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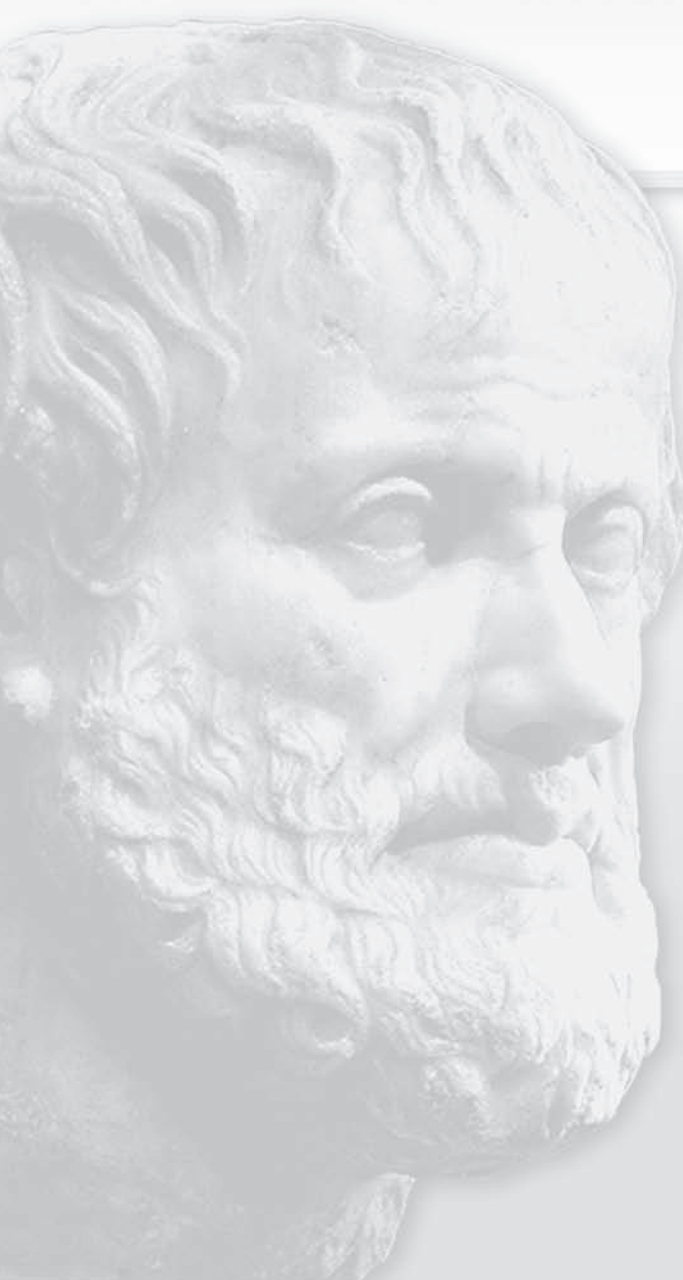
# Proceedings of the World Congress

# Aristotle

## 2400 Years

MAY 23-28, 2016

Edited by  
Demetra Sfendoni-Mentzou



ARISTOTLE UNIVERSITY  
OF THESSALONIKI



INTERDISCIPLINARY CENTRE  
FOR ARISTOTLE STUDIES



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Proceedings of the World Congress “Aristotle 2400 Years”

*Edited by:*

Demetra Sfendoni-Mentzou

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## Preface

This commemorative volume of the World Congress “Aristotle 2400 Years,” includes a multi-thematic collection of one hundred and sixteen contributed essays initially presented at the Concurrent Sessions of the World Congress “Aristotle 2400 Years.” The Congress, which was organized on May 23-28, 2016, by the *Interdisciplinary Centre for Aristotle Studies* of the Aristotle University of Thessaloniki, was under the auspices of the President of the Hellenic Republic. It also had the full support of the *International Federation of Philosophical Societies / Fédération Internationale des Sociétés de Philosophie* (FISP), the *Academy of Athens* and the *Hellenic National Commission for UNESCO*.

