

HOW TO TALK ABOUT SCIENCE AND SCIENTISTS

(Sessions 11–13)

TEASER PREVIEW

What scientist:

- *is interested in the development of the human race?*
 - *is a student of the heavens?*
 - *explores the physical qualities of the earth?*
 - *studies all living matter?*
 - *is a student of plant life?*
 - *is a student of animal life?*
 - *is professionally involved in insects?*
 - *is a student of language?*
 - *is a student of the psychological effects of words?*
 - *studies the culture, structure, and customs of different societies?*
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To bring this report up to the minute, I asked a number of editors about their attitude toward the split infinitive. Here are two typical reactions.

An editor at Doubleday and Company: "The restriction against the split infinitive is, to my mind, the most artificial of all grammatical rules. I find that most educated people split infinitives regularly in their speech, and only eliminate them from their writing when they rewrite and polish their material."

An editor at *Reader's Digest*: "I want to defend the split infinitive. The construction adds to the strength of the sentence—it's compact and clear. This is to loudly say that I split an infinitive whenever I can catch one."

And here, finally, is the opinion of humorist James Thurber, as quoted by Rudolf Flesch in *The Art of Plain Talk*: "Word has somehow got around that the split infinitive is always wrong. This is of a piece with the outworn notion that it is always wrong to strike a lady."

I think the evidence is conclusive enough—it is perfectly correct to consciously split an infinitive whenever such an act increases the strength or clarity of your sentence.

may only prescribe and fit glasses. And they are not medical doctors. The M.D. who specializes in the treatment of eye diseases, and who may operate when necessary, is an *ophthalmologist*. (See Chapter 4.)

7. Do you *prophecy* another world war?

WRONG. Use *prophecy* only when you mean *prediction*, a noun. When you mean *predict*, a verb, as in this sentence, use *prophesy*. This distinction is simple and foolproof. Therefore we properly say: "His *prophecy* (*prediction*) turned out to be true," but "He really seems able to *prophesy* (*predict*) political trends." There is a distinction also in the pronunciation of these two words. *Prophecy* is pronounced PROF'-ə-see; *prophesy* is pronounced PROF'-ə-sī'.

8. *Leave* us not mention it.

WRONG. On the less sophisticated levels of American speech, *leave* is a popular substitute for *let*. On educated levels, the following distinction is carefully observed: *let* means *allow*; *leave* means *depart*. (There are a few idiomatic exceptions to this rule, but they present no problem.) "*Let* me go" is preferable to "*Leave* me go" even on the most informal of occasions, and a sentence like "*Leave* us not mention it" is not considered standard English.

9. If you expect to *eventually succeed*, you must keep trying.

RIGHT. We have here, in case you're puzzled, an example of that notorious bugbear of academic grammar, the "split infinitive." (An infinitive is a verb preceded by *to*: *to succeed*, *to fail*, *to remember*.)

Splitting an infinitive is not at all difficult—you need only insert a word between the *to* and the verb: *to eventually succeed*, *to completely fail*, *to quickly remember*.

Now that you know how to split an infinitive, the important question is, is it legal to do so? I am happy to be able to report to you that it is not only legal, it is also ethical, moral, and sometimes more effective than to not split it. Benjamin Franklin, Washington Irving, Nathaniel Hawthorne, Theodore Roosevelt, and Woodrow Wilson, among many others, were unconscionable infinitive splitters. And modern writers are equally partial to the construction.

yourself in the position of being damned if you do and damned if you don't.

3. Five and five *is* ten.

RIGHT. But don't jump to the conclusion that "five and five *are* ten" is wrong—both verbs are equally acceptable in this or any similar construction. If you prefer to think of "five-and-five" as a single mathematical concept, say *is*. If you find it more reasonable to consider "five and five" a plural idea, say *are*. The teachers I've polled on this point are about evenly divided in preference, and so, I imagine, are the rest of us. Use whichever verb has the greater appeal to your sense of logic.

4. I never saw a man get so *mad*.

RIGHT. When I questioned a number of authors and editors about their opinion of the acceptability of *mad* as a synonym for *angry*, the typical reaction was: "Yes, I say *mad*, but I always feel a little guilty when I do."

Most people do say *mad* when they are sure there is no English teacher listening; it's a good sharp word, everybody understands exactly what it means, and it's a lot stronger than *angry*, though not quite as violent as *furious* or *enraged*. In short, *mad* has a special implication offered by no other word in the English language; as a consequence, educated people use it as the occasion demands and it is perfectly correct. So correct, in fact, that every authoritative dictionary lists it as a completely acceptable usage. If you feel guilty when you say *mad*, even though you don't mean *insane*, it's time you stopped plaguing your conscience with trivialities.

5. Every one of his sisters *are* unmarried.

WRONG. *Are* is perhaps the more logical word, since the sentence implies that he has more than one sister and they are all unmarried. In educated speech, however, the tendency is to make the verb agree with the subject, even if logic is violated in the process—and the better choice here would be *is*, agreeing with the singular subject, *every one*.

6. He visited an *optometrist* for an eye operation.

WRONG. If the gentleman in question did indeed need an operation, he went to the wrong doctor. In most states, optometrists are forbidden by law to perform surgery or administer drugs—they

"Me, please!"

"No, dear, not *me*."

"Oh, *I*, please?"

(This sounds terrible to a child's ear. It completely violates his sense of language, but he does want the jelly apple, so he grudgingly conforms.)

"Who broke my best vase?"

"It wasn't me!"

"Is that good English, Johnnie?"

"Okay, it wasn't I. But honest, Mom, it wasn't me—I didn't even touch it!"

And so, if the child is strong enough to survive such constant corrections, he decides that whenever there is room for doubt, it is safer to say *I*.

Some adults, conditioned in childhood by the kind of misguided censorship detailed here, are likely to believe that "between you and *I*" is the more elegant form of expression, but most educated speakers, obeying the rule that a preposition governs the objective pronoun, say "between you and *me*."

2. I'm your best friend, *ain't I*?

WRONG. As linguistic scholars have frequently pointed out, it is unfortunate that *ain't I*? is unpopular in educated speech, for the phrase fills a long-felt need. *Am I not*? is too prissy for down-to-earth people; *amn't I*? is ridiculous; and *aren't I*, though popular in England, has never really caught on in America. With a sentence like the one under discussion you are practically in a linguistic trap—there is no way out unless you are willing to choose between appearing illiterate, sounding prissy, or feeling ridiculous.

"What is the matter with *ain't I*? for *am I not*?" language scholar Wallace Rice once wrote. "Nothing whatever, save that a number of minor grammarians object to it. *Ain't I*? has a pleasant sound once the ears are unstopped of prejudice." Mr. Rice has a valid point there, yet educated people avoid *ain't I*? as if it were catching. In all honesty, therefore, I must say to you: don't use *ain't I*?, except humorously. What is a safe substitute? Apparently none exists, so I suggest that you manage, by some linguistic calisthenics, to avoid having to make a choice. Otherwise you may find

tended to help you come to a decision about certain controversial expressions. As you read each sentence, pay particular attention to the italicized word or words. Does the usage square with your own language patterns? Would you be willing to phrase your thoughts in just such terms? Decide whether the sentence is right or wrong, then compare your conclusion with the opinions given following the test.

TEST YOURSELF

1. Let's keep this between you and <i>I</i> .	RIGHT	WRONG
2. I'm your best friend, <i>ain't</i> I?	RIGHT	WRONG
3. Five and five <i>is</i> ten.	RIGHT	WRONG
4. I never saw a man get so <i>mad</i> .	RIGHT	WRONG
5. Every one of his sisters <i>are</i> unmarried.	RIGHT	WRONG
6. He visited an <i>optometrist</i> for an eye operation.	RIGHT	WRONG
7. Do you <i>prophecy</i> another world war?	RIGHT	WRONG
8. <i>Leave</i> us not mention it.	RIGHT	WRONG
9. If you expect to <i>eventually succeed</i> , you must keep trying.	RIGHT	WRONG

1. Let's keep this between you and *I*.

WRONG. Children are so frequently corrected by parents and teachers when they say *me* that they cannot be blamed if they begin to think that this simple syllable is probably a naughty word. Dialogues such as the following are certainly typical of many households.

"Mother, can me and Johnnie go out and play?"

"No, dear, not until you say it correctly. You mean 'May Johnnie and I go out to play?'"

"Who wants a jelly apple?"

"Me!"

"Then use the proper word."

(The child becomes a little confused at this point—there seem to be so many "proper" and "improper" words.)

