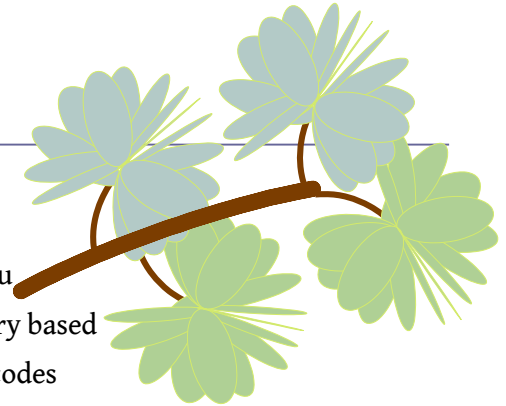


Chapter 11. Emotions and Personalities



(First draft: 2020-07-21; last update 2024-07-09)

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. *Nahu* refers to ‘emotion’ in general. *Nahe* ‘Happiness’, *naha* ‘tenderness’, and *naho* ‘sadness’ are the core concepts. Adding *i-* denotes strong feeling, *w-* weak or repressed feeling, and *w-i* balanced or stable feeling. (Dp 11.1)

Dp 11.1: Basic Range of Emotions: Nahu

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

11.2. Attraction – Repulsion: *Naxu*

This SPECIES expresses interpersonal feelings based on the type of relationship involved: whether personal, group, or romantic. (Dp 11.2)

ᄀᄃᄃᄃ *Naxe* is interpersonal feeling between individuals based on personality. It corresponds most closely to ‘friendship’ and the classical Greek concept of φίλιος, philios.

ᄀᄃᄃᄃ *Naxa* refers to feelings based on group association, whether family, tribe, club, race, nationality, occupation, or any other form of affiliation. It corresponds roughly to ‘affection’ and Greek στοργή, storgē.

ᄁᄁᄁᄁ *Naxo* expresses feeling between individuals based on romantic (but not necessarily sexual) attraction; most frequently between members of the opposite sex, but not necessarily. It expresses one form of “being in love”, the Greek concept of ἔρος, eros.

In this species, *-i* denotes positive, intimate feelings; *-w-* negative feelings, and *w-i* the complex, ambiguous feelings of “love-hate” relationships.

ᄁᄁ 11.2: Attraction - Repulsion, Naxu

Roman	IPA	NN	Semantics
<i>naxu</i>	na'ʃə	ᄁᄁᄁᄁ	Interpersonal feelings
<i>naxi</i>	na'ʃi	ᄁᄁᄁᄁ	Positive feelings: liking, loving
<i>naxe</i>	na'ʃe	ᄁᄁᄁᄁ	Moderate feeling for individuals based on their personality
<i>naxei</i>	na'ʃej	ᄁᄁᄁᄁ	Liking between individuals at the friendship level – philia
<i>naxa</i>	na'ʃa	ᄁᄁᄁᄁ	Feelings based on group membership, such as family, pets, tribe, co-work, race or nationality
<i>naxai</i>	na'ʃaj	ᄁᄁᄁᄁ	Love, affection, or loyalty to members of a group, including pets, children, and comrades – storge
<i>naxo</i>	na'ʃə	ᄁᄁᄁᄁ	Intense feeling for individuals, romantic or its opposite, often but not necessarily based on sexuality – eros
<i>naxoi</i>	na'ʃəj	ᄁᄁᄁᄁ	Intimate erotic feelings – being “in love”
<i>naxw</i>	na'ʃu	ᄁᄁᄁᄁ	Negative personal feelings, dislike
<i>naxwi</i>	na'ʃwi	ᄁᄁᄁᄁ	Ambiguous feelings, love-hate relationships
<i>naxwe</i>	na'ʃwe	ᄁᄁᄁᄁ	Moderate dislike of individuals
<i>naxwei</i>	na'ʃwej	ᄁᄁᄁᄁ	Ambiguous feelings toward individuals based on personality
<i>naxwa</i>	na'ʃwa	ᄁᄁᄁᄁ	Family or group inherited dislike, feud
<i>naxwai</i>	na'ʃwaj	ᄁᄁᄁᄁ	Dislike of a group, including one's own, also including loyalty or admiration
<i>naxwo</i>	na'ʃwə	ᄁᄁᄁᄁ	Romance turned to unambiguous hatred, often the result of betrayal
<i>naxwoi</i>	na'ʃwəj	ᄁᄁᄁᄁ	Conflicted romantic love/hate

