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ON THE PARTS OF ANIMALS

by Aristotle

translated by William Ogle

Book I

1

EVERY systematic science, the humblest and the noblest alike, seems to admit of two distinct kinds of proficiency; one of which may be properly called scientific knowledge of the subject, while the other is a kind of educational acquaintance with it. For an educated man should be able to form a fair off-hand judgement as to the goodness or badness of the method used by a professor in his exposition. To be educated is in fact to be able to do this; and even the man of universal education we deem to be such in virtue of his having this ability. It will, however, of course, be understood that we only ascribe universal education to one who in his own individual person is thus critical in all or nearly all branches of knowledge, and not to one who has a like ability merely in some special subject. For it is possible for a man to have this

competence in some one branch of knowledge without having it in all.

It is plain then that, as in other sciences, so in that which inquires into nature, there must be certain canons, by reference to which a hearer shall be able to criticize the method of a professed exposition, quite independently of the question whether the statements made be true or false. Ought we, for instance (to give an illustration of what I mean), to begin by discussing each separate species—man, lion, ox, and the like—taking each kind in hand independently of the rest, or ought we rather to deal first with the attributes which they have in common in virtue of some common element of their nature, and proceed from this as a basis for the consideration of them separately? For genera that are quite distinct yet oftentimes present many identical phenomena, sleep, for instance, respiration, growth, decay, death, and other similar affections and conditions, which may be passed over for the present, as we are not yet prepared to treat of them with clearness and precision. Now it is plain that if we deal with each species independently of the rest, we shall frequently be obliged to repeat the same statements over and over again; for horse and dog and man present, each and all, every one of the phenomena just enumerated. A discussion therefore of the attributes of each such species separately would necessarily involve frequent repetitions as to characters, themselves identical but recurring in animals specifically distinct. (Very possibly also

there may be other characters which, though they present specific differences, yet come under one and the same category. For instance, flying, swimming, walking, creeping, are plainly specifically distinct, but yet are all forms of animal progression.) We must, then, have some clear understanding as to the manner in which our investigation is to be conducted; whether, I mean, we are first to deal with the common or generic characters, and afterwards to take into consideration special peculiarities; or whether we are to start straight off with the ultimate species. For as yet no definite rule has been laid down in this matter. So also there is a like uncertainty as to another point now to be mentioned. Ought the writer who deals with the works of nature to follow the plan adopted by the mathematicians in their astronomical demonstrations, and after considering the phenomena presented by animals, and their several parts, proceed subsequently to treat of the causes and the reason why; or ought he to follow some other method? And when these questions are answered, there yet remains another. The causes concerned in the generation of the works of nature are, as we see, more than one. There is the final cause and there is the motor cause. Now we must decide which of these two causes comes first, which second. Plainly, however, that cause is the first which we call the final one. For this is the Reason, and the Reason forms the starting-point, alike in the works of art and in works of nature. For consider how the physician or how

the builder sets about his work. He starts by forming for himself a definite picture, in the one case perceptible to mind, in the other to sense, of his end-the physician of health, the builder of a house-and this he holds forward as the reason and explanation of each subsequent step that he takes, and of his acting in this or that way as the case may be. Now in the works of nature the good end and the final cause is still more dominant than in works of art such as these, nor is necessity a factor with the same significance in them all; though almost all writers, while they try to refer their origin to this cause, do so without distinguishing the various senses in which the term necessity is used. For there is absolute necessity, manifested in eternal phenomena; and there is hypothetical necessity, manifested in everything that is generated by nature as in everything that is produced by art, be it a house or what it may. For if a house or other such final object is to be realized, it is necessary that such and such material shall exist; and it is necessary that first this then that shall be produced, and first this and then that set in motion, and so on in continuous succession, until the end and final result is reached, for the sake of which each prior thing is produced and exists. As with these productions of art, so also is it with the productions of nature. The mode of necessity, however, and the mode of ratiocination are different in natural science from what they are in the theoretical sciences; of which we