Brief Intermission Three

HOW GRAMMAR CHANGES

If you think that grammar is an exact science, get ready for a shock. Grammar is a science, all right—but it is most inexact. There are no inflexible laws, no absolutely hard and fast rules, no unchanging principles. Correctness varies with the times and depends much more on geography, on social class, and on collective human caprice than on the restrictions found in textbooks.

In mathematics, which is an exact science, five and five make ten the country over—in the North, in the South, in the West; in Los Angeles and Coral Gables and New York. There are no two opinions on the matter—we are dealing, so far as we know, with a universal and indisputable fact.

In grammar, however, since the facts are highly susceptible to change, we have to keep an eye peeled for trends. What are educated people saying these days? Which expressions are generally used and accepted on educated levels, which others are more or less restricted to the less educated levels of speech? The answers to these questions indicate the trend of usage in the United States, and if such trends come in conflict with academic rules, then the rules are no longer of any great importance.

Grammar follows the speech habits of the majority of educated people—not the other way around. That is the important point to keep in mind.

The following notes on current trends in modern usage are in-

suddenly and inexplicably become popular among writers? Obviously, that's nonsense.

The change is in you. You have now begun to be alert to words, you have developed what is known in psychology as a "mind-set" toward certain words. Therefore, whenever these words occur in your reading you take special notice of them.

The same words occurred before—and just as plentifully—but since they presented little communication to you, you reacted to them with an unseeing eye, with an ungrasping mind. You were figuratively, and almost literally, blind to them.

Do you remember when you bought, or contemplated buying, a new car? Let's say it was a Toyota. Suddenly you began to see Toyotas all around you—you had a Toyota "mind-set."

It is thus with anything new in your life. Development of a "mind-set" means that the new experience has become very real, very important, almost vital.

If you have become suddenly alert to the new words you have been learning, you're well along toward your goal of building a superior vocabulary. *You are beginning to live in a new and different intellectual atmosphere—nothing less!*

On the other hand, if the phenomenon I have been describing has not yet occurred, do not despair. It will. I am alerting you to its possibilities—recognize it and welcome it when it happens.

(End of Session 10)

TEASER QUESTIONS FOR THE AMATEUR ETYMOLOGIST

1. Latin *octoginta* is a root related to Greek *okto*, eight. How old is an *octogenarian* (ok'-tə-jə-NAIR'-ee-ən)? _____

2. You are familiar with *kakos*, bad, harsh, as in *cacography*, and with *phone*, sound, as in *phonograph*. Can you construct a word ending in the letter *y* that means *harsh, unpleasant sound*? _____ (Can you pronounce it?)

3. Using *callipygian* as a model, can you construct a word to describe an ugly, unshapely rear end? _____ (Can you pronounce it?)

4. Using the prefix *tele-*, distance, can you think of the word for a field glass that permits the viewer to see great distances? _____ How about a word for the instrument that transmits sound over a distance? _____ Finally, what is it that makes it possible for you to view happenings that occur a great distance away? _____

(Answers in Chapter 18)

BECOMING WORD-CONSCIOUS

Perhaps, if you have been working as assiduously with this book as I have repeatedly counseled, you have noticed an interesting phenomenon.

This phenomenon is as follows: You read a magazine article and suddenly you see one or more of the words you have recently learned. Or you open a book and there again are some of the words you have been working with. In short, all your reading seems to call to your attention the very words you've been studying.

Why? Have I, with uncanny foresight, picked words which have

15. Antisocial person who may commit criminal acts: (a) psychopath, (b) sociopath, (c) osteopath

KEY: 1-b, 2-a, 3-a, 4-b, 5-b, 6-a, 7-a, 8-b, 9-c, 10-c, 11-b, 12-a, 13-c, 14-b, 15-a and b

B. Can you recognize roots?

ROOT	MEANING	EXAMPLE
1. <i>psyche</i>	_____	psychiatry
2. <i>iatreia</i>	_____	podiatry
3. <i>soma</i>	_____	psychosomatic
4. <i>pathos</i>	_____	osteopath
5. <i>orthos</i>	_____	orthodontia
6. <i>paidos</i> (<i>ped-</i>)	_____	pedodontist
7. <i>odontos</i>	_____	exodontist
8. <i>pous, podos</i>	_____	platypus
9. <i>cheir</i> (<i>chiro-</i>)	_____	chiroprapist
10. <i>okto</i>	_____	octopus
11. <i>graphein</i>	_____	graphology
12. <i>kallos</i>	_____	calligraphy
13. <i>pyge</i>	_____	callipygian
14. <i>kakos</i>	_____	cacography
15. <i>photos</i>	_____	photography
16. <i>tele-</i>	_____	telegraph
17. <i>bios</i>	_____	biography
18. <i>geras</i>	_____	geriatrics
19. <i>geron</i>	_____	gerontology
20. <i>senex</i>	_____	senate

KEY: 1-mind, 2-medical healing, 3-body, 4-disease, 5-straight, correct, 6-child, 7-tooth, 8-foot, 9-hand, 10-eight, 11-to write, 12-beauty, 13-buttocks, 14-bad, ugly, 15-light, 16-distance, 17-life, 18-old age, 19-old man, 20-old.

7. possessed of beautiful or shapely buttocks

7. C_____

KEY: 1—gerontological, 2—senescent, 3—calligraphic, 4—cacographer, 5—senile, 6—graphological, 7—callipygian

CHAPTER REVIEW

A. Do you recognize the words?

1. Practitioner trained in Freudian techniques: (a) psychologist, (b) psychoanalyst, (c) psychotherapist
2. Foot doctor: (a) podiatrist, (b) osteopath, (c) chiropractor
3. Handwriting analyst: (a) graphologist, (b) chirographer, (c) cacographer
4. Mentally or emotionally disturbed: (a) psychological, (b) psychopathic, (c) psychic
5. Originating in the emotions: (a) psychic, (b) psychogenic, (c) psychoanalytic
6. Describing bodily ailments tied up with the emotions: (a) psychosomatic, (b) psychopathic, (c) psychiatric
7. Gum specialist: (a) periodontist, (b) pedodontist, (c) endodontist
8. Specialist in tooth extraction: (a) orthodontist, (b) exodontist, (c) endodontist
9. Blood-pressure apparatus: (a) barometer, (b) thermometer, (c) sphygmomanometer
10. Prediction by palm reading: (a) chiromancy, (b) chiropody, (c) chiromancy
11. Possessed of a shapely posterior: (a) calligraphic, (b) callipygian, (c) adolescent
12. Artistic handwriting: (a) calligraphy, (b) chirography, (c) graphology
13. Growing old: (a) senile, (b) geriatric, (c) senescent
14. Medical specialty dealing with the aged: (a) gerontology, (b) geriatrics, (c) chiropractic

Do you understand the words?

1. <i>Graphology</i> analyzes the grammar, spelling, and sentence structure of written material.	TRUE	FALSE
2. A <i>calligrapher</i> creates artistic forms out of alphabetical symbols.	TRUE	FALSE
3. Tight slacks are best worn by those of <i>callipygian</i> anatomy.	TRUE	FALSE
4. <i>Cacographic</i> writing is easy to read.	TRUE	FALSE
5. <i>Gerontology</i> aims to help old people live more comfortably.	TRUE	FALSE
6. <i>Senile</i> people are old but still vigorous and mentally alert.	TRUE	FALSE
7. In a society dedicated to the worship of youth, <i>senescence</i> is not an attractive prospect.	TRUE	FALSE

KEY: 1-F, 2-T, 3-T, 4-F, 5-T, 6-F, 7-T

Can you recall the words?

1. pertaining to the study of the non-medical problems of the aged (<i>adj.</i>)	1. G_____
2. growing old (<i>adj.</i>)	2. S_____
3. pertaining to handwriting as an artistic expression (<i>adj.</i>)	3. C_____
4. one who uses ugly, illegible handwriting	4. C_____
5. mentally and physically deteriorated from old age	5. S_____
6. pertaining to the analysis of handwriting (<i>adj.</i>)	6. G_____

USING THE WORDS

Can you pronounce the words?

1. <i>graphology</i>	grə-FOL'-ə-jee
2. <i>graphological</i>	graf'-ə-LOJ'-ə-kəl
3. <i>calligraphy</i>	kə-LIG'-rə-fee
4. <i>calligrapher</i>	kə-LIG'-rə-fər
5. <i>calligraphic</i>	kal'-ə-GRAF'-ik
6. <i>callipygian</i>	kal'-ə-PIJ'-ee-ən
7. <i>cacography</i>	kə-KOG'-rə-fee
8. <i>cacographer</i>	kə-KOG'-rə-fər
9. <i>cacographic</i>	kak'-ə-GRAF'-ik
10. <i>gerontology</i>	jair'-ən-TOL'-ə-jee
11. <i>gerontological</i>	jair'-ən-tə-LOJ'-ə-kəl
12. <i>senile</i>	SEE'-nīl
13. <i>senility</i>	sə-NIL'-ə-tee
14. <i>senescent</i>	sə-NES'-ənt
15. <i>senescence</i>	sə-NES'-əns

Can you work with the words?

