

LATIN PHRASES
FOR THE
UNREPENTANT

Emma M. Lion Edition

BRIEF GUIDE TO PRONUNCIATION

Latin pronunciation is close to English, however, the largest difficulty is when to use long or short vowels. There are not simple clues, it simply has to be memorized. Some helpful dictionaries (such as this one) will put a line over the vowel to denote the long sound, but these are not written in classical texts.

Long vowels are pronounced as follows:

ā - "ah" as in "father"
ē - "ay" as in "prey"
ī - "ee" as in machine
ō - "oh" as in "holy"
ū - "oo" as in "moot"

Short vowels are pronounced this way:

a - "uh" like "about"
e - "eh" like "pet"
i - "i" like "pit"
o - "o" like "off"
u - short "u" like "put"

Consonants are pronounced the same as English with these exceptions:

c - is always hard like the c in "come"
g - is always hard like the g in "go"
v - is always like w in "wow" (so vīdī sounds like weedee)
s - is always soft like the s in "sit" (never "z" like "rose")
ch - has the k sound of "chorus"
r - is trilled "rrrr" and always sounded.
i - when used as a consonant is like the y in "yes" (so that iam is pronounced "yam")
Where double consonants occur as in "sitting", both are pronounced.

Diphthongs

ae - as in "high"
au - as in "how"
ei - as in "eight"
eu - "e-u"
oe - as in "boy"
ui - as in the French "oui"

prophet or poet. (Latin Phrases For the Unrepentant sources Dr. Johnson's 1755 dictionary, and warns to take it with some tongue in cheek. Well!)" (book 4 pg 18)

Verbicide - distorting the correct sense of a word

Number of syllables, and stress in Latin:

1. Except in obvious diphthongs ("ae", "au", "oe", often "eu"), every single vowel belongs to a syllable, as in the English word "recipe" (three syllables). Thus in Latin *dēsine* is three syllables and *diem* is two.
2. The stress falls on the first syllable of a two syllable word.
3. The stress of words with more than two syllables falls on the penultimate syllable if it is "heavy" (i.e. has a long vowel or a vowel before two consonants), e.g. *festīna* on the "ī" or *agenda* on the "e"). It falls on the third from last when the penultimate has a "light" (short) vowel.

PHRASES

Ācta dēōs numquam mortālia fallunt -

Moral actions never deceive the gods.
(book 4 pg 113)

Actore non probante rēus absolvitur -

"A defendant is exonerated by the failure of the prosecution to prove it's case" or in simpler terms, the burden of bringing proof lies with the person making the claim.
Islington's cushion phrase. (book 5 pg 216)

Argūmentum ā contrāriō -

"argument from the contrary" or "argument by way of opposition." Also known as appeal from the contrary. In logic, it denotes any proposition that is argued to be correct because it is not disproven by a certain case. (book 7 pg 71)

Āstra inclinant, sed non obligant -

"The stars incline us, they do not bind us" or "circumstances and dispositions do not determine our actions or destinies."
Hawkes' cushion phrase. (book 5 pg 217)

Fungicide - anything that kills fungi

Genocide - systematic killing of a racial or cultural group

Germicide - an agent (such as heat, radiation, or a chemical) that destroys microorganisms

Herbicide - a chemical that kills plants

Insecticide - an agent or preparation for destroying insects

Maricide - the killing of a husband, or one who does so (book 2 pg 135)

Parricide - the killing of a close relative, as in "Parricide is the killing of a close relative. Would that do?" (book 4 pg 18)

Regicide - the killing of a king (book 4 pg 17)

Sororicide - the murder of one's sister. Also, one who murders or kills one's own sister

Uxoricide - the killing of a wife, or the one who does so

Vaticide - the killing of a prophet or poet.
"One rather charming interesting word was vaticide, which is either the killing of a

-CIDES

The ending -cide is used to form words referring to the killing of a particular type of person. From the Latin caedere: to chop, to hew, to cut down, to slaughter.

"At the back of my Latin Phrases for the Unrepentant are lists of helpful words, such as the cides. Meaning, all the words to describe exactly how one has or wishes to kill another." (book 4 pg 17)

Arboricide - the killing of trees

Avicide - the killing of birds

Avunculicide - the killing of one's uncle, as in "What I wondered was the word for the eliminating of one's aunt? I could not find it. Apparently avunculicide—the killing of one's uncle is as close as one gets." (book 4 pg 17)

Frātricide - the act of killing one's own brother

Caveat emptōr - "let the buyer beware."

