

# la teris. po'u lo tirxu cu vitke zi'o le      Terry the Tiger Visits the Big City barda tcadu



.i la'edi'u se finti je se fanva la maikl. turnianskis.

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ni'o la teris. po'u le tirxu ge'u .e lei pendo no'u la .elis. po'u  
le xanto ge'u joi la zo, is. po'u le xirmrxipotigre cu xabju le  
cicricfoi

Terry the Tiger lived with his friends Elly the Elephant and  
Zoe the Zebra in the jungle.

.i la teris. ta'e djica le nu vitke zi'o le barda tcadu noi lei  
vinji ga'u voikla ke'a

Terry always wanted to visit the big city, where the planes  
flew overhead to.

.isemu'ibo ca pa donri la teris. co'a dzukla le barda tcadu

So one day, Terry started to walk to the big city.

.i la teris. za klama lo rirxe gi'e reisku fi lo finpe be di'o ry. fu  
le du'u dakau cu pluta le tcadu

Soon, Terry came to a river, and asked a fish in it the way to  
the city.

.i le finpe cu spuda ty. ko'a goi lu ko cadzu mo'i ne'a le rirxe  
fi'o seldei li ci .ibabo do viska ru li'u

The fish told Terry he should walk along the river for three  
days, and then he would see it.

.i la teris. se gidva ko'a .ijebo mo'u le cimoi donri la teris.  
viska le tcadu .uicai tergu'i

Terry followed its advice. At the end of the third day, Terry  
saw the city. Hooray! lights.

.i cnidu'e .isemu'ibo la teris. jdice le du'u cadzu ca'o le piro  
nigte

So, excited, Terry decided to continue walking the whole  
night long.

.i co'a le cerni la teris. klamu'o le zarci di'o le tcadu korbi

Early in the morning, Terry arrived at the marketplace which  
was at the edge of the city.

.i nanla .i lu .iicai tirxu li'u se cusku le nanla

There was a boy there. "Aiee! A tiger!" said the boy.

.i lu .iicai nanla li'u se cusku la teris. to le nanla ku fa'u la  
teris. pu noroi zgana lo tirxu ku fa'u lo nanla toi

Aiee! A boy! said the Terry (for the boy had never seen a  
tiger before, and Terry had never seen a boy before).

.i le nanla no'u la mulis. cu ganse le ka le tirxu cu pendo ku gi'e te preti le nu la teris. djica le nu te jarco tu'a le tcadu my.	The boy, who was Mooli, could tell that Terry was friendly, so he asked Terry if he would like to be shown the city.
.i lu .iesai ku'i mi ba'e ca djica le nu mi sipna .i mi mutce tatpi li'u se cusku la teris.	Oh, yes! But what I really want right now is some sleep. I'm very tired, said Terry.
.i lu je'e .i mi'o zifre le nu klama le mi zdani li'u se cusku la mulis.	Okay, we can go to my house, said Mooli.
.iseki'ubo le remei cu cadzu seka'a le zdani be la mulis.	So the two of them walked to Mooli's house.
.i ca le nu klamu'o ra ku la mulis. cu reisku fi le my. mamta fe lu e'o xu mi zifre le nu klagau lo tirxu le zdani li'u	When they got to his house, Mooli asked his mother "Is it okay if I bring a tiger home?"
.i lu go'i doi mulis. li'u se cusku le mamta .iki'ubo ri jinvi le du'u la mulis. selxarkei	Sure, Mooli, said his mother, because she thought he was just pretending.
.iseki'ubo la mulis. klagau la teris. le my. kumfa .ijebo ty. co'a sipna di'o le loldi ca'o le nu my. klama le bartu mu'i le nu kelci	So he brought Terry to his room, and Terry went to sleep on the floor, while Mooli went outside to play.
.i le mamta za krixu lu doi mulis. pu'o vacysai .i doi mulis. uanai li'u	A while later, his mother called, "Mooli, time for dinner... Mooli?"
.i ra klama le la mulis. kumfa gi'e viska la teris. noi sipna .i ra co'a krixu lu .iicai lo tirxu pu citka le bersa be mi	She went to Mooli's room and saw Terry, who was sleeping. She cried out, "Aaaah! A tiger has eaten my son!
.i doi pulji ko sidju .i ko sidju .i doi pulji .	Police, help! Help! Police!
.i tirxu .i tirxu .i ko sidju li'u gi'e to'o bajra	Tiger! Tiger! Help!" and ran out.
.i le savru cu cikygau la teris. .i ri pi'egre le canko gi'e bajra se ka'a lety. zdani di'o le cicricfoi ku gi'e nupre le za'i ba noroi cliva le cicricfoi	The noise woke Terry, who leaped through the window, and ran back to his home in the jungle, promising never again to leave it.
fa'o	The End.

