

Lesson 22

Source Case

Vocabulary

áabe	book
ábedun	shepherd's or farmer's field [ábed (farm) + dun (field)] {SH}
bod	dish
eb	to buy; to sell
hemen	bush
heshehoth	park [hesh (grass) + hoth (place)]
mina	to move
nu	here
núu	there
wehe	store (market)

Implicit in the etymology of “ábedun” (shepherd's or farmer's field) is a word which we haven't seen yet: “dun” (meadow; field; pasture). We'll just “sneak this one in.” We'll call it a two-for-one.

The verb “eb” means “to buy” and also “to sell” just as “sháad” means “to go” and “to come,” and “bel” means “to bring” and “to take.” This difference (called “*deixis*” by linguists) merely refers to the *direction* in which the action happens. For example, if I traveled from the sea to the mountain, an English speaker at the mountain would say that I “came from” the sea; by contrast, one at the sea would say that I “went from” the sea; the difference is all in the point of view of the speaker. We will learn how to decipher *which direction* is being spoken about (Linguist-speak: “*disambiguate the deixis*”) in this lesson and the next.

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Source Case

[VP CP–S (CP–O) CP–Source]

In the above, the new abbreviation VP means “Verb Phrase;” it stands for the optional Auxiliary + the Verb, the Verb Complex, or the Ø-Verb (in the Identifier structure) + the optional Negative. We’ll be using this new abbreviation henceforward.

The Source Case identifies a case phrase as the origin or beginning-point of an action. To mark a Case Phrase as a Source, use the ending “-de.” If the word ends in a consonant, you’ll need to insert “e” to separate the consonants, of course.

Along with the Source Case, we get the conjunction “údehú” (**whence**; a fairly-archaic English term for “**from where**”). Not a question word, “údehú” introduces a clause that acts as the Source in its sentence; it translates as the “**whence**” in an English sentence such as “I know **whence** the birds fly.”

Examples

Bíi im withizh wa.

The woman travels.

Bíi im withizh heshehothede wa.

The woman travels from the park.

Bíi eril eb Máthu mudath wa.

Matthew bought (or sold) a pig.

Bíi eril eb Máthu mudath ebaláde wa.

Matthew bought a pig from the baker.

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

Báa eril mesháad nen?

Did you (many) come (or go)?

Báa eril mesháad nen bode?

Did you (many) come (or go) from the mountain?

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

In the next example, “nu” (**here**) is a special case since it specifies the place occupied by the speaker. It thereby fully disambiguates the deixis of “sháad.” One can only “go” “**from here**,” it’s not possible in English to “**come from here**.”

Báa eril mesháad nen nude?

Did you (many) go hence (from here)?

Báa eril mesháad nen núude?

Did you (many) come/go thence (from there)?

Báa eril mesháad nen hide?

Did you (many) come/go from this/that place?

Báa eril mesháad nen beyede?

Did you (many) come/go somewhence (from somewhere)?

Báa eril mesháad nen rade?

Did you (many) come/go nowhence (from nowhere)?

Báa eril mesháad nen bebáade?

Whence (from where) did you (many) come/go?

Notes

The word “hence” (“nude” in Láadan) is a more-or-less archaic form in English; it means “from here”—Source Case in English! There are a few more English Source Case forms: “thence” (“from there”—“núude” in Láadan), “whence” (“from where”—“bebáade” in Láadan), and “nowhence” (“from nowhere”—“rade” in Láadan).

Bíi eril thel le anath wa.	I got the food.
Bíi eril thel le anath bodede wa.	I got the food from dishes/a dish.
Bíi eril thel le anath bodede hi wa.	I got the food from this/that dish.
Bíi eril thel le anath bodede beyezh wa.	I got the food from some few dishes.

Here we see the demonstrative and indefinite pronouns used to modify a Source Case phrase. This is different from the use of “hi” (this/that) or “beye” (some) or their plurals as the Source in that these pronouns occur postpositionally (after the phrase they modify) rather than being incorporated into the Case Phrase.

Possessive Source Case

Bíi eril thel le anath bod nethode wa.	I got the food from your dish(es).
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As we are beginning to see as routine, we see how the Possessive and the Source interact. Just like the Object case suffix and the Identifier case suffix did, the Source Case suffix moves to the end of the Possessive Case Phrase.

Source Conjunction

Another use of the English word “whence” is as a conjunction; the Láadan translation is “údehú:”

Bíi aril di le údehú eril thel le anath wa.	I shall tell whence I got the food. I'll tell where I got the food from.
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Exercises

Translate the following into English.

- 1 Bii sháad ebalá mewohóya wobode wa.
- 2 Báa eríli mehim with belidede?
- 3 Bii eril láad imá údehú mebel hena lethá baeth wa.
- 4 Báa eril methel edin netha mahinath bebáade?
- 5 Bii eril eb hoshemid halátha wohéthe womazheth Ána bede wa.
- 6 Báa eril doth wolawida wohomid bebáath ábedunede?

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

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

1 En:

2 En:

3 En:

4 En:

5 En:

6 En:

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

- 7 Bii aril memina héena letho mewoshane womideth wáa. ábed
- 8 Báa eril thad eb Máyel dadem mudathuth? bebáa
- 9 Bii eríli shumáad wonée wodathimá wáa. woleyi wohash
- 10 Bé aril duhoób néehá wa. wohu wodem bethethu wothátho
- 11 Bii eril ilisháad sherídan eshátha wáa. réele
- 12 Báa aril medom melalom mewobalin woduthahá? urahu déelathu

In #10, did you have any trouble with the word “wothá?” From “woth” (wisdom) and “-á” (DOER), it means “sage” (not the herb) or “wise person.”

In #12, how did you do translating “duthahá?” From “dutha” (to heal) and “-á” (DOER), it means “healer.”

7 En: _____
 La: _____
 En: _____

8 En: _____
 La: _____
 En: _____

9 En: _____
 La: _____
 En: _____

10 En: _____
 La: _____
 En: _____

11 En: _____
 La: _____
 En: _____

12 En: _____
 La: _____
 En: _____

Notes Not _____

