

Examples

Bíi hal behid wa.

He works.

Báa hal behid bebáawáan?

Why (from what cause) does he work?

Bíi hal behid lhitharilewáan wa.

He works from (because of) worry.

Bíi hal behid Méri bewáan wa.

He works because of Mary.

Bíi hal behid lhitharil Méri bethowáan wa.

He works from Mary's worry.

By this time it should be routine to note that personal names do not take suffixes, as in the fourth and fifth examples above, and that the Case ending will move to the end of the Possessive case phrase, as in the fifth.

Bíi medibíi bezh úwáanú hal behid wa.

They (few) declare why (from what cause) he works.

Bíi mehal bezh hiwáan wa.

They (few) work from (because of) this/that.

Bíi mehal bezh zhewáan wa.

They work from (because of) the same.

Bíi mehal bezh beyewáan wa.

They work from (because of) someone/something.

Bíi mehal bezh rawáan wa.

They work because of nothing.

Bíi mehal bezh lhitharil rawáan wa.

They work because of **anything but** worry.

They work **despite the fact that** worry is present.

Bíi mehal bezh hizh hizhewáan wa.

They work from each other's causes.

Notice the pair of examples using “rawáan” [**ra-** (NON) + **-wáan** (COZ)]. The first of these is a straightforward statement that there is nothing to which the Cause Case applies. The second, on the other hand, states that the case does apply, but that the noun it would be applied to absolutely does not. In effect, this example *excludes* this noun from the Cause Case function.

Idiomatically, this construction also has the effect of *reversing* the action of the Cause Case function, stating that the action is *despite the presence of* the person/thing named in the case phrase; this reversal is true in all three of the “intentional” cases (Beneficiary and Purpose, presented previously; and Cause, presented here).

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Exercises

Translate the following into English.

- 1 Bii eril loláad withizh heyith olobewáan wóo.
- 2 Bé eril amedara dehenihá withedan whoho rano thena ebatho bethowáan wa.
- 3 Báa rilrili mesháad háawith bethedim rohorowáan e nanálewáan?
- 4 Bii ril dam dathimá nenath dosh betho rawáan i ib rawáan wa.
- 5 Báa náhu urahu déelathu bebáawáan? Haláwáan nedaba?
- 6 Bii wil mehen thul úwáanú áana áshem bezhetha wa.

In #1, did you notice we now have two ways to talk about being in pain? We can either use the verb “úuya” (to hurt) or the verb “loláad” (to perceive, internally) with “heyi” (pain) as its Object.

In #2, did you have any trouble with “dehenihá” (butcher) [deheni (meat) + -á (DOER)]?

- 1 E: _____
- 2 E: _____
- 3 E: _____
- 4 E: _____
- 5 E: _____
- 6 E: _____

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

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|----|---|---------------------------------|
| 7 | Bée aril óohahal elodá wi. | worahéthehul
wobeth nazhetho |
| 8 | Bíi ril boóbin Ána delith hoberídanetha betha wa. | am |
| 9 | Báa hóya Halishóni? | ro bethu e obeyal |
| 10 | Bíidu ada Doni lóolonal we. | sha i shon |
| 11 | Béeya rilrili methónilesháad romid róomathedim wo. | yide bezhetho |
| 12 | Bóoli wida na, hoshem lethá, mahin thulanathuth hi ralóolonal dimodenan hohal woháya wohehasháthodim. | áyáa |

In #7, did you have any trouble with “elodá” (housekeeper) [e- (SCloF) + lod (household) = elod (housekeeping) + -á (DOER)]. This may or may not be a role played by a “lodá” (householder; househusband; housewife) [lod (household) + -á (DOER)].

Also in #7, surely you had no difficulty with “rahéthe” (be dirty) [ra- (NON) + éthe (be clean)].

Did you recognize the “place” variant of “beautiful” in #9?

In #12, there are two new vocabulary words, both comprised of extant roots. The first, “thulana” (soup) [thul (parent) + ana (food)] is not entirely straightforward. The second, on the other hand is: “dimod” (bag; sack; purse) [dim (container) + od (cloth)].

7 E: _____
 L: _____
 E: _____

8 E: _____
 L: _____
 E: _____

9 E: _____
 L: _____
 E: _____

10 E: _____
 L: _____
 E: _____

11 E: _____
 L: _____
 E: _____

12 E: _____
 L: _____
 E: _____

Translate the following into Láadan.

- 13 I understand the farmer is always working because of his debt and because of common sense.
- 14 I swear the old man sold his house suddenly only due to illness.
- 15 (WARN) Any student needs to recognize much information and many facts despite ignorance.
- 16 Prithee, honored-you-few, learn why the bushes are green in the desert today.
- 17 Due to which of her guests is the hostess smiling?
- 18 There was a heavy fog; therefore, the ornithologist could not see the birds that were eating.

In #15, did you have any trouble forming a word for “fact”? Consider that a “fact” is “one piece of information”. Try “nedeloth” [nede (one) + loth (information)].

And in #15, did you have any trouble with creating a word for “ignorance”? “Ignorance” is the opposite of “knowledge”; “knowledge” is the nominalized form of “to know.” Try “ralothel” (to not know; to be ignorant) [ra- (NON) + lothel (to know)]; when used as a noun, it means “ignorance.”

Also in #15, please note that (unlike English wherein we use “many” when things are countable and “much” when they’re not) in Láadan, “menedebe” means “a lot” whether things are countable (as “nedeloth menedebe:” “many facts”) or not (as “loth menedebe:” “much information”).

In #17, did you have trouble with “hostess?” Try “ethóoháhizh” [e- (SCloF) + thóo (guest) = ethóo (hospitality) + -á (DOER) = ethóohá (hostess/host) + -izh (FEM)].

In #18, how did you do forming a word for “ornithologist?” How about “ebabíhá” [e- (SCloF) + babí (bird) = ebabí (ornithology) + -á (DOER)].

In our answer to #18, you will find two possible renditions for the English “therefore.” On the one hand, we have the form “owáano” (therefore); on the other, the demonstrative pronoun “hi” given in the Cause Case, “hiwáan,” also states that the second clause is a result of the first.

- 13 L: _____
- 14 L: _____
- 15 L: _____
- 16 L: _____
- 17 L: _____
- 18 L: _____

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