

the *order*, or to the *class*, of modern zoologists. In another passage he says, εἰσὶ δὲ γένη τῶν μελιττῶν πλείω; (p. 287.) where γένος is evidently used as εἶδος.

Aristotle was quite aware of the necessary connexion between the blood, or a fluid analogous to it, and the life of an animal. "Every animal," he says, "possesses a vital fluid, the loss of which occasions its death:" (ἔχει δὲ καὶ ὑγρότητα πᾶν ζῷον, ἧς στερισκόμενον—φθείρεται. p. 7.) and as the colour of this fluid in the higher classes of animals is always red, (ἔστι δὲ τὴν φύσιν τὸ αἷμα—ἔχον—τὸ χρῶμα ἐρυθρόν. p. 75.) hence, for the purpose of distinctive description, he assumes the colour as an essential quality; and calls those animals which have red blood *ἔναιμα*, and those which have not red blood *ἄναιμα*. And thus he establishes a fundamental natural division, answering to the red-blooded and white-blooded animals of modern zoology: and it is of great importance, with reference to his principle of classification, to bear in mind that he places the *ἔναιμα*, or red-blooded animals, in the upper part of his scale.

Aristotle was also aware that there is a natural connexion between the existence of red blood, and of a spine or back-bone, made up of several distinct portions called vertebræ; (πάντα δὲ τὰ ζῷα, ὅσα ἔναιμά ἐστιν, ἔχει ράχιν, p. 66, σύγκειται δ' ἡ ράχιν ἐκ σφονδύλων. p. 65.) and he saw, consequently, the coincidence of these two conditions