
FOCUS MARKER	-hóo
to follow	doth
food	ana; nutrition=ehana; junk food=rahana
foot (body part)	óoma
"fool's gold"	rahobeyal
for-sure (emphatic)	hulehul
forever	hathehath
foremother	wothothul
forest	olin
to forgive	baneban
fork	batha
formalism (scientific notation)	eéden
fowl, poultry	hub
fox	dumidal
to be fragrant	aba
friend	lan
friendliness	dina, dena, dona, duna, dehena ¹³
frost	nith
fruit	yu
to be full, abundant	ume

¹³See Note 1, Page 62.

G

gadget	rahed
game	shida
garden	shida
gas (oxygen, etc.)	déela
gate	wish
to gather	urahu
to gather, assemble	buth (not said of people)
geometry	lolin (of people)
to be gentle	etham; geometrician=ethamá
geography	lema
gestalt	ehoth
to get, obtain	wésha
to get by	thel
gift	thaáhel
to give	bini; gift with strings attached=rabinilh
glass (for drinking)	ban
globe, sphere, planet	hed
gloves, mittens,	thamehal
socks, stocking	
goat	sishida
to go, come	éezh
goddess, deity	sháad ¹⁴
gold	Lushede
to be good	obeyal
gospel	thal; of time=hathal; of place=hothal
government	thaledan
grain	yon; administration=eyon
grand-daughter	ede
grandmother	hóowith; great=shinehóowith
granary	hothul; great=shinehothul
grape	edemath
grass	éelen
gratitude	hesh
	wána, wéná, wóná, wúná, wéhená ¹⁵



¹⁴See Case Markers listed on Pages 129-130 to disambiguate this form.
¹⁵See Note 1, Page 62.

to be two
typewriter

shin
ran

U

to be ugly
under
underground
to understand
underwear
unfriendliness
to be united
up
to use

modi
yil
than
en; philosophy=ehen
hem
radena
shishid
raheb
duth



V

vacuum cleaner
vagina
valley
vegetable
vehicle
vine
violet
violin
voice

éthedal
lul
yed
meda
razh
thil
oyimahina
dóolon
dith



terror	eéle
testicle	hibid
THANK-YOU	áala
there	núu
therefore	owáano
thing	dal
to think	lith; psychology=elith
to thirst	yada
this/that/these/those	hi
thorn	bash
throat	wom
through	obe
thunder	lorol
thus	hinal
tick (the insect)	uhudemid
time	hath
together	shidi
toilet, W.C.	al
tool	ed
tooth	dash; dentist=edashá
to torment	rashe; to torture=rashelh
tornado	thamehal
to touch	dama ²⁵ ; science-of-touch=edama
towel	dib
town, city	miwith; city-dweller=miwithá
toy	dínidin
train	memazh
to translate	héedan
to travel	im
tray	dodi
tree	yáanin
trunk (for storage)	yomedim
truth, honor	shadon
to try to X	du- plus verb; try to speak=dudi
to try in vain to X	dúu- plus verb; try in vain to speak=dúudi
trousers, pants	inad
tulip	hodo
turtle, tortoise	balinemid

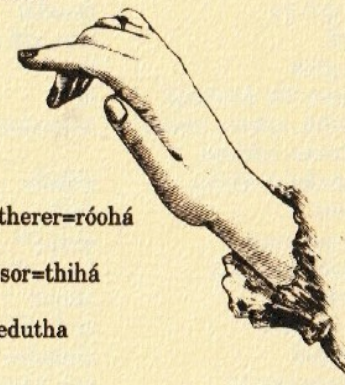


²⁵This form takes Speech Act affixes. See Pages 131-132 an explanation.

to be gray, grey	liithin
to be green	liyen
GREETING	Wil sha (literally, "Let there be harmony")
grief	shara, shala, shama, shana, shina ¹⁶
group	olowod
guardian	lúul
guest	thóo; hospitality=ethóo
guitar	lalen

H

hail	(weather term) hishud
hair	delith
ham radio	hidel
hand	oma
handicap	won
harbor	réele
to be hard, firm	radazh
harmony	sha
harvest	róo; harvester, gatherer=róohá
hat	yen
to have	thi; owner, possessor=thihá
head	on
to heal	dutha; medicine=edutha
health	lam
heart	óoya
to be heavy	sho
to help	den
herb	thesh
here	nu
to be high, tall	íthi
hill	hibo
hip	rum
history	eri



