

Lesson 50

First Declension Emotions

In English and other male-identified languages, emotions are given cursory treatment at best. If you've ever had the unfortunate experience of trying to describe an emotional state and your conversation partner (of either gender) loses interest half-way through the description of what the emotional state *is*, not to mention even discussing what to *do* with or about it, you have some inkling of how useful a more explicit way to discuss emotions could be.

Vocabulary

dena	friendliness	also: appreciation; liking; admiration
hithena	happiness [hi- (MINI) + thena (joy)]	also: being pleased; gladness; exhilaration; cheerfulness
ihena	eagerness	also: enthusiasm; excitement
lena	trust	also: loyalty; acceptance
lolena	confidence [lo- (INT) + lena (trust)]	also: empowerment; optimism; hopefulness
mena	compassion <i>formerly irregular: ména, etc.</i>	
nená	contentment <i>(previously seen in Lesson 35)</i>	also: satisfaction; fulfillment; completion
ohená	respect <i>(previously seen in Lesson 28)</i>	
thená	joy <i>(previously seen in Lesson 28)</i>	also: ecstasy
uhena	tenderness	also: softness; kindness; being "touched"; sympathy; warm-heartedness; intimacy; lovingness
wená	gratitude <i>(previously seen in Lesson 41)</i> <i>formerly irregular: wéná, etc.</i>	also: appreciation

The additional English emotion-words listed after "also:" above may be rendered by Degree Markers (as in "ecstasy," which is generally considered an extreme or extraordinary degree of joy: "thenahul" or "thenaháalish"). Then again, your perception of where any emotion that you're feeling or discussing aligns may be different than the above; feel free to use the emotion base-word that feels right to you and add a Degree Marker as needed to express what you're feeling.

An event or situation that *causes* an emotional response ought to be rendered in Cause case (-wáan). On the other hand, a person or situation *toward/at which/whom* the emotional response is directed ought to be rendered in Goal case (-dim)—just as would the person to whom speech is directed.

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First Declension Nouns

The first declension of emotional states represents “happy” emotions; its various forms discuss various reasons for the emotion. The forms presented in the Vocabulary section are the most general forms, translated as “X for good reason(s).” This and the rest of the forms are presented below with their meanings.

- ena for good reason(s)
- ona for foolish reason(s)
- una for bad reason(s)
- íina for no reason
- ehena despite negative circumstances

In the early days of Láadan, the First Declension form meaning “for no reason” was given the ending “-ina.” This was ambiguous because the Second Declension (we’ll learn about the Second Declension in the very next lesson) also has a suffix “-ina.” The second generation developing Láadan disambiguated these two suffixes by changing the “for no reason” First Declension suffix to “-íina.” We will use only the revised form, but if you happen upon “-ina” forms in the First Declension, you will now be able to understand them.

Due to accidents during the early days of new words being formed for Láadan, two of the First Declension nouns had irregular declensions. The “e” in “mena” was inadvertently given high tone; its declensions were: “ména”, “móna”, “múna”, “mína” and “méhéna”.

Both vowels in “wena” were inadvertently given high tone; its forms were: “wéná”, “wóná”, “wúná”, “wíná” and “wéhená”.

The second generation developing Láadan has regularized them; we will not be using the irregular forms, but it would be good to be able to recognize them if you happen across them.

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Examples

Bíi loláad le dena wa.

I feel friendliness (good reason).

Bíi loláad le ihona wa.

I feel excitement (foolish reason).

Bíi loláad le luna wa.

I feel trust (bad reason).

Bíi lohil le lolíina wa.

I pay attention (internally) to confidence (no reason).

Bíi lohil le mehena wa.

I pay attention (internally) to compassion (despite neg circ).

Bíi lohil le nena wa.

I pay attention (internally) to contentment (good reason).

Bíi dam be ohona wa.

S/he manifests respect (foolish reason).

Bíi dam be thuna wa.

S/he manifests joy (bad reason).

Bíi dam be hithíina wa.

S/he manifests happiness (no reason).

Báa di ne ledim uhehenanal bebáawáan?

Why do you speak to me tenderly (despite neg circ)?

Báa di ne ledim wenanal bebáawáan?

Why do you speak to me gratefully (good reason)?

Báa di ne ledim donanal bebáawáan?

Why do you speak to me friendly (foolish reason)?

Bóo den ne ábedá ihunawáan.

Prithee help the farmer because of eagerness (bad reason).

Bóo den ne ábedá líinawáan.

Prithee help the farmer out of trust (no reason).

Bóo den ne ábedá lolehenawáan.

Prithee help the farmer from confidence (despite neg circ).

Bíi loláad le mena eshádím wa.

I'm feeling compassion (good reason) toward the sailor.

Bíi dam behid nona eshádím wáa.

He is showing contentment (foolish reason) toward the sailor.

Bíi lohil behizh ohuna eshádím wóo.

I may be totally wrong, but she's paying attention (internally) to respect (bad reason) toward the sailor.

Bíi loláad le thíina eshádím biniwáan wa.

I'm feeling joy (no reason) toward the sailor because of a gift.

Bíi dam behid hithehena eshádím biniwáan wáa.

He is feeling happiness (despite neg circ) toward the sailor because of a gift.

