

be precisely neither that of the horse nor the ass. Now as every thing possible has been accomplished in time, and either does exist, or has existed in Nature, I am inclined to think that the prolific mule spoken of by the ancients, and which in the days of Aristotle existed in Syria, beyond Phœnicia, might be a race of these half or quarter mules, which have been produced by the commixtures here spoken of: for Aristotle expressly says, that these prolific mules perfectly resembled the barren mules. He also very clearly distinguishes them from the onagres, or wild asses, which he mentions in the same chapter: consequently we can only refer these animals to mules which were but little vitiated, and preserved their reproductive faculties. The *czigithai*, or prolific mule of Tartary, of which we have before spoken, may also possibly not be the onagre, or the wild ass, but only this Phœnician mule, the race of which perhaps still remains. The first traveller who is able to compare them, will confirm or destroy this conjecture. The zebra itself, which even bears a greater resemblance to the horse than the ass, might probably have the same origin; the constrained regularity of his colours, alternately disposed in black and white stripes, seems to indicate that they proceed from two different species,

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