

THE SEMANTICS OF ANALOGY ACCORDING TO
THOMAS DE VIO CAJETAN'S *DE NOMINUM ANALOGIA*

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Abstract

by

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Thomas de Vio Cajetan's *De Nominum Analogia* (1498) is usually interpreted as an attempt to systematize Thomas Aquinas's views on analogy. This approach ignores historical and philosophical context and fails to make sense of Cajetan's teaching on analogy.

The present study offers a reinterpretation of Cajetan's treatise, beginning with a reconstruction of the specific questions *De Nominum Analogia* tries to answer.

Traditionally understood as a mean between equivocation and univocation, analogy is usually described as a kind of equivocation whose diverse significations are somehow related. This raises two questions: What is the character of this relation? And if analogy is a kind of equivocation, how can this relation provide unity sufficient to avoid causing the fallacy of equivocation? These semantic questions, latent in the Aristotelian logical tradition, were brought to the fore by Scotus's arguments against analogy. Insufficiently

answered in the writings of Aquinas, they became preoccupations of Cajetan's immediate predecessors and contemporaries.

Cajetan's *De Nominum Analogia* is fruitfully read as a semantic analysis of analogy designed to address these questions. Cajetan's two well-known central teachings on analogy are: (1) that there are three modes of analogy—analogy of inequality, analogy of attribution, and analogy of proportionality; and (2) that analogy of proportionality is the most proper mode of analogy. The threefold division of analogy constitutes three alternative accounts of how diverse significates can be somehow related, and Cajetan favors analogy of proportionality because only the unity of this mode of analogy allows a non-univocal term to avoid the fallacy of equivocation. This study finds, then, that proportional unity is the key to Cajetan's semantic analysis of analogy, and that most of *De Nominum Analogia* articulates the ramifications of proportional unity through all the three parts of traditional Aristotelian logic: simple apprehension, composing and dividing, and discursive reasoning. This interpretation makes sense of Cajetan's attention to "concepts," and confirms that semantic analysis is consistent with an appreciation for the role of judgment in the use of analogical terms.

An appendix contains the author's English translations of *De Nominum Analogia* and the letter *De Conceptu Entis*, parallel with the Latin text.

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ABBREVIATIONS

Works of Cajetan

- CDEE* *Commentaria in De Ente et Essentia* (1495)
ed. M.H. Laurent, Turin, 1934
- CPA* *Commentaria in Praedicamenta Aristotelis* (1498)
ed. M.H. Laurent, Rome, 1939
- CPI* *Commentaria in Porphyrii Isagogen ad Praedicamenta Aristotelis* (1497)
ed. I. Marega, Rome, 1934
- CST* *Commentaria in Summam Theologiae St Thomae* (1507-1522)
Leonine ed., Rome, 1906
- DCE* *De Conceptu Entis* (1509)
ed. N. Zammit, Rome, 1934; rev. H. Hering, Rome, 1951
- DNA* *De Nominum Analogia* (1498)
ed. N. Zammit, Rome, 1934; rev. H. Hering, Rome, 1951

DCE, *DNA*, and *CDEE* are cited by section numbers as they appear in the editions indicated (e.g. *DNA* §1). *CPA* and *CPI* are cited by page numbers of the editions indicated (e.g. *CPA* 19). *CST* is cited by the part, article, and question of the text of Aquinas on which Cajetan comments, followed by a Roman numeral indicating the section of Cajetan's commentary as it appears in the Leonine edition (e.g. the second section of Cajetan's commentary on *Prima Pars*, question 13, article 5, is *CST* I.13.5, n. ii).

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PREFACE

Under the heading of “analogy” are gathered several interconnected concerns. There is the metaphysical concern, summarized by Aristotle’s famous dictum that “being is said in many ways.” There is the theological concern about how our language can stretch beyond its native domain to say meaningful things about God. Related to both of these are those notions such as truth and goodness, which are said to be “convertible” with being; transcending the highest genera, they are themselves universal, but not generic.

These issues—“the analogy of being,” the question of “divine names,” and “the transcendentals”—have all played an important role in the classical tradition especially as assimilated by Thomas Aquinas. And so there is a further, interpretive concern which analogy calls to mind. Aquinas, as is often pointed out, had no *ex professo* teaching on analogy, and yet analogy is clearly integral to his thought. Those who seek to understand Aquinas thus naturally try to understand exactly what analogy meant for him.

These philosophical and interpretive concerns are all respectable motivations for an interest in analogy. Lest it be taken for granted that they are the only motivations, however, it needs to be said as clearly as possible at the outset that in the present work I do not pursue these metaphysical or theological concerns. Nor do I pursue the question of how to interpret Aquinas. Instead, I attempt to understand a particular text, Cajetan’s treatise *De Nominum Analogia* (“On the Analogy of Names”). I argue for, and then explore the implications of, the thesis that Cajetan’s treatise is concerned with answering very specific questions, questions which must be distinguished both from the metaphysical and theological ones already mentioned, and from the question of how to interpret Aquinas.

Rather, Cajetan's question, and so my question, is logical, or what we would today call "semantic"—the question of how we should understand the semantic properties of analogical terms. Hence my title: "The Semantics of Analogy according to Thomas de Vio Cajetan's *De Nominum Analogia*."

Accordingly, it also needs to be said at the outset that this is not primarily a defense or criticism of the "Thomism" of Cajetan's teaching. Cajetan's treatise is almost always judged in terms of its fidelity *ad mentem Thomae*. Indeed, Cajetan's previous English translators boldly introduced the text as "the unsurpassed systematization of the Aristotelian-Thomistic theory of analogy" (Bushinski and Koren, p. ix) by "a faithful interpreter of St. Thomas" who "points out the self-consistency of St. Thomas" (7). Bushinski and Koren glossed over a growing controversy over the Thomism of Cajetan's theory, hoping to reinforce the status of Cajetan's text as "the faithful interpretation and development of the Thomistic theory of analogy" (7). This is an irresponsible way to present Cajetan's *De Nominum Analogia* and the teachings contained therein. But I do not attempt to refute the judgment of Bushinski and Koren. Rather than weigh in on the question of the "Thomism" of Cajetan's *De Nominum Analogia*, I instead insist on the priority of first evaluating the text on its own terms.

Thus the initial chapters of this study attempt to reconstruct the historical and philosophical context of Cajetan's *De Nominum Analogia*, and it is here that we are led to the conclusion that Cajetan intended his treatise to address specific, semantic questions (Chapters 1 and 2). Intermediate chapters defend the legitimacy and urgency of these semantic questions (Chapters 3 and 4), and after a brief sketch of the general semantic framework within which Cajetan addresses them (Chapter 5), I proceed in the final chapters to explore the details of Cajetan's answers (Chapters 6 through 8). As an appendix, I include my own translation of Cajetan's *De Nominum Analogia* (as well as a translation of its short companion letter *De Conceptu Entis*, "On the Concept of Being," written several years later). It is my hope that not only my English rendition of *De*

Nominum Analogia, but also the exposition leading up to it, will make it possible to better understand its teaching.

In this respect, I cannot resist the opportunity to draw an analogy. Over the last several decades, much valuable work has been done in separating the thought of the historical Aquinas from the accumulated influences of venerable but often misleading traditions of “Thomistic” interpretations. Cajetan is often (properly) seen as a major force in these traditions of interpretation. And yet as a thinker in his own right, he deserves also to be separated from the influence of those who have interpreted him. My aim, then, is to do for Cajetan’s teaching on analogy what so many have helped to do for Aquinas on so many subjects: to bring into view what was actually said and why, with the conviction that what emerges will itself be not only philosophically interesting but also compelling, even fresh.

CHAPTER 1

FROM CAJETAN'S TEXT TO CAJETAN'S QUESTION

Now, the question 'To what question did So-and-so intend this proposition for an answer?' is an historical question, and therefore cannot be settled except by historical methods. When So-and-so wrote in a distant past, it is generally a very difficult one, because writers (at any rate good writers) always write for their contemporaries, and in particular for those who are 'likely to be interested,' which means those who are already asking the question to which an answer is being offered; and consequently a writer very seldom explains what the question is that he is trying to answer. Later on, when he has become a 'classic' and his contemporaries are all long dead, the question has been forgotten; especially if the answer he gave was generally acknowledged to be the right answer; for in that case people stopped asking the question, and began asking the question that next arose.

—R.G. Collingwood, *An Autobiography* (Oxford, 1939), p. 39.

1.1 Introduction

Almost immediately Cajetan's *De Nominum Analogia* achieved an authoritative status among Thomistic thinkers. It did not secure unanimous agreement; among the more famous early dissenters were Sylvester Ferrera and Francisco Suarez. But the fact that these thinkers had adopted Cajetan's terminology, and that their thought in turn was interpreted in light of *De Nominum Analogia*, only confirms that that treatise had established for itself a plausible claim to being *the* Thomistic theory of analogy. When John of St. Thomas (Jean Poincot, 1589-1644) composed his textbook of Thomistic philosophy, he virtually canonized the Cajetanian theory, repeating the teaching of *De Nominum Analogia* and remarking that Cajetan had left nothing else to say on the subject of analogy.¹

¹"Difficultates de analogia, quae satis metaphysicae sunt, ita copiose et subtiliter a Caietano disputatae sunt in opusc. de Analogia nominum, ut nobis locum non reliquerit

During the Thomistic revival of the last century, Cajetan's text has continued to be interpreted in the light of its reputation as an authoritative Thomistic teaching. Again, this is not to say that recent commentators have all approved of that reputation. Numerous scholars have defended Cajetan's theory both as correct in itself and as faithful to the mind of Aquinas. But we will see that in the last several decades at least as many scholars have criticized Cajetan's theory. The positions represented here have in fact been quite diverse. However, they do share a common hermeneutic assumption: that *De Nominum Analogia* is Cajetan's attempt to present the Thomistic theory of analogy that Thomas never wrote.

This hermeneutic assumption is understandable and reasonable in light of the history of the text. But the present study is motivated by the conviction that this hermeneutic assumption insufficiently prepares us to receive all that *De Nominum Analogia* has to offer. Indeed, it will be argued here that this hermeneutic assumption actually prevents a proper understanding of Cajetan's text. A text, Collingwood reminded us, cannot be understood independently of the question to which it is an answer. The prevailing hermeneutic assumption has suppressed inquiry into Cajetan's question, indeed precisely because it is an assumption about what that question is—"What is a Thomistic theory of analogy?"—and as an assumption, it has escaped examination and evaluation.

In other words, I want to suggest that Cajetan's *De Nominum Analogia* is one of those "classics," described by Collingwood, whose question has been forgotten. The signs were already there when John of St. Thomas endorsed the text, but gave little indication of what particular problems its theory of analogy is intended to solve. It is clear that John thinks *De Nominum Analogia* has all the answers—but to what questions? Once enshrined as an official Thomistic text, it is quite understandable that recent commentators have criticized that status. Indeed, even assuming that Cajetan's answer to *his* question was right, the next question naturally to arise for *us* would be: "How should we understand

quidquam aliud excogitandi." John of St. Thomas, *Ars Logica*, p. 2, q. 13, a. 2 (ed. Reiser, Turin, 1930, 481b30-35).

the relationship of Cajetan's theory to the thought of Aquinas?" Once they started looking, scholars have had no trouble pointing out differences between Cajetan's teaching and Aquinas's. But neither critics nor defenders of Cajetan have done much to reconstruct the question which Cajetan intended to answer. Few have stopped to consider that Cajetan might have been answering different questions than Aquinas ever asked. Might this explain why what Cajetan says seems so different (when it does) from what Aquinas says? And can we even answer the question of whether Cajetan's theory is Thomistic, if we have forgotten the question which Cajetan's theory was intended to answer?

So approaching Cajetan's *De Nominum Analogia*, this chapter raises again the central hermeneutic question, "What question or questions was this text supposed to answer?" Of course this question quickly leads to what Collingwood considered the more "historical" questions: What question did Cajetan think his audience was "likely to be interested" in? What was the question that Cajetan's contemporaries were asking? It is the purpose of this chapter and the next to consider answers to these questions. But first, this approach must be justified by a more thorough review of recent evaluations of Cajetan's theory of analogy.

1.2 Cajetan's Recent Interpreters

The bulk of scholars in the 20th century considered two main features of Cajetan's teaching: the *classification* and *hierarchy* of modes of analogy. Cajetan's *De Nominum Analogia* is most famous for offering a distinction between three kinds or modes (*modi*) of analogy: analogy inequality, analogy of attribution, and analogy proportionality.² The

²Cf. *DNA* §3. A full exposition of these modes of analogy must wait for a later point in the present study, and a brief exposition risks glossing over contested points. Nonetheless it is reasonable for readers at this point to desire some sense of these different modes, which can perhaps best be conveyed by way of examples. Analogy of inequality (also sometimes called analogy of genus) turns out not to be a true form of analogy; formally it is the univocity of a genus term, and is only improperly considered analogy insofar as different species of that genus can be said to be greater or lesser (as, e.g., the snail is a "lesser" animal than the dog.) The traditional example of analogy of attribution is

latter two are the most important, and, according to Cajetan, analogy of proportionality is the most proper form of analogy of all.

For one group of scholars in the past century, the task has been to argue that Cajetan's threefold division and his preference of analogy of proportionality accord with Aquinas's own thought. Especially during the first half of the century, several scholars followed and defended Cajetan's teaching on analogy, and its faithfulness to the teaching of Aquinas. To the extent that such scholars acknowledged novelty in Cajetan's presentation, it was explained as the development of a tradition, naturally growing out of a systematization of Aquinas's unsystematic teaching on analogy. Thus, according to M. T.-L. Penido, Cajetan set out to "restore the aristotelico-thomistic theory" of analogy.³ Admitting that Thomas's texts are not obviously consonant, Penido admired Cajetan for synthesizing apparently inconsistent teachings.⁴ Similarly, Aloys Goergen defended the harmony between Thomas and Cajetan. He argued that Cajetan developed, expounded, and systematized Aquinas's views. The title of Goergen's thesis summarizes the question

the term "healthy," which can be predicated of an animal which *has* health, of food which can *cause the health of the animal*; of urine which is the *sign of the health of the animal*, etc.; so "healthy" is analogical to the extent that it can denominate secondarily things *by attribution* to what it denominates primarily. The traditional example of analogy of proportionality is the term "sees," which can be predicated of the eye insofar as it grasps its (visible) object, and of the intellect insofar as it grasps its (intelligible) object; so the term "sees" is analogical to the extent that it can signify the same proportion realized in different things, that is, the vision of the eye is related to the eye as the vision of the intellect is related to the intellect. Note also that analogy of attribution (*analogia attributionis*) is also sometimes called analogy of proportion (*analogia proportionis*), not to be confused with analogy of proportionality (*analogia proportionalitatis*). Also, note that technically the analogy of proportionality is divided into analogy of *proper* proportionality and metaphor (*DNA* §25); metaphor is sometimes included in discussions of analogy, but, in general, reference here to analogy of proportionality will be to analogy of proper proportionality, unless otherwise specified.

³M. T.-L. Penido, *Le Rôle de L'Analogie en Théologie Dogmatique* (Paris: Libraire Philosophique J. Vrin, 1931), 143, n. 2: "En réalité Cajetan ne prétendait aucunement innover, mais *restituer* la théorie aristotélico-thomiste.... Il ne veut pas innover mais restaurer."

⁴*Ibid.*, 35-36.

which concerned him and most other interpreters of Cajetan: Cardinal Cajetan's teaching on analogy *and its relation to Thomas Aquinas*.⁵

The case made by Penido and Goergen depended especially on two texts in Aquinas. In his commentary on the first book of *Sentences*, d. 19, q. 5, a. 2, ad. 1, Aquinas says that "there are three ways in which something can be said according to analogy," and he goes on to distinguish between things that are analogous (1) "according to intention only, and not according to being"; (2) "according to being and not according to intention"; and (3) "according to intention and according to being."⁶ Elsewhere, in the disputed questions *De Veritate* q. 2, a. 11, Aquinas distinguishes between proportion and proportionality, and seems to favor proportionality as a mode of analogy useful for theology. Cajetan says that his own threefold distinction parallels the threefold distinction of *I Sent.* 19.5.2 ad. 1, and he cites *DV* 2.11 in support of the primacy of analogy of proportionality. So it looks as if Cajetan's theory of analogy grows out of an assimilation of *I Sent.* 19.5.2 ad. 1 and *DV* 2.11. Thus, Penido and Goergen largely depend on these two passages in Aquinas to justify the Thomistic authenticity of the threefold division itself, and the priority of analogy of proportionality.

Other scholars endorsed Cajetan's teaching, especially the classification and hierarchy of modes of analogy, without trying to demonstrate that it was also Aquinas's teaching. Without much argument for its consonance with Aquinas, Cajetan's classification and hierarchy of modes of analogy was promoted by Garrigou-Lagrange,⁷

⁵Aloys Goergen, *Kardinal Cajetans Lehre von der Analogie; ihr Verhältnis zu Thomas von Aquin* (Speyer a. Rh.: Pilger-Druckerei, 1938).

⁶*I Sent.* 19.5.2 ad 1: "aliquid dicitur secundum analogiam tripliciter: vel secundum intentionem tantum, et non secundum esse.... Vel secundum esse et non secundum intentionem.... Vel secundum intentionem et secundum esse...."

⁷Reginald Garrigou-Lagrange, *La Synthèse Thomiste*, nov. ed. (Paris: Desclée de Brouwer and Cie., 1950), 144-155; Garrigou-Lagrange, *The One God: A Commentary on the First Part of St. Thomas' Theological Summa*, trans. Bede Rose (St. Louis: Herder, 1943), 396-400; Garrigou-Lagrange, *God: His Existence and His Nature*, 2 vols., trans. Bede Rose (St. Louis: Herder, 1934/1936), I: 214, 224-227; II: 203-221.

Maritain⁸ (who called *De Nominum Analogia* “authentically Thomistic”⁹), Phelan,¹⁰ Simon,¹¹ and others.¹² Likewise, the extensive discussions of analogy by Anderson¹³ follow much of Cajetan’s teaching, articulating and defending the details of the theory without examining the textual or historical relations between Cajetan and Aquinas.

Opposed to these defenders and followers of Cajetan are a substantial body of critics. Despite—or rather largely because of—the longstanding influence and status of Cajetan’s theory of analogy, the last century saw a new wave of scholarship which tried to separate Cajetan’s teachings from the teachings of Aquinas. In many areas, the search for the “aristotelico-thomistic” tradition gave way to the search for the historical teaching of

⁸Jacques Maritain, *Distinguish to Unite, or The Degrees of Knowledge*, trans. Gerald B. Phelan (New York: Charles Scribner’s Sons, 1959), 418-421 (“Appendix II: Analogy”).

⁹*Ibid.*, 420.

¹⁰Gerald B. Phelan, *St. Thomas and Analogy* (Milwaukee: Marquette University Press, 1941).

¹¹Yves Simon, “Order in Analogical Sets,” in *Philosopher at Work: Essays by Yves R. Simon*, ed. Anthony O. Simon (Lanham, Maryland: Rowman and Littlefield, 1999): 135-171 (reprinted from *New Scholasticism* 34 (1960): 1-42). But note that Burrell portrays Simon as departing from the Cajetanian tradition. Burrell, *Analogy and Philosophical Language* (New Haven: Yale University Press, 1973), 202-209; Burrell, “A Note on Analogy,” *New Scholasticism* 36 (1962): 225-32. The position of Simon and the interpretation of Burrell will be taken up in the next chapter.

¹²For discussion see Hampus Lyttkens, *The Analogy Between God and the World: An Investigation of its Background and Interpretation of its Use by Thomas of Aquino* (Uppsala: Almqvist and Wiksells Boktryckeri AB, 1952), 218-225; and Gregory Philip Rocca, *Analogy as Judgment and Faith in God’s Incomprehensibility: A Study in the Theological Epistemology of Thomas Aquinas*, 2 vols. (Ph. D. dissertation, Catholic University of America, 1989), 30-33.

¹³James F. Anderson, *The Bond of Being: An Essay on Analogy and Existence* (St. Louis: B. Herder Book Co., 1949); Anderson, *Reflections on the Analogy of Being* (The Hague: Martinus Nijhoff, 1967); Anderson, “Some Basic Propositions Concerning Metaphysical Analogy” (with comments and responses), *Review of Metaphysics* 5 (1952): 465-72; Anderson, “Mathematical and Metaphysical Analogy in St. Thomas,” *Thomist* 3 (1941): 564-79; Anderson, “Bases of Metaphysical Analogy,” *Downside Review* 66 (1948): 38-47.

Aquinas, and Cajetan's theory of analogy was immediately called into question as another of the accretions of tradition which had obscured from view the authentic Aquinas.

In criticizing Cajetan as a commentator of Aquinas, many scholars focused on Cajetan's use of the two key texts of Aquinas already mentioned (*DV* 2.11 and *I Sent.* 19.5.2 ad 1). Ramirez, who three decades earlier had contributed to the tendency to consider Cajetan as synthesizing "the aristotelico-thomistic doctrine" of analogy,¹⁴ was among the first to call into question the equation of Thomas's distinctions at *I Sent.* 19.5.2 ad 1 with Cajetan's three modes of analogy.¹⁵ According to Ramirez, the tradition which bases a division of analogy on the *Sentences* passage "lacks a solid foundation."¹⁶

Several other scholars argued that *DV* 2.11 and *I Sent.* 19.5.2 ad 1 were not consistent; and indeed, upon examination of the relevant texts, it became increasingly easy to argue that Aquinas's occasional statements about analogy indicated changes in his views. In his detailed collation and analysis of Aquinas's various statements about analogy, Klubertanz found that Aquinas abandoned proportionality after 1256-57, changing his mind after *DV* 2.11. Montagnes came to similar conclusions.¹⁷ Descoqs, following Suarez, made even stronger claims, saying that analogy of proportionality could not apply in the crucial case of the analogy between God and creatures.¹⁸

¹⁴Jacobus M. Ramirez, "De analogia secundum doctrinam Aristotelico-Thomisticam," in *Ciencia tomista* vol. 24 (1921): 20-40, 195-214, 337-357; 25 (1922): 17-38.

¹⁵Jacobus M. Ramirez, "En torno a un famoso texto de Santo Tomas sobre analogia," reprinted as an appendix to Ramirez, *De Analogia*, in Ramirez, *Opera Omnia*, tom. II (Madrid: Instituto de Filosofia "Luis Vives", 1970), vol. 4: 1811-1850. (The article originally appeared in *Sapientia* 8 [1953]: 166-192.)

¹⁶Ramirez, *De Analogia*, 1400-1417.

¹⁷Bernard Montagnes, *La Doctrine de l'Analogie de L'Être d'après Saint Thomas d'Aquin* (Louvain/Paris: Publications Universitaires/Béatrice-Nauwelaerts, 1963).

¹⁸P. Pedro Descoqs, *Praelectiones Theologiae Naturalis*, II: 758ff. Descoqs, *Institutiones Metaphysicae Generalis*, I: 262-271.

Such findings were consistent with the arguments of Hampus Lyttkens, one of the earliest and most influential opponents of Cajetan's theory. Lyttkens criticized the "Thomistic" tradition which privileged proportionality, arguing that in Aquinas proportionality plays a subordinate role.¹⁹ In this Lyttkens, Klubertanz, and Montagnes have been followed by many others, including Ashworth,²⁰ Mahoney,²¹ Marion,²² and Masiello,²³ who all agree that Cajetan reverses a Thomistic priority of attribution over proportionality.²⁴

Scholars also disagreed about Cajetan's characterization of attribution and proportionality. Cajetan says that analogy of proportionality, which he pairs with the analogy "*secundum intentionem et secundum esse*" of Thomas's *I Sent.* 19.5.2 ad 1, always involves intrinsic denomination. But according to Ramirez, the analogy "*secundum intentionem et secundum esse*" is not Cajetan's analogy of proportionality, but rather an

¹⁹Lyttkens, *The Analogy Between God and the World*.

²⁰E.J. Ashworth, "Suárez on the Analogy of Being: Some Historical Background," *Vivarium* 33 (1995): 57; Ashworth, "Analogical Concepts: The Fourteenth-Century Background to Cajetan," *Dialogue* 31 (1992): 401; Ashworth, "Analogy and Equivocation in Thirteenth-Century Logic: Aquinas in Context," *Mediaeval Studies* 54 (1992): 128; Ashworth, "Language, Renaissance Philosophy of," *Routledge Encyclopedia of Philosophy* (New York: Routledge, 1998), vol. 5, §4.

²¹Edward P. Mahoney, "Cajetan (Thomas De Vio)," in *Routledge Encyclopedia of Philosophy* (New York: Routledge, 1997), vol 2, §2.

²²Jean-Luc Marion, *Sur la théologie blanche de Descartes: Analogie, création des vérités éternelles et fondement* (Paris: Presses Universitaires de France, 1981), 88, 92.

²³Ralph J. Masiello, "The Analogy of Proportion According to the Metaphysics of St. Thomas," *The Modern Schoolman* 35 (1958): 91-105.

²⁴Copleston denies that Aquinas "ever abandoned analogy of proportionality", Frederick J. Copleston, *A History of Philosophy*, vol. 2, *Medieval*, Part 2, *Albert the Great to Duns Scotus* (New York: Image, 1962), 74; but Copleston also says, "I venture to doubt whether [Cajetan's teaching on analogy] represents the view of St. Thomas." *A History of Philosophy*, vol. 3, *Late Medieval and Renaissance Philosophy*, Part 2, *The Revival of Platonism to Suarez* (New York: Image, 1963), 158.

intrinsic case of analogy of attribution.²⁵ According to Cajetan, analogy of attribution always involves the extrinsic denomination of its secondary analogates. The most famous early critic of Cajetan on this point was Suarez²⁶; more recently, Descoqs has also followed Suarez in arguing for intrinsic cases of attribution.²⁷

Another question which concerned several critics of Cajetan was that of whether Cajetan emphasized logic or metaphysics more than Aquinas. Klubertanz charged that Cajetan had emphasized metaphysics, while he should have emphasized logic.²⁸ McInerny argued that Cajetan entirely misinterpreted *I Sent.* 19.5.2 ad 1, and that the division of analogy found in *De Nominum Analogia* was based on metaphysical considerations which are irrelevant to a properly logical consideration of analogy.²⁹

Still others have criticized Cajetan for emphasizing logic, and semantic formalities, too much. This is an issue that will be taken up at greater length in the third chapter below, but briefly: many, following Gilson, have disapprovingly cited Cajetan's focus on *concepts* as evidence that he was too influenced by Scotus, and that he has ignored the role of

²⁵Ramirez, "En torno a un famoso texto de Santo Tomas sobre analogia." Cf. Jacobus M. Ramirez, *De Analogia*, 1473, 1482-1488.

²⁶Suarez, *Disputationes Metaphysicae* disp. 28, sect. 3, nn. 14, 17; disp. 32, sect. 2, n. 14 (Olms, vol. 2, pp. 17, 19, 323).

²⁷Descoqs, *Institutiones Metaphysicae Generalis*, I: 260-269; Descoqs, *Praelectiones Theologiae Naturalis*, II: 765ff. On Descoqs' "slightly modified Suarezianism" see Lyttkens, 238-240. Descoqs discusses Suarez at *Praelectiones Theologiae Naturalis* II: 768.

²⁸George P. Klubertanz, "Analogy," *New Catholic Encyclopedia*, vol. 1 (New York: McGraw Hill Book Co., 1967), 462-3.

²⁹Ralph McInerny, *The Logic of Analogy: An Interpretation of St. Thomas* (The Hague: Martinus Nijhoff, 1961); McInerny, *Aquinas and Analogy* (Washington: The Catholic University of America Press, 1996). McInerny's criticism of Cajetan is addressed below in Chapter 6.

judgment in a genuine Thomistic understanding of analogy.³⁰ The most developed criticism of Cajetan on this basis is that of David Burrell.³¹

In all of these criticisms, the standard of evaluating Cajetan's text has been clear, and has been the same as the standard used by such defenders as Penido and Goergen: fidelity to Aquinas. Battista Mondin is quite explicit about his standards for evaluating *De Nominum Analogia*. Cajetan, according to Mondin, was writing as an "interpreter" of Aquinas, and *De Nominum Analogia*, at least in intention, "systematically explains the whole Thomistic theory of analogy."³² Mondin speaks of "Cajetan's interpretation of Aquinas's doctrine of analogy,"³³ and says, "we do not have the least doubt that Cajetan intended to give a systematic and faithful presentation of Aquinas's doctrine of analogy."³⁴ According to Mondin, this intention is entirely reasonable, but it is not realized. "It is not Cajetan's intentions but his results that are unsatisfactory."³⁵

Montagnes also makes it clear that he regards the main standard for evaluating *De Nominum Analogia* to be its conformity to Aquinas's own teaching.³⁶ He outlines three possible positions on the question. Some hold that "the accord of master and student is

³⁰For extensive references to Gilson and those who have followed him, see Chapter 3. For another discussion of this debate see Rocca, *Analogy as Judgment and Faith in God's Incomprehensibility: A Study in the Theological Epistemology of Thomas Aquinas*, 40-49.

³¹David Burrell, *Analogy and Philosophical Language* (New Haven: Yale University Press, 1973). Cf. Burrell, "A Note on Analogy," *New Scholasticism* 36 (1962): 225-32; Burrell, "Beyond the Theory of Analogy," *Proceedings of the American Catholic Philosophical Association* 46 (1972): 114-21.

³²Battista Mondin, *The Principle of Analogy in Protestant and Catholic Theology*, 2nd ed. (The Hague: Martinus Nijhoff, 1968), 36.

³³*Ibid.*, 40.

³⁴*Ibid.*, 42.

³⁵*Ibid.*

³⁶Montagnes, *La Doctrine de l'Analogie de L'Être d'après Saint Thomas d'Aquin*, 126: "La doctrine de Cajetan sur l'analogie est-elle conforme à celle de S. Thomas?"

incontestable”; others hold that Thomas has no explicit theory of analogy, but that Cajetan’s theory does not accurately describe Thomas’s practice. Montagnes takes the third position, arguing “that there is an explicit theory in Thomas which is different from Cajetan.”³⁷

Recently John F. Wippel has approvingly cited Lyttkens, Montagnes, Klubertanz and McInerny as having demonstrated that Cajetan’s theory is not Thomistic.³⁸ Indeed, over the last several decades it is increasingly remarked that the analogy studies of the last century separated Aquinas from his “commentators,” Cajetan chief among them.³⁹ David Burrell writes of Lyttkens, McInerny, Klubertanz, and Mondin that their studies “differ from the bulk of Thomist commentary in their careful attention to Aquinas’ actual usage. The case against Cajetan is documented from it.”⁴⁰ Paul G. Kuntz, summarizing the recent scholarship on analogy, especially that of McInerny and Burrell, remarks that “the history of analogy has... been freed from Cajetan’s dead hand, as has the logic of St. Thomas’ analogy.”⁴¹ A prominent theologian can now refer casually, as if to a familiar phenomenon and established historical event, to “the endless difficulties raised by the formulation after the fact of a ‘Thomistic doctrine of analogy.’”⁴²

³⁷*Ibid.*, 126-127.

³⁸John F. Wippel, *The Metaphysical Thought of Thomas Aquinas: From Finite Being to Uncreated Being* (Washington: Catholic University of America Press, 2000), p. 73, n. 30; p. 90, n. 87.

³⁹Leo O’Donovan, “Methodology in Some Recent Studies of Analogy,” *Philosophical Studies* (Dublin) 16 (1967), 78. Cf. Micheal McCanles, “Univocalism in Cajetan’s Doctrine of Analogy,” *The New Scholasticism* 42 (1968): 18-47.

⁴⁰Burrell, *Analogy and Philosophical Language*, 122.

⁴¹Paul G. Kuntz, “The Analogy of Degrees of Being: A Critique of Cajetan’s *Analogy of Names*,” *The New Scholasticism* 61 (1982): 72.

⁴²Jean-Luc Marion, *God Without Being: Hors-Text*, trans. Thomas A Carlson (Chicago: University of Chicago Press, 1991), 81.

1.3 Common Ground: The Received Paradigm

Because, as so often noted, there is no *ex professo* teaching on analogy in Aquinas, it is natural that a treatise on analogy by a major commentator should come to be treated as an interpretation of Aquinas, and evaluated as such. Recent attempts to better understand what Aquinas himself thought, which have led to many criticisms of Cajetan, have done nothing to displace this hermeneutic assumption. In fact, they have reinforced it. Indeed, in general, despite a genuine diversity of views about *De Nominum Analogia* during the last century, there are a startling number of shared assumptions. There are enough, I would suggest, to warrant considering the recent history of interpretations of Cajetan's analogy theory as representing a research programme in the sense Thomas Kuhn described, in which genuine disagreements, and genuine advances in inquiry, take place against the background of a set of shared assumptions. Though some of these have already been pointed out, it is worth enumerating some of the common elements of this paradigm of interpreting *De Nominum Analogia*:

(1) *Cajetan was attempting to interpret or systematize,⁴³ or even comment on and summarize,⁴⁴ Aquinas's views on analogy.* This assumption seems supported by an easy

⁴³Hampus Lyttkens, *The Analogy Between God and the World: An Investigation of its Background and Interpretation of its Use by Thomas of Aquino* (Uppsala: Almqvist and Wiksells Boktryckeri AB, 1952), 205; Edward A. Bushinski, "Introduction" to Thomas de Vio Cardinal Cajetan, *The Analogy of Names and the Concept of Being*, trans. Edward A. Bushinski (Pittsburgh: Duquesne University Press, 1953), ix, 5; Edward Mahoney, "Cajetan," in *The Routledge Encyclopedia of Philosophy*, vol. 2, 171; Mondin, *The Principle of Analogy in Protestant and Catholic Theology*, 36-42; Burrell, *Analogy and Philosophical Language*, 11; Robert E. Meagher, "Thomas Aquinas and Analogy: A Textual Analysis," *The Thomist* 34 (1970), 231, 237; James F. Ross, "Analogy as a Rule of Meaning for Religious Language," *Aquinas: A Collection of Critical Essays*, ed. Anthony Kenny (Garden City, New York: Anchor Books, 1969), 93 (this essay also appears in *International Philosophical Quarterly* 1 [1961]: 468-502 and in *Inquiries into Medieval Philosophy: A Collection in Honor of Francis P. Clarke*, ed. James F. Ross [Westport, Connecticut: Greenwood Publishing Company, 1971], 35-74). But cf. Ralph McNerny, 1996, 24: "...it is not at all clear that Cajetan in his opusculum intends to give an account of St. Thomas's teachings on analogous naming..."

inference: Cajetan knew that Aquinas had not written systematically on the subject of analogy, and Cajetan therefore knew that in his own systematic work he was going farther than Aquinas; since Cajetan was a Thomist, his aim in writing his treatise on analogy must have been to impose order and coherence on Aquinas's own scattered remarks on analogy.

(2) *The most important teaching of De Nominum Analogia is its threefold division of analogy.* What is most commonly remembered about Cajetan's theory of analogy is the threefold distinction between kinds or modes (*modi*) of analogy. Cajetan himself emphasizes this distinction from the beginning, and his first three chapters address each mode in turn. Most scholars have implicitly or explicitly maintained that this threefold division is the central and distinctive feature of Cajetan's theory of analogy. Indeed, reviews of Cajetan's theory tend to focus on the first three chapters of *De Nominum Analogia*, in which each of these three modes is described in turn.⁴⁵

(3) *Cajetan based his threefold classification on I Sent. 19.5.2 ad 1.*⁴⁶ As we noted already, Cajetan refers to this passage and its language in *De Nominum Analogia*, claiming

⁴⁴Frank R. Harrison III, "The Cajetan Tradition of Analogy," *Franciscan Studies* 23 (1963), 180; Ralph J. Masiello, "The Analogy of Proportionality According to the Metaphysics of St. Thomas," in *The Modern Schoolman* 35 (1958), 92; Michael McCanles, "Univocalism in Cajetan's Doctrine of Analogy," *The New Scholasticism* 42 (1968): 18.

⁴⁵A typical presentation is Mondin, *The Principle of Analogy in Protestant and Catholic Theology*, 35-40.

⁴⁶The claim that Cajetan's classification is *based on the Sentences* passage is made in: Lyttkens, *The Analogy Between God and the World*, 205; Frank R. Harrison III, "The Cajetan Tradition of Analogy," *Franciscan Studies* 23 (1963), 182; Ralph J. Masiello, "The Analogy of Proportionality According to the Metaphysics of St. Thomas," in *The Modern Schoolman* 35 (1958), 93, 105; Ralph McInerny, *Aquinas and Analogy*, 5, 11, 12, 17; Ralph McInerny, *The Logic of Analogy*, 2-4, 22, 80; Robert E. Meagher, "Thomas Aquinas and Analogy: A Textual Analysis," *The Thomist* 34 (1970), 231; George P. Klubertanz, *St. Thomas Aquinas on Analogy: A Textual Analysis and Systematic Synthesis* (Chicago: Loyola University Press, 1960), 7; Kevin Flannery, S.J., review of McInerny, *Aquinas and Analogy*, in *Fellowship of Catholic Scholars Quarterly* 20 (1997): 34; Gregory Philip Rocca, *Analogy as Judgment and Faith in God's Incomprehensibility*:

that each of his three kinds of analogy pairs up with a different member of Aquinas's distinction. It has been concluded that this passage in Aquinas is the basis—both the inspiration and the justification—of Cajetan's threefold division. Indeed, Cajetan's defenders claim this in support of Cajetan's fidelity to Aquinas, while Cajetan's critics accept that Cajetan was inspired by *I Sent.* 19.5.2 ad 1, but point to evidence that Cajetan misinterpreted, or misapplied, Aquinas's distinction.

(4) *Cajetan distinguishes analogy of attribution and analogy of proportionality in terms of metaphysical differences in the things named by analogical terms.* Cajetan says that analogy of attribution always involves “extrinsic denomination”, and that analogy of proportionality always involves “intrinsic denomination.”⁴⁷ Although phrased in logical or semantic terminology, this has been seen as an ingenious (or, alternatively, as a fallacious) way of connecting his discussion of analogy to metaphysical concerns, namely, whether or not the *ratio* or form signified by a term *really inheres* in the thing which it names.

Accordingly, Cajetan's interpreters have also concluded that:

(5) *Cajetan prefers analogy of proportionality because of its metaphysical characteristics.*

Cajetan makes clear a preference for one of his three modes of analogy, analogy of proportionality, as being the most “proper and true” mode of analogy, and this judgment is

A Study in the Theological Epistemology of Thomas Aquinas (Ph.D. dissertation, Catholic University of America, 1989), 27; Mondin, *The Principle of Analogy in Protestant and Catholic Theology*, 42. The passage from Aquinas “inspired” Cajetan's division, according to Bernard Montagnes, *La doctrine de l'analogie de l'être d'après Saint Thomas d'Aquin* (Louvain/Paris: Publications Universitaires/Béatrice-Nauwelaerts, 1963), 136 and Henry Chavannes, *The Analogy between God and the World in Saint Thomas Aquinas and Karl Barth*, trans. William Lumley (New York: Vantage Press, 1992), 52. Ian Wilks, “Aquinas on Analogy: The Distinction of Many-to-One and One-to-Another,” *The Modern Schoolman* 75 (1997), p. 40, n. 12, says that Aquinas's text “gives rise to the Cajetanian classification in the first place.” And Cajetan “follows” Aquinas's division, according to Vernon J. Bourke, “Cajetan, Cardinal,” in *The Encyclopedia of Philosophy*, ed. Paul Edwards, 1967, vol. 2, 5.

⁴⁷On intrinsic and extrinsic denomination, see Chapter 5 below; on their role in Cajetan's theory of analogy, see chapters 6 and 7.

taken to be related to the fact that analogy of proportionality always involves intrinsic denomination, i.e. in cases where a term is analogous by proportionality, the analogous property or “form” really inheres in each of the things named by that term.⁴⁸

1.4 Some Anomalies

The necessity of approaching Cajetan afresh can be best brought out by pointing to certain observations which are not obviously or automatically accounted for in the received paradigm just described. For instance, there is already the slight tension between Cajetan’s supposed dependence on Aquinas (points 1 and 3 above) and the supposed originality in his threefold division, implied in point (2). But there are other observations, which can be catalogued in such a way that they correspond roughly with the points of the established paradigm with which they are in tension (although sometimes these individual observations pose a difficulty for the established paradigm in more than one way):

(1*) *Cajetan’s treatise is not presented as an interpretation, systematization, or summary of Aquinas’s views on analogy.* Cajetan certainly knew how to write commentaries, and this is not one. And even as a text presenting his own thought, it does not give indication of being primarily intended as an interpretation or systematization of Aquinas. Aquinas is mentioned, as are others—chiefly Aristotle and Averroes. In all cases, Cajetan appears to be showing (in a rather Thomistic way) how what other people said is consistent with, or can somehow be accounted for in, his own theory. But the undeniable impression one gets from Cajetan’s text is that he is presenting his *own* teaching. Indeed, at least one scholar has tried to account for this fact in the old paradigm by *criticizing* Cajetan for giving his

⁴⁸E.g. Anderson, who takes himself to be following Cajetan, emphasizes the metaphysical dimension of analogy. Anderson, *The Bond of Being*. Marion is typical of critics of Cajetan, who say that Cajetan preferred analogy of proportionality because it involves intrinsic denomination. Marion, *Sur la théologie blanche de Descartes*, 93. On the priority of proportionality, see Chapter 7 below.

own views: thus Robert Meagher complains that “Cajetan’s own independent thought and writing intrudes itself between exegete and text.”⁴⁹

(2*) *Cajetan had already presented the threefold division three years earlier in his commentary on Aquinas’s De Ente et Essentia*. In that commentary, Cajetan speaks first of the sense in which univocal terms can be said “*per prius et posterius*” (§18). He then speaks of two more genuine kinds of analogy, one in which something is said “according to a determinate relation of one to another” [*secundum determinatam habitudinem unius ad alterum*] and another in which something is said “according to proportionality” [*secundum proportionalitatem*] §21. It is clear from Cajetan’s discussion that he is talking about what in *De Nominum Analogia* he calls respectively analogy of inequality, analogy of attribution, and analogy of proportionality.⁵⁰ But if Cajetan had articulated this threefold distinction in 1495, can it really be the main point of a separate treatise on analogy in 1498?

(3*) *Cajetan does not mention the passage from Aquinas’s Sentences commentary until after presenting his divisions in De Nominum Analogia, and doesn’t mention Aquinas’s text at all in his commentary on De Ente et Essentia*. Cajetan cites Aristotle and Averroes in support of his division, not just Aquinas. But more importantly, he gives arguments, philosophical reasons, for classifying analogy as he does. In the *De Ente et Essentia* commentary, Cajetan offers his threefold division of analogy without mentioning Aquinas’s *Sentences* text at all. And in *De Nominum Analogia*, Cajetan does not cite the *Sentences* text as the “basis” of his classification, but rather notes, after the fact, that his classification is consistent with the *Sentences* text. Of course, it is hard to prove the negative position that Cajetan did *not* base his division on the *Sentences* text; but the

⁴⁹Meagher, “Thomas Aquinas and Analogy: A Textual Analysis,” 240.

⁵⁰Cajetan’s discussion of analogy in *CDEE* is taken up again in Chapter 6 below.

evidence available just does not support the widespread contention that he did. Given that a number of Cajetan's predecessors cited *I Sent.* 19.5.2 ad 1 in their own discussions of analogy, it is more reasonable to conclude that Cajetan was trying to accommodate a text which tradition had already deemed important.⁵¹

(4*) *Cajetan does not define the two genuine modes of analogy in terms of extrinsic or intrinsic denomination.* Cajetan gives carefully formulated definitions of each of his three modes of analogy. These definitions parallel the definitions of univocation and equivocation in Aristotle's *Categories*; they do not include a mention of extrinsic and intrinsic denomination, which are said to be properties or conditions (*conditiones*) which follow from these definitions. (More will be said about this in Chapter 6.)

(5*) *Cajetan is clear that he intends to analyze analogy as a logician.* The first and most obvious piece of evidence supporting this claim is the title of Cajetan's treatise: *De Nominum Analogia*, On the Analogy of *Names*. But there is more, and in fact the evidence for Cajetan's logical, as opposed to metaphysical, intention is overwhelming. Nonetheless, because this is still a somewhat controversial claim, contradicted by several interpreters of Cajetan, more will be said in its defense later in this chapter, and in Chapter 2.

⁵¹Both Capreolus and Soncinas cited *I Sent.* 19.5.2 ad 1 in connection with their proposed threefold divisions of analogy. Michael Tavuzzi, "Some Renaissance Thomist Divisions of Analogy," *Angelicum* 70 (1993), 100-102. Fifteenth-century Thomists apparently found the passage compatible with a threefold division of analogy made by a late thirteenth century anonymous commentator on the *Sophistici Elenchi*. See Ashworth, "Suárez on the Analogy of Being," 59-61. Ashworth concludes that "neither Cajetan's use of Aquinas's *Sentences* commentary nor his threefold division of analogy were novel" (p. 61). Chapter 2 (sect. 2.3) will further pursue the historical background to Cajetan's division; more will be said about the philosophical, as opposed to textual, basis of Cajetan's threefold division in Chapter 6.

How does this set of observations affect the interpretation of *De Nominum Analogia*? One may treat them as problems to be solved within the received paradigm of interpretation, that is, to continue applying Kuhn's language, as "puzzles" to be handled by the "normal science" of the research programme. In general, to the extent that any of these observations have been acknowledged, this has been the strategy especially of Cajetan's recent critics, who take these observations as evidence that Cajetan's theory of analogy is inconsistent, incoherent, and flawed. Indeed, Cajetan has not only been faulted for articulating his *own views* about analogy, but for trying to separate the logical from the metaphysical concerns; he has been taken to task for his attention to "concepts"⁵²; he has also been criticized for not taking into account more of Aquinas's texts, and for trying to account for differences in Greek and Latin usage of terms, following Aristotle's usage, rather than Aquinas's, on the meaning of the term "*analogia*."⁵³ All such criticisms stem from a desire to accommodate this second list of observations within the received paradigm of interpretation represented by the first list of assumptions—desperate attempts, as it were, to preserve that paradigm, in the light of phenomena that do not fit well with it. Alternatively, however, these observations can be understood not as mere *puzzles* to be solved within the received paradigm, but as genuine *anomalies*, signaling the crisis of an exhausted paradigm, and pointing to the need for a new paradigm in interpreting Cajetan's teachings on analogy.

1.5 Towards Cajetan's Question: Historical Background

The received paradigm, accommodating both defenders and critics of Cajetan, grew up around a shared assumption about what question it was that Cajetan hoped his treatise to answer. Until recently, readers of Cajetan's treatise on analogy have all assumed that it

⁵²This criticism is addressed in Chapter's 3 and 5, below.

⁵³McInerny, *Aquinas and Analogy*, 21, 30, 36, 46.

was meant to answer some such question as: *What is a Thomistic theory of analogy?* or *What is Aquinas's own teaching on analogy?* or *How can order be imposed on Aquinas's scattered remarks about analogy?*

The first of these is too general a question to prompt the kind of treatise Cajetan wrote. The second question is more specific, but implies that Cajetan was writing a commentary or gloss, which is not suggested by the form or tone of his work. Though Cajetan does mention Thomas's works, they are cited as corroborating *Cajetan's* teaching, not as clues to *Aquinas's* teaching. Cajetan's manner of citing Aquinas thus also does not suggest the third question.

Some authors have assumed that the question Cajetan's text answers is: *What is the genuine metaphysical analogy?*⁵⁴ The textual evidence that this was Cajetan's own question is thin. Cajetan does emphasize that analogy is important for an understanding of metaphysics, and that metaphysics is one of the most important (though certainly not the only) areas where analogy is applied.⁵⁵ His discussion of extrinsic and intrinsic denomination has also appeared to many interpreters as a discussion of the metaphysical implications of the different modes of analogy.⁵⁶ But Cajetan does not say that he is searching for the true metaphysical analogy. Indeed, the very phrase "metaphysical analogy," which some scholars have used,⁵⁷ does not appear in *De Nominum Analogia*.

Many recent criticisms of Cajetan can actually be understood as following from the observation that *De Nominum Analogia* does *not* answer these questions. That Cajetan has imported his own interests; that Cajetan articulates his position in later scholastic

⁵⁴Anderson, *The Bond of Being*.

⁵⁵*DNA* §1.

⁵⁶However, I will argue in chs. 5 and 6 below that even this is still a properly semantic, and not strictly metaphysical consideration.

⁵⁷E.g. Jacques Maritain, *The Degrees of Knowledge*, 418; James F. Anderson, "Bases of Metaphysical Analogy," and "Some Basic Propositions Concerning Metaphysical Analogy."

terminology that differs from the terminology of Aquinas; that Cajetan's theory of analogy cannot really be derived from Aquinas's texts; that Cajetan only very selectively refers to texts from Aquinas—all of these have been taken as evidence of Cajetan's failure. But rather than conclude that Cajetan has given bad answers to such questions as, "What are Aquinas's views on analogy," we might also consider that Cajetan was trying to answer entirely different questions.

This is further suggested by the recent work of a handful of scholars who have begun to recover the historical and philosophical context of Cajetan's treatise. The most important of these scholars are E.J. Ashworth, Michael Tavuzzi, and Franco Riva. Ashworth has argued that "Cajetan needs to be read in the light of his more immediate predecessors, rather than as a man wrestling in solitude with the works of Aquinas."⁵⁸ She notes that Cajetan's treatise begins by rejecting three alternative views about the nature of the unity of the analogical concept. This raises a number of questions about what Cajetan is talking about, and whom he is responding to, and yet, Ashworth says, "So far as I can tell, the extensive literature on both Aquinas and Cajetan offers no satisfactory answers to these questions."⁵⁹ Addressing these questions herself, Ashworth considers a handful of authors—especially Peter Aureol (d. 1322), Hervaeus Natalis (d. 1323), and John of Jandun (d. 1328)—whose views were considered by some of Cajetan's immediate predecessors—especially Johannes Capreolus (d. 1444), Dominic of Flanders (d. 1479), and Paulus Soncinas (d. 1495). These authors all considered analogy, and so, Ashworth claims, Cajetan should not be understood or evaluated just in light of the writings of

⁵⁸E.J. Ashworth, "Analogical Concepts: The Fourteenth-Century Background to Cajetan," *Dialogue* 31 (1992): 409.

⁵⁹*Ibid.*, 399.

Aquinas; instead, she finds that Cajetan “had his own philosophical agenda, which in many ways owed more to fourteenth-century developments than it did to Aquinas himself.”⁶⁰

The fourteenth-century developments Ashworth has in mind are especially those having to do with philosophical logic, and the emergence after Aquinas of even more specialized vocabulary for the semantic properties of terms. She classes many of these as having “ontological facets,” especially concerning the character of common natures.⁶¹ But even more relevant to the problem analogy are other questions:

On the epistemological side, there is the problem of concepts and how they are to be described. Can one concept have an indeterminate content, or must it be determinate? How does a concept acquire its unity? From an object or nature or from something else? Can the mind form united concepts in the absence of one nature? What is the arithmetic of concepts? Can two concepts appear to be as one, as Henry of Ghent held? Can several concepts be united without losing their distinctness? Is there a distinction between a concept as an act of mind, and the content of that concept, what it is of or about? If so, how is this distinction to be described; and what status does the content of the concept have? Can it be identified with a common nature?

Ashworth concludes, “A good deal of the difficulty attached to the discussions of analogy in the fourteenth and fifteenth centuries is closely related to the fact that often several of these questions are asked at once, without being carefully distinguished.”⁶²

Tavuzzi agrees that “Cajetan was not writing in a vacuum,” and that Cajetan “was not presenting simply a systematic exposition” of Aquinas “without recourse to any intermediary.”⁶³ Instead, *De Nominum Analogia* must be understood within the context of

⁶⁰E.J. Ashworth, “Analogy and Equivocation in Thirteenth-Century Logic: Aquinas in Context,” *Mediaeval Studies* 54 (1992): 94. Cf. Ashworth, “Equivocation and Analogy and Fourteenth Century Logic: Ockham, Burley, and Buridan,” in *Historia Philosophiae Medii Aevi: Studien zur Geschichte der Philosophie des Mittelalters*, ed. Burkhard Mojsisch and Olaf Pluta, vol. 1 (Amsterdam: B.R. Gruner, 1991), 24. Ashworth also considers views of Dominic of Flanders, Capreolus, and Soncinas in “Suárez on the Analogy of Being,” 68-72.

⁶¹Ashworth, “Analogical Concepts: The Fourteenth-Century Background to Cajetan,” 402.

⁶²*Ibid.*, 402-403.

⁶³Tavuzzi, “Some Renaissance Thomist Divisions of Analogy,” *Angelicum* 70 (1993): 93.

“Renaissance Thomism.”⁶⁴ Tavuzzi cites the work of Riva⁶⁵ and Montagnes⁶⁶ in support of the suggestion that “Cajetan stood in a tradition with its roots in the late middle ages.”⁶⁷

Like Ashworth, Tavuzzi argues that there are particular philosophical issues which developed after Aquinas which are relevant to the context of Cajetan’s theory of analogy. These are “issues dealing with the epistemological background of logic... those of the nature of being of reason (*ens rationis*), of the nature of first and second intentions and of the nature of truth.” According to Tavuzzi,

when it came to the matter of [these] crucial issues of philosophical logic... the Thomists of the Renaissance found that more often than not St. Thomas had simply not treated explicitly or even adequately the problems in question—if for no other reason than that they were problems which had emerged, or at least gained their greatest intensity and precise identification and definition, in the years following St. Thomas’ death.⁶⁸

Tavuzzi is speaking here of general issues in philosophical logic, but the same is true of specific questions regarding analogy—that often the question addressed emerged in the years following St. Thomas. The most basic evidence for this is that “several of Cajetan’s contemporaries dealt explicitly with the theme of analogy.”⁶⁹ It appears that one of Cajetan’s predecessors in the chair of Thomistic metaphysics at Padua, Francesco Securo da Nardò (d. 1489), was known for being a follower of Thomas Anglicus’s theory of

⁶⁴Tavuzzi defines the period as extending from 1444 to 1545, i.e., from the death of Capreolus to the opening of the Council of Trent. Tavuzzi, “Hervaeus Natalis and the Philosophical Logic of the Thomism of the Renaissance,” *Doctor Communis* 45 (1992): 132.

⁶⁵Franco Riva, *Tommaso Claxton e l’analogia della proporzionalità* (Milan: 1989).

⁶⁶Montagnes suggests that Thomas Sutton and Thomas Claxton are “precursors” of Cajetan, especially that Cajetan “developed” Claxton’s correlation of attribution with extrinsicality, and proportionality with intrinsicality. Montagnes, *La Doctrine de l’Analogie de L’Être d’après Saint Thomas d’Aquin*, 124; 125, n. 33.

⁶⁷Tavuzzi, “Some Renaissance Thomist Divisions of Analogy,” 94.

⁶⁸Michael Tavuzzi, “Hervaeus Natalis and the Philosophical Logic of the Thomism of the Renaissance,” *Doctor Communis* 45 (1992): 133-134.

⁶⁹Tavuzzi, “Some Renaissance Thomist Divisions of Analogy,” 94.

analogy. More striking, we know that one Vincenzo Merlini da Venezia (d. 1502), who was Regent Master during Cajetan's student years at the *studium generale* of Sant'Agostino in Padua (1491-1493), composed a work (now lost) on analogy, called *De Nominum Analogia*.⁷⁰

Tavuzzi himself presents an anthology of texts discussing analogy from a variety of Renaissance Thomists. Among the most significant from our perspective are those by Dominic of Flanders and Soncinas. Cajetan could have known Dominic's work, and may have actually been taught by Soncinas.⁷¹ Dominic and Soncinas both made divisions of analogy, the latter making use of Aquinas's distinctions at *DV* 2.11 and *I Sent* 19.5.2 ad 1.⁷²

These conclusions of Ashworth and Tavuzzi are confirmed by the more comprehensive historical investigation of Franco Riva.⁷³ Riva's thorough study of Cajetan explodes the opposed but symmetrical "myths of originality and continuity" which had characterized most reactions to Cajetan, even through the 20th century.⁷⁴ Instead, as Riva

⁷⁰Tavuzzi, "Some Renaissance Thomist Divisions of Analogy, 94. Tavuzzi cites Luciano Gargan, *Lo studio teologico e la biblioteca dei Domenicani a Padova nel tre e Quattrocento* (Padua: Editrice Antenore, 1971): 150-151.

⁷¹Tavuzzi, "Some Renaissance Thomist Divisions of Analogy," 99. Dominic studied under John Versorius (d. 1485), who himself discussed analogy in a work published in Cologne in 1494. Tavuzzi, 96, n. 11. Tavuzzi notes that Dominic died in 1479 and so, contrary to the speculations of Marega (*CPI*, xv) and Pinchard (*Métaphysique et sémantique*, 30, 96 n. 11), could not have been one of Cajetan's teachers. However, according to Tavuzzi it is likely that Dominic would have taught Soncinas. Tavuzzi, 97.

⁷²Tavuzzi, "Some Renaissance Thomist Divisions of Analogy," 100-102. Tavuzzi suggests that Soncinas was following Capreolus in his use of *I Sent* 19.5.2 ad 1.

⁷³Franco Riva, *Analogia e univocità in Tommaso de Vio 'Gaetano'* (Milan: Vita e Pensiero, 1995). See also Riva, *L'analogia metaforica: Una questione logico-metafisica nel tomismo* (Milan: Vita e Pensiero, 1989); Riva, *Tommaso Claxton e l'analogia della proporzionalità* (Milan: Vita e Pensiero, 1989); Riva, "L'analogia dell'ente in Domenico di Fiandra," *Rivista di Filosofia neo-scolastica* 86 (1994): 287-322; and Riva, "Il Gaetano e l'ente come «primum cognitum»," *Rivista di Filosofia neo-scolastica* 85 (1993): 3-20.

⁷⁴With my overview of Cajetan's interpreters compare Riva's own more detailed, but also schematic and essentially compatible, overviews in Riva, *Analogia e univocità in Tommaso de Vio 'Gaetano'*, 3-17 and 343-349.

shows, Cajetan's theory is neither wholly original, nor wholly continuous with its predecessors; Cajetan was rooted in classical sources, and in post-Thomistic developments, and yet within that tradition he makes specific interpretive choices, often with polemic intent, against not only Scotists but also the "attributionistic school" of Thomists who had already attempted to classify and analyze analogy.⁷⁵

With the work of Ashworth and Tavuzzi, Riva helps to bring to our attention another common assumption of the received paradigm which must be rejected. Cajetan's interpreters have often presented *De Nominum Analogia* as if it was the first to formalize distinctions between modes of analogy. According to both defenders and critics, Cajetan's concern with classification had been, at most, only inchoately a part of the "Aristotelian-Thomistic" tradition. Yet it can no longer be ignored that other Dominicans, including some of Cajetan's teachers, had tried to distinguish modes of analogy. Indeed, as Ashworth has shown, the tradition of distinguishing modes of analogy goes back through Aristotle's commentators to Aristotle himself.⁷⁶ Moreover, Scotus, in his arguments against analogy, even criticizes a threefold division of analogy.⁷⁷ It is clear that Cajetan's theory of analogy must be understood in light of a tradition of late scholastic reflection on analogy, and that in those facets of his theory that have seemed most original—his emphasis on concepts, and his classification of different kinds of analogy—he was taking cues from predecessors, working in and responding to a tradition which developed through the 14th and 15th centuries.

⁷⁵I will explore further what Riva describes as the polemic context of *DNA* in Chapter 2, below.

⁷⁶Ashworth, "Suárez on the Analogy of Being: Some Historical Background."

⁷⁷Duns Scotus, *Librum Praedicamentorum Quaestiones*, in *Opera Omnia*, vol. 1 (Hildesheim: Georg Olms, 1968; reprint of Lyon, 1639), 129b-130b.

1.6 CONCLUSION

The historical work of Ashworth, Tavuzzi, and Riva points toward a new paradigm of interpreting Cajetan's treatise on analogy. Their findings provide many of the observations listed above as "anomalies" of the old paradigm, and they reconstruct the historical context of Cajetan's treatise. Yet to a large extent Ashworth and Tavuzzi remain within the old paradigm. Although they see that Cajetan's text needs to be evaluated in the context of a tradition of reflection on analogy, they still evaluate *De Nominum Analogia* in terms of its relation to Aquinas.⁷⁸ Thus both Ashworth and Tavuzzi are in the end critics of Cajetan insofar as they find among his contemporaries other thinkers whose views seem closer to Aquinas's own. So treating *De Nominum Analogia* as a classic, they still do not directly investigate what question it was trying to answer; instead of recovering this forgotten question, they are still asking "the next question that arose." Riva more successfully steps outside of the received paradigm. Yet Riva's work has not had wide influence in Anglophone circles, and in any case his historical study does not completely succeed in distilling Cajetan's particular philosophical concern.⁷⁹ So although this historical work has been important—showing that others were concerned with analogy, and that Cajetan was not working in a philosophical vacuum—we must turn directly to the task of reconstructing the particular question or questions that *De Nominum Analogia* was intended to answer.

⁷⁸Ashworth, "Suarez," 75, concludes by considering whether Cajetan or Suarez is "the correct interpreter of Aquinas."

⁷⁹This is not a criticism of Riva. To the contrary, Riva's historical scholarship is far more responsible than that offered in the present study, and the claims to be made here about how to interpret *De Nominum Analogia* could only be vindicated by the kind of thorough, detailed and nuanced research represented by Riva's *Analogia e univocità in Tommaso de Vio 'Gaetano.'* Yet as a comprehensive account of a detailed intellectual history, Riva's book cannot focus on the one, central philosophical issue which I want to bring out of Cajetan's text.

CHAPTER 2

CAJETAN'S QUESTION: THE SEMANTICS OF ANALOGY

2.1 Introduction

If, as argued in the previous chapter, Cajetan was working in a tradition, what does this tradition tell us about the question or questions that his analogy theory was trying to answer? In the present chapter, I try to provide some of the philosophical context for Cajetan's treatise on analogy by reconstructing the central semantic questions about analogy considered by later medieval authors. But first it is necessary to return to the claim, only briefly defended thus far, that Cajetan intended to consider analogy from the point of view of the logician.

2.2 Cajetan's Logical/Semantic Intent

Let us begin by listing some of the reasons we have for believing that Cajetan understood himself to be treating analogy from the point of view of logic:

(1) According to the title of the work, Cajetan is not treating analogy, but the analogy *of names*. And, as Cajetan explains in his fourth chapter, "in names are found three things—namely [1] the *word*, [2] the *concept in the soul*, and [3] the *thing outside [the soul]* or the *objective concept*."¹ To deal with names is to deal with these items which names as such (as opposed to names as sound waves, or ink marks, for example)

¹*DNA* §31: "...in nominibus tria inveniuntur, scilicet vox, conceptus in anima, et res extra, seu conceptus obiectivus."

necessarily involve; but dealing with these items in their relation to names as such is the business of logic.²

(2) At the very beginning, Cajetan explains the importance of the work by claiming that it is required for a correct understanding of metaphysics and other sciences: “Knowledge of this [subject] is necessary, since without it, it is not possible that anyone reason about metaphysics, and many errors in other sciences proceed from ignorance of it.”³ We can conclude that insofar as Cajetan considers it to be prior to metaphysics, he does not consider it to be a part of metaphysics; and insofar as it bears on other sciences, it pertains to reasoning itself, and so to the art of logic, the “art of arts” or “science of sciences.”

(3) Cajetan also explains the importance of his work by claiming that it solves problems introduced by three misguided attempts to explain the unity of the analogical concept.⁴ It is clear throughout the work that Cajetan is concerned to characterize the unity that belongs to concepts signified by analogous terms.

(4) Cajetan regards analogy as a mean between univocation and equivocation, and is to be considered with reference to these.⁵ Univocation and equivocation are defined by

²Cf. *CPA*, 4-5. This passage is discussed in Chapter 5 below.

³*DNA* §1: “Est siquidem eius notitia necessaria adeo, ut sine illa non possit metaphysicam quispiam discere, et multi in aliis scientiis ex eius ignorantia errores procedant.”

⁴*DNA* §1.

⁵*DNA* §31: “Quoniam autem analogia media est inter aequivocationem puram et univocationem, ex extremis natura medii declaranda est”; cf. *CPA* 10-11, 13, and *CDEE* §21. The notion that analogy is a mean between univocation and equivocation is usually discussed in the context of Aristotle’s *Categories* starting with Porphyry, and in the medieval tradition the notion was transmitted by Boethius (*In Categoriae Aristotelis*), Pseudo-Augustine (*Categoriae Decem*), and, in the translation of William of Moerbeke, Simplicius’s commentary on the *Categories*.

Aristotle in the beginning of the *Categories*, which medieval philosophers understood to be a work on the first operation of the intellect, simple apprehension, and so the beginning of the logical *Organon*.⁶

(5) Cajetan distinguishes three kinds or “modes” of analogy, and in doing so gives definitions of each of the three modes which parallel the Aristotelian definitions of univocation and equivocation in the *Categories*. In the Latin translation of the *Categories* on which Cajetan commented, the following definitions are given:

Aequivoca dicuntur quorum solum nomen commune est, secundum nomen vero substantiae ratio diversa....⁷

Univoca dicuntur quorum nomen commune est, et secundum nomen eadem ratio substantiae....⁸

Cajetan gives the following definitions for his three modes of analogy:

Analogia secundum inaequalitatem vocantur, quorum nomen est commune, et ratio secundum illud nomen est omnino eadem, inaequaliter tamen participata. (§4)

Analogia autem secundum attributionem sunt, quorum nomen commune est, ratio autem secundum illud nomen est eadem secundum terminum, et diversa secundum habitudines ad illum. (§8)

[A]nalogia secundum proportionalitatem dici, quorum nomen est commune, et ratio secundum illud nomen est proportionaliter eadem. (§23)

This indicates an explicit attempt to place his analysis of analogy in the same context as established logical analysis of equivocation and univocation.⁹ (Cajetan’s definitions of the modes of analogy, and what they entail, are to be taken up in Chapters 6, 7 and 8 below.)

⁶Indeed, in commenting on the *Categories* Cajetan indicates his desire to write a separate treatise on analogy. *CPA* 11: “Quot autem modis contingat variari analogiam et quomodo, nunc quum summarie loquimur, silentio pertransibimus, specialem de hoc tractatum, si Deo placuerit, cito confecturi.”

⁷*CPA* 8.

⁸*CPA* 11.

⁹Indeed, it is the precision of Cajetan’s parallel definitions that allowed Bochenski to apply the tools of 20th century formal mathematical logic to articulate Thomistic notions of analogy. I.M. Bochenski, “On Analogy,” *The Thomist* (1948): 425-477. Bochenski’s

(6) Cajetan disregards the first of his three modes of analogy, analogy of inequality, after a brief exposition in the first chapter, because it is, from the point of view of the logician, not a case of analogy but a case of univocity. “Analogues of this mode the logician calls univocals”¹⁰; “Thus it is not necessary to determine how unity, abstraction, predication, comparing, demonstration and others of the sort are found in analogues of this mode; for according to truth they are univocals, and the rules of univocals serve for them.”¹¹ We deduce from this that in *De Nominum Analogia* Cajetan wants to treat only what counts as analogy from the point of view of the logician. (Analogy of inequality is discussed below in Chapter 6.)

Taken singularly, the preceding observations give us reason to categorize *De Nominum Analogia* generally as a work of logic—as opposed to, say, metaphysics, or theology. Taken collectively, it is safe to say that they over-determine the case. Recent commentators in fact tend to agree that Cajetan’s *De Nominum Analogia* is an attempt to treat analogy from the point of view of logic.¹² The apparent exceptions actually prove the rule. Robert Meagher has written that “Cajetan missed altogether” that “the analogy of names is a logical rather than metaphysical question,” and that it was “the cardinal

paper was reprinted with corrections in Albert Menne, ed., *Logico—Philosophical Studies* (Dordrecht: D. Reidel, 1962), and in James F. Ross, ed., *Inquiries into Medieval Philosophy: A Collection in Honor of Francis P. Clarke* (Westport, Connecticut: Greenwood Publishing Co., 1971), pp. 99-122.

¹⁰*DNA* §5: “Huiusmodi autem analogia Logicus univoca appellat....”

¹¹*DNA* §7: “In huius modi autem analogis, quomodo inveniantur unitas, abstractio, praedicatio, comparatio, demonstratio et alia huiusmodi, non oportet determinare; quoniam univoca sunt secundum veritatem, et univocorum canones in eis servandi sunt.”

¹²“Pour mieux situer le lecteur, si besoin est, rappelons que le présent Traité est un traité de *Logique*.” Hyacinthe-Marie Robillard, *De L’Analogie et du Concept D’Être de Thomas De Vio, Cajetan: Traduction, commentaires et index* (Montreal: Les Presses de l’Université de Montréal, 1963), 218.

presupposition of Cajetan” that “the analogy of names is a metaphysical doctrine.”¹³ For this interpretation Meagher claims, and could find, no warrant in Cajetan’s text; it is apparently derived from an exaggeration of an argument made by Ralph McInerny that Cajetan allowed metaphysical considerations to intrude on his analysis of analogy.¹⁴ But McInerny’s argument—that Cajetan confused metaphysical and logical distinctions and so did not present a properly logical treatment—still assumes that Cajetan in fact intended, but only failed to execute, a logical analysis of analogy.¹⁵

Another confused dissent comes from Cajetan’s translator Edward Bushinski. Cajetan was motivated to write about analogy, says Bushinski, because he had discerned a “neglect of the nature of analogy.”

True, the name itself of this treatise may give the impression that [Cajetan] considers analogy primarily as a logical subject. However, as he tells us in Chapter Four, the term *names* is not to be taken as synonymous with words, i.e. as grammatico-logical elements, but comprises not only the external word and the concept in the mind, but also the reality outside the mind.¹⁶

But simply talking about the reality outside the mind is not sufficient to move us from logic to metaphysics. As Cajetan explains in his commentary on Aristotle’s *Categories*, it is the business of the first part of logic to treat things, “not absolutely, but as conceived

¹³Robert Meagher, “Thomas Aquinas and Analogy: A Textual Analysis,” *The Thomist* 34 (April 1970): 240, 241.

¹⁴Meagher cites pages 35, 91, 93, and 98 of Ralph McInerny, *The Logic of Analogy* (The Hague: Martinus Nijhoff, 1961). See also Ralph McInerny, *Studies in Analogy* (The Hague: Martinus Nijhoff, 1968), 105-6, 108; McInerny, “The Analogy of Names is a Logical Doctrine,” in *Being and Predication: Thomistic Interpretations* (Washington: Catholic University of America Press, 1986); McInerny, “Saint Thomas on *De hebdomadibus*” in *Being and Goodness: The Concept of the Good in Metaphysics and Philosophical Theology*, ed. Scott MacDonald (Ithaca: Cornell University Press, 1991) 90; McInerny, *Boethius and Aquinas* (Washington: Catholic University of America Press, 1990), 238; Ralph McInerny, *Aquinas and Analogy* (Washington: Catholic University of America Press, 1996), 11.

¹⁵Against the exaggerated claims of Robert Meagher, see for instance *The Logic of Analogy*, 34, 75. McInerny’s criticism of Cajetan will be addressed in Chapter 6.

¹⁶Edward A. Bushinski, and Henry J. Koren, *The Analogy of Names and the Concept of Being* (Pittsburgh: Duquesne University Press, 1953), 6.

incomplexly, and by consequent necessity as signified.”¹⁷ Indeed, the passage that Bushinski points to as evidence of Cajetan’s “metaphysical” intention actually strengthens the case for Cajetan’s “logical” intention. Cajetan begins the fourth chapter of his treatise with the observation already mentioned, that “in names are found three things—namely the *word*, the *concept in the soul*, and the *thing [res] outside [the soul]*, or the *objective concept*”¹⁸ Cajetan considered these to be objects of logic, not perhaps “grammatico-logical elements” as Bushinski notes, but nonetheless *semantic* elements.

But before concluding that *De Nominum Analogia* presents a *semantic* theory of analogy, historiographical precision demands that we acknowledge the apparent anachronism of using the category of “semantics” as opposed to “logic.” And yet logic, considered as the investigation of the elements of reasoning, is the scholastic category of inquiry closest to what is today called semantics. Semantics is concerned with signs in their relations to those of which they are signs, and so with relations between language, thought, and reality. We have seen that this is exactly what Cajetan said was the concern of the logicians. Indeed, in general medieval logic is closer to what we today call semantics than to the mathematical formalism often associated with modern logic.¹⁹ This is one of the

¹⁷CPA 5: “...si quaeratur, de vocibus an de rebus principaliter hic tractetur, respondendum est quod de rebus non absolute sed incomplexo conceptis et consequenti necessitate significatis.” While this may sound like a reversal of the Porphyrian/Boethian tradition which held that the *Categories* is about “words insofar as they signify things,” Cajetan argues that his position is in fact the same. CPA 4-5: “Idem enim est tractare de rebus ut conceptis simplici apprehensione, et de vocibus ut significant illas sic conceptas, quoniam quicquid attribuitur uni, attribuitur reliquo, servata tamen proportione, quia res sic conceptae et significatae attribuitur ut rei, voci vero ut signo...” For a more extended discussion of Cajetan’s understanding of logic, see Chapter 5, below.

