

Chapter 10. Love and Hate

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Evaluative and Emotional Terms in Nwehu Nuswei



Nwehu Nuswei (NN) attempts to provide clear and comprehensive ways to express how we evaluate our relationships and what we encounter in our daily lives.

In most languages, there is little to distinguish our feelings from our reasoned judgements – though of course we are so constituted as to make that distinction difficult most of the time anyway! Given our own ambiguity, NN provides ways of expressing that ambiguity, as well as ways of disambiguating our value judgements.

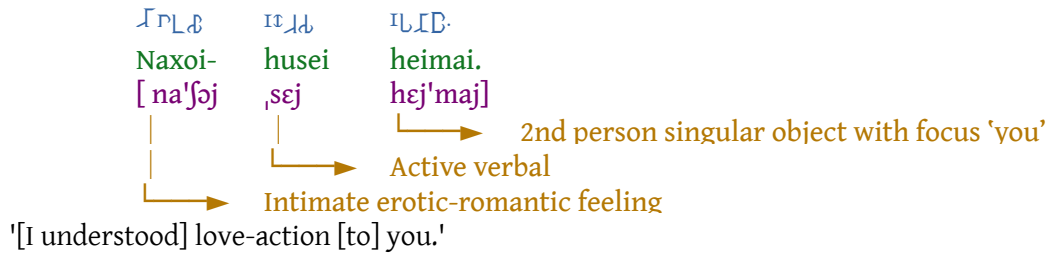
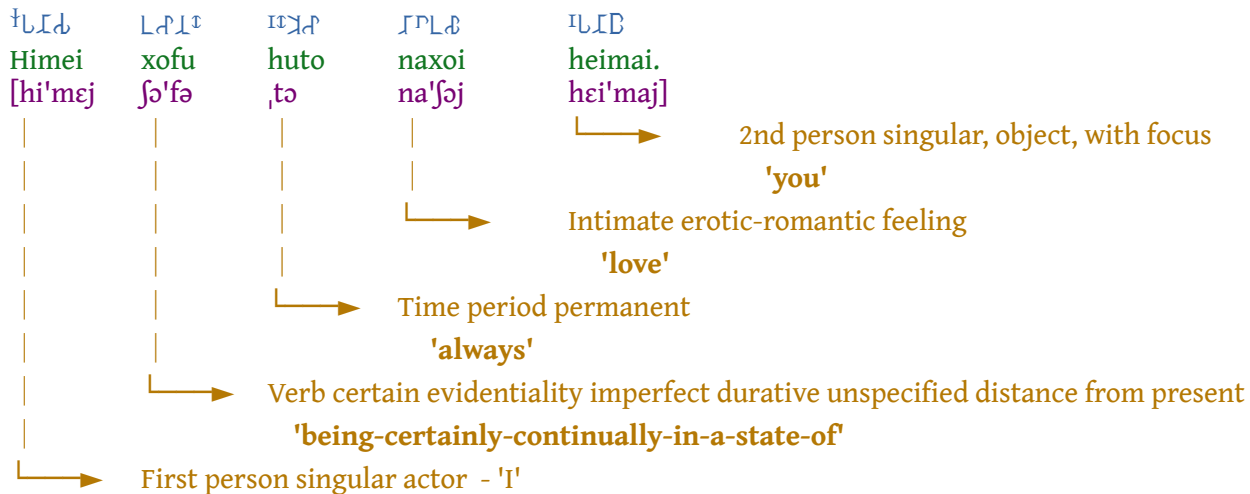
So there are two general distinctions to be considered: **how a value judgement is made, and the values themselves**. We express judgements about situations, objects, happenings, and people. We are more nuanced about our judgements of people, perhaps because those relations are more important to us as social creatures and beings who are psychologically interdependent.

Then there is the matter of relative versus absolute value. Some hold that there is no such thing as “absolute” value: everything is subjective, and no case can be made that anything can have value apart from each individual's judgement. Others hold that our relationships, our society, and indeed the universe itself are all based on absolute values of good and evil.

Hence NN strives to clearly express relative value judgements, absolute values, and the values of the vast majority of people who spend little or no time thinking about the difference.

There are several mechanisms for expressing these nuances in NN. One is **the verb** (discussed in Chapter 6), which incorporates a major feature labeled EVIDENTIALITY (§6.3.4). Another is the set of attitudinal and size FUNCTIONALS, ʔɛɛ- *Huc-* (§8.2.10), which can be attached to the ends of other words as single syllable MARKERS to indicate the **evaluative attitude** of the speaker. GENUS ʔɛɛ- *Te-* (discussed here) is used to express **qualities** of several different kinds in a more objective, measureable sense. GENUS ʔɛɛ- *Nw-* expresses the **reaction of the speaker** to the effect of something else. And GENUS ʔɛɛ- *Na-* is used to express emotions of several types, with ʔɛɛ- *Nax-* expressing **enjoyment** and displeasure, also discussed in this chapter.

Each of these will be discussed, displayed, and examples given. But first, how *do* you say, “I love you” in Nwehu Nuswei? Here are a couple of ways, ʔp 10.1 short and informal, ʔp 10.2 more detailed:

Dp 10.1. Short and informal*Dp 10.2. Detailed*

10.1. Good and Bad

Situations often evoke emotional responses from us, but we can also evaluate them in more dispassionate ways. NN has several *GENUSES* of words to express our feelings and evaluations.

“Good!” We hear people say this often. It’s a very general positive evaluation of something – a situation, an object, a person, a meal, a deal. Within the huge umbrella of positive feelings, there are many more precise “goodnesses”. NN provides expressions for both the general and the specifics, with positive, neutral, and negative polarities.

In English, the word “good” can refer to either of two related, but somewhat different concepts. One could be defined as “something that creates or enhances a positive situation for the speaker”; the other, “something that partakes of a universal positive value”. Both senses evaluate something as positive; in the first case, it’s “good for me” and in the second it’s “universal good”. As mentioned in the opening of this chapter, many people don’t stop to consider that there may be a difference – that something can be a universal good, but not necessarily positive for me. (For example, it is “good” to reduce crime in any given

region, but if the speaker is a criminal, crime reduction means going to jail, or at the very least, losing your job.)