The aim of the Congress was two-fold: (a) To celebrate the 2400<sup>th</sup> anniversary of Aristotle, the philosopher who has influenced the human intellect more than any other thinker and continues to be present in the intellectual evolution of Western civilization; (b) to advance scholarship on all aspects of the Stageirite’s work, which spreads over the broadest range of topics, covering all major branches of Philosophy and extending in an impressive way into areas related to all fundamental fields of science.

The realization of the Congress was the culmination of an endeavor, which began in August 2013, with its official announcement at the General Assembly of FISP, during the 23<sup>rd</sup> *World Congress of Philosophy* in Athens. This led to the decision of the *Hellenic National Commission for UNESCO* to submit—in cooperation and with the endorsement of the *Interdisciplinary Centre for Aristotle Studies*—the proposal for the proclamation by UNESCO of 2016 as the “Aristotle Anniversary Year.” The successful outcome of the proposal provided the opportunity for the organization of a series of events in Greece and around the world, to honour the great Macedonian philosopher.

The World Congress “Aristotle 2400 Years,” which opened the curtain of events worldwide, turned out to be the largest Aristotle Congress, ever held in the world, and the most prominent and outstanding academic event organized in the year 2016 for the celebration of Aristotle’s 2400<sup>th</sup> anniversary. During the six days that it lasted, it hosted 600 participants-attendees and 250 Aristotle scholars from 40 countries, who presented their high-quality papers at the 62 Concurrent Sessions; it was honoured to host as Invited Speakers twenty-two of the most outstanding experts on Aristotle worldwide: Enrico Berti, Robert Bolton, Abraham Bos, Tomás Calvo, Loucas G. Christophorou, Lambros Couloubaritsis, Myrto Dragona-Monachou, Gottfried Heinemann, George Contogeorgis, David Lefebvre, James Lennox, Armand Marie Leroi, Richard McKirahan, Dermot Moran, Evangelos Moutsopoulos, Pierre Pellegrin, Tereza Pentzopoulou-Valalas, Ronald Polansky, Oliver Primavesi, Christof Rapp, Dory Scaltsas, Demetra Sfendoni-Mentzou, Theodossios Tassios. Finally, it had the unique privilege to be held not only at the Aristotle University, which bears the Stageirite’s name, but also in his birthplace, ancient Stageira, where James Lennox delivered Aristotle’s Plenary Speech, “Aristotle’s Biology: Form, Function and

Development,” and in his school of ancient Mieza, where Lambros Couloubaritsis delivered his Plenary Speech, “The Complex Organization of Aristotle’s Thought.”

The official Opening of the Congress took place on May 23 at the Main Ceremony Hall of Aristotle University. The Ceremony was honoured to open with the reading of the address of the President of the Hellenic Republic, Mr. Prokopios Pavlopoulos, and with the presentation of a video-address of the President of the European Parliament, Martin Schulz. Then followed the welcome addresses of the Rector of A.U.Th. and Honorary President of the Congress, Professor Pericles A. Mitkas and of the President of the Congress, Professor Emerita Demetra Sfendoni-Mentzou. The Congress was also honoured with the presence and the addresses delivered by the President of the *Committee on Culture and Education of the European Parliament*, Silvia Costa, the Member of the *European Parliament* and former Rector of the University of Crete, Professor George Grammatikakis, the President of the *International Federation of Philosophical Societies* (FISP), Professor Dermot Moran, the Member of the *Academy of Athens* and Supervisor of the *Center for Research on Greek Philosophy*, Professor Emeritus Evangelos Moutsopoulos and the Secretary-General of the *Ministry of Education* and former Vice-Rector of A.U.Th., the late Professor Ioannis Pantis.

The scientific part of the Congress opened with the Plenary Lecture of Professor Pierre Pellegrin on the topic “Aristotle and Democracy.” The Programme of the Congress included the following thematic areas: I. *Philosophy of Nature*: Physics, Biology, Psychology, Astronomy, Meteorology. II. *Philosophy of Human Action*: Ethics, Politics, Rhetoric, Poetics. III. *First Philosophy*: Ontology, Cosmology, Theology. IV. *Theory of Thinking*: Logic, Epistemology, Methods of Inquiry. V. *Aristotle’s works*: Transmission, Edition, Authenticity. VI. *Aristotle in the History of Philosophy*: Predecessors, Contemporaries, Aristotelian Tradition. VII. *Aristotle and Contemporary Thought*, covering the above I-IV thematic areas.

