

quelques parties peu importantes, et j'en ai fait ce que j'ai nommé un sous-genre. Pref. p. xii.)

In the examination of the component members of animals in general, Aristotle selects man as a standard of comparison; alleging as a reason, that, as merchants estimate the value of foreign coin by a comparison with that of their own country, because best known to them; so in making a classification of animals we naturally employ man as a standard, because we are more familiar with the human form than with that of any other animal. (*Πρῶτον δὲ τὰ τοῦ ἀνθρώπου μέρη ληπτέον· ὡσπερ γὰρ τὰ νομίσματα πρὸς τὸ αὐτοῖς ἕκαστοι γνωριμώτατον δοκιμάζουσιν, οὕτω δὴ καὶ ἐν τοῖς ἄλλοις· ὁ δ' ἄνθρωπος τῶν ζώων γνωριμώτατον ἡμῖν ἐξ ἀνάγκης ἐστίν.* p. 11.) And, man being admitted as the standard of comparison, it necessarily follows that, as a general rule, viviparous animals, birds, reptiles, and fish, would respectively come next in succession: and that order, as we have just seen, Aristotle actually observes. In one instance, indeed, he for a specific reason inverts the order of arrangement; and, commencing with those animals which least resemble man in their organization; and proceeding with those which bear a nearer and nearer resemblance to him; he terminates his description with man, as having the most complicated structure of all animals. (*Ἐπεὶ δὲ διήρηται τὰ γένη πρῶτον, τὸν αὐτὸν τρόπον καὶ νῦν πειρατέον ποιεῖσθαι τὴν θεωρίαν· πλὴν τότε μὲν*