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## Study in Analogy (I)

### — Ontological Basis in *Analoga Attributionis* of St. Thomas, and Cajetanus —

Shuji Minowa

Cajetanus gives the two characteristics of *Analoga Attributionis*—first, the existence of *the primum analogatum* in the analogy, and secondary, *the designatio extrinseca* from primary analogate to the secondary analogates. In this analogy of St. Thomas, there is the ontological likeness between the analogous property in the primary analogate and that in the secondary analogates. For St. Thomas, in other words, the existence of this ontological basis enables analogous property to designate the secondary analogates extrinsically. In this paper, I intend to show the ontological basis in his analogy by the elucidation of the double designations in *veritas*, *bonitas*, *ens*. In the analogy of Cajetanus, the *designatio extrinseca* is the consequences of the conceptual operation (*secundum intentionem*) in the terms of the analogy, and it is extrinsic in the true sense of the words. For this reason, he defines *analoga secundum intentionem solum* as *the analoga attributionis*. According to him, this analogy is improper and is not given dignity as the metaphysical analogy. And he defines *analoga secundum intentionem et secundum esse* the *analoga proportionalitatis*, then we could assume that Cajetanus treated the two aspects of analogy of St. Thomas separately, if we can see St. Thomas had taught the *esse* (the intrinsic ontological basis) in this analogy. But some problems prevent this assumption from being acceptable. These problems are: 1) *the existence of the primum analogatum* in this analogy of St. Thomas, in which the analogous property is properly realized and to which the analogous property in the secondary analogates attributes, 2) *the existence of "the mixed case"* in which

two analogies (*attributionis*, and *proportionalitatis*) are contained.

The elucidations of this problems will lead us to another paper in which the significances of the *analogia proportionalitatis* in St. Thomas and Cajetanus are clarified.

(to be continued)