In NN, the simplest and most general way of expressing your opinion that something is “good” is by adding a form of 𐄂𐄂𐄂 - *huc-* (§8.2.10) after the “something” you think is “good”. This encompasses both “good for me” and “universal good” without bothering about the distinction. “Good dog” for instance could be expressed with 𐄂𐄂𐄂𐄂𐄂𐄂𐄂 *Yixu-huci!* [ʒi'jə ʔji].

There are many other words related to goodness, which are listed in 𐄂𐄂10.3 and discussed in more detail later in this chapter.

𐄂𐄂10.3: Goodness

𐄂𐄂𐄂𐄂	<i>Tehe</i>	Good quality, as opposed to shoddy
𐄂𐄂𐄂𐄂	<i>Texi</i>	Good-for-you, salutary
𐄂𐄂𐄂𐄂	<i>Texe</i>	Good-seeming, nice
𐄂𐄂𐄂𐄂	<i>Tece</i>	Good integrity, in the sense of consistent dependability
𐄂𐄂𐄂𐄂	<i>Teti</i>	Good behavior, upholding cultural standards of decency or morality
𐄂𐄂𐄂𐄂	<i>Tete</i>	Good entertainment, fun
𐄂𐄂𐄂𐄂	<i>Tepi</i>	Delight, being pleased by something
𐄂𐄂𐄂𐄂	<i>Tepe</i>	Good situation with positive outlook
𐄂𐄂𐄂𐄂	<i>Tahi</i>	Happiness, a good emotion
𐄂𐄂𐄂𐄂	<i>Naxi</i>	Liking, loving, feeling good about an individual
𐄂𐄂𐄂𐄂	<i>Huci</i>	Expressing a good attitude toward something
𐄂𐄂---	<i>Ja--</i>	Good physical sensations as neurological phenomena will be represented in the genus <i>Ja--</i> ‘Common Animal Physiology’ (not yet populated)
𐄂---	<i>B---</i>	Healthy and unhealthy as physical phenomena will be represented in the family <i>B---</i> ‘Medical Science’ (not yet populated)

10.2. Enjoyment and Displeasure

The GENUS *Na-* provides several SPECIES that allow expression of how perceptions are received and evaluated by the speaker. In particular:

- 𐄂𐄂𐄂- *Nah-* : the basic range of emotions
- 𐄂𐄂𐄂𐄂 - *Nax-* : attraction and repulsion in response to other persons, with an emphasis on interpersonal relationships
- 𐄂𐄂𐄂𐄂 - *Nas-* : enjoyment and displeasure
- 𐄂𐄂𐄂𐄂 - *Naf-* : needing and wanting

Chapter 11, “Emotions and Personalities”, describes NN’s vocabulary for these related topics.

10.2.1. Emotions

NN classifies the range of emotions in two dimensions: degree of **happiness**, and strength of **emotion**. 𐄂𐄂𐄂𐄂 *nahu* expresses the abstract idea of ‘emotion’.

Three degrees are provided in the happiness dimension:

- 𐄂𐄂𐄂𐄂𐄂 *nahi* 'happy'
- 𐄂𐄂𐄂𐄂𐄂𐄂 *nahwi* 'tender'
- 𐄂𐄂𐄂𐄂𐄂𐄂𐄂 *nahw* 'sad'

Likewise, three degrees of emotional intensity are provided:

- 𐄂𐄂𐄂𐄂𐄂𐄂𐄂𐄂 *naho* 'high emotion, expressed feelings'
- 𐄂𐄂𐄂𐄂𐄂𐄂𐄂𐄂𐄂 *nahe* 'low emotion, repressed feelings'
- 𐄂𐄂𐄂𐄂𐄂𐄂𐄂𐄂𐄂𐄂 *naha* 'balanced, calm feelings'

Combining the two emotional dimensions:

<i>nahoi</i> 'very happy, bubbly'	<i>nahei</i> 'contented, OK'	<i>nahai</i> 'pleased, satisfied'
<i>nahwoi</i> 'loving, warm'	<i>nahwei</i> 'quietly tender'	<i>nahwai</i> 'gently loving'
<i>nahwo</i> 'deeply sad, weepy'	<i>nahwe</i> 'depressed'	<i>nahwa</i> 'mournful'

10.2.2. Attraction and Repulsion

ᱥᱚᱱᱚᱛ *Naxu* expresses interpersonal feelings. The SPECIES' two dimensions express the **level** of feeling and the **direction** of feeling:

Levels:

- ᱥᱚᱱᱚᱛ *naxe* 'personal level': feeling for individual(s) based on personality
- ᱥᱚᱱᱚᱛ *naxa* 'group': feelings based on group membership or association, such as family, pets, tribe, co-work, race, or nationality
- ᱥᱚᱱᱚᱛ *naxo* 'romance, eros', a powerful attraction or repulsion for individuals, romantic or its opposite, often but not necessarily based on sexuality

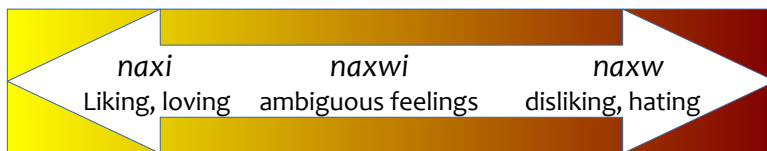
Directions:

- ᱥᱚᱱᱚᱛ *naxi* 'positive feelings': liking, loving
- ᱥᱚᱱᱚᱛ *naxw* 'negative feelings': disliking, hating
- ᱥᱚᱱᱚᱛ *naxwi* 'ambiguous feelings'

ᱥᱚᱱᱚᱛ 10.3: Attraction and Repulsion



*ᱥᱚᱱᱚᱛ 10.4:
Levels
of
Feeling*



ᱥᱚᱱᱚᱛ 10.5: Directions of Feeling

Dimensions are shown combined in *ᱥᱚᱱᱚᱛ 10.6*:

<i>naxu</i> Interpersonal relationship			
<i>naxi</i> Liking, loving	<i>naxwi</i> ambiguous feelings		<i>naxw</i> disliking, hating
<i>naxei</i> Friendship	<i>naxe</i> personal feeling	<i>naxwei</i> love-hate	<i>naxwe</i> dislike
<i>naxai</i> affection	<i>naxa</i> group loyalty	<i>naxwai</i> group ambiguity	<i>naxwa</i> group hate
<i>naxoi</i> eros	<i>naxo</i> romance	<i>naxwoi</i> love-hate	<i>naxwo</i> sourred romance

ᐃᐁ10.6: Dimensions of Interpersonal Feeling

10.2.3. Enjoyment – Displeasure

ᐅᐁᐅᐅ *Nasu* is ‘evaluation of experience’. The *Nas-* SPECIES provides words for expressing our feelings in response to experiences of life, literature, and art.