¹⁸DNA §31: “...in nominibus tria inveniuntur, scilicet vox, conceptus in anima, et res extra, seu conceptus obiectivus.”

¹⁹Cf. e.g. E.J. Ashworth, “Logic, Medieval,” *Routledge Encyclopedia of Philosophy* (New York: Routledge, 1998), §4: “The purpose of logic had nothing to do with the setting up of formal systems or the metalogical analysis of formal structures. Instead, it had a straightforwardly cognitive orientation.” Cf. also Ernest A. Moody, “The Medieval Contribution to Logic,” *Studies in Medieval Philosophy, Science, and Logic: Collected Papers, 1933-1969* (Berkeley: University of California Press, 1975), 387-390: “The historical significance of medieval logic seems to lie in the part it played in disclosing

reasons why one of the most fruitful areas of research into medieval logic has been that which classifies itself as the study of the history of semantics; and it is why it is fair to say that Cajetan's concern in *De Nominum Analogia* is semantic. Indeed, this has already been acknowledged by some commentators.²⁰

2.3 Cajetan's Question

Still, we should hesitate to say with conviction which philosophical discipline covers Cajetan's concern until we have recovered the specific question or questions that Cajetan intended to answer. We can begin by considering first the basic semantic question about analogy: How can there be a mean between univocation and equivocation? To see how this question arises, and why it is difficult to answer, recall that classical assumptions about the philosophy of language allow us to understand univocation and equivocation as involving relations between two semantic functions. Thus, according to the traditional definitions, things are called equivocals whose name is common, and the *ratio* according to that name is diverse, while things are called univocals whose name is common, and the

the insecure semantical presuppositions of the Aristotelian logic of terms.... What medieval logic has to contribute, to the further development and enrichment of modern logic, is [a] semantical bridge between the abstract, axiomatically derived, formal system of modern mathematical logic, and the concrete, empirically oriented forms in which natural languages exhibit the rational structure of experience on its phenomenological level."

²⁰James F. Ross, "Analogy as a Rule of Meaning for Religious Language," in Ross, ed. *Inquiries into Medieval Philosophy: A Collection in Honor of Francis P. Clarke* (Westport, Connecticut: Greenwood Publishing Co., 1971), 36, says "'being analogous' will signify a semantical property of a term in several of its instances." David Burrell, in "Religious Language and the Logic of Analogy: Apropos of McNerny's Book and Ross' Review," *International Philosophical Quarterly* 2 (1962), 643, in a note to the claim that analogy is a "logical doctrine," says: "'Logical' is used here in the comprehensive scholastic sense of the science of the argumentation whereby one proceeds from what is known to what is unknown.... As such it includes the study of words and their meanings as preliminaries to reasoning, as well as formal deductive procedures. We should say rather: 'analogy is a semantic doctrine.'" See also Bruno Pinchard, *L'Analogie des Noms*, in *Metaphysique et Semantique: La Signification Analogiques des Termes dans les Principes Metaphysiques* (Paris: J. Vrin, 1987), although Pinchard's approach to "semantics" is itself ideosyncratic.

ratio according to that name is the same (*Categories* 1). Thus Cajetan, following the definitions of univocation and equivocation, says:

They are univocals whose name is common, and the *ratio* according to that name is absolutely the same. They are pure equivocals whose name is common and the *ratio* according to that name is absolutely diverse.

Cajetan goes on immediately to define the mean between these two, analogy:

They are analogates whose name is common, and the *ratio* according to that name is somehow the same, and somehow different, or the same in some respect, and different in some respect.... Whence the analogue is the medium between the pure equivocal and the pure univocal, as between the simply the same and the simply diverse falls the mean, the same in some respect and diverse in some respect.²¹

This characterization of analogy is in fact entirely conventional, and uncontroversial within the Aristotelian tradition. However, consider the puzzle that arises should we try to further specify how exactly analogy is a mean between univocation and equivocation.

These definitions of univocation and equivocation can be easily illustrated by showing the relationships between pairs of semantic triangles, representing relationships between word, concept,²² and thing:

²¹*CDEE* §21: “Univocata sunt, quorum nomen est commune, et ratio secundum illud nomen est eadem simpliciter. Pura aequivocata sunt, quorum nomen est commune, et ratio secundum illud nomen est diversa simpliciter. Analogata sunt quorum nomen est commune, et ratio secundum illud nomen est aliquo modo eadem, et aliquo modo diversa seu secundum quid eadem, et secundum quid diversa.... Unde analogum est medium inter purum aequivocum et univocum, sicut inter idem simpliciter et diversum simpliciter cadit medium idem secundum quid et diversum secundum quid.” It is worth remarking that, although he has replaced Aristotle’s “dicuntur” with “sunt” in rephrasing the definitions of univocals and equivocals, Cajetan should not thereby be assumed to have ignored or failed to appreciate the import of Aristotle’s wording. Cf. *CPA* 9: “Signantur quoque dixit «dicuntur» et non dixit «sunt», quia rebus non convenit aequivocari ut sunt in rerum natura, sed ut sunt in vocibus nostris. Aequivocari enim praesupponit vocari, quod rebus ex nobis accidit.”

²²On translating “*ratio*” as “concept,” see Ch. 5 (sect. 5.2).

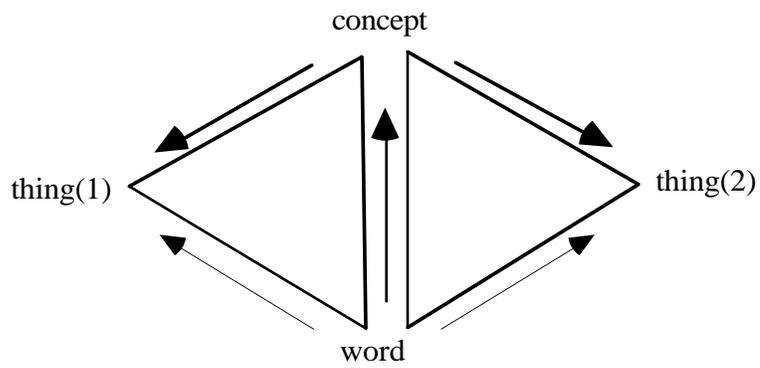


Fig. 2: UNIVOCATION

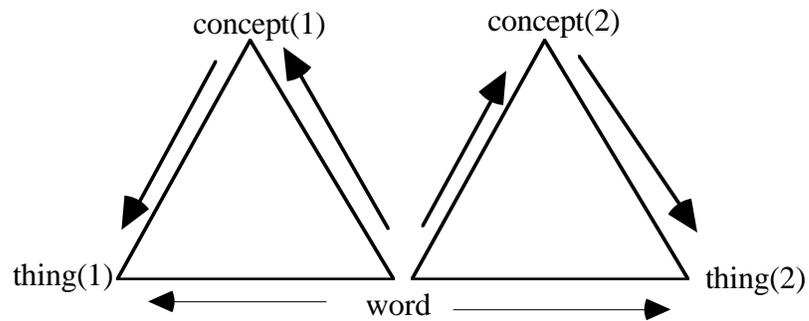


Fig. 1: EQUIVOCATION

These are the two “extremes” of which analogy is the mean. But how could one complete a similar picture of the semantic triangles for analogy?

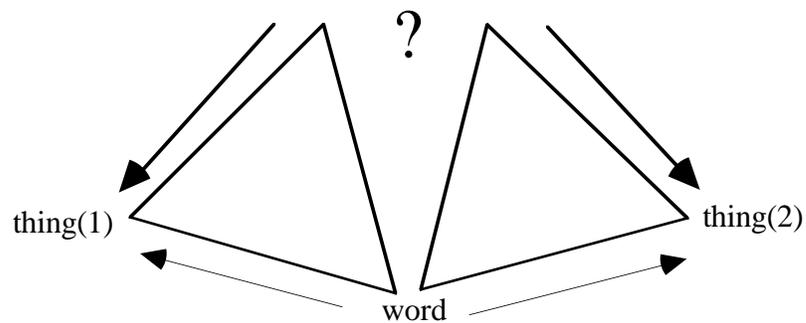


Fig. 3: ANALOGY

Where the diagram for univocation gives us one concept and one arrow from word to concept, and the diagram for equivocation gives us two concepts and two arrows from word to concept, what would complete the diagram for analogical signification? How is it possible that there be a mean between *one* concept and *many* concepts? *One* and *many* are not the kind of extremes which, at least in familiar arithmetic, are assumed to admit a mean. This is why one of the many questions which analogy raises is that concerning what E.J. Ashworth has called “the arithmetic of concepts.”²³

Nonetheless, this is the puzzle of analogy, at least if analogy is to be considered a mean between univocation and equivocation. Long before Cajetan, the traditional strategy for solving this puzzle had been to admit that in a sense, no mean is possible, that analogy is really a species of equivocation. What makes analogy still a mean between univocation and equivocation, then, is that in “pure” equivocation, the equivocated things are signified by means of unrelated concepts and only accidentally related by a common term, but in analogy the equivocated things are intentionally related, so apprehended by the intellect by related concepts. Thus the medieval distinction, traced back to Boethius, between *aequivocatio a casu* (or in Pseudo-Augustine *fortuitate*) and *aequivocatio a consilio* (or in Pseudo-Augustine *voluntate*).²⁴ Before Cajetan, most divisions of analogy were based on distinctions between different ways two concepts could be deliberately related and so “unified.”

But this leads to a further question: if analogy is really a form of equivocation, how does it avoid the fallacy of equivocation? That it must do so is obvious if metaphysics and theology are to be genuine sciences. If they are sciences they must use valid inferences, and yet in these sciences especially there are key terms used in these inferences which are

²³E.J. Ashworth, “Analogical Concepts: The Fourteenth-Century Background to Cajetan,” *Dialogue* 31 (1992), 403.

²⁴Boethius, *In Categorias Aristotelis*, lib. I (*PL*, vol. 64, 166b-c); Pseudo-Augustine, *Categoriae Decem*, §17 (*PL*, vol. 32, 1421-1422).

not univocal but analogical.²⁵ The need for non-univocal terms to avoid the fallacy of equivocation had long been recognized, and yet Aristotle and Aquinas are typical in acknowledging it without explaining it.²⁶ Within this tradition, it was simply taken for granted that it was possible.

With Scotus, however, this can no longer be taken for granted. The semantic puzzle of analogy was intensified by the arguments of Scotus and his followers against the Thomistic notion of analogy.²⁷ While Scotus's arguments specifically address the analogy of *being*,²⁸ much of his objection is not so much metaphysical as logical; Scotus challenges the very possibility of any sort of analogical signification.²⁹ In the minds of Thomists,

²⁵Some examples of the kinds of syllogisms at stake are given below in Chapter 4, n. 1.

²⁶See Chapter 4 for a discussion of what Aquinas has to offer on this matter.

²⁷The influence of Scotus's arguments on the development of Thomistic theories of analogy, including Cajetan's, has been widely noted. See e.g. Bernard Montagnes, *La doctrine de l'analogie de l'être d'après Saint Thomas d'Aquin*, (Louvain/Paris: Publications Universitaires/Béatrice-Nauwelaerts, 1963), 125, 154; Jean-Luc Marion, *Sur la théologie blanche de Descartes: Analogie, création des vérités éternelles et fondement* (Paris: Presses Universitaires de France, 1981), 79ff; Joseph J. Przedziecki, "Thomas of Sutton's Critique of the Doctrine of Univocity," in *An Etienne Gilson Tribute*, ed. Charles J. O'Neil (Milwaukee: Marquette University Press, 1959), 189; Patrick J. Sherry, "Analogy Today," in *Philosophy* 51 (1976), 443; E.J. Ashworth, "Equivocation and Analogy in Fourteenth Century Logic: Ockham, Burley and Buridan" (in *Historia Philosophiae Medii Aevi: Studien zur Geschichte der Philosophie des Mittelalters*, ed. Burkhard Mojsisch and Olaf Pluta, vol. 1 (Amsterdam: B.R. Gruner, 1991), 25; Aloys Goergen, *Kardinal Cajetan's Lehre von der Analogie; ihr Verhältnis zu Thomas von Aquin* (Speyer a. Rh.: Pilger-Druckerei, 1938), 31-32; Michael Tavuzzi, "Some Renaissance Thomist Divisions of Analogy," *Angelicum* 70 (1933), 93-94; Ashworth, "Analogy and Equivocation..." (1992), 121. The influence on Cajetan of some particular followers of Scotus is considered by Franco Riva, *Analogia e univocità in Tommaso de Vio 'Gaetano'* (Milan: Vita E Pensiero, 1995), 25-36, 89; see also E.J. Ashworth, "Analogical Concepts," 401, and Ashworth, "Medieval Theories of Analogy," *Stanford Encyclopedia of Philosophy*, §7.

²⁸Accordingly most other attempts to give historical context to Cajetan's treatise emphasize the controversy over the concept of *being*. Cf. e.g. Montagnes, *La Doctrine de l'Analogie de L'Être d'après Saint Thomas d'Aquin*, 150ff.

²⁹Robert Prentice, "Univocity and Analogy According to Scotus's *Super Libros Elenchorum Aristotelis*," *Archives d'Histoire Doctrinale et Littéraire du Moyen Age* 35 (1968), 42-47.

Scotus's arguments did not so much refute the Thomistic notion of analogy as intensify the puzzle of its semantic conditions.

At the heart of the matter is Scotus's understanding of univocity:

I call a concept univocal which is so unified that its unity suffices to cause contradiction when affirmed and denied of the same thing; and so it suffices for the middle term of a syllogism, as the extremes united by a middle term which is so unified are to be united together without the fallacy of equivocation.³⁰

In other words, only univocity preserves the soundness of scientific reasoning; equivocation causes the fallacy of equivocation—and this would appear to be true whether the equivocation is deliberate or not. Thomists wanted to insist that they could have a science of being; but if this is the case, and their science is to avoid the fallacy of equivocation, there must be one concept, and not many concepts, of being³¹; but then it looks as if being is univocal. As Scotus summarizes his relentless position elsewhere, “Where there is one and the same concept, there is univocation.”³² According to Ashworth, “John Duns Scotus' arguments about the univocity of being seem to have persuaded logicians that it makes sense to postulate just one concept of being, even if one goes on to reject the claim that ‘ens’ is a univocal term.”³³

³⁰Duns Scotus, *Commentaria Oxoniensia*, I, d. 3, qq. 1&2, a. 4, ¶346 (ed. Garcia, Florence, 1912, 309): “...conceptum univocum dico qui ita est unus, quod eius unitas sufficit ad contradictionem affirmando et negando ipsum de eodem: sufficit etiam pro medio syllogistico, ut extrema unita in medio sic uno sine fallacia aequivocationis concludantur inter se uniri.”

³¹As Franco Riva has noted, Trombetta's Scotistic defense of univocity rests in part on the denial that a non-univocal concept can be the subject of a science. Franco Riva, *Analogia e univocità in Tommaso de Vio 'Gaetano,'* 32: “La difesa dell'univocità da parte di Antonio Trombetta si lascia cogliere secondo... la negazione che un concetto non univoco possa essere soggetto di scienza.”

³²Duns Scotus, *In Librum Praedicamentorum Quaestiones*, q. 1: “ubi est idem concept, ibi est univocatio.” Cf. *In Libros Elenchorum Quaestiones*, 2 (Vives 1891, 20a-25a). For more references and discussion see Robert Prentice, “Univocity and Analogy According to Scotus's *Super Libros Elenchorum Aristotelis*,” *Archives d'Histoire Doctrinale et Littéraire du Moyen Age* 35 (1968): 39-64.

³³Ashworth, “Equivocation and Analogy in Fourteenth Century Logic,” 25. Cf. Burrell, “A Note on Analogy,” 226: “...any concept, in so far as it is one concept, is univocal.”

Scotus discerned a tension between analogy, understood as a species of equivocation, and the notion that metaphysics was a science. In his mind, the tension was irreconcilable, and he was willing to reject analogy, insisting on the univocity of “being,” in order to preserve the status of science for metaphysics. There are alternative responses. One could opt to preserve a place for analogy, and reject the notion of metaphysics as a science (I do not know of any philosophers who have followed this route.) One could preserve analogy, and yet refuse to analyze it in terms of the traditional semantic assumptions which seem to make it inevitable that analogy would cause the fallacy of equivocation; this seems to be the route taken by the later Ross,³⁴ and by Burrell.³⁵ (Arguments in favor of this strategy deserve to be addressed, and will be taken up in the next chapter.) However, *if* one wants to maintain traditional semantics *and* preserve analogy, one cannot ignore Scotus’s challenge; one must characterize the unity of the analogical concept.

Cajetan’s *De Nominum Analogia* is fruitfully read as an answer to this challenge.³⁶ Scotus’s arguments pose a challenge to which, as I will argue in Chapter 4, a solution is not found in the writings of Aquinas. Scotus raises the question of how many *rationes* or concepts are involved in analogy, and of what kind of unity they have. The general strategy of Thomists after Scotus was still to continue to describe analogy as a kind of equivocation, but to explain how it is possible that some kinds of equivocation avoid the fallacy of equivocation. Prior to Cajetan’s *De Nominum Analogia*, Dominic of Flanders and Paulus Soncinas included in their discussions of different kinds of analogy

³⁴Ross, *Portraying Analogy*.

³⁵Burrell, *Analogy and Philosophical Language*.

³⁶Actually, as suggested in the last chapter, the polemic context is slightly more complicated; as Riva has shown, Cajetan is also responding to other Thomists. But Cajetan (implicitly) criticizes this alternative “attributionistic” Thomistic school because the analogy of attribution which they privilege cannot satisfy Scotus’s semantic challenge.

considerations of which kinds do and do not cause the fallacy of equivocation.³⁷ Thomas Sutton also addresses arguments that analogy would cause the fallacy of equivocation.³⁸

In this light, it is significant that in his commentary on the *De Ente et Essentia*, Cajetan confronts other Scotistic arguments for the univocity of being, but avoids the specific question of how analogy avoids the fallacy of equivocation; or rather, he answers the question only with an argument from authority, explaining that some non-univocal terms still have a unity—the unity of proportion—which for Aristotle sufficed to avoid the fallacy of equivocation in scientific reasoning.³⁹ Cajetan’s awareness of the weakness of this response may explain why he felt the need to supplement his extensive treatment of analogy in the commentary on *De Ente et Essentia* with further logical analysis in a separate treatise on analogy.⁴⁰

Thus in *De Nominum Analogia*, a specific problem Cajetan wants to solve is: How can analogy avoid the fallacy of equivocation?⁴¹ This forces Cajetan to explain how

³⁷For citations and excerpts of texts, see Michael Tavuzzi, “Some Renaissance Thomist Divisions of Analogy.” Tavuzzi also cites Soncinas, *Super artem veterem* (f. 19 r-v), published in 1499—the year after Cajetan’s *De Nominum Analogia*—which explicitly addresses the fallacy of equivocation. On Dominic, see Franco Riva, “L’ analogia dell’ ente in Dominico di Fiandra,” *Rivista di Filosofia neo-scolastica* 86 (1994), 287-322, and Riva, *Analogia e univocità in Tommaso de Vio ‘Gaetano’*, 140-146, 154-159, 344.

³⁸Thomas Sutton, *Quaestiones Ordinariae*, q. 33 (5th objection and reply), ed. Johannes Schneider (Munich: Verlag der Bayerischen Akademie der Wissenschaften, 1977), 911, 929.

³⁹*CDEE* §21: “...quod cum talis unitas apud Aristotelem (IV Metaph. (6), text. com. II) sufficiat ad objectum scientiae, ens non oportet poni univocum ad hoc quod passiones habeat et contradictionem fundet, et reliqua hujusmodi habeant sibi convenientia.”

⁴⁰I discuss Cajetan’s remarks on analogy in *CDEE* at greater length in Chapter 6.

⁴¹Cf. *DNA*, Chapter 10, esp. §§104, 106, 113. Bochenski noticed the importance of this issue in *De Nominum Analogia* and in considerations of analogy generally, and concluded his application of modern methods of formal analysis to the issue of analogy by evaluating different conceptions of analogy on the basis of whether they allow for the validity syllogisms with analogical middle terms. Bochenski, “On Analogy,” §§12, 14-19. Among those others who have noted that Cajetan was interested in avoiding the fallacy of equivocation are Frederick C. Copleston, *A History of Philosophy*, vol. 3, part 2 (Garden

concepts in equivocation can have enough unity to avoid fallacy, but yet not so much unity to make them univocal. While Scotus had defined a univocal concept as one which is unified enough to avoid a fallacy of equivocation, Cajetan followed the Aristotelian description of univocity, without assuming that *only* univocity preserves the validity of syllogisms; he thus set out to determine what kind of unity could characterize the analogical concept which would allow it to serve in valid syllogisms.

Thus we see that, at least as far as Cajetan and some of his fellow Thomists were concerned, the arguments of Scotus are not so much metaphysical as logical or semantic. Scotus called into question the possibility of valid reasoning with non-univocal terms, and Thomists, given their semantic assumptions about the role of concepts in signification, were challenged to specify precisely how or in what sense analogical signification involved a concept “one” or “the same” enough to sustain valid inferences. That is why, in *De Nominum Analogia*, Cajetan sets out to characterize the unity of the analogical concept, and why that characterization can justly be called semantic.⁴²

In light of the previous discussion of past treatments of Cajetan’s theory of analogy, reading *De Nominum Analogia* as an answer to Scotus’s semantic challenge has two general benefits. First, it accounts for all the “anomalies” which the old paradigm cannot account for. Second, it also accounts for those things that the old paradigm had tried to account for—namely, the threefold division, and the privileging of analogy of proportionality. The threefold division is a threefold answer to the question of how it is possible to have a mean between univocation and equivocation; and Cajetan’s preference

City: Image Books, 1963), 158 and James F. Anderson, *The Bond of Being: An Essay on Analogy and Existence* (St. Louis: B. Herder Book Co., 1949), 260.

⁴²Patrick J. Sherry seems to have missed the connection between the motivation to respond to Scotistic arguments and the necessity of characterizing the unity of the analogical concept. After noting, in more detail than most scholars, that Cajetan specifically wanted to respond to Scotus’s argument that non-univocal concepts cause the fallacy of equivocation, Sherry immediately says that Cajetan’s “promising logical approach is marred by Cajetan’s ‘ideational’ theory of meaning, which leads him to devote a disproportionate amount of time explaining how there can be a single analogical concept.” Sherry, “Analogy Today,” 443.

for analogy of proportionality is based on the fact that it, and not attribution, is sufficiently unified to avoid the fallacy of equivocation.⁴³

2.4 Conclusion

This reconstruction of the questions which motivated Cajetan to write *De Nominum Analogia* can only be evaluated, and I think validated, in light of a reading of the text. This will be the business of the last three chapters of the present study. However, more of the way must be prepared first. In Chapter 5, I will outline some of the semantic principles that provide the framework within which Cajetan understands, and tries to meet, the semantic challenge described here. Before that, in order to illustrate the need for Cajetan's theory of analogy, and to give a partial account for the differences between Cajetan and Aquinas, in Chapter 4 I will argue that the writings of Aquinas provide no answer to the semantic challenge of analogy. But first, because a number of scholars have raised objections to the very idea of a semantic analysis of analogy, the next chapter reviews and responds to this important criticism.

⁴³Robillard is sensitive to the semantic concerns of *De Nominum Analogia*, noting the text is organized to treat analogy with respect to all three parts of medieval logic: simple apprehension (*DNA* chs. 3-5), judgment (chs. 6-9), and reasoning (ch. 10). Robillard, *De L'Analogie et du Concept D'Être de Thomas De Vio, Cajetan*, 253. Among the few others who have already read Cajetan in light of the explicit semantic concerns described here are Bochenski ("On Analogy" and Ross ("Analogy as a Rule for Religious Language"). However, Bochenski's article "On Analogy" did not so much argue for a particular interpretation of Cajetan as formalize some of Cajetan's conclusions. Furthermore, though the article has been reprinted a few times, it remains somewhat inaccessible: a compressed style, obscure symbolic language, and apparently parochial Thomistic interests have reduced the exposure of Bochenski's important analysis. Ross's article also formalizes a Cajetanian theory of analogy, with results similar to Bochenski, but he frames it as a particular issue regarding *religious* language; and Ross's later criticisms of the Cajetanian tradition have undoubtedly diminished the authority of what he accomplished in this article. In any case, in neither article would it be apparent to the average reader that what is being offered is a particular interpretation of *Cajetan's* theory of analogy, viz. as a theory addressing the semantic puzzles described above.

CHAPTER 3

IN DEFENSE OF A SEMANTIC ANALYSIS OF ANALOGY

3.1 Introduction

A semantic analysis of analogy raises questions about the limits of semantic analysis. For many scholars, semantic analysis has seemed to presuppose univocity, and a number of Cajetan's interpreters have criticized him for submitting the phenomenon of analogy to a philosophical methodology for which it is unsuited. This chapter presents these objections and then proposes, in reply, that Cajetan's semantic analysis of analogy can respect both the limits of semantic analysis and the irreducibility of analogical relationships.

3.2 A Semantic Analysis of Analogy: Objections

The criticisms of several recent scholars make it necessary to consider at the outset the possibility that in principle, any semantic analysis of analogy is a fool's errand. The phenomenon of analogical signification, according to such criticism, exposes the limitations of classical semantic assumptions; analogy is a matter of flexibility in language usage, and so cannot be fit into the Procrustean bed of formal analysis. Analogy reveals that we cannot analyze language just in terms of "meanings" or "concepts," but must take account of context and the way that words function in those contexts in which they are actually used. So, it is argued, any analysis of analogy which is semantic is *ipso facto* flawed.

This line of argument has been advanced by James F. Ross, whose book *Portraying Analogy*¹ begins with criticism of “classical” approaches to analogy, including Cajetan’s. According to Ross,

...the key assumptions and metaphors of the classical story about analogy were exhausted, as far as fruitful theoretical elaboration is concerned, by the time Cajetan produced *De Nominum Analogia* in 1498, the last systematic explanation of analogy of meaning since the middle ages.²

What Ross here calls the “key assumptions... of the classical story” seem to constitute the outlines of traditional Aristotelian logic. Thus Ross says that “the classical theory [of analogy] suffers from limitations of scope and perspective” and furthermore that it is “based on false premises.” Among these allegedly false premises are the following: “that word meanings are ideas- (concepts-, thoughts-) in-the-mind-signified-by-conventional-sounds” and “that sentence meaning is the molecular sum (syncategorematically computed) of the atomic meanings of the component words.”³ On the face of it, these two premises do seem to be assumptions made by Cajetan, who then sets out to explain the character of the unity of the concepts signified by analogous terms, hoping to explain both the nature of true predication and the possibility of valid inferences which contain such terms. If these semantic assumptions are false, then not only would Cajetan’s theory of analogy fail but so would any semantic analysis of analogy which shared these assumptions.

While Ross does little in *Portraying Analogy* to explain these “classical” premises, to show that they are indeed “classical,” or to formulate any particular criticisms of them,⁴ his charges appear to be shared implicitly and explicitly by others. In several articles which deal with medieval theories of analogy, E.J. Ashworth has voiced a degree of agreement

¹James F. Ross, *Portraying Analogy* (Cambridge: Cambridge University Press, 1981).

²Ross, *Portraying Analogy*, ix.

³*Ibid.*

⁴Similar critical observations are also made in a review of Ross’s book by Josef Stern, *The Journal of Philosophy* 84 (1987): 392-397.

with Ross's criticisms; she apprehends some limitations in the ability of medieval semantic assumptions to accommodate the phenomenon of analogical signification. Ashworth refers her readers to Ross's book after writing that "medieval logicians... discussed analogy and equivocation as if they were properties of single terms, as if neither sentential context nor speaker use and intention were at issue."⁵ Paying more attention to "contextual clues," she writes, "would have required a completely different approach to language than was found in thirteenth and fourteenth century logic texts."⁶ In another article, Ashworth writes that medieval logicians inherited and passed on "a theory of language that tends to take words as units, endowed both with their signification and their *modi significandi* before they enter sentences and independently of speaker intention on any given occasion." She continues:

One might think that equivocal and analogical terms are precisely those whose functioning is best explained through context and use, but... there was a tendency to speak as if equivocal and analogical terms formed special classes that could be identified in advance of use. To the extent that Aquinas's doctrine of analogy is embedded in such a general theory, one may fear that it will share the theory's defects.⁷

Elsewhere, Ashworth makes similar observations which potentially "cast doubt on the viability of the whole enterprise" of medieval discussions of analogy:

The theory of analogy as presented by medieval philosophers is... gravely affected by the belief that each word is endowed with its signification, including its grammatical features or consignification, as a unity. Such an assumption is not

⁵E.J. Ashworth, "Equivocation and Analogy in Fourteenth Century Logic," 28. Ashworth makes similar observations in Ashworth, "Signification and Modes of Signifying in Thirteenth-Century Logic: A Preface to Aquinas on Analogy," *Medieval Philosophy and Theology* 1 (1991), 45-46; Ashworth, "Analogy and Equivocation in Thirteenth-Century Logic: Aquinas in Context," *Mediaeval Studies* 54 (1992), 107; and Ashworth, "Language, Renaissance Philosophy of" in *The Routledge Encyclopedia of Philosophy*, in which she writes that in the period she considers "there was little discussion in logic texts of how words relate to each other in propositional contexts."

⁶Ashworth, "Equivocation and Analogy in Fourteenth Century Logic," 42-43.

⁷E.J. Ashworth, "Signification and Modes of Signifying in Thirteenth-Century Logic," 67.

easy to reconcile with the thought that language is flexible, and that one and the same word can have different shades of meaning.⁸

Later, Ashworth is willing to put the matter in even stronger terms. Writing about some fourteenth-century logicians, she again refers the reader to Ross's *Portraying Analogy* and summarizes one significant "result" of her findings:

[T]he burden of analogy cannot be carried by single words or single concepts. A term cannot be used to express priority and posteriority and attribution, and yet these notions are expressed in language. The obvious solution is to give up the attempt to categorize terms as equivocal, univocal, or analogical, and to look instead at how they behave in different contexts and in relation to different sentential structures. Unfortunately, this solution seems to have been incompatible with medieval approaches to language.⁹

So Ashworth appears to share with Ross, though perhaps a bit more tentatively, a concern that medieval semantic assumptions—specifically the semantic assumptions about the significations of terms—limited medieval philosophers from properly handling the phenomenon of analogy.

As is already evident in one of the quotations from Ashworth, such a general criticism could indict Aquinas as easily as Cajetan. Indeed, some partisans of Aquinas have taken comfort in the fact that Aquinas never ventured an explicit semantic analysis of analogical signification on the order of Cajetan's; that Aquinas's writings on analogy are restricted to limited remarks on the occasions of particular philosophical difficulties, but that they never suggest anything like a systematic formal analysis, is taken by some to be evidence of Aquinas's greater sensitivity to the analogy phenomenon. Even if, as Ashworth suggests, Thomas may have shared the basic semantic assumptions of the medieval logical tradition, he never attempted their exhaustive application to explain analogical signification.

⁸E.J. Ashworth, "Analogical Concepts," 400.

⁹E.J. Ashworth, "Analogy, Univocation, and Equivocation in Some Early Fourteenth Century Authors," in *Aristotle in Britain During the Middle Ages*, ed. John Marenbon (Brepols, 1996), 246-247.

This suggests a certain harmony between the explicit criticism of a semantic analysis of analogy, and those who criticize Cajetan's theory of analogy because of its preoccupation with "concepts." One of the semantic premises deemed false by Ross concerned the role of "concepts" in signification, and as we have seen it is precisely the unity of the analogical *concept* that Cajetan seeks to characterize in *De Nominum Analogia*. In pursuing a semantic analysis of analogy beyond any offered by Aquinas, Cajetan employs terminology which is not as often employed by Aquinas, and particularly Cajetan's concern for the nature of the analogical concept has caught the attention of critics. Thus Armand Maurer has written:

It is not generally realized that St. Thomas' doctrine of analogy is above all a doctrine of the *judgment* of analogy, and not of the analogy of *concept*—at least if we mean by "concept" the expression of an act of simple apprehension.¹⁰

Elsewhere he elaborates on this point, making it a specific criticism of Cajetan and relating it to a charge of inappropriate Scotistic influence on Cajetan's doctrine:

Cajetan's treatise *On the Analogy of Names* is an attempt to put into order the Thomistic notion of analogy. Whereas in St. Thomas' writings analogy is used with great suppleness and flexibility as a means of approaching God, who is unknown in his essence, Cajetan proposes a rigid classification of the types of analogy that excludes all but the analogy of proper (or non-metaphorical) proportionality as the true metaphysical analogy. Throughout his treatment of analogy he tends to leave out of consideration the central notion of *esse* and to conceive of analogy in terms of concepts rather than judgment. In both regards he resembles the Scotists against whom he argued.¹¹

Maurer is not alone in his evaluation of Cajetan's strategy. Patrick Sherry has criticized Cajetan's decision "to devote a disproportionate amount of time explaining how there can be a single analogical concept," and anticipating the strategy of Ross, he concludes:

¹⁰Armand Maurer, "St. Thomas and the Analogy of Genus," *The New Scholasticism* 29 (April 1955), 143. Maurer's claims are considered in Michael P. Slattery, "Concerning Two Recent Studies in Analogy," *The New Scholasticism* 31 (1957): 237-246.

¹¹Armand Maurer, *Medieval Philosophy*, 2nd ed. (Toronto: Pontifical Institute of Medieval Studies, 1982), 351.

We can avoid such contortions, I think, if we make a radical break with the tendency to view concepts as psychological entities and instead approach the matter by examining the truth conditions of judgments [which involve analogy].¹²

The recurrent contrast of the role of *concepts* with the role of *judgment* in analogy can apparently be traced to Étienne Gilson. According to Gilson:

The Thomist doctrine of analogy is above all a doctrine of the *judgment* of analogy. It is in fact thanks to judgment of proportion that, without a change of nature, one can make of the concept a usage sometimes equivocal, sometimes analogical, sometimes univocal.... The analogy of which Duns Scotus thinks is much more an analogy of *concept*. For, under the plan of the concept and of representation, analogy is practically confused with likeness. It is no longer a matter of knowing whether two terms play an analogous role in a judgment of proportion, but whether the concept designated by one term is or is not the same as the concept designated by the other.¹³

Gilson's interpretation of Thomistic analogy, and its implicit criticism of Cajetan's concern to characterize the analogical *concept*, has had wide influence.¹⁴ David Burrell has perhaps given it the most extensive elaboration. According to Burrell:

¹²Patrick J. Sherry, "Analogy Today," 443.

¹³Étienne Gilson, *Jean Duns Scot: Introduction à ses Positions Fondamentales* (Paris: Librairie Philosophique J. Vrin, 1952), 101-102: "La doctrine thomiste de l'analogie est avant tout une doctrine du *jugement* d'analogie. C'est en effet grâce au jugement de proportion que, sans en altérer la nature, on peut faire du concept un usage tantôt équivoque, tantôt analogique, tantôt univoque.... L'analogie à laquelle pense Duns Scot est beaucoup plutôt une analogie du *concept*. Or, sur le plan du concept et de la représentation, l'analogie se confond pratiquement avec la ressemblance. Il ne s'agit plus alors de savoir si deux termes jouent un rôle analogue dans un jugement de proportion, mais si le concept désigné par un terme est ou n'est pas le même que le concept désigné par l'autre." Gilson advances this interpretation of Thomistic analogy in terms of judgment *vs.* concepts elsewhere as well: Gilson, *The Christian Philosophy of St. Thomas Aquinas*, trans. L.K. Shook (New York: Random House, 1956), 106-109. Gilson, *Le Thomisme, Introduction à la philosophie de Saint Thomas d'Aquin*, 5th ed. (Paris: Vrin, 1944): "Sur le plan du concept, il n'y a pas de milieu entre l'univoque et l'équivoque" (p. 155; the word "concept" is translated as "quiddity" in the English translation by L.K. Shook). See also Gilson, *Being and Some Philosophers*, 2nd ed. (Toronto: Pontifical Institute of Medieval Studies, 1952), 190-215.

¹⁴In addition to those mentioned, Gilson's interpretation on this point is also followed by: George P. Klubertanz, *St. Thomas Aquinas on Analogy: A Textual Analysis and Systematic Synthesis* (Chicago: Loyola University Press, 1960), 116 ("...analogy is primarily an affair of judgment rather than concept"); Henri de Lubac, *The Discovery of God*, trans. Alexander Dru (New York: P.J. Kenedy and Sons, 1960), 201; cf. E.L. Mascall, *Existence and Analogy*, 116-121; Gregory Philip Rocca, *Analogy as Judgment and Faith in God's Incomprehensibility: A Study in the Theological Epistemology of Thomas Aquinas*, 2 vols. (Ph. D. dissertation, Catholic University of America, 1989).

Whoever understands that analogy is to be explicated “on the level of judgment” and not of concepts, Gilson contends, has also grasped the real divergence between Aquinas and Scotus.... Judgment is indispensable precisely because responsible analogous usage requires that we assess the way in which a term is being used in relation to its primary analogate.¹⁵

In Burrell’s presentation, the connection between the charge that a concern with concepts is more Scotistic than Thomistic, and the charge that analogy is not fruitfully subjected to traditional semantic analysis, is especially clear. In his first book about analogy—with which his later writings about analogy have remained essentially consistent—Burrell explains that he wants to get away from “attempts... to collate the ways we use analogical expression into one theoretical mold.”¹⁶ In a section on the “limits of formal analysis,” Burrell considers some recent attempts to “salvage” Cajetan’s “formal analysis”¹⁷:

[F]ormal attempts to explain analogous usage seem self-defeating. They shunt from the formally correct but too narrowly stipulative to a more adequate but formally less acceptable scheme. The very recurrence of this pattern is revealing. Analogy, it seems, is closely linked to a purposive use of language. One of the serviceable features of analogous terms is their adaptability to diverse contexts. Yet the language we use to express our judgment about entire frameworks, and their adequacy to the more comprehensive purposes of inquiry, is also markedly analogical. Hence a formal characterization seems impossible in principle since formal logic constructs languages and tests their consistency but does not appraise them with respect to extralogical purposes.¹⁸

Battista Mondin has dissented from Gilson’s interpretation, arguing for the the compatibility of judgment and concept. Mondin, *The Principle of Analogy in Protestant and Catholic Theology*, 2nd ed. (The Hague: Martinus Nijhoff, 1968), 58, n. 2; 60, n. 2. Rocca also admits the compatibility of emphasizing judgment and concept (311-12, 315). For a summary of reactions to Gilson’s interpretation, see Rocca, 40-49.

¹⁵David Burrell, “From Analogy of ‘Being’ to the Analogy of Being,” in *Recovering Nature: Essays in Natural Philosophy, Ethics and Metaphysics in Honor of Ralph P. McInerney*, ed. Thomas Hibbs and John O’Callaghan (Notre Dame: University of Notre Dame Press, 1999), 259-260. Cf. Burrell, *Analogy and Philosophical Language*, 204.

¹⁶David Burrell, *Analogy and Philosophical Language* (New Haven: Yale University Press, 1973), 5.

¹⁷Burrell has in mind specifically Bochenski, “On Analogy,” and James F. Ross, “Analogy as a Rule of Meaning for Religious Language”; this latter was written before Ross’s own rejection of such approaches in *Portraying Analogy*.

¹⁸David Burrell, *Analogy and Philosophical Language*, 15.

In the words of one commentator, Burrell wants, “in lieu of a *theory* about analogy, [to] establish his own thesis that paying close grammatical attention to the way analogous terms are actually *used* will demonstrate the freedom, fluidity, responsibility, and judgment actually involved in such usage.”¹⁹

Burrell notes that he thinks Ross’s *Portraying Analogy* actually cooperates with the work of Gilson and Lonergan and other scholars by whose efforts “Aquinas is justly liberated from a Thomistic rendition of ‘abstraction’ often more beholden to Scotus.”²⁰ Burrell elaborates: “Lonergan’s account of concept-formation in *Verbum: Word and Idea in Aquinas*, for example, independently corroborated by Peter Geach, could offer the necessary bridge linking Aquinas’ efforts with Ross’ semantic sophistication.”²¹ In a footnote Burrell clarifies that he is speaking of “Peter Geach’s observations in *Mental Acts* ... regarding abstraction, together with Lonergan’s comprehensive review of the matter in *Verbum*, explicitly designed to correct the vaguely Scotistic accounts which had paraded as standard Thomistic epistemology...”²²

Thus Burrell can separate Aquinas from the “Thomist” tradition which has been engaged in the problematic pursuit of a semantic analysis of analogy. It is Thomists such as Cajetan, but not Thomas Aquinas himself, who attempted to analyze analogical signification in terms of relations of *concepts*. In so doing, the “Thomist” tradition has inadvertently succumbed to Scotistic influence,²³ necessarily resulting in philosophical confusion.²⁴

¹⁹Philip A. Rolnick, *Analogical Possibilities: How Words Refer to God* (Atlanta: Scholars Press, 1993), 101.

²⁰David Burrell, review of James F. Ross, *Portraying Analogy*, in *New Scholasticism* 59 (1985), 349.

²¹*Ibid.*, 347.

²²*Ibid.*, 347, n. 1.

²³Bernard Lonergan does seem to be under the specific impression that Cajetan’s view of concepts has been unduly influenced by Scotus; see Bernard Lonergan, *Verbum:*

Burrell finds confirmation for this criticism of Cajetan in the treatment of analogy by Yves Simon. In his article, "On Order in Analogical Sets," Simon speaks of analogical terms as terms which signify "analogical sets," sets in which there is some kind of "order."²⁵ Simon then considers in what sense a common meaning can be "abstracted" from the analogical set. Because there is an "irreducible plurality" in analogy, analogical unity resists abstraction in the proper sense. This is not always properly recognized, says Simon. Analogates are "partly different," but they are also "partly similar," and so given this similarity it is tempting to assume that "in spite of it all, the meanings do have a common feature, albeit a very thin one, which survives the differences and makes it possible for a term, whose unity is but one of analogy, to play the role of a syllogistic term."²⁶ But for Simon it is naive to assume that "some common feature will be disclosed" and abstracted from diverse analogates.²⁷

Word and Idea in Aquinas, ed. David Burrell (Notre Dame: University of Notre Dame Press, 1967), 25, n. 122. But cf. Lonergan, *Insight: A Study of Human Understanding*, 3rd ed. (New York: Philosophical Library, 1970), 368-371.

²⁴Cf. Michael McCaules, who has argued that "once... analogy is dealt with on the level of concepts, the pressure seems of necessity to push *esse* toward a univocal concept, as both Scotus and Ockham show. Cajetan's analogical concept cannot maintain its integrity..." McCaules, "Univocalism in Cajetan's Doctrine of Analogy," *New Scholasticism* 42 (Winter 1968), 47. McCaules thus describes what he sees as the problem of a semantic analysis of analogy which makes reference to the analogical concept: "[Cajetan's] method of treating the problem is at odds with itself, and to a very large extent undercuts the very doctrine he is overtly trying to refine." *Ibid.*, 19. Unfortunately McCaules' argument is complicated by a confusion; McCaules does not sufficiently distinguish the issue of analogical signification in general (which is Cajetan's main concern in *De Nominum Analogia*) from the metaphysical issue of describing "the analogy of being."

²⁵Simon, "On Order in Analogical Sets," in *Philosopher at Work: Essays by Yves R. Simon*, ed. Anthony O. Simon (Lanham, MD: Rowman and Littlefield, 1999), 135-171; originally in *New Scholasticism* 34 (1960): 1-42.

²⁶Simon, "On Order in Analogical Sets," 140.

²⁷As an example of one tempted by this naive assumption: "The suggestion here proposed is that, in order to employ analogical predication... we must hold that any two entities standing in an analogical relation to each other... must have a minimum of one property in common." Paul C. Hayner, "Analogical Predication," *The Journal of Philosophy* 55 (1958): 860.

Of course diverse analogates have analogical unity, but, Simon says, this “unity is traced to an operation of the mind,”²⁸ an operation that is only a kind of partial abstraction. Says Simon, “Besides unqualified abstraction, which pertains to the univocal alone, there is such a thing as an analogical abstraction, although, in this expression, the adjective weakens the signification of the noun.”²⁹ Simon calls this “an abstraction *by way of confusion*.... an incomplete, weak, partial abstraction” (emphasis Simon’s).³⁰ Reiterating this sense of abstraction “by way of confusion,” Simon says, “Analogical abstraction proceeds by ‘fusing together’ the members of a set. But such ‘fusing together’ involves assertions and negations that define priorities and posteriorities.”³¹

As Burrell puts it, this means that “the ‘analogical concept’ ... is a half-way house,” that “the ‘analogous concept’ points beyond itself to a series of judgments.”³² For, according to Burrell, the analogical “abstraction” described by Simon “is in the order of judgment, not of apprehension.”³³ For Burrell, this confirms Gilson’s point that a genuinely Thomistic understanding of analogy should emphasize judgment rather than concepts. Cajetan’s search for the unity of the analogical concept is thus inherently flawed. Rather than speak of formal analysis of analogical concepts, according to Burrell, we must approach analogy by attention to the different ways that analogical terms are used.³⁴

²⁸Simon, “On Order in Analogical Sets,” 145.

²⁹*Ibid.*, 143.

³⁰*Ibid.*, 145.

³¹*Ibid.*, 156.

³²Burrell, “A Note on Analogy,” 226.

³³*Ibid.*, 225; cf. Burrell, *Analogy and Philosophical Language*, 203.

³⁴Burrell’s emphasis on *use* is the most obvious manifestation of his (acknowledged) debt to Wittgenstein. Cf. Burrell, *Analogy and Philosophical Language*, 17, 122, 123.

3.3 A Semantic Analysis of Analogy: Replies

If we are going to take seriously *De Nominum Analogia* as offering a semantic analysis of analogy, then first the very tenability of a semantic analysis of analogy needs to be defended against the charges reviewed above. In providing such a defense, it is not necessary to point to all the areas in which some of the above commentators could be subjected to criticism—most noticeably for the frequent failure to keep separate the general issue of analogical signification on the one hand, and the specific issues of divine naming or “the metaphysical analogy of being” on the other hand³⁵—because despite potential areas of confusion we can distill out of the above comments the following rather straightforward criticism of Cajetan: “Signifying analogically” is not a property that terms have independently of their use in particular sentences. To recognize analogical signification requires judgment. Thus analogical signification cannot be considered apart from the particular linguistic circumstances in which it arises. A proper philosophical treatment of the phenomenon of analogical signification will not consider words independently of their context, independently of actual usage. This, however, is not Cajetan’s strategy; his *De Nominum Analogia* is not about judgment and context, but about relations of concepts. Cajetan’s attempt to characterize the analogical “concept” is evidence that he is concerned with abstracting the semantic properties of terms from the context of actual predications and inferences. That this strategy results in a strict classification of kinds of analogy, rather than a flexible and sensitive understanding of the varieties of analogous usage, is further evidence of its inadequacy.

³⁵Perhaps it could be argued that to insist on such a distinction is already to grant Cajetan too much, to separate analogy from the “context” of particular theological and metaphysical judgments. Nonetheless, the phenomenon of analogical signification does take place outside of theology and metaphysics, and it is reasonable to insist on the logical distinction between considering the phenomenon of analogical signification in general, and considering particular terms, such as “being” or divine names, which can exhibit analogical signification.

In response to this criticism, I want to consider three things: (1) the theoretical question of the compatibility of insights about the importance of interpretation, context, and judgment with a semantic analysis of terms; (2) Cajetan's own practice of treating cases of analogical signification and his sensitivity to context and judgment; (3) Cajetan's understanding of a "concept."

First, I think it is important to establish that in principle there is nothing about a semantic analysis of terms as such which is incompatible with a sensitivity to the role that a sentence or inference plays in giving context to terms. Indeed, historians of logic have long noted that it is precisely the context of particular inferences, especially problematic or questionable inferences (*sophismata*), which helped to foster the medieval development of sophisticated treatments of the logical properties of propositions and terms. L.M. de Rijk has shown that the analysis of fallacy was a primary motive in the development of terminist logic.³⁶ And in his *Introduction to Medieval Logic*, Alexander Broadie explains:

It was not uncommon for medieval logicians to begin their logic textbooks, at least those of their textbooks containing comprehensive accounts of logic, by considering terms first, and then reaching their study of inferences by way of an analysis of propositions.... But the fact that certain logicians adopted this order of exposition should not be taken to signify that they would have rejected the notion that terms, or at least some terms, should be expounded by reference to the role they play in valid inferences. On the contrary, their practice shows that they accepted this point.³⁷

³⁶L.M. de Rijk, *Logica Modernorum: A Contribution to the History of Early Terminist Logic*, vol. 1: *On the Twelfth Century Theories of Fallacy* (Assen: Van Gorcum and Company, 1962), 22: "In the course of the present study it will become evident that the frequent occurrence of fallacies is not just a concomitant—as a reader of the *Summulae* might think—, but that the doctrine of fallacy forms the basis of terminist logic. For this logic developed as a result of the fact that, to a much greater extent than it had been done by Abailard and his contemporaries, the proposition was beginning to be subjected to a strictly linguistic analysis." However, elsewhere de Rijk does indicate that he believes that "the contextual approach" to language and "the doctrine of signification" are in tension; *vide* L.M. de Rijk "The Origins of the Theory of the Properties of Terms," *The Cambridge History of Later Medieval Philosophy* (Cambridge: Cambridge University Press, 1982), 161-173.

³⁷Alexander Broadie, *Introduction to Medieval Logic*, 2nd ed. (Oxford: Oxford University Press, 1993), 8-9.

As we have seen, the very issue of the unity of the analogical concept arises out of a concern to account for certain kinds of inferences; in the face of Scotus's arguments that non-univocal terms subject potential syllogisms to the fallacy of equivocation, Thomists felt obliged to explain how a non-univocal term could preserve the validity of a syllogism. In this sense, the discussion of the semantics of analogical terms, by Cajetan and others, grows out of a concern to account for certain kinds of arguments; acts of simple apprehension are discussed because of their role in predications and inferences, i.e. because of their role in judgments. The discussion of the semantics of analogical terms, then, like much of medieval logic, can be seen as arising from *sophisms* and the intention to avoid them. Understood in this way, the discussion of analogous terms is of a piece with the rest of the project of the *logica moderna* as understood by De Rijk, and described by Norman Kretzmann:

Perhaps the *logica moderna* was aimed originally at nothing more than providing *ad hoc* rules of inference to cover problematic locutions in ordinary discourse, but, although it retained that aim throughout its three-hundred year history, its principal aim soon became the development of a reasonably general account of the different ways in which words are used to stand for things and to operate on other words.³⁸

In addition to the theoretical compatibility of a semantics of terms with a concern for judgment and context, we have their compatibility manifested in Cajetan's own practice. Though one would not know it from the above criticisms, Cajetan's treatise deals with inferences, in the often-neglected later chapters: the tenth chapter is about how it is possible to reason using analogous terms (*Qualiter de analogo sit scientia*); and the eleventh chapter is about cautions in the understanding and use of analogous terms (*De cautelis necessariis circa analogorum nominum intellectum et usum*).

³⁸Norman Kretzmann, "Semantics, History of" (in *The Encyclopedia of Philosophy*, ed. Paul Edwards [New York: Macmillan, 1967], v.7), 371. Cf. E.J. Ashworth, "Logic, Medieval," §4: "Indeed, the avoidance of fallacy is at the heart of all new types of logical writing."

Indeed, this final chapter ends with a passage which explicitly speaks to the concern that analogy is always a matter of context. After examining some possible confusions about analogous usage, Cajetan warns:

Whence if someone does not wish to err, he ought habitually to consider the occasion of the speech, and recall that he will apply the conditions of the extremes to the mean; thus indeed it will be easy to explain everything soundly, and to follow the truth....³⁹

In other words, Cajetan explicitly reminds his readers that the proper sense of a term depends on the particular occasion of its use; when interpreting a term in an argument, one must be aware of the purpose of the argument. Far from recommending that the sense of the argument be determined from a prior analysis of its terms, Cajetan is reminding his readers that the only way to avoid mistakes in interpreting terms is to keep in mind the larger dialectical context in which those terms play a role.

Such a point is rather obvious, and hardly incompatible with a discussion of the semantics of terms, even analogous terms. Indeed, even if Cajetan had not included this explicit acknowledgment of the importance of context in his treatise on analogy, his own practice would have implicitly affirmed his recognition of it. Cajetan wrote many commentaries, and even by 1498, when he wrote *De Nominum Analogia*, he had written commentaries on Porphyry's *Isagoge*, on Aquinas's *De Ente et Essentia*, and on several of Aristotle's logical works. In each of these his interpretation of terms is consistently sensitive to the context of the arguments in which they are used. Even later, when he was writing his commentary on Aquinas's *Summa Theologiae*, Cajetan still often referred readers to his analysis of analogous terms in *De Nominum Analogia*; and yet in that commentary, Cajetan's remarks on each article almost invariably begin with a discussion of how the terms of the article must be understood in order to be consistent with the intention

³⁹*DNA* §125: "Unde si quis falli non vult, solerter sermonis causam coniectet, et extremorum conditiones medio applicaturum se recolat; sic enim facile erit omnia sane exponere, et veritatem assequi...."

of the author's arguments.⁴⁰ It is far from fair to say that Cajetan's concern with concepts is opposed to a concern with context and judgment. Indeed, it would be more correct to say that it is precisely his concern with acts of judgment and the inferential context of propositions that leads him to analyze concepts.

This brings us to the final issue. For as we have seen, it is charged that Cajetan's concern with "concepts" is Scotistic, rather than Thomistic. Now on one level it must be granted that Cajetan's concern with concepts is the result of Scotus' influence. Scotus and his followers had argued that analogy was impossible, and some of their arguments were based on the premise that a concept which could preserve the validity of a syllogism must be univocal. Thomists were thus pressed to respond to this premise, and one common tactic was to discuss the notion of a concept and in what sense it had to be "unified" in order to preserve the validity of a syllogism.

But is Cajetan's understanding of "concepts" un-Thomistic, or incompatible with an understanding of analogy? Fortunately Cajetan's writings make very clear what he takes a "concept" to be. In the most basic sense, the *conceptus* is just *that which mediates thinking and signifying*. The concept is the act of simple apprehension, the act of intellect by virtue of which something is understood, and by virtue of which a word is said to signify a thing. Cajetan spells this out in his commentary on *De Ente et Essentia*: "a thing is understood at the time when we form its concept.... [T]he formation of a concept is the making of the external thing actually known."⁴¹ Furthermore, in his commentary on the *Summa*, Cajetan writes: "words only signify things by the mediation of intellectual conception; therefore

⁴⁰The phenomenon really is ubiquitous, but one example of Cajetan's careful clarification of terms with respect to the role they play in the context of particular arguments is his commentary on *ST Ia*, q. 3, a. 3, which is discussed in Joshua P. Hochschild, "A Note on Cajetan's Theological Semantics," *Sapientia* 54 (1999): 367-376.

⁴¹*CDEE* §67: "res intelligitur quando ejus conceptum formamus.... conceptus formatio est factio rei extra actu intellectae."

signification is caused by conception.”⁴² In short, a word signifies a thing by the mediation of a concept, and a concept is just what causes a thing to be understood.⁴³

Cajetan’s point about the “*conceptus*” here is the general medieval one that to form a concept is to establish an understanding. Given the common notion of signification as the establishment of understanding,⁴⁴ it is not at all controversial to assert that signification takes place by the mediation of a concept.⁴⁵ And so it should not be at all controversial that the logical consideration of acts of simple apprehension manifests itself as consideration of “concepts,” nor that discussions of terms which signify analogically would be analyzed with respect to the concepts by virtue of which they so signify.⁴⁶

⁴²CST I.13.1, n. 3: “voces significant res non nisi media conceptione intellectus; igitur significatio causatur ex conceptione...”

⁴³Actually the “concept” discussed in this paragraph—that by which something is signified and understood—is by Cajetan and other Thomists in some contexts called by a more technical name, the formal concept, to distinguish it from the objective concept; cf. e.g. CDEE §14; this will be addressed in greater detail in Chapter 5. Cf. Jacques Maritain, *Distinguish to Unite, or The Degrees of Knowledge*, trans. Gerald B. Phelan (New York: Charles Scribner’s Sons, 1959), Appendix I (“The Concept”), 387–417.

⁴⁴Gabriel Nuchelmans offers as the standard definition of “*significare*” for late-scholastic philosophers: “representing some thing or some things or in some way to the cognitive faculty.” Nuchelmans, *Late-Scholastic and Humanist Theories of the Proposition* (Amsterdam: North Holland Publishing Company, 1980), 14. Paul Vincent Spade makes a similar point when he notes that “signification is a psychologico-causal property of terms” which is traced back to Boethius’ claim that “‘to signify’ something was ‘to establish an understanding of it.’” P. V. Spade, “The Semantics of Terms” (in *The Cambridge History of Later Medieval Philosophy* [Cambridge: Cambridge University Press, 1982], 188–198), 188. Cf. Paul Vincent Spade, *Thoughts Words and Things: An Introduction to Late Medieval Logic and Semantic Theory* (Version 1.0), ch. 3: the interpretation of *significare* as “to establish an understanding” (from Boethius, “*constituere intellectum*”)—is “the predominant one throughout the Middle Ages.” Cf. E.J. Ashworth, “Signification and Modes of Signifying in Thirteenth-Century Logic,” 44: “to signify is to establish an understanding (*significare est intellectum constituere*).”

⁴⁵Cajetan is also thus far consistent with Geach, cited above by Burrell as an important corrective to “Thomistic” epistemology: like Cajetan, Geach understood “concepts” to be “mental capacities” the possession of which are “presupposed by acts of judgment,” and the “abstractionism” criticized by Geach is in no way implied in Cajetan’s understanding of concepts sketched here. Peter Geach, *Mental Acts: Their Content and Their Objects* (London: Routledge and Kegan Paul, 1957), 14 and *passim*.

⁴⁶Indeed, this medieval notion of the “*conceptus*” can easily be traced to the Greek tradition, as Sten Ebbesen has done, noting the connection between the classification of

Such an understanding of “concepts” is not inconsistent with the observation that analogical signification is a property of terms only in the context of particular propositions, representing particular acts of judgment. Such is the nature of what medieval thinkers, including Aquinas, called the first and second acts of intellection, that is, *simple apprehension* and *composing and dividing* (or *judgment*)⁴⁷ Indeed, Gilson, who most fully articulated the supposed contrast between *concept* and *judgment* in analogy, both affirms that the “concept” should be understood in the sense Cajetan did, as articulated above,⁴⁸ and recognizes that the formation of such concepts is consistent with, indeed part of, forming judgments.⁴⁹ While in the passage quoted above Gilson makes it sound as if the question of “whether the concept designated by one term is or is not the same as the

different kinds of equivocation (including analogy) on the one hand, and concept formation on the other. The Greek logical tradition’s classification of different kinds of equivocals “can be understood as a classification of the reasons for choosing the same word to signify different concepts and things, deriving this classification from one that shows in how many ways concepts are formed.” Sten Ebbesen, *Commentators and Commentaries on Aristotle’s Sophistici Elenchi: A Study of Post-Aristotelian Ancient and Medieval Writings on Fallacies*, vol. 1, *The Greek Tradition* (Leiden: E.J. Brill, 1981), 190. In this endeavor, the role of judgment (“...reasons for choosing the same word to signify different concepts and things...”) is undeniable.

⁴⁷Nuchelmans clarifies that there are actually two senses of judgment one can consider: there is kind of judging that is really an apprehension which forms a mental proposition (the “apprehensive proposition”), and there is a kind of judging that is the act of knowing, believing, or opining that this mental proposition is (or is not) true. Nuchelmans, *Late-Scholastic and Humanist Theories of the Proposition*, 74-76. But since the latter judgment requires the former apprehensive proposition, which in turn implies an apprehension of the terms of the apprehensive proposition, Nuchelmans’ analysis only confirms that judgment is not opposed to, but rather presupposes, a semantic considerations. As he puts it: “...in general questions concerning acts of judging, knowing, and believing, and concerning objects of knowledge and belief, were treated by scholastic philosophers for other reasons than sheer curiosity about the semantics of declarative sentences.... But in dealing with the psychological and epistemological issues which were forced upon them by their theological interests or the pursuit of wider inquiries of a similar type, they were unavoidably faced with problems which have a predominantly semantical character” (p. 103). On the late-scholastic Thomist understanding of apprehensive propositions and the object of judgment, see pp. 99-102, 111-112.

⁴⁸Cf. Étienne Gilson, *Linguistics and Philosophy: An Essay on the Philosophical Constants of Language*, trans. John Lyon (Notre Dame: University of Notre Dame Press, 1988), 75-78, 187 n. 25.

⁴⁹Cf. Étienne Gilson, *The Elements of Christian Philosophy* (New York: New American Library, 1963), 250.

concept designated by the other” is raised by Scotus but not by Thomas, clearly if one makes a Thomistic “judgment of proportion” which allows one to “make of the concept a usage... [which is] analogical,” the Scotistic question can arise: for instance, judging that there is a proportion between the relation of the eye to its object and the relation of the intellect to its object, we agree to predicate “sight” of both the eye and the intellect; but is the same concept signified by the predicate when we say “the eye sees” as is signified by the same predicate when we say that “the intellect sees”? To be sure, the question about the identity or non-identity of *concepts* does not need to be answered before we are able to form the former *judgment* of proportion; but the question about concepts is compatible with, in fact raised by, the judgment. The question becomes especially pressing when we are confronted with Scotistic arguments which call into question the logical possibility of making such judgments.

In fact, I would suggest that understood in context, Gilson’s remarks about the difference between Aquinas’s emphasis on judgment and Scotus’s emphasis on concepts should never have been the basis for a Thomistic objection to a semantic analysis of analogy. First, it must be remembered that in the relevant passage, Gilson is not concerned with analogy as such, but with “the analogy of being” (“analogie de l’être”) and Scotus’s objections to it; Gilson intends to explain how Aquinas and Scotus differ in understanding the central metaphysical notion, being. Second, in explaining this difference, Gilson several times emphasizes that Aquinas and Scotus are not so much *disagreeing* as *talking past* each other.⁵⁰ And third, as the source of their different approaches to *being*, Gilson identifies their different views of what concepts are, how they are formed, and how they signify; he nowhere denies, nor could he, that Aquinas believes that judgments of

⁵⁰“...les interlocuteurs ne parlent pas la même langue.... lorsqu’il rencontre l’analogie thomiste, on ne peut pas dire exactement que Duns Scot le réfute, on dirai plutôt qu’il ne peut pas y croire.... Évidement, ce serait perdre son temps que de vouloir concilier les deux doctrines et, tout autant, de réfuter l’une par l’autre.” Gilson, *Jean Duns Scot*, 101-102.

proportion are made with concepts. Indeed, in the passage quoted in section 3.2 above, Gilson said: “It is in fact thanks to judgment of proportion that, without a change of nature, one can make of the *concept* a usage sometimes equivocal, sometimes analogical, sometimes univocal” (emphasis added). Such an observation simply cannot be the basis for the conclusion that it is against the spirit of Aquinas for a logician to consider the concepts which result from such a judgment of proportion, i.e. those concepts by virtue of which analogous terms signify.

The consistency of an attention to concept and judgment is further borne out by Yves Simon’s reflections, which Burrell had taken as implicitly critical of Cajetan. Simon closely follows Cajetan’s theory,⁵¹ and his remarks on analogy demonstrate that even within the framework of Cajetan’s semantic analysis and an attention to concepts, one can be sensitive to the role of judgment in analogy.

Indeed, the core of Simon’s paper, “On Order in Analogical Sets,” can be considered as an elaboration of Cajetan’s discussion of abstraction in the sixth chapter of *De Nominum Analogia* (§§41-58, *Qualis sit abstractio analogi ab analogatis*).⁵² There,

⁵¹ Simon’s article assumes, and never dissents from, Cajetan’s treatment of analogy. Simon makes it clear he is using Cajetan’s classification of analogous modes, and Cajetan’s terminology for that classification (Simon, “On Order in Analogical Sets,” 137); he agrees with Cajetan that “in [analogy of] attribution... the object signified by the analogical term exists intrinsically in only one” of the analogates (137); like Cajetan, Simon regards analogy of proper proportionality as the most genuine form of analogy (138 ff.), and, as in Cajetan’s theory, this is connected to the fact that in analogy of proportionality “the form designated by the analogical term exists intrinsically in each and every one of the analogates” (138; cf. 140); Simon defends Cajetan against the criticisms of F.A. Blanche (165-167, n. 27); and he cites approvingly other unabashed Cajetanians (John of St. Thomas and James Anderson).

⁵² Simon might also be benefitting from John of St. Thomas’s own reflections on this part of Cajetan’s theory, in *Ars Logica*, p. 2, q. 13, a. 5, “Utrum in analogis detur unus conceptus ab inferioribus praecisus” (491a40-500b47). Simon was the chief translator of sections of the *Secunda Pars* of the *Ars Logica*, published (five years before Simon’s “On Order in Analogical Sets”) as *The Material Logic of John of St. Thomas: Basic Treatises* (Chicago: University of Chicago Press, 1955). At one point the translation renders the phrase “Analogia attributionis et analogia metaphorica” (491b21-22, literally: “analogues of attribution and metaphorical analogues”) as “The terms of an *analogous set*, in analogy of attribution or of metaphor” (168, emphasis added).

Cajetan clarifies the sense of “abstraction” that applies to analogy of proper proportionality⁵³, and his conclusions become the central points of Simon’s reflection. A more extended discussion of what Cajetan says in that chapter must be deferred until later, but briefly, according to Cajetan: since analogical unity is irreducible (*DNA* §49), from diverse analogates there can not be abstraction properly speaking (§§44, 56; cf. §§33-34), but there is a qualified sense of abstraction (§56) which actually involves a kind of “confusion” (§57)⁵⁴; analogical unity always “retains distinction” (§49), and thus we must be vigilant lest we ignore the distinctions and treat an analogical term as univocal (§§53-54, 57).⁵⁵

As indicated, more must be said on this subject later. For now, it is sufficient to note that these are all insights central to Simon’s reflections, which Burrell had taken to mark a departure from the tradition exemplified by Cajetan. However, we should not be surprised to find such insights in *De Nominum Analogia* after all. For Cajetan’s project is not to try to reduce analogy to something else, but to characterize as specifically as possible

⁵³Contra Burrell (*Analogy and Philosophical Language*, 203), Simon does take analogy of proper proportionality as the “normal form” or genuine kind of analogy.

⁵⁴All of this is why, in the previous chapter of *De Nominum Analogia*, Cajetan had already acknowledged that one must qualify the sense in which one may speak of an analogical concept (*DNA* §§36-37).

⁵⁵Oddly, when Burrell considers Cajetan’s presentation of the irreducibility of proportional unity and the impossibility of abstraction properly speaking, he finds them fraught with difficulty. “...[E]ven though [according to Cajetan] ‘it is impossible to abstract from these many something which is absolutely one,’ even if we cannot pretend to a common concept, we still can and do use a single term like being (or principle). Cajetan allows us to do so on the strength of similitude, but the ‘very similitude itself is only proportional, and its foundation is only proportionally one’; in this way ‘proportional similitude in its very nature includes... diversity’ ([*DNA*] nn. 48, 49). Something is very wrong here, of course. Language is taking a holiday. If one needs to speak of a similitude, it had best be a single one and not a proportional one. For whether we think of similitude as a kind of template or prefer to be guided by a careful use of language, the upshot will have to be something invariant, else why invoke the expression? Careful attention to language would note that ‘*x* is similar to *y*’ is an ellipsis which must furnish ‘in respect *z*’ on demand. Now the precise respect in which substantial and quantitative predicates are similar defies expression. This is indeed the entire thrust of Cajetan’s work: they are similar in so far as each is related to its *to be (esse)*.” Burrell, *Analogy and Philosophical Language*, 14.

the semantics of analogical terms. That Cajetan's semantic characterizations vindicate what Simon calls the irreducibility of proportional unity, and the impossibility of a common element being purely abstracted, speaks to both the strength and the limits of semantic analysis; it certainly does not falsify the phenomenon of analogy, nor is it an abuse of semantic analysis.⁵⁶ Indeed, these insights only help to distill a further semantic question which concerned Cajetan, one which Simon leaves unanswered (though acknowledged⁵⁷): how does proportional unity suffice to unify syllogistic inferences?

In sum, the criticisms leveled against a semantic analysis of analogy, and against Cajetan's discussion of analogical concepts, do point to important truths, but they fail to condemn Cajetan's approach to analogy. Context *is* important to analogy, because analogical signification does not take place outside of particular judgments expressed in propositions, which themselves usually must be understood in larger dialectical contexts such as inferences. But Cajetan does not ignore this. His attention to the signification of terms, and to the concepts which mediate such signification, does not imply that context and judgment are irrelevant; indeed it is partly motivated by the recognition that particularly important dialectical contexts, such as the arguments of metaphysicians, need to be better understood, and even defended.

⁵⁶In this regard, we might say that Cajetan's treatment of analogy corroborates Gadamer's judgment: "The merit of semantic analysis, it seems to me, is that it has brought the structural totality of language to our attention and thereby has pointed out the limitations of the false ideal of unambiguous signs or symbols and of the potential of language for logical formalization." Hans-Georg Gadamer, "Semantics and Hermeneutics," trans. P. Christopher Smith, in Hans-Georg Gadamer, *Philosophical Hermeneutics*, trans. and ed. by David E. Linge (Berkeley: University of California Press, 1976), 83.

⁵⁷Simon, "On Order in Analogical Sets," 139. From his papers archived in the Jacques Maritain Center at the University of Notre Dame, we learn that Simon planned to take up just this question in a book on analogy with the working title "The Science of the Unknown," of which the paper "On Order in Analogical Sets" would constitute one chapter. Yves R. Simon Papers, 1920-1959, University of Notre Dame, Box 2, Folder 18.

3.4 Conclusion

Of course, we cannot determine whether Cajetan observes the necessary limitations of a semantic analysis of analogy until we examine of the particular details of the semantic theory Cajetan proposes. In any case, we cannot determine this simply from the fact that Cajetan approaches the issue of analogy by attempting to characterize what kind of conceptual unity is involved in analogical signification. But we can say that a semantic analysis of analogy does not necessarily ignore context and judgment—indeed we have seen that it can presuppose their importance. Moreover, Cajetan’s concern with the “concept,” understood within its proper historical and philosophical framework, turns out not to be exclusively Scotistic or otherwise un-Thomistic. Indeed, as described in Chapter 2, far from polluting Cajetan’s theory, Scotus’s influence clarifies the propriety, and precipitates the necessity, of a semantic analysis of analogy, helping us to understand that Cajetan’s concern with concepts is motivated by an attempt to develop a semantic analysis of analogy from which can be demonstrated the validity of syllogisms containing analogous terms.

Before examining in detail the semantic analysis Cajetan proposes in order to meet this challenge, Cajetan’s general semantic principles will need to be reviewed in a more thorough and systematic fashion than the scattered remarks about Cajetan’s semantic assumptions in the present chapter. Such an exposition will occupy Chapter 5. But even before turning to this, it will be illuminating to review some of the different historically proposed “rules” for analogy, and to examine why they fail to constitute a sufficient semantic analysis of analogy; this is the business of the next chapter.

CHAPTER 4

SOME INSUFFICIENT SEMANTIC RULES FOR ANALOGY

4.1 Introduction

Thus far I have argued that Cajetan's *De Nominum Analogia* must be interpreted as offering an analysis of analogy at the semantic level. In particular, I have argued that Cajetan's teaching on analogy must be understood as an attempt to respond to a particular challenge, issued most famously by Scotus, that analogy, understood as a mean between univocation and equivocation, is semantically impossible, and that non-univocal terms cannot be used in reasoning because they would precipitate the fallacy of equivocation. It is this Scotist challenge that led Cajetan, and several of his predecessors, to try to characterize the nature of the unity of the concept signified by the analogous term, a unity which must not be the same as the unity exhibited in univocation, and yet like univocation must differ enough from equivocation not to cause the fallacy of equivocation.¹ In the present chapter, I attempt to highlight the need that Cajetan saw for such a semantic analysis of analogy by pointing out that various previously proposed semantic rules for analogy are insufficient to meet the Scotist challenge. Sections 4.2 and 4.3 review some semantic rules which have a basis in the writings of Aquinas. Section 4.4 reviews the three

¹It is easy to see that metaphysics and theology, especially, will abound with syllogisms involving analogical terms which should not cause the fallacy of equivocation, but it is worth offering some examples. Aquinas gives as an example: Whatever is in potentiality is reduced to act by something actual; all things are brought into being by God; therefore, God is actual (*DPD* III.7.7, *corpus*, cited below, n. 5). Cajetan offers: Every simple perfection is in God; wisdom is a simple perfection; therefore wisdom is in God (*DNA* §105). Bochenski's example is: Every being is good; God is a being; therefore God is good (I.M. Bochenski, "On Analogy," *The Thomist* (1948), §16.

proposed rules which Cajetan himself explicitly identifies and rejects at the outset of *De Nominum Analogia*.