¹⁶See Note 1 Page 62.

to hoard
 holiday
 Holy-One, Deity
 holyday
 home
 honey
 hope
 hospital
 hotel
 house
 household
 housewife/
 househusband
 to hunger
 hurricane
 to hurt, feel pain
 hypothesis

raheb
 diidin
 Lahila
 shehéeda
 beth
 thu; beekeeper=thuhá
 omid
 duthahoth
 both
 belid
 lod
 elodá
 yida
 yulehul
 úuya
 lithewil



I

if...then
 ignorance
 to ignore
 to be important
 inappropriate
 indifference
 information
 to inherit
 insect
 noxious insect
 inside
 insomnia
 intent
 interface
 to interpret

bre...ébre
 raloth
 rahil; with evil intent=rahilh
 oth
 shulhe
 lash
 loth; information science=eloth
 thazh
 zhub
 lhezhub
 nil
 raháana
 nédeshub
 dodel
 déedan

to be still, placid, calm
 (as of water, wind)
 to stink, reek
 stomach
 stone
 to store
 store, market
 storm
 story
 stove
 to be strong
 to study
 SUCH A...WHAT A...
 sudden
 summer
 sun
 to be sweet (taste)
 symbol (of a notation,
 or an alphabet
 or orthography)
 synergy

wam
 rabalh
 hod
 ud
 ol; to waste or squander=rahol
 wehe
 rohoro
 dedide
 dimóowa
 do
 ulanin
 Wu...
 bishib
 wuman
 rosh
 meéhan (meénan)

uzh
 ru; synergist=eruhá



T

table
 tactile deprivation
 to take
 to take-away-from
 to take care of
 tape recorder
 tea
 to teach
 telephone
 television
 temptation

daleyodewan
 rálámálha
 bel
 raban
 naya; care-giver=nayahá
 rizho
 zhu
 om; teacher=omá
 widadith
 théle (loanword)
 erabalh

silence
 silver
 sin
 sink
 to sit
 skirt
 sky
 slave
 sleep
 skin, flesh
 to sleep
 to be slow
 to be small
 snake
 snow
 soap
 socks, stockings
 song
 soul
 sound
 soup
 to be sour
 south
 space (outer)
 spaceliner
 spaceship
SPEECH ACT MORPHEMES

rile
 yeth
 lha
 bid
 wod
 áayo
 thosh
 rahulh
 áana
 oya
 ina
 lóolo
 hiya
 ezha
 hish
 éthedale
 ishida
 lom
 óotha
 zho; aloud=zhonal
 thulana
 yem
 han
 delin
 yoda
 yo

(See Pages 131–132)

spice
 spider
 spine (body part)
 spoon
 spouse
 spring (season of year)
 stable
 star

laheb
 dathimemid
 doluth
 bada
 eba
 wemen
 midemath
 ash; astronomy=ehash

**STATE-OF-CONSCIOUSNESS
 MORPHEMES**

(See Page 132)

to stay benem



intersection
 investigation
 to be irresponsible
 irritant substance
 island

sheni
 ezhabá
 ráhesh
 rahub
 mari

J



Jesus of Nazareth
 jewel
 jonquil, daffodil
 joy
 juice, sap
 to jump

Zheshu (loan word)
 theda
 léeli
 thina, thena, thona, thuna, thehena¹⁷
 éeb
 oób

K

kettle
 kidney
 king
 knife
 to know (of people)
 to know (not people)

dizh
 yeb
 unáhid; also, háhid
 hum
 an (as in "I know Amy")
 lothel



¹⁷See Note 3, Page 63.

L

lamp, light	ithedal
to land (as a ship or plane)	adoni (also "a landing")
language	dan
to be last (adjective, "final")	rush
later	aril
to laugh	ada
layer	bre
to lead	un; leader=uná
leaf	mi
to learn	bedi; student, learner=bedihá
LEAVETAKING, FAREWELL	
leg	Aril
lemon	óoda
LET THERE BE, WOULD THAT...	hez h
lettuce	Wil
library	ilimeda
to lie down	wéehoth
life	rúu
light	wí
to lightning	ith
lightning bolt	lish
to be like (X like Y)	ezhahith
like, as	zhe; identical-sibling=zhehá
lilac	zhe
lime	lehina
line (of a computer program, or a line drawn on a surface)	hizh
linguistics	bod
to listen, to listen to	edan; linguist=edaná
	ma ¹⁸



¹⁸This verb takes Speech Act affixes optionally. See Page 132.

