

A Scholastic List of Definitions for Philosophical Terms

	In Latin	In English
	<i>Habitus Intellectivi</i>	<i>Intellective Habits</i>
1	Intellectus = habitus primorum principiorum speculativorum	Understanding = the habit of the first speculative principles.
2	Sapientia = cognitio rerum omnium per altissimas causas	Wisdom = knowledge of all things by the highest causes.
3	Scientia = cognitio certa per causas	Science = certain knowledge through causes.
4	Ars = recta ratio factibilium	Art = the right reason of things to be made.
5	Prudentia = recta ratio agibilium	Prudence = the right reason of things to be done (operations).
6	Theologia = scientia de Deo ex Revelatione procedens	Theology = science of God proceeding from Revelation.
7	Philosophia = scientia rerum omnium per causas altissimas, naturali ratione comparata	Philosophy = science of all things through the highest causes, obtained by natural reason.
8	Metaphysica = scientia entis inquantum entis	Metaphysics = science of being in so far as being.
9	Criteriaologia = pars metaphysicae defensiva principiorum cognitionis humanae	Criteriaology = part of metaphysics which defends the principles of human knowledge.
10	Synderesis = habitus primorum principiorum practicorum	Synderesis = habit of the first practical principles.

<i>Actus Intellectivi</i>		<i>Intellective Actions</i>	
IN GENERALI:		IN GENERAL:	
11	Cognoscere = Habere intentionaliter in se formam (sicut) alterius rei		To have knowledge = to have intentionally in oneself a form as the form of another.
12	(seu) = aliud fieri in quantum aliud		(or) = to become another insofar as other.
13	Intelligere = cognoscere rerum essentias		To understand = to know the essences of things.
14	Scire = cognoscere causam propter quam res est, quod huius causa est, et non potest aliter se habere		To know = to grasp the cause telling why the thing is, the fact that it is the cause of it, and that it cannot be otherwise (the thing cannot have another cause).
15	Sentire = cognoscere rerum materialium qualitates patibiles		To sense = to know the passible qualities of material things.
16	Veritas = adequatio rei et intellectus		Truth = conformity of thing and intellect.
17	Veritas logica = adequatio intellectus ad rem		Logical truth = conformity of intellect to thing.
18	Veritas ontologica = adequatio rei ad intellectum		Ontological truth = conformity of thing to intellect.
19	Intentio prima = actus quo mens in ens reale tendit		First intention = the act by which the mind tends to a real being.
20	Intentio secunda = actus quo mens in ens rationis tendit		Second intention = the act by which the mind tends to a being of reason.
21	Intentio formalis = ipse actus mentis tendentis in aliquid		Formal intention = the act itself of the mind tending towards something.
22	Intentio objectiva = obiectum in quo mens tendit		Objective intention = the object towards which the mind tends.

	<i>Prima Operatio Intellectus</i>	<i>First Operation of the Intellect</i>
23	Simplex apprehensio = operatio qua intellectus aliquam quidditatem intelligit, quin quidquam de ea affirmet	Simple apprehension = the operation by which the intellect understands some quiddity without affirming anything about it.
24	Abstractio = operatio intellectus agentis qua ex pluribus in re coniunctis unum sine altero considerat	Abstraction = this operation of the agent intellect which considers one thing without another out of several united in reality.
25	Ens rationis = ens quod habet esse obiective in intellectu tantum	Being of reason = being which has objective being in the intellect alone.
26	Negatio = ens rationis quo non ens ad modum entis concipitur	Negation = being of reason by which non-being is conceived as a being (Gredt 110; negation = genus of the being of reason).
27	Conceptus = simplex intellectualis repraesentatio quidditatis alicuius rei	Concept = simple intellectual representation of the quiddity of something.
28	Notio = Propria ratio qua res menti innotescit	Notion = proper reason by which the thing is made known to the mind.
29	Analogia = habitudo diversorum inter se vi cuius eodem nomine designantur	Analogy = the mutual relation of diverse things by which they are designated by the same name.
30	Analogia attributionis = habitudo unius vel plurium ad aliquod unum vi cuius nomen quod huic convenit in sensu proprio et stricto de illo vel illis dicitur	Analogy of attribution = the relation of one or several things to some one thing by which the name applies properly and strictly to the latter is said also of the former(s).
31	Analogia proportionalitatis = aequalitas duarum proportionum inter se	Analogy of proportion = the mutual equality of two proportions.
32	Notae conceptus = elementa vel aspectus intelligibiles huius conceptus quos mens in eo discernit et qui ad eum pertinent necessarie	The notes of a concept = the intelligible elements or aspects of this concept which the mind discerns and which belong to it necessarily.
33	Terminus (oralis) = vox significativa ad placitum	Term (oral) = arbitrary vocal sign.