Term	Translation/comments
la	<b>That named.</b>
teris.	<b>Terry</b>
po'u	<b>Restrictive identity.</b>
lo	<b>The really is.</b>
tirxu	<b>Tiger.</b> x1 is a tiger/leopard/jaguar/[tigress] of species/breed x2 with coat markings x3.
cu	<b>Selbri separator.</b> Used here to avoid mixing tirxu and vitke in a single meaning (tanru).
vitke	<b>Guest.</b> x1 is a guest/visitor of x2 at place/event x3; x1 visits x2/x3.
zi'o	<b>Nonexistent it.</b> x2 of vitke is void.
le	<b>The described.</b>
barda	<b>Big.</b> x1 is big/large in property/dimension(s) x2 (ka) as compared with standard/norm x3.
tcadu	<b>City.</b> x1 is a town/city of metropolitan area x2, in political unit x3, serving hinterland/region x4.
.i	<b>Sentence link.</b>
.la'edi'u	<b>last utterance it.</b> la'e = the referent of + di'u = the last utterance. pro-sumti: the referent of the last utterance; the state described: "IT was fun".
se	<b>2nd conversion.</b> Swaps the first and second places of a bridi.
finti	<b>Invent.</b> x1 invents/creates/composes/authors x2 for function/purpose x3 from existing elements/ideas x4.
je	Tanru <b>and.</b>
fanva	<b>Translate.</b> x1 translates text/utterance x2 to language x3 from language x4 with translation result x5.
maikl.	<b>Michael.</b>
turnianskis.	<b>Turniansky.</b>
ni'o	<b>New topic.</b>
ge'u	<b>End relative phrase.</b>
.e	Sumti <b>and.</b>
lei	<b>The mass described.</b>
pendo	<b>Friend.</b> x1 is/acts as a friend of/to x2 (experiencer); x2 befriends x1
no'u	<b>Incidental identity.</b>
.elis.	<b>Elly.</b>
xanto	<b>Elephant.</b> x1 is an elephant of species/breed x2
joi	<b>In a mass with.</b>
zo,is.	<b>Zoe.</b>
xirmxipotigre	<b>Zebra.</b> 3rd stage fu'ivla (a word loaned from another language), based on the latin name <i>Hippotigris</i> . The word 'tirxyxi'a' has been suggested for zebra (tirx => tirxu = tiger + y + xi'a => xirma=horse).
xabju	<b>Dwell.</b> x1 dwells/lives/resides/abides at/inhabits/is a resident of location/habitat/nest/home/abode x2.
cicricfoi	<b>Jungle:</b> cic => cilce = wild + ric => tricu = tree + foi => foldi = field.
ta'e	<b>Habitually.</b>
djica	<b>Desire.</b> x1 desires/wants/wishes x2 (event/state) for purpose x3
nu	<b>Event abstract.</b> x1 is state/process/achievement/activity of [bridi].
le nu vitke	<b>The event of visiting.</b>
noi	<b>Incidental clause.</b> non-restrictive relative clause; attaches subordinate bridi with incidental information.
vinji	<b>Airplane.</b> x1 is an airplane/aircraft [flying vehicle] for carrying passengers/cargo x2, propelled by x3
ga'u	<b>Above.</b> Location tense relation/direction; upwards/up from ... galtu modal.
voikla	<b>To fly to.</b> voi => vofli = fly/flight + kla => klama = go/come.
ke'a	<b>"The city".</b> Relativized it. pro-sumti: relativized sumti (object of relative clause)
.isemu'ibo (.i + se + mu'i + bo)	<b>So.</b> "The action motivated by the preceding sentence is what follows:" .i = new sentence + mu'i = "because of reason", from mukti =motive. "semu'i" = "the action motivated by something" + "bo" = short scope link, linking to what comes next.
ca	<b>During.</b>
pa	<b>One.</b>
donri	<b>Daytime.</b> x1 is the daytime of day x2 at location x3; (adjective:) x1 is diurnal (vs. nocturnal).