11.3. Types and Levels of Interest: *Nasu*

The focus in the *Nas*-SPECIES is evaluation of individuals and experiences. (Dp 11.3)

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 11.3: Types and Levels of Interest, *Nasu*

Roman	IPA	NN	Semantics
<i>nasu</i>	na'sə	ᠠᠨᠠᠰᠤ	Evaluation of Experience
<i>nasi</i>	na'si	ᠠᠨᠠᠰᠢ	Pleasant, fun
<i>nase</i>	na'se	ᠠᠨᠠᠰᠢ	Peaceful, calm
<i>nasei</i>	na'sej	ᠠᠨᠠᠰᠢ	Pleasantly peaceful
<i>nasa</i>	na'sa	ᠠᠨᠠᠰᠠ	Interesting, engaging
<i>nasai</i>	na'saj	ᠠᠨᠠᠰᠠ	Pleasantly fun or interesting
<i>naso</i>	na'sə	ᠠᠨᠠᠰᠤ	Exciting, powerful
<i>nasoi</i>	na'səj	ᠠᠨᠠᠰᠤ	Excitingly fun or interesting
<i>nasw</i>	na'su	ᠠᠨᠠᠰᠤ	Unpleasant, horrid
<i>naswi</i>	na'swi	ᠠᠨᠠᠰᠤ	Deliciously unpleasant
<i>naswe</i>	na'swe	ᠠᠨᠠᠰᠤ	Boring, insipid
<i>naswei</i>	na'swəj	ᠠᠨᠠᠰᠤ	Blah
<i>naswa</i>	na'swa	ᠠᠨᠠᠰᠤ	Shocking
<i>naswai</i>	na'swaj	ᠠᠨᠠᠰᠤ	Fascinating tragic-comic
<i>naswo</i>	na'swə	ᠠᠨᠠᠰᠤ	Horrifying, frightful
<i>naswoi</i>	na'swəj	ᠠᠨᠠᠰᠤ	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 11.4)

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, “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 𐀄𐀆𐀇 *nafu* ‘need, necessary’ and 𐀄𐀆𐀈 *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 𐀄𐀆𐀉 *nafwi* ‘undesirable’, 𐀄𐀆𐀊 *nafwei* ‘unwanted’, 𐀄𐀆𐀋 *nafwai* ‘disgusting’, and 𐀄𐀆𐀌 *nafwoi* ‘revolting, sickening’.

𐀄𐀆 11.4: Needing and Wanting, Nafu

Roman	IPA	NN	Semantics
<i>nafu</i>	na'fə	𐀄𐀆𐀇	need, necessary
<i>nafi</i>	na'fi	𐀄𐀆𐀈	Want, desire
<i>nafe</i>	na'fe	𐀄𐀆𐀉	slight need, useful
<i>nafei</i>	na'fej	𐀄𐀆𐀊	slight desire, fancy for
<i>nafa</i>	na'fa	𐀄𐀆𐀋	urgent need, essential
<i>nafai</i>	na'faj	𐀄𐀆𐀌	want, covet
<i>nafo</i>	na'fə	𐀄𐀆𐀍	emergency need, critical
<i>nafoi</i>	na'fəj	𐀄𐀆𐀎	lust, yearn, pine for
<i>nafw</i>	na'fu	𐀄𐀆𐀏	Nonessential, superfluous
<i>nafwi</i>	na'fwi	𐀄𐀆𐀐	Unwanted, undesirable
<i>nafwe</i>	na'fwe	𐀄𐀆𐀑	Unhelpful
<i>nafwei</i>	na'fwej	𐀄𐀆𐀒	not wanted, not wanting
<i>nafwa</i>	na'fwa	𐀄𐀆𐀓	hindrance, obstacle
<i>nafwai</i>	na'fwaj	𐀄𐀆𐀔	disgusting, yucky
<i>nafwo</i>	na'fwə	𐀄𐀆𐀕	Counter-productive, destructive
<i>nafwoi</i>	na'fwəj	𐀄𐀆𐀖	revolting, sickening

11.5. Personality characteristics generally observable: *Nagu*

In addition to **personality** overall, three very broad character traits are represented by the 𐀓𐀓𐀓𐀓 *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 11.5)

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

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

𐀓𐀓𐀓𐀓 *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.