have spoken elsewhere. For in the latter the starting-point is that which is; in the former that which is to be. For it is that which is yet to be-health, let us say, or a man-that, owing to its being of such and such characters, necessitates the pre-existence or previous production of this and that antecedent; and not this or that antecedent which, because it exists or has been generated, makes it necessary that health or a man is in, or shall come into, existence. Nor is it possible to track back the series of necessary antecedents to a starting-point, of which you can say that, existing itself from eternity, it has determined their existence as its consequent. These however again, are matters that have been dealt with in another treatise. There too it was stated in what cases absolute and hypothetical necessity exist; in what cases also the proposition expressing hypothetical necessity is simply convertible, and what cause it is that determines this convertibility.

Another matter which must not be passed over without consideration is, whether the proper subject of our exposition is that with which the ancient writers concerned themselves, namely, what is the process of formation of each animal; or whether it is not rather, what are the characters of a given creature when formed. For there is no small difference between these two views. The best course appears to be that we should follow the method already mentioned, and begin with the phenomena presented by each group of animals, and, when

this is done, proceed afterwards to state the causes of those phenomena, and to deal with their evolution. For elsewhere, as for instance in house building, this is the true sequence. The plan of the house, or the house, has this and that form; and because it has this and that form, therefore is its construction carried out in this or that manner. For the process of evolution is for the sake of the thing Anally evolved, and not this for the sake of the process.

Empedocles, then, was in error when he said that many of the characters presented by animals were merely the results of incidental occurrences during their development; for instance, that the backbone was divided as it is into vertebrae, because it happened to be broken owing to the contorted position of the foetus in the womb. In so saying he overlooked the fact that propagation implies a creative seed endowed with certain formative properties. Secondly, he neglected another fact, namely, that the parent animal pre-exists, not only in idea, but actually in time. For man is generated from man; and thus it is the possession of certain characters by the parent that determines the development of like characters in the child. The same statement holds good also for the operations of art, and even for those which are apparently spontaneous. For the same result as is produced by art may occur spontaneously. Spontaneity, for instance, may bring about the restoration of health. The products of art, however, require the

pre-existence of an efficient cause homogeneous with themselves, such as the statuary's art, which must necessarily precede the statue; for this cannot possibly be produced spontaneously. Art indeed consists in the conception of the result to be produced before its realization in the material. As with spontaneity, so with chance; for this also produces the same result as art, and by the same process.

The fittest mode, then, of treatment is to say, a man has such and such parts, because the conception of a man includes their presence, and because they are necessary conditions of his existence, or, if we cannot quite say this, which would be best of all, then the next thing to it, namely, that it is either quite impossible for him to exist without them, or, at any rate, that it is better for him that they should be there; and their existence involves the existence of other antecedents. Thus we should say, because man is an animal with such and such characters, therefore is the process of his development necessarily such as it is; and therefore is it accomplished in such and such an order, this part being formed first, that next, and so on in succession; and after a like fashion should we explain the evolution of all other works of nature.

Now that with which the ancient writers, who first philosophized about Nature, busied themselves, was the material principle and the material cause. They inquired what this is, and what its character;

how the universe is generated out of it, and by what motor influence, whether, for instance, by antagonism or friendship, whether by intelligence or spontaneous action, the substratum of matter being assumed to have certain inseparable properties; fire, for instance, to have a hot nature, earth a cold one; the former to be light, the latter heavy. For even the genesis of the universe is thus explained by them. After a like fashion do they deal also with the development of plants and of animals. They say, for instance, that the water contained in the body causes by its currents the formation of the stomach and the other receptacles of food or of excretion; and that the breath by its passage breaks open the outlets of the nostrils; air and water being the materials of which bodies are made; for all represent nature as composed of such or similar substances.