4.2 Thomas's Semantic Specifications of Analogical Unity

Though Aquinas was not explicitly concerned with the question of the unity of the analogical concept, or the other attendant semantic questions which would come to occupy Thomists in the 14th and 15th centuries,² he did articulate some apparent semantic rules which touch on this concern, and he was interested to establish that analogical terms do not cause the fallacy of equivocation. In Aquinas's discussions of analogy he is always aware, at least implicitly, that at least some cases of analogy—especially the central cases of metaphysics and theology—must provide enough unity to allow valid reasoning.³ Indeed, it would be difficult to ignore this requirement, since this is part of the reason why analogy is understood as a mean between univocation and equivocation: analogical signification is not so completely unified to count as univocation, and yet it has sufficient unity to distinguish it from pure equivocation. This is precisely the reason why many commentators have emphasized that analogy provides orthodox theology a safe path between the Scylla of anthropomorphism and the Charybdis of agnosticism; God must be

²E.J. Ashworth, "Analogical Concepts: The Fourteenth-Century Background to Cajetan," *Dialogue* 31 (1992): 399-413.

³Several scholars have noted Aquinas's concern that analogy avoid the fallacy of equivocation: James F. Ross, "Analogy as a Rule of Meaning for Religious Language," in *Inquiries into Medieval Philosophy*, 37; Hampus Lyttkens, *The Analogy Between God and the World: An Investigation of its Background and Interpretation of its Use by Thomas of Aquino* (Uppsala: Almqvist and Wiksells Boktryckeri AB, 1952), 204; Patrick J. Sherry, "Analogy Today," *Philosophy* 51 (1976), 443; Ralph McInerny, "Scotus and Univocity," in McInerny, *Being and Predication: Thomistic Interpretations* (Washington: The Catholic University of America Press, 1986), 161; Yves Simon, "Order in Analogical Sets," in *Philosopher at Work: Essays by Yves R. Simon*, ed. Anthony O. Simon (Lanham, MD: Rowman and Littlefield, 1999), 139; Vernon Bourke, "Cajetan, Cardinal," in *The Encyclopedia of Philosophy*, ed. P. Edwards (New York: Macmillan, 1967), vol. 2, 5-6. Cf. Michael P. Slattery, "Concerning Two Recent Studies of Analogy," *The New Scholasticism* 31 (1957): 238. Garrigou-Lagrange also recognizes the importance of analogical terms in syllogisms, in *God: His Existence and Nature*, vol. 1, 224-227; he provides his own account of how this is possible in vol. 2, 203-221.

“other” enough that words said of creatures are not univocally said of him, and yet if we are to avoid agnosticism our language must apply to God somehow, so that we can legitimately reason from creatures to God.

But despite the essential requirement of (at least some) analogical terms that they do not cause the fallacy of equivocation like pure equivocals, and despite this requirement’s central role in orthodox theology, in only a handful of passages does Aquinas explicitly address the issue of analogical terms in valid reasoning. In only two texts does Aquinas explicitly acknowledge the need for analogy to have sufficient unity to avoid the fallacy of equivocation. In *Summa Theologiae* Ia, q. 13, a. 5, he says that what is said of God and creatures cannot be predicated equivocally, because if it were, nothing could be known or demonstrated about God, for attempts to reason about him would commit the fallacy of equivocation.⁴ In *De Potentia Dei*, bk. 3, q. 7, a. 7, he elaborates on the same point, saying that if words said of God and creatures are purely equivocal, then proofs about God would be sophisms; he even gives an example of a syllogism which would exhibit the fallacy of equivocation.⁵ A handful of other texts, while not explicitly mentioning the fallacy of equivocation, directly acknowledge that analogy must sustain valid inferences. In *Summa Contra Gentiles* bk. 1, ch. 33, speaking of the possibility of gaining knowledge of God from creatures, Aquinas says that pure equivocation would not suffice for us to gain knowledge about God from our knowledge of creation; equivocal terms “break the

⁴Thomas Aquinas, *Summa Theologiae* Ia.13.5.c: “Sed nec etiam [nomen de Deo et creaturis praedicatur] pure aequivoce, ut aliqui dixerunt. Quia secundum hoc ex creaturis nihil posset cognosci de Deo, nec demonstrari, sed semper incideret fallacia aequivocationis.”

⁵Thomas Aquinas, *Quaestiones disputatae de potentia Dei*, III.7.7.c: “...cum omnis cognitio nostra de Deo ex creaturis sumatur, si non erit convenientia nisi in nomine tantum, nihil de Deo sciremus nisi nomina tantum vana, quibus res non subesset. Sequeretur etiam quod omnes demonstrationes a philosophis datae de Deo, essent sophisticatae; verbi gratia, si dicatur, quod omne quod est in potentia, reducitur ad actum per ens actu, et ex hoc concluderetur quod Deus esset ens actu, cum per ipsum omnia in esse educantur; erit fallacia aequivocationis; et sic de omnibus aliis.”

continuity of argument.”⁶ In the disputed questions *De Veritate*, q. 2, a. 11, Aquinas again addresses the same difficulty in confronting the question of whether knowledge (*scientia*) is predicated equivocally or univocally of God and creatures.⁷ And in his commentary on Aristotle’s *Metaphysics*, bk. 4, lectio 3, Aquinas insists that “one” and other central terms of metaphysics are, while not univocal, nonetheless unified enough to sustain a single science because of “reference to one.”⁸ Similarly, in his commentary on the *Sentences* (prol., q. 1, a. 2, obj. 2), Aquinas considers the objection that theology is not a science because God and creatures do not share a genus; he responds that it is enough that God and creatures have analogical community.⁹

⁶Thomas Aquinas, *Summa Contra Gentiles*, I.33: “...Quando unum de pluribus, secundum puram aequivocationem, praedicatur, ex uno eorum non possumus duci in cognitionem alterius. Nam cognitio rerum non dependet ex vocibus, sed ex ratione nominis. Ex his autem, quae in rebus aliis inveniuntur, in divinorum cognitionem pervenimus, ut ex dictis (c. 30 et 31) patet. Non igitur secundum puram aequivocationem dicuntur hujusmodi attributa de Deo et aliis rebus.... Aequivocatio nominis processum argumentationis impedit. Si igitur nihil diceretur de Deo et creaturis, nisi pure aequivoce, null argumentatio fieri posset, procedendo de creaturis ad Deum....”

⁷Thomas Aquinas, *Quaestiones disputatae de Veritate* 2.11.c: “...nec tamen potest dici quod omnino aequivoce praedicaetur quidquid de Deo et creatura dicitur; quia si non esset aliqua convenientia creaturae ad Deum secundum rem, sua essentia non esset creaturarum similitudo; et ita cognoscendo essentiam suam non cognosceret creaturas. Similiter etiam nec nos ex rebus creatis in cognitionem Dei pervenire possemus; nec nominum quae creaturis aptantur, unum magis de eo dicendum esset quam aliud; quia ex aequivocis non differt quodcumque nomen imponatur, ex quo nulla rei convenientia attenditur.”

⁸Thomas Aquinas, *In duodecim libros Metaphysicorum expositio* IV, lect. 3 (§568 Cathala): “Non enim sequitur, quod si aliquid dicitur multipliciter, quod propter hoc sit alterius scientiae vel diversae. Diversa enim significata si neque dicuntur «secundum unum», idest secundum unam rationem, scilicet univoce, nec ratione diversa referuntur ad unum, sicut est in analogicis: tunc sequitur, quod sit alterius, idest diversae scientiae de his considerare, vel ad minus unius per accidens.... Haec autem omni referuntur ad unum principium. Sicut enim quae significantur per hoc nomen Unum, licet sint diversa, reducuntur tamen in unum primum significatum; similiter est dicendum de his nominibus, idem, diversum, contrarium, et hujusmodi.”

⁹Thomas Aquinas, *Scripta super libros Sententiarum*, prol., q. 1, a. 2, obj. 2: “...una scientia est unius generis, sicut dicit Philosophus in I Posteriorum. Sed Deus et creatura, de quibus in divina doctrina tractatur, non reducuntur in unum genus, neque univoce, neque analogice. Ergo divina scientia non est una...”; *Ibid.*, ad. 2: “...dicendum

While all of these passages acknowledge the possibility, indeed the necessity, of non-univocal terms mediating valid inferences, none of them address the semantic puzzle this presents. Aquinas only asserts, without explanation of how it is possible, that analogy *does* exhibit sufficient unity to sustain valid reasoning. An opportune occasion for such an explanation would have been in commenting on Aristotle's brief mention of analogical middle terms in the *Posterior Analytics*, and yet there too Aquinas's remarks are very limited.¹⁰ And in no other text does Aquinas explicitly set out to explain how different analogical uses of a term can be sufficiently unified to avoid the fallacy of equivocation.¹¹

Nonetheless, neither this lack, nor the often-noted fact that Aquinas never presented a systematic, *ex professo* treatment of analogy,¹² prevents us from looking in Aquinas's writings for some further specificity about the semantics of analogy. What is needed is

quod Creator et creatura reducuntur in unum, non communitate univocationis sed analogiae....”

¹⁰Thomas Aquinas, *In Aristotelis Libros Peri Hermeneias et Posteriorum Analyticorum Exposito*, ed. Raymundi M. Spiazzi (Marietti, 1955), Book II, lectio 17, n. 4: “...ostendit investigare *propter quid* reducendo ad aliquod commune analogum; et dicit quod alius modus investigandi propter quid est eligere commune secundum analogiam, idest proportionem. Contingit enim unum accipere analogum quod non est idem secundum speciem vel genus; sicut os sepiarum, quod vocatur *sepion*, et spina piscium, et ossa animalium terrestrium. Omnia enim ista conveniunt secundum proportionem, quia eodem modo se habent spinae ad pisces sicut ossa ad terrestria animalia.” Aristotle's example of the analogical relationship between bone, spine, and pounce will be invoked by Cajetan at *DNA* §§109, 117, and *DCE* §3, and Cajetan obviously finds it useful for answering questions about the role of analogical notions in scientific reasoning. Interestingly, Aquinas's comment on Aristotle quoted here is not among the texts collected by Klubertanz in *St. Thomas Aquinas on Analogy*, although Klubertanz's catalogue of texts does include another passage from later in the *Posterior Analytics* commentary (Book II, lectio 19, n. 3).

¹¹The work *De fallaciis*, for a time spuriously attributed to Aquinas, describes three species of the fallacy of equivocation, and briefly mentions analogy in connection with the second: “secunda species est quando unum nomen principaliter unum significat, et aliud metaphorice sive transumptive.... et ad hanc speciem reducitur multiplicitas nominum analogorum quae dicuntur de pluribus secundum prius et posterius.” *De fallaciis*, c. 6.

¹²James F. Anderson, *The Bond of Being: An Essay on Analogy and Existence* (St. Louis: B. Herder Book Co., 1949), ix; George P. Klubertanz, *St. Thomas Aquinas on Analogy: A Textual Analysis and Systematic Synthesis* (Chicago: Loyola University Press, 1960), 3, 11; Robert E. Meagher, “Thomas Aquinas and Analogy: A Textual Analysis,” *The Thomist* 31 (1970), 241; Ralph McInerney, *Aquinas and Analogy* (Washington: The Catholic University of America Press, 1996), 96; John Deely, “The Absence of Analogy,” (ms.), 3-4; Wilks, “Aquinas and Analogy,” 35.

some account of the unity of the mediating concept(s) involved in analogy, an account which provides some specificity to the more general semantic characterization that the analogous concept(s) must be “partly the same and partly different.”¹³ What kind of sameness, and what kind of difference? Further semantic detail, in the form of specific answers to these questions, is needed.¹⁴

Some such specific characterization is available in Aquinas. In several places, and in several different formulations, Aquinas offers what appear to be general and categorical descriptions of analogical signification, which give some of the necessary further semantic detail. It is not surprising that some of these formulations have been taken as universal “rules” for analogy by Aquinas’s readers, although Klubertanz, in collecting the relevant texts, has decisively shown that “not every discussion that appears to be a general description applicable to all analogies is such in actual fact... even when the description is couched in categorical language and no qualifications at all are explicitly made.”¹⁵ For present purposes, it does not matter whether the proposed “rules” are in fact applicable to all analogies. (Indeed, the semantic detail we are looking for need not be a feature of all analogical terms, as only some analogical terms need to exhibit sufficient unity to mediate reasoning which depends on different analogical senses of those terms.) Whether they are applicable to all analogies or not, we will see that none of the rules succeed in explaining how an analogical term could avoid causing the fallacy of equivocation.

I will consider in turn three characterizations of analogy which are provided by Aquinas, each of which has been proposed as a semantic rule for analogy. They are the

¹³ *In Met.* IV, lect. 1, §535; XI, lect. 3, §2197; cf. Joseph Bobik, *Aquinas on Being and Essence: A Translation and Interpretation* (Notre Dame: University of Notre Dame Press, 1965), 55-56, and Klubertanz, *St. Thomas Aquinas on Analogy*, 38.

¹⁴ Cf. Klubertanz, *St. Thomas Aquinas on Analogy*, 38: “Analogous intelligibles are neither exactly the same nor completely different; they are halfway between the two extremes. Though this is not an especially revealing description, it provides us with a minimum meaning which can be applied to all analogies.”

¹⁵ *Ibid.*, 37.

following: (1) analogy involves a term which signifies *per prius et posterius*; (2) in analogy the *ratio* of one analogate is posited in the definitions of the others; and (3) in analogy there is a “proper ratio” which is found only in one analogate—*ratio propria non invenitur nisi in uno*.

(1) Analogy involves a term which signifies *per prius et posterius*.

The first Thomistic proposal to consider as a semantic rule of analogy is that an analogical term signifies *per prius et posterius*. The phrase “*per prius et posterius*” (“according to priority and posteriority”) is one of the most common descriptions of analogical signification in Aquinas.¹⁶ Considered on its own, the phrase seems to offer some of the semantic detail that is required to explain how analogy can be a mean between univocation and equivocation. Apparently in analogy, different analogical senses are related according to an order of priority. This alone, however, does not address the issue of how the different senses display enough unity to sustain inferences from one sense to another.

Even if the order of priority is further specified, however, we still do not have the right kind of semantic detail to respond to the Scotist challenge. Ashworth has shown that Aquinas spelled out the notion of signification *per prius et posterius* in terms of the order of reality, the order of knowledge, and the order of the imposition of terms.¹⁷ While

¹⁶There are 58 occurrences of the phrase in 21 works listed in Klubertanz, *St. Thomas Aquinas on Analogy*, 301. Klubertanz also notes several occasions of other terminology which also expresses priority and posteriority, p. 65. Aquinas was not the first to describe analogy as signification *per prius et posterius*; for some citations from previous authors, cf. E. J. Ashworth, “Analogy and Equivocation in Thirteenth-Century Logic: Aquinas in Context,” *Mediaeval Studies* 54 (1992), 107-108, and Libera, Alain de, “Les sources gréco-arabes de la théorie médiévale de l’analogie de l’être,” *Les Études Philosophiques* (1989), 333.

¹⁷Ashworth, ““Analogy and Equivocation in Thirteenth-Century Logic: Aquinas in Context,” *Mediaeval Studies* 54 (1992), 125, and Ashworth, “Signification and Modes of Signifying in Thirteenth-Century Logic: A Preface to Aquinas on Analogy,” *Medieval Philosophy and Theology* 1 (1991), 50; cf. McInerney, *Aquinas and Analogy*, 70-74.

distinguishing these different orders allows us to understand how analogical terms can be learned, and how there are different senses of priority which are especially important to keep in mind in discussion of religious language, they do not allow us to understand why an analogical term is sufficiently unified to sustain valid inferences.

Indeed, in most of its occurrences, it is clear that the characterization of analogy in terms of “*per prius et posterius*” is meant primarily to distinguish analogy from univocation.¹⁸ Aquinas will often introduce the phrase by noting first that univocal things are named equally, and then noting that in contrast things named analogically are not named equally but exhibit an ordering *per prius et posterius*.¹⁹ Yet the kind of characterization we are presently looking for would not emphasize how analogy differs from univocation, but how it differs from pure equivocation. Specifically, it would emphasize how analogy so differs that it does not cause the fallacy of equivocation. Signifying “*per prius et posterius*” does answer this question partially, for the multiple significations of purely equivocal terms are not so ordered, but under this rule analogy is still just a special case of equivocation, exhibiting, like equivocation, multiple significations. Thus, as McInerny has put it, “The analogous name is a name of multiple signification, but the multiplicity has a unity of order, *secundum prius et posterius*.”²⁰ While this does distinguish analogy from pure equivocation, it does not do so in a way that would exempt analogy from the fallacy of equivocation. If signifying *per prius et posterius* is for Aquinas a rule of all analogical

¹⁸SCG I.32: “Quod praedicatur de aliquibus secundum prius et posterius, certum est univocum non praedicari.”

¹⁹e.g. *ST* I.5.6, ad 3.

²⁰Ralph McInerny, *The Logic of Analogy: An Interpretation of St. Thomas* (The Hague: Martinus Nijhoff, 1961), 79. Cf. McInerny, *Aquinas and Analogy*, 98: an analogous term “signifies a plurality of *rationes* which are related *per prius et posterius*...”

signification,²¹ it is not the kind of rule which addresses with sufficient detail the semantic unity of analogical signification.²²

(2) In analogy the *ratio* of one analogate is posited in the definitions of the others.

At first glance, the rule that “the *ratio* of one analogate appears in the definitions of the others” appears more promising as a semantic rule which distinguishes analogy from pure equivocation. The primary textual basis of the rule is *Summa Theologiae* Ia, q. 13, a. 6, where Aquinas says: “in all names which are said analogously of many, it is necessary that all are said with respect to one; and therefore it is necessary that that one is posited in the definition of them all.”²³ Silvestro Mazzolini (1456-1527) regarded this passage as offering “the decisive rule” of Thomistic analogy²⁴ and more famously Francesco Silvestri (a.k.a. Sylvester Ferrariensis, 1474-1528) also regarded this passage as determinative.²⁵

²¹Klubertanz notes that Aquinas sometimes seems to deny that the *per prius et posterius* rule applies to analogy between God and creatures (Klubertanz, *St. Thomas Aquinas on Analogy*, 29-30), yet later he discusses the rule as a “doctrinal constant” in Aquinas (64-69).

²²Yves Simon recognized the inadequacy of the “*per prius et posterius*” rule. Simon, “On Order in Analogical Sets,” 148.

²³Thomas Aquinas, *Summa Theologiae* Ia 13.6.c: “in omnibus nominibus quae de pluribus analogice dicuntur, necesse est quod omni dicantur per respectum ad unum; et ideo illud unum oportet quod ponatur in definitione omnium.” Cf. Aquinas, *Summa Theologiae* Ia 13.10: “in analogicis vero oportet quod nomen secundum unam significationem acceptum ponatur in definitione ejusdem nominis secundum alias significationes accepti.” Cf. Aquinas, *Summa Contra Gentiles* I.32: “Quod praedicatur de aliquibus secundum prius et posterius, certum est univoce non praedicari: nam prius in definitione posterioris includitur.”

²⁴Silvestro Mazzolini, *Conflatum ex S. Thoma*: “regula decisiva totius quaestionis,” quoted in Michael Tavuzzi, “Some Renaissance Thomist Divisions of Analogy,” *Angelicum* 70 (1993), 110.

²⁵“...ad mentem Sancti Thomae, quod in omni modo analogiae verum est quod prius ponitur in definitione posterioris, in quantum analogice consideratur et significatur.” (from Sylvester Ferrariensis’ commentary on *Summa Contra Gentiles*, quoted in Lyttkens, 226 n. 7). For discussion see Lyttkens, *The Analogy Between God and the World*, 225-228, and Klubertanz, *St. Thomas Aquinas on Analogy*, 10-11.

Authors continue to refer to it as giving Aquinas's "rule" for analogy.²⁶ Actually, as a rule for all analogies, it is controversial; Aquinas himself denies the universality of the rule in *De Veritate* q. 2, a. 11, ad 6. Klubertanz finds the rule rejected as often as accepted.²⁷ But we shall consider it in any case.

We can see from the quoted passage that the "one in the definition of the others" rule is connected to, and apparently derived from, the requirement that analogical signification involves a *relation* or *reference to one*. In this sense, it fits with other well-known descriptions of analogy, from Aristotle's *pros hen* equivocation²⁸ to Owen's "focal meaning"²⁹: analogy is a special kind of equivocation, where diverse significates are united by a single, "focal" significate to which all other significates are related. This "relation to one," or *pros hen* equivocation, thus entails that the *ratio* of the "one" in question appears in the definition of the others, for they are only understood under the analogous term because of a relation to that *ratio*.

We know that this "relation to one" is, in Aquinas's mind, important for analogy.³⁰ Moreover, we know that it is important for unifying terms under a single science, for in the

²⁶e.g. McInerny, *Aquinas and Analogy*, 98; Deely, "The Absence of Analogy" (ms.), 11, 15; Joseph Bobik, *Aquinas on Being and Essence: A Translation and Interpretation* (Notre Dame: University of Notre Dame Press, 1965), 53; Ian Wilks, "Aquinas on Analogy: The Distinction of Many-to-One and One-to-Another," *The Modern Schoolman* 75 (1997), 37.

²⁷Klubertanz, *St. Thomas Aquinas on Analogy*, 32-34.

²⁸Cf. Joseph Owens, *The Doctrine of Being in the Aristotelian Metaphysics: A Study in the Greek Background of Medieval Thought*, 3rd ed. (Toronto: Pontifical Institute of Medieval Studies, 1978), 118-123.

²⁹G.E.L. Owen, "Logic and Metaphysics in Some Early Works of Aristotle," in *Aristotle and Plato in Mid-Fourth Century*, ed. Ingemar Düring and G.E. L. Owen (Göteborg: Studia Graeca et Latina Gothoburgensia, 1960). Cf. McInerny, *Aquinas and Analogy*, 40: "What Owen calls focal meaning—a common predicate's having different but connected definitions in its different uses, the connection being provided by its primary sense on which the others depend—answers to what Thomas Aquinas calls an analogous name."

³⁰Cf. e.g. Aquinas, *De principiis naturae* 6: "Analogice dicitur praedicari quod praedicatur de pluribus, quorum rationes diversae sunt, sed attribuuntur alicui uni eidem."

passage from Aquinas's *Metaphysics* commentary discussed above, it is "relation to one" which is supposed to make it possible for things not univocally named to be the subject of a single science. However, though Aquinas says *that* this does unify a science, it is not clear *why* it does. And upon inspection, the rule seems to apply best to the cases that are least relevant to our present semantic concern. This is why Ross, for instance, takes "one in the definition of the others" as a rule for only one kind of analogy, analogy of attribution.³¹ Even if Ross's classification is indebted to Cajetan rather than to Thomas, there does seem to be a kind of analogy for which the rule works better than others. For instance, the rule seems to apply well to the popular example of an analogous term, "healthy," but it does not seem to apply well to other analogous terms, for example "wisdom." The health of the animal appears in the definition of "healthy" predicated of urine and food, because urine and food have a relation to (respectively *sign of* and *cause of*) the animal's health. The animal's health is obviously the one to which all the senses of "healthy" are related. But such an analysis does not seem to work for "wise." Divine wisdom does not enter into the definition of human wisdom, nor does human wisdom enter into the definition of divine wisdom.³² But, to stick with these examples, it is the term "wise," and not "healthy," for which we need sufficient unity to avoid the fallacy of equivocation.

It must be admitted that though the rule does not seem to hold for terms of theology,³³ it does appear to hold for at least some terms of metaphysics. For example, the term "being" is said analogously of substance and accident, and "being" as predicated of an

³¹Ross, "Analogy as a Rule of Meaning for Religious Language," in Ross, ed., *Inquiries into Medieval Philosophy*, 50. Yves Simon agrees, saying that in analogy of proper proportionality, "no first analogate needs to be included in the definition of the secondary analogates." Simon, "On Order in Analogical Sets," 138-139. Both Ross and Simon here are in complete agreement with Cajetan, whose teaching on attribution and proportionality will be considered below in Chapters 6, 7, and 8.

³²Aquinas himself raises this objection at *De Veritate* 2.11., obj. 6.

³³In a parallel case, Aquinas denies that "God is good" can be taken to mean only that "God is the cause of good things." Aquinas, *Summa Theologiae* I.13.2.c

accident implies a reference to and is defined in terms of the being of substance. (This is not the case for “being” as said of creatures and God).³⁴ Yet the rule still doesn’t help us to see how such a term could sustain valid inferences free of the fallacy of equivocation. To say that the *ratio* of one appears in the definition of the others is, then, a rule insufficient to meet the semantic challenge with which Cajetan was concerned.

(3) In analogy there is a “proper ratio” which is found only in one analogate (*ratio propria non invenitur nisi in uno*).

Another proposed rule for analogy is that it always involves a proper *ratio*, which is found only in one of the analogates—*ratio propria non invenitur nisi in uno*. The rule seems to be entailed by the previous one, but is in fact weaker than it.

One source of textual support for this rule is *Summa Theologiae* Ia, q. 16, a. 6: “When something is said analogically of many, it is found according to its proper *ratio* in only one of them, from which the others are denominated.”³⁵ As with the previous rule, it seems to work best for “healthy” and other terms which exhibit the kind of analogy which has come to be called analogy of attribution; it is not clear how the rule relates to “truth,” say, as it is found in both created intellects and the divine intellect—indeed, this is not even clear in *ST* Ia.16.6 where Thomas invokes the rule. In any case, what is important to note for our purposes is that this rule could not address the challenge with which Cajetan was concerned. It emphasizes the *difference* between analogates, saying that the *proper ratio* is found only in one. What we need to address Scotus’s challenge is a rule which explains how the different analogates, or the different *rationes* by which those analogates are

³⁴*CDEE* §21: “...analogata primo modo [i.e. analogy of attribution] ita se habent, quod posterius secundum nomen analogum diffinitur per suum prius: puta accidens, inquantum ens per substantiam. Analogata vero secundo modo [i.e. analogy of proportionality] non: creatura enim inquantum ens non diffinitur per Deum.”

³⁵Aquinas, *Summa Theologiae* Ia, 16.6.c: “...quando aliquid dicitur analogice de multis, illud invenitur secundum propriam rationem in uno eorum tantum, a quo alia denominantur...”

signified, are sufficiently *unified* to avoid the fallacy of equivocation. The current rule, *ratio propria non invenitur nisi in uno*, offers nothing in response to this, and in this sense is even less helpful than the previous rule, which told us that the different *rationes* would at least be unified inasmuch as the *ratio* of one would appear in all the rest.

Taken individually, then, none of the three Thomistic rules for analogy considered above is sufficient to address the particular semantic challenge with which Cajetan was concerned. But before moving on to consider further candidates, it is worth considering whether taken collectively they provide detail which no individual rule provides. It is not difficult to consider them together. It is easy to see how (2) can be a clarification, or specification, of (1); indeed, this is already apparent in Aquinas, who says that “the prior is included in the definition of the posterior.”³⁶ And we have already seen that (3) is an implication of (2). McInerny’s interpretation of Thomistic analogy provides a good example of how these rules can be related to each other. According to McInerny,

the analogous name signifies a plurality of *rationes* which are related *per prius et posterius*; that is, one *ratio* is primary and presupposed by the others, this being revealed by the fact that the first *ratio* enters into the others. These secondary *rationes* signify diverse *proportions* or *analogies* to the first; they are said *per respectum ad unum*.³⁷

And again:

Things are named analogously when they share a name that receives several accounts and one of them is controlling or primary, a sign of which is that it enters into the other accounts. The rule expressing this is that the proper meaning of the term, its *ratio*, is found in only one of the analogates and the others are named with reference to, by proportion or relation to, it.³⁸

³⁶Aquinas, *Summa Contra Gentiles* I.32 : “Nam prius in diffinitione posterioris includitur...” Cf. Aquinas, *Summa Theologiae* I.13.6: “Et quia ratio quam significat nomen est definitio, ut dicitur, necesse est quod illud nomen per prius dicatur de eo quod ponitur in definitione aliorum, et per posterius de aliis, secundum ordinem quo appropinquant ad illud primum....”

³⁷McInerny, *Aquinas and Analogy*, 98.

³⁸McInerny, *Aquinas and Analogy*, 114.

In these and other³⁹ passages, it is clear that rule (1) can be clarified by rule (2) which in turn implies rule (3): a term signifies *per prius et posterius* in the sense that one *ratio* is primary and appears in the definitions of all the others, and this primary *ratio* is necessarily found properly only in the primary analogate.

But considering these three rules together does not add to the semantic detail that they provide when considered separately. The account of analogical signification that they provide may be true, but it is still not sufficient to explain how it is possible that some analogous term could support valid inferences from one of its analogous senses to another. Analogy is still a kind of equivocation, albeit an equivocation in which the different significates are related, but the characterization of that relation—that the *ratio* of one is included in the others—is not sufficient to make this kind of equivocation exempt from the fallacy of reasoning which is named for equivocation.

4.3 *Res Significata* and *Modi Significandi*

Before turning to consider the rules that Cajetan explicitly dismisses at the outset of *De Nominum Analogia*, let us consider a further, more controversial rule, for which McInerny claims to find support in Aquinas. According to McInerny, the above rules can be further specified in terms of the logical distinction between *res significata* and *modus significandi*. In particular, says McInerny, the *ratio propria* of a term must be understood as not just *what* it signifies but this together with *how* it signifies. That is, the *ratio propria* includes not just the *res significata* but also the *modus significandi*.⁴⁰ Thus according to

³⁹E.g. McInerny, *The Logic of Analogy*, 78: “The analogous name names one thing primarily, and others insofar as they relate in some way to what it principally names. The *rationes* of the secondary analogates will express their reference to the thing which perfectly saves the *ratio propria* of the word.”

⁴⁰McInerny, *Studies in Analogy* (The Hague: Martinus Nijhoff, 1968), 75; McInerny, “The Analogy of Names is a Logical Doctrine,” in McInerny, *Being and Predication*, 285; McInerny, “Scotus and Univocity,” 162; McInerny, *Aquinas and Analogy*, 99.

McInerny, an analogous term is a term which has one *res significata* and multiple *modi significandi*.⁴¹

Actually, although McInerny attributes this to Aquinas as his express doctrine,⁴² there is very little textual support for this rule of analogy. Aquinas often appeals to the variation of *modi significandi* to explain how some terms can be common to God and creatures, but outside of discussions of religious language it is not clear that Aquinas ever describes analogical signification in general as involving one *res significata* and diverse *modi significandi*. One of McInerny's best texts is from Aquinas's commentary on the *Sentences*,⁴³ though, as Ashworth has pointed out, the text speaks not of *modi significandi* but of *modi praedicandi*.⁴⁴ Though other texts do explicitly mention *modi significandi*,⁴⁵ according to Ashworth the distinction between *res significata* and *modus significandi* is "central to Aquinas's theory of religious language," but "it is in no way central to his theory

⁴¹McInerny, *Aquinas and Analogy*, 99-100; McInerny, "Can God be Named by Us?" in McInerny, *Being and Predication*, 274-275; McInerny, "Scotus and Univocity," 162-164.

⁴²McInerny, "The Analogy of Names is a Logical Doctrine," 283: "...St. Thomas will say that a term used analogously signifies the same *res significata* but has different *modi significandi*."; McInerny, *Aquinas and Analogy*, 103-104: "In a pithy text, Thomas compares univocals, equivocals and analogously named things.... Univocal terms have the same *res significata* and the same way of signifying it in all relevant uses; equivocal terms have different *res significatae*; things are named analogously when their common name has the same *res significata*, which is signified in different ways in each of the accounts."

⁴³*I Sent.*, 22.1.3 ad 2: "dicendum quod aliter dividitur aequivocum, analogum et univocum. Aequivocum enim dividitur secundum res significatas, univocum vero dividitur secundum diversas differentias; sed analogum dividitur secundum diversos modos. Unde cum ens praedicetur analogice de decem generibus, dividitur in ea secundum diversos modos. Unde unicuique generi debetur proprius modus praedicandi."

⁴⁴Ashworth, "Signification and Modes of Signifying," 60.

⁴⁵e.g. *I Sent.*, 25.1.2 c: "Dicendum quod persona dicitur de Deo et creaturis non univoce nec aequivoce sed secundum analogiam; et quantum ad rem significatam per prius est in Deo quam in creaturis, sed quantum ad modum significandi est e converso, sicut est etiam de omnibus aliis nominibus quae de Deo et creaturis analogice dicuntur."

of analogy (insofar as he has a general theory)”⁴⁶; for Aquinas, Ashworth says, “*modi significandi* have no role in analogy as such.”⁴⁷

It should be noted, however, that McInerny is not alone in suggesting the rule that analogy involves one *res significata* and multiple *modi significandi*. The distinction between *res significata* and *modus significandi* is invoked in a discussion of analogy by Mascall.⁴⁸ Copleston has said the distinction is central to Aquinas’s clarification of how analogy works, although Copleston’s claims are made in the context of discussion about religious language.⁴⁹ Before his more recent criticisms of the “classical” approach to analogy⁵⁰, Ross apparently agreed that having one *res significata* and multiple *modi significandi* is a feature of analogy,⁵¹ but he regarded it as only a necessary, not a sufficient, condition for language about God; to it Ross added the stipulation that there be “proportional similarity” of properties.⁵² Burrell appears to take a similar view, agreeing that the distinction between *res significata* and *modus significandi* is a part of Aquinas’s analysis of analogy, at least with respect to religious language, but adding that the

⁴⁶Ashworth, “Signification and Modes of Signifying,” 60.

⁴⁷Ashworth, “Analogy and Equivocation,” 122. Cf. Ashworth, review of McInerny, *Aquinas and Analogy*, in *Speculum* 74 (1999), 216. Cf. also Irène Rosier, “*Res significata et modus significandi*: Les implications d’une distinction médiévale,” *Sprachtheorien in Spätantike und Mittelalter*, ed. Sten Ebbesen (Tübingen: Gunter Narr Verlag, 1995), 152-157.

⁴⁸Mascall, *Analogy and Existence*, 100, 120.

⁴⁹Frederick C. Copleston, *A History of Medieval Philosophy* (New York: Harper and Row, 1972), 196-197; Copleston, *Aquinas* (Harmondsworth: Penguin, 1955), 129-135; Copleston, *A History of Philosophy*, vol. 2 (*Mediaeval Philosophy*), part 2 (*Albert the Great to Duns Scotus*) (Garden City: Image Books, 1962), 70.

⁵⁰James F. Ross, *Portraying Analogy* (Cambridge: Cambridge University Press, 1981).

⁵¹Ross, *A Critical Analysis of the Theory of Analogy of St. Thomas Aquinas* (Ph. D. dissertation, Brown University, 1958), 102; Ross, review of McInerny, *The Logic of Analogy*, in *International Philosophical Quarterly* 2 (1962), 635; Ross, “Analogy as a Rule of Meaning for Religious Language,” 55-57.

⁵²Ross, “Analogy as Rule of Meaning for Religious Language,” 62-63.

distinction is insufficient without the further stipulation that all predicates said analogously of God and creatures must be perfections.⁵³ Lyttkens is also willing to consider the role of *res significata* and *modi significandi* in Aquinas's understanding of analogy, though like Copleston, Ross, and Burrell he does so only in the context of discussion about predicates said analogously of God and creatures.⁵⁴

Whether or not Aquinas meant it as a general analysis of all analogical terms, it is still worth considering the rule that an analogical term has one *res significata* but diverse *modi significandi*. Not only has McInerny's interpretation of Aquinas had wide influence, but as E.J. Ashworth has pointed out in criticizing McInerny's interpretation, the rule could be attributed to another medieval figure, Peter of Spain.⁵⁵ Furthermore, even if the rule is not a general one for all analogical terms, but rather is specific to religious language, it is still worth considering, for theological reasoning is an example of just the kind of reasoning with analogical terms which we wish to preserve. Words said of God and creatures are better than, say, the stock example of "healthy" if we are looking for an account of the unity of the analogical concept which can overcome the Scotist challenge to the semantic possibility of a non-univocal term immune from the fallacy of equivocation.

However, a first indication that this is not a satisfactory semantic rule is that its primary recent defender takes it to apply to the word "healthy." According to McInerny, the analogous term "healthy" can be understood as having a single *res significata* (the health that is manifested by a healthy living thing, say, the proportion of its humors), and the term is made analogous by its several *modi significandi*, i.e. the several ways that health is

⁵³David Burrell, *Analogy and Philosophical Language* (New Haven: Yale University Press, 1973), 136. McInerny too says that a single *res significata* and diverse *modi significandi* is a necessary, but not a sufficient, condition of a term's being analogous. McInerny, *Aquinas and Analogy*, 104.

⁵⁴Lyttkens, *The Analogy Between God and the World*, 374-382, 468-471. Cf. Wilks, 52.

⁵⁵Ashworth, "Signification and Modes of Signifying," 56-57, 61.

signified.⁵⁶ McInerny does not carry out such an analysis, but apparently the various analogous senses of the predicate “(is) healthy” exhibited by the sentences “Socrates is healthy,” “This food is healthy,” and “This urine is healthy,” would be achieved by completing the *res significata*, the health of the animal, with the various respective *modi significandi*: “has...”, “is a cause of...”, and “is a sign of...”.⁵⁷

Whether or not this analysis of “healthy” is *ad mentem Thomae*, it clearly shows that understanding analogous terms in this manner does not help us secure the validity of syllogisms with certain analogous terms. For again, “healthy” is not the kind of analogous term for which we are seeking a semantic rule. The different senses of “healthy” are logically speaking equivocal in precisely the way that should cause a fallacy of equivocation if these different senses are interchanged in an inference. For example, in the syllogism: ‘Whatever is on your plate is healthy, and whatever is healthy is alive; therefore, whatever is on your plate is alive,’ the premises, insofar as they are plausibly true, contain the term ‘healthy’ in different analogical senses, and this is precisely the reason why the conclusion does not follow from these premises. Yet if these different senses can be analyzed in terms of a common *res significata* and diverse *modi significandi*, then the proposed rule that analogy involves a common *res significata* and diverse *modi significandi* does not help us explain why some analogous terms can be used in syllogisms without causing the fallacy of equivocation.

On the basis of these considerations, it is safe to say that Aquinas does not give us a rule for the semantic unity of analogy sufficient to meet the Scotist challenge. We concur

⁵⁶McInerny, “Scotus and Univocity”, 163. Cf. McInerny, *Aquinas and Analogy*, 104.

⁵⁷In this sense McInerny’s analysis of analogy as involving one *res significata* and several *modi significandi* is probably not genuinely *ad mentem Thomae*, insofar as the example just given does not exhibit a Thomistic use of *modi significandi*. *Being a cause of something* or *being a sign of something* are not *modi significandi* in Thomas’s sense, and a Thomistic analysis of the various senses of “healthy” would rather assign a different *res significata* to each sense of healthy: *animal health*, *cause of animal health*, and *sign of animal health*.

with Lyttkens, who observed, “We have no direct evidence of St. Thomas’ own attitude to the question of the unity of the concept in the analogy of proportionality.”⁵⁸ Of this we should not be surprised, because, as Ashworth has shown, the question of the unity of the analogical concept was considered by Thomists in the contexts of philosophical developments after Aquinas.⁵⁹

4.4 Indisjunction, Order, and Unequal Participation

We now turn to the semantic rules for analogy mentioned and rejected by Cajetan in *De Nominum Analogia*. We begin by noting that when Cajetan names three mistaken theories about the unity of the analogical concept, they are not recognizably formulations of Aquinas himself, but rather formulations which can be traced to later Thomists. This further confirms our position that Cajetan’s treatise must be read in light of the context of 14th and 15th century philosophical developments, rather than as a simple commentary or interpretation of the writings of Aquinas.

Indeed, Cajetan does not respond directly or primarily to the semantic rules expressed by Aquinas and discussed above. Nonetheless, it must be admitted that these rules are treated indirectly and by implication in *De Nominum Analogia* and in other of Cajetan’s writings. It is clear, for instance, that Cajetan regards signifying *per prius et*

⁵⁸Lyttkens, 471. Wilks frames the semantic issue felicitously: “For a word to retain the same meaning through successive uses is for it to remain linked to exactly the same *ratio* in each case. This is how univocity is to be understood; non-univocity will, conversely, involve successive uses with linkage to different *rationes*. Whether that non-univocity amounts to analogy or equivocation depends on the conceptual space that exists between the two *rationes*; the difference between them is capable of being greater or less, and if sufficiently less then the usage is said to be analogical.” Then, Wilks says, “Aquinas gives us no theoretically comprehensive way of explaining what constitutes closeness of *ratio*.” Of the rule that he considers, viz. “that in each case one *ratio* constitutes part of another,” Wilks admits, “we cannot get a rigorous semantic account of analogy from this.” Wilks, 37.

⁵⁹E.J. Ashworth, “Analogical Concepts”; Ashworth, “Analogy and Equivocation,” 126.

posterius as too general a description of analogy,⁶⁰ and he regards the rule “the *ratio* of one is posited in the definition of the others” as a proper feature of only one kind of analogy, namely analogy of attribution.⁶¹ Cajetan also rejects the rule “*ratio propria non invenitur nisi in uno*,” saying that it is not universally true of all cases of analogy.⁶²

But these are not the rules that Cajetan sets out to attack in *De Nominum Analogia*. In the very first paragraph of the treatise, Cajetan attributes the need for his treatment of analogy both to its inherent philosophical importance, and to peculiar confusions regarding analogy exhibited by his contemporaries. In particular, he names three theories about the unity of analogy, lamenting that analogy is wrongly said to be constituted by “unity of

⁶⁰*DNA* §7.

⁶¹*DNA* §§14, 20. Elsewhere Cajetan says that this is not a rule for analogy as such, but a rule for determining of which thing a term is said *prius* (*CST* I.13.6, nn. i-ii) and Cajetan rejects it as a universal rule for analogy (*CST* I.13.6, n. iii: “dicit non esse verum universaliter quod primum analogatum poni debeat in rationibus aliorum analogatorum,” citing Aquinas, *DV* 2.11).

⁶²*CST* I.16.6, n. vi: “illa regula de analogo tradita in littera, non est universalis de omni analogiae modo...” Cf. John of St. Thomas, *Ars Logica*, p. 2, q. 13, a. 4 (490b28-491a22): “...respondetur, quod in illa universali loquitur S. Thomas non de omnibus analogis absolute, sed restrictive de analogis attributionis tantum.... In loco autem ex q. 16 non loquitur universaliter de omnibus analogis...” While it may seem bold for an interpreter to reject as universal rules what clearly appear to be formulated universally, there appear to be genuine inconsistencies in Aquinas; we must remember Klubertanz’s inescapable conclusion about Aquinas’s formulation of analogy rules, that “not every discussion that appears to be a general description applicable to all analogies is such in actual fact.” Klubertanz, *St. Thomas Aquinas on Analogy*, 37. Also, note that Cajetan will describe a way in which, even in analogy of proportionality, we can understand that the *ratio* of the analogue is wholly saved in one of the analogates but imperfectly in the others—yet he warns that this rule must be taken with a grain of salt. *DNA* §§100-101: “...in uno eorum, tota ratio divisi salvati dicatur; in alio autem imperfecte et secundum quid. Quod non est sic intelligendum quasi analogum habeat unam rationem, quae tota salvetur in uno, et pars eius salvetur in alio. Sed cum totum idem sit quod perfectum, et analogo nomine multae importentur rationes, quarum una simpliciter et perfecte constituit tale secundum illud nomen, et aliae imperfecte et secundum quid: ideo dicitur, quod analogum sic dividitur, quod non tota ratio eius in omnibus analogatis salvatur, nec aequaliter participant analogi rationem, sed secundum prius et posterius. Cum grano tamen salis accipiendum est, analogum simpliciter salvati in uno et secundum quid in alio.”

(in)disjunction, or of order, or of a precise concept unequally participated.”⁶³ These three proposals are apparently motivating Cajetan to correct them, and offer an alternative.

Despite their obvious significance for the motivation of *De Nominum Analogia*, these three rejected rules have rarely been discussed by interpreters of Cajetan’s theory of analogy. One notable exception is Ashworth, who gives the best historical and philosophical background.⁶⁴ Ashworth shows that the question of the unity of the analogical concept grew up in the context of late scholastic developments of logical and epistemological terminology, especially the distinction between “objective” and “formal” concepts. As Ashworth shows, it was widely agreed that an analogical term could and did involve one formal concept; that is, one act of understanding can grasp several analogously related things, so the question of the number and unity of the analogical concept was a question about the objective concept.⁶⁵ As Ashworth presents it, this question of the unity of the objective concept was related to the question of whether the objective concept which covers all the analogates is distinct from the proper *rationes* or objective concepts of the analogates taken singly. Thus the three theories that Cajetan rejects can be understood as three options that present themselves concerning these questions of unity and distinctness. As Ashworth describes it with reference to the particular case of the analogous term “being”:

If one holds that the analogical *ratio* expressed by the word ‘being’ is a single *ratio* which is unequally participated in by God and creatures, substance and accidents, then it will be distinct from the proper *rationes* which apply to God, creatures,

⁶³*DNA* §1. The same three theories are listed again at *DNA* §71. For discussion of Cajetan’s use of “indisjunction” at §1 and “disjunction” at §71, see Edward A. Bushinski and Henry J. Koren, *The Analogy of Names and the Concept of Being* (Pittsburgh: Duquesne University Press, 1953), 9, n. 4, and Bruno Pinchard, *Metaphysique et Semantique: La Signification Analogiques des Termes dans les Principes Metaphysiques* (Paris: J. Vrin, 1987), 161.

⁶⁴Ashworth, “Analogical Concepts.”

⁶⁵*Ibid.*, 404-405. The distinction between objective and formal concepts will be explored in Chapter 5, as a part of a more systematic presentation of Cajetan’s semantic principles.

substance and accidents taken singly. On the other hand, if the analogical *ratio* derives its unity from an ordering of proper *rationes*, either as a group or as a disjunction, it is difficult to see how it can be genuinely distinct from these proper *rationes*.⁶⁶

So either an analogical term signifies a single *ratio* (objective concept), which is distinct from the proper *rationes* of the analogates and is unequally participated by those analogates, or an analogical term signifies a complex of multiple proper *rationes* which are either ordered, i.e., by attribution to something, or united in a disjunction.⁶⁷

To better understand these three alternatives, and to better understand the historical context in which Cajetan rejects them, it helps to connect the three views, insofar as possible, with that thinker or those thinkers who proposed them. It seems that the “unequal participation” theory of analogy was the most widespread, and is most easily identified with particular thinkers.⁶⁸ Capreolus (d. 1444) argued that the objective concept

⁶⁶*Ibid.*, 405. Ashworth’s article discusses, in particular, historical disputes about the analogy of “being.” Though this particular case of analogy was undoubtedly one of the most, if not the most, important case for the philosophers she discusses, it remains that the semantic problem is one for analogy generally, and not just for this particular analogical term. Cajetan does discuss the analogy of “being” in *DNA*, chapter VI, where he contrasts his view with the three rejected views (§71), but still it is clear that he is developing a logical or semantic theory of analogy generally, and not one specific to the case of “being,” which he insists is used only as an example (§72).

⁶⁷Cf. Ashworth, “Analogical Concepts,” 407. Note that Ashworth’s exclusive alternatives presuppose particular semantic assumptions about the nature of objective and formal concepts, shared by all the authors she considers. If these assumptions are not shared, it would be possible to construe, e.g., “unity of order” and “unequal participation” as not mutually exclusive. This seems to be the position of McNerny in the following passage: “In things named analogically... the common notion signified by the name is not shared equally by all the things which receive the name; only one of the analogates is signified perfectly by the name. The others are signified imperfectly and in a certain respect, that is, insofar as they refer in some way to what is perfectly signified.... The analogous name signifies precisely an inequality of significations, but according to a certain order.” McNerny, *The Logic of Analogy*, 76.

⁶⁸And with unknown authors: a late 13th Century commentator on the *Sophistici Elenchi* describes three kinds of analogy, of which one is the most genuine and involves a *ratio* which “non est aequaliter participata.” Incertorum Auctorum, *Quaestiones Super Sophisticos Elenchos*, ed. Sten Ebbesen (Copenhagen, 1977), 317 (q. 823, l. 85).

of *being* was a single *ratio* diversely participated by its analogates.⁶⁹ Capreolus cited the authority of Aquinas, *In Sent.* 19.5.2.1, and was followed in this by Soncinas (d. 1495).⁷⁰ Soncinas said that “being” was the type of analogical term which had “one *ratio* in act, but unequally participated.”⁷¹ Johannes Versor (John Versorius, d. 1485) mentions the view but rejects it.⁷² Dominic of Flanders (d. 1479) says that in one mode of analogy, exemplified by “healthy,” different things are “the same according to one *ratio* diversely participated”; but it is not clear that Dominic believes this to be the case with “being.”⁷³ In fact, the view that analogy involves unequal participation in a single *ratio* was not just entertained by Cajetan’s immediate predecessors; Ashworth argues that it be traced at least as far back as Simplicius’s commentary on Aristotle’s *Categories*.⁷⁴

Of the other two views—unity of order and unity of (in)disjunction—only one of them can easily be located historically. As described already, both views involve the denial that there is one *ratio* involved in analogy, insisting that there is a group of *rationes*. If, following Ashworth, we understand unity of order to be the order that attends a group of *rationes* attributed to a single one, this appears to be the view espoused by John of Jandun

⁶⁹Capreolus, *Defensiones theologiae*, ed. Paban and Pégues, vol. 1 (1900), 135a, 142a-b (Cited in Ashworth, “Analogical Concepts,” 406).

⁷⁰Tavuzzi, “Some Renaissance Thomist Divisions of Analogy,” 102.

⁷¹Soncinas, *Super artem veterem*, Venice (1499), f. 19r-v: “unam rationem in actu, sed inaequaliter participatum” (quoted in Tavuzzi, “Some Renaissance Thomist Divisions of Analogy,” 99). Cf. Soncinas, *Quaestiones in XII Metaphysicorum*, VI, q. 4, ad 1um, 9, and *Epitomes quaestionum Ioannis Caprieoli, super libros sententiarum*, I, d. 1, q., 2, 35, both also quoted in Tavuzzi, *op. cit.*, 101-102.

⁷²Ashworth, “Analogical Concepts,” 406.

⁷³Dominic of Flanders, *Quaestiones super XII libros Metaphysicorum* (Frankfurt: Minerva, 1967 [reprint of Venice, 1499]), IV, q. 2, a. 1. Ashworth finds Dominic attributing the view to others; Ashworth, “Analogical Concepts,” 406-407. Cf. Franco Riva, “L’ analogia dell’ ente in Dominico di Fiandra,” *Rivista di Filosofia neo-scolastica* 86 (1994): 289-290.

⁷⁴Ashworth, “Analogical Concepts,” 402.

(d. 1328) and by Henry of Ghent.⁷⁵ It also seems to be the view of Versorius, who says that the “unity of analogy” consists in a word being said “first and principally of one and of others insofar as each one of them has a relation to that first.”⁷⁶

The other possibility, that the multiple *rationes* are not ordered by attribution but are unified in a disjunction, seems to have been considered but it is not clear who advocated it. Pinchard⁷⁷ and Ashworth⁷⁸ find it expressed by Soncinas, but he more often and explicitly advocated the “unequal participation” view. Dominic of Flanders considers whether “being signifies a disjunct concept,” only to deny it.⁷⁹ Dominic and others attributed the view to Hervaeus Natalis (d. 1323), who does discuss the view but apparently did not espouse it.⁸⁰ Peter Aureol (d. 1322) also does not hold the view, but does bring it up as an object of criticism.⁸¹

It remains for us to examine why each of these three proposals for the unity of the analogical concept fail as semantic rules sufficient overcome the Scotistic challenge to the semantic possibility of analogy. Cajetan apparently expects that they are only plainly seen as mistaken in light of the alternative, true theory of analogy which he claims to expound in *De Nominum Analogia*, and does not criticize them except in light of that theory.⁸² Yet

⁷⁵*Ibid.*, 407.

⁷⁶John Versorius, *Quaestiones super metaphysicam Aristotelis*, Coloniae (1494), f. 25v: “ens dicatur de omnibus entibus... de uno primo et principaliter et de aliis dicitur secundum quod unumquodque eorum habet habitudinem ad ipsum primum, ergo non est ibi pura aequivocatio sed est unitas analogiae.” (Quoted in Tavuzzi, “Some Renaissance Thomist Divisions of Analogy,” 96, n. 11.)

⁷⁷Pinchard, 161.

⁷⁸Ashworth, “Analogical Concepts,” 408.

⁷⁹Dominic of Flanders, *Quaestiones Super XII Libros Metaphysicorum*, IV, q. 2, a. 6, “Utrum ens significet unum conceptum disiunctum?”

⁸⁰Ashworth, “Analogical Concepts,” 408.

⁸¹*Ibid.*

⁸²*DNA* §§1, 71.

even before presenting Cajetan's alternative theory, we can consider these three proposals on their own terms and see if they can meet the semantic challenge that Cajetan had before him, to find a mean between univocation and equivocation, and in particular a non-univocal term which could be used in inferences without precipitating the fallacy of equivocation.

At least two of the proposals obviously fail. One of these turns out to have been already dismissed above, albeit under different auspices. But we can see that the proposal that analogy involves "unity of order," or that analogy is unified by an "ordered concept," can be assimilated to the proposal that diverse senses of an analogical term are united by attribution to one, primary sense. Thus the "unity of order" proposal can be understood as equivalent to the second Thomistic semantic rule considered above, that "the *ratio* of one is posited in the definition of others"; both involve multiple *rationes* united by attribution to one *ratio*. In this sense, McInerny could be said to propose the view that analogy involves "unity of order," at least in the following words, already cited above:

the analogous name signifies a plurality of *rationes* which are related *per prius et posterius*; that is, one *ratio* is primary and presupposed by the others, this being revealed by the fact that the first *ratio* enters into the others. These secondary *rationes* signify diverse *proportions* or *analogies* to the first; they are said *per respectum ad unum*.⁸³

The other proposal which is easy to dismiss is that analogy involves unity of (in)disjunction. This is not an attractive theory of analogy in the first place, as it relies on what appears to be a merely *ad hoc* unification, that is, it unifies diverse concepts by stipulating another concept in which they are conceived collectively, in a disjunction. But this objection aside, unity of indisjunction confronts the same logical or semantic difficulty that the unity of order does, since according to both proposals analogy involves more than

⁸³McInerny, *Aquinas and Analogy*, 98. But cf. the passage cited in n. 67, *supra*. We should note that the rubric "*per prius et posterius*" does not have to be given the interpretation McInerny here gives it, as involving multiple *rationes* ordered to one. Signifying "*per prius et posterius*" could also describe an analogical concept which is unequally participated by its several analogates, so the *per prius et posterius* rubric applies both the "ordered concepts" and the "unequally participated concept" views of the unity of analogy.

one proper *ratio*, and so is a species of equivocation, and there is no reason why this species would not cause the fallacy of equivocation just like pure equivocation.⁸⁴

When we turn to the third proposal, that analogy involves a single concept or *ratio* which is unequally participated, it is more difficult to evaluate whether or not it meets the Scotistic challenge. As a semantic rule for analogy, it avoids the difficulty of the other two proposals Cajetan mentions and rejects, because it does not posit diverse *rationes* which are somehow united; instead, it posits a single *ratio*, in which the various analogates participate in diverse ways. Because it involves one *ratio*, it appears that it can avoid the fallacy of equivocation.

Actually, we would need to know in further detail what it means for analogates to unequally participate a *ratio*, before we could know whether doing so sufficiently unifies the different senses of an analogical term to permit valid inferences from one analogous use of a term to another. But in any case, Cajetan seems to reject this proposal because it goes too far in the other direction; if it really involves a single *ratio* (a single precise concept), then it is really a special form of univocation. If the fallacy of equivocation has been avoided by this description of analogy, it seems, that is because this is really a description of univocation.

4.5 Conclusion

This last analysis, however tentative, of the “unequal participation” proposal, brings to the fore a question which may already have seemed appropriate given the analyses of the other proposed semantic rules of analogy: Is this attempt to find a semantic mean between univocation and equivocation an impossible balancing act? Would any rule fail? It

⁸⁴Indeed, a further problem with the “disjunct concept” theory of analogy is that it allows any two things to be analogical, if we stipulate a word which signifies their alternative. This objection is raised by Bochenski, “On Analogy,” §16. However, Bochenski does prove that a term so analogous can be the middle term of a valid syllogism, if the *ratio* of the middle term of the major premise is the disjunction of the *ratio* of the middle term of the minor premise and some other *ratio* (“On Analogy,” §15).

certainly seems like the conceptual space for a non-univocal, non-equivocal term shrinks to the infinitesimal once we insist on a rigorous semantic analysis. It appears that as soon as we prevent a term's being prone to the fallacy of equivocation, we make it univocal, and as soon as we distinguish it from the univocal, we make it equivocal. Of course, before trying to give it a systematic formulation, it seemed that there was space for such a mean, and in particular that there was logical space for non-univocal terms which did not cause the fallacy of equivocation. But this space proves elusive once we try to define it with a rigorous semantic analysis. So is a rigorous semantic analysis asking too much?

As we have seen from the previous chapter, some scholars have apparently thought so. But whether or not it is asking too much, we must remember in reading *De Nominum Analogia* that Cajetan didn't think that it was asking too much, that not only was he aware of this balancing act, but he even thought he pulled it off. On the basis of the above reflections we may be tempted to think, even before considering Cajetan's attempt, that it could not succeed, and that if it even appears to succeed it could only by some kind of magician's trick. But before we dismiss his attempted balancing act as *a priori* impossible, we owe it to ourselves to try to understand how Cajetan thinks he can pull it off, to see, as it were, what kind of trick he might have up his sleeve, and to decide whether the trick is a trickster's deception, or in fact what it claims to be: a clever solution to a difficult puzzle.

But before turning to Cajetan's own theory, starting in Chapter 6, we must first make sure that we understand the semantic principles which form the conceptual framework within which Cajetan's theory is proposed. Thus it is the business of the next chapter to provide an overview of Cajetan's semantic principles.

CHAPTER 5

CAJETAN'S SEMANTIC PRINCIPLES

5.1 Introduction

In Chapter 3, in response to objections to a semantic analysis of analogy, we already began to examine Cajetan's semantic principles. There I clarified that for Cajetan the concept was simply that which mediated thought; a concept is simply an act of intellect by virtue of which someone thinks about or understands something. Thus, we saw, the "concept" played a role in the general notion of signification. For signification is the function of a word which makes someone aware, not of the word, but of whatever is signified by the word. A word which signifies is a word which makes something known. That is to say, in the common medieval formulation traced back to Boethius, that signification is the establishment of an understanding.¹

This *ad hoc* clarification of Cajetan's notion of the "concept" needs to be put in the context of a more ordered, if still sketchy, presentation of Cajetan's semantic principles. The present chapter contains such a sketch, preparing the way for a consideration of Cajetan's teaching on analogy by providing the philosophical context in which he offered that theory.

Cajetan nowhere systematically articulates what we would call a theory of semantics, but his semantic principles can be reconstructed from a variety of his works. His commentaries on two logical works—Porphyry's *Isagoge* and on Aristotle's

¹Cf. §3.3, *supra*.

Categories—are obvious sources.² Much can also be learned of Cajetan’s semantic principles from his commentary on Thomas Aquinas’s *De Ente et Essentia*. All three of these works were completed within the few years before Cajetan wrote *De Nominum Analogia*. We can also learn about Cajetan’s semantic principles from his commentary on Aquinas’s *Summa Theologiae*, a work written several years later. These are the sources which inform the following sketch of Cajetan’s semantic principles.

Among the things we will touch on along the way is the relation between Cajetan’s semantic principles and metaphysics. So, for instance, this chapter addresses the ontological commitment of Cajetan’s logical “realism.” It also addresses a more particular issue, which will prove more directly relevant to the later discussion of analogy: the question of whether claims about intrinsic and extrinsic denomination are metaphysical claims, or more properly logical or semantic.

5.2 Signification

Cajetan’s notion of signification can be introduced by turning to his description of the subject matter of Aristotle’s *Categories*. Briefly, Cajetan explains that while the metaphysician considers things as they are, the logician considers things as they are understood and signified. As Cajetan describes it, in the part of logic that regulates the most basic intellectual act, simple apprehension,

incomplex things are not united and distinguished with the conditions that they have in the nature of things, but as they are received by the intellect, that is, as they stand under the simple apprehension of the intellect, that is, as objects of simple apprehension of the intellect, and things so received are nothing other than things said by interior words, or (which is the same) things conceived by simple concepts;

²Like many Thomists Cajetan also completed Aquinas’s unfinished commentary on Aristotle’s *De Interpretatione*. We could assume from this that Cajetan endorses the semantic principles articulated by Aquinas in that work, though Cajetan’s semantic principles can be reconstructed without relying on Aquinas’s commentary.

and things of this sort are nothing other than things signified by incomplex words (since words are signs of concepts and concepts [are signs] of things)...³

This passage is illuminating in several ways. At the end, as an aside, Cajetan introduces what has come to be called the “semantic triangle”: word, concept, and thing. However the discussion leading up to this helps us to understand how the terms of this semantic triangle should be understood. The concept is equated with an act of intellect, which is just that by which the intellect is made aware of something in some way. So in saying that “words are signs of concepts and concepts are signs of things,” we see that Cajetan means that a word signifies immediately an intellectual act or “concept” which necessarily mediates understanding, and ultimately signifies what is understood by the mediation of that concept, that which the concept makes one understand.

So a word immediately signifies a concept and ultimately signifies some “thing”. However, the things signified and understood are not concrete individuals, but what Cajetan will speak of as their “forms” or “natures.”⁴ It is important to note that in a strictly semantic context, such terms are not to be taken in their full, metaphysical, sense, but in an extended sense to cover whatever can be understood or signified *as if after the manner of a form*. So Cajetan will say that the “nature” is simply “that which is signified by the definition,” to be contrasted with the “supposit” or referent of the term, which has that nature.⁵ Again, in such contexts, “by the name ‘form’ we understand anything by which something is said to be such and such, whether it is really an accident, or substance, or

³CPA 3: “...res incomplexae non adunantur et distinguuntur cum conditionibus, quas habent in rerum natura, sed ut sic acceptae per intellectum, id est ut stant sub simplici apprehensione intellectus, id est ut obiectae simplici apprehensioni intellectus, et res sic acceptae nihil aliud sunt quam res dictae verbis interioribus, vel (quod idem est) quam res conceptae conceptibus simplicibus, et res huiusmodi nihil aliud sint quam res significatae vocibus incomplexis, quondo voces sunt signa conceptuum et conceptus rerum...”

⁴In this and other respects Cajetan stands firmly in the *via antiqua* “realist” tradition, on which see Gyula Klima, “The Medieval Problem of Universals,” in *The Stanford Encyclopedia of Philosophy* .

⁵CDEE §84: “...est notandum, quod cum nomine naturae intelligatur id quod per diffinitionem significatur, nomen autem suppositi individuum habens illam quiditatem.”

matter, or form.”⁶ So the difference between a “nature” or “form” in its strict, metaphysical sense, and its broader logical or semantic sense, is that in the former sense it is some real quiddity of a thing, while in the latter case it is whatever a word can signify.

Cajetan explains this difference at some length:

...note that just as the *what of the thing* [*quid rei*] is the quiddity of the thing, so the *what of the name* [*quid nominis*] is the quiddity of the name. However the name, since it is essentially a sign of those passions which are objectively in the soul according to *Perihermenias* 1, does not have another quiddity except this, that it is the sign of something understood or thought: a sign, however, as such, is relative to what is signified. Whence to know the *what of the name* is nothing other than to know to what such a name has a relation as sign to signified. Such knowledge however can be acquired through accidents of that signified thing, through common characteristics, through essential characteristics, through nods, and whatever other ways, as by asking a Greek the *what of the name* “*anthropos*,” if by a finger he indicated a man, then we perceive the *what of the name*; and similarly of others. But in asking the *what of the thing*, it would be necessary to assign that which belongs to the thing signified in the first mode of adequate perseity. And this is the essential difference between the *what of the name* and the *what of the thing*, namely that the *what of the name* is the relation of the name to the signified, while the *what of the thing* is the essence of the thing related or signified. And from this difference there follow all others which are usually said, such as that the *what of the name* may be of complex non-beings, by accidental, common, or extraneous characteristics; while the *what of the thing* is of an incomplex being known properly and essentially. For the relation of the word can terminate in what is not a being in the nature of things, and in what is complex, and can be declared through accidents, and suchlike; while the essence of the thing is not had except through the essential properties of incomplex entities.⁷

⁶CPA 18: “...scito quod formae nomine in hac materia intelligimus omne id quo aliquid dicitur tale, sive illud sit secundum rem accidens, sive substantia, sive materia, sive forma.” CST I.37.2, n. iv: “Omne denominans, ut sic, habet rationem formalis.” Cf. DNA §§31-32: “...in nominibus tria inveniuntur, scilicet vox, conceptus in anima, et res extra, seu conceptus obiectivus.... Vocatur autem in proposito *res*, non solum natura aliqua, sed quicumque gradus, quaecumque realitas, et quodcumque reale in rebus inventum.” Cf. Aquinas, *Summa Theologiae* I.37.2.c: “...sciendum est quod, cum res communiter denominentur a suis formis, sicut album ab albedine, et homo ab humanitate, omne illud a quo aliquid denominatur, quantum ad hoc habet habitudinem formae. Ut dicam, iste est indutus vestimento, iste ablativus construitur in habitudine causae formalis, quamvis non sit forma.” Cf. Aquinas, *Quaestiones disputatae de potentia Dei* 7.10, ad. 8: “Dicendum est quod illud a quo aliquid denominatur non oportet quod sit semper forma secundum rei naturam, sed sufficit quod significetur per modum formae, grammaticae loquendo. Denominatur enim homo ab actione et ab indumento, et ab aliis huiusmodi, quae realiter non sunt formae.”

⁷CDEE §8: “...nota quod sicut quid rei est quidditas rei, ita quid nominis est quidditas nominis. Nomen autem cum essentialiter sit nota earum quae sunt objective in anima passionum ex I Perihermenias, non habet aliam quidditatem nisi hanc quod est signum alicujus rei intellectae seu cogitatae: signum autem, ut sic, relativum est ad signatum. Unde

In light of contemporary philosophical concerns, and familiar criticisms of scholastic logic, two things are worth emphasizing. First, by speaking of a “concept” Cajetan is not introducing some controversial psychological or epistemological entity, but simply giving a name to a necessary element of the activities of thought and speech. Wittgensteinian and other criticisms of “concepts” in philosophy of mind and philosophy of language notwithstanding, Cajetan’s “concepts,” understood in the sense that he intended them as the intellectual acts which mediate conception and signification, are just not the kind of things whose existence could be contested. Someone who denied that there were such concepts, or that he had any such concepts, would be denying that he understood anything, or that he uttered significant speech.⁸

Similarly, the claim that what words signify are “forms” or “natures” should be seen as more universally acceptable than it otherwise might. For as we have seen, reference to “forms” or “natures” in the context of logic is reference not to metaphysical forms *in rerum natura* but to whatever can be understood by simple acts of apprehension, or signified by simple terms. That these are *not* forms in the metaphysician’s sense is perhaps most easily seen from the fact that we can think about and refer to non-existent things, to privations, to beings of reason, none of which would, on a standard Aristotelian

cognoscere quid nominis nihil est aliud quam cognoscere ad quod tale nomen habet relationem ut signum ad signatum. Talis autem cognitio potest acquiri per accidentalibus illius signati, per communia, per essentialia, per nutus et quibusvis aliis modis, sicut a Graeco quaeretibus nobis quid nominis anthropos si digito ostendatur homo, jam percipimus quid nominis; et similiter de aliis. Interrogantibus ver quid rei, oportet assignare id quod convenit rei significatae in primo modo perseitatis adaequatae. Et haec est essentialis differentia inter quid nominis et quid rei, scilicet quod quid nominis est relatio nominis ad signatum; quid rei vero est rei relatae seu significatae essentia. Et ex hac differentia sequuntur omnes aliae quae dici solent, puta quod quid nominis sit non entium complexorum, per accidentalibus, per communia, per extranea; quid rei vero est entium incomplexorum per propria et essentialia: relatio enim vocis potest terminari ad non entia in rerum natura, et complexa, et declarari per accidentalibus, et huiusmodi; essentia autem rei non nisi per propria essentialia habetur de entibus incomplexis.”

⁸To be sure, considered as elements of Cajetan’s particular philosophical psychology, which in turn depends on a certain metaphysical framework, one could take issue with Cajetanian “concepts.” The only point here is that, considered in their general semantic and epistemological function, “concepts” are just what make possible signification and understanding.

hylomorphist account, be real forms or real natures. Indeed, it is worth pointing out that in principle such “forms” or “natures” need not even imply an Aristotelian hylomorphist metaphysics or philosophy of nature⁹ (though of course both are present in Cajetan). Furthermore, we see in this clarification the material for an answer to the famous nominalist charge that realists multiplied entities for every significant term.¹⁰ But of course, Cajetan and other semantic “realists” did not distinguish logical from metaphysical “forms” or “natures” merely as an *ad hoc* strategy of ontological reduction; the distinction quite naturally follows from the nature of logic, and the observation with which we began this discussion, that the business of logic is to consider things, not as they are in reality, but as they are understood and signified by the mediation of human concepts.

It is necessary, however, to clarify further Cajetan’s use of the term “concept.” Cajetan adopted the later scholastic distinction between the “formal concept” (*conceptus formalis*, also sometimes the *conceptus mentis* or *conceptus mentalis*, “mental concept”) and the “objective concept.”¹¹ As Cajetan explains the distinction:

...note that there are two sorts of concepts: formal and objective. The formal concept is some likeness that the possible intellect forms in itself, and which is objectively representative of the thing understood; this by the philosophers is called the intention or the concept, by the theologians the word. The objective concept is the thing represented by the formal concept, terminating the act of understanding; for example, the formal concept of a lion is that image which the possible intellect forms of leonine quiddity, when it wants to understand it; but the objective concept of the same is the leonine nature itself, represented and understood. Nor should it be thought when it is said that a name signifies a concept that it signifies only one of these; for the name “lion” signifies both, albeit in different ways; it is the sign of the

⁹Cf. Gyula Klima, Gyula, “The Semantic Principles Underlying Saint Thomas Aquinas’s Metaphysics of Being,” *Medieval Philosophy and Theology* 5 (1996), 106-107, 114-115.

¹⁰Cf. Klima, Gyula, “Ontological Alternatives vs. Alternative Semantics in Medieval Philosophy,” in *Logical Semiotics, S - European Journal for Semiotic Studies* 3 (1991): 587-618.

¹¹The distinction is usually traced back to the fourteenth century, though Aquinas seems to express, albeit without these technical names, the same distinction and it has therefore easily become a part of the Thomistic tradition; cf. Maritain (1959): 387-417.

formal concept as of the means, or *that by which* [it signifies], and it is the sign of the objective concept as of the end, or *that which* [it signifies].¹²

So what Cajetan here calls the “formal concept” is what was introduced above as simply the concept, that which mediates thought and signification. What Cajetan here calls the “objective concept” sounds like what has already been introduced as the terminus of an act of thought and signification, the “nature” which is understood or signified. This is why, in other contexts, Cajetan will assimilate the “objective concept” to the “*res*” or “*res extra anima*” of the semantic triangle.¹³ Indeed, it is fair to think of the objective concept and the signified nature as the same thing, with this qualification: considered as the *nature*, it is the object of understanding and signification *considered just in itself*, while considered as the *objective concept*, it is this object considered as terminating an act of thought or signification, that is, *considered as an object of conception*. So the objective concept, even though it is in some sense what is “outside” of the soul (*res extra anima*), is also “in” the soul—not in it as in a subject, as the formal concept is in the soul, but in the soul as the intellect’s object.¹⁴

Another and related term which plays a role in Cajetan’s understanding of signification is “*ratio*” The word is notoriously difficult to translate. Among the main

¹²*CDEE* §14: “...nota quod conceptus est duplex: formalis et objectalis. Conceptus formalis est idolum quoddam quod intellectus possibilis format in seipso repraesentativum objectaliter rei intellectae: quod a philosophis vocatur intentio seu conceptus, a theologis vero verbum. Conceptus autem objectalis est res per conceptum formalem repraesentata in illo terminans actum intelligendi, verbi gratia: conceptus formalis leonis est imago illa quam intellectus possibilis format de quiditate leonina, cum vult ipsam intelligere; conceptus vero objectalis ejusdem est natura ipsa leonina repraesentata et intellecta. Nec putandum est cum dicitur nomen significare conceptum quod significet alterum tantum: significat enim leonis nomen conceptum utrumque, licet diversimode, est namque signum conceptus formalis ut medii, seu quo, et est signum conceptus objectalis, ut ultimi seu quod.” In fact, Cajetan will in some contexts make even further distinctions about how the formal and objective concepts can be considered (cf. *CDEE* §48).

