

self in the external form is dependent on, or at least coincident with an imperfect development, or a subsequent alteration, of the internal structure; which imperfect development or subsequent alteration determines that degree of masculine courage which prompts the hen to fight, and to imitate the male in other actions.

And so it sometimes happens that, in females of the human species, the feminine form is either never originally developed, or, by age or other causes, becomes so much altered as to lose its usual characters; (*γυνή δὲ τὰς ἐπὶ τῷ γενεῖῳ οὐ φύει τρίχας· πλὴν ἐνίαις γίγνονται ὀλίγαι, ὅταν τὰ καταμήνια στῆ. p. 70.*) and, correspondently with these exterior traces of virility, there is often in such cases a masculine temperament of the mind, which marks the character of the virago. And, on the other hand, from analogous causes analogous changes are found to take place in the male of our own species, or of any species nearly resembling our own: for, in such instances, the tone of the voice and the general form of the body acquire a feminine character; and that firmness and resolution, which belong naturally to the male, subside to a greater or less degree into a feminine gentleness.

Aristotle, then, had no philosophical notion of the laws which regulate the occasional variation in the specific form of animals; much less of