Two round tables for the public were also organized, in the framework of the Congress, in accordance with Aristotle’s two types of speeches — acroamatic and exoteric—the one on the topic “Aristotle and the Sciences” and the other on the topic “Aristotle: Politics-Ethics-Law.” The aim was to shed light on the timelessness of the Stageirites’ views on politics, ethics, values, justice, democracy and education, but also on the close relation of Aristotle’s work with the main fields of science. A Plenary Lecture by Armand Marie Leroi on “Aristotle and the New Biology” was also open to the public.

A number of guided tours to the monuments of Thessaloniki and the archaeological sites of ancient Mieza and ancient Stageira were offered to the participants. Several important cultural events were also organized, the highlight of which was the concert by the Orchestra and the Choir of the Aristotle University of Thessaloniki, in the Rotunda, the most significant Late Roman/Byzantine monument of Thessaloniki (a UNESCO World Cultural Heritage Monument).

During the six days of the Congress, an exhibition of rare and valuable editions and archives related to Aristotle’s work, dated from the 15<sup>th</sup> century onwards, was presented by the Historical Library of *Aikaterini Laskaridis Foundation*. The Foundation kindly lent the books for the exhibition, and generously took utmost care to bring and display the books at the Congress venue.

Finally, one more historic event connected with the organization of the Congress was the official presentation of the commemorative set of stamps “2400 Years Since the Birth of Aristotle,” issued by the Hellenic Post (ELTA). Given the fact, that this

decision was taken on the proposal of the *Interdisciplinary Centre for Aristotle Studies*, ELTA honoured the Congress by officially presenting the set of stamps during the Congress, and by designating May 23, 2016 —the opening day of the Congress—as the first day of the stamps' issue.

The Congress turned out to be an event to be remembered for a lifetime; a unique, intellectually exciting event, which showed that Aristotle's work deserves to be studied not only for its long-standing influence, but also for its relevance for the 21<sup>st</sup> century and for its potential to lead us to a deeper understanding of concepts, ideas and problems of our own era in a global scale. This made us feel that we had the great responsibility to make our best in order to preserve the valuable work of all those Aristotle scholars. As a first step, I decided to assume the responsibility for the editing of a volume, including the invited papers of the Congress. I am now proud, that this volume has already appeared under the title *Aristotle—Contemporary Perspectives on his Thought* [Demetra Sfendoni-Mentzou (ed.), Berlin: De Gruyter, 2018]. The second step was to take a deep breath and invite the authors of the concurrent sessions to contribute their papers for the publication of the *Proceedings* of the Congress. The result is the present volume, which includes all the contributed essays to the volume. It has been, indeed, a huge effort to collect, put together and edit one hundred and sixteen essays, with a vast variety of topics. The initial decision was to proceed to an electronic version of the *Proceedings*, which was estimated to have the length of over one thousand pages. However, soon after these extremely interesting papers were collected, the Executive Board of the *Interdisciplinary Centre of Aristotle Studies* decided that it was our duty to publish a printed Commemorative Volume of this historic Congress.

The volume is divided into the following four Sections: I. The complete Congress Programme. II. The Addresses delivered in the Opening Ceremony of the Congress, which serve as an Introduction to this volume, since they are actually introductory speeches which shed light, in a profound way, on Aristotle's unique contribution in the intellectual history of Europe and the whole world. III. The main body of the volume, which contains one hundred and sixteen essays, practically covering all aspects of Aristotle's work. IV. A catalogue with the names of the authors and the authors' information.

I am happy to say that the volume presents an amazing gathering of scholars from a wide range of countries: Argentina, Austria, Belgium, Brazil, Bulgaria, Canada, China, Colombia, Cyprus, Czech Republic, Denmark, France, Germany, Greece, India, Israel, Italy, Peru, Philippines, Poland, Romania, Russia, Spain, The Netherlands, Turkey, UK, USA. The result is a fruitful meeting occasion of different cultures and traditions, which open extremely interesting perspectives in the way we understand the Stageirite's thought and shed light on what is of value today. One more interesting aspect of this volume is the fact that one can find a wide range of authors: renowned Aristotle scholars, less well known, but extremely important Aristotelians of all levels of the Academic scale, as well as young and promising researchers, Ph.D. students and Postdocs. All of them have contributed in an excellent way to the fulfillment of the aim of the Congress, which was to advance scholarship on all aspects of Aristotle's work, and at the same time to show that the Stageirite's work deserves to be studied not only for its long-standing influence, but also for its relevance to the 21<sup>st</sup> century and for its offering the paradigm *par excellence* of an interdisciplinary and multidisciplinary approach of knowledge.