¹³E.g. *DNA* §31.

¹⁴*CDEE* §66: “Esse in intellectu contingit dupliciter, subjective et objective. Esse in intellectu subjective est inhaerere ipsi, sicut accidens suo subjecto, ut albedo superficiei. Esse in intellectu objective est terminare actum intellectus.”

English renderings which have been employed are “content,”¹⁵ “analysis,”¹⁶ and “formality.”¹⁷ In clarifying the use of “*ratio*” in a passage from Aristotle’s *Categories* (a passage which will prove relevant to our discussion of analogy), Cajetan says that the *ratio* is the definition, when there is a definition, and otherwise it is what is “directly signified by the name.” In either case, Cajetan suggests translating “*ratio*” as “*conceptus*.” It would seem from this context that Cajetan does not intend the *formal concept* or mediating act of intellect, but what this formal concept represents to the intellect as terminating its act, that is, the *objective concept*.¹⁸ However, in another context, Cajetan will clarify that “*ratio*” can be taken in either way, as indicating the definition, or as indicating the formal concept.¹⁹

¹⁵E.g. Bochenski, “On Analogy.”

¹⁶E.g. Ashworth, E.J., “Signification and Modes of Signifying in Thirteenth-Century Logic: A Preface to Aquinas on Analogy,” *Medieval Philosophy and Theology* 1 (1991), 51, 53.

¹⁷E.g. Edward A. Bushinski, and Henry J. Koren, *The Analogy of Names and the Concept of Being* (Pittsburgh: Duquesne University Press, 1953). Indeed, Bushinski’s translation also renders “*ratio*” variously as “character,” “notion,” “nature,” “definition” and “mode.” This testifies to the difficulty of finding a single adequate word in English, but it also means that the centrality of this important notion is obscured by Bushinski’s translation.

¹⁸*CPA*, 9: “Ly «ratio», licet multipliciter sumi possit, hic sumitur non pro diffinitione, quoniam res generalissimae aequivoca dici non possent, eo quod diffinitione carent, sed sumitur pro conceptu significato per nomen, qui in habentibus diffinitionem est diffinitio ipsa, in non habentibus vero diffinitionem ratio quam significat nomen vocatur, et nihil aliud est quam id quod directe significatur per nomen.”

¹⁹*CST* I.13.4, n. 3: “[ratio sumi potest pro] conceptionem et definitionem, sed diversimode. Conceptio enim mentalis ratio nominis dicitur, quia est id quo refertur nomen in significatum extra animam: definitio autem, quia est id quo explicatur nominis significatum.” Cf. Aquinas, *Summa Theologiae* I.5.2. Cajetan is clarifying the sense of Aquinas’s claim, “Ratio enim quam significat nomen, est conceptio intellectus de re significata per nomen.” It is worth noting that in the context of this article Cajetan recommends taking “*ratio*” as the mental concept, not as the definition, and so his interpretation would apparently differ from that of Ashworth, who would translate “*ratio*” with “analysis.” Ashworth, “Signification and Modes of Signifying in Thirteenth-Century Logic,” 51, 53.

It should not be surprising, then, that the *ratio* can be said both to be in things, and to be in the intellect. Indeed, the *ratio* appears to be even more versatile than the objective concept, which as we have just seen is in the intellect objectively, and outside of the intellect as what is understood. The *ratio* can be considered (1) as in a thing, as its own individual intelligible structure, prior to and independent of our thought and signification; (2) in itself, as just the intelligible structure that it is, which is intellectually abstracted from things and is the object of signification; (3) as that intelligible structure conceived and signified; and (4) as the act of understanding by which that intelligible structure is understood, the accident inhering in the intellect which mediates thought and signification (the formal concept).

5.3 Predication

It is in the second of these four ways of understanding the *ratio* that we can say that the *ratio* is predicated of something. Indeed, this is why, when there is a definition (*id quo explicatur nominis significatum*), it can replace the *ratio* without changing the sense of the predication. Cajetan subscribes to what has been called “the inherence theory” of predication, according to which to predicate a common term of something is to signify the inherence of the significate of the predicate in that thing.²⁰ So a predication is true if and only if the significate of the predicate actually inheres in that of which it is predicated. Here, we must distinguish between what is predicated, and what verifies the predication. The significate of the predicate is what is predicated, and its actuality in the subject is what verifies the predication. Put another way, what is predicated is the nature, absolutely considered, that is, the nature considered in itself without any of the conditions that

²⁰On the inherence theory of predication see L.M. de Rijk, *Logica Modernorum: A Contribution to the History of Early Terminist Logic*, vol. 1: *On the Twelfth Century Theories of Fallacy* (Assen: Van Gorcum and Company, 1962), 37-38; Peter T. Geach, *Logic Matters* (Berkeley: University of California Press, 1980), 289-301; and Klima, “The Semantic Principles Underlying Saint Thomas Aquinas’s Metaphysics of Being.”

accompany it as it exists in a particular thing. That is why, when I say “Socrates is a man,” I predicate of Socrates only what is included in the significate of “man,” namely humanity. But what verifies the predication is the actual humanity in Socrates, which is some individualized reality in Socrates—according to the Thomist tradition, Socrates’ soul, the substantial form by virtue of which he is a man and alive.²¹

Of course, this is only an example, and in this example there happens to be a neat correspondence between the *ratio* of humanity which is predicated and the real nature *humanity* which verifies the predication. This will not always be the case, for what it is for the significate to be actual or exist will be different with different kinds of significates. For instance, when the *ratio* is a privation, the actuality of that *ratio* will be the absence of the corresponding positive form. The typical example is “blindness,” which is actualized when someone lacks the real form, sight. Indeed, in this case, this is just what blindness is, which would presumably be spelled out in the definition of the *ratio* of blindness. But privations are not the only complicating cases, and in general we can say that what it is for a significate or *ratio* to be actual in something will vary with the kind of significate or *ratio* that it is.

Indeed, although we can say in general that for Cajetan a predication is true if and only if the significate of the predicate *is* (or *exists* or *is actual*) in its subject, there will prove to be different senses of “being” (or “existing,” or “being actual”), which are appropriate for different kinds of significates.²² A fuller account of these different senses,

²¹Ashworth explains the difference between what is predicated and what verifies the predication as the difference between the significate (*significatum*) and the thing signified (*res significata*). Ashworth (1991): 50-53. Her explanation is coherent and valuable with respect to the 13th C. authors she considers, but I have yet to notice that Cajetan observes a strict technical difference between “*significatum*” and “*res significata*.”

²²In fact, this is the reason why in certain contexts Cajetan is reluctant to describe predication in terms of inherence, and instead describes what looks like the theory sometimes contrasted with the inherence theory of predication, the identity theory (or “two-names theory”) of predication. CPA 47: “Praedicari de aliquo cum nihil aliud importet quam inesse seu convenire illi de quo praedicatur, consequens est quod praedicari de aliquo secundum nomen nihil aliud sit quam nomen praedicati convenire subiecto, ita quod nomen

and how they are systematically related, would be needed for any really thorough explanation of Cajetan's semantic principles.²³ For our purposes, the essential point is only that different kinds of predicates will have different verification conditions, that is, different senses in which the significates of the predicates can be actual.²⁴

praedicata sit etiam nomen subiecti; nec refert an tale nomen sit subiecti secundum substantiam aut secundum qualitatem, vel quodcumque aliud extraneum, Sufficit enim quod nomen illud eius aliquo modo nota sit essentialiter vel denominative intrinsece vel extrinsece; et similiter sequitur quod praedicari secundum rationem nihil aliud sit quam rationem praedicata convenire subiecto, ita quod ratio praedicati sit etiam ratio subiecti; nec refert an ratio praedicati sit tota ratio subiecti an sit pars rationis, dummodo sit pars intrinseca, quod dico propter ea quae cadunt in ratione ut addita, sicut subiectum est pars rationis accidentis et corpus animae.” *CDEE* §9: “...veritas propositionis, quae est entis secundo modo significati, nihil aliud est quam compositio facta in secund operatione intellectus objecto conformis, verbi gratia, Sortes est caecus, ly est non significat inhaerentiam caecitatis in Sorte, eo quod caecitas omni inhaerentia caret, cum inhaerere realium accidentium sit, sed significat compositionem factam ab intellectu adequante seipsum per illam objecto, Sorti, scilicet, carente virtute visiva, unde V *Metaph.* in alia littera, dicitur quod ens significans veritatem propositionis significat quoniam propositio est vera.” But cf. *CPI* 20-21, “Imaginandum enim est, quod intellectus videns Sortem habere albedinem, prima sua attentione format hanc propositionem mentalem: Sortes est albus in qua propositione tot terminos poscit, quot videt extra animam res; tria siquidem ibi videt, scilicet Sortem, albedinem et inhaesionem albedinis in Sorte.” The point is that on Cajetan's semantics, in a true sentence the predicate-term and the subject-term both supposit for the same thing(s), because the predicate supposit for that in which the significate of the predicate inheres. Some articulations of the (realist) inherence theory, in emphasizing its contrast with the (nominalist) identity theory, have denied that in the realist theory the predicate supposit. On the supposition of the predicate in realist semantics, see Stephen Theron, “The Supposition of the Predicate,” *The Modern Schoolman* 77 (1999): 73-78.

²³Klima, “The Semantic Principles Underlying Saint Thomas Aquinas's *Metaphysics of Being*,” carries out this project with respect to Aquinas, with results substantially the same as those we would expect from a similar analysis of Cajetan.

²⁴However, what cannot be avoided is that the different senses of “being” which are required to account for these different verification conditions are an instance of “the analogy of being.” Since this outline of Cajetan's semantic assumptions was supposed to be preparatory for his semantic analysis of analogical signification, it might seem circular for a semantic analysis of analogy to presuppose semantic principles which in turn presuppose the analogy of “being.” However, it is not circular. Cajetan's theory of analogy is not an attempt to prove that there is analogy, but rather an attempt to show that, given that there is analogy, we can make some sense of its semantic conditions. That these semantic conditions are themselves described in the context of a general semantic theory that in turn is articulated by means of terms that are analogical is no more circular than a presentation of the semantic conditions of univocity which assumes the existence of (and makes use of) univocal terms. Furthermore, the occurrence of analogical terms even in Cajetan's basic framework of semantic principles should at least appease those who might otherwise fear that a semantic analysis of analogy is an attempt to analyze analogy away.

5.4 Denomination

The notion of denomination will be of particular importance for understanding certain claims Cajetan makes about the properties of different modes of analogy. Considered generally, denomination seems to be closely allied to predication; a term denominates those things for which it can supposit, that is, those things of which it is truly predicable. However in the typical construction, a thing is denominated by a term *from* something. That *from* which something is denominated is the denominating *form* (again, a form in the semantic, rather than metaphysical, sense), which need not be the same as the form signified by the denominating term. It is true that in the discussion at the beginning of the *Categories*, Aristotle's "paronyms" (*paronyma*, 1a12) was translated as "denominatives" (*denominativa*), and in commenting on the passage Cajetan describes a strict sense of denomination in which the denominating form is just that which the denominating term signifies.²⁵ But this strict sense of denomination is not the most commonly employed. There are clearly other senses in which the denominating form is not the significate of the term.

It seems that it was usually thought that the denominating form would have some connection to the etymology of a term. Thus denomination is closely allied with *imposition*. The denominating form can thus be understood as that from which a term is imposed. However it appears that where that from which a term is imposed to signify is *merely* an etymology unconnected with the terms' current signification, it is not the denominating form.²⁶ So it seems to be that the denominating form needs to be somehow

²⁵CPA 16: "non debet denominativum differre a nomine formae denominatis in significatione.... Differentia autem in modo significandi inventa inter denominativum et denominans non excluditur...."

²⁶Othewise, e.g., "lapis" ("stone")—in the accusative "lapidem"—which was hypothesized to have been imposed from "laedens pedem" ("foot-hurting"), would have *foot-hurting* as its denominating form, when in fact it denominates stones on account of their nature, which could be called "lapiditas." Cf. the discussions of imposition in Klima,

consigned by the term, in such a way that it would appear as a part of its *ratio*, that is, it would be included as part of the definition of that thing insofar as it is denominated by that term.

5.5 Extrinsic vs. Intrinsic Denomination

Though it becomes commonly invoked by later scholastic philosophers, a technical distinction between intrinsic and extrinsic denomination has murky origins.²⁷ Though there are passages in Aquinas which seem to describe and employ the distinction,²⁸ it does not appear to be referred to as such in a technical way.²⁹ It is formulated in the *Summa Totius Logicae*, long spuriously attributed to Aquinas,³⁰ as follows:

Now something can be predicated denominatively, or can denominate that thing, in two ways. In one way such predication or denomination is made from something which is intrinsic to that of which such predication or denomination is made, which namely perfects that thing either by identity or inherence.... In the second way denomination is made from the extrinsic, namely from that which is not formally in

“The Semantic Principles Underlying Saint Thomas Aquinas’s Metaphysics of Being,” 110-111 and Ashworth, “Signification and Modes of Signifying in Thirteenth-Century Logic: A Preface to Aquinas on Analogy,” 46-50.

²⁷In general, it is remarkable that there is so little explicit reflection and explanation of the notions of intrinsic or extrinsic denomination, both in modern scholarship and in the medieval authors. While the distinction has obvious precedents in Aquinas and before, it appears as a technical term only later, and the examples and applications quickly become familiar, but even in a systematic work of logic such as the *Ars Logica* of John Poincaré’s *Cursus Philosophicus* the notion of extrinsic denomination is taken for granted and neither fully defined nor explained.

²⁸E.g. Aquinas, *In octo libros Physicorum exposito* 3.5, §322; Aquinas, *Summa Theologiae* I.6.4.

²⁹For a discussion of the notion of extrinsic denomination in Aquinas, see, Thomas J. Loughran, *Efficient Causality and Extrinsic Denomination in the Philosophy of St. Thomas Aquinas* (Ph.D. dissertation, Fordham University, 1969), 78-123.

³⁰The *Summa Totius Logicae* was also occasionally attributed to Peter of Spain. According to Angel d’Ors, the author is one Gratiadeus of Asculo, a 14th C Thomistic logician, as attested by St. Antonio de Firenze (1389-1459), Johannes Tritemius, and Conrad Gesner.

the denominated thing, but is some extrinsic absolute, from which the denomination is made.”³¹

It is completely in accord with this that John Doyle has offered the following description of extrinsic denomination: “extrinsic denomination [is] a designation of something not from anything inherent in itself, but from some disposition, coordination, or relationship which it has toward something else.”³² Doyle’s description serves to explicate the obvious sense of the terms, that in extrinsic denomination something is *named from* something which is extrinsic to it, something which, by implication, is intrinsic to, or “inheres in,” something else. Indeed, Doyle’s mention of a “disposition, coordination, or relationship... toward something else” recalls a discussion in the *Summa Totius Logicae* in which the denominating form is described as the foundation to which the denominated thing is related:

It must be known that extrinsic denomination requires some essential relation between the extrinsic denominating [form] and what is denominated from it... and therefore it is necessary that that from which such denomination is made is the essential foundation of this relation.³³

Cajetan seems to think that this description does not entirely capture all cases of extrinsic denomination. Sometimes extrinsic denomination requires that the denominating form be an extrinsic foundation of a relation; other times it only needs to be a relation itself,

³¹*Summa Totius Logicae*, tr. 5, c. 6: “Dupliciter autem potest aliquid de alio praedicari denominative, sive illud denominare. Uno modo quod talis praedicatio seu denominatio fiat ab aliquo quod sit intrinsecum ei de quo fit talis praedicatio seu denominatio, quod videlicet ipsum perficiat sive per identitatem sive per inhaerentiam.... Secundo modo fit denominatio ab extrinseco, scilicet ab eo quod non est in denominato formali, sed est aliquod absolutum extrinsecum, a quo fit talis denominatio.”

³²John P. Doyle, “Prolegomena to a Study of Extrinsic Denomination in the Works of Francis Suarez, S.J.,” *Vivarium* 22 (1984), 122-123. Doyle is careful to offer this as a provisional description, not a definition of extrinsic denomination as that was understood by Suarez or other medieval philosophers.

³³*Summa Totius Logicae*, tr. 5, c. 6: “Sciendum est autem, quod denominatio ab extrinseco requirit aliquem per se respectum inter extrinsecum denominans et denominatum ab eo; quia oportet quod per se et ex conditione rerum talis modus denominandi consequatur res; et ideo oportet quod illud a quo fit talis denominatio, sit fundamentum per se alicujus habitudinis.”

which is extrinsic. Defining both of these in contrast with intrinsic denomination, Cajetan says:

Denomination is twofold, sometimes intrinsic, and sometimes extrinsic. It is called intrinsic denomination when the denominating form is in that which is denominated, as white, quantity, etc.; while denomination is extrinsic when the denominating form is not in the denominated thing, as location, measure, and the like.... But there are two ways in which it occurs that something is said to be such from something extrinsic. In one way, so that the *ratio* of the denomination is that relation to something extrinsic, as urine is called “healthy” only by its relation as sign to health. In the other way, so that the *ratio* of the denomination is not the relation of similitude, or whatever else, but the form which is the foundation of the relation of similitude to something extrinsic: as air is said to be “bright” [*lucidus*] from the brightness of the sun [*luce solari*]....³⁴

So something can be denominated extrinsically either by an extrinsic relation, or an extrinsic foundation of a relation. This only strengthens the sense that talk of extrinsic and intrinsic denomination is just a sophisticated way of describing *metaphysical* states of affairs. Indeed, when medieval authors said that a term denominates intrinsically or extrinsically, it is clear that they often meant to be making a metaphysical claim. Some of the typical examples of terms which were said to denominate extrinsically—in addition to the ones mentioned, common examples include “is seen” (*videtur*), or “is understood” (*intelligitur, cognoscitur*)—are often so described in contexts that make it clear that the main point is metaphysical: that when an object becomes such, it is not because of some real change in it, but because something else has changed.³⁵ In such cases, it is safe to say that

³⁴*CST* I.6.4, nn. 3, 8: “...denominatio est duplex, quaedam intrinseca, et quaedam extrinseca. Vocatur denominatio intrinseca, quando forma denominativi est in eo quod denominatur, ut album, quantum, etc.: denominatio vero extrinseca, quando forma denominativi non est in denominato, ut locatum, mensuratum, et similia.... Dupliciter enim contingit aliquid dici tale ab aliquo extrinseco. Uno modo, ita quod ratio denominationis sit ipsa relatio ad extrinsecum, ut urina dicitur sana, sola relatione signi signi ad sanitatem. Alio modo, ita quod ratio denominationis sit, non relatio similitudinis, aut quaevis alia, sed forma quae est fundamentum relationis similitudinis ad illud extrinsecum; ut aer dicitur lucidus luce solari, ea ratione qua participat eam per formam luminis.” It is not clear whether we can regard one of Cajetan’s two alternatives as reducible to the other, insofar as a *relation* is only called extrinsic because its *foundation* is extrinsic.

³⁵Cf. e.g. Cajetan’s discussion of the objects of understanding being extrinsically denominated as intelligible or as actually understood, *CDEE* §67.

to speak of intrinsic or extrinsic denomination, while on the surface it pertained to terms, was in fact intended as a device to describe properties of things.³⁶

It is interesting, however, that the metaphysical claim was couched in semantic language. The claim seems to be the following:

A term P denominates some thing x extrinsically iff for the form signified by P to be actual in x is for some other form F, consigned by P, to be actual in something other than x.

According to these definitions, determining whether a predicate denominates extrinsically would indeed require metaphysical consideration of what it is for a significate to be actual. But could it ever follow from the *semantics* of a term that for the significate to be actual in some thing is for some form to be actual in something *else*?

Apparently this was considered to be so in the case of the category of *relatives*, where reference to something else is built into the *ratio* of a relation.³⁷ As Aquinas put it, “Amongst those which are called relatives, something is denominated not only from that which is in it, but also from that which is extrinsic to it.”³⁸ Indeed, both of Cajetan’s alternative occasions of extrinsic denomination described above require that there be a relation. While this may still look like a metaphysical claim, even if it is one that seems bound up with the semantics of terms, we must remember that in speaking of the

³⁶This often seems to be the case in late medieval discussions of whether the “six principles” (the last six of the accidental categories) were real beings or not; it was often suggested that they were not, and that they were denominated extrinsically. Cf. *Summa Totius Logica* tr. 5, c. 6. For discussion of these debates and references cf. William E. McMahon, “Some Non-Standard views of the Categories” (unpublished ms., 2000), and William E. McMahon, “The Categories in Some Post-Medieval Spanish Philosophers,” in *Medieval and Renaissance Logic in Spain*, ed. I. Angelelli and P. Pérez-Ilzarbe (Hildesheim: Goerg Olms Verlag, 2000): 355-370.

³⁷This is at least the case with what were called relatives *secundum esse*, as opposed to relatives *secundum dici*; the former signify a relation, the latter only imply a relation insofar as they signify something which is the foundation of a relation.

³⁸Aquinas, *Summa Theologiae* I-II.7.2, ad. 1: “In his autem quae ad aliquid dicuntur, denominatur aliquid non solum ab eo quod inest, sed etiam ab eo quod extrinsecus adjacet.”

categories, the medieval tradition took it that we were speaking not of things as they are in themselves, but of things as they are signified by our terms.³⁹

One way to see that “denominating extrinsically” can be regarded as a semantic property of a term is to separate the semantic from the corresponding metaphysical claim. Specifically, it would be useful to find a case in which we want to make the *semantic* claim that a term denominates extrinsically, but the corresponding *metaphysical* claim would be *false*, i.e. the thing denominated actually has in it the denominating form. We can contrive such a case by altering a classic example of extrinsic denomination, when something is denominated as “seen” (*videtur*), so that what is seen is the very object which is doing the seeing. When I look at myself in the mirror, we could say that my eye sees itself, and so my eye is seen by itself.⁴⁰ From the metaphysical point of view, “seen” here does not seem to denominate the eye extrinsically; the sight by virtue of which the eye is seen inheres in it, because, *ex hypothesi*, it is that very eye which is seeing.

But from the point of view of the semantics, it is completely accidental that that which, because of its relation to sight, is denominated as “seen” happens to be the very thing in which the sight inheres. But then what stops us from saying that, from the point of view of the semantics, the eye is denominated as “seen” extrinsically? We could say that, *insofar as it is seen*, the actuality of the eye is distinct from the actuality of the sight, indeed, that the sight is *logically* extrinsic to the thing seen, even if in this case it happens not to be *metaphysically* extrinsic. Are there grounds for saying this? I think so. The very distinction I am exploiting, between considering this relation from the metaphysical point of view and considering it from the semantic point of view, is expressed in Cajetan’s distinction between taking a relation materially or formally:

³⁹Cf. *CPA* 4-5.

⁴⁰There are some conditions, at least, in which would be willing to say that the eye sees itself, and not just that the eye sees only its reflection. Alternatively we could have considered the case in which Socrates is thinking about something, and what he is thinking about is his own intellect.

The term “to something [*ad aliquid*]” or “relative” can be taken in two ways, namely: *materially*, for that thing which is relative or is denominated *to something* [*ad aliquid*]; and *formally* for that relation or thing *as it has* [*ut habet*] the relation. For example, “lord” can be taken for that man, who is denominated lord; and it can be taken for [that man] *insofar as he has* lordship (*inquantum dominium habet*).⁴¹

In light of this, we can modify the definition of extrinsic denomination given above to make explicit that it is to be taken as making a semantic, as opposed to metaphysical claim:

A term P denominates some thing x extrinsically iff for the form signified by P to be actual in x is for some other form F, consigned by P, to be actual in something other than x *insofar as x is P*.

So even though, in our example, for being seen to be actual in the eye is for that very eye to have an act of sight inherent in it, we can still say that the denomination is extrinsic, because for the eye to be seen, insofar as it is seen, is not for that act of sight as such to be in that eye; because, of course, sight is in that eye insofar as the eye sees, and it is only by accident, from the semantic point of view, that in this case the eye that sees is the same eye that is seen.

In sum, then, the assertion that a term denominates extrinsically (or intrinsically) can be understood as having semantic, as opposed to metaphysical, weight; that is to say, it can be understood as an assertion about the semantic properties of the term, rather than as an assertion about the metaphysical characteristics of the thing denominated by the term. That is why this discussion is properly included in a sketch of Cajetan’s semantic principles; but it is especially appropriate as a preparation for a reading of Cajetan’s *De Nominum Analogia*, for, as we will see in the next chapter, it helps us understand some of the most notorious claims that Cajetan makes there, namely that analogy of attribution always involves extrinsic denomination, and analogy of proportionality always involves intrinsic denomination.

⁴¹CPA 124: “Ly vero «ad aliquid» sive «relativa» potest accipi dupliciter scilicet: materialiter pro re illa quae relativa vel ad aliquid denominatur, et formaliter pro ipsa relatione seu re ut habet relatione, verbi gratia: dominus potest accipi pro illo homine qui denominatur dominus, et potest accipi pro illo in quantum dominium habet.”

5.6 Conclusion

Let this suffice, then, as a general preparation for the philosophical context of Cajetan's *De Nominum Analogia*. It needs repeating that this is not a complete outline of Cajetan's semantic framework. Other topics common to medieval semantics (e.g. supposition, *modi significandi*, ampliation, the different semantic properties of abstract and concrete terms) have been omitted here, and any thorough reconstruction of Cajetan's semantic principles would require discussion of these and other issues. But what has been discussed will allow us to understand the basic, and often controversial, claims that Cajetan makes about analogy in general, and about the different particular forms it takes.

CHAPTER 6

THE SEMANTICS OF ANALOGY: INEQUALITY AND ATTRIBUTION

6.1 Introduction

In this chapter we turn to face directly Cajetan's teaching on analogy, and thus begins the explication of what is promised by the title of the present study: the semantics of analogy according to *De Nominum Analogia*. In fact, however, Cajetan begins to consider the semantics of analogy in earlier works, and what he says in these works—his commentaries on Aristotle's *Categories* and on Aquinas's *De Ente et Essentia*—are considered here first. These prior writings prove valuable because they show us how the semantics of analogy began to fall into place for Cajetan well before he wrote the *De Nominum Analogia*, thus helping to clarify precisely what is, and what is not, novel in Cajetan's more systematic treatment. Specifically, it confirms that Cajetan's *De Nominum Analogia* was intended to answer particular questions about the semantics of analogy: characterizing the unity of the analogical concept, and explaining how, at least in some cases, such a non-univocal unity may suffice to preserve the validity of demonstrative syllogisms.

6.2 The *Categories* and *De Ente et Essentia* Commentaries

Cajetan briefly touched on analogy in his commentary on Aristotle's *Categories*, in the context of the discussion of equivocal terms. Aristotle's definition had said that equivocals have a common name but were different with respect to the concept. Cajetan clarifies the sense of "diversity" or "difference":

The word "diverse" is not taken for simple diversity, but is commonly accepted as it comprehends under itself diversity *simply*, and *in some respect* [*secundum quid*],

total or partial, so that they are called equivocals both whose concept [*ratio*] according to that common name is entirely diverse, and whose concept [*ratio*] according to that common name is in some way diverse.¹

By interpreting Aristotle as intending this more general sense of diversity or difference, Cajetan can say that Aristotle means implicitly to include analogy in his definition of equivocation. Thus Cajetan continues:

And because of this, do not say that here are defined only pure equivocals, which are also called *equivocals by chance* [*aequivoca a casu*], but that here are defined equivocals in general, as they comprehend analogues, which are *equivocals by choice* [*aequivoca a consilio*], and pure equivocals, and that pure equivocals have concepts [*rationes substantiae*] entirely diverse, while analogues [have concepts] diverse *in some way* [*aliquo modo*].²

Cajetan offers two pieces of evidence that it is Aristotle's intention to include analogues among equivocals. One is that Aristotle's example of equivocals—a man, and a picture of a man, which can both be called “animal”—count as an instance of equivocals by choice. The other is the intention of the work, which is to define things as they are united under transcendental words, which are not purely equivocal but analogical.³

Cajetan suggests that there is more to say on the subject of analogy:

¹CPA 10: “Ly «diversa» non coartatur ad diversitatem simpliciter, sed communiter accipitur ut comprehendit sub se diversitatem simpliciter vel secundum quid, totaliter vel partialiter, ita quod aequivoca dicuntur et illa quorum ratio secundum illud nomen est penitus diversa, et illa quorum ratio secundum illud nomen commune est aliquo modo diversa.”

²CPA 10: “Et propter hoc cave ne dixeris hic esse diffinita tantum pure aequivoca, quae alio vocabul dicuntur aequivoca a casu, sed dicito aequivoca in communi, ut comprehendunt analoga quae aequivoca a consilio sunt, et pure aequivoca diffiniri, et quod pure aequivocis convenit habere rationem substantiae diversam penitus, analogis vero diversam aliquo modo.”

³Cf. CST I.13.5 n. 12: “analoga comprehenduntur sub aequivocis, quae in Praedicamentis definiuntur.” Of course in finding analogy incoherently contained in the *Categories* discussion of equivocation, Cajetan is just following a long tradition, which includes Boethius and goes back at least to Porphyry. Boethius, *In Categorias Aristotelis Libri Quatuor*, in PL 64, 166B-167A. Porphyry, *In Aristotelis Praedicamenta per interrogationem et responsionem brevis explanatio*, in A. Busse, ed., *Commentaria in Aristotelem Graeca*, IV.1 (Berlin, 1887), 65.16-67.34.

But about *how many ways analogy varies*, and *how*, since now we speak in summary, we pass over in silence; I aim to make a special treatise about this, if it please God.⁴

Here is the promise which was fulfilled, later that same year, in the treatise *De Nominum Analogia*.

However, even before that treatise, Cajetan had spoken to the question of “how many ways analogy varies,” in his commentary on *De Ente et Essentia* of 1495.⁵ There, following the definitions of equivocation and univocation from Aristotle’s *Categories*, Cajetan had already given a rough definition of analogy:

They are univocals whose name is common, and the concept [*ratio*] according to that name is absolutely the same. They are pure equivocals whose name is common and the concept [*ratio*] according to that name is absolutely diverse. They are analogates whose name is common, and the concept [*ratio*] according to that name is somehow the same, and somehow different [*aliquo modo eadem et aliquo modo diversa*], or the same in some respect, and different in some respect [*secundum quid eadem et secundum quid diversa*].⁶

As a characterization of analogy, this much was, in fact, entirely conventional. But it is within this conventional characterization that Cajetan began to sketch different ways in which analogy can occur, as different ways in which we can say that a concept or concepts are *unum secundum quid* and *diversa secundum quid*. Indeed, it is within this framework that Cajetan must address the question, pressed by Scotus, of how analogy, considered as a kind of equivocation (*aequivocatio a consilio*), can avoid the fallacy of equivocation. As

⁴CPA 11: “Quot autem modis contingat variari analogiam et quomodo, nunc quum summarie loquimur, silentio pertransibimus, specialem de hoc tractatum, si Deo placuerit, cito confecturi.”

⁵One of the few studies to compare Cajetan’s teaching on analogy in *CDEE* with that in *DNA* is Aloys Goergen, *Kardinal Cajetans Lehre von der Analogie*, 13-18, 20-22.

⁶*CDEE* §21: “Univocata sunt, quorum nomen est commune, et ratio secundum illud nomen est eadem simpliciter. Pura aequivocata sunt, quorum nomen est commune, et ratio secundum illud nomen est diversa simpliciter. Analogata sunt quorum nomen est commune, et ratio secundum illud nomen est aliquo modo eadem, et aliquo modo diversa seu secundum quid eadem, et secundum quid diversa.... Unde analogum est medium inter purum aequivocum et univocum, sicut inter idem simpliciter et diversum simpliciter cadit medium idem secundum quid et diversum secundum quid.”

we will see, Cajetan shows himself already attuned to this question in his *De Ente et Essentia* commentary.

Because in this part of the commentary Cajetan is considering analogy as involving a *ratio* which is “somehow the same, and somehow different, or the same in some respect, and different in some respect,” he does not here discuss what he will later call analogy of inequality, since this “mode” of analogy is really a form of univocation, having a *ratio* entirely the same. But Cajetan had mentioned analogy of inequality earlier in the commentary, when he introduced the notion of predication *per prius et posterius*. Cajetan wrote:

there are two ways in which something can be predicated *per prius et posterius*. By one way, according to the being [*secundum esse*] of that predicate. By another way, according to the proper concept [*secundum propriam rationem*] of it. That is said to be predicated analogically according to being [*secundum esse*] which has a more perfect being [*esse*] in one than in another; and thus every genus is predicated *per prius et posterius* of its species, so that it necessarily has a more perfect being [*esse*] in one species than in another.⁷

For the predication *per prius et posterius* of genus terms, what he will later call analogy of inequality, Cajetan cites the authority of Averroes. Yet he immediately dismisses the consideration of terms *secundum esse* as irrelevant to his present concerns, for in this sense even Scotus would agree that “being” is said analogically of substance and accident, because Scotus can say that though “being” is a genus term the species of substance is more perfectly being than the species of accident. The argument between the Thomists and the Scotists, according to Cajetan, is whether “being” said of substance and accident is said *per prius et posterius* in the other way, that is, *secundum propriam rationem*.

It was in order to answer this question that Cajetan described analogy as a mean between univocation and equivocation, in the words cited above. Cajetan continues by

⁷*CDEE* §18: “...aliquid dupliciter contingit de aliquibus prædicari per prius et posterius. Uno modo secundum esse illius prædicati. Alio modo secundum propriam rationem ejusdem. Illud dicitur prædicari analogice secundum esse, quod perfectius habet esse in uno quam in alio et sic omne genus prædicatur per prius et posterius de suis speciebus, eo quod perfectius esse necessario habet in una specie, quam in alia.”

distinguishing two different ways that this mean between univocation and equivocation can occur:

Note that there are two kinds of analogates: some according to a determinate relation of one to another, and some according to proportionality. For example: substance and accident are analogates in the first way under the term “being”; but God and creature are analogates in the second way, for the distance between God and creature is infinite [and therefore there can be no relation between them]. These differ in several ways: since analogates of the first sort are so disposed that the secondary, insofar as it is named by the analogue, is defined in terms of the first—as *accident*, insofar as it is a *being*, is defined in terms of *substance*. But this is not the case with analogates of the second sort; for *creature*, insofar as it is a *being*, is not defined in terms of *God*.⁸

This much of Cajetan’s presentation seems to be nothing more than a reconstruction of what Aquinas says about the difference between proportion and proportionality in *De Veritate* q. 2, a. 11. But Cajetan goes on to translate this discussion into the terms of the semantic problem of specifying how there is a mean between univocation and equivocation—how, that is, the concept (or concepts) can be the same in some respect and different in some respect:

Whence analogates of the first sort have a common name, and the *ratio* according to that name is in some way the same and in some way different, in this sense: *that the analogue is said simply, that is without addition of anything, of the first, and of the others it is only said with some relation to the first, which falls in their definitions, as is manifest in the example of “healthy”*.

Now analogates of the second sort have the name in common and the *ratio* according to that name is in some way the same and in some way different, not because it is said simply of the first and of the others by relation to the first, but *they have the ratio in some way the same because of the identity of proportion, which is found in them, and they are in some way different because of the diversity of the natures of the supposits of those proportions*. For example: the form and matter of a substance and the form and matter of an accident are somehow analogates under the names “form” and “matter.” Indeed, they have the common name, namely “form” and “matter”, and the *ratio* according to the name “form” or “matter” is the same and diverse in this way, because the form of the substance is so disposed to the substance, as the form of the accident is to the accident; similarly

⁸CDEE §21: “Nota secundo quod duplicia sunt analogata: quaedam secundum determinatam habitudinem unius ad alterum; quaedam secundum proportionalitatem. Exemplum: Substantia et accidens sunt analogata primo modo sub ente; Deus autem et creatura secundo modo: infinita enim est distantia inter Deum et creaturam. Differunt autem haec plurimum: quoniam analogata primo modo ita se habent, quod posterius secundum nomen analogum diffinitur per suum prius: puta accidens, in quantum ens per substantiam. Analoagata vero secundo modo non: creatura enim in quantum ens non diffinitur per Deum.”

the matter of the substance is so disposed to the substance, as the matter of the accident is to the accident. Indeed both preserve the identity of proportion with the diversity of the nature and the unity of the name. This kind of analogy was mentioned by Averroes (*XII Met.*, com. 28), and more clearly by Aristotle (*Nich. Eth.* I, 6 [1096b29-30]).⁹

So Cajetan here offers definitions of two sorts of analogy. In analogy of proportion, the analogous concept is “the same in some respect and different in some respect” in this way, that “the analogue is said simply, that is without addition of anything, of the first, and of the others it is only said with some relation to the first.” In analogy of proportionality, the analogous concept is “the same in some respect and different in some respect” in this way, that the “*ratio* [is] in some way the same because of the identity of proportion, which is found in them, and they are in some way different because of the diversity of the natures of the suppositis of those proportions.”

Much will turn on what Cajetan has to say about “identity of proportion.” But leaving aside until the next chapter what “identity of proportion” is, I want to highlight the following points about Cajetan’s presentation here: *First*, the essentials of Cajetan’s threefold division of analogy are already set out here in Cajetan’s commentary on the *De Ente et Essentia*. What will three years later, in *De Nominum Analogia*, be called “analogy of inequality” is here described as signifying *per prius et posterius secundum esse*; what

⁹*CDEE* §21: “Unde analogata primo modo habent nomen commune, et rationem secundum illud nomen secundum quid eadem et secundum quid diversam: per hoc quod analogum illud simpliciter, id est sine additione aliqua, de primo dicitur, et de aliis vero non nisi diversimode respiciendo primum, quod cadit in eorum rationibus sicut in exemplo de sano manifestum est: analogata vero secundo modo habent nomen commune et rationem secundum illud nomen aliquo modo eadem et aliquo modo diversam: non propter hoc, quod illud simpliciter dicatur de primo et de aliis relative ad primum, sed habent rationem eadem secundum quid propter identitatem proportionis, quae in eis invenitur, et secundum quid diversam, propter diversitatem naturarum suppositarum illius proportionibus. Exemplum: Forma et materia substantialis et forma et materia accidentium sunt analogata quaedam sub nominibus formae et materiae: habent enim nomen commune, puta formam et materiam, et rationem secundum nomen formae sive materiae eandem et diversam hoc modo, quia forma substantialis ita se habet ad substantiam, sicut forma accidentalis ad accidens; similiter materia substantiae ita se habet ad substantiam, sicut materia accidentis ad accidens: utrobique enim salvatur identitas proportionum cum diversitate naturarum et unitate nominis. Hunc modum analogiae exprimit Commentator (*XII Metaph.*, com. XXVIII), et clarius cum Aristotele (*I Ethic.*, cap. VII).”

will be called analogy of attribution is here called analogy of proportion; and what will be called analogy of proportionality is here called by that name. The fact that this threefold division is articulated here without much fanfare suggests that Cajetan did not think he was setting out anything controversial or new; and the fact that it is done several years before *De Nominum Analogia* suggests that the purpose of the later work cannot have been merely to introduce and articulate that threefold division. Nor can the threefold division as presented in *De Nominum Analogia* have been some youthful, unconsidered proposal.

Second, note that only in one mode of analogy are secondary analogates defined in terms of the primary analogate (namely by some *relation* to the primary analogate). This is the mode that Cajetan will later call analogy of attribution. In the analogy of proportionality, the secondary analogates are *not* defined in terms of the primary analogate, because they are not referred to by the analogical term just by reason of a *relation* to the primary analogate.

Third, note that already it is clear that the same term can be analogous in both of these two different ways, in different contexts. Cajetan's example in the passage quoted above is "being." Said of God and creatures, "being" is analogous by proportionality. God is not called a being just because he is somehow related to the being of creatures; nor are creatures called beings just because they are somehow related to the being of God. But being can be analogous by attribution, as when it is said of substance and accident, for accident can be called being because of its relation to the being of substance. Even more importantly, however, even as said just of substance and accident "being" can be predicated *both* by analogy of attribution *and* by analogy of proportionality¹⁰; that is to say, accident

¹⁰*CDEE* §21: "Ens analogice utroque modo analogiae dicitur de substantia et accidente."

and substance can be considered as analogates insofar as one is related to the other, or insofar as they are proportionally one.¹¹

Fourth, it is important to note here that Cajetan does not claim to be simply interpreting Aquinas. Cajetan does say that in giving the distinction between attribution and proportionality he is stating the position of Aquinas (*CDEE* §17 “*ponetur opinio S. Thomae*”). And Cajetan eventually cites the authority of *De Veritate* q. 2, a. 11, which describes different kinds [*modi*] of analogy, one involving proportion, the other proportionality. However, the first authorities that Cajetan cites in support of his distinction are Aristotle and Averroes. Furthermore, and more importantly, there is no mention here of *I Sent.* d. 19, q. 5, a. 2, ad 1, with its contrast between analogy “*secundum esse*” and “*secundum intentionem*,” a text usually cited as the basis of Cajetan’s distinction between modes of analogy.¹²

Fifth, note that in the *De Ente et Essentia* commentary Cajetan’s discussion of attribution (or proportion) and proportionality does not mention intrinsic and extrinsic denomination. So it is manifest here that Cajetan does not define his modes of analogy in terms of intrinsic and extrinsic denomination, as some of his interpreters have charged.

¹¹More will be said about Cajetan’s treatment of suched “mixed cases” later in this chapter.

¹²We must consider the possibility that Cajetan has in mind here Aquinas’s distinction between analogy “*secundum esse*” and “*secundum intentionem*” in *I Sent.* 19.5.2 ad 1, even if he does not cite that text. But even if Cajetan does have that text in mind, we must note that he alters its terminology slightly and does not apply it consistently. Cajetan says: “...aliquid dupliciter contingit de aliquibus praedicari per prius et posterius. Uno modo secundum esse illius praedicati. Alio modo secundum propriam rationem ejusdem” (*CDEE* §18). But being predicated “per prius et posterius... secundum esse” is here sufficient to describe (what Cajetan will later call) analogy of inequality, although according to *I Sent.* 19.5.2 ad 1, two modes of analogy (Cajetan’s analogy of inequality and analogy of proportionality) are *per prius et posterius secundum esse*, and a sufficient description of inequality is that it is “*secundum esse et non secundum intentionem*.” Furthermore, in discussing what will come to be called analogy of attribution and analogy of proportionality, Cajetan does not say that the former is analogy “*secundum rationem et non secundum esse*,” nor does he say that the latter is analogy “*secundum rationem et secundum esse*.” These do not seem to be the kinds of choices that someone would make if he were trying to justify his threefold distinction with reference to *I Sent.* 19.5.2, ad. 1.

Sixth and last, note that Cajetan only asserts that analogy of proportionality is sufficient for valid reasoning, but he does not explain how or why this is true. Describing the unity that attends analogy of proportionality, Cajetan simply says that since such unity suffices for the object of science, according to Aristotle, being does not need to be univocal in order to found contradiction.¹³ So there is a concern to show, in response to the objections of Scotus, that a non-univocal term can preserve the validity of scientific inferences.¹⁴ But the response here is only by appeal to the authority of Aristotle, and there is no attempt to explain *why* what Aristotle says is true.

6.3 The Definitions from *De Nominum Analogia*

The above observations all suggest that *De Nominum Analogia* is not concerned primarily with presenting the threefold division. Instead, we will see that in the bulk of that text Cajetan is more concerned with explaining one member of that division, analogy of proportionality, and accounting for how it can play a role in valid reasoning. This requires Cajetan to offer a more specific semantic analysis of analogy than he had offered in his commentaries on Aristotle's *Categories* or Thomas's *De Ente et Essentia*. When, then, Cajetan does present his threefold division, it is appropriate that his definitions of the three modes of analogy should take a more rigorous logical or semantic form, and that the bulk of his treatise is given over to a discussion of only one form, analogy of proportionality.

Turning to *De Nominum Analogia*, the first thing to notice is that, despite the claims of many of Cajetan's interpreters, Cajetan does *not* define analogy of attribution and

¹³*CDEE* §21: "...cum talis unitas apud Aristotelem (IV Metaph., text. com. II) sufficiat ad objectum scientiae, ens non oportet poni univocum ad hoc quod passiones habeat et contradictionem fundet, et reliqua hujusmodi habeant sibi convenientia." The reference to Aquinas's commentary on the *Metaphysics* is apparently to Book IV, lect. 1, (§547 Cathala).

¹⁴Cajetan presents the arguments of Scotus in *CDEE* §19.

analogy of proportionality in terms of extrinsic and intrinsic denomination.¹⁵ As we will see, Cajetan does say that analogy of attribution involves extrinsic denomination, and that analogy of proportionality involves intrinsic denomination; but he presents these as properties or “conditions” (*conditiones*) which *follow from* the definitions of these kinds of analogy.¹⁶ So before we can understand what Cajetan means by these conditions or properties, we must first attend to the definitions of the various kinds of analogy.

Cajetan offers the following three definitions in *De Nominum Analogia*:

They are called analogous according to inequality whose name is common and the *ratio* according to that name is wholly the same, but unequally participated.

They are analogous according to attribution whose name is common and the *ratio* according to that name is the same with respect to a terminus, and different with respect to relations to that terminus.

They are called analogous according to proportionality whose name is common, and the *ratio* according to that name is proportionally the same.¹⁷

Note that even more strictly than those offered in *CDEE*, these definitions parallel the definitions of equivocation and univocation from Aristotle’s *Categories*. *They are called ... whose name is common, and the concept according to that name is*¹⁸ Again, Cajetan

¹⁵Among those who have inaccurately claimed that Cajetan’s distinction between modes of analogy is *based on* or *defined in terms of* the properties of extrinsic and intrinsic denomination are Ashworth, “Analogy and Equivocation in Thirteenth-Century Logic,” 126, and Beach, “Analogous Naming, Extrinsic Denomination and the Real Order,” 201.

¹⁶*DNA* §10-11; Cf. *DNA* §29.

¹⁷*DNA* §4: “Analogia secundum inaequalitatem vocantur, quorum nomen est commune, et ratio secundum illud nomen est omnino eadem, inaequaliter tamen participata”; §8: “Analogia autem secundum attributionem sunt, quorum nomen commune est, ratio autem secundum illud nomen est eadem secundum terminum, et diversa secundum habitudines ad illum”; §23: “[A]nalogia secundum proportionalitatem dici, quorum nomen est commune, et ratio secundum illud nomen est proportionaliter eadem.”

¹⁸The one apparent exception to this parallel is that Aristotle was careful to emphasize that he was not defining things *as they are*, but *as they are signified by our terms*. Thus, as has often been noted, Aristotle wrote that equivocals and univocals “dicuntur,” rather than “sunt.” Cajetan only follows this inconsistently; he uses “sunt” for analogy of attribution, but since he uses “vocantur” for analogy of inequality and “dici” for analogy of proportionality, I think we can assume that the deviation is not significant. On Cajetan’s appreciation of Aristotle’s use of “dicuntur,” see Chapter 2, note 21, above.

clearly wants to show how there are three different ways that we can understand a mean between equivocation and univocation, by showing that there are three different ways in which the concept(s) or *ratio(nes)* can be *aliquo modo eadem, et aliquo modo diversa seu secundum quid eadem, et secundum quid diversa*. To see the importance of these definitions, let us consider each of the three modes of analogy in turn—the first two in the remainder of this chapter, and the last, analogy of proportionality, in the next chapter.

6.4 Analogy of Inequality

Let us first briefly consider the case of analogy of inequality. We will need to clear up some common confusion about this controversial mode of analogy, and, in so doing, we will find that Cajetan's treatment of this mode confirms that in *De Nominum Analogia* Cajetan's interest in analogy is primarily semantic. In short, with his treatment of analogy of inequality we see that Cajetan excludes from the scope of his treatise metaphysical considerations which are irrelevant to his properly logical concerns.

Cajetan's "analogy of inequality" is sometimes taken as his own invention, but it is clear that it has precedence in a long tradition. Ashworth points to a phrase from Aristotle, translated into Latin as "*Aequivocationes latent in generibus*" ("equivocations are hidden in genera," *Physics* 249a22-25), and says, "virtually every late thirteenth-century author felt obliged to fit this claim into the framework of equivocation and analogy, even if the consensus was that in the end the use of genus terms was univocal."¹⁹ In both his *De Ente et Essentia* commentary and in *De Nominum Analogia*, Cajetan cites Averroes for the claim "that priority and posteriority of species does not impede the unity of the genus."²⁰

¹⁹Ashworth, "Analogy and Equivocation in Thirteenth-Century Logic," 107. Cf. Cajetan's use of "latere" at *DNA* §108, quoting Aristotle (*Soph. Elench.*, 182b22). Ramirez also cites remarks on genus in Aristotle's *Physics* in connection with analogy of inequality. Jacobus M. Ramirez, "De analogia secundum doctrinam Aristotelico-Thomisticam," *Ciencia tomista* 24 (1921): 195.

²⁰*CDEE* §18: "Unde Commentator (XII Metaph., com. II) dicit quod prioritas et posterioritas specierum non impedit unitatem generis...." *DNA* §7: "Perhibet quoque huic

According to Cajetan's definition of analogy of inequality, the *ratio* is "wholly the same" (*omnino eadem*), but it is "unequally participated" (*inaequaliter participata*). The example Cajetan uses is "body," and, as he says, "the *ratio* of all bodies, insofar as they are bodies, is the same." Nonetheless, that *ratio*, "corporeity," is not "in" all bodies equally. This is the position that sounds most odd, and has confused some commentators. But we can make sense of it if we remember the distinction made above in Chapter 5, between what is predicated and what verifies that predication.²¹

Now consider why Cajetan would say that the same *ratio* can be in things unequally. When I predicate "body" of a stone and of a plant, I predicate exactly the same *ratio* or objective concept, the nature corporeity, in both cases. However, when I predicate "body" of stone, what verifies the predication is the particular corporeity of the stone, the individualized act of being by virtue of which the stone is a body. When I predicate "body" of a plant, what verifies the predication is the particular corporeity of the plant, the individualized act of being by virtue of which the plant is a body. But now, given the thesis of the unity of substantial forms, and the fact that "body" (*corpus*) is a substantial predicate, we know that the corporeity of the stone is identical with the substantial form of the stone, and the corporeity of the plant is identical with the substantial form of the plant. Again, of course *what* is predicated of stone and plant is exactly the same, namely, the nature corporeity absolutely considered. But the corporeities which *verify* the predications—the individualized natures actual in the stone and in the plant—are just the substantial forms of the stone and of the plant, which are not equal. Thus, Cajetan can say

analogiae testimonium Averroes in XII Metaph., text. 2 dicens, cum unitate generis stare prioritatem et posterioritatem eorum, quae sub genere sunt."

²¹The distinction also turns out to be the same as the distinction between the nature absolutely considered and the nature as it is in things. Cf. *CDEE* §55. This also helps us to make sense of why Cajetan can say that in analogy of inequality, "the analogates are the same in the *ratio* signified by that common name, but they are not the same in the being [*esse*] of that *ratio*" (*DNA* §6).

that “not only is the plant more noble than the stone, but the corporeity of the plant is more noble than the corporeity of the stone.”²²

Now we can see from this that in analogy of inequality, the way in which the different applications of analogous term differ really does depend on metaphysics, on the state of things *in rerum natura* which verifies various predications, and has nothing to do with the semantic properties of the term. For the term signifies exactly the same *ratio* in each case. But this is precisely why Cajetan says that this is only improperly called analogy, and is actually, from the logician’s point of view, a case of univocation,²³ in truth “wholly foreign to analogy.”²⁴

That Cajetan dismisses analogy of inequality on these grounds, and does not treat it at all after the brief five paragraphs in the first chapter of *De Nominum Analogia*, should confirm that Cajetan is not interested in confusing his discussion of the *semantics* of analogous terms with *metaphysical* considerations of the things those terms name. To be sure, analogy of inequality counts as a kind of analogy at all only if we include metaphysical considerations; but this is why Cajetan quickly dismisses this kind of analogy, which is only analogy from the point of view of the natural philosopher, but not

²²*DNA* §6: “Non solum enim planta est nobilior minera; sed corporeitas in planta est nobilior corporeitate in minera.” While this formulation might seem to depend entirely on a specific version of Aristotelianhylomorphist metaphysics, even someone who rejects that metaphysics can understand the intuitive point that Cajetan is trying to express: that stone and plant are equally bodies, though they are not equal bodies. Cf. Aquinas, preparing us to understand how not all sins are equal, *Quaestiones disputate de malo*, II.9, ad 16: “Dicendum quod omnia animalia sunt aequaliter animalia, sed unam animal est altero maius et perfectus....” In fact, while Cajetan’s and Aquinas’s language presupposes a *hierarchy* of species within a genus, all that matters for a genus term to signify by analogy of inequality is that there be a *diversity* of species. For a brief but common-sense discussion of analogy of inequality (“the pseudo-analogy, the stretched univocity called analogy of inequality by Cajetan”) see Simon, “On Order in Analogical Sets,” 135-136, 138.

²³*DNA* §§5, 7.

²⁴*DNA* §3.

from the point of view of the logician.²⁵ But note further that Cajetan's original basis for distinguishing this particular mode of "analogy"—even if turns out not to be a kind of analogy after all—is indeed properly *semantic* and not *metaphysical*. That is to say, Cajetan distinguishes this kind of "analogy" from the others by a semantic condition, namely, that its "*ratio*" is wholly the same. Indeed, this is precisely why it turns out to be not a kind of analogy at all, but rather an instance of univocation. So not only does this analysis make sense of what Cajetan says of analogy of inequality, but it confirms that Cajetan's interest in *De Nominum Analogia* is genuinely semantic.

This exposition of analogy of inequality should also help clear up some common confusion about it. Herbert Schwartz, for instance, was unable to see how Cajetan could claim that every univocal genus term could be said to be in some things more than others.²⁶ Schwartz's analysis ignores the fact that, for both Aquinas and Cajetan, when "body" is predicated of a material substance, the significate of the term in that substance is the substance's substantial form. Indeed, in general, when any genus term is predicated of one of its members, its significate in that member is that member's specific form. As explained above, then, a genus term can be more in one of its species than another to the extent that different species have different (higher and lower) substantial forms.²⁷

²⁵Cajetan also notes that this is why even though in this sense every genus term is analogous, they are not normally so called. *DNA* §5.

²⁶Herbert Thomas Schwartz, "Analogy in St. Thomas and Cajetan," *The New Scholasticism* 28 (1954): 127-144.

²⁷Frank R. Harrison also fails to understand Cajetan's comments on analogy of inequality because he fails to understand Cajetan's semantic principles; in his case, a Wittgensteinian inclination prevents him from understanding the semantic function of the *ratio*. Frank R. Harrison, "The Cajetan Tradition of Analogy," *Franciscan Studies* 23 (1963), esp. pp. 185-186. Armand Maurer criticizes Cajetan's position on analogy of inequality, but in fact it is precisely the position that Maurer finds and agrees with in Aquinas: accepting it from the point of view of the natural philosopher, rejecting it from the point of view of the logician. Maurer, "St. Thomas and the Analogy of Genus," *The New Scholasticism* 29 (1955): 127-144. Maurer complains that Cajetan's position is evidence of his "essentialism," as compared with the "existential" approach of Aquinas. Maurer is apparently reading Cajetan through the somewhat distorting lense of Étienne Gilson, "Cajetan et l'existence," *Tijdschrift voor Philosophie* 15 (1953): 267-286. For correctives

6.5 Analogy of Attribution

According to Cajetan's definition, analogy of attribution involves a common name, and "the *ratio* according to that name is the same with respect to a terminus, and different with respect to relations to that terminus." In other words, in analogy of attribution there is community with respect to some one form, the form from which all the analogates are denominated. But that form is the proper significate of the analogous term only when predicated of the primary analogate. As predicated of a secondary analogate, the significate of the analogous term is not that form, but rather some relation to that form; that is to say, that form is the terminus of a relation, which relation is what is signified by the analogous term in the secondary analogates. So, Cajetan will say,

"healthy" is a name common to medicine, urine, and animal, and the *ratio* of all insofar as they are healthy, says different relations to one term (namely *health*). For if someone says, "What is *animal*, insofar as healthy?" one would say, "*subject of health*." But [one would say that] urine, insofar as healthy, is a *sign of health*; and for medicine, insofar as healthy, is given *cause of health*.²⁸

So it is clear that, as predicated of its secondary analogates, a term analogous by attribution signifies a relation,²⁹ and elsewhere Cajetan will say just this.³⁰

to Gilson's interpretation of Cajetan see Laurence Dewan, "Étienne Gilson and the *Actus Essendi*," *Maritain Studies/Études Maritainniennes* 15 (1999): 70-96, and John P. Reilly, *Cajetan's Notion of Existence* (The Hague: Mouton, 1971). Riva discusses the allegations of Cajetan's "essentialism" in *Analogia e univocità in Tommaso de Vio 'Gaetano'*, 65-82.

²⁸*DNA* §8: "...*sanum* commune nomen est medicinæ, urinæ et animali; et ratio omnium in quantum sana sunt, ad unum terminum (sanitatem scilicet), diversas dicit habitudines. Si quis enim assignet quid est animal in quantum sanum, subiectum dicit sanitatis; urinam vero in quantum sanam, signum sanitatis; medicinam autem in quantum sanam, causam sanitatis proferet." Cf. *DNA* §52.

²⁹ More specifically, it is a relation *secundum esse*, not *secundum dici*; cf. Chapter 5, note 37, *supra*.

³⁰*CST* I.13.6, n. 4: "Quaedam enim significant ipsos respectus ad primum analogatum, ut patet de sano." This is confirmed in Ross's attempt to formulate definitions of the different modes of analogy, where it is clear that a word analogous by attribution, insofar as it signifies a secondary term, signifies a relation. Ross, "Analogy as a Rule for Religious Language" in *Aquinas: A Collection of Critical Essays*, ed. Anthony Kenny (Garden City: Anchor Books, 1969), 115.

It is in this context that we must understand what Cajetan calls the first condition of analogy of attribution: that the secondary analogates are always denominated extrinsically.³¹ Note again that, contrary to common interpretation, the distinction between attribution and proportionality is not made on the basis of the distinction between intrinsic and extrinsic attribution; Cajetan has not defined analogy of attribution in terms of extrinsic denomination.³² Rather, Cajetan describes the extrinsic denomination of the secondary analogates as a “condition” which follows from the properly semantic definition of analogy of attribution.

Cajetan’s point is that it is built into the semantics of the term, and not dependent on extra-logical, metaphysical considerations, that a term analogous by attribution denominates its secondary analogates extrinsically. In analogy of attribution, when we denominate the secondary analogates, we know the denominating form is extrinsic, i.e. is an actuality of another, because *ex hypothesi* there is a difference between the primary analogate (which has the form) and the secondary analogate (which is denominated with reference to that form in the primary analogate). So it follows from the definition of analogy of attribution that, when denominating secondary analogates, it signifies a relation, from which it follows that it denominates those analogates extrinsically. So saying that this kind of analogy involves the extrinsic denomination of the secondary analogates is here a properly semantic, as opposed to metaphysical, claim, as it follows from a strictly semantic specification of analogy of attribution.

³¹*DNA* §10: “Attribuuntur autem huic analogiae multae conditiones, ordinate se cosequentes: scilicet quod analogia ista sit secundum denominationem extrinsecam tantum; ita quod primum analogatorum tantum est tale formaliter, caetera autem denominantur talia extrinsece.”

³²Even Ashworth is imprecise on this point, referring to “Cajetan’s notorious claim... that the supposed division between analogy of attribution and analogy of proper proportionality is based on the difference between intrinsic and extrinsic denomination.” Ashworth, “Analogy and Equivocation in Thirteenth-Century Logic,” 126.

In fact, Cajetan goes out of his way to clarify that his words about extrinsic denomination are meant to be taken as having logical, or semantic, as opposed to metaphysical import. Thus he issues the following *caveat*, one which needs to be discussed at length because it has been so often misunderstood:

It must be carefully pointed out, that this condition of this kind of analogy—namely that it is not according to a kind of formally inherent cause, but always according to something extrinsic—is to be understood formally and not materially. That is, it is not to be understood by this that every name which is analogous by attribution is common to its analogates such that it only agrees with the first formally, and with the rest by extrinsic denomination—as happens with “healthy” and “medical.” For universally this is false, as is clear from “being” [*ens*] and “good.” Nor can it be had from what was said, unless it was understood materially. Rather, it must be understood from this that every name analogous by attribution *as such*, or *insofar as so analogous*, is common to its analogates such that it agrees with the first formally and with the rest by extrinsic denomination.³³

Cajetan’s qualification—which recalls the general distinction, discussed in the last chapter between taking a relation *materially* and *formally*—is central to Cajetan’s explanation of the occurrence of “mixed cases,” that is, cases in which there can be analogy of attribution, even if in fact the secondary analogates have an intrinsic form. To illustrate, Cajetan discusses the example of “being”:

Being [*ens*] indeed, though it formally agrees with all substances and accidents, etc.; nevertheless, insofar as all are called beings from subjective being as such, only substance is formally being, while the rest are called *beings* because they are passions or generations, etc., *of* being—although they could be called beings formally for another reason.³⁴

³³*DNA* §11: “Sed diligenter advertendum est, quod hæc huiusmodi analogiæ conditio, scilicet quod non sit secundum genus causæ formalis inhaerentis, sed semper secundum aliquid extrinsecum, est formaliter intelligenda et non materialiter: idest non est intelligendum per hoc, quod omne nomen quod est analogum per attributionem, sit commune analogatis sic, quod primo tantum conveniat formaliter, cæteris autem extrinseca denominatione, ut de sano et medicinali accidit; ista enim universalis est falsa, ut patet de ente et bono; nec potest haberi ex dictis, nisi materialiter intellectis. Sed est ex hoc intelligendum, quod omne nomen analogum per attributionem ut sic, vel in quantum sic analogum, commune est analogatis sic, quod primo convenit formaliter, reliquis autem extrinseca denominatione.”

³⁴*DNA* §11: “Ens enim quamvis formaliter conveniat omnibus substantiis et accidentibus etc., in quantum tamen entia, omnia dicuntur ab ente subiective ut sic, sola substantia est ens formaliter; cætera autem entia dicuntur, quia entis passiones vel generationes etc. sunt; licet entia formaliter alia ratione dici possint.”

Cajetan's clarification and its application to mixed cases have been misunderstood or ignored by many commentators. Although several commentators have expressed their puzzlement over Cajetan's position,³⁵ some scholars have gone so far as to take this as a sign of weakness in Cajetan's theory, a desperate attempt to patch up an incoherent theory. Thus McInerny, for instance, has argued that Cajetan here presents "tortured language needed to defend an indefensible position."³⁶ McInerny perceives here further evidence that the distinction between intrinsic and extrinsic denomination is irrelevant to analogy, thus vitiating Cajetan's very distinction between modes of analogy.³⁷

However, a sensible interpretation can be given to Cajetan's claim here, and one that confirms Cajetan's consistent attention to logical or semantic, as opposed to metaphysical, concerns. According to Cajetan, "being" is analogous both by attribution and by proportionality: an accident does have its own inherent being, but is also related to the being of substance, and *insofar* as an accident is denominated a being by analogy of

³⁵E.g. cf. John Beach, "Analogous Naming, Extrinsic Denomination, and the Real Order," *The Modern Schoolman* 42 (1965), 204, and Henry Chavannes, *The Analogy between God and the World in Saint Thomas Aquinas and Karl Barth*, trans. William Lumley (New York: Vantage Press, 1992), 53-58. Masiello finds Cajetan's qualification an odd concession. Ralph J. Masiello, "The Analogy of Proportion According to the Metaphysics of St. Thomas," *The Modern Schoolman* 35 (1958), 95-97. Jean-Luc Marion, *Sur la théologie blanche de Descartes*, p. 94, n. 33, calls Cajetan's clarification "l'étrange précaution."

³⁶McInerny, *Aquinas and Analogy*, 20. Cf. McInerny, *The Logic of Analogy*, 7-9.

³⁷Although this has been McInerny's interpretation for some time, in this most recent book on analogy it is accompanied by an unfortunate mistranslation of part of Cajetan's qualification, which does indeed render that qualification nonsensical: "Although being belongs formally to all substances and accidents, etc., *insofar as they are called beings they are all denominated from the being which is a subject*, only substance is being formally; the others are called beings because they are properties or becomings of being, etc., although they can be called beings formally for other reasons" (McInerny, 1996, 20, emphasis added). However, McInerny had earlier rendered the passage correctly: "For although *being* agrees formally with all substances, accidents, etc., nevertheless *insofar as all are denominated from being taken subjectively as such*, substance alone is being formally, and the others are called beings because they are qualities, activities, etc. of being. However, under a different aspect they could be called beings in a formal sense." Ralph McInerny, "The Logic of Analogy," *The New Scholasticism* 31 (1957), 157 (emphasis added).

attribution, that is, insofar as it is denominated a being *because* of its relation to the being of substance, it is denominated a being by extrinsic denomination.

That is why Cajetan's reduplicative clause is so important: "every name analogous by attribution *as such*, or *insofar as so analogous*, is common to its analogates such that it agrees with the first formally and with the rest by extrinsic denomination." Again, "*insofar as all are called beings from subjective being as such*, only substance is formally being."³⁸ As argued in the previous chapter, this is exactly the kind of qualification that is needed to ensure that the consideration of extrinsic denomination is properly logical and not metaphysical. Indeed, we can understand this as just an extension of Cajetan's distinction between interpreting a relation *formally* as opposed to *materially*. Because the analogous term as predicated of the secondary analogates signifies a relation, and because a relation can be understood formally, we can understand formally the claim that the analogous term as predicated of the secondary analogates signifies by extrinsic denomination.

In the previous chapter we used the example of the self-seeing eye to illustrate that extrinsic denomination can be understood as a semantic property. To consider the "mixed cases" of analogy is to do the same thing, that is, to consider a case in which something is extrinsically denominated despite having the relevant intrinsic form. Cajetan's examples of mixed cases are "being" and "good," but we can consider less portentous terms, and even more illustrative examples. Let us posit another scenario in which what is normally taken

³⁸Cajetan also uses a reduplicative term when he describes analogy of attribution at *CDEE* §21: "...accidens, *inquantum ens* [diffinitur] per substantiam.... creatura enim *inquantum ens* non diffinitur per Deum." We are not surprised to find similar reduplicative phrases in other other expositions of Cajetan's position. Thus Penido writes: "L'attribution *en tant qu'*attribution ne pose pas autre chose parce qu'ell est un pur rapport de dépendence" (emphasis added). M. T.-L. Penido, *Le Rôle de L'Analogie en Théologie Dogmatique*, 27. According to Anderson, followers of Cajetan "do not hold that there is nothing intrinsic to the secondary analogates but only that they do not realize *formally* the analogical notion *as such*." (second emphasis added). Anderson, *The Bond of Being*, 109-110. Cf. Yves Simon, "On Order in Analogical Sets," 165-166: "...if the unity of a concept is analogical, its inferiors make up an ordered set, and... neither the unity of the set nor the meaning of each member, *considered qua member of the set*, is understood except in the system of relations of priority and posteriority..." (emphasis Simon's).

to be metaphysically extrinsic would in fact be metaphysically intrinsic, and yet its denomination would still be extrinsic. Take “healthy” as predicated of skin.³⁹ Although “healthy” is the traditional example of a term clearly analogous by attribution, and so exhibiting extrinsic denomination, there is no reason why, remaining consistent with Cajetan’s theory, we couldn’t decide that in fact not only substantial organisms, but even, say, some parts of substantial organisms—e.g. animal organs—have their own intrinsic health, proportionally similar to the intrinsic health of the substantial organism. But then “healthy” as said of an animal organ would be like “being” as said of accidents, analogous by both attribution and proportionality. In this case, we can say that there is an inherent health in the skin, and in fact this may be why we normally call skin healthy; indeed, it may be that the intrinsic health of the skin is inseparable from the health in the animal. Whatever the case, *insofar as it is conceived of as a sign of health*, skin is not denominated “healthy” because health is in it, but because it is somehow related to health; although in this case the health it is related to is inseparable from it, even inherent in it, this is a metaphysical consideration irrelevant to the semantics of the term “healthy.” Thus Cajetan’s warning to take the rule about extrinsic denomination formally and not materially helps clarify why we can say that even in this case the term “healthy” denominates extrinsically, and indeed, that it necessarily does, because it is a term analogous by attribution, denominating a secondary analogate insofar as it is a secondary analogate, i.e., insofar as it is related to a primary analogate.⁴⁰

³⁹Frank Harrison, “The Cajetan Tradition of Analogy,” *Franciscan Studies* 23 (1963), 191, maintains that Cajetan’s theory couldn’t account for the case of healthy skin.

⁴⁰A similar argument could be made for “healthy” as predicated of food, which may have its own intrinsic health, although “healthy” is the traditional example of a term analogous by attribution, which would denominate food extrinsically. Cf. Aquinas, *De Veritate* 1.4, and Lyttkens, *The Analogy Between God and the World*, 331. We have here also the material for a reply to Beach, who claims that Cajetan can’t explain how a leech or oyster might be denominated healthy extrinsically, and yet still be intrinsically healthy. Beach, “Analogous Naming, Extrinsic Denomination, and the Real Order,” 204.

It needs emphasizing that the Cajetanian tradition has always agreed that there are cases in which a term is analogous by attribution and yet its secondary analogates have an intrinsic form associated with that analogy. The point is that such a case is *logically* contingent, and depends on extra-logical, *metaphysical* considerations. This was the position of John of St. Thomas, who conceded that in analogy of attribution, “it is possible that there be presupposed in the secondary analogates some intrinsic respect,” nonetheless that “intrinsic respect” is not that “by which [the secondary analogates] are denominated analogically and placed under the analogous form,” rather it is that “by which they are related to that primary analogate, so that as a consequence they are denominated extrinsically and analogically from that [primary analogate].”⁴¹ In other words, there may be some intrinsic metaphysical reason *why* a secondary analogate is related to a primary analogate, but if the secondary analogate is denominated by the analogous term just *as* so related to the primary analogate, as far as the logician is concerned the secondary analogate is denominated extrinsically. So even in mixed cases, from the logicians’ point of view, *insofar as a thing is a secondary analogate of a term analogous by attribution*, the term denominates that thing extrinsically.⁴²

⁴¹*Log.* p. 2, q. 13, a. 4 (487b25-32): “possunt tamen in illis analogatis minus principalibus praerquiri aliqui respectus intrinseci, non quibus denominentur analogice et sub forma analogica constituentur, sed quibus respiciant illud principale analogatum, ut deinde denominentur extrinsece ab illo analogice.”

⁴²Cajetanians have expressed the point are in a variety of ways. Garrigou-Lagrange puts it this way: “Analogy of attribution never implies intrinsic denomination in the various analogates, but does not necessarily exclude it.” Garrigou-Lagrange, *God: His Existence and His Nature*, vol. II, 207. James Anderson, *The Bond of Being*, 112, describes mixed cases as “a kind of ‘material coincidence’ of attribution and proportionality.” John of St. Thomas speaks of cases of proportionality which contain analogy of attribution “virtually”: “Analogia entis ad decem praedicamenta non sufficienter explicatur dicendo, quod est transcendentiae, sed dicendum est quod est analogia proportionalitatis formaliter, licet virtualiter analogiam attributionis seu proportionis includet.” John of St. Thomas, *Ars Logica*, p. 2, q. 14, a. 3 (512b26-33). Cf. *Ibid.*, q. 13, a. 4 (489b42-490a6): “Quodsi inquiras, quomodo ista duplex analogia possit eidem convenire, v.g. enti, cum habeant conditiones omnino oppositas.... Respondetur non dari utramque analogiam formaliter, sed alteram virtualiter.” Joseph Owens arrives at a very similar treatment of the relationship between Aristotle’s two kinds of equivocation (*pros hen* equivocation and analogy): “There

This account of Cajetan's rule that in analogy of attribution secondary analogates are always denominated extrinsically, and of the clarification that this rule must be taken formally, puts in perspective the common complaint that certain "mixed cases" are left out of Cajetan's threefold division. It has long been objected against Cajetan that there are cases of *intrinsic* attribution. This was Suarez's famous criticism of Cajetan, and it has been voiced by others following Suarez.⁴³ Indeed, as Ashworth and Riva have shown, commitment to intrinsic attribution seems to have been the more traditional position before Cajetan.⁴⁴ The word most commonly thought to exhibit intrinsic attribution was "being" (*ens*). As Ashworth has noticed: "In general, it seems to be the case that people took it for granted that *ens* involved intrinsic denomination, and if '*ens*' was a term analogical by attribution, then obviously there were different kinds of attribution." Thus, Ashworth concludes, "Cajetan's claim that insofar as '*ens*' can be regarded as a term analogical by attribution it must be interpreted as involving extrinsic denomination strikes me as unprecedented."⁴⁵

But Cajetan's position should hardly be surprising. Ashworth's wording is felicitous, because Cajetan only claims that *insofar as* a term is analogical by attribution its

is nothing in the Aristotelian text... to preclude the same things from being equivocal in both ways.... The two types, though clearly distinct, are not mutually exclusive. Just as things may be denominated univocally or equivocally by the same word, according as their nature demands, so things may be expressed by the same term [either] analogously or through reference, according as their nature allows." Joseph Owens, *The Doctrine of Being in the Aristotelian Metaphysics: A Study in the Greek Background of Medieval Thought*, 3rd ed. (Toronto: Pontifical Institute of Medieval Studies, 1978), 125.