But if men and animals and their several parts are natural phenomena, then the natural philosopher must take into consideration not merely the ultimate substances of which they are made, but also flesh, bone, blood, and all other homogeneous parts; not only these, but also the heterogeneous parts, such as face, hand, foot; and must examine how each of these comes to be what it is, and in virtue of what force. For to say what are the ultimate substances out of which an animal is formed, to state, for instance, that it is made of fire or earth, is no more sufficient than would be a similar account in the

case of a couch or the like. For we should not be content with saying that the couch was made of bronze or wood or whatever it might be, but should try to describe its design or mode of composition in preference to the material; or, if we did deal with the material, it would at any rate be with the concretion of material and form. For a couch is such and such a form embodied in this or that matter, or such and such a matter with this or that form; so that its shape and structure must be included in our description. For the formal nature is of greater importance than the material nature.

Does, then, configuration and colour constitute the essence of the various animals and of their several parts? For if so, what Democritus says will be strictly correct. For such appears to have been his notion. At any rate he says that it is evident to every one what form it is that makes the man, seeing that he is recognizable by his shape and colour. And yet a dead body has exactly the same configuration as a living one; but for all that is not a man. So also no hand of bronze or wood or constituted in any but the appropriate way can possibly be a hand in more than name. For like a physician in a painting, or like a flute in a sculpture, in spite of its name it will be unable to do the office which that name implies. Precisely in the same way no part of a dead body, such I mean as its eye or its hand, is really an eye or a hand. To say, then, that shape and colour constitute the animal is an inadequate statement, and

is much the same as if a woodcarver were to insist that the hand he had cut out was really a hand. Yet the physiologists, when they give an account of the development and causes of the animal form, speak very much like such a craftsman. What, however, I would ask, are the forces by which the hand or the body was fashioned into its shape? The woodcarver will perhaps say, by the axe or the auger; the physiologist, by air and by earth. Of these two answers the artificer's is the better, but it is nevertheless insufficient. For it is not enough for him to say that by the stroke of his tool this part was formed into a concavity, that into a flat surface; but he must state the reasons why he struck his blow in such a way as to effect this, and what his final object was; namely, that the piece of wood should develop eventually into this or that shape. It is plain, then, that the teaching of the old physiologists is inadequate, and that the true method is to state what the definitive characters are that distinguish the animal as a whole; to explain what it is both in substance and in form, and to deal after the same fashion with its several organs; in fact, to proceed in exactly the same way as we should do, were we giving a complete description of a couch.

If now this something that constitutes the form of the living being be the soul, or part of the soul, or something that without the soul cannot exist; as would seem to be the case, seeing at any rate that when the soul departs, what is left is no longer a living

animal, and that none of the parts remain what they were before, excepting in mere configuration, like the animals that in the fable are turned into stone; if, I say, this be so, then it will come within the province of the natural philosopher to inform himself concerning the soul, and to treat of it, either in its entirety, or, at any rate, of that part of it which constitutes the essential character of an animal; and it will be his duty to say what this soul or this part of a soul is; and to discuss the attributes that attach to this essential character, especially as nature is spoken of in two senses, and the nature of a thing is either its matter or its essence; nature as essence including both the motor cause and the final cause. Now it is in the latter of these two senses that either the whole soul or some part of it constitutes the nature of an animal; and inasmuch as it is the presence of the soul that enables matter to constitute the animal nature, much more than it is the presence of matter which so enables the soul, the inquirer into nature is bound on every ground to treat of the soul rather than of the matter. For though the wood of which they are made constitutes the couch and the tripod, it only does so because it is capable of receiving such and such a form.