co'a	<b>Initiative.</b>
dzukla	<b>To walk to.</b> dzu => cadzu = walk + kla => klama = go/come.
za	<b>Medium time.</b> For a while.
klama	<b>Come.</b> x1 comes/goes to destination x2 from origin x3 via route x4 using means/vehicle x5.
rirxe	<b>River.</b> x1 is a river of land mass x2, draining watershed x3 into x4/terminating at x4.
gi'e	<b>Bridi and.</b>
reisku	<b>To ask a question.</b> rei => preti = question + sku => cusku = say. x1 asks question x2 to x3 via expressive medium x4, about subject x5.
fi	<b>3rd sumti place.</b>
finpe	<b>Fish.</b> x1 is a fish of species x2 [metaphorical extension to sharks, non-fish aquatic vertebrates].
be	<b>Link sumti.</b> By default, be fills in the x2 place of the sumti: le mensi be mi = my sister.
di'o	<b>At the locus of.</b> diklo modal.
ry.	<b>The river.</b> ry. points to the previous word starting by "r"; i.e. rirxe.
fu	<b>5th sumti place.</b>
du'u	<b>Bridi abstract.</b> The proposition. The notion that ____ is true. That.
dakau	<b>A question about something that exists.</b> da = There exists something 1 + kau = discursive that marks the word serving as focus of indirect question (e.g. "I know WHO went to the store".).
pluta	<b>Route.</b> x1 is a route/path/way/course/track to x2 from x3 via/defined by points including x4 (set).
spuda	<b>Reply.</b> x1 answers/replies to/responds to person/object/event/situation/stimulus x2 with response x3.
ty.	<b>teris.</b> ty. points to the previous word starting by "t"; i.e. teris.
ko'a	<b>It-1.</b> He/she/it/they #1 (as specified by goi). Points to the answer "ko cadzu mo'i ne'a le rirxe fi'o seldei li ci .ibabo do viska ru"
goi	Pro-sumti assign. Used here to assign who will ko'a refer to (i.e. the previous answer).
lu	<b>Quote.</b> Start quote
ko	<b>Imperative.</b>
cadzu	<b>Walk.</b> x1 walks/strides/paces on surface x2 using limbs x3
mo'i	<b>Space motion.</b> Mark motions in space-time
ne'a	<b>Next to.</b> Location tense relation/direction; approximating/next to ...
fi'o	<b>Selbri to modal.</b> Convert selbri to nonce modal/sumti tag. Sometimes the place structures engineered into Lojban are inadequate to meet the needs of actual speech. Consider the gismu "viska", whose place structure is: x1 sees x2 under conditions x3 Seeing is a threefold relationship, involving an agent (le viska), an object of sight (le se viska), and an environment that makes seeing possible (le te viska). Seeing is done with one or more eyes, of course; in general, the eyes belong to the entity in the x1 place. Suppose, however, that you are blind in one eye and are talking to someone who doesn't know that. You might want to say, "I see you with the left eye." There is no place in the place structure of "viska" such as "with eye x4" or the like. Lojban allows you to solve the problem by adding a new place, changing the relationship: <i>mi viska do fi'o kanla [fe'u] le zunle</i> = I see you [modal] eye: the left-thing = I see you with the left eye.
seldei	<b>Number of full days.</b> x1 = djedi2 (number of full days), x2 = djedi1 (full day), x3 = djedi3 (full day standard).
li	<b>The number.</b>
ci	<b>Three.</b>
.ibabo	<b>Afterward.</b> Then... ba = after (future tense) + bo = short scope joiner. bo is used to connect to the previous sentence.
do	<b>You.</b>
viska	<b>See.</b> x1 sees/views/perceives visually x2 under conditions x3.
ru	<b>Earlier sumti.</b> Pro-sumti: a remote past sumti, before all other in-use backcounting sumti.
li'u	<b>End quote.</b>
gidva	<b>Guide.</b> x1 (person/object/event) guides/conducts/pilots/leads x2 (active participants) in/at x3 (event).
.ijebo	<b>And then.</b> .ije = logical connective: sentence afterthought and + bo = short scope joiner. bo is used to connect to the previous sentence.
mo'u	<b>Completive.</b>
cimoi	<b>The third.</b> ci = three + moi = convert number to ordinal selbri.