⁴³Suarez, *Disputationes Metaphysicae*, disp. 28, sect. 3, ¶¶14, 17; disp. 32, sect. 2, ¶14 (Hildesheim: Georg Olms, 1965; reproduction of Paris: 1866), vol. 2, pp. 17, 19, 323; Descoqs, *Institutiones Metaphysicae Generalis*, 260-269; Descoqs, *Praelectiones Theologiae Naturalis*, vol. 2, p. 765; Giulio Righi, *Studio sulla Analogia in S. Tommaso* (Milan: Marzorati editore, 1981), 97-106.

⁴⁴Ashworth, "Suárez on the Analogy of Being: Some Historical Background," *Vivarium* 33 (1995), 59-65; Ashworth, "Domingo de Soto (1494-1560) on Analogy and Equivocation," *Studies on the History of Logic*, ed. Ignacio Angelelli and María Cerezo (Berlin: Walter de Gruyter, 1996), 122-123; Riva, *Analogia e univocità in Tommaso de Vio 'Gaetano'*, 139-164.

⁴⁵Ashworth, "Suárez on the Analogy of Being," 59.

secondary analogates are denominated extrinsically; this does not preclude, what Cajetan had always acknowledged, that a term which is analogical by attribution could also, in some other capacity, denominate those things intrinsically. For “*ens*” may involve intrinsic denomination, and “*ens*” may also be analogical by attribution, but it just does not “obviously” follow that there are different kinds of attribution, some involving extrinsic denomination and others involving intrinsic denomination. Instead, we can conclude that there are things named analogously by attribution, which things also happen to have an intrinsic form, which form *can* be signified by that same term, but *not* insofar as that term is analogical by attribution, rather insofar as that term is analogical *in some other way*. If Cajetan is “unprecedented” in seeing this—and it seems that Ashworth is correct in so judging—it is because Cajetan is unprecedented in keeping logical or semantic considerations separate from metaphysical ones.

It is fitting then that Anderson has described the Suarezian criticism of Cajetan as involving a confusion between considering terms *in actu signato* and considering them *in actu exercito*. He says that in his treatment of mixed cases Cajetan is simply observing “the distinction between the order of specification, according to which analogy is considered formally (*in actu signato*), and the order of exercise, according to which analogy is considered materially (*in actu exercito*), as actually existing in the nature of things, as exercised.”⁴⁶ Cajetan’s *De Nominum Analogia* considers analogous terms *in actu signato*, while the Suarezians, according to Anderson, consider analogy *in actu exercito*.⁴⁷ Taking

⁴⁶Anderson, *The Bond of Being*, 232.

⁴⁷*Ibid.*, 232-233. Similarly, a review note by R. Bernard in *Bulletin Thomist* 1 (1924), 124-127, suggests that the different treatments of analogy by the Suarezian Blanche and the Cajetanian Ramirez might be attributed to the fact that the former considers analogy *in actu exercito*, while the latter considers analogy *in actu signato*. Cajetan does not invoke this distinction himself in this context, although he introduces the terminology at *DNA* §78-79; cf. *DNA* §72. On this distinction in general, a study by Nuchelmans confirms the sense invoked by Anderson and Bernard, that it is the distinction between considering a form (or significate of a term) either “as concretely realized in some individual or as abstractly conceived of in an intellectual act of simple apprehension.” Gabriel Nuchelmans, “The Distinction *Actus Exercitus/Actus Significatus* in Medieval

the forms as they are actually realized in things, rather than as they are signified by terms and conceived of in the mind, thus leads the Suarezians to insist on intrinsic cases of attribution, that is, cases where a secondary analogate's relation to a primary analogate entails something metaphysically inherent in that secondary analogate.⁴⁸

As we have seen, then, not only does Cajetan's treatment of mixed cases require a distinction between considering terms "formally," as opposed to "materially," but even considering terms "formally" requires a distinction between different occasions of a term's use. For a term can be considered *insofar* as it is analogous by attribution (in which case "being," for example, as predicated of accidents signifies some relation to substance), or it can be considered in some other way (which, in the case of "being," can allow the term to signify something inherent even in accidents). Based on Cajetan's treatment of mixed cases, then, it is clear that Cajetan is not guilty of some of the naive semantic assumptions Ashworth has detected in other medieval authors who tried to describe analogy. Ashworth notes that "medieval logicians... discussed analogy and equivocation as if they were

Semantics," in *Meaning and Inference in Medieval Philosophy*, ed. Norman Kretzmann (Dordrecht: Kluwer Academic Publishers, 1988): 57-90.

⁴⁸Ironically, in the context of his criticism of Suarez, Jean-Luc Marion might be said to fall into this same Suarezian trap of failing to distinguish between the signification of an analogical term just as conceived by the intellect, and the signification as concretely realized in the analogates. Thus, after observing that Cajetan grants that accidents have intrinsic (or formal) being, and that even created beings have inherent goodness, Marion writes: "Mais, justement aux yeux de Cajetan, cet être formel et cette bonté inhérente aux analogués dérivés ne peuvent pas, sauf contradiction, appartenir aussi, *per prius* et formellement, au seul *analogum princeps*; il faut donc invoquer un *autre* être et une *autre* bonté qui, intrinsèques à l'*analogum princeps* et à lui uniquement, n'atteindront les autres analogués que par une dénomination extrinsèque.... Cajetan n'envisage jamais l'hypothèse que le même être, la même bonté à *la fois* constituent intrinsèquement, mais sur un mode déficient, les analogués seconds et relèvent intrinsèquement de Dieu qui les constitue." (Marion, *Sur la théologie blanche de Descartes*, 94) Of these two sentences, the latter is false, and the former is confused by an equivocation. Cajetan only needs to posit an *other* being and an *other* goodness "formally," that is, as distinct semantic entities, to observe the difference between the way a term signifies by analogy of attribution and the way a term signifies by analogy of proportionality. But of course as a metaphysician, Cajetan entertains—indeed, regards as true—the hypothesis that the same being and the same goodness are intrinsic to God and creatures (provided Marion's qualification that they are only in creatures in a "deficient way," and provided the further qualification that the "sameness" here is not specific or generic but proportional).

properties of single terms, as if neither sentential context nor speaker use and intention were at issue.”⁴⁹ Thus they tended to “take words as units, endowed both with their signification and their *modi significandi* before they enter sentences and independently of speaker intention on any given occasion.”⁵⁰ But it is clear that if we can consider a word insofar as it denominates extrinsically, and then consider the same word insofar as it denominates intrinsically, then intrinsic and extrinsic denomination will not be properties that terms have independent of sentential context or speaker intent. Likewise, on Cajetan’s conception, being analogical by attribution just cannot be a fixed property of a term to be discerned independently of, and prior to, its use in actual sentences. The same term can be analogical by attribution, and analogical some other way, just as the same term can be analogical by attribution (“healthy” as said of the dog and his food) and univocal (“healthy” as said of Fido and of Spot).

Indeed, although Cajetan is trying to analyze analogy in terms of the relations of concepts signified by the analogous term, he is consistent in *not* treating the concept (or *ratio*) as a fixed property of a term independent of its sentential use. Thus, Cajetan does not ask about the *ratio* signified by “healthy,” rather he asks, “what is the animal insofar as it is healthy?” and “what is urine insofar as it is healthy?”⁵¹ In other words, what does “body” signify *when it is predicated of fire*, and what does “healthy” signify *when it is predicated of an animal*.

All the other properties (or *conditiones*) Cajetan attributes to this mode of analogy, then, must be understood not as properties of isolated terms, but as properties of terms insofar as they are analogous by attribution. And understood in this way, the properties do

⁴⁹Ashworth, “Equivocation and Analogy in Fourteenth Century Logic,” 28.

⁵⁰Ashworth, “Signification and Modes of Signifying in Thirteenth-Century Logic,” 67. Cf. the many other comments by Ashworth on this them, quoted and cited in chapter 3 above.

⁵¹*DNA* §§4, 8; cf. §19.

indeed follow just as Cajetan says they do. We have already seen that since, as predicated of secondary analogates, a term analogous by attribution always signifies a relation, it can be said to always denominate the secondary analogates extrinsically. As Cajetan notices, this also means that for a given analogous term, the terminus of the various relations signified in various secondary analogates (which terminus is directly signified by the analogous term as predicated of the primary analogate), is numerically one.⁵² Furthermore, it will also follow that the first analogate is posited in the definition of the rest of the analogates. That is to say, the *ratio* of the significate of an analogous term, as predicated of the secondary analogates, includes reference to the primary analogate, in which the one terminus is signified.⁵³

Lastly, it naturally follows from this, and almost goes without saying, that in this kind of analogy there is no significate common to all the analogates.⁵⁴ Different secondary senses of the analogous term will signify different relations to the primary sense; so secondary significates will be different from each other, and different from the primary significate. In other words, this is logically speaking a form of equivocation,⁵⁵ and indeed the Greeks did not call it analogy but rather a kind of equivocation, equivocation *to one*, or *from one*, or *in one*.⁵⁶

It follows that analogy of attribution will behave in most respects like equivocation, even in causing the fallacy of equivocation. It should not be surprising, then, that Cajetan ends his discussion of analogy of attribution here. Cajetan had ended his discussion of analogy of inequality by noting that there is no need to determine other semantic features,

⁵²And at *DNA* §12 Cajetan explains that this is true whether we consider the “one” universally or particularly.

⁵³*DNA* §14.

⁵⁴*DNA* §15.

⁵⁵*DNA* §19.

⁵⁶*DNA* §20.

since it will follow the rules for univocation.⁵⁷ Just so, he completes his discussion of analogy of attribution by noting that further semantic questions about it are already answered insofar as analogy of attribution will follow the rules of equivocation.⁵⁸

6.6 Conclusion

A mean between equivocation and univocation required that the two concepts of analogous terms be the same in some respect (*unum secundum quid*) and diverse in some respect (*diversa secundum quid*). We have seen two possibilities for such a mean proposed by Cajetan. According to the first, the concepts are the same, full stop (*simpliciter*); they differ only in the character of their realization in things. According to the second, the concepts are diverse, full stop (*simpliciter*), and they are the same according to some common element—more precisely, one is analyzed in terms of a relation to the other.

The former mean between univocation and equivocation is really a form of univocation; the latter turns out to conform to the general rules of equivocation—including those rules about the use of those terms in discursive reasoning. If two concepts are the same simpliciter, they will be univocal—no matter how they differ *secundum quid*. If two concepts are diverse *simpliciter*, they will be equivocal, and if their unity *secundum quid*

⁵⁷*DNA* §7: “In huius modi autem analogis, quomodo inveniatur unitas, abstractio, praedicatio, comparatio, demonstratio et alia huiusmodi, non oportet determinare; quoniam univoca sunt secundum veritatem, et univocorum canones in eis servandi sunt.”

⁵⁸*DNA* §22: “Quomodo autem de huiusmodi analogis sit scientia, et contradictiones et demonstrationes, et consequentiae et alia huiusmodi de eis fiant, ex dictis, et consuetudine Aristotelis patet. Oportet enim significationes diversas prius distinguere (propter quod *ambigua* apud Arabes haec dicuntur), et deinde a primo ad alia procedere....” It is commonly said that Cajetan preferred analogy of proportionality to analogy of attribution because the latter involves extrinsic denomination, while the former involves intrinsic denomination. This is only partially correct. It would be more fair to say that Cajetan prefers analogy of proportionality because it is more genuinely a mean between univocation and equivocation; analogy of attribution, as we see here, is logically speaking a form of equivocation, and although unified *secundum quid*—that is, with respect to the primary analogate, to which the secondary analogates are referred—it is not unified enough to avoid being treated like equivocation in all respects relevant to the logician, that is, insofar as abstraction, predication, and reasoning are concerned. But Cajetan’s reasons for preferring proportionality will be taken up in greater detail in the next chapter.

amounts to one being included in the other, they will follow all the rules of equivocal.

Cajetan's analysis of analogy proceeds beyond the first two chapters of *De Nominum Analogia* only because he discerns some other way that concepts distinct *simpliciter* can be the same *secundum quid*, and because he can argue that this similarity *secundum quid* means that terms which signify those concepts do not follow all the other rules of equivocal. As a more genuine mean between univocation and equivocation, this third mode of analogy will require special treatment as regards such further logical questions as how it is "abstracted," and how it can play a role in reasoning. It is by answering them that Cajetan addresses the challenge to the very possibility of a mean between univocation and equivocation, and the very possibility of a non-univocal term serving to unify valid inferences.

CHAPTER 7

THE SEMANTICS OF ANALOGY: ANALOGY OF PROPORTIONALITY (I)

7.1 Introduction

We have seen that analogy of attribution is a species of equivocation in which the different concepts are related, so that the *ratio* of one appears in the definition of the others. This seems to be the most obvious mean between univocation and equivocation. But for Cajetan there is another mean: analogy of proportionality. This will turn out to be a truer mean between univocation and equivocation, so that the balance of Cajetan's treatise on analogy will have to expound the unique semantic characteristics of this analogy, which cannot be subsumed under univocation and equivocation. These will be explored further in the next chapter. In the present chapter, it will suffice to consider Cajetan's definition of analogy of proportionality, and to reply to some familiar objections to the "proportional similarity" or "proportional unity" invoked there.

7.2 "Analogy" is an Analogous Term

In turning to analogy of proportionality we are, Cajetan says, "ascending from what is abusively to what is properly analogy."¹ Why this mode of analogy is the most "proper" we have already anticipated—it is expected to meet the semantic challenge that neither analogy of inequality nor analogy of attribution could meet. Our judgment of whether this mode of analogy meets this challenge in fact must be deferred until it has been presented in greater detail, but at the beginning it will be useful to clarify what Cajetan means by saying

¹*DNA* §23: "Ex abusive igitur analogis ad proprie analogiam ascendendo...." Cf. *DNA* §21.

that certain uses of a term are “proper” and others are “abusive.” This is especially important because Cajetan’s mention of an “abuse” (*abusio*) of terms, or of things “abusively” (*abusive*) so-called, can help us better understand, if not the semantics, at least the genesis and use of analogous terms. This is also important, because Cajetan’s language has the potential to mislead.

In *De Nominum Analogia*, Cajetan uses “*abusio*” or its cognates several times. For instance, he says that many names are called analogous “abusively” (*abusive*, §2); he says that it is an “abuse” (*abusio*) of vocabulary to treat signifying *per prius et posterius* as synonymous with signifying analogically (§7); he says that counting analogy of attribution as a kind of analogy is an “abusive” (*abusiva*) locution (§21); and, as noted, he says that to ascend from analogy of inequality, through analogy of attribution, to analogy of proportionality, is to ascend to the proper from the “abusive” (*abusive*) forms of analogy (§23). In all of these cases, the point seems to be that “analogy” is itself analogical.² Originally (in Greek) proper to mathematics and meaning “proportion,” the term “*analogia*” was extended to cover other things.³ Indeed, Cajetan implies that part of the difficulty of explaining what the term means is that it has been extended to cover such a variety of things that it would be confusing to try to unify them with a common definition.⁴ What is being discussed is the development of language, a term’s being stretched to cover things which it would not cover in its original, or strict, sense. Cajetan’s “*abusio*,” then, need not call to mind the moral connotations of English “abuse.” To say that a term is used *abusive* is not

²Cajetan also speaks of other “abusive” locutions at *DNA* §§51, 94, 121.

³Ashworth notes that 14th and 15th C. authors often remarked on the distinction between Greek and Latin senses of “*analogia*.” Ashworth, “Suárez on the Analogy of Being: Some Historical Background,” *Vivarium* 33 (1995), 55-56.

⁴*DNA* §2: “...multarum distinctionum adunatio si fieret, confusionem paret.”

to say that people who so use it are “abusers of language.”⁵ It is not even to say that the term is used illicitly, but only irregularly or improperly.⁶ That employing an improper sense of a term is not abusing language, or misusing language, is clear from poetry, or metaphor.

This is especially true if a particular use of a term is only abusive or improper from the etymological, or strictly technical point of view, but not from the point of view of established use. We learn from this observation, and from Cajetan’s discussion of the meaning of “analogy” in general, something about the genesis of analogous terms. Terms become analogical by a process of extension; they are extended from one, original signification to cover another, new signification. Some of these extensions are more fitting than others. What determines the fittingness or “propriety” of such an extension is not only the original meaning of the term, or its etymology, but the similarity of what is signified in what is originally denominated by the term to what is signified in that which the term is stretched to denominate. Etymology and established use may provide a clue to what is primarily, properly, or originally signified, but they do not determine the matter.

We might say that here is an obvious role for judgment in analogy, that is, in discerning the proper signification of a term. Another role for judgment is in discerning the similarity of this primary or original signification to the new signification which the term is extended to cover. Analogy of attribution works because we can extend a word from its original signification to cover something which is related to that original signification. Thus “healthy” is extended from the animal to the food, because the latter is the cause of the health in the animal originally (and still primarily) signified by the term “healthy.” But do

⁵The exaggerated phrase is from Deely, “The Absence of Analogy,” ms. p. 18. Cf. McInerny, *Aquinas and Analogy*, 21, 24, interpreting Cajetan as accusing Aquinas of a “misuse” of language.

⁶Still, the sense of improper or abusive language should not be diminished too much; *DNA* §121 implies that a term’s use can be extended so that its use is “quite broad and liberal” without being improper, and that if it is extended too much, it would become “abusive and false.”

we judge other kinds of similarities? Here we are back to the question with which we started this chapter. For this is just another way to ask the question: Can two *rationes* be the same *secundum quid* in some other way than one being a relation to the other? Cajetan answers affirmatively, and to see how, we need to turn to his definition of the other form of analogy, analogy of proportionality.

7.3 *Similis Secundum Proportionem*

Cajetan's definition of analogy of proportionality is as follows:

they are called analogous according to proportionality, whose name is common, and the *ratio* according to that name is proportionally the same. Or this: they are called analogous according to proportionality, whose name is common and the *ratio* according to that name is similar according to proportion.⁷

Now on the face of it, this seems like a straightforward formulation, especially given the kind of question Cajetan has posed for himself. How, besides in the manner described for analogy of attribution, can two concepts be the same *secundum quid*? Cajetan's answer is that they can be the same according to proportion (*secundum proportionem*), that is, proportionally the same. Now, proportional unity, or proportional sameness, is a perfectly respectable variety of unity or sameness. In the Aristotelian tradition of metaphysics, proportional unity is considered alongside of numeric, specific, and generic unity.⁸ Of course it is not yet clear that it answers the further question which Cajetan wanted to answer: how does proportional unity make this kind of deliberate equivocation different enough from other cases of equivocation that it follows its own semantic rules—in particular, how does analogy of proportionality avoid the fallacy of equivocation? Indeed, it is not yet clear that being the same according to proportion is *different* from being the

⁷*DNA* §23: “analogia secundum proportionalitatem dici, quorum nomen est commune, et ratio secundum illud nomen est proportionaliter eadem. Vel sic: Analogia secundum proportionalitatem dicuntur, quorum nomen commune est, et ratio secundum nomen est similis secundum proportionem.”

⁸Cf. e.g. Aristotle, *Metaphysics*, 5.6 (esp. 1016b31-1017a2); Aquinas, *De Principiis Naturae*, c. 6.

same because of reference to one.⁹ Cajetan has not begun to address this yet, but just so far, it seems reasonable that, in looking for a kind of unity or sameness, he should invoke proportional sameness.

To illustrate the analogy of proportionality, Cajetan uses the traditional example of “seeing” (*videre*), which is predicated of bodily vision and of intellectual vision, “because, just as understanding exhibits a thing to the soul, so seeing exhibits a thing to an animated body.”¹⁰ Thus, we can predicate “seeing” of the soul because:

(1) *understanding : soul :: seeing : body*

We have here introduced the well known schema representing proportionality ‘A:B::C:D’. However Cajetan quickly points out that the proportional similarity expressed by this schema—the similarity between ‘A:B’ and ‘C:D’—is not enough to ensure genuine analogy of proportionality. Cajetan must distinguish between improper and proper analogy of proportionality—that is, between metaphor and genuine analogy. As an example of a metaphor, Cajetan tells us that we can predicate “smiling” of a field, because:

(2) *blooming : field :: smiling : man*

How does the case represented by (2) differ from that represented by (1)? Cajetan says that a predication is metaphorical “when that common name has one formal ratio absolutely, which is saved in one of the analogates, and is said of others by metaphor.” By contrast, analogy of proper proportionality occurs “when that name is common to both of the analogates without metaphor,” that is, so that the signified *ratio* is “saved” in all of the analogates and “said of them proportionally.”¹¹

⁹Although Aristotle clearly seemed to distinguish these two kinds of unity in the famous passage in *Nichomachean Ethics*, I.6 (1096b27-29). Cajetan invokes this passage at *DNA* §28. On the difference between analogy and *pros hen* equivocation in Aristotle, cf. Joseph Owens, *The Doctrine of Being in the Aristotelian Metaphysics*, 3rd ed., 116-125.

¹⁰*DNA* §23: “...quia sicut intelligere, rem animae offert, ita videre corpori animato.”

¹¹*DNA* §§25-26 “Fit autem duobus modis analogia haec: scilicet metaphorice et proprie. *Metaphorice* quidem, quando nomen illud commune absolute unam habet rationem

Cajetan's explanation here is very cursory, and raises a few difficulties. First, it appears that Cajetan's definitions are somewhat circular: a proportional predication is metaphorical when it is said by metaphor, and a proportional predication is proper when it is not said by metaphor. So we can only understand the difference between metaphor and proper proportionality if we already understand metaphor. Second, it seems that the distinction is not based on semantic considerations but on metaphysical ones, namely, on whether or not the *ratio* is or is not realized in all of the analogates.

Responding to the second objection first, I think we can understand why the distinction between metaphor and analogy of proper proportionality is not irrelevant from the logician's point of view. A metaphor is not literally true; it is a predication made by "poetic license"—license, that is, to use words in ways other than their proper sense. Any predication expresses the inherence of the form signified by the predicate in the subject. This is true even in predicating "smiles" of a field. But of course properly speaking the *ratio* signified by "smiles" is not in the field; there is nothing in the field that verifies the *ratio* of "smiles" in it, which just is why we say that the predication is not *literally* true. So properly speaking, the *ratio* of a metaphorical term is not verified of those things of which it is said metaphorically. But it is precisely when it is *known* that a term's *ratio* is not verified of certain things, and is predicated anyway, because it is *as if* there were something which verified the predication, that a term is predicated metaphorically. While there is nothing in the field which verifies the form signified by the metaphorical term, there is something in the field that is somehow like what is signified by the metaphorical term. The intention of a metaphorical predication is not to say what is literally true, but still to express some truth by way of an improper terminology.

formalem, quae in uno analogatorum salvatur, et per metaphoram de alio dicitur.... *Proprie* vero fit, quando nomen illud commune in utroque analogatorum absque metaphoris dicitur: ut principium in corde respectu animalis, et in fundamento respectu domus salvatur. Quod, ut Averroes in comm. septimo *I Ethic.* ait, proportionaliter de eis dicitur."

Still, by distinguishing between what is predicated, and what verifies the predication, it might seem that Cajetan is finally stepping outside of strict logical or semantic considerations, and importing metaphysics. Shouldn't metaphor and proportionality be the same from the logician's point of view? Cajetan apparently thought not. A thing named by metaphor did not just happen to differ in that it lacked the relevant intrinsic form. Rather, naming something by metaphor was a different intention than naming it by proper proportionality—the two are different from the logician's point of view, because they do not involve the same intention, i.e. the intention to treat a thing as having a signified form. Metaphor works because, while on the surface it appears as if something is being described by an intrinsic property, the speaker—and the listener—know that this is “just a manner of speaking.”¹²

But now, if this much is understood, I think we have an implicit answer to the first objection, namely that Cajetan's definition of metaphorical predication is circular. For we just do know what a metaphor is, at least insofar as it is a predication not to be taken literally. Cajetan's distinction between metaphor and analogy of proportionality clearly assumes that we already have some sense of what it means for something to be predicated by metaphor, that is, not literally, but by poetic license. What Cajetan wants us to learn from his discussion of metaphor is not that it is metaphorical, but that it has something in common with analogy of proportionality, namely, that it depends on the recognition of proportional similarity. In analogy of proportionality, we recognize proportionally similar things and signify them *each* with the same word. In metaphor, we recognize proportionally similar things and signify *one* of the similar things with a word, which word we then use *as if* it signified the other thing, in order to call to mind that other thing's

¹²This is why in metaphor, as opposed to analogy of proper proportionality, what is secondarily (metaphorically) called by the term is not understood without understanding also what is primarily (non-metaphorically) called by the term. Cf. *DNA* §75-76. More will be said on this in Chapter 8, below.

similarity to that first thing which the word properly signifies. In either case, what makes the predication possible is the recognition of proportional similarity.

Now despite what I have said about proportional similarity being a perfectly respectable variety of similarity, of course proportional similarity is difficult to understand. Puzzles associated with it in the context of analogy can be grouped under two species of objection, one having to do with the usefulness of analogy in its theological applications, and one having to do with the usefulness of it more generally. These objections need to be considered in turn.

7.4 Proportionality and Divine Names: The “Two Unknowns” Objection

A common criticism of Cajetan’s analysis of analogy of proportionality is that “proportional unity” can only be described by the schema ‘A:B::C:D’, and that this schema is not useful in theology, one of the areas where it is supposed to have special application.

According to this objection, analogy is supposed to explain how it is possible to learn about God from creatures, but this is impossible with the schema ‘A:B::C:D’. This is because presumably the schema is like a sort of equation, in which one unknown term can be calculated from the other three. But in filling in the schema with an analogy between God and creatures, one gets something like the following example:

(man) : (being of man) :: (God) : (being of God)

and in this case, there is not just one unknown, but two unknowns—God, and the being of God, both of which are beyond our knowledge and are the sorts of things we were supposed to be able to learn about only by analogy in the first place.

This objection is especially invited by the practice of expressing the proportionality in quasi-mathematical form,¹³ thus:

¹³The formula is used especially in the debate between Penido and Descoqs, and from there is taken up by, e.g., Garrigou-Lagrange and Mascall. Descoqs, *Institutiones Metaphysicae Generalis*, I, 269-283; Descoqs, *Praelectiones Theologiae Naturalis*, II, 794-796; Penido, *Le Rôle de L’Analogie en Théologie Dogmatique*, 22-25, 65; Garrigou-

$$\frac{\text{man}}{\text{being of man}} = \frac{\text{God}}{\text{being of God}}$$

What this form suggests, of course, is that we have here an equation, which can be solved by a kind of calculation. But such an equation cannot be solved if there are two unknowns, and since both God and his being are beyond human knowledge, it appears that both terms on the right-hand side of the equation are unknown, and cannot be solved for just on the basis of our knowledge of the terms on the left-hand side of the equation.¹⁴

To this objection, there have been two common replies. One is that there is really only one unknown, not two, and so the “calculation” can, in fact, be performed. This was the strategy of Garrigou-Lagrange, who argued that

...there are not two unknown elements in each of these proportions, but two terms known immediately with their created mode, one term expressing the uncreated analogue which is mediately known (the first cause), whence we infer the presence of the fourth term, which until then remained unknown. It may be expressed by saying that there is a similarity of proportion between the creature with its mode of being and the first cause with its mode of being.¹⁵

James F. Anderson replies to the two-unknowns objection similarly, saying that we can prove that God exists (i.e. that there is a First Being), so there are not really two unknown terms after all.¹⁶

Lagrange, *God: His Existence and His Nature*, I, 218-220; Mascall, *Existence and Analogy*, 104-111, 120.

¹⁴Austin Farrer frames the “two unknowns” objection, saying: “The scheme of proportionality looks as uninformative as it is unexceptionable... we cannot do the sum which the formula appears to propose to us.” Austin Farrer, *Finite and Infinite: A Philosophical Essay* (Westminster: Dacre Press, 1943), 53. Likewise, Mascall frames the objection: “Our equation has... two unknowns and cannot be solved...” Mascall, *Existence and Analogy*, 110.

¹⁵Garrigou-Lagrange, *God: His Existence and His Nature*, I, 227. Cf. *Ibid.*, II, 217-20.

¹⁶Anderson, *The Bond of Being*, 286-290. Anderson adds to this a further response to the two-unknowns objection: he says that the apparent equation actually contains only three terms, not four, since two of the four are analogically the same. This leads to an objection of circularity, as it seems the fourth term in an analogy is only known by analogy; the objection of circularity will be considered below.

The more common response to the “two unknowns” objection has been to point out that an analogy, or proportion, is not meant to be an equation to be solved in the first place. Thus it is properly pointed out that the proportion ‘::’ should not be interpreted as a mathematical identity ‘=’, and that the schema is not intended to be computational.¹⁷

But this only seems to make it *less* clear how we can learn anything from the ‘A:B::C:D’ schema. For if ‘::’ does not mean ‘=’, then what *does* it mean? A version of this objection has been advanced by Putnam:

if... *analogia* is understood by taking literally the notion of ‘proportion,’ that is, by employing such a formula as:

(1) God’s Knowledge is that F which is to God exactly as Socrates’ knowledge is to Socrates

then the explanation seems to be wholly inadequate. There is no clear sense of ‘A is to B as C is to D’ that I am aware of which will justify supposing that such a formula as (1) has a unique solution. Just to consider the right hand of the formula, *is there* a single way in which Socrates’ knowledge *is to* Socrates? Surely God’s knowledge isn’t to God in *every* way just as Socrates’ knowledge is to Socrates!¹⁸

So if the ‘::’ of the schema ‘A:B::C:D’ is not identity, what is it? Putnam raises the question with reference to the use of analogy in religious discourse, but obviously the question applies to non-theological uses of analogy as well. So with this question, we move beyond the particular objection to the use of analogy in theology, to a more general objection to the schema ‘A:B::C:D’ and the meaning of proportionality.

7.5 The Circularity Objection

By far the most common objection brought against analogy of proportionality is that it involves a vitiating circularity. Since the Latin “*analogia*” is just a transliteration of the

¹⁷To the objection that in analogy, “it is impossible [except in mathematical analogies] to ascertain the nature of one term from the other three,” James F. Anderson agrees, saying, “But metaphysical analogy is not a means of ‘calculating’ or in any way ascertaining the nature of something from the known natures of other things. It is in our minds a way of seeing how things are, not of discovering what they are....” James F. Anderson, “Response to Comments,” *The Review of Metaphysics* 5 (1952): 470.

¹⁸Hilary Putnam, “Thoughts Addressed to an Analytical Thomist,” *The Monist* 80 (1997): 496-497.

Greek word for proportion, circularity appears even at the level of vocabulary. What kind of unity does an analogical concept have? Proportional, which is to say, analogical, unity.¹⁹ But the problem is not only verbal.

For instance, one proposed solution to the “two unknowns” objection is that one of the unknowns can in fact be grasped, *by analogy*.²⁰ But more generally, we have seen that we seem to face circularity as soon as we try to clarify that ‘::’ does not mean ‘=’, but some other relation. For on the one hand the schema ‘A:B::C:D’ seems to have been offered as an explanation of analogy, and on the other hand it seems that we cannot understand the ‘::’ without again invoking analogy.

Eric Mascall considers this objection, although he frames it as a problem of infinite regress rather than a problem of circularity. We can say that the life of a cabbage is analogous to the life of man. So we deny the univocity suggested by the equation,

$$\text{life of cabbage} = \text{life of man},$$

replacing it with an analogy, which we can represent with the equation:

$$\frac{\text{life of cabbage}}{\text{essence of cabbage}} = \frac{\text{life of man}}{\text{essence of man}}$$

But of course the point of analogy is that the ‘=’ of this quasi-mathematical equation does not mean identity, but only a kind of similarity. After all, “the point is not that the life of the cabbage is determined by the essence of the cabbage in the *same* way as that in which the life of the man is determined by the essence of the man, but that the way in which cabbage essence determines cabbage life is proper to cabbagehood, while the way in which

¹⁹Thus McNerny notes that Cajetan’s definition of analogy of proportionality “could be trivialized by rephrasing it thus: ‘those things are said to be analogous according to analogy which have a common name, and the notion signified by the name is the same according to analogy.’” McNerny, *Aquinas and Analogy*, 22.

²⁰Anderson, *The Bond of Being*, 289.

the human essence determines human life is proper to manhood.”²¹ So denying the univocity suggested by this equation, we substitute for it:

$$= \frac{\text{way in which life of cabbage is determined by essence of cabbage}}{\text{essence of cabbage}} \\ = \frac{\text{way in which life of man is determined by essence of man}}{\text{essence of man}}$$

But of course, even here, the “=” deceptively implies univocity, and what this equation really means is something more like:

$$= \frac{\text{way in which way-in-which-life-of-cabbage-is-determined-by-essence-of-cabbage is determined by essence of cabbage}}{\text{essence of cabbage}} \\ = \frac{\text{way in which way-in-which-life-of-man-is-determined-by-essence-of-man is determined by essence of man}}{\text{essence of man}}$$

It is clear that these qualifications would go in infinitely,

at each successive stage denying progressively more complicated relationships between cabbages and men, and never managing to assert a relationship which we shall not immediately have to deny.... Our proportionality has completely collapsed, and all we are left with is the fact that cabbages have nothing in common with men except for the fact that, for no valid reason, men have described them both as being alive.²²

Though he frames this objection forcefully, Mascall actually believes that some sense can be made of the proportionality schema.²³ David Burrell is far less sanguine. According to Burrell, “proportionality is a bag of tricks,”²⁴ and the schema ‘A:B::C:D’

²¹Mascall, *Existence and Analogy*, 104-105.

²²Mascall, *Existence and Analogy*, 105-106. For a compressed version of the infinite regress objection, see Lyttkens, *The Analogy Between God and the World*, 474.

²³Mascall, *Existence and Analogy*, 109-126.

²⁴Burrell, *Analogy and Philosophical Language*, 13.

“won’t work.”²⁵ “[T]he ‘::’ relating $a:b$ with $c:d$ may not be interpreted as ‘=’, and this discrepancy signals the limits of any promise of systematic clarity.”²⁶

To say that the respect in which they are similar is itself proportional, where this cannot be specified, introduces an irremediable circularity into the use of ‘similar’. What is really being said here is that two or more things are similar in similar respects; and when one asks how the respects are similar, one is told that such a question cannot be asked in this case. This is not an ordinary similarity but a proportional one, and irreducibly proportional so that the proportion cannot even be granted the relative invariance of a mathematical function, for that would introduce sameness.²⁷

Burrell will have none of this circularity. “If one needs to speak of similitude, it had best be a single one and not a proportional one.”²⁸

7.6 Two Conditions for an Acceptable Analogy Theory

In Chapter 3, we considered a variety of objections to the notion of a semantic analysis of analogy. The threat seemed to be that semantic analysis would be a Procrustean bed which could not accommodate analogy without violating its integrity. To analyze analogy in terms of *concepts* has been criticized as especially inappropriate to some, since a concept seems to be, by its nature, necessarily univocal.

From these worries about the limits of semantic analysis, and from the objection to proportionality just considered above, I think we can discern two distinct demands made on any acceptable analysis of analogy. Call one the *non-reductionist* condition, according to which an analysis of analogy should not dissolve analogy into univocity. Call the other the *explanatory* condition, according to which an analysis of analogy should not be circular (or lead to an infinite regress).

²⁵*Ibid.*, 9.

²⁶*Ibid.*, 10.

²⁷*Ibid.*, 14.

²⁸*Ibid.*

On first glance these two conditions might appear to be in irresolvable tension. Indeed, they seem to pull in directly opposite directions. It is hard to see how both conditions could be satisfied at once: a non-circular *explanation* of analogy would not contain analogy in its explanans, yet if this were the case it would seem that analogy had been reduced to other, presumably univocal, terms.

An example of how the desire to satisfy the explanatory condition can push one to violate the non-reductionist condition is the proposal of Paul C. Hayner. Hayner considers a traditional Thomistic account of the relationship between God and creatures, and finds that it still does not account for how predicates can be true of God and creatures. He says: “To invoke the use of analogy [in order to explain how perfections are predicated of God and creatures] is merely to beg the question.... [To predicate perfections commonly of God and creatures] in the absence of any specific or generic likeness, [is] to invoke another analogy to explain the analogy in question, and thus to fall into an infinite regress of analogical explanations.” Hayner’s proposal is to escape this circularity by insisting that in things analogically related there is, after all, some “one property” had in “common.” Analogically related things, then, are after all members of the same “class.”²⁹ Though Hayner does not realize it, on his analysis analogical terms turn out to be genus terms, and analogy has been reduced to univocity. But he is pushed to this position by a reasonable desire that his treatment of analogy not be circular, thus satisfying the explanatory condition.

Hayner’s proposal is what Yves Simon would call the mistake of the “beginner” who assumes that in analogy “some common feature will be disclosed.”

In the beginner’s understanding, to say that a term is not purely equivocal but analogical is the same as to say that, in spite of all, the meanings do have in common some feature, albeit a very thin one, which survives the differences and

²⁹Paul C. Hayner, “Analogical Predication,” *The Journal of the History of Philosophy* 55 (1958): 857, 860, 862.

makes it possible for a term, whose unity is but one of analogy, to play the role of syllogistic term.³⁰

In Simon's treatment of analogy, by contrast, we have exemplary attention to the non-reductionist condition. Analogates involve irreducible plurality, and we should not expect it to go away upon analysis; indeed, a proper analysis of analogy is one which respects, and elucidates, the nature of this plurality.

That the non-reductionist and the explanatory conditions can be insisted upon at the same time is evident from the work of Burrell. Attention to the explanatory condition is manifest in Burrell's criticism that proportionality will not deliver "systematic clarity," and his complaint that proportionality exhibits "irremediable circularity" if it cannot be further "specified." And yet, as we saw in Chapter 3, Burrell is also a strong defender of the irreducibility of analogy, warning against a semantic approach that might analyze analogy away. Thus he appreciates Simon's sensitivity to the "irreducible plurality" of analogates, and his qualification of the sense in which "one concept" can be "abstracted" from diverse analogates.

7.7 Analogy of Proportionality and Proportional Unity

Though it is clearly difficult to meet both the non-reductionist and the explanatory conditions, I think Cajetan's analysis of analogy does satisfy both. To see this, we only need to clarify the sense in which Cajetan is offering an analysis of analogy. As this study has been arguing, what Cajetan is offering is an analysis of the semantics of analogical signification. Once this key fact is held in mind, it is easy to see that Cajetan is not guilty of circularity, violating the explanatory condition. Cajetan does not claim to offer an explanation of proportionality, or proportional unity; what he offers is an explanation of

³⁰Simon, "On Order in Analogical Sets," 139.

what it is for a term to be analogous by analogy of proportionality.³¹ Most of those who charge that the teaching is circular focus their arguments on the circularity of defining proportional unity in terms of a schema (a:b::c:d) which itself *does* require an understanding of proportional unity. But while Cajetan does elucidate proportional unity by reference to the schema (as Aristotle and so many others had done), this is not primarily what he intends to explain—this is not the central point of his analysis of what it is for a term to be analogous by analogy of proportionality. The point of that analysis is to explain the semantics of a mean between univocation and equivocation, and specifically to explain how two concepts can be the same *secundum quid* in some way other than occurs in the *pros hen* equivocation that is analogy of attribution. Proportional unity, or proportionality, is thus included only in the explanans, and is not the explanandum.

From this we can also see that Cajetan is not guilty of violating the non-reductionist condition. For the analysis of analogical signification does not analyze away analogical similarity. Analogical similarity (as Simon had argued) is irreducible, and despite criticisms from those who fear that semantic analysis might do violence to the irreducibility of analogy, Cajetan’s semantic analysis in fact confirms that irreducibility.

But here it might be objected that we are worse off than we thought. Even if Cajetan’s analysis may not be formally circular, because proportional unity is not what is

³¹It might be objected here that what Cajetan offers is rather an explanation of what it is for two *things* to be analogically related. Cajetan’s definition speaks of analogues, after all, not analogous terms. To this it must be responded that Cajetan offers an explanation of what it is for things to be *said* to be analogous by analogy of proportionality. “[A]nalogia secundum proportionalitatem *dici*, quorum nomen est commune [&c.]” Given Cajetan’s understanding of the nature of logic, this proves to be equivalent to the claim made here, that Cajetan is offering an explanation of what it is for a term to be analogous by analogy of proportionality. Cf. *CPA* 4-5: “Idem enim est tractare de rebus ut conceptis simplici apprehensione, et de vocibus ut significant illas sic conceptas.... Quamvis autem sic intellecta intentio ista sustinenda sit, memores tamen esse oportet eius quod optime ab Avicenna in principio suae Logicae dicitur, scilicet quod considerare de vocibus non est logici negotii ex intentione, sed necessitas ad hoc compulit, quoniam res sic conceptas non nisi verbis exprimimus, docemus, adunamus et ordinamus.... Et propterea si quaeratur, de vocibus an de rebus principaliter hic tractetur, respondendum est quod de rebus non absolute sed incomplexis conceptis et consequenti necessitate significatis.”

being explained, this mysterious proportional unity still does appear in the explanans. So it seems that what Cajetan offers is either not helpful—if we wanted to understand the nature of proportional unity—or it is just vacuous—if proportional unity just doesn't mean anything to us.

To this objection, the first thing to point out is again that Cajetan was not attempting to give an account of proportional unity; indeed, it is quite clear that he assumes our ability to recognize proportional unity, and makes no attempt to defend its place in the Aristotelian philosophical tradition. And within that tradition, unity is the domain of metaphysics; as “being,” so too “one” is said in many ways. As already noted, proportional unity, as a variety of unity, is something considered by the metaphysician, along with numerical, specific, and generic unity. Cajetan assumes this, and does not defend it.

Even if proportional unity is a respectable object of metaphysical attention, it is still difficult to give conditions for recognizing it. Ross remarks that “rules” for identifying proportionality “are difficult to imagine,” and judges that this is a “deficiency” of analogy theories thus far. According to Ross, “a fully accurate and adequate analogy theory will have to contain a practicable criterion of similarity of relations.”³² From the context of Ross's remark, it is clear that by an “analogy theory” he means specifically a theory of the semantics of analogical signification. But in that context, it is not at all clear that it is a defect that we lack “rules” for identifying proportional similarity; what we want is some account of the relations between the relevant semantic entities, which will distinguish analogy from univocation and equivocation. And in any case, it is difficult to see how “a practicable criterion of similarity of relations,” that is a criterion which did not itself contain any reference to proportional similarity, might satisfy the non-reductionist condition.³³

³²Ross, “Analogy as a Rule for Religious Language,” in *Aquinas: A Collection of Critical Essays*, ed. Anthony Kenny (Garden City: Anchor Books, 1969), 131.

³³To Ross's hope for a “practicable criterion of similarity relations” it is tempting to respond with the words of Aristotle: “But the greatest thing by far is to be a master of metaphor. It is the one thing that cannot be learnt from others; and it is also a sign of

To reiterate then, I contend that Cajetan is *not* trying to offer an analysis of proportional unity or proportional similarity, nor is he even describing conditions under which proportional unity or similarity can be recognized. And this is well and good, because he is limiting himself to giving semantic conditions which must obtain for a term to be used to signify proportional similarity in things. This does assume our ability to recognize the proportional unity which we signify. Not only is proportional unity assumed in the analysis of how terms signify analogically—diverse *rationes* proportionally the same—but it is assumed in the phenomenon which leads us to use words analogically—for we use words analogically only having recognized that two things are proportionally the same.

If this is in part intended as a response to the Scotistic objections to the very possibility of analogy, it is reasonable at this point to ask: Can Cajetan’s response satisfy a Scotist? Yes and no. Scotus denied the possibility of proportional unity, because he denied metaphysical analogy. His reasoning was that “being” is not an analogical term, because it is semantically impossible for any term to be analogical; there is no mean between univocation and equivocation. Where there is one concept there is univocation; and indeed, for Scotus, univocity is defined as involving a concept that is sufficiently unified to found contradiction and avoid the fallacy of equivocation.

Cajetan’s response is to defend the logical space denied by the Scotists, by showing how one could give an account of a mean between univocation and equivocation. This account did require him to invoke the metaphysical notion of proportional unity. So while Scotus and his followers had argued against the possibility analogy in metaphysics by denying the semantic possibility of analogical signification, Cajetan’s response is that

genius, since a good metaphor implies an intuitive perception of the similarity in dissimilars.” *Poetics*, 22 (1459a5-8). It was no doubt a failure to secure the kind of “practicable criterion” he was looking for that led to the different turn Ross’s work took with *Portraying Analogy*, although Ross was wrong to think that by giving up the search for a “practicable criterion” he had to repudiate Cajetan and classical semantics.

analogical signification is semantically possible, because analogical relationships are metaphysically real.

Put another way, the challenge Cajetan faced was to characterize the unity of the analogical concept. As a question about the relationships between words, concepts, and things signified, this is a properly semantic question. But to the extent that the question concerns unity, the question has an inescapably metaphysical component. Unity, like being, is said in many ways; and it is metaphysics, and not semantics as such, that is concerned with elucidating unity and its varieties.

In this sense, it would be fair to say that Cajetan's distinction between kinds of analogy does depend on metaphysical considerations. I have argued that Cajetan's distinction between modes of analogy is not based on the kinds of metaphysical considerations that other commentators have emphasized—consideration of the inherence or non-inherence of forms in things. But in answering the semantic question of the unity of the analogical concept, Cajetan must invoke metaphysical distinctions between kinds of unity. In this sense, however, it is not a criticism of Cajetan's semantic analysis to say that it depends on metaphysical considerations. Given the nature of the semantic challenge of analogy, it is only proper for a semantic analysis of analogy to appeal to metaphysical distinctions between kinds of unity.

If it cannot satisfy, that is to say persuade, the Scotist, we are tempted to say that it is nonetheless precisely the kind of answer that a Thomist must give. For as the Scotistic argument shows, and Cajetan's response to it confirms, the Scotist simply refuses to recognize something that is, in fact, real: proportional sameness, analogical unity. Although Scotus argues against the analogy of "being" by denying the logical possibility of analogy, we can see based on these considerations that in fact Scotus's logical assumptions are just an attempt to shore up his denial of the metaphysical category of proportional unity; that is why he must define univocation in terms of founding a contradiction and avoiding the fallacy of equivocation. While plausible enough at first sight, this is a radical

innovation; but Scotus could only do it because he refused to countenance the reality of proportional unity.

7.8 Privileging Analogy of Proportionality

Cajetan is unequivocal about the privileged place enjoyed by analogy of proportionality. It alone is “properly” called analogy; and it precedes all the other forms of (improperly so-called) analogy.³⁴ Why does Cajetan prefer analogy of proportionality above all the rest? The recent scholarly consensus of those who find something like Cajetan’s distinction between analogy of attribution and analogy of proportionality in Aquinas have concluded that Aquinas preferred analogy of attribution. Why would Cajetan reverse the alleged Thomistic priority of attribution of proportionality?

As we made clear in our first two chapters, it cannot be our purpose here to compare Cajetan’s theory of analogy with Aquinas’s. In addition to reevaluating Cajetan on his own terms first, we would need to re-examine the question of whether and in what sense Aquinas preferred attribution to proportionality.³⁵

The most common answer to the question of why Cajetan preferred analogy of proportionality is that it involves the *intrinsic* denomination of all of its analogates. This apparently makes it superior to analogy of attribution, which only denominates its secondary analogates extrinsically. It must be conceded that Cajetan encourages this reading, saying that analogy of proportionality precedes the others because “this occurs according to the genus of formal inherent cause—since it predicates those which inhere in

³⁴*DNA* §§ 3, 23, 27.

³⁵Although the priority of attribution in Aquinas is defended by Klubertanz, Montagnes, Lyttkens, and others, it is by no means a scholarly consensus. In any case, the findings of Klubertanz make clear how difficult it is to discern a coherent teaching on analogy in general, or on analogy of proportionality and analogy of attribution in particular. In this light it is somewhat surprising that those who most faithfully remind us that Aquinas had no *ex professo* teaching should be the most adamant that Cajetan’s teaching flatly contradicts Aquinas’s.

singulars, while the other [kinds of analogy] occur according to extrinsic denomination.” (*DNA* §27) Furthermore, he says: “We know, according to this analogy, something in things of intrinsic entity, goodness, truth, etc., which is not known from the prior analogy [i.e. analogy of attribution]” (*DNA* §29).

The problem with this answer is that it has tempted some commentators to insist that proportionality is preferred for metaphysical, as opposed to logical or semantic, reasons. But in light of the definitions Cajetan gives of the two forms of analogy, it needs to be remembered that for analogy of proportionality the intrinsic denomination of all of its analogates only follows from the fact that different concepts of the analogues are proportionally the same. It is this proportional similarity that is key to the superiority of analogy of proportionality. That two things are denominated intrinsically by an analogous term is not enough, without the denominating forms signified by the analogous term being proportionally the same. So while intrinsic denomination is a part of the reason Cajetan prefers analogy of proportionality, it is not the full reason; the full reason is that the concepts by which the denominating term signifies, and thus the intrinsic “forms” by which the analogates are denominated, are proportionally one.

While proportional unity is a metaphysical notion, the real reason Cajetan prefers analogy of proportionality to analogy of attribution has to do not with metaphysics but with logic: for proportional unity allows for a true mean between univocation and equivocation. The “mean” of analogy of inequality turns out to be closer to univocity—indeed, from the logician’s point of view, it just is a case of univocity. The “mean” of analogy of attribution turns out to be closer to equivocation—indeed, Cajetan’s treatment of it implies that as far as the logician is concerned it behaves in most circumstances just like equivocation. By contrast, analogy of proportionality seems to be a truer mean; a term analogous by proportionality signifies by means of (diverse but proportionally similar) concepts which are more unified than the (diverse but related) concepts signified by a term analogous by attribution, and yet not so unified as the (one) concept signified by a term analogous by

inequality. This is why it is the true analogy, the true mean between univocation and equivocation; and the key to this is the relation of proportional unity.

7.9 Conclusion

If analogy of proportionality is superior because its diverse concepts are proportionally the same, it remains the case that what it means to have two concepts proportionally the same is—as Cajetan says at the end of the third chapter of *De Nominum Analogia*³⁶—obscure. As a true mean between univocation and equivocation, the semantic properties of analogy of proportionality cannot be subsumed under those of equivocation or univocation. Thus more than three-quarters of *De Nominum Analogia* (§§31-125) is taken up with elucidating further what is entailed by analogy of proportionality, that is, analogy in which two concepts are proportionally the same. Cajetan describes in turn the ramifications of proportional unity in the context of simple apprehension (chs. 4-5), composing and dividing (i.e. judgment, chs. 6-9), and reasoning (chs. 10-11).³⁷ It is in these chapters that Cajetan lays the groundwork for, and finally formulates, a response to the objection of Scotus that no non-univocal term could avoid causing the fallacy of equivocation. In the final chapter, therefore, I will summarize Cajetan’s teaching in these chapters.

³⁶*DNA* §30: “Sed quoniam, ut dictum est, obscura et necessaria valde res haec est, accurate distincteque dilucidanda est per plura capitula.”

³⁷A similar observation was made by Robillard, although he did not classify ch. 11 as pertaining to reasoning. Hyacinthe-Marie Robillard, *De L’Analogie et du Concept D’Être de Thomas De Vio, Cajetan: Traduction, commentaires et index* (Montreal: Les Presses de l’Université de Montréal, 1963), 253.

CHAPTER 8

THE SEMANTICS OF ANALOGY: ANALOGY OF PROPORTIONALITY (II)

8.1 Introduction

In the present chapter I intend to summarize the teaching of Cajetan's *De Nominum Analogia*, chapters 4 through 11 (§§ 31-125). If the argument of this study has so far been correct, these are the most important parts of *De Nominum Analogia*, for they are the parts in which Cajetan offers an answer to the semantic challenge of analogy. My summary of these chapters, then, might seem disproportionately short; but also if the argument of this study is correct, it should have cleared the way for these often neglected passages to be read and understood on their own terms. Accordingly, the short summary provided here is supplemented by a translation of the whole of Cajetan's treatise, included as an appendix.

In chapters 4 through 11 of *De Nominum Analogia*, Cajetan elucidates what it means to have diverse concepts proportionally one, or proportionally the same, by considering its ramifications in each of the three standard parts of human reasoning said to be regulated by traditional logic: simple apprehension, judgment (composing and dividing, or affirmation and negation), and discursive reasoning. It is with respect to the last of these that Scotus raised his objection that the terms of a scientific metaphysics and theology could not be analogical, for, according to him, non-univocal terms cause the fallacy of equivocation in scientific demonstrations. But Scotus's arguments against analogy touched on all three areas of logic. To answer Scotus, then, Cajetan must address analogy in each of these three areas. For if equivocal terms cause the fallacy of equivocation (discursive reasoning), it is because they do not predicate the same *ratio* of those equivocated things (composing and dividing); and this is because they do not allow the abstraction of a

common *ratio* from the equivocated things (simple apprehension). Cajetan must show how analogy differs from equivocation in each of these respects, and yet remains different from univocation as well.

8.2 The Analogue: Perfect and Imperfect Concepts

In explicating equivocation in his commentary on the *Categories*, Cajetan had clarified that both names and things can be called equivocals. Therefore, he said, we must distinguish between the equivocal equivocating (*aequivocum aequivocans*) and the equivocals equivocated (*aequivoca aequivocata*). The distinction is between what is shared by the things named equivocally (the equivocal name), and the things named equivocally themselves (the equivocated things).¹ Cajetan makes a similar distinction with regards to the univocal and its univocates,² but of course in univocals there is more than just a name in common; not just a name, but also a *ratio*, can be considered as the univocal, common to all the univocates.

This is the background for the question Cajetan raises in Chapter 4: How is the analogue distinguished from the analogates? The question arises because Cajetan wants to explain how analogy is a mean between univocation and equivocation. In equivocation, the equivocal (what equivocates) is just the common word; the equivocated things are the those things denominated by that word. In univocation, the univocal (what univocates) can be understood as not only the common word, but the common formal concept by which that word signifies, and the common *ratio* which that word signifies as its objective concept.

¹CPA 8: “Aequivoca ergo diversis respectibus et nomina et res significare dicuntur. Dicitur enim nomen aliquod aequivocum, quia significat plura secundum diversas rationes, ut ly “canis” significat caelestem, marinum atque terrestrem canem. Ipsae vero res significae dicuntur aequivocae, non quia significant, sed quia significantur unico vocabulo diversis rationibus, ut sydus illud et piscis et animal latrabile aequivoca appellantur. Unde ipsum nomen appellari consuevit aequivocum aequivocans, res vero aequivoca aequivocata....”

²CPA 11: “Est siquidem duplex univocum, scilicet univocans univocum etc.”

Analogy, as a mean between equivocation and univocation, will have more in common than the equivocal (just the word) but less in common than the univocal (the word, and the objective and formal concept). Thus Chapter 4 clarifies analogy with respect to the three elements of the semantic triangle, considered in turn: word, concept, and thing—where the “thing” is not the analogates which are denominated by the analogous term, but the objective concept which is signified by the analogous term.³ All of these can be considered as the analogue, to be distinguished from the analogates, and in this respect, analogy is similar to univocation (where word, concept, and thing are common) and unlike equivocation (where only the word is common). Thus the bulk of the chapter is an attempt to clarify the difference between analogy and univocation. Cajetan’s concern here is not just how the analogue is distinguished from the analogates, but how this differs from the way that the univocal is distinguished from the univocates.

Just on the basis of Cajetan’s third chapter, we know that in analogy of proportionality, there are diverse analogates, denominated with respect to diverse *rationes* which are proportionally the same. Cajetan explicates this in Chapter 4 by considering the difference between the foundation of univocation and the foundation of equivocation. What it is in diverse things that founds a univocation are, while different insofar as they are individuated in different things, entirely the same in *ratio*. “The things founding univocation are like themselves in such a way that the foundation of similitude in one is of wholly the same *ratio* as the foundation of similitude in the other; so that the *ratio* of one contains in itself nothing that the *ratio* of the other does not contain.” By contrast, what it is in diverse things that founds an analogy are not of wholly the same *ratio*. “[T]he things founding analogy are similar in such a way that the foundation of similitude in one is different *simpliciter* from its foundation in the other; so that the *ratio* of one does not

³*DNA* §31: “Et quia in nominibus tria inveniuntur, scilicet vox, conceptus in anima, et res extra, seu conceptus obiectivus: ideo singula perlustrando, dicendum est, quomodo analogum ab analogatis distinguatur.”

contain what the *ratio* of the other contains. And because of this, the foundation of analogical similitude in neither of the extremes can be abstracted from them; but they remain distinct foundations, nevertheless similar according to proportion.”⁴

This may sound somewhat redundant: the foundation of analogy is analogical similarity. But what Cajetan is doing here is showing how the general notion of analogical similarity works itself out in the semantic details. We started with the claim, in Cajetan’s chapter 3, that the *rationes* in analogy are proportionally the same. Here we see further that this means that whatever it is in things which have those *rationes*, and from which those *rationes* are abstracted, are themselves proportionally the same; indeed, that is just why the *rationes* are proportionally the same, because they are the *rationes* of forms that are themselves proportionally the same.

Cajetan illustrates with examples of univocation and analogy. The word “animal” is univocally said of man, cow, and lion, because each has in it an individual sensitive nature. These natures, though diverse in being, are so alike that the *ratio* of animality abstracted from any one contains nothing more or less than the *ratio* of animality abstracted from any other; this is just what it means to say that “animal” is univocal.⁵ The word “being”,

⁴*DNA* §33: “Unde inter univocationem et analogiam haec est differentia: quod res fundantes univocationem sunt sic ad invicem similes, quod fundamentum similitudinis in una est eiusdem rationis omnino cum fundamento similitudinis in alia: ita quod nihil claudit in se unius ratio, quod non claudat alterius ratio. Ac per hoc fundamentum univocae similitudinis, in utroque extremorum aequè abstrahit ab ipsis extremis. Res autem fundantes analogiam, sic sunt similes, quod fundamentum similitudinis in una, diversæ est rationis simpliciter a fundamento illius in alia: ita quod unius ratio non claudit id quod claudit ratio alterius. Ac per hoc fundamentum analogae similitudinis, in neutro extremorum oportet esse abstractum ab ipsis extremis; sed remanent fundamenta distincta, similia tamen secundum proportionem; propter quod eadem proportionaliter vel analogice dicuntur.”

⁵*DNA* §34: “Et ut possint omnibus praedicta patere, declarantur exemplariter in univocatione huius nominis *animal*, et analogia huius nominis *ens*. Homo, bos, leo et caetera animalia, quia habent in se singulas naturas sensitivas, seu proprias animalitates, quas constat diversas secundum rem esse, et mutuo similes: sic quod in quocumque extremo, puta homine aut leone, consideretur secundum se animalitas, quae est similitudinis fundamentum, invenitur aequaliter abstrahens ab eo in quo est, et nihil includens in uno quod non in alio. Ideo et in rerum natura fundant secundum suas animalitates similitudinem univocam, quae identitas generica vocatur; et in esse cognito

however, is said of substance, quantity and quality, not because each has in itself an individualized nature from which some one, generic *ratio* can be abstracted.⁶ Rather, each analogate has a different nature, which is nonetheless similar enough—proportionally similar—to found an analogy.⁷

It is in discussing mental concepts that Cajetan makes an important distinction, crucial to an appreciation of the course he steers between univocation and equivocation. It is the distinction between “perfect” and “imperfect” concepts. The proportionally similar but nonetheless distinct natures signified in analogy of proportionality are each properly conceived of by distinct “perfect” concepts. These perfect concepts are themselves proportionally the same, so that while each represents⁸ one of the diverse natures properly and perfectly, it represents the others proportionally and imperfectly. Thus Cajetan says that while there is no perfect concept common to all the analogates, we can speak of an imperfect concept which is common to all the analogates.

adunantur non ad duas vel tres animalitates, sed unam tantum, quae animalis nomine in concreto per se primo significatur, et univoce vocatur communi nomine *animal*.”

⁶*DNA* §34: “Substantia autem quantitas, qualitas etc., quia non habent in suis quidditatibus aliquid praedicto modo abstrahibile, puta entitatem, (quoniam supra substantialitatem nihil amplius restat), ideo nullam substantialem univocationem inter se compatiuntur.”

⁷*DNA* §35: “Et quia cum hoc, quod non solum eorum quidditates sunt diversae, sed etiam primo diversae; retinent similitudinem in hoc, quod unumquodque eorum secundum suam proportionem habet esse; ideo et in rerum natura non secundum aliquam eiusdem rationis in extremis sed secundum proprias quidditates, ut commensuratas his propriis esse fundant analogam idest proportionalem similitudinem. Et in intellectu adunantur ad tot res, quot sunt fundamenta, proportionis similitudine unitas, significatas (propter illam similitudinem) *entis* nomine, et analogice communi nomine vocantur *ens*. Differenter ergo res adunantur sub nomine Analogi et Univoco.”

⁸Cajetan’s “repraesentare” is just a word for the natural signification of the objective concept (the object of the intellect) by the formal concept (the act of the intellect). It does not imply the kind of problematic “representationalism” which has been rightly distinguished from genuine Thomistic philosophies of mind and language. See John O’Callaghan, *Mental Representation: St. Thomas and the De Interpretatione* (Ph.D dissertation, University of Notre Dame, 1996; revised edition forthcoming from University of Notre Dame Press).

Cajetan's introduction of a common, imperfect concept in analogy raises a question. Is the imperfect concept *another* concept, over and above the perfect concepts? Or is it (any) one of the perfect concepts, considered insofar as it imperfectly represents the other analogates of which it is not a perfect concept? It is the latter alternative which is suggested by Cajetan's claim that "one concept perfectly representing one analogate imperfectly represents the rest."⁹ But in favor of the former alternative, Cajetan seems to say that there is just one imperfect concept,¹⁰ and if each perfect concept could be considered as an imperfect concept, then there would not be only one imperfect concept but exactly as many as there are perfect concepts.

I am inclined to think that Cajetan does think that in addition to the perfect concepts there is one imperfect concept, a concept which would imperfectly represent all the analogates, rather than perfectly representing one and imperfectly representing the others; nonetheless, any perfect concept, insofar as what it is a concept of is proportionally similar to other things, is imperfectly a concept of those other things. So in a sense it seems that Cajetan does not need to find these two alternatives mutually exclusive, and indeed can endorse them both.¹¹ Yet this question about the imperfect concept which is common to all the analogous natures seems less important to answer once we notice Cajetan's warning that, in any case, there is a sense in which there is not a common concept *at all*. Cajetan cautions that we need to tailor our characterization of analogous concepts to different audiences. He thinks it is most proper *not* to say that there is a common concept, but to say

⁹*DNA* §38: "conceptus unus repraesentans perfecte alterum analogatum ut sic, imperfecte repraesentat reliquum."

¹⁰*DNA* §36: "analogo et suis analogatis respondet *unus* conceptus mentalis imperfectus" (emphasis added). Cf. *DNA* §38: "Analogi vero et analogatorum ut sic, plures necessario sunt conceptus perfecte ea repraesentantes, et unus est conceptus imperfecte repraesentans."

¹¹In fact, this seems to be Cajetan's position at *DCE* §7: "Et sicut in mente duplex conceptus imperfectus reperitur, ita res significata, extra potest obici dupliciter: imperfecte scilicet vel in uno explicite in quo caetera obiciuntur indeterminate; vel in nullo explicite, sed omnia implicite, in solo formalissimo significato explicite."

that there are many concepts, proportionally similar. However, in some contexts—presumably when speaking with those who deny the unity that is involved in analogy—it can be appropriate to speak of a common concept. In any case, Cajetan says, “one ought to be in the habit of using discretion when it is found written that the analogates agree in one *ratio*, and when it is found said elsewhere that the analogates do not agree in one *ratio*,”¹² for these two claims do not necessarily contradict each other; they may just be attempts to emphasize different aspects of a consistent analogy theory.¹³

8.3 The “Abstraction” of the Analogue and the Confusion of the Analogues

In discussing the proportional unity of the objective and mental concepts, Cajetan had already introduced the issue of abstraction; because proportionally similar things are not generically similar, a single common *ratio* cannot be abstracted from them.¹⁴ Cajetan turns to discuss abstraction more directly in his fifth chapter (“How there is abstraction of the analogue from the analogates”). Cajetan believes that despite what was said in his previous chapter, it still might appear that there is some one thing abstractable, as there are in univocals. Since abstraction always involves “understanding one [thing] while not

¹²*DNA* §37: “Unde et analogum unum habere mentalem conceptum, et plures habere conceptus mentales: verum est diversimode; quamvis simpliciter loquendo, magis debeat dici, analogi esse plures conceptus; nisi loquendi occasio aliud exigat. Dico autem hoc: quoniam cum secundum dicentes, analogia omnino carere uno conceptu mentali, sermo est; unum eorum conceptum absolute dicere non est reprehendendum. Propter quod oportet solerti discretionem lectorem uti quando invenitur scriptum, quod analogata conveniunt in una ratione, et quando invenitur dictum alibi, quod analogata non conveniunt in una ratione.”

¹³On the sense in which there is and is not a common concept in analogy, cf. John of St. Thomas addressing the question “*utrum in analogis detur unus conceptus ab inferioribus praecisus*” in *Ars Logica*, p. 2, q. 13, a. 5, especially (492b49-493a7): “*Analogia proportionalitatis propriae possunt habere conceptum unum respectu omnium analogatorum inadaequatum et imperfectum, nec praescindentem ab inferioribus per aliquid, quod in potentia illa includat et actu excludat, sed per aliquid quod actu non explicet, actu autem includat seu implicet.*”

¹⁴*DNA* §§33, 34.

understanding others,”¹⁵ Cajetan says, “to treat the abstraction of the analogue from the analogates is nothing other than to ask and determine how the thing signified by the name of the analogue may be understood without also understanding the analogates, and how its concept can be had, without the concepts of those [analogates].”¹⁶

Cajetan agrees that the common analogue can be understood separately, and thus it can be said to be abstracted, but it is not abstracted in the manner that a generic concept is abstracted in univocation.¹⁷ There is not a third, separate simple concept, which can be abstracted from the two analogous concepts.¹⁸ Rather, in analogy, there is a kind of abstraction by confusion: the diverse proper analogues are considered *as similar*, and their diversity is ignored or “confused.” What is confused (blurred, or made indistinct) is the distinction between the proportionally similar *rationes*, so that what is considered is their proportional similarity. This means that in one sense abstraction is possible; indeed, just as Cajetan says that there both is and is not one concept, Cajetan says that there both is and is not abstraction.¹⁹

¹⁵*DNA* §43: “[*abstrahere*] semper sonat intelligi unum, non intellecto altero.”

¹⁶*DNA* §44: “nihil aliud est agere de abstractione analogi ab analogatis quam inquirere et determinare, quomodo res significata analogo nomine intelligi possit, non cointellectis analogatis; et quomodo conceptus illius habeatur, absque conceptibus istorum.”

¹⁷*DNA* §46.

¹⁸*DNA* §58.

¹⁹*DNA* §47: “Unde concedi potest, rem analogam abstrahere, et non abstrahere ab analogatis diversimode. Abstrahit quidem, pro quanto abstrahit ab eis, quemadmodum res ut sic, idest ut res similis alteri proportionaliter abstrahit a se absolute sumpta. Non abstrahit vero, pro quanto res ut sic accepta seipsam necessario includit, et absque seipsa intelligi non potest. Quod de univocis dici non potest: quia res univoca, absque aliis quibus est univoce communis, intelligitur sic, quod res in suo intellectu nullo modo actualiter includit ea quibus est communis, ut patet de animali.” Cf. *DNA* §56: “Sicque fit, ut in analogo secundum identitatem in se clausam, ad diversitatem rationum in se quoque clausam comparato, abstractio quædam, quæ non tam abstractio quam quidam abstractionis modus est inveniatur.”

But, it may be asked, if this kind of quasi-abstraction is possible, why isn't proper abstraction possible? If in this quasi-abstraction it is the similarity of the diverse analogical *rationes* which is being considered, why isn't there some common property, with respect to which they are similar, and which can be properly abstracted from them?²⁰ Yves Simon called it the "beginner's mistake" to look for a common element—but why is this a mistake? Mustn't there be some common element with respect to which similar things are similar? As Burrell put it:

If one needs to speak of similitude, it had best be a single one and not a proportional one. For whether we think of a similitude as a kind of template or prefer to be guided by a careful use of language, the upshot will have to be something invariant, else why invoke the expression? Careful attention to language would note that 'x is similar to y' is an ellipsis which must furnish 'in respect of z' on demand.²¹

Of course, if Burrell's 'z', in respect of which things are supposed to be similar, must always be a common, shared element, it is hard to see how Burrell could have a place for analogy, without denying that analogues are similar; and yet analogues *are* similar. But why *can't* there be a common element by virtue of which analogically similar things are similar?

Interestingly, Cajetan's response to this question is that it can't be answered, because it is inappropriate to ask; it is just the nature of proportional similarity that it is genuine similarity and yet there is not some commonly abstractable element. Those who do not see that, and ask why it is the case, ask what does not fall under question, like asking why man is rational animal.²²

²⁰*DNA* §53.

²¹Burrell, *Analogy and Philosophical Language*, 14.

²²*DNA* §49: "De ratione siquidem unius proportionaliter est habere quatuor terminos (ut in *V Ethicorum* dicitur). Quoniam proportionalitas qua similitudo proportionum fit, inter quatuor ad minus, (quae duarum proportionum extrema sunt), necessario est; et consequenter unum proportionem non unificatur simpliciter, sed distinctionem retinens, unum pro tanto est et dicitur, pro quanto proportionibus dissimilibus divisum non est. Unde sicut non est alia ratio quare unum proportionaliter non est unum absolute, nisi quia ista est eius ratio formalis; ita non est quaerenda alia ratio, cur

I take it that this is why Bochenski, in his formal analysis of analogy, found it necessary to introduce the notion of “isomorphy.” As Bochenski saw, there could not be one common element between two proportionally similar things. Indeed, two things are only proportionally similar insofar as they find themselves in proportions which are similar— A is proportionally similar to C insofar as A is to B as C is to D . But there cannot even be a common element in these similar proportions of the form ‘ x is to y ’; nor could there be a more general relation which contained the two relations, for in that case there would be, after all, some univocal element. Bochenski’s “isomorphy” just allows for two relations to be similar without their being specifications of some more general, common, and so univocal relation.²³

Indeed, it seems that Bochenski’s “isomorphy” means nothing more than this. Though its provenance (it is taken from *Principia Mathematica*) gives it a technical connotation, making it suitable for inclusion in Bochenski’s highly formalized arguments, isomorphy appears to mean just exactly what Cajetan meant by proportional similarity, that is, genuine similarity of proportions which yet does not allow the abstraction of a common, general relation. If so, the traditional explication of “isomorphy” is illuminating: assume two “structures” S^1 and S^2 , whose elements have a one-to-one correspondence, and for any relation R^1 between elements a^1 and b^1 of structure S^1 , there is a corresponding relation R^2 between elements a^2 and b^2 of structure S^2 . Relations R^1 and R^2 are not the same relation, but are said to be similar just insofar as they relate corresponding elements of their respective structures. In this case, S^1 and S^2 can be said to be isomorphic, as can R^1 and R^2 . We could also say that they are proportionally similar. By extension, corresponding elements a^1 and a^2 can also be said to be proportionally similar, i.e., analogous. But to understand this is not to understand some common element shared by a^1 and a^2 , rather it is

a similibus proportionaliter non potest abstrahi res una; hoc enim ideo est, quia similitudo proportionalis talem in sua ratione diversitatem includit. Et accidit ulterius procedentibus, ut quaerant id, quod sub quaestione non cadit: ut quare homo est animal rationale, etc.”

²³Bochenski, “On Analogy,” §17.

to understand a^1 and a^2 as playing corresponding roles in their respective (and so proportionally similar) structures.²⁴

8.4 Predication: Universal but not Univocal

The exposition of the semantics of analogy of proportionality at the level of simple apprehension leads to questions at the level of composing and dividing. Because it only involves the quasi-abstraction of a quasi-concept (the “confusion” which produces an “imperfect” concept), it is difficult to understand what is involved in predicating a term analogous by proportionality of its subjects. After all, in general what is predicated is supposed to be a common nature or *ratio*, considered absolutely, which is signified by a term as its objective concept. And yet, in analogy of proportionality, there is no one proper objective concept of all the analogates, but instead a proper objective concept of one analogate, and a different, albeit proportionally similar, proper objective concept of another analogate. Though it looks like it plays the role of a universal predicated of diverse individuals, can the analogue be understood as something one and common? Thus the particular difficulty Cajetan is concerned with in the sixth chapter of *De Nominum Analogia* is to explain how a term analogous by proportionality can be predicated of diverse analogates as a superior predicated of its inferiors.

