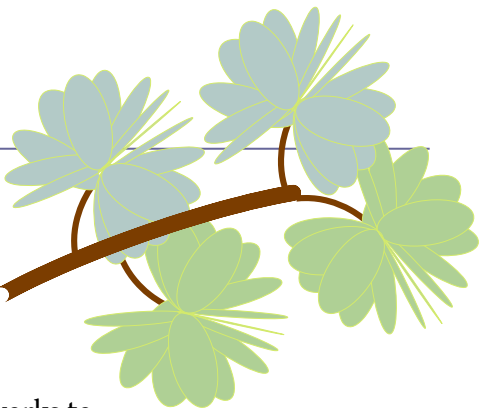


Chapter 11. Emotions and Personalities

(First draft: 2020-07-21; last update 2025-06-04)

People always enjoy talking about personalities and emotions, so Nwehu Nuswei provides a rich vocabulary for doing so. In addition to vocabulary based on common understandings of people’s feelings and characters, NN encodes concepts from a number of psychological frameworks to provide depth and precision for expression.



This chapter dicusses this vocabulary under the following headings:

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11.1. Basic Range of Emotions: *Nahu*

As the name suggests, this is the basic way of expressing emotions in NN. 𐀓𐀓𐀓 *Nahu* refers to ‘emotion’ in general. 𐀓𐀓𐀓𐀓 *Nahe* ‘Happiness’, 𐀓𐀓𐀓𐀓𐀓 *naha* ‘tenderness’, and 𐀓𐀓𐀓𐀓𐀓𐀓 ‘sadness’ are the core concepts. Adding 𐀓- *i-* denotes strong feeling, 𐀓- *w-* weak or repressed feeling, and 𐀓 *w-i* balanced or stable feeling. (Dp 11.1)

Dp 11.1: Basic Range of Emotions: **Nahu**

Latin	IPA	NN	Semantics
<i>nahu</i>	na'hə	𐀓𐀓𐀓	Emotion
<i>nahi</i>	na'hi	𐀓𐀓𐀓𐀓	Happy
<i>nahe</i>	na'he	𐀓𐀓𐀓𐀓𐀓	Repressed, low emotion
<i>nahei</i>	na'hɛj	𐀓𐀓𐀓𐀓𐀓	Contented, OK
<i>naha</i>	na'ha	𐀓𐀓𐀓𐀓𐀓	Calm, balanced
<i>nahai</i>	na'haj	𐀓𐀓𐀓𐀓𐀓	Pleased, satisfied
<i>naho</i>	na'hɔ	𐀓𐀓𐀓𐀓𐀓𐀓	Expressive, excited
<i>nahoi</i>	na'hɔj	𐀓𐀓𐀓𐀓𐀓𐀓	Very happy, bubbly
<i>nahw</i>	na'hu	𐀓𐀓𐀓𐀓𐀓	Sad
<i>nahwi</i>	na'hwi	𐀓𐀓𐀓𐀓𐀓𐀓	Tender
<i>nahwe</i>	na'hwe	𐀓𐀓𐀓𐀓𐀓𐀓	Depressed
<i>nahwei</i>	na'hwej	𐀓𐀓𐀓𐀓𐀓𐀓𐀓	Secretly in love, quietly tender
<i>nahwa</i>	na'hwa	𐀓𐀓𐀓𐀓𐀓𐀓	Mournful
<i>nahwai</i>	na'hwaj	𐀓𐀓𐀓𐀓𐀓𐀓𐀓	Contentedly tender, gently loving
<i>nahwo</i>	na'hwɔ	𐀓𐀓𐀓𐀓𐀓𐀓𐀓	Deeply sad, weepy
<i>nahwoi</i>	na'hwɔj	𐀓𐀓𐀓𐀓𐀓𐀓𐀓𐀓	Expressively tender, loving, warm

11.2. Attraction – Repulsion: *Naxu*

This SPECIES was discussed in the previous chapter (§10.2.2).

11.3. Types and Levels of Interest: *Nasu*

The focus in the *Nas*- SPECIES is evaluation of individuals and experiences. (Dp 11.2)

Level of engagement is denoted by the *e-a-o* spectrum, where *-e* refers to low levels of engagement (peaceful, calm, even boring); *-a* is a moderate level of interest; and *-o* tells of a powerful, exciting, or even terrifying engagement.