.uicai	<b>Extreme happiness.</b> ui = happiness + cai = intense.
tergu'i	<b>Light source.</b> x1 = gusni3 (light source), x2 = gusni2 (lit), x3 = gusni1 (light).
cnidu'e	<b>Excitement.</b> cni => cinmo = emotion + du'e => dukse = excess.
jdice	<b>Decide.</b> x1 (person) decides/makes decision x2 (du'u) about matter x3 (event/state).
ca'o	<b>Continuative.</b> Indicate an ongoing action.
piro	<b>All of.</b> pi = decimal point + ro = all. "A fraction that includes all of"
nicte	<b>Night.</b> x1 is a nighttime of day x2 at location x3; (adjective:) x1 is at night/nocturnal.
cerni	<b>Morning.</b> x1 is a morning [dawn until after typical start-of-work for locale] of day x2 at location x3.
klamu'o	<b>To arrive.</b> kla => klama = go/come + mu'o => mulno = complete.
zarci	<b>Market.</b> x1 is a market/store/exchange/shop(s) selling/trading (for) x2, operated by/with participants x3.
korbi	<b>Edge.</b> x1 is an edge/margin/border/curb/boundary of x2 next-to/bordering-on x3.
nanla	<b>Boy.</b> x1 is a boy/lad [young male person] of age x2 immature by standard x3
.iicai	<b>Terror.</b> ii = fear (attitudinal) + cai = intense.
cusku	<b>Express.</b> x1 (agent) expresses/says x2 (sedu'u/text/lu'e concept) for audience x3 via expressive medium x4.
to	<b>Start parenthesis.</b>
ku	<b>End sumti.</b>
fa'u	<b>And respectively.</b> Non-logical connective: respectively; unmixed ordered distributed association. It relates pairs of sumti cross-wise. If I were to say <i>la suzyn. .e la djiotis. tavla la jan. .e la ranjit.</i> that means that both Susan and Jyoti talk to both Zhang and Ranjeet. If I want to say that Susan only talked to Zhang, and Jyoti only to Ranjeet (i.e. "Susan and Jyoti talked to Zhang and Ranjeet, respectively"), a logical connective is not useful. Instead, I would use fa'u to connect both pairs of sumti: <i>la suzyn. fa'u la djiotis. tavla la jan. fa'u la ranjit.</i>
pu	<b>Before.</b>
noroi	<b>Never.</b> no = zero + roi = Converts number to an objectively quantified tense interval modifier; defaults to time tense.
zgana	<b>Observe.</b> x1 observes/[notices]/watches/beholds x2 using senses/means x3 under conditions x4.
toi	<b>End parenthesis.</b>
mulis.	<b>Mooli.</b>
ganse	<b>Sense.</b> x1 [observer] senses/detects/notices stimulus property x2 (ka) by means x3 under conditions x4.
ka	<b>Property abstract.</b> Abstractor: property/quality abstractor (-ness); x1 is quality/property exhibited by .
te	<b>3rd conversion.</b> Pointer to the third sumti of a selbri.
preti	<b>Question.</b> x1 (quoted text) is a question/query about subject x2 by questioner x3 to audience x4
jarco	<b>Show.</b> x1 (agent) shows/exhibits/displays/[reveals]/demonstrates x2 (property) to audience x3.
tu'a	<b>The bridi implied by.</b> tu'a can be translated as "some abstraction associated with...", or more colloquially, "some stuff about...". tu'a is easily the most popular way of dealing with abstractions you wish weren't there in Lojban; Lojban sentences using it come out fairly similar to the natural language sentences without abstractions that we're used to seeing. So the usual Lojban for "Jyoti is interesting" is <i>tu'a la djiotis. cinri</i>
my.	<b>la mulis.</b> my. points to a previous word starting with m, i.e. mulis.
.iesai (.ie + sai)	<b>Absolutely agree.</b> .ie = agreement + sai = strong emotion.
ku'i	<b>However.</b>
mi	<b>Me.</b>
ba'e	<b>Emphasize next.</b>
sipna	<b>Sleep.</b> x1 is asleep (adjective); x1 sleeps/is sleeping
mutce	<b>Much.</b> x1 is much/extreme in property x2 (ka), towards x3 extreme/direction; x1 is, in x2, very x3
tatpi	<b>Tired.</b> x1 is tired/fatigued by effort/situation x2 (event); x1 needs/wants rest
je'e	<b>Roger.</b> Acknowledge offer and thanks.
mi'o	<b>We.</b> Me and you.
zifre	<b>Free.</b> x1 is free/at liberty to do/be x2 (event/state) under conditions x3
zdani	<b>Nest.</b> x1 is a nest/house/lair/den/[home] of/for x2
.iseki'ubo = .i +	<b>Hence.</b> .i = new sentence + ki'u = "because of reason", from krinu =reason. "seki'u" = "reason therefore" + "bo" =
se + ki'u + bo	short scope link, linking to what comes next.
remei	<b>Is a pair.</b>

