

(*Ἐχει δὲ καὶ ἡ φώκη ἐσχισμένην τὴν γλῶτταν.* p. 48.)  
 It may however be presumed that, in these, as in many other instances, not only of this but of many other of his works, the text has been vitiated or interpolated. Indeed some of the opinions expressed in the work are so opposed to the acknowledged physiological acuteness of its author, that they cannot be consistently admitted to have originated with him: and such, assuredly, is the solution offered in explanation of the physical phenomenon to which allusion is made in the proverb, *ἀεὶ Λιβύῃ φέρει τι καινόν*: respecting which he says “that, in consequence of the want of rain in Libya, animals  
 “of all kinds congregate wherever there is  
 “water; and that, being rendered tame by  
 “thirst, all those individuals which, though  
 “of different species, are nearly of the same  
 “size, and which go with young for nearly the  
 “same period, breed together and produce new  
 “forms.” (*Πολυμορφότατα δὲ (τὰ ζῷα) ἐν τῇ Λιβύῃ—διὰ γὰρ τὴν ἀνομβρίαν μίσγεσθαι δοκεῖ ἀπαντῶντα πρὸς τὰ ὕδατια, καὶ τὰ μὴ ὁμόφυλα, καὶ ἐκφέρειν ὧν οἱ χρόνοι οἱ τῆς κυήσεως οἱ αὐτοὶ καὶ τὰ μεγέθη μὴ πολὺ ἀπ’ ἀλλήλων· πρὸς ἄλληλα δὲ πραῦνεται διὰ τὴν τοῦ ποτοῦ χρείαν.* p. 248.)

With reference to animal life in general, Aristotle notices the gradual advances made by nature from the state of inanimate matter to that of living beings; whence there arises a difficulty in ascertaining the common boundary