(book 8 pg 3)

Crēdō quīa absūrdum - "I believe because it is absurd." (book 4 pg 4)

Dabit deus hīs quoque finem - "God will also give an end to these things" meaning that even the most difficult hardships will end, with divine intervention playing a role. (book 6 pg 129)

Diēs Sānctus - "holy day" or "sacred day." it is often used in the context of religious holidays or celebrations, as in "Islington's Thursdays are dias sanctus." (book 7 pg 233)

Fāta viam invenient - "the Fates will find a way" or "if you persevere, fortune will favor you," quoted in Virgil's Aeneid. (book 3 pg 161)

Fāta volentem docunt, nolentem trahunt - "The fates lead the willing, and drag those who are unwilling." (book 8 pg 3)

**Flectere sī nequeō superōs, acheronta
movēbō** - "If I cannot bend the will of Heaven, I shall move Hell." A quote from

Virgil's Aeneid, it conveys a sense of defiance and suggests that if conventional means do not work, they will resort to extreme measures. Pierce's cushion phrase. (book 5, pg 216)

Flōs familiae - "The flower of the family" It is often used as a term of endearment or affection for a child, signifying their importance and beauty to the family. Apparently a term of high praise amongst horticulturalists. (book 7 pg 200)

Gladiātor in arēnā consilium capit - "the gladiator plans in the arena" or "the gladiator is formulating his plan in the arena", essentially meaning that someone is only thinking about how to deal with a situation when it's already too late. Quoted in Seneca. (book 7 pg 255)

Igne nātūra renovātur integra - "through fire, nature is reborn whole." Emma decides this is her own Latin phrase. (book 5 pg 237)

Inceptō nē dēsistam - "I will not shrink from my purpose!" It expresses a strong

Buccō! Buccōnēs! - you big-mouth! / big mouths!

Cucurbitā! - you pumpkin! (Rusticated Latin)

Dormīs! - dream on! or you're dreaming!

Fatue! - fool!

Fungi! - you mushrooms! (for group insults)

Impudicē! impudēns! - shameless! (singular and plural)

Luteus! - filthy! (muddy)

Mihī molēstus nē sīs! - don't bother me!

Nūgās garrīs! - you're talking nonsense!

Nūgae! Gerra! Fabulae! - nonsense! poppycock! fiddlesticks!

Oraputidē! - bad breath! (mouth-stinker)

Quis est haec simia? - Who is this monkey?

Ructuōsē! - belcher! (full of burps, as "ructus" is burp)

Stercoreus! - stinky! (manure-smell)

Vappa! - scum! (sour wine)

INSULTS

Latin insults were a basic part of Roman life, and they are also a great way to practice Latin grammar. Given that insulting language is usually directed at another person, it gives you practice with the vocative and different noun forms. For example, "stulte!" ("you idiot!") The superlative also comes in handy: "stultissime!" ("you total idiot!") You can also make group insults, using plurals instead of singulars: "stultissimi!" ("you total idiots!")

These insults are not explicitly stated in The Unselected Journals of Emma M Lion, however she does make reference to studying "Latin insults." These likely would have been among those she studied.

resolve to continue a course of action despite challenges. (book 8 pg 185)

Imperterritus - undaunted, fearless, or resolute. (book 1)

Modus operandi - "method of operating" (book 5 pg 122)

Pati - suffering or endurance, as in, "I know your aunt has demanded I hold my passions at bay, but I do feel them... Passion comes from the Latin pati, which means suffering of endurance. I endure suffering for you, Miss Lion." (book 4 pg 88)

Pati necesse est multa mortalibus māla - "It is necessary for mortals to suffer many evils." (book 8 pg 24)

Pāx potior bellō - "peace is more desirable than war." (book 8 pg 32)

Post hoc - "after this" or "after the event." (book 6 pg 130, book 8 pg 24)

Prīnum nōn nocēre - "first do no harm" a core principle of medical ethics, emphasizing the importance of avoiding harm to patients. This principle is often

associated with the Hippocratic Oath,
although it's not an exact wording in the
oath itself. (book 8 pg 22)

Prō bonō - "for the public good" often
meaning work free of charge, especially
legal work (book 5 pg 36)

Prō patriā morī - "to die for one's country."
A common phrase used to express
patriotism and the willingness to sacrifice
one's life for the sake of their nation.
"Espionage is for the patriots, dear. My
concerns are not so pro patria mori." -Jack
(book 4 pg 34)

Quod id est id est - "What it is, it is." (book
4 pg 139)

Sic semper tyrannīs - "Thus always to
tyrants" meaning tyrants will always meet
a similar fate. It's attributed to Brutus when
he killed Julius Caesar, though this is
debated by historians. John Wilkes Booth
shouted it after killing Abraham Lincoln,
cementing its association with
assassinations. (book 5 pg 32)

Statim - "with all haste" (book 6 pg 130)

Vēritās - "True" (book 4 pg 4)

Virtūs apprimē - "bravery first and
foremost." (book 7 pg 286)