seka'a (se + ka'a)	<b>With destination.</b> se= second conversion + ka'a => klama = come/go.
ra	<b>It.</b> The most recent sumti.
mamta	<b>Mother.</b> x1 is a mother of x2; x1 bears/mothers/acts maternally toward x2; [not necessarily biological]
fe	<b>2nd sumti place.</b>
e'o	<b>Request.</b>
xu	<b>True-false question.</b>
klagau	<b>To make one go.</b> Bring: kla => klama (go/come) + gau => gasnu = agentive cause of event.
go'i	<b>Last bridi.</b>
doi	<b>Vocative marker.</b>
.iki'ubo (.i + ki'u + bo)	<b>Because of reason.</b> .i = new sentence + ki'u = "because of reason", from krinu =reason + "bo" = short scope link, linking to what comes next.
ri	<b>The last sumti.</b> Refers to the last mentioned sumti.
jinvi	<b>Opine.</b> x1 thinks/opines x2 [opinion] (du'u) is true about subject/issue x3 on grounds x4
selxarkei	<b>Pretend.</b> sel => second conversion + xar => xanri = imaginary + kei => kelci = play.
kumfa	<b>Room.</b> x1 is a room of/in structure x2 surrounded by partitions/walls/ceiling/floor x3 (mass/jo'u).
loldi	<b>Floor.</b> x1 is a floor/bottom/ground of x2.
bartu	<b>Out.</b> x1 is on the outside of x2; x1 is exterior to x2.
mu'i	<b>Because of motive.</b> mukti modal, 1st place because of motive ...
kelci	<b>Play.</b> x1 [agent] plays with plaything/toy x2.
krixa	<b>Cry out.</b> x1 cries out/yells/howls sound x2; x1 is a crier.
pu'o	<b>Anticipative.</b> interval event contour: in anticipation of ...; until ...
vacysai	<b>Dinner.</b> vac => vanci = evening + sai => sanmi = meal.
uanai /.uanai	<b>Confusion.</b> Attitudinal: .ua = discovery => .uanai = confusion.
citka	<b>Eat.</b> x1 eats/ingests/consumes (transitive verb) x2.
bersa	<b>Son.</b> x1 is a son of mother/father/parents x2 [not necessarily biological].
pulji	<b>Police.</b> x1 is a police officer/[enforcer/vigilante] enforcing law(s)/rule(s)/order x2.
sidju	<b>Help.</b> x1 helps/assists/aids object/person x2 do/achieve/maintain event/activity x3.
to'o	<b>Away from point.</b> location tense relation/direction; departing from/directly away from ...
bajra	<b>Run.</b> x1 runs on surface x2 using limbs x3 with gait x4.
savru	<b>Noise.</b> x1 is a noise/din/clamor [sensory input without useful information] to x2 via sensory channel x3.
cikygau	<b>To awaken (tr).</b> cik => cikna = awake + gau => gasnu = do.
pi'egre	<b>Leap through:</b> pi'e => plipe = leap + gre => pagre = pass through.
canko	<b>Window.</b> x1 is a window/portal/opening [portal] in wall/building/structure x2.
ka'a	<b>With destination.</b> First place klama modal. ka'a", has five usable forms corresponding to the five places of "klama": <i>ka'a</i> , <i>seka'a</i> , <i>teka'a</i> , <i>veka'a</i> , <i>xeka'a</i> , meaning respectively "with-goer", "with-destination", "with-origin", "with-route" and "with-means-of-transport".
lety.	= <b>le ty.</b> ty. points to a previous word starting by "t"; i.e. teris.
nupre	<b>Promise.</b> x1 (agent) promises/commits/assures/threatens x2 (event/state) to x3 [beneficiary/victim].
za'i	<b>State abstract.</b> An event considered as something that is either happening or not happening, with sharp boundaries, is called a "state". The abstractor "za'i" means "state-of". E.g. the "state of running" begins when the runner starts and ends when the runner stops.
ba	<b>After.</b>
cliva	<b>Leave.</b> x1 leaves/goes away/departs/parts/separates from x2 via route x3
fa'o	<b>End of text.</b> The end.
ti	<b>This.</b>
tertcidu	<b>Document:</b> ter=> third conversion (points to the x3 of tcidu) + tcidu = x1 [agent] reads x2 [text] from surface/document/reading material x3.
fi'e	<b>Created by.</b> finti modal, 1st place (creator) created by ...
de'i	<b>Dated.</b> detri modal, 1st place (for letters) dated ... ; attaches date stamp.

