

“ tural affections and physical powers, so their
 “ moral habits, and even some of their physical
 “ characters, are capable of being altered by
 “ their actions;” he says, that “ the common
 “ hen, if she have fought with and vanquished
 “ the cock, will begin to crow, and to imitate
 “ the cock in various ways; and her comb will
 “ increase, and her plūmage alter to such a de-
 “ gree as to make it difficult to determine whe-
 “ ther she be really a hen: even spurs, though
 “ small, will sometimes grow on her legs.”

(“Ωσπερ δὲ τὰς πράξεις κατὰ τὰ πάθη συμβαίνει ποιεῖσθαι
 πᾶσι τοῖς ζώοις, οὕτω πάλιν καὶ τὰ ἦθη μεταβάλλουσι κατὰ
 τὰς πράξεις, πολλάκις δὲ καὶ τῶν μορίων ἕνια, οἷον ἐπὶ τῶν
 ὀρνίθων συμβαίνει. Αἴ τε γὰρ ἀλεκτορίδες ὅταν νικήσωσι τοὺς
 ἄρρενας, κοκκύζουσί τε μιμούμεναι τοὺς ἄρρενας καὶ ὀχεύειν
 ἐπιχειροῦσι, καὶ τό τε κάλλαιον ἐξαίρεται αὐταῖς καὶ τὸ οὐρο-
 πύγιον, ὥστε μὴ ῥαδίως ἂν ἐπιγνῶναι ὅτι θήλειαί εἰσιν· ἕναις
 δὲ καὶ πλῆκτρά τινα μικρὰ ἐπανέστη. p. 302.)

The fact is nearly as Aristotle states it; and, to a certain extent, similar facts are observable in the human species as well as in other animals; namely, that the peculiar characters of the female are occasionally obscured, with respect both to the physical form and the moral habits. But, in reasoning on the phenomena, Aristotle mistakes the effect for the cause. The circumstance of having fought with the cock is not the determining cause of the change in the external form of the hen: but the alteration it-