The essays of the volume cover a broad variety of topics on Logic, Metaphysics, Ontology, Politics, Ethics, Bioethics, Eco-ethology, Pedagogy, Rhetoric, Poetics, Epistemology, Theory and Methods of Thinking, Physics, Biology, Ornithology, Psychology, Medicine, Mathematics, Astronomy, Cosmology and Biocosmology, Networks, Computation and Informatics. The issues are treated under seven basic thematic areas and 33 sub-topics, following the thematic pattern of the Congress Programme. I. *Philosophy of Nature*: Physics, Biology, Psychology, Astronomy. II. *Philosophy of Human Action*: Ethics, Politics, Rhetoric, Poetics. III. *First Philosophy*: Ontology, Cosmology, Theology. IV. *Theory of Thinking*: Logic, Epistemology, Methods of Inquiry. V. *Aristotle's works*: Transmission, Edition. VI. *Aristotle in the History of Philosophy*: Predecessors, Tradition. VII. *Aristotle and Contemporary Thought*: Philosophy of Nature, Ethics, Politics, Theory of Thinking, Logic/Computation/Informatics.

As President of the World Congress "Aristotle 2400 Years," I wish to thank wholeheartedly once again all those who have decided to take part in this historic event and who contributed with their presence and their work to the success of the Congress. I also wish to express my sincere thanks to the Rector of the Aristotle University of Thessaloniki and Honorary President of the Congress, Professor Pericles A. Mitkas, and the Vice-Rectors of the Aristotle University of Thessaloniki, especially Professors Nikolaos Ch. Varsakelis and Theodore Laopoulos, for their constant support. My most heartfelt thanks and gratitude are due to the participants of the Congress for their contribution, to the members of the Honorary Academic Committee, the International Scientific Committee, the Finance and the Organizing Committee and the Executive Board of the *Interdisciplinary Center for Aristotle Studies* (DI.K.A.M.). Thanks are also due to the scientific collaborators of DI.K.A.M. and to the volunteers during the Congress. Finally, I wish to cordially thank the individuals and Institutions that supported our effort.

As the editor of this volume, I would like to thank the authors for their valuable contribution and their cooperation during the stages of the preparation of this volume; the President, Professor Pericles A. Mitkas, the CEO, Professor Nikolaos Ch. Varsakelis and the Vice-President, Professor Zacharias G. Scouras, of the *Aristotle University Property Development and Management Company* for funding the publication of this volume; I also wish to thank the Members of the Executive Board of the *Interdisciplinary Centre for Aristotle Studies*, Professors John H. Seiradakis, Zacharias G. Scouras and Stavros Avgoloupis, for supporting all my efforts and decisions. My thanks are also due to my former students and scientific collaborators of DI.K.A.M., Dr. Dimitra Balla and George Stremplis, M.A., for the excellent work they have done in helping me in the extremely painful and time-consuming task of correcting and adjusting the footnotes and bibliographies of the essays to the editor's guidelines. I would also like to express my appreciation to Ziti Publications for their perfect cooperation during the whole production process of the volume. Last, but not least, I wish to thank my husband Aristotle Mentzos, for his constant support and for being there whenever I needed his opinion on matters of judgement.

Thessaloniki, June 8, 2019

Demetra Sfendoni-Mentzou  
Editor



INTERDISCIPLINARY CENTRE FOR ARISTOTLE STUDIES A.U.TH.

World Congress

# Aristotle 2400 Years

ARISTOTLE UNIVERSITY OF THESSALONIKI  
ANCIENT STAGEIRA • ANCIENT MIEZA

| 23-28 MAY 2016 | GREECE



World Map Showing the Countries of Participants.