S

to be sacred	héeda
to be safe	yom
sage, wise person	wothá
saint	lawith
salt	máan
sand	sheshi
to say, tell, speak	di; rhetoric=edi; speaker=dihá
school	ulin
scientist	ehá
scientifically	enal
seaweed	lel
seed	thon
seldom	hath nedebe
to sell, buy ²³	eb
to send	nori
sentence	déeladáan
to be several	nedebe
to "sexual act"	shim; one who performs a sexual act=shimácannot mean "lover"
shadow	rum
shame	lhoho
to share	edethi
sheep	éesh
sheet (bedding)	úuzh
shelf	dob
shirt	bon
shoe	óomi
shoulder	rim
sibling-by-birth	hena
sibling-of-the-heart	héena
sickness	éeya
to sign (as in ASL)	lishid; signer= lishidá ²⁴



²³See Case Markers, Pages 129–130, to disambiguate this form.

²⁴This verb takes Speech Act affixes, optionally. See Pages 131–132 for an explanation.

radio	del
rain; also, to rain	lali
to read	wéedan
reason, cause	obed
to record, keep records	ri
to be red	laya
refrigerator	nithedim
to regret	zhala (grief paradigm)
to rejoice	lo
religion	ehéeda
to relinquish a cherished perception	zháláad
to remember	dom

REPETITION MORPHEMES

(See Page 131)

to rescue, save	bóodan
respect ²²	ohina, ohena, ohona, ohuna, ohehena
to be responsible	áhesh
to give rest, to refresh, to rest	dul
rice	ilihede
to be rigorous	shel
to rise, stand up	thib
river, creek	wili
to rock (of babies)	luth
rocking chair	lolin
room	shod
root	dol
rose	shahina
rug, carpet	ren
ruler, boss	hu



²²See Note 1, Page 62.

to live, inhabit	habelid
liver	web
livestock	womil
long-ago	eríli
long-ahead, far future	arfi
to lose	wem
love; also, to love	a (of inanimates only)
to love ¹⁹	am, azh, áazh, ad, ab, ashon, sham, éeme, áayáa, aye
love for evil	ralhoham
lover	lilahá (not used of males)
lovingkindness	donidan; donidaná (channel for loving kindness)
lustfully, desiringly	mahanal (not a negative term)

M

machine	zhob
magic, enchantment	yahanesh
Magic Granny	Shósho (a character in stories)
to make	el
Mama	Emath
to manifest	dam (That is, to show signs of some state or emotion. Used like English "seem".)
manners, courtesy	shal
to be many, many	menedebe
map	luben
mattress	hóo
mead	thuwebe
meadow	dun
meal (lunch, etc.)	anadal; cook=anadalá
meat	deheni
melody	wethalehale (literally, "music path")
melon	ozhi
memory	elothel



¹⁹Láadan has numerous words for "love" of various kinds; for translations, see Pages 136.

to menopause	zháadin; ...uneventfully=azháadin; ...when it's welcome=elazháadin
to menstruate	osháana; ...for the first time=elasháana; ...early=desháana; ...late=wesáana; ...painfully=husháan; ...joyfully=sháana
mercy	yidan
meta-	lée-
milk (noun)	lal; mother's milk=lalal
mind	óoyahonetha
mineral	ba
mirror	betheb
to mistranslate	rahéedan; deliberately and with evil intent =rahéelhedan
mode	nub
modem	modem (loanword)
money, credit	losh
month	hathóol
MONTHS OF YEAR	(See Page 135)
moon	óol
mop	iliwush
mother	shathul (formal term=honored mother)
mother	mathul (informal intimate term)
mother's milk	lalal
mountain	bo
to mourn	óom
to move	mina; transportation=emina
mule	wothemid
to be murky, obscure	rawedeth
muscle	thun
mushroom	mud
to "music"	alehale (that is, to sing or whistle or use a musical instrument)
mystery	lush
myth	dedidewoth (literally, "story-wisdom"; does not mean untruth)

