

Analysis of two life concepts, *zoe* and *bios* in ancient Greece, Especially in the texts of Aristotle's biology.

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To refer to the life, Hellene used at least two terms, *zoe* and *bios*. Hungarian mythologist Karl Kerényi, Japanese psychiatrist Bin Kimura and Italian philosopher George Agamben gave the interpretations of them. But there are several disagreements. This article tries concept analysis of *zoe* and *bios*, mainly in the biological texts of Aristotle. The conclusions are as follows. (1) From the views of intellectual history, *zoe* is a function of living (breathing, bodily heat and so on). Kimura's interpretation includes the thesis that *zoe* means ever-living life. But I was not able to find a use of the word. (2) From the views of intellectual history, *bios* is a way of life. Some authors criticized that Agamben uses a term *bios* in the two different contexts (biological and political) and therefore his argumentation is somewhat unclear. But Aristotle himself used the word *bios* in the two contexts. He used it in biological sense (for example, terrestrial/aquatic, solitary/social and so on) when he studied biological phenomena for animals, and in the political sense when he argued political and ethical issues for mankind (for example, brave/cowardly). (3) Agamben claimed that *zoe* belongs to the dimension of nature and home, whereas *bios* relates to politics and city-state. But the citations from Greek texts in Agamben's articles would not support his claim.