

Considerations on Teleology of Animals in Aristotle

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Aristotle introduces teleological view into explanations about animals and their parts in his biological treatises. We have interpretational controversy concerning how we should understand about relationship between various animal parts (homoiomeric / anisomeric parts) and nature of necessity in teleological phenomena. My paper shows the following notions about these problems through analysis of his relevant texts and examination of current interpretations, especially of M. Leunissen's.

(i) Aristotle holds monolithic view of teleology. That is, each animal and its parts have unified teleological structure under the supreme end in a hierarchical manner. The supreme end is existence and continuation of the specific form of each animal (e.g. form of human as a species, that of horse). This unification is realised through chain of hypothetical necessitations.

(ii) Hypothetical necessity and so-called simple necessity (material necessity) are found in coexistent way in every teleological processes of animals. That is, both are neither exclusive nor alternative. In hypothetical necessitation, final cause uses (i.e. necessitates) only intrinsic physical power of materials. Therefore, hypothetical necessity is the only way for final cause to be involved in material processes in un-mysterious way. On the other hand, simple necessity holds good so far we grasp purely material side of relevant (teleological) phenomena.

(iii) Aristotle attempts to argue the existence of natural teleology by introducing of *technê* analogy (i.e. analogical explanation of living things and artifacts) in his *Physics* Book II 8. In this analogy, his famous general thesis that 'an art imitates a nature' (199a15-17) has fundamental role for validation of this analogical scheme. The *mimêsis* thesis implies his ontological general position that teleological feature essentially exists in nature a priori, while that of craft follows it in principle. Furthermore, his teleology of living things and *mimêsis* thesis contribute to establishment of his notion of beauty (to kalon). In his *Poetics* Aristotle discusses ideal structure of plot (mythos) of tragedy. He keeps the teleological structure of living things in mind in this discussion (especially about unification of mythos). His natural teleology and *mimêsis* thesis provide a kind of model in explanation of ideal structure and intrinsic beauty of tragedy.