Meanwhile, the *i-w-wi* spectrum speaks of positive, negative, and ambiguous evaluation, respectively.

Dp 11.2: Types and Levels of Interest, *Nasu*

Latin	IPA	NN	Semantics
<i>nasu</i>	na'sə	ᠨᠠᠰᠤ	Evaluation of Experience
<i>nasi</i>	na'si	ᠨᠠᠰᠢ	Pleasant, fun
<i>nase</i>	na'se	ᠨᠠᠰᠢᠡ	Peaceful, calm
<i>nasei</i>	na'sej	ᠨᠠᠰᠢᠡᠢ	Pleasantly peaceful
<i>nasa</i>	na'sa	ᠨᠠᠰᠠ	Interesting, engaging
<i>nasai</i>	na'saj	ᠨᠠᠰᠠᠢ	Pleasantly fun or interesting
<i>naso</i>	na'so	ᠨᠠᠰᠤᠣ	Exciting, powerful
<i>nasoi</i>	na'soj	ᠨᠠᠰᠤᠢᠣ	Excitingly fun or interesting
<i>nasw</i>	na'su	ᠨᠠᠰᠤᠰᠤ	Unpleasant, horrid
<i>naswi</i>	na'swi	ᠨᠠᠰᠤᠰᠤᠢ	Deliciously unpleasant
<i>naswe</i>	na'swe	ᠨᠠᠰᠤᠰᠤᠡ	Boring, insipid
<i>naswei</i>	na'swɛj	ᠨᠠᠰᠤᠰᠤᠡᠢ	Blah
<i>naswa</i>	na'swa	ᠨᠠᠰᠤᠰᠤᠠ	Shocking
<i>naswai</i>	na'swaj	ᠨᠠᠰᠤᠰᠤᠠᠢ	Fascinating tragic-comic
<i>naswo</i>	na'swɔ	ᠨᠠᠰᠤᠰᠤᠣ	Horrifying, frightful
<i>naswoi</i>	na'swɔj	ᠨᠠᠰᠤᠰᠤᠣᠢ	Gripping

11.4. Complex emotions: Needing and Wanting: *Nafu*

A frequent cause of confusion and misunderstanding in everyday speech is the distinction between “needing” and “wanting”. NN provides clear vocabulary by which this distinction can be conveyed. (Dp 11.3)

The basic distinction is this: **need** refers to something (an object, action, or condition) which **makes a result possible**, allows a system to work effectively, or enables something to exist. **Want** refers to something (again an object, action, or condition) which **improves a system or makes something's existence more positive**. In general, a “need” is established through objective analysis and observation; a “want” arises from a more subjective or emotional desire. Certainly, in many cases there is room for legitimate debate. The aim of NN is to provide vocabulary that expresses a spectrum of distinctions clearly.

The basic terms are 𐎧𐎱𐎺𐎠 *nafu* ‘need, necessary’ and 𐎧𐎱𐎺𐎢 *nafi* ‘want, desire’. The simple *u-e-a-o* continuum expresses increasing importance of need, while the *i-ei-ai-oi* spectrum speaks of increasing strength of desire.

Negative need is expressed with the *w-we-wa-wo* series ranging from ‘nonessential through ‘unhelpful’, ‘hinderance’, to ‘destructive’.

Similarly, negative desire is represented by 𐎧𐎱𐎺𐎶 *nafwi* ‘undesirable’, 𐎧𐎱𐎺𐎷 *nafwei* ‘unwanted’, 𐎧𐎱𐎺𐎸 *nafwai* ‘disgusting’, and 𐎧𐎱𐎺𐎹 *nafwoi* ‘revolting, sickening’.