1. graphology	a. possessed of beautiful buttocks
2. calligraphy	b. science of the social, economic, etc. problems of the aged
3. callipygian	c. condition of aging or growing old
4. cacography	d. deteriorated old age
5. gerontology	e. analysis of handwriting
6. senility	f. ugly, bad, illegible handwriting
7. senescence	g. beautiful handwriting; handwriting as an artistic expression

KEY: 1-e, 2-g, 3-a, 4-f, 5-b, 6-d, 7-c

geron, old man, the root in *gerontologist*. The specialty is *gerontology* (jair'-ən-TOL'-ə-jee), the adjective is *gerontological* (jair'-ən-tə-LOJ'-ə-kəl).

The Latin word for *old* is *senex*, the base on which *senile*, *senescent*, *senior*, and *senate* are built.

1. *senile* (SEE'-nīl)—showing signs of the physical and/or mental deterioration that generally marks very old age. The noun is *senility* (sə-NIL'-ə-tee).

2. *senescent* (sə-NES'-ənt)—aging, growing old. (Note the same suffix in this word as in *adolescent*, growing into an adult, *convalescent*, growing healthy again, and *obsolescent*, growing or becoming obsolete.) The noun is *senescence* (sə-NES'-əns).

3. *senior* (SEEN'-yər)—older. Noun: *seniority* (seen-YAWR'-ə-tee).

4. *senate* (SEN'-ət)—originally a council of older, and presumably wiser, citizens.

REVIEW OF ETYMOLOGY

PREFIX, ROOT, SUFFIX	MEANING	ENGLISH WORD
1. <i>graphein</i>	to write	_____
2. <i>cheir</i> (<i>chiro-</i>)	hand	_____
3. <i>kallos</i>	beauty	_____
4. <i>-er</i>	one who	_____
5. <i>-ic</i>	adjective suffix	_____
6. <i>pyge</i>	buttocks	_____
7. <i>kakos</i>	bad, harsh	_____
8. <i>kardia</i>	heart	_____
9. <i>photos</i>	light	_____
10. <i>tele-</i>	distance	_____
11. <i>bios</i>	life	_____
12. <i>geras</i>	old age	_____
13. <i>geron</i>	old man	_____
14. <i>senex</i>	old	_____
15. <i>-escent</i>	growing, becoming	_____

Though *chirography* may be a lost art, *calligraphy* (kə-LIG'-rə-fee) is enjoying a revival. For centuries before the advent of printing, *calligraphy*, or penmanship as an artistic expression, was practiced by monks.

A *calligrapher* (kə-LIG'-rə-fər) is called upon to design and write announcements, place cards, etc., as a touch of elegance. The adjective is *calligraphic* (kal'-ə-GRAF'-ik).

Calligraphy combines *graphein* with Greek *kallos*,‡ beauty, and so, by etymology, means *beautiful writing*.

If a word exists for artistic handwriting, there must be one for the opposite—bad, scrawly, or illegible handwriting. And indeed there is—*cacography* (kə-KOG'-rə-fee), combining *graphein* with Greek *kakos*, bad, harsh.

By analogy with the forms of *calligraphy*, can you write the word for:

One who uses bad or illegible handwriting?

Pertaining to, or marked by, bad handwriting (*adjective*)?

Graphein is found in other English words:

1. *cardiograph* (discussed in Chapter 4)—etymologically a “heart writer” (*kardia*, heart).

2. *photograph*—etymologically, “written by light” (Greek *photos*, light).

3. *phonograph*—etymologically, a “sound writer” (Greek *phone*, sound).

4. *telegraph*—etymologically a “distance writer” (Greek *tele*, distance).

5. *biography*—etymologically “life writing” (Greek, *bios*, life). (Many of these new roots will be discussed in greater detail in later chapters.)

2. aging and the old

We know that a *geriatrician* specializes in the medical care of the elderly. The Greek word *geras*, old age, has a derived form,

‡ An entrancing word that also derives from *kallos* is *callipygian* (kal'-ə-PIJ'-ee-ən), an adjective describing a shapely or attractive rear end, or a person so endowed—the combining root is *pyge*, buttocks.

5. an early start

You have such a long history of persistent falsification that one can only suspect that your vice started when you were reposing in your mother's womb. In other words, and allowing for a great deal of exaggeration for effect, you have been lying from the moment of your birth.

A congenital liar

6. no letup

You never stop lying. While normal people lie on occasion, and often for special reasons, you lie continually—not occasionally or even frequently, but over and over.

A chronic liar

7. a strange disease

You are not concerned with the difference between truth and falsehood; you do not bother to distinguish fact from fantasy. In fact, your lying is a disease that no antibiotic can cure.

A pathological liar

8. no regrets

You are completely without a conscience. No matter what misery your fabrications may cause your innocent victims, you never feel the slightest twinge of guilt. Totally unscrupulous, you are a dangerous person to get mixed up with.

An unconscionable liar

9. smooth!

Possessed of a lively imagination and a ready tongue, you can distort facts as smoothly and as effortlessly as you can say your name. But you do not always get away with your lies.

Ironically enough, it is your very smoothness that makes you suspect: your answers are too quick to be true. Even if we can't immediately catch you in your lies, we have learned from unhappy past experience not to suspend our critical faculties when you are talking. We admire your nimble wit, but we listen with a skeptical ear.

A *glib* liar

10. outstanding!

Lies, after all, are bad—they are frequently injurious to other people, and may have a particularly dangerous effect on you as a liar. At best, if you are caught you suffer some embarrassment. At worst, if you succeed in your deception your character becomes warped and your sense of values suffers. Almost all lies are harmful; some are no less than vicious.

If you are one type of liar, *all* your lies are vicious—calculatedly, predeterminedly, coldly, and advisedly vicious. In short, your lies are so outstandingly hurtful that people gasp in amazement and disgust at hearing them.

An *egregious* liar

In this chapter the ten basic words revolve rather closely around a central core. Each one, however, has a distinct, a unique meaning, a special implication. Note the differences.

TYPE OF LIAR	SPECIAL IMPLICATION
1. <i>notorious</i>	<i>famous</i> —or <i>infamous</i> —for lying; tendency to falsify is <i>well-known</i>
2. <i>consummate</i>	<i>great skill</i>
3. <i>incurable</i>	too far gone to be <i>reformed</i> — <i>impervious to rehabilitation</i>
4. <i>inveterate</i>	lying has become a <i>deep-rooted habit</i>
5. <i>congenital</i>	lying had <i>very early beginnings</i> —as if <i>from birth</i>

- | | |
|--------------------------|--|
| 6. <i>chronic</i> | <i>over and over</i> |
| 7. <i>pathological</i> | an irresistible <i>compulsion</i> to lie—often for no rational reason; lying is a <i>disease</i> |
| 8. <i>unconscionable</i> | <i>lack of regret or remorse</i> |
| 9. <i>glib</i> | great <i>smoothness</i> |
| 10. <i>egregious</i> | <i>viciousness</i> of the lies |

These ten expressive adjectives, needless to say, are not restricted to lying or liars. Note their general meanings:

- | | |
|--------------------------|---|
| 1. <i>notorious</i> | well-known for some bad quality—a <i>notorious</i> philanderer |
| 2. <i>consummate</i> | perfect, highly skilled— <i>consummate</i> artistry at the keyboard |
| 3. <i>incorrigible</i> | beyond reform—an <i>incorrigible</i> optimist |
| 4. <i>inveterate</i> | long-accustomed, deeply habituated—an <i>inveterate</i> smoker (this adjective, like <i>notorious</i> , usually has an unfavorable connotation) |
| 5. <i>congenital</i> | happening at or during birth—a <i>congenital</i> deformity |
| 6. <i>chronic</i> | going on for a long time, or occurring again and again— <i>chronic</i> appendicitis |
| 7. <i>pathological</i> | diseased—a <i>pathological</i> condition |
| 8. <i>unconscionable</i> | without pangs of conscience— <i>unconscionable</i> cruelty to children |
| 9. <i>glib</i> | smooth, suspiciously fluent—a <i>glib</i> witness |
| 10. <i>egregious</i> | outstandingly bad or vicious—an <i>egregious</i> error |

With the exception of *consummate* and *congenital*, all ten adjectives have strongly derogatory implications and are generally used to describe people, characteristics, or conditions we disapprove of.