34	Universale = unum aptum inesse pluribus	Universal = one apt to be inherent in many.
35	Universale in essendo = una natura in multis	Universal in being = one nature in many.
36	Universale in praedicando = una natura de multis	Universal as predicable = one nature said of many.
37	Praedicabile = modus universalitatis quo unum pluribus inesse potest et de ipsis praedicari	Predicable = the mode of universality by which one thing can be in many and be predicated of them.
38	Genus = universale respiciens inferiora specie distincta, IN QUID INCOMPLETE	Genus = the universal in regards to its inferiors specifically distinct with incomplete quiddity.
39	Species = universale respiciens inferiora numero distincta, IN QUID COMPLETE	Species = the universal in regards to its inferiors numerically distinct, with complete quiddity.
40	Differentia specifica = universale respiciens inferiora, IN QUALE QUID	Specific difference = the universal in regards to its inferiors, as qualifying the quiddity.
41	Proprium = universale respiciens inferiora, in quale accidentaliter et necessarie	Proper = the universal in regards to its inferiors, as qualifying accidentally and necessarily.
42	Accidens = universale respiciens inferiora, in quale accidentaliter et contingenter	Accident = the universal in regards to its inferiors, as qualifying accidentally and contingently.
43	Suppositio = termini pro re aliqua significanda usurpatio	Supposition = the use of the term to signify something.

Secunda Operatio Intellectus

Second Operation of the Intellect

44	Iudicium = actus intellectus quo componit vel dividit affirmando vel negando	Judgment = the act of the intellect which composes or divides by affirming or denying.
45	Assensus = actus quo intellectus inhaeret iudicio formato	Assent = the act by which the intellect adheres to a given judgment.
46	Oratio = sequentia terminorum	Oration (phrase) = sequence of terms.

47	Propositio = oratio quae aliquid de aliquo affirmat vel negat	Proposition = a phrase which affirms or denies something about something.
48	Divisio = oratio rem vel nomen per suas partes distribuens	Division = a sentence which separates a thing or a noun into different parts.
49	Definitio = oratio naturam rei aut termini significationem exponens	Definition = the sequence which exposes the nature of a thing or the signification of a term.
50	Primum principium = propositio per se nota omnibus	First principle = a proposition known to all necessarily (per se).
51	Conscientia moralis = iudicium rationis practicae circa moralitatem actionum	Moral conscience = the judgment of the practical reason concerning the morality of the acts.

Tertia Operatio Intellectus

Third Operations of the Intellect

52	Ratiocinium = actus mentis quo convenientia vel repuquantia duarum idearum infertur ex proportione quam habent cum una tertia notione	Reasoning = the act of the mind by which the convenience or inconvenience of two ideas is inferred by the proportion (conformity / difformity) which they have to a third notion.
53	Argumentum = oratio significans sequelam unius ex alio	Argument = a phrase which signifies the passage of one thing from another.
54	Syllogismus = ratiocinium quo, duabus propositionibus positis, alia infertur necessarie ex ipsa positione antecedentium	Syllogism = reasoning by which, out of two proportions, another is necessarily inferred from the affirmation of the premises.
55	Inductio = a singularibus sufficienter enumeratis, ad universale progressio	Induction = progression towards a universal statement from singulars sufficiently enumerated.
56	Demonstratio = syllogismus faciens scire	Demonstration = a syllogism which makes something known.
57	= syllogismus constans ex veris, primis, immediatis, prioribus, notioribus causisque conclusionis	= a syllogism based on the true, first, immediate, proper and more known causes of the conclusion.

