

*Aristotle.*

may perceive the germs of their future habits; and indeed the dispositions of human beings at that early period of life do not differ from those of the inferior animals.

\*Ενεστι γὰρ ἐν τοῖς πλείστοις καὶ τῶν ἄλλων ζώων ἵχνη τῶν περὶ τὴν ψυχὴν τρόπων, ἅπερ ἐπὶ τῶν ἀνθρώπων ἔχει φανερωτέρας τὰς διαφοράς. p. 212. Τὰ μὲν γάρ ἐστι πρᾶα—τὰ δὲ θυμώδη. p. 6. Φανερώτατον δ' ἐστὶ τὸ τοιοῦτον ἐπὶ τὴν τῶν παιδῶν ἡλικίαν βλέψασιν· ἐν τούτοις γὰρ τῶν μὲν ὕστερον ἔξεων ἐσομένων ἔστιν ἰδεῖν οἷον ἵχνη καὶ σπέρματα, διαφέρει δ' οὐθὲν ὡς εἰπεῖν ἡ ψυχὴ τῆς τῶν θηρίων ψυχῆς κατὰ τὸν χρόνον τοῦτον. p. 212.

As man possesses contrivance, and wisdom, and comprehension; so some animals possess a certain natural power, which, though not the same as, in some respects resembles, those faculties.

\*Ὡς γὰρ ἐν ἀνθρώπῳ τέχνη καὶ σοφία καὶ σύνεσις, οὕτως ἐνίοις τῶν ζώων ἐστὶ τις ἑτέρα τοιαύτη φυσικὴ δύναμις. p. 212.

All animals which have red blood have a spine or back-bone: but the other parts of the bony system are wanting

*Cuvier, tom. I.*

they have acquired the power of speech.

Ils sont susceptibles d'émulation et de jalousie—en un mot, on aperçoit dans les animaux supérieurs un certain degré de raisonnement avec tous ses effets bons et mauvais, et qui paraît être à peu près le même que celui des enfans lorsqu'ils n'ont pas encore appris à parler. p. 52.

In a great number of animals there exists a faculty, different from intelligence, which is called *instinct*.

Il existe dans un grand nombre d'animaux une faculté différente de l'intelligence; c'est celle qu'on nomme *instinct*. p. 53.

The first general division of animals includes all those which have a spine or back-bone consisting of separate portions