USING THE WORDS

Can you pronounce the words?

- | | |
|--------------------------|--------------------|
| 1. <i>notorious</i> | nə-TAWR'-ee-əs |
| 2. <i>consummate</i> | kən-SUM'əət |
| 3. <i>incorrigible</i> | in-KAWR'-ə-jə-bəl |
| 4. <i>inveterate</i> | in-VET'-ə-rət |
| 5. <i>congenital</i> | kən-JEN'-ə-təl |
| 6. <i>chronic</i> | KRON'-ik |
| 7. <i>pathological</i> | path'-ə-LOJ'-ə-kəl |
| 8. <i>unconscionable</i> | un-KON'-shə-nə-bəl |
| 9. <i>glib</i> | GLIB |
| 10. <i>egregious</i> | ə-GREE'-jəs |

Can you work with the words?

- | | |
|-------------------|---|
| 1. notorious | a. beyond reform |
| 2. consummate | b. continuing over a long period of time; recurring |
| 3. incorrigible | c. diseased |
| 4. inveterate | d. from long-standing habit |
| 5. congenital | e. suspiciously smooth |
| 6. chronic | f. without conscience or scruples |
| 7. pathological | g. outstandingly bad or vicious |
| 8. unconscionable | h. unfavorably known |
| 9. glib | i. from birth |
| 10. egregious | j. finished, perfect, artistic |

KEY: 1-h, 2-j, 3-a, 4-d, 5-i, 6-b, 7-c, 8-f, 9-e, 10-g

Do you understand the words?

1. Do people become <i>notorious</i> for good acts?	YES	NO
2. Is Beethoven considered a <i>consummate</i> musical genius?	YES	NO
3. If a criminal is truly <i>incorrigible</i> , is there any point in attempting rehabilitation?	YES	NO
4. Does an <i>inveterate</i> smoker smoke only occasionally?	YES	NO
5. Is a <i>congenital</i> deformity one that occurs late in life?	YES	NO
6. Is a <i>chronic</i> invalid ill much of the time?	YES	NO
7. Is a <i>pathological</i> condition normal and healthy?	YES	NO
8. If a person commits an <i>unconscionable</i> act of cruelty, is there any regret, remorse, or guilt?	YES	NO
9. Is a <i>glib</i> talker awkward and hesitant in speech?	YES	NO
10. Is an <i>egregious</i> error very bad?	YES	NO

KEY: 1-no, 2-yes, 3-no, 4-no, 5-no, 6-yes, 7-no, 8-no, 9-no, 10-yes

Can you recall the words?

- | | |
|--|------------|
| 1. outstandingly vicious; so bad as to be in a class by itself | 1. E _____ |
| 2. starting at birth | 2. C _____ |
| 3. happening over and over again; continuing for a long time | 3. C _____ |

- | | |
|--|------------|
| 4. widely and unfavorably known
(as for antisocial acts,
character weaknesses, immoral
or unethical behavior, etc.) | 4. N_____ |
| 5. beyond correction | 5. I_____ |
| 6. smooth and persuasive;
unusually, almost suspiciously,
fluent | 6. G_____ |
| 7. long addicted to a habit | 7. I_____ |
| 8. perfect in the practice of an
art; extremely skillful | 8. C_____ |
| 9. unscrupulous; entirely without
conscience | 9. U_____ |
| 10. diseased | 10. P_____ |
-

KEY: 1—egregious, 2—congenital, 3—chronic, 4—notorious, 5—in-
corrigible, 6—glib, 7—inveterate, 8—consummate, 9—uncon-
scionable, 10—pathological

Can you use the words?

As a result of the tests you are taking, you are becoming more and more familiar with these ten valuable and expressive words. Now, as a further check on your learning, write the word that best fits each blank.

1. This person has gambled, day in and day out, for as long as anyone can remember—gambling has become a deep-rooted habit.

1. An _____ gambler

2. Born with a clubfoot

2. A _____ deformity

3. Someone known the world over for criminal acts

3. A _____ criminal

4. An invading army kills, maims, and tortures without mercy, compunction, or regret.

4. _____ acts of cruelty

5. The suspect answers the detective's questions easily, fluently, almost too smoothly.
5. _____ responses
6. A person reaches the acme of perfection as an actress or actor.
6. A _____ performer
7. No one can change someone's absurdly romantic attitude toward life.
7. An _____ romantic
8. A mistake so bad that it defies description
8. An _____ blunder
9. Drunk almost all the time, again and again and again—periods of sobriety are few and very, very far between
9. A _____ alcoholic
10. Doctors find a persistent, dangerous infection in the bladder
10. A _____ condition

KEY: 1—inveterate, 2—congenital, 3—notorious, 4—unconscionable, 5—glib, 6—consummate, 7—incorrigible, 8—egregious, 9—chronic, 10—pathological

(End of Session 14)

SESSION 15

ORIGINS AND RELATED WORDS

1. well-known

“Widely but unfavorably known” is the common definition for *notorious*. Just as a *notorious* liar is well-known for unreliable statements, so a *notorious* gambler, a *notorious* thief, or a *notori-*

ous killer has achieved a wide reputation for some form of antisocial behavior. The noun is *notoriety* (nō-tə-RĪ'-ə-tee).

The derivation is from Latin *notus*, known, from which we also get *noted*. It is an interesting characteristic of some words that a change of syllables can alter the emotional impact. Thus, an admirer of certain business executives will speak of them as "*noted industrialists*"; these same people's enemies will call them "*notorious exploiters*." Similarly, if we admire a man's or a woman's unworldliness, we refer to it by the complimentary term *childlike*; but if we are annoyed by the trait, we describe it, derogatively, as *childish*. Change "-like" to "-ish" and our emotional tone undergoes a complete reversal.

2. plenty of room at the top

The top of a mountain is called, as you know, the *summit*, a word derived from Latin *summus*, highest, which also gives us the mathematical term *sum*, as in addition. A *consummate* artist has reached the very highest point of perfection; and to *consume* (KON'-sə-mayt') a marriage, a business deal, or a contract is, etymologically, to bring it to the highest point; that is, to put the final touches to it, to bring it to completion.

[Note how differently *consume* (kən-SUM'-ət), the adjective, is pronounced from the verb to *consume* (KON'-sə-mayt')].

Nouns are formed from adjectives by the addition of the noun suffix *-ness*: *sweet*—*sweetness*; *simple*—*simpleness*; *envious*—*enviousness*; etc.

Many adjectives, however, have alternate noun forms, and the adjective *consume* is one of them. To make a noun out of *consume*, add either *-ness* or *-acy*; *consummateness* (kən-SUM'-ət-nəs) or *consummacy* (kən-SUM'-ə-see).

Verbs ending in *-ate* invariably tack on the noun suffix *-ion* to form nouns: *create*—*creation*; *evaluate*—*evaluation*; etc.

Can you write the noun form of the verb to *consume*?

3. no help

Call people *incorrigible* (in-KAWR'-ə-jə-bəl) if they do anything to excess, and if all efforts to correct or reform them are to no avail. Thus, one can be an *incorrigible* idealist, an *incorrigible* criminal, an *incorrigible* optimist, or an *incorrigible* philanderer. The word derives from Latin *corrigo*, to correct or set straight, plus the negative prefix *in-*. (This prefix, depending on the root it precedes, may be negative, may intensify the root, as in *invaluable*, or may mean *in*.)

The noun is *incorrigibility* (in-kawr'-ə-jə-BIL'-ə-tee) or, alternatively, *incorrigibleness*.

4. veterans

Inveterate, from Latin *vetus*, old,* generally indicates disapproval.

Inveterate gamblers have grown old in the habit, etymologically speaking; *inveterate* drinkers have been imbibing for so long that they, too, have formed old, well-established habits; and *inveterate* liars have been lying for so long, and their habits are by now so deep-rooted, that one can scarcely remember (the word implies) when they ever told the truth.

The noun is *inveteracy* (in-VET'-ər-ə-see) or *inveterateness*.

A *veteran* (VET'-ə-rən), as of the Armed Forces, grew older serving the country; otherwise a *veteran* is an old hand at the game (and therefore skillful). The word is both a noun and an adjective: a *veteran* at (or in) swimming, tennis, police work, business, negotiations, diplomacy—or a *veteran* actor, teacher, diplomat, political reformer.

* Latin *senex*, source of *senile* and *senescent*, also, you will recall, means *old*. In *inveterate*, *in-* means *in*; it is not the negative prefix found in *incorrigible*.