Bíi lohil behizh uhena eshádím biniwáan wóo.

I may be totally wrong, but she's paying attention (internally) to tenderness (good reason) toward the sailor because of a gift.

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Exercises

Translate the following into English.

- 1 Baa loláad ne díina Wílem bedim?
- 2 Bíili meyime i medithed i mehada háawith woho ihenanal elahelawáan wa.
- 3 Bíi eril dóhéthe Therísha beth héenatho bethoth uhonawáan wáa.
- 4 Bóo di ra ne lohil yáawith míinaháadim.
- 5 Bíi aril baneban Elízabeth then hedethuth eba bethodim wehenawáan wa.
- 6 Baa eril dam Másha bebáath ebaládim?

Just in case it slipped your mind: the verb “baneban” (to forgive) is a communication verb; this means that the transgression being forgiven (then hedethu: breaking of a glass) is rendered in the Object case, and the person being forgiven (eba betho: her husband) is in the Goal case.

Did you notice that emotions, since they cannot “feel people,” do not require the Object suffix? On the other hand, when using a pronoun in place of *any* noun (even in place of one that would not require the Object suffix, as in #6), the pronoun *does* require the suffix because it is no longer transparent which is the Object.

1 En:

2 En:

3 En:

4 En:

5 En:

6 En:

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Change the emotion, and the reason for it, to that presented; translate into English before and after.

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|----|--|---------------------------------|
| 7 | Bíi eril meloláad onida thena shonewáan wáa. | contentment/despite neg. circ. |
| 8 | Bé eril dashobe zháawith thuzheth hithenanal wa. | trust/foolish |
| 9 | Bíi dam wehehá ohehena amedarahádim waá. | gratitude/no reason |
| 10 | Báa ril dathim hothul netha wunawan? | friendliness/despite neg. circ. |
| 11 | Bóo wida na dosh lethoth monawáan. | respect/no reason |
| 12 | Bíi eril lohil wothá ihíina háasháaleya wum obe wáa. | confidence/foolish reason |

7 En:

La:

En:

8 En:

La:

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9 En:

La:

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10 En:

La:

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11 En:

La:

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12 En:

La:

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Translate the following into Láadan.

- 13 Prithee ask your assistant whether she's feeling tenderness (no reason) or trust (good reason).
- 14 Margaret is old, but she still has her teeth; she chews her meat happily (foolish reason).
- 15 [Warning, obvious] Confidence for bad reasons is dangerous.
- 16 The traveler is returning to his country joyfully (despite neg circ) by way of the airport.
- 17 Will Matthew permit the householder to pay attention (internally) to her contentment (bad reason).
- 18 What does the baby appear to be feeling because of the milk?

In #15, did you have any trouble forming a word for “dangerous”? “Yom” means “be safe;” its opposite would mean “be dangerous.” “rayom.”

In #17, did you have any problem forming a word for “householder”? Remember, the agentive suffix “-á” means “maker” in addition to “doer.” “Household” is “lod;” the “maker of a household” is the “householder:” lodá. This is different from the similar “elodá” (housekeeper) [e- (science of) + lod (household) = elod (housekeeping) + -á (doer/maker)].

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

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1 Are you friendly (do you feel friendliness) (no reason) toward William? 2 [Loving] All the children are running and calling and laughing eagerly (good reason) due to the celebration. 3 Theresa cleaned her heart-siblings' home out of tenderness (foolish reason). 4 Prithee do not speak to the youth who is paying attention internally to compassion (no reason). 5 Elizabeth will forgive her husband for breaking the glass (lit: breakage of the glass) because of gratitude (despite neg circ). 6 What did Marsha demonstrate toward the baker?

7 The families were joyous (good reason) at peace. Bii eril melodad onida nehena shonewáan wá. The families were contented (despite neg circ) with peace. 8 I swear, the senior bit the cake happily (good reason). Bê dashobe zhadawith thuzheth lonanal wá. I swear, the senior bit the cake trustingly (foolish reason). 9 The shopkeeper is respectful (manifests signs of respect) (despite neg circ) to the dancer (skeptical). Bii dam wehehá wina amedaraháddim wá. The shopkeeper is grateful (shows signs of gratitude) (no reason) to the dancer (skeptical). 10 Is your grandparent needlworking for the purpose of gratitude (bad reason)? Bâa nil dathim hotul netha dehenawan? Is your grandparent needlworking for the purpose of friendliness (despite neg circ)? 11 Prithee, beloved, carry my burden because of compassion (foolish reason). Bôo wida na dosh lethath ohinwáan. Prithee, beloved, carry my burden because of respect (no reason). 12 The sage paid attention internally to eagerness (no reason) through the entire morning. Bii eril lohil wothá lolona háshádeleya wum obe wá. The sage paid attention internally to confidence (foolish reason) through the entire morning.

13 Bôo díbáa ne dena nethodim lolad behizh uhiina e lenahée. 14 Bii balin Mázhareth, izh náthi be dash bethadim thehenanal hozhazheshá ob wá. 15 Bêe rayom lolona wi. 16 Bii nesháad imá shishidebeth bethadim thehenanal hozhazheshá ob wá. 17 Bâa aril non Máthu lohil lodá nuna bethothehé? 18 Bâa dam awith bebdáth lalawáan?