𐎧𐎱 11.3: Needing and Wanting, Nafu

Latin	IPA	NN	Semantics
<i>nafu</i>	na'fə	𐎧𐎱𐎺𐎠	need, necessary
<i>nafi</i>	na'fi	𐎧𐎱𐎺𐎢	Want, desire
<i>nafe</i>	na'fe	𐎧𐎱𐎺𐎣	slight need, useful
<i>nafei</i>	na'fej	𐎧𐎱𐎺𐎤	slight desire, fancy for
<i>nafa</i>	na'fa	𐎧𐎱𐎺𐎰	urgent need, essential
<i>nafei</i>	na'faj	𐎧𐎱𐎺𐎥	want, covet
<i>nafo</i>	na'fə	𐎧𐎱𐎺𐎱	emergency need, critical
<i>nafoi</i>	na'fəj	𐎧𐎱𐎺𐎦	lust, yearn, pine for
<i>nafw</i>	na'fu	𐎧𐎱𐎺𐎴	Nonessential, superfluous
<i>nafwi</i>	na'fwi	𐎧𐎱𐎺𐎶	Unwanted, undesirable
<i>nafwe</i>	na'fwe	𐎧𐎱𐎺𐎷	Unhelpful
<i>nafwei</i>	na'fwej	𐎧𐎱𐎺𐎸	not wanted, not wanting
<i>nafwa</i>	na'fwa	𐎧𐎱𐎺𐎹	hindrance, obstacle
<i>nafwai</i>	na'fwaj	𐎧𐎱𐎺𐎺	disgusting, yucky
<i>nafwo</i>	na'fwə	𐎧𐎱𐎺𐎻	Counter-productive, destructive
<i>nafwoi</i>	na'fwəj	𐎧𐎱𐎺𐎼	revolting, sickening

11.5. Personality characteristics generally observable: *Nagu*

In addition to **personality** overall, three very broad character traits are represented by the 𐎒𐎗𐎙 *Nagu* species: **agreeableness**, **openness** to experience, and **neuroticism**. All these traits are observable from a layman's perspective, rather than the more precise, research-based terminology. This SPECIES is very generally informed by character trait representation in John Wilkins' (1669) Philosophical Language. (Dp 11.4)

𐎒𐎗𐎙 *Nage*, 'agreeableness' is general 'niceness', encompassing trustworthiness, frankness, altruism, cooperativeness, modesty, and compassion.

𐎒𐎗𐎙 *Naga*, 'openness to experience' includes curiosity, thoughtfulness, aesthetics, values, intellect, imagination, creativity, and sensitivity or perceptiveness.

𐎒𐎗𐎙 *Nago* 'neuroticism' represents anxiety, hostility, depression, self-consciousness, impulsiveness, vulnerability, irritability, insecurity, and emotionality.

These three broad descriptors are modified and elaborated upon by the addition of *-i* and *w-*. As in similar species, addition of *-i* denotes positive polarity of the trait, *w-* denotes negative polarity, and *w-i* expresses balance.

Dp 11.4: Personality Characteristics, *Nagu*

Latin	IPA	NN	Semantics	
<i>nagu</i>	na'gə	ᠨᠠᠭᠤ	Personality	Personality
<i>nagi</i>	na'gi	ᠨᠠᠭᠢ	Positive personality	Pleasant
<i>nage</i>	na'ge	ᠨᠠᠭᠡ	Agreeableness	Niceness Trust, Straightforwardness, Altruism, Compliance, Modesty, Tender-mindedness
<i>nagei</i>	na'gej	ᠨᠠᠭᠡᠢ	Positive on Agreeableness	Nice
<i>naga</i>	na'ga	ᠨᠠᠭᠠ	Openness to Experience	Curiosity, thoughtfulness
<i>nagai</i>	na'gaj	ᠨᠠᠭᠠᠢ	Positive on Openness to Experience	Curious, thoughtful Fantasy, Aesthetics, Feelings, Actions, Ideas, Values, Intellect, Imagination-Creativity, Perceptiveness
<i>nago</i>	na'gə	ᠨᠠᠭᠣ	Neuroticism	Neuroticism Anxiety, Hostility, Depression, Self- consciousness, Impulsiveness, Vulnerability' Irritability, Insecurity, Emotionality
<i>nagoi</i>	na'gəj	ᠨᠠᠭᠣᠢ	Positive on Neuroticism	Neurotic
<i>nagw</i>	na'gu	ᠨᠠᠭᠤ	Negative personality	Unpleasant
<i>nagwi</i>	na'gwi	ᠨᠠᠭᠤᠢ	Balanced personality	Stable, well- adjusted
<i>nagwe</i>	na'gwe	ᠨᠠᠭᠡ	Negative on Agreeableness	Nasty
<i>nagwei</i>	na'gwej	ᠨᠠᠭᠡᠢ	Balanced on Agreeableness	Serious
<i>nagwa</i>	na'gwa	ᠨᠠᠭᠠ	Negative on Openness to Experience	Closed-minded, stubborn
<i>nagwai</i>	na'gwaj	ᠨᠠᠭᠠᠢ	Balanced on Openness to Experience	Interested
<i>nagwo</i>	na'gwə	ᠨᠠᠭᠣ	Negative on Neuroticism	Mentally healthy
<i>nagwoi</i>	na'gwəj	ᠨᠠᠭᠣᠢ	Balanced on Neuroticism	Stable, well- adjusted