5. birth

Greek *genesis*, birth or origin, a root we discovered in discussing *psychogenic* (Chapter 5), is the source of a great many English words.

Genetics (jə-NET'-iks) is the science that treats of the transmission of hereditary characteristics from parents to offspring. The scientist specializing in the field is a *geneticist* (jə-NET'-ə-sist), the adjective is *genetic* (jə-NET'-ik). The particle in the chromosome of the germ cell containing a hereditary characteristic is a *gene* (JEEN).

Genealogy (jeen'-ee-AL'-ə-jee) is the study of family trees or ancestral origins (*logos*, study). The practitioner is a *genealogist* (jeen'-ee-AL'-ə-jist). Can you form the adjective?
_____ (And can you pronounce it?)

The *genital* (GEN'-ə-təl), or sexual, organs are involved in the process of conception and birth. The *genesis* (JEN'-ə-sis) of anything—a plan, idea, thought, career, etc.—is its beginning, birth, or origin, and *Genesis*, the first book of the Old Testament, describes the creation, or birth, of the universe.

Congenital is constructed by combining the prefix *con-*, with or together, and the root *genesis*, birth.

So a *congenital* defect, deformity, condition, etc. occurs during the nine-month birth process (or period of gestation, to become technical). *Hereditary* (hə-RED'-ə-tair'-ee) characteristics, on the other hand, are acquired at the moment of conception. Thus, eye color, nose shape, hair texture, and other such qualities are *hereditary*; they are determined by the *genes* in the germ cells of the mother and father. But a thalidomide baby resulted from the use of the drug by a pregnant woman, so the deformities were *congenital*.

Congenital is used both literally and figuratively. Literally, the word generally refers to some medical deformity or abnormality occurring during gestation. Figuratively, it wildly exaggerates, for effect, the very early existence of some quality: *congenital* liar, *congenital* fear of the dark, etc.

REVIEW OF ETYMOLOGY

PREFIX, ROOT	MEANING	ENGLISH WORD
1. <i>notus</i>	known	_____
2. <i>summus</i>	highest	_____
3. <i>corrigo</i>	to correct, set straight	_____
4. <i>vetus</i>	old	_____
5. <i>senex</i>	old	_____
6. <i>genesis</i>	birth, origin	_____
7. <i>logos</i>	science, study	_____
8. <i>in-</i>	negative prefix	_____

USING THE WORDS

Can you pronounce the words?

1. <i>notoriety</i>	nō-tə-RĪ'-ə-tee
2. <i>to consummate</i> (v.)	KON'-sə-mayt'
3. <i>consummacy</i>	kən-SUM'-ə-see
4. <i>consummation</i>	kon'-sə-MAY'-shən
5. <i>incorrigibility</i>	in-kawr'-ə-jə-BIL'-ə-tee
6. <i>inveteracy</i>	in-VET'-ə-rə-see
7. <i>veteran</i>	VET'-ə-rən
8. <i>genetics</i>	jə-NET'-iks
9. <i>geneticist</i>	jə-NET'-ə-sist
10. <i>genetic</i>	jə-NET'-ik
11. <i>gene</i>	JEEN
12. <i>genealogy</i>	jee'-nee-AL'-ə-jee
13. <i>genealogist</i>	jee'-nee-AL'-ə-jist
14. <i>genealogical</i>	jee'-nee-ə-LOJ'-ə-kəl
15. <i>genital</i>	JEN'-ə-təl
16. <i>genesis</i>	JEN'-ə-sis
17. <i>hereditary</i>	hə-RED'-ə-tair'-ee

Can you work with the words?

- | | |
|-----------------------|---|
| 1. notoriety | a. state of artistic height |
| 2. to consummate (v.) | b. state of being long established in a habit |
| 3. consummacy | c. beginning, origin |
| 4. incorrigibility | d. science of heredity |
| 5. inveteracy | e. bring to completion; top off |
| 6. genetics | f. study of ancestry |
| 7. genealogy | g. referring to characteristics passed on to offspring by parents |
| 8. genital | h. referring to reproduction, or to the reproductive or sexual organs |
| 9. genesis | i. ill fame |
| 10. hereditary | j. particle that transmits hereditary characteristics |
| 11. gene | k. state of being beyond reform or correction |

KEY: 1-i, 2-e, 3-a, 4-k, 5-b, 6-d, 7-f, 8-h, 9-c, 10-g, 11-j

Do you understand the words?

- | | | |
|--|-----|----|
| 1. Does <i>notoriety</i> usually come to perpetrators of mass murders? | YES | NO |
| 2. Is the product of a <i>consummately</i> skillful counterfeiter likely to be taken as genuine? | YES | NO |
| 3. Is <i>incorrigibility</i> in a criminal a sign that rehabilitation is possible? | YES | NO |
| 4. Is a <i>geneticist</i> interested in your parents' characteristics? | YES | NO |
| 5. Does <i>inveteracy</i> suggest that a habit is new? | YES | NO |

6. When you <i>consummate</i> a deal, do you back out of it?	YES	NO
7. Is a <i>veteran</i> actress long experienced at her art?	YES	NO
8. Do <i>genes</i> determine heredity?	YES	NO
9. Is a <i>genealogist</i> interested in your family origins?	YES	NO
10. Are the <i>genital</i> organs used in reproduction?	YES	NO
11. Is the <i>genesis</i> of something the final point?	YES	NO
12. Are <i>hereditary</i> characteristics derived from parents?	YES	NO

KEY: 1-yes, 2-yes, 3-no, 4-yes, 5-no, 6-no, 7-yes, 8-yes, 9-yes, 10-yes, 11-no, 12-yes

Can you recall the words?

- | | |
|--|-----------|
| 1. sexual; reproductive | 1. G_____ |
| 2. to complete | 2. C_____ |
| 3. wide and unfavorable reputation | 3. N_____ |
| 4. particle in the chromosome of a cell that transmits a characteristic from parent to offspring | 4. G_____ |
| 5. completion | 5. C_____ |
| 6. inability to be reformed | 6. I_____ |
| 7. the science that deals with the transmission of characteristics from parents to children | 7. G_____ |
| 8. referring to a quality or characteristic that is inherited (<i>adj.</i>) | 8. H_____ |
| 9. beginning or origin | 9. G_____ |

- | | |
|--|------------|
| 10. student of family roots or origins | 10. G_____ |
| 11. height of skill or artistry | 11. C_____ |
| | or C_____ |
| 12. transmitted by heredity | 12. G_____ |
| 13. quality of a habit that has been established over many years | 13. I_____ |
| | or I_____ |
| 14. a person long experienced at a profession, art, or business | 14. V_____ |
| 15. pertaining to a study of family origins (<i>adj.</i>) | 15. G_____ |

KEY: 1-genital, 2-consummate, 3-notoriety, 4-gene, 5-consummation, 6-incorrigibility, 7-genetics, 8-hereditary, 9-genesis, 10-genealogist, 11-consummacy *or* consummateness, 12-genetic, 13-inveteracy *or* inveterateness, 14-veteran, 15-genealogical

(End of Session 15)

SESSION 16

ORIGINS AND RELATED WORDS

1. of time and place

A *chronic* liar lies constantly, again and again and again; a *chronic* invalid is ill time after time, frequently, repeatedly. The derivation of the word is Greek *chronos*, time. The noun form is *chronicity* (krə-NIS'-ə-tee).

An *anachronism* (ə-NAK'-rə-niz-əm) is someone or something out of time, out of date, belonging to a different era, either earlier

or later. (The prefix *ana-* like *a-*, is negative.) The adjective is *anachronous* (ə-NAK'-rə-nəs) or *anachronistic* (ə-nak'-rə-NIS'-tik).

Wander along Fifty-ninth Street and Central Park in Manhattan some Sunday. You will see horse-drawn carriages with top-hatted coachmen—a vestige of the 1800s. Surrounded by twentieth-century motorcars and modern skyscrapers, these romantic vehicles of a bygone era are *anachronous*.

Read a novel in which a scene is supposedly taking place in the nineteenth century and see one of the characters turning on a TV set. An *anachronism*!

Your friend talks, thinks, dresses, and acts as if he were living in the time of Shakespeare. Another *anachronism*!

Science fiction is deliberately *anachronous*—it deals with phenomena, gadgetry, accomplishments far off (possibly) in the future.

An *anachronism* is out of *time*; something out of *place* is *incongruous* (in-KONG'-grō-əs), a word combining the negative prefix *in-*, the prefix *con-*, with or together, and a Latin verb meaning to *agree* or *correspond*.