We say that a univocal term is predicated of its univocates as a superior of inferiors, because what is predicated of one is wholly the same as what is predicated of the other, namely the common *ratio* abstractable from each univocate and signified as the *ratio* or objective concept of that term. The foundation of the “superiority” of the univocal is the

²⁴Cf. Bochenski, *A History of Formal Logic*, trans. Ivo Thomas (Notre Dame: University of Notre Dame Press, 1961), 397, commenting on a discussion of “systematic ambiguity” from *Principia Mathematica*: “...all the statements in question evidently share the same formal *structure*. We have in fact a case of isomorphy. It is remarkable that the name used for this kind of isomorphy, ‘systematic ambiguity’, is an exact translation of the common Scholastic expression *aequivocatio a consilio*, synonymous with ‘analogy’; for isomorphy is precisely analogy.”

identity of the *rationes* in the diverse univocates. Not surprisingly, Cajetan insists that there is a difference between univocal and analogical superiority. Just as the foundation of similarity should not be confused with the foundation of univocation,²⁵ so the foundation of superiority should not be confused with the foundation of univocation. The foundation of univocation is the complete identity of *rationes*; the foundation of superiority is the identity of *rationes*, where identity here can include even *proportional* identity.²⁶ So while univocates have both the foundation of superiority and the foundation of univocity, in analogates there is not the foundation of univocity, but there is still the foundation of superiority, just insofar as the diverse *rationes* of the analogates are the same *proportionally*. And the proportional identity of the *rationes* is enough to found superiority, because it is almost as if there is a common *ratio* of all analogates, insofar as the *ratio* of one analogate is *proportionally* the *ratio* of another analogate.²⁷

Here again, then, we see that the logical space between univocation and equivocation, namely the space for a common and superior but non-univocal *ratio*, can only

²⁵*DNA* §§33-34.

²⁶That this is not just an *ad hoc* distinction, but one anticipated before the writing of *DNA*, is evident from Cajetan's discussion of univocation in *CPA*. Commenting on Aristotle's definition of univocals, according to which there is "eadem ratio substantiae," Cajetan says of the word "eadem" that it "non dicit identitatem simpliciter vel secundum quid, sed identitatem simpliciter, ita quod licet ad aequivocationem sufficiat qualiscunque diversitas rationis secundum illud nomen, ad univocationem tamen non sufficit qualiscunque identitas rationis secundum illud nomen, sed exigitur quod ratio univocatorum, quae attenditur penes illud nomen in quo univocantur, sit totaliter eadem et nihil plus aut minus includat unum quam reliquum in ratione illius nominis." *CPA*, 11.

²⁷*DNA* §§67-68: "Fundatur enim superioritas super identitate rationis rei significatae, idest super hoc quod res significata invenitur non in hoc tantum, sed illamet non numero sed ratione invenitur in alio. Univocatio autem supra modo identitatis omnimodae scilicet identitate rationis rei significatae, idest super hoc quod ratio rei significatae in illo et in isto est eadem omnino. Quamvis enim in analogis hic identitatis modus non inveniatur, quem in univocis inveniri pluries dictum est, identitas tamen ipsa rationum invenitur. Est namque identitas proportionalis, identitas quaedam. Et ideo non minus analogum (puta ens) est praedicatum superius, quam univocum (puta animal), sed alio modo: analogum enim est superius proportionaliter, quia fundatur supra identitate proportionali rationis rei significatae; univocum autem praecise et simpliciter, quia supra omnimoda identitate rationis rei significatae eius superioritas fundatur."

be defended by appeal to the metaphysical space between sameness and difference, and specifically to the metaphysical recognition of proportional sameness. And although Cajetan does not name Scotus in this chapter of *De Nominum Analogia*, his distinction between the foundation of superiority and the foundation of univocity provides some of the response necessary to the Scotistic criticism of analogy. Cajetan describes a fallacy of concluding from a *ratio*'s being superior or universal to its being univocal. The fallacy results from failing to distinguish between identity and mode of identity, and thus failing to distinguish between the foundation of superiority and the foundation of univocity.²⁸ While a fallacy about logic, it is clear that it is rooted in a failure to appreciate the metaphysical category of proportional identity. "For identity and unity contain under themselves not only complete unity and identity, but proportional."²⁹

By this point in his discussion, Cajetan believes he has made good on the promise at the very beginning of *De Nominum Analogia* that he would expose as false three popular characterizations of the unity of the analogical concept.³⁰ True analogy cannot involve one precise concept unequally participated (although this is a fair description of analogy of inequality). Nor can it involve diverse concepts unified as a disjunction, or as an ordered

²⁸Cajetan describes the same *sophisma consequentis* at *CST* I.13.5, nn. 9-10, this time explicitly in response to Scotus's famous argument that a concept is univocal between God and creatures if it is not specific to one but applies commonly to both. Cajetan replies: "illud argumentum nihil aliud concludit nisi alietatem conceptus sapientiae, verbi gratia, in communi, a sapientia Dei et sapientia creaturae. Sed ex hoc inferre, *ergo univocus conceptus*, est sophisma Consequentis: quoniam conceptus analogus est etiam alius ab inferioribus. Non tamen eo alietatis modo, quo est alius conceptus univocus ab univocatis: quia hic est alius ut praecisus ab eis, ille vero ut continens eos, ut diffuse scripsimus in tractatu *De Nominum Analogia*."

²⁹*DNA* §69: "...obiectiones ad oppositum adductae in hoc peccant, quod inter identitatem et modum identitatis non distinguunt. Fatendum enim est, quod ad hoc, quod aliquis terminus denominetur superior aut communior, oportet ut rem unam et eandem in utroque ponat; sed sophisma consequentis committitur inferendo ex hoc: ergo oportet quod dicat rem unam et eandem omnino. Et est semper sermo de identitate secundum rationem, seu definitionem. Identitas enim et unitas continent sub se non solum unitatem et identitatem omnimodam, sed proportionalem, quae in analogi nominis ratione salvatur."

³⁰*DNA* §1.

set (although the latter alternative might be a fair description of analogy of attribution, with the secondary analogues ordered to, by their relation to, the primary analogue). Rather, genuine analogy, which allows for something common to be abstracted and predicated as a universal, requires that there be diverse concepts which are the same *by proportion*.³¹ Cajetan does not offer further explanation, but he does not need to. If there were only one precise concept, it would necessarily be a form of univocation; and if the diverse concepts were not proportionally one, then there could not even be the kind of confused, or quasi-, abstraction which allows the analogical term to be predicated as a superior of inferiors.

8.5 Definition: Signifying the Foundation of a Relation

It is clear that just showing the falsity of three popular characterizations of the analogical concept(s) is not enough for Cajetan. Indeed, though it is these popular characterizations which are mentioned at the beginning and sound like the occasion of his work, Cajetan does not spend much time discussing them, and only comes back to them again as a kind of aside. Cajetan's real aim is to elucidate the nature of the unity of the analogical concept, and the three incorrect proposals are only symptoms of contemporary confusion about the subject, pointing to the need to treat it fully. But Cajetan's own appeal to proportional unity still requires further elucidation, and he still has not directly addressed the Scotistic concern that a non-univocal term will *ipso facto* cause the fallacy of equivocation. Thus Cajetan continues by raising a question that has to do with *definition*. Since there are diverse perfect *rationes*, how are the different definitions of each *ratio* related?

More specifically, must one *ratio* be defined in terms of another? This had been the case with analogy of attribution, at least with its secondary analogates, since those

³¹*DNA* §71: "Ex praedictis autem manifeste patet, quod analogum non conceptum disiunctum, nec unum praecisum inaequaliter participatum, nec unum ordine; sed conceptum unum proportione dicit et praedicat."

secondary analogates are defined in terms of their relation to the primary analogate. But in analogy of proportionality, two things are not analogous because one has some determinate relation to another, but because both are proportionally the same.

It is in this context that Cajetan makes the important but often overlooked claim that in analogy of proportionality what is signified is not a relation, but the foundation of a relation,³²—a distinction invoked again in Cajetan’s *Summa* commentary.³³ In analogy of attribution, the analogical term, as predicated of the secondary analogates, signifies a relation, namely, the relation between the secondary analogate and the primary analogue. In analogy of proportionality, however, this is not the case; the analogical term—as predicated of any analogate, secondary or primary—signifies not a relation but the foundation of a relation.

How so? Actually, we can discern two senses in which the analogical term signifies the foundation of a relation, for there are two different orders of relation in analogy of proportionality. There is the proportional relation between two analogates (the relation represented by ‘::’ in ‘A:B::C:D’), and, on either side of this proportional relation, there is the relation of the analogate to its analogue (the relation represented by ‘:’ in ‘A:B::C:D’). Which of these two relations does Cajetan have in mind when he says that a term analogical by proportionality signifies the foundation of a relation? Cajetan is in fact not entirely clear, although at *DNA* §83 it seems that he has in mind the former relation, the “relation of identity or similarity” between two analogates. But whichever relation Cajetan has in mind, we can see that the same thing can be considered as its foundation. Consider the example of “sees,” which is predicated of the intellect by analogy with the seeing of an

³²*DNA* §83: “Constat autem quod analogum nomen, puta ens aut bonum, non relationem identitatis aut similitudinis significat, sed fundamentum.”

³³*CST* I.13.6, n. 4: “Quaedam enim significant ipsos respectus ad primum analogatum, ut patet de sano. Quaedam vero significant fundamenta tantum illorum respectuum; ut communiter invenitur in omnibus vere analogis, proprie et formaliter salvatis in omnibus analogatis.”

eye. The proper operation of the intellect, its grasping of its proper object, is a foundation of the relation which holds between it and the intellect. And of course this “intellectual vision” is also a foundation of the relation of proportional similitude between the intellect and the eye; it is insofar as the intellect has this “vision” that it is said to be proportionally similar to the eye and its “vision.” And this same thing which is the foundation of both relations we have considered is in fact what is signified by the analogous term in the analogate; and the *ratio* of the analogous term is the *ratio* of that vision itself, and not some relation that that vision has to something else.

It is in this light that we can understand Cajetan’s point that in analogy of proper proportionality, one analogous *ratio* can be known without knowing the others. Though one *ratio* of an analogous term does have a relation to others, namely the relation of proportional similarity, that *ratio* can be known without knowing the other *rationes* to which it is proportionally similar. In this sense, the *ratio* of an analogue is like the *ratio* of a univocal; for a *ratio* is univocal if it is the same as the *ratio* of another thing, and yet one does not have to know that relation to the other thing to know the univocal *ratio*. The *ratio* of “animal,” for example, is univocal to man and cow, and so the *ratio* of animal, as predicated of man, is related to the *ratio* of animal as predicated of the cow; and yet, when we say that man is an animal, we do not predicate of man that his *ratio* has some relation to the *ratio* of a cow. This is the point that Cajetan makes by introducing the logician’s distinction between considering a term in the signified act (*in actu signato*) and in the exercised act (*in actu exercito*):

...as “animal” said of *man* and *horse* implies univocation *in the exercised act*, it does not *predicate* of man, all this, namely “sensitive nature entirely the same according to *ratio* as the sensitive nature of horse and cow,” but [rather it predicates] “sensitive nature” simply. However, since the predication *is* univocal, it must *be* wholly the same according to *ratio*, as the sensitive nature of horse and cow. Just so, “being” [*ens*], implying proportionality *in the exercised act*, does not *predicate* of quantity all this, namely “having itself to being [*esse*] proportionally as substance or quality to their being [*esse*]”; but [it predicates] “having itself to being [*esse*] in such a way,” without any other addition; nevertheless it is necessary that, for the predication to *be* analogous, it must *be* the same proportionally with the

other [*rationes*] “having itself to being in such a way,” which being [*ens*] predicates of substance or quality.³⁴

This is why in analogy of proper proportionality, one analogue can be known without the other, and does not need to be defined by reference to another.

However, Cajetan is careful to point out that this same rule does not hold for metaphor. In metaphor, “the analogue taken metaphorically predicates nothing other than that *this* has itself by similitude to *that*, so that without the other extreme it cannot be understood.”³⁵ In other words, similarity to something else is included in the *ratio* of the metaphorical analogue, that is, not only *in actu exercito* but also *in actu signato*. And because of this, the metaphorical analogue *is* defined by reference to the other analogue, so that “the one properly taken must be included in the *ratio* of the one taken metaphorically; since it is impossible to understand what something is according to a metaphorical name without knowing that to which the metaphor refers. Nor indeed can it happen that I understand what a field is insofar as it is smiling, without knowing what the name ‘smile’ signifies properly taken, by similitude to which the field is said to smile.”³⁶

³⁴*DNA* §79: “sicut animal dictum de homine et de equo importans univocationem in actu exercito, non praedicat de homine totum hoc, scilicet naturam sensitivam eandem omnino secundum rationem naturae sensitivae equi et bovis, sed naturam sensitivam simpliciter; quam tamen ad hoc, quod univoca sit praedicatio, oportet omnino esse eandem secundum rationem naturae sensitivae equi et bovis, — ita ens importans proportionalitatem in actu exercito, non praedicat de quantitate totum hoc, scilicet habens se ad esse sic proportionaliter sicut substantia, aut qualitas ad suum esse; sed habens se ad esse sic absque alia additione; quod tamen oportet, ad hoc quod analogica sit praedicatio, idem proportionaliter esse cum altero, sic se habere ad esse quod de substantia aut qualitate ens praedicat.”

³⁵*DNA* §76: “analogum metaphorice sumptum, nihil aliud praedicat, quam hoc se habere ad similitudinem illius, quod absque altero extremo intelligi nequit.”

³⁶*DNA* §75: “sed proprie sumptum, in ratione sui metaphorice sumpti claudi necesse est; quoniam impossibile est intelligere quid sit aliquid secundum metaphoricum nomen, nisi cognito illo, ad cuius metaphoram dicitur. Neque enim fieri potest, ut intelligam quid sit pratum in eo quod ridens, nisi sciam quid significet risus nomen proprie sumptum, ad cuius similitudinem dicitur pratum ridere.”

In this respect, metaphor is like analogy of attribution, in that the secondary analogue cannot be understood without the primary analogue,³⁷ and the *ratio* of the primary analogue appears in the definition of the *ratio* of the secondary analogue. Indeed, this is just why it is so easy to distinguish, in both metaphor and analogy of attribution, what is primary and what is secondary. But this raises a question about the issue of priority in analogy of proportionality. If one is not defined in terms of the other, how can we tell which is the primary analogate? Indeed, how can there *be* a primary analogate? What, if anything, can be the criterion for “primacy” in analogy of proportionality?

It is in order to address this question that Cajetan had introduced another distinction at this point of *De Nominum Analogia*. We can say that there is an order of things considered under one name, but we must distinguish between the order on the part of the thing, and on the part of the imposition of the name.³⁸ While it had appeared difficult to see how there could be priority and posteriority at all, with this distinction Cajetan reminds us that there are actually two ways order can occur. That can be considered the primary analogue which the name was first imposed to signify, and in this sense creatures, for example, are the primary analogates under the term “good,” which is secondarily said of God. However, at the same time that can be considered a primary analogate which is said

³⁷Of course, as Yves Simon points out, one *can* understand a metaphorical *predication*, and even know *that it is* a metaphorical predication, without knowing the primary (non-metaphorical) analogate, and so without understanding *why* the subject of the metaphorical predication is a subject of *that* predicate, and so, in a crucial sense, without understanding *the metaphor*. “Many people who know that ‘crocodile tears’ stand for demonstrations of feigned sadness do not know why such demonstrations are called crocodile tears.... I cannot say why feigned demonstrations of sadness are called crocodile tears unless I know that in ancient legends crocodiles were reputed to imitate human sobbing in order to attract passerby and devour them.” Simon, “On Order in Analogical Sets,” 167.

³⁸*DNA* §78.

to have the analogue in a metaphysically higher, or primary way; and in this sense, God is the primary analogate of “good,” which is only secondarily said of creatures.³⁹

8.6 Comparison, Division, Resolution

It is easy to judge priority in the order of imposition of names, for names are conventional and as a matter of human intention it will generally be known what a term was originally or primarily imposed to signify. But how is it possible to judge priority in the order of things? We have just said that God has the analogue of goodness “in a metaphysically higher, or primary way”—how is this discerned? Of course, in the case of terms analogous between God and creatures, we have easy theological and metaphysical reasons to grant God primacy, but what about in other, non-theological cases of proportionality? How will we be able to discern order then?⁴⁰

This is the kind of difficulty that prompts Cajetan’s next chapter, about “how there is comparison in the analogue.” But the question here is even more basic, not just how can we discern this metaphysical priority, but how can there even be priority and posteriority. Since there is no common element in analogy, it seems like there is no basis for comparison of analogues, and so we could not say that one is more than another.

Cajetan addresses this problem with a distinction. As with superiority,⁴¹ the foundation of comparison is identity or unity, not absolute identity or unity, which is the foundation of univocation.⁴² It is sufficient for comparison in analogy that the different

³⁹*DNA* §82. Cf. *CST* I.13.6 n.7: “Huiusmodi nomina, quoad *rem significatam*, prius de Deo: quoad *impositionem nominis*, prius de creaturis dicuntur.”

⁴⁰The question of an order of priority in proportionality was raised by Blanche. For citations and discussion see the long footnote in Simon, “On Order in Analogical Sets,” pp. 165-167, n. 27.

⁴¹*DNA* §67.

⁴²*DNA* §86: “Succumbitur autem difficultati huic, quia proprium comparationis fundamentum non consideratur. Fundatur enim super identitate seu unitate rei, in qua fit comparatio, et non super modo identitatis aut unitatis; sicut de intentione superioritatis

analogues are proportionally one.⁴³ This does not preclude one of the proportionally similar *rationes* from being “more perfect” than another; and this would occur if one thing has more perfect being according to the proportionally common *ratio* than another thing. Discerning these degrees of perfection is what is required for identifying what is more prior in itself, and not just on the part of the imposition of the name.

The analogue is said to be *divided* into the analogates, that is, through the different ways the analogates take up the *ratio* of the analogue. Cajetan says that the analogates are already contained in the analogue, in a way that the univocates are not contained in the univocal. The univocates require something else added, a difference from outside the genus. But the analogates do not need something else added, rather their confused inclusion needs to be made more precise.⁴⁴ Cajetan had already spoken of the quasi-abstraction allowed of analogues that happened “by sort of hiding the diversity” of the perfect concepts,⁴⁵ so that “not so much the concepts as their diversity is confounded” in the analogical concept.⁴⁶ So the “division” of the common analogue into its analogates involves not the addition of differences, as to a univocal genus, but the uncovering, or bringing into focus, of hidden diversity.⁴⁷

praedictum est. Unde cum analogum ex dictis constet rem unam, licet proportionaliter, dicere; nihil prohibet in ipso comparari analogata, licet non eo modo, quo univoca fit comparatio.”

⁴³Cajetan returns to the issue of comparison in analogy in *CST* I.13.5 nn 9-10. To the Scotistic objection that “omnis comparatio est in aliquo univoco,” Cajetan responds: “comparatio fit etiam in analogo, quod medium est inter univocum et aequivocum.... Cum enim dicitur, *Deus est perfectius ens creatura*, comparatio fit in ratione entis una secundum analogiam, et sic communi utrique, ut alibi docuimus.”

⁴⁴*DNA* §46.

⁴⁵*DNA* §56.

⁴⁶*DNA* §57: “Sicque non sola significationum in voce confusio, analogo convenit, sed confusio quaedam conceptuum, seu rationum fit in identitate eorum proportionali, sic tamen ut non tam conceptus, quam eorum diversitas confundatur.”

⁴⁷*DNA* §§98-100.

This process of division has a complementary process which moves in the opposite direction. Though the *ratio* of one analogate is not defined in terms of the *ratio* of another, still one *ratio* (a proper concept) can be analyzed into the common analogue. This process is called *resolution*; the distinct analogate is resolved into the common analogue.⁴⁸ It is similar to both abstraction (in which a common element is distilled out of diverse subjects) and definition (in which a *ratio* is given its full analysis). Yet resolution differs from both. For as we have seen, properly speaking *abstraction* is not possible with analogates. And properly speaking a *definition* of one analogate does *not* include another analogate. Resolution of analogates into the analogue is possible—that is just how we discern that there is a common analogue. And diverse analogates can be *understood*, even if they need not be defined, in relation to each other—that is just how we see that they are analogically related.

8.7 Scientific Reasoning

How can an analogical term, which signifies diverse perfect concepts, avoid the fallacy of equivocation when that same term, occurring in different premises in a scientific demonstration, signifies different perfect concepts? Cajetan considers the example of wisdom, in the syllogism: “Every simple perfection is in God, wisdom is a simple perfection, therefore [wisdom is in God].”⁴⁹ It seems that this cannot be a scientific

⁴⁸*DNA* §§102-103.

⁴⁹*DNA* §105: “Verbi gratia: si ponamus *sapientiam* esse analogice communem Deo et homini, ex hoc quod *sapientia*, in homine inventa, secundum formalem rationem praecise sumpta, dicit perfectionem simpliciter: non potest concludi: ergo Deus est formaliter sapiens, sic arguendo: Omnis perfectio simpliciter est in Deo; *sapientia* est perfectio simpliciter; ergo etc. Minor enim distinguenda est: et si *ly sapientia* pro ratione *sapientiae*, quae est in homine stat, argumentum est ex quatuor terminis: quia in conclusione, *sapientia* stat pro ratione *sapientiae* quam ponit in Deo, cum concluditur: ergo *sapientia* est in Deo. Si autem pro ratione *sapientiae* in Deo, stat in minore; non concluditur, ex perfectione *sapientiae* creatae, Deum esse sapientem; cuius oppositum et philosophi et theologi omnes clamant.”

demonstration, because in the minor premise, “wisdom” signifies the *ratio* of creaturely wisdom, while in the conclusion it signifies the *ratio* of divine wisdom.

Cajetan attributes this argument to Scotus, *I Sent.* d. 3, q. 1, and responds that those who follow this argument “are deceived..., because seeing in the analogue the diversity of *rationes*, they do not consider that unity and identity which it conceals.”⁵⁰ Only when we accept the proper *rationes* in themselves do they lead to the fallacy of equivocation; but accepting them *as proportionally the same*, they do not. The reason for this, Cajetan explains, is that

whatever agrees with one, agrees also with the other proportionally; and whatever is denied of one, is denied of the other proportionally; because whatever agrees with a similar, insofar as it is similar, agrees also with that to which it is similar, while always saving the proportionality.⁵¹

So in responding to the claim that analogy would cause the fallacy of equivocation, Cajetan invokes a principle which we may call the transitivity of similarity (*quidquid convenit simili, in eo quod simile, convenit etiam illi, cui est simile*).⁵² It is on the basis of this principle that our syllogism can move from claims about creatures to claims about God, for although not univocal, the different *rationes* signified by the analogical term are similar enough to each other. Indeed, that is just why, according to Cajetan, proportional unity is numbered among varieties of unity, for what is proportionally one is “affirmable and

⁵⁰*DNA* §106: “Decipiuntur autem isti, Scotum (cuius est ratio haec *I Sent.*, dist. 3, q. 1) sequentes: quia in analogo diversitatem rationum inspicientes, id quod in eo unitatis et identitatis latet, non considerant.”

⁵¹*DNA* §106: “eo quod quidquid convenit uni, convenit et alteri proportionaliter; et quidquid negatur de una, et de altera negatur proportionaliter: quia quidquid convenit simili, in eo quod simile, convenit etiam illi, cui est simile, proportionalitate semper servata.”

⁵²Cf. *DNA* §36: “Quidquid assimilatur simili ut sic, assimilatur etiam illi, cui illud tale est simile.” Cf. *DCE* §3: “quidquid est imago alicuius similis alteri, est etiam imago illius alterius quatenus primo assimilatur.” It goes without saying that similarity, in addition to being transitive, is also symmetrical.

deniable, and consequently distributable and knowable, as subject, middle term, and predicate.”⁵³

Applying the principles laid out in early chapters of *De Nominum Analogia*, we can say that in analogy of proportionality, the different *rationes* of the term do not cause the fallacy of equivocation because the proportional similarity of those different *rationes* as predicated of their different subjects allows for a superior, imperfect concept which can be predicated of both subjects. This concept is said to be “imperfect”, however, because it is not a definite, univocal concept, of which the diverse proper *rationes* are specifications derived by the addition of differences; rather it is a “confused,” that is, indeterminate concept of both of those *rationes* considered *in their proportional similarity*. Of course, in the example above, the individual premises are true because the word “wisdom” as predicated of creatures does signify creaturely wisdom; and as predicated of God, it signifies divine wisdom. But because creaturely wisdom and divine wisdom are proportionally the same, the truth of those premises is also saved if we consider not two different *rationes* of wisdom, but the superior, confused apprehension of them both in their proportional similarity. In other words, the two different *rationes* of wisdom are, in fact, proportionally the same, and their proportional similarity is a sufficient similarity to avoid the fallacy of equivocation. So we can, after all, understand the syllogism as involving three terms, not four.

It is not surprising that in response to Scotus’s argument to the contrary, Cajetan is pressed to clarify what constitutes contradiction. According to Scotus, contradiction was affirmation and negation of a univocal of a univocal—indeed, Scotus defined univocation and contradiction in terms of each other. Cajetan replies that contradiction is “affirmation and negation of the *same* of the *same*,” where sameness can obviously include *proportional*

⁵³*DNA* §107: “unitas analogiae non esset in coordinatione unitatum numeranda, nisi unum proportionaliter, unum esset affirmabile et negabile, et consequenter distribuibile et scibile, ut subiectum, et medium, et passio.”

sameness. “Identity, as much in thing as in *ratio*, as is repeated many times, is extended to proportional identity.”⁵⁴

Again, then, in the example above “the word ‘wisdom’ does not stand for this or that *ratio* of wisdom, but for wisdom proportionally one, that is, for both *rationes* of wisdom, not conjoined or disjoined, but insofar as they are proportionally undivided, and one is proportionally the other, and both constitute a *ratio* proportionally one.”⁵⁵ And this proportional identity means that word “wisdom” does not signify different things, but the same thing—albeit analogically or proportionally the same—in each of its occurrences in the syllogism.

So we can see that just as Scotus’s argument against analogy involves a confusion of the foundation of univocation with the foundations of similarity and superiority, it also involves a confusion of the foundation of univocation with the foundation of contradiction. As Cajetan puts it, “Scotus... either poorly explained the univocal concept, or contradicted himself” when he defined a univocal concept as one sufficing to found contradiction. If this is univocation, then ‘being’, while being analogical, would satisfy the definition of a univocal. Scotus, however, thought his argument proved that ‘being’ had one concept simply and undivided, i.e. that it was not analogical. But if Scotus intended to exclude proportional unity from his definition of univocation, then he was wrong to define a univocal concept as one which suffices to found a contradiction.⁵⁶

⁵⁴*DNA* §112: “Identitas siquidem tam rerum quam rationum, ut pluries replicatum est, ad identitatem proportionalem se extendit.”

⁵⁵*DNA* §111: “Unde, cum fit huiusmodi processus: Omnis perfectio simpliciter est in Deo; sapientia est perfectio simpliciter; ergo etc.; in minore ly *sapientia* non stat pro hac vel illa ratione sapientiae, sed pro sapientia una proportionaliter, idest, pro utraque ratione sapientiae non coniunctim vel disiunctim; sed in quantum sunt indivisae proportionaliter, et una est altera proportionaliter, et ambae unam proportionaliter constituunt rationem.”

⁵⁶*DNA* §113: “Ex hoc autem apparet, Scotum in *I Sent.*, dist. 3, q. 1, vel male exposuisse conceptum univocum vel sibi ipsi contradicere: dum, volens univocationem entis fingere, ait: «Conceptum univocum voco, qui ita est unus, quod eius unitas sufficit ad contradictionem, affirmando et negando ipsum de eodem». Et sic univocum vult esse ens. Si enim identitas sufficiens ad contradictionem, univocatio dicitur; constat quod, ponendo

Cajetan believes his position is supported not only by the authority of Aquinas but by the “daily exercise” of analogy in scientific reasoning. He also believes it is supported by Aristotle’s explicit claims in *Posterior Analytics* that an analogue is an adequate mean in a scientific demonstration (98a20ff; 99a16ff). Indeed, according to Aristotle’s example, this does not even require that there already be an analogical term common to many things, so long as the many things are understood to be analogically related. For, as Cajetan quotes Aristotle, “there is not accepted one and the same [word] that ought to name sepiion, spine, and bone. However there are those [attributes] which follow as if there were one existent nature of this kind.”⁵⁷

8.8 Cajetan’s Parting Advice

Cajetan’s discussion of scientific reasoning had included the warning that even though a term analogous by proportionality can, like a univocal term, serve in scientific reasoning without causing the fallacy of equivocation, still its proportionality must be kept in mind, and it must not be treated as if it were a univocal. For the unity of an analogical term does hide equivocations, and if one would forget these, and treat the analogical term as univocal, one might falsely attribute to one analogate something that is only proper to another analogate.⁵⁸ While analogical terms can be used in scientific reasoning, it is

ens esse analogum, et secundum proportionalitatem tantum unum, satisfiet univocationi: quod scoticae doctrinae adversatur, tenenti ens habere conceptum unum simpliciter, et omnino indivisum, (ut de univocis diximus). Si autem non omnis talis identitas sufficit ad univocationem, non recte igitur univocatio conceptus declarata est esse eam, quae ad contradictionem sufficit, quasi proportionalis identitas ad hoc non sufficiat.”

⁵⁷DNA §109.

⁵⁸DNA §108. “...ideo oportet, huiusmodi analogis nominibus utendo ex parte unitatis, semper modum proportionalitatis subintelligi; aliter in univocationem lapsus fieret. Nisi enim prae oculis haberetur proportionalitas, cum dicitur immateriale omne esse intellectuale, tamquam univoce dictum acciperetur, et latens aequivocatio non visa obreperet.” Apparently the problem Cajetan has in mind in his example (“everything immaterial is intellectual”) is that in concluding to God’s intellectuality from his immateriality, we might wrongly attribute to his intellectuality what is proper only to creaturely intellectuality (e.g. that it is discursive).

obviously not an easy or unproblematic matter. So it is appropriate that the final chapter of *De Nominum Analogia* provides some further cautions about the use of analogical terms.

The first bit of advice is that we should not assume that just because a term is univocal with respect to some things, it will be univocal with respect to all. The example Cajetan uses is “wisdom,” which originally was univocal as applied to different wise men. Yet as extended to apply to God, the word is not univocal but analogical.⁵⁹

A second bit of advice is that we shouldn’t be misled by their being one or many names, for what is important is that there are proportionally similar *rationes*. Cajetan’s example here is again Aristotle’s example of the *ratio* of *what supports flesh*, which is found in bone, sepioid, and spine, although there is no common word which is applied to all three of these things.⁶⁰

The third bit of advice is another reminder not to be misled into thinking that an analogical term is univocal. Not only can we be misled by the unity of the term, but also by the apparent unity of the analysis or definition of the *ratio* signified by that term. Cajetan’s example is that the term “principle” may be analyzed as *that from which a thing becomes* (or *is*, or *is known*), and this itself might seem to univocally apply to different things conceived of as principles. Yet the mere “vocal unity” of this analysis should not disguise the fact that the analysis itself is analogical, which is obvious when it is realized that it contains analogical terms: “neither *to become*, nor *to be*, nor *to be known*, nor the word ‘from,’ is wholly one in *ratio*, but [each] is saved proportionally.”⁶¹

⁵⁹*DNA* §115.

⁶⁰*DNA* §117. Cf. *DCE* §5.

⁶¹*DNA* §118: “Cavendum tertio est, ne vocalis unitas rationis analogi nominis mentem involvat. Ex eo namque verbi gratia, quod principium dicitur esse id ex quo res fit, aut est, aut cognoscitur; et hæc ratio in omnibus quæ principia dicuntur, salvatur: principii nomen univocum creditur. Erratur autem, quia ratio ipsa non est una simpliciter, sed proportione et voce. Vocabula enim, ex quibus integratur, analogia sunt, ut patet; neque enim fieri, neque esse, neque cognosci, neque *ly ex* unius omnino est rationis, sed proportionalis salvatur. Et propterea ratio illa in omnibus utpote proportionalis salvatur: sicut et principii nomen proportionaliter commune dicitur.”

A fourth bit of advice is for those interpreting what others have said about analogy: Cajetan says that we should not be bothered by the diversity of what has been said about analogy by “doctors.” For as a mean between univocation and equivocation, depending on which extreme it is compared to, analogy may have the appearance of the other extreme. As we have already seen in Cajetan’s own presentation, sometimes the unity of the analogue will be emphasized, other times the diversity, and these emphases are not contradictory.⁶² It is with this in mind that Cajetan says we can see the essential consistency of apparently contradictory things said by Aristotle⁶³ and by Aquinas.⁶⁴

This leads to Cajetan’s last piece of advice, which is meant to conclude the discussion of how to interpret remarks about analogy, and yet applies to the general difficulty of interpreting any remarks involving analogical terms. Cajetan commends us to interpret individual claims with an eye to the context in which they are made—“if someone does not wish to err, he ought habitually to consider the occasion of the speech.”⁶⁵ This is the warning mentioned above in Chapter 3 of this study, in response to those who feared that Cajetan’s semantic analysis of analogy would necessarily ignore context and the necessity of using judgment in applying and interpreting analogical terms. By now we can see that Cajetan’s advice to pay attention to context is consistent with the whole of his teaching, with his semantic principles in general, and with his semantic analysis of analogy in particular.

⁶²*DNA* §119.

⁶³*DNA* §§120-122.

⁶⁴*DNA* §§123-124.

⁶⁵*DNA* §125: “Unde si quis falli non vult, solerter sermonis causam coniectet.”

8.9 *De Conceptu Entis*

Although written eleven years later, Cajetan's letter *De Conceptu Entis* ("On the Concept of Being") is usually reproduced with *De Nominum Analogia*. This is appropriate, although not for the reasons that many have assumed. The letter addresses certain questions about the concept of *being*, and has contributed to the tendency of some interpreters to insist that Cajetan's teaching on analogy is the teaching of a metaphysician, rather than a logician. However, as the title rightly indicates, the letter treats not being, nor the analogy of being, but the *concept* of being. And even if Cajetan had not said so explicitly, we would have known from the semantic principles laid out in his *Categories* commentary that "it is the same to speak of the concept of being as to speak of the signification of 'being.'"⁶⁶

The letter is appropriately paired with *De Nominum Analogia*, then, not because it clarifies metaphysical issues ("the analogy of being") but because it clarifies semantic issues ("the analogy of 'being'"). The letter fits well with *De Nominum Analogia* because within the context of its concern with a particular concept, it reiterates several of the doctrines of that treatise. Furthermore, it can also be understood as an application and illustration of the advice Cajetan had offered at the end, about how to interpret different and apparently contradictory claims about analogy. In the letter, Cajetan responds to two interpretive problems raised by Francis of Ferrera. The first is that Cajetan seems to contradict himself on the subject of whether there are one or many mental concepts (formal concepts, as opposed to objective concepts) of being. The second is that Cajetan's claim that a concept of being cannot be abstracted from individual beings seems to contradict Aquinas's claim that being is the most simple concept. In both cases, Cajetan's response reminds us that because analogy is a mean between univocation and equivocation, learned men have said and will say apparently contradictory things about it, claims which can be

⁶⁶*CDEE*, §14: "...idem est loqui de conceptu entis et de significatione ejus."

reconciled when we remember the nature of analogy itself, and the context in which claims about it are made.

So in response to the question of whether there are one or many mental concepts of being, Cajetan first reminds Francis of the transitivity of similarity: “whatever is the image of something which similar to another, is also the image of that other insofar as it is similar to the first.”⁶⁷ It follows that numerically one concept existing subjectively in the mind represents what is one not numerically but analogically⁶⁸; so there is one mental concept in the mind,⁶⁹ but this is not one perfect and adequate concept. It is when speaking of perfect and adequate mental concepts and what they represent that Cajetan says that in analogy there cannot be numerically one.⁷⁰

In response to the second question, Cajetan reiterates his point from *De Nominum Analogia* that a perfect and adequate concept of a common analogue cannot be abstracted from the diverse analogates. This is because properly speaking abstraction implies the separation of a distinct *ratio* common to those things from which it is abstracted. Indeed, this is why there can be no perfect and adequate concept of the common analogue. Nonetheless, there can be an imperfect concept of the common analogue; it is possible to resolve a proper *ratio* of an individual analogate into a “confused” concept which imperfectly represents the diverse analogates.⁷¹ In the case *being*, this means that a concept can be resolved which is not the concept of one particular being, or even of one category of being, but of all being. Indeed, anything, insofar as it is a being, can be resolved into this

⁶⁷*DCE* §3; cf. *DNA* §§36, 106.

⁶⁸*DCE* §4.

⁶⁹*DCE* §5.

⁷⁰*DCE* §6.

⁷¹*DCE* §7.

concept of being, which is why *being* is said to be the first known, and the most simple.⁷² So Cajetan can say that a perfect and adequate concept of being cannot be abstracted, and yet being is a simple concept, the first known, and into which all resolution is made.⁷³

Insofar as Cajetan's clarifications—especially the second—concern the concept of *being*, they are, no doubt, important for the metaphysician. Anyone looking for insight into Cajetan's understanding of metaphysics would do well to consider the discussion in *De Conceptu Entis*, a discussion which supplements, for example, what Cajetan says about the primacy and simplicity of the concept of being at the beginning of his commentary on *De Ente et Essentia*. Yet Cajetan's discussion, compressed as it is,⁷⁴ is primarily a clarification of the semantic analysis given in *De Nominum Analogia*. To be sure, it involves an application of that theory to the concept of being, but it is nonetheless made up of essentially semantic clarifications, clarifications about the different senses of concepts, about which kinds can be abstracted and how, about the nature of resolution, and, again, about the care that must be taken in interpreting different remarks about analogy.

8.10 Conclusion

The initial chapters of *De Nominum Analogia* describe, and then set aside, two descriptions of how a term can signify *rationes* which are partly the same and partly different. Only a third proposal, in which diverse *rationes* are proportionally one, cannot be subsumed under the semantic rules which govern equivocals and univocals, and so the balance of Cajetan's treatise, the heart of Cajetan's theory of analogy, is an analysis of the

⁷²*DCE* §8.

⁷³*DCE* §9: "Ita quod (ut unico verbo rem absolvam): ens esse primo notum in quod fit omnis resolutio, in quod omnia addunt, per modum analogi interpretandum est: cum quo stare potest, quod ens secundum perfectum adaequatumque conceptum, non abstrahit a naturis praedicamentalibus, sicut nec aliquod analogum a fundantibus analogiam."

⁷⁴And it is compressed, despite Cajetan's polite claim to the contrary ("Plura nunc non mihi occurrunt ad propositum dicenda, immo prolixior fui acutissimo ingenio tuo, quo ex unico verbo concepisses cuncta." *DCE* §10).

semantic ramifications of proportional unity at all semantic levels—simple apprehension, judgment, and inference. From the beginning this requires Cajetan to qualify the sense in which there is and is not one analogue, which leads to his distinction between the “perfect” mental concept, which adequately represents only one of the diverse, precise analogues, and the “imperfect” mental concept, which somehow represents one common analogue, by representing the diverse analogues in their unity. This naturally leads to a discussion of the special circumstances of “abstraction” in the case of analogy. Properly speaking, there can be no abstraction, insofar as this implies the isolation of a common and univocal element. But there can be a kind of quasi-abstraction, by which the commonness of the analogates is considered without their diversity. This involves a making indeterminate, or a “confusion,” of their distinctness, leaving only attention to their (proportional) unity.

Moving from simple apprehension to judgment, Cajetan explains that because there can be this kind of quasi-abstraction of a common analogue, so that it is apprehended by one imperfect concept, the analogue can be predicated as a superior of inferiors. Here again, its universality must not be conflated with univocity; for the foundation of univocity is absolute sameness of *rationes*, while the foundation of superiority is merely sameness of *rationes*, where this can include even proportional sameness. If the analogue is to be defined, however, this proportional sameness will not enter into the definition of the analogue. This is why Cajetan clarifies that a term analogous by proportionality signifies not a relation, but the foundation of a relation. In other words, because analogy of proportionality involves diverse, proportionally similar relations (the relations between the diverse analogues and their respective analogates), a term analogous by proportionality signifies one of the relata (one of the analogues) of one of the proportionally similar relations. But not all of the relata of these relations, nor the relations themselves, are included in the definition of the analogue; or, to put it another way, one of the proportionally similar *rationes* is not defined in terms of another. In this respect, analogy

of proportionality differs from analogy of attribution, and from metaphor, in which the *ratio* of a secondary analogue necessarily includes reference to a primary analogue.

Nonetheless, priority and posteriority are present in analogy of proportionality, in two ways. First, there is the priority of the original signification of a term subsequently extended analogically; this is priority in the order of imposition. Second, there is the priority in the order of the thing signified; for diverse, proportionally similar analogues can have more or less excellence, and their respective analogates can have priority or posteriority in the order of being. But the fact that we can make such comparisons does not imply that there is some univocal element in virtue of which they are compared, for the foundation of comparison, like the foundation of superiority, is not absolute sameness, but any sameness, which can include proportional sameness.

Lastly, Cajetan describes the implications of proportional unity at the level of inference, and it is here that he finally addresses the infamous arguments of Scotus, that any non-univocal term would cause a fallacy of equivocation. In short, Scotus's semantic objections ignored the metaphysical classification of proportional unity, and failed to recognize that the kind of unity which is the foundation of contradiction, like that which founds superiority and comparison, includes this proportional unity. So *rationes* proportionally one are unified enough to preserve the validity of inferences. An analogous term can be used in different senses in different parts of the syllogism, and yet the common term does not disguise an equivocation, for the term signifies an analogue proportionally one.

By ending with some general advice about employing analogical terms, and about how to make sense of the sometimes seemingly contradictory claims others have made about the nature of analogy, Cajetan reminds us that semantic analysis alone is not sufficient to guarantee the right use and interpretation of analogical terms. We might say that here is a recognition of the limits of semantic analysis, and a clear acknowledgment of the role of judgment in analogy. But for Cajetan, it is clear that properly exercising that

judgment requires us to keep in mind the semantic details of analogical terms, and especially to keep in mind the nature of proportional unity and its implications in all three parts of reasoning governed by logic.

CONCLUSION

This study has presented Cajetan's *De Nominum Analogia* as offering a semantic analysis of analogy, that is, an analysis of the semantic properties of terms which signify analogically. Cajetan's starting point was a tradition which had described analogy as a kind of equivocation (*aequivocatio a consilio*), involving diverse *rationes* which are similar "in some respect" (*secundum quid*). Latent in the tradition, but brought out and made inescapable by the objections of Scotus, were two difficulties. First, how can the sameness *secundum quid* be further specified? And second, how can any non-univocal term, exhibiting not sameness *simpliciter* but only sameness *secundum quid*, avoid causing the fallacy of equivocation?

The two decisive and infamous moments in Cajetan's teaching on analogy must be understood as responses to these two questions. That is, Cajetan's threefold division of "modes" of analogy is a description of three different ways that *rationes* signified by a term can be somehow the same. And Cajetan's preference of analogy of proportionality is based on the conviction that, of the three modes, only this one is a true mean between univocation and equivocation, a non-univocal term which is nonetheless sufficiently unified to preserve the validity of inferences.

The centerpiece of Cajetan's theory of analogy, then, is his appeal to a special category of sameness or unity. By appealing to proportional unity, of course, Cajetan only draws on another part of the same Aristotelian philosophical tradition within which the semantic difficulties about analogy had taken shape. Just in this respect it must be acknowledged that proportional unity is a perfectly respectable variety of unity *secundum quid*. Moreover proportional unity seems especially suited to answer the question of how

diverse *rationes* in an *aequivocatio a consilio* could be unified enough respond to the Scotistic objections against the possibility of a true mean between univocation and equivocation.

Cajetan's appeal to proportional unity also has the advantage of respecting and confirming the limits of semantic analysis. In light of the present interpretation, we can understand why Cajetan is preoccupied with describing the unity of the analogical concept—a preoccupation which heretofore has seemed inappropriate to many of Cajetan's interpreters—and at the same time we can appreciate that by describing the unity of the analogical concept as *proportional*, Cajetan refused to follow the Scotistic temptation to regard semantic analysis as requiring a reduction to univocal concepts. Furthermore, Cajetan's analysis of what a proportionally unified concept entails for the rest of logic confirms the importance of context, and the necessary role of judgment, in the use and interpretation of analogical terms. Cajetan, apparently unlike some of his contemporaries, does not hold that words have fixed semantic properties independently of their role in sentences; rather they must be understood and analyzed in light of propositional and inferential context.

Undoubtedly the most difficult, and alien, aspects of Cajetan's semantic analysis of analogy are the discussions of the logical and psychological implications of proportionally unified concepts. It should not be glossed over that these discussions—as they manifest themselves for example in the distinction between “perfect” and “imperfect” concepts, and in the distinction between proper abstraction and a kind of abstraction by “confusion”—are difficult to express, translate, and understand. And yet at the very least we can now see the motivation behind them; they no longer need to seem like unaccountable preoccupations, but can be understood as necessary expansions of traditional logical and psychological frameworks to accommodate the phenomenon of analogy.

Indeed, while the present study does not claim to be an exhaustive exploration of Cajetan's teaching on analogy, it does claim to set out the terms within which further

fruitful exploration must take place. Most of the history of interpretations of Cajetan's *De Nominum Analogia* can be described, as in Chapter 1, as representing a more-or-less coherent "paradigm," approaching *De Nominum Analogia* as if it were an interpretation or systematization of Aquinas, or a generically "Thomistic" exposition of analogy. Recent historical scholarship, and reflection on the text of *De Nominum Analogia* itself, suggested the exhaustion of that paradigm, and pointed to the emergence of a new one, which approaches *De Nominum Analogia* as a text intending to answer the particular and focused questions recapitulated here. Of course, when one paradigm gives way to a new one, it is because the new one accounts for all those things that the old paradigm had tried to account for, and accounts for further things which the old one could not account for. But an old paradigm also gives way to a new one because that new one opens up space for new inquiry. The new paradigm, which I have advocated, and tried to embody, in this study, brings with it its own "puzzles." Among these puzzles are those already alluded to. How can we better understand the nature of an "imperfect" concept? How can we better understand abstraction-by-confusion? Among other puzzles are those concerning the articulation, and even formalization, of the semantics of analogy. Is Bochenski's "isomorphy" an appropriate and useful translation of proportional unity? Can it contribute to a rigorous formal analysis of analogy?

Lastly, there is the puzzle of Cajetan's relation to Thomas. For the new paradigm may return to the question of how Cajetan's analysis of analogy is related to Aquinas's own teaching. Of course a responsible evaluation of the "Thomism" of Cajetan's theory of analogy must take into account the significant development, between the times of Aquinas and Cajetan, in the terms of Thomistic logic and psychology (the distinction between formal and objective concepts is only the most rudimentary example of this). And as we have seen, strictly speaking, Aquinas did not answer, and did not try to answer, the semantic questions that *De Nominum Analogia* tries to answer. But Aquinas did appreciate the importance of proportional unity, as a special kind of unity, and one which was not the

same as a determinate relation of one to another. The question of the Thomism of Cajetan's theory, then, will depend in part on whether we judge that Thomas himself would have invoked proportional unity if he, like Cajetan, had attempted to describe the relationships which hold between the semantic properties of analogical terms.

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APPENDIX

“ON THE ANALOGY OF NAMES”

and

“ON THE CONCEPT OF BEING”

English translations

of

Thomas De Vio Cajetan’s

De Nominum Analogia (1498)

and

De Conceptu Entis (1509)

by Joshua P. Hochschild

printed parallel with the Latin text
of the Hering (1951) revision of the Zammit (1934) edition.

A NOTE ON THE TRANSLATIONS

These translations are based on the Latin text of the treatise *De Nominum Analogia* and the letter *De Conceptus Entis* as they are printed in the Angelicum edition (edited by P.N. Zammit, 1934; revised by P.H. Hering, 1951). Readers interested in the sources cited by Cajetan may find references in the Angelicum edition, or in the various published translations by Bushinski, Robillard, or Pinchard (the later two of which also reproduce some variation of the Hering-Zammit Latin).

Granted that all translations are interpretations, in translating these texts I have aimed as much as possible for literalness. The result is an often inelegant but I hope faithful rendition of the texts as established by Hering-Zammit. Except in one instance, indicated in the text, I have not taken advantage of manuscript variations reported in the apparatus of Hering-Zammit, even where these might have made for more felicitous readings.

One word that presents a translator of these texts with a difficult choice is “*ratio*” (plural “*rationes*”). As I have tried to convey in the body of this study (Chapter 5), in the context of logic this is a technical term, yet admitting a surprising degree of flexibility. The *ratio* is said to be in things, to be in the mind, and to be considered absolutely (neither as in things nor in the mind.) Perhaps the best English interpretation of the word is the phrase “intelligible content.” But this is a cumbersome locution and is still not always entirely accurate. In any particular instance, “*ratio*” could be appropriately translated as “concept”; as “nature” or “essence” or “form”; as “definition” or “analysis”—and indeed some translators have chosen some or all of these, and other alternatives, varying their translation of “*ratio*” depending on its context.

Not wanting to divide what Cajetan has united, I judged that the best way to give “*ratio*” a consistent treatment was to leave the term untranslated, inviting readers to treat it as a naturalized English term. It is my hope that even those with only the vaguest familiarity with the Latin “*ratio*” will in this way be able to discern a sense of it from the subtle differences in the contexts in which it is used, and that by drawing attention to the term, rather than disguising it under a variety of English substitutes, I will have made Cajetan’s teaching more, rather than less, perspicuous. After all, it is not just linguistically but *philosophically* interesting that one word can play such a variety of roles in Latin, and that we lack such a word in English.

Exceptions: I have translated “*ratio*” in those those few instances where it is obviously used in the non-technical sense of an explanation (as in “the *reason* why...,” e.g. *DNA* §§28, 41, 49, 104), or where it means “reasoning” (as at *DNA* §111).

“ON THE ANALOGY OF NAMES”

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DE NOMINUM ANALOGIA

ON THE ANALOGY OF NAMES

CAPUT I

CHAPTER I

QUOTUPLEX SIT ANALOGIA, CUM DECLARATIONE PRIMI MODI

HOW MANY KINDS OF ANALOGY THERE ARE, WITH AN EXPLANATION OF THE FIRST

1. Invitatus et ab ipsius rei obscuritate, et a nostri ævi flebili profundarum litterarum penuria, de nominum analogia in his vacationibus tractatum edere intendo. Est siquidem eius notitia necessaria adeo, ut sine illa non possit metaphysicam quispiam discere, et multi in aliis scientiis ex eius ignorantia errores procedant. Quod si ullo usquam tempore accidit, hac ætate id evenire clara luce videmus, dum analogiam, vel indisjunctionis, vel ordinis, vel conceptus præcisi unitate, cum inaequalis participatione constituunt. Ex dicendis namque patebit, opiniones huiusmodi a veritate, quæ ultro se offerebat, per abrupta deviasse.

1. Invited both by the obscurity of the thing itself, and by our age's deplorable dearth of profound learning, I intend to produce on this vacation a treatise on the analogy of names. Knowledge of this [subject] is necessary, since without it, it is not possible that anyone learn about metaphysics, and many errors in other sciences proceed from ignorance of it. And if this ever happened at any time, in this age we see it come out in clear light, when either unity of indisjunction, or of order, or of a precise concept unequally participated, [are said to] constitute analogy. From what is to be said it will be manifest in what ways such opinions wander away from the truth which presents itself freely.

2. Analogiæ igitur vocabulum proportionem sive proportionalitatem (ut a Græcis accepimus) in proposito sonat. Adeo tamen extensum distinctumque est, ut multa nomina analogia abusive dicamus; et multarum distinctionum adunatio si fieret, confusionem pareret. Ne tamen rectum obliqui iudicio privetur, et singularitas in loquendo accusetur, unica distinctione trimembri omnia comprehendemus, et a minus proprie analogis ad vere analogia procedemus.

2. In the present discussion, the word "analogy" therefore means *proportion* or *proportionality* (as we receive it from the Greeks). From this nevertheless [the word] is extended and distinguished, so that we call many names analogous abusively. If we were to make these many distinct things unified, it would yield confusion; however, in order not to omit the rule for the sake of irregular cases, and be accused of a peculiarity of speech, we will comprehend all under one three-fold distinction, and proceed from the less properly analogous to the truly analogous.

3. Ad tres ergo modos analogiæ omnia analogia reducuntur: scilicet ad analogiam inaequalitatis, et analogiam attributionis, et analogiam proportionalitatis. Quamvis secundum veram vocabuli proprietatem et usum Aristotelis, ultimus modus tantum analogiam constituat, primus autem alienus ab analogia omnino sit.

3. All analogues are reduced to three modes of analogy: namely, to *analogy of inequality*, *analogy of attribution*, and *analogy of proportionality*. However according to true proper terminology and the use of Aristotle, only the last mode constitutes analogy, and the first is wholly foreign to analogy.

4. Analoga secundum inæqualitatem vocantur, quorum nomen est commune, et ratio secundum illud nomen est omnino eadem, inæqualiter tamen participata. Et loquimur de inæqualitate perfectionis: ut *corpus* nomen commune est corporibus inferioribus et superioribus, et ratio omnium corporum (in quantum corpora sunt) eadem est. Quærenti enim quid est ignis in quantum corpus, dicitur: substantia trinæ dimensionis subiecta. Et similiter quærenti: quid est cælum in quantum corpus, etc. Non tamen secundum æqualem perfectionem ratio corporeitatis est in inferioribus et superioribus corporibus.

5. Huiusmodi autem analogia Logicus univoca appellat, Philosophus vero æquivoca, eo quod ille intentiones considerat nominum, iste autem naturas. Unde et in *X Metaph.*, text. ultim. Aristoteles dicit quod corruptibili et incorruptibili nihil est commune univocum, despiciens unitatem rationis seu conceptus tantum. Et in *VII Physic.*, text. 13 dicitur juxta genus latere æquivocationes; quia huiusmodi analogia cum unitate conceptus non dicit unam naturam simpliciter, sed multas compatitur sub se naturas, ordinem inter se habentes, ut patet inter species cuiuslibet generis, specialissimas et subalternas magis. Omne enim genus analogum hoc modo appellari potest, (licet non multum consueverint nisi generalissima et his propinqua sic vocari), ut patet de quantitate et qualitate in prædicamentis, et corpore, etc.

6. Hanc analogiam S. Thomas, in *I Sent.*, dist. 19 vocat analogiam *secundum esse tantum*, eo quod analogata parificantur in ratione significata per illud nomen commune, sed non parificantur in esse illius rationis. Perfectius enim esse habet in uno, quam in alio, cuiuscumque generis ratio, ut in *Metaphysica* pluries patet. Non solum enim planta est nobilior minera; sed corporeitas in planta est nobilior corporeitate

4. They are called analogous *according to inequality*, whose name is common, and the *ratio* according to that name is wholly the same, though unequally participated. And we speak [thus] of unequal perfections—as “body” is a name common to inferior and superior bodies, and the *ratio* of all bodies, insofar as they are bodies, is the same. For if it is asked: “What is fire insofar as a body,” it is said: “a substance subject to three dimensions.” And similarly if it is asked: “What is the sky insofar as a body,” etc. But nevertheless, the *ratio* of corporeity is not in inferior and superior bodies according to equal perfection.

5. Analogues of this mode the logician calls *univocals*, and the philosopher *equivocals*, since the one considers the intention of the name, and the other considers the nature. Whence also in the last chapter of Book X of the *Metaphysics*, Aristotle says that in the corruptible and the incorruptible there is nothing univocally common, ignoring only the unity of the *ratio* or concept. And in chapter 13 of Book VII of the *Physics* it is said that equivocations are concealed behind a genus; because in this mode of analogy, with the unity of the concept, it does not say simply one nature; rather, it brings together under itself many natures, having order between them—as for instance between species of whatever genus, the most specific and more subalternated. Indeed every genus can be called analogous in this way, (although not many are usually so called, except the most general and those near it), as for instance quantity and quality in the categories, and body, etc.

6. This analogy Saint Thomas, in his commentary on the *Sentences* (I, dist. 19), calls analogy *according to being* [*secundum esse*] only, since the analogates are the same in the *ratio* signified by that common name, but are not the same in the being [*esse*] of that *ratio*. For the *ratio* of each genus has more perfect being [*esse*] in one than in another, as is so often plain in metaphysics. Indeed not only is a *plant*

in minera: et sic de aliis.

7. Perhibet quoque huic analogiæ testimonium Averroes in *XII Metaph.*, text. 2 dicens, cum unitate generis stare prioritatem et posterioritatem eorum, quæ sub genere sunt. Hæc pro tanto analogia vocantur, quia considerata inæquali perfectione inferiorum, per prius et posterius ordine perfectionis de illis dicitur illud nomen commune. Et iam in usum venit, ut quasi synonyme dicamus aliquid dici analogice et dici per prius et posterius.

Abusio tamen vocabulorum hæc est; quoniam dici per prius et posterius, superius est ad dici analogice. In huius modi autem analogis, quomodo inveniuntur unitas, abstractio, prædicatio, comparatio, demonstratio et alia huiusmodi, non oportet determinare; quoniam univoca sunt secundum veritatem, et univocorum canones in eis servandi sunt.

more noble than a *stone*, but the *corporeity* in the plant is more noble than the *corporeity* in the stone, and it is so for others.

7. About this analogy there is the testimony of Averroes, in the second part of his commentary on Book XII of the *Metaphysics*, saying that with the *unity* of the genus remains the *priority and posteriority* of those which are under the genus. These are only called analogous because, considering the unequal perfection of the inferiors, that name is common to them *according to priority and posteriority* in the order of perfection. And so this comes into use, since as if by a kind of synonymy we say something is “called analogically” and “called according to priority and posteriority.”

Nevertheless this is an abuse of vocabulary, since to be called according to priority and posteriority is more general than be called analogically. Thus it is not necessary to determine how unity, abstraction, predication, comparison, demonstration and others of the sort are found in analogues of this mode; for according to truth they are univocals, and the rules of univocals serve for them.

CAPUT II

ANALOGIA ATTRIBUTIONIS QUID SIT, ET QUOT MODIS FIAT, ET QUAE EIUS CONDITIONES

8. Analogia autem secundum attributionem sunt, quorum nomen commune est, ratio autem secundum illud nomen est eadem secundum terminum, et diversa secundum habitudines ad illum: ut *sanum* commune nomen est medicinae, urinæ et animalis; et ratio omnium in quantum sana sunt, ad unum terminum (sanitatem scilicet), diversas dicit habitudines. Si quis enim assignet quid est animal in quantum sanum, subiectum dicit sanitatis; urinam vero in quantum sanam, signum sanitatis; medicinam autem in quantum sanam, causam sanitatis proferet. Ubi clare patet, rationem sani esse nec omnino eandem, nec omnino diversam; sed eandem secundum quid, et diversam secundum quid. Est enim diversitas habitudinum, et identitas termini illarum habitudinum.

9. Quadrupliciter autem fieri potest huiusmodi analogia, secundum quatuor genera causarum (vocando pro nunc causam exemplarem causam formalem). Contingit siquidem multa ad unum finem, et ad unum efficiens, et ad unum exemplar, et ad unum subiectum, secundum aliquam unam denominationem et attributionem diversimode habere: ut patet ex exemplis Aristotelis, *IV Metaph.*, text. 2. Ad causam enim finalem pertinet exemplum de sano in *III Metaph.*, text. 2, ad efficientem vero exemplum de medicinali ibidem positum; ad materialem autem analogia entis ibidem subiuncta; ad exemplarem demum analogia boni, posita in *I Ethic.*, cap. 7.

10. Attribuuntur autem huic analogiæ multæ conditiones, ordinate se consequentes: scilicet quod analogia ista sit

CHAPTER II

ANALOGY OF ATTRIBUTION—WHAT IT IS, HOW MANY KINDS THERE ARE, AND WHAT ITS CONDITIONS ARE

8. They are analogous according to attribution, whose name is common, but the *ratio* according to that name is the same according to a term [i.e. a terminus of a relation], and diverse according to relations to that [term]—as “healthy” is a name common to medicine, urine, and animal, and the *ratio* of all insofar as they are healthy, says different relations to one term (namely *health*). For if someone says, “What is *animal*, insofar as healthy?” one would say, “*subject of health*.” But [one would say that] urine, insofar as healthy, is a *sign of health*; and for medicine, insofar as healthy, is given *cause of health*. Whence it is clear, that the *ratio* of *healthy* is not either wholly the same, nor wholly diverse, but is the same with respect to something, and diverse with respect to something [else]. There is indeed a diversity of relations, and an identity of the terms of those relations.

9. This kind of analogy can come to be in four ways, according to the four genera of causes (and for now the formal cause is to be called the exemplar cause). Since it occurs as many *to one end*, *to one efficient cause*, *to one exemplar*, and *to one subject*, according to some one denomination and attribution had in different ways, as is clear from the example of Aristotle, *Metaphysics* IV, 2. The example of “health” in *Metaphysics* III, 2 pertains to final cause, the example of “medicinal” there posited pertains to efficient [cause]; the analogy of “being” is there put under material [cause]; and the analogy of “good” is posited in *Ethics* I, 7 as to an exemplar [cause].

10. Many conditions are attributed to this analogy, following upon themselves in order: namely, that *this analogy is*

secundum denominationem extrinsecam tantum; ita quod primum analogatorum tantum est tale formaliter, cætera autem denominantur talia extrinsece. Sanum enim ipsum animal formaliter est; urina vero, medicina et alia huiusmodi, sana denominantur, non a sanitate eis inhærente, sed extrinsece, ab illa animalis sanitate, significative vel causaliter, vel alio modo. Et similiter idem est de medicativo et de substantia, quæ sunt formaliter in primo; in cæteris vero denominativa significatione denominantur et extrinsece. Boni quoque ratio in bono per essentiam salvata, quo exemplariter caetera denominantur bona, in solo primo bono formaliter invenitur; reliqua vero extrinseca denominatione, secundum illud bonum, bona dicuntur.

11. Sed diligenter advertendum est, quod hæc huiusmodi analogiæ conditio, scilicet quod non sit secundum genus causæ formalis inhaerentis, sed semper secundum aliquid extrinsecum, est formaliter intelligenda et non materialiter: idest non est intelligendum per hoc, quod omne nomen quod est analogum per attributionem, sit commune analogatis sic, quod primo tantum conveniat formaliter, cæteris autem extrinseca denominatione, ut de sano et medicinali accidit; ista enim universalis est falsa, ut patet de ente et bono; nec potest haberi ex dictis, nisi materialiter intellectis. Sed est ex hoc intelligendum, quod omne nomen analogum per attributionem ut sic, vel in quantum sic analogum, commune est analogatis sic, quod primo convenit formaliter, reliquis autem extrinseca denominatione.

Hoc siquidem verum est, ex formal intellectu præcedentium; ex eisque manifeste sequitur. Ens enim quamvis formaliter conveniat omnibus substantiis et accidentibus etc., in quantum tamen entia, omnia dicuntur ab ente subjective ut sic, sola substantia est ens formaliter; cætera autem entia dicuntur, quia entis passiones vel generationes etc. sunt; licet entia formaliter alia ratione dici possint.

according to extrinsic denomination only; so that only the first of the analogates is formally such, while the rest are denominated such extrinsically. Indeed, the animal itself is formally healthy; but urine, medicine, and other such things are denominated “healthy,” not from a health inherent in them, but extrinsically, from that health of the animal, as *significant of* or *causative of* or some other way [related to the health of the animal]. And likewise it is the same with “medicative” and with “substance,” which are formally in the first [analogate], while the rest are denominated by denominative and extrinsic signification. Thus the *ratio* of “good” is saved essentially in the good by which, as exemplary, the rest are denominated good; it is found formally only in the first good. The rest are called good, according to that good, by extrinsic denomination.

11. But it must be carefully pointed out, that this condition of this kind of analogy—namely that it is not according to a kind of formally inherent cause, but always according to something extrinsic—is to be understood formally and not materially. That is, it is not to be understood by this that every name which is analogous by attribution is common to its analogates such that it only agrees with the first formally, and with the rest by extrinsic denomination—as happens with “healthy” and “medical.” For universally this is false, as is clear from “being” [*ens*] and “good.” Nor can it be had from what was said, unless it was understood materially. Rather, it is must be understood from this that every name analogous by attribution *as such*, or *insofar as so analogous*, is common to its analogates such that it agrees with the first formally and with the rest by extrinsic denomination.

This indeed is true, from the formal understanding of the preceding; it manifestly follows from it. Indeed, though *being* [*ens*] formally agrees with all substances and accidents, etc., nevertheless, insofar as all are called beings from subjective being as such, only substance is formally *being*, while the rest are called *beings* because they are passions or generations, etc., *of being*—although

Et simile est de bono. Licet enim omnia entia bona sint, bonitatibus sibi formaliter inhærentibus, in quantum tamen bona dicuntur, bonitate prima effective aut finaliter aut exemplariter, omnia alia nonnisi extrinseca denominatione bona dicuntur: illamet bonitate, qua Deus ipse bonus formaliter in se est.

12. Et ex hac conditione statim infertur alia: scilicet quod illud unum, ad quod diversæ habitudines terminantur in huiusmodi analogis, est unum non solum ratione, sed numero. Quod *dupliciter* intelligi potest, secundum quod analogata dupliciter sumi possunt: scilicet universaliter et particulariter.

Si enim sumantur analogata particulariter, illud unum necessario est unum numero vere et positive. Si autem sumantur universaliter, illud unum necessario est unum numero negative, idest non numeratur in illis analogatis ut sic, quamvis in se sit universale quoddam, et non unum numero. Verbi gratia, si sumantur hæc urina sana, hæc medicina sana, et hoc animal sanum: hæc omnia dicuntur *sana* a sanitate quæ est in hoc animali, quam constat unam numero vere esse. Sortes enim dicitur sanus, quia habet hanc sanitatem; medicina, quia illam facit; urina, quia eandem significat, etc.

Si vero sumantur animal sanum in communi, et urina sana in communi et medicina sana in communi: sic, formaliter loquendo, sanitas a qua huiusmodi sana dicuntur, non est una numero in se: eo quod causæ universales effectibus universalibus comparandæ sunt, ut *II Phys.*, text. 39 dicitur. Et simile est de signis, et instrumentis, et conservativis, et aliis huiusmodi; sed est una numero in istis analogatis negative. Non enim numeratur sanitas in animali, urina et diæta; quoniam non est alia sanitas in urina, et alia in animali, et alia in diæta.

they could be called beings formally for another reason [*alia ratione*].

And it is similar with “good.” Indeed, although all *beings* are *good* by some goodness inherent in them, nevertheless *insofar* as they are called good *from some first good*—effective, or final, or exemplary—all others are only called good by extrinsic denomination—[from] that same goodness, by which God Himself is formally good in Himself.

12. And from this condition immediately another can be inferred: namely, that *that one, to which diverse relations are terminated in this mode of analogy, is one not only in ratio, but in number*. This can be understood in two ways, according as the analogates can be taken in two ways, namely *universally* and *particularly*.

If indeed the analogates are taken *particularly*, that name necessarily is one in number truly and positively. If however they are taken *universally*, that name necessarily is one in number negatively, that is, it is not numbered in those analogates as such, since in itself it is something universal, and not one in number. For example, if these are taken: “*this* urine is healthy”, “*this* medicine is healthy”, and “*this* animal is healthy”, these are all called “healthy” from the health which is in *this animal*, which is known to be truly one in number. For Socrates is called healthy, because he has *this* health; medicine, because it makes it; urine, because it signifies the same [particular health], etc.

But if we take healthy animal *in general*, healthy urine *in general*, and healthy medicine *in general*, then formally speaking the health from which such are called healthy is *not* in itself one in number; because universal effects must be compared to universal causes, as is said in *Physics* II, txt. 39—and likewise of signs, instruments, and preservatives, and other such things. But, negatively, there is one in number in these analogates; for health is not numbered in the animal, urine, and diet, since there is not one health in the urine, another in the animal, and another in the diet.

13. Et sequitur conditio ista ex præcedenti: quoniam commune secundum denominationem extrinsecam non numerat id a quo denominatio sumitur in denominatis, sicut univocum multiplicatur in suis univocatis; et propter hoc dicitur unum ratione tantum, et non unum numero in suis univocatis. Alia est enim animalitas hominis, et alia equi, et alia bovis, *animalis* nomine adunatæ in una ratione.

14. Ex hac autem conditione infertur alia, quod scilicet primum analogatum ponitur in definitione cæterorum, secundum illud nomen analogum; quoniam cætera non suscipiunt illud nomen, nisi per attributionem ad primum, in quo formaliter salvatur eius ratio. Cadit siquidem in ratione medicinæ, et diætæ, et urinæ etc., in quantum sanæ sunt, animalis sanitas: sine qua intelligi cætera sana non possunt. Et simile est de aliis iudicium.

15. Ex hoc autem sequitur ulterius, quod nomen sic analogum, unum certum significatum commune omnibus partialibus eius modis, seu omnibus analogatis, non habet. Et consequenter, quod nec conceptum obiectivum, nec conceptum formalem abstrahentem a conceptibus analogatorum habet; sed sola vox cum identitate termini diversimode respecti communis est: ita quod cum in hac analogia sint tria: vox scilicet, terminus et respectus diversi ad illum; nomen analogum terminum quidem distincte significat, ut sanum sanitatem; respectus autem diversos ita indeterminate et confuse importat, ut primum distincte vel quasi distincte ostendat, cæteros autem confuse, et per reductionem ad primum. *Sanum* enim respectus multos ad sanitatem, puta habentis, significantis, causantis, etc., sic in una voce sanitatem distincte importante confundit, ut respectum primum scilicet habentis seu subiecti, distincte significet (*Sanum* enim absolute dicimus sanitatem habentem, ut subiectum); cæteros autem

13. And this condition follows from what has preceded: since, with the common according to extrinsic denomination, that from which the denomination is taken is not multiplied in the denominated things—as a univocal is multiplied in its univocates, and because of this is only called one in *ratio*, and not one in number in its univocates; for the animality of the man is one thing, [the animality] of the horse another, and [the animality] of the cow another, with the name “animal” united in one *ratio*.

14. From this condition another is inferred, namely *that the first analogate is posited in the definition of the rest*, [insofar as they are defined] according to that analogous name. This is because the rest do not bear that name except by attribution to the first, in which its *ratio* is formally saved. The health of the animal indeed appears in the *ratio* of medicine, of diet, and of urine, etc., insofar as they are healthy; without this the rest could not be understood to be healthy. And likewise with other cases.

15. From this, however, follows another [condition], *that a name so analogous does not have some significate common to all of its partial modes, or to all of its analogates*. And consequently, *that it has neither an objective nor a formal concept abstracted from the concepts of the analogates, but only the word is common, with the identity of the term [terminus] of different relations*. So that—since in this analogy there are three things, namely the word [vox], the *terminus*, and the *diverse respects to that [terminus]*—the analogous name signifies some distinct *terminus*, as “healthy” [signifies] *health*; however it implies *diverse respects* so indeterminately and confusedly that it shows the first distinctly or somewhat distinctly, and the others confusedly, and by reduction to the first. “Healthy” indeed, with many *respects to health*—namely *having, signifying, causing*, etc.—thus confounds many in one word distinctly indicating health; so that it distinctly signifies the primary respect, namely *having* or *being*

respectus indeterminate importat et per attributionem ad primum, sicut patet ex dictis.

16. Et propter hoc tria de huiusmodi analogo dicuntur: scilicet quod commune est omnibus analogatis non secundum vocem tantum; — et quod simpliciter prolatum stat pro primo; — et quod non est prius primo analogato, in quo tota sua ratio formaliter salvatur. Primum quidem peculiarius significat, et super omnia analogata superius significatum non habet.

17. Dividitur autem a sancto Thoma analogia hæc in analogiam *duorum ad tertium*, ut urinæ et medicinæ ad animal sanum; et in analogiam *unius ad alterum*, ut urinæ vel medicinæ ad animal sanum.

18. Nec habet ista divisio alia membra a supradictis: quoniam hæc circuit analogiam secundum omnia genera causarum. Sed ad hoc facta est, ut ostendatur differenter suscipi nomen analogum, quando ponitur primum analogatum ex una parte, et caetera ex altera parte; et quando secundorum analogatorum unum hinc et alterum inde ponitur, secundum quodcumque genus causae analogia fiat. Primo enim et caeteris sic commune est analogum, ut nihil eis prius ponat aut significet: et propterea vocatur *analogia unius ad alterum*, ponendo omnia alia a primo, loco unius. Secundis autem analogatis sic commune est nomen analogum, ut aliquid omnibus eis prius ponat: primum scilicet ad quod omnia secunda attribuuntur. Et vocatur *analogia duorum ad tertium*, vel multorum ad unum: quia non inter se est attributio, sed ad primum.

