

are not so, wanting the front teeth in the upper jaw. Some have neither front teeth nor horns, as the camel; some have tusks,⁶ as the boar, some have not. Some have serrated⁷ teeth, as the lion, the panther, the dog; some have the teeth unvaried,⁸ as the horse and the ox; for the animals which vary their cutting-teeth have all serrated teeth. No animal has both tusks and horns; nor has any animal with serrated teeth either of those weapons. The greater part have the front teeth cutting, and those within broad.”

These passages undoubtedly contain most of the differences on which the asserted Aristotelian classification rests; but the classification is formed by using the characters drawn from the teeth, in order to subdivide those taken from the feet; whereas in Aristotle these two sets of characters stand side by side, along with dozens of others; any selection of which, employed according to any arbitrary method of subordination, might with equal justice be called Aristotle's system.

Why, for instance, in order to form subdivisions of animals, should we not go on with Aristotle's continuation of the second of the above quoted passages, instead of capriciously leaping to the third? “Of these some have horns, some have none . . . Some have a fetlock-joint,⁹ some have none . . . Of those which have horns, some have them solid throughout, as the stag; others, for the most part, hollow . . . Some cast their horns, some do not.” If it be replied, that we could not, by means of such characters, form a tenable zoological system; we again ask by what right we assume Aristotle to have made or attempted a systematic arrangement, when what he has written, taken in its natural order, does not admit of being construed into a system.

Again, what is the object of any classification? This, at least, among others. To enable the person who uses it to study and describe more conveniently the objects thus classified. If, therefore, Aristotle had formed or adopted any system of arrangement, we should see it in the order of the subjects in his work. Accordingly, so far as he has a system, he professes to make this use of it. At the beginning of the fifth Book, where he is proceeding to treat of the different modes of generation of animals, he says, “As we formerly made a Division of animals according to their kinds, we must now, in the same manner, give a general survey of their History (*θεωρίαν*). Except, indeed, that in the former case we made our commencement by a description

⁶ Χανλιόδοντα.

⁷ Καρχαρόδοντα.

⁸ Ανεπάλλακτα.

⁹ Ἀστράγαλον.