Thus, it is *incongruous* to wear a sweater and slacks to a formal wedding; it is *anachronous* to wear the wasp waist, conspicuous bustle, or powdered wig of the eighteenth century. The noun form of *incongruous* is *incongruity* (in-kəng-GRŌŌ'-ə-tee).

Chronological (kron-ə-LOJ'-ə-kəl), in correct time order, comes from *chronos*. To tell a story *chronologically* is to relate the events in the time order of their occurrence. *Chronology* (krə-NOL'-ə-jee) is the science of time order and the accurate dating of events (*logos*, science)—the expert in this field is a *chronologist* (krə-NOL'-ə-jist)—or a list of events in the time order in which they have occurred or will occur.

A *chronometer* (krə-NOM'-ə-tər), combining *chronos* with *metron*, measurement, is a highly accurate timepiece, especially one used on ships. *Chronometry* (krə-NOM'-ə-tree) is the measurement of time—the adjective is *chronometric* (kron'-ə-MET'-rik).

Add the prefix *syn-*, together, plus the verb suffix *-ize*, to *chronos*, and you have constructed *synchronize* (SIN'-krə-nīz'), etymologically *to time together*, or to move, happen, or cause to happen, at the same time or rate. If you and your friend *synchro-*

nize your watches, you set them at the same time. If you *synchronize* the activity of your arms and legs, as in swimming, you move them at the same time or rate. The adjective is *synchronous* (SIN'-krə-nəs); the noun form of the verb *synchronize* is *synchronization* (sin'-krə-nə-ZAY'-shən).

2. disease, suffering, feeling

Pathological is *diseased* (a *pathological* condition)—this meaning of the word ignores the root *logos*, science, study.

Pathology (pə-THOL'-ə-jee) is the science or study of disease—its nature, cause, cure, etc. However, another meaning of the noun ignores *logos*, and *pathology* may be any morbid, diseased, or abnormal physical condition or conditions; in short, simply *disease*, as in "This case involves so many kinds of *pathology* that several different specialists are working on it."

A *pathologist* (pə-THOL'-ə-jist) is an expert who examines tissue, often by autopsy or biopsy, to diagnose disease and interpret the abnormalities in such tissue that may be caused by specific diseases.

Pathos occurs in some English words with the additional meaning of *feeling*. If you feel or suffer with someone, you are *sympathetic* (sim-pə-THET'-ik)—*sym-* is a respelling before the letter *p* of the Greek prefix *syn-*, with or together. The noun is *sympathy* (SIM'-pə-thee), the verb *sympathize* (SIM'-pə-thīz). Husbands, for example, so the story goes, may have *sympathetic* labor pains when their wives are about to deliver.

The prefix *anti-*, you will recall, means *against*. If you experience *antipathy* (an-TIP'-ə-thee) to people or things, you feel *against* them—you feel strong dislike or hostility. The adjective is *antipathetic* (an'-tə-pə-THET'-ik), as in "an *antipathetic* reaction to an authority figure."

But you may have *no* feeling at all—just indifference, lack of any interest, emotion, or response, complete listlessness, especially when some reaction is normal or expected. Then you are *apathetic* (ap-ə-THET'-ik); *a-*, as you know, is a negative prefix. The noun is *apathy* (AP'-ə-thee), as in voter *apathy*, student *apathy*, etc.

On the other hand, you may be so sensitive or perceptive that you not only share the feelings of another, but you also *identify* with those feelings, in fact experience them yourself as if momentarily you were that other person. What you have, then, is *empathy* (EM'-pə-thee); you *empathize* (EM'-pə-thīz'), you are *empathetic* (em-pə-THET'-ik), or, to use an alternate adjective, *empathic* (em-PATH'-ik). *Em-* is a respelling before the letter *p* of the Greek prefix *en-*, in.

Someone is *pathetic* (pə-THET'-ik) who is obviously suffering—such a person may arouse sympathy or pity (or perhaps *antipathy*?) in you. A *pathetic* story is about suffering and, again, is likely to arouse sadness, sorrow, or pity.

Some interesting research was done many years ago by Dr. J. B. Rhine and his associates at Duke University on extrasensory perception; you will find an interesting account of Rhine's work in his book *The Reach of the Mind*. What makes it possible for two people separated by miles of space to communicate with each other without recourse to messenger, telephone, telegraph, or postal service? It can be done, say the believers in *telepathy* (tə-LEP'-ə-thee), also called *mental telepathy*, though they do not yet admit to knowing how. How can one person read the mind of another? Simple—by being *telepathic* (tel-ə-PATH'-ik), but no one can explain the chemistry or biology of it. *Telepathy* is built by combining *pathos*, feeling, with the prefix *tele-*, distance, the same prefix we found in *telephone*, *telegraph*, *telescope*.

Telepathic (tel-ə-PATH'-ik) communication occurs when people can *feel* each other's thoughts from a distance, when they have ESP.

REVIEW OF ETYMOLOGY

PREFIX, ROOT,

SUFFIX	MEANING	ENGLISH WORD
1. <i>chronos</i>	time	_____
2. <i>ana-</i> , <i>a-</i>	negative prefix	_____
3. <i>con-</i>	with, together	_____

4. <i>in-</i>	negative prefix	_____
5. <i>logos</i>	science, study	_____
6. <i>metron</i>	measurement	_____
7. <i>syn-, sym-</i>	with, together	_____
8. <i>-ize</i>	verb suffix	_____
9. <i>pathos</i>	disease, suffering, feeling	_____
10. <i>anti-</i>	against	_____
11. <i>en-, em-</i>	in	_____
12. <i>tele-</i>	distance	_____

USING THE WORDS

Can you pronounce the words? (I)

1. <i>chronicity</i>	krə-NIS'-ə-tee
2. <i>anachronism</i>	ə-NAK'-rə-niz-əm
3. <i>anachronous</i>	ə-NAK'-rə-nəs
4. <i>anachronistic</i>	ə-nak'-rə-NIS'-tik
5. <i>incongruous</i>	in-KONG'-grōō-əs
6. <i>incongruity</i>	in'-kəng-GRōō'-ə-tee
7. <i>chronological</i>	kron'-ə-LOJ'-ə-kəl
8. <i>chronology</i>	krə-NOL'-ə-jee
9. <i>chronologist</i>	krə-NOL'-ə-jist
10. <i>chronometer</i>	krə-NOM'-ə-tər
11. <i>chronometry</i>	krə-NOM'-ə-tree
12. <i>chronometric</i>	kron'-ə-MET'-rik
13. <i>synchronize</i>	SIN'-krə-nīz'
14. <i>synchronization</i>	sin'-krə-nə-ZAY'-shən
15. <i>synchronous</i>	SIN'-krə-nəs

Can you pronounce the words? (II)

1. <i>pathology</i>	pə-THOL'-ə-jee
2. <i>pathologist</i>	pə-THOL'-ə-jist
3. <i>sympathy</i>	SIM'-pə-thee

4. <i>sympathetic</i>	sim-pə-THET'-ik
5. <i>sympathize</i>	SIM'-pə-thīz
6. <i>antipathy</i>	an-TIP'-ə-thee
7. <i>antipathetic</i>	an'-tə-pə-THET'-ik
8. <i>apathy</i>	AP'-ə-thee
9. <i>apathetic</i>	ap-ə-THET'-ik
10. <i>empathy</i>	EM'-pə-thee
11. <i>empathize</i>	EM'-pə-thīz'
12. <i>empathetic</i>	em-pə-THET'-ik
13. <i>empathic</i>	em-PATH'-ik
14. <i>pathetic</i>	pə-THET'-ik
15. <i>telepathy</i>	tə-LEP'-ə-thee
16. <i>telepathic</i>	tel'-ə-PATH'-ik

Can you work with the words? (I)

- | | |
|--------------------|---|
| 1. chronicity | a. something, or state of being, out of place |
| 2. anachronism | b. timepiece; device that measures time very accurately |
| 3. incongruity | c. condition of continual or repeated recurrence |
| 4. chronology | d. act of occurring, or of causing to occur, at the same time |
| 5. chronometer | e. calendar of events in order of occurrence |
| 6. chronometry | f. something, or someone, out of time |
| 7. synchronization | g. measurement of time |
| 8. pathology | h. a sharing or understanding of another's feeling |
| 9. sympathy | i. ESP; communication from a distance |
| 10. telepathy | j. disease; study of disease |

KEY: 1-c, 2-f, 3-a, 4-e, 5-b, 6-g, 7-d, 8-j, 9-h, 10-i

Can you work with the words? (II)

- | | |
|----------------|---|
| 1. pathologist | a. identification with another's feelings |
| 2. antipathy | b. share another's feelings so strongly as to experience those feelings oneself |
| 3. apathy | c. out of time |
| 4. empathy | d. one who examines tissue to diagnose disease |
| 5. synchronize | e. occurring at the same time or rate |
| 6. empathize | f. relating to extrasensory perception |
| 7. anachronous | g. suffering; arousing sympathy or pity |
| 8. incongruous | h. lack of feeling; non-responsiveness |
| 9. synchronous | i. out of place |
| 10. pathetic | j. happen, or cause to happen, at the same time or rate |
| 11. telepathic | k. hostility; strong dislike |

KEY: 1-d, 2-k, 3-h, 4-a, 5-j, 6-b, 7-c, 8-i, 9-e, 10-g, 11-f

Do you understand the words?