ᄃ 11.5: Personality Characteristics, *Nagu*

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

11.6. Psychiatric Disorders: 𐌆𐌇𐌇𐌆 *Naru*

𐌆𐌇𐌇𐌆 *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 11.6)

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 11.6: Psychiatric Disorders, *Naru*

Roman	IPA	NN	Semantics
<i>naru</i>	na'ɲə	𐌆𐌇𐌇𐌆	Psychometrics
<i>nari</i>	na'ɲi	𐌆𐌇𐌇𐌆	Hypochondriasis (concern with bodily symptoms)
<i>nare</i>	na'ɲe	𐌆𐌇𐌇𐌆	Depression
<i>narei</i>	na'ɲej	𐌆𐌇𐌇𐌆	Hysteria (awareness of problems and vulnerabilities)
<i>nara</i>	na'ɲa	𐌆𐌇𐌇𐌆	Psychopathy (impaired empathy and remorse, and bold, disinhibited and egocentric traits)
<i>narai</i>	na'ɲaj	𐌆𐌇𐌇𐌆	Gender-traits (stereotypical masculine or feminine interests/behaviors)
<i>naro</i>	na'ɲə	𐌆𐌇𐌇𐌆	Paranoia (impaired level of trust, suspiciousness, sensitivity)
<i>naroi</i>	na'ɲoj	𐌆𐌇𐌇𐌆	Psychasthenia (worry, anxiety, tension, doubts, obsessiveness)
<i>narw</i>	na'ɲu	𐌆𐌇𐌇𐌆	Dementia (neurocognitive disorder)
<i>narwi</i>	na'ɲwi	𐌆𐌇𐌇𐌆	Attention deficit hyperactivity disorder (ADHD)
<i>narwe</i>	na'ɲwe	𐌆𐌇𐌇𐌆	Hypomania (lowered level of excitability)
<i>narwei</i>	na'ɲweɲ	𐌆𐌇𐌇𐌆	Manic-Depressive (bipolar disorder)
<i>narwa</i>	na'ɲwa	𐌆𐌇𐌇𐌆	Schizophrenia (odd thinking and social alienation)
<i>narwai</i>	na'ɲwaj	𐌆𐌇𐌇𐌆	Social introversion ([low] people-orientation)
<i>narwo</i>	na'ɲwə	𐌆𐌇𐌇𐌆	Autism (neurodevelopmental disorder, broadly defined)
<i>narwoi</i>	na'ɲwəɲ	𐌆𐌇𐌇𐌆	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 11.7, 11.8)

“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 11.7-8 list these combinations.

11.7.1. Combinations of the six Basic Instincts

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

ጌጌ 11.7: Mate, Seek Nurture, Give Nurture

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.

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

ጌጌ 11.8: Escape, Attack, Submit

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 ጎጎጎጎጎጎ *naco* 'attack' vs. ጎጎጎጎጎጎ *natwo* 'submit', and ጎጎጎጎጎጎ *nama* 'give nurture' vs. ጎጎጎጎጎጎ *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, 𐌆𐌆𐌆𐌆 *nako* is ‘escape + attack’ (Escape being the primary instinct) while 𐌆𐌆𐌆𐌆 *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 𐌆𐌆𐌆𐌆 *namwai*. Female sex workers would appear to be motivated by 𐌆𐌆𐌆𐌆 *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 𐌆𐌆𐌆𐌆 *naywi*, reasoning that 𐌆𐌆𐌆𐌆 *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. (Dp 11.9)

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

- Intravert – Extravert : 𐌆𐌆𐌆𐌆 – 𐌆𐌆𐌆𐌆 *nadi* – *nadei*
- Intuition – Sensing : 𐌆𐌆𐌆𐌆 – 𐌆𐌆𐌆𐌆 *nade* – *nadai*
- Thinking – Feeling : 𐌆𐌆𐌆𐌆 – 𐌆𐌆𐌆𐌆 *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 11.10) 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 lanauages 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 ἕξ ‘six’.)