power (extraordinary, omnipotence)	hohathad
praise	dithal
prayer	ohamedi
predicate	(noun)shot
to be pregnant	lawida; ...joyfully=lalewida; ...wearily=lóda; ...for the first time=lewidan; ...late in term and eager for the end=widazhad
presence	ram
to be present	ham
price	nath
prisoner	zhilhad
program (of computer)	bodibod
PRONOUNS	(See Page 136)
proposition, argument	halith
psalm	sháam (a loan word)
to be pure, perfect	shad
to be purple	lula

Q

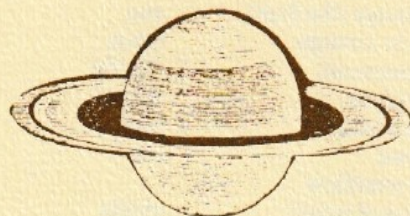
quilt (not patchwork)	balish
patchwork quilt	báalish

R

rabbit	shanemid
radiance	míli



part (of machine, etc)	wud
pasta	ededal
peace	shon; peace-science=eshon; peace-maker=shoná; aggressor=rashonelhá
pearl	nem
penis	bom
to perceive ²⁰	láad
to perceive-internally ²¹	lolaád
perceiver	láada
perception	lóa
person	with; anthropology=ewith; anthropologist=ewithá; science of male persons=ewithid
piano	zhuth
to pick up, lift up	hээdá
picture	dadem
pig	muda
pillow	thom
pitcher	raliha
place	hoth
to be placid, still	wam
plain, flat plain	rabo
planet	thamehal
plant	dala
plate	rin
PLEASE...	Lu...
to please	shi
poem	dáanelom
poet	dáanelom
poetics	edáanashon
poetry	edáanelom
poison	lhu
to be poor	shud
potato	udemeda
poultry, fowl	lub



²⁰Láadan uses these two verbs for the concepts expressed by English "to see, to hear, to taste, etc." and for both senses of "to feel". To say in Láadan, "I see X", requires "I perceive X with my eyes"; to say "I feel the wind" requires "I perceive the wind with my flesh"; to say "I feel anger" requires "I perceive-internally anger". A literal translation of English "I am angry", for example, is not possible. Pages 129-133, Rules of Láadan Grammar, should clarify this somewhat.

²¹See Note 20, above.

N

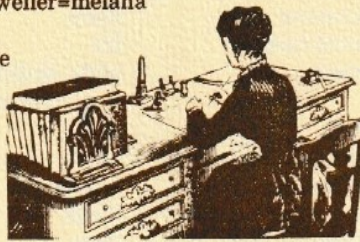
nail, claw (body part)	bath
name	zha
nation	shishidebeth
neck	(body part) womedim
nectar	hom
nectar food, dessert	homana
nectarine	homeyu
need-for (X)	them
to needlework	dathim
negative, no	ra
neighbor	obeth
network	shenidal
nerve	bid
neurology	ebid
never	rahadidad
nevertheless	éde
niece	sherídan; great=hosherídan
night	náal
no, not	ra (this form is also the word "No")
nobody	rawith
no how, in no way	ranal
none, not at all	rawoho
to nontouch	radama; with evil intent=radamalh
node	rad
noise	zholh
noon	udath
north	hun
to not-fit,	
to be wrong for	shulhe
nothing	radal
nowhere	rahoth
nuisance	uhud
NUMBERS, NUMERALS	(See Page 136)
nurse	onin
nut-tree	mal



O

to obfuscate
object
ocean
office, workplace
often
oil (household)
to be old
one
onion
only
to be open
or, either/or
orange (the fruit)
to be orange
ornament
orphan
outside, out
oven
to overflow
(as of water)
owl
owner

ralhewedeth
dale
mela; ocean-dweller=melahá
hohal
hath menedebe
bom
balin
nede
bremeda
neda
u
e...e
yun
layun
dimilin
nuthul
ranil
óob
shulin
húumid
thihá



P

pain
paper
paradise
parent
park

heyi
mel
olim
thul
heshehoth