The positive-negative dimension is expressed with *-i*, *-w*, and *-w-i*.

- ᐅᐁᐅᐅ *nasi* 'pleasant, fun'
- ᐅᐁᐅᐅ *nasw* 'unpleasant, horrid'
- ᐅᐁᐅᐅ *naswi* 'deliciously unpleasant'

Level of interest is the second dimension, supplied by the vowels *e – a – o* :

- ᐅᐁᐅᐅ *nase* 'peaceful, calm, boring'
- ᐅᐁᐅᐅ *nasa* 'interesting, attention-holding'
- ᐅᐁᐅᐅ *nasoi* 'exciting, powerful, terrifying'

ᐃᐁ 10.7 combines these two dimentions:

ᐃᐁ 10.7: Enjoyment - Displeasure

ᐅᐁᐅᐅ	<i>nasei</i>	'pleasantly peaceful'	ᐅᐁᐅᐅ	<i>naswe</i>	'boring, insipid'	ᐅᐁᐅᐅ	<i>naswei</i>	'blah'
ᐅᐁᐅᐅ	<i>nasai</i>	'delightfully interesting'	ᐅᐁᐅᐅ	<i>naswa</i>	'shocking'	ᐅᐁᐅᐅ	<i>naswai</i>	'fascinating tragi-comic'
ᐅᐁᐅᐅ	<i>nasoi</i>	'superlatively exciting'	ᐅᐁᐅᐅ	<i>naswo</i>	'horrifying, frightful'	ᐅᐁᐅᐅ	<i>naswoi</i>	'gripping'

The genus ɲɲɲ – *Naf*– allows expression of needing, wanting, and their opposites. Unlike some languages, NN makes a clear distinction between wanting something and needing something. Needing is expressed in the core vowel of the final syllable; wanting expressed by adding -i, with the symbolic phonetic implication that wanting is a “small” needing.

The central difference between these concepts is that ɲɲɲɲ *nafi* ‘want, desire’ indicates an emotional attraction, but ɲɲɲɪ *nafu* ‘need’ indicates a missing element, rationally identified, which must be provided in order to accomplish a specific goal.

The ‘need’ dimension is expressed with *e – a – o* vowels (plus -u):

- ɲɲɲɪ *nafu* ‘need, necessity (the concept)’
- ɲɲɲɪɪ *nafe* ‘slight need, useful’
- ɲɲɲɪɲ *nafa* ‘urgent need, essential’
- ɲɲɲɪɔ *nafo* ‘emergency need, critical’

Wanting is expressed by adding -i to the level of need:

- ɲɲɲɲ *nafi* ‘want, desire (the concept)’
- ɲɲɲɲɪ *nafei* ‘slight desire, interest in’
- ɲɲɲɲɲ *nafei* ‘want, covet’
- ɲɲɲɲɔ *nafoi* ‘lust, yearn, pine for’

The negative of ‘need’ and ‘want’ words are expressed by inserting -w- in the final syllable (ɲɲ 10.8):

ɲɲ 10.8: Need - Want

ɲɲɲɹ	<i>nafw</i>	‘dislike, rejection’(the concept)	ɲɲɲɹɪ	<i>nafwi</i>	‘nonessential, superfluous’
ɲɲɲɹɪ	<i>nafwe</i>	‘unhelpful’	ɲɲɲɹɲ	<i>nafwei</i>	‘not wanted, not interested’
ɲɲɲɹɲ	<i>nafwa</i>	‘hinderance, obstacle’	ɲɲɲɹɲɪ	<i>nafwai</i>	‘disgusting, yucky’
ɲɲɲɹɲɪ	<i>nafwo</i>	‘counter-productive, destructive’	ɲɲɲɹɲɲ	<i>nafwoi</i>	‘revolting, sickening’

10.3. The Verb's contribution to evaluation

As noted at the start of this chapter, an expression of value actually consists of two parts: how a value judgement is made, and the values themselves. NN offers the speaker a means for expressing the “how” through the verb's (optional) EVIDENTIALITY feature.

As discussed in §6.3.4, EVIDENTIALITY is the expression of the degree of certainty or force with which the speaker asserts a statement. When making a value judgement, a speaker's use of varying degrees of EVIDENTIALITY indicates the certainty or intensity with which they make their assertion of value. This is

similar to the technique used in English of prefacing a value judgement with “I think...” to indicate a lower degree of EVIDENTIALITY; or with an oath to indicate a high degree of certainty. For example,

Likely EVIDENTIALITY: *I think George is untrustworthy*

High degree of certainty: *George is f---ing untrustworthy*

This is done more compactly (and less objectionably) through central component of the verb's first vowel:

Dp 10.9: Verb evidentiality

L _d --	Xe--	'Doubtfully...'
L _r --	Xa--	'Likely...'
L _d --	Xo--	'Certainly...'
L _o --	Xu--	(unspecified)

Consider the example of “I love you” shown in the introduction to this chapter:

ḥḥḥḥ L_dL_o -ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ. *Himei xofu-huto naxoi heimai.*

The speaker has chosen the highest level of certainty, L_dL_o *xofu*, to indicate the strength of his or her conviction of love. The use of *xofu* would indicate likelihood: “I think I love you”; and *xefu* expresses uncertainty, almost a question, “Am I in love with you?”. The use of *xufu* sidesteps any expression of certainty, which may indicate a speaker who is not proficient in the language; or it might indicate (in this context) someone who wishes to make a statement of love without a high degree of commitment, in which case the *huto* 'always' would probably be left out.

10.4. Evaluative attitude of the speaker: ḥḥḥ - Huc-

We mentioned the word ḥḥḥ *huci* earlier in §10.2 – a general word for 'good'. Its vocabulary is listed in §8.2.10, but let's look at it in more detail here. Like most words of the ḥḥ- *Hu*- GENUS, the SPECIES ḥḥḥ - *Huc*- can be used as a separate word, or appended as a MARKER after the word it modifies. In the example we used, ḥḥḥ ḥḥḥ *Yuxi huci* [ʒə'ji ɬji] 'good dog', it is appended as a MARKER, so the first syllable is silent and the second carries reduced stress.

