

εἶδη πλείω ἰχθύων καὶ ὀρνίθων. Διαφέρει δὲ σχεδὸν τὰ πλείιστα τῶν μορίων ἐν αὐτοῖς παρὰ τὰς τῶν παθημάτων ἐναντιώσεις, οἷον χρώματος καὶ σχήματος, τῷ τὰ μὲν μᾶλλον αὐτὰ πεπονθέναι τὰ δὲ ἦττον, ἔτι δὲ πλήθει καὶ ὀλιγότητι καὶ μεγέθει καὶ σμικρότητι καὶ ὅλως ὑπεροχῇ καὶ ἑλλείψει. p. 1. Ἄλλ' ὡς εἰπεῖν τὰ πλείστα καὶ ἐξ ὧν μερῶν ὁ πᾶς ὄγκος συνέστηκεν, ἢ ταυτὰ ἔστιν ἢ διαφέρει τοῖς ἐναντίοις καὶ καθ' ὑπεροχὴν καὶ ἑλλειψιν.— Ἐνια δὲ τῶν ζώων οὔτε εἶδει τὰ μόρια ταυτὰ ἔχει οὔτε καθ' ὑπεροχὴν καὶ ἑλλειψιν, ἀλλὰ κατ' ἀναλογίαν, οἷον πέπονθεν —πρὸς πτερὸν λεπίς· ὃ γὰρ ἐν ὀρνίθι πτερὸν, τοῦτο ἐν ἰχθύϊ ἔστι λεπίς. p. 2.)

But although Aristotle uses the term *γένος*, in its primary sense, as applicable to an assemblage of different species having a general resemblance to each other; he extends it indefinitely, so that it is practically applicable to the modern and more comprehensive terms of *tribe*, *family*, *order*, or even *class*: for, as we have just now seen, he distinctly applies it to the class of fish, and of birds. And it is remarkable that he sometimes uses the term *γένος* as synonymous with *εἶδος*, or even a still lower denomination; implying, that is, merely an accidental variation in a species.

The following are instances of an undefined use of the term *γένος*. Having spoken of red-blooded and vertebrated animals, he adds, τὰ δὲ λοιπὰ γένη τῶν ζώων ἔστι μὲν τέτταρα διηρημένα εἰς γένη: (p. 104.) in which passage *γένος* is first equivalent either to the *species* or to the *genus*; and afterwards to