11.6. Psychiatric Disorders: 𐄂𐄂𐄂 Naru

𐄂𐄂𐄂 Naru denotes ‘psychometrics’ and heads a *SPECIES* that is a simple listing of most prominent disorders broadly recognized in psychiatry. These terms are included despite the very dynamic nature and rapid change in psychiatric diagnostics. They should be considered flexible. (Dp 11.5)

Words 1-7 express psychometric concepts from the Minnesota Multiphasic Personality Inventory of about 2010. The rest are diagnoses generally assigned during the same period. It is noted that these diagnoses are based on observation of behavior rather than on the results of physical tests, and hence tend to be somewhat subjective.

Dp 11.5: Psychiatric Disorders, *Naru*

Latin	IPA	NN	Semantics
<i>naru</i>	na'ɲə	𐄂𐄂𐄂	Psychometrics
<i>nari</i>	na'ɲi	𐄂𐄂𐄂	Hypochondriasis (concern with bodily symptoms)
<i>nare</i>	na'ɲe	𐄂𐄂𐄂	Depression
<i>narei</i>	na'ɲej	𐄂𐄂𐄂	Hysteria (awareness of problems and vulnerabilities)
<i>nara</i>	na'ɲa	𐄂𐄂𐄂	Psychopathy (impaired empathy and remorse, and bold, disinhibited and egocentric traits)
<i>narai</i>	na'ɲaj	𐄂𐄂𐄂	Gender-traits (stereotypical masculine or feminine interests/behaviors)
<i>naro</i>	na'ɲə	𐄂𐄂𐄂	Paranoia (impaired level of trust, suspiciousness, sensitivity)
<i>naroi</i>	na'ɲoj	𐄂𐄂𐄂	Psychasthenia (worry, anxiety, tension, doubts, obsessiveness)
<i>narw</i>	na'ɲu	𐄂𐄂𐄂	Dementia (neurocognitive disorder)
<i>narwi</i>	na'ɲwi	𐄂𐄂𐄂	Attention deficit hyperactivity disorder (ADHD)
<i>narwe</i>	na'ɲwe	𐄂𐄂𐄂	Hypomania (lowered level of excitability)
<i>narwei</i>	na'ɲwej	𐄂𐄂𐄂	Manic-Depressive (bipolar disorder)
<i>narwa</i>	na'ɲwa	𐄂𐄂𐄂	Schizophrenia (odd thinking and social alienation)
<i>narwai</i>	na'ɲwaj	𐄂𐄂𐄂	Social introversion ([low] people-orientation)
<i>narwo</i>	na'ɲwə	𐄂𐄂𐄂	Autism (neurodevelopmental disorder, broadly defined)
<i>narwoi</i>	na'ɲwəj	𐄂𐄂𐄂	Asperger syndrome (difficulties in social interaction and nonverbal communication)

11.7. Fundamental instincts: 𐄂𐄂𐄂𐄂 - 𐄂𐄂𐄂𐄂 *Nayu – Natu*

Six SPECIES are allocated to represent “instincts” that are common to most vertebrates. (Dp 11.6, 11.7)

“Instincts” in this context are **behavior traits that have been identified as originating in the basal region of brains of vertebrates**. This brain region is responsible for survival of the individual and the species. It operates by performing rapid analysis of sensory input based on simple memories associating stimuli with favorable or unfavorable events. This is the area of the brain that controls the sympathetic and parasympathetic nervous system (regulating metabolism, breathing, appetite and similar functions) and the secretion of hormones that prepare the body for rapid action (“fight or flight”) and specific activities such as sexual reproduction, care of offspring, and certain social behaviors.