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SECTION I:  
Philosophy of Nature  
PART 2: Biology

## Observation in Aristotle's Biology

### Some Reasons for Not Preferring the Linnaean Methodology of Establishing a Hierarchy of Kinds on the Basis of a Single Diagnostic Character

WORLD CONGRESS "ARISTOTLE 2400 YEARS" | MAY 23-28, 2016 | ARISTOTLE UNIVERSITY OF THESSALONIKI, ANCIENT STAGEIRA, ANCIENT MIEZA

In his biological works, Aristotle is especially interested in the specific way of being and happening of things taken in their particularity, with a view to ascertaining the "causes." After Aristotle, Cuvier represents the first systematic attempt of structural comparison throughout the entire animal kingdom in order to define taxonomic groups. According to Foucault, he differs from Linnaeus in his view that taxonomic categories are not merely "sort of regions of similarities, grouping of analogies that could be established either arbitrarily upon a system of signs, or broadly following the general configuration of plants and animals."<sup>1</sup> The systematics proposed by Cuvier is strictly physiological.<sup>2</sup> We should not overlook the theoretical consequences concerning the type of knowledge implied by a systematics based on physiological economy, and also the epistemological consequences for the status assigned to the taxonomic orders understood not as metaphysical archetypes, but as the "fundamental modes of the animal economy."<sup>3</sup> As recognized by Caponi, Cuvier could not take into account the genealogical perspective, but "we might even attempt to construct parallel taxonomies to the phylogenetic ones, based on physiological, ecological, developmental or purely morphological types."<sup>4</sup> The via-

bility of other taxonomic perspectives, even at levels that in an Aristotelian style are crossed, would not undermine the legitimacy of the phylogenetic perspective that orients systematics nowadays.

It emerges from a review of the interpretations that commentators have provided regarding Cuvier's use of teleological reasoning that there is very little consensus as to which schools he properly belongs. Some identify Kant, others Aristotle as being the appropriate source of inspiration behind Cuvier's principle of the conditions for existence.<sup>5</sup> Reiss emphasizes the proximity between, on the one hand, the Kantian idea of the primacy of functional wholeness of the organism, and on the other, Cuvier's thesis that "the different parts of each must be so coordinated so as to render the complete being possible."<sup>6</sup> Reiss follows Letteney, where he points out that Cuvier's philosophy of

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marck," *História, Ciências, Saúde-Manguinhos* 18, no. 1 (2011): 10.

5. The first thesis is supported by, in chronological order, Edward S. Russell, *Form and Function: A Contribution to the History of Morphology* (London: John Murray, 1916); Dorinda Outram, "Uncertain Legislator: Georges Cuvier's Laws of Nature in Their Intellectual Context," *Journal of the History of Biology* 19 (1986): 323-60; Stephen Asma, *Following Form and Function: A Philosophical Archaeology of Life Science* (Evanston, Illinois: Northwestern University Press, 1996); Phillip R. Sloan, "Kant on the History of Nature: The Ambiguous Heritage of the Critical Philosophy for Natural History," *Studies in History and Philosophy of Science, Part C*, 37, no. 4 (2006): 627-648; Philippe Huneman, "Naturalising Purpose: From Comparative Anatomy to the 'Adventure of Reason,'" *Studies in History and Philosophy of Biological and Biomedical Sciences* 37 (2006): 649-674. In support of the Aristotelian influence, we have William Coleman, *Georges Cuvier, Zoologist: A Study in the History of Evolution Theory* (Cambridge: Harvard University Press, 1964).

6. John Reiss, *Not by Design: Retiring Darwinian's Watchmaker* (Berkley: University of California Press, 2009).

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1. Michel Foucault, "La situation de Cuvier dans l'Histoire de la biologie," in *Dit et écrites 2, 1970-75* (Paris: Gallimard, 1994), 33.

2. Michael Ghiselin, *The Triumph of the Darwinian Method* (Berkley: University of California Press, 1969), 127.

3. See George Cuvier, *Le règne animal distribué d'après son organisation pour servir de base à l'histoire naturelle des animaux et d'introduction à l'anatomie compare*, 5 vols., 3rd edition (Paris-Bruxelles: Louis Hauman et Compe, 1836).