Huc- expresses the speaker's reaction to something, either of size or of goodness, or the two combined. This word expresses more emotion than reason; to express relative size or goodness in a more reasoned way,

other words can be used as discussed elsewhere in this chapter. Size is expressed with the central vowel of the second syllable:

- ɪɪɿɿ *huce* 'small' (diminutive)
- ɪɪɿɿ *huca* moderate size
- ɪɪɿɿ *huco* large

Adding *-i* and *-w* to the final syllable indicates good and bad attitude toward what's being described. Adding *-wi* indicates a moderate quality or indifferent feeling.

- ɪɪɿɿ *huci* good
- ɪɪɿɿ *hucw* bad
- ɪɪɿɿ *hucwi* so-so, moderate

Of course, these can be combined to indicate both size and attitude. These concepts are combined into one species because they are often found together in language usage – for example in languages as disparate as Spanish and Japanese: Spanish *-ito*, *-ita*, the diminutive suffix of endearment; Japanese *-chan* added to names of small or cherished people and pets. Spanish *abuelito* and Japanese おじいちゃん *ojii-chan* mean 'dear/little grandfather' in both languages. The equivalent is NN is ɪɪɿɿ ɪɪɿɿ *mumwo hucai* [mə'mwɔ ʔɕei].

10.5. Expressing qualities: ɿɿ-- Te--

The GENUS ɿɿ-- *Te-* is a group of 256 words for expressing qualitative concepts. Most SPECIES within the GENUS express two related qualities. Though this pairing is not always useful, the intent is to pair concepts in such a way as to make useful and insightful statements compact and efficient to express.

Each of these qualities can be expressed in abstract terms, as well as in three degrees of strength. The following sections explain the paired qualities.

SPECIES stem	Qualities Expressed	Notes
Თ᲏Თ	<i>teh</i> 10.5.1. Quality Permanence	<p>'Quality' appears in two senses here:</p> <p>1) a subjective or 'qualitative' judgment of an object, person, act, or concept. This is the sense in which is is used for the genus <i>Te--</i> 'Qualitative concepts'. It is 'quality' as opposed to 'quantity'.</p> <p>2) the care with which an object is made, resulting in a 'quality product'; or the overall demeanor, comportment, and nobility of character of an individual. This is the sense of 'quality' intended in the species <i>Teh-</i>.</p> <p>Quality and permanence are similar, in that good quality may lead (at least in created objects) to an object's lasting longer. They are different enough that they are not necessarily correlated. For example, an individual of low 'quality' may have long-lasting or permanent effects in history.</p>
	<i>teh-</i> Მ - Ლ - Ლ <u>i - wi - u</u> Ე - Დ - Ე e - a - o	<p>permanence – moderate permanence – impermanence</p> <hr/> <p>high quality – moderate quality – low quality</p>
Თ᲏Ვ	<i>tex</i> 10.5.2. Good Salutary	<p>Good and Bad: This 'good' is the purely subjective judgment of individuals. This is perhaps the most general and the most subjective of the qualities we express as human beings; certainly the most subjective and general of those expressed in NN. All the other species in this <i>Te-</i> GENUS express positive and negative qualities that reflect to one degree or another an attitude of 'goodness' or 'badness'. These are all more specific about the nature of the judgment than is <i>Tex-</i>.</p> <p>Several GENUSES in the family <i>N---</i> reflect feelings and emotions that can be classified as 'good' or 'bad', particularly genuses <i>Nu--</i>, <i>Na--</i>, and <i>Nw--</i>. (Many of these are listed in §10.2 above.)</p> <p>Salutary and Harmful: This pair of opposites reflects someone's judgment about whether something will help or harm a person, object, action, or concept.</p> <p>Relating these concepts: The concepts in this SPECIES were paired because they express related but by no means identical concepts. Something can seem 'good' but be 'harmful', or seem 'bad' but be salutary (healthy) at the same time. (Think opioids to an addict or spinach to a child.)</p>
	<i>tex-</i> Მ - Ლ - Ლ <u>i - wi - u</u> Ე - Დ - Ე e - a - o	<p>salutary – harmless - harmful</p> <hr/> <p>excellent – OK - bad</p>

SPECIES stem		Qualities Expressed	Notes
ꞑꞑꞑ	tes	10.5.3. Beauty Cuteness	<p>An ancient Greek philosopher is said to have declared that “Beauty is in the eye of the beholder”. Most people have a fairly well developed concept of beauty, but have difficulty defining it and sometimes differ widely from others in their perception of it. “Beauty” is applied to humans, landscape, concepts, music, art, mathematics, and a wide variety of entities. It is sometimes associated with sexual attractiveness, but NN <i>tese</i> it is not intended to be used in that sense.</p> <p>“Cuteness” is sometimes associated with “beauty”, but is different enough to warrant its own semantic space. Perhaps the central aspect of “cuteness” is the feeling of wanting to give care and protection to the “cute” entity. Psychological studies have shown that there is a neuro-chemical reaction associated with “cuteness” that draws people to want to care for babies, young children, and pets. A similar, and perhaps related, reaction in humans is an urge to bond with another being, a desire for intimate closeness and often (but by no means always) sexual relations. In NN, <i>tesi</i> expresses this bonding impulse: the desire to care for, and the desire for bonding with, something – whether a person, a pet, or anything else. However, “cute” is far more likely to be applied to animate beings or to objects than to more abstract concepts like mathematics.</p>
	tes-	ꞑ - ꞑꞑ - ꞑꞑꞑ <u>i - wi - u</u> ꞑꞑ - ꞑꞑꞑ - ꞑꞑꞑꞑ e - a - o	cute – neutral - repulsive _____ beautiful – plain - ugly

