

Greek and Latin phrases in *Being and Time*, Introduction I: §1, §4

This is a key to the Greek and Latin phrases cited by Heidegger in §1. Some (most) he supplies an informal translation of as he explains his point, but I have supplied fairly literal translations of each phrase.

§1: *The Necessity of Explicitly Restating the Question of Being*

p. 21	γίγαντομαχία περὶ τῆς οὐσίας	a battle of giants about being [from Plato's <i>Sophist</i> , 246e]
p. 22	τὸ ὄν ἐστὶ καθόλου μάλιστα πάντων	Being is the most universal [concept] of all
p. 22	<i>Illud quod primo cadit sub apprehensione est ens, cuius intellectur includitur in omnibus quaecumquae quis apprehendit.</i>	That which first falls under apprehension is being, which the intellect includes in all things, whatever they may be, that it apprehends.
p. 22	οὔτε τὸ ὄν γένος	Being is not a genus.
p. 23	<i>definitio fit per genus proximum et differentiam specificam</i>	A definition is made from the closest genus and the specific difference.
p. 23	<i>enti non additur aliqua natura</i>	Being adds nothing to [a thing's] nature.

§4: *The Ontical Priority of the Question of Being*

p. 34	ἡ ψυχὴ τὰ ὄντα πῶς ἐστὶν	the soul somehow <i>is</i> things [beings/entities]
p. 34	αἴσθησις ... νόησις	sensation ...intellect
p. 34	<i>transcendentia</i>	transcendentals
p. 34	<i>modus specialis entis</i>	specific modes of being
p. 34	<i>verum...transcendens</i>	truth...transcendental
p. 34	<i>ens quod natum est convenire cum omni ente...</i>	being whose nature it is to come together [convene]with any other entity...