The relative dominance of each of these instincts plays a major role in determining the “character” or “personality” of each individual. In order to provide a reasonably compact descriptive capability to NN, a separate species is allocated for each instinct, and a final vowel is also assigned to indicate combinations of instinctive reactions:

- 𐄂𐄂𐄂𐄂 *Nayu*: instinct to **mate** – final vowel -𐄂 -i
- 𐄂𐄂𐄂𐄂 *Nanu*: instinct to **seek nurture** – final vowel -𐄂 -wa
- 𐄂𐄂𐄂𐄂 *Namu*: instinct to **give nurture** – final vowel -𐄂 -a
- 𐄂𐄂𐄂𐄂 *Naku*: instinct to **escape** danger – final vowel -𐄂 -e
- 𐄂𐄂𐄂𐄂 *Nacu*: instinct to **attack** – final vowel -𐄂 -o
- 𐄂𐄂𐄂𐄂 *Natu*: instinct to **submit** – final vowel -𐄂 -wo

In each word-species, the -𐄂 -u form refers to the instinct as a biological force rather than a person’s character trait, as shown in the list above.

However, combinations of instincts underlie many common behavioral traits, so within each of these six species, the final vowel indicates a companion instinct that may accompany the primary instinct, or reinforces the primary instinct itself. For example, 𐄂𐄂𐄂𐄂 *namu* is ‘the instinct to give nurture’, and 𐄂𐄂𐄂𐄂 *nama* is ‘a nurturing personality or behavior’, suggesting ‘mothering’ or ‘nursing’ traits. Similarly, 𐄂𐄂𐄂𐄂 *nayu* is ‘the mating instinct’ while 𐄂𐄂𐄂𐄂 *nayi* is ‘a mating personality or behavior’, suggesting ‘sexy’ or ‘promiscuous’.

The displays Dp 11.76-7 list these combinations.

11.7.1. Combinations of the six Basic Instincts

Mate ገገግ <i>nay</i>	Seek Nurture ገገገ <i>nan</i>	Give Nurture ገገገ <i>nam</i>
ገገገግ <i>nayi</i> MATE	ገገገግ <i>nani</i> Seek Nurture + Mate	ገገገግ <i>nami</i> Give Nurture + Mate
ገገገገ <i>naye</i> Mate + Escape	ገገገገ <i>nane</i> Seek Nurture + Escape	ገገገገ <i>name</i> Give Nurture + Escape
ገገገገ <i>naya</i> Mate + Give Nurture	ገገገገ <i>nana</i> Seek Nurture + Give Nurture	ገገገገ <i>nama</i> GIVE NURTURE
ገገገገ <i>nayo</i> Mate + Attack	ገገገገ <i>nano</i> Seek Nurture + Attack	ገገገገ <i>namo</i> Give Nurture + Attack
ገገገገ <i>naywa</i> Mate + Seek Nurture	ገገገገ <i>nanwa</i> SEEK NURTURE	ገገገገ <i>namwa</i> Give Nurture + Seek Nurture
ገገገገ <i>naywo</i> Mate + Submit	ገገገገ <i>nanwo</i> Seek Nurture + Submit	ገገገገ <i>namwo</i> Give Nurture + Submit

ገገ 11.6: Mate, Seek Nurture, Give Nurture

Escape ገገገ <i>nak</i>	Attack ገገገ <i>nac</i>	Submit ገገገ <i>nat</i>
ገገገግ <i>naki</i> Escape + Mate	ገገገግ <i>naci</i> Attack + Mate	ገገገግ <i>nati</i> Submit + Mate
ገገገገ <i>nake</i> ESCAPE	ገገገገ <i>nace</i> Attack + Escape	ገገገገ <i>nate</i> Submit + Escape
ገገገገ <i>naka</i> Escape + Give Nurture	ገገገገ <i>naca</i> Attack + Give Nurture	ገገገገ <i>nata</i> Submit + Give Nurture
ገገገገ <i>nako</i> Escape + Attack	ገገገገ <i>naco</i> ATTACK	ገገገገ <i>nato</i> Submit + Attack
ገገገገ <i>nakwa</i> Escape + Seek Nurture	ገገገገ <i>nacwa</i> Attack + Seek Nurture	ገገገገ <i>natwa</i> Submit + Seek Nurture
ገገገገ <i>nakwo</i> Escape + Submit	ገገገገ <i>nacwo</i> Attack + Submit	ገገገገ <i>natwo</i> SUBMIT

