

Time

when the VERB is done

-ya Bíi wida Méri anath náaleya wa.
bebáaya Báa wida Méri anath bebáaya?
raya Bíi wida Méri anath raya wa.
Bíi wida Méri anath náal raya wa.
hi, hizh, hin Bíi wida Méri anath hiya wa.
Bíi wida Méri anath náaleya hi wa.
beye, beyezh, Bíi wida Méri anath beyeya wa.
beyen Bíi wida Méri anath náaleya beye wa.
úyahú Bíi wida Méri anath úyahú dibóó hu wa.

Beneficiary

on *whose/what's behalf* the VERB is done

-da (neutral) Bíi wida Méri anath wíithamedá wa.
-daá (accident) Bíi wida Méri anath wíithamedáá wa.
-dá (coercion) Bíi wida Méri anath wíithamedá wa.
-dáa (duty) Bíi wida Méri anath wíithamedáa wa.
bebáada Báa wida Méri anath bebáada?
rada Bíi wida Méri anath rada wa.
Bíi wida Méri anath wíitham rada wa.
hi, hizh, hin Bíi wida Méri anath hida wa.
Bíi wida Méri anath wíithamedá hi wa.
beye, beyezh, Bíi wida Méri anath beyeda wa.
beyen Bíi wida Méri anath wíithamedá beye wa.
údahú Bíi wida Méri anath údahú dibóó hu wa.

Mary carries food at night.

When does Mary carry food?

Mary carries food nowhen. Mary never carries food.

Mary carries food elsewhen than at night.

Mary carries food at this/that time.

Mary carries food on this/that night.

Mary carries food somewhen/sometime.

Mary carries food on some night.

Mary carries food when the boss requests.

Mary carries food for (neutral/voluntary) the clergy.

Mary carries food for (accident) the clergy.

Mary carries food for (coercion) the clergy.

Mary carries food for (duty/obligation) the clergy.

For whom (on whose behalf) does Mary carry food?

Mary carries food for no-one/nothing in particular.

Mary carries food against (opposed to the interests of) the clergy.

Mary carries food for this/that.

Mary carries food for this/that clergy.

Mary carries food for someone/something.

Mary carries food for some clergy.

Mary carries food for whom/what the boss requests.

Purpose

purpose for which the VERB is done

-wan	Bíi wida Méri anath duthawan wa.
bebáawan	Báa wida Méri anath bebáawan?
rawan	Bíi wida Méri anath rawan wa.
hi, hizh, hin	Bíi wida Méri anath dutha rawan wa.
beye, beyezh,	Bíi wida Méri anath hiwan wa.
beyen	Bíi wida Méri anath duthawan hi wa.
úwanú	Bíi wida Méri anath beyewan wa.
	Bíi wida Méri anath duthawan beye wa.
	Bíi wida Méri anath úwanú dibóo hu wa.

Cause

because of what the VERB is done

-wáan	Bíi wida Méri anath éeyawáan wa.
bebáawáan	Báa wida Méri anath bebáawáan?
rawáan	Bíi wida Méri anath rawáan wa.
hi, hizh, hin	Bíi wida Méri anath éeya rawáan wa.
beye, beyezh,	Bíi wida Méri anath hiwáan wa.
beyen	Bíi wida Méri anath éeyawáan hi wa.
úwáanú	Bíi wida Méri anath beyewan wa.
	Bíi wida Méri anath éeyawáan beye wa.
	Bíi wida Méri anath úwáanú dibóo hu wa.

Mary carries food in order to heal.

Why (for what purpose) does Mary carry food?

Mary carries food purposelessly.

Mary carries food to hinder healing.

Mary carries food for this/that purpose.

Mary carries food for this/that healing.

Mary carries food for some purpose.

Mary carries food for the purpose of some healing.

Mary carries food for the purpose the boss requests.

Mary carries food due to illness.

Why (because of what) does Mary carry food?

Mary carries food from no cause.

Mary carries food because of something other than illness.

Mary carries food despite illness.

Mary carries food because of this/that.

Mary carries food because of this/that illness.

Mary carries food because of something/someone.

Mary carries food because of some illness.

Mary carries food because the boss requests.

Word Order

The upshot of the foregoing is that it is possible to have a simple sentence with many case phrases.

Bíi wida Méri anath dozhenal
dimodenan lanedan áathamedim
bethede wethesha óobe náaleyá
wíithamedáa duthawan éeyawáan wa.

Mary carries food easily with (using) a bag with
(pleasurably) a friend to the church from home
along the road at night out of duty to the clergy to
promote healing because of illness.

You may notice that the order of the case phrases in the English feels awkward. The standard word order in Láadan is different than that in English, but it seemed more transparent to transpose the Láadan case elements in order, despite the awkwardness of the English.

Regarding the Láadan standard word order in active sentences (Passive construction in Láadan is different and has its own future lesson) is as follows:

- Type-of-Sentence Word. *May have Mood Suffix applied.*
- Verb Phrase
 - optional Auxiliary
 - (plural) Verb —OR— (plural) Verb Complex —OR— Identifier's Ø-Verb
 - optional Negative
- Case Phrases. *It is axiomatic that any Case Phrase*
 - *may be expanded into a possessive phrase,*
 - *may contain relativized verb(s) as appropriate, and/or*
 - *may include a following quantifier and/or other postposition as needed.*
 - Subject
 - Identifier —OR— ◦ Object
 - Manner
 - Instrument
 - Associate
 - Goal
 - Source
 - Place
 - Time
 - Beneficiary
 - Purpose
 - Cause
- Evidential

The above is the *standard* order of Case Phrases (linguist-speak: the “*unmarked order*”). In *natural* case-languages, the order of case phrases is quite fluid. When, as we hope, Láadan goes out into the world and becomes a living language, the native speaker will have reasons—ranging from emphasizing one Case Phrase over another to poetic needs such as meter or rhyme, and so on—to reorder the Case Phrases. This grammar is in no way sufficiently advanced to cover these eventualities.

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You may have noticed some groupings of similar cases in the above list. Since almost all cases relate to the expression of the Verb (with the remainder relating to the Subject), the broad groups are:

- 1) Subject, Identifier/Object;
- 2) Manner (the case most purely related to the Verb);
- 3) Instrument, Associate (the English “with” pair);
- 4) Goal, Source, Place, Time (the four “locatory” cases);
- 5) Beneficiary, Purpose, Cause (the “motivational” set).

Cased Quantifiers

Quantifiers—like “woho” (#ALL), “waha” (#ANY), “menedebe” (#>5), “nedebe” (#2-5)—and numbers—like “rano” (#0), “nede” (#1), “shin” (#2), “thab” (#10), “thabeshin” (#20)—do not formally take case suffixes. However, *informally*, it would be perfectly understood to say “wohoshá” (everywhere), “menedebedim” (to many—ambiguous as to whether to many places or to many people), “nedebedá” (for the benefit of few, by coercion), “nedenal” (singly; one-by-one), or any of a number of other cased quantifier formations. With the exception of “nedenal”, all of these are shorthand for longer phrases involving “with” (person) or “dal” (thing) or “hath” (time) or “hoth” (place). If there should be any confusion, the more fully-expressed phrase would likely be necessary to resolve the ambiguity.

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