The six traits:

- Honest-Humble (vs. arrogant-dishonest): ɲɲɲɲ *nwxu*
- Emotive (vs. stable): ɲɲɲɲ *nwsu*
- eXtravert (vs. introvert): ɲɲɲɲ *nwfɲ*
- Agreeable (vs. disagreeable): ɲɲɲɲ *nwrɲ*
- 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 11.10 lists these.

Figure 11.10: HEXACO Personality Types

	L x		s		f				
Positive Trait Traits and behaviors u i e ei a ai o oi	ᠠᠴᠠᠨᠠ	nwxu	HONEST-HUMBLE	ᠠᠴᠠᠰᠤ	nwsu	STABLE	ᠠᠴᠠᠯᠠ	nwfu	EXTRAVERT
	ᠠᠴᠠᠯᠠ	nwx i	honest	ᠠᠴᠠᠰᠤ	nws i	tough	ᠠᠴᠠᠯᠠ	nwfi	lively
	ᠠᠴᠠᠯᠠ	nwx e	Modest	ᠠᠴᠠᠰᠤ	nws e	independent	ᠠᠴᠠᠯᠠ	nwfe	confident
	ᠠᠴᠠᠯᠠ	nwx ei	Moderate	ᠠᠴᠠᠰᠤ	nws ei	self-assured	ᠠᠴᠠᠯᠠ	nwfei	cheerful
	ᠠᠴᠠᠯᠠ	nwx a	faithful	ᠠᠴᠠᠰᠤ	nws a	calm	ᠠᠴᠠᠯᠠ	nwfa	sociable
	ᠠᠴᠠᠯᠠ	nwx ai	loyal	ᠠᠴᠠᠰᠤ	nws ai	stable	ᠠᠴᠠᠯᠠ	nwfai	talkative
	ᠠᠴᠠᠯᠠ	nwx o	Sincere	ᠠᠴᠠᠰᠤ	nws o	brave	ᠠᠴᠠᠯᠠ	nwfo	Outgoing
	ᠠᠴᠠᠯᠠ	nwx oi	Fair	ᠠᠴᠠᠰᠤ	nws oi	dependable	ᠠᠴᠠᠯᠠ	nwfoi	active
Negative Trait Traits and behaviors w wi we wei wa wai wo woi	ᠠᠴᠠᠴᠠ	nwxw	ARROGANT-DISHONEST	ᠠᠴᠠᠴᠠ	nws w	EMOTIVE	ᠠᠴᠠᠴᠠ	nfw w	INTROVERT
	ᠠᠴᠠᠴᠠ	nwx wi	deceitful	ᠠᠴᠠᠴᠠ	nws wi	vulnerable	ᠠᠴᠠᠴᠠ	nfw wi	passive
	ᠠᠴᠠᠴᠠ	nwx we	Boastful	ᠠᠴᠠᠴᠠ	nws we	Dependent	ᠠᠴᠠᠴᠠ	nfw we	unconfident
	ᠠᠴᠠᠴᠠ	nwx wei	Greedy	ᠠᠴᠠᠴᠠ	nws wei	Anxious	ᠠᠴᠠᠴᠠ	nfw wei	dour
	ᠠᠴᠠᠴᠠ	nwx wa	pretentious	ᠠᠴᠠᠴᠠ	nws wa	Sentimental	ᠠᠴᠠᠴᠠ	nfw wa	withdrawn
	ᠠᠴᠠᠴᠠ	nwx wai	pompous	ᠠᠴᠠᠴᠠ	nws wai	oversensitive	ᠠᠴᠠᠴᠠ	nfw wai	quiet
	ᠠᠴᠠᠴᠠ	nwx wo	Hypocritical, sly	ᠠᠴᠠᠴᠠ	nws wo	Fearful	ᠠᠴᠠᠴᠠ	nfw wo	shy
	ᠠᠴᠠᠴᠠ	nwx woi	Unfair	ᠠᠴᠠᠴᠠ	nws woi	unreliable	ᠠᠴᠠᠴᠠ	nfw woi	reserved