ገገ 11.7: Escape, Attack, Submit

In an attempt to fulfill NN's goal of phonetic symbolism, the second consonant of each word-species has been assigned so that instincts related to continuation of the animal species have voiced continuants -y-, -n-, -m- while instincts related to individual survival have voiceless obstruants -k-, -c-, -t-. Nurturing is assigned -m- because of the association with family, whose first consonant was assigned m- because of its early emergence in developmental speech acquisition.

Likewise, the vowels representing instincts are assigned to provide as much consistency as possible with final-vowel associations (§1.1.2). This arrangement leaves many sound combinations with no assigned meaning. In particular, -w- does not carry a negative polarity in this context. There may be a perception of negativity in the combinations ገገገገ *naco* 'attack' vs. ገገገገ *natwo* 'submit', and ገገገገ *nama* 'give nurture' vs. ገገገገ *nanwa* 'seek nurture'; but this is not intentional, simply the result of the vowel structure of the language. Attack and submit as instincts are apparently not in biological opposition to each other, nor is the instinct to give nurture the biological opposite of the instinct to seek nurture; rather, they appear to coexist in equally complex relations with one another. As a result, the -w- vowel cannot be used freely to negate concepts as it is in other NN contexts.

This arrangement does a good job expressing behaviors that result from the interaction of two instincts. No combination has been *a priori* excluded, even when the combination appears unlikely or impossible. For example, Attack and Escape may seem to be mutually exclusive or opposite instincts. But by allowing the combination, we see motivation for sneak attacks and lightning raids. NN structure forces the speaker to prioritize one instinct over the other, whether or not there is psychological reason to do so. For example, 𐌲𐌺𐌵𐌲 *nako* is ‘escape + attack’ (Escape being the primary instinct) while 𐌲𐌺𐌵𐌲 *nace* is ‘attack + escape’ (Attack primary). Though the choice is forced, it allows subtle and perhaps important distinctions to be made in describing character and motivation. Attack + Submit, another apparently contradictory combination, seems to underlie “passive-aggressive” behavior.

Another drawback of this arrangement is that it makes combining more than two instincts rather clumsy. One large exception results from the choice of *-i* to represent the Mating instinct. Given the pervasive nature of sexuality in human character and most human cultures, the ability to add the Mating instinct (simply by adding *-i* to any other combination of one or two instincts) allows considerable flexibility. Romantic love, for example, clearly combines instincts of Mating, Giving Nurture, and Seeking Nurture – easily expressed in the word 𐌲𐌺𐌵𐌲 *namwai*. Female sex workers would appear to be motivated by 𐌲𐌺𐌵𐌲 *natwai*, ‘Submit + Seek Nurture + Mate’ – that is, they are willing to Submit to men and indulge the Mating instinct because they Seek Nurturing (in the form of money or equivalent compensation).

There is no logical slot for the general concept of ‘instinct’. It has been assigned to 𐌲𐌺𐌵𐌲 *naywi*, reasoning that 𐌲𐌺𐌵𐌲 *nayu* ‘Mating instinct’ is the first and arguably most pervasive of instincts, and *-wi-* is sometimes used to indicate a general condition or situation.