19. Appellantur autem hæc analogia a Logico aequivoca, ut in principio *Prædicamentorum* patet, ubi animal

subjected to (since we say “healthy” absolutely of what has health as a subject), while the rest it indicates with indeterminate respects and by attribution to the first, as is clear from what has been said.

16. And because of this three things can be said of this kind of analogue: namely (1) that it is common to all of its analogates not only according to the word; and (2) that *simpliciter* the word stands for the first [analogate]; and (3) that there is not something more prior than the first analogate, in which its whole *ratio* is formally saved. It signifies the first in a more peculiar way, and has no superior signification over all analogates.

17. This analogy is divided by Saint Thomas into (1) *analogy of two to a third*—as of urine *and* medicine to the healthy animal—and (2) *analogy of one to another*—as of urine *or* medicine to the healthy animal.

18. But this division does not have any other members than the aforesaid; since that one covered analogy according to all kinds of causes. But [Thomas’s division is made] in order to show that it is different to take an analogous name [on the one hand] when it posits a prime analogate from one part and the rest from the other part, and [on the other hand] when one of the secondary analogates is posited here and another there according to whatever kind of cause produces the analogy. Indeed, the analogue is so common to the first and the rest that it posits or signifies nothing prior to them: and therefore it is called *analogy of one to another*, positing all others than the first in [relation to] the place of the first. But to the secondary analogates the analogous name is so common that it posits something prior to all the others, namely the first to which all the secondary [analogates] are attributed. And it is called *analogy of two to a third*, or *of many to one*, because the attribution is not among themselves, but to a first.

19. However these analogues are called by the logician *equivocal*, as is clear in the beginning of the *Categories*, where *animal*

aequivocum dicitur ad animal verum et animal pictum. Animal enim pictum non pure aequivoce, sed per attributionem ad animal verum, animal dicitur; et in ratione eius in quantum animal manifeste patet animal verum accipi. Quaerenti enim: quid est animal pictum in eo quod animal? respondebitur: imago animalis veri.

20. A philosophis vero Graecis, nomina *ex uno*, vel *ad unum*, aut *in uno*, et media inter aequivoca et univoca dicuntur, ut pluries in *Metaphysica* patet; et expresse in *I Ethic.* huiusmodi nomina contra analogia distinguuntur, ut infra amplius dicitur. A Latinis autem vocantur analogia vel aequivoca a consilio.

21. Hanc analogiam S. Thomas in *I Sent.*, dist. 19, q. 5 a. 2 ad 1 vocat analogiam *secundum intentionem*, et non *secundum esse*: eo quod, nomen analogum non sit hic commune secundum esse, idest formaliter; sed secundum intentionem, idest secundum denominationem. Ut enim ex dictis patet, in hac analogia nomen commune non salvatur formaliter nisi in primo; de caeteris autem extrinseca denominatione dicitur. Haec ideo apud Latinos analogia dicuntur: quia proportiones diversas ad unum dicunt, extenso proportionis nomine ad omnem habitudinem. Abusiva tamen locutio haec est, quamvis longe minor quam prima.

22. Quomodo autem de huiusmodi analogis sit scientia, et contradictiones et demonstrationes, et consequentiae et alia huiusmodi de eis fiant, ex dictis, et consuetudine Aristotelis patet. Oportet enim significationes diversas prius distinguere (propter quod *ambigua* apud Arabes haec dicuntur), et deinde a primo ad alia procedere, sicut a centro ad circumferentiam diversis proceditur viis.

is said to be equivocal to true animal and an animal picture. An animal picture is called "animal", not by pure equivocation, but by attribution to a true animal; and in its *ratio* insofar as it is animal, it is clear that it includes true animal. For if it were asked, "What is an animal picture insofar as it is animal?" it would be answered, "an image of a true animal."

20. But by the Greek philosophers, it is called a name *from one*, or *to one*, or *in one*, and a *mean between the equivocal and the univocal*, as is clear in many places in the *Metaphysics*; and expressly in *Ethics I*, these types of name are distinguished from analogous [names], as will be explained below. However, by the Latins they are called *analogous* or *deliberately equivocal*.

21. Saint Thomas, in *I Sent.* d.19, q.5, a.2, ad 1, calls this analogy *analogy according to intention*, and *not according to being [esse]*; so that the analogous name is not here common according to being [esse], i.e. *formally*, but according to intention, i.e. *according to denomination*. As indeed is clear from what has been said, in this analogy the common name is formally saved only in the first [analogate]; of the rest it is said by extrinsic denomination. These are called analogous by the Latins, because *diverse proportions* are said *to one*, extending the name of proportion to every relation. Nevertheless this locution is abusive, although not as much as the first [kind of analogy, i.e. analogy of inequality].

22. How there is science of this kind of analogy, and how contradictions and demonstrations and consequences and other such things are made, is clear from what has been said and from the precedent of Aristotle. For it is necessary first to distinguish the diverse significations (on account of which these are called *ambiguous* by the Arabs), and then to proceed from the first to the others, as one proceeds from the center to the circumference in different ways.

CAPUT III

DE ANALOGIA PROPORTIONALITATIS: QUID SIT ET QUOTUPLEX SIT, ET QUOD SOLA PROPRIE ANALOGIA VOCETUR

23. Ex abusive igitur analogis ad proprie analogiam ascendendo, dicimus: analogia secundum proportionalitatem dici, quorum nomen est commune, et ratio secundum illud nomen est proportionaliter eadem. Vel sic: Analogia secundum proportionalitatem dicuntur, quorum nomen commune est, et ratio secundum illud nomen est similis secundum proportionem: ut videre corporali visione, et videre intellectualiter, communi nomine vocantur videre; quia sicut intelligere, rem animae offert, ita videre corpori animato.

24. Quamvis autem proportio vocetur certa habitudo unius quantitatis ad aliam, secundum quod dicimus quatuor duplam proportionem habere ad duo; et proportionalitas dicatur similitudo duarum proportionum, secundum quod dicimus ita se habere octo ad quatuor quemadmodum sex ad tria: utrobique enim dupla proportio est, etc.; transtulerunt tamen Philosophi proportionis nomen ad omnem habitudinem conformitatis, commensurationis, capacitatis, etc. Et consequenter proportionalitatem extenderunt ad omnem similitudinem habitudinum. Et sic in proposito vocabulis istis utimur.

25. Fit autem duobus modis analogia haec: scilicet metaphorice et proprie. *Metaphorice* quidem, quando nomen illud commune absolute unam habet rationem formalem, quae in uno analogatorum salvatur, et per metaphoram de alio dicitur: ut ridere unam secundum se rationem habet, analogum tamen metaphorice est vero risui, et prato virenti, aut fortunae successui; sic enim significamus haec se habere, quemadmodum homo ridens. Et huiusmodi analogia sacra Scriptura plena

CHAPTER III

CONCERNING ANALOGY OF PROPORTIONALITY: WHAT IT IS AND HOW MANY KINDS THERE ARE, AND THAT IT ALONE IS PROPERLY CALLED ANALOGY

23. Ascending from what is abusively to what is properly analogy, we say: they are called analogous according to proportionality, whose name is common, and the *ratio* according to that name is proportionally the same. Or this: they are called analogous according to proportionality, whose name is common and the *ratio* according to that name is similar according to proportion—as *seeing* by bodily vision, and *seeing* intellectually, by a common name are called “seeing”, because, just as understanding exhibits a thing to the soul, so seeing [exhibits a thing] to an animated body.

24. However a *proportion* is called a certain relation of one quantity to another, as we say that *four* has the proportion of *double* to *two*; and *proportionality* is said of a similarity of two proportions, as we say that *eight* has itself to *four* in the same way as *six* does to *three*—for both are the proportion of double. Nevertheless by the philosopher the name “proportion” is transferred to all relations of conformity, commensuration, capacity, etc.; and consequently they extend “proportionality” to every similarity of relations. And this is how we use these words in the present discussion.

25. However this mode of analogy is made in two ways: namely *metaphorically* and *properly*. *Metaphorically* when that common name has one formal *ratio* absolutely, which is saved in one of the analogates, and is said of the others by metaphor—as “smiling” has one *ratio* in itself, but is an analogue, metaphorically, of a true smile and a blooming field, or a good fortune; these indeed we signify to have themselves in some way as a smiling man. And this kind of analogy is plentiful

est, de Deo metaphorice notitiam tradens.

26. *Proprie* vero fit, quando nomen illud commune in utroque analogorum absque metaphoris dicitur: ut principium in corde respectu animalis, et in fundamento respectu domus salvatur. Quod, ut Averroes in comm. septimo *I Ethic.* ait, proportionaliter de eis dicitur.

27. Praeponitur autem analogia haec caeteris antedictis dignitate et nomine. *Dignitate* quidem, quia haec fit secundum genus causae formalis inhaerentis: quoniam praedicat ea, quae singulis inhaerent. Altera vero secundum extrinsecam denominationem fit.

28. *Nomine* autem, quia analogia nomina apud Graecos (a quibus vocabulum habuimus) haec tantum dicuntur; ut ex Aristotele etiam colligitur, qui in *Metaphysica* nomina quae dicimus analogia per attributionem, *ex uno*, vel *ad unum*, vel *in uno* vocat: ut patet in principio *IV* et in *VII*, text. 15. In *V* autem *Metaphysicae*, cap. de uno, text. 12, definiens unum secundum analogiam, ut synonymis utitur unum analogia et unum proportione; et definit ea esse, «quaecumque se habent ut aliud ad aliud»: aperte insinuans illam esse proprie analogorum definitionem, quam diximus. Quod tamen clarius habetur in Arabica translatione, ubi dicitur: «Illa quae sunt unum secundum aequalitatem, scilicet proportionalem, sunt quorum proportio est una, sicut proportio alicuius rei ad aliam rem». Ubi Averroes exponens ait: «Et illa dicuntur unum, quae sunt unum secundum proportionalitatem; sicut dicitur, quod proportio rectoris ad civitatem et gubernatoris ad navem, est una». In secundo quoque *Posteriorum*, cap. XIII huiusmodi nomina proportionalia, analogia vocat.

Et quod plus est, in *I Ethic.*, cap. 7 distinguit supradicta nomina *ad unum* aut *ex uno*, contra analogia; dum, loquens de communitate boni ad ea quae bona

in Sacred Scripture, teaching notions of God metaphorically.

26. But [analogy of proportionality is] *properly* made, when that name common to both of the analogates is said without metaphor: as “principle” is saved, with respect to animal, in the heart, and with respect to a house, in the foundation—so that (as Averroes said in his commentary on *Ethics* I, 7) it is said of them proportionally.

27. This analogy precedes the rest already spoken of, both in *dignity* and in *name*. In *dignity*, because this occurs according to the genus of formal inherent cause—since it predicates those which inhere in singulars, while the other [kinds of analogy] occur according to extrinsic denomination.

28. In *name*, because only these are called analogous names by the Greeks (from whom we have the word), as can be gathered from Aristotle—who in the *Metaphysics* calls the names (which we call analogous by attribution) *from one*, or *to one*, or *in one*, as is clear in the beginning of *IV* and in *VII*, text. 15. And in *Metaphysics* *V*, ch. 1, text 23, defining *one according to analogy*, he uses “one by analogy” as synonymous with “one by proportion”; and he defines it to be “whatever have themselves as one to another”—clearly intimating that it is the proper definition of analogates, as we say. However this is even more clear in the Arabic translation, where it says: “those which are one according to equality, that is proportionally, are those whose proportion is one, as the proportion of some thing to some other thing.” Which Averroes explains, saying: “And those are said one, which are one according to proportionality; as it is said that the proportion of ruler to the city and of captain to the ship is one.” Also in the second [book] of the *Posterior Analytics*, ch. 13, this kind of proportional name is called analogous.

And what is more, in *Ethics* I, ch. 7, he distinguishes the aforesaid names *to one* and *from one* from analogy; where, speaking about the community of good to

dicuntur, ait: «Non assimilantur a casu aequivocis; sed certe ei, quod est ab uno esse, vel ad unum omnia contendere, vel magis secundum analogiam». Et subdens exemplum analogiae dicit: «Sicut enim in corpore visus, in anima intellectus». In quibus verbis diligenti lectori, non solum nomen analogiae hoc, quod diximus, sonare docuit; sed praefendam esse in praedicationibus metaphysicis hanc insinuavit analogiam (in *ly magis*), ut S. Thomas ibidem propter supradictam rationem optime exponit.

29. Scimus quidem secundum hanc analogiam rerum intrinsecas entitates, bonitates, veritates etc., quod ex priori analogia non scitur. Unde sine huius analogiae notitia, processus metaphysicales absque arte dicuntur. Acciditque huiusmodi ignorantibus, quod antiquis nescientibus logicam, ut in *II Elenchorum* dicitur. Nec fuit forte ab Aristotelis tempore tam periculosus casus iste, sicut modo apud nos est; quoniam blasphemare fere videtur, qui metaphysicales terminos analogos dicens, secundum proportionalitatem communes exponit. Cum tamen Averroes dicat super praedicto textu: «Et dignius his tribus modis est, ut sit nomen boni dictum de eis secundum viam, quae dicitur de proportionalibus».

30. Vocatur quoque a Sancto Thoma in *I Sent.*, dist. 19, ubi supra, analogia *secundum esse et secundum intentionem*; eo quod analogata ista, nec in ratione communis nominis, nec in esse illius rationis parificantur, et tamen tam in ratione illius nominis, quam in esse eiusdem, proportionaliter, conveniunt. Sed quoniam, ut dictum est, obscura et necessaria valde res haec est, accurate distincteque dilucidanda est per plura capitula.

those which are called good, he says: “They are not likened by chance equivocals, but surely by what is to be *from one*, or to tend *to one*, or, [even] greater, according to analogy.” And supplying an example of analogy he says: “Vision indeed is in the body, as understanding is in the soul.” In which words carefully read he teaches not only that the name “analogy” means what we say, but also (by the word “greater”) he intimates that this analogy should be preferred in the predications of metaphysics—as Saint Thomas explained best there according to the aforesaid reason.

29. We know, according to this analogy, something in things of intrinsic entity, goodness, truth, etc., which is not known from the prior analogy [i.e. from analogy of attribution]. Whence without awareness of this analogy, metaphysical arguments would be said to be without art. And to those who are ignorant of this mode happens what happened to the ancients who didn’t know logic, as is said in *Sophisticis Elenchis*, book II. Nor indeed since the time of Aristotle has this situation been so dangerous as it is in our time; for he almost seems to blaspheme who, saying metaphysical terms are analogous, explains that they are common according to proportionality. However Averroes says about the abovementioned text: “And it is the more noble of these three ways, that the name of ‘good’ be said of those according to the way which is said of proportionals.”

30. Further, it is called by Saint Thomas, in *Sent. I*, d. 19 (cited above), analogy *according to being [esse] and according to intention*; so that these analogates are the *same* neither in the *ratio* of the common name, nor in the being [*esse*] of that *ratio*; and nevertheless whatever agrees with the *ratio* of those names, also agrees with the being of them, proportionally. But since, as was said, this thing is obscure and very necessary, it must be elucidated accurately and distinctly through many chapters.

CAPUT IV

QUOMODO ANALOGUM AB ANALOGATIS DISTINGUATUR

31. Quoniam autem analogia media est inter aequivocationem puram et univocationem, ex extremis natura medii declaranda est. Et quia in nominibus tria inveniuntur, scilicet vox, conceptus in anima, et res extra, seu conceptus obiectivus: ideo singula perlustrando, dicendum est, quomodo analogum ab analogatis distinguatur.

32. Et a *rebus* incipiendo, quia priores conceptibus et nominibus sunt, dicimus quod, nomine aequivoco ita diversae res significantur, quod ut sic non nisi voce adunantur. Univoco vero diversae res ita significantur, quod, ut sic, ad rem in se simpliciter unam abstractam et praecisam in esse cognito ab eis, adunantur. Analogi autem nomine res diversae ita significantur, quod ut sic ad res diversas secundum proportionem unam uniuntur. Vocatur autem in proposito *res*, non solum natura aliqua, sed quicumque gradus, quaecumque realitas, et quodcumque reale in rebus inventum.

33. Unde inter univocationem et analogiam haec est differentia: quod res fundantes univocationem sunt sic ad invicem similes, quod fundamentum similitudinis in una est eiusdem rationis omnino cum fundamento similitudinis in alia: ita quod nihil claudit in se unius ratio, quod non claudat alterius ratio. Ac per hoc fundamentum univocae similitudinis, in utroque extremorum aequè abstrahit ab ipsis extremis. Res autem fundantes analogiam, sic sunt similes, quod fundamentum similitudinis in una, diversae est rationis simpliciter a fundamento illius in alia: ita quod unius ratio non claudit id

CHAPTER IV

HOW THE ANALOGUE IS DISTINGUISHED FROM THE ANALOGATES

31. Now since analogy is a mean between pure equivocation and univocation, the nature of the mean is to be explained from the extremes. And because in names are found three things—namely (1) the *word*, (2) the *concept in the soul*, and (3) the *thing [res] outside [the soul]*, or the *objective concept*—therefore it is to be said how the analogue is distinguished from the analogates by considering one at a time.

32. And starting from the *things*—because they are prior to the concepts and the names—we say that by the *equivocal* name diverse things are signified in such a way that they are only joined by the word. By the *univocal* [name] diverse things are signified in such a way that, as such, they are joined to a thing simply one in itself, abstracted and prescinded from them in the order of knowledge [*in esse cognito*]. Now by the *analogous* name diverse things are signified in such a way that as such they are united to diverse things which are one by proportion. *Things*, however, in this present discussion, are not only *natures*, but *whatever grade, whatever reality, and whatever is really found in things*.

33. Whence *between univocation and analogy is this difference*, that *the things founding univocation* are like themselves in such a way that the foundation of similitude in one is of wholly the same *ratio* as the foundation of similitude in the other; so that the *ratio* of one contains in itself nothing that the *ratio* of the other does not contain. And because of this the foundation of univocal similitude in both extremes is equally abstracted from those extremes.

But *the things founding analogy*, are similar in such a way that the foundation of similitude in one is different *simpliciter* from its foundation in the other;

quod claudit ratio alterius. Ac per hoc fundamentum analogae similitudinis, in neutro extremorum oportet esse abstractum ab ipsis extremis; sed remanent fundamenta distincta, similia tamen secundum proportionem; propter quod eadem proportionaliter vel analogice dicuntur.

34. Et ut possint omnibus praedicta patere, declarantur exemplariter in univocatione huius nominis *animal*, et analogia huius nominis *ens*. Homo, bos, leo et caetera animalia, quia habent in se singulas naturas sensitivas, seu proprias animalitates, quas constat diversas secundum rem esse, et mutuo similes: sic quod in quocumque extremo, puta homine aut leone, consideretur secundum se animalitas, quae est similitudinis fundamentum, invenitur aequaliter abstrahens ab eo in quo est, et nihil includens in uno quod non in alio. Ideo et in rerum natura fundant secundum suas animalitates similitudinem univocam, quae identitas generica vocatur; et in esse cognito adunantur non ad duas vel tres animalitates, sed unam tantum, quae animalis nomine in concreto per se primo significatur, et univoce vocatur communi nomine *animal*.

Omnium siquidem eorum, secundum quod naturas sensitivas habent, indistincta omnino est ratio ab omnibus abstracta, quae illius rei, quam animalitatem vocavimus, adaequata est definitio. Substantia autem quantitas, qualitas etc., quia non habent in suis quidditatibus aliquid praedicto modo abstrahibile, puta entitatem, (quoniam supra substantialitatem nihil amplius restat), ideo nullam substantialem univocationem inter se compatiuntur.

35. Et quia cum hoc, quod non solum eorum quidditates sunt diversae, sed etiam primo diversae; retinent similitudinem in hoc, quod unumquodque eorum secundum suam proportionem habet esse; ideo et in rerum natura non secundum aliquam eiusdem rationis in extremis sed secundum proprias quidditates, ut commensuratas his

so that the *ratio* of one does not contain what the *ratio* of the other contains. And because of this, the foundation of analogical similitude in neither of the extremes can be abstracted from them; but they remain distinct foundations, nevertheless similar according to proportion. Therefore they are called *proportionally* or *analogically* the same.

34. And in order to make clear all that has been said, let the name “animal” be an example of univocation, and the name “being” [an example] of analogy. Man, cow, lion and the rest are animal, because they have in themselves individual sensitive natures, or proper animalities, which remain diverse according to their real being, and mutually alike; so that in whatsoever extreme—such as man or lion—animality is considered in itself; and is the foundation of similitude, found equally abstracting from that in which it is, and including nothing in one which is not in another. Therefore, also *in the nature of things*, according to their animalities, they found univocal similitude, which is called generic identity; and *in being known* they are joined not to two or three animalities, but to only one, which is signified concretely and primarily by the name “animal” and is univocally called by the common name “animal.”

The *ratio* is abstracted from all and wholly indistinct from all those, insofar as they have sensitive natures, and [this *ratio*] is the adequate definition of that thing which we have called animality. But substance, quantity, quality, etc., because they do not have in their quiddities something abstractable in the aforesaid way, such as “entity” (since above the substantial there remains nothing greater), therefore there can be no substantial univocation between them.

35. And because with this (that their quiddities are not only diverse, but indeed primarily diverse) they retain a similitude in this (that each one of them has its being [*esse*] according to its proportion), therefore *in the nature of things*, not according to some same *ratio* in the extremes, but according to proper

propriis esse fundant analogam idest proportionalem similitudinem.

Et in intellectu adunantur ad tot res, quot sunt fundamenta, proportionis similitudine unitas, significatas (propter illam similitudinem) *entis* nomine, et analogice communi nomine vocantur *ens*. Differentur ergo res adunantur sub nomine Analogi et Univoci.

36. *Conceptus quoque mentalis non eodem modo invenitur in univocis et analogis: quoniam nomen univocum et omnia univocata ut sic, unum tantum conceptum in mente habent perfecte et adaequate eis correspondentem; quia fundamentum univocae similitudinis (quod significatum formale est nominis univoci), unius omnino rationis est in omnibus univocatis; ac per hoc in uno repraesentato, omnia repraesentari necesse est.*

In analogis vero, quoniam fundamenta analogae similitudinis diversarum rationum sunt simpliciter, et eiusdem secundum quid, idest secundum proportionem: oportet duplicem analogi mentalem conceptum distinguere, perfectum et imperfectum; et dicere quod analogo et suis analogatis respondet unus conceptus mentalis imperfectus, et tot perfecti, quot sunt analogata. Quia enim unum analogatorum ut sic, simile est alteri: consequens est, quod conceptus repraesentans unum, repraesentet alterum, iuxta illam maximam: Quidquid assimilatur simili ut sic, assimilatur etiam illi, cui illud tale est simile.

37. Quia vero talis similitudo secundum proportionem tantum est, quae diversam rationem in altero fundamento habet: conceptus perfecte repraesentans unum analogatorum, a perfecta repraesentatione alterius deficit; et per consequens oportet alterius analogati alterum adaequatum conceptum esse. Unde et analogum unum habere mentalem conceptum, et plures habere conceptus mentales: verum est diversimode; quamvis simpliciter loquendo, magis debeat dici, analogi esse plures

quiddities as commensurated to their proper *being* [*esse*], they found an analogue, that is proportional similitude.

But *in the intellect* they are joined to as many things as there are foundations, united by similitude of proportion, signified (according to that similitude) by the name "*being*" [*ens*], and they are called *being* analogically by the common name. Therefore things are joined differently under the analogous and univocal name.

36. Also, *the mental concept* is not found in the same way in univocals and analogues, since the univocal name, and all univocated [things] as such, have only one concept in the mind perfectly and adequately corresponding to them. [This is] because the foundation of univocal similitude (which is the formal significate of the univocal name), is of wholly one *ratio* in all the univocates; and because of this, what represents one necessarily represents all.

But in the analogue, since the foundations of analogous similitude are simply diverse, and the same [only] in some respect—that is in respect of proportion—it is necessary to distinguish two mental concepts of the analogue, the *perfect* and the *imperfect*, and to say that to the analogue and its analogates correspond *one imperfect mental concept*, and *as many perfect [mental concepts] as there are analogates*. Because indeed one of the analogates as such is similar to the others, it follows that the concept representing one, represents the others, according to the maxim: whatever is likened to a like thing as such, is likened also to those which that thing is like.

37. However because such similitudo is only according to proportion, which has diverse *rationes* in the different foundations, the perfect concept representing one of the analogates fails to be a perfect representation of the others; and as a consequence there must be another adequate concept of the other analogate. Whence, that the analogue has one mental concept, and that it has many mental concepts, are [both] true in different ways. However, simply speaking, it is more

conceptus; nisi loquendi occasio aliud exigat. Dico autem hoc: quoniam cum secundum dicentes, analogata omnino carere uno conceptu mentali, sermo est; unum eorum conceptum absolute dicere non est reprehendendum.

Propter quod oportet solerti discretione lectorem uti quando invenitur scriptum, quod analogata conveniunt in una ratione, et quando invenitur dictum alibi, quod analogata non conveniunt in una ratione.

38. Est ergo differentia inter analogiam et univocationem quoad conceptum mentalem, ita quod univoci et univocatorum ut sic, unus est conceptus perfecte et adaequate eis respondens, ut de conceptu animalis patet.

Analogi vero et analogatorum ut sic, plures necessario sunt conceptus perfecte ea repraesentantes, et unus est conceptus imperfecte repraesentans. Non tamen ita quod sit unus conceptus adaequate respondens nomini analogo, et inadaequate analogatis: quoniam secundum veritatem nomen illud univocum esset; sed ita quod conceptus unus repraesentans perfecte alterum analogatum ut sic, imperfecte repraesentat reliquum. Quoad vocem autem, non est inter analogata et univoca differentia.

39. His autem praelibatis, intentum facile patere potest: quomodo scilicet distinguitur analogum, puta ens, ab analogatis, puta substantia, quantitate et qualitate. *Univocum* enim, puta animal, distinguitur ab univocatis, puta homine et leone, quoad rem significatam seu conceptum obiectivum, et quoad conceptum mentalem, sicut unum simpliciter abstractum etc., a multis simpliciter etc.

Analogum vero, quoad rem, seu conceptum obiectivum, distinguitur sicut unum proportione a multis simpliciter; vel (et idem est) sicut multa ut similia

proper to say that in analogues there are many concepts, unless the occasion of speaking requires something else. However I say this: when speaking with those who say that analogues wholly lack one mental concept, it is not to be excluded to say [that analogues lack] a concept absolutely one.

Because of this one ought to be in the habit of using discretion when it is found written that the analogates agree in one *ratio*, and when it is found said elsewhere that the analogates do not agree in one *ratio*.

38. There is therefore a difference between analogy and univocation *with respect to the mental concept*, so that the univocal and the univocates are such that one concept perfectly and adequately corresponds to them, as is clear with the concept of *animal*.

But with the analogue and the analogates as such, there are necessarily many concepts perfectly representing them, and one concept which imperfectly represents them. Nevertheless it is not as if one concept adequately corresponds to the analogous name, and inadequately to the analogates, since according to truth that name would be univocal. But [the point is] that one concept perfectly representing one analogate as such, imperfectly represents the rest.

With respect to the word, however, there is not a difference between the analogous and the univocal.

39. Now with these preliminaries, the present concern can easily be made clear: namely, how an analogue, such as *being*, is distinguished from the analogates, such as *substance*, *quantity*, and *quality*. For the univocal (such as *animal*) is distinguished from the univocates (such as *man* and *lion*)—with respect to the thing signified or the objective concept, and with respect to the mental concept—just as the simply one abstracted, etc., [is distinguished] from the simply many etc.

However the analogue, with respect to the thing or the objective concept, is distinguished as one by proportion from the simply many; or (which is the same) just as

secundum proportiones a multis absolute. Verbi gratia, ens distinguitur a substantia et quantitate, non quia significat rem quamdam eis communem; sed quia substantia quidditatem tantum substantiae importat, et similiter quantitas quidditatem quantitatis absolute significat; ens autem significat ambas quidditates, ut similes secundum proportiones ad sua esse; et hoc est dicere ut easdem proportionaliter.

40. Quoad conceptum autem mentalem adaequatum, hoc quoque eodem omnino modo distinguitur. Secundum vero conceptum mentalem imperfectum, quamvis distinguatur sicut unum simpliciter a multis simpliciter; non tamen sicut unum abstrahens in repraesentando ab illis multis, quemadmodum in univocis contingit. Quoniam, ut ex dictis patet, conceptus ille, puta qualitatis, in quantum ens, alterius analogati, idest ipsius qualitatis, secundum quod se habet ad suum esse, est adaequate repraesentativus, et a qualitatis quidditate non abstrahens; caeterorum vero, puta quantitatis et substantiae, imperfecte tantum est repraesentativus, in quantum eis similis est proportionaliter.

many, as similar according to proportion, from the absolutely many. For example, *being* [*ens*] is distinguished from *substance* and *quantity*, not because it signifies a thing which is common to them, but because “substance” indicates just the quiddity of substance, and similarly “quantity” signifies the quiddity of quantity absolutely, while “being” [*ens*] signifies both quiddities, as they are similar according to proportion to their *being* [*esse*]; and this is to say as they are proportionally the same.

40. With respect to the adequate mental concept, however, this also is distinguished in wholly the same mode. According to truth the imperfect mental concept, since it is distinguished as the simply one from the simply many, is nevertheless not as one abstracting from those many in representing, in the way that it occurs in univocals. Since, as is clear from what has been said, that concept—such as *quality*, insofar as being—is *adequately* representative of *one* analogate—i.e. quality itself, insofar as it has itself to its being—and is not abstracted from the quiddity of quality, while of *the rest*—such as quantity and substance—it is *imperfectly* representative, insofar as it is proportionally similar to them.

CAPUT V

QUALIS SIT ABSTRACTIO ANALOGI AB ANALOGATIS

41. Oportet autem ex praemissis ostendere, qualiter analogum abstrahat ab his, quibus commune secundum analogiam dicitur, puta qualiter ens abstrahat a substantia et quantitate. Insurgit siquidem difficultas quaedam in re hac, et ex parte rerum, et ex parte conceptus.

Ex parte siquidem *rerum*, quia videtur analogi nominis res significata, eodem abstrahibilis et abstracta modo, quo res univoco nomine significata. Quoniam cum, ut in *V Metaph.* dicitur, unum in qualitate faciat simile, nulla apparet ratio, cur a quibusdam similibus sit una res abstrahibilis, et a quibusdam non; licet evidens ratio sit, cur ab his similibus, puta Sorte et Platone, abstrahibilis sit res magis una, et ab illis, puta homine et lapide, minus una. Unde si substantia et quantitas assimilantur in hoc, quod utraque est ens, et consequenter in eis est aliquid unum, quod est fundamentum illius similitudinis: quid vetat ab eis abstrahi rem unam utrique communem?

42. Ex parte vero *conceptus*, quia videtur eodem modo conceptus analogi abstrahere ab analogatis, sicut univocum ab univocatis: eo quod analogum nomen importat in confuso singulas proportionales analogatorum, et distincte non significat nisi proportionem in communi. Verbi gratia, ens non significat habens se ad esse sic vel sic, puta ut substantia, aut ut quantitas; sed si proportionale nomen est, significare videtur, habens se ad esse secundum aliquam proportionem, quaecumque illa sit. Hoc autem constat esse aequè abstractum a substantia et a quantitate; et consequenter per modum univoci in analogis abstractio conceptus

CHAPTER V

HOW THERE IS ABSTRACTION OF THE ANALOGUE FROM THE ANALOGATES

41. However we ought to show from the foregoing, how the analogue abstracts from those which are called common according to analogy, such as how being abstracts from substance and quantity. And some difficulty arises in this matter, on the part of the thing, and on the part of the concept.

On the part of the thing [difficulty arises] because it seems the thing signified by the analogous name is abstractable and abstracted in the same way as the thing signified by the univocal name. Since when, as is said in *Metaphysics V*, one in quality makes likeness, there appears no reason why there is one thing abstractable from some similars, and not from others. It is allowed that there is some evident reason, why from some similars, such as Socrates and Plato, there is abstractable a thing more one, and from others, such as man and stone, [there is abstractable a thing] less one. Whence if substance and quantity are likened in this, that each is being, and consequently in them is something one, that is the foundation of that similitude; what forbids abstracting from them some one thing common to both?

42. *On the part of the concept* [difficulty arises] because it seems that the concept of the analogue is abstracted from the analogates in the same way as the univocal from the univocates: so that the analogous name indicates in a confused way the peculiar proportions of the analogates, and signifies distinctly only the proportion in common. For example, “being” [*ens*] does not signify *having itself to its being [esse]* in this or that way—say, as substance, or as quantity—but if the name is proportional, it seems to signify *having itself to its being [esse] according to some proportion*, whatever that [proportion] is. However this is known to be equally

apparet.

43. Ut autem evidens fiat huius ambiguitatis determinatio, sciendum est, quod licet *abstrahere* diversa significet, cum dicimus intellectum abstrahere animal ab homine et equo, et cum dicimus animal abstrahere ab homine et equo: eo quod tunc significat ipsam intellectus operationem attingentem in eis unum et non alia; nunc vero significat extrinsecam denominationem ab illa intellectus operatione, qua res cognita abstracta denominatur: in unum tamen et idem semper tendit, quoniam semper sonat intelligi unum, non intellecto altero.

44. Ideoque nihil aliud est agere de abstractione analogi ab analogatis quam inquirere et determinare, quomodo res significata analogo nomine intelligi possit, non cointellectis analogatis; et quomodo conceptus illius habeatur, absque conceptibus istorum.

45. Cum igitur ex supradictis, et ex ipso analogiae vocabulo pateat, quod analogo nomine non simpliciter una res, sed res proportione una significatur, talis autem idem est quod res diversae, ut similes proportionaliter: facile deduci potest, quod res analogae potest quidem intelligi, non cointellectis analogatis, et consequenter abstrahere ab eis.

46. Sed non sicut in univocis res una, (puta natura sensitiva, seu animal intelligitur, non cointellectis omnino natura humana et equina ut sic), sed sicut duae res ut proportionaliter similes intelliguntur, non cointellectis ipsismet duabus rebus secundum suas proprias naturas absolute. Ita quod analogi abstractio non consistit in cognitione unius et non cognitione alterius; sed in unius et eiusdem intellectione ut sic, et non intellectione absolute. Verbi gratia, entis abstractio non consistit in hoc, quod

abstracted from substance and quantity, and consequently the abstraction of the concept in analogy appears to be in the [same] way as univocals.

43. However to make evident the determination of this ambiguity, it must be known, that “abstracts” can signify diverse things, when we say that the intellect *abstracts* animal from man and horse, and when we say that animal *abstracts* from man and horse. So that the former signifies that operation of the intellect engaging one thing in them and not others; the latter signifies an extrinsic denomination from that operation of the intellect, by which the thing known is denominated “abstracted”. Nevertheless it [abstraction] always aims at one and the same, since it always means understanding one while not understanding others.

44. Therefore to treat the abstraction of the analogue from the analogates is nothing other than to ask and determine how the thing signified by the analogous name may be understood without also understanding the analogates, and how its concept can be had, without the concepts of those [analogates].

45. Therefore since it is clear from the aforesaid, and from the word analogy itself, that the analogous name signifies not simply *one thing*, but *a thing one by proportion*—which is the same as *diverse things, as proportionally similar*—it can be easy to deduce, that the analogous thing can be understood, without also understanding the analogates, and consequently it abstracts from them.

46. But not, as in univocals, one thing (such as *sensitive nature*, or *animal*, is understood, without also understanding the whole nature of man and horse as such), but as two things are understood *as proportionally similar*, without also understanding absolutely those two things according to their proper natures. So that the abstraction of the analogue does not consist in the cognition of one and not the cognition of the others, but in understanding one and the same as such,

entitas apprehenditur, et substantia aut quantitas non; sed in hoc: quod substantia aut quantitas apprehenditur ut sic se habens ad proprium esse; (in hoc enim similitudo proportionalis attenditur) et non apprehenditur substantia, aut quantitas absolute. Et simile est de aliis rebus analogis, quales sunt fere omnes metaphysicales.

47. Unde concedi potest, rem analogam abstrahere, et non abstrahere ab analogatis diversimode. Abstrahit quidem, pro quanto abstrahit ab eis, quemadmodum res ut sic, idest ut res similis alteri proportionaliter abstrahit a se absolute sumpta. Non abstrahit vero, pro quanto res ut sic accepta seipsam necessario includit, et absque seipsa intelligi non potest. Quod de univocis dici non potest: quia res univoca, absque aliis quibus est univoce communis, intelligitur sic, quod res in suo intellectu nullo modo actualiter includit ea quibus est communis, ut patet de animali.

48. Obiectioni autem in oppositum adductae, ex analogae similitudinis natura facile satisfit, dicendo, quod cum unum multipliciter dicatur, non oportet omnem similitudinem attendi secundum unum simpliciter; sed quandoque sufficit, quod unum secundum proportionem faciat simile. Unum autem proportionaliter non est simpliciter unum; sed multa similia secundum proportionem, a quibus ideo non potest abstrahi res una simpliciter: quia similitudo ipsa proportionalis tantum est, et fundamentum non est unum nisi proportionaliter.

49. De ratione siquidem unius proportionaliter est habere quatuor terminos (ut in *V Ethicorum* dicitur). Quoniam proportionalitas qua similitudo proportionum fit, inter quatuor ad minus, (quae duarum proportionum extrema sunt), necessario est; et consequenter unum proportione non unificatur simpliciter, sed

and not understanding it absolutely. For example, the abstraction of *being* does not consist in *entity* being apprehended while *substance* or *quantity* are not; but in substance or quantity being apprehended as so having themselves to their proper being [esse] (in this indeed similitudo of proportionality is considered) and neither substance nor quantity is apprehended absolutely. And it is likewise of all analogous things, as are nearly everything metaphysical.

47. Whence it can be conceded that the analogous thing abstracts, and does not abstract, from the analogates, in different ways. *It abstracts* in one sense, insofar as it abstracts from those, in the same way as a thing as such, that is as a thing proportionally similar to others, abstracts from itself taken absolutely. *But it does not abstract*, insofar as the thing as so accepted necessarily includes itself, and without itself cannot be understood. This cannot be said of univocals, because the univocal thing is understood without the others to which it is univocally common, so that the thing understood in itself in no way actually includes those to which it is common, as is clear of *animal*.

48. However objections to the contrary brought forth from the nature of analogical similitudo are easily satisfied, in saying that since one is said in many ways, it is not necessary that every similitudo attains according to unity simply speaking, but sometimes it suffices that unity according to proportion makes [things] similar. For *one according to proportion* is not simply one, but many, similar according to proportion; from these therefore it is not possible to abstract a thing simply one, because that similitudo is only proportional, and the foundation one only proportionally.

49. Indeed it is the *ratio* of proportional unity to have four terms (as is said in *Ethics V*), since the proportionality by which the similitudo of proportion is made, is necessarily between at least four [terms] (which are the extremes of two proportions). And consequently unity by proportion is not unified simply, but retains

distinctionem retinens, unum pro tanto est et dicitur, pro quanto proportionibus dissimilibus divisum non est. Unde sicut non est alia ratio quare unum proportionaliter non est unum absolute, nisi quia ista est eius ratio formalis; ita non est quaerenda alia ratio, cur a similibus proportionaliter non potest abstrahi res una; hoc enim ideo est, quia similitudo proportionalis talem in sua ratione diversitatem includit. Et accidit ulterius procedentibus, ut quaerant id, quod sub quaestione non cadit: ut quare homo est animal rationale, etc.

50. De abstractione quoque conceptus, eodem modo est dicendum: abstrahit enim conceptus analogi nominis non sicut unum simpliciter, sed sicut unum proportionem, seu simile secundum proportionem a multis absolute.

51. Sed quia in obiciendo tangitur de abstractione conceptus analogi a specialibus conceptibus illius analogiae, et abusive analogata ibidem vocantur partiales analogi rationes; ideo diligenter cavendum est, ne apparentia in obiectione tacta in illum errorem ducat, qui ibi tangitur.

Sciendum siquidem est, quod licet in analogis secundum attributionem in hoc omnia analogata convenient, quod eandem formam omnino respiciunt, ita quod non solum convenient in uno termino, sed in hoc, quod est respicere illum: erroneum tamen est, analogo per attributionem conceptum unum respectus in communi ad illum terminum, per abstractionem a tali et tali respectu, attribuere. Verbi gratia: animal in quantum sanum, urina in quantum sana, et medicina in quantum sana, licet convenient et in sanitate tamquam termino: cuius animal est subiectum, urina signum, et medicina causa; et convenient in hoc, quod est respicere sanitatem (quodlibet enim eorum sanitatem respicit, licet diversimode); ab his tamen specialibus respectibus non abstrahitur respectus in communi ad sanitatem, importatus nomine *sani*, in cuius conceptu omnes speciales respectus ad sanitatem, confuse et in

distinctionem; ita et est et dicitur unum, just insofar as it is not divided by dissimilar proportions. Whence, just as there is not some other reason why proportional unity is not one absolutely, except that this is its formal *ratio*, so another reason is not to be asked, why from things proportionally similar one thing cannot be abstracted. This therefore is indeed, because proportional similitude includes such diversity in its *ratio*. And it happens that those seeking more ask that which does not fall under question, as to ask why man is rational animal, etc.

50. Also concerning the abstraction of the concept, the same way is to be said: indeed the concept of the analogous name abstracts not as one simply, but as one by proportion, or as similar according to proportions, from what are absolutely many.

51. But because in what was being objected was mentioned the abstraction of the concept of the analogue from the specific concepts of the analogy, and [because] the analogates were abusively called there *partial rationes* of the analogue, therefore we must be diligently careful, lest the appearance mentioned in the objection leads to the error which is mentioned there.

Indeed it must be known, that in analogy according to attribution, every analogate may agree in this, that they wholly *relate* to the same form; so that they not only agree in *one term*, but in *relation* to it: nevertheless it is an error to attribute to what is analogous by attribution *one concept of a common relation* to that term, by abstraction from such and such a relation. For example, *animal insofar as healthy, urine insofar as healthy, and medicine insofar as healthy*, can agree in [having] *health* as term (of which animal is *subject*, urine is *sign*, and medicine is *cause*), and also agree in being *related to health*; for each of them relates to health, though in different ways. Nevertheless from these special relations is not abstracted a common relation to health, indicated by the name “healthy”, in whose concept all specific relations to health are included confusedly and in potency.

potentia clauduntur.

52. Falsum enim est, quod *sanum* significet hoc quod dico, respiciens vel aliquo modo se habens ad sanitatem. Tum quia sic *sani* nomen univocum vere esset ad urinam et animal etc., ut patet ex univocorum definitione. Tum quia hoc est contra intentionem dicentium, urinam aut dietam sanam. Percunctantibus siquidem, quid est urina in quantum sana, non respondetur: respiciens sanitatem; sed omnes respectum illum specificant respondentibus: signum sanitatis; et similiter de diaeta respondetur, quod est conservativa sanitatis, etc. Tum quia contra omnes Philosophos et Logicos (hucusque a me visos) hoc est.

53. Sicut autem in praedictis analogis praedictus cavendus est error, ita in analogis secundum proportionem (quae sola simpliciter analogae sunt) similis cavendus est error, ex simili causa apparentiae firmitatem trahens.

Quia enim analogata conveniunt in hoc, quod unumquodque eorum commensuratum seu proportionatum est (licet diversimode), credi potest quod ab his specialibus proportionibus abstrahatur proportionatum in communi, et nomine analogo significetur. Ac per hoc analogum habeat conceptum unum, in quo confuse et in potentia claudantur omnes speciales proportionales analogatorum; verbi gratia, ut quia substantia proportionata est suo esse, et similiter quantitas et qualitas (licet diversimode) ideo a substantia et quantitate et qualitate etc., diversimode proportionatis suis esse, abstrahatur res seu quidditas proportionem habens ad esse, qualiscumque sit illa proportio, et hoc sit entis primum significatum, in quo omnes speciales proportionales substantiae quantitatis et qualitatis etc., ad sua esse confuse claudantur et in potentia.

54. Sed hoc falsissimum est. Tum quia hoc quod dicitur, scilicet res proportionata

52. Indeed, it is false that “healthy” signifies this, what I call “relating to or somehow having itself to health”. For one, [this is false] because [otherwise] it would be true that the name of “healthy” would be univocal to urine and animal, as is clear from the definition of univocals. Further, [this is false] because it is contrary to the intention of calling urine or diet healthy. For to those asking, “What is urine insofar as healthy?”, it would not be responded, “relating to health.” Rather, everyone would specify that relation, responding “sign of health”; and likewise with diet, it would be responded that it is conservative of health, etc. Lastly, [this is false] because it is against all Philosophers and Logicians (who have been seen by me).

53. However as in the aforesaid analogy we must be wary of the aforesaid error, so in analogy according to proportion (which alone is analogy, simply), we must be wary of a similar error, which from a similar cause assumes the appearance of soundness.

Indeed, because analogates agree in being each one of them commensurate or proportionate (albeit in different ways), it is possible to believe that from these *specific* proportions is abstracted a *common* proportion, which is signified by the analogous name. And through this the analogue would have *one concept*, in which is contained confusedly and in potency all specific proportions of the analogates. For example, because substance is proportioned to its being [*esse*], and likewise quantity and quality (albeit in different ways), therefore from substance and quantity and quality, etc., proportioned to their beings [*esse*] in different ways, is abstracted a thing or quiddity, “having proportion to being, whatever this proportion may be”; and this would be the primary significatum of “being” [*ens*], in which all specific proportions of substance, quantity, and quality, etc, to their being [*esse*] is included confusedly and in potency.

54. But this is most false. First, because that which is said, namely “the

ad hoc quod sit, non est res una simpliciter etiam in esse obiectivo, nisi chimerice. Tum quia proportionalia nomina univoca essent (ut patet ex univocorum definitione), et consequenter periret proportionalitatis ratio, quae extrema unum simpliciter esse non compatitur; et sic essent proportionalia et non proportionalia: quod intellectus capere nullo modo potest. Tum quia contra Aristotelis auctoritatem, in *II Poster.* inferius adducendam, et adductam ex *I Ethic.*, et S. Doctorem et Averroem et Albertum expresse est.

Unde confusio, qua analogum tam secundum attributionem quam secundum proportionem, importat speciales habitudines aut proportiones: non est confusio plurium conceptuum in uno communi conceptu; sed est confusio significationum in una voce, licet difformiter. Quoniam in analogia attributionis vox analogica primum distincte significat, caetera autem confuse. In analogia vero proportionis, nomen analogum ad omnes suas significationes indistincte se habere permittitur.

55. Cautum tamen et attentum oportet hic esse; quia cum analogi rationes dupliciter sumi possint: scilicet secundum se, et ut eadem et ipsæ ut eadem propter identitatis proportionalis naturam non abstrahant a seipsis, et tamen aliquid convenit eis ratione identitatis, seu in quantum eadem sunt, quod non convenit eis ratione diversitatis, ut patet de communibus eis: videtur quod duo impossibilia secundum apparentiam, analogi rationibus convenient; scilicet quod ipsæ ut eadem non abstrahant a seipsis, et quod ipsæ ut eadem aliquid causent et habeant, quod non ut diversæ; reduplicarique possint ut eadem, non reduplicatis ut diversæ sunt.

thing proportioned to that which it is”, is not one thing simply even in objective being [*esse obiectivo*], except as an illusion. Also, because the proportional names would be univocal (as is clear from the definition of univocals), and consequently the *ratio* of proportionality would perish, which would not make the extremes to be simply one; and then they would be proportional and not proportional, which the intellect cannot grasp in any way. Further, because it is expressly against the authority of Aristotle, in *Posterior Analytics* II, to be adduced later, and is adduced from *Ethics* I, and [it is expressly against] the Saintly Doctor and Averroes and Albert.

Whence the confusion—by which the analogue (according to attribution, as well as according to proportion) indicates specific relations or proportions—is not a confusion of many concepts in one common concept, but is a confusion of significations in one word. However [this occurs] in different ways; since in analogy of attribution the word distinctly signifies the prime analogue, and confusedly [signifies] the rest. But in analogy of proportion[ality], the analogous name is permitted to have itself to all its significations indistinctly.

55. Nevertheless it is necessary to be cautious and attentive here, since the *rationes* of the analogue can be taken in two ways—namely, (1) in themselves, or (2) as they are the same. And insofar as they are the same according to the nature of proportional identity, they do not *abstract* from themselves; though something *agrees* with them by the *ratio* of identity, or insofar as they are the same, which does not agree with them by the *ratio* of diversity, as is clear from what is common to them. It seems, according to appearance, that two incompatible [things] pertain to the *rationes* of the analogue, namely that, insofar as they are same, they *do not abstract from themselves*, and that insofar as they are the same, they *cause and have something which [they do] not [cause and have when considered] as diverse*; and they can be reduplicated insofar as they are the same, and not reduplicated insofar as they are

Hæc enim non solum compossibiliter, sed necessario sibi simul vindicat identitas proportionalis; quoniam et extrema uniri omnino non patiens, ab eis abstrahi omnino non permittit; et extrema aequaliter indivisa et eadem ponens, ut eadem ea considerabilia et reduplicabilia exigit.

56. Sicque fit, ut in analogo secundum identitatem in se clausam, ad diversitatem rationum in se quoque clausam comparato, abstractio quædam, quæ non tam abstractio quam quidam abstractionis modus est inveniatur; propter quam non solum ab analogatis (puta substantia et quantitate), analogum (puta ens), abstrahere dicitur, ut supra diximus; sed ab ipsis eius rationibus, seu a diversitate ipsarum rationum eius: puta rationis entis in substantia, et rationis entis in quantitate.

Non quia quamdam rationem eis communem dicat: quia hoc est fatuum; nec quia illæ rationes sint omnino eadem, aut eas omnino uniat: quia sic non esset analogum, sed univocum; sed quia eas proportionaliter adunans, et ut easdem proportionaliter significans, ut easdem considerandas offert: annexa inseparabiliter, diversitate quasi seclusa; et identitate proportionali unit, et confundit quodammodo diversitatem rationum.

57. Sicque non sola significationum in voce confusio, analogo convenit, sed confusio quædam conceptuum, seu rationum fit in identitate eorum proportionali, sic tamen ut non tam conceptus, quam eorum diversitas confundatur.

Et quoniam analogum talem identitatem præcipue importat, et tali confusione frequenter utimur; analogæ nomina ab omni rationum eius diversitate abstrahere dicentes, dum confuse pro omnibus supponere ipsum pluries exponimus, ideo non mediocri opus est vigilantia, ne in univocationem labi contingat.

diverse.

This indeed is simultaneously maintained of proportional identity, not only with compatibility, but with necessity. Since, on the one hand, the extremes do not entirely suffer to be united, and so it is not possible to entirely abstract [something] from them; and on the other hand, since the extremes posit something undivided and the same, it is necessary that they can be considered and reduplicated as the same.

56. And thus it occurs, that in the analogue, according to identity included in itself, compared to the *ratio* of diversity also included in itself, there is found some abstraction, which is not so much abstraction as some mode of abstraction; so that the analogue (such as being [*ens*]) is said to be abstracted, not only from the analogates (such as *substance* and *quantity*), but from their very *rationes*, or from the diversity of their *rationes*, as the *ratio* of being in *substance*, and the *ratio* of being in *quantity*.

Not because it calls some *ratio* common to them, because this is foolish; nor because those *rationes* are wholly the same, or it wholly unites them; because that would not be an analogue, but a univocal. But because joining them proportionally, and signifying them as proportionally the same, it offers them to be considered as the same. By sort of hiding the diversity inseparably annexed, it both unites by identity of proportion, and confounds somehow the diversity of *rationes*.

57. And thus, there occurs not only the confusion of significations in the word, but the confusion of the concepts or *rationes* in their proportional identity; but thus however not so much the concepts, as their diversity, is confounded.

And since the analogue principally indicates such identity, and we frequently use such confusion—saying that the analogous name abstracts from the diversity of every *ratio* when we frequently expound that it supposits confusedly for all—therefore not a little vigilance is necessary, lest we lapse into univocation.

58. Abstrahit ergo analogum a suis analogatis, puta ens a substantia et quantitate, sicut unum proportione a multis; seu sicut similia proportionaliter a seipsis absolute, tam quoad conceptum obiectivum, quam mentalem, sive sit sermo de abstractione totali sive de formali. Hæ enim abstractiones non differunt in eodem, nisi secundum præcisionem et non præcisionem, ut alibi declaravimus. Unde nihil aliud est dicere ens abstractum a naturis prædicamentorum abstractione formali, quam dicere naturas prædicamentales proportionales ad sua esse ut sic præcise; a specialibus autem seu singulis analogiæ rationibus extremis, non tertio conceptu simplici, sed voce communi et identitate proportionali earumdem, quodammodo abstrahit.

58. Therefore the analogue abstracts from its analogates—such as *being* from *substance* and *quantity*—just as the one by proportion [abstracts] from many; or just as the proportionally similar [abstracts] from themselves absolutely, as much insofar as the objective concept as the mental [concept], whether the talk of abstraction be total or formal. These abstractions indeed do not differ in the same, except according to precision or non-precision, as we have declared elsewhere. Whence to say that being abstracts from the categories of nature by *formal* abstraction, is nothing other than to say that categories of nature are proportional to their beings as such *precisely*. However from the specific or particular extreme *rationes* of analogy, it somehow abstracts, not by a third simple concept, but by a common word and an identity proportional to those [two *rationes*].

CAPUT VI

QUALIS SIT PRAEDICATIO ANALOGI DE SUIS ANALOGATIS

59. Videbitur autem forte alicui ex his, quod praedictio analogi de suis analogatis, puta entis de substantia et quantitate, aut formae de anima et albedine etc., sit sicut praedictio aequivoci de suis aequivocatis; ita quod non sit praedictio superioris de suis inferioribus, nec communioris de minus communi, nisi sola voce; sed eiusdem de seipso. Non est enim analogo una res significata, quae in utroque analogatorum salvetur; absque hoc autem praedictio communioris aut superioris non invenitur secundum intrinsecam denominationem, seu inexistenciam. Sic enim analogum secundum proportionalitatem commune esse dictum est.

60. Fovere quoque potest non parum opinionem hanc processus iuxta *I Topicorum*. Aut scilicet analogum est praedictum convertibile, aut inconvertibile, seclusa vocis communitate. Et cum constet non esse inconvertibile, — quoniam substantia ut sic se habens ad suum esse, quod ens de substantia dictum praedictat, convertitur cum substantia: et similiter quantitas sic commensurata suo esse, cum quantitate convertitur, et sic de aliis, — consequens est, quod analogum tamquam superius, de analogatis praedictari non possit. Superioris enim intentionem suscipere non potest, quod convertibile esse comprobatur.

61. Et quoniam secundum veritatem analogum ut superius praedictatur de analogatis, et non sola voce commune est eis, sed conceptu unico proportionaliter: cuius unitas ad hoc, quod praedictum aliquod superioris rationem habeat, sufficit:

CHAPTER VI

HOW THERE IS PREDICATION OF THE ANALOGUE OF ITS ANALOGATES

59. However from this it may really seem to another that the predication of the analogue of its analogates—such as [the predication] of *being* of *substance* and *quantity*, or [the predication] of *form* of *soul* and *whiteness*, etc.—is just as the predication of the equivocal of its equivocated things; so that it is not the predication of a superior of its inferiors, nor of a more common of the less common, except only by the word; but [it is the predication] of the same of itself. For there is not in the analogue one thing signified, which is saved in both of the analogates; however, without this, predication of the more common or the more superior is not found according to intrinsic denomination, or [according to] inherent being [*inexistencia*]. But it is in this way that the analogue according to proportionality was said to be common.

60. An argument from *Topics*, Book I, can also encourage this opinion. Namely, the analogue is either a convertible or an inconvertible predicate, apart from the community of the word. And since it is known not to be inconvertible—since substance as such, having itself to its being [*esse*] (which is what “being” [*ens*] said of substance predicates), is converted with substance; and similarly quantity as commensurated with its being [*esse*] is converted with quantity; and likewise for others—it follows that the analogue cannot be predicated of the analogates insofar as [it is] superior. For that which is proven to be convertible cannot admit the intention of the superior.

61. And since according to truth an analogue is predicated of the analogates as a superior, and is not only common to them by the word, but by a concept proportionally united—whose unity suffices to give the predicate the *ratio* of

quia superius nihil aliud sonat, quam unum prædicatum ad plura se extendens; unum autem non per accidens, neque aggregatione, sicut acervum lapidum; sed per se, constat esse etiam unum proportione: ideo ad huius veritatis claritatem ex extremis procedendo, sciendum est, quod quia analogum medium est inter univocum et pure æquivocum: consequens est, quod analogum aliquo modo idem, et non idem aliquo modo de suis prædicet analogatis.

Et quia prædicat aliquid abstrahens aliquo modo a suis analogatis, ut ex præmisso patet capite; consequens est, quod comparetur ad sua analogata ut maius ad minora, seu ut superius ad inferiora; licet non omnino unum secundum rationem sit, quod imponit.

62. Quod ut clarius pateat, figuraliter declaratur sic: Tam in univocis, quam in æquivocis, quam in analogis quatuor inveniuntur, scilicet duæ res ad minus, æquivocatæ, univocatæ, aut analogatæ; et duæ res, seu rerum rationes, æquivocationem, univocationem aut analogiam fundantes. Verbi gratia: In æquivocatione *canis* inveniuntur hæc quatuor: scilicet *canis marinus*, et *canis terrestris*, et ratio illius, et ratio istius secundum *canis* nomen. In univocatione quoque *animalis* inveniuntur quatuor: scilicet *homo*, et *bos*, et natura sensitiva hominis et natura sensitiva bovis, quæ animalis univocationem fundant. In analogia similiter *entis* quatuor sunt: scilicet substantia et quantitas, et substantia in quantum commensurata suo esse, et quantitas secundum quod suo esse proportionatur.

63. Et licet prima duo, scilicet æquivocata et analogata, eodem modo quantum ad propositum spectat in omnibus his distinguantur, quia ubilibet ex opposito

some superior (because the superior means nothing other than one predicate extending itself to many things); yet [the concept is] one not *accidentally*, nor by *aggregation* (as a heap of stones), but *essentially* [*per se*], though indeed it is known to be one by proportion. Therefore, to proceed from the extremes to the clarity of this truth, it must be known, that because the analogue is a mean between the univocal and the purely equivocal, it follows that what the analogue predicates of its analogates is in some way the same, and in some way not the same.

And because it predicates something abstracting in some way from its analogates, as is clear from the previous chapter, it follows that it is compared to its analogates as a major to minors, or as a superior to inferiors; albeit what it indicates is not entirely one in *ratio*.

62. Which in order to make more clear, can be illustrated thus: in univocals, in equivocals, and in analogues are found four things, namely two things (at least) equivocated, univocated, or analogated, and two things, or two *rationes* of things, founding equivocation, univocation, or analogy. For example, in the equivocation of “lion” are found these four, namely (1) the sea lion, and (2) the terrestrial lion, and (3) the *ratio* of one, and (4) the *ratio* of the other (according to this name “lion”).¹ And in the univocation of “animal” are found four, namely (1) man, and (2) cow, and (3) the sensitive nature of man, and (4) the sensitive nature of cow, which [latter two] found the univocation of “animal.” Likewise in the analogy of “being” [*entis*] there are four, namely (1) substance and (2) quantity and (3) substance insofar as it is commensurate with its being [*esse*] and (4) quantity insofar as it is proportioned to its being [*esse*].

63. Of course the first two—namely the equivocated [and the univocated] and the analogated things—are distinguished in all of these cases in the same way insofar as

¹Cajetan’s example of an equivocal word here is “*canis*” (“dog”), which can equivocally name what we call a sea lion (*canis marinus*, literally, “sea dog”) or a regular (land) dog (*canis terrestris*). I have slightly changed Cajetan’s example to reflect a similar equivocation in English.

condistincta sunt; altera tamen duo univocationem, aequivocationem et analogiam fundantia, diversimode unita aut distincta sunt.

In *aequivocis* namque rationes illae, puta canis marini et terrestri, sunt omnino diversae secundum rationem; et propter hoc id quod praedicat canis de marino cane, nullo modo praedicat de terrestri, et e converso; et ideo sola voce communius aut maius aequivocatis dicitur et est.

64. In *univocis* vero res illae, puta animalitatis in bove et animalitatis in leone, licet et numero et specie diversae sint, ratione tamen omnino eadem sunt; ratio enim unius est omnino eadem quod ratio alterius, et e converso; et propter hoc id quidem quod praedicat animal de homine, idem praedicat omnino de bove, et univocum dicitur et superius homine, leone boveque.

65. In *analogis* autem res analogiam fundantes (puta quantitas ut sic se habens ad esse, et substantia ut sic se habens ad esse), licet diversae sint et numero et specie et genere; ratione tamen eadem sunt non omnino, sed proportionaliter; quoniam unius ratio proportionaliter eadem est alteri.

66. Et propterea, id quod praedicat analogum, puta ens de quantitate, illud idem proportionaliter praedicat de substantia, et e converso; est enim illudmet proportionaliter id quod in substantia ponit, et e converso. Et propter hoc analogum, puta ens, non sola voce communius, maius aut superius analogatis est; sed conceptu, ut dictum est, proportionaliter uno. Ita quod analogum et univocum conveniunt in hoc, quod utrumque communioris et superioris rationem habet. Differunt autem in hoc, quod illud est superius analogice seu proportionaliter, hoc vero univoce.

67. Et merito, quia fundamentum

regards our concern, because in whatever case they are distinguished from their opposites. However the other two, the foundations of univocation, equivocation, and analogy, are united or distinguished in different ways.

In equivocals, those *rationes*, such as of marine and terrestrial lion, are wholly diverse according to *ratio*; and because of this that which “lion” predicates of sea lion, it in no way predicates of terrestrial lion, and conversely; and therefore it is said to be common to or superior to the equivocated things only by the word.

64. In univocals, those things, such as the animality in the cow and the animality in the lion, while they are diverse in number and species, nevertheless are wholly the same in *ratio*; for the *ratio* of one is wholly the same as the *ratio* of the other, and conversely; and because of this that which “animal” predicates of cow, is both said to be univocal to and superior to man, lion, and cow.

65. However in the analogue, the thing founding the analogy (such as quantity as it has itself to being [*esse*], and substance as it has itself to being [*esse*]), while they are diverse in number and in species and in genus, are nevertheless the same in *ratio*, not entirely, but proportionally; since the *ratio* of one is proportionally the same as [the *ratio*] of the other.

66. And therefore, that which the analogue predicates, such as “being” [*ens*] of quantity, is proportionally the same as that predicated of substance, and conversely; indeed it is proportionally that same thing which it posits in substance, and conversely. And because of this the analogue, such as being [*ens*] is not only in *word* common to, greater than, or superior to the analogates, but is *in concept* proportionally one, as was said. So that the analogue and the univocal agree in this, that both have a more common and superior *ratio*; but they differ in this, that one is superior analogically or proportionally, while the other [is superior] univocally.

67. And rightly so, because the

superioritatis utrobique salvatur, univocationis autem non. Fundatur enim superioritas super identitate rationis rei significatae, idest super hoc quod res significata invenitur non in hoc tantum, sed illamet non numero sed ratione invenitur in alio. Univocatio autem supra modo identitatis omnimodae scilicet identitate rationis rei significatae, idest super hoc quod ratio rei significatae in illo et in isto est eadem omnino.

68. Quamvis enim in analogis hic identitatis modus non inveniatur, quem in univocis inveniri pluries dictum est, identitas tamen ipsa rationum invenitur. Est namque identitas proportionalis, identitas quaedam. Et ideo non minus analogum (puta ens) est praedicatum superius, quam univocum (puta animal), sed alio modo: analogum enim est superius proportionaliter, quia fundatur supra identitate proportionali rationis rei significatae; univocum autem praecise et simpliciter, quia supra omnimoda identitate rationis rei significatae eius superioritas fundatur. Propter quod S. Thomas, superioritatis fundamentum aspiciens, in *V Metaph.* dicit, quod ens est superius ad omnia, sicut animal ad hominem et bovem.

69. Unde obiectiones ad oppositum adductae in hoc peccant, quod inter identitatem et modum identitatis non distinguunt. Fatendum enim est, quod ad hoc, quod aliquis terminus denominetur superior aut communior, oportet ut rem unam et eandem in utroque ponat; sed sophisma consequentis committitur inferendo ex hoc: ergo oportet quod dicat rem unam et eandem omnino. Et est semper sermo de identitate secundum rationem, seu definitionem. Identitas enim et unitas continent sub se non solum unitatem et identitatem omnimodam, sed proportionalem, quae in analogi nominis ratione salvatur. Negandum est igitur quod in analogis non praedicetur idem de uno et

foundation of superiority is saved in both, but [the foundation] of univocation is not [saved in both]. For superiority is founded on the identity of the *ratio* of the thing signified, i.e. on that which the thing signified being found not in this only, but that same thing being found in the other, not in number but in *ratio*. However univocation [is founded] on complete identity, namely the identity of the *ratio* of the things signified, that is on this, that the *ratio* of the thing signified in this and in that is entirely the same.

68. Since indeed in the analogue this mode of identity is not found, which is said to be found in the univocal many times, nevertheless identity of *rationes* is itself found. It is now identity of proportionality, [which is] some identity. And therefore the analogue (such as being [*ens*]) is predicated as superior no less than the univocal (such as animal), but in another way: for the analogue is *proportionally* superior, because it is founded on the identity of proportions of the *rationes* of the things signified; however the univocal [is superior] *precisely and simply*, because its superiority is founded on in every way on the identity of the *rationes* of the things signified. Because of this Saint Thomas, considering the foundation of superiority, said in [his commentary on] *Metaphysics* V, that being is superior to all, as animal [is superior] to man and cow.

69. Whence objections adduced to the opposite are mistaken in not distinguishing between identity and mode of identity. For it must be admitted that for some term to be denominated superior or more common, it is necessary that one and the same thing be posited in both; but a fallacy of the consequent is committed by inferring from this that therefore it is necessary that [the analogue] expresses [*dicat*] entirely one and the same thing. And there is always the issue of identity according to *ratio*, or definition. For identity and unity contain under themselves not only complete unity and identity, but proportional [unity and identity], which is saved in the *ratio* of the analogous name. Therefore it must be

de alio analogato: quoniam unum et idem proportionaliter de omnibus analogatis dicitur; et propterea inter praedicata non convertibilia numerandum est. Quantitas enim licet adaequet ens de quantitate verificatum secundum rationem omnino eandem, non tamen secundum rationem illam proportionaliter: quoniam entis ratio non alia proportionaliter ad substantiam et quantitatem se extendit. Verum quia analogum sonat identitatem proportionalem, ideo huiusmodi rationibus formaliter respondendo, nullo pacto concedendum est converti analogum cum analogato aliquo.

70. Ad materiam tamen descendendo, potest intrepide dici, quod quia analogum rationem unam tantum proportionaliter praedicat, et unum proportionaliter plura esse proportionibus similia manifestum est; dupliciter potest secundum singulas rationes ad analogata comparari. *Uno modo* absolute: et sic secundum singulas rationes cum singulis analogatis convertitur; quia nulla omnino una analogi ratio in duobus analogatis invenitur. *Alio modo* secundum identitatem proportionalem, quam habet una cum altera: et sic cum nullo analogato convertitur, quoniam omnes analogi rationes indivisae sunt proportionaliter, et una est altera proportionaliter.

Et quia, ut dictum est, analogum hanc sonat identitatem, ideo formaliter et simpliciter loquendo, analogum inconvertibile et communius praedicatum, concedendum est esse. Non tamen genus, aut species, aut proprium, aut definitio, aut differentia, aut accidens universaliter est.

Nec propterea Aristoteles diminutus fuit aut Porphyrius, quoniam praedicabile, quod unum est simpliciter, edocebant; ac per hoc inter aequivoca, analogata numerarunt.

71. Ex praedictis autem manifeste patet, quod analogum non conceptum disiunctum, nec unum praecisum inaequaliter participatum, nec unum ordine; sed

denied that in the analogue the same is not predicated of one and of the other analogate, since it is called one and the same proportionally of all the analogates, and therefore it is to be counted among non-convertible predicates. For quantity, though being [*ens*] is adequately verified of quantity according to a *ratio* wholly the same, is nevertheless not according to that *ratio* proportional: since the *ratio* of being [*ens*] does not extend itself to substance and quantity except proportionally. This is true because the analogue means [*sonat*] proportional identity, therefore by corresponding formally with such *rationes*, in no way is it to be conceded that the analogue is converted with some analogate.

70. Nevertheless descending to the matter, it can boldly be said, that because the analogue predicates a *ratio* which is one only proportionally, and the proportionally one is manifested to be many similar by proportion; in two ways it can be compared according to the individual *rationes* to the analogates. *In one way* absolutely; and thus according to the individual *rationes* it is converted with the individual analogates, because the *ratio* of the analogue is not found in two analogates as entirely one. *In the other way* according to proportional identity, which one [*ratio*] has with the other; and thus it is converted with no analogate, since all the *rationes* of the analogue are undivided proportionally, and one is proportionally the other.

And because, as was said, the analogue here expresses [*sonat*] identity, therefore formally and simply speaking it is conceded that the analogue is an inconvertible and more common predicate. Nevertheless as a universal it is not a genus, or a species, or a property, or a definition, or a difference, or an accident.

Nor does this effect a diminution of Aristotle or Porphyry, since they teach about the predicable which is *simply* one; and because of this they count the analogue among the equivocal.

71. However it is manifestly clear from the aforesaid, that the analogue says and predicates, not a disjunct concept, nor one precise concept unequally participated, nor

conceptum unum proportione dicit et praedicat. De ordine tamen in analogis incluso inferius tractabitur. Unde cum dicitur de homine, aut albedine, aut quocumque alio, quod est ens: non est sensus, quod sit substantia, vel accidens; sed sic se habens ad esse.

72. Utor autem ly *sic*, quoniam de propriis nominibus proportionum ad esse in actu exercito eas importantibus, disputare nolo ad praesens; quoniam Metaphysici negotii opus hoc est, et exemplariter hic de ente loquimur. Simile siquidem est de actu, potentia, forma, materia, principio, causa, et aliis huiusmodi, iudicium.

a concept one by order, but a concept one by proportion. (Nevertheless the order included in the analague will be treated below.) Whence when it is said of man, or whiteness, or whatever else, that it is *being* [*ens*], the sense is not that it is *substance*, or *accident*, but that it *so has itself to being* [*esse*].

72. However the word “so” is used, since I do not wish to dispute for now about the proper names indicating the proportion to being [*esse*] in the act of exercise; for that work is the business of the Metaphysician, and here we speak of *being* [only] as an example. And likewise is the choice of *act*, *potency*, *form*, *matter*, *principle*, *cause*, and suchlike others.

CAPUT VII

QUALIS SIT ANALOGATORUM SECUNDUM ANALOGI NOMEN DEFINITIO

73. Apparere quoque alicui poterit, quod in ratione unius analogati, (puta qualitatis) secundum analogi (puta entis) nomen, alterius analogati, puta substantiae, vel quantitatis ratio secundum idem nomen analogi cadere debeat, sicut in analogia attributionis contingere dictum est. Fundamentum autem inde apparentia haec sumit: quia ratio unius analogati ut eadem proportionaliter est alteri, absque illa altera exprimi nequit complete. Dictum est autem, quod analogo nomine rationes hae importantur, ut eadem proportionaliter sunt.

74. Et confirmat hoc expositio ipsa analogiae ab Aristotele, Averroee et S. Thoma in *I Ethic.* posita. Exponunt enim quod bonum, seu perfectio, analogice dicitur de visu et intellectu, quia sicut visus in corpore, ita intellectus in anima perfectio est. Constat autem, quod non est intelligibile hoc se habere sicut illud, nisi utrumque extremorum percipiatur. Necessario igitur videtur, unum analogatorum secundum analogi nomen per aliud definiendum esse.

75. Ut autem liqueat huius ambiguitatis solutio, recolendum est analogia haec dupliciter inveniri, scilicet proprie et metaphorice. Diversimode enim haec se habent ad propositam quaestionem. In analogia siquidem *secundum metaphoram*, oportet unum in alterius ratione poni, non indifferenter; sed proprie sumptum, in ratione sui metaphorice sumpti claudi necesse est; quoniam impossibile est intelligere quid sit aliquid secundum metaphoricum nomen, nisi cognito illo, ad cuius metaphoram dicitur. Neque enim fieri potest, ut intelligam quid sit pratum in eo quod ridens, nisi sciam quid significet risus

CHAPTER VII

HOW THERE IS DEFINITION OF THE ANALOGATES ACCORDING TO THE ANALOGOUS NAME

73. Now it will appear to some that in the *ratio* of one analogate (such as *quality*) according to the analogous name (such as “being”), ought to occur the *ratio* of the other analogate, such as of *substance* or *quantity* according to the same analogous name, just as was said to happen in analogy of attribution. The foundation of this appearance assumes this: because the *ratio* of one of the analogates is proportionally the same as [the *ratio* of] the other, without that other it cannot be completely expressed. However it was said, that the *rationes* of the analogous name indicate these [i.e. the *rationes* of the analogates], as they are proportionally the same.