	r		c		n				
Positive Trait Traits and behaviors u i e ei a ai o oi	ᠠᠴᠠᠭᠠ	nwr u	AGREEABLE	ᠠᠴᠠᠭᠠ	nwy u	CONSCIENTIOUS	ᠠᠴᠠᠭᠠ	nwn u	OPEN-MINDED
	ᠠᠴᠠᠭᠠ	nwr i	mild	ᠠᠴᠠᠭᠠ	nwy i	careful	ᠠᠴᠠᠭᠠ	nwn i	curious
	ᠠᠴᠠᠭᠠ	nwr e	gentle	ᠠᠴᠠᠭᠠ	nwy e	disciplined	ᠠᠴᠠᠭᠠ	nwn e	creative, innovative
	ᠠᠴᠠᠭᠠ	nwr ei	forgiving	ᠠᠴᠠᠭᠠ	nwy ei	organized	ᠠᠴᠠᠭᠠ	nwn ei	intellectual
	ᠠᠴᠠᠭᠠ	nwr a	peaceful	ᠠᠴᠠᠭᠠ	nwy a	prudent	ᠠᠴᠠᠭᠠ	nwn a	imaginative
	ᠠᠴᠠᠭᠠ	nwr ai	patient	ᠠᠴᠠᠭᠠ	nwy ai	diligent	ᠠᠴᠠᠭᠠ	nwn ai	unconventional
	ᠠᠴᠠᠭᠠ	nwr o	agreeable	ᠠᠴᠠᠭᠠ	nwy o	thorough	ᠠᠴᠠᠭᠠ	nwn o	aesthetic
	ᠠᠴᠠᠭᠠ	nwr oi	tolerant	ᠠᠴᠠᠭᠠ	nwy oi	precise	ᠠᠴᠠᠭᠠ	nwn oi	ironic
Negative Trait Traits and behaviors w wi we wei wa wai wo woi	ᠠᠴᠠᠭᠠ	nwr w	DISAGREEABLE	ᠠᠴᠠᠭᠠ	nwy w	CARELESS	ᠠᠴᠠᠭᠠ	nwn w	CLOSE-MINDED
	ᠠᠴᠠᠭᠠ	nwr wi	brash	ᠠᠴᠠᠭᠠ	nwy wi	sloppy	ᠠᠴᠠᠭᠠ	nwn wi	incourious
	ᠠᠴᠠᠭᠠ	nwr we	harsh	ᠠᠴᠠᠭᠠ	nwy we	undisciplined	ᠠᠴᠠᠭᠠ	nwn we	uncreative
	ᠠᠴᠠᠭᠠ	nwr wei	unforgiving	ᠠᠴᠠᠭᠠ	nwy wei	disorganized	ᠠᠴᠠᠭᠠ	nwn wei	shallow
	ᠠᠴᠠᠭᠠ	nwr wa	quarrelsome	ᠠᠴᠠᠭᠠ	nwy wa	reckless	ᠠᠴᠠᠭᠠ	nwn wa	unimaginative
	ᠠᠴᠠᠭᠠ	nwr wai	impatient	ᠠᠴᠠᠭᠠ	nwy wai	negligent, lazy	ᠠᠴᠠᠭᠠ	nwn wai	conventional
	ᠠᠴᠠᠭᠠ	nwr wo	disagreeable, stubborn	ᠠᠴᠠᠭᠠ	nwy wo	absent-minded	ᠠᠴᠠᠭᠠ	nwn wo	unappreciative
	ᠠᠴᠠᠭᠠ	nwr woi	intolerant	ᠠᠴᠠᠭᠠ	nwy woi	irresponsible	ᠠᠴᠠᠭᠠ	nwn woi	literal