- | | | |
|--|-----|----|
| 1. Are these dates in <i>chronological</i> order?
1492, 1941, 1586 | YES | NO |
| 2. Is <i>pathology</i> the study of healthy tissue? | YES | NO |
| 3. Is <i>telepathic</i> communication carried on by telephone? | YES | NO |
| 4. Does a <i>sympathetic</i> response show an understanding of another's feelings? | YES | NO |
| 5. Is one <i>antipathetic</i> to things, ideas, or people one finds agreeable? | YES | NO |
| 6. Do <i>apathetic</i> people react strongly? | YES | NO |

7. Does an <i>empathic</i> response show identification with the feelings of another?	YES	NO
8. Is a swimsuit <i>incongruous</i> attire at a formal ceremony?	YES	NO
9. Is an <i>anachronistic</i> attitude up to date?	YES	NO
10. Are <i>synchronous</i> movements out of time with one another?	YES	NO

KEY: 1-no, 2-no, 3-no, 4-yes, 5-no, 6-no, 7-yes, 8-yes, 9-no, 10-no

Can you recall the words?

- | | |
|---|-------------|
| 1. in order of time | 1. C _____ |
| 2. out of place | 2. I _____ |
| 3., 4. out of time (two forms) | 3. A _____ |
| | 4. A _____ |
| 5. something, or state of being, out of place | 5. I _____ |
| 6. lack of feeling | 6. A _____ |
| 7. measurer of time | 7. C _____ |
| 8. study of disease | 8. P _____ |
| 9. feeling of hostility or dislike | 9. A _____ |
| 10. to occur, or cause to occur, at the same time or rate | 10. S _____ |
| 11. evoking sorrow or pity | 11. P _____ |
| 12. something out of time | 12. A _____ |
| 13. state of recurring again and again | 13. C _____ |
| 14. extraneous perception | 14. T _____ |
| 15. one who examines tissue to diagnose disease | 15. P _____ |
| 16. identification with the feelings of another | 16. E _____ |
| 17. happening at the same time or rate (<i>adj.</i>) | 17. S _____ |

18. skillful at thought transference
without sensory communication
19. calendar of events in time
sequence
20. referring to the measurement
of time (*adj.*)

18. T _____
19. C _____
20. C _____

KEY: 1—chronological, 2—incongruous, 3, 4—anachronous, anachronistic, 5—incongruity, 6—apathy, 7—chronometer, 8—pathology, 9—antipathy, 10—synchronize, 11—pathetic, 12—anachronism, 13—chronicity, 14—telepathy, 15—pathologist, 16—empathy, 17—synchronous, 18—telepathic, 19—chronology, 20—chronometric

(*End of Session 16*)

SESSION 17

ORIGINS AND RELATED WORDS

1. knowing

Psychopaths commit antisocial and *unconscionable* acts—they are not troubled by *conscience*, guilt, remorse, etc. over what they have done.

Unconscionable and *conscience* are related in derivation—the first word from Latin *scio*, to know, the second from Latin *sciens*, knowing, and both using the prefix *con-*, with, together.

Etymologically, then, your *conscience* is your knowledge *with* a moral sense of right and wrong; if you are *unconscionable*, your conscience is not (*un-*) working, or you have no conscience. The

noun form is *unconscionableness* or *unconscionability* (un-kon'-shə-nə-BIL'-ə-tee).

Conscious, also from *con-* plus *scio*, is knowledge or awareness of one's emotions or sensations, or of what's happening around one.

Science, from *sciens*, is systematized *knowledge* as opposed, for example, to belief, faith, intuition, or guesswork.

Add Latin *omnis*, all, to *sciens*, to construct *omniscient* (om-NISH'-ənt), all-knowing, possessed of infinite knowledge. The noun is *omniscience* (om-NISH'-əns).

Add the prefix *pre-*, before, to *sciens*, to construct *prescient* (PREE'-shənt)—knowing about events *before* they occur, i.e., psychic, or possessed of unusual powers of prediction. The noun is *prescience* (PREE'-shəns).

And, finally, add the negative prefix *ne-* to *sciens* to produce *nescient* (NESH'-ənt), not knowing, or ignorant. Can you, by analogy with the previous two words, write the noun form of *nescient*? _____ (Can you pronounce it?)

2. fool some of the people . . .

Glib is from an old English root that means *slippery*. *Glib* liars or *glib* talkers are smooth and slippery; they have ready answers, fluent tongues, a persuasive air—but, such is the implication of the word, they fool only the most *nescient*, for their smoothness lacks sincerity and conviction.

The noun is *glibness*.

3. herds and flocks

Egregious (remember the pronunciation? ə-GREE'-jəs) is from Latin *grex*, *gregis*, herd or flock. An *egregious* lie, act, crime, mistake, etc. is so exceptionally vicious that it conspicuously stands out (*e-*, a shortened form of the prefix *ex-*, out) from the *herd* or *flock* of other bad things.

The noun is *egregiousness* (ə-GREE'-jəs-nəs).

A person who enjoys companionship, who, etymologically, likes to be with the herd, who reaches out for friends and is happiest

when surrounded by people—such a person is *gregarious* (grə-**GAIR'**-ee-əs).

Extroverts are of course *gregarious*—they prefer human contact, conversation, laughter, interrelationships, to solitude.

The suffix *-ness*, as you know, can be added to an adjective to construct a noun form. Write the noun for *gregarious*:

Add the prefix *con-*, with, together, to *grex*, *gregis*, to get the verb *congregate* (**KONG'**-grə-gayt'); add the prefix *se-*, apart, to build the verb *segregate* (**SEG'**-rə-gayt'); add the prefix *ad-*, to, toward (*ad-* changes to *ag-* before a root starting with *g-*), to construct the verb *aggregate* (**AG-**rə-gayt').

Let's see what we have. When people gather *together* in a *herd* or *flock*, they (write the verb) _____. The noun is *congregation* (cong'-grə-**GAY'**-shən), one of the meanings of which is a religious "flock."

Put people or things apart from the *herd*, and you (write the verb) _____ them. Can you construct the noun by adding the suitable noun suffix?

Bring individual items to or toward the *herd* or *flock*, and you (write the verb) _____ them. What is the noun form of this verb? _____.

The verb *aggregate* also means *to come together to or toward the herd*, that is, *to gather into a mass or whole*, or by extension, *to total or amount to*. So *aggregate*, another noun form, pronounced **AG'**-rə-gət, is a group or mass of individuals considered as a whole, a *herd*, or a *flock*, as in the phrase "people in the *aggregate* . . ."

REVIEW OF ETYMOLOGY

PREFIX, ROOT,
SUFFIX

MEANING

ENGLISH WORD

1. *grex*, *gregis*

herd, flock

2. *e-*, *ex-*

out

3. -ness	noun suffix	_____
4. con-	with, together	_____
5. ad-, ag-	to, toward	_____
6. un-	negative prefix	_____
7. scio	to know	_____
8. sciens	knowing	_____
9. omnis	all	_____
10. pre-	before	_____
11. ne-	negative prefix	_____
12. se-	apart	_____
13. -ion	noun suffix added to verbs	_____

USING THE WORDS

Can you pronounce the words?

1. <i>unconscionability</i>	un-kon'-shə-nə-BIL'-ə-tee
2. <i>omniscient</i>	om-NISH'-ənt
3. <i>omniscience</i>	om-NISH'-əns
4. <i>prescient</i>	PREE'-shənt
5. <i>prescience</i>	PREE'-shəns
6. <i>nescient</i>	NESH'-ənt
7. <i>nescience</i>	NESH'-əns
8. <i>glibness</i>	GLIB'-nəs
9. <i>egregiousness</i>	ə-GREE'-jəs-nəs
10. <i>gregarious</i>	grə-GAIR'-ee-əs
11. <i>gregariousness</i>	grə-GAIR'-ee-əs-nəs
12. <i>congregate</i>	KONG'-grə-gayt'
13. <i>congregation</i>	kong'-grə-GAY'-shən
14. <i>segregate</i>	SEG'-rə-gayt'
15. <i>segregation</i>	seg'-rə-GAY'-shən
16. <i>aggregate</i> (v.)	AG'-rə-gayt
17. <i>aggregate</i> (n.)	AG'-rə-gət
18. <i>aggregation</i>	ag'-rə-GAY'-shən

Can you work with the words?