SPECIES stem	Qualities Expressed	Notes
ꞑꞑꞑ	<i>tef</i> 10.5.4. Precision Energy	<p>Precision and Clumsiness; Strength and Weakness: the perception of ability to deal with situations.</p> <p>Situationally appropriate ability: The NN word <i>tefu</i> and its derivatives express perceived ability to solve problems through application of energy with precision.</p> <p>Though both energy levels and precision can be accurately measured, this SPECIES relates to the human perception rather than their measurement, and as such is applicable to a broad range of situations.</p> <p>In situations where physical energy and precision are applied, for example to the crafting of an article of furniture, the perceived strength and precision which the maker(s) have applied would be judged by those who appraise the result. If the article is for sale, the price they are willing to pay will be a reflection of their judgment.</p> <p>These concepts can equally well be applied to humans and interpersonal relations. Energy can be perceived as either physical strength (in muscles or in stamina) or strength of character – ability to influence or command others.</p> <p>Precision or accuracy also play an important role in interpersonal dynamics. If we consider <i>tefe</i> to be the ability to speak just the right words to bring about the desired result, we could say a person with the quality of <i>tefe</i> has good interpersonal skills. These skills can be applied with high energy, in which case we might say the person is “highly effective” or even “commanding”; or with moderate energy, earning the description of “persuasive” or “effective”; or with a minimum of energy, perhaps meriting “gentle”.</p> <p>The word <i>tefi</i> expresses a high level of energy to apply to a situation.</p> <p>A high level of energy is “strength”. This can be good, bad, or indifferent, depending on the context. In general, it seems better to apply the right amount of force to a situation: enough, but not too much. This is why the concepts of energy and precision are expressed in the same NN GENUS. When high energy is precisely applied (<i>tefei</i>), the desired outcome is more likely. When high energy is applied with low precision (<i>tefoi</i>), the result is usually very unfortunate.</p> <p>Its opposite <i>tefw</i> refers to low levels of energy; when a low level of precision is combined (<i>tefwo</i>), this indicates the energy level is not sufficient to effect the desired result. But with a high level of precision (<i>tefwe</i>) the implication is of gentle skill – the minimum amount of energy applied to achieve the desired result.</p>

SPECIES stem	Qualities Expressed	Notes
	<i>tef-</i> ɓ - ɓ - ɹ <u>i - wi - u</u> ɗ - ɗ - ɗ e - a - o	high energy – moderate energy – low (lacking) energy _____ highly precise – somewhat precise – imprecise, rough
ɗɗ	<i>ter</i> 10.5.5. Importance Value	Importance This refers to the impact some item, concept, quality, or action has on others, especially on people. English positive synonyms include ‘urgent’, ‘dear’, ‘weighty’, ‘vital’, ‘significant’; negative values include ‘trivial’, ‘negligible’, ‘insignificant’, ‘expendable’ Value <i>Teri</i> refers to the amount of cost (energy) people believe something is worth. English positive synonyms include ‘expensive’, ‘rare’, ‘costly’ Negatives include ‘cheap’, ‘common’, ‘worthless’ These concepts are paired because it is wise to know the difference between something’s being ‘important’ and being ‘valuable’. An example of the contrast is water, which in many parts of the world is cheap and common, but is nonetheless of great value – essential – to life. The NN word <i>terwo</i> expresses this. On the other extreme, there exist artifacts like baseball trading cards for which a very high price may have to be paid, but which have little or no intrinsic impact on the ability of their owners to survive. For such items, the NN word <i>terei</i> is appropriate.
	<i>ter-</i> ɓ - ɓ - ɹ <u>i - wi - u</u> ɗ - ɗ - ɗ e - a - o	valuable – moderate value - worthless _____ trivial – ordinary - important

SPECIES stem	Qualities Expressed	Notes
𐄂𐄃𐄄	<i>tey</i> 10.5.6. Truth Obviousness	<p>Truth</p> <p>At the basic level, <i>teyi</i> ‘truth’ refers to the correspondence of statements to fact. This assumes “objective fact” exists.</p> <p>At a deeper level, “truth” refers to a correspondence of statements to the way the Universe operates. Clearly, this requires some level of familiarity with the operation of the Universe – or at least the operation of one’s environment.</p> <p>Obviousness</p> <p>The “clarity” or “ease” with which something is understood, <i>teye</i>. This is the observation that “correspondence to fact” is easy to grasp.</p> <p>These two concepts are expressed together in one word because correspondence to fact, though important and highly valued, is often difficult to discern. By representing these qualities together, the speaker is able and encouraged to consider both whether something is true, and the level of ease with which s/he reached this evaluation.</p>
	<i>tey-</i> 𐄂 - 𐄃 - 𐄄 <u><i>i - wi - u</i></u> 𐄅 - 𐄆 - 𐄇 <i>e - a - o</i>	<p>truth – half-truth – falsehood</p> <hr/> <p>clarity – partial clarity – opacity, obscurity</p>

SPECIES stem	Qualities Expressed	Notes
𐀓𐀔𐀕	<i>ten</i> 10.5.7. Expedience Usefulness	<p>Expedience:</p> <p>The origin of this English word is Latin <i>ex-</i> ‘out of, from’ <i>pedis</i> ‘foot’, meaning “walking out”, from which we get “expedition”, with the added sense of goal-directedness, “going out with a specific goal”, or setting out to achieve a goal which is within reach, practical, achievable.</p> <p>The NN words related to <i>tenu</i> express the quality of judgment related to the degree to which a goal or task is achievable with a reasonable effort. Is the energy, skill, or time required commensurate with the likelihood of reaching the desired goal?</p> <p>Usefulness:</p> <p>The concept of expedience or practicality does not address whether reaching the desired goal will bring about a desirable or helpful result, nor does it imply that the process is moral or legal. Morality as a quality is addressed in species <i>tec-</i> and <i>tet-</i>; legal concepts are not yet defined as of this writing, but would fall within GENUS <i>Pei-</i> ‘Law’.</p> <p>The <i>ten-</i> SPECIES does address whether achieving a goal or performing an action results in a desirable or helpful state.</p> <p><i>Teni</i> and related words indicate that an action, entity, or state is useful or helpful. This encompasses the idea of making a positive contribution. Like all words in the <i>te-</i> GENUS, it reflects a value judgment on the part of the speaker.</p> <p>The opposite, <i>tenw</i>, encompasses the concepts of harmfulness, blocking or undermining the achievement of a goal, or generally throwing a monkey-wrench in the works. Here, ‘harmful’ does not necessarily imply physical damage, though that is not excluded.</p> <p>The intermediate term, <i>tenwi</i>, means that something is neither helpful nor hurtful. ‘Useless’ or ‘pointless’ express this fairly well. Insistence on performing an act that is <i>tenwi</i> might elicit ‘OK, whatever’ from a contemporary English-speaker.</p>
	<i>ten-</i> 𐀓 - 𐀔 - 𐀕 <u><i>i - wi - u</i></u> 𐀓 - 𐀔 - 𐀕 <i>e - a - o</i>	usefulness – uselessness - counterproductiveness <hr/> Highly expedient – moderately expedient – impractical

