

“ viviparous, and others oviparous.” (Γένη δὲ μέγιστα τῶν ζῴων, εἰς ἃ διήρηται τὰλλα ζῶα, τὰδ' ἐστίν, ἐν μὲν ὀρνίθων, ἐν δ' ἰχθύων, ἄλλο δὲ κήτους. Ταῦτα μὲν οὖν πάντα ἔναιμα ἐστίν. ἄλλο δὲ γένος ἐστὶ τὸ τῶν ὀστρακοδέρμων—ἄλλο τὸ τῶν μαλακοστράκων—ἄλλο τὸ τῶν μαλακίων—ἕτερον τὸ τῶν ἐντόμων. Ταῦτα δὲ πάντα μὲν ἐστίν ἄναιμα—Τῶν δὲ λοιπῶν ζῴων οὐκέτι τὰ γένη μεγάλα· οὐ γὰρ περιέχει πολλὰ εἴδη ἐν εἴδῳ, ἀλλὰ τὸ μὲν ἐστίν ἀπλοῦν αὐτὸ οὐκ ἔχον διαφορὰν τὸ εἶδος, οἷον ἄνθρωπος, τὰ δ' ἔχει μὲν, ἀλλ' ἀνώνυμα τὰ εἴδη. Ἔστι γὰρ τὰ τετράποδα καὶ μὴ πτερωτὰ ἔναιμα μὲν πάντα, ἀλλὰ τὰ μὲν ζωοτόκα τὰ δ' ὠοτόκα αὐτῶν. p. 10.) “ And though
 “ there are many species of viviparous quadru-
 “ peds, yet they have no collective denomina-
 “ tion ; but each is distinguished, as in the case
 “ of the human species, by its proper name ; as
 “ the lion, deer, horse, &c. on which account
 “ we cannot describe them collectively, but must
 “ consider the individual nature and character
 “ of each.” (Τοῦ δὲ γένους τοῦ τῶν τετραπόδων ζῴων καὶ
 ζωοτόκων εἴδη μὲν ἐστὶ πολλὰ, ἀνώνυμα δέ· ἀλλὰ καθ' ἕκαστον
 αὐτῶν ὡς εἰπεῖν, ὥσπερ ἄνθρωπος εἴρηται, λέων, ἔλαφος, ἵππος
 —Διὸ καὶ χωρὶς λαμβάνοντας ἀνάγκη θεωρεῖν ἑκάστου τὴν φύ-
 σιν αὐτῶν. p. 10.)

It is interesting to observe that even Cuvier occasionally experiences a similar difficulty in his classification ; and expresses himself, with reference to the difficulty, in nearly the same terms as Aristotle. Thus, in introducing his third order of the mammalia, called *carnivora*, he says, “ The forms of the different genera of
 “ this order are so various, that it is impossible