αἷμα—καὶ τὸ μόριον ἐν ᾧ πέφυκεν ἐγγίνεσθαι (τοῦτο δὲ καλεῖται φλὲψ),—καὶ ἡ σὰρξ—ὀστοῦν—δέρμα, ὑμὴν—τρίχες—πιμελή. p. 55.)

He then distributes the several classes of animals into those which have blood, and those which have not blood: and though in the first instance his distribution is very confused, yet, when adjusted by subsequent statements, the order of arrangement is as follows. Among those which have blood, are *man*, *viviparous* and *oviparous quadrupeds*, *birds*, *fish*, *cetaceous animals*, and *serpents*. (Τὰ μὲν ἔναιμα—ἄνθρωπός τε καὶ τὰ ζῳοτόκα τῶν τετραπόδων, ἔτι δὲ καὶ τὰ ᾠοτόκα τῶν τετραπόδων καὶ ὄρνις καὶ ἰχθὺς καὶ κῆτος, καὶ—ὄφις. p. 42.) Among those which have not blood, are animals naturally divisible into segments, as *insects*; animals of a soft substance throughout, as *cuttle-fish*, &c.; animals having comparatively a soft shell, as *lobsters*, &c.; and those which have a hard shell, as *oysters*, &c. (Ἄλλο δὲ γένος ἐστὶ τὸ τῶν ὀστρακοδέρμων, ὃ καλεῖται ὄστρεον· ἄλλο τὸ τῶν μαλακοστράκων—οἷον κάραβοι καὶ γένη τινὰ καρκίνων καὶ ἀστακῶν· ἄλλο τὸ τῶν μαλακίων, οἷον—σηπίαι· ἕτερον τὸ τῶν ἐντόμων. Ταῦτα δὲ πάντα μέν ἐστιν ἄναιμα. p. 10.)

He proceeds then to say, that "after having "considered the common attributes and actual "differences of animals, we must endeavour to "find out the causes of these; for only by a "demonstration and comparison of the pecu-"liarities of individuals can we hope to arrive