SPECIES stem	Qualities Expressed	Notes
𐎧𐎠𐎡𐎢	<i>tem</i> 10.5.8. Friendliness Empathy	<p>Friendship</p> <p><i>Teme</i> represents one point on a continuum of relationship between people. For the purpose of NN, it is the positive end of that continuum, indicating a bond of mutual comfort in being together, common interests, and willingness to help one another. It is intended to represent the concept denoted by the Greek φιλία (philia), sometimes translated as ‘brotherly love’. It is related to other positive relationship-types, such as ερως (eros) ‘erotic love’, and στοργή (storgē) ‘affection’, yet distinct from them. The most insightful explanation is C. S. Lewis’s <i>The Four Loves</i>. Lewis emphasizes that in life, these related feelings are often intermingled. Brotherly love can mingle with affection, and erotic love often occurs combined with affection, or growing out of brotherly love. The NN words are intended to maintain the distinction so as to help people clarify their feelings to themselves and to one another. This is in part a reaction to the overloaded English word “love”, whose multiple meanings lead to confusion, disappointment, and sometimes anger.</p> <p>The negative end of this range of interpersonal feelings is hostility, enmity, ill-will. The intent in NN is for this to refer to feelings, not necessarily to direct actions or overt declarations of hostility. As the opposite of friendship, it is a feeling that often comes from shared mutual interests, but very different feelings about them – for example, a shared interest in politics, but allegiance to radically different parties. It is characterized by discomfort in being together, and a desire to prevent the object of this feeling from succeeding. The NN word <i>temo</i> is intended to reference dislike, – even extreme dislike – rather than actual hatred.</p> <p>Between the extremes on this relationship spectrum lies a feeling we may call ‘acquaintance’. In English, someone may ask Reginald, “Are you Simon's friend?” The reply, “I'm acquainted with him” or “I know him” implies a fairly distant relation between Reginald and Simon. It may simply mean, “I've met him, but don't know him well enough to know if we are compatible enough to be ‘friends’.” Alternatively, it may be a guarded way to express a distinct lack of friendship, without actually saying, “I can't stand Simon!” It is neutral terminology that is intended for NN <i>tema</i>.</p> <p>Empathy:</p> <p>NN <i>temi</i> represents an ability to understand other people's feelings. <i>Temi</i> refers to empathy primarily as applying to a personality, rather than in the abstract.</p> <p><i>Temwi</i> refers more to the abstract quality of empathy, though it may be used to refer to someone whose degree of empathy is very slight, particularly with a modifying word or MARKER.</p> <p>The negative form, <i>temw</i>, describes a personality with callous or hard-hearted qualities. Other English words that express this quality include ‘unsympathetic’, ‘unfeeling’, ‘pitiless’.</p>

SPECIES stem	Qualities Expressed	Notes
	<i>tem-</i> ɓ - ɓ - ɔ <u>i - wi - u</u> ɗ - ɗ - ɗ e - a - o	high empathy – low empathy – callousness _____ friendliness – disinterest – hostility
ɗɗ	<i>tek</i> 10.5.9. Easy Practical	<p>Easy</p> <p>ɗɗɗɗ: Ease or facility. How much effort and/or skill is required to perform a task.</p> <p>This is a highly personal qualitative judgment. What's easy for you may be difficult for me.</p> <p>Difficult:</p> <p>A judgment that more skill and/or effort is needed to accomplish something.</p> <p>Practical:</p> <p>The judgment of whether the effort and/or skill required for a task will return reward sufficient to repay the effort. Like the English “practical”, the concept of ɗɗɗɗ <i>teki</i> can be applied to people or other actors as well as to the tasks themselves.</p> <p>Judging an ACTOR to be “practical” or ɗɗɗɗ <i>teki</i> means they are capable of, or inclined to, apply the minimum skill or effort needed to accomplish a task or goal.</p> <p>Impractical:</p> <p>ɗɗɗɗ <i>Tekw</i> as the opposite of “practical” is the judgment that the effort required for a task will not be repaid after the task is complete. This may be because of the large amount of energy required (ɗɗɗɗ <i>teko</i>), but even a small effort may be judged impractical if the method of solving the problem will have unintended negative consequences.</p> <p>Like many quality-words in NN, this GENUS entwines two related concepts which are most useful when they are clearly distinguished. The intent is to encourage clear thinking about the true nature of a judgment being made.</p>
	<i>tek-</i> ɓ - ɓ - ɔ <u>i - wi - u</u> ɗ - ɗ - ɗ e - a - o	worth doing – ... – not worth doing _____ easy – moderately easy - difficult

SPECIES stem	Qualities Expressed	Notes
ꠘꠞꠞ	<i>tec</i> 10.5.10. Integrity Credibility	<p>Integrity</p> <p>The NN word <i>tecu</i> and its derivatives refer to the quality of upholding standards. These standards may be moral, legal, artistic, technical, or cultural. (The English word <i>integrity</i> which is used to translate <i>tecu</i> can also mean – as does its Latin original – wholeness, being structurally sound. This aspect is not part of the NN concept behind <i>tecu</i>.)</p> <p>Sleazy</p> <p>A low degree of integrity, <i>tece</i>, is a clear disregard for standards. A number of English words could be chosen to represent the lack of integrity, such as ‘shoddy’, ‘degenerate’, ‘perverse’, ‘corrupt’.</p> <p>Credibility</p> <p>‘Trustworthiness’, ‘dependability’. <i>Teci</i> expresses the idea that a person’s statements can be accepted as factual. By implication, it expresses trust that what a person promises is highly likely to be fulfilled. By extension, statements themselves are said to be <i>teci</i> if they are likely to be true; objects and products are <i>teci</i> if they can be depended on to perform in the promised or expected way.</p> <p><i>Combining integrity with credibility</i></p> <p>In general, credibility follows from integrity. NN gives us some highly unusual but interesting combinations of seeming opposites, such as high integrity with low credibility, and high credibility with low integrity. These have been allowed because they are entirely possible in the range of human behavior and experience.</p>
	<i>tec-</i> ꠘ - ꠘ - ꠘ <u>i - wi - u</u> ꠘ - ꠘ - ꠘ e - a - o	<p>trustworthy, dependable – questionable – untrustworthy</p> <hr/> <p>high integrity – moderate integrity – low integrity, sleazy</p>