11.8. Personality characteristics of Myers-Briggs, Keirsey: *Naju, Nadu*

The Myers-Briggs Temperament Indicator (MBTI) and the closely related system of David Keirsey are familiar to many people since they are apparently widely used around the world and popular with employers for deploying employees according to their strengths. Like all such systems, it is not perfect. (Op 11.8)

The basis of the systems is a set of four axes on which people’s behavior is based:

- Intravert – Extravert : 𐌲𐌺𐌵𐌲 – 𐌲𐌺𐌵𐌲 *nadi* – *nadei*
- Intuition – Sensing : 𐌲𐌺𐌵𐌲 – 𐌲𐌺𐌵𐌲 *nade* – *nadai*
- Thinking – Feeling : 𐌲𐌺𐌵𐌲 – 𐌲𐌺𐌵𐌲 *nadwi* – *nada*

- Perceiving – Judging : ɲɲɲɲ – ɲɲɲɲ *nadw – nado*

The first three axes are based generally on the analysis of Carl Jung; the fourth was developed by Myers and Briggs.

The SPECIES ɲɲɲɲ *Nadu* is used to represent the eight terms that define the four axes. The species ɲɲɲɲ *Naju* expresses the sixteen personality types that emerge from combinations of these four axes. Although the sixteen personality types would suggest a perfect fit with the sixteen words in a SPECIES, it turns out that the MBTI organizes the sixteen types somewhat differently than the way NN organizes the sixteen words of a SPECIES. As a result there is no way to align MBTI concepts one-to-one with NN vowels, as can be seen in the list above. This means phonetic symbolism can't be used; instead, each of the four bits of the last vowel are used to represent the binary choice of each axis, and the vowels are assigned numerically based on the resulting bit-pattern.

11.9. HEXACO Nwxu

The HEXCO personality analysis technique is a result of research into the words natural languages use to describe personalities. (Dp 11.9) Large samples of vocabulary are classified and subjected to factor analysis. The results of the analysis group words into several general categories related to personality. The first structure proposed using this technique was the “Big Five” personality traits in the late 20th century based on analysis of English. Shortly after the start of the 21st century, analysis of several unrelated languages in addition to English resulted in six significant traits and given the name HEXACO. (The name is an acronym of the six traits, and fortuitously suggests “six” with the *hex*- prefix, from Greek ἑξ ‘six’.)

The six traits:

- Honest-Humble (vs. arrogant-dishonest): ɲɲɲɲ *nwxu*
- Emotive (vs. stable): ɲɲɲɲ *nwsu*
- eXtravert (vs. introvert): ɲɲɲɲ *nwfu*
- Agreeable (vs. disagreeable): ɲɲɲɲ *nwru*
- Conscientious (vs. careless): ɲɲɲɲ *nwyu*
- Open-minded (vs. close-minded): ɲɲɲɲ *nwnu*

Each trait and its opposite is listed in the literature with the words primarily associated with the trait.

Accordingly, NN assigns a species to each trait and its opposite, with words representing the seven most frequently associated aspects of the trait and seven representing the opposite trait. Dp 11.9 lists these.

Dp 11.9: HEXACO Personality Types

		ᐅ x		ᐅ s		ᐅ f	
Positive Trait Traits and behaviors	u	ᐅᐅᐅ nwxu	H ONEST-HUMBLE	ᐅᐅᐅ nwsu	S TABLE	ᐅᐅᐅ nwfu	E XTRAVERT
	i	ᐅᐅᐅ nwxu	honest	ᐅᐅᐅ nwsu	tough	ᐅᐅᐅ nwfi	lively
	e	ᐅᐅᐅ nwxu	Modest	ᐅᐅᐅ nwsu	independent	ᐅᐅᐅ nwfe	confident
	ei	ᐅᐅᐅ nwxu	Moderate	ᐅᐅᐅ nwsu	self-assured	ᐅᐅᐅ nwfei	cheerful
	a	ᐅᐅᐅ nwxu	faithful	ᐅᐅᐅ nwsu	calm	ᐅᐅᐅ nwfa	sociable
	ai	ᐅᐅᐅ nwxu	loyal	ᐅᐅᐅ nwsu	stable	ᐅᐅᐅ nwfai	talkative
	o	ᐅᐅᐅ nwxu	Sincere	ᐅᐅᐅ nwsu	brave	ᐅᐅᐅ nwfo	Outgoing
	oi	ᐅᐅᐅ nwxu	Fair	ᐅᐅᐅ nwsu	dependable	ᐅᐅᐅ nwfoi	active
Negative Trait Traits and behaviors	w	ᐅᐅᐅ nwxw	A RROGANT-DISHONEST	ᐅᐅᐅ nwsu	E MOTIVE	ᐅᐅᐅ nwfw	I NTROVERT
	wi	ᐅᐅᐅ nwxw	deceitful	ᐅᐅᐅ nwsu	vulnerable	ᐅᐅᐅ nwfw	passive
	we	ᐅᐅᐅ nwxw	Boastful	ᐅᐅᐅ nwsu	Dependent	ᐅᐅᐅ nwfw	unconfident
	wei	ᐅᐅᐅ nwxw	Greedy	ᐅᐅᐅ nwsu	Anxious	ᐅᐅᐅ nwfw	dour
	wa	ᐅᐅᐅ nwxw	pretentious	ᐅᐅᐅ nwsu	Sentimental	ᐅᐅᐅ nwfw	withdrawn
	wai	ᐅᐅᐅ nwxw	pompous	ᐅᐅᐅ nwsu	oversensitive	ᐅᐅᐅ nwfw	quiet
	wo	ᐅᐅᐅ nwxw	Hypocritical, sly	ᐅᐅᐅ nwsu	Fearful	ᐅᐅᐅ nwfw	shy
	woi	ᐅᐅᐅ nwxw	Unfair	ᐅᐅᐅ nwsu	unreliable	ᐅᐅᐅ nwfw	reserved