74. And this exposition of analogy itself confirms what is posited by Aristotle, Averroes, and Saint Thomas in *Ethics I*. Indeed they explain that “good,” or “perfection,” is said analogically of vision and understanding, because as vision is a perfection in the body, so is understanding in the soul. However, it is known that “this has itself to that” is not intelligible unless both extremes are apprehended. Therefore it seems necessary that one of the analogates, according to the analogous name, must be defined by the other.

75. However in order to clarify the solution of this ambiguity, it must be recalled that the analogues are found in two ways, namely properly and metaphorically. Indeed these have themselves in different ways to the present question. In analogy *according to metaphor*, one ought to be posited in the *ratio* of the other, not indifferently, but the one properly taken must be included in the *ratio* of the one taken metaphorically; since it is impossible to understand what something is according to a metaphorical name without knowing that to which the metaphor refers. Nor indeed can it happen that I understand what

nomen proprie sumptum, ad cuius similitudinem dicitur pratum ridere.

76. Est autem huius ratio radicalis, quia analogum metaphorice sumptum, nihil aliud praedicat, quam hoc se habere ad similitudinem illius, quod absque altero extremo intelligi nequit. Et propter hoc huiusmodi analogia prius dicuntur de his, in quibus proprie salvantur, et posterius de his, in quibus metaphorice inveniuntur et habent in hoc affinitatem cum analogis secundum attributionem, ut patet.

77. In analogia vero, *in qua nominis salvatur proprietas*, nullum analogi membrum per alterum definiri oportet, nisi forte gratia materiae, ut S. Thomas in qq. *de Verit.*, q. 2, a. 11 docuit. Sunt enim analogorum rationes secundum analogi nomen quodammodo mediae inter analogia secundum attributionem, et univoca. In analogis enim secundum attributionem, primum definit reliqua. In univocis vero neutrum alterum definit, sed unius definitio est completa alterius definitio, et e converso. In analogis autem neutrum alterum definit; sed unius definitio est proportionaliter alterius definitio. Et loquimur semper de ratione secundum nomen commune. Verbi gratia, in definitione cordis, secundum quod principium animalis, non ponitur fundamentum secundum quod principium domus, nec e converso; sed eadem proportionaliter est principii ratio utrobique, ut Commentator ubi supra dicit.

78. Duabus autem opus est distinctionibus uti in hac re: ea scilicet, quae in logica, traditur de actu signato et exercito; et ea quae a metaphysico ut plurimum tractatur, de ordine rerum sub uno nomine ex parte rei, et ex parte impositionis nominis.

a field is insofar as it is smiling, without knowing what the name “smile” signifies properly taken, by similitude to which the field is said to smile.

76. But the root cause of this is that the analogue taken metaphorically predicates nothing other than that *this* has itself by similitude to *that*, so that without the other extreme it cannot be understood. And because of this, these kinds of analogues are said prior of those, in which they are properly saved, and posterior of those, in which they are found metaphorically; and they have in this an affinity with analogy according to attribution, as is clear.

77. But in analogy, in which the proper name [“analogy”] is saved [i.e. analogy of proportionality], no member of the analogue need be defined through another, unless by reason of matter, as Saint Thomas teaches in *De Veritate*, q. 2, a. 11. For the *rationes* of the analogates according to the analogous name are somehow means between the analogue according to attribution, and the univocal. For in the analogue according to attribution, the first defines the rest. But in the univocal neither defines the other, but the definition of one is the complete definition of the other, and vice versa. However in the analogue neither defines the other, but the definition of one is proportionally the definition of the other. And we always speak of the *ratio* according to the common name. For example, in the definition of *heart*, insofar as it is the *principle of the animal*, is not posited *foundation* insofar as it is the *principle of the house*, nor conversely; but the *ratio* of *principle* is proportionally the same for both, as the Commentator said, in the place already mentioned.

78. However it is necessary to use two distinctions in this matter: namely that [distinction] which is taught in logic, concerning *act of signing* and [act of] *exercise*, and that [distinction] which is often taught by the metaphysician, concerning the order of things under one name *on the part of the thing*, and *on the part of the imposition of the name*.

79. Ex prima siquidem distinctione scimus duo. *Primo*, quod sicut animal dictum de homine et de equo importans univocationem in actu exercito, non praedicat de homine totum hoc, scilicet naturam sensitivam eamdem omnino secundum rationem naturae sensitivae equi et bovis, sed naturam sensitivam simpliciter; quam tamen ad hoc, quod univoca sit praedicatio, oportet omnino esse eamdem secundum rationem naturae sensitivae equi et bovis, — ita ens importans proportionalitatem in actu exercito, non praedicat de quantitate totum hoc, scilicet habens se ad esse sic proportionaliter sicut substantia, aut qualitas ad suum esse; sed habens se ad esse sic absque alia additione; quod tamen oportet, ad hoc quod analogia sit praedicatio, idem proportionaliter esse cum altero, sic se habere ad esse quod de substantia aut qualitate ens praedicat.

80. *Secundo*, quod sicut ex declaratione, qua manifestatur animal esse univocum, quia dicit unam et eamdem omnino rationem in omnibus, non fallimur, nec confundimur, nec vagamur circa hominis et bovis secundum animalis nomen rationem; sed quiescimus, intuentes quod animal exercet, quod univocorum definitio et expositio significat: — ita ex hoc, quod declaratur ens aut bonum, aut quodcumque aliud esse analogum, quia dicit rationes plures easdem proportionaliter, et importat hoc se habere quemadmodum proportionaliter illud se habet ad esse vel appetitum etc., non debemus turbari et inquirere in analogi nominis (puta boni) ratione significationem istam; sed sat sit, distinguendo inter actum signatum et exercitum, inspicere quod analogi nominis ratio id exercet, quod analogi ratio et declaratio significat.

81. Ex his autem duobus patere iam potest intentum, quod scilicet non oportet unum analogiae membrum per alterum

79. From the first distinction we know two things. *First*, that as “animal” said of *man* and of *horse* implies univocation *in the act of exercise*, it does not *predicate* of man all this, namely “sensitive nature entirely the same according to *ratio* as the sensitive nature of horse and cow,” but [rather it predicates] “sensitive nature” simply. However, since the predication *is* univocal, it must *be* wholly the same according to *ratio*, as the sensitive nature of horse and cow. Just so, “being” [*ens*], implying proportionality *in the act of exercise*, does not *predicate* of quantity all this, namely “having itself to being [*esse*] proportionally as substance or quality to their being [*esse*]”; but [it predicates] “having itself to being [*esse*] in such a way”, without any other addition; nevertheless it is necessary that, for the predication to *be* analogous, it must *be* the same proportionally with the other [*rationes*] “having itself to being in such a way” which being [*ens*] predicates of substance or quality.

80. [From the first distinction we know] *secondly*, that as from the declaration, by which “animal” is manifested to be univocal because it says entirely one and the same *ratio* in all, is not to be mistaken, nor confounded, nor wondered about the *ratio* of *man* and *cow* according to the name of “animal”, but we are content, knowing that animal *exercises* what the definition and exposition of the univocals *signify*. So that from the fact that *being*, or *good*, or whatever else, is declared to be an analogue, because it says many *rationes* proportionally the same and indicates *this* to have itself in some way proportionally as *that* has itself to *being* [*esse*], or *appetite*, etc., we ought not to bother and seek in the *ratio* of the analogous name (such as “good”) this signification, but it is enough, distinguishing between act of signing and act of exercise, to see that the *ratio* of the analogous name *exercises* that which the *ratio* and explanation of the analogue *signifies*.

81. From these two, now the present concern can be made clear, namely: it is not necessary that one member of the analogy

definire, ex eo quod analogum significat ea esse eadem proportionaliter, quoniam haec in actu exercito significat.

82. Ex secunda vero distinctione scimus, non solum — quod praeposterus est ordo rerum et significationum quandoque sub nomine analogo, ita quod prior secundum rem ratio, posterior interdum significatione est (ut de ente et bono et aliis huiusmodi communibus Deo et creaturis accidit: ratio enim quam in Deo quodlibet horum ponit, significatione quidem posterior, re autem prior est); et quod propter alterum horum dicitur analogum praedicari de suis analogatis secundum prius et posterius ipsam analogi rationem. — Sed etiam scimus, quod quando ratio, quam ponit analogum in uno, ex ratione quam in altero ponit, exponitur: non ideo fit, quia unum in alterius ratione cadat; sed quia unius ratio posterior altera est significatione; et per priorem, utpote notioem declaratur: ut S. Thomas in I p., q. XIII, art. 2 fecit: declarans quod, *dicendo: Deus est bonus: sensus est, id quod bonitatem in creaturis dicimus, praeesistit in Deo proportionaliter* etc. Et eadem intelligendum est ratione fieri, si posterior secundum rem per priorem declaretur.

Non definit ergo analogum secundum unam rationem, seipsam secundum alteram, licet exponat et declaret.

83. Obiectionibus autem in oppositum, quamvis ex dictis satisfactum sit, formaliter responderi potest, quod cognosci aliqua ut eadem proportionaliter, seu hoc se habere sicut illud, dupliciter contingit. *Uno modo* formaliter, idest quoad relationem identitatis et similitudinis, et sic absque extremis cognitio haec haberi non potest. *Alio modo*

be defined through another, just because the analogue signifies them to be proportionally the same, since it signifies these *in the act of exercise*.

82. But from the second distinction we know, not only: that when under an analogous name, the order of things and [the order of] signification can sometimes be reversed, so that the *ratio* prior with respect to things is sometimes posterior with respect to signification (as occurs with *being [ens]* and *good* and other suchlike common to God and creatures: for the *ratio* which each of these posits in God, while posterior in signification, is prior in reality); [and we know not only] that, because of one of these orders, the analogue is said to predicate² of its analogates that very analogue's *ratio* according to priority and posteriority; but also we know, that when the *ratio*, which the analogue posits in one, is explicated from the *ratio* which it posits in another, that does not happen because one falls in the *ratio* of the other, but because the *ratio* of one is posterior to the other in signification; and is explained through the prior, inasmuch as [the prior is] better known, as Saint Thomas said in [*Summa Theologica*] I, q. 13, art. 2, declaring that “in saying ‘God is good’, the sense is, ‘that which we call goodness in creatures, preexists proportionally in God’.” And the same must be understood to happen if the posterior in respect of reality is explained through the prior.

Therefore the analogue with respect to one *ratio* does not *define* [the analogue] with respect to the other [*ratio*], though it expounds and explains it.

83. However to the objections to the contrary, though it is satisfied from what has been said, it can be formally responded that to know something as proportionally the same—or [to know that] *this* has itself just as *that*—can occur in two ways. *In one way* formally, that is insofar as a relation of identity and similitude, and in

²With Pinchard and Robillard I follow here an alternative reading which the Zammit-Hering edition attributes to the Lyon edition: “analogum praedicare de suis analogatis” for “analogum praedicari de suis analogatis”.

fundamentaliter, et sic in ratione unius non cadit reliquum; sed ratio unius est ratio alterius omnino, vel proportionaliter. Constat autem quod analogum nomen, puta ens aut bonum, non relationem identitatis aut similitudinis significat, sed fundamentum; et ideo obiectiones quae iuxta primum sensum procedunt, nihil concludunt contra intentum.

Patet autem facillime, haec esse vera exempla de univocis, ponendo et applicando ad identitatem univocationis. Significat namque nomen univocum plura, in quantum eadem sunt univoce, seu secundum rationem omnino. Et identitatis relatio in nullo extremorum absque altero intelligibilis est.

this way this knowledge cannot be had without [knowledge of] the extremes. *In the other way* fundamentally, and in this way the rest do not fall in the *ratio* of one, but the *ratio* of one is the *ratio* of the others entirely, or proportionally. However it is known that the analogous name, such as ‘being’ [*ens*] or ‘good’, does not signify the relation of identity or similitude, but the foundation [of a relation]; and therefore objections which proceed from the first sense conclude nothing against the present concern.

However it is easily shown that these are true examples of univocals by positing and applying them to the identity of univocals. For the name of a univocal signifies many, insofar as they are univocally the same, or entirely with respect to the *ratio*. And the relation of identity can not be understood in any of the extremes without the other.

CAPUT VIII

QUALIS SIT IN ANALOGO COMPARATIO

84. Difficultas etiam non parva, quae multos inuasit ac superavit, de comparatione in analogo, dilucidanda est. Creditum enim est a quibusdam, quod non posset, analogia posita, sermo ille nisi extorte exponi, quo unum analogatum magis aut perfectius tale secundum analogi nomen diceretur. Verbi gratia: substantia est magis, aut perfectius ens quam quantitas. Moti sunt autem ex eo, quod comparatio in uno communi, utrinque facienda est, etiam secundum grammaticos; quod in analogo non inveniri videtur.

85. Et potest formari ratio pro eis talis: Aut comparantur analogata in una communi eis ratione, aut in suis rationibus. Non in ratione communi: quia illa analogum caret; nec in rationibus propriis: quia tunc falsum est, substantiam magis esse ens quam quantitatem. Non enim minus aut imperfectius quantitas est sua ratio, quam ens in ea ponit, quam substantia sua etc. Nullo igitur modo videtur comparationem cum analogia salvari posse.

86. Succumbitur autem difficultati huic, quia proprium comparationis fundamentum non consideratur. Fundatur enim super identitate seu unitate rei, in qua fit comparatio, et non super modo identitatis aut unitatis; sicut de intentione superioritatis praedictum est. Unde cum analogum ex dictis constet rem unam, licet proportionaliter, dicere; nihil prohibet in ipso comparari analogata, licet non eo modo, quo univoca fit comparatio.

CHAPTER VIII

HOW THERE IS COMPARISON IN THE ANALOGUE

84. There must be elucidated no small difficulty, which has invaded and overcome many, concerning comparison in the analogue. Indeed it is believed by many, that it is not possible, analogy posited, to expound without distortion these words, by which one analogate is said to be a greater or more perfect such according to the analogous name. For example: *substance* is greater, or more perfect being than *quantity*. And they are moved from this, that comparison must be made in one [thing] common to both, as indeed according to grammarians; and in the analogue this [one thing common to both] does not seem to be found.

85. It is possible to form an argument for this thus: either the analogates are compared in one *ratio* common to them, or in their [proper, individual] *rationes*. [But] not in a common *ratio*, because the analogue lacks that; nor in the proper *rationes*, because then it would be false, that substance is a greater being than quantity. For indeed quantity is not less, or less perfectly, its *ratio*, which being posits in it, than is substance its [*ratio*, which being posits in it]. Therefore it seems that in no way can comparison with analogy be saved.

86. However he succumbs to this difficulty because the proper foundation of comparison is not considered. Indeed it is founded on identity or unity of the thing in which comparison is made, and not on the mode of identity or unity, as was said before concerning the intention of superiority. Whence since the analogue, from what was said, is known to express [*dicere*] one thing, albeit proportionally, nothing prohibits comparing the analogates in it [the analogue], although not in that way by which comparison occurs in the univocal.

87. Ad comparationem siquidem cum requirantur et sufficiant haec tria: scilicet distinctio extremorum, et identitas ejus, in quo fit comparatio, et modus essendi illius in extremis, scilicet eaque, vel magis aut minus perfecte; sub identitate autem seu unitate, proportionalis unitas seu identitas contineatur, consequens est, quod si in diversis idem proportionaliter eaque vel magis aut minus perfecte esse habet, comparatio secundum illud proportionale fieri possit, comparatione non univoca, sed analogica.

88. Sicut enim, quia natura sensitiva est in bove, et illamet omnino secundum rationem est in homine, et perfectius esse habet in homine quam in bove: homo perfectius animal bove dicitur, univoca comparatione; sic quia sic se habere ad esse est in substantia, et hoc idem proportionaliter est in quantitate, et imperfectius esse habet in quantitate quam in substantia: dicitur substantia magis seu perfectius ens, quam quantitas, analogica comparatione.

Unde S. Thomas in art. 7, quaest. VII de *Potentia Dei*, tripliciter comparationem fieri docens, duos modos analogicae comparationis ponit: aperte ex hoc insinuans, comparationem non solum super identitate numerali, specifica aut generica fundari, sed etiam proportionali.

89. Modi autem comparationis ibidem traditi sunt, hi scilicet secundum solam quantitatem rei participatae: et sic unum album dicitur altero albius. Vel extendendo, propter praesens propositum, hunc modum ad omnem comparationem univocam, dicatur quod *primus* attenditur secundum quantitatem rei participatae, eiusdem omnino secundum rationem, sive illa ratio sit specifica, sive generica: ut calidum magis calidum altero dicitur, et homo perfectius animal leone est.

90. *Secundus* vero modus attenditur secundum quod res aliqua in uno invenitur

87. For comparison, are necessary and sufficient these three, namely [1] distinction of the extremes, and [2] identity of that in which they are compared, and [3] a way of its being in the extremes, namely equal, or greater or less perfectly. Under identity or unity, however, unity or identity of proportion is contained; it follows that if, proportionally the same in diverse things, it has being equally, or greater or less perfectly, [then] comparison according to that proportion can be made—not univocal comparison, but analogical.

88. Indeed, just as because *sensitive nature* is in cow, and [because] that same thing is entirely in man according to *ratio*, and [because] it has more perfect being [*esse*] in man than in cow, [therefore] man is called a more perfect animal than cow, by univocal comparison; in this way, because *having itself to its being* [*esse*] is in substance, and [because] this same thing is proportionately in quantity, and [because] it has being [*esse*] less perfectly in quantity than in substance, [therefore] substance is called a greater or more perfect being [*ens*] than quantity, by analogical comparison.

Whence Saint Thomas, in *De Potentia Dei*, a. 7, q. 7, teaching comparison to be made in three ways, posits two modes of analogical comparison; clearly implying from this that comparison is not only founded on numerical, specific, or generic identity, but even on proportional [identity].

89. However the modes of comparison handed down there [are these]: [*the first*] namely with respect only to the quantity of the thing participated; and thus one white is called more white than another. Or extending, according to the present concern, this mode to all univocal comparison, it is said that the first occurs according to the quantity of the thing participated, entirely the same according to *ratio*, whether that *ratio* be specific, or generic: as heat is called greater than another heat, and man is a more perfect animal than lion.

90. Now *the second* mode occurs with respect to some thing found in one by

participative, in altero vero est per essentiam: quemadmodum homo Platonicus longe perfectior homo esset nobis. Et abstractione intellectus utendo, quemadmodum bonitas longe melior est quocumque bono, quod participative bonum dicitur.

91. *Tertius* autem modus attenditur secundum quod res aliqua in uno invenitur formaliter et secundum se, in altero autem virtualiter et elevatum ad rem superioris ordinis. Quemadmodum dicitur quod sol est magis calidus quam ignis; vel quod calor perfectius esse habet in sole, quam in igne.

92. Nec est dubium hos duos modos univocam comparationem impedire, ut S. Thomas ibidem dicit, et Aristoteles in *Ethic.* de primo modo testatur: ubi bonum commune non univoce, sed secundum proportionalitatem dicendum docet, bonitati separatæ et bonis cæteris per participationem. Patet igitur ex his, eadem proportionaliter ut sic esse comparabilia; quamvis, physice loquendo, in sola specie aut genere comparatio fiat.

93. Ad objectionem autem in oppositum, dicitur quod utroque modo in analogis comparatio fit. Comparantur siquidem analogata, puta substantia et quantitas, in ratione una et communi proportionaliter, quam analogi nomen, puta ens, dicit, et addit supra analogata, ut ex dictis patet. Et comparantur secundum suas rationes, secundum tamen analogi nomen, quæ earum sit perfectior, secundum quod dicimus substantiam esse perfectius ens quantitate; quia ratio entis in substantia perfectior est ratione entis in quantitate.

Ita quod iuxta istam comparationem est sensus: Substantia habet, secundum entis nomen, perfectiorem rationem quam quantitas; et non quod substantia est magis

participation, but in the other essentially: in this way the Platonic Man would be much more perfectly man than us. And to use intellectual abstraction, in this way goodness is much better than whatever good, which is called good by participation.

91. However *the third* mode occurs with respect to some thing found formally and with respect to itself in one, and in another virtually and raised to a superior thing. In this way it is said that the sun is hotter than fire, or that heat has more perfect being [*esse*] in sun than in fire.

92. Nor is there a doubt these two modes impede univocal comparison, as Saint Thomas said there, and Aristotle testifies concerning the first mode in *Ethics* I: where he teaches that separated goodness and the rest of the things good by participation are called good in common not univocally, but according to proportion. Therefore it is clear from this, that what are the same proportionally are as such comparable, although, physically speaking, comparison is made only in species or genus.

93. However to the objection to the contrary [§85], it is said that in the analogue comparison is made in both modes. For [on the one hand] the analogates, such as substance and quantity, are compared in a *ratio* proportionally one and common, which the analogous name, such as “being” [*ens*], expresses [*dicit*], and adds over the analogates, as is clear from what has been said. And [on the other hand] they are compared with respect to their own *rationes*—[those *rationes* they have] according to the analogous name—[to find] which of them is more perfect—as we say that substance is a more perfect being [*ens*] than quantity, because the *ratio* of being [*ens*] in substance is more perfect than the *ratio* of being [*ens*] in quantity.

So according to this [latter] comparison, the sense is that substance has, according to the name “being” [*ens*], a more perfect *ratio* than quantity; and [the

aut perfectius substantia quam quantitas sit
quantitas, ut quidam somniare videntur.

94. Unde comparatio ista extenditur
usque ad analogia secundum attributionem,
licet in tali analogia non nisi abusive
comparatio fieri possit. Dicimus enim quod
ens reale est magis et perfectius ens ente
rationis, quod per attributionem ad illud ens
dicitur in *IV Metaph. text. com. II*; quia ens
reale habet, secundum entis nomen,
perfectiorem rationem. Iuxta quem modum,
si usus admitteret, diceremus: animal est
magis sanum urina; quia perfectiorem
secundum *sani* nomen rationem habet.

sense is] not that substance is greater or
more perfect substance than quantity is
quantity, as some seem to imagine.

94. Whence this comparison is
extended even to the analogue according to
attribution, although in such analogy
comparison can not be made except
abusively. Indeed we say that real being
[*ens reale*] is greater and more perfect than
being of reason [*ens rationis*] which is
called by attribution to [real] being in
Metaphysics IV, com. II, because real
being has, according to the name of being,
a more perfect *ratio*. According to this
mode, if its use be admitted, we say: *animal*
is more healthy than *urine*; because it has a
more perfect *ratio* according to the name
“healthy”.

CAPUT IX

QUALIS SIT ANALOGI DIVISIO ET RESOLUTIO

95. Qualiter autem analogum dividendum sit, ex dicendis manifestum est. Potest siquidem trifariam analogi divisio intelligi. *Primo*, ut dividatur vox in suas significationes. Dictum est enim, quod analogum plures rationes significat immediate, et haec divisio convenit sibi, in quantum aequivocum quoddam est.

96. *Secundo*, ut dividatur significatum eius in quasi membra eius: eo modo quo eius, quod proportionaliter unum est, sic et sic proportionatum, membra dici possunt. Dictum est enim, quod analogum non ita diversas rationes significat, quin significet unam rationem proportionaliter. Omnes namque rationes analogo nomine immediate significatae eadem proportionaliter sunt. Ratio autem una proportionaliter, cum constituatur ex pluribus rationibus proportionalibus, in eas secari potest.

Haec autem non est divisio analogi in sua analogata: quoniam rationes hae in ipsius analogi ratione intrinsece clauduntur, et analogata ea sunt, in quibus rationes illae salvantur, et non ipsae rationes. Entis enim analogata sunt substantia et quantitas, et non rationes entis in substantia et quantitate. Rationes enim ut dictum est, analogae sunt.

97. Unde *tertio* modo potest dividi analogum, dividendo significatum eius in sua analogata per diversos modos, quibus analogi rationem proportionalem analogata ipsa diversimode suscipiunt: ita quod divisum est significatum unum proportionaliter, dividenda sunt modi fundantes et facientes in analogatis proprias proportionales, secundum quas fit analogia; constituta autem per divisionem, ut partes

CHAPTER IX

HOW THERE IS DIVISION AND RESOLUTION OF THE ANALOGUE

95. Now, how the analogue is to be divided shall be manifest from what is to be said. The division of the analogue can be understood in three ways. *First*, as the word is divided into its significations. Indeed it was said that the analogue immediately signifies many *rationes*, and these admit to division themselves; and this division fits [the analogue] insofar as it is a kind of equivocal.

96. *Second*, as its significatum is divided into its members, as it were—in the way that those which are proportioned such and such can be called members of that which is proportionally one. Indeed it was said that the analogue does not so much signify diverse *rationes*, as it signifies proportionally one *ratio*. For all *rationes* immediately signified by the analogous name are proportionally the same. However proportionally one *ratio*, since it is constituted *from* many proportional *rationes*, can be divided *into* them.

However this is not a division of the analogue into its analogates: since these *rationes* are included intrinsically in the very *ratio* of the analogue; and the analogates are those, *in which* those *rationes* are saved, and [they are] not the *rationes* themselves. Indeed the analogates of *being* [*ens*] are *substance* and *quantity*, not the *ratio* of being *in* substance and in quantity. For *rationes*, as was said, are analogues.

97. Whence in a *third* way the analogue can be divided, by dividing its significatum into its analogates, through the different ways by which the analogates take up differently the proportional *ratio* of the analogue. So that the divided is the significatum, proportionally one; the dividing things are the ways of founding and making proper proportions in the analogates, according to which [proper

subiectivae, sunt analogata ipsa.

Verbi gratia: quando ens dividitur in substantiam et quantitatem, divisum est ratio entis nomine significata, quæ omnes in se *entis* nomine significatas rationes claudit, utpote una proportionaliter; dividenda sunt substantivum et mensurativum, seu per se et in alio, sicut ex quibus substantia et quantitas habent quod diversas entis rationes subintrent; partes autem subiectivae sunt substantia et quantitas, quae in entis ratione analogantur.

98. Et quia haec est propria analogi divisio, idcirco distincte explicandum est, quomodo differat divisio haec ad univoca. Tripliciter siquidem differunt. *Primo* ex parte divisi: quia divisione univoca unum omnino secundum rationem secatur; hic autem unum proportionaliter.

99. *Secundo* ex parte dividendum: quia differentiae secantes genus, extra genus sunt; modi autem secantes analogum, in ipsius analogi ratione clauduntur, quemadmodum ipsa analogata (ut in capitulo de abstractione declaratum est); propter quod in *III Metaph.* text. comm. X ens genus esse negatur.

100. *Tertio* ex parte ipsarum partium subiectivarum, quae per divisionem fiunt: quia partes divisionis univocae, licet ordinem habeant secundum se, et originis: ut dualitas est prior trinitate; et perfectionis: ut albedo est perfectior nigredine; tamen secundum divisi rationem, puta numeri, aut coloris, neutra altera prior, aut posterior est; sed omnes æqualiter in divisi ratione communicant.

Analogata vero, quae analogata divisione constituuntur, non solum secundum se, sed etiam in ipsius analogi quod dividitur ratione ordinem habent; et

proportions] analogy occurs. What are constituted by division, as subjective parts, are the analogates themselves.

For example: when being [*ens*] is divided into substance and quantity, the thing divided is the *ratio* signified by the name “being” [*ens*], which includes in it all *rationes* signified by the name “being”, insofar as they are proportionally one. The dividing things are substantive, and mensurative, or *per se* and in another, as from which it occurs that substance and quantity fall under different *rationes* of being [*ens*]. Substance and quantity are subjective parts, which are analogated in the *ratio* of being.

98. And because this is the proper division of the analogue, it must be explained distinctly how this division differs from the univocal. They differ in three ways. *First* on the part of the divided thing: because by univocal division is cut apart what is wholly one according to *ratio*; but [by division of the analogue is cut apart what is] proportionally one.

99. *Secondly* on the part of the dividing thing: because differences cutting apart the genus are outside the genus; however in the way of cutting apart the analogue, in the very *ratio* of the analogue are contained, in some way, those very analogates (as was explained in the chapter on abstraction). Because of this, it is denied that being is a genus in *Metaphysics* III, comm. X.

100. *Thirdly* on the part of the very subjective parts which are made by the division: because the parts of univocal division, although they have with respect to themselves an order—both of origin, as *duality* is prior to *trinity*, and of perfection, as *whiteness* is more perfect than *blackness*—nevertheless according to the *ratio* of the divided thing, such as of *number*, or *color*, neither is prior or posterior to the other, but all equally communicate in the *ratio* of the divided thing.

But the analogates, which are constituted by analogous division, not only have order in themselves, but even in the very *ratio* of the analogue which is divided;

aliud prius aliud posterius est; adeo ut in uno eorum, tota ratio divisi salvari dicatur; in alio autem imperfecte et secundum quid.

Quod non est sic intelligendum quasi analogum habeat unam rationem, quae tota salvetur in uno, et pars eius salvetur in alio. Sed cum totum idem sit quod perfectum, et analogo nomine multæ importentur rationes, quarum una simpliciter et perfecte constituit tale secundum illud nomen, et aliæ imperfecte et secundum quid: ideo dicitur, quod analogum sic dividitur, quod non tota ratio eius in omnibus analogatis salvatur, nec aequaliter participant analogi rationem, sed secundum prius et posterius.

101. Cum grano tamen salis accipiendum est, analogum simpliciter salvari in uno et secundum quid in alio. Sufficit enim hoc verificari: vel *absolute*, ut patet in divisione entis in substantiam et accidens; (illa enim *absolute* loquendo dicitur ens simpliciter, hoc autem secundum quid); vel *in respectu*, ut patet in divisione entis in Deum et creaturam. Utrumque enim licet ens simpliciter sit et dicatur, *absolute* loquendo; creatura tamen in respectu ad Deum, ens secundum quid, et quasi non ens est et dicitur.

102. Circa resolutionem autem analogorum, sciendum est: quod cum universaliter, primum in compositione sit ultimum in resolutione, et per divisionem in ea, quae actu in aliquo sunt resolutio fiat: eodem modo resolvenda sunt analogata in suum analogum, quo caetera resolvuntur, scilicet utendo divisione praedicta (quae vocatur divisio in partes essentiae vel rationis), et a posterioribus secundum consequentiam ad priora procedendo, si longa esset resolutio facienda.

103. Ad rationem autem analogi cum deventum fuerit, singulis analogatis in suas rationes secundum analogi nomen resolutis:

and one is prior, one is posterior; so that the whole *ratio* of the divided thing is said to be saved in one of them, while [it is saved] in the other imperfectly and in some respect.

This is not to be understood as if the analogue has one *ratio*, which is totally saved in one, and part of it is saved in the other. But since the total is the same as the perfection, and the analogous name imports many *rationes*—of which one simply and perfectly constitutes such according to that name, and the others imperfectly and in some respect—therefore it is said that the analogue is so divided that not its whole *ratio* is saved in all the analogates, nor do they equally participate the *ratio* of the analogue, but [they participate] according to prior and posterior.

101. Nevertheless it is to be taken with a grain of salt that the analogue is saved simply in one and [is saved] in some respect in another. It is enough to verify this, either *absolutely* (as is clear in the division of *being* [*ens*] into *substance* and *accident*—one indeed is said, *absolutely* speaking, to be *being*, simply, while the other in some respect) or *in some respect* (as is clear in the division of *being* [*ens*] into *God* and *creature*—both indeed are, and are called, *being* simpliciter, *absolutely* speaking; however creature, in respect to God, is and is called *being in some respect*, and in a way *not being*.)

102. However, about the resolution of analogates, it must be known: that since universally, the first in composition is the last in resolution, and [since] resolution is made through division into those which are actually in another; [therefore] the analogates must be resolved into their analogues in the same way by which the rest are resolved, namely in using the aforesaid division (which is called the division into parts of essence or of *ratio*), and in proceeding from what is posterior in respect of consequence to what is prior, if the resolution to be made is long.

103. However when the *ratio* of the analogue has been reached, with the individual analogates resolved into their

cum illa analogi ratio ex multis constituatur rationibus, ordinem inter se et proportionalem similitudinem habentibus: vel ordinate ad primam resolutio fiat, veniendo semper ad similius et propinquius primae, et id, in quo dissimilitudo est, relinquendo. Vel si non sic ordinatas inter se contingit esse rationes illas, ad primam omnes modo praedicto reducendae sunt. Ordinem enim ad primam nulla subterfugere potest. Nec refert in proposito, an fiat resolutio ad rationem primam, significatione, vel secundum rem. Intelligenda enim sunt haec in suo ordine, scilicet, significationum aut rerum.

rationes according to the analogous name, since that *ratio* of the analogue is constituted from many *rationes*, having order between them and proportional similitude, then: *either* the resolution occurs with order to the first, coming always to be more like and closer to the first, and that in which there is dissimilitude is left behind; *or* if those *rationes* happen to be not so ordered among themselves, they are all to be reduced to the first by the aforesaid way. For none can avoid order to the first. Nor does it matter in this concern, whether resolution to the first *ratio* is made by signification, or with respect to the thing. For these must be understood here in their own order, namely, of signification or of things.

CAPUT X

QUALITER DE ANALOGO SIT SCIENTIA

104. Visum est autem quibusdam de analogo scientiam esse non posse, nisi quemadmodum de æquivocis scientia habetur: eo quod plures rationes dicit licet similes. Imo fallaciam æquivocationis committi in syllogismis, in quibus, analogo pro medio sumpto, certum analogatum subsumitur, (nisi forte gratia materiæ bonus esset processus) astruunt ex eadem ratione. Nec posse ex unius analogati ratione, secundum analogi nomen, concludi alterum analogatum tale formaliter esse; sed semper prædictum incidere vitium, ratione prædicta, confirmant.

105. Verbi gratia: si ponamus *sapientiam* esse analogice communem Deo et homini, ex hoc quod sapientia, in homine inventa, secundum formalem rationem præcise sumpta, dicit perfectionem simpliciter: non potest concludi: ergo Deus est formaliter sapiens, sic arguendo: Omnis perfectio simpliciter est in Deo; sapientia est perfectio simpliciter; ergo etc.

Minor enim distinguenda est: et si ly *sapientia* pro ratione sapientiae, quae est in homine stat, argumentum est ex quatuor terminis: quia in conclusione, sapientia stat pro ratione sapientiae quam ponit in Deo, cum concluditur: ergo sapientia est in Deo. Si autem pro ratione sapientiae in Deo, stat in minore; non concluditur, ex perfectione sapientiae creatae, Deum esse sapientem; cuius oppositum et philosophi et theologi omnes clamant.

106. Decipiuntur autem isti, Scotum (cuius est ratio haec *I Sent.*, dist. 3, q. 1) sequentes: quia in analogo diversitatem rationum inspicientes, id quod in eo unitatis

CHAPTER X

HOW THERE IS SCIENCE OF THE ANALOGUE

104. However it appears to some that there cannot be science of the analogue, except in the way that science can be had of equivocal, because it expresses [*dicere*] many, albeit similar, *rationes*. Indeed, they add that for the same reason, a fallacy of equivocation is committed in a syllogism in which, with an analogue taken for the mean, a particular analogate is taken under it (though perhaps granting that the argument would be good materially). And they confirm that from the *ratio* of one analogate, according to the analogous name, it cannot be concluded that the other analogate is such formally; but always, for the aforesaid reason, it falls into the aforesaid error.

105. For example: if we posit *wisdom* to be analogically common to God and man, from the fact that the wisdom, found in man according to a formal *ratio* precisely taken, is called a simple perfection, it is not possible to conclude that therefore God is formally wise by arguing thus: “Every simple perfection is in God, wisdom is a simple perfection, therefore [wisdom is in God].”

For the minor must be distinguished, and if the word “wisdom” stands for the *ratio* of wisdom which is in man, the argument is from four terms—because in the conclusion, “wisdom” stands for the *ratio* of wisdom which it posits in God when it is concluded: “therefore wisdom is in God.” However, if in the minor it stands for the *ratio* of wisdom in God, it cannot be concluded, from the created perfection of wisdom, that God is wise; [but] the opposite of this is claimed by all philosophers and theologians.

106. However they are deceived who follow Scotus (whose argument this is, in *I Sent.*, d. 3, q. 1). Because seeing in the analogue the diversity of *rationes*, they do

et identitatis latet, non considerant. Rationes enim analogi (ut superius etiam diximus) possunt dupliciter accipi: *Uno modo* secundum se, in quantum ab invicem distinguuntur, et ea quae conveniunt eis ut sic, seu ex hoc. *Alio modo* in quantum eadem sunt proportionaliter. Primo modo acceptae, vitium aequivocationis inducerent, si quis eis uteretur, ut patet. Secundo autem modo eis utendo, peccatum nullum incurritur: eo quod quidquid convenit uni, convenit et alteri proportionaliter; et quidquid negatur de una, et de altera negatur proportionaliter: quia quidquid convenit simili, in eo quod simile, convenit etiam illi, cui est simile, proportionalitate semper servata.

107. Unde si ex immaterialitate animae, concluditur eam esse intellectualem; ex immaterialitate proportionaliter posita in Deo optime concluderetur, Deum esse intellectualem proportionaliter: ut quantum immaterialitas illa excedit istam, tantum intellectualitas illa excedit istam etc. Propter quod S. Thomas in quaestione II *De Potentia Dei*, art. 5, analogata omnia sub una analogi distributione cadere dixit. Et merito, quia unitas analogiae non esset in coordinatione unitatum numeranda, nisi unum proportionaliter, unum esset affirmabile et negabile, et consequenter distribuibile et scibile, ut subiectum, et medium, et passio.

108. Unde ad obiecta in oppositum dicitur, quod quia, ut in *II Elenchorum* cap. X dicitur, aequivocatio latens in huiusmodi proportionalibus peritissimos etiam latet: ideo oportet, huiusmodi analogis nominibus utendo ex parte unitatis, semper modum proportionalitatis subintelligi; aliter in univocationem lapsus fieret. Nisi enim prae oculis haberetur proportionalitas, cum dicitur immateriale omne esse intellectuale, tamquam univoce dictum acciperetur, et latens aequivocatio non visa obreperet.

not consider that unity and identity which it conceals. Indeed the *rationes* of the analogue (as we said above) can be accepted in two ways: *in one way* in themselves, insofar as they are distinguished from each other, and those which agree with them as such, or from this; *in the other way* insofar as they are proportionally the same. If they are used as accepted in the first way, they lead to the error of equivocation. But used in the second way, it incurs no mistake: because whatever agrees with one, agrees also with the other proportionally; and whatever is denied of one, is denied of the other proportionally; because whatever agrees with a similar, insofar as it is similar, agrees also with that to which it is similar, while always saving the proportionality.

107. Whence if from the immateriality of the soul, is concluded that it is intellectual; from the immateriality proportionally posited in God it is well concluded that God is proportionally intellectual: this exceeds that in immateriality, by as much as this exceeds that in intellectuality, etc. Because of this Saint Thomas, in *De Potentia Dei*, q. 2, a. 5, said that all analogates fall under one analogue by distribution. And rightly so, because the unity of the analogue would not be numbered by coordination among unity, unless the proportionally one would be one affirmable and deniable, and consequently distributable and knowable, as subject, and middle term, and predicate.

108. Whence to what was objected to the contrary, it is said, that because, as is said in *Sophistical Refutations* II, c. 10, equivocation, hiding in these kinds of proportionals, is even hidden from the most experienced; therefore, the use of this kind of analogous name on the part of unity must be understood always under the mode of proportionality; otherwise it will be made to lapse into univocation. Unless indeed proportionality is had before the eyes when it is said that everything immaterial is intellectual, this would be accepted as univocally said, and the hidden equivocation would approach unseen.

109. Proportionalitate autem servata, de analogis scientiam esse: et divi Thomae processus de bono et vero et aliis huiusmodi, et quotidianum convincit exercitium. Testatur quoque demonstrativae artis pater Aristoteles, in *II Poster.*, cap. XIII incipiente: Ut habeamus autem proposita (vel problemata) analogum causam adaequatam esse alicuius passionis, et in medium oportere quandoque a demonstratore assumi, dum venationem propter quid docens, inquit: «Amplius alius modus est secundum analogiam eligere. Unum enim idem non est accipere quod oportet vocare sepion, et spinam, et os. Sunt autem quae sequuntur et hoc, tamquam natura una huiusmodi existente». Et sequenti cap. ait: «Secundum autem analogiam eiusdem, et medium se habet secundum analogiam». In quibus verbis non solum docuit, analogum ut medium assumi quandoque in demonstrationibus; sed etiam ipsum non esse unum in se expressit, et cum hoc habere passionem adaequatam, ac si unius esset naturae.

110. Nec impedit analogia haec processum formalem ad concludendum de Deo et creaturis praedicatum aliquod eis commune: quoniam accepta sapientiae ratione, et segregatis ab ea per intellectum eis, quae sunt imperfectionis, ex hoc quod id, quod est sibi proprium formaliter sumptum, perfectionem absque imperfectione claudit, concluditur ergo sapientiae ratio non omnino alia, nec omnino haec, sed haec proportionaliter est in Deo: quia similitudo inter Deum et creaturam non est univoca, sed analogica.

111. Nec pari ratione potest concludi, Deum esse lapidem proportionaliter: quia ratio lapidis formaliter sumpta, quantumcumque expoliata, imperfectionem aliquam claudit, quae prohibet tam ipsam secundum se, quam ipsam proportionaliter in Deo reperiri, nisi metaphorice: quemadmodum dictum est: *Petra autem erat Christus.*

109. Nonetheless, with the proportionality saved, there is science of the analogue; both the argument of Saint Thomas—concerning *good* and *true* and other suchlikes—and the daily exercise [of this knowledge] prove this. Also, by the father of the demonstrative arts, Aristotle, in *Posterior Analytics* II (c. 13, beginning: “So that we may have questions (or problems)...”), it is testified that the analogue is the adequate cause of some attribute, and ought to be taken up as the mean sometimes by a demonstrator, when teaching the search for the *propter quid*; he says: “Another further way is to choose according to analogy. Indeed there is not accepted one and the same [word] that ought to name sepion, and spine, and bone. However there are those [attributes] which follow as if there were one existent nature of this kind.” And in the following chapter he says: “However, according to analogy of that same, also the medium has itself according to analogy.” In which words, not only did he teach that the analogue is sometimes assumed as medium in demonstrations; but also he expressed that it is not one in itself, and despite this it has an adequate quality, as if it were of one nature.

110. Nor does analogy impede this formal argument by which is concluded some predicate common to God and creatures: for the *ratio* of “wisdom” is accepted and the intellect separates from it whatever is imperfect; from the fact that this, which formally taken is proper to it, includes perfection without imperfection, it is concluded that the *ratio* of wisdom in God is not wholly other, nor wholly common, but common proportionally; because the similitude between God and creature is not univocal, but analogical.

111. And yet by like reasoning it cannot be concluded that God is proportionally a stone: because the *ratio* of stone, taken formally, no matter how polished, includes some imperfection, which prohibits it being found in God, as much in itself, as proportionally—except metaphorically, in the way that it is said: “and that Rock was Christ.”

Unde, cum fit huiusmodi processus: Omnis perfectio simpliciter est in Deo; sapientia est perfectio simpliciter; ergo etc.; in minore ly *sapientia* non stat pro hac vel illa ratione sapientiae, sed pro sapientia una proportionaliter, idest, pro utraque ratione sapientiae non coniunctim vel disiunctim; sed in quantum sunt indivisae proportionaliter, et una est altera proportionaliter, et ambae unam proportionaliter constituunt rationem.

112. Significantur enim analogo nomine in quantum eadem sunt; unde non oportet analogum distinguere, ad hoc quod contradictionem fundet, et enuntiationis subiectum, aut praedicatum fiat; sed ratione identitatis preportionalis in se clausae, et quam principaliter dicit, ex se ad hoc sufficit.

Contradictio enim dicitur consistere in affirmatione et negatione eiusdem de eodem etc., et non in affirmatione et negatione univoci de eodem univoco. Identitas siquidem tam rerum quam rationum, ut pluries replicatum est, ad identitatem proportionalem se extendit.

113. Ex hoc autem apparet, Scotum in *I Sent.*, dist. 3, q. 1, vel male exposuisse conceptum univocum vel sibi ipsi contradicere: dum, volens univocationem entis fingere, ait: «Conceptum univocum voco, qui ita est unus, quod eius unitas sufficit ad contradictionem, affirmando et negando ipsum de eodem». Et sic univocum vult esse ens. Si enim identitas sufficiens ad contradictionem, univocatio dicitur; constat quod, ponendo ens esse analogum, et secundum proportionalitatem tantum unum, satisfiet univocationi: quod scoticae doctrinae adversatur, tenenti ens habere conceptum unum simpliciter, et omnino indivisum, (ut de univocis diximus).

Si autem non omnis talis identitas sufficit ad univocationem, non recte igitur univocatio conceptus declarata est esse eam, quae ad contradictionem sufficit, quasi proportionalis identitas ad hoc non sufficiat.

Whence, when such an argument is made: “Every simple perfection is in God; wisdom is a simple perfection; therefore [wisdom is in God]”, in the minor [premise], the word “wisdom” does not stand for this or that *ratio* of wisdom, but for wisdom proportionally one, that is, for both *rationes* of wisdom, not conjoined or disjoined, but insofar as they are proportionally undivided, and one is proportionally the other, and both constitute a *ratio* proportionally one.

112. Indeed they are signified by the analogous name insofar as they are the same; whence it is not necessary to distinguish the analogue in order for it to found a contradiction and to be the subject or predicate of a statement; from itself there is enough to do this, because of the proportional identity included in itself, which it principally expresses [*dicere*].

For contradiction is said to consist in affirmation and negation of the same [predicate] of the same [subject], and not in affirmation and negation of a univocal of the same univocal. Identity, as much in thing as in *ratio*, as is repeated many times, is extended to proportional identity.

113. However from this it appears that Scotus, in *I Sent.*, d. 3, q. 1, either poorly explained the univocal concept, or contradicted himself there: when, wanting to handle the univocation of being, said: “I call a univocal concept, what is one in such a way that its unity suffices for contradiction when it is affirmed and denied of the same thing.” And he wants “being” [*ens*] to be univocal in this way. If indeed univocation is said to be identity sufficient for contradiction, it is known that, in positing “being” to be an analogue and only one according to proportionality, it satisfies univocation. This is opposed to the doctrine of Scotus, insisting that “being” has one concept simply, and entirely undivided (as we say of the univocal).

However if not all such identity suffices for univocation, therefore it is not right that univocation is explained to be a concept which suffices for contradiction, as if identity of proportional[ity] did not suffice for this.

CAPUT XI

DE CAUTELIS NECESSARIIS CIRCA ANALOGORUM NOMINUM INTELLECTUM ET USUM

114. Quia vero Aristoteles in praedicta ex *Elenchis* auctoritate, doctissimos viros circa horum nominum conceptus errare dicit, ob latentem eorum unitatis modum: idcirco necessarium fore duximus, in fine huius tractatus cautelas quasdam tradere, quibus possit se quis ab errore multiplici in re hac praeservare.

115. Cavendum est igitur in primis, ne ex univocatione ipsius nominis analogi respectu quorundam, credamus simpliciter ipsum esse univocum: omnia enim fere analogia proprie, prius fuerunt univoca, et deinde extensione, analogia communia proportionaliter illis quibus sunt univoca et aliis vel alii, facta sunt. *Sapientiae* enim nomen primo impositum est humanae sapientiae, et univocum omnium hominum sapientiis erat. Deinde, ad divinae naturae cognitionem ascendentes, proportionalemque similitudinem inter nos ut sapientes et Deum contemplantes, sapientiae nomen extenderunt ad id in Deo significandum, cui nostra sapientia proportionalis est; sicque univocum nobis, analogum factum est nobis et Deo. Et similiter de aliis accidit.

116. Falli autem contingit faciliter ex hoc, quia illa ratio prior, utpote notior et familiarior et prior quoad nos, semper profertur ab illustribus viris, et ab eorum sequacibus, cum analogi significatio quaeritur; et dicitur esse tota analogi ratio, pro qua simpliciter prolaturum stat, et omnia analogata illam participare: ut patet cum sapientiae ratio redditur. Assignatur enim differentialis eius conceptus pro ratione, secundum quam communis ponitur Deo et creaturis.

Et similiter est in aliis. Creditur

CHAPTER XI

CONCERNING NECESSARY CAUTIONS ABOUT ANALOGOUS NAMES UNDERSTOOD AND USED

114. Now because Aristotle, in the aforesaid precedent from *Sophistical Refutations*, said that the most learned men err about the concepts of these names, since the mode of their unity is hidden; therefore we have judged it to be necessary to pass on some cautions in the end of this treatise, so that one can be preserved from multiple errors in this matter.

115. Therefore beware, *first*, lest from the univocation of the name of an analogue with respect to some things, we believe it to be simply univocal; indeed just about all proper analogues were first univocals, and then by extension were made analogues, proportionally common to those to which it is univocal and to others, or to another. Indeed the name “wisdom” was first imposed of human wisdom, and was univocal to all wise men. Then, ascending to cognition of the divine nature, and contemplating the proportion and similitude between us as wise and God, they extended the name “wisdom” to signify that in God to which our wisdom is proportional; and thus the univocal to us, is made analogous to us and God. And it occurs likewise with others.

116. However it is easy to err from this, because that prior *ratio*, inasmuch as it is more known and more familiar and prior to us, is always offered by illustrious men, and those who follow them, when the signification of an analogue is requested; and it is said to be the whole *ratio* of the analogue, [it is said that] it stands for what it simply set forward, and [it is said that] all the analogates participate it; as is clear when the *ratio* of wisdom is offered. Indeed they assign the differential concept of it for the *ratio*, insofar as it posits something common of God and creatures.

It is likewise for others. Indeed it is

enim ex hoc, quod illa sit ipsa analogi ratio, et incaute univocatio acceptatur: non enim illa ratio est ratio analogi, sed eius origo quoad nos; quoniam non illa, sed illa proportionaliter in altero analogato invenitur, ut ex dictis patet.

117. Cavendum secundo est, ne nominis unitas, aut diversitas rationum, analogam unitatem obnubilet; hoc enim tamquam quoddam accidens, in re hac suscipiendum est. Nihil enim minus analogice idem sunt sepion, os, et spina, unum non habentia nomen, quam si unum nomen haberent. Nec magis idem essent, si unum nomen haberent, et tamen si communi nomine ossa vocarentur, ita quod defectu vocabulorum, vel rerum proportionali similitudine ossis nomen ad cætera extensum esset, crederemus eiusdem esse naturæ et rationis, ossa, sepion, et spinas. Præsertim quia, ut dictum fuit, ad ea quæ sunt proportionaliter eadem, consequuntur passionem tamquam si eorum esset natura una.

118. Cavendum tertio est, ne vocalis unitas rationis analogi nominis mentem involvat. Ex eo namque verbi gratia, quod principium dicitur esse id ex quo res fit, aut est, aut cognoscitur; et hæc ratio in omnibus quæ principia dicuntur, salvatur: principii nomen univocum creditur. Erratur autem, quia ratio ipsa non est una simpliciter, sed proportione et voce. Vocabula enim, ex quibus integratur, analogica sunt, ut patet; neque enim fieri, neque esse, neque cognosci, neque ly *ex* unius omnino est rationis, sed proportionalis salvatur. Et propterea ratio illa in omnibus utpote proportionalis salvatur: sicut et principii nomen proportionaliter commune dicitur.

believed from this, that that is the *ratio* of the analogue itself, and univocation is carelessly accepted; indeed that *ratio* is not the *ratio* of the analogue, but its origin with respect to us; since it is not that, but proportionally that, which is found in the other analogates, as is clear from what has been said.

117. Beware *secondly*, lest the unity or diversity of the name, cloud the analogical unity of the ratio³; this indeed should be seen as some kind of accident in this matter. Indeed sepion, bone, and spine are no less analogically the same, not having one name, than if they had one name. Nor would they be more the same, if they had one name; and nevertheless, if they were all called by the common name “bone”—so that by a defect of vocabulary, or the proportional similitude of the things, the name of bone were extended to the rest—we would believe bone, sepion, and spine to be of the same nature and *ratio*. Especially because, as has been said, on those which are proportionally the same follow passions just as if they had one nature.

118. Beware *thirdly*, lest the vocal unity of the *ratio* [i.e. the analysis or definition] of the analogous name obscures the mind. For example, because a *principle* is said to be *that from which a thing becomes, or is, or is known*, and this *ratio* is saved in everything which is called principle, the name “principle” is believed to be univocal. However this is a mistake, because that *ratio* is not simply one, but proportionally and vocally. Indeed, the vocabulary of which it composed is analogical, as is clear: neither *to become*, nor *to be*, nor *to be known*, nor the word “from”, is wholly one in *ratio*, but [each] is saved proportionally. And therefore that *ratio* is saved in all inasmuch as [they are] proportional, just as also the name “principle” is said to be proportionally common.

³With Bushinski I agree that context here suggests repunctuating the Hering-Zammit Latin thus: “...ne nominis unitas aut diversitas, rationum analogam unitatem obnubilet.”

119. Cavendum demum est, ne diversa doctorum dicta de analogis nos perturbent. Considerandum quippe est quod, quia analogum medium inter univocum et aequivocum est, et medium extremorum naturam sapiens: ad alterum comparatum, alterum induit; adeo ut quando medio, secundum id quod de uno extremo habet, utimur, illius extremi conditiones ei attribuamus, ut in *V Physic.*, text. comm. 6 et 52 patet.

Ideo plerumque doctores utentes analogo ex parte unitatis, quam ex univocis participat, univocorum non solum conditiones, puta abstractionem, indistinctionem, etc. sed etiam nomen ei attribuunt. Utentes vero analogo ex parte diversitatis, quam ex aequivocis trahit, conditiones quoque supradictis oppositas, et nomen illi imponunt aequivoci.

120. Et ut de multis pauca dicantur, Aristoteles in *II Metaph.*, text. comm. 4, ens et verum univoca vocat; quia ex parte identitatis illis utitur, ut processus suos aperte ostendit.

S. Thomas quoque pluries dicit, in ratione alicuius analogi, puta paternitatis communis divinae et humanae paternitati, omnia contenta esse indivisa et indistincta; et quod paternitas, verbi gratia, abstrahit a paternitate humana et divina: quia utitur analogo ex parte identitatis.

121. Nec tamen falsae sunt aut abusivae praedictae utriusque locutiones et similes; sed amplae potius et largae, quemadmodum pallidum nigro contrarium est et dicitur. Salvatur siquidem in analogis identitas nominis et rationis, in qua (ut ex dictis patet) non solum analogata, sed etiam singulae analogi rationes uniuntur, et quodammodo confunduntur, utpote abstrahentes aequaliter ab earum diversitate.

122. Rursus pater Aristoteles in *I Physic.*, ex parte diversitatis ente utens

119. Beware *lastly*, lest learned ones' diverse sayings about analogy bother us. Indeed it must be considered that, because the analogue is a mean between the univocal and the equivocal, and the mean knows the nature of the extremes; compared to one, it brings forth the other [i.e. in being compared to the character of one extreme, it exhibits by contrast the character of the other extreme]; therefore when we use a mean insofar as it has something of one extreme, we attribute to it the conditions of that extreme, as is clear in *Physics V*, text. comm. 6 and 52.

Therefore many learned ones, using the analogue on the part of unity, which it participates from the univocal, attribute to it not only the conditions of univocals—such as abstraction, indistinction, etc.—but also the name. But using the analogue on the part of diversity, which it draws from equivocals, they impose on it conditions opposite of the aforesaid, and the name of equivocal.

120. And to say a few things concerning many, Aristotle, in *Metaphysics II*, text. comm. 4, calls *being [ens]* and *truth* univocal; because he uses them on the part of identity, as is clearly shown from his argument.

Saint Thomas also often said, that in the *ratio* of some analogue—such as *paternity*, common to divine and human paternity—everything is contained undivided and indistinct, and that paternity, for example, abstracts from human and divine paternity; [he says this] because he uses the analogue on the part of identity.

121. Nor even are both the aforesaid sayings, and like ones, false or abusive; but they are quite broad and liberal, in the way that *pale* is and is called the contrary of *black*. For in the analogue is saved the identity of the name and the *ratio*, in which (as is clear from what was said) not only the analogates, but also the individual *rationes* of the analogue, are united, and in some way confounded, inasmuch as abstracting equally from their diversity.

122. Again, Father Aristotle, in *Physics I*, using *being [ens]* on the part of diversity

contra Parmenidem et Melissum, multiplex seu aequivocum, (ut ipsemet illum textum sic exponendum specialiter in *II Elenchorum* tradit) vocavit. Unde et Porphyrius, Aristotelem dicere ens esse aequivocum accepisse videtur, utens ente ex parte diversitatis. Quod tamen Scotus, in *I Sent.*, dist. 3, q. 3, in *Logica Aristotelis* non inveniri ideo dixit: quia praedictos textus non coniugavit. Propter quod, ibidem quoque contra textum, glossavit principium Aristotelis contra Parmenidem in *I Physic.*, text. comm. 13, ut in *Elenchis* (ut dictum est) clare patet.

123. S. Thomas etiam, ens prius non esse primo analogato, nihilque Deo prius secundum intellectum esse, dicit pluries: utens analogo ex parte diversitatis rationum eius. Quaelibet siquidem eius ratio secundum se, quia proprium analogatum in se claudit, et in sui abstractione illud secum trahens, cum illo convertitur, ut supra diximus: ideo prior secundum consequentiam, aut abstractior suo analogato negatur. Ac per hoc, primo analogato et Deo nihil est prius: quia eius ratio secundum analogi nomen, quae ipso prior secundum se non est, sed convertitur, caeteris prior est rationibus.

124. Cum his tamen stat, quod ratio illa in Deo ut eadem est proportionaliter alteri rationi, secundum idem nomen superior, et secundum consequentiam prior logice loquendo sit, ut ex dictis patet. Dico autem *logice*: quia physice loquendo, analogum nec est prius secundum consequentiam omnibus analogatis (quia ab eorum propriis abstrahere non potest, quamvis ut salvatur in uno sit prius altero), nec potest esse sine primo analogato, ubi analogata consequenter se habent.

125. Unde si quis falli non vult, solerter sermonis causam coniectet, et extremorum conditiones medio applicaturum se recolat; sic enim facile erit omnia sane exponere, et veritatem assequi, quae a prima est Veritate.

against Parmenides and Melissus, calls it multiplex or equivocal—as he teaches that text to be so expounded specifically in *Sophistical Refutations* II. Whence even Porphyry seems to have accepted that Aristotle said “being” is equivocal, using *being* on the part of diversity. Nevertheless Scotus, in *I Sent.*, d.3, q.3, said that it is not found in the Logic of Aristotle: because he did not connect the aforesaid text. Because of which, there also against the text he glossed the principle of Aristotle against Parmenides in *Physics* I, text. comm. 13, as is very clear in *Sophistical Refutations* (as was said).

123. Indeed Saint Thomas said many times that being is not prior to the prime analogate, and that with respect to the intellect nothing is prior to God—using the analogue on the part of the diversity of its *rationes*. For the *ratio* of whatever of it taken in itself, because it includes the proper analogate in itself, and draws it with it in itself, is converted with it, as we said: therefore he denies it is prior according to consequence, or more abstracted than its analogate. And because of this, nothing is prior to the prime analogate and God, because it is not prior to, but is converted with, its *ratio* according to the analogous name, [and] is prior to the rest of the *rationes*.

124. Nevertheless this stands, that that *ratio* in God, as it is proportionally the same as the other *rationes*, is superior according to the same name, and is prior, logically speaking, according to consequence, as is clear from what was said. I say *logically*, however, because physically speaking, the analogue is neither prior to all the analogates according to consequence—because it cannot abstract from their properties, since as it is saved in one it is prior to another—nor can it be without the first analogate, where the analogates have themselves consequently.

125. Whence if someone does not wish to err, he ought habitually to consider the occasion of the speech, and recall that he will apply the conditions of the extremes to the mean; thus indeed it will be easy to

Cuius cognitio ex hoc exaltetur et firmetur
Opusculo.

explain everything soundly, and to follow
the truth, which is from the first Truth—let
knowledge of which be exalted and
strengthened by this work.

Completo in conventu *S. Apollinaris*,
Papiae suburbio, die primo Septembris
MCCCCXCVIII.

Completed in the convent of Saint
Apollinaris, in the suburbs of Pavia, the
first day of September, 1498.

EXPLICIT TRACTATUS DE NOMINUM
ANALOGIA.

HERE ENDS THE TREATISE ON THE
ANALOGY OF NAMES.

DE CONCEPTU ENTIS

RESPONSIO SUPER DUO QUAESITA
DE CONCEPTU ENTIS
AD FR. FRANCISCUM DE FERRARIA

1. Amantissime Pater, ex acceptis vestrae sollicitudinis litteris percepi libellum nostrum *de Analogia Nominum* vos perlegisse, duoque dubia de Conceptu Entis mentem vestram tenere, solvique a me familiariter flagitastis.

Ego autem quam primum complevi expositionem librorum *De Anima*, cuius fini incumbere cum vestras recepi, respondere curavi, ne praeclaro ingenio tuo deessem.

2. *Primum* igitur dubium fuit ad hominem meipsum, scilicet: quia in commentariis *de Ente et Essentia* sustineo unum conceptum mentalem repraesentativum entis, et in tractatu *de Analogia Nominum* videor hoc negare.

Secundum autem est ad divum Thomam: quoniam ego in praefato libello sustineo, analogum non absolvi ab his quibus analogum dicitur. Et divus Thomas in quaest. *de Verit.*, q. I, art. I docet ens habere conceptum unum simplicem, ad quem omnia praedicamenta et transcendentia addunt, in quem resolvuntur, qui est primo notus. Haec enim invicem sibi adversari videntur: quandoquidem si ens absolvi non potest a naturis rerum, non erit simplicissimus; nec primo notus, nec in quem ultimo resolutio fiat, et ad quem omnes addunt.

3. Ad evidentiam horum et specialiter *primi*, recolito quod quicquid est imago alicuius similis alteri, est etiam imago illius alterius quatenus primo assimilatur. Ac per hoc omnis conceptus creaturae, est conceptus Dei: sicut omnis creatura aliqua est similitudo Dei. Hinc ergo fit, quod cum unum proportionabilitate ut sic habeat singula membra similia proportionabiliter, oportet quod habeat etiam unum conceptum

ON THE CONCEPT OF BEING

A RESPONSE TO TWO QUESTIONS
ABOUT THE CONCEPT OF BEING
TO BROTHER FRANCIS OF FERRARA

1. Dearest Father, from your letter I see that you have read through our little book *On the Analogy of Names*, and have in your mind two doubts about the concept of being, which you demand that I solve.

Therefore as soon as I completed my exposition on the books *De Anima*, of which I was coming to the end when I received your letter, I have taken care to respond, lest I fail your noble intellect.

2. The first doubt therefore concerns my own person, namely: because in my commentary on *De Ente et Essentia* I maintain that there is one mental concept representative of being, and in the treatise *On the Analogy of Names* it seems that I deny this.

But the second [doubt] concerns St. Thomas: since I, in the aforesaid little book, maintain that the analogue is not abstracted from those to which it is said to be analogous. And St. Thomas, in his *Disputed Questions on Truth*, q. 1, a. 1, teaches that being [*ens*] has a concept simply one, to which all categories and transcendentals add, into which they are resolved, and which is first known. These seem to be opposed to each other, inasmuch as if being [*ens*] cannot be separated from the nature of things, it will not be the most simple; nor the first known, nor that into which resolution is last made, and to which all others add.

3. To clarify these, and especially the first one, I recall that whatever is the image of something which is similar to another, is also the image of that other insofar as it is similar to the first. And because of this every concept of a creature is a concept of God, as every creature is some similitude of God. It follows from this that, since [what is] proportionally one as such has individual members proportionally similar,

mentalem repræsentativum illius unius proportionabiliter.

4. Nec huius oppositum teneo in tractatu *de Analogia Nominum*; sed conceptus iste unus numero in mente, secundum esse subiectivum, est unus analogia secundum esse repræsentativum. Nec repræsentat unam solam naturam, sed ultra unam, quam determinate repræsentat (a qua est impressus), repræsentat implicite cæteras similes illi primo repræsentatæ, secundum id in quo proportionabiliter ei similis est. Idem enim est iudicium de similitudine rerum inter se, et conceptus mentalis et rerum. Quemadmodum enim *ossis* natura similis est naturæ spinæ in sustinendo carnes animalium (in quo analogantur), ita conceptus mentalis *ossis* ut sustinens carnes, est similis ossi et spinæ; sed ossi determinate, spinæ autem implicite. Sicut etiam ipsum os non est simile spinæ determinate; sed quatenus spina sustinet carnes, sicut ipsum os.

Hic est *primus* modus quo analogum habet unum conceptum mentalem; ac per hoc ens, cum analogum sit, unum hoc pacto habet conceptum in mente a rebus impressum.

5. *Alter* autem modus super ipsius intellectus opere, quo natus est adunata dividere, fundatur. Et est tunc conceptus similis unus numero in mente, repræsentans analogum quidem determinate; nullum autem eorum quae fundant analogiam explicite. Contingit autem hoc, cum intelligens mentalem conceptum, quem paulo ante diximus, expoliat ab illa determinata natura quam repræsentabat, et loco illius naturæ concipit pronomen aliquod, referens naturas fundantes analogiam indeterminate. Verbi gratia: si conceptus *ossis* est os sustinens carnes, intelligens loco *ossis* ponat quod, et dicat quod sustinet carnes: tunc enim manifeste repræsentatur analogum explicite,

it is necessary that it has even one mental concept representative of [what is] proportionally one.

4. Nor did I teach the opposite of this in the treatise *On the Analogy of Names*, but this concept one in number in the mind, according to subjective being [*secundum esse subiectivum*], is one by analogy according to representative being [*secundum esse repræsentativum*]. Nor does it represent only one nature, but beyond the one which it represents determinately (by which it is impressed [on the mind]), it represents implicitly the others [which are] similar to that which it primarily represents, with respect to that in which they are proportionally similar. Indeed it is the same judgment of similitude between things and themselves, and between mental concepts and things. For inasmuch as bone is naturally similar to spine in supporting the flesh of the animal (by which [bone and spine] are analogated), so the mental concept of bone as support of flesh is similar to the bone and spine; but [it represents] bone determinately, and spine implicitly. Indeed, bone is not similar to spine determinately, but insofar as spine supports flesh, as does bone.

This is the first mode by which the analogue has one mental concept, and because of this *being* [*ens*], since it is an analogue, in this way has one concept in the mind impressed from things.

5. But the other mode is based on the work of the intellect itself, whose nature is to divide what is united. And in this way there is a similar concept numerically one in the mind, representing some determinate analogue; but [it represents] none of those which found the analogy explicitly. This happens when the understanding polishes the mental concept, which we mentioned a little earlier, of that determinate nature which it represented, and in the place of that nature conceives some pronoun, referring indeterminately to the natures founding the analogy. For example, if the concept of *bone* is *bone supporting flesh*, the understanding puts “what” in the place of “bone” [in that concept] and says *what*

implicite autem tantum naturae fundantes analogiam.

6. Est autem inter hos duos conceptus non solum dicta ex radicibus differentia, sed etiam quia primus ad quid rei spectat analogi; secundus autem ad quid nominis: neuter tamen perfecte representat analogum. De quo scilicet perfecto seu adaequato explicite conceptu analogi interpretandum est, cum a me vel ab alio scriptum invenitur, quod non potest analogum unum numero mentalem conceptum habere, sed unum analogia tantum.

7. Et quoniam conceptus mentales sunt imagines rerum repræsentatarum, (nisi sint fictitii), quemadmodum in mente conceptus adaequatus analogi non est unus, sed exigit repræsentationem omnium fundantium analogiam: ita significatum analogi adæquatum et perfectum non potest sic abstrahi, ut obiciatur, repræsentetur, aut concipiatur, absque fundantibus rebus. Et sicut in mente duplex conceptus imperfectus reperitur, ita res significata, extra potest obici dupliciter: imperfecte scilicet vel in uno explicite in quo cætera obiciuntur indeterminate; vel in nullo explicite, sed omnia implicite, in solo formalissimo significato explicite.

8. Nec prædicta contrariantur doctrinae S. Thomæ. Ens enim primo notum ordine generationis est, secundum conceptum imperfectum; ordine autem distinctæ cognitionis est secundum conceptum perfectum.

Ens quoque habere conceptum simplicissimum, consonat dictis: quoniam cum simplicitas compositioni opponatur, et unum analogia non sit unum compositione aliqua, non habet ens, ex hoc quod analogum, compositionem admixtam. Et ut exercitatione resolutio monstretur, si substantiam in ens vis resolvere, si in conceptum distinctum entis resolutio quæritur: resolvetur in ipsam naturam

supports flesh; thus manifestly the analogue is represented explicitly, while the natures founding the analogy [are represented] only implicitly.

6. Between these two concepts there is not only the aforesaid difference because of origins, but also because the first concerns the analogue with respect to its essence [*quid rei*], while the second with respect to the nominal definition [*quid nominis*]. But neither perfectly represents the analogue. From which namely the perfect or adequate explicit concept of the analogue must be interpreted, when it is found written by me or by others, that it is not possible to have numerically one mental concept, but only one by analogy.

7. And since mental concepts are images of the things represented (unless they are fictives), just as in the mind the adequate concept of the analogue is not one, but necessarily represents all the foundations of the analogy, so the adequate and perfect significate of the analogue cannot be so abstracted, as objectified, represented, or conceived, without the founding things. And as in the mind two imperfect concepts are found, so the thing signified can be the [thing] outside [the mind] imperfectly in two ways: namely in one explicitly in which the rest are implicitly; or in none explicitly, but in all implicitly, explicitly in only the most formal significate.

8. Nor is the aforesaid contradicted by the teaching of St. Thomas. For being [*ens*] is indeed first known in the order of generation, according to an imperfect concept; but in the order of distinct cognition, it is [known] according to a perfect concept.

That being [*ens*] has the most simple concept accords with what is said. Since composition is opposed to simplicity, and one by analogy is not one by some composition, from the fact that it is an analogue being has no composition admixed. And in order to show this with the exercise of resolution, if you wish to resolve substance into being: if into the *distinct* concept of being the resolution is

substantiae quatenus esse fundat, quod est simplicissimum, cui et addit ipsa substantia et addunt transcendentia. Et si in conceptum confusum, quod est resolves, quod etiam est simplicissimum, cui etiam prædicta addunt.

9. Sed occasio errandi multis est, quia in resolutione distincta, quærent resolve in unum analogia, sicut consuevit resolvi in unum univocatione. Ita quod quærent in analogia quasi unum numero terminum, sicut in univocis: cum tamen terminus in analogia sit unus proportionabiliter tantum. Ita quod et singula resolubilia resolvuntur in conceptus simplices obiectivos et mentales, et omnia in conceptum obiectivum et mentalem simplicem et unum proportionabiliter. Ita quod (ut unico verbo rem absolvam): ens esse primo notum in quod fit omnis resolutio, in quod omnia addunt, per modum analogi interpretandum est: cum quo stare potest, quod ens secundum perfectum adæquatumque conceptum, non abstrahit a naturis prædicamentalibus, sicut nec aliquod analogum a fundantibus analogiam.

10. In hoc pendet tota vis claritatis rei huius, ut semper animadvertat secundum analogorum morem hæc dici.

Plura nunc non mihi occurrunt ad propositum dicenda, immo prolixior fui acutissimo ingenio tuo, quo ex unico verbo concepisses cuncta.

Bene vale, et pro me orare digneris.

Romæ, die 27 Februarii MDIX

sought: it is resolved into the nature of substance itself insofar as it founds being [*esse*], which is the most simple, to which substance itself and the transcendentals add; and if [it is resolved] into the *confused* concept, you resolve [into] *what is*, which indeed is most simple, and the aforesaid add to it.

9. But this is for many an occasion for errors, because in distinct resolution, they ask to resolve into one by analogy just as they are used to resolving into the univocally one. So that they seek in analogy as if for a term numerically one, as in univocals, but the term in analogy is only proportionally one. So that the resolvable individuals are [each] resolved into simple objective and mental concepts, and all [are resolved] into a simple objective and mental concept proportionally one. So that (to solve the thing in one word), [the saying of St. Thomas that] *being is the first known, into which all resolution is made, and to which everything is added*, must be interpreted analogically; with which it can stand [i.e. it is consistent to say] that being, according to a perfect adequate concept, does not abstract from the natures of the categories, as neither does some analogue [abstract] from the foundations of analogy.

10. In this depends the whole power of clarity of this thing, as always to keep in mind that these things are said according to the ways suitable for analogues.

Nothing more occurs to me to say on this subject; in fact I have already been too verbose for your most acute intellect, which could have known all from one word.

Good bye, and please pray for me.

*Rome, the 27th day of February,
1509*