- | | |
|----------------------|--|
| 1. unconscionability | a. ignorance |
| 2. omniscience | b. outstanding badness or viciousness |
| 3. prescience | c. religious group; a massing together |
| 4. nescience | d. total; mass; whole |
| 5. glibness | e. exclusion from the herd; a setting apart |
| 6. egregiousness | f. infinite knowledge |
| 7. gregariousness | g. friendliness; enjoyment of mixing with people |
| 8. congregation | h. lack of conscience |
| 9. segregation | i. suspiciously smooth fluency |
| 10. aggregate (n.) | j. foreknowledge |

KEY: 1-h, 2-f, 3-j, 4-a, 5-i, 6-b, 7-g, 8-c, 9-e, 10-d

Do you understand the words?

- | | | |
|--|-----|----|
| 1. Is <i>unconscionability</i> one of the signs of the psychopath? | YES | NO |
| 2. Can anyone be truly <i>omniscient</i> ? | YES | NO |
| 3. Does a <i>prescient</i> fear indicate some knowledge of the future? | YES | NO |
| 4. Is <i>nescience</i> a result of learning? | YES | NO |
| 5. Does <i>glibness</i> make someone sound sincere and trustworthy? | YES | NO |
| 6. Is <i>egregiousness</i> an admirable quality? | YES | NO |
| 7. Do <i>gregarious</i> people enjoy parties? | YES | NO |
| 8. Do spectators <i>congregate</i> at sports events? | YES | NO |
| 9. Do we often <i>segregate</i> hardened criminals from the rest of society? | YES | NO |

10. Is an *aggregation* of problems a whole mass of problems? YES NO

KEY: 1—yes, 2—no, 3—yes, 4—no, 5—no, 6—no, 7—yes, 8—yes, 9—yes, 10—yes

Can you recall the words?

- | | |
|---|--------------------------|
| 1. enjoying groups and companionship | 1. G _____ |
| 2. ignorant | 2. N _____ |
| 3. state of <i>not</i> being held back from antisocial behavior by one's conscience | 3. U _____
or U _____ |
| 4. having knowledge of an event before it occurs (<i>adj.</i>) | 4. P _____ |
| 5. a religious "flock" | 5. C _____ |
| 6. a total, whole, or mass | 6. A _____
or A _____ |
| 7. to separate from the rest | 7. S _____ |
| 8. suspiciously smooth fluency | 8. G _____ |
| 9. all-knowing (<i>adj.</i>) | 9. O _____ |
| 10. to come together into a group or mass | 10. C _____ |

KEY: 1—gregarious, 2—nescient, 3—unconscionability *or* unconscionableness, 4—prescient, 5—congregation, 6—aggregate *or* aggregation, 7—segregate, 8—glibness, 9—omniscient, 10—congregate

CHAPTER REVIEW

A. Do you recognize the words?

1. Highly skilled:

(a) consummate, (b) inveterate, (c) notorious

2. Beyond reform:
(a) inveterate, (b) incorrigible, (c) glib
3. Dating from birth:
(a) inveterate, (b) congenital, (c) psychopathic
4. Outstandingly bad:
(a) egregious, (b) unconscionable, (c) chronic
5. Science of heredity:
(a) pathology, (b) genetics, (c) orthopedics
6. Out of time:
(a) incongruous, (b) anachronous, (c) synchronous
7. Study of disease:
(a) pathology, (b) telepathy, (c) antipathy
8. Fond of company, friends, group activities, etc.:
(a) apathetic, (b) gregarious, (c) chronological
9. Indifferent:
(a) antipathetic, (b) pathetic, (c) apathetic
10. Long accustomed in habit:
(a) incorrigible, (b) notorious, (c) inveterate
11. Study of family ancestry:
(a) genealogy, (b) genetics, (c) genesis
12. To complete, finish, top off:
(a) synchronize, (b) consummate, (c) empathize
13. Accurate timepiece:
(a) anachronism, (b) chronology, (c) chronometer
14. Identification with the feelings of another:
(a) sympathy, (b) apathy, (c) empathy
15. Thought transference; extrasensory perception:
(a) telepathy, (b) empathy, (c) omniscience
16. Ignorance:
(a) omniscience, (b) prescience, (c) nescience
17. To gather into a group:
(a) congregate, (b) segregate, (c) synchronize

KEY: 1-a, 2-b, 3-b, 4-a, 5-b, 6-b, 7-a, 8-b, 9-c, 10-c, 11-a,
12-b, 13-c, 14-c, 15-a, 16-c, 17-a

B. Can you recognize roots?

ROOT	MEANING	EXAMPLE
1. <i>notus</i>	_____	notorious
2. <i>summus</i>	_____	summit
3. <i>corrigo</i>	_____	incorrigible
4. <i>vetus</i>	_____	veteran
5. <i>senex</i>	_____	senile
6. <i>genesis</i>	_____	congenital
7. <i>logos</i>	_____	genealogy
8. <i>chronos</i>	_____	chronic
9. <i>metron</i>	_____	chronometer
10. <i>pathos</i>	_____	pathology
	_____	pathetic
	_____	empathy
11. <i>grex, gregis</i>	_____	gregarious
12. <i>scio</i>	_____	unconscionable
13. <i>sciens</i>	_____	prescience
14. <i>omnis</i>	_____	omniscient

KEY: 1-known, 2-highest, 3-to correct, set straight, 4-old, 5-old, 6-birth, 7-science, study, 8-time, 9-measurement, 10-disease, suffering, feeling, 11-herd, flock, 12-to know, 13-knowing, 14-all

TEASER QUESTIONS FOR THE AMATEUR ETYMOLOGIST

1. "She was one of many *notables* who attended the convention." Recognizing that the italicized word is built on the root *notus*, can you define the noun *notable* in the context of *known*?

2. *Notify* and *notice* derive from the same root. Can you define these two words, again in the context of *known*? *Notify*: _____
Notice: _____

What do you suppose the verb suffix *-fy* of *notify* means? (Think also of *simplify*, *clarify*, *liquefy*, etc.) _____.

3. You are familiar with the roots *chronos* and *graphein*. Suppose you came across the word *chronograph* in your reading. Can you make an educated guess as to the meaning? _____

4. Recognizing the root *genesis* in the verb *generate*, how would you define the word? _____

How about *regenerate*? _____

What do you suppose the prefix *re-* means? _____

5. Recognizing the root *omnis* in *omnipotent* and *omnipresent*, can you define the words?

Omnipotent: _____

Omnipresent: _____

Recalling how we formed a noun from the adjective *omniscient*, write the noun forms of:

Omnipotent: _____

Omnipresent: _____

6. Think of the negative prefix in *anachronism*; think next of the noun *aphrodisiac*. Can you construct a word for *that which reduces or eliminates sexual desire*? _____

(Answers in Chapter 18)

FOUR LASTING BENEFITS

You know by now that it is easy to build your vocabulary if you work diligently and intelligently. Diligence is important—to come to the book occasionally is to learn new words and ideas in an

aimless fashion, rather than in the continuous way that characterizes the natural, uninterrupted, intellectual growth of a child. (You will recall that children are top experts in increasing their vocabularies.) And an intelligent approach is crucial—new words can be completely understood and permanently remembered only as symbols of vital ideas, never if memorized in long lists of isolated forms.

If you have worked diligently and intelligently, you have done much more than merely learned a few hundred new words. Actually, I needn't tell you what else you've accomplished, since, if you really have accomplished it, you can feel it for yourself; but it may be useful if I verbalize the feelings you may have.

In addition to learning the meanings, pronunciation, background, and use of 300–350 valuable words, you have:

1. *Begun to sense a change in your intellectual atmosphere.* (You have begun to do your thinking with many of the words, with many of the ideas behind the words. You have begun to use the words in your speech and writing, and have become alert to their appearance in your reading.)

2. *Begun to develop a new interest in words as expressions of ideas.*

3. *Begun to be aware of the new words you hear and that you see in your reading.*

4. *Begun to gain a new feeling for the relationship between words.* (For you realize that many words are built on roots from other languages and are related to other words which derive from the same roots.)

Now, suppose we pause to see how successful your learning has been.

In the next chapter, I offer you a comprehensive test on the first part of your work.

(End of Session 17)