4. Gustavo Caponi, "Taxa as Types: Buffon, Cuvier and La-

science can indeed quite reasonably be interpreted as Kantian.<sup>7</sup> Moreover, by further removing the Aristotelian influence on Cuvier, Reiss agrees with Letteney that Cuvier instead of using the principle according to the Kantian epistemological stance, that is, using teleology as a regulative principle, when he implements it in practice accords the principle a *constitutive* role in the explanation of animal form. The difference is between a principle that *determines* the anatomical and ecological relationships we can observe in the animal kingdom, and a principle intended as a useful heuristic device that *we* employ to uncover biological laws of anatomy.

### 1. Cuvier's Authoritative Prospective

I think that Cuvier's failure to adopt the regulative stance is due to two different, but related problems. First, as stressed by Letteney, for Cuvier the functional integrity of an organism cannot be questioned, this would explain his preference for the comparative anatomical approach to understanding the conditions for existence, thereby excluding any attempt to *experimentally* study functions in parts of organisms, with an eye to the internal conditions for the existence: "The machines which are the object of our researches cannot be demonstrated without being destroyed; we cannot know what would be the result of the absence of one or several of their cogs, and consequently we cannot know what role each of these cogs plays in the total effect."<sup>8</sup> Second, Cuvier belongs to a post-Kantian stream linked to the interpretation mediated by Reinhold, who, with his works on the Kantian philosophy, gave rise to a sort of authoritative epistemology, and Cuvier is not an exception.<sup>9</sup> It is the epistemologically most regressive forms of *Naturphilosophie*, the romantic critique

of the physical-mechanistic paradigm, which opens the restoration of an authoritarian epistemology. I think that Cuvier fails to adopt the regulative stance because of his interpretation of Kant.<sup>10</sup> As an alternative, authors such as Maimon, Fries, Herbart, focusing on the pursuit of a real growth of knowledge, developed for emerging sciences, among all the psychology and physiology, a transition from the traditional logical connotation of induction, of Scholastic type, towards a methodological approach, which, in the very years of Goethe and Hegel, encourages the emergence of an analytical thinking that we cannot account under the *Naturphilosophie*. This allows us to criticize Reiss' interpretation, because, if it is plausible that, as Reiss says about Cuvier's *Histoire*, Cuvier might not have been as anxious to "highlight his Kantian leanings" in his later years, because he was aware that the *Naturphilosophie* and other metaphysical perspectives were an indirect outgrowth of Kantian transcendental idealism; on the other hand it is quite ingenuous to think, as Reiss does, that Cuvier in his *Histoire* did not discuss Aristotle's ideas on teleology because he came of age in the Enlightenment context, where Aristotle's work was considered metaphysically obsolete because of its Scholastic interpretation, so, it would have been hard for him to publicly embrace such an irrevocably tainted philosophical notion. Rather, the coexistence of Kant and Aristotle was first pure experimentation. Cuvier also oscillates between these two. The second generation of Kantians, mentioned before, identifies the synthetic character of scientific philosophy in the possibilities opened up by focusing on the role played by the induction in the search for the justification criteria. The new philosophy of nature recognizes that it is necessary to begin by questioning the Kantian deduction and the normative *a priori* dimension of a theory of experience centered on an ordering mind having such a constitutively *a priori* role. The assumption that in the science of nature we have not a mind that makes nature is rather consistent with a *Natural Philosophy*.

7. See Michael J. Letteney, *Georges Cuvier, Transcendental Naturalist: A Study of Teleological Explanation in Biology*. Ph.D. Dissertation (University of Notre Dame, 1999).

8. Cuvier, *Leçons d'Anatomie Comparée*. 5 vols. vol. 1, "Lettre à J.C. Mertrud" (1800-05; reprint, Bruxelles: Culture et Civilisation, 1969), v.

9. See K. L. Reinhold, *Briefe über Kantische Philosophie*, vol. 1 (Leipzig: Göschen, 1790); id., *Versuch einer neuen Theorie des menschlichen Vorstellungsvermögens* (Jena: Widtmann und Mauke, 1795).