What has been said suggests the question, whether it is the whole soul or only some part of it, the consideration of which comes within the province of natural science. Now if it be of the whole soul

that this should treat, then there is no place for any other philosophy beside it. For as it belongs in all cases to one and the same science to deal with correlated subjects-one and the same science, for instance, deals with sensation and with the objects of sense-and as therefore the intelligent soul and the objects of intellect, being correlated, must belong to one and the same science, it follows that natural science will have to include the whole universe in its province. But perhaps it is not the whole soul, nor all its parts collectively, that constitutes the source of motion; but there may be one part, identical with that in plants, which is the source of growth, another, namely the sensory part, which is the source of change of quality, while still another, and this not the intellectual part, is the source of locomotion. I say not the intellectual part; for other animals than man have the power of locomotion, but in none but him is there intellect. Thus then it is plain that it is not of the whole soul that we have to treat. For it is not the whole soul that constitutes the animal nature, but only some part or parts of it. Moreover, it is impossible that any abstraction can form a subject of natural science, seeing that everything that Nature makes is means to an end. For just as human creations are the products of art, so living objects are manifest in the products of an analogous cause or principle, not external but internal, derived like the hot and the cold from the environing

universe. And that the heaven, if it had an origin, was evolved and is maintained by such a cause, there is therefore even more reason to believe, than that mortal animals so originated. For order and definiteness are much more plainly manifest in the celestial bodies than in our own frame; while change and chance are characteristic of the perishable things of earth. Yet there are some who, while they allow that every animal exists and was generated by nature, nevertheless hold that the heaven was constructed to be what it is by chance and spontaneity; the heaven, in which not the faintest sign of haphazard or of disorder is discernible! Again, whenever there is plainly some final end, to which a motion tends should nothing stand in the way, we always say that such final end is the aim or purpose of the motion; and from this it is evident that there must be a something or other really existing, corresponding to what we call by the name of Nature. For a given germ does not give rise to any chance living being, nor spring from any chance one; but each germ springs from a definite parent and gives rise to a definite progeny. And thus it is the germ that is the ruling influence and fabricator of the offspring. For these it is by nature, the offspring being at any rate that which in nature will spring from it. At the same time the offspring is anterior to the germ; for germ and perfected progeny are related as the developmental process and the result. Anterior, however, to both germ and product is the organism from which the

germ was derived. For every germ implies two organisms, the parent and the progeny. For germ or seed is both the seed of the organism from which it came, of the horse, for instance, from which it was derived, and the seed of the organism that will eventually arise from it, of the mule, for example, which is developed from the seed of the horse. The same seed then is the seed both of the horse and of the mule, though in different ways as here set forth. Moreover, the seed is potentially that which will spring from it, and the relation of potentiality to actuality we know.

There are then two causes, namely, necessity and the final end. For many things are produced, simply as the results of necessity. It may, however, be asked, of what mode of necessity are we speaking when we say this. For it can be of neither of those two modes which are set forth in the philosophical treatises. There is, however, the third mode, in such things at any rate as are generated. For instance, we say that food is necessary; because an animal cannot possibly do without it. This third mode is what may be called hypothetical necessity. Here is another example of it. If a piece of wood is to be split with an axe, the axe must of necessity be hard; and, if hard, must of necessity be made of bronze or iron. Now exactly in the same way the body, which like the axe is an instrument-for both the body as a whole and its several parts individually have definite operations for which they are made-just in the same way, I say, the body, if it

is to do its work, must of necessity be of such and such a character, and made of such and such materials.

It is plain then that there are two modes of causation, and that both of these must, so far as possible, be taken into account in explaining the works of nature, or that at any rate an attempt must be made to include them both; and that those who fail in this tell us in reality nothing about nature. For primary cause constitutes the nature of an animal much more than does its matter. There are indeed passages in which even Empedocles hits upon this, and following the guidance of fact, finds himself constrained to speak of the ratio (olugos) as constituting the essence and real nature of things.

Such, for instance, is the case when he explains what is a bone. For he does not merely describe its material, and say it is this one element, or those two or three elements, or a compound of all the elements, but states the ratio (olugos) of their combination. As with a bone, so manifestly is it with the flesh and all other similar parts.

The reason why our predecessors failed in hitting upon this method of treatment was, that they were not in possession of the notion of essence, nor of any definition of substance. The first who came near it was Democritus, and he was far from adopting it as a necessary method in natural science, but was merely brought to it, spite of himself, by constraint of facts. In the time of Socrates a nearer