

The Word Within the Word #36

1. The heavy supper she had eaten produced a soporific effect.
2. His breath shaped tortuous smoke signals in the gray air.
3. How delineate the wretch whom with such infinite pains and care I had endeavoured to form?
4. The greatest single factor in preventing insects from overwhelming the rest of the world is the internecine warfare which they carry out among themselves.
5. His arms [were] raised in objurgation.

AFTER TWENTY YEARS of treacherous, mutually destructive civil conflict over language customs, the victorious, big and wealthy government formally rejected the common, unorthodox slang (an repetitive jargon known as lunorap) spoken on the lunar colony, and issued an rebuke to the servile colonists, insisting on formal use of its own sleep inducing, long language and tortuous logic in all official documents. Supposed knowledge from observation, the omniscient government averred, would no longer be allowed to contradict official truth from theory. This one-sided law (actually, it was a document containing many laws which in a brief statement outlawed unfertilized birth) replaced all previous language laws, described a division between calm GOVSPEAK and talkative COLSPEAK, and left the confused colonists incredulous; but no loud, sharp disagreement or nihilistic response followed, and the social colonists did not violate the condescending law, even though no effort was made by the government to appease the colonists.

Reading Comprehension:

1. In Translation 36 it can be inferred that:
 - A. GOVSPEAK is soporific and sesquipedalian.
2. The author does all of the following EXCEPT:
 - B. Describe the three types of colonists.

Analogies:

3. A PRIORI : A POSTERIORI ::

A. theology : science

4. PLUTOCRACY : DEMOTIC ::

A. aristocracy : popular

Antonyms:

5. ASSONANCE

C. consonance

6. DICHOTOMY

A. unity

Synthesis: The difference between internecine wars and non-internecine wars depends on whether one side of the war profits. Most wars are internecine in nature to some extent in that they do not profit people in the long term, and are generally destructive. The main difference would be between the wars in which one side will profit immensely from the other side's loss. The difference between internecine wars and non-internecine wars is mainly whether they cause destruction on both sides.

Analysis: It is possible to form a dichotomy between a priori truths and a posteriori truths. They can be distinguished by their definitions. A priori is a Latin term which is defined as from the past, and a posteriori is defined as from the future. A priori truths are truths that are known without prior knowledge, whereas a posteriori truths are truths that are known through experience.

Intuition: I would find on the mossy boulders a small child, a small child which would be very surprising. This small child would have been abandoned by its mother. The surrounding environment would be much different from the evergreen wilderness below on the mountain. The misty clouds would be much thicker and then dissipate at the top of the mountain.

Ethics: The implications of living in plutocratic rule create ethical issues. These ethical issues are the ethics of human rights. In a plutocracy only the wealthy will become successful and able to seek office. The system of plutocracy places great emphasis on monetary gain and creates ethical issues. The

system of plutocracy creates more power in the wealthy people of a society. The main ethical issues arise from the use of this power.

Divergence: Soporifics which I have endured would include lectures, and many programs which I have attended.

Neologist's Lexicon

dichocracy (dich o cracy) n. [dicho (in two parts), cracy (government)] 1. A system of government divided into two separate branches. 2. A government divided into two parties.

Sesquipedalian Dialogue:

Meno and Socrates walk down the road, looking out over the city

Meno: Socrates, do you believe in demotic virtue of the people?

Socrates: No, I do not believe in virtue of a demotic nature. But will virtue not be the same whether in a child or a man?

Meno: No, Socrates, you seem to believe this a posteriori

Socrates: I believe that although there is a dichotomy between people, the virtues of people remain the same, with temperance and justice.