

Lesson 32

Instrument Case

Vocabulary

bada	spoon
batha	fork
hum	knife
óoma	foot [oma (hand)]
óoyo	mouth [oyo (nose)]
oya	skin
oyi	eye
oyo	nose
oyu	ear
thun	muscle

Instrument Case

[VP CP–S CP–Instrument]

To mark a Case Phrase as an Instrument (as that which is used to do something), use the ending “-nan.” Insert an “e” if necessary.

Along with the Instrument Case, we get the conjunction “**únanú**” (using **what**; by means of **what**). It introduces a clause that fulfills the Instrument case-role, as in the English sentence, “I know **by means of what** the men move the furniture,” or, in more colloquial English, “I know **what** the men **use** to move the furniture.”

Examples

Bíi láad le háawitheth oyinan wa.	I see the child(ren).
Bíi láad le lometh oyunan wa.	I hear the song.
Bíi láad le yuleth oyanan wa.	I feel (with my skin) the wind.
Bíi láad le mahinath oyonan wa.	I smell the flower.
Bíi láad le yuth óoyonan wa.	I taste the fruit (that’s in my mouth).

In English, words for perception are specific to the sensory modality involved (**see**, **hear**, **smell**, **taste**, **feel/touch**). The non-specific verb “**perceive**” can feel awkward to English speakers precisely because it does not contain this sensory modality information.

Láadan handles perception differently; in Láadan, we have a non-sensory-modality-specific verb (**láad**) which we can, optionally, make specific by means of an Instrument Case phrase. This is one of the truly liberating things about Láadan: one can easily use “**láad**” by itself to mean “**perceive**” with no sensory modality implied or required.

Notes

- Bíi il le háawitheth oyinan wa. I look at/watch the child(ren).
- Bíi il le lometh oyunan wa. I listen to the song (to detect its melodic, rhythmic, and harmonic structures).
- Bíi il le yuleth oyanan wa. I feel (with my skin) the wind (to sense its temperature/direction/etc).
- Bíi il le mahinath oyonan wa. I sniff the flower (to sample its odor).
- Bíi il le yuth óoyonan wa. I taste the fruit (to learn if it's sweet or tart).

The same construct applies to paying attention. One can “pay attention” with the eyes (English: “watch; look at”); with the ears (English: “listen”—also obsolete Láadan: “ma”); with the mouth (English: “taste”—as in “Here, taste this”—also obsolete Láadan: “lóoyo”); with the nose (English: “smell, sniff”—also obsolete Láadan: “shu”); or with the skin (English doesn’t make this easy to say; we can use “feel,” but then we almost always have to specify that this isn’t an emotional sensation or a mere perception—an involuntary tactile sensation). We can also “pay attention” without specifying a sensory modality—which is not nearly so troublesome in English as “perceive” is.

Láadan handles attention similarly to perception; in Láadan, we have a non-sensory-modality-specific verb (*il*) which we can, optionally, make specific by means of an Instrument Case phrase. Again, the sensory modality information is optional; using “*il*” without Instrument is perfectly acceptable to mean “pay attention” without expressing a sensory modality.

The obsolete Láadan forms mentioned above were formed when Láadan was young and some of the people proposing words were strongly influenced by languages such as English where sense-words **always** incorporate the sensory modality. Láadan makes the “paying attention” primary and the sensory modality secondary—in fact, optional. Those three words, “ma,” “shu,” and “lóoyo,” will not be used in these lessons; nevertheless, it will be valuable if you recognize them should you happen across them.

- Bíi loláad le thena wa. I perceive, internally, joy.
- Bíi il le ohena wa. I pay attention, internally, to respect.

On the other hand, emotions in English are often attributed to “my heart,” “my soul,” “my very being.”

Láadan emotions are presented without any such Instrument; when using the Láadan internal perception/attention verbs (*loláad* and *lohil*), the organ of feeling for emotions is assumed, just as the organs of external perception are assumed in English. To use an Instrument with internal perception/attention would feel as superfluous as an English speaker stating “I smell it with my nose.”

Notes

Bíi mehom thul shoneth wa. The parents teach peace.
Báa mehom thul shoneth bebáanan? How (using what) do the parents teach peace?
Bíi mehom thul shoneth shalenan i danenan wa.
The parents teach peace with (using) courtesy and with (using) language.

Bíi dom le únanú eril thel Ána dimeth nudim wa.
I remember how (using what) Anna brought the container hither.

Bíi sháad Méri bode wa. Mary comes from the mountain.
Báa sháad Méri bode bebáanan? How (using what) does Mary come from the mountain?
Báa sháad Méri bode wethesha óobe mazhenan?
Does Mary come from the mountain along the road by car (using a car)?

Ra, sháad Méri bode wilisha óobe eshenan wa.
No, Mary comes from the mountain along the river by (using a) boat.

Bíidu ada Doni mahinanan wi. The Earth laughs with flowers. (Ralph Waldo Emerson)

Possessive Instrument

Bíi sháad Méri bode wilisha óobe eshenan wa.
Mary comes from the mountain along the river with (using) a boat.
Bíi sháad Méri bode wilisha óobe esh lethonan wa.
Mary comes from the mountain along the river with (using) my boat.

It should come as no surprise that the Instrument Case suffix moves to the end of the Possessive Case phrase.

Exercises

Translate the following into English.

- 1 Bíi eríli mewida with anath dim heshethunan neda wa.
- 2 Báa eril láad ehá oyinan únanú dóyom ábedá éesheth nedebe wáa.
- 3 Bíi eril il le thilith óoyonan, i thal be wa; aril meyod lezh beth bathanan i humenan.
- 4 Bíi eril il wohóoha wohéena letho ilith oyanan wáa; owa be.
- 5 Báa aril methóohim sherídan netha ábededim bebáanan?
- 6 Bíi dóham edin letho woshad woshath shalenan wa.

1 En:

2 En:

3 En:

4 En:

5 En:

6 En:

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

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|----|---|---------------|
| 7 | Bíi ulanin ehená emideth, edasheth, i ehotheth wemonede wemenedim wa. | áabe menedebe |
| 8 | Bíi eril mehel halá esheth boó wáa. | oma |
| 9 | Báa aril bel ebalá wodazh wobaleth wehedim? | bebáa |
| 10 | Bíi aril dóhada zháawith háawitheth wa. | wobil wolom |
| 11 | Bíi láad imá zho wilithuth wa. | oyu |
| 12 | Bíi eril mesháad hoshem edanátha olinede úushilisha obe wa. | wodóon woweth |

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 Notes Not