<i>Transcendentalia</i>		<i>Transcendentals</i>	
58	Transcendentale = universalis modus entis inquantum entis	Transcendental-	a universal mode of being insofar as being.
59	Ens = id cuius actus est esse	Being =	that whose act is to be.
60	= id quod habet esse	=	that which has being.
61	= id quod exercet actum essendi	=	that which exercises the act of being.
62	Res = synonymum entis dicens potius eius essentiam	Thing =	a synonym of being saying rather its essence.
63	Unum = ens indivisum	One =	undivided being.
64	Aliquid = ens divisum ab aliis et a non ente	Something =	being divided from others and non-being.
65	Verum = ens relate ad intellectum	True =	being in relation to the intellect.
66	Bonum = ens relate ad appetitum	Good =	being in relation to the will.
67	Pulchrum = id quod apprehensum placet	Beautiful =	what pleases when apprehended.
<i>Actus - Potentia</i>		<i>Act - Potency</i>	
68	Esse = id quo ens est, vel existit	To be =	that by which the being is, or exists.
69	Existere = poni extra causas et extra nihil	To exist =	to be placed outside of its causes and out of nothing.
70	Consistere = ex componentibus componi	To consist =	to be composed out of components.
71	Actus = entitas perficiens et determinans rem in suo ordine	Act =	an entity which perfects and determines a thing according to its nature.
72	Perfectio = (late) actualitas quaecumque	Perfection =	(broad sense) any act/entity
73	= (stricte) plenitudo entis cui nullus deficit actus ad eius plenam actualitatem requisitus	=	(strict sense) the plenitude of a being which is lacking no act necessary to its full actuation.

74	Potentia = entitas imperfecta capax perfectionis	Potency = imperfect entity capable of perfection.
75	Privatio = carentia perfectionis in subiecto apto	Privation = lack of perfection in a disposed subject.
76	Malum = privatio boni debiti	Evil = privation of a due good.
77	Potentia obediens = elevabilitas naturae ad actum excedentem omnes naturales vires	Obediential potency = the elevability of nature to an act exceeding all its natural powers.
78	Motus = actus entis in potentia quatenus in potentia	Movement = the act of a being in potency insofar as it is in potency.
79	Necessarium = id quod non potest non esse	Necessary = that which cannot not be.
80	Contingens = id quod potest non esse	Contingent = that which can be not.

Praedicamenta

Predicaments

81	Praedicamentum = genus supremum entis	Predicament = the supreme genus of being.
82	Substantia = id cui competit esse in se et non in alia sicut in subiecto	Substance = that to which it belongs to be in itself and not in another as in a subject.
83	Subsistere = esse in se et non in alio sicut in subiecto	To subsist = to be in itself and not in another as in a subject.
84	Individuum = indivisum in se et divisum a quolibet alio	Individual = a thing undivided in itself and divided from everything else.
85	Suppositum = substantia individua completa in ratione speciei	Supposit = an individuated substance complete in its species.
86	Subsistentia = modus naturalis positivus terminans naturam in linea essentiae	Subsistence = a positive and natural mode terminating the nature in the line of essence.
87	Persona = suppositum naturae rationalis	Person = the supposit of a rational nature.
88	Personalitas = subsistentia personae	Personality = the subsistence of a person.

89	Materia = id ex quo aliquid fit	Matter = that out of which something becomes.
90	Materia prima = subiectum primum ex quo, cum insit, fit aliquid et non per accidens	Prime matter = the first subject out of which, something while in it, becomes but not by accident.
91	Forma = elementum determinativum cuiuscumque essentiae	Form = the determinative element of every essence.
92	Essentia = id quo ens est id quod est	Essence = that by which a being is what it is.
93	Natura = principium et causa motus et quietis eius in quo est per se et non secundum accidens	Nature = the principle and cause of motion and rest of a thing in which it is necessarily and not accidentally.
94	Species = forma determinans complete essentiam rei	Species = the form determining completely the essence of a thing.
95	Quidditas = synonymum essentiae, quo respondetur quaestioni super rem "quid est?"	Quiddity = a synonym of essences by which one answers the question about a thing, "what is it?"
96	Anima = actus primus corporis in potentia viventis	Soul = the first act of a body living in potency.
97	Vita = sui-motio	Life = self motion.
98	Accidens = id cui competit esse in alio et non in se sicut in subiecto inhaesionis	Accident = that to which it belongs to be in another and not in itself as in a subject.
99	Qualitas = accidens determinativum seu modificativum substantiae in seipsa	Quality = accident determining or modifying the substance in itself.
100	Habitus = qualitas stabilis disponens subiectum ad bene vel male esse sive operari	Habit = stable quality disposing the subject to be or act well or bad.
101	Dispositio = qualitas facile mobilis disponens subiectum ad bene vel male esse sive operari	Disposition = quality easily mobile disposing the subject to be or act well or bad.
102	Potentia (operativa) = principium proximum agendi simpliciter et absolute	Operative potency = proximate principle of acting simply and absolutely.