10. See Gaetano Albergo, "I Recenti Studi sulla Biologia di Aristotele come Contributo per una Critica all'Interpretazione dei Naturphilosophen," *Philosophica* 47 (2016): 27-42.

## 2. Between Observation and *A Priori*

It seems that the functional requirements of life are not suitable for the kind of experimental procedures adopted to control the various causal factors involved in the relationship between form and function. The experimenter cannot pull asunder without smashing the very object under investigation. In attempting to find these laws of correlations, Cuvier, in the fourth book of his *Leçons*, proposed a comparison between the circulatory and respiratory organs belonging to each of the four main categories, *embranchements*, he had identified, vertebrates, mollusca, insects and zoophytes. The correlation states that a definite mode of circulation implies a definite organ of respiration, and conversely, organisms lacking a circulatory system have an "indefinite" form of respiration. In teleological terms, this correlation can be translated observing that one of the primary functions of the circulatory system is to redistribute the oxygen received by the respiratory organ. According to Cuvier, insects have a type of indefinite breathing apparatus because it is distributed throughout their entire body via tracheae. Thus, they cannot be invested with a certain kind of circulation. But, in another passage, Cuvier argues that arachnids are endowed with a kind of circulation partially similar to the arterial/venous system of vertebrates, and, entirely consistent with this correlation; he recognizes in the specimens he studies a set of tiny sacks, the book lungs, a type of respiratory organ found in many air-breathing arachnid arthropods, such as scorpions and spiders. The comparative method should dictate that, in very simple terms, empirical correlation can allow us to deduce causal relation, and for Cuvier, when we grasp the functional role of a correlation it is, in fact, an *a-priori* law. Unfortunately, as noted by some authors, Cuvier seldom makes good on his attempt to identify the universal laws of correlation. In the case at hand, Cuvier did not know that all arachnids have tracheae, so he did not observe that only some species have book lungs, too.<sup>11</sup> It goes without saying that his theory can-

not be tested against the actual achievements of anatomy, and it is a fact that Cuvier established a standard for future science, proclaiming the necessary existence of anatomical laws to be discovered. Nevertheless, it is awkward to accommodate Cuvier's programmatic remarks in a theoretical framework which entrusts to the observation what would derive from *a priori* resources. The law-like status of correlations can only be impaired by "exceptions," "indefinite organ," etc. The problem is with his philosophy of science, and the role of observation seems to be the central issue now.

We know that Cuvier admired, from the very start of his scientific career, the methodological principles of two texts of the Aristotelian corpus, the *Historia animalium* and the *De partibus animalium*. In particular, he recognizes that the *Historia animalium* reveals important epistemological achievements, because it is not merely "a series of descriptions of diverse animals, [but] is rather a sort of general anatomy, where the author treats of the generalities of organization which diverse animals present."<sup>12</sup> He considers Aristotle's work an example of the "mode of investigation which leads most surely to discoveries."<sup>13</sup> A method that he summarizes by comparing those who, like Descartes who has only generated *tourbillions*, have followed *a priori* hypotheses in their investigation in a science of facts, and those who, like Aristotle, have produced permanent acquisitions because they have adopted the method of observation of facts with precision and clarity. However, to get a body of doctrine a collection of facts is not sufficient. We can distinguish two components of this process: the conditions of observation and the coordination of all observations. The later, the process that Cuvier defines as a function of abstraction, allows us to subsume many em-

ralists Marcello Malpighi and Jan Swammerdam, see Raoul Anthony, "Cuvier et la Chaire d'Anatomie Comparée du Muséum National d'Histoire," *Archives du Muséum*, s. 6, vol. 9 (1932): 22.

12. Cuvier, *Histoire des sciences naturelles, depuis leur origine jusqu'à nos jours, chez tous les peuples connus, professée au Collège de France par Georges Cuvier, Complétée, rédigée, annotée et publiée par M. Magdeleine de Saint-Agy*, vol. 1, lect. 7, (Paris: Fortin, Masson, 1840-45), 147.

13. *Ibid.*, lect. 1, 1.

11. See Coleman, op. cit., 64. On the way the correlation discussed may be the cause of Cuvier's incorrect interpretation of the analysis of insect anatomy stated by the two natu-

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