SPECIES stem	Qualities Expressed	Notes
ᐱᐱ	<i>tet</i> 10.5.11. Decency Fun	<p>Decency</p> <p><i>Tetu</i> is used to express the concept of cultural standards of behavior. These are not necessarily embodied in codes of law, but are understood by members of cultures and taught in various ways to children. An activity or state is considered ᐱᐱᐱ <i>tete</i> if the culture accepts it as representing whatever qualities are most desired or admired. In addition to the English word ‘decency’, the word ‘morality’ could be applied. The emphasis here is on culturally accepted norms of behavior, which can be superficially adhered to. By contract, ᐱᐱᐱᐱ <i>tecū</i> ‘integrity’, refers to internal consistency and dependability, apart from cultural context.</p> <p>Indecency</p> <p>ᐱᐱᐱᐱ <i>Teto</i> represents whatever a culture labels as unacceptable in behavior, or an unacceptable state. Other English words embodying this concept include ‘reprehensible’, ‘immoral’ and ‘scandalous’.</p> <p>Fun</p> <p>ᐱᐱᐱᐱ <i>Teti</i> is an activity that brings happiness or attracts interest in people. ‘Entertaining’ is another English word that expresses this idea.</p> <p>Boring</p> <p>ᐱᐱᐱᐱ <i>Tetw</i> expresses a clear lack of interest or rewarding feeling in an activity or state.</p> <p><i>In Combination</i></p> <p>Combining these two qualities has been done because they are an integral part of aculturation and the upbringing of children. Children (as well as adults) often find “fun” to be in conflict with “decency” or “morality”. The ability to combine these concepts in various ways with a single word is intended to enhance frank discussion of cultural and individual values.</p>
	<i>tet-</i> ᐱ - ᐱ - ᐱ <u><i>i - wi - u</i></u> ᐱ - ᐱ - ᐱ e - a - o	fun – normal – boring <hr/> decent – impolite – indecent

SPECIES stem	Qualities Expressed	Notes
ᳵᳵᳵ	<i>tep</i> 10.5.12. Comfort Pleasure	<p>Comfort</p> <p>ᳵᳵᳵᳵ <i>Tepu</i> and derivatives express a judgment of satisfaction with something – a situation, event, or object that seems to the speaker to promise an outcome with which he or she feels positive. This differs from the sensation of physical comfort, which is expressed in the species ᳵᳵᳵ – <i>Neix-</i>.</p> <p>Discomfort</p> <p>ᳵᳵᳵᳵᳵ <i>Tepo</i>, the opposite of ᳵᳵᳵᳵ <i>tepe</i>, is used to express dissatisfaction with something, with the implication that the result of the event or object will be generally negative. Again, this is not physical discomfort so much as intellectual unease.</p> <p>Pleasure</p> <p>ᳵᳵᳵᳵᳵ <i>Tepi</i> expresses a value judgment of delight in something. It reflects as much on the situation or object that causes the delight as in the person who expresses it. The emotion of pleasure is expressed with words in the SPECIES ᳵᳵᳵᳵ – <i>Nas-</i>, §11.3.</p> <p>Displeasure</p> <p>ᳵᳵᳵᳵᳵᳵ <i>Tepw</i>, the opposite of ᳵᳵᳵᳵᳵ <i>tepi</i>, is an expression of dismay at something. It is a stronger value judgment than ᳵᳵᳵᳵᳵ <i>tepo</i>, and though not a feeling in itself, reflects a speaker's more intense conviction in judging something.</p> <p><i>In combination</i></p> <p>To some extent, comfort and pleasure could be considered as a continuum. The intent here is to differentiate them, with <i>tepo</i> expressing a more considered, rational judgment, and ᳵᳵᳵᳵᳵ <i>tepi</i> being more intuitive.</p>
	<i>tep-</i> ᳵ - ᳵᳵ - ᳵᳵ <u><i>i - wi - u</i></u> ᳵᳵ - ᳵᳵᳵ - ᳵᳵᳵᳵ <i>e - a - o</i>	<p>pleasure – calm – displeasure</p> <hr/> <p>comfort – equanimity – discomfort</p>

SPECIES stem	Qualities Expressed	Notes
ᐱᐃᐅ	teg 10.5.13. Grand, Significant	<p>The two qualities represented in this species are equally applicable to objects and animate beings. “Grandure” is the ability of people, ideas, or objects to evoke a sense of wonder, respect, awe; it is often related to size. In fact, the cognate word grand in French can be directly translated as ‘large, big’ in English. But appearances are often deceptive, and large objects such as balloons are not necessarily heavy. We all know that a small lead ingot can be many times more massive than a large helium-filled balloon. In the same way, a small, unimpressive-looking person can in fact wield great power. The word ᐱᐃᐅᐅ tegu represents the quality of ‘size’ or ‘grandure’, while ᐱᐃᐅᐅ tegwi represents the quality of ‘mass’ or ‘significance’.</p> <p>Related words</p> <ul style="list-style-type: none"> • ᐱᐃᐅᐅ Teru ‘importance, value’ (§10.5.5): “Significance”, “Importance”, and “Value” are related concepts: <ul style="list-style-type: none"> ◦ ᐱᐃᐅᐅ <i>tero</i> ‘importance’ is the impact some item, concept, quality, or action has on others, while ◦ ᐱᐃᐅᐅ <i>teri</i> ‘valuable’ refers to the amount of cost (energy) people believe something is worth, and ◦ ᐱᐃᐅᐅ <i>terw</i> ‘significance’ is the physical mass of an object or the metaphorical weight (influence, power, historical impact) of people or ideas relative to others. • ᐱᐃᐅᐅ Tupu Comparative sizes: the straight-forward small, medium, large (with many optional gradations) for comparing objects. • ᐱᐃᐅᐅ Tumu Size ranges: specific size ranges, from sub-atomic to universal. • ᐱᐃᐅᐅ Two-- Measurements of size and mass: units of measurement for size, mass, volume, and speed.
	teg- ᐅ - ᐅ - ᐅ <u>i - wi - u</u> ᐃ - ᐃ - ᐃ e - a - o	<p>light weight or significance – moderate weight – heavy weight, great significance</p> <hr/> <p>unimpressive – moderate – grand</p>

