

μαλλον ζῶν ἔχοντα καὶ κίνησιν. καὶ κατὰ τὰς τοῦ βίου δὲ πράξεις τὸν αὐτὸν ἔχει τρόπον. τῶν τε γὰρ φυτῶν ἔργον οὐδὲν ἄλλο φαίνεται πλὴν οἷον αὐτὸ ποιῆσαι πάλιν ἕτερον, ὅσα γίνεται διὰ σπέρματος· ὁμοίως δὲ καὶ τῶν ζῴων ἐνίων παρὰ τὴν γένεσιν οὐδὲν ἔστιν ἄλλο λαβεῖν ἔργον—προσούσης δ' αἰσθήσεως ἤδη, περί τε τὴν ὀχείαν διὰ τὴν ἡδονὴν διαφέρουσιν αὐτῶν οἱ βίοι, καὶ περὶ τοὺς τόκους καὶ τὰς ἐκτροφὰς τῶν τέκνων. p. 213.)

“ Some animals, then, merely extend their
 “ species, after the manner of plants, at stated
 “ seasons; and take no care of the individuals
 “ produced by them. And even of those ani-
 “ mals which provide nourishment for their off-
 “ spring, the greater number exercise their care
 “ for a definite period only; that is, till their
 “ young are capable of providing for them-
 “ selves: after which, they forsake or have no
 “ further communication with them. Some in-
 “ deed, apparently indued with a higher degree
 “ of intelligence, enter into a social communion,
 “ and establish a kind of polity with their off-
 “ spring.” (Τὰ μὲν οὖν ἀπλῶς, ὡσπερ φυτὰ, κατὰ τὰς
 ὥρας ἀποτελεῖ τὴν οἰκείαν γένεσιν· τὰ δὲ καὶ περὶ τὰς τροφὰς
 ἐκπονεῖται τῶν τέκνων, ὅταν δ' ἀποτελέσῃ, χωρίζονται καὶ
 κοινωνίαν οὐδεμίαν ἔτι ποιοῦνται· τὰ δὲ συνετώτερα καὶ κοινω-
 νοῦντα μνήμης ἐπὶ πλεόν καὶ πολιτικώτερον χρῶνται τοῖς ἀπο-
 γόνοις. p. 213.) And he makes a distinction in an-
 other part of his treatise between such animals,
 and those which are simply gregarious; the
 former being characterised by the disposition
 to contribute collectively to the completion of