		ᐅ r		ᐅ y		ᐅ n	
Positive Trait Traits and behaviors	u	ᐅᐅᐅ nwrw	A GREEABLE	ᐅᐅᐅ nwyu	C ONSCIENTIOUS	ᐅᐅᐅ nwnu	O PEN-MINDED
	i	ᐅᐅᐅ nwrw	mild	ᐅᐅᐅ nwyu	careful	ᐅᐅᐅ nwnu	curious
	e	ᐅᐅᐅ nwrw	gentle	ᐅᐅᐅ nwyu	disciplined	ᐅᐅᐅ nwnu	creative, innovative
	ei	ᐅᐅᐅ nwrw	forgiving	ᐅᐅᐅ nwyu	organized	ᐅᐅᐅ nwnu	intellectual
	a	ᐅᐅᐅ nwrw	peaceful	ᐅᐅᐅ nwyu	prudent	ᐅᐅᐅ nwnu	imaginative
	ai	ᐅᐅᐅ nwrw	patient	ᐅᐅᐅ nwyu	diligent	ᐅᐅᐅ nwnu	unconventional
	o	ᐅᐅᐅ nwrw	agreeable	ᐅᐅᐅ nwyu	thorough	ᐅᐅᐅ nwnu	aesthetic
	oi	ᐅᐅᐅ nwrw	tolerant	ᐅᐅᐅ nwyu	precise	ᐅᐅᐅ nwnu	ironic
Negative Trait Traits and behaviors	w	ᐅᐅᐅ nwrw	D ISAGREEABLE	ᐅᐅᐅ nwyw	C ARELESS	ᐅᐅᐅ nwnw	C LOSE-MINDED
	wi	ᐅᐅᐅ nwrw	brash	ᐅᐅᐅ nwyw	sloppy	ᐅᐅᐅ nwnw	incourious
	we	ᐅᐅᐅ nwrw	harsh	ᐅᐅᐅ nwyw	undisciplined	ᐅᐅᐅ nwnw	uncreative
	wei	ᐅᐅᐅ nwrw	unforgiving	ᐅᐅᐅ nwyw	disorganized	ᐅᐅᐅ nwnw	shallow
	wa	ᐅᐅᐅ nwrw	quarrelsome	ᐅᐅᐅ nwyw	reckless	ᐅᐅᐅ nwnw	unimaginative
	wai	ᐅᐅᐅ nwrw	impatient	ᐅᐅᐅ nwyw	negligent, lazy	ᐅᐅᐅ nwnw	conventional
	wo	ᐅᐅᐅ nwrw	disagreeable, stubborn	ᐅᐅᐅ nwyw	absent-minded	ᐅᐅᐅ nwnw	unappreciative
	woi	ᐅᐅᐅ nwrw	intolerant	ᐅᐅᐅ nwyw	irresponsible	ᐅᐅᐅ nwnw	literal

This concludes the discussion of NN emotions and personalities.