SPECIES stem		Qualities Expressed	Notes
ጥፋፋ	<i>tej</i>	10.5.14. Risk Potential	<p>Risk vs. potential</p> <p>Very often – but not always – endeavors that are very risky have the potential of reaping high rewards. This SPECIES provides the means to express both the potential and the risk in a single word.</p> <p>Risk</p> <p>In every endeavor, there is a likelihood of failure. This is the <i>teju</i> “risk”.</p> <p>Potential</p> <p>In every endeavor, there is a likelihood of reward. This is <i>teji</i> “potential”.</p> <p>Safe</p> <p>Unlikely to cause an undesirable situation. This is <i>teje</i> "safety".</p> <p>High risk</p> <p>Very likely to produce an undesirable situation. <i>Tejo</i> "high risk"</p>
	<i>tej-</i> ጌ - ግ - ህ <u>i - wi - u</u> ፈ - ፐ - ፈ <i>e - a - o</i>		<p>high potential – less potential – no potential</p> <hr/> <p>safe – moderate risk – high risk</p>

SPECIES stem	Qualities Expressed	Notes
ጸሐፊ	<i>ted</i> 10.5.15. Gratitude Satiety	<p>Gratitude</p> <p>ጸሐፊ፣ <i>Tedu</i> 'gratitude' is a positive feeling toward someone for some action or thing. There are three entities involved:</p> <ol style="list-style-type: none"> 1. The speaker, who has observed a situation that has given rise to a positive feeling toward... 2. An entity that is (or is thought thought to be) responsible for the situation (nature, God, the giver of a gift, the person who cooked a meal); and... 3. The situation, which is sometimes general (for example, sunny weather) but is often specific (such as a gift or a meal). <p>Satiety</p> <p>ጸሐፊ፣ <i>Tedi</i> 'Satiety' is the feeling or recognition of having reached a satisfactory level of what is needed. For example, when one has eaten enough food, but not too much, one has reached ጸሐፊ፣ <i>tedi</i>.</p> <p>These words together can be used in several daily situations. For example,</p> <p>ጸሐፊ፣ <i>Tedo</i> 'good or high gratitude' is a way of saying "Thanks!" This can be augmented with ጸሐፊ፣ <i>tebwo</i> 'huge', so ጸሐፊ፣ <i>Tedo tebwo!</i> is "Thanks a lot!"</p> <p>ጸሐፊ፣ <i>Tedoi</i> 'gratitude and satiety' is a way of saying, "Thanks, I've had enough!"</p> <p>ጸሐፊ፣ <i>Tedw</i> 'need' is a direct way of asking for something</p> <p>ጸሐፊ፣ <i>Tedwo</i> 'need and gratitude' is a polite way of asking for something</p> <p>ጸሐፊ፣ <i>Tedwi</i> 'moderate satiety' is a way of saying, "I'm OK, but I have room for dessert"</p> <p>ጸሐፊ፣ <i>Tedwoi</i> 'moderate satiety with gratitude' is a more polite way of saying the same</p> <p>Combinations involving ጸሐፊ፣ <i>tede</i> 'ingratitude' can be used by parents to admonish children to be more polite by expressing gratitude to a giver. ጸሐፊ፣ <i>Teda</i> 'moderate gratitude' is simply evaluative – a way of frankly expressing an opinion.</p>
	<i>ted-</i> ጌ - ጊ - ህ <u>i - wi - u</u> ፈ - ፑ - ፈ e - a - o	satiety – small need – need <hr/> gratitude – indifference – ingratitude, resentment

SPECIES stem	Qualities Expressed	Notes
ᳵᳵᳵ	10.5.16. Relative sizes	<p>Unlike all the other SPECIES in this GENUS, ᳵᳵᳵ- <i>teb</i>- does not combine two evaluative concepts; ᳵᳵᳵ- <i>teb</i>- simply provides a variety of ways of evaluating size. Of course, NN provides measures of size, weight, etc. in several other T--- GENI (§12.4), and ᳵᳵᳵ- <i>teb</i>- is used simply for emotive or “gut” impressions of size.</p> <p>The basic sizes of NN are:</p> <p>ᳵᳵᳵᳵ <i>Tebe</i> ‘small’, ᳵᳵᳵᳶ <i>Teba</i> ‘medium’, ᳵᳵᳵ᳷ <i>Tebo</i> ‘large’.</p> <p>Adding ᳵ <i>i</i> to the last vowel decreases the size somewhat; adding ᳶ <i>w</i> increases it. Combining <i>w</i> and <i>i</i> ᳶ indicates approximate or moderate size.</p>
	<i>teb</i> - ᳵ - ᳶ - ᳶ <u><i>i - wi - u</i></u> ᳵ - ᳶ - ᳵ <i>e - a - o</i>	<p>slightly – moderately – extremely</p> <hr/> <p>small – medium – large</p>
ᳶᳶᳶ	10.5.17. Affirmation – Doubt – Denial	<p>This Species allows nuanced expression of agreement or judgement, including degrees of certainty.</p> <p>Simple affirmation is indicated by ᳶᳶᳶᳵ <i>nubi</i>, and denial by ᳶᳶᳶᳶ <i>nubw</i>. As you might expect, ᳶᳶᳶᳶ <i>nubwi</i> indicates uncertainty or doubt.</p> <p>Simple judgment can also be expressed with FUNCTIONAL exclamations (§8.2.1)</p> <p>ᳶᳶᳶᳵ <i>huhi</i> [i] ‘yes’ = ᳶᳶᳶᳵ <i>nubi</i> ᳶᳶᳶᳶ <i>huhw</i> [u] ‘no’ = ᳶᳶᳶᳶ <i>nubw</i></p> <p>Degrees of certainty are indicated by adding -ᳵ -<i>e</i> for ‘possibility’, -ᳶ -<i>a</i> for ‘likelihood’, or -ᳵ -<i>o</i> for ‘certainty’. For example,</p> <p>ᳶᳶᳶᳶ <i>nubei</i> ‘possibly so’ ᳶᳶᳶᳶ <i>nubwai</i> ‘unlikely’ ᳶᳶᳶᳶ <i>nubwo</i> ‘certainly not’</p> <p>Degrees of certainty can also be expressed using the EVIDENTIALITY concept in the Verb (§6.3.4).</p>
	<i>nub</i> - ᳵ - ᳶ - ᳶ <u><i>i - wi - u</i></u> ᳵ - ᳶ - ᳵ <i>e - a - o</i>	<p>affirming – doubting – denying</p> <hr/> <p>possible – probable – certain</p>

This completes the chapter on Nwehu Nuswei evaluative and emotive vocabulary.