

Conlang Translation Relay 6.5

Ebisedian entry

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1 Orthographic text

zjhídí.

zjhídíó síty tu øsó zjhídíá kókz zvønaøteé mýþrum tumu. mičí øsó zjhídíó zátí nu zjhídíú da cogárau ke. øsó zjhídíó mæpæpæ ce. mysó tóma t3 øsó oro cugáre øbí. t3m3 re.

zjhídíó támā aro bisédu t3 mysó kinací. mysó cunací. mysó ronací. t3m3 êe. keve mæchújā n3 zjhídí da cogáraz ve. mičí øsó zjhídíú toká rosínø. zjhédí. ana zkilz lýs lóru ke. ana zkila víy zjitzmó zkhetzímú ce. ana zkila zkhetzímó zjitzímú re. ana zkilz cugrá lízy utáro rosínø.

ana jíe kele. keve øsó kesokróš æn3 zjhídíú d3 zcøgrøó kekreurú zo kekreurú êe. øsó kesobéjh zcøgrøó ænu mýcøgrøó dunu mýcugarā du zbisédu ve. zátí zjhídíó tu oghá kókz bæsédz ícúro þérim isú? tumu.

oghá kele? zotá êe. keve fáts zbisédoþerokreó ve. bisédu. ísí zoro ísí n3 kilí d3 bæjé sífovóā¹ ke. n3 kilí d3 ræjé guséngā ce. nu kilí d3 chárum burubará læzákárom3 re. keve n3 kilí d3 jøbrøó cōā mýtamau. uro kijhédz þérim isú êe. kijhídó mýbisédøchar3 ve. ana zjhídíó dímy t3 mýe kele. t3m3. keve zjhídíó ghángøchar3 isú.

2 Smooth Translation

Ladies and gentlemen.²

You(pl.) have decided that you(pl.) want to expunge the seven evils from the world. Therefore, you(pl.) should take heed as regards your eating habits.³ You(pl.) should show sympathy. You should not say, “I want to eat again!”⁴

¹In the actual relay text, I misspelt this word as **sífovóā**. The meaning remains the same, regardless.

²The Ebisedian uses a single epicene plural pronoun here. It is a formal term of address; and, in the context of the rest of the passage, does carry the unfriendly overtones of the distant pronoun.

³Referring to gluttony or greediness, as the rest of the passage shows.

⁴I. e., “I want more food!”

You(pl.) keep telling other people,⁵ “this should not be so”, “that should not be so”, “the other should not be so”.⁶ So, you must learn⁷ wisdom.⁸ Perhaps you go out, and twist the truth into a lie, and the lie into ‘truth’; and by reason of food, you depart from wisdom.

If so, you ought to apportion your food,⁹ portion by portion; and distribute the food to those who have no food, who are starving. Consider this: by whom will a person¹⁰ continue to exist?¹¹

By whom? Look! and see the countless people. Each person,¹² every moment, has their¹³ arm painfully twisted, their feet bound, their face beaten upon by the weather¹⁴; and their mouth sealed. These ones continue to live;¹⁵ but they lost their personality.¹⁶ If you(pl.) say, “this is not so”, then you will continue to have [your] beast-personality.¹⁷

3 Word-for-word Translation

You(pl., formal).

You(pl.) fixated-on the “ought you(pl.) to-cause curses-seven into-no-universe.¹⁸” Therefore ought you(pl.) consider the of-you eating for-one. Ought from-you(pl.) sympathy for-two. Ought-not say, “wish next eating by-me.” for-three.

You(pl.) keep-telling other person that “ought-not former-thing, ought-not this-thing, ought-not other-thing”¹⁹ for-one. And-then keep-dreaming the in-you eating for-two. Therefore, ought you(pl.) listen to-wisdom. [About] you(pl.): perhaps you go outside for-one; perhaps you distort true-word into-anti-word²⁰

⁵Or, “another person”. The Ebisedian uses a singular here, as a generic person representative of the “other people”.

⁶Picking faults with the “other people”.

⁷The Ebisedian has “listen to”.

⁸The original word, **rosámi**, refers to wisdom in dealing with matters and things; hence, propriety, uprightness.

⁹That is to say, “you should start apportioning your food”.

¹⁰I. e., among the starving.

¹¹That is to say, “who will support the starving people?”

¹²Literally, “a person”.

¹³Epicene singular in Ebisedian.

¹⁴Literally, the liquid storms, the hot rain. The Ebisedian word, **lɔrɔkórumi**, literally means “flowing color”, and refers to the hot, plasma-like liquid matter ejected from a **ǰálɔri**. Landmasses near an active **ǰálɔri** are often bombarded with this matter on the surfaces facing it. The bac text has “rain”—this is the closest thing to rain in Ferochromon.

¹⁵Literally, “exist”.

¹⁶Literally, “show no personality.”

¹⁷Literally, “you will continue to show beast-personality”.

¹⁸This is an Ebisedian idiom. To cause something to be in no-universe means to cause one to cease to exist.

¹⁹This is a highly idiomatic construct in Ebisedian. It uses the nominal associative prefixes for “former”, “this”, and “other”. This is actually the original usage of the associative prefixes; in some cases, as here, the associative prefixes retain this meaning.

²⁰The Ebisedian **ǰitɔmi** literally means a “yes-word”, or an “it-is-so word”; hence, “truth”. On the other hand, **khétɔmi** is an “opposing word”; hence, “untruth”, “anti-truth”. Ebisedian distinguishes between absence and opposition: the lack of words of truth is **mǰitɔmi**,

for-two; perhaps you [distort] anti-word into-true-word for-three. Perhaps you by-food depart away-from wisdom.

Perhaps it-is-so these-things. Then ought divide-arrange the of-you(pl.) foods into-portion and portion for-one. Ought divide-give foods to-the no-food and-the no-eating people for-two. Consider you(pl.) this: “who(sg.) cause a-person within universe²¹ until-future?”

By-whom this-thing? Look for-one; and see countless-people for-two. About a person: now and-next now the of-him(epi.) arm being-pain-twisted for-one. The of-him(epi.) leg being-bound for-two. The of-him(epi.) face being-pummelled with-flowing-color for-three. And the of-him(epi.) lips being-sealed into-no-speaking. This <1>-him²² in-universe until-future for-one. From-<1>-him no-person-expression for-two. If you(pl.) say-to-self, “Not-so this-matter”, then from-you(pl.) beast-expression until-future.

the nullar of **jítəm**. But **khétəm** is an *opposing* word, a word that is actively opposed to the truth, not just a mere lack of truthful words.

²¹Just as to be in no-universe is to not exist, to be in the universe is to exist, to live.

²²**uro kǐjhdí**: the **uro** refers to the exemplary person discussed in the previous sentences; the **kǐ**- associative prefix emphasizes that the **jhdí** here is referring to that person, and not to the **ǎjhdí** of the speaker’s audience. The reappearance of **ǎjhdí** without the **kǐ**- prefix later in the closing sentence emphasizes that it is referring to the original **ǎjhdí**, the speaker’s audience, rather than to the **kǐjhdí** here.