

The Place of the Animal Intellect in *Historia Animalium*

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In *Historia Animalium* (HA), particularly in the context of animal characters, Aristotle repeatedly refers to the intellectual faculties present in a variety of animals. Scholars often complain that this will be inconsistent, if he doesn't speak in a metaphorical way, with his own belief addressed elsewhere that intellect or thought belongs only to human beings. Moreover, such an anthropomorphic way of considering animals has been thought to imply anthropocentrism and thus often criticized by modern biologists and philosophers. The main purpose of this paper is to show that Aristotle's view concerning animal characters can escape both such a criticism and the apparent inconsistency, by reading closely relevant passages from HA.

The passage to start with is the first half of HA VII.1, where Aristotle states generally what is the relationship between animal characters and human ones, including their natural intellectual faculties. I argue that even if some of animal psychic traits are explicitly said to stand in an analogical relation to human ones, it isn't a metaphorical relation, because he goes on to present his view of natural world, that is called *scala naturae* in which all living beings are orderly arranged by the standard of the vital power which is displayed in their activities of generation, sensation, and intelligence.

It is important to notice that the intellectual faculty at the highest level of the scala contains the sort of sociability that belongs to what Aristotle calls political animals, by which he defines human beings in his *Politics*. He believes that the class of animals including crane, honey bee, etc. has the ability to communicate their senses of pleasure and pain to one another by phonetic symbols, which means that they have the relatively advanced hearing ability.

At the next lower level of the hierarchy there are kinds of animal which are born with intellectual capacity manifesting itself through bringing up their children. The key to understand their behaviors is, Aristotle supposes, the concept of *philia* or the affection toward their children. However, it is what one might call the principle of pleasure that most fundamentally governs all animals' actions for living, particularly getting foods, which also contributes to increase their quality of life.

I conclude that this bottom up approach to the animal world enables him to view human beings and other animals on the same basis of development in sensation, and to evade those difficulties mentioned above.

The second half of this paper is devoted to answering more fully some of questions raised by my audience at the annual conference of the Seminar on Greek Philosophy, and to providing an additional argument about the connection of these matters to his treatment of soul.