103	Patibilis qualitas = accidens diu permanens sensibilem alterationem causans vel ab alteratione sensibili causatum	Passible quality = a lasting accident causing a sensible alteration or caused by a sensible alteration.
104	Forma vel Figura = qualitas seu modus in corpore ex terminatione quantitatis	Form/figure = quality or mode in the body produced by the completion of quantity.
105	Intellectus = potentia cognoscitiva essentialium rerum	Intellect = the power of knowing the essences of things.
106	Appetitus inclinatio sequens formam	Appetite = the inclination seeking/following a form.
107	Voluntas = appetitus intellectivus	Will = intellective appetite.
108	Beatitudo = bonum perfectum intellectualis naturae	Beatitude = perfect good of the intellectual nature.
109	Quantitas = accidens extensivum substantiae in partes	Quantity = the accident which extends the substance into different parts.
110	Relatio = accidens cuius totum inesse est ad aliud se habere	Relation = the accident whose whole being is to be ordered to another.
111	Actio = motus potentiae operativae ut a potentia procedens	Action = the movement of the operative power insofar as it proceeds from the power.
112	Passio = accidens per quod subiectum constituitur actu recipiens effectum ab agente	Passion = the accident by which the subject becomes the receiver in act of the effect of the agent.
113	Ubi = id ratione cuius res in loco constituitur	Where = that by which a thing is constituted in a place.
114	Locus = corporis ambientis terminus primus immobilis	Place = first immobile extremity of the surface of a body.
115	Situs = accidens disponens rem locatam in ordine ad locum; ordo partium in loco	Position = accident disposing the thing localized in relation to the place; the order of the parts in the place.
116	Quando = accidens in re durante, ex aditione temporis a quo rei illius duratio mensuratus est	When = accident of a thing which has some duration, which is measured by addition of time.

117	Tempus = numerus motus secundum prius et posterius	Time = measure of the movement according to before and after.
118	Habitus = illa affectio quae in subiecto ex vestimento resultat	Habit = that particular addition to the subject which results from a garment.
<i>Relationes – Comparationes</i>		<i>Relations - Comparisons</i>
119	Relatio = ordo unius ad aliud	Relation = the order of one thing to another.
120	Relatio transcendentalis = ordo entis absoluti per se ordinati	Transcendental relation = the order of an absolute being ordered necessarily (per se).
121	Signum = id quod praeter speciem quam ingerit sensibus facit aliquid aliud in cognitionem devenire	Sign = that which, besides the species produced in the senses, reveals the knowledge of something else.
122	Principium = id a quo aliquid procedit quocumque modo	Principle = that from which something proceeds in any way.
123	Causa = omne quod influit esse rei	Cause = whatever influences the being of a thing.
124	Causa efficiens = id quod actione sua rem producit in esse	Efficient cause = that which by its action produces the thing in existence.
125	Causa finalis = id propter quod aliquid fit	Final cause = that for the sake of which something becomes.
126	Distincta = ea quorum unum non est aliud	Distinct things = those things, one of which is not the other.
127	Diversa = ea quae nullam convenientiam habent, et seipsis differunt	Diverse things = those things which have nothing in common, and differ among themselves.
128	Differentia = ea quae aliquam convenientiam habent et per aliquid superadditum differunt	Different things = those things which have something in common, and differ by some addition.
129	Oppositio = habitudo plurium inter se vi cuius eidem sub eodem aspectu simul convenire nequeunt	Opposition = relation between several things by which they cannot agree in the same thing under the same aspect simultaneously.

130	Oppositio contradictoria = oppositio inter rem eiusque negationem	Contradictory opposition = the opposition between a thing and its negation.
131	Oppositio privativa = oppositio inter rem eiusque privationem	Privative opposition = the opposition between a thing and its privation.
132	Oppositio contraria = oppositio inter ea quae in eodem genere maxime distant	Contrary opposition = the opposition between those things which are most distant in the same genus.
133	Oppositio relativa = oppositio inter ea quae ordinem sive respectum ad invicem dicunt	Relative opposition = the opposition between those things which are ordained or have respect to each other.
134	Aeternitas = interminabilis vitae tota simul et perfecta possessio	Eternity = wholesome, simultaneous, and perfect possession of the interminable life.
135	Creatio = productio ex nihilo et subjecti	Creation = production from nothing of its own or of the subjects.

According to CatholicApologetics.info