

Abstract. Several scholastics adopted the theory of mental language, and therefore adapted the use of the concept, it exchanged with the idea, and hesitated to describe pictorially concepts, yet the vocabulary of the “likeness” of the “image”, or they described linguistically, where the concept is equivalent to *verbum mentis*, most of the time, by the way, the two descriptions were present interchangeably. My purpose in this study is to provide a schedule of pre-Cartesian texts; the most significant of metaphysical, theological and psychological of Francisco Suárez, in which the author Eximius uses and applies the word “idea” as synonymous with “concept”. I will show that Suarez's description of the concept is not painting, but only linguistic-semantic: in which there is a detailed grammar and syntax of concepts with their definitions. I would also like to emphasize that in the development of their cognitive research, Suarez moved the place of Platonic ideas from the sky timeless *to* ideas in the interior region of the mind, both divine and human; this doctrine certainly follows the Christian tradition of St. Augustine and St. Thomas, but unlike them, Suarez attributed epistemic truth and transparency to the idea itself; which contributes to a modern vision of the mind.

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